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# FLATHEAD RESERVATION

## LOCATION

The Flathead Indian Reservation is located in northwestern Montana on the western slope of the Continental Divide. The exterior boundaries of the reservation include portions of four counties—Flathead, Lake, Missoula, and Sanders. The Flathead Reservation land base consists of approximately 1,243,000 acres. The eastern border of the reservation is at the top of the Mission Range of the Rocky Mountains. Flathead Lake and the Cabinet Mountain Range are to the north; the Lower Flathead River runs through the heart of the reservation; and to the west are the Salish Mountains and rolling prairie lands.

## POPULATION

The three tribes of the Flathead Indian Reservation are the Salish, Pend d'Oreille, and Kootenai. Seliñ is the proper name for the Salish, who refer to themselves as Sqéliö—the People. The Salish have often been referred to as “Flatheads,” but this name is a misnomer and, in actuality, there are no Flatheads. Qæispé is the proper name for the Pend d'Oreille. The aboriginal name of the Kootenai Tribe is Kutanaxa, a name that means “licks the blood” in reference to a traditional hunting custom. The term Ktunaxa describes the Kootenai political sovereignty as a nation and all citizens who identify themselves as Kootenai. “Ksanka” refers to the name of the Ktunaxa band of the Flathead Reservation. Kasanka translates, “Standing Arrow,” which is a traditional warring technique. The tribes today are known by the contemporary title of The Confederated Salish and Kootenai Tribes. For the purposes of this document and for reader understanding, the terms Salish, Pend d'Oreille, and Kootenai will be used.

After the reservation period, when lands were allotted and then subsequently opened to homesteading in 1910, many non-Indians moved to the reservation. The influx of homesteaders and the continuing movement of non-Indians onto the reservation have resulted in the Confederated

Salish and Kootenai People being the minority population on their own reservation. Presently there are many Indian people from other tribes that live on the Flathead Reservation. Many are attending Salish Kootenai College or Kicking Horse Job Corps. Some have intermarried with tribal members and live among the community with their families. Both Salish Kootenai College and local K-12 public schools have identified over 40 different tribal nations represented within the student populations.

There are 6,961 enrolled members of the Confederated Salish and Kootenai Tribes. Of this population, 4,244 live on the reservation.

## LAND

The Hellgate Treaty of 1855 created the Flathead Reservation. The treaty defined the boundaries of the reservation. A formal survey by the government actually diminished the reservation both on the northern and southern ends. The lands that remained as reserved by the treaty are approximately 1,243,000 acres. This land base was soon to change, however, with the passing of the Allotment Act (Dawes Act) of 1887, and the subsequent Homestead Act that opened the reservation to non-Indians in 1910. This resulted in the tribes becoming the minority landowners on their own reservation.

While much of the prime agricultural land remains in non-Indian hands, the tribes have been aggressively buying back land. At this time they have become the majority landowners at roughly 56 percent. Following is a breakdown of the current status of reservation lands:

Area in Acres	Status
613,273.50	Tribal Trust
58,728.98	Tribal Fee
39,940.56	Individual Trust
4,248.89	Off-Reservation Tribal Fee
76,159.25	Water
22,466.46	Federal
40,742.57	State
346.42	Town sites
466,480.67	Fee

Reservation lands are comprised of 451,000 acres of forested land, agricultural lands, prairie habitats, and numerous watersheds, pristine mountain lakes, and the lower half of Flathead Lake, which is the largest freshwater lake west of the Mississippi River. Three hundred twenty-two thousand acres of forested lands are considered commercial forest. This forestland is managed as a whole to include reforestation, fire management, insect and disease control, timber, and economic opportunities for the tribes. The Wildland Recreation Division of the tribe's Natural Resource Department maintains a variety of trails in the Mission Mountains annually. Hiking and recreation on reservation lands by non-members requires a tribal recreation permit.

The Confederated Salish and Kootenai Tribes were the first tribal nation to designate a wilderness area. Much of the Mission Range falls under this category, and no development is allowed in this area. Both the northern and southern areas of the reservation have lands that are designated as "primitive." The Jocko and Lozeau Primitive Areas are available only to tribal member use, and that use is restricted to certain activities. It is the intent of the tribes that tribal members have access to pristine lands for gathering plants, ceremonial use, and solitude.

