

#3 Montana and Regional Publications – Tribal and Other

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This list does not include many current tribal publications. Please access any tribe's website for contact information.

The Montana Office of Public Instruction offers online resources, and resources sent to schools in Montana: http://www.opi.mt.gov/Programs/IndianEd/IEFAResources.html#gpm1_2

Allen, Minerva (**Assiniboine**). **Basal Bilingual Readers**. Hays, MT: Hays/Lodge Pole Schools, 1988. Illustrated in black and white by Hank Chopwood, Frank Cuts the Rope, and Mike Brokie.

Essential Understandings #1, #2, #3, #6

Grades K and up

Summaries:

Allen welcomes both Native and non-Native teachers and students to use these little books. Most represent traditional stories told by elders, but some are based on historical events. Although they are *Basal Readers* for teaching the Assiniboine and Gros Ventre languages at the Primary level, even Secondary students can appreciate the themes, conflicts, and traditions which they portray. When a Native first-grade teacher on the Ft. Peck Reservation used these books, she read the story in Assiniboine and then explained to her Sioux students that this language represents the *Nakota* dialect of the language their people speak. The students enjoyed hearing and reading the stories themselves, and then they participated in discussion and drawing activities developed from the suggested themes.

----- **"Bandit the Raccoon." (Assiniboine)**

This story may be used at all levels to teach about the problems individuals experience when they live in one culture and misunderstand the rules of the alien culture. It also may be used to teach about the way individuals are judged by their appearance. Like all of Allen's Bilingual Readers, the text is written in both Assiniboine and English. Children who don't know the Assiniboine language can appreciate the importance of this language which the text affirms.

----- **"Chinook Winds." (Assiniboine)**

This is a story about the origin of warm winter winds and the way the elements of earth respond to the needs of human beings, especially when humans respect and revere their power.

----- **"Inktomi Goes Visiting." (Assiniboine)**

Inktomi--Iktomi in the Nakota dialect--the Indians' brother is also a brother to all the animals and birds. Because he is wise and cautious, he observes the behavior of his little brothers, the snakes, and does not eat the meat they have poisoned.

----- **"Pretty Flower." (Assiniboine)**

A story about the origin of the sunflower and the intimate and interdependent relationship between human beings and things of the earth.

----- **"The Fat Pig." (Gros Ventre)**

This story teaches the consequences of selfishness.

----- **"School Days at Big Warm." (Assiniboine)**

“School Days” represents a positive experience in the acculturation of Indian children. It takes place in the mid 1900's when children traveled by horse, cars and wagons to a one-room day school with no electricity. The children bring their own lunches, play games and put on a play for Christmas. “It was a happy school.”

-----. **“Selling Wood in Lodgepole.” (Assiniboine)**

In a more contemporary story, a young boy, whose family sells wood for a living, demonstrates his responsibility to help his family without being told. Although the family lives in the country outside a town, they still participate in the local market economy.

-----. **“The Little Rat & The Big Rat.” (Gros Ventre)**

This story teaches the negative consequences of refusing to help a relative or friend in need.

-----. **“The Rat and the Cat.” (Gros Ventre)**

A little rat frightens the bigger rats when he plays a trick on them. But the little rat also learns what it feels like to be chased and frightened himself. He later learns, “I will not play that trick on the rats!

-----. **“Vanishing Braves.” (Assiniboine)**

Lost braves are found when a grandmother shows a brave how to use medicine to turn trees into missing braves. The story teaches the importance of spiritual power, and the wisdom of elders and their concern for their community.

Allen, Minerva **(Assiniboine)**. *Spirits Rest – Poetry*. Produced by Graphic Arts Students
Essential Understandings #2, #3, #5, #6

Allen, Minerva **(Assiniboine)**. *Winter Smoke – Poetry*. Havre, MT: Florens Hill Country Printing, 1996.

Essential Understandings #2, #3, #5, #6

Summary:

“Minerva Allen’s poetry is an honest perception of Indian America. She uses her poetic power and her creative insight to allow us to look upon the lives and events of the Native American in a whole new light.” Ardy Clarke

Bauerle, Phenocia, Cindy Bell, Luella Brien, Carrie McCleary, and Dr. Timothy McCleary, compilers and editors. *The Apsáalooke (Crow Indians) of Montana*. Crow Agency, MT: Apsáalooke Writing Tribal Histories Project Little Big Horn College 78 pp.

Essential Understandings #1, #2, #3, #4, #5, #6, #7

Grades 6 and up

Summary:

Spiral-bound, this history begins with the Apsáalooke historical timeline. Chapter 2 focuses on “The Beginning of the Apsáalooke,” with the creation story and two versions of the migration narrative, as well as the archeology of the Crow people. Chapter 3 explains eleven aspects of historic Apsáalooke culture, including famous speeches and leaders. Chapter 4 cover the “Early Reservation: Federal Policy and Apsáalooke Adaptation,” and Chapter 5 examines present-day life of the Crow. There are two maps, with the first one showing the original land use

area of the Crow people in comparison with the reservation boundary today. Four pages of bibliography of additional resources for further study conclude this resource.

Arlee, Johnny (**Salish**). *Mali Npnaqs: The Story of a Mean Little Old Lady*. Illustrations by T. J. Sandoval. Pablo, MT: Salish Kootenai College Press, 2003. 60 pp.

Essential Understandings #1, #2, #3, #6

Grades 3 and up

Summary:

A grumbling old woman is dissatisfied with her life until her door, her cooking pot, her chair, and her chimney become annoyed after much mistreatment. Through some of their trickery, she learns her lesson. The story is written in both Salish and English, with a Pronunciation Guide for the Special Salish Language Sounds on the back.

Arlee, Johnny (**Salish**). *The Gift of the Bitterroot: A Salish and Pend d'Oreille Story*. Illustrations by T. J. Sandoval. Pablo, MT: Salish Kootenai College Press, 2008. 28 pp.

Essential Understandings #1, #2, #3, #6

Grades 2 and up

Summary:

This is a traditional story about how the Bitterroot came to the Salish people. When the people are starving in a great famine, an old woman goes to the river to mourn and cry bitterly to sing her death song. Her hair covers the ground, and her tears flow. A bird appears and tells her that her tears are providing water for a new plant that will save the people. The book ends with an explanation of the way the people dig, harvest, honor the bitterroot, and prepare it, always including the belief that this food was a *gift* that came when an old woman grieved over the suffering of her children.

