Indian Education for All

Long Ago in Montana Teacher Guide

~ Suggested for 2nd Grade ~

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Denise Juneau, Superintendent • Montana Office of Public Instruction • www.opi.mt.gov

Long Ago in Montana
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Teacher Guide for Long Ago in Montana
~Suggested for 2nd Grade

Getting Started

This guide is designed to aid you in extending and expanding classroom exploration of the topics introduced in the *Long Ago in Montana* DVD. This 30-minute DVD features interviews with Montana tribal educators and elders who tell us how people lived before modern conveniences, and how the traditions of long ago continue into modern times. Their testimonies will help students learn about American Indians of Montana then and now, make intertribal comparisons, think about the themes of the film from a health enhancement perspective and hone their listening skills. We would like to thank the tribal representatives for their contributions to the film and to Sharon Wagner, a health educator from Browning, for helping to think of ways to use this context as a springboard for health enhancement.

Using the DVD and Guide

The DVD is chaptered and this guide is divided into chaptered sections accordingly. Although the DVD is intended to be viewed during one class period, consider pausing the film at the chapter breaks to encourage students to start preparing for the **Post-viewing Activities**, which address the themes of trading, health enhancement and storytelling.

We suggest that you preview the entire DVD with the guide to familiarize yourself with its overall layout, and to determine how the material can be best integrated into your coursework. The chaptered sections in this guide can be used to cue you to appropriate stopping points for review as you watch the film in the classroom, or you can watch the entire DVD and refer back to the guide for classroom review and exercises.

To begin, please consult the **Pre-viewing Activities,** which include using a regional map to help orient students to the tribes and area covered in the film.Upon completing the pre-viewing activities, students will be ready to view the DVD.

The DVD contains an introduction and eight chapters:

Introduction (2:53 min)

Chapter 1	(1:11 min):	**Water**
Chapter 2	(4:18 min):	**Food**
Chapter 3	(2:27 min):	**Shelter**
Chapter 4	(2:59 min):	**Staying Warm**
Chapter 5	(2:14 min):	**Transportation**
Chapter 6	(2:19 min):	**Money**
Chapter 7	(4:01 min):	**Communication**
Chapter 8	(5:51 min):	**Story: The Buffalo Runner**

In the Introduction, you will meet 15 tribal educators who will share their perspective and knowledge of what it was like to live "long ago" throughout the film. These educators and elders are representatives from tribal groups living in Montana and Idaho:

Assiniboine and Sioux
Clover Smith Anaquad

Blackfeet
Curly Bear Wagner
Calvin Weatherwax
Narcisse Blood
Caroline Russell

Chippewa Cree
Patrick Chief Stick

Coeur d'Alene
Cliff SiJohn
Felix Aripa

Salish
Louis Adams

Crow
Joe Medicine Crow

Kalispel (Lower Pend d'Oreille)
Alice Ignace
Francis Cullooyah

Kootenai
Vernon Finley

Nez Perce
Otis Halfmoon
Horace Axtell

Please note that the DVD features only nine of Montana's 12 tribes. The film will provide students the opportunity to learn about these nine tribes, but they should also be made aware that there are three tribes missing: Northern Cheyenne, Gros Ventre, and Little Shell.

The beginning of each chaptered section in this guide provides a list of **Key Concepts** and **Vocabulary** encountered in the DVD, followed by a list of **Essential Questions.** Lists of **Places, Plants** and **Animals** are also provided, where relevant. These lists serve to facilitate a deeper understanding of the content and to expand upon the learning opportunities presented in the DVD.

A complete **transcript** of the DVD content is included for quick reference and review purposes. This is an *exact rendition* of the speakers featured in the film, and reflects the nuances of each speaker regardless of language usage.

At the end of this guide you will find a list of **Suggested Sources for Further Study**.

Pre-Viewing Activities

The following pre-viewing activities are intended to orient students to the people, geography and vocabulary encountered in the film.

1. Getting to Know the Tribes

Ask your students to define the term "tribe." You might want to use a dictionary definition and encourage students to think of the word "tribe" and how it applies to American Indians. Encourage students to think about the kinds of shared characteristics that bring people together as tribes (e.g., language, lifeways and customs).

2. Place-based Activities:

   a. To gain a geographical sense of tribal homelands, and to help focus your students' attention, divide the class into four-to-six groups of three-to-four students. Each group will represent a sub-region of Montana, made up of two or three tribes. Keep in mind the tribes that are not in the film. Dividing the students into tribes before watching the film will help them identify with their respective tribes and key into the testimonies of their tribal representatives.

      Depending on the size of your class, there are multiple options for tribal groupings.

      Group 1: The Intermountain tribes - the Kootenai, Salish and Pend d'Oreille
      Group 2: The Rocky Mountain Front - the Blackfoot Confederacy
      Group 3: The Upper Yellowstone - the Crow and Northern Cheyenne
      Group 4: The Eastern Plains - the Chippewa Cree, Gros Ventre, Assiniboine and Sioux

      For larger classes:
      ***Group 1** can be divided by separating the Kootenai into their own group.
      ***Group 4** can be divided by separating the Chippewa Cree.

   b. Make copies of the Tribal Territories in Montana map (Appendix 1) for each group and have students work together to locate the town in which they, themselves, live. They can place stickers on or mark up the map to indicate the class' hometown, nearby rivers, lakes, mountains, etc. Discuss with students where they have been in Montana and have each group mark the map to indicate some of the places they have visited. Once they are comfortable with exploring the map, have them locate the tribe(s) they are representing. Remind them that not all of the tribes are featured in the DVD.

   c. Create a grid that lists all of the Montana tribes and their reservations vertically and chart the characteristics of the reservations horizontally.

   d. Discuss the idea of "reserved lands" with the class.

3. Vocabulary Preview for Chapter 8

   As you read this guide, you will see that *Chapter 8: The Story of the Buffalo Runner* has an extensive vocabulary list. Before viewing this chapter, we suggest that you lead students in deriving the meanings of the words in the vocabulary list from the context. Have the definitions on the board/overhead so students can see the meaning as they hear the story.

Introduction

Introduction Transcript
(2:53 minutes)

Sally Thompson
Sometimes it's hard to really imagine how people used to live, back before your grandparent's time. When you see pictures from long ago, are you able to imagine how things smelled, or how hot the day was? Looking at a picture, it's hard to get a sense of a living, breathing person.

Today, let's try to peel back some layers and take ourselves to those earlier times, bringing our imaginations along as a way to learn about the land under our feet. With the help of our tribal educators, we're going to compare the way things are now with the way things were long ago in Montana. We'll cover the topics of Water, Food, Shelter, Staying Warm, Transportation, Money and Communication. Then we'll listen to a story and practice using our imaginations.

But first, let's introduce you to our tribal elders and educators who will help us understand this story…

We have three from the Blackfeet Tribe: Curly Bear Wager, Calvin Weatherwax, and Narcisse Blood.

Two from the Coeur d'Alene tribe: Cliff SiJohn and Felix Aripa.

And from the Kalispel tribe, we have Alice Ignace and Francis Cullooyah.

Two from Nez Perce: Otis Halfmoon and Horace Axtell.

From the Kootenai tribe: Vernon Finley.

From the Salish, we have Louis Adams.

