



Grand Ronde Tribal

History

2nd Grade Curriculum



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This curriculum was funded in large by The Oregon Department of Education (ODE) with the passing of Senate Bill 13 in 2017. Senate Bill 13, “calls upon the Oregon Department of Education to develop a statewide curriculum relating to the Native American experience in Oregon, including tribal history, tribal sovereignty, culture, treaty rights, government, socioeconomic experiences, and current events” (Senate Bill 13: Tribal History/Shared History). In addition to the curriculum developed by ODE, all 9 of the federally recognized tribes in Oregon were designated funds to create their own native based curriculum to tell their story. This is Grand Ronde’s story.





Introduction

Welcome to the Confederated Tribes of Grand Ronde Tribal History Curriculum. To begin, we would like to thank you for taking the time to learn and teach about the Confederated Tribes of Grand Ronde. This curriculum began from the passing of Senate Bill 13 in 2017 and was funded by the Oregon Department of Education. It was brought about by the need in Oregon schools for historically accurate and culturally relevant information about Oregon Native Americans and as a response to the high volume of teacher requests for classroom-ready materials about Oregon Native Americans.

The process of creating the curriculum was a tribal wide effort. Several departments including the tribe's education department, tribal library, natural resources, cultural resources department and many other tribal staff were involved. The project also included teacher voices and input from the Salem-Keizer school district and Chemawa that ranged from various grades and subject areas. This curriculum would not have been possible without the support and direction of the Tribal Council.

The curriculum is comprised of numerous topics that span social studies, math, science and language arts; and each lesson aligns with the Common Core State Standards. Each lesson is designed to stand alone and includes activities such as story writing, fiction and non-fiction reading, compare and contrast, presentations, graphing, investigation and much more. Lessons were created by keeping diverse student learning styles in mind. Teachers can easily adapt lessons to fit the needs of their classrooms and student learning styles. We encourage teachers to preview each lesson and adjust it so that it fits the students they are serving, while keeping the content intact.

Specific material was created to accompany this curriculum. If a lesson requires a PowerPoint or video, it can be found on Grand Ronde's website at www.grandronde.org/history-culture/culture/curriculum. It is also important to note that if a lesson requires a certain book, to reach out to Mercedes Jones at Mercedes.Jones@grandronde.org and she can assist you in obtaining the needed book. Each lesson plan states the materials needed and where they can be found.

Included in this curriculum is an appendix that consists of additional documents to use as resources and more information on Senate Bill 13 Tribal History/Shared History. Teachers will find a resource list of reading material that is specific to each tribe, as well as a general reading list to help teachers further their knowledge about Oregon tribal history. Teachers will also find a reading list of suggested fiction and non-fiction books for children and young adults.

In order to enrich this curriculum, we do recommend you reach out to the tribe's education department, tribal library or cultural resources department for any questions or help with

additional resources. We also extend an invitation to you and your students to visit our tribal facilities in Grand Ronde for a field trip.

A few guidelines for teaching the curriculum include keeping a general focus on the fact that the Confederated Tribes of Grand Ronde consists of not only one, but over 27 different tribes and bands that lived in much of western Oregon, parts of northern California and southern Washington that have existed since time immemorial. The Confederated Tribes of Grand Ronde are still here today and include a membership of over 5,300 members. Do not solely focus on Grand Ronde's history, but also speak of the tribe in present tense to abolish the idea that tribal people only lived in the past and are extinct. Last but not least, teach from the heart and know that it's okay to learn alongside your students.

Our hope is that you will teach the history of our people to students with a kind heart and share accurate knowledge that can be passed down for generations to come.

hayu masi (many thanks)

The Confederated Tribes of Grand Ronde

Acknowledgements

Lead Curriculum Writer

Mercedes Jones M.Ed

Curriculum Contributors

Deborah Bachman
Linda Beardsley
Lindsay Belonga
Tracy Biery
Julie Brown
Gweneth Bruey Finck
Steven Crane
Sibyl Edwards
Kathleen George
David Harrelson
Stacia Hernandez
Stephanie Hodges
Kristina Horton
Nick Labonte
Elaine Lane
Bryan Langley
Michael Langley

Cristina Lara
Laura Lethe
Nacoma Libelt
Kalea Libelt
Shelby Maerz
Jordan Mercier
Bobby Mercier
Aubrey Parker
Deitrich Peters
Amy Petersen
Harris Reibach
Audra Sherwood
Trinity Sherwood
Sharon Wattier

Illustrator

Crystal Starr

Smoke Signals newspaper and the Confederated Tribes of Grand Ronde Public Relations Staff

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Cheryle Kennedy- Chair
Chris Mercier- Vice Chair
Jon George- Secretary

Steven Bobb
Kathleen George
Jack Giffen

Denise Harvey
Michael Langley
Lisa Leno



The Confederated Tribes of Grand Ronde

9615 Grand Ronde Rd.
Grand Ronde, OR 97347
(503) 879-2275

The Confederated Tribes of Grand Ronde **Curriculum**

Second Grade Unit

SOCIAL STUDIES

What Tribe is Closest to Me?- geography/mapping
Let's Go Eeling- native language
Coyote & the Fish Trap- past & present tense verbs

MATH

Salmon & Eel- even & odd numbers
Plankhouse- identifying shapes
Grand Ronde Artifacts- bar graphs

LANGUAGE ARTS

Mulak Man- sequential ordering
Let's Go Eeling- main idea
Coyote & the Fish Trap- guided writing

SCIENCE

Who Am I?- lamprey investigation
Luna the Eel- stewardship
Lamprey Life Cycle- ecosystems, habitat and stewardship

APPENDIX A

Resource List

APPENDIX B

Youth Reading List

APPENDIX C

Maps

APPENDIX D

Critical Orientations for Indigenous Studies Curriculum

APPENDIX E

Senate Bill 13 FAQ



SOCIAL STUDIES



SECOND GRADE UNIT

What Tribe is Closest to Me?



Title:What Tribe is Closest to Me?

Standard(s) Met:

★ **Oregon Social Studies Academic Content Standards**

★ **Historical Knowledge**

- 2.16 Identify a variety of diverse individuals, groups, and circumstances that had an impact on the local community including individuals who are American Indian/Alaska Native/Native Hawaiian or Americans of African, Asian, Pacific Island, Chicano, Latino, or Middle Eastern descent; individuals from all religious backgrounds; and individuals from traditionally marginalized groups (women, people with disabilities, immigrants, refugees, and individuals who are lesbian, gay, bisexual, or transgender). (History)

★ **Geography**

- 2.13 Identify cultural characteristics of the community.