Assiniboine Memories: Legends of the Nakota People (Assiniboine) Fort Belknap, MT: Fort Belknap Community Council, 1983. 138 pages Illustrated by Harvey King and George Shields Jr., and produced by the Curriculum Development Project of the Fort Belknap Education Department.

All Essential Understandings

Grades 4 and up

Summary:

In the Introduction, Preston L. Stiffarm tells that the Assiniboine call themselves *Nakota*, which means "The Generous Ones" in English, and he suggests these stories reflect the ways and beliefs "the Creator had given" this "proud and courageous people." Personal accounts of Assiniboine elders, the collection of thirty-three stories is organized according to Sacred stories--"the nucleus of their way of life," Legends--which "serve to explain unnatural phenomenon," Historical stories--which "give them a sense of being," and Humorous stories about *Ik-Tomi*--which give them "hope and laughter in a world filled with many trials and tribulations."

Belle Highwalking - The Narrative of a Northern Cheyenne Woman (Northern Cheyenne).

Katherine M. Weist, ed. Billings, MT: Montana Council for Indian Education, 1982. 66 pp.

All Essential Understandings

Grades 7 and up

Summary:

At seventy-nine years, the half-sister of John Stands in Timber told Katherine Weist the remembered stories she had heard and lived in on the Northern Cheyenne Reservation. Those reservation years brought dramatic change to the Cheyenne people and this memoir blend Cheyenne cultural ways with historical events and government programs as they affected the people. With sadness she tells how times are different now, since people have moved to town: “they eat white-man’s food and their teeth fall out; the men are educated and forget how to work, and they forget their relatives and drink too much.” But she writes this memoir so her grandchildren will know what it was like for her and their people in the Old Days. Several stories feature the Trickster character, but wise women succeed in outsmarting him. Although her stories are frequently tragic, her sense of humor, her personal strength, and her love and commitment to her people, and especially her grandchildren, survive in this memoir. Because of some of the sensitivity of some sexual issues, teachers should select the readings.

Bull Shows, Harry(**Crow**). *Legends of Chief Bald Eagle*. As told to Hap Gilliland. Billings, MT: Montana Council for Indian Education, 1977. 40 pages.

Essential Understandings #1, #3

Grades 3 and up

Summary:

In the introduction, Harry Bull Shows tells Hap Gilliland that he has decided to tell these stories “so our children will have them.” Gilliland has made every effort to keep the language as Harry Bull Shows used it, a free translation from the beautiful Crow. Although the English may not *sound* appropriate, Gilliland believes it is *most* appropriate since it is closer to the Crow language.

Comes at Night, George(**Blackfeet/Flathead**). *Roaming Days: Warrior Stories*. Browning, MT: Blackfeet Heritage Program, 1978. 67 pp.

Essential Understandings #1, #2, #3, #5, #6

Grades 3 and up

Summary:

The history and culture of the Blackfeet people are reflected in the ten short warrior stories which demonstrate the powerful influence of visionary and magical experiences the Blackfeet people have accepted as real. They are examples of the kind of stories told long ago that recount many brave deeds of *Miah-wa*, *Mik-ka-pi*, Eagle Head, First Rider, Iron Pipe, and White Quiver who were assisted by their “secret helpers.”

Feather Earring, TurnsBack, Old Coyote and Lela M. Puffer(**Crow**). *Prairie Legends*. Billings, MT: Montana Council for Indian Education, 1978. 32 pp.

Essential Understandings #1, #3

Grades 3 and up

Summary:

In the first story, “How We Got the Great War Dance,” Red Wolf learns the dance from watching prairie chickens. In the second story, after years of separation, a “Lost Boy” returns to his camp because his parents followed the advice of a young man. In “Crow Courtship,” Sun Eagle wishes to marry beautiful Dawn Star. Although she gives him no encouragement, he persists and continues to bring her presents. One day Sioux warriors capture Dawn Star, but she risks her life to escape and return to Sun Eagle. These stories reflect the values of close observation, fortitude, commitment to a purpose, and interdependence between humans and animals.

The Gathering. Poplar, MT: Fort Peck Community College.

Summary: This literary magazine includes poetry, art, stories, essays.

Grades 7 and up

All Essential Understandings

Gingras, Louie (**Kootenai**). ***Coyote and Kootenai.***(**Kootenai**) As told to Jo Rainbolt. Billings, MT: Montana Council for Indian Education, 1977. 35 pages

Essential Understandings #1, #2, #3,

Grades 3 and up

Summary:

During the winters when Louie was little, his grandmother would tell him these humorous stories about the old timers (animals) and “Coyote and his brave and silly deeds,” and about the ways “Coyote got in a lot of trouble, but Fox always got him out of it.” When Coyote misbehaves, he is often aided by his friend, Fox, who is quick to point out Coyote’s mistakes. These tales teach the value of following directions, of being yourself, and of showing respect for wildlife. There are also tales of how Coyote prepared the animal world for the coming of people and how he tricked and changed animals like the owl and the mosquito. The stories communicate the importance of being satisfied with who we are, what we have, and what we can do, but they also tell about the origins of animal characteristics, about natural landmarks, and about the Kootenais’ conflict with the Blackfeet.

Good Strike, The Boy, and Joe Assiniboin(**Assiniboine**). ***How Horses Came to the Ha’A’Ninin.***

Billings, MT: Montana Council for Indian Education, 1980. 35 pages

Essential Understandings #1, #2, #3,

Grades 3 and up

Summary:

On July 27, 1937 at Hays, Montana, The Boy told three stories which Thomas Main translated into English: “How Horses Came to the Ha’A’Ninin,” “Red Bird’s Death,” and “Chief Mountain’s Medicine.”

Ground, Mary(**Blackfeet**). ***Grass Woman Stories.*** Janet Bailey, editor. Browning, MT: Blackfeet Heritage Program, 1978. 59 pages

All Essential Understandings

Grades 7 and up

Summary:

During her lifetime, Mary Ground, whose Indian name was Grass Woman, experienced extreme changes in the life of Blackfeet Indians, from the travois and teepee days to the time when the reservation was a fenced compound patrolled by U.S. military. Mary Ground told these stories to her granddaughter, Cynthia Kipp, during the winter of 1977-78, and the Blackfeet Heritage Program Culture Committee reviewed them all. The fourteen stories in this volume blend customs, folklore, and real-life events in the life of the *Pikuni* people. Many, including marriage customs and childbirth rituals, reflect the culture from a woman's point of view. Some of the stories tell of magical events that result in a lesson being taught, while others tell the true-life stories of men, women, and children who suffer harsh and sometimes violent consequences when they neglect, betray, or show disrespect for their relatives and friends. The most accessible story for the Intermediate Level is "Calf Coat," which communicates the interdependent relationship between human beings and animals.

