

Picture Writing

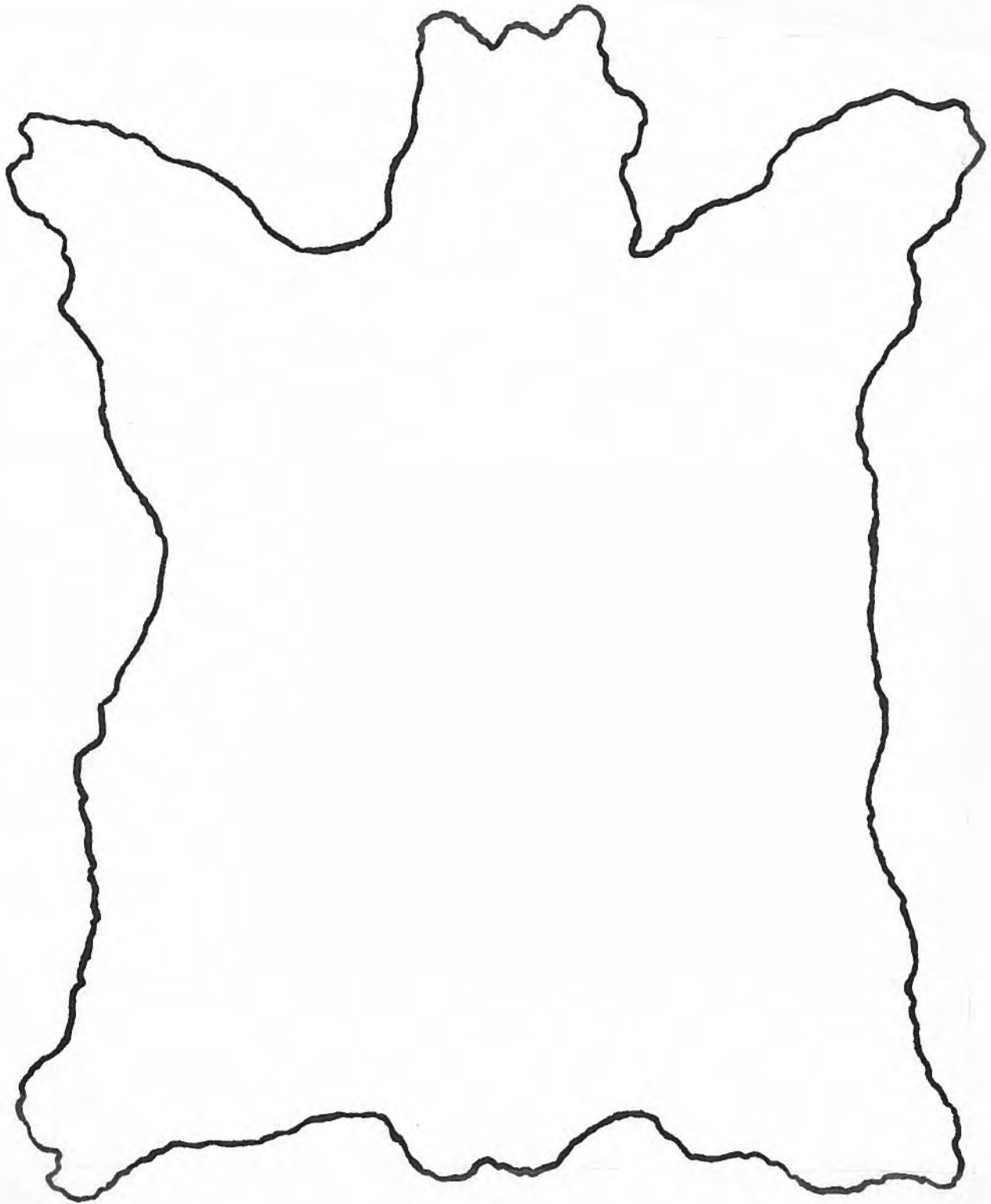
Native Americans used symbols and designs, called pictographs, as a way of communicating and expressing beliefs. Symbols enabled individuals to communicate and tribes to write their history. Symbols sometimes varied from tribe to tribe. On the following pages, you will find symbols used by different tribes.

