Memory Village

A Learning Activity developed by
Sally Thompson, Kim Lugthart, Margaret Scott, and Darrell Stolle

Overview:
In this activity, groups of students work cooperatively to create paper “Memory Villages” that consist of seven lodges, one for each of the Essential Understandings. After dividing the class into groups, each will be given the task of communicating their thoughts on each of the Essential Understandings using authentic pictograph symbols and presenting it to their classmates.

Learning Outcomes: After this activity, students will be able to:
1.) Demonstrate their ability to work cooperatively with others.
2.) Know how people used symbols to communicate complex ideas.
3.) Communicate their own complex ideas in an efficient way by using symbols
4.) Discuss the meaning of all Seven Essential Understandings with their classmates.

State Content Standards addressed:
- Art Content Standard 3: Students develop and refine arts skills and techniques to express ideas, pose and solve problems and discover meaning.
- Reading Content Standard 1: Students construct meaning as they comprehend, interpret and respond to what they read.
- Speaking and Listening Content Standard 1: Students demonstrate knowledge and understanding of the communication process.
- Social Studies Content Standards: 1.) Students access, synthesize and evaluate information to communicate and apply social studies knowledge to real world situations; and, 6.) Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies. (Benchmark 4)

Materials:
Pictures/slides of lodges showing symbols
Drawing Paper
Markers/Pens/Colored pencils
Symbols Handout
Abbreviated list of “Seven Essential Understandings About Montana Indians”

Procedure:
1.) Review the Essential Understandings with the class
2.) Show pictures of lodges to the class, drawing attention to symbols that were often used to adorn the outside of them.
3.) Divide into groups of 3-5 people.
4.) Hand out materials.
5.) Instruct each group to:
   a. Discuss the meaning of each of Essential Understanding amongst each other.
   b. Brainstorm ideas for communicating each essential understanding using symbols provided, or make up their own symbols.
   c. Design a lodge for each Essential Understanding using the best symbols to communicate the meaning.
   d. Assemble the lodges into a village.

6.) Have each group select two students to take turns hosting visitors from other villages.

7.) Students will visit each other’s villages and listen to a brief presentation about how each lodge represents an Essential Understanding.

8.) Facilitate final reflections on the experience.

Alternative Procedure:
Rather than have each group of students create their own village, assign one Essential Understanding to each group and have them design one lodge demonstrating that Essential Understanding. Assemble the lodges into a village (created by the facilitator, in advance, marking spaces in a circle with tape on the floor). The class can then visit the different lodges of the “Memory Village” and learn from the hosts about each Essential Understanding and its symbol(s).

Note: You’ll have to devise other methods for embedding all seven of the Essential Understandings into your student’s long-term memory as this version only provides opportunities for deep conceptual processing of the one they create.

Suggestions for Reflection:
• Create a matrix of the Essential Understandings on the whiteboard using students’ ideas.
• Draw students’ attention to the “Big Idea” behind the Essential Understandings
• Use guided inquiry techniques, being careful to write things exactly as stated by students. If there is something unclear, or misunderstood, continue to ask questions that guide them to a better understanding of the concept. Phrases like, “Is this what you said?”, “Let me make sure I understand what you are saying”, “Can you tell us more….?”, and, “Does anyone want to add to this idea?”, are very helpful.
Dakota (Sioux)
Animal Events and the Elements

1881 Blizzards were so severe nearly all horses were frozen.

1812 The snow was so deep the men could not hunt buffalo. Instead they trapped eagles by decoying them with bait to holes where the hunters were hidden.

1853 The winter was so cold and snowy an feed so scarce that nearly all the horses died. Men hunted on foot and packed the burden.

1834 The winter the stars fell.

1818 A sudden blizzard froze ducks and geese in flight. The ground and even tipis were covered with dead birds.

1870 The winter the sun eclipsed.

1827 The countryside was so icy the hunters could not use horses; so went on foot. When game was killed, it was tied in the hide and dragged home.

1843 Many dead buffalo calves were discovered this spring, though whether they were frozen or killed by disease could not be determined.

1857 Year of Great Plenty. Camped near what is now Rosebud, the Sioux killed such quantities of buffalo that great stores were dried for future use.
Dakota (Sioux)
Ceremonial Practices

1830 Hair Brushed Back from Forehead obtained a sacred white buffalo hide and consecrated it in the name of his deceased son by keeping a "Ghost Lodge," a sign of good will for all men.

1831 Four white buffaloes were killed, the largest number in history. Swift Bear owned the only horse fast enough to capture them.

1844 Cheyennes brought great herds of horses to exchange for sacred Cheyenne Arrow. By the Arrow the Cheyennes could predict the success or failure of war. If blood were found on it, the battle was abandoned; if clean, the battle would be won. The Pawnees had captured the Arrow and the Sioux had recaptured it for the Cheyennes.

