



CONFEDERATED SALISH & KOOTENAI TRIBES  
STATE TRIBAL EDUCATION  
PARTNERSHIP PROJECT

# TABLE OF CONTENTS

Introduction . . . . .	ii
 Montana’s Tribal Land Status: Place Value . . . . .	1
Andrea Brister   May 2018	
 Salish Calendar . . . . .	3
Jill Raad   May 2018	
 Traditional Watercraft Design and Function . . . . .	5
Katea Dreiling   May 2018	
 Coyote and Storytelling Month . . . . .	9
Melissa Zachariasen   May 2018	
 Culturally Based GRIT Lessons . . . . .	15
Winona Azure   May 2018	
Appendix A . . . . .	18
Land Status Designations	
Appendix B . . . . .	26
Lesson Packets	
Appendix C. . . . .	48
Tribal Seals For Coloring-Book Exercises.	
Appendix D . . . . .	57
Salish Calendar Posters	
Appendix E. . . . .	58
Canoe Hook Clues	
Appendix F. . . . .	60
Will It Sink Worksheet	
Appendix G . . . . .	61
Sink, Float, Flink Worksheet	
Appendix H . . . . .	62
Traditional Watercrafts	
Appendix I . . . . .	63
Frayer Model Example	

# INTRODUCTION



The State and Tribal Education Partnership unfolded with many teachers in schools across the Flathead Reservation, adding meaningful, authentic, and tribally informed materials to teachers' classrooms and instructional toolkits. In the spring of 2018, several teachers in the Arlee School District took their projects a step further, designing unit plans that could meet the needs of teachers across the reservation, state, and nation. In the spirit of collaboration and generosity, we share these units with you.

# MONTANA'S TRIBAL LAND STATUS: PLACE VALUE

ANDREA BRISTER | MAY 2018



## OVERVIEW

Students will learn about Montana's reservations and land status by mapping the reservation on a Montana map, learning the meaning of land status labels and reservation seals, writing the land status acreage in standard, expanded and word form, and coloring a tribal seal. This is a third grade unit, adaptable to fourth grade.

## PROJECT DESCRIPTION

### INTRODUCTION:

- 1.) Use a projected map of Montana's reservations to show the location of the seven reservations. Use a Montana official highway map to find the borders of the reservation of your focus to map the boundaries of the reservation. These maps are free at travel stations and many convenience stores. Locate photographs of key geographic features of each reservation for students to explore and discuss.
- 2.) Discuss how each reservation has different [land status designations](#) (Appendix A). Discuss the following charts and give examples: Federal Land, Fee Land, Individual Trust, State Land, Tribal Fee, Tribal Trust, and Water. Review as needed throughout the unit.

### GUIDED INSTRUCTION:

Hand out [the reservation packet](#) (Appendix B) of your selected lesson. Discuss the tribal seal on the front, the tribes located on the reservation and the tribal seal description on the second page. Finally, discuss the land status table on the third page. You may want to do the first question in each section together.

Review important math concepts for students to successfully use place value.

### INDEPENDENT PRACTICE:

Students will answer the questions in the standard, expanded, and word form sections. When finished, hand out the tribal seal coloring sheet for the reservation of focus.

## CAUTIONS, WORKAROUNDS, AND EXTENSIONS

**Lesson packets** (Appendix B) for the following reservations have been included: Blackfeet, Flathead, Crow, Fort Peck, and Northern Cheyenne.

Fort Belknap or Rocky Boy's Reservation have not been included. 97% of Fort Belknap's land base remains in Indian ownership. Rocky Boy's Reservation is unallotted and is held in trust for the entire tribe.

The Little Shell remain landless.

### EXTENSIONS:

#### Hook

- This unit may be adaptable to fourth grade due to the large numbers in the millions place.
- The land acreage numbers may be converted into a bar graph.
- The land acreage numbers may also be rounded to different place values.
- Comparisons of values such as greater than or less than may be used to compare numbers in the reservation, or numbers to other reservations.

*Reservations are lands that have been reserved by the tribes for their own use through treaties, statutes, and executive orders and were not “given” to them.*

*- Essential Understanding*

## RESOURCES

1. Digital Map of Montana Reservations: <http://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Indian%20Education%20101/Reservations%20with%20Counties%20map.pdf>
2. Extended Land Status Definitions: <https://iltf.org/resources/other-resources/>
3. Reservation Packets: Crossing Boundaries Through Art: Seals of Montana Tribal Nations, Model Lessons for Grades 3-5; 2015 Montana Indians: Their History and Location. <http://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Indian%20Education%20101/Montana%20Indians%20Their%20History%20and%20Location.pdf>
4. Tribal Coloring Seals: Piazza, Kevin Doodl Illustration & Design Studio, 2018. [Tribal Seals Coloring-Book Exercises](#). (Appendix C)



Andrea Brister teaches third grade at Arlee Elementary School. She enjoys living in the Jocko Valley with her husband and daughter. When she is not teaching, you can find her enjoying the great outdoors.

# SALISH CALENDAR

JILL RAAD | MAY 2018



## OVERVIEW

I will increase the cultural responsiveness in my teaching by including Salish language in our everyday calendar routine. We discuss each calendar day in English and then augment the content by incorporating the same skills using Salish words. It brings an awareness of the Salish language to the forefront, allowing my Native students to feel valued and see their heritage alive and well within our school. We will use audio files to hear the words spoken in Salish and English to model and practice. I teach Kindergarten but these files could be used in calendar/month discussions at any level or setting.

## PROJECT DESCRIPTION

### USING THE SALISH CALENDAR

**Learning Target:** Students will use the Salish month name and description for each month at calendar time each day.

**Materials Needed:**

- Salish Calendar poster/copy of each month and its description.
- Device (ex: phone, iPad, tablet, laptop, computer) with internet access
- Speaker (either enabled on the device or external, wired or wireless)

*Using the Salish calendar every day brings an awareness of the Salish language to the forefront, allowing my Native students to feel valued and see their heritage alive and well within our school.*

*I am targeting the Salish language and how it is still viable and alive in the 21st century. The implementation of my plan doesn't happen just on a special day or two.*

**Length of Lesson:** This will only take a few moments each day at calendar time but will build over the course of the year.

**Activity - Inclusion of Salish names and descriptions of each month at calendar time:**

Every day at calendar we discuss the date. This is a whole-group setting with students sitting on the carpet in front of our calendar where we count days in school, go over the day's schedule, choose helpers, do announcements, and figure out today's date: What is the month, day (today, yesterday, tomorrow) numbered date (ex: 10-23-18).

- I mention the month in English, referencing it on the main calendar.
- Next we find it on the Salish calendar.
- I access my device going to [Arlee schools salish calendar](#) and play the entire audio file that contains the month in Salish, then English, and the description.
- I play the clip a second time, stopping after the Salish name.
- Then the students will repeat the Salish name. I model and practice each month using the Salish audio file as needed 3-4 times per day. New months will elicit more discussion and practice of the Salish name/description. Teacher modeling and students imitating/responding are needed strongly first until the name has been learned. Then they will no longer need the teacher nor audio model.

## CAUTIONS

### PREPARATION OF DEVICES

Calendar time is meant to be a quick introduction to the day. Have the device, speakers and website link ready to go before the students arrive. If they can hear the Salish version quickly and seamlessly following the English, it will make the association and connection stronger than if they are forced to wait and regain focus on the discussion.

**NOTE: make sure the volume is up loud enough to hear the sometimes subtle/quiet sounds used in the Salish language.**

## EXTENSIONS

### SALISH DAYS OF THE WEEK

The words with audio files to model and practice for numbers in Salish are available on the [Arlee Schools Website](#) to use in addition to the month.

### SALISH NUMBERS

The words with audio files to model and practice for numbers in Salish are available on [Arlee Schools Website](#) or on the [Salish app](#)

- Using the number words in Salish at calendar time then can transfer into math times/discussions/problem solving usage

## RESOURCES

[Arlee schools salish calendar audio](#)

[Salish calendar \(Appendix D\)](#)

[Salish app](#)

[Arlee schools salish numbers](#)



Jill Raad has been an Arlee elementary teacher since 1998. She lives in Arlee with her two daughters.

# TRADITIONAL WATERCRAFT DESIGN AND FUNCTION

KATEA DREILING | MAY 2018



*Different watercrafts were created for different tasks.*

## OVERVIEW

Different people face challenges differently. Similarly, different watercrafts were created for different tasks. Students will examine different types of watercrafts (traditional and modern) to compare/contrast materials, structure, and outcomes. Students will develop an understanding of how specific needs impact the structural design. With the use of selected texts, videos, and watercraft models, the concept of balance will also be explored physically and psychologically. This unit was created for 4th grade but could be adapted to be more challenging or less rigorous. The main focus of the unit is to culturally connect reading and science.

