Montana Indians: Their History and Location

Montana Office of Public Instruction

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Indian Education for All

Montana Indians
Their History and Location

April 2009

Denise Juneau, Superintendent • Montana Office of Public Instruction • www.opt.mt.gov
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Division of Indian Education

Montana Office of Public Instruction
Denise Juneau, State Superintendent

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INTRODUCTION

In this handbook we are attempting to give a brief look at Indians in Montana. We have organized the material by reservation areas, even though in some cases, more than one tribe is located on one reservation. There are also many Indians who reside on reservations not their own. A section on Montana’s "Landless" Indians, the Little Shell Tribe of Chippewa, is included. A section on urban Indians is also included.

We are especially interested in providing information on the contemporary status of Indians in Montana. Much has been written about their history, but many people don’t know who they are and how they live today. For those readers who want more information, we have included a chronology of important events and dates, a bibliography for children and adults, maps, and a miscellaneous section.

Please be advised this booklet is not meant to be all inclusive, but should be used merely as a guide. If there are any questions about this information or content, please do not hesitate to contact us for clarification. You may also check with the local tribal authorities or Indian education committees. For additional information you may contact the Indian Education Division at the Office of Public Instruction, Helena, Montana 59620, (406) 444-3694 or see the website at http://www.opi.mt.gov/IndianEd.

We wish to thank the following individuals for their help with this publication:

Lea Whitford (text), David Nolt (photography)—Blackfeet Reservation
Sharon Peregy (text), Nick Nolte (photography)—Crow Reservation
Julie Cajune (text), Annie Warren (photography)—Flathead Reservation
Minerva Allen (text), Louisa Kirby (photography)—Fort Belknap Reservation
Dr. Joseph McGeshick (text)—Fort Peck Reservation
Stan Strom (text)—Little Shell Tribe of Chippewa
Conrad Fisher (text)—Northern Cheyenne Reservation
Russell Gopher (text), Garrett Cheen (photography)—Rocky Boy’s Reservation
Murton McCluskey (text), Joan Franke (photography) —Urban Indians
Denise Juneau and Julie Cajune—Editing of Text
And now, the rest of the story. It was said by Mahpiya-Luta, or Red Cloud, an Oglala and Brule’ (Lakota Sioux): “They made us many promises, more than I can remember, but they only kept one; they promised to take our land, and they took it.” The U.S. Government did not keep its promises. The terms of the treaties were broken - in every instance. The negotiated reservations of land continued to shrink as more and more immigrants discovered this first best place. Indian people were left with very few choices; they learned to live with new neighbors, their different way of life, and their contrasting worldviews.

The story of Montana, at its beginning, is one simply about survival for tribal people. Each tribe has its own stories about the U.S. Government’s failed attempts to “fix the Indian problem” through policies that were meant to assimilate their people into an American way of life, and, in some cases, terminate tribal governments and cultures entirely. Tribes have their own stories about surviving the slaughter of the bison - their primary food source. And today, they still acknowledge the destruction brought on by disease epidemics. Still, they remain. Still, they govern themselves through their sovereign status as nations within a nation. Still, they tell their own stories that tie them to this first best place. The brief histories in this publication, written by tribal people, tell a part of their stories.

The Contemporary Landscape

Twelve tribal nations eventually came to rest within the boundaries of Montana. Eleven of these nations reside within their reserved homelands - reserved either through treaties or executive order. One, the Little Shell Band of Chippewa, is “landless,” but it currently seeks federal recognition and to establish its own land base. These tribal nations govern seven reservations that comprise nine percent of Montana’s land base. There are also many Indian people, from all of the tribes, who live off-reservations in towns and cities across Montana.

Indian people, whether they live on or off reservations, contribute economically, culturally, socially, and politically to Montana's landscape and history. Each tribe has its respective government that establishes services for its citizens. Each tribal government, as does any government, continues to assert its sovereignty to create a better future for its members. Tribes and tribal citizens continue to play a vital role in the chronicles of Montana.

This state remains the first best place to many of its citizens. These 12 tribal nations lend their voices to the chorus of stories that has become Montana. There is much more to know and understand about these first Montanans, however, the narratives that follow provide a brief insight into these 12 tribal nations.*

* More specific information about tribal nations located within the boundaries of Montana is available from a variety of sources, including tribal colleges and tribal cultural committees.
While he was in the mountains, he made the antelope out of dirt and turned it loose to see how it would do. It ran so fast that it fell over some rocks and hurt itself. Seeing that the mountains were not the place for it, Old Man took the antelope down to the prairie and turned it loose. When he saw it running away fast and gracefully, he said, "This is what you are suited to, the broad prairie."

One day Old Man decided that he would make a woman and a child. So he formed them both of clay, the woman and the child, her son.

After he had molded the clay in human shape, he said to it, "You must be people." And then he covered it up and went away. The next morning he went to the place, took off the covering, looked at the images, and said "Arise and walk." They did so. They walked down to the river with their maker, and then he told them that his name was Napi, Old Man.

This is how we came to be people. It is he who made us.

The first people were poor and naked, and they did not know how to do anything for themselves. Old Man showed them the roots and berries and said "You can eat these." Then he pointed to certain trees, "When the bark of these trees is young and tender, it is good. Then you can peel it off and eat it."

He told the people that the animals also should be their food. "These are your herds," he said. "All these little animals that live on the ground — squirrels, rabbits, skunks, beavers, are good to eat. You need not fear to eat their flesh. All the birds that fly, these too, I have made for you, so that you can eat of their flesh."

Old Man took the first people over the prairies and through the forests, then the swamps to show them the different plants he had created. He told them what herbs were good for sicknesses, saying often, "The root of this herb or the leaf of this herb, if gathered in a certain month of the year, is good for certain sickness." In that way the people learned the power of all herbs. Then he showed them how to make weapons with which to kill the animals for their food. First, he went out and cut some serviceberry shoots, brought them in, and peeled the bark off them. He took one of the larger shoots, flattened it, tied a string to it, and thus made a bow. Then he caught one of the birds he had made, took feathers from its wings, slit them, and tied them to a shaft of wood.

At first he tied four feathers along the shaft, and with this bow sent the arrow toward its mark. But he found that it did not fly well. When he used only three feathers, it went straight to the mark. Then he went out and began to break sharp pieces off the stones. When he tied them at the ends of his arrows, he found that the black flint stones, and some white flint, made the best arrow points.

When the people had learned to make bow and arrows, Old Man taught them how to shoot animals and birds. Because it is not healthful to eat animals' flesh raw, he showed the first people how to make fire. He gathered soft, dry rotten driftwood and made a punk of it. Then he found a piece of hardwood and drilled a hole in it with an arrow point. He gave the first man a pointed piece of hardwood and showed him how to roll it between his hands until sparks came out and the punk caught fire. Then he showed the people how to cook the meat of the animals they had killed and how to eat it.

He told them to get a certain kind of stone that was on the land, while he found a harder stone. With the hard stone he had them hollow out the softer one and so make a kettle. Thus, they made their dishes.

Old Man told the first people how to get spirit power: "Go away by yourself and go to sleep. Something will come to you in your dream that will help you. It may be some animal. Whatever this animal tells you in your sleep, you must do. Obey it. Be guided by it. If later you want help, if you are traveling alone and cry aloud for help, your prayer will be answered. It may be by an eagle, perhaps by a buffalo, perhaps by a bear. Whatever animal hears your prayer you must listen to it."

That was how the first people got along in the world, by the power given to them in their dreams.
HISTORICAL BACKGROUND

The present day Blackfeet are descended from tribes known as the Blackfeet (Siksika), Kainah or Bloods, and Piegans, all of Algonquin linguistic stock. These three tribes shared a common culture, spoke the same language, and held a common territory. Members of these tribes lived in the present Province of Saskatchewan until 1730, when they started to move southwestward where the buffalo and other game were more abundant. Although there is some controversy over the origin of their name, “Blackfeet” is thought to refer to the characteristic black color of their moccasins, possibly painted by the Indians themselves or darkened by fire ashes.

Prior to the 1800s the Blackfeet had little opportunity to engage in conflicts with either the white man or other Indians. The location of their territory was such that the Blackfeet were relatively isolated and, thus, they encountered the white man later than most tribes. During the first half of the 19th century, white settlers began entering the Blackfeet territory bringing with them items for trade.

The Blackfeet were indirectly introduced to a great variety of trade material through Cree and Assiniboine traders who traded furs and buffalo hides to traders of the Hudson’s Bay Company in the northeast. Realizing the efficiency of the white man’s metal tools, utensils, and weapons, the Indians were eager to trade for wares that made life easier.

The horse and gun soon revolutionized the Blackfeet culture. The white man’s guns offered a formidable new defense against their enemies. Competition for the better hunting territories and the desire to acquire horses led to intertribal warfare. The Blackfeet quickly established their reputation as warriors and demanded the respect of other Indian tribes and the white man alike.

Although they were not officially represented or even consulted, a vast area was set-aside for the Blackfeet Tribes by the Fort Laramie Treaty of 1851. In 1855, the government made a treaty with the Blackfeet and several of their neighboring tribes, which provided for use of a large portion of the original reservation as a common hunting territory.

In 1865 and 1868, treaties were negotiated for their lands south of the Missouri, but were not ratified by Congress. In 1873 and 1874, the Blackfeet southern boundary was moved 200 miles north by Presidential orders and Congressional Acts. The land to the south was opened to settlement. During the winters of 1883 and 1884, the Blackfeet experienced unsuccessful buffalo hunts. After the disappearance of the buffalo, the Blackfeet faced starvation and were forced to accept reservation living and dependence upon rationing for survival.

In 1888, additional lands were ceded and separate boundaries established for the Blackfeet, Fort Belknap, and Fort Peck Reservations. In 1896 an agreement was once again made between the United States government and the Blackfeet Tribe. This time the United States government was asking for the sale of the Rocky Mountains, which bordered the reservation to the west. It was believed that there were valuable minerals there. A commission was sent out to negotiate and heated disagreements ensued with tribal members over how much land and money this agreement would involve. The end result was a cession of land that now makes up Glacier National Park and the Lewis and Clark National Forest. Today this agreement is still in dispute over how much land and money was agreed upon. The Blackfeet Tribe still holds some rights in Glacier National Park and in the Lewis and Clark National Forest. As long as the people continue to appreciate what the Creator gave them, there will continue to be disagreement over stewardship of the land once occupied by this great nation.

