Teacher Guide for 7th – 12th Grades

for use with the educational DVD

Tribal Perspectives

on American History in the Northwest

First Edition

The Regional Learning Project collaborates with tribal educators
to produce top quality, primary resource materials about
Native Americans and regional history.

Teacher Guide prepared by

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Regional Learning Project

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Acknowledgements

Regional Learning Project extends grateful acknowledgement
to the tribal representatives contributing to this project.

The following is a list of those appearing in the DVD *Tribal Perspectives on American History in the Northwest*, from interviews conducted by Sally Thompson, Ph.D.

Lewis Malatare (Yakama)
Lee Bourgeau (Nez Perce)
Allen Pinkham (Nez Perce)
Julie Cajune (Salish)
Pat Courtney Gold (Wasco)
Maria Pascua (Makah)
Armand Minthorn (Cayuse–Nez Perce)
Cecelia Bearchum (Walla Walla–Yakama)
Vernon Finley (Kootenai)
Otis Halfmoon (Nez Perce)
Louis Adams (Salish)
Kathleen Gordon (Cayuse–Walla Walla)
Felix Aripa (Coeur d'Alene)
Cliff Sijohn (Coeur d'Alene)
Jamie Valadez (Elwha Klallam)
Marjorie Waheneka (Cayuse–Palouse)
Dick Basch (Clatsop-Nehalem)
Bobbie Conner (Cayuse–Nez Perce–Umatilla)
Joe Scovell (Clatsop-Nehalem)
George Lagergren (Chinook)
Francis Cullooyah (Kalispel)
Rob Collier (Nez Perce–Walla Walla–Wyam)
Gary Johnson (Chinook)
Edward Claplanhoo (Makah)
Janine Bowechop (Makah)
Stan Bluff (Kalispel)

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Tribal Perspectives

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Letter from the Filmmaker

In 2001, Ken Furrow and I began work on a film project focused on tribes along the Lewis & Clark Trail. The underlying intention was to provide balance to the celebrations surrounding the Lewis & Clark Bicentennial by showing how their journey and its consequences are viewed by the descendants of the Indian tribes they had encountered along the way. The stories we heard were so compelling that we decided to expand the scope to include more tribes in the Northwest in order to produce this DVD with a focus on the Northwest. We were awarded a grant from the National Park Service in 2005 in order to conduct additional interviews.

The content for *Tribal Perspectives on American History in the Northwest* comes from oral histories and from visual and narrative sources covering history from tribal memory. This history begins long before Europeans arrived and continues right up to the present day. Working with tribal educators to identify appropriate spokespeople, we conducted in-depth interviews with over 50 people from 15 tribes in the Northwest. Their stories of first contact, the fur trade, missionaries, treaties, miners, and homesteaders provide the content, for this easy to use, chaptered format, designed as a supplement to Middle School American history textbook subjects.

This project is undertaken in cooperation with the tribes, working with educators from the region, and being served by a team of tribal advisors working in a design and review capacity. We want to thank Jack and Claire Nisbet, the teachers who reviewed the draft material, especially Shana Brown, and Denny Hurtado from OSPI in Washington State for creating the opportunity for us to share a draft version at the WSIEA conference in 2006.

As a means to introduce differing perspectives about regional history, the voices and thoughts expressed here will initiate productive discussions among your students. It is our hope that the information provided by these tribal educators will result in an increased understanding of and openness toward the many different cultures that inhabit and shape this region, increased knowledge of regional history, and increased understanding of the different forms of government in the Northwest.

To further your exploration of the subject matter discussed in this film, go to www.trailtribes.org. You'll find there a wealth of primary source materials to extend and expand the content.

Sally Thompson, Ph.D.
Producer–Director

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Letter to My Colleagues

As a teacher of seventeen plus years, I've learned one very, very important lesson: Time marches on, and the teaching that doesn't become 'entrenched' becomes 'tried and true.' You get your rhythm, catch your stride, whatever you want to call it, once you've gotten it, it's damn hard to let go of it.

Case in point: In 2002 I collected native resources for the social studies department where I teach. I presented it to the department, got a bunch of nods, and "That's cool"s, and I can tell you that the materials are gathering dust on the shelf as I write. I can count on one hand the times teachers have checked them out.

My colleagues are not bad teachers; the materials just required too much of them. I'm as guilty as the next teacher…I go to a conference, get introduced to amazing resources, get pumped up, and then…Monday comes. You take a look at what you're teaching, and you just can't decide what to throw out to make room for that new unit.

So you don't.

Undeterred, I took a second, third, and eighth stab at it. And then I got smart. I stopped swimming against the current and started thinking of ways to integrate materials effortlessly and seamlessly into what social studies and English teachers already teach. My goal then, as it is now, is to have at teachers' fingertips everything they need to teach with confidence. The materials, the activity sheets, the research, where to go for further study. And it's for good reason.

I argue that good teachers don't teach tribal history—or very much of it—not because they're racist or insensitive. It's because they're afraid of getting it wrong or they don't know how to start or where to go. The tribes in their areas, though mostly eager and forthcoming with materials and information, can seem so inaccessible to the non-Indian. Teachers may feel like outsiders and choose not to engage at all. That's where we come in.

Tribal Perspectives is comprised of a series of interviews organized in chapters that correspond with state and US history standards and major units of study. All the interviews are transcribed for student and teacher use, and we've provided reproducible activity sheets for your students. Primary documents, like treaties and early maps, are reproduced for reference and other student activities. And most importantly, the interviews are beyond powerful, beyond beautiful, beyond triumphant, and beyond heartbreaking. Tribal people finally have an unfettered voice in our region's history.

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I suggest two ways to use *Tribal Perspectives* in your classrooms. Since the film is broken into small chapters, use one or two chapters at a time to make complete your lessons as you teach Lewis & Clark, Westward Movement, Native Cultures units, Contemporary World Problems, statehood, and so on, throughout the year. Or use it as an entire unit. As the teacher, you get to choose what fits best your classroom.

Tribal Perspectives is the most honest account of Indian existence before and after first contact that I've ever encountered, and I've been digging for over seventeen years. There is no publisher's filter through which these oral histories are muddied. There is no chance that difficult history is obscured or trivialized. *Tribal Perspectives* pulls no punches when coming to recounted memories of broken treaties, encroachment, and the subsequent distrust in anything non-Indian. As a descendant of the Yakama Nation, I confidently stand by *Tribal Perspectives'* accuracy and its respect for tribal history and tradition.

When my journey as a tribal history researcher and writer began, I visited my Auntie at Yakama Nation Fisheries to get more materials. Her boss asked what I was doing. When I told him I was writing curriculum, he asked, "Are you going to get it right?" Sheepishly I nodded, "I hope so." And then he said all that needed to be said, "You'd better."

We did.

Shana Brown
Educator and Technology Specialist
Shoreline Public Schools, Washington

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Getting Started

Tribal Perspectives on American History in the Northwest is designed for use at the middle and high school level. It is a living document representing the traditions, history, and wisdom of the indigenous peoples of the American Northwest.

Through the viewing of this DVD, you'll feel like a participant in a dialogue, hearing perspectives that are not commonly heard in today's public classrooms.

Topics/Themes

The content is rich and multi-faceted, and covers a range of topics, including:

- the responsibilities of human beings to care for the land
- the importance of place-names on the landscape
- treaty history and the reservation experience
- the impacts of boarding schools
- the revival of native languages
- the legacy of repatriation

Most importantly, you'll hear participants discuss the future of the homelands that their ancestors have cared for "since time immemorial."

Using this Teacher Guide

We've designed this guide to aid you in extending and expanding your exploration of the topics introduced. In thinking about your teaching responsibilities, we've designed learning activities in keeping with National Standards in Social Science and Language Arts (see tables in Appendix II).

Due to the density of information covered, we suggest that you first preview the entire DVD to determine how the material can be integrated into your overall coursework. You may wish to review the material in the classroom one chapter at a time, to achieve the greatest student understanding.

The **Pre-Viewing Activities** on page 9 can assist you in establishing context for the history of the region. These activities include primary documents for you to copy and distribute to the class, providing history-driven Language Arts lessons.

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The DVD (75 minutes total running time) is divided into nine chapters that range from 3 to 27 minutes in length, listed here with time codes for each:

- Chapter 1: Introduction (4:15 minutes)
- Chapter 2: History Through Oral Tradition (7:20 min)
- Chapter 3: Before Contact (6:55 min)
- Chapter 4: First Contact (10:00 min)
- Chapter 5: Advent of the Fur Trade and its Consequences (7:20 min)
- Chapter 6: Missionaries and Early Settlers (6:50 min)
- Chapter 7: The Treaties (27:00 min)
- Chapter 8: Treaty Aftermath - Nez Perce Story (5:30 min)
- Chapter 9: Reflections (3:55 min)

Features in each Chapter

At the beginning of each chapter, you will find materials arranged as follows (where applicable):

Pre-Viewing Activities

Key Concepts

Vocabulary Terms

Places

People

Essential Questions

Post-Viewing Activities

Transcript text (verbatim text from each chapter of the film)

The suggested **Pre-Viewing Activities** for **Key Concepts, Vocabulary, Places, People,** and **Essential Questions** are intended to deepen students' understanding of content; **Post-Viewing Activities** are provided to expand the learning opportunities presented in the film and guide.

These features will help you orient students to the historical and cultural concepts, new vocabulary, geography and the people of the region. Key Concepts are highlighted as being important to the understanding of the narrative of the interviews. The Vocabulary, Places and People offer opportunities to further enhance overall understanding of the material covered.

The complete **transcript text** for each chapter is included to provide an easy reference to the materials presented in the DVD. This text is an *exact rendition* of each individual's interview in the DVD; therefore, the text reflects the nuances of each speaker regardless of language usage and/or spelling.

The **appendices** in this guide provide you with a catalogued suggested reading

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list, the state and national curriculum standards specific to this guide and accompanying DVD, and complete resources for the pre-viewing activities described on page 9.

Examples of Activities

The following activities are general suggestions and guidelines for using the features in this guide to integrate the material provided in each chapter into your classroom. Specific suggestions are included at the beginning of each chapter.

Key Concepts Activity 1 – Jigsaw

1. Divide class into equal groups.
2. Assign each group an equal number of key concepts to investigate.
3. Using the library and the internet, attempt to define the meaning of each concept. Discuss how each concept relates to US history or the particular unit they are presently studying.
4. Report your findings to the rest of the class by answering the following questions:
   - Describe your understanding of the concept.
   - How might this concept apply to Indian tribes in the Northwest?
   - How might this concept apply to non-tribal people and groups?

Key Concepts Activity 2 – Predicting

1. Have each student pick (a number) of terms from the list of key concepts.
2. Give the class ten minutes to free write the definition of each of the terms they have chosen. What do they think the term means?
3. After watching the DVD chapter, have the students review their predictions. Were they correct? What are some of the context clues in the documentary that helped them to get the definition?

Vocabulary Terms Activity – Building Vocabulary

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. Optional– have students report after viewing how their vocabulary word was used in the chapter they viewed.
3. Optional– Have students find real world or researched instances of the term during their study of this unit (not just its occurrence, but how, for example, misconceptions might have affected the President's initial view on global warming).

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Places Activity

As a geographic orientation to each chapter, use the maps provided in the pocket inside the back cover of this guide.

Use the "*Base Map: USGS Northwest States*" and "*Northwest Tribal Homeland Territories*" maps to compare historic and contemporary locations of Indian people.

Consider the place names provided at the beginning of each chapter, and whether they can be located on the contemporary or historic maps. If not, speculate on why. How are these places important to the story being told? Can you locate each place on a map, using a web quest if needed?

Also, please see the Deep Mapping Assignment for each chapter, in Appendix IV of this guide.

People Activity

Consider the names of people provided at the beginning of each chapter. Determine whether they are the names of tribes, individuals, groups of people, etc.

If they are names of tribes, find historic and contemporary locations on the maps provided, if possible. If they are names of individuals, what can you find out about them? (Students could start a regional biography project.) If groups of people, how are they important to the history being told?

Essential Questions Activity

Teacher Directions:

Before your students view each chapter, read aloud the essential questions and have students think of their initial response to the questions. (Optional–have them write their initial responses.)

Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter.

Student directions:

Alone, in pairs, or in groups, focus on the essential questions your teacher has assigned you. Think about the questions during and after your viewing of this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Visit **www.trailtribes.org**, for additional information on many of the tribes along the trails followed by Lewis and Clark.

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Pre-Viewing Activities

Each chapter is self-contained with both pre-viewing and post-viewing activities included for your convenience. In addition, we provide three acitivities here, with detailed instructions and supplemental material supplied in appendices, to deepen and expand the understanding of the subjects covered in the DVD.

The following activities are designed for students to investigate primary sources and learn about some of the experiences of Native American people. The activities are designed to provide some background knowledge for your students when viewing the accompanying DVD *Tribal Perspectives on American History in the Northwest*.

The original documents and instructions for these activities are attached in the Appendices located at the end of this guide, as directed below. The map resources and timelines are located inside the back cover.

Document Based Question (DBQ) assignment (Appendix III):

Students are instructed to read a primary source document. They then answer a series of "scaffolding" questions designed to help students build a foundation for responding to the essay question that follows.

Appendix III contains complete instructions.

Deep Mapping Assignment (Appendix IV):

Each chapter of this guide has corresponding *Deep Mapping* prompts to be completed prior to viewing. Historical and contemporary maps are provided for the completion of the assignment. Students may create their own maps, reflecting the historical and geographical variances of the history of the American Northwest.

Appendix IV contains complete instructions.

Timeline Assignment (Appendix V):

Native peoples of the Americas continue to utilize traditional methods for keeping their tribal histories. Oral traditions and various time-keeping methods such as *Winter Counts* on the Great Plains, or *Time Balls* in the Northwest are such examples. This activity is designed for students to reflect upon their own stories about who they are and where they live.

Appendix V contains complete instructions.

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Chapter One: Introduction

This chapter argues that the ability to tell one's own history is vital in getting a well-rounded picture of a particular event.

Suggestion: integrate this content into the beginning of your Manifest Destiny unit, or any lesson where primary documents are used.

Pre-Viewing Activities (20-40 minutes)

Key Concepts

written history and the power of defining people
political identity – United States history and Tribal history
oral tradition: Indian values and beliefs
expansion of the Northwest

Predicting Activity

1. Break students into four groups, with each group taking one of the concepts provided above. Ask each group to predict how their concept relates to US history.
2. Report back to the class, and make sure each group focuses on revisiting their key concept after the viewing of this chapter.

Vocabulary Terms

ideology	myths
misconceptions	animosity

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. Optional– have students report after viewing how their vocabulary word was used in the chapter they viewed.
3. Optional– Have students find real world or researched instances of the term during their study of this unit (not just its occurrence, but how, for example, misconceptions might have affected the President's initial view on global warming.)

Essential Questions (make this a part of the student transcript handout, if you wish)

1. Why is it important for any group, ethnic, cultural, or otherwise, to be able to exercise their own voices in telling their history the way they know it?
2. What might be some lasting effects, both individually and collectively, in telling one's own story – especially if it differs from the 'authority's' perspective?

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3. Why is 'truth' a relative term?
4. Why do many mainstream groups tend to distrust or discount oral tradition as a valid account of the past?
5. What does Lewis Malatare mean when he refers to the "glorious accounts of what occured, which actually didn't occur" in Washington and Montana state history? How did non-Indians who came West suffer?

Teacher Directions:

- Before your students view this chapter, read aloud the essential questions and have students think of their initial response to the questions. (Optional–have them write their initial responses.)
- Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter.

Student directions:

- Alone, in pairs, or in groups, focus on the essential questions your teacher has assigned you. Think about the questions during and after your viewing of this chapter.
- Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (4:15 minutes)

i. Teacher transcript
ii. Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Ask how, if at all, their perspectives about the validity of oral accounts of history have changed.
3. If appropriate, ask the question, "How does this chapter relate to what we are studying now in our social studies class?"
4. Optional– Discuss, debate, ponder, write on the following question: "Is oral history a valid account of history?"
5. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I sections for Stereotypes in General, Indian Mascots, and Languages and Dialects.

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Transcript

Chapter 1 – Introduction

(4:15 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Julie Cajune – *Salish*

There's a huge political amount of capital in the telling of history. Alan Munslow said that history is never innocent storytelling. It's a primary vehicle through which power is distributed and used. And so the whole notion of political identity and ideology and who the United States is as a nation plays into how the story is told, and who has gotten to tell the story. And so the idea of letting Indian people tell that story themselves, I think, is powerful and progressive.

Lewis Malatare – *Yakama*

Allow us to give the history of our people the way we want it to be told. Not the way it was written in the books. Not the way it's portrayed in newspapers of the past, magazines, and other media. We need to be able to show the people who we really were, are, what we are going to be tomorrow.

Lee Bourgeau – *Nez Perce*

Nobody can tell our story like we can. We have a lot of oral traditions and oral history that has come down that hasn't been written anywhere, and a part of that is our values.

Allen Pinkham – *Nez Perce*

Indian people have never had voices in interpretation of the expansion of the Northwest, simply because we were never considered experts. There are a lot of myths; there are misunderstandings, misconceptions about Indian people. We need to clarify what we are and who we are in our terms.

Lewis Malatare – *Yakama*

If we go back to the people of non-Indian decent and ask them how they eventually came to our country, they have many hidden stories that they

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don't want to talk about. Because you read the history books - Washington State history, Montana State history - you will see a glorious account of what had occurred, which actually didn't occur. So I can understand some of the animosity of the non-Native American people when it comes to this point. So when Lewis & Clark Bicentennial came to the Yakama nation, we said this should be a time of healing on both sides, the non-Indians as well as the Indian, so that we may be able to better understand the sufferings of both sides.

Julie Cajune – *Salish*

To a lot of people in America it's really disconcerting to look at American history in a very different way. And I know that it's unsettling because we like to believe that people are good, we want to believe that our leaders are good, we want to believe that their intentions are good, and we want to feel good about that, but we can't always look at history and feel good. But I think it's really important for America to become honest about that. We need to rethink how we relate to other people and how we treat other people, and being honest about that in telling our story. I think that's important for America to come of age in that way. And so I think that this is one way that we can start to do that - by telling the truth about how this country evolved, about how this country came to be, and who paid the cost.

