



**CONTENT AND
ACTIVITIES FOR
TEACHING ABOUT
INDIANS OF
WASHINGTON STATE**

GRADES K-6

**CONTENT AND ACTIVITIES FOR TEACHING
ABOUT INDIANS OF WASHINGTON STATE
GRADES K-6**

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INTRODUCTION TO THE
CONTENT AND ACTIVITIES FOR TEACHING ABOUT WASHINGTON STATE INDIANS: K-3, 4-6

The purpose of this curriculum guide is to suggest content and appropriate activities for the study of Washington State Indians and is designed as a supplement to the social studies curriculum in the schools of the State of Washington, grades K-3 and 4-6.

The three geographic regions covered in this unit are the Coast, Puget Sound and the Plateau. Information is arranged by topics:

- natural environment and basic needs and basic needs of people
- food
- shelter
- clothing
- transportation
- communication and trade
- recreation
- technology

Time segments are divided into pre-contact, contact with the non-Indian, and modern times. Activities are balanced between the past and present concluding with those of a contemporary nature.

Additional resources are also included. (See Table of Contents.)

The objectives for studying about Indians of Washington State are as follows:

1. To build knowledge, understanding and appreciation for historical and contemporary Indian culture
2. To examine how people meet their needs through the use of natural resources, adaptation and change

There is a need for Indians and non-Indians to understand themselves and each other better. The study of the history and culture of the Northwest Indians should increase students' knowledge and appreciation of the Indian heritage; and students should gain a more objective understanding of Indians, of the nature of man, and thus, a more subjective understanding of themselves.

SCOPE AND SEQUENCE

K-3

Knowledge

1. basic needs
2. natural environment
3. relationship between physical needs and natural environment
4. land, weather, plants, animals
5. families, neighborhoods, communities

Skills

- | | |
|---------------------------------|---------------------------|
| 1. use simple map symbols | 5. build vocabulary |
| 2. use resource materials | 6. use comparison |
| 3. develop communication skills | 7. create stories |
| 4. develop social skills | 8. use artistic abilities |

4-6

Knowledge

1. basic needs
2. natural and man-made environments
3. relationship between physical needs, natural and man-made environments
4. topography, climate, vegetation, animal life
5. communities, state, nation
6. encounter--Indians with non-Indians
7. cultural adaptation

Skills

1. use advanced map symbols
2. use resource materials
3. develop communication skills
4. develop social needs
5. build vocabulary
6. predict outcomes
7. make comparisons
8. use timelines
9. create stories
10. use artistic abilities

NATURAL ENVIRONMENT
AND
BASIC NEEDS

TOPIC: NATURAL ENVIRONMENT

CONTENT:

What was the natural environment of Washington State?

The following geographic information is presented for the user's convenience. The material is readily available from other sources.

Generalization: Environmental features influence where and how people live and what they do; man adapts, shapes, utilizes and exploits the earth to his own ends.

Early Indians of Washington State lived in three major regions. The Coastal Region is bordered on the west by the Pacific Ocean and on the east by Coast Mountain Ranges. The Puget Sound Region is a lowland plain bordered on the west by the Coast Mountain Range and on the east by the Cascade Mountain Range.

The Inland Plateau Region extends from the Cascade Mountain Range east to the Rocky Mountain Range. The topography, climate, vegetation, and animal life differ in the three regions.

Coastal Region

1. **Topography:** The Coastal Region is mainly a lowland plain which rises in the west to the Olympic Mountains and the Willapa Hills which are part of the Coast Mountain Ranges. Many streams and rivers empty into the Pacific Ocean.
2. **Climate:** The Coastal Region has a mild, marine climate. There are no extreme or prolonged cold or hot periods. Heavy rainfall, especially in the Olympic Peninsula area, occurs throughout the year.
3. **Vegetation:** Thick stands of conifers--Douglas fir, spruce, red cedar, yellow cedar, hemlock, pine--grow in the Coastal Region. Broadleaf trees may be found at lower elevations--maple, oak, dogwood, alder, aspen, birch, madrona. There is an abundant variety of edible berries and root vegetables. Seaweed growing along saltwater is often found.
4. **Animal life:** Sea life includes five species of salmon making annual runs up the rivers--also halibut, cod, herring, smelt, mollusks, seal, sea lion, sea otter, porpoise, whale. Deer, elk, mountain goat, bear, wolf, beaver, mountain lion, mink, land otter, and water fowl are also in abundance.

Puget Sound Region

1. **Topography:** Lowland plains exist between the Coast Ranges and the Cascade Mountain Range including the valley of the Chehalis River which extends westward between the Olympic Mountains on the north and the Willapa Hills on the south. Many streams and rivers empty into Puget Sound.

2. Climate: The Puget Sound has a mild, marine climate with no extreme prolonged cold or hot periods. There is a moderate rainfall occurring throughout the year.
3. Vegetation: The vegetation is similar to that of the Coastal Region.
4. Animals: The animal life is similar to that of the Coastal Region with the exception of the sea otter and whale which are more prominent along the Pacific Coast.

Note: A water environment predominated in the Coastal and Puget Sound Regions. Such features as streams, rivers, tidelands, bays, sheltered coves, lakes, peninsulas, waterfalls, inlets, and river valleys particularly influenced the lives of the Indians who lived in these areas.

Plateau Region

1. Topography: Characteristics of the Plateau include an upland plain and a rolling basaltic area from the central to the eastern region. The Columbia-Snake river system flows from the region to the Pacific Ocean.
2. Climate: There are more extremes in seasonal changes than are found in the Coastal and Puget Sound Regions. Heavy rains alternate with drought; hot summers, cold winters, and periodic high winds in open areas are common in the Plateau Region.
3. Vegetation: This is mainly grassland, with sparse coniferous and broadleaf forests in the more mountainous area. Edible berries and root vegetables are often found.
4. Animal life: There are annual runs of salmon up the major rivers. Bison were native to the area. Other animals include deer, elk, mountain goat, bear, wolf, beaver, mountain lion mink, land otter, antelope.

STUDENT LEARNING OBJECTIVE:

Student will discuss natural environment and needs of people.

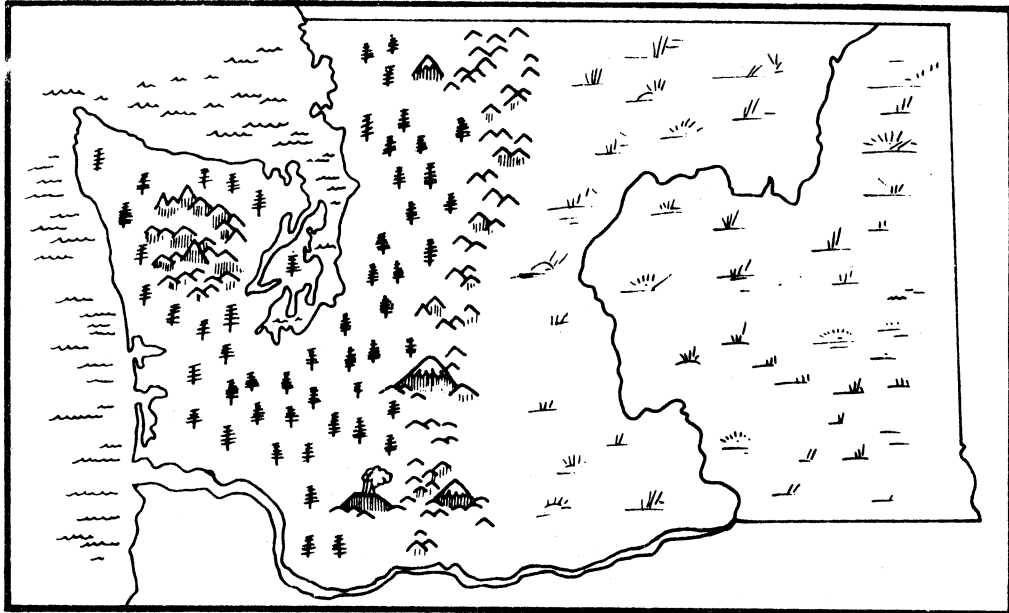
ACTIVITY:

fig. 1.1

Before we start to learn about the Indians of Washington State, study the map in figure 1.1. Look at the symbols very carefully.

(1) Discuss the following questions:

1. What kind of weather would you have near the water? Near the mountains? Inland?
2. Where do you think most people would settle? Why?
3. What kinds of food do you think people would take from the land? From the waters?
4. What kind of clothing would people wear?
5. What would the people take from their land to make their homes or shelters?
6. Do you think this area would be a nice place to live? Why or why not?

This land is similar to the area of our own state. It is, therefore, like the land of the Indians who were fishermen. We will learn more about these people.

MATERIALS NEEDED:

(1) Worksheet, page 6

FOLLOW-UP:

B. NATURAL ENVIRONMENT

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will identify major features of the natural environment of Washington State.

ACTIVITY: (student worksheet)

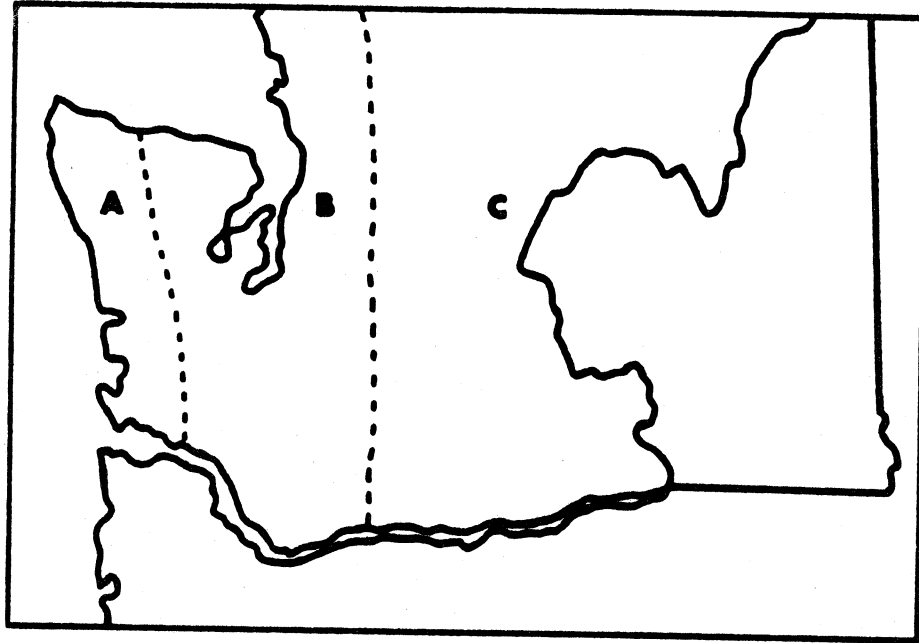


fig. 1.2

The Indians lived differently because their land was different. Think about the kind of land you see on the Coast, in Puget Sound, and on the Plateau.

(1) Use the map in figure 1.2 to complete the activities below.

1. Write about some of the things you would see in each area:

Coast- _____

Puget Sound- _____

Plateau- _____

2. Color the area of the Coast Indians red.
3. Color the area of the Puget Sound Indians green.
4. Find the area of the Plateau Indians. Color it yellow.
5. Label the Pacific Ocean and Puget Sound and color them blue.

6. Which areas receive the most rain? _____ The least? _____
7. Where would most of the trees grow? _____
8. What animal life would you find in each region?
- Coast- _____
- Puget Sound- _____
- Plateau- _____
9. Why would the Coast and Puget Sound have some of the same animal and plant life?
10. Why do all three of these areas have salmon runs? _____
- _____

MATERIALS NEEDED:

- (1) Worksheet, pages 8, 9 (refer to pages 145-146 in Activities Section)
- (2) Crayons or colored pencils
- (3) Large wall map of Washington State (optional)
- (4) Overhead projector and transparency

FOLLOW-UP:

Ask students to draw their neighborhood as it might have appeared during the period of the early life of Indians of Washington State.

STUDENT LEARNING OBJECTIVES:

Student will identify major features of the natural environment of Washington State.

ACTIVITY: (Student worksheet)

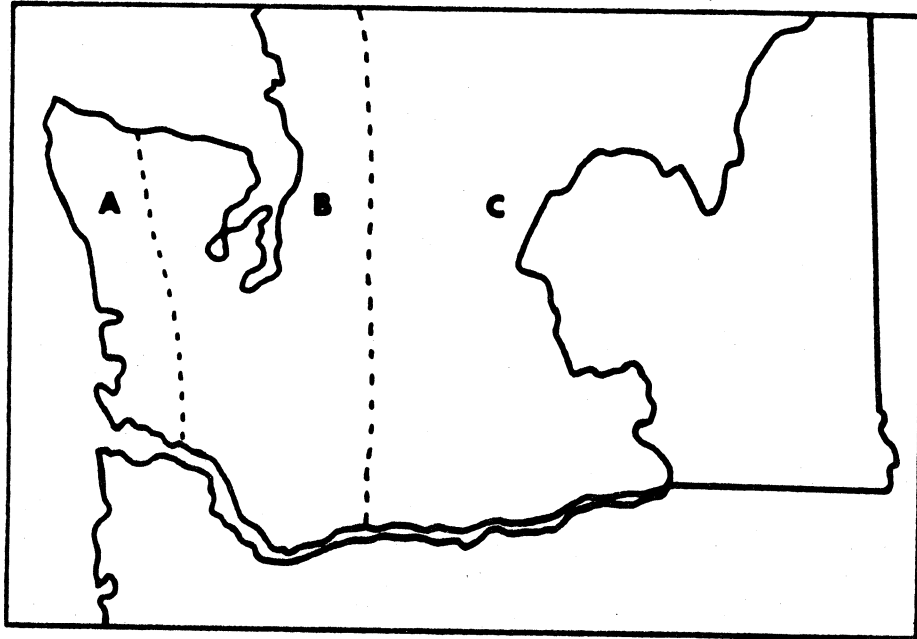


fig. 1.3

Environmental features influence where and how people live and what they do.

- (1) Use the map in figure 1.3 to complete the activities below.
1. Think about the topography of our state. Write about some of the things you would see in each area:
Coast- _____
Puget Sound- _____
Plateau- _____
 2. Color the Northwest Coast Region light green.
 3. Find the Puget Sound Region. Color it orange.
 4. Color the Plateau Region red.

5. In which areas would rainfall be the most abundant? _____
 The least? _____
6. Which type of vegetation would you find in each region? Write your answers below.
- Coast- _____
- Puget Sound- _____
- Plateau- _____
7. List the animal life that would inhabit each area.
- Coast- _____
- Puget Sound- _____
- Plateau- _____
8. Why would the Coast and Puget Sound have some of the same animal and plant life? _____
9. Why do all three of these areas have salmon runs? _____

MATERIALS NEEDED:

- (1) Worksheet, pages 10, 11 (refer to pages 147-148 in Activities Section)
- (2) Crayons or colored pencils
- (3) Large wall map of Washington State (optional)

FOLLOW-UP:

Ask students to describe land forms, water forms, climate vegetation, and animal life of their local area. A class chart could be used to summarize the content.

Suggested format:

	Coastal Region	Puget Sound Region	Plateau Region
land forms			
water forms			
climate			
vegetation			
animal life			

(chart reproduced on full page in Activities Section, p. 155)

D. NATURAL ENVIRONMENT

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will be able to define the term environment.

ACTIVITY: First have students list those things they see daily in their neighborhood and on the way to school. From this list:

- (1) Discuss ways in which students' neighborhoods and towns have changed
- (2) Discuss and define the term environment.
- (3) Have students begin their picture dictionaries.
 - a. Include such words as environment, tribe, reservation, etc.
 - b. Have students add other words as they continue their study.
(see glossary)

MATERIALS NEEDED:

- (1) Individual notebook, either made or purchased
- (2) Pencil
- (3) Reference dictionaries

FOLLOW-UP:

Develop the concept of environment. Explain to students how their observations can be combined into the term environment.

STUDENT LEARNING OBJECTIVE:

Student will be able to define the term environment and distinguish between natural and man-made environments.

ACTIVITY:

- (1) Discuss and define the following terms:
environment
natural environment
man-made environment
- (2) Have students illustrate with drawings, magazine pictures, etc., examples to define these terms.

MATERIALS NEEDED:

- (1) Paper, pencil
- (2) Crayons, colored pencils, markers
- (3) Construction paper, magazines
- (4) Bulletin board materials

FOLLOW-UP:

- (1) Ask students to think about what has happened to the Indians of Washington State and their environment.
- (2) Have students write two predictions on how this state will change in twenty years.

F. NATURAL ENVIRONMENT

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will complete map activities using early history of Washington State.

ACTIVITY: (enrichment)

- (1) Using an outline map of Washington State, ask students to trace the routes of the early explorers, identify the areas explored and name the landmarks.
- (2) Divide the students into groups representing the following:
 - Indians
 - Explorers
 - Fur trappers and traders
 - Missionaries
 - Miners
 - Stockmen
 - Farmers
 - United States Army Personnel
 - United States Government Officials
- (3) Ask students to describe how people in each group would view the land. What features they would consider to be valuable, etc.

MATERIALS NEEDED:

- (1) Outline map of Washington State for each student, pages 136, 137, 149 or one wall map
- (2) Additional information, page 113, 114, 115
- (3) Paper, pencil

FOLLOW-UP:

Have student locate and label communities and geographic features in Washington State which have Indian names, pages 104, 105, 106.

TOPIC: NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

CONTENT:

How did the Indians of Washington State utilize the natural environment to satisfy their basic physical needs?

Generalization: Human beings in all times and places shape their beliefs and behavior in response to the same basic human problems and needs.

The choices made by people in adapting to (or in adapting) their environment depend on: characteristics of the physical environment, knowledge, skills, cultural values and social organization.

Physical Needs

Food--fish, game, vegetables, fruits, fishing, hunting, gathering techniques, preparation of food and food preservation.

Shelter--longhouse, mathouse, tepee, earth lodge, etc.

Clothing--bark clothing
skin clothing,
construction and decoration

Transportation--basic canoe types

Communication--trade patterns, practices

Recreation--arts, crafts, games

Technology--tools, skills, knowledge.

A. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will discuss basic physical needs of Indian and non-Indian peoples.

All people have certain physical needs in common such as: Food, water, shelter, and health care. Lead students in exploring the common physical needs of Indians from several regions.

ACTIVITY:

- (1) Ask questions dealing with the basic physical needs of all people.
- (2) Compile list of physical needs.
- (3) Post list for easy reference during Indian study.
- (4) Discuss many ways in which Indians from all three regions met their needs.

MATERIALS NEEDED:

- (1) Paper, pencil (if written activity)
- (2) Chalk, chalkboard
- (3) Tagboard, felt markers

FOLLOW-UP:

B. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will recognize the relationship between physical needs and environment.

ACTIVITY: (student worksheet)

What do we use from our natural environment?

(1) Classify the following things using the chart below:

HORN	BERRIES	BISON
SALMON	CANOES	CLAMS
STONE TOOLS	ARROW POINTS	ELK
CATTAIL	ROOTS	SHELLS
SEAWEED	TOTEMS	LONGHOUSE
CEDAR BARK	DEER	SKINS

trees	earth	water	animals

(2) Discuss.

MATERIALS NEEDED:

(1) Worksheet, page 18 (refer to page 156 in Activities Section)

(2) Pencil

FOLLOW-UP:

C. NATURAL ENVIRONMENT AND BASIC NEEDS OF PEOPLE

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become acquainted with resource materials for Indians of Washington State.

ACTIVITY:

- (1) Display reference materials in the classroom.
- (2) Have students work in pairs to locate information relating to Indian life.
 - (a) Set time limit for activity.
 - (b) Have students share information with group.

MATERIALS NEEDED:

- (1) Books, maps, etc. for grade level
- (2) Paper, pencil for notes

FOLLOW-UP:

Have students work on individual projects and reports.

STUDENT LEARNING OBJECTIVE:

Student will display knowledge and understanding of others.

ACTIVITY: (This cultural-awareness activity could be given verbally to younger students.)

(1) Give survey

1. Do you want to learn about people who are different from you?
 yes don't know no
2. Do all children in our country have the right to go to school?
 yes don't know no
3. Do Americans have different colors of skin?
 yes don't know no
4. Do you think Americans speak different languages?
 yes don't know no
5. Should everyone learn to speak another language?
 yes don't know no
6. Do Americans eat different kinds of food?
 yes don't know no
7. Do you like to meet all kinds of people?
 yes don't know no
8. Where do you learn most about other people?
 friends parents T.V. books school

Scoring- Give a possible three points for each question with a yes response, two for don't know and one for no.

(2) Discuss.

MATERIALS NEEDED:

- (1) Worksheet, page 21 (refer to page 157 in Activities Section)
- (2) Pencil

FOLLOW-UP:

Invite foreign exchange students from high school to discuss cultural similarities and differences.

STUDENT LEARNING OBJECTIVE:

Student will display knowledge and understanding of Washington State Indians.

ACTIVITY: (This pre-test could be given verbally to younger students.)

(1) Give pre-test.

1. The first people to live in America were:

the pilgrims the explorers the Indians

2. The term "potlatch" is most like a:

party a latch a type of food

3. An Indian reservation is most like:

a town an apartment a ceremony

4. All Indians live in tepees.

yes no don't know

5. Most American Indians were friendly with the early settlers.

yes no don't know

6. American Indians lived in a way that showed care for the land.

yes no don't know

7. There are fewer than twenty tribes of American Indians living in this country today.

yes no don't know

8. Name as many Indian tribes living in Washington State as you can.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

(2) Discuss

(3) Also give as post test when unit is complete.

MATERIALS NEEDED:

- (1) Worksheet, page 23 (refer to page 158 in Activities Section)
- (2) Pencil

FOLLOW-UP:

FOOD

TOPIC: FOOD

CONTENT:

There was usually plenty to eat in the Coastal and Puget Sound Indian house. The shelves below the rafters were piled with dried fish, meat, roots and berries and with fish oil which served as cream, butter and salad dressing. A family could live well for weeks, and even give feasts, without going outside the house. During summer the family moved from camp to camp, living completely on each kind of fresh meat or vegetable food they found available. Their ways of cooking were the same as those of the modern housewife: broiling, baking and boiling.

Broiling was the method for cooking fresh foods. It took little time and required no more equipment than a few green sticks with pointed ends. On these a fresh fish or a strip of meat could be propped before the embers. The Indian often used no salt; but when they wanted salt, they used sea water or seaweed which was not to be found at inland camps.

Baking was more elaborate. This, too, was a method of outdoor cooking, since it required a deep pit. This pit was the Indian version of a fireless cooker. Baking was done by heating stones in a pit, then laying the food on the stones, perhaps covered with leaves to give moisture, and adding more earth. The hard camas roots had to be baked in a pit of this sort for two or three days, but bundles of salmonberry shoots cooked in ten minutes. Large roasts of meat could cook in an hour. With some tough roots, the women might pour a little water into the pit, so that the process was steaming rather than baking. It was usually a slow process but it brought the food out beautifully tender, with all its flavor preserved.

Boiling was an indoor method used mostly for dried foods. It was the method usually used in the winter, when the housewife was at home, with all her equipment around her, for boiling needed extensive equipment. Indians had no pots yet they heated water without putting it over the fire. Stones were heated in the fire, then dropped into cold water. If the stones were hot enough and if new stones were added as soon as the first ones cooled, water could be boiled in this way in a fairly short time. The pot used by the Indian housewife was sometimes a hard, tightly woven basket, or a wooden box. Some women did their cooking in a boat shaped wooden tray.

In the Plateau Region, traditional foods are still used about the same way they were originally. First Food Feasts are held to give thanks to the Creator for bringing another season of salmon, roots and berries.

Roots are dug from early spring through late summer. Fruits, especially huckleberries, are harvested summer and fall. Hunting and fishing occur year round. The foods are eaten fresh, but also large amounts are preserved by drying.

The blue camas continues to be harvested in all three regions. It grows in damp places on the prairies and the blue blossoms must be observed at the time they bloom in order to avoid selecting the deadly white or green-flowering camas. They are harvested at the seed pod stage. They are peeled and may be eaten fresh, or dried in the sun for year-round use. Often they are subjected to a barbecue treatment; they are cooked buried in a pit for about two days. Flavor develops according to the kind of firewood and seasonings used.

Pemmican was made by pounding together meat (salmon, elk, deer) and dried berries. Fish oil was then added to make small cakes to be stored in deer-skin bags. Pemmican lasted a long time and remained tasty and nutritious.

TOPIC: FOOD

CONTENT:

Coastal Region:

Vegetation- There is an abundant variety of edible berries and root vegetables such as camas and wapato (a potato-like root). Seaweed growing along the saltwater is often found.

Animal life- Sea life includes five species of salmon which make annual runs up the rivers--also halibut, cod, herring, smelt, mollusks, seal, sea lion, sea otter, porpoise, whale. Deer, elk, mountain lion, mink, land otter, and water fowl are also in abundance.

Puget Sound Region:

Vegetation- The vegetation is similar to that of the Coastal Region.

Animal life- The animal life is similar to that of the Coastal Region with the exception of the sea otter and whale which are more prominent along the Pacific Coast.

Plateau Region:

Vegetation- Edible berries and root vegetables are often found such as camas, wapato, bitter root, wild celery and carrots.

Animal life- There are annual runs of salmon up the major rivers. Bison were native to the area. Other animals include deer, elk, mountain goat, bear, wolf, beaver, mountain lion, mink, land otter, antelope.

STUDENT LEARNING OBJECTIVE:

The student will identify water environment as a source of food.

ACTIVITY:

- (1) Discuss the water environment (rivers, tidelands, bays, lakes, etc.) of the Coast, Puget Sound and Plateau Regions as a source of food.
- (2) Make a chart of the varieties and preparations of these foods.

MATERIALS NEEDED:

- (1) Map of Washington State to review waterways, page 137
- (2) Tagboard and felt markers, pencils
- (3) Listing of foods, page 26

FOLLOW-UP:

STUDENT LEARNING OBJECTIVE:

Student will recognize the amount of time it takes to meet the basic need for food.

ACTIVITY:

- (1) Ask the questions:

"How long will it take to grind meat and berries into pemmican?"

"How many people should be involved in this process?"

- (2) Using two stones, a large flat one and a small round one demonstrate the grinding of corn (substitute for pemmican).
- (3) Let children experiment working in groups.
- (4) Let children discover that an "assembly-line" approach is the most practical.

MATERIALS NEEDED:

- (1) Two stones for each group, if possible. Otherwise, let students take turns.
- (2) Corn containers.

FOLLOW-UP:

- (1) Share corn grinders from museum materials.
- (2) Ask question, "In the State of Washington, which region had the most use for pemmican? Why?"
- (3) Use the ground corn in a food product.

STUDENT LEARNING OBJECTIVE:

Student will identify useful plants from his/her local area.

ACTIVITY:

- (1) Take a trip to an area where students may obtain specimens of plants or bring specimens to class which were useful to early Indians.
- (2) Invite a resource person to the classroom to help identify and discuss uses of these plants (i.e. roots, berries, greens, seeds, etc.).

NOTE: Resource person could come to the classroom before trip, as well.

MATERIALS NEEDED:

- (1) Specimens
- (2) Listing, page 30
- (3) Sacks
- (4) Digging tools

FOLLOW-UP:

- (1) Make a food product such as granola (if possible) from the specimens gathered.
- (2) Discuss plants used by Indians today.

D. FOOD

STUDENT LEARNING OBJECTIVE:

Student will discuss plants useful to Washington State Indians.

ACTIVITY: (student worksheet)

- (1) Discuss the food products on this page. Be sure to identify parts of figure 1.4.



fig. 1.4 (Camas Root)

ROOTS: wapato (wild potato)
brake fern
dandelion
sunflower
cattail
some trees
skunk cabbage
CAMAS ROOT

BERRIES: salmonberry
huckleberry
blackberry
raspberry
strawberry

GREENS: horsetail
wild celery

SEEDS: hazel nut
acorn

- (2) Discuss these questions:

"How many of these foods have you tasted? "

"How did these people depend upon their land for survival?"

MATERIALS NEEDED:

- (1) Worksheet, page 30 (full page worksheet -- page 159 in Activities Section)
- (2) Additional resources

FOLLOW-UP:

- (1) Prepare some of these foods for tasting.
- (2) Note Potlatch on page 99, 100, 219 for coordination.
- (3) Note recipe on page 116 and 117 for coordination.

METHODS OF COOKING SALMON

Salmon was cooked in a variety of ways. It could be roasted, boiled or steamed; and for long-term preservation it was either smoked or dried in the sun and the wind. It is interesting that this great range of cooking techniques could be used when there were few cooking containers outside of baskets and wooden boxes.

Boiling

Fish could be boiled by placing hot rocks from a fire in a bent wood box or a water-tight basket filled with water. Soon the water would boil and the fish could be placed in the water to boil (illustration: page 33).

Steaming

To steam the fish, a pit was dug in the earth. The pit was filled with wood. When that was set on fire, stones were added. As the fire burned down, the sides of the pit were lined with large skunk cabbage leaves or some other leaf. Then the fish was cut up and set in the pit between layers of leaves and seaweed. The whole pit was covered with a mat and then earth. At this point a stick was inserted and withdrawn from the pit. Water was poured into the hole left by the stick and then the pit was sealed. As the water reached the hot rocks at the bottom, steamed formed and cooked the fish (illustration: page 34).

Roasting

Salmon and other fish were roasted next to the fire. There were a variety of ways in which it could be skewered onto the sticks (illustrations: pages 36 & 37). Once firmly fastened to the roasting sticks, the fish was placed near the fire but not so close that it would burn.

Baking

To bake the fish, kindling and split wood were placed in a pit dug in the house floor. Smooth, flat stones are laid on top and the fire kindled. When the fire has burned down, remains are removed with fire tongs, stones are leveled down and ashes brushed off. The fish fillets are then placed on the hot stones to bake (illustration: page 35).

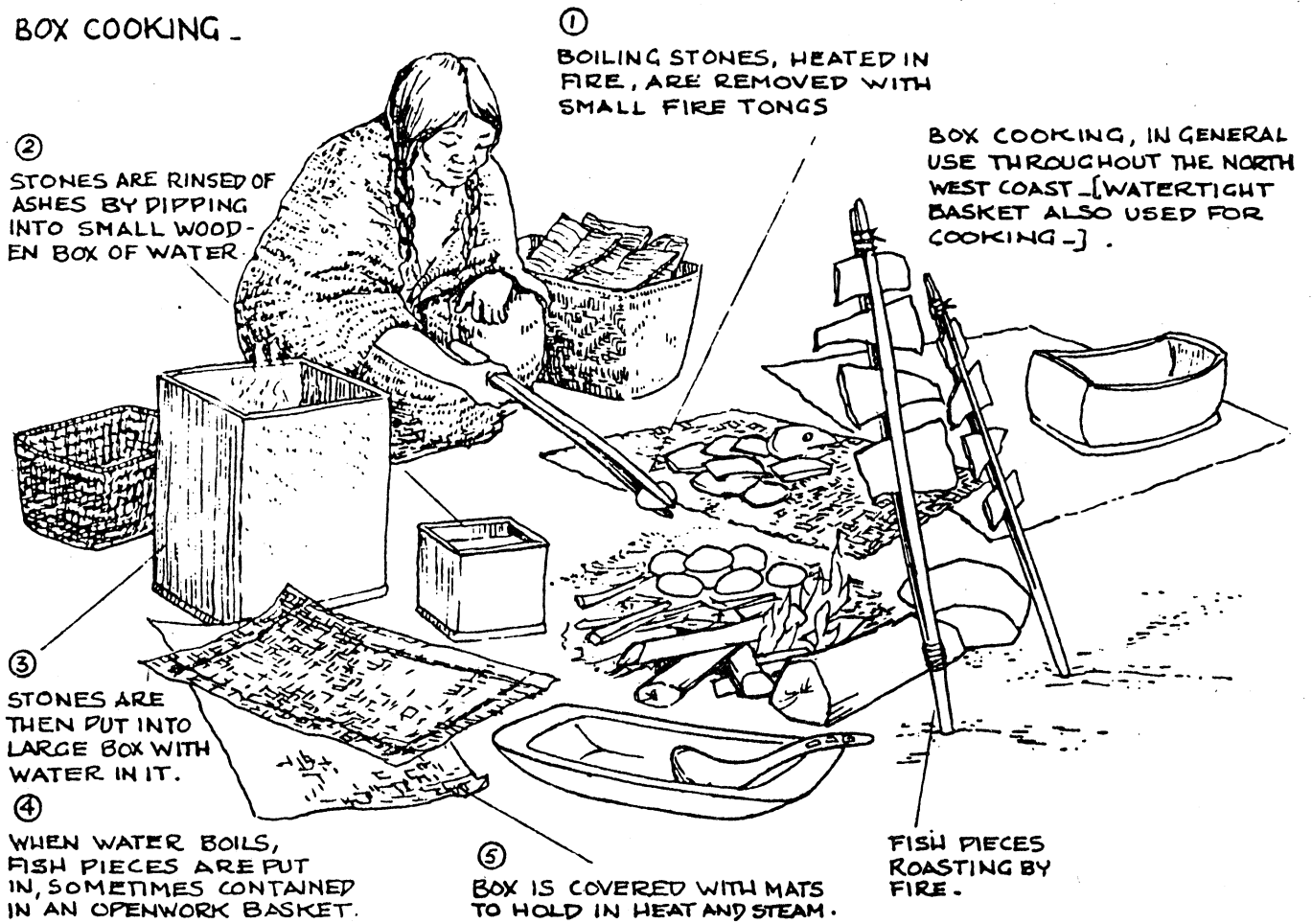
Preservation

To preserve the salmon for winter use, the people along the Northwest Coast would either dry it in the sun and wind or hang it to smoke in a smoke house.



CUTTING FISH WITH
GROUND SLATE KNIFE.

BOX COOKING .



① BOILING STONES, HEATED IN FIRE, ARE REMOVED WITH SMALL FIRE TONGS

② STONES ARE RINSED OF ASHES BY DIPPING INTO SMALL WOOD-EN BOX OF WATER.

BOX COOKING, IN GENERAL USE THROUGHOUT THE NORTH WEST COAST [WATERTIGHT BASKET ALSO USED FOR COOKING-] .

③ STONES ARE THEN PUT INTO LARGE BOX WITH WATER IN IT.

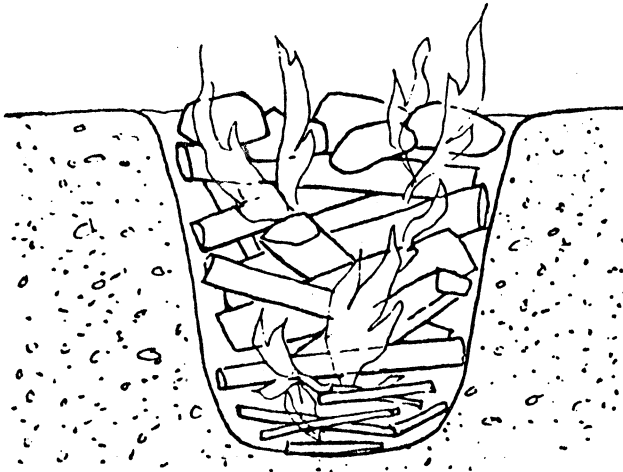
④ WHEN WATER BOILS, FISH PIECES ARE PUT IN, SOMETIMES CONTAINED IN AN OPENWORK BASKET.

⑤ BOX IS COVERED WITH MATS TO HOLD IN HEAT AND STEAM.

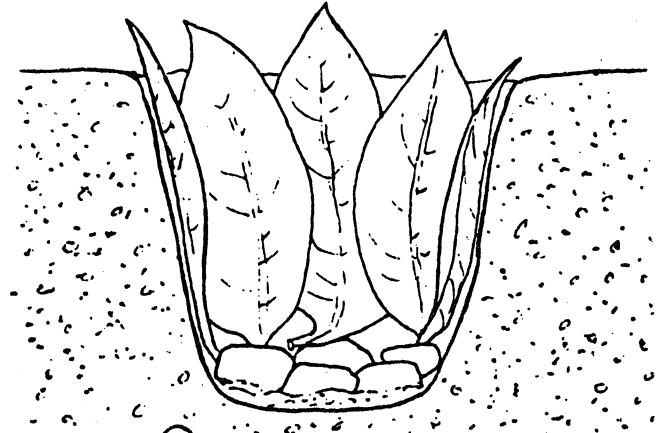
FISH PIECES ROASTING BY FIRE .



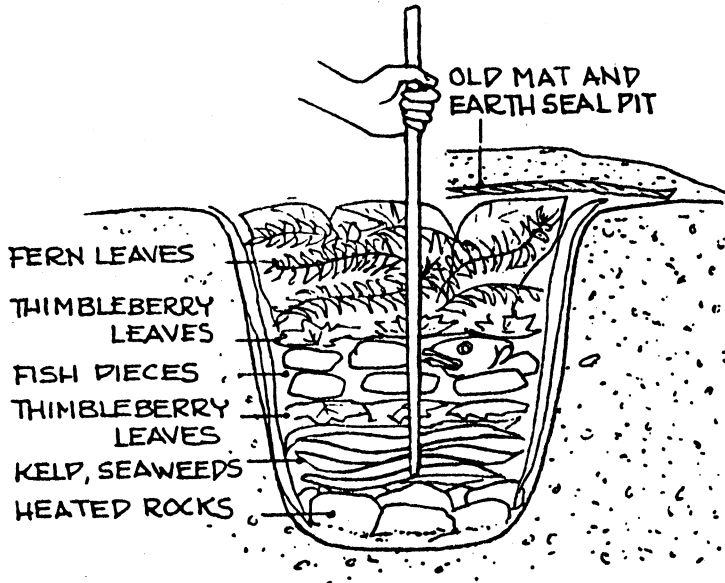
STEAM PIT COOKING



① PIT DUG IN THE EARTH IS FILLED WITH WOOD. SET ALIGHT AND STONES ADDED.

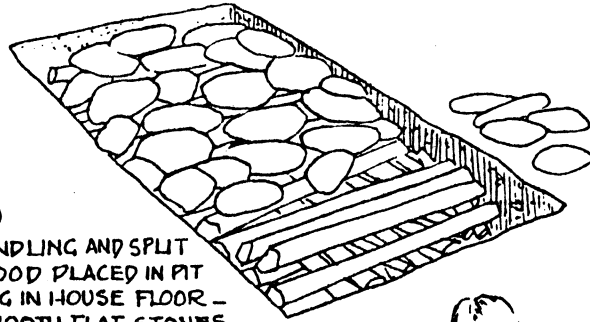


② WHEN FIRE BURNS DOWN, SIDES OF PIT ARE LINED WITH SKUNK CABBAGE LEAVES. [OTHER LARGE LEAVES ALSO USED]



③ PIT IS FILLED AS ABOVE - STICK INSERTED AND WITHDRAWN, THEN WATER Poured DOWN HOLE ONTO HOT ROCKS - ④ PIT IS SEALED, STEAM BUILDS UP AND COOKS FOOD - THIS METHOD ALSO GOOD FOR SHELLFISH, ROOTS, BULBS -

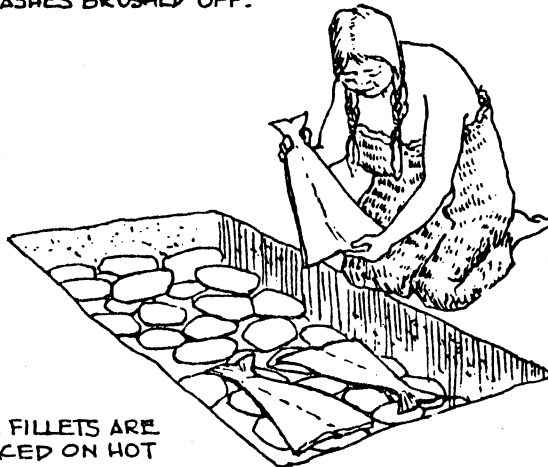
ROCK OVEN



①
KINDLING AND SPLIT
WOOD PLACED IN PIT
DUG IN HOUSE FLOOR -
SMOOTH FLAT STONES
ARE LAID ON TOP AND
FIRE KINDLED.



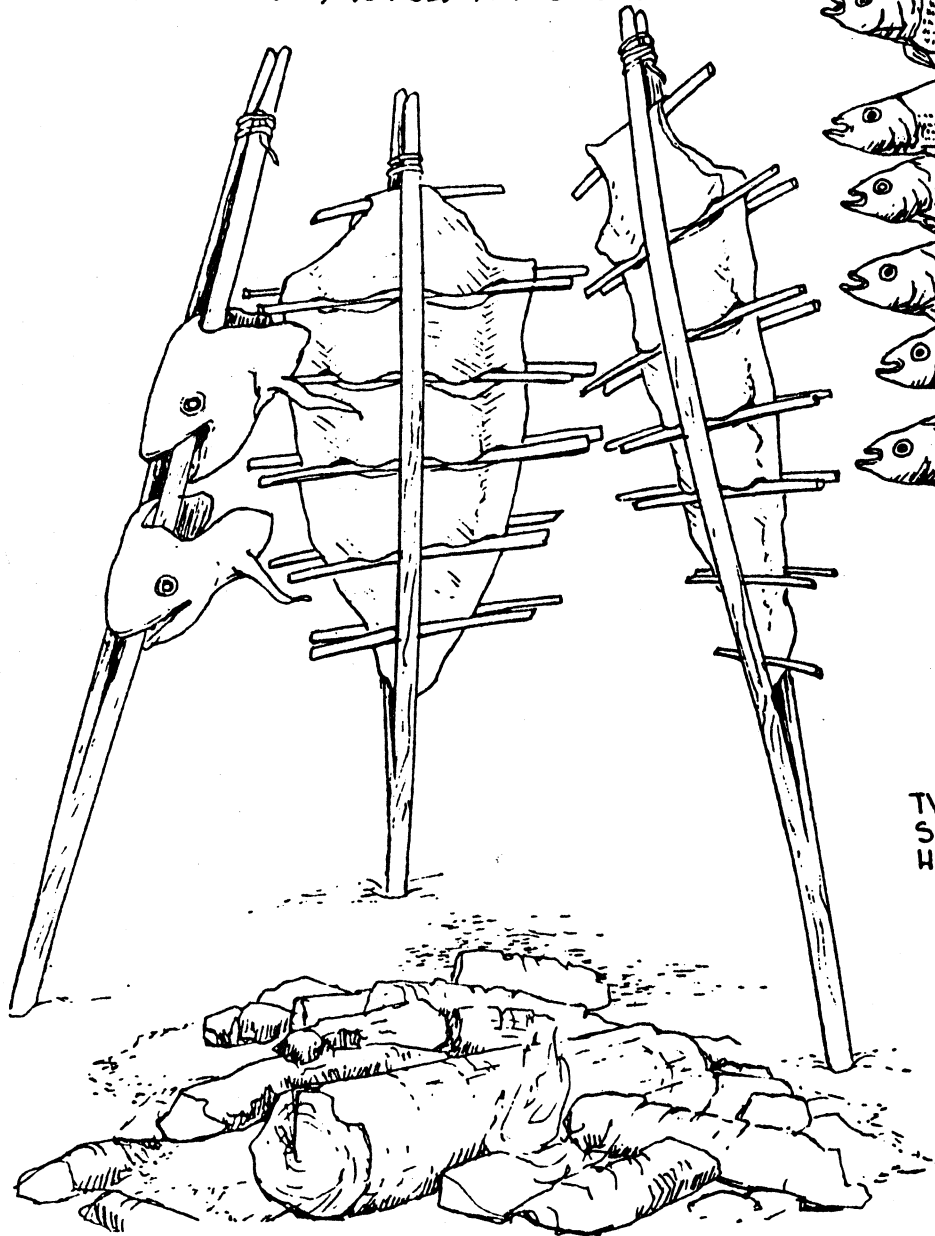
②
WHEN FIRE HAS BURN-
ED DOWN, REMAINS ARE
REMOVED WITH FIRE TONGS,
STONES LEVELLED DOWN
AND ASHES BRUSHED OFF.



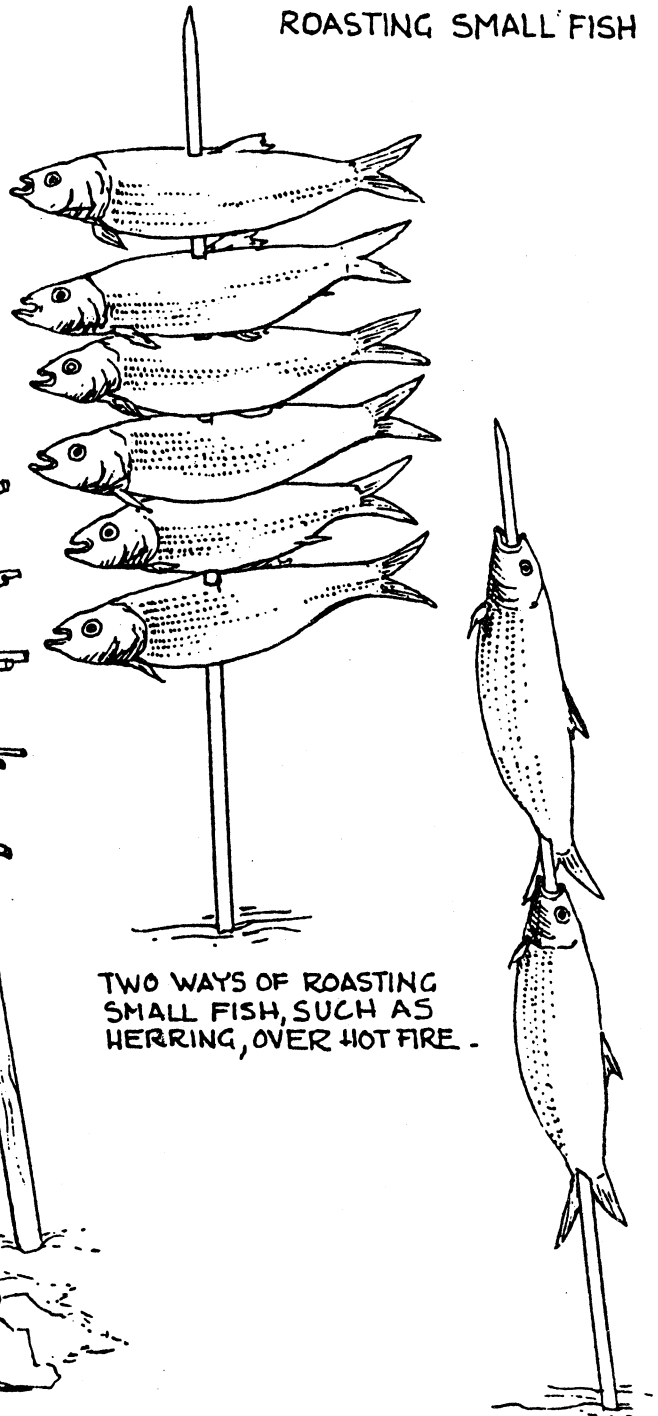
③
FISH FILLETS ARE
PLACED ON HOT
STONES TO BAKE.

ROASTING SALMON.

FISH IS HELD FIRMLY IN ROASTING TONGS. SHARPENED END IS STUCK INTO GROUND, LEANING TOWARD FIRE. WHEN COOKED ON ONE SIDE IT IS TURNED AROUND. VARIOUS METHODS ARE USED TO HOLD FISH OPEN.

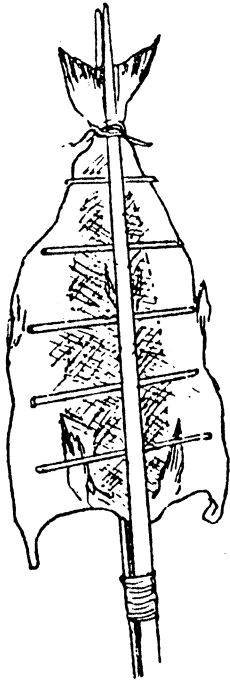


ROASTING SMALL FISH

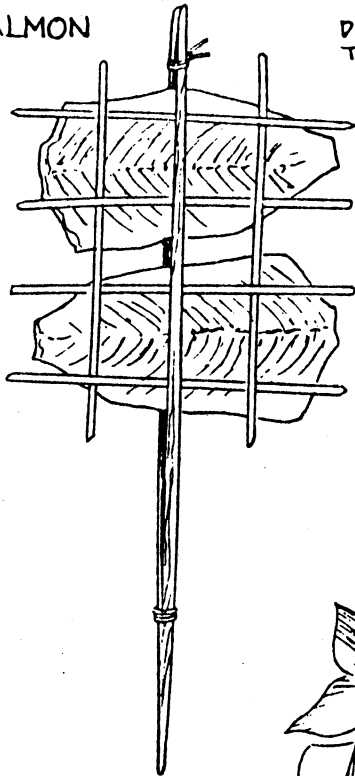


TWO WAYS OF ROASTING SMALL FISH, SUCH AS HERRING, OVER HOT FIRE.

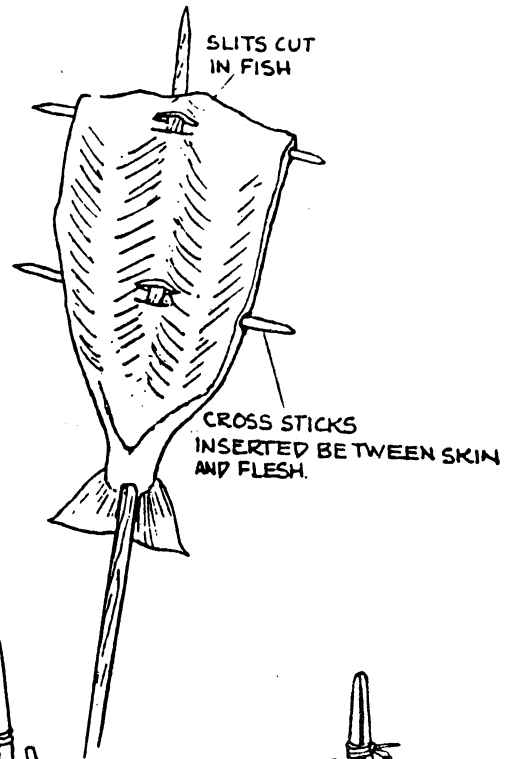
ROASTING SALMON



HORIZONTAL STICKS ON BOTH SIDES - TAIL NOT REMOVED.

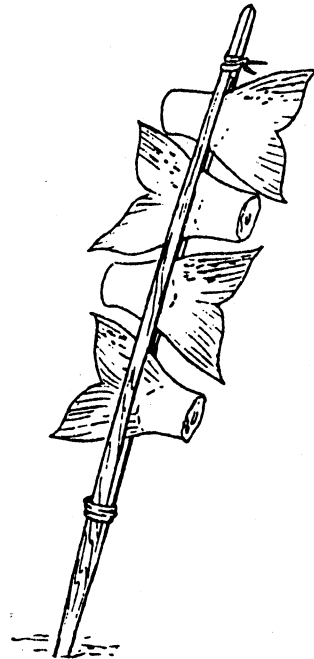


DOG SALMON ON ROASTING TONGS.

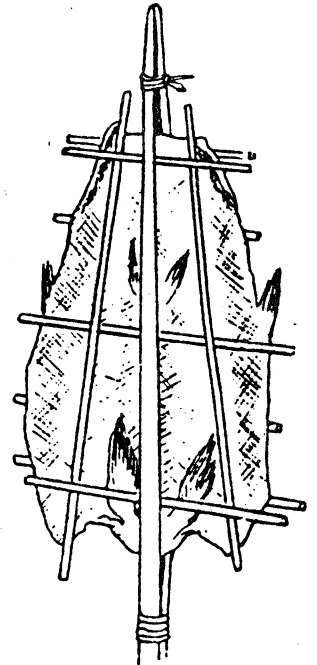
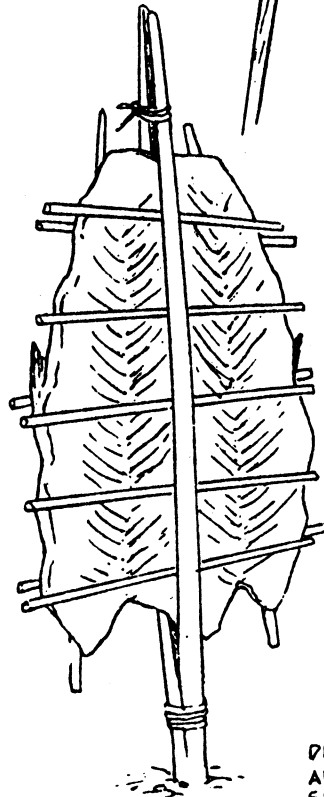


SLITS CUT IN FISH

CROSS STICKS INSERTED BETWEEN SKIN AND FLESH.



COHO SALMON - TAILS ROASTED ON TONGS UNTIL BLACKENED. KEPT WARM OVER FIRE FOR SNACKS



DIFFERENT SPLIT STICK ARRANGEMENTS FOR BOTH SIDES OF SALMON.

D. FOOD

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with native foods in his/her region.

ACTIVITY: (enrichment)

- (1) Have students make a list of resources (people to interview, books, etc.) concerning edible foods for their region.

MATERIALS NEEDED:

- (1) Access to library materials

FOLLOW-UP:

Have students select best resources and report to class.

TOPIC: FOOD (PAINT AND DYE)

CONTENT:

All tribes in Washington State had special knowledge of roots, bark and berries which produced color when blended with salmon eggs, oil or water.

