

Montana Small Schools Alliance
HONORING MONTANA'S FIRST PEOPLES

UNIT: Sovereignty Issues and the Flathead Reservation

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SCHOOL AND COUNTY: Ayers Colony School, Fergus County

GRADE LEVELS: 4th – 8th

DURATION: 5-10 days

INDIAN RESERVATION REFERENCED: Flathead

SUBJECT AREAS ADDRESS: Social Studies, Science, Technology

OVERVIEW: This unit addresses Essential Understanding Four regarding Montana Indians which states: Reservations are land that have been reserved by the tribes for their own use through treaties and was not "given" to them; and Essential Understanding Seven which states: 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. The purpose of this unit is to provide a knowledge of sovereignty to non-Indian students, and how it relates to the Flathead Reservation.

OBJECTIVES: The students will develop an understanding of the concept of sovereignty. The students will recognize how the Flathead Reservation is governed. The students will identify how fire can be a good thing when used correctly as a tool. The students will begin to develop an understanding of how the Indians lost land to non-Indians.

CONTENT STANDARDS ADDRESSED:

Science Standard 1: Design, conduct, evaluate and communicate scientific investigations.

Science Standard 6: Understand historical developments in science and technology.

Social Studies Standard 1: Students access, synthesis, and evaluate information to communicate and apply social studies knowledge to real world situations. Benchmarks 1, 3.

Social Studies Standard 2: Students analyze how people create and change structures of power, authority, and government to understand the operation of government and to demonstrate civic responsibility. Benchmarks 1, 2, 3, 6.

Social Studies Standard 3: Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions). Benchmark 3.

Social Studies Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships. Benchmarks 1, 2, 3, 4, 6, 7.

Social Standard 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies. Benchmarks 1, 5.

Technology Standard 5: Students develop the skills, knowledge and abilities to apply a variety of technologies to conduct research, manage information and solve problems. They distinguish among, evaluate and appropriately use current emerging media and technologies in the inquiry process. Benchmarks 1, 3, 4.

Writing Standard 6: Use the inquiry process, problem-solving strategies, and resources to synthesize and communicate information.

ESSENTIAL UNDERSTANDINGS ABOUT MONTANA INDIANS:

Essential Understanding 4: Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions: I. That both parties to treaties were sovereign powers. II. That Indian tribes had some form of transferable title to the land. III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

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.

RESOURCES:

A Brief History of the Salish and Pend d'Oreille Tribes, Salish-Pend d'Oreille Culture Committee, (2003).

Beaver Steals Fire, A Salish Coyote Story, told by Arlee, J., (2005) with DVD.

Fire on the Land (DVD), Salish Kootenai Tribes Fire History Project, (2005).

For Better or For Worse: Flathead Indian Reservation Governance and Sovereignty, Cahoon, H., (2005).

The Place of the Falling Waters (DVD). Bigcrane, R. and Smith, T. (1991).

The Politics of Allotment on the Flathead Indian Reservation, Smith, B.M., (1995).

<http://www.cskt.org>

<http://bensguide.gpo.gov>

<http://www.nife.gov>

<http://www.wikimapia.org>

MATERIALS:

Beaver Steals Fire, A Salish Coyote Story, told by Arlee, J., (2005) with DVD.

Fire on the Land (DVD), Salish Kootenai Tribes Fire History Project, (2005).

The Place of the Falling Waters (DVD), Bigcrane, R. & Smith, T. (1991).

LESSON ONE
(One class period)
DEFINING SOVEREIGNTY

ANTICIPATORY SET

Begin discussion on the following:

- Can another country pass a law that the United States has to obey?
- Can Idaho or Washington pass a law that Montana has to obey?
- Why or why not? (Because countries are sovereign entities.)
- Does anyone own something that is so important to them that they do not ever want to give it up?
- After discussion, the teacher should share something of importance.
(I have a gold locket that belonged to my great-grandmother. It has her picture in it. It was given to me by my grandmother. I also have a picture of my great grandparents in which my great-grandmother is wearing the locket. This is one of my most prized possessions. I hope I never have to give it up. If for some reason I did have to give it up, I can be comforted in the fact that I will still have a home to live in and my land. That is something that cannot be taken away from me.)
- The Indians of the Flathead Reservation had something very precious to them that was taken away. We are going to learn about that in the next few days.

GUIDED INSTRUCTION

- **What does sovereignty mean** – to have rule, power, leadership, command or jurisdiction over an area or people

- **What does sovereign mean** – to be a supreme ruler or to have power or independence

- **Synonyms** – ruler, king, chief, master, emperor

- **Questions for discussion**
 - 1) What do you have sovereignty over?
 - 2) Who has sovereignty over you?
 - 3) Compare sovereignty to playing “King of the Hill”
 - 4) How would you feel if the government came and said your family had to leave their home and land?
 - 5) How would you feel if the government came and forced you to leave your family and go to a boarding school?
 - 6) How would you feel if the government came and said you had to give part of your land to strangers?
 - 7) How would you feel if the government said your family could not continue with family traditions?

Discuss the fact that these things happened to the Indians on the Flathead Reservation. The Salish, Kootenai, and Pend d'Oreille tribes lived and traveled on approximately 22 million acres of land in Western Montana up until 1855 when they signed the Treaty of Hellgate with the United States. The treaty established two areas of land for the tribes, but eventually the tribes ended up with one area with only 1.3 million acres.

ACTIVITY

The students are to create two maps. (see page 24 and 25) One of the Salish, Kootenai, and Pend d'Oreille traditional territories, and one of the current Flathead Reservation showing the following places: Flathead Lake, Polson, Pablo, Ronan, St. Ignatius, Arlee, Dixon, Hot Springs, Camas Prairie, Niarada, Kerr Dam, Pablo Reservoir, Charlo, McDonald Lake, McDonald Peak, Kicking Horse Reservoir, Elmo, Hot Springs, Ninepipe Reservoir, Turquoise Lake, Saint Mary's Lake, Ravali, Jocko River, Little Bitterroot River, Big Dry Reservoir, Lonepine, Dayton, Big Arm, Mission Mountain Range, East Saint Mary's Peak, and McLeod Peak.

