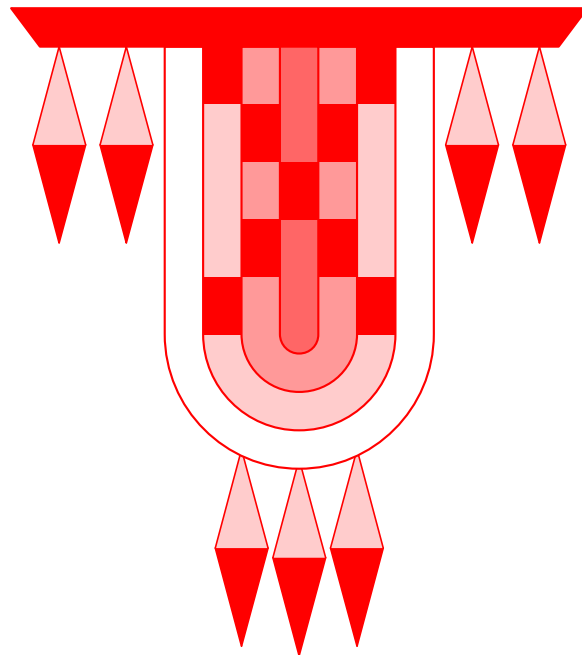
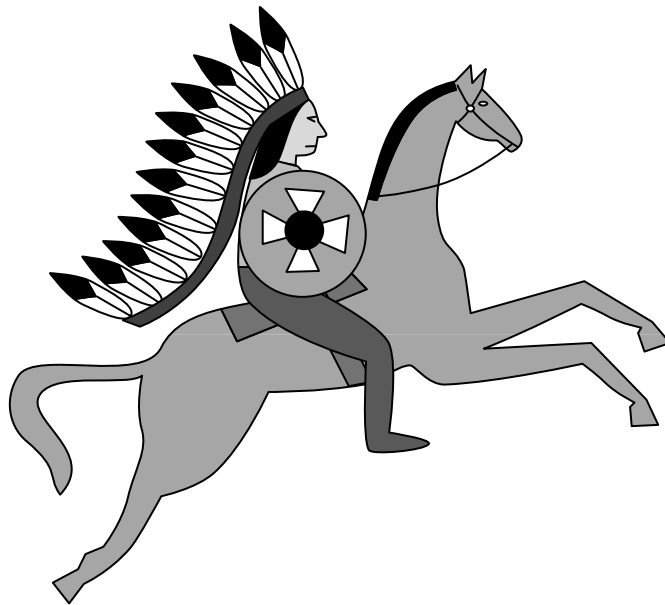

IDEA BOOK



**FOR CREATING LESSONS
AND UNITS ABOUT
AMERICAN INDIANS**

Distributed By:
Linda McCulloch, Superintendent
Office of Public Instruction
PO Box 202501
Helena, Montana 59620-2501



*Thanks to
Dr. Murton McCluskey
for his work in the creation and
development of the original publication*

(Revised 2002)

INTRODUCTION

The following pages include a collection of information and suggestions which are intended to be of use to the teacher in planning a unit about American Indians. It is not a specific guide nor is it all inclusive. It is merely intended to provide the teacher with information and suggested activities to assist and encourage planning. This collection is not in final form; therefore, suggestions and additions are welcomed. Information is intended to inform and stimulate class discussion. The user must also be cautious as not to infer that all Indian people are the same or share the same culture (i.e., Indian sign language, foods, clothing, etc.). When possible, refer to specific tribes or culture areas so as not to mislead or perpetuate misconceptions or stereotypes.

The booklet includes a section of suggested activities in the subject areas of art, home economics and foods, language arts, mathematics, music, physical education, science and social studies. It also contains a section of suggested activities for American Indian Heritage Day (last Friday of September) and other celebrations. The teacher may wish to seek out individuals with expertise to help plan or demonstrate activities.

If there is concern about community acceptance of a particular activity, the teacher may want to contact the local tribal council or Indian education program for clarification.

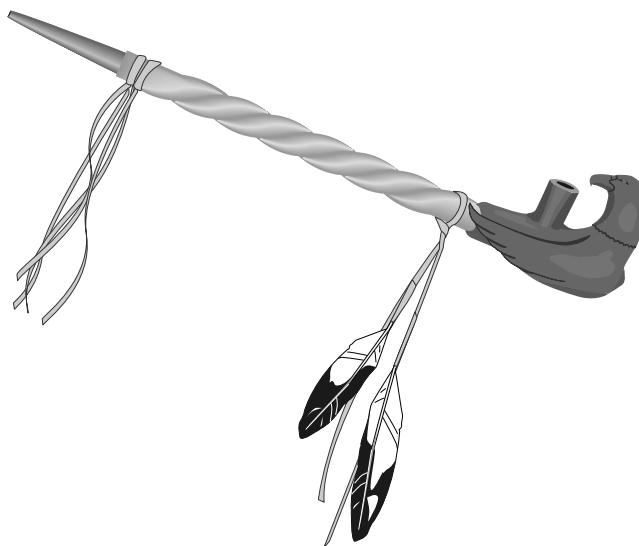


TABLE OF CONTENTS

<u>Title</u>	<u>Page</u>
Introduction	3
Contributions of Indians to the Americas	7
Native American Influences	9
Native American Contributions – More Than Bows and Arrows	10
State Names and Other Native American Words	13
Suggested and Sample Activities for Subject Areas	15
American Indian Heritage Day and Cultural Activities (Suggested/Sample Activities)	16
 <i>School Staff Activities</i>	
Art	Music
Home Economics and Foods	Physical Education
Language Arts	Science
Mathematics	Social Studies
 Chronology of Important Dates	 29
American Indian Heritage Day	39
Indian Education for All	40
Essential Understandings About Montana Indians	43
Bibliographies and Reference Books	49
Montana Tribes Resource Directory (Secondary and Adult Books)	56
Tribal Education Directors	64
Maps and Miscellaneous Information	66



CONTRIBUTIONS OF INDIANS TO THE AMERICAS

- Over 60 percent of the foods we use today were cultivated and developed by Indian people several thousand years ago.
- Prior to European contact, the Indians of the Americas (North, South and Central), cultivated and utilized all of the following products as well as many others not listed for centuries. Many of these products produced major transformations upon the Old World (Europe, Asia and Africa) diet and economy.
- Of the 13 major food plant staples, the Native Americans of North and South America domesticated and cultivated six: maize, common brown beans, peanuts, potatoes, sweet potatoes and cassava.

Your challenge: To research one or more of the following to discover how these products contributed to transformations throughout the world.

Avocado—Given the name “alligator pear” by the English, the avocado only recently gained popularity as a nutritious fruit.

Bean—Cultivated in numerous varieties.

Berries—Forty-seven types of American berries were introduced to the world.

Cassava (tapioca)—The main ingredient in baby food and puddings today.

Chile—Rubbery sap from the saponilla tree chewed by Mexican Indians; in 1880s mixed with large amounts of sugar by a New York factory to make chewing gum.

Chocolate—Cultivated by the Aztecs, the cacao bean was originally enjoyed by the Spanish for its narcotic effect. Aztecs liked to drink hot chocolate made from the cacao bean and used extracted vanilla from the pods of a flower in the orchid family. The word *chocolate* comes from the Aztec word *Xocoatl*.

Cochineal (red dye)—Extracted from female insects, it became a staple of the British textile industry in the 16th century.

Cotton—Long strand American cotton far surpassed European cotton and transformed the textile industry. Long strand cotton of the Americas could be woven into cloth where European cotton was too short.

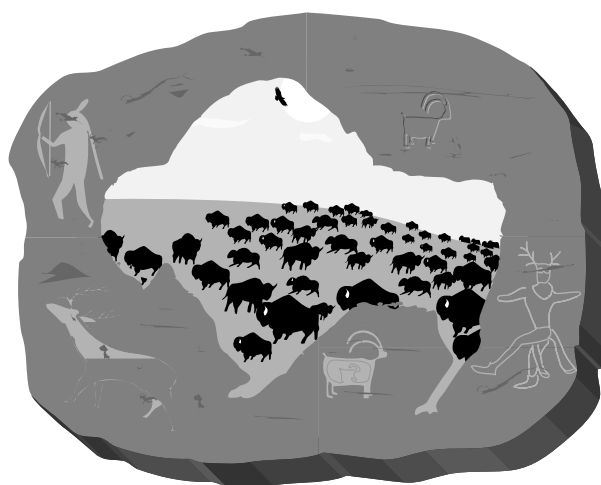
Dyes—Hundreds of very colorful dyes were made out of roots, bark, pine needles, cactus, fruits, clay, berries and walnut shells.

Egave Plant—The fibers of this plant provided material to make ropes.

Maize (corn)—One of the staple foods of the world today, it was originally used by European farmers to feed their animals. The first “instant” cereal was made from dried corn.

Maple Syrup—Tapped by native peoples from maple trees, it was a popular addition to the diet. The native people developed a method of extracting sap from the maple trees by boiling it to convert it to maple syrup. Some tribes today still use this method.

- Medicine**—The Indians used at least 60 plants in drugs; among them were chonabark (source of quinine), cascara sagrada (a laxative), datura (a pain-reliever) and ephedra (a nasal remedy).
- Potatoes**—Produced in over 1,000 varieties for thousands of years by native peoples, they even dehydrated vegetables as a way of preserving them for several years. Potatoes have become a staple food of the world.
- Rubber**—Used for many purposes by native peoples for centuries before Good Year discovered its qualities in the 1800s.
- Sisal (cord)**—From the Agave plant; used to make rope rugs and rough bags.
- Succotash**—Was made from corn, beans and squash.
- Squash**—One of the few “American” foods that retained the Indian name from the Massachusetts Tribe of northeastern United States.
- Sugar cane**—Mostly widely cultivated and lucrative of American plantation crops.
- Sunflower**—A source of edible oil, it was one of the most important American plants to Russia besides the potato.
- Tobacco**—First of the “American” drugs to be widely accepted in Europe.
- Tomato**—Contributed to the transformation of Italian and Spanish cuisine. It came from Aztec word “tomatil.” At first, European people thought tomatoes were poisonous, but later found them to be an important part of their diet.
- Vanilla**—Native peoples fertilized the plant by hand and aged the flower pods four to five months before processing.

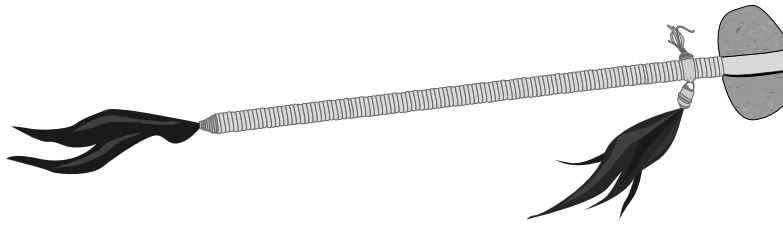


NATIVE AMERICAN INFLUENCES

1. Benjamin Franklin said that our idea of the federal government, in which certain powers are conferred on a central government, and all other powers reserved to the states, was borrowed from the system of government of the Iroquoian League.
2. Indian trails became the roads and railroads over which the settlers advanced in search of new homes.
3. The log cabin was an adaptation of the Indian log or longhouse.
4. Sites of Indian villages advantageously located on waterways and trails became trading posts, then villages. Later, they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburgh, Pocatello and countless others.
5. Fur traders visited Indian villages and held rendezvous. Their reports encouraged the land hungry and adventurous people to move farther and farther inland.
6. The Indians assisted the English, French, Spanish and peoples of other European countries in the struggle for control of the Americas.
7. Symbols such as the totem pole, thunderbird, sun and teepee, as well as the many colors have had a prominent place in developing modern design.
8. Indian knowledge of areas where fine clays, used in making pottery and china, was passed to the Europeans and this was the beginning of the manufacturing of fine porcelain ware.
9. Indians cultivated and developed many plants that are very important in the world today. Some of them are white and sweet potatoes, corn, beans, tobacco, chocolate, peanuts, cotton, rubber and gum. Plants were also used for dyes, medicines, soap, clothes, shelters and baskets.
10. Many places in the United States have names of Indian origin. Approximately half of our states have Indian names.
11. Countless Indian words have become a part of the English language. Some sample words are barbecue, cannibal, caribou, chipmunk, chocolate, cougar, hammock, hurricane, mahogany, moose, opossum, potato, skunk, squash, toboggan and woodchuck.
12. Games and recreational activities developed by Indians include: basketball, canoeing, tobogganing, snowshoeing, LaCrosse, cat's cradle and bull roar.
13. Indians have contributed a great deal to farming methods. The white settlers in colonial America might have starved if they had not copied Indian farming methods, including well-developed irrigation systems.
14. Indians are loyal in supporting the United States as shown by the high ratio of enlistments during the wars. The Navajo Code Talkers, with the Signal Corps during World War II, is an outstanding example.

NATIVE AMERICAN CONTRIBUTIONS—MORE THAN BOWS AND ARROWS

- Native Americans were ecologists long before the word was ever used. The Native Americans have always had a deep respect for the land and a love of every form of life. The Native Americans did not kill anything they could not use. They never killed an animal or a fish for the sport of it because fishing and hunting were a way to survive. The Native Americans lived in harmony with nature and did not abuse the natural world.

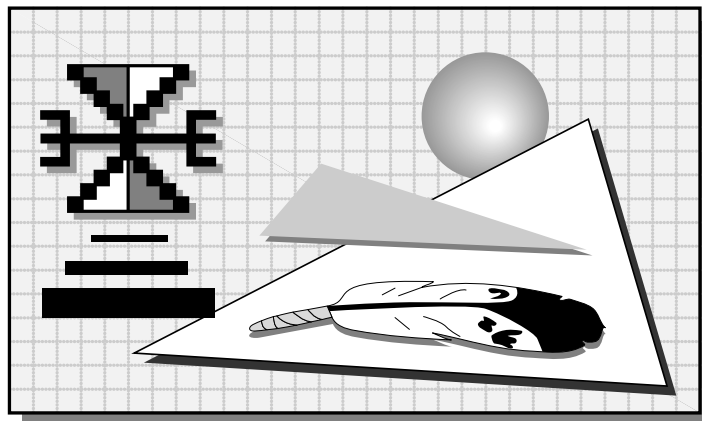


- Even though many of them were not even citizens (became U.S. citizens in 1924), more than 8,000 Native Americans volunteered and served during World War I. Well over 24,000 served during World War II. Some Native Americans won medals awarded during war time, including the Medal of Honor. One of the most notable contributions during World War II was the service of the Navajo Code Talkers, a special group of volunteers who did top-secret work using a secret code in Navajo that could not be broken.
- Many Native Americans have made names for themselves, as well as many contributions in a myriad of fields including medicine, politics, athletics and show business. Jim Thorpe (athlete), Billy Mills (athlete), Johnny Bench (athlete), Charles Curtis (vice-president of U.S.), Maria Tallchief (ballerina), Johnny Cash (entertainer), Buffy St. Marie (musician), Will Rogers (entertainer), Floyd Westerman (entertainer), N. Scott Momaday (author), Rodney Grant (actor), James Welch (writer), Exit (rock group), Fritz Schoelder (artist), Kevin Red Star (artist), Will Sampson (actor), Ben Night Horse Campbell (U.S. Congressman), Wilma Mankiller (activist), Carlos Nakai (musician), Tim Giago (newspaper editor), Jack “Jocko” Clark (admiral U.S. Navy), Graham Greene (actor), Wes Studi (actor), Chief Oren Lyons (tribal chief), Rosalie Jones (dancer), Adam Beach (actor), and Jeanine Pease Windy Boy (educator).
- These are but a few. With some research, the list could be extended to include someone in every area and walk of life.
- Over half of the present world’s food supply comes from the American Indians’ agriculture, primarily consisting of corn and potatoes.
- Thousands of American Indian names dot our maps, states, cities, counties, lakes, mountains and rivers, and hundreds of Indian names are used as trade names for modern manufactured products, etc. Imagine an Italian cuisine without tomatoes. Indian art, designs and styles have strongly influenced modern design, architecture and music.
- Past American civilizations (Inca, Mayan, and Aztec), plus the Iroquois Confederacy, have influenced our very form of democratic government. The Iroquois Confederacy was copied by Ben-

jamin Franklin when he drafted the Federation of States. Truly, we may state our form of government is “American.”

