Suggestions to teachers:
Each section of this DVD is divided into sections of 5 – 20 minutes in length. The format of the DVD shows interviews of tribal people and their perspectives and thoughts regarding education on tribal people, history, and the present and future. The information is dense and can feel repetitive if watching all at once. Preview each section (the transcript of the interviews appears in each section of the teachers guide) and show one or two sections per lesson, rather than the entire video at once. It will create greater impact with students.

Overarching Project
Use a map to pick one part of the Lewis and Clark expedition trail and research the tribal people who were in that part of the trail. What are their perspectives and perceptions on Lewis and Clark? Discuss what role perspective plays in determining ‘The Truth.’ Create a multimedia presentation—a script, an iMovie, Keynote or PowerPoint presentation, etc. that expresses your findings and your conclusions about searching for accurate historical accounts, in this case, Pacific Northwest history.

1.) INTRODUCTION:

The purpose of this section is to explain to students why it is important for tribal people to tell their own history in their own words.

Essential questions:
1. Why is it important for any group, ethnic, cultural, or otherwise, to be able to tell their own 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?
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. Why is it important for groups to have and exercise their own voices in the retelling of their past?

Lewis Malatare (Yakama)
Allow us to give the history of our people the way we want it to be told. Not the way that 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 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 Yakima 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 and being honest about that in telling our story. I think that’s important for America to come of age, in that way. 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.

2.) HISTORY THROUGH ORAL TRADITION

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.

Essential Questions:
1. What role does language play in 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 or observation?
4. What is the “moccasin telegraph” and how did this system aid in knowledge of geography? Revisit Otis Halfmoon’s quote:
I know from reviewing some of the maps of years ago of what Lewis & Clark 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 a 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.

What is the impact of perceiving lands and people with tens of thousands of years of history as ‘blank space’?
5. What kind of societies were in the ‘blank space’?
6. What defines a civilization? How did the ‘blank spaces’ fit that definition? Why were Indians, then, regarded as ‘uncivilized’?

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 have 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.

Cecilia 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.

Otis Halfmoon (Nez Perce)
I know from reviewing some of the maps of years ago of what Lewis & Clark 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 a 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)
And 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. Niclody 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. 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 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 maybe to be on 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.

3.) BEFORE CONTACT:

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.

Essential Questions:
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 below) to the current proliferation of nuclear weapons worldwide. Will societies—regardless of ethnicity or culture—always respond to new weaponry in this way?** This will develop into a multimedia research project.

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.

1. History is all about perspective. If, for example, you studied American history in England, the focus, content and perspective would be vastly different than what one might experience in the US. Washington state history from a non-Indian perspective is also markedly different than the history as retold by tribal people.
2. Think about this perspective as you enter the next sections. Note what has been excluded from Washington and US history. The more important question to ask is why. Why have these perspectives been absent from our education for so long? Do you think this is changing? In what ways?
3. What needs to happen or continue to happen to achieve a balanced, accurate historical account of our state? Nation? World?
4. Find different examples of trade and how it forever changed the societies of its participants.

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 Navahos, and the Apaches, and the Comanche’s. It is like a brand new weapon on the block. Like even today, everyone wants nuclear weapons, and back in those days word must of 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. <Native language> Said, “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 Finely (Kootenai)
Prior to David Thompson arriving in 1800, the Blackfeet had first traded with Thompson and first traded with the traders, so they had guns. The Kootenais just had bows. They knew the value of the guns because it had been introduced but they didn’t have a lot of them, so it was kind of a, a pretty uneven match with trying to war with the Blackfeet who were invading the territory and they had guns.

Julie Cajune (Salish)
And we know that prior to them arriving, you know that, disease came to Indian people, before the physical presence of non-Indians.

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’s 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)**
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, 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 small pox that had preceded them.

4.) **FIRST CONTACT:**

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

1. Again, perspectives play a key role in accounting history. How might the Spanish, for example, have recounted Maria Pascua’s story of the Spanish people’s first encounter with Pacific Northwest people?
2. Discuss the Spanish perspective that the villages they encountered were ‘abandoned,’ versus the reality that the villages were decimated by European disease.
3. What is the difference between calling first contact of Europeans with tribal people ‘westward expansion’ vs. ‘invasion from the east’?
4. Why don’t we see the word ‘genocide’ associated with the cultural racial and spiritual decimation of tribal peoples?

**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 <native language>, and it comes from the word house <native language>. <Native 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 of 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, 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 them in between two canoes and move a whole residence into a fishing camp to be closer to either 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 (Elwha Klallam)
Manuel Quimper in 1790 stopped at Freshwater Bay and canoes came out to greet him and brought fresh berries and salmon. Captain Vancouver also stopped at the village at Discovery Bay. But when he stopped, men were sent to shore, people had died from diseases, so there was a lot of death and they could tell it was from the diseases.

Some Tribal Histories of Lewis & Clark

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 these white man 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 the foods and 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.

Dick Basch (Chinook)
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. Lewis and Clark were afraid of starving in this place of abundance. 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 so they wouldn’t try eating salmon, or when they got to the coast, they wouldn’t try eating shellfish, any of the shellfish. 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 voyagers 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.

**Dick Basch (Chinook)**

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 human, they could walk into our dwellings just like they could walk into a bear’s den or some animal’s den. It never dawned 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 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 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 is that they were told, ‘We have heard about you. We have heard about how you have come across and met all these other tribes. 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.