The Coast people produced black by burying grass and cedar strips in the mud of ocean salt marshes.

Oregon grape root, when boiled, produce a yellow. Boiled alder bark, made a red dye. Clay from different land areas produced different colors of red, blue and white.

A. FOOD (PAINT AND DYE)

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will experiment with food used as a dye.

ACTIVITY:

- (1) Have students use a beet to make dye.
- (2) Have students squeeze raspberries, blueberries, strawberries to make individual dyes.
- (3) Have the students use the juice of boiled onions as a paint.
- (4) Have students experiment with all of the above on cloth.

MATERIALS NEEDED:

- (1) Beets
- (2) Berries
- (3) Onions, water, pan, heat source
- (4) Brush
- (5) Containers

FOLLOW-UP:

SHELTER

TOPIC: SHELTER

CONTENT:

The longhouse was the permanent housing for the Coast and Puget Sound Indians during the winter months when the weather was cold and rainy. Longhouses accommodated large numbers of families.

Cattail mathouses were temporary structures used by the Coast and Puget Sound Indians during the summer months. Mats were made from cattail or cedar bark strips woven together. These temporary shelters were used when the Indians traveled to gather materials and foods of all kinds.

The permanent winter home of the Plateau Indians was the earth lodge. It was built near a cliff and was a hole in the earth covered with poles, sod and grass.

Plateau Indians also had a temporary shelter called a mat lodge. It could be transported from place to place because the mats were made from tule, cattail, reed or rushes.

The tepee evolved in the Plateau Region after the introduction of the horse in the 1700's. This temporary structure was cone-shaped and constructed with poles and buffalo skins.

(See figures 1.5, 1.6, 1.7.)

TOPIC: SHELTER (continued)

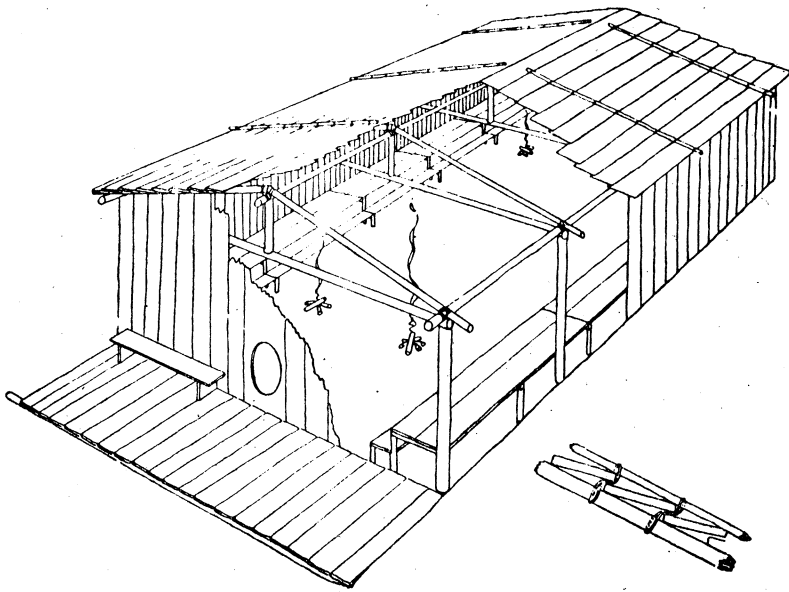


fig. 1.5

Coastal and Puget Sound
Regions:

Longhouse-permanent
dwelling (see fig. 1.5)

Cattail Mathouse-temporary
dwelling

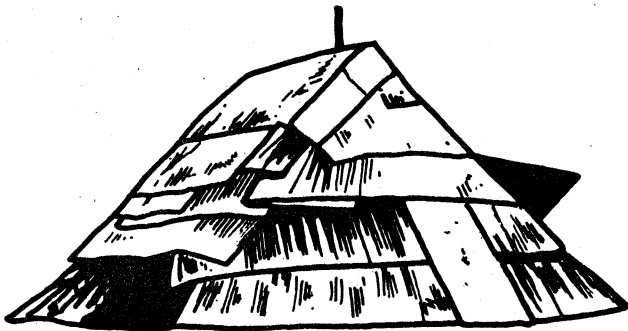


fig. 1.6

Plateau Region:

Earth Lodge-permanent
dwelling

Mat Lodge-temporary dwelling
(see fig. 1.6)

Tepee-(see fig. 1.7)

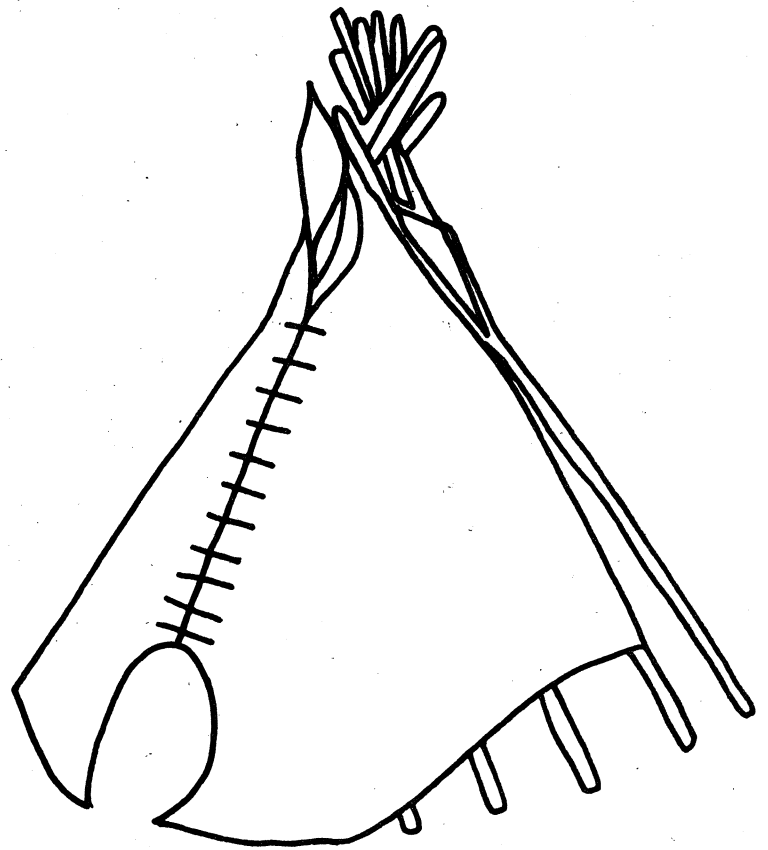


fig. 1.7

A. SHELTER

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will distinguish housing-types used by Washington State Indians.

ACTIVITY:

- (1) Discuss the terms longhouse, mathouse, and tepee.
- (2) Have students add these terms to their picture dictionaries.
- (3) Ask the question, "How did weather determine selection of a house?"
- (4) Ask, "Which shelters were permanent?" "Which shelters were temporary?"

MATERIALS NEEDED:

- (1) Reference materials with illustrations of housing types (pages 160-163 in Activities Section)
- (2) Student picture dictionaries
- (3) Pencil

FOLLOW-UP:

- (1) Discuss the idea of many people living together in one dwelling. (i.e., longhouse)
- (2) Ask students to make a list of rules for living together in a longhouse.
- (3) Discuss the reasons for each rule and compare them with rules students have in their own homes.
- (4) Discuss modern uses of these shelters.

CLOTHING

TOPIC: CLOTHING

CONTENT:

Clothing was fairly well standardized in the Coast and Puget Sound Regions, though there were differences owing to changes in weather or indicating social status. In mild seasons men wore a robe or blanket thrown over the back and fastened across the chest with a string. The women wore cedar bark skirts that were about knee-length, strung on a cord and fastened with several rows of twining. Upriver women whose husbands did a great deal of hunting, had the same shaped skirt in buckskin. Most women had some sort of upper garment, either for rain or for special occasions. This might be a short poncho or even a sleeveless jacket.

The clothing in the Plateau Region was provided by the hides of deer, cured into buckskin. Thicker layers of otter, coyote, beaver, mink, bear, goat and groundhog skins were also used for clothing.

Men hunted the animals and skinned them, but it was women's work to tan and sew the hides into clothing.

Children and adults dressed alike. The buckskins were decorated with a selection of porcupine quills, shells, paint, horsehair embroidery, bone beads or feather quills.

Some tribes used the outer bark of sage brush and wove it into material for skirts for the women. The bark of willow and cedar trees was also used for skirt material.

CEDARBARK CLOTHING

Figure A shows a woman dressed in cedarbark, with twined rain cape and fringed skirt.

Her cape, in this case, is cut as an oblong, with one rounded edge, (the top). It might be a segment of a circle, a long strip with a hole in the middle, or a cone shape, the wearer's head coming through the small end. The wrap was laid in place to form one of these shapes and then put together with rows of twining. In rough capes, the warp was cattail or tule, with twining three or four inches apart. In better ones, it was finely shredded cedarbark, with nettle cord twining, less than an inch apart. The neck might be edged with fur.

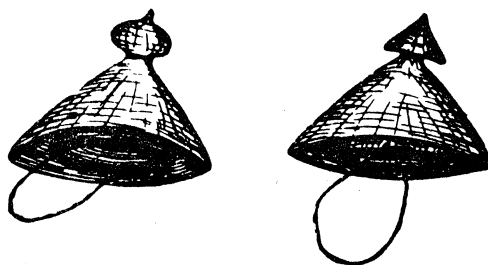
Figure B shows the skirt, made of soft, narrow strips of bark, one-fourth inch wide and 3 or 4 feet long. These were doubled over a nettle string cord and fastened in place with two or three rows of twining. The cord over which the fringe was doubled was left long and tied at the side. The skirt hung about to the knees and was usually longer in the back.



HATS

The hats of the Northwest coast were unique; they were worn only on the coast of Washington. They look so like Chinese coolie hats that some have wondered if they were copied from specimens washed up from shipwrecked junks in the years before white men arrived.

The illustration, from the Quinault, shows a complicated form, with the inner skull cap and outer cone-shaped hat joined at the top where the knob is.



A. CLOTHING

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify the many uses of buffalo to meet physical needs.

ACTIVITY:

- (1) Have students list parts of the buffalo that could be used to meet physical needs of food, shelter, clothing, transportation, communication, recreation and technology.
- (2) Have students describe uses for each part they have listed.

MATERIALS NEEDED:

- (1) Provide picture of a buffalo
- (2) Pencil, paper

FOLLOW-UP:

- (1) Have students discuss how many non-food uses there are for the buffalo.
- (2) Have students discuss which part of the buffalo was the most useful.

TOPIC: CLOTHING (BASKETRY)

CONTENT:

There are many basketry techniques, along with variations in application and decoration.

Baskets fall into two main categories--they are either woven or sewn.

A woven basket makes use of horizontal elements, called the weft, and vertical elements, called the warp. (See fig. 1.8.)

A sewn basket is generally referred to as "coiled." The sewn basket is easily recognizable because of its distinct starting point or center located at the bottom of the basket. (See fig. 1.9.)

All regions used basketry knowledge to meet their physical needs. Some of these needs are as follows:

Food-containers for storage and gathering

Shelter-mats for housing

Clothing-skirts, capes, hats

Transportation-bailers (for bailing water from canoes)

Communication-trade items

Recreation-crafts

Technology-transfer of basketry knowledge from generation to generation

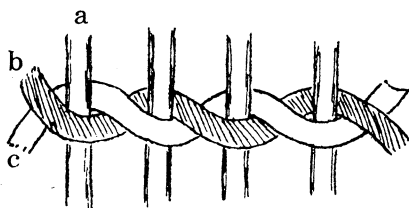


fig. 1.8

woven method

a. warp

b., c. weft

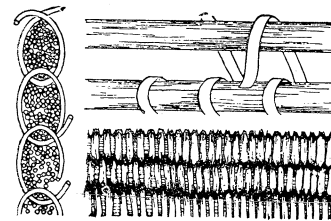
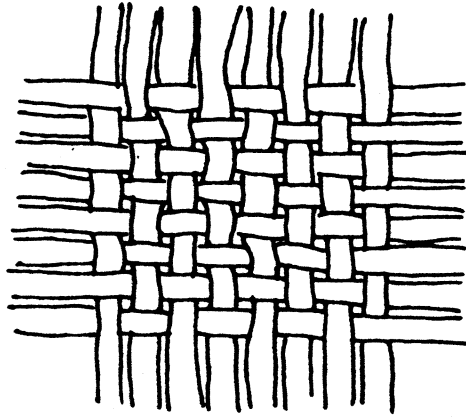


Fig. 1.9

sewn method (coiled)



Plaiting--Checker Weave

A. CLOTHING (BASKETRY)

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will identify basketry techniques and materials used by Washington State Indians.

ACTIVITY:

- (1) Invite resource person to share basketry and materials
- (2) Discuss presentation.

MATERIALS NEEDED:

- (1) Guidelines, page 135
- (2) Table and chairs for presenter

FOLLOW-UP:

Have students write thank you letters.

B. CLOTHING (BASKETRY)

GRADES K-3/4-6

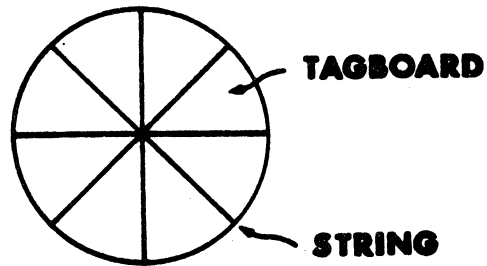
STUDENT LEARNING OBJECTIVE:

Student will experiment with weaving techniques.

ACTIVITY:

- (1) Share basketry samples with students.
- (2) Have students identify materials and techniques.
- (3) Have students weave with raffia.

i.e.



MATERIALS NEEDED:

- (1) Baskets from private collections or Thomas Burke Memorial Museum items
- (2) Tagboard
- (3) Raffia, string

FOLLOW-UP:

C. CLOTHING (BASKETRY)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will discuss and write about process of acquisition of skills.

ACTIVITY: (enrichment)

(1) Discuss these questions:

"What skills do you have?"

"How did you acquire them?"

"What skills would you like to acquire?"

"How do you plan to do this?"

"How do all people acquire skills?"

(2) Have students write about these questions:

"How did the Indians of Washington State acquire the basketry skills they possessed?"

"How are basketry skills taught today?"

MATERIALS NEEDED:

(1) Paper, pencil

FOLLOW-UP:

Have students find examples of basketry in other cultures worldwide.

TRANSPORTATION

TOPIC: TRANSPORTATION (CANOES)

CONTENT:

The Indian's canoe was a necessity for obtaining his living. Without it, he would have had no chance to trade, to visit or to go to war. People often think of an Indian canoe as being made of birchbark but the Northwest Indians never saw such a canoe, nor would it have been much use to them in the rough waters of the Pacific Ocean.

The canoes of the Coast and Puget Sound Region were dug out of the trunks of cedars, which were sometimes fifty feet long and six or eight feet wide. The largest canoes could carry eight to ten thousand pounds or twenty to thirty people. On the beach before an Indian village, you might see five or six different kinds drawn up, turned over and covered with mats to protect them from the sun. Those that the men were using might be floating in the cove, tied to a sharp-pointed paddle which was driven into the ground for a stake. They made the sharp-ended canoes for rough water and blunt-ended ones for still water. The sharp-ended canoe cut through the water like a wedge or a yacht; the blunt ended one pushed the water away like a scow or ferryboat. The sharp-ended canoes were used by the whalers and ocean travelers who needed large heavy craft, able to breast high waves.

The smaller canoes were used for river work and fishing. They were of the same general construction as the larger ones.

The blunt-ended canoe was for upriver people. It must have been invented for sliding over sandbars and being poled and pushed through little streams. It was shallow and round-bottomed and looked much like a tray. The ends of this canoe were cut straight across and were carved or built out into little platforms where a man could stand to spear fish, looking straight down into the water; while another man paddled from the middle of the boat. The non-Indian called the blunt-ended canoe a "shovel nose."

Canoes in the Plateau area were sometimes made from the bark of the white fir, with ribs of bluewood. The dugout canoe in this region was made from yellow pine. The dugout was about two feet wide and 12 to 30 feet long.

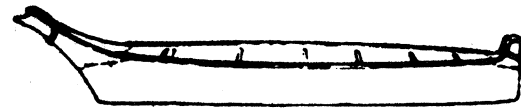
Paddles were made from yew or maple wood and polished smooth with sharkskin. The sketch shows how some were pointed at the end, so that they could be dug into the beach or bank to hold the canoe. Others were notched, so as to fit over a rope when the canoe was being towed.

(See fig. 1.10)

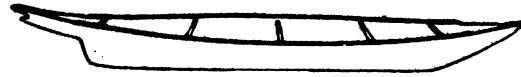
CANOE SHAPES AND PADDLES

Northwestern canoe shapes:

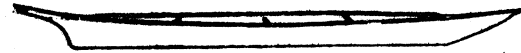
- (A) Sea-going canoe, 30 to 50 feet long. Cross section as at (G) below. Note the "sitting pieces" sewed on at bow and stern.
- (B) Freight canoe for rivers. Shorter and shallower than (A).
- (C) Hunting canoe, about 10 feet long. The cross section in the center is like (G) but at the bow the hull is sharpened so that it practically has a keel.
- (D) Shovel-nose canoe, for river, flat and shallow. Cross section at (H).
- (E) One-man canoe for duck hunting. Sharp cutwater at bow and stern as in figure (I).
- (F) Knock-about canoe used for sealing and, recently, for racing.
- (G) Cross section of (A), (B), (C).
- (H) Cross section of (D).
- (I) Cross section of (E), (F).



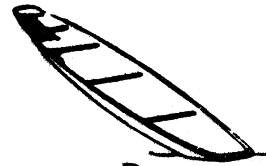
A



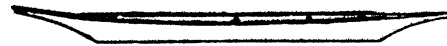
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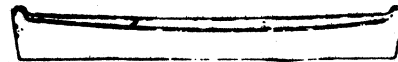
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D



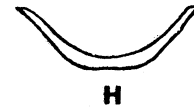
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F



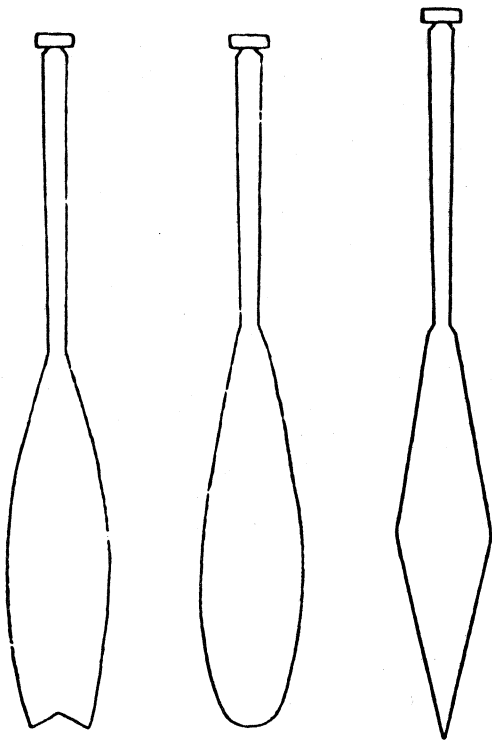
G



H



I



Canoe paddles. Center one is the usual shape. Notched one fits over a tow rope. Pointed one is driven into the beach as a stake for canoe.

fig 1.10

A. TRANSPORTATION (CANOES)

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of canoe types as they relate to water transportation.

ACTIVITY:

- (1) Discuss the water environment (rivers, tidelands, bays, lakes, etc.) for your region.
- (2) Provide illustrations.
- (3) Ask students to draw canoes.

MATERIALS NEEDED:

- (1) Map of Washington State to review waterways, page 137
- (2) Illustrations, page 53 (refer to page 171 in Activities Section)
- (3) Paper, pencil

FOLLOW-UP:

B. TRANSPORTATION (CANOES)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of canoe types as they relate to water transportation.

ACTIVITY:

- (1) Discuss the water environment (rivers, tidelands, bays, lakes, etc.) for your region.
- (2) Have students plan, write and illustrate a canoe trip to another region.
- (3) Remind them to include the following items in their project:
 - a. purpose
 - b. route
 - c. season for traveling
 - d. number of people
 - e. canoe type

MATERIALS NEEDED:

- (1) Map of Washington State to review waterways, page 137
- (2) Illustrations, page 53
- (3) Paper, pencil

FOLLOW-UP:

TOPIC: TRANSPORTATION (TRAVOIS)

CONTENT:

Tribes in the Plateau area also used a dog travois to move their belongings from place to place. The travois was made from poles tied together with rawhide. The dogs were trained to obey orders and were highly prized by their keepers. A strong dog could pull up to 75 pounds on the travois.

Horses were acquired by tribes in the Plateau area and used for transportation. Horses, like dogs, were able to carry loads using the travois. An advantage of using a horse to carry a load was that it could haul much more than the dog. (See figures 1.11 and 1.12 below.)

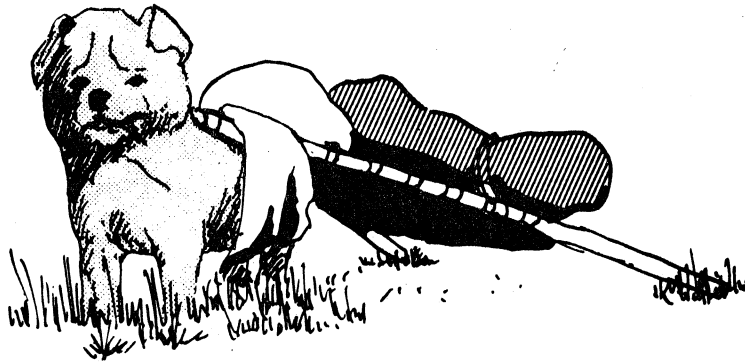


fig. 1.11

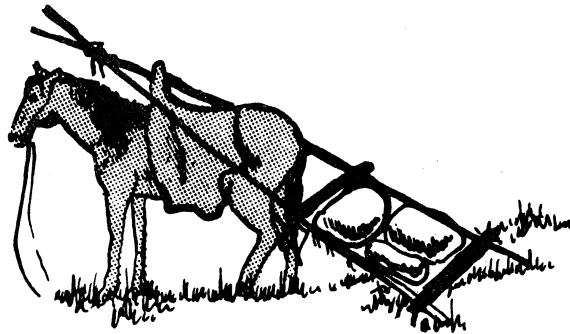


fig. 1.12

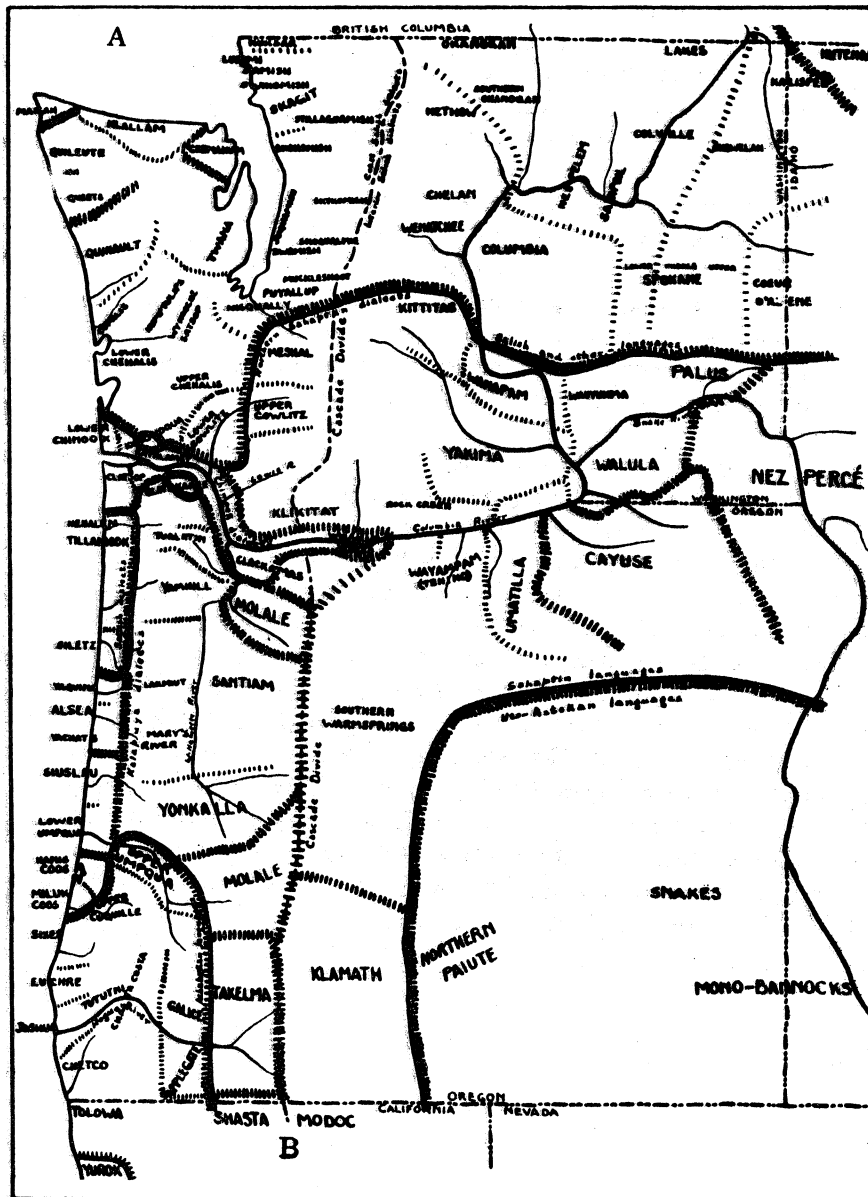
TOPIC: COMMUNICATION

CONTENT: (See language map, p. 58)

Anyone who thought of Northwest Indians as all one group will have his eyes opened by the sight of these rows of tribes, numerous as the stations on a railroad. This map divides them into groups whose languages have the same general foundation, though this does not mean that the speakers of such languages can understand one another.

Some of the larger groups stretch far beyond the limits on this map. For instance the Salish, seen at the north, extend east through Washington and Idaho and north into Canada. The Athapascan, mostly in the southern part of Oregon, occupy most of western Canada and some of Alaska; while their outposts have reached California and even Arizona. The Sahaptin, who occupy small space on our map, are the great tribe of eastern Oregon and some of eastern Washington too.

This variety indicates how widely the big families of Indians have wandered. Yet there are smaller groups whose relationships are so vague that we have only guesses as to where they may have come from. This means that they must have been far away from anyone who spoke a similar tongue. Such groups are the Wakashan and Chemakuan which might just possibly be related to Salish. The Takelma, Kalapuya and Siuslaw bear faint suggestions of California as though they might have been left when their relatives moved on that way. And Chinook is anybody's guess. It was, by the way, a real language, though it served as the basis for a kind of trade language between Pacific Northwest tribes and between Indians and non-Indians for both trading and treaty settlements during the 1800's. The Chinook Jargon consisted basically of Chinook and Nootka words, with some French and English words as well. It did not have enough words to be considered a real language form; that is why it was called a "jargon."



The line of the Cascades (A-B) shows the boundary of coast country.

Language Map of Washington
and Oregon

Page 173 in Activities Section

COMMUNICATION

1968

A. COMMUNICATION

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with the cultural backgrounds of classmates through the VIP program.

ACTIVITY:

- (1) Teacher acts as first VIP in classroom.
- (2) He or she displays pictures, objects, information, etc., depicting his or her cultural background.
- (3) Choose student VIP weekly for the remainder of the year.
- (4) Encourage sharing of objects, etc., that are brought to school.

MATERIALS NEEDED:

- (1) Letter to parents explaining the program.
- (2) Bulletin board.
- (3) Additional display area.

FOLLOW-UP:

Have student summarize his or her display to be added to class notebook.

NOTES:

This program can be organized in order that Indian students have those weeks during Indian study.

B. COMMUNICATION

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will share items related to Indian study.

ACTIVITY:

- (1) Encourage students to **SHARE** items from their families' personal collections which relate to the central theme of Indian study.

MATERIALS NEEDED:

- (1) Various items from homes of students in classroom. (Stress importance of parental permission.)

FOLLOW-UP:

Teacher will continue to add to his or her own personal collection.

C. COMMUNICATION

GRADES K-3

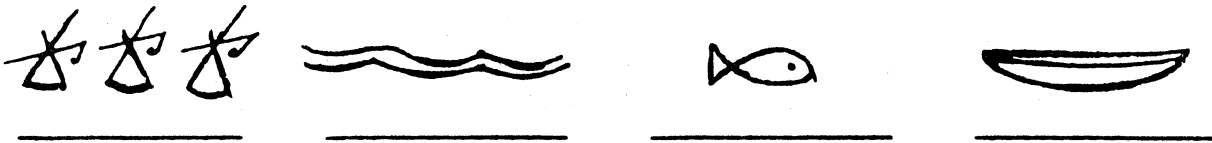
STUDENT LEARNING OBJECTIVE:

Student will communicate using Indian symbols.

ACTIVITY:

- (1) Pass out ditto of Indian symbols.
- (2) Discuss meaning of symbols.
- (3) Have students send messages to one another.

ex.



MATERIALS NEEDED:

- (1) Ditto, pages 62, 63
- (2) Pencil, paper

FOLLOW-UP:

- (1) Have students write rebus stories where they replace words with pictures. Have the students use symbols on ditto or they can make their own.
- (2) Have students exchange stories with their classmates. They will feel successful when someone else can read and understand what they have written with symbols.

INDIAN SYMBOLS

SPEAR - FEATHER



GOOSE



ENEMY



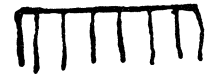
CLOUD



HORSE



RAIN



MAN



WIND



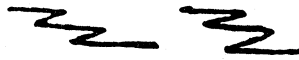
MOUNTAIN



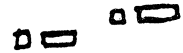
BEAR TRACKS



LIGHTNING



RABBIT TRACKS



SUNRISE



FISH



PONY TRACKS



BEAR



RIVERS



CANOE



MOON - MONTH



SNAKE



RED TOMAHAWK



EAGLE



CAMP



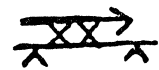
BAD OR EVIL



BUFFALO EYE



DISCOVERY



CATTLE TRACKS



Sitting
PERSON



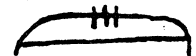
Standing



DEER HOOF



BOW



LAKE



SPRING



INDIAN SYMBOLS

SPEAR - FEATHER



GOOSE



ENEMY



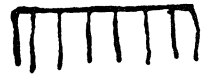
CLOUD



HORSE



RAIN



MAN



WIND



MOUNTAIN



BEAR TRACKS



LIGHTNING



RABBIT TRACKS



SUNRISE



FISH



PONY TRACKS



BEAR



RIVERS



CANOE



MOON - MONTH



SNAKE



RED TOMAHAWK



EAGLE



CAMP



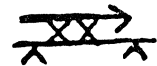
BAD OR EVIL



BUFFALO EYE



DISCOVERY



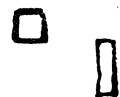
CATTLE TRACKS



PERSON

Sitting

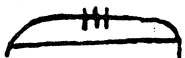
Standing



DEER HOOF



BOW












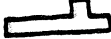












LAKE



SPRING



	Arrow		Isoscles Triangle
	Arrow Points		Leaf
	Circle or Medicine Hoop		Lightning
	Cross, Star, or Four Direction		Mountain or Hill
	A Crow Indian Tribal Enemy of the Sioux		Parallel Trails
	Diamond or Lozenge Derived from Diamond Shaped from Diamond		Peace Pipe
	Eagle, Strong Leadership		Right-Angled Triangle
	Forked Design		Trident Form
	Horse Tracks		Tripe
	Hour Glass		Vertebrae
	Hour Glass with Feathers and Tips		Whirlwind (Cross Hatched or Striped)

D. COMMUNICATION

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will communicate using Chinook Jargon

ACTIVITY:

- (1) Pass out ditto of Chinook Jargon. (p. 65 and 66)
- (2) Discuss meaning of words.
- (3) Have students write messages to one another.

FOLLOW-UP:

Have students write stories and exchange with their classmates. They will feel successful when someone else can read and understand what they have written with Chinook Jargon.

CHINOOK JARGON

A list of the Most Commonly Used Words

ahnkuttie.....afterwhile
 alki.....soon
 alta.....now
 ats.....younger sister

boat.....boat
 book.....book
 boston.....American
 by-by.....by and by
 canim.....canoe
 capo.....coat
 chako.....to come
 chee.....lately
 chickamin.....metal, money
 chickchick.....wagon
 chitsh.....grandfather
 chope.....grandmother
 chuck.....water
 cly.....cry
 cole.....cold, winter, year
 cooley.....to run
 cosho.....hog
 court.....court
 cultus.....worthless, nothing

delate...straight, direct, true
 dly.....dry
 doctin.....doctor
 dolla.....dollar, money
 dutchman.....German

elip.....first, before
 enati.....across

get-up.....rise, risen
 glease.....grease

hahlakl.....wide open
 halo.....not, none
 haul.....to haul, pull
 heehee.....to laugh, laughter
 help.....help
 hoolhool.....house
 house.....house
 hullel.....to shake
 huloima.....other, another
 humm.....bad odor
 huyhuy.....exchange, bargain

ikpooie.....shut
 ikt.....one, once
 iktah.....what
 iktas.....things
 illahee.....land
 inapoo.....louse
 ipsoot.....to hide
 isick.....a paddle

iskum.....to take, receive
 itolkum.....the game of "hand"
 itlwillie.....flesh
 iskwoot.....bear

kalapi..to turn, return, up set
 kimta.....behind, after
 king chautsh.....English
 kish kish.....to drive
 kiuatan.....a horse
 klah.....free, clear, in sight
 klahanie.....out of doors, out
 klahowya.....hello!
 klahowwym.....poor, wretched
 klahwa.....slow, slowly
 klak.....off, out away
 klaksta.....who? what one?
 klale.....black
 klaska.....they, their, them
 klatawa.....to go
 kliminawhit.....a lie
 klimmin.....soft, fine
 klip.....deep
 kliskwiss.....mat
 klonas.....perhaps
 klone.....three
 kloshe.....good
 kloshe-spose.....shall, or may I
 klootchmann.....woman, female
 ko.....to reach, arrive at
 kokshut.....to break, broken
 kull.....hard
 kullaghan.....fence
 kupmtus.....to know
 kunamokst.....both
 kunjih.....how many
 kwahnesum.....always
 kwahtah.....quarter
 kwaist.....nine
 kwann.....glad
 kwass.....afraid
 kwinnum.....five
 kwolen.....the ear

lo boos, or lo push.....mouth
 la caset.....a box
 la cloa.....a cross
 la gome.....pitch, gum
 lakit or lokit.....four
 la hahm.....an oar
 la lang.....the tongue
 laly.....time
 mahtwillie.....in shore
 mahlies.....to marry
 mama.....mother
 mamook.....action, to work
 to make, to do

man.....man, malē
 melas.....molasses
 memaloost.....dead
 mesachie.....bad
 mesika.....you, your, yours
 mika.....thou, thy, thine
 mime.....down stream
 pahtl.....full
 paint.....paint
 papa.....father
 pasese....blanket, woolen cloth
 pasiooks.....French, Frenchman
 pe.....and, but
 pehpah.....paper
 pelton.....a fool, insane
 peshak.....bad
 pish.....fire
 pil.....red
 pilpil.....blood
 pish.....fish
 piupiu.....to stink
 poh...to blow, a puff of breath
 polaklie.....night
 polallie.....gunpowder, sand
 poo.....the sound of a gun
 potlatch.....a gift, to receive
 pukpuk.....a blow with a fist
 pusspuss.....a cat

saghalie.....above, up
 sail.....sail, cloth, flag
 sakoleks.....trousers
 sallal.....the sallal berry
 salmon.....salmon, fish
 salt.....salt
 sapolill.....wheat, flour
 seahost.....face, eyes
 seahpo.....hat
 self.....self
 shame.....shame
 shantie.....sing
 ship.....ship
 shoes.....shoes
 shot.....shot
 sugah.....sugar
 siah.....far
 siam.....the grizzly bear
 sick.....sick
 sikhs.....a friend
 sinamokst.....seven
 siskiyou....a bob-tailed horse
 sitkum.....half, part
 siwash.....Indian
 skin.....skin
 skookum.....strong
 slahal.....a game, to gamble
 snass.....rain
 solleks.....angry, anger
 sopena.....to jump
 spose.....suppose, if
 stick.....stick, wood
 stocken.....stocking

stoh.....loose, to untie
 stone.....stone
 stotekin.....eight
 stutchun.....surgeon
 sun.....sun, day
 sunday.....Sunday, week

taghum.....six
 tahlkie.....yesterday
 tahtlum.....ten
 talapus....coyote, prairie wolf
 tamahnous...magic, the spirits
 tamolitsh.....barrel, tub
 tanse.....dance
 tatoosh.....milk
 teahwit.....leg, foot
 tenas.....small, few, little
 thousand.....thousand
 tikegh.....to want, to love
 tiktik.....to watch
 till.....tired, heavy
 tintin.....bell, o'clock
 t'kope.....white
 tl'kope.....to cut
 toh.....spitting
 tolo.....to earn, gain
 tomolla.....tomorrow
 towagh.....bright, shining
 tsee.....sweet
 tseepie.....to mistake
 tsiatko.....a demon, a witch
 tsugh.....a crack or split
 tukamonu.....hundred
 tumtum.....heart, will or mind
 tumwata.....waterfall
 tupsshin.....needle
 tupso.....grass
 tyee.....chief
 tzum.....spots writing

wagh.....to pour out
 wake.....no, not
 wapatoo.....potato
 wash.....to wash
 washington.....Washington
 waum.....warm
 wawa.....to talk
 week.....week
 weight.....again, also more
 winapie.....soon, presently
 wind.....wind, breath, life

yahka.....he, she, it, his
 yahwa.....there
 yakso.....hair
 yiem.....a story, to relate
 youtl.....proud, pleased
 youtlkut.....long
 youtskut.....short

ENGLISH WORDS BORROWED FROM
INDIAN LANGUAGES

All the words on the list originate from Indian languages. It is important to stress that there was no one single Indian language, but many.

muskrat
birch
raccoon
coyote
grizzly bear
hickory
humming bird
corn
canoe
moccasin
moose
popcorn
skunk
tomato

chipmunk
caribou
wigwam
pecan
cayuse
opossum
persimmon
toboggan
potlatch
woodchuck
squash
barbecue
chocolate
cashew

hammock
hurricane
mohogany
potato
kyak
hamoc
succotash
papoose
quonset hut
sand painting
hike
O.K.
teepee

THE CHINOOK JARGON

The Chinook jargon was the language Indian people of the Pacific Northwest used when they were trading with tribes who spoke a different language. Indian people used this language from Northern California all the way up into Alaska. It was used as far east as the Rocky Mountains.

Before Europeans came to the Pacific Northwest, the Chinook jargon had words from the Chinook, Nootka and Salish tribes. Later on, it included French, Latin and American words.

The Chinook jargon was not used only for trading. Tribes used it when they were meeting for treaties or when they gathered together for a pow wow.

Following are some words from the Chinook jargon and what they mean. The parts of the word that are in the small letters is how the word is stressed.

Chack-Chack (eagle)	Lemon-ti (mountain)	Sah-ah-lie (high)
Chick-a-mon (money)	Nika (I, me, mine)	Chope (grandfather)
Le-loo (wolf)	Mika (you)	Chitch (grandmother)

Counting to five in the Chinook jargon:

1 - Ikt; 2 - Moxt; 3 - Klone; 4 - Laket; 5 - Kwin num

Some short sentences in the Chinook jargon:

Klah-how-yu tilacum? (How are you, my friend?)

Nika mamook. (I work.)

Mika mamook. (You work.)

The Chinook jargon is very unusual. It was "created" so people could speak to one another no matter what their native language was. Nowhere else in history is there a record of a new language being made up by a people just so they could speak to one another on special occasions. That makes the Chinook jargon very unique.

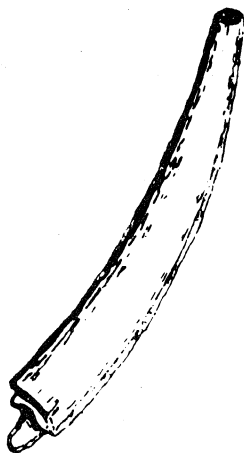
COMMUNICATION
AND TRADE

TOPIC: COMMUNICATION AND TRADE

CONTENT:

TRADE-SHELL MONEY

DENTALIUM OR "SHELL MONEY"



There was some trade going on all the time. Upriver people would come down in their shovel-nose canoes or walk over the mountain passes, shouldering their valuable mountain sheep skins, sheep horns and buckskin. Downriver people were ready with dried seafood, but they also had imported goods. Big canoes from the north had been calling in with their loads of kidnapped slaves, their handsome wood carvings and sometimes the unique shells, used as money.

Dentalium is the scientific name for the slender little white shells. Indians called them "money beads." They were an inch or two long, and they made a pretty necklace. Being hard to get, the supply was limited. They were found only in the deep water off Vancouver Island where they, or the little creatures inside, clung upright on the rocks. The Nootka went out in canoes and laboriously fished them up. Then they peddled them up and down the coast. Even the Indians of northern California imported their shell money all the way from Vancouver Island.

We have spoken of shell money because that was the common term, but it is not really accurate (nor, by the way, is wampum, for that means the clamshell token system of some eastern Indians). Dentalium was, indeed, used in exchange, but so were skins, slaves and blankets. The shells were strung in lengths of about 6 feet. The fine, two-inch shells, which were the most valuable, ran about 40 to the string; smaller ones ran 60 to the string. One string, some authorities say, was worth a slave.

The strings were mixed with beads and worn as ornaments. Then a man wanting to trade or gamble had his money at hand. Inland people rarely got the good shells, which the coast dwellers liked to keep for themselves. They used them mostly for ornament; one could tell a necklace from across the mountains by the small and broken shells.

The far north tribes brought dentalium, slaves, dogfish oil, carved dishes and the big handsome canoes, their edges inlaid with shells. They traded them with the Makah for whale oil and dried halibut. They took the goods down to the Quinault and traded for sea otter skins, or perhaps to the Chinook, for dried shellfish and Columbia River salmon. The Chinook, however, did not trade only their own products.

They were at the mouth of the Columbia River, a great water highway, stretching far up into the fur country. Hunters came down all the little streams to paddle down the Columbia and, at last, leave their goods with the Chinook. For this reason the Chinook became the greatest traders of all the Indians. They received goods from Indians from the north and west, and sometimes they traveled to meet in their own sea-going canoes. Little by little they impressed their language up on all the other tribes. No one knows when the "Chinook Jargon" came into use, but its use was first recorded about 1810.

TOPIC: COMMUNICATION AND RECREATION (STORYTELLING)

CONTENT:

One way Native American people have taught young people is through storytelling or oral tradition. Elders told legends or told about personal experiences to teach children.

Chief William Shelton, in his book of Snohomish tales states this as one of the purposes of storytelling in his family: "My parents, uncles, and great-uncles told me, in days gone by, stories which would create in me the desire to become brave, and good and strong; to become a good speaker, a good leader; they taught me to honor old people and always do all in my power to help them." The old Indian method, he adds, was to teach through stories.

Concepts that are taught through storytelling:

1. Lessons in family tales (difference between right and wrong)
2. Instructive purpose (information needed for outdoor living)
3. Learning and entertaining (history, geography, nature study, ethics)
4. Explaining nature (phenomena of nature, how the world came to be the way it is)
5. Parallels of modern theories (geologists' theory about lakes east of the Cascade Range in what is now the Columbia River Basin is in "How Coyote Made the Columbia River")
6. Tales for entertainment (enjoyment only)
7. Passing on sacred traditions
8. History of the tribe
9. Heroes of the tribe

The legends and myths were told by the best storyteller in the winter lodge, where two or more related families often lived together. Several traditions indicate that this kind of entertainment was for the winter only. "I thought in my childhood that there was a law against telling the stories in the summertime," a Yakima woman recalled with a chuckle. "My grandmother used to tell us," said a Warm Springs woman, "that a rattlesnake would bite us if she told stories in the summer." "My grandfather," added her neighbor, "always said he would get bald and yellow jackets would sting us."

"Sometimes a professional storyteller went from Indian village to Indian village," says Peter Noyes, "and entertained with tales from his repertoire." Mourning Dove, an Okanogan, recalled vividly a popular storyteller who used to arrive in her village on a white horse before eager listeners he "would jump up and mimic his characters, speaking or singing in a strong or weak voice, just as the Animal Persons were supposed to have done." Among some tribes, one or two old men or women in each village were recognized as the best tale-tellers. Such a person was sometimes invited to a host's lodge to entertain for an evening; guests occasionally brought small gifts to the entertainer.

A. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will become familiar with Indian legends of Washington State.

ACTIVITY:

- (1) Select stories from the Northwest Regional Educational Laboratory materials
ie. "Why Bluejay Hops"
"Chipmunk Meets Old Witch"
"Tales of Coyote"
- (2) Make flannel board characters to illustrate stories.
- (3) Tell stories to students.
- (4) Discuss morals, etc.
- (5) Encourage students to retell stories using flannel board materials.

MATERIALS NEEDED:

- (1) Legend (refer to pages 193-221 in Activities Section)
- (2) Simple illustrations for story characters
- (3) Paper, markers, chalk, paint, cloth etc. for flannel board figures
- (4) Flannel board

FOLLOW-UP:

Have students read and create "Just So" stories by Rudyard Kipling.

ie. How _____ Got His _____

NOTES:

Teacher would share "Just-So" stories with the younger students.

B. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with Indian legends of Washington State.
Student will create a story.

ACTIVITY:

- (1) Show film, The Loon's Necklace.
- (2) Discuss.
- (3) Have students choose from other animals with special markings.
- (4) Have students write a story about their animal.
- (5) Encourage students to illustrate stories.
- (6) Encourage students to share their stories with one another.

MATERIALS NEEDED:

- (1) Film
- (2) Pencil, paper
- (3) Crayons, colored pencils, etc. for illustrations

FOLLOW-UP:

C. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will become familiar with Indian legends of Washington State.

ACTIVITY:

- (1) Read "The Origin of the Puget Sound and the Cascades" from Indian Legends of the Pacific Northwest, compiled and edited by Ella E. Clark.
- (2) Discuss.

MATERIALS NEEDED:

- (1) Legend (refer to pages 193-211 in Activities Section)
- (2) Map of Washington State

FOLLOW-UP:

- (1) Show film, Father Ocean.
- (2) Discuss.

D. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will create story using dramatic interpretation.

ACTIVITY:

- (1) Have students write "origin" stories.
- (2) Discuss the following topics as ideas:
 - a. How People Got Fire
 - b. How the Mountains Were Formed
 - c. Why the Seasons Change
 - d. Why Ocean Water Is Salty
 - e. How the Beaver Got His Flat Tail
 - f. Why Some Birds Migrate and Others Do Not
 - g. Why Bears Hibernate
 - h. Why the Salmon Return to the River Each Year
- (3) Have the students share their stories with each other and discuss the purposes served by each story.

MATERIALS NEEDED:

- (1) Paper, pencil

FOLLOW-UP:

Have the students read and create Just So Stories by Rudyard Kipling.

E. COMMUNICATION AND RECREATION (STORYTELLING)

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

The student will recognize the totem pole as an art form in some Washington Coast tribes.

ACTIVITY:

- (1) Discuss this information with students:

Northwest Coast Indians developed a highly specialized art form using native materials. Totem poles were one way in which the art form was displayed in conjunction with the belief system, utilizing native tools, primarily the adze. Legends and clan affiliation were used in the crests and symbols on totem poles.

Not all the tribes in the State of Washington were totem tribes.

- (2) Ask the students if it was hard to carve and if it required skills.
- (3) Have students experiment with carving techniques.

MATERIALS NEEDED:

- (1) Simple sharp objects
- (2) Bars of ivory soap
- (3) Totem poles information, pages 125-130, 220-226.

FOLLOW-UP:

F. COMMUNICATION AND RECREATION

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will enjoy Indian legends, music and dance.

ACTIVITY:

- (1) Invite a resource person to share Indian legends, music, dance, games, art, etc.
- (2) Discuss presentation.

MATERIALS NEEDED:

- (1) Guidelines, page 135
- (2) Table and chair for presenter

FOLLOW-UP:

- (1) Have students write thank you letters.
- (2) Have students retell legends, perform dances, etc.

TECHNOLOGY

TOPIC: TECHNOLOGY

CONTENT:

Technology is the tools, skills, and knowledge of persons in a particular culture.

Indians in the Coast, Puget Sound and Plateau Regions relied on wood, bone and antler, and stone technology.

WOOD: Cedar was used by the Coast, Puget Sound and Plateau Regions because of its many advantages--it splits easily and straight. Yew wood was ideal for harpoon shafts and clubs because of its density and weight.

BONE AND ANTLER: The Indians know the ways of animal life and the products available from othe hunt. Sea-mammal bone and land-mammal bone were used for larger clubs. Bird bone is hollow and was easily sharpened for awls and drilled for beads. Antler was used for whale harpoon barbs, wedges, punches, handles, and combs.

STONE: Hammers, adze, chisels, anvils, halibut line weights, anchors, fish-hook shanks were made from stone. Whetstones and arrow-heads were made from stone as well. Sandstone was used as sandpaper.

Blades on tools were of shell, tooth, bone, stone and metal. The metal, iron and steel, probably drifted across the Pacific Ocean on Chinese junks borne by the current.

A. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify tools used by Washington State Indians.

ACTIVITY:

(1) Give worksheet

Directions: Match the following words with the tools below:

stone adze

stone-headed chisel

wooden wedge

ax

stone hammer

TOOLS:



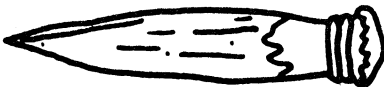
1. _____



3. _____



2. _____



4. _____



5. _____

(2) Discuss.

MATERIALS NEEDED:

- (1) Pencil
- (2) Worksheet, page 79 (refer to full page worksheet on page 180 of Activities Section)

FOLLOW-UP:

B. TECHNOLOGY

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Student will experiment with tools used by Washington State Indians.

ACTIVITY:

- (1) Order a Traveling Study Collection from the Thomas Burke Memorial Washington State Museum.
- (2) Display and discuss these tools in class.
- (3) Exchange ideas as to how these tools were used.
- (4) Reproduce these tools, if possible.
i.e. stone adze to work on a log
- (5) If reproduction is difficult, let students dramatize or "act out" their use in Indian culture.

MATERIALS NEEDED:

- (1) Museum collection
- (2) Display area
- (3) Tool reproductions, if possible
- (4) Illustrations, page 79 (refer to page 180 in Activities Section)

FOLLOW-UP:

TOPIC: TECHNOLOGY (FISHING)

CONTENT:

Fishing was the main occupation of the Indians of Washington State. There were various methods for harvesting salmon in fresh and salt water.

Nets were made by the women of the tribe. They gathered basketry material, usually the bark of young willow, the inner bark of cedar and nettle. Nets were made in many sizes depending on the season. Dip nets were used by the men on shore while bag nets and reef nets were required by men in canoes.

Women used their basketry knowledge to fashion wicker baskets as fishing gear. The baskets were placed in strategic locations in streams to catch the fish as they ascended.

Salmon weirs were built on rivers. They were permanent and tribes returned to the same location year after year. Platforms were placed at intervals on the weir where men could stand to fish. Spear fishing and dip netting were done on these weirs.

A. TECHNOLOGY

4-6

STUDENT LEARNING OBJECTIVE:

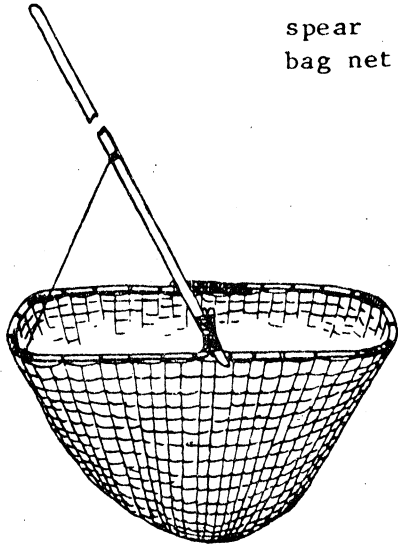
Student will identify fishing gear used by Washington State Indians.

ACTIVITY: (student worksheet)

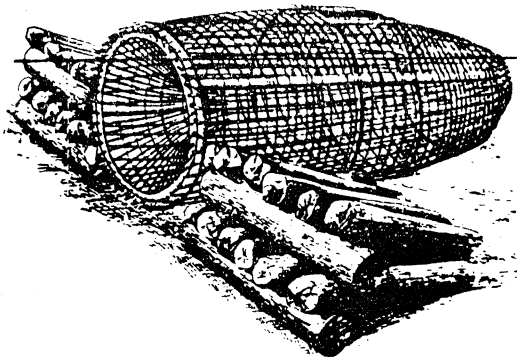
(1) Give worksheet.