- Over 500 years ago, the Iroquois formed a democratic form of government which guaranteed freedom of speech, religion and the right of women to participate in government. They had a form of representative government where the representatives were chosen on the basis of their ability, which was different from European leaders, who were usually born into power.
- Most people are not aware that it was the Native Americans who proposed that the 13 colonies form a union. A Chief named Canassatego advised Ben Franklin and other Colonists to establish a confederation like the Iroquois League. Franklin’s press published records of the Iroquois council meetings and admired the way they practiced the democratic process. Franklin wanted to unite the colonies in a council similar to the Iroquois.
- The Natives used several types of boats, which included: long canoes (which held over 60 people), Inuit Kayaks and Umiaks, Mandan buffalo hide boats, boats with hand-held sails, and the Andes reed boats of South America. The Natives used tar to waterproof roofs, baskets, tarps and canoes.
- Toothbrushes were made from sticks of the flowering dogwood tree.
- Anthropologists and natural scientists indicate that pre-Columbian Americans had complex medical practices that combined a knowledge of drugs with physical and psychological treatments. They made wide use of anesthetics, narcotics, cathartics, emetics, febrifuges, as well as psychotherapy and drugless therapy.
- Medicines were made from roots and leaves, including quinine water for fevers, willow bark for headaches, evergreen bark tea for vitamin C deficiency, and chewed spruce cones to soothe sore throats.
- Most tribes practice some form of population control. Oral contraceptives were used centuries ago by some tribes.
- Cradle boards, used by Native women to carry their babies, are still in use today.
- Decoy ducks were used by Native Americans over 1,000 years ago.
- Drums, flutes and whistles were used to make musical sounds. They symbolized the heartbeat of the earth.
- The Mayan number system was based on the number 20 instead of 10.
- Some northeastern tribes recorded treaties by creating symbols on a large belt made of seashells, called a Wampam Belt.
- The Aztec Calendar was based on a repetitive cycle of 52 years that was based on earlier Mayan calendars. Over 1,300 years ago, the Mayans knew the length of the lunar month to be 29 days, 12 hours, 43 minutes and 29 seconds. We now know this to be only 34 seconds too short. This illustrates the astronomical knowledge of pre-Columbian peoples. It stands as evidence that the civilization’s comprehension of the movement of stars and their relation to the seasons.
- The “*Medicine Wheel*,” used by plains Indians, suggested a fairly sophisticated understanding of the solstices and their relation to seasonal changes.
- Even though the Incas did not have wagons, they built over 14,000 miles of roads.
- The Aztec and Mayan civilizations built enormous pyramids. The *Pyramid of the Sun*, northeast of Mexico City, was about half as high as the great Egyptian pyramid. The rest of the city was laid out in avenues, palaces, waterways, apartment compounds and temples. The city was more than 12 square miles.

- The ancients exhibited an extensive knowledge of engineering, architecture and city planning. These can be seen in their irrigation canals, pueblo high-rises, adobe construction for “air conditioning,” stone masonry and other building materials, ceramics and metallurgy.
- The early Native Americans played several hundred kinds of games. Among them were many of the games that are still played today. Some of them are: cat’s cradle, lacrosse, badminton, dice games, stick and hand games, bow and arrow shooting, darts, a form of soccer, bull roar, spinning tops, ring and pin, hoop and pole games, field hockey and walking on stilts.
- The Sweat Lodge, where water is poured over hot rocks and creates a steam that makes people sweat, is used in purification rituals that helps cure fevers and other illnesses.
- Incas grew their crops on very steep hillsides by cutting terraces and using irrigation.
- Many different kinds of pipes were made, decorated and used by many tribes. They used them for smoking, religious ceremonies, and as a form of friendship and greeting.
- The United States Pharmacopoeia lists over 150 drugs used now which were used in Native American medicinal practices.

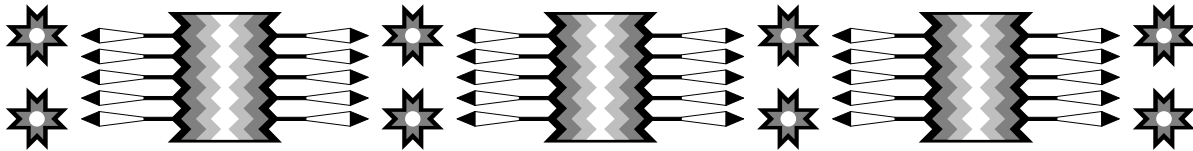


STATE NAMES AND OTHER NATIVE AMERICAN WORDS

- Alabama – From alibamu, the name of a Muskogean tribe meaning “those who clear the land for agricultural purposes.”
- Alaska – From the Aluet word “Alaxsxaq” designating their land.
- Arizona – From Papago word, “Airzonac,” which probably means “small springs.”
- Arkansas – From Akansea, a tribe whose name means “down stream people.”
- Connecticut – A Mohican word meaning, “river whose water is driven by tides or winds.”
- Dakota – (North and South) tribal name of the Sioux meaning “Allies.”
- Idaho – From a Shoshone word said to mean “Ida” meaning salmon and “Ho” meaning referring to eaters, hence “salmon eaters.”
- Illinois – French version of the Indian word “Illni” mean “man” or “warrior,” and referring to a 17th century confederation of Algonquin tribes.
- Iowa – Derived from the Sioux tribal name “Auuxwa” meaning one who puts to sleep.
- Kansas – Sioux from the Kanze, meaning the south wind.
- Kentucky – Said to be derived from the word “Kenta” meaning “field” or “meadow.”
- Massachusetts – Name of an Algonquin tribe meaning “at or about the Great Hill.”
- Michigan – From the Chippewa word “Michigamea” meaning “great water,” or “majiigan” meaning “clearing.”
- Minnesota – A Dakota word meaning Whitish or sky tinted water.
- Mississippi – Algonquin word “misi” meaning “great” and “sipi” meaning water.
- Missouri – From the name of a tribe meaning “great Muddy,” which refers to the river.
- Nebraska – From an Omaha word meaning “Broad Water,” referring to the Platte River.
- New Mexico – Named because it bordered Old Mexico. Name derived from Aztec god, Mexitili.
- Ohio – Iroquois word meaning, Beautiful River, might refer to large river.
- Oklahoma – A Choctaw word meaning, Red People. Coined in 1866 by Choctaw speaking missionary.
- Oregon – Suggested that it comes from the Shoshone word “Ogwa peon” meaning river of the west, or perhaps the Algonquian word “Wauregan” meaning beautiful water.
- Tennessee – From Cherokee word “Tansi,” a Cherokee settlement, the meaning unknown.
- Texas – Spanish adaptation of the Caddo word “teysha” meaning hello friend.
- Utah – Apache word, from Yuttahih, meaning one that is higher up. Referred to the Ute Indians who lived higher in mountain country than the Navajo or Apache of that area.
- Wisconsin – Chippewa, from miskosin, was interpreted by the French as Quisconsin, and was later Anglicized to Wisconsin. Interpreted as grassy place.
- Wyoming – Delaware word meaning large prairie place.

A FEW WORDS OF NATIVE AMERICAN DERIVATION

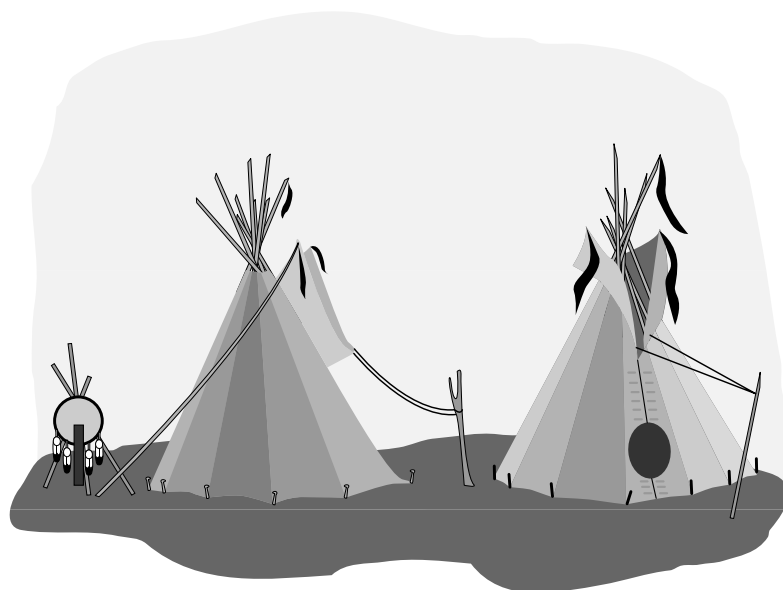
hurricane	hammock	mackinaw
squash	barbeque	moccasins
toboggan	kayak	cocoa
bayou	caribou	caucus
chipmunk	hominy	klondike
maize	moose	pecan
podunk	punk	tipi
wigwam	coyote	potato
raccoon	sequoia	skunk
pemmican	tamale	guacamole
woodchuck	mahogany	chinook
tomahawk	cayuse	Winnebago
stogie	shasta	Sequoia
opossum	cougar	pow wow



Seattle	Spokane	Pocatello
Milwaukee	Ottawa	Witchita
Kalispell	Detroit	Chicago
Yakima	Tacoma	Manhattan
Chehalis	Cherokee	Chattanooga
Canada	Adirondak	Winnemucca
Cuba	Tucson	Tippecanoe
Taos	Schenectady	Tuskegee
Saratoga	Potomac	Pontiac

SUGGESTED AND SAMPLE ACTIVITIES FOR SUBJECT AREAS

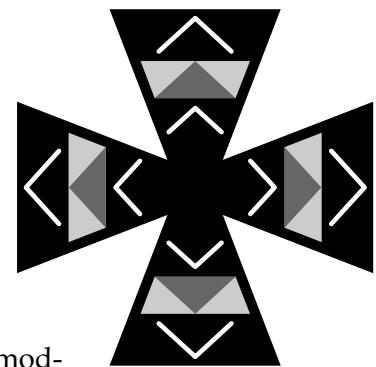
The following information is intended only as suggested activities for each subject area. It does not include a detailed plan, only ideas for projects and activities that the teacher can implement in the classroom. For specific details or affirmation, they may wish to consult their Indian education program, resource people, Tribal Council or others possessing specific knowledge on the topic.



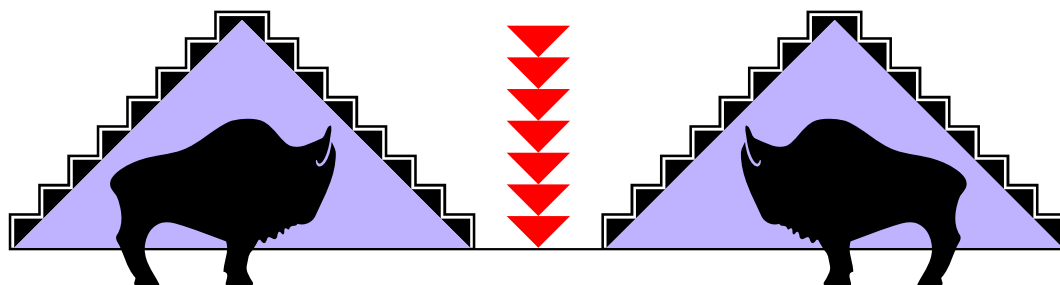
AMERICAN INDIAN HERITAGE DAY AND CULTURAL ACTIVITIES (SUGGESTED/SAMPLE ACTIVITIES)

Following are suggested activities to be adopted to suit the needs, ages, and abilities of the learners. Learning experiences are not to be limited to these activities; rather, allow for brainstorming. Help the learners find appropriate activities that will facilitate understanding the past and present contributions that Indian people have made to the United States.

- Debate the pros and cons of having American Indians as **sports mascots**.
- **Rename a geographical site** with the word “squaw,” as this is a derogatory term that should not be used to describe any woman. For a handbook on how to rename a site, call the Office of Indian Affairs in the Governor’s Office (406) 444-3713.
- Plan and develop **American Indian Heritage Day** activities for your school or classroom (fourth Friday of every September).
- Select a single Montana tribe to research its **tribal history**. Compare federal, state and tribal **governments**.
- Identify where different Montana **tribal territories were located** and compare to their land bases now.
- Study, research and discuss Native American **current events**.
<http://www.indianz.com>
<http://indiancountrytoday.com>
- Assist students in doing research on their tribal geneology.
- Prior to going on a **field trip** to an important Indian site or museum, prepare a list of questions to ask and itemize things to look for on the field trip.
- Arrange a **student exchange** project to other schools.
- Arrange student **field trips** to the tribal office, Urban Indian Centers, Indian Health Service and other points of interest.
- Trace **Indian trails** and **waterways** which are currently used in modern transportation.
- Research and write short **biographical sketches** of American Indians.
- Encourage students to do a **family study** and do an ethnology check.
- Invite Native American **speakers** to your class (resource is Montana Committee for the Humanities Speakers Bureau – *www.umt.edu/lastbest/speakers.htm*).
- Develop a *Wall of Fame* in the school to honor Native American **role models** from Montana.
- Read **poems, stories and essays** by Indian writers.
- Research and identify **foods** domesticated by American Indians and plan a menu using these items. If possible, prepare several selections and sample them.



- Develop a poster or drawing that could be used on a billboard placed at the Montana state (or your state) boundary proclaiming American Indian Day in Montana, stressing the positive **contributions** made to the state by its Indians.
- Design a monument to the positive **contributions** of American Indians to Montana.
- Write and produce a play describing important Indian **contributions** to the world, stressing the role played by Indians.
- Develop a school Olympics using American Indian **games**.
- Create a **radio broadcast** commemorating American Indian Day in Montana.
- Hold a Native American **film festival**.
- Learn about the various kinds of native **art** and design, and how it has influenced art, design and architecture today.
- **Design**, on a large piece of paper, a postage stamp to commemorate American Indian Day in Montana.
- Develop a **newsletter or newspaper** using contemporary issues about American Indians.
- Bring **photos** of Native American activities. Display pictures on bulletin boards or show cases.
- Collect **pictures and drawings** of Indians in contemporary media. Identify and discuss stereotypes as depicted in selections.
- Research how Native Americans are **portrayed** in books and media of yesterday and today.
- Research native plants for medicinal use and compare to pharmacy drugs of today.
- Discuss and identify how Montana **law** has been influenced by and differs from Indian tribal laws (see the Office of Public Instruction “Indian Law-Related Education” – www.opi.state.mt.us).
- Develop a small museum for displaying and studying Native heritage.
- Research and take a **field trip** to a buffalo jump.
- Discuss why the **horse** and the **buffalo** were so important to the Plains Indians’ way of life.
- Form an **Indian Club** in your school.



SCHOOL STAFF ACTIVITIES

- Arrange classroom activities that allow students to learn about different tribal groups in your area (see Tribal Education Directors, page 64).
- Have **inservice** for staff to learn more about American Indian education, particularly in light of 1999 MCA 20-1-501 (see Indian Education for All, page 40).
- Encourage school to adopt a **teacher exchange program** where teachers visit schools on reservations and learn about the area.
- **Revise and adopt a curriculum** which includes and incorporates the study of Native American history and culture (see Montana Content and Performance Standards—www.opi.state.mt.us).
- Encourage school staff to get **involved in cultural community activities**.
- Invite **tribal elders and leaders** to the school to participate in cultural activities (Montana Committee for Humanities—www.umt.edu/lastbest/speakers.htm).
- Attend **tribal council meetings** for a tribal government unit.
- Sensitize staff and students to **stereotyping** and inappropriateness of ethnic jokes.

ART

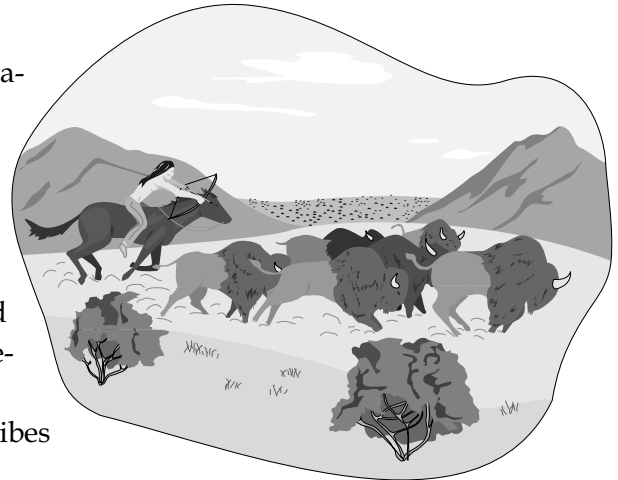
- Design a Powerpoint presentation using contemporary and traditional Indian art work.
- Adapt stories into play production. Design sets.
- Research types of materials and resources Indians used to make paints and dyes. Have students collect materials to do their own.
- Study the history of beads and beadwork. Learn how to bead. Learn the different types and sizes of beads. Learn how different tribes used different designs, etc.
- Research and make the flags of different tribes (www.tlc.wtp.net).
- Study the history of and design a star quilt.
- Learn and compare different Indian designs from different regions of the United States.
- Attend a Native American art show.
- Talk about the various kind of Native American art and Native artists in your area.
- Consider quill working demonstrations.
- Compare Native art from different sections of the country.
- Compare contemporary and traditional Native art forms.
- Design an Indian calendar of seasons.
- Design and make a ribbon shirt.
- Make a pair of moccasins.
- Learn how Navajos weave rugs.
- Take a field trip to a museum with Indian art and artifacts.
- Show films and slides illustrating American Indian art.
- Research architectural styles of traditional homes, i.e., tipi, pueblo, longhouse, hogan, etc.



- Identify important Native American art contributions to contemporary lifestyles.
- Research Native Americans and the performing arts (i.e., American Indian dance).
- Invite Native American artists to your classroom (Montana Arts Council – www.art.state.mt.us/schools/schools.htm).