Overview: Students will identify what tribe in Oregon is closest to their school using a map.

Learning Outcomes:

- Students will be able to identify a tribe that is closest to them.
- Students will be able to use basic information on a map to find out information.

Materials Needed/Preparation/Equipment:

- A map of Oregon that shows where all 9 tribes are located
- Blank map with major cities
- Map to show tribes before settlers

Time Frame: This lesson will take 45 minutes to complete.

Background for teachers: Teachers who use this lesson should reside within the Grand Ronde ceded lands, meaning the tribe closest to your school should be Grand Ronde.

Key vocabulary:

1. **Tribe-** a group of individuals with a common culture.

Considerations for teachers:

Assessments: Use the group discussion as a way to assess student understanding.

Practices: Students will use mapping skills to identify a location on a map.




Learning Targets:

I can use a map to identify where a place is.

Activities:

1. Begin the lesson by asking students if they know what a tribe is.
2. Explain to students that there are 9 tribes in Oregon.
3. Ask students how they would find which tribe is closest to them.
4. Students may give a list of ideas.
5. Explain to students their mission is to figure out which tribe is closest to them, so the class can take a field trip to visit that tribe.
6. Help guide students towards using a map to find the answer.
7. Pass out the map of Oregon to students.
8. As a class, locate the town they live in. For example, if the school is located in Salem, locate Salem on the map.
9. Next, show students the map that has all 9 tribes on it.
10. Ask students to quietly think in their head which one they think is closest to them.
11. Now ask for volunteers to share their answers.
12. As a class label one of the maps with either where the school is located on the map or where all 9 tribes are.
13. Now ask students to come up with their final answer as to what tribe is closest to them.
14. They should say Grand Ronde.
15. Have students discuss if they know anything about Grand Ronde. Explain to students that the Confederated Tribes of Grand Ronde are Native Americans who have lived on this land for centuries. The tribes used to occupy the lands before there were towns or buildings.
16. Show students another map.
17. This map will show what tribes lived on that land before settlers arrived. Have students identify which tribe lived where their school is now. If there are any streets, rivers, buildings, schools, etc. that are named after tribes, now would be a good time to point them out to students so they can make that connection.



18. Point out to students that although there were tribes that lived on the land they are on now long ago, the tribe was moved to where the reservation is now today.

Options/Extensions/Anticipatory set/Differentiation:

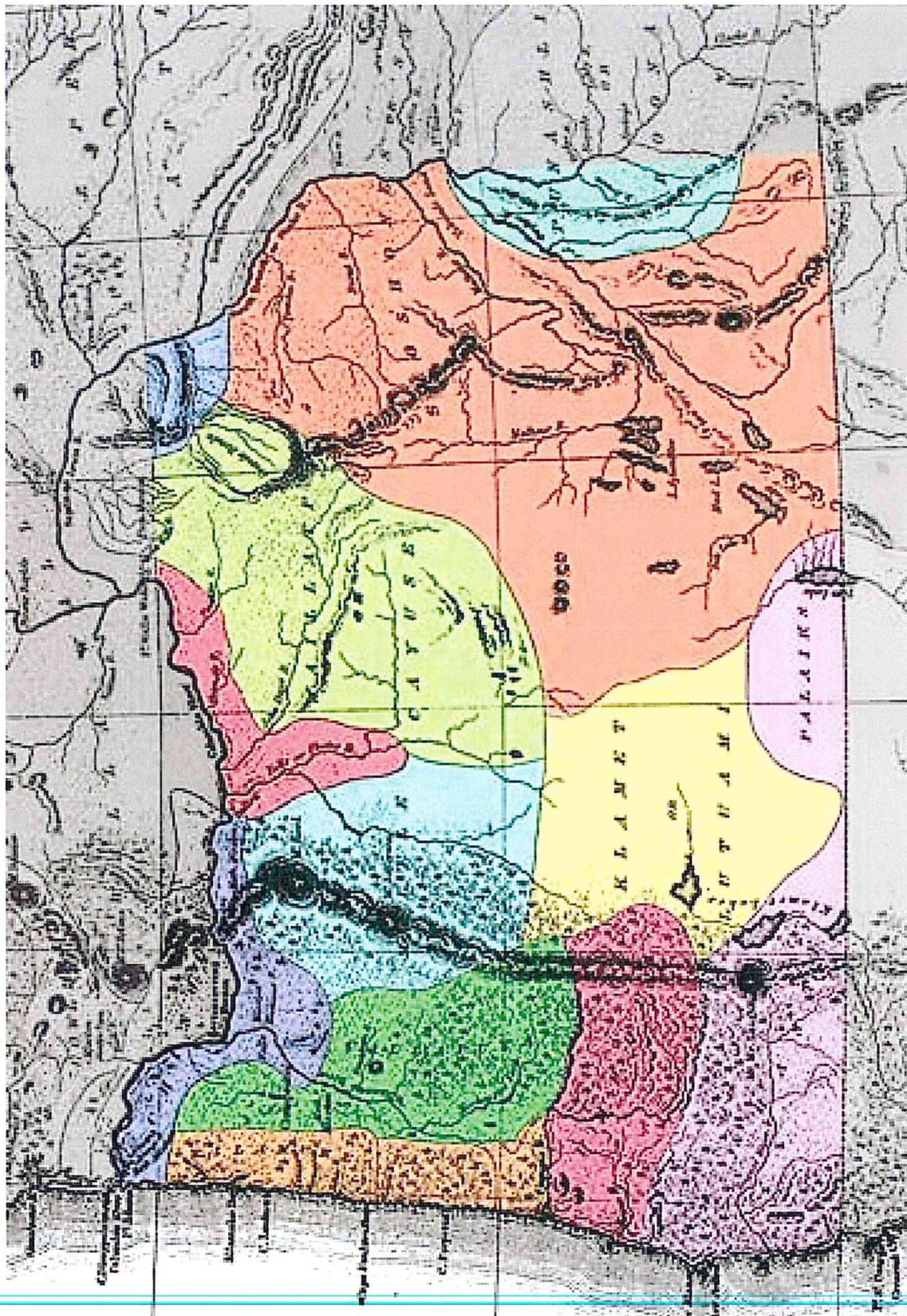
Reflection/Closure: To culminate the project, reach out to Chachalu, the cultural center at Grand Ronde, and schedule a field trip for students to go and learn more about the Grand Ronde tribe.

