



PEOPLE OF THE PRAIRIES

Grades 4-6
2 Hours

Thank you for booking our “People of the Prairies” program at FortWhyte Alive. This Program is designed to help your students learn about three groups of people who have made their homes on the prairie—Plains First Nations, the Métis, and pioneers. Students will have the opportunity to throw atlatls, explore a sod house, see a Red River Cart, bison, and tipis.

Appropriate Dress for Your Field Trip

To ensure that students get the most out of their FortWhyte experience, we ask that they be appropriately dressed for a 2-hour outdoor excursion. All of our programs include time outdoors, regardless of weather. Comfort and safety are key in making this an enjoyable and memorable experience.

Suggestions for Outdoor Dress

Layering of clothing is very important in maintaining body temperature and in remaining dry. Four thin garments may offer the same degree of warmth as one thick overcoat, but the four layers allow much greater flexibility. Layers can be shed or added as temperature, wind, exertion, or other variables dictate.

Waterproof outer layers are also important. Rain may get us wet but so will dew on grass, melting snow on pants and puddles in the spring. Boots in the winter are always important to keep moisture out and heat in.

***Please share this information with other teachers that are coming to FWA with your group.**



GOAL

To understand the connection between the past peoples of Manitoba and the prairie ecosystem.

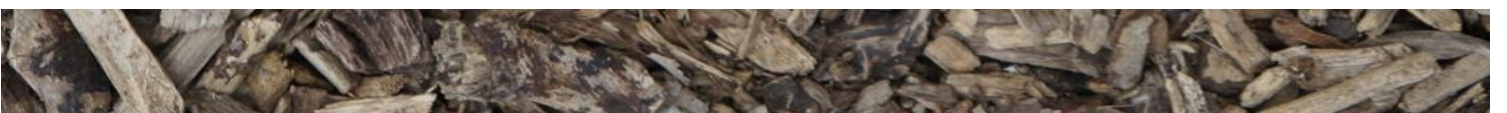
OBJECTIVES

Students will:

1. Visualize what the prairies looked like approximately 200 years ago.
2. Identify three different groups of people on the prairies, including the Plains First Nations, pioneers and the Métis.
3. Recognize the dependence of these three groups on the natural world.

ACKNOWLEDGEMENT

We would like to acknowledge that we are in Treaty #1 Territory, the traditional lands of the Anishinaabe, Cree and Dakota as well as the Birthplace of the Métis Nation and the Heart of the Métis Homeland.





VOCABULARY

- Indigenous** These people are those groups especially protected in international or national legislation as having a set of specific rights based on their historical ties to a particular territory, and their cultural or historical distinctiveness from other populations.
- Bison:** The largest mammal in North America resembling an ox, but with massive head and shoulders and a humped back. The bison represents respect within the Seven Sacred Teachings or the Indigenous people. Bison were once common in North America and Europe, but are now mainly found in protected areas only.
- Fur Trader:** An employee of the North West Company or the Hudson's Bay Company. Both companies traded with First Nations for furs, mainly beaver, to send back to Europe. Employees were expected to paddle boats, build and maintain forts and trade with First Nations.
- Grasslands:** Plains with dense grasses, few trees and sometimes an abundance of herbaceous (small and leafy) plants. Grasslands provide ideal habitat for a rich variety of herbivores and their predators.
- Métis:** A person of both European and First Nations descent, especially those who established settlements and a unique culture in the Assiniboine, Red, and Saskatchewan River valleys during the 19th century. The Métis form a distinct cultural group. Métis means "mixed" in French.
- Nomadic:** A quality of both bison and the people who followed them. Bison roamed from place to place for pasture, moving an average of two kilometers a day. Indigenous peoples, who relied on bison for sustenance, moved camp frequently except during the winter, when they usually built more permanent camps in wooded river valleys. Bison also often took shelter in these areas, and when they did, people did not have to go far from camp to look for game.
- Pemmican:** A mixture of dried bison meat, berries and fat, which was a main food source for fur traders.
- Pioneer:** A person who goes into previously uncharted or unclaimed territory with the purpose of exploring it and possibly colonizing or settling it.





Plains

First Nations:

A term used to designate Indigenous peoples who inhabited the Great Plains of the United States and Canada combined before and at the time of European contact. Many of these groups relied heavily on the bison for subsistence and so are often referred to as Peoples of the Buffalo. For the purposes of this program we use this term specifically in reference to that population in Manitoba. Plains First Nations in Manitoba include the following groups: the Nakota, (also known as the Assiniboine, who occupied the most land here), the Dakota (also a group of the Siouan language speakers), the Plains Cree, the Plains Ojibway.

