Land of Many Stories

The People & Histories of Glacier National Park

MONTANA HISTORICAL SOCIETY

User Guide | 2002 Montana Historical Society
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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	MTHS USE
1 park ranger uniform (shirt, belt, pants, tie, hat, coat, ID badge)				
16 laminated paintings				
2 double-sided laminates				
23 Reiss Blackfeet portraits				
20 photos in binder				
1 tour bus model				
1 plush mountain goat				
1 Blackfeet drum and drum stick				
1 horsehair rattle				
1 View-Master in box and 3 reels				
1 shadowbox of souvenirs				
5 maps • Motorist guide map • Scheuerle recreational map • National Geographic map • Aeroplane map • USGS topography map				

(continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MTHS USE
1 CCC cap				
2 picture cubes				
2 Glacier packets of photos (eight 8x10 color photos in each)				
1 beaded item				
1 book of postcards from Glacier Park				
1 green Glacier book bag				
1 Calendar of Centennial Activities				
1 Teacher's Cultural Resource Guide				
3 DVDs: • *The Civilian Conservation Corps* • *Glacier* • *Reader's Digest Glacier National Park*				
1 CD: Jack Gladstone: *Blackfeet Legends of Glacier National Park*				
2 *Montana* Magazines • Autumn 08 • Spring 09				
15 Books: • *The Blackfeet Papers: Pikunni Portfolio* • *Blackfeet Indians* (Winold Reiss) • *Blackfeet Tales of Glacier Park* • *The Call of the Mountains* • *Cooking on a Stick* • *Glacier National Park* (Dept. of Interior) • *Going to the Sun Road* • *Guide to Glacier* (George Ruhle)				

(continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MTHS USE
• *Indian Old-Man Stories*				
• *Kootenai Why Stories*				
• *Place Names of Glacier National Park*				
• *Through Glacier Park in 1915*				
• *The Tree Army*				
• *Glacier Nat'l Park* by Edmund Christopherson				
• *Going to Glacier Park* by Alan Leftridge				

(continued)

Footlocker Contents

Left:
Glacier Park
ranger uniform

Right:
2 Montana Magazines,
9 of 15 Glacier books

Left:
6 of 15 books, 1 book of
Glacier postcards 2 Glacier
pamphlets

(continued)

Left:
16 smaller laminated prints,
23 Reiss Blackfeet portraits,
2 double/sided laminates

Right:
5 maps

Left:
Work House Folder & DVD,
binder with 20 photos, 3
DVDs, and 1 CD

Right:
Shadowbox with souvenirs,
Blackfeet drum and drum stick,
plush mountain goat, View Master
with 3 reels, beaded item,
CCC hat, tour bus model

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 section one there are introductory worksheets on how to look at and read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. Section three 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 envelope 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 Evaluation Form

Evaluator's Name _____ Footlocker Name _____

School Name _____ Phone _____

Address _____ City _____ Zip Code _____

1. How did you use the material? *(choose all that apply)*

☐ Schoolwide exhibit ☐ Classroom exhibit ☐ "Hands-on" classroom discussion

☐ Supplement to curriculum ☐ Other_____

2. How would you describe the audience/viewer? *(choose all that apply)*

☐ Preschool students ☐ Grade school—Grade____ ☐ High school—Grade____

☐ College students ☐ Seniors ☐ Mixed groups ☐ Special interest

☐ Other_____

2a. How many people viewed/used the footlocker?_____

3. Which of the footlocker materials were most engaging?

☐ Artifacts ☐ Documents ☐ Photographs ☐ Lessons ☐ Video

☐ CD ☐ Books ☐ Slides ☐ Other_____

4. Which of the User Guide materials were most useful?

☐ Narratives ☐ Lessons ☐ Resource Materials ☐ Biographies/Vocabulary

☐ Other_____

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?

(continued)

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

_____

_____

_____

_____

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

_____

_____

_____

_____

_____

9. What were the least useful aspects of the footlocker/User Guide?

_____

_____

_____

_____

_____

10. Other comments:

_____

_____

_____

_____

_____

Standards and Skills

State 4th Grade Social Studies Standards

Lesson Number:	1	2	3	4	5	6	7
Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.		✔	✔	✔			✔
Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.		✔		✔			
Students apply geographic knowledge and skill (e.g., location, place, human/ environment interactions, movement, and regions).	✔	✔	✔	✔	✔		
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.	✔	✔	✔	✔	✔	✔	✔
Students make informed decisions based on an understanding of the economic principles of production, distribution, exchange, and consumption.						✔	
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.	✔	✔	✔			✔	

(continued)

Skill Areas

Lesson Number:	**1**	**2**	**3**	**4**	**5**	**6**	**7**
Using primary documents	✔	✔	✔	✔	✔	✔	✔
Using objects	✔				✔		✔
Using photographs	✔		✔	✔	✔		✔
Art							
Science							
Math							
Reading/writing	✔	✔	✔	✔	✔	✔	✔
Map skills	✔	✔	✔				
Drama, performance, re-creation				✔		✔	
Group work	✔		✔	✔			
Research	✔	✔	✔	✔			✔
Music	✔						
Bodily/kinesthetic							
Field trip							

Outline for Classroom Presentation

This outline may be used to plan lessons on Glacier. For additional information consult the bibliography accompanying this packet.

I. Intro

1. Many perspectives on Glacier National Park
    a. Perspective: how we think about the world around us; perspective shapes our ideas

II. Familiar World

1. People in area before park created in 1910
2. Indigenous people: original inhabitants
    a. Kootenai, Blackfeet, Salish, and Pend d'Oreille
3. Indigenous lifestyles
4. Oral histories

III. An Unknown Landscape

1. The French, Métis, Americans, and Canadians arrive in region in the 1800s
    a. Viewed the landscape as new
    b. Relied upon indigenous people for aid
2. Understood the land in a very different way

IV. A Land of Resources

1. The United States wanted to make this place their own
2. Treaties and their purposes
    a. 1855 treaty: creation of the Flathead Indian Reservation
3. Euro-Americans view of people as separate from nature
4. 1895 treaty with the Blackfeet
    a Terms of the treaty

V. A Place Worth Preserving

1. The "ceded strip"
2. Settlers come into the area
    a. View area as "wild"
3. Preservation
    a. George Bird Grinnell
    b. 1910 Congress passed bill creating Glacier National Park

(continued)

4. Conservation and recreation
5. Blackfeet lose the "ceded strip"

VI. Glacier National Park: A Stage for the Imagination

1. Promotion of park
2. Great Northern Railway
    a. Artists hired to create promotional images

VII. An Economic Opportunity

1. Recreation at odds with conservation
    a. Recreation: involves people and development
    b. Conservation: the limited use of the natural environment
2. Development of Glacier Park
    a. Louis Hill
    b. Impact on natural environment
    c. Chance to make money
    d. Attracting visitors
3. Civilian Conservations Corps (CCC) in the park

VIII. A Place for Learning

1. Recreation at odds with conservation
    a. Conservation: the preservation or limited use of the natural environment
2. Changes in park's approach to natural environment
    a. Predators
    b. Fires
3. Scientists in the park
4. Ecosystems and biospheres
    a. New research in the park

Educator Historical Narrative

Over time, people have experienced Glacier National Park many different ways. Personal experiences and many other factors shape peoples' values and beliefs. How a person or group of people relates to their surroundings depends on perspective. Perspective is how we think about the world around us. Perspective also shapes our ideas.

The people who have been a part of Glacier Park—living, working, visiting—may have had many different perspectives regarding the land. Sometimes these different points of view went together well. At other times they have led to actions that conflicted. To learn about Glacier Park's human history, we can study the many ways people have interacted with the environment and one another in this shared place.

A Familiar World

There were people here before the U.S. Congress declared this area "Glacier National Park" in 1910. These indigenous people (original inhabitants) were the Kootenai (pronounced KOO-ten-eye), Blackfeet, Salish, and Pend d'Oreille (pronounced Pon-dor-AY) tribes. Other tribes traveled through this area, but these four were already living here more than one hundred years ago. In fact, the Kootenai people's origin story (a tale about how a people came to be) tells that they "woke up" thousands of years ago at a place now called Tobacco Flats, along the Kootenai River.

In the summers, members of these four tribes resided in the cooler northern and western parts of what is now Glacier National Park. Here they could fish, hunt, and harvest plants. They returned each year to stay at favorite campsites, so we know they had trails and knew how to travel through the mountains.

Oral histories tell of the creation of this landscape and its features; many aspects of this land are sacred to these tribes. (Sacred means very powerful in a spiritual sense.) It is very likely that groups from all of these tribes would have perceived this place as familiar—a place where they and their ancestors had lived, a place that was full of resources they knew how to find, a place about which they had stories and memories.

An Unknown Landscape

Newcomers came to this region in the 1800s. They were French, Métis (pronounced may-TEE), American, and Canadian (British) fur traders, trappers, explorers, and map-makers. To them, this landscape was all new. They relied upon the indigenous people to show them how to get over the mountains. They might not have known which plants were edible, and they might never have seen a mountain goat. They did not have their own history of this place and came here with a different perspective. So, these newcomers generally would have understood the land in a very different way than its original inhabitants did. They would have seen a landscape that awed and inspired them, but one that was not "home," not sacred the way it was to the indigenous people.

A Land of Resources

The growing nation wanted to make this new place its own. To do this meant exploring and mapping it. The American Indians and the Euro-Americans (non-Indians of European descent) had very different views of the natural environment. The United States government viewed the Indians as an obstacle to gaining control of this land. The government made treaties with the tribes to reach its goal of acquiring Indian lands.

continued

Treaties had two main purposes regarding land: to assign Indians to reservations, and to decide what lands tribes would sell to the United States. An 1855 treaty between the United States and the Salish, Pend d'Oreille, and Kootenai created the Flathead Indian Reservation. That treaty also stipulated that the land that is now the western portion of Glacier National Park would become government land. In the same year, the Blackfeet set aside a portion of their former territory, which would later become the eastern part of Glacier Park.

At that time, Euro-Americans did not really think of people as part of the natural environment. They believed humans were greater than nature and that the land was something to be controlled. This view was very different from that of the Indians, the first people. Instead of sacred landscape and animals, Euro-Americans saw scenery, minerals to mine, animal hides for trading, and lumber for buildings.

In 1895, the United States government approached the Blackfeet for more land. The U.S. believed that there were valuable minerals in the mountains west of the Blackfeet Reservation. The tribe was very poor at this time. The bison on which they had depended were almost gone, and smallpox and other diseases had killed many of their people. Tribal leaders tried to negotiate a fair price for the land, but the government representative said they would pay only half what the tribe requested.

Tribal elders disagreed with one another. Some, such as Little Dog, said that the tribe should hold their ground. White Calf, on the other hand, felt they had no choice but to accept the offer. The government representatives pressured White Calf to encourage other tribal members to take the offer. After a day or so of negotiations, most of the tribal leaders signed the agreement because it included two important provisions. First, the tribe could continue harvesting timber and hunting on the land. Second, the treaty would be canceled if the U.S. divided the remaining Blackfeet Reservation land into allotments.

A Place Worth Preserving

For 15 years, the "ceded strip" (as the Blackfeet section was called) was part of the Forest Reserve. During this time, settlers established mines, homesteads, and small towns in parts of this area, and the tribe continued hunting and harvesting needed resources according to the agreement. For the most part, the land remained as it had been before the United States acquired it. To the newcomers in northwestern Montana, the absence of buildings, roads, railroads, cities, and industrial development, and the presence of the spectacular mountains, made them perceive this area as "wild." While some Americans thought that such places should be developed, others felt that they should be preserved. One such person was George Bird Grinnell, one of the men who had represented the United States in the 1895 negotiations with the Blackfeet.

The United States had only a handful of national parks at the end of the nineteenth century. The population was growing quickly and few places still seemed "wild." To George Bird Grinnell, the ceded (surrendered, or given up) Blackfeet land was a wild place unlike any other. Grinnell wanted it protected from development, so he and other conservationists convinced Congress to create a national park in northwestern Montana. The settlers who had recently moved into the area, however, did not want to lose access to its resources. In the spring of 1910 a compromise was reached with landowners, and Congress passed a bill creating Glacier National Park.

Creating the national park also meant creating a new way of thinking about the land as a place for conservation and recreation. This had a direct impact on the Blackfeet because the "ceded strip" from their tribe made up the eastern half of the new national park. When

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they had signed the agreement in 1895, the Blackfeet did not know that the United States would make it into a national park. Suddenly, the Blackfeet who depended on this land were told they could no longer hunt, gather, and camp there as they always had. This action by the United States set in motion a conflict between the Blackfeet nation and the U.S. government that continues today.

Glacier National Park: A Stage for the Imagination

Soon after the area was declared a national park, newspapers begin printing articles extolling this place where people could fulfill their desire for nature. For promoters and tourists, the park was a magnificent stage, beautifully set, and they were the actors. They did not think about the fact that the "old actors"—the indigenous people—had been removed or made to be "part of the scenery" for them to enjoy. Here, urban tourists could become cowboys or cowgirls, mingle with friendly Indians, and even get an "Indian name."

Artists were a very important part of Glacier Park's human history. The Great Northern Railway hired artists to create postcards, advertisements, posters, and art that showed off the park's attractions. Other artists came to the park to be inspired for their own work. This included filmmakers, novelists, poets, and painters. Local Indian people were a large part of the attraction for artists who wanted to create images of the "first Americans."

An Economic Opportunity

Recreation has often been at odds with conservation. Recreation involves people and development. Conservation is the limited use of the natural environment. For men like Louis Hill, chairman of the Great Northern Railway and owner of the Glacier Hotel Company, recreation required the development of railroads, automobile roads, bridges, hotels, and lodges for the tourists. Such development had a huge impact on Glacier's natural environment because it required using many natural resources, such as timber and water, and brought in services like electricity. It changed the landscape.

Companies owning businesses in the park saw a chance to make money by offering services to tourists. Guided tours and camping facilities made it possible for more tourists to visit the park each year. As the number of visitors and services grew, so did the jobs.

Small roads and trails connected points within the park. Transportation became one of the main necessities if Glacier was going to attract more tourists, so Going-to-the-Sun Road was built to accommodate automobiles.

The new park needed to attract visitors, so Blackfeet tribal members were asked to be part of its attractions. "Our people were paid to camp at the lodges and dress in our traditional buckskin clothes," recalled a Blackfoot man, adding, "The authorities who had tried to eradicate our culture were now using us to promote their tourist destinations."

This meant that, during the summers, some tribal members could live, work, or perform where the same land their parents and grandparents had lived. However, they could no longer hunt, graze livestock, or gather needed resources there. A handful of tribal members were employed as construction workers, as were many of the landless Cree and Chippewa Indians living in the region at the time.

The growing park provided jobs for hundreds of laborers. In the 1930s, many Americans were out of work. President Franklin D. Roosevelt made a plan to get Americans working. One part of this plan was the government-run Civilian Conservation Corps (CCC), modeled after the U.S. Army. The CCC men worked on projects in the park, but the CCC ran its own camps. Many young and middle-aged men signed up to join one of the four CCC camps in Glacier Park. One camp

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was made up entirely of American Indian men. From 1933 until 1942, members of the CCC camps cleared trails, built roads, and repaired park buildings for the tourist business. World War II started in 1942, and the CCC was discontinued when many of its enrollees joined the military.

A Place for Learning

Recreation in the park has often been at odds with conservation, the other purpose of the park, because recreation involves people and development. Conservation, on the other hand, means the preservation or limited use of the natural environment. In the first years of the park, the administration encouraged its rangers to kill predators such as coyotes, wolves, and grizzly bears. These animals were thought of as a threat to other wildlife and to humans. The park's administrators viewed fire as another dangerous natural force, and for many years fires were put out before they could burn much of the forest. In more recent times, rangers and scientists have studied how predators and natural forces affect the overall health of the park. They have learned that predators and fire are very important to the park. This has required park managers to learn new perspectives.

Scientists have always been an important part of the park's human history. Morton Elrod, a science professor at the University of Montana, was Glacier's first official park naturalist. He studied many natural things in the park and started the first naturalist-guide program. He knew that many of Glacier's tourists were people who cared about the natural world, and he wanted them to learn about nature within the park.

Later, the scientific studies of nature focused on ecosystems and biospheres, two new ways of understanding the environment. This new focus encouraged the science of ecology, which is the study of living things. One recent study is called "Hair of the Bear." It studies the population and differences among the grizzly bears in Glacier by analyzing their hairs. Another research group is studying the effects of climate change on the park's glaciers. These glaciers are predicted to disappear entirely by as soon as 2030!

As you learn more about Glacier National Park, you will have a chance to discover more about the people and the landscape. You will also build your own appreciation of this place—an understanding that might influence the future of Glacier National Park.

Student Historical Narrative

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Creating the national park also meant creating a new way of thinking about the land as a place for conservation and recreation. This had a direct impact on the Blackfeet because the "ceded strip" from their tribe made up the eastern half of the new national park. When they had signed the agreement in 1895, the Blackfeet did not know that the United States would make it into a national park. Suddenly, the Blackfeet who depended on this land were told they could no longer hunt, gather, and camp there as they always had. This action by the United States set in motion a conflict between the Blackfeet nation and the U.S. government that continues today.

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Economic Opportunity

Recreation has often been at odds with conservation. Recreation involves people and development. Conservation is the limited use of the natural environment. Recreation can require and inspire the building of railroads, roads, bridges, and lodges for tourists. Such development had a huge impact on Glacier's natural environment because it required using many natural resources, such as timber and water, and brought in services like electricity. It changed the landscape.

Companies owning businesses in the park saw a chance to make money by offering services to tourists. Guided tours and camping facilities made it possible for more tourists to visit the park each year. As the number of visitors and services grew, so did the jobs.

Small roads and trails connected points within the park. Transportation became one of the main necessities if Glacier was going to attract more tourists, so the Going-to-the-Sun Road was built to accommodate automobiles.

The new park needed to attract visitors, so Blackfeet tribal members were asked to be part of its attractions. This meant that, during the summers, some tribal members could live, work, or perform in the same land where their parents and grandparents had lived. However, they could no longer hunt, graze livestock, or gather needed resources there.

The growing park provided jobs for hundreds of laborers. In the 1930s, many Americans were out of work. President Franklin D. Roosevelt made a plan to get Americans working. One part of this plan was the government-run Civilian Conservation Corps (CCC), modeled after the U.S. Army. The CCC men worked on projects in the park, but the CCC ran its own camps. Many young and middle-aged men signed up to join one of the four CCC camps in Glacier Park. One camp was entirely made up of American Indian men. From 1933 until 1942, members of the CCC camps cleared trails, built roads, and repaired park buildings for the tourist business. World War II started in 1942, and the CCC was discontinued when many of its enrollees joined the military.

A Place for Learning

In the first years of the park, the administration encouraged its rangers to kill predators such as coyotes, wolves, and grizzly bears. These animals were thought of as a threat to other wildlife and to humans. The park's administrators viewed fire as another dangerous natural force, and for many years fires were put out before they could burn much of the forest. In more recent times, rangers and scientists have studied how predators and natural forces affect the overall health of the park. They have learned that predators and fire are very important to the park. This has required park managers to learn new perspectives.

Scientists have always been an important part of the park's human history. Morton Elrod, a science professor at the University of

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Montana, was Glacier's first official park naturalist. He studied many natural things in the park and started the first naturalist-guide program. He knew that many of Glacier's tourists were people who cared about the natural world and he wanted them to learn about nature within the park.

Later, the scientific studies of nature focused on ecosystems and biospheres, two new ways of understanding the environment. This new focus encouraged the science of ecology, which is the study of living things. One recent study is called "Hair of the Bear." It studies the population and differences among the grizzly bears in Glacier by analyzing their hairs. Another research group is studying the effects of climate change on the park's glaciers. These glaciers are predicted to disappear entirely by as soon as 2030!

As you learn more about Glacier National Park, you will have a chance to discover more about the people and the landscape. You will also build your own appreciation of this place—an understanding that might influence the future of Glacier National Park.

Amazing Montanans—Biographies

Elizabeth Davey Lochrie

Elizabeth Lochrie is one of Montana's best-known women artists. She was born Elizabeth Davey in 1890 in Deer Lodge. Her father was an engineer and her mother a dietician. Elizabeth was a tomboy who liked to play baseball and ride her horse, Babe. What she loved most of all though was drawing.

Many Blackfeet and Cree Indians lived in the Deer Lodge Valley when Elizabeth was young. Her family became good friends with many of their Indian neighbors. Frank Davey, Elizabeth's father, hired Cree craftsmen to make furniture for their home.

After high school, Elizabeth went to the Pratt Art Institute in New York. She returned home in 1911. Soon after, Elizabeth met and married Arthur Lochrie, a banker who had just moved to Deer Lodge.

Elizabeth and Arthur had three children who kept her very busy, but she never stopped creating art. Elizabeth taught art classes to local children, drew cartoons for the newspaper, and painted murals for public buildings. She is most famous, however, for her portraits of American Indians. She painted many of these portraits in Glacier National Park.

She first traveled to Glacier in 1931. There, she and her husband met and befriended Gypsy and George Bull Child. George and his wife worked as models for artists visiting the park. George Bull Child was also an artist. For three summers, Elizabeth lived in Glacier and studied portrait painting. She made friends with many of the Blackfeet Indians there and learned to speak Blackfeet and use sign language. Elizabeth was even adopted into the Blackfeet tribe. For many years, she returned to the Blackfeet Indian Reservation and Glacier National Park to paint.

MONTANA HISTORICAL SOCIETY

PAc 79-37. Don Sorrel Horse "Jiggs," Under Howling Woman (Stocktocharni), Dan Sorrel Horse, and Elizabeth Lochrie. 1935. Photographer Unidentified

Elizabeth Lochrie continued to paint until her death in 1981. You can see her paintings at the Charles Clark Art Chateau in Butte and in other museums across the United States.

Sources: "A Half-Century of Paintings by Elizabeth Lochrie" (biographical essay) by Betty Lochrie Hoag McGlynn, online at http://lochrie.doanehoag.com/html/biography.html; and the Elizabeth Lochrie papers (SC NUMBER) from the Research Archives, Montana Historical Society, Helena.

Amazing Montanans—Biographies

Francis X. Guardipee

You can find Francis Guardipee's names (yes, he had more than one) in several places. In 1970, the American Indian Scouting Association created the Francis X. Guardipee Grey Wolf Award to recognize adults (American Indian and non-Indian) for distinguished service to American Indian youth. Three years later, the National Park Service named a mountain in the Two Medicine Basin "Chief Lodgepole Peak" (Francis's Indian name). What did Francis do to earn these honors?

MONTANA HISTORICAL SOCIETY

Francis was born on the Blackfeet Indian Reservation near present-day Heart Butte on November 4, 1885. His father, Eli, had Shoshoni and Métis (or mixed-blood) ancestors. His mother was Blackfeet. Francis's grandmother named him Mak-ski (Ugly Face), but he grew to be a handsome boy. He first attended the Jesuit-run school at the Holy Family Mission, on the Two Medicine River. In the following years, Francis traveled and had many adventures. He attended the Carlisle Indian Industrial School in Pennsylvania. That was the first government-run boarding school for Native Americans not located on a reservation. For a time, he drove a taxi in New York City and a sightseeing bus in Denver, Colorado. In 1914, at age 29, Francis joined several tribal elders on a trip to Atlanta, Georgia. They gave him the name Ako-inistami (Chief Lodgepole). This name refers to the main pole in a tipi that provides support to the entire structure. Two years later, Francis founded Boy Scout Troop 100 in Browning, Montana.

In Browning, Francis met Alma, his future wife. She was born in 1901 in Missoula, Montana. Like Francis, Alma had attended a Jesuit school and then gone away to a government boarding school. In the early 1920s, Alma spent five summers working in the Going-to-the-Sun Chalets in St. Mary. She wore a Swiss costume while working as a waitress to demonstrate the resort's theme of Glacier as the "American Alps." During her free time, she enjoyed riding the horses available through her mother's and stepfather's horse-trip business they operated for Glacier visitors.

