Indian Education for All

Tribes of Montana and How They Got Their Names Teacher Guide

~ Suggested for 4th Grade ~

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

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Teacher Guide for
Tribes of Montana and How They Got Their Names
~ Suggested for 4th Grade ~

Getting Started

This 34-minute DVD explores the historic and contemporary names of 12 Tribal Nations located on the seven Indian reservations of Montana, along with two neighboring tribes. This guide offers suggested activities designed to help you in expanding the topics introduced in the DVD. These activities will help students hone their skills in geography, history and reading by building their knowledge of Montana tribes, their names, and their locations, both past and present.

In the DVD, tribal educators and elders share the history of their individual tribal names as they were known in Plains Indian Sign Language, followed by a discussion of how each name was conveyed by neighboring tribes and misunderstood by French traders and trappers. Throughout the film, students are introduced to the various misnomers for tribal groups we know today, and learn the name each tribal group uses to refer to themselves. You will be able to learn more about the tribes' origins and land base by visiting www.montanatribes.org where you will find "Montana Tribes Land Basics," a series of tribal abstracts. These abstracts will be necessary for one of the **Post-Viewing Activities**.

We would like to thank Margaret Scott's 2005-2006 third grade class at Lewis and Clark School in Missoula for helping with the content and presentation of this DVD.

Using the DVD and Guide

The DVD is intended to be viewed in a single class period; however, it is a matter of personal preference and time allocation in how you choose to view it.

This guide is organized following the five chapter headings that appear on the main menu of the DVD. **Please note** that the DVD will play straight through without title screens to prompt you between chapters. For this reason, we suggest **using the total running time given for each chapter** to cue you between chapters. Time codes for each chapter are listed at the beginning of the chapter transcript, and in the following table of contents:

Chapter 1 (1:50 min): Tribes of Montana

Chapter 2 (5:30 min): Sign Language / Misnomers

Chapter 3 (8:00 min): West of the Divide Reservations: Flathead Reservation

Chapter 4 (15:48 min): East of the Divide Reservations: Blackfeet, Rocky Boy, Fort Belknap, Fort Peck, Crow, and Northern Cheyenne Reservations

Chapter 5 (3:37 min): Class Exercise - Making the Signs

Chapter 1 orients students to the names and locations of 11 tribes in Montana (all but Little Shell), while Chapter 2 provides historical background on how the tribal names we know today are often a mistranslation of sign language used in earlier times to refer to a particular tribe. Given the content of this chapter, we have also provided lists of **Key Concepts**, **Vocabulary**, **People & Places**, and an **Essential Question** for you and your students to consider as you watch this portion of the film. These lists will be helpful to keep in mind as you view the subsequent chapters as well.

In Chapters 3 and 4, students participate in learning the names of 11 tribal groups through sign language. After each sign is presented tribal elders and educators discuss the translation of the sign and the name each tribe uses to refer to themselves. In these chapters, we have divided the tribes according to their locations - either west or east of the Continental Divide. Since there are significantly more eastern tribes than western, we have further divided the eastern tribes into subgroups to provide logical cues for pausing the film and reviewing the information. At the end of each of these sections, you will find a **Quick Reference and Review** of the signs and tribal names just covered.

Chapter 5 is interactive and provides an opportunity for students to practice the signs seen throughout the DVD.

A review of this DVD in advance will help the teacher to plan for the timing of follow-up discussions and activities.

Pre-Viewing Activities

When we hear about the various tribes of Montana – the Crow, the Blackfeet, the Assiniboine, etc. – we often do not think about how the tribes received these names or the history and meaning behind the names given. Even more often, we are unaware of the names these tribal groups use to refer to themselves, and how each tribe communicated their identity to other tribes who spoke a different language.

The following pre-viewing activities intend to orient students to the geographical distribution of Montana's tribal groups, and the various names tribes have been referred to in historic times or the names they use to refer to themselves. Throughout the DVD students will become participants in learning the signs used for each of the tribes represented in Montana.

In order to assist you in the pre-viewing and post-viewing activities, we have provided the following appendices:

- Appendix 1: Map of Tribal Territory in Montana
- Appendix 2: Base Map of Montana
- Appendix 3: 1857 Isaac Stevens Map
- Appendix 4: Name Game
- Appendix 5: Names Tribes Call Themselves

1. <u>Mapping Exercises</u>

   a. Use the Tribal Territories in Montana Map (Appendix 1) to familiarize students with the historic and contemporary locations of Montana's tribes.

   b. If you would like to reinforce the basic geography of Montana and the tribal homelands, you can build on the activity above by using the Base Map of Montana (Appendix 2) and the 1857 Isaac Stevens Map (Appendix 3). First, lead students in becoming familiar with the major rivers in Montana. Beginning with the Base Map of Montana, use a colored marker to highlight the course of the Missouri River and its three forks. Second, highlight the Musselshell River, the Milk River, and the Marias River. Now trace the Yellowstone and the Clark Fork Rivers. Notice the pattern of the river systems in Montana. Next, observe the major mountain ranges in Montana, the Continental Divide and the outlier or island ranges.

   Now that your students are more familiar with the basic geography of Montana, take out the 1857 Isaac Stevens Map. Noticing the pattern of the river systems you traced on the Base Map of Montana, help students recognize the pattern to orient them when observing an historic map. Examine the 1857 Isaac Stevens Map showing the "Indian Nations and Tribes" in the area that would become known as Montana (which happened with the establishment

of the Montana Territory in 1864). Locate the rivers you identified on the Base Map. Note the location of the "Treaty of Oct. 17, 1855," "Common Hunting Grounds," forts and passes. Also locate the boundaries drawn to show reservation lands on the west side. What else can you learn from this map?

2. Name Game preview
   Pass out the Name Game (Appendix 4) and review the list of Montana tribes. Ask if anyone knows what the names mean or if they know other names for those tribes. It is likely that little will be known. Assure your students that they will know the answers if they pay close attention to the information shared in the DVD.

CHAPTER 1 Transcript

TRIBES OF MONTANA

(1:50 min)

Sally Thompson

Today we'll learn about the tribes of Montana and how they got their names. This subject takes us back to the early 1800s when sign language was commonly used to communicate with people who didn't know each other's languages. Of the names we use today for Montana tribes, some come from names other tribes gave them and others came from European misunderstandings of sign language. We'll learn the signs used to refer to the different tribes, some of which were misinterpreted and led to the names we use today. We will also learn the names the tribes use to refer to themselves. To begin, listen to the names we use today for the tribes of Montana and get a sense of where they now live.

