Unit 3: Lesson Plans

Time: 13.5–20 hours

Teaching Notes: If you teach sixth grade or advanced readers, the student narrative included with this unit may be too basic for your students. If so, you may want to substitute excerpts from chapters 5, 6, 7, 8, and 12 of *Montana: Stories of the Land* for the readings included with this lesson. You can find PDFs of the chapters at our website.

Each part of this unit (except Part 7) can stand alone. A unifying activity that connects many of the lessons (starting with Part 2) is adding information to a class Immigration Chart. This chart should be created on butcher paper or the white board so that you can save and add to it after each lesson. We have provided a model of a completed chart on page 170. The model labels some entries "inference" and in some places we've put question marks. As you work with your students, feel free to share background information not covered in the lesson and/or just put a question mark where you don't have information (and ask students, "How could we research this?").

One effect of Euro-American settlement, be it because of mining, ranching, or logging, is displacement of Native peoples and their loss of land and resources. This topic is investigated in Part 6 (The Shrinking Reservation). Wait to add this to the Effects columns after completing Part 6.

You may wish to supplement this unit with a hands-on history footlocker. The footlockers "Coming to Montana: Immigrants from Around the World," "From Traps to Caps: The Montana Fur Trade," "Gold, Silver, and Coal, Oh My!: Mining Montana's Wealth," "The Chinese Experience in Montana," and "Riding the Range: The Sheep and Cattle Industry in Montana," among other titles, are available to Montana educators for two-week periods. Footlockers can be ordered from the Montana Historical Society.

ENDURING UNDERSTANDINGS

Push-pull factors (also known as pressures and incentives) influence people's decision to migrate. Montana's natural resources played a large role in attracting people to the state. The people who moved to Montana shaped its history and changed the physical environment. Immigration encourages cultural exchange. Montana Indian tribes lost land and resources during the Treaty-Making/Removal Period.

PRE-UNIT PREPARATION

- Preview the unit and review the suggested Additional Resources to decide if you want to add additional components to your study (for example, by ordering the "Coming to Montana" footlocker).

Part 1: Push-Pull Factors

OBJECTIVES

Students will be able to:

- Define the terms "push-pull factors" and "pressures and incentives" and describe how they relate to immigration.
- Recognize some of the reasons people left their home countries and some of the reasons people came to Montana.
- Recognize some of the difficulties and fears immigrants faced.
  Recognize that many people did not choose to emigrate.

Lesson 1: Should I Stay or Should I Go?

Time: 1–2 hours

MATERIALS

- Classroom sets of *Montana: A History of Our Home,* also available online
- Push/Pull Factor Cards (below, pp. 116-18)
- Pencils/pens, paper
- Exit Ticket (below, p. 115)

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Review the lesson plan and gather the materials listed above in the Materials section.
- Create blue "Push Factor" cards (print from pp. 117-18)
- Create red "Pull Factor" cards (print from p. 116)
- Write the following on the board: Your parent or the adults you live with tell you that they've taken a job in Poland and you will be moving there at the end of the school year. How do you feel? What excites you about moving to Poland? What worries you?
- Copy and cut out Exit Tickets.

Procedure

Step 1: Write Your Way In

1. Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it.

2. Then, let them know that they will be thinking hard and writing for three minutes nonstop, as soon as you say, "Go!" You will be using a timer and they must keep on writing, not lifting their pencils until the three minutes are up. If they are stuck for what to write next, encourage them to write, "I am thinking!" until they think of more to say. Remind them they can use their imaginations! Create a sense of urgency! For this exercise, they should not be concerned with their spelling, etc. They should just think and pour out their thoughts on paper. When the timer goes off at the end of three minutes, tell students to draw a line where they stopped. Provide the following prompt: "Your parent or the adults you live with tell you that they've taken a job in Poland and you will be moving there at the end of the school year. How do you feel? What excites you about moving to Poland? What worries you?"

3. Follow up with a classroom discussion: Have you ever moved? How would you feel about leaving your hometown? What would you miss? What would motivate you to give up everything familiar to move somewhere else very far away? Point out that moving can be exciting and bring better opportunities, but it is also hard, especially if you are moving somewhere where people don't speak the same language as you do. Note that it was even harder in the days before telephones and the internet made it easy to keep in touch with family and friends back home. Tell students: In the nineteenth century, most people didn't leave home. Leaving home is hard. There had to be good reasons to leave. And, when people did decide to move, they could have gone almost anywhere. They had to have good reasons to come here.

Step 2: Introduce Push-Pull Factors

1. Ask your students: Why do you think people came to Montana? Brainstorm.

2. Note that the decision to immigrate was influenced by both push factors and pull factors. As a class read the introduction to Chapter 3 "Coming to Montana" in *Montana: A History of Our Home,* pp. 23-24.

3. Emphasize: People move to get away from bad situations (push factors) and they move to get closer to opportunities (pull factors.) Explain that throughout this unit you will be looking at the push-pull factors that brought people to Montana.

Step 3: Role Play

1. Divide students into small groups and tell them to imagine they are all grown up and that they are neighbors who were born and live in a non-English-speaking country. Then say: Because you grew up in this country, you don't speak English. Now, I am going to give you some information to consider. Then you are going to decide whether to move to Montana or stay in your home community.

2. Give each group at least two blue cards and one red card. The blue cards describe life in their home country and either have reasons to stay put or reasons to leave (push factors). The red cards describe opportunities in Montana (pull factors).

3. Have the students read their cards together and discuss with their neighbors whether they want to stay where they are or move to Montana. Each individual student will make his or her own decision. It is fine if some members of the group decide to stay and other members of the group decide to go.

Step 4: Share

1. Create a chart on the board with the following columns: Group #, Push Factors, Pull Factors, Stay in Home Country, Move to Montana.

2. Then hold a class discussion: Ask each group what its cards said and record the push and pull factors in the appropriate columns of the chart. Then ask each student in that group what his/her decision was and, on the chart, record the number of students who decided to move and the number who decided to stay home. Have the students who chose to leave their homes move across the room to "Montana."

Step 5: Introduce Vocabulary

1. Explain: Historians use the term "push-pull" factors when talking about immigration. **Economists** (people who study the economy) use the terms "pressures" and "incentives."

2. Pair/share: What do you think the terms "pressures" and "incentives" means in this context?

3. Define "pressures:" something like there being very few jobs available. That would be a pressure—a push—to make a change.

4. Define "incentives:" things that encourage a person to do something (like working hard on an assignment to get a good grade). In this case, an incentive might be the promise of work in a new place.

5. Discuss: What were some of the **pressures** that pushed people to leave their home countries? What were some of the **incentives** that drew people to Montana?

6. Explain: For the rest of the unit, we're going to use the terms "push-pull factors" because that's the words historians use, but I wanted to introduce you to the vocabulary that economists use because you'll be studying more economics in future grades.

Step 6: Reflect

Ask students to complete the Exit Ticket.

Extension Activity: Have students complete a quick-write or journal entry on whether they think they would have chosen to move to Montana (and why or why not).

Exit Ticket

Name:

What is a "push factor"? _____

_____

What is a "pull factor"? _____

_____

Write a question you have about people immigrating to Montana. _____

_____

_____

Exit Ticket

Name:

What is a "push factor"? _____

_____

What is a "pull factor"? _____

_____

Write a question you have about people immigrating to Montana. _____

_____

_____

Exit Ticket

Name:

What is a "push factor"? _____

_____

What is a "pull factor"? _____

_____

Write a question you have about people immigrating to Montana. _____

_____

_____

This page: **Pull Factor Cards:** Print on Red Paper

Following 2 pages: **Push Factor Cards:** Print on Blue Paper

You grew up on a farm. You see an advertisement for free farmland in Montana.	You see an advertisement for free farmland.	Your neighbor gets a letter from a friend in Montana. The letter says there are many jobs in the mines.
You hear that Montana has lots of gold and that poor miners have a chance to become rich.	Many people from your home town have moved to Montana.	Your cousin lives in Montana and will help you get a job.
You hear that Montana is a healthy place to live.	You fall in love with someone who is moving to Montana.	You have a strong sense of adventure.
A speaker comes to your town and talks about Montana. He says that crops grow well here and there is free land.	A former neighbor who moved to Montana returns home for a visit. She is wearing beautiful clothes and seems to have a lot of money.	Your cousin used to be poor. Now he has a job in Montana and sends money home to his mother every month.

You inherit the family farm.

Your country is at war. Enemy soldiers burn down your house.

There are not very many good jobs in your town.

Your grandma is sick and needs someone nearby to take care of her.

A long drought makes it impossible to grow crops on your farm.

Your mom is sick and you need to earn a lot of money to pay her doctor bills. There are few good jobs in your town.

The government says you cannot practice your religion anymore.

Most of your friends have moved to America.

Most of your family has decided to move to America.

You belong to a minority and face discrimination.

You fall in love with someone who does not want to move.

You feel a strong attachment to the music, food, and traditions of your home country.

You don't know if you can learn a new language.

You have a strong sense of adventure.

You have done something wrong and everyone in town is mad at you.

You live with your father and stepmother. Your stepmother is very strict and makes you do many chores.

Your country is at war. You are about to be drafted into the Army.

You have always lived in the same town with your grandparents, parents, aunts, uncles, cousins, brothers, and sisters.

Your grandma is too old to move to a new country.

You want to earn money to buy a farm.

You are lucky and find a good job at home.

Your neighbors do not understand your religion.

You have spoken out against the government. You are scared you are going to be arrested.

Your town has wonderful parks, concerts, and museums.

You want to earn enough money to move out of your parents' house.

Most of your friends have moved to America.

You and your brother inherited the farm jointly. The two of you don't get along.

You are scared to sail across the ocean.

You don't have enough money to pay for your passage.

You love the landscape and architecture of your home.

Part 2: Montana's First Peoples

OBJECTIVES

Students will be able to:

- Explain the roots of Métis culture and that Métis people still live in Montana today.
- Apply the concept of push-pull factors to the movement of the Northern Cheyenne, Sioux, and Métis to Montana.

Lesson 1: Who Are the Métis?

Time: 1–2 hours

MATERIALS

- Classroom sets of *Montana: A History of Our Home,* also available online.
- "Who Are the Métis" Slides
- Computer and projector
- Butcher paper or white board to create a classroom Immigration Chart
- Immigration Chart Answer Key, (below, p. 170)
- Exit Ticket, (below, p. 122)
- *Montana: Stories of the Land,* by Krys Holmes (Montana Historical Society Press, 2008), optional

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Download and review "Who Are the Métis" slideshow and gather the materials listed in the Materials section.
- Gain background knowledge on the fur trade by reading Chapter 3 and Chapter 5 of *Montana: Stories of the Land*.
- Copy and cut out Exit Tickets
- Create a large chart, titled Immigration, on butcher paper or the white board with the following columns:
  - o Era/Time Frame
  - o Group
  - o Push Factors (Pressures)
  - o Pull Factors (Incentives)
  - o Effects
- Review the Immigration Chart Answer Key for a model of a completed chart (you and your students will probably not add exactly the same information/answers on your chart).

Teaching Notes: You will be adding information to the Immigration Chart throughout the rest of the unit so make sure you create it somewhere that you can save it. If students did not complete Part 1 of this unit, have them read the introduction to "Coming to Montana" as well as the sections "Montana's First Peoples" and "The Fur Trade."

The student reading uses the federally recognized names for Montana tribes rather than the names the tribes call themselves. Students can learn the names tribes call themselves on MontanaTribes.org.

Procedure

Step 1: Read and Watch to Find Out

1. Alone or in small groups, have students read the first two sections of "Coming to Montana" (through "Montana's First Peoples").

2. Introduce students to the large chart you created as outlined in the Pre-lesson Preparation. Complete the first row of the Immigration Chart based on the information provided in "Montana's First Peoples," modeling how to do it with a "think aloud." Put a question mark in the "Effects." Hold a class discussion:

   - Can you draw on prior knowledge to add information?
   - Do you have hypotheses? (Use sticky notes for these.) Where could you go to answer this question/check your hypotheses?
   - Ask for hypotheses: Who do you think came next? And why? What was the pull factor?

Step 2: Show "Who Are the Métis"

Teaching Note: As you show this slideshow, one technique that you may wish to incorporate to encourage analysis of select images is Visual Thinking Strategies. A great way to engage students

in analyzing images, the technique uses open-ended questions and paraphrasing "to create student-driven and engaging group discussion environments." It also encourages students to back up their ideas with evidence "while considering and building off the contributions and perspectives of their peers" (vtshome.org). If you are new to the technique, you can find a PowerPoint explaining it here. Brief instructions for implementing the technique can be found on page 300.

Who Are the Métis? Script

Slide 1. Title slide.

Slide 2. We often hear of a group in Montana referred to as the Métis (may-tee). Let's look at where the Métis story begins. Here we see a map showing parts of the United States and Canada. The imaginary line that separates the two countries is the Forty-ninth Parallel, also known as the Canada/U.S. border. To the Métis and other **indigenous** (native to a place) peoples of Canada and the United States, it is sometimes known as "The Medicine Line."

Slide 3. The Métis (may-tee) are a distinct group of people who grew out of the fur trade, when Europeans came to what's now Canada in the 1600s. French-Canadian trappers and other European fur traders married and lived with Native women. Their **descendants** (children and children's children) developed a new culture that mixed elements of both European and **indigenous** (native) cultures. They became known as Métis.

Slide 4. Métis people can trace their ancestry back to **First Nations** (the people who were first here) and European trappers or settlers (mainly French, Scottish, and Irish). In Canada, the Métis are recognized as **Aboriginal Peoples** (people who lived in a land from the earliest times) under the Constitution Act of 1982, along with the First Nations and Inuit peoples. In Montana, they are sometimes also known as the Little Shell Tribe of Chippewa Indians.

Slide 5. As the fur trade grew, intermarriages between First Nations women and European fur trappers increased, so by the 1780s, a new cultural group emerged. Because children born to these marriages didn't belong wholly to the culture group of either parent, they soon began to blend the two cultures together, establishing their own distinct communities, combining First Nations and European traditions.

Pause and, as a class, analyze this picture.

- How do you think these people are feeling?
- What do you see that makes you say that?
- What emotions is the artist, Sherry Farrell Racette, trying to communicate?

Slide 6. Known at the time as the "in-between" people, the Métis served an important role by helping to build relationships between Euro-Americans and Indian peoples. Because they spoke and understood the languages of both their mothers and fathers, they were able to provide information and help the two groups communicate with each other.

Pause and, as a class, analyze this picture.

- What's going on here?
- What do you see that makes you say that?
- What more can you find?
- How do you think this relates to the Métis?

Slide 7. French-Canadian **voyageurs** (boatmen) and the Métis were the main labor force of the fur trade. They paddled canoes and carried supplies to the fur-trading companies and became known for their distinctive style of dress. Typically, they wore a **capote** (coat), **toque** (hat), a beaded pipe bag hung from a multi-colored sash, and leather moccasins. They usually wrapped the sash around their waists like a belt, but when needed, it could be also used as a tow rope or a fastening line. It was so commonly worn by Métis men that it became known as the Métis Sash. This style of dress carried on through the Métis culture.

Slide 8. The Métis people and their communities

were connected through the fur trade. Through this shared way of life, they established their own style of dress, language, music, dance, and symbols. Here you see a good example of the mixing of cultural traditions. The clothing is a combination of First Nations and European styles.

Ask: What can you find that reminds you of Native fashion? What can you find that reminds you of European fashion?

The woman on the left wears a dress with an "empire waist," while the woman on the right wears a paisley shawl, both of which were fashionable in Europe in the early 1800s when this picture was painted. The man wears a European-style coat and hat, with leather leggings and moccasins along with the Métis sash.

Slide 9. Métis women also developed a distinctive style of beadwork that featured patterns of flowers and leaves. They used it to decorate special items of clothing and even gear for their horses. Their style was so admired that the Métis even became known as the "flower beadwork people."

