Montana's First Peoples: Essential Understandings

Preparing and Cooking Camas, by Gary Schildt

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[Montana Historical Society Website]
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Contents

I. Educator Information

Inventory 3
Footlocker Use–Some Advice for Instructors 5
Footlocker Contents 6
Historical Narrative for Educators 12
Outline for Classroom Presentation 16
Student-friendly Summary of the Seven Essential Understandings Regarding Montana Indians 18
Footlocker Evaluation Form 19

II. Lessons

Alignment to Montana Content and Common Core Standards 21
Lesson 1: I Have, Who Has...[1] 25
Lesson 2: Who Lived in Montana in 1804?[1] 31
Lesson 3: What Does It Mean to Be Apsáalooke?*[1] 64
Lesson 4: Traditional Knowledge*[1] 67
Lesson 5: Treaties, Reservations, and Sovereignty[1] 80
Lesson 6: Montana Tribes and Federal Indian Policy*[1] 97
Lesson 7: Rosebud Battlefield or Where the Girl Saved Her Brother? Comparing Points of View*[1] 111
Lesson 8: Tribal Seals*[1] 122

*Lessons using primary sources

[1]Lessons you can do without ordering the trunk

III. Student Narratives

Historical Narrative for Students 124
Amazing Montana Biographies 126
- Sam Resurrection, Salish (1857 – 1941) — Cultural and Political Leader
- Susie Walking Bear Yellowtail, Crow (1903 – 1981) — Nurse
- George Horse Capture Sr., Gros Ventre (1937 – 2013) — Curator
- Dolly Smith Akers, Assiniboine (1901 – 1986) — Politician
- Joe Dussome, Little Shell (1880 – 1963) — Advocate
- Belle Highwalking, Northern Cheyenne (1892 – 1971) — Keeper of Tradition
- Darrell (Apiniokio Peta) Robes Kipp (1944 – 2013) — Native Language Champion
- LeAnn Montes, Chippewa Cree (born 1982) — Athlete/Lawyer

Summarizing the Essential Understandings 134

Vocabulary List 137

IV. Resources and Reference Materials

Additional Resources 139
Primary Sources and How to Use Them 140
How to Look at an Artifact 142
How to Look at a Written Document 144
How to Look at a Photograph 145
How to Look at a Map 146
More Montana Historical Society Resources 147

I. Educator Information

Inventory

Borrower: _____ Booking Period: _____

The borrower is responsible for the safe use of the footlocker and all its contents during the designated booking period. Replacement and/or repair for any lost items and/or damage (other than normal wear and tear) to the footlocker and its contents while in the borrower's care will be charged to the borrower's school. **Please have an adult complete the footlocker inventory checklist below, both when you receive the footlocker and when you repack it for shipping, to ensure that all of the contents are intact.**

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
Tablet with language apps				
Hand drum				
The Art of Storytelling: Plains Indian Perspectives (packet)				
Crossing Boundaries through Art Curriculum				
8 tribal flags				
Display case 1 (pre-contact-era trade items)				
Display case 2 (contact-era trade items)				
Parfleche				
Beaver pelt				
Buffalo hide				
Elk tooth dress				
Horse model with beaded martingale				
Ration coupon bag				

Inventory (Continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
4 maps: Tribal Territories 1855, Flathead Indian Reservation 1855, Flathead Indian Reservation 1935, Shrinking Reservations				
10 Transparencies (maps)				
Boarding school outfits (2)				
Images and documents (14)				
Audio CD: *More than Just Flutes and Drums**				
8 pamphlets (Demographic and Economic Information for each reservation)				
Audio CD: *Little Ax: Live at Napi**				
Audio CD: *Among My Blackfeet People, The Blackfeet, Volume 1**				
Coloring book: *Gifts of the Buffalo Nation*				
Book: *Essential Understandings Regarding Montana Indians*				
Two padlocks				

*Audio CDs are only in Montana's First Peoples Footlockers #1 and #2

Google Slides Presentations. These Google Slides presentations have material for use with the lessons and can be found online here:

Lesson 1: Google Slides presentation - Essential Understandings Regarding Montana Indians #1

Lesson 2: Google Slides presentation - Essential Understandings Regarding Montana Indians #1 and Google Slides presentation - Introduction to the Early Contact Period

Lesson 4: Google Slides presentation - Medicine Bear, Yanktonai Dakota (Sioux) Winter Count

Lesson 5: Google Slides presentation - Tribal Land Loss

Lesson 6: Google Slides presentation - Montana Indians and Federal Indian Policy (Version 1) and Google Slides presentation - Montana Indians and Federal Indian Policy (Version 2)

Lesson 7: Google Slides presentation - Perspectives (EU6)

Footlocker Use–Some Advice for Instructors

How do I make the best use of the footlocker?

In this User Guide you will find many tools for teaching with objects and primary sources. We have included teacher and student level narratives, as well as a classroom outline, to provide you with background knowledge on the topic. In the "Resources and Reference Materials" section there are introductory worksheets on how to look at/read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. The Lessons section contains lesson plans for exploration of the topic in your classroom—these lessons utilize the objects, photographs, and documents in the footlocker. The "Resources and Reference Materials" section contains short activities and further exploration activities, as well as bibliographies.

What do I do when I receive the footlocker?

IMMEDIATELY upon receiving the footlocker, take an inventory form from the folder inside and inventory the contents in the "before use" column. Save the form for your "after use" inventory. This helps us keep track of the items in the footlockers, and enables us to trace back and find where an item might have been lost.

What do I do when it is time to send the footlocker on to the next person?

Carefully inventory all of the items again as you put them in the footlocker. If any items show up missing or broken at the next site, your school will be charged for the item(s). Leave the completed form in the folder.

Who do I send the footlocker to?

You will be receiving a mailing label via email to use to send the footlocker on to its next destination.

What do I do if something is missing or broken when the footlocker arrives, or is missing or broken when it leaves my classroom?

If an item is missing or broken when you initially inventory the footlocker, **CONTACT US IMMEDIATELY** (406-444-9553 or email kwhite@mt.gov). This allows us to track down the missing item. It may also release your school from the responsibility of paying to replace a missing item. If something is broken during its time in your classroom, please call or email us and let us know so we know it needs repairing. If an item turns up missing when you inventory before sending it on, please search your classroom. If you cannot find it, your school will be charged for the missing item.

Footlocker Contents

Hand drum

Tribal flags

Tablet with language apps

Footlocker Contents (Continued)

Display case 1 – pre-contact-era trade items

Display case 2 – contact-era trade items

Footlocker Contents (Continued)

Parfleche

Beaver pelt

The Art of Storytelling: Plains Indian Perspectives (packet)

Buffalo hide

Footlocker Contents (Continued)

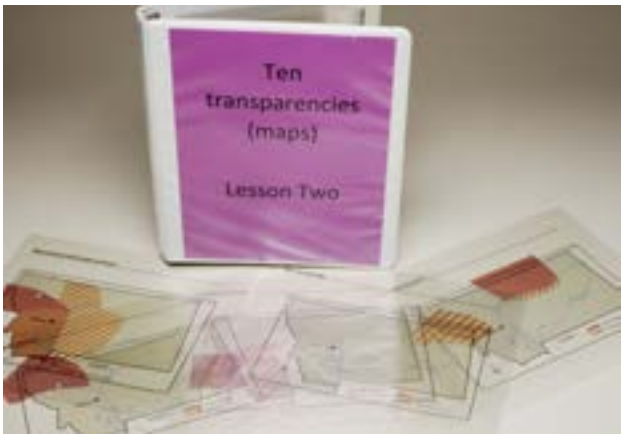
Elk tooth dress

Horse model with beaded martingale

Ration coupon bag

Footlocker Contents (Continued)

Maps, documents, and photos



Indigenous land use transparencies

Books and CDs

Footlocker Contents (Continued)

Girl's boarding school outfit

Boy's boarding school outfit

Historical Narrative for Educators

Montana schools have a constitutional mandate to teach about the unique cultural heritage of Montana Indians. In 1999 a group of American Indian educators from Montana tribes met in Helena to discuss what they believed all Montanans should know about Montana's tribal nations and Indian people. The product of those discussions was the creation of a list of seven Essential Understandings Regarding Montana Indians. More recently, the Montana Office of Public Instruction has updated and refined the Essential Understandings (EUs), which are as follows:

1. There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

2. Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

3. The ideologies of Native traditional beliefs and spirituality persist into modern-day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

4. Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions:

   I. Both parties to treaties were sovereign powers;

   II. Indian tribes had some form of transferable title to the land;

   III. Acquisition of Indian lands was solely a [federal] government matter not to be left to individual colonists or states.

5. There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods:

   - Colonization/Colonial Period, 1492-1800s
   - Treaty-Making and Removal Period, 1778-1871
   - Reservation Period – Allotment and Assimilation, 1887-1934
   - Tribal Reorganization Period, 1934-1953
   - Termination and Relocation Period, 1953-1968
   - Self-Determination Period, 1975-Present

6. History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

7. American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under

Historical Narrative for Educators (continued)

the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

In addition to the Essential Understandings themselves, OPI has also produced the booklet (included in the footlocker and available online from the OPI website) *Essential Understandings Regarding Montana Indians* PDF. This booklet lists key concepts for every EU and provides useful background and additional detail for understanding their significance. It also corrects common misperceptions. For example, the expanded section discussing EU 4 (which focuses on treaties and reservations) includes the following:

> It has often been incorrectly asserted that tribes lost their lands to Europeans and Americans because they had no concept of land ownership. While it is true American Indians held and continue to hold a very different view of the land and natural world than Europeans and Americans (seeing themselves as an integrated part of an animated natural and spiritual world requiring equal respect), they also held shared notions of both public and private property. This included recognition of tribal territories and resources, which were relied upon for survival and which tribes fought to defend from encroachment or loss to other tribes, as well as Euro-Americans.

The entire document is worth reading, and the lessons below refer you to relevant sections as part of your pre-lesson preparation.

Although Montana teachers have become increasingly familiar with the Essential Understandings, most students have not been taught the Essential Understandings explicitly. The lessons in this footlocker are designed to provide you with a way to explicitly teach the Essential Understandings while furthering your students' knowledge of Montana Indian history and culture:

- Lessons 1 and 2 align with EU 1 and focus on tribal diversity among Montana tribes, first by simply introducing the tribes and then by looking at their territories in 1804.
- Lesson 3 aligns with EU 2 and focuses on different ways two individual members of the Crow tribe express their Crow identity through music: hip hop artist Supaman and traditional singer Shane Doyle.
- Lesson 4 aligns with EU 3 and looks at ways traditional beliefs and history have been passed down over time, through songs, stories, and art.
- Lesson 5 aligns with EU 4 and EU 7. Part 1 has students use math to better understand how much land Montana's tribal people have lost since 1800; part 2 focuses on one way in which tribal governments are exercising sovereignty today: bison preservation.
- Lesson 6 aligns with EU 5 and uses the analysis of objects, photographs, and artwork and an interactive PowerPoint presentation to introduce students to federal policy periods and their impacts on Montana tribes.
- Lesson 7 aligns with EU 6; it asks students to think about ways in which a person's point of view might shape his or her perspectives of the event that occurred at a place called Where the Girl Saved Her Brother by the Northern Cheyenne, Dakota, and Lakota and the Rosebud Battlefield by Euro-Americans.
- Lesson 8, which focuses on tribal seals and symbols, touches on four of the seven EUs: the diversity of sovereign nations, the ways traditional beliefs persist into modern-day life and are incorporated into how tribes govern, the idea that reservations are lands reserved by or for tribes for their exclusive use as permanent homelands, and the fact that tribal nations possess sovereign powers, separate and independent from the federal and state governments.

Historical Narrative for Educators (continued)

The lessons in this footlocker can be taught independently and do not need to be taught in order. However, unlike other footlockers, there is one unifying activity: summarizing each Essential Understanding in kid-friendly language. You'll want to provide each student with the chart that lists the Seven Essential Understandings and provides space for students to write a summary of each understanding (pages 133-34). You'll find our "answer key"—the way we've summarized each understanding on page 135. At the end of each lesson, consider sharing the relevant EU and working with your students to summarize it in easy-to-understand language.

Finally, it is important to note that some of the topics this footlocker touches on (like land loss and boarding schools) can be emotionally difficult. The children of Euro-American settlers may feel guilty. Indian children may feel disempowered. Here are some suggestions for ways to prepare yourself for and manage difficult conversations. Most of these suggestions are adapted from Teaching Tolerance's report, "Teaching Hard History: A Framework for Teaching American Slavery." The Teaching Tolerance suggestions have been excerpted and modified, often, but not exclusively, by substituting the words "federal Indian policy" for "slavery." The original report is worth reading in full by anyone looking for more guidance on how to teach "our youngest students … a truthful, age-appropriate account of our past." Please note that much of the material below is quoted verbatim while other portions have been summarized.

- Remind students that no one chooses their families. No one is responsible for the actions of their ancestors. You can be proud of your family's accomplishments even if you disagree with some of the choices your ancestors made. **What's important is how we choose to act now.**
- Be ready to talk about race and colonialism. You can't reasonably discuss federal Indian policy without talking about race, racism, colonialism, and imperialism—conversations that make many teachers uncomfortable.
- Teach about commonalities first, and center the stories of Native people. One common mistake is to begin by discussing the "evils" of federal Indian policy. Doing so subtly communicates that indigenous people lacked agency and culture. Instead, start by learning about the diversity of tribal nations, including their intellectual and cultural traditions.
- Embed civics education. When students learn about the history of American Indian policy, they have ample opportunities to explore the many dimensions of civics. First, students should consider the nature of power and authority. They should describe what it means to have power and identify ways that people use power to help, harm, and influence situations. Beginning with examples from their classroom, families, and communities, students can examine how power is gained, used, and justified.
- Teach about conflict and change. The history of federal Indian policy is a story of oppression; at the same time, it is also a story of resistance and resilience. Teachers should show students ways that indigenous people resisted, such as preserving cultural traditions and Native languages and bringing home the new skills they learned at boarding schools to help their people.
- Help students recognize that indigenous people worked to maintain their cultures while building new traditions that continue to be important today. Through all the change, Montana's indigenous peoples kept their cultures and traditions alive through storytelling, art, dance, religious ceremonies, and music.
- Make explicit the connection between racism and the treatment of American Indians. Differences, whether real or perceived, can make some people feel that it is okay to treat others badly, to exploit other people, and to believe that some people are better than others. Those who stood to benefit from Indian land loss adopted and spread false

beliefs about racial inferiority, including many that still impact us today.
- Not every white person wanted to oppress American Indians. Some joined groups that tried to convince people in power to help Indians. Sometimes what these groups thought would be helpful actually caused harm. Other times they did help. For example, Charles M. Russell and Frank Linderman worked with tribal leaders like Little Bear and Rocky Boy to lobby for the creation of Rocky Boy's Reservation.
- Bring the conversation forward, encouraging discussion of circumstances that students and their families face. Students should study examples and role models from the past and present, and ask themselves: "How can I make a difference?"

Adapted with permission of Teaching Tolerance, a project of the Southern Poverty Law Center. View the "Teaching Hard History: American Slavery" webpage.

Outline for Classroom Presentation

I. All Montanans should learn about the unique culture, history, and heritage of Montana Indians.

A. This is actually written into our state constitution.

B. Montana Indian educators came together and created a list of the seven most important things they wanted all Montanans to know. These are called the Seven Essential Understandings Regarding Montana Indians.

II. Essential Understanding 1: There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana. **(Lessons 1 and 2)**

A. Each tribe has its own history, culture, and language.

B. Montana has rapidly and dramatically changed over the last two hundred years, but American Indian individuals and tribes are still here.

III. Essential Understanding 2: Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian. **(Lesson 3)**

A. Tribes are allowed to define who is a member of their tribe. Tribal membership is a political classification and not a racial designation.

B. Some tribal members have extensive cultural knowledge, are fluent in their Native language, and/or practice traditional religions even if they don't look like what most people think Indians look like. Other tribal members may not have very deep connections to (or knowledge about) their tribes. Many tribal members "walk in two worlds." They try to combine the best of both their tribal culture and the larger American culture.

IV. Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern-day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America. **(Lesson 4)**

A. Native spirituality and ceremonies are diverse and complex. Outsiders don't need to understand all of the details (and some of it is private) but they should respect them.

B. Tribal oral traditions, ideologies, worldviews, and the principles and values associated with them are as valid as other such traditions from around the world. You don't call Bible stories myths or legends, so don't call Native stories myths or legends.

C. Tribes pass down their culture, history, and values in many ways, including song, ceremony, artwork, and stories.

D. In general, tribal oral traditions explain the creation of the world and how it works and how people should behave; they also entertain the listeners. They are one of the primary keys to the survival of a tribe.

E. Because oral traditions are place-based, they reflect the unique landscapes on which they have developed and show how deeply tribal groups are tied to a particular place.

V. Essential Understanding 4: Though there have been tribal peoples living successfully in North America for millennia, reservations are lands that have been reserved by or for tribes for their

exclusive use as permanent homelands. **(Lesson 5)** Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions:

1. Both parties to treaties were sovereign powers;
2. Indian tribes had some form of transferable title to the land;
3. Acquisition of Indian lands was solely a [federal] government matter not to be left to individual colonists or states.

VI. Essential Understanding 5: There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. **(Lesson 6)**

A. U.S. government laws and policies have had huge effects on American Indian individuals, communities, and nations.

B. The U.S. government has alternated between treating tribes as sovereign nations (Treaty-Making Period, Reorganization Period, and Self-Determination Period) and trying to get rid of tribes altogether (Reservation Period—Allotment and Assimilation, and Termination and Relocation Period).

VII. Essential Understanding 6: History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflict with the stories mainstream historians tell. **(Lesson 7)**

VIII. Essential Understanding 7: American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. **(Lesson 5)**

A. Tribal self-governing powers predate the existence of the United States. Tribal nations have been governing themselves since time immemorial.

B. Some limits have been placed on tribal sovereignty over the last two hundred years. In general, tribes are free to exercise any of their sovereign powers unless Congress has specifically limited them.

C. Among other things, tribal sovereignty gives tribes the right to

   a. Determine their own form of government;

   b. Set rules laying out who belongs to the tribe and who doesn't;

   c. Make laws for tribal members and uphold those laws through tribal courts.

Summary of the Seven Essential Understandings Regarding Montana Indians

1. Montana has 12 tribes. They are all different from each other. They all contribute to modern Montana.

2. Every individual Indian is unique and their understanding of what it means to be Indian may be different from other tribal members' ideas.

3. Traditional tribal beliefs are still important. Every tribe has oral histories that are older than and as good as written histories.

4. Indians lived here long before Europeans arrived. They gave up most of their lands to the U.S. government, but they kept some of it for their own use. The lands they **reserved** (kept) are called reservations.

5. The U.S. government treated Indian tribes and people differently at different times. The ways the government acted toward Indians continues to affect people today.

6. A person's point of view shapes the way they understand and explain history. Indian historians often see things differently than non-Indian historians.

7. Tribes are "sovereign." They make their own rules (laws) and are in charge of governing themselves. However, the U.S. government sometimes limits what tribes can do.

You can read the full text of the *Essential Understandings Regarding Montana Indians* PDF on the Office of Public Instruction's website.

Footlocker Evaluation Form

Evaluator's Name

School Name Phone

Address City Zip Code

1. How did you use the material?

2. How would you describe the users? (choose all that apply)

☐ Grade school - Grade _____

☐ High school - Grade _____

☐ College students ☐ Seniors ☐ Mixed groups ☐ Special interest ☐ Other

2a. How many people used the material in the footlocker? _____

3. Which of the user guide materials were most useful?

☐ Narratives ☐ Lessons ☐ Resource Materials

5. How many class periods did you devote to using the footlocker?

☐ 1-3 ☐ 4-6 ☐ More than 6 ☐ Other

6. What activities or materials would you like to see added to this footlocker?

Footlocker Evaluation Form (continued)

7. Would you request this footlocker again? If not, why?

8. What were the least useful aspects of the footlocker/user guide?

9. What subject areas do you think should be addressed in future footlockers?

10. Other comments

II. Lessons

Alignment to Montana Content and Common Core Standards

Lessons ➤	1	2	3	4	5	6	7	8
Montana State Standards for Social Studies								
SS.K12.3 Compare and evaluate sources for relevance, perspective, and accuracy							X	
SS.CG.4.4 Define sovereignty for tribes in Montana					X			X
SS.G.4.1 Examine maps and other representations to explain the movement of people		X						
SS.G.4.2 Identify and label the tribes in Montana and their indigenous territories, and current locations		X		X				X
SS.G.4.4 Analyze environmental and technological events and conditions and how humans and the environment impact each other with relation to settlements and migration in Montana				X				
SS.H.4.1 Understand tribes in Montana have their own unique histories	X	X		X			X	X
SS.H.4.2 Identify events and policies that have impacted and been influenced by tribes in Montana					X	X	X	
SS.H.4.4 Describe how historical accounts are impacted by individual perspectives.							X	
English Language Arts Standards » Reading: Literature » Grade 4								
CCSS.ELA-Literacy.RL.4.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.				X			X	
English Language Arts Standards » Reading: Informational Text » Grade 4								
CCSS.ELA-Literacy.RI.4.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.	X	X	X	X			X	
CCSS.ELA-Literacy.RI.4.2 Determine the main idea of a text and explain how it is supported by key details; summarize the text.	X	X	X	X	X	X		
CCSS.ELA-Literacy.RI.4.3 Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. Include texts by and about American Indians.					X	X		
CCSS.ELA-Literacy.RI.4.4 Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area.	X	X	X	X	X	X		X

Alignment to Montana Content and Common Core Standards (continued)

Lessons ➤	1	2	3	4	5	6	7	8
Lessons ➤	1	2	3	4	5	6	7	8
CCSS.ELA-Literacy.RI.4.6 Compare and contrast a firsthand and secondhand account of the same event or topic, including those of American Indians; describe the differences in focus and the information provided.				X		X		
CCSS.ELA-Literacy.RI.4.7 Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.		X			X	X		
CCSS.ELA-Literacy.RI.4.9 Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.			X		X	X		
CCSS.ELA-Literacy.RI.4.10 By the end of year, read and comprehend informational texts, including history/social studies, science, and technical texts, in the grades 4–5 text complexity band proficiently, with scaffolding as needed at the high end of the range.	X	X			X	X		
English Language Arts Standards » Writing » Grade 4								
CCSS.ELA-Literacy.W.4.10 Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.			X					
English Language Arts Standards » Speaking & Listening » Grade 4								
CCSS.ELA-Literacy.SL.4.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.	X	X	X	X	X	X	X	X
CCSS.ELA-Literacy.SL.4.2 Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.	X	X	X	X	X	X		
CCSS.ELA-Literacy.SL.4.4 Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.						X	X	X

Alignment to Montana Content and Common Core Standards (continued)

Lessons ➤	1	2	3	4	5	6	7	8
CCSS.ELA-Literacy.SL.4.6 Differentiate between contexts that call for formal English (e.g., presenting ideas) and situations where informal discourse is appropriate (e.g., small-group discussion); use formal English when appropriate to task and situation. (See grade 4 Language standards 1 here for specific expectations.)						X	X	
Lessons ➤	1	2	3	4	5	6	7	8
IEFA Essential Understandings								
Essential Understanding 1 There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.	X	X						X
Essential Understanding 2 Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.			X					
Essential Understanding 3 The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.				X				X
Essential Understanding 4 Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: I. Both parties to treaties were sovereign powers; II. Indian tribes had some form of transferable title to the land; III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists or states.					X			X
Essential Understanding 5 There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: Colonization/Colonial Period, 1492–1800s; Treaty-Making and Removal Period, 1778–1871; Reservation Period—Allotment and Assimilation, 1887–1934; Tribal Reorganization Period, 1934–1953; Termination and Relocation Period, 1953–1968; Self-Determination Period, 1975–Present.					X	X		

Alignment to Montana Content and Common Core Standards (continued)

Lessons ➤	1	2	3	4	5	6	7	8
Essential Understanding 6 History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.							X	
Essential Understanding 7 American Indian tribal nations are inherent sovereign nations, and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.					X			X
Lessons ➤	1	2	3	4	5	6	7	8
Math (4th grade): http://opi.mt.gov/PDF/CCSSO/MCCS-MATH/Standards/11NovG4MathMCCS.pdf								
4.MP.1. Make sense of problems and persevere in solving them.					X			
4.NF.2 Compare two fractions with different numerators and different denominators…					X			
4.MP.5 Model with mathematics.					X			
4.NF.6 Use decimal notation for fractions with denominators of 10 or 100.					X			

Lesson 1: I Have, Who Has...

Essential Understanding

There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Activity Description

Students will gain a quick introduction to Montana's tribes and reservations by playing *I Have, Who Has* and conduct a close reading of Essential Understanding 1: "There is great diversity among the twelve sovereign tribes of Montana."

Objectives

At the conclusion of the lesson students will have:

- Read out loud.
- Repeated information about Montana tribes and reservations.
- Applied close reading strategies.
- Defined new vocabulary.
- Discussed the first Essential Understanding Regarding Montana Indians.

Time

50 minutes

Materials

Footlocker/User Guide Materials:

- *I Have, Who Has...* cards (included below)
- EU Summary Chart and EU Summary Chart Answers (pp. 133-35)
- *Essential Understandings* booklet
- Google Slides presentation - Essential Understandings Regarding Montana Indians #1

Teacher-Provided Materials:

- Index cards to create a Word Wall
- Computer, projector, and internet connection

Pre-Lesson Preparation

Read about Essential Understanding 1, pages 3-6 in the printed version or pages 6-9 in the *Essential Understandings Regarding Montana Indians* PDF.

Preview the *I Have, Who Has...* cards. Note that they are divided into three reading levels so you can differentiate among your students. The easiest ones to read are marked with a circle. Average difficulty cards are marked with a triangle. The hardest to read are marked with a square.

Procedure

Part 1: Learn about Montana's Tribes

Step 1: Play I Have, Who Has...

1. Tell students they are going to play a game about Montana's tribes and reservations, but first they are going to learn how to pronounce the names of all the tribes in the tribe's own language and in English. Visit the Montana Tribes Digital Archives website and, as a class, place the reservation names on the map. As you do, let students know which tribes have which reservations. The Blackfeet, Northern Cheyenne, and Crow Reservations are named for the tribes that govern them; Fort Belknap is home to the Gros Ventre (grow-VONT) and Assiniboine; Fort Peck is home to the Assiniboine and Sioux; Rocky Boy's is home to the Chippewa Cree; and Flathead is home to the Confederated Salish and Kootenai Tribes, which include the Salish, Kootenai, and Pend d'Oreille (PEND dor RAY).

   Tell students that the government names/ English names of the tribes are different from the names that the tribes call themselves in their own languages. Scroll down and choose page 2 of the Who's Who activity. Listen to, and have students practice, saying the tribes' names in the tribal languages.

2. Hand out the cards, differentiating by giving struggling readers cards that are easier to read. The easiest ones to read are marked with a circle. Average difficulty cards are marked with a triangle. The hardest to read are marked with a square. (If there are more cards than students, give some students multiple cards.) Have students practice reading their card to a partner. Help them with words they don't know how to pronounce.

3. Tell students to turn their card face down once they have finished reading it aloud, and then start the game by asking "Who has the first card?" The student with the first card reads his or her card. (It says "I have the first card. Who has the Northern Cheyenne tribe?") The student who has the Northern Cheyenne tribe card chimes in quickly by reading his or her card. Students should try to avoid pauses between turns. The game ends with the last card, which reads, "This is the end of the game."

Step 2: Discuss

1. How many different Indian tribes are there in Montana? (12)

2. Are all tribes are the same? (No)

3. What are some ways that tribes are different from one another? (They speak different languages, live on different reservations, etc.)

Part 2: Explore Essential Understandings

1. Explain that Montana Indian educators came up with a list of seven things they want every Montanan to know about Montana Indians. They call these the **Essential** (most important) Understandings.

2. Show the PowerPoint, which will help you model "close reading" to your students so that they can understand the text. Make sure to define and discuss words your students don't know, including the vocabulary words, but also any other words that are unfamiliar. As you define each word, write it (or have a student write it) on an index card and add it to your word wall.

   Slide 1: Title

Slide 2: Read the first Essential Understanding to your students. "There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

Ask: What do you think this means? Let students know that this has a lot of vocabulary words that they might not be familiar with, and that is okay. You are going to carefully interpret the text together (something called "close reading.")

Slide 3: "There is great **diversity** among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

Ask: What do you think "diversity" means? Are there context clues to help understand this word? Advance slide for a definition of *diversity*. Make (or have a student make) a vocabulary card for your word wall.

diversity: variety, different from one another

Slide 4: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

Repeat steps with *sovereign*.

sovereign: self-governing

Slide 5: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

Repeat steps with *culture*.

culture: the shared language, traditions, and beliefs specific to a certain group

Slide 6: "There is great **diversity** among

the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and unique cultural heritage that contributes to modern Montana."

Repeat steps with *distinct*.

distinct: different or separate

Teaching Note: Students often confuse the words *distinct* and *extinct*.

Slide 7: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and **unique** cultural heritage that contributes to modern Montana."

Repeat steps with *unique*.

unique: special, one of a kind

Slide 8: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and **unique cultural heritage** that contributes to modern Montana."

Repeat steps with *cultural heritage*.

cultural heritage: beliefs, history, traditions, art, stories, religion passed down through the generations (from great grandparents, to grandparents, to parents, to children)

Slide 9: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and **unique cultural heritage** that **contributes** to modern Montana."

Repeat steps with *contributes*.

contributes: adds to

Slide 10: Read the Essential Understanding out loud one last time, telling students they are going to read the next word in the sentence when you pause: Pause at each of the newly defined words for students to read.

3. Cement Understanding.

    a. **Ask:** How did the material we learned in this lesson reflect this Essential Understanding?

    b. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

    c. Write an accurate summary on the board based on student summaries and the summary in the answer key. Hand out the Essential Understanding Summary Chart and have students copy that summary into their chart. Save the charts for future lessons.

Extension Activities: Visit the Montana Tribes Digital Archives website and have students complete the online Montana Tribes Learning Activities. View the document *Montana Native American Language Apps* PDF and have students explore Montana native languages using language apps listed. The apps are also loaded on the tablet included in the footlocker.

This is the first card.

WHO HAS the Northern Cheyenne tribe?

I HAVE the Assiniboine and Sioux tribes. The Assiniboine call themselves the Nakoda. The Sioux call themselves Dakota or Lakota.

WHO HAS What reservation in Montana do the Assiniboine and Sioux share?

I HAVE the Northern Cheyenne tribe. The tribe has over 11,000 members. About 5,000 of them live on the Northern Cheyenne reservation.

