TO LEARN
A New Way

Detail from—*Going to the Agency to have a Big Talk*
White Bear, Cheyenne • April 1885, graphite and colored pencil on paper
Montana Historical Society Collection

User Guide

Provided by The Montana Historical Society Education Office
In recognition of the students, staff and communities of:

St. Labre Indian School, Ashland
St. Charles School, Pryor
Browning Schools, Browning

(406) 444-4789
www.montanahistoricalsociety.org

Funding for the educational materials contained in this trunk were made possible through their generous contributions. The citizens of Montana honor them for their commitment to teaching all of Montana's students about the contributions and heritage of Montana's American Indian tribes.

Linda McCulloch, State Superintendent, January, 2005

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2005 The 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.** After you inventory the footlocker for shipping to the next location, please mail or fax this completed form to the Education Office.

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
Map - Nat. Geog. North Amer. Indian Cultures				
Map - Montana Highway Map 03/04				
Montana's Indian Country Informational flyer				
(9) Montana Indian Reservation Land Status Maps Confederated Kootenai Salish:				
(1) 1855				
(1) 1908-1909				
(1) 1910-1921				
(1) 1922-1935				
(2) 2004				

(continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
(1) Blackfeet				
(1) Crow				
(1) Sioux-Assiniboine				
Salish Culture Committee Flyer - Qeyqay (Buffalo and the Salish & Pend d'Oreille People)				
Video - Blackfeet Children's Games				
Instruction Manual - Blackfeet Children's Games				
CD - Children's Songs in Salish				
Accompanying booklet - words in Salish and English				
CD - Intro To the Salish Language				
Accompanying booklet - "From the Past … For the Future"				
DVD - Contemporary Voices Along the Lewis & Clark Trail				
DVD - Beyond Boarding Schools				
Children's Bow, Arrows and Quiver set [bow, quiver, 2 arrows]				
Hoop and stick set [one hoop, one forked stick]				
Ya Ya doll with beaded necklace				
Boy's boarding school wool pants and jacket				

(continued)

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
Girl's boarding school dress				
Boy's traditional leggings				
Girl's traditional wing dress				
(2) pairs of moccasins				
Recognition Placque				
Books:				
As Long as the Rivers Flow by Larry Loyie				
Blackfoot Indian Reader PAM 1834				
Cheyenne Again by Eve Bunting				
The Ledgerbook of Thomas Blue Eagle by Matthaei and Grutman				
Seepeetza by Shirley Sterling				
In a folder:				
4 Smithsonian Ledger Art Prints				
19 Archival reproduction Photographs				
User Guide				
2 padlocks				

Education Office, Montana Historical Society, PO Box 201201, Helena, MT 59620-1201
Fax: 406-444-2696, Phone: 406-444-4789, jsaylor@mt.gov

Teachers Name _____ Phone number _____

School _____ Footlocker Reservation Dates _____

Footlocker Contents

Right: Ledger art prints, hoop game, ring-the-stick game, bow and arrow set, Blackfeet Children's Games video and book, recognition placque

Left and below: Archival photos, maps

Above: Books, CD's, DVD

Right: Traditional girl's wing dress, moccasins, traditional boys leggings (not yet pictured), girl's boarding school dress, boys boarding school jacket and pants

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/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). Send the inventory form back to:

Education Office, Montana Historical Society, Box 201201, Helena, MT 59620-1201 or fax at (406) 444-2696.

Who do I send the footlocker to?

At the beginning of the month you received a confirmation form from the Education Office. On that form you will find information about to whom to send the footlocker, with a mailing label to affix to the top of the footlocker. Please insure the footlocker for $1000 with UPS (we recommend UPS, as they are easier and more reliable then the US Postal Service) when you mail it. This makes certain that if the footlocker is lost on its way to the next school, UPS will pay for it and not your school.

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** (406-444-4789), in addition to sending us the completed (before and after use) inventory form. 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 us and let us know so that we can have you send us the item for repair. 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)

☐ School-wide exhibit ☐ Classroom exhibit ☐ "Hands-on" classroom discussion

☐ Supplement to curriculum ☐ Other_____

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

☐ Pre-school 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

☐ Audio Cassette ☐ 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.

_____

_____

_____

_____

_____

Montana Historical Society Educational Resources Footlockers, Slides, and Videos

Footlockers

Architecture: It's All Around You—Explores the different architectural styles and elements of buildings, urban and rural, plus ways in which we can preserve buildings for future generations.

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.

Contemorary American Indians in Montana—Highlights the renaissance of Montana's Indian cultures and their efforts to maintain their identities and traditions.

Discover the Corps of Discovery: The Lewis and Clark Expedition in Montana—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 late 19th century and how the mining industry developed and declined.

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.

Lifeways of Montana's First People—Emphasizes the various tribal lifeways of the people who utilized the land we now know as Montana in the years around 1800.

(continued)

Prehistoric Life in Montana—Exposes Montana prehistory (10,000-12,000 years ago) and archaeology through a study of the Pictograph Cave prehistoric site.

Stones and Bones: Prehistoric Tools from Montana's Past—Uncovers Montana's prehistory and archaeology through a study of reproduction stone and bone tools. Contains casts and reproductions from the Anzick collection found in Wilsall, Montana.

The Cowboy Artist: A View of Montana History—Presents over 40 Charles M. Russell prints and hands-on artifacts that open a window into Montana history by discussing Russell's art and how he interpreted aspects of Montana history.

The Home Fires: Montana and World War II—Describes aspects of everyday life in Montana life during the 1941-1945 war years. Illustrates the little-known government projects such as the Fort Missoula Alien Detention Center and Civilian Public Service Camps.

The Treasure Chest: A Look at the Montana State Symbols—Provides hands-on educational activities that foster a greater appreciation of our state's symbols and their meanings.

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 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.

(continued)

SLIDE UNITS

Children in Montana—Presents life in Montana through photographic images of children.

Fight for Statehood and Montana's Capital—Outlines how Montana struggled to become a state and to select its capital city.

Frontier Towns—Illustrates the development, character, and design of early Montana communities.

Jeannette Rankin: Woman of Peace—Portrays the life and political influence of the first woman elected to Congress.

Native Americans Lose Their Lands—Examines the painful transition for native peoples to reservations.

Power Politics in Montana—Covers the period when the copper industry influenced state politics.

The Depression in Montana—Examines the Depression and federal project successes in Montana.

The Energy Industry—Discusses the history and future of the energy industry in Montana.

Transportation—Describes the development and influence of transportation in the state.

(continued)

VIDEOS

Bella Vista—Reveals the story of 1,000 Italian detainees at Fort Missoula's Alien Detention Center between 1941 and 1943.

For This and Future Generations—Tells the compelling story of 100 grassroots delegates and a staff of some of the best and brightest young people under the Big Sky, who gathered in Helena in 1972 for what many would recall as the proudest time of their lives. Their task: to re-write the lumbering, old state constitution. Two months later, all 100 delegates unanimously signed a document that would affect the lives of generations of Montanans to come.

Hands-On History!—Teaches how history can be fun through the experiences of ten Montana kids as they pan for gold, go on an architectural scavenger hunt, and commune with former residents in Virginia City. Accompanied by lesson plans.

"I'll ride that horse!" Montana Women Bronc Riders—Captures the exciting skills and daring exploits of Montana's rich tradition of women bronc riders who learned to rope, break, and ride wild horses, told in their own words.

Montana: 1492—Describes the lifeways of Montana's first people through the words of their descendants.

Montana Defined by Images: An Artist's Impression—Surveys Montana's artistic landscape over the last 30 years and looks at the work of contemporary Montana artists and the ways in which they explore issues of transition and conflicting needs in a changing physical and cultural landscape.

Montana State Capitol Restoration—Captures the history, art, and architecture of Montana's State Capitol prior to the 1999 restoration. Created by students at Capital High School in Helena.

People of the Hearth—Features the role of the hearth in the lives of southwestern Montana's Paleoindians.

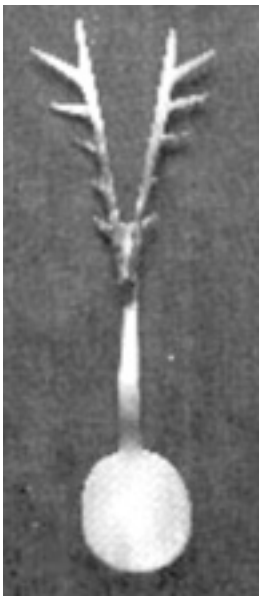
Russell and His Work—Depicts the life and art of Montana's cowboy artist, Charles M. Russell.

Sacagawea of the Northern Shoshoni—Traces the amazing life story of Sacagawea and her experiences with Lewis and Clark Expedition. Created by students at Sacajawea Middle School in Bozeman.

The Sheepeaters: Keepers of the Past—Documents the lifeways of a group of reclusive Shoshone-speaking Indians known as the Sheepeaters. Modern archaeology and anthropology, along with firsthand accounts of trappers and explorers, help to tell their story.

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, i.e. research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.



MONTANA HISTORICAL SOCIETY

See the examples below for insight into using these worksheets.

Artifacts

Pictured at left is an elk-handled spoon, one of 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, 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 of 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: 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 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: 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 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 _____

Color _____

Texture _____

Size _____

Weight _____

Moveable Parts _____

Anything written, printed, or stamped on it

_____

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 which can be used to furnish decisive evidence or information.

1. Type of document:

☐ Newspaper ☐ Journal ☐ Press Release ☐ Diary

☐ Letter ☐ Map ☐ Advertisement ☐ Census Record

☐ Patent ☐ Telegram ☐ Other_____

2. Which of the following is on the document:

☐ Letterhead ☐ Typed Letters ☐ Stamps

☐ Handwriting ☐ Seal ☐ Other _____

3. Date or dates of document:_____

4. Author or creator:_____

5. Who was supposed to read the document? _____

_____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

1. _____

2. _____

8. Write a question to the author 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 mapmaker

☐ Date ☐ Key ☐ Other _____

☐ Notes ☐ Title

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made: _____

6. List three things on this map that you think are important: _____

_____

_____

_____

7. Why do you think this map was drawn? _____

_____

8. Write a question to the mapmaker that is left unanswered by the map.

_____

Standards and Skills

State 4th Grade Social Studies Standards

Lesson Number:	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
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**	**8**	**9**	**10**
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										

Teacher Narrative on Treaties, Reservations & Allotment

When newcomers to this country first arrived, they began settling in the coastal areas near their places of arrival. Indian people watched them and at times made contact with them. Initially, there was no formal agreement for taking lands to occupy. "Early in the period of discovery of the New World, the papacy articulated the Doctrine of Discovery, which announced that Christian princes discovering new lands had a recognized title to them, subject to the willingness of the original inhabitants to sell their lands to the discoverer." (The Nations Within, Deloria & Lytle, p.2)

As more strangers began to not only occupy tribal lands but also to displace Indian people, conflicts arose which sometimes led to physical resistance. Parallel to the conflicts between invading European countries and Indian Nations, was the power struggle among the European Nations. France, Spain, and England were all trying to gain dominance of North America. "Wise Indian leaders sensed the danger of being swept into this power struggle. 'Why do not you and the French fight in the old country and the sea?' the Deleware Chief Shingas asked the British in 1758. 'Why do you come to fight on our land? This makes everybody believe you want to take the land from us by force and settle it.' " (Native American Testimony, Nabokov, p.91) Tribes were persuaded to take sides between England and France and then later between England and the colonists. All the while, increasing settlement required negotiating more formal agreements for land acquisition to avoid dispute or war. Consequently, European monarchs began to enter into treaties with tribes through their representatives among their colonizing populations. Treaty Law can be traced back to Spain, and treaties with American Indian Nations were based on three fundamental principles:

1. That both parties to treaties were sovereign powers
2. That Indian Tribes had some form of transferable title to the land
3. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

As the new nation of America evolved, these three principles continued as a young United States government developed. The first treaty made between an Indian nation and the new United States government was in 1778. Later, "In the Northwest Ordinance of 1787, Congress set forth principles for governing its landholdings west of the Appalachian Mountains, the United States promised that 'the utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent.' But after 1800, treaties were contracted more in haste than good faith. Between 1800 and 1812, for instance, William Henry Harrison, superintendent of the Northwest Indians and governor of Indiana Territory, negotiated and speedily signed fifteen treaties with tribes who thereby yielded all of present-day Indiana, Illinois, a sizable chunk of Ohio, and portions of Michigan and Wisconsin – at the price of about a penny an acre." (Native American Testimony, Peter Nabokov, p.119)

"Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land

(continued)

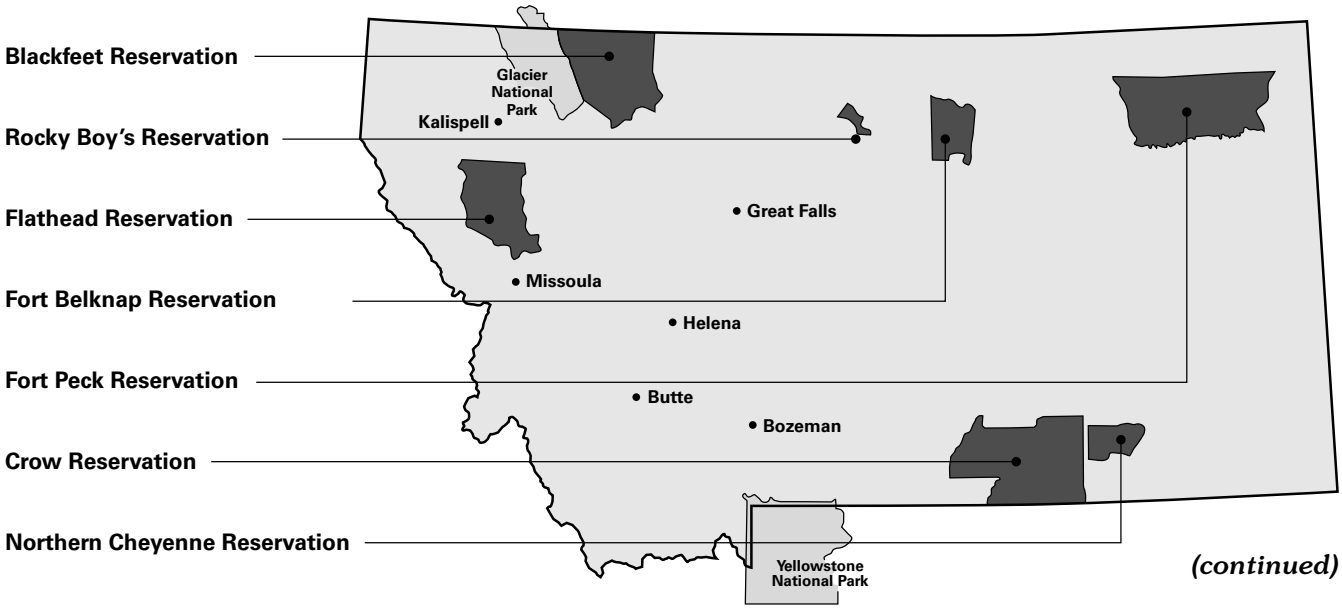
will be here to give life to men and animals. We cannot sell this land. It was put here by the Great Spirit and we cannot sell it because it does not belong to us. You can count your money and burn it within the nod of a buffalo's head, but only the Great Spirit can count the grains of sand and the blades of grass of these plains. As a present to you, we will give you anything we have that you can take with you; but the land, never."

