



THE PEOPLE

Lesson Plan 1: *Where is the Salish Sea?*

Hands-On Materials

- Map of the Salish Sea
- “Where is the Salish Sea” Student Handout
- “Where is the Salish Sea” Student Worksheet

On-Line Materials

- The included map of the Salish Sea can also be found online at <http://staff.wvu.edu/stefan/salishsea.htm>
- Find good information online at *Salish Sea Facts on The Seadoc Society's* website
- Song about the Salish Sea
- Teachings of the Tree People documentary <http://bit.ly/2GVe0Fa>

Classroom Based Assessments (CBA)

- Humans and the Environment (GLE) 3.1.1

Guiding Questions:

- Where did the first people live in Washington State?
- Where did the first people live in Whatcom County?

Objectives:

- Students will know geographic features about and be able to locate the Salish Sea.
- Students will understand that three major bodies of water make up the Salish Sea.
- Students will use appropriate geographic resources to gather basic information about the Salish Sea.

Activities

1. Teacher distributes Map of the Salish Sea and “Where is the Salish Sea?” student handout.
2. Teacher leads students to examine map, dialogue.
3. Student reads “Where is the Salish Sea?”
4. Student answers questions on Student Worksheet.
5. ***In a paper or presentation, student will:***
 - a. Use the Salish Sea map to identify physical features of the Salish Sea.
 - b. List two or more sources including the title, author, type of source, and date of each source.

Assessments: Humans and the Environment CBA

Geography GLE 3.1.1 Understands and applies using maps and globes to display the regions of North America in the past and present.

In a paper or presentation, you will:

1. Use the Map of the Salish Sea to identify physical features of the Salish Sea.
 2. List two or more sources including the title, author, type of source, and date of each source.
-

Facts for Kids: Where is the Salish Sea?

- If you swim at Birch Bay,
- If you play in the tide pools at Larrabee State Park,
- If you watch the Lummi Stommish Water Festival canoe races from the beach,
- If you paddle a kayak on Bellingham Bay,
- If you walk on the boardwalk in Boulevard Park,
- And if you ride the ferry to Lummi Island, you have been on the Salish Sea.

The Salish Sea includes the Strait of Georgia and Desolation Sound, in Canada, and the Strait of Juan de Fuca and Puget Sound, in Washington State.

These bodies of water are really all one ecosystem.

The name Salish Sea was proposed by WWU marine biologist Dr. Bert Webber in 1988. He saw the need for one name for the entire ecosystem.

In the Salish Sea ecosystem, everything is connected: water, air, wildlife, people, and history.

The name pays tribute to the Coast Salish people. The People of the Salish Sea have inhabited the area for thousands of years, since long before Euro-American explorers first arrived. The many native tribes here are known as Coast Salish because of their shared Salishan language.

The Salish Sea is one of the world's largest and biologically rich inland seas.

Dr. Bert Webber hopes if people learn more about the Salish Sea, that we will work together to clean up and restore the damaged waters.

Salish Sea Facts:

- Salish Sea Coastline length, including islands: 4,642 miles
- Total number of islands in the Salish Sea: 419
- Number of different marine animals species estimated in the Salish Sea:
37 species of mammals, 172 species of birds, 247 species of fish, and over 3000 species of invertebrates
- Number of species listed as threatened, endangered or are candidates: 113

Teachings of the Tree People

Guide to Video Contents

This documentary explores the work of nationally acclaimed artist and Skokomish tribal leader, Gerald Bruce Miller (*subiyay*) who interpreted the sacred teachings of the natural world to anyone who wanted to learn. This might be best shared in excerpts appropriate to a particular lesson. It's a resource for Lesson One and Two.

00:00 Introduction

01:40 Spring

02:05 "Don't teach them all the same thing" (gathering cedar bark)

04:15 "A victim of erosion" (Bruce's family history)

06:18 Summer

06:40 "The forest was our Wal-Mart" (the medicinal garden)

08:25 "That's wealth" (dyeing the cedar with alder bark)

09:00 The Teachings of the Tree People

13:00 "Life on the outside" (Bruce's young adulthood, away from the reservation)

15:30 Autumn

16:00 "The First Foods Ceremony" (Native foods)

18:10 "To see your teachers disappear"

19:10 "The living breath" (weaving the mats with children)

20:45 Winter

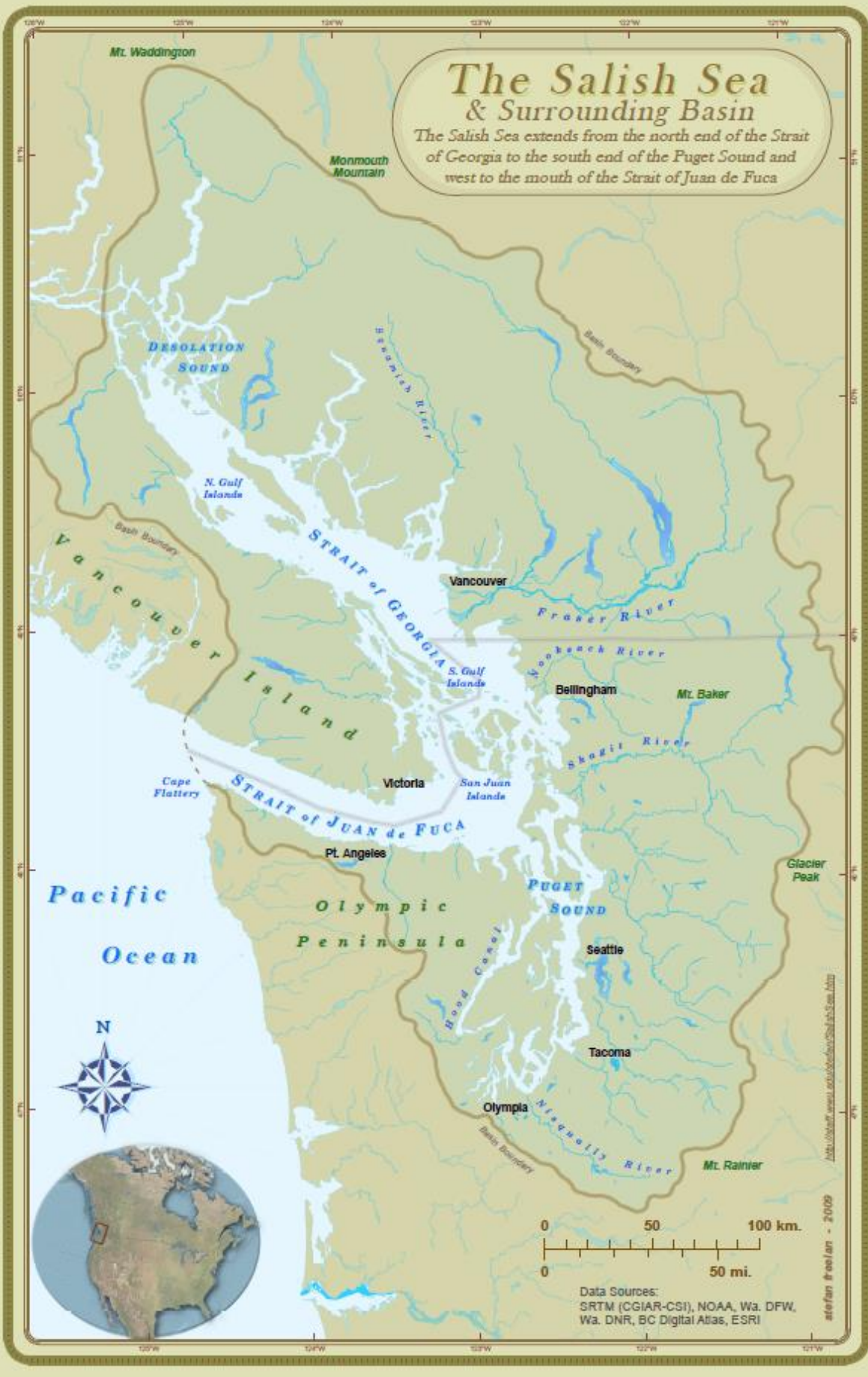
21:16 The National Heritage Fellowship Awards

22:45 In Loving Memory: Gerald Bruce (*subiyay*) Miller 1944–2005

23:00 Credits

The Salish Sea & Surrounding Basin

The Salish Sea extends from the north end of the Strait of Georgia to the south end of the Puget Sound and west to the mouth of the Strait of Juan de Fuca



John DeWitt, www.waterboards.ca.gov/colts/csls.htm
stephan freeman - 2009

The Salish Sea

by Holly Arntzen

The shoreline rock is one big town
Try not to turn one upside down
Barnacles and Periwinkles feed on top
Limpets slide until the water drops
All these critters say to me, keep singing songs about the Salish Sea

Underneath the rocks where shore crabs hide
All the way to the next high tide
Gumboot chitons as big as your shoe
Stick to the rocks just like glue
All these critters say to me, keep singing songs about the Salish Sea

In between the tide pools hermit crabs race
Sculpins lurk in a coral maze
Anemones with tentacles that look like flowers
They stay open at high tide hours
All these critters say to me, keep singing songs about the Salish Sea

Seaweed is anchored to the seabed
Green at the top and brown then red
Bull kelp bobbing just offshore
A nursery for fish kelp, crabs and more
All these critters say to me, keep singing songs about the Salish Sea

Eelgrass blooms close to the shore
This is where all the herring grow
The ducks come feed on their roe (or eggs)
Great blue Herons on two straight legs
All these critters say to me, keep singing songs about the Salish Sea

Deep in the sand a horse clam squirts
Butter clams next and the littlenecks first
Sea worm's squiggle, sand pipers poke
These are some intertidal folk
All these critters say to me, keep singing songs about the Salish Sea

The song "Salish Sea", from the album by the same name, is written and sung by Holly Arntzen, a Victoria based singer and songwriter. Holly and 500 students from her music programs collaborated to produce the CD Salish Sea to celebrate the rich diversity of our oceans. You can listen to Holly sing this song at <https://www.youtube.com/watch?v=eQbEM7D0tQY>

Student Worksheet: Where Is the Salish Sea?

Look at the Map of the Salish Sea

A. Can you find these places on the Salish Sea map?

Check off the place names below when you find each one:

- | | |
|---|---|
| <input type="radio"/> Bellingham | <input type="radio"/> San Juan Islands |
| <input type="radio"/> Mt. Baker | <input type="radio"/> Strait of Georgia |
| <input type="radio"/> Pacific Ocean | <input type="radio"/> Strait of Juan de Fuca |
| <input type="radio"/> Olympic Peninsula | <input type="radio"/> Border between Canada and the United States |
| <input type="radio"/> Vancouver Island | |

B. Can you find and name three rivers that flow into the Salish Sea?

1. _____
2. _____
3. _____

C. Can you find and name three mountains in the watersheds that flow into the Salish Sea?

1. _____
2. _____
3. _____

D. In which two countries is the Salish Sea located?

1. _____
2. _____

E. What three bodies of water make up the Salish Sea?

1. _____
2. _____
3. _____

Teacher Background Information:

The **Salish Sea** is the name of the inland marine waters of northern Washington state and southern British Columbia in Canada. At the north end of the Salish Sea is the Strait of Georgia and Desolation Sound, which are in Canada. At the west end is the Strait of Juan de Fuca. On the sound end is Puget Sound. The Salish Sea is connected to the Pacific Ocean via the Strait of Juan de Fuca.

The name Salish Sea pays tribute to the Coast Salish people. These first peoples have inhabited the area for thousands of years, since long before Euro-Americans explorers first arrived. The many native tribes here are collectively known as Coast Salish because of their shared Salishan language.