WHO HAS Where is the Northern Cheyenne reservation?

I HAVE What reservation in Montana do the Assiniboine and Sioux share. The Assiniboine and Sioux tribes share the Fort Peck reservation.

WHO HAS Where is the Fort Peck reservation?

I HAVE Where is the Northern Cheyenne reservation. The Northern Cheyenne Indian Reservation is in southeastern Montana. The tribe owns almost all of the land on the reservation.

WHO HAS the number of bands in the Cheyenne Nation?

I HAVE Where is the Fort Peck reservation. The Fort Peck reservation is in northeastern Montana near the Canadian and North Dakota borders.

WHO HAS the Crow tribe?

I HAVE the number of bands in the Cheyenne Nation. There are ten main bands in the Cheyenne Nation. The Cheyenne Nation's ten bands live all over the Great Plains, from southern Colorado to the Black Hills in South Dakota and Southwestern Montana.

WHO HAS the Assiniboine and Sioux tribes?

I HAVE the Crow tribe. The Crow tribe has over 13,000 members.

WHO HAS Where is the Crow reservation?

I HAVE Where is the Crow Reservation. The Crow Reservation is in south-central Montana. It is close to Billings.

WHO HAS How many Crow people still speak the Crow language?

I HAVE What is the name of the tribal newspaper of the Confederated Salish and Kootenai Tribes? The newspaper is called the *Char-Koosta News*. The tribes started the newspaper in 1956.

WHO HAS the Little Shell Chippewa tribe?

I HAVE How many Crow people still speak the Crow language. Eighty-five percent of the Crow Nation speaks Crow. Many people are working to keep the language alive.

WHO HAS the Confederated Salish and Kootenai tribes?

I HAVE the Little Shell Chippewa tribe. The Little Shell do not have a reservation. Their headquarters is in Great Falls. Their members live in cities and towns all over Montana.

WHO HAS How many people are part of the Little Shell Chippewa tribe?

I HAVE the Confederated Salish and Kootenai Tribes. These tribes share the Flathead Indian Reservation in western Montana.

WHO HAS How big is the Flathead Reservation?

I HAVE How many people are part of the Little Shell Chippewa tribe. The Little Shell Chippewa tribe has over 5,000 members.

WHO HAS the Blackfeet tribe?

I HAVE How big is the Flathead Reservation. The reservation is over 1.2 million acres. It is in western Montana between Missoula and Kalispell.

WHO HAS What is the name of the tribal newspaper of the Confederated Salish and Kootenai Tribes?

I HAVE the Blackfeet tribe. The Blackfeet live on the Blackfeet Reservation. The tribe's capital is Browning.

WHO HAS the Blackfeet tribal flag?

I HAVE the Blackfeet tribal flag. This flag was created and designed in 1980 through a contest held on the reservation.

WHO HAS Where is the Blackfeet Reservation?

▲

I HAVE the Great Seal of Rocky Boy's reservation. The seal is a drawing that represents the Chippewa and Cree tribes. It has many symbols, including a buffalo, a tipi, an eagle, a book, and the rising sun.

WHO HAS Gros Ventre and Assiniboine tribes?

▲

I HAVE Where is the Blackfeet Reservation? The Blackfeet Reservation is in northwestern Montana. Canada is to the north and Glacier National Park is to the west.

WHO HAS the Chippewa Cree tribes?

▲

I HAVE the Gros Ventre and Assiniboine tribes. These two tribes share the Fort Belknap Indian Reservation.

WHO HAS Where is the Fort Belknap reservation?

▲

I HAVE the Chippewa Cree tribes. These tribes live on Rocky Boy's Indian Reservation.

WHO HAS Where does the name Rocky Boy come from?

●

I HAVE Where is the Fort Belknap reservation. The reservation is on the plains of north-central Montana.

WHO HAS What do the Gros Ventre and Assiniboine call themselves?

●

I HAVE Where does the name Rocky Boy come from. Rocky Boy's reservation is named after the leader of a band of Chippewa Indians. The English translator did not get his name quite right. His name in Chippewa was closer to "Stone Child."

WHO HAS the Great Seal of Rocky Boy's reservation?

●

I HAVE What do the Gros Ventre and and Assiniboine call themselves. The Gros Ventre call themselves "AH-AH-NEE-NI-NEN." It means the White Clay people. The Assiniboine call themselves the Nakoda. It means "Friendly people".

This is the end of the game.

▲

Lesson 2: Who Lived in Montana in 1804?

Essential Understanding

There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Activity Description

Students will learn about the tribal nations who lived in this region in the 1800s by reading, listening, viewing presentations, and manipulating maps showing tribal homeland and use areas.

Objectives

At the conclusion of the lesson students will have:

- Watched a video about the historic and contemporary names of Montana Indians.
- Read out loud.
- Applied close reading strategies.
- Interpreted information on a map.
- Defined new vocabulary words.
- Compared information about several Montana tribes.
- Discussed Essential Understanding Regarding Montana Indians 1: "there is great diversity among the twelve sovereign tribes of Montana."

Time

2.5 hours

Materials

Footlocker/User Guide Materials:

- *Tribes of Montana and How They Got Their Names* YouTube video
- *Tribes of Montana and How They Got Their Names* transcript PDF
- Google Slides presentation - Introduction to the Early Contact Period (on flash drive)
- Google Slides presentation - Essential Understandings Regarding Montana Indians #1 (on flash drive)
- Map transparencies (also available below to print out on transparency film, available at office supply stores)
- Group worksheets (below)
- EU Summary Chart and EU Summary Chart Answers (pp. 133-35)
- *Essential Understandings* booklet

Teacher-Provided Materials:

- Pencils or pens

Pre-Lesson Preparation

Preview the lesson and gather materials.

Read about Essential Understanding 1, pages 3-6 in the printed version or pages 6-9 in the *Essential Understandings Regarding Montana Indians* PDF.

Divide the class into nine groups and print out group worksheets (each group gets only one of the worksheets).

Match worksheet with the appropriate map.

Procedure

Part 1: Gaining Background Knowlege

1. Watch the 35-minute video *Tribes of Montana and How They Got Their Names*.

   Teaching Note: OPI has issued the following corrections for the video *Tribes of Montana and How They Got Their Names:* The DVD misspelled the name for the Crow people. It should be spelled "Apsáalooke." It also notes only two bands of Crow: Mountain and River. In fact, there are actually three bands of Crow: the Mountain Crow, the River Crow, and the Kick

in the Belly Band. There is also another name for Crow people, "Biiluuke," which means "Our Side." Finally, the sign that the Crow people use for themselves differs from that presented (please note this is mentioned in the DVD).

2. Show the "Introduction to the Early Contact Period" PowerPoint, using the slides to discuss the concepts of tribal homelands, tribal use areas, and seasonal rounds.

   Slide 1: Title

   Slide 2: During the next activity we are going to look at maps that show tribal homelands and tribal use areas to learn more about the many different peoples who lived here around 1800, before Europeans arrived in the region but after horses and European trade goods had made their way here. Some historians call this period the "Early Contact Period." "Contact" because the Indian nations and the Europeans were in contact with one another through trade, even though they never met directly. The maps will look like this. The area labeled "tribal homeland" is where the tribe spent most of its time. The area labeled "tribal use area" is where members of the tribe went to harvest particular resources.

   Slide 3: But first we need a little background. In 1804, the region's **indigenous** (native to a place) peoples were hunter-gatherer-traders. They did not live permanently in one place. They moved from place to place to gather plants, hunt bison, and trade with one another. Trade networks extended far beyond the borders of present-day Montana.

   Slide 4: The Plateau tribes mostly lived in the high **plateau** region west of the Rocky Mountains. (A plateau is a raised area of land that is flat on top.) They fished for salmon and trout on the west side of the Continental Divide—western Montana, northern Idaho, and British Columbia. In summer and fall, they traveled to the east side of the divide to hunt bison. One place some of these tribes went is Flathead Lake, shown here in this painting.

   Slide 5: East of the Rocky Mountains, bison formed the cornerstone of the **economies** (systems of making and trading things of value) and ways of life for Montana's indigenous peoples. **Plains tribes** (those who stayed mostly on the Plains) depended on bison for food, shelter, tools, and many other aspects of their survival.

   Slide 6: Each tribe followed its own **seasonal round**—moving from place to place according to the natural resources available during different seasons of the year. Hunting, fishing, harvesting plants, trading goods, and holding ceremonies had their own proper time and place. Families might go their separate ways in summer but come together again as a tribe in the fall for bison hunting.

   Talk about the diagram. Ask: What did the Salish gather in the spring? In the summer? In the fall? What did they do in the winter?

   Slide 7: Seasonal movements were not random. They were based on an expert knowledge of climate, animal behavior, and plant growth. Here's an example of the seasonal round of one band of Blackfeet. Roots and berries ripen at specific times in specific places, and bison occupied regular territories during certain periods. Since tribes relied on the same resources year after year, their patterns of travel were similar from year to year. Study the map—what resources did they gather? When? Where?

   Slide 8: Each of Montana's indigenous nations has its own language, unique history, and distinct customs, even though the tribes share some cultural traditions.

   [Practice pronouncing tribal names using the online activities and/or using an "I say, you repeat" protocol to practice pronunciations.]

   Now let's learn more about the native nations listed here. [Stop PowerPoint here and conduct activity. After the activity, show Slide 9.]

Part 2: Comparing Maps and Sharing Information

1. Divide the class into nine groups. Tell each group that they are going to share information about a particular tribe with their classmates. Give each group a transparency showing that tribe's homeland and traditional use areas and the worksheet specific to the tribe. **Keep the Current Reservation map transparency for yourself.**

   Teaching Note: In the interest of time, you may not want to require students to learn about all nine tribes, but all students should compare their assigned tribe's territory to the current reservations.

2. Have students read over the information about their assigned tribe and give them a chance to ask you about any words they don't know or can't pronounce. (Refer to the PowerPoint for a guide to pronouncing tribal names).

3. Pair groups (the ninth group will work with you). Have each group share information:

   a. Group A reads its information out loud to Group B. Group B takes notes on its worksheet.

   b. Group B reads its information to Group A while Group A takes notes.

   c. Groups A and B place their maps on top of each other to see if the homelands or traditional use areas overlap. Both groups record their findings on their worksheets before finding another group and repeating the process (giving all students a chance to read out loud).

   d. Have the group that works with you read its information to you before comparing their map to the current reservation map and recording their findings on the worksheet. (Note: Not all the tribes have reservations in Montana. If the group's assigned tribe does not have a Montana reservation, have them use a computer or iPad to find out where the tribe is headquartered.)

4. After all groups have completed their worksheets, debrief as a class.

   - What did you learn?
   - What surprised, disturbed, confused, or interested you?
   - Which Montana tribes didn't we learn about? (Answer: Sioux, Northern Cheyenne, Little Shell Chippewa). Why? (Answer: In 1804, these tribes mostly lived further east—they were pushed into this region by Euro-American settlement.)

5. Look at the current reservation map ["Introduction to the Early Contact Period" PowerPoint Slide 9] and discuss:

   - How does the territory reserved by the tribes for their own use through treaties (today's reservations) compare with the territory the tribal nation you were assigned used circa 1800? (It is much smaller.)
   - How do you think this change in land mass affected the tribes during the reservation period, particularly their economic activities, for example, gathering resources and trading goods? (It made them poorer—they couldn't access plants and other things they needed that were outside the reservation borders.)
   - How else do you think this change in land mass affected the tribes? (It was harder to maintain cultural connections to places off-reservation.)

Part 3: Explore Essential Understanding 1

A. If you already conducted a close reading of Essential Understanding 1 in Lesson 1:

   1. Remind students what Essential Understanding 1 is: "There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

2. **Ask:** How did what we learn in this lesson relate to Essential Understanding 1? (We learned that tribes had different homelands, different languages, harvested different foods—for example, Plateau tribes harvested salmon but Plains tribes did not.)

B. If you did NOT conduct a close reading of Essential Understanding 1 in Lesson 1:

1. Explain that Montana Indian educators came up with a list of seven things they wanted every Montanan to know about Montana Indians. They call these the **Essential** (most important) Understandings.

2. Show the PowerPoint, which will help you model "close reading" to your students so that they can understand the text. Make sure to define and discuss words your students don't know, including the vocabulary words but also any other words that are unfamiliar. As you define each word, write it (or have a student write it) on an index card and add it to your word wall.

   Slide 1: Title

   Slide 2: Read the first Essential Understanding to your students. "There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

   Ask: What do you think this means? (Let students know that this has a lot of vocabulary words that they might not be familiar with, and that is okay. You are going to carefully interpret the text together (something called "close reading.")

   Slide 3: "There is great **diversity** among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

   Ask: What do you think "diversity" means? Are there context clues to understand this word? Advance slide for a definition of *diversity*. Make (or have a student make) a vocabulary card for your word wall.

   diversity: variety, different from one another

   Slide 4: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

   Repeat steps with *sovereign*.

   sovereign: self-governing

   Slide 5: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana."

   Repeat steps with *culture*.

   culture: the shared language, traditions, and beliefs specific to a certain group

   Slide 6: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and unique cultural heritage that contributes to modern Montana."

   Repeat steps with *distinct*.

   distinct: different or separate

   Teaching Note: Students often confuse the words *distinct* and *extinct*.

   Slide 7: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories,

and governments. Each tribe has a **distinct** and **unique** cultural heritage that contributes to modern Montana."

Repeat steps with *unique*.

unique: special, one of a kind

Slide 8: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and **unique cultural heritage** that contributes to modern Montana."

Repeat steps with *cultural heritage*.

cultural heritage: beliefs, history, traditions, art, stories, religion passed down through the **generations** (from great-grandparents, to grandparents, to parents, to children)

Slide 9: "There is great **diversity** among the twelve **sovereign** tribes of Montana in their languages, **cultures,** histories, and governments. Each tribe has a **distinct** and **unique cultural heritage** that **contributes** to modern Montana."

Repeat steps with *contributes*.

contribute: adds to

Slide 10: Read the Essential Understanding out loud again, telling students they are going to read the next word in the sentence when you pause: Pause at each of the bold words for students to read.

3. Cementing Understanding

   a. **Ask:** How did the material we learned in this lesson reflect this Essential Understanding?

   b. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

   c. Write an accurate summary on the board based on student summaries and the summary in the answer key. Hand out the Essential Understanding Summary Chart and have students copy that summary into their chart. Save the charts for future lessons.

Extension Activities: Visit the Montana Tribes Digital Archives website and have students complete the online Montana Tribes Learning Activities. View the document *Montana Native American Language Apps* PDF and have students explore Montana native languages using language apps listed. The apps are also loaded on the tablet included in the footlocker.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Gros Ventre (A'aniiininen)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Gros Ventre's tribal homeland/traditional use area with the current reservation map and record your findings.

Gros Ventre (A'aniiininen): A'aniiininen means "White Clay people" or "an upright person." The Plains Indian sign language called the tribe "People of the Rapids," using a sign for waterfall. French traders misunderstood the sign. They translated it as Gros Ventre, French for "big belly." Many A'aniiininen died in a 1780 smallpox epidemic. Today many tribal members live on the Fort Belknap Reservation, which they share with the Nakoda (or Assiniboine).

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda):

Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

_____

_____

_____

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Lemhi Shoshone (Akidika)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Lemhi Shoshone's tribal homeland/traditional use area with the current reservation map and record your findings.

Lemhi Shoshone (Akidika): The Lemhi Shoshone are the northernmost band of Shoshone. Their homeland was in Idaho. Every spring and fall they traveled into Montana to hunt buffalo. Like many tribes who lived along the Columbia River, they ate a lot of salmon. Akidika means "salmon eater." The Akidika traded with their southern relatives for horses, so they had horses before most other tribes in the region. Today many Akidika live on the Fort Hall Reservation in Idaho.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

_____

_____

_____

Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

_____

_____

_____

Student Names:

_____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Crow (Apsáalooke)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
    a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
    b. Read your information to them. Then listen to them read their information to you.
    c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Crow's tribal homeland/traditional use area with the current reservation map and record your findings.

Crow (Apsáalooke): In ancient times, the Crow lived in the upper Great Lakes area of Canada and the United States. About 1450, the tribe began to move west. By about 1600, they lived along the Missouri River in present-day North and South Dakota. They grew corn and made their homes in earthen lodges. The Crow then moved into what is now Montana. Because eastern Montana was not as good for farming, they became hunter-gatherers.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

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Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Cree (Ne-i-yah-wahk)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Cree's tribal homeland/traditional use area with the current reservation map and record your findings.

Cree (Ne-i-yah-wahk): The Cree were active fur traders and bison hunters. They came to what is now Montana in the 1730s to hunt bison. They made the bison into pemmican (a nutritious food made of dried meat, fat, and berries). They traded the **pemmican** to French and British fur companies, who used it to feed their workers. They were part of a powerful alliance that included the Assiniboine, Chippewa, and Métis. Today, some Cree live on Rocky Boy's Reservation.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Salish and Pend d'Oreille (Selis and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

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Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Kootenai (Ktunaxa)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
    a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
    b. Read your information to them. Then listen to them read their information to you.
    c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Kootenai's tribal homeland/traditional use area with the current reservation map and record your findings.

Kootenai (Ktunaxa): There are seven bands of the Kootenai Nation. Most live in Canada. The Ksanka band of the Kootenai has lived in western Montana since time **immemorial** (as long as anyone can remember). Unlike most languages, the Kootenai language is not related to any other language in the world. The Kootenai were known as excellent boat-builders and canoeists. Today many tribal members live on the Flathead Reservation, which they share with the Salish and Pend d'Oreille.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

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Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Assiniboine (Nakoda)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Assiniboine's tribal homeland/traditional use area with the current reservation map and record your findings.

Assiniboine (Nakoda): The Assiniboine, or Nakoda, were originally from south-central Canada. By the late 1600s, they often hunted in what is now northeast Montana. They were some of the last Plains people to give up their work dogs for horses. The word Assiniboine means "those who cook with stones." The Nakoda would heat stones in a fire, and then use the hot stones to boil water for cooking. Today many Nakoda live on the Fort Peck and Fort Belknap Reservations.

Current Reservation Map: Are the tribe's current reservations in their historic homeland? YES NO

Which is bigger, the current reservations or the historic homeland?

_____

Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

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Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Nez Perce (Ni Mii Puu)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
    a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
    b. Read your information to them. Then listen to them read their information to you.
    c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Nez Perce tribal homeland/traditional use area with the current reservation map and record your findings.

Nez Perce (Ni Mii Puu): The Nez Perce lived in villages west of the Rocky Mountains. There they lived in a type of house called a longhouse. They fished for salmon, hunted game, and harvested many different types of plants for food and medicine. After they acquired horses in the 1700s, the Nez Perce made fall trips east of the Rocky Mountains to hunt buffalo. On hunting trips, they lived in tipis. Today, the tribe's headquarters is in Lapwai, Idaho, on the Nez Perce Reservation.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

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Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Blackfeet (Piikani)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
    a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
    b. Read your information to them. Then listen to them read their information to you.
    c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Blackfeet's tribal homeland/traditional use area with the current reservation map and record your findings.

Blackfeet (Piikani): The Blackfeet have lived on the Northern Plains for thousands of years. Two of the main bands still live in Canada. The third came to Montana in the 1700s. The Blackfeet traded bison hides to Cree and Assiniboine traders. These traders took the hides back to the Hudson's Bay Company in northeastern Canada, where they traded them for many items, including guns. As a result, the Blackfeet were one of the first Montana tribes to acquire guns.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Salish and Pend d'Oreille (Séliš and Ql'spé): Do the territories overlap? YES NO

Write one thing you learned about these tribes. _____

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Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the **Salish and Pend d'Oreille (Séliš and Qlʼspé)**. Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
    a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
    b. Read your information to them. Then listen to them read their information to you.
    c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Salish and Pend d'Oreille's homelands/traditional use areas with the current reservation map and record your findings.

Salish and Pend d'Oreille (Séliš and Qlʼspé): The Salish and Pend d'Oreille are the most eastern Salish-speaking tribes. The two tribes are closely connected. According to tribal tradition, they have always lived in Montana. Both fishing and bison hunting were important to their diet. The people also made baskets and gathered different types of plants for food and medicine. Many Salish and Pend d'Oreille live on the Flathead Reservation, which they share with the Kootenai.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

_____

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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_____

Blackfeet (Piikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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_____

Cree (Ne-i-yah-wahk): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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_____

Crow (Apsáalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Gros Ventre (A'aniiininen): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Kootenai (Ktunaxa): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe. _____

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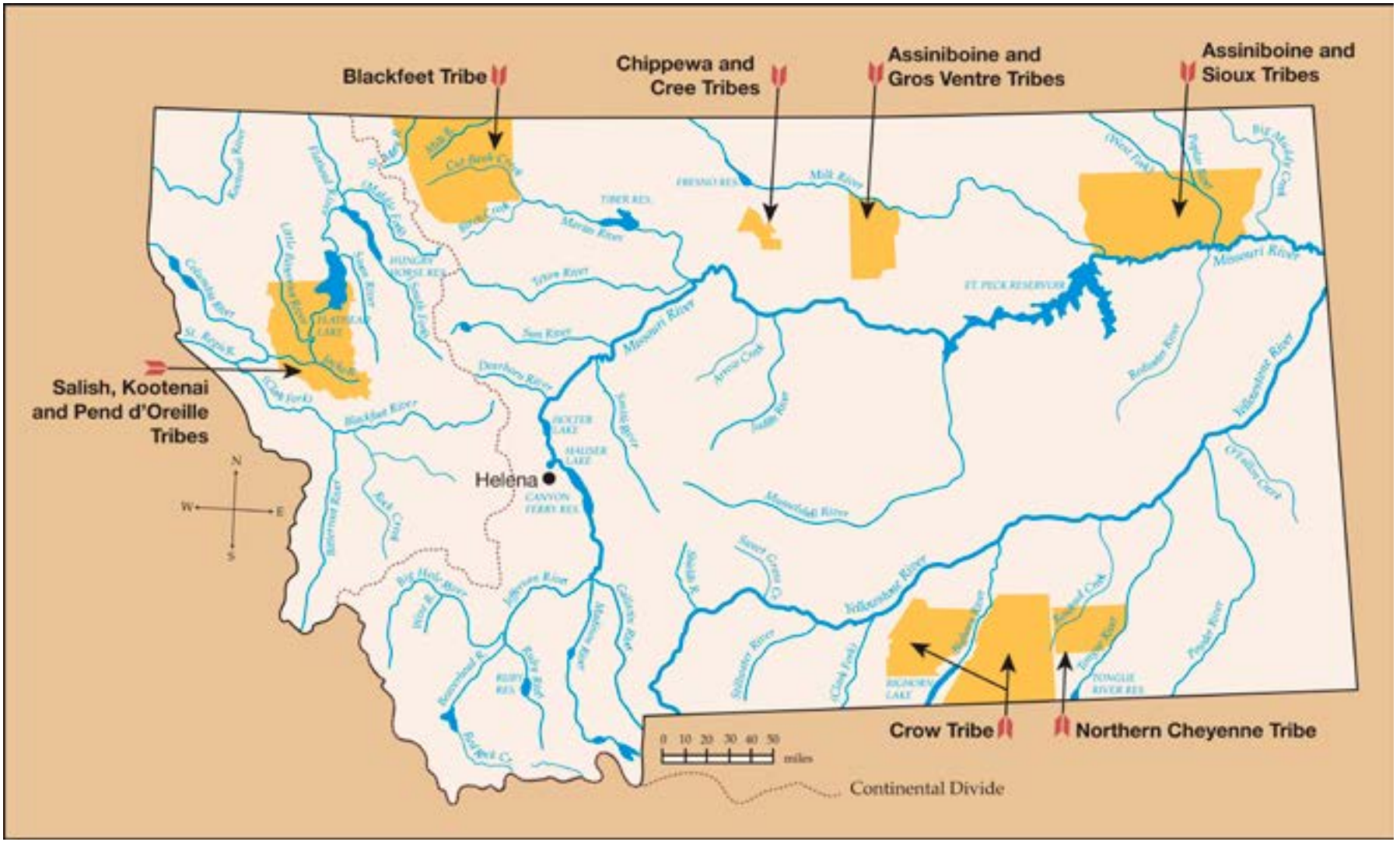
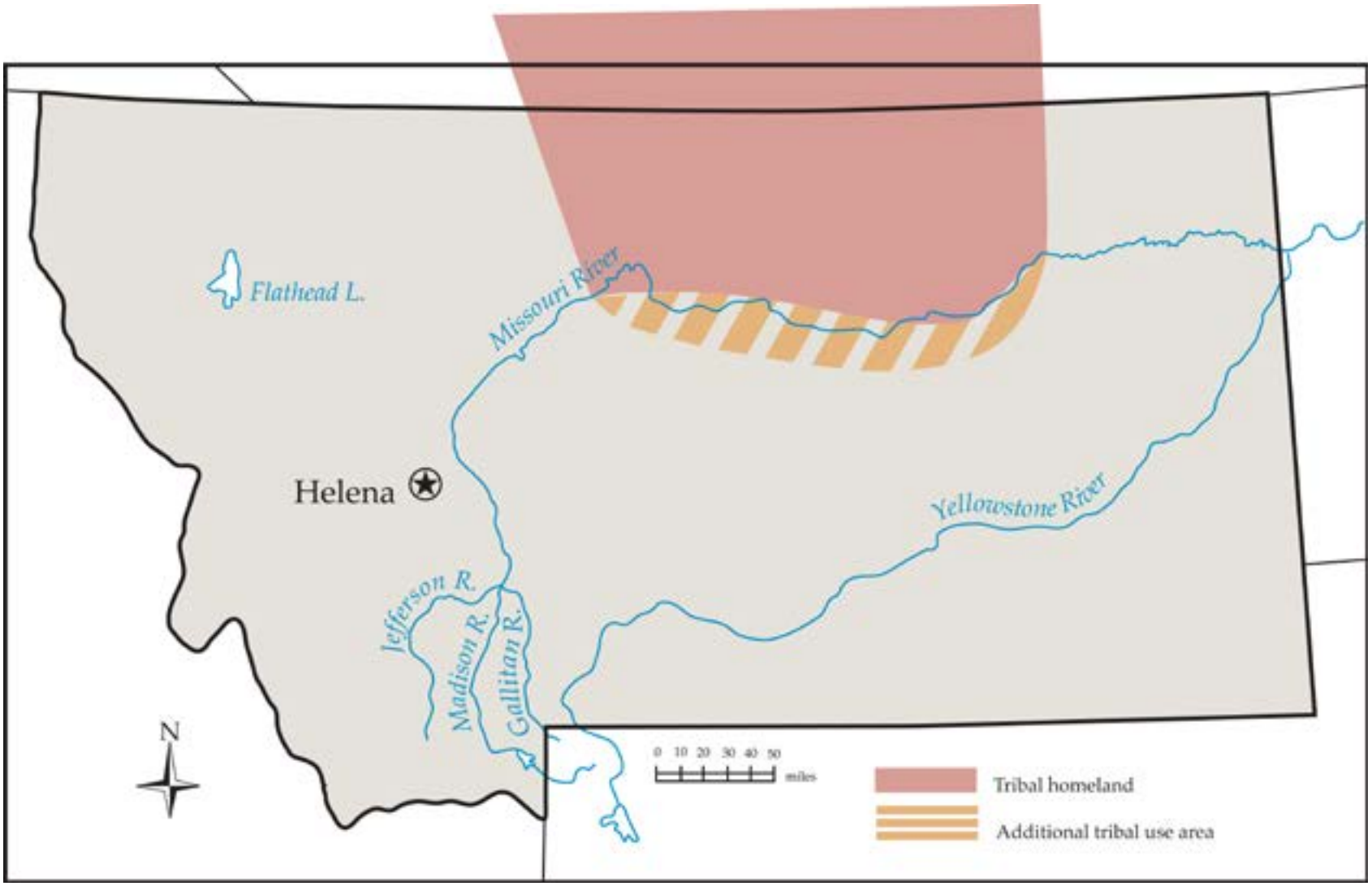
Reservations in Montana



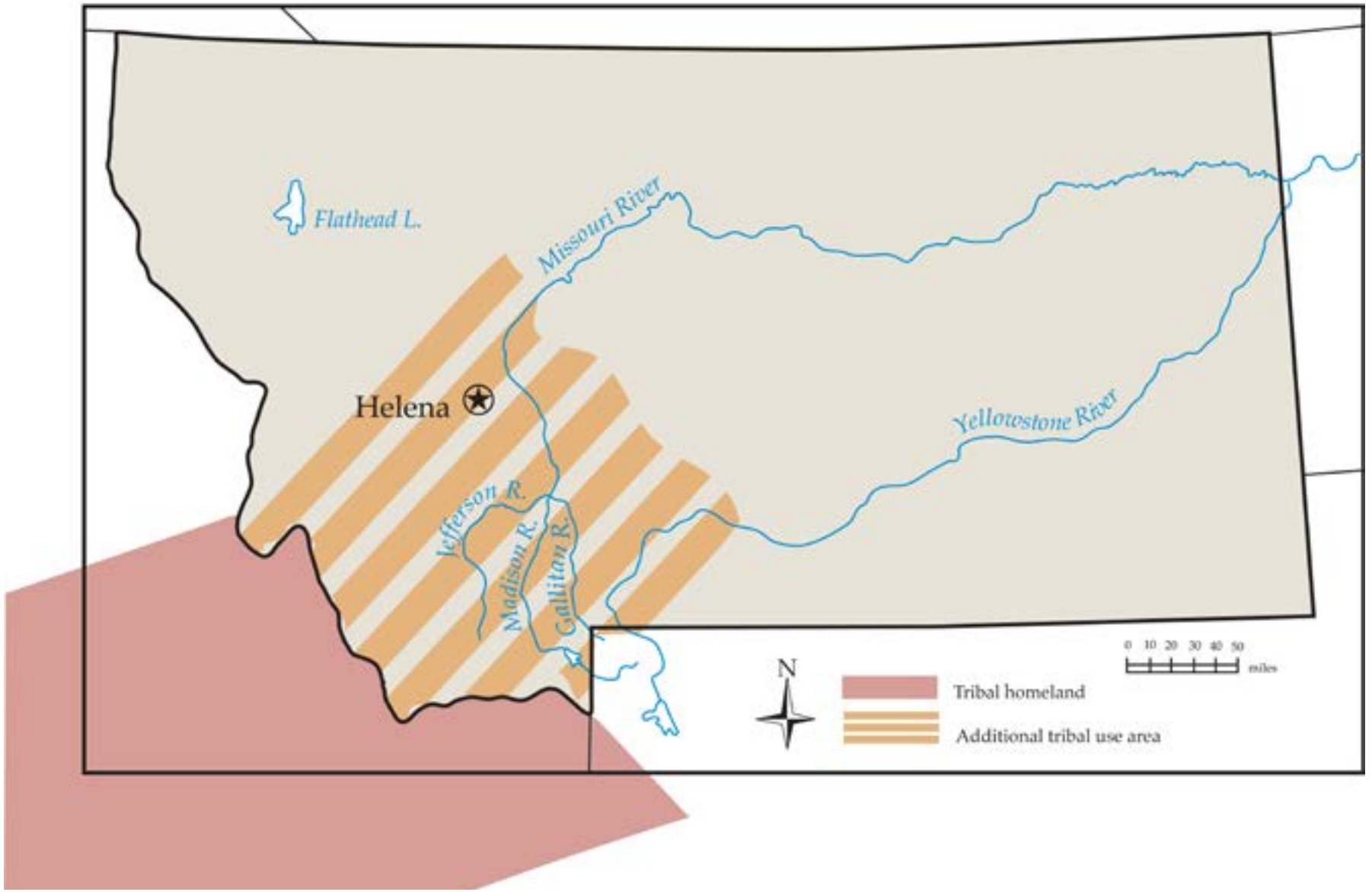
Created by the Montana Historical Society

