

# Meeting of Frontiers

## *Colonization--Meeting of Peoples: America*

Teaching Unit: Kiowa Geography, History, and Stories

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### Overview:

Native American cultures, like the Kiowa, developed as oral cultures in which storytelling is central. As the Meeting of Frontiers site states, "these stories were the means by which their history, philosophy, and moral precepts were handed down to the younger generations by tales as old as the Kiowa tribe." (<http://frontiers.loc.gov/intldl/mtfhtml/mfcolony/igckiowa.html>) This unit gives a structure to using Native American stories, as recorded in the print literature, in the classroom. The structure here explores the Kiowa culture, in particular, but can be adapted for other cultures, as storytelling, perspective, histories of peoples, and maps by outsiders transcend the colonization story of Native American peoples. This unit, as written, is intended for a course in American history when the class is engaged in learning about the American West and whether it was won or lost.

### Standards:

**Geography Standards.** The geographically informed student knows and understands:

- ❖ how to analyze the spatial organization of people, places, and environments on Earth's surface.
- ❖ how culture and experience influence people's perceptions of places and regions.
- ❖ the characteristics, distribution, and complexity of Earth's cultural mosaics.
- ❖ how the forces of cooperation and conflict among people influence the division and control of Earth's surface.
- ❖ how to apply geography to interpret the past.

**Geography Skills.** The geographically skilled student knows and understands how to:

- ❖ ask geographic questions.
- ❖ acquire geographic information.
- ❖ organize geographic information.
- ❖ answer geographic questions.
- ❖ analyze geographic information.

**Historical Thinking Standards.** The history student:

- ❖ thinks chronologically.
- ❖ comprehends a variety of historical sources.
- ❖ engages in historical analysis and interpretation.
- ❖ conducts historical research.

**Technology Standards.** A technology literate student should be able to:

- ❖ use technology to explore ideas, solve problems, and derive meaning.

**Writing and Speaking Standards.** A student fluent in English is able to:

- ❖ write and speak well to inform and to clarify thinking in a variety of formats, including technical communication;

### Essential Questions:

- ❖ How do cultures preserve themselves?
- ❖ How does storytelling preserve cultures, especially those with oral traditions?
- ❖ What role does storytelling play in Native American cultures?
- ❖ Can cultures survive with storytelling?
- ❖ What is the relationship between the idea of homeland and stories of a culture?
- ❖ Who has the right to tell stories?

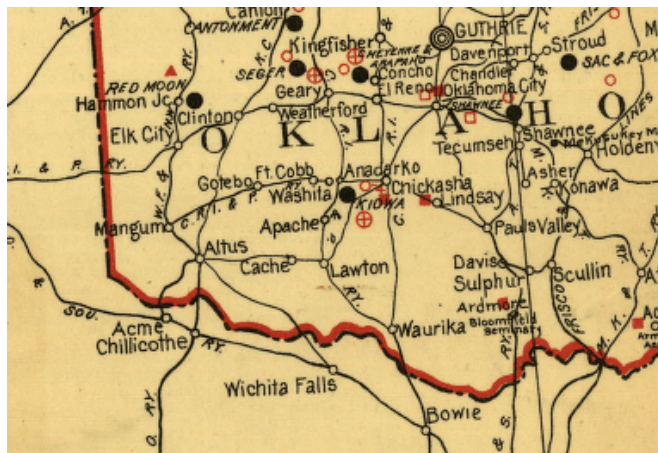
### Vocabulary:

Kiowa  
storytelling  
culture  
cultural encounter

### Instruction:

#### *The Rediscovery of North America*

If the book and time are available, read aloud to the students the 1990 book of Barry Lopez, *The Rediscovery of North America*. Discuss with them the themes presented in the book, as well as the viewpoint Lopez presents. Have they heard this history before? If so, from what viewpoint?



Samples of 1854 map to the left,  
1923 map above.

***Meeting of Cultures on the Great Plains***

Assign students into five groups. Groups one and two will analyze the following maps, samples of which are shown above. (See maps in handouts at the end of the unit.)

- ❖ 1854 Map of the territory of the United States from the Mississippi to the Pacific Ocean (<http://frontiers.loc.gov/intldl/mtfhtml/mfcolony/fmicindians.html>)
- ❖ 1923 map of Indian Reservations West of the Mississippi (<http://frontiers.loc.gov/intldl/mtfhtml/mfcolony/colmulti.html>)

As an inquiry exercise, ask students to explore the basics of the map using the basic elements of map analysis.

