CELEBRATING WASHINGTON’S First Peoples

A Newspapers In Education program
# Program/Educational Objectives

1. Did you feel the educational materials for this program:
   - [ ] Exceeded expectations
   - [ ] Met expectations
   - [ ] Did not meet expectations
   Comments: ____________________________________________
   ____________________________________________
   ____________________________________________

2. Did you feel the learning materials met state standards/aligned with your curricula?
   - [ ] Strongly Agree
   - [ ] Agree
   - [ ] Disagree
   - [ ] Strongly Disagree
   - [ ] Don't Know
   Comments: ____________________________________________
   ____________________________________________
   ____________________________________________

3. Do you feel this program challenged your students and developed their skills?
   - [ ] Strongly Agree
   - [ ] Agree
   - [ ] Disagree
   - [ ] Strongly Disagree
   - [ ] Don't Know
   Comments: ____________________________________________
   ____________________________________________
   ____________________________________________

4. What learning materials from this program were you able to use in your classroom?
   - [ ] Newspaper
   - [ ] In-paper curricula (NIE articles)
   - [ ] Lesson Plan
   - [ ] Teacher/Student Guide
   - [ ] Other: ________________________________

# Newspaper Use

1. Did the use of the newspaper enhance your students’ learning experience?
   - [ ] Strongly Agree
   - [ ] Agree
   - [ ] Disagree
   - [ ] Strongly Disagree
   - [ ] Don't Know
   Comments: ____________________________________________
   ____________________________________________
   ____________________________________________

2. Do you feel that the newspaper-based activities in the in-paper NIE articles helped support the learning objectives of the program?
   - [ ] Strongly Agree
   - [ ] Agree
   - [ ] Disagree
   - [ ] Strongly Disagree
   - [ ] Don't Know
   Comments: ____________________________________________
   ____________________________________________
   ____________________________________________

3. How often did you use the newspaper with this program?
   - [ ] Daily
   - [ ] Three times a week
   - [ ] Twice a week
   - [ ] Once a week
   - [ ] Other: ________________________________
About the Celebrating Washington’s First Peoples

The Seattle Times Newspapers In Education program recognizes the importance of studying our nation’s history in order to understand our current experiences at the individual, community, state, national and international levels. When it comes to identifying NIE programs to offer educators, we try to identify what tools/resources you need to meet your educational goals with your students. We also consider what would integrate well with the newspaper so that your students become better acquainted with how it can inform them and enrich their learning. We recognize the critical need to offer programs related to Native Americans to support the efforts of Washington’s Office of Superintendent Professional Instruction (OSPI) as well as the various Tribes’ own effort in educating our youth and our nation’s future. In designing the Celebrating Washington’s First Peoples program, we consulted OSPI’s Indian Education department and, by using experts recommended by them to write the materials, NIE is able to offer you a program that not only meets Washington state educational goals, but also offers materials to provide you a solid introduction into the various issues/topics for First Peoples and non-Native Americans.

Celebrating Washington’s First Peoples is an eight-week newspaper-based program offering your students insight into contemporary issues concerning our state and nation with historical perspectives included so that they can better understand the world around them. Our goal is to inspire students to ask questions and look for the answers to inform their truth. The eight NIE articles appearing in The Seattle Times between October 10 and November 28, 2005 were written by Kimberly Craven, who is an enrolled member of the Sisseton-Wahpeton Oyate. She recently completed an LLM in Indigenous Peoples Law and Policy at the University of Arizona Rogers College of Law and has numerous years working on American Indian policy. And this guide is written by Shana Brown, who provides her own introduction on page 3.

We value your feedback, so please take the time to complete our evaluation form located in the front of this guide.

A note about the guide organization:

Each part is divided into seven sections:

1. Lesson Overview and Objectives: the activities, goals and products for each of the eight parts
2. Pre-Reading: teacher preparation, materials needed and student preparatory activities and discussions
3. During Reading: Reading activities and guiding questions
4. Post Reading: Discussions, additional research, classroom activities and assignments
5. Extended Activities: Additional classroom activities, research and potential homework
6. Preparation for the Next Part: Guiding questions, potential homework and activities to prepare students and teachers for the next topic
7. Supporting Documents and Handouts

You, the teacher, have the option of teaching the lessons as part of a unit with or without a culminating project, or teaching the lessons as distinct parts that do not necessarily have to connect and build on one another. This allows for flexibility with timing and depth, as well as connecting to other parts of your curricula.

Within each lesson, you will have the options to teach the lesson in one day, assign homework in response to and in preparation for each of the eight parts, and provide extended learning and extra credit opportunities.
If you choose, you will conduct the culminating activity that incorporates research, writing, editing and technology: a public service announcement for video, radio or in poster form. This activity can be done individually, in groups, or as an entire class. The actual student planning for the activity doesn’t begin until week five, so you will have the opportunity to gauge student investment in the series to determine whether the activity suits your students at this specific time. This also gives you the opportunity to enlist the help of your school’s technology teachers or community college communications department in preparation for planning your PSAs. This time is especially helpful if this type of assignment or technology is new to you.

The beauty of this unit is that you can reuse this program in the future and you can use parts of it now and some of it later; you can spread the lessons and research over the course of the term and assign the culminating project as a final exam.

The culminating project of this eight-week unit can be a call to action from your students as individuals, groups or an entire class. It’s suggested that you create an audio or video public service announcement, but it could also be letters to businesses and educational institutions applauding their changes or encouraging them to change, contacting tribes to offer student assistance in educating youth about Indian issues, etc.

Students should keep all of their notes, handouts and work in a folder in preparation for this culminating project which will begin in earnest during Part Five.
Introduction:

Becoming the Indian Expert

By Shana Brown

When I first began teaching in Kirkland, Wash., I’d allow my students to ask me anything they wanted on the first day of school. Crazy, I know. The first question was the inevitable, “How old are you?” The second question was always, “What are you?”

When I told them I was Indian, without fail the next question was, “How much?” Funny how no one asks a Chicana or Filipina how much ethnic blood she has pumping through her veins.

It was only after much prompting that they would ask what tribe I was from. “Yakama, Snohomish, Stillaguamish, Squaxin, Muckleshoot, Puyallup, Tulalip and Snoqualmie, and I was born and raised on the Yakama Indian Reservation.” This definitely wasn’t the answer they were expecting. I would smile; their eyes would widen.

Then came the other questions. “Did you have electricity?” “Did you live in a house or tipi?” “Did you have running water?” “Running water?”

I’ve taught in Seattle, Kirkland and Shoreline, Wash. and Albany and Mill Valley, Calif.; I’ve taught fourth grade on up to college prep seniors, and the questions really haven’t changed. Except they no longer ask my age.

Regardless of where I taught, I became the reluctant Indian (er, Native American?) expert. At first I was insulted, “How dare they assume that just because I’m Indian I must know everything about all Indians?!“

But, really, who else was going to teach them?

So I began my long journey becoming “The Expert.” This was no easy task. Like many mixed Indian children (I believe they used to call our kind “half-breed”), I found that I could pass as ... something other than Indian. I recall my U.S. history teacher singing to my class, “Go my son, get an education. Go my son, get off the reservation.” It’s no wonder that I used to say I was “only half.” My shame, nurtured by an education that at best ignored its First Peoples, grew into adulthood.

But teaching changes you. I still got the same questions, but something was different. More often the inquiries did not stem from the typical egocentric curiosity I’d get from grocery store clerks, but out of a genuine desire to understand me. Go figure. The protective garment I had woven around my guilt and shame began to unravel. Finally, I viewed my ethnicity as something other than a liability I had to overcome. Being Indian had become a good thing.

What I’ve learned in my 14 years of being “The Expert,” is that what I don’t know is a lot. My reservation, my views, heck, even my own blood quantum has changed. I received a letter in the mail once, announcing that I was no longer of Squaxin descent, but that I was more Yakama and Puyallup instead. I still don’t understand that one.

What that taught me, though, is that, just like everyone else’s history and experience, mine is fluid. But that’s the beauty of learning, isn’t it? You only find that there is more out there, and that what is out there is open to interpretation, debate and evolution.

The following guide is intended as a starting point for teachers. Some information will be new, some you’ll have heard before. Some views you’ll agree with, and others, you’ll simply agree to disagree. Regardless, it will be a useful and meaningful compass to point you in the right direction of your own teaching journey. Even if you use only one or two of the lessons, even if you don’t get to teaching them right now, this guide will be, at the very least, a place to begin. My intent is to meet teachers where they are and encourage them to take that first (or third or fourth) step into...
transforming their curricula into something a little more inclusive, a little more challenging, and a lot more personally and professionally rewarding.

Remember, teaching changes you.

There are so many people out there who know so much more than I do, and I’ve been fortunate enough to enlist their help in educating my students, my family and my colleagues. Carol Craig of the Yakama Nation has been instrumental in providing resources, presenting to my classes, and being my cultural conscience. Sally Brownfield and Patsy Whitefoot showed me the wisdom of patience and perseverance for the sake of that seventh generation. Denny Hurtado, Maria Pascualy, Sally Thompson and Caleb Perkins have provided opportunities for me to reach more teachers and students than I was ever able to in my classroom. Lastly, thank you to Governor Christine Gregoire and Rep. John McCoy for their support of tribal education initiatives that aim to reach every student in Washington state.

This guide is lovingly dedicated to my late father-in-law, Robert H. Brown, who at 76 demonstrated to me the immense, quiet power of change.
Washington State Essential Academic Learning Requirements and Social Studies Frameworks

The State of Washington Social Studies Frameworks recommends that, “... any examination of any era in Washington state history should include examination of the state constitution and treaties and balanced study of the various cultural groups that make up the state’s population.”

Further, “Any examination of U.S. history should include examination of state and national constitutions and treaties and how these documents govern the rights and responsibilities of all residents and citizens in Washington and the rest of the United States.”

History

1. The student examines and understands major ideas, eras, themes, developments, turning points, chronology and cause-effect relationships in United States, world and Washington state history.

To meet this standard, the student will:
1.1 Understand and analyze historical time and chronology.
1.2 Understand events, trends, individuals and movements shaping United States, world and Washington state history.
1.3 Examine the influence of culture on United States, world and Washington state history.

2. The student understands the origin and impact of ideas and technological developments on history.

To meet this standard, the student will:
1.1 Compare and contrast ideas in different places, time periods and cultures, and examine the interrelationships between ideas, change and conflict.

Civics

1. The student analyzes the purposes and organization of government and laws.

To meet this standard, the student will:
1.1 Understand and explain the organization of government at the federal, state and local level, including the executive, legislative and judicial branches.
1.2 Understand the function and effect of law.

2. The student understands the purposes and organization of international relationships and how United States foreign policy is made.

To meet this standard, the student will:
1.1 Recognize factors and roles that affect the development of foreign policy by the United States, other nations and multinational organizations.

Geography

1. The student observes and analyzes the interaction between people, the environment and culture.

To meet this standard, the student will:
1.1 Identify and examine people's interaction with and impact on the environment.
1.2 Analyze how the environment and environmental changes affect people.
1.3 Examine cultural characteristics, transmission, diffusion and interaction.
Writing

1. The student writes clearly and effectively.
   To meet this standard, the student will:
   1.2. Use style appropriate to the audience and purpose. Use voice, word choice, and sentence fluency for intended style and audience.
   1.3. Apply writing conventions. Know and apply correct spelling, grammar, sentence structure, punctuation and capitalization.

2. The student writes in a variety of forms for different audiences and purposes.
   To meet this standard, the student will:
   2.1. Write for different audiences.
   2.2. Write for different purposes, such as telling stories, presenting analytical responses to literature, persuading, conveying technical information, completing a team project, and explaining concepts and procedures.
   2.3. Write in a variety of forms, including narratives, journals, poems, essays, stories, research reports and technical writing.

Reading

1. The student understands and uses different skills and strategies to read.
   To meet this standard, the student will:
   1. Use word-recognition skills and strategies to read and comprehend text.
   2. Use vocabulary (word meaning) strategies to comprehend text.
      2.1 Build vocabulary through wide reading.
      2.2 Apply word-recognition skills and strategies to read fluently.

2. The student understands the meaning of what is read.
   To meet this standard, the student will:
   2.1 Demonstrate evidence of reading comprehension.
   2.2 Understand and apply knowledge of text components to comprehend text.
   2.3 Expand comprehension by analyzing, interpreting and synthesizing information and ideas in literary and informational text.
   2.4 Think critically and analyze author’s use of language, style, purpose and perspective in informational and literary text.

3. The student reads different materials for a variety of purposes.
   To meet this standard, the student will:
   3.1 Read to learn new information.
   3.2 Read to perform a task.

The Arts

3. The student communicates through The Arts.
   To meet this standard, the student:
   3.1 Use the arts to express and present ideas and feelings.
   3.2 Use the arts to communicate for a specific purpose.

4. The student makes connections within and across the arts, to other disciplines, life, cultures and work.
   To meet this standard, the student will:
   4.2 Demonstrate and analyze the connections between the arts and other content areas.
   4.4 Understand that the arts shape and reflect culture and history.
Part One: Tribal Sovereignty, Treaties and Governments

Lesson Overview

Students will work in six reading and research groups to find information and answers to questions contained in handouts. They will revisit these questions before, during and after reading The Seattle Times NIE article by Kimberly Craven published for NIE on 10/10/05. Students have the option of creating a poster or brochure that synthesizes the information learned in this lesson.

Note: This particular lesson is information-heavy and is designed to prepare students to take a look at the remaining seven articles with a more educated eye. Therefore you might want to spend a little more time preparing students for the articles. This will actually save valuable class time as the series progresses.

Objectives:

Students will:

1. Distinguish between recognized and unrecognized federal tribal status;
2. Define tribal sovereignty and treaty rights;
3. Define the term “Indian,” its origin and the politics surrounding the term;
4. Describe how tribal governments work within and affect local, state and federal governments;
5. Describe tribal existence before and after non-Indian settlement.

Materials Needed:

- Set of The Seattle Times October 10, 2005 newspapers for the NIE article by Kimberly Craven
- A journal and folder used for housing handouts, notes and writing for this entire series.
- Six dictionaries
- One copy each of Handouts 1.1 – 1.6 (Supporting Documents) OR four copies of each if you plan to assign homework
- (Optional) Group sets of each of the following:
  - Indians of Washington State (Government section)
  - What is a Treaty?
  - Treaties and Tribal Sovereignty
  - Tribal Governments
  - Indians 101: Frequently Asked Questions
- One copy each of the Handout Answers (Supporting Documents) for teacher use
Six online computers (Reserve your computer lab if you do not have computers in your classroom, or make sure at least one student per group has online access at home and assign research as homework. If you need to do this, announce to groups ahead of time that they'll need to reserve an afternoon or evening of no more than one hour so they can get together to research after school.)

- (Optional) Assorted poster supplies
- (Optional) Classroom copies of Handout 1.7, “Guidelines for poster-making”

Pre-reading activities:
(30 minutes)

1. Break students into six equal groups and distribute to each group one of six handouts [Handout 1:1 through 1:6]

2. Ask each group to discuss the questions in the left column and write in their best response(s). They need not reach consensus. This is an exploratory activity designed to find out what students know.

3. Pick a spokesperson to share with the class their responses.

4. Other students can listen quietly OR take notes in a journal or the accompanying note-taking matrix Handout 1 Notes, page 11.

During reading:
(10 minutes)

1. Read the article aloud.

2. Ask students to highlight or write down unfamiliar words and concepts while listening.

3. Have students look up any unfamiliar words.

4. Student groups will revise their responses in the middle section of their handouts.

After reading:
(30 to 60 minutes — This can happen the following class period)

1. Focus on questions unanswered by the article.

2. Note: This step can be assigned as homework. Turn your students loose to find answers to remaining questions. There is at least one online source suggested at the bottom of each handout, and there are additional resources in your copy of the answers. Students will summarize the information and write it in the third section of their handouts.

3. Students will share their findings with the class. You will add or correct any information by using the answers to the handouts (See “Supporting Documents, pages 14 – 21.

   a. Student #1 shares initial response (column 1).

   b. Student #2 shares response after reading the article (column 2).

   c. Student #3 shares response after reading the accompanying resources (column 3).

   d. Student #4 shares what the group learned about tribal people during the activities (summarize).

   e. Student #5 shares remaining questions and where they can go to get the answers (report and hypothesize).

4. Have the rest of the class take notes on the note-taking matrix.

5. Distribute the completed note-taking matrices to the groups who presented on them. These groups are responsible for correcting the students' work. They can do this in class or as homework.
6. **Note:** You may choose to stop here or go on to the creative phase of the lesson. This will take additional homework, and an additional 30 minutes for groups to share their projects.

7. Now students are ready to synthesize their new knowledge in creative form. The groups can create a poster, write a song, make a quiz or create symbols to share what they have learned. (See Handout 1.7)

**Teacher wrap up:**

Explain and/or brainstorm why it is important for students to learn about the tribes and tribal people around them:

   a. Dispels cultural, racial and political myths
   
   b. Helps students understand their own rights and responsibilities
   
   c. Helps students understand controversial issues, like gaming and hunting and fishing rights
   
   d. Helps students see Indians as people and not relics of the past

**Extended learning opportunities/Extra Credit:**

Students can find the answers to their remaining questions on their handouts.

Students can locate tribes in their areas, obtain contact information and get additional information on:

   a. Tribal sovereignty
   
   b. Tribal enrollment requirements
   
   c. Tribal history (reservation, treaty, government)

You can conduct an experiential Lesson of Federal Indian Policy since first contact.

**Use Northwest Indian Applied Research Institute’s Web site:** Colonization Effects From First Encounter through U.S. Federal Policy

www.evergreen.edu/nwindian/curriculum/federalpolicy.html

This lesson physically shows the impact of federal Indian policy. Students represent tribes and are “relocated” or removed altogether to represent Indian policy and the roles disease, poverty, racism and war have played in it. It doesn’t take a lot of time and has a tremendous personal impact on students.

**Use The Seattle Times this week to find more articles about Indian issues in our area.**

seattletimes.nwsource.com/html/home/index.html

In your discussions about current events this week, challenge your students to share articles that deal with Indian issues. In the unlikely event that they cannot locate articles, use the archives of The Seattle Times to find articles.

**Compare news from The Seattle Times this week to the national Indian newspaper, The Native American Times.**

nativetimes.com/index.asp

What distinguishes the stories from the two newspapers?

**Research the University of Washington’s digital collection on American Indians of the Pacific Northwest:**

content.lib.washington.edu/aipnw/index.html
What’s Up for Next Week?
Potential homework in preparation for Part Two: Arts and Culture

- Locate tribes in your area and determine whether they have a museum nearby. Find their contact information as well as any other available information.

- Define “folk art.” Find examples from your culture and bring either a description or image to class.

- Find examples of important ceremonies from your culture and how they are celebrated (include births, deaths and important holidays)

- Define the importance of religion in your community.