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"Chief Charlo, Secretary Garfield and their sons", Aug., 1907 (Bitterroot Valley, Montana)
K. Ross Toole Archives and Special Collections

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Chapter Two: History Through Oral Tradition

This chapter presents the widespread Indian belief that they did not migrate to this continent, but that they originated here. It also continues discussion about the accuracy of oral tradition and the commerce system of Plateau and Coastal Indian nations.

Suggestion: integrate material introduced here into the beginning of your US history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

land bridge theory
multi-perspective nature of oral tradition
oral tradition as an indicator of time
continuity of culture
places of origin: creation vs. migration

Predicting Activity (Key Concepts)

1. Break students into five groups, assigning a key concept to each, and ask each group to predict how their concept relates to US history.
2. Report back to the class and make sure each group focuses on revisiting their key concept after the viewing of this chapter.

Vocabulary Terms

continuity
migration
bilingual

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. Optional–have students report after viewing how their vocabulary word was used in the chapter they viewed.
3. Optional–have students find real world or researched instances of the term during their study of this unit (not just its occurrence, but how, for example, misconceptions might have affected the President's initial view on global warming.)

Places

Columbia River Country
Dalles (Oregon)
Southern Nez Perce Route (MT and ID)
Celilo (Oregon)
Lolo Trail (MT and ID)

What do you know about these places? What can you learn about them from this chapter? What is important about these places?

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Essential Questions (make this a part of the student transcript handout, if you wish)

1. How can language play a role in forming one's own cultural and ethnic identity?
2. How can language maintain cultural values and traditions?
3. How might oral tradition be more accurate than written accounts of historical events? Can you think of examples from history as well as your own experience?
4. What kind of societies were in the "bare space" Otis Halfmoon refers to?
5. What defines a civilization? How did the bare spaces on the earliest maps of the area fit that definition? Why were Indians regarded as "uncivilized" in the early contact period?

Teacher Directions:

- Before your students view this chapter, read aloud the essential questions and have students think of their initial response to the questions. (Optional–have them write their initial responses.)
- Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter. Also mention that the once commonly believed theory that tribes migrated to North America via the Land Bridge has been challenged and arguably disproved on a number of occasions by fossil and other archeological evidence.

  [See *1491* by Charles C Mann; The Atlantic Monthly, Mar 2002, Vol. 289, Iss. 3, pg. 41, David Burton's "The Bering Land Bridge Theory Collapsing"; Vine DeLoria, Jr.'s *Red Earth, White Lies: Native Americans And The Myth Of Scientific Fact*.]

Student directions:

- Alone, in pairs, or in groups, focus on the essential questions your teacher has assigned you. Think about the questions during and after your viewing of this chapter.
- Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

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Viewing (4:15 minutes)

i. Teacher transcript
ii. Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Ask how, if at all, students' perspectives about the land bridge theory and their own conceptions of how Indian tribes use to live have changed.
3. If appropriate, ask the question, "How does this chapter relate to what we are studying now in our social studies class?"
4. Optional– Discuss, debate, ponder, write on the following statement: "The creation beliefs of Indian nations in this area are just as valid as other groups' creation beliefs."
5. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I sections for General Teaching about Pacific Northwest Tribal People, and Spirituality and Culture (Bering Land Bridge Theory, and Kennewick Man section).

Also see the website **www.trailtribes.org** – *Since Time Immemorial* sections for each tribal group.

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Transcript

Chapter 2 – History Through Oral Tradition (7:20 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Tribes of the region speak many different languages, follow unique traditions, and have their own distinct histories. These histories have been passed down orally, through the generations.

Pat Courtney Gold – *Wasco*

When I contrast the 10,000-year history of the Wasco people, with the 230 some odd years of the United States it's really difficult to get the concept across of how the history defines who I am. What my history reflects is a continuity of a language, a continuity of a culture. And it's really difficult to try to get this concept across to someone from a culture that's so young.

Maria Pascua – *Makah*

All the older people, what they always have said is we've been here since the beginning of time, since the first daylight.

Armand Minthorn – *Cayuse/Nez Perce*

There is no migration story. We were created here. We did not cross any land bridge. We have our creation story here. It would take me three days to tell you that story, but we were created here, we've always been here. Our traditions and our language, specifically, has not changed. We have songs, we have customs that are handed down generation to generation. And because of that we've been able to maintain a way of life that has been carried for thousands of years. And when we can go back and say this spot and this spot and this area was used at this time by these people, that's what continues for us a way to keep our past a part of our everyday life.

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Cecelia Bearchum – *Walla Walla/ Umatilla*

You know how oral history is really done, years ago, what they would do is if there were several of them that experienced the same thing, whatever happened, a fight, or whatever, they would all sit down and each person would tell their version of what happened. And then the next person would do the same thing, and they'd go clear around, and then all of them would put it together the way they thought it actually happened. And that was oral history.

Allen Pinkham – *Nez Perce*

We traveled this whole continent, and we called it an island. We called the United States, the northern, western, hemisphere here an island. Well how do we know that? How do we know that there was water all the way around? Because we went there. Very simple. Very simple and direct. That's why we called this continent an island because there's water to the south, there's water to the west, there's water to the east, and there's a great lake to the north of us. We spoke of a country that was hot all year long. Well how did we know that? We must have been there. And we speak of these traveling stories, just little bits and pieces of information, that tells me quite a bit. A Nez Perce went so far south he seen an animal he never seen before and he called it <Nez Perce> which means imitator, which is the monkey. So those little bits and pieces of information carry a lot of significance.

Vernon Finley – *Kootenai*

There were always individuals who went outside of the aboriginal territory. For example, there was knowledge in the stories of the east coast, of the ocean on both coasts. In fact one of the traders that came through right around 1800 and right before then, one of the Kootenai women helped guide them out to the west coast. So they were aware of the entire continent.

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Otis Halfmoon – *Nez Perce*

I know from reviewing some of the maps of years ago of what Lewis & Clark and all them studied before their westward journey and there's nothing but a bare space. And that's how many people perceive the country as a bare space. It was not at all. It was tribes everywhere going to and fro - commerce. You had trader tribes and things of this nature. And that's just how they got along. You had to get along that way.

Maria Pascua – *Makah*

It was common especially for the men who did the trading to know more than one language. Both my grandparents on my dad's dad's side and my dad's mother's side spoke at least five languages, plus.

Otis Halfmoon – *Nez Perce*

And there are two major passes into the buffalo country <Nez Perce>, and that's now called Lolo trail, another one was the Southern Nez Perce Route. And so that went down to another lifestyle of the buffalo hunting people. And also too you go west from there, you go to the Columbia River country.

Pat Courtney Gold – *Wasco*

The Columbia River was also equivalent of a freeway. People traveled up and down the river, not only to visit, but that was one of our main activities was the commerce, the trading.

So the people upriver in the tributaries would come down to roughly the Dalles area. Nicloidi was one of the main trading areas, Celilo and Nicloidi. So that area was very important to our lifestyle, and all of our legends were based on the geography of that area. And the geography was really interesting because it was all basalts and we had all these basalt cliffs. And we also had lava along the Columbia River, and this was before the dams were built, you could see the texture of lava. So we had stories relating to the texture of these lavas, and we

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had stories relating to the different valleys through the basalt cliffs.

Maria Pascua – *Makah*

If you compared our place names with say a state map, the amount of names that we have for our area is immense. Every little creek that's too small to be on maybe someone else's map, we have a name for it.

Armand Minthorn – *Cayuse/Nez Perce*

So our histories that we have about our past have a lot to do with the environment and nature's elements, whether they be water, snow, rain, even heat, droughts. Those are the indicators that we use within our oral histories to help gauge us with the time.

Notes

Nez Perce Chiefs, by Nicolas Point, ca 1845 Courtesy of Loyola Press, Chicago.

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Chapter Three: Before Contact

This chapter discusses the benefits of trade among Indian nations and non-Indian traders and trappers and its deadly consequence of disease and famine.

Suggestion: integrate materials introduced here into the Epidemics, Revolution (trade routes), and/or Manifest Destiny units of your US history class, or when reviewing First Nations units from earlier grades.

Pre-Viewing Activities (10-15 minutes)

Key Concepts

diffusion of horses, guns and disease
universal language

Predicting Activity (Key Concepts)

1. Ask students to write or discuss how the diffusion of horses, guns, and disease might have affected tribal nations in this area.
2. Ask students to define for themselves the concept of "universal language."

Vocabulary Terms

misconception	mobility
decimated	epidemics
famine	European technology

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. Optional– Have students report after viewing how their vocabulary word was used in the chapter they viewed.
3. Optional– Have students find real world or researched instances of the term during their study of this unit (not just its occurrence, but how, for example, misconceptions might have affected the President's initial view on global warming.)

Places

Straits of Juan de Fuca (Washington)
Nisqually (Washington)
Vancouver (Washington)
Columbia River
(Upper) Missouri River

Locate these places on the USGS *Northwest States* map (provided in the back of this guide).

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People

Nez Perce	Pueblo	Navajo
Comanche	Apache	Shoshone
Cayuse	Salish	Walla Walla
Couer d' Alene	Blackfeet	Kootenai
Klallam	Yakima	

If possible, locate these tribes on the map of *Northwest Tribal Homeland Territories*. If unable to locate on this map, try a web quest to determine location and understand why they are not on the northwest map.

Essential Questions (make this a part of the student transcript handout, if you wish)

1. How did the advent of horses and firearms through trading with non-Indians change Indian societies?
2. How did disease epidemics predate initial contact with non-Indians?
3. Compare the advent of horses and firearms (see Otis Halfmoon's excerpt) to the current proliferation of nuclear weapons worldwide. Will societies, regardless of ethnicity or culture, always respond to weaponry this way?

Teacher Directions:

- Before your students view this chapter, read aloud the essential questions and have students think of their initial response to the questions. Optional– Have them write their initial responses.
- Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter.

Student Directions:

- Alone, in pairs, or in groups, focus on the essential questions your teacher has assigned you. Think about the questions during and after your viewing of this chapter.
- Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

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Viewing (6:55 minutes)

i. Teacher transcript
ii. Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Ask students if they believe these accounts of trade and disease. Are they more or less believable than what they would read in a textbook or online? Why?
3. If appropriate, ask the question, "How does this chapter relate to what we are studying now in our social studies class?"
4. Optional– Discuss, debate, ponder, write on the following question: "Is it important to declare English the official language of the United States? What are the potential unintended consequences for non-native speakers?"
5. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I section for Language and Dialects.

Also see the website **www.trailtribes.org –** *Traditional Culture* sections for each tribal group.

"American Falls" on the Snake River, with the Three Buttes in background, from Report of Fremont's Exploring Expedition 1843-'44. Courtesy University of Montana's Mansfield Library, K. Ross Toole Archives.

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Transcript

Chapter 3 – Before Contact (6:55 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Long before Indian people of the Northwest saw Europeans, they knew of them. The "moccasin telegraph" carried the news to distant places, and aspects of European culture preceded the actual arrival of these new people.

Louis Adams – *Salish*

The people were pretty happy when they first run onto the white man because they thought he come from the light. But even before that, I used to hear some of the old people say when Columbus landed on the coast. See, the universal language was sign language, so when they first landed the communication was pretty fast. Pretty soon they found out that somebody had landed on the shores of this great country. And they used to say, when they first landed the Indians laid out beaver pelts and bear hides and buffalo robes and whatever they valued for him to walk on because they thought he was something special.

Before ever seeing a white man, many native peoples were exposed to European technology, such as guns, and to other things they desired, such as horses. And they were exposed to things they dreaded – smallpox and other contagious diseases.

Otis Halfmoon – *Nez Perce*

Trade was very, very important to the people, again to gain certain things, the coming of the horse, the metal, the rifles, things of this nature. I know some of the history books state that the Nez Perce received the horses in 1720, 1730 and I dispute that. I believe the Nez Perce got it maybe 1680s, maybe even 1690. Consider, the Spanish that came up there with their horses among the Pueblos, the Navajos, and the Apaches, and the Comanche's. It is like a brand new weapon on the block. Like even today, everyone wants nuclear

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weapons, and back in those days word must have spread so fast about this new creature, it makes life so easy.

Kathleen Gordon – *Cayuse/Walla Walla*

The Shoshones came with ponies and then the Cayuses got a couple of those ponies and they started breeding Cayuse ponies. They were small and they were really fast and so it was just what they needed, a small fast horse. So they just kept breeding Cayuses and they had thousands of Cayuse horses at one time.

Felix Aripa – *Coeur d'Alene*

<Native language> Said, when we got horses it opened up for us to go, that's when they can go buffalo hunting. They can go all different places, they can go visit their neighboring tribes, you know, to the <Native language>. Said, Oh gee, that was accommodating.

Cliff SiJohn – *Coeur d'Alene*

In most cases our enemies were the Blackfeet. They had guns and we didn't have any, and we began trading for guns. That's what we wanted.

Vernon Finley – *Kootenai*

Prior to David Thompson arriving in 1800, there was…the Blackfeet had first traded with Thompson and first traded with the traders, so they had guns. The Kootenais just had bows, and so they knew the value of the guns because it had been introduced but they didn't have a lot of them. And so it was kind of a pretty uneven match, you know, with trying to war with the Blackfeet who were invading the territory and they had guns.

Julie Cajune – *Salish*

And people have a misconception that we always lived on this side of the mountains, but that's incorrect. And that decision for all of the bands to move on this side of the mountains was really due to several factors.

You know, horses of course increasing mobility, and the likelihood of people encountering other tribes, some of them might be hostile. The competition for resource in our hunting grounds

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and the acquisition of firearms by enemy tribes before us. And the traders, you know, were held hostage by the Blackfeet in particular, and threatened that they'd be skinned alive, I think in one journal I read, if they gave guns to the Salish. You know, not only will we kill you, but it won't be a pleasant death, you know.

And so that military power imbalance that happened, you know, if you think of a modern gun back then, you know, versus a bow and arrow or a war club, it had a huge impact on a tribe that had already been decimated by smallpox. I think people have said at least a third of our community, or of the Salish tribe, were lost to smallpox. There were two big epidemics.

Jamie Valadez – *Elwha Klallam*

The diseases hit before the ships came into the Straits of Juan de Fuca around 1790. Already villages were ravaged because of Vancouver. And so it came through Nisqually, through the interior that way, because there was trading clear down to Nisqually, the tribes, they traveled far in their trading and so they had already known that another culture, another people were coming, coming west.

Lewis Malatare – *Yakama*

In the 1780s, there was great, great famine. There was great diseases that came down the Columbia River. Our people died from fever and scars upon their face, and wasn't able to eat, wasn't able to drink water. We couldn't cool their bodies down, and villages totally disappeared along the Columbia River.

Vernon Finley – *Kootenai*

And all the trade came up the Missouri, so when the small pox epidemic started to wipe people out down in Missouri the trade among Indian tribes brought it up long before the white people ever arrived, and so there were epidemics before they came along. When Lewis and Clark come along and they speak in their journals about deserted villages, they weren't deserted. They had been wiped out by the smallpox that had preceded them.

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Chapter Four: First Contact

This chapter discusses the perceptions and encroachment of non-Indians onto Indian lands before the treaty era.

Suggestion: integrate into the Manifest Destiny units of your US history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

native perspectives of westward expansion as an "invasion"

genocide

redistribution of wealth in tribal societies

Predicting Activity (Key Concepts)

1. Ask students to write about why tribes view Westward Expansion as an invasion.
2. Ask students to define what qualifies as or constitutes "genocide."

Vocabulary Terms

genocide	generosity
humanity	arrogance
connive	pilfer
longhouse	

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. Optional– Have students report after viewing how their vocabulary word was used in the chapter they viewed.
3. Optional– Have students find real world or researched instances of the term during their study of this unit (not just its occurrence, but how, for example, misconceptions might have affected the President's initial view on global warming.)

Places

Neah Bay (Washington)

Freshwater Bay (Washington)

Discovery Bay (Washington)

If possible, locate these places on the USGS *Northwest States* map (provided in the back of this guide). Try a web quest for those you cannot locate.

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People

Manuel Quimper
Captain Vancouver
Celiast
Gobaway (Comowol)
Lewis & Clark
French Voyaguers

Ask students to listen for these names in this chapter and pay attention to what impact each had on the tribes in the area.

Essential Questions (make this a part of the student transcript handout, if you wish)

1. What were Russians, Japanese, Spanish and English doing on the Northwest Coast of North America? How did non-Indians learn to find food and get around in the Oregon country?
2. Again, perspectives play a key role in the telling of history. How might the Spanish, for example, have recounted Maria Pascua's story of the Spanish people's first encounter with Pacific Northwest people?
3. Discuss the Spanish perspective that the villages they encountered were "abandoned," versus the reality that the villages were decimated by European disease, or seasonally abandoned.
4. Compare and contrast the perspectives of European contact with Indian people as "westward expansion" vs. "invasion" from the east.
5. Why don't we see the word "genocide" associated with the cultural, racial and spiritual decimation of tribal people?

Teacher Directions:

- Before your students view this chapter, read aloud the essential questions and have students think of their initial response to the questions. Optional– Have them write their initial responses.
- Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter.

Student Directions:

- Alone, in pairs, or in groups, focus on the essential questions

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your teacher has assigned you. Think about the questions during and after your viewing of this chapter.

- Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (9:50 minutes)

i. Teacher transcript

ii. Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Ask students how these stories affect their study of Manifest Destiny.
3. Discuss the role perception has on the recounting of history and its accuracy.
4. If appropriate, ask the question, "How does this chapter relate to what we are studying now in our social studies class?"
5. Optional– Discuss, debate, ponder, write on the following statement: "The United States committed genocide among the tribal people of this continent."
6. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I sections for General Teaching about Pacific Northwest Tribal People, and Spirituality and Culture.

