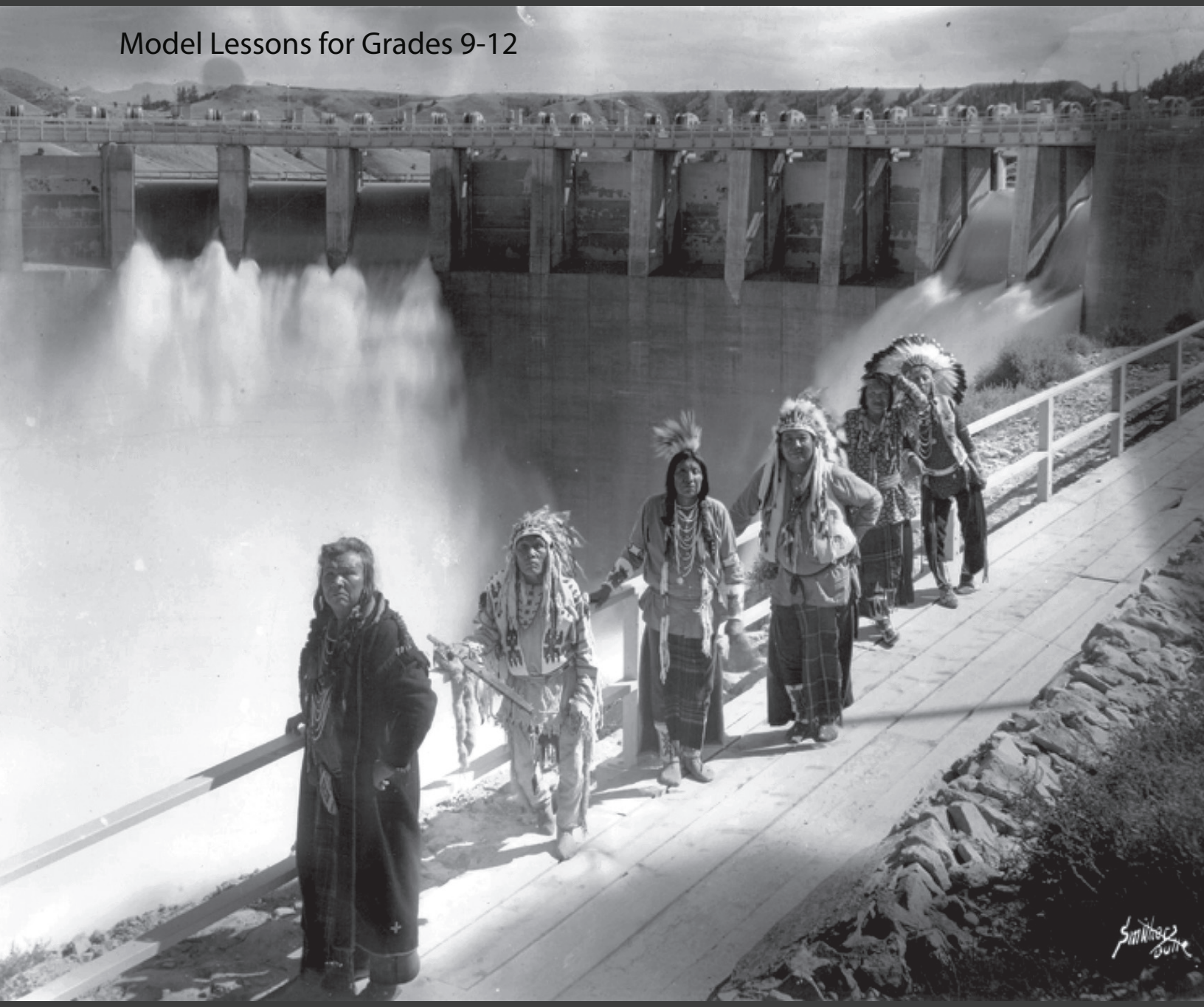
# Indian Education for All

## Model Teaching Unit
## Language Arts and Social Studies

**Wind from an Enemy Sky:** Historical fiction and current events surrounding the Confederated Salish & Kootenai Tribes and Kerr Dam

Model Lessons for Grades 9-12



*Tribal leaders at the original dedication of Kerr Dam. 1932.*
*Photo Credit: Charles Owen Smithers, Sr. and Son.*

Indian Education
Montana Office of Public Instruction
Elsie Arntzen, Superintendent

# Wind from an Enemy Sky

## by D'Arcy McNickle

Model Teaching Unit for
Language Arts and Social Studies

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# Teaching Unit - Language Arts - Secondary Level

### For D'Arcy McNickle's *Wind from an Enemy Sky*

## Overview

*Wind from an Enemy Sky* is an historical fiction novel with relevance to historical and contemporary issues. This unit is designed to support a teacher's inclusion of historical material, especially primary source documents. It is not intended to be a comprehensive unit, so there is a lot of room for development of the historical portions. However, three lessons specific to the literary features of the novel have been included in order to support some of the more challenging features, particularly the dialogue style.

Each lesson includes learning objectives (which are intended to be shared with students explicitly at the start of each lesson) and strategies (which include a hook, activities, and an assessment tied directly to the learning objectives).

**Anchor Text**

McNickle, D'Arcy. *Wind from an Enemy Sky*. Albuquerque: University of New Mexico Press, 1978. (Reprint 1988) ISBN 0-8263-1100-8 (paperback)

*This novel was distributed by the OPI to all Montana public high school libraries in 2013. A class set of 15 novels is available for loan by contacting Joan Franke at 406-444-3694 or *jfranke@mt.gov*

**Genre**: Historical Fiction

**Suggested Grade Level**: 10th-12th Grade

**Tribe(s)**: The Little Elk is a fictional northwestern tribe whose history closely mirrors that of the Confederated Salish and Kootenai Tribes of the Flathead Reservation in Montana. The plot strand of the fictional Feather Boy Bundle may be based on a similar situation with the Water Buster Clan of the Gros Ventre Tribe of North Dakota. In 1937-38 McNickle participated in negotiations for the return of their sacred bundle (See "Afterword," by Louis Owens, p.260).

**Place**: The fictional Little Elk Reservation closely resembles the Flathead Reservation. The story takes place in a traditional Native American camp, at the Indian Agency on the reservation, and in the area around the recently built dam.

**Time**: Approximately mid-1930s. During this era, some of the Native people on the fictional reservation are still living in very traditional ways. However, the majority are transitioning into homes and routines heavily influenced by the non-Native reservation agents and the white settlers who have begun to populate the area. The building of the dam also fits historically into the New Deal Era.

## About the Author

William D'Arcy McNickle (1904-1977) was born January 18, 1904, in St. Ignatius on the Flathead Reservation in Montana. He was a novelist, author, Bureau of Indian Affairs employee, director of American Indian Development, Inc., community organizer, activist, anthropology professor, historian, and program director of the Newberry Library Center for the History of the American Indian in Chicago.

McNickle's father was Irish, but his mother was Cree Métis. McNickle's mother applied for membership into the Confederated Salish and Kootenai Tribes, and she and her children were adopted. They received a land allotment under the 1887 Dawes Act.

McNickle attended mission and government schools for Indian children in Montana and Oregon, and attended the University of Montana, Oxford University, and the University of Grenoble. He worked as an editor in New York City, and, in 1944, helped establish the National Congress of American Indians. Although he never finished a degree, McNickle received an honorary Doctorate of Science from the University of Colorado in 1966. The library at Salish Kootenai College in Pablo is named after McNickle, as is the Center for American Indian and Indigenous Studies at the Newberry Library in Chicago. Perhaps he is best known for his three novels, *The Surrounded*, *Runner in the Sun*, and *Wind from an Enemy Sky*. His non-fiction work includes *They Came Here First: The Epic of the American Indian*; *Indians and Other Americans*; *Indian Tribes of the United States: Ethnic and Cultural Survival*, and *Indian Man: A Life of Oliver La Farge*. McNickle also wrote many articles, poetry, and short stories. He received a Guggenheim fellowship in 1963-64. McNickle's knowledge and experience in both white and Indian worlds helped him become an important figure in Native American cultural and political affairs.

According to Louis Owens in his Afterword to *Wind from an Enemy Sky*, "Ironically, it is communication that fails repeatedly and inevitably in D'Arcy McNickle's novels, and it is communication that McNickle devoted his life to realizing. No one—Indian or white—has contributed more to understanding between the two worlds than McNickle with his novels and non-fiction works." (p.264)

## Text Summary

*Wind from an Enemy Sky* is the story of the Little Elk people, a fictional Northwestern tribe, trying to adjust and survive in the early twentieth century when the US government methods of assimilation were straining traditional Indian life.

Although the novel is fiction, the setting closely resembles the Flathead Reservation. The issues in the novel include boarding school education, the government push towards an agricultural lifestyle for Indians, allotment, and the building of a hydroelectric dam. These are some of the same issues the tribes on the Flathead Reservation, as well as other tribes across Montana, were dealing with in this time period. However, according to McNickle himself, the most important issue or theme is "the greater tragedy of two cultures trying to accommodate each other." (p.258) Owens, in the Afterword, goes on to say, "While communication is particularly difficult between worlds—Indian and white—it is a problem common to all characters."(p.261) Owens adds, "To talk good in this novel is to listen and to understand." (p.262) In this way, the novel presents a potential lesson for all human beings.

The story in *Wind from an Enemy Sky* revolves around one extended tribal family's reaction to the building of a dam on their land. Bull, the patriarch of the family, initially cannot believe anyone would want to stop the water. When he sees it with his own eyes, he is angry, but it is the actions of his nephews that result in the death of one of the white workers at the dam. The rest of the story follows both sides as the US government tries to sort out who is responsible for the murder, and the Little Elk people try to gain the return of a sacred Feather Boy medicine bundle which Henry Jim, Bull's brother, believes is the key to holding the tribe together.

McNickle often uses chapter breaks to move from Native American to non-Native characters. One of McNickle's strengths is his ability to make both voices interesting and realistic. He is able to illustrate how layers of misunderstanding can build even when two cultures are trying to communicate and

how good intentions can go hopelessly wrong. The novel is concerned largely with the inability of the Native American and white societies to communicate productively with each other. The agent on the Little Elk Reservation says, "The problem is communication. The answer obviously, is that we do not speak to each other--and language is only part of it. Perhap's it is intention, or purpose, the map of mind we follow." (p.125) This passage could be the theme for the entire novel. Throughout the novel, external conflicts create internal conflicts in people who want to control external events, while at the same time internal conflicts exacerbate the external ones. The way the characters in *Wind from an Enemy Sky* react to these conflicts is the substance of the novel.

As McNickle presents it, Native Americans are deeply suspicious of the people who have, through the centuries, oppressed them. Promises made have seldom been promises kept. The suspicions that keep Indians from interacting productively with government agencies come not from paranoia but rather from extensive bitter experience.

The dam the government built has diverted a river on which the Indians depend. The waters that the dam captures will nourish the fields of white homesteaders, to whom the government has sold Indian lands. Added to this is the practice of white officials kidnapping Indian children and sending them to distant government schools against their will.

As Henry Jim lies dying, he calls for the return of the medicine bundle. Toby Rafferty, the Indian agent on the Little Elk Reservation, writes to Adam Pell asking for its return, explaining its importance to the Little Elk. Pell and his staff search his museum's storerooms and eventually find it deteriorated and destroyed. Pell decides to visit the reservation to make amends to the tribe by giving them a solid-gold Inca statue he had obtained after years of searching. His motives are perfectly acceptable by the standards of his society, but this gesture is incredibly insulting to the Native Americans. Rafferty, better attuned to Native American sensitivities than Pell, attempts to dissuade him from telling the Indians that their sacred medicine bundle has been lost. Yet Pell, honest and forthright, tells the Indians of the loss and how he proposes to compensate them.

All of the miscommunication comes to a head in the last paragraph of the novel. In a tribal meeting with government officials, Pell's disclosure leads an outraged Louis (one of Bull's brothers) to grab Bull's rifle. Bull leaps up, wrests the rifle from Louis, and shoots Pell dead. He then fires the rifle at Rafferty and kills him. At this point, The Boy, a Native American officer who is an intermediary between his people and government officials, does what he has to do: he aims his pistol at Bull and shoots him dead. The last image of the novel is an old man, Two Sleeps, coming down the hill toward the scene, already singing the death song, and the novel ends with the line: "No meadowlarks sang, and the world fell apart."

***A cautionary note to the teacher:***

*D'Arcy McNickle knew firsthand the effects of white society's "civilizing" institutions: churches, schools, white settlers, and traders. His writing clearly demonstrates his anger at the system and at the ideology that permitted practices to enforce this "civilizing". In effect, the separation from traditional culture and spirituality (as in the taking of Feather Boy) was intended to serve the federal government's goals as much as were the introduction to very different value systems and practices through education, religion, and agriculture. Since many of the children in our schools, whether on or off the reservations, have very strong Christian beliefs, they might have difficulty with the challenges posed by this writer. It's important to help them understand the perceptions of the children and the families affected by this influence, no matter how noble the intention of the missionaries. Students also are old enough to understand that sometimes individuals within systems do not always represent the ideals of the system. It is essential that students understand the major goals of the boarding school system: to break up tribes, to separate children from their families and their culture, and to "kill the Indian" inside them. Churches, like the schools, were tools by which the federal government worked toward this goal.*

## Lesson Summary

**Lesson One** provides an opportunity for students to relate some of the historical and contemporary issues they will encounter throughout this unit to personal experiences using opinion statements.

**Lesson Two** guides students through a reading of the US Constitution, in particular the Supremacy Clause, in order to facilitate understanding the Hellgate Treaty's importance. It also incorporates best practice methods in vocabulary instruction. This lesson can take place before the reading or during the first few chapters

In **Lesson Three**, students will focus on the articles of the Hellgate Treaty, learning some strategies for improving their reading skill and, again, focusing on vocabulary awareness. This lesson can take place before the reading or during the first few chapters.

In **Lesson Four**, students will read and discuss an essay written by Salish Pend d'Oreille Cultural Committee member, Thompson Smith. The essay helps provide context for the impacts that the Kerr Dam had on the Salish, Kootenai, and Pend d'Oreille Tribes.

In **Lesson Five**, students will read the first two chapters in class and will be introduced to the expectations for their discussion notebooks while reading and to their responsibilities to follow characters and topics while reading.

**Lesson Six** continues the reading of the first few chapters and grounds students in the characters of the novel, using small-group work and discussion.

**Lesson Seven** helps students understand and appreciate McNickle's dialogue style, which is unusual and can be confusing. It draws students' attention to his unique conventions and asks students to emulate them, which will help them develop awareness and enhance their understanding of the novel.

**Lesson Eight** teaches students about the history of Kerr Dam via an effective protocol for watching videos and debriefing throughout.

In **Lesson Nine**, students learn about the allotment of the reservation and its effects. Through careful presentation of primary sources (tribal land status maps), students see the massive loss of land that occurred as a result of allotment.

**Lesson Ten** applies the effects of allotment to the characters in the novel by asking students to consider the causes and effects of assimilation. Students participate in "Heart of the Matter" protocol and follow up by examining one or two characters in depth.

**Lesson Eleven** provides contemporary information on the 2015 transfer and renaming of Kerr Dam, asking students to consider the significance of this transfer.

In **Lesson Twelve**, students participate in a Socratic Circle in order to synthesize their understanding of many of the novel's elements as well as its historical context. Students will also read aloud the final pages and discuss the conclusion of the novel.

## Learning Objectives

This unit is designed to enable students to build on the skills and concepts they are learning by applying them in increasingly more complex and independent ways as the unit progresses. Working individually, in pairs and small groups, and as a whole class, students will:

- ✓ gain knowledge of the history and culture of the Salish and Kootenai Tribes;
- ✓ explain some of the ways Federal Indian Policy directly impacted the lives of Native Americans in the past and how it continues to influence them in the present;
- ✓ identify some of their own misconceptions about Native American history or culture and correct them;
- ✓ utilize key concept vocabulary words to deepen their understandings of them;
- ✓ analyze the text of the Constitution to enhance their understandings of this text.
- ✓ assess and increase their own understandings of concept vocabulary words;
- ✓ summarize portions of the Hellgate Treaty;
- ✓ characterize the main characters accurately;
- ✓ decode and emulate the dialogue patterns used by D'Arcy McNickle;
- ✓ describe the context surrounding the construction of the dam;
- ✓ explain what happened once the reservation became allotted and how tribal land was lost;
- ✓ explain the effect of assimilation on various characters;
- ✓ explain the significance of the transfer of Kerr Dam to the Confederated Salish & Kootenai Tribes;
- ✓ synthesize the historical information from this unit and reflect on decisions made by those in power;
- ✓ understand how perspective is influenced by historical, cultural, and personal experiences and that perspective influences meaning;

- ✓ know where to find primary resources and how to use them for research;
- ✓ formulate a position and support it (in oral and written formats);
- ✓ make connections from the reading of *Wind from an Enemy Sky* to their lives and to the world outside their classroom;
- ✓ ask questions and make predictions, and visualize what's happening;
- ✓ analyze and evaluate the conditions, actions, and motivations that contribute to conflict and cooperation within individuals and groups;
- ✓ analyze the conflicts resulting from the collision of diverse cultural groups and the subsequent pressure for assimilation of indigenous people;
- ✓ comprehend, interpret, analyze with understanding the literary devices and other elements, and respond both orally and in written forms to *Wind from an Enemy Sky* as a complex literary work;
- ✓ understand and show how historical and cultural influences give meaning to *Wind from an Enemy Sky* and other related works;
- ✓ clearly and effectively write, revise, and edit responses to readings and essays;
- ✓ evaluate their own growth as writers and thinkers while growing in their understandings of themselves as individuals and (when applicable) as Montana Indians.
- ✓ understand the historical and contemporary diversity of tribes and individuals, as well as the significance of historical, political, and cultural influences on them and on their neighbors;
- ✓ demonstrate oral, written, and/or artistic responses to ideas in *Wind from an Enemy Sky* and other works in this unit, and relate themes and issues to personal experiences.

## Resources and Materials

- Discussion notebook for each student (just somewhere to take notes while reading and to use as a guide for their participation in class discussion)
- Historical Photographs of the Flathead Reservation. Some resources for photos:

  The **Salish Kootenai College D'Arcy McNickle Library** now has their photo archives online and the database is searchable. They have a number of excellent photos of the time period, including construction of Kerr Dam.
  *http://library.skc.edu/community/tribal-historic-photographs/*

  **"To Learn A New Way" Hands-on Learning Trunk** contains nineteen archival reproduction photographs and Confederated Salish & Kootenai land status maps. Montana Historical Society. See borrowing information and Guide at
  *http://mhs.mt.gov/education/footlocker/default.asp*

  The **Montana Historical Society Photograph Archives** possess a large number of historical photographs of the Flathead Reservation from the late 1800s to the 1950s. These photographs are not yet online, but could be an option for teachers who may be planning a trip to the Montana Historical Society. Some photos of historical relevance include the following:

- Photo 950-741: "ca 1910-1912- opening of the Flathead Indian Reservation"
- Photo H-1348: "the boys- St. Ignatius Mission, Flathead, MT" 1884
- Photo H-1350: "Flathead Indian Band, St. Ignatius Mission, MT" 1884
- Photo H-1349: "The girls, St. Ignatius Mission, Flathead, MT" 1884
- Photo (not numbered): "The St. Ignatius Mission for the Indians, founded 1850"
- Photo 981-1119: "Indians by River"

- Manila envelopes and sticky notes or scrap paper
- Index cards
- Chart paper or poster paper, or overheads and projector
- *Place of the Falling Waters,* 20th Anniversary Edition 2 DVD set (found in all public Montana high school libraries)
- Summary of the US Constitution. A good version contains all the words you used in the word work. Teachers will need to do an online search for this resource.
- Appendices containing materials needed for lessons:

  Appendix C: 1855 Hellgate Treaty

  Appendix D: Hellgate Treaty Knowledge Rating - Student Sheet, Lesson 3

  Appendix E: Hellgate Treaty Summary – Student Sheet, Lesson 3

  Appendix F: Essay, "A Brief History of Kerr Dam and the Reservation", Lesson 4

  Appendix G: Flathead Nation Land Status Map July 16, 1855, Lesson 9

  Appendix H: Flathead Nation Land Status Map 1910-1921, Lesson 9

  Appendix I: 1906 Advertisement, Flathead Reservation Information Agency, Lesson 9

  Appendix J: 1906 Advertisement for Homesteaders, G.H. Beckwith, Lesson 9

  Appendix K: Article, CSKT Flag Rises Over Salish Kootenai Dam for First Time, Lesson 11

  Appendix M: Reading Guide – suggested chapter-by-chapter guide with chapter summaries, discussion questions, writing prompts, review questions, and final test

  Appendix N: Resources and Bibliography

**Instructional Guide**

Teachers should review the Reading Guide (Appendix M), which contains chapter-by-chapter summaries, tiered discussion questions (recall, interpretive, evaluative), and writing prompts which can be incorporated into the context-building activities described below in each lesson. Appendix M also contains questions for a summative review and a sample final test over the unit.

## Implementation Plan

### Lesson One: Introduction to Unit

**Lesson Overview**

*Wind from an Enemy Sky* is an historical fiction novel with historical and contemporary issues. **Lesson One** provides an opportunity for students to relate some of the issues they will encounter throughout this unit with personal experiences using opinion statements.

**Materials**

- Discussion notebooks
- Opinion statements as listed below or created by teacher on strips of paper
- Manila envelopes
- Sticky notes or scrap paper
- Typed or rewritten student statements for overhead or interactive whiteboard

**Learning Objectives**

- ✓ I will gain knowledge of the history and culture of the Salish and Kootenai tribes.
- ✓ I will identify my own misconceptions about Native American history or culture and correct them.