In the **Salish Sea ecosystem**, everything is connected: the water, air, wildlife, and history. The separate bodies of water that make the Salish Sea are one ecosystem, which spans the United States/Canada international border.

The Salish Sea is one of the world's largest and biologically rich inland seas. The name was proposed by Bellingham marine biologist Dr. Bert Webber in 1988. Dr. Webber taught marine biology at Western Washington University. He recognized that there needed to be one name for the entire ecosystem. Dr. Webber hopes that if people learn more about the Salish Sea, we will work together to clean up and restore the damaged waters. We need to raise awareness that this is one shared ecosystem spanning the border between Canada and the United States.

Sources:

Huxley College, WWU <http://staff.wvu.edu/stefan/salishsea.htm>

Sea Doc Society, <http://www.seadocsociety.org/Salish-Sea-Facts>



THE PEOPLE

Lesson Plan 2: Who are the People of the Salish Sea?

Hands-On Materials

- Map of Coast Salish Territories
- List of Coast Salish Tribes and First Nations
- Student Background: *Who are the People of the Salish Sea?*
- Student Worksheet: *Who are the People of the Salish Sea?*

Classroom Based Assessments (CBAs)

Humans and the Environment

GLE's 3.1.1, 3.2.1

Guiding Questions:

- Who were the first people to live in Washington?
- How does the Salish Sea influence the Coast Salish people?
- How do native people interact with the environment?

Objectives:

- Students will know location of Coast Salish tribes/First Nations people of the Salish Sea.
- Students will understand the diversity of groups of the native people of the Salish Sea.
- Students will understand where the traditional areas of native people live around the Salish Sea.

Activities

1. Teacher distributes:
 - Map of Coast Salish Territories
 - List of Coast Salish Tribes and First Nations
 - "Who are the People of the Salish Sea?" student handout, and student worksheet.
2. Teacher leads students to examine map, list, conducts dialogue.
3. Students read "Who are the People of the Salish Sea?"
4. Student answers questions on Student Worksheet.

Assessment: *Humans and the Environment CBA*

Geography-GLE 3.1.1 *Understands and applies how maps and globes are used to display the regions of North America in the past and present.*

Geography-GLE 3.2.1 *Understands how the environment affects cultural groups and how cultural groups affect the environment.*

You will write an essay or develop a presentation:

- Using different maps, explain the interaction between native people and their environment.
- Analyze the interaction between people from the Lummi Nation or Nooksack Indian Tribe and their environment.
- Explain how the environment influenced the development of a native culture's lifestyle, traditions, and beliefs.
- Explain ways native people affected their environment as they met their needs.

In the paper or presentation, you will:

List two or more sources including the title, author, type of source, and date of each source.

Teacher Background Information: Who Are the People?

Coast Salish refers to the many tribes of the southern part of the Pacific Northwest Coast who share the Salishan language. Salishan speaking tribes are also found in central Washington and are referred to as Interior Salish. Though they share a similar language with their coastal brethren, their culture is quite distinct largely due to vast environmental differences. The Coast Salish tribes are further broken down into regional language groups.

The Coast Salish region fans north, northwest from Olympia, Washington to include the Puget Sound region, the west coast of Washington State, southern British Columbia and southeastern Vancouver Island. The Coast Salish extends up the river valleys of the Puget Sound into the hills of the Cascade Mountains. A language stem and geographical diversity subsequently informed 23 separate tribal dialects.

Due to plentiful food and temperate conditions, historical Coast Salish tribes were able to develop a sophisticated society hallmarked by massive cedar houses, giant canoes, big families and a “pot-latch” focused reciprocal economy. The cedar and the salmon were mainstays for life, providing shelter, clothing, food, work and protection.

The Coast Salish tribes were renowned for their weaving of both baskets and blankets. Their blankets were woven from mountain goat fur and fur from dogs specifically bred for their soft undercoats. This was spun into yarn on spindle whorls, which were frequently carved with spiritual imagery significant to the weaver. Spindle whorls figure as some of the most poignant and beautiful artifacts from this region. Many of today’s artists are inspired by the images and shapes of these ancient spindle whorls and integrate them into their work.

The stories and legends of each tribe from this remarkable ancient culture have been passed down from generation to generation through ritualistic storytelling, carving, weaving and painting stories into ceremonial and utilitarian objects, such as the spindle whorl. Popular stories were told orally and illustrated with engraving and ceremony, often to explain the nature of history and unknown phenomena.

Source: Stonington Gallery <http://www.stoningtongallery.com>

FACTS FOR KIDS:

Who are the People of the Salish Sea?

At least seventy groups of the first peoples live near the coast of Washington state and British Columbia. Fourteen languages are spoken among the Coast Salish peoples. The **Lummi Nation** and the **Nooksack Indian Tribe** are People of the Salish Sea.

For thousands of years, Coast Salish people moved freely around the waterways of the northwest coast in special types of canoes, becoming experts in the land and sea. The connection between Coast Salish people and the land and water of the Pacific Northwest is at the center of their cultural beliefs and practices.

Think of the many plants and animals you see when you visit parks or natural places in Whatcom County. Think about the beaches, mountains, rivers and forests. The Salish Sea and the lands of the Pacific Northwest are rich in trees, plants, berries, deer, elk, mountain goats, freshwater and saltwater fish, shellfish and waterfowl. These once provided everything the Coast Salish People needed to live.

Starting in the 1850s, Coast Salish people were forced to move from their land by non-Native settlers and the governments of Canada and the United States. However, the relationship between Coast Salish people and the land and water of their home did not end. Even today, like many other native groups in the United States and Canada, the Coast Salish people continue to fight for rights to their homelands and natural resources like salmon, shellfish and cedar trees.

To the Coast Salish people, the earth is the ultimate source of nourishment and knowledge. Like many cultures worldwide, the earth provides the Coast Salish gifts of food, shelter, clothing and medicine. Based on these beliefs, you might consider the Coast Salish our first environmentalists. For example, they feel that it's okay to use natural resources — it's just not okay to abuse them or use them up.

Among the People of the Salish Sea today are teachers, students, secretaries, artists, fishers, carpenters, scientists, nurses, doctors, architects ... the same kind of people who live anywhere in the modern world. There are also master carvers, weavers, artists, storytellers, and other elders who are keepers of tradition and who continue to practice the wisdom and skills of the Coast Salish People and pass them on to new generations.

Adapted from the Seattle Art Museum curriculum,
S'abadeb: The Gifts, Pacific Salish Coast Art and Artists

Student Worksheet:

Who Are the People of the Salish Sea?

Look at the Map of Coast Salish Territories. These are areas where the Coast Salish People have lived for thousands of years and still live today.

- Can you find** Vancouver, Bellingham, Seattle, Olympia and Victoria on the map?
None of these cities existed long ago. In the languages of the Coast Salish People, these places had other names.
- Can you find** the Canadian border? It looks like this: Draw a heavy black line on the dotted line. Notice the line goes out into the water of the Salish Sea.
Above the line is Canada. Below the line is the U.S. Washington State. Long ago, there was no border. Territories where the People lived went right across where the border is now. They weren't divided in two.
- Can you find** two Coast Salish territories, Lummi and Nooksack? (Look for their names.)
- Can you name** five other Coast Salish territories on the map? (Hint: Look for names that are written the same size and have the same look as the words Lummi and Nooksack.)

1. _____
2. _____
3. _____
4. _____
5. _____

- Can you name** five Coast Salish languages?
(Hint: Look for the biggest, boldest names on the map.)

1. _____
2. _____
3. _____
4. _____
5. _____

List of Coast Salish Tribes and First Nations

Coast Salish Tribes of Washington State

Duwamish Tribe: <http://www.duwamishtribe.org>

Jamestown S'Klallam Tribe: <http://www.jamestowntribe.org>

Lower Elwha Klallam Tribe: <http://www.elwha.org>

Lummi Nation: <http://www.lummi-nsn.org>

Muckleshoot Indian Tribe: <http://www.muckleshoot.nsn.us>

Nisqually Indian Tribe: <http://www.nisqually-nsn.gov>

Nooksack Indian Tribe: <http://nooksackindiantribe.org>

Port Gamble S'Klallam: <http://www.pgst.nsn.us>

Puyallup Tribe of Indians: <http://www.puyallup-tribe.com>

Samish Indian Nation: <http://www.samishtribe.nsn.us>

Sauk-Suiattle Indian Tribe: <http://www.sauk-suiattle.com/>

Skokomish Tribal Nation: www.skokomish.org

Snohomish Tribe of Indians: <http://snohomishtribe.com>

Snoqualmie Tribe: <http://www.snoqualmienation.com>

Squaxin Island Tribe: <http://www.squaxinisland.org>

Stillaguamish Tribe of Indians: <http://www.stillaguamish.nsn.us/>

Suquamish Tribe: <http://www.suquamish.nsn.us>

Swinomish Indian Tribal Community: <http://www.swinomish.org>

Tulalip Tribes: <http://www.tulaliptribes-nsn.gov>

Upper Skagit Tribe: <http://vimeo.com/9924717>

First Nations of British Columbia, Canada:

Burrard (Tseil-Waututh): www.twnation.ca/

Stz'uminus - formerly Chemainus: www.stzuminus.com

Comox Nation (K'omoks): www.comoxband.ca

Cowichan Tribes: www.cowichantribes.com

Esquimalt: www.esquimaltnation.ca

Halalt: <http://fnbc.info/node/671>

Malahat: www.malahatnation.com

Musqueam: www.musqueam.bc.ca

Nanaimo (Snuneymuxw): www.snuneymuxw.ca

Nanoose (Snaw Naw As): www.nanoose.org

Nuxalk: www.nuxalknation.org

Penelakut: www.aboriginalcanada.gc.ca/acp/community/site.nsf/eng/fn650.html

Pentlatch (extinct)

Qualicum: www.qualicumfirstnation.com

Saanich (WSANEC): www.tsawout.com/index.php/about-tsawout

Sawhewamish (S'əhiw'abš)

Semiahmoo (SEMYOME): <http://maps.fphlcc.ca/semyome>

Shishalh (Sechelt): www.secheltnation.ca

Songhees (Lekwungen) www.songheesnation.com

Squamish: www.squamish.net

Stolo: www.stolonation.bc.ca

Tsawwassen: www.tsawwassenfirstnation.com

THE PEOPLE

Lesson Plan 3:



Tribal Sovereignty and Tribal Homelands

Hands-On Materials:

1. Tribal Sovereignty Definitions
2. Map of Lummi and Nooksack Lands
3. Map of Nooksack Indian Place Names

Guiding Questions:

- Where did the first people live in Washington and in Whatcom County?
- What part of their sovereign homelands did Lummi and Nooksack native people lose?

Online Materials & Extensions

- Map of locations & reservations of the 29 Federally Recognized Tribes of Washington State
http://www.goia.wa.gov/tribal_gov/documents/WAStateTribalMap.pdf
- Field trip to traditional Nooksack Places
- Contact Nooksack and Lummi Tribes for speakers

Objectives:

- Students will understand that there are more than 500 tribal nations and that they deal with the United States and one another on a government-to-government basis.
- Be able to define tribal sovereignty.
- Be able to identify the names of the tribes and past and current locations of their tribal lands in Whatcom County.

