
UNIT ONE

HISTORY

Objectives/Process Standards

- a. *The student will be able to understand how oral history is used by Mandan, Hidatsa, and Arikara people.*
- b. *The student will be able to compare and contrast two or more groups: Mandan, Hidatsa, and Arikara people and mainstream America and identify that all people have different perspectives of history.*
- c. *The student will be able to describe how time and place are important in history.*

Strands: Social Studies, Language Arts

State Objectives/Standards

Social Studies:

History (S-1 Nature and Scope of History)

4.1.1;4.1.3;8.1.1;8.1.3;8.1.2;8.1.4

(Culture) S-7,

4.7.1;4.7.2;4.7.3;8.7.1;8.7.2;8.7.3;

Language Arts: (writing)

K.1.1; K.1.2; 1.1; 1.2; 1.1.4; 1.1.5; 2.1.1; 2.1.2; 2.1.4;
2.1.5; 3.1.1; 3.1.2; 3.1.4; 3.1.5; 3.1.6; 3.1.7; 3.1.8;
3.1.9; 4.1.1; 4.1.2; 4.1.3; 4.1.5; 4.1.6; 4.1.7; 5.1.1;
5.1.2; 5.1.3; 5.1.4; 5.1.6; 5.1.7; 5.1.8; 6.1.1; 6.1.2; 6.1.
3; 6.1.4; 6.1.5; 6.1.6; 6.1.7; 7.1.1; 7.1.2; 7.1.3; 7.1.4;
7.1.5; 7.1.6; 7.1.7; 7.1.8; 7.1.9; 8.1.1; 8.1.2; 8.1.3;
8.1.4; 8.1.5; 8.1.6; 8.1.7; K.3.1; K.1.3; 1.3.8; 2.3.8;
3.3.5; 3.3.6; 4.3.3; 4.3.11; 5.3.5; 5.3.9; 5.3.12; 6.3.6;
6.3.8; 7.3.1; 7.3.5; 7.3.9; 8.3.1; 8.3.8; 8.3.13.

Background Information: Pre-1845

Early Villages

Located in the west-central part of North Dakota, the small town of Stanton is often visited by local farmers and ranchers, and by families or individuals who happen to be in the area. Three hundred years ago and possibly longer, a thriving earth lodge community of Hidatsa people engaged in trade with visitors to their villages. People came for the garden produce, clothing, moccasins, flint, tools, furs, buffalo hides, and other items the Hidatsa either produced or obtained through trade. Visitors were given food and drink, gifts were often exchanged, and then everyone brought out the items they wished to trade. Some of the items were saved by the Hidatsa for use in trade with other peoples.

Eventually, the Europeans entered the trade network that already existed with Mandan, Hidatsa, and Arikara in the plains region.

The Mandan and Arikara, neighbors of the Hidatsa, also had villages where the same type of village life occurred. At times, the earth lodge dwellers traveled over great distances to obtain trade goods. For example, in 1670 the Mandan and Hidatsa made contact with English traders on the Hudson Bay to acquire metal ware such as axes, spear points, kettles and awls. Trade with Europeans increased for the three tribes after 1738 when Pierre de Sieur de La Verendrye, a Frenchman, visited