—Chief of the Black feet Tribe on being asked to sign a treaty ceding land. (American Indian Tribal Governments, Sharon O'Brien, p. 70)

The Treaty Period with American Indians formally ended in 1871. Three hundred and seventy-four treaties had been entered into as solemn obligations between American Indian Nations and the United States government. Treaty Law was identified in the United States Constitution as the Supreme Law of the Land. This Supremacy Clause recognized that the status of agreements between nations was above that of state laws and jurisdictions. Defining the status of treaty law is critical to Tribes today as they exercise their right to self-govern.

At the end of the treaty period in 1871, there were six Indian reservations that had been established in the state of Montana. The Rocky Boy Reservation was established by Executive Order in 1916. It is a common misconception that Tribes were given land by the government through treaties. On the contrary, Tribes actually ceded large tracts of their homelands in exchange for lands reserved within their treaties with the United States government. Some Tribes were able to reserve lands that were part of their aboriginal homelands. Other Tribes had already been displaced from their ancestral homelands at the time of the treaty period, and reserved lands in place of their home that they had been exiled from. A list of the state's reservations and Tribes are shown below.

Reservation	Tribal Group/s
Flathead	Salish, Pend d'Oreille, Kootenai
Blackfeet	Blackfeet
Rocky Boy	Chippewa, Cree
Fort Belknap	Gros Ventres, Assiniboine
Fort Peck	Assiniboine, Sioux
Northern Cheyenne	Northern Cheyenne
Crow	Crow



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The Tribes in Montana had enjoyed expansive Tribal territories that supported a hunting and gathering lifestyle. Many of the Tribes depended on bison and big game animals for the bulk of their economy. Confinement to much smaller reservation lands greatly impacted Tribes' abilities to provide for their communities through their traditional subsistence lifestyles. While the reservation system imposed an impoverished economy upon many Tribes, Tribal cultures and languages persisted in spite of the hardships. The persistence of Indian traditions, customs and religious practices troubled the settlers and the government. Native beliefs, languages, and lifestyles were considered inferior and uncivilized by the European immigrants. Moving Indian people to reservations did not resolve what came to be called the "Indian problem". "Inasmuch as the Indian refused to fade out, but multiplied under the sheltering care of reservation life...either he must be endured as a lawless savage, a constant menace to civilized life, or he must be fitted to become part of that life and be absorbed into it." (Senator Henry Dawes).

The government began to search for new ways to change the life ways of American Indians and assimilate them into mainstream America. "In our intercourse with the Indians it must always be borne in mind that we are the most powerful party...we assume that it is our duty to coerce them if necessary, into the adoption and practice of our habits and customs." (Secretary of the Interior Columbus Delando, 1872 as cited in Spicer, 1982, p. 182) This duty became a legislative strategy as outlined in the Dawes Act of 1887. Provisions of the Act called for the survey and division of reservation lands into individual allotments for tribal members. It was hoped that Indian people would adapt more quickly to an agricultural lifestyle if families and adults had their own property. Heads of households received 160 acres and unmarried tribal members over the age of 18 received 80 acres. These allotments were held in trust by the government for 25 years. At the end of this time period, if the owner were determined to be competent, they would receive title to the land to keep it or sell it as desired. When allotted lands passed out of trust, they began to incur property taxes. Some tribal members utilized their lands to acquire bank loans or store credit. Indian people often lost their land to taxes or debt or both.

On reservations with desirable agricultural acreage, lands that were not allotted were declared "surplus" and opened up to white settlement, despite treaty guarantees such as the following one in the 1855 Treaty of Hell Gate with the Salish, Pend d'Oreille and Kootenai Tribes:

"All which tract shall be set apart, and so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the reservation without permission of the confederated tribes, and the superintendent and the agent." Treaty of Hell Gate Article II

Within the first three years of opening reservation lands to white settlers, 1889-1891, twelve million acres were lost. By 1934 over two-thirds of reservation lands in the United States left Tribal control. On the Flathead Indian Reservation, 70% of the Tribes' reserved land passed out of tribal ownership. Much of the good agricultural land was put in a lottery for homesteaders. Some lands were set aside for town sites, utilities, reservoirs, and 18,521 acres were surveyed for a national bison range. Flathead Reservation lands were sold for $1.25 an acre for grazing, $2.50 for second-class

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agricultural, and $5.00 an acre for first-class agricultural tracts. Much of the revenue from these "surplus" land sales went to building an irrigation system, which, ironically ended up providing water to more non-Indians than to tribal members.

The original intent of the Dawes Act was to encourage Indian people to make the transition to a farming or ranching lifestyle. However, prior to allotment and homesteading, many Tribes were making a decent living at farming and ranching. Indian Agent Richard Lansdale remarked on the Pend d'Oreille's farming efforts. "Their crops in 1856 were so abundant as to supply much of their food." Additionally, they had a horse herd of approximately 3,000 and four hundred head of cattle. From 1875 to 1904 the number of cultivated acres increased from 2,000 acres to 20,000. So while the original intention of the Dawes Act had already been realized without allotment, there were a number of people who were already speculating lands within reservation boundaries. "The opening of the Flathead Indian Reservation will do more to stimulate business in Western Montana than anything else possibly can." (C.H. McLeod 1904)

"It begins to look as if there were a fair prospect of this immense reservation being thrown open in spite of the obstinacy of the Crows in refusing to treat with the Indian Commission last summer. A well authenticated report comes that Secretary Teller, will recommend in his annual report the cutting down of the great Crow reservation which now amounts to about 3,000 acres to each Indian. He says that while the whole power of government is just now being exerted to hinder a white man from getting more than 160 acres of land, although he may be ready to make it productive at once, here is sentiment which demands that an Indian shall not keep 1,000 acres or more which he makes no use of and is willing to part with if he is left alone. He is in favor of cutting down all the great reservations to the actual needs of the Indians, paying them just what the surplus is worth and spending the money for the education of their children and furnishing them supplies, farming implements, etc. He does not regard it as a matter of sentiment, but good public policy and common business sense." (Daily Herald, Billings, Montana, October 23, 1884.)

Tribes were opposed to having their lands divided and then declared "surplus" and opened to white settlement. Tribal leaders traveled to Washington DC to protest, but their words fell on deaf ears. "The fundamental effect of the law remained constant: Indians without legal or political recourse, were deprived of tribal land" (Burton M. Smith). Rocky Boy was the only reservation not allotted. The Fort Belknap and Northern Cheyenne Reservations were allotted but surplus lands were not opened up for sale to non-Indians. Following is a listing of land ownership status on Montana's seven reservations. (Please note that land status is in a state of change as Tribes are aggressively buying back land.)

Losing the land forced many tribal members to sell off large horse and cattle herds that they had once grazed together in a large herd on communal reservation lands. The division of lands under allotment and then homesteading actually had the opposite effect of the stated intention of the law. Allotment induced a state of poverty on reservations.

Indian people were in a state of adjustment to confinement to reservations and a new type of economy when they were faced with a new challenge. An agricultural economy had introduced Tribes to a different way to make a living, but it had not succeeded in extinguishing their traditional and cultural beliefs and practices. While Indian people

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engaged in farming and ranching, they remained unique as Indian people. They had not assimilated into mainstream America. Indian people maintained their languages, cultures, and traditional practices even under extreme stress and radical change.

In 1819, Congress had appropriated $10,000 for "introducing among them (the Indians) the habits and arts of civilization." This fund came to be known as the Civilization Fund, and was allocated to missionary schools providing education to Indian children. Educational goals were to eliminate tribal culture and identity. Federal Industrial Schools were later begun in 1870 with a $100,000 Congressional appropriation. General Pratt in Carlisle, Pennsylvania started the first Federal off-reservation boarding school in 1878. Pratt's motto was "Kill the Indian and save the man."

In 1888 school attendance was made compulsory for Indian children and children as young as six years old were sent to schools far from home. Their school day consisted of an equal amount of instruction and work. The labor of children ran most schools. Overcrowded dormitories and malnutrition caused the spread of tuberculosis and trachoma in some schools. Some children died at boarding school, and were not returned home, but were buried in a cemetery at the school.

Reservation	**Total Acreage**	**% Trust Lands** (Tribal & Individual)	**% Fee Lands** (Non-Indian, State & Federal Govt.)
Blackfeet	1.5 million	65%	35%
Crow	2.3 million	68%	32%
Flathead	1.2 million	60%	40%
Fort Belknap	650,000	96%	4%
Fort Peck	2.1 million	44%	56%
Northern Cheyenne	445,000	98%	2%
Rocky Boy	108,000	100%	0%

While some schools are remembered by former students living today as places that gave them survival skills needed for a changing world, other schools imbue memories of shame and abuse. In 1929 the Brookings Institute conducted a thorough review on Indian Affairs. The chapter on Indian Education was an indictment of 50 years of assimilationist policies. Some schools were feeding students on 9 cents a day – a diet that resulted in malnutrition and illness. "A Red Cross investigator who visited Rice Boarding School in Arizona in the mid-twenties reported that the diet of children consisted of bread, black coffee and syrup for breakfast; bread and boiled potatoes for dinner; more bread and boiled potatoes for supper. In addition, there was enough milk for each child to have a quarter of a cup each

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meal, but the big children received all of the supply and the little ones received none. This diet enabled the school to feed the children on an average of nine cents a day." (American Indian Education, M. Szaz, 1972, p.28) Vocational training that was being provided, was outdated, such as harness making and left students ill-equipped for employment.

Many parents did not want their children sent away, and some children were hidden when the Indian Agent came for them. When parents refused to send their children, they were deprived of much needed rations or jailed. Students resisted their circumstances at school by running away, but the consequence of desertion was harsh and severe. "Two of our girls ran away but they got caught. They had their legs tied up, tied their hands behind their backs, put them in the middle of the hallway so that if they fell, fell asleep or something, the matron would hear them and she'd get out there and whip them and make them stand up again." (Helen Ward, Makah, Interview with Carolyn Marr)

The Boarding School era is a dark period of history for American Indians. Impacts of boarding school practices are evident today in the tragic language loss among many tribes. Personal impacts are still felt within many families whose lives were shattered by the emotional violence they endured with the theft of their children, and for the children the theft of their parents. Indian communities in the United States and Canada are still working to recover and heal from this time.

1The concept of "holding land in trust" came from the 1831Supreme Court rulings of Chief Justice John Marshall. In 1830, the state of Georgia passed a statute in an attempt to prevent the Cherokee Tribe from operating under their own constitution. Georgia state officials were trying to enforce and execute laws within Cherokee territory with the intention of forcing the Cherokee to "abandon their homes and surrender their right to self-govern." (The Nations Within, Deloria & Lytle p.16) Chief Justice Marshall stated that "Indian nations had always been considered as distinct, independent political communities, retaining their original rights, as the undisputed possessors of the soil, from time immemorial…" (The Nations Within, Deloria & Lytle p.17) The status of Indian Tribes became defined as Chief Justice Marshall attempted to describe the relationship of Indian nations and the Untied States. Marshall likened the relationship as "that of a ward to his guardian…of a nation claiming and receiving the protection of one more powerful." Marshall's decision asserted that this "protectorate relationship" did not diminish the Tribe's right to self-govern. (American Indian Tribal Governments, O'Brien, p. 58) The Marshall decisions were to forever set the course for Federal Indian Policy.

The concept of the ward-guardian relationship remains today between Tribes and the United States government. Tribal lands and some Tribal revenue are still "held in trust" by the government. The intention is to safeguard them from inappropriate use or exploitation. This intention is being dramatically questioned in the Eloise Cabel lawsuit that exposed the government's mishandling of millions of tribal dollars. Ms. Cabel is a Blackfeet Tribal member who discovered that revenue belonging to individual tribal members was not in their accounts. Upon further investigation, she uncovered a staggering amount of revenue from tribal landholdings had literally disappeared. To date the Department of Interior has been unable to answer where these Tribal dollars have gone.

Teacher Narrative on Ledger Art

Visual records of history were done by many tribes. Pictographs, petroglyphs, and winter counts recorded important events and kept significant details of what were primarily oral tribal histories. When a number of warriors from different tribes were imprisoned at Fort Marion on Augustine, Florida, they were given ledger books to use as drawing paper. The Indian prisoners were under the guard of Captain Richard Pratt, who later established Carlisle Industrial School. Pratt began his intention of educating the prisoners and created a schedule of study for them, including art.

Beautiful and detailed drawings of tribal memories of family, battles, buffalo hunts, and homelands filled ledger books with an Indian account of a vanishing way of life. Perhaps through this remembering something was saved. Pratt believed there was a market for their drawings and many ledger books were sold.

MONTANA HISTORICAL SOCIETY

Detail from—Going to the Agency to have a Big Talk, White Bear, Cheyenne, April 1885, graphite and colored pencil on paper.

Teacher Narrative on Native Languages

Prior to contact with Europeans, there were over 300 Native languages spoken in North America. Of these numbers, perhaps 210 different native languages are still spoken in the Untied States and Canada. The question before American Indian, First Nation, and Alaska Native people today is: How long will these remaining languages survive?

Dr. Michael Kraus, Director of the Alaska Native Language Center, has created categories that describe the viability and vitality of these remaining 210 native languages. Category A describes languages that are still being learned by children in the traditional way. Category A includes the smallest number of Native languages and only 11% of the native languages in the United States are being learned this way. That percentage translates to about 20 languages. In Canada, the numbers are higher; about 30% of First Nation languages are being learned this way.

Languages that are spoken by the parent generation make up Category B. This category includes about 30 languages in both the United States and Canada. Regrettably, the largest category is Category C, which consists of languages spoken by middle-aged or the grandparental generations and older only. While the numbers in this category are high, this is not indicative of a positive situation or opportunity for any of these languages. According to Dr. Krauss, "...it does not make a difference if such a language has a million speakers or a hundred. If a language of a million people is not spoken by anyone under fifty, then it is not going to last very much longer than such a language spoken by a hundred people." (*Stabilizing Indigenous Languages* p.17) The percentages of this category are similar in both the United States and Canada.

The fourth category describes native languages spoken by only a few of the very oldest people. Elders of such language categories have little opportunity to use the language. In California there are 40 such languages that are remembered by at least one or two people in their eighties.

The last category, Category E, consists of languages that are extinct.

