

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 96000548

Date Listed: 05/17/96

Sleeping Buffalo Rock
Property Name

Phillips
County

MT
State

N/A
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

f

Ruf B. Flynn
Signature of the Keeper

11/29/96
Date of Action

Amended Items in Nomination:

U. T. M. Coordinates:

The SHPO has provided corrected values for the U.T.M. coordinates and verbal boundary description:

13 310720E 5371300N
SW $\frac{1}{4}$, SW $\frac{1}{4}$, SW $\frac{1}{4}$ of Section 3 T31N, R32E
[The balance of the original VBD is maintained]

The information was confirmed with Chere Jiusto of the MT SHPO.

DISTRIBUTION:

National Register property file
Nominating Authority (without nomination attachment)

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 96000548

Date Listed: 5/17/96

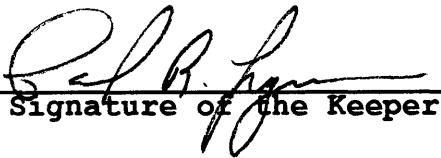
Sleeping Buffalo Rock
Property Name

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This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.


Signature of the Keeper

5/17/96
Date of Action

=====
Amended Items in Nomination:

Criteria Consideration:

The property meets Criteria Consideration G. The nomination provides sufficient historical documentation and perspective to determine that the property is exceptionally important and will continue to retain that distinction in the future. [Traditional cultural properties by their nature continue to achieve significance into a period less than fifty years before the nomination.]

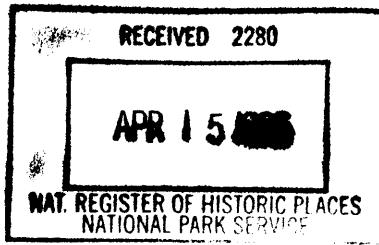
This information was confirmed with Chere Jiusto of the MT SHPO.

DISTRIBUTION:

National Register property file
Nominating Authority (without nomination attachment)

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM



1. Name of Property

historic name: Sleeping Buffalo Rock

other name/site number:

2. Location

street & number: Junction of Montana Highway 243 and US Highway 2

not for publication: n/a
vicinity: x

city/town: Saco

state: Montana

code: MT

county: Phillips

code: 071

zip code: 59261

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)


Signature of certifying official/Title

3-30-96
Date

Montana State Historic Preservation Office

State or Federal agency or bureau

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting or other official

Date

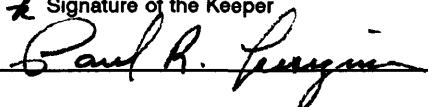
State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 see continuation sheet
 determined eligible for the
National Register
 see continuation sheet
 determined not eligible for the
National Register
 see continuation sheet
 removed from the National Register
 see continuation sheet
 other (explain): _____

Signature of the Keeper



Date of Action

5/17/96

Sleeping Buffalo Rock

Name of Property

Phillips County, Montana

County and State

5. Classification**Ownership of Property:** Public - State**Category of Property:** Object**Number of contributing resources previously listed in the National Register:** 0**Name of related multiple property listing:** n/a**Number of Resources within Property**

Contributing

Noncontributing

<u> </u>	<u> </u>	building(s)
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects

 TOTAL **6. Function or Use****Historic Functions:**

Religion: ceremonial site

Current Functions:

Religion: ceremonial site

7. Description**Architectural Classification:**

n/a

Materials:

foundation: n/a

walls: n/a

roof: n/a

other: stone

Narrative Description

The Sleeping Buffalo Rock is an ancient object, venerated by native people on the Northern Plains for its spiritual and religious significance. The gray granite rock has the form of a reclining buffalo, weathered by the elements of time and nature, and bearing the incised markings of horns, eyes, backbone and ribs. Originally, the Sleeping Buffalo resided atop a wind-blown ridge, the largest of numerous granite boulders which crop out from the ground surface. The rocks follow the ridgeline in a linear fashion, and from a distance appear to be a herd of buffalo lying down. When it rested on the ridge, the Sleeping Buffalo appeared as the herd bull.

