

Teacher Guide for 4th-10th Grades
for use with the educational DVD

Native Homelands
along the Lewis & Clark Trail

First Edition

The Regional Learning Project collaborates with tribal educators to produce top quality, primary resource materials about Native Americans, Montana, and regional history.

Bob Boyer, Kim Lugthart, Elizabeth Sperry,
Sally Thompson, Suzy Archibald-Wilson



Regional Learning Project

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Acknowledgements

Regional Learning Project extends grateful acknowledgement to the tribal representatives contributing to this project.

The following is a list of those appearing in the DVD, from interviews conducted by Sally Thompson, Ph.D.

Louis Adams, Salish

Julie Cajune, Salish

Tillie Walker, Mandan & Hidatsa

Malcolm Wolf, Hidatsa & Mandan

Calvin Grinnell, Hidatsa

Narcisse Blood, Kainai, Blackfoot Confederacy

Linda Juneau, Blackfoot Confederacy

Eloise George Lopez, Shoshone

Randy'l Teton, Shoshone-Bannock

Emory Tendoy, Northern Shoshone and Bannock

Horace Axtell, Nez Perce

Lee Bourgeau, Nez Perce

Lewis Malatare, Yakama

Armand Minthorn, Cayuse-Nez Perce

Cecilia Bearchum, Walla Walla & Palouse

Madeline McInturff, Wasco

Pat Courtney Gold, Wasco

Tony Johnson, Chinook

George Lagergren, Chinook

Native Homelands

along the Lewis & Clark Trail

Teacher Guide

for 4th-10th Grades

Table of Contents

Letters	1
Getting Started	5
Pre-Viewing Activities	9
I – Introduction	11
II – Homelands of the Mandan/Hidatsa	15
III – Homeland of the Blackfeet	19
IV – Homeland of the Shoshone	23
V – Homeland of the Salish	27
VI – Homelands of the Sahaptin Speaking Tribes of the Columbia R.	31
VII – Homelands of the Upper Chinookan Tribes	37
VIII – Homelands of the Lower Chinookan Tribes	41
IX – Close	45
Post-Viewing Activities	49
Appendix I: Reading List Suggestions	55
Appendix II: Correlations to National and Montana Standards	63
Appendix III: Stories (for use in post-viewing activity one)	67

DVD – *Native Homelands along the Lewis & Clark Trail* **Inside front cover**

Supplemental Maps & Materials **Inside back cover**

- USGS regional maps *Northwest States*, and *Northern Plains States*
- 1806 Lewis & Clark map, northwest section
- Seasonal Round template

Native Homelands along the Lewis & Clark Trail

Letter from the Filmmaker

In 2003, Ken Furrow and I began work on *Native Homelands along the Lewis & Clark Trail*, with help from a grant from the National Park Service. The underlying intent of the film was to provide balance to the celebrations surrounding the Lewis & Clark Bicentennial by showing how their journey and its consequences are viewed by the descendants of the Indian tribes they had encountered along the way.

Nineteen individuals from thirteen tribes helped to create the content for this film. These tribal educators represented their tribes at the Circle of Tribal Advisors to the National Lewis and Clark Bicentennial. The topics covered in the film were developed and edited by these same people. All participants reviewed and approved the final script.

The people interviewed in this film descend from tribes who encountered Lewis and Clark during their expedition through Native homelands - from the hills and plains of Kansas to the mouth of the Columbia River – and their version of events and their aftermath is decidedly different from the one most students learn from their history textbooks.

As an introduction to Native American studies, or as a supplement to a broader study of Westward Expansion, or the Lewis & Clark Expedition, the voices and thoughts expressed here will initiate productive discussions among your students. It is our hope that the information provided by these tribal educators will result in an increased understanding and openness to the many different cultures that inhabit and shape this region.

To further your exploration of the subject matter discussed in this film, go to www.trailtribes.org. You'll find there a wealth of primary source materials to extend and expand the content.

We would like to thank Missoula teacher, Suzette Archibald-Wilson for her review of this guide and her enthusiasm about the results.



Sally Thompson, Ph.D.
Producer-Director

Native Homelands – Teacher Guide

Letter from a Teacher

Greetings to my colleagues,

As I work to teach my students about American Indian people I have found the search for materials can be a struggle. We all look for materials that are not only authentic, but grade level appropriate, interesting, and that can be easily integrated into our curriculum documents. This area of study does not always lend itself to abundant resources.

I have used the DVD, *Native Homelands along the Lewis and Clark Trail*, in my classroom for the last four years. Students witness the cultural diversity among the tribes as Lewis and Clark traveled west, from the Mandan-Hidatsa to the Lower Chinookan of the Pacific coast. It becomes evident that each tribe has its own culture and history.

The interviews with the different tribal members take a familiar historical event and give a thought-provoking different side of the story. It is very powerful to hear tribal perspective from the authentic voice of someone whose grandparents or elders experienced Lewis and Clark. These interviews are an incredible tool to teach critical literacy skills as you compare the standard version of U.S. and tribal history to a very different viewpoint.

The film makes clear the connections different cultures have to their specific geography. Aside from geography and the obvious social studies integration there are numerous science concepts discussed about environments, plants, and animals. We have used these concepts as a springboard to study botany, water, or ecosystems.

Many of the themes and issues in this work are relevant contemporary topics, such as tribal sovereignty. They serve as a lead into current state issues like water rights or who should run the National Bison Range in Montana.

For me the best part of this film has always been my students' responses. I have shown it to seventh and fifth graders. They are very interested in the information and ask so many thoughtful questions. They want to find out more. The film teaches students to look beyond what one book tells them about an historical event. This is accomplished in a proactive, non-confrontational manner. Because of the conversational format of the DVD it is appropriate for grade five through adult. I recommend it as an excellent resource for teachers.

With sincere appreciation to the DVD's creators,

Suzy Archibald-Wilson
Teacher in Missoula, Montana

Getting Started

Native Homelands along the Lewis & Clark Trail is a living document of the traditions, history, and wisdom of the descendants of the people encountered by Lewis & Clark from the earth lodges of the Middle Missouri to the mouth of the Columbia River.

Through the viewing of this DVD, you'll feel like a participant in a dialogue with twenty men and women from eleven tribes, hearing perspectives that are not commonly heard in the classroom.

The content is rich and multi-faceted. You'll follow the explorers' pathway, meeting the descendants of seven tribal groups along this historic trail:

- Mandan and Hidatsa
- Blackfeet
- Shoshone
- Salish
- Sahaptin-speaking tribes of the Columbia River
- Upper Chinookan Tribes
- Lower Chinookan Tribes

These descendants (see Acknowledgements for names) will tell you about the lives of their ancestors 200 years ago and clear up some misconceptions generated by the Lewis and Clark journals.

Using this Teacher's Guide

We've designed this guide to aid you in extending and expanding your exploration of the topics introduced here. In thinking about your teaching responsibilities, we've included learning activities to meet National and State Standards in Social Science and Language Arts, as well as Montana's exemplary Indian Education standards (see tables in Appendix II). You'll find Pre-Viewing Activities as preparation for watching the DVD.

The DVD (35 minutes) is divided into nine chapters that range from 2 to 8 minutes each, as follows:

- Chapter 1: **Introduction** (2:00 minutes)
- Chapter 2: **Homelands of the Mandan-Hidatsa** (4:10 min)
- Chapter 3: **Homeland of the Blackfeet** (3:05 min)
- Chapter 4: **Homeland of the Shoshone** (3:05 min)
- Chapter 5: **Homeland of the Salish** (3:10 min)
- Chapter 6: **Homelands of the Sahaptin-speaking Tribes of the Columbia River** (8:10 min)
- Chapter 7: **Homelands of the Upper Chinookan Tribes** (3:30 min)
- Chapter 8: **Homelands of the Lower Chinookan Tribes** (5:00 min)
- Chapter 9: **Close** (0:45 min)

Note: The very last chapter, “Close,” is not indicated on video by a title screen. The video moves very quickly from the last scenic clips of Chapter 8 to Julie Cajune for the Close.

Due to the density of the information covered in the DVD, we suggest you first preview the entire DVD to determine how the material can be integrated into your overall coursework. You may then wish to review the material in the classroom one chapter at a time to achieve the greatest student understanding.

Features

In this guide you will find materials arranged for each chapter as follows:

- Key Concepts
- Vocabulary Terms
- Places
- People
- Transcript text (verbatim text from each chapter of the film)
- Essential Questions

The lists of Key Concepts, Vocabulary, and geographical Places, presented at the beginning of each chapter, will help you orient the students to historical and cultural concepts, new vocabulary, and geography of the region.

Key Concepts are highlighted as being important to the understanding of the narrative of the interviews. The Vocabulary and Places offer opportunities to further enhance overall understanding of the material covered.

The complete transcript for each chapter is included to provide an easy reference to the materials presented in the DVD. This text is an *exact rendition* of each individual’s interview in the DVD; therefore, the text reflects the nuances of each speaker regardless of language usage and/or spelling.

Following the transcript text, at the end of each chapter, you will find a list of Essential Questions to deepen students’ understanding of content.

The following activities are suggestions for using the features in this guide to integrate the material provided in each chapter in the classroom.

Key Concepts Activity 1 – Jigsaw

- A) Divide class into equal groups.
- B) Assign each group an equal number of concepts to investigate.
- C) Using the library and the internet, attempt to define the meaning of each concept. Discuss how each concept relates to US history or the particular unit they are presently studying.
- D) Report your findings to the rest of the class by answering the following questions:

- 1) Describe your understanding of the concept.
- 2) How might this concept apply to Indian tribes in the Northwest?
- 3) How might this concept apply to non-tribal people and groups?

Key Concepts Activity 2 – Predicting

- A) Have each student pick five terms from the list of key concepts.
- B) Give the class ten minutes to free write the definition of each of the terms they have chosen. What do they think the term means?
- C) After watching the chapter, have the students review their predictions. Were they correct? What are some of the context clues in the documentary that helped them to get the definition?

Vocabulary Terms Activity – Building Vocabulary

- A) Select key words from the vocabulary list provided at the beginning of each chapter of the guide.
- B) Have students take out a piece of paper and divide it into three columns (folded or drawn).
- C) In the first column, have students list the chosen vocabulary words. In the second column, have students define the words listed. In the third column, have students draw a picture or graphic that reminds them of the vocabulary word.