Assiniboine	**(ə-'si-nə-böin)**
Blackfeet	**(blak-fēt)**
Chippewa	**(chi-pə-wo, -wä, -wā, *or* -wə)**
Cree	**(krē)**
Crow	**(krō)**
Gros Ventre	**(grō-vänt)**
Kootenai	**(keo-t'nay)**
Northern Cheyenne	**(nor-thə(r)n shī-'an, *or* –'en)**
Pend d'Oreille	**(pen-d'ray *or* pon-d'ray)**
Salish	**(sā-lish)**
Sioux	**(sü)**

Chapter 2: Sign Language and Misnomers

Chapter 2 explains the origins of Plains Indian Sign Language, and the later misinterpretation of these signs by European explorers. Tribes identified each other based on unique characteristics or practices, which was represented through a sign. The European explorers who observed these signs often misinterpreted the sign and their meanings. These misinterpretations and misunderstandings were recorded, and became the tribal names we know today.

Key Concepts

How tribes have received their names
Origins of sign language
Interpretation as perspective or point of view

Vocabulary

Intrigued
Misnomer
Misinterpret
Misconstrue
Vary

People and Places

Warren Ferris (fur trader)
Northern Shoshone and Bannock Tribes (Idaho)
W.P. Clark (William Philo)
Meriwether Lewis
Great Plains (region)

Essential Question

What does Louis Adams mean when he calls sign language "a universal language"?

CHAPTER 2 Transcript

SIGN LANGUAGE & MISNOMERS

(5:30 min)

Sally Thompson
In the 1830s a fur trader named Warren Ferris was intrigued by some of the strange and inappropriate names he heard for tribes in the region. According to Ferris, many tribes had names that described some physical characteristic: Flat-heads; Pierced-noses; Big-bellys; but that none of the tribes displayed the noted physical traits. He wrote about this in his journal.

For the first group, the Flatheads, he noticed that not one showed any signs of a deformed head. For the next group, the Nez Perce - Pierced Nose, in French - he didn't see anyone with a pierced nose. And finally he reported that the Gros Ventre - Big Belly, in French - are as slim as any other Indians.

What are the sources of these unusual names? We believe that many of these misnomers came about because European travelers long ago misinterpreted sign language.

Louis Adams, Salish
See the universal language was sign language.

Sally Thompson
For those who didn't speak other languages, the tribes of the Great Plains developed a way to communicate through signs. No one knows how old this language might be. How do we learn about sign language? The most important source is the people themselves. Some people still speak sign language and many of their grandchildren understand it.

Rob Collier, Nez Perce
I remember my grandfather, and when he would talk to us he would sign. It's that 'old Indian can't hold his hands still.' And so we learned a lot of the different signs for different things like, me, you, the simple signs. And some of the tribal signs, what they called each other, and clan signs. Each tribe had their own sign for themselves, and then another tribe would have a sign for them as they saw them.

Sally Thompson
Another source of information comes from research done over a century ago when sign talking was a common practice. We integrate sign language information from a book by W.P. Clark, who spent time with many Indian tribes in the 1870s and '80s, learning all he could about sign language.

Another source of information comes from tapes made at the 1930 Sign Language Preservation Conference held in Browning, Montana. This sign talker gathering brought together the best of the sign talkers who still lived in the area in 1930. It was easy to get confused if you were a traveler from afar because of variations in signs from one tribe to another and from one person to another. Names reflect different points of view, and they are not necessarily the same from place to place. People have names they call themselves, but other people don't usually use these names. Instead, tribes carry names given by others. These names vary depending on the relationships with neighbors.

You might understand this better when you think of your own neighborhood. Maybe you have neighbors you refer to by the color of their house, the kind of car they drive, or something they do that you think is funny.

Let's look at an example from a tribe that used to be part of Montana, the Northern Shoshone and Bannock people who now live at Fort Hall, Idaho. The sign commonly used for Shoshone by Plains tribes is shown by Rob Collier, from the Nez Perce tribe.

Rob Collier, Nez Perce
(sign for Shoshone) Shoshone

The term "Snake" for the Shoshone is a misnomer. Ronald 'Snake' Edmo explains this to us.

Ronald 'Snake' Edmo, Shoshone
In our culture, we refer to ourselves either as the location that we come from or the type of food that we eat. What is known today as a Lemhi Shoshone, they call themselves a <Native language>, which means 'salmon eaters.' And of course, the sign language that was used on the Plains was a waving motion. Well, the white people thought that meant a snake, so they called us the Snake Indians. We call ourselves *Nuwe*, or 'the people.'

Sally Thompson
Another misnomer is the name Nez Perce, people who live just west of Montana. Lewis and Clark had been told about these people, and may have been the first to confuse the name. From the Shoshones on August 14, 1805, Meriwether Lewis learns of some people whom he refers to as 'persed nose' Indians. Lewis apparently misconstrues the gesture, [sign for Nez Perce] the original meaning of which is unknown.

W.P. Clark reports that the gesture of passing the index finger under and close to nose is the common sign for the Nez Perce. But he also mentions that the Blackfeet sometimes make the sign for 'powder,' because the people we know as Nez Perce used a bluish-black paint to paint themselves. Blackfeet speakers still refer to the Nez Perce as the Blue Mud People.

Rob Collier, Nez Perce
The Blackfeet people, they called us the Blue Powder or Blue Mud people because that was what we painted our faces with, was a blue paint made from a blue powder or a blue mud.

Sally Thompson
Nez Perce people say they never pierced their noses. They call themselves…

Horace Axtell, Nez Perce
Niimi'ipuu. Niimi'ipuu, that's what we call ourselves, Nez Perce. It means 'we the people.'

Chapter 3: West of the Divide Tribes

This chapter focuses on the names of tribal nations living west of the Continental Divide: The Kootenai, Pend d'Oreille, and Salish tribes of the Flathead Reservation in northwestern Montana.

Before you begin viewing this chapter of the DVD, make sure everyone is ready with a piece of paper and something to write with. The students will be prompted to guess the meaning of 13 signs for tribal names. These signs will be shown in groupings by region, and then discussed. You will find a "quick reference and review guide" at the end of each section.

CHAPTER 3 Transcript

WEST OF THE DIVIDE

(8:00 min)

Sally Thompson
So you can better understand how sign language can be misinterpreted, you will be watching the signs for tribes of Montana and writing down what you think they mean. We're not going to tell you which tribe is which the first time through.