**Strategies**

Hook: Read the opening sentence of the novel, "The Indian named Bull and his grandson took a walk into the mountains to look at a dam built in a cleft of rock, and what began as a walk became a journey into the world." (p.1) Provide students with the following prompt and ask students to write for two minutes in their discussion notebooks. Prompt: *Briefly describe a time when you were deeply disappointed by something happening in your community for which you had no control.*

**Activities**

Many students will be unfamiliar with both the historical events and cultural conflicts that are the basis for *Wind from an Enemy Sky*. Framing some of the issues so that they make sense to students and relating them to issues in their lives makes it easier for them to get interested in what's at stake in the novel. One way to do this is to have students discuss opinion statements tied to the main conflicts in the text before they begin reading. You can vary this activity in a number of ways (including timing within the unit, tone or content of statements, and format of discussion of the student responses).

1. Print out the statements and tape each to the front of a manila envelope.
2. Post the envelopes at different locations around the room.
3. Put a stack of scrap paper or sticky notes by each envelope.
4. Let students go around, read each statement, write a 1-2 sentence response, and drop their opinions in the envelopes.

You may choose to have students sign their names to their comments or write them anonymously. Adding a name gives a level of accountability. Anonymity allows them to be honest about what they know, don't know, or feel, and it gives the teacher useful information about where the class is beginning—both in knowledge and attitude—which can be equally important.

If you take out the statements and read or organize them, you can edit out any inappropriate comments or those that might be too difficult to deal with at that time. Having students respond in this way helps them to begin thinking about the ideas and events about which they'll be reading. It also gives the class somewhere to begin difficult conversations.

Below are some of the statements used to connect the events of the novel with students living on the Flathead Reservation in the Mission Valley. However, most reservation areas in the state have had similar events and situations, with dams (or other major, land-changing facilities) being built on reservation lands. You may replace the name of the reservation and dam closest to you, as well as the valley, region, and people most affected. Take your students' experiences and connect them to the plot of the novel. Students not living on a reservation may not have any understanding about the system of having city, county, federal, and tribal law enforcement and may not have personal experience in a community comprised of half Native Americans and half non-Native people. Some of the statements will work anywhere. All students will have experiences with education, the role of government, cultural differences, economic-cultural conflicts, or other issues that could be tied to the novel.

Sample Statements (can be adapted to reservation lands with a dam or other major facility):

- Farming is and always has been an important part of the Mission Valley's culture and economy.
- The building of Kerr Dam has been a huge benefit to the Mission Valley.
- The current system of overlapping legal jurisdictions (city or county and tribal governments all having different courts and control of different populations in the same geographical area) is effective and the best possible way to govern all the people in this area.
- Those who originally moved into the Mission Valley when it was opened to homesteading played an important role in shaping what this community has become.
- The federal government has a responsibility to make sure all children and adolescents are educated in schools.
- Historically, education has continued to improve in the Mission Valley.
- There are cultural differences in our town that make communication and cooperation between Native Americans and non-Natives difficult.
- Because of things that have happened in the past, Native Americans have reason to be suspicious or distrustful of the federal government.

**Begin discussion of issues raised:**

1. View responses for one (or all) of the ideas you had students respond to.
2. Give copies to students (or put these responses on an overhead or projector) or take out all the responses they've written and tape them to a poster board under the corresponding statement.

3. Have students look over the rest of the class' ideas.
4. Give them a few minutes to compose a written response where they lay out their arguments and examples to disprove statements they disagree with.
5. If there are none they disagree with, have them go more in-depth with those they agree with and explain why, giving examples.
6. After students have had a few minutes to compose their thoughts, have them begin sharing to start discussion.

## Lesson Two: The US Constitution

### Lesson Overview

**Lesson Two** guides students through a reading of the US Constitution, in particular the Supremacy Clause (Article VI), in order to help students understand the way the Constitution established treaties as the supreme law of the land, such as the Hellgate Treaty of 1855. It also incorporates best practice methods in vocabulary instruction that may be used in later lessons. This lesson can take place before beginning the book or while reading the first few chapters.

**Materials**

- Summary of US Constitution (*teacher will need to search online for this)
- Index cards
- Sticky notes
- Chart paper

**Learning Objectives**

- ✓ I can manipulate key concept vocabulary words to deepen my understanding of them.
- ✓ I can determine importance in the text of the US Constitution to enhance my understanding of this text.

**Strategies**

Hook: Provide index cards. Ask students to write down what they think a constitution is, what they have in their minds when the teacher says "constitution," and where those ideas came from.

**Vocabulary – Word Work Part 1**

Provide key concept vocabulary words from the Constitution on sticky notes to pairs or trios. Don't tell them the words come from the Constitution. Ask students to create a graphic of these words, grouping like words together according to their background knowledge. Provide chart paper so students can hold up the groupings at the end and share with the class how they organized their ideas. Refrain from explaining whether ideas are right or wrong.

**Key words**: *amend, supremacy, article, power, legislative, judicial, executive, house of representatives, senate, congress, state, citizen, union*

**Determining Importance**

1. Provide a summary of the Constitution. A good version contains all the words you used in the word work. Read through the Constitution together and model margin notes. Once you read the first article summary, write "Legislative, Congress" in the margin, for example. Show students how to simplify their reading. After you've made it through the seven articles, give each student three sticky notes and ask them to identify three most important parts of the Constitution. Using a limited number of sticky notes instead of highlighters accomplishes two things: it demands that students be selective, and it allows them to change their mind.
2. Ask students to share one of their important sections, and ask who else in the class also chose that section. Why did they pick it? Encourage students to add to each other's responses. Limit this discussion so that students will have something else to write about for the exit ticket.

**Vocabulary – Word Work Part 2**

Ask student groups to return to their chart paper and see if they would like to reorganize their words to better match what they've learned about the words. Ask a representative from each group to share changes they made and why. Involve others from the class if it seems appropriate to comment on those decisions.

**Assessment**

Ask students to use the same index card from the start of the class and revise their definition or understanding of "constitution" as their exit ticket. Also, ask them to identify which article they think is most important and why; direct them to select a different article than was discussed in class.

## Lesson Three: The Hellgate Treaty

### Lesson Overview

In **Lesson Three**, students will focus on the articles of the Hellgate Treaty, learning some strategies for improving their reading skill and, again, focusing on vocabulary awareness. This lesson can take place before the reading or during the first few chapters.

**Materials**

- 1855 Hellgate Treaty (Appendix C): One copy for each student or each pair of students and one copy cut apart into passages (making sure to remove anything that directly states what the document is).
- Hellgate Treaty Knowledge Rating – Student Sheet (Appendix D): One copy for each student.
- Hellgate Treaty Summary Student Sheet (Appendix E): One copy for each student.

**Learning Objectives**

- ✓ I can assess and grow my own understanding of concept vocabulary words.
- ✓ I can summarize portions of the Hellgate Treaty.

**Strategies**

Hook: Mingling Party - Use a copy of the Hellgate Treaty (Appendix C) to cut apart passages. Remove

anything that directly states what the document is. Give each student a slip of paper from the cut pieces and ask them to stand and mingle, showing each other their slips and trying to determine what the text is. After a few minutes, they can return to their seats and have a whole-group discussion about what they think the text is based on their clues.

**Vocabulary – Word Work Part 1**

Provide a copy of the Hellgate Treaty Knowledge Rating – Student Sheet (Appendix D). Read the words out loud so students hear them. Then ask them to rate their knowledge of each word in the "Before" set of columns. If they know the word, they should also add a brief definition or synonym in the "comments" section. When done, collect the Treaty Knowledge Ratings and set them aside.

**Summarizing the Treaty**

1. Provide a copy of the Hellgate Treaty Summary Student Sheet (Appendix E) and the treaty (Appendix C) to each student. Explain that one of the things good readers do is summarize, which is to take the most important ideas from a text, put them into short form, and discard the rest. Model a summary of the preamble to the Hellgate Treaty so that students see and hear the process. Be sure to model what you do when you come to a challenging word.

2. Assign students or pairs of students to each article. Challenge them to summarize their article in 10 words or less. If you have google docs, you could create one document and have each student (or pair) type directly into it. That way everyone would have the whole summarized document. Alternatively, you can project the summaries onto a screen and students can copy them. This way, you have the opportunity to talk through some of the main ideas and answer questions, particularly touching on the concept vocabulary words.

**Vocabulary – Word Work Part 2**

Return the Hellgate Treaty Knowledge Rating - Student Sheet to the students. Ask them to rate their knowledge of the same words now, after reading the text.

**Assessment**

Ask students to select three words from the Hellgate Treaty Knowledge Rating - Student Sheet they think they understand well and write a sentence about the treaty, using those words.

## Lesson Four: "A Brief History of Kerr Dam and the Reservation"

### Lesson Overview

Thompson Smith, a member of the Salish-Pend d'Oreille Culture Committee, uses first person narratives in an essay about the time period leading up to the building of Kerr Dam. Students will read and discuss this essay in order to better understand the context for the enormous impact that the Kerr Dam had on Salish, Kootenai, and Pend d'Oreille Tribes.

**Materials**

- Essay, "A Brief History of Kerr Dam and the Reservation," Lesson 4 (Appendix F)

**Learning Objectives**

- ✓ I can describe the context surrounding the construction of the dam.

- ✓ I can begin to synthesize the historical information from this unit and reflect on decisions made by those in power.
- ✓ I can begin to understand how perspective is influenced by historical, cultural, and personal experiences and that perspective influences meaning.

**Strategies**

Hook: Share background information about D'Arcy McNickle from "About the Author" from the introduction to this unit.

**Activities**

Students will read Thompson Smith's essay: "A Brief History of Kerr Dam and the Reservation" Part I: The Road to the Dam (Appendix F). The complete essay can be found in *The Lower Flathead River Flathead Indian Reservation, Montana: A Cultural, Historical, and Scientific Resource*, pages 18-24. (This book is available in all public Montana high school libraries).

Questions to help students engage with the essay:

1. This is the essay's thesis: The road to the dam … "is a story of conflict and exchange between opposing ways of life." After reading the essay, do you believe Mr. Smith has proved this thesis? How?
2. What was the tribal worldview held by these tribes?
3. Explain the Hellgate Treaty of 1855, and what it promised and required of Indians.
4. Identify five consequences for the Salish, Pend d'Oreille, and Kootenai people.
5. What does Smith say was the purpose of the Jesuit missionaries? What were the consequences for tribal people?
6. What were the consequences for tribal people of the completion of the Northern Pacific Railroad in 1883?
7. How did compulsory Indian boarding schools impact tribal people: children, families?
8. What were the features of the Dawes/Allotment Act of 1887 and the specific enactment of the Dawes Act on the Flathead in 1904?
9. What did this Act mean for the tribal people? Identify four consequences.
10. How did tribal people resist these forces in order for them and their traditional ways to survive?

## Lesson Five: Beginning the Text

***Refer to Appendix M for a complete reading guide.*** *This guide includes chapter summaries, suggested questions, writing prompts, and discussion topics for each chapter.*

**Lesson Overview**

In **Lesson Five**, students will read the first two chapters in class and will be introduced to the expectations for keeping their discussion notebooks while reading and to their responsibilities to follow characters and topics while reading.

**Materials**

- One copy of *Wind from an Enemy Sky* for each student
- Reading schedules
- Discussion notebooks

**Learning Objective**

✓ I can ask questions and make predictions, and I can visualize what's happening.

**Activities**

1. Distribute novels and reading schedules based on what you decide is appropriate for your class and time frame. If you put reading schedules on a book mark to indicate when each section of reading should be completed, this will help them keep on schedule even if they are absent.
2. Assign Chapters 1-2 (pp.1-25). Allow students to begin reading during class, giving each student one of the discussion questions (see Appendix M: Reading Guide) that he or she will need to be able to answer in his or her own words, using a quotation from the novel to support the answer.
3. After all students have finished the reading (students who read faster can just continue to read ahead), begin sharing quotations and answers to the discussion questions. If multiple students answer the same question, you can compare answers and the passages they selected.
4. Give these first two chapters as much time as the students' attention allows and needs require, because it will build a solid foundation for the reading and discussions that will follow.
5. Have each student select a character or topic that he/she will pay attention to and document in his/her discussion notebooks while reading the rest of the book. Each day for the remainder of the reading, students will track their character, or topics and be prepared to share what the text said about it in the past night's reading.

   **Possible character list:**

   Bull

   Antoine

   Basil

   Louis

   Two Sleeps

   Henry Jim

   Pock Face

   Theobald

   Toby Rafferty

Doc Edwards

Jim Cooke

Adam Pell

The Boy

**Student responsibilities as they read and follow characters:**

1. Record visual descriptions, actions, important quotes about or by them.
2. Record anything else that seems important in understanding each character.

**Possible Topics List**:

Names/ naming/ the translation of names

Role of government

Education

Family life/ families

Communication/ miscommunication

Water

**Student responsibilities as they read and follow topics:**

1. Look for places where your topic might appear.
2. Indicate how that passage in the novel is important to the story.
3. Record relevant quotes.
4. Comment about the theme McNickle may be illustrating as he writes about the topic.

**Assign Next Readings**

Assign Chapters 3-4 (pp.26-39).

## Lesson Six: The Novel - Characters

**Lesson Overview**

**Lesson Six** follows the reading of chapters 1- 4 and grounds students in the characters of the novel, using small-group work and discussion.

**Materials**

- Index cards
- Chart paper
- Various colors of markers

**Learning Objective**

- ✓ I can characterize the main characters accurately.

**Strategies**

Hook: Give each student an index card. Ask them to write down three personality traits for someone they know and care about. Make sure to clarify these are personality traits, not physical characteristics. Have students swap cards with a partner and take turns explaining how those traits are exemplified by the person.

**Activity: Group Characterization**

1. Break students into groups of 2-4 students and assign each group a different character. Provide chart paper and markers.
2. Students could create a bubble map (web, brainstorm, or cluster) of the character, and for each personality trait find a quote that supports it. Write all this on the chart paper.
3. In another scenario, students could divide the chart paper into quadrants and write noun, verb, and adjective in three of them. The challenge is to write nouns, verbs, and adjectives related to the character in the appropriate quadrant. Modeling may be helpful here if students do not recall the parts of speech. The fourth quadrant can be reserved for quotes.
4. A third option is to have students write a thesis-type sentence that states the character's primary qualities at the top of the chart paper, followed by a quote. Then have students rotate through all the posters, stopping at each one to add a single characteristic and a quote to support it. This is best done in pairs.
5. Each option here creates a shareable product, something that can be hung on the wall and referred to or added to later.

**Assessment**

Ask students to pick up their index card. Select one of the characters they feel they know the best, and on the back, they should pick a role: relative, friend, or stranger. Write what it might be like to talk to that character in the selected role? (Example: What would it be like to be Antoine's friend? Or, what might it be like to meet Rafferty for the first time?)

**Assign Next Readings**

Assign Chapters 5-7 (pp.40-58) and Chapters 8-10 (pp.59-85).

## Lesson Seven: The Novel - Dialogue

**Lesson Overview**

**Lesson Seven** helps students understand and appreciate McNickle's dialogue style, which is unusual and can be confusing. It draws students' attention to his unique conventions and asks students to emulate them, which will help them enhance their understanding of the novel.

**Materials**

- Discussion notebooks
- *Wind From an Enemy Sky*

**Learning Objective**

✓ I can decode and emulate the dialogue patterns used by D'Arcy McNickle.

**Strategies**

Hook: Write a quick sketch of dialogue between two people. Each character should have at least three lines, but they can be short. With a partner, take turns "acting out" these sketches. Now investigate how each person knew when to talk. Were there line breaks, quotation marks, or dialogue tags such as "she said" or "he wailed"? What were the conventions?

**Activity: Examining Dialogue**

1. Lead a discussion of the importance of conventions in writing dialogue. Provide some examples of traditional dialogue conventions from other texts students have read. What do such conventions do for readers?
2. Now ask students to view the exchange starting at "The marshal had his triumph" on the middle of page 68 to top of page 69 at "I got a hunch." (It might even be helpful to make copies of these pages and ask students to write on them, labeling each speaker.) Ask students to identify who is saying what. How can they tell? (McNickle's dialogue pattern is often to write a short paragraph describing a person's actions or demeanor and then follow it with a line or two of dialogue from that person. Sometimes he then follows with more conversation, but does not indicate who is speaking, forcing the reading to play tag with who else is in the conversation.)
3. Ask partners to find two or three more examples of this by flipping through the book. They can pair up with another set of partners and share out – just so everyone can see how frequently McNickle uses this technique.

**Assessment**

Ask students to take the dialogue they wrote at the beginning of the class and rewrite it into McNickle's style.

**Assign Next Readings**

Assign Chapters 11-14 (pp.86-111) and Chapters 15-17 (pp.112-136).

- *Teachers may consider showing **Montana Mosaic: Indian Boarding Schools** (17 mins). After students have read chapter 14, ask them to write about what **Disturbs, Interests, Confuses**, or **Enlightens** them about the boarding school experience as they've learned from the video and from their reading in Chapter 14. The **Montana Mosaic: Indian Boarding Schools** can be found on the Montana Historical Society's YouTube channel at: https://youtu.be/dzGJkBlh9Ms?list=PL99klIdTK43leWo74J8A-9b-oZrQzHe6a*

## Lesson Eight: Kerr Dam

**Lesson Overview**
**Lesson Eight** teaches students about the history of Kerr Dam via video, using an effective protocol for watching videos and debriefing throughout.

**Materials**

- Photos of Kerr Dam (Salish Kootenai Dam), both historic and recent. A number of excellent photos of the time period, including construction of Kerr Dam, can be found here: *http://library.skc.edu/community/tribal-historic-photographs/*
- *Place of the Falling Waters* DVD (found in all public Montana high school libraries)
- Discussion notebooks

**Learning Objective**

✓ I can describe the context surrounding the construction of the dam.

**Strategies**

Hook: Place copies of Kerr Dam pictures on grouped tables with no identifying information. When students are seated, ask them to spread the pictures around on the table and try to determine the origin. Encourage students to look carefully at the photos for details. After 5-10 minutes, use an overhead projector to view pictures as a group and discuss these details, asking if anyone can guess what they're of or where they are from.

**Activity: Guided Video Viewing and Discussion**

1. Before starting to play *Place of the Falling Waters*, explain that you will be watching a video about the dam and that you want students to begin by "writing their way in" to the video. On a sheet of paper, ask students to write what they understand about the building of Kerr Dam on the reservation. If the answer is nothing, you can ask them how they think building a dam could affect a community. You'll be stopping for various debriefing or discussion purposes throughout the video. Begin.
2. About a quarter of the way through at a reasonable stopping place, stop the video. Ask students to "turn and talk" using questions such as: *What have you learned? What do you know now that you didn't know at the beginning? Has anything surprised you?* After they talk for 2 minutes, ask students to write for two minutes (same questions).
3. Play more and repeat process until finished with video. For variety, you could have students talk to a different person each time.

**Assessment**

Ask students to finish up by writing a synthesis of the video, using the prompt: What was the context surrounding the construction of the dam? (You may have to review the meaning of "context.") What were the dam's effects?

➢ *Consider if you have time to read Chapter 16 aloud and discussing it in class. Chapter 16 warrants reading aloud to the students, particularly the section where Henry Jim and Two Sleeps talk. For the rest of the assigned chapters for today, use either the discussion questions or the information students should be gathering in their notebooks to frame the conversation.*

**Assign Next Readings**

Assign Chapters 18-20 (pp.137-173).

## Lesson Nine: Allotment of Reservation

**Lesson Overview**

In **Lesson Nine**, students learn about the allotment of the reservation and its effects. Using tribal land status maps, students will see the massive loss of land that occurred as a result of allotment. They discover this through careful presentation of primary sources.

**Materials**

- "Selected Salish Place Names … of the Flathead Reservation" Map available at: *https://blogs.uoregon.edu/honoringtriballegacies/files/2016/12/SizeReduced5-julie-cajune-1-salish_map08_31_2010-ss28m3.compressed-2biixwm.pdf*
- Flathead Nation Land Status Map – 1855 (Appendix G). One color copy.
- Flathead Nation Land Status Map – 1910-1921 (Appendix H). One color copy.
- Advertisements for Homesteaders (Appendices I and J). One copy of each.
- *The Worst Thing They Ever Done* DVD (17 mins). This is the second DVD in the *Place of the Falling Waters* DVD 20th Anniversary Edition set found in all public Montana high school libraries.
- Paper for a four-square plot. (This could be done in students' discussion notebooks.)

**Learning Objective**

- ✓ I can explain what happened once the reservation became allotted and how tribal land was lost.

**Strategies**

Hook: Display "Selected Salish Place Names … of the Flathead Reservation" Map (follow link above to find online image) and have kids observe and question what they see. On one side of a note card, students should write all the details they can see. On the other side, they should write questions. Then pair-share (or in trios): *What did each person notice? What was a question you had? Can you answer each other's questions?*

***Student responsibilities as they watch the film**:*

1. Take notes on any information you can use in writing your textbook entry.
2. Pay attention to how closely *Wind from an Enemy Sky* reflects the actual history of the area and reactions of the people who live there.
3. Keep one page for note taking in front of you for listing information for your textbook entry.
4. Keep another with two columns, one side to list the historical event or local person's reaction and the other side for recording the similar or parallel event or reaction as it shows up in the novel.
5. Consider how the novel event compares to reality as it appears in this documentary.

**Activity: Four Square**

Have students create a four-square plot. The idea is to share one item at a time, and have students respond to that item/synthesize information in the squares as you show more items. There are usually 3 or 4 items.

1. First square: Show the Flathead Nation Land Status Map – 1855 (Appendix G). Ask students to write in the first square (top left) what they notice, what they think, and how it connects to the "Selected Salish Place Names … of the Flathead Reservation" Map (find image online using link in materials list above).
2. Second square: Show "*The Worst Thing They Ever Done*" (17 mins). This is the second DVD in the *Place of the Falling Waters* DVD 20th Anniversary Edition set. This is a long item for a single square, so ask students to make notes as they watch for things they notice and want to comment on. Be sure to give them enough time after the film to get these ideas down in the top right square. Then ask students to turn and talk again about what they noticed and how it relates to the two maps.
3. Third square: Show the ads for homesteaders (Appendices I and J). Read them both out loud and ask students to write their reactions and thoughts in the bottom left square.
4. Fourth square: Show the final map: Flathead Nation Land Status Map – 1910-1921 (Appendix H). Ask students again to comment on what they notice and to write down questions they have.