Gros Ventre (A'aniiininen)



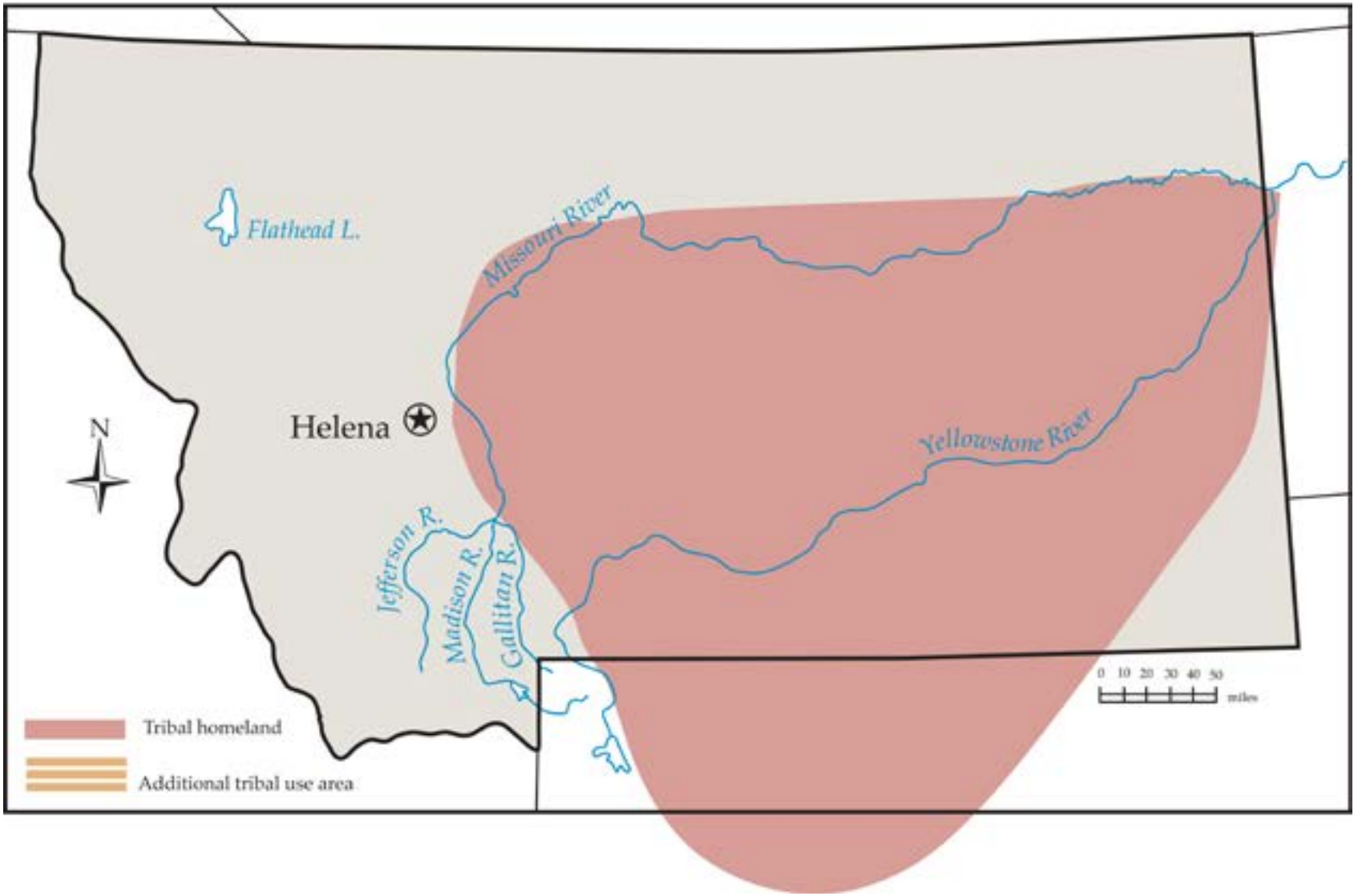
Created by the Montana Historical Society

Lemhi Shoshone (Akidika)



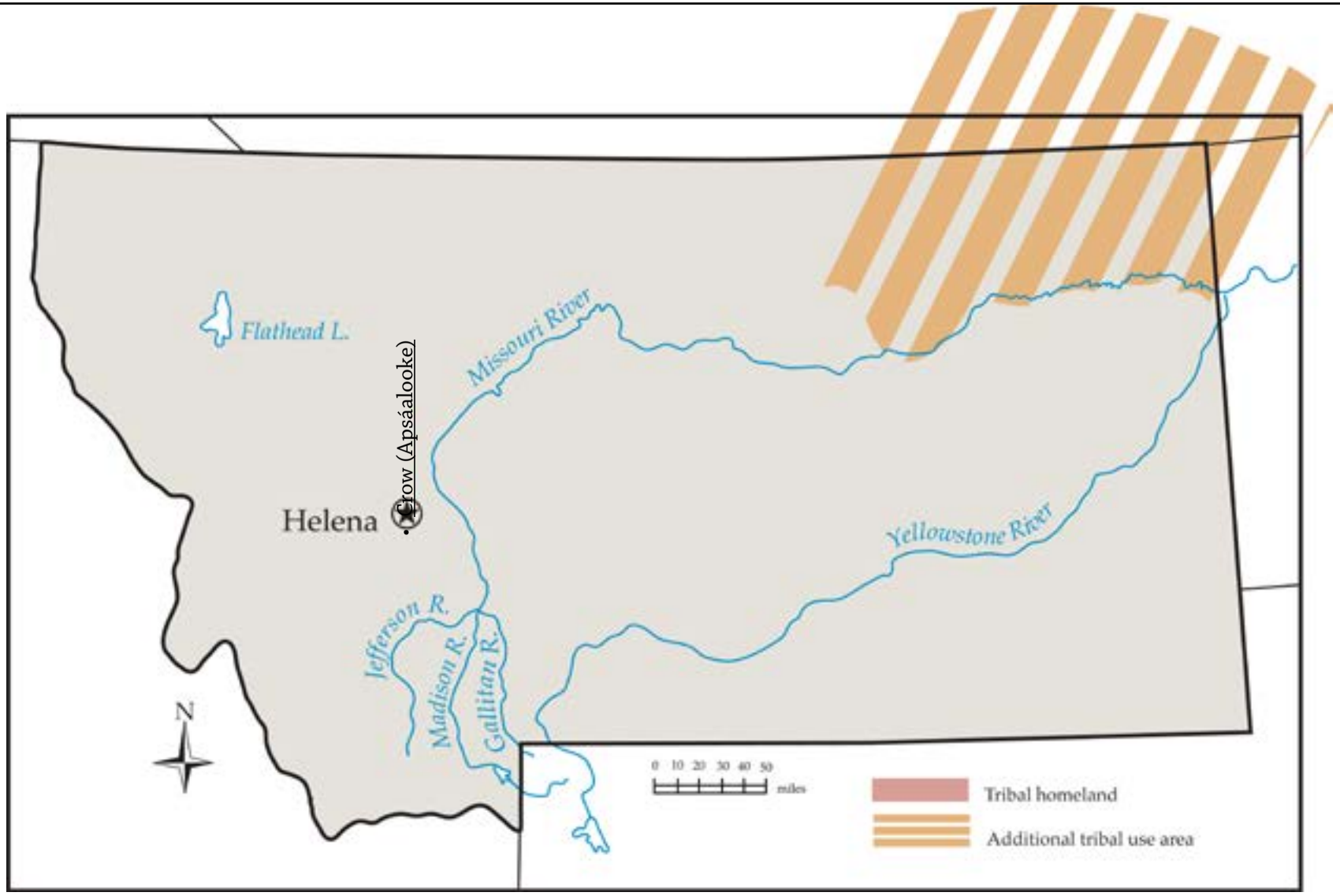
Created by the Montana Historical Society

Crow (Apsáalooke)



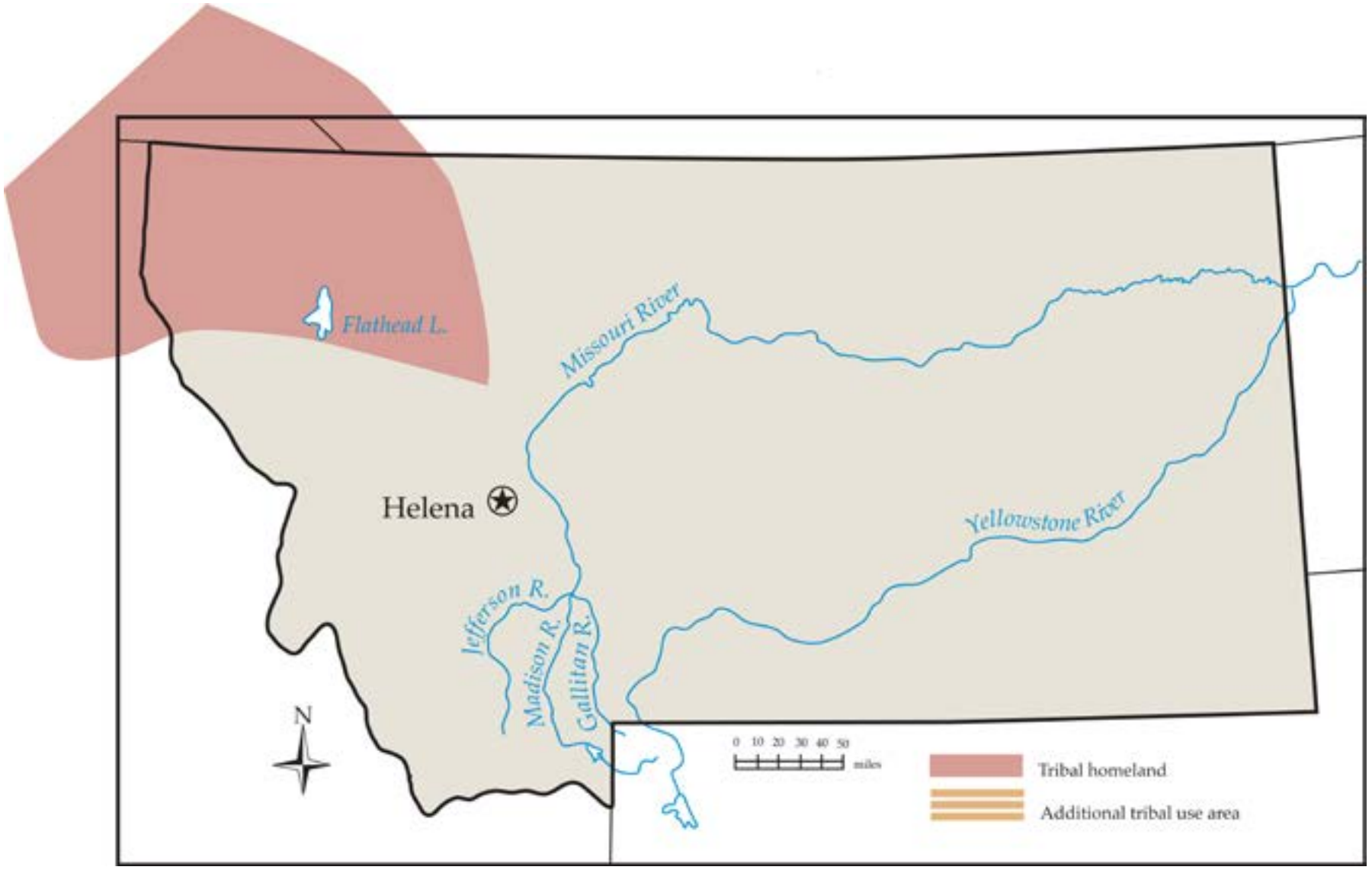
Created by the Montana Historical Society

Cree (Ne-i-yah-wahk)



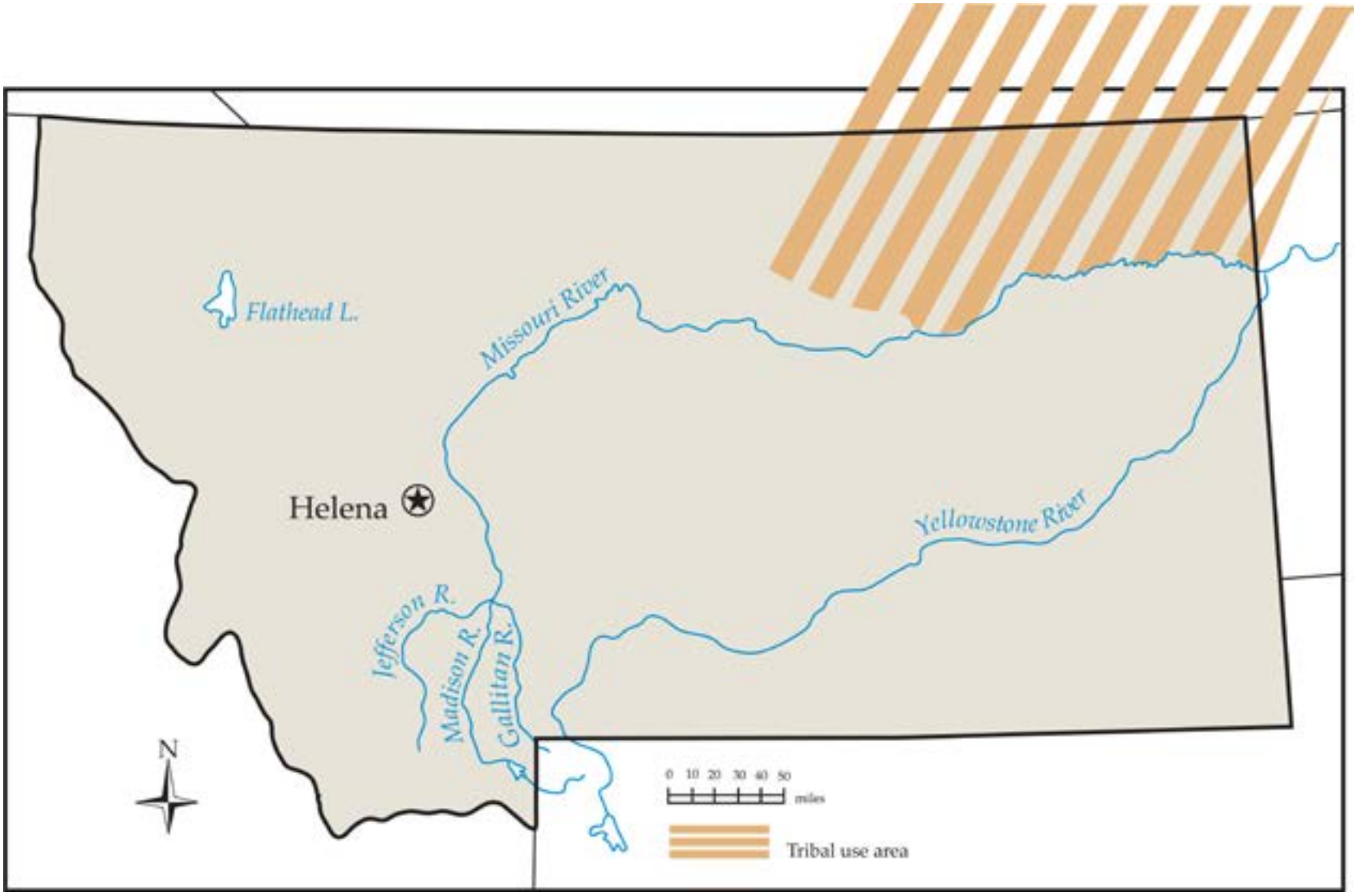
Created by the Montana Historical Society

Kootenai (Ktunaxa)



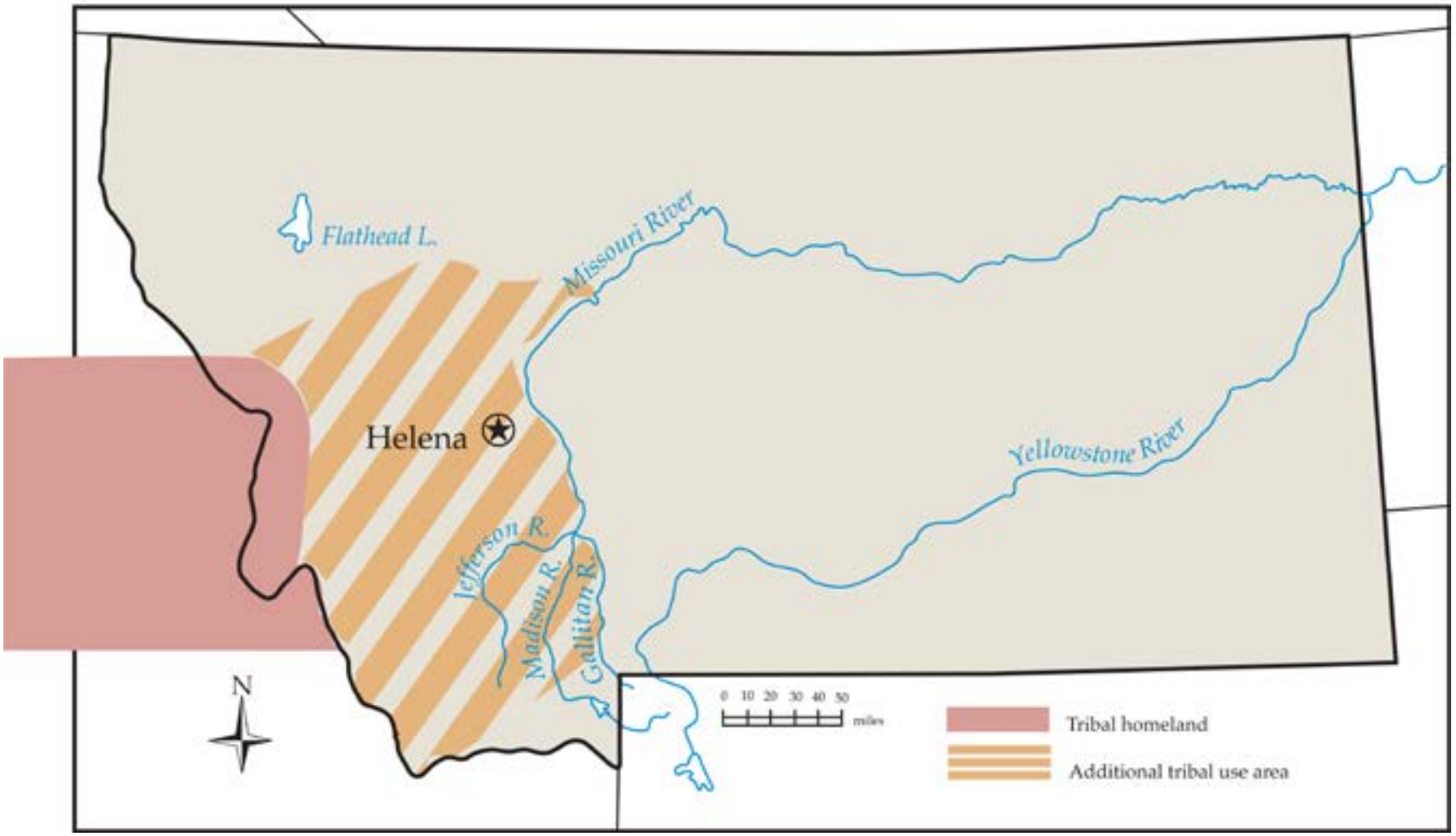
Created by the Montana Historical Society

Assiniboine (Nakoda)



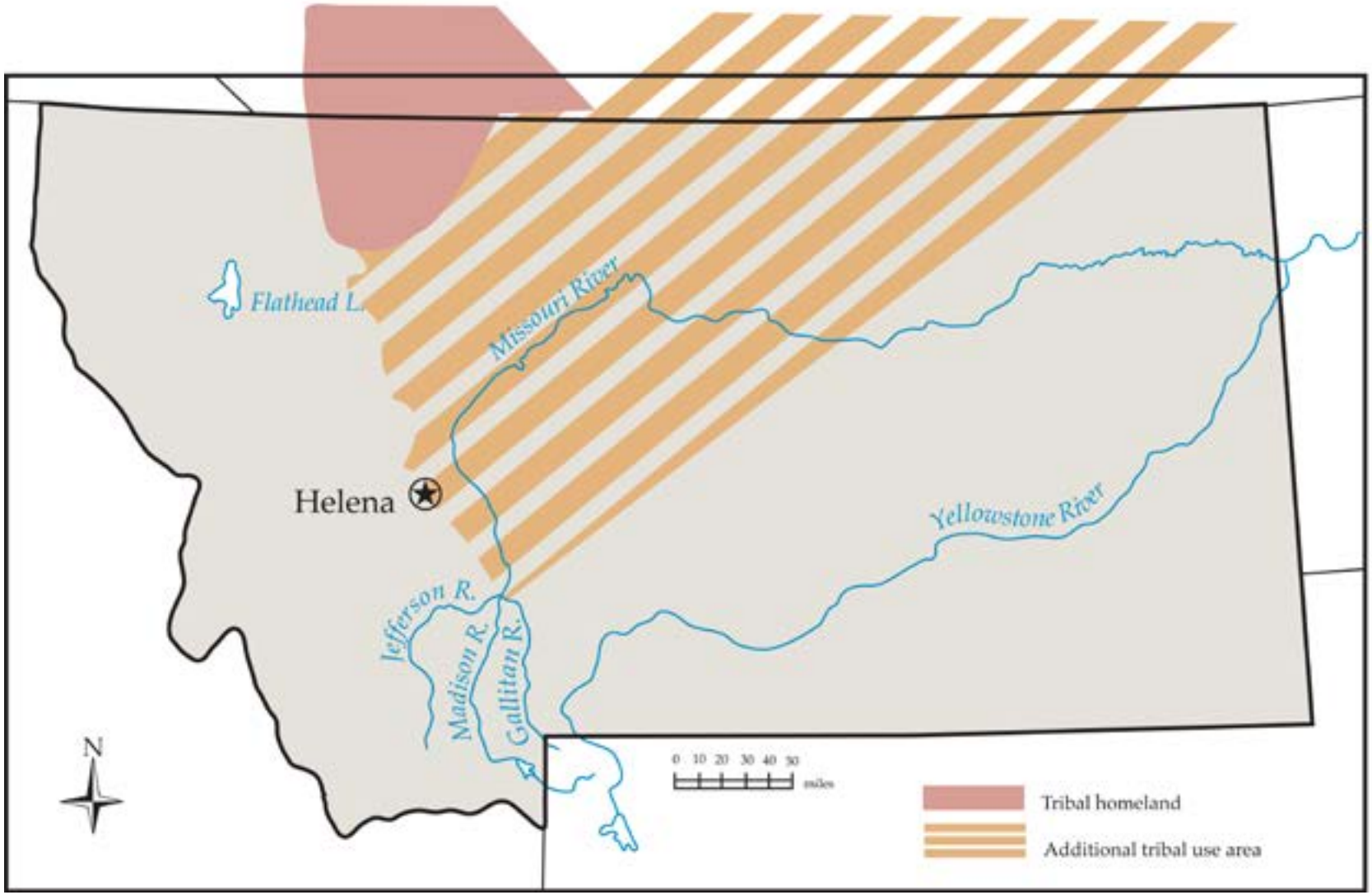
Created by the Montana Historical Society

Nez Perce (Ni Mii Puu)



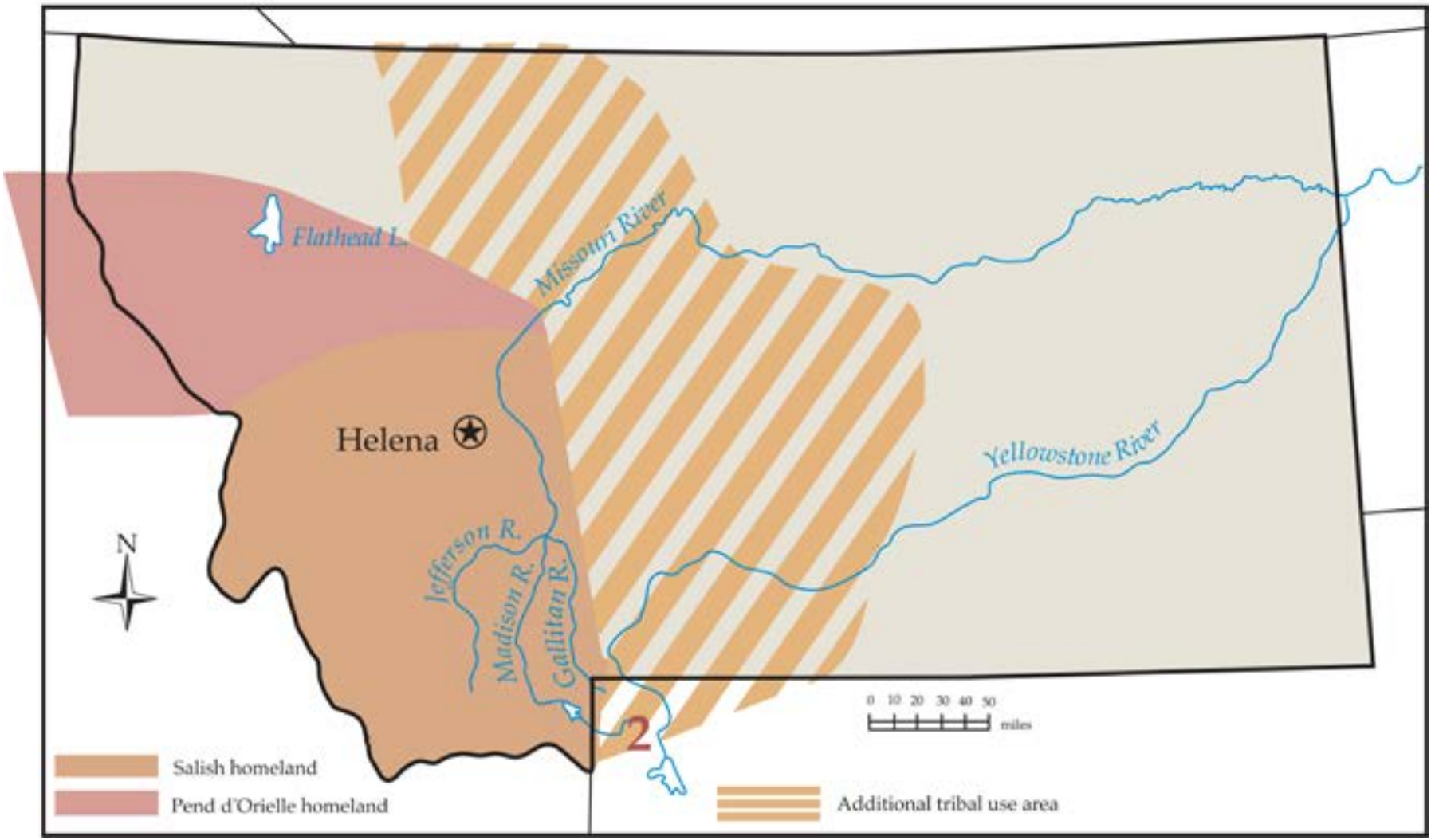
Created by the Montana Historical Society

Blackfeet (Piikani)



Created by the Montana Historical Society

Salish and Pend d'Oreille (Séliš and Qlʼspé)



Created by the Montana Historical Society

Lesson 3: What Does It Mean to Be Apsáalooke?

Essential Understanding

Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

Activity Description

After completing a quick write, students will compare two different Crow singers and their music. They will apply what they learn to improve their understanding of Essential Understanding Regarding Montana Indians 2: "there is great diversity among individual American Indians…"

Objectives

At the conclusion of the lesson students will have:

- Produced two quick writes.
- Compared songs by two different American Indian musicians.
- Defined new vocabulary.
- Created a chart.
- Discussed and gained a deeper understanding of Essential Understanding Regarding Montana Indians 2: "There is no generic American Indian."

Time

1-2 hours

Materials

Footlocker/User Guide Materials:

- YouTube video of Shane Doyle (Apsáalooke/ Crow) performing a Doorway Style Song (on the flash drive)
- Supaman performing "Prayer Loop Song" on Vimeo (courtesy of the Billings Gazette)
- Interview of Supraman on Vimeo
- NorthWest Indian Network (NWIN) interview of Supaman on YouTube (**Teaching Note:** In the NWIN interview Supaman uses the word "hell" at 3:35 and "damn" at 4:07.)
- *More than Just Flutes and Drums* CD (optional)
- Hand drum
- EU Summary Chart and EU Summary Chart Answer Key (pp. 133-35)
- *Essential Understandings* booklet

Teacher-Provided Materials

- Paper and pencils
- Computer and projector

Pre-Lesson Preparation

Read about Essential Understanding 2, pages 7-8 in the printed version or pages 10-11 in the *Essential Understandings Regarding Montana Indians* PDF.

Watch the interviews with Supaman and choose the one you want to show.

Procedure

Part 1: Comparing Crow Musicians

Step 1: Write Your Way In

1. Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it.

2. Then, let them know that they will be thinking hard and writing for three minutes nonstop, as soon as you say, "Go!" You will be using a timer and they must keep on going, not lifting their pencils until the three minutes are up. If they are stuck for what to write next, encourage them to write, "I am thinking!" until they think of more to say. Remind them they can use their imaginations! Create a sense of urgency! For this exercise, they should not be concerned with their spelling, etc. They should just think and pour out their thoughts on paper.

3. Provide the following prompt: What do you think of when you think of American Indian music?

4. When the timer goes off at the end of three minutes, tell students to draw a line where they stopped and collect their papers. (Save these.)