You're going to want to take out a pencil and paper and number your page from 1 to 13, since you will be guessing the meaning of 13 signs. There are no wrong answers. Just use your imagination and have fun. You will have 10 seconds to complete your guess before the next sign appears. We will show you the signs again afterward when we discover how the tribes of Montana got their names, many of which were misunderstandings of the signs.

Using your pencil and paper, watch the signs and write down what you think they mean. You might not have heard the name before, so just write down what you think the sign shows following the gesture made by Rob Collier.

Sign number 1. What do you think this sign means?

(sign # 1 – Kootenai)

Number 2…

(sign # 2 – Pend d'Oreille)

Number 3…

(sign # 3 – Salish)

Just imagine if you were traveling long ago and had to watch those signs along with all sorts of other information. I bet there were lots of misunderstandings.

Now let us go back through history and see how the tribes of Western Montana got their names.

This is where you can compare your guess with the interpretation others made long ago. The sign number will appear before each sign we review so you can compare it to your guess.
In Western Montana three tribes live on the Flathead Reservation, the Kootenai, the Pend d'Oreille, and the Salish. Rob Collier shows us one sign for the Kootenai; Sign number 1…

Kootenai - sign for white tail deer.

Rob Collier, Nez Perce
(sign # 1) People of the white tailed deer.

Vernon Finley, Kootenai
We say Kootenais today, but the word Kootenai doesn't really mean anything in the language. It was a name that was given, I assume, from some other tribe - what they called us. Then it was a mispronunciation of whatever that word is because none of the other neighboring tribes, it doesn't mean anything in their language either. But how the Kootenai always referred to themselves was through their tribal affiliation, through their specific band.

In past history, the people were called *Ktunaxa*, and the way that you pronounce it, it can mean slightly different things. One of the ways is that it means, 'eating food plain' - with no seasoning. The other translation of it, let's say we went into battle with our enemies and one of us shot an arrow into one of our enemies and killed them. Somebody would go over there and pull the arrow back out and lick the blood off of the arrow. That's *Ktunaxa*.

There are seven bands of Kootenais. The band that lived in the area that's referred to today as Montana is the *Ksanka* band. The band *Ksanka* is 'standing arrow.'

Sally Thompson
The Pend d'Oreille are also based on the Flathead Reservation in their original homeland. This is the upper Pend d'Oreille. The lower Pend d'Oreille, or the Kalispel tribe, live in Eastern Washington on the Pend d'Oreille River. This name is a French term for 'earrings,' probably derived from sign language.

Number 2: Pend d'Oreille. The sign indicates ear pendant.

Rob Collier, Nez Perce
(sign # 2) Pend d'Oreille.

Francis Culloyah, Kalispel
When the first white man came to this area, there was a lot of the Indian men that wore an earring, or earrings, and they used the shells, the abalone shells and the different kinds of shells for decoration. And I would only imagine that the first Frenchmen that came through the area seen that protrusion coming from the ear, so they called us Pend d'Oreille.

Sally Thompson
The proper name for Pend d'Oreille, the name by which they call themselves is…

Vernon Finley
Qaeisp`e*. The Pend d'Oreille called themselves *Qaeisp`e, and that became mispronounced into Kalispel.

Sally Thompson
The Salish are the third group that makes up the people of the Flathead Reservation.

Frances Vanderburg, Salish
Salish, a term used to designate Salish-speaking tribes.

Sally Thompson
Rob Collier shows us the sign used for the Salish. Number 3…

Frances Vanderburg, Salish
Salish

Sally Thompson
Sign indicates 'head flat on sides.'

Rob Collier, Nez Perce
(Sign # 3)

Sally Thompson
Apparently some early French traders misinterpreted this sign to mean Flathead, as evidenced by the use of the term *Tete Plat*, which means 'flat head' in French.

In September of 1805, Lewis and Clark arrived at camp of these people on the Bitterroot River. William Clark adds to the confusion about names by recording another name in his journal. 'They call themselves…

Louis Adams, Salish
Oat la shoot.

Sally Thompson
According to Louis Adams, this term was a misunderstanding.

Louis Adams, Salish
Not only was Flathead a misnomer, so was *Oat la shoot*. And when the Indians, our people, met Lewis and Clark's band and due to the communication they had to use sign language. Well one of their people must have told Three Eagles, just like that, you know, "Where are you people from? Where do you live?" And he probably, because they met him way up in the high country, so he probably just turned around and said <Salish>, "down below." And that's what that means, so they wrote it down, *Oat la shoot,* and that wasn't right. <Salish> is down below.

Sally Thompson
The Salish call themselves…

Frances Vanderburg, Salish
Sqelio, meaning 'the people'

Sally Thompson
Let's review. In Western Montana three tribes live on the Flathead Reservation: the Kootenai, the Pend d'Oreille, and the Salish. The Salish are also known as Flatheads, although that's a misnomer as we've discussed. The Kootenai call themselves…

Vernon Finley, Kootenai
Ktunaxa. The band that lived in the area that's referred to today as Montana is the *Ksanka* band

Sally Thompson
And the Pend d'Oreille call themselves…

Vernon Finley, Kootenai
Qaeisp`e.

Sally Thompson
The Salish call themselves…

Frances Vanderburg, Salish
Sqelio, meaning 'the people.'

Quick Reference and Review – West of the Divide Tribes

Sign #1: Kootenai - sign for "White Tailed Deer"

Kootenai = the name is a misnomer; it is not known exactly how this name was acquired, but was likely the name another tribe used to refer to the Kootenai, which was mistranslated.

Ktunaxa = name the Kootenai use to refer to themselves, which means "eating food plain" or "licks the blood," depending on how it is said.

Ksanka = "people of the standing arrow" – this is the name of the band of Kootenai living in present-day Montana. The Kootenai identify themselves by their band affiliation.

Sign #2: Pend d'Oreille - sign for 'ear pendant.'

Pend d'Oreille = French term for 'earrings' or 'ear pendant.'

Qaeisp'e = the name Pend d'Oreille use to refer to themselves; this name was mispronounced and recorded as "Kalispel."

Sign #3: Salish - sign indicates "head flat on sides."

Salish = a linguistic term used to designate Salishian-speaking tribes.

Flathead = a misnomer derived from French terminology meaning 'head flat on sides.'

Tete Plat = French word for "flat head."

Oat la shoot = mispronunciation of Salish word that identifies the geographical location, "down below." In 1805, Lewis and Clark recorded this name for the Bitterroot Salish they encountered in present-day Ross' Hole, near Sula, Montana, located in the southern Bitterroot Valley. Louis Adams tells us this word (which was mispronounced) indicates the geographical location of where the Salish were from – "down below," or in the northern Bitterroot Valley.

