

**WISDOM OF THE ELDERS RADIO: SERIES 3, PROGRAM 5
HONORING THE UMATILLA NATIONS
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 the lessons will:

- Have a basis of knowledge about the Umatilla Nation
- Learn more about writing reports and research papers
- Be able to pronounce a variety of tribal names in a selected Indian language
- Compare/contrast oral literature with written literature

INTRODUCTION

The people of the Umatilla say that water was created first. Life and land were created next. Land promised to take care of all life and all life promised to take care of the land.

And so, the people of the Lower Columbia have always respected the land they live on, sharing the Big River with many tribes. The Umatilla tribal group today is made up of the Cayuse, Walla Walla and Umatilla. Living along a river system, the tribes established ties with other tribes along the river and shared trade, relationships and resources.

Overview

This lesson plan is comprised of five lessons which include activities to enhance the standards of literature, writing, speaking, listening and reading.

Lesson 1: Pre-European Ways of Life

Lesson 2: Trade among the Columbia River People

Lesson 3: European Contact and its impact on Tribal Life

Lesson 4: Treaties and the Reservation Era

Lesson 5: Contemporary Tribal Information

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

- Visit the suggested websites in the “References” section of this lesson plan.
- A visit to a local museum that has an Indian section will also be a good background. If possible, arrange a visit to Tamástslíkt Cultural Center

SUGGESTED ACTIVITIES

Lesson 1: Pre-European Ways of Life

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.20—Clarify understanding of informational texts by creating simple outlines, graphic organizers, diagrams, logical notes, or summaries.
- 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).

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

The Umatilla occupied both sides of the Columbia River above the junction of the Umatilla River. The Walla Walla lived along the Columbia just below the mouth of the Snake River. Cayuse people lived between the Walla Walla and the Nez Perce from the Deschutes River to the Blue Mountains. (See map.)

OBTAIN APPROVED MAP FROM UMATILLA REVIEW GROUP

These tribes created relationships based on needs such as trade, resources and security. Since the territories were within a crossroads of trading routes, the area became a place to trade, barter and gather resources from tribes in other parts of the West. As the horse appeared on the scene, the Cayuse and other people of the area established strong ties with tribes on the plains and eastern plateau areas.

Dependence on the river brought together the tribes for yearly fishing seasons. Judy BlueHorse-Skelton describes how the salmon is a symbol for northwest river tribes:

“The salmon’s spirit is sacred life. Salmon is our brother. My family and I sat on the rocks and watched on long, shimmering salmon burst high into the air. He twisted back into the white and green froth of surging water, his body a shadow, still visible through the falls. After several more minutes, another salmon shot up and out, into the crest of the waterfall, over the top, heading home. For thousands and thousands of years, salmon lived and flourished in the Columbia River watershed, reaffirming and repeating this dramatic cycle of life. Historical estimates show that from 10 to 16 million salmon returned annually. For as long as Native people can remember, salmon have unselfishly given of themselves for the physical and spiritual sustenance of the people. The Umatilla and most other Northwest tribes depended on the salmon for their religious and cultural existence.”

From Wisdom of the Elders Radio Series 3, Program 5

The people of the Columbia River gathered at Celilo Falls to fish. Large dip nets were used to catch the salmon from wooden platforms. The salmon would then be dried or pounded into cakes and stored for use in the winter. The diet was supplemented by seasonal foods such as nuts and berries and the hunting of deer, antelope and elk.

Although many Columbia River people lived near the fishing sites all year, many came only during certain fish runs. It was important to gather many kinds of foods in order to survive the often-harsh winter seasons along the Columbia Gorge.

Suggested Strategies

Activities

1. Journal

Journaling is an important way to help students research and evaluate what they learn.

Have each student construct a journal of several blank pages of 8½ x 11 paper folded in half.

There will be five journal entries, reflecting the five parts of the lesson plan.

Students will write the following questions in the journal and answer as best they can.

Journal entry #1: What do I know about the Umatilla? What do I want to find out about the Umatilla?

2. Research

Divide the class into three groups representing the Umatilla, Cayuse and Walla Walla.

Use the following web-based information as a basis for each group's research about the Umatilla:

- <http://www.umatilla.nsn.us/>
- http://englishriverwebsite.com/LewisClarkColumbiaRiver/Regions/Places/walla_walla_river.html (this site contains quotes from the Lewis and Clark expedition and also shows the landscape as it looks today near the Walla Walla River)
- <http://www.critfc.org/text/wstreaty.html> (text of the treaty with the "Tribes of middle Oregon," 1855)
- <http://www.tamastslikt.org>

ALSO HERE WILL BE OTHER WEBSITES SUGGESTED BY THE UMATILLA REVIEW GROUP

3. Analyze

Display historic photos of the Umatilla, Cayuse and Walla Walla.