LESSON TWO
(One class period)
GOVERNMENT STRUCTURE

ANTICIPATORY SET

Begin discussion by asking the following questions:

- What type of government structure does the United States have?
- What type of government structure was Adolph Hitler ruler of?
- Does the Flathead Reservation have one of these types of government structure?

GUIDED INSTRUCTION

The United States government is a democracy with three branches of government: the legislative, judicial and executive branches. Hitler was a dictator: one person who makes all the decisions. The Flathead Reservation is a parliamentary government which is governed by the Tribal Council consisting of ten council members.

Go over the powers of the national and state governments (see page 14).

Now students are to research the Flathead Reservation government structure to find out the following things:

- How are the 10 council members chosen?
- What are the districts from which the council members come?
- What are the names, positions, and districts of each council member?
- What are the requirements for a candidate to run for Tribal Council?
- How often and when are elections held?
- Who can vote in the elections?
- What are the powers and duties of the Tribal Council?
(see pages 15, 16, and 17)

ACTIVITY

Play I have/Who Has game. (see pages 12 and 13)

LESSON THREE
(Two class periods)
FIRE MANAGEMENT

ANTICIPATORY SET

Begin by asking the following questions:

- Is fire a good thing, bad thing, or both?
- How can fire be good?
- How can fire be bad?
- Is it possible to use fire as a tool?

As a whole group, define fire. (process of combustion, to give light or heat, flame, fuel, spirit, poetic inspiration, emotion)

GUIDED INSTRUCTION

For background knowledge, read "The Relevance of Beaver Steals Fire. (See pages 18, 19 and 20)

Read Beaver Steals Fire, a Salish Coyote Story, and watch on DVD.

The Indians of the Flathead Reservation have used fire as a tool for thousands of years. They would burn to improve forage for the animals, food for themselves, and medicinal plants. They would burn the prairie to increase grass land for horses. Both people and wildlife benefited from periodic burning.

There were two events that changed the Flathead Reservation forever. One was the Great Fires of August, 1910, and the other was allotment. Both of these events brought non-Indian ways of fire management to the reservation. It became almost impossible for Indians to burn. It was not until 1968 that some burning began to be allowed. In 1995, Indians could suppress bad fires and promote good fires. In 2000, the Tribal Council agreed to once again use prescribed fires as a major tool.

ACTIVITIES

Fuel Moisture Content Experiment

Objective: To identify the significance of fuel moisture content in determining the potential success of a proscribed burn.

Materials: candle, matches, paper cup, water, eye goggles, hot pads, fire extinguisher

Procedure: Pour a small amount of water into the paper cup. Light the candle. Hold the paper cup over the candle flame. The water inside the cup absorbs the heat from the flame preventing the cup from becoming hot enough to burn. The heat being absorbed by the water causes it to evaporate. Once all the water in the cup has evaporated, the cup will become hot enough to burn.

Discussion

Moisture inside the trees and other vegetation performs the same function as in the paper cup. Fuel moisture is highest just after a rain. After extended periods with no rain, much of the moisture will have evaporated causing the trees and vegetation to be very dry. How does the fuel moisture affect a fire? If the fuel moisture content is low, will the fire burn quickly or slowly? Apply this same concept to moisture in the air. Will a fire burn more easily in low or high relative humidity? (Relative humidity is the amount of water in the air compared to the amount of water the air can hold at that given temperature. The higher the temperature, the more water the air is capable of holding.) (See page 22)

Prescribed Burn – Fighting Fire with Fire

Prescribed burns are small fires that have been purposely set and allowed to burn within a planned area. Review with students the “Nine Steps to a Successful Prescribed Burn”, and “Anatomy of a Prescribed Burn” (See pages 20, 21 and 22).

Fire on the Land, Interactive DVD

Go through the DVD with the class, or allow students time to experiment with the DVD on their own.

ASSESSMENT

Provide students with a blank copy of “Anatomy of a Prescribed Burn” for them to fill in the correct labels.

LESSON FOUR
(Two class periods)
ALLOTMENT

ANTICIPATORY SET

Open discussion by giving a box of candy bars to a certain student. Some of the candy is less appealing than others. Tell the student this will be his/hers and his/her relatives forever. The box will never go empty. Next, explain it is about 50 years later and the original student is now old. You, the teacher, are now going to give the most appealing candy bars to others. The new people are not Indian and want all the candy bars possible. Before long most of the original candy bars are given to other students. The original student is left with the less appealing candy bars.

GUIDED INSTRUCTION

Define allotment – an assigned portion of land

In the late 1800s, the United States had a policy of trying to assimilate the Indians into the mainstream ways of life. A law was passed called the General Allotment Act which provided 80 and 160 acre sections of land to the Indians living on the reservation. The rest of the land was considered surplus and made available for non-Indians. The idea was to force the Indians to adopt the white man's way of life. It was not until 1904 that allotment was applied on the Flathead Reservation. It was not until 1910 that the reservation was opened for non-Indian settlement. There was a second allotment in 1922.

ACTIVITY

Divide the class in two groups (Indian and non-Indian). Mark off an area showing the amount of territory the tribes had before 1855 (See page 8 of Fort Belknap Sovereignty Unit). Second, mark off an area showing the amount of territory the tribes had after 1855. Third, give each Indian student their allotted share of land. Finally, give all surplus land to the non-Indian students.

CONCLUSION

Refer to Lesson One on sovereignty regarding the Treaty of Hellgate and size of the reservation (See page 24). In this treaty the tribes reserved land for their exclusive use and benefit. Look at the original tribal territory compared with the reservation territory. Look at the map of the reservation which shows how all land is divided. As of 2007, the Salish, Kootenai and Pend d'Oreille tribes own approximately 60% of the reservation.

LESSON FIVE
(Two class periods)
KERR DAM

Students will do research on Kerr Dam to find out why it was built and what implications it had on the Indians of Flathead Reservation. (This may be used in the beginning of the unit or as an ending project. The DVD may be viewed before or after students have researched.)

RESOURCE TO USE: The Place of the Falling Waters (DVD).