<b>Letter</b>	<b>Associated Word(s)</b>	<b>Question</b>
➔ T	title	What is the title of the map? What information do you expect the map to show?
➔ O	orientation	What is the orientation of the map? What direction is to the top of the map?
➔ D	date	What is the date of the map? What was going on in the United States at the time the map was produced?
➔ A	author	Who authored the map or who was the map's cartographer?
➔ L	legend or key	Does the map have a legend? If so, what does it show?
➔ S	scale	Does the map have a scale? Is the scale necessary for interpreting the information on this map?
➔ I	index	Is there a list of places shown on the map, one that both lists the places and indicates their location on the map?
➔ G	grid	Does the map have a grid, such as lines of latitude and longitude?
➔ s	source	What is the source of the information on the map? How was the information obtained?
☐ s	situation	Is there a small or large situation map which shows the location of the map in context or smaller places within it in context?

Then have the students identify through discussion the following questions.

- ❖ Why do the two maps reflect what they do?
- ❖ What has happened in U.S. history up to 1854, between 1854 and 1923, and since 1923 in terms of both Native Americans and the history of the West?
- ❖ What landscapes do the maps themselves show?
- ❖ What geographical knowledge about the country was known at the time the maps were made?
- ❖ What stories do they tell?
- ❖ What viewpoint do you think the cartographers of each map had?
- ❖ How did the cartographers obtain the information upon which the map was made? What were their primary sources?
- ❖ Who were the actors on the landscapes being mapped? Where they consulted when the maps were made? In other words, were they interviewed for their geographical knowledge?
- ❖ How do particular events affect what appears on the maps?

Have groups three and four of students research Kiowa history and the biography of Hugh Lenox Scott. Have students work in small groups—a cartographic team—to create a map of the Kiowa migration from the northern Rocky Mountains to their present day homeland and a map of Hugh Lenox Scott's world from his birth in Kentucky through each of his military assignments and to his final years.

Have another team—Group Five--make an illustrated timeline of Kiowa and American history including such events as the Kiowa's most recent movements, the Medicine Lodge Treaty, the Dawes Severalty Act, completion of the transcontinental railroad, the Homestead Act.

After each group has had time for their research and preparation of their historical/geographical document or analysis, thereof, have the whole class come together for a discussion. Have each group present a brief synopsis of their work, with individual students writing outline or bulleted notes to remind them later of the content presented. A Notetaking Guide is provided for this purpose. (See Appendices at end of unit.)

Then conduct a whole class discussion on the following essential questions:

- ❖ What happens when cultures meet and encounter one another?
- ❖ What happened when the Kiowa migrated to Oklahoma?
- ❖ How is the Kiowa story of migration different from that of the Trail of Tears?
- ❖ What happened when the westward-moving settlers encountered Native Americans?
- ❖ What evidence is there for all or part of the statement by Mark Warhus in *Another America* (pp. 161-163):

While the first half of the nineteenth century saw the American exploration of the west, the second half saw the region mapped, surveyed, divided, reallocated, and exploited for the Euro-Americans who came flooding out on to the plains. Where Lewis and Clark has used Native American maps to help find their way, American Indians now unwittingly contributed to the end of their way of life by cooperating with the expanding trade, military outposts, and immigrant homesteaders pushing the boundaries of the nation westward. As always, the conflict was about who would control the land and its resources. The cultures and ways of life that had served American Indians for centuries were to be replaced by a new society that believed it was its destiny to own and inherit the continent. Along the survey route, Lieutenant Whipple could foresee the end of the buffalo herds and the coming of cattle ranches, settlements, farms, and railroads. And he understood that the passing of the buffalo herds and the coming of cattle ranches, settlements, farms, and railroads would mean the end to the way of life practiced by the Kiowa and Comanche Indians he encountered. Even for the best of intentioned of Americans, the question was not whether it was right to displace the Indians from their lands, but whether humanity required that they be provided for, protected, and taught the ways of civilization and Christianity.

[Whipple, like the makers of the 1854 map at the Meeting of Frontiers site, was surveying the west for possible routes for the transcontinental railroad.]

- ❖ Was the West lost or won?
- ❖ Why is Hugh Lenox Scott noted as a peacemaker? How is his story different from that of George Armstrong Custer?
- ❖ How does the concept of the frontier enter into the stories studied by each group?
- ❖ What happened to Native America, i.e. Kiowa geographic knowledge?