# PROJECT DESCRIPTION

## DAY 1

### Hook

- Students participate in Clue Social using the Canoe Hook created from "Steps in Canoe Making".
  - Teacher presents the beginning of a new unit and students get the chance to guess what they'll be learning about.
  - Each student receives a **CLUE**.



think about what they think the whole unit may be.

- Walk around the room reading their clue to another student; using this compounded knowledge they begin to narrow down the unit topic.

### Discussion

- Teacher leads the creation of a KWL chart
- Students discuss what they Know and it's added to the chart
- Students discuss what they Want to Know and it's added to the chart

### Homework

- Students bring in pictures of them enjoying water activities to display in class near out KWL chart.

## DAY 2

### Hook

- "What the camel is to desert tribes, what the horse is to the Arab, what the ship is to the colonizing Briton, what all modern means of locomotion are to the civilized world today, that, and more than that, the canoe was to the Indian who lived beside innumerable waterways." (William Wood)
- Write quote on the board.
- Class discusses quote and if they agree or disagree.

### Reading

- Close read "Coast Salish Canoes and Paddles" for problem/solution (conflict/resolution)
- Begin with Nootka canoes (model)
  - 1st read: highlight problems
  - 2nd read: circle solution

- Shovel canoe (guided)
  - 1st read: highlight problem
  - 2nd read: circle solution
- Paddles (independent)
  - 1st read: highlight problem
  - 2nd read: circle solution

### Writing

- Going back to the earlier quote from the hook, students will write a paragraph discussing at least 2 uses for canoes. Students need to include text evidence for support.



### DAY 3

#### Hook

- Find videos of canoes tipping over and show these.

#### Reading

- "Canoe Skills" (<https://www.cornellcollege.edu/politics/courses/allin/371/canoeskills.pdf>)
- As a class create a table to record possible mistakes that will tip a canoe.

#### Writing

- Rewatch the videos and use the table to record errors
- Question: Is there one word that describes why everyone falls out?



### DAY 4

#### Hook

- Pass out "Will it Sink?" worksheets
- Teacher holds up a few random objects asking students to predict if they will sink or float.

#### Activity

- Split students into small groups of about 4 students. Each group will need
  - cork
  - paperclips
  - pushpins
  - tub filled with water
- Pass out the [worksheet Sink, Float, Flink](#)
- Task #1 Sink your cork
  - with three trials can students sink their cork
- Task #2 Flink your cork
  - with three trials can students flink their cork

### DAY 5

#### Hook

Video of tree ceremony  
<https://vimeo.com/23983741>

#### Activity

Using the Hook from Day 1 ("Steps in Canoe Making"), the class will create a schedule of items that need to take place before building.

This will include finding resources to assist with each step.

#### Writing

Bring back the KWL chart from earlier. Have students discuss what they Learned about canoes and add this learned information to the chart.

### DAY 6

#### Activity

Time to build a canoe!

- blessing
- cutting
- flattening
- digging out

## CAUTIONS, WORKAROUNDS, AND EXTENSIONS

### GUEST SPEAKER

#### Math Connection

Model canoes can be made and a variety of measurements can be made (speed, weight, length, width, volume, density, etc). Teacher can also have students graph their data and make comparisons between models. *Kayak Design: Scientific Method and Statistical Analysis* is a great resource for this with lessons already prepared.

#### Books

Read-alouds or books clubs are a great addition to the above lessons. Teachers can compare and contrast character behaviors and motivations. Students can also explore how different water vessels are used for different purposes, relating their use to their design/creation.

#### Read Alouds

Gluskabe and the Four Wishes  
Shin-chi's Canoe  
Shi-shi-etko  
Ka-ha-si and the Loon  
Great Canoe: a Karina Legend

#### Book Clubs (not read-alouds)

Hatchet  
Call it Courage

#### Field Trip

Taking students on a culturally relevant field trip will increase their understanding.

#### People's Center

- Balance
- fish trap
- clothing designs
- traditional waterways

#### River Honoring

Balance  
(dependent on presenters)

## RESOURCES

### BOOKS

- Bruchac, J., & Shrader, C. N. (1995). *Gluskabe and the four wishes*. New York: Cobblehill Books/Dutton.
- Campbell, N. I., & LaFave, K. (2017). *Shin-chi's canoe*. Toronto: Groundwood Books.
- Campbell, N. I., & LaFave, K. (2017). *Shi-shi-etko*. Toronto: Groundwood Books.
- Cohlene, T., & Reasoner, C. (1990). *Ka-ha-si and the loon*. Place of publication not identified: Watermill Press.
- Lipka, Jerry, et al. *Kayak Design: Scientific Method and Statistical Analysis*. Detselig Enterprises, 2010.
- Maggi, M. E., Amado, E., & Calderon, G. (1998). *Great canoe a Karina legend retold by Maria Elena Maggi*. Toronto: Douglas & McIntyre.
- Paulsen, G. (2006). *Hatchet*. New York: Aladdin Paperbacks.
- Sperry, A. (1990). *Call it courage*. New York: Alladin.
- Steinbright, Jan, editor. *Qayaqs & canoes: Native ways of knowing*. Alaska Native Heritage Center, 2001.

### WEBSITES

- Heritage Information Network. (2009). Salish Coast Canoe Racing. Retrieved March 23, 2018, from <http://www.virtualmuseum.ca/edu/ViewLoitCollection.do?sessionId=B11840E70D4CBB44E673C5DC4ED89B1C?method=preview&lang=EN&id=11829>
- Jamestown S'Klallam Tribe. (2011). Celebrating Our Coast Salish Canoe Culture. Retrieved March 23, 2018, from <http://www.tribalmuseum.jamestowntribe.org/hsg/exhibits/canoe/canoemain.php>
- Scouts Canada. (2004, August 23). *Canoe Skills* [PDF]. Cornell College. <https://www.cornellcollege.edu/politics/courses/allin/371/canoeskills.pdf>
- Sealaska Heritage Institute. Tree Ceremony for Canoe. Vimeo, 2011, <https://vimeo.com/23983741>



I'm Katea Dreiling. This is my tenth year teaching in the district, split between kindergarten, 6th grade, and currently 4th grade. I enjoy being able to collaborate with my colleagues and discover new resources to help my students explore and grasp new concepts. If I could pick any superpower it would be the ability to shape shift. I'll walk a mile in your shoes!

# COYOTE AND STORYTELLING MONTH

MELISSA ZACHARIASEN | MAY 2018



## OVERVIEW

This unit was designed for first grade but can be easily adapted for kindergarten through second grade. It is based on traditional storytelling as it relates to different tribes in Montana. The lessons focus on Coyote Stories because of the distinct characteristics of coyotes both in nature and in traditional native stories. In the Salish culture, November is Storytelling Month and Coyote Stories are told only during winter months. Storytelling is traditional way for elders to connect with children while also teaching cultural values and entertaining during winter months. Each lesson focuses on comprehension strategies and writing practice.

## PROJECT DESCRIPTION

My unit is based on traditional storytelling as it relates to different tribes in Montana. I wanted to focus on Coyote Stories because of the distinct characteristics of coyotes both in nature and in traditional native stories. Each lesson focuses on comprehension strategies and writing practice.

The first lesson is about coyotes in nature. Since coyotes are native to Montana, I felt compelled to begin my unit with a science lesson to describe their attributes and behaviors so that students would be able to make connections between coyotes in the wild and Coyote as the main character in cultural stories. Students can step outside during the evening hours and hear the calls of the coyote.

I want them to recognize that coyotes live in the hills and meadows around Arlee and that they are an important part of our ecosystem and culture.

*In the Salish culture,  
November is Storytelling  
Month and Coyote Stories  
are told only during  
winter months.*



Coyotes have persevered through time and Coyote is one of the main characters in the Salish Creation Story "Coyote and the Man Who Sits On Top." This story is a traditional Salish story about how people came to be. Part of the lesson is to identify which tribal area the story originates from. Students will also learn about Ya Ya and the importance she plays in family structure. In this lesson we will listen to this story on CD and focus on the main characters and their actions. We will use these same concepts in the next lesson to help us identify cause and effect relationships.

This lesson focuses on cause and effect relationships in text and in real life. We will read "Coyote and the Man Who Sits On Top" together while identifying events in the story where there is a cause and effect relationship. We will be recording the events on chart paper. At the end of the lesson, students will write and draw about a cause and effect in the story and use one clue word in their writing.

