BIG MEDICINE
a destination resort
Hot Springs, MT

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Dedicated to the faculty of the MSU School of Architecture

"Training began with children who were taught to sit still and enjoy it. They were taught to use their sense of smell, to look when there was apparently nothing to see, and to listen intently when all seemingly was quiet. A child that cannot sit still, is a half developed child."

The Sacred
Notice: In browsing through this book, it should be brought to the reader's attention, that during Thesis I, the design was based on the existing bath house, and the hot mineral waters. During Thesis II, the existing bath house was no longer a concern, and the design is now based upon the Native Americans and their tie to the site.
In choosing a Thesis project, I looked towards a site in Hot Springs, Montana, once named Camas, Hot Springs. It has been difficult to completely describe and explain the qualities of the Hot Springs area; however, in one of my readings about the town, I found that one author had captured the real "aura" of the Camas Plains area.
The small town of Hot Springs has changed very little either in appearance or size, since this writer made her first trip there some fifty years ago. Due to its location, the town, geographically considered, is an isolated village, being approximately twenty-one miles from the nearest railroad.

To the casual eye, it would appear that the town has little to offer anyone. Not so. Despite this drawback (if such it be) this sheltered little village is perhaps much better known than many of the large cities. Hot Springs is peculiar in its own right, and well-nigh famous.

The town's attraction is a simple one but something not to be found in just any town or any place; it has an abundance of hot, mineral springs, the water flowing forth from the ground and used in its natural state (nothing added, nothing detracted by man.)

The Indians knew of and enjoyed these healing waters long before the white man came on the scene. Visitors from far and wide across the nation and even some from foreign lands, visit the Springs. Many religiously make annual trips, others semi-annual or however often it is felt necessary, as indicated by their particular health problem. It is considered a "must" to take twenty-one consecutive baths for best results. (This is what is referred to as a "round" of baths).

Many persons, crippled by rheumatism, arthritis or other ailments come in on crutches, a limp in their step, hope in their eye. For many it is a last resort, having exhausted all other efforts to find a cure or at least, relief.

The town has a slogan of "limp in, leap out." That seems almost like a Barker at a side show, extolling his wares, or an early day white man in a gaudily painted wagon, hawking his bottles of so-called, patented medicines which actually were little more than liquor flavored water, or some other worthless concoction.

But, for Hot Springs, this slogan is literally true, as has been proven for many, many people. It is absolutely true that some come limping in on crutches (or are carried in) and walk out "on their own."

Some persons find much relief in drinking the water for stomach ailments. Many skin disorders respond to the healing waters.

The little town has another special something; an attribute hard to define, an endearing quality whereby she holds close her own.

A number of today's Hot Springs citizens were born and raised there; they would not even consider making their home elsewhere. Some leave, only to return (or wish they could).

It is said that by 5PM all business houses close and they "roll in the carpet." Be that as it may, there is a peace and quiet there that defies description and which many a person in the hustling, bustling cities yearn for mightily, ever seeking; ever looking; ever hoping for, but never finding.

The town is "ringed in" by bare, rolling hills to the north, forested mountains on the west and scattered forests to the south, while the east end
CRY OF THE HOMESTEAD

opens out into a rather large, quite level valley.

When the sun comes peeping over the hill on a summer morning, the whole area is so very beautiful. And wildlife can still be seen there; deer and even black bear (if the apples are ripe) will often venture into town.

Yes, the town may be small; in a sense it may be referred to as "isolated," but to those who love the little valley these are not considered disadvantages, but assets. The area is old, history-wise; not as Hot Springs nor as the previously named Pineville, (although these periods in the early days contain much history) but as the land of the Indians.

Note pictures taken at about the time the white man was getting his foot firmly planted in that area.