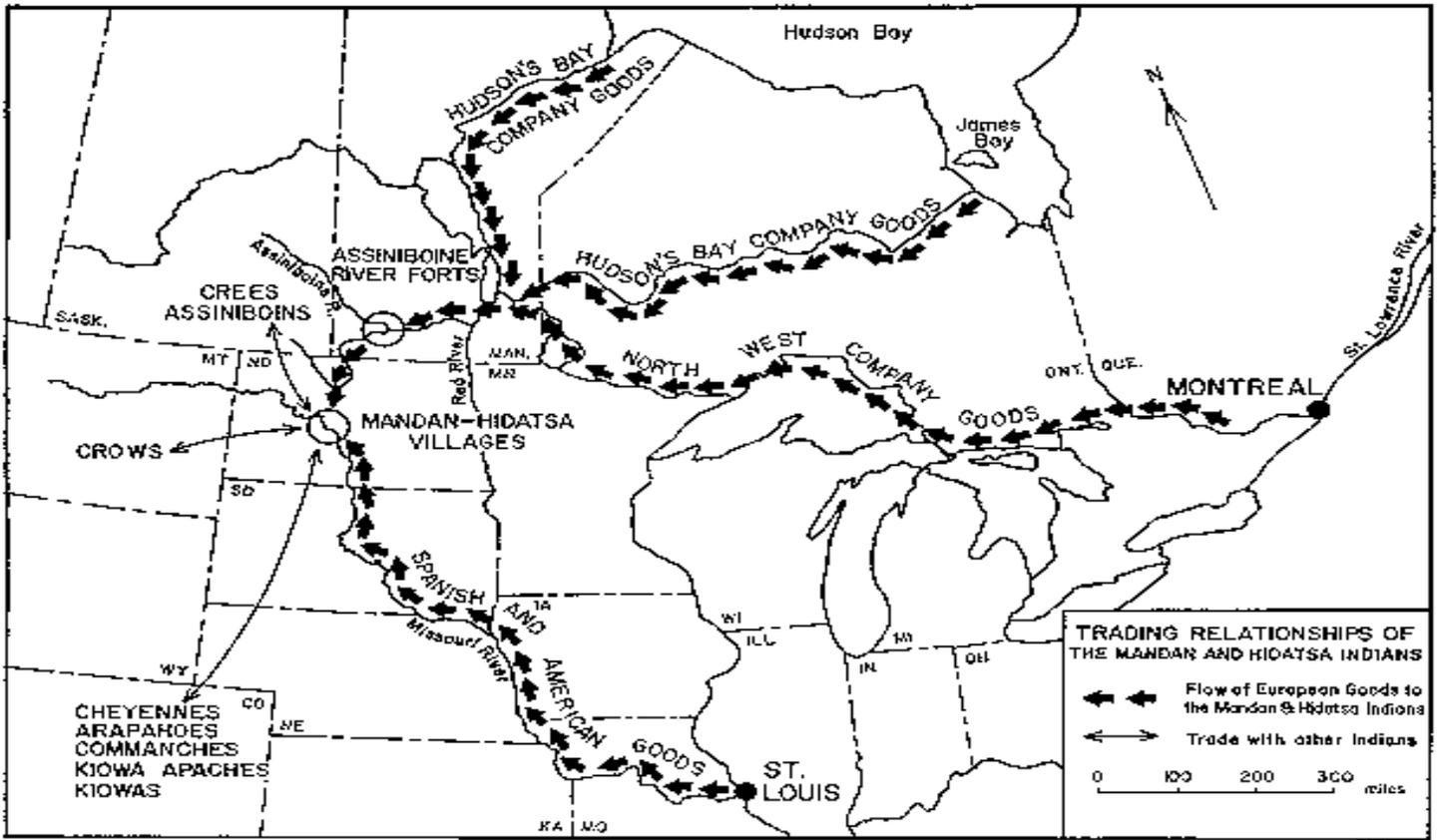
Chief Four Dance, Hidatsa
Three Tribes Museum

the Mandan and wrote of his experiences among the villagers of the Upper-Missouri. Eventually a huge trade network was established with the Mandan, Hidatsa, and Arikara at the hub. In addition to the European and American traders, by 1805 Crow, Assiniboine, Plains Cree, Cheyenne, Arapaho, Kiowa, Kiowa-Apache, and Comanche were bringing dried meat, deer hides, buffalo robes, mountain sheep bows and skins, and other leather pieces to trade primarily for the garden foods and flint used to make spear points, arrowheads, knives, awls and other tools.