During this time, Francis was working as a forester for the Blackfeet and came to know Alma well. They married in 1929. The next year, Francis became the first American Indian to work as a ranger in Glacier National Park. One main duty involved fighting fires. "We were always on the alert," Alma recalled. "Whenever they'd get a [lightning] strike, we'd get the

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telephone call late at night mostly, because that's when they'd spot the fire. Then he would go out." Francis also had to patrol the park—on foot at first, later on horseback—to protect the wildlife from poachers, especially during the winter.

Life in the ranger stations could be difficult. At Nyack, on the southwestern edge of the park, the Guardipees had to cross the Flathead River on a cable tram. Alma recalled the experience: "This bucket was a box 3 feet by 4 feet. We had to go up a ladder about 12 feet high, and then climb into the bucket. There were benches on each side where you got in. You had to work your way across the river. They had a handle that clawed the wire cable, and you had to work your way across. And that river was terrible."

Does this sound dangerous? It certainly was! "One of the first things Frank did was tighten that cable," Alma said, "and then the cable broke…knocked him in the head, and knocked him off of the platform there, and he went to the hospital."

Francis worked all over the park. They spent most summers at Two Medicine, and winters at East Glacier. Francis retired after 18 years in Glacier, and in 1948 the Guardipees moved to Browning. He continued to lead Boy Scout Troop 100. When he died in 1970, Francis had led Troop 100 for more than half a century! No other Montanan had served the Boy Scouts for so long. The Boy Scouts of America bestowed its distinguished Silver Beaver and Silver Antelope awards to Francis for his great service.

If you were to stand today at the Two Medicine Campground, you could look to the southeast and see Chief Lodgepole Peak. If you then turned around and gazed eastward, you would be looking toward Browning. Francis Guardipee's life connected these two locations. Francis made great contributions to Glacier National Park, yet his influence on the Blackfeet youth of Browning was greater even than the shadow cast by his namesake mountain.

Sources: Interview of Alma Guardipee Fauley, by Frances Welling, August 1, 1984; Hungry Horse News, July 20, 1973; "The Francis X. Guardipee Grey Wolf Award," American Indian Scouting Association, 2005, available at http://aisa.scoutreachbsa.org/awards/greywolf.html; Jack Holterman, *Who Was Who in Glacier Land* (2001).

Photo: Jack Holterman, *Who Was Who in Glacier Land* (2001), p. 95.

Amazing Montanans—Biographies

John L. Clarke

If you could neither hear nor speak, how would you live your life? In 1883, when John L. Clarke was two years old, scarlet fever swept through Highwood, near Great Falls, Montana. The disease killed five of John's brothers and left John deaf and mute.

But that did not stop him. Inspired by his teachers and the wildlife around Glacier National Park, John used art to communicate the marvels of nature to people around the country and the world.

John's father, Horace, had Scottish and Blackfeet Indian ancestors. His mother, Margaret First Kills, was the daughter of a Blackfeet chief. John went to school at the Fort Shaw Indian Industrial School near Great Falls. He also attended the Montana School for the Deaf, in Boulder, northeast of Butte. John later recalled his start as an artist: "When I was a boy I first used mud that was solid or sticky enough from anyplace I could find it. While I attended Boulder School for the Deaf, there was a carving class. This was my first experience in carving." John finished his education at St. John's School for the Deaf in Milwaukee, Wisconsin. There he further developed his carving skills.

In 1913, at the age of 31, John returned to East Glacier and opened a studio. His skillful carvings of local wildlife and the Blackfeet people won him local praise. His first formal show was in Helena, in 1916. That year, John met Mary Peters Simon. They married two years later. Mary became John's business partner and interpreter. With her help, John's fame spread. Eventually, John's carvings appeared in galleries in New York, Boston, London, and Paris. He won many prizes, including a Gold Medal by the American Art Galleries, in Philadelphia.

MONTANA HISTORICAL SOCIETY

Catalog # 941-752
John Louis Clarke [no date]
Photographer Unidentified

Many famous people collected John's art. President Warren G. Harding displayed one of John's carved eagles in the White House. Before he died in 1970, John explained why he made art: "I carve because I take great pleasure in making what I see that is beautiful. When I see an animal I feel the wish to create it in wood as near as possible." John's Blackfeet name was Cutapuis, "The Man Who Talks Not." Nevertheless, he communicated to the world through his art.

Sources: Loren P. Pinski, "John L. Clarke: Cutapius, Man Who Talks Not," *Western and Wildlife Art Magazine*.

Amazing Montanans—Biographies

Morton J. Elrod

Morton Elrod was born in 1863, in a small Pennsylvania town. Elrod was interested in science at an early age, and he was teaching by the time he was 17 years old. After earning three college degrees, he became a professor. In 1894, he traveled to Montana to study plants. Three years later, the University of Montana hired Elrod to teach biology and botany (the study of plants). Elrod also taught anatomy, entomology (the study of insects), and many more sciences. He also taught photography. His passion for photography led Elrod to become the "unofficial" campus photographer. He took photos of student activities (football was one of his favorite subjects) and encouraged students to study photography along with science.

As a naturalist, Elrod contributed greatly to understanding Montana's environment. In 1899, Elrod created one of the first freshwater research laboratories in the nation. Scientists and students today still use the University of Montana's Biological Research Station on Flathead Lake.

Montana provided Elrod many different ways to study the natural world. He helped the American Bison Society form the bison preserve (the National Bison Range) on the Flathead Indian Reservation. He even ran the National Weather Service's Montana weather station from his home near the university.

Elrod was a perfect fit for the job as the first park naturalist at Glacier National Park. A naturalist is someone who studies plants, animals, and their natural surroundings. Elrod started the park's ranger-naturalist service and wrote the natural history guidebook *Elrod's Guide and Book of Information on Glacier National Park*. This text became a must-have book for park visitors interested in natural history. Elrod also took hundreds of photographs in Glacier Park.

MONTANA HISTORICAL SOCIETY

Elrod taught at the University of Montana until 1934, and the university named the botany building after him. He worked for many summers as the park naturalist in Glacier, and wrote many scientific and natural history texts, as well as interesting articles and booklets for the public. Morton Elrod passed away in 1953.

Sources: "Finding Aid for the Morton J. Elrod Papers," K. Ross Toole Archives, Mansfield Library, University of Montana; Jim Habeck, "Can Botanists Be Bought? Professor Joseph W. Blankinship: 'Professional Witness'" in *Kelseya* (newsletter of the Montana Native Plant Society, Summer 2006).

Photographs courtesy of the K. Ross Toole Archives, Mansfield Library, University of Montana.

Amazing Montanans—Biographies

George and Edwina (Van Duzer) Noffsinger

MONTANA HISTORICAL SOCIETY

Imagine setting off on a five-day horseback trip in Glacier National Park. What would you bring? Think of all of the food, clothes, and camping gear you would need, as well as supplies for your horses.

During the 1930s and 1940s, visitors who signed up with the Park Saddle Horse Company made horseback trips in comfort and even luxury. All they needed to pack was a toothbrush and clothes! George and Edwina Noffsinger, who organized and ran the trips, offered visitors an unforgettable experience in the park. You can bet that their lives were not so simple, with all the organizing and details they had to remember.

Edwina was born in New Jersey in 1896. She moved west at age three because her mother needed a healthier environment. Her mother died three years later, and at times Edwina felt lonely. She remembered, "I used to wish that my father would remarry. I had little girl friends in school and used to think they had such a nice time with a mother and a father. I always wished my dad would marry, but he never did."

When Edwina was ten, she left her father's house and moved to Kalispell, Montana, intending to live with her older brother and his wife, Katherine. As it turned out, Edwina got along better with Katherine's mother and little sister, so Edwina moved into their home instead. She finished grade school in Kalispell and went to a private, all-girls high school in Minnesota. Edwina then went to college at the University of Washington, in Seattle. After college, she taught school in Puerto Rico. In Puerto Rico, she met and later married Webster Carlson. They lived first in Michigan and then Arizona. This was all quite a bit of traveling for a young woman in her twenties!

George's father had formed the Park Saddle Horse Company in 1915. When George's father died in 1928, George gave up his bank position at his father's bank in Somers and took over the Park Saddle Horse Company.

In 1935, Edwina, by then widowed for many years, moved back to Kalispell. She had no idea that she would soon meet George Noffsinger. They married the following year.

The Park Saddle Horse Company ran several multiple-day trips. Each camp was set up for the entire summer and needed a mountain of supplies. The eighteen tents for guests each had two twin beds, wood floors, door screens, and a canvas top. A staff of five met the guests with hot or cold drinks (depending on the weather),

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served a four-course dinner, prepared breakfast and box lunches, washed and ironed the bedding, and much more—and they never had a day off from work!

All of these supplies had to be delivered by horses. Every spring, the Noffsingers had to hire dozens of cowboys to round up the horses from their winter range. Each of the horses had to be ridden for a month before it was gentle and ready for trail riding. George quickly learned how to hire the right men. The cowboys had to take good care of the horses and find those that ran off, but they also had to be good with the visitors and know how to entertain them.

In addition to these daily concerns, the Noffsingers had difficulties with the hotel company, which counted on the horseback trips to take care of people when the hotels did not have enough rooms for all the tourists. As Edwina remembered, "They were glad to have people go out on a trip and come back. Then, when business dropped off, they didn't want people to go out from the hotel on a horseback trip for five days. It was revenue [taken] away from the hotel. They actually didn't encourage anybody to take the trips."

Edwina often was criticized for her role with the company. During the 1930s and 1940s, many believed mothers should stay with their children and not work outside of the home. They had two children, a son, George, and a daughter, Leila. Nevertheless, Edwina gave George the help he so needed.

The Park Saddle Horse Company ran its last trip in 1943, when automobiles became more common in the park and fewer people wanted to take long horseback trips. George died four years later, and Edwina moved in with her daughter. Eventually, Edwina began a second career, serving as a secretary to four park superintendents.

Much had changed in the park by the time Edwina retired in 1966. There were fewer horses on the trails, visitors no longer camped in such luxury, and many accepted the idea that it was right for Edwina to have worked alongside George. The Noffsingers, both Edwina and George, were responsible for the Park Saddle Horse Company's success.

Sources: Interviews of Edwina Noffsinger, by Herbert Evison, October 3, 1962, and by Mary Murphy, April 7, 1982; "Edwina Noffsinger Retiring," *Hungry Horse News*, December 9, 1966; National Park Service, "Condensed History of Glacier National Park," February 24, 1964.

Amazing Montanans—Biographies

Two Guns White Calf

Two Guns White Calf, the son of the Blackfeet leader White Calf, was born in 1872 near Fort Benton, Montana. Two Guns White Calf grew up during difficult times. For centuries, his people had relied on the bison for food, but the bison were almost gone by the time Two Guns White Calf was ten years old. Like other Blackfeet of his generation, Two Guns White Calf witnessed the loss of his tribal lands, language, and culture.

Two Guns White Calf was 23 in 1895, the year the Blackfeet signed an agreement ceding (giving up) the western part of their reservation. This land later became Glacier National Park.

The Blackfeet at that time were starving, and many had died from disease. So they reluctantly decided to sell the land as long as they could still use it for certain purposes. The 1895 agreement stated that the Blackfeet could still hunt, collect medicinal plants, pick berries, gather wood, and perform ceremonies on the land.

The U.S. government quickly broke this agreement. Once the land became Glacier National Park, in 1910, the government said the Blackfeet could no longer use it. Two Guns White Calf tried hard to make the United States uphold its end of the signed agreement. He even traveled to Washington, D.C., to talk to leaders about respecting the treaty.

Given this difficult history, you may be surprised to learn that Two Guns White Calf also worked to promote Glacier National Park to tourists—but he did. Promoting the park was one of the few good jobs available to the Blackfeet at this time. Along with other Blackfeet men and women, he traveled on the Great Northern Railway from city to city, encouraging Americans to visit the park.

MONTANA HISTORICAL SOCIETY

Catalog # 956-450
Two Guns White Calf
Glacier National Park, 1917
Photograph by A.J. Baker, Kalispell, Montana (445)
Taken for Howard Eaton Party-1917-through Glacier National Park

Two Guns White Calf enjoyed his travels. He even got to fly in a hydroplane in 1914, but he never lost his Blackfeet culture. He continued to speak in his own language, and he always respected the knowledge passed on to him by his parents and grandparents.

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In 1934, Two Guns White Calf became ill with the flu. He died in Washington, D.C., where he had gone to visit Theodore Roosevelt. The former president arranged to have his body sent home to Montana so that Two Guns White Calf could be laid to rest in his homeland.

Sources: *The Blackfoot Papers, Volume 4: Pikunni Biographies,* by Adolf Hungry Wolf (2006), pp. 1411–17. *Grinnell's Glacier*, by Gerald A. Diettert (1992), pp. 67–71. [Teachers, for a serious inquiry into the 1895 "Agreement" and negotiations, please see pages 13–33 of "Penucquem Speaks," by Ronald West.]

Amazing Montanans—Biographies

Jack Gladstone

MONTANA HISTORICAL SOCIETY

Jack Gladstone, a member of the Blackfeet tribe, lives between the Flathead Valley, the Flathead Reservation, and the St. Mary Valley next to Glacier National Park. Jack was born in Seattle, Washington, to a Montana Blackfeet father and a German-American mother. His great-great grandfather Red Crow, or "Me Kay Stow," was a famous Blackfeet chief known as a great warrior and speaker. Jack's grandfather William was a carpenter who helped build Montana's Fort Benton and Alberta's Fort Whoop-Up.

Jack's good grades and athletic skill in high school earned him a football scholarship to the University of Washington, where he graduated with a degree in speech communications. Jack now teaches at the Blackfeet Community College, on the Blackfeet Indian Reservation in northwestern Montana.

Outside of the classroom, Jack loves to share his knowledge through music, blending legend and history into song. Jack's 12 recordings feature his original songs as well as ballads that present a clear picture of what happened in the past. In addition to making music, he wrote a chapter for the book *War against the Wolf,* which describes the American Indian's viewpoint of the wolf. In 1985, Jack cofounded a lecture series for Glacier National Park called Native America Speaks.

Jack's Blackfeet grandmother told him many sacred stories. Jack likes to share his Blackfeet culture with others by retelling these stories. One of his grandmother's stories is about how the Blackfeet received the beaver medicine bundle. The sacred beaver stole a hunter's wife on lower St. Mary Lake. The hunter's son told his father to catch the beaver's son and hold him for ransom. The hunter followed his son's advice, and then he and the beaver met to exchange captives. The beaver apologized to the hunter and, to make amends, he presented the Blackfeet men with skins and songs of all the different animals of the world.

From small concerts to large festivals, Jack has sung and shared Blackfeet culture and history with people in 46 states, from Alaska to California and from New York to Florida.

Vocabulary List

1895 Agreement – In 1895, the Blackfeet Indians and representatives of the United States agreed that the United States could purchase land from the tribe. This agreement was ratified (made official) by Congress in 1896, and the land eventually became the eastern half of Glacier National Park. Not all of the Blackfeet signed the agreement, however, and members of the tribe have disputes with the U.S. government concerning certain provisions (conditions) within the Agreement. See "ceded strip."

Blackfeet – The Blackfeet are a group of tribes in the United States and Canada, including the Piegan/Pikuni, Blood/Kainai, Blackfoot, and Siksika. Today these bands or tribes have reserved lands in Montana and Canada, but recently their historical homeland included northern Montana east of the Continental Divide and south-central Alberta. Many Blackfeet tribal members have been part of Glacier Park's activities since its beginning. The land now in the park is very important in the history and culture of the Blackfeet, and certain places, such as Chief Mountain, are sacred to the tribe.

Cartography – Cartography is the science of making maps. Cartography can involve surveys, aerial photography, satellite photography, and digital imaging. As technological advances have made measurements more precise, cartography has become far more sophisticated and exact than it was even a few decades ago.

Ceded strip – This term is used for the land that the Blackfeet sold to the United States in an 1895 agreement, and which now forms Glacier National Park. To "cede" means to give up possession of something. In this case, it meant giving up both possession and occupation of the mountainous region that later became Glacier Park. The 1895 Agreement specified that the Blackfeet would be permitted continued use of the area for hunting, gathering timber, and other needs, and that reserved tribal lands would not be allotted (divided among tribal members). The United States has not upheld this portion of the agreement, and to this day it remains a point of contention (disagreement) between the Blackfeet and the U.S. government.

Chalet – A chalet is a style of house common to north-central Europe and often associated with countries such as Switzerland, Austria, and Germany. Because the mountains of Glacier National Park reminded them of the Alps of central Europe, businessmen hired builders to construct Glacier's hotels and lodges in the chalet style. Some of the architectural characteristics of a chalet are its broad, overhanging roof, many windows, and narrow balconies on each floor. Chalet is a French word, pronounced "shal-AY."

Civilian Conservation Corps (CCC) – In the 1930s, the United States was in the middle of the Great Depression and many Americans were out of work. President Franklin D. Roosevelt implemented a plan to get Americans working. One part of this plan was the government-run Civilian Conservation Corps, modeled after the U.S. Army. Many young and middle-aged men joined. The CCC camps were stationed throughout the country, but mostly in the West. From 1933 until 1942, CCC workers in Glacier Park cleared trails, built roads, repaired park buildings, built lodging for the tourist business, and shoveled snow off roofs. Park administrators designated the main projects the CCC men worked on, but the CCC ran its own camps, was responsible for its own food, cooking, and lodging, and carried out its own disciplinary measures, following the army model. The CCC was discontinued when the U.S. entered World War II in December 1941, because many of its enrollees joined the military.

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Concessionaire – A concessionaire (now often referred to as a "concessioner") is a person or entity who is given permission to operate a business in a national park or at another location or event. For example, in Glacier National Park, concessionaires include the companies that own and operate hotels, tour guides, fishing guides, backcountry camps, and so on. These concessionaires pay a certain amount of money to the park in order to operate their businesses within the park.

Conservation – Conservation is the idea or process of limiting the use of resources. National parks are established to conserve areas of natural beauty or uniqueness, thereby limiting the amount and kinds of development in these areas. Conservation of natural assets sometimes conflicts with recreation, another purpose of the national parks.

Detail – "Detail" is a military term used to refer to daily chores or a work assignment. For people working in the park, these tasks could include laundry, cooking, or shoveling snow, and larger projects such as cutting timber or building roads.

Dude – A "dude" is a person—usually a tourist and usually from the city—who comes out West for a vacation in the country, such as at a ranch or a national park camp. The term was often applied to Easterners (people from the eastern states) who thought it was "quaint" to come to states like Montana and dress like cowboys, ride horses along the trail, and relax in the comfort of a well-planned rural vacation. The term "dude" may have originated from the word "duds," which refers to clothing, although in its early use, "duds" referred to raggedy clothing. By the late nineteenth century, however, a "dude" could be readily distinguished by his fancy "city clothes," or duds. Dudine is the feminine form of dude.

Enrollee – An enrollee is a person who signs up or enrolls in an activity or group. The young men who worked in the CCC were enrollees—laborers without status or experience. Other members of the CCC were officers of various ranks, depending on their experience and background.

Ethnographer – An ethnographer is an anthropologist who records the cultural characteristics of a group of people, such as a tribe or ethnic group. The job of an ethnographer is to create a description of the culture, historical culture, beliefs, and activities of the population being studied. In the nineteenth century and early twentieth century, many Euro-Americans were convinced that American Indians were going to become extinct, so anthropologists felt they needed to observe and record the cultural and spiritual customs of American Indian tribes before they were lost forever. As late as the 1930s, the Blackfeet Reservation and Glacier National Park attracted many professional and amateur ethnographers who believed they were witnessing the last of a "vanishing race" (see "Vanishing race").

Flying squad – A ten-man unit of firefighters from a CCC camp. Each camp had its own flying squad that assisted the park's firefighting crews when necessary.

Forty-five dollar man – An experienced or skilled man who joined the CCC was sometimes promoted (moved up in rank) from an enrollee to a project leader or camp leader. Because such a man was paid more than the enrollees, he was called a "forty-five dollar man," in reference to his increased salary. Often these "forty-five dollar men" were in their 40s or older, with experience in construction, logging, or other occupations and who could oversee the inexperienced younger men just starting to learn these skills. (See "L.E.M.")

Hiawatha – The real Hiawatha was an Iroquois leader who, many centuries ago, brought together in peace the five bands of the Iroquois nation east of the Great Lakes. Many

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years later, an American poet named Henry Wadsworth Longfellow wrote a long poem called "Song of Hiawatha," a fictional account of Hiawatha loosely based on historical facts. Published in 1855, "Song of Hiawatha" quickly became popular and, by the end of the century, was made into a pageant frequently performed in public and in schools.

Most Americans in the nineteenth and early twentieth centuries knew very little about American Indians but eagerly believed what they saw or read. Writers even after Longfellow often referred to tribal members as noble chiefs and princesses, or as braves and maidens. Such romanticized images caught the imagination of the American public, and the Great Northern Railway and other promoters capitalized on these stereotypes by using images of tribal people (mostly Blackfeet) in their Glacier Park advertising, and by employing tribal members dressed in traditional regalia to greet and interact with tourists. Many Americans did not understand that, by that time, most Indians wore "regular" clothes, worked at ordinary jobs, and were not all chiefs or princesses.

It may seem strange today that a poem written decades earlier by an author who had never been to Montana would inspire so many people to visit Glacier Park, but in fact, "Song of Hiawatha" was still so well liked in the twentieth century that one of the early surveyors of Glacier named a creek and a mountain peak "Longfellow," and named Lake Evangeline for a character in another of Longfellow's poems.

Indigenous – Indigenous means original to a particular place. Indigenous people, for example, are the people who were here before Europeans arrived and who have origin stories that tell of their cultural beginnings here. The term "indigenous" can also be used for other kinds of life, such as plants and animal species native to this continent. Sometimes the word "native" is used to mean "indigenous," as in the case of Native Americans. Native literally means "born to," so it is not quite the same as "indigenous." (Pronounced – "in-DIJ-en-us.")

International Peace Park – The Waterton-Glacier International Peace Park was established in 1932 to honor the peaceful international relationship between Canada and the United States. The Rotary Club was instrumental in creating the Peace Park, which acknowledges the contiguous (uninterrupted) ecosystem of the two joined parks.

Jammer – This slang term used by park employees and frequent visitors refers to the drivers of the tour buses in Glacier Park. The buses are hard to shift; the grinding, or "jamming" sound of the gears inspired this name.

Kootenai (Kutenai, Kutenay) – The Ktunaxa people, referred to by neighboring tribes as the "Lake People" or "People Who Walked Out of the Forest." The Kootenai origin story tells that the tribe originated in the Tobacco Flats region around northwestern Glacier Park. The Kootenai are perhaps the longest continuous inhabitants of northwestern Montana, southeastern British Columbia, and northern Idaho. Ancestors of today's Kootenai people were familiar with the park and its geographic features, as this was a much-used landscape for them. The 1855 treaty designating the Flathead Reservation removed the Kootenai from the Glacier region, although many Kootenai continued to use the area for traditional purposes.

Latitude – The distance north or south from the equator, measured in degrees. The imaginary lines of latitude are referred to as "parallels," because they parallel the equator.

Local Experienced Man (L.E.M.) – This CCC term described a man, usually in his 40s or 50s, who had experience in areas such as construction, timbering, road building, supervising a crew, plumbing, or similar kinds of skills or labor. LEMs were often assigned to oversee CCC projects or supervise younger,

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inexperienced men. LEMs earned about ten to fifteen dollars per month more than the inexperienced men, and thus were sometimes referred to as "Forty-five Dollar Men."

Logo – A logo is an emblem or symbol.