1848 Yellow Spider obtained a sacred white buffalo hide and kept a "Ghost Lodge."

By the treaty of Guadalupe Hidalgo with Mexico, the United States laid claim to all of the western part of the continent between Mexico and Canada.

1850 The "One Offering" winter in which the director of ceremonies offered only one red banner to Providence instead of seven. For this error in failing to honor the Four Directions, Heaven, Earth, and All Between, he was ostracized.

1858 A sacred white buffalo cow was killed by someone of the Swift Bear Band, noted for fast horses.

1872 Chief Black Bird visited the Oglalas to conduct the Corn Dance ceremony.

1880 A great Sun Dance was held at Black-pipe, now Norris, South Dakota.

Dakota (Sioux)
Diseases

1819  The winter many Sioux were killed by smallpox.

1851  The second time many Sioux were killed by smallpox.
“Under the ‘treaty of Traverse des Sioux,’ negotiated in July 1851, the Santee Sioux (Dakota) had ceded all the lands east of the Big Sioux River except for a reservation area.”

1861  This year many babies and children died of an unknown disease.

1901  The Winter Bad Dog died—the only person who caught smallpox that year.

Dakota (Sioux)  Government Relations

1820  A whiteman built his house on Sioux lands without permission.

1840  The winter the Sioux camped on a hill. Usually they placed their villages along protected streams.

1869  First Sioux child entered school. This was an Indian mission school established near Chamberlain, South Dakota.

1895  Holy Bull and other Lower Brulé Sioux tried to establish their homes on the Rosebud Reservation near Hamill, South Dakota, while Crooked Foot, another Lower Brulé, was bound and dragged to the Lower Brulé Reservation where the police held all the Lower Brulé people for two years.

1896  The government divided Lower Brulé Reservation into allotments and issued regular Sioux benefits including wagons.

1897  Some Lower Brulé Sioux made an agreement with the Rosebud Sioux, approved by the Government, to return to the Rosebud Reservation and settle along the Big White River near Hamill, South Dakota.

1900  The government built a commissary at Hamill, South Dakota, for the adopted Lower Brulé Sioux.

1806  Delegation of Indians and wives started to Washington to see the "Great Father."

Blackfeet

Signs for the tribes

Blackfeet

Blood

Peigan

Sarcee

Stoney

Peigan: Agents since they first came into treaty

C. Kettles - O tsi mi
White Beard - A pi stoyi
C. Kettles
Sorrel Whiskers
Black Bear - Irving
White Crane - Springet
Eagle Ribs - Pocklington
Mr. Naste (?)
R.N. Wilson - Long Nosed Crow (left 1907)
Little Chief - G.H. Gooderham
Only Chief - E.H. Yeomans
Na ma - H.A. Guin (1913)
Stone Bull - I.H. Graham (1918)
Running Eagle - A.O. Arthur

Blackfeet
Interactions With Others

1855 - When treaty was first paid

1911 - Visit of Duke Cannaught

1903 - When Agent Wilson left

1901 - Visit of Duke of York, Calgary

1907 - All went to the Kootenay Indian Reserve on their first visit

1877 - Treaty Blackfoot Crossing

1916 - When Indians went to Omaha and Kootenays

1884 - When the Chiefs went to Winnipeg

Blackfeet
The Elements

1856 - When the whole prairie was covered with ice

1851 - When the river flooded in winter

1779 - When it hailed in winter

1830 - Deep snow

1783 - Eclipse of sun in winter

1863 - Eclipse in summer

1833 - When lots of stars fell (shooting stars)

1827 - When the ground was covered with ice

1788 - The winter when the stars fell

1878 - Mild winter

1900 - Rained in winter

1879 - Deep snow

1888 - When the moon died (Eclipse)

1902 - Turtle Mountain slide, Frank

1917 - When crops were a failure

1919 - When it rained in winter January 24th and many rainbows. Mild winter

Many Rainbows

When Wilson arrived (?)

Blackfeet
Animal Events

1868 - When all the tribes first made the corral for the buffaloes (or Bull Pen)

1805 - When the crows died
This refers to the bird, not the Crow tribe.

1771 - When the bears came into camp

1773 - When many horses were drowned

1842 - When many horses died from starvation

1825 - When they eat dogs
(Buffalo had gone south, so they had to eat their dogs.)
To the Blackfoot there was nothing quite as disgusting as eating dog. They must have been on the edge of starvation to be forced into this position.