- Distinguish between “myth” and legend.
### Handout 1.1 Definition of “Indian”

<table>
<thead>
<tr>
<th>Name(s):</th>
<th>Date:</th>
<th>Class:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Before reading the article, answer the following questions as completely and honestly as you can:

<table>
<thead>
<tr>
<th>Question</th>
<th>Reading the Article</th>
<th>Finding Answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Where did the term “Indian” come from?</td>
<td>Read The Seattle Times article and make any corrections or additions as needed to make your responses more accurate and/or complete:</td>
<td>Find any answers to remaining questions from sources suggested below and by your teacher:</td>
</tr>
<tr>
<td>2. Are Indians citizens of the United States?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. What is the proper way to refer to an Indian?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. What new questions do you have?</td>
<td>Extra Credit: Find the answers to your new questions! Places to start:</td>
<td></td>
</tr>
</tbody>
</table>
Handout 1.2  Definition of “Tribe”

Name(s): ______________________________________________________________________________________________

Date: _________________________________________________________________________________________________

Class: _________________________________________________________________________________________________

<table>
<thead>
<tr>
<th>Before reading the article, answer the following questions as completely and honestly as you can:</th>
<th>Read The Seattle Times article and make any corrections or additions as needed to make your responses more accurate and/or complete:</th>
<th>Find any answers to remaining questions from sources suggested below and by your teacher:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What does it take for a group of people to be considered an Indian tribe?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. What rights do federally recognized tribes have?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Why might a tribe not have federal recognition? Who are those tribes in Washington state?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. What new questions do you have?</td>
<td>Extra Credit: Find the answers to your new questions! Places to start:</td>
<td></td>
</tr>
</tbody>
</table>
### Handout 1.3  Definition of “Civilization”

Name(s): ________________________________

Date: ____________________________________

Class: ____________________________________

<table>
<thead>
<tr>
<th>Before reading the article, answer the following questions as completely and honestly as you can:</th>
<th>Read The Seattle Times article and make any corrections or additions as needed to make your responses more accurate and/or complete:</th>
<th>Find any answers to remaining questions from sources suggested below and by your teacher:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Define &quot;civilization&quot; in your own words.</td>
<td>Dictionary definition of civilization:</td>
<td></td>
</tr>
<tr>
<td>2. What are the requirements of civilization?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. How civilized were Pacific Northwest Indians before non-Indian settlement?</td>
<td></td>
<td></td>
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<tr>
<td>4. What did non-Indian settlement bring to the tribal peoples of the Pacific Northwest?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. What new questions do you have?</td>
<td>Extra Credit: Find the answers to your new questions! Places to start:</td>
<td></td>
</tr>
</tbody>
</table>

Handout 1.4  Definition of "Reservation"

Before reading the article, answer the following questions as completely and honestly as you can:

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Define &quot;reservation&quot; in your own words.</td>
<td>Dictionary definition of reservation:</td>
</tr>
<tr>
<td>2. How were reservations created?</td>
<td></td>
</tr>
<tr>
<td>3. How do reservations work today?</td>
<td></td>
</tr>
<tr>
<td>4. What new questions do you have?</td>
<td>Extra Credit: Find the answers to your new questions! Places to start:</td>
</tr>
</tbody>
</table>

Extra Credit: Find the answers to your new questions! Places to start:

## Handout 1.5  Definition of “Treaty”

Name(s): ______________________________________________________________________________________________

Date: _________________________________________________________________________________________________

Class:  _________________________________________________________________________________________________

<table>
<thead>
<tr>
<th>Before reading the article, answer the following questions as completely and honestly as you can:</th>
<th>Read The Seattle Times article and make any corrections or additions as needed to make your responses more accurate and/or complete:</th>
<th>Find any answers to remaining questions from sources suggested below and by your teacher:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Define “treaty” in your own words.</td>
<td></td>
<td>Dictionary definition of treaty:</td>
</tr>
<tr>
<td>2. How were treaties created?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Does Washington state have power over the tribes within its boundaries?</td>
<td></td>
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</tr>
<tr>
<td>4. What special rights do treaties give to the tribes who entered into them?</td>
<td></td>
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</tr>
<tr>
<td>5. What new questions do you have?</td>
<td>Extra Credit: Find the answers to your new questions! Places to start:</td>
<td></td>
</tr>
</tbody>
</table>
Handout 1.6  Definition of “Centennial Accord”

Before reading the article, answer the following questions as completely and honestly as you can:

<table>
<thead>
<tr>
<th>Question</th>
<th>Read The Seattle Times article and make any corrections or additions as needed to make your responses more accurate and/or complete:</th>
<th>Find any answers to remaining questions from sources suggested below and by your teacher:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What is the Centennial Accord of Washington state?</td>
<td></td>
<td>Dictionary definition of treaty:</td>
</tr>
<tr>
<td>2. What does it require the state and tribes to do?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. What new questions do you have?</td>
<td>Extra Credit: Find the answers to your new questions! Places to start:</td>
<td></td>
</tr>
</tbody>
</table>
### Handout 1 Notes

Name(s): ____________________________________________

Date: ________________________________________________

Class: _______________________________________________

<table>
<thead>
<tr>
<th>Before reading the article, listen and write brief notes on other groups’ responses to their questions.</th>
<th>Take notes on the groups’ revised responses after they’ve read the article.</th>
<th>Take notes on the groups’ revised responses after they’ve studied their resources and presented to the class.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
<td></td>
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<tr>
<td>2.</td>
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<td>3.</td>
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<td></td>
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<tr>
<td>4.</td>
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<tr>
<td>5.</td>
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</tbody>
</table>
Handout #1:

Definition of "Indian." Where did the term "Indian" come from? Are Indians citizens of the United States? What is the proper way to refer to an Indian?

These are simple enough questions, but the answers are varied and complicated. Ask different individuals and you’ll get different answers. Ask different agencies and organizations, and the answers will be different, too. And with many Indians leaving their reservations and homes and becoming multi-tribal and/or multi-racial, the answer isn’t as simple as red or white. With ethnic groups becoming more empowered to define themselves, the ability to name one’s own ethnic or cultural group is political, cultural, historical, and ever-evolving. See Name Power: Taking Pride, And Control, In Defining Ourselves by Ferdinand M. de Leon and Sally Macdonald faculty.ed.umuc.edu/~jmatthew/articles/ namepower.html

Definition of Indian

In general, a person must satisfy two requirements to be considered Indian: “(1) have some Indian blood, and (2) be regarded as an Indian by his or her community.” (Canby, Jr 7)

Legally, some jurisdictions require that the individual be a member of a federally recognized tribe. And from there, the answer becomes even more complex. Tribes determine their own membership requirements, ranging from requiring a certain blood quantum, to being able to prove ancestry, to not being enrolled as a member of any other tribe.

Culturally or racially speaking, it is generally not enough to be “one-sixteenth Cherokee on my mother’s side” to be considered Indian. Typically, being Indian includes part of your racial identity.

Read more about it:

Where does the term “Indian” come from?

Columbus was neither geographically ignorant nor stupid nor blind. In searching for a water route to India, don’t you think he knew darned well that he wasn’t in India when he happened upon the Caribbean in 1492? He could not have mistaken the natives for Indians. Beverly Slapin and Doris Seale put it best:

When Christopher Columbus landed here, he found the Arawak and Taino peoples he encountered remarkable (by European standards, anyway) for their gentleness, their hospitality, their generosity, their belief in sharing. Some modern theoreticians propose that Columbus called these people “indios,” not because he thought he had found India, but because he felt them to be “people of god.” [en dios] (7)

Read more about it:
Are Indians citizens of the United States?

Yes. Indians are dual citizens in this country. In 1924, Congress passed the “Indian Citizenship Act,” granting citizenship to all Indians without affecting their status as tribes and their treaties.

What is the proper way to refer to an Indian?

What Are You?

Generally speaking, when you or one of your students comes across any person of color, or someone whose ethnicity isn’t easily “identifiable,” before asking, “What are you?” or “Where are you from?” students should first ask these questions of themselves:

1. Why is it important for me to know? If it is merely to satisfy one’s own curiosity, don’t ask the question at all. Many people of color consider it rude at best and racist at worst when one asks this question. If instead it is out of a true desire to get to know the person, wanting to know who she is, not just what she is, then ask as it comes up naturally in conversation. If not this conversation, then the next one, or the next.

2. What will I gain if I ask? In other words, what do you hope to accomplish? If you cannot easily answer this question, think twice.

‘Indian” or “Native American’?

Growing up on the Yakama Reservation, we referred to ourselves as Indian, but when in mixed (racial) company, we let others refer to us as Native American. “Indian” was the familiar term, and “Native American” was the formal term for those not from the reservation or area. Again, this is open to debate, and either term is generic enough to be inadequate to describe an individual Indian’s ancestry.

“How much?”

Would you ever ask an African-American, “Just how Black are you?” More than likely you wouldn’t! Why would Indians be different? Never ask this question.

Better Yet

When you discover that your new acquaintance is of Indian ancestry, ask her tribal affiliation. Typically, your friend will respond with the name of the tribe in which she is enrolled. From then on, it is polite to refer to her as a “Skokomish” or “Spokane” (whatever the name of her tribe is). But, she probably isn’t Skokomish and nothing else. It is increasingly rare to find an Indian who is descended from just one tribe. And don’t expect that she is enrolled, either. For example, I am descended from seven different tribes; I identify myself as Yakama, because I was born and raised there, but I am not enough Yakama to be enrolled. To complicate matters further, my father is of Irish, Blackfeet, Scottish and English ancestry.

Handout #2:

Definition of “tribe.” What does it take for a group of people to be considered an Indian tribe? What might be the differences between tribes in Washington state that are or are not recognized (or acknowledged) by the federal government?

Definition of Tribe

A tribe is a government with rights and responsibilities toward its citizens. Tribal citizens may live on or off reservation (the
geographic area of tribal jurisdiction). In order to benefit from tribal benefits, treaty rights and government services, an individual must be an enrolled member of the tribe. Tribes have the exclusive right to determine eligibility for enrollment of their members. (Furse 1)

Indian Nation, Indian tribe, Indian band: These terms have been used interchangeably to describe a tribe of Indian people.

Indian Country: Land that has been set aside by the federal government for Indian primary use. Generally, state jurisdiction has no power in Indian country. (Pevar 16)

What are the requirements to be considered a tribe?

Ethnologically (culturally and ethnically), an Indian tribe is “a group of Indians who share a common heritage and speak a distinct language.” (Stephen L. Pevar 14) Legally, a tribe is a “fundamental unit of Indian law” (Canby, Jr., William C, 3), but there is no catch-all definition of an Indian tribe. A group of Indians might qualify under one law or statute, but not in another. According to Canby, Jr., “at the most general level, a tribe is simply a group of Indians that is recognized as constituting a distinct and historically continuous political entity for at least some governmental purposes.” (4) And yet, there is still a problem with this definition. “Recognized” as a term is problematic. Ask yourself, “Recognized by whom?” Neighbors? The state? The Federal Government? And, recognized for what purpose?” If a tribe is federally recognized, an Indian tribe qualifies for protection under federal law under the Department of the Interior.

What might the differences between tribes in Washington state that are or are not recognized (or acknowledged) by the federal government?

Very simply, federally recognized tribes are eligible for certain federal services (such as immunity from state taxation), either secured by treaty, the President or Congress. Unrecognized tribes, however, cannot be denied rights and services secured by their treaties. Fewer than 300 of the more than 400 distinct Indian nations in the U.S. are federally recognized. These tribes either lost federal recognition through governmental Indian policy, or lacked the unifying political identity the federal government requires for recognition. (Pevar 14)

With federal recognition, however, is the acknowledgement that Congress has “plenary,” or full and complete power, over the tribes it recognizes. To further complicate the relationship between the federal government and tribes is the Supreme Court’s recognition that “power of Congress over Indian affairs may be of a plenary nature; but it is not absolute.” (Pevar 49)

Read more about it:
Definition of “civilization.” How “civilized” were Indians of the Pacific Northwest before non-Indian settlement? What did non-Indian settlement bring to the Pacific Northwest?

**Definition of Civilization**

The accepted definition of any civilization is a society with “a high level of cultural and social organization,” including but not limited to:

1. Social organization (classes and castes, for example)
2. Political structure (government)
3. Material progress (comfort and safety, for example)
4. Scientific progress (discovery and technology)
5. Artistic progress (creative expression)

**Civilizations of Pacific Northwest Indians before non-Indian Settlement**

Because Indian tribes had been in existence for many generations before non-Indian settlement, tribes possessed highly advanced civilizations, just not the types that the “explorers” had in mind when they set out to “civilize the savages.” The Indians of the Pacific Northwest had:

1. Social organization (classes and castes, for example)
   a. division of labor based on gender and age
   b. social hierarchy
   c. religion
   d. business structure (barter system)
   e. feast system
   f. complex language and communication systems
2. Political structure (government)
   a. currency
   b. political leaders, lobbyists and representatives
3. Material progress (comfort and safety, for example)
   a. complex permanent and semi-permanent dwellings (cedar longhouse, tule mat houses, for example)
   b. ornamental as well as practical clothing
4. Scientific progress (discovery and technology)
   a. transportation
   b. complex trade routes (often those routes were used to make roads and highways used today)
   c. environmental protection practices
5. Artistic progress (creative expression)
   a. ornamental as well as practical arts (baskets, structures)
   b. tattooing
   c. painting, carving, beading, sculpting

**What did non-Indian settlement bring to the Pacific Northwest?**

See the accompanying “Outline of Indian Affairs” (page 67) and excerpt from “Indians of Washington State” (page 73) for answers.

**Read more about it:**

- “Indians of Washington State.” Office of the Superintendent of Public Instruction. Olympia, WA: 1988 (reprinted October, 2000). Available through OSPI. Contact Joan Banker, assistant to Denny Hurtado, Indian Education, Title I Program Supervisor. E-mail: jbanker@ospi.wednet.edu. Phone: 360/725-6160
**Handout #4:**

**Definition of “reservation.” How were reservations created? How do reservations work today?**

### Definition of Reservation

As non-Indians continued to move westward, further pressures were exerted upon the Indian land base. The federal government consequently evolved a policy of restricting the tribes to specified reservations. (Canby, Jr. 18)

### How were reservations created?

This goal was typically accomplished by treaty, exacted with varying degrees of persuasion and coercion, in which the tribe ceded much of the land it occupied to the United States and reserved a smaller portion to itself. On other occasions, the tribe was moved entirely away from the lands it was occupying to a distant reservation.

Reservations were originally intended to keep distance and peace between Indians and non-Indians, but they came to be viewed also as instruments for “civilizing” the Indians. Each reservation was placed in charge of an Indian agent whose mission was to supervise the Indian’s adaptation to non-Indian ways. The appointment of Indian agents came to be heavily influenced by organized religions, and when reservation schools were first set up in 1865, they too were directed by religious organizations with a goal of “Christianizing” the Indians. In 1878, off-reservation boarding schools were established to permit education of Indian children away from their tribal environments. (Canby, Jr. 18 – 19)

### How do reservations work today?

No right is more sacred to a nation, to a people, than the right to freely determine its social, economic, political and cultural future without external interference. The fullest expression of this right occurs when a nation freely governs itself. We call the exercise of this right self-determination. The practice of this right is self-government. (the late Joe DeLaCruz, President, Quinault Nation, 1995)

Federally recognized tribes are regarded as “domestic dependent nations.” This is “the acknowledgement of a separate status as sovereign nation but the need for protection from the states that try to encroach upon tribal sovereignty.” (Carol Craig, Understanding Tribal Sovereignty, 2005) Specifically, tribes operate under the four basic elements of tribal sovereignty:

1. Having a land base (a reservation)
2. Having a people (the tribe)
3. Having a governing body structure (tribal council, general council or other form of tribal government)
4. Having an economy of the people (development of self-sustaining enterprises)

“It is difficult to define tribal sovereignty and is somewhat like trying to define democracy of liberty. But without this power the tribes have, they would cease to exist as a people.” — Carol Craig, Yakama Nation Fisheries Program

### Read more about it:

Does Washington state have power over the tribes that reside within its boundaries?

States have some regulatory power, but no real legislative power over tribes. The hierarchy of government is something like this:

Federal

Tribal/State

Local

What “special rights” do tribes have?

Ponder an alternative perspective: treaties are a guarantee of rights FROM tribes, rather than treaties are a guarantee of rights TO Indian tribes. The treaties guarantee protection, healthcare, education, some monies, sovereignty, religious freedom, self-government, fishing and hunting rights and jurisdiction over their own lands in exchange for millions of acres of land and resources. Think about it, Indians had all rights over all the land, but gave up most of those rights, often by coercion. The treaties represent what was left over.

It is a common misconception that Indians have special rights because of their race. This is not the case. Indians as individuals do not enjoy any privileges or special rights. Certain rights, such as hunting and fishing, belong to various Indian tribes not because they are made up of Indians, but because they are political governments who signed treaties containing certain conditions or “terms of agreement.”

Hunting, fishing and gathering rights are known legally as usufructory rights and are property rights. Retaining rights to minerals on land when it is sold, or as in some states retaining the rights to frail for pecans or rights to air space after the land is sold, are all of a
similar nature. Property rights such as these are enjoyed by us all and are not a special right of Indian people. (from “Questions & Answers on Treaty Rights,” 1993)

Read more about it:
- “The Institute for Tribal Government.” www.tribalgov.pdx.edu/resources.php

Handout #6:

What is the Centennial Accord of Washington state? What does it require the state and tribes to do?

In our centennial year of 1989, the tribes and the state signed the Centennial Accord, reaffirming the fact that we must work together, government-to-government, for the benefit of both tribal and non-tribal people. A decade later we sign this “New Millennium Agreement” to emphasize the importance of making the Centennial Accord a part of our everyday lives. The economic, cultural, environmental and leadership contributions of the tribes to this state are far greater than most people realize. I call on all citizens of the state to support this agreement and commit themselves to improved tribal/non-tribal understanding and relations. (Governor Gary Locke, November, 1999)

From “The State We’re In: Washington, Your Guide to State, Tribal, and Local Government,” by Jill Severn

Chapter 6: Tribal Governments Today

In 1989, Washington’s governor and representatives of many Indian tribes signed the Centennial Accord. (The state centennial was the 100th anniversary of Washington becoming a state.) The Centennial Accord said that state government would respect the sovereignty of the tribes — that is, it would respect Indian tribes’ right to govern themselves.

This simple statement meant a lot to tribes. It means that the state and the tribes would have a “government-to-government” relationship — a relationship between equals. Instead of trying to impose its rules on Indians, the state promised to work more closely with tribal governments, to respect the terms of the treaties and tribal laws, and to educate state employees about tribes and their governments. One example of this is the new way the state Department of Transportation works with tribes. The agency has hired a person to act as a liaison (go-between) with the tribes, so that when roads that cross reservations are to be built or improved, tribal governments are involved in all of the decisions about what will be done.

Still the tribes and the state government have a lot of work to do to make this new relationship smoother. Most people who work in the state government still don’t know very much about the history or culture of Indian tribes, or about what’s in the treaties. So the Governor’s Office of Indian Affairs provides special training for state employees on these topics, and on what it means to have a government-to-government relationship.

Today tribes are also working hard to improve their governments so that they can provide essential services to their members. Health clinics, services for the elderly and people with disabilities, child welfare services, law enforcement, and schools and colleges are being created. Tribal governments are working with other governments to protect and restore salmon runs and improve the health of rivers and
CELEBRATING WASHINGTON’S First Peoples

streams. Tribes are also opening new museums and working to preserve their history and renew their cultural traditions.

Tribal governments are not like state government, or like local governments. They are unique, because they are governments for nations within a nation. Originally, the idea of the treaties was that the federal government should protect these “domestic dependent nations” from state governments. (In the case of fishing rights, that’s what happened: the federal government sued the state to win recognition of the tribes’ right to harvest fish, which was spelled out in the treaties.)

Today, however, tribal governments are more like state government than they are like local governments, and it helps to understand what tribal governments can do if you compare them to states. For instance, tribes can run casinos because casinos are legal in the United States. Casinos are legal in the state of Nevada, because the Nevada state government chose to make them legal. Similarly, many tribal governments have chosen to make casinos legal on their lands. The federal and state governments regulate tribal casinos, but it is the tribes’ right to operate them.

Many tribes are using money earned by tribal casinos to pay for government services to their members. Tribal casinos are a very important source of new jobs and income for tribes, and for nearby communities. Tribes also donate money from casinos to charities and community projects that help everyone.

Money from casinos is important because tribal governments have not had much of a tax base. Although some tribes have taxed tribal fishing and logging, most tribes don’t really have much to tax. They had to rely on very limited amounts of money from the federal government. In the treaties, Indians were promised health and education services “in perpetuity” (which means forever), but they often didn’t get them. Many tribal councils met in church basements or school classrooms until the 1970s or 1980s because they didn’t have enough money to build a place to house their government.

Most tribes that have casinos also use some of the money they earn to start other tribal enterprises. They want to have different kinds of businesses to provide a wider variety of jobs for tribal members, and a broader base of financial support for tribal government.

Tribal governments are not all alike. Most tribes have a tribal constitution that defines the structure of the government, but some do not. Each tribe also sets the rules about who is considered a tribal member. Most tribes have an elected tribal council as their central leadership. Usually, the chair of the tribal council is the person who speaks for the tribe.

Tribal councils and committees do just what Indians did before settlers came: they spend a lot of time talking — and listening — to try to find solutions to problems that everyone can agree on. Even though the structure of many tribal governments is non-traditional, the cultural habit of seeking consensus is still very strong. This sometimes frustrates people from other governments, because they are used to meeting deadlines, no matter what. In many tribal governments, it is more important to take time to reach agreement than it is to meet a deadline. Tribes want to make sure that everyone is heard, and that everyone’s needs are met.

Today, tribal governments have more and more paid staff, because they are taking on more responsibility and creating more programs to help tribal members and their communities. In fact, tribes actually employ more fisheries biologists than the state does. Tribal government staff carry out the policies set by the tribal government committees and the tribal council.

Most tribes have their own police and courts. Tribal police and courts can deal with crimes committed by tribal members (or members of other tribes), but when non-Indian people commit crimes on reservations, other police agencies are usually called in. This has been the source of a lot of confusion and conflict. In some places, tribal police and county sheriffs are working together to overcome these problems, and to share responsibility for keeping the
whole community safe. They have “cross deputized” each other, so that tribal and non-tribal police can act on each other’s behalf.

As tribal governments grow, many tribes need more employees, managers and leaders, so tribal governments are investing more in scholarships to encourage young tribal members to go to college, and to learn the skills they will need to lead tribal governments and run tribal enterprises in the years to come.

Despite the many positive changes occurring in Indian country, Indian tribes and reservations still have many people in poverty, especially in rural areas. A full recovery from centuries of defeat, discrimination and broken promises will take more time, and more work by both tribal and non-tribal governments and all people of goodwill. It will also take more education of non-Indians about the history, culture and status of the tribes.

Read more about it:
Handout 1.7  Poster-Making Guidelines

Name: ________________________________________________________________________________________________
Class: _________________________________________________________________________________________________

Your Goal:

To make a poster or brochure that answers the questions assigned to your group in “Part One: Tribal Sovereignty, Treaties and Governments.”

The Process:

1. Write your question (from your handout): ________________________________________________________________
   ________________________________________________________________________________________________

2. Write as briefly as you can the answers to your question ________________________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________

3. Write in proper citation format the source(s) that provided these answers to your group ______________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________

4. Highlight the key words and phrases that make impact or will catch your audience’s attention. (If you have none, it is time to create them here): __________________________________________________
   ________________________________________________________________________________________________

5. Brainstorm images that will help carry your message to your audience: _________________________________
   ________________________________________________________________________________________________
   ________________________________________________________________________________________________

6. Determine if your message is best conveyed in a poster or a tri-fold brochure. __________________________
7. Find or create these images here. If you take images from online sources, make sure to cite the places where you got them.

