ABSTRACT
Tribal Oral Traditions and Languages in the Plains Region of the Lewis and Clark Trail
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Abstract:
This unit is comprised of four learning episodes varying in length from one to two 50-minute lessons. They span the history of the Plains Indian people and examine ideas, values, and historical and contemporary perspectives that are directly tied to students' daily lives and experiences. They are interdisciplinary, covering such topics as history, art, music, archaeology, ethnography, literature, and oration. Each lesson is designed to reach James A. Banks's social action level, the highest level of multicultural integration, so that students have the opportunity to apply their understanding to real world situations in ways that have significant lasting impact. The lessons rely heavily upon classroom discussion and interaction (see information on discussions below), seeking to establish a collaborative environment that gives students voice and agency in addition to an opportunity to acquire a sense of dedication to and within a learning community.

Introduction:
Northern Plains Indian oral traditions along the Lewis and Clark Trail are rich and diverse, proud and resilient, and beautiful in their humanity. This curriculum is meant to inspire more insightful and more sophisticated understanding of the tribal oral traditions along the Missouri River region. Family, community, and intertribal traditions, such as elder storytelling to youth, the give-away ceremony, the naming ceremony, sign language and the spoken word, and hundreds of other tribally specific traditions remain a strong part of tribal culture in the 21st century. These traditions continue to define and embody the culture of contemporary tribal members, providing the foundation for the societal values of extended family, generosity, grace, courage, and humor. Material property such as clothing and food, along with knowledge of sacred stories, medicines, and songs were treasured and shared with friends and loved ones. Lewis and Clark were the beneficiaries of this communal culture while traversing the West, as tribal peoples provided the Corps with places to spend the winter and assisted them for over two years with surplus foods, horses, and guides.

Many cultural traditions are still enriching the lives of tribal peoples today, but many are in danger of being lost to history, with languages being at the forefront of this loss. These lessons are designed to inform students and provide them with the digital resources necessary to learn about a Native language from the Northern Plains. Maybe a student who participates in this curriculum will be inspired to create a Plains Sign Language App in the future, take a leading role within, participating in, or advocating for tribal language revitalization in the U.S.

CURRICULUM DESIGN APPROACH

The Honoring Tribal Legacies curriculum follows a **place-based multiliteracies** design approach. This type of framework incorporates learning about "place" using physical and cognitive activities that focus on our visual, auditory, tactile, spatial, smell/taste, movement/gestural, linguistic, and spiritual abilities. Learning episodes provide a variety of learning experiences including community discussions, journal writing, creative arts pieces,

presentations, video and audio files, and other activities designed to engage students on a more than perfunctory level.

HONORING TRIBAL LEGACIES' "ELEVENTH STANDARD"

The lessons contained in this curriculum encourage respect, appreciation, and enjoyment of the diverse tribal cultures and traditions along the Lewis and Clark Trail. The HTL "Eleventh Standard" is the following: " To demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts."

COMMON CORE STATE STANDARDS FOR THE CURRICULUM

Reading Standards for Literacy in History/Social Studies 6-12

CCSS Literacy RH 10-1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS Literacy RH 10-2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of a text.

CCSS Literacy RH 10-3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

CCSS Literacy RH 10-4

Determine the meaning of words and phrases as they are used in text, including vocabulary describing political, social, or economic aspects of history/social studies.

CCSS Literacy RH 10-6

Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.

CCSS Literacy RH 10-9

Compare and contrast treatments of the same topic in several primary and secondary sources.

Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects 6–12

CCSS Literacy WHST 10–2a, b, d, e, f

Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical procedures.

a. Introduce a topic and organize ideas, concepts, and information to make important connections and distinctions.

b. Develop the topic with well-chosen, relevant, and sufficient facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.

d. Use precise language and domain-specific vocabulary to manage the complexity of the topic and convey a style appropriate to the discipline and context as well as to the expertise of likely readers.

e. Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.

f. Provide a concluding statement or section that follows form and supports the information or explanation presented.

CCSS Literacy WHST 10-4

Produce clear and coherent writing in which the development, organization, and style are appropriate to the task, purpose, and audience.

CCSS Literacy WHST 10-5

Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.

CCSS Literacy WHST 10-6

Use technology, including the Internet, to produce, publish, and update individual or shared writing products, taking advantage of technology's capacity to link to other information and to display information flexibly and dynamically.

CCSS Literacy WHST 10 – 7

Conduct short as well as more sustained research projects to answer a question or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple source on the subject, demonstrating understanding of the subject under investigation.

CCSS Literacy WHST 10-8

Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the usefulness of each source in answering the research question; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and following a standard format for citation.

CCSS Literacy WHST 10-9

Draw evidence from informational texts to support analysis, reflection, and research.

CCSS Literacy WHST 10-1 a,c,d,e

Write arguments focused on discipline-specific content.

a. Introduce precise claims, distinguish the claims from alternate or opposing claims, and create and organization that establishes clear relationships among the claims.

c. Use words, phrases, and clauses to link the major sections of the text, create cohesion, and clarify the relationships between claims and reasons, between reasons and evidence, and between claims and counterclaims.

d. Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.

e. Provide concluding statement or section that follows from or supports the argument presented.

Speaking and Listening Standards 6-12

CCSS Literacy SL 10–1d

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9–10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

d. Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

Reading Standards for Literacy in Science and Technical Subjects 6-12

CCSS Literacy RST 10-2

Determine the central ideas or conclusions of a text; trace the text's explanation or depiction of a complex process, phenomenon, or concept; provide an accurate summary of the text.

CCSS Literacy RST 10-5

Analyze the structure of the relationships among concepts in the text, including relationships among key terms (awareness, balance, and choice).

CCSS Literacy RST 10-6

Analyze the author's purpose in providing an explanation, describing a procedure, or discussing an experiment in a text, defining the question the author seeks to address.

CCSS Literacy RST 10-9

Compare and contrast findings presented in a text to those from other sources, noting when the findings support or contradict previous explanations or accounts.

CURRICULUM EXPRESSIONS

Enduring Understandings

The goal for this curriculum is that students will come away with an understanding that:

- The hunting-gathering-trading culture of the Northern Plains remained largely unchanged for over 13,000 years.
- A diversity of American Indian peoples were the original inhabitants of North America and have made significant contributions to the U.S. over time and continue to do so today.
- History can be described and interpreted in various ways and from different perspectives.
- Knowledge of cultural, environmental, political, social, and economic factors affects how we make sense of a place.
- The geographic knowledge that tribes maintained about their homelands displayed the strength and reach of their oral traditions.
- Lewis and Clark entered a region that tribes knew very well because of their travel, trade, and sharing of land and knowledge.
- The Northern Plains people chose not to farm crops such as corn and beans because their land was already rich with wild food and the weather made farming a severe challenge.
- Northern Plains people's use of sign language was related to their unique landscape, which is highly visible and widely shared by over a dozen different tribes and language groups.
- Northern Plains sign language was developed on the open plains, where many tribes shared mental maps of the broad and open landscape, where their neighbors lived in plain view.
- Plains Indians enjoyed friendly relations for thousands of years before colonial times and the subsequent arrival of deadly diseases, resource shortages, dislocation, horses, and rifles.
- Plains Sign Language is one of the greatest achievements of Plains Indian culture and is incomparable to any other shared language in world history because it is non-colonial and is based upon ideas and concepts that link together the people of the Plains.
- Every spoken language changes over time.
- All of the tribally specific languages spoken along the Lewis and Clark Trail originated from six larger language families.

- Some Plains tribes share the same language families, but their languages are still very distinct.

Essential Questions (Aligned with Trail/Tribal Themes)

- What were the key aspects of ancient life on the Northern Plains that allowed tribal people to thrive throughout the year?
- How did the unique qualities of the Northern Plains influence the tribal cultures of history?
- How does Feathers' map disprove the idea that tribal people of the Northern Plains knew very little about their region?
- If Feathers' map showed that there was no northwest water passage, why did the Lewis and Clark Expedition still believe that such a route was possible?
- What is the difference between the written and oral tradition in understanding geography?
- How is Plains Sign Language unique?
- How does Plains Sign Language indicate a close relationship between Plains tribes with different languages?
- How do the words you use establish your identity?
- How does an understanding of linguistics enable us to communicate better?
- What does the fact that we have 850 new words in one year say about us?
- What does such a rapid rate of change mean for other languages?
- What are the advantages of being able to speak multiple languages, beyond just being able to communicate with someone?
- What does retaining their Native American language mean for Native people living today?
- What does it mean for all of us if a Native American language is lost?

Honoring Tribal Legacies Along the Lewis and Clark Trail
Essential Questions for Further Research and Discussion

Traces of the Past Observed Today: What was life like before Lewis & Clark?

- How does the concept of "since time immemorial" relate to the world in the past, present, and future?
- What are the creation stories of this place? How are these stories pertinent to understanding the world today?
- What are the ancestral sites and scope of territory of American Indian tribes who have inhabited this place?
- How have relationships between people and the natural and built environment of this place been viewed?
- How have American Indian peoples traditionally:
  - named, described and interpreted this place?
  - interacted with and contributed to the natural environment of this place?
  - built relationships and communicated with each other in this place?
  - created and organized a built environment in this place?
  - transported themselves and goods through this place?

- Why did other groups of people come to this place?

Encountering Indigenous Peoples: What happened during the Lewis and Clark journey?