Honoring Native Women's Voices: A Collection of Stories. Pablo, MT: Salish Kootenai College, 2006. 46 pgs.

Essential Understandings #1, #2, #6

Nonfiction, biography

Summary:

Created by the Tribal History Project, Salish Kootenai College, with an Introduction by Julie Cajune, the biographical histories in this collection reveal the talents, power, wisdom, and contributions of thirteen women: Norma Bixby(Northern Cheyenne), Elouise Cobell(Blackfeet), Carol Juneau(Mandan Hidatsa), Carmen Taylor(Salish/Oneida), Opal Swaney Cajune(Salish), Brown Owl Woman(Nakoda), Dorothy Felsman(Salish), Oshanee Kenmille(Salish), Adeline Mathias(Kootenai), Clara Rides the White Hipped Horse Nomee(Crow), Frances Vanderburg(Salish), and a speech by Opal Cajune. It closes with Agnes Vanderburg's wisdom: "What little you know, tell 'em. You feel good afterward; you get everything right for yourself. And some of them will listen." For young women searching for identities and stories that can help give life meaning, these women prove to be powerful role models.

How the Morning and Evening Stars Came to Be and Other Assiniboine Indian Stories.

(Assiniboine). Helena, MT: Montana Historical Society Press in cooperation with the Fort Peck Assiniboine and Sioux Tribes and Fort Belknap Tribes, 2003. 39 pp. ISBN:0-917298-96-9

Essential Understandings #1, #3

Grades 4 and up

Summary:

Three traditional Assiniboine Indian stories—one, the story of the creation of the morning and evening stars, the other stories about Inktomi the trickster—offer a reflection of a sustaining culture, many of whose members live in northwestern Montana on the Fort Peck and Fort Belknap reservations. The collection concludes with a map and a brief explanation of the history and culture of the Montana Assiniboine people.

How the Summer Season Came and Other Assiniboine Indian Stories. (Assiniboine). Helena,

MT: Montana Historical Society Press in cooperation with the Fort Peck and Fort Belknap Tribes, 2003. 95 pp. ISBN:0-917298-94-2

Essential Understandings #1, #3,

Grades 4 and up

Summary:

“Recorded by Assiniboine storytellers and illustrated by Indian artists from the Fort Peck and Fort Belknap reservations in northern Montana, these stories were originally intended to help educate young tribal members about their history and culture.” The collection concludes with a map and a brief explanation of the history and culture of the Montana Assiniboine people.

Hungry Wolf, Adolph. ***Legends Told By the Old People***. Summertown, Tennessee: Book Publishing Co., 1972. ISBN: 0-913990-71-X 76 pp.

Indian Reading Series. www.nwrel.org/indianed/indianreading/ (Download free any title) Or www.nwrel.org/nwreport/2003-09/Indian.html (Available again)

Written by local Indian authors and illustrated by Indian artists from the Plains and Northwest, the series comprises 140 stories - levels K-6 for reading, but all ages can appreciate the stories. “Children have been asking questions for as long as there have been people. The Indian answered these questions in time-honored stories to show children how to live and to teach them of the world. The stories teach all children how to become real people: that they have to feel love, respect and trust, knowing the joy of caring and sharing, and be willing to help one another.” (From the flyer)

Essential Understandings #1, #2, #3, #5, #6

Illustrated Stories in the Series from Montana Tribes

To facilitate teachers’ search for appropriate stories, the following lists are compilations of stories according to tribe. The stories are then summarized at each level.

Assiniboine*How the Big Dipper and North Star Came to Be* Level V Book 14*How the Summer Season Came* Level IV Book 6

Duckhead Necklace and Indian Love Story Level V Book 15

Ghost Stories Level V Book 7

The Crow Level II Book 13

How the Morning and Evening Stars Came to Be Level III Book 7

Inkdomi and the Buffalo Level III Book 12

Assiniboine Woman Making Grease Level IV Book 4

Blackfeet

School Level I Book 3

Friends Level I Book 16

Warrior People Level IV Book 21

Ghost Woman Level V Book 4

Pat Learns About Wild Peppermint Level II Book 5
Helpers Level I Book 8
Napi and the Bullberries Level II Book 17
The Lodge Journey and The Lone Pine Tree Level V Book 5
The Wild Buffalo Robe Level III Book 15
The Blacktail Dance Level III Book 3
Old Man Napi Level III Book 18
A Little Boy's Big Moment Level I Book 18
Napi's Journey Level IV Book 17
Memorable Chiefs Level VI (p. 23)
A Cultural Change Level VI (p. 27)

Crow

My Name is Pop Level I Book 13
Birds and People Level I Book 11
Santa Claus comes to the Reservation Level I Book 14
Tepee, Sun and Time Level II Book 14
Far Out, A Rodeo Horse Level I Book 9
Water Story Level II Book 15
End of Summer Level II Book 1
Grandma Rides in the Parade Level II Book 7
I Am a Rock Level III Book 16

Gros Ventre

Broken Shoulder Level V Book 13
How the Horses Came to the Gros Ventre, Red Bird's Death Level V Book 17
Chief Mountain's Medicine Level IV Book 12

Kootenai

How Marten Got His Spots Level III Book 4
Kootenai Stories Level IV Book 11
Little Weasel's Dream Level IV Book 7
Tepee Making Level IV Book 19
Coyote and Trout Level III Book 10
Story of Wild Horse Island Level VI (p. 107)
Willie's Tribe Level VI (p. 111)

Salish/Flathead

Coyote and the Mean Mountain Sheep Level III Book 20
Salish Coyote Stories Level IV Book 15
Coyote and the Man Who Sits On Top Level II Book 12
Mary Queequeesue's Love Story Level V Book 6
Buffalo of the Flatheads Level V Book 9
One that Got Away Level VI (p. 97)

Medicine Woman Saves Flatheads from Warring Enemy Level VI (p. 101)

Northern Cheyenne

Philene and Buttons Level I Book 4

The Bear Teepee Level IV Book 9

The Bob-Tailed Coyote Level II Book 8

The Story of Firemaker and Little Ghost Bull Level V Book 1

Insects Off to War Level I Book 5

Long Hair Level VI (p. 73)