Directions: Match the following words with the fishing gear below:

spear
bag net



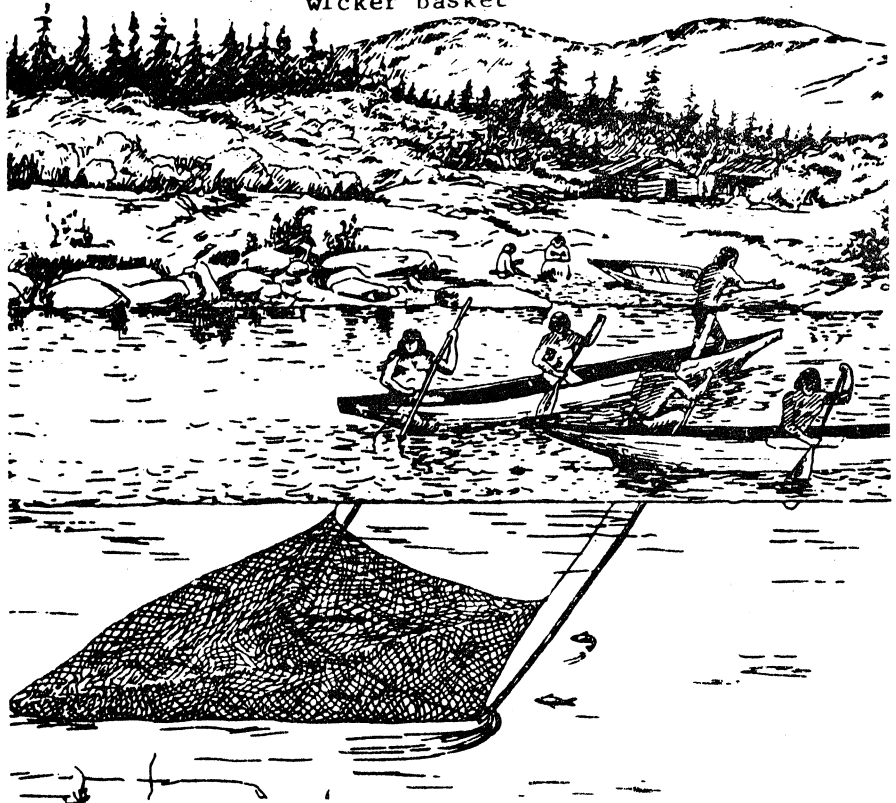
1. _____



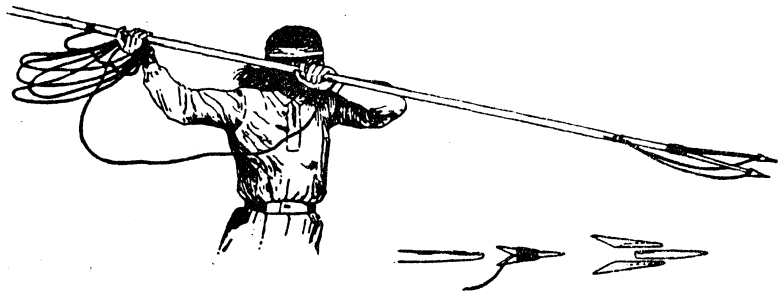
2. _____

2. Discuss

dip net
wicker basket



3. _____



4. _____

MATERIALS NEEDED:

- (1) Pencil
- (2) Worksheet, page 83 (full page worksheet page 181 in Activities Section)

FOLLOW-UP:

B. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify use of technology in the lives of Washington State Indians.

ACTIVITY:

- (1) Discuss tools, skills and knowledge needed to get food in each region.
- (2) Have students complete the chart below: (refer to page 190 in Activities Section)

	TOOLS	SKILLS	KNOWLEDGE
salmon			
bison			
camas			

MATERIALS NEEDED:

- (1) Chalkboard, chalk or
- (2) Tagboard and felt markers

FOLLOW-UP:

Have students find examples of technology used in other parts of the world.

CULMINATING ACTIVITIES

These activities may be used to summarize the unit of study. They are designed to integrate Language Arts, Art, etc. with Social Studies.

C. TECHNOLOGY

GRADES K-3

STUDENT LEARNING OBJECTIVE:

Students will create poetry to display knowledge of Washington State Indians.

ACTIVITY: Language Arts

- (1) Have the students write riddles.

ex. I am tall and beautiful.
My wood is used for tools, housing, canoes, etc.
My bark is used for mats, baskets and clothing.
I am an evergreen growing near the mountains.
What am I? _____

- (2) Have students illustrate their work.
- (3) Encourage students to share their work with one another.

MATERIALS NEEDED:

- (1) Paper, pencil, crayons

FOLLOW-UP:

Have student assemble all work into a class notebook.

D. TECHNOLOGY

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will compare lives of Washington State Indians with non-Indians:

ACTIVITY:

- (1) Discuss the differences and similarities between Indians living in the area where the Pilgrims landed and those Indians living in Washington State.
- (2) Discuss the differences and similarities between the Pilgrims and the first settlers in Washington State.
- (3) Discuss the ways in which the lives of the Indians and these first settlers were alike and different during this first year.
- (4) Write ideas on the chalkboard.
- (5) Have student write. A "journal" format would be acceptable. Let the students decide whether to write from the settlers' point of view or from the point of view of the Indians who lived nearby.

MATERIALS NEEDED:

- (1) Paper, pencil
- (2) Chalk, chalkboard
- (3) Reference material (optional)

FOLLOW-UP:

E. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will identify other Indian tribes which lived in the United States.

ACTIVITY:

- (1) Have students research American Indians who lived in other areas of the United States.
- (2) Have students compare these Indians to the early Indians of Washington State.

MATERIALS NEEDED:

- (1) Paper, pencil
- (2) Reference materials

FOLLOW-UP:

F. TECHNOLOGY

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will create a diorama to show knowledge of Washington State Indians.

ACTIVITY:

- (1) Have students make dioramas representing physical needs of Washington State Indians.
- (2) Have students write stories or reports to accompany dioramas.

MATERIALS NEEDED:

- (1) Box
- (2) Various art supplies such as paper, fabric, pipe cleaners, glue, etc.

FOLLOW-UP:

G. TECHNOLOGY

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of Washington State Indians.

ACTIVITY: (Student worksheet)

- (1) Give this worksheet for review.
- (2) Ask, DO YOU REMEMBER?

Use these words to fill in the blanks below:

salmon	longhouse	cedar bark
potlatch	travois	pemmican
Plateau	camas	
cedar tree	Coastal	

1. The _____ was the most important food from the waters of Washington State.
2. Canoes and longhouses were made from the _____.
3. A _____ was a gift-giving ceremony held by the Indians of Washington State.
4. The _____ was a large building shared by many families.
5. The Indians on the _____ hunted the buffalo.
6. The _____ Indians lived near our own Pacific Ocean.
7. _____ was made from meat and dried berries.
8. Some of the clothing of the Coast and Puget Sound Indians was made from _____.
9. The Indians of Washington State dug the _____ root.
10. The _____ was attached to a dog or horse and used for transportation.

MATERIALS NEEDED:

- (1) Pencil
- (2) Worksheet, page 91 (refer to page 191 in Activities Section)

FOLLOW-UP:

H. TECHNOLOGY

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will complete chart activity to prepare for committee work.

ACTIVITY: (Student worksheet, one per group)

- (1) Have students work in groups to complete this chart.
- (2) Tell students that this activity will prepare them for mural project.

Directions: Use these words to complete the chart below:

1. longhouse, cattail mat house, mat lodge, tepee, earth lodge
2. water, forests, mountains, prairies
3. horse, travois, canoes
4. salmon, elk, deer, bison, pemmican, berries, roots, greens
5. buckskin, cedar bark, basketry
6. storytelling

NOTE: Other words may be added.

	LAND WEATHER	FOOD	SHELTER	CLOTHING	TRANSPORTATION COMMUN.	RECREATION TRADE
C O A S T						
P U G S E O T U N D						
P L A T E A U						

MATERIALS NEEDED:

- (1) Pencil
- (2) Worksheet, page 93 (refer to page 192 in Activities Section)

FOLLOW-UP:

I. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will display knowledge of Washington State Indians.

ACTIVITY:

- (1) Provide three separate areas for students to begin mural projects.

MATERIALS NEEDED:

- (1) Butcher paper for background
- (2) Construction paper, crayons, chalk, etc.

FOLLOW-UP:

- (1) Provide an additional area to show contemporary Indian culture.
- (2) Ask students to select a modern tribe and list natural resources of the tribe.
- (3) Ask students to depict with a mural the effects of industrialization on the natural resources of the tribe and what the tribe is doing to protect its natural resources.

i.e. Lummi aquaculture

STUDENT LEARNING OBJECTIVE:

Student will identify similarities and differences between historical and contemporary Indian culture.

ACTIVITY: (Could be an oral activity for younger children)

(1) Say to the students: "Think about how today's life is the same or different from the lives of Indians living long ago. Look at the following phrases to get you started in your thinking:"

- worked hard to provide food, clothing shelter
- hunted for wild fruits and berries
- used technology (tools, skills, knowledge)
- built homes of cedar
- enjoyed much leisure time
- made foods and stored them for winter
- traveled easily from place to place
- lived in a house with several families
- fished for salmon and hunted for animals
- made decorative items from wood
- depended upon nature for food, clothing, shelter, etc.
- enjoyed music and dance
- were concerned with ecology
- held special ceremonies and told stories

(2) Discuss

MATERIALS NEEDED:

- (1) Pencil
- (2) Student worksheet, page 96

FOLLOW-UP:

K. TECHNOLOGY

GRADES 4-6

STUDENT LEARNING OBJECTIVE:

Student will recognize issued confronting American Indians today.

ACTIVITY:

- (1) Invite resource person to discuss Current Indian Affairs.
- (2) Discuss presentation.

MATERIALS NEEDED:

- (1) Guidelines, page 135
- (2) Table and chair for presentor

FOLLOW-UP:

Have students write thank you letters.

RECREATION

TOPIC: RECREATION (POTLATCH)

CONTENT:

Before the non-Indians came to the Northwest Coast area, some of the Indians there were very wealthy. They had all the food and materials they could need for a comfortable life. A way for an important family or person to show proof of their riches and honor was to hold potlatch. This word comes from the Chinook work "patshall" which means "gift" or "to give". A potlatch was usually called by the chief of the tribe. He invited many other chiefs from his own village and other villages as well. Everyone was expected to come.

A potlatch is a great feast where gifts are given to the guests. After eating much rich food, the guests heard many long speeches. Then, to honor his guests the chief gave fine gifts. These gifts were meat, fish, canoes, carved wooden boxes, blankets, tools and many other things. The more he gave, the more important everyone thought him to be. Sometimes the person or family would save for a year to make sure they had enough to give away to all the guests; and sometimes they had very little or nothing left for themselves when the potlatch was over.

But, before a year passed, each guest had to give back twice as much goods as the chief had given to him. So, before long, the chief was rich again.

Honor was very important to the Indians; and to keep your honor when you recieved gifts at a potlatch, you were expected to repay the giver by putting on another potlatch and giving gifts that were of greater value than those you had received. If you didn't, you lost your honor.

Potlatches were given to celebrate the creation of a totem pole, the receiving of a new name, death, when someone was getting married, the beginning of the salmon run, or for other reasons.

When the Europeans arrived, they did not approve of potlatches. They felt the Indians spent too much time preparing for feasts and they should learn to save things rather than give them away. In Canada, the potlatches were outlawed and Indians were arrested and put in jail for holding them. Today, Indians are reviving the potlatch custom and non-Indians are more understanding of the reasons and purpose of the potlatch.

A. RECREATION

GRADES K-3/4-6

STUDENT LEARNING OBJECTIVE:

Student will participate in an Indian potlatch.

ACTIVITY:

- (1) Have students invite individuals to their potlatch.
- (2) Have students or parent volunteers prepare food.
- (3) Have students prepare artwork, mats, etc. for decoration.
- (4) Display family or museum pieces.
- (5) Have students prepare gifts.

i.e. shell, seed, macaroni necklaces
art project already completed during the unit

- (6) Invite tribal dancers, if available.

MATERIALS NEEDED:

- (1) Paper, pencil, invitations
- (2) Recipes, food products, page 108
- (3) Decorations
- (4) Gifts
- (5) Microphone

FOLLOW-UP:

Have students write thank you notes to parent volunteers, tribal dancers, etc.

NOTES:

This activity is meant for food-tasting rather than a complete meal.

GUIDELINES FOR
EVALUATING AND SELECTING
AMERICAN INDIAN MATERIALS

GUIDELINES FOR EVALUATING AND SELECTING

AMERICAN INDIAN MATERIALS

Consider the following questions:

1. Does the material help students to identify and appreciate the many historical and contemporary contributions made by Native Americans?
2. Will the material help build a positive self-image of the students, both Indian and non-Indian, and give pride in their heritage?
3. Is adequate attention and emphasis given to the tribal and band differences which existed, and continue to exist, among Native Americans?
4. Is there evident dominance of one culture over another by use of derogatory words, phrases and images?
5. Where and how might the material be used in a school curriculum to increase awareness and understanding of the American Indian?

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(Really Outdated)

SELECTED BIBLIOGRAPHY

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Films

The Loon's Necklace

(Color; 16mm; 1948, 10 min.,)

An ancient Indian legend as reconstructed by Dr. Douglas Leechman,
curator of Canada's Museum of Natural History, fascinatingly pre-
sented through use of superb, genuine West Coast Indian masks.

Seattle Public Library, Seattle, Washington
University of Washington, Seattle, Washington
ESD 113, Olympia, Washington

Father Ocean

(Color; 16mm; 10 min.)

A Quinault Indian legend about the origin of some lakes and why Eastern Washington is drier than Western Washington. The illustrations used by the Indian storyteller are figures and symbols frequently found in Northwest Indian Art.

Seattle Public Library, Seattle, Washington
ESD 113, Olympia, Washington

Man and the Forest, Part 1 (Red Man and the Red Cedar)

(Color; 16mm; 12 min.)

(Martin Moyer, 1960)

The purpose of this film is to show how the Coastal Indians used the western red cedar as part of their environment for food, clothing, shelter, transportation, and art. The relationship of present day Indians to the old culture is portrayed through demonstrations of how things were done in the old culture. Through these scenes, the student gains an appreciation for the high degree of skill which the early Indians had in using the cedar tree, and that how many ways we use the tree today were not originated by the white man, but the red man who equaled and even surpassed our modern culture in ingenious and creative use of their environment.

ESD 171, Wenatchee, Washington
ESD 189, Mount Vernon, Washington
ESD 113, Olympia, Washington

More Than Bows and Arrows

(Color; 16mm; 56 min.)

A two-part color sound film depicts how Native Americans contributed to the development of medicine, architecture, science, agriculture, urban development, environmental use, transportation, show business, and even to our form of government and national destiny.

This award-winning film features Dr. N. Scott Momaday, Pulitzer Prize winning author, Stanford University, and is tailored for audiences from the upper elementary grades through college and for people of all ethnic backgrounds.

FIELD TRIPS

Ariel -

Lelooska Foundation: The Lelooska Foundation offers living history programs, presented in a fire-lighted replica of a Kwakiutl ceremonial house, with dramatic, narrated dance presentations of traditional Northwest Coast Indian ceremonial masks. Programs will be offered October 11, November 22, April 11 and 25, May 16 and 30, and June 13 with all programs beginning at 8:00 p.m. Costs are \$4 for adults, \$3.50 for children under 12, and \$3.50 per person for groups of 10 or more. Advance reservations are necessary.

The Foundation also offers field trip programs for school groups. These programs consist of dramatic, hour-long dance presentations of traditional Northwest Coast Indian masks. The narration provides background information about Northwest Coast Indian culture.

No more →
8/23/14
Jon

Pre-contact clothing is usually modeled. These programs also take place in a replica of a Kwakiutl ceremonial house, and students may visit an exhibit hall after the program. Programs are presented several mornings a week from October through November, and April through early June, beginning at 10:30 a.m. The cost is \$1.50 per person (adult or child).

For further information contact Lelookska Foundation, 5618 Lewis River, Ariel, Washington, 98603, (206) 225-9522.

- Bellingham - Whatcom Museum of History and Art: Houses a permanent exhibit on Northwest Coast Indians; and as a part of their education program, offers (1) a special 1½ hour presentation built around the exhibit which includes artifacts not in display (this takes place in the museum and is geared toward 3rd grade students but can be adapted for any age group) and (2) a Northwest Coast Native American activities workshop (which occurs within the school classrooms) which involves actual hands-on activities/experiences such as carving, splitting cedar and cedar bark, making bark ribbons into rope, and spinning and weaving wool (all of this is accomplished with authentic reproductions of tools used by Coastal tribes). There is no fee for museum tours (donations are appreciated, however); and appointments can be made and additional information obtained by calling Mr. Richard Vanderway at (206) 676-6981 or by writing to him at the Whatcom Museum of History and Art, 121 Prospect, Bellingham, Washington, 98225.
- Lummi Sea Lab: Located on the Lummi Indian Reservation offers tours of the facility (fish hatchery and oyster beds) which can be arranged by calling (206) 734-8180 Ext. 221. The best time for tours begins at the end of April and should be arranged at least a week in advance.
- Neah Bay - Makah Cultural and Research Center: Features two permanent collections: the archaeological collection and the archival collection. The archaeological collection contains artifacts from Cape Alva, Ozette and other Makah sites--like Hoko River. The Makah Archives contains tapes, articles, books, photographs, and any documents which are about the Makah Tribe. There are 18 showcases which display artifacts from the important Ozette archaeological collection. Weekday tours can be arranged by calling the Center at (206) 645-2711 (specific presentations on the topics of Makah Language Education and Indian Education can be arranged for students involved in higher education or for educators by contacting Ann Renker) by by writing to the Makah Cultural and Research Center, P.O. Box 95, Neah Bay, Washington, 98357. A small admission fee is charged.
- Olympia - State of Washington Museum (State Capitol Historical Association): Contains a permanent exhibit on native tribes and free guided tours can be arranged by calling (206) 753-2580 or write to

the Museum at Mail Stop: KM-11, 211 West 21st, Olympia, Washington, 98504. Appointments must be made in advance.

- Seattle
- Blake Island Marine State Park: The island (a Washington State Park which is assessible only by boat) was an ancestral camping ground of the Suquamish Indian Tribe. The island offers a unique Northwest Indian and cultural experience at Tillicum Village (a privately-owned facility on the island). For more details call (206) 329-5700.
 - Daybreak Star Cultural Center (located in Discovery Park): For more information about the Center and their dinner theater call the United Indians of All Tribes Foundation at (206) 285-4425 or write to P.O. Box 99253, Seattle, Washington, 98199.
 - Thomas Burke Memorial State Museum: Contains one of the finest displays of Northwest Coast material in the state. The museum is located on the University of Washington campus. For more information call (206) 543-5884 or write to the Thomas Burke Memorial Museum at Mail Stop: DB-10, University of Washington, Seattle, Washington, 98195. *Ed. Dept. SS 91*
 - Discovery Park: Have students take a walking tour of the Park (located in the Magnolia area of Seattle) and learn about animals and plants native to the Pacific Northwest. Guided walks (take about 1½ hours) are available to first graders and up (a 20 minute indoor program, "Meet the Ranger," is offered for pre-schoolers) and at least two weeks advance notice is necessary. The guides are very enthusiastic and are able to relay interesting information to students in a fun way. For more information regarding fees and/or reservations call Susan Dallum at (206) 625-4636.
 - Pacific Science Center Sea Monster House Exhibit: Recently opened at the Center with an exhibit of Northwest Coast Indian culture and technology in a turn-of-the-century Kwakwiltl home. This is a permanent exhibit, features hands-on cultural learning experiences and is open for guided tours. For more information and teacher guides call (206) 443-2904 or 433-2925.
 - Seattle Aquarium: An excellent place for students to learn about Puget Sound marine life. There is a touch tank where children can experience holding and feeling some of the marine animals. The aquarium is located in Seattle at Pier 52. For more information call (206) 625-4358.
- Suquamish
- Suquamish Cultural Museum: Historical photographs and quotes from tribal elders bring life to the Museum's premier exhibit, "The Eyes of Chief Seattle." Firsthand accounts of the original inhabitants of Puget Sound move from the past to the present revealing the history of this region from the perspective of Chief Seattle and his descendants, the Suquamish people. Also included

in the exhibition are artifacts, basketry, tools, canoes, etc. The Museum is located on the Port Madison Indian Reservation, 7 miles north of Winslow on Highway 305. From April through September the Museum is open 10:00 a.m. to 5:00 p.m. daily, and from October through March it is open Tuesday through Friday 11:00 a.m. to 4:00 p.m. and Saturday and Sunday 10:00 a.m. to 5:00 p.m. Admission is \$2.50 for adults, \$2.00 for senior citizens and \$1.00 for children under 12. Special arrangements are available for group tours or educational programs. For more information call the Museum at (206) 598-3311 or write to the Suquamish Museum, P.O. Box 498, Suquamish, Washington, 98392.

Spokane - Museum of Native American Cultures: Houses artifacts and material on tribes from Alaska to Mexico to the Great Lakes. Guided tours are available for students during the school year and should be arranged at least two weeks in advance. For information about fees and to arrange a guided tour call the Museum at (509) 326-4550 or write to the Museum of Native American Cultures, East 200 Cataldo, Spokane, Washington, 99202.

Toppenish - Yakima Cultural Heritage Center: The Center houses a museum and library of Plateau Indian cultural material. Tours (take from 45 minutes to an hour) are available to educational groups, Boy Scouts and Girl Scouts (otherwise there is a \$2.00 charge for adults, \$1.00 for children and senior citizens, and a \$5.00 family rate) and reservations should be made at least one week in advance. Also, stories can be read to students in the summer and legends told in the winter. For more information and/or to arrange a tour call Inez Strong at (509) 865-2800 or write to her at the Yakima Cultural Heritage Center, P.O. Box 151, Toppenish, Washington, 98948..

Maps

Portland Area Jurisdiction Map. U.S. Department of the Interior, Bureau of Indian Affairs, Portland Area Office, P.O. Box 3785, Portland, Oregon, 97208.

Museum Services

University of Washington, Thomas Burke Memorial Washington State Museum, Education Division, Mail Stop: DB-10, Seattle, Washington, 98195. "Traveling Study Collections" The Museum offers a variety of study collections in science and social studies for use by the schools in the state. The collections contain artifacts, specimens, models, and written information on the subject presented. Some collections offer supplementary books and illustrations. The collections are checked out for two-week periods. Write or call the Education Division of the Museum at (206) 543-5884 to reserve a collection.

PORT ANGELES SCHOOL DISTRICT 121
PORT ANGELES, WASHINGTON 98362

FRANKLIN ELEMENTARY
(206) 457-9111

MAKAH CULTURAL CENTER
NEAH BAY, WASHINGTON 98357
(206) 654-2711

Submitted by:
Margaret Carr,
Franklin Elementary School
Port Angeles

NAME _____

DATE OF _____
TRIP TO
NEAH BAY

1. WHAT INDIAN TRIBE IS THE MUSEUM ABOUT?
2. WHAT DOES "KWEEDISHCHAAT" MEAN?
3. WHAT WAS THE NAME OF THE VILLAGE WHERE THESE EARLY INDIANS LIVED?
4. WHAT COVERED THE HOUSES AND PRESERVED THEM?
5. HOW LONG AGO DID THIS EARLY VILLAGE EXIST?
6. WHAT ARE 2 REASONS WHY MANY MAKAHS MOVED INTO LARGER TOWNS?
 - A.
 - B.
7. WHO IS "CHABAT-HITAATSITAT"?
8. WHAT 3 HUNTING JOBS DID THE OZETTE MEN HAVE?
 - A.
 - B.
 - C.
9. TELL FOR WHAT JOB EACH SIZE OF CANOE WAS USED:
 - A. LARGE -
 - B. MEDIUM -
 - C. SMALL -
10. TELL 2 USES THE MAKAHS HAD FOR A SEA LION.
 - A.
 - B.

11. TELL 3 USES FOR WOOD BY THE MAKAHS.
 - A.
 - B.
 - C.
12. TELL 2 TYPES OF WOOD USED.
 - A.
 - B.
13. TELL ONE TOOL USED BY THE MAKAHS AND WHAT IS WHAT USED FOR.
14. NAME 2 FISH CAUGHT BY THE MAKAHS.
15. NAME ONE WAY OF FISHING USED BY THE MAKAHS.
16. WHAT WAS THE MAIN HUNTING TOOL USED BY THE MAKAHS?
17. NAME 3 ANIMALS HUNTED BY THE MAKAHS.
 - A.
 - B.
 - C.
18. NAME 5 THINGS THE MAKAHS MADE FROM WOOD.
 - A.
 - B.
 - C.
 - D.
 - E.
19. NAME 2 KINDS OF SHELLS GATHERED BY THE MAKAHS.
20. PLANTS WERE USED BY THE MAKAHS FOR:
 - A.
 - B.
 - C.

21. NAME 2 PLANTS USED FOR WEAVING.
 - A.
 - B.
22. NAME 2 THINGS BONE AND ANTLER WERE USED FOR.
 - A.
 - B.
23. NAME 2 THINGS STONE WAS USED FOR.
 - A.
 - B.
24. THE BONES OF WHAT ANIMAL WERE USED AS A DRAINAGE DITCH?
25. NAME 2 THINGS THAT THE MAKAHS CARVED DESIGNS INTO.
 - A.
 - B.
26. NAME A GAME PLAYED BY THE MAKAHS.
27. WHO USUALLY DID THE WEAVING?
28. WHO USUALLY PREPARED THE FOOD?
29. WHO USUALLY SERVED THE FOOD?
30. IF FOOD WAS TOO TOUGH, HOW DID THE GRANDMOTHER HELP THE YOUNG CHILDREN TO CHEW IT?
31. WHAT KIND OF EGGS DID THE MAKAHS EAT?
32. NAME 2 MATERIALS USED TO MAKE BEDDING?
 - A.
 - B.
33. NAME 2 ITEMS OF CLOTHING MADE FROM CEDAR BARK.
 - A.
 - B.

34. NAME 2 WAYS OF MAKING CLOTH.

A.

B.

35. HOW DO SCIENTISTS KNOW THAT THE MAKAHS TRADED WITH OTHER TRIBES?

36. NAME 1 ITEM ACCEPTED BY THE MAKAHS AS TRADE.

37. WHAT WAS THE MOST INTERESTING THING IN THE MUSEUM?

38. NAME ONE THING YOU LEARNED IN THE MUSEUM THAT YOU DID NOT KNOW BEFORE.

Indian Education Materials Available Through
SPI

Monographs

1. The Unwritten Chapters
2. Indian Education for Indians and Non-Indians

Booklets and Guides

3. Understanding Indian Treaties as Law (curriculum unit)
4. The History and Culture of Indians of Washington State (curriculum unit for grades 7 and up)
5. Content and Activities for Teaching About Indians of Washington State (curriculum unit for grades K-6)
6. Indians of Washington State
7. Things to Share and Do from the Daybreak Star Indian Reader (classroom activities for the middle grades)
8. Home-School Coordinators Handbook
9. Teaching About Thanksgiving (a teacher's guide)

Reports

10. Johnson-O'Malley Indian Education Program Report
11. Statewide Survey on Indian Education - Washington State (1982)
12. The State of Washington and Indian Tribes--a final report of the Office of the Attorney General's Committee on the State of Washington and Indian Tribes (April, 1985)

Other

13. Selected Bibliography and Resource Materials for Teaching About Indians of the Pacific Northwest
14. The Johnson-O'Malley Program in the Public Schools of Washington State: Recent Directions in Indian Curricular Practice

Call the SPI Indian Education Office at (206) 753-3635 for more information regarding these materials.

ADDITIONAL INFORMATION

HISTORICAL TIMELINE OF WASHINGTON

Joint Occupancy of Northwest



1776	1802	1804	1810	1812	1818	1846	1853	1861	1865	1876	1889	
U.S. becomes a nation	Lewis & Clark	War of 1812	Missionary Period and Early Development of Government	Border with British Canada settled	Civil War	Reconstruction ends in the south	La. Purchase	Astoria Founded	Treaty of Joint Occupancy	Washington Territory established at Monticello	Lincoln Shot	Washington comes a state

1850
Oregon Donation Land Act

1854
Treaty of Medicine Creek

1855
Treaties of Pt. Elliott, Point No Point, Makah, Quinault, Yakima

INDIAN RECIPES

Potlatch food suggestions:

1. Indian Fry Bread: 2 cups flour--salt to taste
1 Tablespoon baking powder
2 Tablespoons oil
2 Tablespoons sugar

Add water to consistency of biscuits. Knead.

Make into biscuit-size patty.

Poke hole in center with finger or fork.

Fry in 1/2" fat in skillet.

2. Smoked salmon
3. Camas root (substitute-dates)
4. Berry tea (substitute-dates)
5. Indian ice cream (substitute-Cool Whip mixed with (partially) frozen raspberries, blueberries or blackberries)
6. Huckleberry Fritters:

1 pound fresh huckleberries
4 cups of flour
1/2 cup milk
3/4 cup sugar
3 1/2 teaspoon baking powder
5 eggs

1. Sift together the flour, baking powder. Add sugar.
2. Beat the eggs slightly. Add the milk to them and stir.
3. Mix the dry ingredients with the liquid ones. Stir in the huckleberries.
4. Heat oil (about 1 1/2 inches deep) in a heavy skillet until it reaches 350° F.
5. Drop batter into the fat by tablespoonfuls. Turn to brown evenly.
6. Place on paper towels to drain. Serve warm.

NOTE: These foods should be planned for "testing" purposes rather than complete meals.

7. Corn Fritters:

2 cups fresh corn or 2, 12 oz cans of whole corn, well-drained
2 eggs, slightly beaten
1 cup flour
 $\frac{1}{2}$ teaspoon salt
dash of pepper
1 teaspoon baking powder
2 Tablespoons of cream
grease to fry the fritters in (should be $\frac{1}{2}$ inch deep)

1. In a bowl, combine the corn, eggs, flour, salt, pepper and baking powder. Add the cream and stir again.
2. Heat the grease in a fry pan until hot. Carefully spoon the batter into the hot grease. When browned on one side, turn over and brown the other side. Drain the grease from the fritters.
3. Serve warm.
4. Try them with maple syrup.

NOTE: These foods should be planned for "testing" purposes rather than complete meals.

FIRST-AID CHART

AILMENT	PLANT common and botanical name	DIRECTIONS FOR USE
Aches and Pains	Alder (<i>Alnus oregona</i>)	Rub the rotten wood on the body.
	Devil's Club (<i>Oplopanax horridum</i>)	Cut the thorns off and peel the bark. Boil the infusion and wash the limb affected with rheumatism.
	Nettles (<i>Utica Lyallii</i>)	Soak the stalk in water and rub body.
	Western White Pine (<i>Pinus Monticola</i>)	Boil very young shoots and bathe in this water.
Burns	Thimbleberry (<i>Rubus parviflous</i>)	Powder the dry leaves and apply them to burns to avoid scar.
	Hemlock (<i>Tsyga heterophylla</i>)	The pitch is applied to sunburn, also used for chapping.
Hiccoughs	Juniper (<i>Juniperus scopulorum</i>)	Make tea from the Juniper berry.
	Valerian (<i>Valeriana septentrionalis</i>)	Make tea from the roots and drink to relieve hiccoughs.
Measles	Licorice fern (<i>folypedium vulgare</i>)	Crush rhizome, mix it with young fir needles, boil it and drink the infusion.
Nosebleed	Nettle (<i>Urtica Lyallii</i>)	Peel the bark and boil it as a cure for nosebleeds.
	Alum Root (<i>Heuchera parvifolia</i>)	Root pounded up and used wet to apply to sores and swellings.
Sores	Four O'clock (<i>Hesperonio</i>)	For sores, dry the root in the sun. Grind into powder, peel scab, blow on powder.
	Honeysuckle (<i>Lonicera interrupta</i>)	Leaves used to wash sore or pound raw roots and apply them to swelling.
	Horse-Tails (<i>Equisetum arvense</i>)	Dried and burned, the ashes are used on sores and sore mouths.

Plantain (<i>Plantago major</i>)	Tea is made from whole plant, and poultices of plant for battle bruises. Also raw leaves mixed with those of wild clematis are applied to wounds.
Red Elderberry (<i>Sambucus callicarpa</i>)	Mash the leaves, dip the pulp in water and apply to infected area for blood poisoning.
Trillium (<i>Trillium ovatum</i>)	Scrape the bulb with a sharp rock and smear on a boil to bring it to a head.
Wild Current (<i>Ribes aureum</i>)	Grind bark for poultice. When skin turns yellow the treatment is strong enough.
Colds, Coughs and Sore Throats	Alder (<i>Alnus Oregona</i>)
	The bark is boiled and made into tea. Drink for colds.
	Indian Balsam (<i>Leptotaenia multifida</i>)
	The roots are dug after the seed is ripe. They are cut into chips like small carrots and strung on a line to cure in the shade. Tea is made from the chips. For coughs and flu.
	Nettle (<i>Urtica Lyallii</i>)
	Rubbing with nettles is good for colds or they can be made into tea and drunk for colds.

WASHINGTON STATE PLACE NAMES (FROM CHINOOK WORDS)

Cayuse (ki us')-A Shahaptian tribe in northeastern Oregon. Because these people were breeders of horses, Indian horses became known as cayuses.

Celio (se li'lo)-A waterfall in the lower Columbia River, a few miles up the river from the Dalles. Site of ancient fishing stations of several Indian tribes.

Chehalis (che ha' lis)-The collective name for several Salishan tribes along the Chehalis River in southwestern Washington.

Chelan (che lan')-The largest natural lake in Washington, occupying a deep glacial gorge in the Cascade Range in the north central part of the state. The name means "deep water."

Chemakum (chem' a kum)-A small tribe in the northwest corner of the Olympic Peninsula; related to the Quillayute (Quileute).

Chinook (chi nook')-(1) A tribe on the Washington side of the mouth of the Columbia River. (2) A jargon made up of Indian, English, and French words, used chiefly for trade. (3) Chinook (shi nook')-A warm southwest wind of the Pacific Northwest.

Chinookan (chi nook' an)-A linguistic family made up of tribes along the lower Columbia and lower Willamette rivers.

Chopaka (sho pa' ka)-A mountain peak in the Okanogan highlands of northeastern Washington.

Clackamas (clack' a mas)-A Chinookan tribe along the Clackamas River in northeastern Oregon.

Clatsop (clat' sop)-A Chinookan tribe on the Oregon side of the mouth of the Columbia River.

Cle Elum (kle el'um)-A lake in the Cascade Range in central Washington. The name means "swift waters".

Coeur d'Alene (kur da lan')-A Salishan tribe once living chiefly along Lake Coeur d'Alene and the Coeur d'Alene River in the Idaho Panhandle, and in Washington along the Spokane River above the falls. These Indians called themselves Skitswish. Coeur d'Alene, probably "awl-heart" or "sharp-hearted", from the French, seems to have been a derisive term used by French-Canadian traders and by the Skitswish; which group used it first for the other is uncertain.

Colville (kol' vil')-(1) An Indian reservation in northeastern Washington, between the Okanogan River and the upper Columbia. The name came from Fort Colville, an important trading post along the upper Columbia, established by the Hudson's Bay Company in 1926 and named for Andrew Colvil, a governor of the company. (2) All the Indians now living on the Reservation, except the Nez Perces, "even though they belong to many divergent groups".

Coos (koos)-A tribe of the Kusan linguistic family once living along Coos Bay in southwestern Oregon.

Coquille (ko kel')-A small tribe of the Kusan family once living near the mouth of the Coquille River in southwestern Oregon. Probably an Indian word with French spelling.

Dahkobeed (dah ko' bed)-Duwamish name for Mount Rainier.

Dales, The ((dalz)-An Oregon city on the bank of the Columbia River. The name is from the French dalle, meaning "flagstone". It was applied to the narrows of the Columbia by French-Canadian employees of the North West Fur Company and the Hudson's Bay Company. The word meant to them "river rapids swiftly flowing through a narrow channel over flat rocks".

Dosewallips (do se wol' ups)-A river flowing from the Olympic Mountains into Hood Canal, western arm of Puget Sound.

Duwamish (du wa'mish)-A small body of Salishan people once living along the Duwamish River, on the present site of Seattle. The word means "the people along the river".

Enumclaw (e' num claw)-Thunder.

Hoh (hoh)-A small tribe, or subtribe of the Quillayute, living near the mouth of the Hoh River on the Washington coast.

Kalapuya (kal a poo' ya)-A group of related tribes living formerly in the Willamette Valley of western Oregon. Also the language spoken by those tribes. (Also spelled Calapuya, Kalapooia, Calappooia.)

Kalispel (kal'i spel)-A Salishan tribe in Northern Idaho and northwestern Washington.

Keechelus (kech 'e lus)-A lake in the Cascade Range in Washington, near the summit on U.S. Highway 10.

Kittitas (kit' ti tas)-A flat valley surrounding the present city of Ellensburg, Washington, once the territory of Kittitas tribe.

Klallam (klal' lam)-A Salishan tribe on the Washington coast, along the Strait of Juan de Fuca. (Also spelled Clallam.)

Klamath (klam' ath)-A tribe of southern Oregon, near Crater Lake; their principal villages were on Upper Klamath Lake.

Klickitat (klick i tat)-A Shahaptian tribe of southwestern Washington, once living mainly along the headwaters of the Cowlitz, Lewis, White Salmon, and Klickitat rivers.

Lapush (la poosh')-Indian village at the mouth of the Quillayute River. The name is probably a corruption of the French la bouch, "the mouth".

Loo-wit (loo wit')-Mout St. Helens, a volcanic peak in the Cascade Range in Washington.

Lummi (lum' mi)-A Salishan tribe living formerly on some islands in northern Puget Sound and on the adjacent mainland.

Makah (ma kah')-A tribe in the extreme northwest corner of Washington, the only tribe of Wakashan stock in the United States. The word means "cape people".

Methow (met' how)-A Salishan tribe of eastern Washington, once living between Lake Chelan and the Methow River.

Multnomah (mult no'mah)-(1) A Chinookan tribe that formerly lived on and about Sauvie Island on the lower Columbia River; it probably has been extinct since sailors brought an epidemic of measles in 1832. (2) All the tribes once living along or near the lower Willamette River, Oregon. (3) A waterfall of the Columbia Gorge.

Nespelem (nes pe'lem)-A Salishan tribe that once lived along Nespelem Creek, a tributary of the upper Columbia River, in northeastern Washington. The name means "desert country".

Nez Perce (nez-pers')-A large Shahaptian tribe once living in what is now southeastern Oregon, and central Idaho. The French word means "pierced nose", but since these Indians never pierced their noses, it seems likely that nez presse ("flattened nose") was intended by the French-Canadian traders.

Nisqually (ni skwol'li)-A Salishan tribe and a river near the southern end of Puget Sound.

Nooksack (nook' sak)-(1) A river in northwestern Washington flowing from Mount Baker into Puget Sound. (2) A Salishan tribe formerly living along the Nooksack River. The name means "mountain men".

Okanogan (ok a nog' an)-(1) A river in north central Washington and adjacent British Columbia, a large tributary of the upper Columbia. (2) An important division of the Salishan family formerly

division of the Salishan family formerly living along the Okanogan River and along Okanogan Lake in British Columbia.

Palouse (pa loos')-(1) A small river in southeastern Washington, tributary to the Snake River. (2) A Shahaptian band once living along the Palouse River. (3) A large area of land in southeastern Washington thought to have been called palouse, "the grass lands", by French-Canadian voyageurs. The Palouse River flows through it. The tribal name is usually spelled Palus.

Puyallup (puyal' lup)-An important Salishan tribe once lived along the Puyallup River and adjacent Puget Sound. (According to Henry Sicade, Puyallup means "generous people"; according to Elwood Evans, it means "shadows from the dense shade of the forest".)

Queets (kwets)-A small tribe or subdivision of the Quinault, along the Queets River on the Washington coast.

Quillayute (kwil'layute)-(1) A river only six miles long, in Washington; the fishing village of Lapush is at its mouth. (2) Often spelled Quileute-a Chimakoan tribe living along the Quillayute River.

Quinault (kwin alt')-A Salishan tribe living along Lake Quinault and on the Washington coast between the Quinault River and the Chehalis River.

Salishan (sa'lish an)-Pertaining to an American Indian linguistic family which includes more tribes of Washington than any other linguistic family does.

Samish (sa'mish)-A Salishan division once living along the Samish River and Samish Bay of the northern Puget Sound region.

Skokomish (sko ko'mish)-A Salishan tribe formerly living at the mouth of the Skokomish River, which flows into the northern end of Hood Canal. The name means "river people".

Snohomish (sno ho'mish)-A Salishan tribe once living on the south end of Whidbey Island and along the adjacent east coast of Puget Sound. The city of Everett, Washington, is at the mouth of the Snohomish River.

Snoqualmie (sno kwol'me)-(1) A Salishan tribe along the upper branches of the Snoqualmie River, western Washington. The name means "people who came from the moon". (Spelled also Snuqualmi.) (2) Snoqualmie Falls, a 270 foot cataract in the northern Cascade Range, near U.S. Highway 10.

Spokane (spo kan')-A Salishan tribe or group of tribes formerly living along the Spokane River in the area of the present city of Spokane. Name means "children of the sun".

Skwa'mish (skwa'mish)-A Salishan tribe living along Howe Sound, British Columbia.

Steilacoom (still'a kum)-A small lake near Tacoma, Washington. The name is a corruption of the name of an Indian chief.

Stillaguamish (still a gua'mish)-A Salishan tribe once living along the Stillaguamish River in northwestern Washington. The name means "river people".

Suquamish (su kwa'mish)-A Salishan tribe formerly living on islands west of Seattle and possibly along the adjacent shores of Puget Sound.

Swinomish (swin'o mish)-(1) A Salishan tribe once living on Whidbey Island, Puget Sound, and the adjacent mainland. (2) An Indian reservation in northwestern Washington.

Taholah (ta ho'lah)-Indian village on the Washington coast, at the mouth of the Quinault River.

Tatoosh (ta toosh')-A small island one-half mile off the Washington coast, at the entrance to the Strait of Juan de

Fuca. Named for the Indian chief who welcomed Captain John Meares in 1788.

Toppenish (top'pen ish)-A band of Yakima or of Klickitat formerly living on Toppenish Creek, a branch of the Yakima River. The name means "people of the trail coming from the foot of the hill".

Wapato (wa'pa to)-An Indian family of the Chelan group, living near the south end of Lake Chelan. Also, a tuberous root, eaten, boiled or roasted by almost all North American Indian tribes. In the Chinook jargon, a plant still called

wapato; also called broad-leaved arrow-head and Indian potato. Botanical name-Sagittaria. (Also spelled wapatoo, wappato, wapata.)

Wishram (wish'ram)-A Chinookan tribe on the Washington side of the Columbia River, immediately opposite the Wasco.

Yakima (yak' ma)-An important Shapshapian tribe of central Washington, once living along both sides of the middle Columbia River and along the northerly branches of the Yakima and Wenatchee rivers.

Non-Indians Who Came to the Indian Lands
of Washington State

Generalization: Each culture tends to view its physical habitat differently. A society's value system, goals, social organization and level of technology determine which elements of the land are prized and utilized.

The following section identifies the types of non-Indians who came to the area and their affiliation. This information is included for the educator's convenience and is readily available in greater depth from most historical sources on the area.

1. Explorers came to explore the area and to claim land for their native or sponsoring nations.

1579-Sir Francis Drake sailed up the Pacific Northwest Coast and named the entire region New Albion (British).

1592-Greek navigator in the service of the Viceroy of Mexico, Apostolos Valerianos (Juan de Fuca) found the strait named in his honor.

1778-Captain James Cook landed in Nootka Sound and took with him sea otter pelts to China thus initiating fur trade in the area (British).

1792-Captain George Vancouver surveyed the Puget Sound area and named many landmarks. (British).

2. Fur trappers and traders came to establish and conduct fur trade in the area.

1818-Fort Walla Walla built by North West Company.

Fort Vancouver founded by McLaughlin

John Jacob Astor moved the North West Company to Fort Vancouver.

Jason Lee.

3. Missionaries came to the area to convert the Indians to Christianity, to colonize and promote non-Indian settlement of the region.

1836-Whitman mission established among the Cayuse near Walla Walla.

Spalding mission established near Spokane.

1836-1840's-Large scale non-Indian settlement of the area.

1847-Whitman incident.

1849-Oregon Territory established.

4. Miners, stockmen and farmers came to extract the natural resources and to colonize the area.

5. The United States Army came to protect the lives and property of the colonists.
6. The United States Government sent representatives to enlarge land claims for the government and the colonists, to settle land claim disputes, to survey the route of the Great Northern Railroad, to reserve lands for the Indians and to organize and develop the reservation system.

1854-In preparation for the construction of the Great Northern Railroad, the territorial governors were instructed by the Federal Government to buy out Indian rights and the period of treaty-making began in which tribes were placed on reservations. Indians of Western Washington were relocated first by Governor Stevens.

1855-Governor Stevens established reservations for 17 plateau tribes by treaty.

7. The result of the non-Indians who came to Indian lands was exploitation of land, people and resources. They were intruders to a highly developed way of life. They brought disease, and destroyed life.

FIRST SALMON CEREMONY

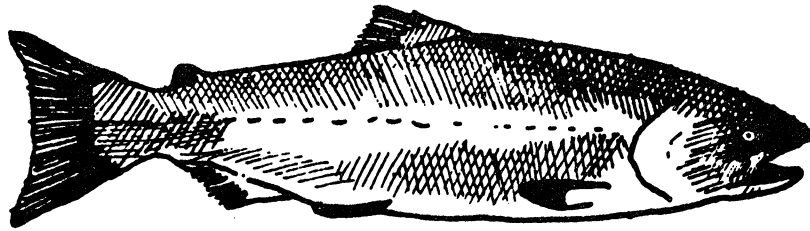
One of the most important ceremonies of group interest was associated with the arrival of the first salmon each year. Since salmon were regarded as beings who voluntarily sacrificed themselves for the benefit of man, it was very important that they be treated well and with respect. Although the salmon beings left their material bodies behind, they were immortal; and, if offended, they might not return the following year. The first catch of the year in important fishing locations was given an elaborate welcome so the salmon could be well-disposed toward the humans who fished there.

In detail there were almost infinite variations of the First Salmon Ceremony, but the basic pattern is as follows: The first salmon caught is carefully cleaned, using fern leaves. It is then cut, preferably using a knife of stone or a shell. The salmon is cut down the backbone. The meaty side of the fish is removed, and the backbone, head and tail are left intact. These parts are placed on leaves. The man who caught the fish walks it back to the river. As he walks into the river, the people assembled say prayers and sing songs of thanks to the salmon for their return. The bones are carefully returned to the water, making sure the head is pointed upstream. The spirit of the salmon can then go to his people to let them know it is safe to return. That they will be treated with respect. After this part of the ceremony, the people return to the village to eat part of the first salmon. Everyone has a bite so, if the fish was small, several might be caught, several might be caught in order that everyone could be served the first taste.

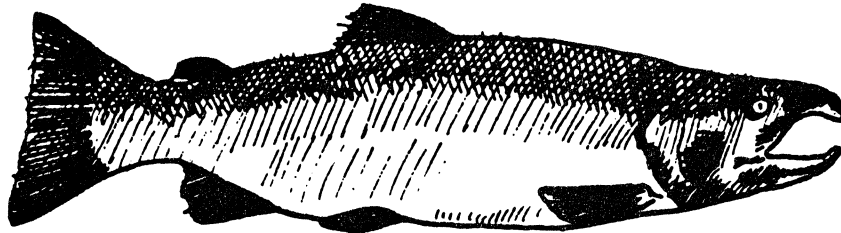
Once the formal ceremony is finished, the fishing season may begin. Often there were restrictions on the use of the dried salmon for a certain period. For example, among some groups, fillets could be dried at first, and whole fish roasted for immediate use, but the complete skeleton--backbone with head and tail attached--had to be returned to the water in one piece. Later backbones and heads could be separated for smoking and preservation, but it was still necessary to return the bones to the water. It was believed that salmon permitted themselves to be harpooned or clubbed in the normal manner of taking, but should not be further mistreated. Many groups related a story to children about the terrible fate that befell a naughty child who poked out a salmon's eyes in play. In rivers in which several species ran, the first of each species might be given identical treatment, or the earliest species might receive the most elaborate attention while the others would receive less elaborate handling.

Although the ceremony is only practiced in its ritual form on special occasions today, it still symbolizes the special relationship Indian people have with salmon and with fishing. Some tribes that have a First Salmon Ceremony today are the Lummi, Puyallup, Skokomish, and Tulalip.

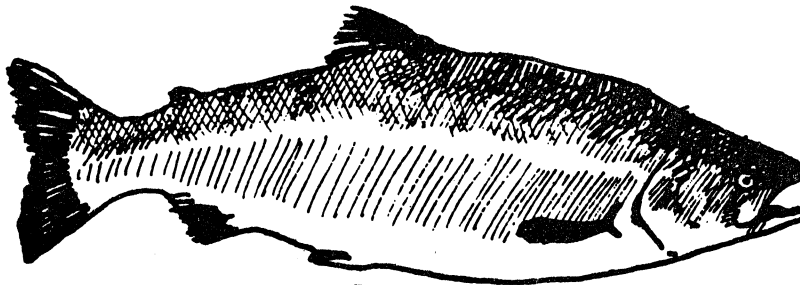
SALMON TYPES



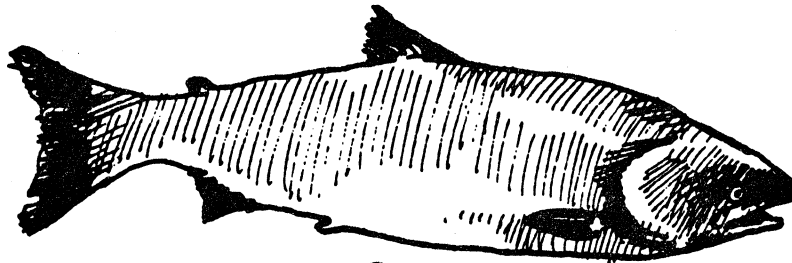
CHINOOK



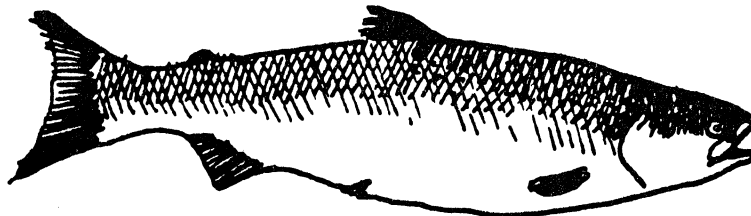
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PINK

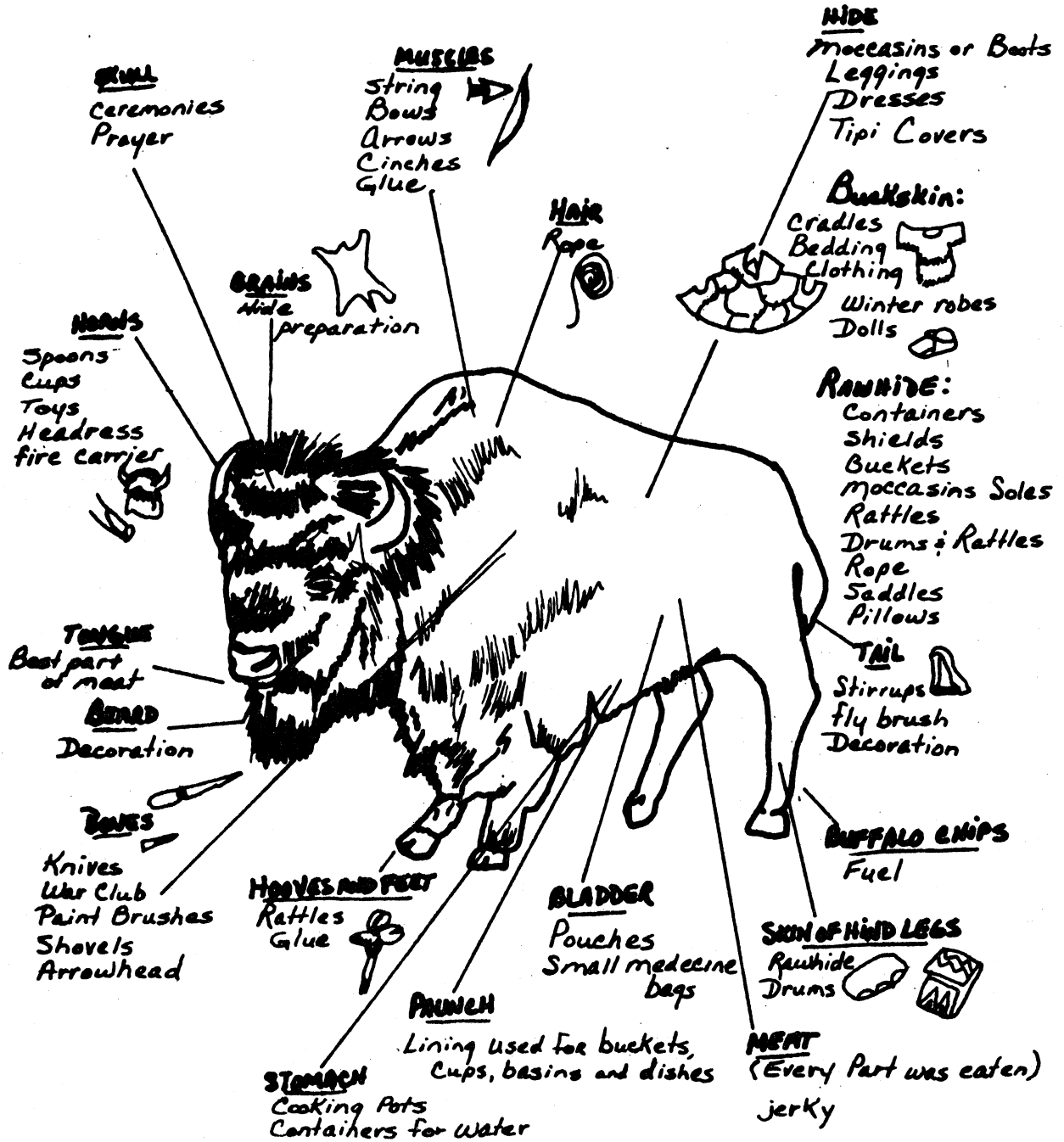


CHUM



SOCKEYE

USES OF THE BUFFALO



Similar to the First Salmon Ceremony of the Northwest fishermen, hunters living on the Plains would offer special praises to the first buffalo killed in the hunt. When the hunt was over, the people held a feast which was celebrated as a ceremony for giving thanks. By honoring the buffalo, the people knew they would have the food they needed to survive and prosper.