Places Activity

As a geographic orientation to each chapter, use the maps provided in the pocket inside the back cover of this guide.

Consider the place names provided at the beginning of each chapter, and whether they can be located on the contemporary or historic maps provided. If not, why? How are these places important to the story being told?

People Activity

Consider the names of people provided at the beginning of each chapter. Determine whether they are the names of tribes, individuals, groups of people, etc.

If they are names of tribes, find historic and contemporary locations on the maps provided, if possible. If they are names of individuals, what can you find out about them? (Students could start a regional biography project.) If the names represent groups of people, how are they important to the history being told?

Essential Questions Activity

Teacher Directions:

Before your students view each chapter, read aloud the essential questions and have students think of their initial response to the questions. (Optional) Have them write their initial responses.

Make individual students or student groups responsible for becoming the 'expert' of the question(s) you have assigned them and report back to the class after they have viewed this chapter.

Student directions:

Alone, in pairs, or in groups, focus on the essential question(s) your teacher has assigned you. Think about the question(s) during and after your viewing of this chapter.

Prepare a response to your assigned question(s) and share with your group or class, as directed by your teacher.

Post-Viewing Activities are provided to expand the learning opportunities presented in the film and guide.

The appendices in this guide provide you with a catalogued suggested reading list, the state and national curriculum standards specific to this guide and accompanying DVD, and resources for the post-viewing activities.

Supplemental to this guide are two resources to share with your class: a two-part reference map of the region; and a template for a seasonal round chart. These are located inside the back cover. Find suggestions for use of these maps in the Pre-Viewing Activities section (page 9), and a seasonal round activity in the Post-Viewing Activities (page 50).

Visit www.trailtribes.org, for additional information on many of the tribes along the trails followed by Lewis and Clark.

Pre-Viewing Activities

We strongly recommend that you take time to get oriented to the geography of the region to be covered and get focused on some of the key topics prior to having your class watch the DVD. You can also assess your students' readiness and learning goals by using the K-W-L activity presented here.

Geographical Orientation

Before you watch the DVD with the class, copy the reference maps for each student or team of students. Do some preliminary map orientation with the class. Because the DVD takes you on the journey from the Mandan and Hidatsa villages on the Missouri River to the mouth of the Columbia, you will want to orient them to the Missouri River and then from its headwaters, at Lemhi Pass, into the Columbia River Basin. This is an excellent opportunity to help students understand Thomas Jefferson's goal of creating an overland route between these two great river systems of the Northwestern quadrant of the U.S.

Instruct your students to keep the map in front of them as they watch the DVD, and pause between chapters so they can find the places they learn about, and note them on their map. Identify the reserved lands (Indian Reservations) for the tribes introduced in the film.

Focus Topics

Before viewing, you might want to divide the students into groups, each with a different focus topic. By having a focus, they will pay closer attention to the content and can report to each other on what they learned, following completion of the DVD. Suggested topics include:

- Focus on plants. Make a list of plants mentioned in the DVD and their uses. What differences do you notice between tribes east and west of the divide?
- Focus on animals. Make a list of animals mentioned in the DVD and their uses. How have species changed through time and how have people adapted to these changes?
- Focus on origin stories. Where did people come from?
- Focus on spirituality and beliefs regarding the spirit world.
- Focus on seasons. How did people respond to the changing seasons? How did they keep track?
- Focus on leadership. Who were the community leaders and how were they selected?
- Focus on trade relationships. Who traded with whom and what did they trade?
- Place-based focus: compare the 1806 Lewis & Clark map to the 1976 USGS maps, noting locations of tribal groups introduced in the film.

K-W-L Journal

This activity is designed to help focus your students so they will be more directed in their viewing of the documentary.

Before viewing the video, have students create a K-W-L chart in their notebooks. Divide note-book into three vertical columns labeled:

- What I Know
- What I Want to Know
- What I Learned

- A) Free-write for 5-10 minutes under the column: *What I know*
What do they currently know about Native Americans along the Lewis and Clark trail?
- B) After free-writing, have the students list some questions under the *Want to Know* column. What do they want to know about the Native Americans living along the Lewis and Clark trail? 5-10 minutes.
- C) View the video.
- D) Complete their journals by listing the things they learned (*What I Learned*) after watching the video.

Extension: Have students research any unanswered questions they might still have in the library, or on the internet. Report their findings to the class.

Notes

1 – Introduction

In this chapter, we hear the voices of four different indigenous people and their perspective of history– emphasizing a need for tribal voices in the telling of history. Some of the central themes presented here will be examined more in-depth throughout the film.

The following are some key concepts expressed by the individuals in the introduction of this film, and a list of vocabulary terms and places mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material from this chapter in the classroom.

Key Concepts

discovery thinking (mindset)
everything has a spirit
religion

beloved homeland
commerce

Vocabulary Terms

ideological
physical

spiritual
wilderness

Places

Lewis and Clark Trail

For Further Study

Explore the web site www.trailtribes.org for additional information on Mandan-Hidatsa culture and history, or for a list of select bibliographic resources under the following tribal links:

- Umatilla, Walla Walla, Cayuse
- Northern Shoshone and Bannock

Notes

Transcript

Introduction

(2:00 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Julie Cajune – Salish

Lewis & Clark are in discovery thinking...
“we’re discovering this place and we’re cataloging commerce and we’re going into land that is ours.” In fact, they’re entering a really old tribal world that they really have no ideological, spiritual, or physical concept of, which to my ancestors wasn’t a wilderness at all; it was a beloved homeland.

Armand Minthorn – Cayuse/Nez Perce

We as Indian people have always been here. We as Indian people have our own way of life, we have our own language, we have our own foods, and we have our own religion.

Randy’l Teton – Shoshone/Bannock

We always say everything has a spirit: the grass, the flowers, the water, even the hills. They all have a history. If the mountains could talk it would be amazing what they would have to say.

Lewis Malatare – Yakama

Allow us to give the history or our people the way we want it to be told.

Notes

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. What do we know about the origins of the first people to live on this continent? Did they originate here or did they migrate here? What are our ways of knowing? How sure can we be?
2. Why is it important for any group, ethnic, cultural, or otherwise, to be able to tell their own history the way they know it?
3. Do you think you've been hearing both sides of the story about the westward movement of Euro-Americans into the homelands of the indigenous tribes?

Notes

Notes

11 – Homelands of the Mandan-Hidatsa

This chapter explores the spiritual beliefs of the Mandan-Hidatsa people and their ancestral connection to the animate landscape they occupy.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

beginning of time	gardening
“paying token”	mother nature
“wake up call”	spirit world
traditional uses of the buffalo	

Vocabulary Terms

mourners	migrated
discovered	belief
Mandan	Hidatsa
blessed	mankind
stereotype	protectors
ambushed	

Places

Lewis and Clark Trail	Great Plains
-----------------------	--------------

People

Mandan
Hidatsa
Good Fur Robe (Mandan leader)
Goose Woman’s Society

For Further Study

Explore the web site www.trailtribes.org for additional information on Mandan-Hidatsa culture and history, or for a list of select bibliographic resources under the following tribal link:

– Mandan, Hidatsa, Arikara

Transcript

Homelands of the Mandan-Hidatsa

(4:10 minutes)

Note: Transcript text is an exact *rendition* of each interview, without corrections for grammar, etc.

Malcolm Wolf – *Hidatsa/Mandan*

<speaking Hidatsa language> & [translation]
We called ourselves Hidatsa back then. We called ourselves <Hidatsa>, which means ourselves. We migrated and we discovered there was another tribe of people which was the Mandan people, the <Hidatsa> as they called themselves. Powerful people, beautiful people they were. That's how we got our names. They call us <Hidatsa>, Those Who Cross the Water.

Tillie Walker – *Mandan/Hidatsa*

Corn was brought to us by a Mandan leader, you know at the beginning of our time. His name is Good Fur Robe and the Mandan taught the Hidatsa how to garden and shared with them the seeds that they had.

In the springtime there were always prayers before any gardening was done. The seeds were blessed, the Goose Women's Society were invited to come and sing and pray. In the fall when you pick corn, one of the things my mother always said is, "Don't leave any behind, ever leave a cob behind." Because in the wintertime they get lonesome and you'll hear them cry.

Malcolm Wolf – *Hidatsa/Mandan*

Everything has a spirit; not only mankind. Our people gave token to the water each spring when mother Nature's wake up call came, which was the thunder; the first thunder that we heard.

Calvin Grinnell – *Hidatsa*

We believe that the spirit world was just right here. It's still with us. And for that reason they created these circle of skulls. Mourners would

Notes

go out there to the skulls and talk to the skull like the person was still there because that was the belief. They would bring food, drink, you know water, something out there to make that person feel like it's being honored or being welcomed.

Malcolm Wolf – *Hidatsa/Mandan*

We could take a buffalo and use every part of him and still use him for religious purposes at the end. The skull of that; to say that that has a mind and that mind is strong and that's what's going to carry us each day.

Tillie Walker – *Mandan/Hidatsa*

You have these stories about these women carrying large loads of corn and it looks like they're slaves, and the men walking in front. Well those men are walking in front to protect. If they were carrying the corn and somebody ambushed them, you know, they'd all be dead. But those men were protectors of the village and the families. And that corn belonged to the women of that household. They were going to trade. The men weren't going to trade. They were going trade. And it was the women who owned everything. You know they owned the homes, they owned the gardens.

Notes



Mandan earthlodge reproduction, Ken Furrow photograph

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. Why do you think the connection with nature/spirit was so strong? Have you ever thought of everything having a spirit as Malcolm Wolf and Tillie Walker describe?
2. Do Tillie Walker's words describing why the women carried the corn and the men walked in front change your assumptions about men and women's roles in the Mandan/Hidatsa tribes? How so?
3. How could a stereotype develop easily in the minds of Europeans who observe the scene of women carrying, men walking in front? What is a good definition of stereotype?
4. Can you think of other possible stereotypes Western Americans have about American Indians? What are some solutions to changing these stereotypes?