Hot Springs has, perhaps more than any other small town in western Montana, retained the flavor of the early days, blending it in with the present until it is scarcely perceptible -- but it is there. Possibly this is the elusive, indefinable charm that -- the heart remembers.
LANDSCAPE

The landscape of Hot Springs is a valley closely surrounded to the North, South and West, by mountains covered with dense timber; to the East, however, the valley opens into the Bitteroot Valley, and to the Northeast, the Flathead Valley. On the Far Eastern horizon, the peaks of the Mission Mountain range hover above the Bitteroot range. All of these names were derived from the Indian's history and folklore, and they penetrate every type of grass, tree, or root that can be found in the area. Wild sage brush still grows on the lower, surrounding hills, and the hot pools of mud and mineral water still lie quietly bubbling among the deep grasses. Ranches dominate the valley floor, resulting in wide open fields that stretch towards the distant mountains. Meanwhile, the small town of Camas has lived and died, and the town of Hot Springs lives confident in it's silence, knowing that their Big Medicine has not changed.
THE HOT POOLS

MINERALS
- Calcium bicarbonate
- Sodium bicarbonate
- Magnesium bicarbonate
- Ammonium chloride
- Silica
- Sodium sulphate
- Sodium chloride

MINERAL WATER
120°F
Facilities offer the only natural hot mud baths in states.

OPEN BENCH AREA
- CABINS
OVER WATER AND BENCHES
STANDING HOT POOL
VIEWS:

IMPROVING
A.S.
POSITION
MOVES UP
HILL
3. Looking Southwest of Bathouse

4. View to the East of Site
- RELAXATION IN A HOT POOL.

- LOOKING SOUTH FROM THE CORNICE.
CLIMATE

The climate of Hot Springs tends to be more temperate than that of the surrounding cities of Missoula and Kalispell. The reason for the warmer temperatures, is because the town is closely enveloped by heavily timbered mountains on the North, South and West sides; therefore, they protect it from the sharp, northern winds of winter, and from the prevailing westerly winds of summer. Rainfall is around 25" each year. Temperatures range from 27 in winter to 88 in summer. Hot Springs is located at an elevation of 2,637 feet. The vegetation on the site consists of shrubs, cottonwood trees, poplar trees, sage brushes, and marsh grasses.
- Northern Winter Winds

- Mountains in the North, South, and West create a pocket of warmer climate compared to surrounding areas of North West. A prime area for both summer and winter activities.

- The “Winds of Hot Springs”
GUNSHINE ACTION IN HOT SPRINGS MONTANA

ELEVATION AT 2837 FEET
MODERATE WEATHER DUE TO DRY AIR.
ATTITUDES TOWARDS PROJECT AND SITE

- DETERIORATING GHOST TOWN
  - OLD TOWN OF CAVAS WOULD BECOME A PART OF THE PROJECT

- SACRED LAND
  - INDIANS WISH THAT WHAT IS DONE HERE WOULD BENEFIT THEIR CULTURAL PRESERVATION

- TOWN OF HOT SPRINGS
  - LOOKING TOWARDS ECONOMIC DEVELOPMENT LIKE EVERY MONTANA TOWN

- THE MINERAL WATERS AND BATH HOUSE ARE A PRIDE OF THE LOCAL RESIDENTS
  - HOWEVER, THE MISMANAGEMENT OF BATH HOUSE AND OTHER FACTORS CAUSED THE CLOSING OF THE FACILITY.
  - THEREFORE, THE RESIDENTS ARE SUPPORTIVE OF THE NEW COMPLEX

- LOCALS LOOK FORWARD TO THE USE OF THE FACILITY ONCE AGAIN
NEGATIVE ASPECTS ABOUT THE SITE

- TOWN IS IN A STATE OF DILAPIDATION
- VANDALISM RUNS HIGH
- VIEWS TOWARD TOWN NEED IMPROVEMENT

In order for this project to prosper, the entire town must participate in making the area the attraction that it truly can be.

- NEW BOWLING ALLEY ON A BARE LOT.
As stated previously, Hot Springs is incredibly old, history wise, mainly as the land of the Indians. The site is located on an Indian reservation, which makes it an extension of the Indian culture. Since the Indians set aside this land for their tribes, with the intention of preserving their culture, the importance of maintaining an Indian focus throughout the project is the controlling factor.

A particular piece of the site is considered sacred by the Indians. Through research however, I've found that this piece of land is the only portion of the great sacred plains that the Indians have been able to preserve completely. A tribe usually lives within a fairly distinct area. "Oral tradition tells of the origins of things, places, and the people. Described in the oral tradition of a tribe are geographical areas and defined boundaries, terrestrial and supernatural". Though the terrain within these tribal boundaries varied, most tribes described the area each roamed or possessed as being "right" or "perfect" for that particular tribe." (The Sacred - Chapter Four) In seeking legends about the area, I found a legend about the Camas Plains, the valley in which Hot Springs is now located.
When the sun came up, I was very tired and sat down on a ridge, facing a gulch thick with forest. I thought I heard something down there, so I stopped crying and listened. I thought I heard the voice of a human being. I listened and listened. Then I saw something coming toward me, coming where the trees were not so thick.