Classroom Based Assessment (CBAs)

- Humans and the Environment
GLEs 3.1.1, 3.2.1
- Meeting Needs and Wants
GLE 3.1.2

Activities

1. Project map of locations & reservations of the 29 Federally Recognized Tribes of Washington State on screen. Discuss, using Discussion Guidelines on Teacher Information page.
2. Project map of Lummi and Nooksack Lands. Discuss where reservations/trust lands are for the two Indian tribes in Whatcom County.
3. Have students locate their city or town. Ask students to share which tribe is closest to their home.
4. Discuss the concept of tribal sovereignty.
5. Compare current tribal land with historical area used by the Coast Salish tribes.

Assessment: Humans and the Environment CBA

Geography-GLE 3.1.1 Understands and applies how maps and globes are used to display the regions of North America in the past and present.

Geography-GLE 3.2.1 Understands how the environment affects cultural groups and how cultural groups affect the environment.

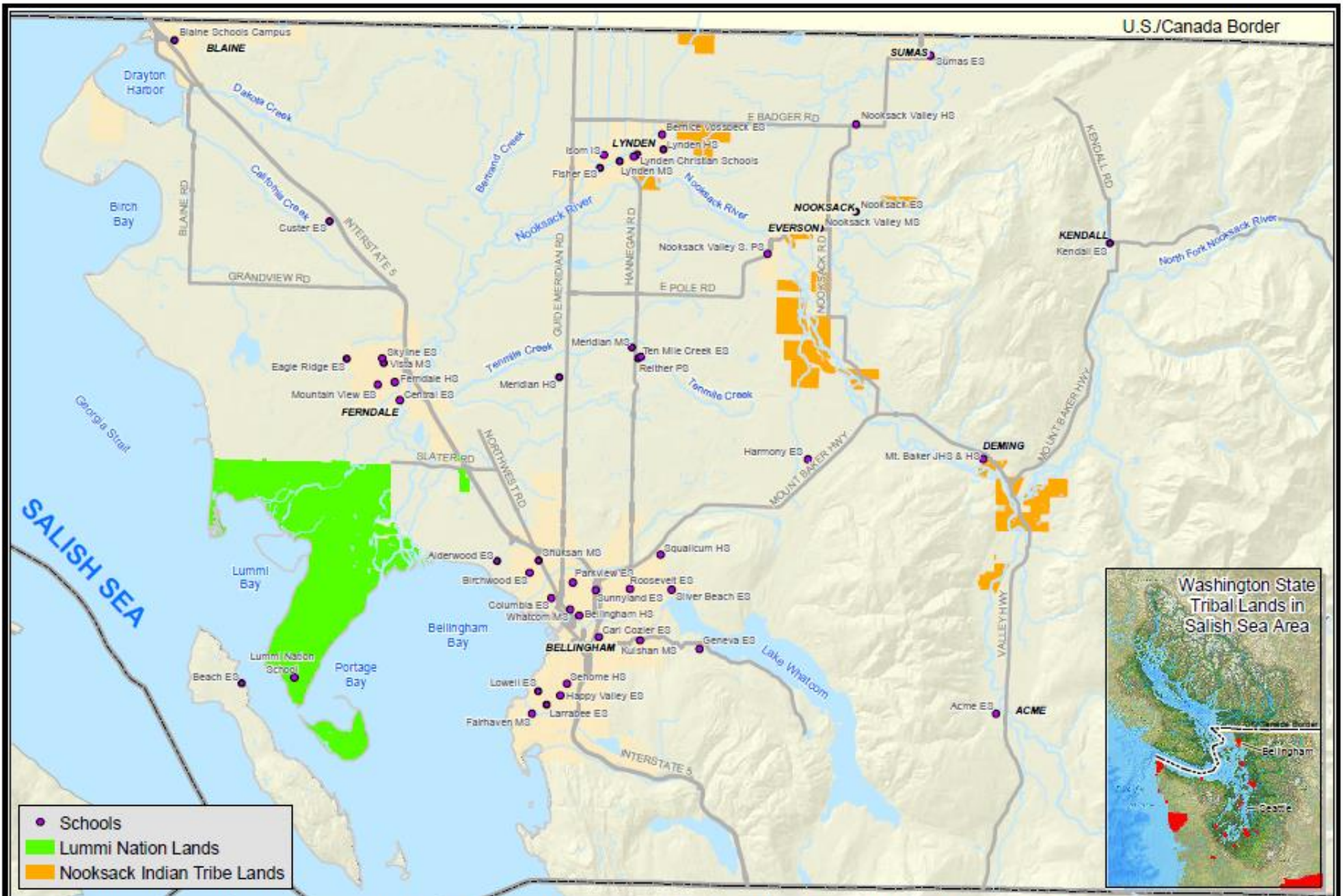
Geography-GLE 3.2.1 Understands the physical, political, and cultural characteristics of places, regions, and people in North America including the location of the fifty states within the regions of the U.S.

You will write an essay or develop a presentation to:

- Explain which tribes are located in Washington State.
- Explain which tribes are located in Whatcom County.
- Using different maps, explain the interaction between native people and their environment.
- Analyze the interaction between people from the Lummi Nation or Nooksack Indian Tribe and their environment.
- Explain ways native people affected their environment as they met their needs.
- Explain the physical geography, including landforms and climate, of the northwest Washington State.
- Explain the concept of tribal sovereignty.

In the paper or presentation, you will:

List two or more sources including the title, author, type of source, and date of each source.



Tribal Reservations and Trust Lands in Whatcom County Lummi Nation and Nooksack Indian Tribe

Whatcom
Library system
Whatcom County

People of the Salish Sea

Whatcom
CONSERVATION DISTRICT



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9/27/2012
Cartographer: Andrew Phay

Teacher Background Information: Tribal Sovereignty

Tribal Sovereignty refers to the inherent authority of indigenous tribes to govern themselves within the borders of the United States of America. Tribal Sovereignty is the right of American Indian tribes to determine their own future. An American Indian Tribe is a distinct political community and has the right to operate as a self-governing nation. Students will be better able to function as responsible citizens if they know how sovereignty affects interactions of tribes with the federal government, the state of Washington and local governing units.

Treaties: All of the land in Washington State was gained by the United States through a series of treaties. A common misconception is that through treaties the United States gave rights to American Indian nations. In fact, American Indian nations gave Indian land to the United States but retained inherent rights and powers.

Source: Wikipedia http://en.wikipedia.org/wiki/Tribal_sovereignty_in_the_United_States

Since Time Immemorial: Tribal Sovereignty in Washington State is a new curriculum from the Indian Education Office of OSPI. The place-based approach in this curriculum encourages teachers and students to address the essential questions in the context of tribes in their own communities. To access this curriculum, go to www.Indian-Ed.org

DISCUSSION GUIDELINES:

The inquiry-based approach focuses on five essential questions:

- How does physical geography affect the distribution, culture, and economic life of local tribes?
- What is the legal status of tribes who negotiated or who did not negotiate settlement for compensation for the loss of their sovereign homelands?
- What were the political, economic, and cultural forces resulting from the treaties that led to the movement of tribes from long established homelands to reservations?
- What are the ways in which tribes responded to the threats to extinguish their cultures and independence, such as missionaries, boarding schools, assimilation policies, and the reservation system?
- What have tribes done to meet the challenges of reservation life? What have these tribes, as sovereign nations, done to meet the economic and cultural needs of their tribal communities?

Source: Indian Education Office, OSPI <http://tribalsov.ospi.k12.wa.us/>

For more information about Lummi and Nooksack cultures, contact the tribes:

Nooksack Indian Tribe Cultural Resources Department (360) 306-5759

Director: George D. Swanaset, Jr. george.swanasetjr@nooksack-nsn.gov

Office Tribal Historic Preservation Officer: David Williams dwilliams@nooksack-nsn.gov

Lummi Nation Schelangen Department (360) 384-2298

Director: James (Smitty) Hillaire jamesh@lummi-nsn.gov

TRIBAL SOVEREIGNTY DEFINITIONS

American Indian: A member of any of the indigenous peoples of North, Central, and South America, esp. those of North America.

What is the correct terminology: American Indian, Indian, Native American, or Native? All of these terms are acceptable. The consensus, however, is that whenever possible, Native people prefer to be called by their specific tribal name. In the United States, **Native American** has been widely used but is falling out of favor with some groups, and the terms **American Indian** or **indigenous American** are preferred by many Native people.

Bands/Tribes: Groups of people who recognize one another as belonging; these people do not have to be related. Band is generally used in Canada, tribe in the United States.

BIA: Bureau of Indian Affairs – as provided by the constitution of the United States, treaties, court decisions and federal statutes, the government agency that provides services directly to federally recognized tribes.

Boldt Decision: Historic ruling issued by federal judge George Boldt in 1974 upholding the treaty-based rights of Washington’s Indian tribes to fish in accustomed places. The Boldt Decision assigned half of the annual catch to treaty tribes and limited fishing by non-Indian tribes.

Coast Salish: The Coast Salish First Peoples include at least 70 bands and tribes that live in northern Washington State and southern British Columbia and speak one of the many Salishan languages. This region, called the “Salish Sea” by many First Peoples, includes the major waterways of Puget Sound, the Strait of Juan de Fuca, and the Strait of Georgia. Before the creation of the political boundary between British and U.S. territories in 1846, Salish-speaking people moved freely throughout the area for thousands of years. Starting in the 1850s Coast Salish people were forced to move from their land by non-Native settlers and the governments of Canada and the United States. However, the relationship between Coast Salish people, the land and the water of the region did not end. Like many other Native groups in the United States and Canada, the Coast Salish people continue to fight today for rights to their homelands and natural resources like salmon, shellfish, and cedar trees.

Culture: That which defines a group of people based on learned behavior, language, values, customs, technologies, and art; the sum of attitudes, customs and beliefs that distinguish one group from another.

First Peoples: Used among Coast Salish people to denote the original people to occupy the Pacific Northwest territories and their descendants.

Lhaq’temish: (LOCK-tuh-mish): Word in the Lummi language that means People of the Sea. Lhaq’temish is what the Lummi people call themselves.

Point Elliot Treaty: The Point Elliott Treaty was signed on January 22, 1855, by Isaac Stevens, Governor of Washington Territory, and by Duwamish Chief Seattle, Snoqualmie Chief Patkanim, Lummi Chief Chow-its-hoot, and other chiefs, sub chiefs, and delegates of tribes, bands, and villages. The treaty

established the Suquamish Port Madison, Tulalip, Swin-a-mish (Swinomish), and Lummi reservations.

The Treaty, signed near Mukilteo, created a Government-to-Government relationship between the United States and the Dkhw'Duw'Absh. The United States Senate ratified the Point Elliott Treaty in 1859. The Point Elliott Treaty guaranteed hunting and fishing rights and reservations to all tribes represented by the Native signers.

In return for the reservation and other benefits promised in the treaty by the United States government, the Tribes exchanged thousands of acres of their homeland.

Reservation: An area of land reserved in treaty negotiations for the exclusive use of an Indian tribe.

Salish Sea: A name for the territories of the Pacific Northwest or the Northwest Coast occupied by the Coast Salish First Peoples that includes the major waterways of Puget Sound, the Strait of Juan de Fuca and the Strait of Georgia.

Schaenexw: Word in the Lummi language that means "fish."

Schelangen: Word in the Lummi language that means "Lummi way of life."

Soy'ekw: Word in the Lummi language that means "fishing."

