

**WISDOM OF THE ELDERS RADIO: SERIES 3, PROGRAM 7
HONORING GRAND RONDE
GRADES 4-6 * LANGUAGE ARTS**

Lesson plan written by Esther Stutzman.

SUBJECT AREAS

Reading	Speaking
Listening	Writing
Research	Technology
Literature (both oral and written)	

SKILLS

Communication	Research
Analysis	Problem solving
Grammar	Speech
Spelling	Word identification and interpretation
Mapping	

LEARNING OBJECTIVES

Students who complete these lessons will:

- Have a basis of knowledge about western Oregon Indian tribes who are part of the Grand Ronde reservation
- Learn more about writing reports and research papers
- Be able to pronounce a variety of tribal names and spoken words/phrases in a selected Indian language
- Compare/contrast oral literature with written literature

INTRODUCTION

In the thousands of years before the coming of the Europeans, the Indians of western Oregon had established a rich and diverse culture. The coast and inland valleys of Oregon provided abundant food and natural resources that enabled the Native people to live a comfortable life.

These lessons plans are designed to show the history and background of western Oregon Indian people as well as the variety of arts that developed within regions.

Overview

The following five lessons present information about pre-European contact and lifestyles of western Oregon Indians; tell students about the European contact era and how trade and resources were affected; contain information about the treaty and reservation era with lessons focusing on writing, research and computer skills; use stories to illustrate techniques of oral and written literature; and encourage research using technology and library skills to learn about Oregon tribes.

These lessons include activities to enhance literature, writing, speaking and listening, and reading standards.

Lesson 1: Before the Coming of the Europeans

Lesson 2: Contact with a New Culture

Lesson 3: The Treaties and the Reservation Experience

Lesson 4: Stories as a Learning Tool

Lesson 5: Learning More about Western Oregon Indian Tribes

GUIDING QUESTIONS

- Why are historic journals and photos important to learning about the history of Oregon Indians?
- What information can be incorporated into social studies sessions?
- What information is new (and amazing) about Oregon Indians?
- Why is research important instead of using information that is available?

PREPARING TO TEACH THIS LESSON

- Much of the background information for the lessons can be found on the Wisdom of the Elders Radio program, Series 3, Program 7, Grand Ronde.
- The “references” section of this lesson contains web site addresses for downloading a variety of information. Download the historical feature of each of the tribes referenced.
- Have available materials for each student to make a journal. Each should be supplied with a heavy paper for the cover and sufficient paper for a minimum of 10 pages. Punch holes in the edge of the papers and use twine to tie the pages together.
- Have available several sheets of large poster-size paper for Lesson 1.
- Become familiar with the selection of words in each lesson from a variety of Oregon tribes.
- Invite a member of the Grand Ronde tribal community to speak to the class about the history and present day activities of the tribe. Contact information can be found on the Grand Ronde website, <http://www.grandronde.org/>.
- Copy the attached pictures. Use the guide to encourage students’ analytical thinking about the photos. Display the pictures in the classroom.

SUGGESTED ACTIVITIES

Lesson 1: Before the Coming of the Europeans

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.06—Listen to, read, and understand a wide variety of informational and narrative text.
- EL.06.RE.09—Understand, learn, and use new vocabulary that is introduced and taught directly through informational text, literary text, and instruction across the subject areas.
- EL.06.RE.20—Clarify understanding of informational texts by creating simple outlines, graphic organizers, diagrams, logical notes, or summaries.
- EL.06.WR.30—Use a variety of resource materials to gather information for research topics (e.g. books, magazines, newspapers, dictionaries, schedules, journals, phone directories, web resources).

THE ARTS

- AR.05.HC.03—Describe how works of art from various historic periods reflect the artist's environment, society, and culture.