The Confederated Salish and Kootenai Tribes believe in their role as stewards of the land and its resources as articulated in the following statement from the Salish Culture Committee:

The earth is our historian; it is made of our ancestor's bones. It provides us with nourishment, medicine, and comfort. It is our source of our independence; it is our Mother. We do not dominate Her, but harmonize with Her.

## HISTORICAL BACKGROUND

Pre-reservation history provided by the Salish and Pend d'Oreille Culture Committee  
**Salish and Pend d'Oreille.**

The Salish and Pend d'Oreille tell of having lived in what is now Montana from the time when Coyote killed off the Naçisqéliö—the giants. The tribes' oral histories tell that the Salish and Pend d'Oreille were placed

here in their aboriginal homelands. Their beginning and history in this place is a story of genesis, not of migration. The late Clarence Woodcock told this beginning:

Our story begins when the Creator put the animal people on this earth. He sent Coyote ahead as this world was full of evils and not yet fit for mankind. Coyote came with his brother Fox, to this big island, as the elders call this land, to free it of these evils. They were responsible for creating many geographical formations and providing good and special skills and knowledge for man to use. Coyote, however left many faults such as greed, jealousy, hunger, envy and many other imperfections that we know of today.

Many of the Coyote stories contain what may be considered fairly precise descriptions of the geologic events of the last ice age. Anthropologists and other non-Indians have long been skeptical of this, thinking that there was little evidence that Salish and Pend d'Oreille people had been here that long ago. But recently, archaeologists have found sites in the South Fork of the Flathead River dating back 12,000 to 14,000 years, about the time of the end of the last ice age.

From the beginning of time, the Salish and Pend d'Oreille people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people needed. Elders say that life was hard, but good. Spring would yield a plentiful bitterroot harvest, followed by sweet camas bulbs in June.

The bloom of the wild rose signaled the people that the buffalo calves had been born and that it was time for the summer buffalo hunt. Throughout the rest of the summer, berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and stored. The Salish and Pend d'Oreille regularly gathered hundreds of different plants for food and medicinal uses.

In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items such as a par fleche. A par fleche is a rawhide container used for storing a variety of things like dried foods and clothing.

Fishing was also important throughout the year. Both fishhooks and fish weirs were used to catch fish. Elders tell of days when the fish were so plentiful that you could almost cross the creeks walking on their backs.

The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women made and repaired clothing while the men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

Salish and Pend d'Oreille history tells of the break-up of the one great Salish Tribe that existed long ago. As the tribe's population became too great to be sustained by hunting, fishing, and gathering foods in one central location, the



people split up into many smaller bands. Tribal elders say that tribes moved from the Montana area toward the west, breaking into smaller tribal groups that could be more easily supported by the seasonal supply of foods. Over time, the tribes' languages developed dialectical differences, though they are still mutually intelligible. This story explains why all through history and to the present day the Salish and Pend d'Oreille have kept close, friendly, and often intermarried relations with the tribes of eastern Washington and northern Idaho. During the 19th century, these tribes often banded together during their buffalo hunting expeditions to the plains.

The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area, and the Three Forks vicinity. The Pend d'Oreille similarly occupied both sides of the mountains, with a

major band situated by the Sun River near Great Falls. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains.

To the north, relations with the Ktunaxa or Kootenai, whose language is unrelated to Salish, were usually amicable, but not as close and familial as to the west. To the south, relations with the Shoshone people were varied and shifted over time. At times these tribes raided each other. At other times they traded, intermarried, and gambled together. A site in the far southern end of the Bitterroot Valley was known as SleÛi, a kind of neutral ground where the Salish and Shoshone would meet to play traditional gambling games.

To the east, inter-tribal relations were less friendly. Both the Salish and Pend d'Oreille have always had conflicts and skirmishes with tribes of the plains, including the various Blackfeet bands; the Gros Ventre, the Crow, the Cree, the Assiniboine, the Cheyenne, and other Sioux tribes. Before the advent of guns, however, intertribal warfare tended to be characterized by low mortality and was largely ceremonial in nature. Counting coup on the enemy was the most important aspect of warfare, which served to reaffirm longstanding boundaries between tribal territories and to establish the honor and bravery of men in their willingness to risk their lives in defense of their people. Even with this history of conflict, the Salish and Pend d'Oreille sometimes had amicable relations with eastern tribes, including trade and even occasional marriage.