Step 2: Analyze the Music

1. Tell students that they are going to listen to two songs by Crow musicians. While they listen, tell them that they are going to take notes to help answer two questions (write these on the board):

    a. What surprises, interests, or confuses you about this piece of music?

    b. What in this piece of music do you think reflects the musician's tribal identity?

        i. Define *identity*: the qualities someone (or a group) has that makes the person or group different from (or similar to) others. Give an example: "Our school mascot is part of our school's identity." Add the word to your word wall.

        ii. Discuss the concept of *tribal identity*: things that are part of a person's identity that reflects his or her tribe's **culture** (like language, traditions, beliefs).

2. Introduce the first video: This is a doorway song by Apsáalooke (Crow) drummer Shane Doyle. (Shane explains what a doorway song is in the video.)

    a. Play the first minute of Shane Doyle's video while students listen and take notes. Have students pair/share around discussion questions.

    b. Pass around the hand drum from the footlocker. Explain this is the type of drum Shane Doyle used in the video. Let students know that most Crow view the drum from a ceremonial stance. They usually bless the drum before it is used and think of what happens around the drum as sacred. Shane says that "the drumbeat is the heartbeat in the center of the world."

    c. Play the rest of the video (in which Shane talks about the song and his Crow identity). Ask: How did hearing Shane Doyle talk about singing and drumming change, add to, or reinforce your ideas?

3. Play the "Prayer Loop Song," by Apsáalooke (Crow) musician Supaman.

    a. Again, have students take notes on things they notice that can help them answer the two focus questions while they watch the music video and listen to the song.

    b. Have students discuss what they noticed in pairs or small groups.

    c. Tell students they are going to watch part of an interview with Supaman with the same questions in mind. Play the third video, one of the interviews with Supaman.

Step 3: Create a Chart

1. Draw three columns on the board. Label Column 1 Shane Doyle (Doorway Song). Label Column 2 Doyle and Supaman. Label Column 3 Supaman (Prayer Loop Song).

2. Ask students to think about the two musicians and songs they just heard. What do they have in common? What's different? Chart their answers. (In the middle column, make sure to include that both musicians are members of the same tribe.)

Part 2: Explore Essential Understanding 2

1. Explain to (or remind) students that Montana Indian educators came up with a list of seven things they want every Montanan to know about Montana Indians. They call these the **Essential** (most important) Understandings.

2. Read Essential Understanding 2 to your students: "Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian."

3. Ask students to define the word *diversity* (referring to the word wall if necessary.) (If you did not do Lesson 1 or 2, work with students to define diversity and add the definition to the word wall: variety, different from one another.)

4. Remind students of the definition of identity.

5. Define *generic*: the same, not specific. Add the word to your word wall.

6. Explain that the last part of this Essential Understanding has to do with the fact that the federal government, tribal governments, and other organizations often have different ways of deciding who is an Indian (sometimes based on how many of a person's ancestors were members of a certain tribe).

7. Read the Essential Understanding again and ask students "What does the lesson we did on music have to do with Essential Understanding 2?" (Both musicians are Crow tribal members. Shane sang and drummed in the traditional style; Supaman performed modern hip hop while still expressing his native identity through language, ideas, and his fancy dancing regalia. Their tastes and identities are *diverse*. They performed different types of music, which shows that there is no ONE way to be Indian ("no generic American Indian").

8. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

9. Write an accurate summary on the board based on student summaries and the summary in the answer key. Hand out (or have students retrieve) the Essential Understanding Summary Chart and have students copy that summary into their chart. Save the charts for future lessons.

Part 3: Write Your Way Out

1. Return the quick writes students did at the beginning of the unit. Tell them that they are going to do a second quick write and again, spelling and punctuation don't count. Students will once again need to write steadily for three minutes in response to the prompt. If they don't know what to say, they can write, "I am thinking" until they think of something, but their pencils must keep moving. Give them 30 seconds to read what they wrote at the beginning of the lesson and then provide the new prompt:

   - Now what do you think of when you think of American Indian music?
   - How has your understanding changed?

Extension activities: Listen to songs from the CD *More than Just Flutes and Drums*, included in the footlocker.

Lesson 4: Traditional Knowledge

Essential Understanding

The ideologies of Native traditional beliefs and spirituality persist into modern-day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

Activity Description

Students will learn about three different ways traditional beliefs and history have been passed down through time: songs, stories, and art.

Teaching Note: This lesson can be easily shortened by choosing just some of the activities detailed below.

Objectives

At the conclusion of the lesson students will have:

- Listened to and discussed a traditional Crow song.
- Listened to and analyzed a Blackfeet star story and compared it to a science star story.
- Answered questions about the solar system and the Milky Way galaxy.
- Defined new vocabulary.
- Discovered some of the ways that indigenous people transmitted (and transmit) traditional knowledge.
- Examined and created a winter count.
- Gathered and transformed information about the Northern Cheyenne.
- Applied Essential Understanding 3.

Time

3-7 hours

Materials

Footlocker/User Guide Materials:

- *Essential Understandings* booklet

For Part 2, Song

- YouTube video of Shane Doyle (Apsáalooke/Crow) performing a Doorway Style Song (on the flash drive)
- Hand drum

For Part 3, Blackfeet Astronomy

- Story Statements and Story Statement Answer Key, below
- YouTube video of the Blackfeet Star Story: *Scarface*
- *Montana Skies: Blackfeet Astronomy* PDF, optional

For Part 4, Winter Counts

- *Tribal Teritories in Montana* PDF (map, on flash drive)
- Google Slides presentation - Medicine Bear, Yanktonai Dakota (Sioux) Winter Count
- *Northern Cheyenne Tribal Timeline* PDF (on flash drive)
- *The Art of Storytelling: Plains Indian Perspectives* (packet)

For Part 5, Revisiting the Essential Understanding

- EU Summary Chart and EU Summary Chart Answer Key (pp. 133-35)

Teacher-Provided Materials:

Computer, projector, and access to YouTube

For Part 4, Winter Count: Marking Time:

- Scrap paper, pencils
- Sharpie markers, crayons, oil pastels, or tempera paint and brushes
- Large piece of paper, cloth, or canvas

Pre-Lesson Preparation

- Review the lesson plan.
- Read about Essential Understanding 3, pages 9-11 in the printed version or pages 12-14 in the *Essential Understandings Regarding Montana Indians* PDF.
- For Part 3: Copy and cut out Story Statements. Examine Blackfeet Astronomy and decide if you are going to add additional science lessons.
- For Part 4: Download and review PowerPoint and gather materials. Download the first page of the Northern Cheyenne Reservation Timeline. Cut the timeline into eight strips (starting with "Traditional Life & Homelands" and ending with the "1770-1790" entry). Gather scrap paper, pencils, art supplies (your choice of Sharpie markers, crayons, oil pastels, or tempera paint and brushes) and a large piece of paper, cloth, or canvas. Arrange to project map (see Materials).

Procedure

Part 1: Introduce the Concept

1. Pair/share: How did people pass down their history, traditions, and beliefs from generation to generation before there was a written language?

   Gather ideas and write them on the board.

2. Let students know: Before there was writing, people were much better listeners and much better at remembering than we are today (because we are so used to looking up information in a written source, we don't practice remembering and listening the way people used to.) Culture, spirituality, history, traditions, and community expectations were mostly communicated **orally** (by speaking) and passed down from one generation to the next. We call this the "oral tradition" or "oral histories." Montana tribes' oral traditions are as important as any other way of knowing. Many American Indian people still practice ceremonies and organize other parts of their lives according to the traditional beliefs passed down from earlier generations. Traditional beliefs are also incorporated into how tribes govern and manage their affairs.

Let students know that the following three facts are at the heart of Essential Understanding Regarding Montana Indians 3—the third out of seven things tribal educators believe every Montanan should know about Montana Indians:

1. Oral traditions deserve respect.

2. Tribes' oral histories are as **valid** (worthy, important, and equal) as written histories.

3. Traditional beliefs and spirituality continue today and even influence the way tribal governments are run.

Tell students they are going to look at some ways Montana tribes passed down (and continue to pass down) their histories, beliefs, and traditions: namely song, story, and visual art.

Part 2: Song

1. Sing the first part of the ABC song (ABCDEFG). Expect students to pick it up where you leave off. (If they don't, ask them what comes next?) Ask students: Why do you think people sang the ABC song to you when you were little? (Because songs make it easier to remember things.)

   In the same way, Montana Native peoples also communicated (and still communicate) things that were important to remember through song and ceremony. They are not alone: all religious traditions (including Christianity, Judaism, Buddhism, Islam, and Hinduism) use songs, chants, prayers, and other rituals to teach lessons and remind people of important parts of their faith.

2. If your class completed Lesson 3, ask students what Shane Doyle said about how songs were used to pass down beliefs/knowledge. (When he drummed with his uncle, they would talk about the history of the songs, where they came from, what the meaning behind them was. Drumming and singing also gave his uncle the chance to share tribal history and traditional stories.)

If students did NOT do Lesson 3, play the video of Crow singer and drummer Shane Doyle talking about the drum and then discuss it.

Show the hand drum from the footlocker. Let students know this is the same type of drum that Shane played in the video. Let students know that most Crows view the drum from a ceremonial stance. They usually bless the drum before it is used and think of what happens with the drum as being sacred. Shane says that "the drumbeat is the heartbeat in the center of the world."

Part 3: Story

1. Tell students they are going to listen to a Blackfeet story about Scarface. Remind students of the importance of being respectful while listening to the story. (You might want to have them practice sitting with "still bodies and active minds.") While they listen, tell them to think about what life lessons (lessons on how to act) can be learned from the story.

2. Listen to the first 8:45 minutes of the Blackfeet story, *Scarface*. At the end of the story ask what lessons have been learned. Answers may include:

   - Don't give up.
   - It is okay to ask for and receive help.
   - Help others when you can.
   - Courage is when we do what we must, even though we are afraid.

   Work with students to pull examples from the story that communicate these (or other) lessons.

3. Listen to the science story that follows the story of Scarface (8:45-17:33).

4. Tell students they are going to be comparing the two stories they just heard, the Blackfeet story about Scarface and the science story about the Milky Way galaxy. Draw a three columned chart on your whiteboard or a piece of butcher paper. Label the left column Blackfeet Story, the middle column Both, and the right column Science Story. Hand out the Story Statements.

5. Have students take turns reading their statements. As a class, decide whether the statement is true for the Blackfeet story, the science story, or both stories. Tape or write the statement in the appropriate column. (If you are writing, feel free to abbreviate the statements.) Allow students to suggest other statements to add to the chart as time allows.

6. Explain to students that the story of Scarface is part of Blackfeet oral tradition. According to Essential Understanding 3:

   1. Oral traditions deserve respect.

   2. Tribes' oral histories are as valid (worthy, important, and equal) as written histories.

   3. Traditional beliefs and spirituality continue today and even influence the way tribal governments are run.

Ask: What is one way the story of Scarface still influences Blackfeet life today? (Blackfeet still practice the sweat lodge ceremony that came from Scarface.)

Ask: Why should we respect this story? (It can teach us good lessons, like how to be brave and not to be mean. It is important to the Blackfeet.)

Extension Activity: Download *Montana Skies: Blackfeet Astronomy* and teach the lessons, complete the activities, and listen to the other stories.

Story Statements

Instructions: *Print and cut out each statement*

The story is about the night sky.

Someone was teased because he was poor and had a scar on his face. This made him very sad.

The story talks about a scar.

The sun and everything in our solar system came from a "star cloud" that was so big it collapsed under its own weight.

Sun removes the scar from a young man's face.

The planets, sun, and moon are part of a "family."

Scarface goes on a long journey.

Accretion is a process that lets some things grow slowly by adding to the original object.

There are billions of stars in our galaxy.

Scarface got scared, but he kept going.

Our sun is one of just billions of stars swirling around in space.

The story deserves respect.

The story talks about a “sparkling trail of stars” that some people call the Milky Way and other people call the Wolf Trail.

The story gives names to different planets.

Our galaxy is called the Milky Way galaxy.

Scarface rescues Morning Star.

The scar in the story is a great valley called Mariner Valley. It was caused by “Mars quakes.”

The story helps listeners understand some of the differences between different planets.

Different animals help Scarface.

A Mars quake is like an earthquake but it happens on Mars.

Sun teaches Scarface the sweat lodge ceremony that the Blackfeet still practice.

Our galaxy is a spiral-shaped galaxy.

Story Statement Answer Key

Blackfeet Story

Someone was teased because he was poor and had a scar on his face. This made him very sad.

Scarface goes on a long journey.

Scarface got scared, but he kept going.

Different animals help Scarface.

Scarface rescues Morning Star.

Sun removes the scar from a young man's face.

Sun teaches Scarface the sweat lodge ceremony that the Blackfeet still practice.

Both Stories

The story is about the night sky.

The story talks about a scar.

The planets, sun, and moon are part of a "family."

The story deserves respect.

The story talks about a "sparkling trail of stars" that some people call the Milky Way and other people call the Wolf Trail.

The story gives names to different planets.

The story helps listeners understand some of the differences between different planets.

Science Story

The sun and everything in our solar system came from a "star cloud" that was so big it collapsed under its own weight.

Accretion is a process that lets some things grow slowly by adding to the original object.

There are billions of stars in our galaxy.

The scar in the story is a great valley called Mariner Valley. It was caused by "Mars quakes." A Mars quake is like an earthquake but it happens on Mars.

Our galaxy is called the Milky Way galaxy.

Our galaxy is a spiral-shaped galaxy.

Our sun is one of just billions of stars swirling around in space.

Part 4: Art

Teaching Note: This lesson plan is modified from a lesson created by Marina Weatherly, an artist and art educator from Stevensville, Montana. She wrote it in 2012 as part of a larger unit published by the Montana Historical Society: "The Art of Storytelling: Plains Indian Perspectives." MHS donated curriculum packets to all Montana public school libraries, and one is included in this footlocker. The material necessary for the unit is also available to download from the Montana Historical Society's website.

Step 1: Introduce the Lesson

1. Tell students: Another way that traditional knowledge and history have been passed down through generations is artwork. We will be looking at a **winter count**—a type of calendar—made by Medicine Bear, a member of the Yanktonai Dakota (Sioux). By looking at a map first, we will learn where and how some tribes, including the Dakota, lived a long time ago. We will also locate a few present-day Montana Indian tribes. The winter count will tell us how the Yanktonai Dakota thought about time and how they recorded time. It will also tell us how they kept track of important events in their life that happened over a period of time, using picture writing or symbols that mean something.

   By talking about the materials used for the winter count, you will also learn about the close relationship traditional tribes had with the natural world. We will learn about some important events in the history of a different tribe (the Northern Cheyenne) that occurred before non-Indians arrived in Montana and will create a winter count recording these events.

Step 2: Show the Tribal Territories Map.

1. Review the ancestral homelands and traditional lifeways (pre-1800s). Emphasize:

   - Dependence on the natural world for survival by hunting and gathering.
   - Migration: Tribes moved according to the availability of animals and plants, change of seasons, and neighboring tribal territories. Tribes were not necessarily located where they are today.

2. Explain that there are many branches of Dakota/Sioux tribes. The Yanktonai Dakota are a subtribe of the Dakota/Sioux. Using a U.S. map find the reservations on which members of the Yanktonai Nation reside:

   - Yankton and Crow Creek reservations in South Dakota
   - Standing Rock and Fort Totten reservations in North Dakota
   - Fort Peck reservation in Montana

Step 3: "Medicine Bear Yanktonai Dakota (Sioux) Winter Count" PowerPoint

1. Show the PowerPoint, pausing for discussion as noted in the script.

   Slide 1: The Montana Historical Society has many objects (artifacts) that can help us learn about the history of Montana's First Peoples. Let's take a look at a type of historical calendar known as a winter count and see what we can learn together.

   Slide 2: This winter count was made by Medicine Bear, a chief of the Yanktonai Dakota (Sioux). Like many winter counts, it is drawn on hide. Traditionally, women and girls would scrape and tan the hide, and the record keeper, usually a man, would draw the symbols. Later, winter counts were drawn on fabric or paper. Hides were large, so they could hold a lot of information—but they were also strong and easy to roll up for traveling.

   Winter counts helped bands keep track of their history. Each symbol represents a particular year.

   For the Yanktonais, and many other Plains Indians, the yearly cycle began with the first snowfall of the year and lasted until the first snowfall of the following year.

   Ask and discuss: Why do you think the Yanktonai year started with the first snow? How is that different from our modern

calendar?

Possible answers: Our calendar is tied to specific dates. Halloween always happens on October 31. New Year is always January 1. But the first snow comes at a different date each year. Because the Indians' lives were so closely tied to the seasons and the natural world, it made much more sense to them to shape their calendar around natural events (like the first snowfall) than an exact date.

Near the end of each year, the elders would gather to discuss the significant things that had happened that year. They would pick one event to represent the year, and that year would then be named, forever, after the chosen event. An artist would then draw a symbol representing that event on the hide. The band did not always choose the most important event of the year. But they did choose one that stood out and would help them remember other events.

The job of keeper of the winter count was often passed down through the generations from father to son. If the images on the winter count became faded or worn, the keeper would make a new copy to preserve the history. That's why this winter count is drawn with ink (a modern material) even though the first year it documents is around 1823, when the band probably did not have access to ink.

Ask and discuss: What type of materials do you think record keepers used to draw the symbols before they could buy ink?

Answer: Record keepers used paint made from natural ingredients, like plants, charcoal, or minerals, and "brushes" made from small bones or the frayed end of sticks.

Slide 3: The count starts on the upper left and circles around, ending in the middle of the deer hide with a symbol representing the year 1911. Notice how the symbols go in a circle and are placed on a line that curves around? And notice how symbols stay on the line, so that some of the symbols appear upside down? Events are not placed on a straight line, like many timelines today.

Ask and discuss: Why do you think that the events follow a circle rather than a straight line?

Possible answers: We don't really know, but many things in nature move in circles or are shaped like circles, and circles were a big part of the Plains Indians' spiritual and material life. For example, tipi rings are also shaped like circles.

Some of the important events recorded on this winter count include flooding, smallpox epidemics, stolen horses, battles, encounters with white people, and the deaths of important people such as Sitting Bull.

Let's investigate some of the symbols we see here.

Slide 4: Ask and discuss: What do you think this symbol represents? Why? What shapes and kinds of lines did the artist use to make this symbol?

Answer: The symbol of the circle with a cluster of Xs inside represents a great meteor shower that is known as the year "that the stars fell." This meteor shower took place on November 12, 1833.

Ask: Was this a natural event or did humans cause it to happen?

Answer: Natural.

Ask and discuss: Now that you know what the symbol stands for, does it look like that to you? How would you represent that event?

Ask: Do you think that this is the only winter count that documented this meteor shower? Why or why not?

Answer: Many winter counts documented this same event using similar symbols.

Slide 5: Ask: What is going on in this drawing? What do you see that makes you say that?

Answer: This picture refers to a winter camp on the Heart River in 1834 that was frequented by a bear. The bear stayed with the camp all winter long.

Ask: Now that you know what the symbol represents, do you think it looks like what it means?

Slide 6: Ask: What do you think this symbol represents? Why?

Answer: This image refers to the second year of a devastating smallpox epidemic. It began in 1837 and continued into 1838. Many tribal members died.

Ask: What do you see in this symbol that could represent the disease?

Answer: Dots.

Ask (upper grades): Does anyone know why smallpox was so dangerous to American Indians?

Answer: The disease was common in Europe and Asia, but not in the Americas. Because the Indians had never been exposed to the disease before, their bodies had no resistance to it, and many people died.

Slide 7: Ask: What do you think this picture symbolized?

Answer: These horse tracks refer to the capturing and/or killing of many prized Sioux horses by their enemy, the Crows, in about 1860 or 1861.

Ask and discuss: How do we know that the symbol represents the Crows stealing Sioux horses, instead of the other way around?

Answer: We know this because of the oral tradition. Remember, the elders of the band talked about what events they wanted to record. The record keeper then came up with a symbol (often using common figures) to represent that event. That symbol became a tool to help people remember the stories they wanted to tell. They would talk about the event and pass down the stories of the event through the generations.

Ask and discuss: Think about symbols we use today (like a stop sign, McDonald's arches, or the number 2). Would an alien from outer space know what those symbols stand for just by looking at them?

Possible answer: No. Symbols don't necessarily look like what they are representing. We know what a symbol means because we are told that is what it means. It stands for a larger idea. The same is true for symbols on the winter count.

Ask and discuss: Can you think of another symbolic way to represent a horse? What about a number of horses? How did this symbol work to relate a lot of information in a small space?

Slide 8: Ask: What do you think this picture symbolizes?

Answer: This symbol refers to 'a withering year' (wither means to dry up and die). We don't know for certain if it represents hard weather or is a reference to the fallout of the Battle of the Greasy Grass, the Sioux name for the Battle of the Little Bighorn. The year 1877 was a hard year. Although the Sioux and their allies won the Battle of the Greasy Grass in 1876, they lost the war and many of the people were forced onto reservations. This year marks the first of the remaining entries to include a palisade (a tall fence) before the figure. This represents the prison era, or the beginning of the reservation period.

Ask and discuss (upper grades): Why can't we say for certain what the symbol represents? When this winter count was being used by the Yanktonais, would they have known what the symbol meant?

Possible answer: During the reservation and boarding school periods, tribes lost a lot of traditional knowledge, including how to read some of the winter count symbols. Before that time, the tribe would have talked about the symbol and the event when they read the winter count. Stories would have been

passed down from generation to generation, including the meaning of this symbol.

Slide 9: Ask: What do you think this symbol represents?

Answer: This image refers to the return of Gall and his band from Canada. Gall, along with Sitting Bull, was an important chief, who wanted to keep the Great Plains for the Sioux. He helped lead the resistance against the U.S. military, which wanted to disarm the Sioux and confine them on a reservation. His band fought many battles against the U.S. government before fleeing to Canada in 1877. In 1880 Gall brought his band back from Canada. This image shows Gall's lodge along the Tongue River near Miles City, where in 1880 he, along with his band, surrendered at Fort Keogh. Sitting Bull and other band members surrendered in July 1881 at Fort Buford, Dakota Territory. All were ultimately transferred to the Standing Rock Reservation, which straddles the border of North and South Dakota.

Slide 10: This symbol tells us what happened to Sitting Bull about ten years after he and his people returned from Canada. Sitting Bull was shot and killed in December 1890 by Indian police who were attempting to arrest him on the Standing Rock Reservation.

Ask (upper grades): Based on what you know, why would this be an important event to document for the Sioux?

Possible answers: Sitting Bull was a very important leader and a symbol of resistance. He wanted to keep the Great Plains for the Sioux and helped lead the resistance against the U.S. military, which wanted to disarm the Sioux and confine them on a reservation. His death marked the end of an era.

Now that we've looked at some of the winter count symbols the Yanktonais used, let's talk more about them.

Ask and discuss: What types of events did the band choose to record on their winter count? Why don't the symbols look more like a realistic painting of actual events? How did the record keeper utilize the space to record a period of eighty-eight years?

Possible answers: Some of the events were sad (smallpox), but not all of them. Some were caused by nature (meteor shower) and some by humans (death of Sitting Bull). What they had in common was that they were always memorable. One of the reasons that record keepers used symbols instead of realistic paintings was because, by using symbols, they could pack a lot of information into a small space.

Ask and discuss: Why were winter counts important to the tribes in historic times? Why are they important today?

Possible answers: The pictographic symbols helped people remember their history. They remain important, especially to American Indian communities, because they continue to strengthen tribal ties by reminding people who they are and where they came from. They are important to everyone—both Indians and non-Indians—because they help us understand how people lived long ago and how our world has changed.

Slide 11: This production is provided through a partnership between the Montana Historical Society and Montana Office of Public Instruction Indian Education for All Division. Unless otherwise noted, all objects are from the collections of the Montana Historical Society.

2. After watching the PowerPoint, review what you have learned about winter counts. Particularly, students should remember: To decide what important event to use for a certain year, the elders would get together at the end of a year and talk about all the important events that happened in the past year. They would choose one event that would represent that year, and the year would be named after that event forever. For a group of people to choose one main event would require cooperative decision-

making, and the elders would have to reach a consensus. The job of record keeper, the man who drew the winter count, was passed down through generations from father to son. The record keeper would draw the symbols on animal hide, or later, as it became available, heavy fabric and paper. The women and girls in the tribe would scrape and tan the hides, and in this way helped the men in creating the winter count. The hide, even though it was large, was very easy to roll up for traveling. They would use animal bones or the frayed end of sticks for a paintbrush and **pigment** (paint colors) made from plants, charcoal, and minerals (natural materials). The artists of this time period respected their natural materials and took care of them. The winter count helped people remember their history, and today winter counts remind Indian people who they are and where they come from. Looking at a tribe's winter count helps all of us understand the story of a people and their culture during a specific period in time.

Step 4: Discuss

1. Ask the following questions:
   - Why is it named a winter count?
   - Which tribe created this winter count?
   - Where did they live a long time ago?
   - Do they have a reservation in Montana now?
   - What are different ways the Indians in Montana told time and kept track of important events?
   - How do we tell time and record time and events today?
   - What symbols do we use today for time?
   - What symbols do we use today for other things?
   - Why are the symbols for the winter count painted on a hide?
   - What materials did the Indians use to paint?
   - What colors can you find in the winter count?

Step 5: Examine the Northern Cheyenne Timeline, from "Time Immemorial" through 1790

1. Tell students that studying Medicine Bear's winter count gave them some information about the culture of the Yanktonai Dakota (Sioux). Tell them that they are going to learn some of the history of a different tribe, the Northern Cheyenne, and will be creating their own winter count to record that history. (Emphasize that the Northern Cheyenne and the Sioux are different tribes, each with their own languages and traditions.)

2. Find today's Northern Cheyenne Reservation on the Tribal Territories map.

3. Divide the class into eight groups. Give each group one item from the first page of the Northern Cheyenne timeline. (The first item doesn't have a date. It is headed "Traditional Life & Homelands.")

4. Give students time to read and understand their event. If it mentions a place, or movement from one place to another, encourage students to use maps and pictures of the landscape to gain an understanding of their event.

Teaching Note: The Cheyenne are made up of two distinct groups of people, the Tsetsėhesėstâhase and the So'taae'o (or So'taahe). Share that information with the group that has the 1750–1790 entry.

5. Using scrap paper, have each group work to come up with a symbol to represent its timeline entry.

6. Have student groups make a human timeline, with the group that has the first entry on the left and the group that has the last entry on the right. Challenge students to create this human timeline SILENTLY, using only gestures (and their written material) to communicate.

7. Once groups are in chronological order, have a representative from the first group present its timeline event and explain its symbol. Have the rest of the groups follow in turn.

Step 6: Create a Winter Count

1. Remind students that the events will be placed spatially as in the Yanktonai winter count, with the earliest event starting in the left corner and spiraling in on a curved line. (Show image of winter count.)

2. Before starting the formal winter count,

discuss how the materials the students have available are different from the materials the Yanktonais used. For example: "The Yanktonais used materials they had on hand, like hide, to make a winter count. Instead of painting on animal hide with natural, gathered materials or ink that we got through trade, we will be using paper and tools that we have on hand in our school."

3. Have students choose a record keeper (vote), who will draw a spiral line that ends in the middle of the paper. Make sure the students leave room for the symbols and that the symbols are equally spaced on the line. They will turn the paper as they go, so each symbol is sitting on top of the line, and some of the symbols will be upside down or sideways.

4. Have each group choose someone to add its symbol to the winter count.

5. After the winter count is complete, get a volunteer to use it to recount the Northern Cheyenne tribal history between time immemorial and 1790.

Part 5: Revisiting the Essential Understanding

1. Remind students that Indian educators came up with a list of the seven things they wanted to make sure all Montanans knew about Montana Indians—these are called the Seven Essential Understandings. The following ideas are part of Essential Understanding 3:

   - Oral traditions deserve respect.
   - Tribes' oral histories are as **valid** (worthy, important, and equal) as written histories.
   - Traditional beliefs and spirituality continue today and even influence the way tribal governments are run.

Ask: How are the lessons we just studied on music, art, and storytelling related to this Essential Understanding?

2. Hand back (or have students retrieve) their Essential Understanding Charts. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

3. Write an accurate summary on the board based on student summaries and the summary in the answer key. Hand out the Essential Understanding Summary Chart and have students copy that summary into their chart. Save them for future lessons.

Extension Activities: Watch the five-minute video created by the Smithsonian, *Lakota Winter Counts* on YouTube.

Lesson 5: Treaties, Reservations, and Sovereignty

Essential Understandings

American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions:

1. Both parties to treaties were sovereign powers;
2. Indian tribes had some form of transferable title to the land;
3. Acquisition of Indian lands was solely a [federal] government matter not to be left to individual colonists or states.

Activity Description

In Part 1, students will read about the creation of treaties and make a word map and written responses. They will then view a PowerPoint presentation on the Blackfeet land loss and then estimate and calculate the amount of land lost by Montana tribes. Finally, students will analyze Essential Understandings 4 to cement the understanding that reservations are lands "reserved for," not given, to tribes. In Part 2, students will examine the concept of sovereignty, look at one way in which tribes exercise sovereignty, and summarize Essential Understanding 7, (tribes have sovereignty, but sometimes it is limited).

Teaching Note: We created this two-part lesson because we were concerned that focusing simply on land loss (Part 1) could leave Indian students feeling victimized and despairing; we incorporated Part 2 (tribes exercise sovereignty today) with the hope that students, while recognizing the terrible things that happened in the past, will feel empowered by what tribal governments are doing to try to affect the future.

Objectives

At the conclusion of the lesson students will have:

- Matched Montana tribes to unlabeled reservations on a map.
- Applied close reading strategies and read and interpreted informational text using a word map.
- Defined new vocabulary.
- Gained a deeper understanding about treaties, reservations, and sovereignty.
- Applied the Essential Understandings Regarding Montana Indians 4 and 7.
- Investigated the bison's importance to tribes, both historically and today.
- Interpreted information on a map.
- Compared fractions with different numerators and different denominators.
- Used decimal notation for fractions.
- Solved word problems within a cultural context.