Notes

III – Homeland of the Blackfeet

In this chapter we are introduced to Blackfeet use of the land and its diverse resources, and their spiritual connection to certain animals such as the beaver.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

traditional areas
clans
beaver bundles
reverence

holy war
bands
self sufficiency

Vocabulary Terms

nomads
migrated
warlike
protect

seasons
trappers
well defined

Places

Waterton (British Columbia, Canada)

People

Blackfoot Confederacy – Kainai

Blackfeet

For Further Study

Explore the web site www.trailtribes.org for additional information on Blackfeet culture and history, and for a list of select Blackfeet bibliographic resources under the following tribal link:

– Blackfoot Confederacy



Ken Walchek photograph

Transcript

Homeland of the Blackfeet (3:05 minutes)

Note: Transcript text is an exact *rendition* of each interview, without corrections for grammar, etc.

Narcisse Blood – Kainai, Blackfoot Confederacy

<Blackfoot Language> & [translation]
We moved throughout our area. You know, I get a kick out of when they said that we were “nomads”. But we were in a very well defined area, depending on the season; moving into higher ground as different roots and berries ripened and followed the buffalo as they migrated. But in a very defined traditional area. And you had the different clans moving where there was good camping grounds where you get out of the wind and cold areas. The springs were called <Blackfoot> and <Blackfoot>, Waterton and <Blackfoot>, beaver bundles were given to us there.

Linda Juneau – Blackfeet

The holy war that the Blackfeet engaged in, right from the very beginning of contact with Euro-Americans, was over the beaver. I’m told there’s over 100 songs that accompany the beaver bundles, and they’re power songs. They are representative of all of the animals on the earth including the creepy crawly things, the insects.

And a beaver is one of the very few animals who create their own environment, where they build their dams, they become so totally self sufficient. They draw the animals to the beaver dams, the insects come, the fish come. It was a really revered animal. They warned people, “Don’t trap in our country.” A lot of the trappers lost their lives because of it.

Notes

Narcisse Blood – Kainai, Blackfoot Confederacy

Somebody once asked me, “How come you were so warlike, and why were other tribes afraid of you, and why were the new settlers afraid of you?” We did what anybody else would do, and that was to try and protect our land.

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. Compare and contrast the two terms, nomadic lifestyle and patterned lifestyle, as you understand Narcisse Blood to be using them. Why do you suppose it matters to Narcisse Blood that he make it clear his tribe is not nomadic?
2. Why was the beaver so revered by the Blackfeet? As you study the life process of the beaver, find out what were the attributes of the beaver that made it special and unique? Why were songs written about it? Why were they called “power songs”? What was the significance of the beaver bundle, and how was it used?
3. While the Native Americans have been portrayed to be people of whom the white people were afraid, from the Native American perspective, why was this the case?
4. According to Narcisse Blood, what were the Native Americans simply trying to do?



Chief Mountain, Kim Lughart photo

IV – Homeland of the Shoshone

In this chapter we hear about the Shoshone spiritual relationship to the land, its life-giving resources, and qualities of 'home'.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

homeland concept
feasting time

seasonal trail
the spirit

Vocabulary Terms

plentiful
snares
salmon

seasonal
deer
sturgeon

Places

Lemhi (Idaho)
Snake River

Salmon (Idaho)

People

Shoshone

Bannock

For Further Study

Explore the web site www.trailtribes.org for additional information on Shoshone culture and history, or for a list of select Shoshone bibliographic

Notes

Transcript

Homeland of the Shoshone

(3:05 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Eloise George Lopez – Shoshone

<Shoshone Language> & [translation]
I understand my mother’s feelings and the love she had for this Lemhi area; Salmon area. As we come up this way in this area she would be so happy that words can’t describe her happiness. She says, “It’s like coming home to my mother and my father. Daughter, you don’t understand this feeling. This is like being in peace for myself when I come here. It’s like you,” she says, “When you go home to your father’s land. This is how I feel,” she says, “when I come here. This is my home.”

Randy’l H. Teton – Shoshone/Bannock

This is such a beautiful area. You have everything. You have the rivers, you have the mountains full of deer. This was like one of the plentiful hunting grounds and salmon grounds. If you look at our whole seasonal trail, salmon was one that we always hit. And it was mostly where we all gathered. A lot of the Shoshone bands would come up to Salmon area, and we would hunt, and it would be a feasting time, and a good time.

Emory Tendoy – Shoshone/Bannock

And they used to fish on the Snake River. There’s a place where they fish. She told me that when they fish for them big sturgeons, they used to use rabbits for snares. And when they hook one, snag one or whatever, they’ll pull them out on horse. That’s how big they were. Yeah. I’ve seen pictures of how big they are. They’re like a whale. Yeah.

Notes

Randy’l H. Teton – Shoshone/Bannock

The spirit is still here and we always say a prayer because those spirits here are lonely because we’re not here no more. And that’s why we come back to this area. We visit them and we talk to them.

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. What do you think Eloise George Lopez (Shoshone) means when she quotes her mother as saying, “It’s like coming home to my mother and father”. Why is this connection to the land so strong?
2. What are the traditional foods mentioned in this chapter? Do we still eat these foods today? What are some ways to cook this food?



Old Lemhi Agency, near Lemhi, Idaho. Kim Lughart photo

V – Homeland of the Salish

This chapter examines Salish perceptions of the first meeting with the Lewis & Clark expedition, and how their worldview shaped those perceptions.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

month of the choke cherry
ancestors
traveling goods

seasonal food
ceremonies

Vocabulary Terms

equipped
bitterroot
abundant
material

choke cherry
camas
pitiful
belongings

Places

Bitterroot Valley (Montana)

People

Salish
Sophie Moiese

Notes

Transcript

Homeland of the Salish

(3:10 minutes)

Note: Transcript text is an exact *rendition* of each interview, without corrections for grammar, etc.



Louis Adams – Salish

<Salish Language> & [translation]
Now the White man didn't come around from this way first. My great-grandmother used to say it was from <Salish>, from the north. She said her folks or her grandparents, somebody before her saw <Salish>. This means the white people come from <Salish> from the north. When Lewis and Clark first come around, most of the people that was the first white man they ever saw.

Julie Cajune – Salish

The way it's told they find the Salish, and it's not really that way. You know, my ancestors saw them, and watched them, and allowed them to enter, and they just stopped everything and helped these people that to them were very pitiful. You know, they were poorly equipped for material belongings, you know, and traveling goods. They had bad horses, and they really needed what my ancestors had. It was September when they met, and so September is the month of the choke cherry so they would have had all their seasonal food from the summer.

Notes

They'd have bitterroot and they'd have camas and they'd have all of their berries harvested by that time, and so here you have a pretty abundant diet.

Louis Adams – Salish

I had a relative who used to talk about it. She died in 1960 when she was close to a hundred years old. Sophie Moiese. And she would say that when Lewis and Clark first got here, our people wondered why they had a <Salish>. The black man was the blue jay, that's what they thought, because our people, they have a ceremony in the middle of winter time that has a blue jay, or several blue jays. What kind of a ceremony were they going to perform? What were they up to? That was their main concern, was this one black man.

They finally communicated with each other and they got to go up and rub their finger on his face and find out that wasn't paint or ashes.

Notes



"Bitter Root River, near Fort Owen" John Mix Stanley, 1853, U.S.P.R.R. Exploration & Surveys

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. In reference to the Salish first meeting Lewis and Clark, Julie Cajune says, "...my ancestors saw them, and watched them, and allowed them to enter, and they just stopped everything and helped these people that to them were very pitiful." What does she mean by this?
2. Louis Adams describes the perception of the Salish people when they first saw York and thought that he was a "Blue Jay." How do religious/spiritual beliefs influence your perceptions of the world around you?

Notes

VI – Homelands of the Sahaptin-speaking Tribes of the Columbia River

This chapter illuminates the interrelationships that existed between differing tribal groups, and discusses in detail the relationship that existed between the various Sahaptin-speaking tribes and the resources they relied upon for survival.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

reciprocity	intertribal relations
bering straight land bridge theory	seasonal round
horse racing	intermarriage
sacred food	sacred
keeping clean spiritually	keeping clean mentally
migration stories	oral histories
creation stories	spring salmon run

Vocabulary Terms

Nimiiipu	interaction
recognize	precious
celebrate	interaction
resided	legends
creation	customs
traditions	feast
beaver	land bridge
pemmican	tule
nomad	belongings

Places

Nez Perce Trail (Idaho-Montana)	Cascade Range (Washington)
Snohomish (Washington)	Wallulatum (Washington)

People

Nez Perce	Salish
Yakama	Cayuse
Walla Walla	

For Further Study

Explore the web site www.trailtribes.org for additional information on the culture and history of Sahaptin-speaking tribes of the Columbia River, and a list of select bibliographic resources under the following tribal link:

– Umatilla, Walla Walla, Cayuse

Transcript

Homelands of the Sahaptin-speaking Tribes of the Columbia River

(8:10 minutes)

Note: Transcript text is an exact *rendition* of each interview, without corrections for grammar, etc.

Horace Axtell – Nez Perce

<Nez Perce language> & [Translation]
Nimiipuu means, that's what we call ourselves, Nez Perce, it means "we the people". We called it precious land here. It's a gathering place of our old people who come here to have camp and rest and have a meeting with other tribes. Also they had horse races here. You know, there's a good gathering with the Salish people.

Lee Bourgeau – Nez Perce

There was a lot of interaction between the tribes, there's a lot of intermarriage between tribes, but historically, even though there's some big mountains between us and the Salish, our people traveled over those mountains. You know, that's where the Nez Perce trail is.

Horace Axtell – Nez Perce

This old trail that goes through here, was where the people that went to the plains area to trade our kind of food with their kind of food. There were all kinds of sacred food that our people lived on for years and years back before any other kind of food came to our land. And they used this special trail, what they called <Nez Perce>, "going to gather food".

Louis Adams – Salish

We call it <Salish>, "trail to the Nez Perce", and further. It goes clear to <Salish>, the ocean.

Horace Axtell – Nez Perce

And then on the way, what the food they

Notes

gathered, they'd stop and dry it and bury it, and on their way back they'd pick it all up and go back and spend the winter.