Sioux/Fort Peck

Sioux Stories and Legends Level IV Book 10

The Turtle Who Went to War Level III Book 19

White Rabbit Level V Book 16

Scabby Bear Level VI (p. 57)

Story About the Sun and the Moon Level VI (p. 65)

48 Additional Books from the Muckleshoot, Klamath, Modoc, and Paiute, Yakima, Burns Paiute, Skokomish, Warm Springs, Fort Hall, Coast Area, and Shoalwater Bay people and reservations

The Indian Reading Series Level I, II, III – IV – V – VI Teacher’s Manuals

Level I Stories

1. “Coyote and the Stars” **Confederated Tribes of Warm Springs Reservation** Value Clarification: An attempt to gain something for nothing usually backfires.
2. “How Wild Horses Were Captured” **Confederated Tribes of Warm Springs Reservation** Description of Culture: This story describes a horse roundup using an Indian trap corral.
3. “School” **Blackfeet**
Picturebook: Write a story about a boy’s school day.
4. “Philene and Buttons” **Northern Cheyenne**
This is a story about an Indian girl and her horse.
5. “Insects Off To War” **Northern Cheyenne**
Description of Culture: What happened to some insects who went to war because they had nothing to do.
6. “Why Bluejay Hops” **Skokomish**
Value Clarification: Because of vanity, Bluejay hops.
7. “Indian Festival” **Shoshone-Bannock**
Description of Culture: A young Indian Boy describes the pleasure of going to an Indian festival
8. “Helpers” **Blackfeet**
Picturebook: Write a story about all the workers in a school and their jobs.
9. “Far Out, A Rodeo Horse” **Crow**
Description of Culture: A modern horse and rodeo story.

10. "Tales of Coyote and Other Legends" **Confederated Tribes of Warm Springs Reservation**
Value Clarification: These stories teach children preferred behavior as they tell about the world and why the animals are the way they are today.

11. "Birds and People" **Crow**

Value Clarification: Birds, like people, differ from each other and do things differently.

12. "Chipmunk Meets Witch" **Confederated Tribes of Warm Springs Reservation** Value Clarification: Reason why the chipmunk has stripes, but the story shows how wrong it is to wander away from home and disobey elders.

13. "My Name is Pop" **Crow** A modern story on the life of a pop bottle.

14. "Santa Claus Comes to the Reservation" **Crow**

Description of Culture: What would have happened on Santa Claus' first visit to the reservation.

15. "How Cottontail Lost His Fingers" **Confederated Tribes of Warm Springs Reservation**
Value Clarification: Explaining why rabbits have paws, the story teaches it is wrong to cheat.

16. "Friends" **Blackfeet**

Picturebook: Write a story about the tools used in schools.

17. "How Daylight Came To Be" **Skokomish-Bannock**

Description of Culture: A contest between ant and bear brings forth daylight.

18. "A Little boy's Big Moment" **Blackfeet**

Value clarification: Children learn that when you are happy, or do something outstanding, you give to others.

19. "Skunk" **Muckleshoot Tribe**

Description of Culture: Why skunk wears a stripe and why he can't kill humans or animals with his smell.

20. "Raven Helps the Indians" **Skokomish**

Description of Culture: The color of raven reminds us how he helped the Indians.

Level II Stories

1. "End of Summer" **Crow**

Description of culture: A modern story about the thoughts of a little Indian boy the night before the first day of school.

2. "Thunder and the Mosquito" **Muckleshoot**

Description of Culture: The Thunderbird is responsible for sending the mosquito to get man's blood.

3. "Why the Codfish Has a Red Face" **Skokomish**

Description of Culture: What happens when codfish loses a contest to attract the attention of a water maiden.

4. "How Wildcat and Coyote Tricked Each Other" **Shoshone-Bannock**

Description of Culture: Mischief brings about recognizable features in the wildcat and coyote.

5. "Pat Learns About Wild Peppermint" **Blackfeet**

Description of Culture: This story is about the use of wild peppermint among the Blackfeet.

6. "Picture Writing" **Confederated Tribes of Warm Springs Reservation**

Description of Culture: Example of Pictures used by American Indians for writing their legends, dreams, and family and tribal history.

7. "Grandma Rides In a Parade" **Crow**

Value Clarification: At times people try to talk you into doing something before you know the reason. Think before you let someone talk you into doing something.

8. "The Bob-tailed Coyote" **Northern Cheyenne**

Value Clarification: At times people try to talk you into doing something before you know the reason. Think first.

9. "The Great Flood" **Skokomish**

Description of Culture: People are different because of what happened when a great flood covered the land.

10. "The Rainbow" **Confederated Tribes of Warm Springs Reservation**

Value Clarification: The act of caring, feeling what the other person feels, is reflected in a story of a little girl and her concern for flowers.

11. "The Time the Whale Came to Jackson's Bay" **Skokomish**

Description of Culture: The Thunderbird saves the people from disaster.

12. "Coyote and the Man Who Sits On Top" **Salish**

Description of Culture: How coyote was picked from all the animals to be the helper of the people.

13. "The Crow" **Assiniboine**

Description of culture: How Ikdomi, in the form of an eagle, turned the crow black.

14. "Teepee, Sun and Time" **Crow**

Description of Culture: How the tepee is put together and used to tell time.

15. "Water Story" **Crow**

Value Clarification: The mystery of water that wherever water goes, there is life.

16. "How Birds Learned to Fly" **Yakima**

Description of Culture: In a contest with Crane, Crow learns to fly.

17. "Napi and the Bullberries" **Blackfeet**

Description of Culture: A humorous story of how Napi learned to pick bullberries.

18. "How Cottontail Lost His Tail" **Confederated Tribes of Warm Springs Reservation**

Value Clarification: How Cottontail's tail is short because he didn't listen to anyone.

19. "Being Indian Is" **Confederated Tribes of Warm Springs Reservation**

Description of Culture: The purpose for people being here between other people and becoming a real person.

20. "Why Animals and Man Can No Longer Talk to One Another" **Confederated Tribes of Warm Springs Reservation**

Description of Culture: The story of why animals and man can no longer talk to one another.

Level III Stories

1. "Story of the Seasons" **Confederated Tribes of Warm Springs Reservation**

Value Clarification: The origin and rules for cooperation and order in the world.