Vocabulary Words

allotment – an assigned portion of land

sovereignty – to have rule, power, leadership, command or jurisdiction over an area or people

sovereign – to be supreme; having independence

reservation – an area of land reserved by a tribe for their own use

fire management – the use of fire as a tool to bring about change in an ecosystem

prescribed burns – small fires purposely set and allowed to burn in a planned area

homesteading – settling on an area of land given by the government

Charlot (Charlo) – Salish chief who refused to leave the Bitterroot Valley and didn't want any violence; he finally declared it was time to leave in 1891

Bitterroot Valley – area of land reserved in the Treaty of Hellgate for the Salish

Treaty of Hellgate of 1855 – treaty between the United States and the Salish, Pend d'Oreille, and Kootenai

democracy – a system of government by the whole population

dictator – a ruler with unrestricted authority

relative humidity – the amount of water in the air compared to the amount of water the air can hold at a given temperature

WHO HAS I HAVE GAME

RULES:

This game may be played several ways. One is to divide the class into groups (5 per team). The teacher will ask the "Who Has" questions and team members will answer in turn with a "I Have" answer. If the team member is correct, that team receives a point. If the member is wrong, the question goes back in to the list for later use. Continue until all questions have been asked.

You may also wish to add vocabulary words to this game.

I HAVE	National Government	I HAVE	State Government	I HAVE	Tribal Council
WHO HAS	Three branches of government: Judicial, Legislative, Executive	WHO HAS	A governor and a lieutenant governor	WHO HAS	Ten representatives
WHO HAS	The power to print money	WHO HAS	The power to issue licenses	WHO HAS	The power to regulate the uses and disposition of property
WHO HAS	The power to regulate interstate and international trade	WHO HAS	The power to regulate intrastate businesses	WHO HAS	The power to negotiate with other governments within our country
WHO HAS	The power to makes treaties and conduct foreign policy	WHO HAS	The power to conduct elections	WHO HAS	The power to manage economic affairs and enterprises
WHO HAS	The power to declare war	WHO HAS	The power to establish local governments	WHO HAS	The power to exclude persons from restricted lands
WHO HAS	The power to provide an army and navy	WHO HAS	The power to ratify amendments to the constitution	WHO HAS	The power to recommend and provide guardians for orphans and minor children
WHO HAS	The power to establish a Post Office	WHO HAS	The power to take measures for public health and safety	WHO HAS	The power to regulate the inheritance of real and personal property
WHO HAS	The power to make laws in order to carry out powers	WHO HAS	The power to exert power the constitution does not delegate to the national gov't	WHO HAS	The power to regulate the domestic relations of people

Exclusive Powers of the National Government and State Governments

National Government	State Governments
<ul style="list-style-type: none"> • Print money • Regulate interstate (between states) and international trade • Make treaties and conduct foreign policy • Declare war • Provide an army and navy • Establish post offices • Make laws necessary and proper to carry out these powers 	<ul style="list-style-type: none"> • Issue licenses • Regulate intrastate (within the state) businesses • Conduct elections • Establish local governments • Ratify amendments to the Constitution • Take measures for public health and safety • May exert powers the Constitution does not delegate to the national government or prohibit the states from using

In addition to their exclusive powers, both the national government and state governments share powers. Shared powers between the national government and state governments are called concurrent powers. Current powers of the national government and state governments include the ability to:

- Collect taxes
- Build roads
- Borrow money
- Establish courts
- Make and enforce laws
- Charter banks and corporations
- Spend money for the general welfare
- Take private property for public purposes, with just compensation

Fill the unexpired term, provided that the person chosen to fill such vacancy shall be from the district in which such vacancy occurs.

SECTION 2. Any councilman who is proven guilty of improper conduct or gross neglect of duty may be expelled from the Council by a two-thirds vote of the membership of the Council voting in favor of such expulsion, and provided further, that the accused member shall be given full and fair opportunity to reply to any and all charges at a designated Council meeting. It is further stipulated that any such member shall be given a written statement of the charges against him at least five days before the meeting at which he is to appear.

ARTICLE VI – POWERS AND DUTIES OF THE TRIBAL COUNCIL

SECTION 1. The Tribal Council shall have the power, subject to any limitations imposed by the Statutes of the Constitution of the United States, and subject to all express restrictions upon such powers contained in this Constitution and attached Bylaws;

- (a) To regulate the uses and disposition of tribal property, to protect and preserve the tribal property, wildlife and natural resources of the Confederated Tribes, to cultivate Indian arts, crafts, and culture, to administer charity; to protect the health, security, and general welfare of the Confederated Tribes.
- (b) To employ legal counsel for the protection and advancement of the rights of the Flathead Confederated Tribes and their members, the choice of counsel and fixing of fees to be subject to the approval of the Secretary of the Interior.
- (c) To negotiate with the Federal, State and local governments on behalf of the Confederated Tribes, and to advise and consult with the representatives of the Departments of the Government of the United States on all matters affecting the affairs of the Confederated Tribes.
- (d) To approve or veto any sale, disposition, lease, or encumbrance of tribal lands and tribal assets which may be authorized or executed by the Secretary of the Interior, the Commissioner of Indian Affairs, or any other agency of the Government, provided that no tribal lands shall be sold or encumbered or leased for a period in excess of five years, except for Governmental purposes.
- (e) To advise with the Secretary of the Interior with regard to all appropriation estimates or Federal projects for the benefit of the Confederated Tribes, prior to the submission of such estimates to the Congress.
- (f) To manage all economic affairs and enterprises of the Confederated Tribes in accordance with the terms of a charter to be issued by the Secretary of the Interior.

- (g) To make assignments of tribal lands to members of the Confederated Tribes in conformity with Article VIII of this Constitution.
- (h) To appropriate for tribal use of the reservation any available applicable tribal funds, provided that any such appropriation may be subject to review by the Secretary of the Interior, and provided, further, that any appropriation in excess of \$5,000 in any one fiscal year shall be of no effect until approved in a popular referendum.
- (i) To promulgate and enforce ordinances, subject to review by the Secretary of the Interior, which would provide for assessments of license fees upon nonmembers doing business within the reservation, or obtaining special rights or privileges, and the same may also be applied to members of the Confederated Tribes, provided such ordinances have been approved by a referendum of the Confederated Tribes.
- (j) To exclude from the restricted lands of the reservation persons not legally entitled to reside thereon, under ordinances which may be subject to review by the Secretary of the Interior.
- (k) To enact resolutions or ordinances not inconsistent with Article II of this Constitution governing adoptions and abandonment of membership.
- (l) To promulgate and enforce ordinances which shall be subject to review by the Secretary of the Interior, governing the conduct of members of the Confederated Tribes, and providing for the maintenance of law and order and the administration of justice by the establishment of an Indian Court, and defining its powers and duties.
- (m) To purchase land of members of the Confederated Tribes for public purposes under condemnation proceedings in courts of competent jurisdiction.
- (n) To promulgate and enforce ordinances which are intended to safeguard and promote the peace, safety, morals, and general welfare of the Confederated Tribes by regulating the conduct of trade and the use and disposition of property upon the reservation, providing that any ordinance directly affecting nonmembers shall be subject to review by the Secretary of the Interior.
- (o) To charter subordinate organizations for economic purposes and to regulate the activities of all cooperative and other associations which may be organized under any charter issued under this Constitution.
- (p) To regulate the inheritance of real and personal property, other than allotted lands, within the Flathead Reservation, subject to review by the Secretary of the Interior.
- (q) To regulate the domestic relations of members of the Confederated Tribes.