Prairies:

North American grasslands.

Sod House:

A house with walls made of strips of sod laid horizontally in layers like bricks. Sod houses were common in the frontier days on the plains of Canada and the United States, where wood and stone were scarce. The sod, turned by the plough and held together by roots, was lifted in strips and usually cut in 3ft. (1m) lengths (sods). The walls were hewn smooth with a spade and were often plastered with clay.

Tipi:

A conical tent built around several long branches or wooden poles that meet and cross at the top. A tipi is traditionally made of animal hide and used as a dwelling by First Nations on the plains, and in some other regions in North America.


**Red River
Cart:**

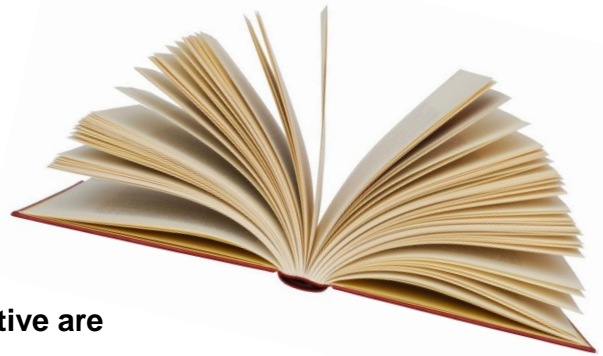
A strong, two-wheeled cart pulled by horse or oxen, constructed entirely of wood. Symbolic of the Métis people, and the province of Manitoba.



LITERATURE CONNECTIONS

All of the books listed below relate to the theme of Prairie life, are recommended for young adults, and are available through the Winnipeg Public Libraries and/or the Manitoba Education Instructional Resources Library. You may wish to make these titles available in your classroom surrounding your 'People of the Prairies' field trip.

Books and activities with an Indigenous perspective are indicated with a medicine wheel. 



Fiction

- > **The Giving Tree, a retelling of a Metis Traditional story** by Leah Dorian 
Steeped in Métis culture, this vibrantly-illustrated children's book is a beautiful retelling of a traditional story. This book also includes an accompanying narration CD in English and Michif.
- > **Fiddle Dancer, Dancing in My Bones, and Call of the Fiddle** by Wilfred Burton and Anne Patton 
This trilogy of short novels tells the story of a young Métis boy connecting with his traditional culture. Written in English, Cree, and Michif.
- > **The Diamond Willow Walking Stick and Relatives with Roots** by Leah Marie Dorion 
Beautifully illustrated stories about Métis children connecting with their traditional heritage.
- > **Angelique: Buffalo Hunt** by Cora Taylor 
A young girl participates in hunting bison.
- > **Anytime Stories and Anywhere Stories** by Leo Sawicki
Short stories about Aboriginal young people solving problems and growing up in a traditional setting.
- > **Bulrush Helps the Pond** by Leo Carriere 
A story about fragile wetland ecology and the Aboriginal approach to environmental stewardship.
- > **Little House on the Prairie (series)** by Laura Ingalls Wilder
First-hand account of pioneer life on the North American prairies.

Non-Fiction

- > **Peter Fidler and the Métis** by Donna Lee Dumont
- > **The Métis Nation** by Jean LePrairie and Sheldon Dawson
- > **Children of the Tipi: Life in the Buffalo Days** edited by Michael O. Fitzgerald
- > **A Native American Thought of It: Amazing Inventions and Innovations** by Rocky Landon with David MacDonald
- > **A Pioneer Story: The Daily Life of a Canadian Family in 1840** by Heather Collins and Barbara Greenwood
- > **A Visit With the People of Red River—A Young Person's Guide and Resource Book** by Judy and Barry McPherson (*also available for purchase through the Manitoba Historical Society*)



PRE-VISIT ACTIVITIES

THE PRAIRIES THEN AND NOW PART 1 (1-2 lessons)

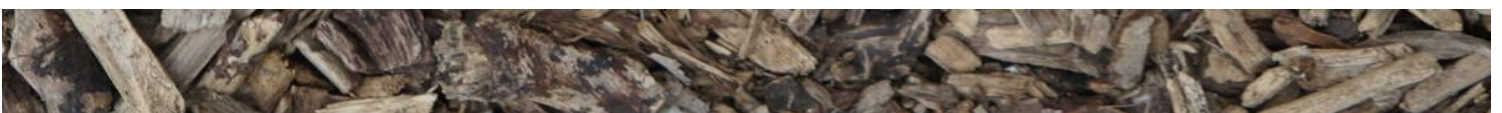
Science/Social Studies/Language Arts

Before coming to FortWhyte, encourage students to explore what defines the Prairie ecosystem. The Prairie region is relatively dry and is characterised by rich soil, diverse grasses and other flowering plants, low shrubs, and small stands of trees. Examples of animals include grazing animals, burrowing animals, birds, and insects.