### ***Kiowa Stories***

Assign each student in the class a story from the Kiowa collection at the Meeting of Frontiers site: <http://frontiers.loc.gov/intldl/mtfhtml/mfcolony/igckkiowa.html>. If needed, have two students read the same story. In small groups, have students describe their story to the group. Have students take different perspectives in listening to the stories. See the Kiowa Storytelling Perspectives handout for further instructions.

Then have students read or tell their stories to the class.

Afterwards, discuss the stories.

- ❖ What are the themes within the stories?
- ❖ Why are these oral stories written down?
- ❖ By writing oral stories, what is kept and what is lost?
- ❖ How do these stories reflect a Native American perspective versus a Western perspective?
- ❖ What is the difference between “fish tales that grow with the telling” and tribal histories that detail specific cultures and languages and that are central to any understanding of Native cultures? (McMaster and Trafzer, 2004)
- ❖ How does storytelling connect people with the “sacred manner of knowing?” (McMaster and Trafzer, 2004)
- ❖ If places acquire meaning through language, i.e. through stories and history, are there places mentioned within the Kiowa stories that transmit that meaning? (Schnell, 2000)
- ❖ If one were to decipher the Kiowa homeland from these stories, what geographical features are central to that homeland?
- ❖ Ted Chamberlain, in *If This Is Your Land, Where Are Your Stories*, compares cowboys and Indians.

Fences and farmers would ultimately do in both cowboys and Indians.....At the end of the day, cowboys and Indians were both denounced as barbarians, beyond the pale of settler societies. Indeed, in their apparent acceptance of uncertainty and insecurity they seemed completely beyond the pale of civilization. Cowboys had nothing, only songs. We were about to do our best to ensure that Indians had nothing either, except maybe speeches. And neither of them *did* much, at least as far as we could see. They were the doodlers of our world, our heroes in a conflict between a useful future and the useless past. (pp. 38-39)

What are the similarities of the cowboys and Indians, both of whose stories are integral to the

history of the American West? What is Chamberlain trying to say? What does this say about the values of the dominant culture?

### **Assessment:**

Write a geographical and historical story of the Kiowa in which you tell a story with a strong voice and perspective. Use an organized approach (such as temporal structure) to create a well-developed story reflecting the information you have gleaned from our class discussions, interpretation of geographical and historical documents, and the Kiowa stories. See the Kiowa Storytelling Assessment Task and Scoring Guide.

### **Extensions:**

Have students read stories from across Native American cultures. Suggested sources include:

- ❖ *Native American Storytelling: A Reader of Myths and Legends*
- ❖ *Our Hearts Fell to the Ground; Plains Indian Views of How the West Was Lost*
- ❖ *The World Turned Upside Down: Indian Voices from Early America*

Have students read from among N. Scott Momaday's works, such as:

- ❖ *House Made of Dawn*
- ❖ *In the Presence of the Sun: Stories and Poems, 1961-1991*
- ❖ *The Names: A Memoir*
- ❖ *The Way to Rainy Mountain*

Have students explore and compare and contrast the stories of the cowboys and Cossacks within the Meeting of Frontiers web site.

## **References**

Calloway, Colin G. *One Vast Winter Count: The Native American West before Lewis and Clark*. Lincoln: University of Nebraska Press, 2003.

Calloway, Colin G., ed. *The World Turned Upside Down: Indian Voices from Early America*. Boston: Bedford/St. Martin's, 1994.

Chamberlain, Ted. *If This Is Your Land, Where Are Your Stories? -- Finding Common Ground*. Toronto: Alfred A. Knopf, 2003.

*Geography for Life: National Geography Standards*. Washington, DC: National Geographic Research and Exploration, 1994. (Also see the Xpeditons web site at National Geographic. It contains explanations of the geography standards and background on each standard.)

Kroeber, Karl, ed. *Native American Storytelling: A Reader of Myths and Legends*. Malden, MA: Blackwell Publishing, 2004.

Lopez, Barry. *The Rediscovery of North America*. Lexington: The University Press of Kentucky, 1990.

McMaster, Gerald and Trafzer, Clifford E., eds. *Native Universe: Voices of North America*. Washington, DC: National Museum of the American Indian, Smithsonian Institution and the National Geographic Society, 2004.

"Meeting of Frontiers." Library of Congress. 09 Jun 2004 <<http://frontiers.loc.gov/>>.

