

Native Americans in Washington State

What you will find in this Portable Museum

Artifacts:

| | | | |
|-------------------|--------------------------|------------------|----------------------|
| Cedar bark coil | Canoe Model | Arrowhead | Fish club |
| Cedar bark strips | Wedge | Cradleboard doll | Time ball |
| Washed wool | Tule mat | Child's capote | Cedar bark Mat |
| Spun wool | Trade beads and dentalia | Chinese coins | Knitting Needles (4) |
| Saddle blanket | Hat | | |

Large Display Photographs:

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|----------------------------------|------------------------------------|
| "Berry Pickers, Hazelton, B.C." | "Cutting up whale at Neah Bay, WA" |
| "Tulalip Indian School Children" | "On the Move – Spokane" |
| "Birch Bark Canoe" | |

Small Photographs (8 x 10):

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|--|--|
| Florence Davidson Peeling Cedar Bark | Two Umatilla Indian Babies |
| Chief Wm. Shelton's Mother Shown Knitting | Group Portrait: Soldiers and Indians |
| Fishing Camp, Skokomish | Fishing for Chinook Salmon with Gill Net |
| Wishram Girl, Profile | Lance Wilkie Making a Cedar Plank: |
| Laxshii, Mother of Louis and Sadie Cloud, Yakima | Mat Lodge – Yakima |
| A Sea Otter Hunter | Tulalip School Children, 1964 |
| Muckleshoot Indian Protest | |

Documents:

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|---|--|
| Tatoosh Draws Thunderbird and Whale | "Who Owns Dugout Canoe?" |
| Cod-lure Fishing | "Genes Track Migration of America's First Peoples" |
| Medicine Creek Treaty | "Excerpt from the NAGPRA" |
| The Famous Oration of Chief Seattle | "Makah whaling OK'd" |
| Shipping invoice, Fort Nisqually | "Whalers, foes both driven by spiritual beliefs" |
| Letter to Gov. Isaac I. Stevens from James Longmire | "Kennewick Man is awarded to scientists" |
| Chief Joseph handbill | Makah Museum brochure |
| Church Apology | "A Historic Day for the Puyallup Tribe" |

Map Transparencies

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|-----------------------------------|--|
| Migratory Route Hypothesis | Reservations and Ceded Lands |
| Traditional Native Language Areas | Moses and Colville Reservation Changes |

Other

| | | |
|------------------|------------------------------------|-----------------------------------|
| Slide Carousel | Tape/CD: Slide Show | Video: First Salmon Ceremony |
| Teacher's Manual | Tape/CD: Music and Oral Literature | Textbook: <i>Washington State</i> |

KEY CONCEPTS

1. The Concept of Culture Origin: How long have Native American people been in Washington?

A. Most contemporary, non-Native archaeologists believe that Native American people have been present in Washington for 12,000 to 15,000 years.

18,000 to 15,000 years ago, the earth's temperature was much colder than it is today. Great sheets of ice covered much of Alaska, northern Canada and some of Washington State. As the amount of ice increased, the level of the oceans decreased. New land was exposed, including a broad plain called Beringia that linked North America and Asia.

According to the "Bering Land Bridge" theory, Asian people crossed from Siberia to Alaska during times when this plain was exposed. These hunting, gathering, fishing people became the first humans to live on the American continents. They moved into areas not covered by ice including the Arctic coastal plain and some of the interior of Alaska. These areas provided an immense refuge for Pleistocene life, including human beings.

Two ice caps covered most of Canada. As melting began, these two ice caps retreated in opposite directions, east and west, which opened a north-south corridor free of mountains and major rivers to cross. This corridor offered humans a route south from Alaska to east/central Washington, to areas beyond the remaining ice. Maritime hunting, gathering, and fishing peoples may also have traveled by small watercraft along the coast to reach Washington. Reconstructing an exact picture of the past remains a constant challenge to archaeologists.

(Ruth Kirk with Richard D. Daugherty, *Exploring Washington Archaeology*. Seattle: University of Washington Press, 1978)

B. Many native people believe that they have always been in their homeland; they do not subscribe to the "Bering Land Bridge" theory.

