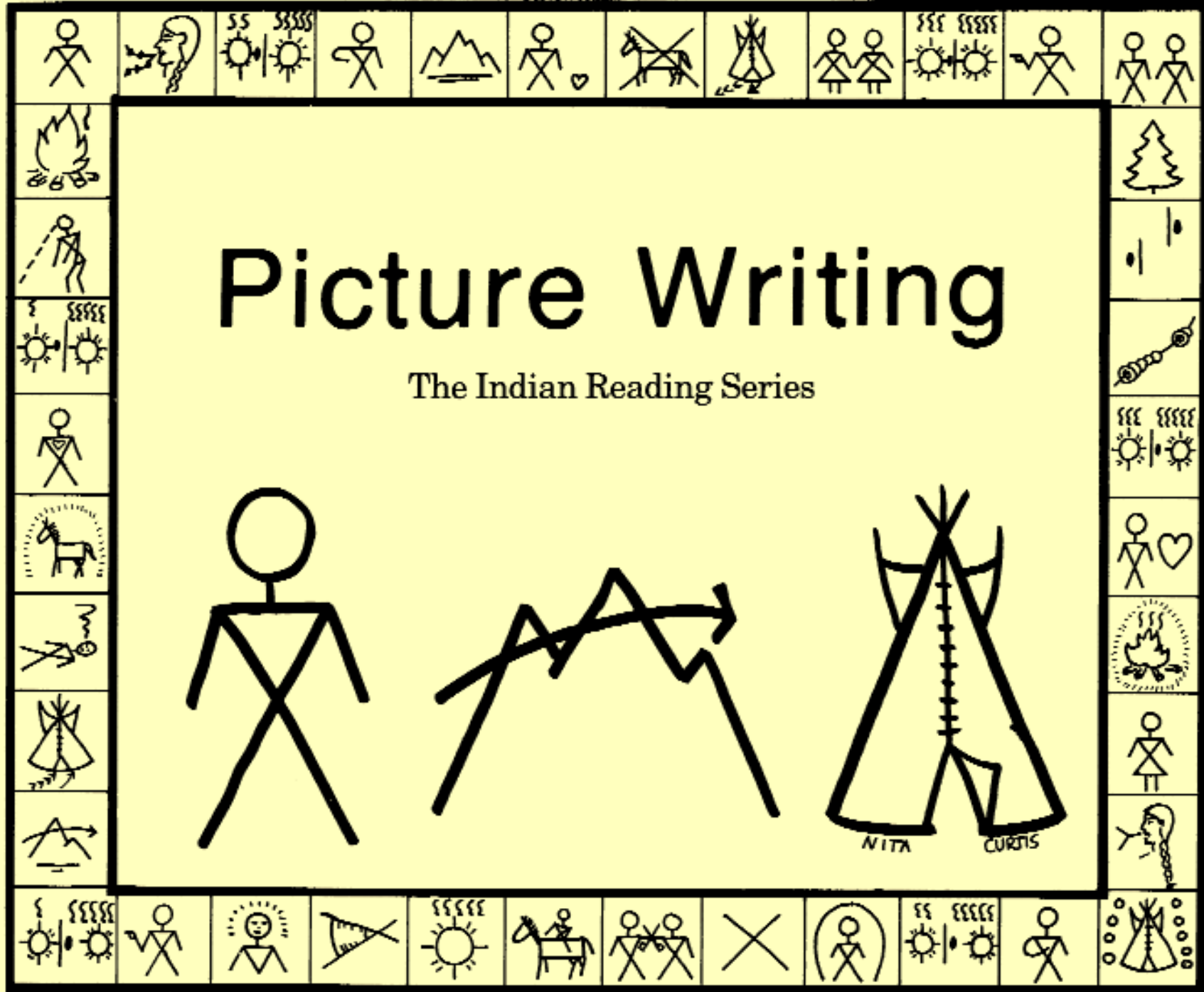
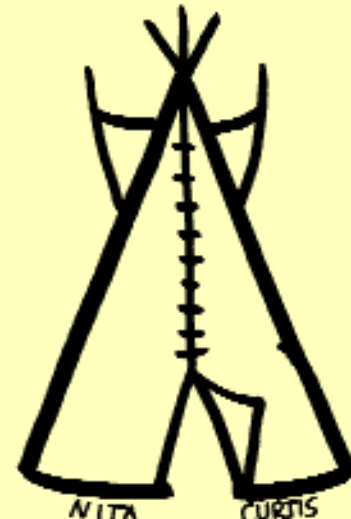


Picture Writing

The Indian Reading Series



THE INDIAN READING SERIES: Stories and Legends of the Northwest is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

- Warren Clements — Warm Springs
Chairman
- Morrie Jimenez — Klamath
- Joan Kennerly — Blackfeet
- Walter Moffett — Nez Perce
- Emmett Oliver — Quinault
- Bob Parsley — Chippewa
- Lloyd Smith — Warm Springs
- Max Snow
- Jeanne Thomas — Yakima



THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Picture Writing

Level II Book 6

By members of the Warm Springs
Reservation Committee

Carol Allison, *Illustrator*
Nita Curtis, *Consultant*
William Frank, *Illustrator*
Rena Greene
Verbena Greene, *Coordinator*
Viola Kulatna
Stella McKinley
Ada Sooksoit
Felix Wallulatum
Wilson Wewa

Illustrated by Nita Curtis

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

Picture Writing

Picture writing expresses thoughts and events through drawings or pictures.

American Indians used pictures for writing their legends, dreams, and family and tribal history.

Some of the drawings are very old, and others are more modern.

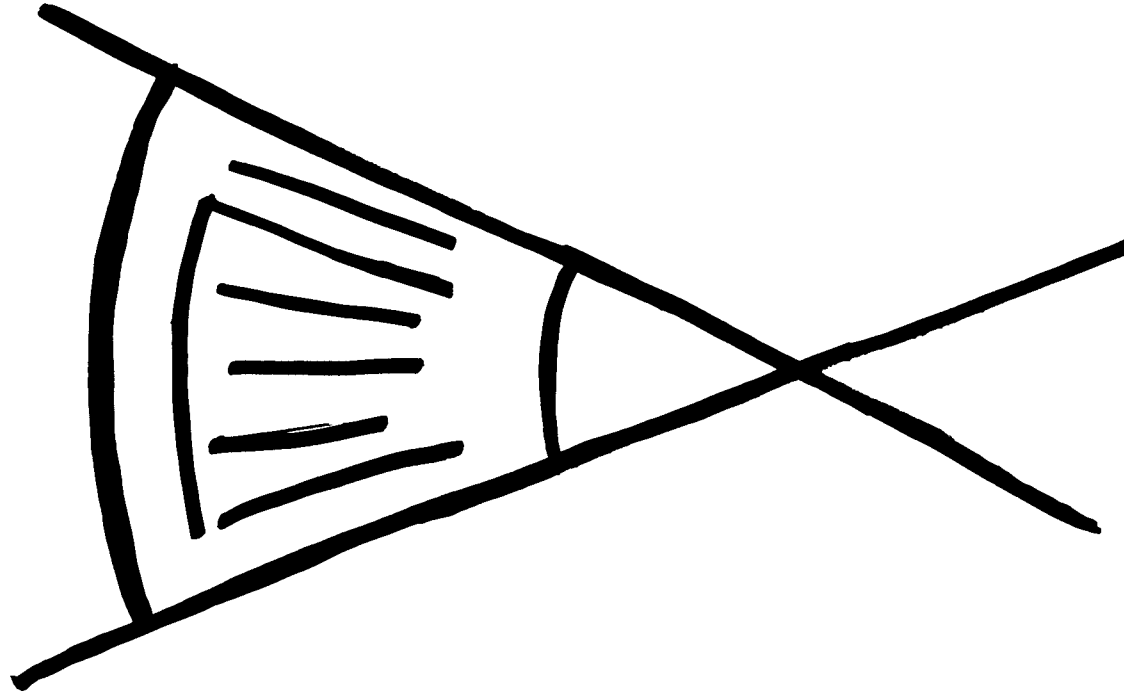
Some of the drawings stand for more than one word.

Our people made colors from earth, grass, plants, flowers and herbs.

They dried most of the plants.

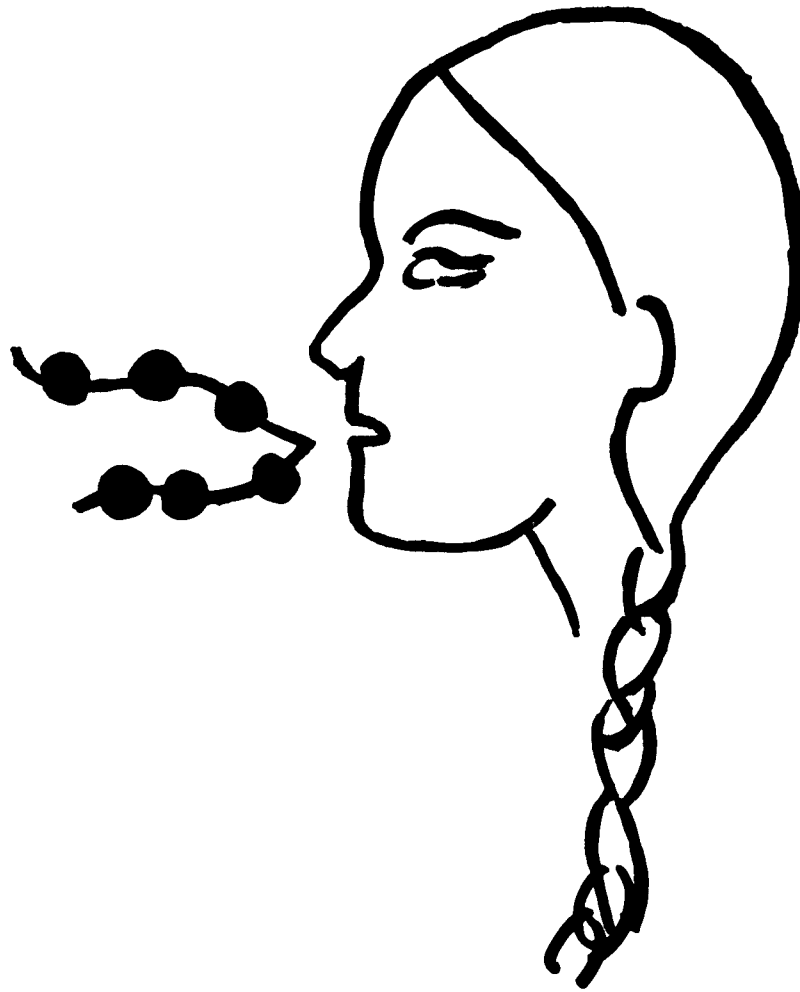
When they were ready to use them, the plants were crushed and mixed with water.

The Indians drew on used hides, tree bark and the ground.



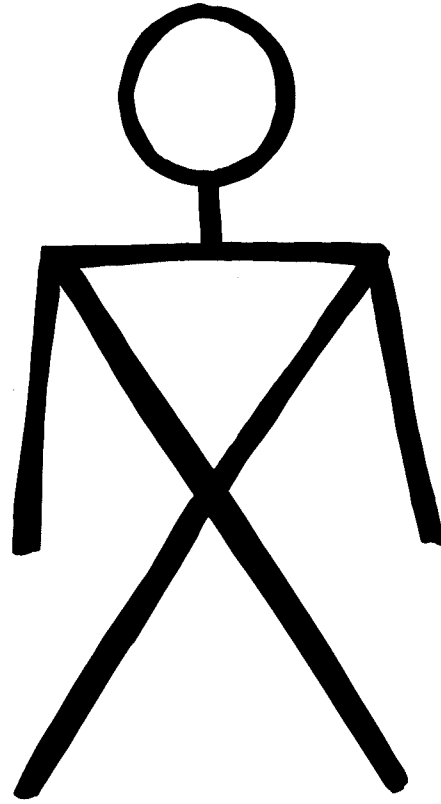
travel

Many Indian people used a travois when they traveled. Dogs and horses pulled the travois which was made out of hides tied to two poles.