Sqelio = Salish word for themselves, meaning "The People."

Chapter 4: East of the Divide Tribes

In this chapter we learn the names of 10 tribal nations in Montana and southern Alberta east of the Continental Divide, residing primarily on six Indian Reservations. We have divided this chapter into three sections; however, you may choose to view the entire chapter in one setting. At the end of each section is a quick reference guide to the signs and names of each tribe. Students will again need their paper and something to write with, and be prepared to guess the meaning of more signs. The sections appear as follows:

Section 1

The Blackfoot Confederacy – Signs #4-6

Siksika, Kainai, and the Piegan or Pikuni:

The "Blackfoot Confederacy" includes the Piegan or *Pikuni* of the Blackfeet Reservation in northwestern Montana, and the Siksika and Kainai of the Blackfoot of southern Alberta.

Section 2

Fort Belknap – Signs #7-8

Gros Ventre and Assiniboine

Fort Peck – Sign #9

Sioux (and Assiniboine)

The Gros Ventre and Assiniboine are the predominant tribes of the Fort Belknap Reservation in north central Montana. The Sioux live on the Fort Peck Reservation in northeastern Montana, as do the Assiniboine.

Section 3

Crow – Sign #10

Crow (there are three bands: River Crow, Mountain Crow, and Kicked in the Bellys)

Northern Cheyenne – Sign #11

Northern Cheyenne

Rocky Boy – Sign #12

Chippewa and Cree; the Little Shell Tribe of Chippewa

Both the Chippewa and Cree live on the Rocky Boy Reservation in north central Montana. The Little Shell mentioned in this section are people of Chippewa, Cree and Metis (French-Cree/Chippewa) descent.

The Little Shell Tribe is currently seeking federal recognition, and do not have federally reserved lands. The Little Shell Tribal Capital is located in present-day Great Falls, Montana, and members of this group live throughout Montana.

Chapter 4, Section 1:
The Blackfeet Confederacy

CHAPTER 4 Transcript
EAST OF THE DIVIDE
(TRT: 15:48 min)

Sally Thompson
Now let's head east of the Continental Divide. In Montana, there are six reservations on the east side of the Divide: the Blackfeet Reservation, Rocky Boy, Fort Belknap, Fort Peck, Crow and Northern Cheyenne.

Number 4. What do you think this sign means?

(sign # 4 – Blackfeet)

Number 5

(sign # 5 - Blood)

Number 6

(sign # 6 – Piegan)

Iris Pretty Paint, Pikuni
There are three groups of Blackfeet: two in Canada - the Blackfoot or Siksika, and the Blood or Kainai. And another group of two bands, one in Canada and another on the Blackfeet Reservation in Montana, known as the Pikuni, or some people say Piegan. The three bands are referred to as the Blackfoot Confederacy.

Sally Thompson
Number 4…

Iris Pretty Paint, Pikuni
Blackfoot

Sally Thompson
The sign indicates black moccasins.

Rob Collier, Nez Perce
(Sign # 4) Blackfoot

Sally Thompson
Number 5.

Iris Pretty Paint, Pikuni
Blood

Sally Thompson
The act of wiping off a bloody nose. This is a misnomer. The sign actually referred to the way they painted their faces.

Rob Collier, Nez Perce
(Sign # 5) Blood

Sally Thompson
Number 6

Iris Pretty Paint, Pikuni
Piegan, or *Pikuni* in our language

Sally Thompson
The sign represents rubbing cheek with rawhide spot in a robe.

Rob Collier, Nez Perce
(Sign # 6)

Darrell Kipp, Pikuni
The Blackfeet people, or the *Pikuni* as they're known in their language, are the spotted robes.

Sally Thompson
No one knows for sure why this large tribe got the name Blackfeet. Some say that another group observed them walking across some scorched earth that had turned their moccasins black and that's how they got their name.

Iris Pretty Paint, Pikuni
The name Blackfeet is a name that was given to us by the Federal Government. It's a federal distinction that we use, but we call ourselves *Niitsitapi*, 'the real people.'

Sally Thompson
Let's review. The Piegan Blackfeet, or *Pikuni*, live on the Blackfeet Reservation. They call themselves…

Iris Pretty Paint, Pikuni
Niitsitapi, 'the real people.'

Quick Reference and Review – The Blackfoot Confederacy

Sign #4: Blackfoot - sign indicates "black moccasins."

Siksika = what they call themselves, which means Blackfoot.

Sign #5: Blood - sign indicates the act of wiping a bloody nose, and infers the manner in which they painted their faces.

Kainai = the name the Blood use to refer to themselves.

Sign #6: Piegan - sign represents "rubbing cheek with rawhide spot in a robe."

Piegan = Blackfeet; the name "Blackfeet" was perhaps derived from an early observation of this tribe, who had blackened moccasins from walking through a burned area. The "Blackfeet" distinction was ascribed to this tribe by the federal government.

Pikuni = name for the Montana Blackfeet in their language.

Niisitapi = the name they call themselves, meaning "the real people."

CHAPTER 4 (cont'd)
EAST OF THE DIVIDE
(15:48 min)

Sally Thompson
What do you think this sign means? Number 7.

(sign # 7 – Gros Ventre)

The name Gros Ventre means 'big belly' in French. The Gros Ventre tribe is based on the Fort Belknap Reservation.

Number 7…Gros Ventre, sign for 'the falls.'

Rob Collier, Nez Perce
(Sign # 7) People of the falls.

Sally Thompson
To explain the origins of the name Gros Ventre, tribal representative Darrell Martin suggests it is a misnomer.

Darrell Martin, Gros Ventre
Just misinterpretation of the Falls People. We're actually from the south fork of the Saskatchewan River and it's pretty high up north. And the sign language of course is for falls, and then we're also known as the White Clay People because we used to dig white clay and that would clean your robes.

One of the misinterpretations by the French was the sign language. Of course the falls, as your hands fall down, and they misinterpret that as big belly, so Gros Ventre in French means Big Belly, so that's just a misinterpretation of the name. Our official name in my language is *A-a-ninin*, which means upright man, or upright person, or otherwise White Clay or Falls people.

Sally Thompson
This misnomer of Gros Ventre came about from a misunderstanding of the sign language for the Falls Indians, who were also known as White Clay or Upright people.