The last lesson incorporates a Northern Cheyenne story "The Bob-Tailed Coyote" where Coyote tries to get other coyotes to do something they shouldn't. We will identify where the Northern Cheyenne Reservation is on a map and talk about how each tribe is unique and has their own oral traditions. In this lesson we will be focusing on main idea. This story teaches us that we need to think for ourselves. At the end of the lesson, students will make a connection to their own life and write/draw about a time that someone tried to talk them into doing something they shouldn't do.

## LESSON PLANS

### COYOTE SCIENCE LESSON

#### Day One

#### LEARNING TARGETS:

- Students will be able to pronounce coyote in Salish.
- Students will describe physical characteristics of coyotes.
- Students will identify where coyotes live.

#### MATERIALS:

Chart paper, markers, books about coyotes, white paper with the word coyote on it both in English and Salish (this will be the cover of their Coyote Journal that we will be using through January), coyote hide

#### LENGTH OF LESSON:

This lesson will take two days. Each day's lesson will last approximately 40 minutes.

#### HOOK:

The lesson will begin with listening to the sound of coyotes howling and having the students guess what animal we will be investigating. (Revisit the coyote call in "Coyote and the Man Who Sits On Top.") Using the Salish language app, students will listen to and practice saying coyote in Salish. Next, use a KWL chart on large chart paper in front of the room to see what students know and what they want to learn about coyotes.

#### ACTIVITY:

**Whole Group:** Read pages 4-9 and 14-17 of the book "Coyotes" by Animal Icons to the class and have a group discussion about the history, habitat,

*Storytelling is a traditional way for elders to connect with children while also teaching cultural values and entertaining during winter months.*



and food sources. Further discuss that coyotes are very adaptive and can live in various habitats. Use a National Geographic for Kids to observe additional images of coyotes including a map of the United States to identify where coyotes live. <https://kids.nationalgeographic.com/animals/coyote/#coyote-howling-snow.jpg>

**Small Group:** Break students into small groups of 4 even though every student will be making their own illustration. In small groups, discussion and peer mentoring can take place. Each student group will be given a nonfiction book about coyotes and will be assigned to draw a picture of a coyote in its natural habitat on the front of their coyote journal. Coyote books will be available for groups to review information to help draw their illustration accurately. Be clear in the expectation that their illustration needs to be realistic and must include a natural habitat that coyotes live in. For example, is it living in the desert, mountains, or plains?

**Assessment:** The illustration activity is the assessment for this lesson. At the end of the lesson, students share about their coyote illustration.

## COYOTE SCIENCE LESSON

### Day Two

#### LEARNING TARGETS:

- Students will identify foods that coyotes eat and that they are omnivores.
- Students will describe the behavior of coyotes.
- Students will recognize the sound of a coyote call.

#### MATERIALS:

– KWL chart from the previous lesson, “Coyotes” by Animal Icons, chart paper, Coyote Journal

#### LENGTH OF LESSON:

40 minutes

#### CONNECTION:

Review the Salish name for coyote and practice. Revisit the KWL chart from the previous lesson. Review what was previously documented for what students knew and wanted to know. Add what students have learned about coyotes so far. Identify any topics that have not yet been taught and allow that to guide instruction.

Watch short video on coyotes: 3:20 <https://www.youtube.com/watch?v=burSqCROoUE>

Have students turn and talk to a partner about one thing they learned about coyotes. Then, have them share one thing they have learned to the whole group and document on the chart.

#### ACTIVITY:

**Whole Group:** Read pages 18 and 19 out of “Coyotes” by Animal Icons. Discuss what types of foods coyotes eat and when they hunt solitarily or in packs. Coyotes eat pretty much anything available to them including animals, berries, grasses and mushrooms. Since they eat both meat and plants they are considered an omnivore, just like most people. Discuss the behavioral characteristics of coyotes. Some characteristics may be swift, cunning, intelligent, adaptive and they care for their families.

**Movement Activity:** Have students move around the room so they have arms-length space. The goal is to have students move like a coyote. The rules: bodies in own space and quiet voices. Have students move like a coyote stalking prey, sleeping, walking through trees, stretching and eating grasses and berries. Students then come back to their seats and get ready for finishing our KWL chart. We will add what the students have learned about coyotes.

**Individual Assessment:** Give students their Coyote Journal. After they write the date, their assignment is a 5-minute quick write to tell about what they have learned so far about coyotes.

## STORYTELLING MONTH AND COYOTE AND THE MAN WHO SITS ON TOP

### Characterization

#### LEARNING TARGETS:

- Students will learn who Ya Ya is in family structure.
- Students will identify main characters in the story.
- Students will identify the tribal area that this story originates from.
- Students will understand the significance of coyotes in cultural traditions.

#### MATERIALS:

CD of "Coyote and the Man Who Sits On Top," Coyote Journals, Map of Montana with Tribal Lands <http://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Indian%20Education%20101/Reservations%20with%20Counties%20map.pdf>

#### LENGTH OF LESSON:

35 Minutes

#### CONNECTION:

Coyotes are impressive animals that have been told about not only in nature books, but are important characters in storytelling. Coyote is often referred to as a hero and trickster. Coyote often takes on human characteristics in traditional stories to teach youth important cultural values. (Miller et al. 10-11)

November is "The Storytelling Month" in the Salish Calendar. During the cold winter months people would gather to tell Coyote Stories. Coyote Stories could only be told with the snowfall. We will be continuing this tradition by listening to different Coyote Stories throughout the winter months.

#### ACTIVITY:

**Whole Group:** Listen to "Coyote and the One Who Sits On Top." Let the students know that this is a story that comes from the Confederated Salish and Kootenai Tribes. Have a student identify the tribal area on the map and outline it with a marker.

Listen to "Coyote and the One Who Sits on Top" on CD while picture-walking through the book. After listening to the story on CD, read the book out loud to students. While listening, students can think about the characters in this story. Are they important characters? What makes them important to the story?

*The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people*

- Essential Understanding

After listening to the story, turn and talk to a partner about the characters in the story. After partner discussion, have students tell about the characters in the story while you write them on the board. Discuss the importance of the characters and how they are portrayed in the story.

**Individual Assessment:** Hand students their Coyote Journals. Have students write the title of the story on the top of a new page of their journal. Have students draw and label the characters in the story.

## COYOTE AND THE MAN WHO SITS ON TOP

### Cause and Effect

#### LEARNING TARGETS:

- Students will retell the story and identify the big problems the main characters experienced.
- Students will recognize clue words to help identify cause and effect relationships.
- Students will identify cause and effect relationship within the text.

#### MATERIALS:

Copy of "Coyote and The Man Who Sits On Top" <http://apps.educationnorthwest.org/indianreading/2/book12.pdf>

Chart paper, Coyote Journals

#### LENGTH OF LESSON:

35 minutes

#### CONNECTION:

Review that right now (November) is Storytelling Month and that the story "Coyote and the Man Who Sits On Top" is a traditional Salish story. Review the characters in "Coyote and the Man Who Sits On Top."

### ACTIVITY:

**Whole Group:** Introduce Cause and Effect, and provide examples. Examples need to be very concrete to begin with.

"My shoe was untied so I tripped."

"I didn't eat breakfast because I woke up late."

Explain that there are some words that help us identify a cause and effect relationship happening in text. Some words are because, if, then, and so. Provide more examples.

"If I work hard, I will finish my work before recess."

"I ate all of my dinner so I got dessert."

Before reading "Coyote and the Man Who Sits On Top," ask students to listen for problems that happen in the story and what the solution is. Read the story.

Label the chart paper "Cause and Effect." Begin by giving a quick retell of the beginning of the story. "In the beginning of the story the Man Who Sits On Top made the earth and people. The people were good for a long time but then they started to do bad things." Ask students, "What happened after the people were doing bad things?" Record this cause and effect on the chart paper. Continue on with recording other cause and effect events in the story.

**Individual Assessment:** Hand students their journals and have them draw a line down the middle of their paper. On one side have them write Cause and on the other side write Effect. They will write and draw about one cause and effect in the story using one clue word.

## THE BOB-TAILED COYOTE

### Main Idea

### LEARNING TARGETS:

- Students will use details to identify the main idea.
- Students will identify the tribal area that this story originates from.

### MATERIALS:

Copy of "The Bob-Tailed Coyote" <http://apps.educationnorthwest.org/indianreading/2/book08.pdf>

Map of Montana with Tribal Lands, Coyote Journal

### LENGTH OF LESSON:

40 Minutes

### CONNECTION:

Review characterization from previous lesson. How was Coyote portrayed in the "Man Who Sits On Top"? Use the map to have students identify the

area that "Man Who Sits On Top" originated from. The story we will read today comes from a different tribal area.