During the 17th century intertribal conflicts became more violent and deadly. Perhaps for the first time since time immemorial, tribes found themselves in competition for resources. As tribes were being pushed westward, food sources were being subjected to more intensive harvesting. Impacts of the movement of European trappers, traders, and settlers were also felt through waves of smallpox, influenza, measles and other contagious diseases. The greatest loss of life among Indian people occurred through disease.

Horses and guns also made their way west. Tribes that gained first access, like the Blackfeet, enjoyed a shifting balance of power before other tribal groups were able to secure similar armaments.

The combination of resource competition, loss of life from disease, and

the introduction of deadlier weapons influenced Salish and Pend d'Oreille leaders to move their main camps to the west side of the mountains. Horses would allow the people to continue to hunt buffalo, and the annual summer and winter hunts continued until the buffalo population was intentionally decimated in about 1883.

### **The Ksanka Band of Ktunaxa**

Historic information provided by the Kootenai Culture Committee

Ktunaxa history describes the evolution of The People from the time when the first sun rose in the sky and human beings were equal to the animals. From the beginning of time the Sun and the Moon were brothers and they produced the powerful life force for all earthly creations. The Sun and Moon transformed all beings who chose to live on this earth into physical forms and assigned them with a domain and complementary tools. The concept of interdependence that maintains the delicate balance of the natural world is intrinsic to Ktunaxa culture.

The aboriginal territory of the Ktunaxa Nation encompasses three major ecosystems: the Columbia River Basin, the Rocky Mountain Region, and the Northern Plains. Although an official census was never taken, ethnographic studies estimate an historical population in excess of 10,000 Kootenai people.

With a massive homeland to protect and keen environmental skills, the Ktunaxa chose to live in distinct bands to maintain their unique life cycles. The seven bands of the Ktunaxa Nation are distinguished by the location they inhabited throughout the winter months. The Ksanka or the Fish Trap People reside in the Dayton, Elmo, Big Arm, and Nairada communities of Montana. The Wood Land People of St. Mary's Band are in Cranbrook, British Columbia. The Two Lakes People of the Columbia Lake Band are at Windmere, BC. The People of the Place Where the Rock is Standing (the Lower Kootenai) reside in Creston, BC. The Meadow People live in Bonners Ferry, Idaho and the Tobacco Plains Band live in Grasmere, BC. The Not Shirt People (Upper Kootenai or Shushwap) live in Ivermere, BC.

Prior to reservation settlement, the Ktunaxa lived a bicultural life style, possessing cultural traits of both the Northern Plateau and Northern Plains tribal groups. Ktunaxa subsistence was based on seasonal

migrations that followed plant and animal production cycles, and coincidentally served to prevent an environmental degradation of aboriginal lands. Food preservation was an integral part of the Ktunaxa life cycle. Seasonal migrations for hunting and harvesting began in the early spring when bitterroots ripened and fisheries were bountiful. In early summer, they traveled east of the Rockies to hunt buffalo, returning in mid-summer to process and store the meat. In summer, camas, huckleberries, serviceberries, chokecherries, and other plants were harvested. By fall, big game expeditions were organized and some of the hunters returned to the plains for more buffalo. The people preserved and processed food for the winter cache.

The Ktunaxa life cycle also depended on a commerce sector, which involved agriculture and aquaculture. The Ktunaxa cultivated a unique species of tobacco for personal use and trade with other tribes. They specialized in water, fisheries, bird hunting, trapping, and other aquacultural activities that were ongoing in Kootenai society.

The most prominent distinction of the Ktunaxa is the isolated language they speak. While scientists classify most indigenous languages into family groups to determine origin and migratory patterns, the Kootenai language has never been likened to any other language in the world. It is an anomaly that effectively contradicts any migration theory for Ktunaxa. Other distinctions of the Ktunaxa include their portable tule-styled summer lodges called Tanat. They also held the distinction of being avid canoeists, trappers, and anglers. They excelled in engineering light craft to expedite navigation on some of the most treacherous waterways in the Northwest. Their hunting and fishing techniques were superior even by modern standards. They developed and utilized devices to augment their technique. Traditional Kootenai fish weirs and bird traps were widely sought after for their utility.

Since time immemorial, the Ktunaxa have coexisted with Mother Earth's creations in their natural habitat. Kootenai stewardship prescribes the utmost respect and protection for all elements of the natural world. As guardians, Ktunaxa people believe that life has little value without a true appreciation for the environment and a genuine regard for all that is sacred.