From Crow, Joe Medicine Crow.

And from Chippewa-Cree, Patrick Chief Stick.

We also have Caroline Russell and Clover Smith Anaquad, two young women who help us understand how these traditions continue.

Chapter 1: Water
(1:11 min)

In this chapter we learn about the spirit of water, its importance to life, and the animate nature of all living things.

Key Concept(s)

- Everything is Living / All Things are Related

Vocabulary

- Interconnected
- Water source

Essential Questions

1. How did people get water? How did they haul it to their camps?
2. Curly Bear Wagner says, "The water, what we call the *Sayitapi* spirit, the water is extremely powerful." What does he mean by this? What role does water play in all living things? What does the reference to the water as possessing a "spirit" tell us about the Blackfeet's idea of water?
3. What effects does water have on you? Did you know that your body is made up of approximately sixty percent water?
4. In what other important ways does water provide for us?

Chapter 1 Transcript
WATER
(1:11 min)

Sally Thompson
How did people used to get water? Have you ever drawn water from a well? How would you get water if you didn't have a well? Could you drink just anywhere from a creek? Would it be the same to drink out of the Missouri River? Have you ever had fresh spring water from the source, not a plastic bottle?

Curly Bear Wagner, Blackfeet - Pikuni
The water, what we call the *Sayitapi* spirit, the water is extremely powerful. Everything is living. Everything is alive. You look up at the sun, you look at the sky, the moon, the stars, the clouds, the mountains, the trees, the rocks, the hills, the grass, the water, everything is living, and they are all related, and we are part of that relationship. Without those things we can't survive as a people; our people fully understood that.

Chapter 2: Food
(4:18 min)

This chapter explores hunting, gathering, preparation and storage of food items that were essential to the survival of Native American peoples before the arrival of domestic animals, garden plots, grocery stores and refrigerators.

Key Concepts
- Hunting
- Gathering
- Procuring

Vocabulary
- the "almighty"
- major staples
- ravines

Places
- Priest Lake
- Fish Lake, ID
- Yellowstone River, MT
- Missouri River, MT

Plants & Animals
- Buffalo
- Deer: dry meat and tan hides
- Fish: whitefish, trout
- Game birds: Prairie Chickens, Sage Hens, Blue Grouse
- Wild Carrots and Turnips
- Juneberries
- Chokecherries
- Currants

Essential Questions
1. What are the Native foods where you live?
2. How would you feed your family if you couldn't go to the grocery store?
3. How long would it take to prepare a garden for planting? Think about the steps.
4. How did Native people hunt in the past and how do they hunt now? Does your family hunt? If so, how? How does your family use the animal? Which parts of the animal are used and which parts are not?

Chapter 2 Transcript
FOOD
(4:18 min)

Sally Thompson
Where does our food come from? Do you know what the native foods of this place are? What would you have to think about to make sure you could feed your family in the days before grocery stores, and domesticated animals and garden plots?

Felix Aripa, Coeur d'Alene
<Coeur d'Alene> I said a long time ago we didn't know what a store was. We didn't know what money was. But we had all of this, what the Almighty gave us. That's what we had. I guess they consider that their supermarket.

Vernon Finley, Kootenai
The major staples being buffalo, the deer and the elk, a lot of elk, and the fish, the fish, the trout, the whitefish.

Alice Ignace, Kalispel - Lower Pend d'Oreille
When I was growing up, when I was about ten, we used to spend half the year round Priest Lake. Several families go and camp there because they can hunt and nobody bothers them. They get their deer. The ladies dry meat, tan hides. They also trap whitefish in the creeks and they dry them, put them in bags and save them, they bring it home. When the first snow, then they move back.

Joe Medicine Crow, Crow
When it's getting cold up here we go down to the big rivers, Yellowstone and Missouri, and there the grass is always high and animals are all down there. So it's good. And our women go up these creeks and ravines and pick berries, chokecherries, Juneberries. And of course, they dig wild carrots, wild turnips, and then, of course, there was always game there, buffalo and deer, and even birds. There are a lot of game birds here, we call prairie chickens, and they're out on the prairie. And on the foothills we have what we call the sage hens, they are larger birds, and up in the mountains we have what we call blue grouse. They had white meat, so they have all kinds of birds to eat and of course there's fish, trout, all over all these mountain streams, big rivers, trout. But then Crows would rather eat buffalo than sit and fish, but occasionally they'll get some and eat it.

Clover Smith Anaquad, Assiniboine - Sioux
In June we would go out and get the berries, Juneberries, chokecherries. We would go and get the currants. My grandma had this way that her grandma taught her, instead of breaking down the limbs like some people do, they would break down the branches of the chokecherry trees and the berry trees. She would have a big stick, and she would lay a tarp underneath the bush and then she would hit the bush with a stick to have the berries fall off, so that way the trees would still be there for next year, so the berries could come back. And she would laugh because it's called <Native language> when you hit. She would say <Native language>. She'd say, 'Let's go hit the berries off the trees.'

Sally Thompson
How would you store your food?

Alice Ignace, Kalispel - Lower Pend d'Oreille
Do a lot of drying meat and fish and hang them up in the tree where the bugs wouldn't get into it.

Chapter 3: Shelter
(2:27 min)

This chapter examines the types of shelters used by Montana tribes, and the various types of materials used to construct shelters depending on the environment in which the tribe lived.

Key Concepts

- Shelter
- Environment

Vocabulary

- Tipi / Lodges
- Cedar Bark Lodges
- Longhouse
- Tule Mats
- War Lodge
- Camouflage
- Nomads
- Traditional area
- Migrate

Essential Questions

1. How many different types of shelters are mentioned in this chapter?
2. How is each type of shelter unique? For example, how is a Tule Mat lodge different from a Buffalo-hide lodge? Or, how is a War Lodge different from a Buffalo-hide lodge?
3. How does the surrounding environment make a difference in the kind of shelter we use?
4. What do you do to stay warm? How do you take care of yourself when you are cold?

Chapter 3 Transcript
SHELTER
(2:27 min)

Sally Thompson
What about shelter? What did people used to do to stay dry and warm in winter and out of the sun in summer?

Cliff SiJohn, Coeur d'Alene
We made our tipis from the hide of the buffalo. We also had cedar lodges, cedar bark lodges in the winter. Long houses, like long tipis with cedar bark. These places were used as a communal building.

Vernon Finley, Kootenai
Some of the original lodgings that they made, that the Kootenais made, were using tule mats and tule when it was woven and the mats were used, if it was on a rainy day the tule would kind of swell and it would close off and it would become waterproof so it would be nice and cool in the summertime when it was dry and hot but it could be warm and waterproof after the tule became wet.

Curly Bear Wagner, Blackfeet - Pikuni
During Blackfeet country they traveled during the day, and when they got into Crow country they traveled at night and they would build these war lodges. A war lodge would consist of trees, maybe dead trees piled up together, and it's camouflaged, very unique. There is no rain that will come in on you, that's how tightly they were placed together, and this is their resting place. They would rest during the day and they may cook in there, build small fires and cook meat, and then go on at night.

Narcisse Blood, Blackfeet - Kainai
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.