### ACTIVITY:

**Whole Group:** Introduce the story "The Bob-Tailed Coyote." This is a Northern Cheyenne traditional story. Show the map to the students and locate the Northern Cheyenne Tribal Lands. Use a marker to draw around the reservation. Using directionality, have students describe where the tribal area is in reference to where they live.

As you prepare to read "The Bob-Tailed Coyote," introduce main idea to students. Main idea is the most important idea that the story is telling about. What is the book teaching us? While reading the story, stop at important details in the story and have students predict what will happen next. At the end of the story retell important events. What is the story teaching us? Why is this an important lesson? Have students make connections to their own lives, when someone has tried to talk them into something that is not a good idea.

**Individual Assessment:** Hand out Coyote Journals and have students turn to a new page. Have students write the story title and Northern Cheyenne on the page. Using pictures and words, have the students write about a time where they someone has tried to talk them into something they knew they shouldn't do. Have students share their writing.



## CAUTIONS, WORKAROUNDS, AND EXTENSIONS

In the first lesson, students draw a picture of a coyote in its natural habitat. That illustration then becomes the cover of their journal. Before teaching this lesson, it is helpful to teach a mini lesson on habitats such as mountains, plains and deserts.



All of the stories used in this unit can be found on the Indian Reading Series website. There you will also find many more stories to use if you want to extend the unit.

Coyote Stories are traditionally told during the winter months when families would gather to get out of the cold. It is imperative to follow the Salish protocol for this. The appropriate time to start telling coyote stories is when the trees pop, or when the sap freezes. Coyote Stories end with the first thunderstorm. Since there are variations within this timeframe, January and February are safe times to tell these stories.

## RESOURCES

### TEXTS

Indian reading series. Stories and legends of the Northwest: The bob-tailed coyote. (1977). Pacific Northwest Indian Reading Development Program, Northwest Regional Educational Laboratory.

Indian reading series. Stories and legends of the Northwest: Coyote and the Man Who Sits on Top. (1977). Pacific Northwest Indian Reading Development Program, Northwest Regional Educational Laboratory.

CD: Coyote Stories as told by Stephen Small Salmon.

Lunis, N. (2012). *Coyote: the Barking Dog*. Bearport.

Llanas, S. (2013). *Coyotes*. ABDO Pub.

Macken, J. (2010). *Coyotes = Coyotes*. Weekly Reader Pub.

Miller, H., et al. (1974). Coyote tales of the Montana Salish: an exhibition organized by the Indian Arts and Crafts Board of the U.S. Department of the Interior. Tipi Shop.

Greene, J. & Sandoval, A. (2011). *Huckleberries, Buttercups, and Celebrations*. Npustin Press.

### WEBSITES AND APPS

Salish-Pend D'Oreille Culture Committee Salish Language App

Coyote. (2014). Kids' games, animals, photos, stories, and more. *National Geographic Kids*. Retrieved from <https://kids.nationalgeographic.com/animals/coyote/#coyote-howling-snow.jpg>

Indian Reading Series: Stories and Legends of the Northwest (n.d.) Retrieved from <http://apps.educationnorthwest.org/indianreading/>

13 Coyote Facts. (October 22, 2016) *YouTube*. Retrieved from [www.youtube.com/watch?v=burSqCROoUE](http://www.youtube.com/watch?v=burSqCROoUE)

CSKT Fish and Wildlife Apps. (2014). *Confederated Salish and Kootenai Tribes*. Retrieved from <http://csktfwapps.org/AnimalFieldGuide/page3/index.html>



Hi! My name is Melissa Zachariassen and I have been teaching in Arlee for 5 years. When I am not working, I enjoy road trips to Target, visiting with students at Wilson's and playing with my 3 dogs.

# CULTURALLY BASED GRIT LESSONS

WINONA AZURE | MAY 2018



*Can heroes be considered warriors?*

## OVERVIEW

Teachers spend day after day focusing on academic content with their students in the hopes of making them successful. No matter the grade level, real-world success often involves more than just reading, writing, and arithmetic. Our students will need to be able to persevere in a variety of environments throughout their lives in order to maintain success. Knowing how to respond to life's challenges is an essential component of whether our students will excel or struggle. Throughout these lessons, students will examine courage and perseverance by utilizing local history, language, and resources as tools to help them achieve success despite challenges. The following lessons are broken into one unit for grades 4-6 and one unit for grades 7-12.

## PROJECT DESCRIPTION

### GRADES 4-6

**ESSENTIAL QUESTIONS: WHAT ARE THE CHARACTERISTICS OF A WARRIOR? HOW ARE WE ALL WARRIORS?**

### LEARNING TARGETS:

- I can describe courage and perseverance (see [Salish word list](#)) as two of the warrior characteristics.
- I can give examples of historical and contemporary warriors.

- I can identify examples from the story to demonstrate my understanding of courage and perseverance.

### HOOK:

Students will work in pairs to list examples of "warriors" with each other. The partnership will share out with the class and the teacher will record examples of warriors.

### LENGTH OF LESSON:

Three thirty-minute periods

### DAY ONE ACTIVITIES:

1. Once the list is compiled on chart paper, the teacher will lead a discussion to determine what makes each individual example a warrior to highlight the characteristics of a warrior listed on the chart paper.
2. Class discussion and/or use of the [Frayer Model](#) (Appendix I) will produce a class definition of courage and possibly perseverance (it may be easier to provide a definition of perseverance for students).
3. Prior to reading, the teacher will prompt students to listen for examples of courage and perseverance in the story. Read "The Story of Grizzly Bear Looking Up" to the class. Students will share out their examples from the story and determine if the boy in the story is a warrior.

### DAY TWO ACTIVITIES:

1. Repost the written materials from day one and review the discussion.
2. The teacher will then showcase pictures of various "warriors" and explain to the students why the people in the pictures are warriors or ask them for their ideas.
3. Give students a blank sheet of paper, colored pencils/markers/crayons and ask them to draw a modern-day warrior or someone who demonstrates courage and perseverance in their lives/community.
4. Students will have the option to write a paragraph explaining who is in their drawing and why they are a warrior and/or present their drawing and describe why the person is a warrior.
5. If time allows, have students present as their assessment or opt for a day 3 of presentations.

### DAY THREE ASSESSMENT:

1. Students present their completed picture, writing, and/or speaking component.



*Our students will need to be able to persevere in a variety of environments throughout their lives in order to maintain success. Knowing how to respond to life's challenges is an essential component of whether our students will excel or struggle.*

### GRADES: 7-12

### ESSENTIAL QUESTIONS: COMPARE AND CONTRAST THE CHARACTERISTICS OF (REAL LIFE) WARRIORS WITH (FICTIONAL) HEROES. CAN HEROES BE CONSIDERED WARRIORS?

#### HOOK:

Provide a variety of photographs of local heroes and heroes from literature/pop culture/movies. Students will pick a person/character that they know. Once they select a persona, a few students should share what they know about their person/character with the class.

#### LENGTH OF LESSON:

(3) 50-60 minute periods

#### DAY ONE ACTIVITIES:

1. Once students have shared, begin to compare/contrast with the class regarding what the people/characters have in common/differences and record ideas. If needed lead them toward the concept of bravery/hero/warrior for similarities and fictional characters versus real life heroes/warriors.
2. Establish a class definition of warrior through discussion and encourage students to develop their own personal definition of warrior that they can use later for writing purposes.
3. Divide the class into 5-7 groups/pairs. Each group or pair will read and take notes to summarize either a video or article about Marita Growing Thunder or the Arlee Warriors (The New York Times magazine article should be split into three group readings). Provide each group/pair with 15 minutes

to read and write a brief summary that they will share out with the class.

4. As the groups are sharing out have students take turns writing key points from each article or video on chart paper to post in the room.

### DAY TWO ACTIVITIES:

1. Review the notes from day one and place students back in their groups from the previous day. Provide each student with a copy of How to be a Hero: 7 Surprising Characteristics. Each group will be assigned a characteristic from the blog post and their task will be to analyze whether Marita Growing Thunder and the Arlee Warriors (as individual people or as a team) meet the hero criteria outlined in each characteristic and be prepared to back up their analysis with evidence from their article, video, or the class notes.

2. Each group will share out their findings and hopefully encourage class discussion on the topic.

3. Students will revisit the photo they selected and write a one page argument to determine if their person/character is a hero based on the criteria outlined in How to be a Hero: 7 Surprising Characteristics.

### DAY THREE ASSESSMENT:

Students will be given the option to write about an act of perseverance/courage they have experienced, how they have ever personally demonstrated the characteristics of a warrior or plan to in the future, or a local warrior (that was not covered previously in the lesson) and what makes them a warrior.