Time

3 hours

Materials

Footlocker/User Guide Materials:

- Greek Agreement (below)
- Google Slides presentation - Tribal Land Loss
- Reading, "Treaties and Reservations" (below)
- Word Map Worksheet (below)
- Montana Indian Land Loss Worksheet (below)
- Montana Indian Land Loss Map (below)

- Montana Indian Land Loss Worksheet Answer Key (below)
- Bison Worksheet (below)
- Bison Answer Key (below)
- Montana Reservation Map (below)
- EU Summary Chart and EU Summary Chart Answer Key (pp. 133-35)
- *Fort Peck Bison Restoration* YouTube Video
- *Essential Understandings* booklet

Teacher-Provided Materials:

- Pens or pencils and calculators, index cards
- Computer, projector, and access to YouTube

Pre-Lesson Preparation

- Review the lesson plan and download and review the PowerPoint.
- Make copies of the reading, worksheets, and maps of Montana.
- Copy and cut out the agreements.
- Read about Essential Understanding 4, pages 12-14, and the first two sections of Essential Understanding 5, pages 16-18, in *Essential Understandings Regarding Montana Indians* PDF, (15-17 and 19-21)

Note: The estimating activity was adapted from "A Piece of Home: Lessons of Our Land," published by the American Indian Land Tenure Foundation. You can access the complete lesson (which also discusses allotment) and other great lessons on Indian history and culture by creating a free account at the Lessons of Our Land website.

Procedure

Part 1: Treaties and Reservations

Step 1: The Hook

1. Pass around the agreement written in Greek. Tell the students that they need to sign the agreement in order to participate in the next activity. Say this cheerfully and matter of factly (modeling the friendly way in which treaties were presented at negotiations). However, if students refuse to sign, tell them that they will receive a zero for the assignment if they do not sign the paper. After collecting the agreement, tell students that they have actually signed an agreement to give up part of their recess or something else of value. The actual document in Greek reads: "I understand that my teacher has my ultimate good at heart and knows what I need to develop as a student and human being. Therefore, I agree to make sacrifices. In exchange, I will gain an educational experience that will deepen my understanding of American Indian history." Explain what the sacrifice is going to be. Possibilities might include taking away student chairs, taking away five minutes of recess, or something else of value in the classroom.

Teaching Notes: Not all students will know what a signature is. Explain as needed, and let students know that historically, not everyone who signed agreements knew how to write. If they couldn't write, they would make their mark (an X) and someone else would write their name for them. Later, consider showing examples of actual treaties where Indian signatories made their marks. Digital copies of treaties are available online.

2. Allow students to express outrage and explain that this exercise is an example of language barriers and the difficulties this caused during treaty negotiations between Indian tribes and the U.S. government.

3. Elaborate: Negotiating treaties was often like a game of telephone. Because the U.S. government representatives and the tribal leaders did not speak the same language,

they relied on interpreters, sometimes multiple interpreters. A priest who observed the 1855 Hellgate Treaty negotiation with the Salish, Kootenai, and Pend d'Oreille said that the translations were so poor that "not a tenth of it was actually understood by either party."

4. To further illustrate the problems with translations, consider playing the following game.

    a. Place students into one to three rows of up to eleven students per group. (Groups should have an odd number). Give each student an index card.

    b. Have the first student in each row write #1 on the top, righthand corner of their index card and then write a sentence. If students are struggling to come up with a sentence, tell them it can be a line from a nursery rhyme or a school-appropriate song. Have them pass their card to Student 2. Have Student 2 number their index card (#2) and draw a picture representing Student 1's sentence. Have Student 2 give you Student 1's card (which you should place face down on your desk) and their own card to Student 3. Have Student 3 number their card (#3) and quickly write a sentence based on the picture drawn by Student 2. Have them give you Student 2's card and pass their own card to Student 4. Repeat until the last student has written their sentence.

Teaching Note: If you have more than one row of students, make sure not to mix up their cards!

As students wait for classmates to complete their cards, engage them in a discussion about what it would be like to participate in a treaty negotiation and how much of your time would be spent waiting and listening quietly without knowing what was going on.

After the last student has written their sentence, have students share the original sentence and the final sentence (and how they got from one to the other). Ask: In what ways does this illustrate possible problems of translation at treaty councils?

Step 2: Gain Background Information

1. As a class, read "Treaties and Reservations."

2. In small groups, have students create a word map for the word "Treaties." Create cards to add to your word wall for **treaty** (agreement between nations) and **reservation** (land reserved by tribes for their own use).

3. Project the Tribal Land Loss PowerPoint.

Slide 1: Title Slide

Slides 2–4: Focusing questions: What is this a map of? What color is the Native American land on the map? What do you think will happen to this land over time?

Click through the next two maps (slides 3 and 4).

Slide 4: Pair/share speculation: Why do you think Euro-Americans began settling on this Native land? How might Native Americans have felt about this?

Slide 5: Let's look at the process of land loss for a specific tribe: the Blackfeet. Point out map features: title, key, date. Ask: How long ago was 1800?

Point out features that students might find familiar (river names, etc.).

Find the approximate location of your town.

Explain: Over the next few slides you will see how Blackfeet landholdings changed in response to different treaties and executive orders.

Slide 6: Read, or have a student read, the title and date. Ask: What does "not ratified" mean? (It means that the treaty was negotiated but that it wasn't approved by Congress.)

Note the Canadian border. Why wasn't the border shown on the earlier map? (Because Canada did not have its own independent government until 1867. The Blackfeet lived on both sides of the border,

which was known to them as the "Medicine Line.")

Slide 7: Read, or have a student read, the date and title. Explain that Lame Bull was a person and the treaty was named after him. Ask: What does "common hunting ground" mean? Is this territory reserved exclusively for the Blackfeet? (No. It is common to—shared by—all area tribes.)

Slide 8: Read, or have a student read, the date and title. Ask: What does it mean for a treaty to be ratified? (After treaties—agreements between nations—are negotiated, they go before Congress. If Congress votes to approve the treaty it is "ratified.")

Ask: Why is the outline of Montana on this map now when it wasn't on earlier maps? (Because Montana Territory was established in 1864).

Slide 9: Read, or have a student read, the title and date.

Slide 10: Read, or have a student read, the date, title, and explanatory text. Define "public domain" (available to American citizens.)

Ask: At the time, were Blackfeet tribal members included in this definition of "public"? (No.)

Slide 11: Read, or have a student read, the date and title.

Slide 12: Read, or have a student read, the date and title. (Background information: Treaty 7 is one of 11 numbered, Canadian treaties signed between First Nations and "the Crown" between 1871 and 1921. Even though the treaties were officially negotiated with the Crown (i.e., the British government), Britain had transferred the authority to negotiate treaties to the Canadian government.)

Slide 13: Read, or have a student read, the date and title.

Slide 14: Read, or have a student read, the date and title.

Slide 15: Read, or have a student read, the date and title.

Slide 16: Conjecture: How do you think the Blackfeet felt about this change?

How do you think it affected their lives? (Possible answers: It made them poor. The loss of land limited the Blackfeet's access to resources that they had traditionally gathered on seasonal rounds.)

Note: Combined with the loss of the buffalo, this made it hard for tribal people to survive. The years 1880 through 1935 were particularly hard for Montana tribes. It was a period of tremendous poverty, starvation, and sickness.

Slide 17: We just looked specifically at what happened to the amount of land the Blackfeet controlled as an example, but a similar map sequence could be created for all of Montana's tribal nations. By 1900, tribal nations controlled much less territory than they did in 1800. We're going to use math to help us understand how tribal control of land changed between 1800 and 1900.

Step 3: Explore the Map

1. Hand the map of Montana and the Land Loss Worksheet to each student (or student pair).

2. Ask: How much of the land in Montana was tribal land in 1800? (All of it.)

3. Point out that the map is divided into a grid. Tell students that they will be counting all of the squares in Montana to estimate how many squares are under tribal control. Talk about what to do with partial squares. Model how you might not count very small partial squares, or how you might combine two partial squares in your count to get the most exact estimates. Encourage students to place a dot in each square of the grid as they count to make it easier to keep track. Have them record the number of squares they count on their worksheet.

4. Compare answers. If they aren't the same, why not? (Some students may have counted every square that had even part of the state in it. Other students may have tried to combine partial squares in their counts.) Note that since students are making estimates, it's okay if they don't all have the exact same answer but that

answers should be fairly close to one another. Choose the median as the number you'll use as a class, but tell students they can use their own estimates if they want. Have them record the answer on their worksheet.

Teaching Note: You might also want to model making an estimate by figuring out the area of a rectangle that includes most of the state and then adding in the missing squares.

5. Ask: No matter what number they have, is this the whole or the part? (Whole of the state.)

6. Ask: What fraction is that out of 100? (100/100)

7. Now tell students that they are just going to count the squares where there are currently Indian reservations. Have them report their answers and, once again, find the median. Again ask, if we do not all have the same number, why not? (It's an estimate.) Ask students, is this the whole or the part? (This is the part, a part of the whole state.)

Step 4: Calculate Fractions

1. Tell students they are going to figure out the fraction of land still under tribal authority in Montana. Walk them through the worksheet. Before question 3, when they make an estimate, ask if they think that most of the land is under tribal authority?

2. Have them use a double number line to make an estimate by comparing it to a benchmark fraction. The second number line should be 0, ½, and the total number of squares they counted in the whole state.

3. Make a mark on the second number line at the number of squares they counted that covered just the reservations. How close to zero is it?

4. After they've guessed a fraction based off the benchmark fractions, have them calculate an answer based on the number of squares they counted. Talk them through the process as needed.

5. Help students figure out the exact fraction of land still under tribal control.

   - Have students find the total of all reservation land (11,161 square miles).
   - Have students calculate the decimal answer by dividing the amount of reservation land by the total number of square miles in Montana, or do this as a class. (.08)
   - Have students convert the decimal into a fraction. (8/100)

6. Add a third number line 0-100 below your double number line. Have students plot this answer on the final number line and look at how it compares to the benchmark number line and their estimate.

7. To figure out what fraction American Indians LOST, subtract 8/100 from 100/100 (92/100).

Step 5: Reflect on the Data

1. Ask: How do you think the loss of this land affected tribal members? (It made them much poorer. They no longer had access to all of the resources that they traditionally gathered on seasonal rounds. Hunting and gathering requires a great deal of territory. Without access to most of their land, tribal people needed to find new ways to make a living.)

2. Let students know:

   - In the treaties negotiated between the tribes and the U.S. government, the government made promises in exchange for territory. These promises often included the promise to provide money to be spent on schools, doctors, food, farm equipment, and other useful goods every year for a certain number of years. Lots of times, the government did not keep its side of the bargain.
   - The tribes also often reserved the right to hunt and fish off the reservation. This is why tribal members can sometimes hunt and fish at times or in places that other Montanans cannot.
   - Many people think that the government gave Indian people land through their treaty negotiations. This is not true. Tribes had occupied large homelands for thousands of

years. In their treaties they gave up most of this land and reserved a fraction of their original homeland for their "reservation." Some tribes had already been displaced by the time of the treaty period, and so they reserved new lands rather than their original homelands.

Step 6: Relate the Lesson to the Essential Understandings

1. Remind students that Indian educators came up with a list of the seven things they want to make sure all Montanans know about Montana Indians—these are called the Seven Essential Understandings. The lesson you just completed relates to Essential Understanding 4.

   Model a close reading of Essential Understanding 4:

   "Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions:

   a. Both parties to treaties were sovereign powers;

   b. Indian tribes had some form of transferable title to the land;

   c. Acquisition of Indian lands was solely a [federal] government matter not to be left to individual colonists or states.

   Teaching Note: See Lesson 1 for an example of how to conduct a "close read."

2. Discuss the Essential Understanding and how it relates to the lessons you just finished on treaties and reservations.

3. Hand back (or have students retrieve) their Essential Understanding Charts. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

4. Write an accurate summary on the board based on student summaries and the summary in the answer key. Have students copy that summary into their chart. Save the charts for future lessons.

Part 2: Sovereignty and Reservations

Step 1: Define Sovereignty

Define *sovereign*: self-ruling or self-governing. (Create a card for the word wall)

Define *nation*: a country and its people

Brainstorm as a class: What does it mean to be self-governing? What do governments do? Answers should include both making laws (rules) and providing services: for example, running schools, protecting citizens (police/fire), and other things the people's representatives have decided are important—building roads, helping people in need, etc.

Explain: Sovereign nations have symbols, for example the American flag. They have leaders, for example the president and other elected officials (senators/congressional representatives).

Pair/share: If you were the leader of a sovereign nation, what would you do? What kinds of laws would you pass or services would you provide?

Step 2: Discuss Tribes as Sovereign Nations

1. Long before Europeans arrived in North America, Indian nations lived here and governed themselves. They were sovereign. (The tribes took care of people who needed help, educated their children, defended their territory, etc.—everything sovereign nations do.)

   After the American colonists created the United States as a sovereign nation, it began negotiating treaties with Indian nations for land. Treaties are agreements between nations—so by negotiating treaties the U.S. recognized that tribes were sovereign nations.

   Today, tribes are considered **dependent**

sovereign nations. They can't do everything that the U.S. government can do (for example, they can't declare war on another country), but they still have significant power to govern themselves.

Like the United States, Indian nations:

- Have symbols of their nation (show tribal flags);
- Elect leaders, who pass laws;
- Have governments that provide services;
- Have court systems to enforce the law.

2. Pass out maps of reservations and tribal seals. Explain that the seals are symbols of Montana's sovereign tribal nations. Have students draw lines to match each seal to its appropriate reservation.

3. Remind students: Earlier you discussed some things you would do if you were the head of a sovereign nation. Your ideas reflect your **values** (what you think is important). The ways tribes exercise their sovereignty (the laws they make, the services they provide) reflect tribal values. One thing that is very important to all of the Great Plains tribes is the bison. That's why the Fort Peck tribes are using their sovereignty to set aside land for bison habitat. Watch video: Fort Peck Bison Restoration.

4. Discuss.

   - What are the Fort Peck tribes doing to protect bison? (Bringing in genetically pure bison to the reservation, setting aside thirteen thousand acres for the bison to live)
   - How is the bison restoration effort at Fort Peck an example of tribal sovereignty? (The tribal nation has used its resources including land and staff to make this happen.)
   - Les Bighorn, a game warden for the Fort Peck Fish and Game department says in the video: "They took care of us for thousands of years, now it's our turn to take care of them." What does he mean by that? (Bison provided much of what Great Plains tribes needed before colonization.)

Step 3: Explore the Importance of the Bison

1. Pass out the Bison Worksheet and have students complete them individually, in pairs, or in small groups.

2. Discuss and provide answers using the Bison Answer Key.

3. Return to the quote from the video: "They took care of us for thousands of years, now it's our turn to take care of them." How would students explain this now?

4. **Ask:** Why are the bison important to the Fort Peck tribes today? (Because they were central to their way of life historically. Their world and their understanding of themselves as a people are connected to the bison. The bison are also important spiritually.)

Step 4: Relate the Lesson to the Essential Understandings

1. Remind students that Indian educators came up with a list of the seven things they want to make sure all Montanans know about Montana Indians—these are called the Seven Essential Understandings. The lesson you just completed relates to Essential Understanding 7.

2. Model a close reading of Essential Understanding 7: "American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe."

3. Discuss the Essential Understanding and how it relates to the lessons you just finished on treaties and reservations.

4. Hand back (or have students retrieve) their Essential Understanding Charts. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

5. Write an accurate summary on the board based

on student summaries and the summary in the answer key. Have students copy that summary into their chart. Save them for future lessons.

Extension Activities: Watch the myth-busting *Sovereignty* video on Vimeo and/or *Influence* video on Vimeo created by the Confederated Salish and Kootenai Tribes to learn more about tribal sovereignty and government. Have students research information about Montana's current tribal nations using the Demographic and Economic Information pamphlets included in the footlocker.

Συμφωνία (Agreement)**:**

Καταλαβαίνω ότι ο δάσκαλός μου έχει το απόλυτο καλό μου στην καρδιά και ξέρει τι πρέπει να αναπτύξω ως μαθητής και άνθρωπος. Επομένως, συμφωνώ να κάνω θυσίες. Σε αντάλλαγμα, θα αποκτήσω μια εκπαιδευτική εμπειρία που θα εμβαθύνει την κατανόησή μου για την αμερικανική ινδική ιστορία.

Υπογραφή (Signature):

_____

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Υπογραφή (Signature):

_____

Treaties and Reservations, by Julie Cajune (Student Reading)

When newcomers to this country first arrived, they simply began settling in the coastal areas near their places of arrival. Indian people watched them and at times made contact with them. There was no formal arrangement for taking land to occupy, and later on, this created conflicts and sometimes war.

After the colonies evolved into a country with a formal government, they began to deal with Indian tribes through treaties. Treaties are formal agreements made between nations. Indian tribes were recognized as distinct nations because they occupied specific homelands, and had distinct languages, traditions, and governments. As more settlers moved onto Indian lands, the young United States government negotiated treaties with Indian nations because the government recognized that the land belonged to the different tribes.

The first treaty made with Indians by the new United States government was in 1778. The treaty period lasted until 1871, and it created most of the Indian reservations in existence today. By the year 1871, five reservations had been established in Montana through treaty negotiations. The Northern Cheyenne Reservation and Rocky Boy's Reservation were established by **Executive Order** (a rule made by the president) in 1884 and 1916. All of the reservations are much smaller than the tribes' traditional homelands.

Many people have a common misunderstanding that the government gave Indian people land through their treaty negotiations. This is not true. Tribes occupied large homelands for thousands of years, and in their treaties they gave up some of this land and reserved a fraction of their original homeland for their "reservation." Some tribes had already been displaced by the time of the treaty period, and so they reserved new lands in place of their original homelands.

Word Map

Name _____

Date _____

4 (synonym)

5 (antonym or "nonexample")

3 (the matching dictionary definition)

1 **Treaties**

6 (other forms of the word)

2 (sentence or phrase from the text)

8 (my very own sentence)

7 (my association, example, or sketch)

read·write·think

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Montana Indian Land Loss Worksheet

1. Count the number of squares on the map of Montana. This represents the land that was controlled by tribal nations in 1800. How many squares did you count? _____ = d

   - What fraction of Montana was under tribal control in 1800? Write your answer in the box on the middle number line.

2. Count just the Indian reservations in Montana. How many squares did you count?_____ = n

3. Write your data as a fraction. The **numerator** (top part of the fraction) should be the number of squares in today's reservations. The **denominator** (bottom part of the fraction) should be the total number of squares in Montana. $\frac{Reservations}{State}$ *or* $\frac{n}{d}$ _____

   - Place your answer on the middle number line.

4. Use the following data to figure out the exact fraction of Montana that is still under tribal control. Add up reservation land, round to the whole number, and record your answer. _____

State of Montana: 147,040 square miles

Blackfeet Reservation:		2,285 square miles
Crow Reservation:		3,607 square miles
Flathead Reservation:		1,938 square miles
Fort Belknap Reservation:		1,014 square miles
Fort Peck Reservation:		1,456 square miles
Northern Cheyenne Reservation:		690 square miles
Rocky Boy's Reservation:		171 square miles
Little Shell Tribal Land:	+	0.3 square miles (pending)

5. Using a calculator, find the decimal answer by dividing the amount of reservation land by the total number of square miles in Montana. $\frac{n}{d} = \frac{Reservations}{State} = \frac{\quad}{147{,}040\ square\ miles} =$ _____

6. Convert that decimal into a fraction (multiply by 100 for *n* and round to the nearest whole number). Place that answer on the third number line. $\frac{n}{100} = \frac{\quad}{100}$

Benchmark Number Line 0 _____ ½ _____ 1

Tribal land loss estimate 0 _____ ½ _____ ____

Tribal land loss final calculation 0 _____ 50 _____ 100

7. Calculate: What fraction of Montana was no longer under American Indian control by 1900? ____

Montana Indian Land Loss Worksheet Answer Key

1. Count the number of squares on the map of Montana. This represents the land that was controlled by tribal nations in 1800. How many squares did you count? 158 = d *

   - What fraction of Montana was under tribal control in 1800? Write your answer in the box on the middle number line.

2. Count just the Indian reservations in Montana. How many squares did you count? 12 = n*

3. Write your data as a fraction. The **numerator** (top part of the fraction) should be the number of squares in today's reservations. The **denominator** (bottom part of the fraction) should be the total number of squares in Montana. $\frac{Reservations}{State}$ *or* $\frac{n}{d}$ $\frac{12}{158}$ *

   - Place your answer on the middle number line.

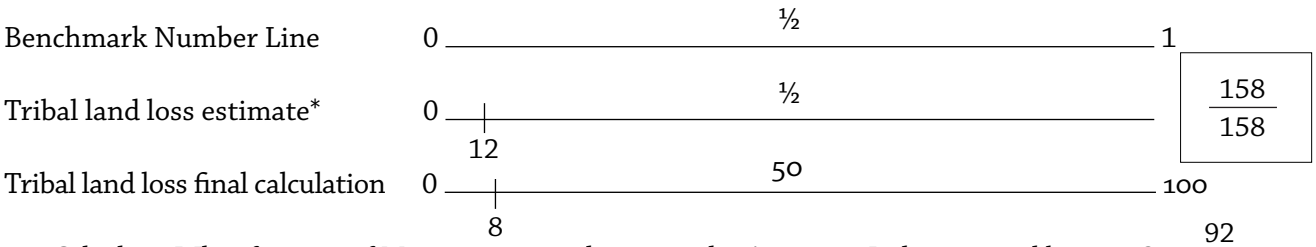
4. Use the following data to figure out the exact fraction of Montana that is still under tribal control. Add up reservation land, round to the whole number, and record your answer. 11, 161

State of Montana: 147,040 square miles

Blackfeet Reservation:	2,285 square miles
Crow Reservation:	3,607 square miles
Flathead Reservation:	1,938 square miles
Fort Belknap Reservation:	1,014 square miles
Fort Peck Reservation:	1,456 square miles
Northern Cheyenne Reservation:	690 square miles
Rocky Boy's Reservation:	171 square miles
Little Shell Tribal Land:	0.3 square miles (pending)
+	11,161.3 square miles

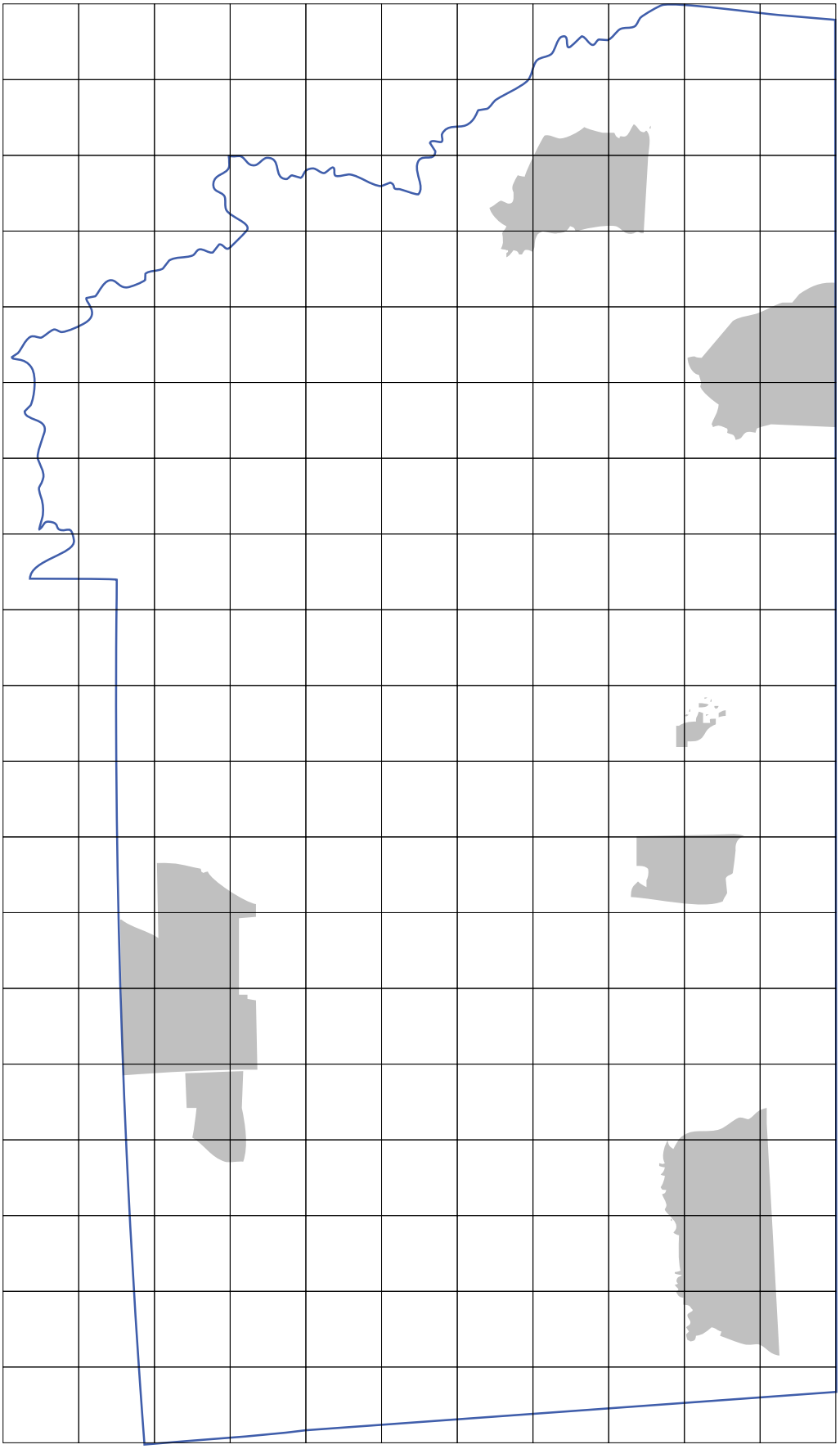
5. Using a calculator, find the decimal answer by dividing the amount of reservation land by the total number of square miles in Montana. $\frac{n}{d} = \frac{Reservations}{State} = \frac{11,161}{147{,}040\ square\ miles} = .0759 = .08$

6. Convert that decimal into a fraction (multiply by 100 for *n* and round to the nearest whole number). Place that answer on the third number line. $\frac{n}{100} = \frac{8}{100}$



7. Calculate: What fraction of Montana was no longer under American Indian control by 1900? $\frac{92}{100}$

* Answers may differ slightly.



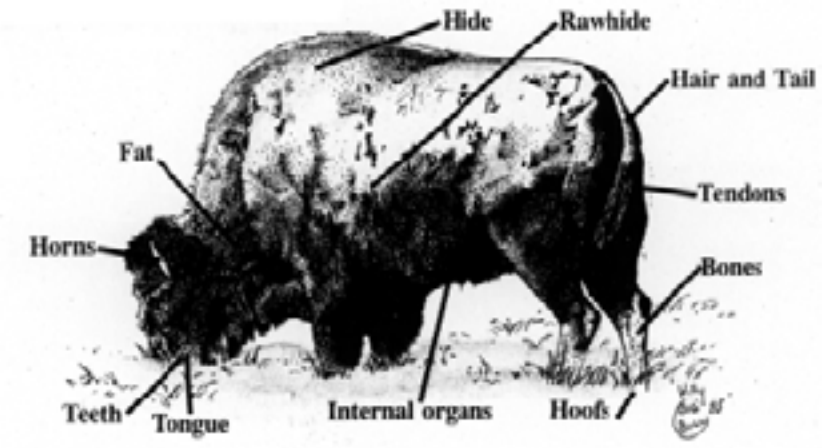
Created by the Montana Historical Society

Student Name: _____

Bison Worksheet

Today members of the Assiniboine and Sioux tribes who live on Fort Peck Reservation buy most of what they need at stores or through the internet. Before **colonization** (when Europeans took over the land), they traded with other tribes for **resources** (things they needed), but they got most of their supplies from the plants, animals, and minerals around them. Although the Assiniboine and Sioux hunted other animals, the buffalo was the animal they relied on the most for their needs. It provided food, tipi covers, clothes (including mittens, caps, and moccasins) and bedding. Shields were made from the thick hide of the buffalo neck. They used rawhide to wrap their clubs and knives to wooden handles. They used skins to sew bags for moving. Buffalo horns served as spoons and cups. The stomach made a tight water bucket. Sinew was used for thread, bow strings, and rope.

Guess the uses of each part of the bison.



Hair and Tail

_____

_____

_____

Internal organs

_____

_____

_____

Fat

_____

_____

_____

Tendons (sinew)

_____

_____

_____

Tongue

_____

_____

_____

Hide

_____

_____

_____

Bones

_____

_____

_____

Teeth

_____

_____

_____

Rawhide

_____

_____

_____

Hoofs

_____

_____

_____

Horns

_____

_____

_____

Uses for the Bison Answer Key

Hair and Tail

Headdress ornaments
Fly switch
Saddle stuffing
Bridles
Lodge ornaments
Ball stuffing
Rope

Tendons

Ropes
Bow strings
Bow backing
Snowshoe webbing

Bones

Arrow straighteners
Awls
Dice
Fleshing tools (shin, thigh)
Paint brushes (hip, shoulder)
Sled runners (ribs)

Hoofs

Glue
Rattles

Internal organs

Containers for food, water
Buckets, cups, basins
Cooking vessels
Yellow pigment

Tongue

Comb
Communion at Sundance

Teeth

Necklaces
Clothing, ornaments

Horns

Headdress ornaments
Powder flasks
Spoons
Medicine flasks
Ladles
Cups
Quill flattener
Horse mask
Arrow points
Tobacco flasks
Dishes

Fat

Polishing substance
Mixture for paints
Softening hides
Pemmican

Hide

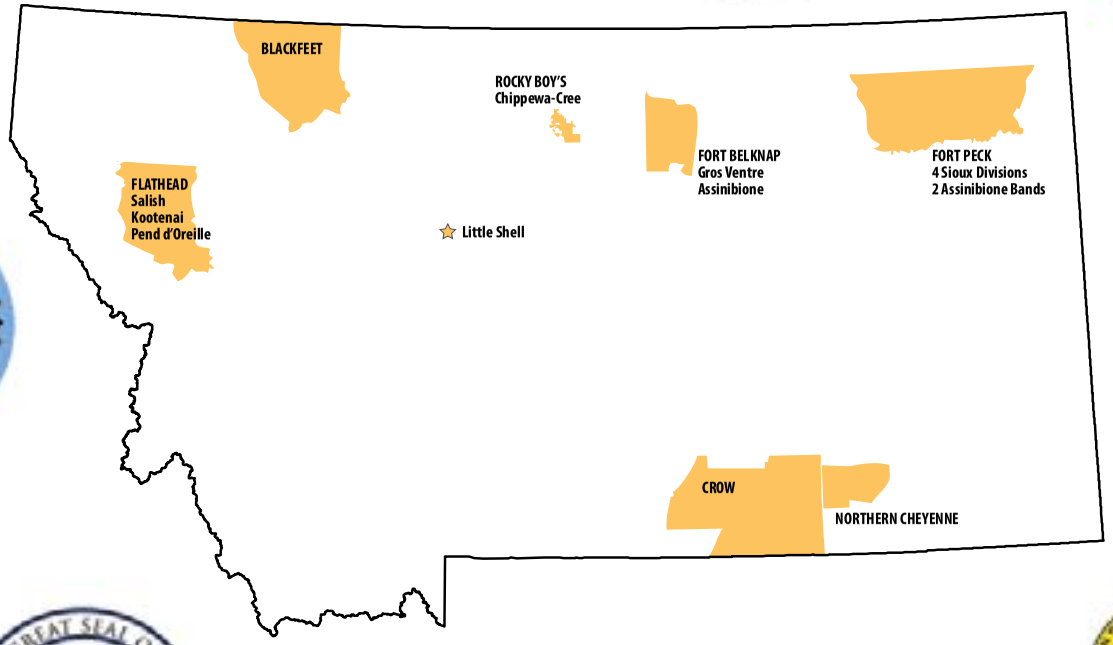
Lodge covers
Doors
Linings
Moccasins
Leggings
Ropes
Clothing
Bedding
Ceremonial mask
Snowshoes
Armor
Saddles
Harness
Winter clothing
Floor mats and rugs
Ceremonial dress
Camouflage for hunting

Rawhide

Moccasin sole repair
Meat storage
Pounders
Bullet pouches
Tobacco pouches
Drumheads
War clubs
Mauls
Kettles
Thread
Cinches
Saddle frame covering
Bridles and ropes
Saddle-rigging strap
Picket ropes and hobbles
Saddle bags
Travois hitches
Watering troughs
Rattles
Shields
Headdresses

Student Name: _____

Montana Reservation Map



Seals of the Tribal Nations

Instructions:
Match the tribal seal with the reservation.