Many students do not realize that what we think of as “Prairie” today is mostly agricultural farmland. Less than 1% of intact native Prairie remains in Manitoba. Because of this, students may need help visualizing the Prairies of the past. Read the *Prairie Visualization* (**Attachment 1**) aloud to students and have them reflect on what they experienced. What did they see in their mind’s eye and how is it different from the farmland they see when driving outside of Winnipeg today? Students might journal, sketch, or use a graphic organizer to compare and contrast the prairies then and now.

Extension Ideas:

- > Print copies of the *Prairie Visualization* and have students attempt to identify the various plants and animals that are described. Bolded numbers in the text indicate where a particular plant or animal is referred to. A list at the end of the document identifies all of the species by their common names. Research these species further, find pictures of them, and find out what their current status is in Manitoba. Are their populations healthy or threatened? Create bar or line graphs to compare current populations to historical populations. Predict which plants and animals you might see at FortWhyte on your upcoming field trip.
- > Print copies of the *Pristine Prairie* (**Attachment 2**) and have students imagine they are entering into the pictures. What would they see, hear, feel, and smell? Now repeat the exercise with *Agricultural Land* (**Attachment 3**). Have students write about each experience and compare/contrast the biodiversity in the two images.





TIPI TEACHINGS (1-3 lessons)



Social Studies

On your field trip to FortWhyte you will visit a tipi encampment. Tipis were (and are) used by many groups of Plains First Nations. They are traditionally made of wooden poles and a hide covering, though the FortWhyte tipis are made of canvas in the post European contact style. Tipis were erected and taken down by women and could be moved from one camp to another with relative ease and speed. It took about an hour to set up a tipi and sometimes only a matter of minutes to take it down. The longest poles were sometimes used to create a *travois* (frame used to carry heavy loads) for transportation. The tipi is a place of safety, respect, and honour. Students will be asked to follow certain protocol when entering and sitting in the tipi.

How are tipis similar to the homes we live in today? How are they different? What etiquette and customs do students follow in their own homes? Examples might include removing their boots at the door, sitting down for supper together as a family, rules for sharing the bathroom with siblings in the morning, etc. Use the attachments, links and books below to help your students prepare for their visit to FortWhyte's tipis.

- > **Tipi Information** - <http://www.aitc.sk.ca/saskschools/firstnations/tipi.html>
- > **Tipi Teachings** (*Please note that these teachings may vary amongst different Indigenous groups and elders.*) - <http://heartofthenations.uregina.wikispaces.net/8.4---TIPI+Teachings>
- > **Books – Tipi** by Nancy B. Rosoff and Susan Kennedy Zeller
The Tipi by Lisa Meeches and Ted Nolan
Storm Maker's Tipi by Paul Goble
- > **Attachment 4** can also be photocopied for students to read and examine.





BISON INVESTIGATIONS (1-2 lessons)

Science/Social Studies/Math

Plains First Nations, Métis, and pioneers all relied on bison, an integral part of the native prairie ecosystem. In the program “People of the Prairies” students will visit our bison herd and bison pound. They will also have the opportunity to throw atlatls (spear-like projectiles used to hunt bison), handle bison artifacts, and learn how pemmican was made. Listed below are some hands-on suggestions for helping your students to gain some background understanding of the natural and cultural significance of bison on the Prairies:

- > Using a meter stick or tape measure, measure out the size and height of an adult male bison in your classroom (*height = 2.5m, length = 4.6m*). Bison weigh roughly 1 600kg and can run more than 50 km/h. Bison also have horns and thick skin. Ask your students to imagine how dangerous and difficult it would be to hunt a single bison, let alone bison in a herd of hundreds. How would they do so, particularly prior to horses and guns? Discuss and/or re-enact hunting methods including bison jumps, bison pounds, and the chase method.
- > Have students look at a picture of a bison (**Attachment 5**) and brainstorm all of the possible parts that could be harvested from it (inside and outside). What could all of these different parts have been used for? **Attachment 5** also includes a list of traditional uses.
- > Try making a vegetarian version of pemmican! Because this recipe contains no meat, everyone can enjoy it, and food safety concerns about raw, dried meat are not an issue. Mix one cup Textured Vegetable Protein (available in most bulk stores) with half a handful of dried fruit (Saskatoons, blueberries, cherries, etc. are most historically appropriate). Mix in one teaspoon of vegetable bouillon powder, and ½ teaspoon vegetable oil. Add enough water to make the mixture “stick” together – then dry into small cakes on a cookie sheet in a slow oven. This mixture will keep two weeks at least, possibly longer, and is far less fatty than “real” pemmican – but is a good, lightweight, multi-food-group snack, in the spirit of traditional pemmican.
- > Why do we no longer see herds of bison roaming the prairies today? What happened to them? Research the decline of bison populations in North America and how bison are used by modern people of the prairie (us). A concise article can be found at <http://animals.nationalgeographic.com/animals/mammals/american-bison/>