- What political, economic, social, environmental, and cultural conditions led to Lewis and Clark visiting this place?
- How did members of the Lewis and Clark expedition describe and interpret this place?
- How have the perspectives of the Lewis and Clark expedition been passed down through time?
- How did American Indian peoples describe encounters with members of the Lewis and Clark expedition?
- How did tribal peoples contribute to the Lewis and Clark expedition at this place?
- How have tribal perspectives of the Lewis and Clark expedition been passed down through time?
- Why did various groups of people come to this place?
- What political changes have occurred in this place?
- What changes in lifeways, social interaction, and communication among peoples have occurred in this place?
- What changes in the traditional cultures and languages have occurred in this place?
- What economic changes have occurred in this place?
- How has the health and wellbeing of tribal peoples been affected?
- Why was the Lewis and Clark National Historic Trail established?
- How did the Bicentennial commemoration affect relationships between tribes and other stakeholder groups?
- What lessons can be learned from the Bicentennial commemoration?
- What purposes are served by the Trail today to honor tribal legacies?
- How is understanding of the Trail enhanced through contemporary tribal cultures, languages, cultural landscapes, place names, sacred sites, and communities?
- What cultural resources are in danger of being lost?
- What conditions and trends pose threats to cultural resources?
- What cultural attributes of this place should be protected and restored?
- What does the future hold for this place?
- How might tribal cultures, languages, cultural landscapes, place names, sacred sites, and communities of this place be preserved and sustained?
- How might the natural environment of this place be preserved and sustained?
- How can tribal peoples draw upon the perspectives of their ancestors to forge their future?
- How can tribal peoples and other stakeholder groups work together to forge their future?

CLASSROOM DISCUSSION GUIDANCE

These lessons rely heavily upon classroom discussion. There are many questions listed that are intended to engage students in active reflection on the topics presented. While teachers may employ many facilitating activities for discussion including small-group discussions, whole-class discussions, pair shares, etc., in addition to different discussion recording methods like word

webs, post-it lists, graphic organizers, picture notes, etc., the end goal is to get students talking to each other on a more-than-superficial level in a way that engenders positive classroom communities through caring relationships.

Many teachers note that it is difficult to get some students to engage in discussion. Often it seems like one or two students will dominate a discussion and it's easy to allow some students to just sit back and tune out. This is when we have to be both creative and informed. There are many ways to structure discussion so that everyone participates and what will work varies by class and by student. That said, it is also important to understand at a deeper level why some students participate and some do not.

Plains Indian Oral Traditions Along the Lewis and Clark Trail

The Corps of Discovery participates in a Lakota Pipe Ceremony along the Missouri River. Public domain image.

Learning Episode 1
Lesson Topic: Introduction to Tribal Life on the Northern Plains Before Lewis & Clark
Grade Band: Grades 9 – 12
Length of lesson: 50 minutes

Desired Results	
Big Ideas: Northern Plains people were all different in their own backgrounds and languages, but they all shared a common approach to thriving in the "Big Sky" or "Medicine Wheel" country. Moving with the seasons is one of the key concepts for students to understand. **Enduring Understandings:** The hunting-gathering-trading culture of the Northern Plains remained largely unchanged for over 13,000 years. The Northern Plains people chose not to invest their time in farming crops such as corn and beans because their land was already rich with wild food and the weather made farming a severe challenge.	**Essential Question(s):** What were the key aspects of ancient life on the Northern Plains that allowed tribal people to thrive throughout the year? How did the unique qualities of the Northern Plains influence the tribal cultures of history? **Place-based considerations** The Northern Plains is an area of great movement, where all the tribes moved in a seasonal cycle, trading and interacting with one another throughout the year.

Suggested Formative Assessment of Learning Outcomes:	**Culminating Performance Assessment of Learning Outcomes:**
The class can create a K/W/L chart to prepare for reading the passages. A K/W/L chart identifies what the class knows already about the topic of the Northern Plains traditional tribal life. The W column contains the questions, or the "what we want to know" about the topic, and after finishing their assigned reading, the L, or what we learned. For questions that are not answered within the readings, students can do individualized research on their own using their classroom resources and the Internet.	A concept map of traditional tribal culture on the Northern Plains is created by student groups of four. The concept map utilizes information from the K/W/L chart. The Concept Map and K/W/L chart are the start of chapter focusing on indigenous languages of the Northern Plains, and this background knowledge is important to understanding the nature of the culture in the region. The K/W/L chart should be kept and referred to during each successive lesson, recording the content learned by students.

"Honoring Tribal Legacies" is a journey of healing.
Understanding the unique nature of the Northern Plains tribal cultures is important because many tribal communities have been long misunderstood and inadequately represented in mainstream history books.

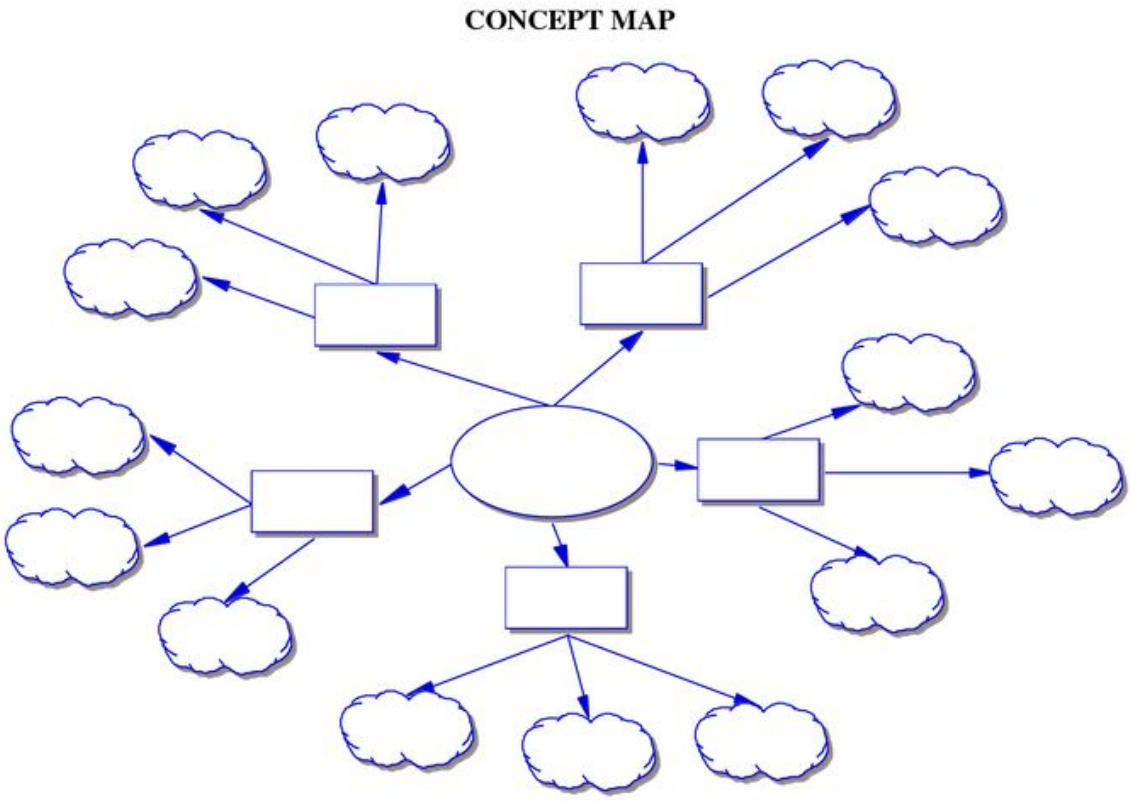
Learning Map

Background: This lesson begins with the instructor facilitating the creation of a K/W/L chart. The K/W/L chart is probably created most easily on a dry erase board, which students then record on their own paper. The class will drive the process by providing questions for research. After the introduction of the K/W/L chart, students will form small groups of four and read the essay written about the tribal culture of the Northern Plains before Lewis and Clark. After the completion of the reading, the teacher will help complete the classroom K/W/L chart and then ask the student groups to complete the Concept Map handout.

Entry Question(s) What do we already know about the Northern Plains tribes? What would we like to learn about the tribal people of the Northern Plains?

Materials: Written materials provided by the teacher. A personal K/W/L chart on a paper. An example of a concept map so that students can create their own version using their K/W/L charts. Tribal music of the Great Plains. Continental relief map of the U.S.

KWL	Name:	Date:	
Topic:			
K—What I know.	W—What I want to know.	L—What I learned.	



Learning Modalities:
Auditory: students can listen to the tribal music of the Great Plains while completing their assignment. Free music can be found online.
Visual: continental maps should be available to reference the landscape being discussed.
Kinesthetic: the students could reenact the movements of Northern Plains people by moving around the room in a circular fashion, at 15-minute intervals to mark the seasonal travels.
Tactile: Teachers can provide 3-D relief maps to allow students to touch the mountains and plains while they learn about the history and culture of the region of Montana.

Situated Practice: Students engage in the K/W/L chart as individual and collective learners. They can provide answers about their own personal knowledge and questions, and ultimately what they learned about Native cultures along the Lewis and Clark Trail.

Overt Instruction: Instructors facilitate the class K/W/L chart and utilize the written portion of the lesson to familiarize students with the topic.

Critical Framing: Students consider their own region and what the local agricultural economy consists of; do they live in a fruit growing area, a wheat region, and why?

Transformed Practice: Students will learn about topics and questions that are relevant to them and will help them acquire a more accurate understanding of traditional native culture throughout America, and specifically the Northern Plains.

Students will need the following background:

Thriving on the Northern Plains Before Horses and Lewis & Clark

Long before the Lewis and Clark Expedition ventured into the Northern Plains along the Missouri River, Native American tribal communities had discovered the secrets to surviving the extreme climate of the region to thrive as hunter-gatherer-traders. The 13,000-year-old traditional hunter-gatherer-trade culture of the Great Plains tribes, and particularly that of the Northern Plains Indians, who occupied a vast grasslands region that we now know of as Alberta, Montana, Wyoming, and North and South Dakota, was remarkably unique in world history. Blessed with the most immense numbers of bison, elk, and deer on the planet, ancient communities of the Northern Plains lived in a land unsurpassed in its supply of wild game. William Clark, of the famed Lewis and Clark Expedition, wrote of his voyage along the Yellowstone River, "The whole face of the country was covered with herds of Buffaloe, Elk and Antelope…. We can send out at any time and obtain whatever species of meat the country affords in as large quantity as we wish." In fact, the tens of millions of wild ungulates on the Great Plains before European contact constituted the largest single biomass in global history, with more than 60 million bison roaming and feeding freely throughout a grassland of over 500,000 square miles. A true hunter's paradise, the region of the Northern Great Plains was not only filled with seemingly unlimited animals to harvest for meat, clothing, housing, and tools, but also with an abundance of healthful wild plants, such as roots and berries. In many ways, the tribal cultures of the Northern Plains were the most resource rich hunting, gathering, and trading cultures in world history.