Your task is to write a brief story using Native American symbols. Your story may be about anything you would like and could be as short as three or four sentences, but it must meet the following criteria:

- You need to tell a story that has a beginning, middle and ending.
- You must use proper symbols to communicate your ideas. (The symbols must be found in this packet.)
- You need to write the final copy of the pictograph story on a paper bison hide. (template included)
- You must include an English version of your story written on the back of the paper bison hide.

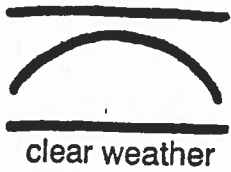
Let's get started:

- Make your paper bison hide:
 1. Cut out the bison hide template, trace into a brown paper sack and cut out the bison hide shape.
 2. Wad up the paper bison hide into a ball and unfold. Repeat this about 25 times or until the paper bison hide is soft like real leather.
- Write your story:
 1. Look at the pictographs found in the Picture Dictionary and brainstorm some ideas for a story.
 2. On a piece of paper, write an English and pictograph rough draft of your story.
 3. Once you are satisfied with your story, write your pictograph story on the paper bison hide using pencil. Trace over the pencil with a marker to make the pictographs easier to see.
 4. Write the English version of your story on the back of the bison hide.



Bison Hide Template

Picture Dictionary



clear weather



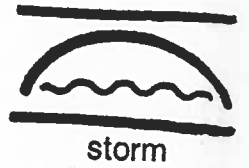
rain



snow



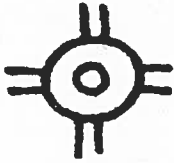
no rain



storm



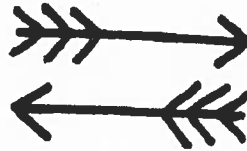
sad



happy



help



war



peace



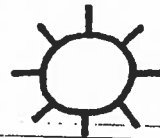
spring



summer



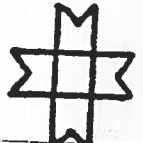
winter



sun



moon



star



tipi



Indian camp



campfire



good



bad



wise



man



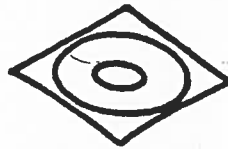
woman



boy



girl



Great Spirit



horse



horse tracks



river



mountains



lake



drum



dancer



bear



eagle



turtle



fish



many fish



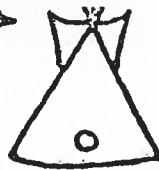
Summer...long lines mean full grown grass



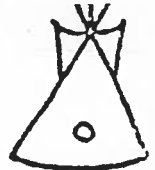
Chief - feather indicates rank.



hunt



teepee



arrow indicates leaving or return.



cross mountains



swim river



camp under the stars



deer



deer crossed out indicates no deer



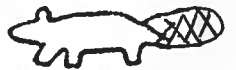
rabbit



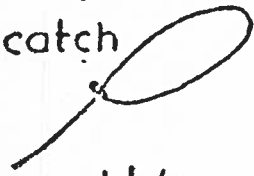
symbol for day ..plus lines to show how many.



lake



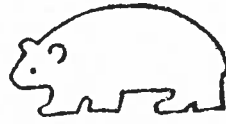
beaver



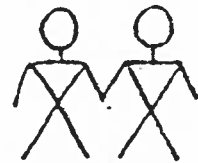
catch



forest... one tree plus dots to show many more



bear



friends



council fire



dance



feast



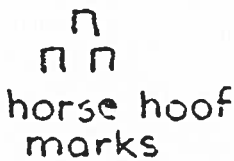
coming together in friendship



OTHER SIGNS



flood



horse hoof marks



lightning speed



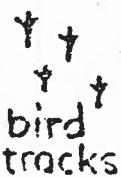
meet



powwow



hike



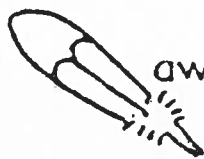
bird tracks



buffalo country



rain



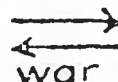
award



hill



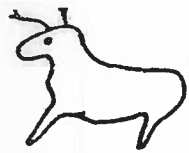
stormy weather



war



surprise attack



ANTELOPE



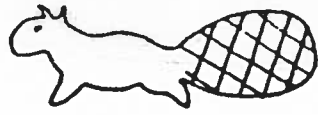
ARROWS



BEAR ALIVE



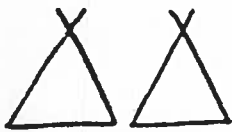
BEAR DEAD



BEAVER



BIRD TRACKS



CAMP



CANOE



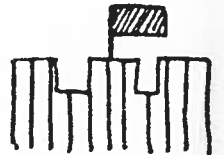
CROW



FIRE (CAMP)