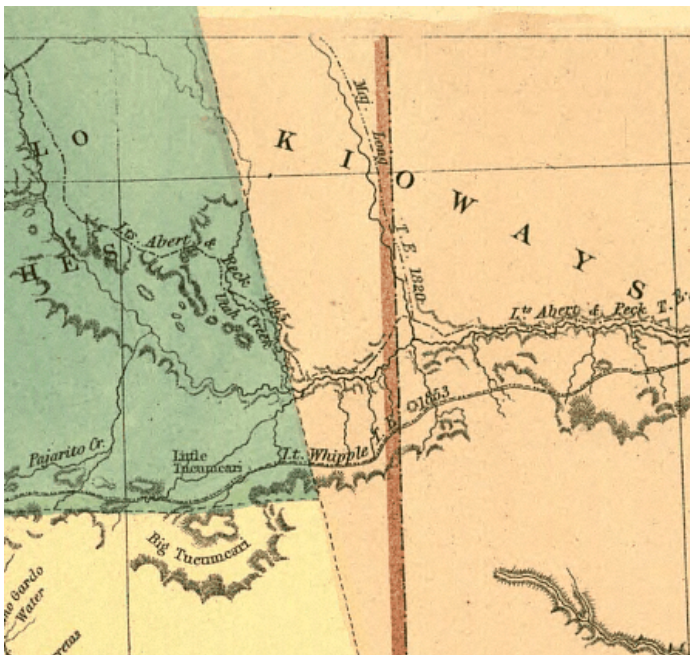
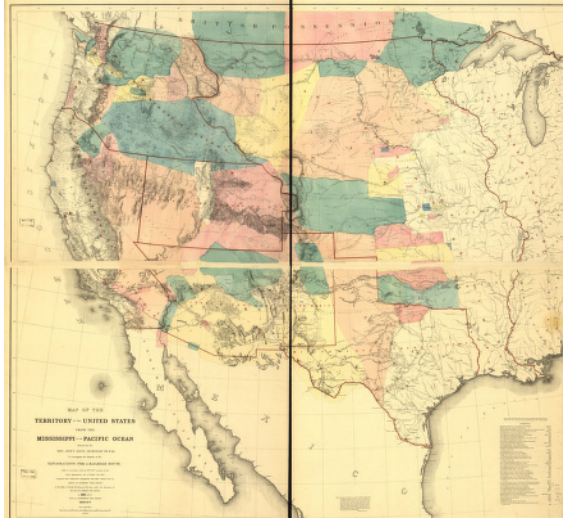
Schnell, Steven M. "The Kiowa Homeland in Oklahoma." *Geographical Review*, April 2000, 90:2, p. 155-177.

Warhus, Mark. *Another America: Native American Maps and the History of Our Land*. New York: St. Martin's Griffin, 1997.

## Indians of the West (1854)

Navigate to the Meeting of Frontiers web site at: <http://frontiers.loc.gov> and locate the Indian Reservations West of the Mississippi River map located on the Colonization—Meeting of Peoples: America page at: <http://frontiers.loc.gov/intldl/mtfhtml/mfcolony/colmulti.html>.

Click on Indians of the West at the lower left. Click again on the title of the map and you will see a larger version of this map.





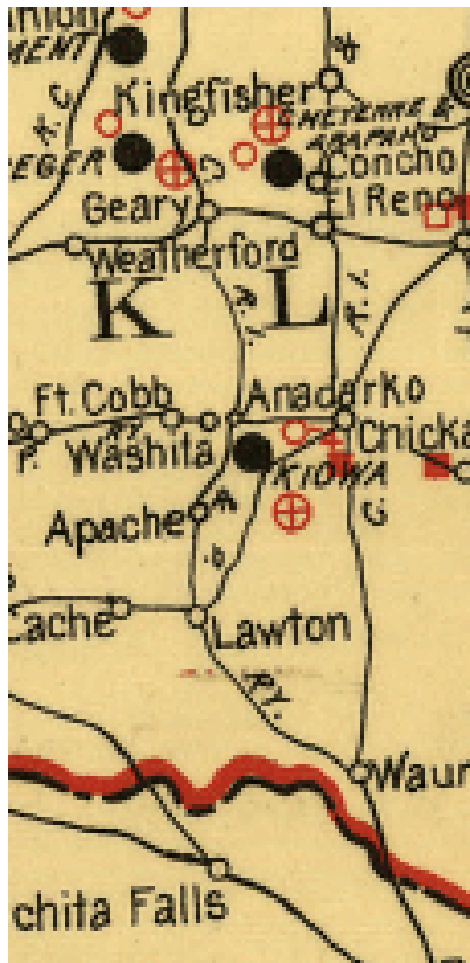
## Indian Reservations West of the Mississippi River (1923)

Navigate to the Meeting of Frontiers web site at: <http://frontiers.loc.gov> and locate the Indian Reservations West of the Mississippi River map located on the Colonization—Meeting of Peoples: America page at: <http://frontiers.loc.gov/intldl/mtfhtml/mfcolony/colmulti.html>.