## CAUTIONS, WORKAROUNDS, AND EXTENSIONS

The story used in the grades 4-6 unit includes themes of death and loss. Teachers must consider the emotional state of students and possibly opt out of using that particular story out of respect if a student has recently experienced a loss within their family.

The media used in the grades 7-12 unit references students associated with two different campaigns. Marita Growing Thunder is associated with Missing and Murdered Indigenous Women (MMIW) and the Arlee Warrior Movement is a mental health/suicide prevention awareness campaign. Teachers should not assume that all students are familiar with these campaigns and should know enough to accurately describe the student campaigns and their importance.

## RESOURCES

- AlaskanGirlLRB [Username]. (2017, November 21). *Marita Growing Thunder* [Video File]. Retrieved from: <https://youtu.be/ziy-ifbdnU>
- Devlin, V. (2016, September 28). Polson senior dresses to honor missing and murdered Indigenous women. *Missoulian*. Retrieved from: [http://missoulian.com/news/local/polson-senior-dresses-to-honor-missing-and-murdered-indigenous-women/article\\_1d185485-7413-5c34-a9c4-1ea31a5677c1.html](http://missoulian.com/news/local/polson-senior-dresses-to-honor-missing-and-murdered-indigenous-women/article_1d185485-7413-5c34-a9c4-1ea31a5677c1.html)
- Goins, J. (no date). *How to be a Hero: 7 Surprising Characteristics* [Blog Post]. Retrieved from: <https://goinswriter.com/be-a-hero/>
- Just, A. (2018, March 15). Tester, Booker commend Arlee basketball's suicide-prevention video. *Missoulian*. Retrieved from: [http://missoulian.com/news/local/tester-booker-commend-arlee-basketball-s-suicide-prevention-video/article\\_9c121388-8131-51fd-a70a-bca14da513b5.html](http://missoulian.com/news/local/tester-booker-commend-arlee-basketball-s-suicide-prevention-video/article_9c121388-8131-51fd-a70a-bca14da513b5.html)
- Lefler, J. (2018, March 2). *Arlee Warrior State Basketball Dedication* [Video File]. Retrieved from: <https://www.youtube.com/watch?v=NAESZkGXctE>
- Lumpry, Z. (2008). *The story of Grizzly Bear Looking Up*. Npustin Press.
- Scott, T. (2018, March 27). Polson Woman Honors Missing and Murdered Indigenous Women. *Flathead Beacon*. Retrieved from: <http://flatheadbeacon.com/2018/03/27/polson-woman-honors-missing-murdered-indigenous-women>
- Streep, A. (2018, April 4). What the Arlee Warriors Were Playing For. *The New York Times Magazine*. Retrieved from: <https://www.nytimes.com/2018/04/04/magazine/arlee-warriors-montana-basketball-flathead-indian-reservation.html>



Hi, my name is Winona Azure. I am a proud Dine', Dakota Sioux, and Turtle Mountain Chippewa tribal member. This is my 10th year of teaching in grades K-12 in Montana. I have lived, studied, and worked throughout the western United States. I graduated from Montana State University-Northern in Havre, MT with a B.S. in Elementary Education and also from the University of New Mexico with an M.A. in Language, Literacy, and Sociocultural Studies with an emphasis in American Indian Education.

# APPENDIX A

## LAND STATUS DESIGNATIONS

Discuss how each reservation has different land status designations. Discuss the following charts and give examples: Federal Land, Fee Land, Individual Trust, State Land, Tribal Fee, Tribal Trust, and Water. Review as needed throughout the unit. Printable land status designations charts included on the following pages.

### **ALLOT:**

to divide and assign to an owner.

### **ALLOTMENT:**

a plot of land with boundaries that has been assigned to an owner.

### **THE DAWES/ALLOTMENT ACT (1887):**

A federal act that allowed the government to insist that reservation lands be allotted to individual Indians (rather than preserving communal ownership). Allowed for lands to be sold or confiscated and for non-allotments to be declared surplus and thrown open to homesteading. Led to widespread loss of tribal lands by tribal owners.

### **FEDERAL LAND:**

Land owned by the United States.

Federal Lands are often under the control of the National Park Service, Fish & Wildlife Service, National Forest, or US Military bases.

### **FEE LAND:**

Land ownership status in which the owner holds title to and control of the property.

The owner may make decisions about land use or transfer the land without government oversight.

### **INDIVIDUAL TRUST:**

The General Allotment Act of 1887 divided reservation land up and "allotted" individual parcels to tribal members.

Allotted Trust land is for the beneficial use of individual Indians. Federal regulation of Trust land divides ownership among heirs, or the next generation, where each child gets a part of the whole.

### **STATE LAND:**

Land owned by the State. These lands include: counties, townships, cities and, state parks.

### **TRIBAL FEE:**

Land that is owned by an Indian tribe.

Tribal Fee lands are those purchased and putting the land back to the way it was by the tribe from non-Indian ownership.

### **TRIBAL TRUST:**

Land owned either by an individual Indian or a tribe, the title to which is held in trust by the federal government.

Most trust land is within reservation boundaries, but trust land can also be offreservation, or outside the boundaries of an Indian reservation.

### **WATER:**

Any lake, river, stream or body of water.

# FEDERAL LAND:

Land owned by the United States.

Federal Lands are often under the control of the National Park Service, Fish & Wildlife Service, National Forest, or US Military bases.

# **FEE LAND:**

Land ownership status in which the owner holds title to and control of the property.

The owner may make decisions about land use or transfer the land without government oversight.

# INDIVIDUAL TRUST:

*The General Allotment Act of 1887 divided reservation land up and “allotted” individual parcels to tribal members.*

*Allotted Trust land is for the beneficial use of individual Indians. Federal regulation of Trust land divides ownership among heirs, or the next generation, where each child gets a part of the whole.*

# STATE LAND:

Land owned by the State. These lands include:  
counties, townships, cities and, state parks.

# TRIBAL FEE:

Land that is owned by an Indian tribe.

Tribal Fee lands are those purchased and putting the land back to the way it was by the tribe from non-Indian ownership.

# TRIBAL TRUST:

Land owned either by an individual Indian or a tribe, the title to which is held in trust by the federal government.

Most trust land is within reservation boundaries, but trust land can also be offreservation, or outside the boundaries of an Indian reservation.

# **WATER:**

*Any lake, river, stream or body of water.*

# APPENDIX B

## LESSON PACKETS

Lesson packets for the following reservations have been included:

RESERVATION	PAGE LINK
Blackfeet Reservation	<a href="#">Page 27</a>
Crow Reservation	<a href="#">Page 31</a>
Flathead Reservation	<a href="#">Page 35</a>
Fort Peck Reservation	<a href="#">Page 40</a>
Northern Cheyenne Reservation	<a href="#">Page 44</a>

NAME \_\_\_\_\_ DATE \_\_\_\_\_

# BLACKFEET RESERVATION

TRIBAL SEAL OF THE BLACKFEET TRIBAL NATION  
(BLACKFEET RESERVATION) - BLACKFEET - PIKUNI



TRIBE:

The tribe of the Blackfeet Reservation is Blackfeet-Pikuni

# BLACKFEET INDIAN RESERVATION

## BLACKFEET (AMSKAPI - PIKUNI)



**Tribal Seal Description:** The Blackfeet seal was created in 1980. "The Blackfeet Media Department sponsored a contest for the design. A panel of judges consisting of artists, elders, and community members chose it.

The design is black and white on blue sky. A multitude of single eagle feathers creates a circle. Inside the circle is the current land base of the Blackfeet Nation... Colors and design represent the earth, the cosmos, the elements, the plants and the animals, as well as the people.

The circle represents the cycle of life. The many feathers equate to the bands of the numerous Blackfeet are arranged in a circle, like life. The sun rises in the East and circles to the West. The moon rises and sets in this circular motion, as does the cosmos. Blackfeet people pitch the lodges with the doors to the East, knowing that they start life with the circle in mind.

The feathers represent the majesty and mysticism of the eagle. Eagle feathers represent long life, energy, power, and accomplishment or coup.'

[The war bonnet was to be changed to a Blackfeet-style, straight-up war bonnet; however, the creator of the seal, Lawrence Tailfeathers, passed away before he had a chance to change the drawing.]

### TRIBAL WEBSITE:

<http://tribalnations.mt.gov/blackfeet>

(At present there is not a Blackfeet Tribal Nation website.)