ORGANIZATIONAL STRUCTURE

The Blackfeet Indian Tribe was organized in 1935 under the Indian Reorganization Act. It exists both as a political entity and a business corporation. All tribal members are shareholders in the corporation. The Blackfeet Tribal Business Council is made up of nine members, selected from four districts on the reservation: Browning, Seville, Heart Butte and Old Agency. The nine Blackfeet Tribal Business Council members conduct both the political and business affairs of the tribe and corporation. The councilmen are elected by secret ballot of eligible tribal members and serve staggered four and two-year terms. The four council members that win
Housing

The Blackfeet Indian Housing Authority was created in the 1960s in order to address the need for affordable housing on the reservation. Currently the Blackfeet Housing Authority manages 1,395 units, with 32 under construction. The units are either rentals or home ownerships. Home ownership programs have made it possible for families to have decent, safe, and affordable housing. Due to the large unemployment rate on the reservation and the continuous population growth, affordable housing is an issue that the staff of the Blackfeet Housing continues to strive for. The Blackfeet Tribe and Blackfeet Housing are committed to provide decent, safe, sanitary, and affordable housing.

Education

In contrast to half a century ago, a great percentage of Blackfeet today are fluent English speakers. Several of the modern schools on the reservation are administered by a locally elected school board, under the Board of Public Education, and subject to compulsory school laws.

Elementary and high school students attend public schools located in Browning, Heart Butte, East Glacier, Babb and Croft Wren. In addition, the Blackfeet Boarding Dormitories are operated to provide homes during the school year for elementary children from isolated districts. Heart Butte has built a new high school with a gymnasium to serve the students located on the southern portion of the reservation. Another option for elementary students is the Nizipuhwahsin (Real Speak) schools created in 1994. They offer K-8 education taught in the Blackfoot Language. Approximately 60 students attend the school during the standard academic year. The Piegan Institute operates the schools. The Piegan Institute is a private non-profit organization. The Nizipuhwahsin schools are located in Browning.

Students and community members have the opportunity to further their education by attending the Blackfeet Community College. The college is a fully accredited, two-year, higher education institution. The Northwest Association of Schools and Colleges accredits it.

Employment and Income

Unemployment is a major problem on the Blackfeet Reservation. Currently the unemployment rate ranges between 60 and 80 percent. Much of the labor force depends on firefighting and other seasonal type jobs. In order to bring the high employment rate down, 3,000 new jobs must be created.

In recent years all agencies on the Blackfeet Reservation have pulled together to address the unemployment issue. Most recently the Blackfeet Tribe formed an economic development corporation to establish enterprises that will create jobs and boost the economy. Currently Siyeh Development Corporation has started several enterprises which employs 20 people and is in the process of constructing a wind farm that will not only generate renewable power but will create many long term technical jobs. A 67-acre industrial park has been developed which houses a pencil factory and Pikuni Industries, a corporation owned by the Blackfeet Tribe. Pikuni Industries builds modular homes and produces steel frames for construction. This industry provides full-time employment for 40 employees. A new casino, “Glacier Peaks”, recently opened in Browning.

Income for tribal members is derived from agriculture, livestock production, timber, light industry, tourism, and construction. The leading job providers on the reservation are Indian Health Service, School District No. 9, Blackfeet Tribe, and the Bureau of Indian Affairs. Local craftsmen supplement their income by selling crafts to the summer tourists.
Office, Bureau of Indian Affairs, Indian Health Service, Blackfeet Housing Authority, Browning Public Schools, and Blackfeet Community College along with the industrial park located adjacent to Browning.

A principal attraction on the Blackfeet Reservation is the Museum of the Plains Indians operated under the direction of the Indian Arts and Crafts Board. Since opening in 1941, thousands of visitors have stopped at the museum. The museum features Native American artists and their work throughout the year.

A camping facility called Chewing Blackbones is located on the eastern shore of Lower St. Mary's Lake, which was opened in 1978. It is situated near the entrance to Glacier National Park on U.S. Highway 89 near St. Mary’s and four miles south of Babb. Facilities include camping grounds with hook-ups for RV motor homes and a general store. Visitors are welcome to camp at any of the lakes located on the Blackfeet Reservation; however, most are without facilities for RV trailers.

**Things To Do:**
- Fishing
- Horseback Riding/Trail Rides
- Guided Tours
- Rodeos
- Hiking and Camping
- Cross Country Skiing
- Boating
- Pow Wows

**ANNUAL FESTIVITIES**

Throughout the year there are many celebrations and other activities taking place on the Blackfeet Reservation. These are events that allow communities to come together and celebrate, visit, and enjoy. The largest of the celebrations takes place the second week of July, the North American Indian Days Celebration. The Indian Days celebration includes a parade in Browning and other activities such as dancing, singing, drumming, special dance contests, feasts, stick games, give-a-ways, and a rodeo. This has always been a time for family and friends to get together and have some fun. Following is a list of annual events that take place on the Blackfeet Reservation.

**Community Sponsored Events**
- Baker Massacre Memorial January 23
- Blackfeet Community College Pow Wow June
- Blackfeet Days May
- Christmas Pow Wow December
- Head Start Mini Pow Wow Fall
- Heart Butte Indian Days August
- Hell’s Half Acre Memorial Rodeo May
- North American Indian Days July
- Thanksgiving Pow Wow November
- The Flood of 1964 Memorial June

**School Sponsored Events**
- Native American Heritage Week September
- Eagle Claw Society Inductions September/ October
- Homecoming parade/dance September/ October
- Red Ribbon Week October
- Prom Dance Spring
- Graduation Commencement May/June

**RESOURCES ABOUT THE BLACKFEET TRIBE FOR STUDENTS/EDUCATORS**

**Books**


Blackfeet and Buffalo: Memories of Life Among the Indians, Schultz, James Willard, 1859-1947, University of Oklahoma Press.

In 1825, the Crow Tribe and the United States signed a treaty of friendship. In 1851, the Fort Laramie Treaty established the boundaries for several tribes, including an area of 38,531,147 acres designated for the Crow Indians. This was followed by the Fort Laramie Treaty of 1868, which reduced the Crow holdings to 8,000,409.20 acres.

An Act of Congress in 1882 resulted in a further reduction of the land. For compensation, the government committed to buy livestock and build houses for them. By this time, the tribe had been settled within the boundaries of the reservation for about ten years. In 1890, more land was ceded to the government for which they received $946,000. In 1905, the last large land cession was made leaving about three million acres of land for the tribe.

The Crow Indians have always felt the government failed to give them adequate compensation for the land it acquired. The estimated value was far more that the five cents per acre they received. In 1904, the Crow Tribe first initiated legal proceedings for just compensation for lands taken. In 1962, the Court of Indian Claims finally awarded a $10,242,984.70 judgment to the Crow Indians.

Since 1905, further attempts have been made to reduce the Crow Reservation. Sen. Dixon in 1910, Sen. Meyers in 1915, and Sen. Walsh in 1919, all sponsored legislation in Congress to open the balance of the Crow Reservation for settlement by the public. All attempts failed. An Act of Congress passed on June 4, 1920, sponsored by the tribe itself, divided the remainder of the reservation into tracts which were allotted to every enrolled member of the tribe. The titles to these lands are held in trust by the federal government and allottees may not dispose of their lands without the consent and approval of the government. The rough mountain areas were withheld from such allotment and remain in communal tribal ownership.

**Organizational Structure**

The Crow Tribe chose not to organize under the Indian Reorganization Act of 1934. Rather, they adopted a written constitution on June 24, 1948, and subsequently amended the constitution on December 18, 1961. Under that constitution, the tribe had a general council form of government in which every enrolled member has one vote if they were present during the general council meeting. The Crow Constitution stipulated that 100 or more tribal members established a quorum, and a quorum had to be present before a vote could be taken on any important matter of tribal business. There was no representative tribal council. Under the constitution, the general adult membership, 18 years or older, elected its tribal officials, Chairman, Vice-chairman, Secretary and Vice-Secretary every two years. The general council of the Crow Tribe met quarterly to conduct tribal business. Recently, the Crow Tribe voted for a new constitution that establishes three branches of government; 1) Executive, 2) Legislative, and 3) Judicial.

Various representative committees such as law and order, education, enrollment, land resource, credit, health, minerals, economic development, and recreation were established in 1962 through resolution and election ordinance. These ten committees' members are elected by their constituents in each of the six districts to represent them. Committee members are elected for two-year terms. It is the responsibility of these committees to ensure that the voice and preferences of the Crow people are heard and implemented.
designated a National Recreation Area. The Secretary of the Interior has approved a Memorandum of Agreement between the Crow Tribe and the National Park Service to facilitate the development, administration, and public use of the Big Horn Canyon Recreation Area. Much of this national recreation area lies within the boundaries of the reservation.

The Big Horn River, which runs north and south through the reservation, was opened to fishing by non-tribal members in 1981.

**ANNUAL FESTIVITIES**

Each year during the third week in August the Crow Fair Celebration and Powwow is held. Indians from around the United States and Canada travel to the Crow Reservation to set up as many as 500 teepees. The festivities include a parade, dances, Indian relay races, feasts, “give-aways,” and the Annual All-Indian Rodeo and Race Meet. The celebration of this event has led to the national recognition of the Crow Reservation as the “Tipi Capital of the World.”

**POINTS OF INTEREST**

**Bighorn Canyon National Recreation Area and Yellowtail Dam, Fort Smith, Montana, (406) 666-2412**

The canyon features spectacular scenery, wildlife viewing, boating, fishing, and camping. There are two visitor centers - one at Fort Smith and one at Yellowtail Dam.

**Little Bighorn Battlefield National Monument/Reno-Benteen Battlefield, Crow Agency, Montana, (406) 638-2621**

These monuments commemorate the Indian victory over the Seventh Cavalry. The Little Bighorn Battlefield National Monument features museum exhibits, interpretive center, and ranger-led programs.