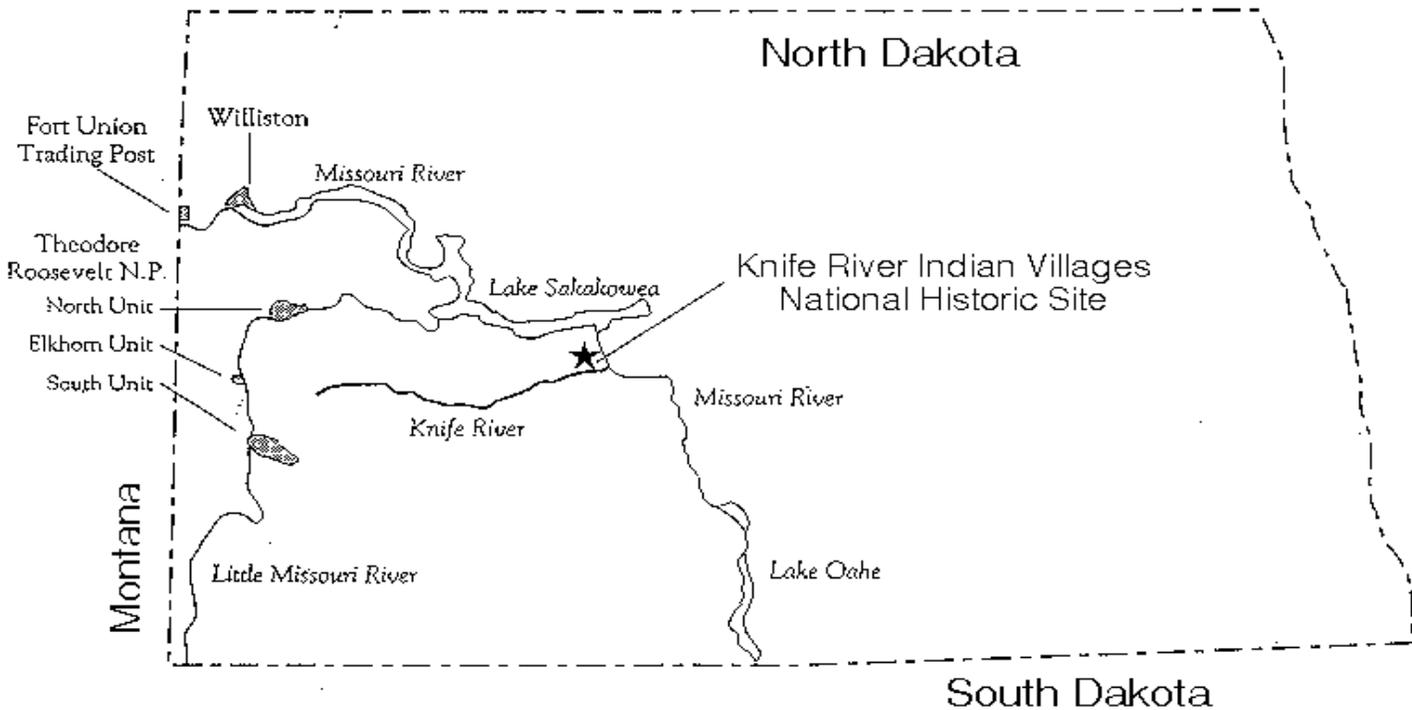
*Bad Gun (Son of Four Bears),
Mandan Chief*

Three Tribes Museum



Trading relations of the Mandan and Hidatsa Indians during the decades immediately around A.D. 1800. (Adapted from Map 1 in *Early Fur Trade on the Northern Plains*, University of Oklahoma Press, 1985)

Canada



Regional map showing the location of Knife River Indian Villages National Historic Site

Early Explorers

Following La Verendrye, other well known explorers documented their time spent with the Hidatsa, Mandan, and Arikara including Meriwether Lewis and William Clark; the artist George Catlin; and Prince Maximilian of Wied who was accompanied by Swiss artist Karl Bodmer. All provided valuable information of the Knife River Indians through artifact collections, letters, notes, journals, sketches, and paintings. Catlin's work contextualizes Mandan life for us with sweeping villagescapes of activity around earth lodges, horse and rider scenes, and daring buffalo hunts. Bodmer's finely detailed and colored portraiture of the three tribes provides in-depth knowledge of the various garments and accessories worn. We see the elaborate hairstyles of the men, the intricate porcupine quillwork and beadwork of the women, the use of feathers and fur in the headdresses, and the wolf tails trailing the moccasins. Together the two artists provide extraordinary visuals contributing to an enhanced understanding of the Mandan, Hidatsa, and Arikara in the early 1800's.