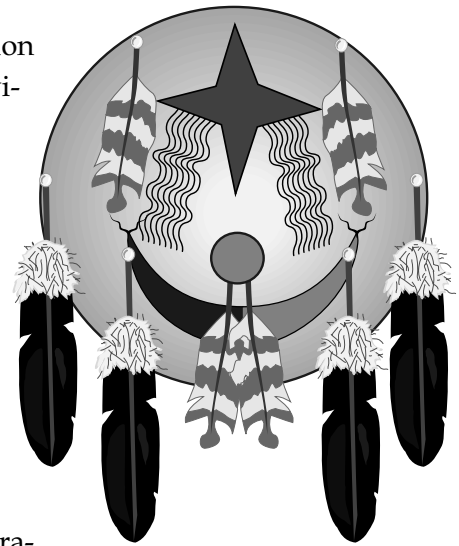
HOME ECONOMICS AND FOODS

- Discuss how to tan hides and prepare them for making clothing.
- Study how to smoke fish and prepare other foods.
- Take students on a field trip to pick berries and dig roots (i.e., Salish-Kootenai has Bitterroot Festival every year).
- Research various plants eaten and used medicinally by Native Americans.
- Use plants to make dyes.
- Learn about and make different styles of moccasins.
- Examine the different styles of historical dwellings and homes used by Indian people; contrast that with modern homes lived in by Native Americans.
- Learn about the different weaving styles and materials. Make baskets out of different materials (i.e., reeds).
- Learn about fish harvesting (i.e., Northwest tribes and salmon).
- Learn about planting and grinding corn and use corn to make items such as corn cakes, soup, tortillas, etc.
- Make bulletin boards illustrating Indian foods.
- Discuss the contributions made by the American Indian to America's foods and diets.
- Discuss how Plains Indians used the buffalo for food, clothing and shelter (www.intertribalbison.org).
- Compare various traditional foods eaten by Indians in various sections of the country and your area.
- Invite a maker of Native American jewelry to your class.
- Research historical and traditional family life among the various Indian tribes.
- Research various food gathering techniques used by Indians from various geographic locations.
- Learn about different kinds of pottery used for cooking.



LANGUAGE ARTS

- Write a story using pictographs.
- Study Native historical sites and monuments.
- Invite an Indian elder into the classroom for storytelling.
- Research the meaning of a give-away or potlatch.
- Research and write about different celebrations and ceremonies.
- Research and write about Indian games.
- Record stories and/or language from Indian elders.
- Talk about the concept and tradition of oral storytelling.
- Study and read Indian poetry; students can also make up their own poems.
- Study the importance of sign language to the American Indian.
- Research the preservation of Native languages in Montana (see *Transitions* video—<http://depts.washington.edu/nvoices>).
- Read Indian stories and compare stories from other cultures (see OPI publication *Native American Literature*—www.opi.state.mt.us).
- Study pictographs and symbols. Have students make up their own.
- Make students aware of the different languages among the tribes in Montana.
- Compare Indian languages with the English language; learn about dialects.
- Read about the history of Indian tribes of Montana (see OPI publication *Montana Indians*—www.opi.state.mt.us).
- Learn about the bad illustrations or misleading information regarding the American Indian in books, movies, television and the Internet (www.oyate.org).
- Invite local storytellers to the classroom; encourage children to make up their own stories.
- Learn about the Indian's use of symbols, learn their meaning, have students make up their own, non-verbal communication.
- Write a non-stereotypical, historically accurate play about Indian life.
- Compare contemporary and traditional Indian life.
- Use photographs to discuss historical events.
- Discuss the meaning of the words "contemporary" and "traditional."
- Write a letter to a friend recommending a book about Indians and discuss use of stereotypes and misconceptions.
- Write about and discuss Indian artifacts.
- Make a dictionary of Indian words (tribally specific).
- Write about a pow wow (see OPI publication *Your Guide to Understanding and Enjoying Pow Wows*—www.opi.state.mt.us).
- Make and illustrate a family tree.
- Read poems written by Indian poets.

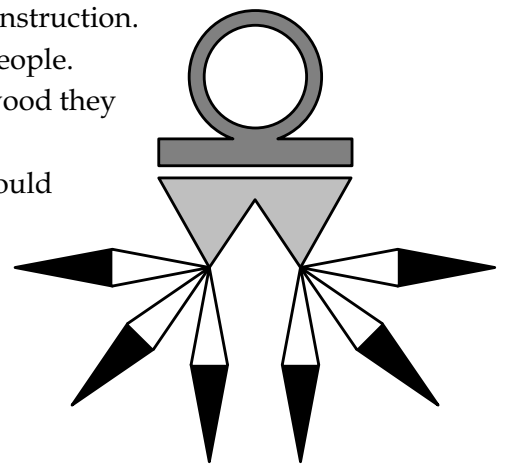


- Discuss the Navajo Code Talkers of World War II.
- Discuss the Cherokee syllabari and newspaper.
- Learn about the Eagle Feather and its importance to American Indians.
- Discuss Native American contributions to literature.
- Compile family and tribal history.
- Learn about the special characters/tricksters of Indian stories, such as coyote and Napi.
- Contrast the different methods the Indians used for communicating, i.e., smoke signals, sign language, etc.
- Compare Native American sign language and ASL “signing” for the deaf.
- Review local newspapers for Indian issues.
- Cut out news articles about Native Americans and put them on bulletin boards and use for class discussion.
- Discuss the media’s role in perpetuating stereotypes.
- Review speeches and quotes from famous Indian leaders.
- Write business letters to the government or letters to the editor regarding issues or concerns on Indian education or other issues.
- Write a letter to a Montana Tribal Council about issues or concerns (www.net.tlc.wtp).
- Compare/contrast the differences and similarities between stories of indigenous peoples from all over the world.
- Rewrite fairy tales into a tribal legend.
- Develop a tourism brochure describing sites with Indian history in your area.
- Retell stories, like *Blackfeet Lodge Tales*, and share with younger students.
- Invite a person to the class to explain petroglyphs and pictographs.
- Encourage students to bring in family traditions to share with each other. These could be family legends, stories or local legends.
- Have students develop pen pals with students of another culture. Share pictures and stories.
- Have students develop a calendar using a tribal language.
- Help students develop a bilingual alphabet book.
- Write a letter to famous Native American persons. What three questions would you ask them? Speculate the answers.
- Assist students in writing and printing a newsletter with Native American news and articles.
- Create a Native American *Hall of Fame* in your school, selecting Native American heroes from your area.
- Make a home page on your computer, sharing Native American information with other classrooms.
- Investigate symbols and signs on tipis.



MATHEMATICS

- Erect a tipi; discuss size, angles, circumference, volume, cones, etc.
- Do demographic study of Indians in Montana and United States; use charts, graphs and computers.
- Chart the size, population and natural resources of a reservation.
- Make timelines of family, elders, animals, tribal history, etc.
- Study symmetry, geometric and patterns in paintings, beadwork, quillwork, weaving.
- Study the rendezvous system as a medium of exchange and trading practices.
- Map reading of points of interest involving Native American history and culture.
- Study the estimation and probability of wild animals in the area. Talk about the importance of good conservation practices.
- Compare the early reservation areas to the present acreage.
- Study patterns and counting in playing a hand game, stick game or moccasin game.
- Discuss symbols, shapes and design of traditional Indian homes.
- Construct an Indian winter count.
- Construct an Indian petrography illustrating a timeline.
- Learn how to count in a Native language.
- Teach a lesson on beadwork. Students can practice addition, subtraction, design, etc.
- Discuss types of Indian calendars, such as the winter count and the Mayan calendar.
- Design story problems using familiar Indian sites as reference points.
- Contrast the various numbering systems used by indigenous peoples.
- Talk about the pre-Columbian populations in the Americas and how the population numbers are estimated.
- Examine what instruments Native peoples might have used to measure long distances.
- Talk about what process the Mayans used to construct such structures as the pyramids and other magnificent buildings.
- Study the Star Quilt and the mathematics used in its construction.
- Examine the sacredness of certain numbers to Indian people.
- Consider how Indians estimated the amount of food/wood they would need to survive the winter.
- Consider how Indian people know how much land would be needed to support their population.
- Think about the measurements needed to construct a sweat lodge.



Music

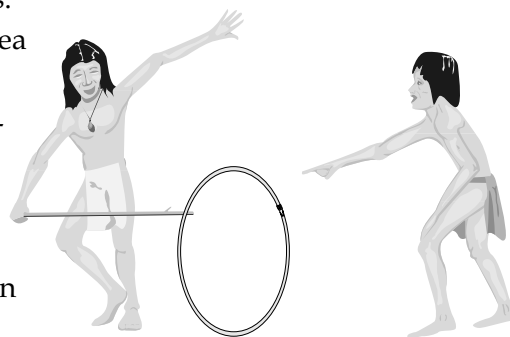
(See OPI publication *Your Guide to Understanding and Enjoying Pow Wows* — www.opi.state.mt.us)

- Invite Indian dancers/drummers into the classroom to demonstrate/teach some dances.
- Invite Indian elders into the classroom to discuss what music was like when they were young.
- Play a flute or powwow tape or CD in the classroom while students are studying.
- Use different Native American songs (both flute and drum) to facilitate expressions of emotion (non-verbal).
- Compare differences of Western Classical to Native music.
- Show how Native American music and Western Classical music are now being used to produce some beautiful sounds.
- Study the where, when, why and how a Native American song comes about.
- Learn about the various traditional Indian musical instruments.
- Make an Indian flute or drum.
- Compare American Indian instruments with instruments of other cultures.
- Attend an Indian pow wow or celebration.
- Attend a give-away ceremony.
- Listen to tapes of different types of Indian songs.
- Discuss Indian songs and chants.
- Discuss Indian traditional dance outfits.
- Attend an Indian play or skit.
- Compare music and dance of Indians from various geographical locations.
- Discuss contemporary Indian music and musicians.
- Have students give reports on contemporary Indian musicians. They may also make a bulletin board with current news articles.
- Discuss how Indian music is judged at a pow wow.
- Have students write their own songs with Native language.
- Assist students in writing and performing a play.
- Learn about the importance of honor songs, family songs, etc.
- Learn about Native Americans who are famous for their contemporary music (i.e., Native American Grammy Award winners).



PHYSICAL EDUCATION

- Make and play an Indian Hoop Toss Game.
- Research present tribal fishing and hunting laws.
- Learn the different ways Indians from the area hunted.
- Learn about the stick game, hand game and moc-casin game.
- Research present day Native American athletes (both historically and locally famous).
- Learn the types of games that Native American children historically played.
- Talk about the importance of the horse to Indians. Study its history.
- Explore the contributions of Native Americans to games played today in our country.
- Discuss Indian contributions in health and medicine.
- Learn different types of Native dances.
- Learn the history of games such as lacrosse, stickball, field hockey and the hand game.
- Discuss and learn about canoeing.
- Discuss and learn about dog sled racing.
- Learn about tobogganing and how to make one.
- Learn about snowshoeing and how to make them.
- Learn about the various methods of Indian hunting and fishing.
- Learn about Indian horsemanship and riding.
- Discuss the various types of Indian horses, such as the Appaloosa.
- Discuss and learn how to make a bow and arrow.
- Learn about outdoor survival and camping practiced by Native Americans.
- Discuss and contrast dances from various Indian tribes.
- Explore the spiritual aspect of running in connection with Native Americans.
- Study about the high altitude runners from South America.
- Invite tribal health speakers to the classroom for wellness topics.
- Learn about Native American archery and bow making.
- Contrast bows used by Native Americans and bows used in contemporary America.
- Learn the arrow throwing game.



SCIENCE

- Trace the migration patterns of animals indigenous to this area before European contact. Also discuss water and land issues.
- Examine the seasonal patterns of Native peoples, i.e., summer camps, winter camps, etc.
- Identify the various trees and know what they were used for, i.e., long houses, sweat lodges, etc.

- Talk about the pre-Columbian aqueduct system in Mexico City.
- Question the Yellowstone National Park buffalo issue (www.intertribalbison.org).
- Talk over the theory that “we are all related.”
- Discuss Native Americans’ contribution in the field of medicine.
- Talk about the calendar; study the moons and seasons.
- Discuss how the Indians kept track of time.
- Discuss several theories of how Native peoples happened to be in the Americas.
- Study about animal tracks.
- Learn areas where vegetables and fruits grow abundantly. Learn about the appropriate time for picking these fruits and vegetables.
- Compare clothing worn by Indians of different tribes and how weather conditions determined what they wore.
- Discuss the types of special clothing worn by certain tribes (i.e., parkas, goggles, thatched hats, leggings, etc.).
- Talk about how Indians navigated far distances at night and when the skies were overcast.
- Learn about the sweat lodge and why it is important to their way of life.
- Identify plants used for medicines, paint, etc.
- Discuss animal migration and how it determined where Indians lived.
- Consider how animals were natural predictors of seasonal weather patterns.
- Discuss how Indians used animals for food, clothing and shelter.
- Take a nature walk and study Native plants and their uses.
- Discuss Indian irrigation systems in the Southwest.
- Discuss how Indian lands contain so many valuable resources, nationally and in Montana.
- Discuss the issues surrounding natural resources.
- Discuss the current controversies over hunting and fishing rights.
- Discuss the preservation of food and processing wild game.
- Learn about herbs and the natural healing process.
- Talk about Native medicine men and how they are currently used in the health care process.

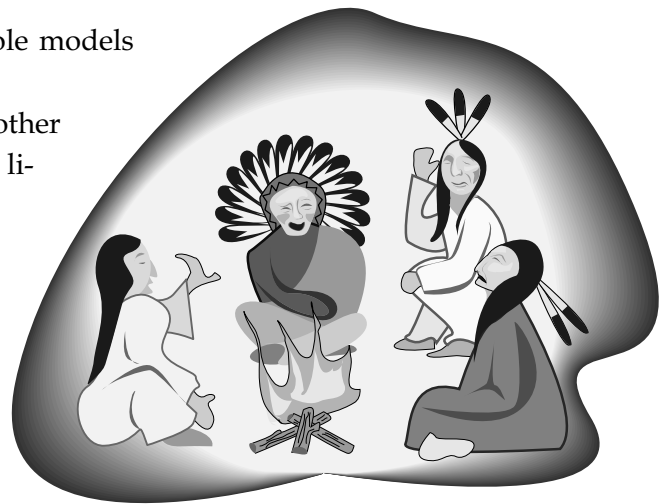


- Learn how to tan a hide.
- Learn how to make colors and dyes from plants.
- Discuss the traditional Indian respect for the environment and present day attitudes.
- Discuss planting corn and its importance to some Indian tribes.
- Make booklets of leaves important to colors and dyes.
- Learn the habitat of wild animals on reservations (i.e., Nine Pipe Refuge on Salish-Kootenai Reservation).
- Examine diseases Native people incurred after European contact and their effect.
- Take field trips to points of interest which illustrate the Indian's contribution in science.
- Make children aware of Indian science and medical programs such as Indians Into Medicine (INMED) and the American Indian Science and Engineering Society (AISES).
- Learn about Native Americans' contributions to health and medical practices.
- Discuss how Indians used various natural resources such as trees, water, minerals, etc.

SOCIAL STUDIES

(See OPI publications *A History and Foundation of American Indian Education Policy*, *Montana Indians: Their History and Location*, *Evaluating Textbooks*, and *Indian Law-Related Education*—www.opi.state.mt.us)

- Research the democracy of early Indian tribes that influenced the U.S. Constitution.
- Invite contemporary Native American role models to speak in your class.
- Investigate how Native Americans and other ethnic groups are portrayed in the media, library books, textbooks, etc.
- Discuss how current problems are affecting people living on reservations.
- Teach about the values of extended families and hospitality among Native Americans.
- Discuss effects of Native people moving to and from the reservations.
- Learn about the Indian migration patterns as a result of hunting, fishing and food gathering.
- Discuss the *Rendezvous* System during the fur trade days.
- Discuss the Indians' contribution to the Lewis and Clark Expedition.
- Talk about Sakakawea's contribution to the expedition.
- Discuss the contemporary government of Indian tribes and the local and state governments.
- Talk about the treaties with Indians and the treaty system.
- Compare the governments of Montana's tribes.



- Discuss various Indian tribes and the influence they had on our lives today. Include contributions.
- Have students attend celebrations and traditional activities.
- Invite traditional guest speakers to the classroom.
- Discuss contemporary lifestyles of Indian tribes.
- Discuss Indian reservation lands in terms of natural resources (coal, oil, water, timber, etc.) and how state/federal governments and tribes are trying to work out problems which exist in these areas.
- Contrast contemporary lifestyles of those Indians living on a reservation with those living in urban areas (35 percent).
- Discuss the Indian's loss of language and how it changed culture (see video *Transitions*—<http://depts.washington.edu/nvoices>).
- Talk about the history of the programs and policies that effect Indian people (i.e., Johnson-O'Malley, Title IX, Impact Aid, relocation, termination, BIA, etc.).
- Identify major tribal groups in the northwest, southwest, plains, east, south, Alaska, etc.
- Have students share family history and ancestry through writing, dramas, etc.
- Discuss the importance of cultural pluralism and understanding.
- Talk about national holidays such as Thanksgiving and Columbus Day. (Some tribes individually may not celebrate these. Why?)
- Research Indian religious activities and beliefs.
- Discuss the origin and early location of Montana's Indian tribes, also discuss their present location.
- Learn about the tribal clan structures.
- Find out how Indian names are secured and naming ceremonies (students might construct a family tree).
- Discuss contributions of the Native Americans to all facets of present American way of life—medicine, geography, art, government, etc.
- Discuss Indian law and judicial system.
- Discuss Indian-owned businesses in the community and economic development.
- Take field trips to local Indian points of interest.
- Show films and pictures of interesting Indian activities.
- Learn the geography of the local Indian reservation, as well as other reservations in Montana. Provide children with an awareness of other Indian lands throughout the United States. Use with map work.
- Talk about Indian role models and leaders. Invite local leaders to come to the classroom.
- Discuss the contributions made by American Indians in the formation of our Constitution.
- Invite a tribal member to give a class presentation.
- Discuss the extended family in the Indian way of life.
- Learn about the various types of military tactics used by different tribes in various wars.
- Learn about the Indian sweat ceremonies.
- Compare and contrast the different types of dwellings used by various Indian tribes. Perhaps, build models of different types.
- Study history and location of tribes before Columbus. Contrast with present-day location.