**Chief Plenty Coups State Park, Pryor, Montana, (406) 252-1289**

This is the home of the well-known Crow Chief, Plenty Coups. There is a display of Crow artifacts and scenic picnic area.

**Little Big Horn College, Crow Agency, Montana, (406) 638-3100**

The college offers associate degrees in eight areas and integrates Crow Studies in all aspects of the plan of study to comply with its mission of maintaining and preserving the Crow language and culture. In addition, the college operates the Institute for Micro-Business Development and Little Big Horn Tours for the Crow Reservation. Group or individual tours and lectures are available during the summer, and on special arrangement all year long.
FLATHEAD RESERVATION

LOCATION

The Flathead Indian Reservation is located in northwestern Montana on the western slope of the Continental Divide. The exterior boundaries of the reservation include portions of four counties—Flathead, Lake, Missoula, and Sanders. The Flathead Reservation land base consists of approximately 1,243,000 acres. The eastern border of the reservation is at the top of the Mission Range of the Rocky Mountains. Flathead Lake and the Cabinet Mountain Range are to the north; the Lower Flathead River runs through the heart of the reservation; and to the west are the Salish Mountains and rolling prairie lands.

POPULATION

The three tribes of the Flathead Indian Reservation are the Salish, Pend d'Oreille, and Kootenai. Selíhi is the proper name for the Salish, who refer to themselves as Sqélió—the People. The Salish have often been referred to as "Flatheads," but this name is a misnomer and, in actuality, there are no Flatheads. Qaespé is the proper name for the Pend d'Oreille. The aboriginal name of the Kootenai Tribe is Kutanaxa, a name that means "licks the blood" in reference to a traditional hunting custom. The term Kutanaxa describes the Kootenai political sovereignty as a nation and all citizens who identify themselves as Kootenai. "Ksanka" refers to the name of the Ktunaxa band of the Flathead Reservation. Kasanka translates, "Standing Arrow," which is a traditional warring technique. The tribes today are known by the contemporary title of The Confederated Salish and Kootenai Tribes. For the purposes of this document and for reader understanding, the terms Salish, Pend d'Oreille, and Kootenai will be used.

After the reservation period, when lands were allotted and then subsequently opened to homesteading in 1910, many non-Indians moved to the reservation. The influx of homesteaders and the continuing movement of non-Indians onto the reservation have resulted in the Confederated Salish and Kootenai People being the minority population on their own reservation. Presently there are many Indian people from other tribes that live on the Flathead Reservation. Many are attending Salish Kootenai College or Kicking Horse Job Corps. Some have intermarried with tribal members and live among the community with their families. Both Salish Kootenai College and local K-12 public schools have identified over 40 different tribal nations represented within the student populations.

There are 6,961 enrolled members of the Confederated Salish and Kootenai Tribes. Of this population, 4,244 live on the reservation.

LAND

The Hellgate Treaty of 1855 created the Flathead Reservation. The treaty defined the boundaries of the reservation. A formal survey by the government actually diminished the reservation both on the northern and southern ends. The lands that remained as reserved by the treaty are approximately 1,243,000 acres. This land base was soon to change, however, with the passing of the Allotment Act (Dawes Act) of 1887, and the subsequent Homestead Act that opened the reservation to non-Indians in 1910. This resulted in the tribes becoming the minority landowners on their own reservation.

While much of the prime agricultural land remains in non-Indian hands, the tribes have been aggressively buying back land. At this time they have become the majority landowners at roughly 56 percent. Following is a breakdown of the current status of reservation lands:

<table>
<thead>
<tr>
<th>Area in Acres</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
<td>613,273.50</td>
<td>Tribal Trust</td>
</tr>
<tr>
<td>58,728.98</td>
<td>Tribal Fee</td>
</tr>
<tr>
<td>39,940.56</td>
<td>Individual Trust</td>
</tr>
<tr>
<td>4,248.89</td>
<td>Off-Reservation Tribal Fee</td>
</tr>
<tr>
<td>76,159.25</td>
<td>Water</td>
</tr>
<tr>
<td>22,466.46</td>
<td>Federal</td>
</tr>
<tr>
<td>40,742.57</td>
<td>State</td>
</tr>
<tr>
<td>346.42</td>
<td>Town sites</td>
</tr>
<tr>
<td>466,480.67</td>
<td>Fee</td>
</tr>
</tbody>
</table>
Fishing was also important throughout the year. Both fishhooks and fish weirs were used to catch fish. Elders tell of days when the fish were so plentiful that you could almost cross the creeks walking on their backs.

The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women made and repaired clothing while the men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

Salish and Pend d'Oreille history tells of the break-up of the one great Salish Tribe that existed long ago. As the tribe's population became too great to be sustained by hunting, fishing, and gathering foods in one central location, the people split up into many smaller bands. Tribal elders say that tribes moved from the Montana area toward the west, breaking into smaller tribal groups that could be more easily supported by the seasonal supply of foods. Over time, the tribes' languages developed dialectical differences, though they are still mutually intelligible. This story explains why all through history and to the present day the Salish and Pend d'Oreille have kept close, friendly, and often intermarried relations with the tribes of eastern Washington and northern Idaho. During the 19th century, these tribes often banded together during their buffalo hunting expeditions to the plains.

The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area, and the Three Forks vicinity. The Pend d'Oreille similarly occupied both sides of the mountains, with a major band situated by the Sun River near Great Falls. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains.

To the north, relations with the Ktunaxa or Kootenai, whose language is unrelated to Salish, were usually amicable, but not as close and familial as to the west. To the south, relations with the Shoshone people were varied and shifted over time. At times these tribes raided each other. At other times they traded, intermarried, and gambled together. A site in the far southern end of the Bitterroot Valley was known as SleUû, a kind of neutral ground where the Salish and Shoshone would meet to play traditional gambling games.

To the east, inter-tribal relations were less friendly. Both the Salish and Pend d'Oreille have always had conflicts and skirmishes with tribes of the plains, including the various Blackfeet bands; the Gros Ventre, the Crow, the Cree, the Assiniboine, the Cheyenne, and other Sioux tribes. Before the advent of guns, however, intertribal warfare tended to be characterized by low mortality and was largely ceremonial in nature. Counting coup on the enemy was the most important aspect of warfare, which served to reaffirm longstanding boundaries between tribal territories and to establish the honor and bravery of men in their willingness to risk their lives in defense of their people. Even with this history of conflict, the Salish and Pend d'Oreille sometimes had amicable relations with eastern tribes, including trade and even occasional marriage.

During the 17th century intertribal conflicts became more violent and deadly. Perhaps for the first time since time immemorial, tribes found themselves in competition for resources. As tribes were being pushed westward, food sources were being subjected to more intensive harvesting. Impacts of the movement of European trappers, traders, and settlers were also felt through waves of smallpox, influenza, measles and other contagious diseases. The greatest loss of life among Indian people occurred through disease.

Horses and guns also made their way west. Tribes that gained first access, like the Blackfeet, enjoyed a shifting balance of power before other tribal groups were able to secure similar armaments.

The combination of resource competition, loss of life from disease, and
The Confederation of the Salish, Pend d'Oreille, and Kootenai

The seasonal round patterned the existence of the tribes until the impact of European colonization made its way west. After the Lewis and Clark expedition, the fur trade exploded in the Northwest. With the fur trade came disease, alcohol, Christian teachings, guns, and goods that were said to "make life easier." In retrospect, the fur trade took much more from tribes than it gave.

The westward movement of traders, homesteaders, and settlers, advanced the reservation period. In 1855, Isaac Stevens, Territorial Governor of Washington Territory, met with leaders of the Salish, Pend d'Oreille, and Kootenai Tribes at Council Groves near present day Missoula, Montana. Tribal leaders were under the assumption discussions would be centered on their problems with their encroaching enemies, the Blackfeet. The resulting discussion, however, ended with tribal leaders reluctantly signing the Hellgate Treaty, ceding over 22 million acres to the United States government. The prominent Salish leader at this time was Plenty Horses, or Victor. The treaty provided for a survey to be done of the Bitterroot Valley for Victor and his people in Article XI. The survey was never done, however, and in 1871 President Grant sent Rep. James Garfield to negotiate for the removal of the Salish to the Jocko Reservation (present day Flathead Reservation). Victor had died during a summer buffalo hunt, and his son, Charlo—Small Grizzly Bear Claws—was chief. Charlo refused to sign the removal document, but when it was subsequently published, it showed his mark. Charlo asserted that this was a forgery and refused to move. He remained in his beloved homeland until 1891, when he and his remnant band of Salish were forcibly removed by military escort to the Jocko Reservation.

Confinement to the reservation made it difficult for the people to provide for their families by hunting and gathering. Allocations for provisions as outlined in the treaty were not fulfilled, and a series of corrupt Indian agents assigned to the reservation added to the hardship of the people. The United States Congress passed the Dawes Act (Allotment Act) in 1887 in an effort to further assimilate Indian people. This legislation provided for the survey and allotment of individual lands to tribal members. In 1904 the Dawes Act reached the reservation with the passing of the Flathead Allotment Act. Under this act, lots of 40, 80, and 160 acres were assigned to individual tribal members and families. An underlying intention was to encourage the transition from a hunting and gathering economy to an agricultural one. There was a pervasive attitude that Indian people must assimilate to white life ways. Tribal leaders were active opponents of this legislation, traveling to Washington, D.C. to give testimony of their opposition. Their efforts were futile and the breaking up of the Flathead Reservation became a reality. Lands that were not allotted were deemed "surplus," and in 1910 the reservation was opened up to homesteading. The resulting land loss made the Confederated Salish and Kootenai Tribes the minority landowners on their own reservation.

The next major impact on the tribes was the Indian Reorganization Act, or Wheeler Howard Act, of 1934. This act ended the allotment era and allowed tribes to adopt a constitution and charter of incorporation. Participation under this legislation was left up to the decision of each tribe. The Confederated Salish and Kootenai Tribes made the decision to incorporate under this act and in 1935 adopted a Tribal Constitution and Corporate Charter, becoming the first tribe in the nation to do so. Tribal government became formalized under Article III of the Constitution, creating the Tribal Council, which at that time included Chief Martin Charlo and Chief Eneas Paul Koostahtah. Charlo and Koostahtah were the last chiefs to serve as part of the Tribal Council.

