

Title: “Sun Dance in Silver Bow: Urban Indian Poverty in the Shadow of the Richest Hill on Earth”

Grade Level: 6th-12th grades

Subject(s): Social Studies/American Indian History/Montana History

Duration: One to two fifty-minute class periods

Description: This PowerPoint lesson is a distilled edition of Dr. Nicholas Vrooman’s presentation offered by the Montana Historical Society, NEH Landmarks of American History and Culture Workshops for School Teachers, “The Richest Hills: Mining in the Far West, 1862-1920,” in Butte, Montana, during the summer of 2015. Additional in-depth information on the topic of this presentation can be found in Nicholas Vrooman, *“The Whole Country was ... ‘One Robe’”: The Little Shell Tribe’s America* (Helena: Drumlummon Institute, 2012).

Note: This script was updated in 2021 to reflect the fact that the Little Shell tribe finally received federal recognition in 2019.

Goals: Students will learn about the complexity underpinning the change-over (or reconfiguration) of the West (and particularly Montana) from Aboriginal lands into Euro-American hands as it played out at the end of the nineteenth century.

Content Standards Addressed

SS.G.6-8.5. Explain the role and impact of spatial patterns of settlement and movement in shaping societies and cultures, including Indigenous cultures

SS.G.6-8.6. Identify how the historical and contemporary movement of people, goods, and ideas from one area can impact change, conflict, and cooperation in other areas

SS.H.6-8.3. Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies

SS.H.6-8.5. Explain how Montana has changed over time and how this history impacts the present social studies knowledge to real world situations.

SS.H.6-8.6. Understand that there are multiple perspectives and interpretations of historical events

SS.H.6-8.7. Analyze how people's perspectives shaped the historical narratives they created

SS.H.6-8.8. Identify limitations and biases in primary and secondary sources, specifically regarding misinformation and stereotypes

SS.G.9-12.5 evaluate the impact of human settlement activities on the environmental, political, and cultural characteristics of specific places and regions

SS.H.9-12.1. Analyze how unique circumstances of time, place, and historical contexts shape individuals' lives

SS.H.9-12.3. Identify ways in which people and groups exercise agency in difficult historical, contemporary, and tribal contexts

SS.H.9-12.7. Analyze how historical, cultural, social, political, ideological, and economic contexts shape people's perspectives

SS.H.9-12.10. Analyze perspectives of American Indians in US history

SS.H.9-12.11. Evaluate the limitations, biases, and credibility of various sources, especially regarding misinformation and stereotypes

Materials:

PowerPoint (which can be downloaded at <https://mhs.mt.gov/education/docs/SunDanceSilverBow.ppt>)

Script (which starts below)

Laser pointer (optional)

Computer and digital projector

Pre-Lesson Preparation: Print script (starting on page 4 and Vocabulary on page 3).

Review the PowerPoint and script before presenting, sensing if and where content needs to be adapted for your grade level. You may read the script straight through as a complete narrative. Click “next” at end of each narrative segment. Additional research or knowledge you have on the topic may also be incorporated into the presentation.

Depending on how fast you read, this presentation takes between 35 to 50 minutes. Reading straight through presents a whole story, and will take a full class period. You can give a second class period to the presentation, this time critiquing the information held within each image and its source. The subject matter of this presentation deals with complex history, race relations, economic inequity, and social justice issues. Please take this into account as you work with your students.

Procedure

Present the PowerPoint (and, as time permits, return to particular images to analyze.)

Teaching Note: 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” while encourage students to back up their ideas with evidence “while considering and building off the contributions and perspectives of their peers.” (vtshome.org) Brief [instructions for implementing the technique](#) can be found here.

End the lesson with a discussion, using some of the following questions.

- What ideas or information that you learned from this presentation disturbed you? What intrigued or confused you?
- Listen again to this sentence from the presentation: “history is more complex than a simple ‘mythic’ rendering that favors the ‘winners’ in the reconfiguration of the continent in the 19th century.” What does this mean and why does it matter?
- Why do you think this history has not been taught?
- How—if at all—does knowing this history change things?
- The Little Shell only received federal recognition in 2019. Why do you think it took as long as it did?