Longitude – Longitude refers to the distance east or west from the prime meridian. It is measured in degrees, or in hours, seconds, and minutes. Longitude and latitude are used to locate any feature on the surface of the earth. Computer technology and satellite capabilities enable exact measurements of longitude and latitude, using Global Positioning Systems (GPS).

Lounge lizard – This funny term was used by the Park Saddle Horse Company's employees to refer to their horsemen (or women) who hung around the hotel lobbies and lounges and mingled with the tourists. A lounge lizard's duty was to get tourists interested in taking pack trips and horseback rides, so the lounge lizards had to wear riding or cowboy clothes, be friendly to the arriving tourists, and entice visitors with tales of adventurous horseback trips into the backcountry.

Mountaineers – The Mountaineers are a group of mountain climbers who formed a club in Seattle around 1900. They visited Glacier Park in 1917. In addition to the Mountaineers, several clubs, organizations, and large groups made trips to the newly created park in its early years, lured by advertising and the promise of spectacular scenery and wonderful adventures. Among the first few large groups to visit Glacier as tourists were the Sierra Club, several Boy Scout troops, sororities of daughters of wealthy Easterners, and Howard Eaton's 125-member group of writers, artists, and sight-seers.

National park – The idea of a national park—a place where the natural environment could be preserved for the enjoyment of the people—began in the mid-1800s. Several individuals, including naturalist John Muir, President Theodore Roosevelt, and National Park Service founder Stephen Mather, contributed to the creation of national parks. Today, national parks in the United States encompass more than 84 million acres. To learn more about our national parks, visit this PBS website at http://www.pbs.org/nationalparks/ or obtain a copy of Ken Burn's history series "The National Parks—America's Best Idea." A very short video clip about Glacier Park from the series can be viewed online at http://www.pbs.org/nationalparks/watch-video/#805.

Naturalist – A naturalist is a person who studies nature. In Glacier, naturalists studied and documented the natural phenomena of the park, such as its glaciers, geological formations, plants, and wildlife. These scientist-naturalists also taught park visitors about the natural aspects of the park. Morton J. Elrod, who wrote guidebooks on Glacier's natural history, was one of Glacier's earliest naturalists. You can read more about Morton Elrod in the "Amazing Montanans" biography in this footlocker.

Oral history – An oral history is a historical account recorded in the memories, legends, stories, songs, art, and languages of people who did not create written histories. Oral histories are passed from one generation to the next and are as valid as written histories. Indigenous languages are the key to the survival of oral histories, as they can seldom be translated accurately into other languages. Kootenai oral histories tell of times when ancient animals such as woolly mammoths lived on this earth, indicating that the tribe's inhabitance in this region is indeed very long.

Origin story – An origin story is a people's account of their own creation and beginning. For example, the origin story of the Kootenai tribe tells that they "woke up" (were created) at what we now call Tobacco Flats, along the Kootenai River. Origin stories are part of tribes' oral histories. They do not always concur

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(agree) with archaeological or academic theories about the origins of humankind, or human migrations. However, this does not mean that such stories are not true or do not have value and importance.

Pend d'Oreille – The Pend d'Oreille are relatives of the Salish. Their ancestral homeland includes northwestern Montana. Today the Pend d'Oreille tribes have reservations in Idaho and Montana (where they share the Flathead Reservation with the Salish and the Kootenai). Glacier National Park remains an important place in the culture and history of the Pend d'Oreille. (Pronounced "pon-dor-RAY.")

Pristine – Pristine means "pure" or "untouched." Pristine is often used to describe Glacier's beautiful environment. That is not completely accurate. During the era when Glacier Park was established, Euro-Americans imagined that the landscape was unused by humans and overlooked the ample evidence that showed the area's indigenous inhabitants had lived, hunted, fished, traveled, fought, held ceremonies, and harvested plants here for many centuries. Perhaps it is because the environment was unpolluted and sparsely settled that newcomers perceived it as "pristine," because by this time much of the U.S. was already deforested, developed, and contaminated with pollutants.

Punching roads – Think of a hole-punch, and then imagine the way a new road cuts a hole through a forest or across a landscape. This term for building roads was in use when the Going-to-the-Sun Road was built (in the 1920s and 1930s).

Recreation – A national park is managed to meet several objectives. One objective is recreation, such as hiking, climbing, sight-seeing, fishing, and enjoying the outdoors. Trails, lodging, transportation systems, tour services, and interpretive programs contribute to the recreational possibilities of a national park, but because such developments impact the environment, recreation often conflicts with the goal of conserving natural areas.

Romanticize – To romanticize something is to create an overly positive stereotype, or to have the impression that something is completely good or pure. For instance, it was not uncommon for Easterners to romanticize life in the West. They imagined that the life of a cowboy must be wonderfully exciting and adventurous, that Indians were primitive "unspoiled" people, and that the West was "pristine."

Salish (Selís) – In Montana, the Salish ("SAY-lish") are the inland Salish tribe. There are coastal Salish along the Pacific Coast of Washington state. The Salish historically occupied western Montana on both sides of the Continental Divide. Historically, they were familiar with parts of the Glacier region, although they primarily lived south of that area. Today they share the Flathead Reservation with Kootenai and other tribes.

Smoke jumper – A firefighter who works in the forest, mountains, and other rural areas. Technically, a smoke jumper is a firefighter who parachutes into a burning area.

Strike camp – A strike camp is a small camp apart from a larger or permanent camp, socalled because the firefighters and road-builders in the CCC "struck off" from the main camp.

Topographic map – A topographic map shows the shape of a landscape, using contour lines to mark elevation changes, such as mountains and valleys. The information on a 2-dimensional (flat) "topo" ("TOE-poe") map can be used to construct a 3-D image of a landscape.

Tourist – A tourist is a person who visits a location for sight-seeing and recreation. Many of Glacier's tourists come from the eastern United States, Europe, and Asia. Over the last few decades, Glacier Park has attracted millions of tourists every year!

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Vanishing race – Many Euro-Americans believed that the indigenous peoples would gradually become fewer and fewer until they ceased to exist. This nearly did happen to many tribes when infectious diseases (including smallpox) killed millions of the indigenous peoples of North America over the course of three or four centuries. The destruction of the bison herds in the latter 1800s led to the impoverishment and starvation of Plains Indian tribes, including the tribes in Montana. In addition, the United States government and other institutions made efforts to erase the cultures, languages, and beliefs of American Indians and replace them with "American" cultural characteristics, the English language, and Christianity.

Lesson 1: History of Glacier National Park

Objectives

- This lesson will familiarize students with some of the human history of Glacier National Park. Students will:
- Investigate the diverse types of interactions people have had with this environment (and with one another) before and since it became a national park.
- Learn that personal and cultural beliefs and values affected peoples' perceptions of the natural environment and influenced their actions regarding this place. In this way, students will investigate real-world impacts of different perspectives.
- Develop critical reading, listening, and thinking skills.

Duration

45–60 minutes

Materials Needed

Footlocker Resources

- Handout: Historical Narrative for Teachers (for teacher preparation)
- Handout: Historical Narrative for Students (one per student)
- Handout: Vocabulary List
- Handout: Crossword Puzzle (These can be used as a homework assignment or as a final assignment when your class has finished the other lessons in this footlocker. A key to the puzzle is provided.)

Supplementary Materials to Enhance the Lesson Plan (from footlocker)

- Book: *Indian Old Man Stories*
- Book: *Kootenai Why Stories*
- CD: Jack Gladstone's *Tales of Glacier National Park*

Classroom Materials

- Pencils and paper
- Computer and projector screen for the initial activity in the lesson
- CD player for listening to stories

Overview

The lesson introduces your class to the human history of Glacier National Park, including some of the pre-park tribal history. Short historical narratives provide teacher and students with an introduction to the variety of ways people have shaped and been shaped by the land that is now Glacier National Park. The lesson is designed to help students recognize that diverse experiences, perspectives, and perceptions exist regarding the park, its establishment, and its development and use—all of which depend on the individuals or groups of people involved. The narrative and activities in this lesson create a historical context for the rest of the lessons included in the Glacier Park footlocker.

This lesson also introduces students to stories from the Blackfeet and Kootenai tribes, whose ancestors used to live in the mountains of what is now Glacier. Also accompanying this lesson are a vocabulary list of relevant Glacier Park terms and a crossword puzzle. These may be used as homework, or you can save them for a wrap-up activity at the very end of the unit.

An extension activity/assignment is provided in addition to this lesson plan as an optional activity. In it, students will complete an assignment that involves doing a small amount of research on a particular person or event relevant to the history of Glacier Park, and writing a brief article on this topic. A worksheet guides students in the writing process and assists them with source citations. See the Glacier Research and Writing Assignment.

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Teacher Preparation

Read the Historical Narrative for Teachers an overview of the human history of Glacier National Park. You may also want to investigate some of the materials listed on the Educator Resources pages.

To begin this activity, you will need a large image of a place in Glacier National Park. Go to the website www.glaciertrails.com and select the photo tab. Choose a summer landscape that does not have any human-made items in it. Save it to your computer and use it for the initial activity. We also have photos of scenery in the footlocker that could be used. Make copies of the Historical Narrative for Students.

Activities and Instructions

Display the landscape image and ask your class to look at the picture. Each student should imagine he or she is in the scene, doing whatever comes to mind. Do not suggest what they see, what they are doing, etc. Give them a couple of minutes to look quietly at the picture and think about being there.

Have your students write their responses to the following questions, using their imaginations as inspired by the photograph. Give them 4–5 minutes to write their responses.

Why are you here?

What do you see, hear, feel (physically), or smell?

How do you feel (emotionally)?

What are you doing?

What can you see in this landscape that's not in the photo?

Ask the above questions again out loud, and let students respond verbally. Take only a few minutes to do this and try to find a variety of replies for each of the questions. When you have finished, tell your class: "In this activity, we used our imaginations to think about ourselves in a particular environment—the landscape in this photograph. Although we pictured ourselves in the same place, each one of us had a different response to being there. We perceived the landscape differently from one another or had different reasons for being there."

"This photograph is a place in Glacier National Park in northwestern Montana. Glacier Park is a place where people perceive—or view and experience it—differently. For example, when each of us imagined ourselves in this photograph, we saw or heard with our physical senses, and in our mind we created ideas about how we felt, what we were doing, and why we were there. We described our perception of the image and each was unique. We didn't all have exactly the same perceptions because we are different from one another, but we might have shared some similar ideas. How a person perceives something is unique to the individual—but perceptions can be similar among many individuals."

"Perspective is how we think about or understand the world around us, and perspective shapes our perceptions. Perceptions are what we experience through our senses—what we see, hear, smell, feel, etc."

Introduce the footlocker and Glacier Park to your students, pointing out the footlocker items on display in your classroom. Let students know that they will have a chance to look more closely at the footlocker contents and display items as you go through the unit.

For the remainder of this lesson, listen to a story from the Jack Gladstone CD (Suggestion: #11, "How Mountain Chief Found His Horses") and read aloud one or more stories from the *Indian Old Man Stories and/or Kootenai Why Stories*. Have students write a paragraph reflecting the historical perspectives of these tribes regarding their environment (keeping in mind that these stories were retold by non-natives). Alternatively, your students could do the writing assignment provided separately in this lesson plan.

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Additional Lesson Plan Activities

Assign homework*: Hand out the Vocabulary List and the Glacier Park Crossword Puzzle. These take students 20–30 minutes to complete. (*Optional: Save the vocabulary and puzzle for the final wrap-up activity after you have completed all the lessons from this footlocker. It is a fun activity, and the terms are drawn from the various lesson topics.)

Lesson 1A: History: Research and Writing Activity

This activity requires students to identify a person or event in Glacier Park's history and, using the resources in the footlocker, research and write a short newspaper-style article on the chosen topic. The worksheet provides instructions for the activity, including writing and citation guidelines. Teachers may adapt the lesson to fit in with other writing curriculum or plans being used in the classroom. The benchmarks for this lesson are the same as those in the History Lesson, with the addition of meeting the Writing Content standards and benchmarks for the fourth grade level.

Footlocker Resources

Educator Resources page

Handout: Writing Worksheet (writing assignment instructions)

List of People and Topics for Research and Writing Assignments (people and events in Glacier National Park history)

All of the books in the footlocker (specific segments will be used for student research)

Journal: *Montana, the Magazine of Western History* (various issues included in footlocker)

DVD: *Reader's Digest's Glacier National Park*, for the five-minute section of historical footage on constructing the Going-to-the-Sun Road

Article: "Move toward Parkhood" (history of the establishment of Glacier as a national park)

Classroom Materials for This Assignment

Computer with Internet access to the above websites, if students will be doing some of their research online. (You may want to ask your school librarian to assist in this part of the assignment.)

Pencils and paper

Instructions

Assign or have each student choose one person or event in Glacier Park history from the list provided. Alternatively, let students browse through the footlocker materials and/or the recommended websites and find a topic that illustrates a particular perspective on the land and involves specific people. This is also a fine approach if you prefer to leave it up to the students to find their own topics, as long as they can settle on one fairly quickly so they all have time to research and write the "article." Choose whichever method will work best for your class.

Students will use the published resources in the footlocker to research the people they chose. (If the teacher chooses, and if the resources are available, Internet research would also be beneficial. Suggested websites are listed in the Educator Resources in this footlocker.) Assign a short newspaper-style article about the person/event and the person's relationship to Glacier National Park (why he/she was at the park, what she/he did at the park, how they were part of something that had an impact on the park, its history and/or its environment).

Pass out the attached worksheet to students. This gives a very basic outline for their writing assignment and provides source citation information.

Students should share resources with one another as needed. Please notice the suggested resources listed next to each person on the list, so that students do not search in vain in a book that does not provide information on the chosen topic. The Internet is also very useful for research. Allow at least 30 minutes for research and writing.

Post finished assignments in your classroom and/or have students share them with the class.

Lesson 1A: History: Writing Worksheet

Instructions: Choose one person or event from the list provided in this lesson. Using the resources (books, articles, magazines, and online resources) in this footlocker, read about the person or event you have chosen. You will write a very short article about this topic, using the guidelines below. Your article will be 2–3 paragraphs long and needs to have the following components:

Title (title should include mention of the person or event you are writing about)

Your name as author of the article

Date you are writing the article

One or two paragraphs about the person. Include information such as: Why did (s)he come to the park, what (s)he did at the park and/or felt about the park, and other interesting information about this person or event as it relates to the history of Glacier National Park.

Citation of source(s) (where you found information on this person). See examples below.

For a book:

Book title

Through Glacier Park in 1915

Author

Mary Roberts Rinehart

Publisher and Place of Publishing

Roberts Rinehart, Inc., Boulder, Colorado

Publishing date for this edition

1983

Page numbers

Pages 35 – 43

For an article:

Article title

"More Real Than the Indians Themselves"

Author

Clyde Ellis

Magazine

Montana, the Magazine of Western History

Volume and issue numbers (or date)

Volume 58, Number 3 (or: August 2008)

Page numbers

Pages 3 – 22

For a website:

Title of the online resource

"Move toward Parkhood"

Author of article, if listed

Donald Robinson

Publisher of the website

The Kintla Archive

Website address or URL

http://www.kintla.org/history/history.html

Date you retrieved the information

Accessed September 28, 2009

After you finish writing your article, your teacher can help you post it in the classroom to share with the other students.

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List of People and Topics for Research and Writing Assignment

1895 Agreement between Blackfeet and United States

1964 Wilderness Act

Blackfeet Tribe (or specific Blackfeet individuals)

Boat Launches in Glacier National Park

Bob Scriver

Civilian Conservation Corps (CCC)

Charlie Russell

Culturally Scarred Trees (also called "Culturally Modified Trees")

Francis Guardipee

Frank Bird Linderman

Fred Kiser

George and Edwina Noffsinger

George Bird Grinnell

George Bull Child

George Ruhle

Going-to-the-Sun Road

Hugh Monroe

James Willard Schultz

Joe Cosley

Joe Kipp

Joseph Henry Sharp

Kootenai Tribe

Little Dog

Lone Wolf

Louis Hill (Also: "Great Northern Railway" and "Glacier Hotel Company")

Mary Roberts Rinehart

Morton Elrod

"See America First"

T. J. Hileman

Tom Dawson

Two Guns White Calf

Walter McClintock

Waterton-Glacier International Peace Park

Lesson 2: Place Names in Glacier National Park

Objectives

In this lesson, students will learn that:

- The study of place names is the study of the history of a culture or society that uses those names.
- Place names in Glacier Park come from many different sources.
- The Kootenai, Blackfeet, and Salish tribes (and others) had their own names for places within Glacier Park. These names long preceded the names used by non-Indians.
- Place names are culturally constructed and reflect cultural values and histories.
- Designating place names for the natural and topographical features in Glacier Park was a deliberate undertaking that spanned many years.
- As new names replace older ones, the histories associated with older place names are often lost or made obscure.
- Learning the histories behind place names can teach us more about our state, our nation, and our national parks and the people who shaped these places.

Duration

45–50 minutes (5 minutes for introduction, 20 minutes for research, 20 minutes for short presentations)

Materials Needed

Footlocker Resources

- Book: *Place Names of Glacier National Park*, 3rd edition, by Jack Holterman, 2006
- Glacier Park Topographic Map (USGS)
- List of Glacier Park place names, attached at end of this lesson
- Introduction attached at end of this lesson plan (for teacher to read aloud)

Websites:

- NPS/Glacier, photos and multimedia:

  Includes links to virtual tour, web cams, multimedia presentations, and photo gallery. This page also has a very good "zoomable" map of Glacier; see the green tab labeled "view maps."
- Place Names info:
- Computers with Internet access to the above websites
- Pencils
- Small sticky notes (one per student). The 1-inch ones are a good size, or you can cut the 2- by 2-inch square ones in half, keeping part of the sticky strip on each half.

Overview

The place names in Glacier National Park came from multiple entities, including the National Park Service, U.S. Department of the Interior, Glacier Park administration, the Great Northern Railway Company, and promoters of the park. It is important for students to recognize that place names are cultural creations, both in terms of how they are determined and what the names themselves reveal. Indigenous inhabitants had their own names for places within the park, names that reflected tribal associations with places, resources, and events. Some of these names were passed down by speakers of the native languages of the tribes associated with the park. Many have been lost over time, due to assimilation and loss of culture. Non-Indians who traveled through or lived in this region recorded other names, but some of the "Indian" names are only loosely

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based on earlier tribal names—or were invented after the park was established to add tourist appeal.

Place names are often taken for granted, without thought of whose culture or history they represent. This lesson provides students an opportunity to research the history of some of the place names in Glacier National Park, and to re-examine from new perspectives the idea of place-naming.

Teacher Preparation

Read pages 8–10 in Holterman's book, *Place Names of Glacier National Park*. This will familiarize you with some of the history behind Glacier's place names.

Ideally, this lesson could be done in a computer lab, school library, or classroom with multiple computers, so that several students could access the websites at once. If this is not possible, have students take short turns on however many computers your class does have available. Have the websites ready for them.

Activities and Instructions

Read Introduction to Place Names (at the end of this lesson plan) to your class.

Have each student choose a place name from the list, or assign one to each. These names are chosen from the Holterman book, and all have an interesting history.

Pass out the sticky notes, and have each student write his or her name on one.

Students should do each of the following activities:

Locate the place on the Glacier map and stick his or her note on the appropriate place, being careful not to overlap with someone else's note, if possible.

Find the place name on one of the websites (not all of these websites will have all of the place names) and take notes (see "d." below).

Some of the websites have photos, and if the teacher permits, students can print an image to go along with the place name they are researching.

Look up the place name histories in the books and/or online. The names were chosen from the Holterman book, so each student should have a short turn to look in the books.

Answer on a piece of paper the following questions about the chosen place name:

> What is the place name you are researching?
>
> Who chose this name for this location? (Sources do not always say.)
>
> On what is this name based?
>
> From whose culture or society does this name come?
>
> Are or were there any tribal names for this place? If so, what are they and what tribe or tribes did these names come from?

When all of the students have completed their research, invite each student to stand and tell the name of the place he or she learned about, show where it is on the map, and tell one or two interesting points about the history of the place name. They should not read the full description of the name but should share a couple of interesting details (one minute per student).

If there is time at the end of class, lead a short discussion about the place names in Glacier National Park. What did students learn (for instance, that the Kootenai, Cree, and Blackfeet had their own place names, or that some places in Glacier were named for people who were just passing through, or specific events in or about national history—such as the Baker Massacre, etc.)?

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Student Introduction to the Place Names in Glacier National Park

The people who lived throughout this region—the Kootenai, Blackfeet, Salish, Cree, and other tribes—had their own names for many places that are now inside of Glacier National Park. These names described events in their histories or came from tribal legends. For example, in the past the Kootenai sometimes referred to Glacier as "Baby," because baby mountain goats played here and slid on the many snowfields! For the most part, American Indian place names, which were remembered without being written down on a map, were not generally the same kind of names that non-Indian mapmakers later used on their printed maps.

Euro-American and Canadian explorers came to the Glacier region and created written maps. Because these newcomers did not have a long association with the region, they thought of the landscape and its geographical features as nameless, so they assigned any name they wanted, often using the names of people known to the map-maker. Only once in a while did the English-speaking newcomer trouble himself to learn tribal names for places and make an effort to continue the use of that name on the new maps. Even today, most of the place names you find on a map of Glacier Park are the names of non-Indians who were associated with the establishment of the park and its early years as a tourist attraction.

You'll see that some of the names appear to be "Indian names," but not all these names are terms that the Blackfeet, Kootenai, or Salish people used for these places. Many more are names that the promoters of the park, such as the National Park Service and the Great Northern Railway Company, decided would give it an "Indian" feel and appeal to visitors and tourists. When novelist Mary Roberts Rinehart visited Glacier Park in 1915, she lamented (spoke sadly about) the government map-makers' use of new names for the topographical features (rivers, lakes, mountains, etc.) in Glacier Park:

Why is it that…one by one the historic names of peaks, lakes, and rivers of Glacier Park are being replaced by the names of obscure Government officials, professors in small universities, unimportant people who go out there to the West and memorialize themselves on Government maps? Each year sees some new absurdity…Every peak, every butte, every river and lake in this country has been named by the Indians…To preserve them in a Government reservation is almost the only way of preserving them at all. What has happened? Look over the map of Glacier Park. The Indian names have been done away with. Majestic peaks, towering buttes are being given names like this: Haystack Butte, Trapper Peak, the Guard House, the Garden Wall.

… There is hardly a name in the telephone directory that is not fastened to some wonderful peak in this garden spot of ours. Not very long ago I got a letter—a very pathetic letter. It said that a college professor from an Eastern college had been out here this summer and insisted that one of the peaks be named for him and one for his daughter. It was done. (Mary Roberts Rinehart, *Through Glacier Park in 1915*.)

While Mary Roberts Rinehart probably did not know the tribes' historical names for places in the region, she did seem to understand that each time an "official" nontribal place name was assigned to a place in the park, earlier tribal names and tribal histories were pushed aside. As you will see in this lesson, there is an interesting history behind many of the names in Glacier Park, whether they are "new" names applied for the benefit of the place as a national park or old names long used by its indigenous (original) inhabitants.