Also, see the website **www.trailtribes.org** – See the first pages listed under *Relationship with the U.S.* sections for each tribal group.

"Contact" Painting by George Lagergren.

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Transcript

Chapter 4 – First Contact

(9:50 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

For tribes of the Northwest, first contact came

- *to coastal tribes from the sea in the 1790s*
- *to some interior tribes from Lewis & Clark in 1805-1806*
- *to other interior tribes from David Thompson's party in 1808-1811*

Pat Courtney Gold – *Wasco*

When you think about our culture when it's like 10,000 years old, I think there probably was a stability for literally thousands of years. A stability in the language, a stability in how we fished and processed our food. And the real change, upheaval came in probably the 1800s with the meeting of Europeans along the coast and then the meeting of Americans from the east. And suddenly there was this tremendous change. I mean it was just an accelerated change.

Maria Pascua – *Makah*

When we first saw the new people that came to our area, we called them <Makah language>, and it comes from the word house <Makah language>. <Makah language> means house on the water, because we had canoes, many different sizes of canoes and types of canoes, but these people lived on their house on the water. So in our oral traditions we've had several different people groups come by here. We had a shipwreck from a group of Russians and that was one of the early contacts. I think that was in the 1800s. And then another later in the 1830s, a Japanese shipwreck that came through here. But I'd say even earlier than that. Probably maybe one of the earlier contacts would have been the Spanish because they came here in the 1790s, and they actually built a fort here in Neah Bay. We had 5 villages and one of the villages the people used to take down the long house boards and transport

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them in between two canoes and move a whole residence to a fishing camp to be closer either to the halibut banks or the whaling grounds, and so they would move to another village for that season, to a seasonal village. And so when the Spanish came here it looked like an abandoned village in a way because a lot of the long house planks were removed, and they just moved in because it was a good location, of course, where our permanent village was located. And so that was one of the first encounters, they more or less moved into our space.

Jamie Valadez – *Elwah Klallam*

Manuel Quimper in 1790 stopped at Freshwater Bay and canoes came out to greet him and brought fresh berries and salmon. And then Captain Vancouver also stopped at the village at Discovery Bay. But when he stopped, and men were sent to shore, people had died and they could tell it was from the diseases.

Julie Cajune – *Salish*

Indian people from the beginning of invasion were gracious, were humane, were hospitable, were generous. What elders and ancestors said about meeting, you know, these white men coming through with this large entourage of people, and it was very curious to me but it was also familiar to me how Indian people are and how they treat other people. And I guess the capacity for their generosity and humanity almost to a fault and to their detriment and sometimes to their genocide. And that's a common story, that's a common story that doesn't get told in US history.

Marjorie Waheneka – *Cayuse/Palouse*

Because it was the Indian people that they interacted with, it was the Indian people that they got food and horses as transportation. There was groups that showed them how to make canoes, how to navigate the rivers, what country was more fierce than the next and they showed them how to survive out here because they didn't have any idea. And that's what we want people to know is that the Indians played a very big part in the Lewis and Clark Expedition.

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Richard Basch – *Clatsop/Nehalem*

Celiast, my great, great grandmother, was born in 1801, and was four years old when Lewis and Clark arrived in 1805. Her father Comowol, or Gobaway, as our family called him, was the neighbor to the fort, the one that Lewis and Clark looked to for trade, for support, and they had a very important relationship. They arrived at the wrong time of year. They were in a hard place. We supported, traded with them, and treated them as neighbors, sometimes friendly neighbors sometimes not so friendly neighbors. Our people found Lewis and Clark to be kind of a pathetic, motley group. They were…didn't have much food, their clothes were just about rotting right off of them. They didn't have a lot to trade. We had been used to trading with ships that had been coming into the mouth of the Columbia River and were used to pretty expensive goods, and Lewis and Clark really didn't have a lot to offer by the time they got to us.

Pat Courtney Gold – *Wasco*

Lewis and Clark saw how the Native people ate and dressed but they stuck to what they knew. To me they were very much like arrogant American tourists. They only spoke their own language. They would not try different food. They were used to eating meat, but if they ate the way the Chinook people ate they would have gotten all of the minerals their body needed from sea vegetables and from the salmon. And this sort of surprised me because they had French voyaguers traveling with them, and the French, in the Missouri area, they adopted a lot of the Native ways. They learned the languages, they even married, intermarried with the people, but Lewis and Clark were a different breed.

Richard Basch – *Clatsop/Nehalem*

They describe us as inquisitive in that we pilfered a lot, and I think we found them to be conniving.

Pat Courtney Gold – *Wasco*

When you read the journals they refer to us as savages. Throughout the journals we're savages. And since they think of us as savages and not

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human, they could walk into our dwellings just like they could walk into a bear's den or some animal's den. It never donned on them that we are humans and we had our way of doing things as a community.

Bobbie Conner – *Cayuse/Nez Perce/ Umatilla*

They were talking to and about people that have had a continuous presence in this place for millennia. And it hasn't changed that much. We're connected to that point in time not by years and dates and facts and figures in their journals, although their journals remind us of things, but we have a cultural continuity here on this river that we share that people should understand has been going on for a lot longer than when they wrote it down. The stick games that they try to describe and the bone game they try to describe, those have been a method of redistributing wealth for a long time. And to our way of thinking, we're still using gaming to redistribute wealth. The continuity of the tule mats, the bulrush, the tules are still here. The animals, most of them are still here. There are some that have been decimated, the sage grouse, some species of salmon. The time that they came through the reasonable estimates are probably between 16 and 20 million fish came up that river, home to our tributaries and drainage systems. And now a million to five million, people think is a lot. Abundance was a different measurement then, our well being was measured differently then.

Cliff SiJohn – *Coeur d'Alene*

We had met Lewis & Clark. We met them on the river south of us. Clark wrote in his journals when they met with the <native language> people. What our people say that they were told, "We have heard about you. We have heard about how you have come across and met all these other tribes saying you are their friend, but yet your men do some terrible things. So you will not meet the Coeur d'Alenes. We will not let you." Yeah, we met Lewis & Clark, but their reputation preceded them with our chiefs.

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Chapter Five:
Advent of the Fur Trade and its Consequences

This chapter discusses the perceptions and encroachment of non-Indians onto Indian lands before the treaty era.

Suggestion: integrate into the Epidemics or Manifest Destiny units of your US history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

Ask students to write about how the following might have affected the tribal people in this area:

fur trade

natural resources

smallpox

diversity of population

Vocabulary

Discuss the idea of labeling people "half breed" or "breed."

- What are the connotations of "breed"? (Animals)
- What might be the purpose of labeling someone as "half-breed"? (Diminishing the individual's power, identity, and therefore the ability to resist challenges to power.)

Places

Salish House / Thompson Falls (Montana)

Spokane House / Spokane (Washington)

Fort Nisqually (Washington)

Victoria (British Columbia)

Chimakum Village (Washington)

Ozette Village (Washington)

Puget Sound (Washington)

If possible, locate these places on the USGS *Northwest States* map (provided in the back of this guide). Try a web quest for those you cannot locate.

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People

Hudson's Bay Co.	Northwest Fur Co.
Samuel Hancock	

Ask students to listen for these names in this chapter and pay attention to what impact each had on the tribes in the area.

Pointed Heart	Spokane
Clatsop-Nehelem	Makah
Chinook	

Locate these tribes on the map of *Northwest Tribal Homeland Territories* (back of guide).

Essential Questions (make this a part of the student transcript handout, if you wish)

1. In what ways did fur trading affect the lives of tribal people?
2. What are the most stunning examples of these effects?
3. Where were fur trade posts located? What influenced the decision to establish these posts in these locations? How do these locations compare to modern settlements?

Teacher Directions:

- Before your students view this chapter, read aloud the essential questions and have students think of their initial response to the questions. Optional– Have them write their initial responses.
- Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter.

Student Directions:

- Alone, in pairs, or in groups, focus on the essential questions your teacher has assigned you. Think about the questions during and after your viewing of this chapter.
- Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

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Viewing (9:50 minutes)

i. Teacher transcript

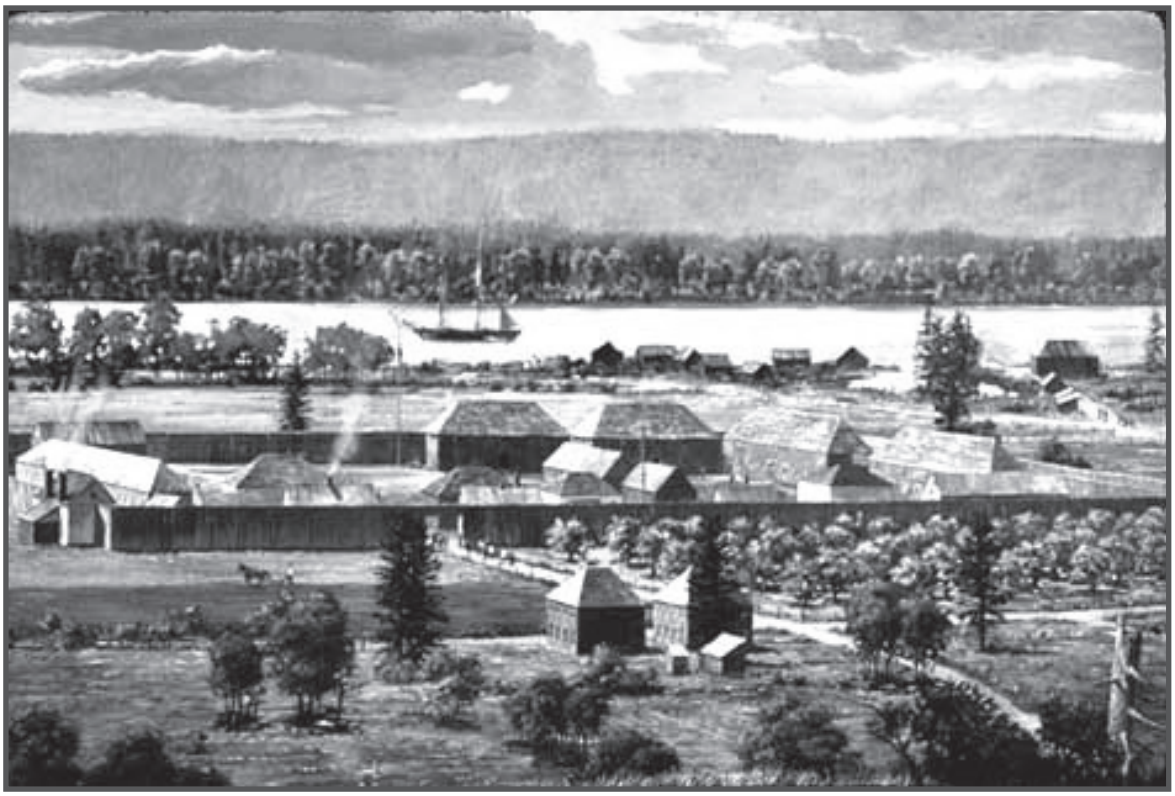
ii. Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Discuss, debate, ponder, write on the following statement: "The fur trade should have been stopped when it was discovered that it was decimating the Indian populations in the Northwest."
3. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I sections for General Teaching about Pacific Northwest Tribal People, and Spirituality and Culture.

Also see the website **www.trailtribes.org** – *Fur Trade* pages for each tribal group.



Fort Vancouver of 1845, painting by Richard Schlecht — National Park Service, Fort Vancouver

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Transcript

Chapter 5 – Advent of the Fur Trade and its Consequences

(7:20 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

> ***Ed. note:*** *Soon after Lewis and Clark's journey, trading forts were established throughout tribal lands.*

Julie Cajune – *Salish*

The immediate impact of the success of the Lewis & Clark expedition, being able to go do this huge trans-continental trip, talk about all the wealth and resource along the way, and be able to return and then the explosion of the fur trade.

Cliff SiJohn – *Coeur d'Alene*

Hudson Bay Company made contact with us, some of their trappers, their early trappers. It wasn't until 1809 that the Northwest Fur Company established themselves on what was called Indian Meadows, our campground. They also gave us "Pointed Heart," the name Pointed Heart. When they established their fur trading house the first customers that came in were Pointed Hearts. Sixteen canoes full of furs and pelts arrived to trade and traded thereafter for about a year and a half. And then the Salish House was opened up in what is now called Thompson Falls, and we would trade there, go that far. A few years later the Northwest Fur Company opened up with the cooperation of the Pointed Hearts to show them the way down to the Spokane Falls to meet with the Spokane Indian people and there the Spokane House was established.

Around 1830 we were hit with small pox. At that time it was estimated by the fur company, Northwest Fur Company, that there was 5,000 Coeur d'Alene's in that area. We were hit with smallpox. It devastated the people.

Joe Scovell – *Clatsop/Nehalem*

People that were coming in, in the 1830s they

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saw just bodies, literally piles of bodies of dead Indians. The American Indians didn't have the resistances to European diseases because it wasn't a part of their living history.

Jamie Valadez – *Elwha Klallam*

The first big fur trading post that the Klallams had contact with was down at Fort Nisqually. And then later there was a fort at Victoria and that had a huge impact right across from where we're located. It was during that time with the fur trading that there was just a lot of lawlessness, that wild west image. Not only with interactions between whites and Indians but between tribes. And it was because of the way that the economy was changing, people were hunting to sell the furs. Villages were disappearing either by disease or because of the war. Like actually the village of Chimakum, there was such a small population from diseases and all the changes going on that there was one war against them, two tribes attacking Chimakum, and they became extinct.

Maria Pascua – *Makah*

Back in 1852 or 53, we had a trader that was here, his name was Samuel Hancock and he had a trading post. So at that time in his journal he documents how many hundreds and hundreds of people died that he was an eyewitness to, and how many weeks that that epidemic went on and on. And then several years later there was another epidemic but on our Southern side at the village of Ozette. There was a ship that went by later, I think in 1859, it was called the Good Cheer and they had an epidemic of small pox aboard that ship and it was due to the people on the Good Cheer throwing items overboard and some of those clothes and blankets had the disease on it, and I think they were just trying to get rid of the disease.

Jamie Valadez – *Elwha Klallam*

There was introduction of alcohol which had never been here before fur trading and that had a huge impact on communities.

Julie Cajune – *Salish*

And then you see this huge, huge impact on animal communities. By 1830, I was reading

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traders' report, that the beaver were gone from Rocky Mountain streams. It was shocking. It was shocking to me when I think about ancestors said how just the abundance, and it's hard for us to imagine that. I can't really imagine it, what kind of abundance there was. But how, in a very short period of time, you know, whole animal populations in regions were just completely gone.

Jamie Valadez – *Elwha Klallam*

Before they didn't hunt to sell and so some of the animals became extinct in our area.

Maria Pascua – *Makah*

Once they realized that the sea otter fur from our area was really valued by the Chinese, they could trade and get furs here and then hike up the price by quite a huge margin. As the demand for it became more, I think we tried to meet the demand, but eventually the sea otter became over-hunted.

George Lagergren – *Chinook*

Those men were working for the Hudson Bay trading and they traveled then from here down to San Francisco and back. And that's the days when the native oysters were harvested and transported down by little sailing ships that came into the bay here. There was no women here except the young Indian women, and so when they came along, you see they tied in together with the young Indian girls, and so that's what happened to my grandmother and my great grandmother.

Kathleen Gordon – *Cayuse/Walla Walla*

My father was born of a union from the Hudson Bay Company. Those trappers, fur trappers that came down with the Hudson Bay Company, some of them married into the Indian tribes to tribal women. People that were born of these unions were called breeds or half-breeds. They weren't very well accepted either by the non-Indian community or the Indian community.

Notes

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Chapter Six: Missionaries and Early Settlers

This chapter discusses the effects of missionaries and early settlers on the lives of Northwest tribal people.

Suggestion: integrate into the Manifest Destiny unit of your US history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

Ask students to write about how non-Indian and Indian cultures might have conflicted (everyday customs, traditions, etc.).

conflict of cultures

"uncivilized" tribes

introduction of European agricultural practices

Predicting Activity (Key Concepts)

1. Ask students to define what qualifies as or constitutes "uncivilized."
2. Ask students to list the practices of European agriculture (clearing land, cultivating, planting, etc).

Vocabulary Terms

Protestant missionaries

Catholic missionaries

Jesuit missionaries

Discuss or list the goals of religious missionaries.

Places

Rathdrum Prairie (Washington)

St. Ignatius (Montana)

Stevensville (Montana)

Lapwai (Idaho)

Neah Bay (Washington)

If possible, locate these places on the USGS *Northwest States* map (provided in the back of this guide). Try a web quest for those you cannot locate.

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People

Whitmans	Circling Raven
Jesuits	Bloods
Piegans	Blackfeet
Kalispell	Pend 'Oreille
Plateau people	

Ask students to listen for the names of people and tribes in this chapter and make notes about what they learn about them.

Essential Questions (make this a part of the student transcript handout, if you wish)

1. How did the introduction of agriculture impact Plateau people?
2. Why did Christian religion impact tribal people so heavily during this era?
3. What was the perspective of non-Indians on traditional male and female roles in tribal society? Why would they view the men as "lazy"?
4. Why is it important to view historical events from multiple perspectives? How is the Pacific Northwest mission era a prime example of what can happen when one perspective is favored over another?

Teacher Directions:

- Before your students view this chapter, read aloud the essential questions and have students think of their initial response to the questions. Optional– Have them write their initial responses.
- Make individual students or student groups responsible for becoming the 'expert' of the questions you have assigned them and report back to the class after they have viewed this chapter.