### **The Confederation of the Salish, Pend d'Oreille, and Kootenai**

The seasonal round patterned the existence of the tribes until the impact of European colonization made its way west. After the Lewis and Clark expedition, the fur trade exploded in the Northwest. With the fur trade came disease, alcohol, Christian teachings, guns, and goods that were said to “make life easier.” In retrospect, the fur trade took much more from tribes than it gave.

The westward movement of traders, homesteaders, and settlers, advanced the reservation period. In 1855, Isaac Stevens, Territorial Governor of Washington Territory, met with leaders of the Salish, Pend d'Oreille, and Kootenai Tribes at Council Groves near present day Missoula, Montana. Tribal leaders were under the assumption discussions would be centered on their problems with their encroaching enemies, the Blackfeet. The resulting discussion, however, ended with tribal leaders reluctantly signing the Hellgate Treaty, ceding over 22 million acres to the United States government. The prominent Salish leader at this time was Plenty Horses, or Victor. The treaty provided for a survey to be done of the Bitterroot Valley for Victor and his people in Article XI. The survey was never done, however, and in 1871 President Grant sent Rep. James Garfield to negotiate for the removal of the Salish to the Jocko Reservation (present day Flathead Reservation). Victor had died during a summer buffalo hunt, and his son, Charlo—Small Grizzly Bear Claws—was chief. Charlo refused to sign the removal document, but when it was subsequently published, it showed his mark. Charlo asserted that this was a forgery and refused to move. He remained in his beloved homeland until 1891, when he and his remnant band of Salish were forcibly removed by military escort to the Jocko Reservation.

Confinement to the reservation made it difficult for the people to provide for their families by hunting and gathering. Allocations for provisions as outlined in the treaty were not fulfilled, and a series of corrupt Indian agents assigned to the reservation added to the hardship of the people. The United States Congress passed the Dawes Act (Allotment Act) in 1887 in an effort to further assimilate Indian people. This legislation provided for the survey and allotment of individual lands to tribal members. In 1904 the Dawes Act reached the reservation with the passing of the Flathead Allotment Act. Under this act, lots of 40, 80, and 160 acres were assigned to individual tribal members and families. An underlying intention was

to encourage the transition from a hunting and gathering economy to an agricultural one. There was a pervasive attitude that Indian people must assimilate to white life ways. Tribal leaders were active opponents of this legislation, traveling to Washington, D.C. to give testimony of their opposition. Their efforts were futile and the breaking up of the Flathead Reservation became a reality. Lands that were not allotted were deemed “surplus,” and in 1910 the reservation was opened up to homesteading. The resulting land loss made the Confederated Salish and Kootenai Tribes the minority landowners on their own reservation.

The next major impact on the tribes was the Indian Reorganization Act, or Wheeler Howard Act, of 1934. This act ended the allotment era and allowed tribes to adopt a constitution and charter of incorporation. Participation under this legislation was left up to the decision of each tribe. The Confederated Salish and Kootenai Tribes made the decision to incorporate under this act and in 1935 adopted a Tribal Constitution and Corporate Charter, becoming the first tribe in the nation to do so. Tribal government became formalized under Article III of the Constitution, creating the Tribal Council, which at that time included Chief Martin Charlo and Chief Eneas Paul Koostahtah. Charlo and Koostahtah were the last chiefs to serve as part of the Tribal Council.

From the inception of the reservation system, Indian people lost control over their own destiny. The administrators and policies of the Bureau of Indian Affairs controlled governance decisions for the tribes. The Indian Reorganization Act began the slow transition back to tribal control over tribal affairs. Incorporation under this act allowed the tribes to again determine their own path. This journey was to be challenging, as evidenced in the government's movement to terminate tribes during the 1950s. Termination policy was initiated with various tribes, beginning with the Menomonee of Wisconsin. Their final termination took place in 1961. Though the Salish, Pend d'Oreille, and Kootenai were targeted, they were not terminated. Termination policy ended during the administration of President Richard M. Nixon. Since then a number of tribes have successfully sought reinstatement.

The Indian Self-Determination Act of 1976 bolstered the tribes' capacity to manage their own affairs. Tribes were given authority to manage federal programs that had historically been under the direction and control of the Bureau of Indian Affairs. Initially the tribes contracted programs,

but a more recent amendment to the Self-Determination Act allows the tribes to negotiate compacts with federal agencies on a government-to-government basis. Since 1994, the tribes have shifted from contracting federal programs to compacting them.