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List of Glacier National Park Place Names for Student Research

Ahern Creek

Apikuni (Appekunny) Creek, Mountains, Falls, Flat

Almost-A-Dog Mountain

Belly River

Basin Mountain

Bearhead Mountain

Belton Station, Canyon, Village

Camas Creek

Cataract Creek, Mountain

Chewing Black Bones Campground

Chief Mountain

Cosley Lake, Ridge

Cut Bank Creek, Pass

Dawn Mist Falls

Dawson Pass

Harrison Creek, Glacier, Lake

Helen Lake

Jefferson Pass

Kintla Lake

Kipp Creek, Mount Kipp

Kootenai Pass, Peak, Creek

Logging Lake, Creek, Mountain, Ridge

Lone Walker Mountain

McClintock Peak

McDonald Lake, Creek, Falls (see Sacred Dancing)

Pitamakan Falls, Lake, Pass (see also Trick Falls and Running Eagle Falls)

Running Eagle Falls (see Pitamakan Falls)

Sacred Dancing (see McDonald Lake, Creek Falls)

Sperry Glacier

Swift Current Creek, Falls, Lake, Mountain, Glacier

Thunderbird Creek, Falls, Glacier, Island, Mountain

Trapper Peak

Two Medicine Creek, Lake, Pass, Island, Mountain

White Calf Mountain

Lesson 3: Maps as Cultural Documents

Objectives

In this lesson, students will learn that:

- There are many types of maps, each with its own purpose.
- Maps are cultural artifacts and, as such, represent and reflect cultural values, interests, and purposes.
- Prior to the use of written maps, indigenous peoples were (and still are) knowledgeable about the "Glacier Park" landscape and understood their location in it, with place names and oral histories creating a language-based account that mapped their surroundings.
- Tribal trails and geographical markers existed throughout what is now Glacier Park long before it became a park.
- Some of the roads and trails in the park today follow these traditional tribal routes.
- Printed maps of Glacier Park vary according to their intended use and the era in which they were made.

Duration

Approximately 1 hour of class time

Part I: 5–10 minutes

Part II: 30–35 minutes (longer if Part III is assigned as homework)

Part III: 20 minutes (in class or as homework)

Materials Needed

Footlocker Resources

- Map: Drawn map from *Backcountry Ranger: The Diaries and Photographs of Norton Pearl,* page 139.
- Map: Recreational Map, by Joe Scheuerle
- Map: Aeroplane Map
- Map: Motorists' Map (tourists' map)
- Map: Glacier Trails online "zoomable" map: Search Glacier National Park trails in Google Maps and then select satellite view
- Map: USGS Glacier National Park topographic map (single-sided)
- Map: National Geographic Glacier Park Map (a two-sided topographic map)
- Teacher's Narrative: An Introduction to the Geography of Glacier Park (included in Part I of this lesson plan)
- Worksheet: Maps as Cultural Documents (map analysis page for Part II activity)
- Worksheet: End-of-Lesson Questions (for Part III as wrap-up homework activity)

Overview

Maps are an important part of the cultural knowledge of place. Tribes who lived in the area that is now called Glacier National Park have oral histories (told to one another but not written down) that include detailed geographical knowledge of the region, its mountains, passes, rivers, trails, plants, and animals. This information, in addition to cultural sites such as scarred trees (see Teachers Narrative, paragraph 4), fasting sites, tipi rings and other archaeological sites, form an indigenous map of the park that reveals some of the long history of tribal presence in the region. Printed maps, on the other hand, tend to reveal only the "new" information about the park, even though some of that information (such as trail locations and some place names) is also part of earlier, tribal geographies. Maps vary from culture to culture and even from era to era.

This lesson is divided into three short segments. In Part I, students will learn some of the historical tribal geography of the park and its features. Part II has students examine and compare several printed maps of Glacier Park

(continued)

in order to determine the purpose of each of these maps and to learn how to read maps as cultural documents. Part III wraps up the lesson with a short take-home writing assignment.

The maps used in this lesson include a hand-drawn map of a ranger's patrol rounds, a recreational map used for park advertising, an "aeroplane" pictorial map, an early twentieth century motorists' map, an online "zoomable" and customizable digital map, a current United States Geological Survey (USGS) topographic map, and a National Geographic official Glacier Park hiker's map.

Students will learn how to:

Examine a map as a cultural artifact, looking for clues to its purpose, focal point, and cultural orientation.

Read various types of maps and interpret their symbols and keys.

Develop their vocabulary of geographical terms, including: cartography, topography, topographical, oral history, contour line, longitude, latitude, elevation, two- and three-dimensional.

Teacher Preparation

For Part I: Familiarize yourself with the narrative, An Introduction to the Geography of Glacier Park. You will present this information to your students as the introduction to this lesson. Locate each of the maps in the footlocker and their respective sleeves in the lesson binder.

For Part II: Make multiple copies of the worksheet Maps as Cultural Documents, for your students. (Copy double-sided to save paper.) There are five maps to be analyzed, and students will be working in five small groups. Prepare your classroom or school library by placing each of the maps listed in Part II on its own table or desk. You will also need a computer to have the Glacier Trails website (above) opened for students to see.

For Part III: Make copies of the End-of-Lesson Questions page for your students to do as a short take-home assignment.

Classroom Resources

- Computer to view the zoomable Glacier Park map
- Pencils

(continued)

Activities and Instructions

Part I: Teacher's Narrative: An Introduction to the Geography of Glacier Park (5–8 minutes)

Why do we have maps? What are they for? Are there different kinds of maps? Let's find out in this lesson about maps of Glacier National Park!

Long before Glacier became a park, this region of northwestern Montana was home to indigenous peoples from the Kootenai, Pend d'Oreille, Salish, and Blackfeet tribes. Other tribes also used this area, including the Cree, White Clay (Gros Ventre) (pronounced "GRO-von"), and Assiniboine. Each of these tribes, particularly those who had a long history of living in the Glacier Park region, had their own geographical knowledge of the landscape. Although they did not make written maps of the area, their knowledge was nonetheless detailed and specific, including place names and the knowledge of trail systems and waterways.

In fact, some of the trails and road routes that are still used in Glacier Park today were originally trails made by American Indians as they traveled through these mountains over many centuries. The Old North Trail along the Rocky Mountain Front is the best known. It was actually a whole system of trails leading north into Canada and far south into Mexico. It is estimated that the Old North Trail was in use for well over 12,000 years as one of the main migration routes for people moving north and south through this region.

Beginning in the late eighteenth century, Canadian, British, French, and American explorers and fur traders (and, later, miners and homesteaders) used some of these trails, often accompanied by guides from tribes of this region. Along their way, these early visitors to the region would have passed camping grounds, ceremonial sites, and places important in the day-to-day lives and histories of the indigenous peoples. Newcomers also would have noticed large, old pine trees, with scars where the bark had been removed long ago when indigenous peoples harvested the inner bark, called the cambium layer, to eat during hard winters. Some of these scars are as recent as the late 1890s, but most are hundreds of years older.

For the tribes, these "culturally modified trees," as scientists call them today, not only served as a source of food in centuries gone by but also marked the landscape in ways that made it familiar—just as you might be familiar with the features you see along a road or path you travel often. Unfortunately, in the early twentieth century, many of these trees were cut down to build the hotels and lodges at Glacier Park. The non-Indians developing the park did not recognize these scars or understand their importance. Other trees were logged during the homesteading years or destroyed by wildfires. Tribal members and ecologists have tried to map their locations, and today, many of these scarred trees are protected.

In addition to the trails and scarred trees, remains of ceremonial sites from at least four tribes exist in Glacier Park. Tribal oral histories include descriptions of events—hunting, gathering, intertribal conflicts, and day-to-day life—within the area that is now the park. Tribal legends describe some of the features of the park and their placement. As you learned in the lesson on place names, American Indians knew and named the landscape in and around Glacier Park.

(continued)

So, while we may not have printed maps that give us all the details of the Blackfeet, Kootenai, Pend d'Oreille, or Salish places in the park, we do know that each tribe has its own maps in its oral histories—maps that were, and still are, an important part of the long history of human familiarity with what we now call Glacier National Park.

To the mountains and lakes of what is now Glacier Park, they [the Blackfeet] attached their legends, which are their literature. The white man came, and not content with eliminating the Indians, he went further and wiped out their history. Any Government official, if he desires, any white man seeking perpetuation on the map of his country, may fasten his name to a mountain and go down in the school geographies. It has been done again and again. It is being done again now. (Mary Roberts Rinehart, *Through Glacier Park in 1915*)

Nontribal maps of Glacier Park are often quite different from tribal maps in the information that they provide and the fact that they are made to be printed. When studying geography, it is important to recognize that all maps—whether written down or preserved though oral histories and personal memories—are cultural artifacts, which are records of a particular society of people according to their needs and knowledge at a specific era in time.

Cartographers created most of the written park maps. Cartographers are map-makers who surveyed the landscape and recorded its natural features, often for the purpose of helping the nations of Canada and the United States in their westward expansion. Written maps can be personal, as in the case of a map made by an individual person to record his or her own journey and experiences, or they can be created for the public. Printed maps of Glacier Park have changed over time, depending on who made them, changes in place names to suit various interests, the purpose of the maps, and improved mapping technologies. Today, digital and satellite resources make it possible to create very detailed and accurate maps showing certain types of features, such as topography (the landscape).

Most of the maps we will look at are intended for use by the public. Each of these maps has its own purpose. That purpose might be to help a traveler get from one place to the next, or it might be to advertise specific information about Glacier Park. As we look at the maps in today's lesson, we will examine each one and ask the following questions:

Who made this map, and why?

When was it made?

What kind of map is it?

What does it tell me? Or: What can I learn from this map?

What does it not tell me? Or: What can't be learned from this map?

How is it different from the other maps in this lesson?

(continued)

Part II: Map Analysis and Comparison

(small group activity: about seven minutes per map)

Explain to your students that each of the maps is a different type. Using the map of Ranger Pearl's patrol route as an example, demonstrate to your class a way to interpret this map according to the worksheet called Maps as Cultural Documents. Tell your class that this is a personal map that accompanies Ranger Pearl's diaries, and its function is to illustrate where the ranger went on particular days.

To get your class thinking about maps and map information, be sure to ask what they can and cannot learn from this map. It may be helpful to ask, "If you were hiking in Glacier Park, why might this map not be the only map you'd want to have along?" Possible answers include: distances and changes in elevation are not provided in detail, it would be hard to get a sense of the terrain you would be hiking through, it illustrates a hike from many decades ago and newer trails might be available today, it would be easy to get lost with this map since there are very few markers to let you know where you are, etc. After this explanation, have them start on the other maps, completing one worksheet per map.

Divide your class into five small groups. Pass out the Maps as Cultural Documents worksheet. These can be double-sided, as you will need one worksheet per map for each group of students. Make sure they put their names on each one.

Have the five groups rotate from one map to the next, completing a map worksheet for each of these maps:

Recreational Map, by Joe Scheuerle

Motorists' Map

Aeroplane Map

Glacier Trails online "zoomable map" (students should take a quick look at each option presented in the upper right of the map, viewing it alternately as a road map, satellite map, or terrain map).

USGS Glacier National Park topographic map

Allow about six minutes per map so that all of the groups have time to study and compare each map. This is not a lot of time, so students must work efficiently. Students within each group should alternate who fills in the worksheet for each separate map, with all of the students helping find the answers to the questions so that they are observing the maps as a group.

(continued)

Part III: Homework

A few questions at the end of this lesson plan ask general questions about maps, Glacier Park, and oral versus written cultural knowledge. These questions may be done individually in class or as homework (see the End-of-Lesson Questions worksheet at the end of this lesson plan).

Supplementary Material to Enhance Lesson Plan

What Is a Topographic Map?

The topographic map is one of the most widely used of all maps. The feature that most distinguishes topographic maps from other types is the use of contour lines to portray the shape and elevation of the land. Topographic maps show the three-dimensional ups and downs of terrain on a two-dimensional surface.

Topographic maps usually portray major natural and human-made features. They show and name works of nature, including mountains, valleys, plains, lakes, rivers, and vegetation. They also identify principal human effects, such as roads, boundaries, transmission lines, and major buildings.

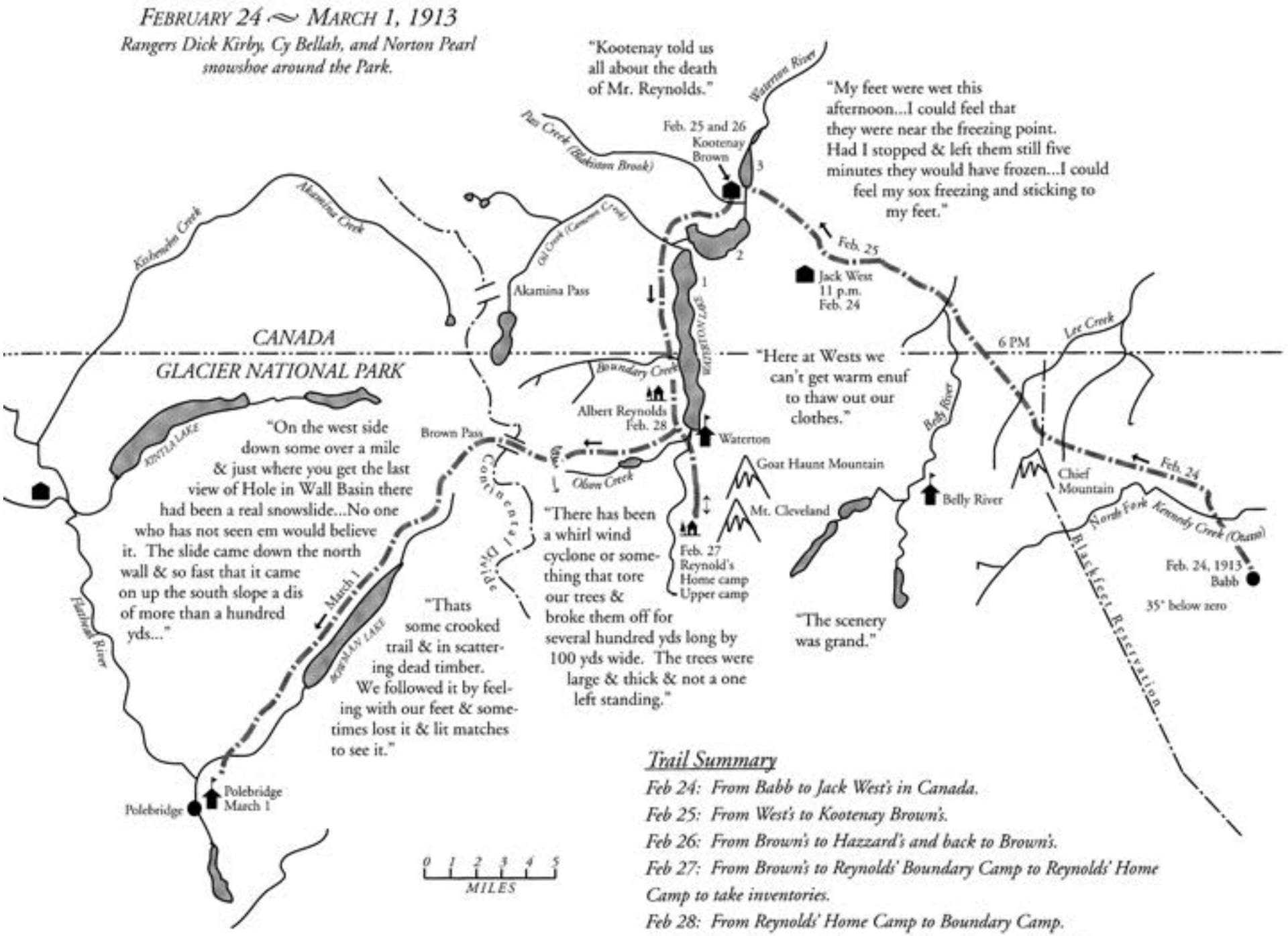
Topographic maps are used for engineering, energy exploration, natural resource conservation, environmental management, public works design, commercial and residential planning, and outdoor activities such as hiking, camping, and fishing.

*Source: U.S. Geological Survey (USGS)

Vocabulary for Topographic Maps

"Contour" means following a shape. Basically, a contour line is an outline of a shape. On a topographic map ("topo"), contour lines are the slender brown lines that mark the elevation and shape of mountains and valleys. These lines tell you the elevation (number of feet or meters above sea level) of the landscape features.

The contour interval is the measured distance between each contour line. For example, on the large USGS topo map in this lesson, the contour interval is 160 feet. This means there is a difference of 160 feet in elevation between each of the brown lines!


FEBRUARY 24 ~ MARCH 1, 1913
Rangers Dick Kirby, Cy Bellah, and Norton Pearl snowshoe around the Park.
"Kootenay told us all about the death of Mr. Reynolds."
Waterton River
"My feet were wet this afternoon...I could feel that they were near the freezing point. Had I stopped & left them still five minutes they would have frozen...I could feel my sox freezing and sticking to my feet."
Pass Creek (Blakiston Brook)
Feb. 25 and 26
Kootenay Brown
3
2
1
Feb. 25
Jack West
11 p.m.
Feb. 24
Kishenehn Creek
Akamina Creek
Oil Creek (Cameron Creek)
Akamina Pass
WATERTON LAKE
CANADA
GLACIER NATIONAL PARK
6 PM
Lee Creek
"Here at Wests we can't get warm enuf to thaw out our clothes."
Boundary Creek
Albert Reynolds
Feb. 28
Waterton
Belly River
KINTLA LAKE
"On the west side down some over a mile & just where you get the last view of Hole in Wall Basin there had been a real snowslide...No one who has not seen em would believe it. The slide came down the north wall & so fast that it came on up the south slope a dis of more than a hundred yds..."
Brown Pass
Continental Divide
Olson Creek
Goat Haunt Mountain
Mt. Cleveland
Belly River
Chief Mountain
Feb. 24
North Fork Kennedy Creek (Otatso)
Feb. 24, 1913
Babb
35° below zero
Blackfeet Reservation
"There has been a whirl wind cyclone or something that tore our trees & broke them off for several hundred yds long by 100 yds wide. The trees were large & thick & not a one left standing."
Feb. 27
Reynold's
Home camp
Upper camp
"The scenery was grand."
March 1
BOWMAN LAKE
"Thats some crooked trail & in scattering dead timber. We followed it by feeling with our feet & sometimes lost it & lit matches to see it."
Flathead River
Polebridge
Polebridge
March 1
0 1 2 3 4 5
MILES
Trail Summary
Feb 24: From Babb to Jack West's in Canada.
Feb 25: From West's to Kootenay Brown's.
Feb 26: From Brown's to Hazzard's and back to Brown's.
Feb 27: From Brown's to Reynolds' Boundary Camp to Reynolds' Home Camp to take inventories.
Feb 28: From Reynolds' Home Camp to Boundary Camp.
Mar 1: From Boundary Camp over Brown Pass to Polebridge.

Lesson 3 Worksheet: Maps as Cultural Documents

Names:_____

Map Name:_____

Maker or Publisher of Map:_____

Date of Map: _____

1. What kind of map is this map? (transportation, topographic, satellite, pictorial, personal, advertising, place name, explorer's, etc.) _____

_____

2. What format is this map? (paper/printed, electronic, 3-D, etc.) _____

_____

3. What language is this map written in? _____

4. What symbols are used on this map's key (if it has a key), and what information does the key provide? _____

_____

_____

5. Why do you think this map was created, and by whom is it intended to be used?

_____

_____

_____

(continued)

6. Describe two or three things you have observed or learned from this map:

_____

_____

_____

_____

7. What can you not determine from this map? (give one or two examples)

_____

_____

_____

_____

8. How is this map different from the other maps in this lesson?

_____

_____

_____

_____

Lesson 3: End-of-Lesson Questions

1. List three examples of evidence that tribes had detailed geographical knowledge of the Glacier area.

2. What are some examples of ways in which tribes such as the Kootenai, Salish, Blackfeet, and Pend d'Oreille "recorded" their geographical knowledge of the Glacier region?

3. How are oral histories (including geographies) different from written ones?

4. How are maps created with specific purposes in mind? Give an example.

5. What kind(s) of map would you want if you were taking a horseback ride in Glacier Park? What kind(s) of map would NOT be very helpful to you for this purpose?

6. What kind of map might you want to use if you were a biologist studying a specific species of plant or animal in the park?

7. What might you be able to learn if a printed map of the Glacier area were made by one of the tribes whose ancestors lived in this region?

8. Why is it important, in terms of geographical knowledge, that indigenous (tribal) languages be preserved and spoken by tribal members?

9. If you were making a map of Glacier Park (or of part of it), what might you put on your map and who would use the map?

Lesson 4: Working in Glacier National Park

Objectives

- Learn what a park ranger is and why national parks have rangers.
- Gather information from primary sources about what rangers do/did in the park.
- Compare and contrast the experiences of rangers throughout Glacier's history.
- Learn about people who have worked in the park through excerpts from primary documents, such as rangers' diaries and letters.
- Discover how people who have worked in the park contributed to the park's character and history.
- Learn that personal stories and memories provide insights into history and shape our understanding of particular places and events.

Duration

50–60 minutes

Materials Needed

Footlocker Resources

- Collection of stories: Working in Glacier National Park
- Worksheet (Questions) at the end of this lesson plan
- Teacher's Narrative (Introduction) at the end of this lesson plan

Overview

In this lesson, students will compare actual people who worked in Glacier National Park over the years with contemporary park rangers of today. The selected stories in this lesson are taken from oral histories, diaries, and manuscripts, as well as the Glacier Park website. They include tales from park rangers and early forest rangers.

Students will be divided into five groups and, working as a group on the provided worksheet, discover the similarities, differences, and progression of park ranger duties of the past to today. Each group will work together 15–20 minutes to compare one of the five historical persons' introduction and story to "A Day in the Life of a Park Ranger in Glacier Park" of today. Follow this exercise with a short presentation of the stories from each group, along with a report of the worksheet. The presentations should be in chronological order: 1905, 1910, 1920s, 1929, 1960s. Teachers will guide students in a discussion of the stories, using the questions provided in this lesson plan.

Stories from Civilian Conservation Corps (CCC) enrollees, concessionaires, and Blackfeet Indians who entertained tourists in the park are included in an extension of this lesson for resources.

Teacher Preparation

You may want to select the students in each group so there are different learning levels. There is a CD provided, with a PDF of "A Day in the Life of a Park Ranger in Glacier Park," along with five color hard copies for each group. Give each group copies of this, along with one Historical Person story with introduction. Make copies and hand out one worksheet per student. If you are using the footlocker with third graders or younger, you might want to select just a few of the stories and read them aloud to the class instead of having them read all of the stories. Fourth and fifth graders should have no trouble reading these stories in the time provided. Have the students read the short introduction to each story aloud so the class "meets" the individual. This is followed by reading an experience of that individual, taken from primary documents such as diaries and oral histories. When presented, the stories should stay in chronological order, so students can

(continued)

gain a sense of how working as a park ranger has changed over time.

The questions listed at the end of this lesson plan are intended to be used as homework but may instead be used as in-class discussion questions. If you are using them for homework, make copies for your students.

Activities and Instructions

Introduce the lesson to your class using the provided introduction (5 minutes).

Explain to the students that they will work in groups to discover how being a park ranger in Glacier has changed (or stayed the same) over the years. They will have 15–20 minutes to complete their worksheets as a group and present their findings to the rest of the class.

When presenting, have students/groups read the stories in chronological order. Each group should first read aloud the short introduction to the selected individual, to set the time and place for the events in that particular account. The group may decide to designate one person to act as the individual telling the story in first person, or use any other imaginative way of telling the stories. After the story has been read, they can identify and report what they discovered, using their worksheets as a reference.

Following the story presentations, the teacher leads class discussions using the questions at the end of the lesson plan.

Extension Activities and Additional Resources

Your students may enjoy looking at the Junior Ranger pages on the Glacier Park website (listed in the Educator Resources portion of this footlocker).

Consider inviting a park ranger or other park employee to speak to your class. Contact Glacier National Park through their website.

Rangers are certainly an important part of a national park, but they are not the only people who work there. Concessionaires are companies or people who provide services in a national park, such as the hotels, boat and bus tours, horsepack trips, and entertainment. The Park Saddle Horse Company is one example of a concessionaire. Owned by the Noffsinger family for thirty years, the Park Saddle Horse Company took tourists on horseback trips from camp to camp throughout the park; for many years they were probably the largest horseback tour company in the United States. The company owned up to 1,000 horses and hired guides, wranglers, cooks, and horsemen.