From the inception of the reservation system, Indian people lost control over their own destiny. The administrators and policies of the Bureau of Indian Affairs controlled governance decisions for the tribes. The Indian Reorganization Act began the slow transition back to tribal control over tribal affairs. Incorporation under this act allowed the tribes to again determine their own path. This journey was to be challenging, as evidenced in the government's movement to terminate tribes during the 1950s. Termination policy was initiated with various tribes, beginning with the Menominee of Wisconsin. Their final termination took place in 1961. Though the Salish, Pend d'Oreille, and Kootenai were targeted, they were not terminated. Termination policy ended during the administration of President Richard M. Nixon. Since then a number of tribes have successfully sought reinstatement.

The Indian Self-Determination Act of 1976 bolstered the tribes' capacity to manage their own affairs. Tribes were given authority to manage federal programs that had historically been under the direction and control of the Bureau of Indian Affairs. Initially the tribes contracted programs,
The tribal organization employs over 1,000 people. Of this number, approximately 900 are tribal members. Following is a partial list of departments and programs:

- Administration
- Court
- Salish and Kootenai Culture Committees
- Human Resources
- Education
- Forestry
- Natural Resources
- Health & Human Services
- Head Start
- Kicking Horse Job Corps
- Culture & Historic Preservation
- People's Center
- Mission Valley Power
- Housing Authority
- Char-Koosta News
- Law & Order
- Personnel and Legal Department

**E D U C A T I O N**

The first school on the Flathead Reservation was a boarding school started by the Sisters of Providence of Charity in St. Ignatius in 1864. Prior to the arrival of the nuns, Jesuit Priest Father Adrian Hoecken had founded a mission there in 1854. This was the second mission among the Salish—the first was St. Mary's Mission in the Bitterroot Valley, established by Father DeSmet in 1841. Salish and Pend d'Oreille oral history foretold of the coming of the "Blackrobes" by a prophet known as "Shining Shirt." Four different delegations were sent to St. Louis to bring back the spiritual teachings of the Blackrobes to the Salish people. Father DeSmet responded to the last delegation and established St. Mary's Mission near Stevensville. The mission was later moved to St. Ignatius.

Ursuline nuns arrived in 1884, and opened a school to both boys and girls. Later, in 1888, the Jesuit Priests had a trade school for boys. All of the schools were boarding schools. While many Indian children attended these local Catholic boarding schools, still others were sent away to government boarding schools throughout the country. The educational experience of the Salish, Pend d'Oreille, and Kootenai was similar to that of other Indian children around the country. Often children did much of the work that kept the schools running. Native languages were forbidden, as well as all other cultural traditions and customs. While some children attended the schools at the volition of their parents, many were forced to go due to a compulsory attendance law for Indian children, passed by Congress in 1893. Elders still relate stories of the Indian Agent coming to communities to "round up children." Other parents sent their children because the reservation system had imposed such poverty upon the people that at least at the school the children would be fed. Villa Ursula, the school run by the Ursuline nuns, remained in operation until 1972, and by that time, it had changed over to a day school. When the schools closed, lands that the tribes had allowed the church to use were to revert back to the tribe. The church, however, sold the lands and the tribes were forced to accept a monetary settlement for them.

With the influx of settlers, small rural schools sprang up throughout the Mission Valley, one as early as 1913 in St. Ignatius. Today there are eight school districts on the Flathead Reservation, seven of them public schools and one a Bureau of Indian Affairs Contract School, Two Eagle River School, which was established in 1979. Two Eagle River School (TERS) serves approximately 160 students in grades 7-12. All students that attend TERS take Salish or Kootenai language classes and Flathead
Ninepipe National Wildlife Refuge, Ronan, Montana, (406) 644-2211
This is one of Montana’s designated Wildlife Viewing Sites. It is an
exceptional wetland complex, prime for bird watching. The refuge has
its namesake of the Ninepipe family. Brothers Louie, Andrew and
Adolph, were well known for their talent and knowledge of traditional
songs.

National Bison Range, Moiese, Montana, (406) 644-2211
Approximately 500 readily visible bison roam nearly 20,000 acres
of natural grassland. Visitors may also see elk, deer, antelope, and
bighorn sheep.

Salish Kootenai College, Pablo, Montana, (406) 675-4800
The college has an attractive 66-acre campus. Several unique
metal sculptures mark the campus, as well as a number of beautiful
art pieces that are housed in the D’Arcy McNickle Library. Campus
tours are available by appointment.

Sqéllí Aqçsmaknik—The People’s Center, Pablo, Montana,
(406) 675-0160
The People’s Center houses a permanent museum exhibit as well as
a gallery for Native American artists. A gift shop offers books, audio
and videotapes, as well as traditional and contemporary works of
local Indian artists. A variety of events are scheduled for the public
throughout the year. Each September the center hosts local schools
during Native American Week, providing a variety of cultural exhibi­
tions and activities.

Kerr Dam, Polson, Montana
Located just southwest of the town of Polson, the Kerr Dam Vista
Site offers a spectacular overhead view of the dam and the Lower
Flathead River. This area was considered sacred to the Salish, Pend
d’Oreille, and Kootenai people. The tribes opposed the construction of
the dam due to the significance of the site. Construction went ahead
and currently the dam is leased from the tribe for approximately $13
million annually. A locally produced video, Place of the Falling Waters,
provides an in-depth look at the history of the dam.

Kwataqnuw Resort, Polson, Montana, (406) 883-3636
Kwataqnuw is a tribally owned resort on the shore of Flathead Lake.
The resort hosts boat tours of the lake during summer months, as
well as boat rentals.

Flathead Lake, Montana
There are a variety of state parks along the shores of the lake. Fin­
ley Point, Elmo, Yellow Bay, and Big Arm all offer camping, fishing,
boating, and swimming.

Blue Bay Campground, Montana, (406) 675-2700
Blue Bay is located on the east shore of the lake and is owned and
operated by the tribe. Campsite areas are available and offer electrical
hookups, bathrooms, and shower facilities.

Flathead Raft Company, Polson, Montana, 1-800-654-4359
Owned and operated by a tribal member, the company offers white­
water raft tours of the Lower Flathead River and canoe and kayak
lessons.

CALENDAR OF EVENTS

| January     | Jump Dances             |
| April/May  | Bitterroot Feast        |
| May        | River Honoring          |
| June       | Vanderburg Camp         |
| July       | Arlee Celebration (Pow Wow) |
| July       | Standing Arrow Celebration (Pow Wow) |
| September  | Native American Week—The People’s Center | Reservation Wide Teacher In-Service |
| September  | Kicking Horse Job Corps Celebration Pow Wow |
| November   | St. Ignatius Community Center |
| December   | Celebration Pow Wow     |
The Assiniboine (from the Chippewa, meaning one who cooks by use of stone) tribe is a detachment from the Sioux tribe. They left their mother tribe shortly before 1640. This band of Assiniboine Indians followed the Cree northward from the headwaters of the Mississippi between Lake Superior and Hudson Bay. It is believed they settled first in the vicinity of the Lake of the Woods, then moved northwest to the region around Lake Winnipeg. They ranged in Canada and along the Milk River. Until 1838, they were estimated to be a large tribe from 1,000 to 1,200 lodges. Subsequently, smallpox reduced them to less than 400 lodges.

Both the Gros Ventre and the Assiniboine Indians shared the Blackfeet Hunting Territory, which was set aside by the Fort Laramie Treaty of 1855. This treaty granted hunting grounds, with defined boundaries, for the tribes of the Blackfeet, Blood, Crow, and Piegan as well. The boundaries roughly extended from the Yellowstone River north to the United States-Canadian border and from the Rocky Mountains of western Montana to the junction of the Yellowstone and Missouri Rivers. This area was to be used in common by Indians receiving rations from Fort Browning, Milk River, and Fort Belknap for a period of 99 years. These lands were reduced in size in 1873. Eventually three separate reservations—the Blackfeet, the Fort Belknap, and the Fort Peck—were established by the Act of May 1, 1888.

In the early 1880s, the Fort Belknap Agency was moved from Chinook to the present site five miles east of Harlem on the northwest corner of the reservation. In 1921, the United States government allotted 539,065 acres to 1,171 Indians who were then enrolled on the Fort Belknap Reservation. Thereafter, settlement of non-Indians took place much more rapidly and did so partly in response to the availability of land for cattle and sheep ranching.

In 1888, completion of the Great Northern Railroad helped the expansion of the livestock industry. Malta became a major shipping yard for cattle and sheep. It was about this same time that gold was discovered in the Little Rocky Mountains, bringing people to Montana. Because of the variety of people attracted to the area by the gold discovery, the towns of Landusky and Zortman became famous as the "two toughest towns in the territory."

The discovery of gold brought with it another problem for the Fort Belknap Indians. Mining claims appeared throughout the area of the Little Rocky Mountains apparently in disregard of the fact it was Indian reservation land. After the United States government appointed a commission to negotiate with the Fort Belknap Indians for surrender of the Little Rockies, an agreement was signed in 1896 which ceded a portion of the Fort Belknap Reservation back to the United States.

In 1969, the Fort Belknap Community Council began proceedings to recover that portion of the Little Rocky Mountains ceded by the Act of June 10, 1896, and thus restore the reservation boundaries described in the Act of May 1, 1888. As of the year 2003, this proceeding is still not settled and is in the process of being recovered.

**Organizational Structure**

The Fort Belknap Community was organized in 1935 under the Indian Reorganization Act and its constitution and bylaws were approved on December 13 of that year. A corporate charter was ratified August 25, 1937. In 1974, the Fort Belknap Community Council modified the constitution to elect a membership of six councilmen to the tribal council on a staggered basis every two years. The constitution states the Fort Belknap Indian Community Council shall have two Gros Ventre and two Assiniboine members, every two years. The people elect the Tribal Council Officers at large for a term of four years.
All the programs presently under the Tribal Health Department control are contacted via P.L. 93-638. By gaining more experience and expertise, the Fort Belknap Tribal Government is furthering self-sufficiency and self-determination by maximum participation in the contract process.