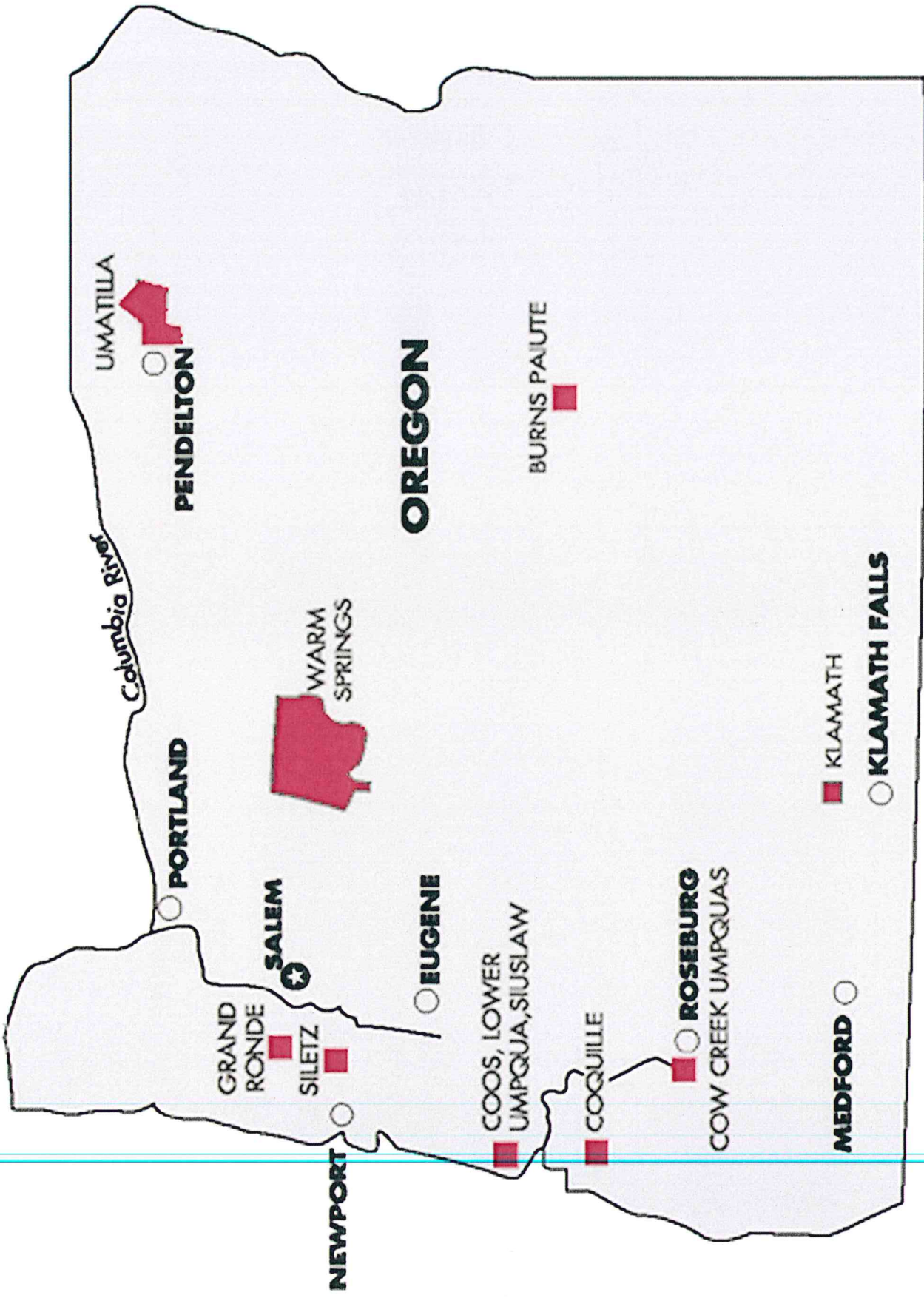
Attachments:

- Map of the 9 tribes
- Map of the major cities in Oregon
- Map showing what areas tribes occupied before settlers

1841

O C E A N







Let's Go Eeling

Native Language



Title: Let's Go Eeling- Chinuk Wawa

Standard(s) Met:

★ **Oregon Social Sciences Academic Content Standards**

★ **History**

☐ 2.21 Explain how people and events of the past influence the present.

Overview: Students will learn about the Grand Ronde tribe eeling process and how it's still practiced today, while also learning some chinuk wawa vocabulary.

Learning Outcomes:

- Students will be able to demonstrate how a person would catch an eel using an eeling stick.
- Students will be able to match the chinuk word with the english word.
- Students will be able to identify the native language spoken by the Confederated Tribes of Grand Ronde.

Logistics: This lesson will take place in the classroom.

Materials Needed/Preparation/Equipment:

- Let's Go Eeling story
- Chinuk recording for vocabulary

Time Frame: This lesson will take 45 minutes to complete.

Background for teachers: Preview the story before the lesson to learn the chinuk wawa vocabulary.

Key vocabulary:

1. **Skakwel-** eel
2. **Skakwel-ikik-stik-** eeling stick
3. **Upqwena-** basket
4. **Temwata-** waterfall

Considerations for teachers:

Assessments: Use student participation to assess for understanding.

Practices: Students will identify words in chinuk wawa and apply them to the story.




Learning Targets:

I can repeat and identify chinuk wawa words.

I can show my partner how to use an eeling stick.

Activities:

1. To begin the lesson show students one of the chinuk words. Ask if they know how to say that word or what that word means. The teacher may choose to show the word temwata and also a photo of a waterfall to give students a hint.
2. Play the sound recording for the students so they can hear the word.
3. Explain to students that the word means waterfall in chinuk wawa.
4. Explain to students that chinuk wawa is the official native language of the Grand Ronde tribe. Show students on a map where Grand Ronde is in relation to the town they live in. Ask students why they think they don't ever hear the tribal language.
5. Have a brief discussion on the history of the native language. Explain to students that a long time ago, the tribal language was the only language that the tribe spoke. But when the settlers came they banned the tribes from speaking their native languages, so they had to speak it in secret in their homes. Tribes were forced to learn english and not speak their tribal languages anymore, which hurt the language a lot. Less and less tribal people were learning their native language, so it began to die out. Once it became legal for natives to speak their own languages again, a lot of people started to re learn the language so they could pass it on to their children, grandchildren and other people in the family and community. Explain to students that because the language was lost for a little bit it has made it hard to teach more people to speak it today.
6. Take any questions students may have about the loss of language.
7. Tell students they are going to learn a few words in chinuk and then hear a story that uses those words.
8. Play the chinuk recording and have students repeat the word.
9. After repeating the recording a few times for students, begin to read the story.