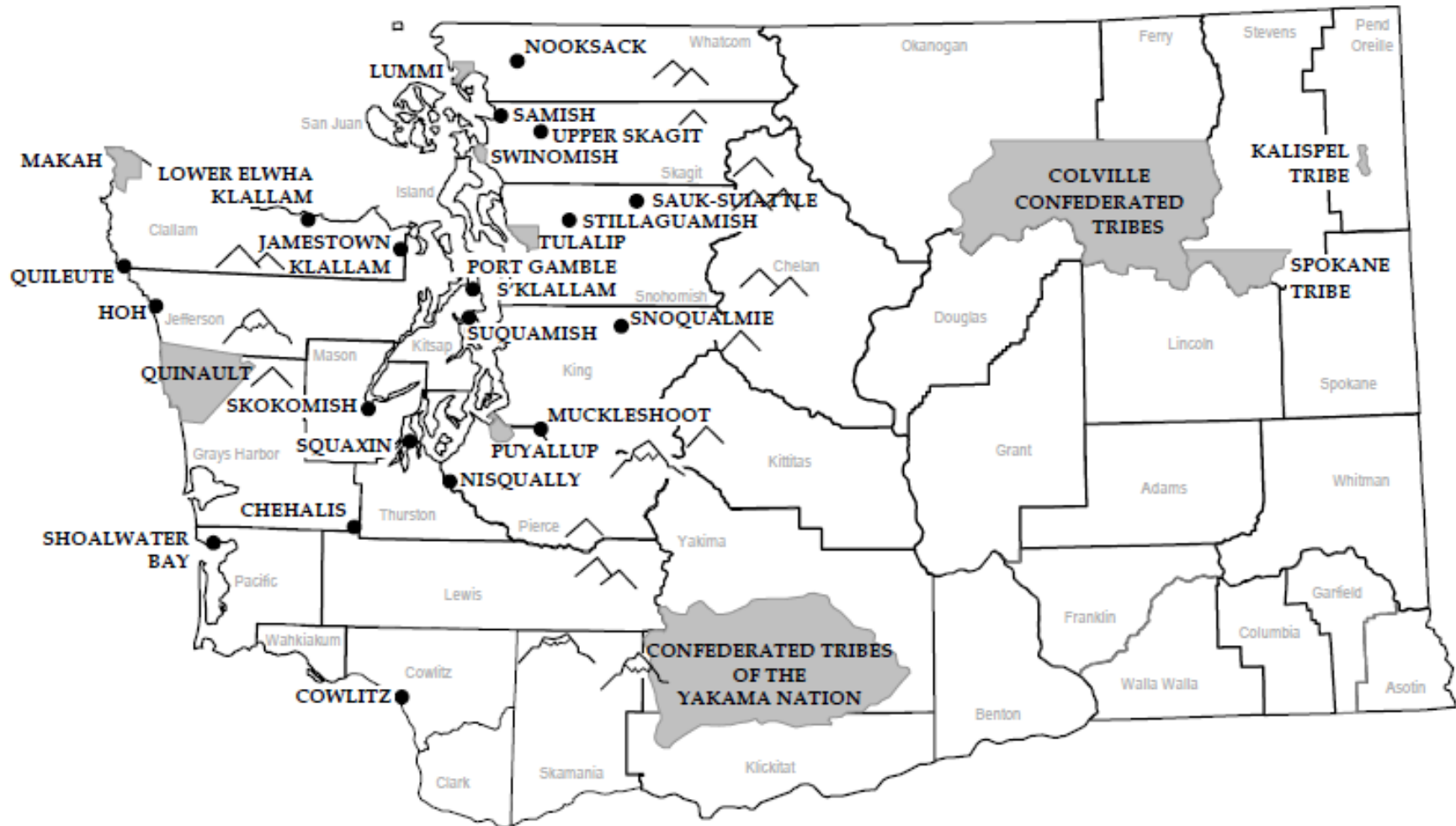
Tribal sovereignty:

Students will be better able to function as responsible citizens if they know how sovereignty affects interactions of tribes with the federal government, the state of Washington and local governing units.

Tribal sovereignty in the United States is the authority of indigenous tribes to govern themselves within the USA. Tribal sovereignty refers to the right of American Indian tribes to determine their own future. An American Indian Tribe has the right to operate as a self-governing nation.

All of the land in Washington State was gained by the United States through a series of treaties. A common misconception is that the United States gave American Indian nations rights through treaties. In fact, American Indian nations gave land to the United States while retaining inherent rights and powers.

FEDERALLY RECOGNIZED TRIBES OF WASHINGTON STATE





THE PEOPLE

Lesson Plan 4: The Lummi People

Hand-On Materials

- Student Background Sheet *Facts for Kids*
- Teacher Background

Guiding Questions:

- What makes up a culture? Why is it important?
- How is the Lummi culture like or different from your culture?
- What has the Lummi culture contributed to your community? How have they made these contributions?
- What can we learn about ourselves by studying Coast Salish cultures?

Online Materials

- *Welcome to the Lummi Nation Website*
- **Lummi Legends** retold by Pauline Hillaire <http://bit.ly/2CSheqq>

Objectives:

- Gain knowledge of Lummi people living in Whatcom County as a living culture.
- Understands how contributions made by Lummi people have shaped the history of the community.
- Develop an understanding of the Lummi Nation as a sovereign nation.

Classroom Based Assessment (CBAs)

Cultural Contributions

GLE's: 4.2.2, 5.1.2, 5.4.2

Activities

1. Project the website, *Welcome to the Lummi Nation*.
2. Discussion: What do you know about Lummi culture?
3. Read *Facts for Kids*
4. Listen to a [story from Lummi Elder Pauline Hillaire](#).
5. Discuss where the Lummi Nation reservation is in Whatcom County and what is located there.
6. Discuss Lummi Nation as a sovereign nation.

Assessment: Cultural Contributions CBA

GLE 4.2.2 Understands how contributions made by various cultural groups have shaped the history of the community and world

- Explains the technology, art, and music contributions made by the people of the Lummi Nation

GLE 5.1.2 Evaluates if information is clear, specific, and detailed

- Determines whether a conclusion on the cultural contribution of the Coast Salish tribes is clearly stated

GLE 5.4.2 Prepares a list of resources, including the title and author for each source

- Completes a graphic organizer listing resources on the Lummi culture, including the title and author for each source

Teacher Background Information: The Lummi People

The Lummi People are the original inhabitants of Washington’s northernmost coast and southern British Columbia. For thousands of years, the Lummis worked, struggled and celebrated life on the shores and waters of the Salish Sea. They call themselves the Lhaq’temish, (LOCK-tuh-mish) or “People of the Sea. “

Before the arrival of Europeans, the Lummi lived in a large area that included much of today’s Puget Sound area in Washington State and British Columbia, Canada. They established villages near the sea and in the forests, and moved according to the seasons. They lived in multi-family cedar-plank longhouses. The freshwater streams and estuaries of Lummi territory are home to crabs, shrimp, shellfish, marine fish, salmon, and birds.

The traditional means of subsistence for the Lummi were fishing for salmon and other kinds of fish, gathering shellfish and plants, and hunting waterfowl and mammals. Salmon, however, were their most important food source. Because salmon migration is cyclic, Lummi people’s lives revolved around the fish. Their movements coincided with the arrival of the salmon, and their fishing success depended on the size of the annual salmon runs. Thousands of years of close observation and experience in their environment allowed the Lummi to develop sophisticated and ingenious ways to create everything they needed—from clothing and shelter, to tools—and to invent unique methods of catching salmon. The Lummi harvested their abundant resources effectively, but they also observed an important cultural ethic of respect and preservation, which remains an essential element of their traditional culture.

Today, the Lummi Nation is the third largest tribe in Washington State, serving over 5,000 members. The Lummi Nation is located in their ancestral homeland in the northwest corner of Washington State. The Lummi reservation comprises about 20,000 acres in Whatcom County and it manages nearly 13,000 acres of tidelands on the Lummi Reservation. The Lummi Nation is currently a Self-Governing Nation within the United States. Their elected government, the Lummi Indian Business Council, is made up of 11 members. Lummi Indian Business Council oversees many departments, including Elder and Youth, Law and Order, Natural Resources, Communications and Media, Health and Human Services, Gaming, Planning, and Education (including Lummi Nation School). Most Lummi people work in tribal government or tribal enterprises or in nearby towns, although many still earn an income from fishing, crabbing, and shellfish.

The Lummi Nation is a nationally recognized leader in tribal self-governance and education. Lummi Nation leaders understand the challenge of respecting traditions while making progress in a modern world - to listen to the wisdom of their ancestors, to care for lands and waterways, to educate their children, to provide family services and to strengthen ties with the outside community. Lummi continue to invest in tribal economic development and training their people to use the most modern technologies available- while staying attentive to tribal values.

Source: Lummi Nation website: <http://www.lummi-nsn.org>

FACTS FOR KIDS

The Lummi People

What do the Lummi call themselves?

Lhaq'temish, (LOCK-tuh-mish) which means People of the Sea.

What was the traditional territory of the Lummi Nation?

Before the arrival of Europeans, the Lummi lived in a large area that included the San Juan Islands and the Salish Sea area in Washington State and British Columbia.

What were traditional Lummi villages?

The Lummi People lived in cedar-plank longhouses shared by several families together. The villages were near the Salish Sea and on the San Juan Islands. They moved to different places gather food, according to the seasons.

Where is the Lummi Reservation today?

Today, the Lummi reservation is about 20,000 acres on the north side of Bellingham Bay in western Whatcom County. The Lummi Nation also manages nearly 1300 acres of tidelands on the Lummi Reservation. Lummi Nation operates a shellfish hatchery on Lummi Bay. Lummi Nation School and Northwest Indian College are on the Lummi Reservation.

How big is the Lummi tribe today?

The Lummi Nation is the third largest tribe in Washington State. It has over 5,000 members.

What type of government does the Lummi Nation have?

The Lummi Nation is a Self-Governing Nation within the United States. The elected government, the Lummi Indian Business Council, is made up of 11 members.

What were traditional foods for the Lummi people?

Salmon was the most important Lummi food source but the Salish Sea and the freshwater streams and estuaries of Lummi territory are home to crabs, shrimp, shellfish, birds, and many kinds of fish. The land is lush with plant life and once was teeming with animal life. In this rich environment the Lummi People fished, hunted, and gathered shellfish and edible plants. Just a few of the traditional foods were:

Blackberries, Blueberries, Gooseberries, Ferns, Hazelnuts, Kelp, Kinnikinnick, Nettles, Wild Onions, Indian Plums, Seaweed, Clams , Crabs, Oysters, Geoducks, Octopus, Scallops, Shrimp, Crows, Ducks, Geese, Bears, Beavers, Cougars, Coyotes, Deer, Elk, Whales, Wolves, Codfish, Dogfish, Eel, Flatfish, Flounder, Halibut, Sanddab, Seaperch, Shark, Sole, Trout, and Whitefish

Where do Lummi children go to school today?

Many Lummi children go to Lummi Nation School, while others attend Ferndale, Bellingham, Blaine, Lynden, Meridian, Nooksack, Mt. Baker and Everson schools.

What is the word in Lummi language that means “Lummi way of life?”

Schelangen (shuh-LANG-un)



THE PEOPLE

Lesson Plan 5: The Nooksack People

Hands-On Materials

- Student Background sheet
- Teacher Background

Online Resources

- Nooksack Indian Tribe website
www.nooksacktribe.org
- Snee-Nee Chum: Monthly Newsletter of the Nooksack Tribe.
www.nooksacktribe.org/newsletters

Classroom Based Assessment (CBAs)

Cultural Contributions

GLE's: 4.2.2, 5.1.2, 5.4.2

Guiding Questions:

- What makes up a culture? Why is it important?
- How is the Nooksack culture like or different from your culture?
- What has the Nooksack culture contributed to your community? How have they made these contributions?
- What can we learn about ourselves by studying Coast Salish cultures?