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8. What colors best convey your message?
   a. White for north, for wisdom gained through winter stories
   b. Red for east, and enlightenment
   c. Yellow for south, and innocence
   d. Black for the west, and its power


9. Make it professional (no conventions errors).

10. Make it beautiful!

   This is worth ________________ points.

   Due: ____________________________.
Part Two: Arts and Culture

Lesson Overview

Students will develop their note-taking, note-making skills by listening to a teacher lecture and reading The Seattle Times article on the arts and culture of Washington's first peoples. They will synthesize the information into quizzes and answer keys on their chosen topics.

Objectives:

Students will:

1. Identify the distinct characteristics of Pacific Northwest tribal baskets by region
2. Understand the utilitarian nature of tribal art
3. Understand the purposes of woodcarving
4. Summarize the cultural and religious practice of potlatching and giveaways
5. Understand the difference between myth and legend

Materials Needed:

- Set of The Seattle Times October 17, 2005 newspaper for the NIE article by Kimberly Craven
- (Optional) Class sets of Indians of Washington State (Basketry and Canoe Making section)
- Six dictionaries
- Classroom set of the Cornell note-taking matrix 2.1 (Supporting Documents) OR have students make their own matrix (see Cornell's Web site: ctt.cornell.edu/campus/learn/SSWorkshops/ SKResources.html )
- Six or more online computers (Reserve your computer lab if you do not have computers in your classroom, or make sure at least one student per group has online access at home and assign research as homework. If you need to do this, announce to groups ahead of time that they'll need to reserve an afternoon or evening of no more than one hour so they can get together to research.)

OR

- One online computer with an LCD projector for entire class viewing

Pre-reading activities:

Teacher Preparation:

1. Before reading the article, read the accompanying OSPI materials that detail the roots of contemporary basketry and carving.
2. Acquaint yourself with the Burke Museum's Web site on basketry and carving: washington.edu/burkemuseum/baskets/index.html
3. Acquaint yourself with the Peabody Museum's Web site on Gifting and Feasting in the Northwest Coast Potlatch: www.peabody.harvard.edu/potlatch/default.html
4. Acquaint yourself with the Cornell note-taking, note-making system OR simply use the note-taking system you are most comfortable with. Distribute note-taking matrices or have students create them and explain how students should complete the matrix. The nice thing about Cornell is that it is a ready made study guide for students. To read more, visit this Web site: ctt.cornell.edu/campus/learn/SSWorkshops/ SKResources.html
5. Acquaint yourself with the “Arts and Artistry” sections of the University of Montana’s “Trail Tribes Web site”
www.trailtribes.org/index.html

Then, tell students the following background information to provide context as they read.

a. Tribes of the Pacific Northwest Coast were considered quite wealthy among the various Indian nations because of the relative ease of providing sustenance for their people.

b. As a result, homes tended to be more permanent (lodges and longhouses) because tribal people did not have to travel far to gather food and other materials for living.

c. Traditionally, basketry was a task for women, who used the baskets to gather and cook, and carving was a task for men, who used canoes to hunt and fish.

d. Potlatching is a northern Indian tradition (reaching into Canada and Alaska) and the custom of “Giveaways” reaches into the Washington coastal and plateau people.

e. Ask them to consider why it is important to Indian people to keep these forms of art alive.

f. Artistry often reflects the tribal legends surrounding tribal origin, history, spirituality, customs, beliefs and moral and practical lessons. Note that tribal people do not ever refer to these stories as “myths.” Mythology implies that the legends are untrue or made up. Tribal people believe these legends are as valid as most information contained in today’s history books. For example, your students were not present at the Battle of Bull Run, but they know it happened for a fact, not because they have physical proof, but because somebody recorded the history. Tribal peoples’ method of recording history was oral. That is the only difference.

**During reading:**

10 minutes

1. Note-taking, note-making using the Cornell Note-taking System (see Handout 2.1 on page 33) or your own system.

2. Students should use dictionaries as needed.

3. Read article aloud once (students can do this in pairs, too) and allow students to follow along and take notes.

4. Students read the article silently again, and allow students more time to take notes as needed.

**After reading:**

30 – 60 minutes

1. Have students share their notes with a partner. Students can fill in more information if they like.

2. Search the rest of today’s newspaper for other arts and culture pieces. Students should share them with their partners and discuss commonalities as well as differences.

3. Introduce the students to the Burke and Peabody Museum Web sites using an LCD projector or several classroom or computer lab computers. Show them examples of the arts they’ve been reading about.

4. Also show them the Trail Tribes arts and artistry Web pages to discuss how contemporary artists are keeping traditional artistry alive.

5. Individually, or in pairs, have students create a brief outline of the most important concepts and relevant details contained in the article and Web sites.
6. Break students into groups according to interest and key concepts of the article:
   a. Basketry
   b. Woodcarving
   c. Potlatch/Giveaway Ceremonies
   d. Tribal Museums (see the GOIA Web site: goia.wa.gov/Tribal-Information/Tribal-Information.htm)

7. Give each student/group the additional materials on these topics.

8. Assign each group to write a quiz and answer key on concepts and details about these topics. Students should choose the 10 or 20 most meaningful questions to put on their quizzes.

9. Students can break down the topics into manageable, individual chunks to provide individual accountability contributing to a collective product. You can also assign this as homework due in two or three days. Students should have questions that reflect the tribal region of the basket, woodcarving, museum, or ceremony. Have students submit their individual as well as group questions. This will give you a way to assess individuals as well as groups. It also gives you a treasure trove of questions to use in future lessons!

Teacher wrap up:

10 minutes

1. Have students summarize what they’ve learned about Pacific Northwest artistry’s past and present.

2. Have students summarize the distinct regional characteristics of the tribal art they’ve studied.

3. Explain to them that tribal art reflects everyday life (work, spirituality, leisure), just as other types of non-tribal art. Make connections to:
   a. Amish quilt-making
   b. Shaker furniture
   c. Other non-western cultural arts

Extended learning opportunities/Extra Credit:

- Allow students to give their quizzes and grade them.

- Have student’s play the “Basketry ID Game” on the Burke Museum’s Web site: washington.edu/burkemuseum/baskets/idgame/id.html

- Compare this region’s artistry with that of another tribal region in the U.S. (Use museum information gathered by the student group responsible for it). See also the 500 Nations Native American Supersite!: 500nations.com/500_Places.asp

- Find a local tribal artisan to demonstrate weaving or carving techniques.

- Find a local tribal member to explain the impact of giveaways or potlatches. Use this government site for contact information: goia.wa.gov

- Use The Seattle Times article on woodcarving and totem making for further reading. seattletimes.nwsource.com/pacificnw/2003/0302/cover.html
What’s Up for Next Week?

Potential homework in preparation for Part Three: Canoe Journeys and Language Revitalization

1. Divide students into groups to find the answers to the following questions/topics. They will share them with the class before reading The Seattle Times article.

2. Ask students to define “costume” and “regalia.” Write a brief paragraph on what distinguishes one from the other.

3. Ask students to speculate on why it would be difficult for tribal people to celebrate Washington State’s Centennial and the anniversary of the Lewis and Clark expedition.

4. Ask students to research the history of alcoholism and drug abuse among native peoples. Why is substance abuse an ever-present issue for most tribes?

5. Ask students to read the accompanying OSPI document on canoe-making (from Part Two: Arts and Culture). See page 73.

6. Ask students to speculate on the number of languages spoken by Pacific Northwest tribal people.

Use additional resources found on page 60.
Handout 2.1

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<td>Use this format to note key concepts, ideas, connections and surprises from today's lesson. Note any questions you still have.</td>
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Summary:
Part Three: Canoe Journeys and Language Revitalization

Lesson Overview

Students will conduct a Socratic seminar on one or more of the topics contained in The Seattle Times article.

Objectives:

At the end of this lesson, students will be able to:

1. Understand the importance of tradition and language revival to tribal people
2. Understand the impact of substance abuse on tribes
3. Identify some traditional clothing, regalia, foods
4. Identify the various language groups of tribal people in Washington state

Materials Needed:

- One class set of Cornell note-taking matrices OR some other type of class learning log

Pre-reading activities:

Teacher Preparation:

1. Peruse the University of Washington’s American Indians of the Pacific Northwest Collection: content.lib.washington.edu/aipnw/index.html. They have an extensive photo collection of traditional ceremonies, clothing, customs and regalia (as well as heartbreaking pictures of native men, women and children in European dress).
2. Read “Fighting Alcohol and Substance Abuse among American Indian and Alaskan Native Youth.” ERIC Digest: ericdigests.org/pre-9221/indian.htm
3. Preview the Quicktime videos (or purchased DVDs) on the University of Montana’s Lifelong Learning Project: www.trailtribes.org
4. Set up the room for a Socratic Seminar. All chairs are in a circle to facilitate discussion. For a step-by-step guide, including rubric, see a teacher-run Web site: studyguide.org/socratic_seminar.htm and this one, sponsored by the ASCD: middleweb.com/5ocratic.html

If your class is not already familiar with Socratic seminars, consider spending some time practicing a seminar on an easier topic before conducting a seminar on the issues discussed in today’s lesson.
During reading:

40 minutes

1. Read the article aloud.

2. As the class encounters sections that correspond with students’ research over the last week, ask students to elaborate on these areas. Award “talking points” for those who contribute but don’t dominate the conversation.

   a. Costume vs. Regalia
   b. Native perspectives of Washington’s Centennial and Lewis and Clark Trail
   c. Native Substance Abuse
   d. Canoe-Making
   e. Language Renaissance

3. Students should take notes during this time, either using a Cornell note-taking sheet or in another type of learning log.

4. While you set up the LCD projector, ask students to find references to other cultures and their traditions in today’s newspaper. Why do they think cultural traditions are so important?

5. Set up the LCD projector to show the Quicktime videos on www.trailtribes.org that correspond with each of the five areas above OR have copies of the transcripts on hand to distribute to the students.

6. Students should continue taking notes.

7. Show the language map and list of languages and regions. What surprises students about the number of languages spoken?

8. Homework: Have each student write two or three statements or questions that address at least one of the areas they discussed during reading time. They should write questions as described on the Socratic seminar Web site. Have students hand in their questions.

After reading (for the next time class meets):

20 minutes

1. Conduct the seminar. Remind students of seminar rules (See Handout 3.2 on page 38.)

2. Evaluate students’ participation on the rubric (See Handout 3.3 on page 39.)

Teacher wrap up:

(5 minutes to clean up and put the room back into order)

Many Socratic seminars simply end. Teachers purposefully leave the issue and discussion unresolved to promote further questioning and discussion outside of class.

Extended learning opportunities/Extra Credit:

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

- Explore the “Native Languages” Web site to find out what people are doing to revive and save endangered tribal languages of the Americas: native-languages.org.

- Use The Seattle Times article on this year’s canoe journey to learn more about cultural revitalization. seattletimes.nwsource.com/html/localnews/2002415582_canoe02e.html
What’s Up for Next Week?

Potential homework in preparation for Part Four: Natural Resources Management


2. Research the Seattle Times archives and find Web sites that provide differing perspectives of The Pacific Northwest Fish Wars of the 1970s.

3. Research to answer the question: Why is salmon sacred to Indians?

4. Explore the controversy of tribal shellfish gathering on private lands.

5. Answer the question: What are tribes doing about salmon recovery?
Handout 3.1 Northwest Coast Tribal and Language Names

About the Language Map:
The language map on the following page divides Indians of Washington state and the Pacific Northwest into groups whose languages have the same general foundation though this does not mean that the speakers of such languages can understand each other.

Some of the larger groups stretch far beyond the limits of this map. For instance, the Salish extend north into Canada. The Athapascan, located mostly in the southern part of Oregon, occupy most of Western Canada and some of Alaska while their outposts reached California and even Arizona.

This variety indicates how widely the big families of Indians have wandered. Yet there are smaller groups whose relationships are so vague that we can only guess as to where they may have come from. This means that they must have been a long distance from anyone who spoke a similar tongue. Such groups are the Wakashan and Chemakuan who might possibly be related to the Salish. The Takelma, Kalapuya and Siu-Siul have a California heritage. The Chinook Tribal language served as the basis for a trader's jargon (commonly referred to as the Chinook Jargon), composed of ChinOOK, French, English and other Indian languages. ("Indians of Washington State" 2)
Handout 3.2  Socratic Seminar

“The Socratic method of teaching is based on Socrates’ theory that it is more important to enable students to think for themselves than to merely fill their heads with “right” answers.”*

Some Guidelines for Participants in a Socratic Seminar*

1. Refer to the text when needed during the discussion.
2. A seminar is not a test of memory. You are not “learning a subject”; your goal is to understand the ideas, issues and values reflected in the text.
3. It’s OK to “pass” when asked to contribute. (However, you need to contribute at other times.)
4. Do not participate if you are not prepared, but this will result in loss of credit.
5. Do not stay confused; ask for clarification.
6. Stick to the point currently under discussion; make notes about ideas you want to come back to.
7. Don’t raise hands; take turns speaking.
8. Listen carefully.
9. Speak up so that all can hear you.
10. Talk to each other, not just to the leader or teacher.
11. Discuss ideas rather than each other’s opinions.
12. You are responsible for the seminar, even if you don’t know it or admit it.

Socratic Seminar Guidelines and Rubric

Students: Here are the general guidelines for participating in a Socratic seminar, and a scoring rubric I will use to grade your participation.

Guidelines for participating

1. Come prepared. Bring notes and bookmarked pages that are relevant to the discussion.
2. Participate, participate, participate!
3. Relate your comments to the text or its themes.
4. Back up comments with evidence from the text.
5. Try to comment on someone else’s previous statement before you give yours.
6. Personal stories should have a direct connection to the text.
7. Keep discussion alive by asking open-ended, thought-provoking questions.
8. Disagree with comments, not individuals. Never put anyone down.
9. Use your speaking time fairly (contribute but don’t control).

## Handout 3.3 Participant Rubric

<table>
<thead>
<tr>
<th></th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Offers enough solid analysis, without prompting, to move the conversation forward.</td>
<td>Offers solid analysis without prompting.</td>
<td>Offers some analysis, but needs prompting from the seminar leader.</td>
<td>Offers little commentary.</td>
</tr>
<tr>
<td>2.</td>
<td>Demonstrates a deep knowledge of the text and the question.</td>
<td>Demonstrates a good knowledge of the text and the question.</td>
<td>Demonstrates a general knowledge of the text and question.</td>
<td>Comes to the seminar ill-prepared with little understanding of the text and question.</td>
</tr>
<tr>
<td>3.</td>
<td>Comes to the seminar prepared, with notes and a marked or annotated text.</td>
<td>Comes to the seminar prepared, with notes and a marked or annotated text.</td>
<td>Is less prepared, with few notes and no marked or annotated text.</td>
<td>Does not listen to others, offers no commentary to further the discussion.</td>
</tr>
<tr>
<td>4.</td>
<td>Shows active listening.</td>
<td>Shows active listening, offers clarification and/or follow-up.</td>
<td>Actively listens, but does not offer clarification and/or follow-up to others’ comments.</td>
<td>Relies more upon his or her opinion, and less on the text to drive his or her comments.</td>
</tr>
<tr>
<td>5.</td>
<td>Offers clarification and/or follow-up that extends the conversation.</td>
<td>Relies on the text to drive his or her comments.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Makes comments that refer to specific parts of the text.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From studyguide.org: Socratic seminar rubric, studyguide.org/socratic_seminar.htm#Participant%20Rubric
CELEBRATING WASHINGTON’S First Peoples

Part Four: Natural Resources

Lesson Overview
Students will conduct a Socratic seminar on one or more of the topics contained in The Seattle Times article.

Objectives:
At the end of this lesson, students will be able to:

1. Summarize the Boldt Decision and its use of the phrase “usual and accustomed places” and how it affects Washington state people.
2. Understand the various perspectives of treaty fishing and harvesting rights.
3. Summarize what tribes are doing to promote salmon recovery.
4. Identify the purposes of the Salmon Homecoming Celebration.
5. Explain why salmon help to define the coastal tribal people of Washington state.
6. Understand how treaty rights ultimately benefit everyone, not just Indians.

Materials Needed:
- Set of The Seattle Times October 31, 2005 newspaper for the NIE article by Kimberly Craven
- Six dictionaries
- One online computer with an LCD projector for entire class viewing
- Class sets of drawing paper and colored markers, pens or crayons.

Pre-reading activities:

Pre-reading activities:

Teacher Preparation:


Set up LCD projector and prepare to show the streaming videos from the Northwest Inter-tribal Fish Commission.

Pose the question: What happens if salmon disappear from the Pacific Northwest? How will it affect Indians? Non-Indians? Recall the interview on www.trailtribes.org/umatilla/all-my-relations.htm:

I would really like ... I shouldn't say I would like, I would expect the non-Indians to partner with tribes to protect what we are all dependent on. The tribes have a foresight, we look generations ahead. That's why today our work is important, because it's setting and continuing a motion that was set before us. If a foresight is maintained, it will always have its eye on the future, and plan for the future. You and me are dependent on water, you and me are dependent on how this, clean this land is going to be to provide for us the resources that we are dependent on. I'm dependent on my traditional foods and medicines, and the
resources, the deer and the elk. My lifestyle is dependent on that, but I'm living beside you, you're dependent on other resources as well. You can't live without water and neither can I. We have an environment that is going to take care of us. If we don't have any foresight in the future, what state will those future generations be dependent on? Are they gonna say this is what used to swim in our rivers, and hold a picture of a salmon. Or is this what my great-great grandfather used to hunt and show a picture of an elk or a deer? Is that what they'll say? That's what scares me. And that's what scares my old people today. We are living side by side and we have to acknowledge our environment (Armond Minthorn interview).

During reading:

Have students highlight places in the article that help to answer the above question. Students may also use journals or Cornell note-taking matrices instead. (See Handout 2.1 on page 33.)

After reading:

30 – 40 minutes

View the streaming video “Salmon Recovery” and have students add to their Cornell notes or be prepared to discuss these areas with a partner.

- Define myths about tribal fishing practices
- Explain why habitat loss and degradation is the single most significant factor contributing to the decline of the salmon resource.
- Tribal fishing practices
- Tribal fisheries management

Distribute paper and pens, pencils, or crayons and ask students to create symbols to demonstrate one or more of the following:

- Impact of the Boldt Decision
- Tribal efforts for salmon recovery
- Salmon as an integral part of Pacific Coast tribal peoples’ identity.
- How treaty rights ultimately benefit everyone, not just Indians

Find references in today’s paper about resource conservation and management. Who are the individuals and groups working to protect our environment’s resources? What are they doing? Why?

Teacher wrap up:

Have students write a journal entry on how what they learned today will affect them and their families directly (access to salmon, cleaner water, conservation of resources for future generations, etc.)

Extended learning opportunities/Extra Credit:

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

- You can also obtain the 32 minute VHS or DVD copy of PBS’s “Sacred Salmon: A Gift to Sustain Life” from montanapbs.org/SacredSalmon to explore ways tribes are working with non-Indians to protect the salmon. Also includes rare video footage of Celilo Falls before the building of dams along the Columbia River destroyed it.

- Teach the lesson: “The Importance of Saving Salmon From Extinction” by the NIARI Curriculum Project at Evergreen College: www.evergreen.edu/nwindian/curriculum/salmon.html
Quiz students on how much they know about tribal shellfish harvesting on private property: nwifc.wa.gov/shellfish/faq.asp

Update students on Makah Whaling. Two perspectives:

- National Marine Fisheries:

- Makah Tribe: makah.com/whaling.htm

What’s Up for Next Week?

Potential homework in preparation for Part Five: Spirituality

Have students journal sometime this week on what their own perspective of spirituality and of “Indian Spirituality” is. They should also include the images that come to mind. Caution them to refrain from being politically correct about it. What next week’s article and topic hopes to do is demystify spirituality and the stereotypes that perpetuate the myths.
Part Five: Spirituality

Lesson Overview

Students will challenge their perceptions about American Indian spirituality by reading in The Seattle Times article and the additional materials provided in this teacher guide. A smaller project will be a poster or PA script that helps to demystify some of the stereotypes around native spirituality.

This week they’ll begin organizing their notes and research and begin brainstorming projects for their culminating project, a group public service announcement video or poster campaign educating their audience about the eight areas of focus of the article series.

Objectives:

Students will:

1. Define native spirituality in a respectful manner that honors the individuality of tribes’ definitions of spirituality, religion and ceremony.

2. Discern between stereotypical and authentic spirituality images and practices in areas, such as:
   - Burial rites
   - Potlatching and giveaways
   - Naming ceremonies
   - Spiritual symbolism of the circle

3. Understand how stereotypes were perpetrated through the U.S.

Materials Needed:

- Set of The Seattle Times November 7, 2005 newspaper for the NIE article by Kimberly Craven
- Six dictionaries
- One online computer with an LCD projector for entire class viewing
- (Optional) Class sets of the attached chapter “The Spirits/Religion/Healing” from Indians of Washington State (OSPI document)
- Class sets of drawing paper and colored markers, pens or crayons.