10. When the teacher gets to the page that explains how an eeling stick is used, have students stand up and practice casting an eeling stick, then pulling it back hand over hand, and then pulling the eel off and putting it in the basket.

11. Finish the story.

Options/Extensions/Anticipatory set/Differentiation: A way to engage the students more would be to have them come up with a movement for the four chinuk words. And each time the teacher reads that word in the story they would all make that movement. The teacher can make the movement up beforehand to save time or students can get in small groups and make up their own movements.

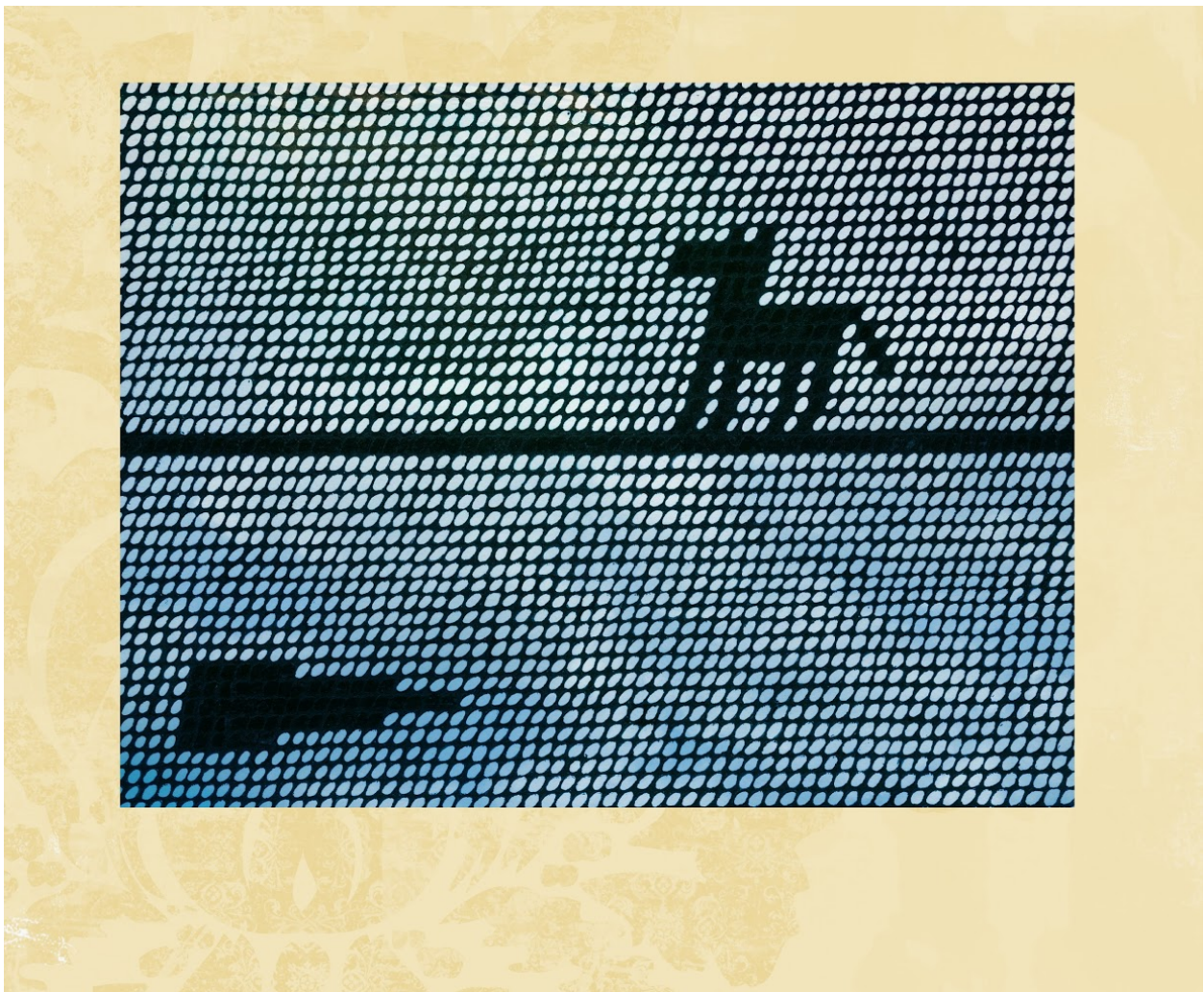
Reflection/Closure: Have students answer the following question on an exit ticket: How would you feel if you couldn't speak your language anymore? The teacher may set requirements such as how many sentences the students must write or to back up their feelings with a reason, etc.

Attachments:

- Chinuk recording

Coyote & the Fish Trap

Past & Present Tense Verbs



Title: Coyote and the Fish Trap- past and present verbs

Standard(s) Met:

★ **Oregon Social Sciences Academic Content Standards**

★ **Historical Thinking**

□ 2.18 Differentiate between events that happened in the recent and distant past.

Overview: Students will hear a Traditional Grand Ronde story about how Willamette Falls was made and be able to identify that the story is from the distant past.

Learning Outcomes:

- Students will be able to recognize a language that is not their own.
- Students will be able to identify if the story is from the past, present or future.

Logistics: This activity will take place in the classroom, as a whole group.

Materials Needed/Preparation/Equipment:

- Coyote and the Fish Trap story
- Mini whiteboards (or clipboards with paper)
- Recorded story in chinuk wawa
- Computer and speakers

Time Frame: This lesson will take 45 minutes to complete.

Background for teachers: Preview the story beforehand.

Key vocabulary: None

Considerations for teachers:

Assessments: Use the group discussion as a way to assess for understanding.

Practices: Students will use perseverance to differentiate between past and present tense.

Learning Targets:

I can tell the difference between a story that is from the past or from the present.