- Learn about the *Trail of Tears* and the Federal Removal Policy.
- Discuss Indian names for states, cities, rivers, etc.
- Discuss contemporary Indian economic development.
- Research Indian women leaders.
- Discuss gaming as an economic development tool for Indian tribes today.
- Possibly have a mock trial with Custer, Columbus or Lewis and Clark as defendants.
- Talk about the *Clan System, Matriarchal and Patriarchal Systems*.
- Learn about the *Sun Dance* and *Ghost Dance*.
- Discuss/compare Native American religious beliefs and ceremonies to other ethnic groups.
- Discuss the efforts of tribes to unite on a national basis.
- Learn about the military efforts of various Native leaders and heroes.
- Discuss the Navajo and Sioux *Code Talkers* of World War II.
- Examine the role of the National Congress of American Indians (NCAI).
- Talk about the different hair styles worn by Indians of different tribes.
- Consider the different modes of transportation and why each was used.
- Talk about a Potlatch and other forms of Indian give-aways.
- Have class attend a tribal council meeting.
- Schedule class to attend a tribal court session.
- Learn about the different government agencies that provide services on an Indian reservation and compare those agencies and services to their own community.
- Discuss the issues and problems faced by Indians living off the reservation.

CHRONOLOGY OF IMPORTANT DATES

This section includes a partial list of dates and events important to history, culture and education in the Americas.



IMPORTANT DATES

Although there were many important dates in the Americas prior to 1492, this chronology will begin when interaction between the indigenous peoples and Europeans “officially” began.

- 1492 Christopher Columbus landed in the Americas, seeking an alternate route to the Asian Indies.
- 1568 Native Americans became the recipients of Anglo-European formal education with the establishment of French Jesuit mission school in Havana for the Indians of what is now Florida.
- 1617 The Anglican clergy were directed by King James I to raise funds for the establishment of churches and schools for “Christianizing and civilizing” the Indian children of the current state of Virginia.
- 1625 First American deed executed between Indians and English colonists. Some of the newly arrived immigrants requested 12,000 additional acres of Pemaquid land from Samoset, who ceremoniously made his mark on a piece of paper, thereby contradicting his land concept and transferring the land.
- 1691 The College of William and Mary chartered for the secular and religious education of certain young Indian males.
- 17th Century Dartmouth College and Harvard College/University chartered for the express purposes of educating Indian and English youths. The former were to be molded into the image of the newly arrived foreigners.
- 1775 The Second Continental Congress organized three Departments of Indian Affairs: Northern, Middle and Southern.
- Dartmouth College was appropriated \$500 by the Continental Congress for the education of Indians.
- 1778 Articles of Confederation became effective providing, among other things, for Indian trade regulations and management of Indian affairs.
- The U.S. Constitution empowered Congress “to regulate commerce with foreign nations and among the several states, and with the Indian tribes.” The states were also prohibited from dealing with any Indians within their respective boundaries.

Ordinance establishing, within the Department of War, an Indian Department with Henry Knox, then Secretary of War, charged with the responsibility for Indian affairs.

1789 Northwest Ordinance, a statute continuing then existent Indian policy:

The UTMOST GOOD FAITH shall always be observed toward the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed unless in justified and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them. An Ordinance for the Government of the Territory of the United States northwest of the river Ohio, 1789 (quoted from Vine Deloria, Jr., *Of Utmost Good Faith*).

1789-1871 Treaty Policy Period of Federal-Indian Relations. Indian tribes were treated as sovereign nations with whom approximately 400 treaties were negotiated of which 371 were ratified by the U.S. Senate.

Article VI of the U.S. Constitution addressing itself and ALL treaties states that they “shall be the supreme law of the land; ... anything in the Constitution or laws of any State to the contrary notwithstanding.”

1790s Beginning of annuity payments as agreed to in treaties. Payments were for services, such as education and health, as well as for annuities in the form of money or goods for a specified period of time or in perpetuity.

1794 Treaty with the Oneida, Stockbridge and Tuscarora NATIONS, the first treaty in which education for Indians was specifically mentioned.

1819 An act passed marking the beginning of the period of federal support for the education of Native Americans, which until 1873 provided for a “Civilization Fund” on an annual basis.

1830 The Indian Removal Act mandated the removal of the Indian tribes west of the Mississippi, supposedly to save them from contamination by the Anglo-Europeans and from extinction. In actuality, it facilitated westward expansion.

The Cherokee’s “Trail of Tears” was the result of this removal policy, in which approximately 4,000 died on their forced march west.

1831 In the case of The Cherokee Nation vs. Georgia, Chief Justice John Marshall handed down the decision that tribes were “domestic dependent nations” subject to the U.S. Congress, but not to state law.

- 1832 A Supreme Court decision in the case of Worcester vs. Georgia reaffirming the sovereignty of the U.S. and the tribe, and that the removal of the tribe by the state of Georgia was illegal.
- 1834 The Indian Trade and Intercourse Act, as its name implies, regulated trade and intercourse with Indian tribes, as well as provided for the organizational operation of a Department of Indian Affairs.
- 1849 The Bureau of Indian Affairs was transferred from the Department of War to the Department of the Interior.
- 1852 Successful Indian control of education exemplified by the “Five Civilized Tribes,” specifically by the Cherokees who operated 21 schools and two academies for their then 1,100 student body.
- 1864 Sand Creek Massacre of the Cheyenne and Arapaho. Congressional 1856 committee report disclosed abysmally low socio-economic and educational conditions of the Native American tribal peoples.
- 1868 Washita Massacre of the Cheyenne.
- Ratification of the 14th Amendment attending citizenship in the United States and respective states to those born in this country. Indians were not included in this action because of being born in a tribe, which was considered to be a foreign nation.
- 1870 Baker Massacre of the Blackfeet on the Marias. Many Blackfeet women and children killed.
- 1871 Appropriations Act ended the policy of making treaties with Indians and inaugurated policy of domestic affairs relationships with Indians.
- 1871-1887 Reservation Policy Period of Federal-Indian Relations. Land areas reserved by tribes within which boundaries they were expected to live. Created by treaties, Congressional Acts and Executive Orders; 286 such land areas remain ranging in size from the tiny Strawberry Valley Rancheria in California to the gigantic Navajo Reservation.
- 1876 The Battle of Little Big Horn at which Native American resistance to Anglo-European domination resulted in the defeat and death of George Armstrong Custer and 264 of the men under his command.
- 1878 The beginning of the six weeks’ march from Oklahoma back north of the Northern Cheyenne led by Little Wolf and Morning Star. Of the 297 men, women and children who began their trek back home, less than one-third were young men.

- 1879 General R.H. Pratt established the first Indian boarding school located off a reservation at Carlisle, Pennsylvania. The Pratt philosophy of removal of the student from family and tribe and imposition of rigid military discipline characterized Indian education for the ensuing 50 years. "Kill the Indian, Save the Man."
- 1884 Tongue River Indian Reservation for the Northern Cheyenne created by Executive Order signed by President Chester A. Arthur.
- 1885 Major Crimes Act in which Indian cases regarding major crimes are to be tried in federal courts. The seven original major crimes were: arson, assault with intent to kill, burglary, larceny, manslaughter, murder, and rape. There are currently 14 such crimes.
- 1887 Passage of the General Allotment Act, also known as The Dawes Severalty Act for its sponsor Sen. Henry L. Dawes of Massachusetts. This legislation called for the compulsory individual allotment of land to Indians and essentially broke up the cohesiveness of tribes.
- This act did not apply on all reservations, among them the Apache, Navajo, Papago and Hopi. All reservations in Oklahoma, however, were allotted, although it took the 1893 Curtis Act to mandate the allotment of the lands of the "Five Civilized Tribes." Within this specific Congressional Act alone, the Indian land base was decreased from 140 million acres to approximately 50 million acres.
- 1887-1934 The Allotment Policy Period of Federal-Indian Relations. The Dawes Severalty Act was viewed by those who were pro-Indian as a much-needed reform, but before allotment was finally halted, it was seen as only one other means of coercive assimilation and as a failure.
- 1889-1891 The Ghost Dance Religious Movement, which held forth promise to Indian people that they would be released from the bonds of oppression, that the white man would be destroyed, and that the old world of the Indian would be restored in all its beauty.
- 1890 Massacre at Wounded Knee of the Miniconjou.
- 1891 Amendments to the General Allotment Act pertinent to the number of acres of land to be allotted.
- 1893 Appropriation Act with Secretary of the Interior authorized to: prevent the issuing of rations or the furnishing of subsistence either in money or in-kind to the head of any Indian family for or on account of any Indian child or children between the ages of eight and 21 years who shall not have attended school during the preceding year in accordance with such regulations.

- 1908 So-called “Winters Doctrine” in the case of Winters vs. United States decided by the Supreme Court in which the right of Indian water use was defined.
- 1921 Snyder Act authorized funds to be expended for Indians regardless of Indian blood quantum, tribe or residence, so long as it is within the boundaries of the United States.
- 1924 The Indian Citizenship Act enacted into law, which extended American citizenship to those Indians who had not become citizens through the allotment process; however, in no way were property rights, tribal or otherwise, to be affected.
- 1928 Lewis Meriam’s Report prepared by the Institute for Government Research, now Brookings Institution, Washington.
- 1934 Enactment of the Indian Reorganization Act (IRA), which is also referred to as the Wheeler-Howard Act. This Act provided for tribal self-government, land and resource conservation and development, and other reforms.
- Johnson-O’Malley Act became effective, which granted contracting authority with states to the Secretary of the Interior for Indian education, health, social welfare, and agricultural assistance.
- 1934 Reorganization Policy Period of Federal-Indian Relations.
- 1936 Johnson-O’Malley Act amended to its current state. It expanded the contracting authority of the Secretary of the Interior to include schools, colleges, universities, and other appropriate agencies.
- 1944 National Congress of American Indians organized in Denver, Colorado, by Indian delegates representing 50 tribes.
- 1946 Indian Claims Commission created to hear, investigate, and rule on compensation claims for injustices and wrongs committed by the federal government against American Indians. Only monetary awards based upon the market value of the land when it was taken made to those few victorious tribes.
- 1950 Dillon S. Myer, formerly in charge of Japanese Concentration Camps in the United States, appointed as Commissioner of Indian Affairs. He was responsible for reinstating pre-Meriam federal policies such as assimilation, as well as introducing policies of termination and relocation.
- Public Law 81-874, The Federally Impacted Areas Act, authorized funds for general operational expenses in those school districts which lost taxes because of the proximity of federal property (also includes military base land).

- 1953 Public Law 280 enacted, which transferred to individual states from the federal government jurisdiction on reservations regarding law-and-order. (In Montana, the Salish-Kootenai Tribe falls under this law.)
- House Concurrent Resolution 108 adopted, which called for the withdrawal of federal services to Indians, thereby terminating its trust responsibilities to American Indians.
- 1955-69 Several tribes were terminated by the federal government; among them being: Menominee, Klamath, Alabama-Coushatta, Mixed Blood Ute, Southern Paiute, Wyandotte, Peoria, Ottawa, Catawaba, Poncas and several California Rancierias.
- 1958 Announcement by Secretary of the Interior Fred Seaton that Indians would be terminated only with their consent, which partially halted the termination policy.
- 1961 Fund for the Republic Report issued, which was critical of the Bureau of Indian Affairs, termination, and the inadequate federal services. It called for Indian involvement and for Bureau of Indian Affairs educational program reorganization.
- 1965 Passage of the Elementary and Secondary Education Act, which provided funds for the improvement of educational programs for the disadvantaged child.
- 1968 Indian Civil Rights Act assuring certain rights against infringement, which are similar to those contained in the Bill of Rights.
- President Lyndon B. Johnson's message on Indian affairs, "The Forgotten American," in which he advocated Indian tribal self-determination and rejected the federal policy of termination.
- 1969 The report "Indian Education: A National Tragedy and National Challenge," published by the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, U.S. Senate (91st Congress, 1st Session).
- 1969 Publication of "Our Brother's Keeper: The Indian in White America," edited by Edgar S. Cahn, from which the following is an excerpt: The Indian Affairs Manual which explains and sets forth the procedures and rules that govern Indians, fills 33 volumes which stack some six feet high ... There are more than 2,000 regulations; 400 (389) treaties; 5,000 statutes; 2,000 federal court decisions; and 500 opinions of the Attorney General which state, interpret, apply, or clarify some aspect of Indian.
- 1969-1970 Occupation of Alcatraz Island in the middle of the San Francisco Bay by Indians of All Tribes.
- Sacred Blue Lake restored to the Taos Pueblos for religious purposes, the 48,000 acres to remain forever in a natural state.

President Richard M. Nixon's special message on Indian affairs, calling for Indian self-determination and a new House Concurrent Resolution repealing the termination policy contained in HCR 108.

- 1971 Publication of "An Even Chance," which disclosed the gross abuse and misuse of federal funds specifically earmarked for Indian children.
- 1972 Adoption of the new Montana State Constitution, Article X Section 1(2). "The State recognizes the unique and distinct cultures of American Indians, and is dedicated in its educational goals to preserving their cultural integrity."
- 1973 Indian Studies Law, which requires all public schools teaching personnel employed on or in the vicinity of Indian reservations have a background in American Indian Studies by July 1, 1979. (Made permissive in 1981. Only three school districts in Montana implement.)
- The Wounded Knee Siege, an assertion of sovereignty based upon the 1868 Fort Laramie Treaty.
- Menominee Restoration Act passed, which reversed termination for the Menominee and restored them to federal recognition as a tribe.
- 1974 First International Treaty conference meeting at the Standing Rock Sioux Reservation in South Dakota.
- 1975 Public law 93-638, the Indian Self-Determination and Education Assistance Act mandating maximum Indian community participation in quality educational programs, as well as in other federal programs and services.
- 1977 Approval by the Environmental Protection Agency of Class I air quality standard on the Northern Cheyenne reservation.
- Final Report of the American Indian Policy Review Commission, recommended Indian self-determination and opposed forced assimilation.
- 1978 Bill to Create Indian Community Colleges.
- Native American Indian Religious Freedom Act passed.
- The Longest Walk, a protest march organized by activists opposed to government policy, is mustered for a march to Washington, DC.

Indian Child Welfare Act was enacted to oversee the adoption and custody procedures so extended families, tribal members, or other Indian families are given adoption preferences so that child, family and tribal customs are honored.

1979 *Washington vs. Washington State Commercial Fisheries, etc.*; Supreme Court affirms district court orders implementing Boldt Decision in Washington. Treaties from 1955 did reserve Indian rights to harvest specific shares of Puget Sound fishery resources.

1980 President Reagan appointed James Watt as Secretary of the Interior, an act described as "hiring the fox to guard the chickens." During Watt's two-year regime, public lands came under rapid development and public resources were sold at bargain prices.

Passamaquoddy and Penobscot tribes of Maine received a settlement of their land claims after a long and difficult court battle.

According to the 1980 Census, the Native American population was almost 1.5 million.

President Regan advocated a policy of cutting back on funds and programs for Native Americans. Funds were cut almost in half.

1985 The National Tribal Chairman's Association rejected President Reagan's Commission, which they felt was another attempt at termination.

1988 Public Law 100-297, a bill to reauthorize the Indian Education Act. It consolidated several Indian education programs.

The Bureau of Indian Affairs reorganization process began. It is ongoing.

1988 The Indian Gaming Commission was passed by Congress. This opened up reservations to venture in the area of high stakes gambling. Many reservations across the country took advantage of this opportunity. The Foxwoods Casino in Connecticut by the Pequot Tribe became one of the biggest casinos in the country.

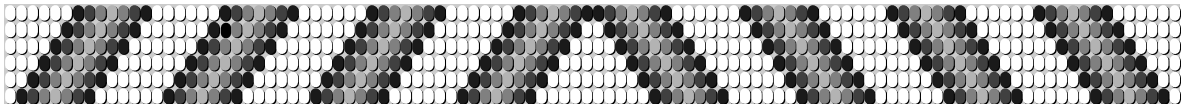
1989 Department of Education Secretary commissioned the "Indian Nations at Risk " study.

1990 Public Law 100-292, authorized the White House Conference on Indian Education.

Congress passed the Native American Graves Protection and Repatriation Act, which gave protection to ancient burial grounds and archeological sights as well as repatriation of remains honored in museums to tribes.

The U.S. Census indicated that the population of Native Americans was almost two million.

