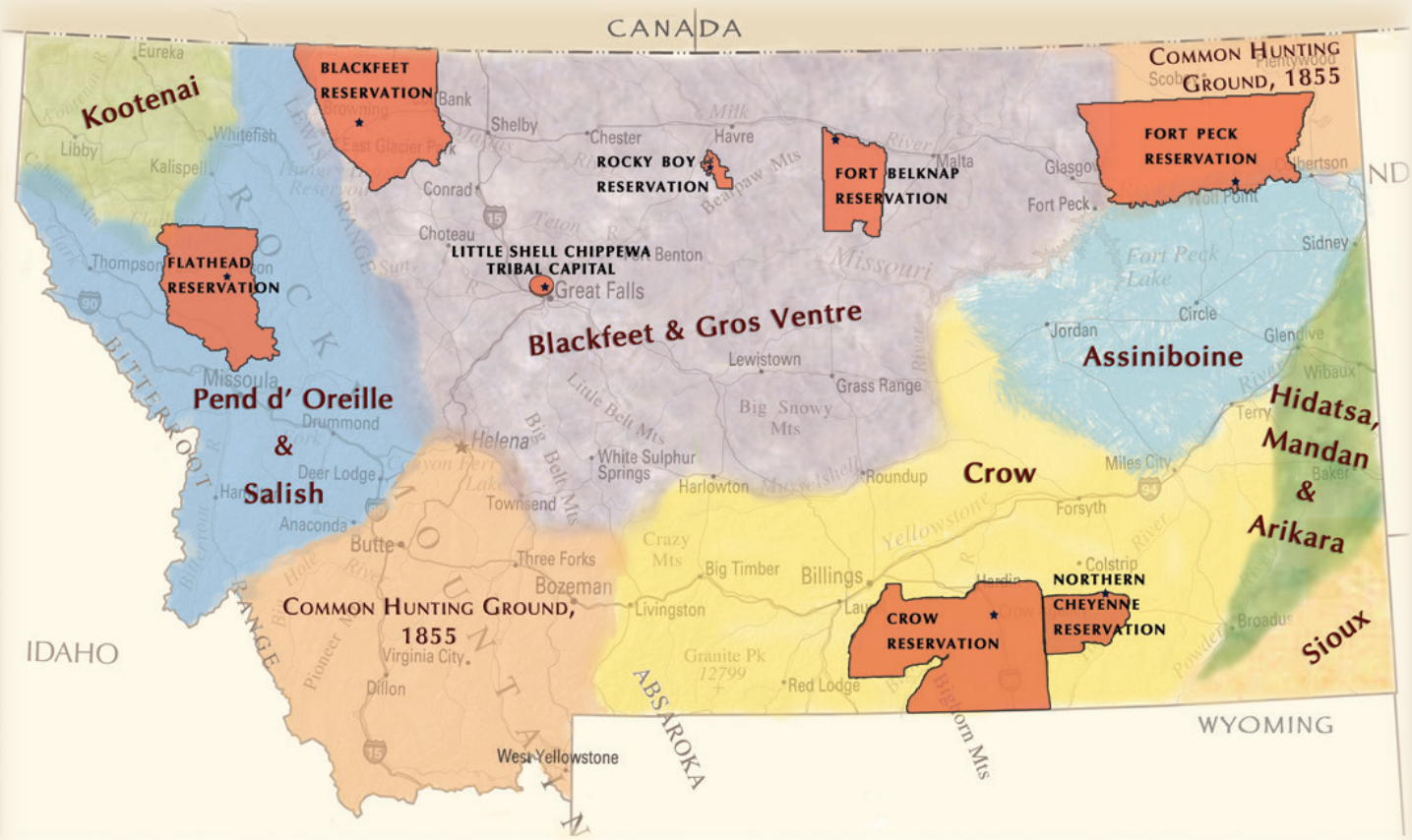
The Power of Place:
Place-Based Approaches to Researching Indigenous Montana Histories



Tribal Territories in Montana

Boundaries as defined by the Fort Laramie Treaty of 1851, and the Flathead and Blackfeet Treaties of 1855.

Model Student Research Project
English Language Arts, Social Studies
Middle and Secondary Level with Montana Common Core Anchor Standards
Written by Casey Olsen
2015

The 2015 Advocacy Institute Units were created and have been successfully implemented by teachers in Montana public schools.

A+ Indian Education
opi.mt.gov Montana Office of Public Instruction

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Overview

Montana Code Annotated 20-1-501 states it is the Montana legislature's intent that "... (a) every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and (b) every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, …" This model student research project is intended to help Montana teachers accomplish this professional responsibility, in a manner that is meaningful and even transformational, by conducting research with their students about local Native American histories in their community. *The Power of Place* is intended to provide teachers with flexible guidance through the challenging and rewarding process of researching local histories and landscapes with their students.

Teaching Objectives

1. Montana Common Core Standards (for details see Appendix A)
2. Indian Education for All Essential Understandings Regarding Montana Indians (for details see Appendix B)
3. Model Student Research Project: "The Crow Tribe's Influence in Stillwater County"
    a. Researching Local Native American History
    b. Sharing What We Learned With Others
4. Themes and Topics
    a. Montana History, Community History, and Tribal History
    b. How Tribal Histories and Traditions have Shaped Modern Montana
    c. Understanding the Present Through the Context of the Past
    d. Community and Identity
    e. Overcoming Stereotypes, Prejudice, and Racism
    f. The Local Museum's Mission

Introduction

One afternoon in the spring of 2009, I stood in my language arts classroom leading 24 high school sophomores in a discussion on stereotypes and Native American cultures. The students sat semi-attentive in small groups. James, a popular European American athlete in the school, raised his hand and shared a comment.

"Maybe the reason we have so many stereotypes when it comes to the Indians," he said, his right hand gesturing over his head southeast toward the Crow and Northern Cheyenne reservations, "is we're only around them when we are playing basketball against them." To James, Indians lived someplace else; somewhere outside our community to the southeast, some great distance.

As a few of the students around him shook their heads in agreement, I happened to notice Nate, a Chippewa-Cree student, seated immediately across the table from James. Nate wasn't saying anything, but he was studying James' face and his arms were crossed. As I approached where they were seated, I asked James, "You're only around Native American people when you're playing basketball against them?"

"Yeah, for the most part," James answered, a bit confused as to why he had to clarify.

I put my arm around Nate's shoulder and asked again, "You sure?"

"Yeah, I guess," he said, and I heard scattered chuckles around the room from students who were putting the two and two of the moment together.

"Oh," he said, this time his voice trailed off.

I smiled back at James and asked my question again, "You're only around Native American people when you're playing ball?"

"Well, yeah," James said with a sheepish grin.

"What about Nate?" I asked.

"I don't know," he shrugged. "He's just Nate. He's my friend."

These boys had gone to school together since the fourth grade. They played pick-up games together in P.E. classes and attended each other's birthday parties and elementary sleep-overs. They had shared our little town and, as a result, their identities were intertwined.

There's a strong undercurrent of oversimplification in Montana and in the world when it comes to Native American people and cultures. It lulls many students into believing that cultural lines can be drawn as clear as lines on a map. Stillwater County is over here. The reservation is over there.

"But when we're talking about Native people," I said, "Nate counts."

"I know," James answered.

"Then why are the two of us talking about him as though he wasn't here?" I asked.