Activities:

1. Before starting this lesson go over past and present tense with students. If students have not been introduced to past and present tense verbs then go over some examples. To help demonstrate these verbs you could have students act the verb out and then make sentences for them and have students tell you which sentence is correct.
2. For example: Say the word dance. Have students get up and act out the verb. Now write the sentence, "I just danced." on the board and circle the ending -ed. Explain to students that when a verb changes from present tense to past tense, we add an -ed to the end of that word. We do this to show that something has already happened. For example, "yesterday we dance a lot at our dance party" or would you say, "yesterday we danced a lot at our dance party." Which sounds better?
3. Explain to students that they will hear a traditional Grand Ronde story about how Willamette Falls was made.
4. Before reading the story, read the back cover of the book so students have some background information about the story. Teachers may also want to point out that Willamette Falls is in Oregon City and still exists today.
5. Pass out the mini white boards to each student.
6. Explain to students that as they hear the story, the teacher will stop and ask them if the sentence is in past or present tense. They will have to write PAST or PRESENT on their boards. The teacher may want to write these two words on the board for them to help speed up the process in case students don't know how to spell those words yet.
7. Begin reading the story. After the first page, ask students if they think the story is going to be about the present or past. Have students write their answers on their boards.
8. Ask students to share with a partner and explain why they think their answer is correct.
9. Share with students that this story is in the past. The word myth tells us that this story is from the distant past or a long time ago.
10. Continue reading the story.
11. Stop at words like arrived, traveled, fixed, etc. And have students write their answers of PAST or PRESENT on their boards to share.



Options/Extensions/Anticipatory set/Differentiation: None.

Reflection/Closure: To close the lesson, play the recorded version of the story that is in chinuk. While students listen to the story have students draw and color a picture of Coyote at Willamette Falls.

Attachments:

- Recorded story in chinuk wawa.

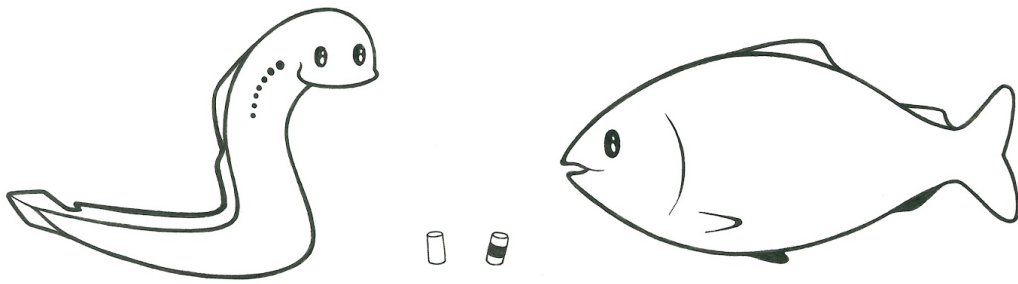
MATH



SECOND GRADE UNIT

Salmon & Eel

A Math Game



Title: Salmon & Eel: A Math Game

Standard(s) Met:

★ **Common Core State Standards: Math**

★ **Operations & Algebraic Thinking**

- CCSS.Math.Content.2.OA.C.3 Determine whether a group of objects (up to 20) has an odd or even number of members, e.g., by pairing objects or counting them by 2s; write an equation to express an even number as a sum of two equal addends.

Overview: Students will hear a traditional Pacific Northwest story about the salmon and the eel and demonstrate their math knowledge of even and odd numbers in a game about the salmon and the eel.

Learning Outcomes:

- Students will be able to explain whether a group of items are even or odd.
- Students will be able to solve an addition equation and identify the answer as even or odd.

Logistics: This activity will take place in the classroom. During story time the teacher can decide if students should sit in a group on the floor or if they should stay at their desks. During the game, students will be in pairs.

Materials Needed/Preparation/Equipment:

- The Salmon & Eel story
- The Salmon and Eel game board (each pair)
- Spinner (each pair)
- Paperclip (each pair)
- Pencil (each pair)

Time Frame: This activity will take 30-45 minutes.

Background for teachers: Students will need to have background knowledge of even and odd numbers and how to write equations.

Key vocabulary:

1. **Even-** equal in number, amount or value.
2. **Odd-** a number that cannot be split up into two equal groups.
3. **Gambling-** a game of chance where you bet an item or money hoping to win more than what you bet. Gambling was a time where people from tribes would gather to play and bet each other for fun and excitement, as well as to win.
4. **Dentalium-** a shell that was used for money or as a form of currency.



Considerations for teachers:

Assessments: To assess understanding, walk around the room to observe students answering questions on the game board.

Practices: Students will classify odd and even numbers.

Learning Targets:

I can identify even from odd numbers.

I can solve an addition equation.

Activities:

1. Begin the lesson by showing the students the cover of the book and ask students what they think the story is about. Ask students what they think each item on the cover is.
2. Open the book and read the first page that explains some of the history behind the story.
3. Read the story *The Salmon and The Eel* to the students.
4. While reading the story stop throughout and ask students to count the number of objects on the page. Example: Count the number of furs. Ask students if the number of furs is an even or an odd number. Ask students how they know. Continue to ask students these questions throughout the story to help prepare them for the board game they'll be playing after the story.
5. If students need more scaffolding to help recognize even and odd numbers have students do the following demonstration:
 - a. Ask for ten volunteers.
 - b. Ask all ten volunteers to find a partner.
 - c. Ask students if the number ten is even or odd.
 - d. Ask how they know.
 - e. Students should suggest that since each person found a partner and no one was left out, ten is an even number.
 - f. Now ask for eight volunteers.
 - g. Repeat the steps above.
 - h. Now ask for nine volunteers.
 - i. Ask the students to find a partner.
 - j. There will be one student who is left without a partner.
 - k. Students should see this and say nine is an odd number because each person wasn't able to have a partner.
6. Have students get a partner. Give each pair of students a game board and a spinner.

7. Explain to students that one person will be a salmon and one person will be the eel.
 - a. Before the lesson- the teacher will need to find game pieces for students.
8. Demonstrate in front of the class under the projector how to play the game.
9. One student will spin the spinner. The student will move forward the number of spaces that the arrow landed on the spinner. Example: The salmon spins a three. The salmon will move three spaces.
10. Once the student moves their character to the box they rolled, they then have to say if the number they landed on is even or odd. If the student gets the answer wrong, they have to go back two spaces.
11. If the student lands on a box that has an equation in it, they must solve the equation and say if the answer is even or odd. If the student gets the answer wrong, they have to go back two spaces.
12. Then the next student spins the spinner. They will move their eel however many spaces the spinner says. If they answer that question in the box correctly then they can stay there. If they get the question wrong, they have to move back two spaces.
13. Whoever reaches the end wins!

Options/Extensions/Anticipatory set/Differentiation: NONE

Reflection/Closure: Have students fill out the exit ticket after finishing the game.