Early educational efforts including both missionary and government boarding schools, made intentional efforts to eradicate native languages and replace all literacy with English. As language and culture are so interconnected, native languages became a target in the country's assimilationist goal for Indian children.

"Now, by educating the children of these tribes in the English language these differences would have disappeared, and civilization would have followed at once...

Through sameness of language is produced sameness of sentiment, and thought; customs and habits are molded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated...

In the difference of language today lies two-thirds of our trouble... Schools should be established, which children should be required to attend; their barbarous dialect should be blotted out and the English language substituted." (President Grant, Report of the Indian Peace Commissioners, 1868, pp.16-17)

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"The instruction of Indians in the vernacular is not only of no use to them, but is detrimental to the cause of their education and civilization, and no school will be permitted on the reservation in which the English language is not exclusively taught." (J.D.C. Atkins, Commissioner of Indian Affairs, 1887 Report, pp.xxi-xxiii)

Both President Grant and Commissioner Atkins had their goals realized when the government instituted compulsory school attendance of Indian children in 18__. As noted in the beginning statistics, schools were extremely effective in eliminating and mortally wounding native languages. In Montana today, the only Tribe that has children entering school speaking their native language is the Crow Tribe. However, even the Crow are feeling the impacts on their languages stability and, for the first time since time immemorial they are witnessing children who are not fluent in their native language.

In Browning several visionary people including Darrel Robes Kipp and Dorothy Still Smoking engaged in a desperate, but powerful attempt to create fluent speakers among the children in their community. With no tribal funding and financial support coming only from the private sector, they started the Real Speaks School. Using the Maori and Hawaiian language immersion models, they have successfully supported language acquisition for over _ years. Due to their success, they opened a second school in order to serve the number of students applying.

Following their lead, four young people on the Flathead Indian reservation are in the third year of operating Nkwusm, a Salish language immersion school for 3-6 year olds. Currently 21 students attend the school. Darrell Kipp and the success of the Real Speaks School in Browning inspired and guided these young people to take action. On the Flathead Indian Reservation today, there are approximately 60 fluent Salish speakers. Most of these 60 speakers are over 50 years old.

The culture and language loss that missionary and government boarding schools intentionally and purposefully contributed to remains as a deep wound in Indian communities today. The additional emotional, psychological and physical abuse that children endured is a recent history and living memory. Many grandparents of school children today carry the untold stories like that of Seepeetza's.

Shaping Survival

An excerpt from author Lydia Whirlwind Soldier

Used with author's permission.

"In writing my story I wrestled with telling the whole story because of the repercussions from the Catholic community here on the Rosebud Reservation, but I made the resolution not to spare the worst because I am writing my story for the children who suffered in the boarding schools. For those children whose stories will never be told, for those of us who still suffer from post-traumatic stress, for the generations who stand on the street corners and dig in trash for aluminum cans to sell, for those who deaden their pain with alcohol and drugs and for their families who have suffered from generations of grief and invisible scars. And finally for those who have lost their culture and heritage and have not seen it as a loss."

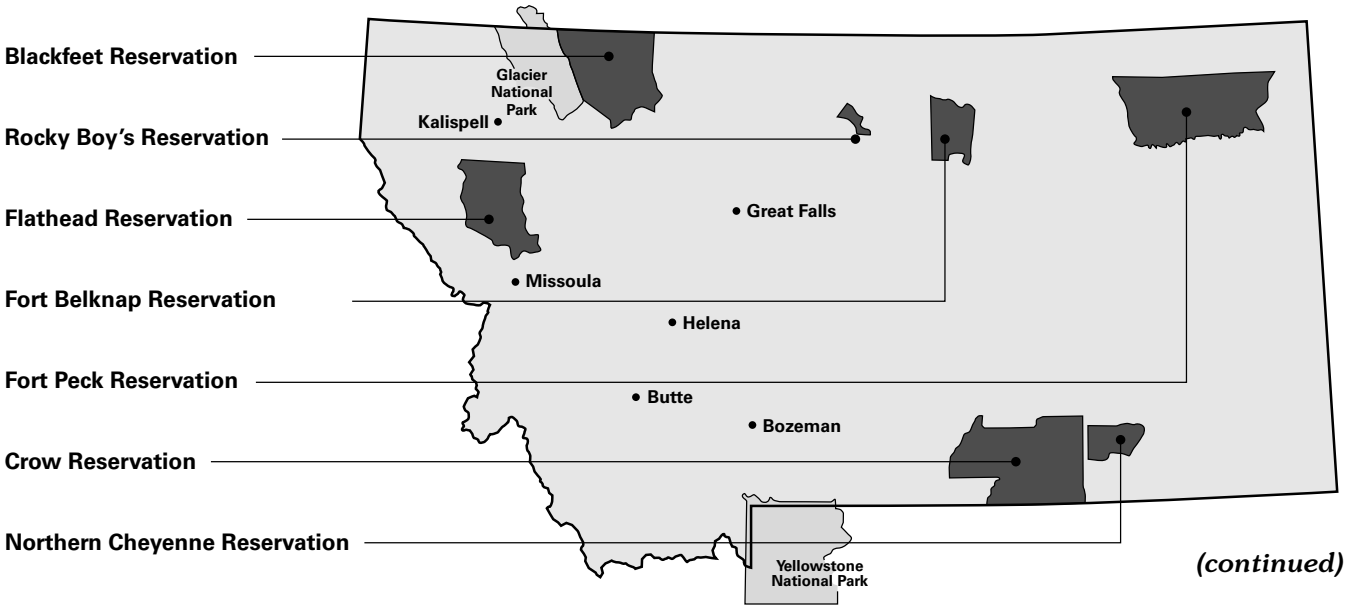
Student Narrative on Treaties, Reservations & Allotment

When newcomers to this country first arrived, they simply began settling in the coastal areas near their places of arrival. Indian people watched them and at times made contact with them. There was no formal arrangement for taking land to occupy, and later on, this created conflicts and sometimes war. After the colonies evolved into a country with a formal government, they began to deal with Indian Tribes through treaties. Treaties are formal agreements made between nations. Indian Tribes were recognized as distinct nations because they occupied specific homelands, had distinct languages, traditions, and governments.

As more settlers moved onto Indian lands, the young United States government negotiated treaties with Indian nations because the government recognized that the land belonged to the different Tribes. The first treaty made with Indians by the new United States government was in 1778. The treaty period lasted until 1871, and it created most of the Indian reservations in existence today. By the year 1871 six reservations had been established in Montana through treaty negotiations. The seventh reservation, Rocky Boy Reservation, was established by Executive Order in 1916.

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

Reservation	Tribal Group/s
Flathead	Salish, Pend d'Oreille, Kootenai
Blackfeet	Blackfeet
Rocky Boy	Chippewa, Cree
Fort Belknap	Gros Ventres, Assiniboine
Fort Peck	Assiniboine, Sioux
Northern Cheyenne	Northern Cheyenne
Crow	Crow



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Confining Indian people to reservations was the government's answer to the conflicts over land. However, officials were still unsettled about the presence of Indian people, and desired to see them become more like "Americans." The government wanted Indian people to change their beliefs, culture, and lifestyles to be more like European Americans. Many people believed that Indian people should give up their traditional way of living and become ranchers or farmers. To encourage Indian people to do this, the U.S. legislature passed a law called the Dawes Act (Allotment Act) in 1887. This law divided reservation lands into individual "allotments" for tribal members. These "allotments" were pieces of land that would belong to individual tribal members. The government thought that if Indian people had their own piece of land, they would be more likely to begin living as a rancher or a farmer. People also thought that this change in the lifestyle of Indian people would make them more like white people. Indian adults with families received 160 acres and unmarried tribal members over the age of 18 received 80 acres. These allotments were held in "trust" for 25 years. "Trust" land meant that the U.S. government was responsible in some way to watch over it. Indian people could not sell their land while it was in trust and there were no property taxes that had to be paid on it during this time. At the end of the 25 years, people could ask to have their land taken out of "trust" and often when they did, the property taxes on the land grew to beyond what the owner could pay. Then someone could take the land simply by paying the taxes owed on it. Some Indian people used their land to borrow money or to buy things they needed at trading posts or stores. If they could not pay for the loans or the goods their lands were sometimes taken as payment.

Lands that were not allotted – assigned to individual Indian people - on some reservations were declared "surplus." "Surplus" meant left over, unused, or unneeded. These lands were opened up to white settlement, even though there were promises in most of the treaties, like the following guarantee in the 1855 Treaty of Hell Gate with the Salish, Pend d'Oreille and Kootenai Tribes:

All which tract shall be set apart, and so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the reservation without permission of the confederated tribes, and the superintendent and the agent. Article II Treaty of Hell Gate

Tribes did not give permission for their reservation lands to be opened up to white settlers. Tribal leaders protested, and some traveled to Washington DC hoping that government officials would give attention to their protests. The government went ahead with white settlement of the Crow, Blackfeet, Fort Peck and Flathead Reservations. Between, 1889-1991, twelve million acres were lost. By 1934, over two-thirds of reservation lands in the United States left Tribal control. On the Flathead Indian Reservation, 70% of the Tribes' reserved land was lost to white homesteaders, townsites, reservoirs, and 18,521 acres were set aside for a national bison range.

Before the Allotment Act, Tribes were already farming and ranching. Many Indian people were making a fairly good living off the land.

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Indian Agent Richard Landsdale remarked on the Pend d'Oreille's farming efforts. "Their crops in 1856 were so abundant as to supply much of their food." In 1887, the first purpose of allotment was to support Indian farms and ranches. Later, as the law was applied to other reservations, it was an excuse and method for non-Indians to take Tribal lands.

Below is a table of Montana's Indian reservation lands today, showing the Tribe's acreage in the beginning of the reservations and then after the Allotment Act. Many Tribes are buying back Tribal lands, so the percentages will frequently be changing.

Reservation	**Total Acreage**	**% Trust Lands** (Tribal & Individual)	**% Fee Lands** (Non-Indian, State & Federal Govt.)
Blackfeet	1.5 million	65%	35%
Crow	2.3 million	68%	32%
Flathead	1.2 million	60%	40%
Fort Belknap	650,000	96%	4%
Fort Peck	2.1 million	44%	56%
Northern Cheyenne	445,000	98%	2%
Rocky Boy	108,000	100%	0%

Student Narrative on Indian Boarding Schools

Indian people were in a state of adjustment to confinement on reservations and a new way to make a living, when they were faced with a new challenge. Farming and ranching had introduced Tribes to a new way of making a living, but it had not succeeded in destroying their traditional and cultural beliefs and practices. Though Indian people had adapted to an agricultural lifestyle, they remained unique as Indian people. They had not become like European Americans. Indian people maintained their languages, cultures, and traditional practices even under extreme stress and intense change.

This was troubling to government officials and so in 1870 Congress appropriated $100,000 to begin a federal educational system for Indian children. The first Federal off-reservation boarding school was started by General Pratt in Carlisle, Pennsylvania. Pratt's motto was "Kill the Indian and save the man." In 1893, the government ordered all Indian children to attend school. Children as young as six years old were sent to schools far from their homes. If parents refused to send their children they were kept from getting much needed food and supplies and sometimes they were put in jail.

MONTANA HISTORICAL SOCIETY

Orchestra – Fort Shaw Indian School. Back row: Left to Right: Baptist Couture, Violin: Mr. Goings, Instructor. Front Row: Harvey, Coronet; John Bulte, Cornet. Others Unidentified [no date]. Photographer:unidentivied

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A school day for Indian children often consisted of half a day's work and the other half in the classroom. Students got up between 5:00 and 6:00 a.m. and went to bed between 8:00 and 9:00 at night. They worked in the dairies, fields, laundries, kitchens and tailor and leather shops, growing much of their own food, and making most of their own clothing. At one particular school, 100 of the 191 girls were 11 years old or younger. This meant that very young children were doing the work necessary to maintain the school. The work was made more difficult by a very poor diet. Malnutrition was also a problem and some schools fed students on 9 cents a day. Imagine eating bread, black coffee and syrup for breakfast, bread and boiled potatoes for lunch, and then more bread and boiled potatoes for supper!

Children were not allowed to speak their native languages and instruction was all done in English. Most of the students knew little English, and they were confused and fearful of a foreign language and place. Boys and girls had separate dormitories. The dormitories were large rooms with rows of beds. Many of them were overcrowded and diseases such as tuberculosis and trachoma spread among the students. Some children died at boarding school and were not returned home, but were buried in a cemetery at the school. It was very difficult for parents, grandparents and families to not have the bodies of their children returned home for burial.

Some former boarding school students remember their schools as places that gave them survival skills for a changing world. Other students have memories of shame and abuse. In 1928 the government ordered that a report be done on Indian Affairs. The report included a chapter on Indian Education. The report recorded all of the problems at boarding schools, overcrowding, malnutrition, outdated training, mistreatment of students, and children doing hard labor, as well as many other issues. Even though the report clearly showed the problems at boarding schools, the government continued to send students there. By 1933, _ of all Indian children in the United States were enrolled in schools, many of them in boarding schools.

The Boarding School time period is a dark part of history for American Indians and the United States government. Families still feel the effects that boarding school had on their parents and grandparents. Many tribal languages were lost because of boarding schools, and people still remember the hurt they experienced there. There are 53 Indian boarding schools operating today. Most of them are located on reservations, and these have guidance and direction form tribal governments and Indian school boards. Some government boarding schools are still operating off of reservations, but attendance at these schools far from home is usually voluntary. Today, most Indian children attend public schools and many of the prejudices their parents and grandparents faced have been eliminated. Unfortunately some of them still remain. All of us have a continuing role to play in eliminating prejudice.