Slide 10. Besides their colorful sashes, the Métis were identifiable by the two-wheeled carts they used. They were known as Red River carts because they were invented in the Red River area of Canada. The Métis used these carts when they hunted buffalo. They sold both the hides and the meat to the fur-trading posts. These carts were often drawn by oxen, but mules and horses were also used, like in this photo. Notice the fresh buffalo hide laced over the rim of the wheel. When this hide dried, is became very hard and served to hold the wheel together, giving it a longer life.

Slide 11. The Métis also developed their own language, combined from their cultural backgrounds (mostly Cree and French). It is called Michif (pronounced mi-chif). Here you see the words for common Montana animals and the names they are called in Michif.

Slide 12. Music was especially important to the Métis, especially fiddle music. Fiddles were originally European instruments.

Slide 13. Along with every culture comes dance, and the Métis have a wonderful way of combining all of their heritages into their dancing. This video will give you a history of the way their dancing came about. (Click link to start the video.)

Slide 14. The Métis Nation in Canada has its own flag. The flag was a gift from Alexander MacDonell of the North West Fur Trading Company in 1814 and has been used to represent the Métis ever since. The flag has a blue background and a white infinity symbol. The infinity symbol represents the mixing of the European immigrants and the First Nations peoples and symbolizes that this culture will live on forever.

Slide 15. In Montana, Métis heritage is represented in the flag of the Little Shell Tribe of Chippewa Indians of Montana. Lee Houle and James Parker Shield designed the flag in 2006. In addition to a buffalo and eagle staff, which represents the tribes' Chippewa heritage, the flag has a "fleur de lis" (the yellow symbol on the red background) representing members' French heritage, and a shamrock (green on white) representing their Scottish and Irish heritage.

Step 3: Read to Find Out

Have students read "The Fur Trade," pp. 25-27 of *Montana: A History of Our Home*.

Step 4: Discuss, Chart, and Conclude

1. Have students discuss in pairs/small groups: What new information should be added to the Immigration Chart?

2. Through class discussion, decide which information to add about the Métis. Save the chart to add to throughout the unit.

Teaching Note: Students will not be able to complete every part of the chart with the information they have. Feel free to share (and add) background information not covered in the lesson and/or put question marks where you don't have information.

3. Have students complete the Exit Ticket.

Exit Ticket

Name: _____

Write something you learned about the Métis. _____

_____

_____

_____

Write a question you still have about the Métis or about the fur trade. _____

_____

_____

_____

Exit Ticket

Name: _____

Write something you learned about the Métis. _____

_____

_____

_____

Write a question you still have about the Métis or about the fur trade. _____

_____

_____

_____

Exit Ticket

Name: _____

Write something you learned about the Métis. _____

_____

_____

_____

Write a question you still have about the Métis or about the fur trade. _____

_____

_____

_____

Part 3: The Next Big Pull Factor: Precious Metals

Time: 4–6 hours

OBJECTIVES

Students will be able to:

- Apply the concept of push-pull factors to the Montana mining booms.
- Use primary and secondary source evidence to draw conclusions.
- Describe what life was like for new immigrants on the gold-rush frontier.
- Name some of the many countries Montanans came from and locate those countries on a map.
- Access information on a chart.
- Evaluate the benefits and negative consequences of mining.

Teaching Notes: Consider supplementing this unit by having your students pan for "gold." Find a lesson that describes how to do this—called Motherlode Gold Mining—in the "Gold, Silver, and Coal, Oh My!" footlocker (see Additional Resources, p. 303).

If you did not complete Part 2 of the unit, you will need to create a large chart, titled Immigration, on butcher paper or the white board with the following columns (see example on p. 170):

- Era/Time Frame
- Group
- Push Factors (Pressures)
- Pull Factors (Incentives)
- Effects

Lesson 1: Life on the Gold Rush Frontier

Time: 1 hour

MATERIALS

- Classroom sets of *Montana: A History of Our Home*, also available online.
- "What Would You Bring?" Slides
- Computer and Projector
- Classroom Immigration Chart, created in Part 2
- Immigration Chart Answer Key (below, p. 170)
- Exit Ticket (below, p. 129)
- *Montana: Stories of the Land*, by Krys Holmes (Montana Historical Society Press, 2008) optional

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Download and review "What Would You Bring?"
- Copy and cut out Exit Tickets.
- Review the Immigration Chart Answer Key for a model of a completed chart (you and your students will probably not add exactly the same information/answers on your chart).
- Gain background knowledge on the gold rush by reading Chapter 6 of *Montana: Stories of the Land*, optional.

Teaching Notes: If students did not complete Part 1 of this unit, also plan to have them read the introduction to Chapter 3, "Coming to Montana" *Montana: A History of Our Home*.

Depending on the attention span of your students, this slideshow may be too long to view in one sitting. Consider showing it in smaller sections.

Procedure

Step 1: Read

Alone or in small groups, have students read "Mining" and "Settlers Used the Land in a New Way," pp. 27-28 in *Montana: A History of Our Home*. Have them make notes on what information should be added to the Immigration Chart created for Part 2 of this unit.

Step 2: Watch to Find Out

1. Tell students they are going to learn more about what life was like on the gold-rush frontier by taking a virtual field trip to the Pioneer Cabin in Helena.

2. Show "What Would You Bring? Emigrant Families on Montana's Gold-Rush Frontier" following the instructions and script, below.

Step 3: Exit Ticket

Have students complete the Exit Ticket.

Step 4: Chart

As a class, add another row to the Immigration Chart. Based on the reading and the slideshow, work with students to record the era (1862-1870s), groups (people from the East, Midwest, and California, China, Germany, and Ireland), push factors (Civil War in U.S. and China), pull factors (gold), and effects (created towns, farms, and mines; people made money; blocked Indian access to traditional hunting lands; cows ate grass that bison needed).

What Would You Bring Script

Note: The first seven slides provide background information about Pioneer Cabin and travel to Helena in the 1860s. The Pioneer Cabin (212 South Park Avenue, Helena) is now a museum managed by the Montana Heritage Commission. For more information call 406-843-5247.

Slide 1. Families that came to Montana Territory had long, difficult journeys and parents had a lot to worry about. Keeping their children healthy, making sure they had enough to eat, and keeping them safe were big concerns. The trip west took careful planning. There was room for only things that were necessary. Whether traveling by steamboat or by covered wagon, it was important to think ahead and carefully plan what to pack. Many families came to Helena in 1865. This is how the town looked. The bare hill in the center is where the fire tower would later be built.

Slide 2. A visit to the **Pioneer Cabin** in Helena is a good way to experience what is was like to live in a log cabin in remote Montana. Built at the time of the gold rushes to Montana in 1864 and 1865, the cabin is now a museum filled with things that Montana pioneers brought west. The Pioneer Cabin is really two cabins joined together. Originally, they were two separate houses.

Slide 3. The back part was built first. **Wilson Butts** was a bachelor from Missouri who came to Last Chance Gulch—the original name for Helena—to seek his fortune. He staked a claim here in the summer of 1864 and spent the winter mining the stream that ran through his claim. Look carefully at the photo. You can see from the ground-in dirt that Wilson has the hands of a miner. In the spring of 1865, he sent for his brother to join him.

Slide 4. **Jonas and Louanna Butts** arrived with their three daughters, Derinda Jane, Arminda Ellen, and Sara Anne—ages 14, 10 and 7. The family built the cabin's front room.

Slide 5. When the Butts family arrived in 1865, **Helena's main street** looked like this. False fronts covered log buildings and the dirt streets were dusty and flooded when it rained. Helena was a busy place and when the freight wagons, pictured here, arrived, it was a great event. Freighters brought everything you can imagine from pianos and building supplies to candy to sell in the stores.

Slide 6. The Butts family lived in the two cabins for several years. The cabins were eventually connected to form one home and several other families lived there during the 1870s. **George Mitchell,** pictured in the wagon, was a bachelor who lived in the cabin the longest, from 1903 until his death in 1937.

Slide 7. After that, citizens cleaned up **the cabin and the house next door.** They gathered donations from the families of Helena pioneers and created the present museum. They hired a caretaker to live next to the cabin. Although a caretaker no longer lives there, it is still called "the Caretaker's House."

Slide 8. It's interesting to look at all the things inside the two-room Pioneer Cabin because they teach us what people valued 150 years ago and what they brought with them when they came west. A **cookstove** was one important luxury. While you could cook on an open fire—and Jonas did cook on an open hearth when he first lived in the cabin—a

cookstove made mealtime much easier. This stove has a side oven and four top burners and comes completely apart. The parts fit neatly in a box for packing in a covered wagon.

Slide 9. A cast-iron **pancake griddle** made pancakes all the same size.

Slide 10. You could cook eggs or bacon on the plain side of the **griddle** at the same time.

Slide 11. A heavy **cast iron cornbread or biscuit pan** was an essential kitchen tool.

Slide 12. Louanna Butts brought a cow with her from Missouri. There were very few cows in Montana Territory in 1865. The cow wore a **bell** like this one so that she could always tell where the cow was. Louanna was famous for her butter and sold many pounds of it to the miners in Last Chance Gulch. She packed the butter in salt and kept it cool in crocks in an underground cellar.

Slide 13. One essential tool was a **coffee grinder.** This could be used to grind more than coffee. People grew wheat in Montana Territory before there were flour mills in Montana. Families ground the wheat into flour by hand using a coffee mill.

Slide 14. A wicker-covered bottle like this one is called a **demijohn.** It was used to store wine and spirits. The wicker kept the bottles from clanking together and breaking. Until there were laws against child labor, children in large cities from poor families or orphanages were often put to work weaving wicker for bottle coverings. It was hard work for children as young as six.

Slide 15. **Gold pans** were an essential tool for placer miners.

Slide 16. Oxen were large cattle bred for heavy work. A pair of oxen wore a **yoke** like this over their shoulders when pulling covered wagons carrying families west, and hauling wagons filled with heavy freight. Farmers also used yoked pairs of oxen to plow the fields.

Slide 17. You can see the circular part, called an **ox bow**, that went around their necks and attached to the yoke.

Slide 18. Often people made chairs and pieces of furniture from what they had on hand. A creative pioneer made this **chair** with an ox bow for its back and a worn-out cutting board for its seat.

Slide 19. Often people wanted to bring special pieces of furniture with them. But wagons were sometimes too heavily packed. Loads had to be lightened during dangerous river crossings and traveling up steep hills. Many a fine chest, bedstead, or cabinet had to be discarded and left on the side of the trail. Two pieces that survived the journey west are shown here against the walls. The **china cupboard and pie safe** were found in the cabin and may have been brought west by the Butts family or other early residents.

Slide 20. The **pie safe** dates to about 1864. It has punched tin panels that allowed air to circulate but kept mice and flies away from bread and pies stored inside. That's why it was called a "pie safe."

Slide 21. Most settlers did not bathe very often because they did not believe it was healthy and because it was a great deal of trouble to heat large amounts of water on their small cookstoves. This Civil War-era **hat bathtub**—so named because it looks like an upside-down hat—has a place to sit and a place to put your soap so it does not fall into the water. Unless you were a small child, you would only put your feet into the water. Since baths usually took place in the kitchen near the stove's warmth, the tub has a large rim to prevent water splashing on the floor.

Slide 22. The Butts family did their cooking in the back room which also served as the **dining room** and as the bedroom for Jonas's bachelor brother Wilson.

Slide 23. Many men of the period had bushy beards and mustaches. In the company of ladies, when men drank tea or coffee, it was embarrassing to get one's whiskers wet. A **mustache cup** kept whiskers dry.

Slide 24. Illustration of mustache cup.

Slide 25. Girls played with dolls just like kids do today, and when they packed their trunks for the move west, they could bring only special things with them. These **doll dishes** were likely cherished. One set is wooden and one set is pewter. On the bottom shelf there are several tin molds, a tin box, and one other interesting item, just right of center.

Slide 26. This is a doll-size **fluting iron.** You would heat it on the stove and place fabric on the base, then fit the top piece into the bottom. It would then iron tiny pleats into the fabric.

Slide 27. **Ladies' fashions** of the times had many ruffles and pleats made with a fluting iron.

Slide 28. Ironing was a necessary chore and a heavy **sad-iron**, heated on the stove, did the job. The term "sad-iron" has nothing to do with being sad. Rather, the word "sad" in Middle English means "solid," and the term continued to be used through the 1800s. The irons were very heavy and made of solid metal so that they could hold the heat for a long time.

Slide 29. Transportation in early Helena was limited to wagons, carriages, and horseback. Most children learned to ride horses but girls—since they wore only dresses, never pants or jeans like we do today—usually learned to ride a **side saddle.** That was considered the only ladylike way to ride a horse. Side saddles were sometimes beautifully embroidered like this one. Instead of a regular centered saddle horn, the horn was split into an upper and lower piece, located off-center to the side.

Slide 30. **This illustration** shows how to sit on a side saddle. You placed one leg over the top of the horn, or pommel, and the other underneath the second lower piece.

Slide 31. Side saddles allowed women to show off their beautiful, full skirts.

Slide 32. Horses weren't the only animal you could ride side saddle!

Slide 33. The **front room of the cabin**—remember this was originally a separate house—was where the family of five—mom, dad, and three daughters—lived for several years. Notice the white walls. During spring cleaning, one of the main chores was whitewashing the walls. Whitewash was made from powdered limestone mixed with water. Lime was made from limestone quarried in the hills and then cooked in the lime kilns down at the end of West Main Street. Whitewashing was necessary every spring because after a winter of burning wood to keep warm, the walls became black with soot.

Slide 34. We saw the cookstove in the back room. Here is a **wood stove** used for warmth. When the family first arrived, they used a fireplace, but hardware stores soon had stoves like this one to buy. They were much safer than an open hearth and kept the room reasonably warm.

Slide 35. A **rocking chair** was the most important piece of furniture for a woman with children because that is how she put her babies to sleep. But rocking chairs took up a lot of space in a covered wagon and so sometimes the rockers were cut off so that other things could be packed around the chair. Shortening the rockers didn't stop the chair from rocking.

Slide 36. Louis and Theresa Henry were the third family to live in the cabins. Theresa came west on the steamship *Mountaineer* in 1869. She brought this tiny, **hand-operated sewing machine** and it was one of the first in Last Chance Gulch. Neighbors often borrowed it to make clothing for themselves and their children.

Slide 37. A **sock darner** was part of every woman's sewing basket. Darning, or mending socks, was an

important task. The egg shape fit into the toe of the sock to make sewing holes easier and the mending smoother, thus preventing painful blisters.

Slide 38. Candles usually were the main source of light on the frontier. A **kerosene lamp** might be lit for a special occasion. Until there were stores in Last Chance Gulch, kerosene was hard to come by, and it was not something easily brought in large amounts in covered wagons. The lower part of the lantern held the liquid kerosene. To light the lamp, you took off the glass chimney, then lit the wick with a match. The dial on the side adjusted the size of the flame. Once the wick was lit, the chimney was replaced, and the lamp would adequately light a small room.

Slide 39. Although this **kerosene chandelier** may look out of place in a log cabin, remember that western travelers brought the things with them that meant the most and that were functional. Cabins were never intended as permanent housing. Families always meant to move on, and they used what they brought until then.

Slide 40. The child who wore these **baby shoes** probably took his or her first steps in them, perhaps right here in the cabin. Workers stabilizing the cabin found them buried in the foundation.

Slide 41. We know from the Butts family's recollections that Louanna and Jonas slept in the main bed. Derinda Jane, Arminda Ellen, and Sarah Anne slept together in a trundle bed that pulled out from underneath their parents' bed. All cabins were equipped with at least one chamber pot. There was no plumbing, just an outhouse in the back. During bad weather, the **chamber pot** substituted. In the morning, the girls likely had to take turns dumping the contents. It was probably the most hated chore of all.

Slide 42. Families created their own fun during long winters and other times when they were confined to the cabin. A **stereoscope** was one form of amusement. Can you guess how this was used?

Slide 43. Stereoscopes had many interchangeable cards. The **cards,** printed with a double image, appeared in 3-D when you looked through the lenses.