Student Directions:

- Alone, in pairs, or in groups, focus on the essential questions your teacher has assigned you. Think about the questions during and after your viewing of this chapter.
- Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

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Viewing (6:50 minutes)

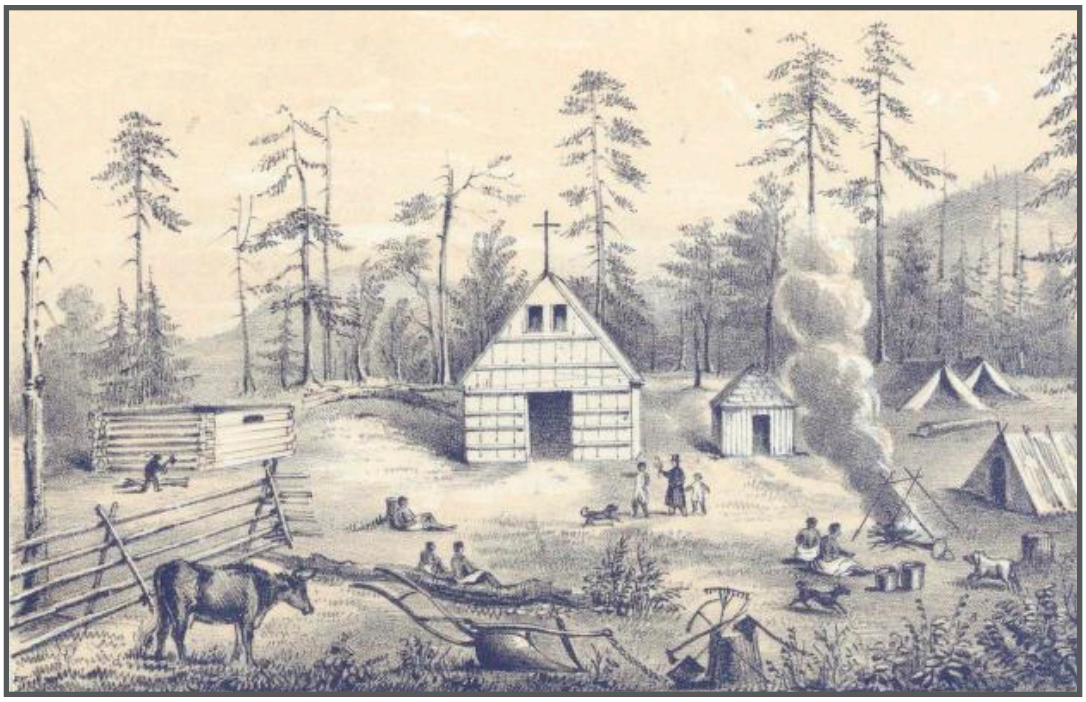
- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Ask students how these stories affect their perceptions of present day missionaries.
3. Conduct a Socratic Seminar on essential questions. (How to organize a seminar in your classroom: http://www.middleweb.com/Socrtic.html and http://studyguide.org/socratic_seminar.html)
4. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I sections for General Teaching about Pacific Northwest Tribal People, and Spirituality and Culture.

Also see the website **www.trailtribes.org** – *Missionaries/Settlements/Emigrants* pages for the tribal groups: Lower Chinook & Clatsop; Umatilla, Walla Walla & Cayuse; Northern Shoshone & Bannock.



"View of the new mission establishment in 1846 among the Pointed-Hearts" [Coeur d'Alenes], by Jesuit missionary Nicolas Point, 1846
Washington State University Libraries

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Transcript

Chapter 6 – Missionaries and Early Settlers (6:50 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

> ***Ed. note:*** *First Protestants, then Catholic Missionaries established missions throughout the region bringing this new religion to the tribal inhabitants.*

Marjorie Waheneka – *Cayuse/Palouse*

It was just a conflict, you know, a conflict of cultures. They didn't understand one another.

It's the Indian custom that the land provides everything that they had. Well they see Whitman put these little seeds in the ground, and then pretty soon these foods start coming up – watermelons, peas, corn, potatoes. And one time a couple of the young Indians at the mission site wanted to see what the watermelons tasted like and Whitman did do things for protecting his property, just like putting the arsenic in the watermelons. And then also Whitman, he had cattle and he had sheep at the mission, what he did was he poisoned some meat to get the wolves and the coyotes to get that instead of the good stuff. And it just so happened that one time the Indians see this meat hanging up, and so then, here they got a hold of it and they got sick.

The Whitmans were killed on November 29th 1847. Their mission was only in existence for eleven years before all of this came to a head.

Cliff SiJohn – *Coeur d'Alene*

1840s the missionary arrived, the Jesuit. He was foretold the coming of this man by a chief named Circling Raven in the late 1700s. He told the Indian people, the <native language> people, that there would be a man coming in a black robe carrying the cross stick. And that he would bring us words that would give us two trails to the heavens: our original way with our <native language> our old people and this additional way.

Notes

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This man arrived on Rathdrum Prairie with some Flathead Indian people one day. And he was taken to the big camps and there he established himself because of two reasons: Number one, Circling Raven told of his coming and number two, in order for him to stay he promised guns to the Coeur d'Alene. And we were battling then and protecting our area with the encroachers of the Blood, the Piegan, and the Blackfeet.

Francis Cullooyah – *Kalispel*

The priests when they first came into this area was in about 1842 which is long before the establishment of our reservation. The people at that time wanted us to become farmers. I call us the Kalispel people or the Pend d'Oreille people as one of the "uncivilized tribes" because we never were meant to be farmers, I don't think. We were put in this place and the growing season was short and the winters very severe.

The Kalispel, Pend d' Oreille people adapted themselves pretty well to Catholicism and they followed. And I don't mean to be disrespectful to the Catholic Church, but when someone comes in and tells you that you're going to spend the rest of your time in hell, and if you don't do this and if you don't do that. And when they were doing that is when they wanted to move the St. Ignatius mission, the very first St. Ignatius mission, it was established here on the Kalispel. The church was moved to which is now St. Ignatius, Montana. And I know that at one point or another when they were wanting to move, they wanted all the Indian people to move with it. And to me that sounds a little fishy.

Rob Collier – *Nez Perce*

I think it was really hard for the Plateau people to learn farming when the missionaries first came in, both down here at Stevensville and over at Lapwai, because the Plateau people, only women could put their hands in the earth. Men couldn't put their hands in the earth and farm, we couldn't even dig roots because men had blood on their hands because we're hunters and warriors, takers of life. But the women are givers of life and they're pure so they can put their hands in the earth. And that's a concept that

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was really hard for Plateau people to come to grips with because it had been so ingrained for thousands of years that men don't do that.

First white settlers that came out thought, "Oh, these guys are really lazy. They're really lazy." The women are out there digging those roots and bending over and working hard all the time, but they didn't realize the cultural implication of a man putting his hands into the earth.

Cliff SiJohn – *Coeur d'Alene*

Many of the Coeur d'Alenes, mostly the southern group, became excellent farmers. They accepted this change immediately. They embraced the Jesuit and his words. And there were those who refused. And those who refused were punished by the missionary. It was like the missionary did not want us to have two ways to the heavens. It was this one is no good, this one is the only one.

Maria Pascua – *Makah*

One of the oral histories about the first missionaries, one of the first stories that was told and translated here was about Noah and the flood, and how it rained for 40 days and 40 nights. And if you live in Neah Bay, it can do that in the winter 40 days and 40 nights and then some. So I think hearing that story for a first one, they didn't find it out of the ordinary.

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Chapter Seven: The Treaties

This chapter explores the multiple interpretations of treaty negotiations and meaning.

Suggestion: integrate into the US Constitution or Manifest Destiny units of your US history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

Indian grapevine

misinformation through translation and interpretation (treaty councils)

Predicting Activity (Key Concepts)

Ask students to play a game of "Electricity" or "Phone Line," where one student whispers a message to another, and the message is repeated throughout the class. The end meaning is often very different than the original message.

1. How does this game exemplify the problems inherent in translating into other languages?
2. How might have these communication problems affected Northwest tribal treaty negotiations and entering into treaties in the first place?

Vocabulary

treaty	treaty rights
ratify	Great White Father

1. Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word.
2. Optional– Have students report after viewing how their vocabulary word was used in the chapter they viewed.

Places

Washington locations:

Tansy Point	Medicine Creek
Point No Point	Port Gamble
Ozette	Port Townsend (location of Klallam Village of Kah Tai)
Wada Island	
Tatoosh Island	Quinault Indian Reservation
Walla Walla	

Umatilla Reservation (OR), Warm Springs Reservation (OR), Council Grove (near Missoula, Montana); Mullan Road (from Ft. Walla Walla, Wa., to Ft. Benton, Mt.)

Listen for these place names as you view the film, and make notes about their importance in this chapter about treaties.

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People

Anson Dart	Skokomish
Isaac I. Stevens	Ozettes
Joel Palmer	Makahs
Chief Chetzemoka	Quinaults
Chimakum	Quilliuts
Chief Victor	Cowlitz
Chief Charlo	Umatillas
James Garfield	Walla Wallas
Captain Mullan	Yakamas
Clatsops	Cayuse
Nehelems	Kootenai
Tillamooks	K'sanka
Chinooks	Coeur d'Alene
K'lallams	Palouse
Colvilles	Nez Perce

Ask students to listen for the names of people listed above in this chapter, and pay attention to what role they played in treaty-making.

Locate the names of tribes on the map of *Northwest Tribal Homeland Territories* (back of guide).

Essential Questions (make this a part of the student transcript handout, if you wish)

1. How did the "Indian grapevine" affect treaty-making?
2. There is no written evidence to support the story of bombing the K'lallam village to force agreement during the treaty negotiations. Does this mean that it didn't really happen? Why might this bombing be unrecorded?
3. Cliff Sijohn recounts that though they had signed treaties to protect what land and rights they had left, Congress had already planned to build a military road through the middle of Coeur d'Alene country. What might this say about the United States' views of the treaty agreement into which they were entering? How might this set the stage for conflict and war?
4. Put yourself in the shoes of the Indian people signing the Anson Dart treaties in 1851. Would you expect the other side to keep its part of the agreement? Do you think they understood the ratification process? Should someone from the government have reported back to them when the Senate failed to ratify? How willing would you be to make treaties with the whites and trust they would be honored?
5. Was Issac Stevens honest with the tribes about why the United States wanted to enter into these treaty agreements? What were the reasons for entering these treaties?

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Viewing (27:00 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20 - 30 minutes)

1. Allow students to finish their notes and reflections.
2. Divide students into four groups and have each group respond to essential questios 1-3 and 5. Share responses with the class.
3. Discuss and debate essential question 4.
4. You've heard the stories of the treaty making era from the perspective of the native tribes involved. Have students break up into groups, each tell what s/he saw and heard; come up with the agreed upon version, then write a short song about it.
5. Optional– Create a graphic in response to one or more of the assigned questions (this would probably be homework or extra credit).

For Further Study: See Appendix I section for Treaties and Tribal Sovereignty. Also see the website **www.trailtribes.org** – *Making Treaties* pages for the tribal groups.

"Arrival of the Nez Perce Indians at Walla Walla Treaty, May 1855" from watercolor by Gustavus Sohon.
Washington State Historical Society, Tacoma

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1854 Lambert, John. "Map of Washington Territory showing the Indian Nations and Tribes". Washington State Historical Society, Tacoma.

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Transcript

Chapter 7 – The Treaties

(27:00 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

With the opening of the Oregon Trail in the 1840s and the discovery of gold in California in 1848, the population of emigrants exploded.

The territories of Oregon and Washington were established and plans were made to obtain land from the Indians, reserving areas for their exclusive use.

First Chinook Treaties negotiated – 1851

Gary Johnson – *Chinook*

The first of the treaties, they were called the Anson-Dart Treaties, and there were a whole series of them written with the different tribes.

Joe Scovell – *Clatsop/Nehalem*

It provided the signers, the Clatsops, the Nehalems, and also the Tillamooks in general, they could select a certain site for hunting and fishing. That treaty was not fulfilled. The chiefs and headmen of the tribes signing felt that they had a deal with the United States government and that the United States government would honor their rights and, and at the same time, the people, the immigrants that wanted to come in and take over the land would be given the land.

Richard Basch – *Clatsop/Nehalem*

We had a treaty that was called the Tansy Point Treaty where the Clatsop, the Chinooks, all the different tribes of the Chinook nation signed treaties at Tansy Point, ceding our territory.

Defined in those treaties were little reservations in what is now Clatsop county, Pacific county. And the non-Indians moved in, they started farming, fishing, cutting down the timber, but that document which was signed by us went

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to Washington and was never signed by the President, was never ratified by Congress. That document that we thought was going to be the terms of agreement and was going to be our future, turned out to be worthless. We ended up being lost in our own country. Many of us had to move away from there, we were pushed out.

Isaac I. Stevens and Joel Palmer, Governors of Washington and Oregon respectfully, negotiated a series of treaties with many of the tribes in the area in 1854 & 1855.

Otis Halfmoon – *Nez Perce*

There was a man by the name Governor Isaac I. Stevens who was sent over here by the Great White Father here to make treaties with the tribes knowing that there was going to be a railroad put through the area, and so he wanted the tribes put into certain areas.

Treaties of 1854-1855
Point No Point Treaty – January 26, 1855

Jamie Valadez – *Elwha Klallam*

In 1855 Governor Stevens was traveling around western Washington with a team to have these treaties signed. And so he would try to gather multiple tribes together to sign under one treaty, and was successful.

The first one was Medicine Creek and the second one was Point No Point and they met over by the Port Gamble area. There they brought together the Skokomish, the Klallams and the Chimakum. They are all separate, different tribes, and they were successful in signing the treaty around January 26, so it was during the winter. They brought all the sub chiefs together and they appointed one main chief from the Port Townsend Klallam village of Kah Tai, his name was Chetzemoka. Governor Stevens met with the tribal chiefs and explained each article of the treaty, one by one, with an interpreter, and they also used the Chinook jargon, and that night they talked amongst themselves about it, and at first they did not want to sign. Many of the sub chiefs spoke out

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to say that they wanted to make sure they had their fishing and hunting grounds, because they moved around to fish and hunt, they didn't stay in one place, and gathering. And so that was very important that that was an article. Then that night the village was bombed. There was a ship out in the harbor and a lot of people were killed. That bombing had to do with threatening the chiefs to sign the treaty for one, but it also had to do with some other incident that happened before, like a retaliation.

So the next morning when they were to meet with Governor Stevens again, the sub-chiefs came with white flags and gave up and signed. One of the stipulations was that all of the Klallams, Chimakum would go and live on the Skokomish reservation. And there was one attempt at moving a village and it was the village at Port Townsend, Kah Tai. They gathered up all the people that lived there and their canoes and tied them behind a steamboat, canoe to canoe, so it's a long chain, all their belongings they could gather in the time they had, and then they saw their houses, their village being burned as they were leaving.

Treaty of Neah Bay, January 31, 1855

Maria Pascua – *Makah*

When they came our population was so depleted compared to what it was. Just two to three years prior to the signing of the treaty one village was completely wiped out by smallpox other than a mother and a son that were left behind, and being outgunned and outmanned and everything. And also the "Indian grapevine" or the way that native people travel about and hear what's going on in the world, there was a big network like that. And so our people were expecting the treaty party is what I was told, and when they came they set up a meeting and some of our head people that were here went out by canoe to their schooner and they had a discussion the night before the treaty signing and they wanted to have other tribes come to Neah Bay and also our village of Ozette, which was furthest away, our people told them it would take another day before the Ozettes could come

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and of course the treaty party wanted things done faster than that, but that's the reality of the times, everyone had to come by canoe or boat.

The translation was a three-way translation. The people spoke English, the government people, and then there was a man who interpreted that into Chinook jargon, which is a limited trade language vocabulary that most of the tribes here used as well as the traders, but it doesn't convey all of the legal implications of the treaty of course. But to the best of their ability I think they tried to get across some of the points in the treaty and I also think a lot was lost in translation.

Edward Claplanhoo – *Makah*

The main thing he would tell me, my dad would tell me is that you don't look at the treaty itself, you look at the minutes of the treaty. And if you can digest the minutes of the treaty you'll know what all of the wording that's in the treaty means. So I've maintained that all my life that if you're going to understand our treaty you better get the minutes so you can understand what our forefathers went through to get that, and the meanings that they were looking for as they were negotiating.

Maria Pascua – *Makah*

In the minutes we say that they want our original locations and hunting and fishing places and we had villages on Wada Island and Tatoosh Island. And yet in the actual treaty itself it says that we will cede our islands. But it was not made clear in the negotiations, and so we didn't get our islands back until 1980, 1980s.

Janine Bowechop – *Makah*

So our reservation is now just about 38 square miles, but previously of course we had control of a much bigger area of land and even more importantly than our control of that land would be access to and control of the ocean resources. So during the treaty negotiations with the Federal Government prior to 1855, our people made it very clear that we needed to access the ocean to continue our way of life.

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So the treaty signers, the treaty negotiators, made sure that we had access to our traditional fishing and hunting grounds on the water because of course sea mammals and fish and shell fish have always been really important to us and really still are. So we agreed to take a pretty small piece of land to live on, but insisted on maintaining access to a pretty large body of water.

Chehalis River Treaty & Treaty of Olympia February 24-27, 1855

Gary Johnson – *Chinook*

The early treaties, they first wanted to push or send all the Indian people to eastern Washington, which is a totally different climate, you know, none of the rivers or the water, and asking people to leave their ancestors and their villages, and people wouldn't go, didn't want to go. So there was a treaty, the Chehalis River Treaty in 1855. They asked people to go up north and they didn't specify an area, but it turned out to be near the Quinault Indian Reservation. Multiple tribes were there and none of them would agree to the terms. Governor Isaac Stevens, you know, left the treaty grounds and everyone went home without a treaty signed.

And that followed with the following year, what was called the Treaty of Olympia, which was signed only with the Quinault and Quileute tribes, and none of the other lower river tribes, tribes down here, signed that. By presidential proclamation, that reservation was expanded from 10,000 acres to 220,000, and the Chinooks, and the Cowlitz, and Chehalis, and Shoalwater, many other tribes were then given land on the expanded reservation.