Outline for Classroom Presentation

I. Treaties, Reservations, and Allotments

A. Legislation and history of historic and changing land use
B. Practical realities and effects of changes
C. Montana land use today
D. The story of the bison in Montana

II. American Indian Boarding Schools

A. Background
B. Literature - A child's voice …
C. Ledger Art
D. Effects on languages and cultural practices

III. Bridge building

A. Knowledge/awareness
B. Weaving old into new/ Traditional games

Vocabulary List

Allotment – an assigned portion of land

Assimilate – to make or become similar

Boarding school – a school where pupils are provided with meals and lodging

Cede – to surrender possession of especially by treaty

Confinement – being kept within bounds - restricted

Culture – the behavior patterns, arts, beliefs, and institutions especially as expressed in a particular community of group of people or period in time

Destiny – a predetermined course of events, or one's fate

Displaced – moved from the usual place

Equitable – just, impartial, fair

Identity – the set of characteristics by which a person or thing is known

Influx – a flowing in

Inherit – to receive something legally from someone after he/she dies

Invest – to commit money in order to gain a financial return or to spend or devote time and effort for future benefit

Ledger – a book with lined pages used to tally money transactions of a business

Malnutrition – insufficient or unhealthy nutrition

Mission – the building housing missionaries (people who attempt to convince others to join their beliefs or cause)

Negotiation – a conference/discussion with another in order to come to agreement or settlement

Prejudice – irrational suspicion or hatred of a particular group, race, or religion

Preserve – to keep or maintain intact; an area maintained for the protection of wildlife or other natural resources

Reservation – a tract or parcel of land set aside for a special purpose

Stewardship – the situation of having finances, property, and/or other affairs be managed by another

Traditional – when culture/customs are passed down from one generation to the next

Treaty – a formal agreement between two or more groups

Tuberculosis – an infectious disease of humans and animals, caused by a bacteria, in which lesions (sores) form on the lungs

Trachoma – a contagious disease of the eye caused by a virus

Trust – a legal title to property held by one party for the benefit for another

Unsettled – not determined or resolved

Vision – the ability to look ahead

Amazing Montanans—Biography

Chief Charlo, Little Claw of the Grizzly Bear

When the 1855 Treaty of Hell Gate was negotiated at Council Groves, Victor, Standing Grizzly Bear, was the principal leader of the Salish Tribe living in the Bitterroot Valley. After Victor's death in 1871, his son Charlo, Little Claw of the Grizzly Bear, became chief by consent of the Tribe. Traditional leaders led by example and maintained their positions through their character. Honesty, generosity, and courage were all qualities necessary for leadership.

Chief Charlo held a deep love for his homeland and his people. He intended to remain in the Bitterroot Valley, as he believed that the Treaty of Hell Gate promised to create a reservation there for his people. In fact, the treaty did state that a survey of the Bitterroot would be done to determine if it would be good for Charlo and his people. However, a survey was never done and the settlers and government pressured Charlo to move up to the reservation in the Mission Valley. Charlo kept reminding the government of their promise to survey the land in the Bitterroot Valley and even traveled to Washington DC to tell government officials in person of their obligation to keep their promise. The Salish, Pend d'Oreille, and Kootenai had kept their word and Charlo was angry that the government was not keeping theirs. In 1872, Congress passed an act that ordered the Salish to move. The government sent U.S. Commissioner James Garfield to get Chief Charlo to sign a contract to agree to move. Chief Charlo responded by saying, "I will never sign your paper…My heart belongs to this valley. I will never leave it." Later the contract was published in with a mark appearing as Charlo's. He maintained that he never signed it. The handwritten contract had no mark by Charlo's name, just as he had said.

MONTANA HISTORICAL SOCIETY

The great Chief Charlot, Flathead Reservation, circa 1908 –Photograph by N.A. Forsyth. Stereograph Collection

Charlo managed to remain in the Bitterroot Valley until 1891. Settlers surrounded the remaining Salish, and they pressured the government to move the Salish out. Poor conditions among the Salish were increased due to recent crop failures, and Charlo finally relented and move.

After moving to the reservation, Chief Charlo soon had to engage in another battle. That fight was to prevent reservation lands from being broken up into individual allotments. Again, he traveled to Washington DC to protest. His protest made no difference and in his last years saw the land divided. Chief Charlo passed away in 1910; the year reservation lands were opened to homesteading.

Amazing Montanans—Biography

Robert Yellowtail, 1889 – 1988

The year that Robert Yellowtail was born could be 1889 or 1887. Robert was born near Lodge Grass, Montana and had only four short years to be a child with his family. At the young age of four years old, Robert was taken to the Crow Agency Boarding School. "He was not allowed to practice his own religion, speak his own language, or live with members of his tribe. The only thing the whites could not take away from him there he said, were his thoughts." (MT Magazine of Western History, Vol. 39, 1981 #3, Constance J. Poten) After finishing grade school there he transferred to Sherman Boarding School in Riverside, California. He was able to complete a Law Degree from the University of Chicago through correspondence classes.

MONTANA HISTORICAL SOCIETY

Robert Yellowtail –1907, photographer unidentified. PAc 89-113

"I studied the law because I was disgusted with the way Indian Affairs was being administered in Washington. I said to myself, 'I'm going to make this my life's work, graduate in law, and defend the Indians'". (MT Magazine of Western History, Vol. 39, 1981 #3, Constance J. Poten) When Montana Senator Thomas Walsh introduced a bill to open the Crow Reservation to homesteading, Robert Yellowtail was called home by Chief Plenty Coups to assist as an interpreter and lawyer. The battle to open up Crow lands continued in the courts for seven years. In 1917, Robert Yellowtail gave his final four-hour argument. Yellowtail's efforts paid off and the courts decided in favor of the Crow and their lands were safe for the moment.

Yellowtail's leadership qualities were recognized in 1934, and he was appointed the first Indian superintendent of his own tribe. During his years in this position he did many remarkable things. He encouraged preserving Crow culture and language and began the Crow Fair once again. After eleven years as superintendent, Yellowtail resigned and became Chairman of the Crow Tribe. Robert continued to defend his Tribe's right to manage their own land and resources and self-govern.

Robert Yellowtail survived boarding school and learned how to live on "two worlds", the Crow world and American society. He used his education to benefit the Crow people, but he never forgot the importance of what it meant to be a Crow Indian. His life is best remembered by another tribal member, "Robert Yellowtail has everything to do with everything on the Crow Reservation."

Amazing Montanans—Biography

Sam Resurrection, 1857 – 1941 — *Cultural and Political Leader of the Salish Tribe*

Born just two years after the signing of the 1855 Treaty of Hell Gate, Sam Resurrection was to witness many changes in his lifetime. The loss of homelands and language and traditions had a great impact on Sam. Though he lived during an extremely challenging time, he led a remarkable life. Even as a young boy, his life was extraordinary. At the age of nine, it was believed that Sam had passed away. During his wake, Sam "came to" and from that time on he was referred to by a name that described his "coming back". This Salish name later became translated to the English word Resurrection.

SALISH-PEND D'OREILLE CULTURE COMMITTEE

Sam Resurrection

Sam distinguished himself as a cultural and political leader in many ways. When the United States government made the decision to allot lands on the Flathead Reservation, Sam Resurrection made several trips to Washington DC to protest this breaking up of the remaining tribal lands. He also wrote letters to government leaders, trying to reason with them and telling of the integrity and honesty that the Salish people had demonstrated in all of their dealings with the government. In one of his letters to President Roosevelt, Sam Resurrection reminded the President of the governments treaty obligations. "When they made the treaty, Stevens told the three chiefs this would be a reservation as long as there was an Indian here."

To accomplish such things was no small feat, given the language barrier and the distance from the reservation to Washington DC. Traveling such a distance in the early 1900's would have been both difficult and expensive for an Indian person. On one trip to Washington DC, Jackson Sun Down accompanied him as an interpreter. Jackson Sun Down was Nez Perce and was well known as an expert horseman. Though Salish leaders were unsuccessful in stopping allotment, they continued to speak out against government decisions and actions that they believed were wrong. Without the voices of such leaders, the Confederated Salish and Kootenai Tribes would not have been able to save the lands and traditions that they have today.

Sam also contributed to keeping tribal traditions alive. Pete Beaverhead (1891 – 1975) described how Sam taught War Dancing and hosted celebrations where tribal members danced and sang for three days. Sam lived much of his life in the Jocko Valley and is buried in the cemetery there that was created from land donated by Sophie Moiese. For a time his grave site had been neglected, then a young tribal member read about him and all of the things that he did for his tribe. Samantha Shelby went to the cemetery to visit his grave and was saddened that it was not well cared for. She took it upon herself to take care of it from then on. It was a wonderful thing for a young person to be able to learn about her cultural ancestors and to take responsibility for that learning to heart and do something meaningful with it.

Lesson 1: What is a Treaty?

Objective

At the conclusion of this lesson students will be able to give a definition of the word treaty and identify a promise and guarantee within a treaty

Time

1 – 1½ Hours

Materials

- Footlocker Materials – 1855 Treaty of Hell Gate, 1851 Laramie Treaty, Montana map with reservations, Word Map & Word Map overhead
- User Guide Materials – Student narrative on Treaties, Reservations and Allotment, Sample text from Treaty of Hell Gate and Laramie Treaty
- Teacher Provided Materials – Dictionaries

Pre-Lesson Preparation

Familiarize yourself with the definition and concept of the word treaty and the two treaties provided. Display the state map in the classroom. Make 4-5 copies of the word map

Procedure

Give students the narrative on treaties, reservations, and allotment. Give them time to read the complete narrative. Give students highlighters and instruct them to highlight important and difficult words and passages.

Arrange students in groups of four. Give them about 5 minutes to share what they highlighted with their group.

Give each group a dictionary & instruct them to look up the words promise, guarantee, nation, and treaty. Ask each group to share a definition of one of the four words. Tell students that you are going to create your own class definition of the word treaty to get a clear understanding of what it means particularly in regard to the treaties the United States made with Indian Tribes.

Give each group a word map and give them about 10 – 15 minutes to fill in the sections. They can use dictionaries if they want. Instruct them to keep in mind some of the words and the treaty text that you read to them.

Put the overhead of the word map up and ask each group to fill in one section of the map. After all the sections are filled in, have the class develop their own definition of treaty in their words using information in the word map. Write the definition on the board.

Read this beginning of the 1855 Treaty of Hell gate to students: "Articles of agreement and convention made….by and between Isaac I. Stevens…on the part of the United States, and the undersigned chiefs, head-men and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians…do hereby constitute a nation, under the name of the Flathead Nation,…

(continued)

Ask students if developing their definition helped them understand this treaty introduction.

Give each group one of the numbered sections of either the Treaty or Hellgate or the Treaty of Fort Laramie. Allow them 5-10 minutes to read it and highlight any promise or guarantee they can find in it.

Let each group share and discuss what they found.

Inform students that in the 1855 Treaty of Hell gate, the term Flathead was a non-Indian name used to refer to the Salish Indians. Actually, there was no Tribe with the name Flathead, however non-Indians continued to refer to the Salish by that name and it appeared throughout the treaty document.

Word Map

Name _____

Date _____

4 (synonym)

5 (antonym or "nonexample")

3 (the matching dictionary definition)

1 (Vocabulary Word)

Page Number

_____

6 (other forms of the word)

2 (sentence or phrase from the text)

8 (my very own sentence)

7 (my association, example, or sketch)

read·write·think

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Treaty of Hellgate • July 16, 1855

Treaty of Hellgate
Treaty of July 16, 1855, 12 Stat. 975
Ratified March 8, 1859.

JAMES BUCHANAN,
PRESIDENT OF THE UNITED STATES OF AMERICA.
TO ALL AND SINGULAR TO WHOM THESE PRESENTS SHALL COME,
GREETINGS:

Articles of agreement and convention made and concluded at the treaty ground at Hell Gate, in the Bitter Root Valley, this sixteenth day of July, in the year on thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of United States, and the undersigned chiefs, headmen, and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians, on behalf of and acting for said confederated tribes, and being duly authorized thereto by them. It being understood and agreed that the said confederated tribes do hereby constitute a nation, under the name of the Flathead Nation, with Victor, the head chief of the Flathead tribe, as the head chief of the said nation, and that the several chiefs, headmen, and delegates, whose names are signed to this treaty, do hereby, in behalf of their respective tribes, recognize Victor as said head chief.

ARTICLE I. The said confederated tribes of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the country occupied or claimed by them, bounded and described as follows, to wit:

Commencing on the main ridge of the Rocky Mountains at the forty-ninth (49th) parallel of latitude, thence westwardly on that parallel to the divide between the Flat-bow or Kootenay River and Clarke's Fork; thence southerly and southeasterly along said divide to the one hundred and fifteenth degree of longitude, (115, degree) thence in a southwesterly direction to the divide between the sources of the St. Regis Borgia and the Coeur d'Alene Rivers, thence southeasterly and southerly along the main ridge of the Bitter Root Mountains to the divide between the head-waters of the Koos-koos-kee River and of the southwestern fork of the Bitter Root River, thence easterly along the divide separating the waters of the several tributaries of the Bitter Root River from the waters flowing into the Salmon and Snake Rivers to the main ridge of the Rocky Mountains, and thence northerly along said main ridge to the place of beginning.

ARTICLE II. There is, however, reserved from the lands above ceded, for the use and occupation of the said confederated tribes, and as a general Indian reservation upon which may be placed other friendly tribes and bands of Indians of the Territory of Washington who may agree to be consolidated with the tribes parties to this treaty, under the common designation of the Flathead Nation, with Victor, head of the Flathead tribe, as the head chief of the nation, the

(continued)

Treaty of Hellgate
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tract of land include within the following boundaries, to wit:

Commencing at the source of the main branch of the Jocko River; thence along the divided separating the water flowing into the Bitter root River from those flowing into the Jocko to a point on Clarke's Fork between the Camas and Horse Prairies; thence northerly to, and along the divide bounding on the west Flathead River, to a point due west from the point half way in latitude between the northern and souther extremities of the Flathead Lake; thence on a due east course to the divide whence the Crow, the Prune, and So-ni-el-em and the Jocko rivers take their rise, and thence southerly along said divide to the place of beginning.

All which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes, and the superintendent and agent. And the said confederated tribes agree to remove to and settle upon the same within one year after the ratification of this treaty. In the meantime it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States, and upon any ground claimed or occupied, if with the permission of the owner or claimant.

Guaranteeing however the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not including in the reservation above named. And provided, That any substantial improvements heretofore made by any Indian, such as fields enclosed and cultivated and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President of the United States, and payment made therefor in money, or improvements of an equal value be made for said Indian upon the reservation; and no Indian will be required to abandon the improvements aforesaid, now occupied by him until their value in money or improvements of an equal value shall be furnished him as aforesaid.

ARTICLE III. And provided, That if necessary for the public convenience roads may be run through the said reservation; and, on the other hand, the right of way with free access from the same tot eh nearest public highway is secured to them, as also the right in common with citizens of the United States to travel upon all public highways.

The exclusive right of taking fish in all the streams running through or bordering said reservation is further secured to said Indians; as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing; together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

ARTICLE IV. In consideration of the above cession, the United States agree to pay to

(continued)

Treaty of Hellgate
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the said Confederated tribes of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty the sum of one hundred and twenty thousand dollars in the following manner--that is to say: For the first year after the ratification hereof, thirty-six thousand dollars, to be expended under the direction of the President, in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, and for such other objects as he may deem necessary. For the next four years, six thousand dollars each year; for the next five years, five thousand dollars each year; for the next five years, four thousand dollars each year; and for the next five years, three thousand dollars each year.

