

Name _____

Lord Jeffrey Amherst was a British commander during the French and Indian War. He was famous for helping England with the settlement of North America. He has several things named after him, including Amherst College in Massachusetts and Amherst, New York. On the other side, Pontiac was an Ottawa Indian chief who tried to stop the British. In 1763, there was a conflict called Pontiac's War. The American Indians were defeated.

Not all of the War's deaths resulted from bullets. Many of Pontiac's people died from smallpox. A tragic part of Lord Amherst's plan was to distribute blankets in a "peace" gesture to the American Indians. The blankets were infected with smallpox and sped the American Indians to their deaths. How do we know this deed occurred? We study primary source documents, such as this letter that Amherst wrote to the captain at Fort Pitt. In it, Amherst states, "You will do well to try to inoculate the Indians, by means of Blankets, as well as to try every other method, that can serve to extirpate this execrable race."

Read through this with the class and discuss points of view.

How did American Indians view Pontiac's War? How did the British view it?

How did General Amherst and the soldiers of Fort Pitt view this War?

How do you think Pontiac's people felt at the offer of blankets?

Is everything fair in war?

Primary Source



You will do well to try to inoculate the Indians by means of Blankets, as well as to try every other method that can serve to extirpate this execrable race. I should be very glad your troops were able to do this. I should be very glad to see you for hunting them down by every method that you had. I am, Sir, your obedient servant.

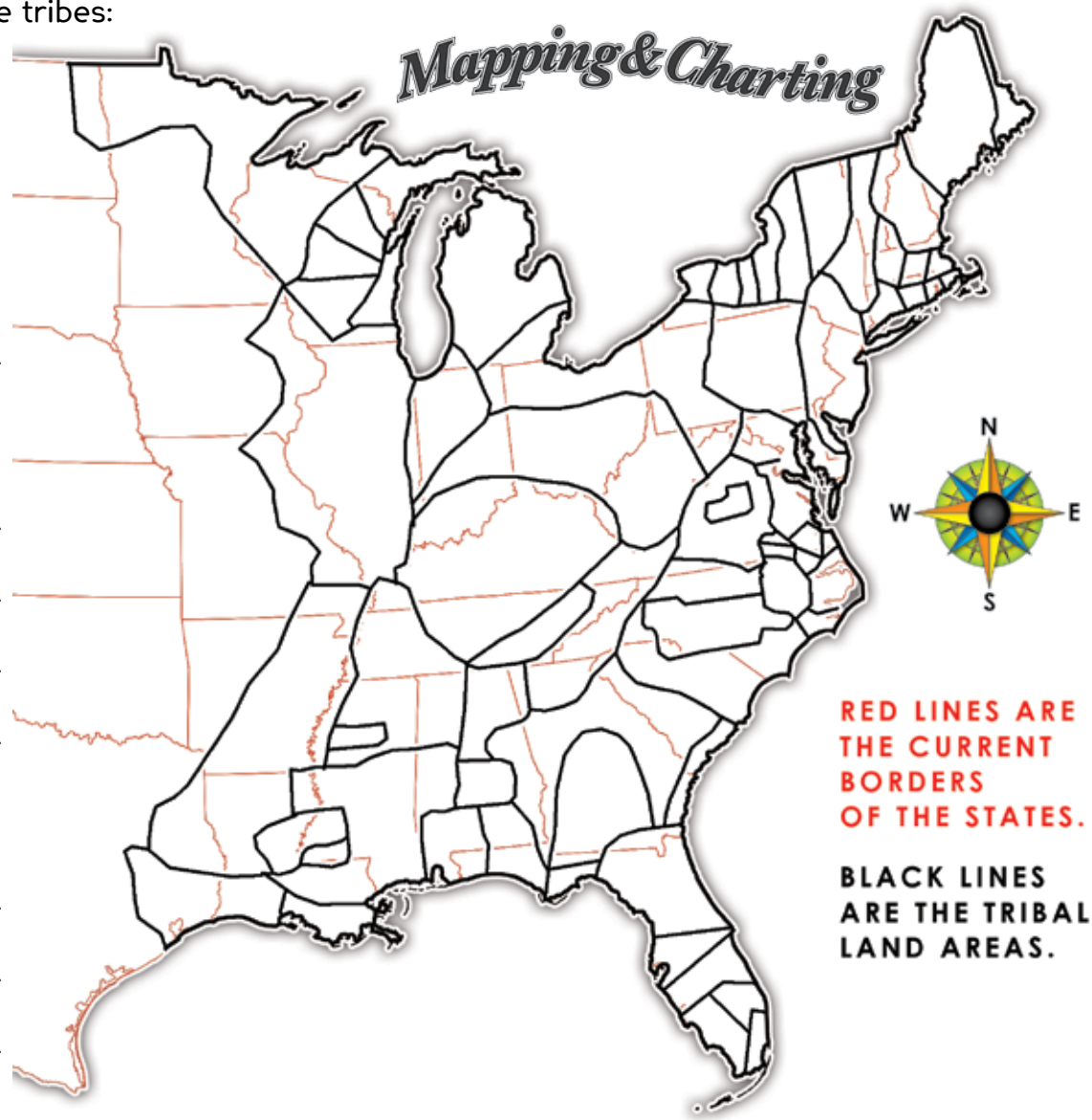
Use the map at:
<http://www.k12.wa.us/IndianEd/TribalSovereignty/Elementary/WAElementary/WAElementaryUnit1/Level2-Materials/Map-EarlyIndianTribes-Eastern.jpg>
 to help you locate and fill in these three tribes: Shawnee, Catawba, and Susquehanna

Research to find what states these are today.

• How many tribes can you count on this map?

• What do you think happened to the nations?

• Where do you think these tribes are located now?



- Think & Review**
1. Explain the meaning of time immemorial.
 2. How many federally recognized tribes are there in Washington? How many are there in the United States?
 3. How does the Bureau of Indian Affairs help the tribes?
 4. Explain how American Indian nations interact with the United States.

Let's Write

This week you learned about American Indians and their life in this land since time immemorial. They have had their lands taken. Some were forced to give up their native beliefs, languages and ways of life. These nations have survived and continue to keep their culture alive. Explain why it is important to protect American Indian cultures as part of our American history.

If you'd like to make any editorial comments about our paper, please write to us at feedback@studiesweekly.com.

WEEK 29

Vol. 21 Issue 4
 Fourth Quarter

Tribal
 Sovereignty



See Primary-Source
 Related Media...

s-w.co/WA4-29

TIME IMMEMORIAL

*Before there was time
 Before there was now or then
 Before where or when*

There were people on this continent long before it was discovered by the Viking and European explorers. They were here before people started keeping track of time in seconds and minutes and hours. For those who are native to this land, there is no beginning for them. No date tells when they arrived in this land. There is no real map to show where they came from or how they came to be here. All scientists can do is take an educated guess at how American Indians came to be here. Since there is no beginning to their being here in America, it is described as "time immemorial." That means a group or something has existed since before the beginning of time.

When asked about their creation story, or how they came to exist, many tribes say they were created here on the North American continent. They did not come from anywhere, and they have always been here. This is a different way of thinking from those who promote the land-bridge theory we've read about before.

Many different groups are part of the American Indian tribes of the Northwest and specifically Washington. There are 29 federally recognized tribes in our state:

| | | | |
|---------------------|-----------------------|---------------|--------------|
| Chehalis | Makah | Samish | Suquamish |
| Colville | Muckleshoot | Sauk-Suiattle | Swinomish |
| Cowitz | Nisqually | Shoalwater | Tulalip |
| Hoh | Nooksack | Skokomish | Upper Skagit |
| Jamestown S'Klallam | Port Gamble S'Klallam | Snoqualmie | Yakama |
| Kalispel | Puyallup | Spokane | |
| Lower Elwha Klallam | Quileute | Squaxin | |
| Lummi | Quinault | Stillaguamish | |

The history of the first people on this continent has no definite beginning and no end. The history of American Indians in this country and the state of Washington is told mostly through stories. Those stories have been passed down for thousands of years. Before there were maps and journals, members of the tribes kept an oral history. Their people told younger members of the tribes the stories that explain creation, the heritage of their people and events that have taken place.

Can you imagine having to remember your entire family history? What events have happened in the lives of your parents, grandparents, great-grandparents and even great-great-grandparents? When Europeans began to visit this continent, writing, books and making maps had been invented. They kept a written history of their journey and the people they met. Even then, American Indians kept their tradition of passing down the history of their people through telling stories. This is a part of their culture. It is preserved to this day. American Indians have been in America since time immemorial. They are a crucial part of this country. They were the first and remain today to keep their culture and traditions alive.