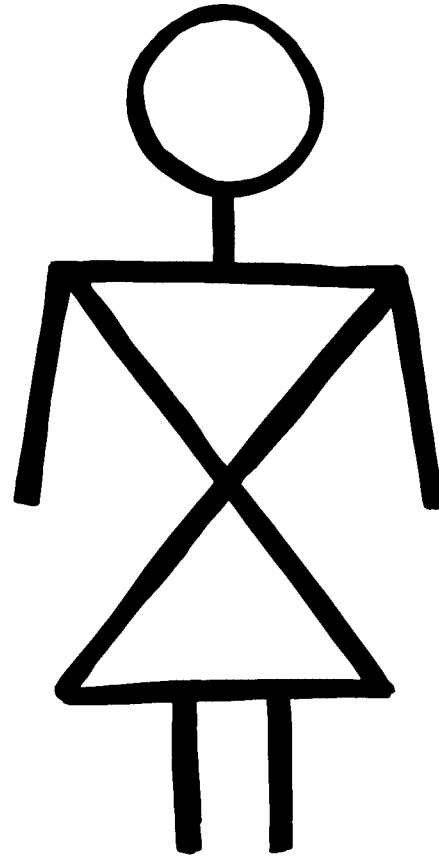


powerful talk

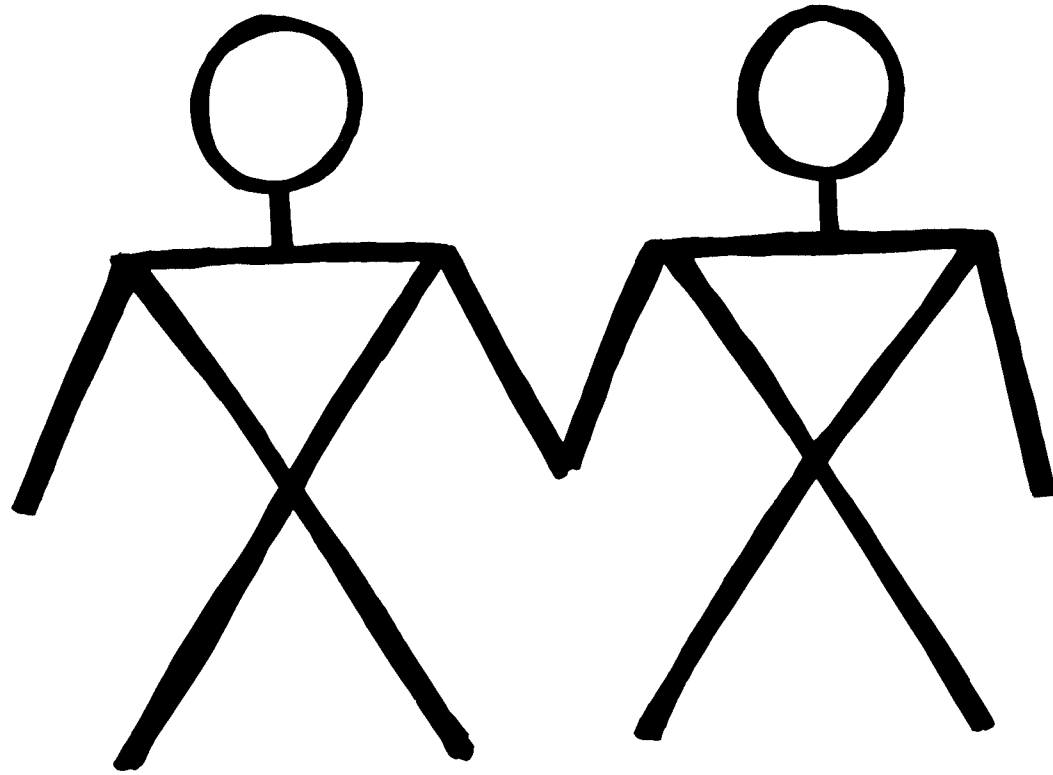
The dots along the lines emphasized powerful words.