Let's review. The Gros Ventre are based at Fort Belknap. The name Gros Ventre is a misnomer, based on a misunderstanding of sign language. They were called the Falls People or White Clay people by their neighbors and called themselves…

Darrell Martin, Gros Ventre

A-a-ninin, which means upright man, or upright person.

Sally Thompson
What do you think this sign means? Number 8.

(sign # 8 – Assiniboine)

Sally Thompson
The Assiniboine people of Montana are split between two reservations: Fort Belknap and Fort Peck.

Clover Smith, Assiniboine - Sioux
I'm a part of the <*Wadopana*> band and the <*Hudasanak*> band. They are the red bottom clan and the canoe paddlers. That's what <*Wadopana*> means, 'canoe paddlers.'

Sally Thompson
Number 8. For Assiniboine, the sign, the act of paddling - canoemen.

Rob Collier, Nez Perce
(Sign # 8) Canoe paddlers.

Clover Smith, Assiniboine - Sioux
The French gave the name Assiniboine to Assiniboines, but the Ojibway called us 'cooks with stone,' people who cook with stone. And the French interpreted it as Assiniboine, and so that's how we got the name Assiniboine. Otherwise, we know ourselves as Nakoda - Nakoda people. So we're Assiniboine to the French, but to us we're Nakoda people.

Sally Thompson
Let's review. The Gros Ventre and one band of Assiniboine are based at Fort Belknap. Another band of Assiniboine, or Nakoda, is based at the Fort Peck Reservation along with the Dakota and Lakota Sioux. The word Assiniboine is a misinterpretation by some early French visitor of a name given to those people by the Ojibway. It meant 'stone boilers.' The Assiniboine call themselves…

Clover Smith, Assiniboine - Sioux
We know ourselves as Nakoda, Nakoda people.

Sally Thompson
Number 9. What do you think this sign means?

(sign # 9 – Sioux)

The Great Sioux Nation includes the various groups of the Lakota, Nakota and Dakota. Most people from these tribes live in South Dakota and some in North Dakota as well as Montana. Lands were reserved for Sioux people in Montana on the Fort Peck Reservation. The name Sioux, meaning 'snake,' was created by early French Canadian traders who abbreviated the name by which another tribe referred to the Dakota…

Donovin Sprague – Minnicoujou Lakota
The word 'Sioux' is actually a form…part of the Anishanaabe word from the Ojibway or Chippewa Nations of something like *Nadouéssioux*.

Sally Thompson
…'Iroquois snake'

Donovin Sprague – Minnicoujou Lakota
And then the French just picked up on the end, the Sioux part. So, correctly they would be Lakota, Dakota and Nakota by language groups.

Sally Thompson
There is disagreement about the word Sioux and where it came from. Listen to Jesse Taken Alive tell about the name Lakota.

Jesse Taken Alive, Lakota
We refer to ourselves as Lakota, and the books call that particular group, Sioux. What has to be corrected is that as Lakota people we literally translate that word as friends and allies. Because we are friends and allies mean that we are friends and allies to ourselves first.

Sally Thompson
Number 9: Dakota or Sioux. Sign is necklace people, not "cut throat" as sometimes interpreted. A cutting edge is always represented by the little finger.

Rob Collier, Nez Perce
(Sign # 9) Necklace people.

Sally Thompson
The Dakota, Lakota, and Nakota have names for their own groups. The different bands of Lakota are listed by Donovin Sprague…

Donovin Sprague – Minnicoujou Lakota
There are seven bands, and they are the Oglala, Sicangu, Hunkpapa, Minnicoujou, Itazipco, Siha Sapa, and Oohenumpa.

Sally Thompson
Let's review. Lands were reserved for Sioux people in Montana on the Fort Peck Reservation. The name Sioux comes from an abbreviation of an Ojibway word meaning 'Iroquois snake.' The Great Sioux Nation includes the Lakota, Dakota, and Nakota. Each one of these has many bands with their own names.

Quick Reference and Review—Fort Belknap and Fort Peck Reservations

Sign #7: Gros Ventre - sign represents "the falls" or "people of the falls."

Gros Ventre = French word meaning "Big Belly" is a misnomer derived from a misinterpretation of the sign.

People of the Falls & **White Clay People** = descriptive terms that neighboring tribes used to refer to the Gros Ventre. People of the Falls refers to their geographic location along the South Saskatchewan River in Canada; and White Clay People refers to a white clay they used to clean their hides and robes.

A-a-ninin = the term they use to refer to themselves, which means "upright man" or "upright person."

Sign #8: Assiniboine - sign indicates the act of paddling and refers to "canoe men."

Assiniboine = French interpretation of the Ojibway (Chippewa) term that means "stone boilers" or "one who cooks with stone."

Nakoda (also spelled Nakota) = the term they use to refer to themselves, which means "the generous ones."

Sign #9: Sioux - sign means "necklace people."

Sioux = this term is derived from French-Canadian traders who abbreviated the word that Ojibwe/Chippewa used to refer to the Sioux. The name Sioux meant 'snake' among French-Canadian people. Among the Lakota, the term 'Sioux' means "friends and allies."

Lakota, Dakota, and ***Nakota*** = the three language groups of the Sioux.
There are seven bands of Lakota Sioux: Oglala, Sicangu, Hunkpapa, Minnicoujou, Itazipco, Siha Sapa, and Oohenumpa.

Nadouessioux (also spelled *Nadoweisiw-eg)* = the name given by the Ojibwe, meaning "Iroquois snake."

Chapter 4, Section 3:
Crow, Northern Cheyenne, and Rocky Boy Reservations

CHAPTER 4 (cont'd)
EAST OF THE DIVIDE
(TRT: 15:48 min)

Sally Thompson
What do you think this sign means? Number 10…

(sign # 10 – Crow)

The Crow reservation is home to the Crow. Crow is thought to be a faulty translation of their name for themselves.

Stan Prettypaint, Crow
Apsaalooke. In the language of our sister tribe, the Hidatsa, *Apsaalooke* means 'children of the large-beaked bird.'

Sally Thompson
Other tribes would imitate a bird in flight when referring to the…

Stan Prettypaint, Crow
Apsaalooke

Sally Thompson
…in sign language.

Number 10…

Stan Prettypaint, Crow
Crow. *Apsaalooke*.

Sally Thompson
Sign represents beating of wings.

Rob Collier, Nez Perce
(Sign # 10) Children of the large-beaked bird.

Sally Thompson
The whites interpreted this as the Crow, and thus called them Crow Indians. The Crow are divided into two bands. **[Note:** Kick in the Belly is a third band of Crow not mentioned in the film.]