Connections Sovereignty

Every nation in this world has a government. They make laws and have their own languages and religions. Each has traditions and ways of life. When we think of a nation, we usually think of a large piece of land that is in another country. However, American Indians consider their tribes or groups to be nations. To them, a nation is a group of people.

Right here in Washington, there are many American Indian nations. They make their own rules and govern themselves. They have different beliefs and traditions. This is called tribal sovereignty. This means they rule themselves. They have the right to live their lives in the way they want to continue their lifestyle or culture. For example, the Makah

Nation still passes down their traditions of dance and song and oral histories. They continue to make and use canoes. Many are artists who create tribal masks. This is just one nation in Washington. There are a total of 29 recognized American Indian nations in your state. There are others that are not recognized on a national level. Why do you think that is?

State, Tribal and Local Government

The United States is a nation. American Indian tribes are nations, too! These tribes are nations that live within the U.S. A nation is a group of people that live in a certain area or territory. They have the same ancestors, history, culture or language. A nation has its own government and rules. This is still true of the American Indian nations here in Washington. There are three parts that make up the government of American Indian nations. They are tribal government, state government and federal government. Tribal government is sovereign. That means it is the most important and the most powerful. It is different from state government and local government. They are based on the U.S. Constitution, which is the supreme or highest law in this country. Tribal government draws from the culture and traditions of the American Indian nations. The federal and state governments have a responsibility to protect and uphold tribal governments.

The U.S. made many treaties with American Indian nations just like it would for any other country. The U.S. must protect tribal land and help American Indian nations as stated in treaties and the Constitution. Even though these nations have tribal sovereignty, some things are alike between their governments and state and federal governments. Both state and tribal governments have a leader. The leader of the Makah Tribe is called the Chairperson of the Tribal Council. The leader of the state of Washington is the governor. Both have a group of people who help make the laws. The state of Washington has a legislature. The Makah Nation has tribal council members. There is a special relationship between tribal, state and federal governments to preserve American Indian cultures.



TRIBAL LANDS CHANGE

1820

1865

1880

1990



Washington Lesson

A HOMELAND

What do you think of when you hear the word homeland? When many people think of homeland, they may think of the neighborhood where they live. They think of their family members that may live in the area, or they may think of their friends. Sometimes people think of homeland as the state in which they live, and sometimes they think of homeland as countries from which their family members came. Homeland can mean different things to different people.

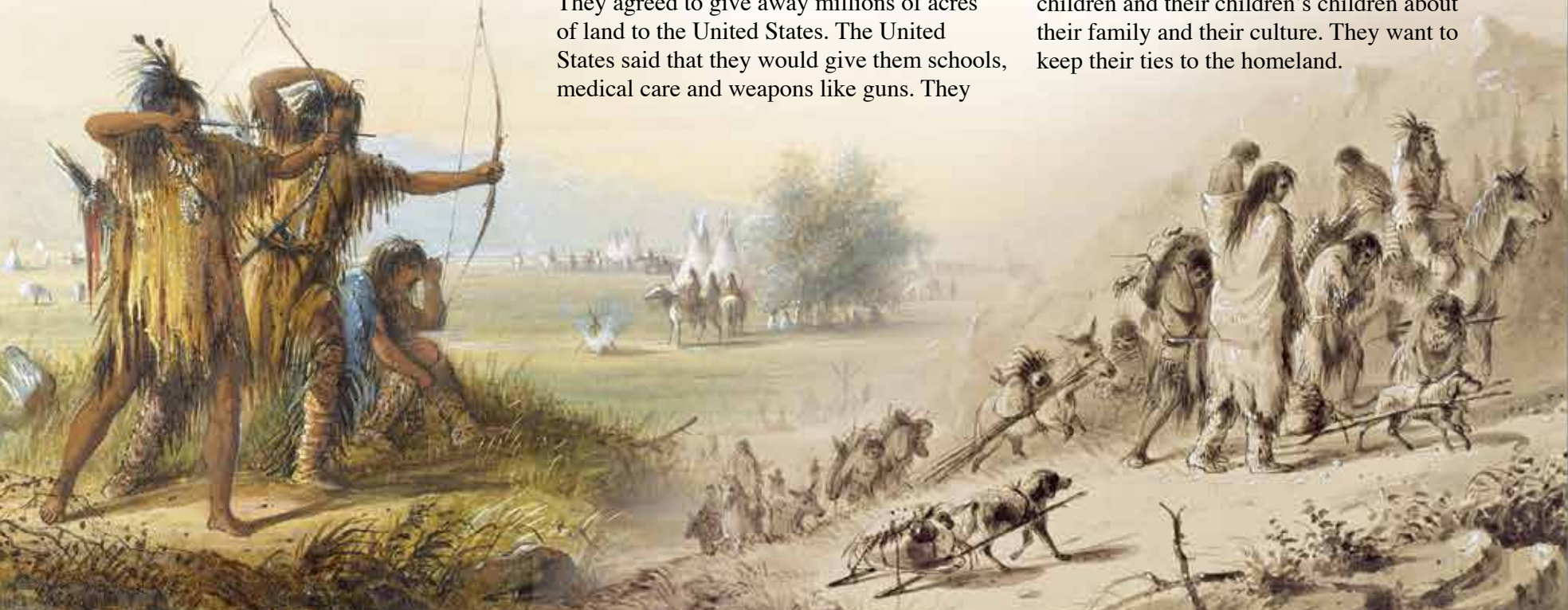
American Indians, however, have a different idea of what homeland means to them. Even before people from Europe arrived, there were more than 500 American Indian nations in North America. They already had their own government, rules, culture and lifestyles. They had everything they needed. When people from Europe came to the New World, they wanted to

take American Indian land and claim it for themselves. American Indians did not mind sharing the land. They had a different idea of ownership. American Indians feel like all of this country is our land to use and we share it together. People from Europe think ownership means total control. They believe that when a person has a piece of land, it is theirs and no one else can use it. This is very different from the American Indian view of ownership. American Indians viewed the whole continent as their home. Imagine how they must have felt when these strangers came and took their land and told them that they could no longer hunt or fish there.

American Indians did not understand this type of control. This country eventually became the United States. Many American Indian nations entered into agreements with the United States government called treaties. They agreed to give away millions of acres of land to the United States. The United States said that they would give them schools, medical care and weapons like guns. They

agreed to these terms and were told that they would still be allowed to fish and hunt wherever they wanted. They could keep their way of living and culture. The United States agreed to this but did not always keep their promise. Many tribes were forced away from their homes. The land where they grew up, the land where they always hunted and fished was taken away from them by force. Many tribes were forced to move far away to smaller pieces of land that they were not used to. This caused a lot of American Indian nations to die out. These small pieces of land are called reservations.

Today, there are still many reservations in the United States. The nations that live on them work hard to keep their culture alive. Some of them still face pressure to blend in with mainstream American culture. But many nations choose not to do this. They teach their children and their children's children about their family and their culture. They want to keep their ties to the homeland.



Tribal Status

Some tribes are recognized by our federal government and some tribes are not. A tribe that is recognized by the United States government has a right to rule itself. The U.S. government has promised to protect their lands. There are 567 federally recognized tribes in the United States. Twenty-nine of those tribes are right here in Washington. That means they have a relationship with the

United States as a national government. They also get money and help from the United States Bureau of Indian Affairs, which is a group that protects American Indian nations in the U.S.

There are also some tribes that are not federally recognized. They cannot have their own government. They cannot get money and help from the Bureau of Indian Affairs. There are

hundreds of tribes that are not federally recognized. They still keep their Native American traditions and ways of life.

There are three ways that a tribe can become federally recognized. The United States Congress can vote for them to be recognized. A United States court can recognize a tribe. The tribe can complete an application. The application is long and takes many years to process.