Today the Confederated Salish and Kootenai Tribes are still faced with many challenges. However, the historic and contemporary commitment to tribal sovereignty provides hope and confidence in a sound future. The vision and mission of the Confederated Salish and Kootenai Tribes, the Sovereign People of the Flathead Reservation, are articulated in a formal statement adopted by the Tribal Council in May of 1996:

**Vision**—The traditional principles and values that served our people in the past are imbedded in the many ways that we serve and invest in our people and communities, in the ways we have regained and restored our homelands and natural resources, in the ways we have built a self-sufficient society and economy, in the ways that we govern our Reservation and represent ourselves to the rest of the world and in the ways we continue to preserve our right to determine our own destiny.

**Mission**—Our mission is to adopt traditional principles and values into all facets of tribal operations and service. We will invest in our people in a manner that ensures our ability to become a completely self-sufficient society and economy. We will strive to regain ownership and control of all lands within our reservation boundaries. And we will provide sound environmental stewardship to preserve, perpetuate, protect, and enhance natural resources and ecosystems.

## GOVERNMENT

The Secretary of the Interior, Hubert Work, authorized a survey in 1926 to assess the economic status of Indians. This survey came to be known as the Meriam Report. Findings of the survey “Shocked the administration since it called for radical revisions in almost every phase of Indian affairs” (Deloria and Lytle, *American Indians, American Justice*, p12). Response

and reform to the Meriam findings came under the Interior Department administration of John Collier. Under Collier’s administration, the Indian Reorganization Act (IRA), or Wheeler Howard Act, was passed in 1934. This legislation provided for the cessation of allotments and the opportunity for tribes to regain unallotted lands. The IRA also enabled tribes to reorganize their governmental structures and adopt a Tribal Constitution and Bylaws. It was under this provision that the Confederated Salish and Kootenai Tribes adopted their Constitution and Bylaws that were ratified by the United States in 1953.

Article III of the Constitution and bylaws of the Confederated Salish and Kootenai Tribes established the Tribal Council as the formal governing body along with Chiefs Martin Charlo and Eneas Paul Koostahtah.

Initially, Tribal Council meetings were held quarterly. Presently, meetings are held every Tuesday and Thursday at the Tribal Complex in Pablo, Montana. Quarterly meetings are still held with these meeting days designated for the community to attend and address issues of concern. All council meetings are open to the public unless the council is meeting in executive session. Visits can be formally arranged by calling the Tribal Administrative Office at (406) 675-2700. Tribal Council members will visit classrooms upon request and as their schedules allow.

The Tribal Council is more than just a policy-making body. Unlike most legislative bodies, they are expected to deal with everything from fiscal management to assisting individuals in personal crisis. While the welfare of tribal members is the single-most influencing factor of Tribal Council decisions, other interests weigh heavily on the future of the tribes. At the forefront of tribal interests are future generations, preservation of tribal resources, tribal rights, environmental protection, fiscal management, legal issues, and community support. The Tribal Council depends on expert staff for accurate information to guide decisions on important issues.

Tribal membership is an example of such an important issue. At present, Tribal Ordinance 35A, as enacted by the Tribal Council in 1961, outlines the criteria for enrollment as a member of the Confederated Salish and Kootenai Tribes. Formal enrollment procedures require application requesting enrollment; proof of the child’s parental tribal membership, and evidence the child possesses one quarter or more blood of the Salish and/or Kootenai Tribes, of the Flathead Indian Reservation, and proofs

the child is not enrolled on another reservation.

The tribal organization employs over 1,000 people. Of this number, approximately 900 are tribal members. Following is a partial list of departments and programs:

- Administration
- Court
- Salish and Kootenai Culture Committees
- Human Resources
- Education
- Forestry
- Natural Resources
- Health & Human Services
- Head Start
- Kicking Horse Job Corps
- Culture & Historic Preservation
- People's Center
- Mission Valley Power
- Housing Authority
- Char-Koosta News
- Law & Order
- Personnel and Legal Department

## EDUCATION

The first school on the Flathead Reservation was a boarding school started by the Sisters of Providence of Charity in St. Ignatius in 1864. Prior to the arrival of the nuns, Jesuit Priest Father Adrian Hoecken had founded a mission there in 1854. This was the second mission among the Salish—the first was St. Mary's Mission in the Bitterroot Valley, established by Father DeSmet in 1841. Salish and Pend d'Oreille oral history foretold of the coming of the "Blackrobes" by a prophet known as "Shining Shirt." Four different delegations were sent to St. Louis to bring back the spiritual teachings of the Blackrobes to the Salish people. Father DeSmet responded to the last delegation and established St. Mary's Mission near Stevensville. The mission was later moved to St. Ignatius.

