

- 1. Title:** Bannack State Park (part of my state parks unit)
- 2. Author:** Theresa Allen, Teacher on a Hutterite Colony; for 1 year as a Kindergarten teacher, 1 year as a certified aide and 9 years as a teacher in a 5-8 grade combined classroom
- 3. Subject:** A Multi-media Exploration of History and Ecology of Gold Miners and Salish in southwest Montana during the Mid-to-Late Nineteenth Century.
Social studies/Native American/Montana/Science
- 4. Grade:** 4th grade
- 5. Duration:** Four 50 minute class sessions (consecutive days ideally)
- 6. Materials:**
 - Computers and Internet for each student
 - Attachment A, Attachment B, Attachment C, Attachment D, Video: *Bannack: A Window in Time*,
 - Book: *Coyote Stories of the Montana Salish Indians*
 - Montana Maps (one for each student if possible)
 - Journals

7. Classroom Management:

Students will work with partners or in small groups

Overview: In this lesson students will, generally, explore the history and ecology of the first white settlers and American Indians in southwest Montana during the middle to late nineteenth century. Students will compare and contrast these histories and ecologies, specifically concentrating on each group's values regarding the land and its use. Students will demonstrate their knowledge of the connections between that historical period and the specific contemporary cultures of one Montana Indian tribe, the Salish that lived in southwest Montana before and during the nineteenth century and now live on the Flathead Indian Reservation headquartered at Pablo, Montana.

8. Essential Questions:

How does History impact our present day way of life?

How does author perspective shape Montana History?

- 9. Goals:** Students will discover History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

10. Objectives:

Students will understand that History is being rediscovered and revised.

Students will understand that History told from the Native American perspective is different than traditional history.

Students will be able to explain cause and effect relationships in living systems and non living components within ecosystems.

11. Standards: Montana

RI.4.1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.

RI.4.3. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. Include texts by and about Montana Native American Indians.

RI.4.7. Interpret information presented visually, orally, or quantitatively (e.g., in charts, graphs, diagrams, time lines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears.

W.4.8. Recall relevant information from experiences or gather relevant information from oral, print and digital sources; take notes and categorize information, and provide a list of sources.

11. Standards: National

Social Studies Content Standard 1: Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

Rationale: Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

Science Content Standard 3: Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

Rationale: Students gain a better understanding of the world around them if they study a variety of organisms, microscopic as well as macroscopic. Through the study of similarities and differences of organisms, students learn the importance of classification and the diversity of living organism. The understanding of diversity helps students understand biological evolution and life's natural processes (cycles, growth and reproduction). Structure, function, body organization, growth and development, health and disease are important aspects to the study of life. The study of living systems provides students important information about how humans critically impact Earth's biomes.

11. Information Literacy/LibraryMedia

Content Standard 1-Inquire, Think critically, gain knowledge.

1.1.6

Read, view, and listen for information presented in any format (e.g., textual, visual, media, digital) in order to make inferences and gather meaning

1.1.9

Collaborate with others to broaden and deepen understanding

Content Standard 2-Draw conclusions, make informed decisions, apply knowledge to new situations, and create new knowledge.

2.1.4

Use technology and other information tools to analyze and organize information.

2.1.5

Collaborate with others to exchange ideas, develop new understandings, make decisions, and solve problems.

Content Standard 4 – Pursue Personal and aesthetic growth

4.1.4

Seek information for personal learning in a variety of formats and genres.

12. Technology: Computer/ Internet

13. Collaboration: Classroom teacher/Library Media Specialist/student

14. Introduction:

Located in southwest Montana, Bannack State Park comprises the remnants of Bannack City, the first capital of Montana Territory. The town was named after the Bannock Indian tribe who lived in southwest Montana for hundreds, if not thousands, of years before the Lewis and Clark Expedition passed near the area in August 1805 on its way to the Pacific coast.

The Bannocks now live on Fort Hall Indian Reservation, in Idaho, as do the Shoshone, another tribe that occupied and used the Bannack area for centuries. Sacagawea, a young Native woman who traveled with the Lewis and Clark Expedition and was critical to their completing the journey, had lived with her tribe in the area prior to her capture at Three Forks five years before. The Beaverhead River, up which Sacagawea led Lewis and Clark, had long been part of an east-west route to the Three Forks and on to the Great Plains further east, where the various Indian tribes of southwest Montana hunted buffalo.

15. Activities and Procedures:

16. Class Period 1: Students explore the history and ecology of white settlers and American Indians in southwest Montana during the middle to late nineteenth century.

Have maps for students to locate and identify the different areas in the introduction before starting todays lesson.