TOTEM POLES

The Northwest Coast Indians carved totem poles out of the great cedar trees in their environment. They were carved to show clan or family crests, to show historical events, grave memorials, and sometimes to represent white people the Indians had met.

Totem poles were not gods or demons. They were never worshipped and were not used as religious figures.

When a family or clan erected a memorial pole, they were showing their coat of arms (or crest), showing their honor, and showing what rights or privileges their family had. No other family could claim this pole to be their own.

Along the Northwest coast, different tribes had different styles of carving. Some carved with bold, deep cuts, while others carved shallow cuts that looked delicate. Some large poles were very expensive and took two to three years to carve. Sometimes a family would spend all they had for the honor of having a pole.

The colors that coastal Indians used before the European's arrival were mostly:

- red -- made from hematite stone
- bluegreen -- made from copper ore
- black -- made from coal, graphite and charcoal
- white

Painting was done with brushes made from various sizes of hair, usually porcupine quills, tied onto a handle of wood. Because more paints and colors are now available, totem poles made today may have a wider variety of colors.

Totem poles can be seen in these Seattle-Tacoma locations:

- a. Burke Museum - University of Washington Campus
- b. Highline Community College - Midway, Washington
- c. Pioneer Square - Downtown Seattle (See p. 129)
- d. West Seattle View Park - 35th Avenue SW and SW Alaska, Seattle
- e. Tacoma Historical Museum - Tacoma
- f. Tacoma View Park - Tacoma
- g. Point Defiance Park - Tacoma

Totem Poles with the Stories They Tell

By Boma

Vancouver, B.C., Canada The Northwest Coast Indians believed that in the beginning all living things shared the world in a state of equality and mutual understanding. They spoke the same language and the difference between them was in their superficial external appearance. If, for convenience, the form underneath was identical with a human form, it allowed a human to live with birds and animals and return with their secrets to hand on to his people.

From this belief, the Indians developed a series of legends and myths, many of which are illustrated in their totem pole carvings.

On a single pole there might be illustrated one simple tale or several events in tribal history, legendary or actual. Almost every tribe and clan prized at least one story of an encounter between an ancestor and a spirit, usually in the guise of an animal. Following a series of exciting adventures, the man would be granted the right to adopt the animal as his crest. His descendents inherited this right, and so carved a stylized and abstract likeness to their badge on their poles.

The following are brief descriptions of the mask personalities which appear on most poles.

WHALE, the much-feared Ruler of the Deep, can be recognized by his dorsal fin. Understandably, among a people who depended on the sea for their staple food, Whale usually was the villain of Indian legends. One tale deals with the kidnapping of a beautiful young girl by Whale. Her husband was able to rescue her only with the assistance of friendly birds and animals, and after practicing black magic. It was a common belief that should a fisherman drown, his

spirit would return in the guise of a Whale. To insure a good catch, the Indians would precede each fishing trip with a dance to the Killer Whale to show their goodwill.

RAVEN, center of many legends, is a rogue-mischievous, sly and thieving. Despite these characteristics, he was an asset. One legend states that he stole the salmon from the Beaver by rolling up their lake, absconding with it, and letting the salmon loose in the rivers, thus giving the Indians their staple food. He is also credited with stealing the sun from the chief who kept it hidden in a box. He managed this by turning himself into a pine needle, arranging to be swallowed by the chief's daughter and thus being born into the chief's house as his grandson. A pampered child, he finally persuaded his doting grandparent to give him the sun to play with. Seizing his opportunity, he changed himself back into Raven, flew through the smokehole and flung the sun into the sky to provide light. Because of this legend, Raven is often depicted with a disk on his straight beak.

WASGO (Or SEA WOLF). The legend of Wasco concerns a young gambling man with a nagging mother-in-law. Dressed in the skin of a sea monster, he caught various fish by night, until he was finally overpowered by a pair of whales. He returned only to take his wife to an underwater home. Good luck will come to any fortunate enough to see him, his wife, or their offspring, the "Daughters of the Creeks." Wasgo is depicted with the head of a Wolf, but the fins of a Killer Whale.

BEAVER is always indicated by prominent teeth and a cross-hatched tail. His patience, wisdom, and craftsmanship earned respect among the tribes,

although his cunning ways caused him to be held in some awe. One legend states that it was Beaver who felled trees for the first Indian's home, and another credits him with bringing fire to the Indians. The Beaver is a prized crest of the Eagle Clan, won after a variety of legendary incidents had occurred in which Eagle was the victor.

FROG was often used as a guardian symbol because of his tendency to croak a warning when anything approached. He also was credited with the ability to draw out evil supernatural powers with his tongue. Hence, he was sometimes carved with a very long one. He figured often in legends dealing with a common theme—that if one member of a community was needlessly cruel to an animal, the whole community would suffer in a violent manner.

BEAR, as a symbol of earthly power, was sometimes used to indicate the authority of a chief. His short snout, large teeth and paws make him an unmistakable figure, representing a particularly great force and might. One crest, often seen, pictures Bear Mother with her two cubs. This illustrates the myth of the Indian maid who was captured by a Bear, turned into one herself, and married to the son of the chief. She has two sons who were endowed with supernatural powers and who were able to take the form of Bear or Human at will. She was finally rescued by her brother and returned to her people.

EAGLE was a symbol of wisdom, authority and power. One legend concerns a young man of the Bear clan, punished by his chief by being set adrift in a canoe. The Eagle chief rescued him and permitted him to marry his daughter. Many adventures followed. During one of these, Bear, exhausted by his efforts to subdue and capture the sea creature, is assisted by his Eagle wife.

THUNDERBIRD, lord of the skies and source of the elements, was credited with animal, human and supernatural powers. Legend explained that when storms occurred, Thunderbird was capturing Whale, his only enemy and favorite food. As he sailed over the ocean, looking for his prey, the spread of his gigantic wings would darken the sky. Then, sighting Whale, he would swoop down and thunder was in the flap of his mighty wings and lightning was the flash of his eyes or the fire from his tongue, as he pierced his victim before carrying him off to a mountain retreat. To the Indians, Thunderbird was a great helper and assisted them in many ways. Recognized on totem poles by his long curved beak. Thunderbird is one of the best-known crests in Indian carving.

MOUNTAIN GOAT's spirit gives kindness, good humor, and fairness. Also, his follower was given power to be a good climber, fleet of foot, and a good hunter of mountain animals.

THE STORY OF THE TOTEM POLE
IN PIONEER SQUARE, SEATTLE

This totem pole was brought from Tongas Island, Alaska, and placed in Pioneer Square in 1897. It has been carved out of a cedar log and is 60 feet high.

To understand the meaning of the crests on the pole, it is necessary to understand something about the Tlingit People. They are divided into two main clans, the Wolf and the Raven. From these two main clans there are over eighty branches which are found along the Pacific Coast from Alaska to British Columbia. Annihoots, the brown bear, Chak, the eagle, Orca, the whale, and many other animals and fish belong to the Raven Clan.

The carved figures on this pole tell a family history dated back seven generations. Beginning with the top of the pole, there is a raven with a herring in its beak. The raven represents the family clan of the chief who had this totem pole carved. The herring in the Raven's beak shows that the herring was a good food source for these people. The next figure on the pole is a human figure who represents the medicine man of the village. He was a member of the Frog subclan, as shown by the frog he is holding. The third figure from the top represents the ancestors of the chief who had the pole carved and signifies that he belonged to the Frog subclan. The fourth figure is Annihoots, the bear. The large size of the bear shows that the chief he represents was a highly-respected man in his generation. The fifth figure is the Eagle, which is a member of the Wolf clan. The fighting attitude of the eagle shows that the chief he represents won many battles in his time. The sixth figure represents the blackfish, a member

of the whale family. The blackfish was the clan crest of the chief who was the leader during this generation and is a subclan of the Wolf Clan. The human face which appears just forward of the top fin signifies that this chief had captured slaves in raids on other tribes. The seal in the jaws of the blackfish means that the family of this chief always had plenty of seal meat to eat.

The seventh and last figure on the pole is another eagle, which represents the earliest ancestor of this line of chiefs. The oval-shaped figure on the side of the head represents an egg and shows that the Eagle Clan are a great people and will have many more descendants to follow.

RELATIONSHIP BETWEEN MODERN WASHINGTON INDIANS AND THE RESERVATION SYSTEM

Generalizations: Continuous and unrelenting change has been a universal condition of human society throughout both remembered and recorded time. The early history of a country has a definite bearing on the traditions, beliefs, attitudes and ways of living of its people.

A society must continuously evaluate and modify its culture in order to adjust to changing conditions; failure to do so leads to social disorganization or the absorption or exploitation of the society by more aggressive and rapidly-developing cultures.

Modern Washington State Indians constitute three basic groups defined by their relationship to the reservation system.

1. Tribal groups which have reservations.
2. Tribal groups which do not have reservations.
3. Indians living in urban areas who generally are not affiliated with tribal groups or reservations.

From 1953 to 1971 termination was the official policy of the United States Government concerning Indian reservations. This policy referred to ending the relationship of the Indians and their reservations with the Federal Government.

Modern Indians of Washington State have several alternatives available concerning reservations, each implying certain consequences.

1. Re-establish land base.

This alternative applies to those tribal groups which do not have reservations and those tribal groups that are regaining their lands.

- a. Positive consequences
 - Self-determination, self-control
 - Secure tribal identity
 - Secure federal recognition and BIA services and support
 - Economic growth as a result of established tribal identity
 - Increased individual self-respect as a result of established tribal identity
- b. Negative consequences
 - Political problems involved in the establishment of a reservation must be dealt with effectively
 - Land claims problems
 - Gaining public support for the cause

2. Developing existing land base

This alternative applies to those tribal groups which have reservations.

- a. Positive consequences
 - Self-determination
 - Establish land base support
 - Control over land base
- b. Negative consequences
 - Must deal with problem of multiple land claims

3. Selling land base

This alternative applies to those tribal groups which have reservations.

This alternative is not considered as much today as in the past.

- a. Positive consequences
 - Self-determination, self-control
 - Gain freedom from federal control
 - Per capita payments to individuals who are then free to use the money as they wish
- b. Negative consequences
 - Loss of tribal unity and identity

4. Move off the reservation

This alternative applies to members of tribal groups which have reservations.

- a. Positive consequences
 - Self-determination
 - Loss of federal control
 - Increased employment opportunity
- b. Negative consequences

Face problems dealing with the non-Indian society without the economic and social resources of the BIA and the reservation:

BIA and the reservation:
discrimination
education
employment
welfare
legal problems
jurisdictional problems

At the present time most of the tribes are trying to gain self-determination over their own future while retaining the benefits provided in the treaties. They are trying to maintain a careful balance between the taking and given up of tribal powers and programs.

The Washington State Indians whose reservations were established by treaties with the United States Government face recurring conflicts over the terms of the treaties. These conflicts have resulted because the United State Government has not upheld the treaties and the Bureau of Indian Affairs has misused its power to oppose the rights of the Indian tribes.

Note: Teachers should consult American Friends Service Committee, **Uncommon Controversy** for information on the fishing rights controversy and "Understanding Indian Treaties as Law". An additional resource would be a report of the United States Commission on Civil Rights entitled "Indian Tribes--A Continuing Quest For Survival" published in June, 1981.

TREATIES IN WASHINGTON

The Federal Government purchased ownership of the land through negotiation of treaties. The treaties ceded the large parcels of land but retained smaller parcels for continued Indian occupancy. In a few cases payment for the property was in the form of cash. More frequently it was in the form of goods, farm tools, livestock, medical services and education.

In 1854 the territorial governors were instructed by the Federal Government to buy out Indian rights and a period of treaty-making began in which the tribes in the area of Washington State were placed on reservations. In 1854-5 Governor Stevens relocated the Indians of Western Washington by negotiating the treaties of Point Elliott, Point No Point, Neah Bay, Quinault River and Medicine Creek.

In 1855 Governor Stevens called Plateau area tribes together for a treaty-making session and negotiated the Treaty of Camp Stevens with three major tribes, the Yakima, Umatilla, and Nez Perce tribes.

In Western Washington the removal of tribes to the reservations caused problems due to the fact that the treaties regarding the formation of the reservation did not include traditional fishing or gathering grounds. These problems continue today.

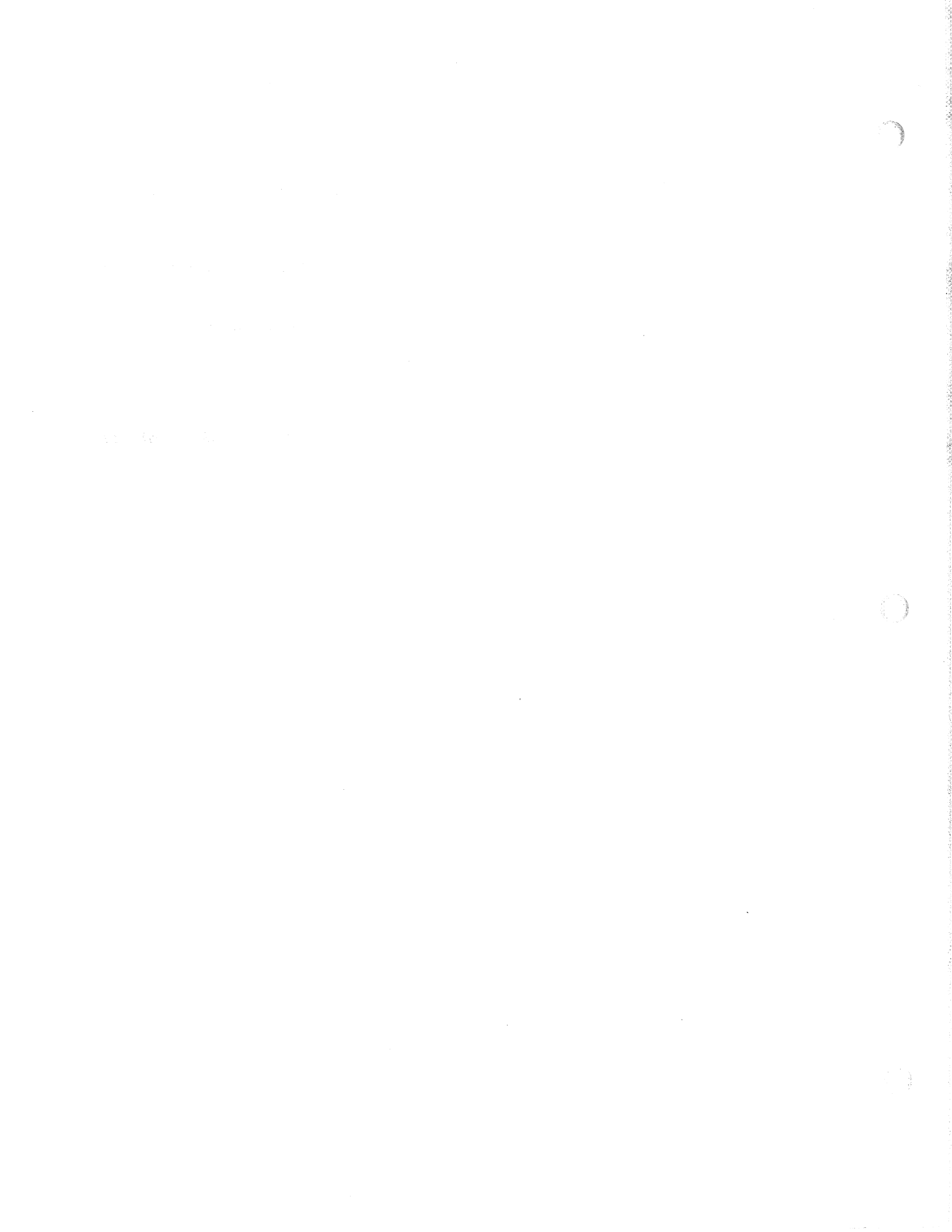
In Eastern Washington non-Indian settlers and minors immediately rushed through and settled on the reserved Indian lands. It is important to note that the Indians of Washington State kept some of their lands and ceded the remaining without war at a time the Indian people outnumbered the white man. The Indians were not a conquered people, and their placement on reservation lands was not caused by losing battles.

The Indians attempted to deal with these problems in several ways:

1. Fight-Flight
Selected Indian resistance movements
Puyallup-Nisqually (Chief Leschi)
Yakima, Spokane, Coeur d'Alene, Palouse, Nez Perce (Chief Joseph)
2. Resignation-to reservations
Chief Sealth
Chief Joseph
Problems of reorganizing life of the reservations can be discussed.
3. Religious Movements
The Ghost Dance Religion
Longing for the destruction of the non-Indians and a return to the old way of life.

GUIDELINES FOR GUEST SPEAKERS

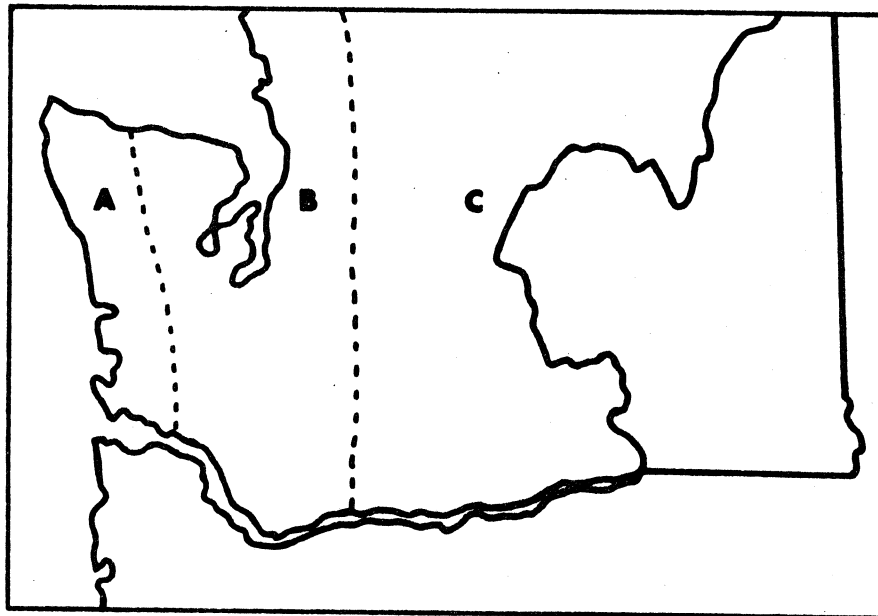
1. Encourage the speaker to present a specific topic.
2. Encourage speaker to bring artifacts, etc. to enhance presentation.
3. Discuss procedure with students.
4. Plan discussion questions with your students. Remind students to show respect for different beliefs, etc.
5. Notify school personnel of date, time and place of program.
6. Contact newspaper if article is to be published.
7. Prepare place for presentation i.e., table and chair.
8. Have specific student introduce and/or thank speaker on behalf of the class.

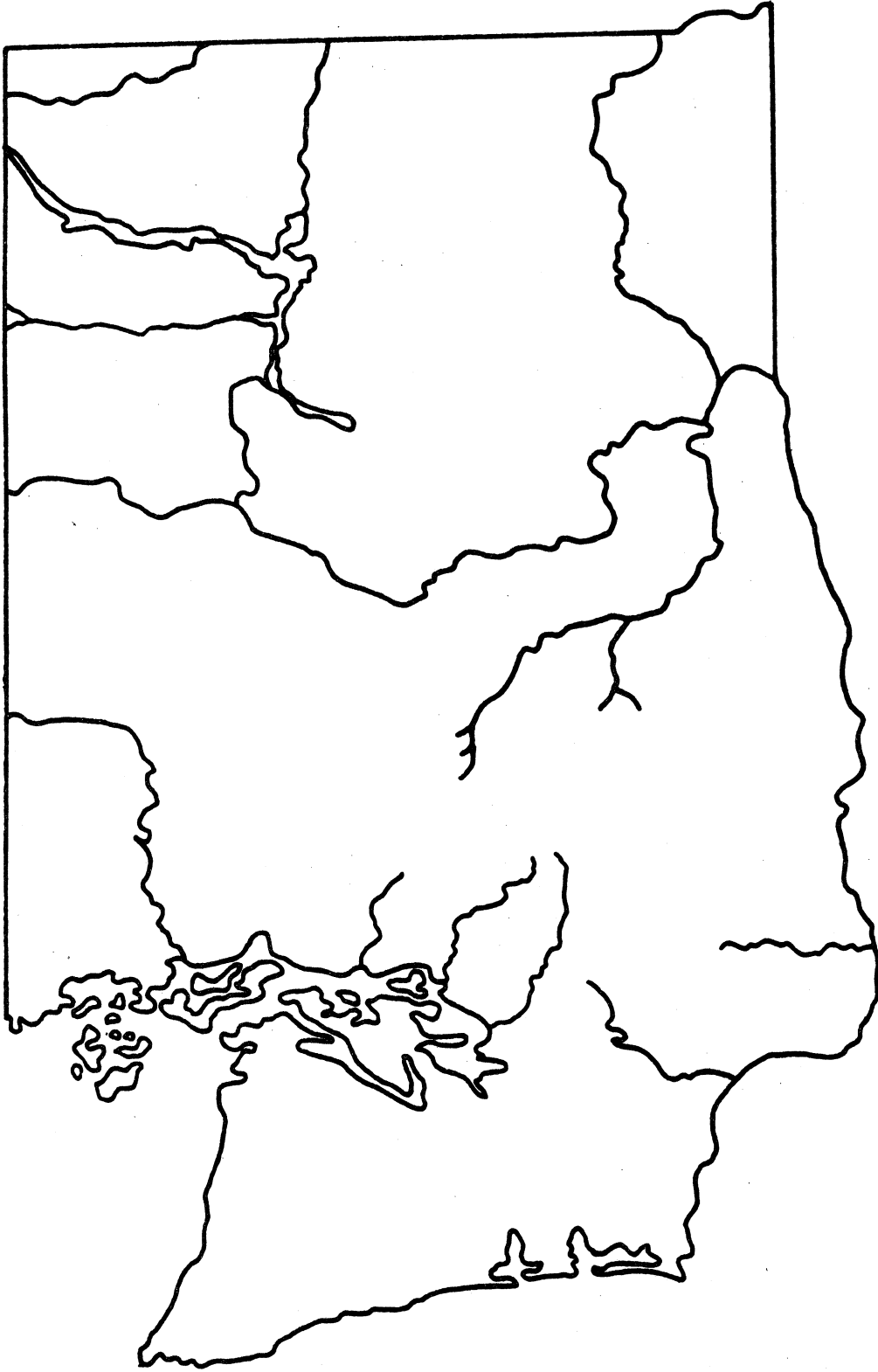


MAPS

OUTLINE MAP OF WASHINGTON STATE

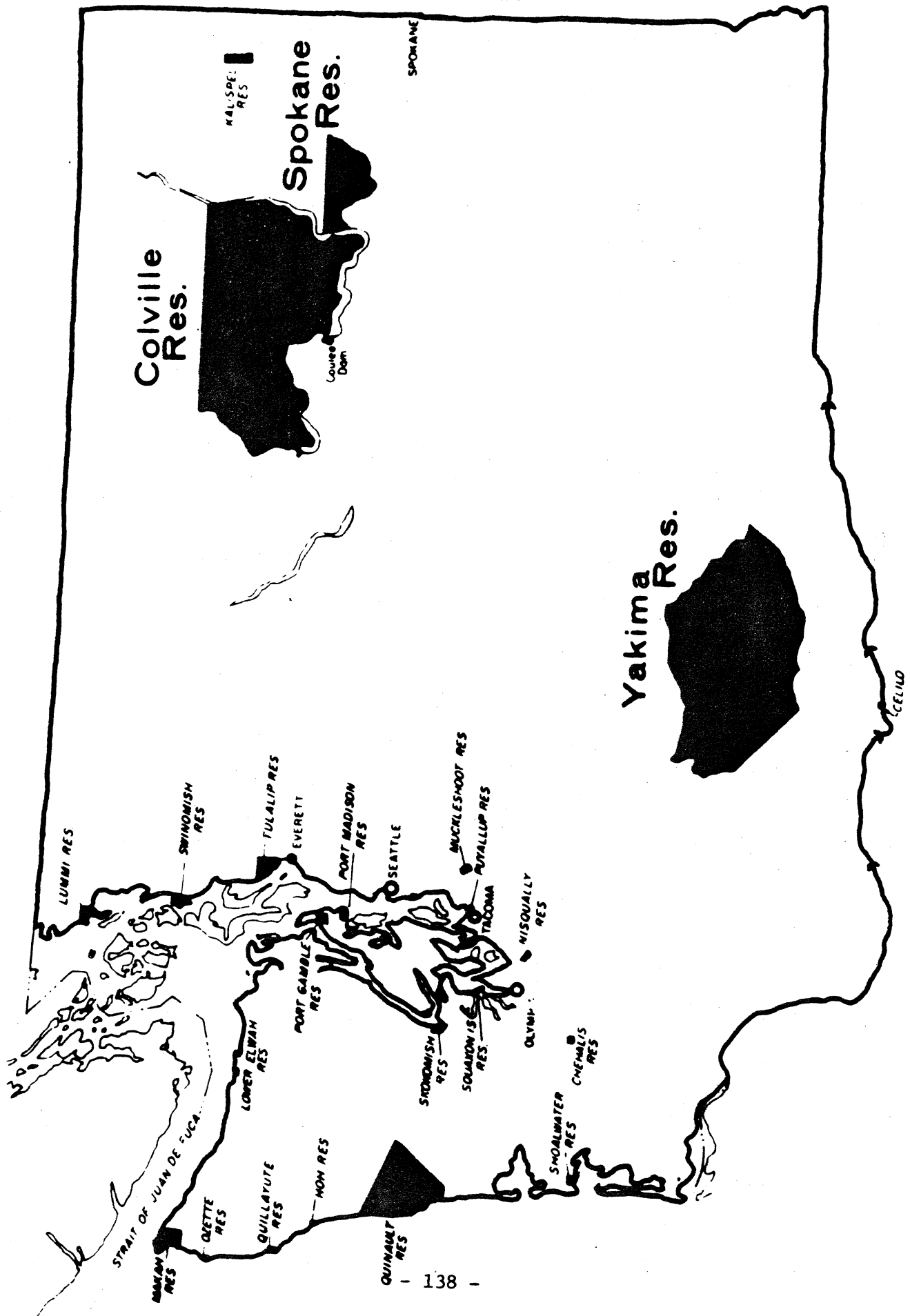
(Could be enlarged for classroom use.)

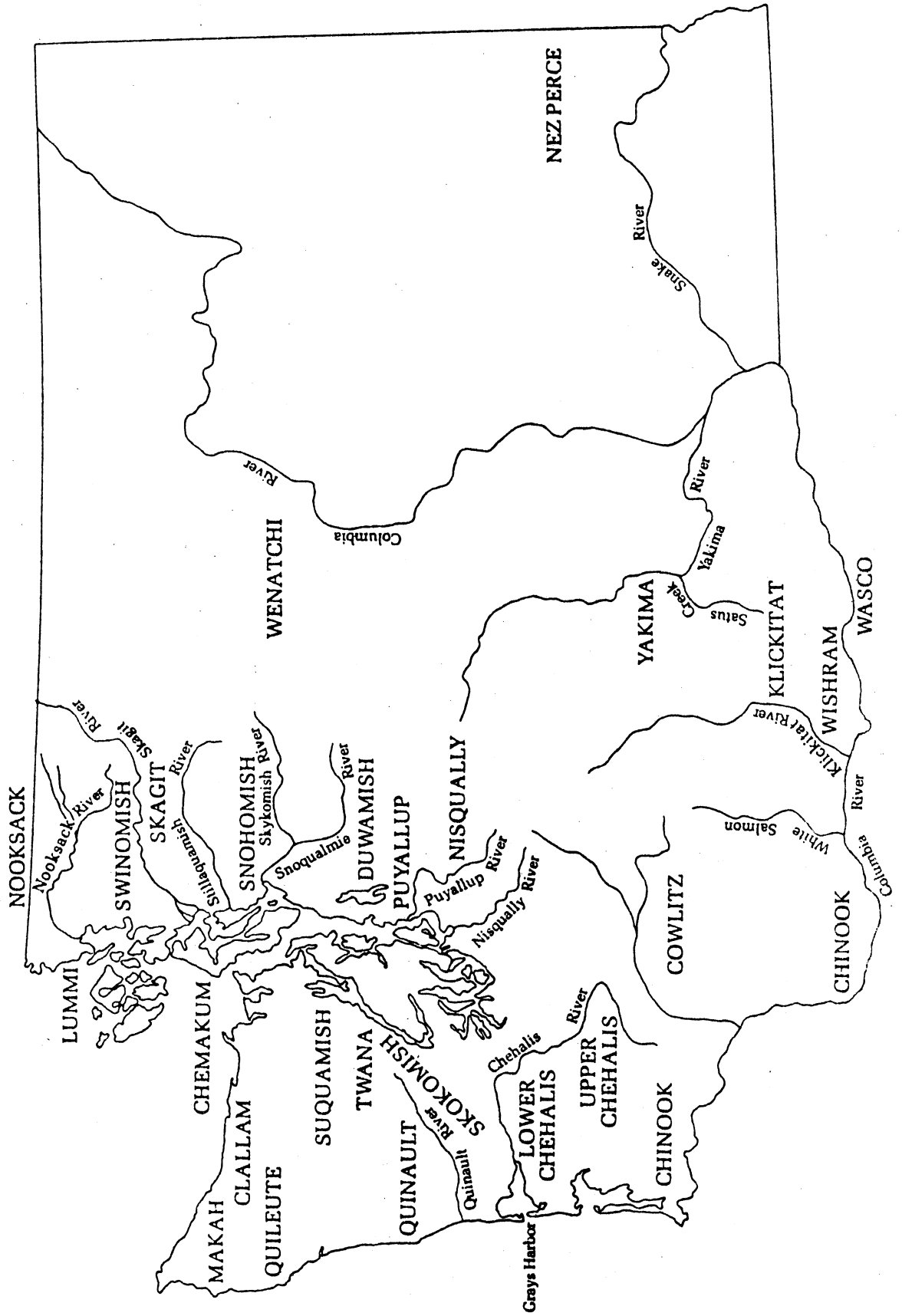




WATERWAYS OF WASHINGTON STATE

INDIAN RESERVATIONS IN WASHINGTON STATE





INDIAN TRIBES
AND
INDIAN RESERVATIONS
IN
WASHINGTON STATE

INDIAN TRIBES IN WASHINGTON STATE

(Listed by Bureau of Indian Affairs Agency)

Superintendent, Colville Agency
Bureau of Indian Affairs
Coulee Dam, Washington 99116

Confederated Tribes of the Colville
Reservation

Superintendent, Northern Idaho Agency
Bureau of Indian Affairs
Lapwai, ID 83540

Kalispel Indian Community (in Washington)

Superintendent, Spokane Agency
Bureau of Indian Affairs
Welpinit, Washington 99040

Spokane Tribe

Superintendent, Yakima Agency
Bureau of Indian Affairs
Toppenish, Washington 98948

Yakima Indian Nation

Superintendent, Puget Sound
Agency
Bureau of Indian Affairs
3006 Colby Ave.
Everett, Washington 98210

Hoh Indian Tribe
Lower Elwha Tribe Community
Makah Indian Tribe
Nisqually Indian Community
Port Gamble Indian Community

Puyallup Tribe
Quillayute Tribe of Indians
Skokomish Indian Tribe
Squaxin Island Tribe
Suquamish Indian Tribe
Swinomish Indian Tribal Community
Tulalip Tribes
Confederated Tribes of the Chehalis
Reservation
Lummi Tribe of Indians
Quinault Tribe of Indians
Shoalwater Bay Indian Tribal
Organization
Nooksack Indian Tribe
Sauk-Suiattle Indian Community
Upper Skagit Indians
Jamestown Band of Clallam Indians
Stillaguamish Indian Tribe
Chinook Indians* Samish Tribe of Indians*
Cowlitz Indians* San Juan Tribe*
Duwamish Indians* Snohomish Indian Tribe*
Kikiallus Indians* Snoqualmie Indian Tribe*
Lower Skagit* Steilacoom Indian Tribe*

*Indian groups that receive assistance from the Bureau only in matters relating to the settlement of claims against the U.S. Government, such as those involving inadequate compensation for land taken in the past. (From American Indians and Their Federal Relationship, United States Department of Interior, Bureau of Indian Affairs, March 1972, pp. 35-36, an update of status for Jamestown Band of Clallam and Stillaguamish Indian Tribe.)

INDIAN RESERVATIONS IN WASHINGTON STATE

	ACREAGE	POPULATION	COUNTY	AMERICAN INDIAN POPULATION IN COUNTY
Chehalis Reservation	2,075.06	185	Grays Harbor	2,293
			Thurston	1,726
Colville Reservation	1,011,871.12	2,994	Ferry	983
			Okanogan	3,233
Hoh River Reservation	443.00	39	Jefferson	440
Kalispel Reservation	4,557.41	129	Pend Oreille	192
Lower Elwah Reservation	372.00	247	Clallam	2,113
Lummi Reservation	7,383.77	1,445	Whatcom	3,252
Makah Reservation	27,027.13	571	Clallam	2,113
Muckleshoot Reservation	1,234.76	467	King	12,437
Nisqually Reservation	770.86	338	Thurston	1,726
Nooksack Reservation	.97	...	Whatcom	3,252
Ozette Reservation	719.00	...	Clallam	2,113
Port Gamble Reservation	1,303.00	454	Kitsap	2,020
Port Madison Reservation	2,846.08	254	Kitsap	2,020
Puyallup Reservation	65.04	171	Pierce	5,919
Quillayute Reservation	813.84	250	Clallam	2,113
Quinault Reservation	130,583.04	1,021	Grays Harbor	2,293
			Jefferson	440
Shoalwater Reservation	335.00	25	Pacific	357
Skagit Reservation	99.00	N/A	Skagit	1,138
Skokomish Reservation	2,950.82	316	Mason	1,008
Spokane Reservation	133,179.15	581	Stevens	1,504
Squaxin Island	827.89	304	Mason	1,008
Swinomish Reservation	3,610.76	337	Skagit	1,138
Tulalip Reservation	10,221.40	630	Snohomish	4,141
Yakima Reservation	1,119,093.97	7,480	Yakima	6,656
			Klickitat	467

¹From United States Department of Interior, Bureau of Indian Affairs Annual Report of Indian Land, Sept. 30, 1978.

²From United States Department of Commerce, **Federal and State Indian Reservations**, 1974. This figure does not refer to enrollment.

³County or counties where the reservation is located.

⁴From United States Department of Commerce, Bureau of the Census, 1980 **Census of Population and Housing-Washington**, March 1981. This figure represents American Indian, Eskimo and Aleut population by county.

CHRONOLOGY

WASHINGTON CHRONOLOGY

- 1774 First Spanish exploration of Northwest coast. Estimates of Northwest Indian population at time range from 75,000 to 150,000.
- 1775 First recorded Indian smallpox plague, first known battle between whites and Indians.
- 1778 English Captain Jame Cook explores Northwest.
- 1785 Northwest Territory Ordinance provides that Indians' "lands and property shall never be taken from them without their consent."
- 1787 United States Constitution (makes treaties supreme law of the land).
- 1790 A Spanish explorer enters Strait of San Juan and claims Clallam Bay for Spain.
- 1792 -American Captain Robert Gray explores and names Columbia River and names Grays Harbor.
-English Captain George Vancouver and Lt. Peter Puget explore Puget Sound.
- 1802-03 Louisiana Purchase.
- 1804-05 Lewis and Clark Expedition - their travel helps create U.S. claim to what is now Washington State.
- 1810 Inland fur trade begins, Spokane House built.
- 1811 Astoria is founded.
- 1812 War between U.S. and Great Britain delays opening of Northwest.
- 1818 49th parallel made United States-Canadian border, this began joint occupation.
- 1819 Treaty extinguishes Spanish claim to Northwest.
- 1824 Fort Vancouver is founded.
- 1831 Nez Perce send delegation to St. Louis to learn about Bible.
- 1833 First white settlement of Puget Sound (Fort Nisqually) built by Hudson's Bay Company.
- 1834 Bureau of Indian Affairs established.
- 1836 -Whitman Mission founded near Walla Walla.
-First steamship in the Northwest.
-Major smallpox epidemic kills many Indians in the Northwest.

- 1837 ~~-Whitman massacre after measles plague.~~
 -Missionaries at the Dalles.
 -Cowlitz Farms founded.
 -U.S. settlers begin movement to the Northwest.
- 1838 First Catholic missionaries.
- 1841 First American exploration of Puget Sound.
- 1842 U.S. settlers move into the Northwest along Columbia River.
- 1844 First U.S. settlers in Western Washington.
- 1845 -First U.S. settlers on Puget Sound at Tumwater.
 -Provisional government set up in Oregon Territory.
- 1846 Britain agrees to 49th Parallel as boundary with Canada, gives up
 claim to Washington State.
- 1847 -Flour mill, shingle mill, brick plant at Tumwater.
 -Measles and cholera epidemic kills many Indians in the Northwest.
- 1848 -Snoqualmie Chief Patkanin unsuccessfully urges war on whites.
 -U.S. acquires New Mexico and California.
 -U.S. establishes Oregon Territory providing "legal means" for settlers
 to acquire title to Indian lands.
 -Gold Rush attracts more whites to Northwest.
- 1850 Oregon Donation Land Act enables each settler to claim up to 320 acres
 of public land.
- 1851 Denny Party lands at Alki Point near Seattle.
- 1852 -Washington Territory split off Oregon.
 -Tacoma and Bellingham founded.
- 1853 -First pioneers cross Cascades through Yakima land.
 -Chief Sealth (Seattle) predicts demise of his race.
 -Commercial fishery on Duwamish.
 -Isaac I. Stevens, Governor of Washington Territory.

- 1854 -Governor Isaac Stevens, first Washington territorial governor, begins treaty negotiations.
- Confrontations between Indians and whites in Eastern Washington.
- Treaty of Medicine Creek signed.
- 1855 Treaties of Point Elliott, Point No Point, Neah Bay, Quinault, and Yakima signed.
- 1855-56 Indians and whites in violent confrontations throughout Washington Territory.
- 1856 -Indians attack Seattle.
- Indian uprisings quelled.
- Fox Island conference held to resolve issues, adjust details of reservations.
- 1857 Leschi hung as scapegoat.
- 1858 Gold discoveries bring whites through Western Washington.
- 1860 Nations first Indian boarding school established on Yakima reservation.
- 1861 Disease, prostitution and corruption already recorded at Tulalip Reservation.
- 1862 -Suquamish tribe seizes and burns bootleg whiskey boat.
- Homestead Act encourages western settlement.
- 1865 Congressional commission recognizes Indian numbers are decreasing.
- 1866 U.S. Supreme Court guarantees constitutional rights to Indians.
- 1870 President Grant turns over reservation administration to missionaries for the next decade in order to combat Indian agent corruption.
- 1871 Congress halts treaty making with Indians.
- 1872 Indian agents estimate 5,000 gallons of whiskey and wine supplied annually to Colville-area Indians. New reservation shifted west to accommodate non-Indian homesteaders.
- 1876 -General George Custer defeated in Montana.
- Non-Indian fish wheels begin changing fishery on Columbia River.
- 1877 Nez Perce Chief Joseph captured after epic race to reach Canada was unsuccessful.

- 1878-79 Last Northwest Indian resistance ends with defeat of Bannock, Paiute and Sheepeater tribes in Idaho.
- 1881 Indian Shaker religion founded by Squaxin Island Indian.
- 1883 Columbia Moses reservation established, then abolished.
- 1884 Chief Joseph exiled to Colville Indian reservation.
- 1887 Congress passes Dawes Act which allowed conversion of tribal land holdings into individual, privately-owned holdings (thus making individual indians landowners who can sell property). Two-thirds of U.S. Indian land will be lost by 1934.
- 1889 -Washington Territory becomes a state.
-Washington State constitution contains clause disclaiming jurisdiction over Indians and Indian lands.
- 1890 Massacre of Indians at Wounded Knee in Dakotas marks end of Indian wars.
- 1891 Washington State begins arresting Indians for off-reservation fishing.
- 1898 Spokane Indians ride up in war paint and feathers to volunteer for Spanish-American War.
- 1904 Feather Religion founded by Klickitat Indian.
- 1911 Bureau of Indian Affairs starts Indian health program.
- 1916 Lummi Indians briefly capture Austrian tourists fishing on reservation, creating comical flap during World War I.
- 1917 Two-thirds of Nisqually reservation seized to help creat Fort Lewis.
- 1924 Indians declared citizens of U.S.
- 1934 -Congress passes Indian Reorganization Act encouraging tribal government; ends Dawes Act allotment policy.
-Johnson-O'Malley Act provides money for special needs of Indian children enrolled in public schools.
- 1940 Indians hold Cermony of Tears as Grand Coulee Dam drowns Kettle Falls (a traditional fishing site).
- 1945 Spokane Indian, Louis Adrian, killed on Mount Suribachi on Iwo Jima a few yards from famous flag raising.
- 1946 Indian Claims Commission established to settle remaining Indian claims to U.S. land.

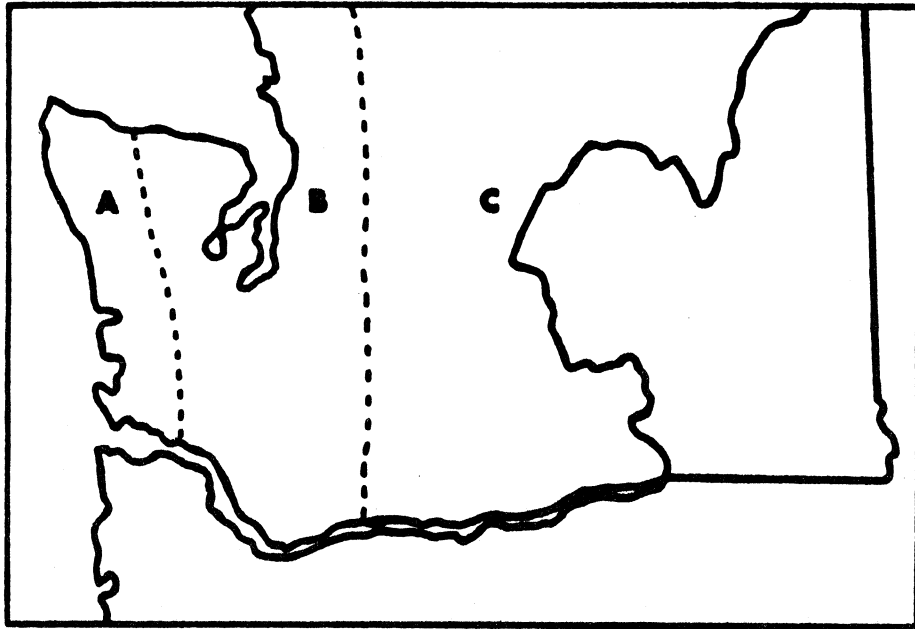
- 1953 Congress announces policy to terminate, or abolish, tribes and reservations. Washington tribes organize to fight policy.
- 1954 -Indian Health Service created.
- The Dalles Dam drowns Indian traditional fishing site at Celilo Falls on the Columbia River.
- 1968 Indian Civil Rights Act extends U.S. constitutional protections to Indian tribal courts.
- 1969 -Duwamish Tribe paid \$64,000 for claim to Seattle.
- Fishing rights battle escalates.
- 1970 -President Nixon announces new policy of Indian "self-determination."
- Seattle Indians occupy Fort Lawton.
- 1974 -Boldt Fishing Decision.
- Indian Finance Act passed.
- 1975 Congress passes Indian Self-Determination and Education Act.
- 1977 -Indian Cultural Center at Fort Lawton opens.
- Assistant Secretary for Indian Affairs created, giving Bureau of Indian Affairs more of a voice in Interior Department policy.
- 1978 -Indian Religious Freedom Act.
- Indian Community College Assistance Act.
- 1979 Indian Child Welfare Act.
- 1983 President Reagan reaffirms self-determination, urges tribes to become economically self-sufficient.

GLOSSARY

GLOSSARY

- bay- a wide inlet of the sea
- * camas- a plant of the lily family, with blue flowers, growing in low, wet meadows; the bulbs were a staple food of the Pacific Northwest Indians
 - * cattail- plant used for basketry
 - * culture- a society's system of beliefs, values, knowledge, traditions and skills
 - * dentalium- shell used for trade
 - * environment- surroundings
 - * longhouse- permanent home of Coast and Puget Sound Indians
 - * malthouse- temporary home of Coast and Puget Sound Indians
 - * natural resources- something found in the natural environment of use to man
 - * pemmican- pounded dried berries and meat mixed with oil
 - * potlatch- a gift, to receive; a ceremony in which gifts were given
 - * Puget Sound- a long arm of the Pacific Ocean
 - * reservation- land reserved by a tribe in a treaty
 - * salmon- common fish in Puget Sound
 - * technology- tools, skills, knowledge of a people in a particular culture
 - * tepee- cone-shaped shelter used by the Plateau Indians
 - * tidelands- flat beach on which tides go in and out
 - topography- the lay of the land
 - * travois- platform attached to dog or horse for transporting goods
 - * tribe- a group of people who act as a unit
 - vegetation- plant life
 - * wapato- Chinook word for potato
- * words to be included in student picture dictionaries
Other words may be added as you progress through the unit.

**STUDENT WORKSHEETS
AND ACTIVITIES**



1. Write about some of the things you would see in each area:

Coast: _____

Puget Sound: _____

Plateau: _____

2. Color the area of the Coast Indians red.
3. Color the area of the Puget Sound Indians green.
4. Find the area of the Plateau Indians. Color it yellow.

5. Label the Pacific Ocean and Puget Sound and color them blue.

6. Which areas receive the most rain? _____

The least amount? _____

7. Where would most of the trees grow? _____

8. What animal life would you find in each region?

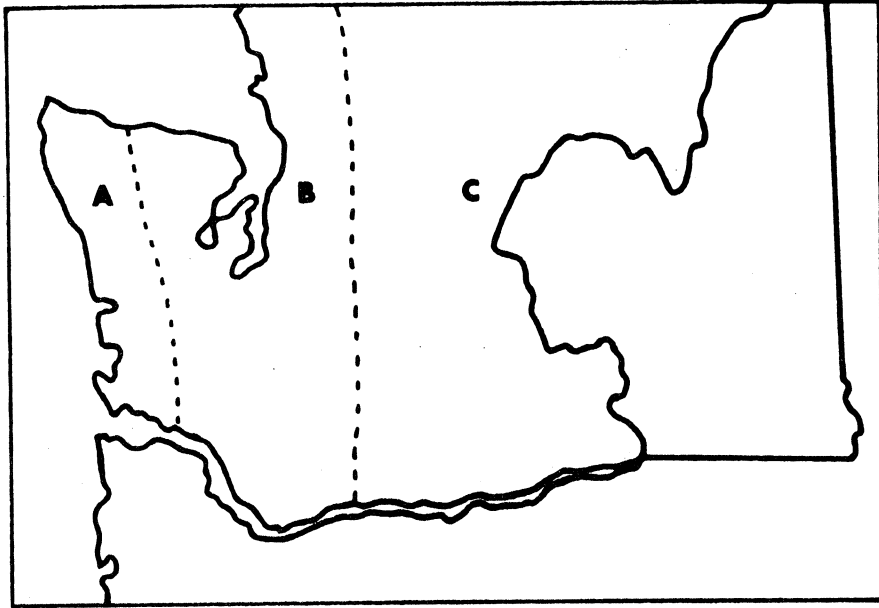
Coast: _____

Puget Sound: _____

Plateau: _____

9. Why would the Coast and Puget Sound have some of the same animal and plant life?

10. Why do all three of these areas have salmon runs?



1. Think about the topography of our state. Write about some of the things you would see in each area:

Coast: _____

Puget Sound: _____

Plateau: _____

2. Color the Northwest Coast Region light green.
3. Find the Puget Sound Region. Color it orange.
4. Color the Plateau Region red.