Ursuline nuns arrived in 1884, and opened a school to both boys and girls. Later, in 1888, the Jesuit Priests had a trade school for boys. All of the schools were boarding schools. While many Indian children attended these local Catholic boarding schools, still others were sent away to government boarding schools throughout the country. The educational experience of the Salish, Pend d'Oreille, and Kootenai was similar to that of other Indian children around the country. Often children did much of the work that kept the schools running. Native languages were forbidden, as well as all other cultural traditions and customs. While some children attended the schools at the volition of their parents, many were forced to go due to a compulsory attendance law for Indian children, passed by Congress in 1893. Elders still relate stories of the Indian Agent coming to communities to "round up children." Other parents sent their children because the reservation system had imposed such poverty upon the people that at least at the school the children would be fed. Villa Ursula, the school run by the Ursuline nuns, remained in operation until 1972, and by that time, it had changed over to a day school. When the schools closed, lands that the tribes had allowed the church to use were to revert back to the tribe. The church, however, sold the lands and the tribes were forced to accept a monetary settlement for them.

With the influx of settlers, small rural schools sprang up throughout the



Mission Valley, one as early as 1913 in St. Ignatius. Today there are eight school districts on the Flathead Reservation, seven of them public schools and one a Bureau of Indian Affairs Contract School, Two Eagle River School, which was established in 1979. Two Eagle River School (TERS)

serves approximately 160 students in grades 7-12. All students that attend TERS take Salish or Kootenai language classes and Flathead

Reservation History. The core curriculum is augmented with cultural and historic content.

In 1977 Salish Kootenai College was established. The college is located in Pablo, Montana across the highway from the Tribal Complex. The mission of the college is to provide quality postsecondary opportunities for Native Americans locally and throughout the United States.

Salish Kootenai College (SKC) offers 11 associate degree programs, and three baccalaureate degree programs. Financial aid and scholarships are available to assist students in attending. Cultural classes are offered free to tribal members.

Beyond providing postsecondary opportunities, SKC offers many other services to the local communities. Many cultural and educational activities scheduled throughout the school year are open to the public. The media center and library are available to all community members free of charge. The college also operates a PBS television station that broadcasts local events and programs. SKC Press has published several volumes of oral literature, historical pieces, and native language dictionaries.

## ECONOMICS

Historically, the tribes have been the largest employers on the reservation. As tribal departments and programs have expanded and evolved, this has held true. K-12 school districts employ over 400 staff and Salish Kootenai College has a full-time staff and faculty of 178 employees. SKC also houses the Tribal Business Assistance Center. This office provides workshops related to business management, creating a business infrastructure and entrepreneurship. The Char-Koosta Loan Fund being developed by the center, will offer loans of \$5,000 - \$35,000 to tribal members for entrepreneurial or business ventures.

S & K Electronics, Inc. is a minority-owned company on the reservation that specializes in assembly of electronic and electro-mechanical components for the United States government and commercial industry. The company was established in 1984 as an enterprise and was incorporated under tribal and federal law in 1985 by the Confederated Salish and Koo-

tenai Tribes, who are the sole shareholders of the company. However, S & K is separate from the tribal organization and functions under its own board of directors. The company employs between 40 and 70 people depending on the amount and size of contracts it secures.

## CONTEMPORARY ISSUES

- Native Language Restoration and Preservation
- Stewardship of Natural Resources
- Tribal Sovereignty
- Repatriation and Cultural Resource Protection
- Relationships with County and State Government
- Responsible Economic Development
- Improving the Education of Indian Children

## RECREATION / TOURISM / POINTS OF INTEREST

### **Flathead Indian Museum, St. Ignatius, Montana, (406) 745-2951**

American Indian artifacts are displayed in a museum that adjoins a trading post that sells beadwork, art, and other items made by local Indian artists. It is owned and operated by a tribal member.

### **Four Winds Historic Village, St. Ignatius, Montana, (406) 745-4336**

Historic log buildings that make up the village date back to the 1800s. Moccasins, beadwork, and other crafts are sold as well as beading supplies, hides, etc. The village also houses a toy train museum.