Pre-reading activities:

Teacher Preparation:

(60 minutes)

- Preview the Indians of Washington State chapter on “The Spirits/Religion/Healing” and “The Feast System”
- Preview each of the Web sites:

  Stereotypes in General:

  - Detecting Indian bias in books (A bibliography and list of books to avoid by the American Indian Library Association: nativeculturelinks.com/ailabib.htm
  - Essays on Stereotyping in media and literature: hanksville.org/sand/stereotypes

  Burial Sites and Treatment of the Dead:

  - Tse whiten
    seattletimes.nwsource.com/news/local/klallam/
  - Kennewick Man
    washington.edu/burkemuseum/kman/virtualexhibit_intro.htm
CELEBRATING WASHINGTON’S
First Peoples

- Umatilla Perspective on Kennewick Man: umatilla.nsn.us/ancient.html
- Potlatching and giving: www.peabody.harvard.edu/potlatch/default.html
- Lower Elwha Klallam Tribe’s Views of Tse Whitzen: tse-whit-zen.elwha.nsn.us
- Burial customs: www.trailtribes.org/fortclatsop/disease-and-burial-customs.htm

Other Spiritual Information:

- Naming Ceremonies: www.trailtribes.org/lemhi/naming-ceremonies.htm
- Great Circle: www.trailtribes.org/lemhi/great-circle.htm
- Readings on Cultural Respect: www.alphacdc.com/treaty/r-explt.html
  (This page, part of the Midwest Treaty Network, offers essays and poetry that
discuss the non-Indian “appropriation” of native spiritual ways. Sometimes irreverent,
this site would be a great place to discuss why even well-meaning individuals who
try to experience native spirituality can be unwittingly offensive.)

(10 minutes)

- As a class, discuss the various stereotypes or perceptions students have read, seen and heard,
such as:
  Peace pipes
  Sweat lodges
  Mother Earth
  Medicine men/Shamans
  Cameras “stealing the souls” of Indians
  Haunted Indian burial grounds
  The meaning of “Sacred”
  Headresses and Feather
  Others??

  Write them on the board so students can see them while reading today’s article.

  Where did these perceptions come from?

During reading:

(10 minutes)

Have the LCD projector set up so that you can access some of the Web sites that help to dispel myths about spirituality. If you don’t have a projector, print out some of the Web sites’ information to share with the class. Images can be transferred to overhead transparencies as well.

Read aloud and as each practice’s stereotype or myth is dispelled, write the actual truth about the image on the board next to it.

What questions/stereotypes remain? Students can access the above Web sites to find the answers.

Optional: Have students complete a Cornell note-taking log as they read and discuss.

After reading:

(10 minutes)

Look for spiritual references in the newspaper today. Are they accurate? How do you know? Where would you go to find out if they are accurate or perpetuate stereotypes?

Students can add to their learning logs or do a post-reading journal (from part four) in a note-taking/note-making style, or in paragraph form.
Teacher wrap up:

(15 minutes)

Explain why it is important to combat stereotypes.

1. Indians cease being objectified when people refuse to accept stereotypes about them.

2. Indians are seen as individuals with distinct identities, rather than a monolithic group.

3. Racism and racist attitudes are challenged and (hopefully) defeated.

Pose the question: why does it still seem OK to stereotype Indians? (Brainstorm stereotypes: children’s costumes “playing Indian” mascots, media and movies). Show a children’s costume Web site or catalog with Indian costumes and fake tipis and symbols as examples. Discuss, or have students find examples and answer the question themselves.

Extended learning opportunities/Extra Credit:

Direct students to the Web site: Indian Realities mytwobeadsworth.com/Indianrealities405.html Have them read the essay and respond to it.

Use one of the Web sites previewed in the Teacher Preparation section and have students conduct additional research to create a poster or PA announcement that helps to dispel myths about Indians. Students can post these throughout the building and/or request that be read during building announcements over the PA.

What’s Up for Next Week?

Potential homework in preparation for Part Six: Family Relationships and Indian Identity

Pose the question: What does it mean to be Indian? How does family contribute to this identity? Students can journal or search for answers in online research.
Part Six: Family Relationships and Indian Identity

Lesson Overview

Students will complete a matrix on Family Relationships and Indian Identity. After sharing their findings with the class, they’ll compare what they’ve learned to their own families. Finally, students will review their notes from all six portions and begin journaling on what they feel is most essential for the public to know about Indians of the Pacific Northwest.

Objectives:

Students will:

1. Understand the importance of family relationships in Indian identity;
2. Understand how the growing tribe of Urban Indians helps to fill the familial void when Indians leave their homes;
3. Identify local Indian support/social networks and what they provide for the Indian people in their communities.

Materials Needed:

- Set of The Seattle Times November 14, 2005 newspaper for the NIE article by Kimberly Craven
- Six dictionaries
- Class copies of Handout 6.1, Matrix on Family Relationships and Indian Identity (see page 48.)
- (optional) One online computer with an LCD projector for entire class viewing
- (Optional) Class or group sets of appropriate excerpts of Indians of Washington State (Feast System)

Pre-reading activities:

Teacher Preparation:

(5 minutes)

Like many ethnic and cultural groups, Indian extended family is considered just that: Family. It doesn’t matter if the cousin is a third, fifth or eighth cousin, that person is Family. With familial ties so important to most American Indians, ponder what it would be like for a tribal young person to move away for college, job opportunities. Homesickness is often overwhelming, because it is not just the family that the young person misses. It is the culture, the entire community.

With increasing focus on education and need for education that often must occur off the reservation, there is an ever-increasing need for American Indians to create a community in urban areas. Often these communities of “Urban Indians” operate like a tribe in and of themselves.

Urban organizations, like United Indians of All Tribes, attempt to fill the void created when individuals and families move away from their familial homes. These organizations not only provide social support through cultural gatherings and events, they provide the extended family support structure that is needed to flourish and continue as both Indian people and successful individuals: education (schools and tutoring programs), childcare and health services, and employment training are just a few of the support systems for urban Indians.

During reading:

(15 minutes)

Have students complete the following matrix that addresses family relationships and support in the Part Six Seattle Times article.
After reading:

(10 minutes)

Students in pairs or groups review their completed matrices and add/alter their responses so that they are accurate.

Contrast the difference between what you’ve learned about Indian families and your own family. How are they similar? Different? Share with the class.

Teacher wrap up:

(5 minutes)

What have we discovered about Indian family traditions? How can you use this information?

Ask students to begin thinking about what they believe is essential for the public (beginning with their school) to know about Indians.

Extended learning opportunities/Extra Credit:

Locate the Indian support networks in your area. What do they provide for their people? Why is this essential in developing and promoting Indian identity?

Locate in today’s paper references to Indian events and opportunities.

What’s Up for Next Week?

Potential homework and participation for Part Seven: Education and Sports

Look at the most recent U.S. history book or materials in your school and list the instances of how American Indians are portrayed. Usually they fall into these categories: Victim Only (Trail of Tears, Westward Expansion); Mystical People Only (New Age); Relics Only (People of the Past) Then ask students to answer the following question: Why might American Indians be leery about education in general, not just U.S. history? Encourage students to include other information they might have heard of (boarding schools, cultural genocide, etc.).

What do you know about All Indian sports?

What do you know about Indian Boarding Schools?

Have students get into groups to begin planning for their culminating activity, either a PSA video or poster campaign or a collection of short bulletin announcements to be read at their school.
Handout 6.1  Family Relationships and Indian Identity

Name: ___________________________________________  Date: ________________________________________

Class: ___________________________________________  Period: ________________________________________

Directions:

While reading The Seattle Times NIE article “Celebrating Washington’s First Peoples,” published on Nov. 14, 2005, fill in information about the Cultural Topics/Events in the left column. After reading, review notes from previous sections of this unit to “fill in the blanks” about remaining topics/events. There may still be parts missing. In the right column, place your predictions on where you would find further information on the remaining topics. Then go research!

<table>
<thead>
<tr>
<th>Cultural Event/Topic</th>
<th>Information from the article</th>
<th>Information from previous notes in this unit</th>
<th>Information you need to gather</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family relationships and the importance of Indian identity</td>
<td></td>
<td>(Parts One and Two)</td>
<td></td>
</tr>
<tr>
<td>Fairs, rodeos and pow-wows</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Potlatching and giveaways</td>
<td></td>
<td>(Parts Two and Five)</td>
<td></td>
</tr>
<tr>
<td>Urban Indians</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extended family relationships that exist across Indian country</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Canoe journey and other celebrations that bring people together</td>
<td></td>
<td>(Part Three)</td>
<td></td>
</tr>
</tbody>
</table>
Part Seven: Education and Sports

Lesson Overview

Students will take notes on The Seattle Times article and have the option of writing letters in reference to Indian mascot use (or any other issue they’ve learned about). They will take more time in developing their public service announcements as well.

Objectives:

Students will:

1. Identify the role education plays in the preservation of tribal cultures;

2. Identify how education of tribal cultures and practices benefits Indians and non-Indians;

3. Define the term “cultural genocide” and how U.S. educational policies aimed to “kill the Indian and save the man;”

4. Understand how Washington state is working to promote education of and about tribal people

Materials Needed:

- Set of The Seattle Times November 21, 2005 newspaper for the NIE article by Kimberly Craven
- Six dictionaries
- Journal for note-taking
- Class sets of Handout 7.1 “PSA Planning Worksheet” (See page 53.)

Pre-reading activities:

Teacher Preparation:

(30 minutes)

It seems everyone knows that if patterns are to change, if anything about our society is to permanently change, we must direct our attention and resources to the education of our youth. However, when we take a look at our dilapidated schools, our fatigued texts, our underpaid teachers, we must wonder how much a priority is placed on such endeavors, no matter how uniformly supported by our communities.

With resources and government support dwindling, however, tribal governments make their youth Priority Number One. In the Yakama Nation, for example, great lengths are taken to educate not only their tribal youth, but non-Indian youth and adults, too.

Carol Craig, Information Officer for the Yakama Nation Fisheries Program, travels all over the Pacific Northwest educating non-Indians about what her tribe is doing to preserve salmon and salmon habitats, both on and off the reservation, to ensure healthy salmon runs for generations to come, for everyone. She does this at the expense of the tribe. She does not charge for presentations. Her experience has been that once the public has been properly educated about tribal endeavors, young and old alike are not only supportive but are eager to dig in and help, too. She recalls following tribal biologists to Easton, far from the Yakama Nation, who were working to improve and stock a tributary that was part of the tribe’s “usual and accustomed” places to fish. Two young white men observed the group and were prepared to antagonize them, but when Craig explained to them that they were helping the salmon return for Indians and non-Indians alike, the two men spent hours helping the biologists and technicians.
with their work! The two men thanked Craig and informed her that they would tell their friends what the Yakama Nation was doing for them.

And this is why tribes place so much faith and invest so much in young people. (Contact Ms. Craig for more information: c_craig@yakama.com.)

You have read about substance abuse in Indian youth in Part Three of this series. Recall that it is a firmly held belief that once tribal youth learn about and begin to value their heritage, self-esteem improves and the likelihood of substance abuse drops (See ericdigests.org/pre-9221/indian.htm.)

This is not an easy endeavor, however. Generations of the governmental policy of “kill the Indian, save the man” has wreaked havoc on tribes and their traditions.

Tribes who entered into treaties with the U.S. government were guaranteed education. Unfortunately, the type of education was unspecified. Tribes knew they’d have to change to be a part of the white world, but never expected the wide scale attack on their ways of life. “Cultural Genocide” is the term that most accurately describes the education system for tribal people until well into the 20th century. Children as young as 5 years old were forcibly taken from their families to be “educated.” Until the Wheeler-Howard Act of 1934, the experience of most children in government sponsored, but most often Catholic-run, boarding schools was:

■ Severe punishment (usually whipping) for
  ■ Speaking their native languages
  ■ Practicing any form of native religion
  ■ Practicing any form of native tradition
  ■ Playing any form of Indian game or recreation
  ■ In short, showing that they were Indian children at all
  ■ Cutting of hair (for coastal young boys this was especially traumatic as the length of braids, it was believed, correlated to the size of fish caught, and therefore the ability to provide for the family)
  ■ Wearing of non-Indian clothing only
  ■ Learning a non-Indian trade (youth often worked in school-run factories, learned to take care of a non-Indian household)
  ■ Cutting off communication with families

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


I don’t know many adults who could tolerate this type of “education.” Imagine a young child forced into such an environment! If children were ever allowed to return to their homes, they were now as foreign to their parents as their parents were to them. The result was generations of lost souls, not quite fitting in at home or in the white world. Suicide and substance abuse rates skyrocketed. Even today the suicide rate among Indian youth is 10 times that of the rest of the United States. The experiment to “civilize” Indians was an abysmal failure.

The government, then, set out to undo its years of cultural decimation. (See the “Outline of Indian Affairs” on page 67 for more information.)

What we have in Washington state in 2005 is a promise to promote tribal education for all of our children. See: niea.org/media/news_detail.php?id=12&catid

Share a summary of the above information with your students.
During reading:

(20 minutes)

While reading, have students compare what they knew previously about Indian education and their own education about tribes in their areas. What seems to be new about inclusion of tribal historical perspectives in history and language arts?

- Statewide push to include native perspectives
- State social studies frameworks including tribal perspectives and including tribal treaties in the study of state and federal government
- Using education to combat substance abuse and suicide in tribal youth
- Teaching native languages to keep them, and the traditions they hold, alive.

After reading:

10 minutes

Virginia Beavert, Yakama tribal member, has completed her dictionary on the Sahaptin language, and it is available on CD. Contact her at: Beavert_V@Heritage.edu or read more about the dictionary at: native-languages.org/sahaptin.htm

Have students add to their journals notes about Indian education, sports and language revitalization. Again, they can use Cornell or another system of your choosing.

Students should be in their groups to further plan their video, PA announcement or poster campaign. Information on how to organize and write the PSA is available at the “Community Toolbox” Web site: ctb.ku.edu/tools/en/sub_section_main_1065.htm

Ask students to visit these sites to determine the FORMAT their campaign will take (radio or PA announcement, TV/Video, print). Once they’ve done that, they’ll be ready to write and story-board (or plan visually) their project. Distribute Handout 7.1 (See page 53.)

Teacher wrap up:

Emphasize that students are becoming more knowledgeable on Indian issues, not just for the sake of knowledge, but in hopes that they will pass on their knowledge to others (much like tribes do with their children). This is why they need to challenge themselves to take the PSA assignment seriously. It could potentially reach beyond their classroom or school.

Extended learning opportunities/Extra Credit:

- Teach the Library of Congress’s lesson on Boarding Schools: memory.loc.gov/learn/lessons/01/indian/teacher.html
- Students can discuss or research the Indian mascot controversy in college sports as well as in their own areas. There are numerous Web sites on the topic. Consider showing the three-minute video entitled, “I Am Not a Mascot,” available at: retirethechief.org/notamascot.html
- Also see Michael Dorris’s essay entitled, “I Is Not for Indian,” with study questions crafted by Marquette University’s America’s First Nations Collection: marquette.edu/library/neh/dunne/I.htm
- Write a letter to an organization that is involved in the current mascot issue. Applaud their decisions or encourage them to see your point of view.
What’s Up for Next Week?

Potential homework and participation for
Part Eight: Economic Development
Challenge students to find tribal business
developments beyond casinos. Identify the business,
its description, and how it aims to make the tribe
more self-sustaining. Begin with the archives of
The Seattle Times.
Handout 7.1  PSA Planning Worksheet

Name: ___________________________________________  Class: __________________________

Directions:

As you and your group plan your public service announcement (PSA), use this worksheet to plan. You have at most 30 seconds to send a clear, effective and simple message. To develop this message, answer the following:

Who is your audience? _________________________________________________________________________________

What is your message? _________________________________________________________________________________

What will “hook” their attention? _______________________________________________________________________
_______________________________________________________________________________________________________

What image(s) will keep their attention (for video only)? __________________________________________________
_______________________________________________________________________________________________________

What will be your ending “punch?” (This gets them to remember your message.) ________________________________
_______________________________________________________________________________________________________

Use this timing guide to limit your wording. You will need to EDIT, EDIT, EDIT to only those words and images that are powerful and essential!

<table>
<thead>
<tr>
<th>Length of PSA</th>
<th>10 seconds</th>
<th>15 seconds</th>
<th>20 seconds</th>
<th>30 seconds</th>
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</thead>
<tbody>
<tr>
<td>Number of Words</td>
<td>20 – 25 words</td>
<td>30 – 35 words</td>
<td>40 – 50 words</td>
<td>60 – 75 words</td>
</tr>
</tbody>
</table>

Script:

Write your script that will be read over radio, the PA at school, or other media source that will best reach your targeted audience. MAKE THOSE WORDS COUNT!!

(For those making a video, include a sketch or description of your images along with your script.)
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<thead>
<tr>
<th>Image #1:</th>
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<td>Word count: ___</td>
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</tr>
</tbody>
</table>
Time it — actually practice your script over and over with a stopwatch, determine where you’ll emphasize certain words, insert dramatic pauses, speed up, or slow down. Remember, your maximum is 30 seconds.

Record it — video or audio. Remember, the locations where you shoot are every bit as important as your message when making a video. When making an audio recording, make sure you are in a very quiet place.

Present it — to your teacher and class.

Where to go next? Perhaps you’d like a larger audience than your classroom. Make arrangements to share it with your school (on the PA, on closed-circuit TV).

Taking it beyond your school. If you want an even broader audience, take a look at the “Community Tool Box” Web site to get directions on how to make formal requests of radio and TV stations. The format of your PSA will need to change a bit, but there are examples that show you how to do it.
Part Eight: Economic Development

Lesson Overview

Students will answer, either alone or in groups, questions on The Seattle Times article. They will also continue work on their public service announcements.

Objectives:

Students will:

1. Identify the various economic enterprises that local tribes are involved in;
2. Define self-determination and understand its impact on tribes; and
3. Identify how tribal enterprises help to maintain and develop cultural identity,

Materials Needed:

- Set of The Seattle Times November 28, 2005 newspaper for the NIE article by Kimberly Craven
- Six dictionaries
- Overhead projector
- One transparency of the “During Reading” questions (or make class sets if an overhead projector is unavailable.)
- PSA notes and plans from Part Seven activities

Pre-reading activities:

Teacher Preparation:

(15 minutes)

- Preview the following Web sites to give additional information not covered in the article:
  - Creating Sustainable Tribal Economies: aaanativearts.com/modules.php?name=News&file=article&sid=701
  - American Indian Business Leaders: aibl.org/AIBLAbout.htm
  - The Harvard Project on American Indian Economic Development: www.ksg.harvard.edu/hpaied/overview.htm

- Set up overhead projector for questions to be answered during the article reading.

During reading:

(15 minutes)

Put Transparency 8.1 on your overhead projector and instruct students to answer questions after they’ve read the article.

Read the article aloud and stop for clarification when needed.

- What does self-determination mean for tribes of Washington state?
- How will developing self-sustaining economies aid self-determination?
- What tribal enterprises are mentioned in the article?
How have tribal enterprises changed over the past 15 – 20 years? Why?

What seems to be the future for tribal enterprises mentioned in the article?

Why can’t tribes survive on income brought in from gaming alone?

How do tribal enterprises co-exist with maintaining and preserving cultural identity and natural resources?

Then, ask what they will do with their knowledge? (This is especially key if you choose not to do the PSA activity at this time.) With whom will they share?

Extended learning opportunities/Extra Credit:

- Make posters that share their information about tribal enterprises.
- Make trifold brochures that explain the importance of self-determination.
- Contact local tribes to find out what they are doing to develop their economies. See the Governor’s Office of Indian Affairs Web site (goia.wa.gov/Tribal-Information/Tribal-Information.htm) for contact information.

Culmination Project: Public Service Announcements

(See Part Five for the list of online resources and handouts.) The PSA project can be as involved or as non-intrusive as you wish. Students can merely create their scripts according to the worksheet. This project forces students to create small statements with big impact. It requires editing and re-editing, paring down to essential messages, and the students will remember the activity for years to come.

Even more impact is made when you allow the students to produce their PSAs, either in video, radio or poster form.

Unsure how to support your students in the PSA project?

Enlist the help of your local community college. There are dozens of technology and communications students who can help your students with this project. My first year teaching I took on this project, and many students (and their parents) said they never learned so much about writing as they did with this project. Moreover, students who considered themselves non-writers found themselves caring...
about what they wrote! I encourage you to take it on, even if you think you have no idea what you’re doing. The bonus is that you’ll be educating your community, too. If you need suggestions or just a fabulous cheerleader, I’ll be happy to help. E-mail me at: shana.brown@shorelineschools.org.

Good luck!
Handout 8.1  Tribal Economic Development

Directions:

As you read the NIE article, “Celebrating Washington’s First Peoples,” published on Nov. 28, 2005, answer the following questions in your journal or on a separate piece of paper.

1. What does self-determination mean for tribes of Washington state?

2. How will developing self-sustaining economies aid self-determination?

3. What tribal enterprises are mentioned in the article?

4. How have tribal enterprises changed over the past 15 – 20 years? Why?

5. What seems to be the future for tribal enterprises mentioned in the article?

6. Why can’t tribes survive on income brought in from gaming alone?

7. How do tribal enterprises co-exist with maintaining and preserving cultural identity and natural resources?
Additional Resources and Additional Information

What is a Treaty?

History is the essential foundation for understanding tribal law and policy. Tribal policy is seen by many in the United States as an aberration: how is it that two and half percent of all land in the country is set aside for, and governed by tribal people? Isn’t that racism in reverse? Isn’t that segregation?

Many of the statutes that were enacted in 1790, 1871, 1885 and 1887 control major tribal issues today. During the 17th century, the administrators of some British and Spanish colonies in the western hemisphere began negotiating treaties with tribes. These actions were rationalized by theological, philosophical and practical arguments that accorded the tribes a sovereign status equivalent to that of the colonial governments they were dealing with.