B. Natural Environment (4-6)

5. In which areas would rainfall be the most abundant? _____

6. Which type of vegetation would you find in each region? Write your answers below:

Coast: _____

Puget Sound: _____

Plateau: _____

7. List the animal life that would inhabit each area:

Coast: _____

Puget Sound: _____

Plateau: _____

8. Why would the Coast and Puget Sound have some of the same animal and plant life?

9. Why do all three of these areas have salmon runs? _____



Color:

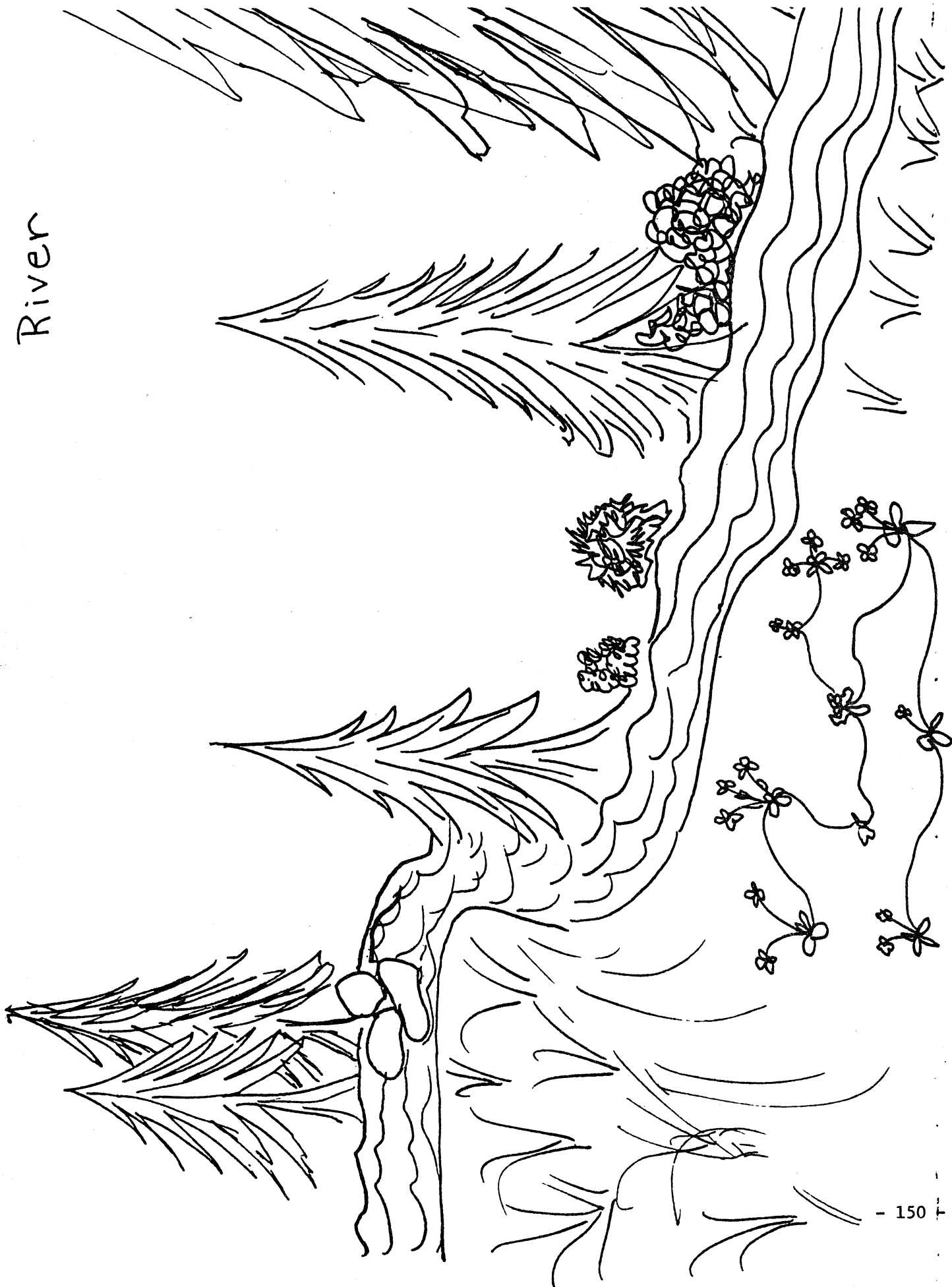
Mountains - green

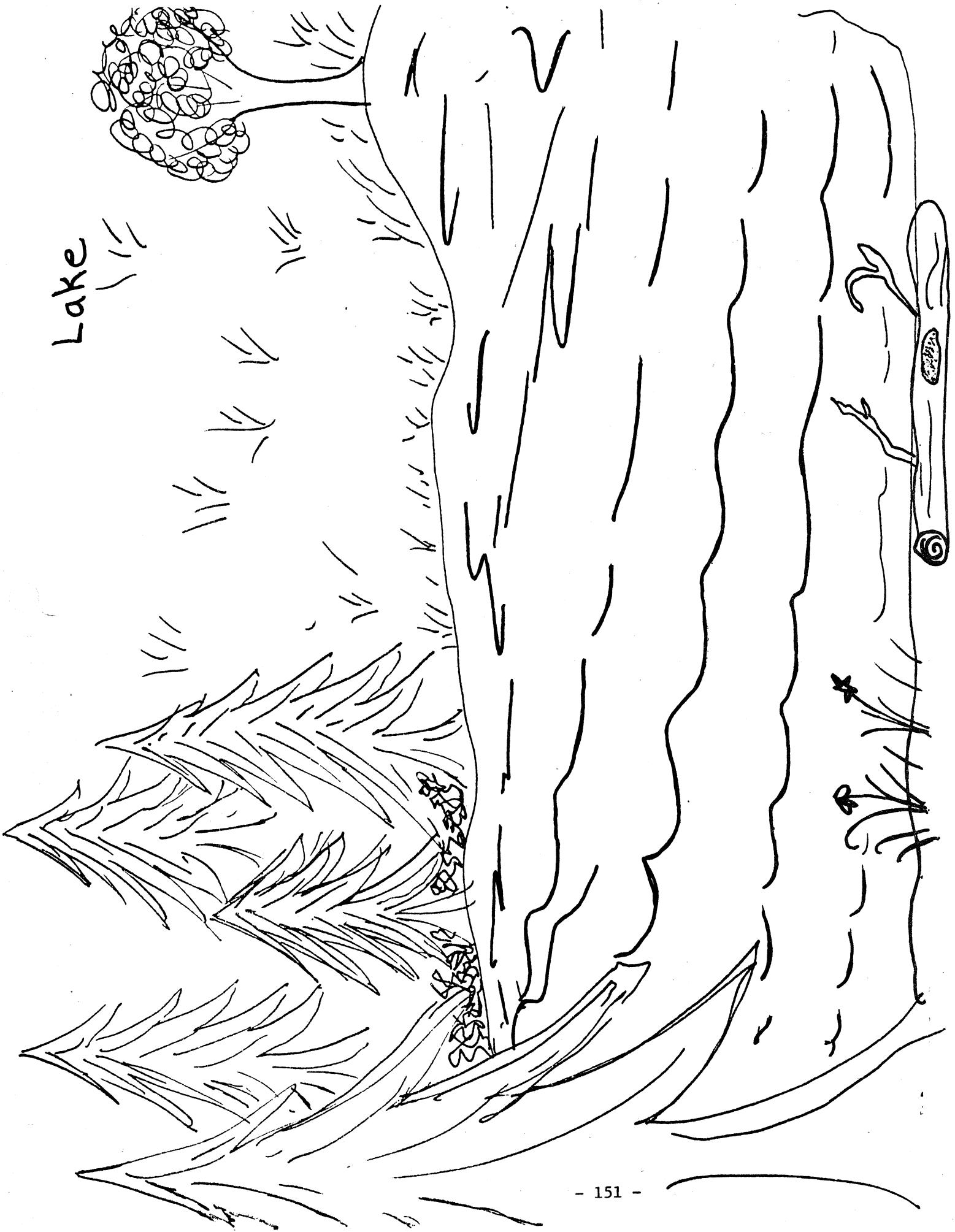
rivers - red

ocean - blue

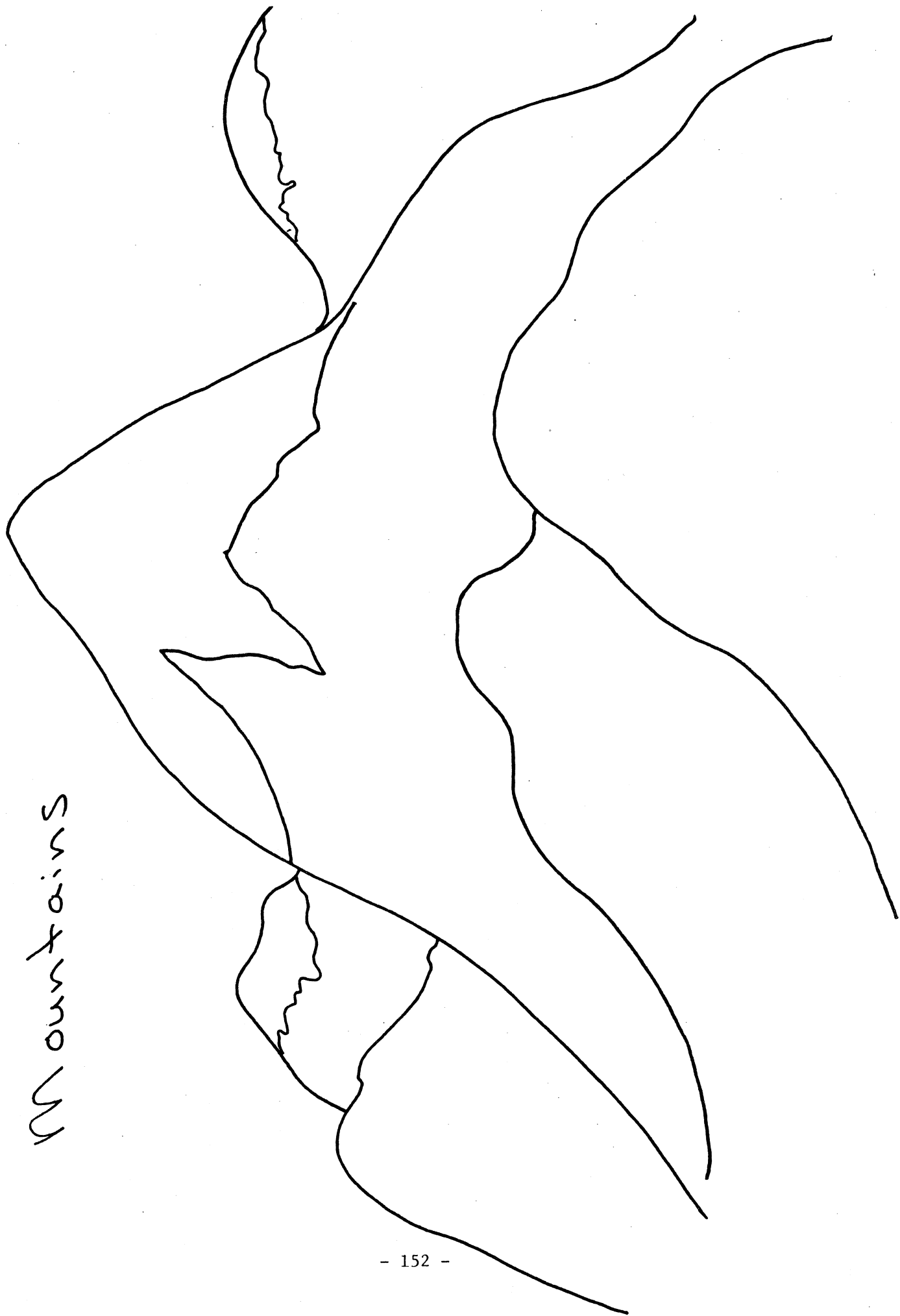
What state is this?

River



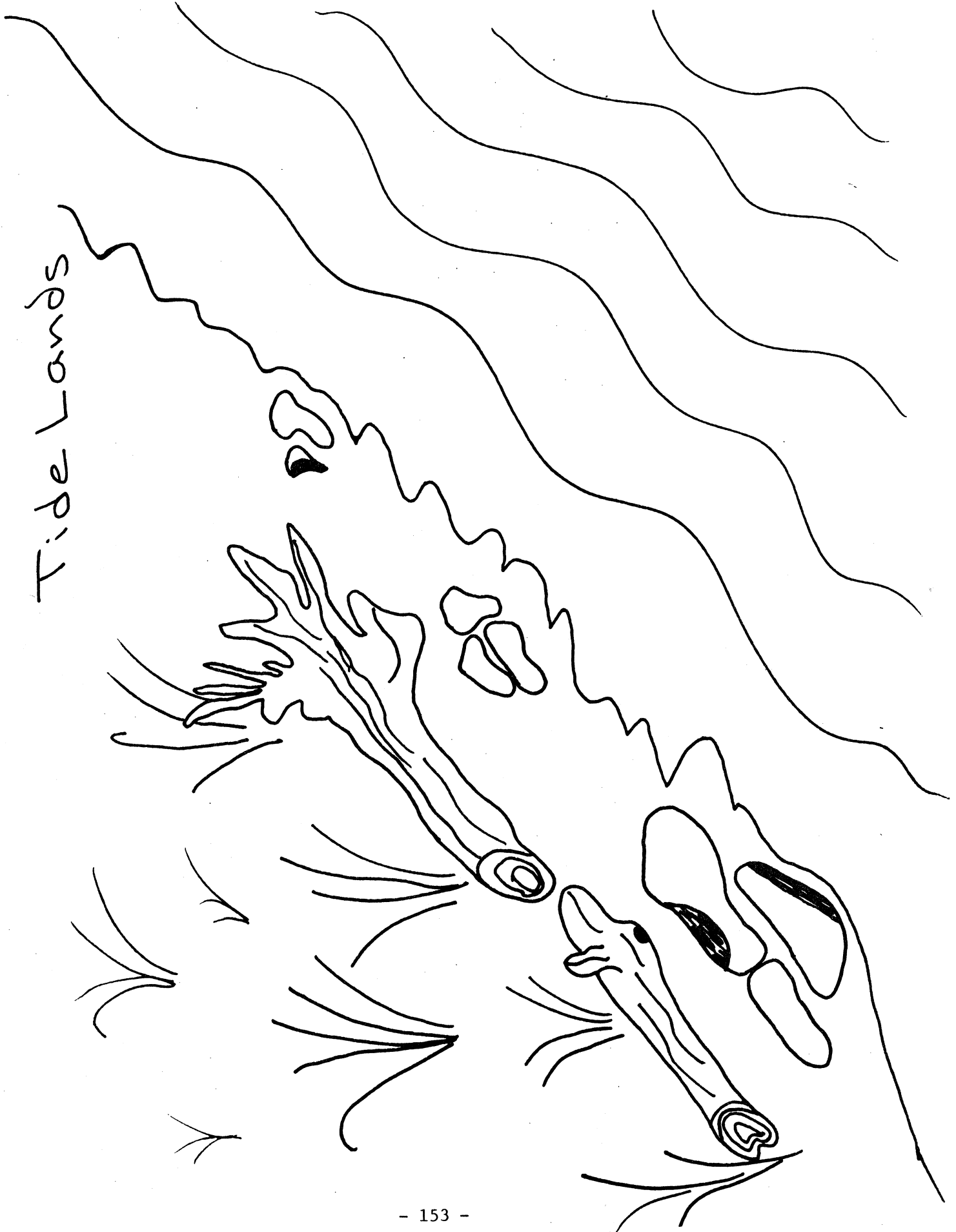


Lake



Mountains

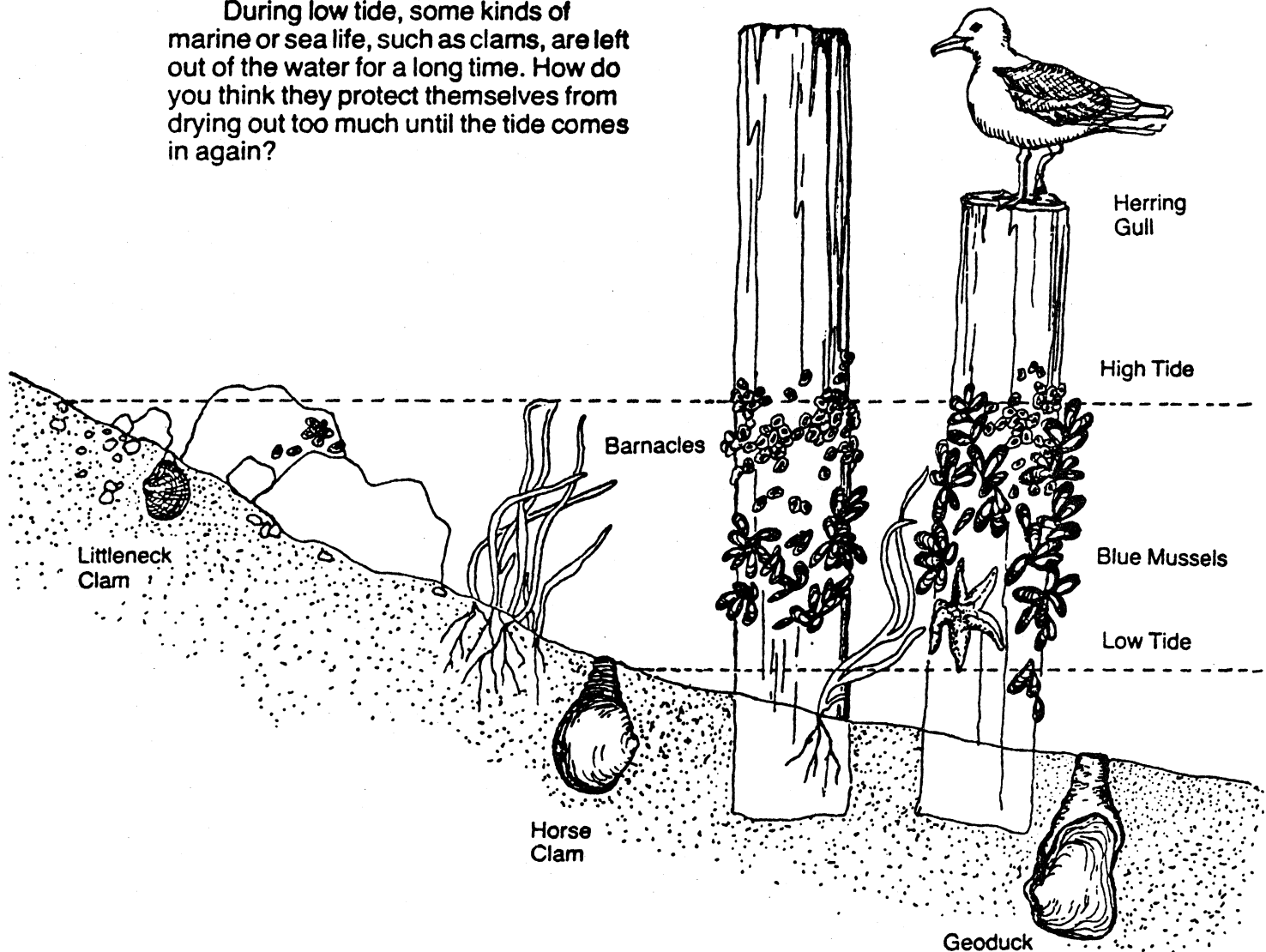
Tide Lands



Living Between the Tides

On a saltwater beach, the water rises and falls twice each 24 hours. When the water comes up high on the shore, it is called high tide and when it goes down, it is low tide. The plants and animals living on the higher part of the beach are different from those which are under water most of the time. This is also true of posts and docks in the water. Some animals, like barnacles, live on the upper part of the post while other animals, like mussels, live on the bottom.

During low tide, some kinds of marine or sea life, such as clams, are left out of the water for a long time. How do you think they protect themselves from drying out too much until the tide comes in again?



B. Natural Environment (4-6)

	COASTAL REGION	PUGET SOUND REGION	PLATEAU REGION		
Land Forms					
Water Forms					
Climate					
Vegetation					
Animal Life					

B. Natural Environment
and Basic Needs of
People (K-3, 4-6)

HORN

BERRIES

BISON

SALMON

CANOES

CLAMS

STONE TOOLS

ARROW POINTS

ELK

CATTAIL

ROOTS

SHELLS

SEAWEED

TOTEMS

LONGHOUSE

CEDAR BARK

DEER

SKINS

Trees

Earth

Water

Animals

Trees	Earth	Water	Animals

E. Natural Environment
and Basic Needs of
People (K-3, 4-6)

(This pre-test could be given verbally to younger students.)

1. The first people to live in America were:

the pilgrims

the explorers

the Indians

2. The term "potlatch" is most like a:

party

a latch

a type of food

3. An Indian reservation is most like:

a town

an apartment

a ceremony

4. All Indians live in tepees.

yes

no

don't know

5. Most American Indians were friendly with the early settlers.

yes

no

don't know

6. American Indians lived in a way that showed care for the land.

yes

no

don't know

7. There are fewer than twenty tribes of American Indians living in this country today.

yes

no

don't know

8. Name as many Indian tribes living in Washington State as you can.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

CAMAS ROOT



fig. 1.4

ROOTS: wapato (wild potato)
brake fern
dandelion
sunflower
cattail
some trees
skunk cabbage
CAMAS ROOT

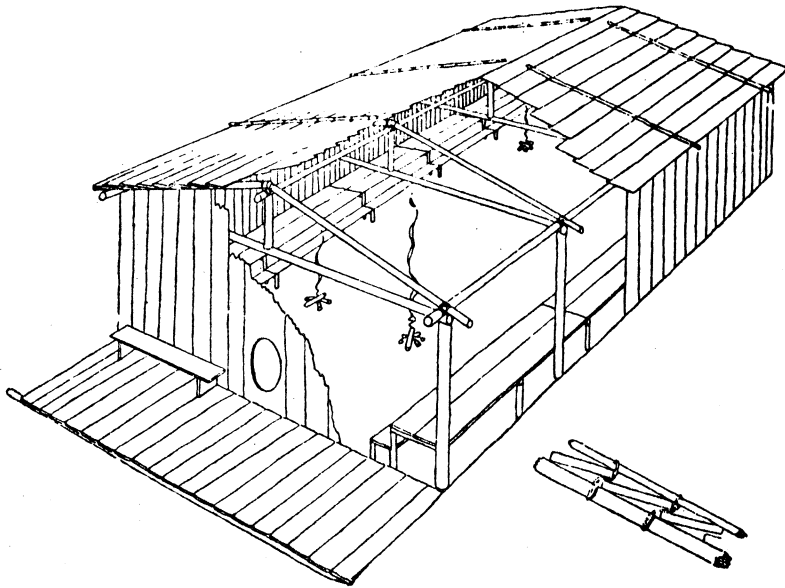
SEEDS: hazel nut
sunflower
acorn

BERRIES: salmonberry
huckleberry
blackberry
raspberry
strawberry

GREENS: horsetail
wild celery

Shelter

TOPIC: SHELTER (continued)



Coastal and Puget Sound
Regions:

Longhouse-permanent
dwelling (see fig. 1.5)

Cattail Mathouse-temporary
dwelling

fig. 1.5

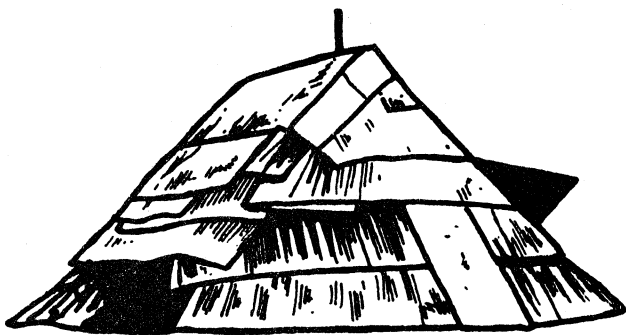


fig. 1.6

Plateau Region:

Earth Lodge-permanent
dwelling

Mat Lodge-temporary dwelling
(see fig. 1.6)

Tepee-(see fig. 1.7)

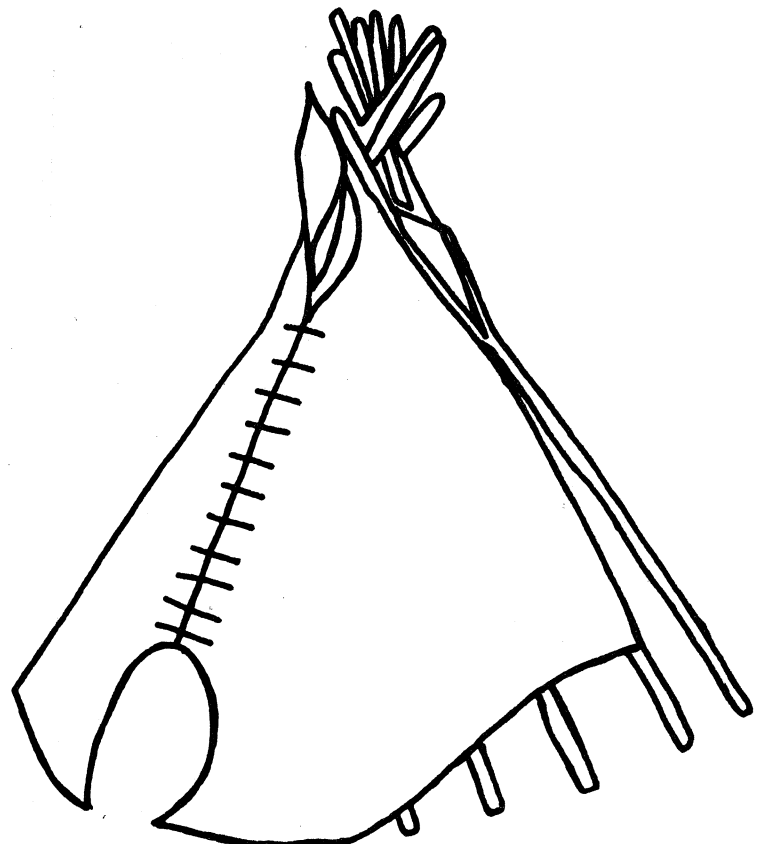
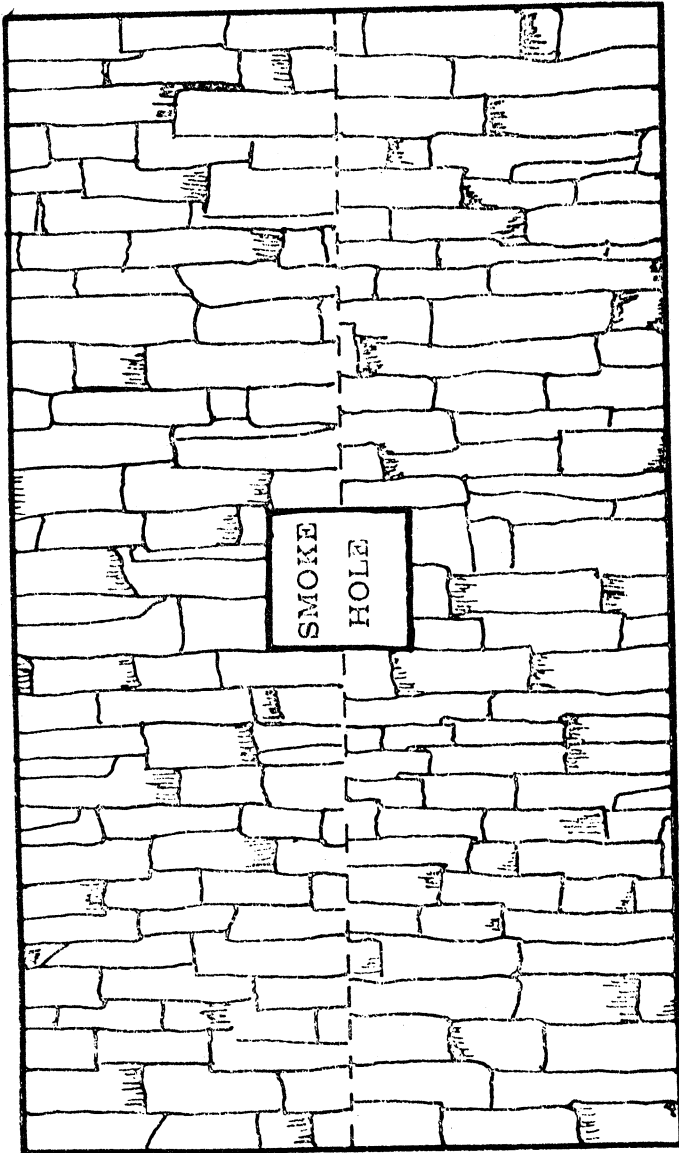


fig. 1.7

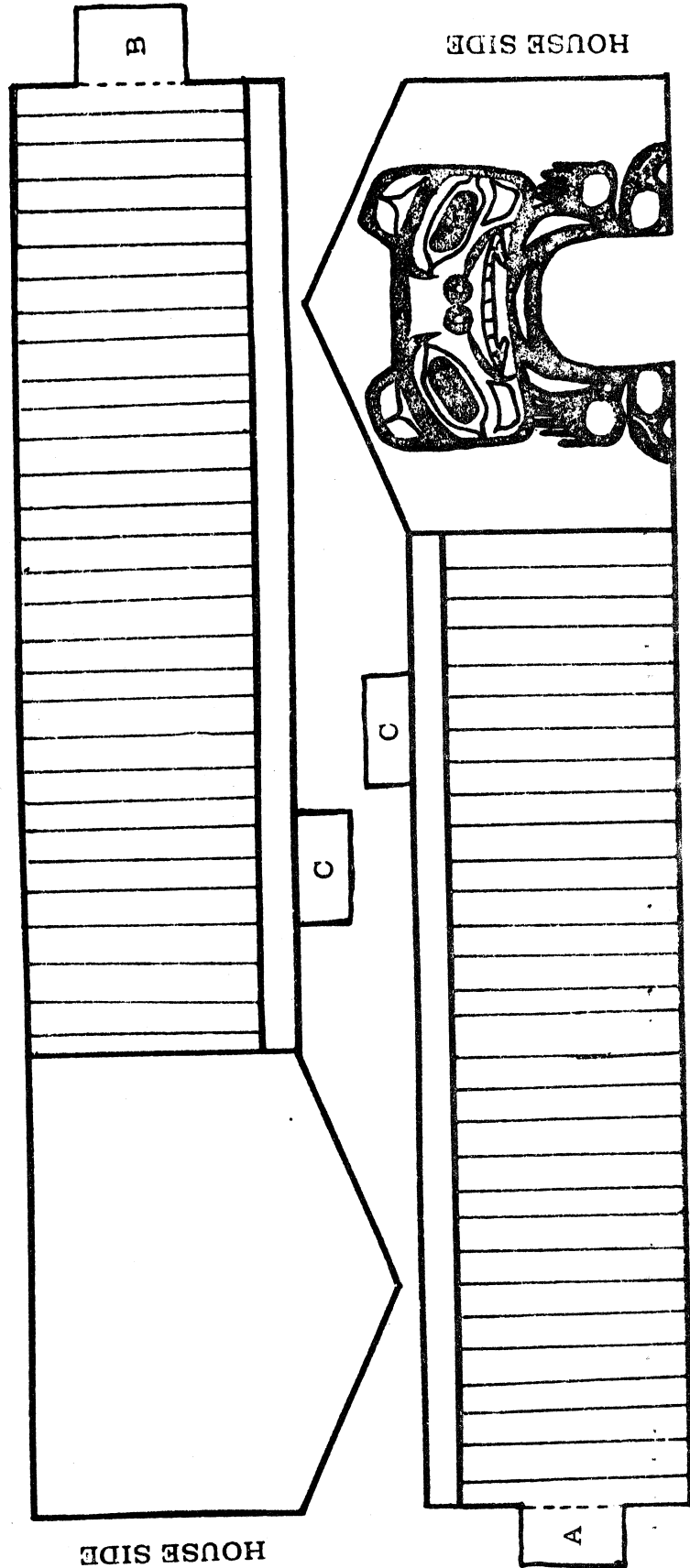
COASTAL LONGHOUSE

Directions for Longhouse

1. Cut out roof and house sides (with tabs)
2. Cut out smoke hole in roof
3. Paste or tape tab "A" to back of house, tab "B" to house front
4. Paste or tape roof tabs "C" to roof



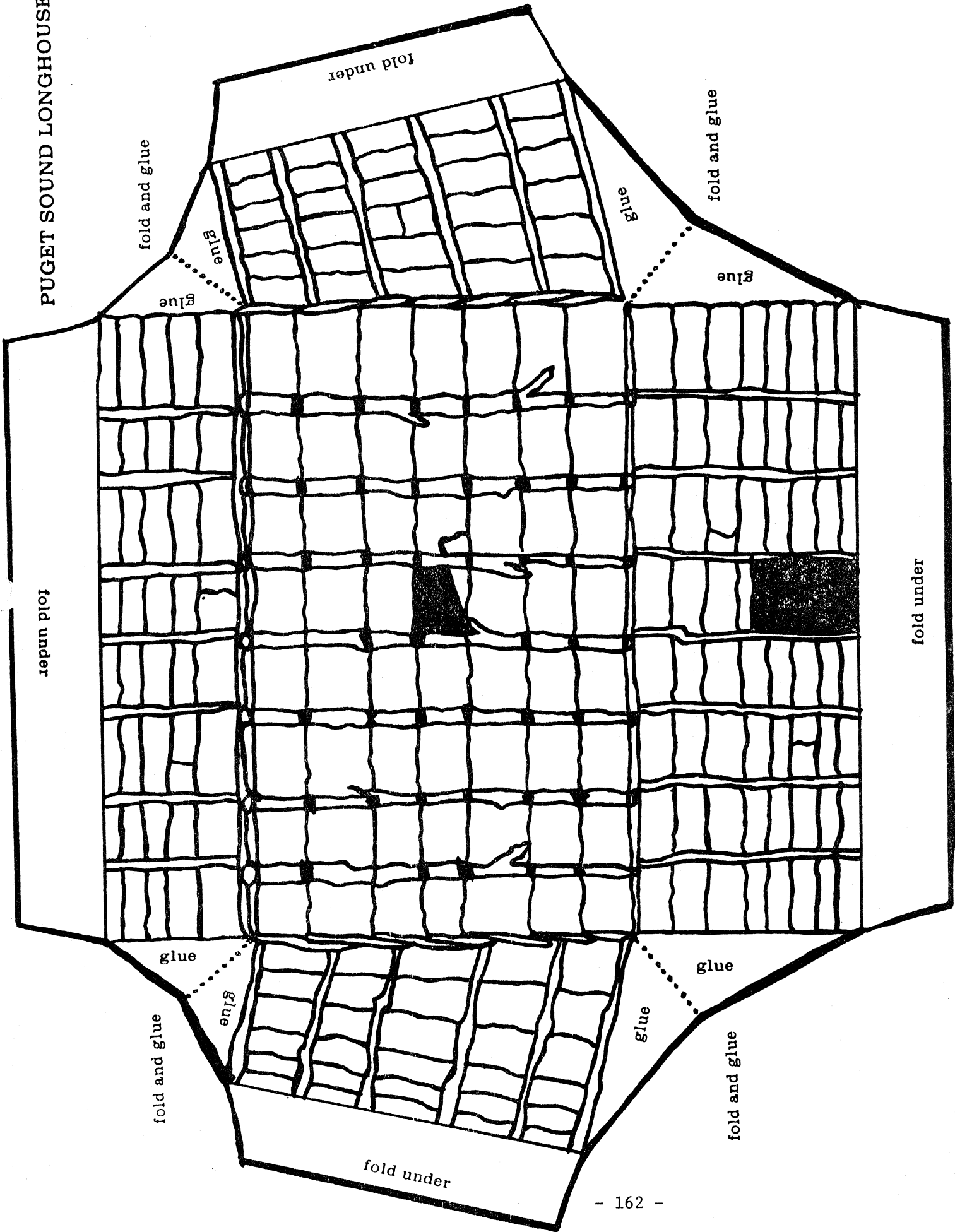
ROOF



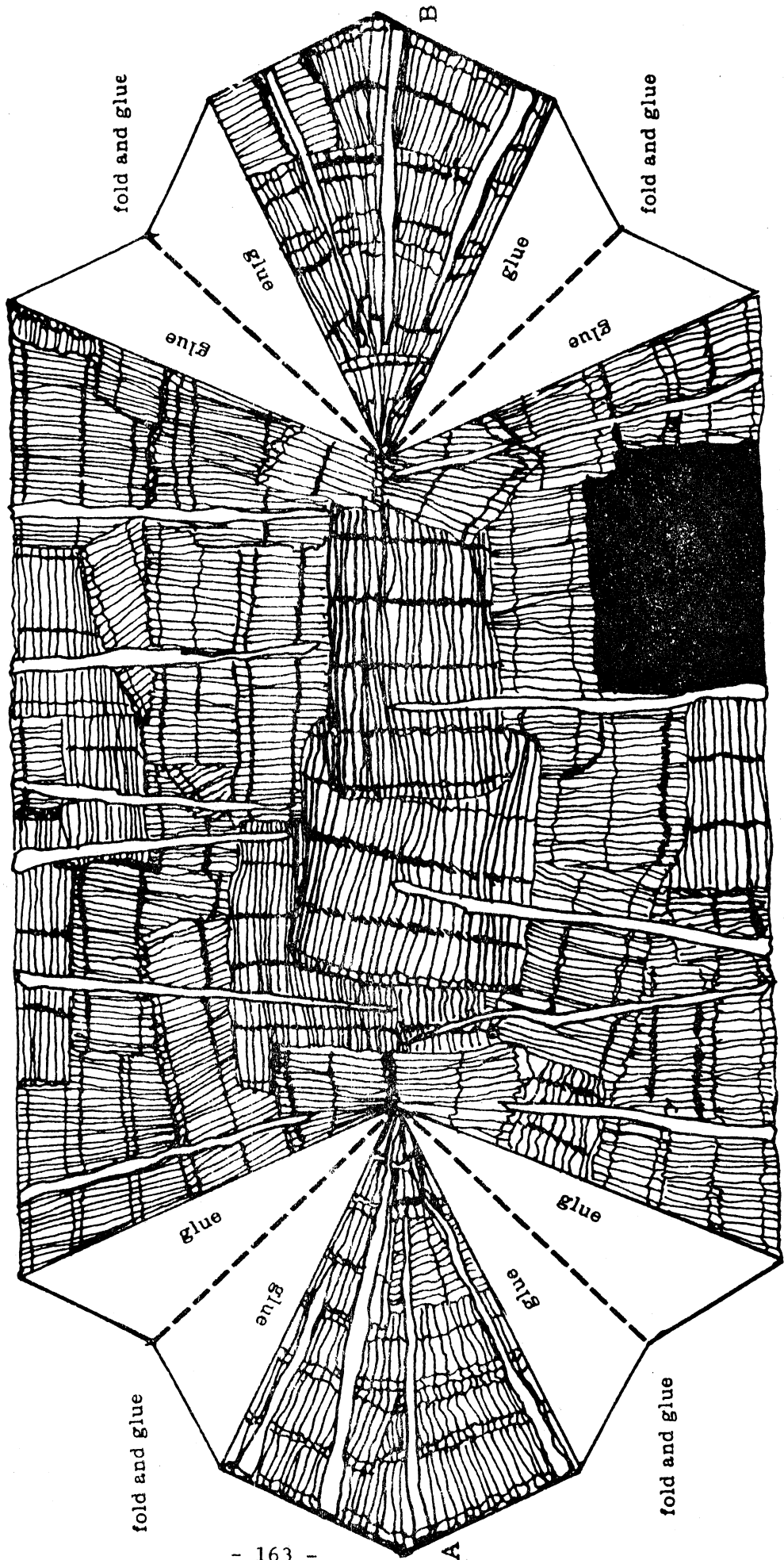
HOUSE SIDE

HOUSE SIDE

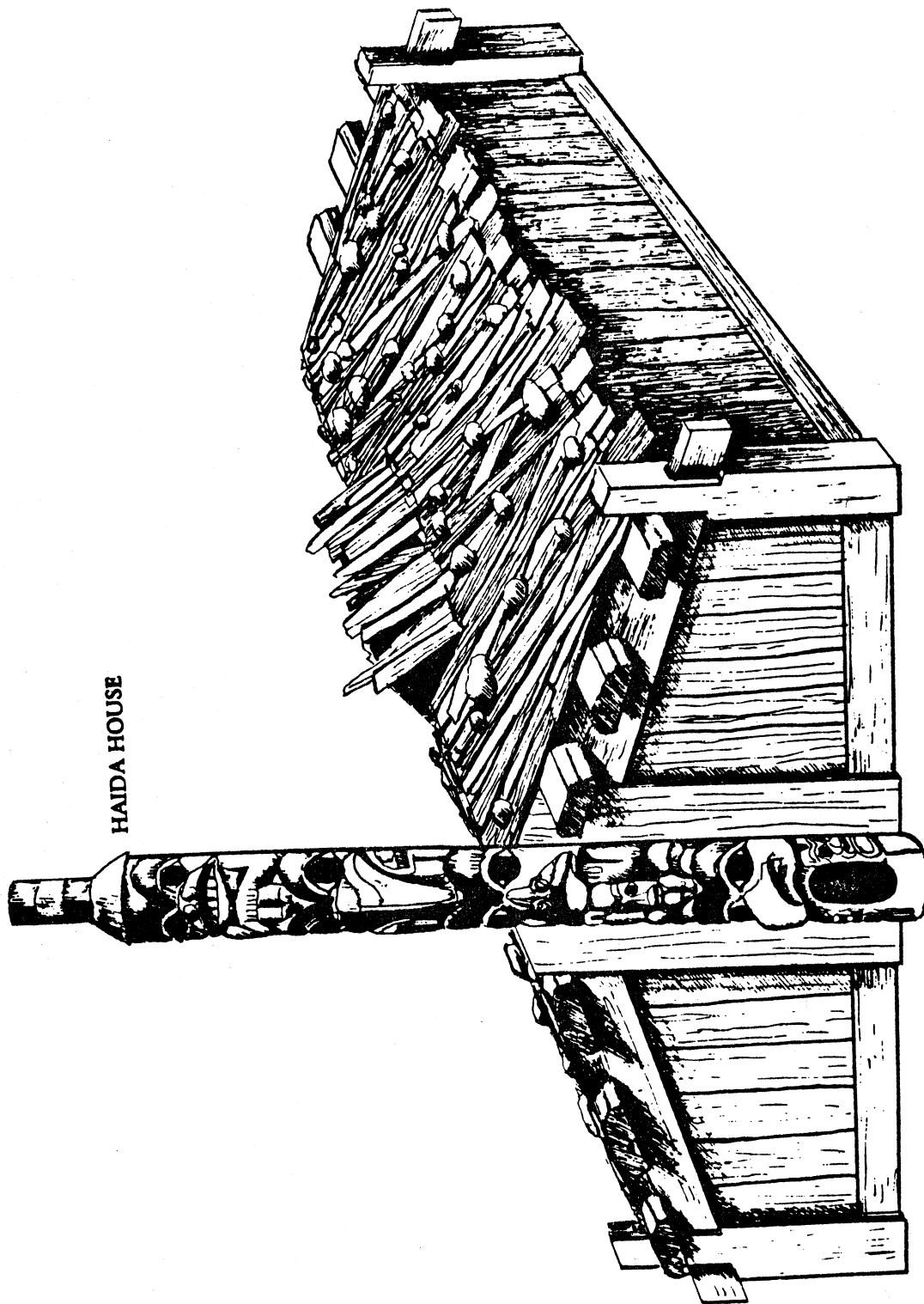
PUGET SOUND LONGHOUSE



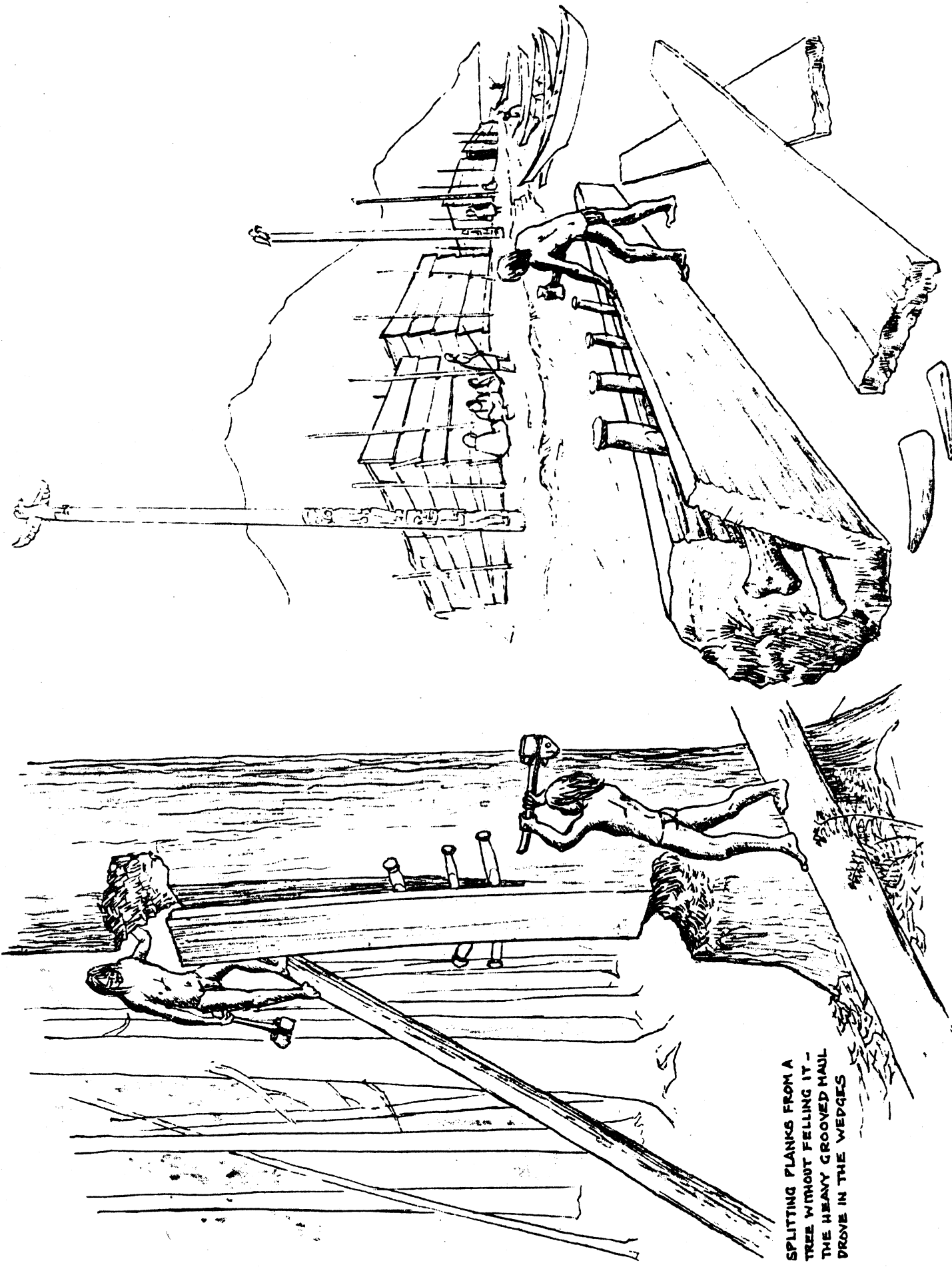
PLATEAU MATHOUSE



fold in half from "A" to "B"



HAIDA HOUSE



SPLITTING PLANKS FROM A
TREE WITHOUT FELLING IT -
THE HEAVY GROOVED MAUL
DROVE IN THE WEDGES

INSIDE A LONGHOUSE

This cradle is hanging on wood that has been bent. When the baby moves, the cradle rocks.

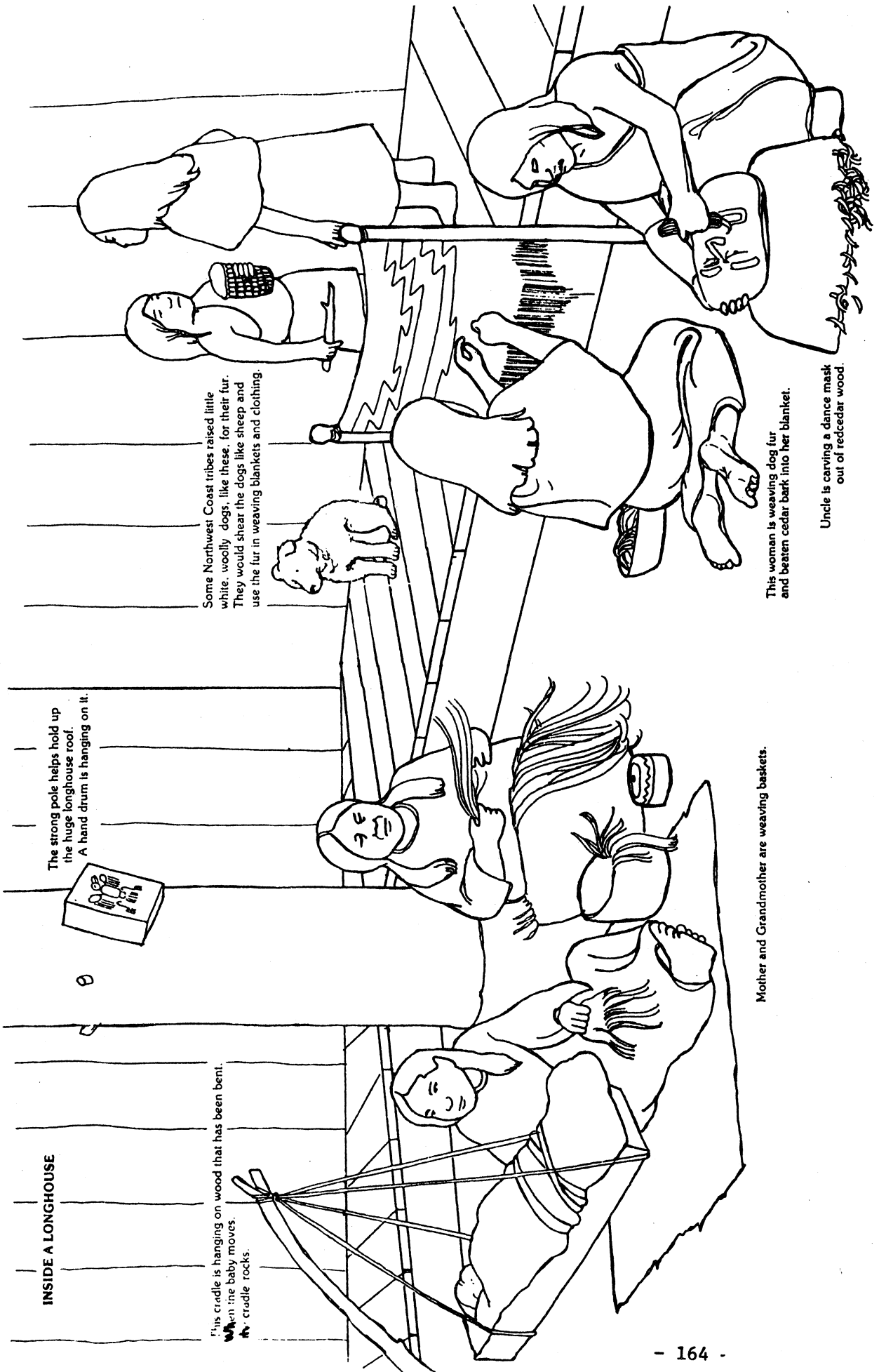
The strong pole helps hold up the huge longhouse roof. A hand drum is hanging on it.

Some Northwest Coast tribes raised little white, woolly dogs, like these, for their fur. They would shear the dogs like sheep and use the fur in weaving blankets and clothing.

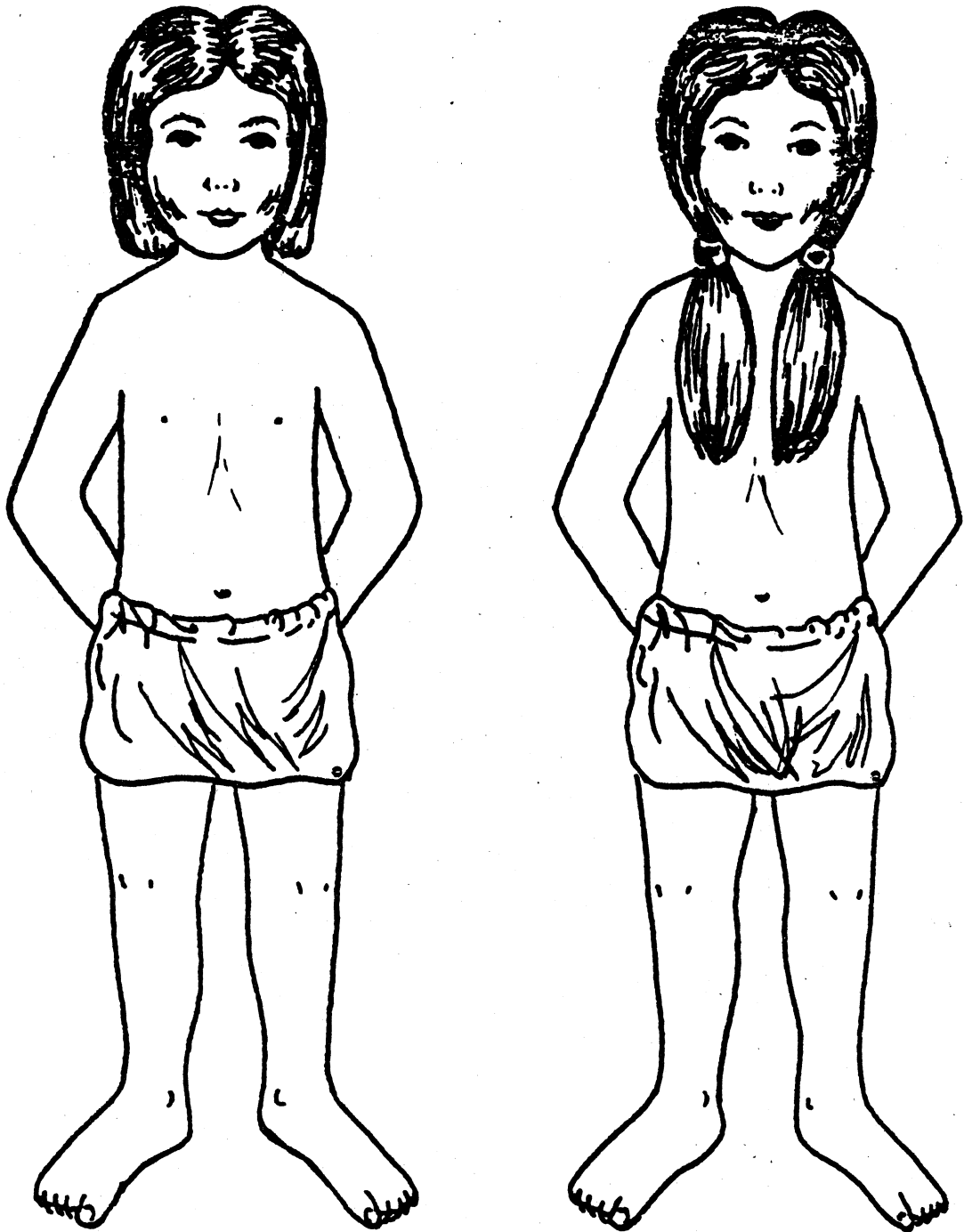
Mother and Grandmother are weaving baskets.

This woman is weaving dog fur and beaten cedar bark into her blanket.

Uncle is carving a dance mask out of redcedar wood.