Walla Walla Treaty Council, June 9, 1855

Otis Halfmoon – *Nez Perce*

Isaac I. Stevens came to Walla Walla country to meet with the Umatillas, Walla Wallas, Cayuse, Yakamas, Palouse, and Nez Perce. All of the tribes gathered there. It was a great gathering

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there in Walla Walla what the Nez Perce call <Nez Perce >. <Nez Perce> is a name for the Walla Walla country. And we…the Nez Perce came in force. It was said it was marked through history there by Sohon who was with Isaac I. Stevens. The Nez Perce came back and rode down the warriors and they were singing their songs, and they came down and they were war whooping and yelling around. It must have been quite a sight to behold. But again once they sat down and going through the translations, and you had to go through a bunch of translators and I believe much of that was lost.

Marjorie Waheneka – *Cayuse/Palouse*

One of the things about the treaty council that people don't know, is that when Stevens was making that he was only going to establish two reservations, the Yakama and the Nez Perce. But it was our leaders here on the Umatilla that fought and said, "No. We don't want to be that far removed from our homeland." And so they fought and they negotiated for a third reservation, which became the Umatilla.

Armand Minthorn – *Cayuse/Nez Perce*

The tribes here, Umatilla, Walla Walla, and Cayuse, signed a treaty in 1855 with the Federal Government. When we signed that treaty we gave away 6.4 million acres, but we retained our right to gather, hunt and fish.

When the treaty signers signed that treaty they had a foresight for future generations to continue with the way of life, which is dependent on those resources, dependent on a traditional way of life. To continue to hunt, fish, gather roots and berries and medicines.

Otis Halfmoon – *Nez Perce*

I remember reading there were one of the, I believe he was Cayuse, and he got up and he said what was on everyone's mind. He got up and he stood there before the council and he said, "Does the Earth know what is happening to it? Does the Earth even know that these lines are being drawn across it? Does the earth

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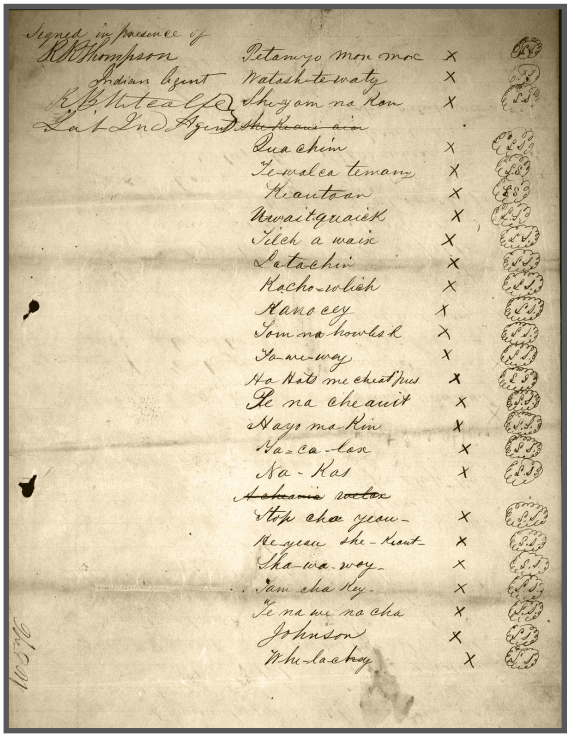
Signed in presence of
R. B. Thompson
Indian Agent
R. B. Metcalfe
Lat Ind Agent
Petamyo mon moc X
Walsh-te-waty X
Shuyam na Kon X
Quachin X
Te-walea temam X
Kiautoan X
Nwaitquacick X
Tilch a waie X
Setachin X
Kacho-wolish X
Hanocey X
Son na howlsh X
Ta-me-way X
Ha Kal me chet pus X
Te na che auit X
Hayo ma-Kin X
Na-ca-lax X
Na-Kas X
Stop cha yeau- X
Ke yeau che-Kint X
Sha-wa-way X
Jam cha Ky X
Te na we na cha X
Johnson X
Whi-lacky X

Signature page from the 1855 treaty with the Umatilla, Walla Walla, and Cayuse tribes. Tomastslikt Cultural Institute

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know it, does it realize these things? Who is going to speak for the Earth?"

Those words are very, very strong, not only for all the tribes but for everyone that is across this land here today. We all are going to have to speak for the earth now as far as what is happening to it, the exploitation that's taken place. It's enormous. The forests are being destroyed, our atmosphere is being changed. We all have to speak for the earth. We have to think back to that time period of 1855 the wisdom of that man.

Lee Bourgeau – *Nez Perce*

The attitude is, with treaties, is that the Federal Government gave the Nez Perce tribe in the treaty of 18[5]5. They didn't give us anything. They didn't give us anything, they took. They took from us, a lot.

And what we did as a people is we reserved, through those treaties, some rights. You know, hunting and fishing and gathering. We reserved those rights. And I just can never say it enough, I am so thankful for the wisdom of our elders in negotiating our treaties, because I know that there are other tribes that are not as fortunate as us.

The Dalles Treaty Council, June 25, 1855

Pat Courtney Gold – *Wasco*

We signed a treaty here in the Dalles and we gave up a lot of our land and a lot of our fishing rights and we were pretty much forced, we didn't have a say, but we were pretty much forced to move to the Warm Springs Reservation.

Our ancestors started moving in the late 1880s. And during that move I think a lot happened to the ancestors when they moved. First of all it was physically a real shock. You just have to imagine what it would be like for you to be forcefully moved out of your house and your community into an area that you didn't know very well. And we were known for our trade, for our salmon fishing, the food was always with us.

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We were moved, you know, south to a semi-arid area, totally isolated, there were no people to trade with. And I think what happened was the ancestors were focusing on just surviving.

The Hellgate Treaty Council, July 16, 1855

Vernon Finley – *Kootenai*

The band that lived in this area and that signed the treaty here at Council Grove is the K'sanka band, which was the band that lived in the area that is referred to today as Montana.

And as the Europeans began to move in and the ways of life changed and the buffalo were wiped out, the people, as happened with all tribes, became less dependent upon the natural resources to live and more dependent upon the trade goods. And with that came poverty when those things weren't available. And it progressively got worse and worse, and it became more and more difficult for people just to stay alive.

And by the time 1855 rolled around, when Governor Stevens right here on this ground wanted to meet with the different tribes to sign treaties with them, the Kootenais were in a pretty bad way. They were hungry and starving and it was hard times.

And so when the chief came down to meet with Governor Stevens, one of the things he had in mind was to be able to stop the wars, stop the killing and for the <Ak-smuk-nik> to still be able to go throughout the places they've always gone and to gather the foods and the medicines and everything they've always done before.

Julie Cajune – *Salish*

The tribal leaders at that time, you know, believed that language that said, "This land is set aside for the exclusive use and benefit of these Indian people," and they believed that was forever.

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Vernon Finley – *Kootenai*

The idea of owning the land, if you can think about the world view, about the perspective that took place and how we as human beings, what our place is in all of creation, and where us as an individual, what our place is in all of this, to have the gall or the audacity to assume that we could own all the rest of this, it's some of our possessions. That was a foreign concept. It was just something that couldn't be grasped.

But from the Western perspective owning the land is everything. You know, they assumed that, "Well if this tribe is camping here, in the fall they're camping somewhere else, and in the winter they're camping somewhere else, they must not own this land so we can claim it and say it's ours." Well, that idea of property ownership was one of the largest misunderstandings among the two worldviews.

And, so when Governor Stevens told the Kootenais, "You have to give up all of your aboriginal territory, everywhere where you've gone before, you don't own that anymore. What you will own will reserve a smaller part of it, up here. And we'll call it the reservation and that will be yours. That will be preserved, you will own that part."

The idea was strange to the Kootenai chief, and so what he said was, "Okay. You can say that you own all of this. You can go ahead and say that if we can always go where we've always gone, always collect the foods we've always collected, always done the things we've always done, everywhere we've gone and done that in the past."

You know, he was trying to figure out a way we can both meet our needs here. You can go ahead and say you own the land but this earth has been here for thousands and thousands of generations and you're, you know, in a few short years, you're not even going to exist. But you can say the idea that you would own a piece of it is absurd, but if you want to say that you own it, go ahead and say that you own it as long as we can do what we do. You do what you want to do, we do what we want to do.

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And as long as those things are in agreement and you stop killing us, then this can work.

Julie Cajune – *Salish*

In the Hellgate Treaty there is a provision for the survey of another reservation because Victor, who was a principle leader at that time, had no intention of moving from the Bitterroot Valley. You know, he recognized this was the Pend d'Oreille, the Upper Pend d'Oreille were occupying this area. And yes, we're relatives, but that he had no intention of leaving the Bitterroot. And so the survey of the Bitterroot was supposed to be done. It was promised and guaranteed in the Hellgate Treaty but it was never really done.

And so Victor died, I believe in 1872, and so then his son, who people are more familiar with, and referred to as Chief Charlo, became the principle leader of the Bitterroot Salish. He stayed. He knew his father never intended to leave. And that was a solemn obligation. And when James Garfield was sent out to convince him to move, you know, he had no intention and he was unwilling. And then Garfield produced a document in Washington D.C. that supposedly had his mark on it as if he said, "Okay. I'll gather everybody together and we'll move now." And he was very bitter, and to the day he died said he never agreed to leave. And they stayed in the Bitterroot until 1891. And I think poverty and pressure from the settlers forced them. I guess they were doing very poorly. And that's a very sad, very sad…I think he died probably of a broken heart having to move and then having to see allotment, you know. And then I think he died the year they opened the reservation up to homesteading in 1910.

You know, after ceding over 22 million acres and the reservation was allotted in 1904, and then unallotted lands were declared surplus and opened to white homesteaders in 1910, we lost over 60 percent of this small sanctuary of land base, and have been buying it back at a premium for decades. And so we

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have now recovered over 300,000 acres of land that was lost. That's a remarkable story.

Spokane Treaty Council, December 5, 1855

This council failed to accomplish the goal of establishing one additional reservation for the Spokane, Colville and Coeur d'Alene.

Felix Aripa – *Coeur d'Alene*

They didn't want to be told what to do I guess. Some of the generals wanted to put the Coeur d'Alenes into the Colvilles. They didn't want that. Why leave up here and go over there, we couldn't make a living. Here we know how to make a living. We have our lakes, our mountains. We have everything. We know how to live here.

Cliff SiJohn – *Coeur d'Alene*

Up through the 50s, more and more people started drifting in here and drifting in here. And the army met with the Coeur d'Alenes and promised that they would help the Coeur d'Alenes and keep these people out of their lands.

The treaty that was made with the Yakamas, and the Umatilla, and the Cayuse and the Walla Walla, and part of the Nez Perce, was made in '55. Right after that there was a treaty supposed to be made with the Coeur d'Alenes to name the areas that we did not want white people to come into.

Little did we know, that even at that time when they were promising to help keep the settlers out of our area, they were already appropriating in Congress money to build a road right through the middle of our country...and to open up this country with this military road they called the Mullan Road.

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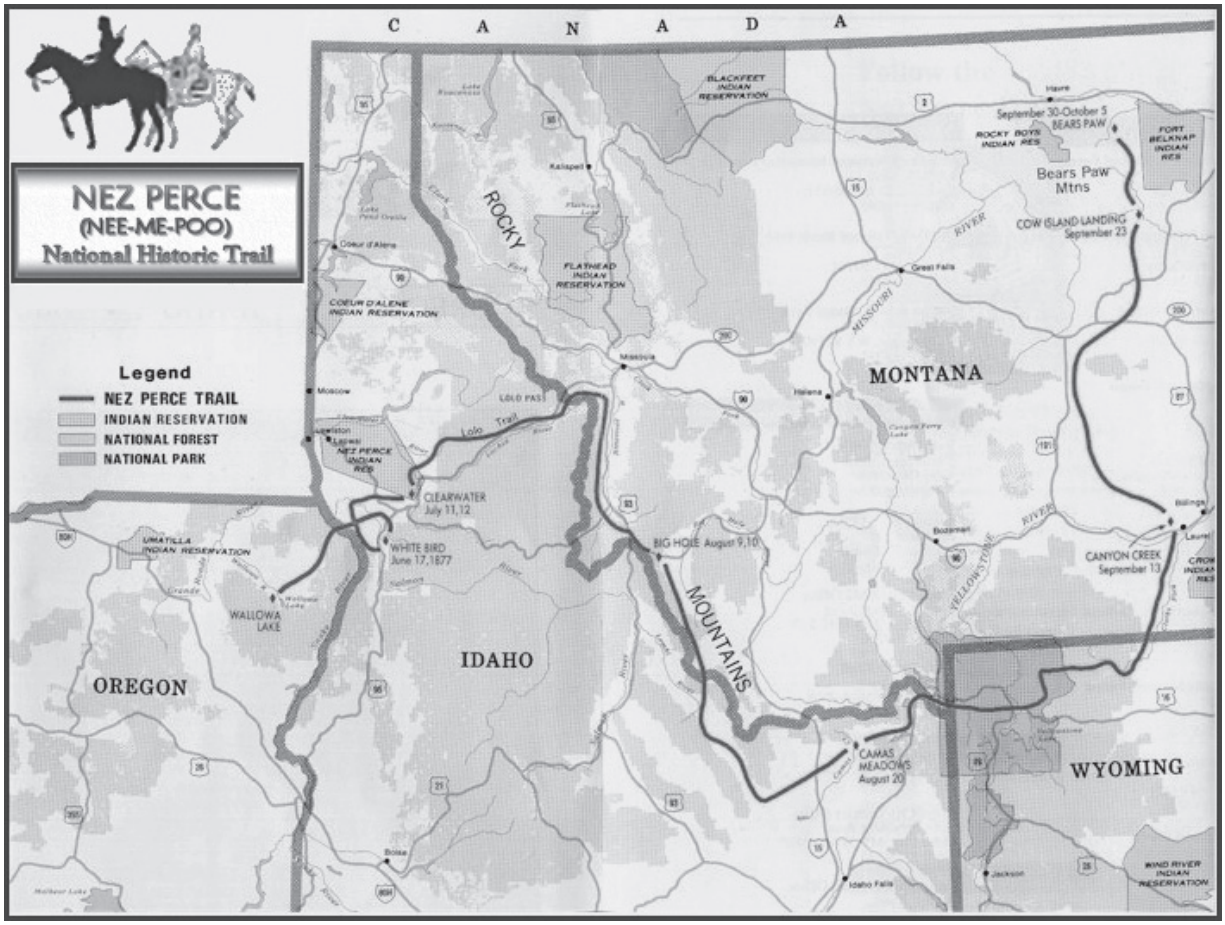

Nez Perce (Nee-me-poo) National Historic Trail

National Park Service

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Chapter Eight:
Treaty Aftermath – The Nez Perce Story

This chapter explores the immediate ramifications of treaty-making in the Northwest.

Suggestion: integrate into the US Constitution and Manifest Destiny units of your US history class and your state history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

demise of buffalo herds
Nez Perce flight of 1877
discovery of gold
miners and homesteaders
shrinking reservation
Indian concept of land as "the bones of their ancestors"

Predicting Activity (Key Concepts)

1. Ask students to write about how reservations might 'shrink.'
2. Create a drawing entitled "The Land is the Bones of Their Ancestors."

Vocabulary

exile
fractionalized

Ask students to look up the terms and check for understanding.

Places

Nez Perce Reservation (Idaho)
Wallowa Valley (Oregon)
Bear Paw Battlefield (Montana)
Indian Territory (Oklahoma)

Find the first two locations on the USGS *Northwest States* map provied in back pocket of this guide.

Optional– For the second two locations, do a webquest to find the areas. Where are they in relation to the first two places listed?

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People

Chief Joseph	Looking Glass
Whte Bird	Old Joseph

Ask students to listen for these names in this chapter and pay attention to what tribe they belong to, and what else they learn about each of these people.

Essential Questions (make this a part of the student transcript handout, if you wish)

1. Create a scenario that puts you in the shoes of the Nez Perce after the treaty they signed in 1855. What would be your understanding of the treaty?
2. Optional– Has the U.S. Government honored the treaties?

Viewing (5:25 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. In groups or individually, have students express their responses to essential question 1.
3. Optional– Research the "Indian War of 1856" on the Columbia Plateau.
4. Optional– In researching the War of 1877, find as many differing accounts as possible, compare language used, and draw conclusions about the validity of each.
5. Ask students to write about how reservations might "shrink."
6. Create a drawing entitled "The Land is the Bones of Their Ancestors".

For Further Study: See Appendix I sections for General Teaching about Pacific Northwest Tribal People.

Also see the website **www.trailtribes.org** – *Shrinking Reservations* pages for each of the tribal groups.

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Transcript

Chapter 8 – Treaty Aftermath; The Nez Perce Story (5:25 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

End of the buffalo
Miners and Homesteaders
Shrinking Reservation
Flight of 1877

Rob Collier – *Nez Perce*

The buffalo, when it became extinct, that was within what, three years? They went from thousands and thousands in big, huge herds to none - to absolutely none. And how disheartening it must have been for the Indian people to go out on the plains and see rotting carcasses. I mean they didn't even take the meat. They take the skins or even just shot them for sport and leave them there to rot.

So it must have been very hard culturally, and that was what the men did at that time. They were hunters. They were the hunters. And when you don't have anything to hunt anymore, that's like being fired from your job.

Otis Halfmoon – *Nez Perce*

In 1855 the land that was set aside to our people, a lot of things happened to that piece of ground and it's really a sad story as far as you look at our land base today. The land when they came by they told us that no white man would be allowed to come on our reservation without our endorsement or authorization or our blessing.

In 1860 they discovered gold, discovered gold on our reservation and white people go crazy over gold. Next thing you know you got gold miners coming in every which way to our reservation. But they didn't leave. They started homesteading around the area and squatting on the land. The government found themselves in the position now what are we going to do, we have got all these Anglo people all over the Nez

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Perce reservation which we told them we wasn't going to allow, and all of sudden well what are we going to do? Well, make another treaty.

In 1863 another treaty was made and it divided the land even smaller. And it also divided many of the Nez Perce people. It divided us completely because some of them, they would not sign it, and some of the leaders did sign it.

The ones that signed this piece of treaty were ones that were within those boundaries and in fact it's pretty much the present day boundary of what we have today, and they were Christian leaders.