Lesson 6: Montana Indians and Federal Indian Policy

Essential Understanding

There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: Colonization/Colonial Period, 1492-1800s; Treaty-Making and Removal Period, 1778-1871; Reservation Period—Allotment and Assimilation, 1887-1934; Tribal Reorganization Period, 1934-1953; Termination and Relocation Period, 1953-1968; Self-Determination Period, 1975-Present.

Activity Description

Students will closely examine artifacts, photographs, and images and read about them to become the classroom expert on that item. They will share their item with the class as part of an interactive PowerPoint presentation on federal Indian policies and their effects on Montana tribes before creating a "pop-up museum" on the federal Indian policy periods. Finally, they will demonstrate an understanding of the different federal Indian periods by writing about key ideas from each policy period.

Objectives

At the conclusion of the lesson students will have:

- Conducted "close readings" of visual sources (photographs, artwork, and artifacts).
- Summarized information.
- Presented information to the class.
- Made connections between primary sources and particular eras in history.
- Demonstrated an understanding of federal Indian policies.

Time

3-4 hours

Materials

Footlocker/User Guide Materials:

- *Essential Understanding* booklet
- Google Slides presentation - Montana Indians and Federal Indian Policy (Version 1)
- Google Slides presentation - Montana Indians and Federal Indian Policy (Version 2)
- Object and Image Labels (below)
- Worksheets:
  - Indian Policy Period Review Worksheet (page 103)
  - How to Look at an Artifact (page 141)
  - How to Look at a Written Document (page 143)
  - How to Look at a Photograph (page 144)
  - How to Look at a Map (page 145)
- Objects and Images
  - Parfleche
  - Display Case 1 (pre-contact trade items)
  - Buffalo hide
  - Chart: Uses of the buffalo
  - Horse model with beaded martingale
  - Display Case 2 (contact era trade items)
  - Baby's elk tooth dress
  - Beaver pelt
  - Alexander Gardner photo of the 1868 Fort Laramie Treaty negotiation
  - Drawing by Gustave Sohon: 1855 Hell Gate Treaty negotiation
  - Drawing: Bear Tooth speaking with Peace Commissioners during treaty negotiations at Fort Laramie, 1867

- Hawley Treaty (page 1), handwritten and typescript (three images)
- Map: Tribal Territories
- Ration coupon bag
- Boarding school outfits
- Indian Land for Sale poster
- Maps: Flathead Reservation, 1855 and 1935
- Photo: Boys and girls washing clothes at the Crow Agency boarding school
- Photo: Representatives from the Confederated Tribes of the Flathead Reservation with Secretary of Interior Harold Ickes
- Photo: Chief Plenty Coups, by Edward Curtis, 1908
- Flier: Come to Denver
- Photo: Lester Fourhorn, Sam Keahna, and Albert Keahna during the Blessing of the Center, behind the Newberry Library, Chicago, in 1971
- Photo: Tipi with sign "American Indian Movement" on the grounds of the Washington Monument, Washington, D.C.
- Tribal flags

Teacher-Provided Materials:

- Computer and projector
- Pens or pencils

Teaching Notes: The PowerPoint/sharing part of this lesson should be broken up over multiple days to accommodate student attention spans. Although this lesson is designed to feature physical items from the footlocker, if you don't have access to the footlocker, you can download the Lesson 6 Images file (ZIP, 39.8 mb) from the Montana Historical Society website and print out pictures of the objects.

Pre-Lesson Preparation

- Review the lesson plan and download and review the PowerPoints.
- Make copies of the How to Look at an Artifact, Written Document, Photograph, and Map worksheets (one per each relevant set of objects) and the Indian Policy Period Review Worksheet (one per student).
- Print and cut out the labels with background information for the objects and images and print the Federal Indian Policy Eras Labels from PowerPoint 2.
- Assign students into mixed ability pairs.
- Review Essential Understanding 5, pages 16-21, in the printed version of the *Essential Understandings Regarding Montana Indians*, or pages 19-24 in the *Essential Understandings Regarding Montana Indians* PDF.

Procedure

Part 1. Federal Indian Policy Periods

Step 1. Analyzing Primary Sources

1. Using a random name generator or some other system, hand out the objects, images, or documents listed in the Materials section to pairs of students, along with the appropriate document analysis worksheet(s).

   Note: There are twenty-one sets of objects, so some pairs will need to analyze and present more than one item. This provides an opportunity for differentiation. Keep the following items together as sets:

   - Tribal flags
   - Bison hide and Uses of the Bison chart
   - Typed and handwritten pages of the Fort Hawley Treaty
   - 1855 and 1935 Flathead Reservation maps

2. Give students time to analyze their object, image, or document using the appropriate analysis worksheet.

3. After students have completed their analysis sheets, pass out the background text for each item. In their pairs, have students read the

background text out loud to one another and figure out how to pronounce all the words and the definitions for the words they don't know. Tell them they are going to be asked to share their items with the class (show and tell). They will share both what they noticed by studying the object and what they learned from reading the background text.

Step 2: Learning More/Sharing What We've Learned

1. Show the PowerPoint. Stop where indicated and have students show and talk about their items where marked.

   Teaching Note: Consider showing the PowerPoint over multiple days to accommodate student attention spans.

2. After the PowerPoint, create a pop-up exhibit of federal Indian periods. Place the Federal Indian Policy Era Labels on tables in chronological order. Explain to students that they are exhibit designers in charge of creating a new exhibit. Then have students arrange the objects, images, and label text they examined during the PowerPoint in the appropriate section, organizing it for best effect.

3. Hand out the Indian Policy Period Review Worksheet and have students write their name at the top. Then ask students to write one key point under each federal Indian period. (Encourage them to use the pop-up exhibit to jog their memories.) After five minutes, have them pass their paper to a classmate. Have everyone add new points to their new paper (and have them initial what they write). Pass each paper at least twice before returning the worksheets to the original students. Give students an opportunity to read the points that their classmates added to their papers (and cross out any they don't think are correct) as well as to add new points they saw on other people's papers. Share findings in an all-class discussion and then turn in the Review Worksheet for assessment.

Part 2: Connecting to the Essential Understandings

1. Remind students that Indian educators came up with a list of the seven things they want to make sure all Montanans knew about Montana Indians—these are called the seven Essential Understandings. The lesson you just completed relates to Essential Understanding 5.

2. Hand back (or have students retrieve) their Essential Understanding Charts. As a class read the Essential Understanding and discuss possible ways to summarize the sentences before the colon. Have students add this summary for EU 5: "The U.S. government treated Indian tribes and people differently at different times. The ways the government acted toward Indians continues to affect people today."

PowerPoint Script

Slide 1: Title

Slide 2: We know that every tribe in Montana—and in the United States—is different; each tribe has its own language, culture, and history. The tribes have one big thing in common, though. The arrival of European settlers to this continent dramatically affected every **indigenous** (native to a place) person and nation.

Slide 3: Throughout history, the U.S. government put into place different policies that have affected Indian people and continue to shape who they are today. The policies changed over time and new policies often conflicted with or contradicted earlier policies.

Slide 4: We are going to take a trip through time to look at the U.S. government's changing Indian policies and how they affected Montana tribes. You are going to share the objects, pictures, and documents you studied with the class during the period they relate to—and we'll talk about how these primary sources can help us understand life for Montana Indians during the different eras of federal Indian policy.

Slide 5: Period 1: Colonization/Colonial Period, 1492 - 1800s

Slide 6: The words *colonial, colony, colonized, colonist,* and *colonization* are all related. *Colonization* is when one country takes over another country or part of the world. The *Colonial Period* is the time in our history when settlers from Europe came to this continent. They *colonized* the continent.

Slide 7: In the 1600s, settlers from Great Britain came as *colonists*. Until the American Revolution, the British king ruled the *colonists* who settled in places like Virginia and Massachusetts. After the revolution, Virginia and Massachusetts were states. Before the revolution, they were *colonies*.

Slide 8: For North America, the Colonization/ Colonial Period begins in 1492, the year Columbus sailed from Spain to the "New World." It ends in the early 1800s, after the United States declared its independence from Great Britain in 1776.

Slide 9: When the first Europeans sailed across the Atlantic Ocean to the "New World," they **encountered** (met) many different tribes. The Europeans did not care that people were already here. They believed that only people who were the same as them should have a right to land. This caused problems for the Indian Nations on the East Coast and in the Southwest, who encountered Europeans long before Indians in Montana did.

Slide 10: During the first part of the Colonization/ Colonial Period, life for Montana Indians did not change very much. They hunted bison. They gathered plants. They traded with one another. Dogs helped them carry their belongings when they moved camp. They taught their children and they took care of the elders. They created art, told stories, and sang songs.

Slide 11: Pause for students to share Section 1 Objects

- Parfleche
- Display Case 1 (pre-contact items)
- Bison hide and Uses of the Buffalo Chart

Ask: How do the objects and images we've seen so far help us understand life during the Colonization/Colonial Period?

Slide 12: By the 1700s, European *colonization* began to affect Montana Indians. Europeans brought new diseases, especially smallpox, to this continent. These diseases arrived in the Northwest through trade networks. Many people got sick and died. Some experts believe that some tribes lost between 50 to 90 percent of their people to these new diseases.

Slide 13: Europeans changed life in other ways too. They brought horses with them on their ships. Horses became an important part of Plains Indian life.

Slide 14: Pause for students to share Section 2 Objects

- Horse model with beaded martingale
- Display Case 2 (contact era trade items)
- Baby's elk tooth dress
- Beaver pelt

Ask: How do the objects and images we've seen so far help us understand life during the Colonization/ Colonial Period? How did life for Montana Indians change during this period?

Slide 15: Treaty-Making and Removal Period, 1778 – 1871

Slide 16: A **treaty** is an agreement between nations. The Treaty Period is the time in our history when the United States **negotiated** (discussed to come to an agreement) treaties with Indian nations.

Slide 17: The United States negotiated many treaties with Indian nations. Early treaties promised "peace and friendship" between tribal nations and the United States government. Often the United States agreed to keep American citizens out of tribal territory. Later treaties usually involved Indians giving up land. In exchange, the United States promised to pay the tribes and

provide schools and health care. Too often, the United States did not keep its part of the bargain.

Slide 18: In 1830, President Andrew Jackson asked Congress to pass the Indian Removal Act. That act forced eastern tribes to move west of the Mississippi River. Making tribes leave their homelands **violated** (broke) treaties the U.S. government had signed with those tribes.

Slide 19: The U.S. government signed many treaties with Montana tribes including the 1851 Fort Laramie Treaty with the Cheyenne, Sioux, Arapaho, Crow, Assiniboine, Mandan, Hidatsa, and Arikara; the 1855 Hellgate Treaty with the Salish, Kootenai, and Pend d'Oreille; the 1855 Lame Bull Treaty with the Blackfeet, Kootenai, Nez Perce, and Gros Ventre, and the 1868 Fort Laramie Treaty with the Sioux.

Slide 20: After 1868, the United States stopped making treaties with Montana's Indian nations. Instead they made agreements. Agreements are a little different from treaties. Agreements did not have to be approved by Congress. They also reserved fewer rights for the tribes than treaties. Between the treaties and agreements, tribes gave up over 90 percent of Montana to the United States.

Slide 21: Pause for students to share Section 3 Objects

- Photo: 1868 treaty negotiation
- Painting: Council in Bitterroot Valley July 1855, by Gustav Sohon
- Drawing: Bear Tooth speaking with Peace Commissioners during treaty negotiations at Fort Laramie, 1867
- Map: 1855 Tribal Territories
- Pages from the Hawley Treaty

Ask: How do the objects and images you shared help us understand life during the Treaty Period? How did life for Montana Indians change during this period?

Slide 22: Reservation Period – Allotment and Assimilation, 1887 – 1934

Slide 23: As part of the treaties, tribes **ceded** (gave up) much of their lands to the United States, but they **reserved** (held back) land on which to live. This land was called a **reservation** because the tribes reserved it for their own use. Non-Indians were not allowed on the reservations and Indians were not allowed to leave without permission.

Slide 24: In the treaties, the U.S. government promised to pay the tribes **annuities** (payments made every year, usually in food, equipment, and supplies) in exchange for the land the tribes had given up. Sometimes the payments did not come, and sometimes Indian agents stole the payments. Sometimes the government sent things the people did not need as payment. Sometimes the food the government was providing rotted before it ever got to the reservation.

Slide 25: Reservations did not have enough game animals for the tribes to hunt so people needed the annuities to eat. They had relied on the buffalo for their needs, but the buffalo had been hunted almost to extinction. Many tribal members became sick. Some even starved to death.

Slide 26: Some non-Indians thought that if the Indians became farmers, it would solve the Indians' problems. They could grow food instead of hunt it.

The U.S. government **allotted** (divided up) the land on almost all of Montana's reservations and assigned separate pieces of land to each family. They called the land that was left **"surplus,"** or extra. In many cases, the government then sold the land that was left to homesteaders at very low prices.

Slide 27: This meant that Montana tribes lost even more land and tribal members became even poorer. For example, the Salish had been grazing cattle on the land the government declared surplus. They were using that land to feed their people. Tribal leaders like Sam Resurrection fought to keep the land, but

the government sold it to homesteaders anyway.

Slide 28: The U.S. government also believed that Indians should become more like white Americans. This was called **assimilation**. The government wanted Indians to give up their cultures, languages, and religions. They forced Indian children to attend boarding schools where students studied for half a day and worked the other half of the day. At these boarding schools, children were punished if they spoke their native languages or practiced any of their traditions.

Slide 29: Share Section 4 Objects

- Ration coupon bag
- Boarding school outfit
- Indian Land for Sale poster
- 1855 and 1935 Flathead Reservation Maps
- Photo: Boys and girls washing clothes at the Crow Agency Boarding School

Ask: How do the objects and images you shared help us understand life during the Reservation Period? How did life for Montana Indians change during this period?

Slide 30: Tribal Reorganization Period, 1934-1953

Slide 31: By the 1920s, many Indians living on reservations were very poor and often sick. They did not have the things they needed. The U.S. government realized that the boarding schools and allotment policies were not working.

Slide 32: The federal government knew things needed to change so it passed the Indian Reorganization Act (IRA) in 1934. That law ended the policy of allotment.

Ask: Can anyone tell me what happened during the allotment period? (Reservations were divided into small farms for tribal members. Often the land that was left was sold to non-Indians, even when tribal leaders did not want that to happen.)

Slide 33: The IRA also encouraged tribes to change the way they governed themselves by creating formal governments or business committees. The IRA made steps towards returning some self-governing powers to tribes. Even though all tribes wanted to govern themselves, some did not want to give up their traditional ways of governing to adopt an American system of government. Seventy-seven tribes, including the Crow tribe, voted against it.

Slide 34: Share Section 5 Objects

- Photo: Representatives from the Confederated Tribes of the Flathead Reservation with Secretary of Interior Harold Ickes
- Photo: Chief Plenty Coups

Ask: How do the images you shared help us understand life during the Tribal Reorganization Period? How did life for Montana Indians change during this period?

Slide 35: Termination and Relocation Period, 1953-1968

Slide 36: During the Tribal Reorganization Period, the federal government began to recognize tribal **sovereignty** (self-rule). Fifteen years later, Congress changed its ideas again. They pushed to end tribes all together. They called this policy "Termination." **Termination** means the end of something.

Under Termination, Indian land was sold and tribal governments no longer had any power. No Montana tribes were terminated, which is a good thing, because Termination turned out to be very bad for tribes and tribal members.

Slide 37: One goal of Termination was to completely **assimilate** Indians into mainstream American society.

Ask: Who knows what "assimilate" means?

Slide 38: To encourage assimilation, Congress also passed the Indian Relocation Act of 1956. The law paid for Indians to move to cities like Chicago, Denver, Los Angeles, Cleveland, and Seattle because there were more jobs in the cities than on the reservations.

Indians who were willing to move were provided help with moving and getting training and housing. The people who organized the Relocation policy thought that helping Indian families move off reservations and into cities would speed up assimilation.

Slide 39: However, many of the Indians who moved to the cities joined together. Instead of abandoning their cultures, they organized to strengthen them. They also organized politically and demanded that Congress pass new laws that would help their people.

Slide 40: Share Section 6 Objects

- Flier: Come to Denver
- Lester Fourhorn, Sam Keahna, and Albert Keahna during the Blessing of the Center, behind the Newberry Library, Chicago, in 1971

Ask: How do the objects and images you shared help us understand life during the Termination and Relocation Period? How did life for Montana Indians change during this period?

Slide 41: Self-Determination Period, 1975-Present

Slide 42: During the 1970s, American Indian leaders and activists pushed for greater control over tribal affairs. Because of this, Congress passed the Indian Self-Determination and Education Assistance Act of 1975. It is not perfect, but the current federal Indian policy recognizes tribal sovereignty and the government-to-government relationship between tribes and the federal government.

Slide 43: Share Section 7 Objects

- Photo: Tipi with sign "American Indian Movement" on the grounds of the Washington Monument, Washington, D.C., during the 1978 "Longest Walk."
- Tribal flags

Ask: How do the objects and images you shared help us understand life during the Self-Determination Period? How did life for Montana Indians change during this period?

Student Name: _____

Indian Policy Period Review Worksheet

Write down a key point (something important) you remember about each federal Indian policy period.

1. Colonization/Colonial Period, 1492–1800s

_____

_____

_____

2. Treaty-Making and Removal Period, 1778–1871

_____

_____

_____

3. Reservation Period – Allotment and Assimilation, 1887–1934

_____

_____

_____

4. Tribal Reorganization Period, 1934–1953

_____

_____

_____

5. Termination and Relocation Period, 1953–1968

_____

_____

_____

6. Self-Determination Period, 1975–Present

_____

_____

_____

Cut Out These Object Labels and Distribute Them to Students with the Objects

Colonial Period Object (Section 1)

Parfleche: This is a Parfleche (PAR-flesh). "Parfleche" is a French word meaning rawhide. Parfleches are containers made of rawhide. They are often painted. Many Plains tribes used them both before and during the Colonial Period to carry arrows or other personal items.

Colonial Period Object (Section 1)

Bison or Buffalo Hide and Uses of the Bison Illustration: This is a piece of bison, or buffalo, hide. Both before and during the Colonial Period, life here centered around bison hunting. Bison provided the people with meat to eat; hides for lodges, blankets, and clothing; bones for tools; horns for utensils; sinew (tendons) for sewing; stomachs for water bags; and many other necessary things.

Colonial Period Object (Section 1)

Display Case 1—Pre-contact-era trade items: Both before and during the Colonial Period, the nations who lived in what is now known as Montana used things from nature for food, tools, and decorations. They also traded with one another long before non-Indians came to this part of the world. Some of the things in this case are from the Pacific Ocean, over a thousand miles away. However, they were all used by Montana tribes.

Colonial Period Object (Section 2)

Horse Model: The Spanish brought horses with them when they came to what is now the Southwestern United States. Soon tribes in the Southwest began trading horses to other tribes. By the mid-1700s, horses had come to the area we now call Montana. Horses changed everything. They allowed people to travel farther to hunt and trade. You can see this horse has a beaded **martingale** (strap). The beads were also trade items.

Cut Out These Object Labels and Distribute Them to Students with the Objects

Colonial Period Object (Section 2)

Display Case 2—Contact-era trade items: This display case has buttons, jingles, an arrowhead, and other things made of metal. It also has some glass beads. These were common trade items. Many of these things came to the Great Plains long before Europeans arrived here. They got here through a trade network. Tribes closer to European trading posts would trade with the Europeans. They would then trade those European-made goods, like these metal buttons and bells, with tribes located farther away from trading posts. These more distant tribes would then trade these items with other tribes even farther removed.

Colonial Period Object (Section 2)

Elk Tooth Dress: This Crow Indian dress is made from wool cloth and is decorated with elk teeth. It was made to fit a baby. Europeans brought sheep (which make wool) to this continent. Wool cloth became an important trade item. The Crow had used elk teeth to decorate dresses made from hides long before they had wool cloth. During the Colonial Period, **indigenous** (native) peoples combined new things (like wool cloth) with things they had been doing for a long time (like using elk teeth for decoration).

Colonial Period Object (Section 2)

Beaver Pelt: European colonizers really wanted fur, especially beaver furs, which they used to make hats. In the 1600s, Europeans established fur trading posts on the seacoasts. Soon, they were sending traders inland. The first fur traders came to the place we now call Montana by 1806. The Indians would bring beaver **pelts** (skins) to the trading posts where they would trade for things that would make their lives easier, like beads, iron pots, knives, cloth, metal arrowheads, and guns.

Treaty-Making and Removal Period Object (Section 3)

Photo: Commissioners in Council with the Arapahoes and Cheyennes

Alexander Gardner took this photograph of **negotiations** (discussions to come to an agreement) at the Fort Laramie Treaty in 1868. It shows tribal leaders meeting with representatives from the U.S. government. When they signed this treaty, the Sioux reserved the Black Hills (in South Dakota) for their own use. Six years later the United States broke the treaty when it allowed miners to go to the Black Hills to mine gold.

Cut Out These Object Labels and Distribute Them to Students with the Objects

Treaty-Making and Removal Period Object (Section 3)

Painting: Council in Bitterroot Valley July 1855, by Gustav Sohon

Private Gustave Sohon drew this picture in 1855. It shows his commander, Isaac Stevens, meeting with the Salish, Kootenai, and Pend d'Oreille to negotiate the Hellgate Treaty. The tribal leaders at the negotiations did not speak English. The Americans did not speak Salish or Kootenai, so they had to communicate using interpreters. Neither side understood very much of what the other side said. This meant that everyone left the negotiation with a different idea about what had been agreed on.

Treaty-Making and Removal Period Object (Section 3)

Map of Tribal Territories

This map was drawn using information from 1855 treaty negotiations and from current reservation boundaries.

Many people believe that the U.S. government gave Indian people land. This is not true. Tribes had large homelands for thousands of years. During the treaty negotiations, they gave up much of this land. However, they **reserved** (held back) a fraction of their original homeland for their "reservation." (The words reserve and reservation are related.) Some tribes had been pushed out of their homelands by the time of the treaty period, and so they reserved new lands in place of their original homelands.

Treaty-Making and Removal Period Object (Section 3)

Drawing: Bear Tooth speaking with Peace Commissioners during treaty negotiations at Fort Laramie, 1867

Ange-Louis Janet, the French artist who drew this picture, was not at the treaty negotiation. He imagined the scene from what he read about it. At the negotiation, Crow Chief Bear Tooth explained why he wanted to keep whites out of his people's territory. He said: "your young men have devastated the country and killed my animals, the elk, the deer, the antelope, my buffalo. They do not kill them to eat them; they leave them to rot where they fall. Fathers, if I went into your country to kill your animals, what would you say? Should I not be wrong, and would you not make war on me?"

Treaty-Making and Removal Period Object (Section 3)

Pages from the Fort Hawley Treaty

Treaties were hand-written by U.S. representatives during the treaty negotiations. They sent copies to Washington, D.C., where the text was typed and published. These show the original hand-written treaty and the typed version. The United States only recognized treaties that were **ratified** (approved) by Congress. Congress did not approve this treaty, so it never went into effect, and the Crows never got the things they were promised.

Cut Out These Object Labels and Distribute Them to Students with the Objects

Reservation Period (Allotment and Assimilation) Object (Section 4)

Ration Coupon Bag

The tribes gave up much of their land during the Treaty Period. In exchange, the government promised to make yearly payments to every tribal member and to build schools and hospitals. The government did not usually pay what they owed with money. Instead, they paid each tribal member in food, cloth, and other supplies. Ration coupons were what Indian families used to collect the food and other goods the U.S. government owed them. A Crow beader made this bag to hold those ration coupons. Making beautiful beaded objects like this was one way that tribal members kept their cultures alive during the Reservation Period.

Reservation Period (Allotment and Assimilation) Object (Section 4)

Indian Land for Sale Poster

This poster advertised Indian lands to non-Indian farmers at low prices. There is a picture of an Indian chief on this poster, but the U.S. government did not ask tribal leaders if they wanted to sell their reservation lands. Many tribal leaders fought against the sale of their tribes' land, but most of the time the government sold the land anyway.

Reservation Period (Allotment and Assimilation) Object (Section 4)

Boarding School Outfit

The government wanted Indian people to change their beliefs, culture, and lifestyles to become more like Euro-Americans. To force this to happen, they took children as young as four years old away from their families and sent them to boarding schools. When students arrived at school, the staff took away everything the children had brought from home, including their clothes. They had to wear uniforms like these.

Reservation Period (Allotment and Assimilation) Object (Section 4)

Maps, Flathead Reservation 1855 and 1935

These maps show how land ownership changed on the Flathead Reservation. The first map shows land ownership on the Flathead Reservation in 1855. Everything is green because the Confederated Salish and Kootenai Tribes owned all the land.

The second map shows land ownership in 1935. The parts in green are still owned by the tribes. The rest of the land is privately owned. Individual tribal members own the brown parts (these Indian-owned pieces of land were called **allotments)**. Non-Indian farmers owned the cream-colored parts. The U.S. government sold them the land at very low prices even though the tribes did not want their land to be sold.

Cut Out These Object Labels and Distribute Them to Students with the Objects

Reservation Period (Allotment and Assimilation) Object (Section 4)

Photo: Boys and Girls Washing Clothes

When children arrived at boarding school, the school staff cut their hair and forced them to wear uniforms. They punished students who spoke their native language. At school, students usually woke up around 5:00 a.m. or 6:00 a.m. They went to bed around 8:00 p.m. or 9:00 p.m. They went to classes half of the day and they worked the other half. The students grew food, milked cows, sewed and washed the students' uniforms, and helped cook the meals. This picture shows boys and girls working in the laundry at the Crow Agency boarding school in Pryor around 1900.

Tribal Reorganization Period Object (Section 5)

Photo: Confederated Salish and Kootenai Tribes meeting with the Secretary of the Interior

The Confederated Salish and Kootenai Tribes were the first in the nation to reorganize under the terms of the Indian Reorganization Act (IRA). This picture was taken in 1935. It shows representatives from the Confederated Tribes being handed the first **constitution** (a document that sets the rules for government) created under the IRA. The man in the suit is Secretary of the Interior Harold Ickes. He oversaw the Bureau of Indian Affairs and was in charge of **implementing** (making happen) the IRA.

Tribal Reorganization Period Object (Section 5)

Photo: Chief Plenty Coups

Chief Plenty Coups (1848–1932) was the last Crow leader to become a chief in the traditional way. From the beginning of time, every tribal nation in Montana had its own way of choosing its leaders, which was different from the United States' system of holding elections. Few tribes had just one leader. Instead, several men (and sometimes women) might be leaders at the same time, and they made decisions for the tribe after talking and listening to one another. In the Crow Tribe, men became leaders if they accomplished certain tasks. It was also important that the members of their nation thought they were good and wise people who were worth following.

Termination and Relocation Period Object (Section 6)

Flier: "Come to Denver"

The federal government posted fliers like this on Indian reservations and at Indian boarding schools to encourage people to leave reservations and move to the city. It promises "good jobs," "happy homes," "many churches," an "exciting community life," and "job training." The reality did not live up to the promises. Moving to the city was hard. It was hard to find a good job and a nice place to live, and tribal members faced a lot of **discrimination** (treating people from a specific group differently in an unfair way).

Cut Out These Object Labels and Distribute Them to Students with the Objects

Termination and Relocation Period Object (Section 6)

Photo: Lester Fourhorn, Sam Keahna, and Albert Keahna during the Blessing of the Center, behind the Newberry Library, Chicago, in 1971

Indians from many different tribes moved to big cities during the Relocation Period. They joined together to share their cultures and to talk about their experiences. They realized that they faced many of the same problems. They created new organizations to try to help one another and celebrate their cultures.

Self-Determination Period Object (Section 7)

Photo: Tipi with an "American Indian Movement" sign situated on the grounds of the Washington Monument, Washington, D.C., during the "Longest Walk"

In 1978, Indian activists organized "the Longest Walk." The 3,600-mile walk from San Francisco to Washington, D.C., was "a peaceful, spiritual effort to educate the public about Native American rights." Marchers left San Francisco on February 11, 1978, and arrived in Washington, D.C., on July 15, 1978, with hundreds of supporters. This picture shows a tipi set up by participants in the walk. The protest helped to defeat bills in Congress that threatened Native **sovereignty** (the right to govern themselves).

Self-Determination Period Object (Section 7)

Tribal Flags

In the 1970s, American Indian leaders pushed for greater control over their own tribes. Tribes wanted the right to govern themselves. Self-government is also called **sovereignty**. Just like the American flag is a symbol of the United States, these eight flags are symbols of Montana's eight sovereign tribal nations: The Northern Cheyenne, the Crow, the Blackfeet, the Chippewa Cree, the Little Shell, the Confederated Salish and Kootenai Tribes, the Fort Peck Tribes (Assiniboine and Sioux), and the Fort Belknap Indian Community (Assiniboine and Gros Ventre).

Lesson 7: Rosebud Battlefield or Where the Girl Saved Her Brother?