My European American student did not include his Native American friend in his original claim because his friend did not fit the group stereotype. *Where* we live is important. *Place* is part of our identity. Place has the power to break down stereotypes, to foster our empathy. The people we share our places with are important to us, too, because of those shared experiences and connections. Place makes the lessons personal. Place is powerful.

Indigenous History Research Project

Overview of the Basics:

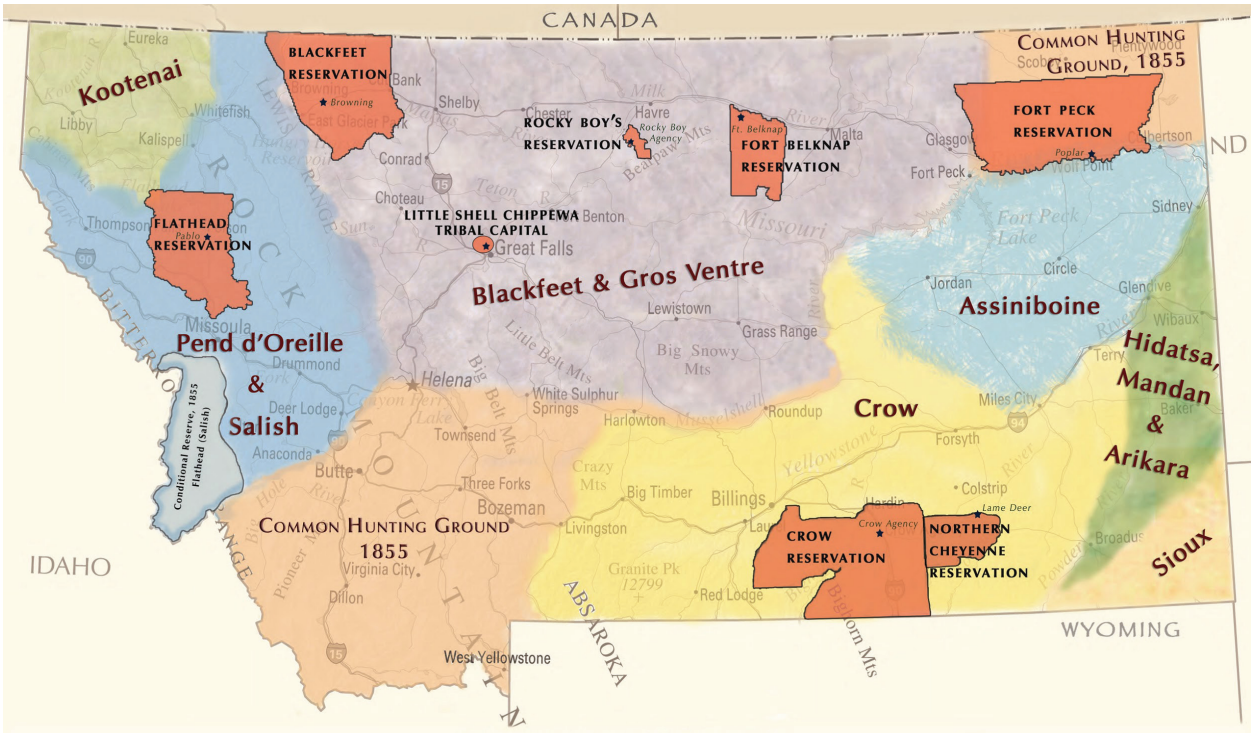
- Start Where You Are
- Choose Your Focus
- Find Directions For The Research
    - Local Texts & Resources
    - Cultural & Historical Advisors
    - Help Students Connect Personally Through Place
- Do Authentic Research
- Share with a Genuine Audience (Students Educate the Public)

Researching Local Indigenous Histories

The Need for Indigenous Research in Montana Classrooms

I taught for five years on the sidelines of Indian Education for All. IEFA felt distant to me, a calling for some other teacher somewhere else. My disconnect from Native American history and culture was not much different from the disconnect many of my students felt. What we didn't realize at the time was just how connected we were to Crow culture and history. We didn't fully realize that many of the creeks, rivers, mountains, and towns we considered part of our community had names from the Crow language or Crow history.

Through the encouragement from the Museum of the Beartooths, my Columbus High School students and I began a multi-year research project we came to call *The Crow Tribe's Influence in Stillwater County*. We learned that the locations of Columbus, Absarokee, and Nye in Stillwater County had direct ties to Crow history and to federal Indian policy. The knowledge we gained from our research enhanced our understanding of local history and broadened our sense of community. The deeper my students and I went into our research, the deeper our community's connections were to the Crow people. Looking back now, it is obvious; every square inch of Montana holds a rich, long-standing indigenous history. Some of that history needs to be preserved. Some of it needs to be found. And that effort needs the participation of all Montanans, Natives and non-Natives alike.



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Where to Begin

To determine the most relevant focus for your student research project, use the map provided here. First, consider the reservation closest to your community, then find the tribe or tribes represented on that reservation. If your community is located on or adjacent to a reservation, this initial process will likely be much easier. If your community is located in a place equidistant from two or more reservations, determine the traditional tribal territory in which your community is located.

This approach brings an authenticity to working with indigenous histories, but it also helps students relate genuinely to the subject matter by incorporating some of that "close proximity" that MCA 20-1-501 mentions. By keeping the research focus close to home, teachers help students build new understandings about cultures and histories through previously established connections to place.

Local Partnerships, Resources, & Texts

Before I began this research with my students, I was convinced that it was impossible. I had this sense the important Montana and Native American history had happened elsewhere. Left to my own devices, it might have stayed that way. Forging partnerships in your community is an important part in taking on projects like this one, and we were very fortunate to have the Museum of the Beartooths' executive director, Penny Redli, working with us. Find out if you have a museum in your community that might be interested in partnering with you on this project. One partnership does not stop you from taking on others, and a closed door will not stop this project if you really want to make it happen. Check out the Museums Association of Montana (MAM) website at www.montanamuseums.org for a list of museums in your area. They may even be able to help you identify sources of funding for the research work and publication.

Penny provided my class with a collection of stories, biographies, and oral histories titled *They Gazed on the Beartooths* and edited by James Annin, a long-serving Columbus newspaper editor. Annin began collecting and publishing bits and pieces of local history in the Columbus paper in 1960 with photographs and then published a bound collection in 1964. He included a lengthy chapter on Native American history in our area with a broad summary of the history written by the editor himself. He also included oral histories from Plenty Coups and an agent at the Second Crow Agency located south of present-day Absarokee. One of the most interesting finds while researching Annin's collection was an image of the agency compound painted on a cigar box in the late 1870s. *They Gazed on the Beartooths* also includes many historical inaccuracies, misconceptions, stereotypes, and ethnocentric bias--but then again, that was representative of our community at the time. We had to start where we were. Furthermore, working through those issues provided us an excellent opportunity to work through the Montana Common Core literacy standards, allowing us to hold some great discussions to evaluate the text's point-of-view, reasoning, use of evidence, and rhetoric.

Many Montana communities have bound collections of local histories, and these, as imperfect as they are, can serve as a meaningful starting point. If nothing else, they hold names, places, events, dates, and relationships for further research. For instance, Annin's collection pointed us toward Frank B. Linderman's book *Plenty-Coups: Chief of the Crows*, where Plenty-Coups tells a story from the winter of 1884 when a party of Piegans captured Crow horses in the hills south of the Yellowstone River and trailed them north through what is now called the Hailstone Basin in northern Stillwater County.