Chapter 4: Staying Warm
(2:59 min)

This chapter focuses on the astute knowledge Native American people had of their environment, and how that knowledge enabled native people to predict and prepare for different weather conditions. In addition, this chapter discusses the types of fuel native people utilized to stay warm.

Key Concepts

- Predicting weather / seasons
- Traditional Knowledge

Vocabulary

- Sun Dogs
- Buffalo Chips / Buffalo Pies

Essential Questions

1. List some of the things you notice when the weather changes. For example, what do you notice right before a thunderstorm on a hot summer day?
2. How do you know when the seasons are changing? Do your pets act or look differently when the weather is starting to change?
3. List some of the types of things you do to prepare for the change of seasons.
4. How would you stay warm if you could not buy blankets at the store and did not have a furnace?

Chapter 4 Transcript
STAYING WARM
(2:59 min)

Sally Thompson
What do you have to think about to take care of yourself outdoors? How did people stay warm? How did they plan for the weather? Did they know when storms were coming?

Calvin Weatherwax, Blackfeet - Pikuni
We used to have people that could read the weather. Now they read the weather, they'll turn on the weather station. But they had that gift by seeing the plants, how they grew; the animals, how soon they got their winter fur.

Caroline Russell, Blackfeet - Kainai
My grandmother, she still has a lot of that traditional knowledge, of what animals were like back then, to be able to look at an animal and say, 'Okay, this is the type of season we are going to have.' And I remember she would talk about little things, such as ants, she'd be watching and she would show me if their houses were built upwards, it was going to be a wet summer, as opposed to a little bit lower, it was going to be dry, because they build their houses up because the water won't go into their homes.

And in the winter time she would look at…we had a muskrat that lived in a lake near our house, and if he had his house on the inside of the lake, it's going to be a hard winter, and if it's on the outside of the lake, near the edge of the shore, it would be not so harsh of a winter.

And just stuff like, I think she would call it sundogs, if there was two of them on each side of the sun it's change of weather as well. And there would even be a ring around the sun or the moon at nighttime, and that would mean it would be colder weather.

My grandmother would make comments with little kids running around in the house, 'Oh, it's going to be a change of weather, the winds going to blow,' or something. And she would make that comment because even with the horses running, it's a change of weather. So she would make that connection with children and animals. She was so in-tuned with what her mother had taught her, and so I would pay attention a lot of the times because it was so interesting to know what she knew.

Sally Thompson
What kinds of fuel did people use?

Alice Ignace, Kalispel (Lower Pend d'Oreille)
I helped my grandma gather wood. She put her ropes there and pile all the wood, take it then throw it on her back pack. Stack it, we'd have a big stack of wood, dry wood. Then when they're going to dry meat they have wood right there. They never let their fire go down.

Sally Thompson
Out on the prairie where wood was scarce, do you know what people used for fuel? I'll give you a hint: Some people call these 'chips,' and others call them 'pies.' The buffalo left them all over the prairie.

Chapter 5: Transportation
(2:14 min)

Throughout time Native American people traveled to places near and far. This chapter explores the various means by which Montana tribes traveled.

Key Concepts

- Waterways as Highways

Vocabulary

- Accommodating
- Wolf-like
- Canoe
- Snowshoes
- Belongings

Places

- Camino Real
- Mexico
- Spain
- Plateau
- Kootenai Territory

Essential Questions

1. This chapter illustrates how horses changed the way in which some Native American groups traveled and hunted. What modern forms of travel let us visit new and different places?
2. Describe the preparations you make for a trip.
3. What preparations do you think your ancestors made for a trip? How much energy and how many days would it take?

Chapter 5 Transcript
TRANSPORTATION
(2:14 min)

Sally Thompson
How would you get from one place to another? What did people do before cars?

Otis Halfmoon, Nez Perce
Horses was something that came up from Spain, from the Camino Real, it was from Mexico, worked its way up to all the tribes.

Felix Aripa, Coeur d'Alene
When we got horses, it opened up for us, that's when they can go buffalo hunting, they can go all different places, go visit their neighboring tribes. <Native Language> Said, 'Gee, that was accommodating.'

Curly Bear Wagner, Blackfeet - Pikuni
And before the coming of the horse we used dogs as a means of transportation. The dog(s) that we used was a wolf-like dog, and what we do is put a harness over there and the lodge poles in the back and we carried our belongings that way. An average family of four would have about 16 dogs to move their belongings. And a good day's journey would be about five miles, and so that's how we traveled in those days.

Francis Cullooyah, Kalispel (Lower Pend d'Oreille)
The routes that the Pend d'Oreille, the Kalispel people took, were mainly the river system with canoes, because we didn't really have any horses and such at the time.

Vernon Finley, Kootenai
The waterways were the highways of the <Native Language>. And if you looked throughout the Plateau area, the Kootenai territory, there are waterways, small and large waterways everywhere and the way the Kootenai canoe is designed, it can travel on smaller creeks to larger rivers.

The other way, if you are going to go directly east into the mountains or across the mountains into the plains after the buffalo, prior to the horse, was walking. Another important part of it through the wintertime was the snowshoes that were made also out of a certain willow, a type of shoe that would stay on top of the snow as opposed to sinking in.

Chapter 6: Money
(2:19 min)

In this chapter we learn about how people obtained the things that they needed before money.

Key Concepts

- Trading and Sharing of goods

Vocabulary

- Trade routes
- Sacred
- Moccasins
- Survive

Essential Questions

1. How did people pay for what they needed before coins and bills were created?
2. Curly Bear Wagner says "The buffalo would be the same thing as money today," as it was important to all aspects of life for many Native American people. List some of the ways in which buffalo represented money.
3. Talk about what you would "buy" and how you would have to prepare to purchase what you want.
4. What does the phrase "time is money" mean?

Chapter 6 Transcript
MONEY
(2:19 min)

Sally Thompson
How did people pay for what they needed?

Otis Halfmoon, Nez Perce
Trade. Sharing. That was how it was way back then. I mean this whole country that we called the Northern Plains, trade routes everywhere going to and fro, every which way.

Horace Axtell, Nez Perce
This old trail that goes through here, was where the people went over to the Plains area to trade our kind of food with their kind of food, because all of the Indian foods aren't all the same. And they used this special trail they called <Nez Perce> "going to gather food."

Curly Bear Wagner, Blackfeet - Pikuni
The buffalo would be the same thing as money today, because we focused, our life went around the buffalo. We focused everything on the buffalo. That was our food, our shelter, our clothing, our toys, everything we needed came from the buffalo. So our whole system was focused around the buffalo, so the buffalo was considered very sacred to our people.

Patrick Chief Stick, Chippewa-Cree
The buffalo, they can use it for blankets. They can tan their buffalo hides, use it for moccasins. And even the bones. The shoulder blade, buffalo shoulder blade. They dry that, after it's really dry then they get a rock. They scrape the ends. They use that shoulder blade to skin other animals.

Alice Ignace, Kalispel (Lower Pend d'Oreille)
And the ones that are not able to go anywhere, they divide their food. Everyone gets something. They share their food with each other to help one another survive.

Chapter 7: Communication
(4:01 min)

This chapter considers how oral tradition and storytelling were and are important means of communicating the history, traditions, values and ethics of Native American cultures.