Maintaining Sovereignty

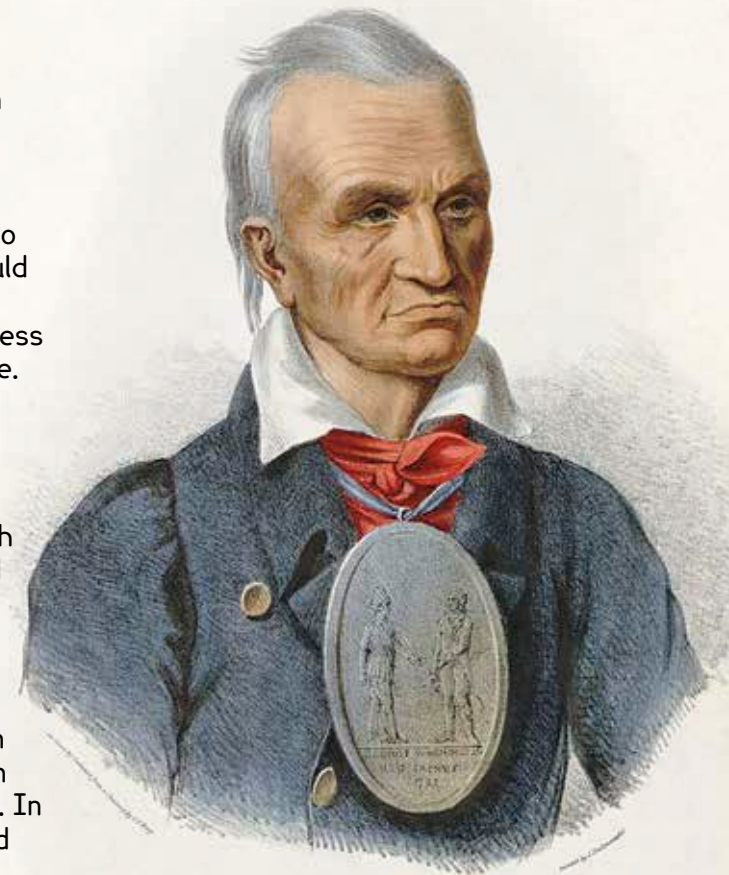
"Brother, we do not wish to destroy your religion or take it from you. We only want to enjoy our own ... We will wait a little while and see what effect your preaching has upon [our white neighbors]. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again of what you have said."
 —Seneca Chief Sagoyewatha, called "Red Jacket"

American Indians were a free people since time immemorial. They were always here and are sovereign in their nations. When people from Europe came, they wanted American Indian lands. They removed them from their homelands and tried to force them to become like Europeans. They took American Indian children from their homes and made them go to schools that did not allow them to speak their native languages or practice

their traditions. They were forced to cut their hair and dress like people from Europe. Europeans did not respect their traditions and wanted to make them be what they did not want to be. The U.S. government passed laws to force them to give up their way of life. These laws would not allow American Indians to become citizens of the United States or vote unless they acted more like people from Europe.

American Indian nations had a hard time resisting this pressure to become more like Europeans. Sometimes they had to hide their culture to preserve it. Some would cut their hair, speak English and wear European clothes. They would continue to practice their religion and traditions in private.

Other nations like the Yakama and Cayuse fought battles when Europeans came to take their land. They did not win these battles. They were made to live on reservations in places they did not know. In spite of this, American Indians continued to keep their traditions and culture alive even when they were forced to leave their homes.



RED JACKET, SAGUYE WATHA

Name _____

Challenges on the Reservation

The mission of The Governor's Office of Indian Affairs in Washington is to "[recognize] the importance of sovereignty, [affirm] the government-to-government relationship and principles identified in the Centennial Accord to promote and enhance tribal self-sufficiency and [serve] to assist the state in developing policies consistent with those principles." There are 29 recognized tribes in Washington State. These tribes can be found in The Washington State Tribal Directory.

With permission, do some research online to find the list of tribes, as well as their websites. Many tribes are using technology to get information to their tribal members, such as events, help that is available, and jobs. Check it out!



Using the word bank provided, fill in the blanks with the appropriate answer.

December 26, 1854: _____ Creek Indian Treaty

This was the _____ treaty written by Governor Isaac _____.

January 31, 1855: The Treaty of _____ Bay

The Makah gave the United States _____ acres of land.

June 11, 1855: Treaty with the Nez _____

The tribe gave 7.5 _____ acres of land to the United States. The tribe also lost much of its reservation land when _____ was found within its boundaries.

October 17, 1855: Treaty with the Blackfeet, or Lane _____ Treaty

Within 10 years of signing the treaty, the _____ were gone from the shared hunting land.

1988: Centennial _____

The Governor's Office of _____ was formed from this meeting.

Activity

ANSWERS:

- Medicine
- first, Stevens
- Neah
- 300,000
- Perce
- million, gold
- Bull
- bison
- Accord
- Indian Affairs



Makah Tribe members



Treaty with the Creeks, Fort Jackson (1814).

1. What is encroachment?
2. What are some of the lifeways of the tribes of your area?
2. Why do you think more people who were interested in tribal land would bring problems to the Yakama?
3. What is a treaty?

Think & Review

You read about the different tribes in Washington state. Many tribes gave up a great deal of land in treaties with the United States. In many cases, some promises were broken. Pretend you are a negotiator of treaties in the 1800s. With which tribe will you be negotiating? How will your treaty be different than the one you read about? What will your treaty be called? What promises will you make the tribal peoples? How will you make sure you are fair to all parties?

Let's Write

WEEK 30

Vol. 21 Issue 4
Fourth Quarter

Tribal
Homelands

Washington Studies Weekly

OUR STATE

See Primary-Source
Related Media...
s-w.co/WA4-30

GRADE
4

Colonies Versus Tribal Homelands

Imagine that you have your own bedroom in which you love to spend time. You decided what color to paint it and how to decorate it. This is your favorite place to study, read and hang out with friends. It has been your special place for as long as you can remember.

One day, you find out that your good friend is visiting from far away and will share your room. You are excited until your friend starts moving your stuff around. Your friend does not ask you permission before moving your bed to the other side of the room. You had put your bed there because you liked the way that you could see the trees through the window in the mornings. Now your friend's bed has been brought in and placed there! Your bed is now far away from your favorite window on the far side of the room. Your friend needs room for clothes. They take your wardrobe out of your closet and put your clothes under your bed without asking. Now your closet is filled with your friend's clothing, and yours are getting wrinkled! Finally, your friend moves everything off of your desk because your friend wants a place to study.

"Where am I going to work?" you ask. Your friend suggests that you can work at the kitchen table from now on and hands you a box filled with all the supplies that were taken off your desk. Your friend has taken advantage of your kindness. This makes you feel sad. You offered your friend a place to stay, and now, they have pushed you out of your favorite place in the world without giving you any say in the matter.

This encroachment is how the native tribes felt when the first visitors came to this land. These travelers believed they discovered the land of North and South America. However, more than 90 million indigenous men, women and children had lived here since time immemorial. Longer than humans have been able to record time and historical eras. Each of the nations had their own laws, government and way of life. They had made rules to follow when traveling through another nation's land. The people of these tribes had taken care of the land for thousands of years. As more people colonized the land, tribes lost more and more of their homelands, or tribal regions, that predate Indian reservations. Our country expanded, but at whose cost?



Connections

Homeland in the Heart

You have learned that the native tribes in the Americas were subject to the encroachment, or gradual takeover, of their land by European colonists. These colonists came to this land thousands of years after the tribes had been established. Over time, many tribal nations gave much of their lands over in treaties, or written agreements, with settlers. The indigenous men,

women and children were moved to smaller areas. They now lived a long way away from their homelands, on reservations.

Even though the tribal people lost their homelands, they did not lose their religions, languages and customs. The traditional ways in which tribal people had lived continued. This was because the people made sure to honor their

history. They held on to their traditions and customs they practiced for thousands of years before the colonists forced them from their land. This perseverance and commitment are still apparent in the 29 American Indian nations that endure and live in Washington. These nations have their own tribal sovereignty. This means they have the right to govern themselves.