Stan Prettypaint, Crow

River Crow <Crow> Mountain Crow <Crow>

Sally Thompson
Let's review. The Crow Reservation is home to the…

Stan Prettypaint, Crow
Apsaalooke…

Sally Thompson
…also known as Crow. The name Crow is a misinterpretation of sign language for a Hidatsa word that means, 'Children of the large-beaked bird.' The Crow call themselves…

Stan Prettypaint, Crow
Apsaalooke
[Note*:* The Crow also refer to themselves as *Biiluuke*.]

Sally Thompson
What do you think this sign means? Number 11…

(sign # 11 – Cheyenne)

The Cheyenne of Montana are based on the Northern Cheyenne Reservation, just east of the Crow. The name Cheyenne came from the French understanding of a Sioux term.

Ward Redbird, Northern Cheyenne
The Sioux called us <Sioux>, which meant 'the people of the alien speech.'

Sally Thompson
Number 11. Cheyenne, the sign means 'striped arrow feather.'

Rob Collier, Nez Perce
(Sign # 11) Striped arrow feather.

Ward Redbird, Northern Cheyenne
We call ourselves *Tsetsehesestahase,* which means 'the people.'

Sally Thompson
Let's review. The Northern Cheyenne are based on a reservation just east of the Crow. Cheyenne is a misunderstanding by the French of a Sioux word. The Northern Cheyenne call themselves…

Ward Redbird, Northern Cheyenne
We call ourselves *Tsetsehesestahase,* which means 'the people.'

Sally Thompson
Number 12. What do you think this sign means?

(sign # 12 – Chippewa)

Number 13. What do you think this sign means?

(sign # 13 – Cree)

Sally Thompson
The Chippewa and Cree of Montana have lived together so long they are like one group of people, although they are originally from separate tribes. One band has reserved lands on the Rocky Boy Reservation. The Little Shell Band of the Chippewa-Cree has no reserved lands. They are based in Great Falls.

Rob Collier shows us a sign for the Chippewa. Chippewa are known as Ojibwe in Canada.

Number 12. The sign means 'timber people,' the same sign used for all Eastern Indians.

Rob Collier, Nez Perce
(Sign # 12) Timber people.

Sally Thompson
Chippewa comes from the Algonquian word for 'puckering,' but the Chippewa refer to themselves as…

Russell Boham, Little Shell Tribe
…Annishinabe – and that just means, 'natural man' or 'first man.' Ojibwe is a term that was applied by the French to the *Annishinabe*. It has to do with the way that their moccasins are made. The word can be interpreted as 'puckered', so they make the seams around their moccasins and they're puckered in that way, and so they've then been called…it was 'Ojibwe,' and it became 'Ojibway,' which became 'Ochippewa,' which became 'Chippewa.' And Chippewa people, the Little Shell Chippewa Tribe, they're Chippewa, but they're Ojibwe, but they're *Annishinabe*, which is the term the people call themselves is *Annishinabe*. And that just means 'natural man' or 'first man'.

The *Metis* is the term that's applied is Michif, and is basically a French word that means 'mixed.' And the Metis is…historically for 300 years have been…it's a culture that had developed over a period of time between the French and Scottish and Irish fur traders - the *voyagers* - and the native women, mostly Chippewa and largely Cree as well.

Sally Thompson
Rob Collier shows us a sign for the Cree, number 13. Cree, the sign means Rabbit Men.

Rob Collier, Nez Perce
(Sign # 13) Rabbit People.

Darcy Anaquad, Ojibway
The Plains Cree call themselves *Ne-i-yah-wahk*, which translates to 'those who speak the same language.'

Sally Thompson
Let's review. The Chippewa and Cree live on the Rocky Boy Reservation. The Little Shell Band of the Chippewa-Cree has no reserved lands. Neighboring groups on the plains called the Chippewa 'timber people.' The Cree are known by some of their neighbors as 'rabbit men.' The Chippewa call themselves…

Russell Boham, Little Shell Tribe
…*Annishinabe* – and that just means, 'natural man' or 'first man.'

Darcy Anaquad, Ojibway
The Plains Cree call themselves *Ne-i-yah-wahk*, which translates to 'those who speak the same language.'

Quick Reference and Review—Crow, Northern Cheyenne, and Rocky Boy Reservations

Sign #10: Crow - sign represents the beating of wings

Crow = this word is a misinterpretation of sign language for a Hidatsa word meaning "children of the large-beaked bird." There are three bands of Crow: the River Crow, the Mountain Crow, and The Kick in the Belly (the latter is not mentioned in the film).

Apsaalooke = name the Crow use to refer to themselves, which means 'children of the large-beaked bird.' [The Crow also refer to themselves as *Biiluuke*.]

Sign #11: Cheyenne - sign means 'striped arrow feather'

Cheyenne = term derived from French misunderstanding of a Sioux term that meant 'people of the alien speech.'

Tsetsehesestahase = name the Cheyenne use to refer to themselves, which means 'the people.'

Sign #12: Chippewa - sign means "timber people"

Chippewa = an Algonquian word for 'puckering.' The Chippewa are often referred to as Ojibwe in Canada. In the United States they are commonly referred to as Ojibway or Chippewa.

Annishinabe = term the Chippewa use to refer to themselves, which means 'original people.'

Metis = a unique group of indigenous people who are referred to as *Michif*, or *Michif-*

speaking people. The *Michif* language is a mixture of both French and Cree. The word *Metis* is a French term that means 'mixed,' referring to the fact that Metis descended from unions between Cree and/or Chippewa women and French, Scottish, or Irish fur trappers and traders.

Sign #13: Cree - sign means 'rabbit people' or 'rabbit men'

Ne-hiyawak = name the Cree call themselves, which translates to 'those who speak the same language.'

Chapter 5: Class Exercise – Making the Signs

CHAPTER 5 Transcript

CLASS EXERCISE: MAKING THE SIGNS
(3:37 min)

Sally Thompson
I bet you would like to see those signs again. Stand up. Make sure you have room to spread your arms and see if you can learn these signs by following along.

Kootenai, sign for white-tailed deer.

Pend d'Oreille, the sign indicates ear pendant.

Frances Vanderburg, Salish
<Salish>

Sally Thompson
Sign indicates head flat on sides.

Iris Pretty Paint, Pikuni
Blackfoot

Sally Thompson
The sign indicates black moccasins.

Iris Pretty Paint, Pikuni
Blood

Sally Thompson
The act of wiping off a bloody nose.