Sacagawea

When Lewis and Clark visited the area of the three tribes in 1804, a young Indian woman called Sacagawea (Tsa-caw-guh-wee-yuh [*Bird Woman* in Hidatsa]) was residing among the Hidatsa at the Knife River Villages with her fur trader husband, Toussaint Charbonneau, a Frenchman. Because Sacagawea had an understanding of the Shoshone language and was familiar with part of the route Lewis and Clark intended to take on their way to the Pacific Ocean, she was asked to accompany her husband, who was to serve as a guide on the trip. It was crucial for the expedition to communicate with the Shoshone in order to obtain horses for the westward journey. Sacagawea, around 17 at the time, made the trek transporting her infant son, Jean Baptiste, affectionately called

“Pomp.” She proved to be of invaluable service to the Lewis and Clark expedition by retrieving research documents, medicine, instruments, books and other necessities when the boat nearly capsized. At times she also helped make crucial decisions like which route to take through the mountains. Her familiarity with the various uses of the flora and fauna had to be appreciated by Lewis and Clark in that they were documenting plants and animals as part of the expedition's objectives.

There is some debate as to what happened to Sacagawea after her return from traveling with the Corps of Discovery. She is reported to have died of “putrid fever” December 20, 1812 at the age of 25 at Fort Manuel Lisa Trading Post. One version, in the Hidatsa oral history indicates Sacagawea died much later from a gunshot wound in 1869 when the wagon in which she had been traveling with family members was attacked. According to the story told by Bulls Eye (Sacagawea's grandson), his grandmother was 82 when she died from her wound after reaching a trading post near Glasgow, Montana. It is not known for sure where she is buried. Hidatsa oral history indicates she was buried in the Montana area. Most of what is known about Sacagawea is based on oral history.



Oral History

Before Europeans arrived among the villagers and began writing about them, the three tribes passed their history along through *oral recitations*. (Family and friends gathered to hear the elders tell stories in the evenings.) Stories were considered valuable teaching tools for young and old. Children were told stories with morals to encourage or discourage certain behaviors. The basis of many of the stories related to the concept of *respect*: respect for all things—*animate* and *inanimate*—was a basic tenet by which the Mandan, Hidatsa and Arikara lived. Outside of the storytelling environment, an individual could not hear or relate certain tribal stories without having paid for the right to the story. Personal stories belonged to an individual; clan and tribal stories belonged to a group of people. The stories often aided the people in understanding the world around them. Children thus learned much of their tribal history and societal values through stories.

Education and Societies

Mandan and Hidatsa also educated children, youth, and adults through the use of societies. A young boy entered a society with children his own age and learned basic skills of hunting, fishing, warfare, horsemanship, and social responsibilities. When he became a teenager, he entered a society for teens to continue his education. He received more in-depth instruction on his skills, learning the songs, stories and ceremonies related to each. When he became a man, he entered a society that helped him to become a leader, a healer, or some sort of provider within the community. Upon entering old age, a man could join different societies that were ceremonially responsible for the health and welfare of the people. The Black Mouth Society was an important men's society. They kept order in the village. They ensured that the village was quiet at night so people could sleep undisturbed. They made sure that

people kept the outside of their lodges clean and free of litter so that people could walk safely around the village. A Black Mouth painted his mouth and chin area black and forehead red so people could recognize him as he went around maintaining order.

Societies also existed for young girls, teens, women, and elderly women. Young girls prepared for their roles as mothers through taking care of the dolls and the very small tipis made for their recreation. At the appropriate time, they entered societies where they were taught how to scrape a hide, sew tipis, clothing, and moccasins, build an earthlodge, do beadwork and quillwork, prepare foods, deliver babies, and engage in ceremonies. Women kept the inside and outside grounds of their lodges clean with brooms they learned to make of buck brush. The most important society was an elderly women's group: the White Buffalo Cow Society called the buffalo to the village when the hunting parties were unsuccessful.

The societies were not free at any age. One was sponsored by his family or a group of people interested in seeing the person advance, like the clan for instance. The sponsors prepared feasts for the society members. Gifts such as buffalo robes, moccasins, animal skins, tipis, tools, and foodstuff were presented to the society members in payment for honoring the child/person with entrance into the society. Those whose families could not afford to sponsor them within a society were taught much the same skills within their earth lodge family but without all the social connections.

Children were also taught to observe their surroundings. There were lessons to be learned by watching the animals, the plants, the world above. The Mandan children each year observed the *O-kee-pa* ceremony. For four days a dramatization of events related to the origins of the Mandan was conducted with audience participation. Dancers suffered for the betterment of the people by having their skin pierced. The annual reenactment reinforced learning of the Mandan origins among tribal members.