PRAIRIE SYMBOLS (1-2 lessons)

Social Studies/Language Arts

In the program “People of the Prairies”, the lives of Plains First Nations, the Métis, and pioneers are related as three stories: Story of the Bison; Story of the Sashes; and Story of the Barley. What is a symbol and why were bison, sashes, and barley selected as appropriate symbols for the three different cultural groups in this program?

Use the links and activities below to explore the significance of sashes and barley (for information on bison see “Bison Investigations”, above):

- > The Métis sash: http://www.mmf.mb.ca/the_sash.php
Métis symbols: <http://www.metisnation.org/culture--heritage/symbols-and-traditions>
Métis culture: http://firstpeoplesofcanada.com/fp_metis/fp_metis5.html
Sash craft: <https://www.collectionscanada.gc.ca/settlement/kids/021013-1811-e.html>

- > Pioneer farming: <http://www.aitc.sk.ca/saskschools/tools.html>
Pioneer life: http://www.projects.yrdsb.edu.on.ca/pioneer/home_eng.htm
Grow your own barley: <http://sproutpeople.org/growing-barley-grass/>

What other symbols could have also been used to represent these three cultural groups? Have students research and brainstorm more possibilities. Students might also consider common Canadian or Manitoban symbols and design their own.





POST-VISIT ACTIVITIES

THE PRAIRIES THEN AND NOW PART 2 (3-6 lessons)

Science/Social Studies/Visual Art/Language Arts

In FortWhyte's Interpretive Centre, two dioramas illustrate the evolution of the same plot of land over one hundred years. Now that your students have had a chance to view this exhibit and have explored some prairie history, have students create dioramas of their own that accurately show the progression of life on a single plot of prairie over several generations. You might research the history of a local area near your school (the Manitoba Historical Society often can provide information about neighborhood histories), or you might simply invent a sample plot of prairie land. Students could work individually or in small groups to research, design, and write about what the prairies have looked like at different points over the last two hundred years (include pristine mixed-grass prairie, Plains First Nations encampment, Métis bison hunt, pioneer sod house, contemporary farm or neighborhood, etc.).

WE ARE ALL TREATY PEOPLE (1-5 lessons)



Social Studies

The arrival of Europeans in Manitoba brought drastic changes to the traditional lives of the Plains First Nations people. The first Selkirk Settlers came to Manitoba in 1812 and, as their population grew over the next several decades, land negotiations became a reality of co-existence amongst all of the cultural groups living in the area. Informal agreements were continually established to divide up the land, but it was not until Manitoba became a province of Canada in 1870 that formal treaties were established with the Crown.

Treaty history is a critical part of understanding Manitoba's prairies, past and present. Resources and treaty education training are available through the **Treaty Relations Commission of Manitoba**. See www.trcm.ca/ for resources and information.

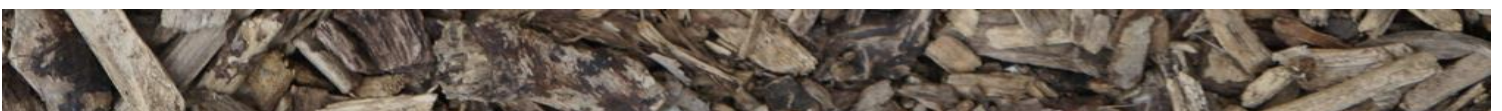
PIONEER PAINTING (1-2 lessons)

Visual Arts

Try decorating the pioneer way! Pioneers used leaves or dry plants to spatter paint designs on wooden chairs and chests. Your students can use the same process to create gift boxes, cards or wrapping paper.