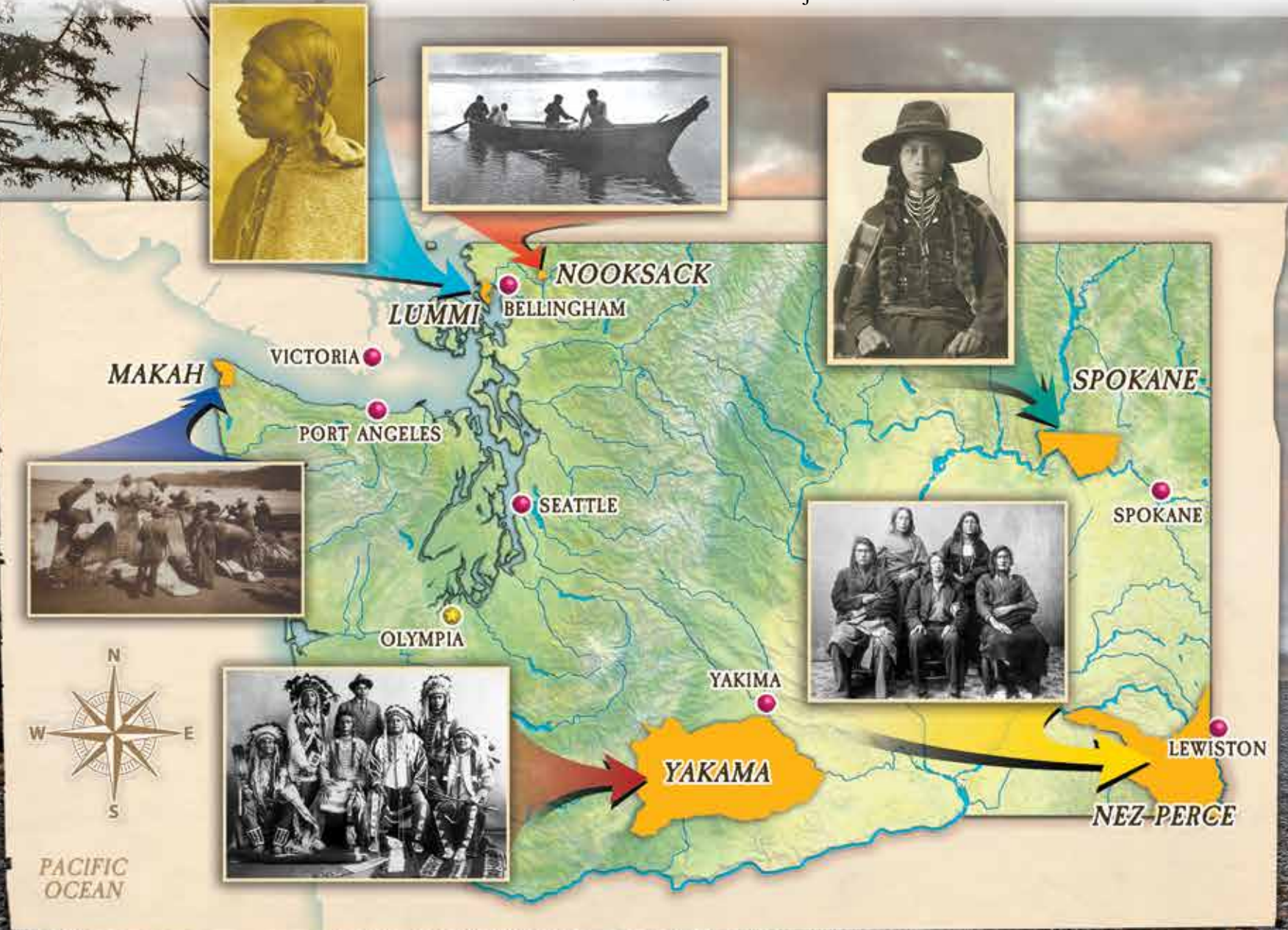


TRIBAL HOMELANDS

When the early explorers and later settlers arrived in what is now Washington state, they believed that they had found a new land free for the taking. However, many native tribes had been living there already. These tribes had their own recognized boundaries, religions, languages, cultures and government. They

believed they had been created on that land to live in harmony with it. That harmony was broken upon the arrival of the settlers. Northwestern tribes in Washington were found in two primary areas: the coast to the west, and the plateaus to the east. Some of the major coastal tribes were the Makah, Lummi and Nooksack. Some of the major

Plateau tribes were the Nez Perce, Yakama and Spokane. Although these tribes were different from each other, they also had things in common. They all used the resources of the land responsibly to survive and thrive for thousands of years. Let's do a quick review of what we have read about in the past few weeks.



Coastal Tribes

Makah
The Makah knew how important the sea was. They used natural resources wisely to thrive in their homeland. Cedar trees were plentiful and were used to build canoes of all sizes. Fish was a big part of their diet. Many parts of marine animals were used in everyday life. For example, whale bones and blubber, as well as sea otter pelts were prized commodities. Commodities are things that are useful or valued.

Lummi
The Lummi tribe also used their surrounding natural resources to a great degree. Salmon was very important to them. The Lummi invented a special kind of net to catch many fish at the same time.

Nooksack
The Nooksack were hunter-gatherers. This means that they were people who hunt animals and look for plants to eat instead of growing crops and raising animals. Some of the land that this tribe hunted on belonged only to the Nooksack people. Other areas were shared with tribes that lived nearby.

Plateau Tribes

Nez Perce
Before the settlers came to what is now Washington state, there were some 6,000 members of the Nez Perce, making this the largest of the plateau tribes. Tribal members would travel from place to place depending on the time of year. The Nez Perce helped make the Lewis and Clark Expedition a success when they helped the group get more supplies.

Yakama
Members of the Yakama hunted animals and looked for food in the plateau area. They traded goods and supplies with surrounding tribes. After Lewis and Clark encountered the Yakama, more people came to trade in their lands. This influx, or increase, of people interested in land and resources of the plateau area brought complications to the Yakama people who were trying to maintain their homeland and culture.

Spokane
The Spokane tribe was guided by the seasons in their migrations from place to place. They fished and hunted in the area. They lived peacefully with some other tribes. Many trappers lived and traded peaceably with the Spokane because they learned and adapted to the Spokane people's way of life. These tribes lived upon millions of acres of land but were forced to live on smaller reservations by the people who previously benefitted from their generosity. It is clear that while many consider this a time of westward expansion, the native peoples of Washington considered this an eastern invasion.

History

What Is a Treaty?

According to the Washington State Historical Society, "treaties were paper documents signed by appointed tribal leaders and U.S. government officials that transferred land from Indian to United States control."

Before non-Indians settled in this country, the native people called the wide open land home. However, when colonists discovered the wealth the land provided, treaties were made to buy the land from the tribes. These treaties provided a reservation and services for the displaced tribes in exchange. Unfortunately, the payments were usually not fair and many promises were not kept. The indigenous people found themselves forced off their homelands. They lost part of their heritage that they had since time immemorial.

Between 1854 and 1856, many treaties were made to get land for the United States at a high cost to the tribes. Isaac Stevens was the first governor of Washington Territory. He wrote 10 treaties as governor. He is largely remembered for the aggressive and intimidating tactics he used. He used fear to get the native tribes to sign the treaties. His first treaty, the Medicine Creek Indian Treaty, took over 2 million acres of land for the United States. In exchange, the tribe was paid \$32,500 paid over ten years. Reservation land was also provided, but the land was rocky. Rocky land was not a good fit for the coastal tribe members. Their way of life included fishing.

Another treaty made by Governor Stevens was the Treaty of Nez Perce. The Nez Perce tribe gave up 7.5 million acres of their land. In exchange, they kept the right to hunt and fish where they had done so for thousands of years. They were also given a reservation, but much of that land was later taken back. Another treaty was written after gold was discovered in the area.

Over 100 years later, in 1988, the Centennial Accord was created. This helps tribes and the state work together and respect one another. The Governor's Office of Indian Affairs was created from this Accord. Now, unlike the treaties in the mid 19th century, an office of people, not just one person, works to help both sides. Their goal is to work justly for the good of all.

Movement to Reservations

You have read that many treaties were made between the United States and American Indians. The U.S. government wanted to obtain their land to gain control of the valuable resources. They also wanted to build a railroad. The Makah lost much of their homeland through the Treaty of Neah Bay. Tragedy had struck the tribe only a few years earlier. Disease brought by settlers spread through the villages, killing thousands of people. Worried about their future, the tribe gave the U.S. government 300,000 acres of land in exchange for government

assistance. Unfortunately, just a few years later, the U.S. government made drastic changes to the terms of the treaty. They created laws which tried to force the Makah to adopt the culture of non-Indian people. Plateau Tribes were also harmed by treaties that were not followed. In exchange for receiving a new reservation from the U.S. government, the Yakama gave up some 11 million acres to the United States. Governor Isaac Stevens promised the Yakama that they would be able to move to the new land in their own time. However, Governor Stevens wanted to

take control of the land quickly. He told the Yakama that they would be forced to move if they did not do so willingly. This threat allowed him to make money by selling this land to incoming settlers. Governor Stevens' actions started a three-year war called the Yakima Indian War. Many treaties were drawn up with little to no understanding of Indian culture. They were attempts to gain political and economic power over the tribes. The state and the tribes continue to try to mend the break of trust from the past.