Treaties involved the cessions of tribal territory or resolved boundary disputes that also affirmed recognition by the colonial powers of tribal ownership of the land tribes used and occupied. Such rights had been asserted a century earlier by Spanish theological jurists such as Francisco de Victoria and Bartolome de las Casas.

Just before the middle 18th century, the British Crown appropriated to itself some of the administrative responsibilities in dealing with tribes that it previously had allowed the colonial governments to exercise. By this time, the practice of negotiating with the tribes through treaties had been well established.

The Articles of Confederation, adopted by the former British colonies in 1781, were ambiguous concerning state and federal power over tribal matters. They gave the federal government “sole and exclusive” authority over tribal affairs, “provided that the legislative right of any State within its own limits be not infringed or violated.”

Treaties with tribes

Until 1871, Congress dealt with individual tribes by formal treaties. Early cases clarifying these treaties established the basic elements of federal tribal law:

a. The trust relationship: Tribes are not foreign nations, but constitute “distinct political” communities “that may, more correctly, perhaps, be denominated domestic, dependent nations” whose “relation to the United States resembles that of a ward to his guardian.” This language, in Cherokee Nation v. Georgia (1831), gave birth to the doctrine of federal trusteeship in tribal affairs.

b. Tribal government status: Tribes are sovereigns, that is, governments, and state law does not apply within reservation boundaries without congressional consent. (Worchester v. Georgia, 1832).

c. Reserved rights doctrine: Tribal rights, including rights to land and to self-government, are not granted to the tribe by the United States. Rather, under the reserved rights doctrine, tribes retained (“reserved”) such rights as part of their status as prior and continuing sovereigns. (United States v. Winans, 1905).

d. Canons of construction: Courts generally have adopted fundamental rules and principles that govern the interpretation of written documents such as treaties. In legal terminology, these rules and principles are known as “canons of construction.” Those that pertain specifically to tribal law generally have been developed to the benefit of tribes. For example, the canons provide that treaties are to be construed broadly in determining the existence of tribal rights, but narrowly when considering the
CELEBRATING WASHINGTON’S First Peoples

Management Handbook provides a succinct statement of the goal-determination problem with respect to tribal water resources.

No one universal process determines a tribe’s ultimate goals and objectives. Decisions about goals and objectives may be made by a council of elders in a tribe, by elected tribal government leaders in another, or by general membership meetings in another. Likewise, each tribe draws on its own unique cultural heritage and traditions when it envisions what it wants its future to be. However, the following is a hypothetical example that illustrates how tribal goals and objectives could be defined.

Assume that the task of defining the goals and objectives of a hypothetical tribe has been given to a “tribal water planning committee.” The committee is composed of traditional and political leaders and has been asked to study what goals and objectives should underlie the tribe’s water policy. The report developed by the committee contains the following conclusions:

1. The ultimate goal of the tribe is survival. By “survival,” three things are meant: physical survival — the continued existence of the tribe on its reservation homelands; cultural survival — the perpetuation of traditions and beliefs that are essential to the tribe’s self-identify and the unit of its membership; and political survival — the ability of the tribe to endure as a sovereign nation.

2. In defining this survival goal, it becomes clear that certain conditions — stated as policy objectives — must be met to achieve that survival goal: physical survival depends on the ability of tribal lands and water resources to continue to sustain life, and requires that resources be developed in a way that does not threaten the lives or health of present or future tribal members; cultural survival depends on the tribe’s ability to preserve those institutions and practices that sustain, strengthen and renew the tribe’s fundamental sense of identity. This objective implies some degree of control over the nature and extent of tribal contact with non-tribal...
cultures; and political survival involves having enough control over both the economic and the legal aspects of reservation life to assure the perpetuation of tribal sovereign governmental authority and to defend the tribe politically and legally from the hostile actions of non-tribal governments.

3. To satisfactorily attain the above objectives, however, the self-determination, self-sufficiency and self-protective capability of the tribe must be improved. This, in turn, will require a certain level of thoughtful, effective economic development.

4. Therefore, the guiding principle behind the development of all resource management policy must be that the policies provide the tribe with enough income to attain its goals, but not threaten the tribe’s physical, cultural or governmental survival.

The primary reason why identification of these principles is the first step in policy planning is to ensure that a tribe will understand fully why a particular water policy is being developed. Such information will become critically important at a later stage in the planning process once resources have been inventoried, future feasible water uses have been identified, and the impacts of future feasible uses on existing inventories have been projected. These objectives assist the planner in deciding what combinations of future water uses will be wise for the tribe to undertake.

For more information contact the public information manager, Carol Craig, at 509/865-6262, FAX: 509/865-6293 or e-mail: ccraig@yakama.com.

Treaties and Tribal Sovereignty

Carol Craig, Yakama Nation Fisheries Program

For years Tribal treaties have been a matter of controversy. Many people believe, for a variety of reasons, that treaties are no longer binding. Others believe treaties are binding yet they aren’t sure why. But most people have no understanding of why and how the treaties were made. We hope to enlighten all these people by setting down the basic ingredients of treaties and briefly outlining the history of tribal treaties in the United States.

What is a Treaty?

A treaty is a binding, legal agreement between two or more sovereign nations. Sovereignty is “the power from which all specific political powers are derived.” In other words, tribes are independent nations (as in the U.S.).

Once both parties signed the treaties, tribal sovereignty became a legally recognized fact.

Treaties have no specific form. They may be oral or written, long or short. Usually they include the following: a preamble or statement of purpose; terms and conditions; provisos or special conditions; consideration, or what one party offers as an inducement for the other to sign, and the official seal or mark of those authorized to sign:

- a preamble may simply state that the Yakama tribe and the U.S. Government are included in the agreement signed June, 1855, at the Walla Walla Treaty grounds.

- terms are what the Nations agree to. For example: “There shall be perpetual peace between all citizens of the U.S. and all individuals of the Yakama Tribe.” The complexity and length of terms varies from treaty to treaty depending upon what each side in the negotiations wanted.
provisos are those clauses that set out certain conditions. They usually begin with the words “provided that...” For example: “The U.S. shall grant to the Yakama tribe an annual annuity of $20 each year, provided that the U.S. may at any time divide such annuity amongst the individuals of said tribe.”

In the mid-1800s, treaties were used to “remove” tribal people from their home territories to strange places elsewhere within the boundaries of the U.S. The first removal was made on July 8, 1817, between the Cherokee Nation and the U.S. The main purpose was to provide farmland for white settlers in what is now Georgia. For almost 30 years after 1817, removal of eastern tribes to the west was a primary goal of U.S. treaty-making.

The early western treaties (1846 – 1864) dealt more directly with land acquisition. The new policy of the U.S. was to constrict tribal people to smaller, well-defined “reservations.” The treaties of 1855, negotiated by Isaac Stevens with the Yakama Tribe and others, are examples of that era of treaty-making.

After the Civil War, the U.S. again turned its attention westward. The new military strategies and technology developed during the Civil War were applied to the Plains tribes. But at the same time, political pressure was mounting for peaceful assimilation of the tribes into frontier culture. Once the slaves had been freed, eastern abolitionists turned their attention to the tribal people. Peace Commissions were established and sent to the Plains to negotiate peace treaties. Other factors also pushed the U.S. government to sign treaties rather than continue to vanquish the tribes with military might: The cost of waging war against the tribal people had become too great. In 1870 the U.S. government estimated a cost of one million dollars for each tribal person killed.

The last formal treaties were with these Plains tribes. In 1871, an act was passed by Congress, which effectively ended U.S. treaty negotiations with tribal governments.

Tribal people signed many treaties in good faith even though they did not fully understand all the words and concepts of the white man’s language. Today tribal members are rediscovering their history and culture and insisting upon their rights as an integral part of their tribal sovereignty guaranteed under the U.S. Constitution.

**Tribal Sovereignty**

**What is it?**

A quality as intangible as sovereignty is not easy to define. Basically, sovereignty is the power from which all specific political powers are derived. These words don’t say it all. Nor can they, since sovereignty is something we know but we can not see. It is the exercise of sovereignty that can be seen.

Sovereignty is inherent, that is, it comes from within a people or a culture. When the white man first came to America, they came from sovereign European nations to the sovereign tribal nations of this continent. They did not “give” sovereignty to the tribal people. The tribes already had it. Treaties are legally binding documents because they are agreements between sovereign nations.

What does sovereignty allow people to do? It allows them to be independent, to formulate their own political and cultural pattern, and to define how to use their human and natural resources.

It gives people the right to continue self-government; the retaining powers of self-government are: the power to continue making and enforcing laws; to define and regulate the use of its territory; to determine membership or citizenship; to regulate trade within its borders among its members and those of other nations; to impose and collect taxes; to appropriate monies; to regulate domestic relations (including marriages, divorce and adoption); to regulate properly; to establish a monetary system; to make war and peace; to form alliances with foreign nations through treaties, contracts and agreements.
As you look to your own Tribe, you may see that your tribal government does not do all these things. Does that mean that your Tribe has lost its sovereignty? NO. It is not necessary to exercise all the powers of sovereignty to retain it. In some cases, a Tribe may not have the wherewithal to exercise, say the regulation of domestic relations. In that case, it may elect to have another entity, e.g., the state, do so. This does not mean that the Tribe is not independent. As with all nations certain resources are lacking and must be obtained elsewhere through agreement.

Confusion over tribal sovereignty comes from the U.S. Congress enacting laws that have infringed upon tribal rights of sovereignty.

The courts have said that the power of Congress is plenary (full or complete), but it is not absolute, because “to some extent the doctrine of plenary power of Congress and inherent sovereignty of tribes are mutually exclusive.”

**Tribal Jurisdiction**

Simply put, jurisdiction is the legal power of a government to rule its territory. It stems from the power of sovereignty. Therefore it follows that tribes which possess sovereignty also possess the power of jurisdiction. We shall see how the U.S. government has gradually legislated away this power from the tribes.

Jurisdiction covers three powers of government.

1) Legislative: the power to make laws.

2) Executive: the power to carry out and enforce laws.

3) Judicial: the power to interpret the laws.

Tribal Councils or governments rightfully hold these powers. Problems arise when the federal government and the states interfere with these powers and confuse the issues.

As a general rule, the states have no jurisdiction within tribal country unless a federal statute specifically gives them this power. The federal government itself cannot legally exercise jurisdiction in tribal Country unless the Congress or the tribes allow it. Although U.S. government has what is called “plenary power,” that is the Congress has full power and control over tribal affairs and this power cannot be challenged, the tribal system may disagree with this since no sovereign nation can have plenary power over another sovereign nation. According to tribal and international law, “...Congress has no power to indiscriminately pass legislation affecting another nation’s government of people, since this would amount to colonial oppression.” However, the U.S. Congress has passed such laws and has enforced them through federal court decisions.

**Court Decisions**

The major statutes affecting tribal jurisdiction are:

1. The General Crimes Act of 1817 (amended 1834, 1854). This act made all federal criminal laws applicable to tribes except where application of the act would violate treaties, except when the crime is by a tribal member against another tribal member, or when the tribal member has already been punished by the law of the tribe.

2. The Assimilative Crimes Act of 1825. This act incorporated the state laws into federal laws: the purpose of which was to supplement a sparse code of federal crimes by adopting the laws of the surrounding state or territory.

3. The Major Crimes Act of 1885. Under this act, the U.S. assumed jurisdiction over certain crimes when committed by one tribal person against another in tribal country. These crimes included murder, manslaughter, rape, assault with intent to kill, arson, burglary or larceny. (This list has doubled since passage of the act).

4. Public Law 280. This act gave five states criminal and civil jurisdiction in tribal country and provided a mechanism whereby the states could assume permanent jurisdiction over tribes. Those states given mandatory jurisdiction were Wisconsin, Oregon, California, Minnesota and Nebraska (Alaska was added in 1970). In 1968,
this law, after several legal battles, was finally amended to require the consent of tribes before states could assume jurisdiction.

In each act, certain rights of jurisdiction were assumed by the federal government, or granted by the federal government to the states. In so doing, the Congress transgressed the right of tribal sovereignty as recognized by international law. Public Law 280 was ostensibly passed because the U.S. feared that some tribes were incapable of enforcing jurisdiction over their tribal members. In many cases, the federal government turned over implementation of the act to local governments, which did not have the funding to carry through. The result: little or no criminal enforcement — the problem that the act was supposed to correct. To repeat a previous statement, the general rule today is that the states do not have jurisdiction over tribes on tribal lands. When offenses against the person or property of non-tribal people are committed by tribal people, the tribe and the U.S. government have concurrent jurisdiction.

Tribal Governments

(taken from Chapter IV of “American Indian Law in a Nutshell,” by William C. Canby, Jr.)

Background:

“At the time of their first contact with the Europeans, Indian tribes were characterized by a variety of traditional forms of government. As the tribes were pushed westward and ultimately confined to reservations, these ancient systems were totally disrupted. The social fabric of most of the tribes was severely damaged, and federal administration replaced traditional forms of communal decision-making and internal control. Only a few tribes, most notably the Pueblos, escaped this fate and retained most of their customary ways.

“Tribal organization was further distorted by the tendency of the federal government to create a tribe where none existed. In cases where independent bands shared a common language, federal authorities sometimes found it convenient to lump them all together into a “tribe that could enter a single treaty opening up Indian lands for settlement. On some occasions the federal government selected “chiefs” to sign these treaties even though the concept of a chief (or the choice of those particular chiefs) was wholly foreign to the existing traditional system. The federal government in several instances also gathered disparate or even hostile groups together on one reservation and dealt with them as a single unit.

“Federally induced erosion of tribal organization reached its peak during the period of allotment of Indian lands, when the professed goal of national policy was to break up the Indian tribes [see “Overview of Federal Indian Policy”].” (Canby, Jr. 59 – 60)

The Wheeler-Howard Indian Reorganization Act of 1934 did little to strengthen or empower tribal governments. Since all tribal constitutions and by-laws had to be approved by the Secretary of the Interior, most were merely duplicated copies with
“insignificant variations of a model produced in Washington with little attention to the needs of individual tribes.” (Canby, Jr. 61)

“Many tribes have since revised their constitutions to reflect individual tribal concerns and a desire to exercise more complete tribal autonomy. Nevertheless, the original structure persists in most cases, so that it is still possible to generalize about the components of tribal government.” (Canby, Jr. 61)

- The Tribal Council — Though not always called by this name, the Tribal Council is the governing body of the tribe. The members are elected for a specific term (sometimes for life). They oversee and regulate internal affairs of the tribe, but if they have “an operative effect,” they are subject to review by the Secretary of the Interior. Present policy is to approve nearly all ordinances, but the Secretary does reserve veto power.

- The Tribal Chairman — Sometimes referred to as the governor or president of the Tribal Council, this member is elected by a vote of the council in some cases, or by all voting tribal members in others. He or she is often the spokesperson for the tribe, and the duty of this office varies greatly from tribe to tribe.

- Tribal Courts — These systems existed long before the Indian Reorganization Act, and yet others arose out of the Courts of Indian Offenses, originally set up to “civilize” Indian savages. “During the past 30 years, however, most tribes have organized their own tribal courts that administer tribal codes passed by the council and approved by the Secretary of the Interior.: (Canby, Jr. 63) The jurisdiction of these courts is complex, because there are three governmental entities (federal, tribal and state) that often compete for jurisdiction over a civil or criminal issue. Who has jurisdiction and over what offense depends heavily upon two factors: “... whether the parties involved are Indians, and whether the events in issue took place in Indian country.” (Canby, Jr. 112)
Outline of Indian Affairs

I. Tribal Independence (time immemorial – 1787)

a. 400 independent nations lived on the continent of North America before 1492 and its “discovery.”
   i. The continent was mapped, complete with landmarks and boundaries.
   ii. The nations had distinct cultures, languages and practices (to say a Seminole Indian is the same as a Nisqually Indian is like saying an Irish person is the same as a Russian).
   iii. The nations had organized governmental systems.
   iv. The nations had organized commerce and trade. Celilo Falls on the Columbia River was often regarded as the “Wall Street” of the Northwest.

b. Most tribes welcomed Europeans to settle on their land and entered into treaty agreements to determine boundaries and exchange European goods and friendship.

c. Few Europeans could have survived without Indian assistance.

d. Conflicts arose, usually between European nations who fought over control of the land. Each sought the help of neighboring tribes (e.g., the French and Indian War of 1763 where the English would not have won without their alliance with the powerful Iroquois Confederacy.)

II. Establishment of Federal Role and Trust Responsibility, Agreements Between Equals (1787 – 1828)

a. Immediately following the Revolutionary War, the United States dealt with Indian tribes as sovereign nations. They were in no position to win any Indian wars over territory.

b. The Northwest Ordinance of 1789 declared: “The utmost good faith shall always be observed toward Indians; their land and property shall never be taken from them without their consent.” (Pevar 3)

c. Policy was to continue to deal with Indian tribes by treaty by utilizing agents to negotiate treaties under the jurisdiction of the Department of War.

d. Congress’ position was to legally protect Indians from non-Indians, establishing its “trust responsibility” to the tribes.
   i. Trade and Intercourse Act of 1790 required that non-Indians must obtain a federal license to trade with Indians under penalty of prosecution (this included non-Indian procurement of land);

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1 The once commonly believed theory that tribes migrated to North America via the Land Bridge has been challenged and arguably disproven on a number of occasions by fossil and other archeological evidence. See “1491” by Charles C Mann; The Atlantic Monthly; Mar 2002; Vol. 289, Iss. 3; pg. 41, 12”, David Burton’s “The Bering Land Bridge Theory Collapsing”, Vine DeLoria, Jr.’s Red Earth, White Lies: Native Americans And The Myth Of Scientific Fact,

2 See the video “Beneath Stilled Waters” interview of Ed Irby by Kirby Brumfield
ii. Trade and Intercourse Act of 1793 prohibited non-Indian settlement on Indian lands, federal employees from trading with Indians, and “exempted Indians from complying with state trade regulations.” (Pevar 3)

iii. Other Trade and Intercourse Acts provided federal compensation to injured Indians, but made no attempt to regulate conduct of Indians among themselves in Indian country.

iv. These laws, like the negotiated treaties, were rarely enforced, however.

III. Indian Removal and Relocation to Reservations (1828 – 1887)

a. Federal Indian policy changes dramatically with the inauguration of Andrew Jackson as president.
   i. He undertook military campaigns against Indians.
   ii. An “unspoken” goal of removal of Eastern Indian tribes to the west (under Monroe and John Quincy Adams) became stated federal policy under Jackson.
   iii. 1830 Indian Removal Act “authorized the president to “negotiate” with eastern tribes for their relocation west of the Mississippi River. By 1843 most tribes’ lands had been reduced to nearly nothing or they were coerced to move west
      1. Tribes guaranteed permanent reservations in Kansas, Missouri and Wisconsin were moved further west to Oklahoma Territory,
      2. Often warring nations were placed next to each other.
   
b. John Marshall, Supreme Court Justice, influenced Indian Policy and affirmed the United States’ trust responsibility to Indians for the next century and a half.

   i. Johnson v. McIntosh (1823, before the Trade and Intercourse Acts) established the “right of occupancy,” that is, Indian tribes, and their sole right to negotiate for lands with the European nation that “discovered” the lands.
   
   ii. Cherokee Nation v. Georgia (1831) determined that the Cherokee nation was a “state,” “a distinct political society separated from others, capable of managing its own affairs and governing itself, but that it could not be considered “a foreign state.” Marshall further characterized tribes as “domestic dependent nations,” a term utilized well into the 20th century. This decision reaffirmed the United States’ responsibility to protect Indian lands and interests, a “trust responsibility.” This set the tone for Indian protection, but clearly had its limits. (Canby, Jr. 16)

   iii. Worcester v. Georgia (1832) reviewed the relations between tribes and the federal government and concluded that they “manifestly consider the several Indian nations as distinct political communities, having territorial boundaries, within which under their authority is exclusive.” Further, “The Cherokee nation, then, is a distinct community, occupying its own territory, with boundaries accurately described, in which the laws of Georgia can have no force.” (Canby, Jr. 16)

   c. Removal occurred nonetheless.
      i. “Trail of Tears” removal of Cherokee, Seminole, Chocktaw, Chickasaw, Creek to Oklahoma Indian Territory.
      ii. 1849, with nearly all Indians (and the Indian threat) removed from the east, the Bureau of Indian Affairs (BIA) moved from the Department of War to the Department of the Interior.
d. 1848 Gold Rush brought thousands of settlers to the west who encroached upon Indian lands. These tribes suffered the same fate as the eastern tribes. Impoverished by disease, more than military campaigns, tribes were relatively powerless to negotiate fair treaties.

e. Even so-called fairly negotiated treaties were broken by the U.S. government almost as soon as they were made, even before they were ratified.

f. In 1871 Congress stopped the practice of making Indian treaties.
   i. They no longer considered tribes as independent nations.
   ii. Congress would “deal with Indians by passing statutes, which, unlike treaties, did not require tribal consent.” (Pevar 5)
   iii. Reservations created after 1871 to 1919 were by statute or executive order.

g. Beginning in 1865, reservations became instruments to “civilize” Indians through religious mission systems and boarding schools.

h. In 1878, off-reservation boarding schools were established to remove children from their reservation environment. Some of these children were as young as 5 when they were forcibly taken from their families.

i. In 1883, Courts of Indian Offenses were established to further “civilize” Indians.
   (United States v. Clapox, 1888)

i. Federal education and discipline instrument
   ii. Many religious and customary practices were outlawed.
   iii. In 1883 the Major Crimes Act was passed to declare major crimes, such as murder, committed in Indian Country were under federal, not tribal, jurisdiction.