You will need:

- > Leaves, ferns and grasses
- > Newspaper
- > Sheets of paper, bags, boxes or cards to decorate





- > Wire sieves or small squares of wire screening
- > Old toothbrushes or stiff-bristled paintbrushes
- > Tempera paint in several colors

Directions:

1. For patterns, have your students collect interesting shapes from nature. Use leaves and grasses while they are fresh or press them between books to keep them flat.
2. Spread newspaper over your students' work space. Have your students place their paper or cardstock over the newspaper. They can arrange their leaves in a pattern on the paper. Ensure they weigh each leaf down with small stones.
3. Direct your students to hold their sieve or screening about 8 cm above their paper. Then have them dip their toothbrushes into the paint, tap off any drips and run their brushes over their sieves. If they don't have sieves or screening, they may hold their toothbrushes over the paper and drag their fingers along the bristles.
4. After your students have let the paint dry, they may try spattering a second color. When they are finished, they may carefully pick off the leaves.

Other Ideas:

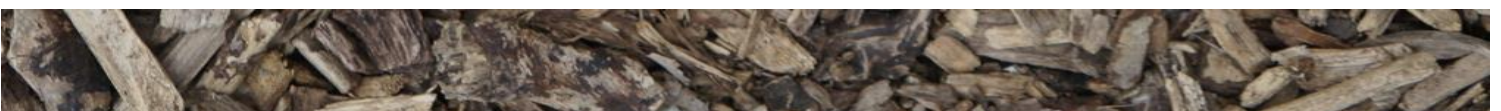
For a feathery pattern, your students may outline their image using an almost-dry brush. Have them dip their brushes into the paint, then wipe most of the paint off on the newspaper. Holding their image down with their finger, they then brush the pattern out to the paper. **Note:** This works best with single, large leaves.


I AM A PERSON OF THE PRAIRIES (1-3 lessons)

Social Studies/Language Arts

After learning about the people of the prairies, have students reflect on how each of them is also a person of the prairies. How are they connected to the land and its history? Create a map that identifies where each student's family originated. Who is connected to the Plains First Nations, the Métis, and the pioneers of the past? Whose family immigrated to the prairies more recently? What does it mean to be a person of the prairies today?

Have students conduct interviews with family members and write narratives about what life was like on the prairies one or two generations ago. Create a book of family stories and invite students to compare and contrast experiences from their own generation with generations past.

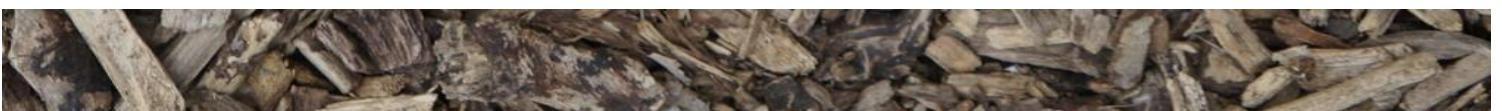




NATIVE PRAIRIE GARDEN (ongoing)

Science

FortWhyte Alive's **Naturescape for Educators** program can help you and your students to plant native prairie species in your schoolyard and even to create a butterfly garden. For more information contact education@fortwhyte.org.





Attachment #1

PRAIRIE VISUALIZATION

Ask students to set aside all pens and pencils. Have them close their eyes and relax while you read the following visualization slowly and with expression. Don't forget to pause and give students time to flesh out their images. Skip over bold numbers where they appear. They are part of a post reading activity.

Close your eyes and imagine that...

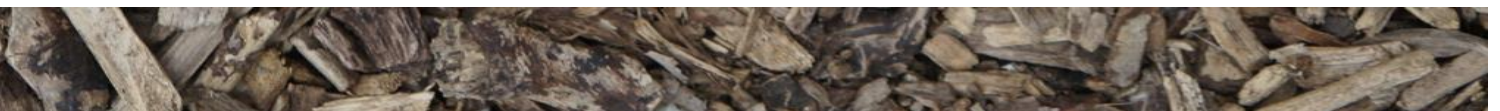
You are standing outside with your eyes closed. You know you are outside because you can feel a cool, fresh breeze in your hair and on your face. It whistles through your clothing and rushes past your ears. You can hear it rustling through leaves and plants all around you. You smell wet soil, rich and a little bitter. Also, a slightly sweet and spicy smell that reminds you of your kitchen. It smells like a familiar herb **(1)**. The cool air tickles your nostrils as you inhale again and open your eyes.

The first thing you notice is the sky. All around you in every direction the sky stretches like a perfectly round upside-down dome. The brisk wind is pushing ragged clouds across a bright blue background. In the distance you can see high piles of dark grey clouds that might be thunderheads. But closer to where you are standing rays of sun stream down, dappling the landscape around you.