All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them, and the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

ARTICLE V. The United States further agree to establish at suitable points within said reservation within one year after the ratification hereof, and agriculture and industrial school, erecting the necessary building, keeping the same in repair, and providing it with furniture, books and stationary, to be located the agency, and to be free to the children of the said tribes, and to employ a suitable instructor or instructors. To furnish one black-smith shop; to which shall be attached a tin and gun shop; one carpenter's shop; one wagon and ploughmaker's shop; and to keep the same in repair, and furnish with the necessary tool. To employ two farmer, one blacksmith, one tanner, one gunsmith, one carpenter, one wagon and plough maker, for the instruction of the Indians in trades, and to assist them in the same. To erect one saw- mill and one flouring-mill, keeping the same in repair and furnished with the necessary tool and fixtures, medicines and furniture, and to employ a physician; and to erect, keep in repair, and provide the necessary establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chiefs of the said confederated tribes of Indians are expected and will be called upon to perform many services of a public character, occupying much of their time, the United States further agree to pay to each of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes five hundred dollars per year, for the term of twenty years after the ratification hereof, as a salary for such persons as the said confederated tribes may select to be their head chiefs, and to build for them at suitable points on the reservation a comfortable house, and properly furnish the same, and to plough and fence for each of them ten acres of land. The salary to be paid to, and the said houses said to be occupied by, such head chiefs so long as they may be elected to that position by their tribes, and no longer.

And all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to

(continued)

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said tribes. Nor shall the cost of transporting the goods for the annuity payments be a charge upon the annuities, but shall be defrayed by the United States.

ARTICLE VI. The President may from time to time, at his discretion, cause the whole, or said portion of such reservation as he may think proper, to be surveyed into lots, and assign the same as such individuals of families of the said confederated tribes as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

ARTICLE VII. The annuities of the aforesaid confederated tribes of Indians shall not be taken to pay the debts of individuals.

ARTICLE VIII. The aforesaid confederated tribes of Indians acknowledge their dependence upon the Government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens. And should any one or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property take shall be returned, or in default thereof, or is injured or destroyed, compensation may be made by the Government out of the annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and other Indians tot eh Government of the United States, or its agent, for decision, and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article, in case of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the lows of the United States, but to deliver them up to the authorities for trial.

ARTICLE IX. The said confederated tribes desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same; and therefore it is provided that any Indian belonging to said confederated tribes of Indians who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportions of the annuities withheld from him o her for such time as the President may determine.

ARTICLE X. The United States further agree to guaranty the exclusive use of the reservation provided for in this treaty, as against any claims which may be urged by the Hudson Bay Company under the provisions of the treaty between the United States and Great Britain on the fifteenth of June, eighteen hundred and forty-six, in consequence of the occupations of a trading post on the Pru-in River by the servants of that company.

ARTICLE XI. It is, moreover, provided that the Bitter Root Valley, above the Loo-lo Fork, shall be carefully surveyed and examined, and if it shall prove, in the judgement of the

(continued)

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President, to be better adapted to the wants of the Flathead tribe than the general reservation provided for in this treaty, then such portions of it as may be necessary shall be set apart as a separate reservation for the said tribe. No portion of the Bitter Root Valley, above the Loo-lo fork, shall be opened to the settlement until such examination is had and the decision of the President made known.

ARTICLE XII. This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs of the Territory of Washington, and the undersigned head chiefs, chiefs and principal men of the Flathead Kootenay, and Upper Pend d'Oreilles tribes of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

ISAAC I. STEVENS, Governor and Superintendent Indian Affairs W.T. (L.S.)
VICTOR, Head chief of the Flathead Nation, his x mark.(L.S.)
ALEXANDER, Chief of the Upper Pend d'Oreilles his x mark.(L.S.)
MICHELLE, Chief of the Kootenays, his x mark.(L.S.)
AMBROSE, his x mark.(L.S.)
PAH-SOH, his x mark.(L.S.)
BEAR TRACK, his x mark. (L.S.)
ADOLPHE, his x mark. (L.S.)
THUNDER his x mark. (L.S.)
BIG CANOE, his x mark. (L.S.)
KOOTEL CHAH, his x mark. (L.S.)
PAUL, his x mark. (L.S.)
ANDREW, his x mark. (L.S.)
MICHELLE, his x mark. (L.S.)
BATTISTE, his x mark. (L.S.)

KOOTENAYS

GUN FLINT, his x mark. (L.S.)
LITTLE MICHELLE, his x mark. (L.S.)
PAUL SEE, his x mark. (L.S.)
MOSES, his x mark. (L.S.)

James Doty, Secretary.
R.H. Landsdale, Indian Agent.
W.H. Tappan, Sub Indian Agent.
Henry R. Crosire.
Gustavus Sohon, Flathead Interpreter.
A.J. Hoecken, Sp. Mis.
William Craig.

(continued)

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And, whereas, the said treaty having been submitted to the Senate of the United States for their constitutional action thereon, the Senate did, on the eighth day of March, eighteen hundred and fifty-nine, advise and consent tot he ratification of the same, by a resolution in the words and figures following, to wit:

*In Executive Session,
*Senate of the United States, March 8, 1859.

***Resolved**, (two third of the senators present concurring,) That the Senate advise and consent to the ratification of treaty between the United States and Chiefs, Headmen and Delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreille Indians, who are constituted a nation under the name of the Flathead Nation, signed 16th day of July, 1855.

*Attest: *ASBURY DICKINS, Secretary.*

Now, therefore, be it known that I, JAMES BUCHANAN, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in their resolution of the eighth of March, one thousand eight hundred and fifty-nine, accept, ratify and confirm the said treaty.

In testimony where of, I have hereunto caused the seal of the United States to be affixed, and have signed the same with my hand.

Done at the city of Washington, this eighteenth day of April, in the year of our Lord one thousand eight hundred and fifty-nine, and of the Independence of the United States, the eighty-third.

JAMES BUCHANAN.

By the President:
LEWIS CASS, Secreatary of State

Lakota Treaty of Fort Laramie • September 17, 1851

11 Stat., p. 749.

Articles of a treaty made and concluded at Fort Laramie, in the Indian Territory, between D. D. Mitchell, superintendent of Indian affairs, and Thomas Fitzpatrick, Indian agent, commissioners specially appointed and authorized by the President of the United States, of the first part, and the chiefs, headmen, and braves of the following Indian nations, residing south of the Missouri River, east of the Rocky Mountains, and north of the lines of Texas and New Mexico, viz, the Sioux or Dahcotahs, Cheyennes, Arrapahoes, Crows, Assinaboines, Gros-Ventre Mandans, and Arrickaras, parties of the second part, on the seventeenth day of September, A.D. one thousand eight hundred and fifty-one.a

ARTICLE 1. The aforesaid nations, parties to this treaty, having assembled for the purpose of establishing and confirming peaceful relations amongst themselves, do hereby covenant and agree to abstain in future from all hostilities whatever against each other, to maintain good faith and friendship in all their mutual intercourse, and to make an effective and lasting peace.

ARTICLE 2. The aforesaid nations do hereby recognize the right of the United States Government to establish roads, military and other posts, within their respective territories.

ARTICLE 3. In consideration of the rights and privileges acknowledged in the preceding article, the United States bind themselves to protect the aforesaid Indian nations against the commission of all depredations by the people of the said United States, after the ratification of this treaty.

ARTICLE 4. The aforesaid Indian nations do hereby agree and bind themselves to make restitution or satisfaction for any wrongs committed, after the ratification of this treaty, by any band or individual of their people, on the people of the United States, whilst lawfully residing in or passing through their respective territories.

ARTICLE 5. The aforesaid Indian nations do hereby recognize and acknowledge the following tracts of country, included within the metes and boundaries hereinafter designated, as their respective territories, viz;

The territory of the Sioux or Dahcotah Nation, commencing the mouth of the White Earth River, on the Missouri River; thence in a southwesterly direction to the forks of the Platte River; thence up

(continued)

the north fork of the Platte River to a point known as the Red Buts, or where the road leaves the river; thence along the range of mountains known as the Black Hills, to the head-waters of Heart River; thence down Heart River to its mouth; and thence down the Missouri River to the place of beginning.

The territory of the Gros Ventre, Mandans, and Arrickaras Nations, commencing at the month of Heart River; thence up the Missouri River to the mouth of the Yellowstone River; thence up the Yellowstone River to the mouth of Powder River in a southeasterly direction, to the head-waters of the Little Missouri River; thence along the Black Hills to the head of Heart River, and thence down Heart River to the place of beginning.

The territory of the Assinaboin Nation, commencing at the mouth of Yellowstone River; thence up the Missouri River to the mouth of the Muscle-shell River; thence from the mouth of the Muscle-shell River in a southeasterly direction until it strikes the head-waters of Big Dry Creek; thence down that creek to where it empties into the Yellowstone River, nearly opposite the mouth of Powder River, and thence down the Yellowstone River to the place of beginning.

The territory of the Blackfoot Nation, commencing at the mouth of Muscle-shell River; thence up the Missouri River to its source; thence along the main range of the Rocky Mountains, in a southerly direction, to the head-waters of the northern source of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence across to the head-waters of the Muscle-shell River, and thence down the Muscle-shell River to the place of beginning.

The territory of the Crow Nation, commencing at the mouth of Powder River on the Yellowstone; thence up Powder River to its source; thence along the main range of the Black Hills and Wind River Mountains to the head-waters of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence to the head waters of the Muscle-shell River; thence down the Muscle-shell River to its mouth; thence to the head-waters of Big Dry Creek, and thence to its mouth.

The territory of the Cheyennes and Arrapahoes, commencing at the Red Bute, or the place where the road leaves the north fork of the Platte River; thence up the north fork of the Platte River to its source; thence along the main range of the Rocky Mountains to the head-waters of the Arkansas River; thence down the Arkansas River to the crossing of the Santa Fe' road; thence in a northwesterly direction to the forks of the Platte River, and thence up the Platte River to the place of beginning.

It is, however, understood that, in making this recognition and

(continued)

acknowledgement, the aforesaid Indian nations do not hereby abandon or prejudice any rights or claims they may have to other lands; and further, that they do not surrender the privilege of hunting, fishing, or passing over any of the tracts of country heretofore described.

ARTICLE 6. The parties to the second part of this treaty having selected principals or head-chiefs for their respective nations, through whom all national business will hereafter be conducted, do hereby bind themselves to sustain said chiefs and their successors during good behavior.

ARTICLE 7. In consideration of the treaty stipulations, and for the damages which have or may occur by reason thereof to the Indian nations, parties hereto, and for their maintenance and the improvement of their moral and social customs, the United States bind themselves to deliver to the said Indian nations the sum of fifty thousand dollars per annum for the term of ten years, with the right to continue the same at the discretion of the President of the United States for a period not exceeding five years thereafter, in provisions merchandise, domestic animals, and agricultural implements, in such proportions as may be deemed best adapted to their condition by the President of the United States, to be distributed in proportion to the population of the aforesaid Indian nations.

ARTICLE 8. It is understood and agreed that should any of the Indian nations, parties to this treaty, violate any of the provisions thereof, the United States may withhold the whole or a portion of the annuities mentioned in the preceding article from the nation so offending, until, in the opinion of the President of the United States, proper satisfaction shall have been made.

In testimony whereof the said D. D. Mitchell and Thomas Fitzpatrick commissioners as aforesaid, and the chiefs, headmen, and braves, parties hereto, have set their hands and affixed their marks, on the day and at the place first above written.

D. D. Mitchell
Thomas Fitzpatrick
Commissioners.

Sioux:
Mah-toe-wha-you-whey, his x mark,
Mah-kah-toe-zah-zah, his x mark,
Bel-o-ton-kah-tan-ga, his x mark,
Nah-ka-pah-gi-gi, his x mark,
Mak-toe-sah-bi-chis, his x mark,
Meh-wha-tah-ni-hans-kah, his x mark,
Cheyennes:
Wah-ha-nis-satta, his x mark,

(continued)

Voist-ti-toe-vetz, his x mark,
Nahk-ko-me-ien, his x mark,
Koh-kah-y-wh-cum-est, his x mark,
Arrapahoes:
Bè-ah-té-a-qui-sah, his x mark,
Neb-ni-bah-seh-it, his x mark,
Beh-kah-jay-beth-sah-es, his x mark,
Crows:

Arra-tu-ri-sash, his x mark,
Doh-chepit-seh-chi-es, his x mark,
Assinaboines:
Mah-toe-wit-ko, his x mark,
Toe-tah-ki-eh-nan, his x mark,
Mandans and Gros Ventres:
Nochk-pit-shi-toe-pish, his x mark,
She-oh-mant-ho, his x mark,
Arickarees:
Koun-hei-ti-shan, his x mark,
Bi-atch-tah-wetch, his x mark,

In the presence of---

A. B. Chambers, secretary.
S. Cooper, colonel, U. S. Army.
R. H. Chilton, captain, First Drags.
Thomas Duncan, captain, Mounted Rifiemen.
Thos. G. Rhett, brevet captain R. M. R.
W. L. Elliott, first lieutenant R. M. R.
C. Campbell, interpreter for Sioux.
John S. Smith, interpreter for Cheyennes.
Robert Meldrum, interpreter for the Crows.
H. Culbertson, interpreter for Assiniboines and Gros Ventres.
Francois L'Etalie, interpreter for Arickarees.
John Pizelle, interpreter for the Arrapahoes.
B. Gratz Brown.
Robert Campbell.
Edmond F. Chouteau.

(a) This treaty as signed was ratified by the Senate with an amendment changing the annuity in Article 7 from fifty to ten years, subject to acceptance by the tribes. Assent of all tribes except the Crows was procured (see Upper Platte C., 570, 1853, Indian Office) and in subsequent agreements this treaty has been recognized as in force (see post p. 776).

Lesson 2: Losing the Land

Objective

Students will be able to explain the present land status of four of Montana's Reservations. Students will be able to describe the color-codes of a land status map of the Flathead, Crow, Blackfeet, and Fort Peck Indian Reservations.

Time

Two One-Hour Class Periods

Materials

- Footlocker Materials – Series of historic land status maps, current land status map of the Flathead, Crow, Fort Peck and Blackfeet Indian Reservations, Montana map with reservations, Wall map of Montana showing physical features, photographs of Salish delegation in Washington DC, photograph of Chief Charlo, Sam Resurrection, and Robert Yellowtail
- User Guide Materials – Allotment narrative, biographies of Chief Charlo and Sam Resurrection and Robert Yellowtail, and problem solutions map master
- Teacher Provided Materials – Masking tape - several rolls, paper, and markers

Pre-Lesson Preparation

Display series of historic land status maps and current land status maps, Montana wall map and Montana map with reservations, photographs, make copies of biographies of Sam Resurrection, Chief Charlo, and Robert Yellowtail

Procedure

Read this portion of Article II of the 1855 Treaty of Hell Gate to students:

All which tract shall be set apart, and so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes, the superintendent and the agent.

Discuss the text with class. Tell students that they are going to create a piece of land in their classroom that is like a "reservation" like the one you just read about. The reservation can be Blackfeet, Crow, Flathead, or Fort Peck. Let the class pick one of these four reservations, allowing them 5 minutes to decide which one. Let students select the part of the classroom to be used as their reservation. Use tape to create a boundary line on the floor that will represent their reservation boundary. Use classroom furniture to create some prominent landmarks. Label the furniture with pictures and words so that students remember what geographic feature it is.

