

# **A Preliminary Draft Guide To Native American History in the Blackfoot Watershed: An Annotated Bibliography**



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## **Introduction**

The traditional uses of the Blackfoot, Missoula, Bitterroot, and Flathead valleys by Native peoples, whose traditional homes stretched across Western Montana, are deeply interconnected and critical to understanding the places we inhabit today. With an emphasis on the region in and around the Blackfoot watershed, and a focus on the Confederated Salish-Kootenai and Pend d'Oreille Tribes, this guide provides a short annotated bibliography for the interested reader to locate primary historical sources for further inquiry. There are many resources available for further research including primary documents, oral and audio sources, timelines, along with specific information on tribal management of water, fire, and land.

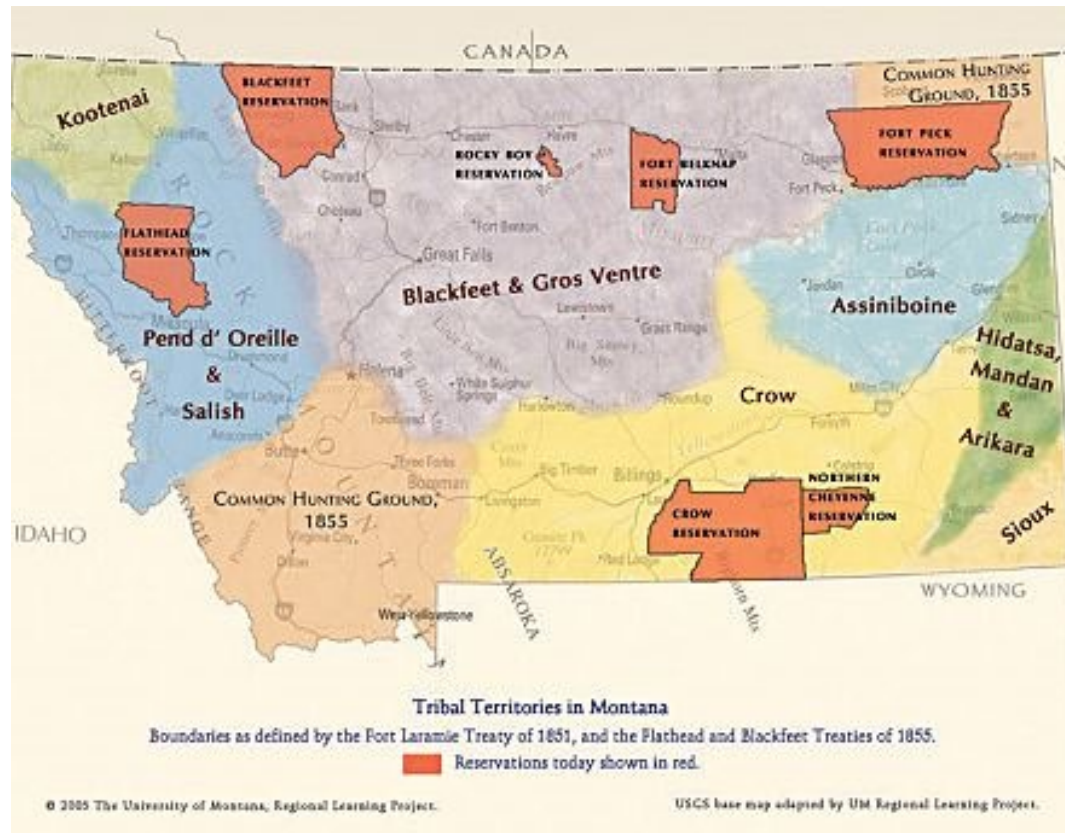
Many of these sources are directly linked to and created by the Confederated Salish Kootenai tribes. The Séliš-Qłispé Culture Committee has cultivated an extensive collection of oral histories since 1974 in an effort to maintain traditional language and culture. The Division of Indian Education from the Montana Office of Public Instruction has detailed time-lines, as well as histories for each individual Montana Tribe. The official site of the Salish and Kootenai has pertinent information on both the past and contemporary state of the tribe. Additionally, it is important to recognize that each tribe has its own specific and rich oral history, which are as valid as written histories. These histories predate the “discovery” of North America and much of the information that is presented below. For more information about the oral histories of each tribe please see sources 2,5, and 7.