The majority of health care is provided by the New Fort Belknap Health Center. There is a four-bed clinic located at Fort Belknap and a satellite health station located in Hays, a distance of approximately 35 miles. The new clinic facility, Eagle Child Health Center, located at Hays can adequately serve 1,300 people. The new Health Center that was built in Fort Belknap replaced the old hospital and serves the bulk of the health care for all people in the surrounding area.

**EDUCATION**

Fort Belknap Indian children on the reservation attend elementary public schools at Harlem, Lodge Pole, and Dodson. There is a public junior high/high school and elementary mission school at Hays, mainly attended by those students living near the reservation’s southern border. Also, there are public high schools at Harlem and Dodson (grades 9-12). Some of the high school students elect to attend off-reservation federal boarding schools.

The Fort Belknap Head Start Program has been in operation since 1965 with a pilot program and since 1967 as a regular program at Fort Belknap, Hays, and Lodge Pole, serving 1,900 children three to five years of age. As of 2000, there is a Child/Family Bilingual Program, teaching Assiniboine and Gros Ventre languages for two hours a day. A Foster Grandparents Program that hires elders to work with children in Head Start has been in operation since 1975. This was the first Foster Grandparent Program in the state of Montana and on an Indian reservation.

The Fort Belknap Community College offers a two-year degree in arts and sciences. It consists of a library, tribal archives, and public radio station (KGVA). The enrollment is 254 students. The Board of Directors consists of seven (7) members.

**Academic Programs:**

**Degrees and Certificates**

Degree: Associate of Arts General Studies

**Emphasis Areas:**

- Business
- Business Entrepreneurship
- Criminal Justice
- Elementary Education
- Human Services
- Human Services—Chemical Dependency Counseling
- Liberal Arts
- Liberal Arts—Native American Studies
- Microcomputer Operation
- Pre-professional Biological Sciences
- Pre-professional Medical

For information call Fort Belknap Community College, (406) 353-2607 or visit the Web site http://www.montana.edu/~wwwse/fbc/fbc.html.

The Fort Belknap Small Business Development Center is operated within the Fort Belknap Community College. It offers individual consultation with business advisors and business workshops and courses appropriate for small business owners. Services are available for individuals interested in starting a new business or expanding an existing business. Fort Belknap Community College offers a two-year degree in Business Entrepreneurship.

**EMPLOYMENT AND INCOME**

Today, as in the past, employment for the reservation’s residents is scarce. This scarcity forces many people to move away from the reservation to take up temporary or permanent employment elsewhere.
United States of America for purpose of settling all existing water right claims. It will be ongoing, until settled, or back to the Winter Doctrine.

**Zortman/Landusky Mining Issues**

In the early 1980s the Bureau of Land Management (BLM) and the Department of State Lands (DSL) allowed Pegasus Gold to start a leach gold mine in the Little Rocky Mountains on BLM management and private lands. Two mines were developed, one at Landusky and the other at Zortman. Pegasus requested BLM/DSL to allow construction of Sullivan leach pad at the top of the watershed. The Environmental Protection Agency and Red Thunder, Inc. opposed the request. They told BLM/DSL that the mined oxide ore and heavy metals would allow acid mine drainage to flow from the mine into ground and surface waters. In August 1991 contaminated water and sediments were collected in Alder Gulch and cyanide contamination of ground water was verified.

The mines were shut down. The mines were designed and permitted only for mining oxide ore and waste rock. This is because the more dangerous sulfide ores and waste rock generate acid mine drainage and heavy metals when exposed to water and weather.

Acid rock drainage appears at numerous locations in the mined area. The Canadian subsidiary went bankrupt and went back to Canada with a lot of controversies. Clean up is being done in Mission Canyon and Alder Gulch. Test wells done show how the groundwater will not be contaminated.

**Recreation**

Along the Little Rockies, the reservation offers some scenic locations. One of the best known sites is in Mission Canyon south of Hays. Visitors will find tribal campground sites throughout the reservation. Non-tribal members must purchase a permit for overnight or extended camping.

**Annual Festivities**

During the 1920s, caravans of Indians from surrounding areas traveled to the Fort Belknap Indian Reservation to participate in the Indian Fair. Today, a semblance of the fair and Pow Wow is held every year in late July. The celebration, today called the “Fort Belknap Indian Days,” features Indian dancing, singing, feasts, and “give-aways.” The New Year’s Pow Wow/Celebration is December 31 and has been held for 110 years in Lodge Pole. During the summer there are two Sundances: the second week in June the Gros Ventre have their Sundance in the Mission Canyon; on the fourth of July, the Assiniboine have their Sundance at Mouse Canyon Flats near Lodge Pole.

**Points of Interest**

**Fort Belknap Community College**
Fort Belknap Agency, Montana
(406) 353-2607

**Fort Belknap Tourism Office and Information Center**
Harlem, Montana
(406) 353-2205

The information center also houses the Fort Belknap Gift Shop, which features handcrafted Native American arts and crafts. Staff provides tours of the Mission, Snake Butte, ancient teepee rings, and the tribal buffalo pasture.

Tours are conducted and a public rest area and campground is located at Fort Belknap Agency.
**FORT PECK RESERVATION**

The Fort Peck Indian Reservation is home to a number of different Nakoda (Assiniboine), Dakota, and Lakota (Sioux) communities that stretch along northeast Montana's Hi-Line from the Big Porcupine Creek to the Big Muddy Creek. The reservation, Montana's second largest in terms of land area, consists of 2,093,318 acres of which just under half is owned by individual tribal members or held in common by the Assiniboine and Sioux Tribes. Linguistically, the Nakoda, Dakota, and Lakota are related. Sometime in the late 16th century they resided in the region between the Mississippi River and Lake Superior. As pressure from eastern tribes increased, the Nakoda split from the other Dakota and Lakota groups and moved north into Cree country.

Today, bands of Nakoda, Dakota, and Lakota reside in Frazer, Oswego, Wolf Point, Poplar, Brockton, Riverside, and Ft. Kipp. These communities lay along the Missouri River’s north bank, the reservation’s southern boundary. Wolf Point, with a population of 4,000, is the largest town on the reservation and serves as the reservation’s commercial center. Poplar, the next largest community, has a population of 3,200. Poplar is also the center of tribal government. The Ft. Peck Tribes, the BIA, and the Indian Health Service are headquartered there, as well as a number of other federally funded programs. The nearest primary trade centers are Billings, Great Falls (both approximately 300 miles from the reservation), and Williston, North Dakota, which lies some 75 miles east of Poplar.

**POPULATION**

<table>
<thead>
<tr>
<th>Enrolled Sioux members</th>
<th>6,962</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enrolled Assiniboine members</td>
<td>4,209</td>
</tr>
<tr>
<td>Total Ft. Peck tribal members</td>
<td>11,171</td>
</tr>
</tbody>
</table>

There are close to 1,000 members of other tribes living on Ft. Peck Reservation. One of the largest non-enrolled tribal groups is the Chippewa from the Turtle Mountain Reservation in North Dakota. The next largest non-enrolled group is the Assiniboine from Ft. Belknap followed by individuals from the Three Affiliated Tribes (Mandan, Hidatsa, and Arikara) in North Dakota, and a number of Canadian Assiniboine.

**LAND STATUS**

<table>
<thead>
<tr>
<th>Description</th>
<th>Acreage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total reservation acreage</td>
<td>2,093,124</td>
</tr>
<tr>
<td>Total tribal acreage</td>
<td>413,020</td>
</tr>
<tr>
<td>Total individually allotted acreage</td>
<td>516,092</td>
</tr>
<tr>
<td>Total fee simple or state acreage</td>
<td>1,164,012</td>
</tr>
</tbody>
</table>

The Ft. Peck Tribes have instituted an active policy of land acquisition. Over the past 20 years the Tribes have acquired over 19,000 acres. Ft. Peck, like most reservations, experienced the allotment policy, which resulted in the loss of just over half of tribal land holdings. Although the Dawes Act was enacted in 1887, it wasn’t until the early 1900s when Ft. Peck was allotted. By 1922 the allotment process was near completion and lands not allotted were opened up for homesteading by non-Indians. Again, like most reservations, much of the better cropland passed into non-Indian hands. During the Depression, many non-Indian farms failed and the government repurchased the lands. An Act of Congress returned much of that land to the tribes in 1975.

**HISTORICAL BACKGROUND**

In the mid-1600s, the Nakoda separated into two groups. One group moved further west to the upper Red River territory, where they and their ever-present Cree allies began refining their buffalo hunting skills. The other group moved north toward Lake Winnipeg and initiated a trading relationship with the Hudson Bay Company.

Soon after they established a foothold in the upper Red River region, the Nakoda and Cree found themselves engaged in a bitter dispute over hunting grounds with the Dakota bands who had also moved onto the Northern Plains. By the time the United States was forging a new nation east of the Appalachian Mountains, the Nakoda were engaged in a full-scale war against the various Dakota bands. Raids on each opposing...
gardens, worked on local farms, and hunted and trapped to supplement their livelihoods.

During World War II, Nakoda, Dakota, and Lakota men and women joined the armed forces. This was the first time many of them had left the reservation. Many served in European, African, and Asian campaigns.

Oil was discovered on the reservation in the early 1950s and over 50 wells were producing enough crude oil each year that the Ft. Peck Tribes became the leading oil producing tribe on the Northern Plains.

Economically, the Ft. Peck Tribes relied heavily on agriculture, tribal leases, and oil and gas production. However, in 1968, the A & S (Assiniboine and Sioux) Industries began, which refurbished M-1 rifles for the United States government. They soon expanded this venture to include other government contracts. A & S Industries was followed by West Electronics, which operated in the private sector. By 1990 A & S Industries went out of business; however, West Electronics continued to operate. In December 1998, a geographic zone within the boundaries of Ft. Peck was designated as an Enterprise Community. The intention was to encourage federal agencies in assisting Ft. Peck in efforts of empowerment toward social and economic growth.