The ones outside the reservation did not sign it, people like Joseph, Looking Glass, White Bird, <Nez Perce > and many others that were outside the boundary area. And they wouldn't sign it, and as far as they were concerned as far as tribal government if they didn't agree with it, they didn't have to abide by it.

And the soldiers or the treaty commissioners says, "The majority of the Nez Perce signed it, so therefore you all have to abide by it." That was a different form of law as far as the Nez Perce were concerned. And thus the war of 1877.

Rob Collier – *Nez Perce*

At the battle of Bear Paw when <Native language>, Chief Joseph, surrendered, the people were taken to Indian Territory in Oklahoma and it was a real bad experience and that's were my grandpa was born. Grandpa he wouldn't, he wouldn't talk about it, he would not.

Lee Bourgeau – *Nez Perce*

Being a descendent of what everybody calls the Chief Joseph band, even though it was several bands that were in the Flight of 1877. I have great grandfathers who were in that Flight and a part of that. During the flight there was a lot of death and I can remember mother talking about the elders and how distressing it was that they had to bury our people in such shallow graves to keep going. And now to listen to the elders talk about how sacred that land is. All of that

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land along that whole Flight is sacred because everywhere there, there's bodies of our people. And when I think about the reasons why our people fought for the land and the Flight of 1877, why they didn't want to give up the Wallowa Valley, why they didn't want to give up the Salmon River area, all of those places that were so important to our people. There is one thing that's written in books, but my mother said is really true that Joseph's father, Old Joseph, told him not to ever sell the bones of your mother and your father.

Bobbie Conner – *Cayuse/Nez Perce/Umatilla*

And by 1871 when Old Joseph dies, we're already fractionalized and split amongst our relatives and our friends by Christianity, by treaties, by government intervention, by alcohol, by trappers and traders. The division and fractionalization has already become part of a way of life. And by 1877, when they go into exile, it is a mere distance in time from when the expedition came through, and for us it's only a couple generations ago that that exile began.

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Chapter Nine: Reflections

This chapter addresses Indian survival after Manifest Destiny and U.S. attempts at assimilation.

Suggestion: integrate materials introduced here into the Manifest Destiny unit of your US history and state history class.

Pre-Viewing Activities (20 minutes)

Key Concepts

"Kill the Indian, Save the Child" – US Government policy and assimilation

the existence of Indian people "from time immemorial"

culture as a universe

covenant with the Creator vs. modern jurisdictions

Predicting Activity (Key Concepts)

1. Explore the implications of the "Kill the Indian, save the child" philosophy of the U.S. government after the treaty making era.
2. Define "time immemorial." What does this mean regarding the existence of tribal people on this continent?
3. What might "culture as a universe" mean?

Vocabulary

perseverance	covenant
generation	reflections
termination	perseverance
heritage	

Ask students to define the terms and pay attention to how they are used throughout the chapter.

Essential Questions

Ask the students to pay attention to the ideology presented in this chapter, that tribes feel a deep responsibility to maintain lifeways and the land that sustains those lifeways.

1. Bobbie Conner states that their "Covenant with the Creator... transcends modern jurisdictions." What is she expressing in this statement?

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Viewing (3:55 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post-Viewing Activities (20-30 minutes)

1. Allow students to finish their notes and reflections.
2. Discuss or conduct a Socratic Seminar on the following question: "What does the ability to tell your own history accomplish? For whom?"
3. Explore the implication of the "Kill the Indian, save the child" philosophy of the U.S. government after the treaty making era.
4. Define "time immemorial." What does this mean regarding the existence of tribal people on this continent?
5. What might "culture as a universe" mean?

For further study see the website **www.trailtribes.org**

Swans in moonlight Ken Furrow photograph

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Transcript

Chapter 9 – Reflections (3:55 minutes)

Note: Transcript text is an *exact rendition* of each interview, without corrections for grammar, etc.

Gary Johnson – *Chinook*

It's also important too, that the story is told about what happened to the land, how people in my father's generation, my grandmother's generation, were taken and sent to Indian schools. And the government policy was clearly stated, "Kill the Indian, save the child".

And it was really tough times for people to live through, and to try to maintain their culture and try to maintain their family connections.

Kathleen Gordon – *Cayuse/Walla Walla*

Our heritage is from a very, very strong people. I'm very grateful to still be here as a human being after all our people were really put through, and I have a deep feeling of gratitude for the strength of our people to be able to withstand what they had to withstand.

Stan Bluff – *Kalispel*

We are unique people. We have a story and we have a tradition. And I think this to me is the most important thing - to know who we are and know our history. To know that we have existed here from time immemorial, and that we are going to maintain, we are going to survive.

And we've survived a lot. The terminations, the treaty days, reservation days, we've survived them. We're still here. The perseverance that our elders, our leaders, have had, the foresight they had, is why we are here today.

Edward Claplanhoo – *Makah*

So I have to admire what our forefathers left us and they left us a lot. We look at our treaty and the things they left in our treaty you have to marvel at.

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Gary Johnson – *Chinook*

And seeing that the old ways of protecting the resources and living closely with, on the water, and on the land, seeing the importance of that is why we work so hard today to maintain the tribe. Our culture is the whole universe and we need to build it and maintain it.

Marjorie Waheneka – *Cayuse/Palouse*

A lot of our things are disappearing today. But we still have a strong belief, that as long as we take care of the land, as long as we practice the treaty, have that treaty piece of paper in our hand, that's our legal documentation. And that gives us the right to use accustomed areas. And something that our elders instilled in us, and it's up to us today to practice that and also tell our younger people, our children, our grandchildren, this is how we're going to survive.

Bobbie Conner – *Cayuse/Nez Perce/ Umatilla*

And our covenant with the creator, for giving us this place to live and for the animals and the plants here agreeing to sustain us, if we would protect them, transcends all of those modern jurisdictions.

Clean air, clean water, clean land, a good place to live, those things are things we should all mutually embrace.

Song sung by Roger Jackson – Quileute

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Appendix I

READING LIST & RECOMMENED WEBSITES

General Teaching about Pacific Northwest Tribal People

Tips on how to evaluate Native American Resources, go to the University of Arizona's site on "Techniques on Evaluating American Indian Web sites" http://www.u.arizona.edu/~ecubbins/webcrit.html

University of Washington essay on the history of Lushootseed, or Pacific Coastal people, as well as an amazing digital collection of Pacific Northwest Coast Indians http://content.lib.washington.edu/aipnw/thrush.html

Experiential Lesson of Federal Indian Policy since first contact: "Colonization Effects From First Encounter through US Federal Policy." Northwest Indian Applied Research Institute. 25 August 2005. http://www.evergreen.edu/nwindian/curriculum/federalpolicy.html

Up to date information about Indian Country. The Native American Times. http://www.nativetimes.com/index.asp

State by state events and tourism information: http://www.500nations.com/500_Places.asp

Seattle Times article on the canoe journey to learn more about cultural revitalization. http://seattletimes.nwsource.com/html/localnews/2002415582_canoe02e.html

Washington State tribal information: http://www.goia.wa.gov/Tribal-Information/Tribal-Information.htm)

Read Fighting Alcohol and Substance Abuse among American Indian and Alaskan Native Youth. ERIC Digest: http://www.ericdigests.org/pre-9221/indian.htm

"Indians of Washington State." Office of the Superintendent of Public Instruction. Olympia, WA: 1988 (reprinted October, 2000). Available through OSPI, Contact Joan Banker, assistant to Denny Hurtado, Indian Education, Title I Program Supervisor E-Mail: jbanker@ospi.wednet.edu, Phone: (360) 725-6160

Slapin, Beverly and Seale, Doris, editors. *Through Indian Eyes*. New Society Publishers: Philadelphia, PA, 1992. (Available for purchase: http://www.books.aisc.ucla.edu/toc/thrueyes.html)

Stereotypes in General

Detecting Indian bias in books—a bibliography and list of books to avoid by the American Indian Library Association: http://www.nativeculturelinks.com/ailabib.htm

Essays on Stereotyping in media and literature: http://www.hanksville.org/sand/stereotypes/

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Bigelow, Bill and Peterson, Bob, editors. *Rethinking Columbus: The Next 500 Years*. Rethinking Schools, Ltd.: Milwaukee, Wisconsin, 1998. Available for purchase: < http://www.rethinkingschools.org/publication/columbus/columbus.shtml >

How to teach and use the Cornell note-taking system: Center for Learning and Teaching. Cornell University. 5 September 2005. < http://www.clt.cornell.edu/campus/learn/SSWorkshops/SKResources.html >

How to set up a Socratic seminar in your classroom: "Socratic Seminars." Study.org. 28 August 2005. < http://www.studyguide.org/socratic_seminar.htm >

Treadway, Linda. "Socratic Seminars: Engaging Students in Intellectual Discourse." Association for Supervision and Curriculum Development. 28 August 2005. < http://www.middleweb.com/Socratic.html >

Information on how to organize and write the PSA: "Preparing Public Service Announcements." Community Tool Box. 05 Sepember 2005. < http://ctb.ku.edu/tools/en/sub_section_main_1065.htm >

Also see Press Writing: < http://www.press-release-writing.com/newsletters/t54-psa.htm >

Treaties and Tribal Sovereignty

"Treaty Trail." Washington History Online. < http://washingtonhistoryonline.org> Washington State Historical Society, Tacoma, Wa.

Pevar, Stephen *L. The Rights of Indians and Tribes: The Basic ACLU Guide to Indian and Tribal Rights, 2nd Edition*. American Civil Liberties Union, United States, 1992.

Canby, Jr., William C. *American Indian Law in a Nutshell, 3rd Edition*. West Publishing, Co: St. Paul, MN, 1988.

Furse, Elizabeth. *Indian Tribes Rights and Responsibilities*. Institute for Tribal Government. Portland, OR, 28 August 2005. <http://www.tribalgov.pdx.edu/resources.php >

Federally Recognized Tribes of the Columbia-Snake Basin. Publication DOE/BP-2946. U.S. Army Corps of Engineers, U.W. Bureau of Reclamation, Bonneville Power Administration, editors. (Available in pdf format on: http://www.osti.gov/bridge/product.biblio.jsp?osti_id=578448&queryId=4&start=0)

Craig, Carol. *Understanding Tribal Sovereignty*. Pamphlet from Yakama Nation Fisheries Program: Toppenish, WA, 2005. Carol Craig makes presentations from kindergarten through college level classes and civic organizations for a better understanding to treaties. Contact her at the Yakama Nation Fisheries Program, P.O. Box 151, Toppenish, WA 98948. (509)865-5121. ccraig@yakama.com.

"Questions & Answers on Treaty Rights." National Coalition to Support Treaty Rights. HONOR, Inc, Milwaukee, WI: 1993. Available for .75 per copy at: http://www.schoolnet.ca/aboriginal/resource/18-e.html

"Treaty Indian Fisheries and Salmon Recovery." Northwest Indian Fisheries Commission. Streamline Video. 13 August 2004. < http://www.nwifc.wa.gov/newsinfo/streaming.asp

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"The Institute for Tribal Government." Portland State University. 05 September 2005. <http://www.tribalgov.pdx.edu/resources.php >

Centennial Accord/Millennium Agreement. Governor's Office of Indian Affairs. 2005. 28 August 2005. <http://goia.wa.gov/Government-to-Government/Government-to-Government.htm >

Sever, Jill. *The State We're In: Washington, Your Guide to State, Tribal, & Local Government*. The League of Women Voters of Washington Education Fund: Seattle, WA, 2004.

Pacific Northwest Artistry

Entwined With Life: Nataive American Basketry. The Burke Museum, University of Washington. 28 August 2005. <http://www.washington.edu/burkemuseum/baskets/index.html

Gifting and Feasting in the Northwest Coast Potlatch. Harvard College, 1999. 28 August 2005. http://www.peabody.harvard.edu/potlatch/default.html

Arts and Artistry, see Trail Tribes, Center for Lifelong Learning, University of Montana. 28 August 2005. <http://www.trailtribes.org/index.html >

"Tribal Museums." Governors Office of Indian Affairs. Olympia, WA. 28 August 2005. <http://www.goia.wa.gov/Tribal-Information/Tribal-Information.htm >

Anderson, Ross. "Still Standing." The Seattle Times. 2003. 28 August 2005. <http://seattletimes.nwsource.com/pacificnw/2003/0302/cover.html >

Tribal Languages and Dialects

Have students research American English dialects here in the Pacific Northwest to impress upon them the impact of regional geography and tradition on language: http://www.pbs.org/speak/seatosea/americanvarieties/pacificnorthwest/

Explore the "Native Languages" website to find out what people are doing to revive and save endangered tribal languages of the Americas: http://www.native-languages.org/
Sahaptin language dictionary: http://www.native-languages.org/sahaptin.htm

Fishing and Salmon Recovery

"Treaty Indian Fisheries and Salmon Recovery." Northwest Indian Fisheries Commission. Streaming Video. 13 August 2004. http://www.nwifc.wa.gov/newsinfo/streaming.asp

Preview: "Through Salmon Eyes." Northwest Indian Fisheries Commission. Streaming

Video. 13 August 2004. http://www.nwifc.wa.gov/newsinfo/streaming.asp

Obtain and preview ""Yakama Nation: Our Valley in Transition." KIMA Television DVD.

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KIMA Television: Yakima, WA, 2003. Contact Quentin Coulter, Production Manager,

KIMA TV29, Quentin@kimatv.com Phone: 509.575.0029, ext. 210, fax: 509.248.1218.

"Salmon Homecoming" portion of the NWITFC site: http://www.nwifc.wa.gov/salmonhomecoming/index.asp and reproduce some of the "Activities for Kids" for students to complete. There are word-finds, crosswords, and other fun activities that address the importance of salmon. These activities are for elementary and middle school grades, though all the information is suitable for high school students.

"Sacred Salmon: A Gift to Sustain Life." Salish Kootenai College and the National Institute of Environmental Health Sciences. Videocassette. Yakama Tribal Fisheries Program and KSKC: Pablo, MT, 2004. Obtain the 32 minute VHS or DVD copy of PBS's "Sacred Salmon: A Gift to Sustain Life" from http://www.montanapbs.org/SacredSalmon/ to explore ways tribes are working with non-Indians to protect the salmon. Also includes rare video footage of Celilo Falls before the building of dams along the Columbia River destroyed it.

Teach the lesson: "The Importance of Saving Salmon From Extinction" by the NIARI Curriculum Project at Evergreen College: http://www.evergreen.edu/nwindian/curriculum/salmon.html

Quiz students on how much they know about tribal shellfish harvesting on private property: http://www.nwifc.wa.gov/shellfish/faq.asp

Update students on Makah Whaling. Two perspectives:

National Marine Fisheries: http://www.nmfs.noaa.gov/prot_res/PR2/Conservation_and_Recovery_Program/makah_EA.html

Makah Tribe: http://makah.com/whaling.htm

Spirituality and Culture

Burial Sites and Treatment of the Dead:

Potlatching and giving: http://www.peabody.harvard.edu/potlatch/default.html

Tse whitzen" http://seattletimes.nwsource.com/news/local/klallam/

Lower Elwha Klallam Tribe's Views of Tse Whitzen: http://tse-whit-zen.elwha.nsn.us/

Burial customs: http://www.trailtribes.org/fortclatsop/disease-and-burial-customs.htm

Bering Land Bridge Theory, and Kennewick Man

"1491" by Charles C Mann; The Atlantic Monthly; Mar 2002; Vol. 289, Iss. 3; pg. 41, 12

David Burton's "The Bering Land Bridge Theory Collapsing", Vine DeLoria, Jr.'s *Red Earth, White Lies: Native Americans And The Myth Of Scientific Fact*

Kennewick Man http://www.washington.edu/burkemuseum/kman/virtualexhibit_intro.htm

Umatilla Perspective on Kennewick Man: http://www.umatilla.nsn.us/ancient.html

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Other Spiritual Information:

Naming Ceremonies: http://www.trailtribes.org/lemhi/naming-ceremonies.htm

Great Circle: http://www.trailtribes.org/lemhi/great-circle.htm

Readings on Cultural Respect: http://www.alphacdc.com/treaty/r-explt.html# (This page, part of the Midwest Treaty Network, offers essays and poetry that discuss the non-Indian "appropriation" of native spiritual ways. Sometimes irreverent, this site would be a great place to discuss why even well-meaning individuals who try to experience native spirituality can be unwittingly offensive.

Appropriation of tribal spiritual ways: http://mytwobeadsworth.com/Indianrealties405.html

Indian Education & Boarding Schools

See images and lessons about government residential schools on: http://memory.loc.gov/learn/lessons/01/indian/teacher.html

Governor Gregoire's a promise to promote tribal education for all of our children. See: http://www.niea.org/media/news_detail.php?id=12&catid

Teach the Library of Congress's lesson on Boarding Schools: http://memory.loc.gov/learn/lessons/01/indian/teacher.html

Indian Mascots

Students can discuss or research the Indian mascot controversy in college sports as well as in their own areas. There are numerous web sites on the topic. Consider showing the three-minute video entitled, "I Am Not a Mascot," available at: http://www.retirethechief.org/notamascot.html

Also see Michael Dorris's essay entitled, "I Is Not for Indian," with study questions crafted by Marquette University's America's First Nations Collection: http://www.marquette.edu/library/neh/dunne/I.htm

Worthwhile resources not used in this unit

"1855: Yakima Treaty Chronicles." Yakama Indian Nation Review. Toppenish, WA, 1978 (reprinted 2004). Available for $7.50 per copy 509.865.3150/2673, P.O. Box 310, Toppenish, WA 98948.

"Beneath Stilled Waters." Videocassette. Interview of Ed Irby by Kirby Brumfield, ca 1970. Available through the Yakama Indian Nation library, 509-865-2255. This video shows rare color footage of Celilo Falls before it was destroyed by hydroelectric dams.