Key Concepts

- Oral tradition / history
- Storytelling as communication
- Storytelling as personal experience

Vocabulary

- Oral tradition
- Storyteller
- Protocols
- Hibernate

Essential Questions

1. Do you know what "oral tradition" is?
2. Is this the only way we know our history?
3. Narcisse Blood tells us that storytelling is the experience of the teller. Can you think of family or friends that are really good storytellers? What makes them good storytellers?
4. Louis Adams tells us that the Coyote stories of the Salish people are not told until the height of wintertime, or "until the trees pop from the cold … sometime in January." Why is this the case? Can you think of stories that are only told at certain times?
5. What are other ways people communicated with each other in the days before telephones and computers? How did people get messages to others far away?

Chapter 7 Transcript
COMMUNICATION
(4:01 min)

Sally Thompson
Have people always had telephones? If you couldn't call someone far away, how would you leave them a message? If your group got delayed on the way to the summer gathering, how would you communicate with the people waiting for you? Did the native people of this area have a written language? How did they pass on information from one generation to the next?

Alice Ignace, Kalispel - Lower Pend d'Oreille
My uncle, he was a storyteller. Wherever they hear him, everybody comes in and sit around and tell stories.

Narcisse Blood, Blackfeet - Kainai
When you own something and it becomes yours, an experience. And the kind of storytelling that we heard was exactly that. They were such good storytellers that you experienced the story because of the language.

Caroline Russell, Blackfeet - Kainai
My grandmother, I learned to understand our language from her, and a lot of our protocols she taught me, and she shared a lot of stories with me. And a lot of the stories I take to heart with me. And even when she would tell a story, hearing it in Blackfoot, it's like your reliving the whole thing, like you were right there. She was such a gifted storyteller that you could actually see it happening, and the words that she would use in Blackfoot, they're so descriptive.

I remember one time it was raining outside and thundering, and she was laying on her bed, so I laid down with her and I said, 'Tell me one of your stories.' And that was the best story that she told me. She told me one, and it took her three hours to tell me and by the end of the story I had goose bumps. I was so freaked out, but it was one of the stories about a character called <Blackfoot>.

Alice Ignace, Kalispel - Lower Pend d'Oreille
All kinds of stories. That's what I told my granddaughter, I wish they had invented a tape recorder and video cameras then. Boy, we'd have some nice pictures.

Louis Adams, Salish
And we don't tell coyote stories until the trees pop from the cold, that was sometime in January. My grandmother had a house down here, my Dad's mother, a log house. It was in December, I went down there, I told her <Salish> you know I told her, tell me a coyote story. She said <Salish>. She said, 'No, all the animals that hibernate haven't gone in yet.' You've got to wait until everything goes into hibernation before, and you wait for the trees that are water-soaked to pop <Salish>, and then the coyote stories come out. That's because at that time 'til spring the people wanted to protect the animals that were big, that were going to have little ones, the elk, the deer and stuff, so you left everything
alone. And you made sure you had enough wood and stuff to settle in for the winter. That's when the stories come out.

Chapter 8: The Story of The Buffalo Runner
(5:51 min)

Told by Narcisse Blood (Kainai, Blackfoot Confederacy)

The following story is an exercise in listening and imagination. Consider the following concepts, vocabulary and essential questions when listening to the story. Remember to refer back to Pre-viewing Activity #3, Vocabulary Preview for Chapter 8. For your convenience, we have defined "buffalo runner" and "count coup" below.

Key Concepts

- Animated worldview
- Generosity and Sharing
- Group hunts/family hunts vs. individual hunts
- Make ends meet
- Save face

Vocabulary and spelling

Fledgling

- Borrow
- Pride
- Temperament
- Sure-footed
- Tethered
- Status
- Embarrassment
- Typical
- Goring
- Secrecy

- Buffalo Runner = a horse trained to be used for chasing buffalo during hunting expeditions.
- Count Coup = the act of touching an enemy warrior with a hand or a stick and running away unharmed, intended to be a nonviolent demonstration of bravery.

Essential Questions

1. What does the story tell us about buffalo hunting?
2. In Chapter 6, Alice Ignace says that food was divided among everyone in the community "to help one another survive." How do we see this in the story between the hunter and the wolf?

Chapter 8 Transcript
STORY: THE BUFFALO RUNNER
(5:51 min)

Sally Thompson
Is it different to just listen to a story told to you by your parent or grandparent than to watch a story like 'The Lion King' in a movie? Let your imagination take you to that question. How is it different to just be listening? You'll get a chance to listen to a story, an old, old story told to you by Narcisse Blood. Imagine that you're sitting in a lodge surrounded by your friends and family. The fire is growing dim as the story begins. As you listen, watch the pictures that form in your mind.

Narcisse Blood, Blackfeet - Kainai
<Blackfoot> A long time ago, this young man had a fledgling family and he wanted to make ends meet to support his family. And at that time the buffalo runner was a horse that was trained to be a horse that you used to chase the buffalo and they were very, very valued. And he didn't have one of those, and he used to have to go and borrow a buffalo runner for hunts so he could feed his family. And it's okay the first few times to go and borrow from your neighbor, from your father-in-law or whoever he had to go and borrow this kind of horse so he could go hunting to feed his family.

But this young man had pride, and he wanted to support his own family without always having to borrow. So he looked at his horses and he knew that not just any horse could become a buffalo runner. He had to look for the horse that had the right temperament, that had enough speed, because the buffalo can outrun a horse anytime. They still had to get very close for that short chase during the hunt. And they had to get a horse that was sure-footed, for there are a lot of holes. The ground wasn't as flat as people like to think out in the Plains and the horse had to be able to avoid those holes and maintain the chase. And the horse had to be quick enough to avoid the goring of the buffalo when they got close. Because he knew, this young man knew that when people went to count coup at enemy camps that any horse that was tethered into the lodge was a buffalo runner for they were really valued with other tribes. And anybody that could come home with a buffalo runner gained great status.

So, anyway, this young man started working with one of the horses he felt he could train to become a buffalo runner. He worked with this horse almost in secrecy. And when the big day came for his chase, for his first hunt with this new horse, he had to go and hunt it on his own for he wanted to save face in case he didn't train the horse well. He wanted to avoid embarrassment. So he went hunting on his own, which is not the typical way of hunting. At any rate his first hunt was successful so he was very happy. And with group hunts, family hunts, what happens is the family would bring in another horse. With that other horse you would pack the meat, the hunt. That other horse would carry the meat out. You would never use the buffalo runner to carry the meat out. So, anyways, he had to break that protocol and he put all his fresh meat on his new buffalo runner, but he was really happy as he was walking home, leading the horse.

As he was walking, these wolves came running. A family of wolves, they ran past him. They knew there was a fresh kill. And way in the back, barely keeping up was this old wolf. And this young man felt sorry for this wolf. He thought by the time he gets to his kill there will be nothing

left for him, for this old man, for this old wolf. So he stopped and went to his meat and got out the best meat and cut it up. And by then, by the time he put the meat down, the old wolf had reached him. And he told him, 'Old man, I pity you. I'm afraid by the time you get to that kill, there will be nothing left for you, so here is some food for you.' And the old man responded, 'Young man you are very kind. I am very, very grateful for this kind gesture. You see, I'm in a big hurry. Those are my children and my grandchildren, and they are very hungry. And they don't start eating until I arrive there. So I'll have some of this food that you have given me, but I will reward you for what you have done.' And the old wolf ate quickly and continued. So this young man went home very happy with his successful hunt.