Divide the students into two groups – tribal members and newcomers. No one will be able to use the classroom "reservation" space except the tribal member class group. The tribal member group should be about 1/4 of the class.

Place the tribal member group inside of the boundary tape of their reservation. Tell them that they can use all of the area within the taped boundary. They can find a comfortable place to sit or recline if they'd like.

(continued)

Read the treaty article again to the whole class and instruct them to listen to it carefully to what it means.

Now tell the tribal members that a new law has been passed and that they are going to have a piece of the reservation land that will be theirs alone. It will not be able to be used by other tribal members – it will belong just to them.

Assign each tribal member a very small piece of the classroom "land". Assign the space in such a way that only about 1/4 of it is assigned. Have the students use tape to mark their piece of land –making sure that each one is of a similar size, taking up only about _ of the "reservation". The tribal members now have to stay in their own taped space.

Now tell the class that another law has been passed and that the "left-over" reservation land will be opened up to newcomers to the area – these newcomers are not tribal members. Tell the newcomer group to walk around the space and pick out the space that they would like, until all of them have found a space within the "reservation". These spaces can be larger and of different sizes. Tell students that they need to tape these areas also. Limit their time to pick and tape their space.

Do a little debriefing now – ask students to sit in their space and engage them in a discussion. How do the tribal member students feel? How do the newcomers feel? Was the activity fair? Why? Why not? (End of 1st part of lesson) Leave the masking tape on the floor!

Part Two

Direct student attention to the masking tape on the classroom floor and ask them to explain what the taped areas represent.

Instruct students to look at the allotment map series. Share what the color code of the maps are and ask if any students think they can interpret the maps. Remind students to use the activity they did in the previous lesson to help them. Show students the large Flathead Indian Reservation Land Status map and share what the different colors mean.

Give students a Problem Solution Narrative Map and ask them to try to fill it in starting with the problem of the first colonists arriving and moving onto Indian lands. Give students about 15 minutes to work on the map. Then put up an overhead of the map and fill it in as a whole class. Use the completed map provided as a guide if necessary.

Problem/Solution Map

What started the problem?

When?

What is the problem?

What new problems happened?

When?

What are some solutions?

Lesson 3: The Land of Seven Reservations

Objectives

Students compare the sizes of Montana's seven reservations and their percentage of Indian and non-Indian owned land.

Time

40 minutes

Materials

- Footlocker Materials – Reservation maps, Montana map with reservations
- User Guide Materials – Allotment Narrative, bios of Chief Charlo, Sam Resurrection and Robert Yellowtail, Confederated Salish and Kootenai Tribes Vision and Mission Statement
- Teacher Provided Materials – Colored pencils

Pre-Lesson Preparation

Review with students bar graph concepts, using their math texts. Display maps and write reservation sizes and ownership percentages on board

Procedure

Direct students' attention to the information written on the board. Ask students how they could organize the information so that it would be easy to understand and compare.

Show students the example of a bar graph. Ask students to make two bar graphs. One graph will show reservation land size and the other will show the percentages of Indian and non-Indian owned reservation lands. Ask students if coloring the graphs could help explain the information. Let them color their graphs if they choose, and then share them with the rest of the class.

Distribute the biographies of Chief Charlo, Sam Resurrection and Robert Yellowtail to the class, giving only one biography to each student. Allow students time to read the biographies. Ask for volunteers to share what they learned about the people they read about. Write some of their responses on the board.

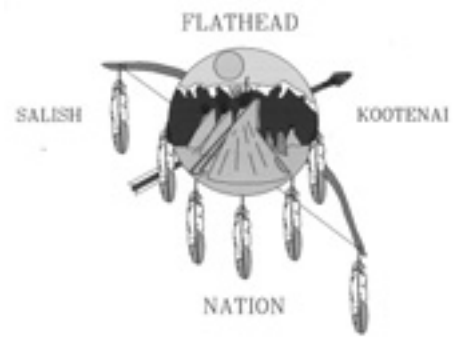
Extension

Read this part of the Vision and Mission of the Confederated Salish and Kootenai Tribes (CS&KT) to the class:

"We will strive to regain ownership and control of all lands within our reservation boundaries."

Tell students that the CS&KT are expending millions of dollars each year to buy back their reservation land. Ask students to journal about whether they think it is important for Tribes to try to regain all of their reservation lands, and if they think it would be possible for them to do so. Ask them to be specific about their reasons.

The Confederated Salish and Kootenai Tribes, The Sovereign People of the Flathead Indian Reservation



VISION

The traditional principles and values that served our people in the past are imbedded in the many ways we serve and invest in our people and communities, in the ways we have regained and restored our homelands and natural resources, in the ways we have built a self-sufficient society and economy, in the ways we govern our Reservation and represent ourselves to the rest of the world and in the ways we continue to preserve our right to determine our own destiny.

MISSION

Our mission is to adopt traditional principles and values into all facets of tribal operations and service. We will invest in our people in a manner that ensures our ability to become a completely self-sufficient society and economy. We will strive to regain owership and control of all lands within our reservation boundaries. And we will provide sound environmental stewardship to preserve, perpetuate, protect and enhance natural resources and ecosystems.

Lesson 4: Sending the Bison Away

Objectives

Students will retell through picture and text, the story of the Bison Range and how the bison were saved.

Time

One Hour

Materials

- Footlocker Materials – Pictures of bison round-up, Flathead Reservation map
- User Guide Materials – Allotment Narrative, bison tracks, Buffalo and the Salish and Pend d'Oreille People, storyboard map, Montana map

Pre-Lesson Preparation

Make student copies of the bison tracks, Montana map and storyboard map

Procedure

Explain to students that bison is the correct term for the animals most commonly referred to as buffalo.

Teach students the Salish, Blackfeet, Crow & Cheyenne words for bison –(List words and their phonetic pronunciation.)

Share with students the story of how the bison were saved.

Review the story with the class:

Who were the main characters of the story?

When did this story take place?

What routes did the bison travel starting with Atatice on the Great Plains.

How many years passed from the time the remnant herd were brought to the reservation and when they had to be sold to Canada?

MONTANA HISTORICAL SOCIETY

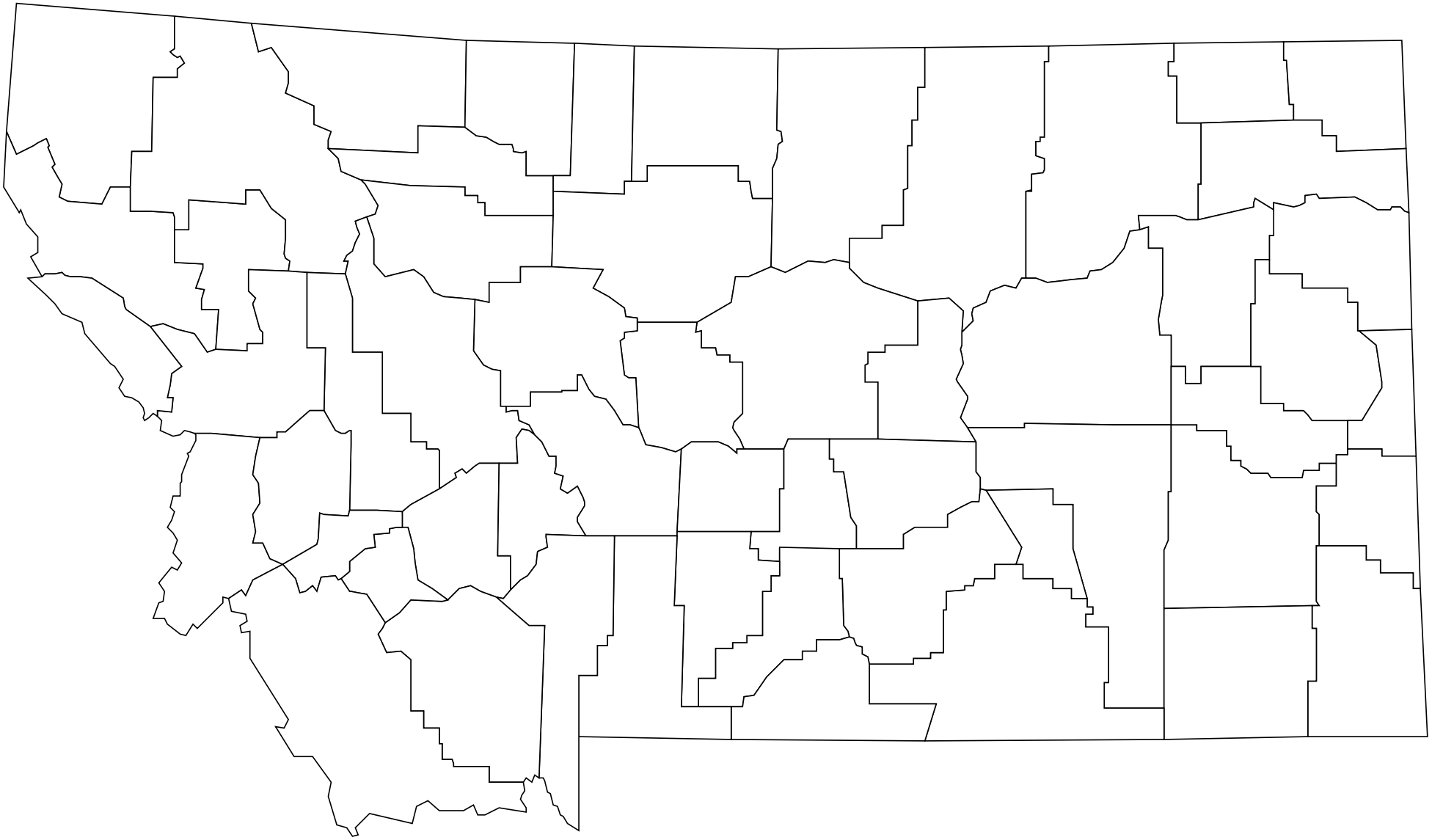
M. Pablo on his famous Buffalo Ranch –Photograph by N.A. Forsyth

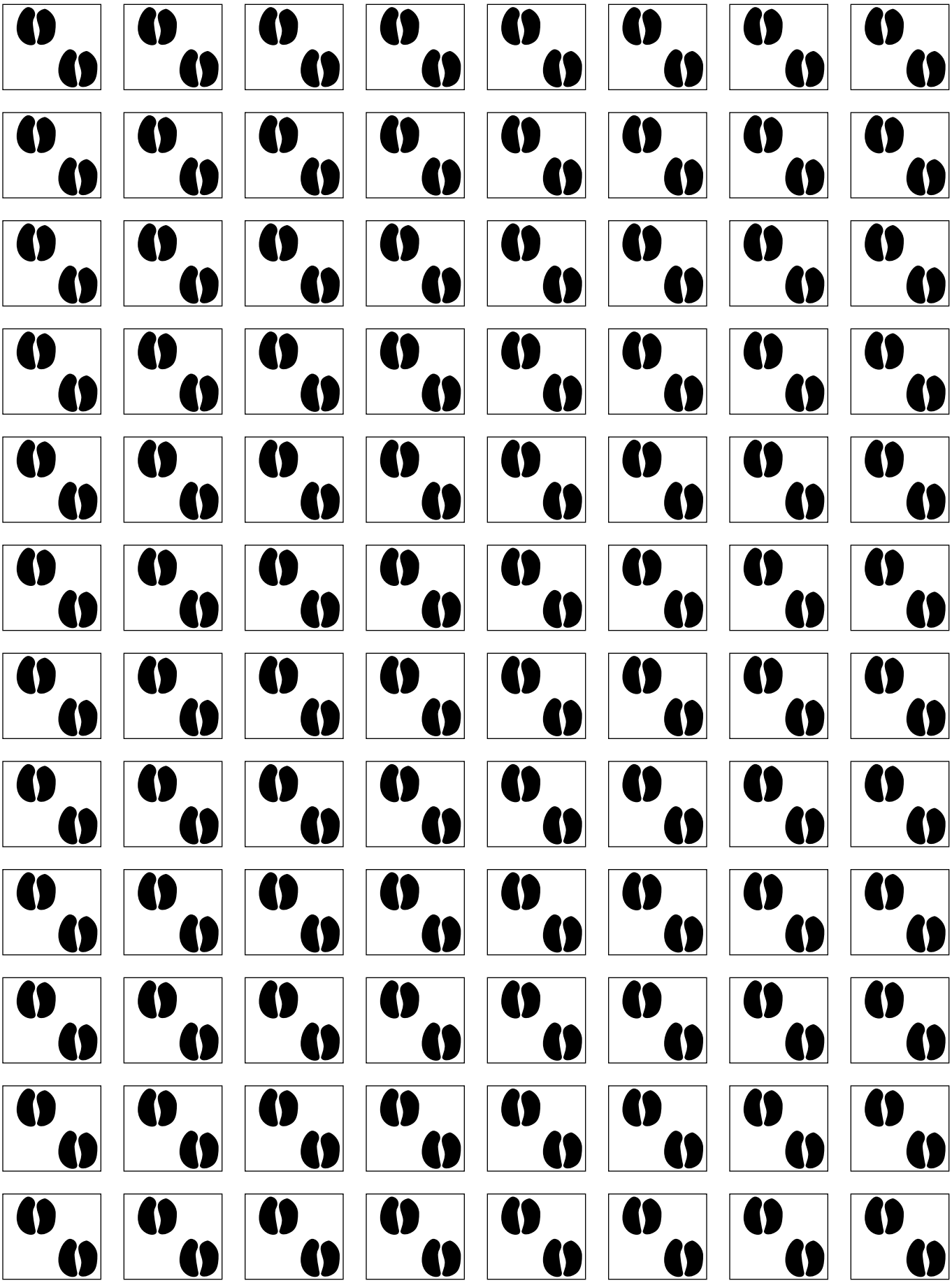
Give each student a Montana area map and a ½ a sheet of bison tracks on their Montana map. Have students cut out and use the tracks to show the route they traveled as the remnant herd were saved on the Great Plains by Atatice and brought back to the Flathead Reservation and then growing into a large herd along the Lower Flathead River and then some being sold to Yellowstone Park, Conrad herd in Kalispell, and then the final round up and shipment across the border to Canada. Some tracks should then return to the Bison Range on the Flathead Indian Reservation. This map will become the cover of their storyboard book (see below). Students could select their own title.

Give students several copies of the storyboard maps and have them retell how the bison were saved using text and pictures.

Montana

http://www.familyeducation.com/pdf_display/0,4050,1-30167-201,00.pdf





Story Map

Picture Panels | Writing Panels

In the beginning . . .

NEXT

THEN

FINALLY

Author_____Story

Copyright, 1991 Think Network

Lesson 5: Away From Home

Objective

Students locate 10 Federal Boarding Schools on a U.S. map. Students calculate the distances Indian students traveled from one of the Montana Reservations to attend boarding schools.