- 1991 "Indian Nations at Risk" is reported by the White House Conference on Indian Education.
- 1992 White House Conference on Indian Education held.
- Many Native Americans throughout the United States expressed their opposition to Columbus Day and protest the Columbus Quincentennial Celebration.
- 1993 The National Trust placed the Sweet Grass Hills, a holy place for Montana Indians, on its list of the Eleven Most Endangered Historic Places list.
- 1997 Governor Racicot signs Senate Bill 117, which renames the fourth Friday of each September as American Indian Heritage Day.
- 1999 HB 412 passed. Montana removes the word "squaw" from place name designations.
- Montana Code Annotated (MCA) 20-1-501 – Recognition of American Indian cultural heritage. Revisits Montana Constitutional language regarding Indian education and codifies the intent of having every Montanan, whether Indian or non-Indian, learn about the distinct and unique cultural heritage of American Indians in a culturally responsive manner (see "Indian Education for All," page 40).



AMERICAN INDIAN HERITAGE DAY

(FOURTH FRIDAY OF EACH SEPTEMBER)

Senate Bill 117

Introduced by Nelson, Stang, Whitehead, Hurdle, Stovall, Heavy Runner, Pease and Emerson by request of the Committee on Indian Affairs.

A bill for an act entitled "An act designating the fourth Friday in September of each year as "American Indian Heritage Day" in the State of Montana: amending Section 20-1-306, MCA; and providing an immediate effective date."

WHEREAS, Article X Section 1(2), of the Montana Constitution recognizes the distinct and unique cultural heritage of the American Indians and commits the state in its educational goals to the preservation of their cultural integrity, and

WHEREAS, the 1975 Legislature enacted House Joint Resolution No. 57, designating the fourth Friday in September of each year as "Native American Day"; and

WHEREAS, despite the resolution, the knowledge of this important history and culture is gradually being lost to citizens of the State of Montana to the detriment of both American and non-Indian citizens of the State of Montana, and

WHEREAS, the history and culture of American Indians are an integral part of the history of the nation and the State of Montana, and

WHEREAS, the Legislature recognizes that all Montanans have an invaluable opportunity for cultural enrichment through contact with the culture and philosophy of American Indians.

BE IT ENACTED BY THE STATE OF MONTANA:

Section 1. Section 20-1-306 MCA is amended to read:

"20-1-306. Commemorative exercises on certain days. (All districts shall conduct appropriate exercises during the school day on the following commemorative days:

- (a) Lincoln's Birthday (February 12);
- (b) Washington's Birthday (February 22);
- (c) Arbor Day (1st Friday in April);
- (d) Flag Day (June 14);
- (e) Citizenship Day (September 17);
- (f) **American Indian Heritage Day** (fourth Friday in September);
- (g) Columbus Day (October 12)
- (h) Pioneer Day (November 1)
- (i) Other days designated by the legislature or governor as legal holidays.

(2) When these commemorative days fall on Saturday or Sunday, exercises may be conducted the preceding Friday."

NEW SECTION. **Section 2. Notification of tribal governments.** The Secretary of State shall send a copy of (this act) to each tribal government located on the seven Montana reservations and to the Little Shell Chippewa.

NEW SECTION. **Section 3. Effective date.** [This act] is effective on passage and approval.

Act signed by Governor Racicot April, 1997.

INDIAN EDUCATION FOR ALL

It is the policy of the Office of Public Instruction to recognize, honor and facilitate the implementation of Article X, section 1 (2) of the Montana Constitution and the subsequent MCA 20-1-501."

Article X, Section 1(2) of the Montana Constitution:

"The state recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity."

Although this language was established and placed into the Montana Constitution in 1972, little has been done to fulfill this commitment and incorporate it into educational agencies, including public schools. Many programs and projects regarding the public school system have been implemented in order to improve our educational systems and assure students are receiving a quality education. However, a quality education does not necessarily translate into a fair and equitable education. This specific constitutional language outlining the inclusion of American Indian heritage in educational goals has not been turned into action. Indian students still attend schools where they do not see themselves present in classrooms, policies, or the curriculum. Non-Indian students still attend schools where they do not learn about their Indian peers with whom they will continue to live and work with.

In 1996, the Legislative Services Division published a report titled To Promote a Better Understanding: The 1995-96 Activities of the Committee on Indian Affairs. This report derived from a resolution requesting the Committee on Indian Affairs to study:

1. the degree to which Montana's public schools are in compliance with Article X, section 1, subsection (2) of the Montana Constitution;
2. the role of American Indian studies in the overall curriculum of the Montana University System and other institutions of higher learning in the state, with special attention to the teacher education curriculum; and
3. the level of knowledge of the general public about historical and contemporary American Indian issues.

The report set out to discover the legislators' intent in including this language in the constitution. The responses from the legislators indicated that the purpose of the provision was to recognize the value of the American Indian culture and traditions. It was also to encourage the legislature and public schools to develop appropriate policies and programs to keep that culture alive through the education of both Indians and non-Indians. It was placed into the education article because the legislators believed that it was in the education of the youth that Montana would begin to make positive differences in race relations.

The study revealed that despite the constitution's educational guarantees, many school districts and schools, including those adjacent to Montana's seven reservations, had no policy or information in their school curricula recognizing the cultural heritage of American Indians and that the small number of Indian teachers and administrators in public schools resulted in Indian students with no role models

and in a lack of cultural awareness and sensitivity among non-Indian students.

In 1999, Article X, section 1, subsection (2) was again revisited, this time to outline the legislative intent and to implement the constitutional obligation. In MCA 20-1-501, the Legislature recognizes that the history of Montana and the current problems of the state cannot be adequately understood and the problems cannot be addressed unless both Indians and non-Indians have an understanding of the history, culture, and contemporary contributions of Montana's Indian people.

MCA 20-1-501

Recognition of American Indian cultural heritage – legislative intent.

- (1) *It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.*
- (2) *It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution:*
 - (a) *Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and*
 - (b) *Every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.*
- (3) *It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people.*

History: En. Sec. 1, Ch. 527, L. 1999.

MCA 20-1-501 is an impetus to move forward toward an equitable education for all students. It is now up to state educational agencies and local districts to take advantage of this new law to assure that Montana's non-Indian students are given the opportunity to learn about the rich heritage of their neighbors and peers and that Indian students are able to locate themselves within their schools.

Successful implementation of Article X and 20-1-501 is dependent upon the entire educational community, not just schools with high populations of American Indians. Additionally, the Montana tribal nations and tribal colleges must also take a more proactive role in assisting with implementation efforts. Although it will take hard work as well as a thoughtfully planned and collaborative effort, we believe that equality and fairness can be achieved as part of a quality education. We do not want to revisit this issue in another 30 years wondering where we went wrong. It is time to take bold steps forward to support and finally institutionalize our constitutional and moral obligation to Indian Education.

Program Foundation Standard

Incorporate in all curricular programs the distinct and unique cultural heritage of American Indians and other cultural groups.

Accreditation Standards

10.55.603 Curriculum Development and Assessment

(2) For content and performance standards in all program areas, the school district shall:

(d) Review curricula to ensure the inclusion of the distinct and unique cultural heritage of the American Indians

10.55.701 Board of Trustees

(3) Each school district shall have in writing and available to staff and public:

(n) A policy that incorporates the distinct and unique cultural heritage of American Indians that is aligned with district educational goals.

10.55.803 Learner Access

(2) In developing curricula in all program areas, the board of trustees shall consider ways to:

(b) Take into account individual and cultural diversity and differences among learners. Cultural and language differences should be viewed as valuable and enriching resources taking into account the unique needs of American Indian students and other minority groups;

(c) Develop an understanding of the values and contributions of Montana's American Indians for all students;

(d) Provide learning resources that are culturally relevant, inclusive and current;

(h) Provide books and materials that reflect authentic historical and contemporary portrayals of American Indians.

ESSENTIAL UNDERSTANDINGS ABOUT MONTANA INDIANS

“CONCEPTS EVERY MONTANA EDUCATOR SHOULD KNOW ABOUT AMERICAN INDIANS”

Tribal histories and contemporary tribal members, governments and nations have shaped and are shaping the social and political face of Montana. An educated and contemporary Montana citizen has basic knowledge of these histories and Montana tribes.

- A. There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.



An Indian reservation is a land base that a tribe reserved for itself when it relinquished its other land areas to the United States through treaties.

RESERVATIONS:

Flathead
Blackfoot
Rocky Boy's
Fort Belknap
Fort Peck
Northern Cheyenne
Crow

TRIBAL GROUPS:

Salish, Kootenai, Pend'Oreille
Blackfoot
Chippewa, Cree
Gros Ventre, Assiniboine
Sioux, Assiniboine
Northern Cheyenne
Crow

The Little Shell Chippewa Tribe is without a reservation or land base and members live in various parts of Montana.

About 35 percent of Montana's Indian population do not live on reservations and reside in the small communities or urban areas of Montana. The individual history and circumstances of Montana's urban Indian people are as diverse as the people themselves.

Currently, most Montana Indian students attend public schools across the state. There are only two tribally controlled schools in Montana. Each reservation also has its own tribally controlled community college.

- B. There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic American Indian.**

Identity is an issue with which human beings struggle throughout their lifetime. Questions of “Who am I?” and “How do I fit in?” are universal questions of the human condition. Schools have historically been a place for students to explore their identity. However, when the culture of students’ homes and communities are not evident in school, finding a way to belong within that system is more difficult and can lead to frustration. Educators need to ensure that each student has an opportunity to feel included in the classroom either through materials or pedagogical practices.

Even larger issues of “Who is an Indian/Tribal Member?” are questions among Indian people themselves. The federal, state and tribal governments may all have their own definition for who is a member. As a general principle an Indian is a person who is of some degree Indian blood and is recognized as an Indian by a tribe/village and/or the United States. There exists no universally accepted rule for establishing a person’s identity as an Indian. The criteria for tribal membership differs from one tribe to the next. To determine a particular tribe’s criteria, one must contact that tribe directly. For its own purposes, the Bureau of the Census counts anyone an Indian who declares to be such (from [Native American Rights Fund](http://www.narf.org) – www.narf.org).

Amidst all of these issues, educators must remember that Indian students come to school with a variety of backgrounds. They have differences of skin color, dress, and behavior; and there may be deeper and subtler differences of values and of ways of being and learning.

A continuum exists between traditional and nontraditional American Indian students. And within the continuum there are those who show characteristics of American Indian ways of being and belief, and those who show themselves to be American Indian yet do not have what some people might at first see as American Indian behavior and appearance.

What is important is that all humans be allowed feelings of integrity and pride connected with who they are, with whom they identify. Respecting what others value and do is a way to help them develop both the self-esteem and the feelings of integrity that will enhance their learning.

It should also be noted that there is not a single American Indian learning style, nor is there a group of several styles of learning that fits all American Indians, either as individuals or tribal groups. Teachers should recognize that there are a variety of learning styles and adapt their teaching methods to the individual learner. At the same time teachers should build on and expand the individual student’s approach to learning. However, recognizing that teachers must use a variety of teaching methods to meet individual learning styles does not mean that culture doesn’t have an influence on learning styles. The differences in the cultures of home and school certainly impact the teaching-learning process. Classrooms need to integrate culture into the curriculum to blur the boundaries between home and school. Schools need to become a part of, rather than apart from, the communities in which they serve (from *Collected Wisdom: American Indian Education* by Linda Miller, Cleary and Thomas D. Peacock).

- C. Each tribe has their own oral history beginning with their genesis that is as valid as written histories. These histories pre-date the “discovery” of North America.**

Each tribe has a history that can be traced to the beginning of time. Many of these histories will be told only orally as they have been passed down through generations. These histories are as valid as any other mythology or belief. Some tribes may only tell certain stories during certain times of the year and this knowledge should be respected in classrooms.

Many tribal histories place their people in their current traditional lands in Montana. Be cognizant of this issue when teaching about “the history of mankind,” in particular, about the Bering Strait Theory. The use of revisionist history is a positive teaching tool to look at various perspectives of historical occurrences and questioning the idea of who wrote history and how that viewpoint plays out in today’s society.

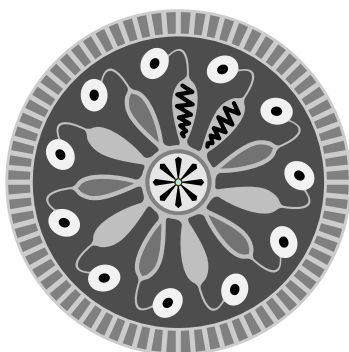
- D. The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.**

American Indian languages, cultures, and traditions are alive and well throughout Indian country. Although, in some aspects, much of the culture has changed, this does not mean that culture is dead it has only become transformed through a process of acculturation. Indigenous languages are still spoken, sacred songs are still sung, and rituals are still performed. It is not important for us to understand all of the complexities of modern day, contemporary American Indian culture but it is important that we do have an understanding and awareness that these cultures exist and influence much of the thinking and practice of American Indians today.

These histories and traditions may be private, to be used and understood only by members of that particular tribe. Educators should be aware of this issue when asking students about their histories, ceremonies and stories.

Educators should also be consistent with policies surrounding “religious/spiritual activities” and ensure that Native traditions and spirituality are on par with other religious traditions and spirituality.

- E. Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:**



- I. *That both parties to treaties were sovereign powers.*
- II. *That Indian tribes had some form of transferable title to the land.*
- III. *That acquisition of Indian lands was solely a government matter not to be left to individual colonists (from Vine Deloria).*

Indian Nations located in Montana Territory prior to the passage of the Montana Constitution in 1889, held large land bases as negotiated through their treaties with the United States. The treaties assigned tribes to certain areas and obligated them to respect the land of their neighbors. However, the mining invasions of the 1860s disrupted these areas as miners and others rushed into the prime gold fields that often lay along or within the designated tribal lands. The new inhabitants demanded federal protection; this began the garrisoning of Montana and the eventual relocation of the tribes to smaller and smaller reserves.

The federal government and the Montana citizens did not understand the lifestyles of Montana's Indian tribes and, therefore, dealt with them from the expectations and from the non-Indian point of view. However, the federal government did understand that these tribal groups were sovereign nations and that they needed to enter into treaty negotiations with them.

- F. **There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods:**

Examples:

1. *Colonization Period*
2. *Treaty Period*
3. *Allotment Period*
4. *Boarding School Period*
5. *Tribal Reorganization*
6. *Termination*
7. *Self-determination*

Public schools began to operate on Indian reservations in Montana in the early 1900s. Although public schools were originally opened to meet the educational needs of non-Indian children residing on Indian reservations, Indian students began to enroll almost from the beginning. The public schools provided an opportunity for Indian people to receive an education in their local communities. The curriculum and instruction in public schools was, and continues to be, designed to meet the standards of the state education system. The curriculum offered limited information on the local Indian culture, history and traditions of the local tribal groups, and it did not encourage participation from local tribal government officials in its decision-making policies. However, this trend is beginning to change as Indian people become empowered to lead and make decisions about their local schools. There are now Indian people involved in the system as teachers, administrators, and school board members who are cognizant of the fact that communities and schools must be linked together in order to improve educational outcomes for Indian students. (See the OPI publication [A History and Foundation of American Indian Education Policy](#).)

G. History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

Much of our history has been told from one perspective. It has been only recently that American Indians have begun to write about and retell history from an indigenous perspective.

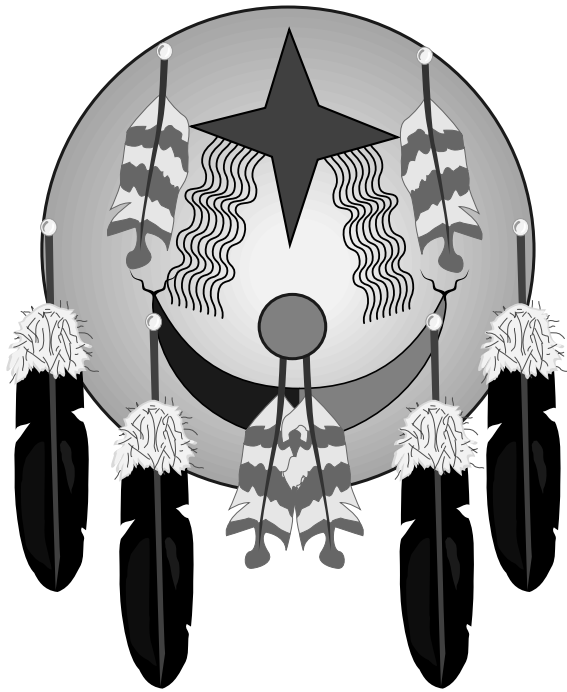
Books such as Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong expose the underlying bias that exists within much of our history curriculum by leaving certain voices out of the stories. In examining current curriculum content it is important to keep the following in mind:

Children's history books use terms such as "westward expansion" and "Manifest Destiny" to describe what would be more accurately called ethnic genocide. These books alternately portray Indians as "noble savages," "faithful Indian guides," or "sneaky savages" who lead "ambushes" and "massacres," while in contrast, cavalrymen fight "brave battles." These books propagandize the "glory and honor" of taking land and oppressing native people for European purposes that are portrayed as holy and valid (James Loewen).

H. Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. The extent and breadth of tribal sovereignty is not the same for each tribe, however.

Before colonization, Indian tribes possessed complete sovereignty. However, given the governmental structure of the United States and the complex history of tribal-federal relations, tribes are now classified as domestic dependent nations. This means tribes have the power to define their own membership; structure and operate their tribal governments; regulate domestic relations; settle disputes; manage their property and resources; raise tax revenues; regulate businesses; and conduct relations with other governments. It also means that the federal government is obligated to protect tribal lands and resources; protect the tribe's right to self-government; and provide social, medical, educational and economic development services necessary for the survival and advancement of tribes.