1. Classroom teacher discuss the meanings of “History” and “Ecology.”

a. History: Have students go to the Yahoo/Houghton Mifflin Dictionary website at the following URL:

[Http://education.yahoo.com/reference/dictionary/entry/history](http://education.yahoo.com/reference/dictionary/entry/history)

Have them listen to the audio and read the definition. This information will be used to discuss the two articles listed below.

b. Ecology: have students go to the Yahoo/Houghton Mifflin Dictionary website at the following URL:

[Http://education.yahoo.com/reference/dictionary/entry/ecology](http://education.yahoo.com/reference/dictionary/entry/ecology)

Have them listen to the audio and read the definition. This information will be used to discuss the two articles listed below.

- c. Time duration: 5 minutes
2. Have students read aloud in class Attachment A of this lesson plan, a selection from "Historical Narrative for Fourth Graders." The narrative gives an overview of the gold mining culture, and a brief introduction to the indigenous cultures. The narrative is found in the instruction booklet in the Montana Historical Society's footlocker, *Gold, Silver, and Coal--Oh My!: Mining Montana's Wealth*.
 - a. Time duration: 5 minutes
3. Lead a full class discussion; Write points on the board.
 - a. Time duration: 10 minutes
4. Have students read aloud in class Attachment B of this lesson plan, a selection from "Historical Narrative for Fourth Graders." The narrative about the Salish gives an overview of their history and culture. The narrative is found in the instruction booklet in the Montana Historical Society's footlocker, *Lifeways of Montana's First People*.
 - a. Time duration: 10 minutes
5. Break the students into small groups and have them fill out the Reading Worksheet, see Attachment C. Attachment C is kept and used for reflection and recording throughout the lesson.
 - a. Time duration: 10 minutes or remainder of class.
6. **Lesson Closure:** Daily Journal, what they have learned and what they still have questions about.

Class Period 2: Students will compare and contrast these histories and ecologies, specifically concentrating on each group's values regarding the land and its use.

1. In order to show the environmental impacts of mining at Bannack, show students the first 4-5 minutes of the video recording *Bannack: A Window in Time* (available through Inter Library Loan from Montana State University Libraries, Call No. F739.B308B36 1996; or purchase the 60 minute DVD for \$8.95 from Bannack State Park, 4200 Bannack Road, Dillon, MT59725-9702)
 - a. Time duration: 5 minutes
2. Show students from minute ____ to minute _____ of the video recording *Seasons of the Salish* (available through Inter Library Loan from Montana State University Libraries, Call No. E99.S2S42 1996).
 - a. Time duration: 5 minutes
3. Lead a full class discussion comparing and contrasting these histories and ecologies, specifically concentrating on each group's values regarding the land and its use.
 - a. Time duration: 20 minutes
4. Using the worksheet in Attachment D, (journal could be used in place of this attachment) for the remaining 10-12 minutes of the class period, have the students write an impromptu essay of their own thoughts about the films.
5. **Lesson Closure:** Daily Journal, what they have learned and what they still have questions about.

Class period 3: Students will work with the Library media specialist to further understanding of the Salish culture.

1. Students will go to the website entitled, “Salish Culture” at the following URL:
<http://www.cskt.org/hc/salishculture.htm>.
2. Students will read the first section, and then the LMS will read “The Salish Creation Story.” This story provides students with an understanding of Coyote in the Salish culture, which will prepare them for reading the next selection.
 - a. Time duration: 10 minutes
3. Lead a full class discussion.
 - a. Time duration: 10 minutes
4. Students will read aloud with the classroom teacher, the “Coyote’s Dry Meat Turns into Live Deer,” in *Coyote Stories of the Montana Salish Indians.* (purchase from the Salish Kootenai College Bookstore in Pablo, Montana)
 - a. Time duration: 10 minutes
5. Break students into small groups and have them discuss the items on and fill out the Reading Worksheet, see Attachment C.
 - a. Time duration: duration of class
6. Student will develop a question with the classroom teacher
7. and conduct research with Library Media specialist and identify resources, digital and/or print that answers their question and share with the class. (this may be done at the next library visit after the unit is completed by the classroom teacher.)
8. **Lesson Closure:** Daily Journal, what they have learned and what they still have questions about.

Class period 4: Students will demonstrate their knowledge of the connections between that historical period and the specific contemporary cultures of on Montana Indian tribe, the Salish, that lived in southwest Montana during the nineteenth century and before and now live on the Flathead Indian reservation headquartered at Pablo, Montana.

1. Classroom teacher, Go to <http://www.skc.edu/>, the website of the Salish Kootenai College on the Flathead Indian Reservation. At the right, click on Tribal History and follow directions to and the teacher reads the text out loud as the students follow.
 - a. Time duration: 10 minutes
 2. Student go to <http://www.charkoosta.com/feaBIT.html>, the website of *Char-Koosta News* (the official news publication of the Flathead Indian Nation---online), and read “Young people encouraged to preserve bitterroot tradition,” the story and photos by Tina Billeddeaux (April 2000)
 - a. Time duration: 10 minutes
 - b. Lead full class discussion
 - a. Time duration: duration of class
- 17. Lesson Closure:** Daily Journal, what they have learned and what they still have questions about.
- 18. Assessment: Evaluate students’ knowledge according to their:**
- Participation in oral discussions, both full-class and small groups;
 - Completion of their worksheets; and
 - Impromptu essay
 - Library Research

19. -20. Extension: Research into the discussion regarding the tribal affiliation of Sacagawea was she Hidatsa or Shoshone. Research in the discussion of pronunciation of her name. research the other two tribes that lived in the area Salish and the Pend d'Oreille. Research Gold discovery in Montana.