A woman and two children were coming. I felt pretty good, now that I knew people were near me. The three turned into the brush, out of sight, but I could still hear them. The boy and girl were playing and having fun. Soon the three of them came right to me and the mother said, "Well, little girl, what are you doing here? You must be lost. We heard you crying, and so we came up here to give you help."

The mother was a middle-aged woman, well dressed in buckskin. Around her shoulders the buckskin was painted red, and she wore trinkets. The little boy and the little girl were pretty little fellows, clean and also well dressed in buckskin.

"Don't cry anymore, little girl," the mother said. "You come with us."

I jumped up and went with them. The children tried to get me to play with them, but I stayed near the mother.

She told them, "Leave your little sister alone. She is too tired to play."

When we got to the bottom of the gulch, where the bank was not steep, we stopped to get a drink. I stooped over and drank for a long time, for I was very thirsty. When I finished and sat up, I was alone again. The mother and the children were gone. I cried again until I heard the mother's voice say, "Don't cry, little girl. Come up here."

They were sitting on a bank, and I climbed up to them. Then the mother said, "Now we are going to take you back to your people. When you grow up, you will be a good medicine woman. I give you power over all kinds of sickness. I give you power to heal people. I give you special power to help women give birth to children. But you must never try to do more than I tell you to do. If you do, you will be responsible for suffering and even for death.

The Vision before the Battle

"That is all I can tell you now. I have given you your power. These two are your little brother and little sister. I am your mother."

I glanced away and when I looked back, the mother and children were gone. Instead, a grizzly bear sat there beside me, with two little cubs. The mother bear stood up and said, "Now we are ready to take you to your people. Get on my back."

I did. How fast we went, I couldn't say. After a while she stopped and said, "Your people are near here. Walk on a short distance, and you will see them."

And I did.

Now you know why I never accept payment for healing the sick or for helping women in childbirth. My power was not given me for reward of any kind. And I cannot tell anyone how I heal the sick.

The Vision Before the Battle

To represent the warring aspect of Indian life, the following Flathead narrative has been selected, not only because of its interest as a story, but because it includes a dream—very important to Indians—and also because it was found among the memoranda of Angus Macdonald. Macdonald was Chief Trader of the Hudson's Bay Company in what is now eastern Washington, northern Idaho, and Montana, from 1834 to 1870. An old Flathead chief, wrote Macdonald, related this story to him one night beside a campfire in what is now Montana.

Many years ago a small band of my people were camped on the plain of the Cold Spring, not far from Hell Gate. On that plain, generations and generations had held their races every year—foot races and then horse races after the Salish had horses. From the summit of the mountains east of the plains, we could see far across the valleys of the Jocko, the Missoula, and the Bitterroot rivers. From those mountains the enemies of my people also could look down upon our land. For days they would sit there, watching, spying, hoping to see some unprotected Salish in the valleys below.
On the day my story begins, a day in early summer, the women and children of the little group were digging the bitterroot on the plain. A small group of men sat inside a large tipi, smoking and telling stories about their adventures on the hunt and in war. Another group lay on the grass outside the tipis, enjoying the blue sky, the forested mountain slopes, the snow glistening on the mountain tops. An atmosphere of peace filled the little camp.

Suddenly, one of the men lying on the grass saw what he thought were five buffalo bulls grazing on the slope of Hell's Gate Mountain. In a moment the camp was stirred to wild excitement. Every man, except the very old, mounted his fastest horse and started in pursuit of the buffalo.

But when they reached the spot where the buffalo bulls had been seen, they could find no trace of the animals. Instead, in the loose earth on the mountaintop, they saw something alarming—the print of human feet. Quickly and anxiously the men turned their eyes to the camp below. There in the sunlight they saw the enemy at their deadly work of killing people.

Stung by grief and by anger at being tricked, the men whipped their horses and rushed down the mountain and over the plain. But before they could reach the camp, the enemy had finished the slaughter and were in flight. Every person the hunters had left in camp had been slain—old men, women, children.