A very important, but often unappreciated, point is that tribal sovereignty does not arise out of the United States government, congressional acts, executive orders, treaties or any other source outside the tribe. As Felix Cohen puts it, "perhaps the most basic principle of all Indian law... is that those powers which are lawfully vested in an Indian tribe are not, in general, delegated powers granted by expressed acts of Congress, but rather inherent powers of a limited sovereignty, which has never been extinguished." (from Native American Rights Fund – www.narf.org).



BIBLIOGRAPHIES AND REFERENCE BOOKS

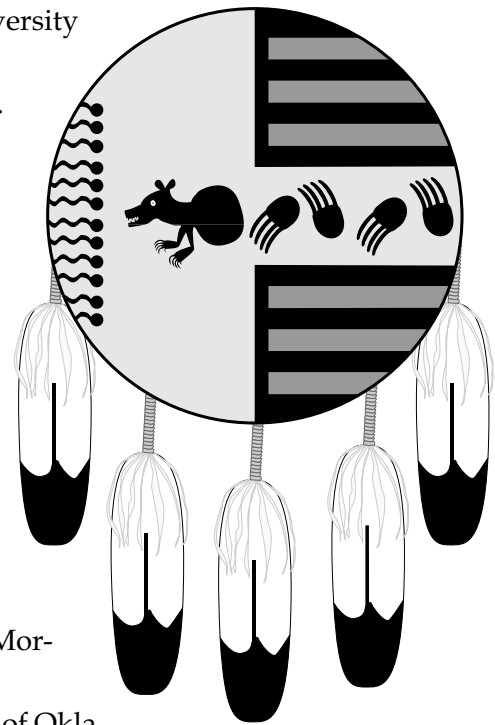
SECONDARY AND ADULT BOOKS

BOOKS ON MONTANA AND OTHER TRIBAL GROUPS

Included in this section are books and reference materials about Indians of Montana, as well as tribal groups from throughout the Americas. The books contain information on a wide spectrum of topics and subject areas.

INDIANS: SECONDARY AND ADULT BOOKS

- Ball, Gene, Editor, *Plains Indian Design Symbology and Decoration*, Cody, WY, Buffalo Bill Historical Center, 1980.
- Barlow, Major J.W., *Outline and Descriptions of Posts in the Military Division of the Missouri*, Old Army Press, 1972.
- Burns, Robert Ignatius, *The Jesuits and Indian Wars of the Northwest*, Yale University Press, 1966.
- Costo, Rupert, *Indian Treaties: Two Centuries of Dishonor*, San Francisco, Indian Historian Press, 1977.
- Cushman, Dan, *The Great North Trail*, McGraw-Hill, 1966.
- Deloria, Vine, *Custer Died for your Sins*, New York, MacMillan, 1969.
- Denig, Edwin T., *Five Tribes of the Upper Missouri*, Norman, University of Oklahoma Press, 1968.
- Ege, Robert J., *Tell Baker to Strike Them Hard*, Old Amy Press, 1970.
- Erdoes, Richard, *The Sun Dance People*, New York, Alfred A. Knopf, 1972.
- Ewers, John C., *Indian life on the Upper Missouri*, Norman, University of Oklahoma Press, 1968.
- Graham, W., *The Custer Myth*, University of Nebraska Press, 1968.
- Hart, Herbert, *Tour Guide to Old Forts of Montana*, Wyoming, North and South Dakota, Pruett Publishing Company, 1980.
- Harvey, Karen D. & Lisa Harjo, *Indian Country: A History of Native People in America*, North American Press, Golden, CO, 1994.
- Hultkrantz, Ake, *Iconography of Religions. Prairie and Plains Indians*, Leiden, Institute of Religious Inconography, 1973.
- Hungly Wolf, Adolph and Beverly, *Pow Wow*, Vol 1. B.C. Canada, Good Medicine Books, 1983.
- Hungry Wolf, Adolf, *Teaching of Nature*, Ivermere, B.C., Good Medicine Books, 1975.
- Hungry Wolf, Beverly, *The Ways of My Grandmother*, New York, Morrow, 1980.
- Hyde, George E., *Indians of the High Plains*, Norman, University of Oklahoma Press, 1959.
- Jackson, Donald, *Custer's Gold*, University of Nebraska Press, 1966.
- Johnson, Colburn, et al, *Bibliography of Montana Local Histories*, Montana Library Associations, 1977.
- Johnson, Sandy, *The Book of Elders; Life Stories and Wisdom of Great American Indians*, Haper/Collins, NY, NY, 1994.
- Jorgensen, Joseph G., *The Sun Dance Religion*. Chicago, University of Chicago Press, 1972.
- Joseph, Alvin M., Jr., *500 Nations: An Illustrated History of North American Indians*, Alfred Knopf, NY, 1994.
- Kennedy, Michael, *The Red Man's West*, Hastings House Publishing, 1985.
- Laubin, Reginald and Gladys, *The Indian Tipi: Its History, Construction and Use*, Norman, University of Oklahoma Press, 1977.



- Lowie, Robert H., *Indians of the Plains*, Natural History Press, 1954.
- Malone, Michael P. and Richard C. Broader, *Montana A History of Two Centuries*, Seattle, University of Washington Press, 1976.
- Malone, Michael P. and Richard C. Broader, *Montana As It Was*, Helena, MT, Montana Historical Society, 1975.
- McArthur, Pat Dieter, *Dances of the Northern Plains*, Saskatchewan Indian Cultural, 1987.
- McBride, Genevieve, Sister, O.S.U., *The Bird Tail*, Vantage, NY, NY, 1974.
- McCracken, Harold, *George Catlin and The Old Frontier*, New York, Bonanza Books, 1959.
- Mooney, Michael M., ed., *George Catlin's Letters and Notes on the North American Indian*, Gramercy Books, NJ, 1975.
- Moynahan, J.M., *Montana Impressions: The Western Art of Nancy McLaughlin*, J.M. Moynahan, 1970.
- Napolean, Harold, *Yuuyarag; the Way of the Human Being*, Alaska Native Knowledge Network, Fairbanks, AK, 1996.
- Nye, Wilbur S., *Plains Indian Raiders*, Norman, University of Oklahoma Press, 1968.
- Ogelsby, Richard Edward, *Manual Lisa and the Opening of the Missouri Fur Trade*, Norman, University of Oklahoma Press, 1963.
- Powers, William K, *Indians of the Northern Plains*, New York, Putnams, 1969.
- Ray, Dorothy Jean, Editor, *Contemporary Indian Artists: Montana, Wyoming and Idaho*, The Tipi Shop, Rapid City, SD, 1972.
- Ray, Verne, *Cultural Relations in the Plateau of Northwestern America*, Los Angeles, SW Museum, 1939, 1964.
- Riley, Patricia, ed., *Growing-up Native American*, Morrow Press, NY, NY, 1993.
- Ross, A.C., Dr., *Mitakuye Oyasin; We Are All Related*, Bear Press, Denver, CO, 1989.
- Taylor, Colin F., Ph.D., *The Plains Indians*, Salamander Press, NJ, 1994.
- Utley, Robert, *Custer Battlefield*, Office of Pub., 1985.
- Williams, Kim, *Eating Wild Plants*, Missoula, MT, Mountain Press, 1977.



FICTION

- Grinnel, George Bird, *When Buffalo Ran*, Norman, University of Oklahoma Press, 1920, 1966.
- Schultz, James, *Bear Chief's War Shirt*, Mountain Press, 1984.
- Schultz, James, *Sinapah: The Indian Boy*, Beaufort Books, 1984.
- Schultz, James, *The Quest of the Fish-Skin Dog*, Beaufort Books, 1984.
- Stuart, Colin, *Walks Far Women*, New York, Poplar Library, 1978.
- Welch, James, *Fools Crow*, Viking, 1986.
- Welch, James, *The Death of Jim Loney*, New York, Harper & Row, 1979.
- Welch, James, *Winter in the Blood*, New York, Harper & Row, 1974.

REFERENCES FOR SELECTING BOOKS ABOUT NATIVE AMERICANS

www.oyate.org – A website of books and workshops that portray the lives and histories of Native Americans honestly and without bias.

Books without Bias: Through Indian Eyes, Edited by Beverly Slapin & Doris Seale (Revised), New Society Publishers, 1991.

Dictionary of Bias-Free Usage, by Rosalie Maggio, Oryx Press, 1991.

Guidelines for Evaluating Textbooks From an American Indian Perspective, Dr. McCluskey, M., St. Martin, Joanne, 1981.

How to Tell the Difference: A Checklist for Evaluating Native Children's Books, by Beverly Slapin, Doris Seale & Rosemay Gonzales, New Society Publishers, 1991.

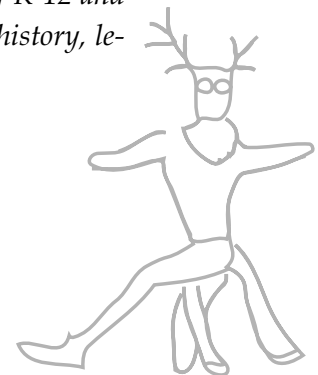
Keepers of the Earth, Native American Stories & Environmental Activities for Children, by Michael Cudato & Joseph Bruchac, Golden, CO, Fulcrum Inc., 1988, ISBN 1-555-91-0270.

Resource Reading List: Annotated Bibliography of Resources By & About Native People, Compiled by C. Verrall & P. McDowell, Canadian Alliance in Solidarity with Native Peoples, PO Box 574, Stn. P, Toronto, Ontario, MTS 2T1, Canada.

Rethinking Schools, (6 issues a year), 1001 E. Keefe Ave., Milwaukee, WI 53212 (1-414-964-9646).

BOOKS TO READ ABOUT INDIAN EDUCATION

- Cajete, Gregory. Look to the Mountain: An Ecology of Indigenous Education.
Offers a look at education from a Native perspective. Explains an indigenous form of education that could supplement or substitute for the current linear system of education.
- Cleary, Linda Miller and Peacock, Thomas D. Collected Wisdom: American Indian Education.
Offers an excellent background on teaching native students using both research and voices of teachers.
- Fedullo, Mick. Light of the Feather.
Fedullo, a non-Native tells of his teaching experiences with various tribal groups and the way those experiences caused him to drop his own stereotypes for more realistic images of Native people.
- Huff, Delores J. To Live Heroically: Institutional Racism and American Indian Education.
Examines American Indian education during the last century, comparing the tribal, mission, and Bureau of Indian Affairs (BIA) schools and curriculums and the assumptions that each system made about the role that Indians should assume in society. It analyzes the relationship between the rise of institutional racism and the fall of public education in the United States using the history of American Indian education as a model.
- Slapin, Beverly and Doris Seale, Eds. Through Indian Eyes: The Native Experience in Books for Children.
An invaluable resource for teachers at all levels. Includes essays, poems, reviews, and bibliographies of literature by and about Native people.
- Susag, Dorothea M. Roots and Branches: A Resource of Native American Literature - Themes, Lessons, and Bibliographies.
Offers teachers a great resource of Native American Literature to use at any level of teaching. Includes annotated bibliography and lesson plans.
- Swisher, Karen Gayton and Tippeconnic, John W. III. Next Steps: Research and Practice to Advance Indian Education.
A series of essays written by Native researchers that addresses facets of K-12 and post-secondary Native American education programs, including their history, legal aspects, curriculum, access, and achievement.



RESOURCES AVAILABLE

The following are available to educators **FREE OF CHARGE**. To obtain any of these resources, contact Indian Education Department, Office of Public Instruction, PO Box 202501, Helena, MT 59620-2501, or call 444-3013/444-3694. These are also available for download from the OPI Web site: www.opi.state.mt.us.

1. **Idea Book for Creating Lessons and Units About American Indians**, Revised 2002, distributed by the Office of Public Instruction. Collection of information and suggestions which are intended to be of use to the teacher in planning an Indian unit or Native American Day activities.
2. **Directory of Indian Education Programs in Montana**, revised October, 2001, published by Montana Advisory Council for Indian Education and Office of Public Instruction.
3. **Evaluating American Indian Textbooks and Other Materials**, 1993, Revised 2002, developed by Murton L. McCluskey, Ed.D. Information and suggestions designed to help teachers better review and evaluate textbooks and other materials for stereotypes, inaccuracies, omissions, and bias about the American Indian.
4. **A History and Foundation of American Indian Education Policy**, 2001, by Stan Juneau, distributed by the Office of Public Instruction gives an overview to “spark interest ... to further research of what they history is and says.”
5. **Native American Literature Montana and Northcentral Regional Publications**, by Dorothea Susag.
6. **Your Guide to Understanding and Enjoying Pow Wows**, Revised 2002, by Murton L. McCluskey, Ed.D.
7. **Montana Indian Law-Related Education**, downloadable only from the OPI Web site.



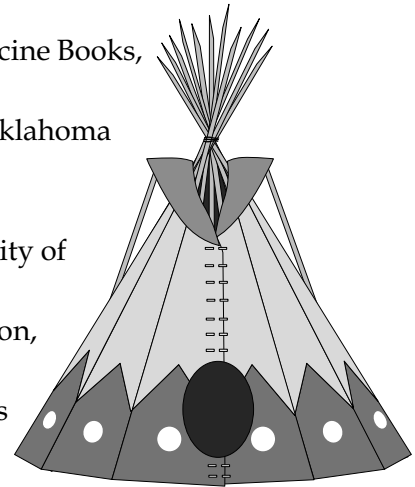


MONTANA TRIBES RESOURCE DIRECTORY

(Secondary and Adult Books)

BLACKFEET

- Bennett, Ben, *Death Too, for the Heavy Runner*, Missoula, MT, Mountain Press Publishing, 1982.
- Bigby, Delmar, *Constitution and By Laws of the Blackfeet Tribes*, Fort Belknap Agency, 1974.
- Blackfeet Agency, *The Blackfeet Indians* (developed in 1928), 1986.
- Blackfeet Heritage Program, *Sta-ai-tsi-nix-sin; Five Ghost Stories*, Browning, MT, 1979.
- Browning Public Schools, *The Blackfeet- Ni si Ka yi so. Kio sa to p: Five View Points*, Browning, MT, 1978.
- Browning Public Schools, *Ethnology of the Blackfeet*, Browning, MT, 1970.
- Bull Child, Percy, *The Sun Came Down*, Harper and Row, 1985.
- Calf Robe, Ben, *Sisika a Blackfoot Legacy*. Iveremere, BC: Good Medicine Books, 1979.
- Dempsey, Hugh, *Crow Foot: Chief of the Blackfeet*, University of Oklahoma Press, Norman, 1989.
- Ewers, John C., *Blackfeet Crafts*. U.S. Department of Interior, 1945.
- Ewers, John C., *Blackfeet Raiders on the Northwestern Plains*, University of Oklahoma Press, Norman, 1958.
- Ewers, John C., *The Horse and the Blackfeet Indian Culture*. Washington, DC, Smithsonian Institute Press, 1955, 1969.
- Ewers, John C., *The Story of the Blackfeet*, Indian Life and Customs Pamphlet # 6, United States Indian Service, circa 1945.
- Farr, William, *The Reservation Blackfeet, 1882-1945*, Blackfeet Heritage Program, 1980.
- Gilham, Dan, Sr., *Handbook of Blackfeet Indian Tribal Law*, Browning, MT, Blackfeet Heritage Program, 1979.
- Grinnell George Bird, *Blackfeet Lodge Tales: The Story of a Prairie People*, Lincoln, University of Nebraska Press, 1962.
- Grinnell, George Bird, *The Punishment of the Stingy and Other Indian Stories*, Lincoln, University of Nebraska Press, 1982.
- Grinnell George B., *Pawnee, Blackfeet and Cheyenne*, Charles Scribner and Sons, 1985.
- Ground, Mary, *Grass Women Stories*, Blackfeet Heritage Program, Browning, MT, 1978.
- Harrod, Howard L., *Mission Among the Blackfeet*, Norman, University of Oklahoma Press, 1971.
- Hungry Wolf, Adolph and Beverly, *Blackfeet Craft Worker's Book*, Invermere, BC, Good Medicine Book, 1977.
- Hungry Wolf, Adolph, *The Blood People*, New York, Harper and Row, 1977.
- Kipp, N., *Pre-Columbian History of Red Men*, Blackfeet Heritage Program, Browning, MT, 1960.
- Lancaster, Richard, *Peigan*, Doubleday and Company, 1985.
- Linderman, Frank (Illustrated by Winold Reiss), *Blackfeet Indians*, Gramercy Books, NJ, 1995.