   Take clarification questions from students.

**Assessment**

At the bottom of the four-square answer the following questions: *How was tribal land lost after allotment? Why?*

**Assign Next Readings**

Assign Chapters 21-24 (pp.174-198) and Chapters 25-27 (pp.199-221).

## Lesson Ten: The Novel - Characters (Assimilation)

(After reading through Chapter 27)

**Lesson Overview**

**Lesson Ten** applies the effects of allotment to the characters in the novel by asking students to consider the causes and effects of assimilation. Students participate in "Heart of the Matter" protocol and follow up by examining one or two characters in depth.

**Materials**

- Markers
- Students will need their copies of *Wind from an Enemy Sky*
- Chart paper

**Learning Objective**

- ✓ I can explain the effect of assimilation on various characters.

**Strategies**

Hook: Present the concept of assimilation via a quick Latin lesson. In pairs, students find as many other words with the same root word (simil/sim) as possible and draw conclusions about the meaning of this word. Then share the meaning. Ask students what they might consider to be the opposite of "assimilated."

**Activities**

**Part One: Heart of the Matter**

1. Divide students into groups of 3-4 and provide a sheet of chart paper for each group, plus markers for every student. Ask a student in each group to draw two rectangles, one inside the other, with equal space between them. There should be two "frames" of space around a single, inner rectangle of space in which to write. (Model this on the board.)
2. Ask the following question: *In Wind from an Enemy Sky, where/with whom do you see examples of assimilation (looking for the effects of assimilation in this question)?* Students should write all the ideas they think of in the outer frame. Allow enough time for plenty of writing. Then encourage students to talk to each other about what they wrote and why.
3. Next, ask students to write down examples of how assimilation happened in the next frame. Again, give them enough time to write, then talk through what they wrote and why.
4. Finally, ask students to talk first about a visual metaphor (complex symbol) for the concept of assimilation. Once they have decided on this, they will draw it in the center rectangle. (Often, 1-2 students can accomplish this with help and encouragement from their group.) To help students consider visual metaphors, give some examples. What might they draw to represent "love"? (Not a heart! Too simplistic!) A roller coaster? Train tracks? Why? What might they draw to represent "education"? We are looking for more than just a symbol, like a book; what about a tree with roots, trunk, branches, leaves.
5. When students finish this activity, they can share their products with the rest of the class.

**Part Two: Venn Diagram**

1. The goal in this portion of the lesson is to have students think about how Henry Jim and Bull represent different results of assimilation. Ask students to compare/contrast these two characters using a Venn diagram. Alternatively, students could choose to explore what a blend of influences might look like, using The Boy, Antoine, and even Rafferty. How is each character influenced by both Indian and white culture? A T-chart might be an appropriate graphic tool.
2. Ask students to share these ideas with each other in small groups.
3. Is there anyone in the novel seemingly not affected by assimilation? (Adam Pell, perhaps? Bull?)

**Assessment**

Ask students to write about the effects of assimilation on one of the main or secondary characters in the novel. You might choose a short response, such as an exit ticket on an index card, or something more developed, such as a full-length essay.

**Assign Next Readings**

Assign Chapters 28-32 (pp.222-256).

## Lesson Eleven: Salish, Kootenai, & Pend d'Oreille Dam

**Lesson Overview Lesson Eleven** provides contemporary information on the 2015 transfer and renaming of Kerr Dam, asking students to consider the significance of this transfer.

**Materials**

- Article: *CSKT Flag Rises over Salish Kootenai Dam for First Time* (Appendix K).
- *Place of Falling Waters* DVD (found in all public Montana high school libraries)
- Research current events articles about Salish Kootenai Dam to share in class.
- Index cards

**Learning Objective**

- ✓ I can explain the significance of the transfer of Kerr Dam to the Confederated Salish & Kootenai Tribes.

**Strategies**

Hook: Show two-minute video at *http://www.kpax.com/story/29969839/confederated-salish-and-kootenai-tribes-take-ownership-of-dam*. Then ask for questions regarding who, what, when, where, why, and how, *but especially focus on "why."*

**Activities: Questions**

1. Return to the section in *Place of the Falling Waters* (DVD) where the license is discussed (Part 3, 5:15-7:50) and re-watch it. As students are watching, ask them to take notes on any of the questions generated by the hook. They should be able to answer many of those.
2. Ask students to share in pairs or trios. What questions did they answer, and what questions do they still have?
3. Read the article, *CSKT Flag Rises over Salish Kootenai Dam for First Time* (Appendix K)
4. Answer any remaining questions.

**Assessment**

On a card, answer the question from the learning target: What is the significance of the transfer of Kerr Dam to the tribes? Look for references to tribal sovereignty, cultural relevance, and/or financial benefit in these responses. Use these responses to lead into Socratic Circle in the following lesson.

## Lesson Twelve: Synthesis

### Lesson Overview

In **Lesson Twelve**, students participate in a Socratic Circle in order to synthesize their understanding of many of the novel's elements as well as its historical context. Students will also re-read the final pages aloud and discuss the conclusion of the novel.

### Materials

- Discussion notebooks
- *Wind from an Enemy Sky*

### Learning Objective

✓ I can synthesize the historical information from this unit and reflect on decisions made by those in power.

### Strategies

Hook: Use the responses from the assessment in Lesson Eleven to focus students on the ideas from the unit. Read them anonymously out loud, ask for responses and clarifications.

### Activity: Socratic Circle

For instruction on a Socratic Circle, please see Matt Copeland's book *Socratic Circles* for resources describing and demonstrating this strategy. Basically, two concentric circles of students take turns discussing with each other the topics as presented by the teacher, who is removed from the discussion. Usually there is a time limit. Students in the outside circle have a turn after time is up to reflect on the effectiveness of the inner circle. Remind students to back up their assertions with facts and evidence from the texts during this unit. Another excellent resource for observing a Socratic Circle in action is the DVD, *Inside Anna's Classroom*, which is available in all public Montana high school libraries.

### Important questions that could be asked during this Socratic circle:

- What were the benefits of the Hellgate Treaty?
- What were the disadvantages of the Hellgate Treaty?
- If you were in the tribal leadership at the time, would you have supported the treaty?
- If you were in the tribal leadership at the time, what would you have said about the dam?
- Agree or disagree: allotment was beneficial.
- Agree or disagree: the transfer of the dam to tribal ownership was a good idea.

Ask students to respond to the Socratic Circle in writing in their discussion notebooks. Be sure to give enough time to write well on these two questions:

1. What is one thing you heard someone else say during the Socratic Circle that you wouldn't have thought of?
2. In your own words, how have the Confederated Salish & Kootenai Tribes managed their own destiny throughout history?

**Activity 2: Readers' Theater and Response**

As a class, re-read aloud the dialogue from page 251 (beginning when Rafferty says, "Mr. Pell asked the young lawyer to come here to answer questions and explain things.") through page 256 at the end. (You can assign different students to read for each character, as in a readers' theater, while one student can be the general narrator.) Then have students discuss the dramatic ending of the novel. Why does McNickle end the book with the words, "He had already started the death song, and the wind bore it along, as from an enemy sky. *That day, the cry of the plover was heard everywhere…Ke-ree, ke-ree, ke-ree. No meadowlarks sang, and the world fell apart.*"? (What is a death song? What is meant by "enemy sky"? What is meant by "the world fell apart"?)

**Assessment**

Have students write extensively on the following prompt: *Why do you think McNickle chose to write a fictional account (a novel) that touches on historical events rather than a non-fiction account of the actual events?* Students should consider both the events in the book that seem to mirror actual events on the Flathead Reservation and those that do not mirror actual events, in order to determine author's purpose for writing fiction. Students should also speculate on the power of fiction to convey ideas, feelings, or concerns that cannot always be expressed in non-fiction writing or in real life.

**See Appendix L: Extension Activities for additional ideas for extending the lesson.**

## Summative Assessment

**Appendix M: Reading Guide** contains a list of potential questions for a summative assessment as well as a sample comprehensive exam on *Wind From and Enemy Sky*.

## Appendix A: Grades 6-12 College and Career Readiness Anchor Standards

This unit addresses the Montana Common Core Literacy Standards. It offers levels of thinking and response to meet the needs of students from a variety of grade levels and abilities. The entire unit provides a model for language and activities that teachers can apply to other resources or texts. All activities easily meet a variety of MCCS even though the standard isn't specifically named.

**College and Career Readiness Anchor Standards for Speaking and Listening (CCRA.SL)**

**Comprehension and Collaboration**

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.

**Presentation of Knowledge and Ideas**

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.

CCRA.SL.5 Make strategic use of digital media and visual displays of data to express information and to enhance understanding of presentations.

CCRA.SL.6 Adapt speech to a variety of contexts and communicative tasks, demonstrating command of formal English when indicated or appropriate.

**College and Career Readiness Anchor Standards for Reading (CCRA.R)**

**Key Ideas and Details**

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, including works by and about American Indians.

CCRA.R.2 Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas, including works by and about American Indians.

CCRA.R.3 Analyze how and why individuals, events, and ideas develop and interact over the course of a text.

**Craft and Structure**

CCRA.R.4 Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

CCRA.R.6 Assess how point of view or purpose shapes the content and style of a text by and about American Indians.

**Integration of Knowledge 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. Include texts by and about American Indians.

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. Include texts by and about American Indians.

**Range of Reading and Level of Text Complexity**

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

**College and Career Readiness Anchor Standards for Writing (CCRA.W)**

**Text Types and Purposes**

CCRA.W.1 Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

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.

**Production and Distribution of Writing**

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.

**Research to Build and Present Knowledge**

CCRA.W.7 Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation. Include texts by and about American Indians.

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.

**Range of Writing**

CCRA.W.10 Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.

For the sake of space, this document provides Anchor Standards (CCRA) without grade-level differentiation. However teachers at each grade level, may access specific descriptions for their students' grade level at the following sites:

**Reading Informational Texts**:
*http://opi.mt.gov/pdf/CCSSO/MCCS-ELA/Strands/MCCS-Reading-Informational-Standards-K-12-5-11-12.pdf*

**Reading Literature**:
*http://opi.mt.gov/pdf/CCSSO/MCCS-ELA/Strands/MCCS-Reading-Literature-Standards-K-12-5-11-12.pdf*

**Writing**: *http://opi.mt.gov/pdf/CCSSO/MCCS-ELA/Strands/MCCS-Writing-Standards-K-12-4-26-12.pdf*

**Speaking and Listening**: *http://opi.mt.gov/pdf/CCSSO/MCCS-ELA/Strands/MCCS-Speaking-Listening-Standards-K-12-5-11-12.pdf*

## Appendix B: Essential Understandings Regarding Montana Indians

*http://opi.mt.gov/pdf/IndianEd/Resources/essentialunderstandings.pdf*

**Essential Understanding 1**

There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Essential Understanding 2**

There is great diversity among individual American Indians as identity is developed, defined and redefined by entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. 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 pre-date the "discovery" of North America.

**Essential Understanding 4**

Reservations are lands that have been reserved by the tribes for their own use through treaties, statutes, and executive orders and were not "given" to them. The principle that land should be acquired from the Indians 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.

**Essential Understanding 5**

There were many federal policies put into place throughout American history that have affected Indian people and still 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 Period 1492 – 1800s
Treaty Period 1789 – 1871 (includes Indian Wars, Removal, and treaty-making)
Assimilation Period 1879 –1934 (includes Allotment and Boarding Schools)
Tribal Reorganization Period 1934 – 1958
Termination and Relocation Period 1953 – 1971
Self-determination 1968 – 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 Indian perspectives frequently conflicts with the stories mainstream historians tell.

**Essential Understanding 7**

Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

## Appendix C: 1855 Hellgate Treaty – Lesson 3

Montana Indian Law Website: *http://indianlaw.mt.gov/*

Scan of original document:

*http://indianlaw.mt.gov/Portals/127/salishkootenai/treaties/treaty_with_flatheads_1855-2.pdf*

*Treaty between the United States and the Flathead, Kootenay, and Upper Pend d'Oreilles Indians. Concluded at Hell Gate in the Bitter Root Valley, July 16, 1855. Ratified by the Senate, March 8, 1859. Proclaimed by the President of the United States, April 18, 1859.*

**JAMES BUCHANAN,**

**PRESIDENT OF THE UNITED STATES OF AMERICA.**

**TO ALL AND SINGULAR TO WHOM THESE PRESENTS SHALL COME, GREETING**:

WHEREAS a treaty was made and concluded at the treaty ground at Hell Gate . . . which treaty is in the words and figures following, to wit:

Articles of agreement and convention made and concluded at the treaty ground at Hell Gate, in the Bitter Root Valley, this sixteenth day of July, in the year one thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, on the part of United States, and the undersigned chiefs, headmen, and delegates of the confederated tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians, on behalf of and acting for said confederated tribes, and being duly authorized thereto by them. It being understood and agreed that the said confederated tribes do hereby constitute a nation, under the name of the Flathead Nation, with Victor, the head chief of the Flathead tribe, as the head chief of the said nation, and that the several chiefs, headmen, and delegates, whose names are signed to this treaty, do hereby, in behalf of their respective tribes, recognize Victor as said head chief.

**ARTICLE I**. The said confederated tribes of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the country occupied or claimed by them, bounded and described as follows, to wit:

Commencing on the main ridge of the Rocky Mountains at the forty-ninth (49th) parallel of latitude, thence westwardly on that parallel to the divide between the Flat-bow or Kootenay River and Clarke's Fork; thence southerly and southeasterly along said divide to the one hundred and fifteenth degree of longitude, ($115^0$) thence in a southwesterly direction to the divide between the sources of the St. Regis Borgia and the Coeur d'Alene Rivers, thence southeasterly and southerly along the main ridge of the Bitter Root Mountains to the divide between the headwaters of the Koos-koos-kee River and of the southwestern fork of the Bitter Root River, thence easterly along the divide separating the waters of the several tributaries of the Bitter Root River from the waters flowing into the Salmon and Snake Rivers to the main ridge of the Rocky Mountains, and thence northerly along said main ridge to the place of beginning.

**ARTICLE II**. There is, however, reserved from the lands above ceded, for the use and occupation of the said confederated tribes, and as a general Indian reservation upon which may be placed other friendly tribes and bands of Indians of the Territory of Washington who may agree to be consolidated with the tribes parties to this treaty, under the common designation of the Flathead nation, with Victor, head of the Flathead tribe, as the head chief of the nation, the tract of land included within the following boundaries, to wit:

Commencing at the source of the main branch of the Jocko River; thence along the divided separating the waters flowing into the Bitter root River from those flowing into the Jocko to a point on Clarke's Fork between the Camash and Horse Prairies; thence northerly to, and along the divide bounding on the west Flathead River, to a point due west from the point halfway in latitude between the northern and southern extremities of the Flathead Lake; thence on a due east course to the divide whence the Crow, the Prune, and So-ni-el-em and the Jocko Rivers take their rise, and thence southerly along said divide to the place of beginning.

All which tract shall be set apart, and, so far as necessary, surveyed and marked out for the exclusive use and benefit of said confederated tribes as an Indian reservation. Nor shall any white man, excepting those in the employment of the Indian department, be permitted to reside upon the said reservation without permission of the confederated tribes, and the superintendent and agent. And the said confederated tribes agree to remove to and settle upon the same within one year after the ratification of this treaty. In the meantime it shall be lawful for them to reside upon any ground not in the actual claim and occupation of citizens of the United States, and upon any ground claimed or occupied if with the permission of the owner or claimant.

Guaranteeing however the right to all citizens of the United States to enter upon and occupy as settlers any lands not actually occupied and cultivated by said Indians at this time, and not including in the reservation above named. *And provided,* That any substantial improvements heretofore made by any Indian, such as fields enclosed and cultivated and houses erected upon the lands hereby ceded, and which he may be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President of the United States, and payment made therefor in money, or improvements of an equal value be made for said Indian upon the reservation; and no Indian will be required to abandon the improvements aforesaid, now occupied by him until their value in money or improvements of an equal value shall be furnished him as aforesaid.

**ARTICLE III**. *And provided,* That if necessary for the public convenience roads may be run through the said reservation; and, on the other hand, the right of way with free access from the same to the nearest public highway is secured to them, as also the right in common with citizens of the United States to travel upon all public highways.

The exclusive right of taking fish in all the streams running through or bordering said reservation is further secured to said Indians; as also the right of taking fish at all usual and accustomed places, in common with citizens of the Territory, and of erecting temporary buildings for curing; together with the privilege of hunting, gathering roots and berries, and pasturing their horses and cattle upon open and unclaimed land.

**ARTICLE IV**. In consideration of the above cession, the United States agree to pay to the said Confederated tribes of Indians, in addition to the goods and provisions distributed to them at the time of signing this treaty the sum of one hundred and twenty thousand dollars in the following manner--that is to say: For the first year after the ratification hereof, thirty-six thousand dollars, to be expended under the direction of the President, in providing for their removal to the reservation, breaking up and fencing farms, building houses for them, and for such other objects as he may deem necessary. For the next four years, six thousand dollars each year; for the next five years, five thousand dollars each year; for the next five years, four thousand dollars each year; and for the next five years, three thousand dollars each year.

All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United States, who may from time to time determine, at his discretion, upon what beneficial objects to expend the same for them, and the superintendent of

Indian affairs, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto.

**ARTICLE V**. The United States further agree to establish at suitable points within said reservation within one year after the ratification hereof, and agriculture and industrial school, erecting the necessary building, keeping the same in repair, and providing it with furniture, books and stationary, to be located the agency, and to be free to the children of the said tribes, and to employ a suitable instructor or instructors. To furnish one blacksmith shop; to which shall be attached a tin and gun shop; one carpenter's shop; one wagon and ploughmaker's shop; and to keep the same in repair, and furnish with the necessary tool. To employ two farmers, one blacksmith, one tinner, one gunsmith, one carpenter, one wagon and plough maker, for the instruction of the Indians in trades, and to assist them in the same. To erect one saw-mill and one flouring-mill, keeping the same in repair and furnished with the necessary tool and fixtures, and to employ two millers. To erect a hospital, keeping the same in repair, and provided with the necessary medicines and furniture, and to employ a physician; and to erect, keep in repair, and provide the necessary furniture the buildings required for the accommodation of the said employees. The said buildings and establishments to be maintained and kept in repair as aforesaid, and the employees to be kept in service for the period of twenty years.

And in view of the fact that the head chiefs of the said confederated tribes of Indians are expected and will be called upon to perform many services of a public character, occupying much of their time, the United States further agree to pay to each of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes five hundred dollars per year, for the term of twenty years after the ratification hereof, as a salary for such persons as the said confederated tribes may select to be their head chiefs, and to build for them at suitable points on the reservation a comfortable house, and properly furnish the same, and to plough and fence for each of them ten acres of land. The salary to be paid to, and the said houses said to be occupied by, such head chiefs so long as they may be elected to that position by their tribes, and no longer.

And all the expenditures and expenses contemplated in this article of this treaty shall be defrayed by the United States, and shall not be deducted from the annuities agreed to be paid to Said tribes. Nor shall the cost of transporting the goods for the annuity payments be a charge upon the annuities, but shall be defrayed by the United States.

**ARTICLE VI**. The President may from time to time, at his discretion, cause the whole, or said portion of such reservation as he may think proper, to be surveyed into lots, and assign the same as such individuals of families of the said confederated tribes as are willing to avail themselves of the privilege, and will locate on the same as a permanent home, on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable.

**ARTICLE VII**. The annuities of the aforesaid confederated tribes of Indians shall not be taken to pay the debts of individuals.

**ARTICLE VIII**. The aforesaid confederated tribes of Indians acknowledge their dependence upon the Government of the United States, and promise to be friendly with all citizens thereof, and pledge themselves to commit no depredations upon the property of such citizens. And should anyone or more of them violate this pledge, and the fact be satisfactorily proved before the agent, the property take shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the government out of the annuities. Nor will they make war on any other tribe except in self-defense, but will submit all matters of difference between them and other Indians to the Government

of the United States, or its agent, for decision, and abide thereby. And if any of the said Indians commit any depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article, in case of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

**ARTICLE IX**. The said confederated tribes desire to exclude from their reservation the use of ardent spirits, and to prevent their people from drinking the same; and therefore it is provided that any Indian belonging to said confederated tribes of Indians who is guilty of bringing liquor into said reservation, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

**ARTICLE X**. The United States further agree to guaranty the exclusive use of the reservation provided for in this treaty, as against any claims which maybe urged by the Hudson Bay Company under the provisions of the treaty between the United States and Great Britain on the fifteenth of June, eighteen hundred and forty-six, in consequence of the occupations of a trading post on the Pru-in River by the servants of that company.

**ARTICLE XI**. It is, moreover, provided that the Bitter Root Valley, above the Loo-lo Fork, shall be carefully surveyed and examined, and if it shall prove, in the judgement of the President, to be better adapted to the wants of the Flathead tribe than the general reservation provided for in this treaty, then such portions of it as may be necessary shall be set apart as a separate reservation for the said tribe. No portion of the Bitter Root Valley, above the Loo-lo fork, shall be opened to settlement until such examination is had and the decision of the President made known.

**ARTICLE XII**. This treaty shall be obligatory upon the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and the undersigned head chiefs, chiefs and principal men of the Flathead, Kootenay, and Upper Pend d'Oreilles tribes of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

ISAAC I. STEVENS, Governor and Superintendent Indian Affairs W.T. (L.S.)

VICTOR, Head chief of the Flathead Nation, his x mark. (L.S.)

ALEXANDER, Chief of the Upper Pend d'Oreilles, his x mark. (L.S.)

MICHELLE, Chief of the Kootenays, his x mark. (L.S.)

AMBROSE, his x mark. (L.S.)

PAH-SOH, his x mark. (L.S.)