Being afoot since before the last Ice Age, the biggest environmental challenge for people living on the Northern Plains was the extreme climate. Intense storms and unpredictable weather during the spring, long days and scorching heat during the summer, and more unpredictability during the autumn months punctuated life on the Northern Plains. But it was the long winter that was most deadly and fearsome. Surviving throughout the winter while living in bison skin tipis, considering how temperatures commonly sink to as low as -10 to -20 degrees Fahrenheit for weeks at a time, required more than just being tough, it required expert planning and exceptional preparation. Deep snow and blizzard conditions, along with 16 hours of darkness at night, meant that fire as a source of heat and light in the lodges must always be readily available. Rather than chop logs from the forest for firewood, the tribal people of the Plains utilized the smaller branches from cottonwood and birch trees that were located where they situated their winter campsites along the many river valleys of the region. In what is now known as Montana, the Blackfeet, Cree, Shoshone, Crow, Assiniboine, Gros-Ventre, Northern Cheyenne and others would set up their winter camps in generations-old sites where they would be sheltered from the strong winds of the northern Plains by river valley hills and bluffs. Spending the winter along the river also provided access to fresh water, giving the people and the animals that they hunted both drinking and bathing water. It was in these strategically located river valleys where all the Northern Plains tribal communities spent 5–6 months or longer "hunkered down."

When the spring rains and mountain snowmelts began to swell and flood the riverbanks at the end of winter, tribal villages moved their lodges and shifted into summer activities. Swarms of mosquitoes and predatory grizzly bears also made living along the rivers an uncomfortable and risky situation. The longer days and fairer weather brought tribal communities to the high prairie, where they enjoyed the fat of the land and engaged with their friends and seasonal trade partners. Wild plants and animals were abundant during the warm weather months, making travel a resource rich endeavor. Trade items that were usually fashioned during the long winter, became a paramount part of tribal travels: brain-tanned buckskin clothing decorated with woven, colored porcupine quills, along with innumerable other personal items, such as bison-hoof sunglasses, bone awls, tanned fur blankets, medicinal plants like echinacea, yarrow, elderberry, bear root, peppermint, sage, sweet grass and sweet pine needles, along with anything and everything that was useful, beautiful, and valuable, which was also traded during the days of fair weather travel.

Before horses became a part of their lives in the 18th century, and even after tribal communities had acquired them from trade partners to the South, the Northern Plains people followed a seasonal circular path. Venturing far from their wintering sites, whole communities and smaller trade groups crossed the open prairie to not-so-distant island mountains that dot Montana's landscape east of the Rocky Mountains. These many island mountain ranges were what made the Montana plains an ideal landscape for hunter-gatherer-trader communities, as they harnessed the fresh spring water, lodge poles, animal and plant species, and utilized the spiritual and ceremonial sites that their ancestors had depended upon since time immemorial. In the shadow of these island mountain ranges and often within them, diverse tribes rendezvoused to spend time with their friends, exchanging goods, funny stories, new and ancient knowledge, sacred ceremonies, treasured songs and dances, and dreams of all kinds. These seasonal meetings were at the heart of Northern Plains culture, and still exist in the 21st century. Today the pow-wows and rodeos, hand-games and Indian relay races are performed in modern settings where the English language is the most common form of communication and tribal visitors arrive in cars, vans, and pick-up trucks that often pull horse trailers.

Comparing the Ancient Northern Plains Cultures to Other Regions of North America

Aside from the Mandan-Hidatsa-Arikara tribes in present day North Dakota, the agricultural revolution never took hold on the Northern Plains as it did throughout much of the North American Continent over the 2,000 years before Europeans arrived in 1492. Environmental factors in the Northern Plains, such as late summers and early winters, along with frequent droughts during the months of July and August, made the farming of corn, beans, and squash a hazardous and unwise investment. The agricultural way of life that is present today in Montana wouldn't become possible until modern irrigation was utilized to water crops, and farmers' insurance became available to protect farmers from losing their crops to frost or hail and receiving nothing in return. The ancient and key agricultural staple foods, such as corn and potatoes, were first developed in Central and South America thousands of years before they moved to the north through local and long-distance trade. Those crops would spread throughout the continent east of the Mississippi River and provide the economic foundation for one of the largest and most industrious cities in the Americas, a massive and wealthy

settlement known as Cahokia. At its height in the 15th century, it was the largest city in the world. Now the city of St. Louis sits over large areas of the zone where it once thrived. The Iroquois Confederacy of the northeastern region, around present-day Connecticut, New York, Massachusetts, and Pennsylvania was a multi-tribal group that grew an abundance of corn and taught the English Pilgrims much about their agricultural foods and practices. There were the great crop farmers of the southeastern area of the continent; the Cherokee, Choctaw, Chickasaw, and Creek had great farming success in a region that is now Georgia, Alabama, Tennessee, and Arkansas. Even the tribes of the desert southwest, such as the Hopi, Acoma, Zuni, and Dine, found a way to grow "the three sisters," corn, beans and squash, in modern day New Mexico, Utah, Colorado, and Arizona. The only regions truly left out of the agricultural revolution were the Northern Plains, much of the west coast, and the high plateau country that is located between those two geographically divergent areas. The tribes of these richly endowed regions chose to harvest their food from the abundant wild resources at their disposal: bison on the Plains, fish and nut trees in the West. Life was not easier for the people of the Northern Plains, but it was more dynamic because of their extensive seasonal travels and large trade networks that required much interaction with neighboring tribes.

Geography and the Northern Plains Oral Tradition

Learning Episode 2
Lesson Topic: Lewis and Clark's Map
Grade Band: Grades 9-12
Length of lesson: 60–90 minutes

Desired Results	
Big Ideas: The tribes of the Northern Plains maintained vast geographic knowledge of their homelands and shared their knowledge with newcomers to the region. Lewis and Clark's original map to travel west was developed largely from information shared to Peter Fidler by Ac-Mo-Mik-Mi of the Blackfoot tribe. Our knowledge of our regions today is often based upon maps rather than our experience traveling or from oral traditions in our community. **Enduring Understandings:** The geographic knowledge that tribal people maintained about their homelands displayed the strength and reach of their oral traditions.	**Essential Question(s):** How does Feathers' map disprove the idea that tribal people of the Northern Plains knew very little about their region? If Feathers' map showed that there was no northwest water passage, why did the Lewis and Clark Expedition still believe that such a route was possible? What is the difference between the written and oral tradition in understanding geography? How can we show appreciation and thanks to individuals who have helped us find our way in life? **Place-based considerations** The Northern Plains are an area of great movement, where all the tribes moved in a seasonal cycle, trading and interacting with one another throughout the year.

Lewis and Clark entered a region that tribal people knew extremely well because of their travel, trade, and sharing of land and knowledge. Sharing and respect are important aspects of tribal culture.	

"Honoring Tribal Legacies" is a journey of healing.

This lesson is meant to reveal to students the immense knowledge of the land that Plains Indian people had gained from thousands of years of hunting, gathering, and trading on an open landscape. These "people of the land," as the Apsáalooke (Crow) people refer to other tribal groups, loved their homelands and knew them better than anyone. They shared and interacted frequently with their neighbors and sustained trading partnerships for many generations before the Lewis and Clark Expedition entered their homelands. When students learn a more complete picture of the tribes, stereotypes and misunderstandings are addressed and tribal culture is respected, allowing healing to occur for students, tribal members, and educators.

Student objectives (outcomes):	**Essential Question(s):**
Students will be able to: Make a similar map to Feathers', based on length of time, populations, names and landforms, and any rivers within a 10-mile area of their home.	How well did the Native people of the west understand their homelands? How does our knowledge of our area compare to Feathers'?

Assessment Evidence

Suggested Formative Assessment of Learning Outcomes:	**Culminating Performance Assessment of Learning Outcomes:**
Students form groups of four and examine and discuss the three maps provided. Students record answers to the questions: How are all three maps the same, how are they different? How does the oral tradition of map making differ from written culture of Europe? How much of our landscape do we carry in our mind's eye?	Students will create their own maps of the 10-mile radius of their home and include the information about their neighbors, the neighboring houses, including their colors, trees, fences, cars, pets, patios, or any other distinct details.

Learning Map

Background: Reading material is included in this lesson. The students will review the maps and read the stories that explain where the maps came from and how they were used over time.
Entry Question(s): Where did Lewis and Clark's original map come from? How was it created and what makes it unique? Can each of us make a map like Feathers', and how large of a territory can it be?
Materials: Written passages describing the three maps being utilized. Three maps for review. Paper and pencil/colored pencils to create their individual maps of their community/neighborhood/region.
Learning Modalities:

Auditory: Students can read aloud the story of Feathers and Peter Fidler.
Visual: Students observe the maps and examine and analyze their similarities and differences.
Kinesthetic: Students can go outside to review the local landmarks and get a sense of space and distances.
Tactile: Students create their own maps utilizing Feathers' system of "centering", starting to create the map from the "center," or wherever you are; identify the four directions, time to get to areas, the names of the people and/or groups who are located in spaces on the map.

Situated Practice: Students will receive the materials and be given 10 minutes to review and familiarize themselves with the information in the story and on the maps.