Tribal Origins

Each tribe has its own oral history of origination. For example, in brief, the Mandan believe they lived in a subterranean area until a young man found a vine and climbed to the above world. When he returned to tell his story, the people began climbing to the world above. Although cautioned not to make the ascent, a determined abundant woman caused the vine to break, leaving half of the Mandan under ground where they live to this day. The Hidatsa story is similar to the Mandan; however, the Hidatsa lived beneath a lake (some say Spirit Lake) before they climbed out. The Arikara story is somewhat similar in that they lived below the ground in complete darkness with spirits of plants and animals. Each of the tribal stories as to where the people came from is very long and complicated with numerous animal and bird characters. Academic scholars cannot say exactly where the Mandan, Hidatsa, and Arikara peoples originated; archeological evidence, however, suggests the following timeline:



Wolf Chief's Earthlodge
Three Tribes Museum

Early Arikara begin moving northward from the Central Plains to the Big Bend region of the Upper Missouri. Their migration may have been prompted by an extended drought which caused crop failures throughout the Great Plains. The Arikara separate from the Skidi Pawnee near the Cannonball River around 1734.

1200

1400

1900

1250

Mandan migrate from the Ohio Valley. Burials similar to those found in the Dakotas belonging to the Mandan are unearthed in the Ohio Valley.

1450-1550

The tribal groups who eventually become the Hidatsa begin a westward movement from the northeast. The Awatixa arrived in the Upper Missouri area followed by the Awaxawi and later the Hidatsa proper. The three groups are distinct but linguistically allied. They reside in earth lodge villages at the Knife River and eventually merge into one tribe: the Hidatsa.

1837-1845

Smallpox strikes the earth lodge peoples with devastating effects. The great Chief Four Bears of the Mandan dies in anger toward the whites for bringing smallpox to his people. The Mandan, once believed to have been 15,000 strong, are left with approximately 100 people. The Arikara population suffers a significant decline as well. The Hidatsa, who also lost many members, take in the surviving Mandan. Eventually, remaining members of the two tribes establish Like- A- Fishhook Village and reside together in defense against the Dakota Sioux (the Arikara joined them in 1862). The first trading post in the area was established by James Kipp and called Fort James, the post later became known as Fort Berthold.

Background Information: Post 1845

MHA and TAT

The Mandan, Hidatsa, and Arikara (MHA) today are known as the Three Affiliated Tribes (TAT). This is the name given to them by the Bureau of Indian Affairs, the United States government agency designated to deal with Native Americans. The TAT refer to themselves as the Mandan, Hidatsa, and Arikara Nation but continue to use the name “Three Affiliated Tribes.” Of the total 10,000 enrolled members 4,000 reside on the reservation.

of their original territory. The United States through the following actions reduced the size of the MHA lands to its present day boundaries.

The Mandan, Hidatsa, and Arikara people reside on the Fort Berthold Indian Reservation, encompassing approximately one million acres of land, of which approximately half is owned by the tribe and its members (the remainder is primarily owned by non-Indians with the U.S. Government owning a small share). In the 1851 Treaty of Fort Laramie, the original size of the MHA territory agreed to by the Three Affiliated Tribes and representatives of the United States government included 12.5 million acres. Thus, the Three Tribes have lost over 92%



Northwestern University Library, *Edward S. Curtis's 'The North American Indian': the Photographic Images*, 2001.

Executive Order of 1870:

The actual Fort Berthold Indian Reservation was established under this order. The U.S. Government however reduced the Southern boundary of the MHA territory because the Sioux claimed it. In the early reservation days, people of the MHA were forbidden by the federal government from practicing their Native religion.

Executive Order of 1880:

The U.S. Government further reduced the MHA lands to the present day boundaries of the reservation. When the Three Tribes received a court settlement years later on December 1, 1930, it was determined by the court that from 1851 the amount of lands taken from the MHA without compensation was 11,424,512.76 acres.

1845

Agreement at Ft. Berthold

1866: At the urging of the U.S. Government, the MHA agreed to grant rights-of-way to railroads and settlers who wanted more land. Congress, however, added additional lands onto the agreement without the consent of the MHA. The treaty was never ratified but Congress refused to recognize that the lands belonged to the Tribe.