Other groups of people who worked in the park include many American Indians, who greeted arriving tourists, contributed to the historical and cultural attraction of the park, danced, posed for portraits, and entertained guests with dances and storytelling. They also worked in hotels, on road construction, and as guides, cooks, and many other occupations. Tribal members also created and sold many arts and crafts to the tourists. Many of these individuals were Blackfeet, but Cree, Salish, Assiniboine, Gros Ventre, and Kootenai tribal members also worked in the park. The tradition continues today with, for instance, the Blackfeet-owned and -operated Sun Tours, providing tourists a guided tour of the park from a Blackfeet perspective.

The CCC operated in the park between 1931 and 1942. Their duties included building roads and bridges, constructing government buildings, harvesting timber, and implemanting irrigation projects. They also had athletic activities like baseball, basketball, and boxing and even academic programs to help young men finish high school while working for the park. The Civilian Conservation Corps (CCC) had an entire unit made up of American Indians.

The Civilian Public Service (CPS) also provided temporary work in the park. CPS members were primarily conscientious objectors who chose to work as laborers in the park during World War II rather than fight in the war. The CPS tackled work similar to the CCC projects.

(continued)

Stories from CCC enrollees, concessionaires, and Blackfeet Indians who entertained in the park are included as an extension of this lesson. Read the stories to your class and use the following questions for classroom discussions.

What kinds of work did members of the CCC and CPS do in the park?

What were some of the challenges of being a concessionaire in the park?

Blackfeet and other tribes worked in the park, many as entertainers of the tourists. In what ways might this experience have been very different from that of other people working in the park?

Lesson 4: Introduction to "Working in Glacier National Park"

Have you ever wondered what it would be like to work in a national park? There are a lot of different jobs to be done—some are year-round, such as permanent rangers, while others are temporary, such as trail guides. In this lesson, you will learn about some of the people and jobs in Glacier National Park over the past 100 years.

In 1896, much of the land that later became Glacier National Park was acquired from the Blackfeet tribe and placed into the Forest Reserve until the spring of 1910, when the park was established. During this time, forest rangers patrolled the area, watching for poachers, squatters, and timber thieves. Unfortunately, many of the early forest rangers, and some of the men who became park rangers when the park was new, also hunted animals in the park region.

Park rangers replaced the forest rangers when the area became a national park. Rangers' main duties were still to protect the park from illegal poaching, as well as from squatters, and timber thieves. Some of Glacier's first rangers had been soldiers stationed in Yellowstone, the nation's (and the world's) first national park. Other rangers had training in forestry or experience in conservation or law enforcement, or just a strong interest in the park itself. All of them were men who could spend a lot of time alone and had the physical ability to do a very demanding job.

In the early twentieth century, before roads were established throughout the park, rangers had to rely solely on horses and their own two feet to get around their assigned areas. There were few rangers, and their stations were small log cabins a long way apart. In the early years, they had no telephones, nor radios. They spent many days alone making their rounds on foot, by snowshoes or skis, or on horseback.

Even after automobile roads were created in the park, rangers still had to patrol the backcountry on foot or horseback. Telephones and radios made communication easier, but as more tourists arrived, more rangers were needed to keep track of the people and to protect both the visitors and the park.

In addition, national park managers realized that they needed not just more rangers but more kinds of rangers. Some rangers were permanent employees who lived in the park year-round. Many more were seasonal rangers—rangers who wanted to spend three months each summer working in the park. Many seasonal rangers were (or are) teachers or professors who had the summers off from teaching and who were knowledgeable about things like climbing, geology, botany, mountaineering, wildlife biology, and backcountry camping. Seasonal rangers were given a variety of jobs. Some were naturalists who studied and documented the plants, fish, insects, wildflowers, and wildlife. Others were stationed in fire towers or ranger stations throughout the park.

Today, as in the past, a ranger's duties may range from firefighting to educating tourists, from making regular reports to the National Park Service regarding bears, fires, tourists, poaching, trespass, and timber cuts to enforcing the law. Rangers also respond to medical emergencies, natural disasters, and accidents. During the summer, rangers put in very long days, and sometimes get called to work at night. As Ranger Bob Frauson said, "We start off here in June, and we go like a house afire until Labor Day…There is no such thing as an eight-hour day. Summer's days and nights blend together. The thing I notice most is the lack of sleep…I'm in late night and out on the go in the morning. It wears you down, physically."

Let's learn more about what it's like to work in Glacier Park by enjoying some of the stories from people who have worked there.

Lesson 4 Worksheet: Working in Glacier National Park

Name: _____

What kinds of work might a park ranger do today?

_____

_____

_____

_____

What is different about a park ranger's job in _____ compared to now?
▲ (insert the year you are reading about)

_____

_____

_____

_____

What is the same about a park ranger's job in _____ compared to now?
▲ (insert the year you are reading about)

_____

_____

_____

_____

Why are some things different and why have some things stayed the same?

_____

_____

_____

_____

(continued)

Discussion or Homework Questions for "Working in Glacier Park"

1. What story did you hear today that you really liked? Why?

_____

_____

_____

_____

2. Describe one thing that you learned from the stories that you never would have thought of as being part of the work people do (or did) in a national park?

_____

_____

_____

_____

3. If you could work in a national park, what kind of work would you like to do?

_____

_____

_____

_____

(continued)

Lesson 4: Working in Glacier National Park—Frank Liebeg, 1905

Source: *The First Ranger: Adventures of a Pioneer Forest Ranger, Glacier Country, 1902–1910.* Edited by C. W. Guthrie (1995). Story of the lady in the glacier is from pages 77–79.

INTRODUCTION

I'm forest ranger Frank Liebeg. After I nearly froze to death crossing the river to fight a fire, I learned how important it is to be careful in the mountains. It's 1905, and there are getting to be more and more settlers all around the forest reserve and more visitors come in to explore this region. Not all of these visitors know how dangerous this kind of landscape can be, and sometimes they get themselves into trouble. As a ranger, it's my job to help, which often means thinking fast in an emergency and using the resources at hand. Just recently, I had gone up to the Canadian border to check on some timber and was headed back over a high mountain pass when I came across some folks in really big trouble on one of the largest glaciers in these mountains.

STORY

…Coming across Gunsight Pass, I came late one evening into Sperry Glacier basin with my horses, ready to set up my tent for the night. I saw a crowd of people a little ways off and heard someone saying, "There's the ranger now." And soon some people came running over and said a woman had fallen into a crevasse in Sperry Glacier, and they did not know how to get her out. In the meanwhile, they had sent a man down to the hotel ten miles away to get some ropes. No telephone on the Forest yet. (The first telephone was installed from Belton to the hotel in 1910.)

When the people told me about the woman falling into the crevasse, I turned the horses loose in a hurry and grabbed two ropes and the axe, and told the men to come on!

The place was a quarter of a mile to the edge of the glacier and about 250 yards across the ice to the crevasse. I cut a stunted green fir tree four or five inches across and five feet long and had the men pack it along. When we got to the glacier three or four men stood at the place where the woman slid in…

I selected a place on the lower side of the crevasse and chopped a deep hole in the ice and set the green pole into the hole and packed ice all around it to make it fairly solid. I tied the two lash ropes together and tied a number of knots into the rope for a good hand hold. Then I tied the rope to the post sticking above the ice and told a couple of men to hold onto the post so it couldn't slip out, and threw the rope into the crevasse.

I could see the woman lying almost horizontal in the ice. The crevasse was about four or five feet wide on the top and came together in a knife edge on the bottom, about 35 feet down. She was wedged in at about 30 feet and dead as a door nail.

I slid down the rope and had some sweat worked up, and when I got down into the crevasse it was cold! I tried to hang onto the rope and pull the woman loose, but I couldn't budge her. We thought she was dead anyway, so I stepped on her body to rest my feet and told the men to haul up the rope and send the axe down, which they did. Then I chopped a hole on each side of the ice big enough to put my feet in for a hold, then sent the axe up again to the top.

When the rope came down again I started to pull the woman loose, and nearly pulled her arm out she was wedged in so tight! But I

(continued)

finally got her loose and managed to get the rope around her waist, and the men pulled her up to the surface and then let the rope down again.

I was so frozen by this time, I was in doubt that I could climb the rope, so I put it under my arms and was hauled out by the men too. When I got out I could hardly stand up I was so cold and had to stamp around a bit to get my blood in circulation again. We had plenty of help by this time. Someone brought a lantern and candles from the camp, as it was getting dark. There was no stretcher, so four men got hold of the woman, one on each leg and one on each arm, and one man went ahead with the lantern. When we got to the edge of the ice there was a narrow trail leading down through the rocks and around some cliffs, one cliff over 20 feet high. We thought it would be safer for all of us to let the body down on our rope over the cliff. Someone went ahead to receive the body below.

They had a palouser [a candle in a tin can] going and we could see the light below. When the body was half-way down, the woman began to spin around and hit her head on the rocks, causing quite a gash, which must have brought her to her senses, because she gave an awful yell! Her terrible yell scared us half to death, as we had all thought she was a goner for sure. Then she fainted again.

We finally got her to the camp, where they had a big fire and lots of hot coffee and lots more of hot drinks, and we all had our share…A doctor came up towards morning and pronounced the woman O.K.

Lesson 4: Working in Glacier National Park—Norton Pearl, 1910

Source: *Back Country Ranger, The Diaries and Photographs of Norton Pearl in Glacier National Park 1910-1913.* Edited and annotated by Leslie Lee c–(1994). Story below comes from pages 79–84. Abbreviated here.

INTRODUCTION

Hello, my name is Norton Pearl. I used to be a school principal in Butte, Montana. In the summer of 1910, I spent the summer exploring the backcountry of the brand-new Glacier National Park. My friends and I hiked across glaciers, climbed goat trails over the passes, and even hunted quite a bit. In the fall of 1912, I moved to the park to take a job as park ranger. My station was at the lower end of Two Medicine Lake, on the Blackfeet Indian Reservation. The story I will tell you today is a sad one. It happened in the winter of 1913 on a 15-mile-long snowshoe trek from the Cutbank Ranger Station to the station at St. Mary. Superintendent James Galen, Ranger Joe Prince, and I started out together, but after a while we got separated from Prince, who was having trouble with his snowshoes…

STORY

Wednesday, January 8, 1913: We left Prince's at 8:20 this morning… It was blowing and snowing and could see little distance, … [At] about 12:30 the wind had gone and we found a fine big pine full of pitch and built a fire waiting for Prince. Here we made hot tea and ate a few sardines…[When Prince arrived, he] said we were over half way in distance and by far the hardest half, and that it was all flat and open country, mostly down hill until we reached St. Mary's Ridge and after climbing that it was all down hill. He was sure it was less than six miles. From where we ate we could see the fone poles on the auto road. We [had to stop and] wait two or three times for Prince before reaching the road, but he said he was OK, only his shoes didn't swing right on account of the toe straps. Said he couldn't keep up as he could not step as far as we…

[Later:] Prince was not in sight but [we] went on as he was o.k., had grub (food), axe and matches. After striking the woods at the top, the snowshoeing was sure [hard] for the trail breaker and we changed off. First I took it a while and then Galen…When a fellow dropped behind it seemed like getting a ride. When Galen was ahead in some places I even went thru his tracks as much as six inches, but even that was easy compared to breaking a trail. My shoes are small bear paws and…it seemed, would never touch bottom, and I'd have to lug 'em strait ahead loaded or lift 'em up as high as I could and shake 'em to unload [the snow] before putting 'em down…

We got into the station here at 8:50 [p.m.] and Burns had just turned in. Wow! But we were hungry and had a good feed & a pipe & are now waiting for Prince…

Thursday [morning], January 9, 1913: We will go if Prince gets here in time.

This is Thursday, P.M., and we've just returned from Poor Old Prince! He cashed in last night…My God but the man who would not shed a tear for him as he lay there frozen & cold in the snow! Poor old man & to think that it might have been avoided makes it ten-fold worse, and to that add the fact that he put me in mind in appearance & manner of my daddy. O, it is awful, poor old man lying stark and cold on his back, his hat and mittens off, his eyes frozen open…!

Poor Joe Prince, & he was a kindly-hearted and simple prince, he had walked true, had not fallen, strayed from the trail or faltered. In a

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few places he had stepped short for several steps. There was not a mark out of the way until Poor Old Joe sat down to put on his sheepskin shoes. Evidently his feet were cold as he had taken off his bear paw snowshoes…. Then he had, after putting a shoe under him to sit on, opened his small pack and taken out his sheepskin shoes to put on…He had unfastened his gun belt. It seems he then felt sleepy…and laid back to rest on the snow…

How little it takes to snuff out a life! Why can you not so easily be revived?! You are not dead. You cannot be dead, there must be some breath to breathe into your mouth and start your life on for many years. Your body is good and the same. Why can it not be used much longer by you? Why can your spirit of life which has left you, return and tell us how we can get up and start you on in life…?

Lesson 4: Working in Glacier National Park—Dan Huffine, 1920s

Source: Dan Huffine oral history interview by Mary Murphy, 1982. From the Montana Historical Society Research Archives.

INTRODUCTION

My name is Dan Huffine. I grew up on a ranch near Bozeman, Montana. When I first started to work in Glacier Park in 1925, I drove a tour bus for the Glacier Transport Company. Then I got a job as a ranger. In those days, they did not have a lot of requirements for getting a ranger job, or any park job for that matter. Mainly you had to be physically fit. I just went into the superintendent's office and asked if they were hiring and they hired me. I worked as a ranger for two years and then went back to driving a tour bus a while. My wife and I even worked as cooks for a construction crew while the Going-to-the-Sun Road was being finished up. Let me tell you about those days.

STORY

In the fall of '26 I started in as a ranger. Spent the winter at St. Mary's, wrestled the wind and snow and snowshoes....From St. Mary's [the rangers] would go up to Hudson Bay Divide. And then the Cut Bank ranger, his area was from Cut Bank to Hudson Bay Divide. Then we had a boundary line over to Sherburne Lakes. Then you'd have to come back on to Red Eagle once in a while to see if anyone sneaked in and trapped marten, which they had done over the years. You run around by yourself and did what you wanted to, and nobody told you to do anything. You just went around and enjoyed yourself and visited with the Indians, went to Babb for your mail...

That summer I put in at Many Glacier, it was quite a project...People getting hurt and getting lost, and one thing or another like that. You just had to know what to do...We didn't have anybody killed or anything, but some got smashed up pretty bad. Kind of hard for a greenhorn to run around on those glaciers without getting hurt.

After I got out of the ranger job, I started driving truck for the Transport Company. The old road from Logan Pass used to go right straight down the mountainside, down across Divide Creek—just [whoooosh!] down at the bottom like that and up the other side... Sometimes two busses would pass and the spare tire on the driver's side, outside the body, and those tires would s-q-u-e-a-k! And with the clay, if it happened to be wet, you sure had to watch it. Oh, those first years those roads were something else.

Well, I drove truck that summer, and when the truck job run out I didn't have anything to do, so this engineer came along and asked my wife if she'd like to cook for the crew. She said, "Well, I never cooked for a big outfit like that." He said, "Well you have to make your own bread." She said, "Well, that's something else again!" He said, "If you want to go, Dan can go along, and I'll give you a hundred dollars a month and your room and board." It sounded like pretty good money, so away we went.

...We cooked for the engineers that surveyed the road on the east side of Logan Pass [in the fall of 1927 or 1928]. We had 22 men in that crew and there was four or five Crees in that outfit. The Crees, they live on the reservation over here, but they don't get any allotments or money or anything like that...so they got to work wherever they can.

We had a garbage pit out there, and the reason we got the job was the lady that cooked for them was standing there, rolling out pie dough or bread or something, and all of a sudden an

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old black bear goes r-i-p, ripped the tent right open in front of her. She just throwed everything down and took off for the Sun Camp ranger station. So then we went up there.

Oh, the black [bears] never bothered us to speak of. After a few days, well they'd be around all afternoon and early evening. Pretty soon, they would just snort and get out of there. I'd look out and there would be a couple of nice big grizzlies out there. We put up with them for about two weeks. One of the rangers that used to be at Belly River had a malamute. They borrowed that dog to keep the bears away. Well, when the grizzly moved in, she (the dog) would just get back as far as her chain would let her go and just sit there and watch them.

Of course, [the dog] would bury bones all around in the ground there, and some right at the edge of your tent. We had a cot in the cook tent, where we slept. Sometimes you'd wake up in the morning and that darned bear had dug right under the edge of the tent—right alongside your bed! When [the grizzlies] got to rattling around the boss's tent, that was too much. He said, "We're getting out of here!"

Lesson 4: Working in Glacier National Park—Ranger Heimes, 1929

Source: "The Capture of Joe Cosley," by Joseph Heimes, pages 112–115 of the 1940 *Drivers' Manual*, by the Glacier Transport Company, edited by George Ruhle. Story is abbreviated here.

INTRODUCTION

My name is Joseph Heimes. I came out west when I was young. When I first worked in Glacier Park, I helped put in telephone cables, then worked at the sawmill awhile until a post came open at one of the lookouts. After a couple of years, I was hired as a park ranger at the Belly River Station, way up by Canada. It was there in 1929 that I captured Joe Cosley.

STORY

I was going down the Belly River in the spring of 1929 to blow out a beaver dam which was flooding the road. As I did this, I saw some tracks along the river. I wanted to know who was in there besides myself, so I followed them up…They meandered around the river, and I lost them in the timber, but my dog picked them up again. She followed the tracks about a mile and a half or so back down the river…and all of a sudden she dove into the brush and came out dragging the carcass of a beaver. The hide was off, so I knew there was somebody in there trapping beaver. We went a little way farther and suddenly the dog's ears went up. She stopped on the top of a hill, and looking down below I saw a camp down there…

…I watched it for about an hour or so. At first, I thought there might be somebody sleeping in there as I saw no one moving around. I then figured the person might be out looking at beaver traps, so I went down to the camp and found the hind quarters of a beaver hanging on a stick over a fire smoking. I looked around for some hides and between his blankets I found two or three muskrat hides. Leaving the hides right there, I went back in to the woods again and waited until about three in the afternoon…

…I thought I might have to stay all night, so I decided to go back to the station to get warmer clothes and something to eat. While I was at the station, I called up Tom Whitcraft, who was the ranger at the Waterton [Canada] ranger station at the time. I couldn't get ahold of him, so I left a message with the Canadian ranger… that if I didn't call him by eight the next morning he should have Tom come up…

…I went to a place about 150 feet from the [poacher's] camp, arriving there about 5:00 p.m., and waited until about nine in the evening. When it was just getting dark, I heard some crackling in the brush. I looked up a draw and saw a man coming down with a gun on his shoulder.

As soon as he reached the camp, he laid the gun against a tree and stooped over to scratch some dry grass upon his fire to get it started. Just at that time…I came from my hiding place. He saw me as soon as I came out into the clearing and as he looked up, he reached for his gun, which was about 6 feet away. I hollered at him that he had better keep his hands off the gun if he didn't want to get shot plumb center. Then I asked him what his name was. I forget the name he gave, but it wasn't his right name…I told him he looked more like Joe Cosley to me. At this, he said, "Yes, I am. But you're not taking me in. I'm going the other way, up into Canada." His camp was about three quarters of a mile from the International Boundary Line. He asked me what I would do if he didn't go and I told him I would beat him out of there with a club.

It was dark then, so I thought that we would have to return through heavy timber without

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any trail, and as he had a lot of fire wood, it would be best to wait until morning…

Next morning as soon as it got daylight, I told him to pack his personal belongings that he wanted to take along…We argued back and forth about an hour until I finally got tired of waiting, so I gathered up the stuff I thought he would want…We walked about a quarter of a mile, and then he started running…I chased after him and tackled him in the heavy brush. We scuffled a few minutes. I was sitting on him and he said, "Well, if you get off me I will go," so we went about another quarter mile. There he turned right around in front of me and said, "This is as far as I am going! You can go back to the station and I will go the other way." I said, "You are going to go right along with me!"…He started scuffling with me, so I bumped his head up against a tree… [Then] I tied his hands with the laces of my boots. I was just going to tie his feet when he said he was sick and couldn't go…

My dog was [nearby] and her ears went up in the direction I came from the day before and I looked that way and saw a couple of fellows sneaking through the brush…They seemed to be trying to follow my trail. I didn't notice right away who it was, so I stepped into the brush, thinking it might be some of the prisoner's partners. Then I saw an LL Bean sport cap and recognized Tom Whitcraft [another ranger] and the Canadian ranger who was with him…

Tom and I took the prisoner to Belly River ranger station…We went over Gable Pass with Cosley the next day,…[then] to Belton Headquarters. Cosley was fined $100 and his traps, gun and muskrat hides were taken from him. We never found the beaver hides. He got a couple of fellows to pay his fine and the park turned him loose. As soon as he was loose, he started up McDonald Creek and over Ahern Pass back to Belly River again. We found this out 4 or 5 hours afterward, so we called up Ranger Willey at the Lake McDonald station so that he could follow him, but Cosley had such a head start that Willey couldn't catch up with him. The next [day] we arrived at where his camp had been, and there wasn't a sign of it left! All tracks had been carefully erased and everything had completely disappeared.

Lesson 4: Working in Glacier National Park—Bob Frauson, 1960s

Source: Bob Frauson oral history interview, May 1982, by Mary Murphy. Montana Historical Society Research Archives, Helena, Montana. Story is abbreviated from the interview. (This is the first of three stories by Bob Frauson.)

INTRODUCTION

Hello. My name is Bob Frauson. I started working in Glacier Park in 1962 as a park ranger on the east side of the park. Like Glacier's early rangers, we had a lot of work to do—hauling wood, repairing buildings, scouting fires, and emergency medical response. One thing that made working in Glacier a real challenge for us was the weather, which could be pretty severe in those mountains. I remember a big flood we had one spring back in the 1960s. Events like that flood helped us make plans for how to handle big emergencies in or near the park.

STORY

"There were no maintenance people, at all, in St. Mary in the winter. The rangers did everything. The maintenance people left around November. Elmer Senne, the plumber, would pull out, the last one. The rangers would do all the plowing and all the vehicle maintenance. Everything that was to be done was done by rangers…

…Then we came to the '64 flood, which was probably one of the high points on this side here. We had the rains and heavy snow that winter, and everything went. We evacuated the area here, eventually, and all moved to the old ranger station. We had fifty-some people up on the hill by the old ranger station during the flood. Bob Wood was isolated up at Many Glacier at the hotel. Luckily, there were no guests, just employees up there. All roads, and most all water supplies, all communications were knocked to pieces…

When we got a helicopter, I flew with a nurse, Betsy Hinkle, from the Public Health Service, and we gave typhoid shots all over. [Typhoid is a disease you can get from contaminated water.] We set a typhoid headquarters up over at St. Mary's Lodge and got everybody in this section of the valley. We flew in to Many Glacier and gave shots to everybody up there.

Flying between these, I would map out all the problems on road wash-outs and the like. Luckily, Sherburne Dam did stay. It was one of the few dams that did stay on the east front… The dam did break up at Two Medicine. Larry Dale, who was our ranger at Two Medicine at the time, was up the road, watching and looking at the flood. He watched the dam go out and then raced [the water] to the bridge that you go on to go to East Glacier, and just made it to the bridge before it went out behind him!

…I was flying in a helicopter, checking [on the other rangers], because we had no radio communications…I had rations and medical supplies for these different places, if they needed them…We flew up to Cosley Lake and up that way all the bridges were gone. We couldn't find the family, so we flew up towards Elizabeth Lake, and I was able to signal to Fred [Wood] and his wife, who were on the right side of the river. They were going out on re-con to see what they had to do to rebuild bridges… They gave the all-clear signal, and I dropped them a message that I put some food in…I flew on into Waterton [Park, across the border in Canada], and Waterton was something to behold!…The water was right up to the motel area…The person I was going up there to find was Ed Olmstead [another ranger]…I wanted

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to see how he had fared because he was in a pretty bad position at the ranger station at Goat Haunt. He saw the flood coming and, ingenious Ed, he took and piled all the things on top of tables and chairs and everything else. Well, I think [the flood water] got to be about 59 inches deep in the ranger station! The log jams were right up against the window from backwater of the Waterton River, full of Engelmann spruce and that, but never broke a window in the building. The Baker brothers had done the rescue of Ed out of there. They went up to check on him,…but couldn't get through the log jam into the Goat Haunt ranger station. So they went up the Waterton River and cut cross-country, through the forest…and picked him up by the generator house…He could jump from the cliff, out onto the woodshed, and then get on the roof of the ranger station, and signal on out. When the water went down again, there, it looked like a stack pile in a Weyerhauser [lumber yard].