Overt Instruction: After students have a chance to read and examine the maps being used, the teacher will set up the lesson procedure by posing the essential questions out-loud to students. After taking a few comments and answers, the students will form groups of four. The groups of four will be divided into partnerships and each duo will create one map. Students will be instructed to start where they are and create a map that basically covers at least a 10-mile radius, but it could be much larger if they choose. After students complete their maps, they complete the assignment by selecting a friend who has supported them and helped them gain knowledge in their lives, and honoring that person with a gift to show their appreciation.

Critical Framing: The oral tradition of the Northern Plains tribes is a sophisticated and comprehensive system of knowledge and values that includes spoken language, sign language, geographic and social knowledge, and community cohesion/reciprocity.

Transformed Practice: Understanding the rich depth of the oral tradition and its broad application to knowledge and culture is an important concept for learners because it contrasts with the notion that tribal communities in the Northern Plains were colloquial and had little knowledge outside of their tribe and their immediate area. In fact, the oral tradition was remarkably extensive, inclusive, and multi-cultural/tribal in its nature. The trade culture of the region supported and maintained that remarkable oral tradition.

Differentiated instruction for advanced and struggling learners: Struggling learners can work with an aide or other students who are advanced readers to assist them in familiarizing themselves with the reading portion of this lesson. Advanced students can create their maps utilizing computers and read further about the importance of multi-culturalism in both the ancient and modern world.

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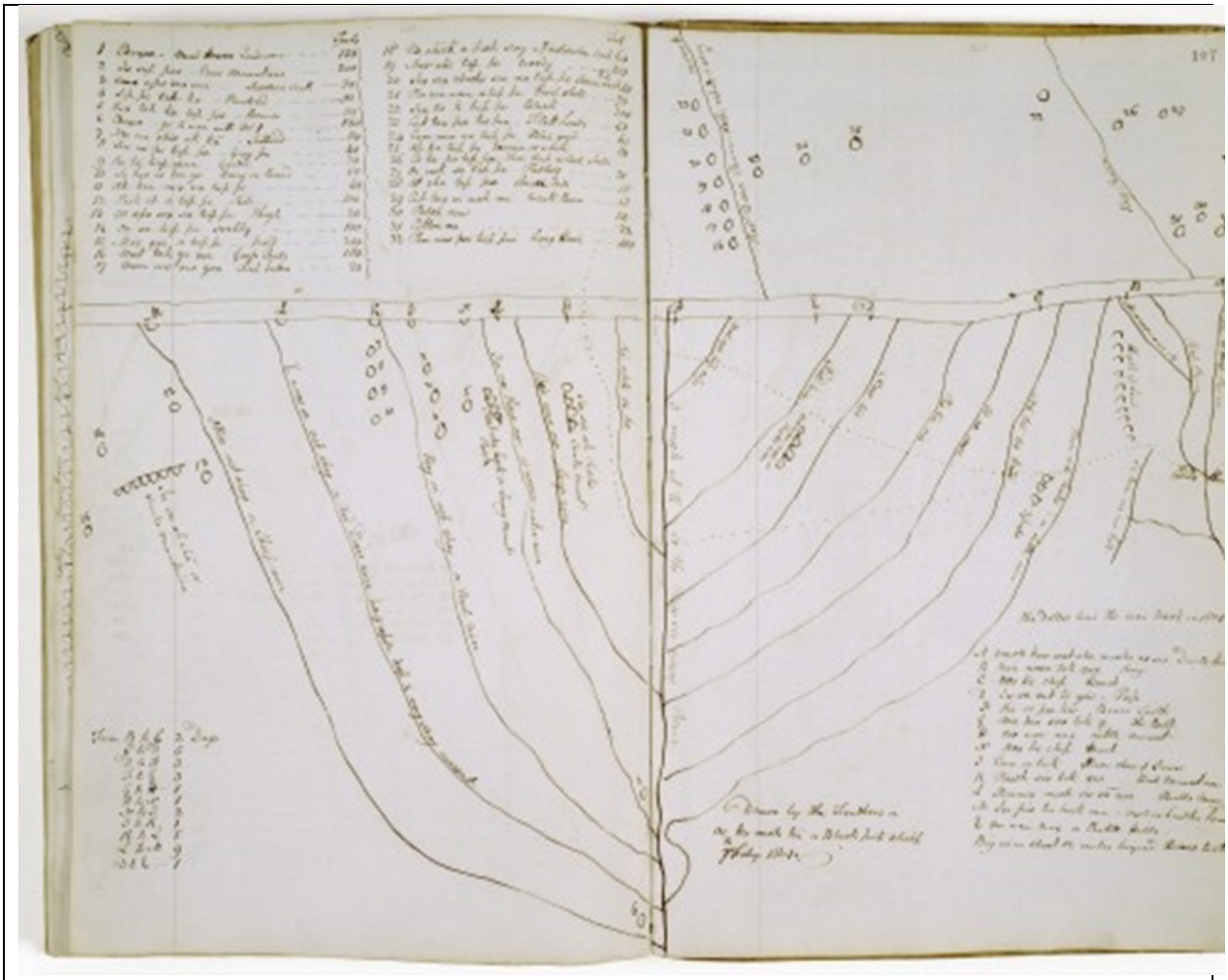
"They Talked with Their Hands"
Graduate Student Essay, Montana State University, n.d., n.p.

Using Primary Sources: Original maps that came from the late 18th and early 19th century that were used by Peter Fidler and Lewis and Clark.

Background: ***Tribal Oral Tradition in the Expansive and Cosmopolitan Northern Plains***
For many thousands of years, the Native peoples of the Northern Plains traveled in a circular pattern throughout the year, exploring the landscape on foot and later by horse, and learning with remarkable detail every river, mountain, tree, and neighbor for thousands of square miles. The oral traditions that empowered this type of encyclopedic knowledge of the earth included songs, ceremonies, histories, stories and recollections, constant interaction with the other groups who shared the land with them, and finally the ground itself. The unique landscape of the Northern Plains, which is predominantly grasslands with scattered island mountain ranges, makes the memorization of the terrain much more viable than any area dominated by forest or woods. This lack of trees to block the line of vision make it a place where great distances can be observed from nearly any geographic point; huge swaths of land and every star in the night sky are in plain view. The following maps represent the incomparable knowledge of the earth that Northern Plains people possessed, and the generous way that they lived and shared their knowledge.

Situated Practice: The map of America below was created in 1795 by John Reid of New York. It was the most complete map of north and central America at the time it was published and was accurate for the areas east of the Mississippi River and south of the South Platte River, including all of Mexico. However, the northwestern portion, where the upper Missouri River is located, and the Rocky Mountains dominate and create the Continental Divide, is almost completely blank. The marks that are drawn in the northwestern area of the map are inaccurate, indicating how little the Europeans understood or knew about this region. As the map indicates, this area of the continent was the last to be fully explored and remained a mystery until late in the 19th century. Even the famous Yellowstone Park wasn't officially surveyed until 1872 when the Washburn Expedition brought scientists, map-makers, and photographers into that now world-famous mountain plateau, America's first National Park.

Overt Instruction: The map below comes from a Hudson's Bay Fur Company surveyor named Peter Fidler, who drew it based on the explanation provided to him by a Blackfoot elder named Feathers. Feathers provided this information for the Hudson's Bay Company so that the representatives of the fur company could travel throughout the region to contact tribal communities and start fur trade relationships with them. It includes the mountains, rivers, tribes, distances, and numbers of people living there. This map described an area that was previously completely unknown to the Europeans. Read the story below to learn more about it and what it signifies. The map is courtesy of the Hudson's Bay Company Archives, T11048, in the Archives of Manitoba, and published on line by the Newberry Library. See also this interactive version, hosted by Learner.org.



When Thomas Jefferson and the early U.S. government made the Louisiana Purchase from Napoleon, only Native Americans of the region understood the geography of the region. All of the official maps made by Europeans and Euro-Americans were inaccurate and void of information beyond the upper Missouri River and Rocky Mountains. The first European to acquire a comprehensive description of the Northern Plains was Peter Fidler, who was a surveyor for the Hudson's Bay Fur Company. Mr. Fidler had come to the eastern edge of the Rocky Mountains in September of 1800. With his team, he established the "Chesterfield House" trading post at the junction of the Red Deer and South Saskatchewan rivers, east of what is now Alberta, Canada. Wanting to understand more about the geography of the region, he requested that the local tribes inform him about their homelands. Responding to his request, a Blackfoot elder named Ac ko Mok ki, or "Feathers," came to Fidler in February of 1801 to provide him with a comprehensive map of the region.

Ac ko Mok ki shared his mental map of the area based on the ancient tribal oral tradition of the Great Plains. As with sign language or other Plains Indian ceremonial traditions, Feathers began his description of the region from the exact place where he and Peter Fidler stood. To transfer his mental map into a form that the surveyor could understand, Feathers asked Mr. Fidler to go outside so he could draw out his map on the ground, which Fidler then copied into his journal. Starting with the Red Deer and Saskatchewan rivers flowing eastward, he then

made two long parallel lines to symbolize the Rocky Mountains, which he indicated were the source of the waters. His map of the Rocky Mountains included the most prominent features of the ranges and how many days' travel it would be between them. From the east, he drew in all the major rivers that fed into the Missouri, starting in the north with Milk River in Alberta, and going over 500 miles south to the Bighorn River in Central Wyoming. On the west side of his depiction of the Rocky Mountains, he drew in the Columbia and Snake Rivers, and the west coast of the Pacific Ocean. His images indicated that there was no river that crossed between the Rocky Mountain Range, only rivers on either side. He went further to describe the entire landscape, including where there were forests and grasslands. Then he went about filling in the map with information about the people who lived in the area, providing Mr. Fidler with the locations of 32 different tribal groups, including the names of the tribes and the head men, the total community populations, and days' travel between the groups. All told, Ac ko Mok ki's map included over 200,000 square miles of north America, an astonishingly voluminous amount of information that stands out as the largest geographic description ever provided by Native peoples of the west and recorded by non-Indian cartographers like Fidler.