Time

45 minutes

Materials

- Footlocker Materials – Photographs of boarding schools, Nat. Geog. North American Indian Cultures map
- User Guide Materials – U.S. student maps, boarding school icons, Carlisle student tribal affiliation list, boarding school narrative, list of boarding school locations
- Teacher Provided Materials – U.S. political wall map, rulers, glue

Pre-Lesson Preparation

Make copies of U.S. student maps (one for each student), make copies of boarding schools icons – 10 for each student

Procedure

Give each student a U.S. map and 10 boarding school icons. Have them glue an icon on each state that a boarding school was located. Assist students by showing these school locations on a U.S. political wall map:

Carlisle – Pennsylvania

Flandreau – Rapid city, South Dakota

Chemawa – Salem, Oregon

Riverside – Anadarko, Oklahoma

Haskell – Lawrence, Kansas

Phoenix Indian School – Phoenix, Arizona

Sherman Indian School – Riverside, California

Fort Lewis - Fort Lewis, Colorado

Hampton Institute – Virginia

Santee Normal Training School – Santee, Nebraska

Ask students to calculate the distance from Montana to the out of state schools.

MONTANA HISTORICAL SOCIETY

Indian boys band-St. Labre's Mission

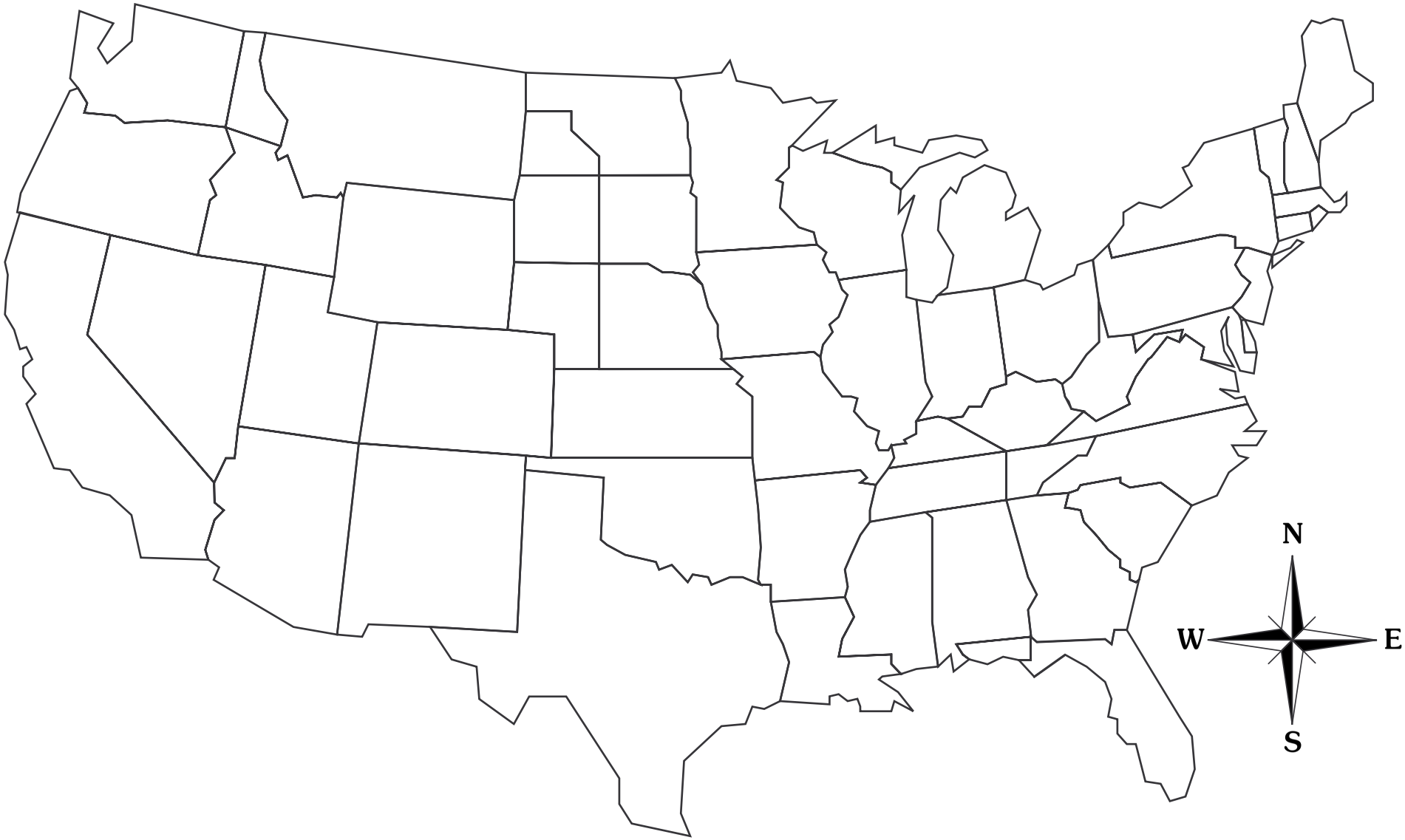
Locate the Carlisle Boarding School on the U.S. map. Read the list of Tribes represented by students at Carlisle.

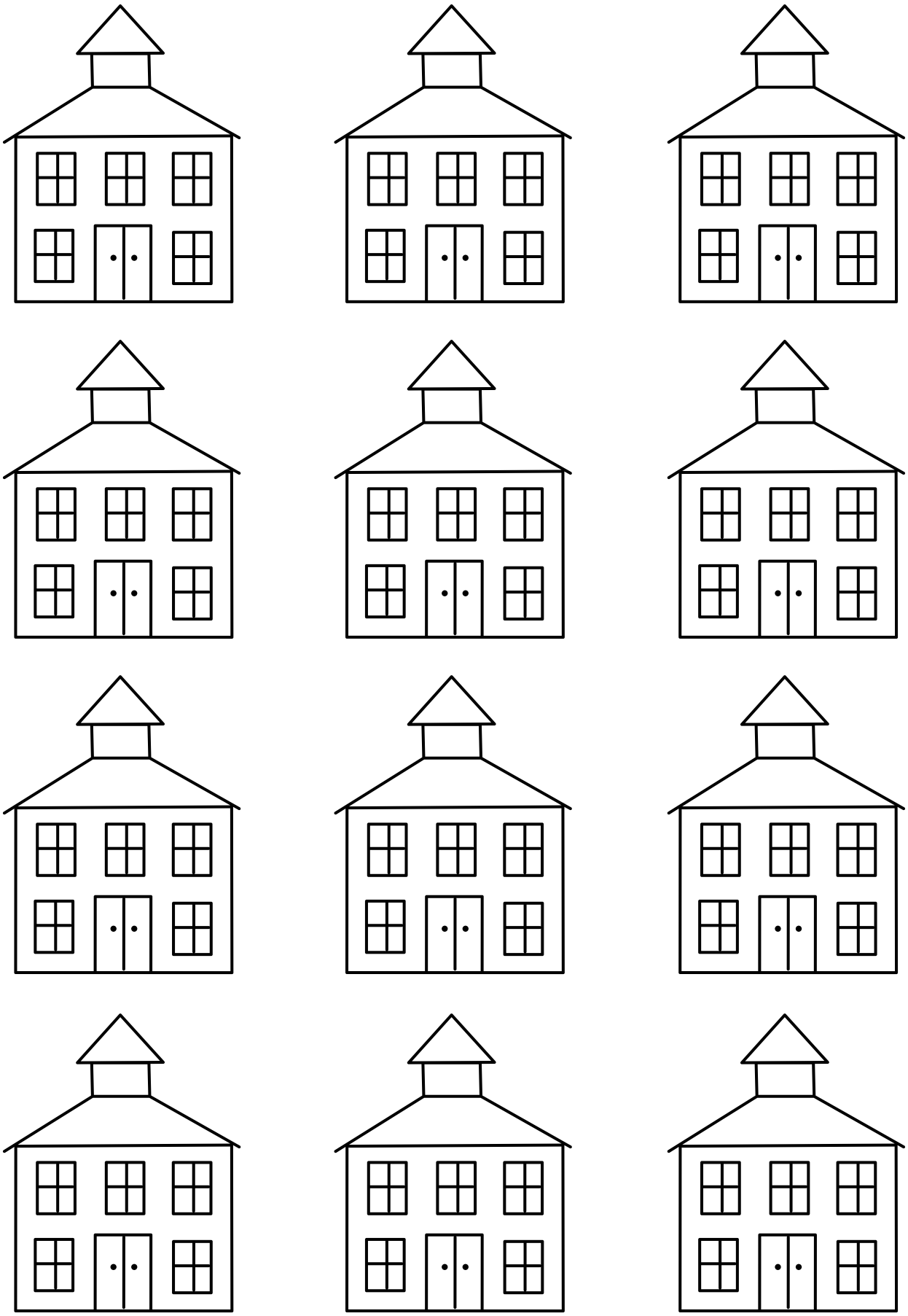
Find some of the locations of these Tribes on the U.S. map with tribal locations. Have students use a ruler to calculate the distance of some of the tribes to Carlisle.

Give students boarding school narrative to read. Discuss as a class.

Blackline Master of United States Map:

(You may wish to print this off so you can complete your assignment)





Carlisle Industrial Boarding School

Carlisle, Pennsylvania • Student Tribal Affiliation • 1879 – 1918

Abenaki	Comanche	Kickapoo	Pend d'Oreille	Skokomish
Alaska Native	Concow	Kiowa	Penebscot	Spokane
Algonquin	Coos Bay	Klamath	Peoria	Squamish
Allegeheny	Coquell	Klickita	Pima	Stockbridge
Apache	Couer d"Alene	Kootenai	Pit River	Tewan
Arapaho	Covelo	Lapwai	Pokanot	Tliongit
Arikara	Cowlitz	Littlelake	Pomo	Tsimpshean
Assiniboine	Cree	Longhorne	Ponca	Tuscarora
Bannock	Creek	Lummi	Porto Rican	Uintah
Blackfeet	Crow	Makah	Pottawatomi	Ukeah
Caddo	Dalles	Malecite	Pueblo	Umatilla
Catawba	Delaware	Mandan	Puyallup	Umpqua
Cayuga	Digger	Menominee	Quapaw	Ute
Cayuse	Ehenek	Miama	Sac and Fox	Walla Walla
Checto	Filipino	Mission	Samseau	Wampanoag
Chehalis	Flathead (Salish)	Modoc	Sanpoil	Washoe
Chelan	Gopah	Mohawk	Seminole	Wichita
Cherokee	Gros Ventre	Mojave	Seneca	Winnebago
Cheyenne	Hiawatha	Mono	Serrano	Wishoshkan
Chickasaw	Hoopa	Munsee	Shawnee	Wyandotte
Chinook	Hopi	Narragansett	Shebits	Wylack
Chitimacha	Iowa	Navajo	Shinnecock	Yakima
Choctaw	Iroquois	Nez Perce	Shoshone	Yuckicreek
Clallam	Kalispell	Nomelaki	Siletz	
Coahulla	Kaw	Nooksak	Sioux	
Colville	Keechi	Pecos	Skagit	

Lesson 6: My Name is Seepeetza

Objective

Students will reflect in writing their awareness of the trauma of a child's first day at boarding school as seen through historic fiction.

Time

One Hour

Materials

- Footlocker Materials – Books - *My Name is Seepeetza* and *As Long As the Rivers Flow*, Photographs of boarding school students, boarding school narrative
- User guide Materials –
- Teacher Provided Materials – Writing materials

MONTANA HISTORICAL SOCIETY

The Victors of Catechism Contest, circa 1929, photographer unidentified. St. Labre Mission Collection

Pre-Lesson Preparation

Copy pages 16-19 of My Name is Seepeetza for every student

Procedure

Ask students to think about the first time they stayed overnight somewhere without any of their family. Give them time to describe it briefly in writing. While they are writing, ask students how they felt. How far away were they from home? Were they uncomfortable? Was it different than being at home? How? Did they sleep well? Were they happy to be home the next night? Etc…Use questions to try to elicit some details and feelings.

Share photographs with students and provide them some background.

Now give students time to read the pages from My Name Is Seepeetza.

Possible discussion question: Why was the nun angry when Seepeetza told her what her name was?

Extension

Ask students to write an encouraging letter to Seepeetza as if they were her friends.

For further exploration, students may want to read a Canadian boy's story of his family life just before having to leave for boarding school. (*As Long As the Rivers Flow*)

Lesson 7: Drawing From Memory

Objective

Students gain awareness of Ledger Art and the role it played with boarding school students.

Time

One Hour

Materials

- Footlocker Materials – Laminated Copies of Ledger Art from the Smithsonian Institution, Narrative on Ledger Art, *Ledgerbook of Thomas Eagle* by Gary Matthaei
- Teacher Provided Materials – drawing paper, colored pencils

Pre-Lesson Preparation

Make several copies of the patterns for Ledger Art, and cut them out.

Procedure

Show students the copies of Ledger Art and discuss the various scenes.

Share the information from the narrative and talk about different strategies people use to remember important things.

Ask students to take a moment to try to recall the earliest memory that they can. How far back could they go? How many details were they able to remember? Pose these questions: If you were a young child and sent to a boarding school, how long do you think you could remember your home and family? What would be the most important memory you would want to keep?

Read *The Ledgerbook of Thomas Blue Eagle* by Gary Matthaei

Give students a choice of drawing projects:

1. Create a scene in ledger art style and color it. Write a brief description of the scene, telling a short story to go with it.
2. Select a favorite memory and create a picture of it in ledger art style. Write a short story to go with it.

Lesson 8: Clothing and Identity

Objective

Students explore how clothing and hair connects to our personal identity.

Time

One Hour

Materials

- Footlocker Materials – Wing dress, leggings and vest, school uniforms, historic photographs of men, women and children in traditional clothing, photographs of boarding school students, Cheyenne Again
- User Guide Materials – Narrative on hair from Zitkala-sa, story map, Traditional Clothing and Hairstyle
- Teacher Provided Materials – contemporary clothing & jewelry items that depict current styles/trends, pictures from magazines of contemporary hairstyles

Pre-Lesson Preparation

Display all of the clothing items, along with all of the photographs.

Procedure

Hold up contemporary clothing and jewelry items and ask students to describe them and try to identify what kind of person might wear them.

Ask students to share something about a favorite shirt, pair of shoes, jewelry item, etc. that they have.

Ask students how they choose their clothing. Do their parents select it with them? Do they get to pick it out themselves? What about their hairstyle? Who gets to choose their own hairstyle? Generate a discussion about personal style that is expressed visually through our appearance.

Ask students to share what they know about traditional dress and hairstyle of Montana tribes. Share information from "Traditional Clothing and Hairstyle" document.

Read the book Cheyenne Again with the class, showing them the pictures. Talk about the main character in the story and what he went through.