CD Segments to Play

Background

Before the coming of the European settlement, the Kalapuya were the largest American Indian group in western Oregon. It is estimated that the people numbered 15,000 at the time of European contact. The traditional territory of the Kalapuya encompassed the majority of the Willamette Valley southward to the Upper Umpqua Valley near present-day Yoncalla. Thirteen distinct groups of people lived in the traditional territory, speaking three dialects of the Kalapuya language.

Contrary to most beliefs, the Kalapuya were not nomadic, but rather lived in permanent villages throughout the valley. Wooden plank/frame houses were used as the primary dwellings and shelters of wood and brush were constructed in temporary fishing and hunting sites. Long dugout canoes were used to navigate the inland streams and waterways as a means of transportation and food gathering.

The Kalapuya were hunters of large and small game, subsisting on deer and elk supplemented by a variety of fish. Of primary importance were gathering techniques for plants that provided a balanced diet for the people. Camas was a

vital food item for the Kalapuya, who roasted the bulb in stone-lined ovens and made pressed cakes for winter use and also as a trade item.

The neighbors of the Kalapuya to the south were the Cow Creek Umpqua Indians, Chasta (Shasta), Takelma and those of the Upper Rogue River. Coastal tribes such as the Siuslaw, Coos, Lower Umpqua, Alsea, Tillamook, and Nehalem were also neighbors and often traded with the people of the inland valleys.

Each tribal group was rich in the traditions of storytelling and history and each also had their great leaders who were well respected.

Suggested Strategies

Activities

1. Journal

Have each student construct a journal. Each student then becomes a historical researcher who will discover information about Oregon tribes. Have each student answer the following questions as a journal entry.

Journal entry #1: What do I already know about Oregon tribes? (4 things) What do I want to know about Oregon tribes? (4 things)

2. Read

Read from the downloaded Oregon Indian information. All or a selection of tribes may be used.

3. Draw

Each child selects a tribal group and draws a picture in the journal based on the information.

4. Analyze

Point out the historic photos and assign a group to each photo to analyze the subject. Discuss the findings. The chart below may be helpful in discussing the photos.

Observation	Knowledge	Interpretation
Describe exactly <i>what you see</i> in the photo. <ul style="list-style-type: none">• What people and objects are	Summarize <i>what you already know</i> about the situation	Say what you <i>conclude</i> from what you see. <ul style="list-style-type: none">• What's going on in the picture?

shown? <ul style="list-style-type: none"> • How are they arranged? • What is the physical setting? • What other details can you see? 	and time period shown, and the people and objects that appear.	<ul style="list-style-type: none"> • Who are the people & what are they doing? • What might be the function of the objects? • What can we conclude about the time period?
Further Research What questions has the photo raised? What are some sources I can use to find answers?		

5. Vocabulary

Students will write each word and its definition in the journal

researcher
 culture
 nomadic

tradition
 gathering

Lesson 2: Contact with a New Culture

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.09—Understand, learn, and use new vocabulary that is introduced and taught directly through informational text, literary text, and instruction across the subject areas.
- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.
- EL.06.RE.20—Clarify understanding of informational texts by creating simple outlines, graphic organizers, diagrams, logical notes, or summaries.
- EL.06.WR.02—Discuss ideas for writing with classmates, teachers, and other writers, and develop drafts alone and collaboratively.

GEOGRAPHY

- SS.05.GE.02—Examine and understand how to prepare maps, charts, and other visual representations to locate places and interpret geographic information.
- SS.05.GE.02.01—Use maps and charts to interpret geographical information.

CD Segments to Play

Background

Trade was an important cultural activity for most tribes. Resources that were scarce in the home territory could be obtained from other tribes. Many “trade centers” were established thousands of years ago in places now known as The Dalles, French Prairie (near Salem), Saginaw (north of Cottage Grove), the banks of the Umpqua River near Roseburg, and many, many others throughout Oregon. At these trade centers, tribes met with other tribal people from far away who would bring specialized items from their areas.