### **Historical Summary and Brief Overview:**

Western Montana was home to a variety of native peoples, including the Bitterroot Salish, the Pend d'Oreille, the Kootenai, the Blackfoot (or Blackfeet), and the Kalispell. Before the traditional way of life was disrupted, the native peoples of Montana were primarily nomadic, traveling to different locations seasonally.

The Salish and Pend d'Oreille are the easternmost tribes of the Salish language family, which includes some 23 languages and about 53 dialects. The Salish-speaking people were separated thousands of years ago into different bands. These individual bands then became separate tribes in different parts of the Northwest. The Salish and Pend d'Oreille dialects are very similar. The term “Salish” is an English rendering of the name that the people of the tribe call themselves: Séliš (pronounced SEH-lish). From the early nineteenth century, the Salish have also been known to non-Indians by the misnomer “Flathead.” Although sometimes the Salish are called the Bitterroot Salish, for their homeland in the Bitterroot Valley.

Their traditional lands reached from Montana, west to the Pacific Coast, mostly to the north of the Columbia River. The territories of the Salish and Pend d’Oreille originally stretched over 22 million acres (8,903,000 hectares) of land which straddled the east and west sides of the Continental divide in parts of British Columbia, Idaho, Montana and Wyoming. Today, the Flathead Indian Reservation encompasses just over 1.3 million acres (526,000 hectares).



**Figure 1. Tribal Territories in Montana.** Boundaries as defined by the Fort Laramie Treaty of 1851, and the Flathead and Blackfoot Treaties of 1855. Reservations today shown in red. (“Tribal Territories in Montana.” *Montana State University: Mountains and Minds*, [www.montana.edu/iefa/introductiontomtribalnations/tribalterritories.html](http://www.montana.edu/iefa/introductiontomtribalnations/tribalterritories.html).)

Today, the Flathead Indian Reservation is home to three tribes, the Bitterroot Salish, Upper Pend d’Oreille, and the Kootenai. The territories of these three tribes covered all of Western Montana and extended into parts of Idaho, British Columbia and Wyoming as shown above. The Hellgate Treaty of 1855 established the Flathead Reservation, but over half a million acres passed out of Tribal ownership during land allotment that began in 1904.

## **Culture and Life Practices of the Confederated Salish, Kootenai and Pend d'Oreille:**

The Confederated Salish Kootenai tribal elders describe how: “the subsistence patterns of our Tribal people developed over generations of observation, experimentation and spiritual interaction with the natural world, creating a body of knowledge about the environment closely tied to seasons, locations and biology. This way of life was suffused with rich oral history and a spiritual tradition in which people respected the animals, plants, and other elements of the natural environment. By learning from our Elders and teaching our children, those Tribal ways of life continue to this day.” (“Confederated Salish and Kootenai Tribes.” *S&K Global Solutions*, 11 June 2020, [www.skglobalsolutions.com/about/.](http://www.skglobalsolutions.com/about/))

### **Salish Pend d'Oreille:**

The cultures and life practices of the Salish and Pend d'Oreille were very similar. In the traditional way of life, they gathered roots from early spring through the growing season including bitterroot, camas bulbs, carrots, onions, and potatoes. Camas was a staple that was baked and dried for preservation. They also picked chokecherries, hawthorne berries, huckleberries, serviceberries, and strawberries. Fish provided an important source of protein and a buffer of stability for the people of the region. They caught many types of fish including bull trout, cutthroat trout, mountain whitefish, long-nosed sucker, large scale sucker, northern pikeminnow, salmon, and sturgeon some of which they dried for use throughout the year.