BEAR TRACK, his x mark. (L.S.)

ADOLPHE, his x mark. (L.S.)

THUNDER his x mark. (L.S.)

BIG CANOE, his x mark. (L.S.)

KOOTEL CHAH, his x mark. (L.S.)

PAUL, his x mark. (L.S.)

ANDREW, his x mark. (L.S.)

MICHELLE, his x mark. (L.S.)

BATTISTE, his x mark. (L.S.)

Kootenays.

GUNFLINT, his x mark. (L.S.)

LITTLE MICHELLE, his x mark. (L.S.)

PAUL SEE, his x mark. (L.S.)

MOSES, his x mark. (L.S.)

JAMES DOTY, Secretary.

R.H. LANDSDALE, Indian Agent.

W.H. TAPPAN, Sub Indian Agent.

HENRY R. CROSIRE,

GUSTAVUS SOHON, Flathead Interpreter.

A.J. HOECKEN, Sp. Mis.

WILLIAM CRAIG.

And, whereas, the said treaty having been submitted to the Senate of the United States for their constitutional action thereon, the Senate did, on the eighth day of March, eighteen hundred and fifty-nine, advise and consent to the ratification of the same, by a resolution in the words and figures following, to wit: ratification of the same, by a resolution in the words and figures following, to wit:

"In Executive Session,

"Senate of the United States, March 8, 1859.

"Resolved, (two third of the senators present concurring,) That the Senate advise and consent to the ratification of treaty between the United States and Chiefs, Headmen and Delegates of the confederate[d] tribes of the Flathead, Kootenay, and Upper Pend d'Oreilles Indians, who are constituted a nation under the name of the Flathead Nation, signed 16th day of July, 1855.

"Attest: ASBURY DICKINS, Secretary."

Now, therefore, be it known that I, JAMES BUCHANAN, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in their resolution of the eighth of March, one thousand eight hundred and fifty-nine, accept, ratify, and confirm the said treaty. In testimony whereof, I have hereunto caused the seal of the United States to be affixed, and have signed the same with my hand.

Done at the city of Washington, this eighteenth day of April, in the year of our Lord one thousand eight hundred and fifty-nine, and of the Independence of the United States, the eighty-third. [SEAL]

JAMES BUCHANAN.

By the President:

LEWIS CASS, Secretary of State

## Appendix D: Hellgate Treaty Knowledge Rating - Student Sheet, Lesson 3

**NAME:** _____

| Word | Before | | | After | | | Comments/Definition |
|---|---|---|---|---|---|---|---|
| | *Know it* | *Not sure* | *Don't know* | *Know it* | *Not sure* | *Don't know* | |
| treaty | | | | | | | |
| cede | | | | | | | |
| survey | | | | | | | |
| ratify | | | | | | | |
| reserve | | | | | | | |
| agency | | | | | | | |
| annuity | | | | | | | |
| depreda-tion | | | | | | | |
| allot | | | | | | | |

## Appendix E: Hellgate Treaty Summary – Student Sheet, Lesson 3

| | Summarize each article of the Hellgate Treaty in 10 words or less in the spaces provided below. |
|---|---|
| Article I | |
| Article II | |
| Article III | |
| Article IV | |
| Article V | |
| Article VI | |
| Article VII | |
| Article VIII | |
| Article IX | |
| Article X | |
| Article XI | |
| Article XII | |

## Appendix F: "A Brief History of Kerr Dam and the Reservation" Essay by Thompson Smith

***A Brief History of Séliš-Ksanka-Qlispé Dam and the Flathead Reservation***

This is an excerpt from an essay by Thompson Smith, based on the script for *The Place of the Falling Waters*, a documentary film by Roy Bigcrane and Thompson Smith, SKC Media Center and Native Voices Public Television Workshop, 1990. Essay originally published as part of *čłq̓étkʷ ntx̓ʷétkʷs / ʼa•kinmituk -- The Lower Flathead River, Flathead Indian Reservation, Montana: A Cultural, Historical, and Scientific Resource*. Pablo, Montana: Salish Kootenai College Tribal History Project, 2008. Project director, Julie Cajune.

### Introduction

In 1938, workers completed construction of a dam for the Montana Power Company on the lower Flathead River, near the very center of the Flathead Indian Reservation. The dam brought sudden and dramatic change to a place not only of great natural beauty and power, but also of deep cultural importance to the Confederated Salish and Kootenai Tribes. The dam flooded the falls of the Flathead River, a sacred place known from time immemorial in the Kootenai language as *'a-knii ka'nuk* (Narrow Pass between Cliffs) and in the Salish language as *sṭipmétkʷ* (Place of Falling Waters). The dam destroyed one kind of power in order to produce a very different kind: electricity for an industrial economy that was in many ways the antithesis of the tribal way of life. But in September 2015, the tribes themselves took direct control of the dam. Assuming the dam produces the long-term revenues predicted by CSKT advisors, this historic transfer raises an important question: can something which was historically a part of the assault on traditional native ways of life now serve not only the well-being of the tribal community, but also the cause of cultural survival and revitalization?

Perhaps some answers may be found in the history of the dam and this place. The following essay on that history is a revised version of the script from the documentary film, *The Place of the Falling Waters*.

### Part I: Before the Dam

In the beginning, tribal elders tell us, Coyote prepared the world for the human beings who were yet to come. And from that time in the ancient past, Indian people have inhabited the mountains and valleys of what is now western Montana.

The Pend d'Oreille, the Salish, and the Kootenai—each of these three tribes had its own homeland and its own distinctive culture. And for many thousands of years, the people lived well by their traditional ways.

In the tribal worldview, the natural world was more than a collection of "resources" to be used. Everything of the earth was alive with spiritual power, and the people lived upon the land with careful respect.

In the traditional way of life, tribal people moved with the cycles of nature, drawing from a profound knowledge of the land, the waters, and the plants and animals, taking a varied and rich sustenance from the land. It was a bountiful homeland—from the profusion of bitterroot, camas, and berries, to the great numbers of deer, elk, bison, and other game and waterfowl, to the teeming abundance of fish in the rivers and streams.

That natural bounty was conserved and nurtured over thousands of years by the tribal way of life, in

which people lived within the limits of the environment—in part because they lived as tribes, sharing much and owning little as individuals. Salish elder Agnes Vanderburg (1901- 1989) remembered the strong ethic of sharing resources: "when they get meat, they pass it to every tipi, until everybody gets enough for the winter." Kootenai elder Tony Mathias (1922-1996) recalled, "Here [in Elmo-Dayton], it's the same way, down there a long time ago. When you go hunting, and get one, you feed people, you know. That's how come the people used to get something to eat every day. Never get hungry, because they help one another."

At the center of tribal culture was a profound respect for the plants and animals that sustained the people. And that respect, in turn, led the people to live in ways that sustained the plants and animals. As Salish/Nez Perce elder Larry Parker (1914-1995) stated, "That's why, in the old days, we did have an awful lot of fishes in any kind of a fresh body of water, and the prairies and the woods and everywhere was full of game birds, and wild game animals. That was because we conserved them because we were trying to save them for the future."

But through the course of the nineteenth and twentieth centuries, non-Indian people gradually imposed a very different way of life upon the region. During a brief ninety-year span of time, this tribal world of hunters, gatherers, and fishers was displaced by an industrial market economy—a transformation that would ultimately lead to the construction of the great dam on the lower Flathead River. In many ways, the story of this dam is the story of conflict and exchange between deeply opposing ways of life.

That ninety-year story can be traced to the Treaty of Hellgate of 1855. US officials, led by Governor Isaac Stevens of Washington Territory, were seeking to confine Indian people throughout the region to reservations, and to take the rest of the land for white settlement. Under the terms of the treaty, tribal leaders ceded some 14 million acres of what became western Montana to the United States. They also reserved from cession some of their aboriginal lands, including what is now called the Flathead Indian Reservation. On those unceded lands, the US promised the Indians peace and sovereignty, and the perpetual right to live by their traditional ways. In succeeding years, however, the government did not abide by those promises of tribal self-determination. The Treaty of Hellgate of 1855 was a crucial step in the loss of tribal control in western Montana—and, in this sense, it can be seen as the first step on the road to the construction of the dam on the lower Flathead River.

Nevertheless, for many years after the treaty, many of the Indian people continued to inhabit their ancestral lands outside the reservation. And for much of the late nineteenth and early twentieth centuries, members of the tribes were able to live largely by their traditional ways. "I could remember them things," Tony Mathias said. "A lot of these old people.... they'd go out, and in the summertime they'd get chokecherries, and service berries, bitterroot in the springtime, and... camas. That's all we used to live on."

The elders interviewed for *The Place of the Falling Waters* were born in the late nineteenth and early twentieth centuries, and they were raised in a culture that was still far removed from the wage labor and industrialism that would be brought to the Flathead Reservation with construction of the dam during the 1930s. Their lives were shaped by their tribal connection to one another, and by a powerful spiritual connection to the land. The tribal community was still deeply rooted in traditional cultural values, such as the strict taboo against wasting animals. As Salish elder Louise McDonald (1904-1994) emphatically stated, "The people don't waste the meat, them days. They clean the hide, they scrape the hide from the inside the meat. They dry that, they fix it—even the head." "Even the bones," echoed Pend d'Oreille elder John Peter Paul (1909-2001). "The women pound that. ...cook it. That's where they get this tallow, what they call it. They never waste anything, those days." "All the

people really take care of their deer," continued Mrs. McDonald. "They take care of the bones good—tie it up and hang it up, whatever they not going to use. That's what they do," she said. "That's what I know."

That cultural and spiritual world survived into the lifetimes of those elders—indeed into the present day—in spite of a long and unrelenting history of loss. First came smallpox and other non-native diseases that spread from tribe to tribe across the Americas with utterly devastating consequences. Next came firearms, and then the fur trade, with impacts to native ecosystems and native cultures that we are only now beginning to understand more fully.

And then came a more explicitly ideological assault on tribal cultures: the Jesuit missionary endeavor, which set root among the Salish people in the Bitterroot Valley in 1841. As John Peter Paul put it, "You know, before—before the priests they call 'Black Robes',...they pray to the sun or things like that. That's all they lived by, a long time ago." But the Jesuits were more interested in eradicating native spiritual practices than in learning about them. As the Rev. Ignatius Dumbeck, S.J. (1893-1992), who served at the St. Ignatius Mission for decades, forthrightly stated, "Our effort was to instruct them in our faith. And so the Indian faith...we didn't make much effort to learn it. 'Cause we were trying to teach them…the gospel, and all of that, and our whole effort was in that... direction."

The Jesuits intended to convert Indian people not only to a different set of religious beliefs, but also to a profoundly different mode of subsistence. As Salish scholar Betty White (born 1954) recounted, "Very shortly after the Jesuits arrived, they became convinced that the only way to convert the Salish was to get them from 'wandering around,' or 'running around,' or 'chasing the buffalo,' in the terms that the Jesuits use, and to have them settle in one spot so that they could teach them Catholicism; but also to... have their culture based on agriculture [and] replace the hunting way of life with an agricultural basis of life."

Many members of the Salish, Pend d'Oreille, and Kootenai tribes resisted not only the Jesuits' demands that they abandon their traditional spiritual practices, but also their insistence that they abandon their tribal ways of hunting and gathering. While it was still feasible for Indian people to hunt, fish, and gather for their subsistence, neither missionaries nor government officials had much success in forcing them to abandon their traditional ways of life. As Larry Parker explained, "The Indians had no occasion to be hungry at all times because the food was growing in such great quantities in the country. In the old days, if an Indian was told, 'You'd better start raising cattle and grow your own garden,' it would be like telling you to dig a well when there's running mountain water on both sides of your house."

Kootenai elder Joe Antiste (1894-1989) also recalled the abundance of native foods as late as the turn of the century: "The Indian people would go to Libby, around that area, and that's where they hunted a long time ago. They all had horses. They would stay there for about a month. Three family members would kill over 100 deer. They would return home with a lot of game that was dried. That's what the Indians lived on, meat!"*

As Salish-Colville-Spokane elder Joe Eneas (1896-1997) remembered, "It was good a long time ago. When you come home, you have meat tied on—packed on your horse was deer, dry meat!" **

Betty White explained that the Jesuit program constituted a form of "cultural invasion": "When you determine that your way is superior to [that of] another group of people, and you go in, no matter what way—whether it's as a missionary or as a soldier—and you decide that you're going to eradicate someone else's religion or someone else's culture because you deem that yours is superior and theirs is inferior, that's invasion."

Over the course of the late nineteenth and early twentieth centuries, that invasion took many forms, and all of them—even the religious efforts of the Jesuits—were part of the road that led eventually to the construction of the dam on the lower Flathead River.

Tribal resistance took as many forms as the invasion itself, but during the 1880s, the balance of power shifted decisively in western Montana. The completion of the Northern Pacific Railroad in 1883 suddenly enabled the industrial development of the region. In the last decades of the nineteenth century, the lands, forests, and waters of Salish, Pend d'Oreille, and Kootenai aboriginal territory were exploited on a scale never seen before. Logs, crops, and livestock, and especially ore could now be seen and exploited as commodities, for the railroad provided a means to ship them to national and international markets. Non-Indian farmers, ranchers, and miners poured into the region.

As a result of this economic revolution, tribal people were faced with a newly restricted resource base. A growing number of Indian families turned increasingly to agriculture and subsistence gardening to supplement—but not replace—their traditional ways of hunting, fishing, and gathering. Pend d'Oreille elder Mary Smallsalmon (1909-1995) remembered the garden her father raised, and the mix of wild and domesticated foods in the family diet: "About the food—we had a garden, a big garden. My Dad planted a garden—potatoes, beans, corn, carrots, cantaloupe, watermelon, squash. All this was in my Dad's garden at Crow Creek, where we had our house. We had a big garden. I said us Indians, we were poor. But we were not really poor—we had gardens, we had deer meat, and we make deer dry meat. My father's mother, my brother Peter, they would make deer dry meat."

During this same period, most tribal people who had continued to live on ancestral lands outside of the Flathead Reservation were now forced to move. The Hellgate Treaty of 1855 had left the Bitterroot Valley in an ambiguous status, and over the following 35 years, the majority of the Salish had fiercely but non-violently resisted intense pressures for them to leave their beloved homeland. In October 1891, however, the government finally forced the tribe to march north to the Jocko Valley in what has been called Montana's Trail of Tears.

Yet once the Salish had moved to the Flathead Reservation, they began to rebuild a stable life for themselves, along with the Pend d'Oreille and Kootenai who were already there. Tribal people not only blended subsistence agriculture with hunting, fishing, and gathering, as we have seen, but they also maintained, and in some ways reinvigorated, the community support systems and extended family networks that lay at the heart of tribal life.

Native people, in short, were being forced to alter their lives, but they had not yet lost all control over the pace and direction of change. As former Salish Kootenai College instructor Ron Therriault (1931-2014) observed, "The tribal people that had taken to farming were doing pretty well for themselves. They had nice farms, they had good workable land, and they also had the promise of the irrigation system; and all of this lent to success as such—not a corporate-type success, but individually, a number of the tribal people were doing well."

At the same time, however, now that many of the Indian people were living in towns or on farms or ranches, the Catholic Church was beginning to exert a much stronger influence. Enormous boarding schools were built around the town of St. Ignatius, and children were required to attend by the US Indian agents, by the priests, and, increasingly, by the Indian parents themselves. The Rev. Ignatius Dumbeck explained the Jesuits insistence on having mostly boarding students: "Well, see...most our schools were boarding schools. There were very few 'day scholars,' because one of the main things is that they must learn to talk the English language. And if they're living at home, why, they're talking

Indian all the time." Oddly, Rev. Dumbeck also expressed regret that tribal people "quit talking Indian," even as he bluntly described the Jesuit strategy (which he helped implement as a priest) of getting the older students to "help change the mentality of the [younger] students, their playmates" to get them "oriented ... to the white man's ways."

In the increasingly complicated mix of ways of life and cultural worldviews on the Flathead Reservation, the experiences of elders in the boarding schools was mixed. Pend d'Oreille elder Margaret Finley (1926-2005) cheerfully recalled, "I learned lots from them. I learned how to cook, I learned how to do things. ...in the white man's world." Yet others recalled the more painful aspects of the boarding school environment, where children were punished for speaking their native languages. Larry Parker said, "Well, that sure put a hardship on my schooling there, because I did not know a word of English. It would be just like you going to China or Russia or somewhere and attending school there, and not knowing your language at all. You'd be completely lost."

Agnes Vanderburg remembered, "When we would get together and talk our language, we would have to stand in the corner. The Blackrobes would tell us, 'Do not talk your language.' Sometimes they would make us stand up together and they would spank us."

Mrs. Vanderburg then said that in her view, the now-deceased priests were "all down below now." She said it with a laugh and a twinkle in her eye, but for a deeply religious elder to speak this way of priests is an extraordinary reflection of the depth of pain caused by the Jesuits' actions. Mrs. Vanderburg blamed the dramatic decline of fluent speakers of Salish on the boarding school experience, saying, "That's why the ones who were growing up quit talking our language."

The turn of the century was a time of great pressures upon the people here. Epidemics of European diseases continued to sweep through the area, taking heavy tolls among tribal elders. People were harassed and even killed for hunting off the reservation, even though this right was guaranteed by treaty. Official government policies had already been in place for decades that literally outlawed the public practice of important cultural activities. In 1885, US officials established the "Rules Governing the Court of Indian Offenses," enforced by a new penal system of Indian police and judges, that banned most aspects of traditional culture, including dances and feasts, traditional healing and medicine, gambling, burning grasslands and brush to manage the land, engaging in plural marriage or unmarried cohabitation, resisting the enrollment of children in the Jesuit boarding schools, or in other ways refusing to "abandon their heathenish rites and customs." Violators were often subjected to lengthy imprisonment.

At the same time, pressures were also mounting outside the reservation, where non-Indians were beginning to control increasing portions of Salish, Pend d'Oreille, and Kootenai aboriginal territories. In time, they began to eye lands within the Flathead Reservation itself—despite the Hellgate Treaty's seemingly iron-clad guarantee that in exchange for the cession of most of their aboriginal territories west of the Continental Divide, the reservation would be set aside for the tribes' "exclusive use and benefit." As Ron Therriault explained, "As time passed, the non-Indian even became aggressive over the existence of the reservation. They would look up and say... 'Look at all that wonderful farming land, and here's all these Indians up here, and they don't know what to do with it.' And so there became a movement, an attitude of the settlers that 'that was an awful waste of land, we should be getting that reservation. It should be opened for settlement, so some good use could be made of the land.'"

The tool for accomplishing that objective was the General Allotment Act, passed by Congress in 1887 with the aim of forcing cultural change on Indian reservations by dismantling collective tribal

ownership of land. The act called for Indian agents to draw up official "rolls" of tribal members, allot a certain number of acres to each single adult or head of a household, and then declare any remaining lands within the reservation "surplus" and open those lands to non-Indian settlers. In the history of Indian-white relations in the United States, no act by Congress had a more devastating impact on the well-being of Indian people and of tribalism as a functioning socio-economic system.

While the General Allotment Act was passed in 1887, Congress then had to pass specific acts for each reservation. This was because each reservation was established by a specific treaty, each with legally specific language relating to the disposition of lands. For many years, it seemed the Flathead Reservation would never be allotted. Article 6 of the Hellgate Treaty explicitly says that allotments of land would be designated only for those tribal members who requested to be allotted—" to such individuals or families of the said confederated tribes as are willing to avail themselves of the privilege"—and it was clear that an overwhelming majority of tribal members desired no such thing.

But in 1904, Representative Joseph Dixon, a Missoula businessman who had been elected to Congress on the promise of making the "opening" of the Flathead a top priority, found a legal loophole and got the Flathead Allotment Act passed. President Theodore Roosevelt signed the bill into law. On the Flathead Reservation, communal ownership of the land—a key part of the tribal social, economic, and cultural system—would be brought to an end. The government allotted individual tracts to individual tribal members, declared much of the remaining land "surplus," and threw those lands open to settlement by non-Indian homesteaders.

Referring to the division of land into square-mile sections, Kootenai elder Adeline Mathias (1910-2007) said, "They call it 'making checkers'—meaning that they started cutting the reservations."

Many Indian people were left in the dark about what was happening. Joe Antiste recalled, "The President said for the Indians to take eighty acres or forty acres for their own land. A letter came telling this to all the Indians. All the Indians went crazy. They didn't know what was going to happen to them. And me, I didn't know." *

The US Indian Agents gave many people allotments on lands that were unfamiliar to them, and which were useless for farming or traditional modes of subsistence. "In Pablo, about a mile and a half [from there], that's where my land is," Mr. Antiste said. "That's where they put me. I went over there. I looked at the land, and all there was, was rocks." *

In May of 1910, the gates were opened and non-Indian settlers began entering the Flathead Reservation. "They didn't no more than open the reservation, and boy, you talk about the immigrants coming in," remembered Salish elder Bazile Peche (1903-1993). "Horse, horse and wagon, buggies, some pack horses." Salish-Nez Perce elder Charlie McDonald (1898-1995) recalled, "You'd go out to Charlo, in that country, on horse-back. When you would be coming home late in the evening, hell, maybe the roads, the trail you took going out, when you're coming back, you couldn't go on it. There'd be a wire fence and a shack there—it would be a homesteader pulled in there to set up his homestead outfit." Both before and after the opening of the reservation, tribal members and delegations of leaders traveled to Washington to protest the violation of the treaty. The chiefs, as well as leaders such as Sam Resurrection, wrote letters appealing to the government not to break its promises. Their pleas were ignored, and the government went ahead and directly violated its own guarantee, made in 1855, that the reservation would be reserved for "the exclusive use and benefit" of tribal members.

The Indian people of the Flathead Reservation were unaccustomed to both market agriculture and private property, and they became easy targets for those non-Indians who had long coveted their land. As Ron Therriault observed, "When you come to the concept of ownership of land, it was

something new to the Indian. Whereas with the European, that ownership concept is well embedded in their society. So as they came in contact with the Indian, they were well practiced in the ways of getting land, claiming land, and holding it; and the Indian was not prepared for this."