The site overlooks an ancient trail at a well-used crossing on the Milk River. During historic times this has been known as the Cree Crossing. It is also known simply as the Crossing, which appears to be an older reference to it. From the ridge, a panoramic view unfolds of the Milk River valley. The setting, feeling and viewshed from the ridge have retained much of their historic character, looking out over open range in all directions. Today, the site is accessed by a simple dirt roadtrack, which bears the mark of many visitors who have passed this way and visited the site.

The Sleeping Buffalo Rock was removed from the ridge in 1932, leaving only a gaping hole to mark its spot. Relocated three times since then, the Sleeping Buffalo now resides within the right-of-way along U.S. Highway 2 and is currently housed in a three-sided, shed-roofed structure composed of stone and wood. With the Sleeping Buffalo rests a smaller rock, of roundish shape and incised with multiple carvings of animal hoofprints and other symbols. This Medicine Rock was reportedly collected from a site a few miles north of the Crossing.

The shelter is a triangular form, open to the front, and set onto a concrete pad. Peeled wooden poles support the roof; the walls are enclosed with plywood. The roof is covered with cedar shingles. On the interior, a small rectangular wooden corral encloses the rocks.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 7

Sleeping Buffalo and Medicine Rocks
Phillips County, Montana

Page 1

Integrity

When considering the present integrity of the Sleeping Buffalo Rock, serious questions arise. Moved from its place of origin, a naturally occurring rock outcropping in a rolling prairie setting, the Sleeping Buffalo, along with the Medicine Rock is now housed within a man-made shelter along a heavily-travelled state highway right-of-way.

In assessing the integrity of ceremonial objects such as the Sleeping Buffalo Rock, those most qualified to gauge the level of integrity are the traditional users themselves. The rocks have a strong presence of their own, and are invested with tremendous spiritual power by members of the traditional Indian community who routinely visit them. The continued relationship and ceremonial use of the Sleeping Buffalo Rock by the traditional community is evidence of their perception that the rocks maintain their power, significance and meaning. In addition, traditionalists and spiritual leaders from six tribal groups were consulted. While they expressed varying levels of discomfort with the current placement of the Sleeping Buffalo Rock, they all embraced the Sleeping Buffalo as a vital entity endowed with spiritual power. Thus, while the setting has been compromised, the integrity of the rock itself and its cultural link to the native peoples of the high plains remains unbroken.

Sleeping Buffalo Rock

Name of Property

Phillips County, Montana

County and State

8. Statement of Significance

Applicable National Register Criteria: A

Areas of Significance: Religion

Criteria Considerations (Exceptions): A, B

Period(s) of Significance: late prehistoric - present
1700 BP - present

Significant Person(s): n/a

Significant Dates: n/a

Cultural Affiliation: Blackfeet,
Assiniboine, Gros Ventre
Chippewa, Cree

Architect/Builder: n/a

Narrative Statement of Significance

The Sleeping Buffalo Rock is a traditional cultural property, a powerful spirit helper important to the Blackfeet, Assiniboine, Gros Ventre, Cree, Chippewa and other native peoples of the Northern Plains. This connection is deeply rooted in their cultural past; their relationship to the rock dates back at least to late prehistoric times, and may well have begun earlier. During that time, the Sleeping Buffalo Rock has become an essential thread woven into the fabric of religious and cultural existence for these native groups. A source of well-being and important to them for these many years, the Sleeping Buffalo is widely respected by native groups in the area. It is eligible for the National Register of Historic Places according to Criterion A.

Because the Sleeping Buffalo Rock is a moved property, important in native religious and ceremonial life, Criteria Considerations A and B have been applied and met in formulating this nomination. The importance of this property in ongoing traditional cultural practice testifies to its significance, despite being moved from its origins and twice since. Furthermore, the great historic and cultural significance of the Sleeping Buffalo Rock is recorded in the written historic record, and in oral traditions and current ongoing practices of native people on the Northern Plains. To document the broad cultural significance of the Sleeping Buffalo Rock, representatives from six tribal groups -- Blackfeet, Assiniboine, Chippewa-Cree, Gros Ventre, Northern Cheyenne and Crow -- were consulted. Their input forms the basis of this nomination.