Plenty Coups' description of the events, the landscape, and the people he encountered, has been a popular text with my sophomore English classes since we stumbled upon it through our class research. We even took a class trip to the Chief Plenty Coups State Park in Pryor where students studied Crow history in the park museum, toured Plenty Coups' home and gravesite, and learned about traditional uses of the plant life found on the park. My students felt connected to the park because they were connected to Plenty Coups through his story about an event that happened in their community. That's what place can do. If we as teachers can put in that effort to find a connection close to home, we can bridge geographical and cultural distances to create understanding. We can even reduce prejudice.

You might also find support from your school librarian or county librarian and, as your research expands, you are likely to need their expertise in tracking down difficult-to-find texts in other libraries. As an example, one of my students was attempting to use Google Search to find the name origins of the Stillwater River.

"I think I should switch topics," she said.

"Why is that?" I asked.

"Because I can't find anything about this topic on Google," she answered.

One of the important lessons for students to learn through this work is that Google doesn't have all the answers. While the World Wide Web has given us access to information like never before, there are still important lessons and information that can only be learned by consulting local historical and cultural resources. Even when we can find the information from web resources, there's something to be said for the depth and impact of learning that happens close to home from personal journeys in researching one's community. Annin's work had included a very mythical description of an event involving an Indian princess that supposedly inspired the Stillwater's name, and I had heard this story several times in conversation around town over the years. While it was a great opportunity teach about stereotypes and archetypes, we still needed to find the truth in order to dispel the myth in the community. Penny Redli shared a few photocopied pages of Lt. James H Bradley's journal from the museum archives, but we could not locate the full journal text anywhere locally. Our search led us to Columbus High School librarian, Norma Glock, who was able to get us a copy in a few days through interlibrary loan.

Bradley's journal included an entry from 1876 describing how an early mapmaker errantly switched the names of two local streams, the Rosebud and the Stillwater. The information from Bradley was further aided by my student's research findings from Little Big Horn College's database of Crow-language place names (for more information on this topic, see Appendix D, tour stop #12). By comparing the Crow place names and their meanings to Bradley's information with our local knowledge of the landscape and the streams, the origins of our stream names were pretty clear. From what we could find over the course of our research, my student was the first person to write about this name switch since Bradley did 130 years earlier.
If my student had stopped researching just because Google Search didn't turn up any information on her topic, the truth about our local stream names might have been lost to history and community members would still be sharing a silly myth. Google doesn't know everything. If it was to ever have the information, someone would have to write about it first. Why can't that someone be one of your students involved in an authentic research project with an authentic audience? It's a safe guess that your community has historical myths to dispel too.

Another source that proved beneficial was the US Bureau of Land Management's General Land Office website (www.glorecords.blm.gov/search/), where survey maps are archived. It is really easy to browse through these maps by inputting the section, range, and township. We were able to zoom in on the fine details of the maps, some dated as far back as the 1880s, to see where buildings were located and how ownership changed over time. This allowed us to track how federal Indian policies affected our local landscape. One significant surprise was how non-Native cultures altered the path of the Stillwater River just south of Columbus in the more than one hundred years since the first BLM survey maps were created. (For an example of this, see Appendix D, tour stop #8.)

My students spent time viewing primary land documents at the local museum, courthouse, and state land office, and the experience proved educational – for them and for their teacher.

Cultural & Historical Advisors

Another important resource to find in your students' work with indigenous history is a cultural advisor. Find at least one or, if you can, find many. If your community is located on or adjacent to a reservation, this may be a very easy task. You may find cultural advisors living, quite literally, next door. These advisors may be one of your student's grandparents, their uncles or their aunts, or one of their clan elders.

If your community resides off the reservation, you may have to work at this aspect a bit harder, but it is nonetheless important and valuable. As our community in Columbus is more than an hour from the nearest reservation border, we were very lucky to have Dr. Shane Doyle, a Native American Studies instructor at Montana State University in Bozeman, agree to be one of our cultural advisors for our research project. Shane's interest in our project was also partly personal, and he worked with us by phone, via email, and even made some classroom visits to teach and to present.

An enrolled member of the Crow Tribe, Shane's great-great grandmother, Sarah Shane, was a subject of our research (see Appendix D, tour stop #9). Shane also was a great in helping us find balance in the research. For instance, many of our tour stops dealt with conflict and battles, because many of the local resources highlighted stories of that nature. With Shane's guidance as our cultural advisor, however, we were able to focus on stories about families. By broadening our focus and seeking out new historical narratives, the students learned another important lesson and their understanding of local Crow culture grew dramatically. To my students, the Crow were no longer just a culture who fought, took part in conflict, traveled through our area, and valued military accomplishments. They also learned the Crow culture values family and Crow people value children. Community photographs from the late 1800s show that as many as 50 percent of Columbus School students during that era had at least one Crow parent (see Appendix D, tour stops #8, #9, & #10). When the agency and reservation border were moved, many Crow people stayed or returned. Even as late as the 1920s, local rodeos showed significant numbers of Crow participants (see Appendix D, tour stop #13). These research findings helped me teach my students local lessons incorporating the seven Essential Understandings Regarding Montana Indians.

In addition to Dr. Doyle, we were helped by tribal historian Dr. Joseph Medicine Crow, medicine bundle expert Marvin Stewart, architect and enrolled Crow Tribe member Daniel Glenn, archaeologist Steve Aaberg, and cultural preservation expert Dr. Tim McCleary. By focusing on local tribes and cultures, you significantly increase the possibility of finding a valuable cultural advisor who has personal connections to your community (even if you don't initially know they have that personal connection).

Dr. Medicine Crow spoke to my students about their research and about the Crow Tribe's connection to the Stillwater area. He also contributed to our research by providing an oral history of how the Little Nest medicine bundle was found in the Fishtail area (see Appendix D, tour stop #22). In that account, Dr. Medicine Crow described how the bundle was eventually carried by Medicine Crow, his grandfather. Medicine Crow would go on to count more coups than any Crow in recorded history, and Dr. Medicine Crow connected those achievements to the medicine bundle. He described how carrying this bundle, found in what is now Stillwater County, contributed to his grandfather's achievements--what he called both "coups" and "war deeds" – and that he took inspiration from those achievements when he traveled to Europe during World War II, where Dr. Medicine Crow's own coups or war deeds would later earn him the US Army's Bronze Star and the French Legion of Honor medal. His oral history ended with the words, "So that's my story. That's my connection to this place." The students were hanging on every word. That's the power of place.

Our interest in Dr. Medicine Crow's description of the Little Nest bundle led us to contact Marvin Stewart, who is the keeper of that bundle at this time. Marvin visited Columbus and spoke to my students about the bundle, but his description was very different from Dr. Medicine Crow's description. Marvin talked at length about the bundle's love medicine and how he would often counsel couples and single people in search of love with the power of that bundle. This diversity of perspectives gave me a great opportunity to teach my students about Essential Understandings 2 & 3 – that there is great diversity in Indian Country and that traditional spiritual beliefs persist into modern life – as we tried to make sense of that diversity in our research.

We also uncovered important indigenous historical locations in early Stillwater Mine planning documents. Our museum director, Penny Redli, helped us locate some of that material, but we found some of the mine documents by simple searches through Google. The good news is that whether it is discovered during or before your students' research work, information is there for the finding.