Some of the most sought-after items were obsidian for projectile points, acorns, shellfish from the Coast and a variety of shells from the Puget Sound and northern California areas. Often, food was traded, sometimes due to a seasonal scarcity of a certain item. Clothing, tools and personal items were also traded and fine craftsmanship was a valuable asset to making a good trade.

Because of the many languages spoken in Oregon, it was difficult to negotiate a trade with someone from a distant tribe. And so the Chinook Trade Jargon (*Chinuk Wawa*) was used. This is a language made from many tribal words as well as English, French and other words that came after European contact. The early traders, trappers and explorers quickly learned important words in this language and so were able to communicate with Indian tribes.

The Kalapuya people of the Willamette Valley and other inland areas obtained the skins of sea otters from coastal tribes. The Kalapuya prized the sea otter for its appearance and often used it in making traditional *regalia*. Sea otter was one of the most valuable trade items in the inland valleys of Oregon. But this item in particular brought exploitation from the European culture.

At one time, there was a large sea otter population. On the Pacific coast, the sea otter was used and traded for food as well as for the thick and rich fur. Trade routes between the coast and the inland valleys of western Oregon were established to take advantage of fur trading as well as trade for other items such as acorns, camas, shellfish and tools. The Chinook name for sea otter is “*elakha*”. The Kalapuya people of the Willamette Valley called him “*wul-hyat*.”

During the Lewis and Clark expedition, on November 20, 1805 the men first saw sea otter furs at Baker’s Bay on the north side of the Columbia estuary, Pacific County, Washington. Lewis and Clark never actually saw live otters, only their furs, which were traded among the local people.

Captain James Cook, Lewis and Clark, and other early explorers recognized that the fur of the sea otter was a prized commercial item and their stories initiated the European and Russian quest for sea otter hides. More than a million sea otters were killed by the time the first pioneers came to Oregon around 1850. **The last known sea otter** was killed near Newport, Oregon in 1906.

Suggested Strategies

Activities

1. Discuss

Explain the trading process. Divide the class into two groups. On a piece of poster paper, have each group write at least six items Indians might have traded and why.

- Why was trade important?
- Why did the Indian people go far away to trade?
- What do you think was the most important item that the Indians of the Willamette Valley wanted? What was the most important for the coastal Indians?
- What do you think a pelt is worth today?
- Why aren't pelts used today as much as they were 150 years ago?

2. Journal

Journal entry #2: What is a sea otter? What would you make out of a sea otter hide?

3. Discuss

- Why did the early explorers want sea otter skins?
- Why did the trappers and traders kill so many sea otters?
- What happened as a result of all the sea otters being killed? (Explain about using all of the resources and the chain reaction that affects all life.)

4. Draw

Draw a picture of a sea otter in the journal (requires looking in the library or online; <http://www.ask.com> or Google search),

5. Mapping exercise

Use a detailed Oregon map (a Gazetteer is ideal). Try to locate these names in the Chinuk Wawa:

Sitkum	half (halfway)
Toketee Falls	pretty (hint: east of Roseburg)
Siskiyou Pass	bob-tail horse

6. Vocabulary

Students will write each word and its definition in the journal

regalia
extinction
obsidian

resources
exploit

Lesson 3: The Treaties and the Reservation Experience

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.09—Understand, learn, and use new vocabulary that is introduced and taught directly through informational text, literary text, and instruction across the subject areas.
- EL.06.WR.10—Write for different purposes and to a specific audience or person, adjusting tone and style as necessary.
- EL.06.WR.30—Use a variety of resource materials to gather information for research topics (e.g. books, magazines, newspapers, dictionaries, schedules, journals, phone directories, web resources).

CD Segments to Play

Background

The Willamette Valley Treaty of 1855 began a change for the Indians of western Oregon. According to the terms of the treaty, the Indian tribes agreed to remove to a reservation. Beginning in 1856, the government ordered that all the Indian people be rounded up and moved to various reservation locations in Oregon. Many of the coastal tribes went to the Siletz reservation, east of Newport on the coast. Most of the tribes from the Willamette Valley and southward were removed to the reservation at Grand Ronde.