Objectives:

- Gain knowledge of Nooksack people living in Whatcom County as a living culture.
- Understands how contributions made by Lummi people have shaped the history of the community.
- Develop an understanding of Nooksack Indian Tribe as a sovereign nation.

Activities

- Teacher explores Nooksack website with students, look at different issues *Snee-Nee Chum*, the Nooksack Indian Tribe's monthly newspaper
- Students read questions and answers on Student Background sheet.
- Discussion with class: What do you know about Nooksack culture, past and present?

Assessment: *Cultural Contributions CBA*

GLE 4.2.2 *Understands how contributions made by various cultural groups have shaped the history of the community and world*

- Explains the technology, art, and music contributions made by the people of the Nooksack Indian Tribe.

GLE 5.1.2 *Evaluates if information is clear, specific, and detailed.*

- Determines whether a conclusion on the cultural contribution of the Coast Salish tribes is clearly stated.

GLE 5.4.2 *Prepares a list of resources, including the title and author for each source.*

- Completes a graphic organizer listing resources on the Nooksack Indian Tribe's culture, including the title and author for each source
-

Teacher Background Information: The Nooksack People

A tribe of approximately 2,000 members, the Nooksack Indian Tribe is located in the ancestral homeland in the northwest corner of Washington State. The name “Nooksack” comes from a place name in Nooksack language and translates to “always bracken fern roots,” which illustrates the Nooksack Tribe’s close ties to the land and the resources that continue to give strength to its people.

The Nooksack Tribe is located in Deming, Washington, 15 miles east of Bellingham, 12 miles south of the Canadian Border, nestled amongst majestic mountains, lush forest, and the meandering and dynamic Nooksack River. There are currently eight elected tribal council members

Here in this scenic locale, the tribe maintains a Tribal Council and Tribal Government. Both the Council and Government work to create a better future for every Nooksack and ensure Tribe’s sovereignty.

The Nooksack language is preserved by everyday use in the home and workplace as it is essential to ensuring the health of Nooksack Tribal members. Nooksack culture is preserved through honoring their Elders, having mutual respect for each other, and being hospitable and welcoming in the Nooksack tradition. Nooksack Indian Tribal leaders see a day when all Nooksack Indian Tribal members are mentally, physically and spiritually healthy and are economically self-sufficient; have access to and support for housing on or off reservation; gain access to the education they need; and that Nooksack culture, language and traditions are incorporated in all of the above. And, that our Nooksack sovereignty and leadership ensures fairness and equality for all Tribal members.

The Nooksack culture is rich in tradition with stories, the basis of family relationships, traditional food, place names and traditional methods for hunting, fishing, and gathering, spiritual well-being, and all the things that make up the core and life of Tribal people.

But some of the Nooksack culture requires recovery. The Nooksack Tribal Council understands that doing so is critical to the future well-being of Nooksack people. Nooksack Tribal leaders are setting forth a way to cultural recovery and the Tribal Council is committed to pursuing that recovery with all its capacity.

The Nooksack Indian Tribe has more than 300 Elders. Nooksack Tribal Elders are the center of who they are, and what they do. They are the Tribe’s best symbol of their history, culture, customs and traditions. The Nooksack People believe that whenever they care for their Elders, they are also caring for their Tribe as a whole because the future of the Tribe is nothing without everything we have to learn from their Elders.

- from the Nooksack Indian Tribe Website: <http://nooksackindiantribe.org/>

FACTS FOR KIDS:

The Nooksack People: A Living Culture

What does the name Nooksack come from?

The name “Nooksack” comes from a place name in Nooksack language and translates to “always bracken fern roots,” which illustrates their close ties to the land and the resources that continue to give strength to their people.

What languages were spoken by the Nooksack people?

Nooksack families were multi-lingual and spoke several languages as they interacted with other families and tribes.

- **Lhéchalosem** was the language that most of the Nooksack people spoke. To hear Lhéchalosem spoken, go to: <http://Circle.ubc.ca/handle/2429/34111> Or use the search words **Audio Nooksack Place Names**
- **Halkomelem** was also spoken, mostly by families who lived close to where the international border is now, near Sumas. To hear this language and see a good description and an interview with a speaker, go to http://www.youtube.com/watch?v=7rs-IPF_IHY Or use the search words **Bwyse Halkomelem**
- **Lushootseed** was spoken by Nooksack families who lived in and near the South Fork of the Nooksack River valley and at Lake Whatcom. To hear children from Tulalip sing a song to the tune of Twinkle Twinkle Little Star in Lushootseed, go to: http://www.tulaliplushootseed.com/video_December_10_2012_Phrases.htm Or use the search words **Lushootseed Twinkle**
- **Hə́ŋqəmiṇə́m** was spoken by some Nooksack families living near saltwater.
- **Xwlemi'chosen** was spoken by some families on the lower Nooksack River.

What was the traditional territory of the Nooksack?

Before the arrival of Europeans, the Nooksack lived in a large area that included all of the area of Whatcom County, from the saltwater to Mt. Baker, north to the Fraser River in British Columbia, Canada, and along Salish Sea area in Washington State and British Columbia.

What were traditional Nooksack villages? They lived through the long winters in multi-family cedar-plank longhouses and pit houses.

Where is the Nooksack Reservation today?

Today, the reservation for the Nooksack reservation is in Deming. There also are 2500 acres of Nooksack tribal trust land, mostly between Everson and Acme.

How big is the Nooksack Indian Tribe?

Over 2,000 members.

What type of government does the Nooksack Indian Tribe have?

The Nooksack Indian Tribe is currently a Self-Governing Nation within the United States. The Nooksack Tribal Council is made up of eight members. Their office is on the Mt. Baker Highway in Deming.

What were traditional foods for Nooksack people?

For centuries, the Nooksack culture and survival has depended on the annual migrations of salmon. Their fishing grounds extended from today's Bellingham Bay to the headwaters of the Nooksack River and north into British Columbia. They used nets, spears, and fish traps in the rivers to harvest various species of salmon. During the fish runs in the summer and fall a number of families typically shared a smokehouse on the riverbanks next to the fish traps. They cleaned, hung up to dry, and smoked numerous salmon. The Nooksack also dug up clams, gathered meadow berries, stalked mountain goats for food and skins, and harvested wild carrots and other roots. The Nooksack honored the earth and its bounty in religious ceremonies.

MAP GUIDE for

Nooksack Place Names: Geography, Culture, and Language

by Allan Richardson and Brent Galloway, UBC Press, 2011.

[Brief etymologies are given in brackets.]

1. Sq'eláx̣en An area on the southeast bank of the Nooksack River that includes the prairie between Tennant Lake and Barrett Lake. [*fenced off or go around/over the side (for ex. of a logjam)*]
- 1A. T'elt'álaw7 The place where the Nooksack River splits at the head of its delta. [*many arms*]
2. Solá7atsich Settlement at the north end of Tennant Lake. [*largest willow mat on/in the back*]
- 2A. The main Nooksack River.
3. Tiytásem River crossing at Ferndale. [*upriver*]
4. Xwxáçh'tem Location at or near Ferndale on the northwest bank of the Nooksack River, also camp 1½ mi. upriver on same bank. [*always-fireweed-place to get*]
5. Nek'iyéy Ten Mile Creek.
6. Nuxwq'éçqsem Barrett Lake. [*always place of Coho salmon*]
7. Íletxwey A location three to five miles above Ferndale on the southeast bank of the river. [*plank-place*]
8. Ts'xwíl7min7 Lake Terrell.
9. Tl'eqx California Creek. [*soggy all around*]
10. Kw'ol7óxwem Dakota Creek. [*dog salmon-place to get*]
11. T'ext'éx̣em North Fork Dakota Creek. [*many forks (of a creek)*]
12. Qel7áw7eliy Upper northeast tributary to Dakota Creek. [*beaver-come/get-place*]
13. Lhelhókw'ey Nooksack village site occupied "long ago", on the southeast bank of the Nooksack River, possibly at the mouth of the creek draining Wisner Lake. [*many-flying-place*]

14. Lhelhókw'ey Wiser Lake. [*many-flying-place*]
15. Ts'íkwemish Bertrand Creek and village site at the mouth of Bertrand Creek.
16. Qalqálq̄xw First westerly tributary of Bertrand Creek. [*many round wild rose hips*]
17. "Tsáh-nung" Small tributary to Bertrand Creek entering from the east.
18. Mómeqwem Bertrand Prairie and the village located there. [*cranberry marsh*]
19. Sosxáy Swampy area at the head of Campbell River.
20. "Koh-kwun-nés-tum" Howes Creek.
21. Méqsen Village known as "Stick Peter's place", Matsqui Indian Reserve #4. [*nose*]
22. Xwq'écheqsem Double-Ditch Creek (?). [*place to always get Coho salmon*]
23. Noxwqwo7ópey Tributary of Fishtrap Creek west of Guide Meridian (?). [*always crabapple plant/tree or place*]
- 23A. "Pook" Tributary of Fishtrap Creek.
24. Tl'áqat Méqsen Ox-bow in Nooksack River above Bertrand Creek. [*long point (of land)*].
25. Liy7óm Méqsen "Devil's Bend" in Nooksack River. [*devil nose/devil point*]
26. Schúkweleqs A point at the end of a long narrow meander loop of the Nooksack River ¼ mile west of Guide Meridian. [*distant, far-point*]
27. Sqwehálich Village on the south bank of the Nooksack River across from Lynden on Stickney Island; Lynden Jim's place. [*go through an opening-at back*]
28. Chmóqwem Main village at Lynden. [*have-marsh/cranberry bog*]
29. Lhchálos Village at the east edge of the old part of Lynden. [The name is the source of the language name Lhéchalosem.]
30. Xwkw'elám Fishtrap Creek, and a fishtrap location with a drying house on Fishtrap Creek. [*scouring rush-place to get*]
31. Sa7átsnets A shallow lake in the low area east of Lhchálos (place 29) and west of Kw'elástem7ey (place 34).
32. Yúmechiy A creek northeast of Lynden, entering place 31 Sa7átsnets lake from the north. [*spring salmon-place*]

33. Sp'etós Village longhouse and pit house site in the prairie area northeast of Lynden. [*suddenly broke through (brush, anything requiring struggle to get through)*]
34. Kw'elástem7ey Prairie east of Sa7átsnet lake, possible village site, and farm settlement. [*Saskatoon berry/service berry-place*]
35. Smátentsot Creek draining into Sa7átsnets lake from the northeast, fishing site, possible village site, and farm settlements.
36. "Ka-nak-na-hi" Longhouse on Worthen Creek.
37. Pá7atstel Village site and prairie area near Northwood Road north of the Jobe Cemetery. [*bear trap*]
38. Shóqwil Trail crossing, fishing site with drying houses, and small prairie area on Fishtrap Creek just south of the international boundary near Northwood Road. [*crossing (of water)*]
39. Qwoqwehíwen Peardonville, B.C., located on the west bank of Fishtrap Creek one mile north of the border. [*cut ravine*]
40. "Tse-tséh-ne-wun" Pepin Creek.
41. Kwokwe7ám A branch of Fishtrap Creek above Peardonville.
42. "Pehp-she" Second main tributary of Fishtrap Creek above Peardonville.
43. Yilhíxwich The last branching of Fishtrap Creek near the old Trans-Canada Highway (Old Yale Road). [*creek-in back or three creeks-in back*]
44. Sq'éq'ayex Village site and fishing location on the south bank of the Nooksack River, between the south ends of Northwood Road and Notter Road (Timon School site) both on the north bank. [*whirlpool*]
45. Ey7í7shil7 Location near the mouth of Timon Creek. [*paddling a canoe*]
46. Kwets'kwets'éy Timon Prairie. [*willow grouse-place*]
47. Mách'aney Location about four miles east of Lynden. [*black hawthorn berry-place*]
48. Sp'óp'qwas Location on the south bank of the Nooksack River below Pópehómey (place 52). [*clear bank*]
49. Kw'íshilwalh Fountain Lake.