Tribal Connections

The tribes who today express a direct affiliation with the Sleeping Buffalo Rock are those who reside in the plains region of both Montana and Canada. These include the Blackfeet, Assiniboine, Gros Ventre, Chippewa and Cree, who live closest to the Sleeping Buffalo site, and more distant plains tribes such as the Crow and the Northern Cheyenne. The aboriginal territories of these groups shifted through time, boundaries were not static, but shifted with the movements of people over the centuries. All have continuously resided on the Northern Plains in recent centuries, and some trace their origins back over thousands of years on the plains.

Oral Stories

At various times in the past, people in all these tribes passed through the Milk River region. Hunting parties and war parties followed the trail and used the Cree Crossing on the Milk River.

According to Pat Chief Stick, a Chippewa-Cree elder "The Cree Crossing comes from the time of long time ago. When they were hunting buffalo this is where they used to come. They'd talk about Yellowstone River. They'd talk about Gallatin Valley. So they were looking for buffalo... There must have been a place down there along the Missouri River where it's shallow. That's where they used to cross. That was their route from Canada, Saskatchewan, Alberta, all the Cree Indians. So when there's no buffalo there they would come down here. They'd go right straight to the plains where there was buffalo. That's what they used to tell us."¹

Buster Yellow Kidney, a Blackfeet spiritual leader and elder, recalls that "The old people often mentioned the Crossing. I had five grandfathers and I was really fortunate, I had Old Yellow Kidney and these others around me. So not only once I heard of that crossing, but I heard it from old Middle Rider, I heard it from old Found A Gun, I heard it from old Philip

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8

Sleeping Buffalo and Medicine Rocks
Phillips County, Montana

Page 1

Grouse and his dad told him. So there was a lot of Blackfeet stories involving that crossing there and the buffalo that were there.² The fact that the area was used by many different tribes is attested to by all the Indian people we consulted. Burton Pretty-On-Top, a Crow traditionalist, relates that "all the people moved around at different times" and through those movements "the Sleeping Buffalo was known to everyone."³ Frequency of travel through the area led to encounters between the tribes and many stories have been handed down about hunting parties and war parties encountering enemies in the area. "All the tribes were going back and forth, but they didn't move their people. But the Blackfeet did. They moved whole bands through there, groups, subgroups. I don't think any [of the other tribes did that] just small parties would sneak through there."⁴

The Sleeping Buffalo Rock

Buster Yellow Kidney went with his grandfather to visit the Sleeping Buffalo when he was young, and saw the rocks in place before their removal in 1932. He remembers the Sleeping Buffalo Rock and a rock with footprint marks on it, in their original location on the ridge above the Cree Crossing. "When my grandfather was alive, he took me to these places, he showed me this is what happened here. He took me to the Crossing."

"They used to move there and they'd spend two - three days there, nothing but ceremonies involving the buffalo...The Blackfeet, you know some Piegan, the Bloods, North Piegan and the Blackfeet, they'd be mixed and they'd camp in there for days so they could keep this holiness within themselves. That's how strongly they believed in these buffalos."

"That's why...go to Standoff and look, when the Horn Society dances out, and how they sit, how the women sit. And look at that buffalo down there, that's the same way they sit. Because that's where it came from. They're all in a line, the leader's in the front and all of them in the back."⁵

Leslie Fourstar, now the oldest Assiniboine tribal member on the Fort Peck Reservation, and the last speaker of the old Assiniboine language, there speaks first hand of the power of the Sleeping Buffalo. "I had a little girl, now she's 39 years old. She was born dead fifteen minutes before she was delivered. And she lay dead there another 10 minutes, lifeless. And I was crying and praying Rock Buffalo would restore her health. Pretty soon that baby started crying."⁶

Bill Tallbull, a Northern Cheyenne spiritual leader and cultural director, relates accounts of animal spirits and people that moved underground or into stone for protection or survival, investing the places and the stones with power. Those spirits are still there and can be seen and heard by people who have the knowledge to recognize them. In considering the Sleeping Buffalo Rock, he believes that the rock was strongly connected to the site it originated. He speculates that the hole that the Sleeping Buffalo was taken from was a buffalo wallow, "the healing power lies in the wallow."⁷