The following is a story of an Indian woman named Martha Sands, who was taken to the Grand Ronde reservation.

From Wisdom of the Elders Radio Series 3, Program 7

“Many Kalapuya were rounded up by the U.S. Army then marched to the Grand Ronde region from a site called Table Rock, a journey made 265 miles north in the winter time. They kept the men together and they kept the women together. And the women were treated a little bit better, although it was abhorrent treatment by any standard. The children were left to the women to take care of. And all that you might have is that prayer, you know. That’s all. That’s your meat. Your food is that prayer. And some faith in the God. And they were tested.”

“And so enter Martha Sands. Martha Sands knew that our people would be dying from this trip from exposure and from lack of sustenance. And she would hunt and gather for that whole journey. And she would come down and disperse the food amongst the women and the children and then they would give it to the men. And I’ve heard that she would hide in beaver dams.

“How could she do this to sustain so many people? And I thought, well, she had to have that prayer. She had to be shown some. ‘Course she’s walking the earth like that and knowing that the earth will provide in a good way, you know.

“Every year we celebrate that. We bow our heads by having our children walk from the elementary school to the Community Center. It’s just a mile. But when they get up there then we tell them why; what that was about.

“And they have this bust of Martha (in the Spirit Mountain Casino) and she’s weaving a basket. And her granddaughter is also weaving, looking on, attentive and learning how to weave the baskets.

“And the bust does portray that she was a teacher. So Martha Sands has taught me about perseverance. If she was focusing on hate and something to avenge and hurt the dominant culture, she wouldn’t have been able to help her people. She’s a hero to me because without her we wouldn’t have all the people that we have today.”

Michael Reibach, Grand Ronde Elder

While on the reservations, the Indian way of life was forbidden, with tribal members forced to learn English and to abandon traditional lifestyles.

The impact of this change took its toll. Basketry and arts were nearly forgotten and in their place, the people learned farming, blacksmithing, and other European methods. Unfortunately, storytelling was an art that nearly vanished.

Suggested Strategies

- Invite a member of the Grand Ronde tribal community to speak to the class about the history and present day activities of the tribe.

Activities

1. Journal

Discuss the Indian removal to the reservations and how life changed. Have the class answer the following journal entry question.

**Journal entry #3: Why were Indian people taken to the reservation?
Was it better or worse than living in tribal groups?**

2. Research

As a computer lab activity, go to the homepage of the Confederated Tribes of the Grand Ronde. Read about what programs the tribe is presently involved in.

3. Journal

After hearing about the reservation experience and learning about present-day reservations, have each student answer the following journal entry question:

Journal entry #4: Compare the reservation of the 1860s to the present-day reservation of Grand Ronde.

4. Vocabulary

Students will write each word and its definition in the journal

reservation
ratify

treaty
contemporary

Lesson 4: Stories as a Learning Tool

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.
- EL.06.RE.26—Draw conclusions about reasons for actions or beliefs based on an analysis of information in the text.
- EL.06.RE.09—Understand, learn, and use new vocabulary that is introduced and taught directly through informational text, literary text, and instruction across the subject areas.
- EL.06.WR.10—Write for different purposes and to a specific audience or person, adjusting tone and style as necessary.
- EL.06.WR.23—Write fictional narratives.

CD Segments to Play

Background

We call them “stories” because that’s what our ancestors call them. We don’t use the words “myth” or “legend” because both words have a connotation that the content is not true. Our grandmothers told us that the stories are true. Storytelling is an art.

Because there was not a written language, tribal history, traditions and important events were passed on through stories. In each tribe, certain people were recognized as carriers of stories and these people were the ones who re-told the stories in order to keep the memories alive.

Each tribe had its own set of “rules” for storytelling. For example, among the central and southern Kalapuya, only certain stories could be told during certain seasons of the year. (Reference the downloaded copy of the [Kalapuya Calendar](#)). Some stories were only told by men and others were only told by women. For many tribes, stories and songs are private property. It is considered disrespectful to tell another tribe’s story or sing their song.