50. Sqeláw7 Green Lake. [*beaver*]
51. Nek'iyéy Ten Mile Prairie.
- 51A. "Spelcoke" Deer Creek.
52. P^opehóme^y Location on the south bank of the river at Nooksack Crossing. [*frog, toad-place*]
53. S^xwitl' Captain John's place and prairie, across the river from Kwánech. [*bush robin (varied thrush)*]
54. Kwánech Village located at Everson. [*lots-at the bottom*]
55. "Kwil-tel-lum-un" Prairie between the Nooksack and Sumas Rivers east of Everson.
56. Noxwsút Charley Lewiston's place, at the east edge of the town of Nooksack, on the Sumas River near the mouth of Breckenridge Creek.
57. Chetl'ehálewem Breckenridge Creek. [*rocky bottom creek*]
58. "Koh-yotl" Creek tributary to the Sumas River in the town of Nooksack.
59. Xwmólsemelhp Marshes on the west side of the Sumas River two miles south of Sumas, WA. [*always-tall marsh blueberry-bush*]
60. "Yuch-wun-neh-ukw" Prairie east of Sumas River one mile southeast of Sumas, WA.
61. Temíxwten Nooksack village at Sumas, WA. [*earth-device*]
62. Temíxwtan Johnson Creek. [*earth-device*]
63. Nuxwsisa7áq Prairie at Sumas, WA. [*always-little-bracken fern root*]
64. "Ne-óh-ku-nóoh-tan" Prairie west of Sumas, WA.
- 64A. "Slasl'ten" Prairie west of Sumas, WA.
65. Ch'e7ólesem Village, fishing site, and prairie on Johnson Creek at Clearbrook, WA, three miles southwest of Sumas, WA. [*resting place or turn around place*]
66. Ch'e7ólesem Prairie at head of Johnson Creek near Clearbrook, WA. [*resting place or turn around place*]
67. Pá7atstel Squaw Creek, or possibly the creek draining Pangborn Lake. [*bear trap*]

68. "Sháhs-ma-koom" Large marsh-like prairie area north of Huntingdon, B.C.
69. Toteláw7 The upper Sumas River above Sumas Lake. [*creek*]
- 69A. Upper Sumas Village.
70. "Klaalum" Saar Creek.
71. "Kwul-stánn" Creek entering Sumas Lake on the south shore.
72. Semáts Xácho7 Sumas Lake. [*level place lake*]
73. Scháw7shen Village on the east bank of the Nooksack River about two miles upriver from Everson. [*trail coming to river/beach*]
74. Xelxál7altxw Village on the west bank of the Nooksack River opposite Scháw7shen. [*painted up house*]
75. Xwch'álsus Fazon Lake.
76. Ts'úts'um7als Source of filing rock on the Coffee Johnson place. [*little file or many files*]
77. Temíxwten A place near or on Coffee Johnson's homestead. [*earth, dirt-device, thing for*]
78. Nuxwsá7aq Anderson Creek and the area at the mouth of Anderson Creek. [*always-bracken fern roots*]
79. Chshawsháwqan "Wild carrot" plots near Anderson Creek. [*has-many-wild carrots-place*]
80. Spálh_xen Village on Johnson Island opposite the mouth of Anderson Creek. [*prairie, meadow, open land*]
81. Susxáy Location near Anderson Creek, about 2½ miles above its mouth.
- 81A. Noxwílhchosem Small prairie on Anderson Creek, on trail to Lake Whatcom. [*always get dirty water in one's face*]
82. Lele7á7ay Old Bill Ts'ós place on the northeast bank of the Nooksack River. [*douglas fir trees*]
83. Lhéq'qan Place on Nooksack River just below where Smith Creek now enters. [*end*]

of a falling section of land, end of a level stretch of land]

84. **Yexsáy** Smith Creek and village at the mouth of Smith Creek. [*place given as a gift*]
85. **Tsítsix** Village site east of the river above Yexsáy. [*little-spring*]
86. **T'ept'ápiy** Village site at or near Nugent's Bridge (Mt. Baker Highway bridge). [*many dead trees*]
87. **Kw'íkw'eqótsut** Rock in the Nooksack River above Nugent's Bridge shaped like a person lying on his back. [*diminutive-fall or lie on one's back*]
88. **Kwíkweq'os** Village, plant gathering site, and fishing site on the north bank opposite the blue clay "white face" slide about 2½ miles upriver from Nugent's Bridge. [*little-white-face*]
89. **Leme7ólh** Fishing rocks on the east bank of the Nooksack River ½ mile upriver from Deming. [*kicked (away) long ago*]
90. **Kw'élhqwàl7** Fishing rock on east bank of the Nooksack River ¼ mile downriver from the mouth of the South Fork. [*underwater eddy that leads out underground to somewhere else*]
91. **Ayxátl'tsot** Rock on the west bank of the Nooksack River immediately downstream from the mouth of the South Fork, also known as "Cooper's Rock". [*getting turbulent*]
92. **Nuxw7iyem** South Fork Nooksack River and village at mouth of South Fork. [*always clear water*]
93. **Sqw'exóqen** Billy Williams' place. [*upstream side*]
94. **Tsítsix** Tom Williams' Creek, also called Rutsatz Slough. [*little-spring*]
95. **Nuxwt'íqw'em** Middle Fork Nooksack River and village located at its mouth. [*always-murky water*]
96. **Yúmechiy** Canyon Creek on the Middle Fork. [*spring salmon-place*]
97. **Chuw7álich** North Fork Nooksack River. [*the next point*]
98. **Kw'ól7oxwey** North Fork Nooksack River. [*dog salmon-place*]
99. **Xwqélém** [Halkomelem] North Fork Nooksack River. [*always-dirty water*]

100. Xwkw'ól7oxwey Kendall Creek and village at the mouth of Kendall Creek.
[*always-dog salmon-place*]
- 100A. Xwmólsemelhp Kendall Creek. [*always marsh blueberries*]
- 100B. Layélhcho7 Area on Kendall Creek by lakes.
101. Q'oyó7ts Village at mouth of Kendall Creek. [*die at the edge*]
102. P'eq'ósiy Maple Creek. [*white face place*]
103. P'eq'ósiy Silver Lake. [*white face place*]
104. P'eq'ósiy Red Mountain. [*white face place*]
105. Q'iyú7ts Bald Mountain. [*uncovered edge*]
106. "Cowap" Canyon Creek on the North Fork Nooksack River.
107. "Na-e-wha-quam" Camp at mouth of Canyon Creek on the North Fork.
108. Sháwaq Church Mountain.
109. Nuxwt'íqw'em Glacier Creek(?). [*always murky water*]
110. Nuxwchxáchu Glacier Creek. [*always has a lake*]
111. "Tchahko" Maple Creek.
- 111A. Sháwaq Coal Creek.
- 111B. Q'élep'eqs Deerhorn Creek. [*twists around itself on a point*]
- 111C. "Bakhum" Wells Creek.
- 111D. Lháwos Creek entering the North Fork from the north. [*heal the face*]
112. Spelhpálh_xen Meadows at the foot of Mt. Baker. [*many meadows*]
113. Kwelshán The high open slopes of Mt. Baker. [*shooting place*]
114. Kweq' Smánit Mt. Baker. [*white mountain*]
115. Teqwúbe7 Skagit name for Mt. Baker. [*any snow-capped mountain*]
116. "Pút-lush-go-hap" Tomyhoi Peak.

116A. "Pa-ah"	Tomyhoi Peak.
116B. Shále7 Sasq'	Tomyhoi Peak. [<i>penis split</i>]
117. "Put-lush-go-hap"	Tomyhoi Lake.
117A. T'amiyehó:y	Mt. McGuire. [<i>deformed baby finish</i>]
118. Yi7íman	Goat Mountain. [<i>place for travelling by step</i>]
118A. Yi7íman	Ruth Creek. [<i>place for travelling by step</i>]
119. Spelhpálh _x (en)	Bogs on the upper North Fork Nooksack River. [<i>many prairies/meadows</i>]
120. Nuxwhóchem	Swamp Creek. [<i>always-water</i>]
121. Nuxws _x átsem	North Fork Nooksack River above Swamp Creek. [<i>always-(little) lake-place</i>]
122. Nexwx _x extsán	Skagit Range, or possibly Mt. Sefrit. [<i>always cold place</i>]
122A. Spiw7 _x	Icy Peak, or possibly Ruth Mountain. [<i>ice all around</i>]
123. "Smámt-lek"	Ruth Mountain and Nooksack Ridge.
124. Shéqsan ~ Ch'ésqen	Mt. Shuksan. [<i>high foot ~ golden eagle</i>]
125. Ts'éq	Creek and fish camp at Acme. [<i>fermented salmon eggs</i>]
126. Núxwaymaltxw	Camp at mouth of Skookum Creek on the South Fork Nooksack River. [<i>slaughter-house</i>]
127. Lahíw7	Camp area and fishing site on the South Fork above Skookum Creek.
128. Yúmechiy	Canyon in the South Fork where spring salmon were caught. [<i>spring salmon-place</i>]
128A.	Upper reaches of the South Fork.
129. Kwetl'kwítl' Smánit	Twin Sisters Mountain. [<i>red mountain</i>]
129A.	Samish River at Wickersham.
130. Xachu7ámish	Village at the upper, southeast end of Lake Whatcom. [<i>lake people</i>]
130A.	Lake Whatcom.

- 130B. Camp at the northwest end of Lake Whatcom.
131. Ch'ínukw' Toad Lake. [*thunderbird*]
- 131A. Xalachiséy Squalicum Lake. [*mark on the hand place*]
132. Chúkwenet Chuckanut Creek and camp located at the mouth of Chuckanut Creek. [*beach or tide goes way out*]
- 132A. Samish Bay.
- 132B. Xwsísel7echem Fairhaven and possibly Padden Creek. [*place of always finding salvage in the back (for ex. as of finding a drifted canoe)*]
133. Xwótqwem Whatcom Creek and camp at mouth of Whatcom Creek. [*sound of water splashing or dripping fast and hard*]
- 133A. Bellingham Bay.
134. Nuxkw'ól7exwem Squalicum Creek. [*always-dog salmon-place to get*]
135. Tl'aqatínus Prairie and bluff at Fort Bellingham. [*long bluff*]
- 135A. Xw7élhqqyem Sq'eláx̄en name for camp at Lummi. [*place where there's always snakes*]
- 135B. Nuxws7áx̄wom Cherry Point. [*place to always get butter clams*]
- 135C. Shts'á7wex̄ [N. Straits Salish] Birch Bay and location on south side of bay. [*quaking bog*]
- 135D. Shkw'em Camp location on Birch Bay at mouth of Terrell Creek, and Terrell Creek. [*swim*]
- 135E. Meláx̄en Camp location on north side of Birch Bay.
- 135F. S7ílich [N. Straits Salish] The butt or bluff of Semiahmoo Spit. [*rising up in back*]
139. Stótelew Hatchery Creek and village at mouth of Hatchery Creek. [*little creek*]
140. St'ept'óp Ryder Lake and Ryder Creek. [*many dead (trees)*]
141. Syenísiy Mt. Slesse and Slesse (Selesia) Creek. [*fang or leaning place*]



Nooksack Place Name Sites for Third Grade Field Trips

Information from Map Guide,

Nooksack Place Names -- Geography, Culture & Language

by Allan Richardson & Brent Galloway

Site #1: Sqwehálich

27. Sqwehálich

[*go through an opening-at back*] Village on the south bank of the Nooksack River across from Lynden on Stickney Island; Lynden Jim's place.