The bloom of the wild rose signaled the people that the buffalo calves had been born and that it was time for the summer buffalo hunt. Throughout the rest of the summer, berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and stored. The Salish and Pend d'Oreille regularly gathered hundreds of different plants for food and medicinal uses. In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items such as a parfleche. A parfleche is a rawhide container used for storing a variety of things like dried foods and clothing. 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.

## **Kootenay (Ktunaxa):**

The Kootenay and Ktunaxa are the Indigenous people who traditionally occupied territories in southeastern British Columbia, as well as in parts of Alberta, Idaho, Montana and Washington. There are two words in the Kootenai language, Ksanka and Ktunaxa, which refer to the Kootenai people and their language. Montana Kootenai generally use the word Ksanka, which translates as “Standing Arrow,” which is a traditional warring technique. Ksanka is also the band name of the Kootenai residing on the Flathead Reservation in Montana. Ktunaxa is often used to describe the Kootenai sovereignty as a nation.

The most prominent distinction of the Kootenai is the isolated language they speak. While cultural anthropologists and linguists classify most indigenous languages into family groups in order to determine the origin and migratory patterns, the Kootenai language has never been likened to any other language in the world. It is an anomaly that effectively contradicts any migration theory for Kootenai. One likely explanation for the isolated nature of the Kootenai language is that Kootenai people have been in the mountainous and somewhat isolated Kootenai enclave for at least several millennia while the evolution and movement of other language groups swirled around them.

The Kootenai also holds the distinction of being avid canoeists, trappers, and anglers. They excelled in engineering light craft to expedite navigation on some of the most treacherous waterways in the Northwest. Their hunting and fishing techniques were superior even by modern standards. They developed and utilized devices to augment their technique. Traditional Kootenai fish weirs and bird traps were widely sought after for their utility. As hunter-gatherers, the Kootenai relied extensively on plant foods which they collected and consumed. Utilizing more than 50 plant species, including fruits and berries, edible roots, greens, pine seeds, tree cambium, and tree lichen. The collection of plant foods was seasonally patterned. They used the leaves, bark, roots, and pitch of a wide variety of plants for medicines. They also mixed a variety of other plants with tobacco for smoking, including kinnikinnick, pipsissewa, and the bark of red osier dogwood. Plants were used in all aspects of technology- for containers, canoes, houses, sources of fibers and dyes, and for fuel and cooking. Many Kootenai lived along the Rocky Mountain Front south of Glacier. The mountains were sacred for all the tribes, the Salish tribes calling the entire Rocky Mountains Sntxweyčn - the Backbone. Salish's elders say these places should be respected and kept pristine for all generations to come.

## **A Brief Summary of the Origin of the Flathead Reservation:**

The Hellgate Treaty of 1855, ratified by Congress and signed by President James Buchanan on April 18, 1859, established the 1.3 million-acre Flathead Reservation. In part, due to translation problems during the negotiations, tribal leaders understood the reservation to be much larger than its written description in the treaty. The treaty-defined the reservation as an “exclusive” tribal homeland, which was changed by the unilateral action of Congress. While Washington Territory Governor Isaac Stevens sought to obtain the Bitterroot Valley south of modern-day Missoula for the U.S. The Salish, under Chief Victor, thought they were formalizing their existing friendship with the U.S. and to their understanding thought that they would not be required to leave their aboriginal lands.

Stevens inserted language in the Treaty defining the Bitterroot as a “conditional reservation,” a provision which was almost certainly not made clear to the Salish, particularly considering the translation difficulties. For more information see Annotation 1. under “Recent History of the Confederated Salish, Pend d’Oreille, and Kootenai Tribes,” which discusses the passage of the Allotment Act of 1887 and the Flathead Allotment Act of 1904, in which Congress forcibly broke up the traditional collective ownership of land, assigning individual tracts to adult members of their respective tribes.

Since that time, the tribes have been gradually buying back land. In recent years, the CSKT have regained ownership of the majority of the reservation. As of 2014, the tribes control roughly 64 percent of the surface area, including water.