Indian cultural records, known through memory, oral histories, and spirituality, recall a time when the worlds of animals and humans were one. During this very early time, animals and humans could converse. They shared villages and intermarried. Often individuals had more than one nature. They could be both animal and human for there was no clear division. Later, in most Native American cultures, there is a time when an important character came to earth: the Changer. Whether in the form of Mink, Coyote or Raven, the Changer came to this world and made it ready for humans. Legends recount his preparations: bringing light, finding fire, and importing salmon to return each year. The Changer prepared the earth as it was for Native people before the coming of non-Native people.

This history is known to Native American people because within Indian cultures there were people assigned the tasks of remembering history. These were the storytellers, the wisest of the elders. As Upper Skagit elder and linguist Vi Hilbert says; "Our people have always been here. That is what I learned from my Aunt Susie who was a tribal historian. She was educated in the old way. She was one of the young people in her time who was taught to remember the history. I know all about the land bridge theory and all that. But my Aunt Susie told me we had always been here. I believe her."

2. Traditionally, Washington Native American people have held a worldview that places humans in part of a complex interrelationship with sentient (able to feel and perceive) beings whose forms are spirits, animals, plants, and geographic formations - all those things that make up our world.

A. Native American people more often view the world as a unit, not as a set of individuals. Finite resources were not exhausted, but were cared for, understood, and valued as would be a peer. Human beings are seen as having responsibility to respect all other elements of creation. In this sense, humans have the right to respectfully employ the spiritual power and material resources, which this world holds. Food resource sites, such as berry patches, key fishing grounds, root harvesting areas, patches of grasses used to make baskets, and hunting ranges were prerogatives held by families or individuals and passed

down from generation to generation.

- B. Harvesting of natural resources often involved ritual or prayer, to thank the plant or animal for giving of itself for the humans' needs and to insure next year's plentiful harvest.
 - C. Washington Native cultures regard humans as part of a complex, interrelated, sentient universe. These beliefs have found expression in many different Indian religions. In the state of Washington there have been, and are currently, several different Indian religions, some which are associated with Christianity and some which are uniquely Native American.
3. Complex economic systems have always been a part of Washington Native American cultures.
 - A. Extensive and complex pre-contact trade networks existed in which foodstuffs, handicrafts, raw materials, slaves, and items of wealth and prestige were commonly exchanged. Major centers of pre-contact trade existed at The Dalles and Kettle Falls, Washington.
 - B. Trading systems and the objects traded changed when non-Native people arrived in the Northwest. Early economic interaction with Europeans and Americans (1775-1840) took place as trade between equal parties. Interests such as the Hudson's Bay Company bought furs and foodstuffs in demand by European and Asian markets, purchasing these with wool blankets, firearms, and other items prized by Native people. Forced acculturation began increasing about 1850, gradually bringing to a halt the equality of the trading relationship. Later settlers wanted the land itself for farming, mining, logging, and to accommodate growing towns. The political and military power of Euro-Americans increasingly limited the land and resources available to Native people.
 - C. Euro-American objects, such as trade beads, coins, iron tools, guns, wool blankets, sugar, coffee, white flour, cloth and Euro-American clothing, all acquired through trade, quickly became integral parts of Native life.
 4. Major and abrupt changes have occurred in Native people's lives because of the pressures brought on by immigrant cultures, primarily from 1840 to the present.
 - A. From 1775 to 1885 reductions of population and disruption of cultural patterns occurred, due to the introduction of foreign diseases such as measles, chickenpox and influenza, for which the Native inhabitants had no immunities. Captain George Vancouver's journal, dated 1792, states that rarely did they see adult Indians without smallpox scars. Smallpox had been brought by earlier explorers and traders to the Americas, and may have also spread across the plains, infecting Native American people in Washington before direct Euro-American contact.
 - B. Many tribes in Washington signed treaties in the 1850s with Territorial Governor Isaac Stevens. The treaties forced many to move from their tribal homelands to other reservation lands. Most resource rights and subsistence patterns were undermined or lost at this time. Starvation was rampant and many Indian people died.
 - C. Reservation life caused an abrupt loss of land, subsistence patterns, social arrangements, and political autonomy. Pressure was placed on Native cultures to assimilate and to cease practice of traditional lifestyles and beliefs. Missionaries officially prohibited Native spirituality. Boarding schools forced assimilation and loss of Native ways by forbidding the use of Native languages and traditions. The wage economy built around farming, logging and fishing changed seasonal subsistence patterns. State and national boundaries cut cultures apart. Native dissatisfaction with the new government brought about armed rebellions, treaty protests, and secret continuation of Indian religions.
 - D. As tribal governments and people have "adjusted" to Euro-American ways, political autonomy has been revived. A growing mutual accommodation and acculturation has enabled Native people to strengthen a resurgence of traditional social and artistic customs, traditional resource management, and traditional religious expressions.
 5. Traditional Native American cultures of Washington were developed to a very high degree as evidenced by the complexity of individual languages and the number of different languages; the variety and quality of art forms; the complexity and beauty of Indian societies and lifestyles; and the complexity of traditional Native technologies.