Changes on the Reservation

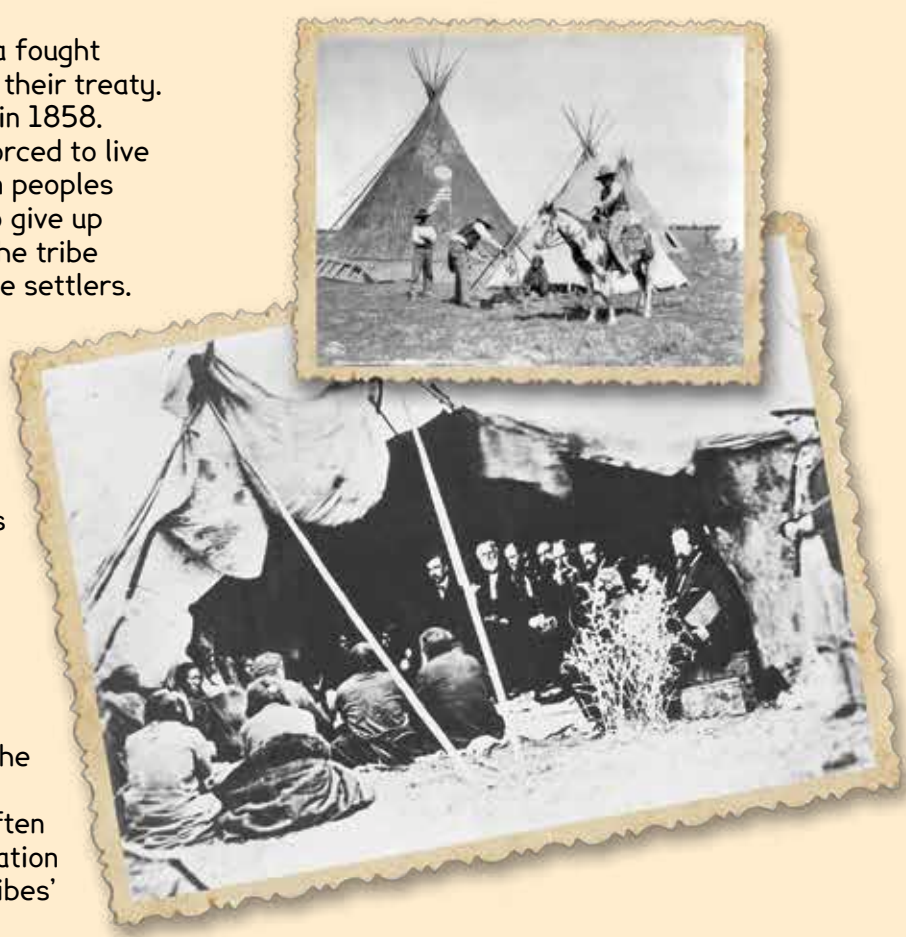
When they arrived in the northwest, many non-Indians felt that they had more rights than the indigenous peoples. This is apparent in the way in which the tribes were treated. Settlers had little, if any, concern for their traditional ways of life. They were forced and tricked to live in reservations. That land was not in accord, or agreement, with their culture and beliefs.

One example of this is the Treaty with the Blackfeet or the Lame Bull Treaty of 1855. Governor Stevens wanted the Blackfeet to raise cattle. He did not understand the importance of the buffalo to the Blackfeet. After the treaty was signed, the Blackfeet tribe were given gifts of items that they had never seen. They had no use for these gifts. The Blackfeet agreed to share hunting grounds with neighboring tribes. However, within 10 years, the buffalo were completely gone. The land was being used for mining, which was against the treaty.

You have read in this issue about the Yakima Indian War that went on

for three years. The Yakama fought against the broken terms of their treaty. The Yakama were defeated in 1858. Afterwards, the tribe was forced to live on a reservation. Non-Indian peoples tried to force the Yakama to give up their culture. They wanted the tribe to adapt to the culture of the settlers. This caused many problems for the tribe, including an increase in health problems. The building of roads and railroads through their reservation created even more problems for the Yakama.

Many treaties did not consider the beliefs and ways of life of the tribes who agreed to give away their land. Many Christian missionaries tried to force the native peoples to convert to Christianity. Treaties also often failed to ensure that reservation land was favorable to the tribes' ways of life.



Name _____

Research Activity

1. Locate a list of local tribes in your area.
2. Create a map showing where these tribes were established. Include any geographic markers such as lakes on your map.
3. Using primary sources, compare and contrast the local tribes. Be sure to verify your sources.
4. Prepare thoughtful interview questions for one of the local tribes. With your teacher's help, prepare for an interview. Ask how their tribe felt when white people

- came. Also, how has the land and environment changed? What beliefs does their tribe hold on to? Ask what a favorite legend is within their family. What other interests do you have in life and culture? What are you curious about?
5. Create a summary of your learning and a product you can share with the class. Show what you know about a local tribe.

Activity

TRIBAL MAP

ACTIVITY SUMMARY

1. Why do you think there are such different perspectives in historical accounts? If both groups of people were there, why do they see things so differently?
2. How do primary sources help us analyze historical accounts?
3. If you could make changes on either the Lewis and Clark Trail or the Oregon Trail, what would they be, and why?
4. How do you think life would be different for the tribes today if they never lost land or their rights?
5. How would you describe life in your area 300 years ago?

Think & Review

Think about the interview you made. Many ideas and beliefs of American Indians are told through legends. Write a legend that shares one of the stories you learned during your interview.

Let's Write



As you read this week's lesson, circle or highlight all proper nouns with any color pen or highlighter. This will help you find some of the crossword answers and get ready for this week's test.

If you'd like to make any editorial comments about our paper, please write to us at feedback@studiesweekly.com.

WEEK 31

Vol. 21 Issue 4
Fourth Quarter

Homelands
Along the Trails

See Primary-Source Related Media...
s-w.co/WA4-31

OUR STATE

GRADE 4

A DIFFERENT PERSPECTIVE

One of the best ways to learn about your family history is to sit and listen to the stories that have been passed down through the years. You will find that the most important things are what is carried through generations of time. It is what makes your family unique and special. You may hear in your classrooms about historical events, but if you have a story from your family during that time period, their perspective will be the one you remember.

Tribal Homelands once dotted the Oregon Trail and the Lewis and Clark Trail. Stories from those homelands have been told over

and over again, preserving a culture and tradition. They also give a different perspective of things that have occurred in history.

The Nez Perce are American Indians who believe that we are to respect all people and all things. It is a strong belief that people should only take from the land what they need, and nothing more. The Nez Perce signed a treaty in 1855 with the U.S. government. The Nez Perce used to occupy about 17 million acres of land in the northwest in Washington, Oregon, Idaho, Montana and parts of Wyoming. Before the treaty, they were able to roam and migrate from area to area. The treaty reduced the land to 7.5 million acres. Then gold was found on their reservation. The gold was not important to the tribe. They lived off the land, the animals, the birds, the fish and the vegetation. But it was important to others. So, in 1863, the U.S. government set up another meeting and another treaty was signed. The reservation was reduced from 7.5 million acres clear down to 750,000 acres! They lost 90 percent of their land base. Yet, Chief Joseph would say, "The Earth is the mother of all people, and all people should have equal rights upon it."

Another perspective is about daily life for the Otoe Missouri, who lived along the Platte River in present-day Nebraska. This was not a sedentary tribe. Sometimes in competition for hunting grounds and other times for territory, they would war with another tribe. They lived in earth lodges. When hunting, they may have been in something more like a tipi. Yet, typically, people think of the plains with tipis and buffaloes which was only a part of their lifestyle.

To truly get a clear picture of life in history, we must look through the eyes of all who lived within that time period.



Nez Perce Chief Joseph

Members of the Otoe Missouri tribe

Connections

Analyzing Perspective

One student sat studying with two letters in front of her. It amazed her how much information could come from two letters in history. One was written by Santana, Chief of the Kiowas and the other a letter to Professor Baird. The two letters had been written in the 1800s. Each gave a different perspective of a time when the tribes were losing their homelands. The letter written by Mr. Hornaday to the Professor was celebrating getting the "largest and finest" buffalo on the land. He goes

on to discuss future plans to get more "skins" and to collect and store them for "future needs." The mood and voice of this letter were of excitement, and the student didn't sense any loss within the words.

She then shifted to the words of the Chief. He is looking back at a time when the land belonged to his ancestors. He speaks of the soldiers he now sees on this land. He speaks of their actions: "cut down my timber, they kill my buffalo" and he then shares

that his "heart feels like bursting." The mood of this letter is certainly different in mood and voice than Mr. Hornaday's.

She connects this analysis to what she had been taught, how the tribes felt a connection with nature and didn't think anything should be taken from the land that will not be used. The differences in these voices spoke clearly to her, the perspective of these two groups of people were so very different. She wondered, could things have been different?



Loss of Land and Sovereignty

Some history has not been written down or captured in documents. Some has been passed through oral tradition. It is important to learn and know these oral histories as well. As one member of a tribe said, this is “the way we want it to be told, who we really are and will be tomorrow.”

As Americans who study the American Revolution, we are drawn to the story of freedom and independence. We celebrate the outcome of this war with great pride. However, the tribal nations see the American Revolution as a massive destruction of tribal sovereignty. It was an end to freedom for them. It was an end to the way of life they had known since time immemorial.

The American Revolution was not only a

war fought for independence, it was also a war for land. Tribes were trying to hang on to their land and to the life they had known. When the Declaration of Independence was written, it became clear to the tribes that they would not be celebrating independence at the end of the war. In fact, the Declaration of Independence actually refers to the American Indians as “merciless Indian savages.” It was obvious what these new Americans thought of them, and how little they cared about their needs, wants, culture or history. The tribes had no rights. They were not able to claim their own homeland. Their lives had been radically changed.