ASK THE UMATILLA REVIEW GROUP TO SUGGEST APPROPRIATE PHOTOS

Have the class analyze the pictures for:

- Landscape features
- What the subjects are doing
- What is the type of clothing

Ask the class what other questions they might have about the photos.

3. Draw

On the basis of the photos, have each student draw themselves interacting with one of the people in the photo. (Having a meal, hunting, walking, or fishing, for example.)

Select several students to tell about the pictures and why they chose that certain scene.

4. Vocabulary

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

tradition	seasonal
territory	barter
trade	nation

Lesson 2: Trade among the Columbia River People

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

For thousands of years, the people of the Columbia River conducted trade along the river. Many trade routes stretched onto the coast and north into British Columbia, south to California and east into the Great Plains. The River was a crossroads of trade and later, an intersection with European explorers.

“By the time Lewis and Clark arrived here our people had been engaged in trade for thousands and thousands of years. Commerce was important to us and that is why our people were hospitable to the explorers, because they represented the opportunity to create a monopoly in trade if they would help establish a trading post in our area.”

Roberta Conner, Director Tamástsiikt Cultural Institute (from Wisdom of the Elders Radio Series 3, Program 5)

Suggested Strategies

Activities

1. Journal

Journal entry #2: Why was trade important to the people of the Columbia River?

2. Research

Set aside some class time for the three groups to do research on their assigned tribal group.

3. Vocabulary

OBTAIN APPROVED TRADE ROUTE MAPS FROM THE UMATILLA REVIEW GROUP

ACTIVITIES AND VOCAULARY WILL BE BASED ON THESE

Lesson 3: European Contact and its impact on Tribal Life

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.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.
- 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 following is from the journal of William Clark:

“The great chief Yel-lep-pet two other chiefs, and a Chief of Band below presented themselves to us verry early this morning. we Smoked with them, enformed them as we had all others above as well as we Could by Signs of our friendly intentions towards our red children Perticular those who opened their ears to our Councils. we gave a Medal, a Handkercheif & a string of Wompom to Yelleppit and a String of wompom to each of the others. Yelleppit is a bold handsom Indian, with a dignified countenance about 35 years of age, about 5 feet 8 inches high and well perpotiond. he requested us to delay untill the Middle of the day, that his people might Come down and See us, we excused our Selves and promised to Stay with him one or 2 days on our return which appeared to Satisfy him; great numbers of Indians Came down in Canoes to view us before we Set out which was not untill 9 oClock A M.”

Clark, October 19, 1805

“While here we were met by the principal Chief of the Wal lah wal lah Nation and Several of his nation. this chief by name Yel lep-pet had visited us on the morning of the 19th of Octr. at our encampment imedeately opposit to us; we gave him at that time a Small medal, and promised him a large one on our return. he appeared much gratified at Seeing us return. he envited us to remain at his village 3 or 4 days and assured us that we Should be furnished with a plenty of Such food as they had themselves, and Some horses to assist us on our journey.”

Clark, April 27, 1806

The Lewis and Clark expedition stayed in the homeland of the Umatilla for about a week on their way to the West Coast in 1805, and again in 1806 on their return. They noted that the people displayed hospitality, honesty and sincerity.

The headman, Yellepit, was eager to establish trade relations with the whites. He saw that many of the European trade goods such as tin pots would be valuable. And so in 1818, the Northwest Company built a trading post across the river from Yellepit's village. Although the tribes enjoyed several years of prosperity, trading goods with the Northwest Company, the prophecy of the Umatilla nations came true:

"There were prophecies that new people would come and our lives would change. And the prophecies talked about how this life would be difficult for our people for a good deal of time and then it would change again."

Roberta Conner, Director, Tamástslikt Cultural Institute (from Wisdom of the Elders Radio Series 3, Program 5)

Suggested Strategies

Activities

1. Journal

Journal entry #3: How did the lives of Umatilla people change after the coming of the Europeans?

2. Discuss

Discuss European impact on tribal life.

- What might have been the biggest and fastest change in the lifestyle of the Umatilla ?
- What negative changes happened?
- How did European contact change the system of trading?

3. Research

Set aside some class time for the three groups to do research on their assigned tribal group.

4. Vocabulary

expedition
exploration
reservation

hospitality
encampment
prosperity

Lesson 4: Treaties and the Reservation Era

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.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

The 1850 Donation Land Act gave governmental approval for settlers to move onto “vacant land.” But the tribes were not consulted in the process, and the United States continued to claim vast portions of North American land and encourage the settlers to move westward.