<b><u>Status of Surface Area in 2014</u></b>	<b><u>Acres</u></b>
Tribal trust	714,354.96
Tribal fee	20,027.65
Individual trust	30,876.32
Water	76,843.91
Federal	22,982.63
State	36,941.60
<u>Fee (mostly non-Indian owned)</u>	<u>415,440.13</u>
Total Flathead Reservation acres:	1,317,467.20

Today there are many Indian people from other tribes who live on the Flathead Reservation. Many are attending Salish Kootenai College or are part of the Kicking Horse Job Corporation. Salish Kootenai College and local K-12 public schools have identified over 71 different tribal nations represented within their student populations. As of 2014, there are approximately 7,920 enrolled members of the Confederated Salish and Kootenai Tribes, of this population,

approximately 5,000 live on the reservation. Hunter Brown, Margery, and Alexander Blewett. (“The Tribal Nations of Montana: A Handbook for Legislators.” *Tribal Nations in Montana: A Handbook for Legislators*, Montana Legislative Services Division and the Indian Law Clinic, 2016.)

## **The Blackfoot Valley:**

The Blackfoot Valley was used as a through-way by many tribes. Particularly by what is now the Confederated Salish-Kootenai tribe and the Nez-Perce. The journals of Lewis and Clark mention what we know today as the Big Blackfoot, which the Nez Perce referred to as “Cokalarishkit,” interpreted as “River on the Road to Buffalo.” Captain Lewis’s understood the Nez Perce designation of the river as: “Co-kalch Ish-kit,” (Buffalo road). While the confluence of the Big Blackfoot and the Clark Fork in Salish was called “In-ah-e-itiz-chistum,” (Bull Trout river) or “N?ayccstm” (the place of the large bulltrout) or (the place of the mature bull trout) varying in translation.

Lewis and Clark documented the use of trail systems while making their way through this region. The Salish Kootenai Tribe states that early explorers as well as Lewis and Clark’s expedition used their established trails and passes. Lewis and Clark followed the Cokahlarishkit Trail that lead to the summit of what is now known as Lewis and Clark Pass. It is this trail that the Salish and Kootenai, referred to as “Road to the Buffalo.” This trail served as a route to the annual hunting grounds into the plains of buffalo country. The well-worn trail was used to and from the buffalo, and led through Hellgate Canyon on the north side to the junction of the Blackfoot River, where it forked. While the Bonner area was recognized for its bull trout fishery, and campsites along the river. The Salish Tribal Council notes that one of the elders born in 1910 remember camping along the Blackfoot river in fall hunting season was just upstream from Bonner while other men would fish in the Clark Fork upstream from the confluence.

The Blackfoot River corridor was the path to the bison, but also the path to the Blackfeet—a fierce plains people who used the corridor to go to war against the Salish. This warfare was the result of horses, the Salish were known for owning a stock of particularly fine horses which the Blackfeet would often steal. The Salish most likely got their horses from the Snake tribe nearly a century before Lewis and Clark passed through. There is some evidence of bison in the region around the Bitterroot before the coming of the horse, but the increased efficiency of hunting while mounted quickly eliminated bison from west of the Great Divide. At the same time, the horse allowed the Salish to travel east to the plains where bison were abundant. Horses made traveling farther distances more accessible, thus the Salish-Kootenai were able to go straight up the Blackfoot River to the headwaters of the Landers Fork,



Cokahlarishkit. (Manning, Richard. "One Round River The Curse of Gold and the Fight for the Big Blackfoot." *The New York Times*, The New York Times, [archive.nytimes.com/www.nytimes.com/books/first/m/manning-river.html](https://archive.nytimes.com/www.nytimes.com/books/first/m/manning-river.html).)