**Housing**

Since 1962, the housing conditions of Ft. Peck have steadily improved through tribally sponsored programs. Extensive housing programs, both low-rent and mutual help, have been undertaken by the Ft. Peck Housing Authority. The BIA Home Improvement has also helped to bring Indian homes up to standard. The Indian Health Service also provides sewer and water facilities to Indian homes. The BIA’s road department has also built and paved new and existing roads and streets in the surrounding communities. Ft. Peck has approximately 1,391 housing units.

**Medical Facilities**

Indian Health Service clinics can be found in Wolf Point—The Chief Redstone Medical Clinic, and Poplar—The Verne E. Gibbs Medical Clinic. The clinics serve over 7,300 patients regularly. The clinics offer outpatient services, dental care, X-rays, optometry care, pharmacy, mental health care, and field health and administration. Services provided through P.L. 93-639 contracts include alcohol treatment, community health representatives, nutrition, sanitation, health education, housekeeping, environmental health, and tribal health administration. At the Poplar clinic, the Indian Health Service also operates a tribal dialysis program; however, this is totally funded by the Tribes. Inpatient services are provided by the Community Hospital in Poplar and the Trinity Hospital in Wolf Point. Many patients also see specialists in Billings and Williston, North Dakota.

**Employment and Income**

Unemployment on Ft. Peck reached catastrophic heights just after World War II and into the 1950s and '60s. A & S Industries provided some relief through the 1970s and into the early 1980s. The oil boom that Ft. Peck initially experienced in the 1950s and later in the early 1980s waned after oil exploration dropped off soon after 1985. Ft. Peck has experienced tides of prosperity and economic slump. Currently, the Ft. Peck Tribes have been working with off-reservation communities in a water pipeline project which will provide water for human and livestock consumption over some 75,000 square miles, both on and off the reservation. The Enterprise Community, which receives $250,000 annually to promote economic development, is also a bright spot for Ft. Peck’s economic endeavors, while farming and ranching will continue to provide a sound foundation for the future.
THE LITTLE SHELL TRIBE OF CHIPPEWA INDIANS OF MONTANA
Cree. This population increased to many thousand and took root in the region of the Red River in what is now southern Manitoba, and northern Minnesota. In the early 19th century they called themselves "Métis," "Bois-Brûlé," and "les gens libres" (the free people).

The early generations were of Indian mothers and immigrant European fathers—parents who usually did not even share a common language. The resulting language, called "Mitchif" today by the Little Shell and Turtle Mountain people, was a unique blend of Chippewa native language, French, Cree, and a little English. By 1840 they had become a distinct and independent group, unique in the world with cultural ties to both French voyageurs and other Chippewa bands, but they also identified with their full blood parents' communities.

They industriously trapped, hunted buffalo, and conducted trading business with the Hudson's Bay Company, transporting goods from the far west to the trade centers at Fort Benton, Battleford, Red River, Batoche and Pembina. Their numbers grew and the settlements increased in size, containing both full-blooded Chippewa and Métis. Many lived in Northwest Company camps further west in Montana and southern Alberta. In 1867, New Brunswick, Quebec, Nova Scotia and Ontario merged to form a British Dominion called Canada. In the late 1860s and early 1870s when colonization of Canada continued westward from Quebec, and the Hudson's Bay Company began to relinquish control of these vast territories, the Red River settlements occupied by the Métis were geographically annexed to Canada, although there was no political alignment to the newly formed dominion of Canada by the Métis people. The Métis and Chippewa people of the Red River settlements began resisting the colonization of what they perceived as their home territory and attempted to establish a sovereign nation in southern Canada to be known as "Assiniboia." Louis Riel, their chosen political leader and representative to parliament for purposes of establishing the Métis-Indian nation, was only partly successful. Ultimately the movement for independence from Canada was denied, and over the next two decades, two military rebellions by Riel and the Métis were put down, the last in 1885. Riel's military leader, Gabriel Dumont left for Montana. The execution of Louis Riel for treason marked the end of the Métis-Chippewa nation as they had conceived of it, and white settlers poured into the region.

A reservation in the Turtle Mountain Area had been set aside for the Chippewa and Métis who had taken up permanent residence in what is now North Dakota. The two principal chiefs of the tribe to be known as the Pembina Chippewa were Little Shell and Red Bear. Along with the United States government, these two chiefs were signatories to the Treaty of 1863, which established a 10 million acre reservation. Many of the Chippewa and Métis engaged in agriculture and ranching on this reservation, while others continued to subsist on buffalo hunting and trading endeavors to the west where they had migrated to insulate themselves from the westward expansion of white settlements, which accelerated after Manitoba was annexed to the Dominion of Canada in 1869.

In a manner similar to what happened on many reservations, white settlers continued to migrate onto the Indian lands on both sides of the 49th parallel, which had become the United States -Canadian border, and seeing no industry, they erected permanent buildings, businesses, fences and roads, until the federal government moved to renegotiate the treaty. Chief Little Shell (son of the signator to the 1863 treaty) refused to sign. The new agreement provided approximately a million dollars for the 10 million acres of land ceded under the 1892 document, which became known as the "Ten-Cent Treaty" in reference to the 10 cents per acre being offered. In the wake of Little Shell's refusal to sign the Ten Cent Treaty, and because many of the group were on a prolonged hunting expedition in Montana, tribal members were removed from the reservation list and federal recognition was lost. The resulting reservation was then less than 10 percent of its original size.

1892 was the beginning of a 120-year period of languishing as a tribe without a homeland and with little economic opportunity. Some took refuge in Montana, some migrated west to Alberta, in their traditional two-wheel "Red River Carts." Some allied with other tribes, and some joined the Turtle Mountain Chippewa to the south in what is now North Dakota. Many wandered and hunted as a means to avoid drifting into poverty, as white settlers took over their settlements, fields and crops. As the buffalo disappeared, their subsistence and their way of life crumbled. Without federal recognition, they were without legal standing as citizens, without a land on which to live, and unable to qualify as homesteaders. There were instances of Little Shell Chippewa being rounded up by the United States military and deported to Canada.
Council Chairman Tim Zimmerman praised tribal leaders such as Van Gunten, former Tribal Chairman John Gilbert, and others who have worked tirelessly without compensation, to keep the petition alive when the announcement came in May 2000. The Native American Rights Fund, and particularly Robert Perego were also instrumental during the 1980s and 1990s as an advocate for the Little Shell Tribe.

Although the notice of preliminary recognition was issued in May of 2000, additional information is to be provided during a 180-day waiting period. Zimmerman and the current council members continue to search for records and documents to complete and finalize the recognition bid before the end of the year.

Affecting a change in public perceptions of the citizens of Montana about who the Little Shell people are is among the goals of the tribe as recognition is now imminent. Economic opportunities, training and health care will now be increasingly available to the tribe and it is important that the citizens of Montana continue to support the efforts of the Little Shell Tribal Council and its members. Further information may be available from the Tribal Offices at 105 Smelter Avenue Northeast, in Great Falls.

EVENTS OF INTEREST

Joseph Dussome Day—An annual gathering of the tribe for cultural renaissance, social activities, election results, announcements and committee meetings, usually in September or October.

Back to Batoche Celebration—An annual gathering of the Little Shell Tribe of Chippewa and sister Tribes of Metis in Canada, commemorating the Riel Rebellion, and including cultural activities, dancing, art and socializing, at Batoche, Saskatchewan.

RESOURCES - FOR MORE INFORMATION ON THIS TRIBE

The Great Falls Tribune, along with other area newspapers, has carried literally hundreds of stories, both current events and containing significant historical coverage during the period from 1930 to the present. The Tribune has often advocated federal recognition for the Little Shell Chippewa people.

ABrief Historical Overview Of The Little Shell Tribe of Pembina Chippewa, by Deward E. Walker, Jr., July 1990—This historical digest may be obtained from the Little Shell Tribal Offices in Great Falls.

The Free People—Otipemisiwak, by Diane Paulette Payment—This volume contains a detailed and articulate history of the Metis and includes cultural issues, early photographs, political action descriptions and other historical data from a Canadian perspective. May be available on inter-library loan from Canadian affiliates.

Waiting For A Day That Never Comes, by Verne Dusenberry—Published in "Montana Magazine of Western History." This article highlights the efforts of Joseph Dussome and features easy reading cultural and historical information. May be available through the Montana Historical Society.

Buffalo Voices, compiled and published by Nicholas Churchin Peterson Vrooman — Stories told by Metis and Little Shell Elders, part of Turtle Island 1492-1992, North Dakota Quarterly Vol 59 No. 4, Fall 1991, Univ. of No. Dakota, Grand Forks. Vrooman also produced a recording (cassette tape) for Smithsonian/Folkways Recordings, entitled Plains/Chippewa/Metis Music from Turtle Mountain. The recording includes drumming, Chansons, and 1992 era Rock & Roll by Tribal Musicians. It is distributed by Koch Int't for the Smithsonian, and can be ordered from music stores.


Medicine Fiddle—by Michael Loukinen, produced by Northern Michigan University, 1992. This film (videotape) features Metis and Chippewa music dancing and spirituality, and contains interviews with musicians from several tribes and bands in the Western Great Lakes Red River area. Available through Up North Films, Northern Michigan University, 331 Thomas, Fine Arts Bldg, Marquette MI 49855, telephone (906) 227-2041.
NORTHERN CHEYENNE RESERVATION

LOCATION

The Northern Cheyenne Reservation, situated in southeastern Montana, lies within the counties of Big Horn and Rosebud. The Crow Reservation borders it on the west. The reservation consists of open ponderosa-pine plateau and valley country with an annual rainfall of approximately 16 inches. The topography ranges from about 4,800 feet to a low of a little less than 3,000 feet. The reservation headquarters and the center for business activities and population are in Lame Deer. The reservation itself is divided into five districts; Busby, Lame Deer, Ashland, Birney, and Muddy.

POPULATION

Total number of enrolled tribal members Approximately 7,374

Even though there are over 7,000 enrolled members, about 4,199 members live on the reservation scattered through the five district communities. There is also a relatively small population of non-Indians and other tribal members living on the reservation.