Peter Fidler sent his transcribed version of Feathers' map back to the Hudson's Bay headquarters in London with a note, stating that the map described areas previously unknown to any Europeans. The map was copied and then used by European map-makers of the day to help them create new and more accurate maps of the west. The new maps were copied and distributed in the summer of 1801, and three years later the Lewis and Clark Expedition followed the path that Feathers had showed Fidler.

The map below, which includes some of the information that was passed along to Peter Fidler by Ac ko Mok ki, was made in 1801 by cartographers who worked for the Hudson's Bay Company. This was the first official map that identified tribal territories. The map was entitled "A Map of the Territory of Ossiniboia," which was taken from the Nakota Sioux tribal name "Assiniboine." This is one of the maps first used by Lewis and Clark when they left St. Louis for the Pacific Ocean in 1804.

If you examine maps of this similar area today, you will notice that they are covered with the names of explorers and other men who are figures of non-Native American history. These places had names before they were mapped and renamed by non-Natives, as the map made by Ac ko Mok ki very well shows. Why did non-Native names take precedence on the maps carried forward into our history by non-Native explorers?

Critical Framing: Knowing and understanding the geography of where we live has always been an important part of being a successful person, because traveling is an essential part of our lives. How can we learn more about our region and the people who live there? Consider at least three different ways to learn about the areas where we live, go to school, work, play, shop, and engage with our friends. How does our knowledge compare to the knowledge of Ac ko Mok ki?

Transformed Practice: As we reflect on who our knowledge-holders were in the past, it's important to consider their influence on our present. It is also important to consider who our knowledge-holders are today. In Plains Indian cultures, the giveaway is a common way to acknowledge the fact that when an individual makes progress in life, it is always through the contributions of others. Native people who achieve special accomplishments in life are recognized at giveaways when they honor those who contributed to their lives by giving them gifts. A fundamental belief of this ceremony is that honoring others brings honor to a person's life. If you had to host a giveaway today, what would yours look like? What accomplishments have you made in life that you feel are significant? Who helped you achieve these and how

can you honor them for what they have given you? Your assignment is to give credit where credit is due by acknowledging publicly that you didn't get to where you are in life without the contributions of others. Choose two people you wish to honor. Explain how they have contributed to your life and devise a way to show them that you recognize what they have given. (If you choose, your class may hold a day of honor and invite those the students chose to attend an event. Students can present their honoring projects to their honorees during the event.)

Differentiated instruction for advanced and struggling learners: Everyone needs to say thank you. This assignment gives all students a way to express gratitude from their hearts and their projects, though hopefully very diverse, should reflect this.

Using Primary Sources:
The maps used in this lesson are the original maps used during the early 1800's.

Plains Sign Language (PSL)

Learning Episode 3
Lesson Topic: Northern Plains Knowledge of their Homelands
Grade Band: Grades 9-12
Length of lesson: Two 50-minute periods

Desired Results	
Big Ideas: Northern Plains people lived in a cosmopolitan region where many different tribes and languages existed. Northern Plains people shared a common language and common landscape for thousands of years, traveling through hundreds of thousands of square miles and learning the area with astonishing accuracy and detail. Plains Sign Language is the world's first and only universal language that was developed to share and trade culture among a multitude of tribes who all shared a balance of power in a region that stretched from Edmonton, Alberta, to the Gulf of Mexico, and from the Rocky Mountains to the Mississippi River. Wherever the bison was found, so too was Plains Sign Language.	**Essential Question(s):** How is Plains Sign Language unique? How does Plains Sign Language indicate a close relationship between Plains tribes with different languages? How can we use Plains Sign Language to express our ideas and experiences? **Place-based considerations** Plains Sign Language works on the Plains better than any other place because much of it is based on the four directions, which are all visible from anywhere on the prairie or in the high hills and island mountain ranges. The sign language is rendered much less effective east of the Mississippi where the thick forest is dominant on the landscape and the four directions are less prominent.

Enduring Understandings: Plains Indians enjoyed friendly relations for thousands of years before the arrival of horses, disease, firearms, food shortages, and displacement due to colonization. Plains Sign Language is one of the greatest achievements of Plains Indian culture and is incomparable to any other shared language in world history because it is non-colonial and is based upon ideas and concepts that link together the people of the Plains. Northern Plains people's use of sign language was related to their unique landscape, which is highly visible and widely shared by over a dozen different tribes and language groups. Northern Plains sign language was developed on the open plains, where many tribes shared mental maps of the broad and open landscape, where their neighbors lived in plain view.	

"Honoring Tribal Legacies" is a journey of healing.
Learning about the remarkable cultural achievements of the multi-cultural northern Plains people is an important part of understanding the beautiful nature of Northern Plains traditions. Respect, dignity, humor, compassion, generosity and trust are all values that are exemplified by the history and nature of Plains Sign Language.

Assessment Evidence

Suggested Formative Assessment of Learning Outcomes: READ worksheets	**Culminating Performance Assessment of Learning Outcomes:** Students create a description of their day or a recent event using PSL. The description should include at least ten PSL words/concepts.

Learning Map

Background:

The Greatest Language Ever Invented and Never Spoken or Written:
Written Language Compared to the Oral Tradition and Plains Sign Language

The advent of written language throughout world history has always been very closely tied to the success of domesticated agriculture and sedentary life, and it is likely that the lack of this strong agricultural foundation is what caused the tribal groups of the Great Plains to share a predominantly oral tradition. This oral tradition connected over 44 different tribes and

includes a multitude of remarkably beautiful and dynamic ways of engaging with one another peacefully, respectfully, and ceremonially. As hunter-gatherer-traders, Plains Indian tribal leaders understood that effective and vibrant forms of communication were critically important to on-going economic continuity, community stability, and familial well-being. The Great Plains oral traditions were unrivaled throughout the ancient world in their generosity between and among tribes, and to the extent that their mutual ceremonial interaction was revered and respected. Gift-giving and participatory ceremonial inclusion highlighted the interactive lives of Plains Indian people, and much of the history, spirit, and practice of this community-centered way of life is embodied in what we know as Plains Indian Sign Language, or PSL.

The use and proliferation of PSL is one of the great wonders of the ancient world. No other sign language or spoken language in history was known and utilized by so many linguistically different groups and spoken over such a vast region. The language was known and spoken by at least 44 different tribal groups and stretched from Edmonton, Alberta, in the north, to the Gulf of Mexico in the south, from the Rocky Mountains in the west, to the Mississippi River in the east; a territory larger than western Europe and India, combined. Only in the colonial world of the 19th century did a single language, such as English, Russian, or French, cover a broader swath of land, which only emphasizes the unique nature of PSL, given the fact that it was not imposed upon tribal communities from an outside force with a superior army or economic engine. Neither did PSL become dominant because of disease, death, or destruction. Plains Sign Language became widely spoken because of the uniquely diplomatic and non-dominant tribal societies of the Great Plains.

Although sign language was noted by Europeans to be spoken across the continent by presumably every tribe, Plains Sign Language was probably developed on the Great Plains, where it was used most universally. An ancient form of communication, it was likely developed thousands of years ago, when distinctly different tribes lived a seasonal way of life on the Plains. Their lives were dependent upon an economy based on hunting animals, gathering wild plants and trees, and trading with other tribes for things they did not have themselves. During this ancient time, tribal communities were quite stable and thus had very few violent encounters or fights. Instead, they sought one another's good graces for the most important of all cultural purposes—human sharing and interaction. This time of peace and plenty on the Great Plains stands in contrast to the 19th century tribal interactions, which were colored by a great loss of life, dire economic instability, and significant armed conflict, which was perpetuated by desperation and powered by the newly acquired horses. Tribal community cohesion throughout the Great Plains was shattered in the late 1700's and is still in the process of healing and regaining its stability.

Despite their historic struggle with colonialism and catastrophic loss, Plains Indian communities continue to benefit greatly from their oral traditions. A beautiful and deeply human way of experiencing the world, the oral traditions of Plains Indian people have survived in the face of overwhelming change and upheaval, and they still teach great lessons throughout Native American communities in the 21st century. Without any written word, the oral tradition, highlighted by PSL, communicated the science, history, astronomy, geography, community and familial as well as spiritual traditions to all tribal members through the living

breath. Loved ones and elder mentors continue to share their knowledge of life through example and stories, told with the spoken word, and some amount of sign language as well. The oral tradition amongst Plains Indians is powerful because of all of these things and because the ceremonial traditions that are imbedded in it seek to harmoniously balance the individual and the community and maintain vast quantities of sacred information about the Plains Indian world and everything in it.

Entry Question(s): What do you currently know about sign language and its use? Do you know anything about Native Americans' use of sign language?

Materials:
1930 Indian Sign Language Council (full text included below).

Indian Sign Language Council 1930 video
https://www.youtube.com/watch?v=bfT2a5SGDFA

Plains Sign Language with Hidatsa words
https://www.bing.com/videos/search?q=plains+sign+talk&&view=detail&mid=F80BD87ECFBA774245C7F80BD87ECFBA774245C7&&FORM=VRDGAR

Plains Sign Language story of Apsáalooke (Crow) history
https://www.bing.com/videos/search?q=plains+sign+talk&&view=detail&mid=708BB77176B246DBE46F708BB77176B246DBE46F&&FORM=VRDGAR

Plains Sign Language with Dakota words
https://www.bing.com/videos/search?q=plains+sign+talk&&view=detail&mid=91425BA1C447403B734D91425BA1C447403B734D&&FORM=VRDGAR

Sign Language Dictionary (see the included pdf)

Learning Modalities:
Auditory, visual, kinesthetic, tactile

Situated Practice: Distribute the article about the 1930 Indian Sign Language Council to students individually or in small groups. Ask students to read the article and complete the READ worksheet included. Utilizing the READ worksheet will help students read an academic article by making hypotheses, exploring, looking for clarification, and generating conclusions. Allow students time to complete the READ worksheet. When worksheets are complete, ask students to share their READs in small groups.