McBride, Sister Genevieve, *The Bird Tail*, New York, Vantage Press, 1974.
 McClintock, Walter, *Old North Trail*, Lincoln, University of Nebraska, 1968.
 McFee, Malcom, *Modern Blackfeet: Montanans on a Reservation*, New York, Holt, Rinehart Winston, 1972.
 Mountain Horse, Mike, *My People the Bloods*, Calgary, Glenbow Alberta Institute, 1979.
 Pard, Bernadette, *The Peigan: A Nation in Transition*, Plains, 1987.
 Raczka, Paul, *Winter Count - History of the Blackfeet People*, 1986.
 Scriver, Bob, *No More Buffalo*, Kansas City, Lowell Press, 1982.
 Schultz, James Willard, *Blackfeet and Buffalo*, University of Oklahoma Press, Norman, 1962
 Schultz, James Willard, *Why Gone Those Times?*, Norman, University of Oklahoma Press, 1974.
 Stocken, Canon H.W., *Among the Blackfeet and Sarcee*, Calgary, Glenbow Museum, 1976.
 Raczka, Paul, *Winter Count: A History of the Blackfeet People*, Freisen Printers, 1979.
 Reyhner, Jon Allan, *Stories of Our Blackfeet Grandmothers*, Bilingual Education Program, 1984.
 Samek, Hana, *The Blackfeet Confederacy 1980-1920*, University of New Mexico Press, 1987.
 Schultz, James Willard, *Blackfeet and Buffalo*, Norman, University of Oklahoma Press, 1962.
 Schultz, James Willard, *My Life As An Indian*, Beaufort Books, 1968.
 Tolan, Sister Providencia, S.P., *A Shining from the Mountains*, Alberta, Canada, Jasper Printing, 1980.
 Walton, Ewers, *After the Buffalo Were Gone*, Northwest Area Foundation, 1985.
 West, Helen, *Flood*. Blackfeet Council, 1986.
 Wissler, Clark, et al, *Mythology of Blackfeet Indians*, AMS Press, NY, 1909, 1975.

CROW

American Indian Wildschut, William and John C. Ewers, *Crow Indian Beadwork: A Descriptive and Historical Study*, New York, Museum of American Indians, 1959.

Bigby, Delmar, *Constitution and By-Laws of the Crow Tribal Council*, Fort Belknap Agency, 1974.

Chandler Institute, *Crow Indian Art*, Chandler Institute, 1984.

Crummert, Michael, *The Fifteenth Anniversary Crow Indian Sun Dance*, Falcon Press, Helena, MT, 1993.

Debo, Angie, *Of the Crow Nation*, Arms Press, 1986.

Fedullo, Mick, *Light of the Feather*, Wm. Morrow Co., NY, 1992.

Fitzgerald, Michael O., *Yellow Tail: Crow Medicine Man and Sun Dance Chief*, University of Oklahoma Press, Norman, 1991.

Frey, Rodney, *The World of the Crow Indians*, University of Oklahoma Press, 1987.

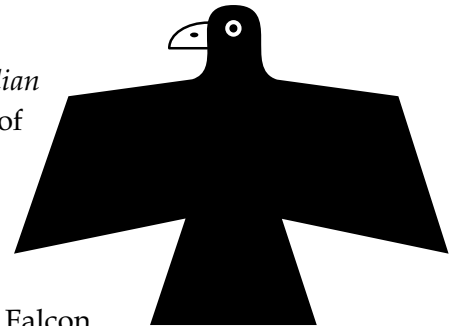
Fox, Richard A., *Anthology, History and Custer's Last Battle*, University of Oklahoma Press, Norman, 1993.

Kammen, Robert, Fredrick Left Hand & Joe Marshall, *Soldiers Falling Into Camp*, Affiliated Writers of America, Encampment, WY, 1992.

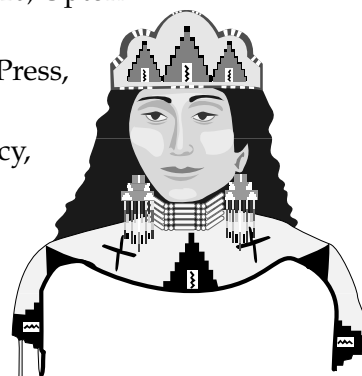
Kaschubi, Dorthea, *Structural Elements of the Language of Crow Indians of Montana*, University of Colorado Press, 1967.

Linderman, Frank, *Plenty Coups: Chief of the Crows*, University of Nebraska Press, Lincoln, 1930, 1957.

Lowie, Robert H., *Myths and Traditions of the Crow Indians*, New York, AMS Press, 1975.



- Lowie, Robert H., *The Crow Indians*, New York, Holt, Rinehart and Winston, 1935, 1956.
- Lowie, Robert H., *The Material Culture of the Crow Indians*, New York, AMS Press, 1976.
- Lowie, Robert H., *The Sundance of the Crow Indians*, New York, AMS Press, 1978.
- Lowie, Robert H., *The Tobacco Society of the Crow Indians*, New York, AMS Press, 1975.
- Lowie, Robert H., *The Religion of the Crow Indians*, Arms Press, 1976.
- Marquis, Thomas B., *Interpreter, Wooden Legs*, University of Nebraska Press, 1931.
- Marquis, Thomas B., *Custer Calvary and Crows*, Fort Collins, Old Army Press, 1975.
- Medicine Crow, Joseph, *A Handbook of Crow Indian Laws and Treaties*, Daniel S. Press, Crow Agency, circa 1966.
- McGinnis, Dale K., and Floyd W. Sharrock, *The Crow People*, Phoenix, Indian Tribal Series, 1972.
- Nabokov, Peter, *Two Leggings: The Making of a Crow Warrior*, New York, Crowell, 1967.
- Pease, Eloise, et al, *Grass, Tipis and Black Gold*, Billings, MT, Artcraft, 1976.
- Powell, Fr. Peter, *To Honor the Crow People*, USA, 1988.
- Rebeth, Carolyn Reynolds, J.H. Sharp, *Among the Crow Indians 1902-1910*, Upton and Sons.
- Sandoz, Mari, *The Battle of the Little Big Horn*, University of Nebraska Press, Lincoln, 1966.
- Tushlca, Belva, Compiler, *A Dictionary of Everyday Crow*, Crow Agency, Montana, 1979.
- Voget, Fred W., *The Shoshone-Crow Dance*, Norman, University of Oklahoma Press, 1984.
- Wagner, Glendolin, *Blankets and Moccasins*, Lincoln, University of Nebraska Press, 1987.
- White Bull, Joseph, *The Warrior Who Killed Custer*, University of Nebraska Press, 1968.
- Wildchut, William, *Crow Indians Medicine Bundles*, New York, Museum of American Indians, Hay Foundation, 1975.



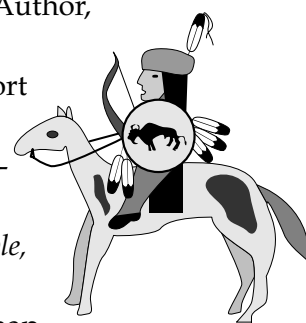
FLATHEAD

- Adanson, Thelma, *Folk Tales of the Coast Salish*, New York, Krause, Reprint 1969.
- Barry, Edward E., *The Fort Belknap Indian Reservation: The First 100 Years - 1855-1955*, Published by Author, 1972.
- Bigby, Delmar, *Constitution and By-Laws of the Confederated Salish and Kootenai Tribes of the Flathead Reservation*, Fort Belknap Agency, 1974.
- Carriker, Robert C., *The Kalispell People*, Phoenix, Indian Tribal Series, 1973.
- Chief Charlot, *Chief Charlot's Speech of 1976*, Montana Journal Review, # 15, 1972.
- Demarce, Raxanne, Editor, *Blackfeet Heritage 1907-45*, Browning, MT, Blackfeet Heritage Program, 1980.
- Fahey, John, *The Flathead Indians*, Norman, University of Oklahoma Press, 1974.
- Fahey, John, *The Kalispell Indians*, University of Oklahoma Press, 1986.
- Flathead Culture Committee, *A Brief History of the Flathead*, St. Ignatius, MT, 1993.
- Holbert, Harry, *Memoirs of the American Anthropological Association*, Kraus Reprint Company, 1985.

Hungry Wolf, Adolph, *Charlo's People: The Flathead Tribe*, Good Medicine Books, British Columbia, 1971.
 John, Olga Weydemeyer, *Flathead and Kootenai*, Arthur H. Clark Co., CA, 1969.
 McAlear, J.F., *The Fabulous Flathead*, Treasure State Publishing, Polson, MT, 1962.
 McCurdy, Edward B., *Frontier Days in the Flathead Country*, Treasure State Publishing, Polson, MT, 1976.
 McNickle, D'Arcy, *Native American Tribalism: Indian Survivals and Renewals*, Oxford Press, London, 1973.
 Miller, Harriet, et al, *Coyote Tales of the Montana Salish*, Tipi Ship Inc., Rapid City, SD, 1974.
 Morgor, Robert A., Editor, *Flathead, Kootenai, Pend D'Oreille Flannelboard Stories*, St. Ignatius, MT, 1976.
 Porter, Frank W., *The Coast Salish Peoples*, Chelsea House, NY, 1989.
 Ronan, Peter, *History of the Flathead Indians*, Ross and Haines, Minneapolis, MN, 1980.
 Teit, James A., *The Salishan Tribes of the Western Plateaus*, Annual Report of the Bureau of Ethnology, No. 45, 1927-28.
 Terriault, Ron, prepared by, *History of the Flathead Reservation, 1841-1934 Study Guide*, Salish-Kootenai College, Pablo, MT.

FORT BELKNAP

Barry, Edward E., *The Fort Belknap Indian Reservation*, prepared and published by Author, 6/24/72-6/73.
 Bigby, Delmar, *Constitution and By-Laws of the Fort Belknap Indian Community*, Fort Belknap Agency, 1974.
 Flannery, Regina, *The Gros Ventres of Montana*, Washington, DC, Catholic University Press, 1953, 1975.
 Fort Belknap Education Department, *Assiniboine Memories: Legends of the Nakota People*, 1983.
 Fort Belknap Education Department, *War Stories of the White Clay People*, Fort Belknap, MT, 1982.
 Fort Belknap Community Council, *Recollections of Fort Belknap's Past*, Fort Belknap Education Department, 1982.
 Fowler, Loretta, *Shared Symbols; Contested Meaning*, Cornell University Press, 1987.
 Gone, Fred P., *Seven Visions of Bull Lodge as Told By His Daughter Garter Snake*, University of Nebraska Press, Lincoln, 1980.
 Kroeber, Alfred L., *Ethnology of the Gros Ventre*, New York, AMS Press, 1978.
 Horse Capture, George P., *Pow Wow*, Buffalo Bill Historical Center, WY, 1989.
 Huberman, Robert G., *Our Only Homeland: An Ecological Look at the Land of the Gros Ventre and Assiniboine*, Hays/Lodge Pole Public Schools, 1980.
 Hungry Wolf, Adolph, *Legends Told by the Old People*, Good Medicine Book Co., Summertown, TN, 1972.
 Rodnick, David, *The Fort Belknap Assiniboine of Montana: A Study in Cultural Change*, Thesis, University of Pennsylvania, 1936.



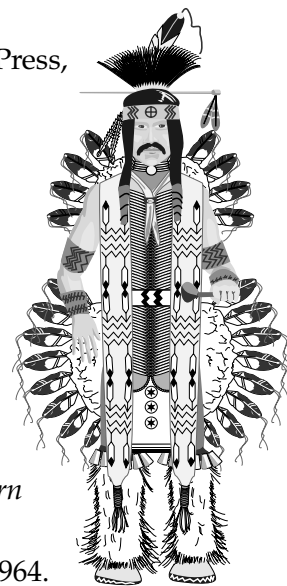


- Adams, Alexander B., *Sitting Bull: Epic of the Plains*, Capricorn, 1973.
- Allen, Iris, *White Sioux Major Walsh of the Mounted Police*, Sidney, BC, Gray's Publishing Co. 1969.
- Benally, Harry Courage, *Tribal Modernization of the Assiniboine Sioux Tribes of the Fort Peck Indian Reservation*, Western Interstate Commission for Higher Education Development Internship Program, 1973.
- Bigby, Delmar, *Constitution and By-Laws of the Assiniboine and Sioux Tribes of the Fort Peck Reservation*, Fort Belknap Agency, 1974.
- Black Bear, Ben and R.D. Theisz, *Sons and Dances of the Lakota*, Aberdeen, SD, Northern Plains Press, 1976.
- Black Elk, Wallace, *Black Elk: The Sacred ways of a Lokota*, Harper & Row, NY, 1990.
- Dakota Mission, *Dakota Odowan (Dakota Hymns)*, New York, American Tract Society, 1941.
- Demallie, Raymond, *Sioux Indian Religion*, University of Oklahoma, 1987.
- Ella Deloria Boas, and Franz, *Dakota Grammar*, Dakotah Press (No date).
- Fort Peck Community College, *Gathering*, Poplar, MT, 1992.
- Fort Belknap Education Department, *Assiniboine Memories: Legend of the Nakota People*, 1983.
- Fort Peck Reservation Area*, Billings, MT, U.S. Department of the Interior, 1970.
- Hasserick, Royal B. *Sioux: Life and Customs of a Warrior Society*, University of Oklahoma Press, 1964.
- Indians Commissioner's Board, *United States Government. Report on the Conditions on the Fort Peck Indian Reservation or Report Upon the Conditions on the Flathead Indian Reservation*, U.S. Government, Washington, DC, 1915.
- Institute for the Development of Indian Law, *A Compilation of the Treaties, Agreements and Selected Proceedings of Treaties of the Tribes and Bands of the Sioux Nation*, Washington, DC, (no date).
- Kennedy, Michael, *The Assiniboines*. University of Oklahoma Press, 1985.
- Long, James, *Land of the Nakoda*, Federal Writer's Project, Poplar, MT.
- LaPointe, Frank, *The Sioux Today*, New York, Crowell-Collier, 1972.
- Lowie, Robert H., *The Assiniboine*, AMS Press, 1975.
- Lowie, Robert, *Hidatsa Texts*, New York: AMS Press, 1986.
- Lyford, Carrie and R. Schnieder, *Quill and Beadwork of the Western Sioux*, 1983.
- Miller, David Reed, *Montana Assiniboine Identity: A Cultural Account of Cultural Identity*, 1987.
- Nelson, Bruce, *Land of the Dacotahs*, University of Minnesota Press, 1946.
- Nurge, Edith, *The Modern Sioux*, Lincoln, University of Nebraska Press, 1970.
- Ortiz, Roxanne, *The Great Sioux Nation*, Moon Books, Berkley, CA, 1977.
- Paige, Harry W., *Songs of the Teton Sioux*, Los Angeles, Westmore Press, 1970.
- Robinson, Doane, *History of the Dakota or Sioux Indians from Their Earliest Traditions and First Contact with Whitemen to Settlement of the Last of Them Upon Reservations and the Consequent Abandonment of Old Tribal Life*, Ross and Haines, 1974.

- Standing Bear, Luther, *Land of the Spotted Eagle*, Lincoln, University of Nebraska Press, 1933, 1978.
- Standing Bear, Luther, *My Sioux People*, University of Nebraska Press, 1975.
- Utley, Robert M., *The Last Days of the Sioux Nation*, New Haven, Yale University Press, 1963.
- Vestal, Stanley, *Sitting Bull, Champion of the Sioux*. Norman, University of Oklahoma Press, 1932, 1957.
- Vestiges of a Proud Nation: The Ogden B. Read Northern Plains Indian Collection*, Robert Huss Fleming Museum, 1986.
- Wachaga, Language Arts, Students of Frazer High School, 1985.
- Writers Program Montana, *Land of Nakoda: The Story of the Assiniboine Indians*, AMS Press, 1975.

NORTHERN CHEYENNE

- Ashabranner, Brent, *Morning Sun, Black Star*, Dodd/Mead Co., NY, 1982.
- Berthrong, Donald J., *The Cheyenne and Arapaho Ordeal*, Norman, University of Oklahoma Press, 1976.
- Berthrong, Donald J., *The Southern Cheyenne*, Norman, University of Oklahoma Press, 1963.
- Bigby, Delmar, *Constitution and By-Laws of the Northern Cheyenne Tribes on the Northern Cheyenne Reservation*, Fort Belknap Agency, 1974.
- Cohoe, William, *A Cheyenne Sketch Book*, University of Oklahoma Press, Norman, 1964.
- Craman, St. Carlan, *A Portrait of St. Labre Indian Mission Through 100 Years*, Ashland, MT, 1984.
- Dorsey, George A. *The Cheyenne*, Rio Grande Press, 1971.
- Grinnell, George Bird, *The Peace Chiefs of the Cheyenne*, Norman, University of Oklahoma Press, 1980.
- Grinnell, George Bird, *By Cheyenne Campfires*, Lincoln, University of Nebraska Press, 1926, 1962, Bison Books, 1971.
- Grinnell, George Bird, *The Cheyenne Indians*, Lincoln, University of Nebraska Press, 1923, 1972.
- Grinnell, George Bird, *The Fighting Cheyenne*, Norman, University of Oklahoma Press, 1915.
- Hoebel, E. Adamson, *The Cheyenne-Indians of the Great Plains*, Holt, Rineholt and Winston.
- Hoig, Stan, *The Peace Chiefs of the Cheyenne*, Norman, University of Oklahoma Press, 1980.
- Llwellen, Karl N., et al, *The Cheyenne Way*, Norman, University of Oklahoma Press, 1941.
- Marquis, Thomas B., *The Cheyenne of Montana*, Algonic, MI, Reference.
- Northern Cheyenne Bilingual Program, *English-Cheyenne Student Dictionary*, Lame Deer, MT, 1976.
- Powell, Peter, *Sweet Medicine.*, Norman, University of Oklahoma Press, 1969.
- Powell, Father Peter J., *People of the Sacred Mountain: A History of the Northern Cheyenne Chiefs and Warrior Societies - 1830-1879*, Harper and Row, 1981.
- Schlesier, Karl H., *The Wolves of Heaven*, University of Oklahoma Press, 1987.
- Seger, John H., *Early Days Among the Cheyenne and Arapahoe Indians*, University of Oklahoma Press, 1988.
- Stands in Timber, John, et al, *Cheyenne Memories*, Lincoln, University of Nebraska Press, 1967.
- Weist, Katherine, Belle High Walking, *The Narrative of A Northern Cheyenne Woman*, MCE 1982.
- Weist, Tom, *A History of the Cheyenne People*, Billings, MT, M.C II, 1977.