Click on the map, a copy of which is shown at left.

When you get to the map, you are able to zoom in and out on the map. Zoom into the map near Wichita Falls, Texas, or where the border to of Texas turns from the 100<sup>th</sup> Meridian to the Red River (or vice versa). Or, using another point of reference, zoom into the area of Oklahoma that lies southwest of Oklahoma City.



Continue zooming in until you find “KIOWA” on the map.

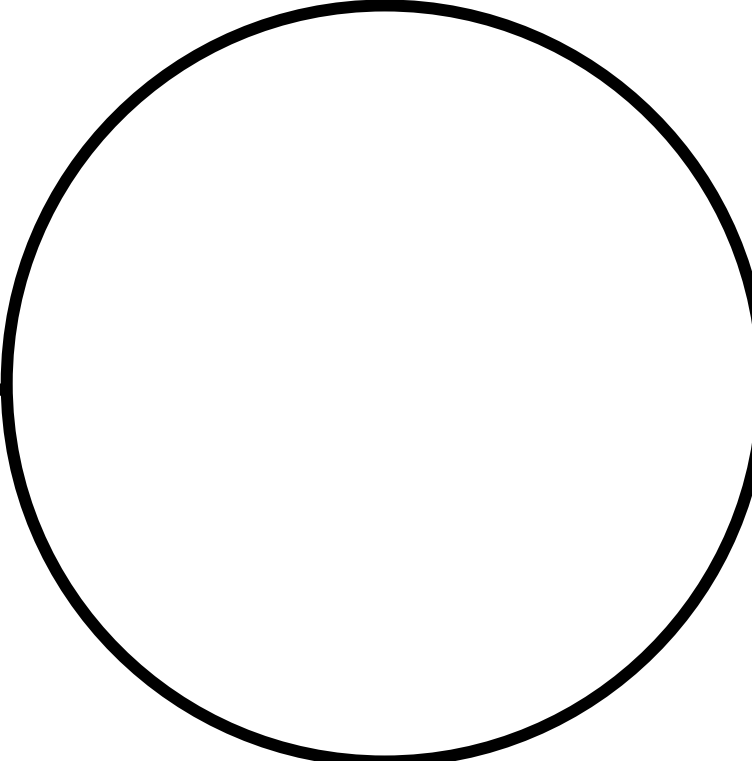
# Notetaking Guide

Kiowa Migration		
1854 Map		
Kiowa History		
Hugh Lenox Scott		
1923 Map		

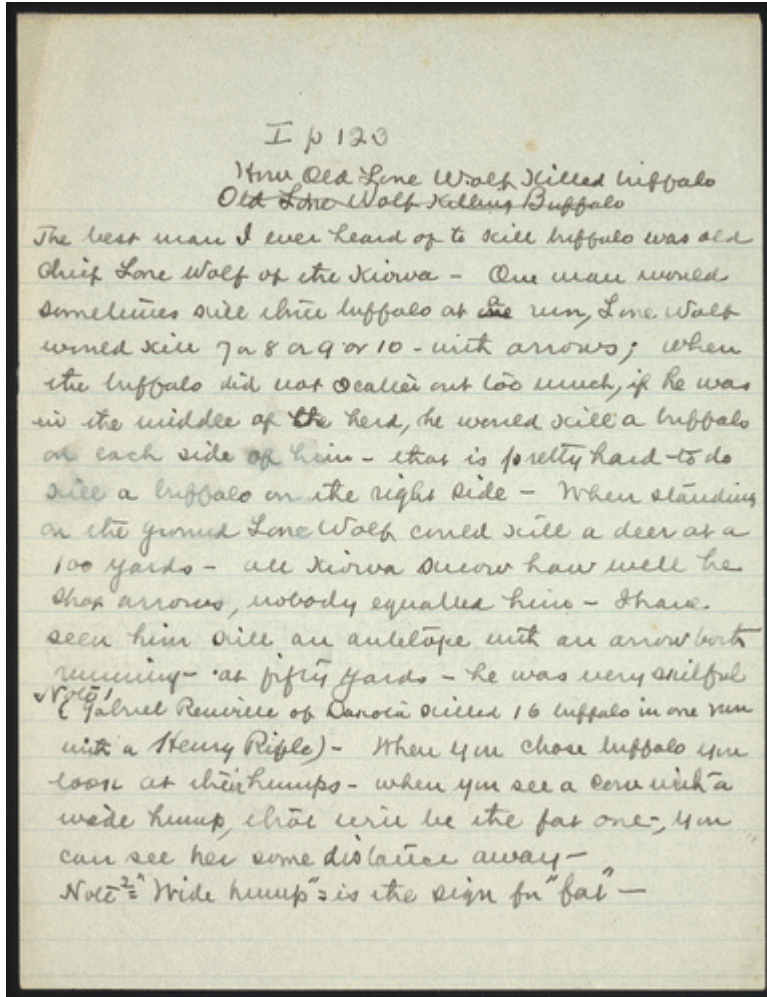
## **Kiowa Storytelling Perspectives**

In listening to and/or reading the Kiowa story, think about it from multiple perspectives. In your group, have someone read the story. Everyone should write a brief synopsis of the story in the center circle. The storyteller should then recount what the story means from their perspective, followed by Hugh Lenox Scott, a Kiowa Contemporary of Scott, and a listener. On the back draw the story as you see it in your own eyes.

<b>Storyteller</b>	<b>Hugh Lenox Scott</b>
<b>Kiowa Contemporary of Scott</b>	<b>Listener</b>



# Kiowa Storytelling Assessment Task



Read your assigned Kiowa story.

Plan to read it aloud to the class OR create a story based on your chapter to perform for the class.

Prepare and plan for your presentation by reading the scoring guide for the performance.

Remember the perspective or point of view of the story and the insider perspective

of culture it represents.

**REHEARSE** your performance. Come to class with having rehearsed at least once, if not more. The more you have rehearsed, the more your presentation will flow.

<b>Scoring Guide: Kiowa Storytelling Oral Performance</b>		
<b>Cultural standard: inter-relationships in the world</b>	<b>4</b>	◇ Oral performance reflects the heart and voice of the person telling the story and a true insider's perspective of the culture from which it emanates
	<b>3</b>	◇ Oral performance reflects the voice of the person telling the story and the culture from which it emanates