Vocabulary

Aboriginal

Indigenous

Offal Polyethni

Amalgam

Mélange

Coresidential

Métis

Extension: For grades 11-12, teach "[Montana's Landless Indians and the Assimilation Era of Federal Indian Policy: A Case of Contradiction](https://mhs.mt.gov/education/IEFA/IEFALessonPlans/)" is a week-long primary-source based unit designed to introduce students to the history of the landless Métis, Cree, and Chippewa Indians in Montana between 1889 and 1916, while giving them an opportunity to do their own guided analysis of historical and primary source materials. Download that unit from the Montana Historical Society's Indian Education for All (IEFA) Lesson Plan page: <https://mhs.mt.gov/education/IEFA/IEFALessonPlans/>.

Sun Dance in Silver Bow: Urban Indian Poverty in the Shadow of the Richest Hill on Earth

PowerPoint Script

Title Slide: The title of this presentation refers to Silver Bow, the county where Butte, Montana, is located and to the most sacred ceremony of the American Indian peoples who live in the area (Slide 47 depicts a Sun Dance). The subtitle suggests the irony between what became of those Indians, the first generation of urban Indians of the industrial era, in contrast to the new wealth generated through mining on their traditional lands.

Slide 2: Here we locate the geography of the presentation and name the two critical locations of the story. Butte is self-evident. The “Medicine Line” is a cultural term, the “49th Parallel” is a geographical term, and the “Canada/U.S. Border” is a political term, each denoting the same intangible line on the landscape.

Slide 3: Men of European heritage first came into the territory now known as Montana in the late 17th and early 18th centuries. Working for the Hudson’s Bay Company (HBC), an English trading company, was Henry Kelsey. In 1691-92 he was guided by Cree and Assiniboine tribal peoples down from Hudson’s Bay and into the interior of the North American continent. His job was to find out what the business opportunities were for the HBC. He reached what is now the borderlands of Saskatchewan and Montana.

Slide 4: In the 1730s, representing the French in North America, Pierre Gaultier de Varennes, sieur de La Vérendrye, and his sons, with a full contingent of soldiers, traveled from the east onto the Northern Plains. They explored the lands of what are today Manitoba, North and South Dakota, Wyoming, and into Montana.

Slide 5: Also, by the 1730s, coming up from what is today New Mexico, traders with Spanish heritage followed the Old North Trail along the Rocky Mountain Front from Santa Fe and Taos through Colorado, Wyoming, and into Montana. This is to say, by the middle of the 18th century, the three major European nations to colonize North America—England, France, and Spain—were well represented in Montana. Men from each of these groups intermarried with all the tribal peoples with whom they traded in the opening of the new global fur trade markets. Cultural and genetic influences from these first and subsequent European-heritage men became part of the tribal communities and societies in Montana from that time.

Slide 6: Children of the mixed-heritage marriages were part of the tribes of their mothers. By the 1780s, the number of mixed-descent peoples had grown to comprise a considerable new Aboriginal population among the tribal peoples of the Northern Plains. This was especially true for the Cree, Assiniboine, and Ojibwa peoples for whom French heritage was deeply incorporated. This growing population of buffalo culture peoples became their own tribal entity by 1800. They were called the *Otchipemsu’uk*, meaning, “they who own themselves.” They are also known by the French word *Métis*, meaning of mixed origin. In Montana, they also came to be called “Landless Indians,” because they were not recognized by the federal government.

Slide 7: Today, the “Landless Indians” in Montana are known as the Little Shell Tribe of Chippewa Indians. The Indigenous peoples of the Montana-region of North America were far more “polyethnic” (of many heritages) and “co-residential” (many different groups living

together) than generally assumed. They combined cultural attributes from numerous sources. Most Canadians and Americans of European heritage have little understanding of this history.

Slide 8: By the early 19th century, a fully formed “new” Aboriginal society was already in place on the Northern Plains. This image, which can be read as a document if you know the “code,” tells us that by the second decade of the 1800s, the buffalo were even then becoming scarce. Organized bison harvesting trips became a regular practice, with indigenous groups traveling from what is now North Dakota west into Montana.

Slide 9: Let’s look a little closer. We see two-wheeled carts attached to both horses and dogs. Some of the men are wearing feathers, while others wear European-style hats called tuques, a kind of beret. The cart is called the Red River cart, named for the Red River of the North. It is the first use of the wheel by Aboriginal peoples in the center of the continent. The technology and the costuming are both indicators of the new *mélange* (mixed) culture.