Stones invested with powerful forces are deeply regarded in these native cultures, and stories of sacred rocks are widespread among the tribes. The Gros Ventre tell many stories of rocks which have special power, believed to be people or animal spirits. Buffalo stones have meaning among the Blackfeet; many people have such stones or find such stones, and stories of buffalo stones and rocks are told. The Crows keep a rock medicine bundle, which is renewed regularly and is still alive today. Burton Pretty-On-Top, a Crow traditionalist tells of the tradition he learned when visiting Pryor Gap as a boy with his uncle. They always stopped to offer prayers and to add a rock to a large pile at Pryor Gap whenever they passed that way. No one disturbed the pile, it was respected by the greater community, and is still used today by the Crows.⁸

Picture rocks, or pictographs and petroglyphs, were also known to many people to be imbued with spiritual power. Gil Horn, an Assiniboine elder and chairman of their treaty committee was told many times by his grandparents about them. "The picture rock was up north... They used that when they went somewhere, they prayed to it. Even just passing through

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8

Sleeping Buffalo and Medicine Rocks
Phillips County, Montana

Page 2

they prayed to that picture rock and made offerings. When they come up on that rock they knew what kind of trip they were going to have."⁹

Pat Chief Stick heard a story at Waterton Park in Alberta, Canada, from Canadian Indians about a large rock which was blocking a road construction project. "The surveyors down there, they come across a great big rock. That road's going to go right through and they have to move that rock. So [they] got a bunch of poles and they rolled that rock down into that steep bank. They went home afterwards. The next morning when they come back, that rock was back where it was, where they moved it from. It was a sacred rock. And then they gave a pipe to one of the medicine men, and told him what happened. He started praying and after he got through praying, he said, 'That rock is sacred. It doesn't want to be removed. Let it sit where you found it.'"¹⁰

Of the Sleeping Buffalo Rock, Bill Tallbull observed, "With a stone this big, there's lots of power. The power of the prairie was the buffalo."¹¹

The centrality of the buffalo to the lives of the Blackfeet, Assiniboine, Gros Ventre, Chippewa, Cree, Crow and Cheyenne was and is reflected in many traditional practices. The buffalo was all-important to the people of the high, northern plains, and essential to their traditional lifeways. Like other peoples who made the plains their home, much of Assiniboine existence depended directly on the buffalo. They lived from hunting this shaggy beast of the plains, and used every part of the animal for making useful tools and medicines. "To the Assiniboinies the buffalo was more than an animal. It was the staff of life."¹²

"The buffalo was the main source for their food. They got buffalo robes. Used it for mattresses, covers, clothes. The buffalo was a very sacred animal to Indian people, that's the reason why they used it in their Sun Dance."¹³ "Even in prayers, they always talk about these buffalo. They say it when they're praying in Indian, we want some of your strength, you're a heavy animal. Give us some of your strength. You have a lot of courage, a lot of stuff. Give us some of that so that we can live on."¹⁴

The Gros Ventre retain oral traditions which speak of the buffalo as a powerful animal and a powerful spirit helper. Their traditions make note of a lake shaped like a buffalo, located to the north. And of particular interest here, in ethnographic accounts collected almost a century ago, they too told of making many offerings and prayers to a large buffalo stone, whose hump, horns, ribs and other parts of the upper body projected above the ground, while the other portion of the buffalo was believed to be underground.¹⁵

For people whose very lives centered around the buffalo, it is no wonder that many stories about people and their experiences with buffalo emerged over time. Many depict buffalo spirits and tell of assistance and power being passed on by a spirit helper.

Stories of the Sleeping Buffalo told by the Assiniboinies are good examples of the ways in which the buffalo is woven into the cultures and beliefs of people who lived on the plains.

Oral Accounts of the Sleeping Buffalo Rock

Oral traditions about the Sleeping Buffalo Rock have been handed down over the generations. Leslie Fourstar said "We Assiniboinies consider that Sleeping Buffalo the most sacred thing." His grandfather told a story to him of the Sleeping Buffalo. "They saw a herd of buffalo down here. They had saddle horses. They raced around this hill so they'd head back and the other hunters were back there. When they came round here, the Sleeping Buffalo Rock was there. And the rest were all boulders, the boulders are still there. My grandfather's grandfather told that story and my grandfather told me. And other old timers told the same story, identical."¹⁶

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8

Sleeping Buffalo and Medicine Rocks
Phillips County, Montana

Page 3

James L. Long (First Boy) recorded two of these in a written account published in 1942, in Land of Nakoda. According to Long, "'In the buffalo country is a rock which resembles a buffalo lying down. It was held sacred by the tribe and whenever a band passed by they always camped at some suitable camping place near the rock. Then the people placed offerings around it; some were in thanksgiving for things received or for good health enjoyed by their families, others asked for successful hunts, captured horses and other war achievements. The medicine men, who had the Spirit Buffalo for their helper, made their sacrifices for the welfare and prosperity of the people."