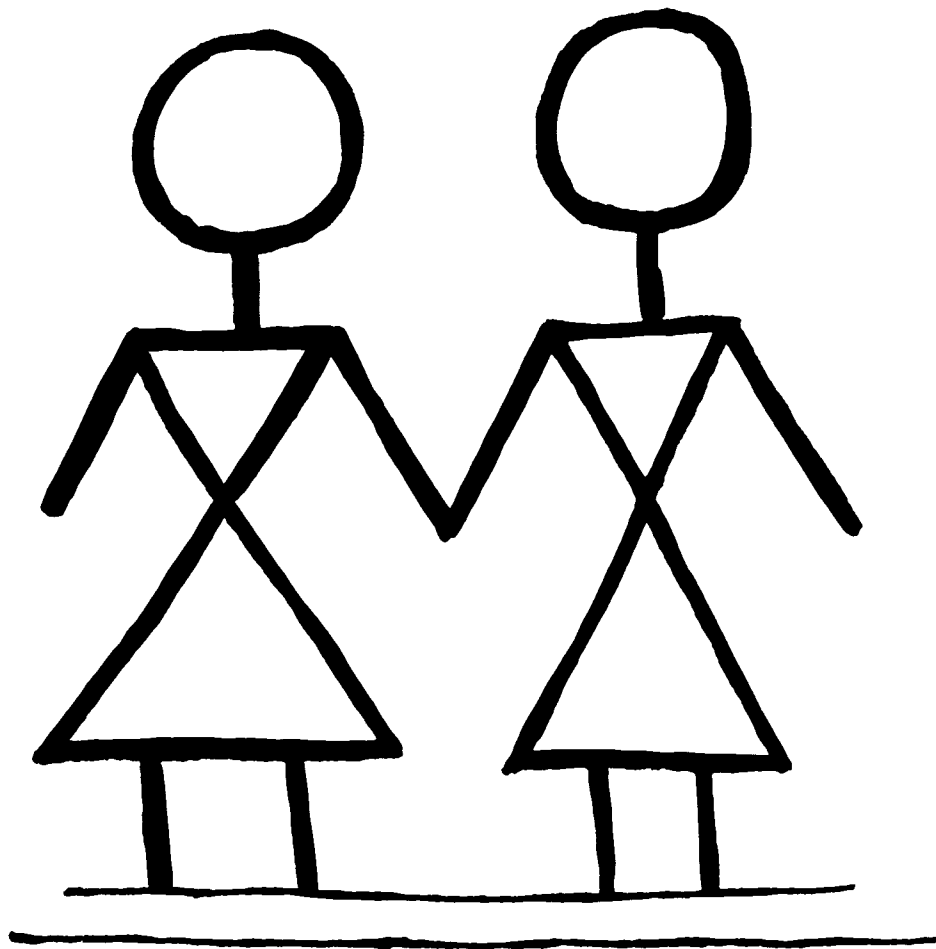
man



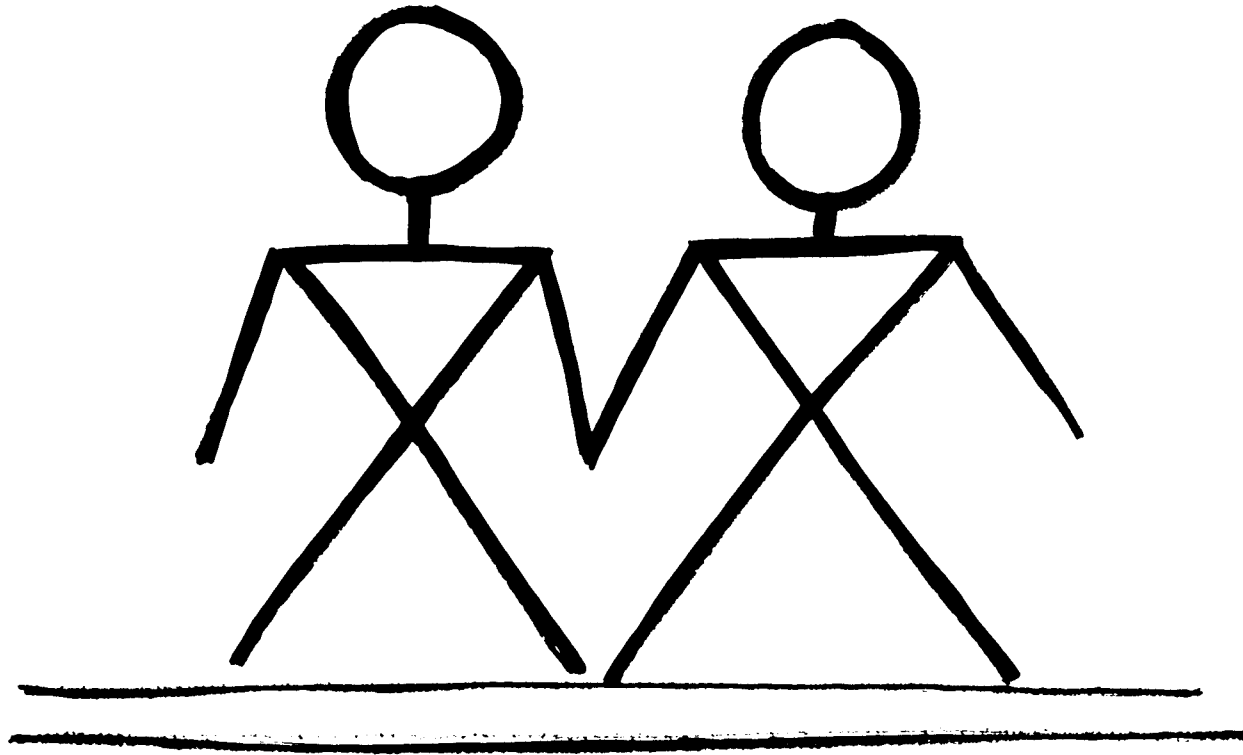
woman



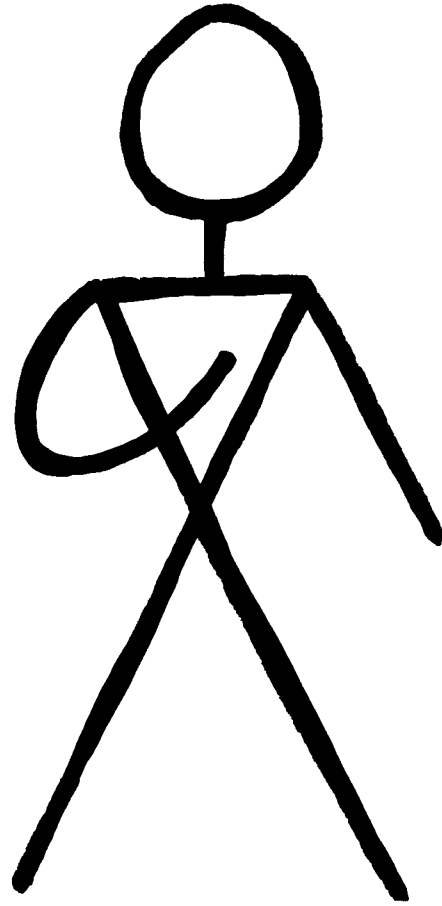
brothers



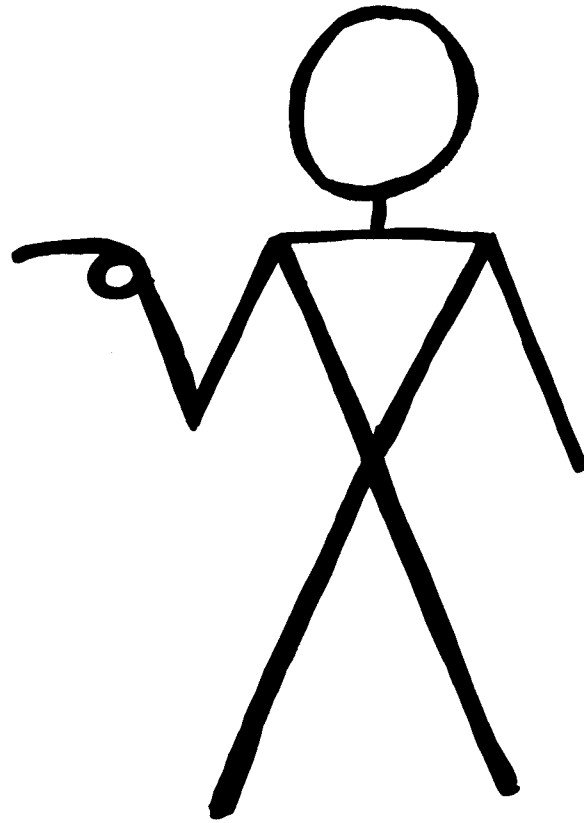
sisters



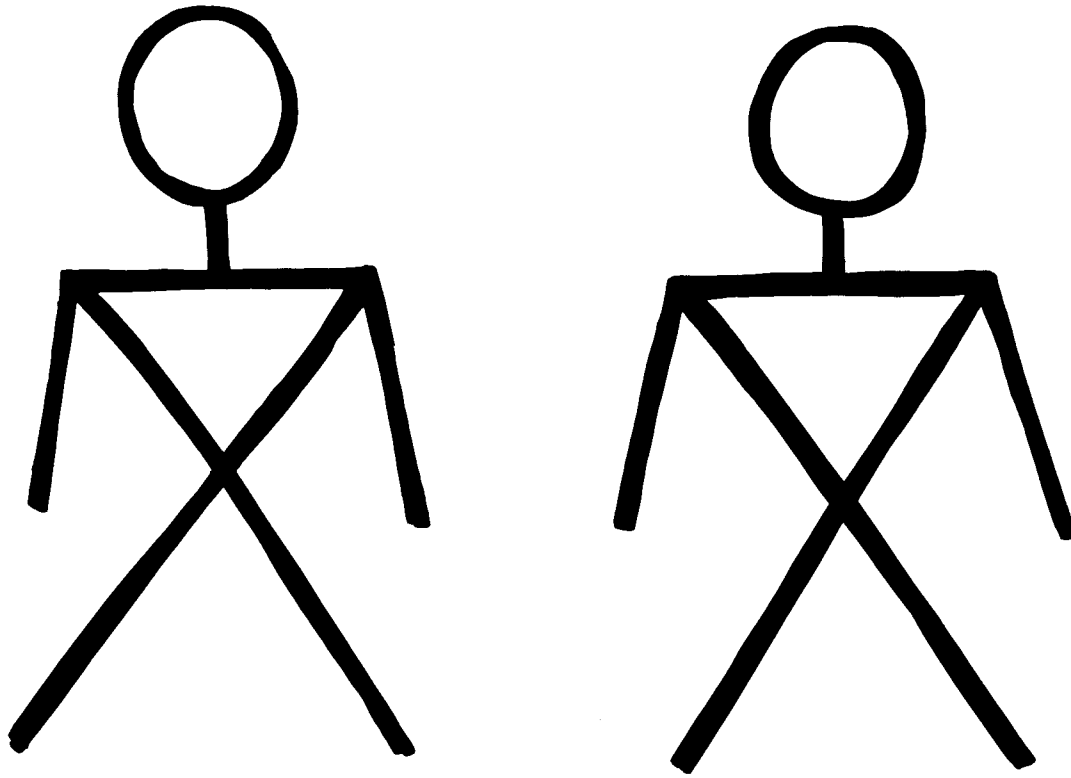
friends



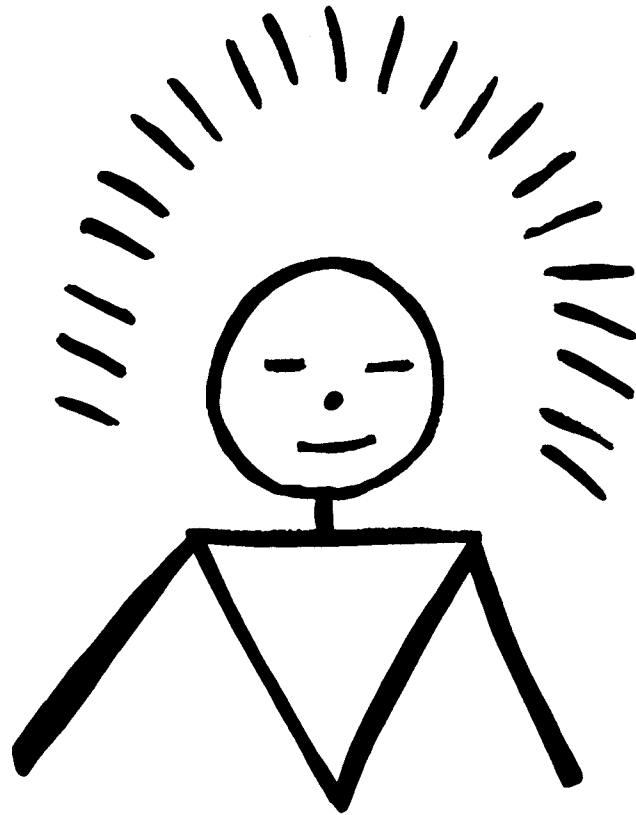
I, me, my



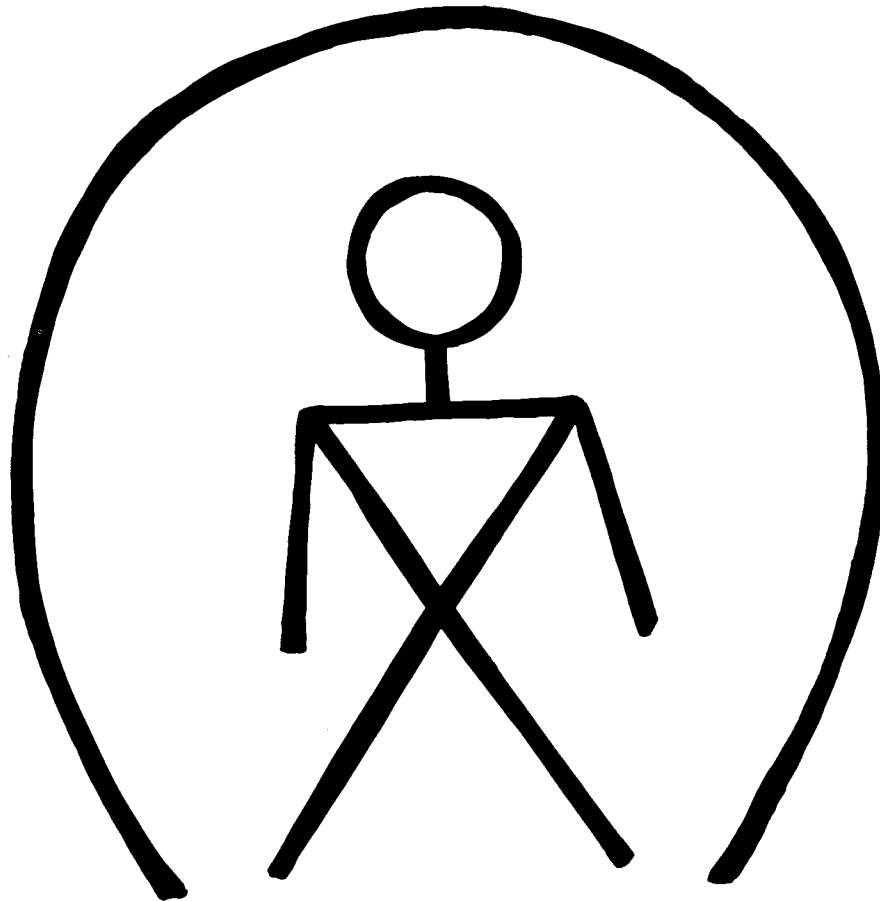
you, him, her



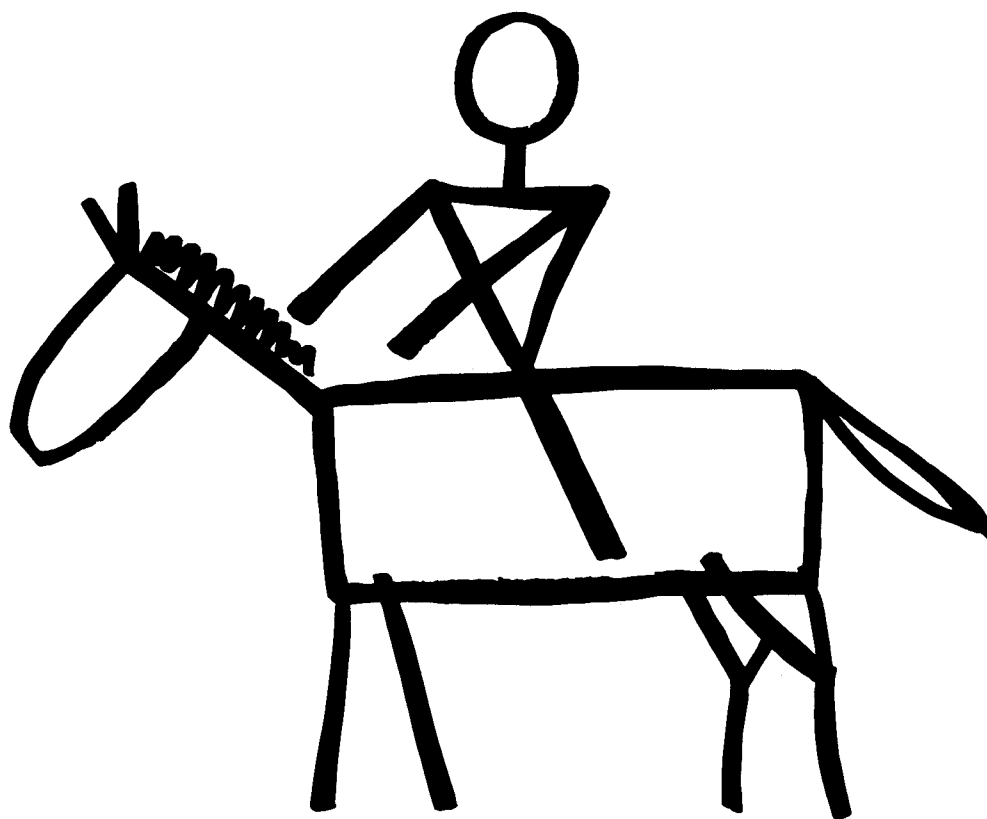