One of the buffalo hunters was the father of three little girls. Because he had no son, all his love was centered on them. They and their mother he found lying in their blood, their little bags of bitterroot strewn around them. The father sank down to the earth beside them, overcome by grief and bitterness. On the mountain pass his enemies were already disappearing. Overhead the sun was shining brightly, as if nothing sorrowful had happened.

Fiercely the father spoke to the sun. “You saw this happen! Why did you give light to the murderers? Why did you let them slay my innocent ones? You dry the sands. You harden the stones. Help me to avenge my children.”

Silently he rose, dug a shallow grave, placed his four loved ones in it, and covered them. Then he climbed the highest peak, the one that overlooks the valley of Missoula, the Camas Plains, and Flathead Lake. On the summit of that peak he walked and talked for days and nights. He talked to the forest below him, to the canyons which hold the winds, to the distant peaks that really seemed close to him, to the lake, and the sky and the moon.

Most of all he talked to Amotken, the power of the Upper World, the Cause of life and death. Again and again he prayed to Amotken for power to avenge the death of his loved ones. One morning, a strong wind swept from the mountains which stand toward the setting sun. Out from the heavy murmur following the wind came the voice of Alla-la-lee-meh, the old woman who controls the storms and hurricanes.

“You are here?” the voice asked the man.

“Yes, I am here,” he answered sadly.

The voice spoke again. “Yes, you are here, and you are here in earnest. Heed my words. Go to the hot spring that boils from the earth on the other side of the Camas Plain. Wash your whole body in that spring for four days. Be clean as you have never before been clean. See that your nails and hair, your joints and the grooves of your flesh are thoroughly clean.

“On the morning of the fifth day, when the dawn beats up her first light, be on the top of the mountain that is east of the hot spring and nearest to it. That is the mountain of the Rattlesnake’s house. There a friend will tell you more. If you wish to succeed, you must do everything that he tells you.

“But before he gives you instructions, his voice will reach you four times from the sky. He will offer you something. Refuse it. A second thing. Refuse it. A third thing. Do not refuse it. Now go. Remember what I have told you. I am Alla-la-lee-meh.”

The man then descended the mountain, tied his bow and quiver upon his head, and swam the river that ran between the high mountain and the Camas Plain. At the hot spring he bathed himself as the voice had directed. Before dawn of the fifth day he stood, thoroughly clean, on the top of the mountain of the Rattlesnake’s house. From
there he saw day and night touch one another. The sky was spotless. The bird of the three songs and of the earliest day spoke to him.

Suddenly the man was forced to sit upon a rock, where he felt as if he were tied to it. He felt a pressure upon him, and he heard a solemn voice in the sky, far off, toward the dawn. The sun was still hidden from sight, but the snow on the mountaintops was reddened by its rays.

A fourth time the man heard the voice in the sky, and the cry seemed to touch him. Then he saw a shape like a man, walking on the mountain, a shape powerful and beautiful to look upon. His hair, dark as an Indian's, was twisted and hung down to his shoulders; its points were a brown-crimson, as if scorched in hot blood. The spirit's form was red and smooth, and his face glowed like a stream of Northern Lights. A wreath of flowers encircled his head, and a long red feather in it stood erect. The spirit stopped in front of the man.

"My son, you are here?" he asked.
"Yes, I am here," the man answered.
"You are saved from man," the spirit replied. "I meet your life."

Then he took the feather from his wreath and offered it to the man. Remembering the words of Alla-la-le-see-mah, the man turned his head away and refused the feather. The spirit threw it on the mountain and it became a pointed reed, growing from the earth. Then the spirit offered the man the wreath on his head. But the man turned his head and refused the wreath also. So the spirit threw it upon the mountain, and it stood up, a tall, red willow.

Then he took from his mouth a thing like a burning yellow iron and hung it on the man's neck. Some long hairs, like the hairs from a man's head, were attached to it and hung from it.

The spirit spoke again. "These hairs are the lives of your enemies. I give them into your hands. Fear not, my son. I have pitied your grief, followed your steps, and observed your watchings. Your weeping will be stopped, and your sorrow will be avenged. I will go with you to battle. Tell your people that when they see the enemy you will be the foremost in the fight. Go now. Be not afraid. Look at me as I depart."

And the man saw him climbing the air backward, walking toward the morning. First he seemed to hide the sun, then to become a part of it. Mingled with its fires, he disappeared. At the same moment a tremor seemed to hold the limbs of the watcher, seemed to stop the whole earth for the length of a strong man's breath.