General Allotment Act of 1887:

This act was supposedly passed to assist tribes in adopting the lifestyles of non-Indians; however, the actual intent was to gain control over more Indian lands. The act succeeded in the latter with the Indians losing over 90 million acres of their lands. The Three Tribes alone lost 1,600,000 acres as a result of the Executive Order of 1891 which provided for allotment of the Fort Berthold Indian Reservation. The allotment was carried out with 160 acres going to each head of a family; 80 acres going to each individual over the age of 18 not heading a family; and 40 acres to each child. The most fertile farmland on the reservation was retained by the government as “surplus” lands.

Act of June 10, 1910: Against the wishes of the Three Tribes the government again forced them into selling the surplus lands on their reservation. The Homestead Act opened up the northeast quadrant of the Fort Berthold Indian Reservation for settlement by white immigrants taking over 200,000 acres from the Tribe. This was the most fertile land on the reservation for agriculture.

1950

1944 Flood Control Act: This legislation sought to control the upper Missouri primarily to prevent flooding of downstream states. Other features of the act included water use for irrigation and recreation. The dam sites were located where Indian lands were affected. The Three Tribes fared the worst of any tribal group. The floodwaters of the Garrison Dam essentially destroyed the whole socio-economic infrastructure of the Mandan, Hidatsa, and Arikara, their homes, communities, hospital, centralized school system, Tribal headquarters, sawmills, and connecting roads were all destroyed. The tribal peoples tried earnestly to prevent the destruction of their homelands; however, they lacked the political clout to stop the Army Corps of Engineers and the Bureau of Reclamation. Floodwaters of the completed dam were already covering the ancestral homelands, possibly occupied for millennia, when the Tribal Chairman, George Gillette, tearfully signed the document turning the flooded land over to the government.

Pre-Garrison Dam

Prior to the flooding of their lands, the Three Tribes had been doing quite well. A study conducted in the mid-1980's to determine just how much the Garrison Dam had impacted the Three Affiliated Tribes in the early 1950's showed that only six families on the entire reservation had been receiving any type of state or federal assistance (welfare). Only a few people on the reservation used alcohol. The people generally lived an industrious life style in the early reservation days. They continued to successfully hunt, fish, garden, and now planted some grain crops. People harvested the many varieties of wild fruits and berries; they continued to preserve their garden produce and dried meat for use in the winter, engaging in what is sometimes referred to as a subsistence economy. The Mandan, Hidatsa, and Arikara essentially lived off the land. They were largely an independent community. The inundation of the MHA homelands brought new challenges to the Three Tribes.

Post-Garrison Dam

The Three Tribes had been promised by the United States that the lost infrastructure would be rebuilt; however, neither the hospital nor the bridge connecting Twin Buttes (South Segment) and White Shield (East Segment) was ever replaced. Schools were not in place for children to attend necessitating that children as young as five years of age be sent off to schools run by the government or religious organizations. Agriculture was difficult to practice on the glacially tilled soils of the bench lands which were made up of rocks and heavy clay. Oftentimes, water was not available at sites where individual families were relocated. Many hauled their water from long distances using a team and wagon. Worst of all, the people changed from a highly active lifestyle to being very sedentary. When gardens refused to grow, gone was the abundant

harvesting of the natural foods. Families now relied almost entirely upon commodities, i.e., surplus foods of the government. Such foods were extremely high in fats and carbohydrates, which seriously affected the health of tribal members.

Health

Today at least 89% of the tribal members can expect to have some form of diabetes by the time they reach age 55. Diabetes is attributed in part to a sedentary life style and to a diet high in fats and carbohydrates. Symptoms of the disease include loss of limbs, loss of vision, loss of teeth, kidney failure, mental confusion, and an early loss of life. The tribal government, using its own resources and with the help of federal funds, has built a dialysis clinic to assist the large number of diabetics on the reservation. A health education program is operated to assist in the care and prevention of diabetes. Many of the adults with diabetes today spent years attending federal Indian boarding schools or mission schools where the daily meals were provided from commodities (government issued foods often containing excessive fat and carbohydrates).