Schemes quickly arose to take Indian land and make a profit in the process. William Smead, who had served as US Indian Agent on the Flathead Reservation from 1898 until his dismissal in 1904, used his inside knowledge to move to Missoula and found the Flathead Land and Information Agency, a private company that helped settlers gain title to prime tracts on the reservation. Joe Antiste recalled how easily tribal people were preyed upon, and how abandoned they felt by their supposed governmental "guardians": "The President, he knew good and well we got nothing, we got no plow or anything. We didn't have anything. He knows that we have lots of kids, and then the white people are coming. He says, 'You sell your land, you sell your land.' Eighty acres—just like that—no more land!"

The Flathead Allotment Act transformed the reservation, and the impacts were felt in every facet of tribal life and culture. As Larry Parker related, the explosion of farming, ranching, fences, and the delineation of private property within the reservation harmed the ability of people to gather their traditional foods: "A lot of the lands where the wild food grew, you see those lands were sold to the whites by the government. They homesteaded there. And of course, if Indians went up there, they'd say, 'Could we pick some of the fruits which are on your land?' If the man was mean, he'd say, 'You go to Hell! You get it elsewhere—this is private property!' But if the man was kind enough, he'd say, 'Yeah, go ahead,' and then they'd dig. [But] then, after a while, wherever the wild food grew, then it was plowed up; then that would kill off those wild foods. There'd be none left."

The sudden influx of non-Indians resulted in a profound marginalization of tribal people within their own reservation. Tony Incashola (born 1946), Director of the Salish-Pend d'Oreille Culture Committee since 1995, recalled this sense of disempowerment: "My grandparents, my parents always felt like they didn't belong in certain parts of town, when in reality this was their land. This was their home, first, before anybody's. They are not the visitors; they are the residents of this area. But they were made to feel like visitors."

Of all the assaults on tribal culture and tribal sovereignty that eventually led to the Montana Power Company's construction of the dam on the lower Flathead River, none was more important than the Allotment Act. Joe Antiste summed up the law in simple but devastating terms: "That's government, that's its job—we got no more land."

In the half century after the Treaty of Hellgate of 1855, the people of the Pend d'Oreille, Salish, and Kootenai tribes had journeyed through worlds of change. The allotment act, combined with the other pressures we have seen, in many ways subverted the promise of cultural coexistence held out by the treaty. Less than three decades later, the invasion of the Flathead Indian Reservation would culminate in the construction of the dam. Yet through all this, the people still maintained their ancient cultures, still survived—and still fought back.

**Note on translators:**

• Mary Smallsalmon quotations translated from Salish by Dolly Linsebigler.

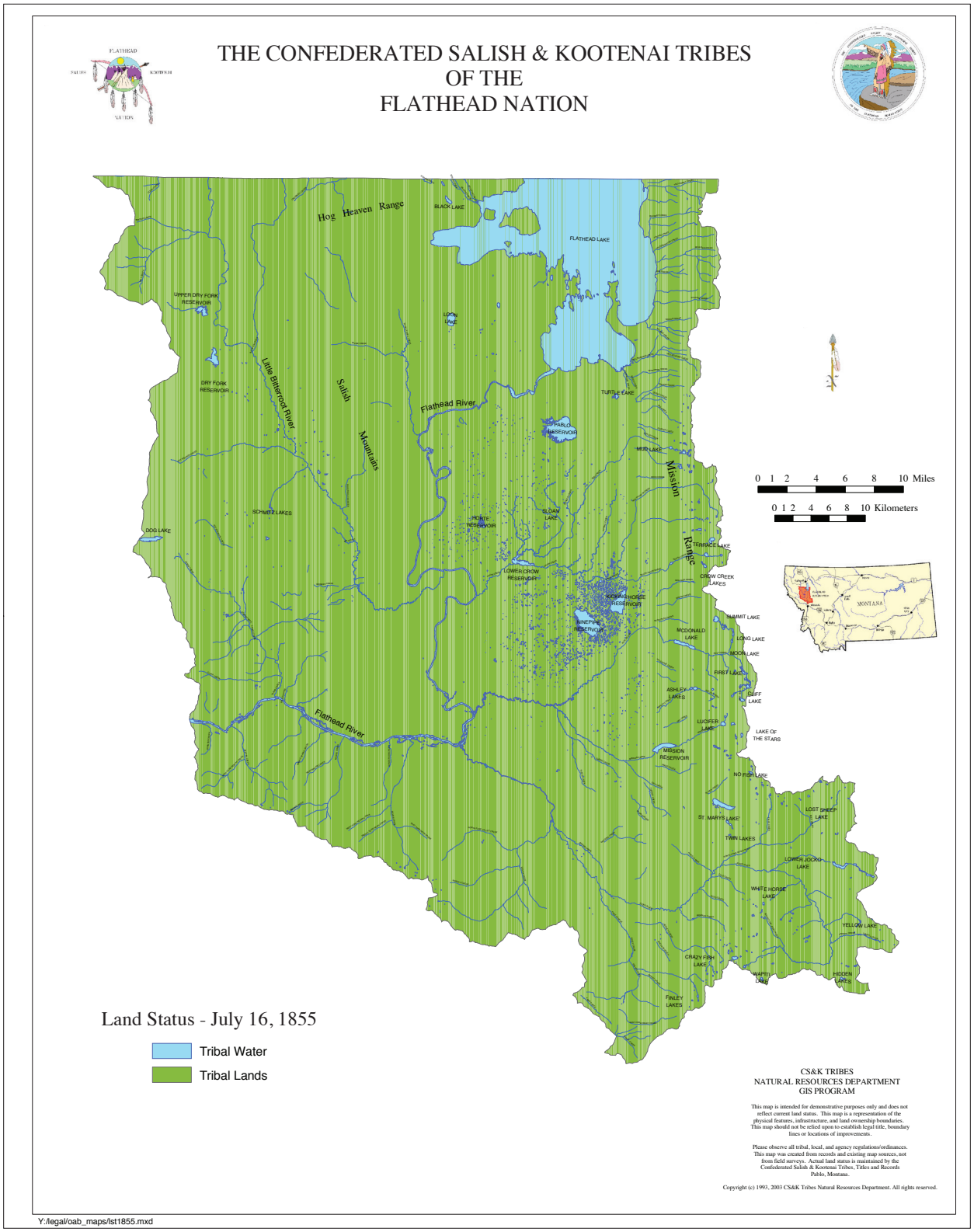
•• Agnes Vanderburg quotations translated from Salish by Lucy Vanderburg.

* Joe Antiste quotations translated from Kootenai by Sophie Matt.

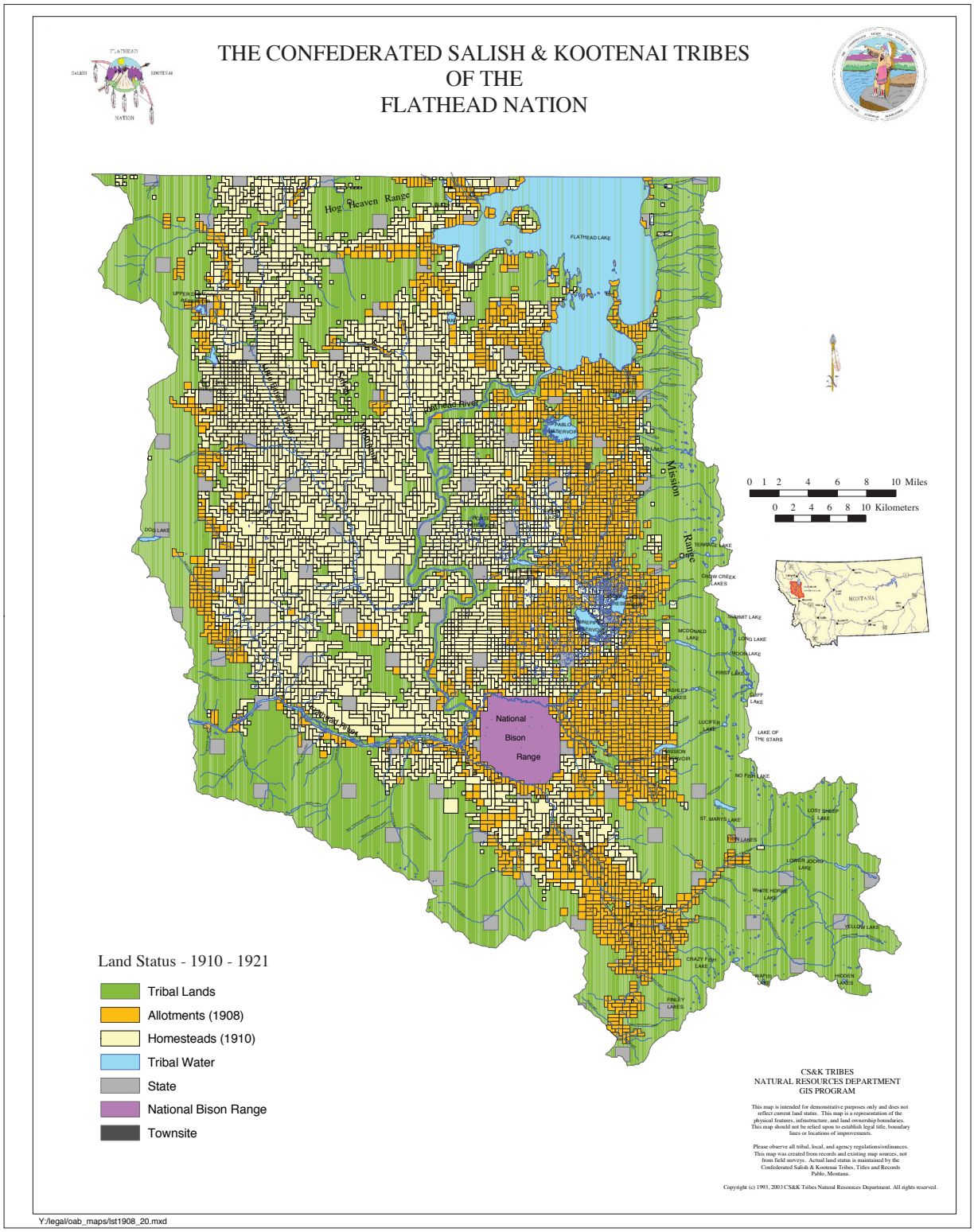
** Joe Eneas quotations translated from Salish by Dorothy Felsman.

" Chief Koostahtah and other quotations translated from Kootenai by Francis Auld.

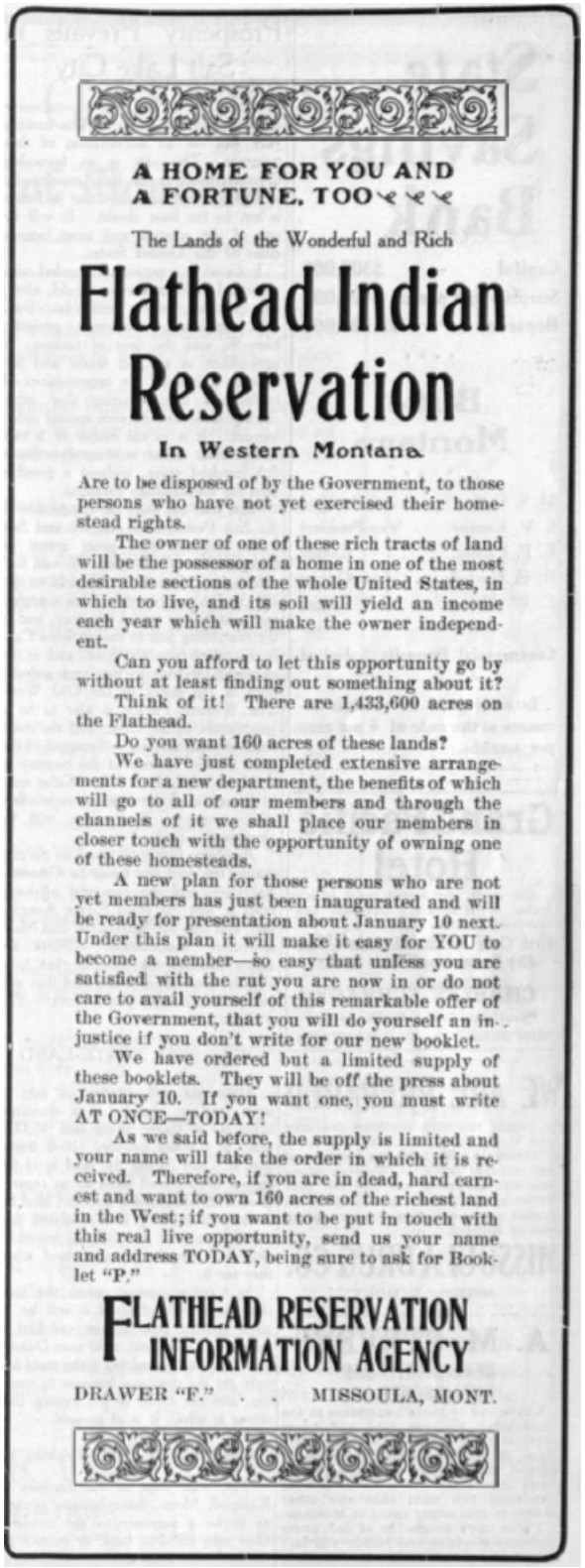
## Appendix G: Flathead Nation Land Status Map July 16, 1855, Lesson 9



## Appendix H: Flathead Nation Land Status Map 1910-1921, Lesson 9



## Appendix I: 1906 Advertisement Flathead Reservation Information Agency, Lesson 9



A HOME FOR YOU AND A FORTUNE, TOO

The Lands of the Wonderful and Rich

# Flathead Indian Reservation

In Western Montana

Are to be disposed of by the Government, to those persons who have not yet exercised their homestead rights.

The owner of one of these rich tracts of land will be the possessor of a home in one of the most desirable sections of the whole United States, in which to live, and its soil will yield an income each year which will make the owner independent.

Can you afford to let this opportunity go by without at least finding out something about it?

Think of it! There are 1,433,600 acres on the Flathead.

Do you want 160 acres of these lands?

We have just completed extensive arrangements for a new department, the benefits of which will go to all of our members and through the channels of it we shall place our members in closer touch with the opportunity of owning one of these homesteads.

A new plan for those persons who are not yet members has just been inaugurated and will be ready for presentation about January 10 next. Under this plan it will make it easy for YOU to become a member—so easy that unless you are satisfied with the rut you are now in or do not care to avail yourself of this remarkable offer of the Government, that you will do yourself an injustice if you don't write for our new booklet.

We have ordered but a limited supply of these booklets. They will be off the press about January 10. If you want one, you must write AT ONCE—TODAY!

As we said before, the supply is limited and your name will take the order in which it is received. Therefore, if you are in dead, hard earnest and want to own 160 acres of the richest land in the West; if you want to be put in touch with this real live opportunity, send us your name and address TODAY, being sure to ask for Booklet "P."

FLATHEAD RESERVATION INFORMATION AGENCY

DRAWER "F." . . MISSOULA, MONT.

## Appendix J: 1906 Advertisement for Homesteaders, G.H. Beckwith, Lesson 9

Thousands Are Looking Toward the

FLATHEAD RESERVATION

Those intending to visit this Homeseekers' Paradise should correspond with

G. H. Beckwith, at St. Ignatius, Montana

This is the only desirable outfitting point for all who contemplate visiting the Reservation.

Finest Hotel Accomodations
Conveyances at Low Rates
Reliable Guides Furnished

Complete stock of general merchandise, from which tourists can secure all the necessarjes and comforts of a sight-seeing or camping trip.

Hunters Will Find Here a Veritable Game Preserve

Prospective settlers cannot afford to miss a visit to the Reservation. Full particulars gladly furnished by

G. H. BECKWITH

St. Ignatius Montana

## Appendix K: CSKT Flag Rises Over Salish Kootenai Dam For First Time, Lesson 11

***CSKT Flag Rises over Salish Kootenai Dam for the First Time***

by Lailani Upham, *Char-Kootsa News*, September 10, 2015.

POLSON — The Confederated Salish and Kootenai Tribes' flag rose over the former Kerr dam site for the first time on Friday morning, September 4.

The flag ceremony came a morning after the tribes' corporation, Energy Keepers Inc., paid for the dam.

The ceremony was intimate with a crowd of invited guests.

The Mission Valley Honor Guard executed the flag raising.

"It's quite an emotional event for all of us involved," said EKI CEO Brian Lipscomb.

"All the sacrifices and courage it took for us to get to this place. And listening to our tribal flag song and honoring that moment when the flag went up the pole and hearing them echo and hearing those words through the canyon – was quite a moment" said Lipscomb.

Former CSKT Polson tribal representative, Steve Lozar said, "This day blesses all our tribal hearts collectively. It's a combination of people of water that once again to rejoice and feel a true tribal baptism of water as it washes over us – and for that I am very thankful for. I am thankful for the people that has brought us this opportunity; for the tribal members that gave their lives to build this facility. And I'm mostly proud for the children that are once again going to be regenerated and rejuvenated by the water that washes over them."

Kevin Howlett an original council member who helped the tribes' renegotiation process of the acquisition in 1985, said, "Today is a very special day in tribal history. I just hope and pray as we move forward that this dam bring prosperity and vision for our people. Not only revenue but also hope for our people. I am just honored and pleased to have been part of today's celebration. I wish for the future council to stick to the path to being all that this can be."

Both current CSKT tribal council members Leonard Two Teeth and Patty Stevens said they felt humbled being part of the day.

"It's a very historic moment that our ancestors sacrificed for, said CSKT Arlee Representative Shelly Fyant. "And we all need to remember to take that responsibility for our future generations; so I just thank them."

Read more at *http://www.charkoosta.com/2015/2015_09_10/Dam_flag.html*

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## Appendix L: Extension Activities

### 1. Poetry Connection

As a possible extension activity, conclude the reading and discussion of *Wind from an Enemy Sky* with a poem, "*Birthright*" by M. L. Smoker. Reprinted from *Another Attempt At Rescue* by permission of Hanging Loose Press, ©2005 by M.L. Smoker.

***Birthright*** - for Carl Lithander

We talked once of driving all the remote gravel
roads, writing from here and there, a little like Hugo,
though neither of us had read his poems yet. Today I am
wondering about those unwritten drafts. Could they
have predicted the severity of this drought, would they
have spoken to our own landscape, one of anger,
sympathy and remorse: You, the eventual heir to your
family's homestead; and me, an Indian woman who
leases her land to white men made up of the same storm
and grit and hunger as your grandfather. What if we had
found a message in verse written from some small
town? -- abandon this place. Would we have listened and
turned the car east or south and left behind the land our
families have lived on for generations? But where could
we travel and not long for the ache of wind blowing over
open land? And how long could we have held ourselves
back, away from our need to feel claimed by a place we
can only, with our limited tongue, call home.

A. Provide students with resources for learning more about the Assiniboine Tribe of Fort Peck:

- Fort Peck Tribes (Assiniboine/Sioux): *http://www.fortpecktribes.org*
- The Fort Peck Journal: *http://lastbestnews.com/site/tag/fort-peck-journal/*
- *Montana Indians: Their History and Location*

B. Have students learn more about the poet, M. L. Smoker:

"M. L. Smoker belongs to the Assiniboine and Sioux tribes of the Fort Peck Reservation in northeastern Montana and draws inspiration for her writing from her family's home located on Tabexa Wakpa (Frog Creek). A graduate of Pepperdine University, she attended UCLA

and the University of Colorado, where she was a Battrick Fellow. She holds an MFA from the University of Montana in Missoula, where she was a recipient of the Richard Hugo Fellowship. In the words of Sherman Alexie, Smoker's poetry is "tough, funny, magical, but not in a goofy way. This is blue-collar magic." Her first collection, *Another Attempt at Rescue*, was published by Hanging Loose Press in the spring of 2005. Her poems have also appeared in Shenandoah and the South Dakota Review and have been translated for Acoma, an Italian literary journal published by the University of Rome. M. L. Smoker currently resides in Helena, Montana, where she works in the Indian Education Division of the Office of Public Instruction."

From *Drumlummon Views* — Spring/Summer 2006, pp.242-244, *www.drumlummon.org/images/PDF-Spr-Sum06/DV_1-2_Borneman.pdf*:

"M. L. Smoker's first volume of poems is full of questions. Uncertainties abound. She evokes a doubt-drenched world. Simultaneously, it is a remarkably self-assured voice that speaks in these precisely crafted poems. Even as she voices her misgivings about where to begin and how to proceed, the reader is immediately drawn into the very heart of her concerns . . . The truly poetic utterance provokes perception more than describes or recalls it. Smoker does not write to titillate the intellect, but to dissect it. Her questions are not rhetorical or metaphorical but direct interrogations of lived experience. To think of this book merely as a collection of first poems is not sufficient—terms such as "testament" or "manifesto" come to mind. *Another Attempt at Rescue* heralds the arrival of a new voice of clarity and sincerity that is sorely needed in the literature of our time. Of this there is no doubt."

B. Read the poem aloud while students draw what they see and hear. Encourage two or three to draw on the white board while others draw at their desks. Students may want you to read the poem two or three times so they can complete their drawings.

C. Talk with students about the historical experience and federal Indian policies that this poem refers to, such as the Dawes Act, allotment, and homesteading.

D. Ask questions that encourage students to think critically about what the poet is saying:

- What is the relationship between the Native speaker and her Scandinavian friend?
- How does their historical experience in this landscape compare and differ?
- How does the information in this poem compare/contrast with *Wind from an Enemy Sky*?

G. *Wind from an Enemy Sky* ends with these words: "No meadowlarks sang, and the world fell apart." (p.256) Smoker's poem ends with an expression of the Indian woman's and homesteader son's mutual need: "And how long could we have held ourselves back, away from our need to feel claimed by a place we can only, with our limited tongue, call home." What accounts for the difference in meaning and tone? Is it time? Individuals? Place?