The man returned to his people and told them about the words of the strange spirit he had seen on the mountain. A few days later our enemy, the Blackfeet, were seen approaching us. We attacked them, both on foot and on horseback, the man leading as he had been directed. The Blackfeet horses fell, and in the holes of badger and fox they broke their legs. When the enemy bent their bows, they broke; and in surprising ways their spears and lances broke. We killed all of the Blackfeet except one. His life we saved so that he might tell his people how we had slain our enemies on the plains of Sha-ka-how.

On this same plain we slew also all of the Snake Indians that came to fight us—all but one. We spared him so that he might tell his people how all the Snakes and the Blackfeet who had come against us had fallen in battle.

"The old chief ceased talking and, lighting his pipe, looked so solemnly and thoughtfully out into the night that I could not but feel that this romance had probably been not altogether a fiction to his people, whatever it might be to us."


Prophecies of the Black Robes

PIERRE PICHETTE classified Flathead stories in three groups: myths, legends (by which he meant fables), and true stories. The last are "tales handed down by the ancestors which everyone believes." Both this story and the following one about Little Mary, he said, are true stories.

YEARS AGO, before the Flatheads had seen any white people, and before the Iroquois came among them, they prayed to the Sun, the Moon, and the Stars. This story took place before the Iroquois came and told them about the Black Robes and about Christ.
Consequently, the hot springs became viewed as sacred, and the Indian tribes settled around them and spoke of the waters as "Big Medicine", a term for "great, mysterious cures or unknown objects that are apparently good, but cannot be understood." (The Sacred-explanation of the Sweat Lodge)

When the western land was opened to the White Man, he began to move to Big Medicine and began homesteading around the early 1900's. This homesteading was a new concept to the nomadic Indians; nevertheless, the land was claimed, but the sacred waters and surrounding area remained in the control of the Indians. The White Man first began settlement in the town of Camas, northeast of Big Medicine; however, they later moved to the valley floor, and it is here that the town of Pine Hill was established. (Now known as Hot Springs, Mt)

Throughout the years, the White Man and the Indian helped one another to build houses over the Big Medicine waters. In the 1940's plans of economic development spurred the idea of building a bath house and creating a resort town of Hot Springs. The bath house was designed by the Chicago architects Perkins and Will and was built by local labor. The resort town prospered, and people came from as far away as Finland and Tiawan, to soak at the Big Medicine.

The opening ceremonies for the Bath house was a great event in the western part of Montana. The first "Homesteader Days Festival" was held and Jim Thorpe held the dedication for the new building. This event presents the value that the Indian people still held for their sacred waters.

However, as the medical profession advanced, new medicines were developed, (mainly penecillan), and the numbers of people seeking the healing treatment, began to decline. The therapeutic facility could no longer hold its own, and the recreational facility was not managed and developed well enough to maintain a stable resort. The bath house was eventually closed to the public, and opened to vandalism. Despite this downfall, the people of Hot Springs still take pride in their healing waters, and regardless of what medicines have been discovered, many people still return to the hot mineral pools in the swampy, sagebrushed fields, to relax and heal their tumulted minds and bodies.

This fact that people continue to return, has turned my attention to what the waters meant to the Native Americans in the first place, and how their culture viewed the site around the waters. The following writing was written in hopes of reaching a higher level of understanding of these native people.
"It is always a source of wonder that the unseen and the intangible, tie or hold us to the world that is so visible, filled with different life forms. That is what makes the sacred so difficult to speak of. When you wonder, you are silent. There are no words to express this bond to the Great Mysteries."

Native American Studies 100
Essay #1
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"World View provides people with a distinctive set of values, an identity, a feeling of rootedness, of belonging to a time and a place, and a felt sense of continuity with a tradition which transcends the experience of a simple lifetime, a tradition which may be said to transcend even time." (Chapter 1, pg 5)

World view within a culture becomes particularly strong when people therein share common reference points about the core values that are to be taught and practiced throughout life. The strength in this unity allows society to continue to thrive in a bond that is intangible but can still be sensed. This bond establishes a firm foundation for its people, a foundation that holds one stable throughout his lifetime. If this bond is held priceless, then this bond transcends all time.

"Those who know how to play can easily leap over the adversaries of life; and one who knows how to sing and laugh, never brews mischief." (Chapter 1, pg 32)

To never lose laughter and lightheartedness, is an important thing. If one dwells on life’s problems too much, the problems seem to be greater than they really are in reality. The problems weigh heavily on one’s back, and soon one begins to blame another. However, if one has the courage to "let by-gones be by-gones", he is the happier person.