we, us, they



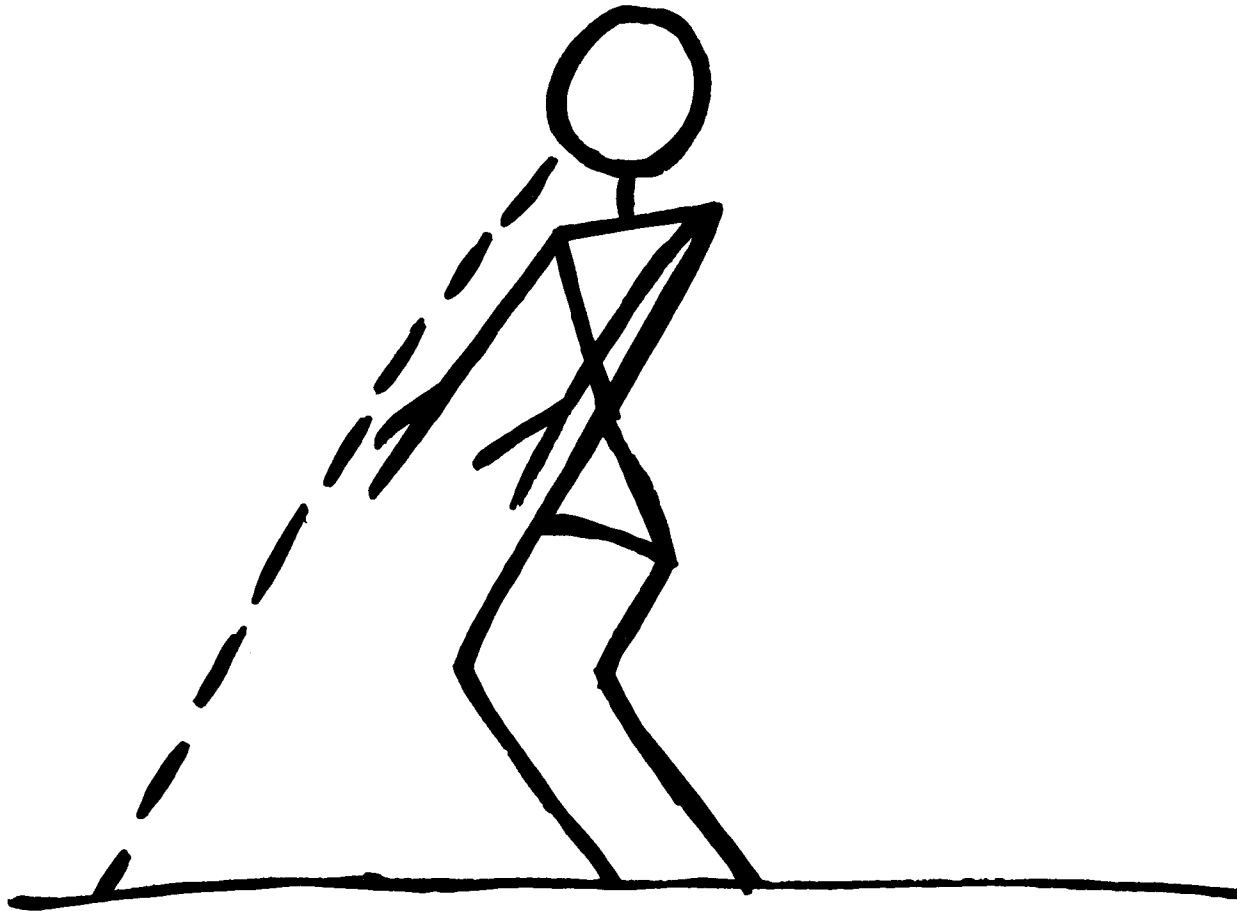
wise, bright



man alone

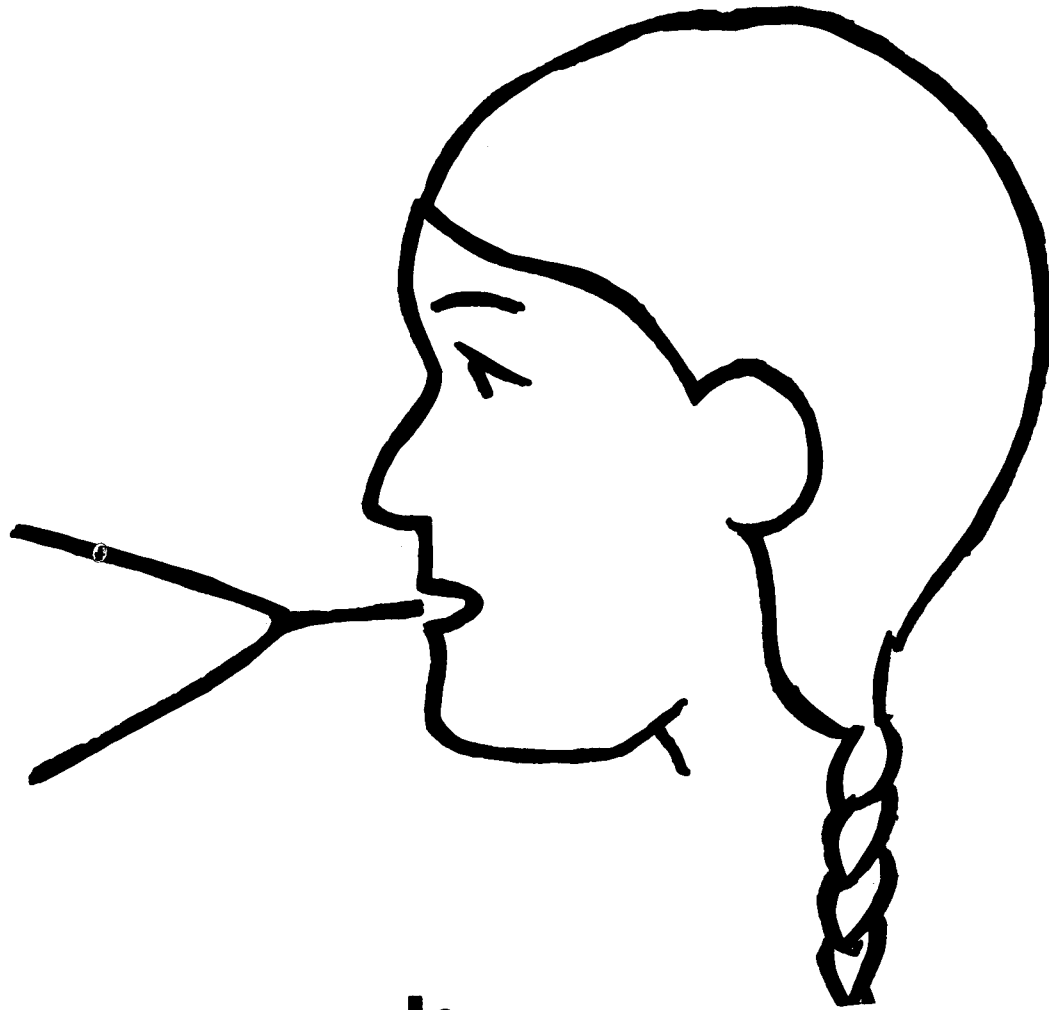


man on horse



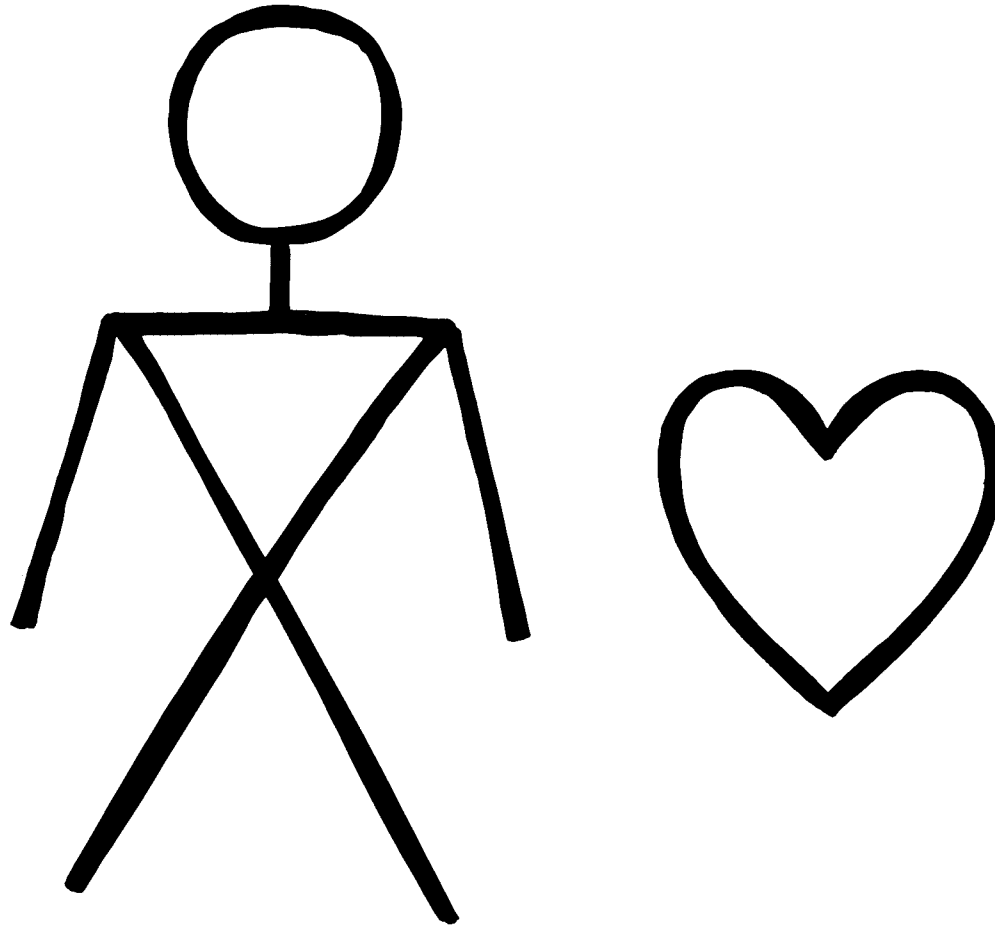
scan

The line below the man represents the trail.
The broken line indicates that he is keeping his eye
on the trail.

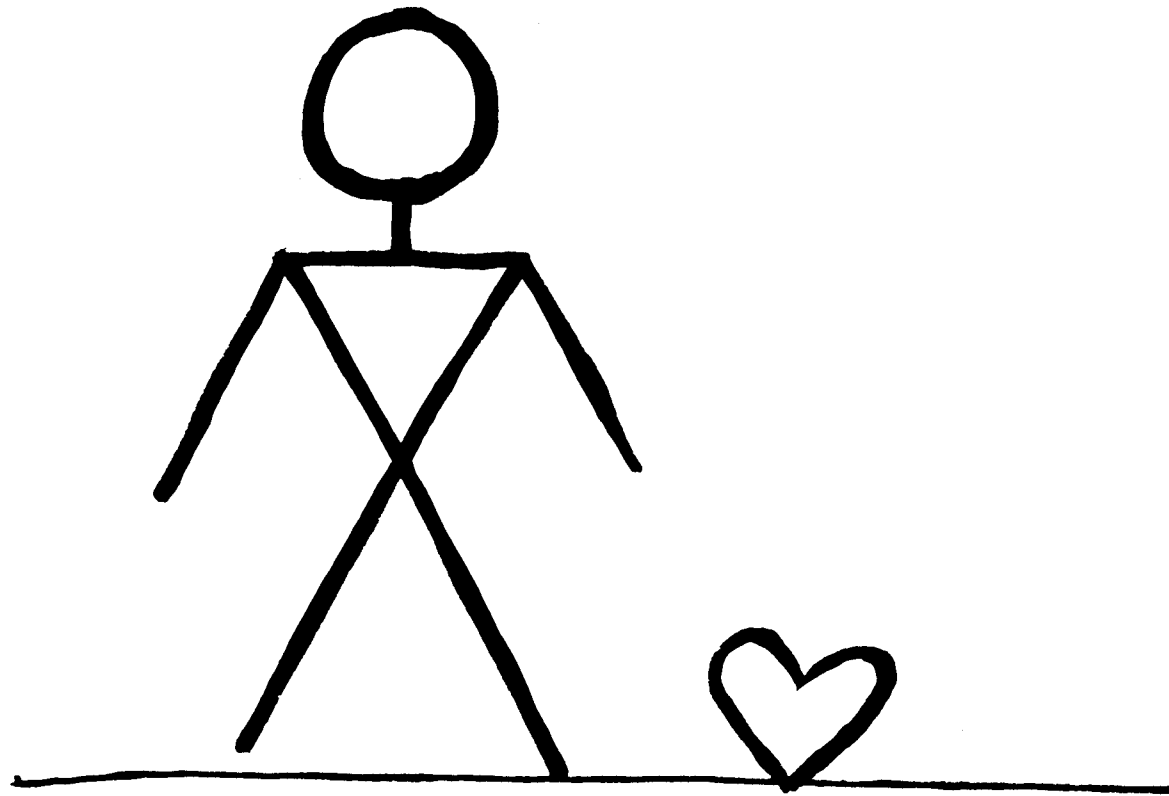


lies

A forked tongue indicates talking two directions at once.