28. Chmóqwem

[*have-marsh/cranberry bog*] Main village at Lynden.

29. Lhchálos

Village at the east edge of the old part of Lynden.

[The name is the source of the language name Lhéchalosem.]

Site #2: Xwkw'elám

30. Xwkw'elám

[*scouring rush-place to get*] Fishtrap Creek, and a fish trap location with a drying house on Fishtrap Creek.

Site #3: Sp'etós

33. Sp'etós

[*suddenly broke through (brush, anything requiring struggle to get through)*] Village longhouse and pit house site in the prairie area northeast of Lynden.

31. Sa7átsnets

A shallow lake in the low area east of Lhchálos (place 29) and west of Kw'elástem7ey (place 34).

34. Kw'elástem7ey

[*Saskatoon berry/service berry-place*] Prairie east of Sa7átsnet lake, possible village site, and farm settlement.

Site #4: Nek'iyéy

51. Nek'iyéy

Ten Mile Prairie.

Site #5: Kwánech

52. Popehómeý

[*frog, toad-place*] Location on the south bank of the river at Nooksack Crossing.

53. Sxwitl'

[*bush robin (varied thrush)*] Captain John's place and prairie, across the river from Kwánech.

54. Kwánech

[*lots-at the bottom*] Village located at Everson.

Site #6: Temíxwten

61. Temíxwten

[*earth-device*] Nooksack village at Sumas, WA.

62. Temíxwtan

[*earth-device*] Johnson Creek.

63. Nuxwsisa7áq

[*always-little-bracken fern root*] Prairie at Sumas, WA.

Site #7: Nuxwsá7aq

78. Nuxwsá7aq

[*always-bracken fern roots*] Anderson Creek and the area at the mouth of Anderson Creek.

79. Chshawsháwqan

[*has-many-wild carrots-place*] "Wild carrot" plots near Anderson Creek.

80. Spálhxen

[*prairie, meadow, open land*] Village on Johnson Island opposite the mouth of Anderson Creek.

Site #8: Leme7ólh

89. Leme7ólh

[*kicked (away) long ago*] Fishing rocks on the east bank of the Nooksack River ½ mile upriver from Deming.

90. Kw'élhqwàl7

Fishing rock on east bank of the Nooksack River ¼ mile downriver from the mouth of the South Fork.
[*underwater eddy that leads out underground to somewhere else*]

91. Ayxátl'tsot

[*getting turbulent*] Rock on the west bank of the Nooksack River immediately downstream from the mouth of the South Fork, also known as "Cooper's Rock".

Site #9: Nuxw7íyem

92. Nuxw7íyem

[*always clear water*] South Fork Nooksack River and village at mouth of South Fork.

Site #10: Xwkw'ól7oxwey

100. Xwkw'ól7oxwey

[*always-dog salmon-place*] Kendall Creek and village at the mouth of Kendall Creek.

100A. Xwmólsemelhp

[*always marsh blueberries*] Kendall Creek.

Site #11: Núxwaymaltxw

126. Núxwaymaltxw

[*slaughter-house*] Camp at mouth of Skookum Creek on the South Fork Nooksack River.

127. Lahíw7

Camp area and fishing site on the South Fork above Skookum Creek.

128. Yúmechiy

[*spring salmon-place*] Canyon in the South Fork where spring salmon were caught.

Site #12: Chúkwenet

132. Chúkwenet

[*beach or tide goes way out*] Chuckanut Creek and camp located at the mouth of Chuckanut Creek.

Site #13: Xwótqwem

133. Xwótqwem

[*sound of water splashing or dripping fast and hard*] Whatcom Creek and camp at mouth of Whatcom Creek.

Site #14: Nuxwkw'ól7exwem

134. Nuxwkw'ól7exwem

[*always-dog salmon-place to get*] Squalicum Creek.

Site #15: Sq'eláxen

1. Sq'eláxen

[*fenced off or go around/over the side (for ex. of a logjam)*] An area on the southeast bank of the Nooksack River that includes the prairie between Tennant Lake and Barrett Lake.

1A. T'elt'álaw7

[*many arms*] The place where the Nooksack River splits at the head of its delta.

1. Solá7atsich

[*largest willow mat on/in the back*] Settlement at the north end of Tennant Lake.

Site #16: Shts'á7wex

135C. Shts'á7wex

[*quaking bog*] [N. Straits Salish] Birch Bay and location on south side of bay.

135D. Shkw'em

[*swim*] Camp location on Birch Bay at mouth of Terrell Creek, and Terrell Creek.

135E. Meláxen

Camp location on north side of Birch Bay.

Site #17: Nuxws7áxwom

135B. Nuxws7áxwom

[*place to always get butter clams*] Cherry Point.

8. Ts'xwíl7min7

Lake Terrell.

Nooksack Place Names:

Access notes for 3rd Grade Field Trips

Site #1: Sqwehálich

Hampton Road just after bridge leaving Lynden, but traffic may be too much of a hazard. Corn maze parking on Hannegan Road is safe and nearby.

Site #2: Xwkw'elám

Lynden City Park and walk upstream.

Site #3: Sp'etós

Bradley Road corner, new housing construction could complicate access and detract from setting.

Site #4: Nek'iyéy

Possible access using long drive off Hemmi Road. Close to schools.

Site #5: Kwánech

Village site is south of the east end of the river bridge at Everson. Could go first to Everson City Park.

Site #6: Temíxwten

Village site is at Bruce Brown's house. Could walk from Sumas ES and talk about the area.

Site #7: Nuxwsá7aq

Martin Road east of Roberts Road

Site #8: Leme7ólh

Trail to river, safety hazard with kids on rocks by river

Site #9: Nuxw7iyem

Access issues. Perhaps view from north bank of river by going under Highway 9 and RR bridges from pull out.

Site #10: Xwkw'ól7oxwey

Grounds of Washington State salmon hatchery

Site #11: Núxwaymaltxw

Bank of South Fork at Skookum Creek, easy access.

Site #12: Chúkwenet

Chuckanut Village public beach access

Site #13: Xwótqwem

Maritime Heritage Park, north side of Whatcom Creek

Site #14: Nuxkw'ól7exwem

Cornwall Park by play area next to City Parks offices, Squalicum Parkway and Meridian Street

Site #15: Sq'eláxen

Tennant Lake Interpretive Center, with view from tower

Site #16: Shts'á7wex

Birch Bay State Park, south entrance

Site #17: Nuxws7áxwom

Gulf Road at beach, also can visit Lake Terrell.



THE PEOPLE

Lesson Plan 6: The Gifts of the Artists

Hands-on Materials:

- **Individual images** of the work
- **Artist Information**
- **Artifacts:** Small cattail doll created by Lummi Elder Ernestine Genshaw, small cedar storage basket created by Harold Plaster Sr., and illustrated art by Doralee CM Sanchez (Lummi)

Guiding Questions:

- What should you know about artwork created by your Coast Salish neighbors?
- How does the environment influence Coast Salish culture's art?

Objectives:

- Students will know some different types of artwork being done today by Lummi and Nooksack artists.
- Students will understand that Coast Salish art is not just art of the past but continues to be part of a living culture.

Online Resources:

- **PowerPoint:**
Gifts of the Artists
<http://bit.ly/2oBq4EV>
- **Video:**
Anna Jefferson-Lummi Master Basket Weaver
<http://bit.ly/2FfsgeJ>

Activities

1. Examine the different types of art from Lummi and Nooksack artists included in this kit.
2. Watch the PowerPoint and videos.
3. Discuss the following questions with the students:
4. What is going on in each work of art? Describe the materials used for the art, tools, and processes.
5. How does this work of art serve as an expression of the artist's cultural tradition?
6. How and why are some ways that Native American art has changed over time?
7. How were Native-American cultures affected by exchanges with non-native peoples?

Instruct students to create their own work of art based on a question that concerns them and that connects to their culture.

Classroom Based Assessments (CBA's)

Cultural Contributions

GLE's 4.2.2, 5.1.2, 5.4.2

Assessment: Cultural Contributions CBA

History-GLE 4.2.2--Understands how contributions made by various cultural groups have shaped the history of the community and world

Social Studies Skills--GLE 5.1.2--Evaluates whether information is clear, specific, and detailed.

Social Studies Skills—GLE 5.4.2--Prepares a list of resources, including the title and author for each source.

Knowing about artists from the Lummi Nation and Nooksack Indian Tribes, students can make connections with our community, our country, and our world. Students will develop a position on how cultural groups have contributed to society by comparing the contributions of Lummi and Nooksack cultural groups to the development of local, Washington State, United States, and/or world history.

In a paper or presentation, you will:

1. Explain two or more examples of contributions made by the Lummi and Nooksack and other Coast Salish tribes through their art.
2. Compare the contributions through art of the Lummi and Nooksack and other Coast Salish tribes with one similarity or difference.
3. Prepare a list of resources, including the title and author for each source.

Meet Lummi Master Carver Felix Solomon

Felix Solomon began his career as a fisherman. He fished for salmon in the waters off northwest Washington State until it was no longer possible to be a fisherman due to the decline in salmon populations. Felix then worked to sell fish to the Lummi community and had a small restaurant, while developing his art career as a carver.

For the last 12 years he has carved objects including boxes, masks, rattles, fishhooks, poles, and canoes. He also received grants to research and document Coast Salish carving.

Felix's work has been shown at galleries, museums and is in many private collections. He was the lead carver on the restoration of the Whatcom Centennial Story Pole for Whatcom County. This pole is in front of the Whatcom County Courthouse.

He recently carved a small shovelnose canoe for the childcare center at Northwest Indian College and a 22-foot shovelnose canoe for the Stillaguamish Tribe. He is carving a pole called "It's Mine" for Maritime Heritage Park in Bellingham.

Felix lives and works on the Lummi Reservation, where he maintains his carving studio, which in the Lummi language is called **CHULH TSE X'EPY'**• which in English, means **Tradition of Cedar**.

His goal for his work as a Coast Salish artist is to bring back the old style of Coast Salish Lummi carving.



Meet Lummi Master Weavers and Basket Makers Fran and Bill James



Fran James (*Che top ie*) and her son, Bill James (*Tsi'lixw*) of the Lummi Nation, have worked to revive and continue the traditional skills of weaving and making baskets.

Fran James was born and raised at Portage Island in Whatcom County. Fran learned to spin and knit when she was nine years old. Fran comes from a long line of basket weavers, including her grandmother who taught her, and all of her aunts. She learned to gather traditional basketry materials, and has created countless baskets. She is among the most well-known basket weavers of the Pacific Northwest

today. Her work has inspired many young people to learn how to make baskets and to learn to weave.

Fran tells the young people, "keep your hands busy," and, "anything a person needs, make it." She still lives by these ideas as much as possible.

When Bill James was a teenager, his great aunt taught him to weave baskets in the traditional Coast Salish style. Bill learned to weave wool while studying at the Institute of American Indian Arts in Santa Fe New Mexico. Learning to weave opened his awareness to the local Coast Salish blanket designs of his home region. Bill has been weaving for over thirty years, and also makes looms and spindle whorls. Bill is the Hereditary Chief of the Lummi Nation.

