

Montana Small Schools Alliance
HONORING MONTANA'S FIRST PEOPLES

UNIT: Location and History of Montana's Native Americans

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SCHOOL AND COUNTY: Elliston School in Powell County

GRADE LEVEL: K-4

INDIAN RESERVATION REFERENCED: Flathead and Fort Belknap

SUBJECT AREAS ADDRESSED: Social Studies

CONTENT STANDARDS ADDRESSED:

Social Studies Standard 3: Students apply geographic knowledge and skills (e.g. location, place, human/environment interactions, movement, and regions).
Benchmarks 1, 2, 3, 4, 5, 6, 7

Social Studies Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships. Benchmark 5

ESSENTIAL UNDERSTANDINGS ADDRESSED:

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the "discovery" of North America.

Essential Understanding 4: 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:

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

Indian Education for All Unit (Grades K-4)

Social Studies Standard 3: Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions and relationships).

Social Studies Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical, and future perspectives and relationships.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

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Social Studies Unit for the Flathead Reservation

Lesson for Days 1 and 2

Title: The Location of the Flathead Reservation

Social Studies

Standard 3 Benchmarks 1, 2, 3, 5

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Grade Level: K-4

Materials: -Maps of the United States, Montana, and Flathead Reservation
- (Maps for Kids and the OPI website are great resources for maps)
-White Bulletin Board Paper
-Markers

Lesson: Locate Montana on a U.S. map in relation to major bodies of water.

Locate our hometown and the Flathead Reservation and major bodies of water nearby.

Construct a map of Montana using bulletin board paper and markers identifying the reservation, our hometown, the state capital, major cities of Montana, bodies of water, and physical landforms.

Discuss similarities between the reservation and a city and/or a state. (For example: reservation verses state boundary lines and government).

Lesson for Day 3

Title: Water, a Natural Resource

Social Studies
Standard 3 Benchmarks 6 and 7

Science Standard The Water Cycle also will be found in the new science standards soon to be released.

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Grade Level: K-4

Materials: Water Cycle Illustration (e.g. poster or water wheel)
Photo or illustration of a dam (a picture of the Kerr Dam can be found in Montana's Indians Yesterday and Today 2nd Edition, by William L. Bryan, Jr., American World Geographic Publishing, 1996, p. 125)
More information can be found at this website:
www.lakecodirect.com/archives/KERR_dam.html
Season review or pictures of Montana's seasons

Lesson: Discuss/review the seasons of Montana and the water cycle.

Discuss how water and its use are important on the Flathead Reservation (e.g. fishing, boating, and many other forms of recreation, Kerr Dam also produced hydroelectric power). In Salish and Kootenai cultures, because of the importance of water, the canoe and fish played roles in their cultures.

Students create a water cycle wheel or picture.

Discuss other natural resources and the reservation's interaction with them (i.e. soil for growing plants, trees and forestry, etc.).

Lesson for Day 4

Title: Tepee Making

Social Studies

Standard 3 Benchmark 3

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Grade level: K-4

Materials:

- Book – How Marten Got His Spots pp. 33-41 “Tepee Making”
- Canvas would be ideal, but may use paper or muslin and stress how tepees were originally made.
- Wooden skewers or small branches
- Crayons, colored pencils, markers, etc. for decorating tepee if desired

Lesson: Discuss what the homes of the Salish and Kootenai Indians look like today and how they have changed from time long ago to the present.

Read “Tepee Making” and discuss.
Construct a tepee model remembering the significance of tepee making to the Native American cultures.

Lesson for Day 5

Title: Timeline

Social Studies

Standard 3 Benchmark 3

Standard 4 Benchmarks 2 and 5

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Grade level: K-4

Materials: -Paper and pencils
-Pictures from books or internet (University of Washington Libraries, digital collection found at <http://content.lib.washington.edu/index.html> and enter quick keyword search Salish tepees

Lesson: Discuss with students important events that have taken place throughout time and construct a timeline. After discussion, divide into groups to create a timeline. Each group is given a number of different events to sequence. The groups present to the class upon completion of their timeline.

Other activities/extensions:

Social Studies

Standard 4

Benchmark 3

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Read and discuss Salish and Kootenai Indian stories such as:

Coyote Stories of the Montana Salish Indians

How Marten Got His Spots and other Kootenai

Indian Stories

Owl’s Eyes and Seeking a Spirit Kootenai Indian
Stories

Discuss what lesson is learned in each and illustrate what you have learned.

Be mindful that the Salish do not tell stories in summer. Stories are told when the snow flies. They felt that it taught laziness in summer when there was lots to be done, however this is not so with the Kootenai.