Bill, Willard. "Breaking the Sacred Circle." Office of the Superintendent of Public Instruction. Olympia, WA: 1987 (reprinted February, 2000). Available through OSPI, Contact Joan Banker, assistant to Denny Hurtado, Indian Education, Title I Program Supervisor E-Mail: jbanker@ospi.wednet.edu, Phone: (360) 725-6160

Boyd, Robert. *People of the Dalles: The Indians of Wascopam Mission*. University of Nebraska Press: Lincoln, NE, 1996.

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"Everything Change, Everything Change: Reflections of Ida Nason." Videocassette. University of Washington, 1986. Video available through the University of Washington and Yakama Nation libraries. Interview with tribal elder about life at the turn of the century.

"Indians of Washington and the Environment." Project Learning Tree. Olympia, WA, 1986.

Kickingbird, Kirke and Lynn. *Indians and the U.S. Constitution: A Forgotten Legacy*. Institute for the Development of Indian Law, Inc., Washington, DC, 1987.

"Yakama Nation: Our Valley in Transition." KIMA Television. DVD. KIMA Television: Yakima, WA, 2003. For your own copy, contact Quentin Coulter, Production Manager, KIMA TV29, Quentin@kimatv.com Phone: 509.575.0029, ext. 210, fax

LaFrance, Joan. "The Unwritten Chapters: An American Indian Comments on American History." Office of Superintendent of Public Instruction: Olympia, WA, 1987 (reprinted 2000). Available through OSPI, Contact Joan Banker, assistant to Denny Hurtado, Indian Education, Title I Program Supervisor E-Mail: jbanker@ospi.wednet.edu, Phone: (360) 725-6160

Pambrun, Andrew Dominique. *Sixty Years on the Frontier in the Pacific Northwest*. Glen C. Adams: Fairfield, WA, 1979.

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Appendix II

***Tribal Perspectives–Northwest* satisfies the following National Social Science Standards**

for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml

Civics	**Benchmark 9-12.4** - Examination of the relationship of the United States to other nations and to world affairs.					
Economics	**NSS EC-9-12.4** Role of Incentives			**NSS EC-9-12.5** Gain from Trade		
Geography	**NSS G.K-12.1:** The World in Spatial Terms	**NSS-G.K-12.2:** Places and Regions	**NSS-G.K-12:3:** Physical Systems	**NSS-G.K-12.4:** Human Systems	**NSS-G.K-12.5:** Environment and Society	**NSS-G.K-12.6:** The Uses of Geography
US History	**NSS-USH.5-12.1:** Era 1 - Three Worlds Meet	**NSS-USH.5-12.2:** Era 2 - Colonization and Settlement (1585-1763)	**NSS-USH.5-12.4:** Era 4 - Expansion and Reform (1801-1861)	**NSS-USH.5-12.6:** Era 6 - The Development of the Industrial United States (1870-1900)	**NSS-USH.5-12.9:** Era 9 - Postwar United States (1945 to early 1970s)	**NSS-USH.9-12.10:** Era 10 - Contemporary United States (1968 to the Present)

***Tribal Perspectives–Northwest* satisfies the following National Language Arts Standards**

for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml

English	**NL-ENG K-12.1** Reading for Perspective	**NL-ENG. K-12.2** Human Experience	**NL-ENG. K-12.3** Evaluation Stragegies	**NL-ENG. K-12.4** Communication Skills	**NL-ENG. K-12.4** Communication Strategies	**NL-ENG. K-12.6** Applying Knowledge	**NL-ENG K-12.7** Evaluating Data	**NL-ENG. K-12.8** Developing Research Skills	**NL-ENG. K-12.9** Multicultural Understanding	**NL-ENG. K-12.11** Participating in Society

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Tribal Perspectives–Northwest satisfies the following Social Studies Standards for Montana OPI

for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm

Inquiry Learning	**Benchmark 12.2 -** Apply criteria to evaluate information (ie: origin, authority, accuracy, bias, and distortion of information and ideas). **EU 1-7**			
Civic Responsibilities	**Benchmark 12.6 -** Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations, including tribal nations (ie: discrimination) **EU 2**	**Benchmark 12.6 -** Identify origination of stereotypes, and connect these to conflict/ cooperation within and among groups and nations. **EU 2-5**	**Benchmark 12.4 -** Relate concept of tribal sovereignty to the unique powers of tribal goverments as they interact with local, state, and federal governments. **EU 5,7**	**Benchmark 12.5a -** Analyze the effectiveness of various systems of government to protect the rights and needs of citizens and balance competing conceptions of a just society. **EU 1,4,7**
Geography	**Benchmark 12.3 -** Assess the major impacts of human modifications on the environment and compare and contrast use of lands by different people. **EU 1,4,5**	**Benchmark 12.4 -** Analyze how human settlement patterns and cultural borders create cooperation and conflict which influence the division and control of the Earth. **EU 4,5,7**	B**enchmark 12.7 -** Describe and compare how people create places that reflect culture, human needs, govt policy, history, and current values and ideas as they design and build. **EU 1,2,5,6**	
Effects of Time and Change	**Benchmark 12.1 -** Select and analyze documents, primary and secondary sources (ie: treaties, oral histories, court decisions, current events, tribal publications) that have influenced the legal, pollitical, and constitutional heritage of Montana Indians. **EU 4-7**	**Benchmark 12.2** Interpret how selected cultures, historical events, periods, and patterns of change influence each other. **EU 5**	**Benchmark 12.6 -** Investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints, concerning events within and across cultures, major world religions, and political systems, esp. as they relate to American Indian cultures (ie: assimilation, values, beliefs, conflicts) **EU 1-7**	**Benchmark 12.7 -** Analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the Montana tribes and bands and American Indians (ie: gambling, artifacts, repatriation, natural resources, language, jurisdiction) **EU 1-7**
Economics	**Benchmark 12.4 -** Compare and contrast how values and beliefs influence economic decisions in different economic systems, including American Indians (ie: tribal vs. capital economics) **EU 4**			
Cultural Diversity	**Benchmark 12.4 -** Evaluate how the unique characteristics of Montana/American Indian tribes and other cultural groups have contributed to Montana history and contemporary life. **EU 1-7**			

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Literature Content

***Tribal Perspectives–Northwest* satisfies the following Language Arts Standards for Montana OPI**
for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm

Literature Content Standard 4 - Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written/spoken by both genders.

EU 1-2. Benchmarks: 1. Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (ie: American Indian works). 2. Students analyze diverse literature to identify and compare common human experiences within and between cultures.

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Appendix III

Document Based Question Assignment

Using copies of the *Oregon Land Donation Act* and *Neah Bay Treaty Minutes*, students will work through a Document Based Question (DBQ) assignment.

The focus will be on the differing perspectives of the lands and peoples of the American Northwest. They will then look at the current tribal lands question, trying to find similarities and differences to the historical perspectives.

After studying the issue, focus will switch to the current state of land usage in the American North West.

Day One
Read: *Oregon Land Donation Act*

Students: Highlight any words or phrases they are unfamiliar with.

Teacher: When students have finished reading, show them the region on the historical map of the Northwest. Students will take notes on the following important facts:

- Trappers and traders made the first forays into the Far West during the 1820s. Fur trappers in California and Oregon traded cattle hides with eastern merchants for manufactured goods.
- No one factor led to the early settlement and organization of the Far West more than the establishment of Spanish missions early in the nineteenth century. The Spanish mission was a tool for advancing political, economic, and religious goals.
- By the time Europeans came to the Northwest almost 300 years had passed, and European explorers had traveled to and mapped nearly all parts of North and South America—except the Pacific Northwest.
- In the 18th century European traders cherished the hope of finding an easily accessible waterway across North America. They based their hopes on legendary accounts about the Northwest Passage.
- The people of the Northwest coast lived in orderly, hierarchical societies based on extended family groups.
- Overall, trading for services and material goods was a vital component of Indian life on the Northwest Coast. When Europeans arrived with trade goods, coastal Indians saw the opportunity for advancement within their own societies by accumulating rare and exotic European goods such as copper, beads and iron blades.

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- Leaders such as Chief Maquinna of Nootka Sound and Chief Wickeninish of Clayoquot Sound exercised control over trading empires in the interior, organizing labor and setting the terms for trade at the coast. As their wealth grew, so did their prestige, because they were able to redistribute more and more goods.
- There are various theories about how smallpox was introduced to the Northwest Coast, but most historians agree that this deadly disease first began to ravage Indian populations in the region between the mid-1770s and early 1780s. Because Native peoples had never before been introduced to the disease, they had no natural immunity, and a virgin-soil epidemic ensued. In combination with other diseases such as influenza and malaria, smallpox wiped out roughly 65 to 95% of Northwestern Indian populations by 1840.
- Indian groups on the coast made extensive use of cedar trees and salmon. For example, Cedar bark, with its long, malleable fibers, was perfect for weaving baskets, hats, and clothes. Cedar was also used for constructing housing, canoes, and boxes.
- For coastal peoples, as well as their neighbors in the interior, salmon provided a food staple and functioned in a ceremonial capacity as well. Indian people also actively shaped their environment, often using fire to clear the land and make it more favorable for hunting and gathering food.
- For many Indian people of the Northwest, the natural environment was animate. That is to say, the animals and specific locations on the land were alive with meaning and formed the center of an oral literature common to the people of a specific language group. Stories about Coyote, Raven, Eagle, and Beaver are good examples of these types of oral literature

Discuss any words students were unfamiliar with that did not get discussed in the facts lecture.

Assign: Analyzing Written Documents

Day Two

Read: *Neah Bay Treaty Minutes*

Students: In small groups, discuss the language which illustrates the land-usage perspective. What is the intent for the land? Discuss findings in larger class setting.

Assign: Analyzing Written Documents

Day Three

Using the *Analyzing Written Documents* worksheets, students may write a short essay on the following: Compare traditional Native American views of the land to that of the Western Europeans entering the territory. Were they negotiating on equal terms? Have our views of

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the land changed over the years? How?

Cite specific examples from the readings and answer the questions thoroughly.

NOTE: Teachers are encouraged to research and bring in comparative documents to augment each of the above activities. Oral histories (tribal and immigrant), photographs, journals, newspaper clippings, etc. are good examples of the range and type of original documents that might enhance this activity.

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Name:_____ Teacher:_____

Analyzing Written Documents

Document type:

_____ certificate
_____ postcard
_____ health report
_____ agreement
_____ manual
_____ letter/note/email
_____ diary/journal
_____ birth/death certificate
_____ minutes (reports)
_____ public record
_____ article (newspaper, magazine)
_____ membership card
_____ census report
_____ government document
_____ other

Part 1 - Objective Observation

Author (person, group, or agency)	Date or Time Period
Purpose	Clues (handwritten or typed, official seal, pictures or symbols, added notations)

Part 2 - Subjective Observation

(answer on separate piece of paper)

1. What do you consider to be the three most important pieces of information from this document?
2. Does this document tell you anything about the time period in which it was written?
3. What questions do you have that cannot be answered in the document?

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Oregon Land Donation Act

Document: The Donation Land Claim Act, 1850

An Act to create the Office of Surveyor-General of the Public Lands in Oregon, and to provide for the Survey, and to make Donations to Settlers of the said Public Lands.

> Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That a surveyor-general shall be appointed for the Territory of Oregon, who shall have the same authority, perform the same duties respecting the public lands and private land claims in the Territory of Oregon, as are vested in and required of the surveyor of lands in the United States northwest of the Ohio, except as hereinafter provided.
>
> **Sec. 2** And be it further enacted, That the said surveyor-general shall establish his office at such place within the said Territory as the President of the United States may from time to time direct; he shall be allowed an annual salary of two thousand five hundred dollars, to be paid quarter-yearly, and to commence at such time as he shall enter into bond, with competent security, for the faithful discharge of the duties of his office. There shall be, and hereby is, appropriated the sum of four thousand dollars, or as much thereof as is necessary for clerk hire in his office; and the further sum of one thousand dollars per annum for office rent, fuel, books, stationary, and other incidental expenses of his office, to be paid out of the appropriation for surveying the public lands.
>
> **Sec.3**. And be it further enacted, That if, in the opinion of the Secretary of the Interior, it be preferable, the surveys in the said Territory shall be made after what is known as the geodetic method, under such regulations, and upon such terms, as may be provided by the Secretary of the Interior of other Department having charge of the surveys of the public lands, and that said geodetic surveys shall be followed by topographical surveys, as Congress may from time to time authorize and direct; but if the present mode of survey be adhered to, then it shall be the duty of said surveyor to cause a base line, and meridian to be surveyed, marked, and established, in the usual manner, at or near the mouth of the Willamette River; and he shall also cause to be surveyed, in townships and sections, in the usual manner, and in accordance with the laws of the United States, which may be in force, the district of country lying between the summit of the Cascade Mountains and the Pacific Ocean, and south and north of the Columbia River: Provided, however, That none other than township lines shall be run where the land is deemed unfit for cultivation. That no deputy surveyor shall charge for any line except such as may be actually run and marked, nor for any line not necessary to be run; and that the whole cost of surveying shall not exceed the rate of eight dollars per mile, for every mile and part of mile actually surveyed and marked.

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Sec.4. And be it further enacted, That there shall be, and hereby is, granted to every white settler or occupant of the public lands, American half-breed Indians included, above the age of eighteen years, being a citizen of the United States, or having made a declaration according to law, of his intention to become a citizen, or who shall make such declaration on or before the first day of December, eighteen hundred and fifty, and who shall have resided upon and cultivated the same for four consecutive years, and shall otherwise conform to the provisions of this act, the quantity of one half section, or three hundred and twenty acres of land, if a single man, and if a married man, or if he shall become married within one year from the first day of December, eighteen hundred and fifty, the quantity of one section, or six hundred and forty acres, one half to himself and the other half to his wife, and enter the same on the records of his office; and in all cases where such married persons have compiled with the provisions of this act, so as to entitle them to the grant as above provided, whether under the late provisional government of Oregon, or since, and either shall have died before patent issues, the survivor and children or heirs of the deceased shall be entitled to the share or interest of the decreased in equal proportions, except where the deceased shall otherwise dispose of it by testament duly and properly executed according to the laws of Oregon: Provided, That no alien shall be entitled to a patent to land, granted by this act, until he shall produce to the surveyor-general of Oregon, record evidence of his naturalization as a citizen of the United States has been completed; but if any alien, having made his declaration of intention to become a citizen of the United States, after the passage of this act, shall die before his naturalization shall be completed, the possessory right acquired by him under the provisions of this act shall descend to his heirs at law, or pass to his devisees, to whom, as the case may be, the patent shall issue: Provided, further, That in all cases provided for in this section, the donation shall embrace the land actually occupied and cultivated by the settler thereon: Provided, further, That all future contracts by any person or persons entitled to the benefits of this act, for the sale of the land to which he or they may be entitled under this act before he or they have received a patent therefor, shall be void: Provided, further, however, That this section shall not be so construed as to allow those claiming rights under the treaty with Great Britain relative to the Oregon Territory, to claim both under this grant and the treaty, but merely to secure them the election, and confine them to a single grant of land.

Sec.5. And be it further enacted, That to all white male citizens of the United States or persons who shall have made a declaration of intention to become such, above the age of twenty-one years, emigrating to and settling in said Territory between the first day of December, eighteen hundred and fifty, and the first day of December, eighteen hundred and fifty-three; and to all white male citizens, not hereinbefore provided for, becoming one and twenty years of age, in said Territory, and settling there between the times

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last aforesaid, who shall in other respects comply with the foregoing section and the provisions of this law, there shall be, and hereby is, granted the quantity of one quarter section, or one hundred and sixty acres of land, if a single man; or if married, or if he shall become married within one year after becoming twenty-one years of age as aforesaid, the quantity of one half section, or three hundred and twenty acres, one half to the husband and the other half to the wife in her own right, to be designated by the surveyor-general as aforesaid: Provided always, That no person shall ever receive a patent for more than one donation of land in said Territory in his or her own right: Provided, That no mineral lands shall be located or granted under the provisions of this act.

Sec.6. And be it further enacted, That within three months after the survey has been made, or where the survey has been made before the settlement commenced, then within three months from the commencement of such settlement, each of said settlers shall notify the surveyor-general, to be appointed under this act, of the precise tract or tracts claimed by them respectively under this law, and in all cases it shall be in a compact form; and where it is practicable by legal subdivisions; but where that cannot be done, it shall be the duty of the said surveyor-general to survey and mark each claim with the boundaries as claimed, at the request and expense of the claimant; the charge for the same in each case not to exceed the price paid for surveying the public lands. The surveyor-general shall enter a description of such claims in a book to be kept by him for that purpose, and note, temporarily, on the township plats, the tract or tracts so designated, with the boundaries; and whenever a conflict of boundaries shall arise prior to issuing the patent, the same shall be determined by the surveyor-general: Provided, That after the first December next, all claims shall be bounded by lines running east and west, and north and south: And provided, further, That after the survey is made, all claims shall be made in conformity to the same, and in compact form.

Sec. 7. And be it further enacted, That within twelve months after the surveys have been made, or, where the survey has been made before the settlement, then within twelve months from the time the settlement was commenced, each person claiming a donation right under this act shall prove to the satisfaction of the surveyor-general, or of such other officer as may be appointed by law for that purpose, that the settlement and cultivation required by this act has been commenced, specifying the time of the commencement; and at any time after the expiration of four years from the date of such settlement, whether made under the laws of the late provisional government or not, shall prove in like manner, by two disinterested witnesses, the fact of continued residence and cultivation required by the fourth section of this act; and upon such proof being made, the surveyor-general, or other officer appointed by law for that purpose,

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shall issue certificates under such rules and regulations as may be prescribed by the commissioner of the general land office, setting forth the facts of the case, and specifying the land to which the parties are entitled. And the said surveyor-general shall return the proof so taken to the office of the commissioner of the general land office, and if the said commissioner shall find no valid objections thereto, patents shall issue for the land according to the certificates aforesaid, upon the surrender thereof.

Sec. 8. And be it further enacted, That upon the death of any settler before the expiration of the four years' continued possession required by this act, all the rights of the deceased under this act shall descend to the heirs at law of such settler, including the widow, where one is left, in equal parts; and proof of compliance with the conditions of this act up to the time of the death of such settler shall be sufficient to entitle them to the patent.