Slide 44. Every pioneer home had a **wash bowl and pitcher.** Sometimes there were additional matching pieces like a shaving mug, a toothbrush holder, or a water glass. The cabin had no running water and so the pitcher would usually be filled the night before for washing up in the morning.

Slide 45. Women did crafts, especially needlework. Beginning in the late 1860s, communities hosted territorial fairs, like the county fairs we have today. Women entered their handiwork. A **footstool with buffalo horn legs** was one popular item that offered a perfect canvas for needlework.

Slide 46. This footstool, by Augusta Kohrs, on display at the Grant Kohrs Ranch near Deer Lodge, shows what beautiful pieces some women created.

Slide 47. An **embroidered picture** added culture and beauty to plain cabin walls.

Slide 48. Guns were important for protection in the wilderness and for hunting game for food. Gunpowder was precious and had to be kept dry or it was of no use. A Rocky Mountain sheep's horn, hollow and absolutely watertight, was the **perfect powder horn.** It once had a piece of leather laced with a thong that covered the top.

Slide 49. Travel was so difficult and "home" so far away that families moving west faced the real possibility that that they would not see their parents, siblings, or other family members again. As we might do today, they treasured family photographs. A **family album** kept memories alive…

Slide 50. … by preserving **pictures of loved ones** living far away.

Slide 51. Another way to remember family members was to clip locks of their hair. When locks from

many different people were collected, a **human hair wreath** or picture like this could be made in remembrance of those who had died or were far away.

Slide 52. It was a common practice to make **jewelry out of human hair,** too. These are some other examples not from the cabin.

Slide 53. Fire was the greatest danger in mining camps like Helena. Miners were not always careful with their cooking fires and candles. If one cabin caught on fire, the fire quickly spread to other wooden cabins. It was like knocking over a row of dominoes. Large sections of the community burned many different times. Every cabin had a bucket of sand hanging outside in case of fire to try to put the fire out.

Slide 54. Occasionally workers and tour guides at the Pioneer Cabin come across **broken pieces of dishes, or bottles, or even marbles.** Those little treasures are kept in the cabin where they once had been used by the people who lived here.

Exit Ticket

Name: _____

Write something that interested you about "What Would You Bring?" _____

_____

Based on what you learned, do you think you would like to have lived in Helena, Montana Territory, in 1865? Why or why not? _____

_____

Write a question you still have about gold-rush era Montana. _____

_____

Exit Ticket

Name: _____

Write something that interested you about "What Would You Bring?" _____

_____

Based on what you learned, do you think you would like to have lived in Helena, Montana Territory, in 1865? Why or why not? _____

_____

Write a question you still have about gold-rush era Montana. _____

_____

Exit Ticket

Name: _____

Write something that interested you about "What Would You Bring?" _____

_____

Based on what you learned, do you think you would like to have lived in Helena, Montana Territory, in 1865? Why or why not? _____

_____

Write a question you still have about gold-rush era Montana. _____

_____

Lesson 2: No Smoking

Time: 2 hours

MATERIALS

- Danger: No Smoking Sign (one copy for each group). Photo is below (p. 132).
- Computers with internet access (for each group)
- Large, classroom world map
- String, tape, index cards
- World maps for each student group, optional
- Classroom sets of *Montana: A History of Our Home*, also available online
- Classroom Immigration Chart, created in Part 2
- Immigration Chart Answer Key (p. 170)

PRE-LESSON PREPARATION

- Review lesson plan.
- Make copies of the "Danger: No Smoking" sign (one for each group) and gather other materials listed above in the Materials section.
- Review the Immigration Chart Answer Key for a model of a completed chart (you and your students will probably not add exactly the same information/answers on your chart).

Teaching Note: To add another technology component, consider adapting this lesson plan to use Google Earth or another online mapping tool.

Procedure

Step 1: Read to Find Out

Alone, in pairs, or as a class, have students read "The World Needs Butte Copper," pp. 29-30 of *A History of Our Home*. Have them make notes on what information should be added to the Immigration Chart created for Part 2 of this unit.

Step 2: Analyze a Primary Source

1. Pass out copies of the "Danger: No Smoking" photo to pairs of students (no more than 15 pairs). As a class, ask them to look at the image. What do they think it is? What's unusual about it? What can they infer about this image from looking at it? What questions does it raise?
2. Explain that this sign was found in Butte, Montana, but that they can't read many of the words on the sign because they are in different foreign languages. Tell them that they are going to become detectives and discover what the sign says.
3. Assign each pair a different black square. Tell them that they are going to use the internet to translate the words in their square.

   Teaching Note: Do not assign the second from bottom left square (number 7), which is written in Serbian, because it will be too hard for most students to identify. Assign the first top left square to students who need an extra challenge. These students will need to use a Cyrillic keyboard to type out the words before putting them into Google search. They can find that at convertcyrillic.com/#/keyboard.
4. Direct students to Google Search and have them type in the words from their square. One of the top sites will be a translation of their text. After they figure out the translation and the language in which their sentence was written, have them conduct further research to find out in what country or countries people speak that language.
5. Have students locate the country or countries where their language is spoken on a world map. If the language is spoken in several countries, have them locate either the largest country in which that language is spoken or the one that is closest to Montana.
6. Have students reflect in writing or in a pair discussion: Why would their language be on a sign in Butte? What was the purpose of this sign?
7. Help students find the approximate location of Butte on the same world map.
8. Have them measure the distance between their country and Butte with a string and cut the string to the appropriate length.

9. Have them figure out how far the distance is using the string and the map scale.

10. On an index card, ask them to record the following information:

    - Country name
    - The language the original text was in
    - Distance between that country and Montana

11. Ask each group to attach its index card to its string and its string to the country in which the language is spoken on the large class map.

12. Have students point to Butte's approximate location on the class map, share with the group their translation, their language, where that language is spoken, and how far that country is from Montana.

    Answer key: 1. Russian, 2. Slovenian, 3. Hungarian, 4. Danish, 5. Croatian, 6. Spanish, 7. Serbian, 8. Lithuanian, 9. Italian, 10. Polish, 11. Greek, 12 Swedish, 13. Czech, 14. German, 15. Finnish, 16. French. All say some version of "No Smoking, Matches, or Open Lights."

13. Tell students that the sign was in Butte at a minehead. Engage in a wrap-up discussion, in which the following points should be made:

    - Butte was a very ethnically diverse city. People came from all over to get jobs in the mines, and many did not speak English.
    - The **incentive** (thing that motivated people) or **pull factor** that brought people to Butte from all over the world was the huge demand for workers, especially miners.
    - Many English-speaking immigrants from Ireland and Cornwall, England, also worked in the mines. (Show Ireland and Cornwall on the map.)
    - Miners worked with explosive material so fire in the mines was a real and ever-present threat. (In 1917, for example, 168 miners died in the Speculator Mine fire.)
    - Speculate on what it was like to live and work in such a diverse place. What would it be like not to share a common language with your classmates? How would you communicate?
    - Discuss the use of evidence. How did this ONE artifact help them understand Butte history? What questions did it answer and what questions did it raise for further investigation?

Step 3: Chart

As a class, add information to the Immigration Chart. Based on the reading and the No Smoking sign exercise, work with students to record the era (1880s-?), groups (35 different countries!), push factors (?), and pull factors (work/copper). Leave the effects section blank until completing the next lesson.

Teaching Note: Students won't have information to supply "push factors." Instead put a question mark in that column and ask students, "How could we research this?"


DANGER
NO SMOKING,
MATCHES OR OPEN LIGHTS
1
Воспрещается КУРИТЬ,
2
KADITI PREPOVEDANO
NE RABITE ŽIGICE ALI ODPRTE SVETILNICE
3
TILOS A DOHÁNYZÁS
GYUFA VAGY NYILT LANG HASZNÁLATA
4
INGEN TOBAKSRYGNING
TAENDSTIKKER ELLER AADNE LYS
5
PUŠENJE ZABRANJENO
NE UPOTREBLJUJTE ŽIGICE
ILI OTVORENE SVETILJKE
6
Esta Prohibido Fumar
Y LLEVAR FOSFOROS Y LUCES ABRIDAS
7
ПУШЕЊЕ ЈЕ ЗАБРАЊЕНО.
8
NEVALE RUKYT
9
VIETATO FUMARE - PORTARE
FIAMMIFERI O LAMPADE APERTE
10
Nie wolno palic
Zapalek i innych swiatel
11
ΑΠΑΓΟΡΕΥΕΤΑΙ ΤΟ ΚΑΠΝΙΣΜΑ
ΣΠΙΡΤΑ Η ΑΝΑΜΜΕΝΑ ΦΩΤΑ
12
Ingen Rökning, Tändstickor
eller Oskyddadt Ljus.
13
KOURENÍ ZAKÁZÁNO
14
Rauchen, Streich - Hoelzer oder
offene Lichter verboten
15
EI TUPAKOIMISTA, EI
TULITIKKUJA EIKÄ AVONAISTA
WALKIA SOLLITA
16
ON NE VOUS PERMET PAS ICI DE FUMER

Lesson 3: Mining Today

Time: 1–3 hours

MATERIALS

- Computers and internet access so students can visit the "Dig into Mining Website"
- Projector
- Mining Slides
- A large blueberry muffin for each student
- Flat and rounded toothpicks
- Classroom Immigration Chart, created in Part 2
- Immigration Chart Answer Key (below, p. 170)
- Exit Ticket (below p.135)

ASSESSMENT: Exit Ticket

PRE-LESSON PREPARATION

- Assign student pairs or triads.
- Arrange for a computer with internet access for each group.
- Review lesson plan and slideshow.
- Print and cut out Exit Tickets.
- Review the Immigration Chart Answer Key for a model of a completed chart (you and your students will probably not add exactly the same information/answers on your chart).
- Gather materials listed above under Materials.

Procedure

Step 1: Learn How We Use Copper Today

1. Let students know that mining continues in Montana today, but that after 1955 many mining companies switched from underground mining to open-pit mining. Explain that open-pit mining required many fewer people than underground mining, so Butte began to lose population.

2. Have students work together to complete the activity "Metals in Your Everyday Life" on the Dig into Mining website.

3. As a class, average the groups' totals.

Step 2: Muffin Mining Reclamation

1. Give each student a large blueberry muffin and one of each "tool" (a flat and a rounded toothpick).

2. Instruct students to "mine" their blueberries out of the muffin, making as little of an impact on the muffin as possible.

3. After the blueberries have been removed, ask the students to try to reconstruct their muffin (without the blueberries/extracted minerals) to look like it did before the mining.

Step 3: Learn More about Mining and the Environment

Show the slideshow.

Slide 1: Title slide.

Slide 2: Mining is important to our state and our lives. Many things we use in our everyday life come from mines. What common objects are made from mined metals?

Slide 3: Many Montanans also work in the mining industry. Mining was how many Montanans earned a living and supported their families in the past, and how many still do today.

Slide 4: Mining also has environmental consequences. Take for example, the Zortman-Landusky mines, located in the Little Rocky Mountains in north-central Montana. The Little Rockies are considered sacred by several tribes, including the Gros Ventre and Assiniboine who live on the Fort Belknap Indian Reservation about a mile from the gold and silver mine.

Slide 5: After the mine closed in 1996, effort was made to reclaim the site (just like you tried to reclaim your mined muffins).

Slide 6: But the method of mining that the mining company used created a problem called "acid mine drainage." Acid mine drainage happens when rocks containing sulfide minerals are exposed to water and oxygen. The water dissolves the metals in the rock and the metals pollute the water. The problem is unfixable.

Four treatment plants, operating around the clock, are needed to treat water that was contaminated at the Zortman-Landusky mines. This is water that the tribes on Fort Belknap depend on to drink and to irrigate crops.

The Montana Department of Environmental Quality thinks that water treatment will always be needed at the mines. The water treatment costs between 2 and 2.5 million dollars every year.

Slide 7: Zortman-Landusky isn't the only place that is dealing with water polluted from mining. After the Anaconda Company (and ARCO) finished digging out huge amounts of rock, which they refined to create copper, they let this pit in Butte fill with water. Today, the Berkeley Pit looks like a beautiful lake, but the water is so **toxic** (poisonous) that hundreds of snow geese have died after landing here during their annual migrations.

Slide 8: What do you think? How can we balance all the things we get from mining against all the ways it harms the earth?

Discuss the analogy made between mining/reclaiming the earth and extracting/reconstructing the blueberries from the muffin. Ask:

- Are the impacts of mining as severe to the earth as they were to your muffin?
- Should people try to reduce their mineral use for environmental reasons? How can we do that?
- What does "reclamation" mean? How can people clean up and "reclaim" a mining site?
- Will it ever look the same as it did before mining? Does that matter?

Discussion of reducing environmental impacts should include the four Rs:

Reduce: Buy and use less. Think twice about buying things you don't really need.

Reuse: Instead of buying something new, buy it used. Maintain and repair products rather than throwing them out. Share or borrow things you don't use a lot. Wash dishes and water bottles instead of using disposable ones.

Recycle: Lots of things, like cans, copper pipes, and paper can be recycled. It's always best to "reduce and reuse," but when you can't, see if you can recycle instead of throwing things away.

Regulate: Governments can pass laws requiring mining companies to pollute less and set aside the money for cleanup. Citizens can **lobby** (pressure) government officials to act.

Step 4: Chart

Revisit the Immigration Chart and complete the Effects column for copper mining.

Step 5: Exit Ticket

Have students complete an Exit Ticket.

Exit Ticket

Name: _____

Write something **positive** (good) about mining. _____

_____

Write something **negative** (bad) about mining. _____

_____

Write a question you still have about mining.

_____

Exit Ticket

Name: _____

Write something **positive** (good) about mining. _____

_____

Write something **negative** (bad) about mining. _____

_____

Write a question you still have about mining.

_____

Exit Ticket

Name: _____

Write something **positive** (good) about mining. _____

_____

Write something **negative** (bad) about mining. _____

_____

Write a question you still have about mining.

_____

Part 4: Ranching

Teaching Note: If you are short of time you can choose to skip Steps 2 and 3.

OBJECTIVES

Students will be able to

- Analyze paintings.
- Identify the difference between a primary and secondary source.
- Interpret primary and secondary sources and use primary and secondary source evidence to draw conclusions.
- Make evidence-based claims.
- Write narrative and persuasive text.

Lesson 1: Would You Like to Work on the Open Range?

Time: 3–5 hours

MATERIALS

- Slides of two Charlie Russell paintings (to print or project)
- Guided Research Station Sources 1-6 (below, pp. 139-44)
- Classroom sets of *Montana: A History of Our Home*, also available online.
- Classroom Immigration Chart, created in Parts 2 and 3
- Immigration Chart Answer Key (below, p. 170)
- Pens or pencils and paper (and/or computers for word processing)
- *Montana: Stories of the Land*, by Krys Holmes (Montana Historical Society Press, 2008), optional

ASSESSMENT: Fictional Narrative and Opinion Piece

PRE-LESSON PREPARATION

- Review the lesson plan and gather the materials listed in the Materials section.
- Before Step 3, set up research stations.
- Review the Immigration Chart Answer Key for a model of a completed chart (you and your students will probably not add exactly the same information/answers on your chart).
- Gain background knowledge on ranching by reading Chapter 8 of *Montana: Stories of the Land,* optional.

Procedure

Step 1: Write Your Way In

1. Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it.

2. Let them know that they will be thinking hard and writing for three minutes nonstop, as soon as you say, "Go!" You will be using a timer and they must keep on going, not lifting their pencils until the three minutes are up. If they are stuck for what to write next, encourage them to write, "I am thinking!" until they think of more to say. Remind them they can use their imaginations! Create a sense of urgency!

   For this exercise, they should not be concerned with their spelling, etc. They should just think and pour out their thoughts on paper.

3. Provide the following prompt: "Do you think you would have liked to be a cowboy or cowgirl on the open range? Why or why not?"

4. When the timer goes off at the end of three minutes, tell students to draw a line where they stopped. Let them know that this is the guiding question for the unit. Collect their quick writes and save them to pass back at the end of the unit.

Step 2: Montana's Cowboy Artist Charlie Russell

1. Tell students you are going to start your unit on ranching and the open range by looking at two paintings by Montana's famous cowboy artist, Charlie Russell.