"Rituals are a way of revitalizing and putting in order, the elements in a peoples’ cosmology." (Chapter 2, pg 37)

People use rituals to portray the existence of thoughts
and emotions between one another, and between themselves and a
greater being. These thoughts and emotions are not tangible, but
they can be "touched" through rituals and ceremonies that are
"really real" and that draw people together as one, aiming
towards a common goal.

"Learning is unsettling, hard, funny, and different for
different people. What you learn about the world though, is that
there are certain things that never change. These things also
determine the way we live, like day and night, health and
sickness, enough rain and not enough rain. The natural world has
it's laws, but it also has it's mysteries. If people deny that
this is how the natural world is, then we deny our own ability to
change and grow." (Chapter 3, pg 49)

We all seek education, and it is necessary for us to
understand how we can live and grow in our environment. It is
human nature to strive towards a higher goal. However, often
times we become engulfed in our own world of thought, and we try
to reason, with our intellect, in discovering and solving laws
and mysteries of the universe. It becomes easy for us to fail to
realize, that mysteries far greater than this problem exists, and
all of them cannot, and will not be understood.

World view, humor, rituals, and education are all a part
of many people's lives; however, within the Native American
culture, these terms are interrelated. Interrelatedness is one
of the most stressed points within The Sacred. People's lives
consist of so many important things, that many times one feels
the need to simplify a situation and to reason out the problem in isolation of other factors. However, when the situation is stripped of all other factors, we overlook the true consequences of a particular situation, and an imbalance results. The entire picture must be present before us, and only then can we make the appropriate decision. When we think about this, we may say, "This may be true in theory, but can it truly be done in reality?" It can be done in reality, and the Native American Culture meets these challenges through interrelatedness.

Three of these four points from The Sacred: Humor, Rituals, and Education, are all interrelated with the first main point, World View. The Indian's world view includes among their core values, the teaching of The Sacred through the use of humor and rituals. Storytelling, rituals and humor have taught Indian children about their world view through many different generations. They are taught to understand that each person within the tribe has talents that are inherent of themselves. They all have something to offer one another; therefore, each is considered a teacher to the community. In fact, the elders and the children of the tribe are considered the wisest and most knowledgable.

The reason for this belief, is because of the fact that the elders teach through wisdom, and the youth teach through innocence. The child laughs easily and forgets faults of others easily; and this is a good example to the adults who become burdened with problems. Humor puts a situation into perspective, and helps one to realize that a situation isn't so bad after all, and we all make mistakes.
The elders of the community educate the members of the tribe about the tribe's world view through the use of rituals. These rituals include many different types of activities such as prayers, ceremonial dances, sings, storytelling, and many, many others that emit the feelings and emotions of the Indian people. All of these people, their rituals, their teachings, etc., are all based on values that are viewed by all of them, to be important in teaching to the children, and also to one another. Following are some of these extremely powerful bonds among the Indian people:

Generosity - The Indians have a strong sense of community through sharing and caring for one another.

Strong family ties - These ties create a positive atmosphere in which the children grow in confidence of the others love for them. The mothers and the children are highly respected, as are the others, thus creating the balance among all. To be poor, is to be without family.

Indian time is cyclical - Things will happen when they are supposed to happen, and knowledge is gained through intuition, emotions, and spiritual experiences. All of these core values are included in the Indian's world view, and this is their access to building a dream.

"Sacred means something special, something out of the ordinary, and often it concerns a very personal part of each of us, because it describes our dreams, our changing and personal
way of seeing the world. The Sacred is also something that is shared, and this sharing or collective experience is necessary in order to keep the oral traditions and sacred ways vital. As we discuss The Sacred, we might say that there are two sides to it: The personal, ecstatic side, that individuals find hard to describe, and the part of The Sacred that is shared and defined year after year through oral histories, rituals, and other ceremonies and customs." (Chapter 1, pg 6)
In response to further research, my proposal is to design a destination resort integrated with the Native American culture of the Salish and Kootenai tribes. Because of the fact that the Indian's culture is dependent upon the interrelatedness of the different ages and the many gifts that each individual has to offer to the community, the resort will be designed to accommodate people of varying ages and interests.