The story of the Buffalo Rock was told by Duck, who noted that it was handed down through the generations of the Assiniboine people. It relates a story of a war party who saw a small herd of buffaloes lying down on a knoll. The men quickly got out of sight, and two of the group were selected to kill a buffalo to replenish their meat supply. As the men crept near the herd, the animals remained motionless. They were grouped around an unusually large bull which the men knew was the leader of the herd. The men made their way slowly and quietly toward the herd.

As they drew closer, the buffalo appeared to be the same size as when they first saw them. Finally they were so near that the herd was easily within range of their arrows, but there was something mysterious about the group. The hunters lay flat on the ground, each one waiting for someone to make a move. Finally, they called the rest of the party over, and all approached the herd. When they reached the spot, there was only a group of boulders, the largest one at center resembling a bull lying down.

A second account related by Duck told of a time when game was scarce and many families were breaking out of their traditional bands to go off in search of food. One of these groups passed by the sacred Buffalo Rock and laid offerings there, asking for food. A young couple was last to approach the rock, hindered by the husband's weakened condition. The man made a private offering and prayed at the rock, after which they set up a camp nearby. That night the man recounted the time the couple had shared together, and asked his wife to go on without him. A violent storm blew up and the Thunder Birds drove three buffalo to them. With the last of his strength, the man shot one of the buffalo. The people were called back, and all gave thanks and offered pipes to the Buffalo Rock.¹⁷

Despite tremendous changes during the historic period, tribal groups on the Northern Plains today continue to trace an uninterrupted affiliation with their aboriginal territories and a continuance of the cultural fabric, although some of their lifeways have changed and adapted to new conditions. To them, the power of the Sleeping Buffalo remains undiminished.

Recent History of the Sleeping Buffalo Rock

For generations, the Sleeping Buffalo Rock remained in its original setting, overlooking the Milk River near the Cree Crossing. However in 1932, the Sleeping Buffalo Rock was removed from the original location near the Cree Crossing and placed in Trafton Park in Malta.

Stories are told of the Sleeping Buffalo Rock in the park. That during the time it was there, it was restless, especially at night. People are said to have noticed that somehow during the night the buffalo had turned to face the opposite direction from the one in which it was first set. And that it kept moving around in the park, wanting apparently to get out of there. Other stories relate that while it was in the park, the buffalo rock could be heard at times to bellow and make noise. "The people in Malta at night would hear these buffalo bellowing, and they didn't know where it was coming from. So they wanted them out of there."¹⁸

"One night, one of the city patrol heard a cow belling and wondered if it was coming from this rock. He got scared and told the other patrol, the police. And they came over and it bellowed again. So they brought it back down to that place where they moved it from."¹⁹

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8

Sleeping Buffalo and Medicine Rocks
Phillips County, Montana

Page 4

The local American Legion chapter moved the Sleeping Buffalo and the Medicine Rocks to a location along old U.S. Highway 2. A monument was placed at that site and the Sleeping Buffalo Rock remained there for several decades. In 1967, the Highway was rerouted two miles to the north and the Sleeping Buffalo was moved to a site along the new highway right-of-way, making it highly accessible to the general public, and to tribal people. Meanwhile, the Medicine Rock remained behind, along old Highway 2.

In 1987, the management of the Sleeping Buffalo Resort petitioned the Montana Highway Department for a license to build a structure to house the Sleeping Buffalo, and to caretake it. The construction of a Sleeping Buffalo "shrine" received resolutions of support from Tribal Councils at nearby Fort Peck, Fort Belknap and Rocky Boy's Reservations, as well as the Phillips and Valley County Historical Societies. They also encouraged placement of the Sleeping Buffalo on the National Register of Historic Places.