Among the Kalapuya, the storytellers insisted on respect.

- It was considered disrespectful to stand up when a story was being told. You could become hump-backed: “*Bunda-yuu.*”
- Also, a person must never lay down when a story is being told. Anyone who does will become crippled or, in the case of a child, never grow as tall as they should be.
- Storytellers told the children to look at them at all times. To look around indicates the listener is not interested and that is disrespectful.
- Some stories were told with certain “signals” to prompt the audience to respond with a sound or a word, just to ensure that the people were paying attention.

Of the thousands of traditional stories once told in western Oregon lodges, only handfuls remain. Most stories today are told in English because that is how they were remembered for generations after the reservation experience. Stories are carried on today as reminders of tribal life and to show that the lessons of yesterday are valid in today’s world.

The following is a story that has been passed down in the families of the Komemma Kalapuya of the Yoncalla, OR area in Douglas County.

CAMAFEEMA

Camafeema was the headman of the Kalapuya village, Splac’ta Alla, in the Upper Umpqua valley when the pioneer Applegate brothers arrived shortly before 1850. Camafeema saw that the Applegates were “skookum”

a word in the Chinook trade jargon meaning “strong of spirit.” Friendships were made and the Applegate family was allowed to settle on land not far from Camafeema’s village.

The eldest Applegate brother, Charley, and the headman Camafeema became close friends often hunting together and spending time just sitting and talking in the Chinook jargon.

After the Willamette Valley Treaty of 1855, the U. S. Army went from village to village to round up the Indians and take them to reservations. When the soldiers arrived at Camafeema’s village in 1856, Camafeema tore open his shirt and stood in front of the soldier’s guns and said “No, I will not go! I will die here in the land of my grandfathers.”

The soldiers did not know what to do. They tried to force Camafeema and his family to march ahead of them and away from the valley.

Before long, the three Applegate brothers arrived, defending Camafeema. They were very politically influential and told the soldiers to leave. The Applegates said they would take responsibility for Camafeema and his village.

After much negotiation, the soldiers did leave, but not before securing a promise from the Applegates that they would take responsibility and insure that the Indians “caused no trouble.”

And so it was that Camafeema and his family stayed in the valley until many died of disease or moved to other locations with the coming of more settlers.

Suggested Strategies

Activities

1. Discuss

Read the story of Camafeema to the class.

- Why didn’t Camafeema want to go to the reservation?
- How did this story survive?
- Why is it important to remember these stories?

2. Discuss

Talk about what it is like to move from your home to a strange place. Emphasize that the Indian people did not move from place to place as we do

in today's society, and so the removal to the reservation was very frightening and new.

3. Journal

Journal entry #5: Write a two-paragraph story pretending you and your family were taken to the reservation. Tell about how you felt and why.

4. Discuss

Many stories are told and not written. What is the difference between reading a story and listening to a story? Which is more fun?

5. Vocabulary

Students will write each word and its definition in the journal.

relocation
oral literature

assimilation
nomadic

Lesson 5: Learning More about Western Oregon Indian Tribes

Standards

ENGLISH LANGUAGE ARTS

- EL.06.RE.05—Demonstrate listening comprehension of more complex text through class and/or small group interpretive discussions across the subject areas.
- EL.06.RE.09—Understand, learn, and use new vocabulary that is introduced and taught directly through informational text, literary text, and instruction across the subject areas.
- EL.06.SL.03—Organize information using supporting details, reasons, descriptions, and examples.
- EL.06.WR.10—Write for different purposes and to a specific audience or person, adjusting tone and style as necessary.

CD Segments to Play

Background

Although the Native people of western Oregon endured a history of European contact, relocation and a great loss of culture, the tribes have endured.