IV. Allotment and Attempted Assimilation (1887 – 1934)

a. 1887 Congress passed “The General Allotment Act,” also known as the Dawes Act.

b. Instead of a tribe owning and operating its reservation, the reserved land was carved up into “allotments” to be individually owned by tribal members who should then learn to farm their own land. These individual Indians became U.S. citizens. The remaining land would be opened to white settlement. This resulted in …
   i. The loss of millions of acres of Indian land
   1. 138 million acres of Indian land in 1887
   2. 48 million acres of Indian land in 1934, 20 million of which was desert or semi-desert land left for Indians to “farm.”

   ii. Rendering much of Indian land as unusable. Leased land and lost land often made a “checkerboard” reservation of Indian and non-Indian owned land, making large-scale farming or grazing difficult, if not impossible. (Canby, Jr. 22 – 23)
   iii. The break up tribal governments
   iv. Forced assimilation into white culture, which failed miserably
   v. The loss of traditional ways

   a. Allotment was conducted without Indian consent.
   b. Allotment’s “official” intent was to end Indian poverty, but most Indians, who found themselves unable to pay state property taxes, lost both their land and a way to make a living.
   c. The Indian Citizenship Act of 1924, making all Indians U.S. citizens, did little to improve an already failing “policy.”
CELEBRATING WASHINGTON’S First Peoples

V. Indian Reorganization and Preservation (1934 – 1953)

a. Indian Reorganization Act or Wheeler-Howard Act of 1934
   i. Express purpose was “to rehabilitate the Indian’s economic life and to give him a chance to develop the initiative destroyed by a century of oppression and paternalism.” (Pevar 6)
   ii. Based on the assumption that Indians should be allowed to exist.
   iii. Sought to protect remaining tribal lands
   iv. Permitted tribes to re-establish legal structures
   v. Established a $10 million credit fund for loans to tribes
   vi. Established Indian preference in hiring employees within the Bureau of Indian Affairs
   vii. Established tribal self-government, but still subject to the approval of the Secretary of the Interior
      1. Unsuccessful, on the whole
      2. Required tribes to adopt a federalist system (executive, legislative, judicial)
      3. Unsuitable for most tribes
   viii. Ended Allotment
   ix. Restored tribal ownership of “surplus” lands not already owned by third parties (non-Indians)
   x. Obtained land and water rights for tribes
   xi. Created new reservations and increased existing reservations
   xii. Established federal funds for healthcare, irrigation, roads, homes and community schools
   xiii. By 1953, Indian land had increased by two million acres.

b. Indian Reorganization Act of 1934
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VI. Termination (1953 – 1968)

a. House Concurrent Resolution 108 sought to end all federal aid to tribes “at the earliest possible time.” (Pevar 7)
   i. Terminated assistance to over 100 tribes
   ii. Ordered their governments disbanded
   iii. Tribes subject to state laws
   iv. Ordered private ownership of tribal lands or sold
   v. Done “to ‘free’ Indians from domination by the Bureau of Indian Affairs.” (Canby, Jr. 26)
   vi. The result was economic collapse.
   vii. Two largest tribes that were “terminated” were the Oregon Klamaths and the Wisconsin Menominees.

b. Congress’ Indian “Relocation” program gave grants to some Indians who would leave the reservation and move to an urban center.

c. Public Law 280 allowed for state jurisdiction over criminal and civil affairs on Indian reservations.

d. All resolutions, acts and laws were passed without tribal consent.

VII. Self-Determination (1968 – Present)

a. Termination Policies regarded as a failure.

b. Assimilation goals began to wane.

c. President Lyndon B. Johnson stated, “We must affirm the rights of the first Americans to remain Indians while exercising their rights as Americans. We must affirm their right to freedom of choice and self-determination.” (Pevar 8)
d. President Richard M. Nixon denounced termination and in 1970 stated, “This, then, must be the goal of any new national policy toward the Indian people: to strengthen the Indian sense of autonomy without threatening his sense of community.” (Pevar 8)

e. Indian Civil Rights Act of 1968
   1. Prohibited any states from acquiring any authority over Indian reservations without tribal consent
   2. Imposed upon tribes most of the U.S. Constitution’s Bill of Rights (some tribes feel this is a limitation of rights they already had)

f. The Indian Financing Act of 1974 provided revolving loans for Indians to develop their resources.

g. 1974 United States v. Washington state, known as the Boldt Decision (after Judge George Boldt)
   i. Attempt to end the Northwest “Fish Wars” of the 1970s between Indian tribes and non-tribal sports and commercial fishers.
   ii. Filed by the United States on behalf of the Puyallup, Nisqually, Muckleshoot, Skokomish, Makah, Quileute and Hoh tribes, later joined by the Lummi, Quinault, Upper Skagit River, Sauk-Suiattle, Sqaxin Island, Stillaguamish and Yakama Nation.
   iii. Sportsmen organizations and state entities felt that they should have the power to regulate tribal fishing. The tribes maintained that the state had no regulatory power over them.

h. The Indian Self-Determination and Education Assistance Act of 1975 authorized tribes to assume responsibility for the administration of federal Indian programs.

iv. Court ruled that treaty tribes had been “systematically denied their rights to fish off the reservation, that the tribes were entitled to the opportunity to catch half the harvestable salmon and steelhead returning to traditional off-reservation fishing grounds, that ceremonial and subsistence catches were not to count as part of the off-reservation share, and that by meeting specific conditions the tribes could regulate fishing by their members.” (“Indians of Washington State” 90)

v. Decision was ridiculed by non-Indian people and appealed.

vi. Decision unanimously upheld by the 9th District Court of Appeals.


viii. Three additional cases heard in 1978

ix. In 1979, the U.S. Supreme Court upheld almost all of the Boldt Decision.

x. Indians received very little in exchange for their lands.

xi. Indians had contractually reserved in the treaties what must be regarded as a property right — the taking of fish at their usual and accustomed fishing grounds and stations.

xii. These grounds might be far from reservations.

xiii. The ceremonial and subsistence catches would count as part of their 50 percent allocation.

i. The American Indian Policy Review Commission was established in 1975 to review federal Indian policy and find “alternative methods to strengthen tribal government.” Its 1977 report called for
1. “a rejection of assimilationist policies”
2. “a reaffirmation of the status of tribes as permanent, self-governing institutions”
3. “increased financial aid to the tribes.”
   (Canby, Jr. 31)
   
   
1. Nearly one third of all Indian children were removed from their homes and families and placed in foster care, with adoptive families, or in institutions.
2. Most placements were with non-Indian agencies or families.
3. Nearly all were taken away from their homes because they were Indian and poor.
4. Entire tribes were being depleted of their youth.
5. In one state, the adoption rate of Indian children was eight times that of non-Indian children. (Pevar 296)

j. The Indian Tribal Government Tax Status Act of 1982 gave the same federal tax advantages to tribes as states enjoyed.

k. In 1983, President Ronald Regan reaffirmed current policy and added an additional goal of ending federal dependency.

l. In 1988, Congress declared its commitment to “the development of strong and stable tribal governments.” (Canby, Jr. 31)

m. In 1994, President William J. Clinton ordered federal agencies to operate “within a government-to-government relationship with federally recognized tribal governments.” (Canby, Jr. 31 – 32)

n. Tribes as a result have asserted their treaty and statutory rights, often opposed by certain non-Indian groups. Often these groups seek to abolish tribal rights altogether.

o. A recent (ca. 1985) Senate commission stated that, “The long-term objective of Federal-Indian policy [should] be the development of tribal governments into fully operational governments exercising the same powers and shouldering the same responsibilities as other local governments. This objective should be pursued in a flexible manner, which will respect and accommodate the unique cultural and social attributes of the individual Indian tribes.” (Pevar 9)

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INDIANS OF WASHINGTON STATE

The Effect of Seasonal Cycles on Food Sources


General

The seasonal cycle, or the changing seasons, greatly influenced life for the Indian people of Washington state. Food resources changed with the four seasons, clothing needs reflected seasonal needs, and stories and myths reflected these different periods. Indian ceremonies were often linked to seasonal changes. Large gatherings were held during times of plenty and small groups dispersed during times of scarcity. The activities of both men and women also changed with the seasons, creating a yearly cycle of social events.

Coastal and Puget Sound Region

Nature set a bountiful table in the Coastal and Puget Sound area but not all the courses were served in the same location. Most people, even some elders, traveled around all summer, visiting the different parts of their river valleys one by one as each area provided its unique supply of food. One place in the stream would be best for one kind of salmon and another would have herring. Coastal Indians caught halibut and cod, even whales. On the saltwater shores and rocks, shellfish were found. Berries and wild game, such as deer, elk and bear, were found in the mountains. In the open meadows, there would be roots to dig.

Families started out every summer with much of their household goods and camped at each food gathering place until they had collected and stored all it provided. Of course, the schedule was different for the three culture areas.

Pacific Coastal inhabitants had the first chance to catch the protein-rich salmon returning from the ocean, but upstream people had to wait until mid-summer before the salmon reached them. Plateau people had to wait even longer. Inland and Plateau people would put in months at berrying, hunting and root gathering.

In autumn, when the rains began, the family would pull the mats from the roof of their last summer shelter, load the goods in a canoe and paddle home to their permanent villages to spend the winter.

The Pacific Coast does not get much snow in the winter. Elders state that native people attended to that long ago by fighting the five Snow brothers and killing all but the youngest. But they did nothing about the wet weather. It drifts down through the tall trees in a steady drizzle or in white swirls of mist. This is when people need a house and fire, and the Northwest Coast had plenty of both. Their huge wooden houses could often shelter dozens of families and their earthen floors had room for several blazing fires of cedar logs, which were available in endless supply. They spent the winter around those fires feasting, telling tales, and holding ceremonies and dances. In the intervals, the women worked at their basketry, skins or weaving; the men put their fishing and hunting gear in order, carved cedar wood with their stone tools or shaped the mountain goat horn into ladles.

Plateau Region

The weather of the Plateau changes significantly with winter, spring, summer and fall. These changes were important to the people as well as to animals and plants. Though some animals could remain in the same area by adapting in different ways, there were also animals relied upon as a food source that were migratory, particularly the salmon, which was dried
or smoked and stored for future use. Plants and roots were also not available throughout the year and were preserved by various methods.

An important characteristic of the Plateau culture was the food quest or annual subsistence round. Food sources changed with the season, creating a pattern of alternating scarcity and abundance. Consequently, the people would travel considerable distances in their efforts to find these resources. Salmon and vegetable foods were plentiful in the summer once the fish started running and the plants ripened. In the fall, there were good supplies of stored food and fresh game.

This annual subsistence round was centered around the seasonal cycle of the Plateau people. The purpose of this movement was to be in the right place at the right time of the year. Such a strategy meant that food could be collected for almost nine months with a dependency upon stored food for the three months of intense winter.

In any given year at any given locale, transition times depended on when the seasons actually changed, when plants matured, when fish ran, when cold weather arrived, etc.

**BASKETRY/WEAVING**

**Basket Making**

The art of basket making was highly developed by aboriginal women throughout Washington state. Different types of baskets were used for cooking, food gathering and storage, and carrying water. A few distinctions in basketry methods will be made from one culture area to the next.

Overlay was one of the methods used for making a basket of coarse, strong materials, but covering the outside with fine, colored grass in bright patterns.

Instead of the usual two weft (horizontal threads) strands, the workers used four; two strong ones and two decorative ones. In the Plateau region, the decorative strand was always laid along the outside of the actual weaving strand and kept there as the strand twisted so that it always faced out. The result was a basket whose outside was all in glistening color while the inside showed only the plain spruce or cedar root.

This was a method popular in northern California where the twined baskets were beautifully fine. The same method extended to the Oregon coast, and a few were made on Puget Sound. It is a large, flexible basket made of cattail with an overlay of squaw grass in yellow and black.

**Plateau Region**

Wild plants, rich in vitamins and minerals, were a main staple of food of the Plateau. Approximately three dozen vegetation foods constituted up to 30 to 40 percent of the traditional diet.

Camas, the bulb of a wild lily, was a major source of food. They were harvested in the mid-summer by women using digging sticks made of hard wood to obtain the roots. Food gathering tools for women were similar in all regions. Each woman gathered as many roots as possible for her family each summer. The root gathering process began in late spring and continued sometimes until late summer; and since most of the labor was done in groups, generally smaller groups moved from one area to another to gather roots as they ripened. Several types of berries, seeds and nuts were also gathered, carefully dried and stored for future use.

Conservation in food gathering was important to Indians in each region. Only large roots were dug, the best berries picked, adult game killed and only enough fish and shellfish taken as was necessary for daily consumption or winter storage.

A woman who needed to make baskets, and every woman did, began planning for it many months in advance. Basketry was primarily winter work, to be done when she could sit in the house for weeks at a time with her materials around her. These materials had to be gathered in the summer when each twig...
root and grass to be used was at its best. Roots and twigs had to be soaked, peeled and split, grass cured and sometimes dyed. One Indian woman said, “When I begin to weave a basket, my work is already half done.”

The big trees were the mainstay for basketry, as they were for the rest of the household equipment. The roots and limbs of the young cedars were peeled and split into strands as strong as wire; Indian women on the coast used the tough, slim roots of the spruce tree. For coarser work, they split the cedar bark into flat strips like tape, or dried the cattails and rushes. These formed the body of the basket. If it were close woven and allowed a field for decoration, a woman generally decorated it even though it was to be used only for cooking or storage. She might use rows of different kind of weaving but more often she added color. Experts have said the colored baskets of this region were the most handsome in America.

Colored grasses, which were the Indian woman’s substitute for embroidery silks, were among her most valued possessions. She had to make long trips to the mountains for the shiny “bear grass” which she might use in its natural cream color, or she might dye it yellow with the root of Oregon grape or black with swamp mud. She flattened out the black stems of maidenhair fern. She peeled the bark of the wild cherry and rubbed it to a glossy dark red. On the beaches she found bone-white “shore grass” or black sea growths. Basketry was made by three methods: Twining, plaiting and coiling. Basket makers loved to vary their work with fancy edges and many varieties of stitch, and one favorite method was the scalloped edge. A favorite decoration was false embroidery with the design showing only on the outside of the basket and the pattern slightly raised as in needlework. Sometimes a woman would weave in one or more bright strips of grass to make her basket different.

**Mats**

Mat making was a part of basketry and every woman had at least as many mats as baskets. She made them of cedar bark strips or tall, hollow cattails that grew thick along quiet streams and lakes. The women gathered them from canoes in July and August and dried them in the sun. In winter, they strung these stalks side by side using string made of nettle fiber or from cattail using a special needle for mat making. No woman could have too many cattail mats, and they were made in basically three sizes. The largest mats (about five feet by 20 feet) were used along the walls as insulation and as room dividers. Medium-sized mats were used as mattresses, table coverings, rain caps and umbrellas, and folded for pillows. The smaller mats (about three to four feet long) were used as cushions for sitting in the house and the canoe. Cattails were a highly prized trade item with northern tribes as they felt these mats were superior to the cedar bark kind.

**String and Packstraps**

A woman had to make not only her household containers but even her string, which she needed a lot of to tie her bundles and make her mats, while hundreds of feet of it went into fish nets. The best string was made of nettle fiber. The stinging nettles with their four-sided stems grew thick in damp places; and every fall, women collected huge bundles of them. The stems were split into strips with the thumbnail and hung up five or six days to dry. Then they were broken and the long, outside fibers pulled away from the pith (the soft, sponge-like center). To get them really clean and well separated, they were laid on a mat and beaten then combed over the edge of a mussel shell or the rib bone of a bear.

When she was ready to make string, she soaked the fibers to make them flexible. In her left hand she took two slender bunches of a few fibers each, holding them separate. With the palm of her right hand, she rolled the fibers slowly along her leg so each bundle was twisted. Then she pulled the hand quickly upward and the two bunches twisted together. This made a two-ply string. She also made a heavy cord to be used in carrying backloads. These packstraps, which were 15 to 20 feet long, were made by braiding except for a length of two feet or more in the center where the strap crossed the forehead or chest. Here the Indian woman made a checkerboard or twill pattern.
Sometimes these front pieces were braided or twined in colored wool. A handsome carrying strap meant as much to the Indians as modern women think of their hats today.

Nets

Many winter days were spent making nets. All the fine ones were of nettle strings and a woman kept little pieces of wood cut to different lengths to measure the size mesh she would make. A fine string net was almost invisible in the water but it often broke and the net maker had to keep mending it all summer.

Coastal and Puget Sound Region

Weaving

Puget Sound women made their own yarn for weaving and had looms made of wood. They used mountain goat wool, which was an ideal source of wool because it was fine, straight and very soft. The goats lived in mountains almost impossible to climb, and hunters say they are harder to approach than any other big game animal.

There were goats in the Rocky Mountains, where few Indians ever climbed, and there were some in the Cascades. Salish Indians along the Fraser River sometimes hunted mountain goats and traded the hides to the Coastal Indians. More often, though, they searched over the hillsides in spring and summer when the goats were shedding. Then, almost every bush might bear a tuft of fur, rubbed off as the animal passed.

Dog Wool

Wool dogs were a special breed owned by the women, and they were kept separate from the house and hunting dogs. There are none of these dogs to be seen now, and Indians do not even remember how they looked because they became extinct about the time the gold rush swamped the country in 1858. Early explorers say these dogs were small and white, sometimes a brownish black. They resembled the Pomeranian or similar breeds of oriental origin. When their fleece was sheared off with a mussel shell knife, it was so thick you could lift it up by one corner like a mat. The shearing was repeated two or three times a summer and even then was hard to get enough wool for blankets. Dog wool was mixed with goat wool, goose down and with the fluff of the fireweed plant. These materials, in any proportion obtainable, were then laid on a mat and sprinkled with a fine white clay. This clay was a prized possession to be found in only a few places and women kept balls of it for which they traded. The weaver beat the clay and fibers together with a flat, smooth piece of wood that had a handle like a sword. The clay helped take the grease from the wool and to whiten it because dog wool was not as white as mountain goat wool. Next the woman would comb the fibers out with her fingers and roll them on her leg as she did the nettle bark. After the wool was spun on her spindle, the resulting thread was a loose, soft twist, as thick as a finger. A blanket made entirely of this thread was very warm and heavy.

Blankets

The Salish blanket was 10 or 12 feet long if it was to be used for bedding. A five or six foot piece made a mantle. Usually it was white but there might be some wool from a brownish black dog or bear wool worked into a border or into a few wide strips. Occasionally these crossed each other in a large plaid.

There was not much color until white people brought yarn for trade. Klallam and Cowlitz women made a few really beautiful blankets; however, there was no one to encourage them to make these blankets for sale as the Indians in the Southwest were encouraged. They found they could get Hudson Bay blankets with far less trouble, and so they gave up the art some 75 years ago. Had that not happened, Salish blankets might have been as famous today as those of the Navaho.
Distinct developments of the Plateau region were the coiled and imbricated (having the edges overlap in a regular pattern) baskets or twined flat bags decorated with false embroidery.

Coiled Baskets

The rigid coiled baskets were utilized for the gathering, storing and cooking of foods. A cedar root foundation was generally sewn into a continuous coil and most of the cedar root baskets were decorated with a process called imbrication. Imbricated baskets had strips of decoration that were folded and tucked under the stitches during the construction process. Plateau women were superb basketmakers, and their cedar root stitches were so firmly sewn that many of the coiled baskets were watertight. These baskets were sometimes used for cooking by adding hot stones to water inside the basket. This brought the water to boiling temperature.

Basket shapes varied, although there were common shapes for particular uses. The oval shape was the common form of berry baskets. Baskets with sides flared up and out might also have a leather thong for use as a handle or as a tie to secure the basket around the waist or to a horse.

Initial baskets or what was termed practice baskets made by young girls were sometimes given to more accomplished basketmakers in the belief that greater skills might be transferred to the novice.

“Sally” Bag

Pliable, cylindrical, twined bags were constructed by the Plateau Indians who were located on the lower portions of the Columbia River. These hand-woven bags, used for storage of berries, roots and dried fish, were often called “sally” bags but the origin of the name is unknown. The flexible bags were made by a twining technique and designs were added by a process called false embroidery. False embroidery was applied by wrapping a single strand of decorative material (such as bear grass, cornhusk or yarn) around the outside weft (the horizontal threads interlaced through the bag) during construction of the bag. Interestingly, the design does not appear on the inside portion of the bag.

Cornhusk Bag

The Plateau seasonal cycle kept the Indians located there moving from camp site to camp site in order that, ultimately, they would be in the right place at the right time to gather various foodstuffs. Soft, flexible containers were needed to transport and store the roots, berries and other foods that were acquired during this annual seasonal round. Twined flat bags, popularly called “cornhusk” bags, were well suited for this purpose. Early bags were constructed of hemp, bear grass and other natural materials. Cornhusk became the common decorative element in the latter part of the 19th century. These bags were valued as trade items because of their convenience for carrying various trade items on horseback, gathering and storage, and they were easily stored when not in use. The cornhusk technique and materials were also used to make fold-over pouches, hats and horse regalia.