FISH



FORT



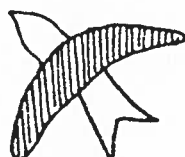
HORSE TRACKS



GUN



BLANKET



EAGLE



HORSE



EAT



SEE



DEEP SNOW



MOUNTAIN



KNIFE



LIGHTNING



PIPE



HEART



BUFFALO



RAN



NIGHT



DAY



RAIN



LIFE



SPEAK



SNAKE



RIVER



WAR



CORN



FIFTEEN



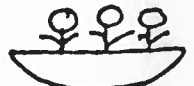
SMALLPOX



TREE



HUNGRY



CANOE WITH WARRIORS



MAKING PEACE



3 DAYS



DEER TRACKS



DUCK



HEAR



HUNT



CACHE MANY



A LOT OF MEAT



STARS



SKY



WINTER



OLD



MEDICINE MAN



WAR BONNET



TOMAHAWK



MAN



WOMAN



BROTHERS



SISTERS



STRENGTH



FRIENDS



SCOUT



COUNCIL FIRE



CAMPFIRE



VILLAGE



COME



GO



MEDICINE



SICKNESS



WAR



PEACE



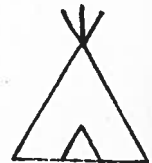
FRIENDSHIP



BEAVER



TALK



TIPI



LEADER



COUPSTICK



GRASS



FLOOD



WIND



CLOUD



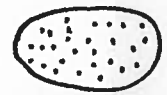
LIGHTNING



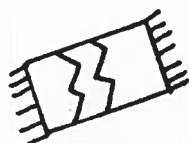
RABBIT



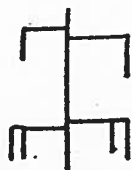
FISH



EVERYBODY



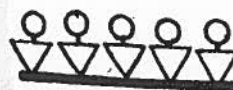
BLANKET



DESERT



ACORN

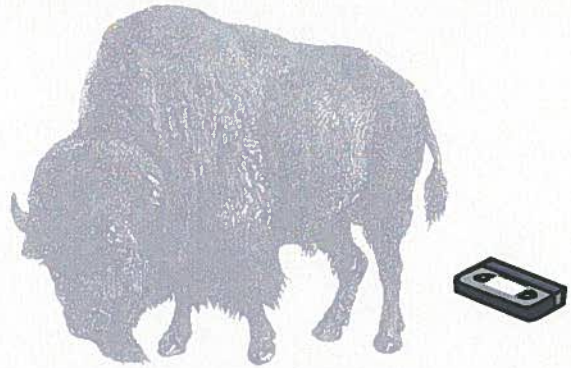


TRIBE



CORN

Prairie Memoirs



Objectives

Students will: 1) interpret different cultural viewpoints; 2) describe how wildlife and habitat affect cultures and societies; and 3) evaluate cultural factors leading to the endangerment of a species.

Method

Students analyze three literary selections about the bison.

Materials

Three literary selections (copies of *Prairie Memoirs* on pages 190 and 191)

Background

At one time the Great Plains of North America, spanning from Canada to Texas and west of the Mississippi River, supported nearly 60 million bison. For centuries the indigenous people of the plains hunted the bison. They were dependent upon the bison for meat, shelter and clothing,

as well as for such other necessities as rope and tools. Just as the bison relied on the prairie grasses for survival, native people, in turn, relied on the bison.

However, construction of the Union Pacific railroad created a conflict with the bison because stampeding herds were capable of turning over a train. Therefore, buffalo hunting became a regular feature for protecting the railroad. Also, during this time a Pennsylvania tannery discovered that it could process hides into commercial leather, and in 1871 buffalo hunting became a business. Bison hides became a valuable commodity.