Lee Bourgeau – Nez Perce

Our new year is December 20th. That's when we recognize that a new year is beginning and for us that's the time that the world turns itself around and everything begins to come to life again. That's when the roots start readying themselves to come out, and the berries start readying themselves to come out, and we know that the fish are coming back, it's the time that we celebrate as the new year.

The elders teach us that we become sacred because we're out gathering the first foods for the first foods feast. And they teach us as we're handling that food to keep ourselves clean, spiritually, mentally, in every way because as we're preparing that food, what they tell us is that whatever we're feeling, that's what we're giving to the people.

Lewis Malatare – Yakama

The beaver, we call him <Yakama>, is a great monster. And when we say monster, we say it respectfully, because beaver has the ability to change his own world, and we...we as man, we cannot allow ourselves to change our world. We have to live with the world. But beaver, or (Yakama), is monster because he has the ability to change the environment.

The story goes, is that coyote, <Yakama>, and monster were fighting over who's going to be in charge of the fish, who's going to be in charge of the water, who's going to be in charge of the country. And <Yakama for coyote> being our hero, because he's so conniving, and mysterious, and he's mischief. And that's the way we try to look at ourselves on one side. <Yakama for coyote> and <Yakama for beaver> attack each other, to fight over the land and the water and the streams and the fish, and all things. And they battle from the

Notes

top of the Cascade ranges, and come tumbling down. And they create the gaps and the valleys that flow from Snohomish, and all the way down to Wallulatum.

The story behind that is that (Yakama for beaver) was finally beaten by (Yakama for coyote), but only because of the sisters that resided within him. The sisters that resided within (Yakama for coyote) were three, and they're the ones that had the heart and the mind to be able to accomplish things that (Yakama for coyote) could never do on his own.

So in a sense, when we speak we speak from the heart, we pray from our heart, we pray for our body, and then we pray for our spirit. So these are the...our lessons that we learn through our legends. And so we share them with our children so that they may be able to share it with their children.

Armand Minthorn – Cayuse/Nez Perce

We have oral histories today that go back ten thousand years. There is no migration story. We were created here. We did not cross any land bridge. We have our creation story here. It would take me three days to tell you that story. But we were created here; we've always been here.

When we can go back and say this spot and this spot and this area was used at this time by these people, that's what continues for us a way to keep our past a part of our everyday life. And all of that history is carried through our traditions and customs and language and religion and our foods. So we're reminded everyday because of that past, because we live it everyday.

Cecilia Bearchum – Walla Walla/Yakama

They were not nomads. They had a purpose in why they moved, and there was no calendar to tell you this is when you were supposed to do that. And they did things according to the

Notes

season. There was a spring run. But there was fish going up the river all the time.

You always hear about pemmican, all they had the same thing as salmon. They took all the moisture out of it and they stored it and that's what they used for the winter. They moved towards the mountains when it was time for either digging or for hunting. And when they moved they always dug into the ground and lined it with tule mats and put all their belongings into those storage areas. And then they covered them up and marked them so they knew where they were. Because they couldn't leave it in storage someplace in town or anything like that. There was no such place. And then that's where they would winter.

Lewis Malatare – *Yakama*

People have chosen to prepare for the winter, they stay in the valleys and the mountains, where it is beautiful and they have the protection of the valleys and the streams.

Notes



Historic photograph "Cayuse Sisters", of rock formation on Columbia, near La Grande, Oregon. n.d. Jerry Gildemeister, photographer. Tamásátsikt Cultural Institute.

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. In what ways did the Salish and the Nez Perce interact? What was the significance of the Nez Perce trail?
2. Although the foods are different, is there a common way in which the Indians of the various tribes represented appear to feel about the food—plant life and animal life—that they use for their sustenance? What words do they use to describe their relationship to their food sources? How do their words compare to the way you commonly think about the food you eat? What could be the reasons behind the two different perspectives on our food resources?
3. According to Armand Minthorn and Lewis Malatare, how do the Native American tribes keep their past a part of their everyday life?

Notes

VII – Homelands of the Upper Chinookan Tribes

In this chapter we explore the dynamic relationship between Upper Chinookan people and the procurement and preservation of various foods – particularly the salmon.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

gathering food
vitamins A, C, and E

preserving food

Vocabulary Terms

climate
filet
wasted
harvested
balsam

consume
trade
depleting
salmon

Places

Columbia River

People

Upper Chinookan
Wasco

For Further Study

Explore the web site www.trailtribes.org for additional information on the culture and history of Sahaptin-speaking tribes of the Columbia River, or for a list of select bibliographic resources under the following tribal link:

– Lower Chinook and Clatsop

Transcript

Homelands of the Upper Chinookan

Tribes (3:35 minutes)

Note: Transcript text is an exact *rendition* of each interview, without corrections for grammar, etc.

Madeline McInturff – Wasco

<Kitsch language> & [Translation]

I said when we were young our parents took us down to the river- that's when they were drying salmon, drying all that, then gathering fruit.

Pat Courtney Gold – Wasco

Salmon were very important, not only as a food crop, but we traded salmon. And unlike a lot of tribes, our food came to us, we didn't have to go out and hunt for our food. And in this climate with the strong east winds we could preserve our food. So we caught more salmon than we could consume and we would preserve it, and this is what we would trade.

Madeline McInturff – Wasco

I could tell you a story that my grandmother told. And this is a story that's a lesson. She said that there was a group of people. And they were cutting salmon and they were drying salmon. A salmon was never wasted. They used a whole salmon. They filleted the thing the side, they pulled it apart, they used the backbone, dried that, hung that up. Cut up the salmon head, they split the salmon head. They still do that. And the insides, they used to pick out and they'd string it on a string and dry it. It came winter, then they were eating, then their food was depleting, you know, getting less. Then this they got out, they started cooking some of those little deals... Then a lady came, the one that, she threw all hers away, you know when she was cutting. And they were picking them up and, well, they said, "Don't give her any, she doesn't like them."

Notes

So that was a lesson to learn: Don't be particular! That was the thing!

Pat Courtney Gold – Wasco

In April everything was being ready to be harvested up on the hills just a few miles above the Columbia River. The first plant to be harvested that we harvest is the balsam plant and we pick it and eat the stem. And we eat it just like celery and it is just like celery, it's got the stringy fiber, so we peel that off and then we eat it.

And that's a very important fiber in the early spring because you've gone all winter eating dried food so you really need fresh vegetables, vitamin C, vitamin E, vitamin A, and that's the perfect way to get it.

Notes



Arrow-leaf Balsamroot (*Balsamorhiza sagittata*), Paul Slichter photograph

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. As Cecelia Bearchum (Walla Walla/Yakama) described in chapter six, they had “a purpose in mind” in regard to food preparation and preparation for the seasons. Why was this so important to tribal communities?
2. What was unique about the sources of food for the Wasco Indians, and why was salmon so important to them?
3. Explore and research the contributions of the tribal communities in regard to botanical knowledge.

Notes

VIII – Homelands of the Lower Chinookan Tribes

This chapter illustrates the Lower Chinook peoples' knowledge of, relationship to and respect for the land.

The following are some key concepts expressed by the individuals in this chapter of the film, and a list of vocabulary terms, places and people mentioned. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

strong places
head men
one's role in society

thunderbird
head person
respect

Vocabulary Terms

moccasins
canoe
origin
trade
red cedar
oysters
salmonberries
wild blackberries
cape

council
tide
tunic
inherited
scout
clams
huckleberries
fireweed
air pockets

Places

Columbia River

Saddle Mountain (Oregon)

People

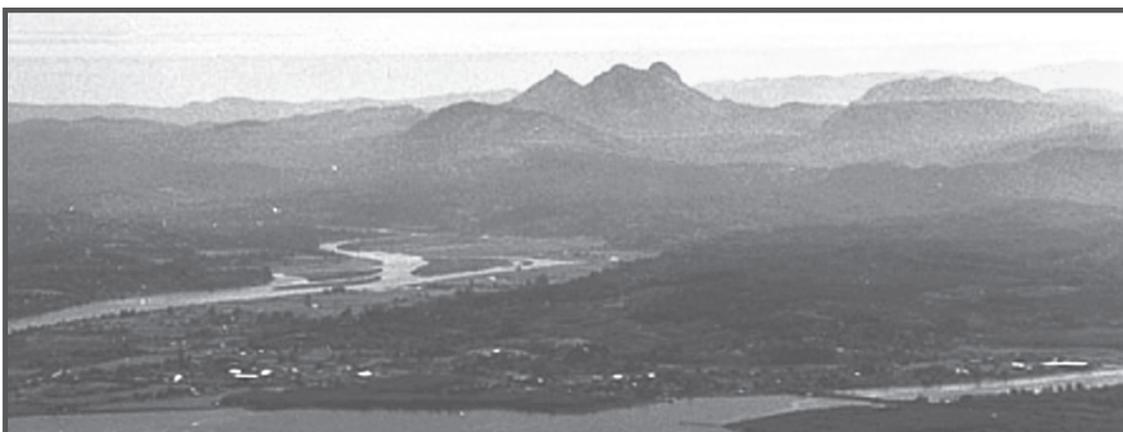
Chinook

Comcomly – Chinook headman

For Further Study

Explore the web site www.trailtribes.org for additional information on Chinookan culture and history under the following tribal link:

– Lower Chinook and Clatsop



Aerial photo of Saddle Mountain, near mouth of Columbia River, by Jim Niehues

Transcript

Homelands of the Lower Chinookan Tribes (5:00 minutes)

Note: Transcript text is an exact *rendition* of each interview, without corrections for grammar, etc.

Tony Johnson – Chinook

<Chinook Language> & [translation]
Regarding the name Chinook, that's specific to that north shore of the mouth of the Columbia River. Probably the most significant thing you'd see if you come here is Saddle Mountain. That's a strong place for <Chinook>. That's a place where you could find power, but also it's a place, it's one of...it's Thunderbird's home and a place of origin for part of our Chinook people and a very strong, strong place. It's name is not in Chinook wawa, that I speak, but it's in Old Chinook, and it's <Walawahoof, Walawahoof>.

Pat Courtney Gold – Wasco

When Lewis and Clark were coming down the Columbia River and they wanted to trade or they wanted to approach a village in a friendly way, they were always approaching the wrong people. They'd pick out someone they thought was the chief but we didn't really have chiefs here, we had councils in which the women sat and also made decisions. It was really the women that Lewis and Clark should have been contacting to trade, and they didn't.