LAND STATUS

Total acres within the reservation’s boundary 444,774.50 acres
Individually allotted lands 113,277.70 acres
Tribally owned lands 326,546.81 acres
Fee title or state lands 4,827.70 acres

Non-Indians own about 30 percent of the fee or state lands on the Northern Cheyenne Reservation. The Tribal Council has selected a Land Acquisitions Committee whose primary policy is directed to the purchase of land into Tribal ownership. The Committee thus assures that Indian land is retained in Indian ownership.

HISTORICAL BACKGROUND

The Cheyenne Indians are part of a linguistic group of the Algonquian language stock. Originally, it is believed that the ancestors of the Cheyenne lived south of the Hudson Bay and James Bay areas and slowly moved west into what is now northwestern Minnesota where the Red River forms a border between Minnesota and the Dakotas. During the late 1600s, they settled among the Tribes of the upper Missouri River and began farming rather than subsisting as small game hunters and fishermen. During the early 1700s, they were still primarily farmers growing corn, but they also hunted buffalo. The Cheyenne acquired the horse around 1750, and made the transition from a horticultural existence to a horse culture within a matter of several generations. Hunting buffalo became a way of life as they migrated as far south as New Mexico and Texas.

The Cheyenne participated in the treaty making in 1825 near what is now Fort Pierre, South Dakota. A few years later, the larger part of the tribe (now the southern Cheyenne) moved southward and occupied much of the Arkansas River in Colorado and Kansas. The remainder continued to inhabit the plains from the headwaters of the North Platte up on to the Yellowstone River in Montana. The division of the tribe was recognized by the Fort Laramie Treaty of 1851.

In the Battle of the Little Bighorn in 1876, the Northern Cheyenne joined the Sioux in what the Cheyenne call “where Long Hair was wiped away forever.” Cheyenne oral history recalls a time when George A. Custer smoked a Cheyenne pipe and vowed never to fight the Cheyenne again. The ashes from the pipe dropped on his boot and scattered on the ground. These ashes were wiped away signaling Custer’s commitment never to fight the Cheyenne again. Although the Cheyenne won the battle it was the beginning of the end for them as they were exiled to Indian Territory in Oklahoma to be colonized with the Southern Cheyenne. A small band
Deer. The Northern Cheyenne Tribal School is located 16 miles west of Lame Deer near the western border of the reservation in the community of Busby. Hardin Public School is approximately 55 miles west of Lame Deer. Colstrip Public School is located approximately 25 miles north of Lame Deer. All schools that serve the Northern Cheyenne Reservation have buses that run on a daily basis to and from school. Increasingly, culture and language are being emphasized at most schools that serve reservation students.

Chief Dull Knife College (CDKC) serves as the tribal community college on the Northern Cheyenne Reservation. The college is named after one of two chiefs instrumental in returning the northern group back to Montana from Oklahoma. The college was originally chartered in September 1975 by Tribal Ordinance as the Northern Cheyenne Indian Action Program Incorporated (IAP). Funding was granted by the Indian Technical Assistance Center of the Bureau of Indian Affairs. Today, CDKC is an open-admission, community-based, comprehensive, tribally controlled community college and land grant institution designed to provide quality educational opportunities to reservation and surrounding communities. CDKC's financial support includes Bureau of Indian Affairs' funds, grants foundations, and partnerships with other institutions.

**EMPLOYMENT AND INCOME**

Major employers on the reservation include St. Labre Indian School, the federal government, tribal government, PP & L (an electrical power producing plant formerly operated by Montana Power Company) of Colstrip, Western Energy Company, and the local and surrounding public schools including CDKC. The branch of Forestry of the Bureau of Indian Affairs is another source of employment, particularly during the fire season. Unemployment fluctuates and is usually anywhere from 60 to 75 percent. On average, reservation income is at poverty level.

Tribal income or operating funds for the Northern Cheyenne tribal government includes grazing fees, farm and pasture leases, and timber and stumpage fees. The tribe also operates under federal monies through the Bureau of Indian Affairs. The funds are administered through the tribal council to provide many tribal services via tribal programs including tribal health, social services, TERO, Tribal Court, Natural Resources, and others.

**NATURAL RESOURCES**

The Northern Cheyenne Reservation has one of the largest coal reserves of any tribe in Indian Country. Under a unanimous decision rendered by the U.S. Supreme Court in 1976, the Northern Cheyenne Tribe now owns all minerals underlying the reservation.

Approximately 30 percent of the reservation is covered with timber, mostly ponderosa pine that has commercial value.

Methane gas has been discovered recently on the reservation and the question of whether or not to develop it has been controversial. No decision has been made yet by the tribal membership.

**RECREATION**

The Northern Cheyenne Reservation and its surrounding area offer a variety of activities. There are a number of fishing and camping areas. Non-Indians can purchase permits that allow fishing in all ponds and streams.

**POINTS OF INTEREST** on the Northern Cheyenne Reservation include:

- **Headchief/Crazymule Monument**
- **Two Moons Monument at Busby**

This historic monument was built in 1936 in memory of Chief Two Moons, a participant in the Battle of the Little Big Horn.
glacial plains and volcanic outcroppings. Small perennial streams arise in the Bear Paw Mountains, cutting steep sloped valleys. Elevation on the reservation ranges from 2,500 on the plains to 6,916 feet on top of Baldy Mountain. The average annual precipitation ranges from 10 inches at the lower elevations to 20 plus inches at the higher elevations. Temperature extremes are commonly from 110 degrees to -35 degrees Fahrenheit. Winters are long and cold and the roads are narrow and treacherous, particularly in the winter months.

**HISTORICAL BACKGROUND**

Chippewa lived in bands on both sides of what now divides their aboriginal homelands, the Canadian border and the Great Lakes region. The Cree territory extended from eastern Canada into the Saskatchewan and Alberta provinces. The Tribes began their migrations in the 1700s and 1800s and by the early 1890s had united in a search for a permanent home - a place where children could be brought up in peace, where their religion would be uninterrupted and flourish.

Rocky Boy’s Indian Reservation was named after Ah-se-ne-win, or Chief Stone Man; “Rocky Boy” evolved from the non-Indian misinterpretation. The reservation was established through the persistent efforts of Chief Rocky Boy (Chippewa) and Chief Little Bear (Cree). The two chiefs and their followers, numbering 450 at the time, had sought refuge in sizable Montana towns, cities, and even other Montana Indian reservations including the Blackfeet, Flathead, and Fort Belknap Reservations.

Three non-Indians were instrumental in assisting Chief Rocky Boy and Little Bear’s efforts: William Bole, editor of the Great Falls Tribune, Frank Linderman, and Charles Gibson, son of Montana Sen. Paris Gibson. Gibson also applied much political pressure in both Montana and Washington, D.C., and gained supporters for the establishment of a reservation on the Fort Assiniboine lands for Rocky Boy and Little Bear.

The first years on the reservation were difficult ones. There were few jobs and many people had to go off the reservation to find work. Those who stayed tried to garden, hunt, pick rock, and collect bones, wool, tin and other metals.

The population of the Rocky Boy’s Reservation is about 5,000 with 3,750 of the residents being enrolled members of the Chippewa Cree Tribe. By the year 2045, the reservation population is expected to reach 16,000 people. The birth rate for the community is three times that of the national average and over 60 percent of the tribal membership is under 25 years of age. The reservation resident population is comprised from approximately 450 families. There are 675 homes located in 11 low-income clustered housing sites and scattered housing sites throughout the 81,000 acres in the lower reservation elevations.

**GOVERNMENT**

The Chippewa Cree Tribe of the Rocky Boy’s Reservation was organized in accordance with the Indian Reorganization Act of June 18, 1934 (34 Stat. P. 984) as amended by the Act of June 15, 1935 (74th Congress, Pub. No. 147). The governing document is the Constitution and Bylaws of the Chippewa Cree Tribe of the Rocky Boy’s Reservation, Montana, which was signed in 1935 and amended in 1973; the Charter was ratified in 1936. The Chippewa Cree governing body is the Tribal Business Committee comprised of a Chairman, Vice Chairman, and seven members who are elected at large by the tribal membership and serve four year staggered terms.
Economics

Although substantial advances have been made in the area of education, Rocky Boy's Reservation continues to encounter economic distressed conditions. Unemployment averages 70 percent during the winter months when household expenses are the greatest. Virtually all available jobs are government related with most of the income generated at Rocky Boy's derived from federal government sources. This income is then spent in Havre, with little evidence of the recirculation of reservation dollars. The reservation's isolation and distance from major highways impedes gain from the state's tourism industry. The beauty of the reservation, while offering spiritual sustenance to the Chippewa Cree, goes unnoticed by the mainstream.

Major employers include the Chippewa-Cree Health Board, the Chippewa-Cree Tribal Office, Rocky Boy Schools, Stone Child College and Box Elder Schools. In 1998, there were a total of 31 small businesses with active files at the Tribal Employment Rights Organization (TERO) office on Rocky Boy's Reservation. The Chippewa-Cree Tribe operates the 4C's Casino, Chippewa-Cree Meats and a propane delivery service. Through the passage of tribal Ordinance No.1-91, the Chippewa-Cree Tribal Business Committee adopted the Enterprise Zone Act of 1991. The purpose of this act is to create employment and business growth on the Rocky Boy's Reservation. Through this Act, the tribal government is able to offer very flexible economic incentive packages to new businesses and industries that would like to locate on the Rocky Boy's Reservation.

The passage of the Self-Governance Act by Congress in 1994 empowered the Rocky Boy's Business Committee to place funds where they are most needed and increased the financial ability of the committee to deal with the increase in population. Rocky Boy's negotiates yearly for a financial lump sum from the government that it is free to use as the business committee sees fit to meet the needs of the people.

Prior to the passage of the Self-Governance Act by Congress, the Bureau of Indian Affairs and Indian Health Services controlled the availability of service to Rocky Boy community members. The two agencies employed a total of about 120 government employees with 85 percent of all the money appropriated went to pay the salaries of the government employees. Only 15 percent of the funds were available for roads, forestry projects, or health services, or other reservation needs.