2. "The Beginning of the Earth" **Paiute**

Description of Culture: Legend of the beginning of the natural world and the joy of not being alone on this earth.

3. "The Blacktail Dance" **Blackfeet**

Value Clarification: A traditional dance performed in gratitude and honor of a promise made.

4. "How Marten Got His Spots" **Kootenai**

Value Clarification: What happened when curiosity overrides the advice of a friend.

5. "Lost in the Fog" **Jamestown Clallam**

Value Clarification: Be careful and respect the fog for it can turn you around in circles until you are lost.

6. "How To Be A Friend" **Confederated Tribes of Warm Springs Reservation**

The lesson that one of the nicest things in life is to be a friend and to like everyone.

7. "How the Morning and Evening Stars Came to Be" **Assiniboine**

Description of culture: Creation story of how two brothers became the stars in order to be useful to their people.

8. "Raccoon's Black Eyes and Ringed Tail" **Shoshone-Bannock**

Value Clarification: Children never fear anything and disregard of parental advice can lead to trouble.

9. "Coyote and Old Lady" **Shoshone-Bannock**

Description of Culture: Coyote, the changer of things, tries to trick an old lady out of her fish catch, leaving landmarks for us to remember.

10. "Coyote and Trout" **Kootenai**

Value Clarification: Coyote gets greedy and forgets the value of sharing food with others.

11. "How the Milky Way Got Into the Sky" **Confederated Tribes of Warm Springs Reservation**

Value Clarification: Bragging gets you nowhere.

12. "Inkdomi and the Buffalo" **Assiniboine**

Value Clarification: Because of Inkdomi's trickery and greed, he wound up with nothing.

13. "Medicine Horse" **Shoshone-Bannock**

Description of Culture: Why it is good to place the feather of an eagle among the hairs of a horse with a short tail.

14. "The Good Hunter and Fisherman" **Jamestown Clallam**

Description of Culture: An example of ideas of spiritual beliefs (not to be confused with religion) among Indian people. Dreams have a way of helping people, and special powers can come from a dream.

15. "The Wild Buffalo Ride" **Blackfeet**

Description of culture: A true experience about an Indian woman and her buffalo ride.

16. "I am a Rock" **Crow**

A modern day story of how a rock becomes glass.

17. "The Man Who Loved Shell Money" **Skokomish**

Value clarification: Greed for Indian money leads a man on a journey to wisdom and peace.

18. "Old Man Napi" **Blackfeet**

Description of Culture: The creation of the world and the many gifts sent to the people.

19. "The Turtle Who Went to War" **Sioux**

Value clarification: When the Indians kill too many turtles to eat, the turtles went on the warpath.

20. "Coyote and the Mean Mountain Sheep" **Salish**

Description of Culture: Coyote brings the gift of safety to the Indian.

Level IV Stories

1. "The Weasel and the Eagle"

Value Clarification: Disrespect for another's differences can alienate even the closest friend.

2. "Snail Woman at Sq3a'le" **Suquamish**

Value Clarification: The power of positive thinking.

3. "Blue jay-Star Child" and "Basket Woman" **Muckleshoot**

One must listen and obey elders.

4. "Assiniboine Woman Making Grease" **Assiniboine**

Value Clarification: Survival skills protect a person from danger, and the importance of being cool and calm in dangerous situations.

5. "Coyote" **Confederated Tribes of Warm Springs Reservation**

Value Clarification: No one can control the weather. Despite the inconvenience of the wind, it should be respected.

6. "How the summer Season Came" **Assiniboine**

A nature story that explains the seasons.

7. "The Little Weasel's Dream" **Kootenai**

Value Clarification: the importance of listening to elders and obeying their commands.

8. "Fort Hall Stories" **Shoshone-Bannock**

Value Clarification: A name sets an individual apart. Indian names were often descriptive of an ability to do something. Individuals can make their names important.

9. "The Bear Tepee" **Northern Cheyenne**

Value Clarification: Characters usually pay serious consequences for ignoring advice. An Indian maiden brought misfortune upon herself and her family.

10. "Sioux Stories and Legends" **Sioux**

Value Clarification: The good deeds and appreciation generated between humans and animals are never ending.

11. "Kootenai Stories - Owl's Eyes and Seeing a Spirit" **Kootenai**

Value Clarification: Terrible things can happen when friends don't keep their eyes open, and the story of a vision quest and spirit helper.

12. "Chief Mountain's Medicine" **Gros Ventre**

Value Clarification: Chief Mountain was rewarded because of the good thoughts he had toward the lone tepee dweller.

13. "Coyote the Trickster" **Burns-Paiute**

Value Clarification: Foolish and troublesome things can happen when one ignores the advice of elders.

14. "Running Free" **Shoalwater Bay Tribe**

Value Clarification: Freedom, the need for all creatures to find their place in this world.

15. Three "Salish Coyote Stories" **Salish**

Value Clarification: Moderation is the key, especially in things that give us pleasure.

16. "Coyote and the Cowboys" **Shoshone-Bannock**

Value Clarification: Sly and tricky people should be treated with caution.

17. "Napi's Journey" **Blackfeet**

Value Clarification: Lessons of life told through Napi's adventures.

18. "Warm Springs Stories" **Confederated Tribes of Warm Springs Reservation**

Description of Culture: Tanning of deer hide and a brief explanation of how the parts of a deer are used.

19. "Tepee Making" **Kootenai**

Description of Culture: The process of making and assembling a tepee.

20. "Baskets and Canoes" **Skokomish**

Description of Culture: Different varieties of baskets and canoes used in the northwest.

21. "Warrior People" **Blackfeet**

Description of Culture: Cultural values and traditions of Blackfeet, Tribe, Plains regions.

Level V Stories

1. "The Story of Firemaker" and "Little Ghost Bull" **Northern Cheyenne**

Description of Culture: "Ghost Bull" represents the everyday life of a boy in modern times.

2. "A Visit to Taholah" and "Joseph's Long Journey" **Shoalwater Bay Tribe**

Description of Culture: "A Visit" is the first-hand account in the early 1990's.

3. "Stories from Burns" **Paiute**

Value Clarification: Not all games are necessarily safe. Judgement should be used before deciding to play.

4. "Ghost Woman" and "The Skull Story" **Blackfeet**

Value Clarification: Respect for ancestors.

5. "The Lodge Journey" and "The Lone Pine Tree" **Blackfeet**

Value Clarification: The old ladies punished for thievery until they learned to show respect for the chief's possessions.