Slide 10: Here, too, we see a good example of the mixing of cultural traditions. Notice the date of the painting, which obviously pictures Aboriginal peoples. Now notice the clothing. It is an amalgam (combination) of Indian and European styles. The woman on the left wears an Empire Waist dress. The woman on the right is wearing a paisley shawl. Both were currently fashionable in Europe at the time. The man wears a European-style coat and hat with Indian skin leggings and moccasins.

Slide 11: Known as “in-between” people, the Métis served a mediating role, negotiating and helping to build relationships between the Euro-Americans and the First Peoples of the territory. Because they understood the languages of both their mothers and their fathers, they were the “great communicators” of the era.

Slide 12: The Métis story is intricately intertwined with that of the Red River cart and its place in North American transportation history. Changes in geo-economic and political circumstances gave rise to the cart’s invention in 1801 at Fort Pembina (now Pembina, ND). Those same global forces also brought about its obsolescence one hundred years later.

At the beginning of the 19th century, the innovative cart allowed the fur trade to prosper through buffalo harvesting on the open plains. The large, wooden-wheeled carts were designed to traverse the dusty roadless prairie, and they gave the Métis a unique technological advantage. At the close of that century, with the new agricultural society needing fertilizer, the carts were relegated in economic status to scavenging the same prairie grasslands for the sun-bleached bones of earlier buffalo hunts. The technology was proprietary; thus, images of the carts provide visual evidence of Métis distribution. Where there were Red River carts, there were Métis.

Slide 13: In this image we can see that by the 1840s, in western Montana, the Métis were helping to build wholly new villages that exhibited the new amalgam culture. This is evident in the mixed architecture and Red River cart shown in center of this drawing. St. Mary’s Mission is today Stevensville, Montana.

Slide 14: The Red River cart is prominent in this painting. Nicolas Point, the artist, was the helper of Father DeSmet, who was the first European to bring Christianity to Montana. Point’s journal tells of their helpers being part of this new native society.

Slide 15: On Montana's eastern edge, bordering North Dakota, is Fort Union, a major fur trade post during the first half of the 19th century. In the foreground is the Missouri River. We're looking north, with Montana on the left and North Dakota on the right. The artist, Moncravie, was a worker at the fort. Let's take a closer look at the Montana side of the painting.

Slide 16: Those are two Red River carts heading off into Montana. One of the drivers is wearing a red tuque. This affirms how extensive this new amalgam native culture was prior to the American Civil War. This is the 1840s. But wait, what's that at the top right corner of the image? Cattle. Most textbooks teach that cattle came to Montana and the Northern Plains with the Texas herds and Anglo cowboys in the late 1870s and early 1880s. Here we see cattle 40 years before that happened. We now know that the Métis went from North Dakota to the banks of the Mississippi River in 1815, bought a herd of cattle, and drove them back to the Plains. From then on, they have been raising cattle, and continue to this day in some communities. This is the kind of information that shows us that history is more complex than a simple "mythic" rendering that favors the "winners" in the reconfiguration of the continent in the 19th century.

Slide 17: These next two slides show that by the mid-1840s a new native culture had become part of a multiethnic society that lived in the region of what was later to become Montana.

Slide 18: This image shows an example of a whole and healthy mixed-heritage, mixed-descent family of Métis in Montana in 1847.

Slide 19: This portrait gives us a good image of how strong and distinctive an identity the Métis had among the tribal peoples of the Northern Plains.

Slide 20: This is a classic painting of the North American 19th century West. It depicts the epic bison hunting brigades of the Métis. The artist, Paul Kane, traveled with this band in 1846. The Red River carts stretch out to the horizon. This is central North Dakota; the brigade heading into Montana. Notice that oxen and horses are used to draw the carts.

Slide 21: Another Kane painting, this one appears at first glance to be a common image of an Indian encampment. But what's that in the yards of all those homes? Pick-up trucks of the times, i.e., Red River carts. And what's that lowing by the slough? Cattle along with horses. This image gives a beautiful view into a truly new Native American culture that flourished in the first half of the 1800s and has become lost from the memory of most Americans.

Slide 22: This photograph, taken in 1874, depicts essentially the same scene in Montana artist Paul Kane painted in the 1840s.

Slide 23: The Métis buffalo hunting bands did not live in isolation. They were related to all the tribes of the Northern Plains. Here's a good example. *Harper's Weekly* was the largest nationally circulated periodical of the times. This is the front page story. We want to look at the man in the upper left-hand side of the cover.