- (r) To recommend and provide for the appointment of guardians for orphans, minor members of the Confederated Tribes, and incompetents subject to the approval of the Secretary of the Interior, and the administer tribal and other funds or property which may be transferred or entrusted to the Confederated Tribes or Tribal Council for this purpose.
- (s) To create and maintain a tribal fund by accepting grants or donations from any person, State, or the United States.
- (t) To delegate to subordinate boards of to cooperative associations which are open to all members of the Confederated Tribes, any of the following powers, reserving the right to review any action taken by virtue of such delegated power.
- (u) To adopt resolutions or ordinances to effectuate any of the foregoing powers.

SECTION 2. Any resolution or ordinance which by the terms of this constitution is subject to review by the Secretary of the Interior, shall be presented to the Superintendent of the Reservation who shall, within ten days thereafter, approve or disapprove the same, and if such ordinance or resolution is approved, it shall thereupon become effective, but the Superintendent shall transmit a copy of the same, bearing his endorsement, to the Secretary of the Interior who may, within 90 days from the date of enactment, rescind said ordinance or resolution for any cause, by notifying the Council of such action: Provided. That if the Superintendent shall refuse to approve any resolution or ordinance submitted to him, within ten days after its enactment, he shall advise the Council of his reasons therefore; and the Council, if such reasons appear to be insufficient, may refer it to the Secretary of the Interior, who may pass upon the same and either approve or disapprove it within 90 days from its enactment.

The Relevance of Beaver Steals Fire

According to the traditional beliefs of the Salish, the Creator put animal beings on the earth before humans. But the world was cold and dark because there was no fire on earth. The animal beings knew that one day human beings would arrive, and they wanted to make the world a better place for them, so they set off on a great quest to steal fire from the sky world and bring it to the earth. That is the story told in this book, a story that reminds us that while fire can be a destructive force, it is also a gift from the Creator brought to us by the animals.

In our tradition – that of the Salish and Pend d'Oreille of the northern Rockies – fire is a gift that can nurture life and that can be used to take care of the earth we have been entrusted with. It provides us with light and warmth. It makes it possible for us to cook our food. It is at the heart of our spiritual practice and at the very center of our traditional way of life. Before European-Americans arrived, it was the tool that our people used to intensively manage the lands where they lived. Our ancestors burned areas to increase food and medicinal plants. They burned to improve forage for game animals like deer, elk, bighorn sheep, buffalo, antelope, and bear. They used fire to hunt by building drivelines and game surrounds, and they used it in warfare, both offensively and defensively. They burned prairies and meadows to keep encroaching trees and brush at bay so that their horses would have plenty of grass. They groomed trails and cleaned their camps with fire.

For thousands of years our ancestors more than doubled the frequency of natural fires. Indeed, the plant and animal communities we have inherited today are in large measure the legacy of Indian burning. Those communities have adapted to fire, and in many species are fire dependent. The point is, this early landscape was not a virgin landscape in the sense of being untouched by humans, but a cultural landscape shaped by thousands of years of tribal use of fire.

Salish tribal elder and historian John Peter Paul talked about the tribal person whose role it was to set fires. This man was called Sx^w paám, literally. “Makes Fire” or “Fire Setter.” He possessed an intimate knowledge of fire and its effects on plants and animals that he learned from his own experiences and that he inherited from generations of the Sx^w paám before him. He knew that the diversity of plant species doubled after a fire and that if done properly, both wildlife and people would benefit from periodic burning. For example, he knew that the productivity of huckleberries increased dramatically about twenty-five years after a fire. Huckleberries were a staple not only of Indian people, but also of grizzly bears and black bears and dozens of birds and small mammals; all of them prospered from the periodic burning of huckleberry fields.

One need only look at photographs of the mountains in northwestern Montana taken 100 years ago and compare them with how those same mountains look today to see the profound influence that fire, both natural and Indian lit, had on

these landscapes. As long as 230 years ago, the introduction of European diseases, and later, the growing presence of European-Americans themselves, gradually put a stop to traditional Indian burning practices in the Northern Rockies. By the late nineteenth century, Indian people who attempted to practice traditional burning encountered violent hostility and government repression from many non-Indian communities. Non-Indians also extinguished lightning-caused fires whenever they could. Since then, those fire-dependent landscapes have changed dramatically.

Place names in our language tell us much about the historic relationship between our tribe and the land. Indeed, place names are of great importance to our people, because they often record information about the cultural ecology-how the land was used and managed. In some cases, place names tell us where fire was used in beneficial ways to maximize plant and animal resources. But the place names-the oldest parts of our language that often come from Coyote stories and that talk about the making of this place or about resources-no longer have meaning because the places have changed so much in the absence of fire. Big Prairie in the South Fork of the Flathead is an example. What was a series of expansive clearings kept open by frequent burning is now just a little bit of prairie, and the surrounding park-like stands of an ancient ponderosa pine are now dense with Douglas-fir trees. The place that was once an important camping area for Salish people bears little resemblance to what it once was.

Today, because we have excluded fires, we face many problems in our forests-the risk of catastrophic fire and very dangerous conditions in what land managers call the wildland-urban interface, the place where human settlements meet the forest. Many of these problems have their roots in our society's failure to appreciate the depth and sophistication of the tribal relationship with the land and in particular tribal land management practices.