Overt Instruction: Begin viewing several of the videos demonstrating Plains Sign Language. How is the language used by tribal members to describe their feelings about being at the council? Read about the history of the council and then complete the READ worksheet included. Upon completion of the READ worksheet, students will create two sentences that describe their day or a recent day. The sentences can be written out to begin with but must then be signed by the individual using Plains Sign Language. The Crow/English/Sign

language resource should be used for this assignment. The teacher can then ask the students to sign within their small groups, or in front of the entire class. Observing students will write down the sign language sentences on a piece of paper and then compare their understanding to the original sentences written by the person who signed. This comparison is meant to gauge the accuracy of the communication.

Critical Framing: Being bi-lingual is empowering because it allows us to communicate with more people and gives us insight into how languages reflect the culture, worldview, values and experiences of the community that speaks it.

Differentiated instruction for advanced and struggling learners: Teachers or aides can read through the Sign Language Council article with struggling learners. Learners can follow along and complete the READ worksheet with varying amounts of teacher assistance as needed.

The 1930 Indian Sign Language Council (Excerpt)
by Dana Willner

In the late 19th and early 20th centuries, American ethnographers under the auspices of the Smithsonian's Bureau of Ethnology (now defunct) took a vested interest in PSL and collaborated with Indian Sign Talkers to document and explore the language through written descriptions, drawings, photographs, and even video (see sources no. 3, 23, 24 at the end of this essay). Ironically, this was also the period when PSL was in rapid decline due to American assimilationist policies and acts of cultural genocide targeted at Indians, as described below.

Through collaborative work with many prolific Native signers, Garrick Mallery, a former US Army officer, was the largest contributor of written and photographic information on PSL to the Smithsonian's records (3, 19, 23, 24). Mallery had radical views for the time, openly decrying the government's "Indian Policy" and the injustices perpetrated by the US government, making him unpopular among his colleagues, but fueling his success as an ethnologist (3). Many well known and revered Indian leaders who were prolific signers worked with Mallery, enabling him to amass a vast body of work describing PSL and comparing it to other signed languages (3, 19, 24). For example, Chief Red Horse of the Minneconjou Lakota supported Mallery's efforts, telling his renowned first-hand account of the Battle of Little Big Horn both in sign and speech and later providing extraordinary ledger drawings of the event, all of which still exist in the Smithsonian's collection today (3, 24, 25).

While the work of Mallery and his collaborators and contemporaries provided written and pictographic records of PSL, they most often relied on drawings of hand positions and descriptions of signs and reconstructions from the point of view of American ethnographers, and thus were a pale simulacrum of the true nature of the language. In 1930, the 71st Congress passed an act authorizing 5000 dollars for the audio and video recording of PSL under the direction of General Hugh L. Scott, a proficient signer who had devoted his life to PSL after retiring from government service (26). Under the auspices of the Smithsonian, the allocated

funds were used to stage and record the three day 1930 Indian Sign Language Council (or Conference), hosted by Mountain Chief of the Amskapi Pikuni (Piegan/Blackfeet Confederacy) in Browning, Montana (3, 27). Mountain Chief, who was 82 years old at the time of the conference, was the last hereditary Chief of the Blackfeet, and was renowned as a both a great warrior and leader (28). He was a prolific signer, story-teller, and ledger artist (3, 29), and as such was a key contributor to Scott's efforts as well as the Smithsonian's collections in general, visiting Washington D.C. on several occasions to collaborate with ethnographers and linguists (3). The Council brought together representatives from 12 tribal and 7 language groups spanning the Plains, Plateau, and Basin areas and also included General Scott himself as a participant as well as government officials as observers (30).

In order to properly acknowledge the PSL signers gathered at the Council, who were revered leaders and diplomats, they are listed here by name followed by tribal affiliation: Bird Rattler, Pikuni; Little Plume, Pikuni; Mountain Chief, Pikuni; Night Shoots, Pikuni; Jim White Calf, Pikuni; Short Face, Pikuni; Richard Sanderville, Pikuni; Dick Washakie, Shoshone; Bitterroot Jim, Salish; Strange Owl, Tse'tsehestahese (Northern Cheyenne); Assiniboine Boy, A'aniinen (Gros Ventre); Rides Black Horse, Nakota (Assiniboine); Fine Young Man, Tsuu T'ina (Sarcee); Joe Big Plume, Tsuu T'ina; Drags Wolf, Hidatsa; Iron Whip, Fort Peck Lakota; Deer Nose, Apsáalooke (Crow); James Eagle, Arikara; Foolish Woman, Mandan; and Tom White Horse, Arapaho (3, 30, 31). It is worth noting that all of the participants were hearing (as opposed to deaf) and male (3, 30). The original Council films were recorded on 8mm and are available from the Smithsonian (23) and the Blackfoot Digital Library (27), but were digitally remastered by Jeffrey Davis through grants from national funding agencies (3, 31). The remastered films have increased visual clarity and also overlay audio and written interpretations which were generated at the time of the original filming by Scott and Fred Sanderville, a Pikuni tribal leader and long-time collaborator of Scott's (3). Sanderville and Scott also produced accompanying films later in 1934 at the Smithsonian including a visual dictionary and several signed narratives (3).

Written descriptions can hardly do justice to the prodigious talent, showmanship, and proficiency of the men gathered at the 1930s conference. Dr. Jeffrey Davis has "[compared] the visual eloquence of the master signers on the 1930s films to listening to a great actor, such as James Earl Jones, deliver a speech (22)." The Council film collection consists of opening remarks by Scott, introductions by all participants, individual story-telling by Mountain Chief, White Horse, Strange Owl and BitterRoot Jim (labelled by Scott as "Sagas in sign"), a candid view of participants conversing (labelled "Intertribal play-by-play" and "Jokes and Wisecracks in Signs"), and finally closing remarks from Scott (31). Several participants acknowledged the use of PSL as a lingua franca in their introductions, with BitterRoot Jim signing "I have never seen these people here before, and cannot understand their language, but we are all brothers," and Night Shoots explaining that "[these] people all use different languages" (3, 31). The stories told in PSL include 1) Mountain Chief's account of traditional buffalo hunting using buffalo jumps, accompanied by chanting, 2) BitterRoot Jim telling a traditional bear medicine story, 3) White Horse comparing the Indian ability to communicate in dreams to the radio, and 4) Strange Owl's personal hunting story from when he was a teenager, which was accompanied by spoken language (31). The storytelling is vivid and engaging, demonstrating the iconic and extremely visual nature of PSL and also the synthesis of signs with singing and spoken language, indicative of the proficiency and narrative abilities of the signers. Conversational PSL is highlighted in the

later film sections (whose titles reflect the antiquated language and opinions of the time) where participants are shown in effortless, natural conversation, punctuated by laughter (31). It is also interesting to note the conversational hand talk going on in the background during story-telling segments, most noticeably during BitterRoot Jim's story (31). This serves to reinforce the point that PSL was in actuality the common mode of discourse between speakers of disparate languages, not a staged performance for the camera (31).

Ceremony, conversation, and covert communication: PSL and spoken language

The 1930 Indian Sign Language Council demonstrated the use of PSL for communication and storytelling between individuals who spoke different languages, however, PSL has also been widely used by speakers of the same language, often in combination with speech, to serve a variety of cultural, practical, and linguistic purposes. At the 1930 Council, Mountain Chief told of buffalo hunting practices involving the buffalo jump (31). This was a traditional Blackfeet hunting practice which he would most likely not have witnessed or participated in in his lifetime, as buffalo jumps were estimated to have fallen out of use several hundred years prior to his birth (32). Mountain Chief would have learned this story from his elders, and then in turn, passed it along to the next generation. In 1997, Dr. Melanie McKay-Cody, a Cherokee/Choctaw linguist and deaf advocate, interviewed a 35-year-old male Tse'tsehestahese (Northern Cheyenne) PSL signer who had learned and was able to recount a nearly identical buffalo hunting story from his elders (13). Dr. McKay-Cody, identified as a 68-year-old female Apsáalooke (Crow) signer, knew the story, but did not provide a re-telling, as cultural tradition only permits males to do so (13). Dr. Brenda Farnell transcribed stories told in simultaneous speech and sign by James Earthboy and other elders that comprise vital parts of the Nakota oral tradition, including the history of the Nakota and their territory and an Inktomi (the Trickster) story (12).

These are just some of many examples which indicate that PSL was and still is part of a long-standing trans-generational oral tradition, used to transmit cultural and practical knowledge, which is not strictly oral, but includes a integral signed component (3, 8, 12, 13). The signed component of the trans-generational tradition is more than a carbon-copy of what is spoken, but rather can serve to clarify spoken discourse and also impart complementary information and/or additional meanings which go beyond the spoken word (12). Nakota elders at the Fort Belknap and Fort Peck Reservations taught Dr. Farnell about the uses and meanings of PST in Nakota story-telling and everyday life, and its relationship with the spoken language (12).