You are standing on a small hill and for as far as you can see, all the way to the horizon, the Prairie stretches out around you. Grasses of all different heights are bending and swaying like waves in the ocean. Much of the grass is as high as your chest. Some of it is taller. A thousand shades of green blend into browns, blues, and yellows. Here and there dots of brightly coloured wildflowers catch your eye. You can follow the pattern of the wind as it traces its way across the landscape. In one place it turns up the silvery undersides of grass stalks, reflecting the sunlight and making you squint. In another, it shakes the boughs of a stand of slender, white trees. Their small, heart-shaped leaves tremble and dance against the blue sky **(2)**. A small bit of white fluff whips past your ear and you watch it as it spirals away across the land **(3)**. It dips and twists and finally catches in the up-reaching twigs of a light green shrub **(4)**.

Over the rustle of the wind you hear a high-pitched scream above your head. Looking up, you see the silhouette of a large bird with straight, outstretched wings. It is riding an up-draft, circling comfortably higher and higher in spite of the strong breeze. The undersides of its wings are dark, separated by a lighter body. Its tail fans out in a half-circle of deep, glossy red-brown feathers **(5)**. It screams again, wild and raw, as its sharp eyes search the prairie below. Suddenly, not too far from your feet you hear a scuffling noise and see a small rodent about the size of a rabbit sitting up on its hind legs. It is light brown with big eyes and a black tail **(6)**. It wrinkles its nose and lets out a series of sharp barks. "Choo! Choo! Choo!" it calls as the hawk glides overhead. Then it turns tail and disappears down a hole. Looking around you notice that there are other holes of a similar size on the hill where you are standing. Bits of grass and stems are piled and broken on the ground around them.

Bending down to look more closely at one of the holes, you notice a light pink ball growing nearby. The ball is actually made of tiny, tiny pink flowers and is attached to a plant whose grey-green leaves look heavy and full **(7)**. You gently reach out and tear off a piece of leaf and as you draw your finger away





you notice a thick, white liquid forming beads where the leaf was torn. It looks like milk and leaves a sticky residue on your fingers. Nearby, a black and orange butterfly flutters past **(8)**.

Now that you are down at ground level your eyes adjust to the details of the landscape. Even in the small area around your feet there are plants of all different shapes and sizes. Creeping ground cover **(9)** and tiny vines **(10)**; tall purple-ish grasses branching into three or four seed heads at the top **(11)**; nodding sedges **(12)**; hairy awns catching the light **(13)**; tiny flowers with blue petals **(14)**; yellow bunches of goldenrod **(15)**...

And weaving through all of it the trails of animals. Here you spot a nibbled leaf. Over there a spider web. Insects of every shape and colour explore the crevices of this vast landscape on delicate, creeping legs. Just to your right you notice a large, round pile of something brown. It is dry and yet it too is alive with insect life. Tiny larvae, flies, and beetles are moving within it. The ground nearby it is trampled and the soil is marked with large hoof prints **(16)**. You can see a trail of flattened grasses and shrubs leading off in that direction towards the horizon. Not too far away collected rain water sits in the bottom of a shallow depression. The earth is bare around it.

Snakes slither and bask amongst the tall grasses **(17)** and other, bigger, predators move across the canvas of the Prairie as well. A coyote **(18)** or badger **(19)** may beat the hawk to its prey. A burrowing owl may come to forage for insects amongst the bison scat **(20)**.

But though all of these animals are camouflaged somewhere within the landscape, you are mainly aware of the wind, the fresh smell, and the vastness of the Prairie around you. There are no straight lines as far as the eye can see. No roads, no buildings, no airplanes criss-crossing the sky. No signs, no tractors, no fields of crops. There is just the Prairie, this never-ending sea of wind-blown plants and grasses. So many different kinds of plants and animals coming together to form one gigantic system.

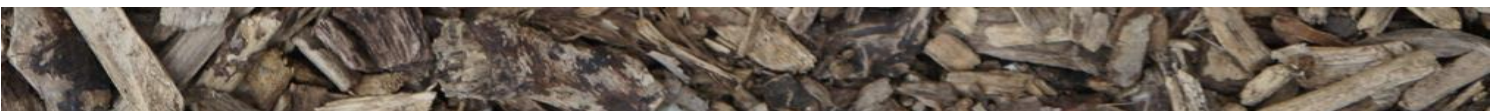
You close your eyes again, inhale deeply, and let the wind carry your imagination back to the present moment.