Native American Peoples of Washington State

Planning Calendar: Primary Grades

The following calendar is a suggested plan to help you maximize your time with the Portable Museum. Used together, the lesson plans build on each other to help you teach your students curricular content, as well as important social studies skills.

However, each lesson plan or activity can also be used independently to fit into your classroom's particular needs. The details for each of these lesson plans and activities are included in the Teacher's Manual.

| Day 1 | Day 2 | Day 3 | Day 4 | Day 5 |
|--|---|--|---|---|
| <u>Lesson Plan 1:</u> K-W-L (Part One) | <u>Lesson Plan 2:</u> Analyzing Artifacts | <u>Lesson Plan 6:</u> Oral Literature | <u>Lesson Plan 3:</u> Native Americans and Food | <u>Lesson Plan 4:</u> Native American Houses |
| | | <u>Activity:</u> Create a Picture Dictionary | <u>Activities:</u> Making Fruit Leather and Cod Lure Fishing | <u>Activity:</u> Working with Cedar Bark <u>Note to Teacher:</u> Send letter home from <u>Lesson</u> <u>Plan 7:</u> Trading |
| Day 6 | Day 7 | Day 8 | Day 9 | Day 10 |
| <u>Lesson Plan 5:</u> Native American Transportation | <u>Lesson Plan 7:</u> Trading | <u>Lesson Plan 8:</u> Measuring Time | <u>Lesson Plan 9:</u> A Native American Timeline | <u>Lesson Plan 1:</u> K-W-L (Part Two) And <u>Lesson Plan 10:</u> Comparing and Contrasting |
| <u>Activity:</u> Slahal and Gambling Music | | | | |

Also, check the bibliography included in the Teacher's Manual for related children's literature.

Native American Peoples of Washington State

Planning Calendar: Intermediate Elementary

The following calendar is a suggested plan to help you maximize your time with the Portable Museum. Used together, the lesson plans build on each other to help you teach your students curricular content, as well as important social studies skills.

However, each lesson plan or activity can also be used independently to fit into your classroom's particular needs. The details for each of these lesson plans and activities are included in the Teacher's Manual.

| Day 1 | Day 2 | Day 3 | Day 4 | Day 5 |
|--|--|--|--|---|
| <u>Lesson Plan 1:</u> K-W-L (Part One) | <u>Lesson Plan 2:</u> Slide Show | <u>Lesson Plan 3:</u> Artifact Exploration | <u>Lesson Plan 4:</u> Photographic Stories | <u>Lesson Plan 5:</u> Measuring Time |
| | | <u>Activity:</u> Comparing Traditions to Contemporary Culture | | <u>Note to Teacher:</u> Send letter home from <u>Lesson Plan 7:</u> Trading |
| Day 6 | Day 7 | Day 8 | Day 9 | Day 10 |
| <u>Lesson Plan 6:</u> Native American Transportation | <u>Lesson Plan 7:</u> Trading | <u>Lesson Plan 8:</u> Settlement and Reservations Or <u>Lesson Plan 9:</u> Timeline | <u>Lesson Plan 10:</u> Creating a Classroom Exhibit | <u>Lesson Plan 10:</u> Creating a Classroom Exhibit, if necessary |
| <u>Activity:</u> Create a Picture Dictionary | <u>Activity:</u> Slahal and Gambling Music | | <u>Note to Teacher:</u> Any down time students have can be used for <u>Lesson Plan 1:</u> K-W-L (Part Two) | |

Also, check the bibliography included in the Teacher's Manual for related children's literature.