One of the uses of signing in story-telling is for orientation in geographic space (12). The space around the story-teller is a circle and the cardinal directions designate four quarters (12). The cardinal direction that the storyteller is facing acts as the reference point and spoken words such as “this way,” “over there,” or “down here,” are accompanied by signs which indicate the actual direction such as northeast, south, or southwest (12). James Earthboy provides a narrative account of Nakota history including the full range of the tribe's traditional territory using spoken Nakota coupled with PSL (12, 33). There are many examples where the signs he uses indicate the orientation in space of his spoken words. For example, to complete the borders of Nakota territory, he says that “To White Earth [River] they go. After you get there again you go from there to what is called the 'mysterious line'" (Farnell, p. 67). Mr. Earthboy himself is oriented to the southwest and through signs shows that from the White Earth River, one must go to the

northwest, pointing over his right shoulder (the first “there”), and then indicates moving southwest to cross the Canadian border (from the second “there” to the “mysterious line”) by signing forward, since that is the direction he is facing (12, 33). Dr. Farnell observes that if Mr. Earthboy had been facing a different direction, his signs would have adjusted accordingly to maintain the cardinal directions inherent in the story (12).

The circular space around a storyteller can also be used for more local orientation within the context of the story itself, since, as Nakota elder Emma Lamebull explains, “Long ago, they said, everything we did in a circle, like in a tipi, we always sat in a circle and looked at each other's faces. When we ate we sat in a circle. When we would talk and visit each other, tell stories, we sat in a circle" (12, p. 191).

James Earthboy uses spoken language and signs to tell the story of when Inktomi, the trickster, held a council with all of the animals (including birds) to determine how many hot versus cold months there should be in the year (12, 33). During the deliberations, the animals are arranged in a circle. Mr. Earthboy establishes the position of the characters in the circle at the beginning and uses signs indicating location to clarify which character is meant by ambiguous third person referents such as “he” or “they” (12, 33). It is also interesting to note that while Inktomi can take on many forms, in Mr. Earthboy's story he is a human male (12). This is never mentioned in the spoken language, and is indicated only by the particular variant of the sign for the verb “to be existing” which Mr. Earthboy uses, a variant which is only used to refer to humans (12, 33). Rose Weasel similarly uses a circular signing space to orient the characters in her telling of “The woman and twin boys born with stars on their foreheads" (12, 33). She establishes opposing sides in a tipi which correspond to each character and uses these to assign and direct dialogue (12, 33). Further, Mrs. Weasel adds a wealth of meaning to her spoken story through sign. For example, when she talks about a woman in the story, she says in Nakota “this woman” but signs a further description of “kept her belongings on this side of the tipi,” a detail of the story which would be unknown from the spoken language alone (12, 33).

James Earthboy and Rose Weasel's masterful storytelling demonstrate that PSL is an integral part of the Nakota oral tradition, contributing to a holistic experience which would be incomplete without either component. However, “hand talk” is also an integral part of Nakota everyday discourse. For example, directions from one place to another may be given using speech such as, "go this way, then that way," with accompanying signs indicating the relevant cardinal directions, thus making for clear and explicit instructions (12). During her time at Fort Belknap, Dr. Farnell observed many elders who used recognizable PSL signs while speaking (12). When asked previously as to whether they knew PSL, most had replied in the negative, as they were comparing themselves to fluent signers from past generations (12). Dr. Farnell explains that upon further questioning she "was told, 'Of course, it's part of the language'" (12, p. 2). The Nakota also use the English term “word” to describe both spoken and signed utterances (12). Dr. Farnell illustrates this duality by relating a particular incident “when [she] asked one of [her] teachers for the spoken equivalent of a signed utterance by saying 'How would you say that in Nakota?' the reply was 'Like I just showed you'" (12, p. 3).

The synergistic use of speech and sign is not unique to the Nakota. In the educational video “How the tribes of Montana got their names,” produced as part of the Indian Education for All

initiative, Rob Collier, who demonstrates all of the PSL signs presented, recalls that "when [his Nimipuu grandfather] would talk to us he would sign" (8). Mr. Collier himself in the video is shown signing while speaking about PSL and the origins of tribal names (8). Dr. Vernon Finley, head of the Language Curriculum Project for the Kootenai Culture Committee, relates that "even two generations ago when the people spoke, even though they didn't have to, as they were speaking they were signing" (8). PSL is also utilized by speakers of the same language in the absence of spoken words, in situations where speech may be ill-advised, disruptive or difficult to comprehend (8). On Fort Belknap, Dr. Farnell observed that purely signed speech was regularly used when individuals were having a conversation in a noisy room, while others were speaking nearby, or over a distance, situations where speech might be awkward or even rude (10, p. 161). PSL was also routinely used for communication during warfare and hunting, when the noise of spoken language might put enemies or animals on the alert (8, 34). James Woodenlegs, who grew up on the Northern Cheyenne reservation and is fluent in both PSL and ASL, explains that while hunting: "I would sign to somebody else behind another tree and we would sign to each other, 'Go to this tree.' If we were to yell to each other, or call out to each other, the animals would run, so sign language is great for hunting" (34).

Thank you to Dr. Lanny Real Bird, Dr. Lynette Stein-Chandler, Mr. Michael Turcotte, Ms. Gigi Caye, Dr. Jeffrey Bendremer, and Mr. Mike LaFromboise for their personal responses to queries and valuable contributions to this research.

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Name: _____Date: _____
Title of Text: _____Author: _____

I  ealized _____
_____
_____

I  xpected _____
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I  sked _____
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I  ecided _____
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Also known as hypothesis, exploration, clarification, and conclusion. ;)

Learning Episode 4
Lesson Topic: Native American Languages
Grade Band: Grades 9-12
Length of lesson: 2-50 minute periods

Desired Results	
Big Ideas: Linguists play an important role in helping us understand culture, history, and contemporary life. Lost languages have a significant impact on our world. Native American individuals from different tribes have different perspectives with regard to the preservation of their unique languages. Tribes are using language preservation strategies to address language loss concerns and revitalize their languages. **Enduring Understandings:** Every spoken language changes over time. All of the American Indian languages spoken in North America originated from six main language families.	**Essential Question(s):** How do the words you use establish your identity? How does an understanding of linguistics enable us to communicate better? What does that fact that we have 850 new words in one year say about us? What does such a rapid rate of change mean for other languages? What are the advantages of being able to speak multiple languages, beyond just being able to communicate with someone? What does retaining their Native American language mean for Native people living today? What does it mean for all of us if a Native American language is lost?

Some Plains tribes share the same language families, but their languages are still very distinct.	**Place-Based Considerations:** Languages are fluid and move across the landscape in predictable and unpredictable ways.
Assessment Evidence	
Suggested Formative Assessment of Learning Outcomes: Brainstorm a list of ways language establishes identity and record this in a journal. Discussion of *Arrival* questions.	**Culminating Performance Assessment of Learning Outcomes:** An analysis of the current state of a chosen Montana Native American language.
Learning Map	

Entry Question(s): Today we're going to be talking about languages, but before we begin, think about your own language, not just what language you speak, but how you use that language to communicate in a wide variety of different scenarios at school, at home, with peers, and professionally, in written forms and in spoken forms. In your journal, consider this question: How do the words you use establish your identity? Write down a brainstorm list of ways language establishes your identity.

Materials:

Arrival *Linguistics: Talking in Circles* (a 5-min. documentary by ScreenPrism, 2016)
https://www.youtube.com/watch?v=Qd8zT1YAUck

How does language change? (a 14-min. documentary with Dr. Jackson Crawford, 2017)
https://www.youtube.com/watch?v=ZHPZ4RBQonk

"Native American Languages," a free online essay by Maryanne Mithun and Lyle Campbell, University of California, Santa Barbara.
http://www.linguistics.ucsb.edu/faculty/mithun/pdfs/1998%20Nat%20Am%20Lgs%20Encarta.pdf

"We Put a Bunch of New Words in the Dictionary," a free online essay by Miriam-Webster, September 2018.
https://www.merriam-webster.com/words-at-play/new-words-in-the-dictionary-september-2018

"Dying languages: Scientists fret that one disappears every 14 days," a free online essay by Raveena Aula, The Star, April 15, 2013.
https://www.thestar.com/news/world/2013/04/15/dying_languages_scientists_fret_as_one_disappears_every_14_days.html

"A talk with Janine Pease, Coordinator of the Crow Summer Institute," a free online essay, n.d., https://crowlanguage.org/news/interview-janine-pease/

WIKITONGUES: Tylis speaking Crow (a 3-min. documentary on YouTube, 2015)
https://www.youtube.com/watch?v=xHQKFgYEw3w

WIKITONGUES: Junior speaking Lakota (a 2-min. documentary on YouTube, 2015)
https://www.youtube.com/watch?v=SrLPH5590RU

Learning Modalities:
Auditory, visual, kinesthetic, tactile

Day 1
Situated Practice: *What is linguistics?* What value is there in studying languages? Before you answer that question, let's watch this clip. Show the clip listed in the materials for the movie *Arrival* (5 minutes) https://www.youtube.com/watch?v=Qd8zT1YAUck. Turn to your table mates and discuss what this movie attempts to portray about languages. How does an understanding of linguistics enable us to communicate better? What are your thoughts about the director's perspective of the current state of communication?

Overt Instruction: Native American Languages
Distribute the academic paper on Native American languages to the class. http://www.linguistics.ucsb.edu/faculty/mithun/pdfs/1998%20Nat%20Am%20Lgs%20Encarta.pdf This is the kind of work that students and faculty produce at the university level. The scholars who wrote this paper were linguists who studied Native American languages. Their in-depth study allows them to see patterns in languages and to begin defining roots, commonalities, and changes in language over time. In this paper they talk about language families and how different factors influenced how the tribal languages spoken today moved and changed. (Spend time working through key sections of this paper with your students. Advanced students should be able to complete this reading in 30 minutes. For struggling students prepare in advance a copy of the paper highlighting the key sections you would most like them to read. If the class has a very broad range of reading levels, consider how you may blend groups or share reading tasks so that every student has the opportunity to fully participate. One way to achieve participation might be to divide the paper up by sections – according to the bold headings. Ask each small group of students to take a section and read it carefully. After reading the section as to students to report on the following: From the linguist's point of view, what is the most important thing about this section that we need to understand?)