When Lewis and Clark returned east from the mouth of the Columbia in 1806, the expedition crossed Lolo Pass with the help of the Nez Perce. They stopped at a place called Traveler's Rest at the head of the Bitterroot Valley, They split into two groups. Clark headed south and Lewis headed for the Blackfoot River. In his journal entry of July 3, 1806, Lewis wrote:

These people now informed me that the road which they showed me at no great distance from our camp would lead us up the east branch of the Clark's River and a river they called Cokahlarishkit or the river of the road to the buffalo and thence to the medicine [Sun] river and the falls of the Missouri where we wished to go. They alleged that as the road was a well-beaten track we could not now miss our way and as they were afraid of meeting their enemies the Minnetaeres [Blackfoot] they could not think of continuing with us any longer, that they wished to proceed down Clark's River in search of their friends the Shalees. They informed us that not far from the dividing ridge [Continental Divide] between this river and the Missouri River the roads forked. They recommended the left hand [Landers Fork] (Bobbitt, Mary, "The Historical and Cultural Landscape of the Missoula Valley During the 19th and 20th Centuries" (2015). Graduate Student Theses, Dissertations, & Professional Papers. 4541. <https://scholarworks.umt.edu/etd/4541>)

This excerpt above provides a small insight into Lewis and Clark's expedition, of how they used the trails, and of the people. This narrative varies greatly from the stories documented by the Salish Pend d'Oreille Culture Committee and Elders Cultural Advisory Council, who wrote and published the book, *The Salish People and the Lewis and Clark Expedition*. The book offers an in-depth examination of the events that occurred in their encounter with Lewis and Clark. The result places the expedition in the wider and much longer context of their history. Salish's elders recount the details of their difficulty communicating with the strangers through multiple interpreters and consequently misunderstanding the expedition's purpose. The elders share creation stories, their traditional cycle of life, before explaining the importance of the Native trails which the expedition follows.

As described above, one such trail is in the Blackfoot, the 'road to the buffalo' or 'Co-kalch Ish-kit. Furthermore, the Salish Kootenai Tribes explain the importance and meaning of many places throughout the Missoula, Flathead, Bitterroot and Blackfoot valley. The book documents both the traditional place names and their relevance to the cultural geography of their traditional homelands. Embedded in these place names are the

stories and events that represent the importance of a place held by the different tribes. Documented below is a subset, see the book for future reference.

- *Nʔayccstm*: ‘Place of the Large Bull Trout In Bonner, MT at the confluence of the Blackfoot and Clark Fork River.
- *Nʔay(ccstm)* Place of the Small Bull Trout Missoula- specifically the confluence of Rattlesnake Creek. Črúlus Florence, Montana.
- *Sloʔté*: Two Valleys Coming Together to Make One Little Valley Pattee Canyon, southeast side of Missoula and the trail that connects to Deer Creek to the confluence of the Clark’s Fork and Blackfoot rivers in Bonner.
- *Qal’sá or Ept’ítx<sup>w</sup>eʔ*: Wet Ground Where Camas is Plentiful, and traditional digging for Camas near Potomac, Montana along Union Creek and Camas Creek.
- *Snt’ru’ (płm’)*: Place Where You Come Out to a Clear Area The base of Evaro Hill.
- *Člmé*: Tree Limb Cut Off A Major camp in Grass Valley, in the area known as Council Grove, west of Missoula. This area was known to have an abundant source of Chokecherries. The area was also known by the Salish and Pend d’Oreille as an adequate grazing area for their horses in the winter.

This document is intended to provide the information necessary to continue further research and highlight the importance of recognizing both the historic and contemporary culture, heritage, and resilience of the Native tribes in Western Montana. The annotated bibliography below has a variety of different sources with different focal points. The sources below are primarily created by or with Native peoples.

## Annotated Bibliography

1. Cajune, Julie, editor. "Montana Tribal Histories: Educators Resource Guide." *Montana Tribal Histories: Educators Resource Guide*, published by Montana Office of Public Instruction 2011 Revised 2013, 1 Jan. 2011, <https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Social%20Studies/K-12%20Resources/Tribal%20Histories%20Companion%20DVD.pdf> Accessed 9 Jan. 2021.