2. Project *Laugh Kills Lonesome.* Give students time to analyze the painting. Ask:

   - Who are the main character(s) in this painting? What do you see that makes you say that?

- What time of year do you think it is? What is the temperature? What do you see that makes you say that?
- If you were in the painting, what might you smell? What do you see that makes you say that?
- If you were in the painting, what might you hear? What do you see that makes you say that?
- Name an emotion someone in the painting is feeling. What do you see that makes you say that?

3. Share the following information:

- Charlie Russell painted *Laugh Kills Lonesome* in 1925 at the end of his career.
- This painting shows Russell's longing for the "West that had passed."
- He included himself in the scene, standing with his horse to the right of the campfire.
- The DHS brand on the chuck wagon indicates that it is part of the Davis, Hauser, and Stuart Cattle Company (which was owned by A. J. Davis, Sam Hauser, and Granville Stuart—all prominent men in Montana's early history). Charlie had ridden with the DHS outfit as a young man.
- The youthful friendships that he made while working for the DHS and other brands remained strong throughout his life. "In the city men shake hands and call each other friends," he recalled many years after he quit being a cowboy, "but it's the lonsome places that tie their harts together and harts do not forget."
- In 1926 Charlie was invited to a roundup but poor health kept him from going. In declining the invitation he wrote, "I am an old horse rangler one of the has beens. . . . Like most men my age my harte lives back on trails that have been plowed under by the nester. Most of the men that I knew and worked with on the open range have crossed the tall range. Good ore bad it seems to me now when my memory driftes back that they were all good enough, so when it comes to my [time to] cash in I want to go to thair wagon. . . . [And if the Indian] is right when he says hosses go to I want my same string."

4. Repeat the process with *Bronc to Breakfast*. After students have analyzed the painting, point out that Charlie Russell pictured himself in *Bronc to Breakfast,* seated on the right with a plate of food.

Step 3: Write a Story

1. Talk about how Russell's paintings tell a story. They are an example of narrative art, which is art that illustrates or tells a story.

2. Tell students they are going to write a story based on either *Laugh Kills Lonesome* or *Bronc to Breakfast* using their imagination.

- Their first paragraph should be about what happened just before the moment captured in the picture.
- Their second paragraph should be about what is happening in the picture itself.
- Their third paragraph should be about what will happen next.

3. Using your classroom writing process, work with students to write, edit, and then type or neatly rewrite their stories. Allow students to share their stories or post them in your classroom next to the pictures.

Step 4: Conduct Guided Research

1. Tell students that they are going to learn more about life on the ranching frontier by doing research.

2. Remind them of their guiding questions: "Do you think you would have liked to be a cowboy or cowgirl on the open range?"

3. Let them know that they will have a chance to look at both primary and secondary sources.

- Define "primary sources": Primary sources are the raw materials of history. They are directly related to a topic by time or participation.

- Help students list types of primary sources (letters, speeches, diaries, newspaper articles from the time, oral histories or reminiscences, photographs, artifacts, advertisements).
- Define "secondary sources": Secondary sources are written after an event or time period. They are based on primary sources or on other secondary sources.

- Help students list types of secondary sources (their textbook, a newspaper or magazine article written after the fact, a website with information about a topic).

4. Divide the class into six groups. Assign each group a starting station. Have all groups circulate through all the stations. Encourage the groups to discuss the sources at each station, but make sure everyone records his or her own answers in their notebook.

   Teaching Note: To motivate students, consider "branding" their notes with a themed stamp or sticker (cows, brands, cowboy gear, etc.) after they complete each station.

5. As a class, read the section "Ranching," pp. 30-31 in chapter 3 of *Montana: A History of Our Home*. If you made a classroom Immigration Chart for one of the earlier lessons, add information based on all the sources they studied: era (1860s-?), group (Texas, other parts of the US/Mexican Americans, Euro-Americans, African Americans, American Indians), push factors (?), pull factors (jobs, good grass to raise cattle).

Teaching Note: Students may have a hard time coming up with effects on their own for this section. One effect of ranching is that it increased the supply of beef available, making meat less expensive in cities across the country (fed lots of people). Another effect is Indian land loss, a topic that will be addressed in Part 6 of this unit.

6. Have a class discussion, comparing the firsthand and secondhand accounts students read about the open range and ranching in Montana.

   - What were the differences in focus and the information provided?
   - What are the differences in perspective amongst the sources?
   - Which do you think are the most accurate?
   - For thinking about whether you'd like to be a cowboy or a cowgirl, which of the sources are the most relevant (provide information that helps you answer the question)?

7. Revisit the guiding question in a class discussion: "Would you have liked to have been a cowboy or cowgirl? Why or why not?" As students share their opinions require them to bring in evidence from the sources they just looked at. (You might want to draw a Pro/Con chart on the board and record data from the students' research.)

8. Tell them it is now time to pull together their research to create a secondary source. Have them write a paragraph. It should start: "I think I would have (or not have) enjoyed being a cowboy (or cowgirl)." Tell them their paragraph MUST contain three pieces of evidence from their research to support their thesis statement.

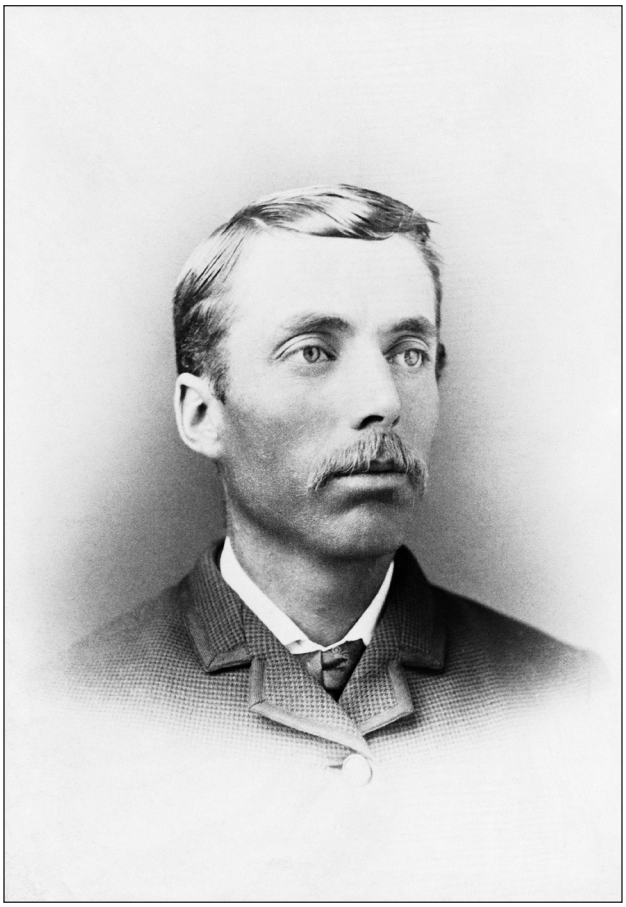
9. Pass out the quick writes students created at the beginning of the unit. Have students read them to themselves. Talk about what they learned. Did the research change anyone's opinion? Did it reinforce anyone's opinion?

Station 1: Hardships

The text below is from Teddy Blue Abbott, *We Pointed Them North*

Lots of cowpunchers were killed by lightning, which is known fact. I was knocked off my horse by it twice. … When I came to, I was lying under old Pete and the rain was pouring down on my face. …

But when you add it all up, I believe the worst hardship we had on the trail was the loss of sleep. … Our day wouldn't end until about nine o'clock, when we grazed the herd onto the bed ground. And after that, every man in the outfit except the boss and horse wrangler and cook would have to stand two hours night guard. … So I would get maybe five hours of sleep when the weather was nice, and everything smooth and pretty with cowboys singing under the stars. If it wasn't so nice, you'd be lucky to sleep an hour. But the wagon rolled on in the morning. …



Teddy Blue Abbott, circa 1885, MHS 940-007

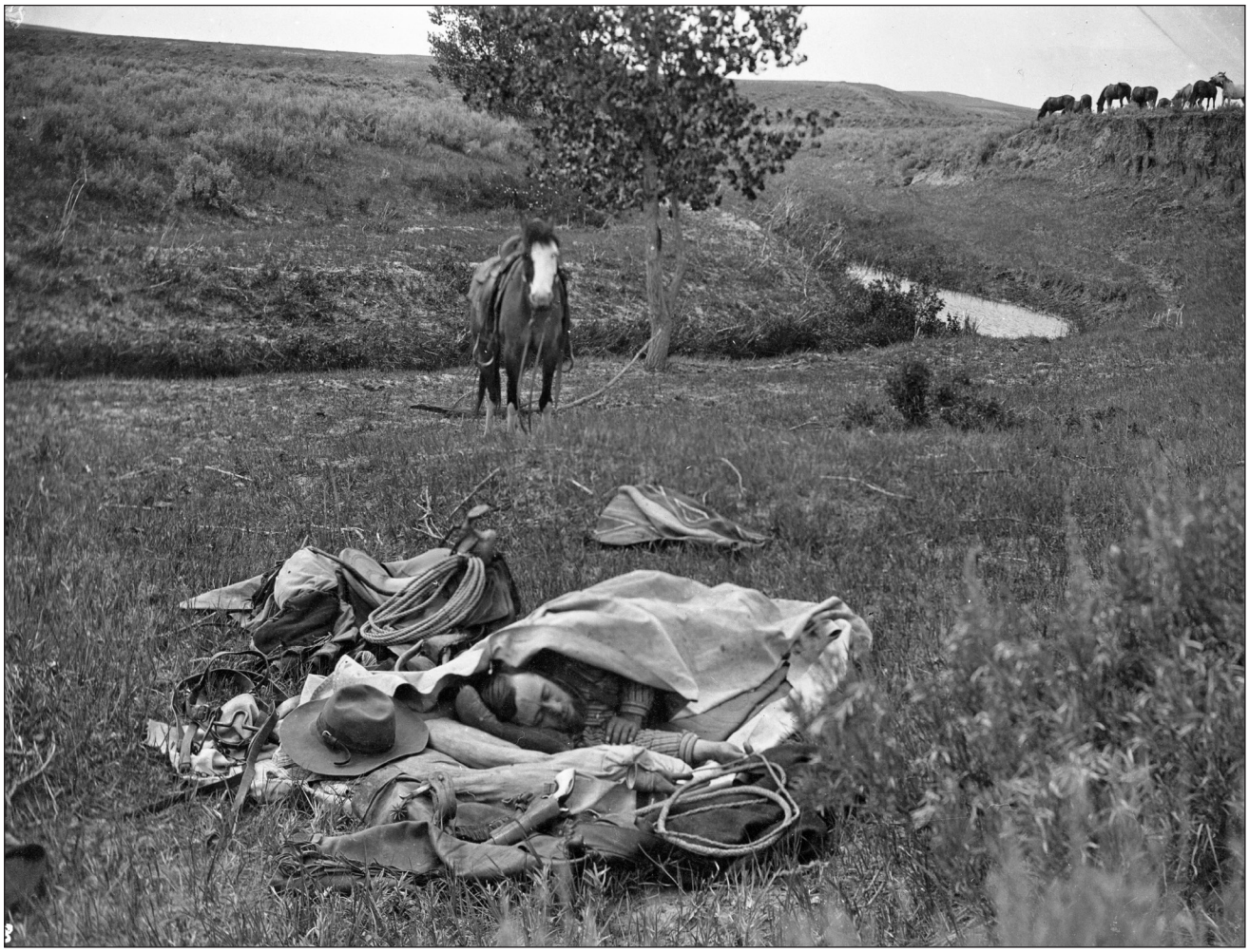
Questions:

According to Teddy Blue Abbott, what was the hardest part of being a cowboy?

How many hours do you usually sleep at night?

How many hours did cowboys sleep at night?

What's one important piece of information you gathered from this source?



During a cattle drive, cowboys took turns circling the herd to keep the cattle together at night. Another cowboy, called a "night hawk," stayed up all night to guard the trail horses. He was the only cowboy on the cattle drive who got to sleep in. (Photograph by L. A. Huffman, MHS 981-568)

Station 2: Life on the Range

Questions:

Compare modern camping equipment to this picture of the night hawk. Which do you think is more comfortable?

What was the nighthawk's job on the drive?

What do you think the night hawk did when it rained?

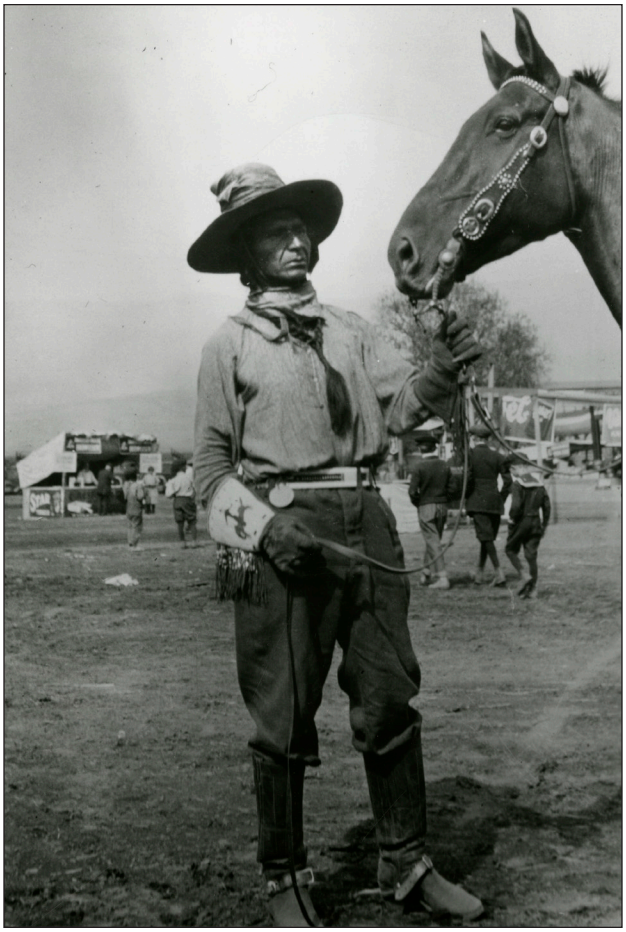
What's one important piece of information you gathered from this source?

Station 3: Jackson Sundown, Nez Perce Rodeo Star

After the buffalo were gone, many American Indians became cowboys or ranchers. They raised cattle and horses. Some became involved in rodeo.

One famous American Indian rodeo cowboy was Jackson Sundown, also known as Waaya-Tonah-Toesits-Kahn. He was born in Montana in 1863. He was a member of the Wallowa Band of Nez Perce Indians. The Nez Perce were known for their horsemanship, and Sundown grew up riding horses.

When Sundown was fourteen he fled to Canada with other members of his band. The United States Army was trying to make them leave their homeland and move to a reservation. Later Jackson Sundown moved back to Montana. He made his living raising and selling horses. He started entering rodeos. He was so good that other riders refused to compete against him. They knew they couldn't win. In 1916, he was named the Bronco Bucking Champion of the World at the Pendleton Stampede. He was fifty-three years old, the oldest person to ever win a rodeo world championship title.