1776 - When the elks went through the ice

1792 - When there were many wolves

1803 - Disease among the Buffalo

1787 - Disease amongst the antelope

1875 - When there were many buffaloes

1876 - Year when all the horses were frozen to death

1879 - When they move camp
- When the buffalo dissappeared

1881 - Mange among the Horses

1886 - When many cattle died

1891 - When many cattle died

1892 - When the deer were easily caught in deep snow

1904 - Many horses died

1909 - Many cattle died

Blackfeet Diseases

1780 - Cough disease or first appearance of consumption

1764 - Big smallpox scare

1837 - Year of Smallpox

1864 - Smallpox

1893 - When children died with measles

1883 - Year of disease

Blackfeet
Horse Stealing

1802 - “Still Smoking” stole many horses (from the Crees)

1848 - When the Sioux stole many of our horses

1767 - When we got the mules (stole them)
    When the people went over the mountains and stole the mules

1809 - When many horses were taken in the Night
    (stolen by the Crow Indians)

1789 - When “Ringing Smoking Pipe” stole many horses

1850 - When the Blood stole many horses
    (from States)

1847 - The year of stealing horses while they were busy buying in the store (at Edmonton)

1820 - When the Big White Bellied horse was taken
    This would be a very famous race horse.

Blackfeet
Interactions with Others

1784 - When whitemen with short hair first came

1867 - When the Sioux came into camp

1801 - When we took the stars and stripes from the River Indians.

1800 - The Crow tent (When they stole it)

1814 - Great battle with the Peigans

This undoubtedly means another tribe. The symbol is unidentified.

1897 - When treaty was paid in winter

1858 - When the Peigans broke the Kootenay Indians' gun
(in the Foothills)

1804 - When the Sioux were killed

1917 - When Indian Agent Guin left, and new agent I.H. Graham came. "Itu" and Young Mansae drowned at old agency

1912 - New agent arrived - Guine (?)

<table>
<thead>
<tr>
<th>Blackfeet</th>
<th>Sioux</th>
<th>Hidatsa/Mandan</th>
<th>Crow</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Capture Hand”</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Coup counted</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Horse captured</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Captured picketed horse</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Scalp taken</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>War party leader</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
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<tr>
<td>Scout service</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
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<tr>
<td>Fortified war party</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
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<tr>
<td>Fought behind breastworks</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
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<tr>
<td>Arrow/bullet wound</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
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<tr>
<td>Knife wound</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Wounded horse</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Blanket captured or given away</td>
<td>![Image]</td>
<td>![Image]</td>
<td>![Image]</td>
</tr>
<tr>
<td>Horse given away</td>
<td>![Image]</td>
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</tbody>
</table>

15.6 Common Signs and Symbols of Northwestern Plains Robe and Ledger Art

## Peoples of the Great Plains
(as depicted in Lakota winter counts)

<table>
<thead>
<tr>
<th>Tribe (alternate names)</th>
<th>Defining Characteristics</th>
<th>Pictograph(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hidatsa (called Gros Ventres)</td>
<td>stripped or spotted hair</td>
<td>![Image]</td>
</tr>
<tr>
<td>Absaroka (called Crow)</td>
<td>upright forelock with netted extension</td>
<td>![Image]</td>
</tr>
<tr>
<td>Pawnee (called Ree)</td>
<td>scalplock hairstyle; flared moccasin tops</td>
<td>![Image]</td>
</tr>
<tr>
<td>Arikara (called Ree)</td>
<td>ear of corn; lodge</td>
<td>![Image]</td>
</tr>
<tr>
<td>Sicangu (called Brulé)</td>
<td>black mark on thigh</td>
<td>![Image]</td>
</tr>
<tr>
<td>Omaha</td>
<td>cropped hair; painted cheeks</td>
<td>![Image]</td>
</tr>
<tr>
<td>Assiniboin (called Hohe)</td>
<td>outline of vocal organs (upper lip, roof of mouth, tongue, lower lip, chin and neck)</td>
<td>![Image]</td>
</tr>
<tr>
<td>Mandan (called Miwataní)</td>
<td>hair on crown of head spiked upwards</td>
<td>![Image]</td>
</tr>
<tr>
<td>Ponca (called Ponka)</td>
<td>headdress of elk hair and a feather</td>
<td>![Image]</td>
</tr>
<tr>
<td>Cheyenne</td>
<td>short vertical stripes, usually on the sleeve; cross</td>
<td>![Image]</td>
</tr>
<tr>
<td>Euro-American</td>
<td>broad brimmed hat</td>
<td>![Image]</td>
</tr>
<tr>
<td>Ute</td>
<td>body painted black</td>
<td>![Image]</td>
</tr>
<tr>
<td>Nez Perce</td>
<td>pompadour; upright forelock with netted extension</td>
<td>![Image]</td>
</tr>
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</table>

Seven Essential Understandings – Summary

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  Tribal Reorganization
   Treaty Period         Termination
   Allotment Period      Self-determination
   Boarding School Period

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.
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