Attachments:

- Exit ticket
- Game board
- Spinner

START

7

9+6

5

3+7

4



12

19

6

8+4

2

2+6



1

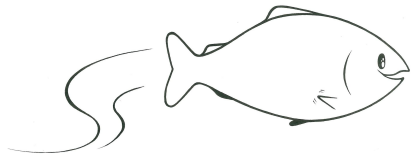
4+4

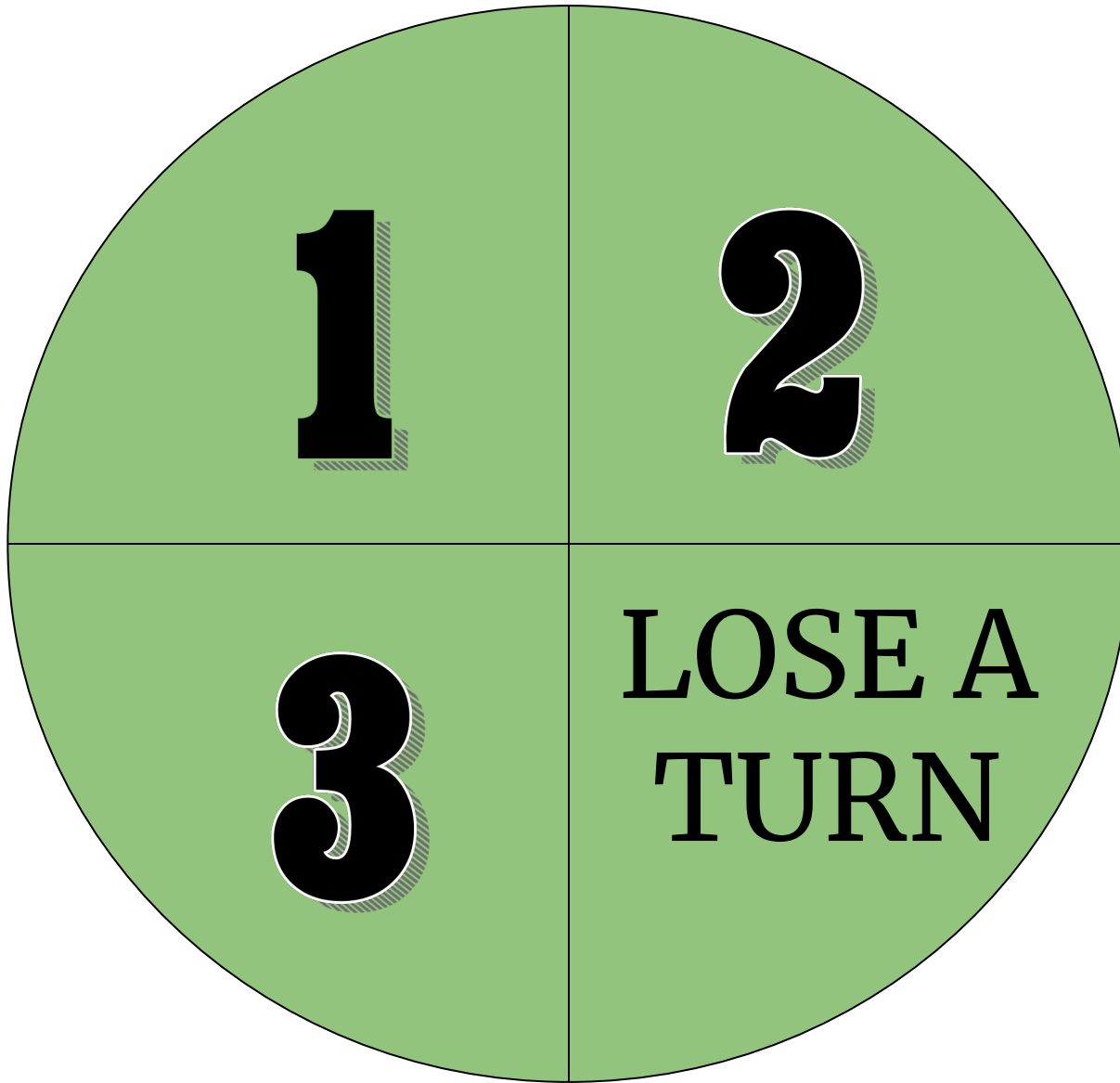
8

10+3

16

FINISH





1

2

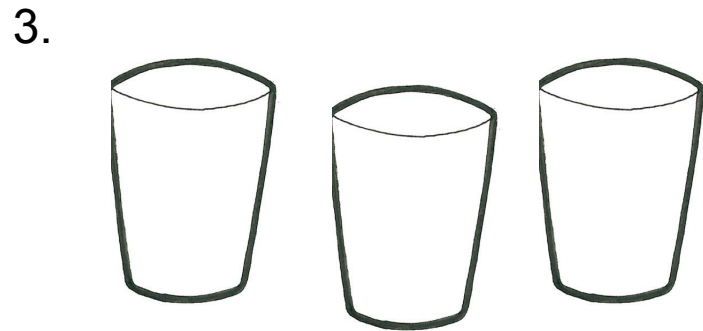
3

**LOSE A
TURN**

Name: _____

EXIT TICKET

Circle the pictures that have an even number of objects



Traditional Plankhouses

Identifying Shapes



Title: Traditional Plankhouses

Standard(s) Met:

★ **Common Core State Standards: Math**

☐ **Reason with shapes and their attributes**

- ☐ CCSS.Math.Content.2.G.A.1 Recognize and draw shapes having specified attributes, such as given number of angles or a given number of equal faces. Identify triangles, quadrilaterals, pentagons, hexagons, and cubes.

Overview: Students will learn about traditional housing used by The Confederated Tribes of Grand Ronde , while recognizing the type of shapes that are used to build a plankhouse.

Learning Outcomes:

- Student will be able to identify 2D shapes based on their attributes.
- Student will be able to draw 2D shapes.
- Student will be able to explain what a plankhouse is.

Logistics: This activity will take place in the classroom.

Materials Needed/Preparation/Equipment:

- Cut out of 2D shapes, such as triangles, squares, rectangles and circles
- A bag to pull shapes from
- Drawing activity sheet
- Photo of Grand Ronde plankhouse

Time Frame: This lesson will take approximately 30-45 minutes to complete.

Background for teachers: Teachers will need to prep for this lesson by cutting out shapes, such as squares, circles and triangles and place them into a bag before the lesson. Students will also need to have background knowledge about 2D shapes and their attributes. The teacher can also put rectangles into the bag and ask students to identify the shape as a quadrilateral and say how they know.