Our research also benefitted from an archaeological study of the Second Crow Agency that was commissioned by the Montana Highway Department in preparation for highway expansion in the area. (When a highway is expanded or a roadway is significantly altered or moved, a cultural impact study is often ordered. That study can be another important source of information when you are starting out.) Steve Aaberg was the archaeologist assigned to the Highway Department study, and he worked closely with the museum and my class. He even visited the agency site with my students and supplied them with maps and digital imagery he found or created through his research. Steve helped students orient themselves to the physical place of the Second Crow Agency site and provided insight into the history he hoped to find directly under their feet. Many of my students settled on their own personal research topics for the project during that trip because of Steve's descriptions and images and the powerful connections made through sharing the place with that history.

Similarly, Daniel Glenn was able to help my students envision the history by creating 3D digital renderings of the agency buildings based on Steve's imaging and research. Daniel's background as an architect and as a Crow Tribe member, including his connections as a descendant of an Indian agent who had worked at the site, fed his passion for the work. That passion also inspired the students.

And finally, Dr. Tim McCleary has done tremendous work at Little Big Horn College collecting and preserving Crow place names. Those place names were available during our research through an online database. That database is currently unavailable as of this writing, and a message on the website says it is under construction. The information is on file at LBHC, however, and it was instrumental in providing the Crow place names that were relevant to multiple stops in our finished driving tour. Dr. McCleary also hosted a handful of my students who accompanied Museum of the Beartooths executive director, Penny Redli, and our Columbus High School principal, George McKay, to Little Big Horn College in Crow Agency to conduct further research. I recommend contacting officials at the tribal college located on the reservation you have chosen to focus on, as cultural preservation programs and initiatives are underway in many communities.

Find cultural and historical advisors. Find as many as you can and respect their diverse perspectives. Our advisors were incredibly valuable in teaching us that indigenous history isn't something that happens somewhere else. It's here, right beneath our feet, and the experience is genuinely rewarding for everyone involved.

Helping Students Connect Personally Through Place

I had a student named Melissa in my classes for a few years during this research project. Her family ranches in the Rapelje area, and she had lived there for a good portion of her life. For these reasons, she was really drawn to the story Plenty Coups told about the Hailstone Basin (see Appendix D, tour stops #2 & #6). During Melissa's years of involvement, we were still confused about the exact location of Plenty Coups' story. Melissa was determined to use her knowledge of that landscape and her connections with ranching families in the community to help her narrow down the search. She used the primary accounts and photographs she found in our local research text, Annin's *They Gazed on the Beartooths*, and shared them with family in the Rapelje area. She made calls and knocked on doors in the community, sharing Annin's photograph of the battle site. Eventually Melissa received a tip to try a particular cattle pasture about 15 miles north of Rapelje.

Melissa gathered a couple friends from the class and the three set out to find the battlefield. The others, Lindsey and Charity, had no personal connection to the place, but they were Melissa's close friends. Because the place and community were important to Melissa, they became important to Lindsey and Charity as well. By sharing the experience of the outing and the research, all three were able to forge even closer bonds to the physical place and to each other.

Whenever possible, it is extremely important to match students with historical research topics that are connected close to that individual student's home or his/her extended family's home. When that option is not possible, I have found it to be just as effective to have each student research topics that are connected to places where that student holds a strong affiliation or interest. Maybe a student's family owns land or once owned land in a particular area. Maybe they frequent this location while hunting or fishing or hiking. If that doesn't work, partner

the student who is struggling to find a connection with a student who has an established connection. In some communities, a majority of students will find a connection. In most communities, it's a safe bet that at least half of the students in your classes will find connections.

Sometimes, I have students move into the community at the beginning of the year or at the halfway point of the research project. What do we do with those students? It's been my experience as a teacher in a rural community that new students are often those that need a connection to the local place the most. Often those students are heartbroken or homesick because they are attached to another place. Some have moved around enough that they have not been able to connect with any place yet. As people, we need a place to attach our identities. We need places. Projects like this can help our students forge connections to the landscape and its history while making social connections with their research partners. This project brings them into the fold; it makes them part of a collaborative effort, a part of the community.

How the Work Gets Done

My students gathered information from relevant sources in a research organizer tool like the one available in Appendix E. Because each student or group researched a narrow topic within the larger focus of the Crow Tribe's influence in Stillwater County, it was easy for many students to lose sight of how their topic fit in with the topics other students were researching or how their topics fit into the larger story of the Crow Tribe in our area. To address this, we held class meetings twice a week where student groups would report out where they'd been looking for information and what they had learned. Using that sense of the larger story and the collected information and annotations from the research organizer tool, they went to work in a shared Google spreadsheet. By collaborating in this way, my students were able to model their tour stop entries on the best entries of their peers.

I also selected an editing team of five students to help me proofread the entries as an extra set of eyes. Students who quickly and competently complete their work are excellent editor candidates, and editing keeps them involved throughout the timeline. The digital approach worked really well, but it isn't the only way to get the work done. Students could handwrite drafts and attach them to a table drawn on the whiteboard just as easily. The secret to doing this work is looking for ways to be successful and not being stopped by possible obstacles.

Share Student Research with an Authentic Audience

Once the students have researched Indigenous history topics they connect with personally and have written and revised that research to perfection, the essential last step in this process is to share that knowledge with a broader audience. This gives students an authentic opportunity to fulfill Montana's constitutional mandate that "... every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner …." There are many outlets available to Montana students to do just that.

In the 2008-2009 school year – the first year of our work – my sophomore students published their research in the local newspaper, *Stillwater County News*. These ran as feature articles with photographs for three consecutive weeks. This kept the burden on the local newspaper editor to a manageable amount and actually allowed my students the opportunity to share what they learned with the community over multiple weeks. In 2011, these same students returned to their sophomore research as seniors and revised it for clarity and to represent various new sources and information we had encountered. We then secured grant funding to publish their work in a booklet through a printing company in Great Falls. A group of students worked as editors on this publication as well. This booklet sold for $15 in the museum gift shop in Columbus, and the booklet has now sold out.

In 2012-2013, I assigned 50 seniors to read the 2011 booklet to create a shared knowledge base and help students find personal place-based connections to what they read. Students then used this reading and our outing with archaeologist Steve Aaberg to select their topics. As they researched, we secured additional grant funding to pay for a driving tour brochure to highlight significant places and to encourage residents and tourists to visit those locations.

Throughout this process, we invited local media to join us on field outings and museum functions. Multiple articles were published in the *Billings Gazette* and the *Stillwater County News* featuring the topic and sharing our findings with the public. When students have a genuine audience to write for, they put in the extra effort to revise, edit, and make their writing perfect. They also get meaningful feedback and recognition from community members, administrators, and family members. Indigenous history research projects are significant educational endeavors, as they help educators and students reach essential understandings, achieve content standards, preserve history, and teach a public desperately in need of Indigenous knowledge.

Appendix A
Montana Common Core Standards (MCCS)

Because this model research project is adaptable to multiple middle and secondary grade levels, relevant Montana Common Core anchor standards have been provided below. As you develop this project for your classroom and community, it would be highly beneficial to seek out the specific grade-level standards for your students. Many of the grade-level standards also include Indian Education for All language that is connected to this work.