H. What assumptions does the speaker make about Carl? Are they correct? Do they contribute to positive communication?

I. Writing Prompts:

- ✓ Using R.A.F.T.S., write a letter from Carl in response to the speaker in "*Birthright*." What would Carl remember, question, value?
- ✓ Cluster and write a poem about what defines "home" for you.

**2. Looking Beyond the Novel**

Since this unit is limited to the time of the novel (1930s and before), Part 3 in *The Place of Falling Waters* and Part 3 in the Thompson Smith essay are not included. However, when students experience the last sections of the essay and DVD, they can appreciate the power and control that Indian people have retained for themselves. Both the DVD and essay provide a marked contrast to the ending of *Wind from an Enemy Sky* where "the world fell apart." Students may compare and contrast the tone and message in Smoker's poem with the last sections of the essay and DVD. And again, "what did you see" and "what did you learn" are critical questions.

**3. Expedition Connections**

For classrooms within driving distance, you may take students on a field research day on the Flathead Reservation to visit sites similar to those mentioned in the novel:

- Salish Kootenai Dam in Polson,
- St. Ignatius Mission which is the site of former Ursuline boarding school,
- The tribal complex in Pablo which is the current seat of tribal government,
- The D'Arcy McNickle Library at Salish Kootenai College in Pablo which also has excellent collections for any research related to local history or culture.

**4. Comparative Literature Connection**

If this unit is used at the 10th grade Level, most students will have read *Romeo and Juliet* in the 9th grade. Both *Wind from an Enemy Sky* and *Romeo and Juliet* are tragedies based on the consequences of miscommunication and lack of understanding, anger, distrust, false assumptions, fate or the inevitable sequence of events, individual and collective conflicts, the rash actions of young men, revenge, abuse of power, and the suffering of innocent people. However, despite the tragic endings in both works, moments of reconciliation, along with individuals who try to understand and to make things right, appear in both. You might ask students to create an essay that compares and contrasts both, although a class discussion at the end of their reading may prove just as valuable, particularly as students realize how both portray realities of human nature common to all peoples.

## Appendix M: Reading Guide (suggested chapter-by-chapter guide with chapter summaries, discussion questions, writing prompts, and final test)

### Introduction

The questions for each chapter fall into three categories to represent different levels of thinking: Recall, Interpretative, and Evaluative. Depending on students' abilities and interests, teachers may choose to use any combination of questions. The questions can help students:

- check for understanding,
- participate in meaningful discussions,
- identify guidelines for further investigation,
- notice important details.

**Options for discussion/review questions or activities:**

- Ask students to answer one of the Recall-level questions while reading the next day's assignment. Teachers should encourage students to challenge themselves to consider the Interpretative- and Evaluative-level questions.
- Ask students to find and read a passage from the text that answers their question.
- Provide all students with all the questions to help stimulate their thinking, even though they aren't responsible for answering them all.
- Use the questions as a discussion and review of chapters already covered.

**Additional activities to engage readers:**

- Sometimes the organization of the novel jumps from present to past. Help students distinguish between these episodes in chapters where thought brings a character into the past and where readers are provided necessary background information.
- Ask students to identify in each chapter instances where individuals or groups make inaccurate assumptions because they do not know or do not completely understand one another. In each instance, what are the effects of the inaccurate assumptions?
- Ask students to locate metaphors, and examples of personification, alliteration, or assonance in each chapter.
- Ask students to find and explain one quote or line in each chapter that really makes them think or wonder.
- Ask students to identify situations between individuals or groups where communication breaks down or is difficult: i.e., between Bull and Antoine, Bull and Henry Jim, Little Elk and government people, Rafferty and the Washington bureaucrats, or Rafferty and thirty BIA employees. Have them consider the causes and consequences of the communication breakdown. Where do they find resolutions?
- Identify the situations in the chapters where healing and reconciliation occur.

## Chapter 1: (pp.1-9)

Characters: Bull, the chief of the Little Elk people; Antoine, his grandson.

Summary: Antoine has just returned from Indian Boarding School in Oregon. He and his grandfather hike to their "place of power" where they see where the white man has "killed the water" and built a dam. Powerless to do anything else, Bull fires his gun into the concrete. Bull's mentoring of his grandson provides hope.

### Recall-level Questions

1. What are Bull and his grandson doing at the beginning of the novel?
2. Where has Antoine been and how is his experience described?
3. What detail about Bull do you remember most vividly from this chapter? Why does this stand out?
4. Bull tells his son that with everything he sees and experiences, he should ask himself two questions. What are they?

### Interpretive-level Questions

5. What do the first pages of the novel lead you to expect will happen in this novel?
6. Who is Bull? What does he say, do, and what do others think of him?
7. Who is Antoine? What does he say, do, and what do others think of him?
8. How does Bull's reaction to the dam affect Antoine? What insight does this give you into their relationship?
9. Compare what Bull assumes his grandson is thinking at the dam with what Antoine is really thinking. What does this show about their relationship?
10. Who does Bull remind you of? How are they similar?
11. What might a reader conclude about Federal Indian Policy regarding dancing and education?

### Evaluative-level Questions

12. For Indian people, what has changed and what has stayed the same?
13. What does "place of power" mean?
14. How does this chapter demonstrate that language is connected to culture? How is your language connected to your culture and heritage?

### Ideas for Writing

- Respond to the two questions Bull asks his grandson on page 8. Think particularly about your participation in this class or this reading.
- How can a person tell what another is thinking? What are the clues? How do the men in this novel reveal their thoughts and read others thoughts? What happens when we don't get it right? What gets in the way of communication, even between people who know each other well?

**Words for Thought**

- "Water just swallows everything and waits for more. . . The water was there when the world began. What kind of fool would want to stop it!" (p.1)
- "[Bull] had always been this man who 'lives inside,' as they said." (p.2)
- "The white man makes us forget our holy places. He makes us small." (p.9)

## Chapter 2: (pp.10-25)

Characters: Bull, the eldest brother and chief of the tribe; Antoine; Basil, Antoine's tall, emaciated and pleasant great uncle; Louis, Antoine's "small, dainty, and bitter-speaking" great uncle; Two Sleeps, the oldest grandfather in camp and a "holy man;" Henry Jim, Bull's younger estranged brother.

Summary: As the Little Elk men gather in Bull's teepee, they discuss and disagree about the best way to help Antoine become a man. They hear singing, and Henry Jim appears to ask Bull's help in recovering the sacred medicine bundle. Despite their quarrels over one following the white man's way, and the other keeping to tradition, they choose to listen and respect each other, to find a way to get their power back. The chapter is positive and hopeful, and it ends with Henry Jim agreeing to speak to the agent on behalf of the Little Elk people.

**Recall-level Questions**

1. How/where did the government men want Bull to live? Why?
2. Find at least one detail about both Basil and Louis. Explain how the men are related to Antoine, in both the white and tribal relationship.
3. Who is Two Sleeps? What is his role in this meeting of brothers who quarrel and feel helpless in the face of the white men?
4. Who is the man who comes into the camp at night singing? Why has he come and how do the other men in the circle feel about him?
5. It has been 30 years since Bull and his brother have talked. Why?

**Interpretative-level Questions**

6. How has the land changed since the men's earlier years when they got along?
7. What is Henry Jim's plan and how does Bull react to it? How would you feel in Bull's position?
8. Explain the pattern of the men gathering together and eating. What are the rules?
9. What is a medicine bundle? What does it mean to the Little Elk people and to the white man?
10. What are the characteristics of water?
11. How has this very difficult discussion and quarreling affected Antoine? What has he learned from this night?
12. How have Bull and Henry Jim changed in this chapter?

**Evaluative-level Questions**

13. Explain the actual Federal Indian policies of the late 1800s to the 1930s that might lie behind the government men's actions and desires in this chapter. (Consider allotment, the push to farm, the repression of tribal cultures, etc.) *See "A Brief History of Federal Indian Policy" in Roots and Branches (pp.247-252) and "The Dawes Act: Allotments Subdivide the Reservations" in Montana: Stories of the Land (pp.219-222).*

14. Is the hope that Henry Jim brings real or imagined? What other choices might they have?

**Ideas for Writing**

- What does anger do? How does it interfere with decision making or conflict resolution? Give an example from your own experience.
- What kinds of assumptions do other people make about you? How does that make you feel?

**Words for Thought**

- "A little scolding, a little pushing and pinching, a little hunger and thirst – these make a boy grow." (p.13)

## Chapter 3: (pp.26-32)

Characters: Henry Jim; Toby Rafferty, "superintendent of Little Elk Indian Agency and Special Disbursing Agent;" White men (card players) who watch with surprise as the "Indian" Henry Jim mounts a horse and rides off.

Summary: Henry Jim first rides to ask Rafferty for help because he believes he is a white man who will listen. Rafferty says he will try. To himself, Henry Jim recalls times previous when "the understanding fell apart afterwards." Still he's hopeful, knowing the critical importance of "a good understanding" for success in resolutions to conflicts and hope for a beneficial future for his people.

**Recall-level Questions**

1. Who is Toby Rafferty, and why has Henry Jim come to see him?
2. What are four of the things the "men from afar countries, from somewhere east of the mountains" tell the Indians to do?

**Interpretative-level Questions**

3. Compare Bull and Henry Jim. Which character is more interesting to you? Why? Who would you rather spend time with?
4. What effect did the Federal Indian policies and their proponents have on the Indian families? Explain.
5. How did assumptions and miscommunications affect the Indians' response to the government directives?

**Evaluative-level Questions**

6. Whose way of life would you choose if you were living in the time of the Little Elk people? Bull's or Henry Jim's? What path should Antoine choose?

**Ideas for Writing**

- Tell the story of a specific incident in your own life that you can look at and say, "so much depends on a good understanding." What does "good understanding" really mean?

**Words for Thought**

- "Today talks in yesterday's voice, the old people said. The white man must hear yesterday's voice." (p.28)
- "And bitter times! When the belly hungered and quaked. When winter sickness came and people tumbled dazed out of their tepees. When quarrels rose to sharp, hard tones and children ran to their mothers' skirts. A gun spoke in firs and there was blood on a gooseberry bush. And the soldiers dragged guns over the road and turned them toward the people." (p.30)

## Chapter 4: (pp.33-39)

Characters: Toby Rafferty; Doc Edwards, "the agency physician" . . . who was "devoted to the Indians."

Summary: Sympathy is created for Rafferty as he wrestles with Henry Jim's question and evaluates his role and effectiveness regarding his efforts to do what Washington DC expects him to do. To help him think this through, Rafferty visits with Doc Edwards who listens and asks questions to help Rafferty better understand the Indians, and himself.

**Recall-level Questions**

1. How does the Indian tradition of the "midsummer dances" affect their farming?
2. Who is Doc Edwards and what kind of person is he?

**Interpretative-level Questions**

3. What is Rafferty's opinion of the training Washington DC, gives the people they send to work with the Indians?
4. What is a "humanist," and how does it apply to Rafferty and his job with the Indians.
5. How have the Indians responded to Rafferty's efforts to "help" them get started in farming or ranching?
6. Rafferty calls the medicine bundle, "whatever it is," an "old symbol." How does his view differ from the way the Little Elk people talk about it? See "Meaning and function of Symbol" in Roots and Branches (pp.39-40).
7. How does Doc Edwards' view of Indians differ from Rafferty's? Use what he says to help you answer this question.

**Evaluative-level Questions**

8. How would you rate Toby Rafferty's effectiveness on the Little Elk Reservation? Explain.
9. What would you do about his dilemma if you had his job?
10. Compare the way Rafferty views Henry Jim to the description of Henry Jim in Chapter 2. How are these perspectives similar? How are they different? Why?

11. Doc Edwards tells Rafferty that he thinks that government people expect Indians to apologize for being "redskins." Rafferty is shocked by the assertion. Why would Edwards think this?

12. Doc Edwards doesn't give Rafferty advice. Instead he asks questions. Is this an effective way to help a person make a decision? Explain.

13. At the top of page 38, Rafferty comments about the "instructions" that were meant for Marietta, Ohio. How might Rafferty view the "instructions" he's been given about how to deal with the Indians? (Note: His comment implies that Federal Indian Policy has been a one-size-fits-all policy. There are over 560 distinct Indian tribes and cultures in America today. What does that approach mean from a tribal standpoint?)

**Ideas for Writing**

- This chapter suggests that white people want to get away from the past and that Indian people cling to it. Make a list of the good and not so good in your past (or your family's past). What would you keep and what would you let go? Why?
- Describe a person you know who is a good listener. How does that person's ability to listen affect other people?

**Words for Thought**

- "Nobody in Washington tells you about medicine bundles or culture heroes or folk ways." (p.35)

## Chapter 5: (pp.40-45)

Characters: Bull; Antoine; Pock Face, an "uncle" and the son of Louis; and Theobold, an "uncle" and the son of Basil, an "unpredictable pair" who play jokes, drink and gamble, ride horses, and end up in brawls.

Summary: This chapter may be called "the beginning of the end." Trusting his grandson, Bull leaves Antoine in charge of the camp and his gun. But Antoine's reckless uncles disturb the peace. Without thinking about the consequences, Pock Face decides to go up to the dam to see where "white people fish," and to shoot the man who made the dam. Having gambled away their guns in a stick game, Theobold and Pock Face walk into Bull's lodge to "borrow" Bull's gun. Antoine is powerless to stop him. On the mountain overlooking the dam, Pock Face sees a man walking on the top. He shoots and kills him as snow begins to fall.

**Recall-level Questions**

1. Why has Bull left Antoine in charge?
2. What do Pock Face and Theobold do, and how do they pull Bull into their actions?
3. Why does Theobold want to turn back?

**Interpretative-level Questions**

4. Describe Pock Face and Theobold and consider how they differ. Identify one characteristic that they share.
5. Why does Pock Face continue on despite the cold?

**Evaluative-level Questions**

6. Are the actions of Pock Face and Theobold reasonable? Are they justified?
7. What consequences might result from Pock Face's action?
8. In this chapter, how do the laws regarding fishing and hunting on Indian reservations apply differently to white men and to Indians? (Explain any historical foundation for these differences.)

**Ideas for Writing**

- Pock Face "had not thought it out in advance." (p.43) Write about an incident in your life where you didn't think about something "in advance." What were the consequences?

**Words for Thought**

- "At times, meanness broke out right in the middle of fun-making." (p.44)

## Chapter 6: (pp.46-52)

Characters: Toby Rafferty; Reverend Stephen Welles, a missionary priest.

Summary: Rafferty asks the priest about a story he's heard regarding how the medicine bundle was taken from the Little Elk people thirty years ago. The story reveals that Henry Jim had given the bundle to Welles, and Welles had sent it to Adam Pell, director of the Americana Institute. Welles refuses to help Rafferty get the bundle back, and Rafferty feels like an outsider to Welles' ways and an outsider to the Indians as well. Clearly, church or mission, as well as the federal government, exert power and control over the Indians.

**Recall-level Questions**

1. How was Welles involved with the medicine bundle?
2. What do you learn about Henry Jim's involvement with the bundle thirty years ago?
3. What is Welles' decision about the bundle?

**Interpretive-level Questions**

4. What does the story about the wagon wreck imply about the power of the medicine bundle?
5. Rafferty calls himself an "outsider." What does he mean? Why does he feel this way?
6. As Rafferty and Welles talk about the bundle, what do we learn through these "outsiders'" words about the meaning of the bundle to the Little Elk people?
7. How do Welles and Rafferty differ regarding their view of Indians?

**Evaluative-level Questions**

8. Welles says, "We do know they are a people who are unlike us—in attitude, in outlook, and in destination, unless we change that destination." Are these assumptions, facts, truths, or falsehoods? Are his views justified? Explain your answer.
9. Should Welles help Rafferty get the bundle back? Explain your answer.

10. How are the laws regarding Indians and their practice of religion and ceremony evident in the situation with the medicine bundle? What historical facts (events and federal policies) serve as the foundation for the removal of the medicine bundle in the novel?

11. Where do you find irony in this chapter?

**Ideas for Writing**

- Who are the insiders or outsiders in your world? How do you fit in and where?
- What is something so important to your way of life that its removal would have significant and lasting impacts?

**Words for Thought**

- ". . . here he was an outsider, trying to find his way inside." (p.46)

## Chapter 7: (pp.53-58)

Characters: Henry Jim; Jerome, the eldest son of his first sister; Iron Child, his relative who sided with Bull in the quarrel; Sid Grant, United States Marshal at the Agency.

Summary: Henry Jim travels to Indians living in the foothills and he tells how his separation with his brother, Bull, has been "healed over." He asks them to "end the quarrel." In the night, they hear singing in the landscape, and the men begin their own singing. When the ten men arrive at the agency gate, Sid Grant tells them "there's been a killing" and they can't go in. Although the Indians are turned away in the end, the chapter demonstrates Henry Jim's effectiveness in bringing a whole community together for a shared and positive purpose.

**Recall-level Questions**

1. Where does Henry Jim go in this chapter? Why?
2. How do his kinsmen react to his message?
3. Why won't the US Marshal let the group of Indians inside the agency?

**Interpretative-level Questions**

4. What does the singing represent to the Indians that Henry Jim visits?
5. What has changed in the relationships between Henry Jim and his relatives?

**Evaluative-level Questions**

6. Which is the stronger emotion in this chapter: hope or despair? Defend your answer.

**Ideas for Writing**

- How would you react to a relative or friend asking you to forgive or forget something that made you deeply angry for a long time? What would it take for you to forgive?

## Chapter 8: (pp.59-65)

Characters: Two Sleeps; Veronica, Bull's respected senior wife; Lucelle, "girl-wife of Pock Face;" Star Head, Basil's wife; Marie Louise, Theobold's wife; Evangelique, a woman visiting from another camp; Antoine; Pock Face; Theobold.

Summary: The women arouse Two Sleeps and ask him to settle their questions about the killing. He tells them "there is death on this wind." Digging in Pock Face's tepee, the women find whiskey and begin to drink it themselves. Veronica arrives, takes control, and dumps the whiskey, scolding the women for their behavior. Pock Face and Theobold return and give the gun to Bull. Bull tells them, "I don't know what you have done to us . . . I think you have killed us." This chapter shows how the rash actions of Pock Face affect the women, who feel powerless to control the actions of their men.

**Recall-level Questions**

1. Why do the women go to Two Sleeps?
2. What does Pock Face do when he returns to camp?

**Interpretative-level Questions**

3. What might the snow symbolize?
4. How is this scene with the whiskey similar to Pock Face's taking the gun and shooting the man? What drives both events?
5. How will Antoine be like his grandfather and not his parents?
6. How do the women react to the "sharp wind" and to their fears for their husbands?
7. What does Bull fear are the consequences for Pock Face's actions?

**Evaluative-level Questions**

8. What does Veronica mean when she says, "When your men are gone, you have no heads, only guts"? Is this true of all women? Is it true of men whose women are gone?
9. How did you expect Bull to react to Pock Face and Theobold? What do his actions demonstrate about Bull and his ways?

**Ideas for Writing**

- What is the difference between discipline and natural consequences? Which results in the greatest change in behavior? Use your own experience to write on this topic.

**Words for Thought**

- "Words could not follow the thoughts he had, and the thoughts themselves were slipping away." (p.65)

## Chapter 9: (pp.66-77)

Characters: Bartlett, the station engineer; Jimmie Cooke, the victim, an engineer and Adam Pell's nephew, who was leaving his work to get married; Sid Grant, United States Marshal; Ambrose Whiteside, his deputy; Doc Edwards; Rafferty; Antoine, Bull, and all the Little Elk people.

Summary: The Federal officials, Indian agent and doctor, and the station engineer all gather at the crime site. Grant and Whiteside believe it was an Indian; Rafferty and Edwards deny the possibility, and the engineer grieves over the death of his employee and holds himself responsible. With the discovery of a boot print and a 30-30 cartridge from an old gun, the marshal and his men descend on Bull's camp. Despite Bull's efforts to resist, Grant succeeds in overpowering and shaming Bull and

his people using verbal intimidation and force. Even though they don't find the boots, they find a single shot 22, and that's enough for them to try to hold and investigate Bull and other Indians for the killing.

**Recall-level Questions**

1. Who was Jimmie Cooke?
2. What do Grant and his deputy find in the mountains?
3. What do they find at Bull's camp?

**Interpretative-level Questions**

4. After they find the body, what is the tension between Rafferty and Grant? How are they approaching the crime differently?
5. What is Grant's opinion of the Indians? What might have contributed to this?
6. What does Grant misunderstand about Bull? What does Bull misunderstand about Grant? What's the result of these misunderstandings?

**Evaluative-level Questions**

7. Antoine translates during the confrontation between Grant and Bull. How does he mis-translate both Bull and Grant's words? Why does he do this? Does it prevent or create problems? How?
8. Bull and his relatives seem more concerned about Marshal Grant's disrespectful treatment of them than they are about the killing that one of their men did. Why?
9. How are Grant and Bull equal to one another? How are they not? Why?

**Ideas for Writing**

- Put yourself in the place of Antoine, a 12-14 year old boy. What would you be thinking, feeling, wanting to do?

**Words for Thought**

- "No one spoke harshly about Pock Face for causing the trouble." (p.77)

## Chapter 10: (pp.78-85)

Characters: The Boy (Sun Child), the tribal police chief; Rafferty; Henry Jim; Iron Child, a traditional Indian who comes to speak on behalf of Henry Jim

Summary: While Grant and Rafferty argue behind closed doors, The Boy tries to settle the unrest of Indians waiting to find out what will happen to Bull. Rafferty has been trying to keep Grant at bay, and Rafferty hopes The Boy will help him discover the truth. Rafferty wants The Boy to explain to Bull how the "white man's law works," so the Indians won't get hurt. But a culture conflict surfaces between the two when Rafferty asks The Boy to tell Bull not to say anything that might incriminate him. The Boy simply states that Bull will tell him if he's done it. If he killed that man, he must have "had a reason." Henry Jim's men enter Rafferty's office. They put their hats on the floor, and each, beginning with Iron Child, states why the medicine bundle should be returned to their people. Henry Jim will stay alive as long as the singing continues.