That night in his dreams the spirit of the old wolf came to him and told him, 'Young man, for being so kind I'm going to gift you with my powers. You're going to become a great hunter. You're going to have several buffalo runners and you're going to use my spirit to heal people that come to you who get sick.' And that's the story of the buffalo runner.

Post-Viewing Activities

The following suggested activities are intended to help students enhance their understanding of the information presented in the film.

1. Matching Tribes to Reservations

Divided into their tribal groups, students will focus on the reservations in their sub-region to learn how tribal territories differ from one another. Each group will locate its tribal territory by using a sticker or marker. They should also locate rivers, lakes and mountains in their area. Students will discuss and brainstorm why these features would be important resources for the tribes and then present their findings to the rest of the class.

Students can then record the geographical differences and similarities between their reservation and another by drawing a VENN diagram on the board or overhead (Appendix 2 provides an example of what this looks like) to compare physical characteristics and natural resources of two reservations.

2. Charting and Graphing: Nutritional Needs Then and Now

This activity will encourage students to identify our nutritional needs as humans and then compare how we acquire(d) food to meet these needs both long ago and in the present. You can start by leading a class discussion to create a modern food pyramid (Appendix 3 contains several examples) on the board or overhead. Continue by turning the discussion to the different foods mentioned in the film and asking students to add any other foods Indians of this region acquired through hunting, gathering and/or growing. As a whole, the class will categorize all of these foods to create a food pyramid of long ago next to the food pyramid of the present. The food pyramid of long ago could be complemented by a Seasonal Round (see Appendix 4 for a template and examples) to show how native people of this region adjusted their diets to the seasons. Having the pyramids of the past and present next to each other will allow students to visualize the similarities and differences in the way people balance(d) their diets both then and now.

You can build on this activity by having students return to their tribal groups to brainstorm and graph the foods their respective tribe can produce either through hunting, gathering and/or growing. The graph should chart the specific foods according to the pyramid categories, e.g., proteins, fruits/vegetables, etc. A graph will help the students see what their tribes have in abundance and what their diets lack. How will each tribe acquire the foods it lacks and what will each tribe do with its surpluses?

3. Role Play: Trading to Promote Health and Sustainability

Teachers should direct students to think about the themes of each chapter of the film as interconnected, representing important components of the ways native people lived and preserved themselves long ago. In particular, these themes underscore how people sustained and enhanced their health in the time before modern conveniences. Tribes of this region traded with each other as well as with distant tribes as much for what they wanted as for what they needed to provide balance and variety in their diets, to create shelter for protection from the elements, and to stay warm.

With these basic ideas in mind, you can orchestrate a trade session among the students in their tribal groupings and use “tokens” (Appendix 5 provides examples) to represent various goods that

could be used in trading. The tokens can be labeled as you wish, but should only include items that would have been traded in this region. For example, tokens could represent horses, buffalo hides, dried meats and fish, and berries or chokecherries. Distribute these "goods" among the "tribes," thinking about the resources available to each tribe in relation to where they live. There will be some overlap among the tribes and thus some tribes might choose not to trade with each other. Each group will decide with whom they should trade to acquire what they need for food, shelter, staying warm, and transportation. This activity could be planned to take place after students have had an opportunity to research what their respective tribes would have to offer and need to gain through trade by consulting books in their classroom or library, looking online, or through discussions with the parents at home.

4. Drawing a Story

Students learned from the film that storytelling was an important custom to the tribes of Montana and Idaho. Focusing on the story told in the DVD, have students create their own stories through drawing symbols rather than writing words. Their drawings should not be mere illustrations of a written story. Since these stories will not have written words, they should reflect a sequential order of symbolic drawings that allow the story to unfold through visual representations of characters, actions and scenery.

Suggested Resources for Further Study

The series *American Indian Contributions to the World* is a five-volume set that provides helpful details about the topics covered in the DVD. The following references are written with a slightly older age-group in mind, fourth through ninth grade students, but should nonetheless assist you in building your own knowledge and planning the suggested activities for your second graders.

American Indian Contributions to the World – Buildings, Clothing, and Art, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc., 2005

American Indian Contributions to the World – Food, Farming, and Hunting, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc. 2005

American Indian Contributions to the World – Medicine and Health, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc., 2005

American Indian Contributions to the World – Science and Technology, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc. 2005

American Indian Contributions to the World – Trade, Transportation, and Warfare, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc., 2005

The Montana State Parks website (www.fwp.mt.gov/education/parks/indianed.html) provides a list of links to Indian education lesson plans related to various parks around the state. The targeted ages for these plans range from fourth through twelfth grade but could be adapted to your classroom or else used as a resource to enhance your own knowledge. Consider consulting the link for the park nearest you and perhaps planning a field trip. We have included below the ones that would be most relevant to the themes of the Long Ago DVD.

Lone Pine State Park offers a plan that explores how Native Americans who lived in this area used fire for reasons critical to their survival, such as providing food, places to live, safety and in warfare.

Missouri Headwaters State Park's lesson plan provides activities and resources related to how Native Americans used plants for food and medicines. It also provides useful information on the histories and cultures of the Montana tribes.

Sluice Boxes State Park also gives a lesson plan that will help students increase their knowledge of plants and Montana Indians gathered and used plants for food and medicine.

Tower Rock State Park offers a foundational lesson on how people came to be in the Americas in the first place, migrating from Asia, following food resources, etc.

Travelers' Rest State Park's lesson plan addresses seasonal patterns of the Salish in the Bitterroot Valley, and how they used natural resources during different times of the year.