Sahaptin-speaking Plateau Indian women, especially the Nez Perce, Yakima and Umatilla, were generally recognized as the creators of most twined flat bags. During the Reservation Period, however, all Plateau people were introduced to the craft. Reservation life also eliminated the utilitarian or practical need for the flat bag, but Plateau women continued to make them for sale or trade. Designs added to both sides of the bag were created by the false embroidery process.

Beaded Bag

Early ethnographic (ethnology is the anthropological study of socio-economic systems and cultural heritage, especially of cultural origins and factors influencing cultural growth and change in technologically primitive societies) field workers did not mention the use of beaded bags by the Plateau Indians and the general assumption is that the bags are a product of
reservation life. It is possible that beaded bags were utilized as decorative objects and not for functional purposes. Their similarity to flat “cornhusk” bags is striking and one surmises that beaded bags, simpler to construct than woven flat bags, were made by many Plateau Indian women for sale or trade during the reservation period.

Beaded bag designs, which incorporated the various colored beads that became available in the late 19th century, were generally of three different patterns. Geometric designs closely resembled the designs used on twined flat cornhusk bags. Floral designs were either created free form or copied from transfer patterns. The third type of decoration used on beaded bags was the realistic design which depicted the figures of humans or animals.

Geometric, floral and realistic designs were created on beaded bags by utilizing the “overlay” or “scatter beading” sewing techniques. The “overlay” stick, used to create a solid design, is distinguishable from the broken-line appearance of the “scatter beading” stitch. The latter-sewing technique was more characteristic of the eastern Plateau Salish-speaking people.

THE FEAST SYSTEM

Washington state Indians combined their religious and social gatherings into what we call festivals. These festivals were a time to get together, to give thanks to their creator, to feast, to establish and strengthen social ties, and to have fun.

Potlatch (Coastal and Puget Sound Regions)

Potlatch gift-giving feasts were held by all the tribes, although they were not as highly formalized among the Northwest Coast tribes. Northwest Coast peoples defined themselves by property — namely, what he owned, had inherited and created or acquired through other potlatches. The word “potlatch” comes from the Chinook word “patshall” which means “gift” or “to give.” Possessions included the hunting, fishing and gathering territories he controlled, the goods his village produced, the objects he previously acquired from rival hosts and — most important in some respects — his intangible possessions, such as the right to display a certain crest or totem. Myths and dances, as well, were considered exclusive property.

Gifts were given and feasts were held to mark special occasions such as marriages, puberty rites, the giving of a new name, when the annual salmon run begins, at death, at reburial, after a good hunt, upon return from the Indian markets, or at meetings with outsiders; and a major potlatch might last several days and involve years of planning. Potlatches distributed real property; i.e., surplus food, blankets, copper shields, cedar bark or cattail mats, canoes, slaves, carved items, etc., to mark the transfer of intangible property such as names, crests, dances, songs, legends, and chants which were owned by families. Crests were hereditary privileges such as guardian spirits, special names, initiation into certain secret societies with the right to perform dances or other ceremonies, and family histories. Gift giving at a potlatch was an important way Northwest Coast families showed how much power, status and riches they had; it was also an effective way of sharing those riches and establishing social ties.
Some potlatches were held in large houses especially built for them. At large potlatches, entire tribes came to visit and to give and receive presents, with the host always outdoing his guests. Between meals, guests and the host danced and sang, usually the songs taught to them by their spirit helpers. While outside, the young men wrestled or held a tug-of-war. Sometimes they played shinny on a mile-long stretch of beach with a wooden ball and long, curved sticks of vine maple. Or canoe races might be held on the smooth water of the river at high tide. They came back ravenous for the daily feasts and sometimes they held an eating contest.

Finally came the last day when the gifts were to be given out. This was the great moment of the feast giver — the time when he made his speech and sang his songs. There is no doubt but this was one of the grandest moments of a man’s life. As governed by protocol, gifts were presented in amounts or values that varied according to the rank of the recipient and were distributed in the order of rank. It was an insult to give a gift of less value than the rank of the recipient entitled him to receive. The more the host gave, the more important everyone thought him to be. Sometimes the family would work and 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 this host had given to him. So, before long, the host was rich again. Honor was very important to the Indians; and to keep your honor when you received 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 were unable to, you lost your honor; and persons complaining that they didn’t receive as much or more than he had given, would be ridiculed for being so greedy.

After the distribution of gifts, the guests went home. As they departed in their canoes, they sang goodbye.

With a few feasts like this behind him, a man could be sure of his position among the wealthy and influential. He would be also be assured of the best possible start for his children, who would otherwise be worthy of wealthy visions and of good marriages. If he thought of building a new house, he could get people to help him; and if there was doubt as to who should be the next chief, a man of such wealth, status and energy would have the best chance.

During the early contact period with Europeans, the focus of the potlatches shifted with the transferring of rights and crests, themselves, becoming less important than the value and quantity of property that was distributed to validate them. As the interest in social status and financial worth increased, the potlatches grew larger and a greater variety of goods, including European goods, were given away. Early Europeans, eager to encourage the fur trade with local tribes, also participated in potlatches distributing such items as Hudson’s Bay blankets, jewelry, musical instruments, clothing, furniture and sacks of flour.

As more Europeans arrived following the original fur traders, permanent settlements were established and the power and influence of these white settlers increased. These later arrivals, not understanding the significance of this ceremony, did not approve of potlatches since they felt the Indians spent too much time preparing for feasts and that they should learn to save things for themselves rather than give them away. In Canada, the whites outlawed potlatches and Indians were arrested and put in jail for holding them. Today, however, Indians are reviving the traditional potlatch custom and non-Indians are more understanding of the reasons and purpose of the potlatch. Not only is this ceremony important for passing on rights and wealth, but it also gathers people together and unifies them.

**First Salmon Ceremony**
*(Coastal, Puget Sound and Plateau Regions)*

Indian ceremonies and religious practices were closely linked to seasonal cycles. A ceremony over the first salmon taken in a run of a fishing expedition was an important event celebrated by Indians in all
three culture areas within Washington. Throughout each area there were special attitudes and behavior toward the fish.

In detail there were almost infinite variations of this ceremony, but the basic procedure for the first salmon was followed. The salmon caught was carried back home by the fisherman and laid aside for special preparation. Generally, the wife would then prepare the fish in a customary fashion taught to her by the Salmon Chief for the First Salmon Ceremony. The Salmon Chief also directed and controlled the rituals of the ceremony. Everyone in the village attended the feast and said prayers. Then the bones of the salmon were carefully returned to the water, making sure the head was pointed upstream. The rite not only ensured the salmon run to everyone but made the fishing stage at which the salmon was caught particularly lucky.

The spring or chinook salmon, the first run of the year, came in for special regard; and the Indian people were very particular about how this fish was caught. No one could talk casually or carelessly about it. 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. All were treated with respect.

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

First Root Festival (Plateau Region)

In the Plateau area, First Root ceremonies were conducted in the spring of each year, perhaps in late March or early April. Before gathering the first roots, the Indians fasted and purified themselves by sweating. The sacred root festival ceremony occurs after the first roots are harvested, and the event is a solemn occasion.

The women of the tribe prepare the roots for the ceremonial meal. Although the men of the tribe do not do any of the cooking, they do help prepare the venison (deer) meat for the festival. The roots of the bitterroot and camas are the main dishes.

Sacred mats were always used during the root festival feast. These mats were used only for the festival and placed on the ground where the meals were eaten. The serving of food on the ground was symbolic of the gathering of roots from the Earth.

COASTAL AND PUGET SOUND REGION

On the Northwest Coast, “tribe” is a term used by anthropologists to define linguistic groups of native people with some measure of similar customs and cultural features. Indian tribes located in the Coastal and Puget Sound Region were made up of several villages each of which had a head chief. The word “chief” is another that should be defined. A chief is popularly thought of as being very much the ruler of his people. The United States Government representatives who proposed treaties thought they needed only the chief’s signature, and they could never understand why he did not make his people obey. It took these government representatives a long time to learn that there were few Indian groups in America, large or small, where the people obeyed only one man. A village might have two “chiefs” if it had two rich men. When a leader died, people often looked to the same wealthy family for a successor. If the oldest son seemed able, they would follow him; but if he was not chosen as the leader, the people might turn to a younger son or a brother of the dead man. The man selected need not be a war leader. In the first place, he must have people’s respect or they would not follow him at all. He must be able to see both sides of a quarrel because one of his main duties would be arbitrating and making decisions in such cases. He often could not enforce these decisions, though, so he must know how to persuade and argue until they were accepted.
All the expenses for celebrations, charity and entertaining visitors had to come out of some private source; and, by custom, this was the chief’s. It was he who gave the feasts, and he usually had an extra large house built for that purpose. The chief opened his house to strangers visiting the village, at least if they were of a high class. He took care of the poor, old people or orphans—he did not support them but gave them gifts and at least saw that they had enough to eat. If someone in the village committed an offense and had to pay a fine, it was the chief who helped them. Some tribes gave him a share of the elk killed, the fish caught, etc., which might count as informal taxes.

Plateau Region

Most Plateau groups were not ruled by one man but were governed by a council of men and women. Their political and social structures were similar in many ways, primarily through ties of blood, mutual interest and dialects. The aboriginal organization of the Plateau was thoroughly democratic in all aspects. The normal order of chieftainship was hereditary, beginning with son, brother, or brother’s son. If he had wisdom, honesty, bravery, warring abilities, oratory skills, and physical appearance, this person had a strong chance of becoming a chief. Whenever more than one person was eligible, the assembly selected one of the number by acclamation or voice vote.

Each large village had its own chief and the leader of a tribe. A chief who moved permanently from the village in which he held office lost his position and the assembly selected a new chief from among the village residents. Even a newcomer to a village was eligible for election as chief. A man was not more apt to receive the office because of his possession of wealth. The informal gifts that a chief received kept him from poverty but seldom made him a rich man because he often gave away more than he received. When a tribe divided into smaller groups for the seasonal trips, a sub-chief was in charge of each party.

The chief was a leader, counselor and judge. His principal duties were (1) arbitration of disputes, (2) to give advice and (3) to set an example by his good behavior. He directed the movements of his people, attempted to guide their actions in a manner he thought wise. Also, he guided over the Council of Assembly.

Through the Assembly, all major issues and many minor ones were brought by the chief to the Assembly for discussion and decision. All adults, male and female, were entitled to speak as long as they desired on each subject and the decision was made by vote of the entire body.

Voting was done in the Assembly when everyone was ready. When the vote was finally taken, however, it mattered not how the house was divided. Whatever the proportional numbers might have been as exhibited during the discussions, the final vote was unanimous. Voting was done by acclamation.

TRANSPORTATION

Coastal and Puget Sound Region

Dense forests made inland travel difficult, but there were plenty of rivers and streams in this region; and the Indian people who lived there used these waterways like roads. Indian villages were always located near a stream or river, thus, people from many different tribes traveled these waterways in dugout canoes, most of which were made out of cedar trees. These canoes were very important for hunting, fishing and traveling. Canoes were made in a variety of shapes and sizes depending upon what they would be used for. The blunt- or shovel-nosed canoe was adapted well to river travel or to cross lakes, while the large ocean-going canoes were designed for travel through the rough water and waves on the open ocean.

Horses were introduced into the Puget Sound region in the 18th century.
Plateau Region

The Plateau Indians relied on walking, the use of snow shoes, various types of canoes along the main river route, and the use of the dog, before the arrival of the horse around 1730.

Horses greatly increased the Plateau Indians’ mobility, and they became very skilled horsemen. There were many advantages to using the horse. It transported the Indians and their possessions, was used to hunt and gather food (including buffalo), was ridden to war against their enemies, and it took part in recreational activities. The horse (and dog) would drag a travois (two poles of unequal length connected by a mat or hide). Possessions were carried on the travois. The poles, being of different lengths, did not bounce at the same time when dragged across rough or bumpy ground. This caused the travois to ride a bit more smoothly.

THE SPIRITS/RELIGION/HEALING

Readers should know that American Indians, in general, viewed spiritual guidance in a manner discussed in this section. Views of spirit power varied throughout the Pacific Northwest, and this unit is an attempt to provide a general overview of a belief system.

Spirit power greatly influenced the lives of Indian people. They saw evidence of it in every happening — funny, commonplace, as well as important events. Everything in their environment had life or a spirit; the earth, the wind, the rocks, trees, ferns, as well as birds and animals had a spirit, a language, a song, and a name of its own. The Indians believed that spirits controlled nature just as spirits within human beings control human actions.

Indian people respected spirit power and held various ceremonies to honor them. The “first salmon ceremony,” which marked the return of spawning salmon each spring, is an excellent example of this; because, if angered or offended, the spirit controlling salmon would cause a failure of the season’s run of fish. The effect of this would be devastating since salmon was a main staple of their diet as well as a basis for commerce and trade.

There is disagreement among scholars about whether Indian people believed in an all-powerful spirit or supreme being. This disagreement occurs not only among the missionaries and teachers who knew the Indian people and wrote about their lives and culture early in the contact period, but also among anthropologists and mythologists who have studied Indian myths and rituals in more recent years.

Tyhee Sahale and Sahale Tyee (Tyee meaning “chief” and Sahale meaning “up above”) are terms often found in stories recorded by pioneers. They were the words in the Chinook Jargon, the trade language between Indians and later between whites and Indians, that missionaries used for Christian concepts of God. In some stories, it is not clear whether the “Great Spirit” (or Tyhee Sahale) was the chief of the sky spirits, some other powerful spirit, or a native concept of a supreme being. The “Great Spirit,” or the “Great White Spirit,” occasionally referred to by today’s storytellers seems to be a blending of aboriginal concepts with the Christian idea of God.

Legends

In each village there lived at least one old man who could recite the tales or legends through which valuable lessons on the appropriate way for people to live and act were imparted, and they were told on rainy winter nights when people stayed inside their homes. The teller acted out these legends, raising his voice to a squeak as he imitated one character; growling, roaring or weeping for others. His listeners had to pay close attention as there were many lessons to be learned through the stories; and sometimes the speaker’s last word or a whole sentence were repeated by those listening to prove they were paying attention.

Many of these legends taught the tribe’s formal laws and the repercussions if broken, while others taught moral ethics. There are legends that teach about bravery, goodness, strength, and that elders must
be honored and helped whenever possible. There are also legends that teach about such undesirable traits as greediness, selfishness or boastfulness as well as stories that explain how a lake developed or the origin of a mountain.

**Acquiring Power**

Both men and women could acquire spirit power if successfully completing a long ritual that occurred when they became adults. These rituals and the accompanying ceremonies varied from tribe to tribe. There were, of course, certain ways for a person to acquire supernatural power or what is called a tutelary or guardian spirit.

Usually, a young man would train rigorously for a solitary vision quest, one that took place in a remote area. For women, power was acquired sometimes by dreaming, having an unusual experience, or even through inheritance from a grandmother. Not all people were successful in seeking a tutelary or helping spirit even after numerous attempts, which indicates that it was often a difficult process.

**The Indian Doctor**

Indians believed the strongest spirits of all to be connected with disease, and this was primary to their faith. Although they were concerned with the symptoms of different ailments and their cure, they thought that it was of the utmost importance to determine their cause. This must have to do with spirit power. The Indian doctor could discover the truth through prayer and speaking to his/her own spirit helper. To cure illness, he must have spirit help of several different kinds.

There were two primary types of Indian doctors — those who held supreme powers in the arts of clairvoyance, the curing of the sick and controlling the ghosts and shadows of men (these were usually men), and those of lesser powers (usually women) who concerned themselves with minor illnesses, as well as women who practiced midwifery.

Curing spirits were always magical beings, invisible to all but their owners. It was believed that disease originated as an evil spirit which could fly through the air, and some could lodge in the bodies of other men, causing pain, suffering and even death. The spirit’s power made them dangerous, and the doctor, himself, sometimes feared what they could make him do. The doctor was usually middle aged before he felt able to control these spirits; and when the spirit came upon him, other medicine men were able to recognize his power.

A doctor needed much knowledge. He was a very important member of the Indian community and was required to lead an exemplary life among his people. He had a sincere belief in himself and often affected remarkable cures. However, he could also refuse a case if he wished, saying that his spirit had no power for it. If he accepted and took a gift, usually offered in the beginning, he was held responsible for whatever happened. If too many of their patients died, the entire village might begin to fear him, decide that he was a sorcerer, and even go out and kill him as a public service. His family would ask no payment. Possibly they were weary of the suspicion that usually affected them and were not sure whether his dangerous power was hurting them also.

Doctors rarely acquired great riches (as that term is understood today), but they enjoyed prestige and influence. They could command obedience because the people feared their power and the possible repercussions of opposing their wishes. He was consulted on almost every occasion, being much sought after for his help and advice in times of trouble and distress. An ambitious man could always find a road to prominence by becoming a healer.

When a doctor was called, they had to first make a diagnosis. This meant calling their spirit, which they might invoke by doing a particular dance or chant or a combination of both. Everyone in the village might gather to beat on the roof with poles and help the doctor’s power. The medicine man wore special clothing, and he usually had various implements to assist him in his cures. His helpers followed, repeating a song, and the doctor fell into a trance, showing his
spirit was with him. When he came out of the trance, he felt weary and exhausted; but he had gained knowledge of what was causing the patient's illness.

The simplest ailment came from some powerful object that had been shot there by an evil force. It was drawn out in various ways. While the doctor was extracting the pain, a chorus of helpers often sang along to increase his power.

Herbs and Herbal Medicine

Historically, Indian people practiced herbal medicine, a health process in which modern doctors have been keenly interested. Herbalists were not the kinds of doctors just described — those doctors were called in only when the sickness was very severe and was worth the expense. For ordinary colds, colic and fever, people with knowledge of herbs and their curing properties were consulted. Women had the knowledge of herbs and their healing properties as they were the plant gatherers and were trained in their use. For example, they had found out through practical experience that balsam is good for poultices and cherry bark for cough syrups.

Women had extensive knowledge about drying and cooking the different plants and often had a short recitation to be used when they were applied. These formulas were sacred and were passed down through families. They could be sold, but that would mean the owner could never use them again. Most women mixed the herbs secretly and sold the mixture or applied it themselves. It was like a practical school of medicine carried on by women, working alongside the spiritual power in the hands of man.