Anchor Standards Relevant To This Project:

Reading

CCRA.R.1
Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

CCRA.R.2
Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

CCRA.R.7
Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.

CCRA.R.8
Delineate and evaluate the argument and specific claims in a text, including the validity of the reasoning as well as the relevance and sufficiency of the evidence.

CCRA.R.9
Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

CCRA.R.10
Read and comprehend complex literary and informational texts independently and proficiently.

Writing

CCRA.W.2
Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

CCRA.W.3
Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

CCRA.W.4
Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCRA.W.5
Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.

CCRA.W.6
Use technology, including the Internet, to produce and publish writing and to interact and collaborate with others.

CCRA.W.7
Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.

CCRA.W.8
Gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source, and integrate the information while avoiding plagiarism.

CCRA.W.9
Draw evidence from literary or informational texts to support analysis, reflection, and research.

Speaking & Listening

CCRA.SL.1
Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

CCRA.SL.2
Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

CCRA.SL.3
Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric.

CCRA.SL.4
Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

Appendix B

Essential Understandings Regarding Montana Indians

Essential Understanding 1
There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 2
Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

Essential Understanding 3
The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories predate the "discovery" of North America.

Essential Understanding 4
Though there have been tribal peoples living successfully on the North American lands for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions:

I. Both parties to treaties were sovereign powers.
II. Indian tribes had some form of transferable title to the land.
III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists or states.

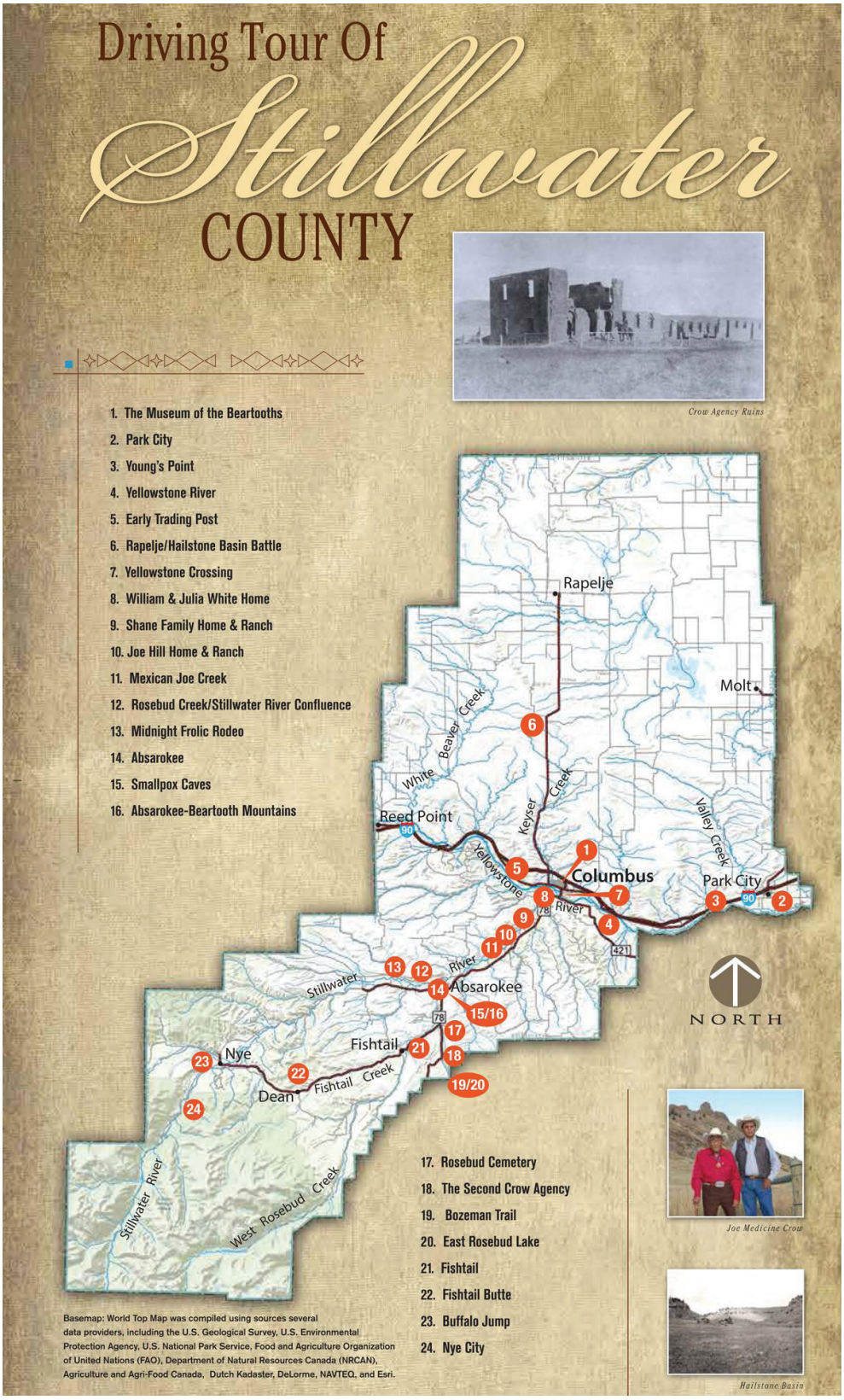
Essential Understanding 5
There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods:

Colonization/Colonial Period, 1492-1800s
Treaty-Making and Removal Period, 1778-1871
Reservation Period – Allotment and Assimilation, 1887-1934
Tribal Reorganization Period, 1934-1953
Termination and Relocation Period, 1953-1968
Self-Determination Period, 1975-Present

Essential Understanding 6
History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Essential Understanding 7
American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Appendix C
Stillwater County IEFA Driving Tour Map



Appendix D

Stillwater County IEFA Driving Tour Stop Descriptions

1. **The Museum of the Beartooths**: [440 East 5th Avenue North in Columbus.] The Museum of the Beartooths preserves the rich history and culture of Stillwater County. The museum includes an exhibit showcasing the Second Crow Agency and the Crow Tribe's influence in Stillwater County, including historical photographs, artifacts, maps, and a model of the agency compound to help visitors understand the agency's important role in the development of the area after the Crow Reservation was formed in 1868 (written by P. Redli, C. Olsen).

2. **Park City:** [Park City I-90 Exit 426, head to Columbus on frontage road.] In the winter of 1884, Plenty Coups led a party of Crows (including Plain-bull, Big-sky and Strikes-on- the-head) and white settlers north from Park City in search of a large horse herd captured by a group of Blackfeet near present-day Rockvale. According to multiple accounts, Joseph Tate, Chancy Ames, Philip Sidle, and Lee M. Owens were the four men Plenty Coups agreed to bring along with him. They followed the tracks northwest and finally caught up with the horse herd in an area now known as Hailstone Basin in northern Stillwater County. Two Blackfeet men were killed in this battle, both by Plenty Coups, and Plain-bull "counted coup" on one of them. The horses and the dead were taken to Park City. Sidle and Owens were injured, Ames and Tate were killed and later were buried at Round Top Butte. Plenty Coups said, "It was a hard journey for those white men. Two whole days and nights, with little rest, took us to Park City, … and it was there I learned that white women mourn as ours do. My heart fell to the ground when I heard them crying and wailing for their men, …" (R. Blenkner, J. Ruffatto).