6. "Mary Queequeesue's Love Story" **Salish**

Value Clarification: Respect the individual who responds to favors, and there are responsibilities to fulfill.

7. "Ghost Stories" **Assiniboine**

Value Clarification: Things increase in value by a person's sentiments toward them.

8. "A Fishing Excursion" **Muckleshoot**

Value Clarification: Conservation abounds as the Indian people show a strong sense of responsibility for the welfare of fish.

9. "Buffalo of the Flatheads" **Salish**

Description of Culture: A story of how each part of the buffalo is used, there is very little of the buffalo wasted.

10. "How the Animals Got Their Color" **Klamath, Modoc, and Paiute**

Value Clarification: The more the monster ate, the sicker he got. One does not always have to accept a dare.

11. "Winter Months" **Shoshone-Bannock**

Value Clarification: The value of harmony and cooperation. Every member of a council has a contribution to make, and a majority vote is a decision to be accepted.

12. "Coyote Arranges the Seasons" **Klamath, Modoc, and Paiute**

Value Clarification: On the surface, others often appear to have things better off than we do.

On closer examination, there might also be disadvantages.

13. "Broken Shoulder" **Gros Ventre**
14. "How the Big Dipper and North Star Came to Be" **Assiniboine**
15. "Duckhead Necklace" and "Indian Love Story" **Assiniboine**
16. "White Rabbit" **Sioux**
17. "How Horses Came to the Gros Ventre" and "Red Bird's Death" **Gros Ventre**
18. "Stories of an Indian Boy" **Muckleshoot**

Level VI Stories

1. "Tsapah Talks of Pheasant" **Muckleshoot**
2. "Moon" **Muckleshoot**
3. "The Memorable Chiefs" **Blackfeet**
4. "A Cultural Change" **Blackfeet**
5. "How Eagle Became Leader of All Birds" **Klamath**
6. "Coyote and the Crane" **Klamath**
7. "Nina Saves Roan" **Shoalwater Bay**
8. "Adventures on an Island" **Shoalwater Bay**
9. "Scabby Bear" **Assiniboine**
10. "Story About the Sun and the Moon" **Assiniboine**
11. "Long Hair" **Northern Cheyenne**
12. "Sun's Daughter" **Skokomish**
13. "In the Land of the Salmon" **Skokomish**
14. "Indian Giant" **Burns-Piaute**
15. "Indian Giant and the Indian Mother" **Burns-Piaute**
16. "One That Got Away" **Flathead Reservation - Salish/Kootenai**
17. "Medicine Woman Saves Flatheads from Warring Enemy" **Flathead Reservation Tribes**
18. "Story of Wild Horse Island" **Kootenai**
19. "Willie's Tribe" **Kootenai**

Long Standing Bear Chief.(**Blackfoot**) *Yellow Shirt & Black Necklace*. Browning, MT: Spirit Talk Press, The Blackfoot Nation, 1996. ISBN: 0-9635148-9-X 13 pages

Essential Understandings #1, #3

Grades 2 and up

Summary:

This is the story of an honor given to Meadow Lark. The *Yellow Shirt and Black Necklace* story "remind us that kindness is remembered for a long, long time. The gift of kindness is always rewarded."

Many Guns, Tom(**Blackfeet**). *Pinto Horse Rider*. Browning, MT: Blackfeet Heritage Program, 1979. 67 pp.

Essential Understandings #1, #2, #3, #5, #6

Grades 3 and up

Summary:

Tom Many Guns related the story of his life in his native language, revealing the rich cultural heritage of the Blackfeet. Excellent reading material, this collection includes legends and personal stories either experienced by Many Guns or handed down to him.

Marshall, Joseph M. III (**Lakota**). *How Not to Catch Fish and Other Adventures of Iktomi*. Illustrated by Joseph Chamberlain (**Yankton Nakota**). Eureka Springs, AK: Circle Studies, 2005. 55 pp. ISBN: 0-9768022-1

Essential Understandings #3

Grades 3 and up

Summary:

Marshall explains how he had heard many Iktomi stories when as a child he lived with his maternal grandparents. For this collection, he has collected seven and retold them. "Each has something to teach, but you (and your parents and teachers) can talk about what the lesson is from each story. A CD with music and recordings of four of the stories comes with the book.

Mary Quequesah's Love Story: A Pend d'Oreille Indian Tale (Pend d'Oreille). Told by Pete Beaverhead. Pablo, MT: Salish Kootenai College Press, and the Montana Historical Society Press, Helena, MT, 2000. 25 pp. ISBN: 0-917298-71-3

Essential Understandings #1, #3

Grades 4 and up

Summary:

This publication is developed by the Salish Culture Committee, Confederated Salish and Kootenai Tribes. "In *Mary Quequesah's Love Story*, a tale from the buffalo-hunting era of the nineteenth century, Mary Quequesah confronts the difficulties of love. After Mary's husband leaves her, a wise old woman dreams of her sorrow and tells her how to win him back. Elegant woodcuts by noted Native American artist Dwight BilleDeaux accompany this intriguing story, which, while written at a fifth-grade reading level, will speak to readers of all ages." The publication concludes with a map and a description of the tribes who people the Flathead Indian Reservation.

McDonald, W.H. (**Salish**) *Creation Tales from the Salish*. Billings, MT: Montana Council for Indian Education, 1973. 32 pp.

Essential Understandings #1, #3

Grades 4 and up

Summary:

This collection of eight Coyote stories begins with the creation of the earth. In the first story, *Amotken* follows his mother's advice, creates Coyote, and gives him power to be the special helper of "wicked" human beings "until they learn to get along." Although Coyote is fallible and the "fool" of his pride, he uses his wits and his power from *Amotken* "to make the world safe for the human people."

Napi Stories. Rides at the Door (**Blackfeet**), compiler, Darnell Davis. *Napi Stories*. Browning, MT: **Blackfeet** Heritage Program, 1979. 38 pages

Essential Understandings #1, #3

Grades 3 and up

Summary:

All Blackfeet People knew of *Napi*, from the serious side of his creation to the foolish and spiteful deeds he performed. He could talk with all living things, and he teased and pulled pranks many times on himself and others. His actions began a cycle of existence. Although each family had their own interpretation of the various *Napi* stories, each story has a common moral. Through these stories, it is hoped that Blackfeet children and others will begin to obtain an understanding of the Blackfeet people. Full page black and white illustrations by Blackfeet artists Barbara Gilham Aubert, Tracy Rutherford, and Kenny Doore accompany the stories.