Nez Perce Rodeo Champion Jackson Sundown, Northwest Museum of Arts & Culture/Eastern Washington State Historical Society, L94-14.20

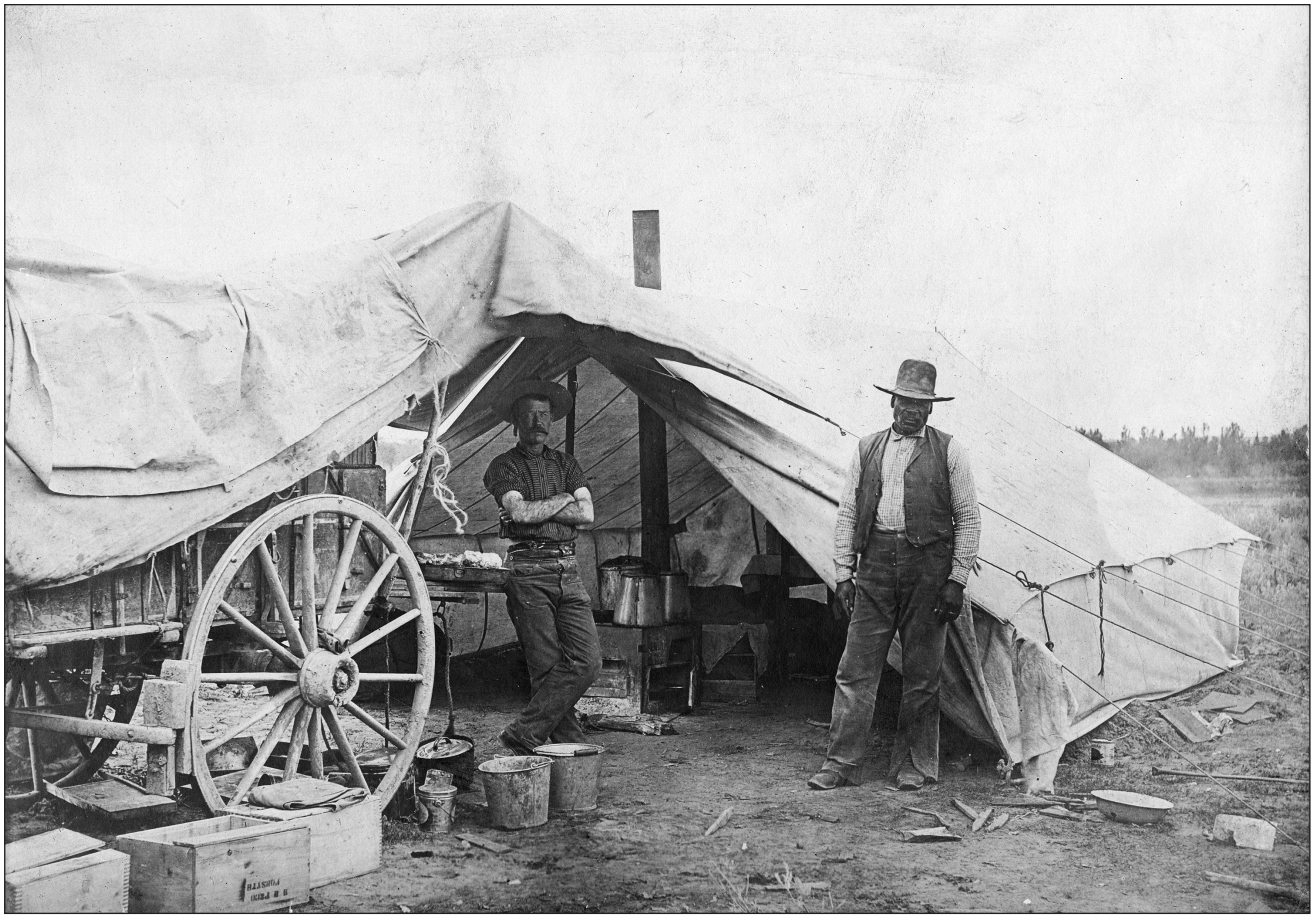
Questions

Why is Jackson Sundown famous?

What tribe is he from?

Look at the picture. What hints can you find that Jackson Sundown was Nez Perce? What hints can you find that he was a cowboy?

What's one important piece of information you gathered from this source?



D. J. O'Malley and George Jackson, near Forsyth, Montana, at the entrance of the cook tent, about 1900. MHS PAc 85-33 F5lg.jpg

Station 4: Who Worked as a Cowboy?

Men came to Montana to work as cowboys from all over the United States and even the world. Some came up from Texas, driving herds of cattle. About one out of every three cowboys was either African American, Mexican, or Native American.

No matter where they were from, cowboys had certain things in common. Most of them were young and all of them were tough. According to one historian, "They were paid so badly, and worked so hard, that two-thirds of them made only one trail drive before finding something better to do."

Other cowboys had good memories of their time on the range. Teddy Blue Abbott said, "Old-timers have told all about stampedes and swimming rivers and what a terrible time we had, but they never put in any of the fun, and fun was at least half of it."

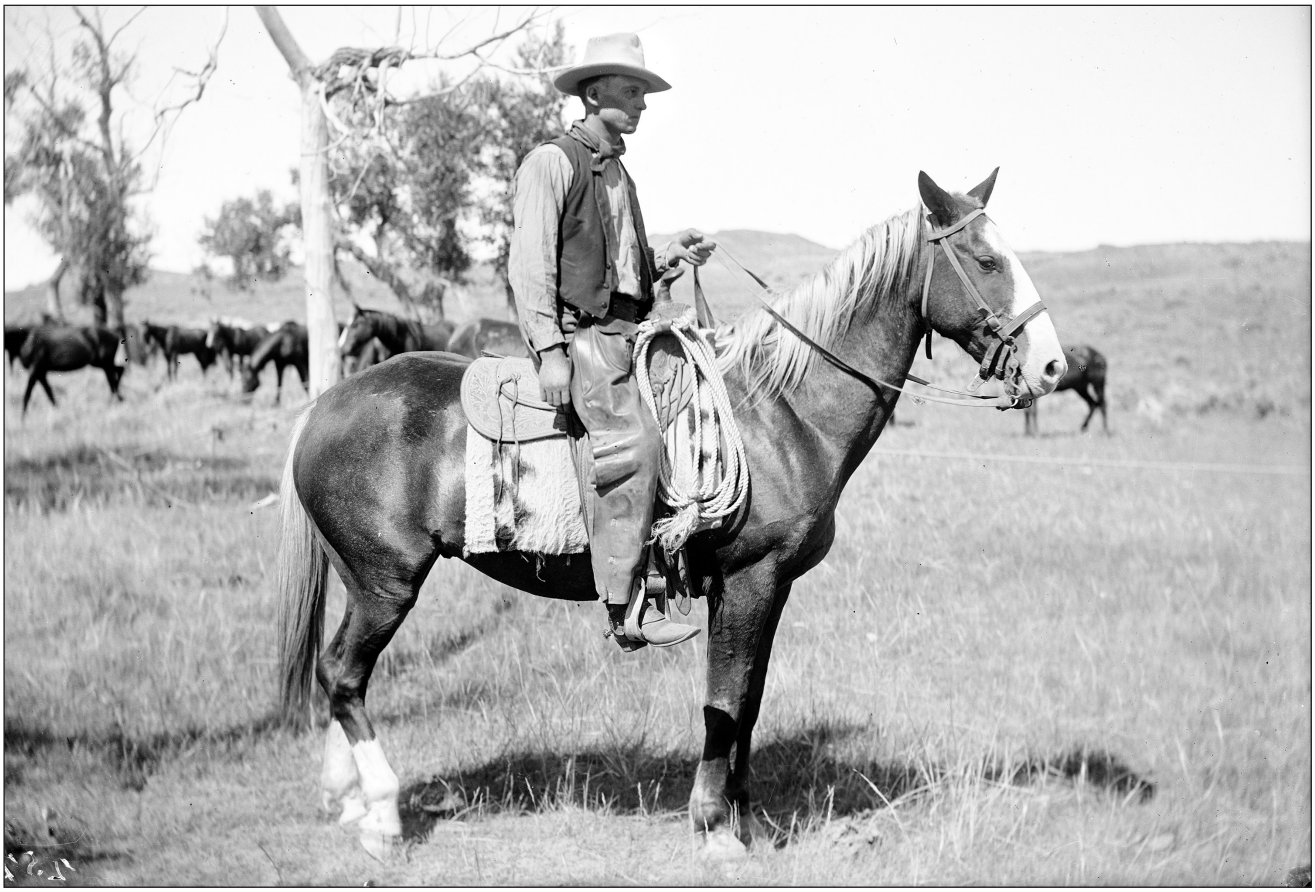
Questions

True or false: All cowboys were white.

List two things cowboys had in common.

Did Teddy Blue Abbott like being a cowboy? What is your evidence?

What's one important piece of information you gathered from this source?



Cowboy Dunn, the Hat X horse wrangler (photograph by L. A. Huffman, MHS 981-660)

Station 5: Daily Life

The text below is from Teddy Blue Abbott, *We Pointed Them North*

I'd never seen such wonderful grub as they had at the DHS. They had canned tomatoes all the time, canned peaches even, while dried apples and prunes were the best you ever got in most cow outfits, and you were lucky to get those.

Another thing about cowpunchers, they didn't have any radio or other forms of entertainment, and they got a big kick out of little things. That was why I got such a reputation among them for singing and storytelling and all that foolishness. It might be a rainy night and they would all be humped up around the camp fire, feeling gloomy, and I'd come in … and in a minute I'd have them all laughing. Veto Cross … used to say I was worth forty dollars a month just to stick around camp.

Questions

What do you see in the photograph that tells you it is a picture of a cowboy?

What was special about the food at the DHS ranch?

Would you be excited to eat that food?

What does it suggest about the food cowboys usually ate?

What did the cowboys do for fun?

What do you do for fun?

What's one important piece of information you gathered from this source?

MHS PAc 90-87.G080-004

Station 6: Women Ranchers

Big cattle company did not hire women, but women worked with horses and cattle on their own ranches. They did the same work that cowboys did, including breaking horses and rounding up, roping, and branding cattle.

May, Myrtle, and Mabel Buckley ran their family ranch near Terry, Montana. They were known as "serious cow people," and local cowboys admired their skills. Photographer Evelyn Cameron took this picture of one of the Buckley sisters roping a horse in the early 1900s.

Questions

What is going on in this picture?

What type of work did women ranchers do?

What's one important piece of information you gathered from this source?

Part 5: Logging

OBJECTIVES

Students will be able to:

- Identify the difference between primary and secondary sources.
- Interpret primary sources and use evidence from them to draw conclusions.
- Analyze photographs to gain historical information.
- Generate and test hypotheses.
- Explain what the federal census is and how census data helps us understand history.
- Apply mathematical concepts to gain understanding.

Lesson 1: Analyzing Primary Sources

Time: 2 hours

MATERIALS

- Classroom sets of *Montana: A History of Our Home*, also available online.
- Logging Slides
- 1910 Census Data Worksheets (below, pp. 150-56)
- Census Analysis Worksheet (below, p. 149)
- Classroom Immigration Chart, created in Part 2
- Immigration Chart Answer Key (below, p. 170)
- Exit Tickets (below, p. 157)
- *Montana: Stories of the Land*, by Krys Holmes (Montana Historical Society Press, 2008), optional

ASSESSMENT: Exit Ticket and Census Analysis Worksheet

PRE-LESSON PREPARATION

- Review and prepare to project the slideshow.
- Make copies of census page from slide 14 (optional) and the 1910 Census Data Worksheets, one per group. (If using the actual census page, enlarge and print it on ledger paper.)
- Make copies of the Census Analysis Worksheet, one per group.
- Copy and cut out Exit Tickets.
- Review the Immigration Chart Answer Key for a model of a completed chart (you and your students will probably not add exactly the same information/answers on your chart).
- Gain background knowledge on logging by reading Chapter 12 of *Montana: Stories of the Land*.

Procedure

Step 1: Read to Find Out

Individually, in pairs, or as a class, read "Logging," pp. 31-32 of *Montana: A History of Our Home*.

Step 2: Discuss Sources

1. Brainstorm: How can we find out more about loggers circa 1900? Talk about where historians look for evidence, making a list the types of the sources you've used so far in this unit:

   - Historic photographs (all lessons)
   - Reminiscences/quotes from people who were there (ranching lesson)
   - Artwork (ranching lesson)
   - Artifacts (sign from Butte minehead, items left in the Pioneer Cabin)
   - Slide presentations and textbook

2. Introduce the terms "primary source" (sources that were created by people who were involved in an event or lived through the period you are studying—this includes photographs, artifacts, oral histories, reminiscences) and "secondary source" (information that was created later by someone who did not experience firsthand or participate in the events or conditions—for example the slide presentations and textbook). Oftentimes secondary sources interpret primary sources (for example, when the textbook explains a historic photograph.)

Step 3: Watch to Find Out

Show the slideshow, stopping at slide 13.

Slide 1: Title slide

Slide 2: It took a lot of timber to build railroads…

Slide 3: … and mines…

Slide 4: … and towns.

What do you see in this picture that's made of wood?

All of that wood came from trees that loggers harvested from forests.

Slide 5: Before power tools and big trucks, how did people get from this…

Slide 6: To this?

Slide 7: Loggers worked six days a week, twelve to fourteen hours a day.

The work was extremely dangerous and when you got hurt, there was no hospital near by.

It also took a lot of strength.

What are these men doing? How are they going to cut down this tree? Once they cut down the tree, what do you think happened next?

Slide 8: After they cut down a tree, they cut the log into lengths they could haul out. They did all their work in the winter before it got too muddy to drag timber.

Slide 9: They used horses to transport the logs to the tie camp where they made railroad ties (if they were working for the railroad).

If they were working for a sawmill or a mining company, they brought them to a railroad or a river to get them to the mill.

How do you suppose they loaded those logs onto the sled?

Slide 10: Here is a picture of them loading logs onto a railcar.

Slide 11: If they were moving the logs by river, they waited until the snow melted and the rivers were running fast before putting the logs into the water. Skilled river drivers navigated thousands of logs downriver.

This is the Tobacco River by Eureka.

Slide 12: Not everyone in this picture is a river driver. Find someone you know is a river driver (you can tell by the tool he's holding).

Slide 13: Who worked as loggers? What were their lives like? What can we find out from analyzing (studying) this picture?

Teacher Notes: Consider using Visual Thinking Strategies to analyze this image. You can find instructions and information on Visual Thinking Strategies on page 300.

Things to notice: It's all men. They look to be ages 20-50. They are all white. It's winter (there's snow on the ground). Everyone except the cook (the man in white) is wearing high boots (logging boots helped keep men from getting hurt). One has an accordion, which was popular with many western and southern European ethnic groups.

What do you think they did for fun? Did they have a lot of time for entertainment?

Look at the building they are standing in front of. It's a tar paper shack. Do you think it was warm? Was it intended to be a permanent place to live?

Here's what one logger said about what it was like to live in a logging camp: "Twenty-eight men lived and slept in one squat and dingy shake-roofed log cabin 16' x 28' with one door and two windows …. The double bunks made of poles and filled with boughs were double-decked and extended around the entire wall space except at the windows and doors. A Sibley stove occupied the center of the room and at night tiers of wet musty socks and other garments dangled like a Monday wash from the ceiling around the stove pipe. A wooden bucket and two basins near a window served for all the men, shaving was a luxury. What a scramble for socks in the morning, first come first served."

Another logger remembered: "You never seen the camp in daylight, only on Sunday." Why would that be? *(Because they worked sunup to sundown.)* "And they were all lousy [full of lice] and bedbugs."

A forester who visited a logging camp said that he did not hear much laughter or many jokes in logging camps. "Men eat their enormous meals

silently and sit in the bunkhouse or outside them, tired from the heavy work that goes with the job of man-handling logs." (Food was plentiful—it took a lot of calories to work that hard, but often it wasn't very good. Men often complained about the food.)

Step 4: Discuss and Make Hypotheses

1. What do we know about logging now that we didn't know before? What sources were in the slideshow that gave us this information? *(A secondary source, the script, and primary sources—historic photographs and quotes from people who lived in or visited 1900s logging camps).*

2. Pair/share: Now that we know a little more about logging, what hypotheses would you make about the people who did this work and lived in logging camps? Were they men or women? What race were most of them? Were they young or old? Were they immigrants or people born in the United States? Did they speak English? Were they single or married? Did they have kids?

3. Collect hypotheses and reasons for them ("not too old because you have to be really strong," "mostly men because I didn't see any women in the pictures in the slideshow," etc.)

Step 5: Analyze the Census

1. Introduce a new type of source: the census. Let students know this is what they are going to use to test their hypotheses.

2. Explain that every ten years the federal government tries to count every person living in the United States. They do this for lots of reasons, for example:

   - to decide how many seats each state will have in the U.S. House of Representatives. (Montana had one representative in 2019, but after the 2020 census the state gained a second seat.)
   - to determine how much federal money should go to each state to help people.
   - to have the information they need to prepare for disasters.