I have planned for three types of accommodations, for different types of users, the singles, the families, and the people who are there mainly for therapy. Although particular locations have been designated for the three user types, many of the accommodations will be integrated in order to deal with the complete life cycle that is important in the Indian culture.

Much like the traditional Indian stories and ceremonies, the resort will be a medium in which to educate people who wish to relax and learn about another culture at the same time. The resort will also be a medium that the Indian may use as a support to maintain his values and still become accepted as a part of the dominant society. Cultural Pluralism is the main goal of this project, in which people of different backgrounds can live beside one another, learn about one another, and still retain their own culture.

Since the project is based upon the hot mineral waters and what these waters mean to us today, a bath house and therapy center, along with several cultural shops and workshops become a major attraction of the resort. Conference rooms and gathering spaces will be used by different groups in teaching and carrying on the oral tales and traditions of the culture. In the Native Americans tribes, stories and ceremonies are told and acted as a way in which one learns of the culture. Some are to be shared by all, and some are more private. This idea is best explained in "The Sacred": "...there are two sides to the Sacred: the personal, ecstatic side that individuals find hard to describe, and the part of the Sacred that is shared and defined year after year through oral histories, rituals and other ceremonies and customs." (The Sacred- Chapter 1)

Therefore, this resort, in dealing with the public in general, is designed mainly around the side of the culture which can be shared among all people, and if somebody wishes to find something more in it, then we have not excluded the more personal side of it either. This idea, once again, can be better explained in words from "The Sacred": "...exactly what is going on in the ritual may not be completely understood by everyone, because certain elements of the ritual itself are learned and rehearsed in secret under the supervision of specialists. Not everyone could say exactly what the objective of the ritual is, but the feeling is there all the same."
The design approach has been the combination of the Native American culture, and "A Pattern Language" by Christopher Alexander. The village layout has been organized around these fifteen patterns from this book:

1. Sacred Sites
2. Life Cycle
3. Activity Nodes
4. Promenade
5. Night Life
6. Market of Many Shops
7. Main Gateways
8. Dancing in the Street
9. Pools and Streams
10. Holy Ground
11. Local Sports
12. Street Cafes
13. Beer Hall
14. Traveller's Inn
15. Sleeping in Public

After the layout of the village, I moved into the building patterns suggested by Alexander. I chose the patterns according to what part of the Indian culture I was trying to achieve in one particular building or place:

1. Reception / Excursion
   - entrance transition
   - small parking lots
   - arcades
   - a place to wait
   - reception
   - indoor sunlight

2. Accommodations
   - sleeping to the East
   - entrance transition
   - open stairs
   - window place
   - private terrace on the street
3. Gallery
- entrance transition
- courtyards which live
- stair seats
- reception
- alcoves
- outdoor room

4. Theatre
- gallery surround
- lobby/alcoves
- windows overlooking life
- main entrance

5. Dining
- alcoves
- the fire
- south facing outdoors
- courtyards which live
- small paned windows

6. Children's Game Room
- half open walls
- south facing outdoors
- courtyards which live
- roof gardens
- arcades

7. Restaurant/ Pub
- room outdoors
- sunny counter
- alcoves
- window seats
- the fire

8. Therapy
- zen view
- small meeting rooms
- a place to wait
9. Bath house
   bathing rooms
   changing rooms
   light from several sides of room
   window place
   reception

Several outdoor areas exist which I have planned on using some of the
patterns also, these were:
   1. The pool areas
      terraced slopes
      path shape
      paths and goals
      stair seats
      garden wall
      garden seat