Appendix I

Tribal Territories map

Tribal Territories in Montana

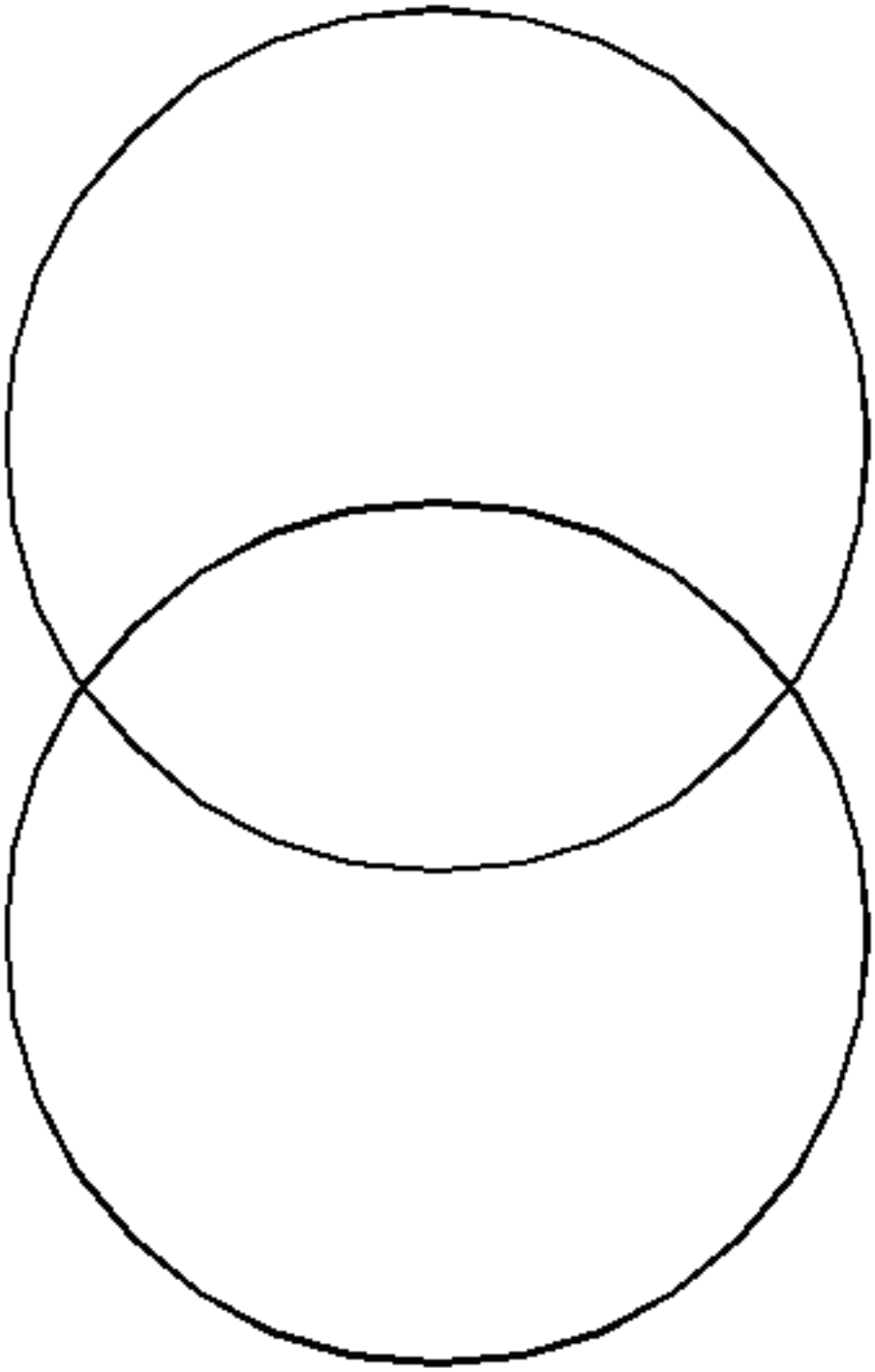
Boundaries as defined by the Fort Laramie Treaty of 1851, and the Flathead and Blackfeet Treaties of 1855.

Reservations today shown in red.

© 2005 The University of Montana, Regional Learning Project.

USGS base map adapted by UM Regional Learning Project.

Appendix II



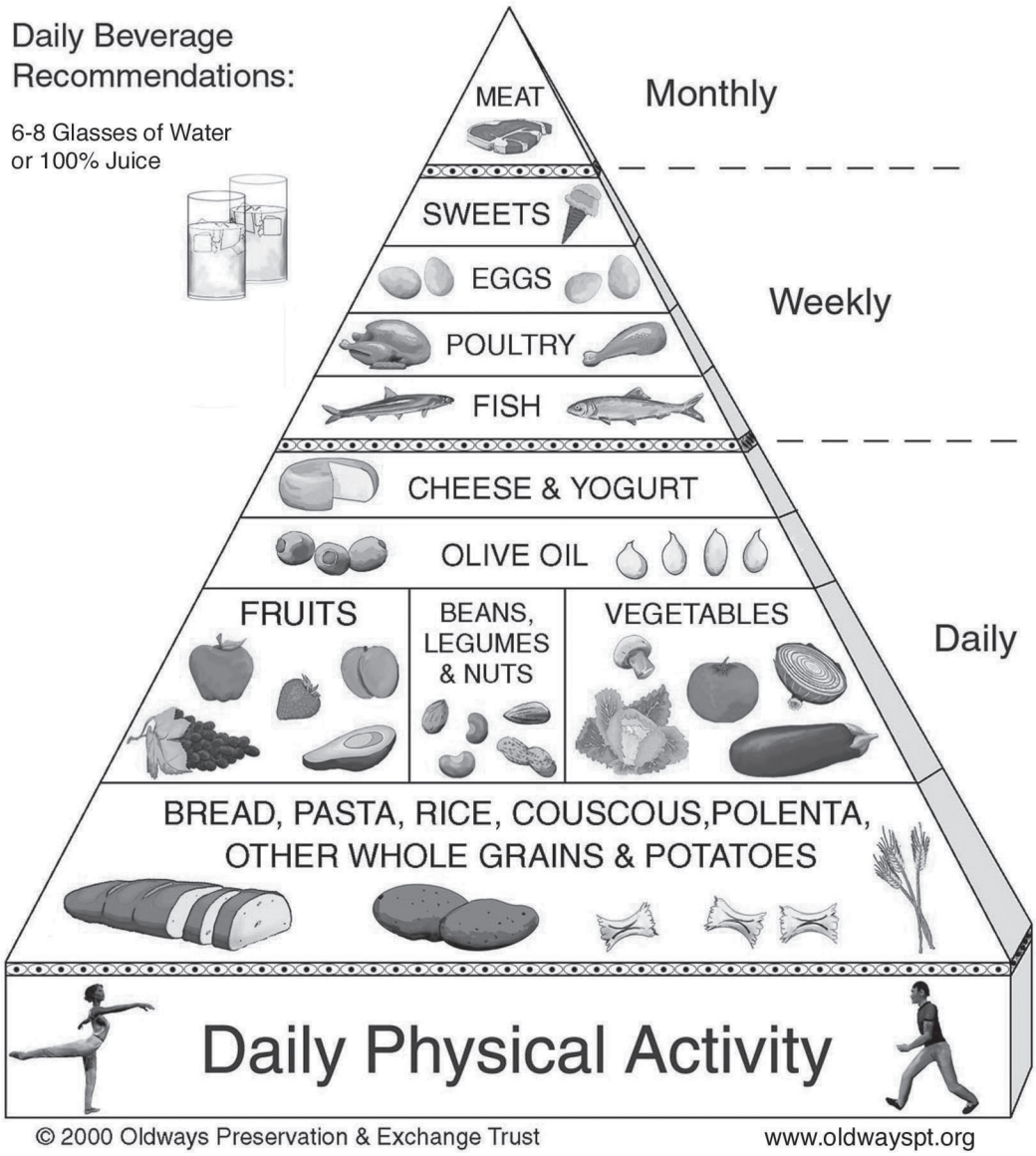
Appendix III

Native American Food Pyramid

Note: These are only a few of the many Native American Foods that could fit within the Food Guide Pyramid.