Bill, with his mother, Fran, still carries on the traditional arts of basketry, weaving and spinning wool through teaching students at the Northwest Indian College. Their baskets and weavings are in many museums.

In 1991, Fran and Bill both received a Peace and Friendship Award from the Washington State Capitol Museum for their contributions to Lummi culture.

Art by Lummi Artists Fran and Bill James









Art by Nooksack Artist [Louie Gong](#)



WOLF CHUCK
by Louie Gong, 2010

8THGEN

www.eighthgeneration.com



Dog Deck by Louie Gong, 2011

ETHGEN



FROGS
by Louie Gong, 2010

Meet Nooksack Master Carver George Swanaset Jr.



Yel7qaynem, whose English name is George Swanaset Jr, is an enrolled member of the Nooksack Indian Tribe and retains ancestry from both the Nooksack and Cowichan tribes.

Born and raised in Whatcom County, Yelyqaynem earned his carving skills by learning family traditions preserved through many generations. Yel7qaynem's father, George

Swanaset Sr., is a proud Nooksack Master Carver, and he inherits many of his skills and techniques from his great-great-grandfather: Lynden Jim.

At ten years old, Yel7qaynem started carving when he made a model canoe as a father's day gift. Since that time, Yel7qaynem's father recognized his talent and mentored him on many projects. Yel7qaynem worked with his father in sanding and painting totem poles and gradually earned the right to put some of his own work on the poles.

Yel7qaynem's other projects include masks, drum paintings, model canoes, single-man canoes, and now extends to cedar bark weaving.

Like his father, Yel7qaynem will preserve the culture and traditions by mentoring his own son. By handing down the art and tradition, he too will live through the work of his children and keep his father's and ancestors' legacy alive.

Historically, the Nooksack people rarely utilized the totem pole. In more recent times, the totem pole became popular with the Nooksack people as well as many of the other Northwest Tribes. Today, the totem pole represents the "presence" of the people. The figures on the poles reflect more of a character reference of what it represents or what will be witnessed in the area of the poles location.

Teacher Information

SOURCES FOR COAST SALISH ART

According to the People of the Salish Sea from both Washington state and British Columbia, works of art are gifts created to inspire, uplift and teach. Artwork, the gifts of contemporary Coast Salish artists, raise questions about tradition, innovation, survival and revival. Today's Lummi and Nooksack artists continue to maintain a strong cultural identity. Through their art, the artists keep the culture alive and flourishing.

To view and purchase original native Lummi art, there is one local shop in Whatcom County:

Lummi Gateway Center Arts and Crafts Market www.lummi gatewaycenter.com

This market, located at 4920 Rural Avenue, Ferndale, features authentic Lummi artwork in a variety of media including: carvings, serigraph prints, and paintings, cedar hats and baskets and woolen products, beaded materials, dream catchers, greeting cards/post cards, photographs, clothing and much more.

And an online resource from the Seattle Art Museum:

www.seattleartmuseum.org/Documents/SalishResourceGuide.pdf

S'abadeb—The Gifts: Pacific Coast Salish Arts and Artists, Educators Resource Guide Grades 3-12 An excellent downloadable native art curriculum from the Seattle Art Museum



THE PEOPLE

Lesson Plan 7: Teachings of the Storytellers

Hands-On Materials

Drum with drumstick

Set of books retelling Coast Salish legends.

Guiding Questions:

- Why do human beings create and tell stories?
- How do stories to help Coast Salish peoples explain our human relationship to the environment?
- What are the lessons in the Coast Salish stories here?

Online Resources

Videos:

“Survivors of the Flood” story told by Lummi Nation School student Jonah Ballew

<https://www.youtube.com/watch?v=7FlpvdOZg>

“Survivors of the Flood” story told by Lummi Elder Bill James

<https://www.youtube.com/watch?v=U7ysJ7cfqpk>

Teachings of the First Peoples: Stories from Puget Salish Tribes by Roger Fernandes

<http://bit.ly/2Flwedy>

Objectives:

- Students will be able to give the rationale for the telling of stories
- Students will develop an appreciation of the contributions from various cultures.
- Students will present a story before an audience

Classroom Based Assessments (CBA's)

- Cultural Contributions
GLE's 4.2.2, 5.1.2, 5.4.2

Activities:

1. Watch the Video: *Survivors of the Flood*
<https://www.youtube.com/watch?v=7FlpvdOZg>
2. After watching, discuss the following questions with students:
3. *How did Jonah learn the story?*
4. *What did the story tell you about the relationship of the Lummi people to the environment?*
5. Students will work in groups to research and present a Native American legend using a format of their choice.
6. Jonah learned his story from an elder. Students will ask a family member or older friend for a story that has a moral or that explains something about the world. Students will learn the story and present it to the class.

Assessment: Cultural Contributions CBA

History-GLE 4.2.2--Understands how contributions made by various cultural groups have shaped the history of the community and world

Social Studies Skills--GLE 5.1.2 -- Evaluates if information is clear, specific, and detailed.

Social Studies Skills—GLE 5.4.2 -- Prepares a list of resources, including the title and author for each source.

Knowing about stories and storytelling traditions from the Coast Salish peoples, students can make connections with our community, our environment, and our world. Students will develop an explanation about how cultural groups have contributed to society by comparing the contributions of Lummi and Nooksack cultural groups to the development of local, Washington State, United States, and/or world history.

In a paper or presentation, you will:

1. Explain two or more examples of contributions made by the Coast Salish peoples through their storytelling traditions.
2. Prepare a list of resources, including the title and author for each source.

Teacher Background Information: Storytelling

“All that is good about our culture is embedded in our oral traditions; everything we need to know to learn how to live in this world can be found there.” —Vi Hilbert

Storytelling in Coast Salish culture:

In Washington State tribal communities, knowledge was learned and passed on by oral tradition; learning by listening and imitating, to develop recall. Information was never written down. Rather, reflective questions were asked in order to strengthen the memory. As a result, an elaborate system of explanatory stories was developed to help represent and explain the origin of the natural world, and of human relationship to the environment. Through storytelling, this “collective wisdom” learned through the ages was passed on to each new generation by the elders.

Children learn about their tribes’ histories and family genealogies through legends recited by cultural historians over many hours. Stories also link living Native peoples to their mythic ancestors—such as Grandmother Cedar, Raven, and Bear—through tales of encounters and the bestowal of names, dances and songs, upon their human relatives. Practical advice about health and hygiene is imparted through stories, as well as knowledge of the plant and animal world.

Winter was and continues to be a time when the Native community draws together and shares the stories of the past. In this atmosphere, intergenerational learning is valued and encouraged. In the winter longhouse, skills in storytelling and patient listening are strengthened. Today American Indian educational approaches continue to emphasize experiential learning, storytelling, repetition, and observation.

Adapted from Seattle Art Museum: **Puget Sound Native Art and Culture**
<http://www.seattleartmuseum.org/learn/CDROM/SongStorySpeech/Content/AboutNativeTeaching.htm>

About Retelling a Story:

When retelling a story it is important to state where and from whom it was drawn. In fact, it is best to be given permission to tell traditional stories as families and individuals often possess them, as well as traditional names, songs, and dances. It is felt that these aspects of culture represent a certain type of intangible wealth that is sacred, symbolic, and a source of power. Often certain individuals are recognized as having special abilities, which allow them to be entrusted as keepers of tradition. These community members may be the artist passing knowledge through a design in a woven basket, a singer during harvesting who bestows the knowledge of the plant and animal world, a storyteller in the winter longhouse with a powerful voice, or cultural leaders who are able to recite tribal genealogy and family histories over a series of days. The traditions and essential information of the people and ancestors are then carried on from generation to generation.

Adapted from Islandwood: **Teachings of the Tree People**
<http://islandwood.org/schoolprograms/media/TeachingsCurriculumWeb.pdf>



THE PEOPLE

Lesson Plan 8: Power of the Drums

Hands-On Materials

Hand drum and drumstick

Booklet--*If My Drum Could Talk*.

Guiding Questions:

- How do drums help Coast Salish peoples explain their relationship to their culture environment?
- What are the lessons in the Coast Salish drumming music?

Online Resources

Ralph Akers makes drums

<https://vimeo.com/122466817>

Opening Slahal Song at Lummi Stommish

<https://www.youtube.com/watch?v=UbaRJhM5Iik>

Objectives:

- Students will develop an appreciation of the music contributions from various cultures.
- Students will be able to analyze and discuss the relationship between music, culture and history.
- Understand the role of music in the preservation of Native American culture.
- Students will present a story or song before an audience, using a drum.

Classroom Based Assessments (CBA's)

- Cultural Contributions GLE's 4.2.2, 5.1.2, 5.4.2

Activities:

- Show Native American hand drum and drumstick to students, and play it for them. Discuss the way the Native Americans built their drums.
- Talk about Native American music. Have the students listen to *Opening Slahal Song at Lummi Stommish* with their eyes closed. Talk about the feelings the music created in them. Talk about the influence of music and how different kinds can make us feel different ways.
- Talk with the students about how drums are made. Show video about Ralph Akers making drums.
- Have students read the Booklet--*If My Drum Could Talk*
- Each student will present a story or song before an audience, using a drum.

Assessment: Cultural Contributions CBA

History-GLE 4.2.2--Understands how contributions made by various cultural groups have shaped the history of the community and world

Social Studies Skills--GLE 5.1.2 -- Evaluates if information is clear, specific, and detailed.

Social Studies Skills—GLE 5.4.2 -- Prepares a list of resources, including the title and author for each source.

Knowing about music and music traditions from the Coast Salish peoples, students can make connections with our community, our environment, and our world. Students will develop an explanation about how cultural groups have contributed to society by comparing the music contributions of Lummi and Nooksack cultural groups to the development of music in local, Washington State, United States, and/or world cultures.

In a paper or presentation, you will:

3. Explain two or more examples of contributions made by the Coast Salish peoples through their drumming traditions.
4. Prepare a list of resources, including the title and author for each source.

Teacher Background Information: Power of the Drum

For hundreds of years, drums have been at the center of Native American culture. Drumming is a way of sharing of beliefs through music, songs, prayers, dances, stories, and legends. A drummer becomes an artist and communicates the power of their culture.

Drums might be held in one hand and played by one person. Groups of drummers can also play together, using larger drums. Drums tended to be played with a stick or beater rather than played by hand(s). Drumming goes with singing, dancing and storytelling.

Watch the videos of Lummi drummers at the *Opening Slahal Song at Lummi Stommish*

Drums are made of animal hides and wood. To make a drum, the hide of the animal is stretched over the ring. Locally, in Everson, Whatcom County Ralph Aker has a business making drums.

Ralph Akers estimates that he has worked on more than 100,000 animal skin drums in his lifetime, including hand drums and powwow drums. The son of a taxidermist, Akers learned many of the skills necessary in working with animal skins from his father. Today he continues to make drums, specializing in Northwest Coast hand-drum culture in his Everson, Washington workshop. He has made drums out of all of kinds of animal skins, including cows, buffalos, horses, deer, moose, elk, bear, goats and other types animals.

Naturally skilled at working with his hands, he provides the public with an opportunity to make deep personal connections through both playing and learning to make drums.

Many thanks to Ralph Akers for donating the hand drums for the kits

AKERS DRUMS, 210 W. Main St, Box 973, Everson WA 98247

360/966-2656 ralph@akersdrums.com