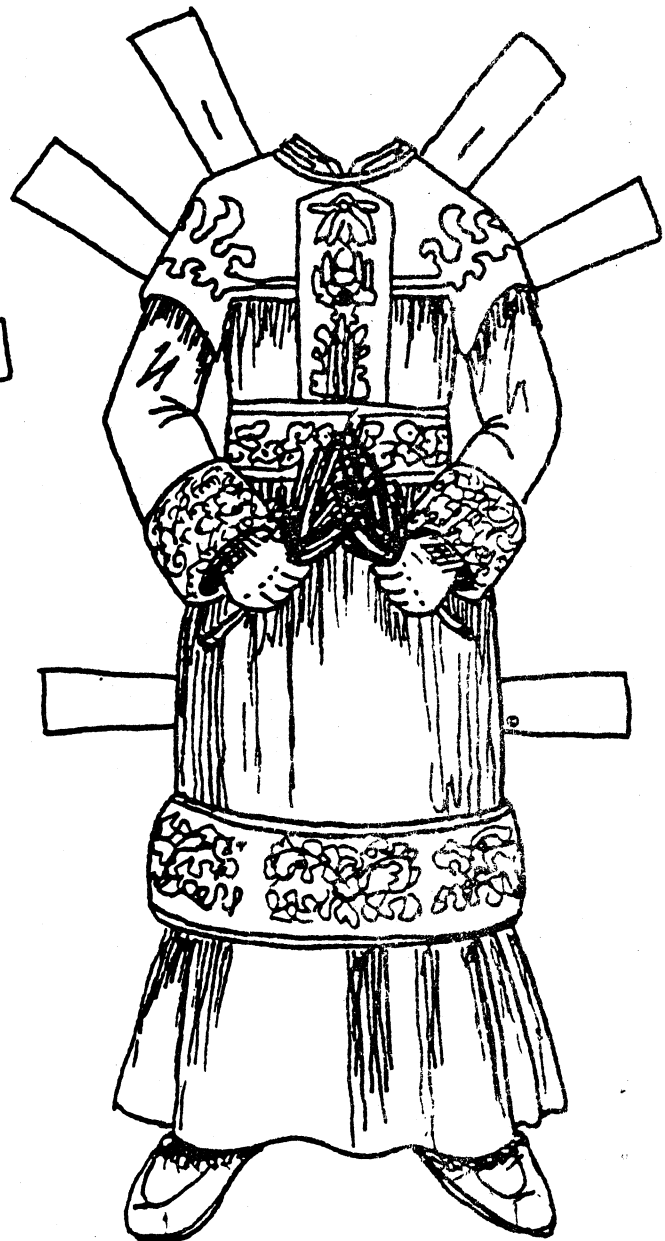
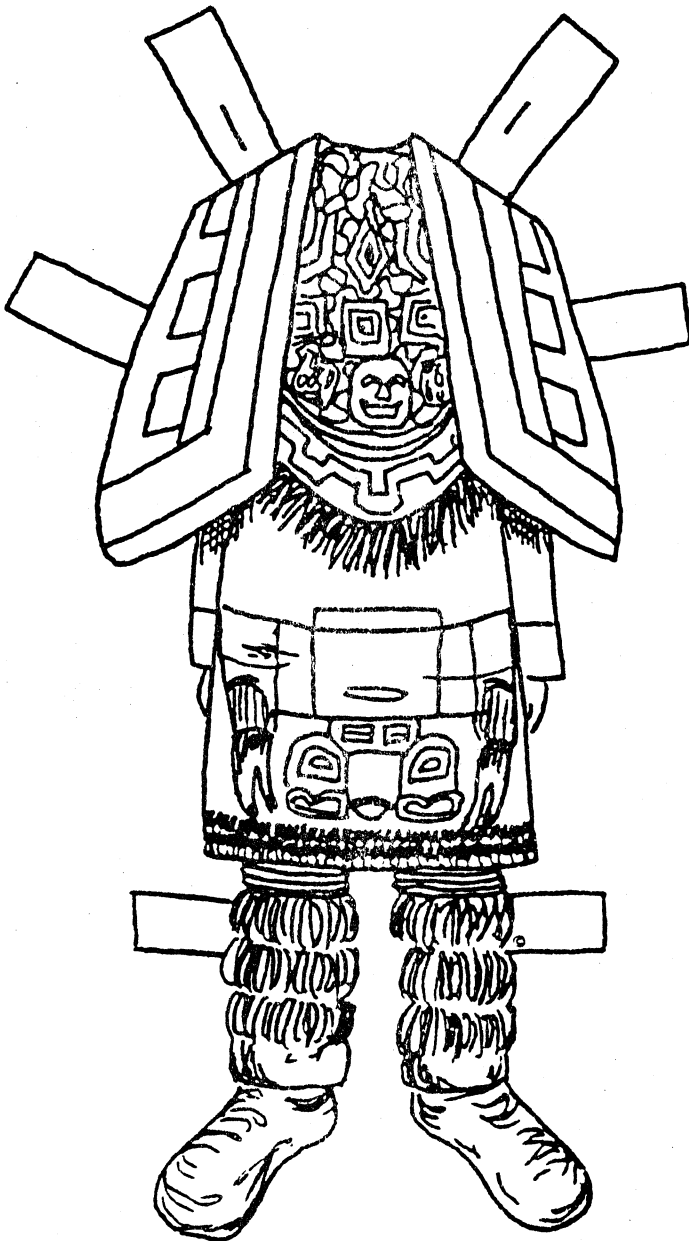
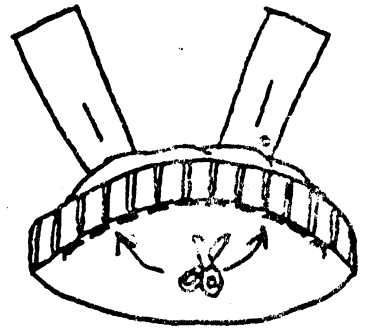
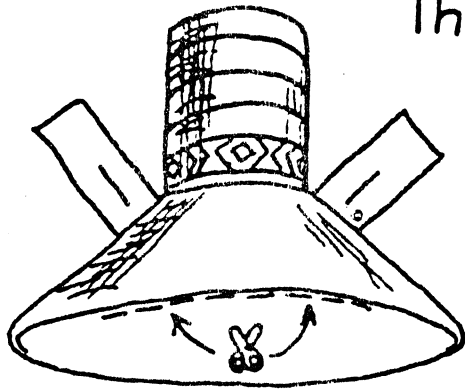
AMERICAN INDIAN paper dolls



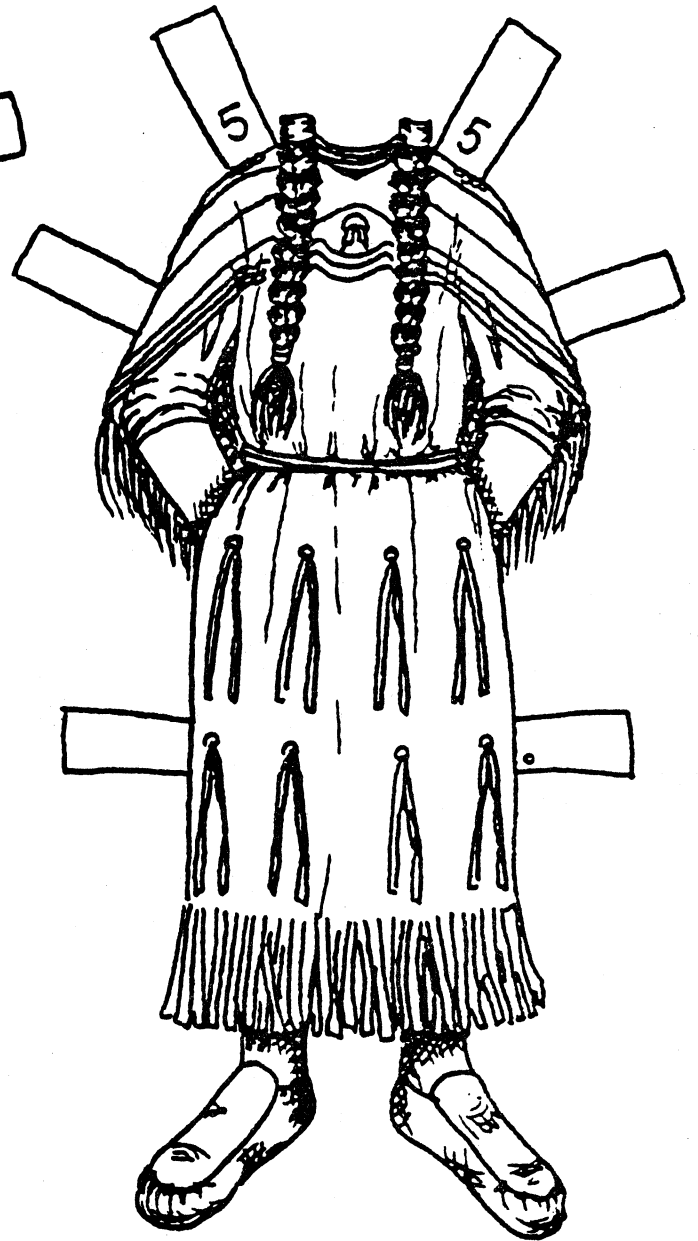
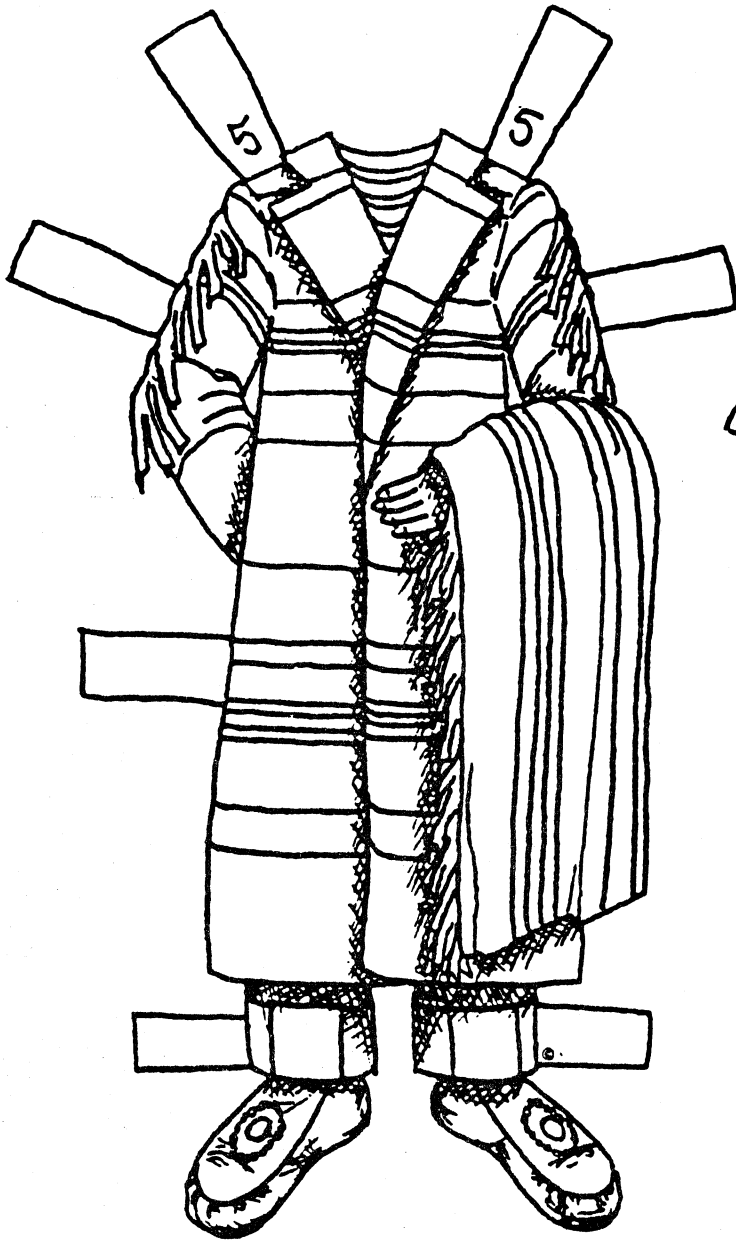
Contributed by Pat Noel, Chinook
Elementary School, Auburn School
District

Northwest Coast Indians ①

The
Tlingit



The Nez Percé



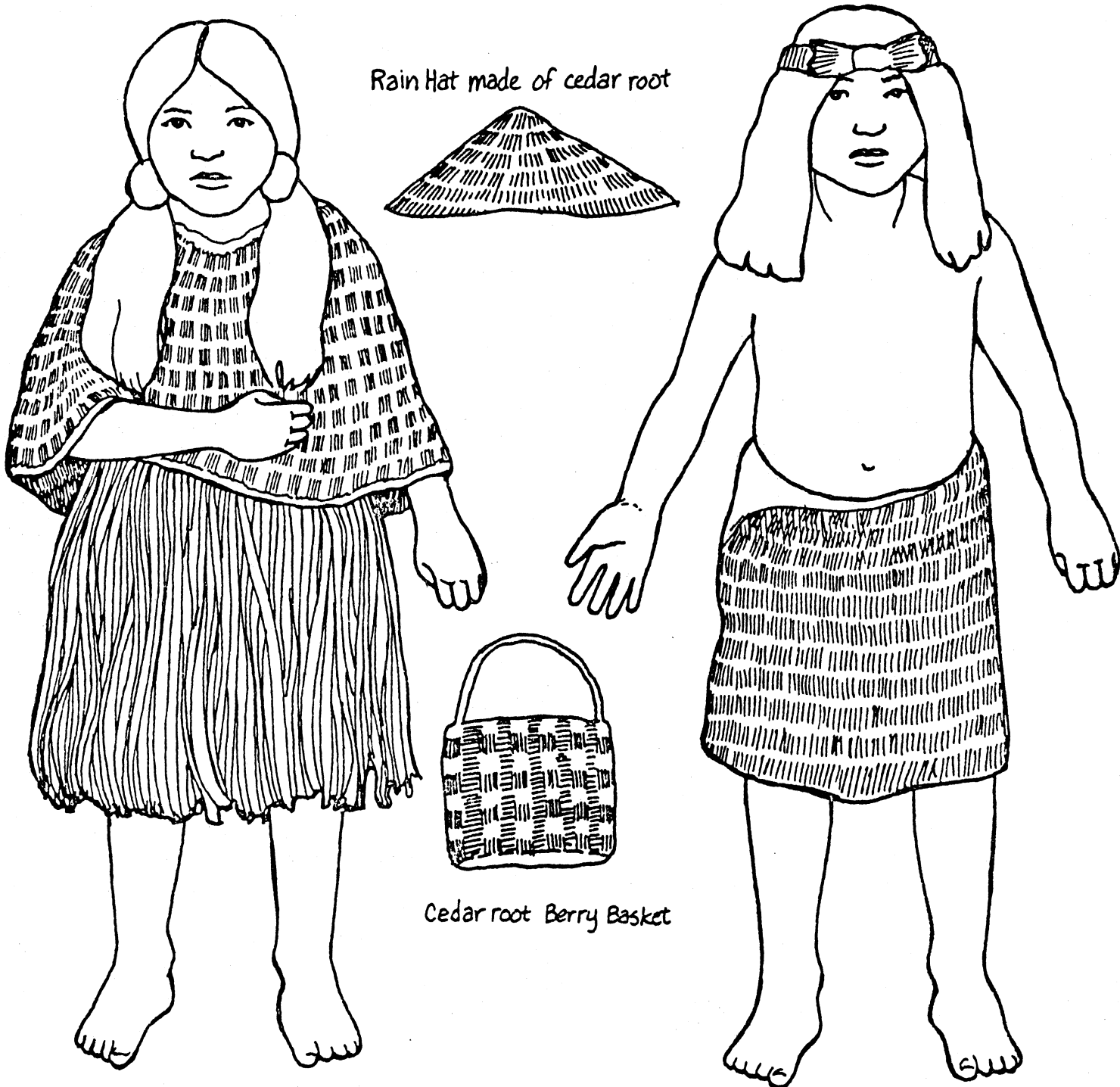
The Plateau Indians

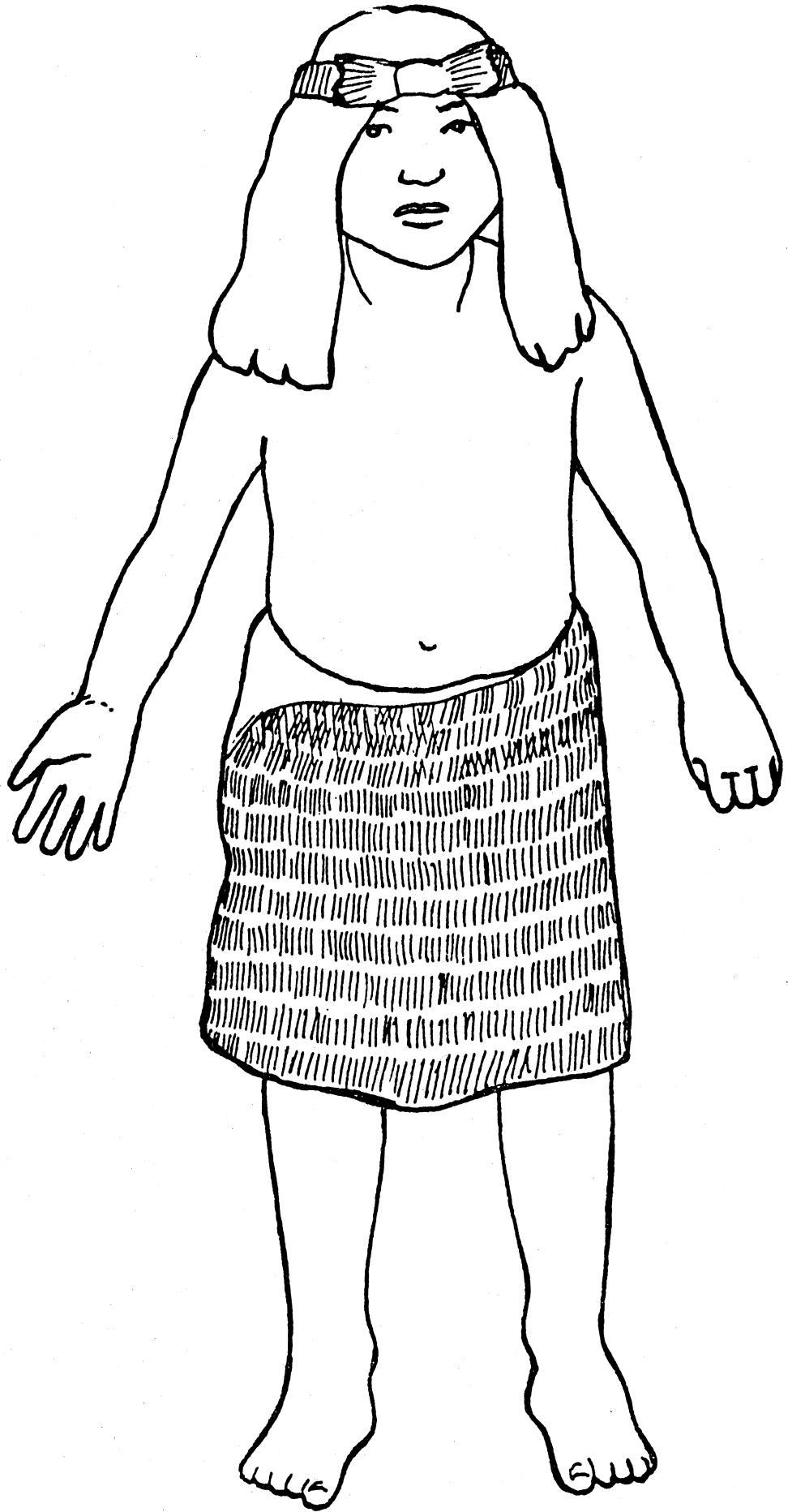
HISTORICAL CHILDREN

If you had been alive in your great-great-grandmother's day you might have met Indian children like these.

In warm weather, the old-time Northwest Coast Indian boys often did not wear any clothes at all. Girls often wore only aprons made from plants. In colder weather girls and boys would wear clothes made out of woven cedar bark and lined with animal fur to make them soft and warm. Some tribes also tanned animal hides and made clothes out of deer, elk and moose hides and sometimes even seal skins.

The boy is wearing a head band made of cedar bark to keep his long hair out of his eyes. (Most Northwest Coast men did not braid their hair.) The girl is wearing earrings made of abalone shell. Both men and women wore earrings.



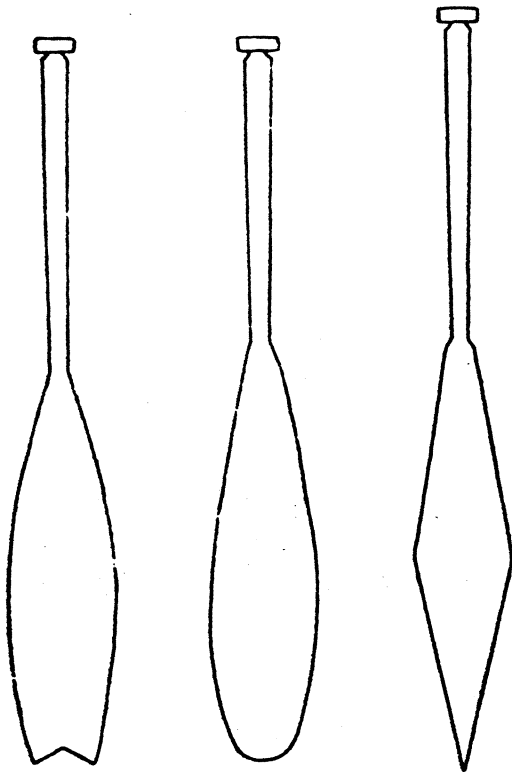
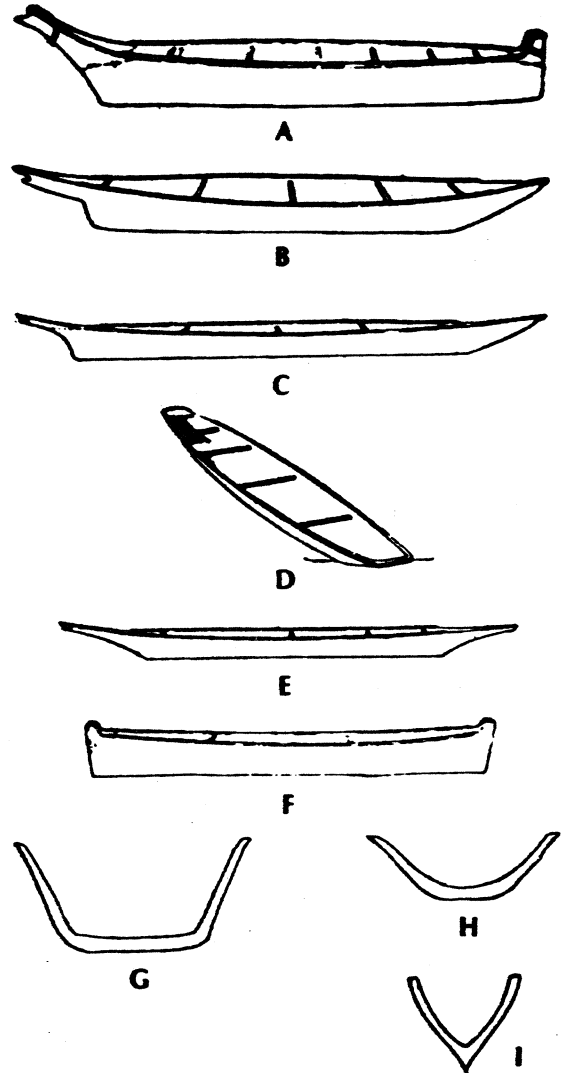




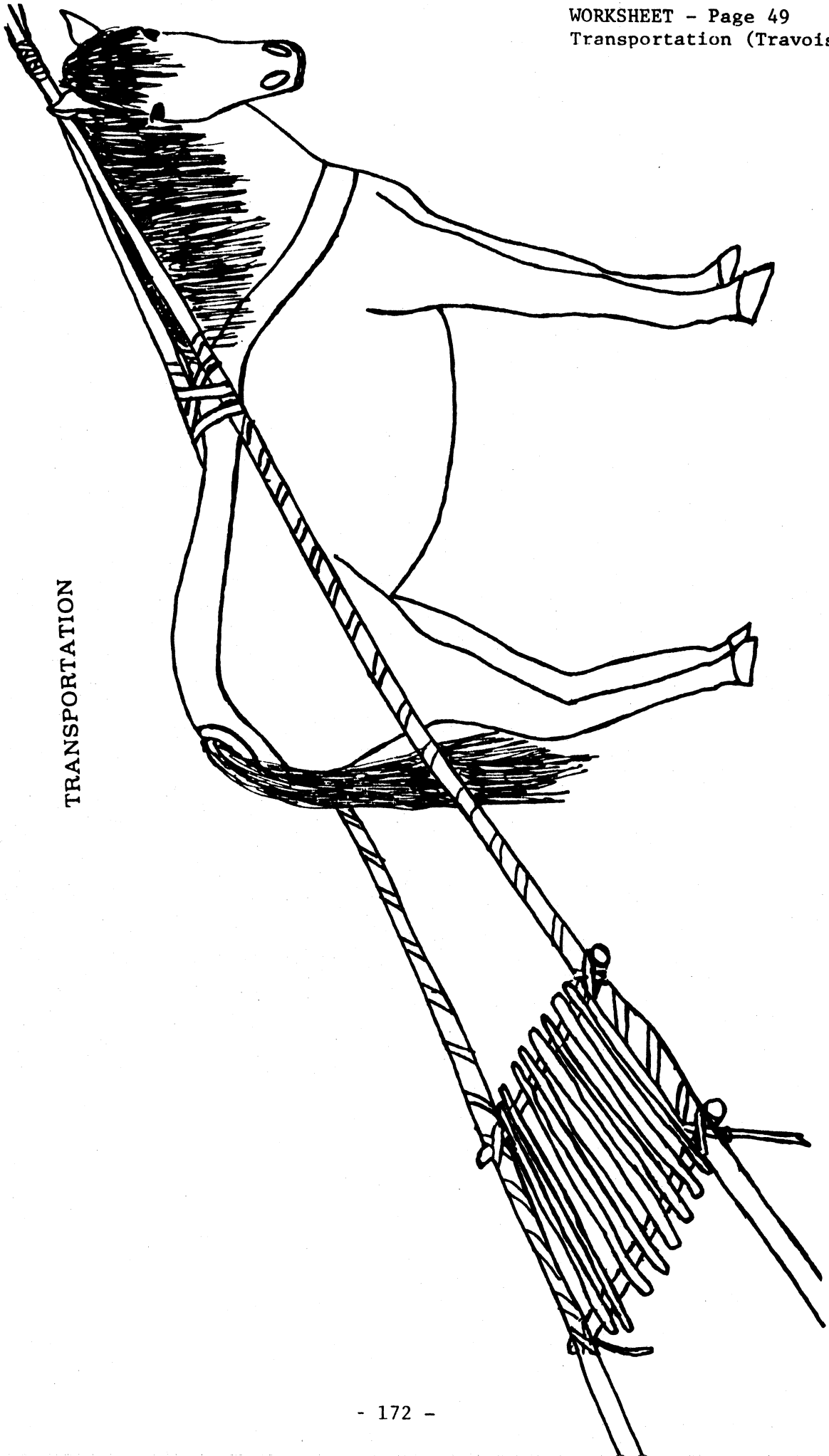
CANOE SHAPES AND PADDLES

Northwestern canoe shapes:

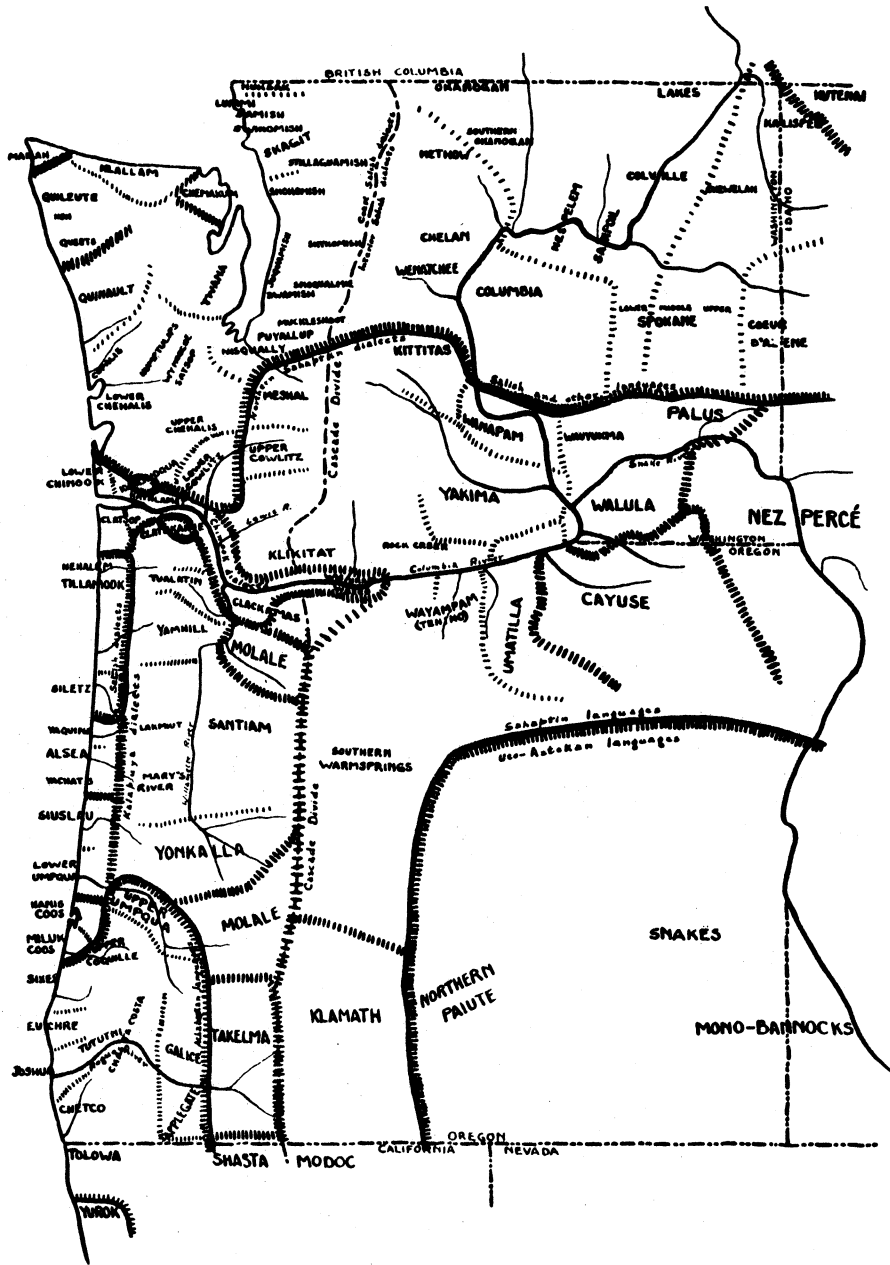
- (A) Sea-going canoe, 30 to 50 feet long. Cross section as at (G) below. Note the "sitting pieces" sewed on at bow and stern.
- (B) Freight canoe for rivers. Shorter and shallower than (A).
- (C) Hunting canoe, about 10 feet long. The cross section in the center is like (G) but at the bow the hull is sharpened so that it practically has a keel.
- (D) Shovel-nose canoe, for rivers, flat and shallow. Cross section at (H).
- (E) One-man canoe for duck hunting. Sharp cutwater at bow and stern as in figure (I).
- (F) Knock-about canoe used for sealing and, recently, for racing.
- (G) Cross section of (A), (B), (C).
- (H) Cross section of (D).
- (I) Cross section of (E), (F).



Canoe paddles. Center one is the usual shape. Notched one fits over a tow rope. Pointed one is driven into the beach as a stake for canoe.



TRANSPORTATION



Language Map of Washington and Oregon

INDIAN SYMBOLS

SPEAR - FEATHER



GOOSE



ENEMY



CLOUD



HORSE



RAIN



MAN



WIND



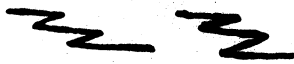
MOUNTAIN



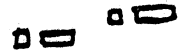
BEAR TRACKS



LIGHTNING



RABBIT TRACKS



SUNRISE



FISH



PONY TRACKS



BEAR



RIVERS



CANOE



MOON - MONTH



SNAKE



RED TOMAHAWK



EAGLE



CAMP



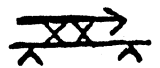
BAD OR EVIL



BUFFALO EYE



DISCOVERY



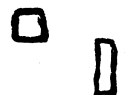
CATTLE TRACKS



Sitting

PERSON

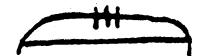
Standing



DEER HOOF



BOW










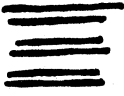

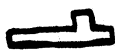





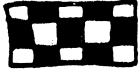

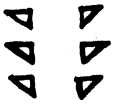




LAKE



SPRING



	Arrow		Isoscles Triangle
	Arrow Points		Leaf
	Circle or Medicine Hoop		Lightning
	Cross, Star, or Four Direction		Mountain or Hill
	A Crow Indian Tribal Enemy of the Sioux		Parallel Trails
	Diamond or Lozenge Derived from Diamond Shaped from Diamond		Peace Pipe
	Eagle, Strong Leadership		Right-Angled Triangle
	Forked Design		Trident Form
	Horse Tracks		Tripe
	Hour Glass		Vertebrae
	Hour Glass with Feathers and Tips		Whirlwind (Cross Hatched or Striped)

CHINOOK JARGON

A list of the Most Commonly Used Words

ahnkuttie.....	afterwhile	iskum.....	to take, receive
alki.....	soon	itolkum.....	the game of "hand"
alta.....	now	itlwillie.....	flesh
ats.....	younger sister	iskwoot.....	bear
boat.....	boat	kalapi..	to turn, return, up set
book.....	book	kimta.....	behind, after
boston.....	American	king chautsh.....	English
by-by.....	by and by	kish kish.....	to drive
canim.....	canoe	kiuatan.....	a horse
capo.....	coat	klah.....	free, clear, in sight
chako.....	to come	klahanie.....	out of doors, out
chee.....	lately	klahowya.....	hello!
chickamin.....	metal, money	klahowwym.....	poor, wretched
chickchick.....	wagon	klahwa.....	slow, slowly
chitsh.....	grandfather	klak.....	off, out away
chope.....	grandmother	klaksta.....	who? what one?
chuck.....	water	klale.....	black
cly.....	cry	klaska.....	they, their, them
cole.....	cold, winter, year	klatawa.....	to go
cooley.....	to run	kliminawhit.....	a lie
cosho.....	hog	klimmin.....	soft, fine
court.....	court	klip.....	deep
cultus.....	worthless, nothing	kliskwiss.....	mat
delate...	straight, direct, true	klonas.....	perhaps
dly.....	dry	klone.....	three
doctin.....	doctor	kloshe.....	good
dolla.....	dollar, money	klosh-spose.....	shall, or may I
dutchman.....	German	klootchmann.....	woman, female
elip.....	first, before	ko.....	to reach, arrive at
enati.....	across	kokshut.....	to break, broken
get-up.....	rise, risen	kull.....	hard
glease.....	grease	kullaghan.....	fence
hahlakl.....	wide open	kupmtus.....	to know
halo.....	not, none	kunamokst.....	both
haul.....	to haul, pull	kunjih.....	how many
heehee.....	to laugh, laughter	kwahnesum.....	always
help.....	help	kwahntah.....	quarter
hoolhool.....	house	kwaist.....	nine
house.....	house	kwann.....	glad
hullel.....	to shake	kwass.....	afraid
huloima.....	other, another	kwinnum.....	five
hummm.....	bad odor	kwolen.....	the ear
huyhuy.....	exchange, bargain	lo boos, or lo push.....	mouth
ikpooie.....	shut	la caset.....	a box
ikt.....	one, once	la cloa.....	a cross
iktah.....	what	la gome.....	pitch, gum
iktas.....	things	lakit or lokit.....	four
illahee.....	land	la hahm.....	an oar
inapoo.....	louse	la lang.....	the tongue
ipsoot.....	to hide	laly.....	time
isick.....	a paddle	mahtwillie.....	in shore
		mahlies.....	to marry
		mama.....	mother
		mamook.....	action, to work
			to make, to do

man.....man, male
 melas.....molasses
 memaloost.....dead
 mesachie.....bad
 mesika.....you, your, yours
 mika.....thou, thy, thine
 mime.....down stream
 pahtl.....full
 paint.....paint
 papa.....father
 pasese....blanket, woolen cloth
 pasiooks.....French, Frenchman
 pe.....and, but
 pehpah.....paper
 pelton.....a fool, insane
 peshak.....bad
 pish.....fire
 pil.....red
 pilpil.....blood
 pish.....fish
 piupiu.....to stink
 poh...to blow, a puff of breath
 polaklie.....night
 polallie.....gunpowder, sand
 poo.....the sound of a gun
 potlatch.....a gift, to receive
 pukpuk.....a blow with a fist
 pusspuss.....a cat

 saghalie.....above, up
 sail.....sail, cloth, flag
 sakoleks.....trousers
 sallal.....the sallal berry
 salmon.....salmon, fish
 salt.....salt
 sapolill.....wheat, flour
 seahost.....face, eyes
 seahpo.....hat
 self.....self
 shame.....shame
 shantie.....sing
 ship.....ship
 shoes.....shoes
 shot.....shot
 sugah.....sugar
 siah.....far
 siam.....the grizzly bear
 sick.....sick
 sikhs.....a friend
 sinamokst.....seven
 siskiyou.....a bob-tailed horse
 sitkum.....half, part
 siwash.....Indian
 skin.....skin
 skookum.....strong
 slahal.....a game, to gamble
 snass.....rain
 solleks.....angry, anger
 sopena.....to jump
 spose.....suppose, if
 stick.....stick, wood
 stocken.....stocking

stoh.....loose, to untie
 stone.....stone
 stotekin.....eight
 stutchun.....sturgeon
 sun.....sun, day
 sunday.....Sunday, week

taghum.....six
 tahlkie.....yesterday
 tahtlum.....ten
 talapus....coyote, prairie wolf
 tamahnous....magic, the spirits
 tamolitsh.....barrel, tub
 tanse.....dance
 tatoosh.....milk
 teahwit.....leg, foot
 tenas.....small, few, little
 thousand.....thousand
 tikegh.....to want, to love
 tiktik.....to watch
 till.....tired, heavy
 tintin.....bell, o'clock
 t'kope.....white
 tl'kope.....to cut
 toh.....spitting
 tolo.....to earn, gain
 tomolla.....tomorrow
 towagh.....bright, shining
 tsee.....sweet
 tseepie.....to mistake
 tsiatko.....a demon, a witch
 tsugh.....a crack or split
 tukamonu.....hundred
 tumtum.....heart, will or mind
 tumwata.....waterfall
 tupsshin.....needle
 tupso.....grass
 tyee.....chief
 tzum.....spots writing

wagh.....to pour out
 wake.....no, not
 wapatoo.....potato
 wash.....to wash
 washington.....Washington
 waum.....warm
 wawa.....to talk
 week.....week
 weight.....again, also more
 winapie.....soon, presently
 wind.....wind, breath, life

yahka.....he, she, it, his
 yahwa.....there
 yakso.....hair
 yiem.....a story, to relate
 youtl.....proud, pleased
 youtlkut.....long
 youtskut.....short

SEEK AND FIND PUZZLE USING INDIAN TERMS
(CHINOOK JARGON)

K I U A T A N Z Q C E M B O S T O N M
C E J T Y E E N D T D O Q R H I J P O
A U Z S O C X I O Z P O T D Y B T V O
N X V N O R T D C V O L E M A N A I S
I C L A - M O N T I D A X B K P L N H
M E R C Y T Q M I V I S I A M U A E M
Y A K S O B T O N M Y K T K A H P H O
A R T P B V Q M O W I T S H N P U Y O
T K I U A T A N I O R E Q B T D S M S
E U J K L O O T C H M A N N J I P D T

BOSTON: American

KLOOTCHMANN: woman

KLAHOWYA: hello

MOOLASK: elk

DOCTIN: doctor

HYAK: swift

KAHPHO: elder brother

MOWITSH: deer

CANIM: canoe

LA-MONTI: a mountain

OLEMAN: old man

KIUATAN: horse

MOOSHMOOS: buffalo, cattle

TALAPUS: coyote

ATS: younger sister

YAKSO: hair

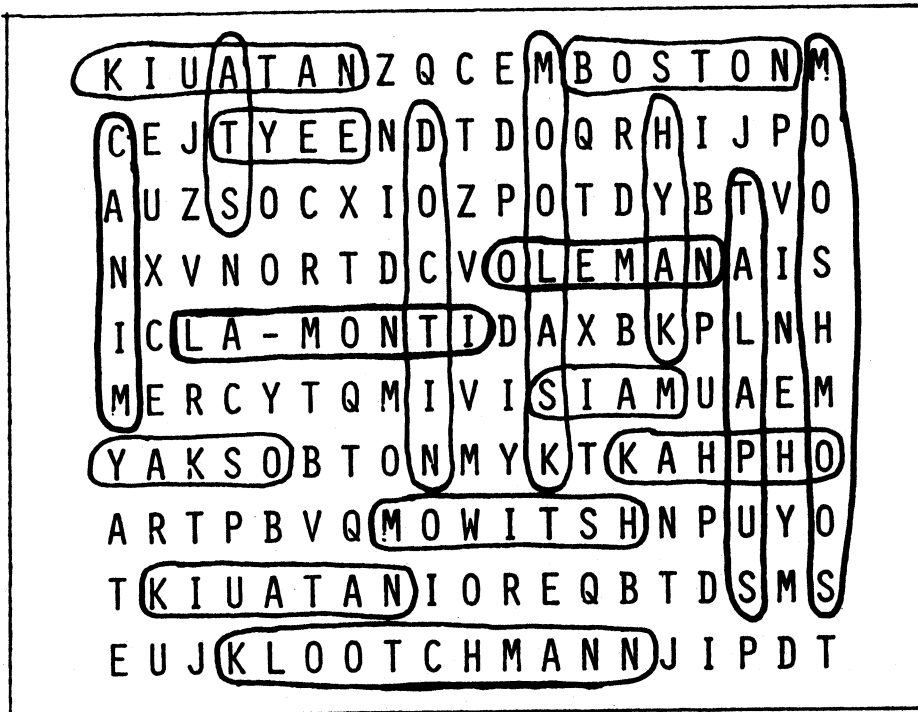
TYEE: chief

SIAM: grizzly bear

Contributed by: Anna Fern
Shadow Lake Elementary School
Tahoma School District

ANSWERS

SEEK AND FIND PUZZLE USING INDIAN TERMS
(CHINOOK JARGON)



BOSTON: American

KLOOTCHMANN: woman

KLAHOWYA: hello

MOOLASK: elk

DOCTIN: doctor

HYAK: swift

KAHPHO: elder brother

MOWITSH: deer

CANIM: canoe

LA-MONTI: a mountain

OLEMAN: old man

KIUATAN: horse

MOOSHMOOS: buffalo, cattle

TALAPUS: coyote

ATS: younger sister

YAKSO: hair

TYEE: chief

SIAM: grizzly bear

A. Technology

Directions: Match the following words with the tools below:

stone adze

stone-headed chisel

wooden wedge

ax

stone hammer

TOOLS:



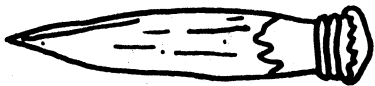
1. _____



3. _____



2. _____



4. _____



5. _____

A. Technology

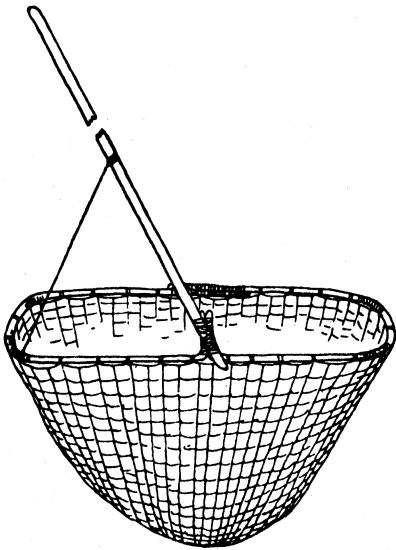
DIRECTIONS: Match the following words with the fishing gear below:

SPEAR

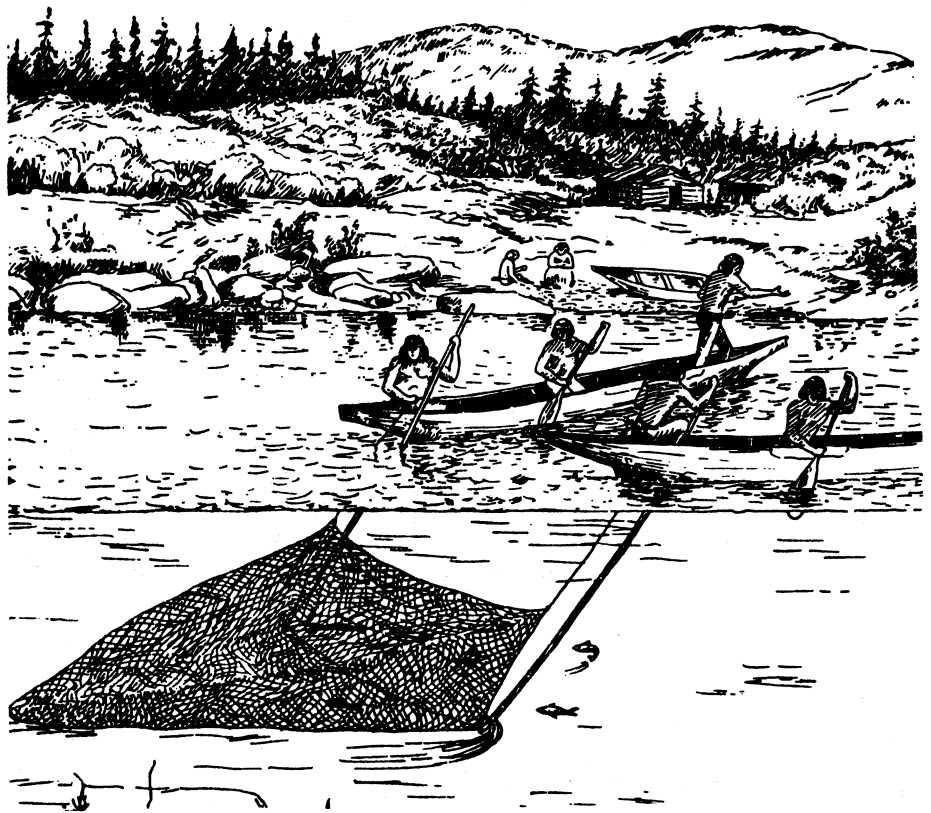
DIP NET

BAG NET

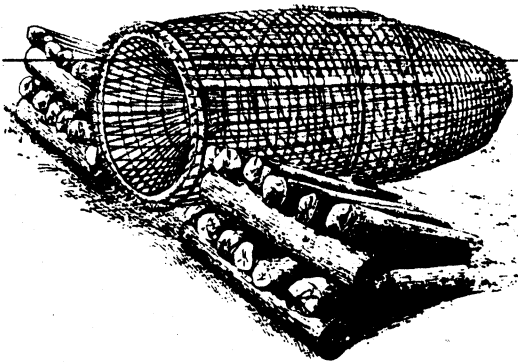
WICKER BASKET



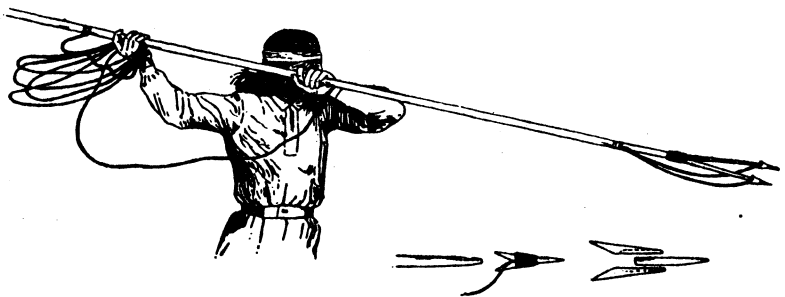
1. _____



3. _____

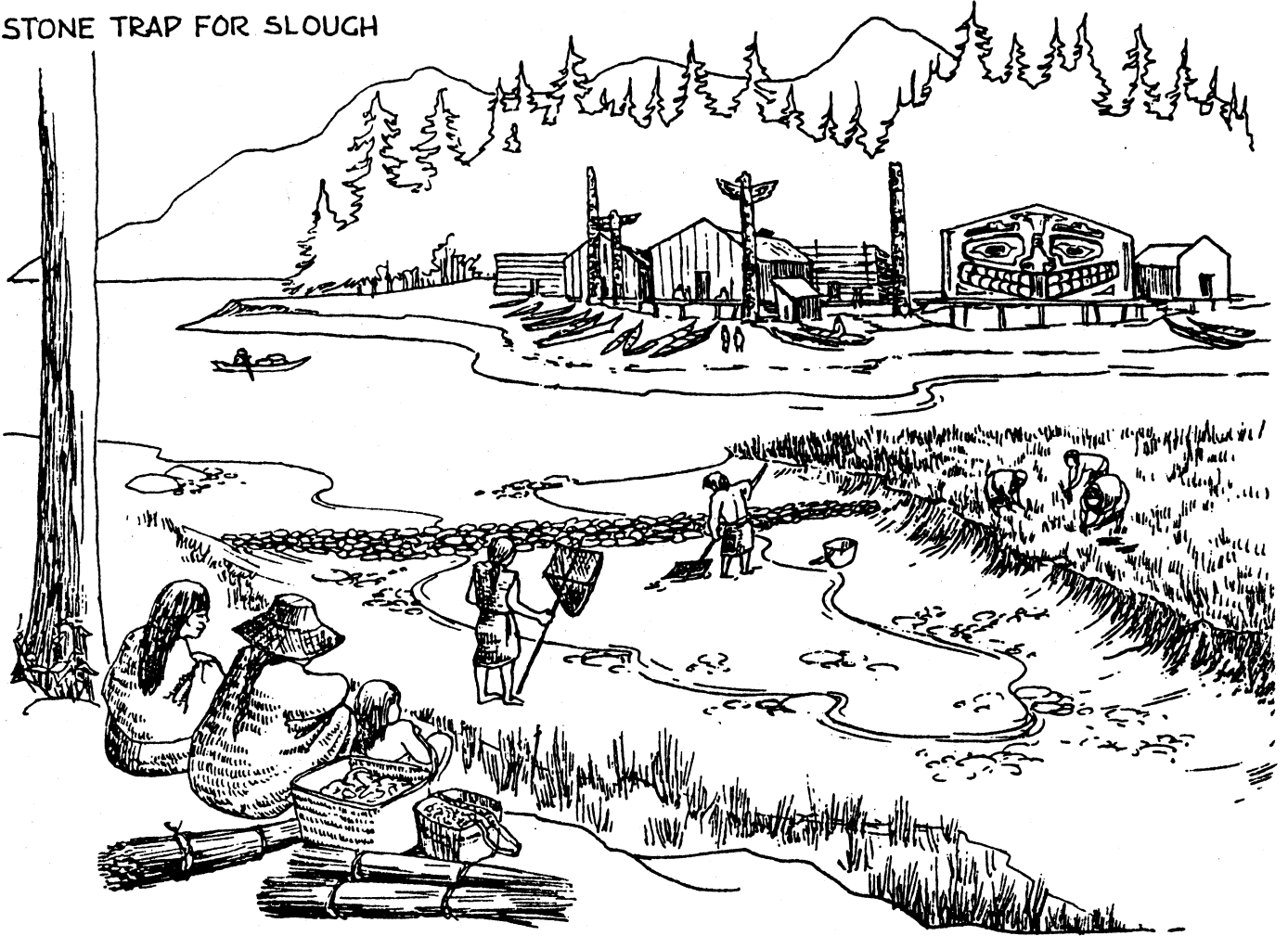


2. _____



4. _____

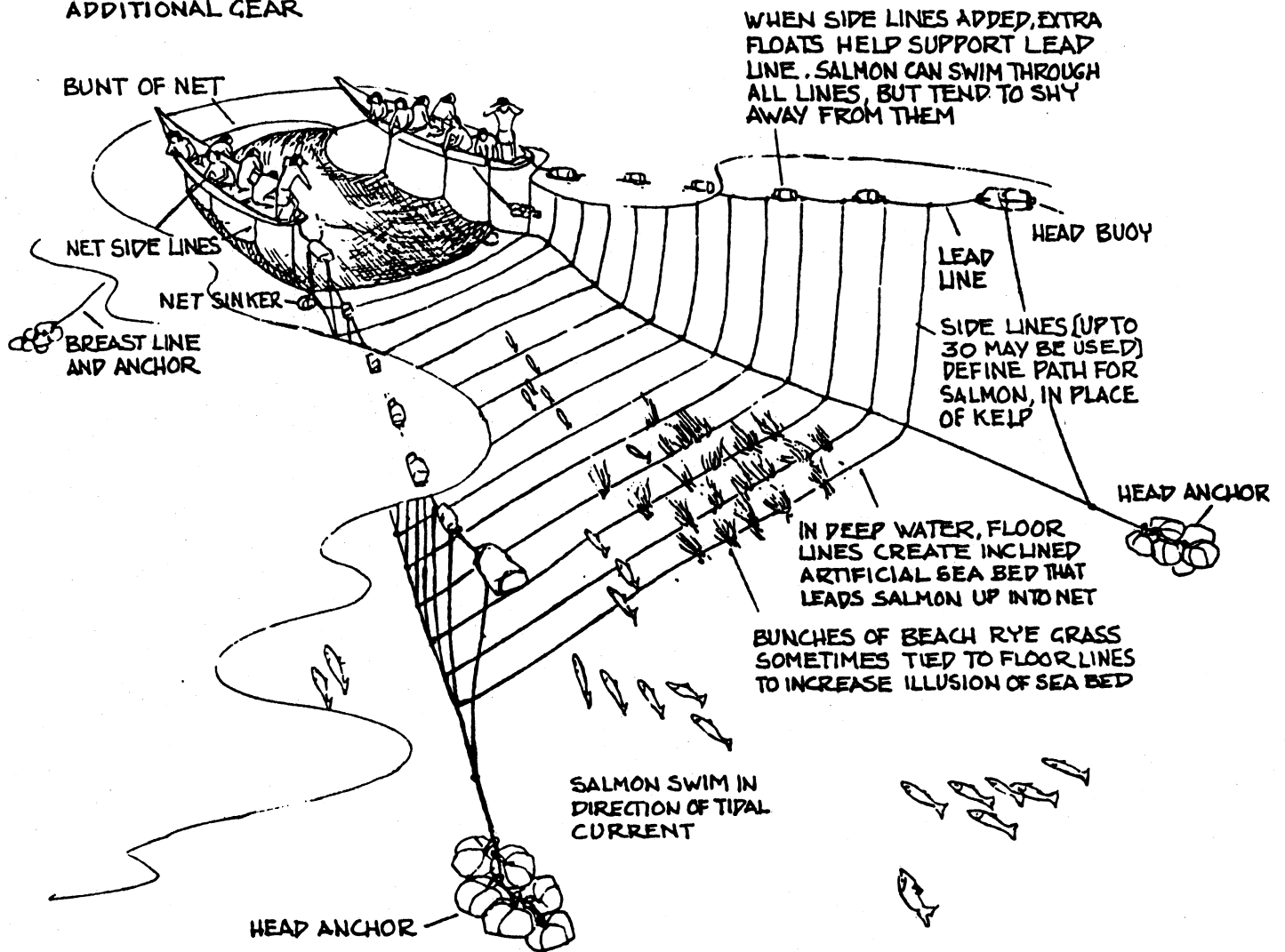
STONE TRAP FOR SLOUGH

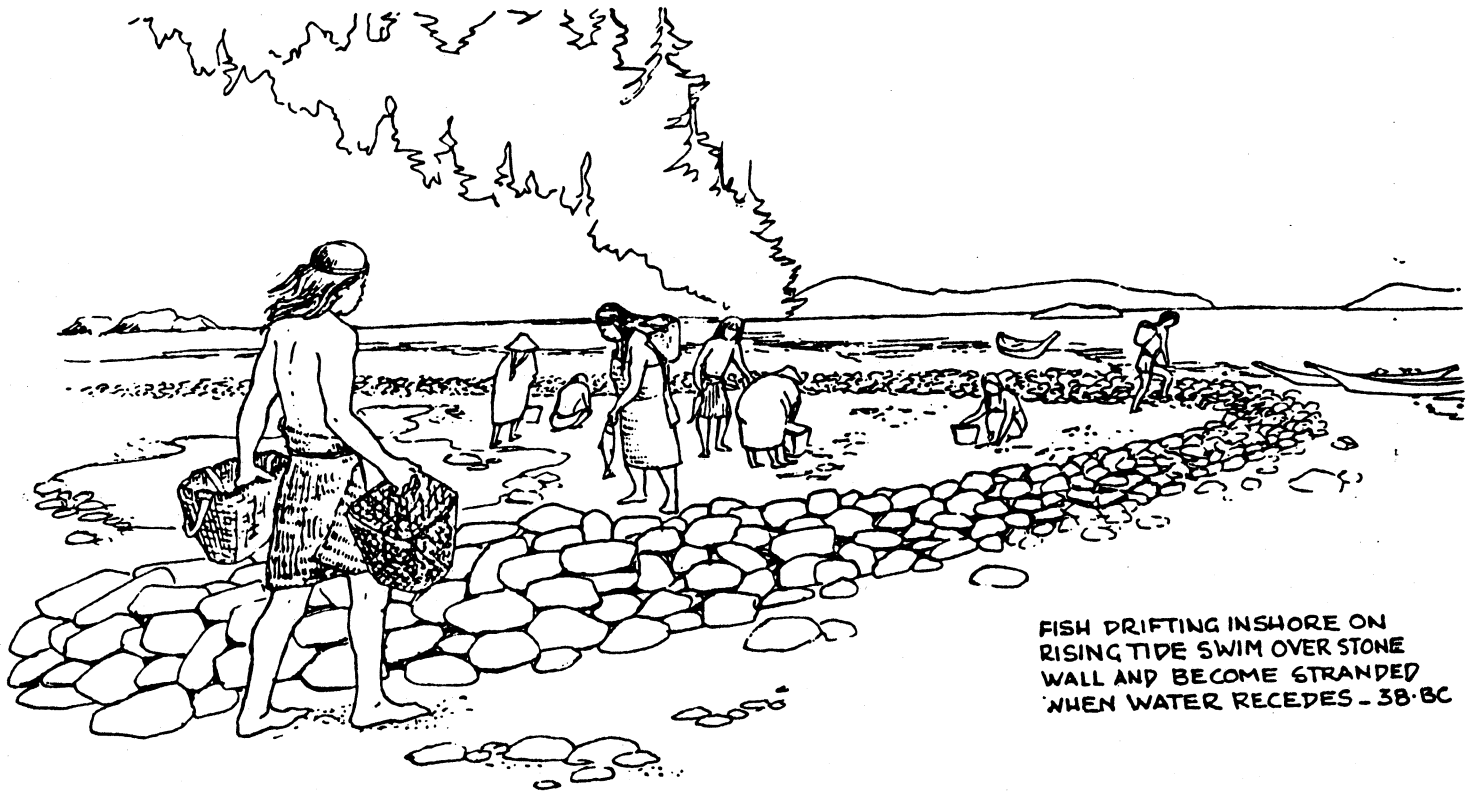


STONE DAM AT MOUTH OF SLOUGH
TRAPS FISH AT LOW TIDE .