Essential Understanding

History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Activity Description

Students will analyze two illustrations of the Battle of the Rosebud/Where the Girl Saved Her Brother using Visual Thinking Strategies. Through a short PowerPoint, they will learn a little about the Great Sioux War generally, as well as about this battle from the perspectives of participant Buffalo Calf Road Woman and General Crook. Through a "Circle of Viewpoints," they will explore different perspectives on the battle. Finally, they will conduct a close reading of Essential Understanding 6 and discuss how the lesson relates to that Essential Understanding.

Objectives

At the conclusion of the lesson students will have:

- Conducted "close readings" of visual sources, examining artwork created from Native and non-Native perspectives.
- Determined the main idea of a text.
- Applied an understanding of perspective in a discussion about the Battle of the Rosebud/ Where the Girl Saved Her Brother.
- Respectfully listened to and communicated points of view.
- Gained information about the Great Sioux War.
- Applied and summarized Essential Understanding 6: "History is a story most often related through the subjective experience of the teller."

Time

2 hours

Materials

Footlocker/User Guide Materials:

- Google Slides presentation - Perspectives (EU6)
- Worksheets
- *Essential Understandings* booklet
- EU Summary Chart and EU Summary Chart Answer Key (pp. 133-35).

Teacher-Provided Materials:

- Computer and projector
- Pens or pencils

Pre-Lesson Preparation:

- Review the lesson plan and download and review the PowerPoint.
- Make copies of the Viewpoint Worksheets.
- Review Essential Understanding 6, pages 22-23, in the printed version of the *Essential Understandings Regarding Montana Indians*, or pages 26-27 in the *Essential Understandings Regarding Montana Indians* PDF.
- Familiarize yourself with Visual Thinking Strategies (VTS). Developed first as a way to engage students in analyzing fine art, this technique uses "open-ended questioning and student-centered facilitation techniques, including strategies for listening and paraphrasing, to create student-driven and engaging group discussion environments." It also engages "students in discourse . . . with an emphasis on providing evidence while considering and building off the contributions and perspectives of their peers." If you are new to the technique, you can find view the Google Slides presentation - Using VTS.

Procedure

Part 1: Analyze Images

Step 1: Use Visual Thinking Strategies

1. Project **Slide 2** of the PowerPoint, the ledger drawing from the Spotted Wolf-Yellow Nose Ledger of Buffalo Calf Road Woman rescuing her brother.

2. Have students analyze it using Visual Thinking Strategies:

    - Give the students time to observe it individually and silently (1–2 minutes). Then ask the simple question: "What is going on here?" It is important to ask this question using these exact words. Once a student volunteers to share what he or she sees, paraphrase his or her answer: "I hear you saying…"
    - You can also have a student expand on what they said by saying: "What do you see that makes you say that?" Again, paraphrase the best you can the student's answer before moving on to the next student.
    - If things start to become quiet, ask the question: "What more can you find?" Again, it is important to use this exact phrasing, so that the question implies that the observation is not only with the eyes (as in what more can you see), but also with the emotions and other senses. Again, paraphrase student answers before asking (if relevant): "What do you see that makes you say that?"
    - Plan on spending about five minutes discussing the image. Understand that there will be some silence as students think of what else they can find.

3. Project **Slide 3** and repeat the process with the 1883 engraving *Surrounded—Desperate Charge of Gen. Crook's Cavalry at the Battle of the Rosebud*.

Step 2: Explore Context

1. Show slides 4-7 of the PowerPoint.

Slide 4: The Great Sioux War took place in 1876 and 1877. The United States wanted ownership of the Black Hills in South Dakota, and the Sioux and Northern Cheyenne refused to give up their claims to the territory. The war had many battles. The most famous was the Battle of the Little Bighorn in Montana, where the Sioux and Northern Cheyennes defeated the U.S. Seventh Cavalry, led by Lieutenant Colonel George Armstrong Custer. Even though the Sioux and Northern Cheyennes won this important battle, they ultimately were forced onto reservations.

Slide 5: Eight days before the Battle of the Little Bighorn there was another battle in Montana. This one was between the forces of General George Crook and Northern Cheyenne and Sioux warriors led by Crazy Horse. Among the Northern Cheyennes, the battlefield became known as Where the Girl Saved Her Brother. The girl was Buffalo Calf Road Woman, a young mother, who rode onto the battlefield after soldiers shot her brother's horse. Amid a shower of arrows and bullets, she helped her brother onto her horse and carried him to safety. Thirty-nine Sioux and Northern Cheyenne warriors died in battle and another sixty-three were wounded. Despite these losses, the Sioux and Northern Cheyenne believed that they won the battle, and this victory helped them rally their warriors a week later to fight at the Little Bighorn.

Slide 6: General Crook did not call the battle Where the Girl Saved Her Brother. He called it the Rosebud Battle because it took place along Rosebud Creek. Ten of his men died and twenty-one were wounded. Crook insisted that he won the battle, because at the end of the fighting he held the field. Other U.S. military officers later criticized Crook for not pursuing the Lakota and Cheyenne and scattering their camp.

Slide 7: These two pieces of artwork both show the same battle (the Rosebud Battle/Where the Girl Saved Her Brother).

We know the one on the left was drawn by a Northern Cheyenne artist, but we don't have the artist's name. It shows Buffalo Calf Road Woman rescuing her brother through a hail of bullets. Buffalo Calf Road Woman wears an elk tooth dress. Her brother, Comes in Sight, wears a war bonnet. Who do you think is the hero of this drawing? I think it is Buffalo Calf Road Woman. The

"bad guys" are the soldiers shooting at her.

The one on the right is called *Surrounded—Desperate Charge of Gen. Crook's Cavalry at the Battle of the Rosebud*. It is an engraving created by John Karst after a drawing created by an artist named James Taylor. Both Karst and Taylor were Euro-American artists. Who do you think is the hero of this drawing? I think it is the man on the white horse. That is General George Crook. The "bad guys" are the Indians attacking him.

These pictures show scenes from the same battle, the one the U.S. government called the Rosebud Battle and the one the Northern Cheyenne called Where the Girl Saved Her Brother.

2. Pair/share: Answer questions: How did **perspective** (point of view) shape the pictures? The name of the battlefield? The way each side thought about the battle (and the war)?

Part 2: Circle of Viewpoints

1. Divide students into eight groups. Give everyone in Group A1 a copy of Worksheet A1. Give everyone in Group A2 a copy of Worksheet A2, etc.

2. Tell students that they are taking on the role of a journalist. They are going to learn a little about a particular **perspective** and then report about it as clearly and articulately as they can.

3. Circulate and help students talk through and create a script following the template on their worksheet. Make sure EVERY student writes down notes because each student will be sharing his/her assigned viewpoint.

4. After students have completed their worksheets, have both Group As meet in one corner of the room, Group Bs meet in another corner, Group Cs meet in another corner, and Group Ds meet in the fourth corner. Give the two groups (A1 and A2, B1 and B2, etc.) one minute to share their scripts with each other.

5. Re-divide class into groups of four students each. Each group should have a representative from an A group (either A1 or A2), a B group (either B1 or B2), a C group (either C1 or C2), and a D group (either D1 or D2.) Have students share their scripts with one another in their small groups.

6. Discuss as a whole group. How did the perspectives differ? Why did the perspectives differ? What disturbed, interested, or confused you? What new ideas do you have about the topic that you didn't have before? What new questions do you have? What do you think the battlefield should be called?

Part 3: Connecting the Lesson to the Essential Understandings

1. Project text on **Slide 8** and conduct a close reading of EU 6 with students: "History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell."

   Teaching Note: See Lesson 1 for an example of how to conduct a "close read."

   Ask: What does EU 6 have to do with the lesson we just finished on the Battle of the Rosebud/ Where the Girl Saved Her Brother?

2. Hand back (or have students retrieve) their Essential Understanding Charts. Challenge students to work in pairs or triads to *summarize* this Essential Understanding in fewer than twenty words. Have groups share their summaries.

3. Write an accurate summary on the board based on student summaries and the summary in the answer key. Have students copy that summary into their chart. Save them for future lessons.

Extension Activity: Have students create concept maps for the word "perspective."

Name: _____

Group A1. Assignment Sheet

Instructions: You are a newscaster visiting the Lakota (Sioux) camp just after the Battle of the Rosebud/ Where the Girl Saved Her Brother. Below are notes from an interview you conducted with a Lakota warrior. Read them and underline the phrases that show what he believes.

Interview with a Lakota Warrior

Eight years ago, our leaders negotiated a treaty with the United States government at Fort Laramie. We agreed to let railroads and wagon trains cross our land. The United States promised to keep outsiders from moving into our territory to stay.

Then two years ago, only a few years after we signed this treaty, soldiers found gold in our sacred Black Hills. Miners and others rushed to the area. The government tried to make a new bargain with us, but we refused. We did not want to give up our land. We did not want the miners and ranchers to come, build houses and stores, dig mines, pollute our water, use our grass for their cows and horses, or hunt our game.

The United States government did not care. They sent soldiers to force us off our hunting grounds and onto a reservation. We prepared ourselves for battle.

A few days ago, we were between Rosebud Creek and the Little Bighorn River when the U.S. Army came for us. By treaty, we had the right to be there, but the whites had proven that they did not care about the treaty. We knew they had come to fight.

Our scouts spotted the army troops before they saw us, so we prepared ourselves for battle. The battle lasted eight hours. We lost twenty-six warriors that day, but we forced our enemies to retreat. After the battle was over, there were feasts and dances in all our camps.

Instructions: Prepare your report by answering the following questions:

1. I interviewed a Lakota warrior.

2. He believes _____

_____

[Describe the event from his point of view. Make sure to explain why they are fighting.]

3. Some things that shape his point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Name: _____

Group A2. Assignment Sheet

Instructions: You are a newscaster visiting the Northern Cheyenne camp just after the battle of the Rosebud/ Where the Girl Saved Her Brother. Below are notes from an interview you conducted with Buffalo Calf Road Woman. Read them and underline the phrases that show what she believes.

Interview with Buffalo Calf Road Woman

My name is Buffalo Calf Road Woman. I am married to Black Coyote. We have a daughter. We know that the whites want us to go to the reservation, but there is not enough game there. How would we eat? This is good hunting land and we have a right to be here. Our parents hunted here. So did our grandparents. Why should we leave it?

My friends have told me how whites behave in war. They kill children and even babies. They kill the sick and the elderly. They kill us when we say we want peace. If we are going to die, we should die fighting.

A few months ago, the soldiers burned one of our villages. Since then, our chiefs are careful to post lookouts. We do not want the soldiers sneaking up on us ever again. Yesterday, we discovered the soldiers coming for us, so we decided to attack them first in order to save ourselves. We will not sit back and let them take what is ours.

At the beginning of yesterday's battle, I watched from the hillside with some of the other women, singing to encourage our warriors. Then I saw it. One of the soldiers shot my brother Comes in Sight's horse. Comes in Sight was in danger.

I grabbed a horse and rode into the heart of the battle. Arrows and bullets were flying, but I helped my brother onto my horse and carried him to safety.

I am sure we will have to fight the whites again. When we do, I will carry a rifle and fight alongside my husband.

Instructions: Prepare your report by answering the following questions:

1. I interviewed Buffalo Calf Road Woman.

2. She believes _____

_____

[Describe the event from her point of view. Make sure to explain why she is fighting.]

3. Some things that shape her point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Name: _____

Group B1. Assignment Sheet

Instructions: You are a newscaster visiting the Northern Cheyenne camp just after the battle of the Rosebud/Where the Girl Saved Her Brother. Below are notes from an interview you conducted with a Cheyenne elder. Read them and underline the phrases that show what she believes.

Interview with a Cheyenne Elder

In 1851, we lived far south of here. Our people had signed a treaty with the United States, but then gold seekers came onto our land. We wanted peace, so our chiefs signed a new treaty giving up two-thirds of our territory. In May 1864, we were hunting buffalo when we saw soldiers approaching our camp. Our chiefs, Lean Bear and Star, went to talk to them, to assure them we were peaceful, but the soldiers shot them before they had a chance to speak.

This was clearly an act of war. We did not want war, but we were willing to fight to defend ourselves. And we did. After a few months, we went to meet with the army at Fort Lyons to negotiate a peace agreement.

We set up camp. Our chief, Black Kettle, flew an American flag over his lodge to show he wanted peace with the United States, but soldiers attacked anyway. Most of our warriors were away when the attack came. The soldiers killed over 100 people, mostly women and children.

I survived, but I lost my husband, my sister, and my child. I traveled north with other survivors. Our northern cousins took us in and comforted us as we mourned our dead.

Life was good before the whites came into our country. I wish things could be like they were when I was a child. Game was plentiful before the whites came.

A few months ago, soldiers attacked our camp along the Powder River. The soldiers burned our lodges, but our warriors were able to save our horses. After that fight, we joined with the Lakotas.

During yesterday's battle, our warriors fought bravely. During the battle I prayed for their success.

Instructions: Prepare your report by answering the following questions:

1. I interviewed a Cheyenne elder.

2. She believes _____

_____

[Describe the event from her point of view.]

3. Some things that shape her point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Name: _____

Group B2. Assignment Sheet

Instructions: You are a newscaster visiting the Lakota camp just after the battle of the Rosebud/Where the Girl Saved Her Brother. Below are notes from an interview you conducted with a Lakota (Sioux) elder. Read them and underline the phrases that show what he believes.

Interview with a Lakota Elder

I am old enough to remember when the Plains were rich with buffalo. Then the whites came. I watched as thousands of wagons traveled west. Their horses and cows ate the grass the buffalo needed. They cut the trees and shrubs along the river bottoms that we needed in wintertime. They hunted our game.

Over ten years ago, whites started traveling along a route that they called the Bozeman Trail. They said they were heading to a place they called Virginia City to look for gold.

We knew how much damage whites could do, even when they were just passing through. We did not want them to pass through this land. They had already destroyed our hunting grounds to the south. This was the last good hunting grounds we had left. If we couldn't hunt, we would starve!

I was one of the warriors who stopped the first wagon train along the Bozeman Trail in 1863. We told them they could not cross our territory. We said that if they turned back, we would not harm them. We promised war if they did not listen. They turned back, but the next year, more wagon trains came, this time escorted by soldiers.

We once again warned the whites to turn back or face death, but they did not listen. We had tried talking. For the survival of our people, and the health of our children, we had to fight. The next four summers, I fought with Red Cloud, one of our great war leaders. Finally, the United States understood we were serious. They agreed to negotiate a peace treaty with us in 1868. The treaty promised us that whites would stay off our land, and we were happy.

A few years ago, the whites broke the treaty. Now our young men must fight them again.

Instructions: Prepare your report by answering the following questions:

1. I interviewed a Lakota elder.

2. He believes _____

_____

[Describe the event from his point of view. Make sure to explain why they are fighting.]

3. Some things that shape his point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Name: _____

Group C1. Assignment Sheet

Instructions: You are a newscaster visiting General Crook's camp just after the battle of the Rosebud/Where the Girl Saved Her Brother. Below are notes from an interview you conducted with General George Crook. Read them and underline the phrases that show what he believes.

Interview with a General George Crook

I feel sorry for the Indians, I do. They had their way of life and it suited them. However, they must make room for civilization and progress. It is our destiny to settle and occupy this great land.

Right now, good people—farmers, ranchers, and freighters—are scared to leave their homes without protection. They are scared that Indians will murder them in their sleep. These wild Indians, who insist on roaming the countryside, must be punished, and that is what I intend to do.

The Indians must go to their reservations and stay there, but I know that they will not give up their old ways easily. Some people in the East think I'm cruel for attacking villages where there are women and children. I know, though, that this is the only way to force the Sioux and their allies onto reservations.

In addition to my troops, I am lucky to have experienced Indian scouts with me, who know the countryside. My scouts are members of the Crow and the Shoshone tribes. They have their own quarrels with the Sioux and are willing to fight with us against their long-time enemies.

It was the Indian scouts who alerted us to the attack at the Rosebud on June 17, and they fought bravely beside my men. After six hours of fierce fighting, we forced the Sioux and Cheyenne to retreat. However, we were in no position to follow them. Our rations and our ammunition were running low. That's why I am waiting here for supplies and reinforcements.

The Sioux are good fighters, but they have no idea how strong we are or how big an army we can bring onto the field. I am sure we will win in the end.

Instructions: Prepare your report by answering the following questions:

1. I interviewed General George Crook.

2. He believes _____

_____

[Describe the event from his point of view. Make sure to explain why they are fighting.]

3. Some things that shape his point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Name: _____

Group C2. Assignment Sheet

Instructions: You are a newscaster visiting General Crook's camp just after the battle of the Rosebud/Where the Girl Saved Her Brother. Below are notes from an interview you conducted with a U.S. Army private. Read them and underline the phrases that show what he believes.

Interview with a U.S. Army Private

I was born in Denmark to a poor family. I could not get ahead there, so I decided to move to the United States. I thought there would be more opportunities in the U.S., but my timing was bad. In 1873, the year I arrived, banks and businesses were closing, people were losing their life savings, and jobs were impossible to find. Without work, I couldn't eat. I didn't want to starve, so I joined the army.

Once I signed my enlistment papers, I was issued my uniform. The rough boots gave me blisters and the heavy, wool underwear makes me itch, especially when it is hot. Once I made it out West, I spent most of my time working around the fort, waiting for something to happen. They don't tell you this, but being a soldier is really boring most of the time. Oh, and the food is terrible!

This June, though, we have been on the move. The Indians move fast and it is hard to catch them. Most of the time, they won't stand and fight—instead they make quick raids and run away. That's why I was surprised when they let us have a real battle at the Rosebud.

When you are in the heat of battle, you fight for your brothers in arms. That's how I felt at the Rosebud battle. It went on for six hours. Ten good men died that day, and another twenty-one were wounded. I've heard the general is going to give us some time to recover before we have to fight again. I hope so!

Instructions: Prepare your report by answering the following questions:

1. I interviewed an army private.

2. He believes _____

_____

[Describe the event from his point of view. Make sure to explain why they are fighting.]

3. Some things that shape his point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Name: _____

Group D1. Assignment Sheet

Instructions: You are a newscaster visiting the mining community of Virginia City just after the battle of the Rosebud/Where the Girl Saved Her Brother. Below are notes from an interview you conducted with a miner. Read them and underline the phrases that show what he believes.

Interview with a Miner

I came to Montana in 1866 over the Bozeman Trail. I was on the same train as the Thomases. I mention them because poor Charley Thomas was only eight years old when the Indians murdered him and his father William.

We traveled together in large trains for protection. The Indians attacked us on the trail, but the army was there to fight them off. Sadly, William decided we were moving too slowly. A week after William's wagon left our train, we found his body shot with thirteen arrows. Charley was shot three times. We buried them and placed a headstone.

Charley was a young innocent. He did not deserve to die. Neither did William, of course. All they wanted was a new life. William had decided to follow his brother to Virginia City after his wife and their twin babies died. Even though he must have missed his ma, young Charley was a cheerful lad. He always chipped in around camp and did his chores without complaining. William was a fine Christian and a brave man.

William and Charley didn't make it to Virginia City, but I did. I mined for a while, but I never struck it rich. I did find enough gold to open my own little store. I married a few years back and now I have an eight-year-old boy of my own—the same age Charley was when he died.

The Indians had no reason to kill the Thomases or attack our train. They are savages. They don't mind killing women and children and they love to steal, especially horses. Making treaties with the Indians won't do. They never keep their word.

I'm glad the army is finally taking the Indian threat seriously. We won't be safe until they are all put on reservations and made to stay there.

Instructions: Prepare your report by answering the following questions:

1. I interviewed a miner.

2. He believes _____

_____

[Describe the event from his point of view. Make sure to explain why they are fighting.]

3. Some things that shape his point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____ [Ask a question from this viewpoint.]

Name: _____

Group D2. Assignment Sheet

Instructions: You are a newscaster visiting a ranch family in Montana Territory just after the battle of the Rosebud/Where the Girl Saved Her Brother. Below are notes from an interview you conducted with a rancher. Read them and underline the phrases that show what he believes.

Interview with a Rancher

I became a cowboy at thirteen and I came to Montana Territory in 1866. I was one of the cowboys who worked for Nelson Story. He brought the first herd of longhorns up from Texas.

This country is made for raising cattle! Down in Texas, there were too many cows competing for too little grass. In Montana Territory, there is rich grass, free for the taking.

I saved my money and bought a few sheep. I sold the sheep's wool and used that money to buy some cattle. Now I have a small ranch of my own. I plan to get rich here, raising cattle. I can't wait until the railroad arrives. That will make it easier for me to get my cattle to the East where people are hungry for beef.

This is a great country. There is land and grass as far as the eye can see. The Indians don't know how to use it. Before whites came, they roamed from place to place, trying to survive by hunting. Hunting isn't going to make anyone rich, though, and it can't feed as many people as farming and ranching can. This land can feed so many people if we use it to raise cattle, and there are lots of people back east who need the food we can raise.

The army needs to bring the Indians under control. They steal my stock and they make the trails unsafe. They need to stay on the reservations where they belong.

Instructions: Prepare your report by answering the following questions:

1. I interviewed a rancher.

2. He believes _____

_____

[Describe the event from his point of view. Make sure to explain why they are fighting.]

3. Some things that shape his point of view are _____

_____

[Write something you learned about this person's past, present, or dreams for the future.]

4. A question you have from this viewpoint is _____

_____

[Ask a question from this viewpoint.]

Lesson 8: Tribal Seals and Symbols

Essential Understandings

There is great diversity among the twelve sovereign tribes of Montana. The ideologies of Native traditional beliefs and spirituality persist into modern-day life … and are incorporated into how tribes govern and manage their affairs. Reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments.

Activity Description

Students will learn about the tribal flags, their designs, and the symbolic elements incorporated into each flag. They will learn what it means to be a sovereign nation and recognize tribal seals as emblems of sovereignty. They will apply the Essential Understandings Regarding Montana Indians to the ideas presented in this lesson.

Objectives

At the conclusion of this lesson students will have:

- Named and located the tribes and reservations in Montana.
- Defined sovereignty as it applies to tribal nations, who have their own governments and intrinsic rights.
- Recognized tribal seals as emblems of tribal sovereignty.
- Defined **symbol** (image, metaphor) and distinguish between abstract, geometric, and realistic symbols.
- Identified specific symbols on tribal seals and connect these symbols to their cultural, historical, and geographical roots or to specific people within particular tribes.
- Reflected on how their new understanding of tribal flags/seals relates to the Essential Understandings Regarding Montana Indians.

Time

2-3 hours

Materials

Footlocker/User Guide Materials:

- Tribal flags
- *Crossing Boundaries Through Art: Seals of Montana Tribal Nations* booklet (in footlocker) and *Crossing Boundaries Through Art: Seals of Montana Tribal Nations* PDF online.
- *Essential Understandings* booklet
- EU Summary Chart and EU Summary Chart Answer Key (pp. 133-35).

Teaching Note: The Montana Office of Public Instruction has also created versions of *Crossing Boundaries Through Art* for grades 6-8 and 9-12. If you teach upper grades, you can download those from the Indian Education Office's Curriculum Resources - Art webpage.

Teacher-Provided Materials:

- Materials as stipulated in each lesson of *Crossing Boundaries Through Art*.

Pre-Lesson Preparation

Review parts 1-3 of *Crossing Boundaries Through Art*'s instructional plan, which begins on page 10. Gather materials needed for each part of the lesson as described. (Note that many of these materials are contained in the lesson's appendices, which begin on page 31 of *Crossing Boundaries Through Art*.)

Teaching Note: If your students have completed

Lessons 1 and 2, consider abbreviating Part 1 of this lesson plan. However, you will still need to present all of the Indian Education for All vocabulary terms that accompany Part 1.

Display tribal flags around the classroom.

Review Essential Understandings Regarding Montana Indians 1, 3, 4, and 7, in the printed version of *Essential Understandings Regarding Montana Indians* or in the *Essential Understandings Regarding Montana Indians* PDF.

Procedure

1. Follow the procedures for Parts 1-3 of *Crossing Boundaries Through Art's* instructional plan. One 50-minute class period should be set aside for each part of the instructional plan. (**Teaching Note:** Depending on your students' familiarity with the tribes and reservations, you may decide to abbreviate Part 1.)

2. Refer students to the Essential Understanding Charts they created. Ask: Which Essential Understandings relate to this lesson, and how? (EU 1 (tribal diversity), EU 3 (traditional beliefs persist and influence government), EU 4 (reservations are lands reserved by or for tribes), EU 7 (tribal nations are self-governing/ have sovereignty).

III. Student Narratives

Historical Narrative for Students

Montana is a special place. One thing that makes our state so special is the number of American Indians who live here. About one out of eleven Montanans is a tribal member. Indians have lived in this region since long before Montana became a state. They are an important part of our history and an important part of our present, too.

In 1972, Montanans decided to write a new state **constitution** (a document that sets the rules for government). The people writing the constitution recognized how important Indians were to Montana. They wrote: "The state recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity."

What does that mean? It means that the state of Montana understands that American Indians have special traditions and beliefs and that the state is committed to protecting these traditions. Montana is the only state out of all fifty states that recognizes the importance of American Indians in its constitution.

The constitution sets out big ideas, or principles. The state legislature and governor decide how to make those big ideas a reality. In 1999, the legislature passed a law they called Indian Education for All (IEFA). This law supports the 1972 Constitution by requiring that every Montana school teach about Montana Indian history and culture.

After the legislature passed Indian Education for All, the state asked each Montana tribal nation to choose a representative to talk about the best way to teach Montana Indian history and culture. There are so many things to know, so the state asked these experts for the most important (or **essential**) ideas that they wanted all Montanans to understand. The experts came up with a list of seven things. They called these the Seven Essential Understandings Regarding Montana Indians.

The first thing they want everyone to know is that Montana has twelve tribes. Each tribe is **unique** (special). They have their own history, culture, and language and they all contribute to modern Montana. Here are the English names of Montana tribes with the names the tribes call themselves in their own language in parentheses:

- Assiniboine (Nakoda)
- Blackfeet (Piikani)
- Chippewa (Annishinabe)
- Cree (Ne-i-yah-wahk)
- Crow (Apsáalooke)
- Gros Ventre (A'aniiininen)
- Kootenai (Ktunaxa)
- Little Shell (Annishinabe and Métis)
- Northern Cheyenne (Tsetsėhesėståhase/ So'taahe)
- Pend d'Oreille (Ql'spé)
- Salish (Séliš)
- Sioux (Dakota and Lakota)

The second thing they want people to know is that not all Indians are the same, even if they are members of the same tribe. Some Indians may speak their tribal language. Others may speak only English. Some

Indians may participate in tribal celebrations or traditional ceremonies. Others do not. Every individual Indian person is different, and the way they understand what it means to be a tribal member is unique.

The third thing they want people to know is that traditional tribal beliefs are still important. Some of these traditions **predate** (come before) the arrival of Europeans on this continent. Tribes passed down important traditions and information from one generation to the next. Every tribe has oral histories that are older and are as good as written histories.

The fourth thing they want people to know is that Indians lived here long before Europeans arrived. They gave up most of their lands to the U.S. government, but they kept some of it for their own use. The lands they **reserved** (held back) are called reservations.

The fifth thing they want people to know is that the U.S. government treated Indian tribes and Indian people differently at different times. Sometimes the U.S. government respected tribal **sovereignty** (self-rule). Other times the U.S. government tried to erase tribes altogether. The ways the U.S. government acted toward Indians continues to affect Indian people today.

The sixth thing they want people to know is that a person's point of view shapes the way they understand and explain history. Indian historians often see things differently than non-Indian historians.

The seventh thing they want people to know is that tribes are **sovereign** (self-governing). They make their own laws and are in charge of governing themselves. However, the U.S. government sometimes limits what tribes can do.

Sam Resurrection, Salish (1857 – 1941) — Cultural and Political Leader

Sam Resurrection was born only two years after his people signed the 1855 Hellgate Treaty. He died right before the United States entered World War II. Sam witnessed many changes. His people lost much of their homeland, language, and traditions during his lifetime. Though he lived during an extremely challenging time, he led a remarkable life.

Even as a young boy, Sam's life was extraordinary. At the age of nine, it was believed that Sam had died. During his wake (part of a funeral), Sam "came to," and from that time on he was referred to by a name that described his "coming back." This Salish name later became translated to the English word "Resurrection."

Sam distinguished himself as a cultural and political leader in many ways. When the United States government made the decision to **allot** (break up and put into individual ownership) lands on the Flathead Reservation, Sam Resurrection made several trips to Washington, D.C., to protest. He also wrote letters to government leaders, trying to reason with them. He reminded them that the Salish people had never gone to war against the United States and had always kept their promises. In one of his letters to President Theodore Roosevelt, Sam reminded the president of the United States' treaty obligations. "When they made the treaty, Stevens told the three chiefs this would be a reservation as long as there was an Indian here." Sam argued that this promise meant that the United States did not have the right to allot the reservation or sell the tribes' land to homesteaders.

To write these letters and go to Washington, D.C., and to **lobby** (try to influence) Congress and the president was very hard, especially given the language barrier. Traveling such a distance in the early 1900s was both difficult and expensive. Though Sam and other Salish leaders were not able to stop allotment, they continued to speak out against government decisions and actions that they believed were wrong. Without the voices of such leaders, the Confederated Salish and Kootenai Tribes would not have been able to save the lands that they have today.

Portrait of Sam Resurrection by R. H. McKay, Archives and Special Collections, University of Montana, 94.2976

Sam also contributed to keeping tribal traditions alive. Pete Beaverhead (1891 – 1975) described how Sam taught War Dancing and hosted celebrations where tribal members danced and sang for three days.

Sam lived much of his life in the Jocko Valley and is buried in the cemetery there. For a time, his grave site was neglected. Then a young tribal member read about him and all of the things that he had done for his tribe. Samantha Shelby went to the cemetery to visit his grave and was saddened that it was not well cared for. She took it upon herself to take care of it from then on. It was a wonderful thing for a young person to be able to learn about her cultural ancestors and to take the responsibility for that learning to heart and do something meaningful with it.

Susie Walking Bear Yellowtail, Crow (1903 – 1981) — Nurse

Susie Walking Bear Yellowtail was the first member of the Crow Nation, and one of the first Indians in the country, to become a registered nurse.

Susie was born on January 27, 1903, near Pryor. She became an orphan at the age of twelve. Like many Native children, she went to boarding schools. At these schools, students were expected to give up their tribal language, beliefs, and traditions **(culture)**. Nevertheless, Susie was able to keep her culture, and she used her education to help improve the lives of Indian people.

Susie went to Indian boarding schools on the Crow reservation and in Oklahoma. Then she moved to Massachusetts for more schooling. She graduated with honors in 1923 from the Boston City Hospital's School of Nursing and finished her training in 1927 at the Franklin County Memorial Hospital in Greenfield, Massachusetts.