### BLACKFEET TIMELINE:

<https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Social%20Studies/K-12%20Resources/BlackfeetTimeline.pdf>

---

## LAND:

STATUS	AREA IN ACRES
Individually Allotted Lands	649,187
Tribally Owned Lands	316,840
Government Lands	9,187
Fee Title or State Lands	559,405
Total Blackfeet Reservation Acres	1,534,619

## STANDARD FORM:

Please answer each question by writing the number in standard form.

1. How many acres of land are fee title or state lands?

---

2. How many acres of land are government lands?

---

3. How many acres of land are tribally owned lands?

---

4. How many acres of land are individually allotted lands?

---

## EXPANDED FORM:

Please write each number in expanded form.

Individually Allotted Lands: 649,187 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

Tribally Owned Lands: 316,840 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

Government Lands: 9,187 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_

Fee Title or State Lands: 559,405 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

## WORD FORM

Please write each number in word form.

1. Individually Allotted Lands: 649,187 acres

---

---

---

2. Tribally Owned Lands: 316,840 acres

---

---

---

3. Government Lands: 9,187 acres

---

---

---

4. Fee Title and State Lands acres: 559,405 acres

---

---

---

Each seal is located at the site of that tribal nation's government on the corresponding reservation. The Little Shell Chippewa Tribe, which does not have a reservation land base, is located in Great Falls.



Seals and stories used with permission of the individual tribes. Permission to use in any other manner must be secured from them. Map provided courtesy of Governor's American Indian Nations (GAIN) Council.

An interactive, pop-up version of this map is available at:  
<https://tribalnations.mt.gov/tribalnations>

NAME \_\_\_\_\_ DATE \_\_\_\_\_

# CROW RESERVATION

TRIBAL SEAL OF THE CROW NATION (CROW RESERVATION)



TRIBE:  
Crow - .Apsáalooke

# CROW INDIAN RESERVATION

## CROW - APSÁALOOKE



Crow Girls. N.A. Forsyth, Photographer. ST001.338. Courtesy of the Montana Historical Society Research Center Photograph Archives, Montana Historical Society, Helena, Montana."

**Tribal Seal Description:** "The Crow Cultural Commission designed the Crow tribal emblem [tribal seal] and flag and the graphic illustration were designed by Lawrence Big Hair. The emblem on the flag [which is the tribal seal] is encircled. This represents the Path of All Things. There is the sun and its rays. These represent the clans of the Crow.

Three mountains are depicted. They are the three mountains on the present day Crow Reservation: the Wolf Teeth, the Pryor and the Big Horn Mountains. They are considered sacred by the Crow. The two rivers depicted are the Big Big Horn and the Little Big Horn Rivers.

The tipi is white because it represents purity and goodness. The tipi has the foundational structure of the four base poles. They represent the never ending Cycle of the Seasons. The tipi has the two ventilator flap poles. They are the sentries that watch over the home: the Coyote by day and the Owl at night. The tipi is anchored by stakes, which were gifts from the badger who said the stakes have the strength of his claws when they are imbedded in the ground. The tipi is flanked by the two war bonnets, representing the Crow clan system.

The Crow belief system has four major foundations, and each is represented on the emblem: the clan system, the sweat lodge, the sacred tooacco bundle, and the pipe. The tipi on the emblem represents the white tipi given to Yellow Leggings by White Owl.

The sweat lodge is a gift from the Creator since the beginning of the Crow. The sacred tobacco bundle represents the foundation of the religion of the Crow. The pipe is the spiritual gift from the Seven Sacred Buffalo Bulls and Buffalo Woman. When the pipe is lit, the mind is to be filled with good, pure thoughts and peace."

**Tribal Website:**

<http://www.crow-nsn.gov/>

**Crow Timeline:**

<https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Social%20Studies/K-12%20Resources/Crow%20Timeline.pdf>

### LAND:

STATUS	AREA IN ACRES
Tribally Owned Lands	396,000
Tribal Members	1,100,000
Fee Status	704,000
Total Crow Reservation Acres	2,2000,000

## STANDARD FORM:

Please answer each question by writing the number in standard form.

1. How many acres are fee status lands?

---

2. How many acres are tribally owned lands?

---

3. How many acres are owned by tribal members?

---

## EXPANDED FORM:

Please write each number in expanded form.

1. Tribally Owned Land: 396,000 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

2. Tribal Member Lands: 1,100,000 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_

3. Fee Status Land: 704,000 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

## WORD FORM

Please write each number in word form.

1. Tribally Owned Land: 396,000 acres

---

---

---

2. Tribal Member Lands: 1,100,000 acres

---

---

---

3. Fee Status Land: 704,000 acres

---

---

---

Each seal is located at the site of that tribal nation's government on the corresponding reservation. The Little Shell Chippewa Tribe, which does not have a reservation land base, is located in Great Falls.



### Seals of the Tribal Nations

Seals and stories used with permission of the individual tribes. Permission to use in any other manner must be secured from them. Map provided courtesy of Governor's American Indian Nations (GAIN) Council.

An interactive, pop-up version of this map is available at:  
<https://tribalnations.mt.gov/tribalnations>

NAME \_\_\_\_\_ DATE \_\_\_\_\_

# FLATHEAD RESERVATION

TRIBAL SEAL OF THE CONFEDERATED SALISH  
AND KOOTENAI TRIBES (FLATHEAD RESERVATION)



**TRIBES:**

The three tribes of the Flathead Reservation are the Salish, Pend d'Oreille and Kootenai.

# FLATHEAD INDIAN RESERVATION

BITTERROOT SALISH - PEND D'OREILLE - KOOTENAI - KTUNAXA-KSANKA



**Tribal Seal Description:** The official seal of the Confederated Salish and Kootenai Tribes shows one of the last chiefs, Chief Koostatah, standing on a rock outcropping that overlooks roaring white water. The current seal was inspired by a talented young tribal artist, Corky Clairmont, who had not yet reached high school at the time. This was the early '60s. Corky is now passing his artistry to a new generation at Salish Kootenai College. He said in an interview that his original intention was to show the people connecting to the land and water. He chose one of the last chiefs to help capture that

sacred connection. The original work was revamped in the early 1980s, which made the raised hand more of a pointing gesture. More colors and textures were also added.

**Tribal Website:**

<http://www.cskt.org/>

**Salish & Kootenai Timeline:**

<https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Social%20Studies/K-12%20Resources/Flathead%20Timeline.pdf>

---

## LAND:

STATUS	AREA IN ACRES
Tribal Trust	714,355
Tribal Fee	20,028
Individual Trust	30,876
Water	76,844
Federal	22,983
State	36,942
Fee (mostly non-Indian owned)	415,440
Total Flathead Reservation Acres	1,317,468

## STANDARD FORM:

Please answer each question by writing the number in standard form.

1. How many acres of land are federal lands?

---

2. How many acres of land are tribal trust lands?

---

3. How many acres of land are state lands?

---

4. How many acres are water?

---

5. How many acres of land are fee lands?

---

6. How many acres of land are individual trust lands?

---

7. How many acres of land are tribal fee lands?

---

## EXPANDED FORM:

Please write each number in expanded form.

1. Tribal Trust Land: 714,355 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

2. Tribal Fee Land: 20,028 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_

3. Individual Trust Land: 30,876 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_

4. Water: 76,844 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_

5. Federal Land: 22,983 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_

6. State Land: 36,942 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_

7. Fee Lands: 415,440 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

## WORD FORM

Please write each number in word form.

1. Tribal Trust Land: 714,355 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Tribal Fee Land: 20,028 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Individual Trust Land: 30,876 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. Water: 76,844 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Federal Land: 22,983 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. State Land: 36,942 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. Fee Lands: 415,440 acres

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Each seal is located at the site of that tribal nation's government on the corresponding reservation. The Little Shell Chippewa Tribe, which does not have a reservation land base, is located in Great Falls.



Seals of the Tribal Nations

Seals and stories used with permission of the individual tribes. Permission to use in any other manner must be secured from them. Map provided courtesy of Governor's American Indian Nations (GAIN) Council.

An interactive, pop-up version of this map is available at:  
<https://tribalnations.mt.gov/tribalnations>

NAME \_\_\_\_\_ DATE \_\_\_\_\_

# FORT PECK RESERVATION

TRIBAL SEAL OF THE ASSINIBOINE AND SIOUX  
TRIBAL NATION (FORT PECK RESERVATION)



**TRIBES:**

Assiniboine - Nakoda | Sioux - Dakota and Lakota

# FORT PECK INDIAN RESERVATION

THE TRIBES OF THE FORT PECK RESERVATION ARE ASSINIBOINE AND SIOUX TRIBES.