**Recall-level Questions**

1. What do the Indians believe might happen to Bull?
2. How did The Boy learn English?
3. What does Rafferty want The Boy to do?
4. Who is singing? Why?

**Interpretative-level Questions**

5. How is The Boy a man between two worlds?
6. How will Bull handle the investigation?
7. What is confusing to Rafferty about the situation with the killing and how Bull and his people are involved?
8. Why does he want the men to continue singing?

**Evaluative-level Questions**

9. The Boy says that if Bull killed the man, he must have had a good reason. Was Pock Face justified in killing the man?
10. In the middle of an investigation, the Indian men are preoccupied with getting the medicine bundle back. What might motivate them?
11. "Something was happening, he could not tell what, like the first toll of a bell." (This is an allusion. McNickle was influenced by the writing of Ernest Hemingway who wrote the novel, *For Whom the Bell Tolls*. But the first literary source for this idea was 17th Century preacher and poet, John Donne, in his final sermon before he died: "Never ask for whom the bell tolls, it tolls for thee." What might it mean in this context?) Consider this statement in light of what is said (by Iron Cloud, for Henry Jim, through The Boy) on page 84. What events seem to have precipitated the "toll of a bell."

**Words for Thought**

- "if they don't understand the language or our legal procedure they might act foolishly and get hurt." (p.81)
- "We knew the white man was too strong for us, we couldn't fight him, so we began to fight among ourselves, and we blamed Henry Jim." (p.84)

## Chapter 11: (pp.86-94)

Characters: The Boy; Bull; Pock Face; Two Sleeps; Louis, Pock Face's father, and others.

Summary: Because of Rafferty's intervention, Bull and his men are kept in the basement of the schoolhouse, under Rafferty's watch, rather than jail. The Boy goes to Bull and his men to explain their situation, but Bull drills him about Rafferty and whether he's a man they can trust. The Indians also distrust The Boy because he's an Indian who's taken a job with the government. As they argue the differences between Indian and white man's justice and consider how all of their people will suffer, Pock Face stands and confesses. Louis denies his guilt or culpability, and so does Bull, even though Pock Face has told Bull he killed the man. Bull concludes that they will let the white man solve his

own problem and find the killer himself. Then Bull instructs The Boy to tell Rafferty that they want to let Henry Jim see that they are "one people."

**Recall-level Questions**

1. Where are Bull and his men kept, and why not the jail?
2. What is Bull's problem with the white man's law that keeps him at the agency?
3. What does Pock Face tell his people when he decides to speak?
4. How do his father, Louis, and his uncle, Bull, react?
5. What has The Boy really come to talk to Bull's people about?
6. List those in this chapter who trust Rafferty and those who don't.

**Interpretative-level Questions**

7. What does The Boy think working for the government does to an Indian man's relationship with his own people?
8. Why might The Boy continue in his job if he believes this?
9. What is Bull's impression of "the government man" (Rafferty)?
10. Why does Bull grieve for his brother Henry Jim when he isn't even dead?
11. What is the Little Elk tribe's form of justice after someone has been killed?
12. What assumptions about the government men do the Indians make at the end of this chapter? On what do they base these assumptions?

**Evaluative-level Questions**

13. Evaluate the decision Bull makes regarding how they will deal with the white men. Is it wise?

**Ideas for Writing**

- Choose either the "white man's law" or this particular tribe's form of justice for killing. Defend your choice as more reasonable or fair than the other.

**Words for Thought**

- "I want no such law if it tells you to hurt everybody because one person is at fault." (p.89)
- "But the white man means, 'You'll be a strong man when you become a white man.' It's his way of offering me friendship. He looks, but doesn't see me." (p.93)

## Chapter 12: (pp.95-100)

Characters: Veronica; Marie Louise; Antoine; Star Head; Lucelle; and others; Sid Grant and Ambrose.

Summary: This chapter provides some comic relief. The women are packing up to leave camp on horseback, and Antoine, "their man," will accompany them and their children. They discuss what they should take, primarily what their horses can carry. But Marie Louise, insisting on taking everything she owns, suffers the consequences when the bundle, too great for the horse, is tossed into the brush, and the horse bounds off without his saddle and cinch. Sid Grant and Ambrose discover

the tracks they've been following have been completely obliterated by the women's horse's tracks. Unintentionally, the women have foiled the government men.

**Recall-level Questions**

1. What are all the women in camp doing or getting ready for?
2. What is Marie Louise's predicament and how does it turn out?

**Interpretative-level Questions**

3. What do Catherine and Lucelle have in common?
4. What does the Marshal realize he has lost after the women leave?
5. Why are the women leaving?

**Evaluative-level Questions**

6. Why do human beings laugh in the middle of tragic situations? What does laughter do for us?

**Ideas for Writing**

- If you were a woman in camp, whose actions would most closely resemble your own? Why?

## Chapter 13: (pp.101-104)

Characters: Thomas and Mrs. Cooke, Jimmie Cooke's parents; Bert Smiley, station agent.

Summary: Mr. and Mrs. Cooke, in all their eastern finery, arrive by train to "take their boy home." The station agent fumbles over what to say and excuses himself after telling them that Mrs. Cooke's brother, Adam Pell, will arrive shortly in his private railroad car.

**Recall-level Questions**

1. Who arrives on the train?
2. Who is Adam Pell?

**Interpretative-level Questions**

3. What is Mrs. Cooke's opinion of her brother, Adam Pell?
4. Describe Bert Smiley.

**Evaluative-level Questions**

5. Is the behavior of Mrs. Cooke believable, considering her son is dead and she's come to the place where he died? Explain.

**Words for Thought**

- "[Pell has] made a hobby of Indians. Ever since he dug up arrowheads." (p.104)

## Chapter 14: (pp.105-111)

Characters: Antoine; Veronica; Boarding school people; The Boy (Sun Child).

Summary: Having accompanied the women to Jerome's camp, Antoine will ride to the agency where Bull and his men are kept. Veronica warns Antoine to keep quiet to avoid anyone noticing him as he waits to hear some news about his grandfather. As he approaches the settlement, memories of boarding school return – rules, discipline, separation, and shaming. After four years, the superintendent told him he could go home because his mother had died of a broken heart, never having recovered from her loss when he was taken to boarding school. To her, her son had died. At the agency, The Boy sees Antoine and tells him that Bull and his men have left to be with Henry Jim, and Antoine looks forward to being "with his own people again."

### Recall-level Questions

1. Where does Antoine plan to go after leaving the women at his Uncle Jerome's camp?
2. What plan for the Indians does the Long Armed Man explain to Antoine at the boarding school?
3. What brings Antoine back to the Little Elk Reservation?

### Interpretative-level Questions

4. From his perspective, describe Antoine's experience at boarding school.
5. How did his leaving home affect his mother?

### Evaluative-level Questions

6. In the book, how did the boarding schools hurt or helped the Little Elk people? In real life, how did the compulsory Indian boarding school policy impact actual indigenous people?
7. Why might Antoine be accepted and The Boy rejected by their people, even though they've both gone to boarding school?

### Ideas for Writing

- Antoine knows who he belongs to and where he belongs. This awareness brings him peace and security, and it gives him power. Write about who you belong to and where. What does this belonging give to you?
- How would you feel if someone arbitrarily changed your name? Historically, what else was the government trying to change by changing the names of indigenous children?

### Words for Thought

- "Your name will be Antoine Brown." (p.107)

## Chapter 15: (pp.112-118)

Characters: Antoine; Henry Jim; Bull, Iron Child, Louis, Basil, Pock Face, Theobold, and Two Sleeps.

Summary: Antoine rides into Henry Jim's camp, with wire fences, posts, harvested fields and machinery. Antoine recognizes this landscape; it resembles those near the boarding school. But the more familiar welcomes him—teepees and fires in the hay meadow. Henry Jim has moved out of his house to lie in a teepee with his relatives surrounding him, even Pock Face and Theobold. They

welcome Antoine, and Henry Jim tells his relatives how hard it was to live in this place, separated from his relatives. The noise of a car disturbs the singing and talking, and the children fear the "government man is coming."

**Recall-level Questions**

1. What disturbs Antoine about Henry Jim's place, and what does he see once he gets there that makes him feel better?
2. What is strange about Henry Jim lying on the ground? Why has he moved out of his house?
3. What did the government man tell Henry Jim that didn't come true?

**Interpretative-level Questions**

4. How does Henry Jim feel now about the decisions he's made in his life?

**Ideas for Writing**

- At this point in the novel and the unit, think about Bull's questions for Antoine and apply them to yourself: What did you see? What did you learn? What will you remember?
- Write about an older person you respect who has influenced your life in a way similar to the influence of Bull and Henry Jim on Antoine.

## Chapter 16: (pp.119-128)

Characters: The Boy, Sun Child; Rafferty; Doc Edwards; Henry Jim; Two Sleeps; Bull.

Summary: The Boy drives Rafferty and Doc Edwards to see Henry Jim because they hear he's dying. On the way, Rafferty wrestles with three issues: his uncertainty about his decision to allow Bull to leave to be with Henry Jim, his uncertainty about who killed Cooke, and what The Boy might know. Doc Edwards talks about Henry Jim and Bull and the consequences of Bull staying behind. When Rafferty and Edwards arrive, they enter Henry Jim's teepee, despite the obvious disturbance it makes. Two Sleeps explains why they are all there, clarifying the difference between their "small world" and the white world, and he tells Rafferty and Edwards how the white world has impacted the Little Elk people.

Then Henry Jim tells the story of how he came to leave the Indian ways and why he is back again now. He now understands why his people didn't follow him: they would rather starve together than survive alone. Rafferty reflects on what distinguishes individuals from each other and what prevents understanding. He's satisfied that he let Bull go to Henry Jim, who is now near death and is still asking about the medicine bundle. Bull appreciates Rafferty's softness and attempt at understanding.

**Recall-Level Questions**

1. What is Rafferty concerned about?
2. What is The Boy's advice to Rafferty when he questions him about how to proceed with the murder investigation?
3. What conclusion has Henry Jim come to about why his tribe didn't follow?
4. How does Rafferty decide to handle the situation with Bull and the accusations, and the situation of Henry Jim needing his family near him?

**Interpretative-Level Questions**

5. What does Doc Edwards mean when he says sarcastically about Henry Jim: "He has served us well. He's our masterpiece." (p.120)

**Evaluative-Level Questions**

6. Who do you think took the right path, Bull or Henry Jim? Explain.

**Ideas for Writing**

- If you wish and feel comfortable doing it, write about how your family deals with a dying loved one. Is it similar or different from what appears in this chapter?
- D.I.C.E.: Write about what Disturbs, Interests, Confuses, or Enlightens you in this chapter.

**Words for Thought**

- "If it hadn't been for him, more of this Indian land would be in white ownership. . . If the others had followed [Henry Jim], if they had tried, that is, they would have been suckered out of everything." (p.121)
- "What a man learned, and it was all he learned in a lifetime, was a degree of fitness for the things he had to do." (p.125)

## Chapter 17: (pp.129-136)

Characters: Bull; Antoine.

Summary: Bull and Antoine are riding toward the Little Elk Agency, and Bull is thinking to himself about his relationship with Henry Jim and about how all this conflict started. He regrets that he didn't approach Henry Jim first after the separation, even though Two Sleeps had kept after him about it. In this history chapter, Bull remembers his childhood, when two white people first came to his father and asked for a child to teach in their school. Bull was tricked, and they took him away. But he ran away when the woman tried to dress him for bed in a "woman's dress." It meant laughter for Bull's father at the time, but the white people still came and anger took over. Now Bull has to face those white people and he's concerned about the fear Antoine must feel as they approach the agency.

**Recall-level Questions**

- What happened many years ago that first caused Bull to become angry? What changed?
- What did the white people do at first that just made the Indians laugh?
- What did Indians think would eventually happen to the white men?

**Interpretative-level Questions**

- Historically, what happened to the Indians and their land when the white people came and stayed?
- Why did Enemy Horse laugh?
- How was the boy tricked in the teepee?

**Evaluative-level Questions**

- Bull believes he made a mistake in not shooting the white people when they came. Would that have solved the problem?

**Ideas for Writing**

- McNickle writes Bull's thoughts as he considers the beginnings of his anger. Look at page 131. Consider the list of accusatory sentences that begin with "They." Compare this indictment to Thomas Jefferson's Declaration of Independence where sentence after sentence begins with "He." Write about how this comparison might help you understand the perspectives of some indigenous people as expressed by McNickle.
- Words for Thought
- "We laughed at them when we should have been angry, right there at the start." (p.136)

## Chapter 18: (pp.137-151)

Characters: Adam Pell, the elder brother of Mrs. Cooke; Geneva Cooke, the mother of the man who was killed; Thomas Cooke.

Summary: Geneva Cooke and Adam Pell have been in conflict from the time they were children, with Geneva not appreciating Adam's interests in relics. Their conflict may be compared to Bull and Henry Jim's, but the way they deal with it displays a marked difference to Bull and Henry Jim. Adam Pell tries to explain his interest in Indians to his sister and her husband by telling the story of his relationship with Carlos, a Mestizo Indian from Peru. The pillaging of Carlos' people's lands compares with that of the Little Elk, but Carlos wants to build a hydro-electric dam for his people. Divided forces in Peru reconcile to raise money for the dam, and Pell is called upon to design it. He views Indian people as "extraordinary" and admires their tradition as well as their foresight. His interest in Indians also applies to the Little Elk people. He feels a kind of "responsibility" for what happened at the dam on the Little Elk Reservation, and he wants to prevent the prejudice against Indians from taking over the investigation of the killing.

**Recall-level Questions**

- How are Adam Pell and Mrs. Cooke related?
- Why have Mr. and Mrs. Cooke come to Elk City?
- Why aren't they interested in finding the killer?
- Who were the people and what was the country that Adam Pell talked about?
- What did Adam's friend Carlos do with his family's land, and how did people react?
- What was Adam Pell's promise to Carlos that caused him to miss his sister's Christmas gathering to go to Cuno, Peru? What did living in Cuno make Adam begin to think about?
- What decision does Thomas Cooke make after listening to Adam Pell, and how does Gen react?

**Interpretative-level Questions**

- Describe the relationship between Adam Pell and his sister.
- Why did Carlos want to build a dam?
- How did the way the dam was built on their land differ from the one built in the Little Elk people's mountain?
- What is Adam Pell's opinion of Indian people no matter where they live?

**Evaluative-level Questions**

- Does Adam Pell see Indian people as individuals (Essential Understanding #2) or as the stereotypical Noble Indian? What is his motivation for working with Indians? Explain.
- Compare/contrast Rafferty and Adam Pell. Which one better understands "Indians"?

**Words for Thought**

- "Murder is not an isolated occurrence. It has its roots, its certain logic. Justice has the task of discovering that logic." (p.151)

## Chapter 19: (pp.152-158)

Characters: Rafferty; Mrs. and Mrs. Cooke; Sid Grant; Adam Pell; the Boy; Bull and Antoine.

Summary: Marshal Grant enters Rafferty's office where the Cookes and Pell are waiting for news about the killing. However, Rafferty ignores Grant and encourages Pell to talk about the dam, the "beautifully simple" system. The nonverbal communication between the marshal and Rafferty reveal their distrust of each other. Despite Rafferty's attempts at diverting the conversation, Grant gains control of the situation and tells them all how he found the gun--wrapped in a torn blanket in Bull's camp. Just as he finishes talking, Bull and Antoine walk through the door, and Rafferty is struck with guilt and fear because he made the deal with Bull to come to the agency.

**Recall-level Questions**

1. What kind of dam has been built in the mountains? How does it work?
2. How did the US marshal find the gun?
3. What two questions are still left unanswered after the gun is discovered?

**Interpretative-level Questions**

4. What disturbs you as you read this chapter?
5. What does Pell mean when he asks Grant, "Have you got a case—or don't you need to make a case when the defendant is an Indian?"
6. Who buried the gun and why?
7. Rafferty wonders why the Cookes and Pell have come to his office. What might motivate Pell?

**Evaluative-level Questions**

8. In this and the next chapter, powerful personalities confront each other. Who is the strongest? Explain.

## Chapter 20: (pp.159-173)

Characters: Rafferty; Mrs. and Mrs. Cooke; Sid Grant; Adam Pell; the Boy; Bull and Antoine; Pock Face.

Summary: This chapter shows the exchange between Grant, Bull, Rafferty, and Pell. Each man is most interested in what would benefit himself, but each also wants to appear understanding and sensitive to the others. Grant has concluded the gun is Bull's, but he doesn't wait for Bull to speak in response

to his accusations. Bull feels trapped and distrusts all. Cooke, Pell, and Rafferty want the truth about who did the killing, but they don't want to see Indians prosecuted without strong evidence. Grant reveals his prejudice against Indians in his description of how he found the gun. Pock Face enters to tell Bull that Henry Jim has died, and he confesses to the killing. More than anything, Bull wants the Feather Bundle back. At the end of this exchange, Pell has become aware of his own culpability in the killing of the water, and in the death of his nephew. The chapter closes with his self-centered hope that the Indians might forgive him for killing the water if he returns the medicine bundle.

**Recall-level Questions**

1. What is the first thing Bull says to the group when he arrives at the agency? How is this received?
2. What are the contents of the two packages from Bull's camp?
3. What are the two reasons the marshal provides for his belief that Bull is not the killer?
4. Who interrupts the meeting at the agency and what is his message?
5. After the discussion, what does he want to do and why?

**Interpretative-level Questions**

6. How are the white laws and the tribe's own ways of handling crimes different? What are the benefits and drawbacks of each system?
7. What stops Bull from rising to confront Adam Pell when he realizes he was the one responsible for the dam?
8. Why is Bull afraid of Sid Grant?
9. How does Thomas Cooke react to Pock Face's declaration, and what does he recommend? Where is the irony in this situation?
10. What realization has shocked Adam Pell? In what way, besides the trouble over the dam, is Adam Pell involved in the trouble on the Little Elk Reservation?

**Evaluative-level Questions**

11. Who is the most honest in all of these interactions? Explain

**Ideas for Writing**

- Who has the most power in this chapter? Support your choice with three reasons that you can prove using the text.
- Write about one situation in this chapter where tension is the strongest. With whom do you side? How do you feel? How would you have handled the situation if you had been present?

## Chapter 21: (pp.174-180)

Characters: Rafferty; Doc Edwards; Henry Two-Bits.

Summary: After Welles officiates at Henry Jim's funeral according to his daughter-in-law's wishes, Henry Jim's people take his pine box into the mountains where he's buried on the rock slide next to his wife. They shoot his horse in the head, according to their own tradition. This chapter is about the changes that occur after Henry Jim's reconciliation with his people and his death. Rafferty has a

"new consciousness," a "feel of their perceptive world." For the first time in three years, tribal members men like Henry Two-Bits come to Rafferty, telling him they need his help to farm. And Bull trusts The Boy to talk to the government man on their behalf. Hope has returned to the Little Elk people and to Rafferty.

**Recall-level Questions**

1. Describe Henry Jim's funeral and burial?
2. Why does Henry Two Bits come to Rafferty? What does he have that surprises Rafferty?

**Interpretative-level Questions**

3. How do Doc Edwards and Rafferty explain the reasons for Henry Jim's burial ceremony to Welles?
4. What do Henry Jim's burial requests reveal about what was important to him?
5. Why didn't the Little Elk people want to farm?
6. How has Rafferty changed and what is this "new consciousness" he becomes aware of (p.176)? How, too, have the Little Elk people changed? How has Bull changed?

**Evaluative-level Questions**

7. What has Rafferty done to earn the respect of the Little Elk people?

**Words for Thought**

- "They had been falling apart, but Henry Jim, even as he was preparing himself to leave them, had pulled them back together." (p.177)

## Chapter 22: (pp.181-187)

Characters: Marie Louise; Lucelle; Veronica; Bull; Catherine.

Summary: The women and men return to Bull's camp to join Marie Louise who had stayed behind and was present when Marshal Grant found the gun. In background information about Bull, it is revealed that Bull became more violent after Henry Jim left to build his house and farm. Veronica managed to keep his lodge through those years, and she understood when he was troubled. She recalls the time when he took the girl Catherine as his second wife. It was Veronica's idea. She was older, and he wouldn't confide in her. And now, with his younger wife, he can say what troubles him about the change that's happening with his people and their relationship with the land and the government men. He even considers that Pell "may be a good man, "yet he will destroy us." Catherine recommends he consult with Two Sleeps, and that eases his worries.

**Recall-level Questions**

1. What behavior of Bull's, in his younger days when he was still drinking, sometimes scared others? Why?
2. What ended Bull's drinking days?

**Evaluative-level Questions**

3. How does it seem things are going to turn out for Pock Face? What leads you to this conclusion?

4. Traditionally, in some indigenous cultures, men might have more than one wife. Consider from practical standpoint how this may have been a beneficial system.

**Ideas for Writing**

- Write about an older person you know who is disturbed with changes in culture, family, the environment, the economy. What are his/her fears about the future?

**Words for Thought**

- "A woman could draw within, could find ways to limit her needs. But a man was not made to draw within himself. He had to push outwardly, to prod, to discover, to capture. That was the only way he stayed a man." Is this true of men and women today? Why or why not? (p.183)

## Chapter 23: (pp.188-194)

Characters: Adam Pell; Judge Carruthers.

Summary: In his New York office, Pell is so shocked by the "history events" that he finds in an accumulation of papers on his desk that he calls in Judge Carruthers for support or consultation. He finds federal policies impacting Indians and their lands from John Marshall, Chief Justice of Supreme Court 1801 – 1835; from a Swiss philosopher Emerich de Vattel (1714-1767) who wrote The Law of Nations; from the Dawes Act (Allotment Act) that gave the President the right to divide up Indian lands; to the realization that the arid western land would yield no crops for homesteaders or Indians; to the conclusion that dams should be built using the money that homesteaders paid the government for Indian lands; and to the Indian land taken as reservoir sites. Pell's shock and guilt at his own participation in these events drive him to consider carefully Rafferty's request about the medicine bundle. The chapter closes with a foreshadowing of a "final disaster" for the Little Elk people.