   It's also a great source for historians looking to learn more about particular communities!

3. Project slides 14–16 to orient students to this type of primary source: census records.

Slide 14: This is what a page from the census looks like. What do you notice?

Slide 15: Let's look at it more closely. Census workers would try to go to every place in Montana where people lived to gather basic information about them. (Now some of this is done by mail or online, but the federal government still hires people to gather information in person.)

Where was this census taken? *(Missoula National Forest)*

What information is listed?

- Names
- Relation (they always put the man as the head of household, then noted wife, children, etc.) Here you have a head and boarders (this means they don't own the place they are living but pay for room and board).
- Sex (M=Male, F=Female)
- Color or race (W=white. The abbreviation for other races changes depending on the decade.)
- Age
- Whether they are single, married, divorced, or widowed (S=Single, M=married, D=divorced, W=widowed)
- Number of years they are married and (for women, how many children they've had and how many are living—infant mortality was a big problem.)
- Where the person was born. (For people born outside the U.S., they often used abbreviations and put both the country and the nationality—in this case Can. Irish=Irish Canadian and Ire. Irish=Ireland, Irish.)

Slide 16: Father's place of birth. (For people born outside the U.S., they often used abbreviations and put both the country and the nationality—in this case Swed=Sweden, Ire=Ireland, Can. Scotch=Scottish Canadian, and Can. Irish=Irish Canadian.)

What else did they record?

- Mother's place of birth
- If they were born outside the country, the year they arrived in the U.S.
- If they became a citizen. (Na=Naturalized, which means they became a citizen. Al=Alien, which means they did not.)
- If they spoke English—and if they didn't, the language they did speak
- Their job (here we have forest expert, forest guard, foreman, scaler and timekeeper, and laborer)
- Their industry or who they worked for (here we have government, woods camp, and logging camp)
- Whether they own their business or work for wages (W=wages)
- Whether they were out of work the day the census was taken
- Number of days they were out of work in 1909 (zero in all these cases)
- Whether they can read and write

4. Divide students into seven groups. Assign each group five lines of the 1910 census to analyze: 6-10, 11-15, 16-20, 21-25, 26-30, 31-35, and 36-40. Give each group a copy of the census sheet projected in slide 14 and/or one of the 1910 United States Federal Census forms on which these rows have been typed in order to make it easier for students to read.

5. Project slide 17, which explains the abbreviations students will see.

6. Have students analyze their census data using the worksheet questions. Circulate and help as needed.

Step 6: Share Data

1. Have someone from each group report on Question 1 of the worksheet and record their answers on the board.

2. Write down a statement that reflects the data students gathered, for example: "Only (or almost only) men lived in logging camps and worked as loggers."

3. Repeat the process for each worksheet question, having a different group member report each time.

4. How do the answers support or challenge your hypotheses?

Step 7: Chart and Reflect

1. If you made a classroom Immigration Chart for one of the earlier lessons, add information based on all the sources they studied: era (1880s-?), group (Canadians, people from Upper Midwest, Finns), push factors (poverty), pull factors (jobs), effects (many trees were cut down; railroads, mines, and homes were built.) **Teaching Note:** Another effect is Indian land loss, a topic that will be addressed in Part 6 of this unit.

2. Have your students complete the Exit Ticket.

Extension Activities: Have students explore "Lumbering," a comic that describes life in a Minnesota timber camp, on the Minnesota Historical Society's Forests, Fields, and Falls website.

Have students research modern-day logging operations to create either a Venn diagram or to write a compare/contrast essay.

Names: _____

Which lines of the census did you analyze _____

1. What fraction of the people are men? _____

2. What fraction are white? _____

3. What fraction are forty or over? _____

4. What fraction were born in the United States? _____

5. What fraction had both parents born in the United States?_____

6. What fraction of the foreign-born spoke English? _____

7. What fraction are able to read and write? _____

8. In what countries (besides the U.S.) were they born? _____

_____

9. What was the most common **ethnicity** (place besides the U.S. people or their parents were born)?

_____

State: _____ County: _____ City, township: _____

1910 United States Federal Census

Enumeration District: _____ Sheet Number: _____ Call Number/URL: _____ Enumeration Date: _____

Line number	Location: Street, avenue, road, etc.	Location: House number or farm	Location: Dwelling Number	Location: Number of family in order of visitation	Name (of each person whose place of abode on April 15, 1910, was in this family. Enter surname first, then the given name and middle initial, if any. Include every person living on April 15, 1910. Omit children born since April 15, 1910.)	Relation: Relationship of this person to the head of the family	Personal Description: Sex	Color or Race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Mother of how many children: Number born	Mother of how many children: Number now living	Nativity: Place of birth of this person.	Nativity: Place of birth of Father of this person.	Nativity: Place of birth of Mother of this person.	Citizenship: Year of immigration to the U.S.	Citizenship: Whether naturalized or Alien
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
6					Smith, Frank	Boarder	M	W	53	S				Massachusetts	New York	United States		
7					Murphy, Jerry	Boarder	M	W	39	S				Wisconsin	Ire. Irish	Ire. Irish		
8					Richmond, Joseph	Boarder	M	W	46	S				Can. Irish	Can. Irish	Can. Irish	1871	Na
9					McCarthy, Frank	Boarder	M	W	39	S				Ire. Irish	Ire. Irish	Ire. Irish	1900	Na
10					Olson, Ollie B.	Boarder	M	W	23	S				Iowa	Iowa	United States		

Line number	Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	If an employee–: Whether out of work on April 15, 1910	If an employee–: Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								

To search the 1910 census online, visit www.ancestry.com

Ancestry Census Form 013

State: _____

County: _____

City, township: _____

1910 United States Federal Census

Call Number/URL: _____

Enumeration District: _____

Sheet Number: _____

Enumeration Date: _____

Line number	Location: Street, avenue, road, etc.	Location: House number or farm	Location: Dwelling Number	Location: Number of family in order of visitation	Name (of each person whose place of abode on April 15, 1910, was in this family. Enter surname first, then the given name and middle initial, if any. Include every person living on April 15, 1910. Omit children born since April 15, 1910.)	Relation: Relationship of this person to the head of the family	Personal Description: Sex	Color or Race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Mother of how many children: Number born	Mother of how many children: Number now living	Nativity: Place of birth of this person.	Nativity: Place of birth of Father of this person.	Nativity: Place of birth of Mother of this person.	Citizenship: Year of immigration to the U.S.	Citizenship: Whether naturalized or Alien
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
11					Boyle, Ed	Boarder	M	W	28	S				Wisconsin	Wisconsin	Wisconsin		
12					Mastros, Alen	Boarder	M	W	27	S				Minnesota	Rus. Polish	Rus. Polish		
13					McKee, Joseph	Boarder	M	W	48	S				Can. French	Can. Scotch	Can. French	1895	Na
14					Akerley, Chas	Boarder	M	W	23	S				Can. English	Can. English	Can. English	1910	Al
15					Morin, George	Boarder	M	W	23	S				Can. English	Can. French	Can. English	1910	Al

Line number	Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	Occupation: If an employee– Whether out of work on April 15, 1910	Occupation: If an employee– Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								

To search the 1910 census online, visit www.ancestry.com

Ancestry Census Form 013

State: _____ County: _____ City, township: _____

1910 United States Federal Census

Enumeration District: _____ Sheet Number: _____ Call Number/URL: _____ Enumeration Date: _____

Line number	Location: Street, avenue, road, etc.	Location: House number or farm	Location: Dwelling Number	Location: Number of family in order of visitation	Name (of each person whose place of abode on April 15, 1910, was in this family. Enter surname first, then the given name and middle initial, if any. Include every person living on April 15, 1910. Omit children born since April 15, 1910.)	Relation: Relationship of this person to the head of the family	Personal Description: Sex	Color or Race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Mother of how many children: Number born	Mother of how many children: Number now living	Nativity: Place of birth of this person.	Nativity: Place of birth of Father of this person.	Nativity: Place of birth of Mother of this person.	Citizenship: Year of immigration to the U.S.	Citizenship: Whether naturalized or Alien
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
16					Hart, Michael	Boarder	M	W	50	S				Wisconsin	Ire. Irish	New York		
17					Jones, Gus	Boarder	M	W	27	S				Can. German	Ger. German	Ger. German	1889	Na
18					Kimball, Albert	Boarder	M	W	35	S				Ohio	Ohio	Can. English		
19					Patterson, Eugene	Boarder	M	W	50	S				New York	New York	New York		
20					Montgomery, Robert	Boarder	M	W	37	S				Scot. Schotch	Scot. Schotch	Scot. Schotch	1903	Al

Line number	Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	If an employee–: Whether out of work on April 15, 1910	If an employee–: Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								

To search the 1910 census online, visit www.ancestry.com

Ancestry Census Form 013

State: _____ County: _____ City, township: _____

1910 United States Federal Census

Enumeration District: _____ Sheet Number: _____ Call Number/URL: _____ Enumeration Date: _____

Line number	Location: Street, avenue, road, etc.	Location: House number or farm	Location: Dwelling Number	Location: Number of family in order of visitation	Name (of each person whose place of abode on April 15, 1910, was in this family. Enter surname first, then the given name and middle initial, if any. Include every person living on April 15, 1910. Omit children born since April 15, 1910.)	Relation: Relationship of this person to the head of the family	Personal Description: Sex	Color or Race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Mother of how many children: Number born	Mother of how many children: Number now living	Nativity: Place of birth of this person.	Nativity: Place of birth of Father of this person.	Nativity: Place of birth of Mother of this person.	Citizenship: Year of immigration to the U.S.	Citizenship: Whether naturalized or Alien
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
21					Hamm, Frank	Boarder	M	W	36	S				Wisconsin	Ger. German	Ger. German		
22					Sprague, Stephen	Boarder	M	W	50	S				Michigan	Can. Scotch	Can. Scotch		
23					Hanson, Hans	Boarder	M	W	52	S				Nor. Norwegian	Nor. Norwegian	Nor. Norwegian	1883	Na
24					McMillan, Samuel	Boarder	M	W	26	S				Can. Scotch	Can. Scotch	Can. Scotch	1888	Na
25					Haltman, Robert	Boarder	M	W	27	S				Michigan	Ger. German	Swed. Swedish		

Line number	Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	Occupation: If an employee– Whether out of work on April 15, 1910	Occupation: If an employee– Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								

To search the 1910 census online, visit www.ancestry.com

Ancestry Census Form 013

State: _____

County: _____

City, township: _____

1910 United States Federal Census

Call Number/URL: _____

Enumeration District: _____

Sheet Number: _____

Enumeration Date: _____

Line number	Location: Street, avenue, road, etc.	Location: House number or farm	Location: Dwelling Number	Location: Number of family in order of visitation	Name (of each person whose place of abode on April 15, 1910, was in this family. Enter surname first, then the given name and middle initial, if any. Include every person living on April 15, 1910. Omit children born since April 15, 1910.)	Relation: Relationship of this person to the head of the family	Personal Description: Sex	Color or Race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Mother of how many children: Number born	Mother of how many children: Number now living	Nativity: Place of birth of this person.	Nativity: Place of birth of Father of this person.	Nativity: Place of birth of Mother of this person.	Citizenship: Year of immigration to the U.S.	Citizenship: Whether naturalized or Alien
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
26					Hendrickson, Anthsop	Boarder	M	W	47	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1888	Na
27					Suembach, Isaac	Boarder	M	W	21	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1888	Al
28					DeBois, Frank	Boarder	M	W	19	S				Italy Italian	Italy Italian	Italy Italian	1907	Al
29					Roberts, Daniel	Boarder	M	W	46	M				Can. Scotch	Can. French	Can. Scotch	1882	Na
30					McMillan, Ewan	Boarder	M	W	52	Wd				Scot Scotch	Scot Scotch	Scot Scotch	1882	Al

Line number	Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	Occupation: If an employee– Whether out of work on April 15, 1910	Occupation: If an employee– Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								
	Italian	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								

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Ancestry Census Form 013

State: _____

County: _____

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1910 United States Federal Census

Enumeration District: _____

Sheet Number: _____

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			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
31					Kimball, Albert	Boarder	M	W	38	S				Minnesota	Nor. Norwegian	Nor. Norwegian		
32					Anderson, John	Boarder	M	W	32	S				Swed. Swedish	Swed. Swedish	Swed. Swedish	1900	Na
33					Cusick, Thomas	Boarder	M	W	31	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1902	Al
34					Erickson, Alex	Boarder	M	W	43	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1890	Na
35					Hill, Emil	Boarder	M	W	45	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1887	Na

Line number	Occupation: Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	Occupation: If an employee– Whether out of work on April 15, 1910	Occupation: If an employee– Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	English	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								

State: _____ County: _____ City, township: _____

1910 United States Federal Census

Enumeration District: _____ Sheet Number: _____ Call Number/URL: _____ Enumeration Date: _____

Line number	Location: Street, avenue, road, etc.	Location: House number or farm	Location: Dwelling Number	Location: Number of family in order of visitation	Name of each person whose place of abode on April 15, 1910, was in this family. Enter surname first, then the given name and middle initial, if any. Include every person living on April 15, 1910. Omit children born since April 15, 1910.	Relation: Relationship of this person to the head of the family	Personal Description: Sex	Color or Race	Age at last birthday	Whether single, married, widowed, or divorced	Number of years of present marriage	Mother of how many children: Number born	Mother of how many children: Number now living	Nativity: Place of birth of this person.	Nativity: Place of birth of Father of this person.	Nativity: Place of birth of Mother of this person.	Citizenship: Year of immigration to the U.S.	Citizenship: Whether naturalized or Alien
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
36					Herbert, Frank	Boarder	M	W	29	S				New York	Pennsylvania	New York		
37					Hill, Julian	Boarder	M	W	34	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1887	Na
38					Holme, David	Boarder	M	W	23	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1897	Na
39					Johnson, Alex	Boarder	M	W	22	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1907	Al
40					Jarve, Alex	Boarder	M	W	29	S				Fin. Finnish	Fin. Finnish	Fin. Finnish	1900	Al

Line number	Whether able to speak English; or, if not, give language spoken.	Occupation: Trade or profession of, or particular kind of work done by this person.	Occupation: General nature of industry, business, or establishment in which this person works.	Occupation: Whether an employer, employee, or working on own account	If an employee–: Whether out of work on April 15, 1910	If an employee–: Number of weeks out of work during 1909	Education: Whether able to read	Education: Whether able to write	Education: Attended school any time since Sept. 1, 1909	Ownership of Home: Owned or Rented	Ownership of Home: Owned free or mortgaged	Ownership of Home: Farm or house	Ownership of Home: Number of farm schedule	Whether a survivor of the Union or Confederate Army or Navy	Whether blind (both eyes)	Whether deaf and dumb
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
	English	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								
	Finnish	Laborer	Logging camp	W	No		Yes	Yes								

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Ancestry Census Form 013

Exit Ticket

Name: _____

Write something you learned about logging. _____

_____

_____

_____

Write a question you still have about logging or loggers. _____

_____

_____

_____

Exit Ticket

Name: _____

Write something you learned about logging. _____

_____

_____

_____

Write a question you still have about logging or loggers. _____

_____

_____

_____

Exit Ticket

Name: _____

Write something you learned about logging. _____

_____

_____

_____

Write a question you still have about logging or loggers. _____

_____

_____

_____

Part 6: The Shrinking Reservation

OBJECTIVES

Students will be able to

- Apply mathematical concepts to gain understanding of a real-world situation.
- Use maps to better understand Montana and Indian history.