The railroad and the Homestead Act opened the West to settlement. Many settlers thought the new land would provide an opportunity for an agriculture or cattle enterprise. Often, the settlers viewed both the bison and the indigenous people as a threat to their safety and economic well-being. This concern prompted settlers to develop grassroots co-operative support and demand that the U.S. government provide long-term solutions by relocating the native peoples.

With the Oregon migration of the 1840s, the western expansion of the United States began. By 1890, the culture of the eastern United States had fully asserted itself over the West and the great bison herds of the plains were history.

The following selections are the fictional memoirs of Johnny Kincaid, Gray Hawk and Catherine O'Riley. These memoirs reflect three of the many differing personal views toward the prairie and the bison from the mid-1800s

Grade Level: 5-8

Subject Areas: Science, Language Arts, Social Studies

Duration: one 45-minute session

Group size: any

Setting: indoors

Conceptual Framework Topic References: CPIA, CPIIB, CPIIC,

Key Terms: ecology

Appendices: none

through the early 1900s. The purpose of the activity is to show that cultures affect and are affected by wildlife and its habitat. The demise of the bison illustrates how wildlife and its habitat can be interpreted and treated differently by people viewing them from different cultural perspectives and frames of reference.

NOTE: Consistent with common usage at the time, the reading selections in this activity use the term "buffalo" when referring to the bison (*Bison bison*) found in North America. True buffalo, such as cape buffalo or water buffalo, are not native to this continent. For more information on bison, see <http://www.americanwest.com/bison/buffindx.htm>.

Procedure

1. Divide the class into three groups. Ask students in each group to read one of the three memoirs and summarize the information found in the text.
2. Have students research U.S. history (the Western Expansion) from 1840 to 1890. Students should investigate the culture of the indigenous people of the Great Plains and their dependence on the bison. Ask the students to consider the effect of the bison on the settlers who were moving west. What effect did the new settlers have on the bison? What was the natural history of the bison and its habitat?
3. Involve the students in a discussion guided by the following questions:
 - What is the main theme of each "memoir?" How are they different? What similarities are there in the themes of the three selections?
 - How did each author view the importance of bison? How did the culture of each author influence his or her perceptions? How did the bison affect the way of life for each author?

- Based on your research, do you think the experiences portrayed in the memoirs accurately reflect the people and events of the time? Why or why not? Do you see any biases in their writings?
- The reading selections suggest a relationship between the people, the bison, the grass and the soil. Underline sections of the three memoirs that suggest connections between these four elements. Describe how these elements are interdependent.
- What lessons about the relationship of people and wildlife could be learned from reading these three selections? (Students might suggest a range of broad ideas, such as "Human activity affects and is affected by wildlife", "People disagree over the uses of wildlife and habitat" or "Wildlife is viewed and treated differently by people from various cultural perspectives.")

Extension

Have the students select and research the history of another region of the United States or world and the cultural factors that affected people's relationships to the wildlife of that region.

Evaluation

1. Contrast the apparent value and use of the bison and grassland by early settlers and the Native Americans as expressed in these selections.
2. What cultural factors led to the endangerment of the bison?

continued

Prairie Memoirs

Memoir I: Memoirs From the Stories of Johnny Kincaid

I was a scrawny kid who'd come to the Great Plains from Chicago looking for wealth and adventure in the spring of 1870. I didn't know what I would do when I got there, but I knew I would do something adventurous. When I arrived in Dodge City, I was penniless, tired and hungry. I wandered the street, alone and scared. A huge man, about 6'4" with arms as big as two men and shoulders of steel, sauntered up to me. He wore buckskins and had a rifle flung across his shoulder. I was impressed.

He introduced himself as Sure Eye Jones (to this day, I do not know his real name). He asked if I was looking for work. He explained that he needed a skinner to go with him on a hunt the next day. He said he'd cover all my grub and pay me handsomely for each buffalo hide. I didn't know at that time what a skinner was, but it sounded like a good deal to me. Besides, I was desperate.

We headed out into the prairie land the next day looking for the big herd. Another man named Doug McKinnon, who was an experienced skinner, came along. He promised to teach me all he could about skinning. He gave me both a long bowed knife to hang on my hip and another short knife, something like a dagger, to strap on my boot. They were sharp enough to cut paper. Doug explained skinning to me while we searched for the herd. He told me we would prepare the hides for sale back in Dodge City and that my earnings would depend upon how many animals I could skin in a day. The more I did, the more money I would make.