Designed by CANFit Youth Leadership Committee & Project Staff ,Escondido Community Health Center.
Funded by The California Adolescent Nutrition and Fitness Program, Berkeley, CA

The Traditional Healthy Mediterranean Diet Pyramid for Children



SOURCE: U.S. Department of Agriculture

MyPyramid Worksheet

Name: _____

MyPyramid FOR KIDS

Check how you did yesterday and set a goal to aim for tomorrow

Write In Your Choices From Yesterday	Food and Activity	Tip	Goal (Based On a 1800 Calorie Pattern)	List Each Food Choice In Its Food Group*	Estimate Your Total
Breakfast:	**Grains**	Make at least half your grains whole grains.	**6 ounce equivalents** (1 ounce equivalent is about 1 slice bread, 1 cup dry cereal, or ½ cup cooked rice, pasta, or cereal)		_____ ounce equivalents
Lunch:	**Vegetables**	Color your plate with all kinds of great tasting veggies.	**2½ cups** (Choose from dark green, orange, starchy, dry beans and peas, or other veggies).		_____ cups
Snack:	**Fruits**	Make most choices fruit, not juice.	**1½ cups**		_____ cups
Dinner:	**Milk**	Choose fat-free or lowfat most often.	**3 cups** (1 cup yogurt or 1½ ounces cheese = 1 cup milk)		_____ cups
Physical activity:	**Meat and Beans**	Choose lean meat and chicken or turkey. Vary your choices—more fish, beans, peas, nuts, and seeds.	**5 ounce equivalents** (1 ounce equivalent is 1 ounce meat, chicken or turkey, or fish, 1 egg, 1 T. peanut butter, ½ ounce nuts, or ¼ cup dry beans)		_____ ounce equivalents
	Physical Activity	Build more physical activity into your daily routine at home and school.	At least **60 minutes** of moderate to vigorous activity a day or most days.		_____ minutes

How did you do yesterday? ☐ Great ☐ So-So ☐ Not So Great

My food goal for tomorrow is: _____

My activity goal for tomorrow is: _____

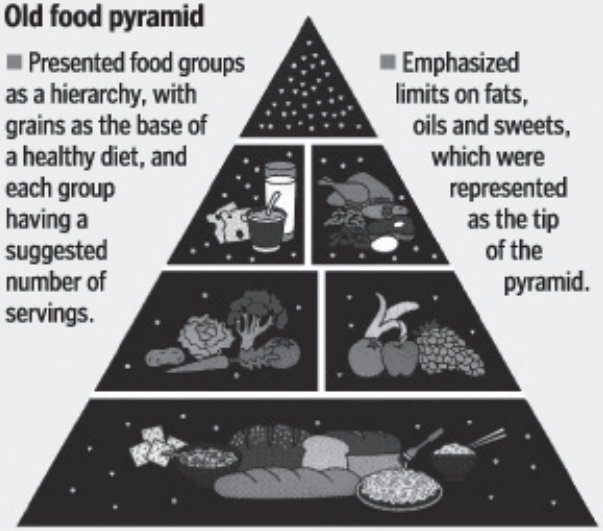
* Some foods don't fit into any group. These "extras" may be mainly fat or sugar—limit your intake of these.

Exercise

- Adults should be physically active for at least 30 minutes most days of the week, children for 60 minutes.
- Sixty to 90 minutes of daily physical activity may be needed to prevent weight gain or sustain weight loss.

Old food pyramid

- Presented food groups as a hierarchy, with grains as the base of a healthy diet, and each group having a suggested number of servings.
- Emphasized limits on fats, oils and sweets, which were represented as the tip of the pyramid.



Oils

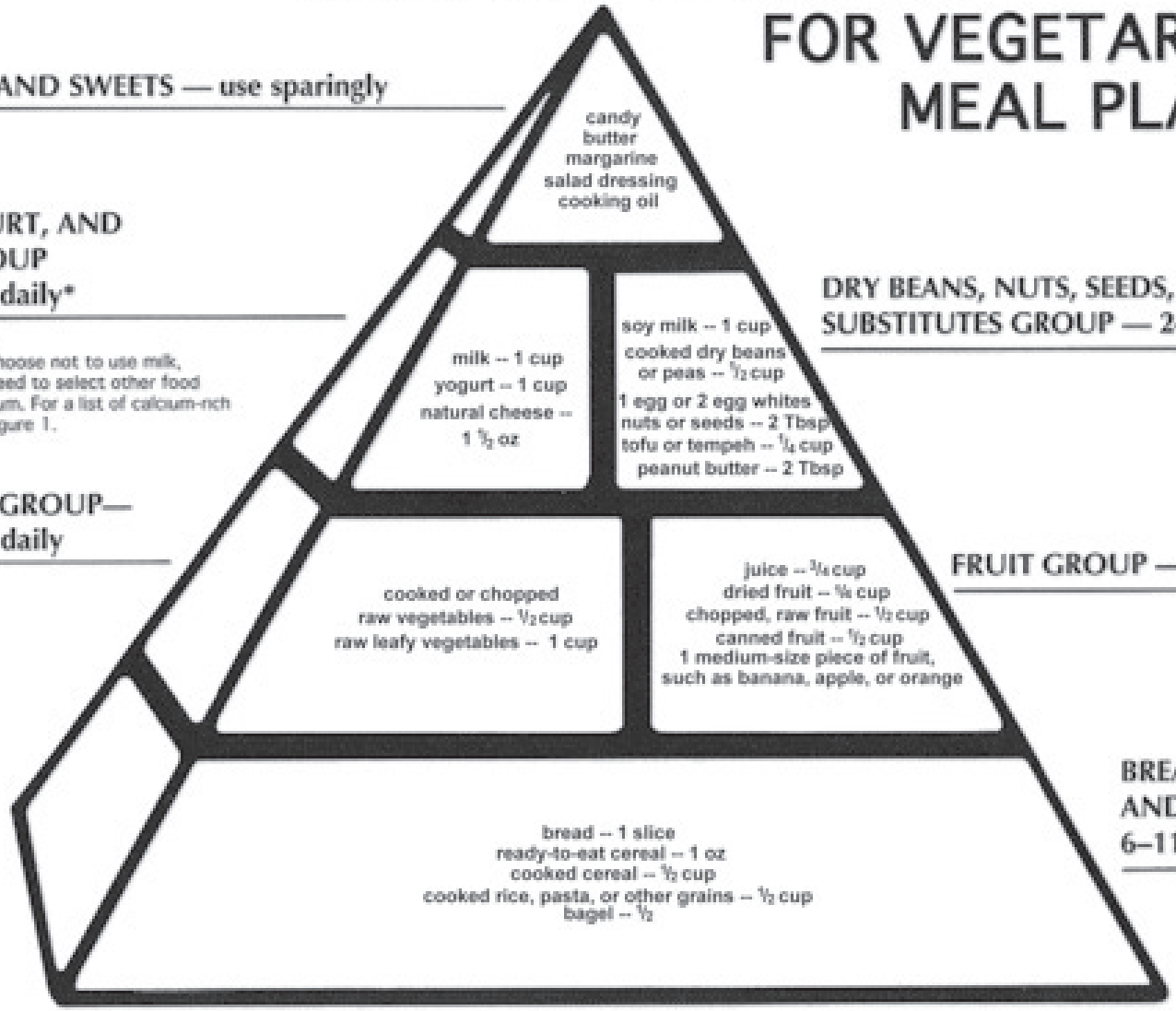
- Most fat should be from fish, nuts and vegetable oils.
- Limit solid fats, such as butter, margarine or lard.
- Keep consumption of saturated fats, trans fats and sodium low.
- Choose foods low in added sugar.