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<http://www.shoshonebannocktribes.com/fhbc.html>

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http://college.hmco.com/history/readerscomp/naind/html/na_039900_travelandtra.htm

Treaty of Fort Laramie (1851) (narrative discussion). Houghton-Mifflin Encyclopedia of North American Indians:

http://college.hmco.com/history/readerscomp/naind/html/na_040400_treatyf11851.htm

Trailtribes.org. Blackfeet (discussion of tribal history and contemporary culture; there is also a link (URL) to the Shoshone-Bannack Tribes, as well).

<http://www.trailtribes.org/greatfalls/home.htm>

Attachment A

Gold, Silver, and Coal---Oh My!: Mining Montana's Wealth Historical Narrative for Fourth Graders

Montana Wealth

The first people who lived in Montana valued food, family, spiritual power and horses. Though they probably saw shiny gold specks or nuggets in the water and land around them, Montana Indians did not value gold or other precious minerals the way European cultures did.

Mountain men and missionaries noticed gold, but they were not really interested in it. It wasn't until after the beaver fur trade ended that people stumbled upon gold in Montana streams and rushed to the gold fields.

Gold is Discovered!

The earliest gold discovery in Montana took place in 1858 in Gold Creek. Discoveries in Bannack followed in 1862, then Virginia City in 1863. Men returning from the rich California gold mines, down on their luck, decided to pan for gold "one last time" before giving up for good. The four Georgians found gold in 1864 and named their stake "Last Chance Gulch".

Placer Mining

Early mining was done with a pan and flowing water. Gold is very heavy. The miner scoops a bit of gravel and water in his wide-brimmed gold pan. He swishes and swirls the water in the pan until little bits of gravel fall over the edge, leaving the gold in the pan. It is tricky and very tiring work. Working a stream for bits of color is called placer mining.

Little towns or gold camps grew overnight as excited miners rushed to a strike in hopes of getting rich. Few of these miners expected to stay in Montana. Most hoped to make enough money to return to their homes in the East. Many came hoping to be the lucky ones to strike it rich; few actually were. In fact it was the merchants, bankers, freighters, and shopkeepers who did best of all. This was called "mining the miners."

Attachment B

Lifeways of Montana's first people, "Historical Narrative for fourth Graders

The Salish

The Salish Tribe of the Flathead Indian Reservation in Montana refer to themselves as the Sqelix – the People. More properly they would be referred to as Selish, and more specifically they were called S'Intcistcwtk, People of the Red Willow River, referring to the Bitterroot River. The Salish tell of having lived in what is now Montana from the time Coyote killed off the Natlisqe – the giants.

Tribal oral history tells that the Salish speaking people were placed in their aboriginal homelands and lived as one large tribe until the land could not support their population. The tribe then broke into bands that could be more easily supported by the seasonal supply of foods. The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area and the Three Forks vicinity. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains.

From the beginning of time, the Salish people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people needed. Elders say that life was hard, but good. Spring would yield a plentiful bitterroot harvest, followed by sweet camas bulbs in June. The bloom of the wild rose signaled the people that the buffalo calves had been born, and that it was time for the summer buffalo hunt. Throughout the rest of the summer berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and stored. The Salish regularly harvested hundreds of different plants for food, medicinal, and utilitarian purposes. In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items such as a parfleche. A parfleche is a rawhide container used for storing a variety of things like dried foods and clothing. Fishing was also important throughout the year. Both fishhooks and weirs were used to catch fish.

Elders tell of days when the fish were so plentiful that you could almost cross the creeks walking on their backs. The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women repaired clothing while men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

This seasonal round continued for the people until the reservation period. However, certain changes began to take place as tribes were pushed westward. By the 1800's both guns and horses had been introduced, and with the compacting of tribal populations resources began to be more intensively harvested. Perhaps for the first time since time immemorial, the Salish found themselves in competition for resources

Attachment C

Coyote Story Reading Worksheet

Name: _____ Date: _____

Think about and answer the questions below as you read your story.

- 1. What is the title of the story?**

- 2. Who is the author?**

- 3. When does the story take place?**

- 4. Who are the main characters?**

- 5. Where do they live?**

- 6. Is there a problem in the story? What is it?**

- 7. What does this story tell us? (How or Why sentences)**

- 8. Is this story like any other story we've read in class?**

Attachment D

Writing Criteria Checklist

Name _____ Date _____

Write at least five facts or pieces of information on the topic. Use complete sentences. Check for spelling mistakes and for capitalization and punctuation.