So, where did this perspective come from? Why did this group of people who were fighting hard for their own independence have such little

regard for these tribal nations? During the war, these tribes were in survival mode. It was a fight or flight situation for them. They were desperate to find a way to protect both their people and their homelands. At times, they would fight with other tribes. You have to remember, each tribe was a distinct nation. Each nation had its allies, its enemies and its own strategies for survival. Each nation was fighting for its own land, its own culture and was in the mode of self-preservation.

At times during the war, they would side with the British. In survival mode, you side with those who will give you the best chance. Who would give them the best chance of keeping their land and continue to live in a way they were accustomed to? That is who they would side with.

As the American Revolution ended, the fight for independence actually began for the sovereign tribes. The borders were secured for the Americans, French and British who lived there. Treaties were signed with some groups, but those treaties were usually ignored. Some tribes had to move due to their loss of land. For example, the Shawnee of Ohio moved to Missouri. The Iroquois League split in two between New York and Ontario, Canada.

The behaviors of the tribal nations may have looked to some as “savage,” but how were their actions different from those early Americans fighting for their independence, freedom and rights? As the Revolutionary War ended, should it have provided rights and freedom to all in or near the 13 Colonies? Think of other groups whose perspective would have differed and why.



Along the Trails Today

If you were to walk the Oregon Trail or Lewis and Clark Trail today, you will see mention of the tribes. One of the sites on the Lewis and Clark Trail is the Camp at Slaughter River. At this site, you will learn the explorers' perspective of an event when they found the remains of 100 buffalo. It speaks of their assumption of how the tribe would have done this.

Of course, you will also find information on Sacagawea. One particular event is mentioned at the Beaverhead Rock site. There is a description of Sacagawea seeing her brother and an excited reunion. It also describes the interaction with Chief Cameahwait, the Shoshone tribe and some trading being done.

At Weippe Prairie, there is a description of a meeting with the Nez Perce nation. It also tells about their stay with this group. It shares an account of a good relationship with the nation and the explorers.

The Oregon Trail is not much different. Though there was a strong presence of tribal nations along the road, the stories of these people are not there. There are now times when the tribal people will come and speak, and share their stories. In the oral traditions that have been passed down for many years, they tell stories of people who were here long before the explorers and the settlers.

The missing pieces along these trails are the stories of those who called this land home. Though the nations are mentioned, their perspective is not shared. It is all told through the eyes and experiences of the explorers and settlers. One has to wonder how adding the voices of the tribal nations would add to the experience. They have a rich history on these lands. They have their own memorials that capture their culture, beliefs and language. To the explorers, this was an unknown wilderness, and they struggled on it. To the tribal nations, this was their homeland.

Weippe Prairie



Native Trappers

As the white men entered, things changed. Hunting and trapping had long been survival tools, but settlers brought trade to North America.

During the time of fur trading, there was a lot of conflict. This happened not only between settlers and American Indians, but between tribes as well. The economy changed, and people were hunting just to sell the furs. The tribes were shocked as hunting increased. Animal populations fell. Some animals even disappeared in some places. By 1830, the beaver was gone from the Rocky Mountain streams.

With fewer beavers to hunt, many trappers looked to sea otters. Sea otters were found in the Northwest. The Chinese were willing to pay high prices for sea otter furs. The prices

for the furs were raised by a huge margin. The furs were so desirable that the sea otter was overhunted. They nearly went extinct in the early 1900s.

The voices of the tribes give us a different perspective. They don't always agree with the usual story of what happened. Settlers also brought disease, pollution and destroyed natural habitats. They also introduced alcohol to the tribes. A whole culture was changing.

American Indians have always felt at one with nature and have great respect for it. They work to take care of it. During this time period, the environment around them changed. This affected their way of life greatly. It also interfered with their deep spiritual beliefs.



A Trying Trade

From 1808 until the 1840s, the fur trade escalated. It brought with it a wealth of new goods, foreign people and strange ideas.

The foreigners had a great demand for the fur. The Plains tribes either couldn't keep up with demand or chose not to. In 1810, tribes from the Eastern Woodland migrated to the area. The Iroquois, Cree and Chippewa came to take advantage of this competition. This mixed cultures together. The competition brought unrest.

Ideas from the foreigners were very different from what the tribes had always known. They were introduced to new spiritual beliefs. There were marriages occurring between the different groups of people. People built relationships and families. This also brought with it access to wealth in Euro-American goods. New artistic styles and crafts spread among the many tribes.

The mixing of cultures caused both uncertainty and insecurity. Hostility between local tribes and foreign trappers was on the rise. Foreigners



were also bringing in horses, guns and deadly disease. It brought changes that they had never seen before. These

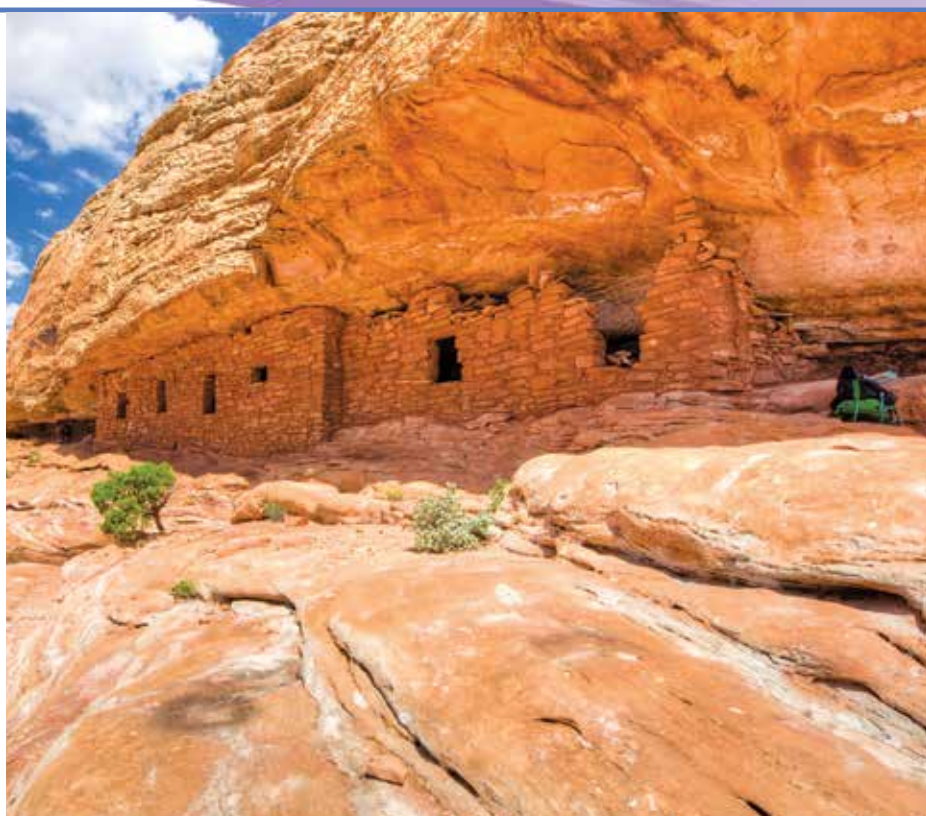
changes could be seen as both pros and cons. It was both an unsettling time and an exciting time.

Name _____

The Law of the Land

American Indians commonly take the law of the land very simply. To non-tribal members, the law of the land means the laws passed by the local or national governments to rule the community and nation. To tribal members, the law of the land often means just that: the law of nature or the land on which they live. As long as they've been around, American Indians have lived in harmony with nature and have relied on the earth for their support. More than that, they have also seen themselves as stewards (caretakers) of the land. They built their homes in areas where nature offered them food, water and shelter. They did their best to take care of the plants, animals and waterways in the places where they lived.

Today, many American Indians find themselves in conflict over whether to obey the law of nature or the law of the land. Tribal leaders are working with state and government officials to help make sure that these two very different "laws of the land" are in harmony with each other.



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GRADE

A Way of Life

"My strength is from the fish; my blood is from the fish, from the roots and berries. The fish and game are the essence of my life. I was not brought from a foreign country and did not come here. I was put here by the Creator."

—Chief Weninock, Yakama, 1915

Hello! My name is Tyee, and I am 12 years old. I am a member of the Chinook tribe. My family and I live with the rest of our tribe along the Columbia River. Our way of life is simple. It is not as bleak as you might think. We work hard. We rely on nature to take care of our needs. As we respect and honor the Earth, she nurtures us and gives us what we need.

I love spending time with my father, grandfather and the other men of our tribe. We hunt, fish, build canoes and make tools. When the work is finished, I also like playing my favorite game with my friends. We use a ball and sticks to play a game a lot like the one you call lacrosse.