It takes a long time to create and maintain large old pine forests and open prairies. The landscape that was known and managed by the Salish and Pend d'Orielle people is now a vanished landscape. As a society, we are now trying to recover that older tribal landscape that took 12,000 years of habitation, experience, and occupation to create.

The most basic question in our society is faced with now as we attempt to return fire to the land in places where Indian people burned is, how do we do it? How do we restore that lost cultural landscape? The traditional tribal view of fire can enrich and inform the technical view of fire management. The traditional view draws from deep unseen roots-like the story told in this book-but it can nevertheless inform each new generation who learns to value it for themselves. The traditional tribal use of fire, and perhaps more importantly, the tribal view of fire, can provide guidance as we try to repair a landscape that science tells us is now at risk.

This story taught our children how difficult it was to bring fire from the sky world in the first place, and how important it was to animals and humans. Now it is time for humans to return the gift of fire to the animals.

9 Steps to a Successful Prescribed Burn

1. Choose the Site

Identify a site with a natural firebreak such as a creek or a road. Create a map of the site that includes fences, gates, power poles and lines, streams, wetlands, roads, trails, nearby buildings, and other important features. Also note the types of vegetation on the site.

2. Season

Choose the time of year to conduct your burn. Early spring and late fall are the best time to do prescribed burns in northern Minnesota.

3. Prepare the Site

Before the burn, clear the area of anything that should not be burned. Create firebreaks where natural ones such as streams or roads do not exist, so the entire site is contained within firebreaks. Firebreaks can be created by mowing, plowing, or bulldozing a line around the edge of a site.

4. Gather Crews and Equipment

The number of people needed for a fire crew depends on the size of the fire. People are needed for the ignition of the fireline, for the control of the fireline to ensure it doesn't *escape* or jump the line and get out of control, and people are needed to *mop up*. Assemble *drip torches* for ignition, backpack sprayers, shovels, and rakes for control, and axes and chainsaws for mop up. Be sure to have a pumper truck with a high pressure hose on hand in case the fire gets out of control. Two-way radios, first aid kits, fireproof clothing, hard-hats, and drinking water are also important. Safety is as important at a prescribed burn as it is at a wildfire. Every prescribed burn runs the risk of getting out of control.

5. Permits and Notification

You cannot perform a prescribed burn without a permit from your state Department of Natural Resources, Forestry Office, or the town fire chief. Notify the DNR, local fire departments, law enforcement officials, and neighbors that you will be conducting the burn.

6. Weather Conditions

Weather is the most important factor in conducting a prescribed burn. The wind speed, relative humidity, and temperature will together determine whether your fire will be safe and controlled, or wild and dangerous. In general, weather conditions should fall under these guidelines:

- wind speed—less than 15 miles per hour
- relative humidity—more than 25 percent
- temperature—lower than 80 degrees Fahrenheit

Even if the weather conditions are right on a particular day, you need to consider the conditions leading up to that day as well. If it has just rained, the fuel may be too wet to burn efficiently. If it has been dry for several days, the fire will burn hotter and faster, and may be more difficult to control. Foresters take measurements of fuel moisture content to determine how efficiently the area will burn.

Wind speed should also be considered, because it will determine which area of the site will be burned first, and it will also determine where the smoke will end up. If the smoke is near buildings and houses, your neighbors will appreciate your efforts if you avoid doing burns when their houses are in the path of the smoke.

7. Conducting the Burn

Recheck the weather conditions constantly on the day of the burn. Reschedule the burn if weather conditions change. Assemble the crew and go over the plan. See the "Anatomy of a Prescribed Burn" diagram on the next page for the procedure.

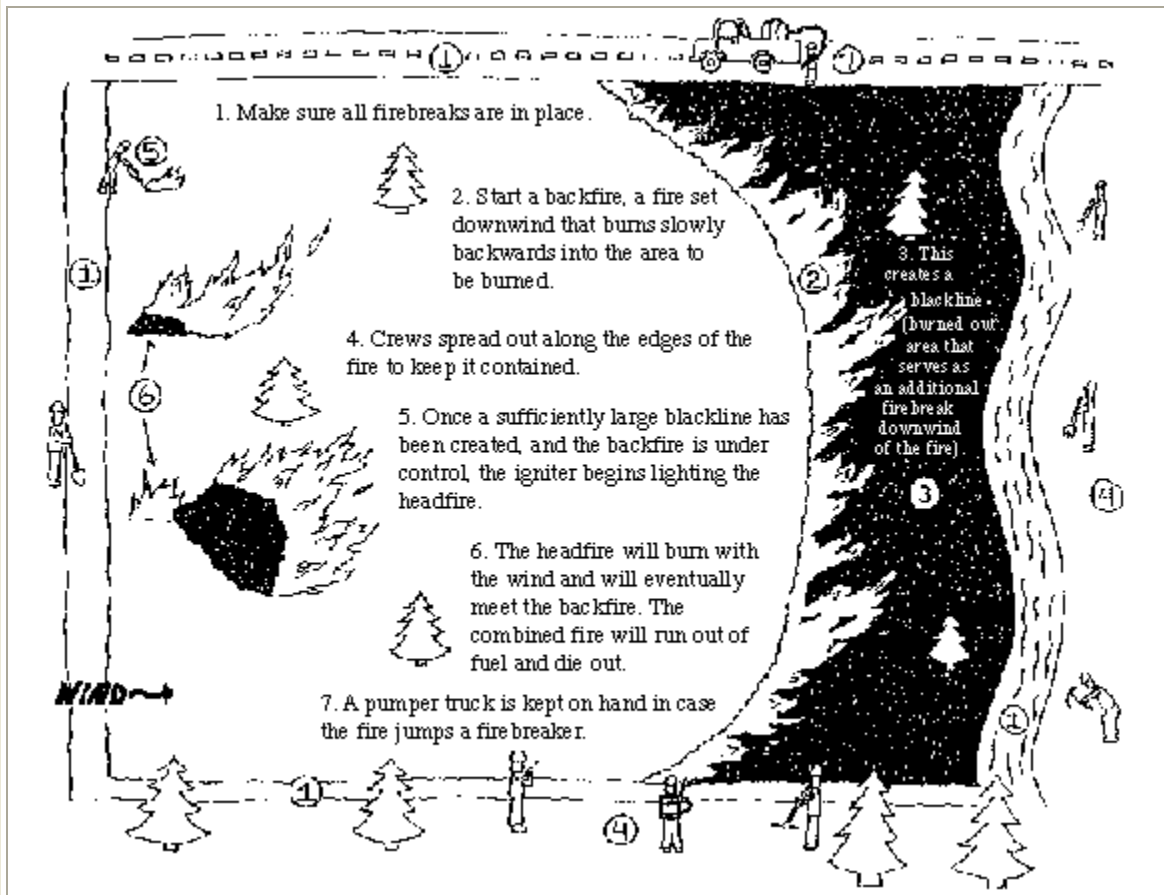
8. Mop-up

Make sure all burning debris is extinguished before leaving the site. This may require hours of tedious work, but it's better than starting a wildfire. Recheck the site daily for a few days for persistent burning embers.