PLANTS AND ANIMALS INCLUDED IN THE PRAIRIE VISUALIZATION

1. Prairie Sage
2. Trembling Aspen
3. Common Cattail
4. Saskatoon Berry
5. Red-Tailed Hawk
6. Black-Tailed Prairie Dog
7. Showy Milkweed
8. Monarch Butterfly
9. Pussy Toes
10. Milk Vetch
11. Big Bluestem
12. Sedges
13. Wild Barley
14. Blue-Eyed Star Grass
15. Goldenrod
16. Bison
17. Red-Sided Garter Snake
18. Coyote
19. Badger
20. Burrowing Owl





Attachment #2

PRISTINE MIXED-GRASS PRAIRIE LANDSCAPES





Attachment #3

**PRAIRIE LANDS
TODAY:**





Attachment #4

EXCERPT FROM “THE INDIAN TIPI” BY REGINALD AND GLADYS LAUBIN

In most tribes the women made the tipis, just as they made most of the furnishings. And it was the women who selected the camp site, erected the tipi, and determined the arrangements inside. [...] The women were “bosses” in the tipi except during some of the ceremonies and formal gatherings.

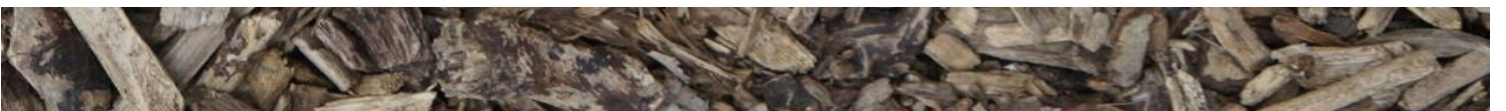
The tipi should be pitched to the northeast of a tree or clump of trees, so that it is in the shade from late morning until late afternoon. Sun in the morning is welcome and is one of the reasons why tipis usually faced east.

The old-time tipi was a temple as well as a home. The floor of the tipi represented the earth on which we live, the walls of the tipi the sky, and the poles the trails from earth to the spirit world. [...Indigenous people] had definite rules of etiquette for life in the tipi. If the door was open, friends usually walked right in. If the door was closed, they called out or rattled the door covering and awaited an invitation to enter. Some tipis even had a special door knocker which could be shaken to attract attention within. [...]

If two sticks were crossed over a tipi door, it meant that the owners either were away or desired no company. If they were away, they first closed the smoke flaps by lapping or crossing them over the smoke hole. The door cover was tied down securely and two sticks were crossed over it. The door was then “locked” and as safe as the most strongly bolted door would be in our civilization today. [...] Generally, men sat on the north side of the tipi and women on the south.