Tony Johnson – Chinook

Chinook women really had a very important role in our society and while most of the time, men were headmen, that's actually not entirely true. One of our main villages here, in fact Comcomly, the head person that you know was very famous in Lewis and Clark's time, his mother was the head person there, and that's who he inherited that right from.

Notes

George Lagergren – Chinook

The Chinook people were canoe people. When that tide was getting right, they'd go and get in their canoes and go down and go out and get their clams or catch fish or whatever they wanted to do.

Pat Courtney Gold – Wasco

Lewis and Clark had moccasins, they were wearing moccasins, they were wearing leather pants, and leather shirts, leather tunics, and they were wet all the time. Contrast this with the Chinook people who were in and out of canoes and they didn't wear moccasins- they went bare foot. They wore cedar because cedar, when you pound red cedar bark it becomes very soft and they would weave that into a cape and a skirt for the women. When you pound the cedar bark, you're actually putting air pockets into the cedar so that not only is it waterproof but the air pockets insulate so it's also warm. And that was a perfect outfit to wear in a wet climate.

George Lagergren – Chinook

They knew when the fish runs were coming, and they knew when they should be here and when they should be there.

But all year round there was oysters– oysters and clams– and they'd camp and prepare their fish, and their food, and pick the berries, and prepare for their winter food. They caught those real, real fresh fish right out of the ocean and up the bay, and right up into those rivers to spawn. And they knew where the berries grew, and they picked the salmonberries, you know, and the huckleberries and those different berries that they would get.

Millie Lagergren – Chinook

When I was just a young girl my grandmother told me that when they'd go

Notes

up the rivers looking for the little wild blackberries, that they'd look up on the hillsides and if the fireweed was in bloom the blackberries were ripe. And that way they could just send a scout ahead to see if the berries were ready. When the blooms came out, they knew it was time to go gather their wild blackberries.

George Lagergren - Chinook

We respect this land that we live in. If I take something off from the land, then I want to put something back, so the next person that comes along, and lives where I live, he can have some of the good things that I had.

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. There seems to be a common theme among the tribes in regard to their relationship with land and their respect for the land? How do you think this relationship develops? Do you see land in this way?
2. How did the Chinook people gain their environmental knowledge and foresight?
3. For the Chinook Indians, what was the role of women in society?

Notes

IX – Close

The following are some key concepts expressed by the individual in this closing chapter of the film, and a list of vocabulary terms. See pages 6-7 of this guide for suggested activities designed to integrate the material in the classroom.

Key Concepts

heroic endurance
bravery

courage
humanity

Vocabulary Terms

propaganda
lauding
dismissed

excluded
ignored

For Further Study

Explore the web site www.trailtribes.org for additional information

Notes

Transcript

Close

(:45 seconds)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Julie Cajune – Salish

Without Indian people they wouldn't have succeeded.

But there's no lauding of the humanity of Indian people; it's all the heroic endurance, and strength, and courage and bravery of these other people.

And the humanity of Indian people is ignored or dismissed or excluded from the story all together, when that's the point. That's the point.

Notes

Essential Questions

Consider the following questions. (See page 8 for suggested activity instructions.)

1. There is an old saying, “There are two sides to every story.” In this story of two groups claiming the same land, are there at least two sides to the story? Which side has usually been told in our history books, novels, and movies? Who decides what gets told? Why has it been hard for most of us to learn the whole story? Does it matter how history is told? What is the difference between history and propaganda? As a student of history, how can you make sure you are getting the whole story? Where are the places in the DVD in which you heard a second side to the story, perhaps for the first time?
2. The DVD has the following examples of two sides to the historical picture. Linda Juneau: “holy war” vs. fur trade economy; Julie Cajune: “discovery” of the Salish vs. taking pity on the travelers; Narcisse Blood: “warlike” vs. “try and protect our land.” Think of times in your own life when someone took your words or actions entirely differently than you intended for them to do. As you look back on examples from our own lives, what could be the reasons for this miscommunication? [List the reasons miscommunication takes place on a chart or overhead as they are elicited by the students.] Could any of these reasons for miscommunications also be reasons for miscommunication between cultural groups, such as Linda, Julie, and Narcisse brought out in the DVD? Are there new reasons that you can think of that can cause cross-cultural communication to be misunderstood? [Add these to the chart.] What are solutions to these miscommunication problems? What does it take to make sure communication is clear and understood? Is this everyone’s job?
3. Did you know how different the tribal cultures were and are today?

Notes

Post-Viewing Activities

The following activities are designed for students to investigate primary sources and learn more about the traditions of Native American peoples. The use of these activities will help provide some background knowledge for your students after they have viewed the interviews contained within the documentary.

Post-view Activity 1 – Oral Traditions

After viewing the DVD, split the class into seven groups and have them read the story provided from the oral history of each tribe introduced in the film (see Appendix III for the stories cited here):

Chapter 1, Mandan-Hidatsa: “Story Telling” Waheenee (Buffalo Bird Woman), *Waheenee: An Indian Girl’s Story told by herself to Gilbert L. Wilson*, (University of Nebraska Press: Lincoln and London 1981), pp. 35-43

Chapter 2, Blackfoot: “Origin of the Beaver Medicine Bundle,” Ella E. Clark, *Indian Legends from the Northern Rockies*, (University of Oklahoma: Norman 1966), pp. 253-258

Chapter 3, Shoshone: “Lewis and Clark Among the Shoshone,” Ella E. Clark, *Indian Legends from the Northern Rockies*, (University of Oklahoma: Norman 1966), pp. 205-207

Chapter 4, Salish: “Lewis and Clark Among the Flatheads,” Ella E. Clark, *Indian Legends from the Northern Rockies* (University of Oklahoma: Norman 1966) pp129-133

Chapter 5, Sahaptin: “The Origin of the Root Festival,” Ella E. Clark, *Indian Legends of the Pacific Northwest*, (University of California: Berkeley 1953) pp. 183-84

Chapter 6, Upper Chinookan: “Why the Columbia Sparkles,” Ella E. Clark, *Indian Legends of the Pacific Northwest*, (University of California: Berkeley 1953) pp. 107-08

Chapter 7, Lower Chinookan: “The First Ship,” Ella E. Clark, *Indian Legends of the Pacific Northwest*, (University of California: Berkeley 1953) pp. 205-07

Upon completion, they should discuss what they learned from the story that amplifies their understanding of the material presented in the film. Afterward, they can share what they learned with the class. You may want to review the corresponding chapter of the DVD as each group reviews their story.

Post-view Activity 2 – Seasonal Round

The speakers in the video make references to their traditional Seasonal Rounds. We have included a seasonal round template (located inside back cover of this guide) for you to copy for the class activities.

Personal Reflection: What is your family’s Seasonal Round? What are the things that you and your family do regularly each season? Have each student complete their own seasonal rounds. Share them with each other and display them in the classroom.

Seasonal Round of the Tribes: Break the class into six-eight groups, one for each of the six tribal groups covered in the film, and adding Lakota and Nez Perce if appropriate. Have them create a seasonal round chart for their group. Consider these focus topics: ways of naming moons/months; plants, animals, fish available at different times of year; cultural events/qualities associated with season.

Learn more and get ideas for extending this activity by looking at www.trailtribes.org and www.L3-lewisandclark.org. Then share the results.

* **Blackfeet – Camp Life & Seasonal Round**

<http://www.trailtribes.org/greatfalls/camp-life-and-seasonal-round.htm>

Lakota – Camp Life & Seasonal Round

<http://www.trailtribes.org/pierre/camp-life-and-seasonal-round.htm>

Mandan, Hidatsa and Arikara – Village Life & the Turning of the Seasons

<http://www.trailtribes.org/kniferiver/village-life-and-turning-of-the-seasons.htm>

* **Northern Shoshone and Bannock – Great Circle**

<http://www.trailtribes.org/lemhi/great-circle.htm>

* **Umatilla, Walla Walla, & Cayuse – Camp Life & Seasonal Round**

<http://www.trailtribes.org/umatilla/camp-life-and-seasonal-round.htm>

Lower Chinook & Clatsop – Seasonal Round

<http://www.trailtribes.org/fortclatsop/seasonal-round.htm>

Nez Perce – Seasonal Round: Winter into Summer

<http://l3.ed.uidaho.edu/ShowOneObject.asp?SiteID=34&ObjectID=92>

Upper Chinook – Seasonal Round: From Roots to Berries to Deer to Salmon

<http://l3.ed.uidaho.edu/ShowOneObject.asp?SiteID=66&ObjectID=969>

* indicates: example of seasonal round illustration can be found at URL provided

Post-view Activity 3 – Role Play

Lewis and Clark in Salish Country: Picture the Meeting of Two Cultural Groups

Purpose

To establish from the beginning that there are at least two perspectives on the event and that authentic history is not based on one-sided propaganda but is drawn from many perspectives.

Guiding Question

What does Julie Cajune, the first speaker, mean when she refers to the way Lewis and Clark were thinking as they came into her ancestors' homeland? How does this differ from "homeland thinking"?

Julie Cajune – Salish

Lewis & Clark are in discovery thinking... "we're discovering this place and we're cataloging commerce and we're going into land that is ours." In fact, they're entering a really old tribal world that they really have no ideological, spiritual, or physical concept of. Which to my ancestors wasn't a wilderness at all. It was a beloved homeland.

Learning Process

Let's try to get at our Guiding Question with a role-play in which we have four characters. From the "Corps of Discovery", we'll have John Ordway and Joseph Whitehouse. Now for the other two: in the movie we have just watched, Ms. Cajune spoke of her ancestors who were there also and who helped out Lewis and Clark. We will imagine that the other two characters are Ms. Cajune's great-great-great-great grandparents.

Ms. Cajune gave this description of her ancestors and what they did when they saw the Lewis and Clark party approaching:

"My ancestors saw them, watched them, and allowed them to enter, and they just stopped everything and helped these people that to them were very pitiful. You know, they were poorly equipped for material belongings and traveling goods.

They had bad horses, and they really needed what my ancestors had."