…The trail crews had a horrendous job building all the backcountry bridges. They brought in plumbers and engineers form other parks to help in it…I had up to 16 helicopters working, military helicopters, and we'd use that for hauling pipe and the like. We had one helicopter crash during this time. Cy Stevenson, the chief engineer for the Glacier Park Company, crashed on Boulder Ridge with a military helicopter and its pilot, and, luckily, walked away from it.

The park was able to open up the Going-to-the-Sun Road. Maintenance people and we hired contractors and everything else. We were isolated and cut off from headquarters, so we had a park more or less of our own, and a coalition of the maintenance foreman, myself, and Don Barnum. Region contacted us and gave us a blank check on reconstruction. We started hiring and getting things going, because the Great Northern was also knocked out, and they were hiring all the heavy equipment and stuff. We were able to get traffic across Logan Pass pretty quick, and we took all of Highway 2 non-commercial traffic that summer. It took all of that summer to repair Highway 2—it never did move traffic that summer…

Lesson 4: Working in Glacier National Park—Frank Liebeg, 1903

Source: *The First Ranger: Adventures of a Pioneer Forest Ranger, Glacier Country, 1902-1910.* Edited by C. W. Guthrie (1995). Story below comes from pages 62–63.

INTRODUCTION

Hello, my name is Frank Liebeg. I moved to the United States from Germany in 1900. Now it is 1903, and I am a forest ranger in the Flathead Forest Reserve in Montana. There are only a couple of rangers up here, and I have to patrol thousands of acres. I track down poachers, prevent people from stealing timber, keep squatters out of the Reserve, and watch out for forest fires. It's a hard job, but luckily, I have a good supervisor, Fred Herrig, who has many years of experience in being a ranger. Here is a story about a time when Fred Herrig saved my life.

STORY

It was in October, and bitterly cold nights. Sheet ice was floating down the North Fork. Riding up the river, I saw a big smoke rising up in the Coal Creek area on the west side of the river. I rode to the head of the Big Prairie to get a couple of settlers to help me on the fire. Just before I got to the place, the horse stepped into a badger hole and nearly broke his leg. He was useless for a week.

When I arrived at the homesteader's place, nobody was home. I put the horse in the corral to look the fire over on foot. Before I got to the river, here comes Ranger Herrig to pay me a visit. He saw the smoke also. And we decided to tackle the fire at once. We got a mattock and a couple of axes and left word for the settlers to follow when they came home.

When we came to the river crossing, which was about 100 yards wide and two and a half feet deep at the deepest place, I had to wade across the river, as his horse would not stand for a double load. So he crossed over with the horse, and [his] big Russian wolfhound, and myself following. I had off my shoes and pants and underwear, to be dry when I got over. Before I got two-thirds across, I got the cramps in my legs in the ice-cold water! My legs refused to move, and I had to drag myself on my hands toward the shore in about twenty inches of water.

Herrig just got across when he looked back and saw what happened. He rode the horse right back and caught me just in time and dragged me on to the shore. I lost my memory for about twenty minutes, and when I came to, Herrig was rubbing my body and legs to get circulation in my body started.

After an hour I was in shape to hit the trail again, and we had quite a stretch of the fire surrounded when the settlers arrived. One settler had a horse which didn't mind the double load in crossing a river, and I sure made use of it! The fire was either a lightning hangover or started by hunters. I think it was the latter.

Lesson 4: Working in Glacier National Park—Mary Ground, 1913–1953

Source: *The Blackfoot Papers, Volume 3: Pikunni Portfolio,* by Adolf Hungry Wolf (2005). Story abbreviated from the 1970 interview by Hungry Wolf, page 767.

INTRODUCTION

My name is Mary Ground. I am a member of the Blackfeet tribe of Montana. I was born many years before Glacier Park was created. My husband, John, and I were hired by the Great Northern Railway Company in 1913. For nearly forty summers, we camped in our tipis in the park and entertained the tourists. Once in a while, park visitors acted rudely toward us because we were Indians, but most of the time it was a good experience meeting all those visitors from around the world. I would like to tell you about what it was like for me to be a Blackfeet person working for the Great Northern in Glacier Park and camping in the mountains that used to be our own.

STORY

My husband, John, and I would pack up all our best clothes and gear, and we'd bring some of the kids. I used to look forward to that all year long. You know, I was born near the end of the buffalo, and after them days ended, I never expected to live in a tipi again…

We'd move up to the Park from the reservation in June, when the flowers were blooming. Some still have travois for their horses, but we used mostly wagons to haul our gear. These were taken back by the older kids. They're the ones who looked after our home and our livestock during the summer, while we were gone.

Our main camping place used to be on a grassy flat out behind the Glacier Park Lodge—that great big log building in East Glacier. Right nearby was the Great Northern Railway station. …The first train of the day used to come in from the East at about nine in the morning. Usually it was met by five men from our camp, five "chiefs," they called them. They'd escort the newcomers to the big log lodge, which made an interesting parade. After the visitors got registered for their hotel rooms, some would wander back to the Indian camp. If they were friendly and interested, we'd invite them into our tipis and let them look around. We'd ask where they were from and how long they were staying. Some really showed us a lot of respect, but others were just curious and asked a lot of silly questions. They'd make jokes about us scalping them, or going on the warpath, and that got kind of tiring.

…At night we'd all meet in the big lobby of the lodge, where they had a stone fireplace. The visitors would be sitting all around, and they'd leave a big space for us in the middle. Somebody from the Park would introduce us, and also any bigshots who happened to be in the crowd. We had movie stars, politicians and royal couples from across the ocean…The action would start with one of the old timers telling a story about hunting or fighting, using his hands for sign language. My husband, or one of the others that spoke English, would translate. Then different ones would sing songs, using drums or rattles, and others would dance…

…My husband often went on trips for the Great Northern, to advertise the Park and meet the world. They'd have a great time on those trips, but I only went with him once. We rode the train from Browning to St. Louis. They strapped our tipi poles under the baggage car. They took us around and showed us a lot of interesting places. At nights we'd dance and sing, much like we did at the Park. Sometimes we'd hear white kids saying they wished they could be Indians, and that would make us inwardly proud. It sure was different from just sitting around here on the reservation, or the way we got poorly treated in some of our nearby towns. My memories of those years in Glacier Park sure are happy ones!

Lesson 4: Working in Glacier National Park—Edwina Noffsinger of the Park Saddle Horse Company, 1920s–1941 (first of two stories)

Source: Excerpts from the Edwina Noffsinger oral history interview by Mary Murphy, 1982, at Duck Lake, Montana. OH 567 at the Montana Historical Society Research Archives. Story is compiled from pages 7–8 and 21–22.

INTRODUCTION

My name is Edwina Noffsinger. I was born in New Jersey in 1896, the same year that the United States assumed ownership of the "ceded strip" of land that had been part of the Blackfeet Reservation and would become Glacier Park. When I grew up, I married George Noffsinger. George owned the Park Saddle Horse Company, which operated a saddle horse service in Glacier Park. We ran the saddle company for many years until 1941, but it was a hard business to be in. From the outside, the horse trips and nice camps and all the happy visitors looked great, but for us it was a constant struggle. We had so many horses and cowboys and camps to look after! We also had to compete with the hotels, which were owned by the Great Northern, for business.

STORY

It was a beautiful business for the Park. People coming into the Park loved it, just loved it. The young people would hang around the corrals and the cowboys. The cowboys were so glamorous then, you know…

The hotel company was the Great Northern, at the time, and they really had a throttlehold on the whole Park. Because, at the time they came in, they had developed the big hotels, put a lot of money into it. They really had it by the nape of the neck…I hated to see my husband worried to death…You had to please the government, but…mostly you had to please the Great Northern. We had some pretty bad drag-out battles.

…The hotel company would get people in, staying a month or more, and they would take a trip in the Park. At the time George developed these camps, it was a God send, because it took care of a lot of the people that the hotel company didn't have room for. They were glad to have people go out on a trip and come back. Then, when business dropped off, they didn't want people to go out from the hotel for five days and stay on a horseback trip for five days. It was revenue away from the hotel. They actually didn't encourage anybody to take the trips. They had a transportation desk. The bus company had a representative at the desk to take care of the bus company business. The hotel company had their clerks. They would not allow the Park Saddle Horse Company to have a clerk. We knew that people would go to the desk to talk about a trip, they'd talk them out of it…So, to combat that…

…When a train would come in, [George] would have to go over to the hotel. Or he would come up to the hotels and meet people that had written [to] him and other dudes that the managers wanted him to meet. But there was a period when they didn't want him to meet anybody…They wouldn't let us "sell" our own business, not even at the corrals or at the desk…so we put a "lounge lizard" in the hotels. A lounge lizard is just a man who drifted around and met people and said, "How do you do? I'm from the Saddle Horse Company. What are you planning to do?"—talk to them [visitors]. We got a lot of business that way.

Lesson 4: Working in Glacier National Park—George Ruhle (introducing Joe Cosley and Ranger Heimes), 1929

Source: *The First Ranger: Adventures of a Pioneer Forest Ranger, Glacier Country, 1902–1910.* Edited by C. W. Guthrie (1995). Story below comes from pages 62–63.

INTRODUCTION

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It was in October, and bitterly cold nights. Sheet ice was floating down the North Fork. Riding up the river, I saw a big smoke rising up in the Coal Creek area on the west side of the river. I rode to the head of the Big Prairie to get a couple of settlers to help me on the fire. Just before I got to the place, the horse stepped into a badger hole and nearly broke his leg. He was useless for a week.

When I arrived at the homesteader's place, nobody was home. I put the horse in the corral to look the fire over on foot. Before I got to the river, here comes Ranger Herrig to pay me a visit. He saw the smoke also. And we decided to tackle the fire at once. We got a mattock and a couple of axes and left word for the settlers to follow when they came home.

When we came to the river crossing, which was about 100 yards wide and two and a half feet deep at the deepest place, I had to wade across the river, as his horse would not stand for a double load. So he crossed over with the horse, and [his] big Russian wolfhound, and myself following. I had off my shoes and pants and underwear, to be dry when I got over. Before I got two-thirds across, I got the cramps in my legs in the ice-cold water! My legs refused to move, and I had to drag myself on my hands toward the shore in about twenty inches of water.

Herrig just got across when he looked back and saw what happened. He rode the horse right back and caught me just in time and dragged me on to the shore. I lost my memory for about twenty minutes, and when I came to, Herrig was rubbing my body and legs to get circulation in my body started.

After an hour I was in shape to hit the trail again, and we had quite a stretch of the fire surrounded when the settlers arrived. One settler had a horse which didn't mind the double load in crossing a river, and I sure made use of it! The fire was either a lightning hangover or started by hunters. I think it was the latter.

Lesson 4: Working in Glacier National Park—Park Saddle Horse Company, 1930s (second of two stories)

Source: Edwina Noffsinger oral history, interviewed in 1982 by Mary Murphy, Montana Historical Society Research Archives. Her story comes from pages 12–13, but has been presented in a different order of events here.

INTRODUCTION

Hello, I am Edwina Noffsinger. As you know, I worked for my husband, George Noffsinger, and the Park Saddle Horse Company. For a while we ran a successful dude ranch out at Cut Bank Creek, and George had almost 1,500 horses. I worked ten-hour days in the company office, and then we would also ride out and check on the camps and meet the "dudes." Running the camps was hard work. We were constantly having to get supplies like food and blankets out to the camps and keep records of everything that came in or went out—horses, people, supplies, you name it. We had to hire a lot of cowboys and guides, cooks and laundresses to make it work.

STORY

After George and I got married, why the Great Northern allowed us to take the chalets at Cut Bank, and we ran a kind of dude ranch in there, because when the Great Northern shut that chalet, it broke one of his trail trips from East Glacier Park through to St. Mary. They let us open it, and we opened it as a kind of dude ranch. We had horse breaking down there. We ran it very successfully for a couple of years. Then they didn't want us to have it anymore—getting too many trail trips through there. They went from East Glacier Park to Two Medicine, from Two Medicine to Cut Bank and from Cut Bank to Red Eagle, and from Red Eagle on into St. Mary. It made a lovely four-day trip. They called it the "Outside Trail."

…The first year I was married to George, he took me out to show me what it was all about…It was really fascinating. His camps were beautiful…They were tent camps. He had a cook and he had a manager…and a houseboy and a laundress. Now they all doubled at waiting tables and doing all these chores and things…

…It was a rip-roaring camp around here in the spring. He'd have two blacksmiths here by April and cowboys breaking the horses. After they would come in from the range, they were pretty snuffy. They would break the horses in, then they would be shod, then they would ride them again before they went in to the Park. They were pretty well steamed down by the time they got into the Park…

He had one man [whose] mother ran Cosley Lake camp. This man came in every year and he got the camps set up for George. He went in with the pack string and set them up. Then he rode back and gave us the orders. We got the stuff together and out on a pack trip again. But the whole thing was in the hands of the manager, really. If you didn't have a good manager, it was too bad.

…School teachers, particularly, would come out in the summer and work. School teachers from Minneapolis. About the only thing the Great Northern gave him was half fares for the school teachers that came out to work in the Park… The laundry was crude, it was washboard and boiler and wringer. It was hard work, and those girls came out, they just loved their summers out here. It was great stuff for them…

…For the most part, I think the cowboys and the rangers, I think they all got along fairly well. Cowboys were a dirty-looking lot, you

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know: slovenly looking, floppy hats, and boot heels turned over. George opened a commissary and bought beautiful things and sold them at cost, in order to dress them up and clean them up before they went up there…

We had more trouble getting food in. Sometimes the guide would be a little bit more anxious to get into camp. He might jam the pack-string through; we'd lose a pack-string going around a curve or something, the egg horse might slip and break four cases of eggs, and there wouldn't be any eggs in camp. Or the ham might arrive in bad shape, and they would have to work that to get enough edible ham until you could send back and get another ham.

The camp managers had to be real smart. At Goat Haunt [camp], Gretchen could take the boat and get down to Waterton and get supplies when she needed them, if they didn't come on the pack-string. You never knew how well the pack-string was going to get through, but for the most part, [they were] very good.

…We ordered everything out of the office, and that was a real business. These women who operated the camps were really quite wonderful. They told us what they were short of and we tried to get it to them.

Lesson 4: Working In Glacier National Park—Gerald Underwood, CCC, 1933–1941

Source: Gerald Underwood oral history interview (OH 369), Montana Historical Society Research Archives

INTRODUCTION

My name is Gerald Underwood. During the Great Depression, I could not find work in Whitefish or Kalispell, so I enrolled in the Civilian Conservation Corps or CCC. First I was an "enrollee," which means that I got paid only $30 per month. Of that $30, we had to send $22 home, and we used the other $8 to buy supplies like tooth paste, soap and other daily necessities. Later I was moved up to an L.E.M.—a "Local Experienced Man"—which meant that I got to oversee the younger men (the enrollees) and my pay went up to $45 per month. To work in the CCC, you had to sign up for a six-month stint, and you could sign up for as many of these as you wanted, which was great for us at the time, since work was so hard to find anywhere else. There were CCC camps from many different states in Glacier at that time, plus the Indian CCC up at the Many Glacier and Swift Current camps.

I worked in the CCC from 1933 to 1935 as an enrollee, and from 1938 to 1941 as an officer. We worked hard in the CCC—building housing, "punching" roads, thinning timber, fighting fires and getting used to the military-style operation of the CCC. When we weren't working, the CCC provided a lot of other activities, such as barn dances, basketball games, boxing matches, and even high school classes so the younger fellows could graduate. Here are a few of my recollections from that time.

STORY

…In the summer of '34, I can remember when I was stationed at Fish Creek as an enrollee when Franklin D. Roosevelt was out [to visit Glacier]. They lined us all up along the road between Apgar and the headquarters to watch the procession come down off the mountain."

"[The CCC boys worked]…in snow-shoveling projects and construction. Now, a lot of those houses at Park headquarters, especially over on the river—those frame houses—those were built by CCC labor."

"A spike camp was a camp where you had a small detachment of, Q: say around 20 or 30 [men] and they'd take them in the backcountry to work on a certain building construction or maybe a trail operation. They would call that a "spike camp" because it was off of the main camp."

"When they first started the CCC, they started them with regular Army personnel. These were gradually phased out and they put in enrollees and reserve officers. An experienced enrollee became the leaders (or first sergeants) of CCC units and were called "Forty-Five Dollar Man."

"So, really, all the Army forms of organization were just transferred to the CCC camps—like the Post Exchange. Yeah, we used the same morning reports, the same sick books, and our Camp exchange book was a big double-entry bookkeeping system, just the same as the Army used.

…They had uniforms. They eventually came out with a kind of spruce-green uniform. And they also had a little cap with the CCC insignia on it—3 C's."

…There was a dividing line: The Army had responsibility for the administration, the operation of the camps, and disciplinary cases, feeding, housing and clothing them [the CCC enrollees]. The Park Service had the responsibility for work projects. And the only work projects that the Army had were like your KP's, cooks, first aid people and stuff like that. Camp Superintendent had charge of the Park Service work details. He would take [the CCC] out on their details and supervise the operations, and he had a lot of foremen working under him."

Lesson 4: Working in Glacier National Park—Ranger Bob Frauson, 1962–1983

Source: Bob Frauson oral history interview, May 1982, by Mary Murphy. Montana Historical Society Research Archives. Story is abbreviated from the interview. (This is the second of three stories by Bob Frauson.)

INTRODUCTION

Long before Glacier became a park, this whole region was used by tribes like the Kootenai, Salish and Blackfeet. Descendents of these tribes still use this area today for personal and cultural reasons, and many have worked in the park. Over the years, park rangers have lodged at Indian camps and their homes when we needed to, and many rangers have gotten to know the local Blackfeet families. Rangers have also provided emergency response to the Blackfeet Reservation, because sometimes we were the closest help.

One of the reasons the Blackfeet, and Kootenai as well, come here is because there are cultural sites around the park—sacred sites and places where people went on vision quests or had camps. For example, Chief Mountain, on the border of the park and the reservation, is one of the sacred places for the tribes. Tribal members from the United States and Canada still visit these sites today.

I'm Bob Frauson, and while I worked in Glacier as a ranger, I met a lot of people—tourists, campers, other rangers, and, of course, local people from the reservation. One fall day in about 1980 I met a young Indian man who had just been up to the mountains on a fast.

STORY

I was coming out of Chief Mountain, and it had been snowing right there, bad, and there was a young Indian walking up the road towards the Canadian border, which was closed. He had a bedroll and a gallon water cooler. I turned around and came back and I stopped and talked to him and told him that the border was closed…He asked if he could ride back with me to the junction. I said, "Sure." He said, "Well, I'm a little dirty, I better not get in."

I said, "You come on and get in." We put his stuff in the back of the car, and he jumped in. On the way out, I had an inkling that he was up for a vision quest, up on the mountain, and I said, "Have you been fasting?"

He said, "Yeah, I've been up for several days, but this blizzard chased me off the mountain there." He said quite a few people did do it, that he was a Piegan Indian from up in Canada, and that I had known his father-in-law, Rufus Good Striker, from the Blood band up in Cardston. Then he asked, and it might have been a little timidness…he asked if we could stop along the road and he could cache his bundle so he wouldn't have anything when he went in to phone his wife to come down and pick him up…

…I'd say it's a shyness, or…I don't know, but it would be something that is sort of special to him, this religious fasting. I think it's also a taboo if you fast and don't get a vision. It's sort of a bad omen. I just think he didn't want to advertise that this is what he was doing, this was his thing.

Lesson 4: Working in Glacier National Park—Bob Frauson, 1970s and 1980s

Source: Bob Frauson oral history interview, May 1982, by Mary Murphy. Montana Historical Society Research Archives. Story is abbreviated from the interview. (This is the third of three stories by Bob Frauson.)

Introduction:

I'm Ranger Bob Frauson. While I worked in Glacier Park as a ranger, we caught quite a few poachers in the park. Some of them were people who needed the meat to survive, but many of them were people who were killing animals illegally just so they could stuff them for trophies. Sometimes, the men we caught weren't just poachers. They had committed other kinds of crimes, as well. That made our job pretty scary sometimes, because you never knew who you might be dealing with. Now I'll tell you about one case a while back called the Hackerson case. Then I've got another case that my fellow ranger Ed Olmstead worked on. I think you will see what I mean about how serious some of these poaching cases can be.

FIRST STORY

I was real lucky on one case. They call it the Hackerson case. At Many Glacier I chanced [to be] up in the area, [and] there was a car illegally parked up in the brush. I went over and talked to the man and told him he couldn't camp there. He said he was leaving right away, but the man was real excited and sweating and what not. I didn't really know what was up. He drove out really quickly. I walked out behind, and I found drag marks at the back of [his car] and animal hair in the snow. I quickly gave chase and stopped him, and asked to search the back of his pickup camper, and out [came] a trophy animal, a big horn [sheep] that he had shot.

What developed from it is that we had a court case, which was a long-standing case, and he was fined the pickup, three weapons were confiscated, and five hundred dollars…But the other thing was that we did what we call an "NCI's check" to see if he was wanted for anything else. It didn't show up anything, so I did a different check on his background…and he was up on a murder charge. He was part of a ring of taxidermists and professional poachers that would collect trophy heads and sell them…

SECOND STORY

…Ed Olmstead, as we've mentioned before, was a rather passive person, as far as law enforcement and what not. He very seldom carried a weapon or anything else. He was, we all were, in ranger school on the west side. He came upon a car up on the Rising Sun area and found a dead deer. He saw two men hiding up above, on the cliff sections up in there, so he made believe he was leaving the area and circled around and came back. He had no weapons, but Ed was quite an athlete, and a baseball player and football player.

He had a whole pocket full of rocks. Well, he captured these two fellows, and we took them in. They had six weapons with them. They were…real shady, shady people. We took them to the U.S. magistrate, and had contacted the FBI. The FBI said, "Delay it, so we can do a better [background] check." But the magistrate was afraid of these characters, heard the case, and released them!

They were wanted all over the place, and they [the police] picked them up later on. All the weapons they had were stolen…You never know what you're going to bump into in a situation!

Lesson 5: Early Tourism in Glacier National Park

Objectives

In this lesson, students will learn about tourism in Glacier National Park in the early years of the park (1910 through 1942). Through this lesson and its activities, students will:

- Develop an understanding of Glacier National Park as a "human" place in addition to a natural place.
- Discover how advertising and newspaper articles brought visitors to Glacier.
- Learn what these visitors expected to see and do at Glacier National Park.
- Find out how they got to Glacier and traveled around the park.
- Learn about the involvement of American Indians, particularly the Blackfeet tribe.
- Develop a vocabulary of terms specific to the park, tourism, and the era.
- Learn about the development of concessionaire services, camps, chalets, hotels, and tours in Glacier.
- Examine the ways images of the park were created for the public (stereoscopes, photos, postcards, etc.).
- Learn what a souvenir is and look at actual souvenirs from Glacier Park.
- Complete a written assignment comparing tourism in the past with tourism today.