Native American Peoples of Washington State

Planning Calendar: Middle School

The following calendar is a suggested plan to help you maximize your time with the Portable Museum. Used together, the lesson plans build on each other to help you teach your students curricular content, as well as important social studies skills.

However, each lesson plan or activity can also be used independently to fit into your classroom's particular needs. The details for each of these lesson plans and activities are included in the Teacher's Manual.

| Day 1 | Day 2 | Day 3 | Day 4 | Day 5 |
|---|--|---|--|--|
| <u>Lesson Plan 1:</u> K-W-L (Part One) | <u>Lesson Plan 2:</u> Slide Show | <u>Lesson Plan 3:</u> Artifact Exploration | <u>Lesson Plan 7:</u> Constructing Meaning | <u>Lesson Plan 4:</u> Photographic Stories |
| | | <u>Activity:</u> Comparing Traditions to Contemporary Culture | | <u>Homework:</u> Assign articles and graphic organizer from <u>Lesson Plan 8:</u> Scored Debate |
| Day 6 | Day 7 | Day 8 | Day 9 | Day 10 |
| <u>Lesson Plan 5:</u> Measuring Time | <u>Lesson Plan 6:</u> Oral Literature | <u>Lesson Plan 8:</u> Scored Debate | <u>Lesson Plan 10:</u> Creating a Classroom Exhibit | <u>Lesson Plan 10:</u> Creating a Classroom Exhibit, if necessary |
| <u>Activities:</u> Making Fruit Leather and Working with Cedar Bark <u>Note to Teacher:</u> Check on Scored Debate homework | <u>Activity:</u> Create a Picture Dictionary | | <u>Note to Teacher:</u> Any down time students have can be used for <u>Lesson Plan 1:</u> K-W-L (Part Two) | |

Also, check the bibliography included in the Teacher's Manual for related children's literature.

Native American Peoples of Washington State

Planning Calendar: High School

The following calendar is a suggested plan to help you maximize your time with the Portable Museum. Used together, the lesson plans build on each other to help you teach your students curricular content, as well as important social studies skills.

However, each lesson plan or activity can also be used independently to fit into your classroom's particular needs. The details for each of these lesson plans and activities are included in the Teacher's Manual.

| Day 1 | Day 2 | Day 3 | Day 4 | Day 5 |
|---|---|--|--|---|
| <u>Lesson Plan 2:</u> Slide Show | <u>Lesson Plan 3:</u> Artifact Exploration | <u>Lesson Plan 4:</u> Photographic Stories | <u>Lesson Plan 7:</u> Constructing Meaning | <u>Lesson Plan 9:</u> Document Based Essay (Part One) |
| | <u>Homework:</u> Graphic Timeline research activity | | | <u>Homework:</u> Assign Document Based Essay (Part Two) for Homework |
| Day 6 | Day 7 | Day 8 | Day 9 | Day 10 |
| Class time to work on Document Based Essay | <u>Lesson Plan 5:</u> Measuring Time | <u>Lesson Plan 6:</u> Oral Literature | <u>Lesson Plan 10:</u> Creating a Classroom Exhibit | <u>Lesson Plan 10:</u> Creating a Classroom Exhibit, if necessary |
| <u>Note to Teacher:</u> Graphic Timeline due | <u>Activities:</u> Working with Cedar Bark and Making Fruit Leather | <u>Activity:</u> Create a Picture Dictionary | <u>Note to Teacher:</u> Any down time students have can be used to work on their Document Based Essay. | <u>Note to Teacher:</u> Document Based Essay Due |

Also, check the bibliography included in the Teacher's Manual for related literature.