In June of 1855, a Treaty Council was held at Mill Creek, six miles above Waiilatpu in the Walla Walla valley. As a result, a treaty was signed between the Walla Walla, Cayuse, Umatilla and the United States. The Umatilla reservation was created as a part of this process. These three nations ceded 6.4 million acres to the United States, reserving 510,000 acres as the reservation.

On the reservation, the traditional lifestyle was continually challenged. The children were sent to Catholic and Protestant schools. People were punished for speaking their own language. Traditional Indian leadership was continually discarded by Indian agents who refused to recognize the role of the chiefs and councils.

Because the reservation lands were envied by settlers as a bountiful place to graze cattle and grow wheat and other crops, the boundaries became a subject of heated debate. In the late 1800s, the US Congress passed legislation to reduce the size of Indian lands by declaring much of the lands as “surplus”,

allowing settlement by non-Indians. Only 158,000 acres remained of the original 6.4 million that was once the homeland of the Umatilla.

Suggested Strategies

Activities

ASK THE UMATILLA REVIEW COMMITTEE TO RECOMMEND APPROPRIATE PICTURES

1. Journal

Journal entry #4: Why was a treaty made and how did it affect the lives of the Umatilla?

2. Analyze

Display pictures of the reservation era. Discuss the differences in appearance between this era and pre-contact.

- Do the subjects appear to be “posed” for the picture?
- Do they look comfortable in the setting?

3. Discuss

- What is a treaty? What similar kind of agreements is made in today’s world?
- Treaties were made with Indian tribes and written in the English language. Why?
- Did this make it difficult for the Indian people to understand?
- Did this lead to misunderstandings about what the treaty said?

4. Research

Set aside some class time for the three groups to do research on their assigned tribal group

Lesson 5: Contemporary Tribal Information

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.02—Match the purpose, message, occasion, and delivery to the audience.
- 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

In the 1940s, the Umatilla people began researching ways in which the tribe could have a voice in their own affairs. In 1949, a Constitution and bylaws were established that led the way to a confederation of the Umatilla, Cayuse and Walla Walla tribes.

In 1957, the Dalles Dam was completed, and the traditional fishing grounds at Celilo Falls were inundated. The John Day and McNary Dams and many other water projects along the Snake River led to a total decimation of traditional fishing grounds. As a result, the Columbia River tribes lost their largest fishing resource.

In 1977 the Warm Springs, Yakama, Umatilla, and Nez Perce tribes joined together to renew their authority in fisheries management. The new organization was called The Columbia River Inter-Tribal Fish Commission, and it is active in dealing with major fishery issues along the Columbia River.

“Today, the value and very existence of Columbia River salmon is being debated throughout the Northwest. Salmon runs, once the world’s largest, have declined by over 90 percent... The tribes of the Columbia must now use their hearts and minds to save the salmon... The (Umatilla) tribe built a hatchery and began returning juvenile Chinook, steelhead and Coho to the river, and for the first time in 70 years, salmon are returning to the Umatilla.”

Judy BlueHorse-Skelton, Wisdom of the Elders Radio Series 3, Program 5

In addition to involvement in fisheries, the Umatilla have implemented several economic development programs such as an RV park, a golf course, Wildhorse Casino and the Tamástslikt Cultural Center.

Tamástslikt, four miles east of Pendleton, is just off I-84. It offers an interpretation of the Umatilla and Columbia River culture and welcomes school groups for tours.

ASK THE UMATILLA REVIEW GROUP IF ADDITIONAL INFORMATION SHOULD BE INCLUDED

Suggested Strategies

Activities

1. Journal

Journal entry #5: What was the most interesting fact I learned about the Umatilla?

Why is it interesting?

2. Discuss

Discuss the purpose of dams.

- How did the flooding of the fishing site at Celilo Falls affect how the Columbia River tribes carried on trade?
- Because the people depended on the salmon, did the lifestyle and diet change?
- Why are the tribes interested in bringing back the salmon runs to the Columbia River?

3. Report

Have each group give their report about the Umatilla, Cayuse and Walla Walla.

- What are the similarities of the tribes?
- What are the differences?

4. Vocabulary

Tamástslikt (Tuh-MAHST-slicked)
confederation

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. Arrange a field trip to Támastlikt Cultural Center or a museum with an Indian display.

ASK THE UMATILLA REVIEW GROUP TO SUGGEST ADDITIONAL WEBSITES AND APPROVED READING MATERIAL