9. Evaluation

After the burn, inspect the site. Was it successful? Did you accomplish your objective? Was it safe and efficient? Were the firebreaks effective?

Anatomy of a Prescribed Burn



Prescribed Burn - Fighting Fire with Fire

Journal Entry:

Using the weather section from your local newspaper, keep track of the weather conditions in your area and make notes about which days would be appropriate for burning and which days would not. What would happen if you conducted a burn on a day when the humidity was too low? What would happen if the wind speeds were too high? What if the temperature was too high?

Discussion:

Moisture inside trees and other vegetation performs the same function. Just after it rains, fuel moisture content is high. After a long period without rain, the sun will have evaporated much of the excess moisture from the fuel, causing it to be very dry. How does fuel moisture content affect a fire? If the fuel moisture content is low, will the fire burn quickly or slowly? Apply this same concept to moisture in the air. Under which conditions will a fire burn more easily – low relative humidity or high relative



Classroom Activity: Fuel Moisture Content

Objective:

To identify the significance of fuel moisture content in determining the potential success of a prescribed burn.

Materials:

- candle
- matches
- paper cup
- water

Safety Equipment:

- fire extinguisher
- hot pads
- eye goggles

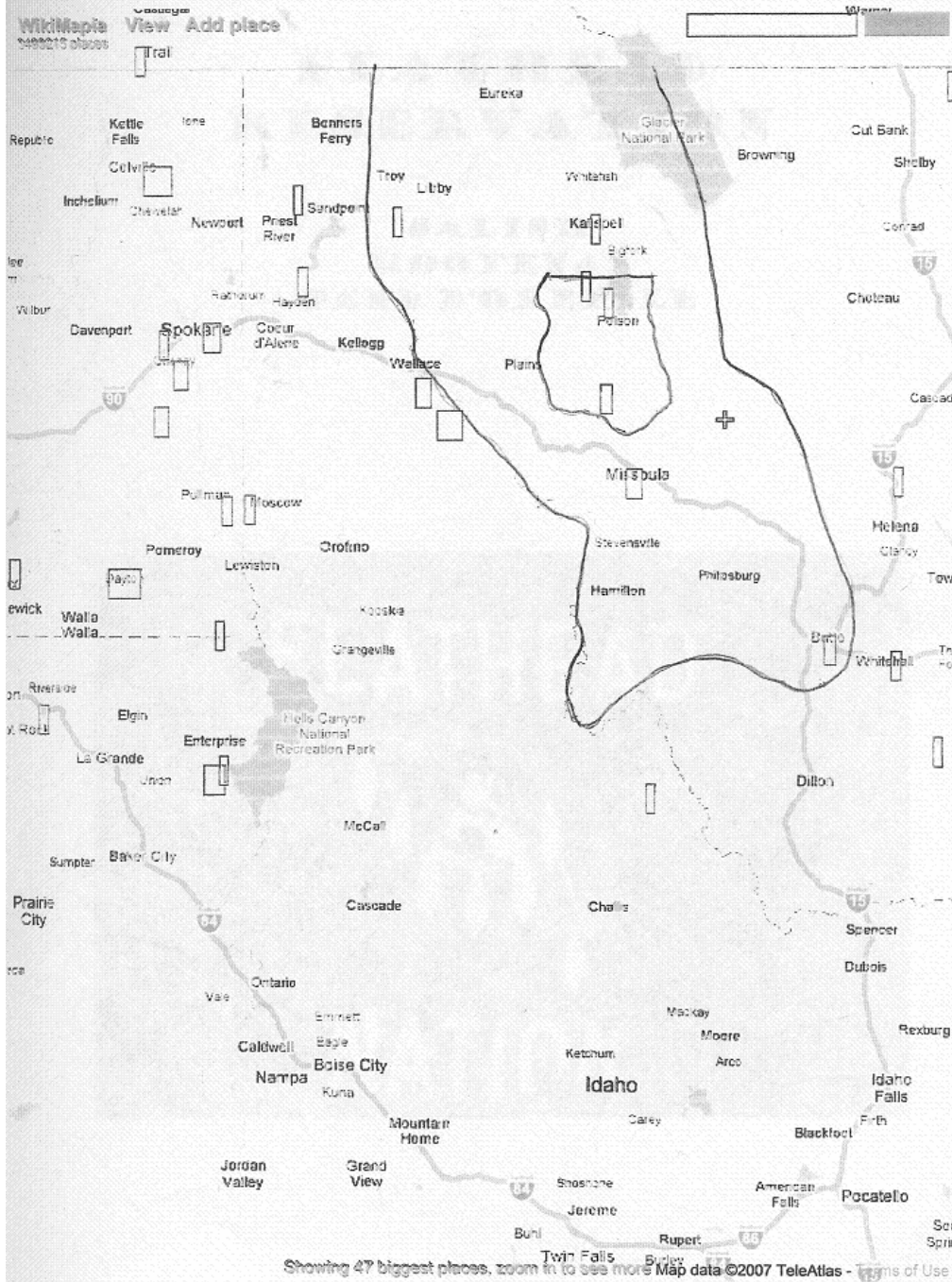
Procedure:

Pour a small amount of water into the paper cup. Light the candle. Hold the paper cup over the candle flame. The water inside the cup absorbs the heat from the flame, preventing the cup from becoming hot enough to burn. The heat being absorbed by the water causes it to evaporate. Once all of the water in the cup has evaporated, the cup will become hot enough to burn.

humidity? Often times, when it rains or snows on a raging forest fire, the rain or snow never reaches the ground. Use the analogy of the water in the cup activity to explain why. (The heat from the intense fire causes the precipitation to evaporate before reaching the ground.)