“Termination” of Indian tribes in the 1950s was a Federal policy that severed ties between tribes and the U.S. government. But refusing to be assimilated into the

majority culture, many tribes in the 1960s began to organize to seek Federal recognition and restoration. The people of Grand Ronde gathered yearly at the community cemetery to honor those who passed over and at those gatherings, they began to plan their work of attaining Federal recognition. With the persistence of several tribal elders, making trips to Washington, D.C. and collecting thousands of documents, the tribe was recognized by the Federal government in 1983.

One Grand Ronde tribal member relates:

“We catch the midnight plane to New York or Washington, D.C. We’d get there early enough in the morning to get off the plane, go to the meeting and never had enough money for a hotel. They’d do all their work in one day, get back on the plane and fly back. And those weren’t just young kids. These were elders.”

And so tribes such as the Grand Ronde, Coquille, Cow Creek, Coos, Lower Umpqua and Siuslaw worked toward gaining Federal recognition to ensure that the people were equal partners in economic development, health and education. Today, Oregon’s federally recognized tribes have many programs for their people: health, education and tribally-owned businesses. Tribes also contribute to the community through their charitable foundations. But a most important aspect of today’s tribal life is remembering the traditions and culture to make sure that they will be preserved for generations to come.

Suggested Strategies

Activities

1. Discuss

Discuss why Indian people want to keep the traditions and the culture. Why is it important?

2. Reflect

- Have each student go back to the first question in the journal: “What do I already know about Oregon tribes?” Ask if the information in these five lessons changed their mind about what they already thought they knew. Ask for examples.
- Have each student go back to the second part of the first entry: “What do I want to know about Oregon tribes?” Ask if they found out most of what they wanted to know. Ask for examples.

3. Journal

Journal entry #6: What was the most important fact I learned about western Oregon Indians?

After the students finish their answers, ask several students to read their replies.

4. Vocabulary

termination
restoration

recognition
relocation

EXTENDING THE LESSON/REFERENCES

1. For a library day, have each student check out an Indian-subject book or choose a book of Indian stories to read to the class.
2. Hang the historic photos on one wall and keep the display for as long as is possible so the class will be reminded of the lesson.
3. Play the Peach Pit Game or Throwing-Down-Sticks Game at recess (Instructions attached)

Websites

Kalapuya Creation Story:

<http://archaeologychannel.com/>

The Confederated Tribes of Grand Ronde

<http://www.grandronde.org/>

Click on "Our Story"

Confederated Tribe of Siletz Indians

<http://ctsi.nsn.us/>

Click on "History and Culture" on the left

Confederated Tribes of the Coos, Lower Umpqua and Siuslaw

<http://www.ctclusi.org/>

Click on "Traditional Culture" on the left

Cow Creek Band of Umpqua Indians

<http://www.cowcreek.com/>

Click on "Our Story"

Coquille Indian Tribe

<http://www.coquilletribe.org/>

Photos

Courtesy of the Komemma Cultural Protection Association of Yoncalla, OR and private collections of the Fearn and Stutzman families

Attachment

Two games

PEACH PIT GAME

- Dry five peach pits.
- Color only one side of the pit with tempera colors. Can be one color or multi-colored. Let dry.
- Put pits in a wide, flat basket or pan.
- Rules:
- May be played in teams by each team member taking turns.
- Player tosses pits upward from the basket and catches them.
- Count the number of colored sides up. Each team keeps track of the number.
- Team having the most colored sides up wins.

THROWING-DOWN-STICKS GAME

- Color four popsicle sticks, each with a different color on one side only. One side remains uncolored.

Example of suggested scores:

Red	=	1 point
Blue	=	2 points
Green	=	3 points
Yellow	=	4 points

- Place 40 beans evenly around the edge of a large circle at least 24" in diameter. This is the "kitty."
- Sticks are gathered up into the hands and thrown down in the circle. Count the number score for colored sides showing. For that number, take the corresponding number of beans. Player with the most beans when the "kitty" is gone is the winner.