A small stone and wood shelter was constructed at the highway junction of Montana 243 and US 2. Completion of the shelter was marked by the first annual Sleeping Buffalo Days Celebration, held in September, 1987. An arbor was constructed for dance ceremonies. Max White, Ken Ryan and Donovan Archambault prayed and conducted a pipe ceremony when the rocks were moved to the highway. After 20 years, the Medicine Rock was placed once again with the Sleeping Buffalo Rock.

The practice of leaving offerings at the Sleeping Buffalo Rock, rooted in the ancient past, continues to the present day. Tribal and non-tribal visitors stop along the roadside most days, to view the rock, pay homage and leave offerings. Construction of the shelter, and regular upkeep by the management of the Sleeping Buffalo Resort has improved roadside conditions for the rocks. However, their exposure to the public leaves them vulnerable to desecration and vandalism. Many days, trash, broken glass and other things are mixed with the offerings, defiling the site and the buffalo rock.

Criteria Consideration A: Properties of Religious Significance

The Indian nations native to the Northern Plains each have distinctive cultures, religious beliefs and ceremonial practices. Yet they do share a worldview that twines together the sacred and secular aspects of life. They perceive those aspects of life to be intertwined. Religious and spiritual traditions are important to the foundations of their cultures, and historic places, landmarks and objects like the Sleeping Buffalo Rock are important threads in the cultural fabric. Thus such properties are tied by oral tradition and ongoing traditional practices into the cultural history of the group, and hold meaning for them both on an individual and on a collective level.

David Rodnick, an ethnographer who spent much time with the Assiniboine, noted "Religious patterns ran throughout all the components of Assinibone culture and no part of the daily existence was left untouched by them."²⁰ As Pat Chief Stick explains "These rocks are sacred, just like our old people. The mountains, the rocks, earth, water, all the mountains, all the ecology, and Indian religion. They are all connected."²¹

Criteria Consideration B: Moved Properties

The Sleeping Buffalo Rock was moved in 1932 from its original location near to the Cree Crossing, and was made more publicly accessible. Despite this move, traditional practitioners continue to venerate the rock, visiting frequently. Their frequency of use is marked by the many offerings left at the site by those paying homage to the powerful spiritual presence there. However, the present siting of the Sleeping Buffalo Rock has been the cause of much concern and discussion. While some people have readier access to the Sleeping Buffalo in its present location, the ongoing defilement of the Sleeping Buffalo Rock is very painful for tribal people to witness. Others express grave dismay at the separation of the buffalo rock from its place of origin and its original surroundings, and hope that one day it can be returned to the ridgeline overlooking the Cree Crossing.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8

Sleeping Buffalo and Medicine Rocks
Phillips County, Montana

Page 5

As Bill Tallbull explained, the Sleeping Buffalo is part of a larger sacred arrangement. "The ridge itself is like a church and the buffalo is like an altar. When the buffalo was moved, it was like taking the altar from the church."²²

"All these things that we are hearing, what these people are talking about is not centuries old. What they're talking about is a way of life that exists today and will exist as long as there are Indian people. We'll never be anything else."²³

Nomination of the Sleeping Buffalo Rock to the National Register was made possible by the volunteer efforts of a number of people, who travelled long distances to meetings, worked hard on research, gathered to discuss the Sleeping Buffalo and shared information about its meaning. We wish to thank everyone who cooperated to bring this nomination about, and to say that we hope the attempt to capture all of that information on paper has done justice to those contributions. We thank Jon Contway and Roger Ereaux at the Sleeping Buffalo Hot Springs Resort for the initial suggestion and research to nominate. We thank Diane Smith, Malta Historical Society, for her assistance with tours, meetings and information. We thank those tribal members who met with us, gave their input and advice for this nomination: Buster Yellow Kidney, Don Wetzel, Bobby Wetzel (Blackfeet); Pat Chief Stick (Cree); Leslie Fourstar, Gil Horn, Carl Fourstar (Assiniboine); Bill Tallbull (Northern Cheyenne); Burton Pretty-On-Top (Crow); Donovan Archambault (Gros Ventre). And a special thanks to Don Wetzel, Blackfeet tribal member and member of the Montana Historic Preservation Review Board, for his hard work, long hours on the road and untiring energies -- conducting interviews, contacting tribal representatives, arranging meetings and visiting the Sleeping Buffalo.