ROCKY BOY & LITTLE SHELL

- Bigby, Delmar, *Constitution and By-Laws of the Chippewa and Cree Indians of the Rocky Boy Reservation*, Fort Belknap Agency, 1974.
- Bloomfield, Leonard, Compiler, *Plains Cree Text*, New York, AMS Press, circa 1975.
- Bloomfield, Leonard, *Sacred Stories of the Sweet Grass Cree*, New York, AMS Press, 1976.
- Danziger, Edmund J., *Chippewas of Lake Superior*, University of Oklahoma Press, 1979.
- Dempsey, Hugh, *Big Bear: The End of Freedom*, University of Nebraska Press, Lincoln, 1984.
- Denny, Walter, *Bird Stories*, Bilingual Program School Rocky Boy, 1975, 1977.
- Densmore, Francis, *Chippewa Customs*, Minneapolis, Ross and Haines, 1970.
- Densmore, Francis, *Chippewa Music*, Ross and Haines, 1973.
- Densmore, Francis, *Dakota and Ojibwe People in Minnesota*, Minnesota Historical Society, 1985.
- Dion, Joseph F., *My Tribe the Crees*, Glenbow Museum, Calgary, 1979.
- Dusenberry, Verne, *The Montana Cree: A Study in Religious Persistence*, Stockholm, 1962.
- Federal Writer's Project, *Cree Indian Religion and Ceremonialism*, MSU Collection, Bozeman, MT, 1941-1942.
- Federal Writer's Project, *Cree-Chippewa Mode of Life and Legends*, MSU Collection, Bozeman, MT, 1941-1942.
- Fine Day, *My Cree People*, Ivermere, BC, Good Medicine Books, 1973.
- Giraud, Marcel, *The Metis in the Canadian West*, 2 vols., University of Nebraska Press, 1986.
- Gourneau, Patrick, *History of the Turtle Mountain Band of the Chippewa Indians*, Belcourt, ND.
- Gray, Raymond, *The Cree Indian History*, Federal Writer's Project, Bozeman, MT, MSU Collection, 1941-1942.
- Harrison, Julia D., *Metis*, Calgary, Glenbow Museum, 1985.
- Hilger, Sister M. Inez, *Chippewa Child Life and Its Cultural Background*, New York, AMS Press, 1979.
- Howard, James H., *The Plains Ojibwa or Bungi*, Vermillion, University of South Dakota, Vermillion, SD, 1965.
- Howard, Joseph Kinsey, *Strange Empire: The Story of Louis Riel*, Houghton Mifflin, NY, 1952.
- Kohl, Johann George, *Kitchi-Gami: Life Among the Lake Superior Chippewa*, Minnesota Historical Society, 1985.
- Landes, Ruth, *Ojibwa Sociology*, New York, AMS Press, 1969.
- Laverdue, Patline, *The Mitchif Dictionary: Turtle Mountain Chippewa Cree from North Dakota*, Pemmican Publishing, 1983.
- Mandelbaum, David G., *The Plains Cree*, NY, AMS Press, 1977.
- Murray, Robert J., *History of the Education in the Turtle Mountain Indian Reservation of ND*, North Dakota, 1953.
- Nault, Fred, *Montana Metis*, Rocky Boy School, Rocky Boy, MT, 1977.
- Ojibwe Curriculum Committee, *Land of the Ojibwe*, Minnesota Historical Society, 1973.
- Peterson, Jacqueline, Ed.D., *The New People-Being and Becoming Metis in North America*, University of Nebraska Press, 1985.
- Rocky Boy School, *Rocky Boy School Chippewa and Cree*, Rocky Boy, MT, 1977.
- Rogers, John, *Red World and White*, Norman, University of Oklahoma Press, 1957, 1974.

Roufs, Timothy G., *The Anishinabe of the Minnesota Chippewa Tribe*, Phoenix, Indian Tribal Series, 1975.
Sealey, D. Bruce, et al, *The Metis: Canada's Forgotten People*, D. Bruce & Sealey, A.S. Lussier, 1973.
Sevaried, Eric, *Canoeing with the Cree*, Minnesota Historical Society, 1968.
Siggens, Maggie, *Riel: A Life of Revolution*, Haper/Collins, 1994.
Small, Joe (Morning Star), *A Happy Life*, Rocky Boy School, Chippewa Cree Research, 1975.
Small, Joe (Morning Star), *Everything has Changed*, Rocky Boy School, Chippewa Cree Research, 1977.
Washington Institute for the Development of Indian Law, *Treaties and Agreements of the Chippewa Indians*, Washington, DC, (no date).
Turtle Mountain Historical Museum, *Turtle Mountain Reservation: St. Anne's Centennial: One Hundred Years of Faith*. Belcourt, ND, circa 1985.
Vizenor, Gerald, *The Everlasting Sky*, New York, Collier, 1972.
Warner, John and Theda Bradshaw, *A Cree Life: The Art of Allen Sapp*, Vancouver, JJ. Douglas, Ltd., 1977.
Warren, William, *History of the Ojibwa People*, Minnesota Historical Society, 1984.



TRIBAL EDUCATION DIRECTORS

The following is a list of possible offices/individuals the user might contact for information.

Tribal Organization	Address/Telephone/Email
Blackfeet Tribe Tribal Education	PO Box 850 Browning, MT 59417 338-7538 Fax: 338-7483
Bureau of Indian Affairs Education	316 North 26th Street Billings, MT 59101 247-7953 Fax: 247-7965
Chippewa Cree/Rocky Boy Education Department	Stone Child College PO Box 1082 Box Elder, MT 59521 395-4269 ext 121 Fax: 395-4278
Confederated Salish/Kootenai Education Department	Box 278 Pablo, MT 59855 675-2700 x 1071 Fax: 675-2014
Crow Tribe Tribal Education	PO Box 250 Crow Agency, MT 59022 638-3712 Fax: 638-3764
Fort Peck Tribal Education	PO Box 1027 Poplar, MT 59255 768-5136 Fax: 768-3556
Fort Belknap Education Department	Rte 1 Box 66 Harlem, MT 59526
Ft. Belknap Education/ 477 Department	PO Box 66 Harlem, MT 59526 353-8362 Fax: 353-4567

Tribal Organization

Address/Telephone/Email

Little Shell Tribe

Box 1384
Great Falls, MT 59403
452-2892
Fax: 452-2982

Northern Cheyenne Tribal
Education

Box 307
Lame Deer, MT 59043
477-6602
Fax: 477-8150

MAPS AND MISCELLANEOUS INFORMATION



A look at what the buffalo meant to the Native American

HIDE

BUCKSKIN

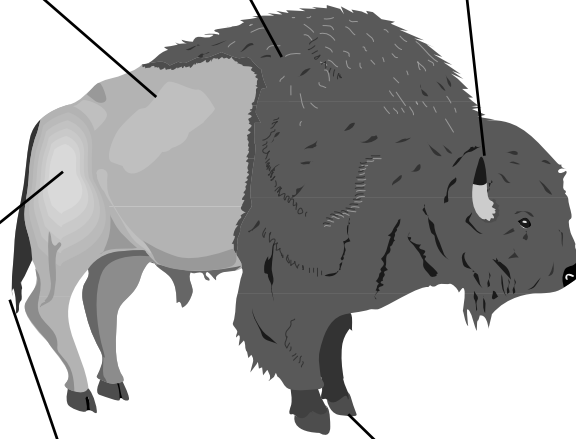
MOCCASIN TOPS
 CRADLES
 WINTER ROBES
 BEDDING
 BREECHCLOTHS
 SHIRTS
 LEGGINGS
 BELTS
 DRESSES
 PIPE BAGS
 POUCHES
 PAINT BAGS
 QUIVERS
 TIPI COVERS
 GUN CASES
 LANCE COVERS
 COUP FLAG COVERS
 DOLLS
 SUIT CASES
 GAMES
 WEAPON WRAPS

HAIR

HEADDRESSES
 SADDLE PAD FILLER
 PILLOWS
 ROPES
 ORNAMENTS
 HALTERS
 MEDICINE BALLS
 GAME BALLS

HORNS

CUPS
 FIRE CARRIER
 POWDERHORN
 SPOONS
 AWLS
 LADLES
 SIGNALS
 TOYS
 GAMES



RAWHIDE

CONTAINERS
 CLOTHING
 HEADDRESSES
 FOOD
 MEDICINE BAGS
 SHIELDS
 BUCKETS
 MOCCASIN SOLES
 RATTLES DRUMS/DRUMSTICKS
 SPLINTS
 CINCHES
 (EVERY PART EATEN)
 ROPES
 THONGS
 SADDLES/STIRRUPS
 WEAPONS
 KNIFE CASES
 BULL BOAT
 QUIRTS
 SNOWSHOE STRINGS
 LANCE CASES
 HORSE MASKS
 HORSE ORNAMENTS
 BULLET POUCHES

TAIL

MEDICINE SWITCH
 CEREMONIAL STAFF
 DANCE OUTFITS
 WHIPS
 LODGE DECORATIONS
 PAINT BRUSHES

SKIN OF HIND LEG

BOOTS AND MOCCASINS

HOOF & FEET

GLUE
 RATTLES

MEAT

PEMMICAN
 HUMP AND RIBS
 JERKY (DRY MEAT)
 INNER PARTS

For more information:

- Intertribal Bison Cooperative – www.intertribalbison.org
- Greater Yellowstone Coalition – www.greateryellowstone.org
- Earth Justice – www.earthjustice.org
- Montana Department of Livestock – www.liv.state.mt.us
- Yellowstone National Park – www.nps.gov/yell

BONES

KNIVES
ARROWHEADS
SHOVELS
SPLINTS
WINTER SHEDS
ARROW STRAIGHTNERS
SADDLE TREES
WAR CLUBS
SCRAPPERS
QUIRTS
AWLS
PAINT BRUSHES
DICE GAMES

WHOLE ANIMAL

SYMBOLS
RELIGION

BUFFALO CHIPS

FUEL
CEREMONIAL SMOKE
SIGNALS

4-CHAMBERED STOMACH

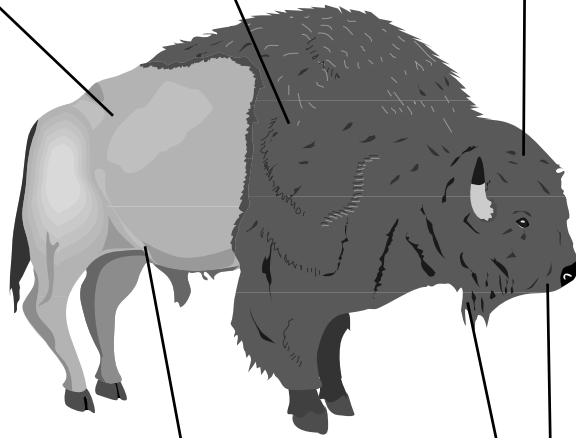
MEDICINES FOR FROST
BITE AND SKIN DISEASES
LINER FOR CARRYING WATER
COOKING VESSEL

MUSCLES

SINEW
BOWS
THREAD
ARROWS
CINCHES
GLUE

SKULL

CEREMONIES
SUN DANCE OR PRAYER
USE BRAINS FOR TANNING OR EATING



TONGUE

EATEN AS DELICACY

BEARD

ORNAMENTATION

BLADDER

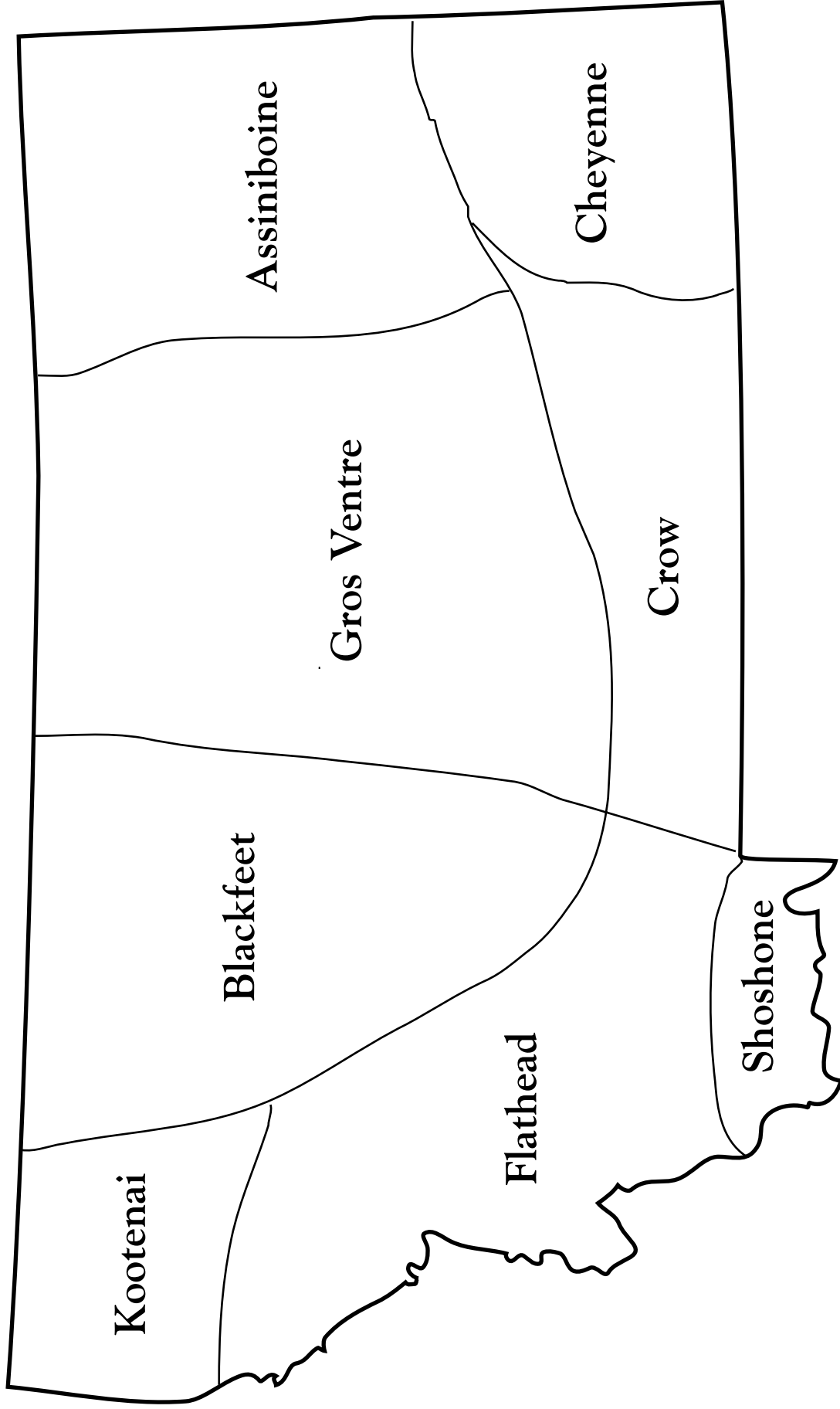
SINEW POUCHES
QUILL POUCHES
SMALL MEDICINE BAGS
PAINT BRUSHES

PAUNCH

LINING USED FOR:
BUCKETS
CUPS
BASINS
DISHES

Early Tribal Distribution

(about 1850)



EDUCATION UNIT

(Directions)

- I. **Introduction:** State the need or purpose for which the unit is intended. This section should identify and discuss the need which motivates your interest or desire to initiate this unit. The statement of need offers an introduction which describes the purpose and answers the question: Why are you doing what you are going to do? Your unit should be functional and be used by others who may have a similar need.

- II. **Time Required:** State the approximate time that will be required for students to complete the unit.

- III. **Student Centered Objectives:** List clearly, in measurable terms, what you expect the student to achieve in carrying out the purpose of the unit.

- IV. **Materials Needed:** This section will include all materials and resources needed to complete the project.

- V. **Methodology and Procedure:** List activities, instructions, guided practices and general managerial procedures which should be used in carrying out our intent of the project. This section should offer a detailed account for: What will you use from what you have learned from the class, and what is your plan of action in response to the identified need?

- VI. **Evaluation Process:** Explain your process for evaluation. This section should answer the question: How will you know that your efforts and intended objectives have been achieved? What will you use as a measurement device? You might use several methods to determine evaluation. They could include testing, reports, measured performance, etc.

- VII. **Reference or Bibliography Sources:** Include a bibliography or suggested reading source which elaborates or supports your summary of knowledge of the topic you have chosen. Use footnotes when applicable. If possible, the materials should be accessible to those who might use your unit.



Linda McCulloch, Superintendent

Montana Office of Public Instruction
PO Box 202501
Helena, Montana 59620-2501
www.opi.state.mt.us