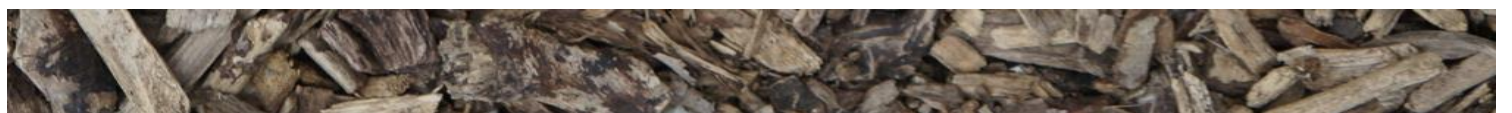
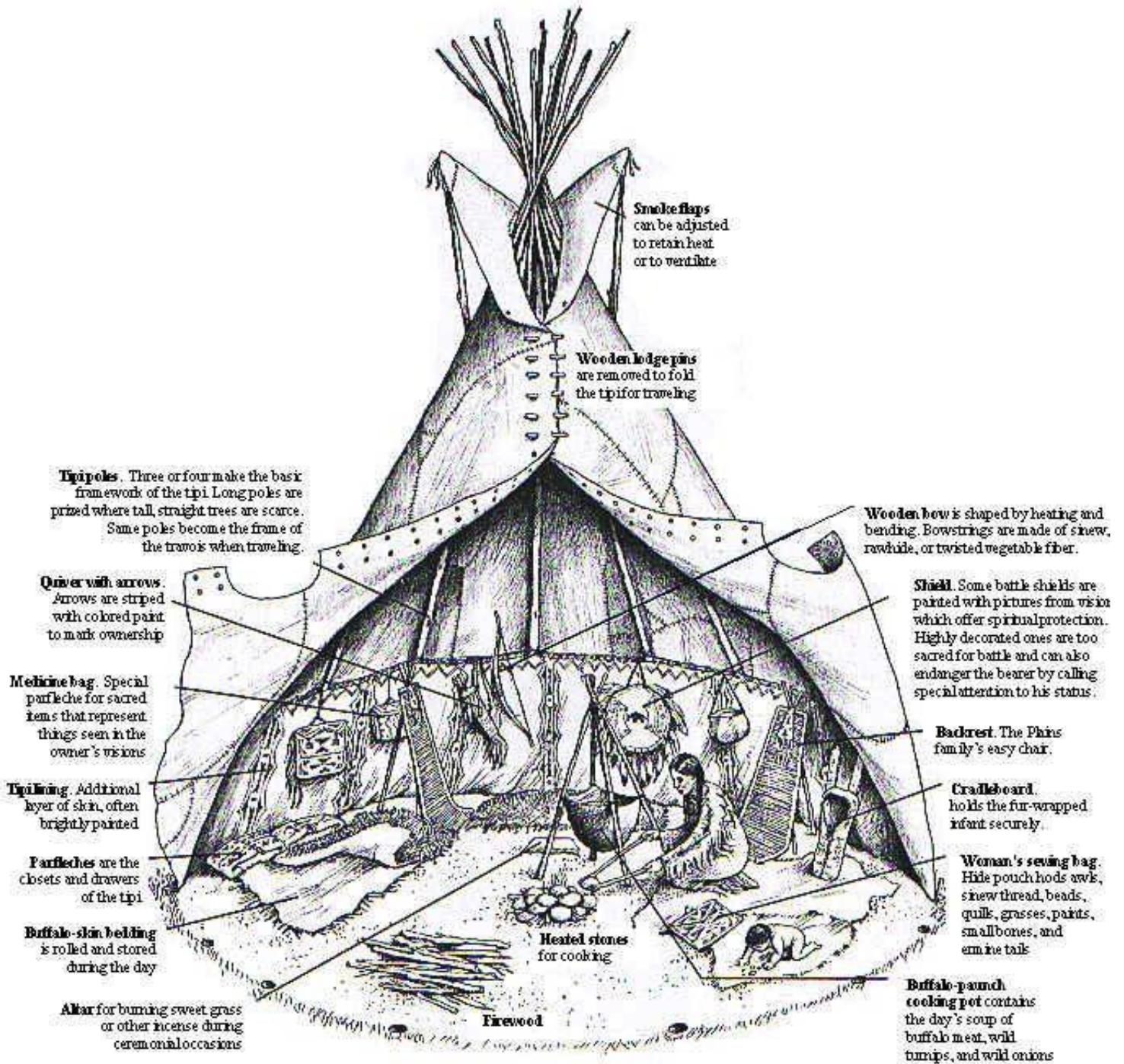
A Kiowa friend said he remembered his grandfather telling him that everyone entered a tipi to the left and went out by continuing around the circle to the door (**this is a custom we follow at FortWhyte Alive**). Continuing around the tipi means that they crossed the back of the lodge, whereas in many tribes the head man of the tipi was the only one to cross the back, behind the altar [located opposite the door of the tipi behind the fire]. Needless to say, no one ever stepped across the altar, or the fire.

When the host [of a tipi gathering] finally cleaned his pipe and laid it aside, that was a signal that a meeting was over and everyone was expected to get up and go home.





TIPI DIAGRAM (DAKOTA)—originally from ossahatchee.org





Attachment #5



<p>Pelt warm winter clothing floor covering moccasins blankets drums saddles bullboats masks</p>	<p>Chips fuel ceremonial smoking smoke signals</p>	<p>Sinew (muscles) laces thread bowstrings bow backings bindings</p>	<p>Brains hide tanning</p> <p>Teeth necklaces</p>	<p>Skull religious ceremonies</p> <p>Horns headdresses containers clubs cups spoons ladles fire carriers toys</p>	<p>Hair headdresses padding stuffing ropes halters ornaments paintbrushes shields saddles</p>
<p>Hide (without hair) tipi covers clothing parfleches shields containers rattles bedding mittens dolls trade items</p>	<p>Tail whips ornaments fly swatters</p>	<p>Bladder, Stomach waterproof bag pouches cooking vessels water vessels buckets</p>		<p>Edible Parts meat marrow tongue intestines liver blood other innards</p>	<p>Bones arrow shafts sled runners knives shovels hoes saddle trees war clubs scrapers awls for sewing paintbrushes game counters tool handles ceremonial objects</p>
<p>Hoofs, Feet glue rattles</p>	<p>Fat mixed with powdered meat to make pemmican</p>				