The Columbia River is filled with salmon and other tasty fish. We

use these fish for food. We also hunt sea creatures from our canoes. On the land, we hunt deer, elk and other animals. Our women gather berries and roots. They also collect clams, shellfish and seaweed for us to eat. The land and the water take good care of us!

Once, my father and uncles made a long trip across the mountains to hunt bison. The men took me with them. We killed bison to help feed our families. We killed only as many bison as we needed. I was taught that we use every part of the animal. We know that the Earth has provided the bison for our use, and not for us to waste. A 2,000-pound bison will give us around 800 pounds of meat. We use the bones and head to make utensils and tools. The bison skin is also very valuable to us. We tan the hide and use it to make robes, moccasins, teepees and clothing.

Because we know that the land takes care of us, we take care of her in return. We do our best to show respect for the Earth and everything in it. We only take what we need and always give thanks for what we receive. You may think that caring for the Earth is a new idea, but we have been doing it since time immemorial.

Salmon Harvest

Activity

Washington's location near the ocean, along with the many freshwater rivers, lakes and streams found here, make our state the perfect home for all types of fish and water creatures. As we have learned in our studies this week, salmon fishing is an essential industry here. Take a look at the graph below and answer the questions. You may look back at the articles in this week's student edition if you need help with some of the questions.

1. Since 1970, which year were the greatest number of Coho salmon caught in the state? How many were caught that year?

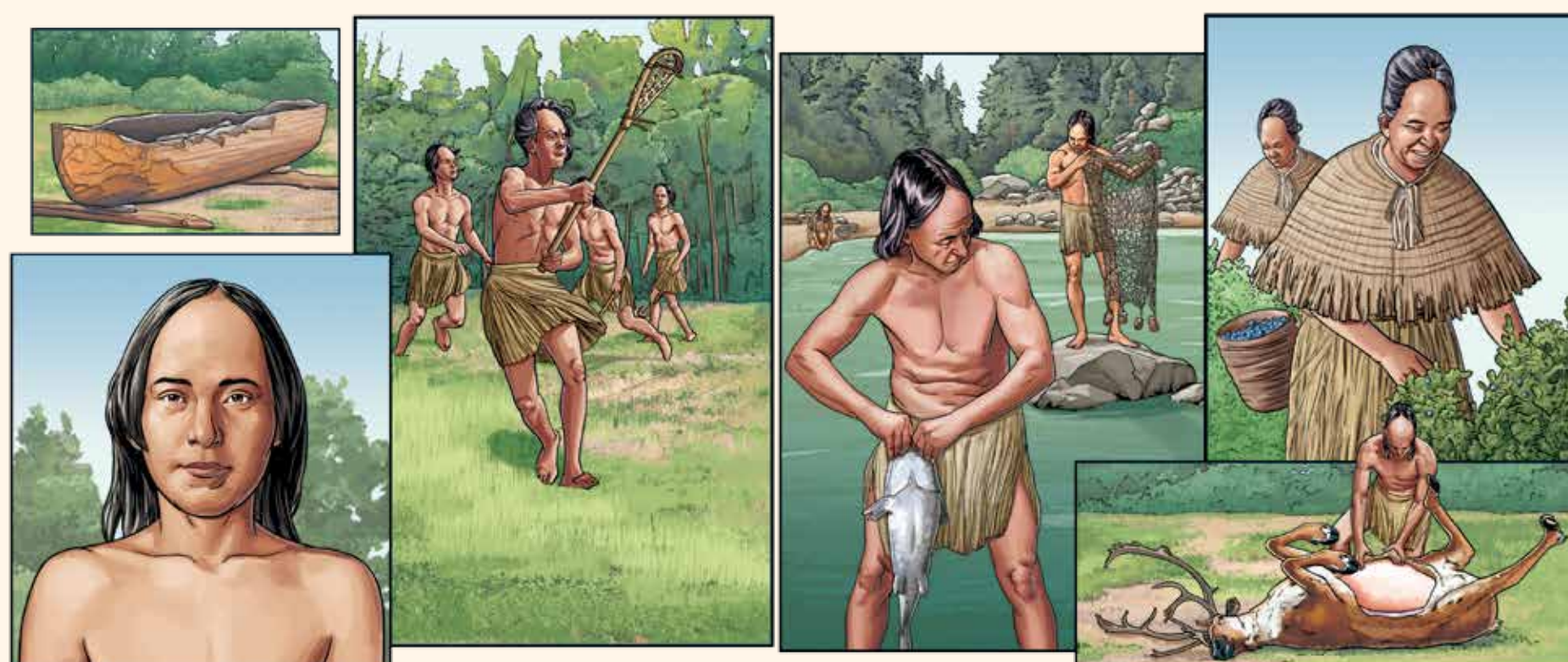
2. What year were the least number of Coho salmon caught since 1970? How many were caught that year?

3. Are more Coho or Chinook salmon caught in Washington?

4. In general, what has happened to the number of salmon caught since 1970?

5. Which species of salmon are making a comeback in Washington's waterways?

6. Why do you think the harvest of salmon has increased or decreased in the state since 1970?



1. Explain what is meant by the Covenant with the Creator.
2. Why did Coyote steal fire from the Fire Beings?
3. Explain the Boldt Decision of 1974. What effect did this decision have on the Northwest tribes?
4. According to tribal legends, why are salmon so important to the American Indians and their way of life?

Think & Review

When the Northwest tribes were moved onto Indian Reservations, they were told that they would still be able to hunt and fish in their "usual and accustomed" spots. Imagine you are a member of one of the Northwest tribes. Explain your feelings when you find out that you will no longer be allowed to use the waters where your ancestors have fished for salmon since time immemorial.

Let's Write

As you read this week's lesson, circle or highlight all proper nouns with any color pen or highlighter. This will help you find some of the crossword answers and get ready for this week's test.

If you'd like to make any editorial comments about our paper, please write to us at feedback@studiesweekly.com.

Connections Covenant with the Creator

The feelings that American Indians have for the Earth are more than just the enjoyment of a beautiful sunset. They don't just hope that their favorite fishing spot won't be disturbed by ATV trails. Tribes from all over North America believe that they were placed on the Earth by an all-powerful Creator. They believe that their people have been on the Earth forever. Or, as they like to say, since time immemorial.

They believe the Creator has given them a great gift. Tribal members believe that they have a sacred trust to care for the Earth. The natural resources found here are to be treated with respect. This sacred trust is often called the Covenant with the Creator. Some tribes have other names for this trust, but the meaning is the same. A covenant is a sacred promise between two people or groups. In this case, it is the American Indians' covenant, or

promise, to take care of the land they have been given. In return, the Creator promises that the land will always provide for their needs. The Covenant with the Creator helps us to understand the idea of sovereignty. Tribes rely on the land and are responsible for it. Their ancestors made this covenant with the Creator at the beginning of time. They still consider themselves to be bound by it today.



THE SALMON

Importance of Salmon to Northwest Tribes

For the Northwest Indians, salmon were, and still are, more than just a source of food. Salmon also play a role in their religion and culture. As part of the Covenant with the Creator, the Northwest tribes depend on salmon for life. They also promise to care for the fish and to help them return in the spring.

Each year, the tribes celebrate the return of the salmon with a unique ceremony. A legend passed down among the Northwest tribes says that before humans were placed on Earth, the Creator asked the plants and animals (who could talk at that time) to give gifts to the humans. Without their help, the pitiful humans would surely die. Salmon stepped forward and said that he would give his flesh to feed the humans. Water spoke up and said that Salmon could live in her. When the humans came, the Creator took the power of speech away from the plants and animals and gave it to the humans. Humans would now speak for nature since it could no longer

speak for itself. Today, at special salmon ceremonies, water and salmon are always served first. This honors these two vital elements of nature. It reminds the tribe of its sacred trust to protect and speak up for the salmon.