5.) ADVENT OF THE FUR TRADE AND ITS CONSEQUENCES:

Trading Forts were established throughout Tribal Lands
[create list with dates and tribal territory – and a map]

Essential Questions:
1. In what ways did fur trading affect the lives of tribal people?
2. What are the most stunning examples of these effects?

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. It devastated the people.

Joe Scovell (Clatsop - Nehalem)
People that were coming in, in the 1830s they 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 in Victoria, right across from where we’re located. It was during that time with the fur trading that there was 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 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 eye witness 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 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, just throw it overboard. But by the time it went further up Sound, it was
considered a derelict ship and there wasn’t anyone that survived aboard.

**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 impact on animal communities. By 1830, I was reading
traders’ report, that the beaver were gone from Rocky Mountain streams. And that was
really shocking, it was shocking to me when I think about how 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, 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, they, 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.

6.) MISSIONARIES AND EARLY SETTLERS:
Essential Questions:
1. Describe the concept of ‘conflicting cultures’.
2. From the perspectives of tribal people, what was the real intent of the missions in the Pacific Northwest?
3. Why did Christian religion impact tribal people so heavily during this era?
4. What was the perspective of non-Indians on traditional tribal male and female roles? Why would they view the men as “lazy”?
5. 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?

First Missionaries were Protestants
[create list with dates, locations, and tribes & map]

Jesuit Missionaries first arrived in 1840.
[List with missions, dates, and tribal territory and map]

Marjorie Waheneka (Cayuse - Palouse)
And 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 <native language> that there would be a man coming in a black robe carrying the cross stick. And that we should take care of him because he had news, he had a way, an additional way to the heaven trails. 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. 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 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 – Walla Walla – Wyam)
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 Lapway, 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 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. 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 our people wanted to continue to protect our area and many of them chose to be with the black robe. 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 the first one, they didn’t find it out of the ordinary.

7.) THE TREATIES:
Essential Questions:
1. How did the ‘Indian grapevine’ affect treaty-making?
2. How might you define the legacies of these treaties? In other words, aside from the legal ramifications, what have been the lasting cultural, political, social, and economic effects of these treaties?
3.
4. Put yourself in the shoes of the Indian people making treaties in the 1850s. How willing would you be to make treaties with the whites and trust that they would be honored?

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 – 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, and 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.

Dick Basch (Chinook)
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 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.
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.

Medicine Creek Treaty 1855 – acquire fill-in or resources

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 to help. They then would go back to the village there at Port Gamble, the chiefs. 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 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. And then after the treaty was 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. So 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. They got down to Skokomish and would try to come back to Port Townsend but were not able to.

Treaties of 1854-1855/ Neah Bay Treaty – 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 outnumbered 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 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 3 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. 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. 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.

Treaties of 1854-1855/ Chehalis River Treaty & Treaty of Olympia - 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 Quilliut 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, Shoalwater, many other tribes were then given land on the expanded reservation.

Walla Walla Treaty Council, June 1855
[list tribes, resulted in the creation of the YAKAMA (REMEMBER THE SPELLING CHANGE), Nez Perce and Umatilla Reservations]

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 there in Walla Walla what the Nez Perce call < Nez Perce > is a name for the Walla Walla. And 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 dependant 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 that, 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 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 1805. 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 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, July 1855
[Western Columbia River Sahaptin and Upper Chinook bands. Resulted in the creation of the Warm Springs Reservation CK]

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, 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. We were moved 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 1855
[Salish, Upper Pend d’Oreille and Kootenai. Resulted in the creation of the Flathead Reservation for the Pend d’Oreille and Kootenai and a provisional reservation in the Bitterroot Valley for the Salish, in their traditional lands.]

Vernon Finley (Kootenai)
The band that lives in this area and signed the treaty here at Council Grove is the K’sanka band, which is the band that lived in the area that is referred to today as Montana. 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 <native language> 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. And that was the concern that he brought to the treaty negotiations. 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. 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 world views. 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. 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 so what he said was, ‘Okay. You can say that you own all of this, 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. 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 in a few short years, you’re not even going to exist, but you can say 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 can do what you want to do, we do what we want to do. And as long as those things are in agreement and you stop killing us, then this can work.

Spokane Treaty Council, December, 1855
This council failed to accomplish goal of establishing one additional reservation for the Spokane, Colville and Coeur d’Alene. [CK]

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.

8). TREATY AFTERMATH – NEZ PERCE STORY

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

Essential Questions:
1. Create a scenario that puts you in the shoes of the Nez Perce after the treaty they signed in 1855.
2. Research the War 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 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 to what it is in 1855, 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 abide by it. And the
soldiers or the treaty commissioners said 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 Bourgeois (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 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.

9). REFLECTIONS
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.

**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)**
Teaching Resources:
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


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

The 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


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/


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>

<http://www.studyguide.org/socratic_seminar.htm>

Information on how to organize and write the PSA:

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

Treaties and Tribal Sovereignty


Craig, Carol. Understanding Tribal Sovereignty. Pamphlet. 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.


Pacific Northwest Artistry


<http://www.goia.wa.gov/Tribal-Information/Tribal-Information.htm>

<http://seattletimes.nwsource.com/pacificnw/2003/0302/cover.html>

**Tribal Languages and Dialects**

Have students research on 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.  


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

**Spirituality and Death Rites**

Burial Sites and Treatment of the Dead:  
Kennewick Man  http://www.washington.edu/burkemuseum/kman/virtualexhibit_intro.htm
Umatilla Perspective on Kennewick Man:  http://www.umatilla.nsn.us/ancient.html
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/

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/Indianrealities405.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:


“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.


“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