Old Coyote, Elnora (**Crow**) and Jon Reyner. *Teepees are Folded - a Book of Indian Poetry*.

Billings, MT: Council for Indian Education, 1991. 44 pp. ISBN: 0-89992-133-7

Essential Understanding #2

Grades 5 and up

Owl's Eyes & Seeking a Spirit – Kootenai Indian Stories. (Kootenai) Pablo, MT: Salish

Essential Understandings #1, #3, #4, #5, #6

Summary:

“These Kootenai Indian stories were recorded by Kootenai elders and illustrated by Kootenai artists from the Flathead Indian Reservation in western Montana. . . . For centuries Kootenai children and adults gathered on cold, dark winter nights to listen and learn from stories like these.” The collection concludes with a map of the Flathead Reservation and a brief history and culture of the Kootenai people.

Recollections of Fort Belknap's Past (Gros Ventre and Assiniboine). Fort Belknap

Indian Community, 1982. 204 pp.

Essential Understandings #1, #2, #4, #5, #6, #7

Grades 7 and up

Summary:

Personal accounts of elders reflecting an era of “great change and transition in America. They cover the years from approximately 1910 through 1945. . . . Through these stories, the reader will see how the Gros Ventre and Assiniboine people were truly united in their efforts to live and survive as a distinct people.” Preston L. Stiffarm, in the Introduction.

Salish Coyote Stories. (Salish). Pablo, MT: Salish Kootenai College Press, and the

Montana Historical Society Press, Helena, MT, 1999. 62 pp. ISBN: 0-917298-61-6

Essential Understandings #1, #3, #5, #6, #7

Grades 7 and up

Summary:

“Here are traditional Salish Indian coyote stories, recorded by Salish elders and illustrated by Indian artists from the Flathead Indian Reservation in western Montana.” The collection concludes with a map of the Flathead Reservation and a brief history and culture of the Salish

Flathead, Pend d'Oreilles, Kalispel, and Spokane people now living on the Flathead Indian Reservation.

Salish/Pend D'Oreille Coyote Stories. (Salish/Pend d'Oreille). Salish Flathead Culture Committee of the Confederated Salish and Kootenai Tribes, 1981. 79 pp.

Essential Understandings #1, #3

Grades 9 and up

Summary:

Compiled by Clarence Woodcock, Director of the Flathead Culture Committee, this collection of stories is used in a Native American Studies class and is available in the Salish/Kootenai College Bookstore. Several stories resemble Mourning Dove's *Coyote Stories*, but nothing has been edited from these--they are transcribed from the tellings of contemporary tribal elders. Consequently, they are best taught by teachers who are very familiar with Salish and Pend D'Oreille culture and storytelling tradition.

Spirit Talk. Volume 1, Number 1, Summer 1994. Browning, MT: Spirit Talk Press. 44 pp.

Essential Understandings #1, #2, #3, #6

Grades 7 and up

Summary:

This volume begins with a message from the publisher wherein he defines the title, philosophy, intended audience, and his welcome for readers: to "a magazine in celebration of Indian culture. May you always walk in a sacred manner and in beauty." Glossy color photos by Layout and Design Editor Celeste River and others accompany a variety of articles and poetry which feature "what non-Indians have come to discover about the spiritual traditions of native peoples, and what indigenous people have been practicing all along."

Spirit Whispers III and IV: St. Ignatius Anthology of Student Writing. St. Ignatius, MT: St. Ignatius High School Writing Lab. 123 pp.

Essential Understandings #2,

Grades 7 and up

Sta-AI-TSA-Nix-SIN: Ghost Stories.(Blackfeet) Browning, MT: Blackfeet Heritage Program, 1979. 47 pp.

Essential Understandings #1, #3,

Grades 7 and up

Summary:

This collection includes various Blackfeet storytellers: Bill Big Springs, Sr., Louie Fish, Tom Found A Gun, Francis Potts, Annie Short Robe Running Crane, Mike Swims Under, Dave Wells, and Vernon No Runner, Illustrator. Told and heard in different cultures throughout the world and centered around incidents or experiences that are true but cannot be easily explained, Ghost Stories such as these are universal. Stories told in the winter; in contemporary Blackfeet life, they are told primarily for entertainment and for social control. To traditional Blackfeet, they were told to reinforce Blackfeet religious beliefs, to explain events that were forewarned,

and to link the known with the unknown. These stories are a part of Blackfeet culture still intact.

Stories by Our Elders: The Fort Belknap People. (Gros Ventre\Assiniboine) Minerva Allen, ed. Hays, MT: Hays/LodgePole Title IV Program, 1983.

All Essential Understandings

Grades 3 and up

Summary:

Illustrated by Frank Cuts The Rope and John D. Doney, this collection includes thirty-five illustrated stories told by Jenny Gray, Hank Chopwood, Lucille Chopwood, Wallace Chopwood, Vernie Bell, Estelle Blackbird, George Shields, Dora Helgeson, Theresa Lamebull, and Andrew Lamebull. Useful at all levels, these stories, which may be read or told, communicate traditional values: the importance of generosity, of personal sacrifice, of ingenuity and courage, of natural beauty, and of trusting in the power of medicine. In some stories, characters like *Iktomni* play jokes on others, but the stories also warn listeners to watch out for those who might deceive or hurt them. Several stories recreate actual events in the life of the Assiniboine and Gros Ventre tribes.

Tall Bull, Henry(**Northern Cheyenne**) and Tom Weist. ***Northern Cheyenne Fire Fighters***. Billings, MT: Montana Reading Publications, 1971 39 pages

Essential Understandings #1, #2,#6

Grades 3 and up

Summary:

In this contemporary story, Cheyenne fire fighters battle a fire in the Bob Marshall Wilderness west of Great Falls, Montana. Students value this book because it provides evidence of living Indian heros.

-----***Cheyenne Legends of Creation***. Billings, MT: Montana Council for Indian Education, 1972. 32 pp.

Essential Understandings #1, #3,

Grades 3 and up

Summary:

The Introduction to this collection suggests these stories may represent the “oldest surviving form of oral literature known to man.” The stories begin with *Maheo*, the Creator, turning mud into dust to make the “earth we walk on.” These stories teach about the interdependent relationship between human beings and the animals, and between human beings and their environment. The stories also teach the importance of ritual and ceremony for the perpetuation of the good life.