CATEGORY	Grains	Vegetables	Fruits	Milk	Meat and beans
RECOMMENDATION	Half of all grains consumed should be whole grains.	Vary the types of vegetables you eat.	Eat a variety of fruits. Go easy on juices.	Eat low-fat or fat-free dairy products.	Eat lean cuts, seafood and beans. Avoid frying.
DAILY AMOUNT	6 oz.	2.5 cups	2 cups	3 cups	5.5 oz.

Based on a 2,000 calorie diet.

Recommended nutrient intakes at 12-calorie levels can be found on ***mypyramid.gov.***

FOOD GUIDE PYRAMID FOR VEGETARIAN MEAL PLANNING



Source: National Center for Nutrition and Dietetics
The American Dietetic Association; Based on the USDA Food Guide Pyramid

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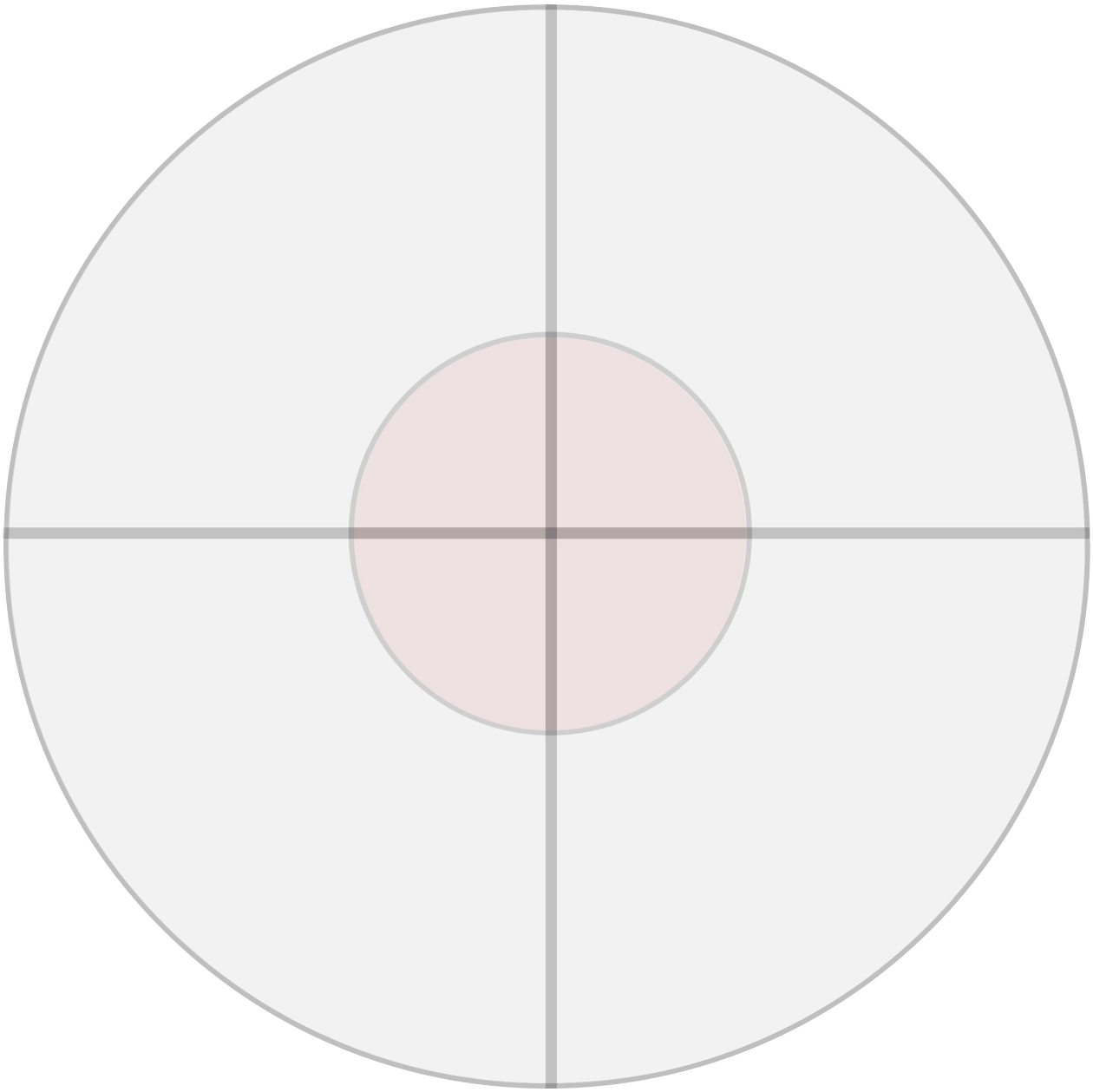
FIG 2 Pyramid approach to vegetarian menu planning.

Appendix IV



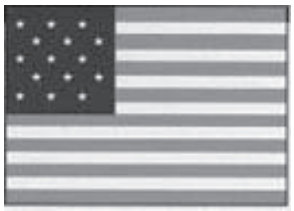
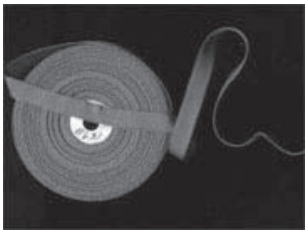
Seasonal Round Template
Regional Learning Project, the University of Montana

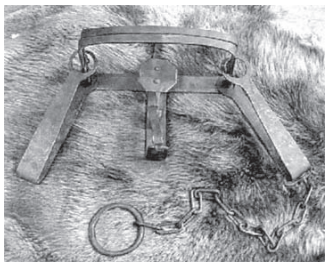
Example: **The Plateau Seasonal Round**

© Lynn Kitagawa

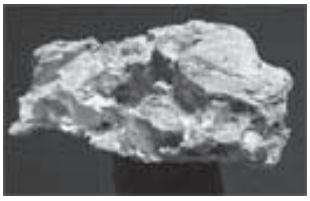
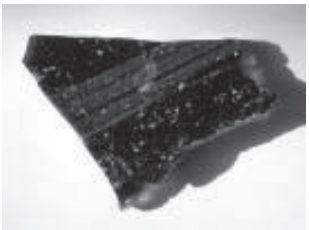
Appendix V

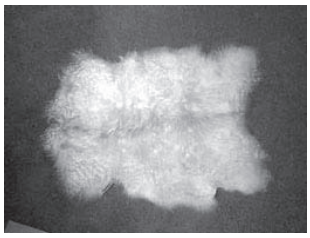
Lewis & Clark Trade Cards

 Medals	 Flags	 Handkerchiefs
Wampon	 Fishhooks	 Skinning Knife
 Twist of tobacco	 Otter Pelt	 Combs
 Ribbon	“Burning Glass”	Paint

Mirrors	 Deer Meat	 Steel Trap
 Broaches	Medical Care	 Trade Beads
 Rings	Thimbles & Buttons	

Nez Perce Trade Cards

 Camas	 Pounded Trout & Salmon	 Elk Meat
 Bread	 Horses	 Firewood
 Hats	 Baskets	 Dried Buffalo
 Copper	 Obsidian	 Blankets

 Goat Skin	Elk Skin	Seeds
Catlinite Stone Pipes	Beads	Turquoise
Berries		

Denise Juneau, Superintendent
Montana Office of Public Instruction
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