Sec.9. And be it further enacted, That no claim to a donation right under the provisions of this act, upon sections sixteen or thirty-six, shall be valid or allowed, if the residence and cultivation upon which the same is founded shall have commenced after the survey of the same; nor shall such claim attach to any tract or parcel of land selected for a military post, or within one mile thereof, or to any other land reserved for governmental purposes, unless the residence and cultivation thereof shall have commenced pervious to the selection or reservation of the same for such purposes.

Sec.10. And be it further enacted, That there be, and hereby is, granted to the Territory of Oregon the quantity of two townships of land in the said Territory, west of the Cascade Mountains, and to be selected in legal subdivisions after the same has been surveyed, by the legislative assembly of said Territory, in such a manner as it may deem proper, one to be located north, and the other south, of the Columbia River, to aid in the establishment of the university in the Territory of Oregon, in such manner as the said legislative assembly may direct, the selection to be approved by the surveyor-general.

Sec.11. And be it further enacted, That what is known as the "Oregon city claim," excepting the Abernathy Island, which is hereby confirmed to the legal assigns of the Willamette Milling and Trading Companies, shall be set apart and be at the disposal of the legislative assembly, the proceeds thereof to be applied by said legislative assembly to the establishment and endowment of a university, to be located at such place in the Territory as the legislative assembly may designate: Provided, however, That all lots and parts of lots in said claim, sold or granted by Doctor John McLaughlin, previous to the fourth of March, eighteen hundred and forty-nine, shall be confirmed to the purchaser or donee, or their assigns, to be certified to the commissioner of the general land office, by the surveyor-general, and patents to issue on said certificates, as in other cases: Provided, further, That nothing in this

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act contained shall be so construed or executed, as in any way to destroy or affect any rights to land in said Territory, holden or claimed under the provisions of the treaty or treaties existing between this country and Great Britain.

Sec.12. And be it further enacted, That all persons claiming land under any of the provisions of this act, by virtue of settlement and cultivation commenced subsequent to the first of December, in the year eighteen hundred and fifty, shall first make affidavit before the surveyor-general, who is hereby authorized to administer all such oaths or affirmations, or before some other competent officer, that the land claimed by them is for their own use and cultivation; that they are not acting directly or indirectly as agent for, or in the employment of others, in making such claims; and that they have made no sale or transfer, or any arrangement or agreement for any sale, transfer, or alienation oft he same, or by which the said land shall ensure to the benefits of any other person. And all affidavits required by this act shall be entered of record, by the surveyor-general, in a book to be kept by him for that purpose; and on proof, before a court of competent jurisdiction, that any such oaths or affirmations are false or fraudulent, the persons making such false or fraudulent oaths or affirmations are false or fraudulent, the subject to all the pains and penalties of perjury.

Sec.13. And be it further enacted, That all questions arising under this act shall be ajudged by the surveyor-general as preliminary to a final decision accord to law; and it shall be the duty of the surveyor-general, under the direction of the commissioner of the general land office, to cause proper tract books to be opened for the lands in Oregon, and to do and perform all other acts and things necessary and proper to carry out the provisions of this act.

Sec.14. And be it further enacted, That no mineral lands, nor lands reserved for salines, shall be liable to any claim under and by virtue of the provisions of this act; and that such portions of the public lands as may be designated under the authority of the President of the United States, for forts, magazines, arsenals, dock-yards, and other needful public uses, shall be reserved and excepted from the operation of this act; Provided, That if it shall be deemed necessary, in the judgement of the President, to include in any such reservation the improvements of any settler made previous to the passage of this act, it shall in such case be the duty of the Secretary of War to cause the value of such improvements to be ascertained, and the amount so ascertained shall be paid to the party entitled hereto, out of any money not otherwise appropriated.

Approved, September 27, 1850.

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Minutes of the Makah Treaty Negotiations, 1855

Record provided by Makah Cultural & Research Center in Neah Bay, Washington.
Transcribed by Regional Learning Project, University of Montana.

Monday, January 29th
The Schooner reached Neah Bay on the evening of the 28th, and today the tents, goods and men were landed, and the camp established. Gov. Stevens, the agent and interpreter, immediately put them-selves in-communication with the Indians of the Bay through the medium of Catp. E.S. Fowler, a Klallam sub-chief called Captain Jack, who spoke the Makah language, and two Makahs, Swell or Jefferson Davis and Peter who spoke Chinook. Expresses were immediately sent off to bring in the other Makah Villages, and, also, if possible, the tribes adjoining them on the Coast.

Tuesday, Jan. 30th
Gov. Stevens and the Secretary (George Gibbs) crossed the peninsula of Cape Flattery to the Coast for the purpose of making a general examination of the Country and selecting a spot suitable for the separate reserve of this Tribe and such others as might be included with them. The Indians of other Makah Villages arrived today but stated that the other Tribe could not be called (until) several days. It was accordingly determined to send for them to meet at Gray's Harbor. In the evening Governor Stevens called a meeting of the proposed Treaty more particularly. Being interrogated as to their relations with the tribes below them, they said that with the Kwe-Sch-tut or Kwillch-Yutes they were on terms of amity, as also with the Kwaak-Sat or Hooch, but that with the next band or tribe the Kwites or Kehis-a-hunt, they were not, that tribe having killed one of their people some years ago. They did not however desire to cherish any animosity, but did not know the feelings of that Tribe towards them. They were directed to make a full return of each of their own villages the next day.

Governor Stevens then formally mentioned the principal features of the proposed treaty as follows. The Great Father had sent him here to watch over the Indians. He had talked with the other Tribes of the Sound and they had proceeded to be good friends with their neighbors, and he had now come to talk with the Makahs. When he had done here he was going to the Indians down the Coast and would make them friends to the Makahs. He has treaties with the Sound Tribes for their lands, setting aside reserves for them, and had stipulated to give them a school, farms, etc. etc. and a physician when he had finished.

Klachote of Neah Bay spoke: "Before the Big Chiefs (Kleh-sitt the White Chief, Yall-a-coom or Flattery Jack and Heh-iks) died, he was not the head chief himself, he was only a small chief, but though there were many Indians then, he was not the least of them. He knew the Country all round and therefore he had a right to speak. He thought he ought to have the right to fish, and take whales and get food when he liked. He was afraid that if he could not take halibut where he wanted, he would become poor."

Keh-tchook of the Stone House followed: "What Kalchote has said was his wish. His country extended up to Hoke-ho. He did not want to deny the salt water."

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Gov. Stevens informed them "that so far from wishing to stop their fisheries, he wished to send the oil kettles, and fishing apparatus."

Kla-pe-at-hoo of Neah Bay: "Since his brother dies he had been sick at heart. (his brother was the late 3rd chief.) He was willing to sell his land; all he wanted was the right of fishing."

Tse-Kaw-wootl: "He wanted the sea. That was his country. If whales were killed and floated ashore, he wanted for his people the exclusive right of taking them and if their slaves ran away, they wanted to get them back."

Klah-co-at-hu: "He and Kal-chote lived together. They did not want to leave their old house."

Tse-Kaw-Wootl said "The same thing – He too only wanted his house."

Ka-bach-sat of Tso-yess – "My heart is not bad but I do not wish to leave all my land. I am willing you should have half, but I want the other half myself. You know my country, I want part for my village. It is very good. I want the place where the stream comes in."

It-an-da-ha of Waatch – "My Father! My Father. I now give you my heart. When any ships come and the whites injure me I will apply to my father and will tell him of my trouble and look to him for help, and if any Indians wish to kill me, I shall still call on my father, I shall submit all my difficulties to him. My wish is like the rest. I do not wish to leave the salt water. I want to fish in common with the whites. I don't ever want to sell all the land. I want a part in common with the whites to plant potatoes on. I want the place where my house is. We do not want to say much, we are all of one mind. I have no particular country myself – mine and that of Tse-kaw-woot are the same."

Kah-tchook, again, "I do not want you to leave me destitute – I want my house on the Island" (Tatooshe Island, commonly called the Stone House.)

Governor Stevens asked "whether if the right of drying fish wherever they pleased was left them, they could not agree to live at one place for a winter residence and potato ground, explaining the view of sub-division of lands and he desired them to think the matter over during the night. They were also directed to consult among themselves upon the choice of a head chief. As they declared doing this on the ground that they were all of equal rank, he selected Tse-kaw-wootl, the Osett Chief as the head, a choice in which they all acquiesced with satisfaction."

Temporary papers, in lieu of commissions, were then issued to Kal-chote, and Klah-pe-at-hu of Neah Bay. Kch-tchook of the Stone House, It-an-daha of Waatch, Hwatte and Ke-bach-sat of Tso-yess as subchiefs. Col. Simmons then explained to them "That these papers were given them as evidences that they were chiefs, that as such they must take care of their people and that by and by the Great papers would be given them. On his former visit they had declined to receive papers by now they were evidently much valued."

The General Council was then adjourned to the next day.

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January 31, Wednesday
The heads of the Treaty had been adjusted and in the morning the Indians were again assembled – Two additional Sub chiefs received papers.
Viz: Tah-a-Kowtl of Osett and Kets-Knesum of the Stone House. The number of the whole tribe was found to be 600.

Governor Stevens then addressed them: "My children – I have seen many other of my children before now. They have been glad to see me and to hear the words of the Great Father. I saw the Great Father a short time since and sent me here to see you and give you his mind. The Whites are crowding in upon you and in the Great Father wishes to give you your homes. He wants to buy your land and give you a fair price but leaving you enough to live on and raise your potatoes. He knows what whalers you are, how you go far to sea, to take whales. He will send you barrels in which to put your oil, kettles to try it out, lines and implements to fish with – the Great Father wants your children to go to school and learn trades and this will be done if we sign it. If it is good I _____ it to the Great Father, and if he likes it he will send it back with his name. If he wants it altered he will let you know. When it is agreed to it is a bargain."

The treaty was then read to them, interpreted clause by clause, and explained.

Governor Stevens then asked if they were satisfied. If they were to say so – if not to answer freely and state their objections.

Tse-Kaw-Wootl brought up a white flag and presented it saying, "Look at this flag, see if there are any spots on it. There are none, and there are none on our hearts."

Kalchote presented another flag. "What you have said was good and what you have written is good."

The Indians then signed the Treaty, and were followed by the Indian Chief and principal men.

The presents were afterwards distributed and in the evening the party re-embarked. Owning to the wind the vessel did not reach Port Townsend till the 3rd of February. The next day (February 4th) Gov. Stevens left with some of the party, in the steamer Major Tough Times for Victoria in order to confer with Gov. Douglass on the subject of the Northern Indians and on the 5th returned to Port Townsend and reached Olympic on the night of the 6th.

A copy Attest.
George Gibbs
Secretary L.C.

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Appendix IV

Deep Mapping

The following excercise is designed to assist students in understanding the geography and change over time of the American Northwest. Each chapter has an activity to be completed prior to viewing the video. The activities can be completed on a chapter by chapter basis.

Each activity may require access to the internet and the library for research.

Prior to begining, choose a matching area of both the *1881 Map* and the *Base Map* (located in the back cover pocket of this guide) that represents your current location, or an area your class is interested in studying on a deeper level. A portion of the map 6 by 6 inches will be sufficient for study. Enlarge the same area of each map 200%. Make enough copies of each map for every student, or have students work in small groups.

Chapter One

Provide each student a copy of the *Base Map*, and the *1881 Map*. Read to the class the oral tradition *Bridge of the Gods* [included here, on the following pages]. Can you locate the places noted in the story?

What are the traditional language groups in the American Northwest? Identify their regions and mark them on the map. For reference and comparison, see *USGS Linguistic* map included in back flap of this guide.

Chapter Two

Provide each student a copy of the *Base Map*. Can you identify any Native American place names? Highlight them. What can place names tell us about the original inhabitants?

Chapter Three

Using the *1881 Map* as a reference, read examples from Lewis and Clark's journals. Do you live by the trail they followed? If so, where? Mark it on the map.

Chapter Four

Using the *1881 Map* as a reference, read examples from Lewis and Clark's journals. Who were the tribes that lived along the trail in your area? Identify them on the map. [see *NW Tribal Homelands* map for comparison]

Chapter Five

Using the *Base Map* as a reference, identify and mark the fur trading posts and dates of original settlements. Why were these locations chosen? Do they still exist today? How have they changed?

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Chapter Six

Using the *Base Map* as a reference, identify and mark the early Missions. Why were they located where they were?

Chapter Seven

Using the *1881 Map* and the *Base Map* as references, identify and mark the original reservations that resulted from the Treaty Councils. How did the Native American lands change as a result?

Chapter Eight

Using the *Base Map* as a reference, identify the reservation lands that remain today, after the discovery of gold on Native lands. Did they change significantly from the areas originally identified on the *1881 Map*? Why? How did settlements affect reservations?

NOTE: Teachers are encouraged to research and bring-in comparative documents to augment each of the above activities. Oral histories (tribal and immigrant), photographs, journals, newspaper clippings, etc. are good examples of the range and type of original documents that might enhance this activity.

Bridge of the Gods

[resource provided for Chapter One]

Excerpt from:
Ella E. Clark, *Indian Legends of the Pacific Northwest* (Berkeley: University of California Press, 1953), pp. 20 -23.

Long ago, when the world was young, all people were happy. The Great Spirit, whose home is in the sun, gave them all they needed. No one was hungry, no one was cold.

But after a while, two brothers quarreled over the land. The older one wanted most of it, and the younger one wanted most of it. The Great Sprit decided to stop the quarrel. One night while the brothers were asleep he took them to a new land, to a country with high mountains. Between the mountains flowed a big river.

The Great Spirit took the two brothers to the top of the high mountains and wakened them. They saw that the new country was rich and beautiful.

"Each of you will shoot an arrow in opposite directions," he said to them." Then you will follow your arrow. Where your arrow falls, that will be your country. There you will become a great chief. The river will separate your lands."

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One brother shot his arrow south into the valley of the Willamette River. He became the father and the high chief of the Multnomah people. The other brother shot his arrow north into the Klickitat country. He became the father and high chief of the Klickitat people.

Then the Great Spirit built a bridge over the big river. To each brother he said, "I have built a bridge over the river, so that you and your people may visit those on the other side. It will be a sign of peace between you. As long as you and your people are good and are friendly with each other, this bridge of the Tahmahnawis will remain."

It was a broad bridge, wide enough for many people and many ponies to walk across at one time. For many snows the people were at peace and crossed the river for friendly visits. But after a time they did wicked things. They were selfish and greedy, and they quarreled. The Great Spirit, displeased again, punished them by keeping the sun from shining. The people had no fire, and when the winter rains came, they were cold. Then they began to be sorry for what they had done, and they begged the Great Spirit for fire. "Give us fire, or we will die from the cold," they prayed. The heart of the Great Spirit was softened by their prayer. He went to an old woman who had kept herself from the wrongdoing of her people and so still had some fire in her lodge. "If you will share your fire, I will grant you anything you wish," the Great Spirit promised her. "What do you want most?"

"Youth and beauty," answered the old woman promptly. "I wish to be young again, and to be beautiful."

"You shall be young and beautiful tomorrow morning," promised the Great Spirit. "Take your fire to the bridge, so that the people on both sides of the river can get it easily. Keep it burning there always as a reminder of the goodness and kindness of the Great Spirit."

The old woman, whose name was Loo-wit, did as he said. Then the Great Spirit commanded the sun to shine again. When it rose the next morning, it was surprised to see a young and beautiful maiden sitting beside a fire on the Bridge of the Gods. The people, too, saw the fire, and soon their lodges were warm again. For many moons all was peaceful on both sides of the great river and the bridge.

The young men also saw the fire-and the beautiful young woman who attended it. They visited her often. Loo-wit's heart was stirred by two of them-a handsome young chief from south of the river, whose name was Wyeast, and a handsome young chief from north of the river, whose name was Klickitat. She could not decide which of the two she liked better.

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Wyeast and Klickitat grew jealous of each other and soon began to quarrel. They became so angry that they fought. Their people also took up the quarrel, so that there was much fighting on both sides of the river. Many warriors were killed.

This time the Great Spirit was made angry by the wickedness of the people. He broke down the Bridge of the Gods, the sign of peace between the two tribes, and its rocks fell into the river. He changed the two chiefs into mountains. Some say they continued to quarrel over Loo-wit even after they were mountain peaks. They caused sheets of flame to burst forth, and they hurled hot rocks at each other. Not thrown far enough, many fell into the river and blocked it. That is why the Columbia is very narrow and the water very swift at The Dalles.

Loo-wit was changed into a snow-capped peak which still has the youth and beauty promised by the Great Spirit. She is now called Mount St. Helens. Wyeast is known as Mount Hood, and Klickitat as Mount Adams. The rocks and the white water where the Bridge of the Gods fell are known as the Cascades of the Columbia.

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Appendix V

Timeline

Native American peoples have developed a number of ingenious ways to keep their tribal histories alive including systematic and ceremonial recounting of *Oral Traditions*, *Winter Counts* and *Time Balls*. This exercise can be adapted in a number of different ways to reflect upon student's own identities based on family traditions and geography. The following are some suggestions.

Using the spiral timeline *Federal Indian Policies* as an example, provide each student with a blank spiral timeline. [These resources are included in the supplements pocket inside the back cover of this guide.] Students can create symbols, drawings, photographs, collages from old magazines, etc. to illustrate the following timelines. Begin in the center and work your way outward.

Example One: Personal history
What are the main events in your life? Pick five to ten events to illustrate your life. Place them accordingly on the timeline.

Example Two: Family history
Do you know your family history? Where does your family come from? How far back can you trace your family? What are the stories that identify your heritage?

Example Three: City/Town history
What is the history of your town? What are the main events? How has your town changed over time?

Example Four: Natural Events
Does your family tell stories about amazing natural events that effected them? The great dustbowl? Or, the erruption of Mount St. Hellens? What are the examples from your own family history?

NOTE: This activity can be adapted in numerous ways. Teachers are encouraged to develop timeline activities that are relevant to their individual students and classrooms.

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