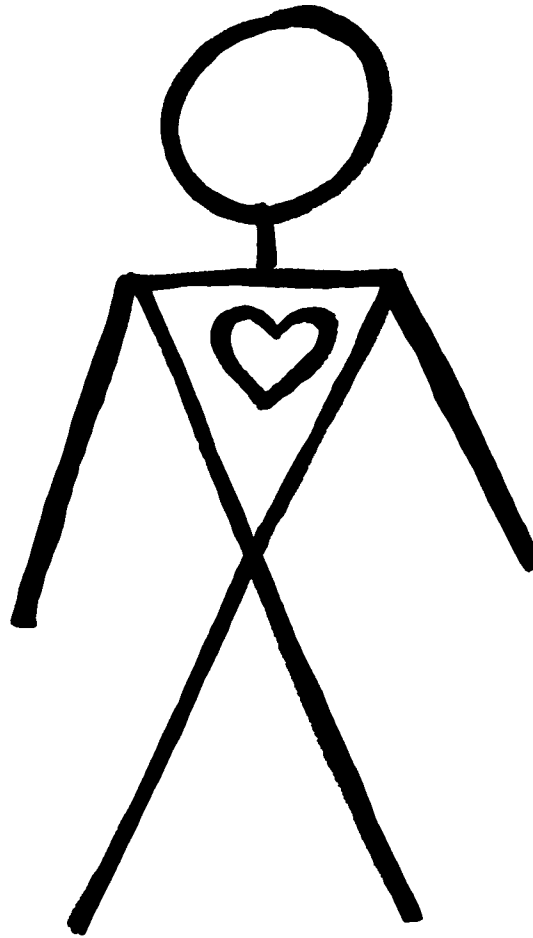


generous, big-hearted



sadness, sorrow

A sad person's heart is on the ground.

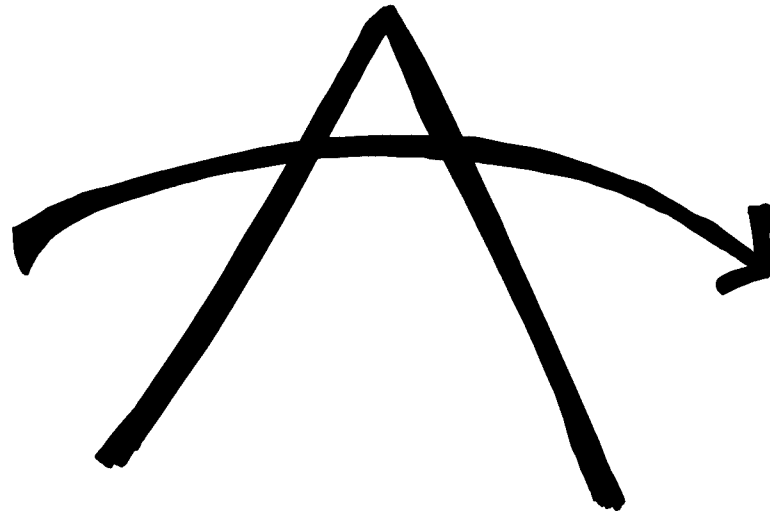


happiness

A happy person's heart is where it belongs.

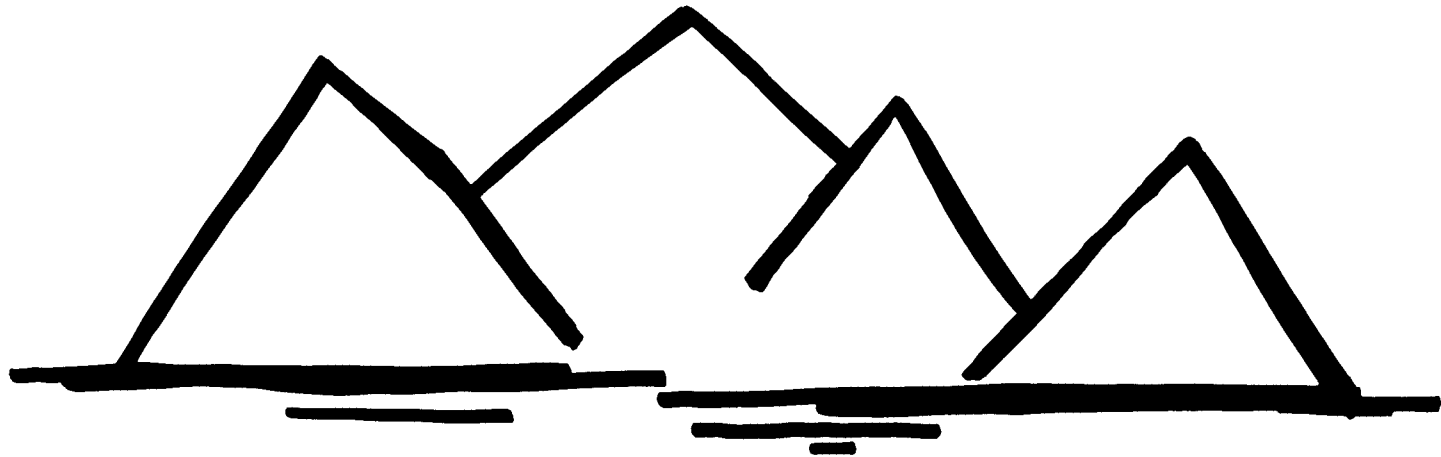


tree, forest

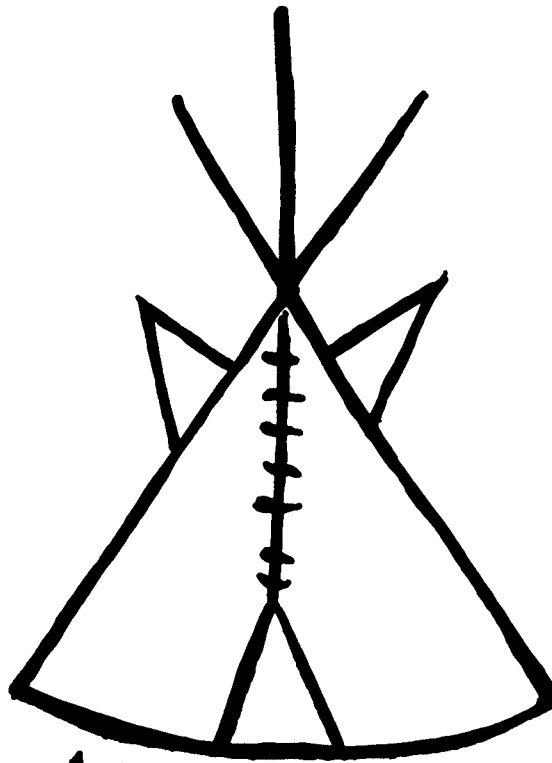


across the mountain

The arrow indicates crossing over the mountain.

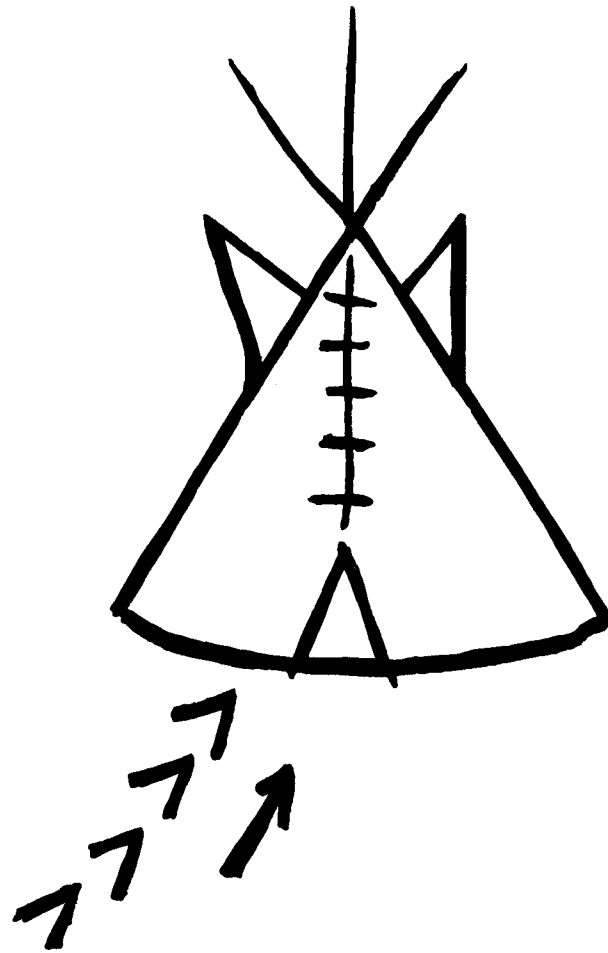


mountains



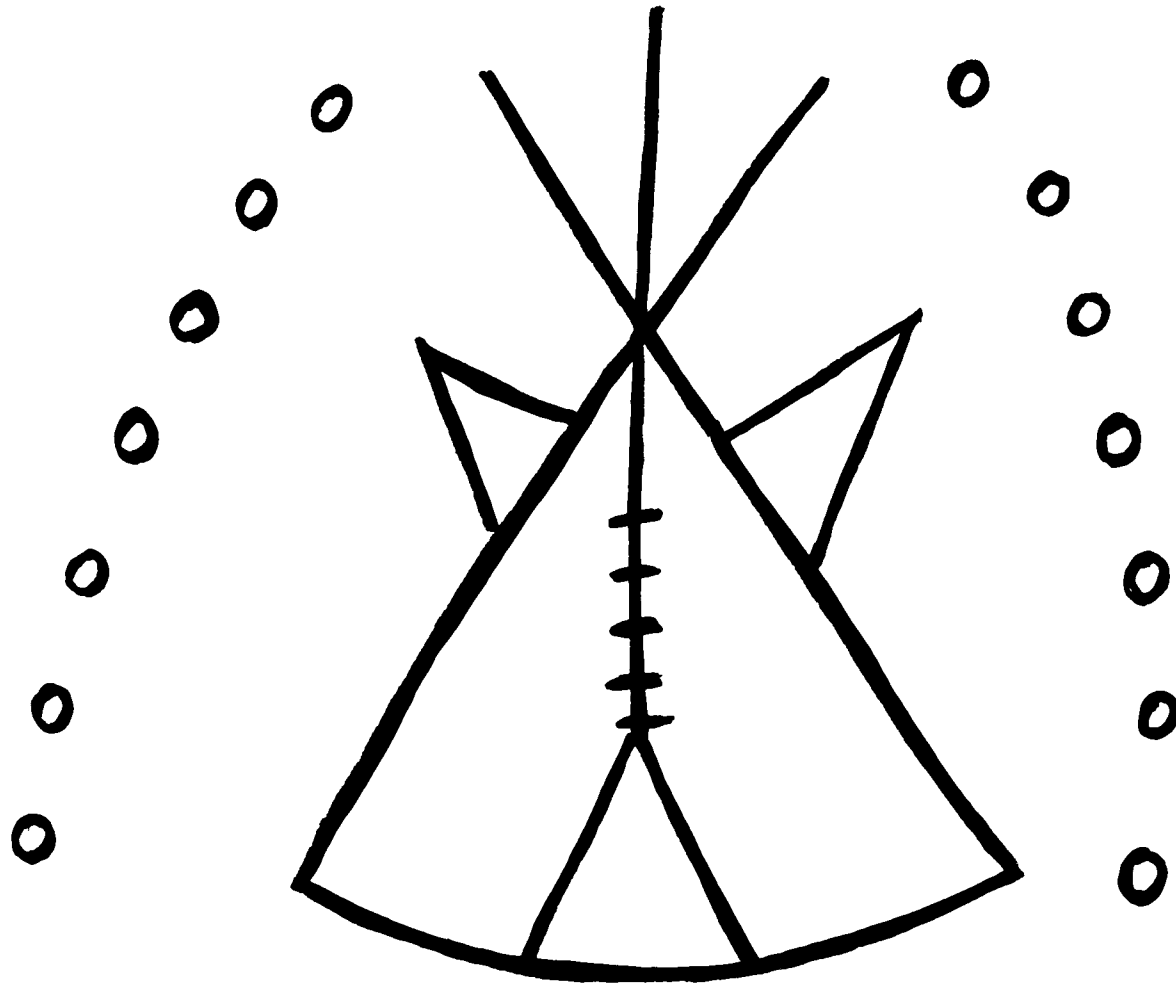
go away, leave

Footprints show that someone is leaving the tepee.