Iris Pretty Paint, Pikuni
Piegan, or *Pikuni* in our language

Sally Thompson
The sign represents rubbing cheek with rawhide spot in a robe.

Gros Ventre, the sign for the falls.

For Assiniboine, the sign, the act of paddling.

Dakota, or Sioux. The sign is necklace people.

`Stan Pretty Paint, Crow
Crow. *Apsaalooke*

Sally Thompson
Sign represents beating of wings.

Cheyenne, the sign means striped arrow feather.

Chippewa, the sign means timber people.

Cree, the sign means rabbit-men.

Sally Thompson
Look at all that you have learned. You know all the tribes of Montana and where they live. You know the names they call themselves and what others call them. You know which ones are misnomers and how they came to be used, and you know the signs for each of these tribes.

Rob Collier, Nez Perce.
Now go practice with each other!

Post-Viewing Activities

1. Name Game
Have students revisit the Name Game (Appendix 4) introduced in the P**re-Viewing Activities** and fill in the answers.

2. Tribal Name Charades
Use the transcripts from Chapter 3 and 4 to assist you in performing the signs in front of the class to quiz students on the signs for each tribe and the names they call themselves. Try pronouncing what the tribes call themselves to see if students can identify the tribes using the names they are known by.

3. Online Activities
Students can quiz themselves online at www.montanatribes.org to assess their knowledge of tribal geography and the names the tribes call themselves. In the game "Namedropping," players click on the name of a tribe and "drop" it into the appropriate location on a Montana map. In the matching game "Who's Who," students are prompted to push "play" to hear a native speaker pronounce the name after correctly answering a question. If your classroom does not have Internet access, encourage students to play these games at home. For "Who's Who," students can work with the printed handout Names Tribes Use for Themselves in Montana (Appendix 5) as an alternative or complementary activity.

4. Montana Tribal Land Basics
Divide the class into eight tribal groups:

- Assiniboine
- Blackfoot Confederacy
- Chippewa Cree
- Crow
- Gros Ventre
- Kootenai
- Northern Cheyenne
- Salish and Pend d'Oreille

Each group should have its own copy of the Tribal Territories in Montana map (Appendix 1), the Base Map of Montana (Appendix 2) and their respective tribal abstract ("Montana Tribes Land Basics" at www.montanatribes.org) to learn about their origins, language, homelands and historical relationship with the U.S. government. They can transfer information about their tribe onto the base map. The groups can take turns presenting to the rest of the class what they have learned from their abstract and mapping exercise.

Appendix I

Tribal Territories map

Tribal Territories in Montana

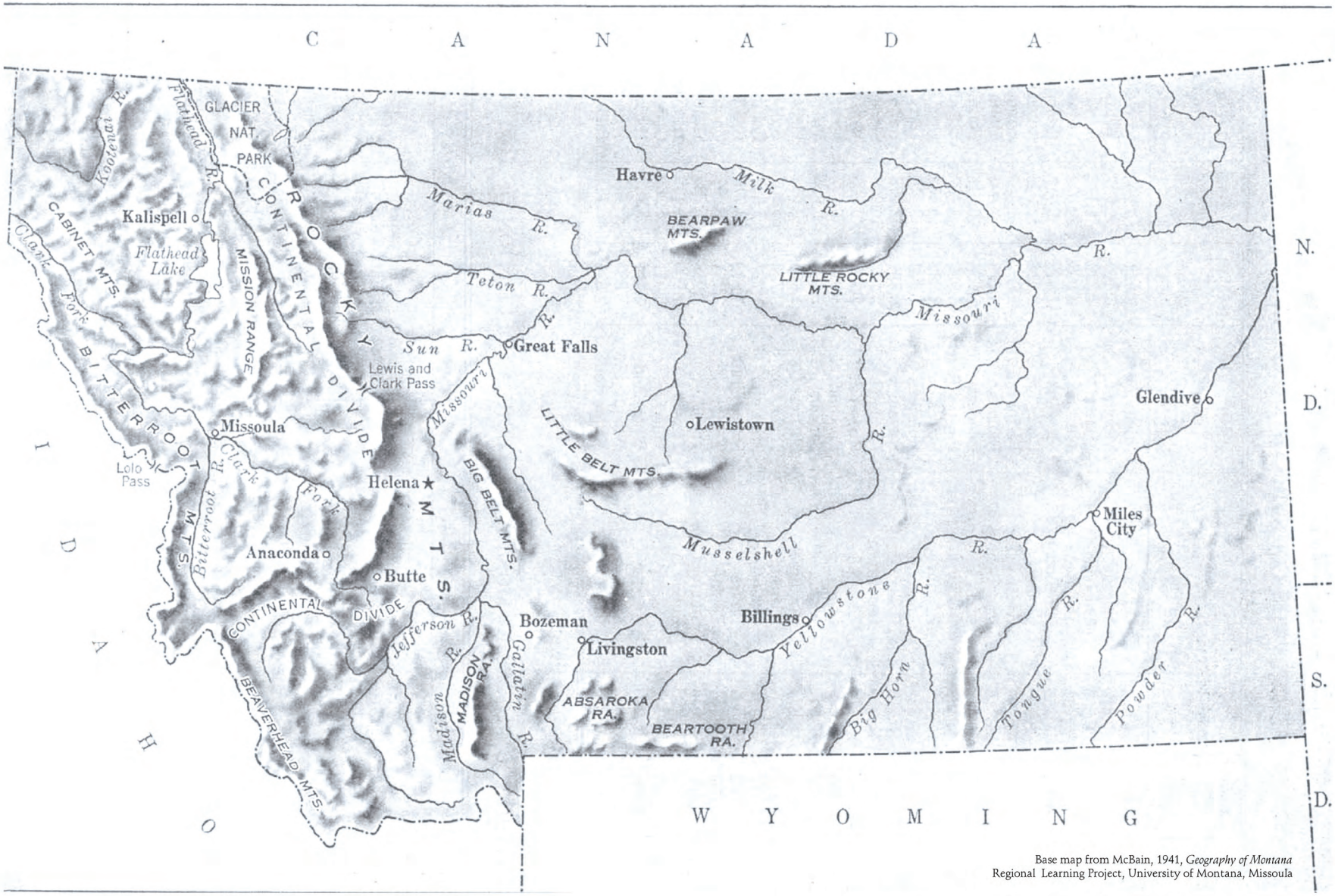
Boundaries as defined by the Fort Laramie Treaty of 1851, and the Flathead and Blackfeet Treaties of 1855.

Reservations today shown in red.