After working as a nurse for other tribes, Susie returned to the Crow Reservation and married Thomas Yellowtail, a fellow Crow tribal member. Susie worked first at the government-run hospital at Crow Agency and then traveled to other reservations with the Indian Health Service. Wherever she went, she saw similar problems. She pushed the Indian Health Service to provide better access to medical care and to respect tribal cultures. She worked to get hungry children the food they needed to stay healthy. She encouraged hospitals to let traditional tribal healers work side by side with doctors to take care of Indian patients.

Susie also encouraged Indian children to study hard and go to college. She knew that education could help Indians improve their lives. She did not like that boarding schools tried to erase Indian culture. She believed Indian children could learn the skills they needed and still value and practice their traditions. Outside of work, Susie raised many children. These included two daughters and one son, two adopted sons, and other children who needed homes. A talented artist, Susie also created beautiful, traditional Crow beadwork.

Susie Walking Bear Yellowtail, MHS Photo Archives PAc 87-71

Susie Yellowtail wanted to make the world a better place, and she found many ways to do that. She served on Crow Tribal Education and Health Committees; she was appointed to the President's Council on Indian Education and Nutrition; she was a member of the U.S. Department of Health, Education and Welfare's Council on Indian Health; she was a director of the Montana Advisory Council on Vocational-Technical Education; and she was a member of the President's Special Council on Aging. Many people knew of Susie's work and honored her. One honor that meant a lot to her was when the American Indian Nurses Association named her "Grandmother of American Indian Nurses." Susie also received the President's Award for Outstanding Nursing Health Care.

Susie Walking Bear Yellowtail was an extraordinary woman. She was wise and determined. She was proud to be Crow, and she was devoted to her community.

George Horse Capture Sr., Gros Ventre (1937 – 2013) — Curator

George Horse Capture was born in a log cabin on the Fort Belknap Reservation. He lived there with his grandmother. When it came time to go to high school, he joined his mother in Butte. After high school he joined the navy. He later worked as a welder in San Francisco, California, where he became involved in the American Indian Movement (AIM).

American Indian Movement members were angry about how Indians had been treated over the years. They organized many protests to bring attention to the unfair treatment of Indian people.

Volunteering with AIM made George want to go to college so he could do more to protect Indian **culture** (the shared language, traditions, and beliefs specific to a certain group). At the University of California, he studied **anthropology** (the study of people and their cultures). Later, he earned his master's degree in history from Montana State University in Bozeman.

Because he wanted to protect Indian cultures and history, George became a **curator** (someone who works in a museum). In 1979, he went to work at the Plains Indian Museum in Cody, Wyoming. Later, he worked for the National Museum of the American Indian in New York City. He also helped plan the National Museum of the American Indian's new building on the National Mall in Washington, D.C.

Museums had collected and exhibited Indian art and **artifacts** (objects) for a long time. However, before people like George started working at museums, Indians did not usually have a say in how museums presented their history, stories, and art. George was determined to make the new museum in Washington, D.C., "for Native peoples, not just about them."

Photograph of George Horse Capture courtesy KayKarol Horse Capture

George wrote several books, but his favorite project was one he worked on for over forty years. It was an **archive** (collection) of photographs, objects, publications, and songs by and about his own people, the A'aninin (White Clay), who are also known as the Gros Ventre. He believed that for the tribe to survive, its members had to "become experts on themselves." By this he meant they needed to learn their history, language, culture, and traditions so they could be carried into the future.

George donated his archive to the tribe in 2013. A month later he died, having passed the job of **preserving** (keeping from being lost) the culture on to the next generation.

Dolly Smith Akers, Assiniboine (1901 – 1986) — Politician

Dolly Smith Akers was born in Wolf Point. She went to school on the Fort Peck Reservation and then to Indian boarding school in California. After she graduated, she came back to Montana.

In the 1920s, the Fort Peck tribes sent two elders to Washington, D.C., to try to get more money for schools on the reservation. The elders didn't speak English, so Dolly went with them as their interpreter. While she was there, she also asked the congressmen she talked with to pass the Indian Citizenship Act. Before 1924, Indians were not United States citizens. Dolly did not think this was right, so while she was in D.C., she tried to do something about it.

Dolly wanted to be a citizen because she wanted to vote. She also wanted to serve in government. She became the first woman on her tribal executive committee. This committee made rules for the tribe. Then, in 1932 she ran to represent Fort Peck in the Montana state legislature.

Times were very hard in 1932. It was during the Great Depression, a time when many people were out of work. Many people across the country were poor and hungry, but times were especially hard for American Indians. Dolly wanted to see if she could help, which is why she ran to become a state representative.

Dolly was only twenty-three years old, but almost everyone in Roosevelt County voted for her. She became the first American Indian to be elected to the Montana legislature. She also was the only woman in the legislature in 1933!

Dolly Cusker, 1933, Montana House of Representatives, 23rd Legislature

Legislative Collection, MHS Photo Archives

In 1934, the governor asked Dolly to become the state's first coordinator for Indian welfare. In 1956 she was elected as the chairwoman of the Fort Peck executive board (which was responsible for the government on the reservation). She was the first woman ever to serve in that position.

Even when she wasn't in political office, Dolly spoke her mind. She made many trips to Washington, D.C., to try to get Congress to pass laws that she thought would help Indian people. Not everyone agreed with Dolly and sometimes she made people mad, even members of her own tribe. She didn't mind though. Her friends respected her for being brave and being willing to speak up for what she believed in.

Joe Dussome, Little Shell (1880 – 1963) — Advocate

Joseph Dussome was born on the Milk River in Phillips County in 1880. His parents were members of the Little Shell band of Chippewa Indians. His family had roots in Pembina, North Dakota.

Pembina was an important fur trade center. Pembina was also the heart of Métis culture in the United States. The Métis are a group of people who have both Native and European ancestors. They are the descendants of European men who worked in the fur trade and Indian women from the tribes with whom those men traded. Many Métis ended up working in the fur trade like their fathers had before them. Since Pembina was part of Chippewa territory, many of the Métis were also part of the Chippewa tribe.

Long before Joe was born, his Métis ancestors left Pembina every year to hunt buffalo in Montana. They made pemmican from the buffalo meat. They brought the pemmican back to the fur trading post at Pembina, where they would trade it for other types of food, cloth, tools, and other things they needed. They used two-wheeled, wooden carts to carry the hundreds of pounds of pemmican from Montana to Pembina. These carts were called Red River carts, and they became a symbol of Métis culture because only the Métis knew how to make them.

In the late 1800s, Chief Little Shell refused to sign a treaty selling Chippewa land in North Dakota. Instead, he moved his people to Montana. He kept fighting for land for his people. The U.S. government refused to listen.

After Chief Little Shell died, Joe took up the fight. The buffalo were gone, so his people were poor. Because they did not have a reservation, they lived in every community in Montana. Joe spent his life trying to help the Little Shell. He kept the tribe's records and he made many trips to Washington, D.C., to try to get help for them.

Joe Dussome with his wife Caroline. Photo courtesy Leona Kienenberger

In 1927, Joe created a group called the "Abandoned Band of Chippewa Indians." In 1934, he changed the name to the "Landless Indians of Montana." Several times he was close to getting land and recognition for his people. Each time, the deal fell through.

Joe never gave up hope. He kept asking the federal government to recognize the tribe. At the same time, he worked hard to teach the next generation about the Little Shell **culture** (shared language, traditions, and beliefs). He wanted to make sure the people remained strong and knew where they came from.

The U.S. government finally recognized the Little Shell Band of Chippewa in 2019. Joe was a big reason the tribe won recognition because the tribe used the records he collected to argue its case. Joe died in 1963 so he did not get to see his dream come true, but his people still remember the work he did. Every year the Little Shell celebrate Joe Dussome Day and remember what a great man he was.

Belle Highwalking, Northern Cheyenne (1892 – 1971) — Keeper of Tradition

The Northern Cheyenne fought hard for their Montana reservation, and they finally won it in 1884. Eight years later, Belle was born. Belle's mother died giving birth to her, so the other women in her community helped to take care of her.

Belle was raised by her grandmother and so she learned traditional ways. Belle married her husband Floyd Highwalking in 1912. The couple were very happy together, and the Highwalking family was very kind to her.

One tradition that was important to Belle is called a "giveaway." The Northern Cheyenne, and many other Plains tribes, organize giveaways to honor someone. When a new baby is born or a couple gets married, the family announces a giveaway. They would give blankets, horses, cloth, dishes, food, and even money to their friends as a way of celebrating.

The first giveaway Belle remembered happened when she was a young girl and she went with her grandmother to visit relatives on the Crow reservation. She remembered their relatives gave them "many fine gifts. . . . They sang songs for the different Cheyennes and gave out the gifts—shawls, quilts and dress goods. Some received horses. . . . When I arrived home, an old man, Braided Locks, gave me a beautiful shawl. He said, 'My granddaughter helped me drive the horses very well and I will give her a shawl that I received as a gift.'"

When Belle and Floyd married, Floyd's family held a feast and a giveaway for Belle. Belle's family and friends had given the couple wedding presents. In return Floyd's family gave clothing, household goods, and horses to Belle's family and friends.

Belle Highwalking, Courtesy Jerry Mader, photographer

Throughout her life, Belle sponsored many giveaways. Belle had inherited horses—considered an especially fine gift—from her mother. She gave away colts when her brother got married. When her first child, George, was born, Belle and George's grandmothers gave horses to those people who blessed the baby with gifts. Belle and Floyd also gave away a horse to have baby George's ear pierced, a custom that showed their love for their child.

A year after Floyd died, Belle and her sons held a feast and giveaway for his friends and the people who had come to his funeral. Belle gave away seven tables of gifts, saying, "This is the way you show your respect for the person who has died. . . . It comforts you to give away."

In her old age, Belle was very poor, but that did not keep her from giving as a way to honor her relatives. She said, "In the past, I owned horses, but now I don't. ... All I have to give my relatives anymore are prayers for good health. That's the thing I like [to give] now."

Darrell (Apiniokio Peta) Robes Kipp (1944 – 2013) — Native Language Champion

Darrell Robes Kipp was born on the Blackfeet Reservation. He went to college in Billings and then served in the U.S. Army. He returned to Browning to teach, before going to study at Harvard University in Massachusetts. He received a master's degree from the Harvard School of Education and a second Master's in Fine Art from Vermont College.

In the 1980s, Darrell returned to the Blackfeet reservation and began to study Piegan, the Blackfeet language. The language was in trouble. Between 1900 and 1940, most Blackfeet went to boarding school. At boarding school, they were punished if they spoke Piegan. When they grew up, they did not want their children to get in trouble, so they only taught them English. In the 1980s, Darrell found out that almost all fluent Blackfeet speakers were in their sixties. Darrell understood that language and **culture** (traditions and beliefs) are connected. Darrell worried that the language would die out, and if the language died, the culture would die, too.

In 1995, Darrell founded a school to teach children to speak Piegan. The school was very successful. People from other tribes, and all over the world, asked Darrell for advice on how they could help save their own languages. He told them: "Don't ask permission. Go ahead and get started, don't wait even five minutes. Don't wait, even if you can't speak the language. Even if you have only ten words. Get started. Teach those ten words to someone who knows another ten words."

Darrell Kipp with his dog, Lady D., at Cuts Wood School, 2013. Photo by Rosalyn LaPier

Darrell inspired many people to work to preserve their native languages. He was recognized for his work with many awards, including the Montana Governor's Humanities Award in 2005.

LeAnn Montes, Chippewa Cree (born 1982) — Athlete/Lawyer

Photo courtesy Montana Office of Public Instruction

LeAnn Montes grew up in Box Elder on the Rocky Boy's Reservation. She helped the Box Elder girls basketball team win its first Montana State Class C basketball championship in 1998. That year she averaged twenty-one points, ten rebounds, and eight steals per game. She was named the Most Valuable Player at the tournament and received an honorable mention on the All-USA Today Basketball Team.

Even with her great record on the court, LeAnn was not recruited for the University of Montana (UM) women's basketball team. She did not let that stop her. LeAnn was determined to go to college and play college basketball, so she tried out as a walk-on and won a spot with the Lady Griz in Missoula.

As a walk-on, LeAnn proved she was a great defensive player, and the next year UM gave her a full basketball scholarship. During her sophomore year, the team won the 2000 Big Sky Conference title. LeAnn was the first member of the Chippewa Cree tribe to play basketball on a Division I team.

LeAnn worked as hard in the classroom as she did on the basketball court. At UM, she majored in business administration. Then she went to law school in Arizona. In 2006, she moved back to Rocky Boy's Reservation. She wanted to use her knowledge to help the Chippewa Cree people.

In 2011, LeAnn became the attorney general for the tribe. That means she is the tribe's lawyer. She also works to encourage people to open businesses on the reservation.

Even though she spends most of her time working as a lawyer, LeAnn did not give up basketball. In 2018, she was also head coach of the women's basketball team at Stone Child College, the college run by the tribe. That year she was inducted into the Montana Indian Athletic Hall of Fame.

SUMMARIZING THE ESSENTIAL UNDERSTANDINGS CHART

	Essential Understandings
EU 1	There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.
EU 2	Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.
EU 3	The ideologies of Native traditional beliefs and spirituality persist into modern-day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.
EU 4	Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: I. Both parties to treaties were sovereign powers. II. Indian tribes had some form of transferable title to the land. III. Acquisition of Indian lands was solely a [federal] government matter not to be left to individual colonists or states.

	Essential Understandings
EU 5	There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: Colonization/Colonial Period, 1492–1800s Treaty-Making and Removal Period, 1778–1871 Reservation Period—Allotment and Assimilation, 1887–1934 Tribal Reorganization Period, 1934–1953 Termination and Relocation Period, 1953–1968 Self-Determination Period, 1975–Present
EU 6	History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.
EU 7	American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

SUMMARIZING THE ESSENTIAL UNDERSTANDINGS ANSWER KEY

	Essential Understandings	Student summary
EU 1	There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.	Montana has 12 tribes. They are all different from each other. They all contribute to modern Montana.
EU 2	Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.	Every individual Indian is unique and their understanding of what it means to be Indian may be different from other tribal members' ideas.
EU 3	The ideologies of Native traditional beliefs and spirituality persist into modern-day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.	Traditional tribal beliefs are still important. Every tribe has oral histories that are older and as good as written histories.
EU 4	Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: **I.** Both parties to treaties were sovereign powers. **II.** Indian tribes had some form of transferable title to the land. **III.** Acquisition of Indian lands was solely a government matter not to be left to individual colonists or states.	Indians lived here long before Europeans arrived. They gave up most of their lands to the U.S. government but they kept some of it for their own use. The lands they **reserved** (kept) are called reservations.
EU 5	There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: • Colonization/Colonial Period, 1492 - 1800s • Treaty-Making and Removal Period, 1778 – 1871 • Reservation Period - Allotment and Assimilation, 1887 - 1934 • Tribal Reorganization Period, 1934 - 1953 • Termination and Relocation Period, 1953 - 1968 • Self-Determination Period, 1975 - Present	The U.S. government treated Indian tribes and people differently at different times. The ways the government acted toward Indians continues to affect people today.
EU 6	History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.	A person's point of view shapes the way they understand and explain history. Indian historians often see things differently than non-Indian historians.
EU 7	American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.	Tribes are "sovereign." They make their own rules (laws) and are in charge of governing themselves. However, the U.S. government sometimes limits what tribes can do.

Vocabulary List

Allot divide up

Allotment land owned by an individual Indian on a reservation

Annuities payments made every year

Anthropology the study of people and their cultures

Assimilate absorb

Assimilation policy make Indians more like whites by getting them to give up their cultures

Cede give up

Colonial period the time in our history when settlers from Europe came to this continent

Colonization when one country takes over another country or part of the world

Contribute add to

Constitution a document that sets the rules for government

Cultural heritage beliefs, history, traditions, art, stories, religion, etc. passed down through the generations (from great-grandparents to grandparents to parents to children)

Culture the shared language, traditions, and beliefs specific to a certain group

Discrimination treating people from a specific group differently in an unfair way

Distinct different or separate

Diversity variety, different from one another

Economies systems of making and trading things of value

Encounter meet

Essential most important

Executive order a rule made by the president

Generations parents, grandparents, great-grandparents, etc.

Generic the same, not specific

Government the ruling body of a tribe, state, or nation

Identity the qualities a person (or a group) has that makes the person or group different from (or similar to) others

Implement make happen

Indigenous native to a place

Lobby try to influence

Martingale a strap used as part of the gear that a rider uses to control his or her horse

Nation a country with its own laws

Negotiate discuss to come to an agreement

Orally by speaking

Parfleche rawhide container

Pelt an animal skin, with the fur or hair still in place or after the fur and hair have been removed

Plains Grasslands

Plateau raised area of land that is flat on top

Predate come before

Preserve keep

Ratify approve

Reservation land reserved by tribes for their own use

Reserve hold back

Resources things people need

Seasonal round moving from place to place according to the natural resources available during different seasons of the year

Sovereign self-governing

Sovereignty self-government/self-rule/the right to govern yourself

State a specific geographical region that has its own government (example: Montana)

Surplus extra

Terminate/termination end

Treaty agreement between nations

Tribe a group of inter-related people who share a culture, history, language, geographical region, and form of governance

Unique special, one of a kind

Valid worthy, important, and equal

Violate break

Winter count a type of calendar

IV. Resources and Reference Materials

Additional Resources

Useful Websites/Apps

Indian Education for All

Montana Office of Public Instruction's Indian Education Division's web page offers links to videos, classroom resources, background information, and trainings.

CSKT Fish and Wildlife Apps:

- Animal Field Guide - Flathead Reservation App for iPhone
- Animal Field Guide - Flathead Reservation App for Android

Download this free app for information on animals found on the Flathead Reservation, including scientific information, audio recordings of songs and calls, Salish, Pend d'Oreille, and Kootenai cultural information about each species, and audio recordings of each species name in the Salish and Kootenai languages.

Records of Rights: Native Americans

This online exhibit from the National Archives includes stories about the struggles for recognition of tribal sovereignty, protection of land rights, and the survival of indigenous cultures.

Nation to Nation: Treaties between the United States and American Indian Nations, National Museum of the American Indian

This online exhibit from the National Museum of the American Indian features high resolution images and transcripts of eight treaties, including the 1868 Fort Laramie Treaty.

Native Knowledge 360° (NK360°), https://americanindian.si.edu/nk360

This website, from the Smithsonian's National Museum of the American Indian, provides educators and students with new perspectives on Native American history and cultures. Most Americans have only been exposed to part of the story, as told from a single perspective through the lenses of popular media and textbooks. NK360° provides educational materials and teacher training that incorporate Native narratives, more comprehensive histories, and accurate information to enlighten and inform teaching and learning about Native America. NK360° challenges common assumptions about Native peoples—their cultures, their roles in United States and world history, and their contributions to the arts, sciences, and literature. NK360° offers a view that includes not only the past but also the richness and vibrancy of Native peoples and cultures today.

Digitreaties Website

Search your zip code to learn more about the treaties that affected your region.

Indian Reading Series at the Education Northwest website

Find 140 culturally relevant stories written by Indian authors and illustrated by Indian artists.

Montana Native American Language Apps PDF

Find apps focused on learning Native languages.

Primary Sources and How to Use Them

The Montana Historical Society Education Office has prepared a series of worksheets to introduce you and your students to the techniques of investigating historical items: artifacts, documents, maps, and photographs. The worksheets introduce students to the common practice of using artifacts, documents, maps, and photographs to reveal historical information. Through the use of these worksheets, students will acquire skills that will help them better understand the lessons in the User Guide. Students will also be able to use these skills in future learning, i.e. research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.

MONTANA HISTORICAL SOCIETY

See the examples below for insight into using these worksheets.

Artifacts

Pictured at left is an elk-handled spoon, one of over 50,000 artifacts preserved by the Montana Historical Society Museum. Here are some things we can decipher just by observing it: It was hand-carved from an animal horn. It looks very delicate.

From these observations, we might conclude that the spoon was probably not for everyday use, but for special occasions. Further research has told us that it was made by a Sioux Indian around 1900. This artifact tells us that the Sioux people carved ornamental items, they used spoons, and they may have had a spiritual relationship with elk.

Photographs

This photograph is one of over 350,000 in the Montana Historical Society Photo Archives. After looking at the photograph, some of the small "secrets" that we can find in it include the shadow of the photographer, the rough fence in the background, the belt on the woman's skirt, and the English-style riding saddle.

Questions that might be asked of the woman in the photo are Does it take a lot of balance to stand on a horse: is it hard? Was it a hot day? Why are you using an English-style riding saddle?

MONTANA HISTORICAL SOCIETY

Primary Sources and How to Use Them (continued)

MONTANA HISTORICAL SOCIETY

Documents

This document is part of the Montana Historical Society's archival collection. Reading the document can give us a lot of information: It is an oath pledging to catch thieves. It was signed by twenty-three men in December 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tells us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tells us about life in Montana in the 1860s are that there were lots of thieves in Virginia City, and that traditional law enforcement was not enough, so citizens took to vigilance to clean up their community.

Maps

This map is part of the map collection of the Library of Congress. The following information can be gathered from observing the map: The subject of the map is the northwestern region of the United States—west of the Mississippi River. The map is dated 1810 and was drawn by William Clark. Three things are important about this map: It shows that there is no all-water route to the Pacific Ocean, it documents the Rocky Mountains, and it shows the many tributaries of the Missouri River. Close study may find other important things.

LIBRARY OF CONGRESS

How to Look at an Artifact

(Adapted from the National Archives and Records Administration Artifact Analysis Worksheet.)

Artifact: An object produced or shaped by human workmanship of archaeological or historical interest.

1. What materials were used to make this artifact?

☐ Bone	☐ Wood	☐ Glass	☐ Cotton
☐ Pottery	☐ Stone	☐ Paper	☐ Plastic
☐ Metal	☐ Leather	☐ Cardboard	☐ Other_____

2. Describe how it looks and feels:

Shape _____ Weight_____

Color _____ Movable Parts _____

Texture _____ Anything written, printed, or stamped on it

Size _____ _____

Draw and color pictures of the object from the top, bottom, and side views.

Top	Bottom	Side

3. Uses of the artifact.

A. How was this artifact used? _____

B. Who might have used it?_____

C. When might it have been used?_____

D. Can you name a similar item used today? _____

4. Sketch the object you listed in question 3.D.

5. Classroom Discussion

A. What does the artifact tell us about the technology of the time in which it was made and used?

_____

_____

B. What does the artifact tell us about the life and times of the people who made and used it?

_____

_____

How to Look at a Written Document

(Adapted from the National Archives and Records Administration Written Analysis Worksheet.)

Document: A written paper bearing the original, official, or legal form of something and which can be used to furnish decisive evidence or information.

1. Type of document:

☐ Newspaper ☐ Journal ☐ Press Release ☐ Diary
☐ Letter ☐ Map ☐ Advertisement ☐ Census Record
☐ Patent ☐ Telegram ☐ Other_____

2. Which of the following is on the document:

☐ Letterhead ☐ Typed Letters ☐ Stamps
☐ Handwriting ☐ Seal ☐ Other _____

3. Date or dates of document:_____

4. Author or creator:_____

5. Who was supposed to read the document?_____

_____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

1. _____

2. _____

8. Write a question to the author that is left unanswered by the document:

_____

_____

How to Look at a Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet.)

Photograph: An image recorded by a camera nd reproduced on a photosensitive surface.

1. **Spend some time looking at the whole photograph. Now look at the smallest thing in the photograph that you can find.**

   What secrets do you see? _____

   _____

   _____

2. **Can you find people, objects, or activities in the photograph? List them below.**

   People _____

   _____

   Objects _____

   _____

   Activities _____

   _____

3. **What questions would you like to ask of one of the people in the photograph?**

   _____

   _____

4. **Where could you find the answers to your questions?**

   _____

   _____

How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet.)

Map: A representation of a region on the Earth or stars.

1. What is the subject of the map?

☐ River ☐ Stars/Sky ☐ Mountains
☐ Prairie ☐ Town ☐ Other _____

2. Which of the following items is on the map?

☐ Compass ☐ Scale ☐ Name of mapmaker
☐ Date ☐ Key ☐ Other _____
☐ Notes ☐ Title

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made? _____

6. List three things on this map that you think are important: _____

_____

_____

_____

7. Why do you think this map was drawn? _____

_____

8. Write a question to the mapmaker that is left unanswered by the map.

_____

More Montana Historical Society Resources

Hands-on History Footlockers

The Montana Historical Society's Footlocker program offers thematic "traveling trunks" focused on a wide variety of topics. Each footlocker is filled with reproductions of clothing, tools, everyday objects, maps, photographs, and documents. User Guides with lesson plans and standards alignment accompany each footlocker.

Availability and Cost: Footlockers are available to Montana educators for two weeks at a time. Schools pay a $25 rental fee, while the Montana Historical Society covers the cost of shipping to the next venue. In an effort to provide equitable access, reservations are limited to four per year per teacher.

For more information and to order a footlocker, visit the "Hands on History" page at the Montana Historical Society website.

Available Titles

Cavalry and Infantry: The U.S. Military on the Montana Frontier—Illustrates the function of the U.S. military and the life of an enlisted man on Montana's frontier, 1860 to 1890.

Coming to Montana: Immigrants from Around the World—Showcases the culture, countries, traditions, and foodways of Montana's immigrants through reproduction clothing, toys, and activities.

Discover Lewis and Clark—Traces the Corps' journey through Montana and their encounters with American Indians. Includes grizzly bear hide, trade goods, a sextant, books, and more!

East Meets West: The Chinese Experience in Montana—Explores the lives of the Chinese who came to Montana, the customs that they brought with them to America, how they contributed to Montana communities, and why they left.

From Traps to Caps: The Montana Fur Trade—Gives students a glimpse at how fur traders lived and made their living along the creeks and valleys of Montana, 1810-1860.

Gold, Silver, and Coal Oh My!: Mining Montana's Wealth—Chronicles the discoveries that drew people to Montana in the late 19th century and how the mining industry developed and declined.

The Home Fires: Montana and World War II—Describes aspects of everyday life in Montana during the 1941-1945 war years. Illustrates little-known government projects such as the Fort Missoula Alien Detention Center and Civilian Public Service Camps.

Inside and Outside the Home: Homesteading in Montana 1900-1920—Focuses on the thousands of people who came to Montana's plains in the early 20th century in hope of make a living through dryland farming.

Land of Many Stories: The People and Histories of Glacier National Park—Focuses on the commemoration of the centennial anniversary of Glacier National Park . Examines the human experience in the area now known as Glacier National Park, from pre-contact to the recent past, focusing on human-environmental interaction.

More Montana Historical Society Resources (continued)

Montana Indian Stories Lit Kit—Immerses students in storytelling and the oral tradition with seven class sets of Montana Indian stories collected for the Indian Reading Series (1972). The lit kit includes animal puppets and a User Guide. NOTE: Out of respect for the storytelling customs of many Montana Indian people, this kit will be made available for use only in the winter months (November through March).

Montana Place Names Mini Footlocker—Consists of ten copies of the book, *Montana Place Names: from Alzada to Zortman,* and the lesson plan "Mapping Montana, A to Z." Teachers will need to order classroom sets of Montana maps separately from Travel Montana or by calling 406-841-2870.

Montana State Symbols—Provides students the opportunity to explore hands-on educational activities to gain a greater appreciation of our state's symbols and their meanings.

Montana's First Peoples: Essential Understandings—Explores the Seven Essential Understandings Regarding Montana Indians. Includes pre-contact and contact-era trade items, a parfleche, drum, elk tooth dress, horse model, ration coupon bag, boarding school outfits, beaver pelt and bison hide, maps, illustrations, tribal flags, and more.

Oral History in the Classroom Mini Footlocker—Includes eight Sony IC Audio Recorders, batteries and chargers, useful reference material, and detailed lesson plans for creating a classroom-based oral history project.

Prehistoric Life in Montana—Exposes Montana prehistory (10,000-12,000 years ago) and archaeology through a study of the Pictograph Cave site in eastern Montana.

Stones and Bones—Uncovers the earliest evidence of Montana's human history through a study of casts and reproduction stone and bone tools, including replica artifacts from the Anzick collection found in Wilsall, Montana.

Through a Child's Eyes: The Stewart Family in Turbulent Times, 1913-1921—Investigates life and politics, 1913-1921, as well as the history and architecture of a magnificent building.

To Learn a New Way—Explores the late 1800s and early 1900s, a time in which Montana Indians were moved to reservations and experienced allotment and boarding schools, all of which resulted in dramatic changes in their lands, languages, and way of life.

Tools of the Trade: Montana Industry and Technology—Surveys the evolution of tools and technology in Montana from the late 1700s to the present.

Woolies and Whinnies: The Sheep and Cattle Industry in Montana—Reveals the fascinating stories of cattle, horse, and sheep ranching in Montana, 1870 to 1920.

Other Resources from the Montana Historical Society

In addition to the hands-on history footlockers, the "Resources for Educators" page at the Montana Historical Society website offers a large number of online resources and lesson plans for grades K-12. Resources include:

Montana: A History of Our Home Companion Website Designed for grades fourth through sixth, this comprehensive curriculum includes a student textbook and hands-on, interactive lesson plans. It contains six distinct, interdisciplinary units that focus on Montana geography, government, and history from 12,500 years ago to the present.

Montana: Stories of the Land Companion Website Designed for grades 7-12, this comprehensive Montana history curriculum covers over twelve thousand years of Montana history with a student textbook and a companion website with links to lesson plans, worksheets, tests, and primary source activities.

More Montana Historical Society Resources (continued)

Civics and Geography Lesson Plans Looking for a lesson that explains the electoral process, provides an example of how laws affect individuals' lives, or introduces your students to Montana geography while improving their map reading skills? Find it here.

Indian Education for All Lesson Plans From examining early trade routes to analyzing primary sources relating to the Marias Massacre, these lesson plans will help your students grasp the Essential Understandings Regarding Montana Indians while learning more about specific Montana history topics.

Integrating Art and History Lesson Plans Material on Charlie Russell, Montana's Cowboy Artist; Plains Indian pictographic art; and Plateau Indian beaded bags provide a beautiful way to approach Montana history.

Teaching with Primary Sources Lesson Plans The Montana Historical Society has created a number of lesson plans that provide students an opportunity to analyze primary source material, including artwork, photographs, letters, diary entries, and historic newspapers.

Teaching with Biographies Resources and Lesson Plans Find links to online biographies as well as lesson plans that guide students to investigate remarkable Montanans.

Women's History Resources and Lesson Plans Discover an abundance of material on Montana's women's history, including fascinating stories, intriguing photographs, and detailed lesson plans.