-----***Cheyenne Warriors***. Billings, MT: Montana Council for Indian Education, 1983. 32 pp.

Essential Understandings #1, #2, #5, #6

Grades 3 and up

Summary:

The stories of six 19th-century Cheyenne Warriors and their battles, as told by those who participated in these events, are recounted in this collection. Although the names may sound unfamiliar to those who are not Cheyenne, these men represent the character and bravery which Cheyenne people today still admire and honor.

----. ***Grandfather and the Popping Machine.*** Billings, MT: Montana Council for Indian Education, 1970 32 pp.

Essential Understandings #1, #2,

Grades 2 and up

Summary:

Without taking one driving lesson, old man Raven buys the first Ford owned by a Cheyenne. Assuming he will understand the machine since he knows how to “break horses,” Grandfather takes his grandson, Johnny, on an adventurous ride from Forsyth to Lame Deer. Although the stories in this collection represent the effects of culture conflict on reservation people, they are delightful and humorous stories which all grade levels can appreciate.

-----. ***The Rolling Head.*** Billings, MT: Montana Council for Indian Education, 1971. 31 pp.

Essential Understandings #1, #3

Grades 5 and up

Summary:

Several plains tribes have tales about the rolling head, and in his Introduction to the story, Hap Gilliland tells how this tale is still told today.

-----. ***The Spotted Horse.*** Billings, MT: Montana Reading Publications, 1970. 32 pp.

Essential Understandings #1, #2, #6

Grades 5 and up

Summary:

A Cheyenne boy who breaks a horse, saves the herd, and learns how to hunt buffalo from his father. In the end, Swift Hawk gives a feast in honor of his son’s accomplishments. “I am so proud of him and what he has done. I have invited you here so that you may share my happiness.” Intermediate level students enjoy the action in the story while they can experience the positive relationship between a father and son. The story also demonstrates the contemporary yet traditional Cheyenne custom of giving a feast in honor of individuals for their accomplishments.

-----. ***The Winter Hunt.*** Billings, MT: Montana Council for Indian Ed., 1971. 31 pp.

Essential Understandings #1, #2, #6

Grades 5 and up

Summary:

Three stories teach the values of wisdom, courage, bravery, and commitment to relatives. In the first story, Little Thunder’s father returns home with frostbitten feet and no game. Little Thunder decides he must do the hunting so his family can eat. The wolf helps him find the buffalo; and when Little Thunder returns to camp, the medicine man tells him that the wolf is

now his medicine: “he is wise, able to take care of himself, and knows how to surprise his enemies.”

The Turtle Who Went to War and Other Sioux Stories. (Sioux). Helena, MT: Montana Historical Society Press in cooperation with the Fort Peck Assiniboine and Sioux Tribes, 2003. 51 pp.
ISBN:0-917298-95-0

Essential Understandings #1, #3, #5, #6
Grades 3 and up

Summary:

“These traditional stories, illustrated by Indian artists, have been handed down for generations among the Sioux. Made available in cooperation with the Fort Peck Tribal Library, they reveal a world in which animals, spirits, and humans are deeply intertwined. Although written in clear, easy to understand language, these are not children’s stories, but stories from a vibrant, particular culture.” The collection concludes with a map and description of the Fort Peck Sioux.

Van Ahnen and Joan Azure Young Bear. ***Charlie Young Bear.*** Billings, MT: Montana Council for Indian Education, 1991 32 pages

Essential Understandings #1, #2, #4, #5, #6
Grades 3 and up

Summary:

Based on a 1955 incident in Tama, Iowa, when the U.S. Government paid the **Mesquakie** Indians for past treaty rights, Charlie Young Bear’s mother will get a new stove, his father will get new tools, and Charlie asks his grandfather for a bicycle with the money. He prays and makes offerings to the Great Spirit. One day his grandfather drives the truck to town and returns, not with a stove, not with tools, but with a truck full of shiny silver bicycles for Charlie and all his friends. From this experience, Charlie grows to appreciate gifts and the importance of making offerings to the giver.

Wesakaychak and the Beaver(Cree). Collected by Sandus Lazarus and translated by Philip Goodwin. Drawn by the students of the St. Andrew’s School. Cover drawn by Jack Goodwin. Cobalt, Ontario POJ 1C0: Highway Book Shop, 1993
ISBN:0-99054-377-1

Essential Understandings #1, #3
Bilingual Picture Book Grades K and up

Summary:

Written in both Cree and English, Wesakaychak lives alone in the forest, but he has many animal friends, especially Beaver. Wesakaychak is a hard worker, cutting wood to prepare for winter, and swimming and lifting rocks to keep himself strong. One day when he is in a bad mood, Wolf grabs Wesakaychak’s leg and Wesakaychak drops the rock, flattening Beaver’s tale.

Wesakaychak and the Wolves(Cree). Collected by Tina Wynne and translated by Philip

Goodewin, drawn by the students of St. Andrew's School, cover drawn by Jimmy Wynne. Cobalt, Ontario POJ 1CO: Highway Book Shop, 1993.

Essential Understandings #1, #3

Bilingual Picture Book Grades 2 and up

Summary:

In this story, Wesakaychak is introduced as "the greatest trickster." He invites all the wolves and dogs to his place. As they enter, they take off their furs and hang them up. Then Wesakaychak calls "fire," and in their hurry, they take the wrong furs. Now whenever they are together they are sniffing each other as they try to find their own coats. Some traditional stories are told to teach lessons and others for pure entertainment. Although the purpose of the stories is not deliberately stated, young people have much they can talk about after hearing and reading them.

Whealdon, Bon I. and others. Robert Bigart, ed. *"I Will Be Meat for My Salish"* The Montana Writers Project and the Buffalo of the Flathead Indian Reservation. Pablo, MT: Salish Kootenai College Press and Helena, MT: Montana Historical Society Press, 2001. 280 pp. ISBN: 0-917298-84-5

All Essential Understandings

Grades 5 and up

Summary:

"This book provides an authentic window into life on the Flathead Indian Reservation and pre-reservation Salish history. . . through oral interviews conducted in the 1920s and 1930s and preserved by the Montana Writers Project.

"These firsthand accounts of Salish elders—legends, information about traditional lifeways, biographies of important figures on the reservation, and most of all buffalo—offer a glimpse into tribal life as it was lived in the nineteenth and early twentieth centuries."