Ordway and Whitehouse give their points of view of this same encounter:

[Whitehouse]

"Saturday 31st August 1805. [9] a fine morning. we Set out eairly and proceeded on 2 miles passed Several Indian lodges where we bought a number of fine Salmon. the natives have wires [weirs] fixed across the River in which they catch more or less every night. a Strange Indian came in Site of these lodges who they expected to be one of the nation called the flat heads. he ran as Soon as he Saw us Several of these natives followed after him. we went on a Short distance further crossed the River and halted for breakfast...."

[Ordway]

Wednesday 4th Sept. 1805. ...ascended the mountain on to the dividing ridge and followed it Some time. the Snow over our mockasons in places. we had nothing but a little pearched corn to eat the air on the mountains verry chilley and cold. our fingers aked with the cold ...proceeded on down this valley towards evening we arived at a large encampment of the flat head nation of Indians about 40 lodges and I Suppose about 300 persons, and they have between 4 or 5 hundred horses now feeding in the plains at our view and they look like tollarable good horses the most of them. they received us in a friendly manner. when our officers went to their lodges they gave them each a white robe of dressed skins, and spread them over their Shoulders and put their arms around our necks instead of Shakeing hands as that is their way they appeared glad to See us. they Smoaked with us, then gave us a pleanty Such as they had to eat, which was only Servis berrys and cheeries pounded and dryed in Small cakes. Some roots of different kinds. Our officers told them that we would Speak to them tomorrow and tell th[em] who we were and what our business is and where we are going &C. these natives are well dressed, descent looking Indians. light complectioned. they are dressed in Sheep leather Deer & buffalow robes &C. they have the most curious language of any we have Seen before. they talk as though they lisped or have a bur on their tongue. we Suppose that they are the welch Indians if their is any Such from the language. they have leather lodges to live in Some other Skins among them. they tell us that they or Some of them have Seen bearded men towards the ocean, but they cannot give us any accurate of the ocean but we have 4 mountains to cross to go where they saw white men which was on a river as we suppose the Columbian River..."

(www.lewisandclarkjournals.unl.edu)

You have just heard the historical accounts as we know them. You also can find on a map the spot where this historical encounter took place. [Use map to define location, direction from where your students live, landmarks such as rivers and mountains.] This region is now known as the Bitterroot Valley; named after the root plant that is most important to the Salish.

From this point on, we are creating our own historical fiction with our role play. Our task is to imagine the conversations that took place following the first meeting of the two groups. What would be the natural responses the individuals in our role play would be making? What would the conversations sound like?

Let's imagine that you are Ms. Cajune's ancestors, two of the people who are welcoming others into their homeland. As a first step in getting ready for this role play, let's all brainstorm together the kinds of things they might have talked to each other about after they had returned to their own lodge. What would have been some of the topics? For instance, would they have observed about their horses? Their clothing and footwear?

Their diet? Their opinions about....? Would they have been concerned about where the expedition was headed? What might they talk about doing as a help to these people?

Group Discussion

Students brainstorm as the teacher records their ideas on what could have been discussed. [This recording can be on the overhead or chart paper so that it can be referred to later, if needed.]

Teacher Talk

Now we need two volunteers to take the information we have gathered through our brainstorming and play the roles of the Salish ancestors, talking over what they have just observed in meeting the Lewis and Clark party, concerns they probably had, and any action they might want to take. Should the role players need prompting, you can remind them to check the brainstorming chart or you can suggest peers offer questions to direct their thinking to an important issue on the chart.

Introduction of Compare/Contrast Process

Teacher Talk: Now that we have listened to representatives of the two cultural groups talk about their experience of meeting each other, let's figure out together where these two groups seemed to have a common picture and where their images differed from each other.

Let's do this by making two charts, one of all the comparable or shared ideas the two groups had and the other of ways that their thinking, perceptions, and understandings were in contrast to each other. This process is called "comparing and contrasting"; we can be building the "comparing" list and the "contrasting" list at the same time, as you contribute your thoughts. When you give an idea, name the chart it is to go on.

Notes

Post-viewing Activity 4 – Student Inquiry

Peoples of the Homelands along the Lewis and Clark Trail

[Here is a short summary of plans you can develop for this Learning Event.]

This inquiry process is designed to give individual students or small groups of students the opportunity to select a specific tribe along the trail/featured in the DVD and to guide them in developing their own inquiry questions in regard to these tribes.

This inquiry process can become a multi-disciplinary study that included geography, history, ecology, biology, etc., in addition to an over-arching study comparing and contrasting the specific tribes involved in the study.

The purpose of the study would be to use a jigsaw process to teach each other about specific tribes and then to draw conclusions such as the uniqueness of each tribe and the commonalities of indigenous life-ways.

Each inquiry group, in their presentation back to the whole, could use as a core/ introductory piece the segment of the DVD focusing on the tribe they are teaching about. Related field trips and classroom visits by tribal members (related to specific tribes being researched and presented to the class) would add features to the over-all classroom experience that would help change the learning into a “Show, Not Tell” process, increasing the authenticity of the whole by providing such things as language experience, demonstrations of skills, story-telling, presentation of artifacts, and the sense of “a people” that can only be experienced in the first person.

As the classroom presentations are in progress, the teacher needs to conduct an on-going charting process of the significant themes that keep “cropping up” as well as uniqueness that appear among the tribes. A whole-class discussion, analyzing the discoveries embedded in these charts brings the learning into a sense of completeness.

As a conclusion to this inquiry learning process, these group presentations made in the classroom can easily be polished to become the “grist” for a Parent Night. Students presenting new knowledge and concepts to their parents is—in my opinion—the most effective and efficient way of changing thinking and perspectives in the local community. Parental pride in their students’ presentations has a way of transforming into parental acceptance of new thinking. One of the great, built-in objectives of this “polishing” step is to verify the accuracy, balance, authenticity of everything in each presentation. In this way, as students prepare for a real audience important to them, they automatically get to learn how to study and present history and culture with care, correctness, and respect. Having at least one tribal member involved in the presentations will add the strength of the first-person element to build a cross-cultural event.

Appendix I

READING LIST SUGGESTIONS

The following list is taken from the Montana Office of Public Instruction website:
www.opi.mt.gov

Indian Literature – Traditional Stories

Cheyenne Legends of Creation, by Henry Tall Bull and Tom Weist, (Montana Council for Indian Education, 1972)

Guardian Spirit Quest, by Ella Clark, (Montana Council for Indian Education, 1974)
 Includes Assiniboine, Chippewa, Salish

In the Beginning: Indian Legends of Creation, by Ella Clark, (Montana Council for Indian Education, 1977) Cree and other tribes

Ktunaxa Legends, Kootenai Culture Committee, (Univ. of Wash., 1997)

Coyote Stories of the Montana Salish Indians, by Confederated Salish and Kootenai Tribes, (Montana Historical Society Press, 1999)

Legends Told by the Old People, by Adolf Hungry Wolf (Blackfoot), (Good Medicine Books, 1972; \$2.95) Includes Sioux, Assiniboine, Gros Ventre, and Flathead - Salish/Kootenai

The Sun Came Down: The History of the World as My Blackfeet Elders Told It, by Percy Bullchild, (Harper Collins, 1990 and Univ. of Neb. Press, \$22.95)

The Way of the Warrior: Stories of the Crow People, by Henry and Barney Old Coyote (Univ. of Neb. Press, 2003; \$11.95)

Native American Literature, Montana and Northcentral Regional Publications, by Dorothea Susag for locally produced books of traditional stories. On the Montana Office of Public Instruction Web site: www.opi.mt.gov

Indian Authors from or about Montana – Novels, Short Stories, Poetry, and Plays

The Hawk is Hungry and Other Stories, by D'Arcy McNickle (Cree/Salish), (University of Arizona, 1992; \$17.95) Short Stories

Runner in the Sun: A Story of Indian Maize, by D'Arcy McNickle, (1954; reprint University of New Mexico, 1987, \$15.95) Novel

The Surrounded, by D'Arcy McNickle, (1936, reprint University of New Mexico Press, 1978, \$15.95) Best written novel by Indian author in the 1930s

Wind from an Enemy Sky, by D'Arcy McNickle, (Univ. of New Mexico, 1988; \$12.95) Novel

The Death of Jim Loney, by James Welch, (Blackfeet/Gros Ventre), (Penguin Press, 1979; \$14.00) Novel

Winter in the Blood, by James Welch, (Penguin, 1975; \$14.00) Novel

The Indian Lawyer, by James Welch, (Penguin, 1990; \$15.00) Novel

Fools Crow, by James Welch, (Penguin, 1986; \$13.95) Novel

The Heartsong of Charging Elk, by James Welch, (Random House, 2001; \$15.95) Novel

Riding the Earthboy 40, by James Welch, (Penguin, 1971; \$14.00) Poetry

Perma Red, by Debra Earling (Salish), (Penguin, 2002; \$14.00) Novel

Red Earth: A Viet Nam Warrior's Journey, by Philip Red Eagle (Dakota/Salish), (Holy Cow Press, 1997; \$12.95) Novellas

Another Attempt at Rescue, by M. L. Smoker (Assiniboine/Sioux), (Hanging Loose Press, 2005; \$14.00) Poetry

"The Ronan Robe Series," by Juane Quick to See Smith (Salish/Kootenai), in *That's What She Said*, ed. by Rayna Green, (1984, reprint Indiana University Press, 2006; \$35.95) Poetry

Where the Pavement Ends: Five Native American Plays, by William Yellow Robe Jr. (Assiniboine), (Univ. of Oklahoma Press, 2000; \$16.95)

Grandchildren of the Buffalo Soldiers, by William Yellow Robe Jr., (Missoula Cultural Council, 2005) Play

The Hawk is Hungry and Other Stories, by D'Arcy McNickle (Cree/Salish)

Runner in the Sun: A Story of Indian Maize, by D'Arcy McNickle, (1954, reprint University of New Mexico, 1987; \$15.95) Novel

Truth and Bright Water, by Thomas King (Cherokee), (New York: Atlantic Monthly Press/Grove Press, 1999; \$13) Novel

Cogewea, the Half Blood: A Depiction of the Great Montana Cattle Range, by Mourning Dove (Okanagan/Salish), (1927, reprint Univ. of Nebraska Press, 1981; \$16.95) First novel written by and Indian woman

The Last Best Place: A Montana Anthology, ed. by William Kittredge and Annick Smith (Univ. of Washington Press, 2003; \$29.95) Contains works by Minerva Allen (Assiniboine), Linda Weasel Head (Salish), James Welch (Blackfeet/Gros Ventre), D'Arcy McNickle (Cree/Salish), Debra Earling (Salish), and John Tatsey (Blackfeet)

Study Guide: Big Sky Radio-Literature of the Last Best Place, by Lowell Jaeger, Skyler Alt. H.S. & Great Falls H.S. (Flathead Valley Community College, Kalispell, MT) Guide to use in a Dialogue Group Format for *Fools Crow* by James Welch.