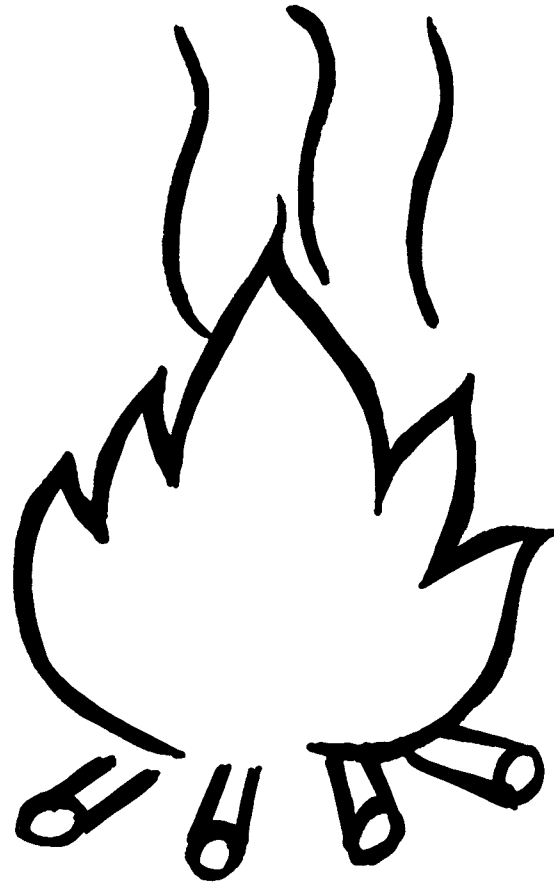


arrive, return

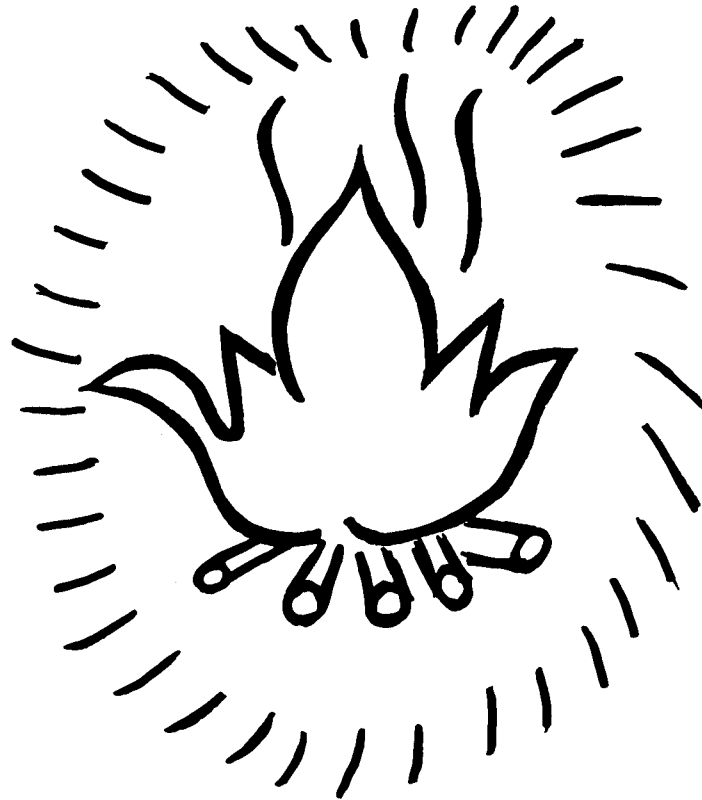
Footprints show that someone is going toward the tepee.



tepee village

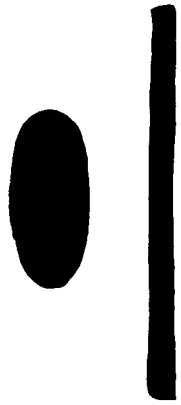


campfire



council fire

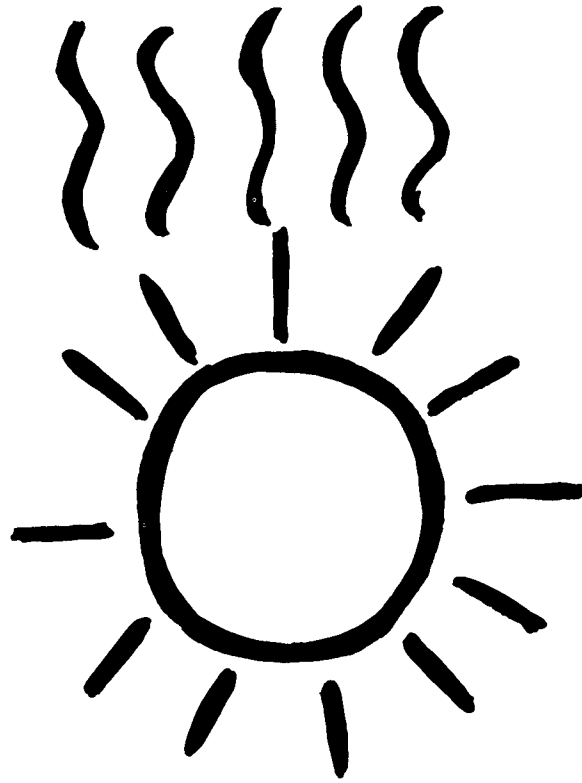
The circle and lines represent the people seated around the fire.



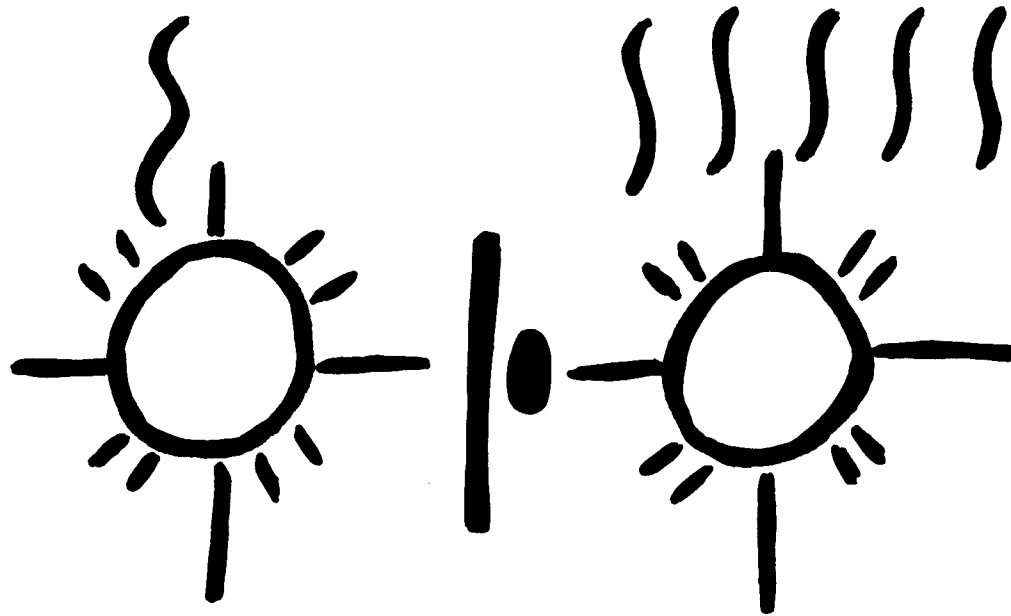
before



after

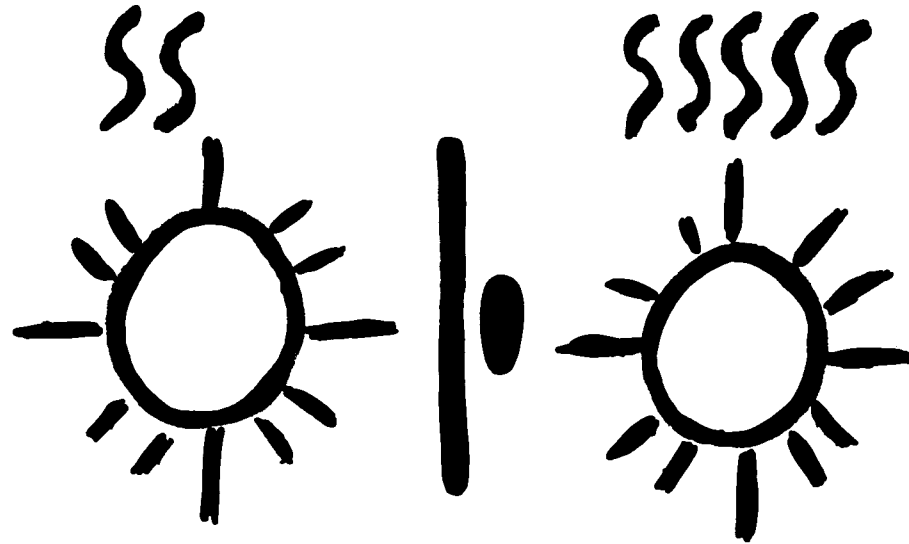


Sunday

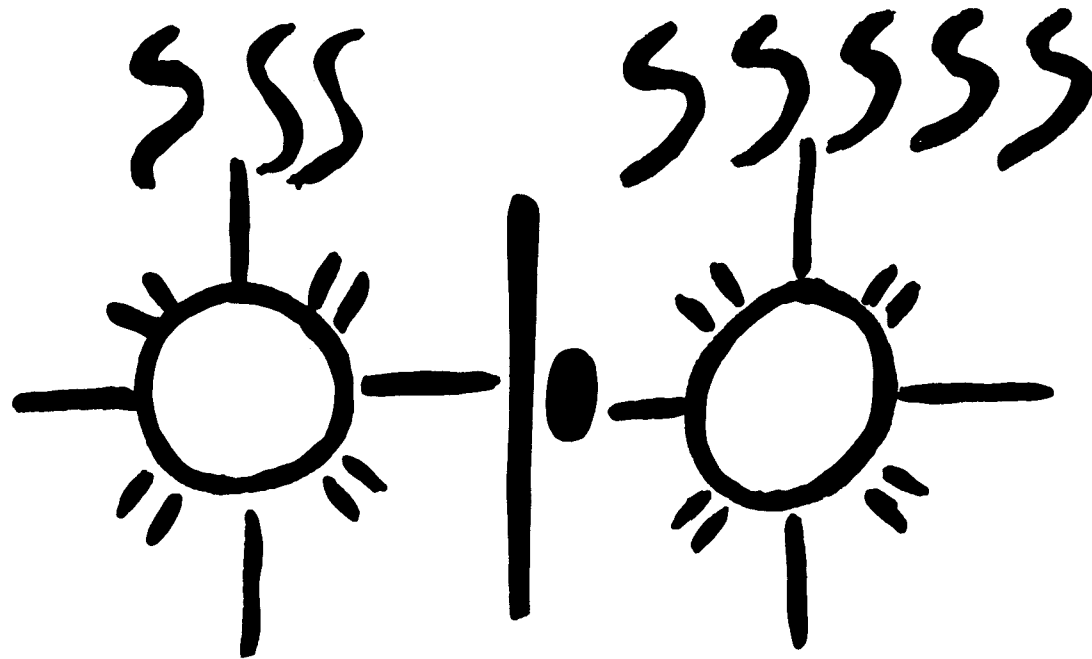


Monday

One day after Sunday.

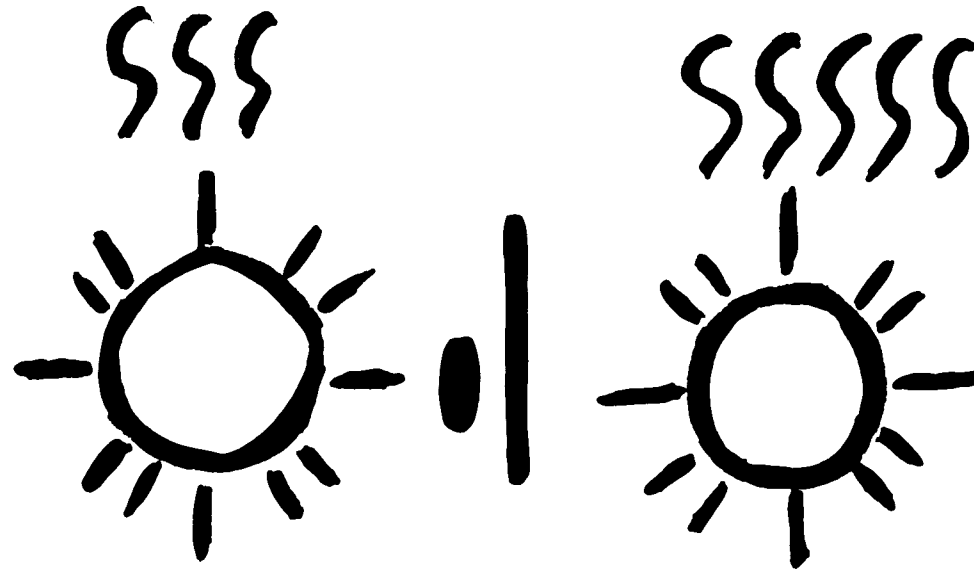


Tuesday
Two days after Sunday.