**Tribal Seal Description:** The seal was created in the 1980s. The Tribal Employment Rights Office (TERO) received a request from oil companies drilling on the reservation to purchase water from the tribes. The oil companies requested a map of water ways on the reservation. After the map was created by TERO, it was discovered that the water ways on the map resembled the outline of a buffalo in the middle of the reservation boundaries. The seal includes this representation of the buffalo and

the Fort Peck Reservation boundaries were added to the drawing displayed on a hide.

**Tribal Website:**

<http://www.fortpecktribes.org/>

**Fort Peck Timeline:**

<https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Social%20Studies/K-12%20Resources/Fort%20Peck%20Timeline.pdf>

---

## LAND:

STATUS	AREA IN ACRES
Tribal Acreage	413,020
Individually Allotted Acreage	548,000
Fee Simple or State Acreage	1,132,104
Total Fort Peck Reservation Acres	2,093,124

## STANDARD FORM:

Please answer each question by writing the number in standard form.

1. How many acres of land are tribal acreage lands?

---

2. How many acres are individually allotted lands?

---

3. How many acres of land are fee simple or state lands?

---

## EXPANDED FORM:

Please write each number in expanded form.

1. Tribal Acreage Lands: 413,020 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

2. Individually Allotted Lands: 548,000 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

3. Fee Simple or State Lands: 1,132,104 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +  
\_\_\_\_\_

## WORD FORM

Please write each number in word form.

1. Tribal Acreage Lands: 413,020 acres

---

---

---

2. Individually Allotted Lands: 548,000 acres

---

---

---

3. Fee Simple or State Lands: 1,132,104 acres

---

---

---



NAME \_\_\_\_\_ DATE \_\_\_\_\_

# NORTHERN CHEYENNE RESERVATION

TRIBAL SEAL OF THE NORTHERN CHEYENNE NATION  
(NORTHERN CHEYENNE RESERVATION)



**TRIBE:**

Northern Cheyenne - Tsetsehesestahase So'taa'eo'o

# NORTHERN CHEYENNE RESERVATION

## NORTHERN CHEYENNE (TSETSEHESESTAHASE- SO'TAA'EO'O) TRIBE



Photograph of Little Wolf (standing) and Dull Knife, also known as Morning Star: Two Northern Cheyenne chiefs who lead their people back to their homeland in southeastern Montana in the 1870s after they had been forced to move to the southern Plains. The two leaders and their tribe experienced many hardships while making this 1,500-mile journey, including being pursued by the U.S. Army and Cavalry.

Used with Permission: Chief Dull Knife College's Archival Collection Lame Deer, Montana

**Tribal Seal Description:** The Northern Cheyenne Flag was developed during the tribal administration of Chairman John Wooden Legs. The diamond shape represents the Morning Star, which was also another tribal name of Chief Dull Knife [who is pictured with Little Wolf in the center of the Morning Star symbol]. His descendants are called "The Morning Star People."

The Morning Star on the flag has a simple design but its message is the past and present survival of the people. The Morning Star will rise each day and bring light to the Cheyenne people now and to those yet to be born. The Northern Cheyenne identify themselves as the people of Chief Morning Star and Little Wolf, who led their people on a heartbreaking journey back from their forced placement in Oklahoma to their homelands in the great Northern Plains.

**Tribal Website:**

<http://www.cheyennenation.com>

**Northern Cheyenne Time line:**

<https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Social%20Studies/K-12%20Resources/Northern%20Cheyenne%20Timeline.pdf>

### LAND:

STATUS	AREA IN ACRES
Individually Allotted Lands	113,278
Tribally Owned Lands	326,547
Fee Title or State Lands	4,828
Total Northern Cheyenne Reservation Acres	444,7745

## STANDARD FORM:

Please answer each question by writing the number in standard form.

1. How many acres of land are fee title or state lands?

---

2. How many acres of land are individually allotted lands?

---

3. How many acres of land are tribally owned lands?

---

4. How many total acres of land are in the Northern Cheyenne Reservation?

---

## EXPANDED FORM:

Please write each number in expanded form.

1. Individually Allotted Lands: 113,278 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

2. Tribally Owned Lands: 326,547 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

3. Fee Title or State Lands: 4,828 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_

4. Total Cheyenne Reservation: 444,775 acres

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_ +

\_\_\_\_\_ + \_\_\_\_\_ + \_\_\_\_\_

## WORD FORM

Please write each number in word form.

1. Individually Allotted Land: 113,278 acres

---

---

---

2. Tribally Owned Land: 326,547 acres

---

---

---

3. Fee Title or State Land: 4,828 acres

---

---

---

4. Total Cheyenne Reservation: 444,775 acres

---

---

---

Each seal is located at the site of that tribal nation's government on the corresponding reservation. The Little Shell Chippewa Tribe, which does not have a reservation land base, is located in Great Falls.



Seals and stories used with permission of the individual tribes. Permission to use in any other manner must be secured from them. Map provided courtesy of Governor's American Indian Nations (GAIN) Council.

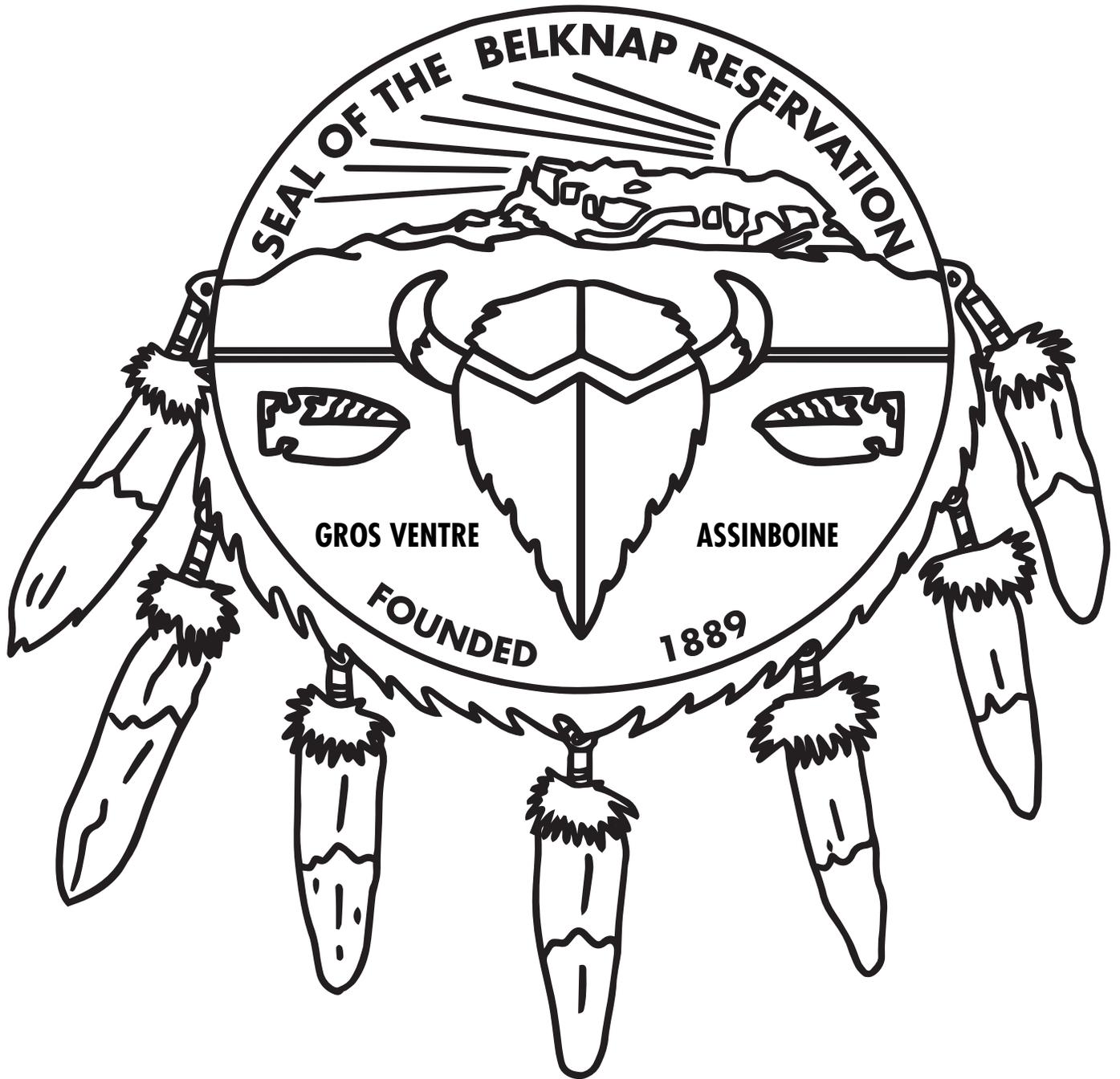
An interactive, pop-up version of this map is available at:  
<https://tribalnations.mt.gov/tribalnations>

# APPENDIX C

## TRIBAL SEALS FOR COLORING-BOOK EXERCISES.

Includes: Assinboine Nakoda, Assinboine Sioux, Blackfeet, Chippewa Cree, Chippewa, Crow, Salish & Kootenai, and Northern Cheyenne.