© 2005 The University of Montana, Regional Learning Project.

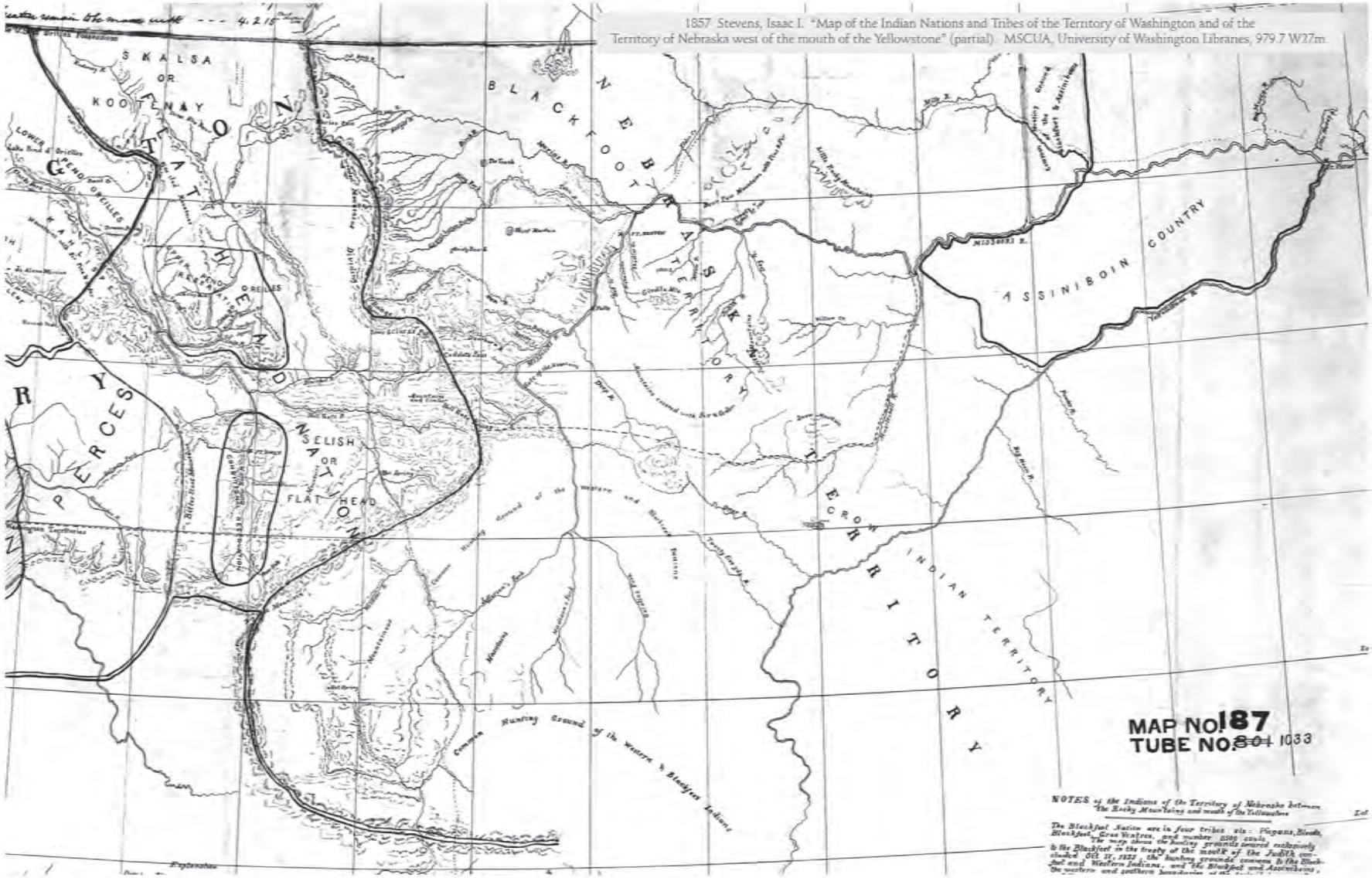
USGS base map adapted by UM Regional Learning Project.

Appendix II



Base map from McBain, 1941, *Geography of Montana*
Regional Learning Project, University of Montana, Missoula

Appendix III



1857 Stevens, Isaac I. "Map of the Indian Nations and Tribes of the Territory of Washington and of the Territory of Nebraska west of the mouth of the Yellowstone" (partial). MSCUA, University of Washington Libraries, 979.7 W27m

Appendix IV

Name Game: Clues for Names of Tribes in Montana

Match names of tribes with the clues presented.

1. Assiniboine
2. Blackfeet
3. Chippewa
4. Cree
5. Crow
6. Gros Ventres
7. Kootenai
8. Little Shell Band
9. Métis
10. Northern Cheyenne
11. Pend d'Oreille
12. Salish
13. Sioux

____ Name translates as French phrase for "big belly", but this tribe calls itself "White Clay people"

____ Historic land base includes Yellowstone River country

____ Ancestors in this tribe conserved animals which became the National Bison herd

____ Montana band of this tribe is related to bands in adjacent state and province, and has a very unique language

____ Montana members of this tribe are part of the largest Algonquin-speaking First Nation in Canada

____ Canoe Paddler and Red Bottom bands make up this group in Montana

____ Name of this tribe is taken from description of traditional puckered style of moccasin; tribe is also known as Ojibwe

____ This misnomer is the federally recognized term for Lakota and Dakota people

____ Tribe commonly mislabeled as Flatheads

____ Distinct group demonstrates a blending of cultural traditions; recognized as a tribe by Canadian government, but not by the U.S.

____ Recognized by state, but not federal government

____ This tribe has a southern counterpart based in Oklahoma

____ This tribe's original reserve included part of Glacier National Park

Appendix V

Names Tribes use for themselves, in Montana

Match the common names of tribes with the names tribes call themselves.

1. Assiniboine
2. Blackfeet
3. Chippewa
4. Cree
5. Crow
6. Gros Ventres
7. Kootenai
8. Little Shell Band
9. Métis
10. Northern Cheyenne
11. Pend d'Oreille
12. Salish
13. Sioux

____ A'aninin

____ Apsaalooke

____ Qæisp'e

____ Ktunaxa (Ksanka)

____ Métis

____ Nakoda

____ Annishinabe (Ojibwe)

____ Lakota and Dakota people

____ Sqelio

____ Ne-i-yah-wahk

____ Annishinabe and Métis

____ Tsetsêhesêstâhase/ So'taahe

____ Niitsitapi (Pikuni)

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