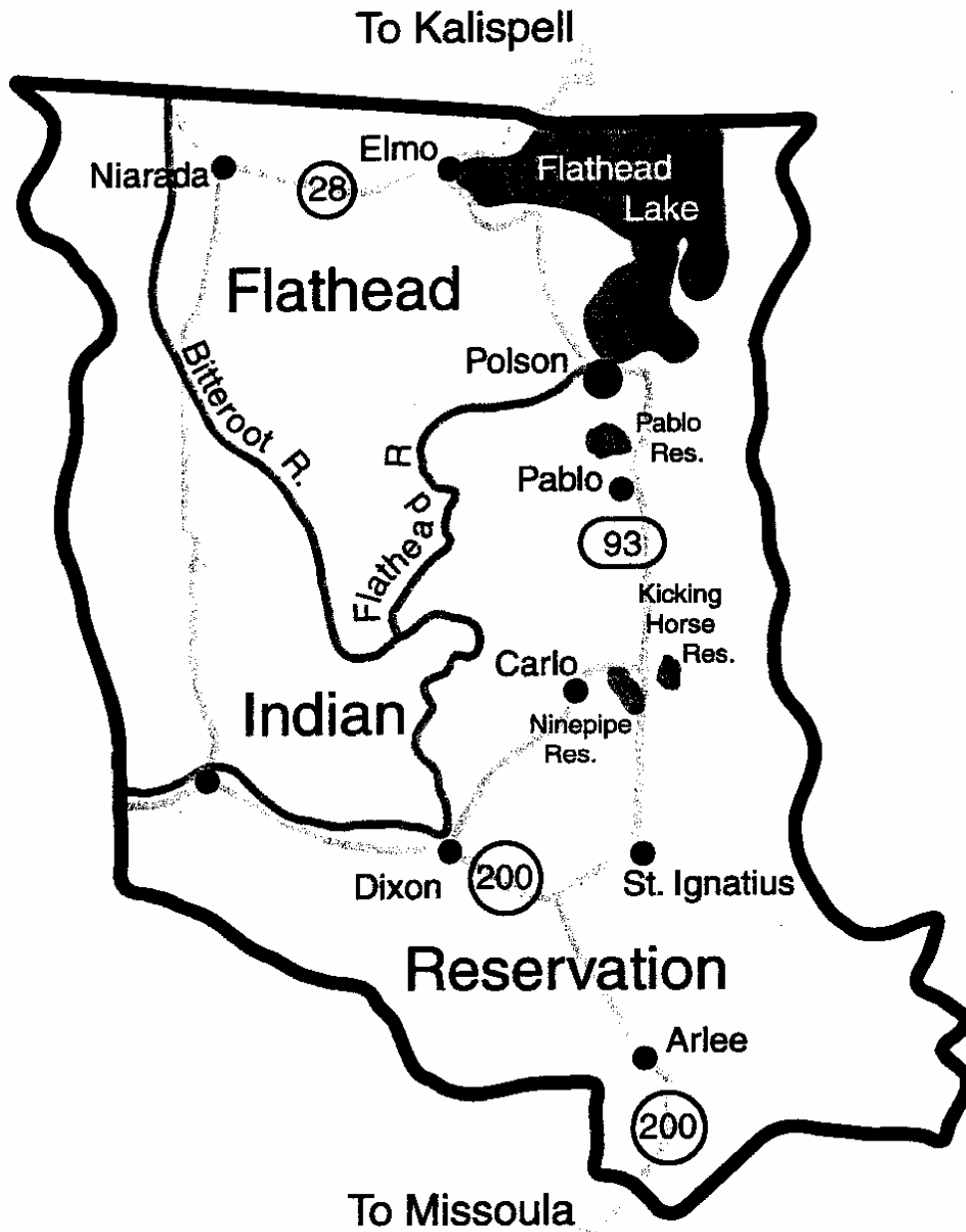
Extensions:

- Discuss the term *relative humidity*. Relative humidity is the amount of water in the air compared to the amount of water the air can hold at that given temperature. So if the relative humidity is 50%, the air is holding half of the water that it is capable of holding at that given temperature. The higher the temperature, the more water the air is capable of holding. This is why winters tend to be dry and summers tend to be humid.
- Experiment with the burning efficiency of different types of fuels – 1) green branches, leaves, and twigs; 2) dead and dry branches, leaves, and twigs; 3) dead and dry branches, leaves, and twigs that have been "rained on" (sprayed with water); 4) branches and pieces of wood of large diameter and mass; 5) partially burned wood from a fireplace or campsite. Which ones burn easily? Which ones do not? Why? Where and under what conditions can each fuel type be found in nature?



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

4/28/2007



Flathead Reservation Word Search

Find the hidden words within the grid of letters.

Q K A Y M Y F D I R T Q E Y Y Q Q R G I
C C X Z E V I A U N N Q A T U C T V J R
I K X G H C N H E Q E L M I T V N O Z S
I W F Y T S E M O D F H K D T M C F N W
X W H A V Q T Y G M J Y U I R K D R M G
L C T K H O Z V Q D E R A M K Y U R H T
D O R H L G U G W E Q S N U P B Q F S O
R L E L Y N B S J M J L T H D A I B O O
E T A G L L E H F O Y T A E R T Z B V R
S O V E R E I G N C V E B V A E E K E R
M X T O L R A H C R X I P I H D U N R E
D S T J Z M X Y F A R U V T T L I S E T
V W A J Q E E Y G C R T H A E A P N I T
M S I B A Q J T S Y P C U L P D R S G I
Z W Z N F I R E M A N A G E M E N T N B
L W C D H T R M A Q P F C R V F I H T S
K M V O Y P U I B K Y S O F T S P K Y Q
N O I T A V R E S E R B Q A P Y E I G J
V V L C C U O V W Z T H Q N W Z Q F W B
M W O E U D J B I J Q X E U U K G C D O

allotment
Bitterroot
Charlot
democracy
dictator

fire management
homesteading
prescribed burns
relative humidity
reservation

sovereign
sovereignty
Treaty of Hellgate

Flathead Reservation Word Search

Find the hidden words within the grid of letters.