Key vocabulary:

1. **Plankhouse-** a house made of cedar planks usually from western red cedar trees.
2. **Triangle-** a figure with three straight sides and three angles.
3. **Circle-** a closed round shape with no corners or angles.



4. **Quadrilateral**- a four-sided figure.

5. **Square**- a four sided shape that has four equal sides and four right angles.

Considerations for teachers:

Assessments: Use the students two activity sheets to assess their understanding of 2D shapes.

Practices: Students will use prior knowledge of 2D shapes and their attributes to identify each shape and see that shapes are used everyday in the world around us.

Learning Targets:

I can identify a quadrilateral.

I can identify 2D shapes.

I can use different shapes to make a plankhouse.

Activities:

1. To begin the lesson, have students practice identifying 2D shapes by pulling some out of a bag and calling on students to identify the shape and say how they know that is true.
2. An example would be if the teacher pulled out a square the student would say the name of the shape and then explain they know its a square because it has four sides or that it has four angles.
3. Once students have warmed up and identified shapes explain to students that they will now use their knowledge about shapes to draw a plankhouse.
4. Ask students if they know what a plankhouse is.
5. Explain to students that a plankhouse is a traditional home that Native Americans in Oregon lived in before settlers had arrived.
6. Show students some photos of a plankhouse. A photo of the plankhouse at Grand Ronde are included in the lesson plan.
7. Ask students if they see any shapes that help make the plankhouse. Students might recognize that the door is a circle and that there is also another door that is a quadrilateral or a rectangle. Help guide students to find the shapes on the plankhouse.

-
8. Once students have identified the shapes on the plankhouse give each student the drawing activity sheet and explain to them that they will be using the shapes to draw their own plankhouse.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: End the lesson with a video of the Grand Ronde plankhouse.

Attachments:

- Photo of plankhouse for teacher
- Photo of plankhouse for students
- Virtual field trip video of Grand Ronde plankhouse

Grand Ronde Plankhouse

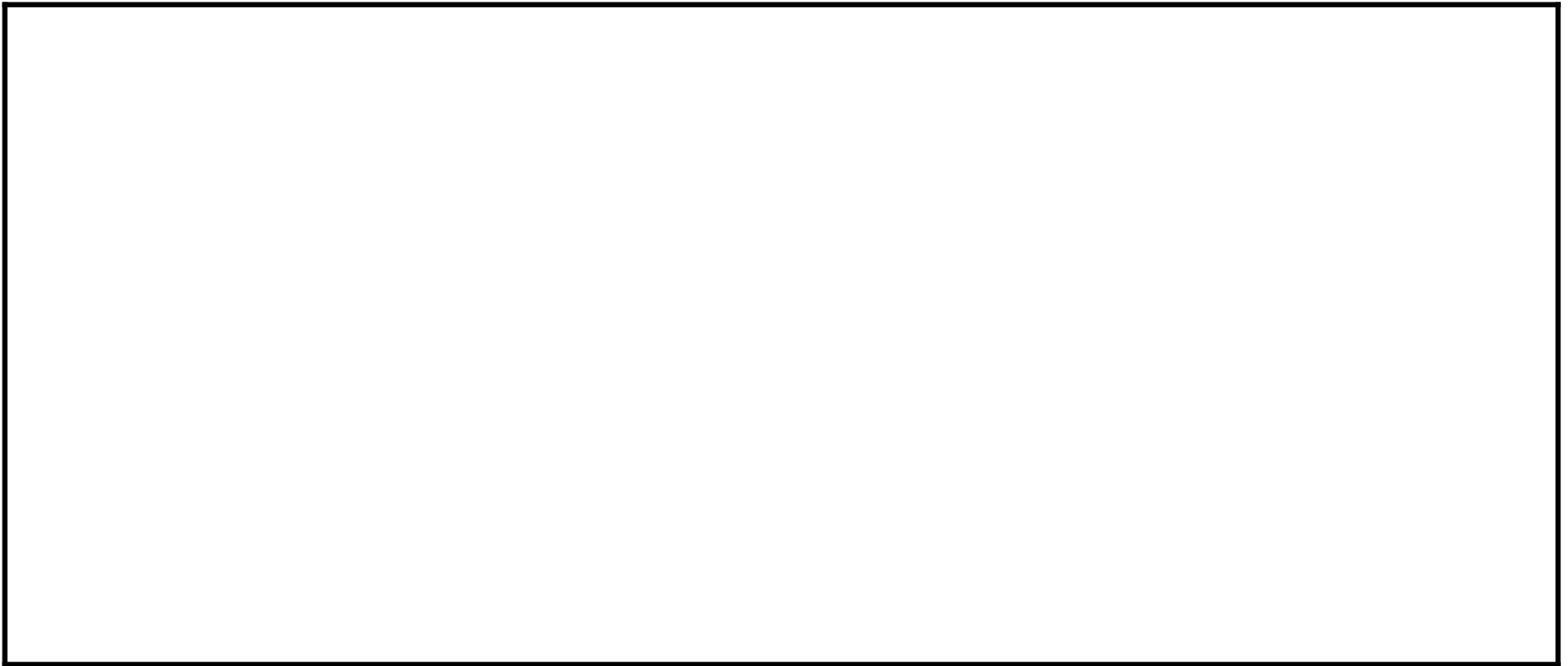
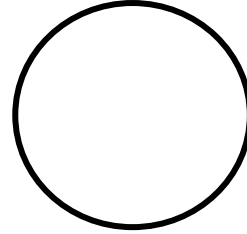
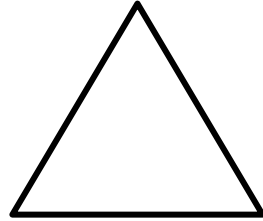
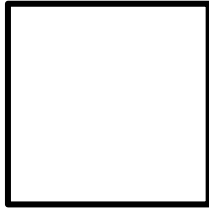