	<b>2</b>	◇ Oral performance reflects one's own personality or voice that of the original storyteller and one's own perspective rather than that of the culture from which it emanates
	<b>1</b>	◇ Oral performance is lacking in personality, voice, and perspective
<b>Work Ethic</b>	<b>4</b>	◇ Evidence of planning, preparation, and rehearsal is clearly evident because of eloquent performance ◇ Completely on task during class prep time
	<b>3</b>	◇ Evidence of planning, preparation, and rehearsal is evident ◇ Generally on task during class prep time
	<b>2</b>	◇ Performance is clearly an off-the-cuff event or first rehearsal in and of itself ◇ Mostly off-task during class prep time
	<b>1</b>	◇ No planning or preparation is evident; student is scrambling to begin performance ◇ Off-task during class prep time
<b>Speaks well for a variety of purposes and audiences</b>	<b>4</b>	◇ Speaker totally holds listener's attention, is definitely sincere, and capitalizes on audience's level of understanding ◇ Speaker's demeanor or style of delivery not only enhances the meaning of the chosen piece but style of delivery is part of the story itself ◇ Speaker enunciates every word with clarity, using highly effective volume, pace, and inflection
	<b>3</b>	◇ Speaker generally holds listener's attention, is sincere, and capitalizes on audience's level of understanding ◇ Speaker's demeanor or style of delivery enhances the meaning of the chosen piece ◇ Speaker enunciates clearly, generally using effective volume, pace, and inflection
	<b>2</b>	◇ Speaker sometimes holds listener's attention, is sometimes sincere, and sometimes capitalizes on the audience's level of understanding ◇ Speaker's demeanor or style of delivery partially enhances (or, does not detract from) the meaning of the chosen piece ◇ Speaker may have problems with enunciation, volume, pacing, and inflection or is inconsistent with one or more of these aspects of speaking
	<b>1</b>	◇ Speaker does not attempt to hold listener's attention, has made little effort to deal sincerely with the topic, and/or does not attend to audience's level of understanding ◇ Speaker's demeanor or style of delivery detracts from meaning of the chosen piece ◇ Speaker has problems with enunciation, volume, pace, and inflection