NPS

Education in Boarding Schools

As early as 1869, Mandan, Hidatsa, and Arikara children were sent to Indian boarding schools in Virginia and Pennsylvania. The idea behind this removal of the children was to remove all traces of their Indian culture and turn them into white people. In the 1860's, the United States government was wondering what to do with the Indians. Less than 3% of the 10 million Indians in this country at the time of contact remained. Concerned people in the Eastern part of the United States suggested the Indians be schooled in an attempt to assimilate them into the white culture. Thus, approximately 32 children of the Three Tribes were taken to Hampton Institute in Virginia, and the Carlisle Industrial School in Pennsylvania. More followed over the years. Indian boarding schools sprang up in North and South Dakota, and in many other states west of the Mississippi. Children of the Mandan, Hidatsa and Arikara were scattered throughout many of these institutions.

Impacts of the Schools

More than the health of the children sent away to schools was affected. Children's communication with family members was guarded in that both their incoming and outgoing mail was opened, read, and censored. Letters deemed unacceptable were torn up and discarded. In the institutionalized school settings, children had their hair cut short. They were stripped and treated with chemicals to ensure they carried no body lice. They were not allowed to speak their Native language or practice any Native ceremonies. Their Indian clothing was removed and they were garbed in European-style clothing.

Children were beaten if they failed to follow the school mandates. Some of the children did not see their parents or family members again for up to 8 years or more. Institutionalizing the children meant that they did not grow up within a normal family setting. They did not learn how to parent from within the family. They learned that it was acceptable to beat your children. This was in direct conflict with the Mandan, Hidatsa, and Arikara values used in raising children. Tribal parents did not beat their children. It was customary for parents to invite an uncle to come and talk to a recalcitrant child so as not to damage the child-parent relationship in any way.

Treating Historical Trauma

In recent years, concerned tribal members have addressed the impacts of the boarding schools. Healing workshops are offered dealing with the intergenerational cycles of abuse caused by such schools. After years of remaining silent about their traumatic experiences, tribal members are finally able to express their grief over having been sent to the schools. They are finally able to understand that what happened to them was not their fault and that they did not deserve to be mistreated as children. Traditional methods of healing are employed in the workshops.

Education Today

Today, K-12 education on the Fort Berthold Indian Reservation takes place in schools within the communities. There are three tribal schools that operate under both the state and federal government: Twin Buttes, Mandaree, and White Shield. There are two public schools: New Town and Parshall. An alternative school is also located in New Town. Each of the six districts have Headstart programs which children may attend prior to elementary school. The Fort Berthold Community College (FBCC) is located in New Town and has satellites in White Shield, Mandaree, and Twin Buttes. Adults of all ages attend this tribal college where they can earn Associate Degrees or Vocational Certificates choosing from 34 programs of study. The FBCC also collaborates with other institutions to offer bachelors or masters degrees. The education philosophy of the TAT professes that education begins with the unborn and continues throughout life, which reflects the type of organized learning that existed 300 years ago in the earth lodge villages. The Tribal Business Council, which is the governing body of the MHA Nation, requires that all students must stay in school until they graduate or reach the age of 18. Even so, there is a high dropout rate. However, most dropouts eventually earn a General Equivalency Diploma (GED) through the Adult Education program at the FBCC.

Current Culture

Some of the old societies for men and women still exist today. Individuals belonging to the societies continue to carry on ceremonies and social traditions of the Mandan, Hidatsa, and Arikara. For example, the Black Mouth society was recently reorganized. The Crazy Dog Society continues to meet. The Antelope Society plans, organizes, and directs the annual Little Shell Pow Wow, which is the

largest event on the reservation. Clans that existed during the Knife River village days are still in place. People are born into a clan or can be adopted into a clan. Membership in a clan is passed down through the mother.

Women and men continue with some of the same activities that occurred at the Knife River Villages. Families and individuals continue to plant gardens. Women annually dry corn so they can make corn soup, a traditional food. Wild berries are still picked and dried for use in traditional foods. Earthlodges are still being built (for display and use) on the reservation using materials from the area. Today it is the men who are building the lodges with assistance from the women, whereas the women built the lodges with assistance of the men in the days of Knife River.

Native Spirituality Today

Congress passed the American Indian Religious Freedom Act in 1978 allowing Native Americans to once again practice their spiritual beliefs; however, many individuals on Fort Berthold continued to practice their way of life even during the years it was prohibited. Mandan, Hidatsa, and Arikara people today continue to build and use sweat lodges in their daily lives. When an individual is sick in body or spirit, a person considered to be a healer is contacted to run a sweat for the ailing individual. Tribal members believe that a sacred sweat can bring an afflicted person back in balance.