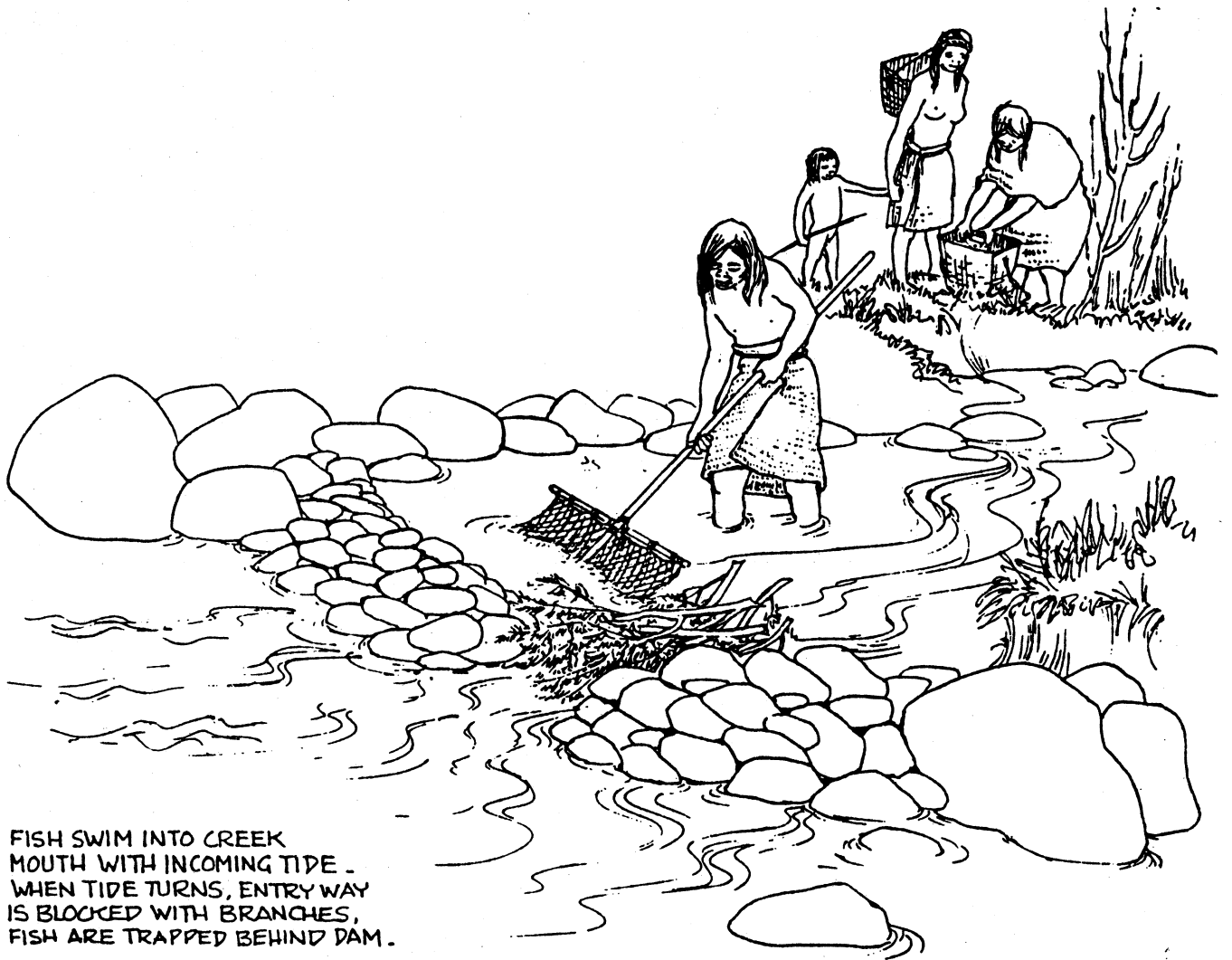
REEF NET, DEEP WATER

IN DEEP WATER LOCATION, WITH NO KELP, REEF NET IS SET WITH ADDITIONAL GEAR

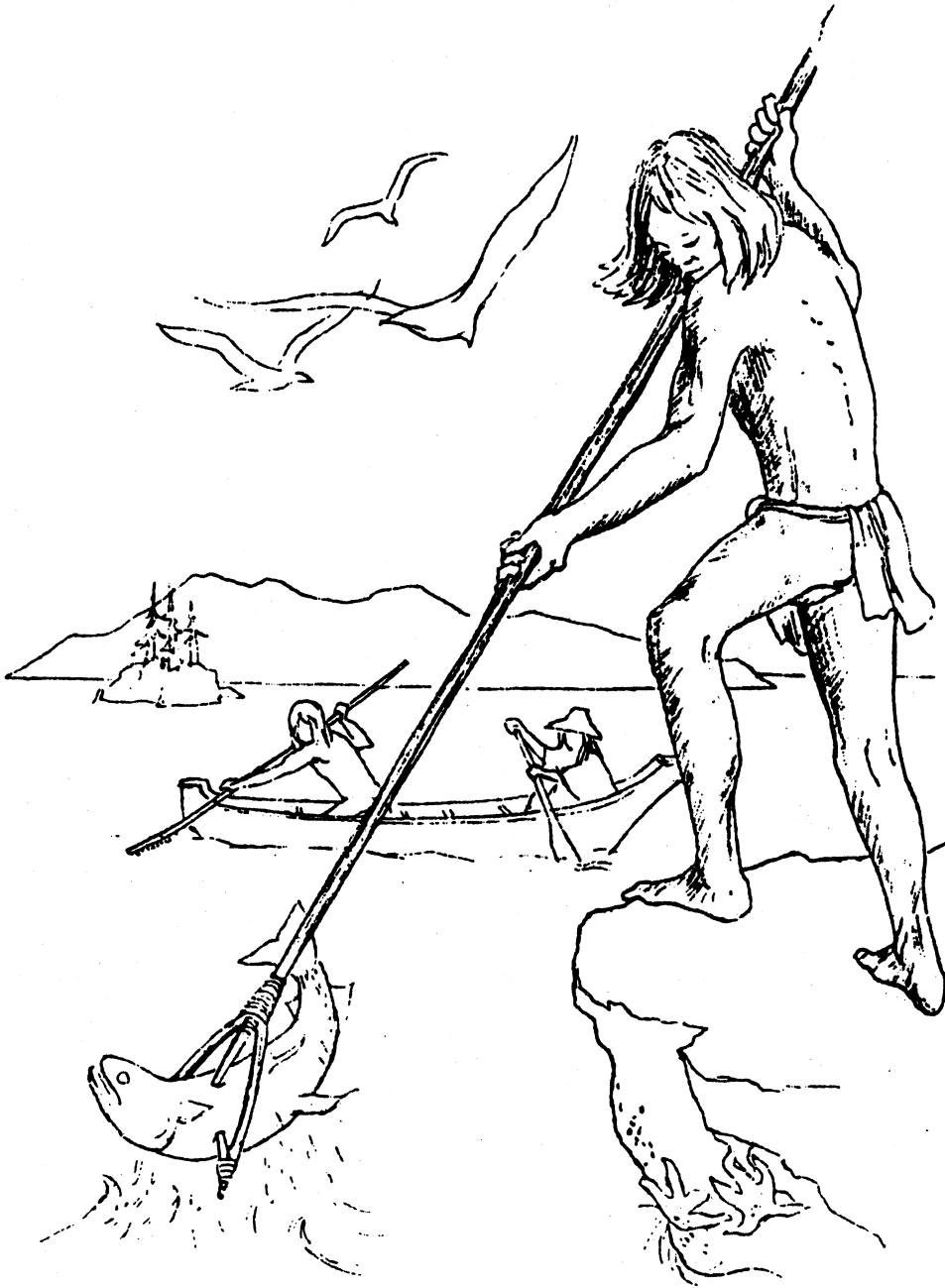




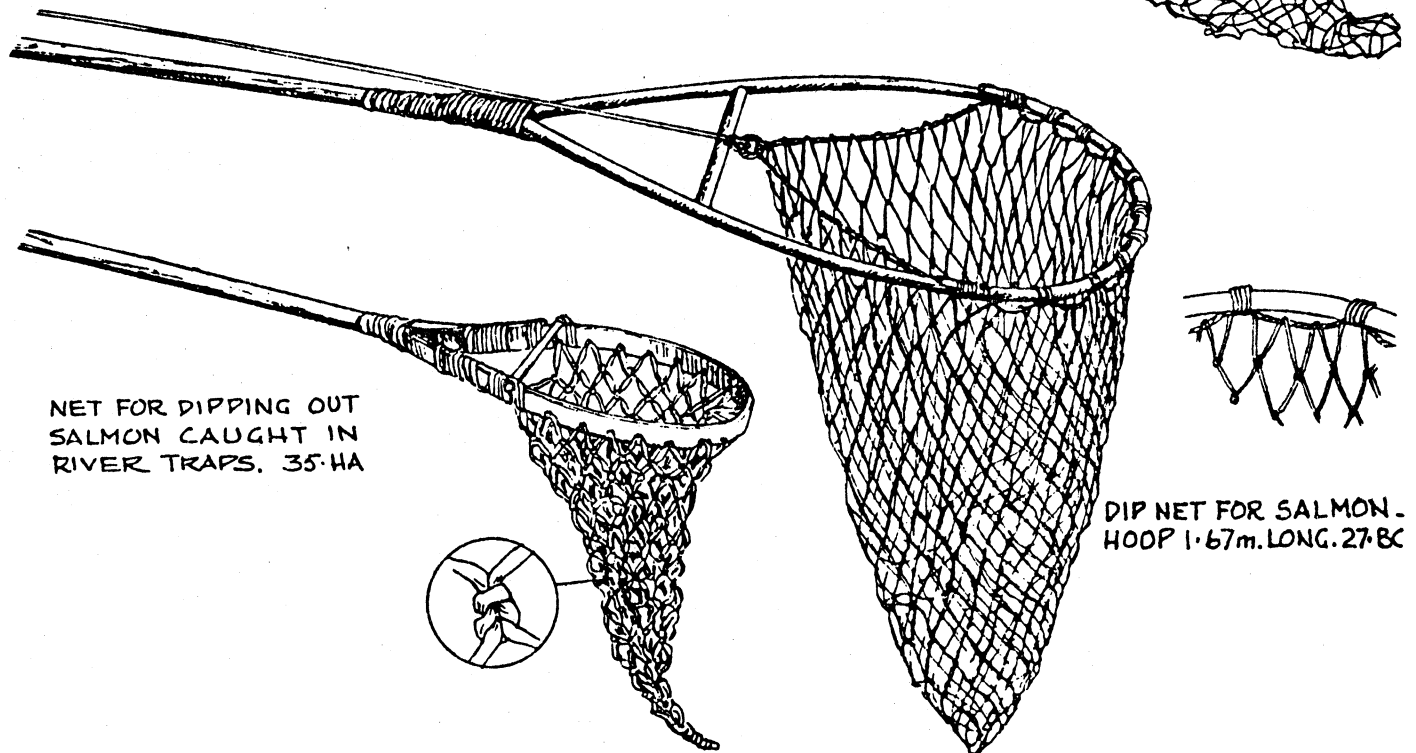
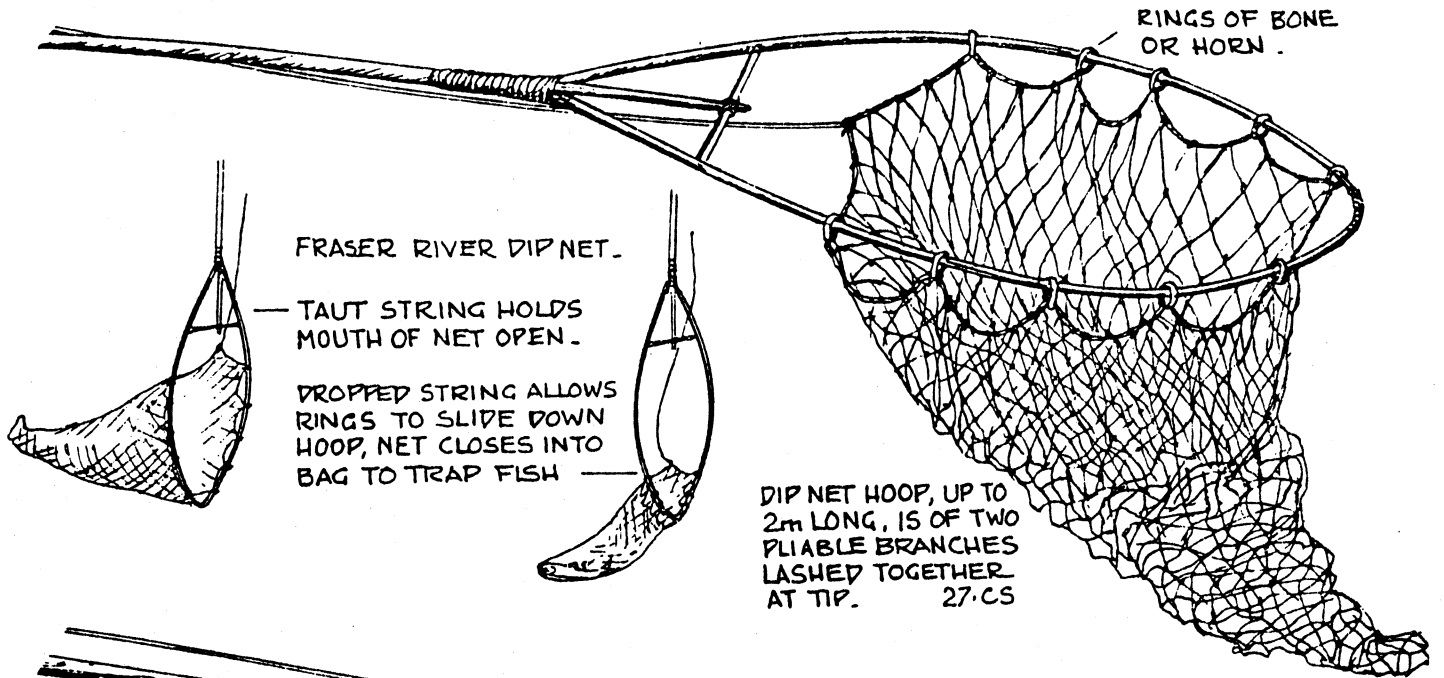
FISH DRIFTING INSHORE ON RISING TIDE SWIM OVER STONE WALL AND BECOME STRANDED WHEN WATER RECEDES - 38 BC



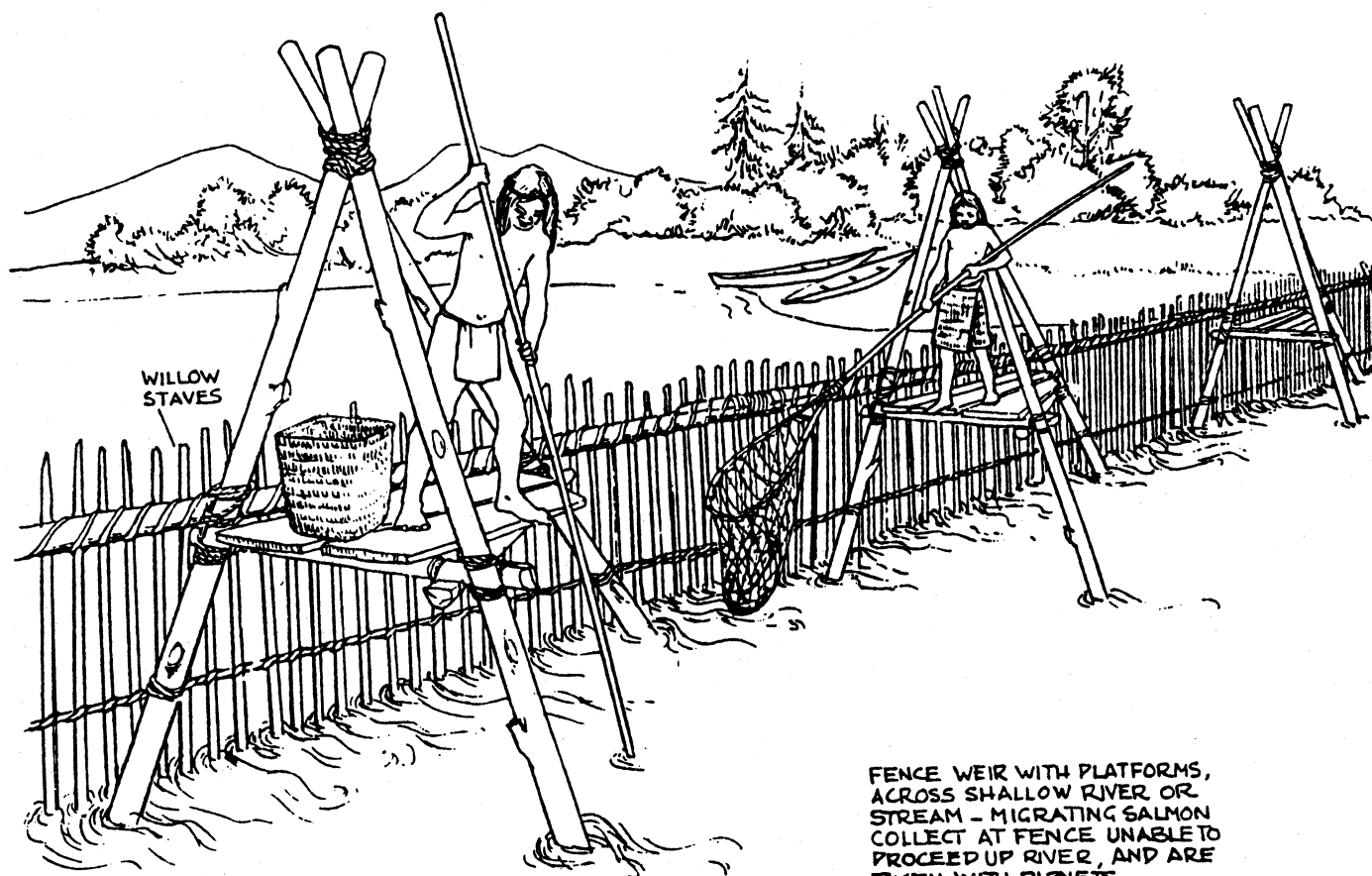
FISH SWIM INTO CREEK MOUTH WITH INCOMING TIDE . WHEN TIDE TURNS, ENTRY WAY IS BLOCKED WITH BRANCHES, FISH ARE TRAPPED BEHIND DAM.



USING A LEISTER SPEAR
AND A HERRING RAKE .

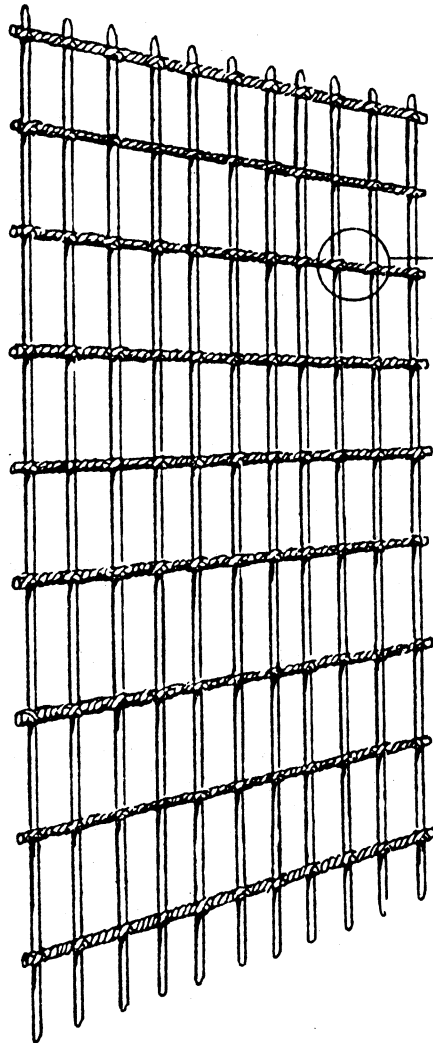


FENCE WEIR WITH TRIPODS

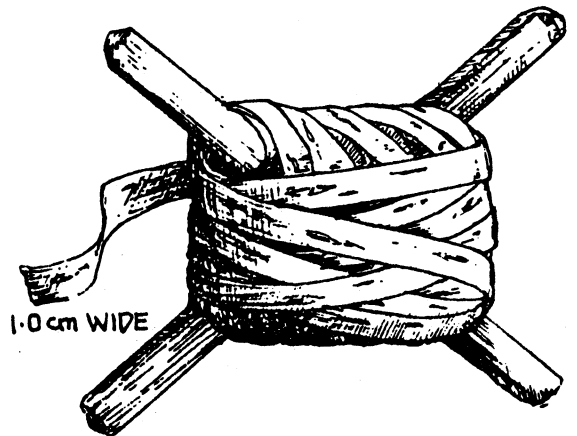
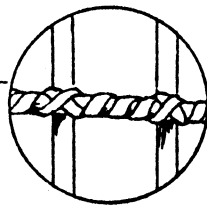


FENCE WEIR WITH PLATFORMS,
ACROSS SHALLOW RIVER OR
STREAM - MIGRATING SALMON
COLLECT AT FENCE UNABLE TO
PROCEED UP RIVER, AND ARE
TAKEN WITH DIPNETS.

LATTICE FENCING



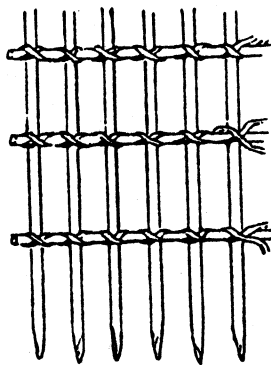
ONE TYPE OF LATTICE FOR MAKING FENCE WEIRS POINTED ENDS DUG INTO RIVER BED. 1.40m.



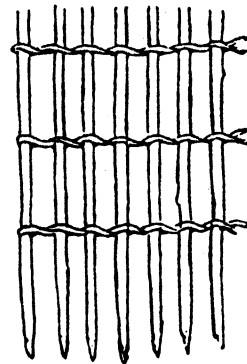
1.0 cm WIDE

REEL OF WILD CHERRY BARK [PRUNUS EMARGINATA] — OUTER BARK IS FLAT, TOUGH AND RESISTS ROTTING — AN IDEAL MATERIAL FOR LASHING ON SPEAR AND HARPOON PRONGS, FOR ATTACHING HOOP OF DIP NET TO SHAFT.

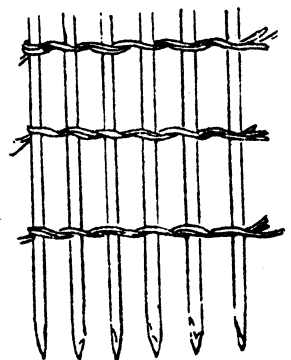
THREE OTHER TYPES OF LATTICE FENCING FOR WEIRS -



SPLIT CEDAR STICKS LASHED WITH CEDAR WITNES.



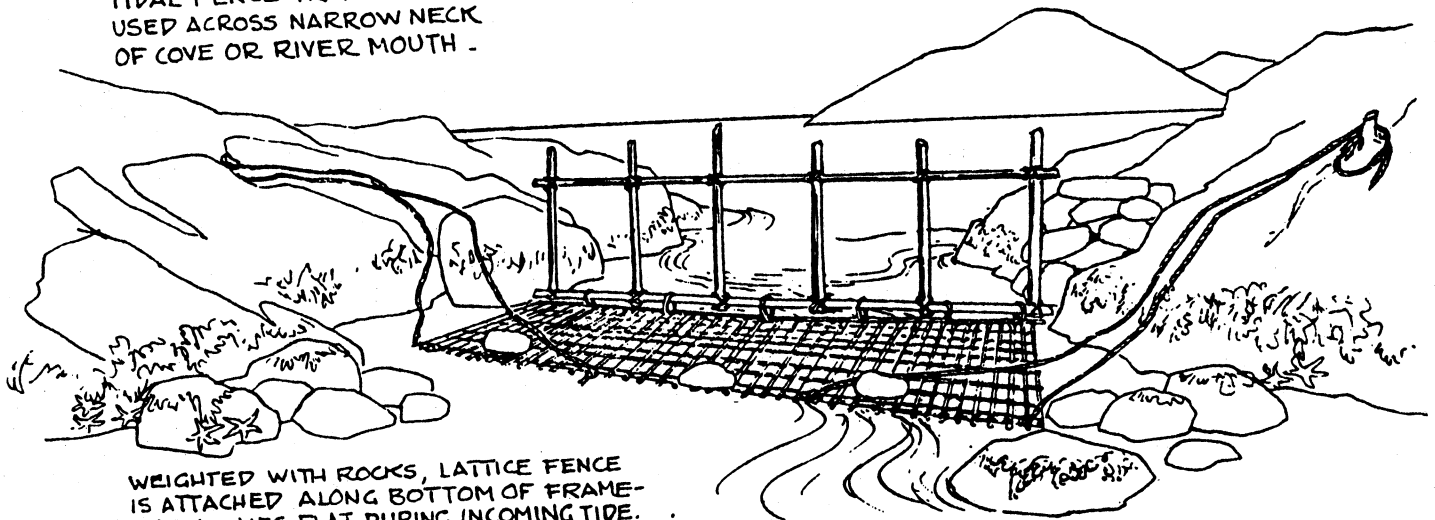
VERTICALS OF MAPLE OR HEMLOCK



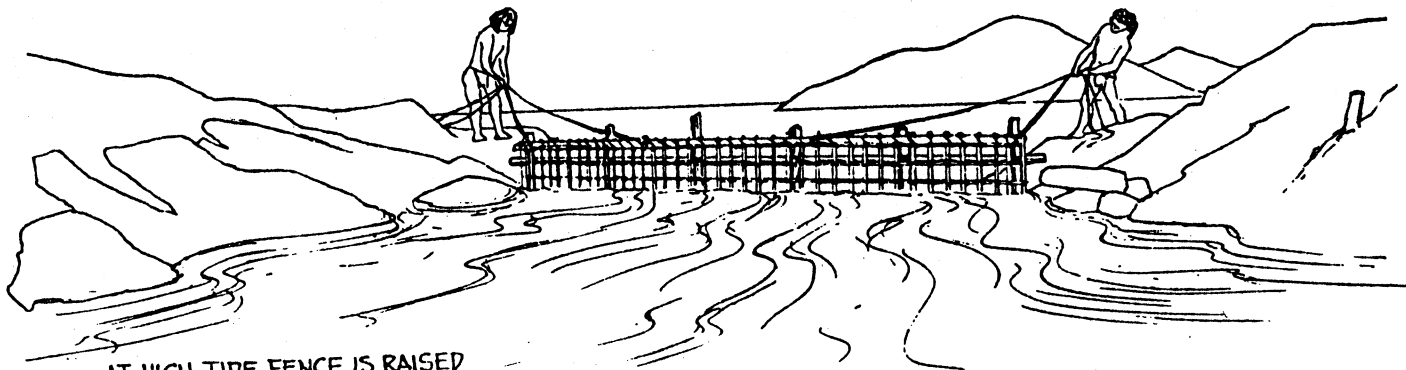
1 AND 2 STRAND TWINING WITH CEDAR WITNES .

TIDAL FENCE TRAP

TIDAL FENCE TRAP
USED ACROSS NARROW NECK
OF COVE OR RIVER MOUTH .



WEIGHTED WITH ROCKS, LATTICE FENCE
IS ATTACHED ALONG BOTTOM OF FRAME-
WORK - LIES FLAT DURING INCOMING TIDE.
FISH SWIM INTO COVE WITH TIDE .



AT HIGH TIDE FENCE IS RAISED
WITH ROPES AND SECURED -
RECEDING TIDE LEAVES FISH
TRAPPED .

B. Technology

	TOOLS	SKILLS	KNOWLEDGE
salmon			
bison			
camas			

G. Technology

Use these words to fill in the blanks below:

salmon longhouse cedar bark
potlatch travois pemmican
Plateau camas
cedar tree Coastal

1. The _____ was the most important food from the waters of Washington State.
2. Canoes and longhouses were made from the _____.
3. A _____ was a gift-giving ceremony held by the Indians of Washington State.
4. The _____ was a large building shared by many families.
5. The Indians on the _____ hunted the buffalo.
6. The _____ Indians lived near our own Pacific Ocean.
7. _____ was made from meat and dried berries.
8. Some of the clothing of the Coast and Puget Sound Indians was made from _____.
9. The Indians of Washington State dug the _____ root.
10. The _____ was attached to a dog or horse and used for transportation.

H. Technology

Directions: Use these words to complete the chart below:

1. longhouse, cattail mat house, mat lodge, tepee, earth lodge
2. water, forests, mountains, prairies
3. horse, travois, canoes
4. salmon, elk, deer, bison, pemmican, berries, roots, greens
5. buckskin, cedar bark, basketry
6. storytelling

NOTE: Other words may be added.

	LAND WEATHER	FOOD	SHELTER	CLOTHING	TRANSPORTA- TION COMMUN.	RECREATION TRADE
C O A S T						
P U G S E O T U N D						
P L A T E A U						

Spirit of Wountie

There is a curious rock that stands in the Squamish River. It stands guard to see that no one takes more fish than is needed and to make sure that an equal share is had by all the people in the valley.

One day a man came down to fish for food in the river; and as he approached, he saw that the fish were swimming upstream in great numbers. "Good fortune is mine," he thought, "I will soon have enough fish to take to my family." and he hurriedly set his net across the river. In no time at all he had all the fish he needed; but the sight of so many fat, gleaming fish around him made him greedy, and he set the net again. Waiting on the shore for a few moments he returned to lift his net; but to his great surprise, it was full of sticks and pieces of wood. Thinking he must have set his net poorly, he made his net fast in another place. But again, when he lifted it, it was full of sticks and driftwood.

"What have I done wrong?", he said aloud to himself. "There are still great numbers of fish swimming up the stream. I cannot understand what is the matter."

Taking his net to shore he sat down to think. Looking up the river he could see the fish still jumping and finning their way upstream. Then he saw the rock, the tall, quiet sentinel of the river's bounty. The spirit of Wountie was in this rock to watch what was wrong. He had forgotten for a moment and tried to take more than his share, but the spirit of Wountie had turned the fish in his net to sticks. Quickly he got to his feet and gathered the fish he had caught, vowing he would never again be greedy and take more than he had need of.

(Squamish)

CROSSWORD PUZZLE: SPIRIT OF WOUNTIE

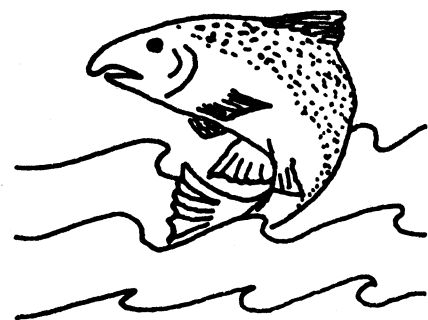
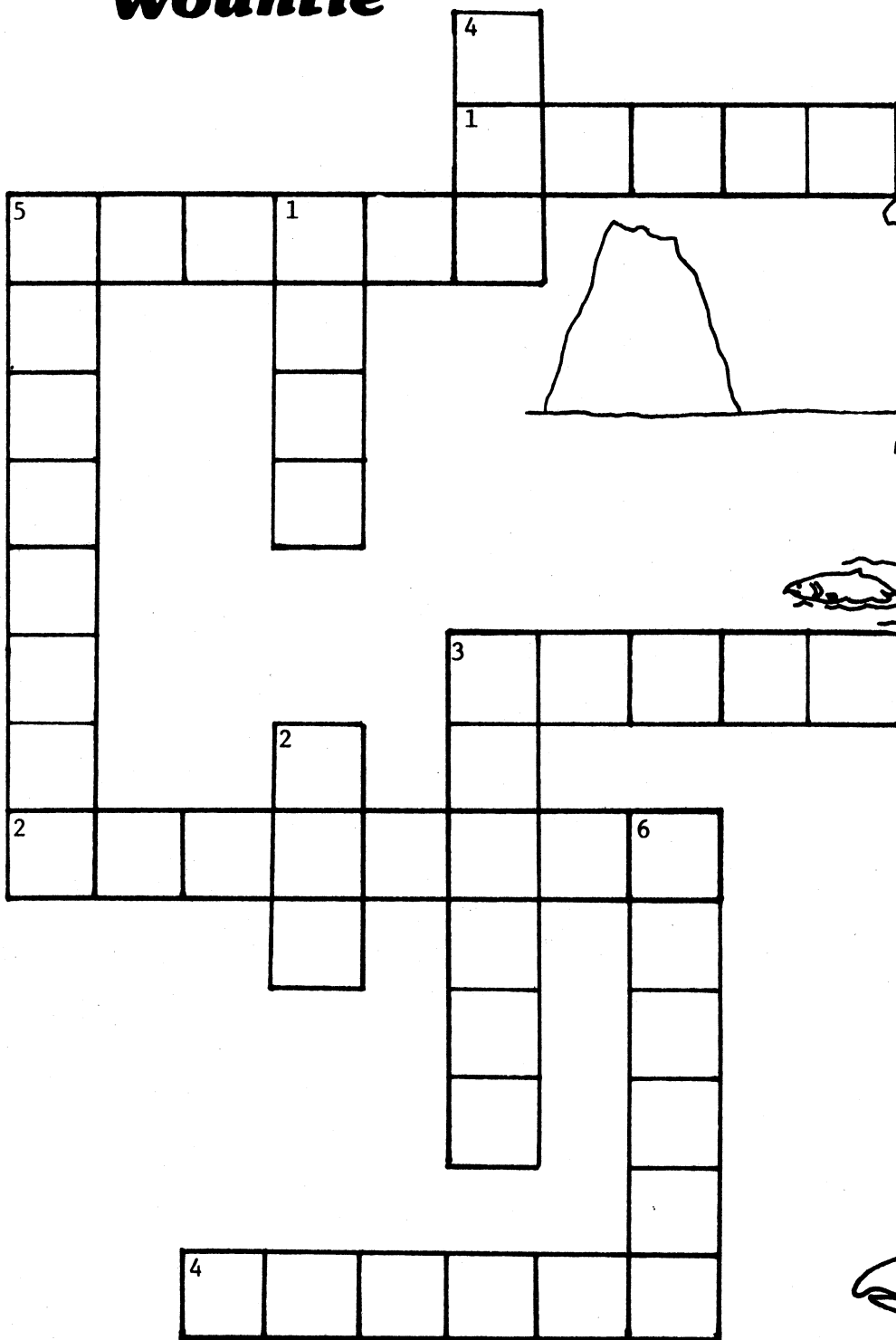
ACROSS

1. WOUNTIE STANDS GUARD TO MAKE SURE AN _ _ _ _ _ SHARE IS HAD BY ALL THE PEOPLE IN THE VALLEY.
2. THE SIGHT OF SO MANY FAT, _ _ _ _ _ FISH MADE THE MAN GREEDY.
3. AFTER THE MAN SET HIS NET, HE WAITED ON THE _ _ _ _ _ .
4. THE ROCK IS THE TALL, QUIET SENTINEL OF THE RIVER'S _ _ _ _ _ .

DOWN

1. THERE IS A CURIOUS _ _ _ _ _ THAT STANDS IN THE SQUAMISH RIVER.
2. ONE DAY A _ _ _ _ _ CAME DOWN TO FISH FOR FOOD IN THE RIVER.
3. WOUNTIE HAD TURNED THE FISH IN HIS NET INTO _ _ _ _ _ .
4. THE MAN SET HIS _ _ _ _ _ ACROSS THE RIVER.
5. THE FISH WERE _ _ _ _ _ UPSTREAM.
6. THE MAN VOWED HE WOULD NEVER AGAIN BE _ _ _ _ _ AND TAKE MORE THAN HE HAD NEED OF.

Spirit of Wountie



Coyote Makes the Human Beings

One day, long before there were any people on earth, a monster came down from the north. He was a huge monster and he ate everything in sight. He ate all the little animals, the chipmunks and the raccoons and the mice, and all the big animals. He ate the deer and the elk and even the mountain lion.

Coyote couldn't find any of his friends any more and this made him very mad. He decided the time had come to stop the monster.

Coyote went across the Snake River and tied himself to the highest peak in the Wallowa Mountains. Then he called out to the monster on the other side of the river. He challenged the monster to try and eat him.

The monster charged across the river and up into the mountains. He tried as hard as he could to suck Coyote off the mountains with his breath, but it was no use. Coyote's rope was too strong.

This frightened the monster. He decided to make friends with Coyote, and he invited Coyote to come and stay with him for awhile.

One day Coyote told the monster he would like to see all of the animals in the monster's belly. The monster agreed and let Coyote go in.

When he went inside, Coyote saw that all the animals were safe. He told them to get ready to escape and set about his work. With his fire starter he built a huge fire in the monster's stomach. Then he took his knife and cut the monster's heart down. The monster died and all the animals escaped. Coyote was the last one out.

Coyote said that in honor of the event he was going to create a new animal, a human being. Coyote cut the monster up in pieces and flung the pieces to the four winds. Where each piece landed,

some in the north, some to the south, others to the east and west, in valleys and canyons and along the rivers, a tribe was born. It was in this way that all the tribes came to be.

When he was finished, Coyote's friend, Fox, said that no tribe had been created on the spot where they stood. Coyote was sorry he had no more parts, but then he had an idea. He washed the blood from his hands with water and sprinkled the drops on the ground.

Coyote said, "Here on this ground I make the Nez Perce. They will be few in number, but they will be strong and pure."

And this is how the human beings came to be.

(Nez Perce)

CROSSWORD PUZZLE: COYOTE MAKES THE HUMAN BEINGS

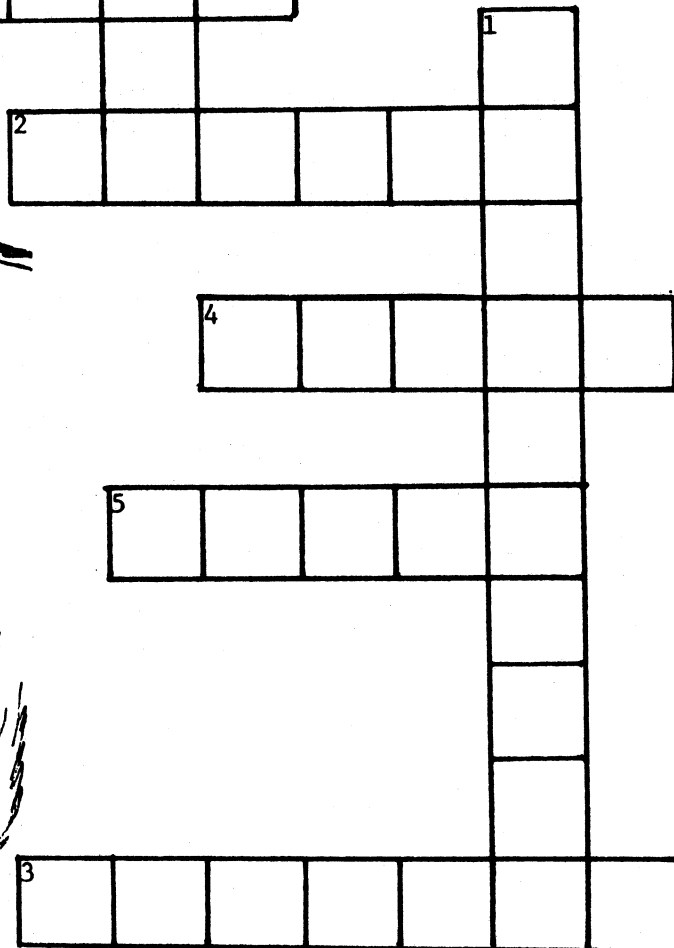
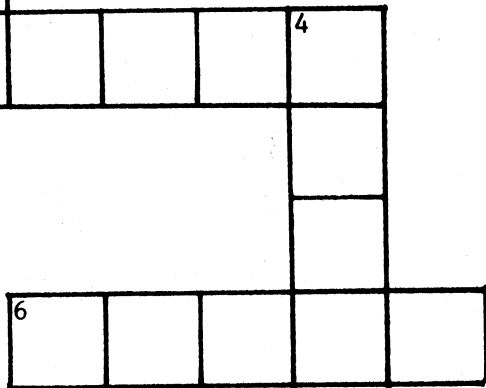
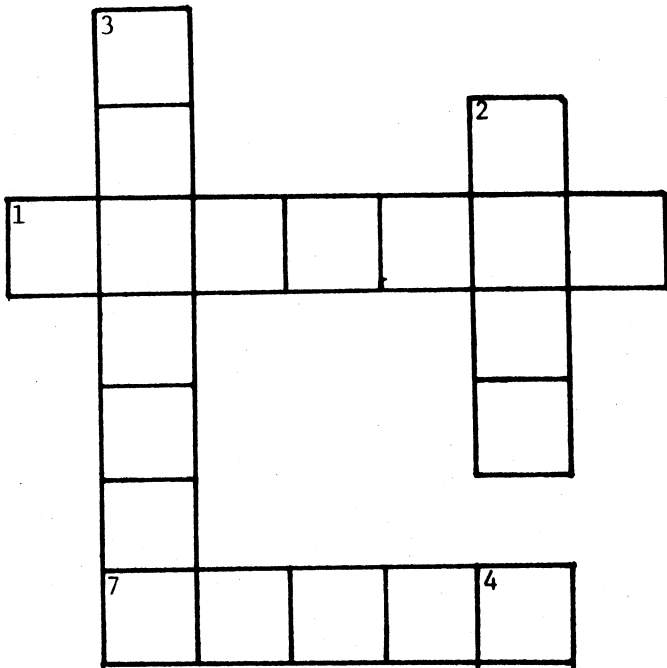
ACROSS

1. A _____ CAME DOWN FROM THE NORTH AND ATE EVERYTHING IN SIGHT.
2. THE MONSTER TRIED TO SUCK COYOTE OFF THE MOUNTAIN WITH HIS _____ .
3. WHEN THE MONSTER BECAME FRIGHTENED, HE DECIDED TO MAKE _____ WITH COYOTE.
4. COYOTE WANTED TO SEE ALL THE ANIMALS IN THE MONSTER'S _____.
5. COYOTE USED A _____ TO CUT THE MONSTER'S HEART DOWN.
6. WHERE A PIECE OS THE MONSTER LANDED, A _____ WAS BORN.
7. THE NEW ANIMAL THAT COYOTE CREATED WAS A _____ BEING.

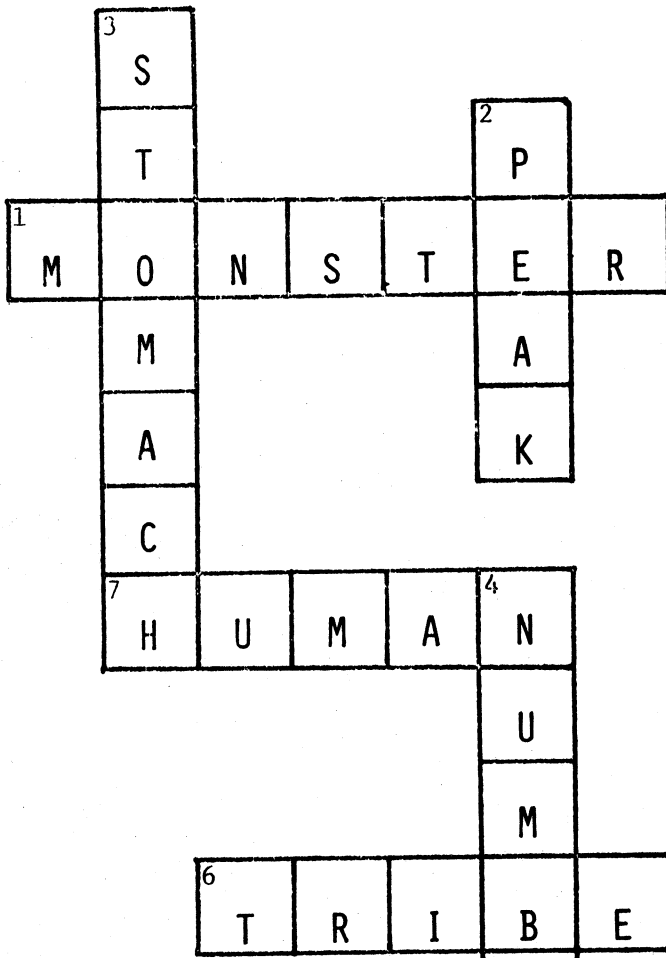
DOWN

1. COYOTE _____ THE MONSTER TO EAT HIM.
2. COYOTE TIED HIMSELF TO THE HIGHEST _____ IN THE WALLOWA MOUNTAINS.
3. COYOTE STARTED A FIRE IN THE MONSTER'S _____ .
4. THE NEZ PERCE WILL BE FEW IN _____ BUT THEY WILL BE STRONG AND PURE.

**COYOTE
MAKES
THE
HUMAN
BEINGS**



ANSWERS



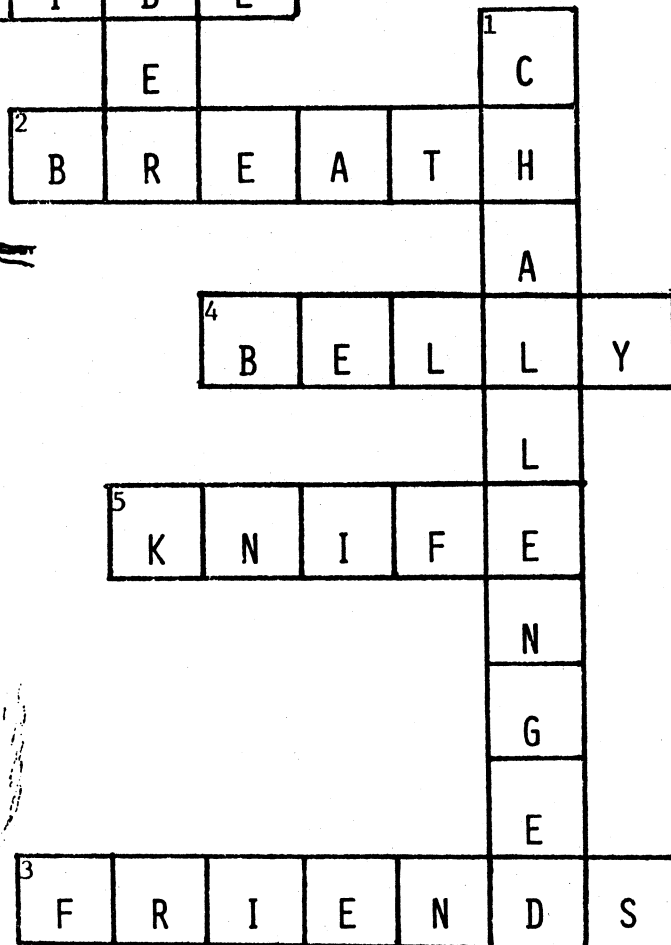
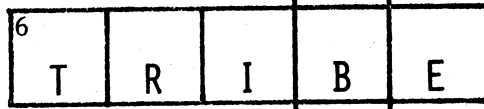
COYOTE

MAKES

THE

HUMAN

BEINGS



Why Mosquitoes Bite

Long ago, there was a young boy who woke up every morning and sang a song to the sun. In the song, he told the sun how happy he was for the new day and how happy he was to be alive.

The boy was a fisherman and worked very hard to bring home food for his family. One day he went too far away and realized that he could not get back home before night fell. He decided to stay and sleep where he was.

It was late at night and the frog in the moon was looking down on the boy. Suddenly, he heard something coming!

It was the monster -- the Witch Woman!

The little boy had heard legends about how the Witch Woman would steal children away and eat them for breakfast. The Witch Woman told the little boy not to be afraid and that the stories he had heard were simply stories to scare children. The Witch Woman told the little boy that she was really a very nice person. She held out her hand full of huckleberries and offered them to the little boy.

When he reached out to take the huckleberries, the Witch Woman took her other hand that she had filled with sticky sap from the trees and smeared it into his eyes. The sap stuck his eyelids together and he was blind.

The Witch Woman threw the boy in her basket and ran through the woods whistling. She brought the little boy to a clearing in the woods where a fire was burning. Around the fire, there were



were many children who she planned to roast and have for food. The Witch Woman dumped the little boy out of the basket and set him beside the rest of the children.

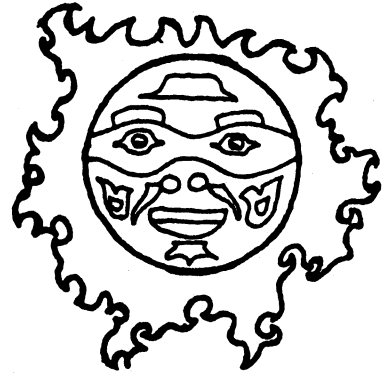
The little boy was very frightened, but he felt the warmth of the fire and it reminded him of the sun. As he leaned closer to the fire, the heat from it started melting the sap from his eyes--just like the wax of a candle will melt. Soon the little boy could see out of one eye and saw the Witch Woman dancing around the fire in victory.