Talking Leaves: Contemporary Native American Short Stories, ed. by Craig Lesley, (Turtle Books, 1991; \$20.00, and Dell Publishing, \$14.95) Includes works by James Welch, Debra Earling and Phyllis Wolf (Assiniboine/Ojibway)

Dancing on the Rim of the World: An Anthology of Contemporary Northwest Native American Writing, ed. by Andrea Lerner (Univ. of Arizona Press, 1990; \$19.95) Includes Victor Charlo (Salish), Debra Earling, and James Welch

Native North American Literary Companion, ed. by Joseph Bruchac and Janet Witalec, (Detroit: Visible Ink Press, 1998) Includes D'Arcy McNickle and James Welch

Reinventing the Enemy's Language: Contemporary Native American Women's Writings of North America, by Joy Harjo. (N.Y.: W.W. Norton & Co., 1998; \$17.95) Includes Montana works

Ten Tough Trips, Montana Writers and the West, by William Bevis. Literary Criticism (Univ. of Washington Press, 1990; Univ. of Oklahoma Press, 2004) Literary Criticism, especially for understanding authors D'arcy McNickle and James Welch.

Rising Voices: Writings of Young Native Americans, by Arlene Hirschfelder and Beverly Singer, (Ballantine Books, \$6.99, also published by Charles Scribner and Sons, Ivy, Atheneum) Includes students from Montana

Night Is Gone, Day Is Still Coming: Stories and Poems by American Indian Teens and Young Adults, by Annette Ochoa et. al., (Cambridge, Mass: Candlewick Press, 2003, \$16.99)

Other Regional Indian Authors

Sherman Alexie (Spokane/Cour d'Alene)
Louise Erdrich (Turtle Mountain Chippewa)
 Beatrice Culleton (Metis)
 Jordan Wheeler (Cree/Ojibwe)
 Maria Campbell (Cree/Metis)
Janet Campbell Hale (Coeur d'Alene)
Susan Power (Standing Rock Sioux)
 Lance Henson (Cheyenne)
 Marilyn Dumont (Cree/Metis)
Tiffany Midge (Standing Rock Sioux)
 Gregory Scofield (Cree/Metis)
 Tomson Highway (Cree)
 Gloria Bird (Spokane)
 Beth Cuthand (Cree)
Elizabeth Cook-Lynn (Dakota)
 Connie Fife (Cree)
Beverly Hungry Wolf (Blackfoot)
 Ella Deloria (Dakota)
Zitkala-Sa/Gertrude Bonnin (Dakota)
Jeannette Armstrong (Okanagan/Salish)
Duane Champagne (Turtle Mountain Chippewa)
 Freda Ahenakew (Cree)
 Lee Maracle (Metis)
Charles Eastman (Dakota)

Indian Authors from/about Montana – Culture, History, Biography, and Autobiography

Grandmother's Grandchild: My Crow Indian Life, by Alma H. Snell (Univ. of New England, 2001)

Vietcong at Wounded Knee: The Trail of a Blackfeet Activist, by Woody Kipp (Univ. of Nebraska, 2004)

Killing Custer, by James Welch (Blackfeet/Gros Ventre), (W.W. Norton, 1994)

Wooden Leg: A Warrior Who Fought with Custer, by Wooden Leg, Thomas Marquis and Richard Little Bear (Northern Cheyenne), (Univ. of Nebraska Press, 2003, \$14.95)

Soldiers Falling Into Camp: The Battles of the Rosebud and the Little Big Horn, by R. Kammen, Joe Marshall (Lakota), and Frederick Lefthand (Crow), (Affiliated Writers of America, 1992; \$15.95)

Plenty Coups, Chief of the Crows, by Frank B. Linderman and Plenty Coups (Crow), Univ. of Nebraska, 2002; \$18.95)

Cheyenne Memories, by John Stands in Timber (Northern Cheyenne) and Margot Liberty, (Yale University Press, 1998; \$20)

Belle Highwalking: The Narrative of a Northern Cheyenne Woman, by Belle Highwalking and Katheryn Weist (Montana Council for Indian Education, 1982)

The Seven Visions of Bull Lodge, ed. by Fred Gone and George Horse Capture (Gros Ventre), (Univ. of Nebraska Press; 1992)

Apsaalooka: The Crow Nation Then and Now, by Helene Smith and Lloyd Old Coyote (Crow), (McDonald & Sward, 1993; \$29.95)

From the Heart of the Crow Country, by Joseph Medicine Crow (Crow), (University of Nebraska Press, 1992, \$14.95)

Images of America: Fort Peck Indian Reservation Montana, by Kenneth Shields Jr. (Dakota), (Arcadia Publishing, 1998; \$18.95)

My Tribe the Crees, by Joseph Dion (Cree), (Calgary, Canada: Glenbow Museum, 1979; \$34.95)

Yellowtail: Crow Medicine Man and Sun Dance Chief, by Michael Fitzgerald and Thomas Yellowtail, (Univ. of Oklahoma Press, 1994; \$16.95)

Center of the World: Native American Spirituality, by Don Rutledge (Cree), (Newcastle Publishing Co., 1992; \$12.95)

Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs, by Long Standing Bear Chief (Blackfoot), (Spirit Talk Press, Browning, Mont: 1992; \$9.95)

Buffalo Woman Comes Singing, by Brooke Medicine Eagle (Crow), (Ballantine Books, 1991; \$14.95) Spirituality

Powwow, by George Horse Capture (Gros Ventre), (Buffalo Bill Historical Center, 1989)

A Song for the Horse Nation, by George Horse Capture (Gros Ventre), Fulcrum Publishing, 2006)

The Blackfeet, by John Ewers, (Univ. of Oklahoma Press, 1983)

Further Reading Suggestions

(taken from the Montana Office of Public Instruction website: www.opi.mt.gov)

“Montana Indians: Their History and Location,” Office of Public Instruction, Includes issues by tribe (<http://www.opi.mt.gov>)

“Economic Issues and Development,” Contemporary Native American Issues Series, y Deborah Walch (Facts on File, Chelsea House, 2005; \$30)

“Political Issues,” Contemporary Native American Issues Series (Facts on File, Chelsea House, 2005; \$30)

“Sacred Sites and Repatriation,” Native American Issues Series, by Joe Watheve (Facts on File, Chelsea House; \$30)

“Education and Language Restoration,” Native American Issues Series, by John Allen Reyhuer (Facts on File; \$30)

“Media Images and Representations,” Native American Issues Series, by C. Richard Key (Facts on File; \$30)

American Indian Tribal Governments, by Sharon O’Brien (U of Okla. Press, 1993; \$24.95)

The Rights of Indians and Tribes, by Stephen Pevar (1999, reprint Southern Ill. Univ. Press, 2002; \$15) electric format available on the Web,

The Salish People and the Lewis and Clark Expedition, by St. Ignatius:

Salish-Pend D’Oreille Culture Committee, (Univ. of Nebraska Press, 2005; \$29.95)

Sacajawea: The Story of Bird Woman and the Lewis and Clark Expedition, by Joseph Bruchac (Indian Author), (Scholastic Signature, \$4.99)

Tecumseh & Shaw Hee Rebel, by Robert Cwiklik (Chelsea House, 1994; \$21.95)

Mountain Windsong: A Novel of the Trail of Tears, by Robert Conley (Indian Author), (Univ. of Okla, Press, 1995; \$14.95)

Native North American Chronology, by Duane Champagne (Indian Author), (Gale; \$55)

Indian Country: A History of Native People in America, K. Harvey & L. Harjo (Indian author), (Fulcrum; \$26.95)

Louis Riel, by R. Neering ; or *Louis Riel* by Stanley Pearl, (Markham, Ont: Fitzhenry Whiteside; 1999)

Sitting Bull: Chief of the Sioux, by Bob Bernotas, (Chelsea House, 1992; \$19.95)

Crazy Horse: Sioux War Chief, by Peter Guttmacher, (Ebook, 1994; \$5.99)

Chief Joseph: Nez Perce Leader, by Marian Taylor, (Ebook, 1993; \$5.99)

The Glorious Quest of Chief Washakie, by Ralph (Indian Author) and Mary Tillman, (Palmer Lace, Co: Filter Press, 1998; \$8.95)

Cheyenne Autumn, by Mari Sandoz or *From Sand Creek* by Simon Ortiz (Indian author), (Univ. of Neb, 2005; \$16.95)

Bury My Heart at Wounded Knee, by Dee Brown and Amy Erlich

Through Dakota Eyes: Native Accounts of the Minnesota Indian War of 1862, by Gary Anderson, (Minn. Hist. Soc. 1998; \$15.95)

It Is a Good Day to Die, by Herman J. Viola, (Univ. of Neb Press, 2001; \$12.95)

Soldiers Falling into Camp: The Battles at the Rosebud and the Little Big Horn, by Robert Kammen, Joe Marshall and Frederick Lefthand, (Cloud Peak Pub., 2006; \$15.95)

Killing Custer, by James Welch (Indian Author), (Penguin, \$15; Norton, cloth \$25)

Away from Home: American Indian Boarding School Experiences of 1879, (Heard Museum 2000; \$29.95)

Where the Rivers Meet, by Don Sawyer (Pemmican, 1988; \$2.95)

Wokini: A Lakota Journey to Happiness and Self Understanding, by Billy Mills (Indian Author), (Kansas City, Mo: Andrews McMeel Pub, 2003; \$9.95)

Center of the World: Native American Spirituality, by Don Rutledge (Indian Author), (Newcastle Publishing Co., Calif: Center Press, 1992; \$12.95)