Duration

50–60 minutes in class, plus 20–30 minutes homework assignment (can be done in class)

Materials Needed

Footlocker Resources

- Early Tourism PowerPoint slideshow on CD
- Teacher's script for Early Tourism PowerPoint

Souvenir Items

- Souvenir shadowbox
- Glacier Park photos (Twenty 8 × 10 photos. These can be put up on display or kept in binder.)
- View-Masters and reels
- Postcard packets
- Drum, rattle, and beaded item (Please be very careful with these handmade items!)
- Plush toy mountain goat
- Glacier Park picture cube
- Book: *Through Glacier Park in 1915*, by Mary Roberts Rinehart
- Map: laminated Joe Scheuerle "recreational map" of Glacier Park (replica of a tourist map)

Supplementary Material to Enhance the Lesson Plan (from footlocker)

- Amazing Montanan Biography: "Two Guns White Calf"
- Article: "Plying the Waters in America's Little Switzerland," by Calvin Mires, *Montana the Magazine of Western History*, Spring 2009, pages 42–60.
- Article: "With the Mountaineers in Glacier Park, 1914" (from Kintla.org, in footlocker)
- Article: "On Tour with Ernie Pyle" (Ernie Pyle's walking tour, 1935, from Kintla.org, in footlocker.

Classroom Materials

- Computer and screen for presenting the slideshow for Part I activity
- Pens or pencils
- White card stock (each student will need half of a standard sheet of paper to make a large postcard)

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Introduction

In this lesson, students study tourism in the early years (about 1910 to 1942) of Glacier Park. During those years, Glacier Park was heavily promoted as a "wonderland" and a "playground" for the people, and newspapers across the country printed stories of visits to the park. The lesson begins with a Google Slideshow of historical images of tourists in Glacier Park, followed by a brief class discussion of tourism and how it shaped the park. Due to time constraints, the teacher can then decide between two options on how to conclude the lesson. The first option has students examine artifacts and souvenirs from Glacier Park and end with a discussion of tourism. In the second option, students create a Glacier-themed postcard and complete a short writing assignment to facilitate comprehension and to encourage active interpretation of the information in this lesson.

Teacher Preparation

The teacher should be familiar with the materials in this lesson, especially the script for the Google Slideshow. Set up the projector and Slides and make sure you have the script ready. Lay out the various souvenir items listed above for students to look at after the slideshow. If you choose to display the 8 × 10 photos instead of keeping them in a binder, please keep them in their plastic sleeves and use only masking tape, a clothespin, or a tack through the binder holes to hang up. Kindly do not make new holes or hang up with clear tape (as it cannot be easily removed). Thanks!

Activities and Instructions

Begin this lesson with a brief introduction, asking your class:

> What is a tourist?
>
> What is tourism?
>
> Have you ever been a tourist? Where did you go?
>
> Did you have a tour guide of any kind?

Students might have to think a bit. Answers they might think of are museum guides, naturalists, interpretive "specialists," park rangers, tour guides, biologists, botanists, archeologists, historians, etc. who work in interpretive centers and at campgrounds or other venues. Students can consider tours to state and national parks, historic monuments, museums, zoos, historical districts, trolley or trail tours, or tours out of the country.

Teacher: "Today, we are going to be tourists in Glacier Park. First, let's enjoy a slideshow of tourism in Glacier Park from when it was established in 1910 until the start of World War II in 1942. During those three decades, tourists from all over the world came to the new park to have fun and enjoy its spectacular beauty."

View the Google Slideshow, using the narrative provided (40–45 minutes, including time for discussion).

Ask students to share their impressions of the slideshow. The comprehension and interpretation questions below might help generate discussion.

> Why did tourists start coming to Glacier Park?
>
> What attracted them to the park?
>
> How did they travel to and from the park?
>
> How did they get around the park?
>
> Where did they stay while in the park?
>
> What kinds of activities could they do in Glacier Park?
>
> How were Montana's Blackfeet Indians part of the park's cultural attractions?
>
> What transportation change happened in the late 1930s and altered the way most tourists now travel to, from, and around Glacier Park?

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Options for Supplemental Lesson Plan Conclusion

Option 1: Souvenirs

After the short class discussion to review the slideshow, the teacher introduces the idea of souvenirs. Allowing a minute or so for replies after each question, ask your class:

"Does anyone know what a souvenir is? A souvenir is a memento of a trip—a small object or photograph that reminds you of where you went. It can be something you buy or something you find, or even something you make. Sometimes a souvenir is a gift someone gave you on a trip."

"Have you ever collected a souvenir? The tourists who visited Glacier Park collected all kinds of Glacier Park souvenirs. We have a few of those souvenirs here to look at. Many of them are from the early years of Glacier's history, but a few are replicas (re-creations) of the kinds of souvenirs you might have found if you had visited Glacier between 1910 and 1942. Others, like the Glacier Centennial pin, are from today."

Show your students the souvenir items from the footlocker. Explain that some of these items are new and others are old. Students will probably be able to tell the difference between them. A list accompanying the shadow box explains each of the items, as well as a note about the American Indian items. Remind students that the drum, rattle, and beaded item are handmade and need to be handled with care. Please do not let them pound on the drum and also remember to keep it well away from sharp objects and the heater. You might need to explain how to use the View-Master if students have not used one before. Allow several minutes for students to enjoy the souvenirs, and encourage discussion about these interesting items.

Option 2: Postcards

Homework assignment: Pass out the pieces of card stock (one to each student). Explain that they will be creating "postcards" on this paper. (They know that postcards are usually about 3 × 5 inches in size, but these postcards will be quite a bit larger so that they have more space to work.) Remind them that the illustration goes on the front of a postcard, and ask them to identify what goes on the back.

Diagram the back of a postcard on the board. Show where the illustration description goes in tiny print at the upper left, with ample room for the correspondence below it. The stamp goes on the upper right, the address on the right-hand side. Write an address on your diagram so that students can see the parts of an address (name, street address, city, state, zip code) if your students have not already learned this information.

For the illustration and writing topic on students' postcards, assign the following topics:

For the illustration: Have them draw or paint a picture of one thing they found interesting about tourism in Glacier Park between 1910 and 1942, drawing ideas from the slideshow. (For example, a Park Saddle Horse trip, the Great Northern Railway, the tour buses, the dudes, the Blackfeet camp, climbing a glacier, etc.)

For the writing assignment: Students should write a letter that tells a story about an imagined Glacier experience. The following questions might help provoke ideas for the letter (the teacher can write these on the board if necessary):

What might have been easier (less difficult, nicer, more fun) about being a tourist back then compared to today?

What might have been more challenging or difficult about being a tourist in early Glacier compared to now? Why?

What would YOU have liked to do or see if you had gone to Glacier Park in the early twentieth century? Describe it!

Students can address their postcards to you,

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the class, or someone else in the school (such as the school principal), because they will not actually be mailing them.

Display the finished postcards in the classroom or hallway for other students to enjoy.

Lesson 5A: Early Tourism Narrative for Google Slideshow: "Early Tourism in Glacier National Park, 1910–1942"

1. Can you imagine wearing an outfit like that to go hiking? The clothes people wear shows one way that tourism in Glacier has changed since the park was founded in 1910.
2. Today, most people visiting Glacier arrive in their own cars and bring their own supplies. In the early years of the park, tourists traveled to Glacier on the Great Northern Railway.
3. The Great Northern Railway promoted Glacier Park to encourage train travel, which was the fastest and most common form of long-distance transportation.
4. In the 1910s and 1920s, most Americans could not afford to take vacations. (If they didn't work, they did not get paid—and most didn't have the money to buy a train ticket anyway.) So Glacier area businesses catered to the wealthy. Here's an example of one of the hotels in East Glacier built for tourists to stay in: the Glacier Park Hotel.
5. Pretty fancy, isn't it? The lobby impressed visitors with its immense trees and Western décor. Notice the Great Northern Railway ticket office at the left, and bellboys waiting to carry the guests' luggage to their rooms.
6. Tourists could relax and visit on the veranda (porch) of the Glacier Park Hotel. Do you see the two totem poles on the porch? Totem poles were not used or made by Montana's Indians, but came from tribes of the Pacific Northwest Coast. Perhaps while he was purchasing the huge trees for the lodge, Mr. Hill thought the totem poles would also look nice, even though they are very out of place in the Rocky Mountains.
7. To attract wealthy tourists, the railroad promoted the park as "America's Little Switzerland." That is why the Many Glacier Hotel on Swiftcurrent Lake was built to look like a European chalet.
8. Lake McDonald Lodge emphasized an outdoor theme. Its lobby was decorated with huge trees, rustic log furniture, and dozens of animal hides. While most of these animals—such as goats, owls, deer, and eagles—are found in Glacier Park, at least two of them are not. Can you spot the tiger pelt and the water buffalo head? In the early twentieth century, safari hunting was very popular among wealthy Americans (and Europeans). The mounted animals and pelts in Glacier's hotel lobbies were part of the "outdoorsman" style so popular at that time.
9. Many tourists were fascinated by Indians, so the hotels often used pictograph-like images as decorations.
10. This is the former dining room of the Two Medicine Chalet, where guests could enjoy a fine meal and a stunning view of Sinopah Mountain*. Every aspect of the hotels was designed to be comfortable, inspiring, and esthetically pleasing. [*On early maps, Sinopah Mountain is "Mount Rockwell."]
11. Even in more remote places like Gunsight Pass, which had to be reached by

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mountain climbing or horseback, tourists could enjoy a hot meal and a real bed. Here are the dining hall and dormitory at Gunsight Pass in 1914. These buildings were destroyed by an avalanche in 1916.

12. Many of Glacier's tourists were outdoor adventurers. Before 1920, women were expected to wear skirts, even while hiking in Glacier Park. They probably wore tight, button-up shoes with heels, too, which would have made crossing a log bridge such as this one rather dangerous. Fortunately, by the early 1920s, women could wear more suitable clothing. The woman on the right is wearing the loose woolen riding pants and tall boots popular for trailriding and hiking in the 1920s and 1930s. She would have changed into a skirt when not out on the trail.

13. Group tours were common in Glacier Park's early years.

14. (Left): Most visitors had never seen a glacier, let alone climbed on one. The Kootenai people, who once lived in the mountains that now make up western Glacier Park, knew and named many of the glaciers there. The picture on the left shows tourists peering into a crevasse in Sperry Glacier. The Kootenai called this glacier "Coyote's Son Ice," and they tell a very old story about Coyote trying to cheer up his son, Rhubarb, by sliding down the glacier.

15. Most of the highest parts of the park were accessible only by narrow trails.

16. Mountain-climbing was not for the faint of heart nor for people afraid of heights.

17. Visitors willing to make the climb hoped to spot a mountain goat. Although goats stayed well away from people, these playful animals did not flee from them as deer did, and visitors enjoyed watching their sure-footed antics on the steep mountainsides.

18. Some tourists preferred to paint Glacier's outstanding mountains rather than climb them. Many artists traveled to Glacier—some on their own and others by invitation of the Great Northern Railway. The Great Northern knew that paintings of Glacier would inspire other tourists to visit.

19. In addition to climbing and hiking, tourists could also go sightseeing by boat.

20. Horses were the most popular and efficient way to get around Glacier Park in early years. Individuals and groups of tourists could rent horses for guided tours of the park and ride horseback through the backcountry from one established camp to another for about $3.50 per day, including meals! That doesn't sound like much, until you realize that $3.50 is the same amount a copper miner earned for an entire day's work around 1907.

21. The Park Saddle Horse Company was one of the concessionaires (authorized businesses) operating in Glacier Park from 1915 until about 1950. Montana artist Charlie Russell created this logo and poem for the company's letterhead. It was also printed on the sides of their customers' cardboard lunch boxes. (Teacher or student can read aloud the poem by Charlie Russell.)

22. The Park Saddle Horse Company owned about 1,000 horses. The Park Saddle Horse Company hired dozens of wranglers and cowboys to train and care for so many animals. A few of the cowboys were Indians who rode their own horses to Glacier from nearby reservations. They'd work for the summer and then ride home again at the end of the season.

23. In order to provide tours all summer long to hundreds or even thousands of tourists every year, the Park Saddle Horse Company had to outfit all of its horses, which meant purchasing hundreds of

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saddles, bridles, saddle pads, and halters, and thousands of horseshoes. Here, an employee inventories 800 company saddles.

24. "Dudes" and "dudeens" often had to be "outfitted." Stores in the park sold necessary items such as riding boots, jodhpurs (riding pants), wool shirts, hats, rain parkas, and leather gloves.

25. Saddle horse tours began at a chalet or hotel. Tours lasted from one day to a week. Do you see the elaborately designed chaps on the cowboy in the lower right side of this photograph? Getting to spend time visiting with real cowboys was part of why tourists booked these trips–and the cowboy-guides willingly played the part.

26. This is the Rising Wolf camp, one of the camps set up for large groups of tourists. At the left are the large kitchen and storage tents, while to the right are smaller tents set up for the tourists. In the distance are the tipis of Blackfeet Indians, who were part of the park's "cultural attractions."

27. The hard work of setting up horse camps fell to the employees of the Park Saddle Horse Company. Dozens of men and pack horses carried the supplies up to the campsites at the beginning of each season, returning as necessary to renew supplies and porter (carry up) visitors' luggage. The food for each tour group was packed into large crates, and these were lugged up to the camps on the backs of horses, along with bedding, washtubs, cooking utensils, emergency medical supplies, tents, axes, ropes, tarps, and many other necessities.

28. Tourist camps were divided into sections. This is "Bachelors' Row," where the men stayed. As you can see, Glacier's visitors enjoyed dressing up in western clothes (except for that one man still wearing his bow tie). The cowboys called the eastern tourists "dudes."

29. At "Ladies' Row" the women are taking a day to wash their clothing. You can tell this photo was probably taken before World War I, because most of the women are wearing the divided skirts acceptable then for riding horses.

30. Some of the camps borrowed a good idea from the Plains Indians—the tipi—for their guests' accommodations. Tipi poles were readily available. These tipis were covered by cotton canvas instead of hides. Army cots with mattresses, folding chairs, a "vanity" (probably made from stacked wooden crates), and a wash basin made this tipi a very cozy place to stay!

31. Tourists were not the campers in Glacier Park. The Great Northern Railway and the Glacier Hotel Company (and, later, the park itself) hired American Indians to camp in the park and be a "cultural attraction" for tourists. Most of these Indians were from the Blackfeet tribe, whose reservation is adjacent to the eastern boundary of the park.

32. Indians who worked in the park entertained tourists with storytelling, dance demonstrations, and games.

33. Many Americans had little understanding of Indians in general and liked to think that all older males must be chiefs. While camping on the grounds of the Glacier Park Hotel, these five men wore their headdresses and beaded finery, appealing to the tourists' notion of a "chief." Images of Indians on park souvenirs were widely used to promote the park, such as the postcard portfolio below.

34. Many of the Indians who worked in the park made friends with park visitors, often posing for snapshots together. The Indians' presence in the park was one of the few—possibly the only—opportunities

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some Euro-Americans had to talk to or learn about American Indians. As interesting as the Blackfeet were to the tourists, undoubtedly the tourists were just as amusing to the Blackfeet.

35. When cars became more common, some touring companies hired Blackfeet to drive tourist buses. At the wheel in this picture is Lazy Boy, wearing elaborately decorated clothing from an earlier era. Notice the Indians in the background are wearing the "regular" everyday clothing of the times.

36. At first, the buses did not go very far. The earliest roads in Glacier went only a few miles between locations (such as hotels and chalets).

37. The new roads could be dangerous when muddy, and accidents were common. Buses were equipped with an extra tire in case of a flat, and bus drivers were expected to know how to make necessary roadside repairs.

38. In 1919, the Park Service began constructing Going-to-the-Sun Road, which crossed the mountains to connect the east and west sides of the park. Much of this road was built high along the steep sides the mountains. Do you see the two men in this photo? They are construction engineers planning how the road will be built into the rock face of the cliff.

39. Going-to-the-Sun Road took many years to complete. It was officially opened on July 15, 1933. The new highway made it possible for the first time for tour buses and cars to travel across the park. Now, tourists no longer had to hike or ride horses to get up high in the mountains.

40. During the winter, many feet of snow would pile up on the highway. The snow did not begin to melt until summer. Snow plows, however, cleared the road so that by mid-June cars and tour buses could travel across the pass.

41. Throughout the 1930s, the Going-to-the-Sun Road was improved and its surface paved. At the same time, highways in Montana were similarly improved. By the 1940s, automobiles had replaced trains as the most widely used mode of travel across the U.S.

42. Cars and the new highway changed the way most tourists came to Glacier National Park and how they traveled through it. Families could tour the park in their own vehicles, without the need for guided tours, although the tour buses continued to operate. A new era of tourism had begun.

43. Created by Laura Ferguson on behalf of the Montana Historical Society and Glacier National Park, with a grant from the Glacier Foundation. © 2010.

Lesson 6: Art and Artists in Glacier National Park

Objectives

In this lesson, students will:

- Learn that art is an important part of Glacier Park's human history.
- Read biographical sketches of artists in Glacier National Park in the early twentieth century.
- Learn about the tribal members who were the subject of these artists' works.
- Make a connection between art and our perceptions of people, places, and events.
- Recognize that art has real-world applications and impacts.
- Study, analyze, and compare prints of some of the portraits made by the artists.
- Discuss portraits as a type of art form and investigate what we can and cannot learn from portraits.
- Learn more about the individuals in the Indian portraits in order to understand them as real people.

Duration

60 minutes

Materials Needed

Footlocker Resources

- Amazing Montanans biography for Elizabeth Lochrie
- Amazing Montanans biography for John Clarke
- Amazing Montanans biography for Jack Gladstone
- Article on Joe Scheuerle in *Montana The Magazine of Western History*, Autumn 2008, pp. 64–72.
- Book: *Through Glacier Park in 1915*, by Mary Roberts Rinehart
- Portrait Portfolio (prints and notes on models)
- Book: *The Call of the Mountains: The Artists of Glacier National Park*, by Larry Len Peterson
- Book: *Blackfeet Indians*, by Frank Bird Linderman and Winold Reiss
- Book: *Pikunni Portfolio*, by Adolf Hungry Wolf
- Story: Cynthia Kipp
- Introduction to the Art…Worksheet: "Art and Artists…

Classroom Materials

- Pencils and paper

Overview

This lesson introduces students to the many ways art has been a central part of the human history of Glacier National Park. Painters, writers, photographers, and many other kinds of artists have contributed to the popularity, mystique, and lure of Glacier Park. Students will learn more about some of Glacier's most interesting artists: Elizabeth Lochrie, Joe Scheuerle, Winold Reiss, John Clarke, and Jack Gladstone. The first three of these artists were primarily portrait painters. Clarke was a Blackfeet woodcarver who created life-like animals, and Jack Gladstone is a contemporary storyteller and musician who shares his multicultural perspective on the park with tourists in Glacier today.

In addition to discovering these Montana artists, students will study portraits of individual Indians who were at Glacier Park between 1920 and 1950. A guided class discussion will enable students to understand these portraits as an art form with a deliberate purpose, after which students will use the worksheet to analyze these examples in the context of the

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purpose, place, and time they were made. Students will investigate why Indians were the subjects of Glacier artists' work, how these portraits were composed and used, and what we can or cannot learn from them.

Teacher Preparation

Familiarize yourself with the books listed in the Materials section, in particular pages 56–65 and 137–39 in *The Call of the Mountains: Artists of Glacier National Park*, by Larry Len Peterson. Print the Introduction for your students to read, the three Amazing Montanans mini-biographies listed above, and Cynthia Kipp's story.

Display the art prints in your classroom as well as the technical information (artist, year, medium) about each portrait. Note: Each print has a short biographical note that will be used later in the lesson and should not be displayed with the prints.

Activities and Instructions

Part I: The Artists of Glacier National Park

Pass out the Introduction and read in class (aloud will ensure that everyone finishes at the same time).

Have students read the Amazing Montanans biographies for Clarke, Lochrie, and Gladstone.

Listen to one of the stories (suggestion: 08. "When Napi Roasted Gophers") from Jack Gladstone's CD. This will provide a good lead-in to talking about American Indians as the subject of much of the art coming out of Glacier Park.

Part II: The Art: Portraits from Glacier National Park

Tell your class: "In the first part of this lesson, we learned that there have been several kinds of art created in Glacier Park—photographs, lantern slides, films, landscape paintings, portraits, stories, novels, and music. We also learned about three of the Montana artists who are associated with the park. Now we are going to learn more about one particular form of art—portraits—which were very popular among park artists between 1920 and 1950."

Ask: "What is a portrait?" Give students time to respond and then affirm, "A portrait is a picture of a person, sometimes more than one person. Often a portrait is created in a studio. For example, your school picture is called a portrait."

Ask: "How is a portrait different from other kinds of images?" Let them brainstorm answers that you may want to write on the board. Possible responses include:

Portraits are usually a close-up image of a person or people.

Portraits are posed images, not "natural" ones, and sometimes there are props (students might think of a portrait with Santa or baby pictures of them holding a teddy bear).

Portraits are different from a candid snapshot of a person because they do not show the person doing anything other than being photographed or painted. The viewer seldom sees the person in the context of their lives.

Portraits usually have very little in the background.

You can't always tell where or when the portrait was made. (Again, school photos are a useful example, because you cannot tell what school the student is in, or what class, or what he or she does at school.)

The artist chooses what you see or don't see.

Draw students' attention to the portraits on display. Tell them, "These are some of the hundreds, perhaps thousands, of portraits that were created in and near Glacier Park. What can you tell me about them?" (The object is for students to recognize that all of the subjects of these portraits are American Indians.)

Ask: "Why do you suppose all of these portraits are of American Indians?" (This question was

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addressed in the Introduction, but asking it ensures that students retain this information.) Answer: "The images are all of Indians because the painters and the audience (public) were more interested in Indians as a unique subject than portraits of, say, other tourists."

Ask: "What do we know about these particular Indians from looking at their portraits?" There are several things that students can learn from the images:

Most of them are portraits of individual Indians.

Most of them are portraits of men, many of whom appear to be old.

In nearly all of the portraits, the subjects appear to be dressed in regalia (traditional, old-style ceremonial clothes) but a few are not.

Many of them are not looking at the artist.

Only a few of the people are smiling or looking directly at the viewer.

Ask: "What can we NOT learn from looking at these portraits?" Give students several minutes to respond. Important points about what they cannot learn are:

We do not know who these people are, how they lived, or their names.

We assume they are Blackfeet or Salish because they were painted at or near the park, but we cannot be sure.

We don't know what they wore in their everyday lives.

We don't know why they posed for the portraits nor what they thought about having the portraits created.

We don't know what language they spoke.

We don't know if they ever got their own copy of the portrait.

We don't know how they would look if the pictures were not posed.

We don't know who the images are for or what people thought when they saw them.

Allow students time to discuss why, when looking at art—especially images of people—it is important to ask "What can we know?" and "What can't we know?" Portraits are tricky, in a sense, because there is so little information provided and often what viewers see is deliberately created (the pose, facial expression, the background, even the clothing).

Have students compare more closely a few of the images by Reiss, Scheuerle, and Lochrie. Do they see any differences in style or presentation? They may notice, for example, that many of Scheuerle's portraits are profiles, and that in some of Lochrie's pictures the subjects are smiling. Nearly all of Reiss's images show people looking serious and quiet, with little indication of their emotions. Students should know that these are deliberate choices by the artists as part of the composition of the portraits.

Ask students to consider how these images were used: "Most of the portraits were made for a non-Indian audience. Nevertheless, each artist had his or her own way of relating to the people in the pictures." Use an example from each artist to illustrate the points below.

(Winold Reiss) Point out that many of these portraits created by Winold Reiss were used as advertising on Great Northern calendars, train and hotel menus, and park souvenirs. Reiss's portraits were reproduced as prints and distributed widely, such as in the book *Blackfeet Indians of Glacier National Park*. They were also displayed in museums around the country.

(Joe Scheuerle) On the other hand, Joe Scheuerle often made ethnographical notes and sketches on the backs of his pictures (show the examples) about when and where the picture was made, who it was, and tidbits of information about what was going on at the time. The image of Rocky Boy is a good

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example of this—read aloud what Scheuerle wrote on the back.

(Elizabeth Lochrie) Remember that Elizabeth Lochrie learned to speak Blackfeet fluently and often got to know the individuals who posed for her pictures. Fewer of her paintings were made into prints, as they often were not created for advertising, but instead were intended for purchase by people who collected art about American Indians.