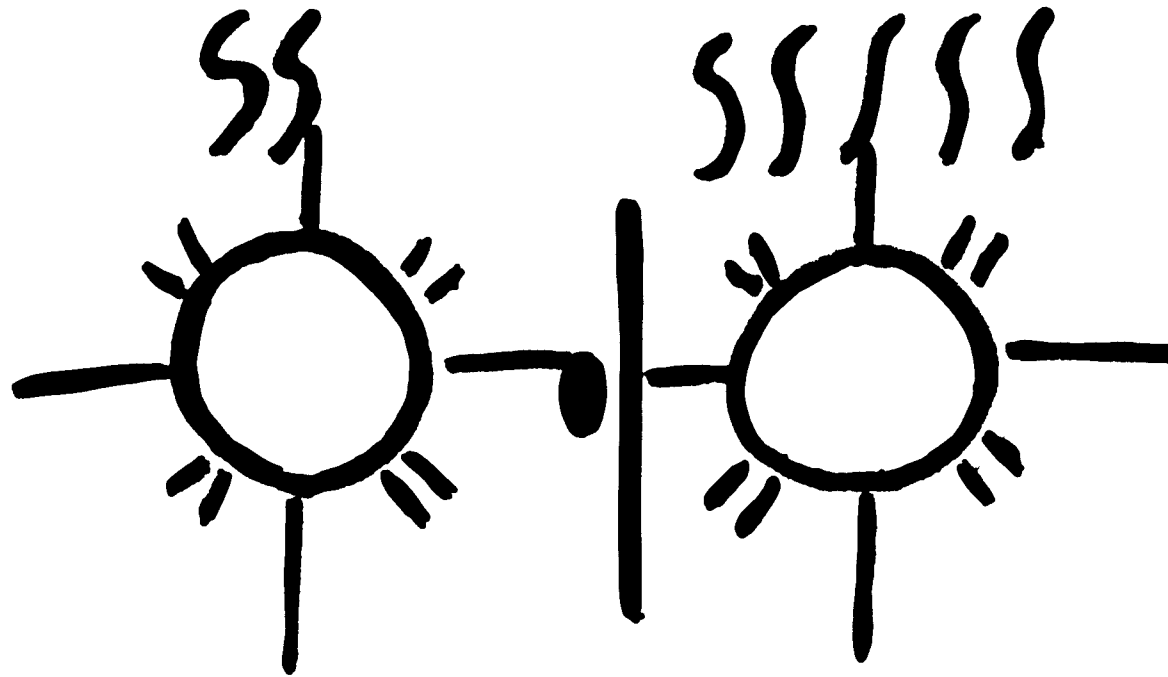
Wednesday

Three days after Sunday.



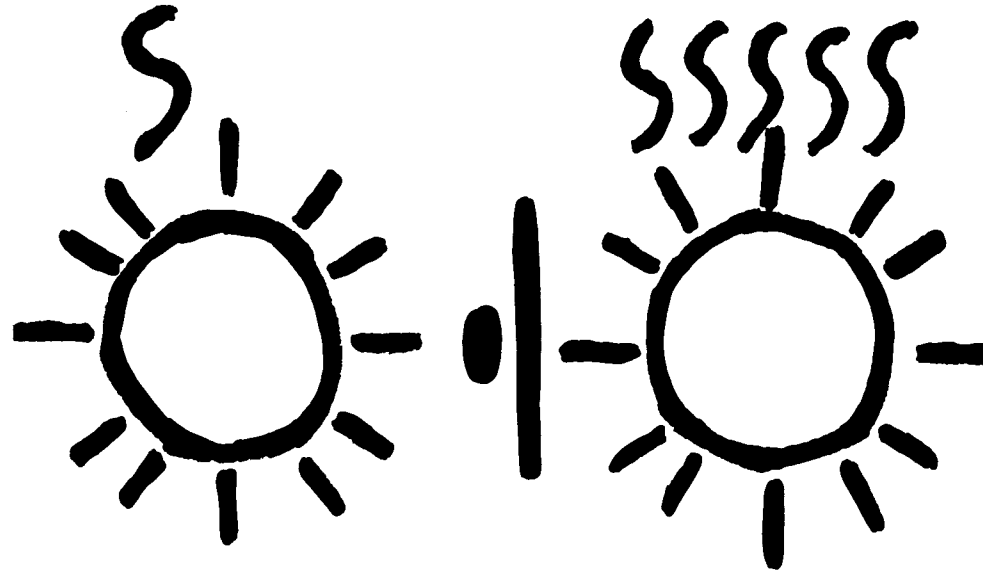
Thursday

Three days before Sunday.



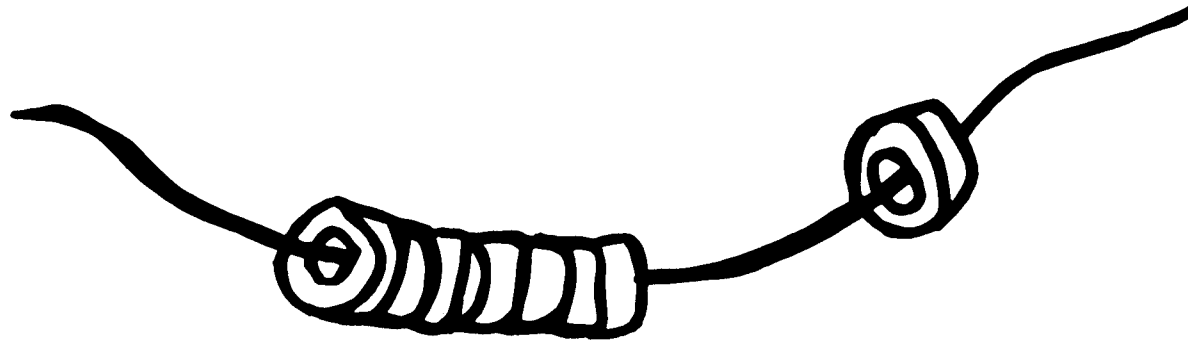
Friday

Two days before Sunday.



Saturday

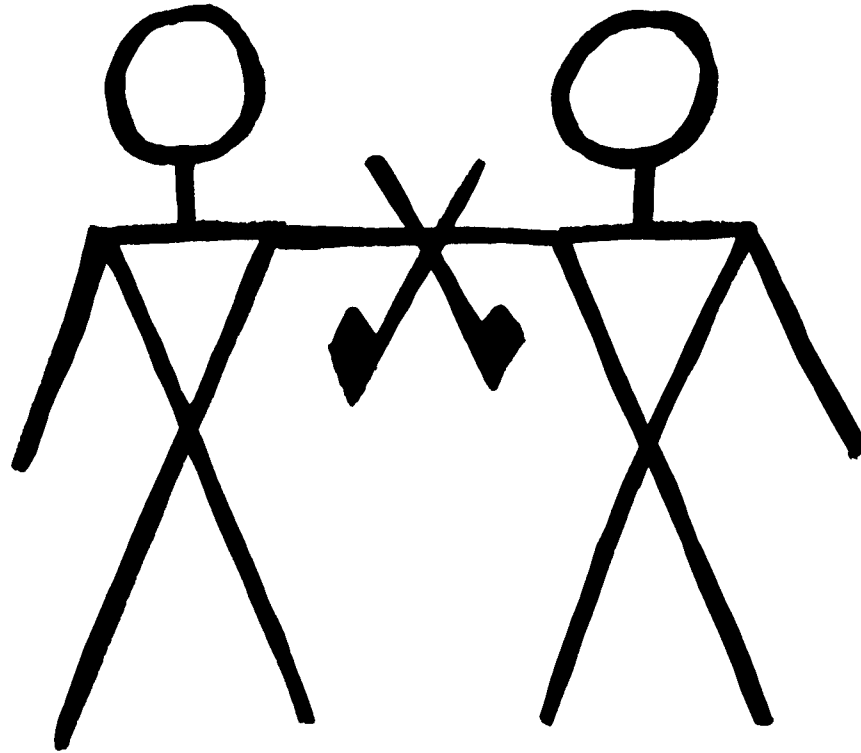
One day before Sunday.



wampum

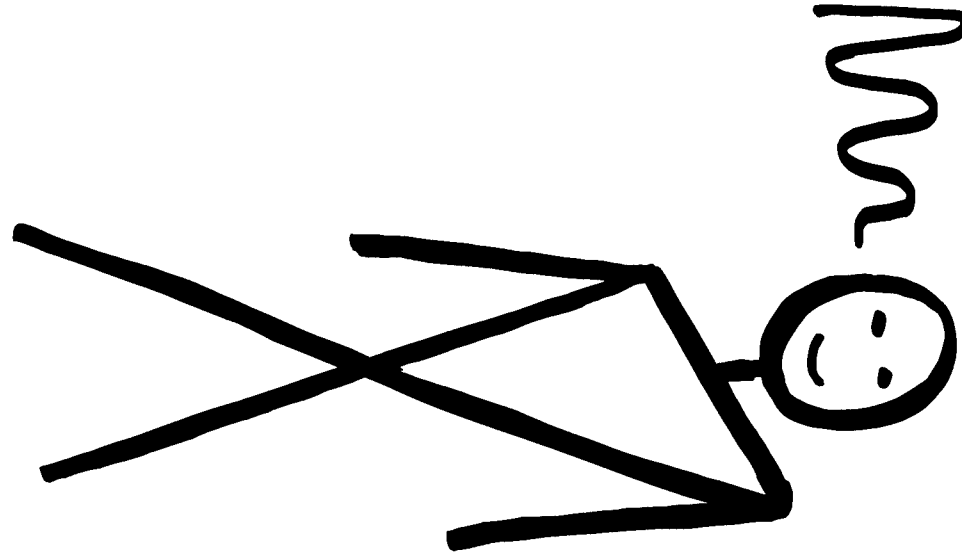
Wampum beads were made from shell and bone.

Wampum was used as money and for trading by some Indians.



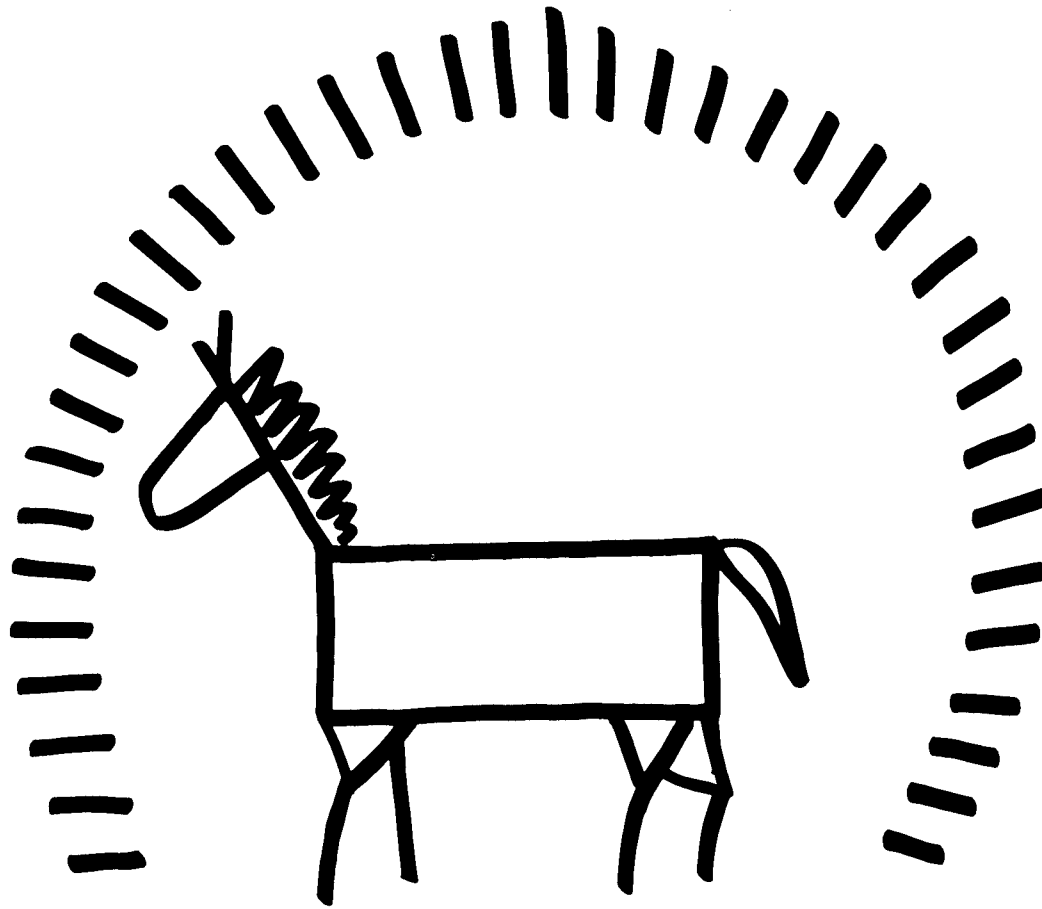
treaty

A treaty among the Indian people
was a very sacred agreement.