Rocky Boy's now employs about 210 people in Health Services instead of the 60 the government used to employ and about 160 in other areas of the reservation. This allows the reservation to decide what and how many health services will be offered with the capacity to offer treatments such as acupuncture and traditional Indian medicine.

Contemporary Issues

In the summer of 1998, Rocky Boy community programs and organizations met to discuss the current status of the tribe and the needs to be faced in the new millennium. Through a process of group discussion and data collection, the following issues were determined to be of greatest importance.

- Elders and Cultural Preservation
- Cultural Preservation Office
- Enforcement of codes and the Constitution
- Memorandum of Understanding between departments
- Self-sufficiency
- Tribal sovereignty
- Representation on county government and appropriate committees
- Trust land
- Code revision
- Financial management relevant to fees, leases, and loans
- Sacred site protection and the development of relevant tribal ordinances
MONTANA’S URBAN INDIANS
Many of the people who migrated to the cities became assimilated into the mainstream culture, it is unsure just how many, or to what degree the assimilation process affected the urban Native population. In their article entitled Urban Indian Adjustment by Joseph Stauss and Bruce Chadwick, they state, "In addition, (Vogt 1957) in an article summarizing the level of acculturation for groups of Indians in various sections of the United States, argues that the acceptance of white material culture is often mistakenly equated with total acculturation. Just because Indians move to the city, live in modern houses, or watch colored television does not guarantee that they give up important aspects of their culture, such as native religion, ties to the land, core values, kinship ties, or language. This caution is especially applicable to urban Indians who appear to accept some material aspects of middle-class culture but who may maintain significant portions of their traditional culture."

Historically, many of Montana’s Urban Indians originated with the result of two dramatic events. First, in 1885, Riel’s Rebellion in Canada resulted in an influx of Canadian Cree and Metis. Secondly, the “10 Cent Treaty” of 1892 displaced the Little Shell Chippewas of North Dakota. Many of these people settled on the outskirts of several Montana communities. The Hill 57 Indians of Great Falls were an example of the “pocket communities” of “Landless Indians” which developed in the urban areas of Great Falls, Helena, Butte, and other Montana communities.

In more recent times, Indian people have left the reservations for many reasons; employment and educational opportunities, professional access, inter-marriage, etc. They have left the reservations for a myriad of reasons, and many decided not to return.

**Location**

Even though Indian people are concentrated in reservations and larger cities, they are scattered all over the state of Montana, probably in every city and town in the state. Most, however, are concentrated on the seven Indian reservations and cities such as Billings, Butte, Helena and Missoula, and the largest contingent located in Great Falls. While Indians live in all 56 counties in the state, those with the largest Native American populations are Glacier, Big Horn, Lake, Roosevelt, Yellowstone, Blaine, Rosebud and Hill.

Smaller, off-reservation towns in Montana with significant Indian populations include, Lewistown, Cut Bank, Hardin, Havre, Choteau, Chinook, and Augusta.

Although a large percentage of Indian people living in the larger Montana communities, have ties to the Little Shell or Metis, off-reservation Indians represent a considerable mixture of tribes from throughout the United States. The Population Division of the U.S. Census Bureau reported in 1990 that there are over 275 Indian tribes represented in the state of Montana. An example of this diversity is illustrated by a 1995 report by the Great Falls Public Schools who indicated they had 45 different tribal groups represented in their school population.

**Land**

Most off-reservation Indians do not have a land base, however, many live in small clusters in the towns and cities of the state. The exception might be that many Indians, with association to the Turtle Mountain Chippewas, were allotted lands throughout eastern Montana, from the North Dakota border to the edge of the Rocky Boy Reservation. This was partly due to lack of eligible land for allottees, when allotments were made during the early 1900s. Much of the land was sold off for meager prices, or left abandoned because of the remoteness from the Turtle Mountain Reservation. Through the years, there have been attempts to secure a land base for off-reservation Indians. For example, in the 1930s 40 acres of land was secured for the Little Shell people on the outskirts of Great Falls. There was such a public outcry for this gesture that the land was mysteriously sold and the Little Shells had to seek enrollment in the Rocky Boy Tribe.
GENERAL AMERICAN INDIAN
CHRONOLOGY

(October 12, 1492)
Christopher Columbus landed in the Americas, discovering an alternative route to the home of Native American tribal peoples, instead of an alternate route to the Asian Indies.

(1568)
Native Americans became the recipients of the Anglo-Europeans’ formal education, with the establishment of a French Jesuit mission school in Havana for the Indians of what is now Florida.

(March 24, 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.

(1775)
Dartmouth College appropriated funds ($500) by the Continental Congress for the education of Indians.

(1778)
Articles of Confederation became effective providing among other things for Indian trade regulation and management of Indian affairs.

The United States 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.

(August 7, 1786)
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 UTMOIST GOOD FAITH shall always be observed towards 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 foreign 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.”
(June 25, 1876)
The Battle of the 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.

(September 9, 1878)
The beginning of the six week march from Oklahoma back north of the Northern Cheyennes led by Little Wolf and Morning Star. Of the 297 men, women and children who began their walk back home, less than one-third were young men.

(1879)
General R.H. Pratt established at Carlisle, Pennsylvania the first Indian boarding school located off a reservation. The Pratt philosophy of removal of student from family and tribe and imposition of rigid military discipline characterized Indian education for the ensuing 50 years.

(November 16, 1884)
Tongue River Indian Reservation for the Northern Cheyennes 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.

(February 8, 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 1898 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.

(November 2, 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.

(1887-1934)
The Allotment Policy Period of Federal-Indian Relations—The Dawes Severalty Act was viewed by those that 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.

(October 18, 1888)
Amendments to the General Allotment Act

(1889-1891)
The Ghost Dance Religious Movement, which held forth promise to the Indian that he would be released from the bonds of oppression, that the white man would be destroyed, and the old world of the Indian would be restored in all its beauty.

(December 29, 1890)
Massacre at Wounded Knee of the Miniconjou.

(February 28, 1891)
Amendments to the General Allotment Act pertinent to the number of acres of land to be allotted.

(March 3, 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)
“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.
(March 1990)
Montana Forum for Indian Education is held in Helena. The one day forum sponsored by the Board of Public Education and the Office of Public Instruction gave Indian tribes and Indian education organizations an opportunity to provide testimony and recommendations aimed at improving the state educational system for the benefit of Indian people.

(May 1990)
"Opening the Montana Pipeline Conference: American Indian Higher Education in the Nineties," is held at Montana State University in Bozeman. A major focus of the conference is to propose strategies and an educational action plan for the state of Montana.

(June 1990)
Policy on minority achievement on submission to the State Board of Regents.

(September 1990)
Montana Indian Education Retreat is held at Fairmont Hot Springs to allow participants to plan a legislative agenda, and draft a series of recommendations for state educational decision-makers.

(September 1990)
State Board of Education holds meeting at Salish Kootenai College in Pablo.

(September 1990)
Policy on Minority Achievement: Montana University System, passed by the Board of Regents.

(September 1990)
Indian educators meet with the Legislative Committee on Indian Affairs to discuss legislative agenda developed at the Retreat.

(January 1991)
State Plan for Indian Education made available for public comment. This plan will summarize all of the recommendations of the "Opening the Pipeline Conference," the Montana Forum for Indian Education, and the Indian Education Retreat. It will be reviewed yearly to determine if progress is being made in the education of Montana Indians.

(January 1991)
The Montana Legislature approves a line item budget in the Office of Public Instruction to fully fund an Indian Education Specialist on state funds.

(1997)
Governor Racicot signs Senate Bill 117, which renames the fourth Friday of each September as American Indian Heritage Day.

(1999)
House Bill 412 passes authorizing removal of the work "squaw" from place name designations.

The Montana Legislature passed and the governor signed into law House Bill 528 (MCA 20-1-501) outlining the legislative intent of Article X, section 1(2) of the Montana Constitution and mandating instruction for all students regarding the distinct and unique heritage of American Indians in a culturally responsive manner.

(2004)
Article X, Section 1(2) of Montana Constitution included in Columbia Falls School District v. State.

(2005)
Montana Supreme Court affirms District Court’s findings in Columbia Falls School District v. State that the State is defenseless on any implementation of Indian Education For All and has shown no commitment to implementing that constitutional provision.

(2005)
Montana Legislature appropriates funds to both the OPI and local schools to assist in Indian Education For All implementation efforts.

(2005)
Montana Legislature appropriates funds to local districts to assist their efforts to close the achievement gap that exists between Indian and white students in Montana.

(2005)
Superintendent of Public Instruction Linda McCulloch creates a Division of Indian Education to assist both Indian Education For All and Indian student achievement efforts.
### Indian Populations

**Living on Montana Reservations**

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<th>Reservation</th>
<th>1980</th>
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<th>2000</th>
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<tr>
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<td>Crow</td>
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### Populations in Montana for Select Ethnic Races by Indian Reservation in 2000

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### Total Populations

**Living on Montana Reservations**

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<tr>
<th>Reservation Tot.</th>
<th>Montana Total</th>
</tr>
</thead>
<tbody>
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<td>24,874</td>
<td>819,416</td>
</tr>
</tbody>
</table>

Sources: U.S. Census Bureau (1990)  
U.S. Census Bureau (2000)  
Profile of the Montana Native American (1994)
**LITTLE SHELL TRIBE**

Little Shell Tribe  
Box 1384  
Great Falls, MT 59403  
(406) 452-2892  
(406) 452-2982 (fax)  
www.littleshellmt.com  
www.mtwytlc.com/little.htm

**NORTHERN CHEYENNE TRIBE**

Northern Cheyenne Tribal Council  
PO Box 128  
Lame Deer, MT 59043  
(406) 477-6284  
(406) 477-6210 (fax)  
www.cheyennenation.com  
www.mtwytlc.com/northern.htm

**MONTANA-WYOMING TRIBAL LEADERS COUNCIL**

Gordon Belcourt, Executive Director  
222 North 32nd Street, Ste 401  
Billings, MT 59101  
(406) 252-2550  
(406) 254-6355 (fax)  
www.mtwytlc.com