Lesson 1: Using Math to Understand Land Loss

Time: 2 hours

MATERIALS

- Classroom sets of *Montana: A History of Our Home*, also available online.
- Montana Indian Land Loss Worksheet (below, p. 163)
- Tribal Territories in Montana, 1855 map (below, p. 164)
- Tribal Reservations in Montana, 2022 map (below, p. 165)
- Classroom Immigration Chart, created in Part 2
- Immigration Chart Answer Key (below, p. 170)
- Pen/pencil and paper
- Computer and projector
- "Tribal Land Loss" Slides
- *Essential Understandings Regarding Montana Indians*, developed and published by Montana Office of Public Instruction Indian Education for All Unit (revised 2019)

ASSESSMENT: Worksheets and Quick Write

PRE-LESSON PREPARATION

- Review the lesson plan and download and review the Slides.
- Make copies of the worksheet and maps of Montana.
- Gather other materials listed above in the Materials section.
- Review Essential Understanding 4, pp. 12-14, and the first two sections of Essential Understanding 5, pp. 16-18, in *Essential Understandings Regarding Montana Indians*.

Notes: The estimating activity was adapted from "A Piece of Home," Lessons of Our Land, published by the American Indian Land Tenure Foundation. You can access the complete lesson (which also discusses allotment) and other great lessons on Indian history and culture by creating a free account. For advanced students, consider having them calculate the actual percentage of land lost using this worksheet.

If you feel this lesson is too difficult for your students while you are studying Unit 3, consider teaching it at the end of the school year.

Procedure

Step 1: Gain Background Information

1. As a class, read "Shrinking Reservations," p. 32 of *Montana: A History of Our Home.*

2. Project "Tribal Land Loss".

Slide 1: Title slide

Slide 2–4: Focusing questions: What is this a map of? What color is the Native American land on the map? What do you think will happen to this land over time?

Click through the next two maps (slides 3 and 4).

Pair/share speculation: Why do you think Euro-Americans began settling in this Native land? How might Native Americans have felt about this?

Slide 5: Let's look at the process of land loss for a specific tribe: the Blackfeet. Point out map features: title, key, date. Ask: How long ago was 1800?

Point out features that students might find familiar (river names, etc.).

Find the approximate location of your town.

Explain: Over the next few slides you will see the Blackfeet landholdings change in response to different treaties and executive orders.

Slide 6: Read, or have a student read, the title and date. Ask what does "not ratified" mean? *(It means*

that the treaty was negotiated but that it wasn't approved by Congress.)

Note the Canadian border. Why wasn't the border shown on the earlier map? *(Because Canada did not have its own independent government until 1867.)* The Blackfeet lived (and still live) on both sides of the border, which was known to them as the "Medicine Line."

Slide 7: Read, or have a student read, the date and title. Explain that Lame Bull was a person and the treaty was named after him. Ask: What does "Common hunting ground" mean? Is this territory reserved exclusively for the Blackfeet? *(No. It is common to—shared by—all tribes.)*

Slide 8: Read, or have a student read, the date and title. Ask: What does it mean for a treaty to be ratified? *(After treaties—agreements between nations—are negotiated, they go before Congress. If Congress votes to approve the treaty it is "ratified.")*

Ask: Why is the outline of Montana on this map now when it wasn't on earlier maps? *(Because Montana Territory was established in 1864.)*

Slide 9: Read, or have a student read, the title and date.

Slide 10: Read, or have a student read, the date, title, and explanatory text. Define "public domain" (available to American citizens). Are Blackfeet tribal members included in this definition of "public"? *(They are now, but they were not then.)*

Slide 11: Read, or have a student read, the date and title.

Slide 12: Read, or have a student read, the date and title. **Background information:** Treaty 7 is one of 11 numbered Canadian treaties signed between First Nations and "the Crown" between 1871 and 1921. Even though the treaties were officially negotiated with the Crown (i.e., the British government), Britain had transferred the authority to negotiate treaties to the Canadian government.

Slide 13: Read, or have a student read, the date and title.

Slide 14: Read, or have a student read, the date and title.

Slide 15: Read, or have a student read, the date and title.

Slide 16: Conjecture: How do you think the Blackfeet felt about this change?

How do you think it affected their lives? *(Possible answers: It made them poor. The loss of land limited the Blackfeet's access to resources that they had traditionally gathered on seasonal rounds.)*

Note: Combined with the near extinction of the buffalo, this made it hard for tribal people to survive. The years 1880 through 1935 were particularly hard for Montana tribes. It was a period of tremendous poverty, starvation, and sickness.

Slide 17: We just looked specifically at what happened to the amount of land the Blackfeet controlled as an example, but a similar map sequence could be created for all of Montana's tribal nations. By 1900, tribal nations controlled much less territory than they did in 1855. We're going to use math to help us understand how tribal control of land changed between 1855 and 1900.

Step 2: Explore the Maps

1. Hand out the Tribal Territories in Montana, 1855 map and the Land Loss Worksheet to each student.

2. Have students lightly color the map to match the tribal territories shown on Slide 17.

3. Ask: How much of the land in Montana was tribal land in 1800? *(All of it.)*

4. Point out that the map is divided into a grid. Tell students that they will be counting all of the squares in Montana to estimate how many squares are under tribal control. Talk about what to do with partial squares. Model how you might

not count very small partial squares, or how you might combine two partial squares in your count to get the most exact estimates. Encourage students to place a dot in each square of the grid as they count to make it easier to keep track. Have them record the number of squares they count on their worksheet.

5. Write all of the students' answers on the board. If they aren't the same, why not? *(Some students may have counted every square that had even part of the state in it. Other students may have tried to combine partial squares in their counts.)* Note that since students are making estimates, it's okay if they don't all have the exact same answer but that answers should be fairly close to one another. Choose the median (or the mean) as the number you'll use as a class but tell students they can use their own estimates if they want.

Teaching Note: You might also want to model making an estimate by figuring out the area of a rectangle that includes most of the state and then adding in the missing squares.

6. Ask: No matter what number they have, is this the whole or the part? *(Whole of the state.)*

7. Ask: What fraction is that out of 100? *(100/100 or 100%)*

8. Have students record their fraction on their worksheet.

9. Hand out the Tribal Reservations in Montana map. Tell students that they are just going to count the squares where there are currently Indian reservations. Have them record the number of squares on their worksheet. Again ask, if we do not all have the same number, why not? Ask students, is this the whole or the part? (This is the part, a part of the whole state.) Again find the median or mean.

10. Have students cut out the rerservations. Ask them to glue or tape the seven reservations onto in the Tribal Territories in Montana, 1855 map, in the righthand corner so that they touch but don't overlap.

Step 4: Discuss on the Data

1. Ask: How do you think the loss of this land affected tribal members? *(It made them much poorer. They no longer had access to resources that they traditionally gathered on seasonal rounds. Hunting and gathering requires a great deal of territory. Without access to most of their land, tribal people needed to find new ways to make a living.)*

2. Let students know:

   - In the treaties negotiated between the tribes and the U.S. government, the government made promises in exchange for territory. These promises often included the promise to provide money to be spent on schools, doctors, food, farm equipment, and other useful goods every year for a certain number of years. Lots of times, the government did not keep its side of the bargain.
   - The tribes also often reserved the right to hunt and fish off the reservation. This is why tribal members can sometimes hunt and fish at times or in places that other Montanans cannot.
   - Many people think that the government gave Indian people land through their treaty negotiations. This is not true. Tribes had occupied large homelands for thousands of years. In their treaties they gave up some of this land and reserved a fraction of their original homeland for their "reservation." Some tribes had already been displaced by the time of the treaty period, and so they reserved new lands in place of their original homelands.

3. If you created a classroom Immigration Chart for earlier lessons, add information learned in this lesson to the chart under "Effects" for each category after the fur trade (loss of Indian land).

Step 5: Reflect

Tell students that they are going to take a moment to reflect on what they learned through this exercise by doing a quick write.

Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it. Then, let them know that they will be thinking hard and writing for three minutes nonstop, as soon as you say, "Go!" You will be using a timer and they must keep on writing, not lifting their pencils until the three minutes are up. If they are stuck for what to write next, encourage them to write, "I am thinking!" until they think of more to say. For this exercise, they should not be concerned with their spelling, etc. They should just think and pour out their thoughts on paper. When the timer goes off at the end of three minutes, tell students to stop writing.

Provide the following prompt: "What surprises, disturbs, or confuses you about the fraction of land tribal nations control today versus the fraction they controlled in 1800?"

Debrief in a class discussion.

Teaching Notes: Dealing with topics like tribal land loss can be difficult. The children of Euro-American settlers may feel guilty. Indian children may feel disempowered. Prepare yourself for difficult conversations.

Remind students that no one chooses their parents. No one is responsible for the actions of their ancestors. You can be proud of your family's accomplishments even if you disagree with some of the choices your ancestors made. What's important is how we choose to act now.

Learning for Justice has a report, "Teaching Hard History: A Framework for Teaching American Slavery," that is worth reading by anyone looking for more guidance on how to teach "our youngest students … a truthful, age-appropriate account of our past." You can download it here. With their permission, some of their suggestions have been excerpted and modified below, mostly, but not exclusively, by substituting "federal Indian policy" for "slavery."

- **"Be ready to talk about race" and colonialism.** "You can't reasonably discuss [federal Indian policy] without talking about race, racism, white supremacy," and imperialism—"something that makes many teachers, particularly white teachers, uncomfortable."
- **"Teach about commonalities"** first, and "center the stories" of native people. "One common mistake is to begin by discussing the evils" of federal Indian policy. "Doing so subtly communicates that [Indigenous people] lacked agency and culture. Instead, start by learning about the diversity [of tribal nations], including their intellectual and cultural traditions." (See Unit 2 for material to help you do this.)
- **"Embed civics education.** When students learn about the history of [American Indian policy], they have ample opportunities to explore the many dimensions of civics. First, students should consider the nature of power and authority. They should describe what it means to have power and identify ways that people use power to help, harm, and influence situations. Beginning with examples from their classroom, families, and communities, students can examine how power is gained, used, and justified."
- **"Teach about conflict and change."** The history of federal Indian policy "is a story of terrible oppression; at the same time, it is also a story of incredible resistance and resilience." Teachers should show students ways that Indigenous people resisted, such as preserving cultural traditions and native languages and bringing home the new skills they learned at boarding schools to help their people.
- **Help students recognize that Indigenous people worked to maintain their cultures while building new traditions** that continue to be important. Through all the change, Montana's Indigenous peoples kept their cultures and traditions alive through storytelling, art, dance, religious ceremonies, and music.

- **Make explicit the connection between racism and the treatment of American Indians.** "Differences, whether real or perceived,can make some people feel that it is okay to treat others badly, to exploit other people, and to believe that some people are better than others." Those who stood to profit from Indian land loss "adopted and spread false beliefs about racial inferiority, including many that still impact us today."
- **Not every white person wanted to oppress American Indians.** Some joined groups that tried to convince people in power to help Indians. Sometimes what these groups thought was helpful actually caused harm. Other times they did help. For example, Charles M. Russell and Frank Linderman worked with tribal leaders like Little Bear and Rocky Boy to lobby for the creation of Rocky Boy's Reservation.
- **Bring the conversation forward,** "encouraging discussion of circumstances that students and their families face. Students should study examples and role models from the past and present, and ask themselves: 'How can I make a difference?'"

Adapted with permission of Learning for Justice, a project of the Southern Poverty Law Center.

Name: _____

Montana Indian Land Loss Worksheet

1. Count the number of squares on the map of Montana. This represents the land that was controlled by tribal nations in 1800. How many squares did you count? _____ = d

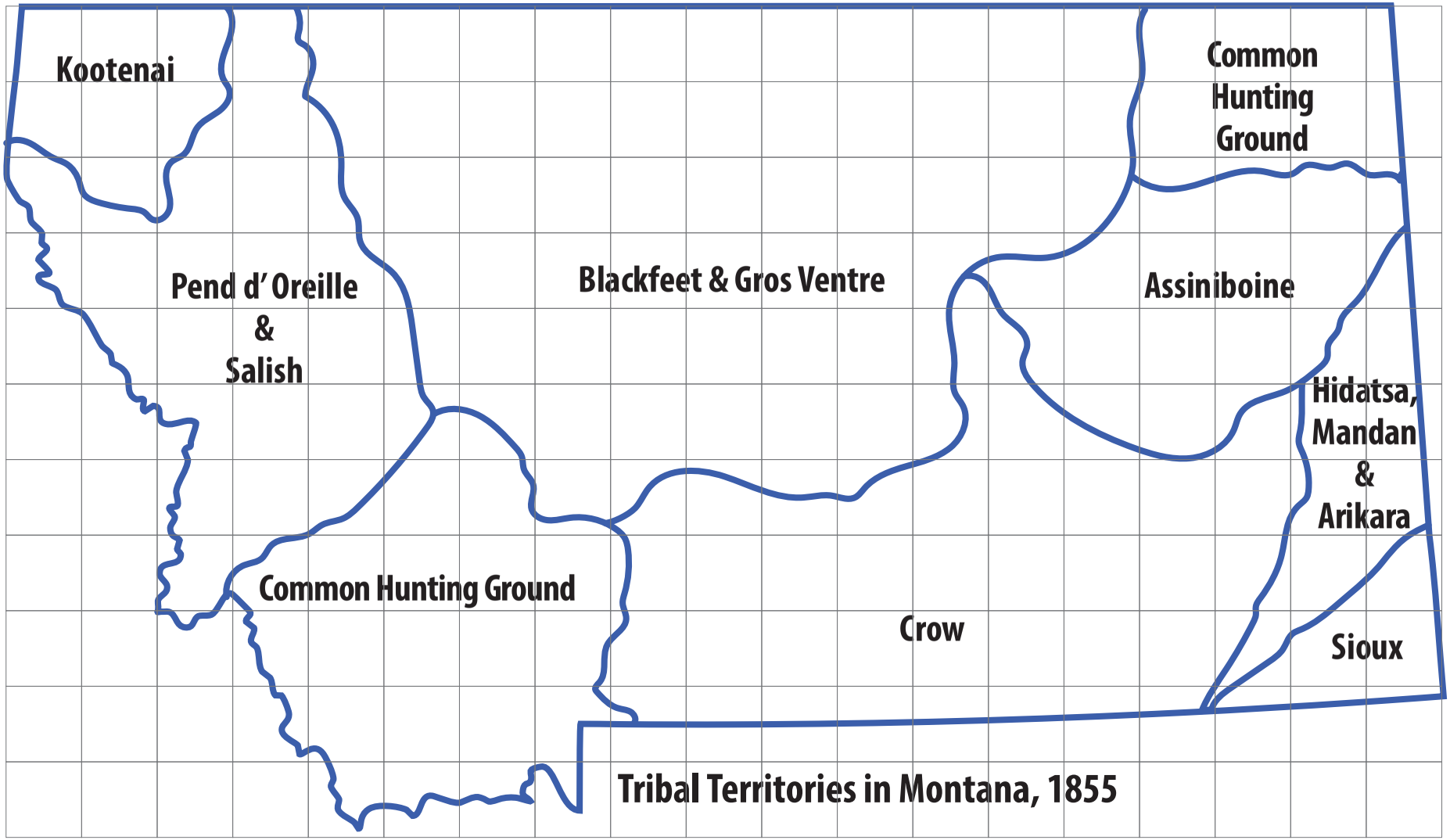
   - What fraction of Montana was under tribal control in 1800? _____

2. Count just the Indian reservations in Montana. How many squares did you count? _____ = n

3. Write your data as a fraction. The **numerator** (top part of the fraction) should be the number of squares in today's reservations. The **denominator** (bottom part of the fraction) should be the total number of squares in Montana.