Slide 24: The date is December 8, 1877. The caption under the portrait says, "Sitting Bull." Everyone around the world has heard of Sitting Bull. He is the most famous American Indian. In fact, this is the very first image ever made of Sitting Bull. Does he look like the "Mystic Warrior of the Plains" he's become famous as? No, he looks like a regular man, unassuming. But wait,

what's that in the upper right corner?

Slide 25: Sitting Bull's Traveling Outfit. What the heck? Sitting Bull traveled with four pickups! That is to say, four Red River carts that carried all the modern conveniences of the times. This is a very different understanding of who the man Sitting Bull really was. In describing the change-over from an Aboriginal world to that of an Anglo America in the 19th century, the historical narrative has left many things out. Next, we see a little more clearly what the forces of history exclude from the truer telling of what "actual" was, rather than what has become "myth."

Slide 26: This is the front page story in the October 24, 1877, *Helena Independent* newspaper, Helena, Montana. It tells of the Commission led by General Terry to Fort Walsh, just north of the border from Montana, in the Cypress Hills of Saskatchewan. The U.S. government is trying to get Sitting Bull and his people to come back to the U.S. following the Battle of the Little Bighorn. (What happened at the Battle of the Little Bighorn?) Next is Sitting Bull's response to General Terry.

Slide 27: "I was born and raised with the Red River half-breeds and wanted to come back." That is to say, the "Métis." The great Chief Sitting Bull is saying he was born and raised as part of the new amalgam culture that sprouted fresh upon the Northern Plains in the late 18th and early 19th centuries along the U.S./Canada borderlands. This is certainly an important insight that has not made it into the mythology or general history about who the United States defeated when they took the western lands of the border region.

Slide 28: Here's a good view of a Métis family and their Red River cart. Notice the green buffalo hide laced over the rim of the wheel. That dried hard as rock, serving to hold the wheel together and as a tire extending the life of the wheel. There is no metal at all used in the making of the cart. The extra-large wheel allowed for the cart to roll over the rough prairie and open plains terrain. By the 1860s, there were thousands of these carts being used by native peoples. Only recently have these images come to light. They show that Aboriginal peoples were modern people of the times. When we recognize this, we have to modify our understanding of what actually took place in the reconfiguration of the continent.

Slide 29: Another view of a Red River cart, with two beautiful Métis girls.

Slide 30: This is a wonderful look into the lives of Métis families living on the plains. The year 1883 is the year buffalo culture collapsed, with the demise of the northern bison herd. With their means of making a living and family support gone, the Métis had to struggle for a place within the newly reconfigured lands as Anglo agriculture, mercantilism, and mining took over as the economic engines of the territory. There was no place left for those whose lives were based on the economy of the fur trade.

Slide 31: The Métis struggled to maintain a place in the changing society, hauling for the new mercantile companies. But it was to no avail.

Slide 32: With the arrival of the railroad, the Red River carts were relegated to scavenging for the dried bones of the buffalo harvests of all the years gone by, to be brought to the railheads and shipped to processing plants and made into fertilizer for the new agricultural society.

Slide 33: The carts then became obsolete and disappeared from the land and our memory.

Slide 34: What once were wintering cabins became fulltime residences as Métis families struggled to find a place in the newly forming white immigrant society. Some got work as the first cowboys on the new ranches that took over the pastures that had been teeming with bison only a couple of years before.

Slide 35: The Métis kept their families together and tried to live as normal a life as possible, with holidays and family and community celebration being the rallying times for their culture.

Slide 36: But for many, there was no place to find work. Indians were all supposed to be on reservations.

Slide 37: Newspapers began to print stories about “Landless Indians” wandering around Montana, squatting at the dumps and slaughter houses, rummaging for scraps and feeding on offal (organs and intestines of butchered animals). In fact, numerous camps of what were derisively called “vagabond” and “garbage can” Indians were peppered around Montana. Whowere these people?

Slide 38: The new “American” citizens of these newly forming Montana communities were fearful of rogue Indians riding through their streets and camping on the periphery of their towns.

Slide 39: The legacy of the takeover of the land from these people was too close for comfort for most Montanans. Indians were supposed to be invisible, set apart on reservations great distances from white communities. Something had to be done about these free-roving Indians.

Slide 40: These are rare images of that transition time in the reconfiguration of the land.