3. **Young's Point**: [Young's Point Road pull out.] Alonzo J. Young ran a trading post from 1877-1882 on the north side of the Yellowstone River near present-day Park City. The prominent rocky point on the south side of the river is commonly known as "Young's Point". The Crow name for this place is Iisáakshamammaaiaschiluua, which means "young man's store" (K. Hersrud).

4. **Yellowstone River**: [Best viewed on the frontage road from Hensley Creek to East Hill pull-out (mile-marker #2) outside Columbus.] The Crow name for the Yellowstone River is Iichíilikaashaashe, which translates to "Elk River" or "Elk Crossing River" in English. When French explorers first visited this area, they mistranslated the Crow word for "elk" as "yellow" and the Crow word for "crossing" as "rock." This led to the river being labeled "La Roche Jaune," or "Yellow Rock River" on early maps of the area. In later maps the name was changed to "Yellow Stone." The mistranslation, most likely occurring while communicating in Plains Indian sign language, has been credited to the similarities in the words due to color of elk and the reality that river crossings were often made at a place where rocks or stones could be seen in the water. The mistranslated name also transferred to Yellowstone County to the east and to Yellowstone National Park to the southwest. Elk are often spotted crossing the Yellowstone between Columbus and Park City (T. Harrison).

5. **Early Trading Posts**: [West Hill pull-out overlooking the Yellowstone River.] Horace Countryman was one of the first white settlers of the area, about 1875. He had a trading post called Stillwater on the north side of the river west of the Columbus West Hill. He also had, for a short time, an illegal trading cabin on the south side of the river on Crow Reservation land. His south side cabin was roughly a half mile up Countryman Creek and has since been torn down. Whiskey at one time was illegally traded here causing much grief for the Crow Tribe and Crow agents alike. Countryman also installed a cable basket for carrying passengers and trade goods across the river during high water periods. The cable was located east of the Columbus West Hill near a natural forde where horseback riders would cross the river to and from the Crow agency and the trading posts. In some years the cable can still be seen on the south bank, depending on the high water erosion in the spring.

Shortly after Countryman, other traders set up shop closer to the natural forde. The first one was known as Eagle's Nest, established around 1879, about a half mile east of the natural forde on the north bank of the river. It was a lively place that included a blacksmith shop, harness shop and hotel. Also in that area was a place called "Sheep Dip," which is believed by some to be more of a nickname than a separate community. The name was apparently derived from the vile-tasting whiskey that was made there. The name was so frequently used that "Sheep Dip" became one of the early names of Columbus (D. Ehret, E. Kluthe, C. Kent, C. Gibson, T. Ostrum, B. Wiggs).

6. **Rapelje/Hailstone Basin Battle**: [For best view, turn west on Stagecoach Road 0.2 miles, looking north.] The Crow Tribe used the landscape surrounding present-day Rapelje, Montana, to hunt and find resources, especially during the second agency's use when supplies were scarce. In the fall of 1881 a group of young Crow men crossed the Yellowstone above the Stillwater and rode north 20 miles to hunt antelope in the landscape before you. The group of nine hunters divided into three equal parties. One party encountered two cowboys who accused the hunters of stealing a horse. One of the cowboys shot and killed a young Crow man, and his body was hidden beneath sagebrush. According to letters written by the Crow agent at the time, all the white men in the area had "banded together" and stated their intention to "kill any Indian on sight found in the country." The agent added that "no respect" was paid to Indians in the area and "it was deemed no crime to kill an Indian but rather an act of heroism."

   Hailstone Basin is located 18 miles north of Rapelje, its rocky rim visible from this vantage point on a clear day. In 1884, Crows and Park City whites exchanged gunfire with a group of Blackfeet Indians who had captured a herd of horses from the Crows camped on Rock Creek (see also the "Park City" tour description). Plenty Coups wanted to sneak into the Blackfeet camp quietly in darkness, "[B]ut I could not hold my white friends," he said. "They were unmanageable..." The whites began shouting and charged their horses toward the rimrock where the Blackfeet were camped. The group of Blackfeet awoke, and one Park City man was shot and killed. Another received a head wound from a bullet glancing off the rocks he hid behind, and he too later died. Plenty Coups shot and killed two Blackfeet men. As he and Plain-bull tried to help the mortally wounded white man, more whites from Park City arrived and started shooting at them. They were pinned down with Park City settlers firing on them from the southeast and the Blackfeet firing on them from the north rim. Plenty Coups waved his arms at the settlers who continued to fire until one of them recognized him. Once the confusion subsided, the newly reinforced group recovered the stolen horses (M. Baker).

7. **Yellowstone Crossing**: [From Pike Avenue in Columbus turn south on Third Street North, cross railroad tracks, stop at old City Shop.] An early river ferry and the old bridge over the Yellowstone were located in this vicinity. Prior to the bridge's construction, Horace Countryman owned a ferry which carried passengers, horses, and wagons across the river. This ferry cost just a couple bits to a dollar to cross and in one day it reportedly made $200. The ferry ran from 1882 to 1893. Former Columbus News owner/editor Jim Annin gave the following description of the ferry's location: "The big tree just east of the present south side approach of the bridge at Columbus was a 'snub' post of the ferry. While two big trees in the city sewage disposal tract furnished an attachment for the ferry ropes on the north side." Many visitors to the Crow Reservation and second agency traveled through this location (J. Martinez).

8. **William & Julia White home**: [Once across the Yellowstone bridge, house can be viewed by pulling over at the very end of the right-hand guardrail; Private Property.] William and Julia White owned land just outside of Columbus along the Yellowstone River. Their original beige home with a brown roof, built in 1883, can be seen almost directly to your right after crossing the Yellowstone bridge. William was a private in the Second Cavalry. Julia was a Crow woman, the daughter of Crooked Foot. According to William's autobiography, her original Crow name Yoho-na-ho means "She Sings Many Songs of Victory." She was allotted some of the land through the agency and William filed a claim on surrounding acres after the reservation boundary moved. Their land stretched from the Yellowstone River south up the side of Shane Ridge. A 1902 survey map shows the home listed in Julia's name.

Together they had 4 children, Mary "Mamie", Minnie, Ada, and William "Willie" Jr., all of whom graduated from Columbus High School. When Julia died in 1921, William sold the ranch for one dollar to the McClanahans and moved to Crow Agency where he served as a guide to visitors at Little Big Horn Battlefield because he couldn't bear to live in the Columbus area without Julia. The house was moved a short distance south in 1924 due to the close proximity to the Yellowstone River. When the White family lived in the house, the Yellowstone River flowed past on the north side of the house and the Stillwater River flowed by on the south side through the swampy channel visible in the pasture today. The original survey map from 1902 supports that claim. Today, most of the White family rests together in the Columbus cemetery (S. Corson, N. Nelson).

9. **Shane Family Home & Ranch**: [Pull off Hwy 78 at Wagon Trail Road sign, mile-marker #44]. Shane Creek got its name from the Shane family who lived near its confluence with the Stillwater River. Thomas and Sarah Shane lived on a piece of land regarded by many as "one of the finest allotments in the reservation," stretching from modern-day Fireman's Point to the bottom of modern-day Shane Creek Road. The ridge to the east between Shane Creek and the Yellowstone River is called Shane Ridge, but the ridge's traditional Crow name is Daxpitcheeaashúua, which translates to "Bear's Head."