Boldt Decision of 1974

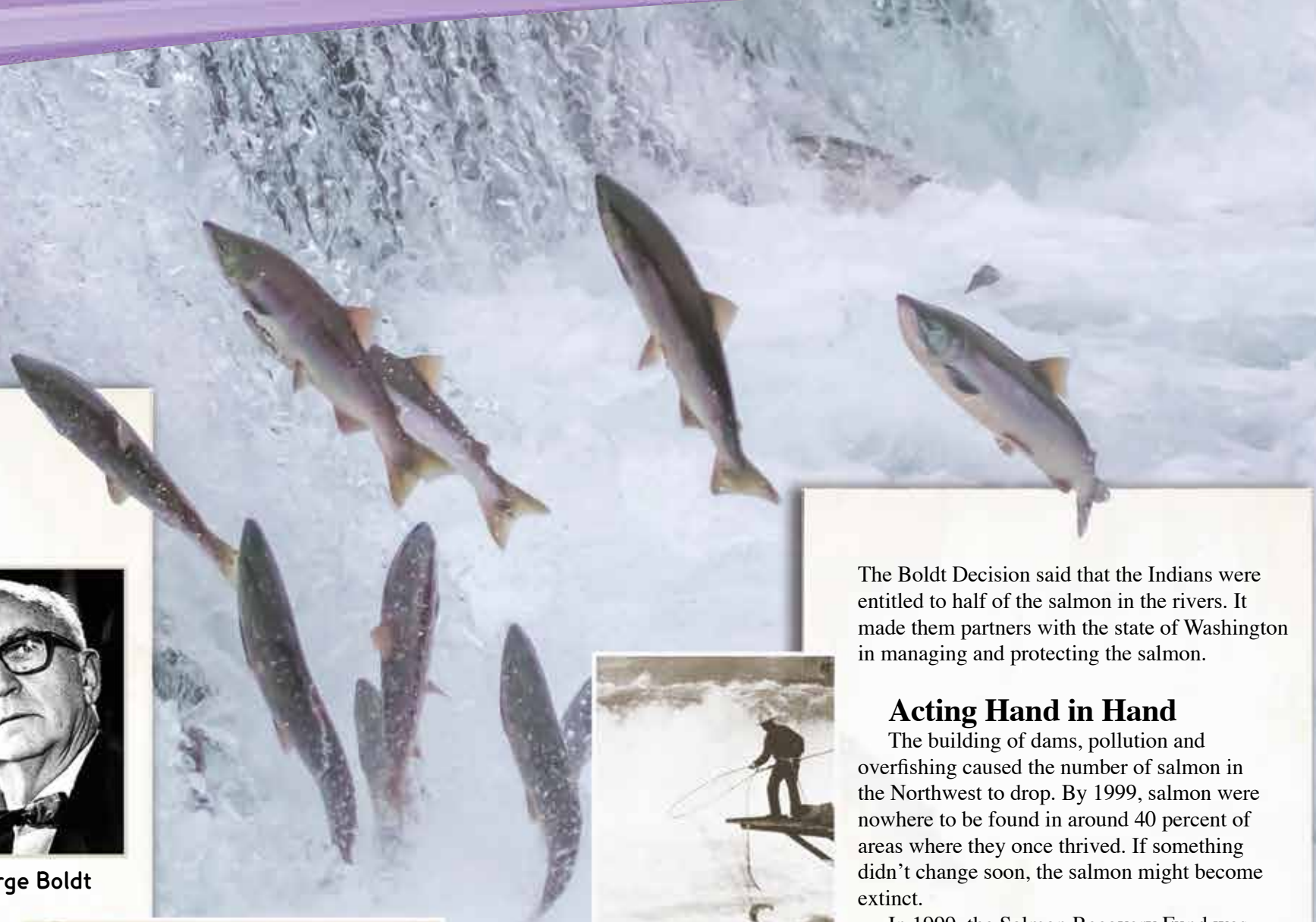
When the U.S. government first signed treaties with the Northwest tribes, the American Indians gave up much of their land. However, they kept the right to hunt and fish in their "usual and accustomed" spots. Even if these places were no longer part of the reservation, these rights were upheld.

As more settlers came to the area, they told the tribes that they could only fish on the reservation. The settlers wanted all the fish and the money that came with them for themselves. Doing so went against the treaties that had been signed many years before.

In 1974, a U.S. federal judge named George Boldt made a ruling. He said that tribal members had the right to fish in the waterways. It did not matter whether or not they were located on the reservation.



George Boldt



The Boldt Decision said that the Indians were entitled to half of the salmon in the rivers. It made them partners with the state of Washington in managing and protecting the salmon.

Acting Hand in Hand

The building of dams, pollution and overfishing caused the number of salmon in the Northwest to drop. By 1999, salmon were nowhere to be found in around 40 percent of areas where they once thrived. If something didn't change soon, the salmon might become extinct.

In 1999, the Salmon Recovery Fund was created by the Washington State Congress. It gave money to help restore salmon habitats.

Later, the Salmon Recovery Act of 2005 was adopted. This law helps bring salmon and bull trout back to the Snohomish Basin. Then in 2008, the Columbia Basin Fish Accords were signed. These accords, or agreements, were made between several tribes and the U.S. government. The accords brought the federal and state government, along with the tribes, together to work for salmon recovery. The accords gave more than \$900 million to bring the salmon back to life.

Salmon still struggle in the Northwest. Their numbers are increasing in our waterways. With many different groups working together, the future of our salmon looks brighter than it has in years.

Boldt II

In 1974, Judge George Boldt made the Boldt Decision. It said that the Northwest tribes had the right to fish on the rivers and waterways across the state, whether or not they were located on Indian reservations. It also said that the Indians had the right to protect the salmon's habitat so that the fish would be preserved for generations to come.

In 2007, another case was brought before the courts. This case said that the state of Washington was breaking the law by not protecting the salmon's habitat. The state had built more than 800 culverts (pipes) to carry water under roads and highways. These culverts often keep the fish from passing through. If the fish can't swim through the culverts, they can't live in their natural habitats or make their way to their spawning grounds.

Judge Ricardo Martinez ruled that the state of Washington was breaking the Boldt Decision. It wasn't protecting the salmon and their natural habitat. He ordered the tribes and the state to work together to find a way to solve the problem. By 2013, they still hadn't been able to agree on what should be done to restore the salmon's habitat.

In 2013, Judge Martinez told the state of Washington that it had 17 years to fix or replace around 800 culverts along its waterways. The state believed that this ruling was unfair because it would cost too much money to fix all the pipes. The state also said that fixing the pipes wouldn't make much difference in the salmon habitat. They said there are other things that block the waterways as well.

The state decided to appeal the case (ask for a new trial). In May of 2017, the U.S. Circuit Court of Appeals said "no" to the appeal and ordered the state to finish fixing the culverts. It will cost Washington around \$1.88 billion to fix or replace the culverts. Hopefully, the project will help bring the salmon back to life.



Earth's Elements

According to American Indian beliefs, earth, water, air and fire, the four elements of nature, all work together to provide for Earth's creatures. The Northwest has plenty of these elements needed to sustain life. Earth is the symbol of stability. It nurtures and cares for all forms of life. Water is the great purifier. It heals, cleanses and restores. Air is the breath of life. It carries the spirit of nature. It is the symbol of language and song. Fire symbolizes both creation and destruction. It must be cared for and nurtured, or it will burn itself out.

How Coyote Stole Fire: An American Indian Legend

Coyote felt sorry for the humans. They had no fur to keep them warm. He decided to help the humans by stealing Fire. The Fire Beings lived on the top of a high mountain, guarding Fire and keeping it for themselves.

One night, Coyote stole a chunk of Fire and ran away with it in his mouth. A Fire Being snatched at Coyote, bleaching the end of his long tail white. Coyote tossed Fire to Squirrel just in time. Fire was so hot that it curled the end of squirrel's tail. As the Fire Beings approached, Squirrel flung Fire to Chipmunk. A Fire Being grabbed at Chipmunk, leaving a wide scratch down the middle of his back. Chipmunk threw Fire to Frog, who hopped away until a Fire Being grabbed at his tail. The tail snapped off, and Frog tossed Fire to Wood, who swallowed it, quick as a wink. The Fire Beings tried and tried to get Fire out of Wood, but it was impossible. They gave up and returned to their mountaintop.

Coyote showed the humans how to get Fire out of Wood by rubbing two dry sticks together. Since that day, humans have had Fire to warm and cheer them.



Salmon Fisheries

A salmon fishery is a fishing ground or area where fish are caught. Salmon fisheries are critical to the state of Washington, and to the people and tribes who live here. The tribal fisheries bring in more than \$3 billion each year! That's a lot of money! This cash is used to create jobs, pay taxes and bring in tourists. Salmon fishing along the Puget Sound alone brings in around \$100 million each year.

Both state and tribal officials manage salmon fisheries. Both groups meet together to make decisions that will benefit those who fish for salmon and the salmon themselves. Many huge projects are now underway to help clean up the water. Improving the salmon habitats means that the fish will continue to thrive. Clean water makes life in the state better for everyone who lives here!

Salmon fisheries are about more than just money. They are also crucial to the way of life and culture of Northwest Indians and non-Indians alike. Salmon are tasty as well as healthy. Salmon have been the basis of the Northwestern Indians' diet for as long as they've been around. Salmon are also a large part of the culture and beliefs of the tribes in our area.

Even those who don't like to eat the fish enjoy the experience of fishing for salmon along our beautiful Northwest waterways. Outdoor adventurers come here to hike and fish and to feel nature in a way that can only be done here among our mountains, forests and fisheries.

Salmon fisheries are essential to Washington not just for economic reasons, but for cultural and religious reasons as well.