Slide 41: The contrast between the new wealthy elite and the poverty-stricken remnants of the prior era was too much for “upstanding” citizens to bear. They demanded the removal of the Landless Indians.

Slide 42: The Landless Indians—who were an amalgam of (predominantly) Chippewa, Cree, Assiniboine, French, and Scots—were called either “Cree” or “Halfbreeds” by authorities. The Cree were supposedly a Canadian tribe, though that was a misrepresentation. If they were “Cree,” the thought was, then they didn’t belong in the United States. And, Halfbreeds were not considered Aboriginal peoples by the government or Anglo society, so they did not require any special accommodations. In the end, pressure from the Montana government to federal officials caused Congress to pass the *Cree Deportation Act of 1896*.

Slide 43: The summer of 1896, African American troops (called Buffalo Soldiers) stationed at Fort Assiniboine (Havre, MT) ...

Slide 44: ... set out to round up all the landless “Cree” Indians and “Halfbreeds” in Montana and deport them to Canada.

Slide 45: They traveled down from Havre, through Great Falls, on to Helena, continued to Butte, then marched over to Missoula, came back across the divide and up the Front Range to Augusta and Choteau, and then finally back to Great Falls.

Slide 46: All along the way they herded up the Landless Indians and force-marched them to the railhead at Great Falls. There they were put on cattle cars and shipped to Lethbridge, Alberta. Having run out of money, the Army herded the last group on foot to the border. But most of the Landless Indians returned immediately to Montana. The poverty in Montana was preferable to that of Alberta at the time. And Montana was their traditional historic homeland. They came back to the enclaves they knew at the periphery of many Montana towns and cities, taking up residency at the dumps once again.

Slide 47: New strategies were needed to support their families. The leadership of the Landless Indians used the model of the Wild West Show, pioneered by Buffalo Bill Cody, to produce an attraction for the Montana society. In the summer months, they performed Sun Dances in Butte and around the state, charging a nominal entrance fee as income to support the band. Montana society was titillated to experience what they thought was the savage ceremony of a people whose place in society was now obsolete.

Slide 48: The Butte community was eager to indulge this zoo-like entertainment. Soon, the model expanded to include women's dances, foot races, and various other traditional performance arts.

Slide 49: The ballfield in Butte was a staging ground for some of the events. There is an undertone of melancholy, with these people of ancient heritage on the land, reduced to performing their sacred cultural ways for the prurient pleasure of those who were, in a sense, their conquerors. All for pennies.

Slide 50: A proud people, this landless polyethnic Aboriginal group, not wanted by anybody, were forced by necessity to compromise their pride in the new Montana society.

Slide 51: Just twenty-five years earlier, this same group of people were the masters of their universe, *Otchipemsu'uk* (they who own themselves), and helped the newly arriving Anglos to survive in this environment.

Slide 52: Life at the dump in Butte continued.

Slide 53: Children were born and raised at the dump.

Slide 54: A new generation was born that was the first not to know the freedom, liberty, pride, and dignity of their ancestors.

Slide 55: This is Isabelle Coyote Apitchitchiw (daughter of Chief Bobtail/Alexis Piché; wife of Apitchitchiw/Smallboy; daughter-in-law of Rocky Boy) with her children: Margaret, 10; Little Girl, 18; Jenny, 4; Johnny, 6; and Bobtail (Robert), 8. Isabelle is about 40 in this photograph.

Slide 56: Monias is a good example of complex identities and naming. He was also known as John Sutherland, Jr., as well as Jean LaRocque. Although living with Little Bear's band in Montana, he was a headman of the One Arrow Band, located today near Batoche, Saskatchewan. In 1893, while living in Box Elder, MT, he listed his occupation as freighter and laborer.

Slide 57: Chief Little Bear, once one of the foremost leaders on the Northern Plains, is reduced to being a curio peddler in Butte. With hope always the guiding light, good leadership will do

anything for the survival of their people.

Slide 58: In 1915, Chief Little Bear, on the left, negotiated with the federal government and local leaders to have the decommissioned Fort Assiniboine re-purposed as a reservation for all of Montana's Landless Indians.

Slide 59: Many Montana citizens, including notables such as Frank Bird Linderman and Charlie Russell, were supportive of the Landless Indians being brought into the fold, as it were, and included as legitimate Indian peoples in American and Montana society.