### **St. Ignatius Mission, St. Ignatius, Montana, (406) 745-2768**

Established in 1854, the mission was constructed by Indian people under the direction of Catholic missionaries. There are 58 original murals painted by Brother Joseph Carignano on its walls and ceilings.

### **Ninepipe Museum, Ronan, Montana, (406) 544-3435**

This recently constructed museum has a good display of artifacts and photographs of local families.

**Ninepipe National Wildlife Refuge, Ronan, Montana, (406) 644-2211**

This is one of Montana's designated Wildlife Viewing Sites. It is an exceptional wetland complex, prime for bird watching. The refuge has its namesake of the Ninepipe family. Brothers Louie, Andrew and Adolph, were well known for their talent and knowledge of traditional songs.

**National Bison Range, Moiese, Montana, (406) 644-2211**

Approximately 500 readily visible bison roam nearly 20,000 acres of natural grassland. Visitors may also see elk, deer, antelope, and bighorn sheep.

**Salish Kootenai College, Pablo, Montana, (406) 675-4800**

The college has an attractive 66-acre campus. Several unique metal sculptures mark the campus, as well as a number of beautiful art pieces that are housed in the D'Arcy McNickle Library. Campus tours are available by appointment.

**Sqéliö Aqçsmaknik—The People's Center, Pablo, Montana, (406) 675-0160**

The People's Center houses a permanent museum exhibit as well as a gallery for Native American artists. A gift shop offers books, audio and videotapes, as well as traditional and contemporary works of local Indian artists. A variety of events are scheduled for the public throughout the year. Each September the center hosts local schools during Native American Week, providing a variety of cultural exhibitions and activities.

**Kerr Dam, Polson, Montana**

Located just southwest of the town of Polson, the Kerr Dam Vista Site offers a spectacular overhead view of the dam and the Lower Flathead River. This area was considered sacred to the Salish, Pend d'Oreille, and Kootenai people. The tribes opposed the construction of the dam due to the significance of the site. Construction went ahead and currently the dam is leased from the tribe for approximately \$13 million annually. A locally produced video, Place of the Falling Waters, provides an in-depth look at the history of the dam.

**Kwataqnuk Resort, Polson, Montana, (406) 883-3636**

Kwataqnuk is a tribally owned resort on the shore of Flathead Lake. The resort hosts boat tours of the lake during summer months, as well as boat rentals.

**Flathead Lake, Montana**

There are a variety of state parks along the shores of the lake. Finley Point, Elmo, Yellow Bay, and Big Arm all offer camping, fishing, boating, and swimming.

**Blue Bay Campground, Montana, (406) 675-2700**

Blue Bay is located on the east shore of the lake and is owned and operated by the tribe. Campsite areas are available and offer electrical hookups, bathrooms, and shower facilities.

**Flathead Raft Company, Polson, Montana, 1-800-654-4359**

Owned and operated by a tribal member, the company offers white-water raft tours of the Lower Flathead River and canoe and kayak lessons.

## CALENDAR OF EVENTS

January	Jump Dances
April /May	Bitterroot Feast
May	River Honoring
June	Vanderburg Camp
July	Arlee Celebration (Pow Wow)
July	Standing Arrow Celebration (Pow Wow)
September	Native American Week—The People's Center
September	Reservation Wide Teacher In-Service
November	Kicking Horse Job Corps Celebration Pow Wow
December	St. Ignatius Community Center Celebration Pow Wow

## RESOURCES ABOUT THE CONFEDERATED SALISH AND KOOTENAI TRIBES

### Salish Culture Committee Publications:

- A Brief History of the Flathead Tribes
- Eagle Feathers the Highest Honor
- Buffalo of the Flathead
- Common Names in the Salish Language
- Stories From Our Elders
- The Salish People and the Lewis & Clark Expedition

### Salish Kootenai College Press Publications:

- The Politics of Allotment
- Coming Back Slow—Agnes Vanderburg Interview
- Over a Century of Moving to the Drum
- Coyote Stories of the Montana Salish Indians
- In the Name of the Salish & Kootenai Nation: The Hellgate Treaty & The Origin of the Flathead Indian Reservation
- Challenge to Survive: Volume I and II

### Videos:

- The River Lives—SKC Media
- Changing Visions—SKC Media
- Place of the Falling Waters—Native Voices
- Without Reservations: Notes on Racism in Montana—Native Voices
- The People Today—University of Washington, DeSmet Project
- Seasons of the Salish—University of Washington, DeSmet Project