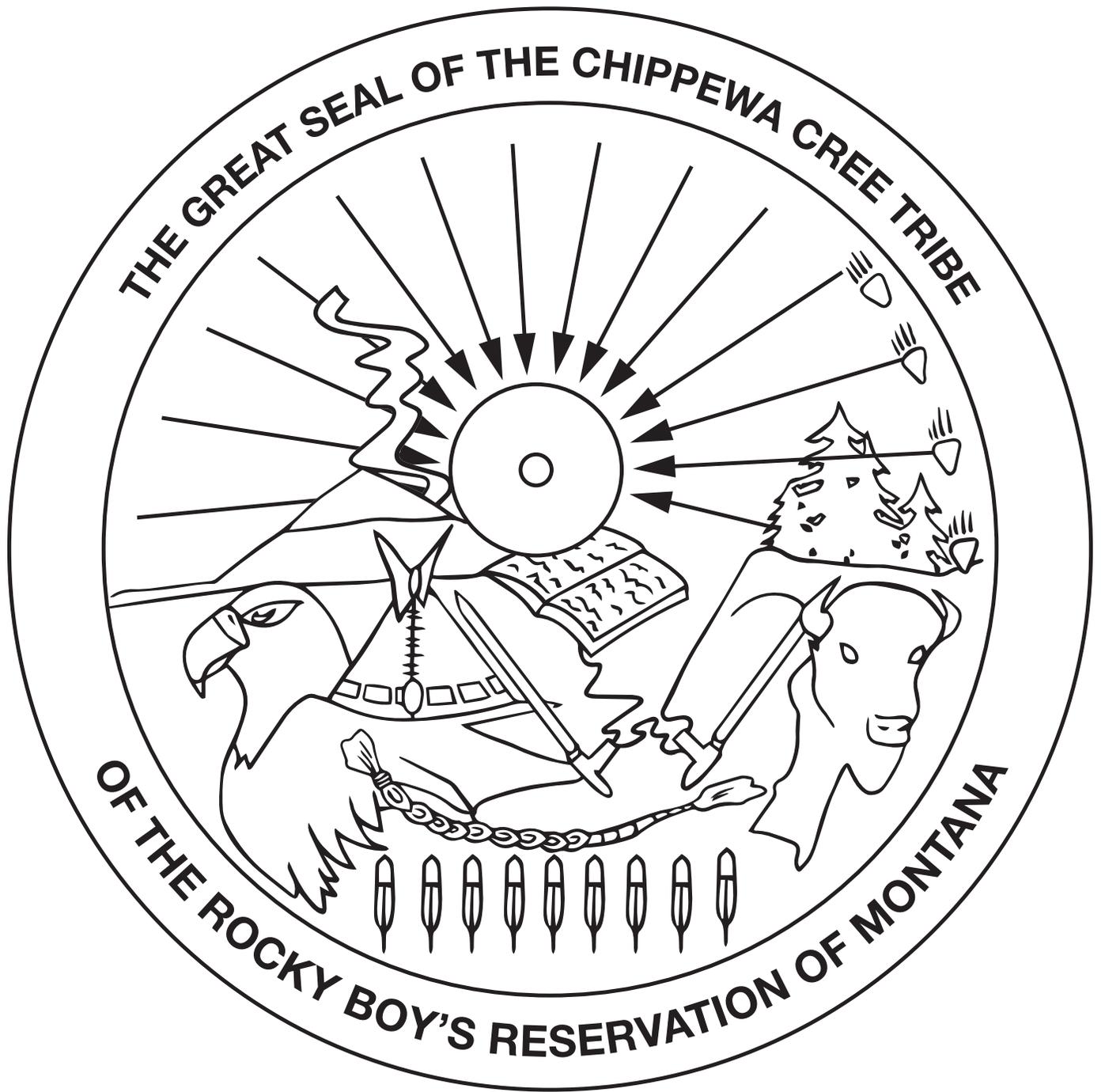
**ASSINBOINE  
NAKODA**



**ASSINIBOINE  
SIOUX**



**BLACKFEET**



# CHIPPEWA CREE



**CHIPPEWA**



**CROW**



**SALISH &  
KOOTENAI**



**NORTHERN  
CHEYENNE**

# APPENDIX D

## SALISH CALENDAR POSTERS



For a copy of the horizontal or vertical calendar, contact The Confederated Salish and Kootenai Tribes Education Dept.

**406/675-2700 EXT. 1073**

# APPENDIX E

## CANOE HOOK CLUES

Print and cut out these clues.

---

**THE TREE WOULD BE SELECTED.**

---

**THE CARVER WOULD EXPLAIN (WHAT IT WOULD BECOME), WHO WOULD BE USING IT  
AND THE NAME IT WOULD HOLD.**

---

**THEN THE TREE WAS FELLED, REMOVING ALL THE BRANCHES, BARK AND THE SOFT  
SAPWOOD.**

---

**BOTH ENDS OF THE LOG WERE CUT INTO A V-SHAPE TO FORM THE PROW AND STERN.**

---

**THEN THE LOG WAS CAREFULLY SPLIT IN HALF.**

---

**THE LOG WAS THEN TURNED OVER AND THE BOTTOM AND OUTSIDE WERE SHAPED.**

---

---

**(IT) WAS LEFT TO SEASON OVER THE WINTER.**

---

**IN THE SPRING THE CARVER RETURNED AND HOLLOWED OUT THE INTERIOR USING AN ADZE, A WOODWORKING TOOL.**

---

**HE THEN TRANSPORTED IT TO THE VILLAGE FOR STEAMING.**

---

**(IT) WAS FILLED WITH WATER.**

---

**IN A NEARBY FIRE, ROCKS WERE HEATED AND THEN DROPPED (INSIDE).**

---

**AS THE WATER HEATED AND THE STEAM ROSE, THE WOOD BECAME PLIABLE AND (IT) WAS STRETCHED TO INCREASE ITS WIDTH.**

---

**NEXT, (IT) WAS SMOOTHED USING DOGFISH SKIN OR HEMLOCK BOUGHS.**

---

**FINALLY, THE INTERIOR WAS PAINTED RED AND THE EXTERIOR ORNAMENTATION, INCLUDING THE NAME, WAS ADDED.**

---

# APPENDIX F

## WILL IT SINK WORKSHEET

### WILL IT SINK?

ITEM	PREDICTION	ACTUAL

### WHAT DO YOU THINK CAUSED THE ITEMS TO SINK?

.....

.....

.....

# APPENDIX G

## SINK, FLOAT, FLINK WORKSHEET

Using the chart below, explore what is the least amount you need to add to your cork to get it to sink. Include a drawing of your best outcome cork.

SINK IT	PAPERCLIPS	POSHPINS	OUTCOME	PICTURE
TRIAL 1				
TRIAL 2				
TRIAL 3				

WHAT DID YOU DISCOVER?

.....

.....

Using the chart below, explore how you can get your cork to neither float or sink, but sit somewhere in the middle. Include a drawing of your best outcome cork.

FLINK IT	PAPERCLIPS	POSHPINS	OUTCOME	PICTURE
TRIAL 1				
TRIAL 2				
TRIAL 3				

WHAT DID YOU DISCOVER?

.....

.....

# APPENDIX H

## TRADITIONAL WATERCRAFTS

### **BARK CANOE**

1. What materials were used to make it?

.....  
.....

2. What was it good for?

.....  
.....

3. What are five other interesting facts or stories?

.....  
.....

### **KAYAK**

1. What materials were used to make it?

.....  
.....

2. What was it good for?

.....  
.....

3. What are five other interesting facts or stories?

.....  
.....

### **OPEN SKIN BOATS**

1. What materials were used to make it?

.....  
.....

2. What was it good for?

.....  
.....

3. What are five other interesting facts or stories?

.....  
.....

### **DUGOUT CANOES**

1. What materials were used to make it?

.....  
.....

2. What was it good for?

.....  
.....

3. What are five other interesting facts or stories?

.....  
.....

# APPENDIX I

## FRAYER MODEL EXAMPLE

<b>DEFINITION</b>	<b>SYNONYM (REPLACEMENT WORD/TERM)</b>
<b>EXAMPLES</b>	<b>NON-EXAMPLES OR ANTONYMS</b>