As we traveled, I became excited about the hunt and the thought of making money. We came over the crest of a hill and saw the buffalo below us. It was a huge herd that covered the open plain as far as the eye could see. Some were young, some were calves and some were heavy with young not born. It was an amazing sight. As my eyes lingered on the herd, a crack rang out in the air as a bullet shot into the herd and took out a yearling, which Doug whispered to me would be our dinner for the next few days. Sure Eye (now I realized how he got his name) took aim again and shot another. Crack after crack of the rifle rang out as Sure Eye killed buffalo after buffalo. It wasn't until he had killed 30 or so that he stopped.

Doug hollered at me to "Move it!" We raced down the hill and began our work. It took us all day and late into the night before we had skinned all the dead animals. Sure Eye came by and said, "Well done, boy! As far as I can figure, you just made yourself a whole heap of money. Well done." He slapped me on the back and moved on back to camp.

I continued to skin buffalo until there were no more to be found. I earned a great deal of money and was able to return to Dodge City to build a home, marry my wife, Sally, and work in town.

Some days I miss those grand herds of buffalo stretching across the horizon. It was quite an adventure, those early days on the prairie.

**Memoir II:
From the Stories of Gray Hawk**

Back in the days when the earth was new, my fore-fathers hunted buffalo on foot. The buffalo flesh provided my people with food and the skin became clothing and the sheltering cover of tepees. My peoples' daily life revolved around the buffalo hunt and our rituals and worship were dedicated to its success.

Then the Spaniards brought horses and many of these animals wandered over the plains. My people learned to tame and ride these wild animals. We became great horsemen. The horse allowed us to become great hunters; it helped us follow the buffalo herds. We also crafted tools to help us hunt. Hunters carried a short bow, a quiver for barbed arrows and a long shear. Because the hunters were able to ride with hands free, they could feed and release the bow and the hunts became more and more successful.

With the horse, our tribe was able to follow the buffalo and have a steady supply of food. The tribe grew. Often small hunting groups would leave the larger tribe, but each summer all our people would reunite for the sacred ritual dance. This ritual lasted four days in which we honored the buffalo with offerings and ceremonial dances. Our dance celebrated the natural cycle of the grass, the soil and the buffalo. We honored the buffalo, for it provided us with our daily needs.

The buffalo herds began to grow smaller. We had become skillful hunters and settlers came to live on our land, build railroads and hunt buffalo. The buffalo could not survive; the natural cycle had been changed. Then the settlers' government told my people we had to change our ways. We were told where to live and that we could not continue to follow the buffalo herds. The fact was the buffalo herds were gone and the ways of our ancestors would continue only in our stories.