The sweat lodge is a dome-like willow structure covered with blankets, canvas, and tarps. It is similar to a sauna in that heated rocks are placed in a pit inside the lodge. As they enter the lodge, participants sit in a circle around the pit. Water is poured on the rocks

to create steam. When the door closes, the participants are in the spirit world. Prayers and songs are offered from the time the fire is prepared to heat the rocks until the sweat lodge has ended. The sweat lodge is often used for purification to prepare for other ceremonies. Continuity of Mandan, Hidatsa, and Arikara spirituality includes tribal members praying with their sacred bundles.

Individuals continue to receive their Indian names, some of which are passed down from their ancestors. The Mandan still have their turtle medicine bundles and carry on the *O-kee-pa* ceremony; the Hidatsa continue to carry on the ceremonies of the clans. Ceremonies, are still practiced today such as the Sun Dance. The Arikara continue to pray with their sacred bundles. The teachings of Mother Corn are still practical and taught to the young. The Mother Corn bundles continue as a part of Arikara family traditions. Men and women continue to go out on a hill to fast and pray. Native American spirituality with roots to the Knife River days thus continues on the Fort Berthold Indian Reservation.



Questions

1. In 1804 the Hidatsa still lived at Knife River. Compare visiting a Hidatsa village in 1804 with going to a mall today. If you lived in 1804, what do you think you would have traded for in the village? What might you have brought to the village to trade?
2. Compare the life of the Hidatsa and the life of the Europeans in the 1804 time period. Use a time line.
3. How was oral history used to teach Mandan, Hidatsa and Arikara children? Explain other methods by which children and others were educated. What comparisons can you make with today's educational methods?
4. To what organization in your town might you compare the Black Mouth Society?
5. In the second paragraph of the section "MHA and TAT", how was the 92% estimate of MHA territorial loss mathematically figured? If you do not agree with the estimate, how would you figure it?
6. How does a dam flood lands? Draw a diagram showing how a dam might be built to create a lake. How might the land where you live be flooded?
7. Discuss how you might feel if you had to attend a boarding school. What would you miss at home? Make believe you are a student in a boarding school 1700 miles from home. Write a letter home to someone keeping in mind that your letter will be read before it is sent out.
8. Native Americans were prevented by the federal government from practicing their spiritual beliefs. Does this violate any constitutional guarantees?

Activities

Pre-visit:

1. Read *Good Bird The Indian, His Story*, Chapter 1, Birth
2. Bring one or two small items with you that you will use to trade with others at the school. You can make these items yourself if you like. The items can be old or new and should be kept hidden from other students until you are actually going to do the trading. The teacher should designate which students will act as traders and which students will act as individuals or family members in a trading situation. The teacher may opt to bring a couple of blankets on which to display the trade items.
3. **Re-enactment:**
Each student will bring at least one item to trade. Trade items may also be used out of the material kit borrowed from Knife River Indian Villages NHS. Students will display their trade item on the ground in front of them. Students may opt to trade as a family, in which case they will sit together as a group to display their items. Each family designates a family representative to do the trading. Family members all sit together during the trading. The spokesperson needs to look at the particular family member, whose item is up for trade to see if the person agrees with the trade. This should be done discreetly so that the trader doesn't notice who is actually making the decision to trade. After the trading is done, the trader and the family head shake hands. Students may then go on to trade their newly acquired item with someone else.

On-site:

1. Ask the students to talk about how they felt during the trading. Did they feel they got a good deal or were they unhappy with their trade? Do they think they would have been good traders in 1804? What type of skills do they think were needed to be a good Indian or non-Indian trader in 1804? Answers might be "bilingual or the ability to use sign language," "the ability to persuade people to buy your goods," "having the ability to make quality goods or having the reputation for always dealing with quality goods." Answers will vary.

Post-visit:

1. Share a story of your own life history. Do not write it down. In this story tell the time and place where and when it occurred.
2. Ask your grandparents or an elder to tell you a story that they were told by one of their grandparents. If they can't remember a story, ask them to tell you a story about an incident in life that taught them a lesson. Report it back to the class.
3. Compare the contemporary Hidatsa events with those of modern day America. Create a collage.