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QKAYMYFDIRTQEYYQQRGI
CCXZEVI AUNNQA UCTVJR
IKXGHCHNEQELM TVNOZS
IWFYTSEMDFHKDTMCFNW
XWHAVQTYGMJYURKDRMG
LCTKHQZVQDERAMKYURHT
DORHLGUGWEQSNUPBQFSO
RLELYNBSJMJLTHDAIBOO
ETAGLLEHFQYTA RTZBVR
SOVEREIGNC VEBVAEEKER
MXTOLRAHCRXIP HDUNRE
DSTJZMXYFARUV TLLSEI
VWAJQEEYGERTHAEAPN T
MSIBAQTJSPCULPDRSG
ZWZNFIREMANAGEMENTNB
LWCDHTRMAQPFCRVFIHTS
KMVOYPUIBKYSOFTSPKYQ
NOITAVRESERBQAPYEIGJ
VVLCCUOVWZTHQNWZQFWB
MWOEUDJBIJQXE UUKGCDO
    
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- | | | |
|------------|-------------------|--------------------|
| allotment | fire management | sovereign |
| Bitterroot | homesteading | sovereignty |
| Charlot | prescribed burns | Treaty of Hellgate |
| democracy | relative humidity | |
| dictator | reservation | |

Created with Discovery Channel School's PuzzleMaker.



New Double Puzzle

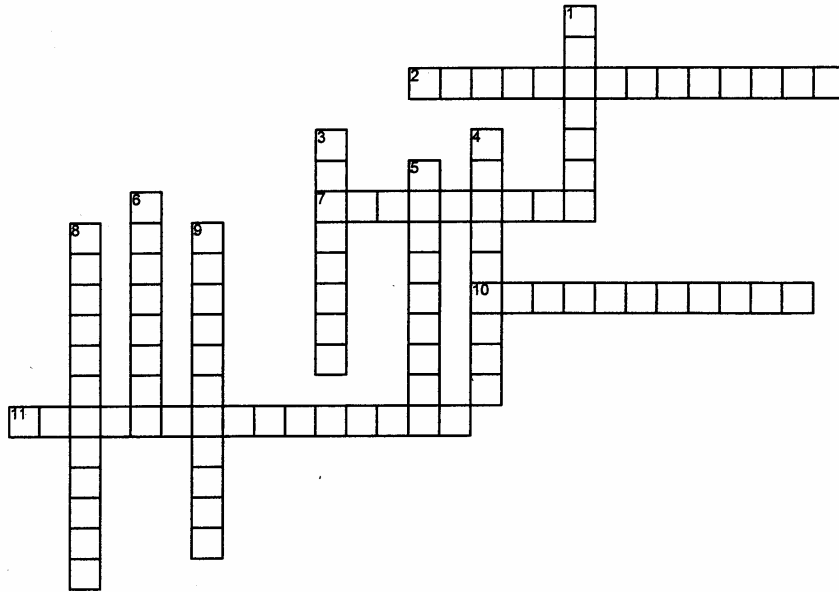
Unscramble each word. Then use the marked letters to solve the second puzzle.

ELLTMTONA A L L O T M E N T₅
OSEVNRIYGTE S O V E R E I G N T Y₃
NIASROEEVRT R E S E R V A T I O N₁
MOEDSIAGNTEH H O M E S T E A D I N G₄
RYOMCCDEA D E M O C R A C Y
ADCIRTOT D I C T A T O R₇
BTEORTROTI B I T T E R R O O T₂
COATLRH C H A R L O T₆

K O O T E N A I
1 2 3 4 5 6 7

Flathead Reservation Cross Word Puzzle

Complete the puzzle using the clues shown below.



Across

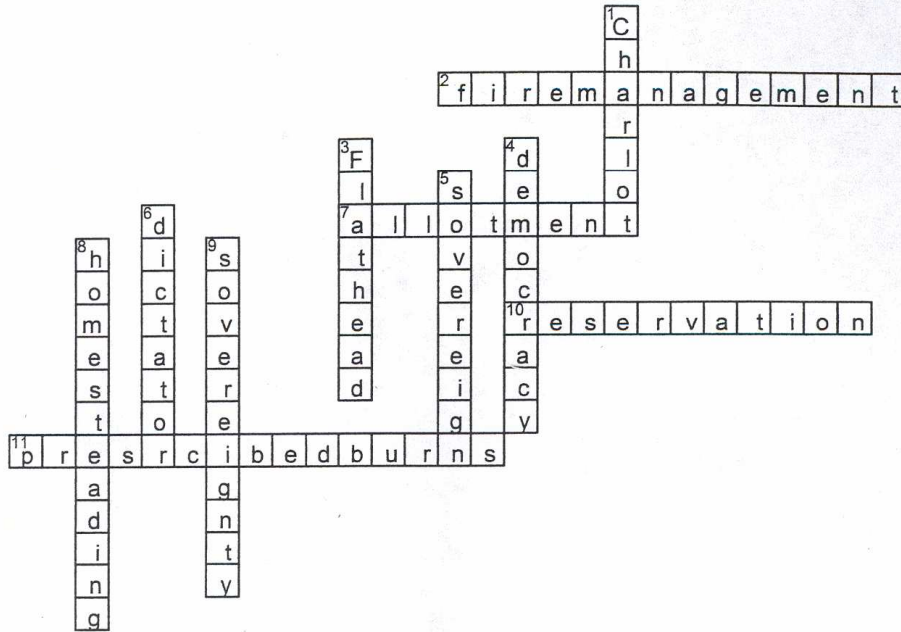
2. the use of prescribed burns as a tool
7. an assigned area of land
10. an area of land reserved by the tribes
11. small fires purposely set in a specific area

Down

1. Salish chief who refused to leave the Bitterroot Valley
3. the name of the reservation of the Salish, Kootenai and Pend d'Oreille tribes
4. a government in which the whole population has a say
5. to have supreme rule or independence
6. government in which one person has all the authority
8. settling on an area of land given by the government
9. to have rule or power over an area

Flathead Reservation Cross Word Puzzle

Complete the puzzle using the clues shown below.



Across

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- 7. an assigned area of land
- 10. an area of land reserved by the tribes
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