The Montana Tribal Histories Reservation Timelines are collections of significant events as referenced by tribal representatives, in existing texts, and are found within the Montana tribal colleges' system. While not all encompassing, they serve as instructional tools that accompany the text of both the history projects and the Montana Tribal Histories: Educators Resource Guide. A 10-15 minute read for each individual timeline. This source provides important milestones for the Blackfeet, CSKT, Crow, Fort Belknap, Fort Peck, Northern Cheyenne and Rocky Boy reservations. This document includes the following Primary Source Documents:

The Proclamation of 1763 pg. 38

The Northwest Ordinance: July 13, 1787 pg.42

Treaty with the Sioune and Ogalala Tribes "Friendship Treaty" July 12, 1825 pg. 47

Treaty with the Tetons, Etc. Sioux June 22, 1825 pg. 51

1825 Treaty with the Crow Tribe "Friendship Treaty" pg. 54

1855 Hellgate Treaty 57 Rules Governing the Court of Indian Offenses, March 30, 1883 pg.63

General Allotment Act – Dawes Act of 1887 pg. 68

Homestead Act of 1862 pg. 72

Flathead Allotment Act Apr. 23, 1904 pg. 74

June 18, 1934, Indian Reorganization Act (Wheeler-Howard Act) pg. 79

House Concurrent Resolution 108 August 1, 1953 pg. 84

President Lyndon B. Johnson Speech, "The Forgotten American," March 6, 1968 pg.85

President Richard Nixon's Speech, "Recommendations for Indian Policy," July 8, 1970 pg.94

Remarks of Kevin Gover – 175th Anniversary of the BIA, Sept. 8, 2000 pg. 97

2. The Confederated Salish and Kootenai Tribes. "Confederated Salish and Kootenai Tribes' Official Website." *Confederated Salish and Kootenai Tribes' Official Website*, edited by Confederated Salish and Kootenai Tribe, 1 Jan. 2021, [https://csktribes.org/index.php?option=com\\_content&view=article&id=68:captcha&catid=25&Itemid=290](https://csktribes.org/index.php?option=com_content&view=article&id=68:captcha&catid=25&Itemid=290) Accessed 9 Jan. 2021.

The official website of the Confederated Salish Kootenai Tribes (CSKT) includes links to history culture, services, judicial, employment and information about natural resources. Includes contemporary and up-to-date information about tribal policy. Includes lists of tribally owned

businesses, services that the tribes provide including: tribal lands department, tribal forestry department as well as a climate change video by tribal elders. There are also links to other resources curated by the tribe including the Char-Koosta news which is the official news publication of the Flathead Indian Reservation.

3. Division of Indian Education Montana Office of Public Instruction. "Montana Indians Their History and Location." *Division of Indian Education Montana Office of Public Instruction*, 4 Jan. 2011, <https://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Indian%20Education%20101/Montana%20Indians%20Their%20History%20and%20Location.pdf> Accessed 13 Jan. 2021.

This publication is intended as a brief introduction to the tribal nations in Montana. The material is organized by reservations even though, in some cases, more than one tribe is located on a reservation. It includes a section on Montana "Landless" Indians, the Little Shell Tribe of Chippewa, as well as a section on "urban" Indians, those who do not currently reside on a reservation. This publication is very substantial and includes detailed information for each tribe on: location, population, creation stories, land status, historical background, organizational structure, tribal programs and departments, bureau operated departments, education and current status

4. The Montana Human Rights Network. "Drumming Up Resentment The Anti-Indian Movement in Montana." *The Montana Human Rights Network*, 2000: <http://www.mhrn.org/publications/specialresearchreports/DrummingUp.pdf> Accessed Jan 11 2021.

This report is an organizational analysis of the anti-Indian movement in Montana covering the last 30 years. The report focuses on how the anti-Indian movement has grown and changed over time in the state. It is not a legal analysis of tribal sovereignty, but focuses rather on specific issues. This report was influenced by larger Indian policies enacted by U.S. Congress and within state and federal courts over this period of time. This report examines the anti-Indian movement during the 1970s, 1980s and 1990s, with a focus on the different types of structures that add to the elimination and oppression of Indian people such as limits on self-governance, taking of resources, and methods of forced assimilation.