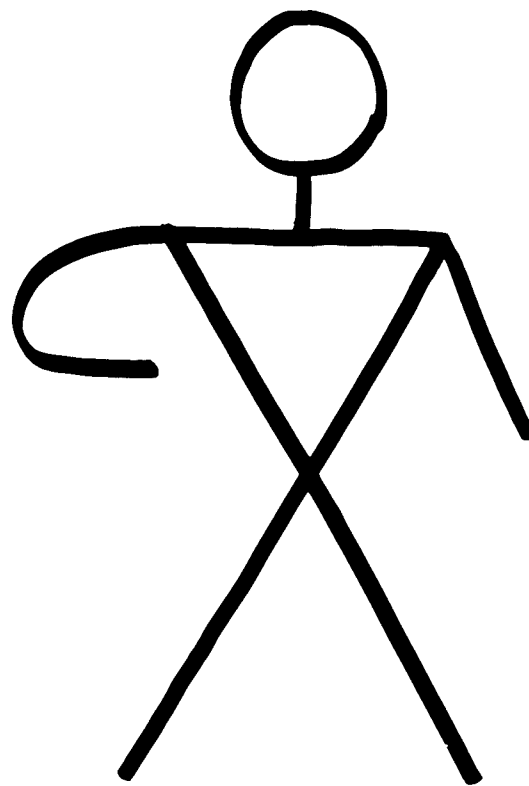
dream

Dream lines are rising from the head
of the sleeping person.

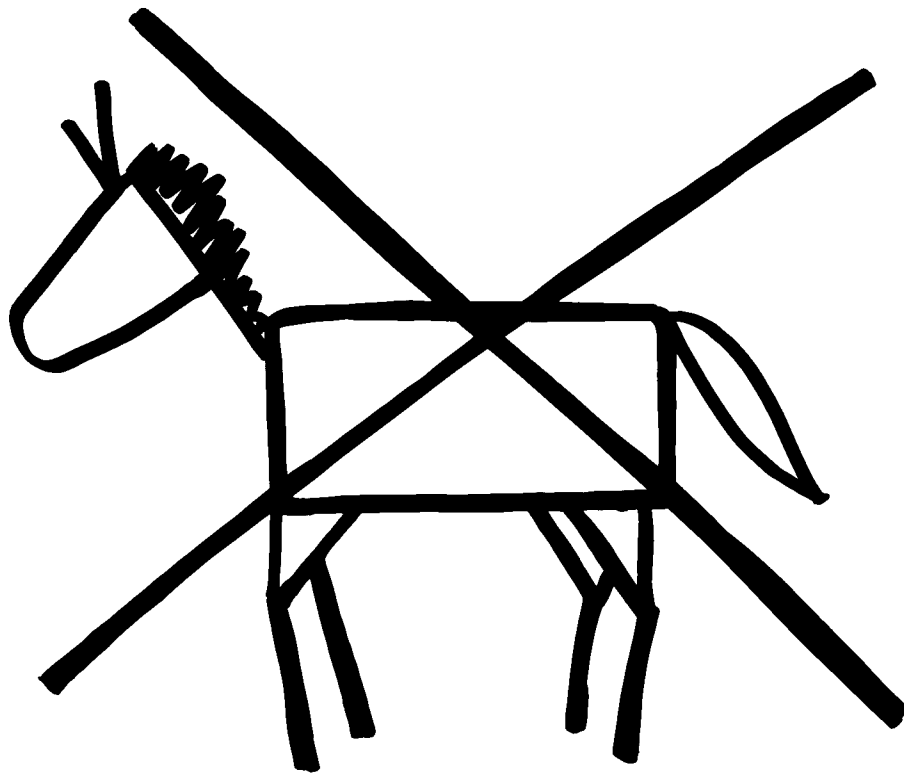


rich, many horses

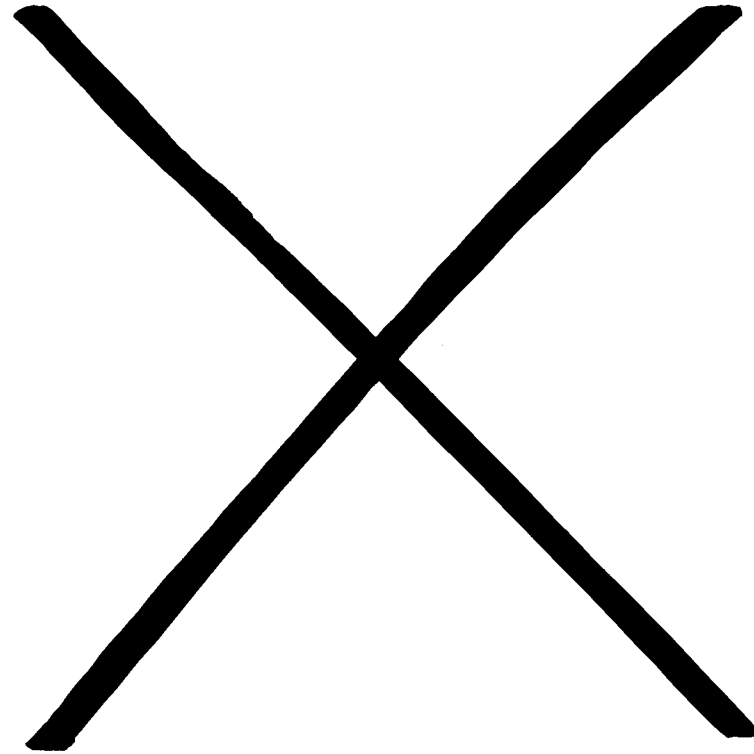
An Indian who owned many horses was rich.



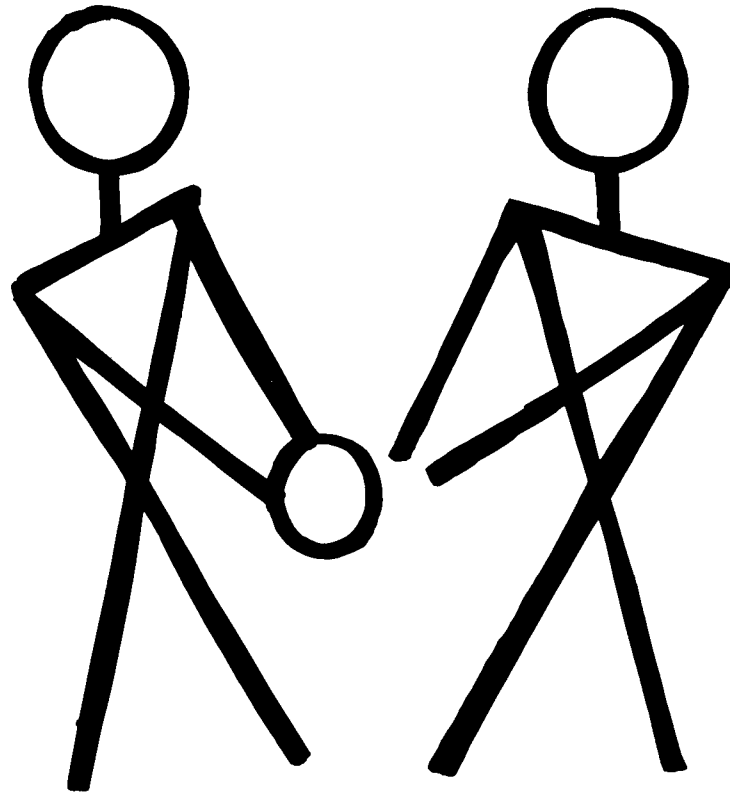
catch, take



poor



exchange, sell, trade



offer, give



VERBENA GREENE

Verbena Greene, a member of the Confederated Tribes of Warm Springs, Oregon, is the mother of eight children. She attended Warm Springs Boarding School until the 11th grade and later earned her G.E.D. She has served as Local Coordinator for the Warm Springs Curriculum Development Committee and was the Tribal Education Program Liaison for more than seven years. She presently is serving as Culture Resource Person for the Tribes, providing classroom cultural instruction (legends, values, songs, etc.) on a consultant basis to schools and community colleges. She enjoys working with young people and is pleased that students are now forming culture clubs and holding powwows in the school environment.



NITA CURTIS

Nita Curtis was born and raised in Portland, Oregon, and for the past 10 years has lived and taught on the Warm Springs Reservation in Central Oregon. She has been interested in art for about 15 years and uses several media, including watercolor, acrylics, and pen and ink. For the past five years she has been successfully exhibiting and selling her work. In addition to participating in the development of the Warm Springs materials for The Indian Reading Series, she has worked with two other Indian curriculum projects, including a fifth-grade, social studies program funded by the Donner Foundation and a federally funded program in Brigham City, Utah.

Booklets available in the Level II sequence are listed below. Numbers refer to the planned sequence of use in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest are included in the Levels I and III sequences.

- | | |
|---|---|
| 1 <i>End of Summer</i>
Crow Tribal Historical and Cultural
Commission | 12 <i>Coyote and the Man Who Sits On Top</i>
Salish Cultural Committee of
The Confederated Salish and
Kootenai Tribes of the Flathead
Reservation |
| 2 <i>Thunder and the Mosquito</i>
Muckleshoot Tribe | 13 <i>The Crow</i>
Assiniboine and Sioux Tribes of the
Fort Peck Reservation |
| 3 <i>Why the Codfish Has a Red Face</i>
Skokomish Tribe | 14 <i>Tepee, Sun and Time</i>
Crow Tribal Historical and Cultural
Commission |
| 4 <i>How Wildcat and Coyote Tricked Each
Other</i>
Shoshone-Bannock Tribes of the
Fort Hall Reservation | 15 <i>Water Story</i>
Crow Tribal Historical and Cultural
Commission |
| 5 <i>Pat Learns About Wild Peppermint</i>
Blackfeet Tribe | 16 <i>How Birds Learned to Fly</i>
The Fourteen Confederated Tribes
from the Yakima Nation |
| 6 <i>Picture Writing</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon | 17 <i>Napi and the Bullberries</i>
Blackfeet Tribe |
| 7 <i>Grandma Rides in the Parade</i>
Crow Tribal Historical and Cultural
Commission | 18 <i>How Cottontail Lost His Tail</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon |
| 8 <i>The Bob-Tailed Coyote</i>
Northern Cheyenne Tribe | 19 <i>Being Indian Is</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon |
| 9 <i>The Great Flood</i>
Skokomish Tribe | 20 <i>Why Animals and Man Can No
Longer Talk to One Another</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon |
| 10 <i>The Rainbow</i>
The Confederated Tribes of the
Warm Springs Reservation of Oregon | |
| 11 <i>The Time the Whale Came to Jackson's
Bay</i>
Skokomish Tribe | |

For order information and prices of the above booklets and the *Teacher's Manual*, contact the publisher:

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