   Sarah Shane was an enrolled member of the Crow Tribe, and had 11 children with Tom. When the reservation boundary moved, the Shane Ranch possibly developed out of a provision in the Dawes Act that allowed allotments outside the reservation boundary. A new cabin was constructed in 1895. Thomas Shane died in 1901, and sometime after Sarah married Jack Williams. On a train ride to Salt Lake City, Sarah overheard Williams tell another passenger that he was planning to kill her and take her allotment. She got off the train at the next stop in Utah, walked back to Montana following the railroad tracks, and wrote a will excluding Williams. She is believed to be one of the first Native American women to write a will. Many of Sarah's children had allotments in the area and her daughter Josephine registered a claim on 40 acres. Altogether, the family was allotted or held claim on 1,680 acres. Heirs of Sarah Shane sold 40 acres to the Columbus Volunteer Fire Department Relief Association for $250 in 1919. That piece of ground is known today as Fireman's Point. Sarah was laid to rest at Crow Agency on March 15, 1932 (Q. Edeler, M. Corriz).

10. **Joe Hill Home & Ranch**: [Beartooth Ranch entrance pull-out, private property.] Jose Trujillo, also known as Joe Hill, married Harriet, a Crow woman, during the Second Crow Agency's use. The couple had four children who were also enrolled Crow, and the Hill family's combined allotted ground stretched from present-day Joe Hill Creek to Whitebird Creek in the Stillwater River Valley. Today the majority of this land is owned by the Beartooth Ranch, which was once owned by actor Mel Gibson (J. Jones).

11. **Mexican Joe Creek**: [School bus pullout after Pheasant Lane on Highway 78, the creek flows east to west into the Stillwater.] Mexican Joe Creek is named in tribute to Jose Pablo Torjie, also known as "Mexican Joe." Torjie was an employee at the Second Crow Agency. On July 2, 1875, Torjie and another man, Tom Stewart, were cutting timber for agency buildings in the Whitebird area when they noticed that the agency's cattle herd was missing and went in search. When Torjie and Stewart didn't return, the rest of the timber crew went looking for them. The crew encountered Torjie and Stewart attempting to escape a group of Lakotas pursuing them. During the ensuing confrontation, Torjie went missing after falling from his horse. When the shooting was over, the crew was unable to find him. A year later, his body was found beside what is now known as Mexican Joe Creek. Torjie was disoriented and possibly wounded after the attack and tried to find his way back to the agency. The agent at the time used examples like this in letters to his superiors in Washington, D.C., asking them to send the army to remove the Lakota encroaching on the Crow Reservation. (A. Aumueller, J. Cangro, T. Schultz).

12. **Rosebud Creek/Stillwater River Confluence**: [North Stillwater Road, view 0.8 miles from the Hwy 78 turn-off.] Rosebud Creek runs into the Stillwater River near Absarokee, but according to Lieutenant James H. Bradley, the names were transposed at one point in history. The river now known as the Stillwater was once called the Rosebud, and the creek now known as the Rosebud was once the Stillwater. In his 1876

journal Bradley states that "[b]y some hocus-pocus they have become exactly reversed, and everybody now calls the main stream the Stillwater." Present-day Rosebud Creek and its two forks had numerous beaver dams which converted the stream into a series of "stillwater" pools. The present-day Stillwater River was well-known to the Crow for its abundance of rose-hip bushes. This switch is confirmed through the Crow Tribe's traditional names for the streams: Biliinneeté (Stillwater) means "no current," and Bichkapáashe (Rosebud) means "rose-hip river." Itch-Kep-Peh Park in Columbus gets its name from a slang version of Bichkapáashe (R. Flick).

13. **Midnight Frolic Rodeo**: [North Stillwater Road at Johnson Bridge.] The Midnight Frolic Roundup took place on July 2nd-4th in 1921 & 1922 on the north side of the river here. The event was possibly the largest festive gathering in Montana up until that point with more than 7,000 attendants. "Tex" Van Harris was the winner in 1921, winning the Connolly trophy saddle. Many Crows attended and competed at the event. Using a 1921 group photo from the event, William Big Day and friends identified the following people: Old Crane, Oliver Lion Show, Alex Plainfeather, Joe Gun, John Push (Crow Scout), Plainfeather, George & Slim Boot Tail, Daniel & Fanny Blackbird, Henry Big Day, Walter Chief, and George Russell. Visit the Museum of the Beartooths to view the photos and Harris' saddle in the Midnight Frolic exhibit (J. Brooks).

14. **Absarokee**: [Town of Absarokee, Main Street traffic light.] The town of Absarokee got its name from the Crow Tribe's name for their own people. Apsaalooke (ap-SAH-lo-ka), means "children or off-spring of the long-beaked bird" (Hoxie). Early French interpreters mistranslated this as "crow." Anthropologist Robert H. Lowie describes the name as "a bird no longer to be seen in the country." Thomas Leforge explains it as "a peculiar kind of forked-tail bird resembling the blue jay or magpie." There are a few variations on the phonetic spelling of this name, such as Absarokee, and Absaroka. Absarokee sprang up as a town after the Second Crow Agency was relocated, and the close proximity to the agency inspired the name. The first post office was established in 1893 (K. DeSaveur).

15. **Smallpox Caves**: [Absarokee High School parking lot, south end of town.] There were once small caves in the cliff face directly across Rosebud Creek overlooking present day Absarokee. Today they are located on private property. Oral history mentions them being used by Crow people to quarantine themselves during smallpox outbreaks at the agency. Later European American settlers dynamited the caves closed out of the fear of smallpox. A U.S. Springfield Model 1873 rifle found in one of these caves matches the model and serial number of rifles used by Custer's 7th Cavalry. Experts have been unable, however, to determine whether the rifle was actually used at the battle. The rifle was found by Alfred Mendenhall and is on display at the Museum of the Beartooths (D. Wiggs, D. Sobrero).

16. **Absaroka-Beartooth Mountains**: [Absarokee High School parking lot]. The Crow name for the Absaroka-Beartooth mountains is Daxpitcheeihté, which translates literally in English to "bear's teeth." The Beartooth range in south-central Montana and northwestern Wyoming has tall white peaks whose sharp angles resemble a grizzly's teeth. This mountain range is part of the Crow Tribe's traditional homeland and was included in the original 1868 Crow Reservation. According to Jon Ille, archivist at Little Big Horn College, many traditional Crow perspectives "think of the [Beartooth] mountains as a central location that Crows felt held spiritual power . . . so many men took vision quests where they would fast, drink little water, and possibly cut themselves to bring about a vision. The vision itself provided a snapshot of … what role the person would play in the community … [W]ithin a Crow context, the Beartooths are the biggest mountains around so a great deal more power would exist there than in other locations." In 1882, Montana's portion of the Beartooth Mountains were divided from the Crow Reservation by the federal government (I. Walston).

17. **Rosebud Cemetery**: [Rosebud Cemetery Road.] The cemetery at the Second Crow Agency was located along Butcher Creek due east from the agency building. Some time between 1875-1884, George DeForest Brush painted an image on a cigar box of the agency compound with Butcher Creek (the small creek separating the Rosebud Cemetery from Highway 78) running through it. Brush's written description

says that Butcher Creek ran "through the Indian and white cemetery." In 1879, Chief Blackfoot died near present-day Cody, Wyoming. An 1879 telegram from Agent Keller states that Blackfoot wanted to be brought back to the agency for burial. An 1880 Frank J. Haynes photo taken at the agency shows a deteriorated burial lodge in the cemetery with the caption "Blackfoot Chief burial" on its reverse side.