Slide 60: In 1916, the U.S. government established the Rocky Boy's Reservation to attend to Montana's Landless Indian "problem." The polyethnic Chippewa Cree Assiniboine Métis, from enclaves all over the state, converged at the Bear's Paw Mountains, the site of the reservation. The government critically underestimated their numbers. There was not enough land or resources to accommodate all of them.

Slide 61: People were starving. Montanans sent relief, but the government had to do something. So, they created a new roll of who was to be included in the new reservation. They developed a criteria that would accommodate only a portion of the whole, about 550 people, those most closely related to the two main chiefs, Rocky Boy and Little Bear. All the others, including those who did not even make it to the reservation because poverty inhibited their ability to travel, were left out of the settlement. The government said they weren't responsible, because they weren't enrolled. This image shows the Landless Indians traveling to the Rocky Boy's Reservation. Can you see an inherent prejudice in this caricature?

Slide 62: Those people moved back to their enclaves around the state, called Moccasin Flats, Buckskin Flats, and Breedtown, and continued their lives as Landless Indians.

Slide 63: Those enclaves became ensconced on the edges of many Montana towns, engendering a generational life of extreme poverty, displacement, and malaise.

Slide 64: (Show image; no text.)

Slide 65: (show image; no text.)

Slide 66: (show image; no text.)

Slide 67: As well, rural homelessness continued unabated for many Landless Indians.

Slide 68: But life went on. Families held together, traditions were passed on, and a new equilibrium, within the poverty, prevailed. And they never gave up hope for acknowledgement of their Aboriginal rights.

Slide 69: Making due with the resources at hand, and carving out a life of value, Montana's Landless Indians claimed their place within the broader society.

Slide 70: Where they could, they participated in the workings of the larger American society. The percentage of Montana's Landless Indians who are veterans is higher than any other group in Montana.

Slide 71: Amidst poverty and second-class citizenship, Landless Indian families cultivated a

strong sense of identity and shared purpose in life: to never give up on their struggle to be acknowledged as having Aboriginal rights in America and Montana.

Slide 72: Following the creation of Rocky Boy's Reservation, and the realization in the early 1920s that not all the Landless Indians were to be accommodated by the federal government, new leadership arose to meet the new challenges. Chief among them was Joe Dussome. Dussome served as Headman for the Landless Indians from 1921 until his death in 1963.

Slide 73: Everyone in Montana knew of the Landless Indians but most did not know their story. Instead, most Montanans believed that the Landless Indians were less than "real Indians," were Canadian, or, were just plain "Halfbreeds," illegitimate members of society. Children attended local schools, adults got jobs where they could. Prejudice was always close at hand.

Slide 74: So was pride in knowing who they truly were. On the inside, the Landless Indians knew they helped settle this land. They were the economic engine of the fur trade, the negotiators and diplomats who finessed the relationships between the new Americans and the Indian nations, and the scouts and guides of Euro-American exploration. They knew their role was critical in making America what we know it to be today.

Slide 75: Today, the Landless Indians of Montana are known as the Little Shell Chippewa Tribe. Of their polyethnic nature, Chippewa is their root Aboriginal heritage. They honor all the historic composition of their genealogy, including the French and Gaelic (Scots/Irish). Look at their flag, which includes a bison, a staff and two flags—one with a Gaelic green clover and the other with a yellow French fleur de lis. They know they are a Northern Plains buffalo culture tribe with ancient heritage that incorporates Cree and Assiniboine with Great Lakes Ojibwa (Chippewa) and fur trade French and Scots. They persevered in their petition to the United States government for their just Aboriginal Rights being recognized and were finally recognized in 2019.

Slide 76: The Little Shell Tribe are a modern people, closely connected to other tribes across the Northern Plains of both Canada and the United States.

Slide 77: The Little Shell have maintained their cultural and political integrity in spite of the overwhelming odds against them.

Slide 78: Children are the focus of a new era of cultural and political awareness and engagement for the Little Shell.

Slide 79: Ancient symbols of truth and justice, such as this community prayer flag atop Hill 57 in Great Falls, survive and new opportunities arise as the State of Montana has grown to understand more clearly the place of the Little Shell among the Tribal Nations of Montana.

Slide 80: Even at their low point at the dumps of Butte at the beginning of the 20th century, the Little Shell never gave up the hope of their ancestors. At the beginning of the 21st century today's Little Shell are stronger than ever, confident in who they are and in their rightful place within the larger American and Montana society.

Slide 81: Thank you.

Slide 82: Fair Use Notice