The following was a basic first-aid chart of herbal medicine:
<table>
<thead>
<tr>
<th>AILMENT</th>
<th>PLANT (common &amp; botanical name)</th>
<th>DIRECTIONS FOR USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aches and Pains</td>
<td>Alder (Alnus oregona)</td>
<td>Rub the rotten wood on the body.</td>
</tr>
<tr>
<td></td>
<td>Devil's Club (Oplopanax horridum)</td>
<td>Cut the thorns off and peel the bark. Boil the infusion and wash the limb affected with rheumatism.</td>
</tr>
<tr>
<td></td>
<td>Nettles (Utica Lyallii)</td>
<td>Soak the stalk in water and rub body.</td>
</tr>
<tr>
<td></td>
<td>Western White Pine (Pinus Monticola)</td>
<td>Boil very young shoots and bathe in this water.</td>
</tr>
<tr>
<td>Allergies</td>
<td>Sneezeweed (Helenium Hoopseii)</td>
<td>Blossoms cursed and used as an inhalant for hay fever.</td>
</tr>
<tr>
<td></td>
<td>Antidote and Emetic Dog Plant (Salix Hookeriana)</td>
<td>Use the leaves as an antidote for shellfish poisoning.</td>
</tr>
<tr>
<td>Antiseptic</td>
<td>Douglas Fir (Psuedotsaga Taxifolia)</td>
<td>The bark is boiled and used on infections.</td>
</tr>
<tr>
<td>Arthritis</td>
<td>Nettles (Utica Lyallii)</td>
<td>The fresh leaves were rubbed directly on affected area.</td>
</tr>
<tr>
<td>Astringent</td>
<td>Salmon Berry (Rubus spectabilis)</td>
<td>Boil the bark in sea water. Use the brew to clean infected wounds, especially burns.</td>
</tr>
<tr>
<td>Burns</td>
<td>Thimbleberry (Rubus parviflous)</td>
<td>Powder the dry leaves and apply them to burns to avoid scars.</td>
</tr>
<tr>
<td></td>
<td>Hemlock (Tsuya heterophylla)</td>
<td>The pitch is applied to sunburn; also used for chapping.</td>
</tr>
<tr>
<td>Fever and Headache</td>
<td>Clematis, white (clematis ligusticifolia)</td>
<td>Steep white portion of bark for fever.</td>
</tr>
<tr>
<td></td>
<td>Cleome, yellow Bee plant (Cleome surralata)</td>
<td>Make tea from whole plant.</td>
</tr>
<tr>
<td></td>
<td>Skunk Cabbage (Lysichitum Americonum)</td>
<td>Use leaves on the head for headache.</td>
</tr>
<tr>
<td></td>
<td>Wormwood (Artimisa heterophylla)</td>
<td>Steep leaves in a basket and put next to baby's skin to reduce fever.</td>
</tr>
<tr>
<td>Gargle</td>
<td>Oregon Grape (Berberis Aquifolium)</td>
<td>Prepare a tea from the roots.</td>
</tr>
<tr>
<td></td>
<td>Western Red Cedar ( thuja plicata)</td>
<td>Boil the buds of the cedar. Cool and use for gargle.</td>
</tr>
<tr>
<td></td>
<td>Willow (salicaceoe)</td>
<td>Boil bark and gargle.</td>
</tr>
<tr>
<td><strong>AILMENT</strong></td>
<td><strong>PLANT</strong> (common &amp; botanical name)</td>
<td><strong>DIRECTIONS FOR USE</strong></td>
</tr>
<tr>
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</tr>
<tr>
<td>Stomach Disorders</td>
<td>Cascara (Cascara sagrada)</td>
<td>Peel the bark toward the ground. Mix a handful of innerbark in a quart of water. Use as a laxative.</td>
</tr>
<tr>
<td></td>
<td>Chokecherry (Prunus demissa)</td>
<td>Dried cherries pounded and mixed with dry salmon and sugar for dysentery.</td>
</tr>
<tr>
<td></td>
<td>Crab Apple (Pyrus diversifolia)</td>
<td>It is peeled and soaked in water which is then drunk for diarrhea.</td>
</tr>
<tr>
<td></td>
<td>Alder (Alnus Oregono)</td>
<td>The cones and catkins chewed as cure for diarrhea.</td>
</tr>
<tr>
<td></td>
<td>Deer Fern (Struthiopteris spicant)</td>
<td>Chew the young leaves for colic.</td>
</tr>
<tr>
<td></td>
<td>Field Horsetail (Equisetum arrense)</td>
<td>Eat the heads of the reproductive shoot raw for diarrhea.</td>
</tr>
<tr>
<td></td>
<td>Maidenhair Fern (Adiantum pedatum)</td>
<td>Chew leaves for stomach trouble.</td>
</tr>
<tr>
<td></td>
<td>Salal (Gaultheria Shallan)</td>
<td>Chew the leaves for heartburn and colic.</td>
</tr>
<tr>
<td></td>
<td>Water Parsley or Wild Celery (Oenanthe sarmentosa)</td>
<td>Pound the root between stones and use it as a laxative. Very potent.</td>
</tr>
<tr>
<td></td>
<td>Wild Cherry (Prunus emarginata)</td>
<td>Boil the bark. Drink the liquid as a laxative.</td>
</tr>
<tr>
<td></td>
<td>Wood-sorrel (axalis oregana)</td>
<td>Boil the leaves in water and drink as a cure for “summer complaint.”</td>
</tr>
<tr>
<td>Whooping Cough</td>
<td>Burdock (Arcticum minus)</td>
<td>Boil the roots and drink the liquid.</td>
</tr>
<tr>
<td></td>
<td>Skunk Cabbage (Lysichitum Americonum)</td>
<td>The roots are dried, powdered and made into a tea.</td>
</tr>
<tr>
<td>Hiccoughs</td>
<td>Juniper (Juniperus scopulorum)</td>
<td>Make tea from the juniper berry.</td>
</tr>
<tr>
<td></td>
<td>Valerian (Valeriana septentrionalis)</td>
<td>Make tea from the roots and drink to relieve hiccoughs.</td>
</tr>
<tr>
<td>Measles</td>
<td>Licorice fern (folypedium vulgare)</td>
<td>Crush rhizome, mix it with young fir needles, boil it and drink the liquid.</td>
</tr>
<tr>
<td>Nosebleed</td>
<td>Nettle (Urtica Lyallii)</td>
<td>Peel the bark and boil it as a cure for nosebleeds.</td>
</tr>
<tr>
<td></td>
<td>Alum Root (Heuchera parvifolia)</td>
<td>Root pounded up and used wet to apply to sores and swellings.</td>
</tr>
</tbody>
</table>
## CELEBRATING WASHINGTON’S First Peoples

### AILMENT

<table>
<thead>
<tr>
<th>AILMENT</th>
<th>PLANT (common &amp; botanical name)</th>
<th>DIRECTIONS FOR USE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sores</td>
<td>Four O’clock (Hesperonia)</td>
<td>For sores, dry the root in the sun. Grind into powder, peel scab, blow powder onto sore.</td>
</tr>
<tr>
<td></td>
<td>Honeysuckle (Lonicera interrupta)</td>
<td>Leaves used to wash sore or pound raw roots and apply them to swelling.</td>
</tr>
<tr>
<td></td>
<td>Horsetails (Equisetum arvense)</td>
<td>Dried and burned, the ashes are used on sores and sore mouths.</td>
</tr>
<tr>
<td></td>
<td>Plantain (Plantage major)</td>
<td>Tea is made from the whole plant, and poultices of plant for battle bruises. Also raw leaves mixed with those of wild clematis are applied to wounds.</td>
</tr>
<tr>
<td></td>
<td>Red Elderberry (Sambucus callicarpa)</td>
<td>Mash the leaves, dip the pulp in water and apply to infected area for blood poisoning.</td>
</tr>
<tr>
<td></td>
<td>Trillium (Trillium ovatum)</td>
<td>Scrape the bulb with a sharp rock and smear on a boil to bring it to a head.</td>
</tr>
<tr>
<td></td>
<td>Wild Currant (Ribes aureum)</td>
<td>Grind bark for poultice. When skin turns yellow the treatment is strong enough.</td>
</tr>
<tr>
<td>Colds, Coughs and Sore Throats</td>
<td>Alder (Alnus Oregona)</td>
<td>The bark is boiled and made into tea. Drink for colds.</td>
</tr>
<tr>
<td></td>
<td>Indian Balsam (Leptotaenia multifida)</td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td>Nettle (Uritca Lyallii)</td>
<td>Rubbing with nettles is good for colds or they can be made into tea and drunk for colds.</td>
</tr>
<tr>
<td></td>
<td>Wild Rose (Rosaceae species)</td>
<td>Tea can be made from the roots for colds or boil the roots and take it by the spoonful as a remedy for a sore throat.</td>
</tr>
<tr>
<td></td>
<td>Licorice Root (Glycyrrhiza lepidota)</td>
<td>Root chewed for strong throat for singing.</td>
</tr>
<tr>
<td></td>
<td>Licorice Fern (polypodium vulgare)</td>
<td>Rhizome roasted, peeled, chewed and juice swallowed for coughs.</td>
</tr>
<tr>
<td>Deodorant</td>
<td>Bracket Fungus (Fornes)</td>
<td>Scrape it on a sharp rock and use the powder as a body deodorant.</td>
</tr>
<tr>
<td></td>
<td>Devil’s Club (Oplopanax horridum)</td>
<td>Dry the bark and pulverize to use as a perfume, baby talc or deodorant.</td>
</tr>
</tbody>
</table>

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Contact Period — 1800s

In spite of the fact that the Northwest Indian population was decreasing and young people as well as old were dying from infectious diseases introduced into their community by the Europeans, there were very few changes in traditional curing practices; and they did not happen rapidly enough to effectively restrict the spread of these alien diseases. The Europeans had some immunity due to heredity; however, diseases such as smallpox, cholera or venereal diseases did not exist in this country prior to European contact; and people living in the Pacific Northwest, although normally healthy and active due to a good diet and plenty of fresh air and exercise, had no inherited resistance or immunity — thus, many tribes were decimated as these diseases and others alien to them spread through their villages unchecked. They accepted smallpox vaccinations and a few Western patent medicines when available, but for the most part they continued to use their traditional herbal medicines. As no really effective Western medicines existed at that time for the endemic diseases brought to the Northwest by the Europeans except gradual natural immunization, the Indian people had their population significantly reduced.

Western medical practices and knowledge increased gradually, but it is very difficult to access what impact they may have had with native people as they were not available.
Indians 101

Frequently Asked Questions

Indian Nations had always been considered as distinct, independent political communities, retaining their original natural rights, as the undisputed possessors of the soil . . . The very term “nation,” so generally applied to them, means “a people distinct from others.” — John Marshall, 1832 Worcester v. Georgia.

Q: What defines being "Indian"?

A: As a general principle, an Indian is a person who is of some degree Indian blood and is recognized as an Indian by a tribe and/or the United States. No single federal or tribal criterion establishes a person’s identity as an Indian. Government agencies use differing criteria to determine eligibility for programs and services. Tribes also have varying eligibility criteria for membership.

It is important to understand the difference between the ethnological term “Indian” and the political/legal term “Indian.” The protections and services provided by the United States for tribal members flow not from an individual’s status as an American Indian in an ethnological sense, but because the person is a member of a tribe recognized by the United States, and with which the United States has a special trust relationship. This special trust relationship entails certain legally enforceable obligations and responsibilities.

Q: Why are American Indians and Alaska Natives sometimes referred to as Native Americans?

A: When referring to the indigenous peoples of Alaska or the 48 contiguous states of the United States, it is appropriate to use the terms “Alaska Natives” and “American Indians,” respectively. While the term “Native Americans” came into usage in the 1960s with respect to American Indians and Alaska Natives, over time, usage of the term has been expanded to include all native peoples of the United States and its territories, including Native Hawaiians, Chamorros and American Samoans.

Q: Are American Indians and Alaska Natives citizens?

A: American Indians and Alaska Natives are citizens of the United States and of the states in which they reside. They are also citizens of the tribes to which they belong according to the criteria established by each tribe.

Q: What is the relationship between the United States and the Tribes?

A: The relationship between the tribes and the United States is one of a government to a government. This principle has shaped the entire history of dealings between the federal government and the tribes, and is lodged in the Constitution of the United States.
Q: What is the legal status of American Indian and Alaska Native tribes?

A: Article 1, Section 8 of the Constitution of the United States vests the federal government with the authority to engage in relations with the tribes, and thereby, firmly places tribes in the Constitutional family of our nation. When the governmental authority of tribes was first challenged in the 1830’s, Chief Justice John Marshall articulated the fundamental principle that has guided the evolution of federal Indian law to the present — tribes possess a nationhood status and retain inherent powers of self-government.

Q: What is a reservation?

A: Reservations are territories reserved as permanent tribal homelands. Some were created through treaties while others were created by statutes, or executive orders.

Q: What is the relationship between tribal and state governments?

A: Because the Constitution vests authority over Indian Affairs in the federal government, generally states have no authority over tribal governments. Tribal governments are not subordinate to state governments. They retain the right to enact and enforce stricter or more lenient laws and regulations than those of the neighboring state(s).

Tribes possess both the right and the power to regulate activities on their lands independently from the neighboring state government. However, tribes frequently collaborate and cooperate with states through compacts or other agreements. The Tribal-to-State relationship is also one of a government to a government.

Q: What are “Treaty Rights”?

A: From 1777 to 1871, United States relations with individual Indian nations were conducted through treaty negotiations. These “contracts among nations” created unique sets of rights for the benefit of each of the treaty-making tribes. Those rights, like any other treaty obligations of the United States, represent “the supreme law of the land.” As such, the protection of treaty rights is a critical part of the federal Indian trust relationship.
Tribes with reservations are also entitled to other rights, such a United States reserved water rights for Indian reservations.

Q: Do tribes have property rights?
A: Rights created in treaties, statutes and executive orders are property rights, for example, the rights to hunt, fish or gather on lands ceded to the United States. There are also judicially recognized reserved rights created by actions of the United States, for example, the right to water for an Indian reservation arising from the creation of Indian reservations. These kinds of rights are property rights, which are entitled to the same protection from taking just as other citizen's property rights are under the 5th Amendment of the United States Constitution.

Q: Historically, did all American Indians and Alaska Natives speak a common language?
A: American Indians and Alaska Natives speak many diverse languages. At the end of the 15th century, more than 300 American Indian and Alaska Native languages were spoken. Some were linked by “linguistic stocks,” which meant that widely scattered tribal groups had similar languages. Today, some 250 tribal languages are both spoken and many are written.

Q: What is the Federal Indian Trust Responsibility?
A: The Federal Indian Trust Responsibility is a legal obligation under which the United States “has charged itself with moral obligations of the highest responsibility and trust” toward Indian tribes (Seminole Nation v. United States, 1942). It was first discussed by U.S. Supreme Court Chief Justice John Marshall in Cherokee Nation v. Georgia, (1831). Over the years, the trust doctrine has been the center of numerous other Supreme Court cases. It is one of the most important principles in federal Indian law.

The Federal Indian Trust Responsibility is a legally enforceable fiduciary obligation, on the part of the United States, to protect tribal lands, assets, resources and treaty rights, as well as a duty to carry out the mandates of federal law with respect to American Indian and Alaska Native tribes.

In several cases discussing the trust responsibility, the Supreme Court has used language suggesting that it entails legal duties, moral obligations, and the fulfillment of understandings and expectations that have arisen over the entire course of dealings between the United States and the tribes.

Q: What Indian tribes are located in Montana?
A: The Nakoda (Assiniboine), Dakota (Sioux), White Clay (Gros Ventre), Ojibway (Chippewa), Cree, Blackfeet, Salish, Pend d’Oreille, Kootenai, Crow, Northern Cheyenne and Little Shell Band of Chippewa Indians.

Q: How many reservations are in Montana?
A: There are seven Indian reservations in Montana; Fort Peck, Fort Belknap, Rocky Boy, Blackfeet, Flathead, Crow and Northern Cheyenne.

Q: When is American Indian Heritage Day?
A: In 1997, the Montana Legislature passed into law 20-1-306, designating the fourth Friday in September as American Indian Heritage Day.

Q: Where can I find resources about Montana’s Indians?
A: Look at the OPI Indian Education Web page for starters. Contact tribal colleges, and schools on Indian reservations in Montana. Contact the OPI
Indian Education office, they can provide more specific information and contacts for resources on Indian Education for All.

Q:  Where can I find information online on Indians and Indian-related issues?

A:  Here are some good online resources on Indians and Indian-related issues; there are several Web sites available online that may provide the answers you are looking for.

   A good place to start is do a search on Google. Go to google.com and type in the name of the tribe.

   Some other Web sites to consider:

   The Billings School District has made a Web site for their teachers that provides information on Montana's Indian tribes. Go to billings.k12.mt.us/literacy/mont_indian/mainpage.htm

   The Northwest Regional Education Labs in Portland, Oregon has a Web page on Indian Education resources. Go to nwrel.org/comm/topics/indianed.html for more info.

   Tribal government
   The Montana-Wyoming Tribal Leaders Council, tlc.wtp.net, provides information on tribal councils in Montana, as well as contact information for each tribe, and related links if available.

   Census and statistical data on American Indian tribes
   The U.S. Census has a Web site that has Census 2000 data on American Indian and Alaska Native tribes. Go to factfinder.census.gov/home/aian/index.html

   Contemporary News and issues related to American Indians
   Indian Country Today bills itself as “The Nation’s Leading American Indian News Source”. Go to indiancountry.com/

Pow Wow information
powwows.com has information on the different styles of dancing, pow wow etiquette, and FAQ related to pow wow’s and celebrations that are held throughout Indian Country.

Q:  Do Indians pay taxes?

A:  Contrary to what some people think, Indians pay taxes. Tribal lands are not assessed property taxes; however, that does not mean that Indians are exempt from taxation. They pay federal income taxes, and other taxes such as fuel and tobacco taxes. Indians enrolled in their own reservation do not pay state income taxes. However, Indians who live off of the reservation, or who live on reservations where they are not enrolled do pay state income taxes. The lack of a property tax base is made up by the federal government. Counties in Montana are given Payment in Lieu of Taxes (PILT) monies to offset tax exempt lands within their boundaries. Montana’s Indians are as concerned about taxes and how tax dollars are spent like other Montanans. The value of water, mineral, gas, oil, timber and other natural resources extracted from lands over the last 100 years by the state, counties and individuals on lands obtained by treaties with Montana’s Indian tribes far exceeds any taxes lost on federal trust lands within reservation boundaries.

Q:  Do Indians really get money for just “being Indian”?

A:  Contrary to popular belief, Indians do not receive payments from the federal government simply because they have Indian blood. Funds distributed to a person of Indian descent may represent mineral lease income on property that is held in trust by the United States or compensation for lands taken in connection with governmental projects. Some Indian tribes receive benefits from the federal government in fulfillment of treaty obligations or for the
extraction of tribal natural resources — a percentage of which may be distributed as per capita among the tribes membership.

Q: Do Indians get a free college education?

A: Indians do not receive a free college education. Montana does have an Indian fee waiver but it is based upon student financial need and only covers certain costs. College bound Indian students fill out financial aid forms just like anyone else and in all cases further funding is dependant upon good academic standing.

Source: Native American Rights Fund (www.narf.org) and the Department of Health and Human Services (aspe.hhs.gov/SelfGovernance/faqs.htm) Web sites

Additional information provided by:
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Mike Jetty, OPI
Peggy Azure, OPI
General Teaching about Pacific Northwest Tribal People

(All sources used in the writing of this unit are properly cited. All others are described only.)


“Contemporary Voices along the Lewis & Clark Trail.” Anthropologist and educator, Sally Thompson, Ph.D., and filmmaker Ken Furrow, teamed up with advisors throughout Indian Country to document this story of the descendents of people encountered by Lewis and Clark. Available in VHS format. $19.95 (DVD due out in April 2005) 95 www.trailtribes.org/films


“Native Homelands Along the Lewis & Clark Trail,” presents another experience of American history. They were given names like Flatheads, Big Bellies, and Pierced Noses, but they called themselves “The People,” “Upright Persons,” and “Ourselves.” Get acquainted with the perspectives of 20 men and women representing 10 tribes who live along the old trails followed by Lewis & Clark. Available in DVD or VHS format. $19.95 www.trailtribes.org/films

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

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


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

The Seattle Times article on this year’s canoe journey to learn more about cultural revitalization. seattletimes.nwsource.com/html/localnews/2002415582_canoe02e.html

Tips on how to evaluate Native American Resources. Go to the University of Arizona’s site on “Techniques on Evaluating American Indian Web sites” www.u.arizona.edu/~ecubbins/webcrit.html

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

Up-to-date information about Indian Country. The Native American Times. nativetimess.com/index.asp

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

Stereotypes in General:


Detecting Indian bias in books — a bibliography and list of books to avoid by the American Indian Library Association: nativeculturelinks.com/ailabib.htm
Essays on Stereotyping in media and literature: hanksville.org/sand/stereotypes

**Classroom Support (Cornell Note-taking, Socratic seminars, writing a PSA)**

“Preparing Public Service Announcements.” Community Tool Box. 05 September 2005. ctb.ku.edu/tools/en/sub_section_main_1065.htm

“Socratic Seminars.” Study.org. 28 August 2005. studyguide.org/socratic_seminar.htm

Center for Learning and Teaching. Cornell University. 5 September 2005. cilt.cornell.edu/campus/learn/SSWorkshops/SKResources.html


**Treaties and Tribal Sovereignty**


“The Institute for Tribal Government.” Portland State University. 05 September 2005. www.tribalgov.pdx.edu/resources.php


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


**Pacific Northwest Artistry**


“Entwined With Life: Native American Basketry.”
The Burke Museum, University of Washington.
28 August 2005.
washington.edu/burkemuseum/baskets/index.html

www.peabody.harvard.edu/potlatch/default.html

“Tribal Museums.”
Governors Office of Indian Affairs.
goia.wa.gov/Tribal-Information/Tribal-Information.htm

Anderson, Ross. “Still Standing.”
seattletimes.nwsource.com/pacificnw/2003/0302/cover.html

Tribal Languages and Dialects
American English dialects here in the Pacific Northwest to impress upon them the impact of regional geography and tradition on language:
pbs.org/speak/seatosea/americanvarieties/pacificnorthwest

American Indian Language Resources:
cobalt.lang.osaka-u.ac.jp/~krkvls/lang.html

Explore the “Native Languages” Web site to find out what people are doing to revive and save endangered tribal languages of the Americas:
native-languages.org

Sahaptin language dictionary:
native-languages.org/sahaptin.htm

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

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

“The Importance of Saving Salmon From Extinction” by the NIARI Curriculum Project at Evergreen College: www.evergreen.edu/windian/curriculum/salmon.html

wific.wa.gov/newsinfo/streaming.asp

“Treaty Indian Fisheries and Salmon Recovery.”
Northwest Indian Fisheries Commission.
wific.wa.gov/newsinfo/streaming.asp

“Treaty Rights FAQ.” (shellfishing on private property)
wific.wa.gov/shellfish/faq.asp

Makah Tribe: makah.com/whaling.htm


Spirituality and Death Rites
Burial Sites and Treatment of the Dead:
Kennewick Man
washington.edu/burkemuseum/kman/virtualexhibit_intro.htm

Umatilla Perspective on Kennewick Man:
umatilla.nsn.us/ancient.html
CELEBRATING WASHINGTON’S
First Peoples

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

Tse whitzen
seattletimes.nwsource.com/news/local/klallam

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

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

Other Spiritual Information:

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

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

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

Appropriation of tribal spiritual ways:
mytwobeadsworth.com/Indianrealities405.html

Indian Education & Boarding Schools

Governor Gregoire’s a promise to promote tribal education for all of our children. See:
niea.org/media/news_detail.php?id=12&catid
memory.loc.gov/learn/lessons/01/indian/teacher.html

See images and lessons about government residential schools on:
memory.loc.gov/learn/lessons/01/indian/teacher.html
Teach the Library of Congress’s lesson on Boarding Schools

Indian Mascots

Michael Dorris’s essay entitled, “I Is Not for Indian,” with study questions crafted by Marquette University’s America’s First Nations Collection:
marquette.edu/library/neh/dunne/l.htm

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

Worthwhile resources not used in this unit:


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


“Yakama Nation: Our Valley in Transition.” KIMA Television. DVD. KIMA Television: Yakima, WA, 2003. For your own copy, contact Quentin Coulter, Production Manager, KIMA TV29, Quentin@kimatv.com
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