In 1884, the agency moved and in 1892 the land here ceased to be reservation. Jack Pearson married LaVentia Pease, a Crow woman, and the two served as caretakers for the burials in the area after her father, a former Crow Indian agent, gifted the ground to the couple as a wedding present. A portion of the Pearson Ranch was designated as the site for the Rosebud Cemetery established in 1896. The two cemeteries were about a quarter-mile apart. Jack died on the place in 1914, and, according to Jim Annin, "guarded the property with reverence, but later owners plowed over the graves." In 1911, Clarence Smith built a home where Butcher Creek meets the highway. According to Smith, there were many burial scaffoldings around his property at that time (A. McNally, L. Ryker, H. Skeman).

18. **The Second Crow Agency**: [Second Crow Agency historical marker, west side of HWY 78.] The Second Crow Agency, called Baaxawuaashalíiko, or "wheat mill," in the Crow language, was located on the east side of present-day Highway 78 immediately across from the historical marker. The second agency was in use between 1875-1884. An archaeological report describes that, "[t]he main agency building included an extensive stockade that enclosed eight large buildings, including seven square adobe houses, and a corral." Stretching north from the main complex were adobe living quarters for tribal members, also known as "Doby Town," consisting of thirteen buildings arranged in a straight row where the highway is now. East of Doby Town was the reservation's slaughterhouse and horse barn. The surrounding flat land was used for agriculture. Butcher Creek gets its name from the slaughterhouse. The coal, ice house and sawmill were located near the present-day historical marker.

    The Crow had a hard time adjusting to the new agency with epidemics such as measles, scarlet fever, and smallpox afflicting the people. In 1882, a U.S. Army officer named Henry Armstrong was temporarily reassigned as the Crow's agent, and began to pressure the Crow to move their agency east. He marched 130 families (a total of 900 people) on foot to the Little Big Horn River. The women cried for days, and upon arriving they were exhausted and hungry. By 1895 the building was in ruin after a fire. Many of the bricks were removed to build foundations for homesteader cabins in the area, some of which still stand today (S. Mayhan, S. Medina, M. Schultz, E. Eder).

19. **Bozeman Trail**: [Bozeman Trail historical sign (east side), 2 miles south of Fishtail turn-off on Hwy 78.] The Bozeman Trail was first used by Native American tribes as a path of exploration, trade and migration before John Bozeman led a group of 2,000 settlers on the trail in 1864. The trail follows the north side of the Pryor Mountains just south of Pryor, Montana and makes its way here before continuing on toward modern-day Reed Point, Big Timber and Livingston. Around 1876, the U.S. military used the trail for campaigns and established a telegraph line along the route. All three Crow agency sites are located on the trail (J. Redman, A. Panella).

20. **East Rosebud Lake**: [Butcher Creek turn-off]. East and West Rosebud Creeks run from this side of the Beartooth Mountains. The mountains themselves were part of the Crow Reservation until 1882. In January of that year, Crow Indian Agent Armstrong arrived at the Second Crow Agency. By 1884, Armstrong was at the center of efforts to relocate the Crow Tribe's headquarters to the Little Big Horn Valley. Armstrong remained the Crow agent until 1885 and filed a patent claim on what is now known as East Rosebud Lake and the surrounding land in 1895. An original BLM survey map from 1902 shows a cabin in Armstrong's name there which he used as a summer home. Armstrong later sold the land, and for many years after it was referred to as Armstrong Lake. Today, much of the East Rosebud Lake shoreline remains private ground surrounded by public forest land because of Armstrong's patent claim (H. Berndt).

21. **Fishtail**: [Town of Fishtail.] From 1868 until 1892, the Fishtail area was part of the Crow Reservation. The Crow left the second agency in 1884, and European Americans began "squatting" on the land shortly after. According to his oral history, Bob Hudson was squatting on the Crow Reservation in the present-day Limestone area, and his friend John was squatting near present-day Fishtail. Hudson describes a conflict with the Crow around 1886: "One day John rode over to tell me the Indians had come up from the Crow Reservation and were camping on Rock Creek [referring to the Rocky Fork Creek east of present-day Nye] at the site of the present Fred Kirch ranch. The Indians were killing cattle, so we went to John's camp and poisoned balls of meat to give to the dogs..." Bob then describes how he and his friend John traveled to Rock Creek and secretly poisoned dogs in the Crow camp with the balls of meat. This action was done in retaliation for Crows killing squatters' cattle illegally grazing on the reservation (L. Washington).

22. **Fishtail Peak**: [Benbow Road pullout; Dean, MT.] Sometime in the early nineteenth century, a Crow named One Child Woman was traveling through this location just east of Fishtail Peak and found a basalt stone nearby carved with the heads of various Pacific Northwest animals, including a buffalo, a seagull, and a horse. One Child Woman, according to some descendants, had to dig the stone out of the ground with her knife. The medicine bundle that included this stone was passed down to Medicine Crow, an important figure at the Second Crow Agency. While carrying the bundle, Medicine Crow earned the title of Crow chief through accomplished war deeds by the remarkably young age of 22. He earned a total 22 coups during his lifetime, more than any other Crow in recorded history, all while possessing this bundle. When Medicine Crow passed away, possession of the bundle transferred to his brother, Little Nest, and the bundle is often referred to as the Little Nest bundle. Marvin Stewart is the present-day keeper of this bundle. Dr. Joseph Medicine Crow credits his grandfather's deeds while carrying this bundle as the inspiration for his own achievements during World War II that earned him the Bronze Star, connecting these accomplishments to this place where the Little Nest bundle was found (A. Aumueller, T. Schultz, J. Cangro).

23. **Buffalo Jump**: [Pull out across from Keogh Road on the west side of Nye Road.] The Stillwater Buffalo Jump is a site outside of Nye, Montana, that was used by several Native American tribes to kill buffalo, bighorn sheep, elk, deer, and antelope. The jump was first used around 300 A.D. The Shoshone began using the site around 996 A.D. and were then followed by the Crow from 1530-1750 when horses were acquired which made the buffalo jump obsolete. Once the animals were gathered on top, they were spooked off the cliff one by one. This site is known in the Crow language as Ammishéelahpee, which means "where the buffalo are driven over the ridge." The buffalo jump is on private land (G. Seibert).

24. **Nye City**: [south from Old Nye Fishing Access.] After the Beartooths were separated from the Crow Reservation in 1882, Jack Nye and others staked copper claims in 1883 here, leading to the establishment of Nye City, and in 1884 the Crow agency headquarters was moved to the Little Big Horn. Between 1883-1887 there were 300 people living in Nye, with a store, hotel, post office, smelter, laundry, and seven saloons. In 1887 surveyors found that Nye was 6 miles inside the Crow Reservation boundary. Nye became a ghost town. In 1892, the reservation boundary moved once again and mining resumed. Stillwater Mining Company, located at Old Nye City, is the largest public company in Montana and one of the largest platinum and palladium mines in the world (A. Solomon, B. Beer).

Appendix E
Research Organizer Tool

Student Researcher Name(s): _____

Source of Information Text, Oral History, Expert, Website, Field Visit.	**Type of Research:** • Personal Experience? • Primary Research? • Secondary Research?	**Annotations** Record any notes about what you learned from this source.