The little boy whispered to the little girl next to him that he had a plan. She whispered to the boy next to her, and he to the next little boy, until the plan had gone all around the circle of children. When the Witch Woman finished her dance, she was very tired. The little boy shouted "Now!" and all the children ran up and pushed her into the fire.

The Witch Woman started to burn--but she didn't burn like ordinary things burn. There were many bright sparks that flew high into the night sky. As the sparks shot up, they turned into mosquitoes. That is why, even today, mosquitoes live on the blood of children and look for children to bite.



CROSSWORD PUZZLE: WHY MOSQUITOES BITE



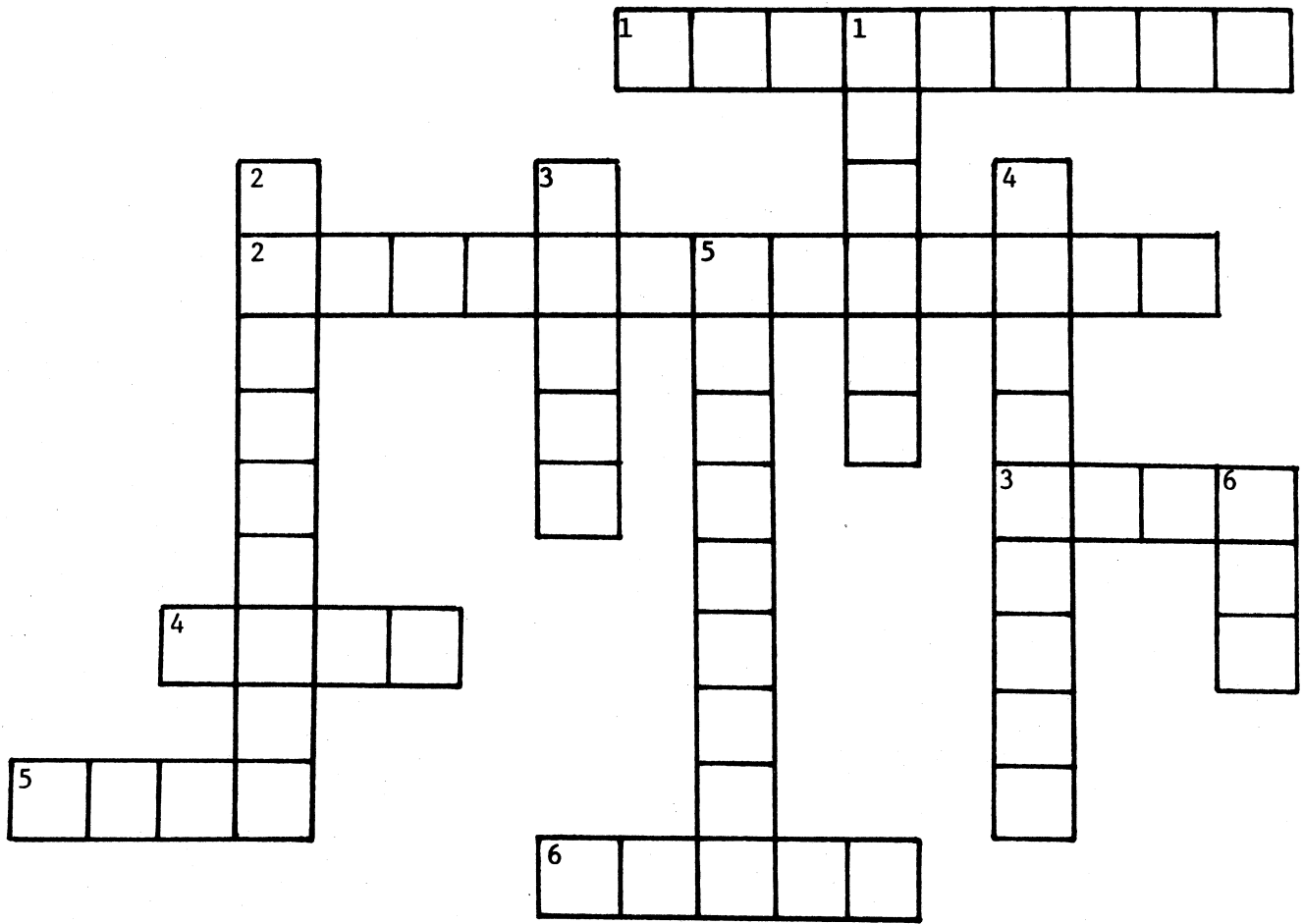
ACROSS

1. THE LITTLE BOY _____ TO THE LITTLE GIRL NEXT TO HIM THAT HE HAD A PLAN.
2. THE WITCH WOMAN HELD OUT HER HAND FULL OF _____ AND OFFERED THEM TO THE LITTLE BOY.
3. THE WITCH WOMAN TOOK STICKY SAP FROM THE TREES AND SMEARED IT INTO THE LITTLE BOY'S _____.
4. EVEN TODAY, MOSQUITOES LOOK FOR LITTLE CHILDREN TO _____.
5. IT WAS LATE AT NIGHT AND THE _____ IN THE MOON WAS LOOKING DOWN ON THE BOY.
6. THE MONSTER IN THIS LEGEND IS _____ WOMAN.

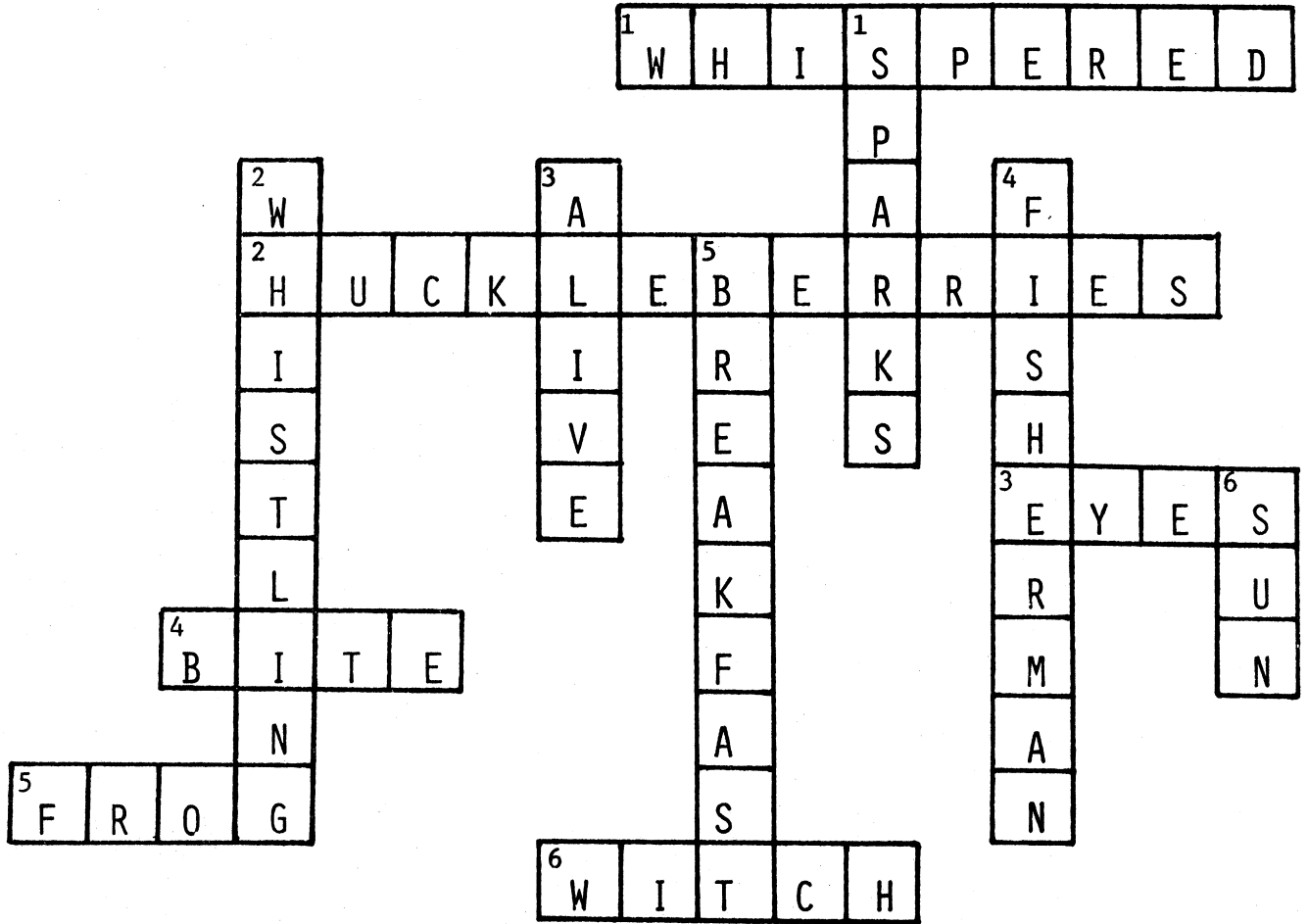
DOWN

1. THE WITCH WOMAN BURNED, MANY BRIGHT _____ FLEW HIGH INTO THE NIGHT SKY.
2. WITCH WOMAN THREW THE BOY INTO HER BASKET AND RAN THROUGH THE WOODS _____.
3. THE LITTLE BOY TOLD THE SUN HOW HAPPY HE WAS TO BE _____.
4. THE BOY WAS A _____.
5. THE LITTLE BOY HAD HEARD LEGENDS ABOUT HOW WITCH WOMAN WOULD STEAL CHILDREN AWAY AND EAT THEM FOR _____.
6. WHEN THE LITTLE BOY FIRST AWOKE, HE SANG A SONG TO THE _____.

WHY MOSQUITOES BITE



WHY MOSQUITOES BITE - ANSWERS



How Raven Helped the People of Long Ago

Many years ago, Gray Eagle was the keeper of the sun, moon, stars, water and fire. Since he did not like people, he did not share any of these things with them. The people had to live without the convenience of light and without water and fire.

It so happened that Gray Eagle had a beautiful young daughter named Young Eagle. One day as Raven was flying along, he spotted Young Eagle. He instantly fell in love with her beauty and wanted to meet her. Raven changed himself into a handsome white bird and flew circles near Young Eagle. Soon she spotted Raven and was quite attracted to him. Young Eagle invited Raven to the lodge where she lived with her father. Raven flew alongside Young Eagle to her home.

Once inside, Raven visited with Gray Eagle. As they sat talking, Raven noticed that Gray Eagle had the sun, the moon, stars, water and fire stashed away in a corner of the lodge. Raven thought to himself, "I must steal these things away from Gray Eagle and bring them to my people. We are the ones who can use these things."

He waited and waited and finally the time came when no one was watching. Quickly Raven grabbed all of the things in the corner and escaped from the lodge through the smoke hole.

Raven flew high up into the sky, and he hung the sun up to shine. After awhile, the sun circled the earth and soon it was dark. Then Raven hung up the moon and he scattered stars around the sky. With this, there were now graceful lights during the night.

Raven flew over the land looking for a good place to put the water. Soon he found the right spot and he dropped the water down onto the Earth. As the water fell, it formed fresh water lakes and streams.

Finally Raven had to decide what to do with the fire. As the fire burned, smoke covered his body and soon his feathers were all black. Raven's beak began to get hot! Soon the fire was just too hot to hold and Raven had to drop it. It fell onto the rocks below, and the fire fell so hard, it went right into the rocks. The rocks that the fire hit happened to be flint. This is why today, if you strike two pieces of flint together, you can make fire.

When Raven had finished his job, his feathers remained black. This is why Raven is a black bird.

CROSSWORD PUZZLE: HOW RAVEN HELPED THE PEOPLE OF LONG AGO

ACROSS

1. MANY YEARS AGO, GRAY _ _ _ _ _ WAS THE KEEPER OF THE SUN, MOON, STARS, WATER AND FIRE.
2. THE PEOPLE HAD TO LIVE WITHOUT THE CONVENIENCE OF _ _ _ _ _ .
3. THE ROCKS THE FIRE HIT _ _ _ _ _ TO BE FLINT.
4. YOUNG EAGLE _ _ _ _ _ RAVEN TO THE LODGE WHERE SHE LIVED WITH HER FATHER.
5. THIS IS WHY _ _ _ _ _ IS A BLACK BIRD.
6. THE _ _ _ _ _ FORMED FRESH WATER LAKES AND STREAMS.

DOWN

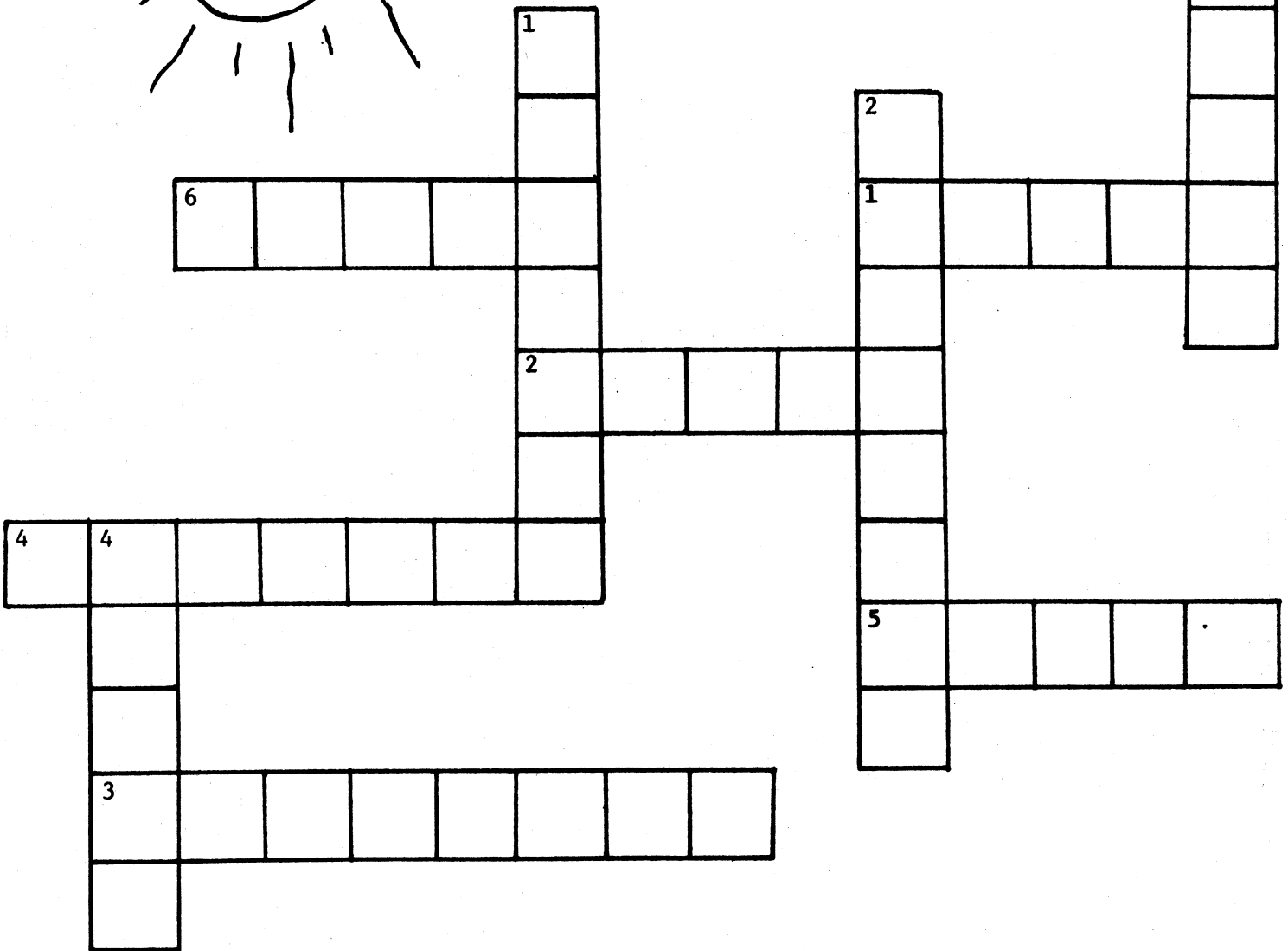
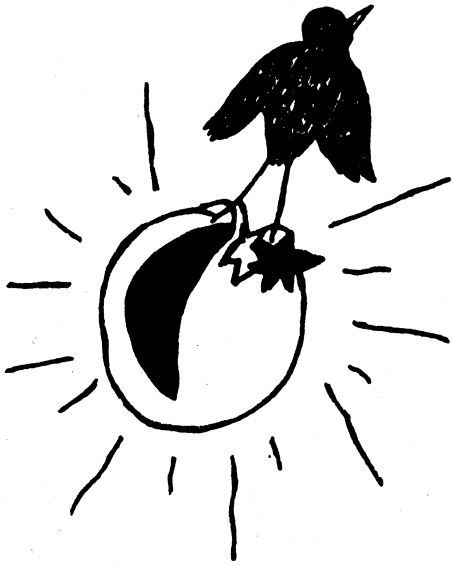
1. THE SUN _ _ _ _ _ THE EARTH AND SOON IT WAS DARK.
2. WHEN RAVEN FINISHED HIS JOB, HIS _ _ _ _ _ REMAINED BLACK.
3. IT SO HAPPENED THAT GRAY EAGLE HAD A BEAUTIFUL YOUNG _ _ _ _ _ NAMED YOUNG EAGLE.
4. WITH THIS, THERE WERE NOW GRACEFUL LIGHTS DURING THE _ _ _ _ _ .

"How Raven

helped the

People of

long ago"



THE GULL TELLS A STORY

Many, many years ago there lived a chief who had a daughter. He had no other children, so all of his love was lavished upon this child.

Maada was the maiden's name, and she was straight and slim and very lovely. But she was vain and proud. Perhaps it was because the old chief praised her too loudly and gave her too many gifts. Perhaps it was because she saw her own reflection in the forest pools and knew how very pretty she really was.

One day as Maada was walking along the beach on her way out to the clam beds, she saw a big gull struggling in a mess of kelp and seaweed that had been washed high up on the shore. It took her little time to loosen the frightened bird. It soared quickly skyward and Maada went on to the clam beds.

A few days later she was lying on the warm sand watching puffs of white clouds overhead when she noticed a gull that seemed to be circling just above her. Lower and lower it flew. Then it swooped down and dropped something into the surprised girl's lap.

That something was a necklace, a beautiful necklace of green stones. So beautifully carved was it that Maada gave a cry of delight and slipped the wonderful chain over her head.

"How lovely it is!", she cried. "Never have I seen anything to compare with it." And she ran to her father and showed him the present the grateful gull had brought her.

Then the medicine man and all of the tribe gathered around to hear the story and look at the necklace, and great was the wonder and excitement that it caused among them.

"It is bewitched," cried some. "The gull was bewitched also. How else could he have brought the girl a thing like that?"

"The necklace is surely bewitched," the medicine man assured the chief, who nodded in agreement, but asked what could be done about it. If the necklace were really bewitched, then no one dared to touch it except Maada, to whom it had been given. Perhaps it was good magic, argued the old chief, since it had been given in return for an act of kindness. Perhaps there was no wickedness in it at all. Time alone would tell.

Time passed. Maada wore the green necklace constantly and grew more vain and selfish with every passing day. Before long, however, she noticed a strange thing. The necklace was shrinking. Little by little it was becoming shorter and shorter as the carved stones grew smaller and smaller. Needless to say, Maada was really scared, but she was so fond of the chain that she would not give it up.

Not long afterward the old chief also noticed the necklace was becoming shorter; but wisely he remained silent, for what can be done with a thing bewitched?

Soon came the time when the medicine man and others in the village observed the shrinking of the chain and began to whisper and shake their heads whenever Maada passed by.

"She is bewitched," they insisted. "She is so proud and selfish that the necklace will surely punish her."

Then little by little Maada was left out of the games, and her playmates drew aside when she passed, or hurried away when she approached. They were all afraid of the magic in the lovely green stones.

Now there was a sick girl in the tribe. Konsie was her name, and she had always been Maada's most beloved friend. Konsie's illness was such that even the medicine man could do nothing for her, and she lay still and patient on her bed of skins.

One day when Maada was passing, Konsie's eyes fastened hungrily upon the green necklace.

"If I could wear that lovely thing for just one day, I'm sure I would feel better," Konsie said wishfully. "It is so cool and green, like the first little buds that peep out of their hiding places in the spring."

Maada heard her friend's wish, but she walked by as if she had heard nothing. Not even for poor, sick Konsie would she part with the precious necklace. But that night when she removed it in order to examine it more closely, she was dismayed to find that she could barely slip it over her head.

"It has shrunk fast today," she thought, trembling with fear. "What shall I do? Soon I shall not be able to take it off at all."

The very next day as Maada was passing, Konsie once more expressed a wish to wear the necklace.

"Just once," Konsie begged. "It is so cool and green that I am sure it would make me well again. Please let me wear it, Maada."

"It is mine," Maada replied selfishly. "I cannot let you have it because I cannot bear to be without it for a single minute."

That night the necklace was so tight that Maada was forced to leave it on. Frightened and restless, she lay in the darkness and wondered what to do. She slept restlessly until morning, and when she awoke, she felt a strange choking sensation around her neck and reached up quickly to find that the beautiful necklace had shrunk

until it felt like a burning band around her throat.

Terrified, she ran crying to the chief, her father, showed him what had happened to the necklace, and begged him to remove it with his strong hands. But the old chief shook his head sadly.

"It is magic," he said. "I dare not touch it lest some evil befall my tribe."

The old chief sent for the medicine man, who shook his head when he saw what had happened and refused to touch the necklace. Nor would anyone else in the village have anything to do with such powerful magic.

"Put her out of the tribe," they cried, almost with one voice. "She is bewitched. She will bring ruin to all of us."

"There is nothing else to do," declared the medicine man sternly. "She will bring some terrible curse upon us all if she stays here longer."

Thought grieving deeply, the old chief felt that the medicine man was right, and he commanded that Maada be put in a canoe and set adrift upon the waters. Tenderly he bade his daughter goodbye and turned away to his lodge, his sorrow too great for any of his tribe to witness.

Choking and broken-hearted, Maada was led down toward the beach. When passing the place where Konsie, her sick friend, lay, her feet were halted by the sweet voice of her playmate.

"Come here, Maada," Konsie called softly. "I am not afraid. Let me try to break the necklace. My poor hands are almost useless, but I would like to try. I cannot stand to see you so wretched and unhappy."

Poor Maada. Humbled and shamed, she stumbled to Konsie's side and knelt before her. And then a strange thing happened. As Konsie touched the string of green stones, it instantly grew long again. No one saw it grow, but there it was, the same long, beautiful chain that the gull had dropped into Maada's lap.

Maada stared at it through her tears. Then she lifted it quickly off her head and slipped it over Konsie's.

"It is yours if you will have it, Konsie," Maada said gratefully. "I only hope that it will make you as well and happy as you once thought it would. I shall never wear it again."

And it did.

CROSSWORD PUZZLE: THE GULL TELLS A STORY

ACROSS

1. MAADA WAS _ _ _ _ AND PROUD.
2. THE GULL WAS STRUGGLING IN KELP AND _ _ _ _ _ _ _ _ .
3. MAADA SAW HER _ _ _ _ _ _ _ _ _ _ IN THE FOREST POOLS.
4. THE TRIBE THOUGHT THE NECKLACE WAS _ _ _ _ _ _ _ _ _ _ AND WOULD RUIN THEM.
5. THE OLD CHIEF THOUGHT THE NECKLACE MIGHT BE GOOD _ _ _ _ _ _ .
6. BEFORE LONG, MAADA NOTICED THAT THE NECKLACE WAS _ _ _ _ _ _ _ _ _ _ .
7. AS KONSIE TOUCHED THE STRING OF GREEN STONES, IT _ _ _ _ _ LONG AGAIN.

DOWN

1. _ _ _ _ _ WAS THE MAIDEN'S NAME.
2. THE _ _ _ _ DROPPED SOMETHING INTO MAADA'S LAP.
3. THAT SOMETHING WAS A BEAUTIFUL _ _ _ _ _ _ _ _ _ _ .
4. IT WAS MADE OF GREEN _ _ _ _ _ _ _ _ .
5. LITTLE BY LITTLE MAADA WAS LEFT OUT OF _ _ _ _ _ _ .
6. KONSIE HAD ALWAYS BEEN MAADA'S MOST BELOVED _ _ _ _ _ _ _ _ .
7. KONSIE THOUGHT THE NECKLACE WOULD MAKE HER _ _ _ _ _ .

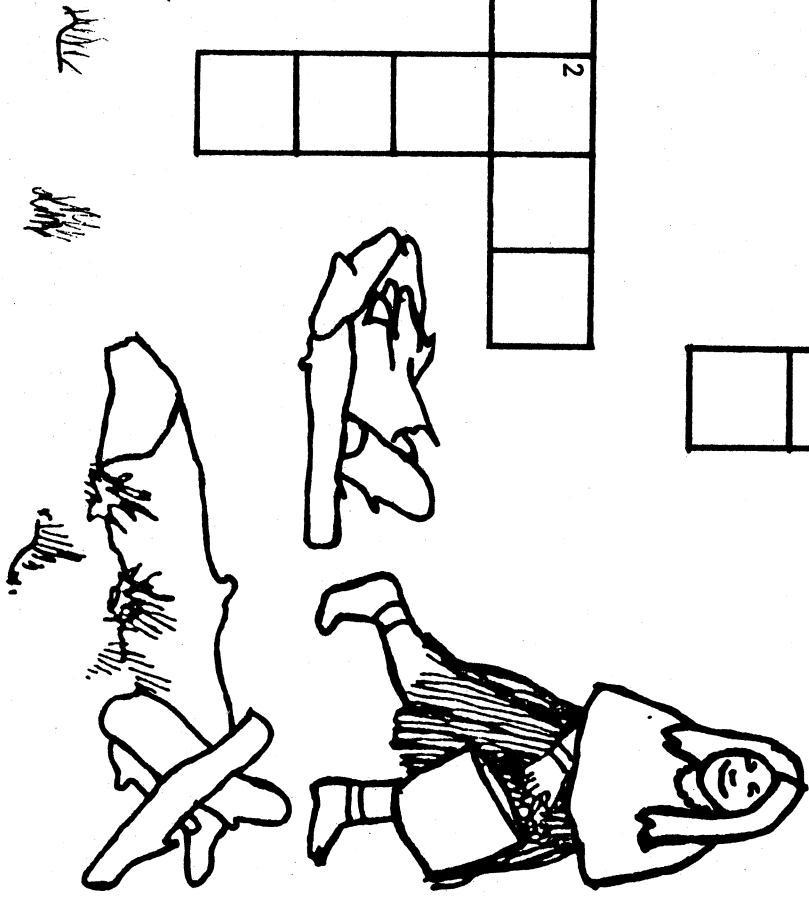
THE GULL TELLS A STORY



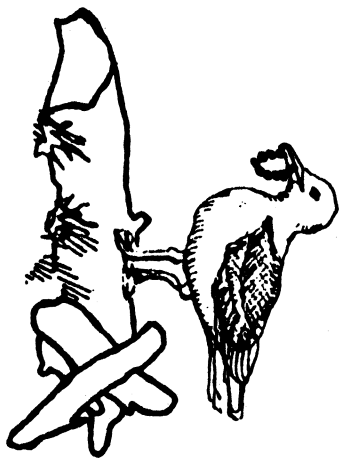
A crossword puzzle grid with the following numbered starting points:

- 1: Down, 1st row, 1st column.
- 2: Down, 1st row, 2nd column.
- 3: Down, 3rd row, 3rd column.
- 4: Down, 4th row, 4th column.
- 5: Down, 4th row, 5th column.
- 6: Down, 7th row, 6th column.
- 7: Down, 7th row, 7th column.

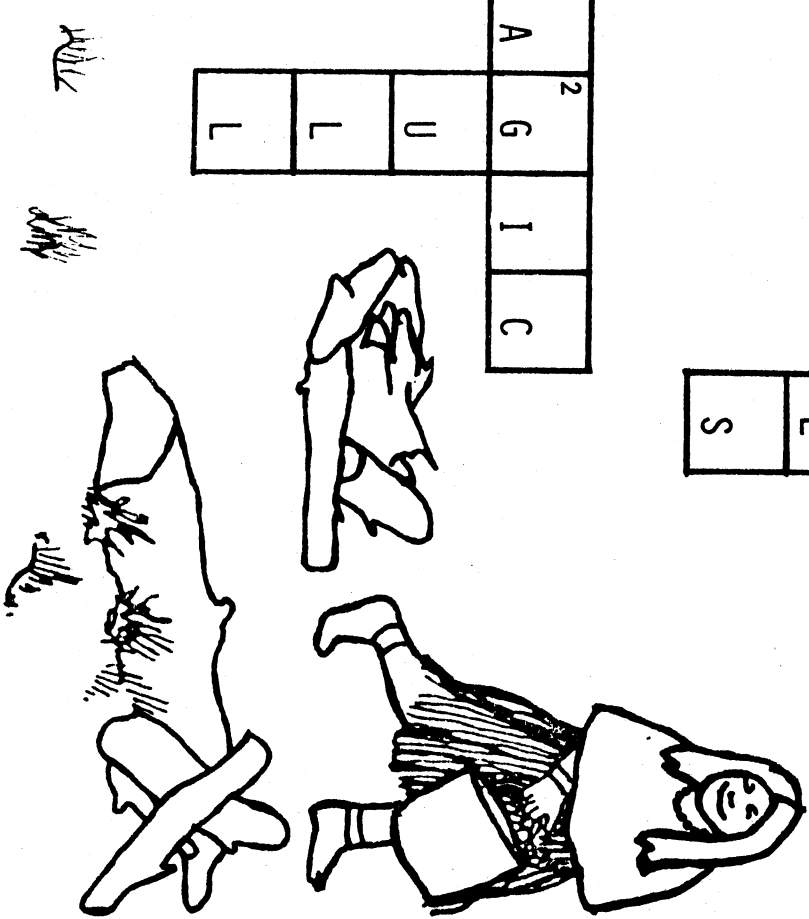
The grid consists of 7 rows and 10 columns. The crossword puzzle is formed by the intersection of these numbered starting points.



THE GULL TELLS A STORY -- ANSWERS



										6 F		7 G R		E		W															
										4 S		4 T		C		H		D													
										3 R		3 N		L		L		E		W											
										3 E		3 F		L		L		E		W											
										6 S		6 H		6 R		6 I		6 N		6 K		6 I		6 N							
										5 G		5 A		5 M		5 E		5 S		5 A		5 L		5 C		5 E		5 D			
										2 S		2 E		2 A		2 A		2 W		2 E		2 E		2 E		2 D		2 A		2 M	
										1 V		1 A		1 D		1 A		1 W		1 E		1 E		1 D		1 A		1 M			
										1 V		1 A		1 D		1 A		1 W		1 E		1 E		1 D		1 A		1 M			
										5 G		5 A		5 M		5 E		5 S		5 A		5 L		5 C		5 E		5 D			
										2 S		2 E		2 A		2 A		2 W		2 E		2 E		2 D		2 A		2 M			
										1 V		1 A		1 D		1 A		1 W		1 E		1 E		1 D		1 A		1 M			



DIRECTIONS FOR MAKING A TOTEM POLE

You can make a model of a totem pole using the authentic crests found on the following pages. Duplicate the crests on tagboard, allowing the students to choose the crests they like the best. Color them with the traditional colors of red, black, bluegreen, and white; then cut the crests out and paste them, one on top of another, onto a large piece of paper.

Have the students create a story that their totem pole tells. A story written by a student is attached as a sample.

SAMPLE TOTEM POLE STORY

Running Stream

FAMILY NAME _____

TOP CREST: Mountain Goat

STORY BEHIND CREST: _____

Long ago another tribe invaded our land. One night a young man
saw a mountain goat in his dreams. He told us and we fled up the
mountain. Ever since we have lived in the mountains.

MIDDLE CREST: Bear

STORY BEHIND CREST: _____

Also during this dream he saw a bear on their side. Suddenly it
shrank. In his mind he asked how they would lose their strength.
It told him to place rocks around his dwelling. This helped us
to get up the mountain.

BOTTOM CREST: Beaver

STORY BEHIND CREST: _____

Once we arrived on the mountain, we didn't know how we would
survive. An older women saw a beaver digging up a plant. We
survived on this edible plant for some time.

SAMPLE TOTEM POLE STORY

FAMILY NAME

TOP CREST: -----

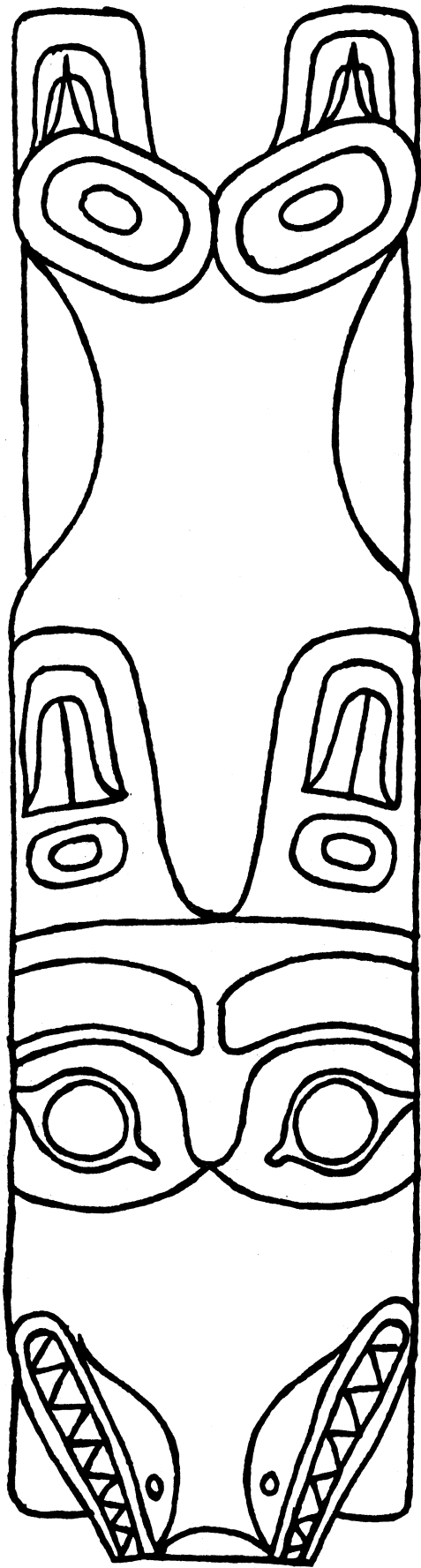
STORY BEHIND CREST: -----

MIDDLE CREST:

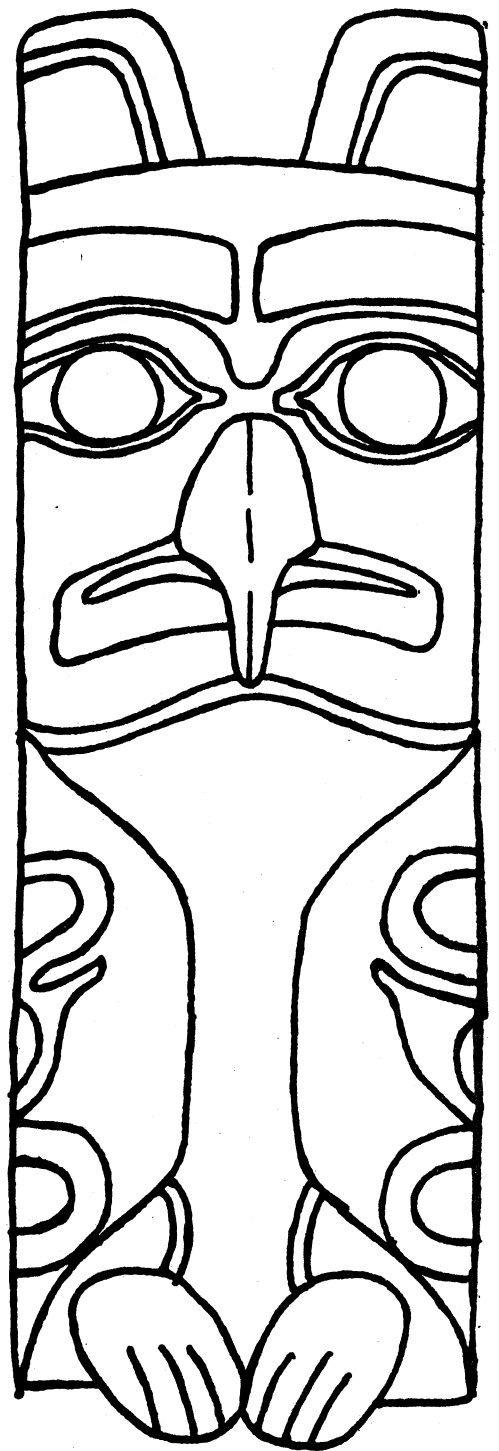
STORY BEHIND CREST:

BOTTOM CREST: -----

STORY BEHIND CREST: -----

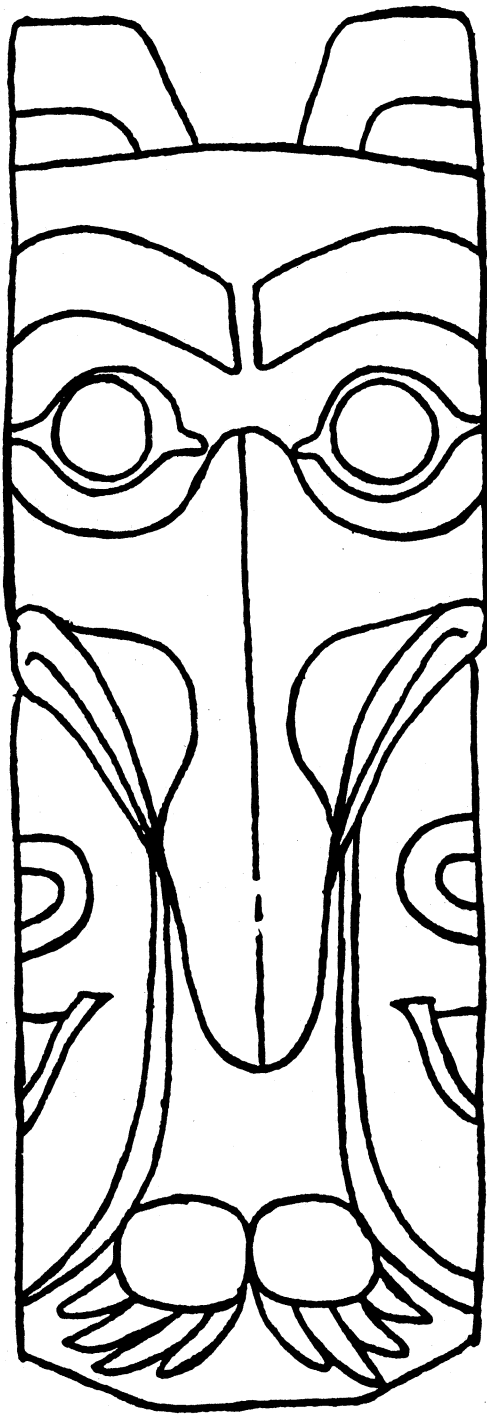


KILLER WHALE

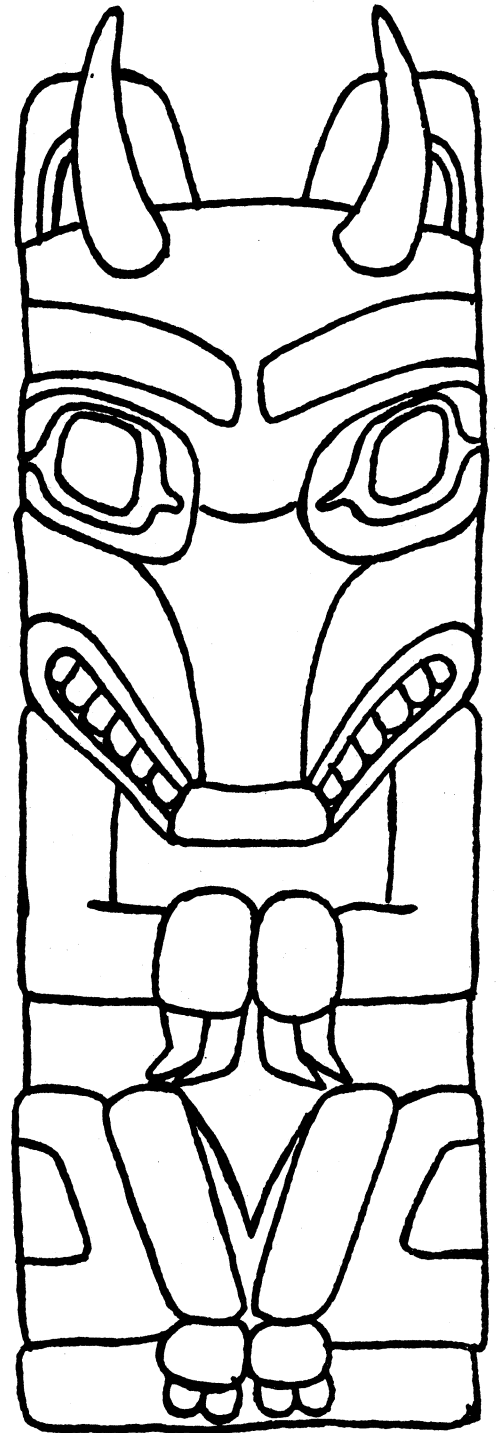


EAGLE

Duplicate on tagboard and use with totem pole art activity.

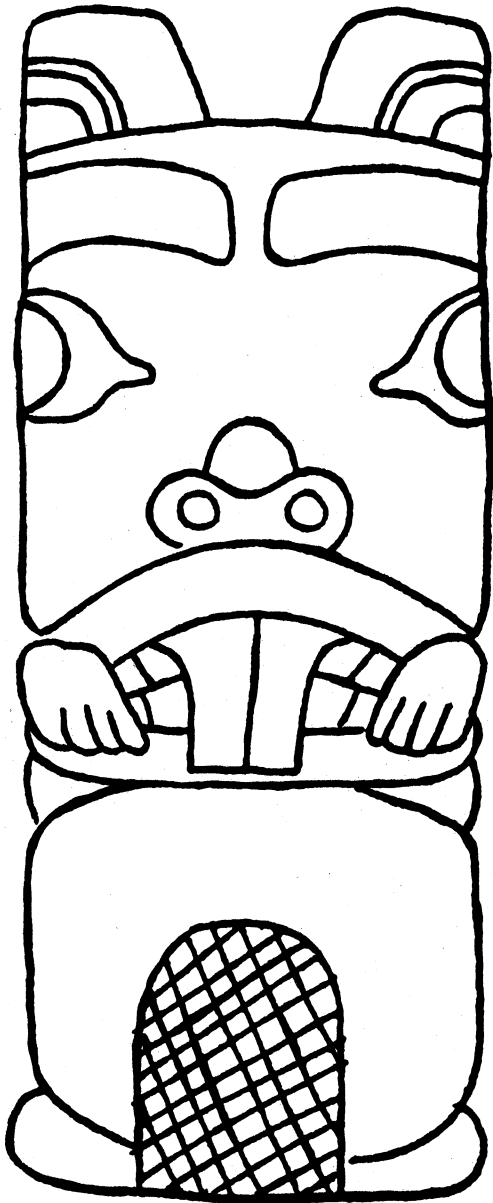


CORMORANT

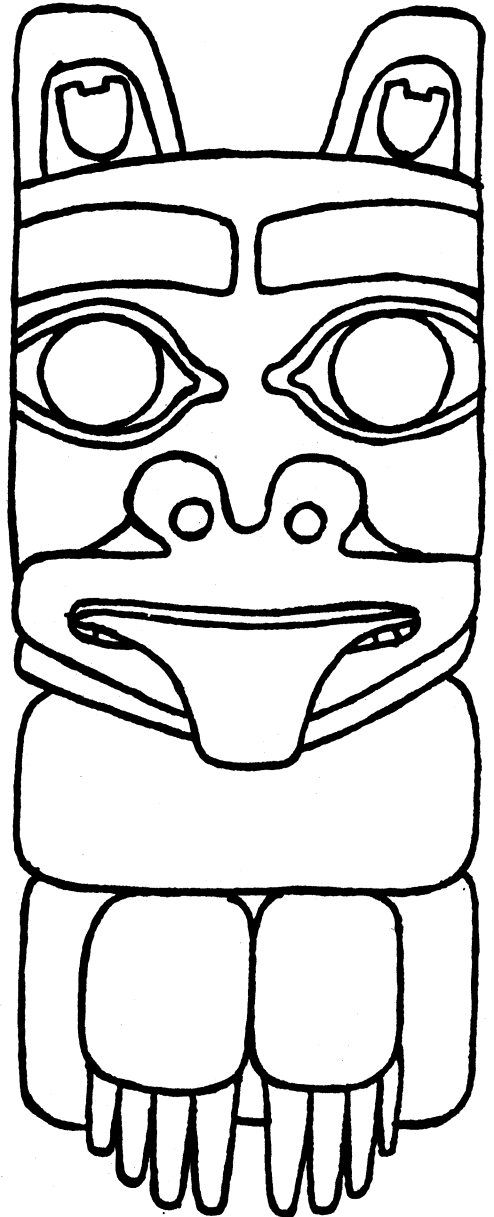


MOUNTAIN GOAT

Duplicate on tagboard and use with totem pole art activity.

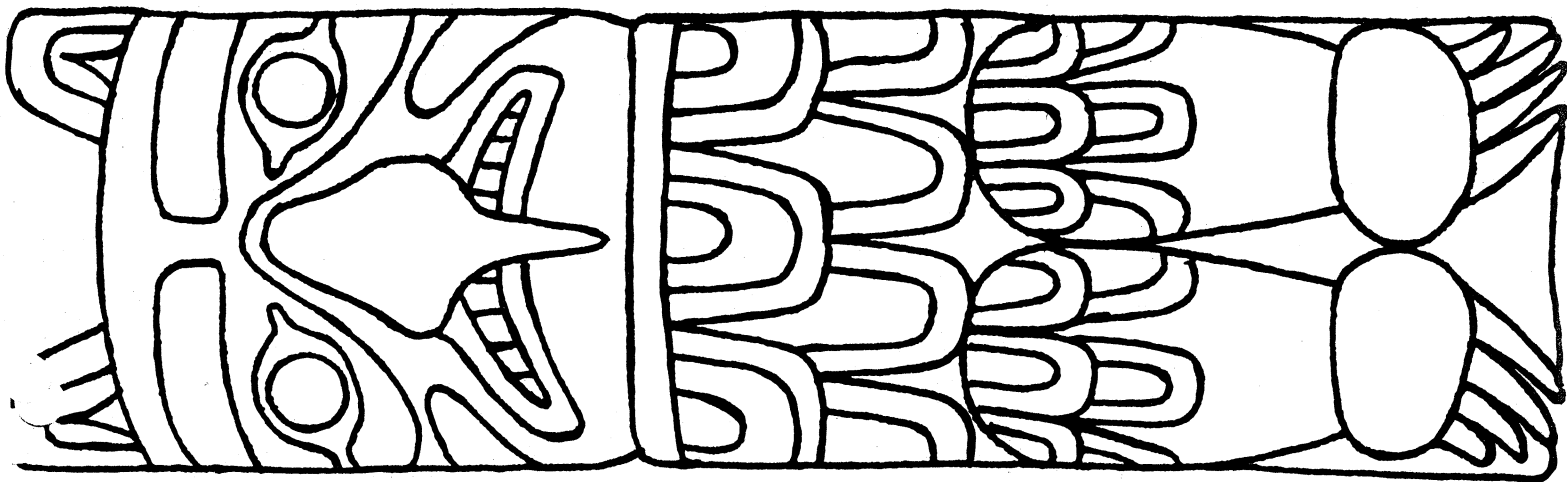


BEAVER

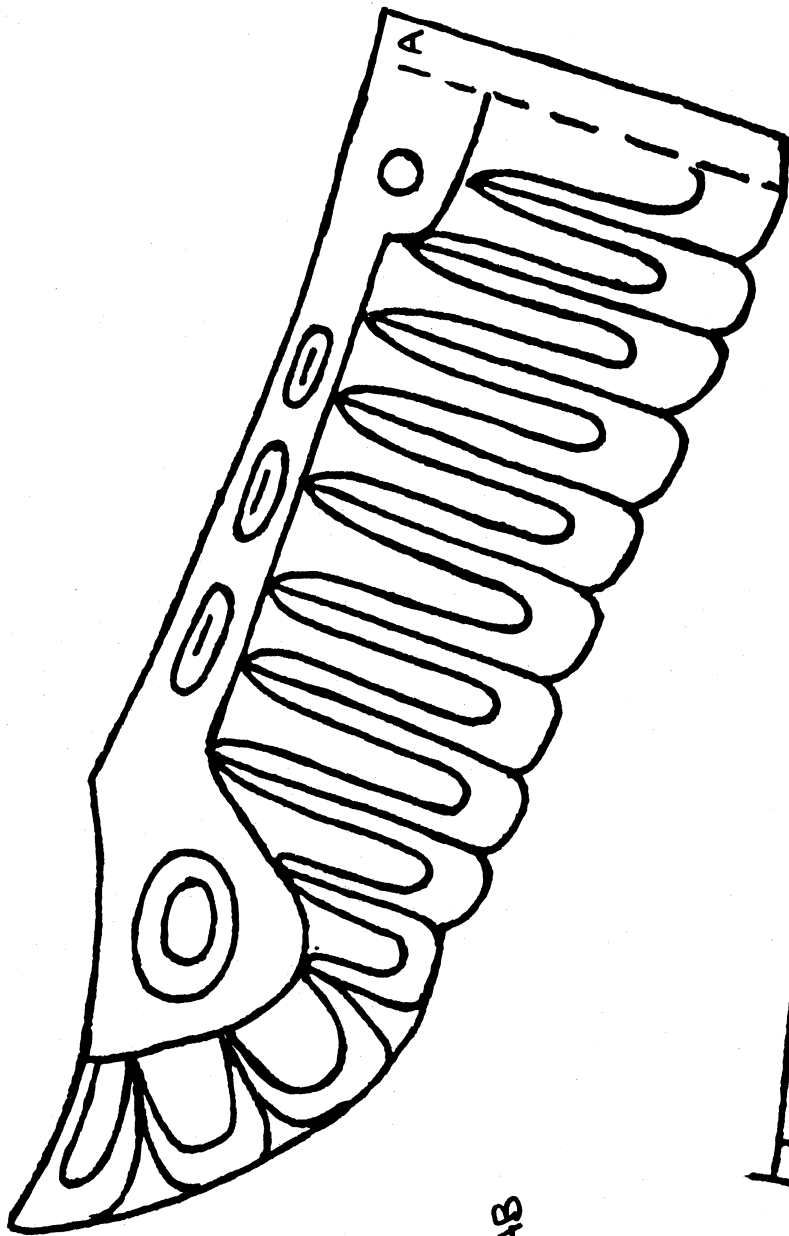


BEAR

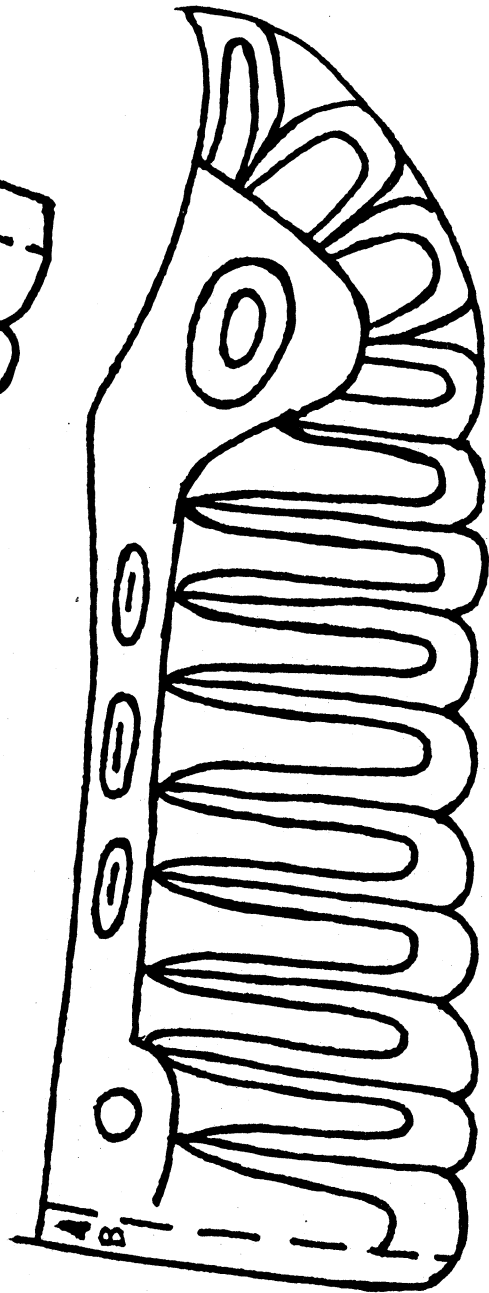
Duplicate on tagboard and use with totem pole art activity.



↑



← AB



THUNDERBIRD

Duplicate on tagboard and use with
totem pole art activity.