All of the modern languages spoken by tribes today are derived from one of the original language families depicted on this map (distribute the map showing language families that is included at the end of this lesson). Using the map, take one page in your journal and write down from which language families our modern Plains languages are derived.

Here is a list of the Plains Tribes:
Blackfoot, Arapaho, Assiniboine, Cheyenne, Comanche, Crow, Gros Ventre, Kiowa, Lakota, Lipan, Plains Apache (or Kiowa Apache), Plains Cree, Plains Ojibwe, Sarsi, Nakoda (Stoney), Tonkawa, Arikara, Hidatsa, Iowa, Kaw (or

Kansa), Kitsai, Mandan, Missouria, Omaha, Osage, Otoe, Pawnee, Ponca, Quapaw, Wichita, and the Santee Dakota, Yanktonai, and Yankton Dakota.

Day 2

Critical Framing: Watch the video, *How does a language change?* https://www.youtube.com/watch?v=ZHPZ4RBQonk (15 minutes) Remember, we're approaching our understanding of the history and current events of the Plains Tribes through the lens of linguists. Language is fascinating because it's always changing. As a perfect example of this, think about the words your parents use that are not used much by people your age and think of the words you use with your friends that your parents are still trying to interpret. Every year, new words are added to our dictionary because our English language is constantly responding to the environmental, social, political, or technological changes in our world. In 2018 the Mirriam-Webster dictionary added about 850 new words to the list that are now a part of our shared vocabulary in English. While that seems like a lot, it's actually a fairly average year for new words. Read: "We put a bunch of new words in the dictionary" https://www.merriam-webster.com/words-at-play/new-words-in-the-dictionary-september-2018. Ask: What does the fact that we have 850 new words in one year say about us? What does such a rapid rate of change mean for other languages? How do modern Native people living in North America bring these 850 new words into their languages? Do they need to create their own parallel words in their languages or do they simply integrate these English words into their speech in their own languages? These are issues that tribes, concerned about retaining their languages, are grappling with.

Transformed Practice: Endangered Languages

While our own language is in a period of expansion there are many languages around the world, especially tribal languages, that are being lost as we speak. In fact, according to the following article, scientists are worried that we may be losing one language every 14 days. Read: "Dying languages: Scientists fret that one dies out every 14 days." https://www.thestar.com/news/world/2013/04/15/dying_languages_scientists_fret_as_one_disappears_every_14_days.html

Some people estimate that in one generation the number of fluent speakers of the Apsáalooke (Crow) language, dropped from 85% to 20%. This means that 80% of parents spoke Crow while only 30% of their children do. What happens to a culture when its language begins to be lost? Read the interview with Janine Pease, "A talk with Janine Pease, Coordinator of the Crow Summer Institute" https://crowlanguage.org/news/interview-janine-pease/

This is what the Apsáalooke language sounds like:

WIKITONGUES: Tylis speaking Crow https://www.youtube.com/watch?v=xHQKFgYEw3w

How much do you think it sounds like another Siouan language?

WIKITONGUES: Junior speaking Lakota

https://www.youtube.com/watch?v=SrLPH5590RU

Even though both of these languages come from the same language family, you can hear that they are very different. A linguist can recognize the ways in which these languages may be linked, but the untrained ear is unable to do so.

In an effort to preserve the Apsáalooke language, the Crow people have begun to get more creative in the ways in which they make the Crow language accessible to young people. Janine Pease mentioned a couple of different strategies being used to increase the amount of Apsáalooke language used by children and young people. Another approach that Crows are trying is a Crow Language app. You can locate this app on your phone by searching "Crow Apsáalooke". This phone app is an interactive way for people to learn important Crow words and phrases, but it does not go so far as to be able to coach students in conversational Apsáalooke.

At the time that Lewis and Clark encountered the tribes along their journey many different languages were spoken. Native American people spoke their own tribal language and often knew several other tribal languages. In addition, many of them had learned English, Spanish, or French through the presence of explorers and traders and used Native American Sign Language as a more universal form of communication. The map of language movement (included at the end of this lesson) illustrates how Native languages moved through the U.S. as people employed them. This scenario mirrors the way people of countries outside the U.S. often speak multiple languages as a result of living in areas where many cultures mix. What are the advantages of being able to speak multiple languages, beyond just being able to communicate with someone?

As our discussion of linguistics draws to an end, take a moment to choose a tribe from the list below. For your assignment, please create a class presentation that demonstrates and informs us about the status of the tribe's language. As linguists, what do we need to know about these important languages? There are no restrictions on the format of how you present your information. You just need to provide information that addresses the following questions.

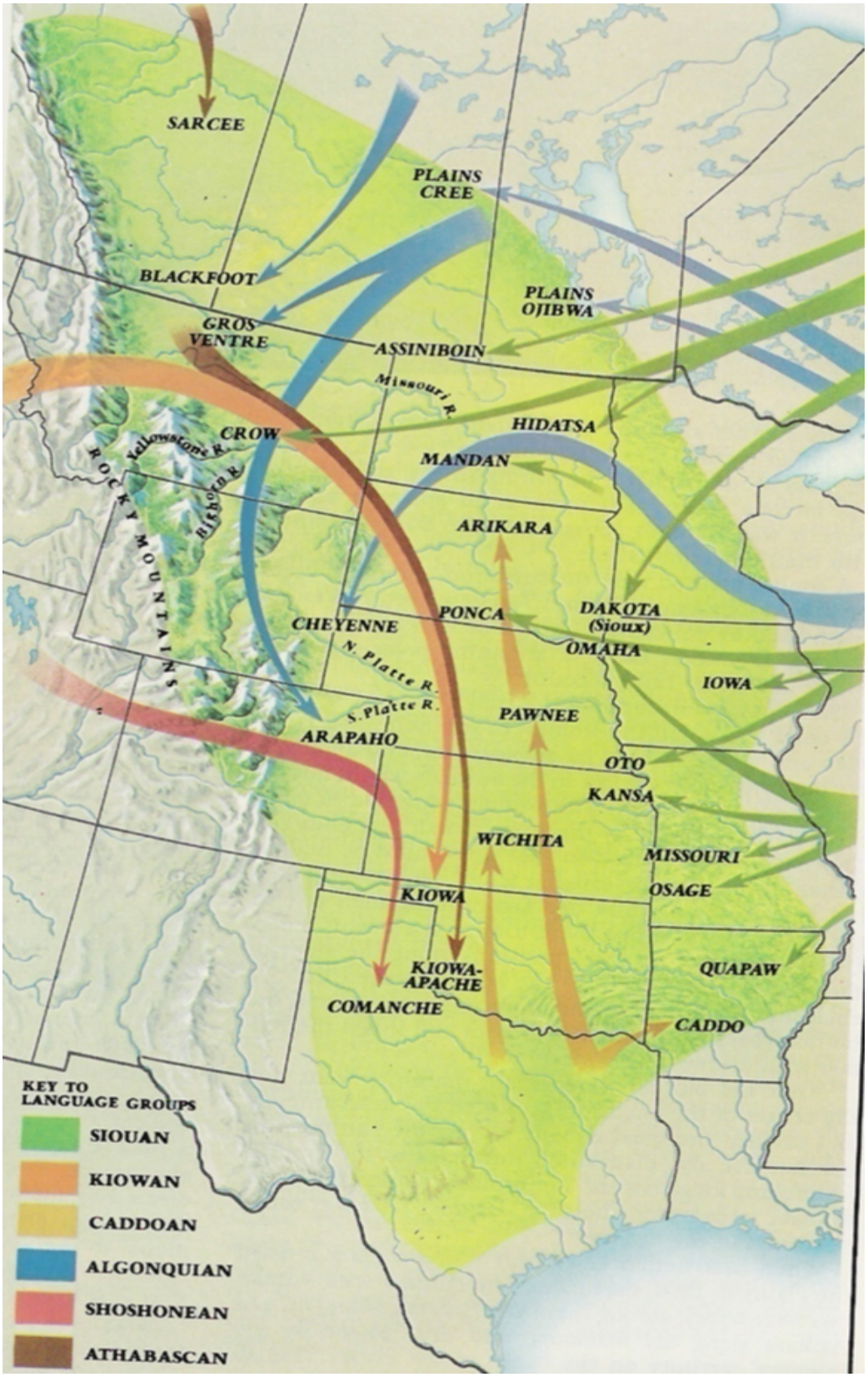
Choose a tribe from the following:
Blackfeet
Apsáalooke (Crow)
Lakota
Nakota
Dakota
Northern Cheyenne
Shoshone
Assiniboine
Ojibwe (Chippewa)
Salish
Gros Ventre
Cree
Mandan
Hidatsa
Arikara

There are many other choices, both along the Trail and beyond. Teachers are free to customize the list to have it fit the region where they teach.

Create a presentable product that you can present to your fellow linguists that addresses the following information:
What are the current statistics on language fluency for this tribe?
From what language family does the tribe's language originate?
What changes have occurred in the language over time?
How do members of the tribe feel about their language?
What are the strategies this tribe is using to revitalize their language?
How well are these strategies working?
What would it mean to all of us if this language were lost?

Differentiated instruction for advanced and struggling learners: Learning about language should occur in a community and our communities can be very diverse. This diversity should be an asset. For struggling students choose parts of the text that are most important and allow for flexibility in the way the final project is presented. The number of questions to address can be modified and students should be encouraged to show what they know in a way that is most proficient for them. We encourage you to allow students to use innovation of all kinds in presenting a product that is uniquely their own. For advanced learners, challenge the students to propose a new strategy for teaching or preserving a language that might reach a broader or more challenging audience or that might in improve a learner's ability to engage with the language. For students with unique challenges, teachers should adapt the projects so that the learner is situated for maximum participation and inclusion.

http://onemanz.com/blog/native-american-language-groups-monday-map/



Native American Language Movement