This report describes how the struggle for civil rights in an Indian country rests on sovereignty and autonomy rather than on inclusion and integration, and is different in many ways to the civil rights movement. While the legal framework of the civil rights activists in the 50s-60s worked to secure equal treatment within existing institutions and law, Indian rights activists sought recognition of their right to develop and maintain their own laws. This report describes the anti-Indian movement as a systematic effort to deny legally established rights to native people. In Montana, the most aggressive anti-Indian activity has occurred on and around the Flathead Reservation.

5. Salish-Pend d'Oreille Culture Committee. "Séliš-Qłispe Culture Committee." *Séliš-Qłispe Culture*, Salish-Pend d'Oreille Culture Committee, <http://www.salishaudio.org/> Accessed Jan. 2021.

The Salish - Pend d' Oreille Culture Committee was first created in 1974-75 in response to the urgent concern of many traditional elders that strong action was needed to ensure that culture would be carried on by younger generations. This website includes audio, photos, videos, documents which include multiple ethnographic accounts, information about current and historic ceremonial activities including, feasts, pilgrimages, and dances. There is also detailed information about the Salish-Pend d'Oreille Elders Cultural Advisory Council and other elders.

The Cultural Committee has been working toward the completion of four major books on tribal history and culture from the perspective of tribal people. These books provide insight into the 1908 Swan Valley Massacre, Salish Removal to the Jocko Valley, Dixon and Warriors and Tribal Leadership. The four major books draw primarily from recorded oral histories and are told in the Salish language by tribal elders. In each of the books, the elders' direct words are printed in a bilingual, Salish-English format and are combined with records from the National Archives and many other public repositories, the result is a series of books providing an in-depth examination of tribal history from the perspective of tribal people.

6. Six Pony Hitch. "CSKT Myth Busting." *The Rez We Live On*, 2021 Confederated Salish and Kootenai Tribes., 1 Jan. 2021, <http://therezweliveon.com/> Accessed 1 Jan. 2021.

This website is attached to the official website of The Confederated Salish Kootnai Tribes (CSKT) designed by Six Pony Hitch. It includes a video series of specific information about the Salish, Kootenai and Pend'Oreille Tribes on the Flathead Indian Reservation. With five different sections entitled: myth busting, communities, allotment, history, stories, FAQss these short videos act as an informative source for information directly from the tribe. The myth busting videos include information on: taxes, government checks, employment, healthcare, influence, tribal officers, sovereignty, land and homes. More information can be found within these short videos. The clips document brief historic and present snapshots of different elements of the Flathead Reservation which document and debunk common myths about the reservation and detailing important elements specific to the Flathead, such as influence and land/homeownership in the valley.

The myth busting video provides detailed insight into the Flathead Indian reservations' checkerboard pattern of land ownership. Originally the treaty of 1855, said that the 1.3 million acres of the Flathead Indian reservation were designated for the sole use of the Salish, Kootenai and Pend d'Oreille. However, in 1910, against tribal will, the land was opened for homesteading. The land was then broken into farms and ranches, while tribal members were given some of

this parceled land, many were still unfamiliar with this lifestyle and were unable to survive. Agencies took more land in the Flathead valley to create parks, wildlife refuges, and schools. Some of the best land, the land around the lake, was officially deemed unsuitable for farming and put up for sale by the United States Government. In 1934 a federal law enabled members of the CSKT to create a tribal council government system in which the council voted to stop the removal of land from tribal jurisdiction. Since then, the tribe has purchased back land, currently owning about 65% including in both trust land, and fee land. Fee land is land which generates tax dollars for the county and is such that anyone can purchase deeds (both tribal and non-tribal members).