   2. The Fields
      garden growing wild
      garden seat
      path shape and goals
      path materials
<table>
<thead>
<tr>
<th>PROGRAM</th>
<th>square footage</th>
<th>source</th>
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</thead>
<tbody>
<tr>
<td>accommodations</td>
<td>400 guests</td>
<td>Club Med</td>
</tr>
<tr>
<td>reception/excursions</td>
<td>8,000</td>
<td>Club Med</td>
</tr>
<tr>
<td>gallery</td>
<td>3,600</td>
<td>Club Med</td>
</tr>
<tr>
<td>theatre/legend hall</td>
<td>6,912</td>
<td>Graphic Standards</td>
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<tr>
<td>dining</td>
<td>8,000</td>
<td>Club Med</td>
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<td>small shops</td>
<td>2,700</td>
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<td>7,500</td>
<td>Nob Hill Club, San Fran</td>
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<tr>
<td>therapy center</td>
<td>15,000</td>
<td>Club Med</td>
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<tr>
<td>restaurant</td>
<td>7,000</td>
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<tr>
<td>pub</td>
<td>7,000</td>
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<td>stables</td>
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<tr>
<td>ampitheatre</td>
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<td>CLUB MED</td>
<td>HOTELS, RESORTS, FITNESS CENTERS</td>
<td>GRAPHIC STANDARD</td>
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<tr>
<td>GOLF COURSE</td>
<td>18 HOLE</td>
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<tr>
<td>INDOOR COURTS</td>
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<td>INDOOR POOL</td>
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<td>ARCHAEOLOGY</td>
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<td>ARCHERY RANGE</td>
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<tr>
<td>FITNESS CENTER</td>
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<tr>
<td>GYMNASIUM</td>
<td>29,400 sq.ft.</td>
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<td>RESTAURANTS</td>
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<td>THEATER</td>
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<tr>
<td>ACCOMMODATIONS</td>
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<td>700</td>
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<tr>
<td>SUITES</td>
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<td>28</td>
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<tr>
<td>STABLES</td>
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<td>CATERING</td>
<td></td>
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<tr>
<td>BASKETBALL</td>
<td>2,450/SHOP</td>
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<tr>
<td>SHOPPING BOUTIQUES</td>
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<tr>
<td>TAAKE ROOMS</td>
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<td>GALLERY</td>
<td>3,600 sq.ft.</td>
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<tr>
<td>VENTILATOR</td>
<td>34,700 sq.ft.</td>
<td>INCLUDES</td>
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<td>SHAPES/SHAPES</td>
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<td>INCLUDES: HOSTESS DESK, TRAFFIC OFFICE</td>
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<tr>
<td>OFFICES</td>
<td>6 OFFICES @ 15 sq.ft. = 900 sq.ft</td>
<td>CHECK</td>
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<tr>
<td>HOSPITALITY</td>
<td>(34x34x3) = 3,448 sq.ft.</td>
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</tr>
<tr>
<td>NEIGHBORHOOD</td>
<td>1,400 - 5,000</td>
<td>700</td>
</tr>
<tr>
<td>OF EMPLOYEES</td>
<td>500 ROODE</td>
<td></td>
</tr>
<tr>
<td>100 STAFF/100 GUESTS.</td>
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</tbody>
</table>
Design Considerations:

- Single Youth
- Families
- Elder People

Accommodation Layout
400

- 100 people
- 50 suites/levels
- 20 families of 4 = 30 RMS
- 13 families of 6 = 78 RMS
- 100 singles = 100 RMS

50 suites/floors @ 600sq.ft.
+ 31 RMS @ 320 sq.ft.
50 RMS @ 225 sq.ft.

- 50 @ 600 sq.ft.
- 43 @ 320 sq.ft.
- 50 @ 225 sq.ft.
ACCOMMODATIONS

- SLEEPING TO THE EAST - BED ALLOWS
- ENTRANCE TRANSITION
- BLOG FRONTS
- OPEN STAIRS
- WINDOW PLACE
- PRIVATE TERRACE ON THE STREET
THEATER/LOBBY

- COLUMNS SURROUNDING HALLWAYS
- WALLS PANELED
- WOODEN PANELS
- CEILING HEIGHT VARIETY
- WINDOWS OVERLOOKING LIFE
- MAIN ENTRANCE
DINING
- ACOUSICS / WINDOW PLACES
- THE FIRE
- CEILING HEIGHT
- SOUTH FACINGS OUTDOORS
- COURT YARDS THAT LIVE
- SWINGING COUNTERS
- LAYOUT OF OPEN SPACE
Today the Native American has become a part of white society, but the loss of a culture is great, just as the loss of many other cultures of the past. A language world over is being achieved and a common culture too. However, it is as one of the Indian elders spoke of it during Native American week here at Montana State University this Spring, “We encourage you to go to school; learn all that you can about other people to help us all survive in society, but just remember who you are, and where you have come from.”

The intention is not to dwell on the past, but to understand the past in order to seek the needs of the people of today. Therefore, I have chosen to deal with this project through the needs of the Native Americans, which is the need to fit into today’s society and last, but most, to assist them in preserving their culture, The Sacred.
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