9. Major Bibliographic References

See continuation sheet

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested.
 previously listed in the National Register
 previously determined eligible by the National Register
 designated a National Historic Landmark
 recorded by Historic American Buildings Survey # _____
 recorded by Historic American Engineering Record # _____

Primary Location of Additional Data:

- State Historic Preservation Office
 Other State agency
 Federal agency
 Local government
 University
 Other - Specify Repository: _____

10. Geographical Data

Acreage of Property: less than one

UTM References: Zone Easting Northing
 13 311590 5371400

Legal Location (Township, Range & Section(s)): NW $\frac{1}{4}$, SW $\frac{1}{4}$, SE $\frac{1}{4}$ of Section 3, T31N, R32E.

Verbal Boundary Description

A tract of land in the NW $\frac{1}{4}$, SW $\frac{1}{4}$, SE $\frac{1}{4}$ of Section 3, T31N, R32E, P.M.M., Phillips County, Montana, being all that land of the right-of-way on U.S. Highway 2, lying between two parallel lines being 105 feet and 200 feet northerly of the centerline of Project F 142(10) between Highway Engineer's Station 953+00 and 954+00.

Boundary Justification

The boundaries reflect the parcel set aside by the Montana Department of Transportation for display and housing of the rocks.

11. Form Prepared By

name/title: Chere Jiusto
organization: Montana SHPO
street & number: 1410 Eighth Avenue
city or town: Helena

state: MT

date: January 1996
telephone: (406) 444-7778
zip code: 59620

Property Owner

While no one person or group lays claim of ownership to the Sleeping Buffalo Rock, the Montana Department of Transportation does have ownership jurisdiction over the rock's current location in the right-of-way along Highway 2.

name/title: Montana Department of Transportation
street & number: 2701 Prospect Ave
city or town: Helena

state: MT

telephone: (406) 444-6201
zip code: 59620

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9

Sleeping Buffalo Rock
Phillips County, Montana

Page 1

Archambault, Donovan Telephone Interview with Don Wetzel, November 1995.

Chief Stick, Pat Statements and discussion, Sleeping Buffalo Meeting, 30 November 1995, Sleeping Buffalo Hot Springs.

Chippewa Cree Tribe of Rocky Boy's Reservation *Resolution Supporting Sleeping Buffalo as a Historical Site*, Resolution 35-89, Rocky Boy's Agency, Montana.

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9

Sleeping Buffalo Rock
Phillips County, Montana

Page 2

Endnotes

1. Chiefstick, Pat Statement, 30 November 1995.
2. Yellow Kidney, Buster Interview, 17 November 1995.
3. Pretty-On-Top, Burton Statement, 2 November 1995.
4. Yellow Kidney, Buster Interview, 17 November 1995.
5. *ibid.*
6. Fourstar, Leslie Statement, 30 November 1995.
7. Tallbull, William Interview, 2 November 1995.
8. Pretty-On-Top, Burton Interview, 2 November 1995.
9. Horn, Gil Statement, 30 November 1995.
10. Chief Stick, Pat Statement, 30 November 1995.
11. Tallbull, Bill Interview, 2 November 1995.
12. Kennedy, Michael The Assiniboines, 1960, p. 63.
13. Chief Stick, Pat Statement, 30 November 1995.
14. Horn, Gil Statement, 30 November 1995.
15. Kroeber, A.L. Ethnology of the Gros Ventre, 1908, p. 281.
16. Fourstar, Leslie Statement, 30 November 1995.
17. Full text of the stories of the Buffalo Rock is contained in The Land of Nakoda, pp. 111 - 116.
18. Archambault, Donovan Interview, November 1995.
19. Fourstar, Leslie Statement, 30 November 1995.
20. Rodnick, David The Fort Belknap Assiniboine, 1938, p. 44
21. Chiefstick, Pat Statement, 30 November 1995.
22. Tallbull, William Interview, 2 November 1995.
23. Fourstar, Carl Statement, 30 November 1995.

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