7. Slocomb, Steve. "The Story of the Bitterroot." *YouTube*, 11 Mar. 2014, [www.youtube.com/watch?v=8njksH9z8fg](http://www.youtube.com/watch?v=8njksH9z8fg) Accessed 17 Jan. 2021.

The Salish story of the Bitterroot. This YouTube video, "Story of the Bitterroot" directed by Steve Slocomb is 64 minutes and divided into eight sections. The video focuses primarily on Montana Salish Indian culture with tribal elders being the predominant source of information.

8. Work House: Apotoki Oyis - Education for Life' A Glacier National Park Science and Indian Education Program." *Glacier National Park Conservancy*, revision 2015, U.S. Department of the Interior Washington, DC, 1 Jan. 1992, [www.nps.gov/glac/learn/education/upload/Work-House-Program-2019.pdf](http://www.nps.gov/glac/learn/education/upload/Work-House-Program-2019.pdf) Accessed 1 Jan. 2021.

This document is created for educators of primary school education about the traditional use of Glacier National Park, the documents first section acts as a quick guide to the history of the park and the movement of the Salish, Pend d'Oreille, and Kootenai in this specific region. Recommended reading is page 8-18 and the video links on the left-hand side of the PDF which are videos created by tribal elders who discuss the park's cultural significance to each specific tribe.

This program was created in 1992 and updated in 1998 and 2015, in consultation with members of the four primary American Indian Tribes associated with the Glacier National Park Region- the Blackfeet, Kootenai (or Ktunaxa pronounced tun-a-ha' the name of the Kootenai Tribe in the Kootenai language), Salish, and Pend d'Oreille. It was designed with consideration for the history, cultural heritage, and traditional relationships of these tribes with what is now Glacier National Park. The title Work House is a translation of a Blackfeet language concept (apotoki [work] oyis [lodge or house]) for the way in which many American Indian children traditionally acquired the skills needed to become productive members of their society.

## **Further Resources:**

### **Interactive DVDs:**

- Fire on the Land: Native Peoples and Fire in the Northern Rockies (The University of Nebraska Press, 2007)
- Explore the River: Bull Trout, Tribal People, and the Jocko River, by the Confederated Salish and
- Kootenai Tribes (Lincoln: The University of Nebraska Press, 2011)

### **Salish-Pend d'Oreille Culture Committee publications:**

(406-745-4572, [sadiep@cskt.org](mailto:sadiep@cskt.org)):

- The Salish People and the Lewis & Clark Expedition (University of Nebraska Press, rev. ed., 2008)
- A Brief History of the Flathead Tribes
- Eagle Feathers: the Highest Honor
- Buffalo of the Flathead
- Common Names in the Salish Language
- Stories From Our Elders
- Placename Signs on Highway 93 (CD and pamphlet)

**Salish Kootenai College Tribal History Project** • ɕłqétk kinmituk - wntxwétkws /'aw - The Lower Flathead River, Flathead Indian Reservation, Montana: A Cultural, Historical, and Scientific Resource

### **Salish Kootenai College Press publications:**

([Bob\\_Bigart@skc.edu](mailto:Bob_Bigart@skc.edu)):

- “The Politics of Allotment”
- Coming Back Slow—Agnes Vanderburg Interview
- Over a Century of Moving to the Drum
- Coyote Stories of the Montana Salish Indians
- In the Name of the Salish & Kootenai Nation: The Hellgate Treaty & The Origin of the Flathead Indian Reservation
- Challenge to Survive: Volume I and II (history of the CSKT)
- Montana Indians Their History and Location 38

**Videos:** SKC Media Center — 406-675-4800

- The River Lives (stories about the Flathead River)
- Changing Visions (art on the Flathead Reservation)
- The Place of the Falling Waters (co-produced with the Native Voices Public Television Workshop, documentary history of the Flathead Reservation centered around the construction of Kerr Dam in the 1930s)

Native Voices — University of Washington — 206-543-9082

- Without Reservations: Notes on Racism in Montana

DeSmet Project, Washington State University

- The People Today
- Seasons of the Salish