**Recall-level Questions**

1. What was Chief Justice Marshall's policy that shocked Adam Pell?
2. What law is referred to as "thievery?"
3. How were the white men who came to the reservation also "extorted?"
4. What were things that "emerged" from the building of the dams?

**Interpretative-level Questions**

5. How does the Judge react to Pell's concerns?

**Evaluative-level Questions**

6. If Pell, the dam builder, wasn't aware of the impact on Indian people, what might have been the homesteaders' level of awareness? How might that have affected their relationships with the Indians who were their "neighbors?"

**Ideas for Writing**

- Research Chief Justice John Marshall, Emerich de Vattel, or Dawes and write a page explaining how this information gives us historical insight into their mention in this chapter.

- Using a current newspaper or newsmagazine, look for parallels in today's world where one nation uses its power to dominate a less powerful one.

**Words for Thought**

- "The nation with superior skill could appropriate to its own use the domain of a less accomplished people." (p.190)
- "But these people should also share in that progress, which is not going to happen if they are robbed of their resources and chased off into the desert." (p.191)

## Chapter 24: (pp.195-198)

Characters: Two Sleeps.

Summary: Two Sleeps has returned to camp after spending time in the mountains where he listened and learned and dreamed.

**Recall-level Questions**

1. Describe Two Sleeps experience in this chapter.
2. Why does this old man go to the mountains in the winter?
3. Who does he talk to while he's there?

**Words for Thought**

- "a man learned to be strong in support of his kinsmen. A man by himself was nothing, a shout in the wind. But men together, each acting for each other and as one—even a strong wind from an enemy sky had to respect their power." (p.197)

## Chapter 25: (pp.199-208)

Characters: Bull; Veronica; Celeste; Antoine.

Summary: It is winter and, therefore, storytelling time. Two Sleeps has returned from the mountains, but he's ill and weak. Bull and his men wait patiently until Two Sleeps is ready to talk. Bull remembers when his oldest daughter, Celeste, loved a man who got her pregnant and then died in a wreck with a horse. When Celeste's son is about eight and Bull was gone from camp, "they" came and took the boy to boarding school where he stayed for four years. Celeste died of grief, and now Bull wants to pass the knowledge and wisdom of his people to her boy, Antoine. So Bull tells Antoine the story of Thunderbird who changes himself into a feather, comes down to earth and leaves a bundle with the Little Elk people with "all the good things of life" inside, saying "My own body is in this forever."

**Recall-level Questions**

1. The Little Elk people always get together for storytelling and remembering in the winter, but there are some things different than this winter than last. What are they?
2. How did Antoine end up at boarding school?
3. Who is Feather Boy and what does he bring the Little Elk people?

**Interpretative-level Questions**

4. How are Celeste, Antoine, Veronica, and Bull related, and how have their relationships changed over the years?

**Evaluative-level Questions**

5. Bull wants to tell old stories—those his father knew—instead of telling stories from his own life. Why? Why is the telling of older stories important, even necessary?

**Ideas for Writing**

- Describe an older person with whom you have a close relationship. How might that person be like Bull?
- Find out when and why the "reform" administration ended kidnapping indigenous children to take them to boarding school. What did they hope to accomplish?

**Words for Thought**

- "A people needed young ones who would put the sun back in the sky." (p.204)

## Chapter 26: (pp.209-215)

Characters: Adam Pell; Miss Mason, Pell's secretary.

Summary: Pell discovered the medicine bundle in a lumber room where mice have eaten and destroyed the casings. His guilt over this loss and his growing sensitivity to the Indians' experience make him desperate for a way to repay the losses of the Little Elk people. His secretary recommends the priceless Peruvian "Virgin of the Andes" gold statue that had taken him fifteen years to locate and obtain. He doesn't know how the Little Elk might value it, if at all, but he doesn't believe he has another option. So he wraps it in velvet and puts it in a walnut case. He feels this is what he must do to compensate the Little Elks for their medicine bundle.

**Recall-level Questions**

1. What has happened to the medicine bundle in Pell's museum?
2. Why does he want to bring the Little Elk people a gift?
3. Describe how Pell acquired the little gold statue.

**Interpretative-level Questions**

4. What does this gold statue represent to Pell and to other collectors?
5. What does Pell understand about the Indians and the dam?
6. Why does he believe he must return to the Little Elks?

**Evaluative-level Questions**

7. Is Pell's gift appropriate for the Little Elk people in this situation? Explain.
8. Might Pell have any other options?
9. How is the situation with the removal of the statue from Peru similar to the removal of the bundle from the Little Elk people? Compare the value that non-Indians attached to these objects to the importance of these objects to the people to whom they belonged.

**Words for Thought**

- "He had entered into partnership with the government in taking what was not his, without compensating its proper owners." (p.215)

## Chapter 27: (pp.216-221)

Characters: Bull; the Boy; Louis; Two Sleeps.

Summary: The Boy comes to Bull's camp with two messages from Rafferty: the thin man, Pell, has returned and has a gift for them, and he has brought a lawyer who will talk to Pock Face. In the circle of men and women talking in Bull's camp, Louis defends his boy's action. He expresses his fears about what will happen if Pock Face goes to the lawyer and the government man. When The Boy gives his second part of the message, about the gift, Two Sleeps covers his eyes and weeps. He begins to sing—"My brother, the storm wind, stay with me!" And then he tells them his heart is already dead. Despite Bull's comment that Louis shouldn't run away with Pock Face, that they will decide together what is best for all, Louis speaks again of his fears and picks up his gun saying he will get meat for Pock Face.

**Recall-level Questions**

1. What are the two messages The Boy brings to Bull and his people?
2. What does Two Sleeps do when he hears the message about the gift?

**Interpretative-level Questions**

3. How does Louis react to the messages?
4. What does he want to do?
5. What does Bull want to do?
6. Why does Two Sleeps sing and cry?

**Evaluative-level Questions**

7. Based on Louis' personality, what might you expect will happen next?

## Chapter 28: (pp.222-226)

Characters: Bull; Louis; Iron Child; Pock Face; Antoine and others.

Summary: Bull and Louis and others ride to where the men are finding the horses. Bull tells them what they are up against—powers greater than themselves—and what the government wants them to do. Pock Face agrees to go to the agency, and Louis reminds them of the white man who stole his daughter and killed her. He believes that every time they agree to speak to a white man, they lose something: land, water, children. But Bull must abide by his promise to Henry Jim to complete the task he started—to get the medicine bundle back. Their hopes are raised again as they plan to go to the agency together and sing the song Feather Boy sang for the people before he left them.

**Recall-level Questions**

1. What has changed in the Little Elk Valley since the times when the people were free?

2. How have the fences affected the animals as well as the Indians?

**Interpretative-level Questions**

3. What changes in the Valley are positive? Which are negative?
4. How has Henry Jim's reconciliation with Bull affected the men who are hunting for horses?

**Evaluative-level Questions**

5. Is their hope that things might go better this time with the government man than it has gone in the past reasonable?
6. Whose is the most reasonable voice amongst the Little Elk people? Explain.
7. Despite the possible disaster ahead, what positive thing is happening to the Little Elk people at this time?

## Chapter 29: (pp.227-237)

Characters: Adam Pell; Rafferty; the Boy; Doc Edwards and his wife; John Davis, an attorney Pell has brought to defend Pock Face.

Summary: Pell has brought the walnut box with the statue in it and an attorney who will defend Pock Face. While the men wait for the Indians to arrive, The Boy takes Rafferty, Edwards, Pell and the attorney for a drive around the reservation where Pell sees for himself how the land has changed. Even more convinced that he must do something to make up for his wrongs, he shows his "gift" to Edwards and Rafferty, and he tells them the story of how it was made, how he obtained it, and how valuable it is to him. Both Edwards and Rafferty are appalled because they have finally come to understand what the medicine bundle means to these people. They both fear the consequences when Bull and his people find out the medicine bundle is gone. They warn Pell not to give Bull the statue and not to tell him what happened to the bundle. But he insists that he "must be honest" and ignores their warnings. His focus on himself is very powerful and his misunderstanding of the Little Elk People very evident.

**Recall-level Questions**

1. Why isn't Pell anxious about having to wait for the Indians to arrive?
2. Why did the homesteaders leave many of their sites?
3. What is a "grid survey?"
4. What problem does Adam Rafferty foresee if all two thousand Indians actually decided they wanted to farm, as the government wants them to?

**Interpretative-level Questions**

5. How does Pell react when he sees the squares of fences?
6. How does Pell feel about the government's Indian policy now he is aware of it?
7. Why has Pell brought the attorney at his own expense?
8. Why does Pell think the object he brought is a good substitute for the bundle?

9. What do Doc Edwards and Rafferty want Pell to do instead of telling Bull what actually happened to the bundle?

10. Where is the irony in this chapter, particularly with respect to Pell?

**Evaluative-level Questions**

- Guilt plays a powerful role in Pell's decisions regarding the statue and the medicine bundle. Based on how you see him in this chapter, which is stronger: his guilt over what he's done or compassion for the Indians? What does he really want to achieve?

**Ideas for Writing**

- Read Essential Understandings #1 and #2 from Appendix B or the OPI website. Write about how Pell might have benefited from knowing and accepting these two Essential Understandings of Montana Indians.

**Words for Thought**

- "Then these people have come to the end of the road. After what you tell us, it would be better if you told them nothing. That's what I mean when I say it is nonsense. This gift will not give back what they lost. It will only expose them to a terrible truth, destroy hope. Whatever nasty things we did to them in the past, this will be the most devastating. I am sorry." (P.235)

## Chapter 30: (pp.238-241)

Characters: Bull; Antoine; Louis; Basil; Pock Face; Iron Child; Frank Charley; Jerome; Theobold.

Summary: With a very high sense of peace and hope, nine Little Elk ride toward the agency, believing this is the good that is coming from Henry Jim's reconciliation. They imagine how the story of this day will be told for years to come. In sight of the agency, they stop and pull their horses into a circle for a moment of thanks to Henry Jim. Louis breaks the happiness with his fears that something bad might happen, but the others begin to sing the Feather Boy song until they reach the agency.

**Recall-level Questions**

1. How long has it been since the day Antoine and Bull walked up the mountain to see the dam?

2. What are Bull and his men thinking and talking about as they ride to the agency?

3. Who do they talk about leading their people some day?

4. What does Iron Child tease Antoine about?

5. What are Louis' fears?

**Interpretative-level Questions**

6. Where is the irony in this chapter that follows the last one at Rafferty's office?

**Evaluative-level Questions**

7. Why do you think the men sing as they travel? How is song an important part of many cultures, particularly cultures with strong oral historical traditions?

## Chapter 31: (pp.242-246)

Characters: Two Sleeps; Veronica.

Summary: After the men have gone to the agency, Two Sleeps wakes, knowing what he has to do and starts to walk into the woods. Veronica sees the tracks of a man and a dog and follows on horseback. After a few miles, she catches up with him and tries to take him back. But he insists on walking until he grows so weak that she picks him up and puts him on the horse. His purpose is to warn Bull and the men about the dream he had, the dream he couldn't tell them: the Feather Boy medicine bundle is dead. But as he and Veronica come in sight of the agency, they see three puffs of smoke and hear three gunshots. He feels responsible because he didn't warn them.

**Recall-level Questions**

1. Why does Two Sleeps want to get to Bull and his men before they talk to the government man?
2. What do Veronica and Two Sleeps end up doing?
3. What does Veronica see that Two Sleeps seems to miss?

**Interpretative-level Questions**

4. What do the three puffs of smoke mean to Two Sleeps?
5. Why did he wait so long to tell about his dream?

**Evaluative-level Questions**

6. Is Two Sleeps responsible for the danger with the government man?

## Chapter 32: (pp.247-256)

Characters: Bull; Louis; the Boy; Pell; Rafferty; Edwards; Antoine.

Summary: Rafferty warns Adam Pell to not tell them what happened to the Feather Boy medicine bundle. When they come out to talk with Bull and his men, The Boy is translating, and Pell only wants to talk about the trial and the lawyer for Pock Face. The Little Elks grow more agitated because they've only come for the return of their medicine bundle. The Boy persists in questioning Pell about it until Pell tells the whole story about the "accident" and explains that the bundle is gone. He also tells how responsible he feels for the killing of the water. They see through his arrogance and self-centeredness, as well as his talk about the "great Indian race." He doesn't understand the impact of his words. Louis is ready to shoot, but instead Bull raises his gun, shouts his pride in conquering this man, and shoots Pell in the chest. As Rafferty tries to intervene, Bull sees him move and shoots him in the head. The Boy then tells Bull, "I have to do this," and shoots Bull. Two Sleeps and Veronica witness it all.

**Recall-level Questions**

1. What does Rafferty confront and warn Adam Pell about?
2. Why has Adam Pell brought Mr. Davis?
3. What is Pell's response?
4. What do the Indians expect?

5. What does Louis do that ends the meeting?

**Interpretative-level Questions**

6. What does Rafferty think of The Boy? What does Rafferty think of Bull?
7. What compels Adam Pell to tell the whole story?
8. Why does Bull shoot Pell?
9. Does The Boy change in this last chapter? If so, how or why?
10. Why does The Boy shoot Bull after calling him "Brother"? Why does he "have to do this"?

**Evaluative-level Questions**

11. Who is most responsible for the disaster at the end?
12. Are anyone's acts noble in the end? Whose? How do you decide?
13. What does the last line mean? Whose world is it?
14. What will Antoine carry with him as he grows up having seen what he has seen and having known his grandfather so well this year?
15. Regardless of whether you like or dislike it, is the ending appropriate or inevitable? Why or why not?

**Ideas for Writing**

- In the beginning of the novel, Bull asks his grandson *What did you see? What did you learn?* Write the answers to these questions for yourself, now that you have finished the novel.
- Imagine you are writing to either Rafferty or Bull. Tell them how their story has affected you.
- Write about the character you admire most in this novel and explain why. Alternatively, write about the character you least admire and explain why.
- Write about the ending and how it Disturbed, Interested, Confused, or Enlightened you.
- Go back to the first sentence of the novel: "The Indian named Bull and his grandson took a walk into the mountains to look at a dam built in a cleft of rock, and what began as a walk became a journey into the world." Now that you've finished the novel, what do you think this means?

**Words for Thought**

- "No meadowlarks sang, and the world fell apart." (p.286)

## Finishing the Unit

### Suggested Final Review Questions

1. How does the relationship between Bull and Antoine change after Antoine returns from the boarding school?
2. What is the relationship between the Little Elk people and the local tribal law enforcement? Give an example from the novel to support your opinion.
3. How does Adam Pell's opinion of the dam change throughout the course of the story?
4. Bull explains: "When a man goes anyplace, whether to hunt or to visit relatives, he should think about the things he sees, maybe the words somebody speaks to him. He asks himself, what did I learn from this? What should I remember?" Who in the novel best listens, learns from, and remembers the things he sees and hears? Or, who is the worst at following this advice? Give an example from the novel to support your opinion.
5. Henry Jim explains: "When we were boys...this was our country...we traveled in any direction without a hindrance. . . . If we traveled out today as we did in those times, we'd be stopped by a fence or a railroad or a highway, all fenced...that's how it is now." Identify one possible benefit and one drawback of this change to the land.
6. Explain how the federal government feels about the Little Elks dancing and how Toby Rafferty (who works for the government) feels about and acts on the government ideas.
7. Explain how Bull and Henry Jim's relationship changes throughout the story.
8. At one point Henry Jim commented, "so much depended on a good understanding." Explain one problem in the story that arises from a lack of understanding.
9. The federal government wants the Indians to become farmers. Considering this possibility from both the government and Indian positions; what are both the benefits and drawbacks of this idea?
10. What (actual, historical) government actions does Adam Pell find out about that he believes were "well and ingeniously considered as devices to exploit the Indians?" What do you think were McNickle's views on these actions by the government? How did these policy decisions reflect the "needs" and "wants" of non-Indians at the time?
11. Doc Edwards tells Rafferty that Bull is the one person the government would like to put behind bars regardless of his guilt or innocence. Why does he think the government dislikes Bull?
12. Why does Adam Pell think his Virgin of the Andes statue can replace the Feather Boy Bundle? What misguided judgment is he making?
13. When the Little Elk men come to speak with Adam Pell, Louis is wearing a blanket. Rafferty thinks he may have seen a glimpse of metal under the blanket but he chooses not to look closer. Why doesn't he?
14. Is Toby Rafferty more friend or enemy to the Indians? Use examples from the novel to explain.
15. Describe the story's ending. Do you think it is realistic? Why or why not? Why do you think McNickle ended the book in this way?

16. Why might Bull have acted as he did at the end? Explain.
17. The ending of *Wind from an Enemy Sky* is tragic. If you were the author, would you leave the ending as it is, or would you change it? Explain.
18. In what ways does this story reflect certain historical events that occurred on the Flathead Reservation? Why do you think McNickle chose to write a fictional book (a novel) that so closely resembles the history of the Flathead Reservation, rather than a non-fiction historical account of the reservation's history?
19. How are communication, miscommunication, and cross-cultural misunderstanding central themes in *Wind from an Enemy Sky*?
20. How did the 1855 Hellgate Treaty, the Dawes Act/allotment, homesteading, and the Indian boarding school policy affect indigenous people on the Flathead Reservation? In Montana? Throughout the US?

## Final Test – Wind from an Enemy Sky

**Name:** _____ **Date:** _____ **Period:** _____

Answer each of the following questions thoroughly. Your answer should clearly state your position and then support it with several specific examples from the text.

1. Describe the relationship between Henry Jim and Bull. Explain how they are connected, how they get along, and the events that shape their relationship.

2. Explain which character is, in your opinion, the most interesting in the novel. Give examples from the novel to support your reasons.

3. Explain how Adam Pell is connected to the Little Elk people. What things does he do that affect their lives?

4. Describe Toby Rafferty. What does he do? What kind of person is he?

5. Compare Henry Jim's life with Bull's. (Possible aspects of their lives include their homes, activities, beliefs, important life decisions, social circles, and work.)

6. What role does the dam play in this novel? Why is it important and how does it fit into the story?

7. In the novel, what do the white government officials want from the Little Elk people? What do the Little Elk people want from the white officials? Use examples from the text to support your ideas.

8. In your opinion, what is the most important event in the novel? Explain what happens and why it is important to the story.

9. Using examples from the book, explain why the two cultural groups in the novel (the Whites and Native Americans) have so many misunderstandings and cannot seem to get along.

10. Explain and evaluate the ending of the novel. Tell what happens and explain why it is (or is not) a good ending for this story.

11. List three characteristics for each of the following "civilizing influences;" also explain each one's most significant impact on Indian people:

    a. Allotment (Dawes Act) and homesteading
    b. Treaty of Hellgate of 1855
    c. Boarding Schools
    d. Missionaries

12. Describe one situation (between individuals, or within one individual, or between groups) where miscommunication and misunderstanding were resolved with reconciliation and change.

**Personal Evaluation:**

A. What did you learn about yourself from reading this novel and participating in activities?

B. How has this novel contributed to your understanding of Montana Indians?

**Extra Credit Option:**

Explain thoroughly two or more details from *Wind from an Enemy Sky* that appear to be based on real places, people, or historical events.

## Appendix N: Resources and Bibliography

### Print Resources

Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience*. University Press of Kansas, 1995. [An interesting and thorough overview of the origins and results of U.S. government policy concerning Indian Education.]

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Bigcrane, Roy and Thompson Smith. *The Place of Falling Waters 20th Anniversary Edition*. DVD (2). Pablo: Salish Kootenai College, 2010. (Includes *The Place of Falling Waters* and *The Worst Thing They Ever Done*, two Native American-produced documentary histories of the Flathead Reservation from the perspective of the Indian people who live there. *The Place of Falling Waters* is a 90 minute film (in three 30-minute parts) that includes interviews with tribal elders, archival newsreel footage, and current and historical photographs of the region. The film is most effective used in small clips. *The Worst Thing They Ever Done* focuses on the Allotment Act and is 17 minutes.) For a copy of the video set and accompanying study guide, contact the SKC Media Center: SKC Media Center, Salish Kootenai College, PO Box 70, 5200 Highway 93, Pablo, MT 59855. 406-275-4878, 275-4879.

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## Additional Educational Resources

- North American Indian Collection: 1870-1950. Montana Historical Society Photograph Archives, *https://mhs.mt.gov/research/collections/photos* (Collection contains 1,115 photo prints and negatives that include representative views of Assiniboine, Blackfeet, Cheyenne, Chippewa-Cree, Crow, Salish, Pend d'Oreille, Kootenai, Gros Ventre, Nez Perce, and Sioux Indians. The photographs document life among these Indian tribes after white settlement began in Montana. Among the images are portraits of tribal leaders and other Indian persons, and photographs of their daily activities, ceremonies, dances, dwellings, costumes, and agencies. This collection is not available online, but can be viewed at the Montana Historical Society Photo Archives at 225 N. Roberts St, Helena, Montana.)
- "To Learn a New Way" Hands-On Learning Trunk. (Contains 19 archival reproduction photographs and Confederated Salish Kootenai land status maps.) Montana Historical Society. See borrowing information and guide at *http://opi.mt.gov/pdf/IndianEd/IEFA/FlatheadTimeline.pdf*

## Online Resources

- Results of Allotment: *http://public.csusm.edu/nadp/asubject.htm*
- Flathead Reservation Timeline: *http://www.flatheadreservation.org/timeline/1800.html*
- Confederated Salish & Kootenai Tribes: *http://www.cskt.org/* [Includes links to all other departments including Culture Committees for the Salish, Pend d'Oreille and Kootenai Tribes]
- Char-Koosta Archives (newspaper of the CSKT): *http://www.charkoosta.com/archives.html*
- The Dawes Act: https://www.archives.gov/education/lessons/fed-indian-policy

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