References

- Bryan, Jr. William L. Montana's Indians Yesterday and Today 2nd Edition, American and World Geographic Publishing, 1996.
- "Coyote Stories of the Montana Salish Indians." Salish Culture Committee, St. Ignatius, MT, 1981 reprinted by Salish Kootenai College Press and Montana Historical Society Press, 1999.
- "Ecosystem Management on the Flathead Indian Reservation." Confederated Salish and Kootenai Tribes Forestry Department, 2005.
- "How Marten Got His Spots and Other Kootenai Indian Stories." Kootenai Culture Committee, Confederated Salish and Kootenai Tribes, Elmo, MT, 1981 reprinted by Salish Kootenai College Press and Montana Historical Society Press, 2002.
- "Montana Maps for Kids." Maps for Kids, 2004. www.mapsforkids.com
- "Owl's Eyes and Seeking a Spirit Kootenai Indian Stories." Kootenai Culture Committee, Elmo, MT, 1981 reprinted by Salish Kootenai College Press and Montana Historical Society Press, 2000.
- Salish-Pend d'Oreille Culture Committee. "Some Key Dates in Salish and Pend d'Oreille History." St. Ignatius, MT.
- Wright, Stacie. "How Useful! The Importance of Natural Resources." The Mailbox, April/May 2006: 50-52.
- <http://content.lib.washington.edu/index.html>
- www.lakecodirect.com/archives/KERR_dam.html

Social Studies Unit for the Fort Belknap Reservation

Lesson for Day 1

Title: The Location of the Fort Belknap Indian Reservation

Social Studies

Standard 3 Benchmarks 1, 2, 3, 5

Essential Understanding 4: 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.
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- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

Grade Level: K-4

Materials: -Maps of the United States, Montana, and Fort Belknap Indian Reservation
(Maps for Kids and the OPI website are great resources for maps)
-White Bulletin Board Paper
-Markers

Lesson: Locate Montana on a U.S. map in relation to major bodies of water.

Locate our hometown and the Fort Belknap Indian Reservation and major bodies of water nearby.

Construct a map of Montana using bulletin board paper and markers identifying the reservation, our hometown, the state capital, major cities of Montana, bodies of water, and physical landforms.

Discuss similarities between the reservation and a city and/or a state. (For example: reservation verses state boundary lines and government).

Lesson for Day 2

Title: Buffalo, a Natural Resource

Social Studies
Standard 3 Benchmarks 6 and 7

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Grade Level: K-4

Materials: The Buffalo and Its Uses by Deborah La Counte

Lesson: Discuss the many (past) uses of the buffalo with the students. Have students draw a picture of a buffalo. Students will label and be able to list or tell various uses of the buffalo. (Hide, tail used for flyswatter, whip, or a brush, head, horns were used for cups, spoons, toys, headdress, muscle sinew was used for thread and bowstrings, hooves and feet were used for glue and rattles, meat, and bones were used for paintbrushes, splints, awls, clubs). Older students could write a paragraph of how they could use parts of a buffalo today.

Discuss other natural resources and the reservation’s interaction with them (i.e. grasslands for cattle ranches, soil for growing alfalfa hay, Milk River for main water source, etc.).

Lesson for Day 3

Title: Indian Homes Yesterday and Today

Social Studies
Standard 3 Benchmark 3

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Grade level: K-4

Materials: Book – Vostaas White Buffalo’s Story of Plains Indian Life by William White Buffalo, pp. 33-39.
Canvas would be ideal, but may use paper or muslin and stress how tipis were originally made.
Wooden skewers or small branches

Lesson: Discuss what the homes of the Assiniboine and the Gros Ventre Indians look like today and how they have changed from time long ago to the present.

Read passage and discuss.
Students will construct a tipi model remembering the significance of tipi making to the Native American cultures.

Lesson for Day 4

Title: Transportation of Yesterday and Today

Social Studies

Standard 3 Benchmark 4

Standard 4 Benchmark 5

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Grade level: K-4

Materials: Website-http://www.geocities.com/bigorrin/gros_kids.htm.
(There is an underscore between gros and kids.htm)
<http://www.fullcirclecm.org/gallery/Travois> This site can be viewed as a slide show. It has 12 slides depicting travois.

Lesson: Discuss how the means of transportation of the Assiniboine and the Gros Ventre has changed through time.

Students will illustrate transportation as it transformed from the past to the present.

Transportation of the Assiniboine and Gros Ventre Indians

| Earliest known form of Transportation | Next known form of Transportation | Current form of Transportation |
|---------------------------------------|-----------------------------------|--------------------------------|
| | | |

Lesson for Day 5

Title: Food of Yesterday and Today

Social Studies
Standard 3 Benchmarks 3 and 4

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Grade level: K-4

Materials: -Book – Vostaas White Buffalo’s Story of Plains Indian Life -
by William White Buffalo, pp. 39-46.
-Recipe for Fry Bread or Grease Bread (p. 45)
2 cups flour
1 teaspoon salt
2 teaspoons baking powder
½ cup dried milk
1 tablespoon sugar
About 1 cup warm water
Hot oil or fat for frying
Frying pan, spoon, knife, bowl
Mix together. On a floured board pat dough into 8 – 9 inch
circle about ½ inch thick. Cut into triangle shapes and cut
slit in center of each. Quickly fry in hot grease until brown.

Lesson: Read pages 39-46 and discuss the foods of the Assiniboine
and the Gros Ventre Indians. Students will make fry bread
with teacher assistance.

**Please note that fry bread or grease bread was not a native food. It was a
recipe from the government because it was given in rations.

The Fort Belknap Indian Reservation References

White Buffalo, William. Vostaas White Buffalo's Story of Plains Indian Life. Quality Press, 1995.

La Conte, Deborah. The Buffalo and Its Uses. Fort Belknap Indian Community, 1979.

<http://www.fullcirclecm.org/gallery/Travois>