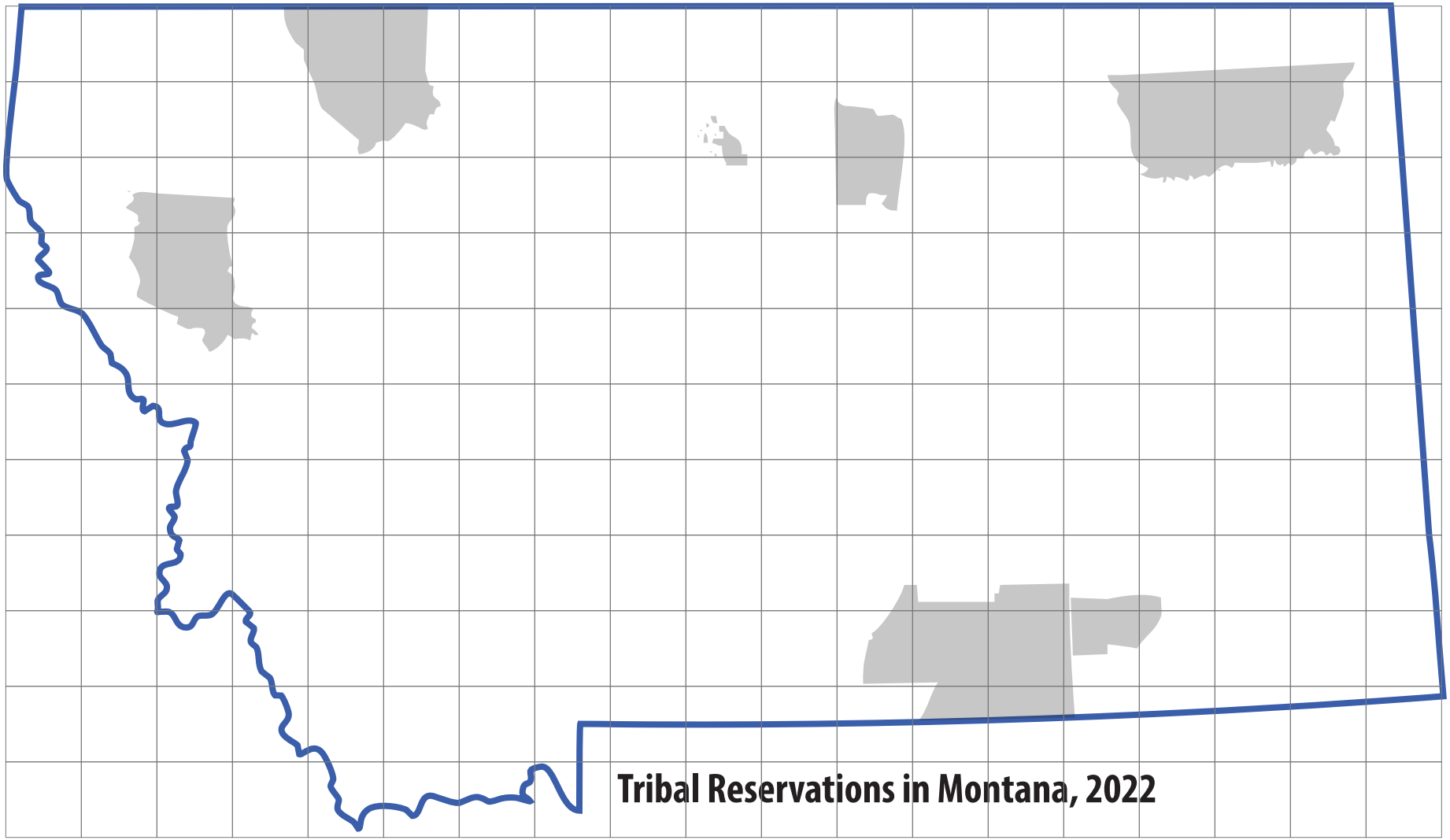
   $$\frac{Reservations}{State} \quad or \quad \frac{n}{d} \qquad \_\_\_\_\_$$

4. Compare your answers as a class. If you have different answers, why do you think that is? Is there anything that surprises you or other observations you have so far?



Tribal Territories in Montana, 1855

Note: Areas labeled Common Hunting Grounds were used by several different tribal nations.



Tribal Reservations in Montana, 2022

Part 7: Wrap-up

OBJECTIVES

Students will be able to:

- Distinguish between causes and effects.
- Make cause and effect statements.

Lesson 1: Cause and Effect

Time: 30 minutes–1 hour

MATERIALS

- Classroom sets of *Montana: A History of Our Home*, also available online.
- Cause and Effect Cards (below, pp. 168-69)
- Instruction Sheet (below, p. 167)
- Classroom-created immigration chart
- Pens, pencils, paper

ASSESSMENT: Cause and Effect Statements

PRE-LESSON PREPARATION

- Review the lesson plan and gather materials.
- Make copies of the Instruction Sheet.
- Make sets of the Cause and Effect cards for each group of students (2-4 students per group).

Procedure

Step 1: Read

As a class, in small groups, or individually, read "Fifty Years of Changes," p. 33 of *Montana: A History of Our Home*.

Step 2: Talk about Cause and Effect

1. Point them to the Immigration Chart the class has created throughout the course of the unit. Point out that push-pull factors are causes. The information in the Effects column are effects.

2. Emphasize that the cause is why something happened. The cause always happens first, even if it isn't mentioned first. The effect is what happened, and it occurs after the cause.

3. Talk about cause and effect words like "so," "because," "since," and "due to" and model how to use those words and the information captured on the Immigration Chart to write about causes and effects. Share a few sample cause and effect statements:

   "Because civil war made China a hard place to live, Chinese miners came to Montana where they could make a living mining for gold."

   - Have students identify the cause ("the civil war in China made it a hard place to live") and the effect ("Chinese miners came to Montana where they could make a living mining for gold.)

   "People from all over the world looking for work came to Butte, which was rich in copper, because the demand for copper increased after the discovery of electricity."

   - Have students identify the cause ("because the demand for copper increased after the discovery of electricity") and the effect ("People from all over the world looking for work came to Butte, which was rich in copper").

4. Give each group of two, three, or four students a set of cause/effect cards and the instruction sheet and have them play the game to make cause/effect sentences. Circulate and help as needed.

5. Challenge them to create their own cause/effect statements about material they learned in the unit.

6. Ask students to share their cause/effect statements. Discuss them as a class—are the causes and effects they list really causes and effects, or are they just things that happened at the same time?

Student instruction sheet

You can play this game with two, three, or four players.

Set Up

Place the blue cards (causes) in a pile face down.

Deal out the yellow cards (effects).

To Play

1. Start the game by turning over a blue card from the pile and reading it aloud.
2. Whoever has the matching effect card lays it down to make a "cause and effect statement." Read it aloud to make sure it makes sense. Everyone has to agree that the statement makes sense. If it doesn't, keep looking for a card that does make sense. If it does, discard both cards.
3. Turn over the next card and continue play. (Take turns doing this.)
4. The first person to get rid of all of his or her yellow cards wins.
5. Keep playing until all the blue cards are turned over to see who comes in second, third, etc. or shuffle the cards and play again.

Student instruction sheet

You can play this game with two, three, or four players.

Set Up

Place the blue cards (causes) in a pile face down.

Deal out the yellow cards (effects).

To Play

1. Start the game by turning over a blue card from the pile and reading it aloud.
2. Whoever has the matching effect card lays it down to make a "cause and effect statement." Read it aloud to make sure it makes sense. Everyone has to agree that the statement makes sense. If it doesn't, keep looking for a card that does make sense. If it does, discard both cards.
3. Turn over the next card and continue play. (Take turns doing this.)
4. The first person to get rid of all of his or her yellow cards wins.
5. Keep playing until all the blue cards are turned over to see who comes in second, third, etc. or shuffle the cards and play again.

Causes (print on blue paper and cut out)

Because the civil war in China made it a hard place to live	Because European beavers were hunted almost to the point of extinction	Because gold was discovered in Montana
By the 1880s there are almost no bison left on the Plains	due to open pit mining.	because there was work in the copper mines.
Because Montana's rich grasslands were good for feeding cattle	Because Jackson Sundown was an excellent horseman	Because Indians did not traditionally build permanent houses
because people moved to Butte from many different countries.	Because they didn't have radios or televisions	Because most people in the 1800s did not have telephones and no one had computers

Effects (print on yellow paper and cut out)

many Chinese men looked for work in the United States.	European fur trappers and traders came to North America to get beaver pelts.	miners rushed to Montana hoping to strike it rich through gold mining.
so Plains Indians who depended on bison for survival went hungry.	Water became polluted	People came from all over the world to Butte
cowboys brought large herds of cattle from Texas to Montana.	he was named the Bronco Bucking Champion of the World in 1916.	Euro-Americans thought that Indians weren't using the land.
Not everyone in Butte spoke the same language	cowboys sang songs and told stories to entertain themselves.	immigrants wrote letters to stay in touch with friends and family back home.

Immigration Chart Answer Key

Era/Time Frame	Group	Push Factors	Pull Factors	Effects
12,000 years ago until 1860s	Lakota and Northern Cheyenne	European settlement (after the 1600s)	Good hunting	? Reading doesn't engage this question. To answer it class would need to do more research (for example, on ways the Salish used fire to manage habitat—see the Confederated Salish and Kootenai Tribes "Fire on the Land" fire history project or *Montana: Stories of the Land*, pp. 232-33) Also not mentioned in text: Increased conflict among tribes (see *Montana: Stories of the Land,* pp. 56-58)
Mid-1700-?	French, Scottish, Irish, English, Métis	Lack of beaver in Europe	Beaver, bison	Bison almost extinct—major food source for tribes gone Beavers made dams—so when there were fewer beavers, there were probably fewer ponds. This must have changed larger habitat (inference: text doesn't talk about this) People made money/got trade goods for trapping (inference)
1862-1870s	People from the east and California, China, Germany, and Ireland	Civil War (US and China)	Gold	Created towns, farms, and mines. Occupied traditional Indian hunting lands; Indian land loss People made money
1880s-?	35 different countries!	? Not mentioned in text: it varies by country and included economic and political factors	Copper	Created one of Montana's largest cities Helped electrify the U.S. and world Made some people very rich and gave work to many more (inference) (see *Montana: Stories of the Land,* pp. 291-93, 296, 298) Polluted land and water (especially pit mining, which started in 1955) (see Lesson 3: Mining Today)
1860s-?	Texas, other parts of the US (Mexican-Americans, Euro-Americans, African Americans)	? Not mentioned in text: economic, lifestyle (inference)	Work as cowboys, good grass on which to raise cattle	? Fed lots of people Not mentioned in text: Indian land loss, created the cowboy myth; cattle brought brucellosis to the Northern Plains (which infected bison and sheep) and ate grass the bison depended on (see *Montana: Stories of the Land,* chapter 8)
1880-? (inferred—reading talks about timber being used for railroads and underground mining)	Canadians, Upper Midwest, other parts of US, Finland	Poverty	Jobs in logging industry	Many trees were cut down (inference: this affected the environment) Railroads, mines, houses were built Indian land loss

Unit 3 Content Standards and Essential Understandings

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
Montana State Standards for Social Studies							
Skills							
SS.K12.3. Compare and evaluate sources for relevance, perspective, and accuracy				X	X		
SS.K12.4. Use sources to gather evidence to develop and refine claims		X	X	X	X	X	
SS.K12.5. Communicate conclusions				X	X	X	
Economics							
SS.E.4.1. Identify the various pressures and incentives that influence the decisions people make in short-term and long-term situations	X	X	X				
SS.E.4.2. Identify basic elements of Montana's state economic system including agriculture, business, natural resources, and labor			X	X	X		
Geography							
SS.G.4.1. Examine maps and other representations to explain the movement of people			X			X	
SS.G.4.2. Identify and label the tribes in Montana and their indigenous territories, and current locations						X	
SS.G.4.3. Investigate the physical, political, and cultural characteristics of places, regions, and people in Montana		X		X			
SS.G.4.4. Analyze environmental and technological events and conditions and how humans and the environment impact each other with relation to settlements and migration in Montana			X		X		

Unit 3 Content Standards and Essential Understandings (continued)

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
History							
SS.H.4.1. Understand tribes in Montana have their own unique histories		X				X	
SS.H.4.2. Identify events and policies that have impacted and been influenced by tribes in Montana		X				X	
SS.H.4.3. Explain how Montana has changed over time given its cultural diversity and how this history impacts the present		X	X	X	X	X	
SS.H.4.4. Describe how historical accounts are impacted by individual perspectives				X			
English Language Arts Standards » Reading: Literature » Grade 4							
CCSS.ELA-Literacy.RL.4.1 Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.				X			
CCSS.ELA-Literacy.RL.4.2 Determine a theme of a story, drama, or poem from details in the text; summarize the text.				X			
CCSS.ELA-Literacy.RL.4.7 Make connections between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and directions in the text.				X			
English/Language Arts Standards » Reading Informational Text » Grade 4							
CCSS.ELA-Literacy.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.		X	X	X	X		
CCSS.ELA-Literacy.RI.4.2. Determine the main idea of a text and explain how it is supported by key details; summarize the text.				X			

Unit 3 Content Standards and Essential Understandings (continued)

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
CCSS.ELA-Literacy.RI.4.4. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area.	X	X	X	X	X		X
CCSS.ELA-Literacy.RI.4.5. Describe the overall structure (e.g., chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text.							X
CCSS.ELA-Literacy.RI.4.6. Compare and contrast a firsthand and secondhand account of the same event or topic, including those of American Indians; describe the differences in focus and the information provided.				X			
CCSS.ELA-Literacy.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.		X	X	X	X		
CCSS.ELA-Literacy.RI.4.9. Integrate information from two texts on the same topic in order to write or speak about the subject knowledgably.		X		X	X		
CCSS.ELA-Literacy.RI.4.10. By the end of year, read and comprehend informational texts, including history/social studies, science, and technical texts, in the grades 4–5 text complexity band proficiently, with scaffolding as needed at the high end of the range.	X	X	X	X		X	

Unit 3 Content Standards and Essential Understandings (continued)

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
English Language Arts Standards » Writing » Grade 4							
CCSS.ELA-Literacy.W.4.1. Write opinion pieces on topics or texts, supporting a point of view with reasons and information.				X			
CCSS.ELA-Literacy.W.4.3. Write narratives to develop real or imagined experiences or events using effective technique, descriptive details, and clear event sequences.				X			
CCSS.ELA-Literacy.W.4.4. Produce clear and coherent writing in which the development and organization are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)				X			
CCSS.ELA-Literacy.W.4.5. With guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, and editing. (Editing for conventions should demonstrate command of Language standards 1-3 up to and including grade 4 here.)				X			
CCSS.ELA-Literacy.W.4.6. With some guidance and support from adults, use technology, including the Internet, to produce and publish writing as well as to interact and collaborate with others; demonstrate sufficient command of keyboarding skills to type a minimum of one page in a single sitting.				X			
CCSS.ELA-Literacy.W.4.7. Conduct short research projects that build knowledge through investigation of different aspects of a topic.				X	X		
CCSS.ELA-Literacy.W.4.9. Draw evidence from literary or informational texts to support analysis, reflection, and research.				X	X		

Unit 3 Content Standards and Essential Understandings (continued)

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
CCSS.ELA-Literacy.W.4.10. 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 discipline-specific tasks, purposes, and audiences.	X			X		X	
English Language Arts Standards » Speaking & Listening » Grade 4							
CCSS.ELA-Literacy.SL.4.1. Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.	X	X	X	X	X	X	X
CCSS.ELA-Literacy.SL.4.2. Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.		X	X	X	X		
IEFA Essential Understandings							
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.		X				X	
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.				X			

Unit 3 Content Standards and Essential Understandings (continued)

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
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.						X	
Essential Understanding 5. Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of Indian history can be related through several major federal policy periods: Colonization Period 1492 - Treaty Period 1789 - 1871 Allotment Period 1887 - 1934 Boarding School Period 1879 - - - Tribal Reorganization Period 1934 - 1958 Termination Period 1953 - 1988 Self-determination 1975 – current		X				X	
Math (4th grade)							
4.MP.1. Make sense of problems and persevere in solving them					X	X	
4.MP.4. Model with mathematics.						X	
4.NF.2. Compare two fractions with different numerators and different denominators						X	
4.NF.3. Solve word problems within cultural contexts…						X	

Unit 3 Content Standards and Essential Understandings (continued)

Unit 3 ➤	Part 1	Part 2	Part 3	Part 4	Part 5	Part 6	Part 7
4.NF.3. Build fractions from unit fractions by applying and extending previous understandings of operations on whole numbers.					X		
4.MP.4. Model with mathematics					X	X	
Art Anchor Standards							
#7. Perceive and analyze artistic work				X			