Show picture of the boarding school students and discuss how the clothing and hair change may have impacted their identity as Indian children.

Read the writing of Zitkala-sa

Let students try on the traditional and boarding school clothes.

Extensions

Provide students with a story map for retelling the book Cheyenne Again using text and pictures.

Have students write about how they feel personally about choosing their own clothes and hairstyle.

MONTANA HISTORICAL SOCIETY

Two young men, no date, photographer unidentified. St. Labre Mission collection

The First Day of School

Zitkala-Sa

My friend Judewin knew a few words of English and had overheard the woman talk about cutting out long hair. Our mothers had taught us that only warriors who were captured had their hair shingled by the enemy. Among our people short hair was worn by mourners, and shingled hair by cowards.

We discussed our fate some moments, and Judewin said, "We have to submit, because they are strong."

"No, I will not submit! I will struggle first!" I answered.

I watched for my chance, and when no one noticed, I disappeared. I crept up the stairs as quietly as I could in my squeaking shoes-for after breakfast my moccasins had been taken from me and exchanged for shoes.

NATIONAL MUSEUM OF AMERICAN HISTORY, SMITHSONIAN INSTITUTION, WASHINGTON, D.C.

Gertrude Käsebair, Zitkala-Sa, 1898

I did not know where I was going. Turning aside to an open door, I saw into a large room with three beds. The windows were covered with dark-green curtains, which mad e the room dim. I crawled under the bed and cuddled myself in the dark corner.

From my hiding place I peered out, shuddering with fear whenever I heard footsteps nearby. In the hall loud voices were calling my name. I knew that even Judewin was searching for me. I did not open my mouth to answer.

The steps quickened and the voices became excited. The sounds came nearer and nearer. Women and girls entered the room. I held my breath and watched them open closet doors and peep behind large trunks. Someone threw up the curtains, and the room was filled with sudden light.

What caused them to stoop and look under the bed I do not know. I remember being dragged out, though I resisted by kicking and scratching wildly. I was carried downstairs and tied fast in a chair.

I cried aloud, shaking my head until I felt the cold blade of the scissors and heard them gnaw off one of my thick braids. Then I lost my spirit. Since I had been taken from my mother, I had suffered extreme indignities. People had stared at me. I had been tossed in the air like a wooden puppet. And now my long hair was being shingled like a coward's. I moaned for my mother, but no one came to comfort me. Not a soul reasoned quietly with me, as my mother would have done. I was only one of many little animals driven by a herder.

From *The Flight of Red Bird: The Life of Zitkala-Sa,* Doreen Rappaport, Puffin Books, 1997 pp. 36-37.

Traditional Clothing & Hairstyle

Take a moment and think about how much we assume about a person based on their clothing. A suit and tie or dress and heels often give an impression of a professional person. Wranglers and cowboy boots might lead us to believe that someone lives or works on a ranch. Clothing that is tie-dyed definitely evokes ideas of a liberal, a hippie, a college student, or someone a little bit on the edge of mainstream culture.

Traditional clothing among Native people was as important in giving impressions to others. Tribes had stylized quill and beadwork patterns that expressed tribal affiliation. Floral patterns were common among the Salish, and geometric patterns were unique in style among the Blackfeet and Sioux. Moccasins were made differently among tribes and added to the tribal identity of dress.

Just as clothing was stylized among tribes, so was hair. Braiding styles signaled tribal identity, such as the three braids worn by the Blackfeet. Some hairstyles were specific in showing marital status or even religious society membership, such as hair worn in a knot on the head worn by Blackfoot men belonging to a religious society. However, within tribal styles, there was always allowance for individuality. Feathers, dye and other ornamentation were often individually chosen for aesthetic value.

Hair care could be a tender, daily ritual among couples. People would note the affection and care with which couples attended to meticulous care of one another's hair. Hair was most often worn long by both men and women. The Kootenai story about sweetgrass tells of two warriors who are on a raiding journey. While they are camped at a specific site in northern Montana, they receive the gift of sweetgrass. Along with their instructions of how to gather and braid it, they are told about braiding their hair to remind them of the gift of sweetgrass. They are told to only cut their hair when something happens that will forever change their lives forever. Today many people still honor the tradition of cutting their hair when they lose a close loved one. While traditional hairstyle was part of the vanity of personal appearance, it also meant much more, and was an intimate component of personal identity and status in the community.

Lesson 9: Do You Understand What I'm Saying?

Objective

Students are exposed to American Indian languages through written and audio materials, and briefly experience trying to understand a language that they have never heard before.

Time

45 Minutes

Materials

- Footlocker Materials – CD's–Children's Songs In Salish and Intro to the Salish Language, Teacher background narrative on Native languages
- User Guide Materials – "When I go Home I'm Going to Talk Indian," and "Native Words for Greetings"
- Teacher Provided Materials – CD player

Pre-Lesson Preparation

Read the narrative on Native Languages and the story, "When I Go Home I'm Going to Talk Indian," identify discussion facts/questions, have a CD player available

Procedure

Instruct students to listen to the CD's and write down what they hear. Ask them to listen for any words that they can understand. Play CD's and give students time to write down what they heard.

Ask students to report what they heard.

Ask students if the CD's were the same. What was the same and what was different? How would they feel if they had to spend the whole day trying to understand the languages? What clues could they use to try to understand and try to communicate?

Give students the story "When I Go Home I'm Going to Talk Indian", and allow them time to read and discuss.

Extension

Teach students greetings and words for bison in Montana tribal languages.

When I Go Home I'm Going to Talk Indian

Carol Hodgson

My best friend, Rose, was the most fun in the world. I looked forward each day to meeting her in the school hallway just before the bell rang. She often wore a barely-suppressed grin, or covered her mouth with her hand. I would spend recess trying to get her to tell me what the joke was. Usually, she had managed undetected to plant a stone on Sister's chair or sneak an extra crust of bread from the supper hall. Rose, head bobbing, dark eyes twinkling, would finally share her secret transgression with me, causing both to burst into uncontrollable giggles, and occasionally drawing the attention of a stony-faced nun who, disturbed by our laughter, would shoo us to move on.

The Catholic Mission loomed at the far end of the only road cutting through Fort Providence, Northwest Territories. In 1954, I entered my first year of school there as the only "white kid". My father spent his days predicting weather and tapping it in Morse Code, down to a military base in Hay River. My mother cooked, knitted, sewed my clothes and preserved berries. I, being a spirited 5 year old, knew that we lived in an exciting place, accessible only by barge or float plane and snowed under nine months of the year.

The Mission school was the place for me to go to and hang out with other children. I didn't question the locked iron doors, the bars on the windows, the unreasonable rules imposed by the nuns. I didn't find it unusual that my playmates were several hundred native children who lived at the school rather than with their families. It was my only experience of school and I had no need to question.

The day I arrived at school and didn't see Rose, I thought she must be ill. The recess bell finally rang and, in the impish manner I had learned from my friend, I quietly slid down the forbidding corridors that led to the dormitory. The nun who was changing beds glared at me as though I wasn't meant to exist. I lowered my eyes to my shoes, knowing the necessary rules to avoid having to stand in the corner or get the strap.

"What are you doing here?" she barked.

I heard the squeak of her black boots, the jangle of her crucifix and the angry swish of her robes as she came closer.

"Looking for Rose, Sister. I thought she was sick."
"She's not here. Now get back to class!"

I scurried back to the coatroom and pulled on my parka and toque.

She must be outside, I thought, struggling to push open the heavy back door.

Children filled the snowy yard, screaming, laughing, building snow forts and pulling each other around on little pieces of cardboard. It was freezing today and the nuns gathered close to the building, warming their hands over the fire barrel. I stood on the high stone steps, searching everywhere for Rose's red jacket. Finally I spotted her in the farthest corner, standing with her face to the fence, no friends around.

"Rose!"

I shouted loudly as I could, running down the steps and slogging through the deepest part of the snow where the other children had not

(continued)

gone. When I reached her, I tugged on her sleeve.

"Come on, Rose! Recess is almost over!"

She kept her back to me, warming her hands under her jacket. Impatiently, I tugged again, sure that the bell would ring at any moment and we would have not time to play.

Now she turned, her face drawn with pain and fury. She held up her red, swollen hands and I knew then that she hadn't been warming them, but holding, protecting them as best as she could, from the searing pain. I saw the tears, which had frozen on her beautiful cheeks.

"When I go home I'm going to talk Indian!" she whispered fiercely.

The bell rang and neither one of us moved. Cold needled into our faces and I stood, watching Rose breather rapid frosty puffs into the bleak northern air. I didn't know what to do for my friend. When I looked back, I saw the other children were almost inside.

"Rose, we have to go."

She nodded, wiping her face in her sleeve. We couldn't hold hands like we usually did. Instead, I touched her shoulder as we walked toward the stone steps, where two nuns stood like sentries, waiting for us.

Rose and I never talked about what had happened to her. We still sat together everyday and traded ribbons in our hair. We built forts and pulled each other around in the snow on pieces of cardboard. Rose talked longingly of eating her granny's toasted bannock and romping in the woods with her younger sisters, who hadn't yet arrived at the Mission school.

Our family left Fort Providence two years later. In the time I knew her, Rose never did get to go home.

*When asked for an explanation from Carol for what had been done to Rose's hands, this was her response:

"Rose was strapped for speaking her language. This is a common practice in schools all over the place at the time. Her open hands were hit with a large thick leather strap, many times. I received the strap on several occasions, although not as harshly as Rose did in my story. I did see many native children whose hands were strapped so long and hard that they were blistered for day s, as though they had been burned with fire."

Native Words for Greetings and Buffalo

Salish:

Õest Sõlõalt (Good Day)

Ïey ïáy (buffalo)

Ûé

Kootenai:

Kisuk kyukyit (Good Day)

Blackfeet:

Oki (Hello)

Assiniboine:

Amba Washday (Good Day)

Pte (Buffalo)

Gros Ventre:

Wahay (Male – Good Day)

Naha (Female – Good Day)

E Dan Non (Buffalo)

Lesson 10: To Learn a New Way

Objective

Provide students with a closing message that helps them move beyond the difficult and tragic time period of the Boarding School Era.

Time

45 Minutes

Materials

- Footlocker Materials - Beyond Boarding Schools DVD
- User Guide Materials - Letter to Teachers and Students, Bio of Julie Cajune-creator of *To Learn a New Way*
- Teacher Provided Materials - TV & DVD player

Pre-Lesson Preparation

None

Procedure

Ask students if they think that education has changed for American Indians. Discuss ways that they think schooling has changed. Ask students if they think that things that happened during the Boarding School Era might still effect people today.

Share with the class that one way we can honor the suffering or difficulty that others have gone through is by being aware of their story and taking time to remember it and to learn from it. Ask students if they can think of something they learned from any of the lessons that they could use or apply in their lives today.

Read the Letter to Teachers and Students and discuss the content.

Play the DVD for the class.

Have students free write a reflective essay on any of the following: the footlocker lessons, the Letter to Teachers and Students, or the DVD

Jimmie, Maggie and Mary (child) Many Hides, circa 1936. Blackfeet, photographer unidentified. PAc 79-37

July 17, 2005

Dear teachers and students,

Thank you for taking time to learn a little bit about the history of American Indian people. You live in a state that is now home to twelve tribal nations and seven Indian Reservations. Some of the historical events that you have been learning about were very difficult times for Indian people. Most Indian families today have memories of these times. Some of what you have learned has been sad, but I want you to know that today many things have changed. Some schools now teach about tribal histories and native languages. Some Indian people work in schools as teachers and administrators. Indian people are becoming more involved in the education of their children. This DVD is a small picture to show you how things have changed.

While there have been many improvements in our country and in our schools, unfortunately, some prejudice and racism still exists. By learning about people who are different from us, we can begin to understand that it is okay to be different. We know that while we may look different and think differently, we are still alike in many ways. The more we learn about each other, the greater our respect will be for all people. I hope that what you have learned about Indian people gives you a deeper understanding of who we are.

The kind of world that we live in is up to you and I. What we do each day makes it better or worse. There is a saying in Indian Country that tells to think to the seventh generation. That means that we do not just think of ourselves, but we must think of how our actions will effect those yet to come, our children, grandchildren, great grandchildren, and so on. What kind of a world do we want to leave to them?

I believe that you will make the world a better place. I believe that by taking time to understand part of our country's past, your heart will help you live strong in the present and find the knowledge to make a better future. Lemlmtñ peseya. Thank you!

—Julie Cajune

Julie Cajune – Creator of To Learn a New Way —Biography

It has been my good fortune to have been born on in the beautiful Mission Valley. I am a member of teh Confederated Salish and Kootenai Tribes, and our home reservation encompasses 1 1/4 million acres, including the Mission Valley. The magnificent Lower Falthead River runs through the heart of the reservation and Flathead lake crowns the north top of the resrevation. The majestic Mission Mountains are our eastern boundary, making our reserved homeland one of the most beautiful in the nation. Each day I am thankful to live in such a place of beauty.

I grew up in Ronan and St. Ignatius. My mother grew up on the river at Dixon. When she was a little girl she was sent to the boarding school in St. Ignatius by the Indian Agent. She didn't like the school and when she had an opportunity, she ran away. She went to her grandmother's and told her why she didn't like the school. Her grandmother said that it was good that she ran away. Her mother then let her go to the public school in Dixon.

When I became school aged, my mother sent me to the school in St. Ignatius. It was no longer a boarding school, but it was still run by the nuns and priests. They were very strict, but I received an excellent education there. I still wondered why my mother sent me to the school that she ran away from. She said that at that time all of the Indian kids went there and she thought it would be better if we were with other Indian students.

Julie Cajune

When I grew up, I went to college to become a school teacher. I wanted Indian students to have at least one Indian teacher during their school career. I believed that I could help change schools to think differently about Indian people. I have worked in education for 15 years now and I think that schools have changed a lot. Unfortunately, prejudice still remains in the world. It is something that you and I will always have to work to change.

I am just starting a new job at Salish Kootenai College. I will be writing tribal history materials for schools. I plan to visit schools with the materials to try them out and talk to students about what they think about them. Perhaps I will make it to your school!

Bibliography

Additional References on Boarding Schools

THEY CALLED IT PRAIRIE LIGHT – The story of Chilocco as told by past students.

AWAY FROM HOME – Non-fiction book on the boarding school experience.

KISS OF THE FUR QUEEN, by Thompson Highway – A fictional story of two Canadian Cree boys sent to boarding school. A powerful story of the boarding school experience through the eyes of a child growing up.

Videos

WHERE THE SPIRIT LIVES A video that chronicles a young girl's boarding school experience. Adult content, available at most video rental stores.

ROSEMARY'S VIDEO – A very brief but powerful documentary on boarding schools and the attempts of Indian people to come to terms with and heal from this part of their past. This video is available from Native Voices at the University of Washington in Seattle.