**Memoir III:
From the Diary of Catherine O'Riley**

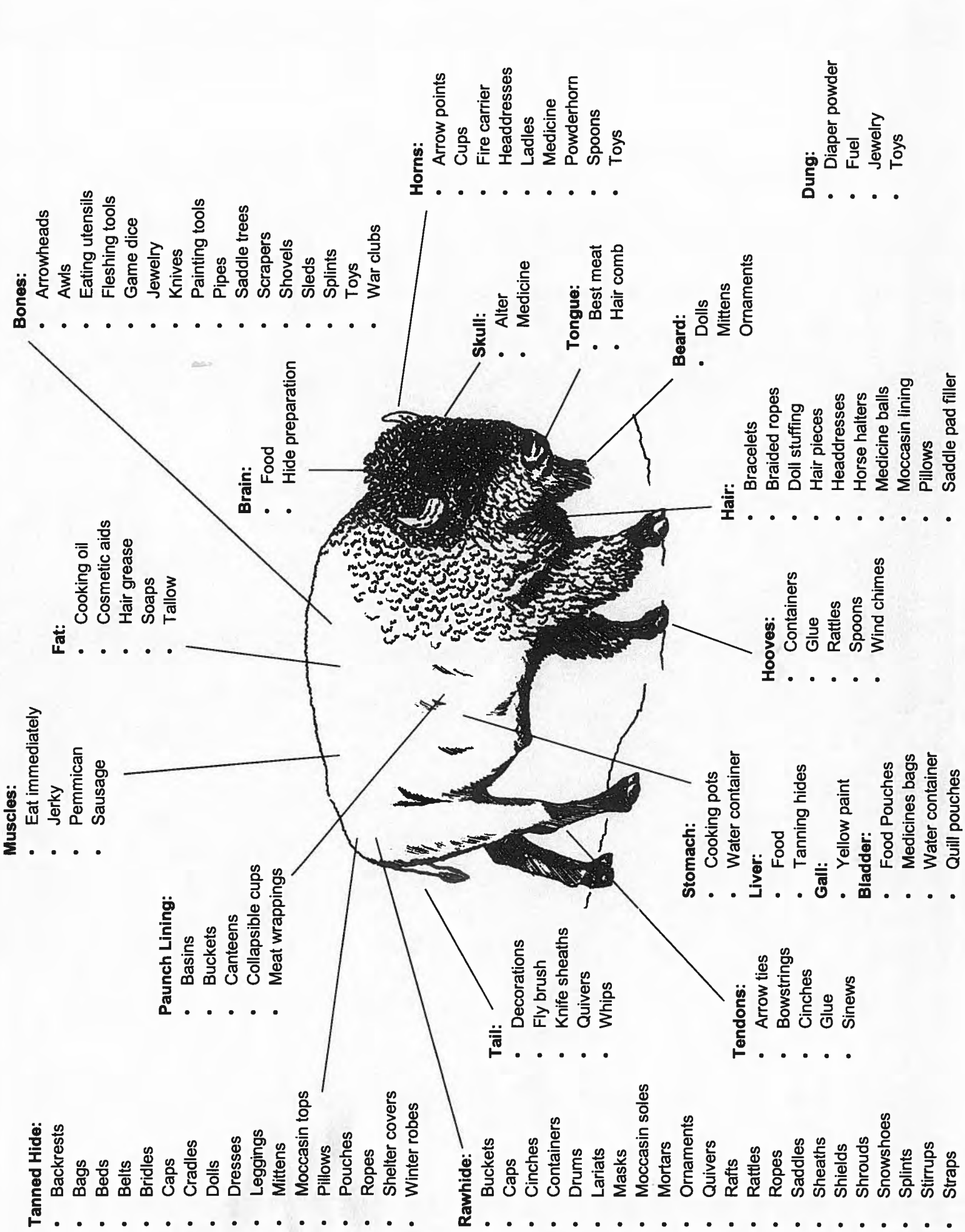
Early in the year of 1860, my husband and I left the forest lands of Missouri for the tall grass prairie of the area now known as Oklahoma. Our dream was to build a cattle ranch in this fertile grassland. We had been told that this was a wild area but it was also rich in opportunity. However, in this land without trees, building a house, corrals and barns became a problem. Providing water proved to be an even more difficult task. We soon knew that survival in this new land would require us to be strong and self-sufficient.

The first years on the ranch were tough. We were not prepared for what happened the first time a herd of buffalo moved into our cattle grazing area. The buffalo were large, aggressive animals and the cattle scattered in fright. The buffalo depleted the grass and rolled in the dirt, creating great dust clouds. These large animals trampled anything that got in their path and constructing barriers did nothing to change their course. Along with the buffalo came the native tribes. Many tribes had been relocated to the Oklahoma Territory, but they did not always stay on their reservation lands.

We thought the U.S. government with the soldiers from the area forts would make sure the tribes stayed on the land they were given. The government, however, was fighting a civil war. The only soldiers that we had to protect us and our property were untrained recruits and they caused more problems than they solved. Many ranchers in the area met to discuss a way to handle the problem of the roaming herds of buffalo and the roaming tribes.

Someone had heard about the buffalo hunters hired by the railroad. Supporting these buffalo hunters seemed a good way to remove the threat of these animals. It was also suggested that if the tribes stayed on the reservations, the government could provide them with cattle. Then they would not need the buffalo and we would have a new market for our animals. However, it was obvious that it was up to us to protect our property and livelihood.

By 1890, the buffalo and the native tribes were removed from the plains, and cattle freely grazed on the lush grass of the open public range. The best cows and bulls were kept and the breeds constantly improved. For the next few years, ranching was one of the most profitable industries in the country.





Bison
Mask