Ni-Kso-Ko-Wa: Blackfoot Spirituality, Traditions, Values and Beliefs, by Long Standing Bear Chief, (Spirit Talk Press, Browning, Mont: 1994; \$9.95)

Buffalo Woman Comes Singing, by Brooke Medicine Eagle, (NY: Ballantine, 1991; \$14.95)

All Our Relations: Native Struggles for Land and Life or *The Winona LaDuke Reader*, both by Winona LaDuke, (Southend Press; paperback \$16)

Outlaws, Renegades and Saints: Diary of Mixed-Up Halfbreed, by Tiffany Midge (Standing Rock Sioux), (Greenfield River Press, 1996; \$12.95)

Halfbreed, by Maria Campbell (Cree/Metis) (Univ. Of Neb Press, 1982; \$10.95)

From the River's Edge, by Elizabeth Cook-Lynn (Dakota) (NY: Arcade Pub., 1991; \$4.95)

The Indian Lawyer, by James Welch (Blackfeet/Gros Ventre) (Penguin, 1991; \$15)

Wind from an Enemy Sky, by D'Arcy McNickle (Cree/Salish) (Univ. of NM Press, 1988; \$2.95)

Appendix II

	<p>Native Homelands satisfies the following National Social Science Standards for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml</p>			
	<p>Benchmark 9-12.4 - Examination of the relationship of the United States to other nations and to world affairs.</p>			
	<p>NSS EC-9-12.4 Role of Incentives</p>		<p>NSS EC-9-12.5 Gain from Trade</p>	
Civics	<p>NSS G.K-12.1: The World in Spatial Terms</p>	<p>NSS-G.K-12.2: Places and Regions</p>	<p>NSS-G.K-12.3: Physical Systems</p>	<p>NSS-G.K-12.4: Human Systems</p>
Economics	<p>NSS-USH.5-12.1: Era 1 - Three Worlds Meet</p>	<p>NSS-USH.5-12.2: Era 2 - Colonization and Settlement (1585-1763)</p>	<p>NSS-USH.5-12.4: Era 4 - Expansion and Reform (1801-1861)</p>	<p>NSS-USH.5-12.6: Era 6 - The Development of the Industrial United States (1870-1900)</p>
Geography	<p>NSS-USH.5-12.1: Era 1 - Three Worlds Meet</p>	<p>NSS-USH.5-12.2: Era 2 - Colonization and Settlement (1585-1763)</p>	<p>NSS-USH.5-12.4: Era 4 - Expansion and Reform (1801-1861)</p>	<p>NSS-USH.5-12.9: Era 9 - Postwar United States (1945 to early 1970s)</p>
US History	<p>NSS-USH.5-12.1: Era 1 - Three Worlds Meet</p>	<p>NSS-USH.5-12.2: Era 2 - Colonization and Settlement (1585-1763)</p>	<p>NSS-USH.5-12.4: Era 4 - Expansion and Reform (1801-1861)</p>	<p>NSS-USH.5-12.9: Era 9 - Postwar United States (1945 to early 1970s)</p>
	<p>NSS-G.K-12.1: The World in Spatial Terms</p>	<p>NSS-G.K-12.2: Places and Regions</p>	<p>NSS-G.K-12.3: Physical Systems</p>	<p>NSS-G.K-12.6: The Uses of Geography</p>
	<p>NSS-USH.5-12.1: Era 1 - Three Worlds Meet</p>	<p>NSS-USH.5-12.2: Era 2 - Colonization and Settlement (1585-1763)</p>	<p>NSS-USH.5-12.4: Era 4 - Expansion and Reform (1801-1861)</p>	<p>NSS-USH.9-12.10: Era 10 - Contemporary United States (1968 to the Present)</p>
	<p>Native Homelands satisfies the following National Language Arts Standards for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml</p>			
English	<p>NL-ENG. K-12.1 Reading for Perspective</p>	<p>NL-ENG. K-12.2 Human Experience</p>	<p>NL-ENG. K-12.3 Evaluation Strategies</p>	<p>NL-ENG. K-12.4 Communication Skills</p>
	<p>NL-ENG. K-12.2 Human Experience</p>	<p>NL-ENG. K-12.3 Evaluation Strategies</p>	<p>NL-ENG. K-12.4 Communication Skills</p>	<p>NL-ENG. K-12.6 Applying Knowledge</p>
	<p>NL-ENG. K-12.3 Evaluation Strategies</p>	<p>NL-ENG. K-12.4 Communication Skills</p>	<p>NL-ENG. K-12.4 Communication Strategies</p>	<p>NL-ENG. K-12.7 Evaluating Data</p>
	<p>NL-ENG. K-12.4 Communication Skills</p>	<p>NL-ENG. K-12.4 Communication Strategies</p>	<p>NL-ENG. K-12.6 Applying Knowledge</p>	<p>NL-ENG. K-12.8 Developing Research Skills</p>
	<p>NL-ENG. K-12.6 Applying Knowledge</p>	<p>NL-ENG. K-12.7 Evaluating Data</p>	<p>NL-ENG. K-12.8 Developing Research Skills</p>	<p>NL-ENG. K-12.9 Multicultural Understanding</p>
	<p>NL-ENG. K-12.7 Evaluating Data</p>	<p>NL-ENG. K-12.8 Developing Research Skills</p>	<p>NL-ENG. K-12.9 Multicultural Understanding</p>	<p>NL-ENG. K-12.11 Participating in Society</p>

ESSENTIAL UNDERSTANDINGS REGARDING MONTANA INDIANS
Social Studies Model Curriculum, Montana Office of Public Instruction

NOTE: This summary is provided as a reference for the EUs listed in the content standards on the following pages.

ESSENTIAL UNDERSTANDING 1

There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

ESSENTIAL UNDERSTANDING 2

There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic American Indian.

ESSENTIAL UNDERSTANDING 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

ESSENTIAL UNDERSTANDING 4

Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. That both parties to treaties were sovereign powers.
- II. That Indian tribes had some form of transferable title to the land.
- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

ESSENTIAL UNDERSTANDING 5

There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods. Examples:
Colonization Period, Treaty Period, Allotment Period,
Boarding School Period, Tribal Reorganization, Termination, Self-determination

ESSENTIAL UNDERSTANDING 6

History is a story and most often related through the subjective experience teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

ESSENTIAL UNDERSTANDING 7

Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

Native Homelands satisfies the following Social Studies Standards for Montana OPI
 for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm

<p>Civic Inquiry</p>	<p>Benchmark 12.2 - Apply criteria to evaluate information (ie: origin, authority, accuracy, bias, and distortion of information and ideas). EU 1-7</p>		
<p>Responsibilities</p>	<p>Benchmark 12.6 - Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations, including tribal nations (ie: discrimination) EU 2</p>	<p>Benchmark 12.6 - Identify origin of stereotypes, and connect these to conflict/cooperation within and among groups and nations. EU 2-5</p>	<p>Benchmark 12.4 - Relate concept of tribal sovereignty to the unique powers of tribal governments as they interact with local, state, and federal governments. EU 5,7</p>
<p>Geography</p>	<p>Benchmark 12.3 - Assess the major impacts of human modifications on the environment and compare and contrast use of lands by different people. EU 1,4,5</p>	<p>Benchmark 12.4 - Analyze how human settlement patterns and cultural borders create cooperation and conflict which influence the division and control of the Earth. EU 4,5,7</p>	
<p>Effects of Time and Change</p>	<p>Benchmark 12.1 - Select and analyze documents, primary and secondary sources (ie: treaties, oral histories, court decisions, current events, tribal publications) that have influenced the legal, political, and constitutional heritage of Montana Indians. EU 4-7</p>	<p>Benchmark 12.2 Interpret how selected cultures, historical events, periods, and patterns of change influence each other. EU 5</p>	<p>Benchmark 12.6 - Investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints, concerning events within and across cultures, major world religions, and political systems, esp. as they relate to American Indian cultures (ie: assimilation, values, beliefs, conflicts) EU 1-7</p>
<p>Economics</p>	<p>Benchmark 12.4 - Compare and contrast how values and beliefs influence economic decisions in different economic systems, including American Indians (ie: tribal vs. capital economics) EU 4</p>		
<p>Cultural Diversity</p>	<p>Benchmark 12.4 - Evaluate how the unique characteristics of Montana/American Indian tribes and other cultural groups have contributed to Montana history and contemporary life. EU 1-7</p>		

Native Homelands satisfies the following Language Arts Standards for Montana OPI for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm

Literature Content

Literature Content Standard 4 - Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written/spoken by both genders.

EU 1-2. Benchmarks: 1. Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (ie: American Indian works). 2. Students analyze diverse literature to identify and compare common human experiences within and between cultures.

Appendix III

The citations provided here correspond to the stories referred to in the Post-Viewing Activities on page 49.

The stories are located in the following pages of Appendix III, and represent selections from the oral history of each tribe introduced in the film. They are provided here for your convenience, with permission from the publishers.

Mandan-Hidatsa

“Story Telling” Waheenee (Buffalo Bird Woman), *Waheenee: An Indian Girl’s Story told by herself to Gilbert L. Wilson*, (University of Nebraska Press: Lincoln and London 1981), pp. 35-43

Blackfoot

“Origin of the Beaver Medicine Bundle,” Ella E. Clark, *Indian Legends from the Northern Rockies*, (University of Oklahoma: Norman 1966), pp. 253-258

Shoshone

“Lewis and Clark Among the Shoshone,” Ella E. Clark, *Indian Legends from the Northern Rockies*, (University of Oklahoma: Norman 1966), pp. 205-207

Salish

“Lewis and Clark Among the Flatheads,” Ella E. Clark, *Indian Legends from the Northern Rockies* (University of Oklahoma: Norman 1966) pp.129-133

Sahaptin

“The Origin of the Root Festival,” Ella E. Clark, *Indian Legends of the Pacific Northwest*, (University of California: Berkeley 1953) pp. 183-84

Upper Chinookan

“Why the Columbia Sparkles,” Ella E. Clark, *Indian Legends of the Pacific Northwest*, (University of California: Berkeley 1953) pp. 107-08

Lower Chinookan

“The First Ship,” Ella E. Clark, *Indian Legends of the Pacific Northwest*, (University of California: Berkeley 1953) pp. 205-07