Add that none of these artists, or others in the park, created portraits for these Indians. (Reiss, however, did teach several Blackfeet students how to paint portraits.)

Pass out the worksheets. Have each student select one of the portraits from the footlocker collection. Students should fill out the top of the worksheet before they look at the information on the back of the portrait. Then they can look at the notes about each individual on the back of the picture and finish the worksheet questions. This activity will take about 10 minutes.

When all of the students have finished their worksheets, ask:

> How and why is it useful for us to learn about the artists and about the people in these portraits?
>
> What does learning more about them teach us about the art of Glacier Park?
>
> What does it teach us about the relationships between Indian and non-Indian people at the time?
>
> Why are images alone less informative about individual people and about a cultural group than images with additional information?"
>
> Allow discussion as time permits.

Extension Activities and/or Additional Resources

Several museums in Montana display the works of Montana artists and art related to Glacier National Park. If you take your students to any of these, encourage them to learn more about the artists and the subjects of their work before and after your visit, so they can better appreciate the cultural and historical context. Some of the galleries and museums you might consider are:

Hockaday Museum of Art, 302 Second Avenue East, Kalispell, Montana.

The Hockaday Museum of Art has several permanent exhibits, in addition to temporary exhibits featuring Montana and Glacier Park artists. One of their permanent exhibits is "Crown of the Continent: National Park Gallery," described on their website as follows:

> This permanent exhibition captures the nostalgia and grandeur of Glacier National Park that today still attracts so many artists seeking to portray its greatness. It features works by significant Glacier Park authors, photographers, and painters as well as Park collectibles, including vintage maps and hand-tinted photographs. While artists change from time to time, the exhibit always features the art and culture of Glacier National Park. The current installation exhibits works from the Museum's permanent collection as well as some long-term loans. Artists include Winold Reiss, Ralph Earl DeCamp, Joe Scheuerle, Fred Kiser, T.J. Hileman, Roland Reed, John Clarke, Thomas English, Joe Abbrescia, along with James Willard Schultz, George Bird Grinnell, Mary Roberts Rinehart and many others.

Charles Clark Chateau Museum, 321 West Broadway, Butte, Montana 59701. This former home of the son of Copper King William Clark has a permanent collection of Elizabeth Lochrie's work.

C. M. Russell Museum, 400 13th Street North, Great Falls, MT 59401, 406-727-8787.

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Museum of the Plains Indian, Junction of U.S. Highway 2 & Montana Highway 89, Browning, MT 59417, 406-338-2230.

Introduction to the Art and Artists of Glacier National Park

Art and artists are very important in Glacier Park's history. Painters, filmmakers, photographers, novelists, and sculptors came to Glacier to be inspired. Novelist Mary Roberts wrote two popular books about her time there. Blackfeet storyteller and musician Jack Gladstone has performed in the park each summer for many years. He helped establish a program to bring tribal members to the park to provide cultural information to visitors.

Many of the artists connected with Glacier Park only stayed a short while. Others, such as Blackfeet woodcarver John Clarke and sculptor Bob Scriver, lived at or near the park year-round. Charlie Russell had a cabin at Lake McDonald and entertained artists from around the United States. Swiss-born painter Winold Reiss set up a studio at Glacier and taught lessons in the summers. Montana artist Elizabeth Lochrie painted hundreds of portraits of Montana Indians, as well as scenic landscapes of Glacier Park.

The Great Northern Railway hired several artists to create attractive images that would attract tourists to Glacier Park. Some of these artists painted the spectacular scenery of Glacier Park, but many of them created images of the American Indians living near the park. Reiss, Scheuerle, and Jemne are three portrait artists hired by the Great Northern to promote the park. Scheuerle also created numerous cartoons, postcards, and the delightful "Recreational Map" printed by the Great Northern. Scheuerle painted himself into this map, along with woodcarver John Clarke, and a filmmaker and a photographer.

The Blackfeet Indians and the Cree Indians were a big attraction for artists and park visitors. Most of the images depict American Indians in old-time, ceremonial clothing (now called "regalia"). Only a handful of the portraits show Indians in their everyday clothing. At this time, most of Euro-Americans held a fascination with Indian tribes, so images that showed Indians in old-style clothing fit what the public wanted to see. The Great Northern Railway, the Glacier Hotel Company, and the park itself capitalized on the idea of the "last of the buffalo Indians" and used Indian portraits extensively in their advertising to out-of-state audiences.

For their part, many of the Indians who allowed their photos to be taken and portraits painted did so out of financial need. Many of these models were Blackfeet from Montana. In addition, many Cree and Chippewa families lived on the Blackfeet Reservation at this time, and some of them posed for portraits at the invitation of artist Charlie Russell. Having artists paint their portraits provided the Chippewa and Cree with cash and also helped publicize their troubles. That attention helped more people recognize the need for a Chippewa and Cree reservation.

Indians also worked as artists and contributed to the attractions of the park. Three Blackfeet men—Gerald Tall Feathers, Albert Racine, and Victor Pepion—studied painting under Winold Reiss at his Glacier Park studio. George Bull Child created pictograph-style images on rawhide or leather and sold them to tourists. The lifelike creations of Blackfeet woodcarver John Clarke are still very popular today; his former studio has been turned into a museum. Men and women from several local tribes created craft items for tourists to purchase, such as beaded bags, moccasins, hand drums, and rattles. These crafts provided cash income to the artists and were desirable souvenirs.

Lesson 6 Worksheet: Art and Artists in Glacier National Park

Name: _____

Instructions: Choose one of the portraits from the Glacier Park portfolio. Looking only at the front of this image, answer the following questions:

Who painted this picture? _____

Describe what you see in the portrait as thoroughly as you can (the person, his or her expression, what the person is wearing, etc.): _____

_____

_____

_____

What do you NOT know about this person from this portrait? _____

_____

_____

_____

Does the information you know from looking at the portrait make the person in it very real to you? Why or why not? _____

_____

_____

_____

(continued)

Now turn the picture over and read the information on the back. Then answer these questions:

Who is the person in the portrait? _____

_____

_____

_____

What details did you learn about this person? _____

_____

_____

_____

Does the person in the portrait seem more "real" to you now that you know something about the artist who created this picture and a bit of information about person in the portrait? Why? _____

_____

_____

_____

Lesson 6: Working in Glacier National Park— Cynthia Kipp, 1940s. (two stories of working in the park)

Source: *The Blackfoot Papers, Volume 3: Pikunni Portfolio*, by Adolf Hungry Wolf (2005). Story excerpted from the 2004 interview by Hungry Wolf, pages 1103–.

(This story does not have a separate introduction, as one is included in the story itself.)

FIRST STORY: (Modeling for artist Winold Reiss at Glacier Park)

My name is Cynthia Kipp. I was born in 1935 in a little log cabin that my father made. My grandmother, Mary Ground, was my mother's midwife, along with some other ladies. When I was born, they gave me the baby name of "Pachtsi-Iniskim," Mistaken-for-Buffalo-Stone.

…In the summertimes of my youth, my grandparents, Johan and Mary Ground, would join with some other elderly couples and go up to Glacier National Park to camp and meet the tourists…Sometimes I could get to stay with them and we'd camp in lodges behind the big hotel in East Glacier, [or] else up along Saint Mary's Lake.

…I'm one of the last Blackfeet living to have been painted by the famous artist Winold Reiss. That was during the war, in 1943, when our family happened to be living back in town for a while, so my dad could work as a carpenter for J.L. Sherburne, helping to build a new store.

Winold Reiss was staying at the Yegen hotel in Browning, painting some of the Blackfeet Indians, like he used to do every year. George Bull Child was working as his scout and interpreter, finding people that he could paint. One day George came to our house and asked my mother if my sister Eileen and I could go up and pose for Winold Reiss. My mother agreed, so George walked with us to the hotel and introduced us to Mr. Reiss. He looked us over and approved, then sat us up on kind of a bench, higher than he was sitting, and he started sketching.

My mother had put cloth dresses on us and braided our hair. So we sat there and tried to be still, while other people came and went, or visited. My sister, Eileen, was kind of a comic, so she started fooling around. Whenever Winold Reiss would turn away from us to paint, she'd make faces and get everybody else laughing. Now, Winold Reiss was quite a proper man…and he insisted on a quiet room so he could concentrate on his work. He ignored my sister for a while, but eventually he started laughing at her, too…

My sister and I got to see the painting when he finished it, but after that it completely disappeared. He never used it for any of the Great Northern Railway calendars, so he must have sold it to a private collector…

To pose for this painting, Winold Reiss paid us in silver dollars. I was so happy to have some money of my own that I spent some of it right away there at the Yegen Hotel…We felt so proud going there to eat, two young girls, chaperoned by George Bull Child…We used our own money to buy ice cream and stuff like that.

(continued)

SECOND STORY: (Camping with her grandparents, John and Mary Ground)

…I recall back when I was around 5 or 6, camping with my grandparents in their tipi out behind the big lodge at East Glacier. They'd bring their painted tipi, and Grandma would fix it up really nice inside, with her willow backrests and some robes and hides. She'd put a white wall tent up nearby, for use for a cookhouse and kitchen.

…Then she'd tell us kids not to go in there and mess it up. She wanted it to look good for the visitors. But, we'd sneak in there anyway, sometimes we'd sit in there and cut out paper dolls, and such. Then, we'd try to cover up, so that she wouldn't know, but she always figured us out…

…I didn't have a buckskin dress of my own back then, so Grandma would put one of [Aunt] Gracie's dresses on me, then we'd all go down to the depot at East Glacier and greet the tourists coming in on the trains. The men would have their beaded buckskin suits on, and their war bonnets, and the women would have on their buckskin dresses, so we must have made quite a sight. Lots of people took pictures of us, even if they didn't get off the train and just leaned out with their cameras from the windows. We would do different kind of dances, the men would sing and drum, and sometimes one or two of the little boys would put on a special fancy dance or a hoop dance.

Years later, I heard a few Indian people complaining, saying that those old people back then had just been used by the Great Northern, that they were just show Indians, and that they got ripped off. But, I can tell you, for one thing, none of the people who talk like that were there. Myself, I never heard any of the old people complain about what they were doing; as far as I know, they always enjoyed themselves. For me, this was around the time of the second world war, when life here on the reservation wasn't very easy. It was hard around here to make money, especially for older people, like my grandparents. Camping at the Park, they got paid for everything that they did, and thought that was pretty good, since all they had to do was practice their own culture and customs. In addition, we got food and rations every day, so we didn't have to worry about going hungry. Then, too, the tourists would give us a tip for taking our picture, and we were proud to have them do that. Some of them would give us gifts from their suitcases, or send us presents afterwards when they got home—things like clothing and dishes.

…Those were happy times for a small child, as I remember it now, because we were doing something that I consider very, very nice.

Lesson 7: Advertising and Glacier Park

Objectives

- Students will gain awareness of the impacts and methods of advertising.
- Focusing on the first fifty years of Glacier's history creates a conceptual basis of critical thinking skills that can be applied to present-day media literacy.
- Specific to Montana's history are the themes of American Indians in advertising and the Myth of the West, both of which were applied to advertising Glacier National Park.

Time for completion

45–60 minutes (plus time at home to create an advertisement)

Materials

Footlocker Materials

- All park, hotel, railway, and concessionaire advertising materials, including matchbook covers, stamps, magazine advertisements, GNRR advertisements, timetables, postcards, posters, booklets, tour brochures, goat logo, and Scheuerle's recreational map of Glacier Park. Many of these items can be found in the footlocker shadowbox.
- Book: *The Call of the Mountains: The Artists of Glacier National Park*, by Larry Len Peterson, pages 27–37.
- Book: *The Blackfoot Papers, Volume 3: Pikunni Portfolio*, by Adolf Hungry Wolf

Classroom Materials

- Pens and paper
- Whiteboard and markers (or chalkboard and chalk)

Overview

This lesson explores media literacy through the context of historical advertising for Glacier National Park and the Great Northern Railroad. The class will work together to identify and define components of advertising, such as purpose, method, means/format, audience, and impression. Students will then examine the various advertising materials related to Glacier National Park and analyze each according to its effectiveness with regard to each criteria or component. Sample materials include park brochures, tourist pamphlets, postcards, posters, Great Northern timetables and schedules, matchbook covers, stamps, a recreational map, and magazine advertisements. As a homework assignment (or in class), students design their own "advertisement" about one aspect of the human history of Glacier National Park.

Teacher Preparation

Gather the footlocker items listed above in Materials, and lay them out on a table (hang posters and maps from the footlocker) so that students can browse through them. Make sure there is ample room on the board to write.

Activities and Instructions

Begin the lesson by asking: "What is advertising?" and "Why do people, businesses, or other organizations—like a national park—make ads?" Guide the discussion into an exploration of the purposes of advertising. Write the responses and ideas on the board. Students' replies should help define a variety of purposes of advertising, such as "to get someone to buy something or do something." (5 minutes)

Help the students brainstorm the different forms of advertisements. Have them think of as many forms or formats as they can. Write the list on the board. Ideas could include radio, newspapers, billboards, television commercials, and even clothing. (5 minutes)

(continued)

Using the list below, explain that advertising has several components. As you define these terms, write them on the board and ask students to take notes on each one. (10 minutes)

Purpose/intention: What does this ad want you to do/think/buy/etc.? What is the message?

Means/format: What form does the advertising take? Where is it placed? Why are the form/format and location of the advertising important parts of the overall advertising goal?

Audience: Who is the advertisement trying to reach?

Method: How is the message conveyed? How does the advertisement catch your attention? What symbols, words, or pictures (or even sounds) are used to convey a message? (How does the advertisement communicate its intended message?) Look for specific, repeated themes (concepts, words, images) as part of the method.

Impression: What kinds of feelings or thoughts does the advertisement bring about or suggest? How do you react when you see or hear the ad?

Discuss the Scheuerle tourist map, using the above criteria. (This map was used as a cover for a folding brochure from the late 1920s and early 1930s.) Let students analyze the recreational map by encouraging them to be specific in their comments. For instance, ask, "What activities does the map 'tell' tourists they will be able to do in Glacier Park?" Limit discussion to 5 minutes so that students will have time to look through the other materials.

Have students look through the advertising materials from the footlocker. Pages 27–37 of *The Call of the Mountains: The Artists of Glacier National Park* contains many images of posters, leaflets, and brochure covers that advertised the park and the Great Northern Railroad. Allow ample time for students to look through these items. (10–15 minutes)

Ask your students: (15 minutes)

Which items do you think are effective forms of advertising, and why?

Why would some of them (such as the matchbook covers) have been more effective in the past but not as effective today?

Why did the park and the Great Northern Railway use images of the Blackfeet in traditional ceremonial dress in their advertising? How did tribal members participate in promoting the park?

Why are there so many formats for ads with a similar kind of message or similar purpose?

Is repetition of an idea necessary in advertising? Why or why not?

Which advertisement did you find most memorable? Why?

Homework: Create a media product about one aspect of the human history of Glacier National Park. When creating this product, keep in mind the five advertising criteria (purpose, method, means/format, audience, and impression). Students should be encouraged to make this product as specific as possible. Display these items to the class and, if time allows, evaluate the effectiveness of one another's product.

Extension Activities and Additional Resources

Apply the skills and analytical criteria you developed in this lesson to another subject area (e.g., food advertising, health, clothing, a specific place or event, etc.) and create a similar lesson using several specific examples of "media" related to your chosen subject.

Searching for Words in Glacier National Park

Across:

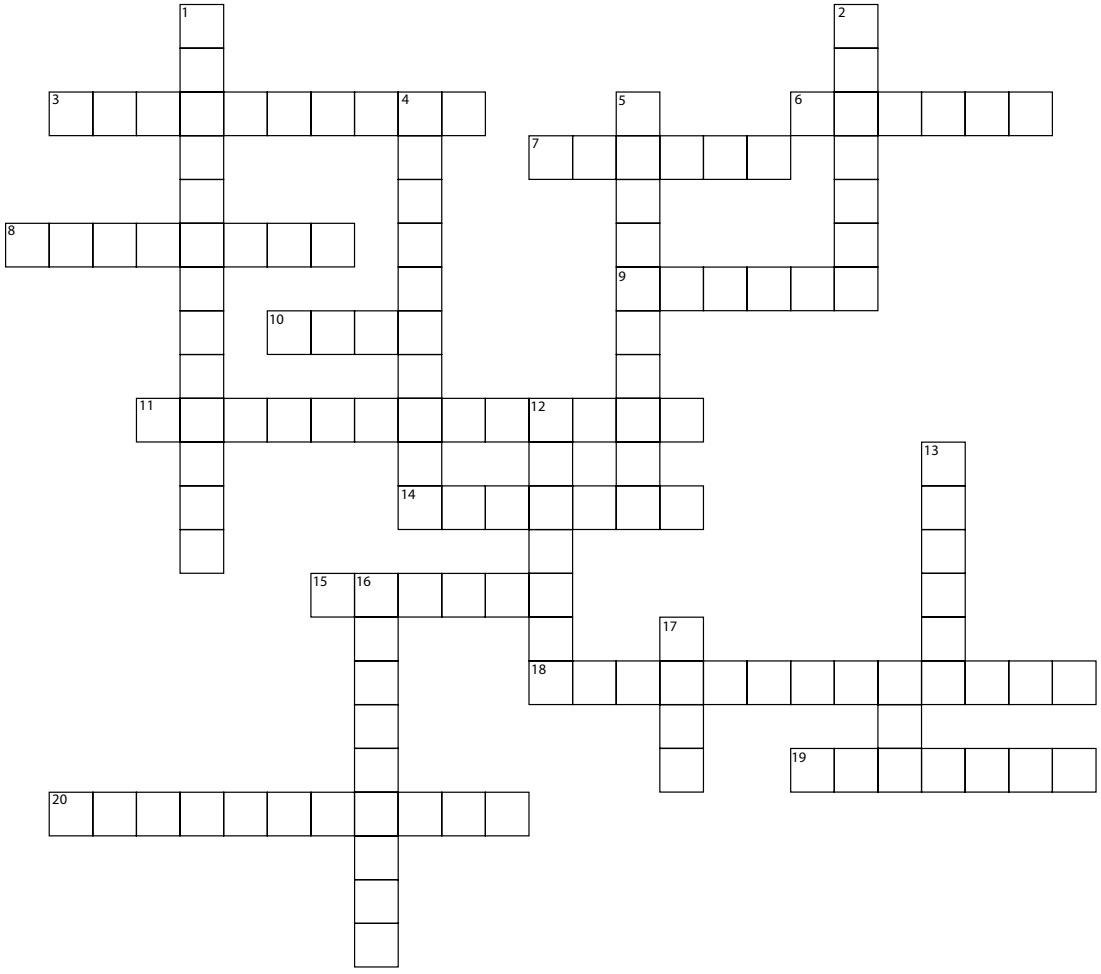
3. Phrase referring to the land that the Blackfeet sold to the U.S in 1895
6. Slang term used for the driver of a Glacier Park tour bus
7. German architect style used on many hotels and lodges with sloping roofs
8. Man who wanted Glacier Park protected and was involved in negotiations with the Blackfeet in 1895
9. An employee of the National Park Service, this person's job is to protect the park and visitors
10. A tourist, often from the Eastern U.S and visiting the Western U.S
11. A very distinct mountain on the edge of Glacier Park and sacred to many tribes
14. Author who lived with the Blackfeet and wrote "Signposts of Adventure"
15. One of the bands of the Blackfeet
18. Map that shows the elevation changes of a landscape
19. Tribe that has lived in the Glacier Park area for thousands of years (Alternate spelling)
20. This is a term for a local experienced man in the CCC

Down:

1. Railway company that helped promote the park
2. Someone who illegally kills wildlife
4. Adjective describing the original inhabitants of an area
5. Person who studies nature
12. A visitor or site-seer in Glacier Park
13. Pure or untouched
16. A plan or schedule for a trip
17. Rocky the Mountain Goat is one of these for the Great Northern Railway

Word Bank:

45DOLLARMAN
CEDEDSTRIP
TOURIST
CHALET
TOPOGRAPHICAL
CHIEFMOUNTAIN
SCHULTZ
DUDE
RANGER
GREATNORTHERN
PRISTINE
GRINNELL
POACHER
INDIGENOUS
PIKUNI
ITINERARY
NATURALIST
JAMMER
LOGO
KUTENAI



Searching for Words in Glacier National Park

Across

3. CEDEDSTRIP-Phrase referring to the land that the Blackfeet sold to the U.S in 1895
6. JAMMER- Slang term used for the driver of a Glacier Park tour bus
7. CHALET- German architect style used on many hotels and lodges with sloping roofs
8. GRINNELL- Man who wanted Glacier Park protected and was involved in negotiations with the Blackfeet in 1895
9. RANGER- An employee of the National Park Service, this person's job is to protect the park and visitors
10. DUDE- A tourist, often from the Eastern U.S and visiting the Western U.S
11. CHIEFMOUNTAIN- A very distinct mountain on the edge of Glacier Park and sacred to many tribes
14. SCHULTZ- Author who lived with the Blackfeet and wrote "Signposts of Adventure"
15. PIKUNI- One of the bands of the Blackfeet
18. TOPOGRAPHICAL- Map that shows the elevation changes of a landscape
19. KUTENAI-Tribe that has lived in the Glacier Park area for thousands of years (Alternate spelling)
20. 45DOLLARMAN- This is a term for a local experienced man in the CCC

Down:

1. GREATNORTHERN- Railway company that helped promote the park
2. POACHER- Someone who illegally kills wildlife
4. INDIGENOUS- Adjective describing the original inhabitants of an area
5. NATURALIST- Person who studies nature
12. TOURIST- A visitor or site-seer in Glacier Park
13. PRISTINE- Pure or untouched
16. ITINERARY- A plan or schedule for a trip
17. LOGO-Rocky the Mountain Goat is one of these for the Great Northern Railway

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Online Resources

National Park Service website

Glacier National Park library archives website

Exhibits

Montana Historical Society exhibit: *Land of Many Stories: The People & Histories of Glacier National Park*. November 5, 2009–February 26, 2011. Montana Historical Society, 225 Roberts St., Helena, Montana.

Montana Historical Society Educator 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 on 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 bison hide, trade goods, 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 late19th 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 dry-land farming.

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Montana Historical Society Educational Resources *(continued)*

Land of Many Stories: The People and Histories of Glacier National Park—Focuses on the commemoration of the centennial anniversary of Glacier National Park. It is thematically tied to the MHS' exhibit The Land of Many Stories: The People and Histories of Glacier National Park. It 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.

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) and reprinted by the Montana Historical Society Press. The lit kit includes animal puppets and User Guide. NOTE: Out of respect for the storytelling customs of many Montana Indian people, this kit will be made available for use 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—Through a child's voice, as much as possible, this footlocker explores the late 1800's and early 1900's time in which Montana Indians were moved to reservations, 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 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.

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Other Resources From the Montana Historical Society

In addition to the hands-on history footlockers, 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 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 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.

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.

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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 take these skills with them to future learning, including 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 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 had a spiritual relationship with elk.

Photographs

This photograph is one of 350,000 in the Montana Historical Society Photographic 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, and is it hard? Was it a hot day? Why are you using an English-style riding saddle?

MONTANA HISTORICAL SOCIETY

(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 23 men in December 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tell us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tell 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. Information that can be gathered from observing the map includes the following: 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. The three things that are important about this map are that 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.

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 that is 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 _____ Moveable 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

(continued)

3. Uses of the Artifacts

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 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 Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet)

Photograph: An image recorded by a camera and 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 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 that 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 left unanswered by the document:

_____

_____

How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet)

Map: A representation of a region of 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 map-maker

☐ Date ☐ Key ☐ Other _____

☐ Notes ☐ Title

3. Date of map: _____

4. Map-maker: _____

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 map-maker that is left unanswered by the map.

_____