Grand Ronde Plankhouse



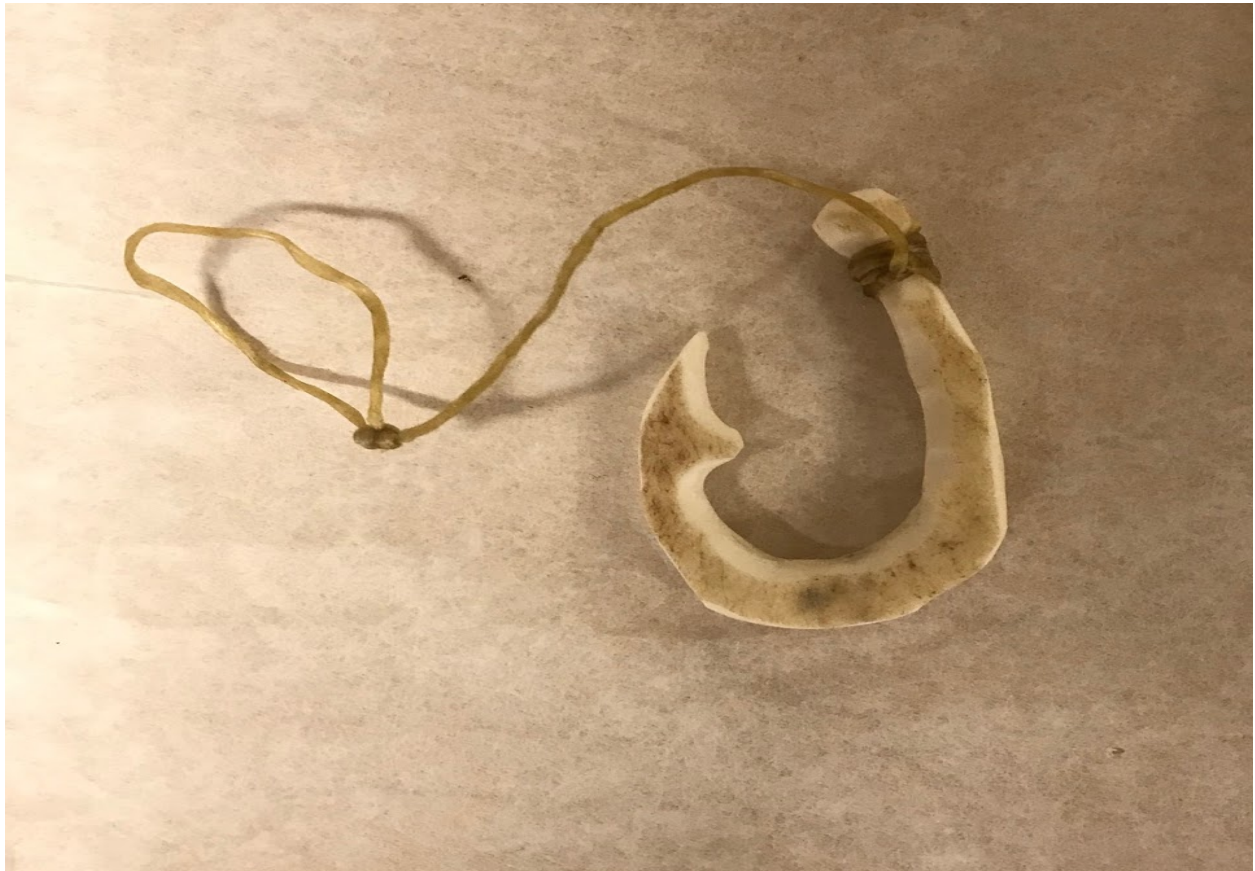
Name: _____

Use the shapes below to make a plankhouse



Grand Ronde Artifacts

Bar Graphs



Title:Native American artifacts- Bar graphs

Standard(s) Met:

★ **Common Core State Standards: Math**

☐ **Represent and interpret data**

- ☐ CCSS.Math.Content.2.MD.D.10 Draw a picture graph and a bar graph to represent a data set with up to four categories. Solve simple put-together, take-apart, and compare problems using information presented in a bar graph.

Overview: Students will engage in a lesson about artifacts from the Confederated Tribes of Grand Ronde and vote on which they find the most interesting. Students will use the classroom vote to make a bar graph.

Learning Outcomes:

- Students will be able to name one artifact from the Confederated Tribes of Grand Ronde.
- Students will be able to select an artifact that is most interesting to them to contribute as a vote.
- Students will be able to construct a bar graph using the data gathered from the classroom vote.
- Student will be able to analyze a bar graph.

Logistics: This lesson will take place in the classroom. Parts of the lesson will be done as a whole group, pair sharing and individual work.

Materials Needed/Preparation/Equipment:

- Slideshow of artifacts
- Bar graph activity sheet

Time Frame: This lesson will take approximately 45 minutes to complete.

Background for teachers: What key info do they need to know?

Key vocabulary:

1. **Artifact-** something that was made or used by people and give us information about life in the past.
2. **Bar graph-** a graph that uses rectangular bars to show how large a value is. The base can be horizontal or vertical.



Considerations for teachers:

Assessments: Use the bar graph activity sheet to assess understanding.

Practices: student will learn about tribal artifacts and tribal lifeways, while constructing a bar graph to measure data.


Learning Targets: describe specific learning targets with “I can” statements.

I can recognize Native American artifacts.

I can use data from my class to construct a bar graph.

Activities:

1. Ask students if they know what an artifact is.
2. Explain to students that an artifact is something that was made or used by people and give us information about life in the past.
3. Show students the slideshow of pictures titled “Pacific Northwest Native Artifacts”
4. As you go through each artifact, explain to students what each item was used for.
5. Once the students have seen all four items, place all four photos on the screen of the projector.
6. Explain to students that they are going to take a vote on which item they like the best.
7. To allow students to vote, print out a picture of each artifact and tape it onto the whiteboard. Have students go up to the whiteboard in groups of 3-4 and draw a line under the artifact that they like the most.
8. Once everyone has voted, have the students help you count all of the votes for each artifact.
9. Explain to students that they will take this information or this data to make a bar graph. Explain to students what a bar graph is if they haven’t learned about them yet. A bar graph is a type of graph that uses rectangular bars to show how large a value is. The base can be horizontal or vertical. A bar graph gives you information about data on a certain topic. In this case we are looking at Native American artifacts. If students have not seen a bar graph before, show them an example. Point out each part of a bar graph such as the labels, the unit of measure and categories.
10. Give each student the bar graph activity sheet.



11. The teacher can guide students on how to make a bar graph using the data that was collected from the class, or if students have practiced making bar graphs prior to this lesson students can make their graphs individually. If students haven't made bar graphs on their own yet, it may help to guide them on what to do and have each student make one, but do it as a whole group activity.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: To close the activity, have students complete the rest of the activity sheet.

Allow students to color their bar graphs if time allows.

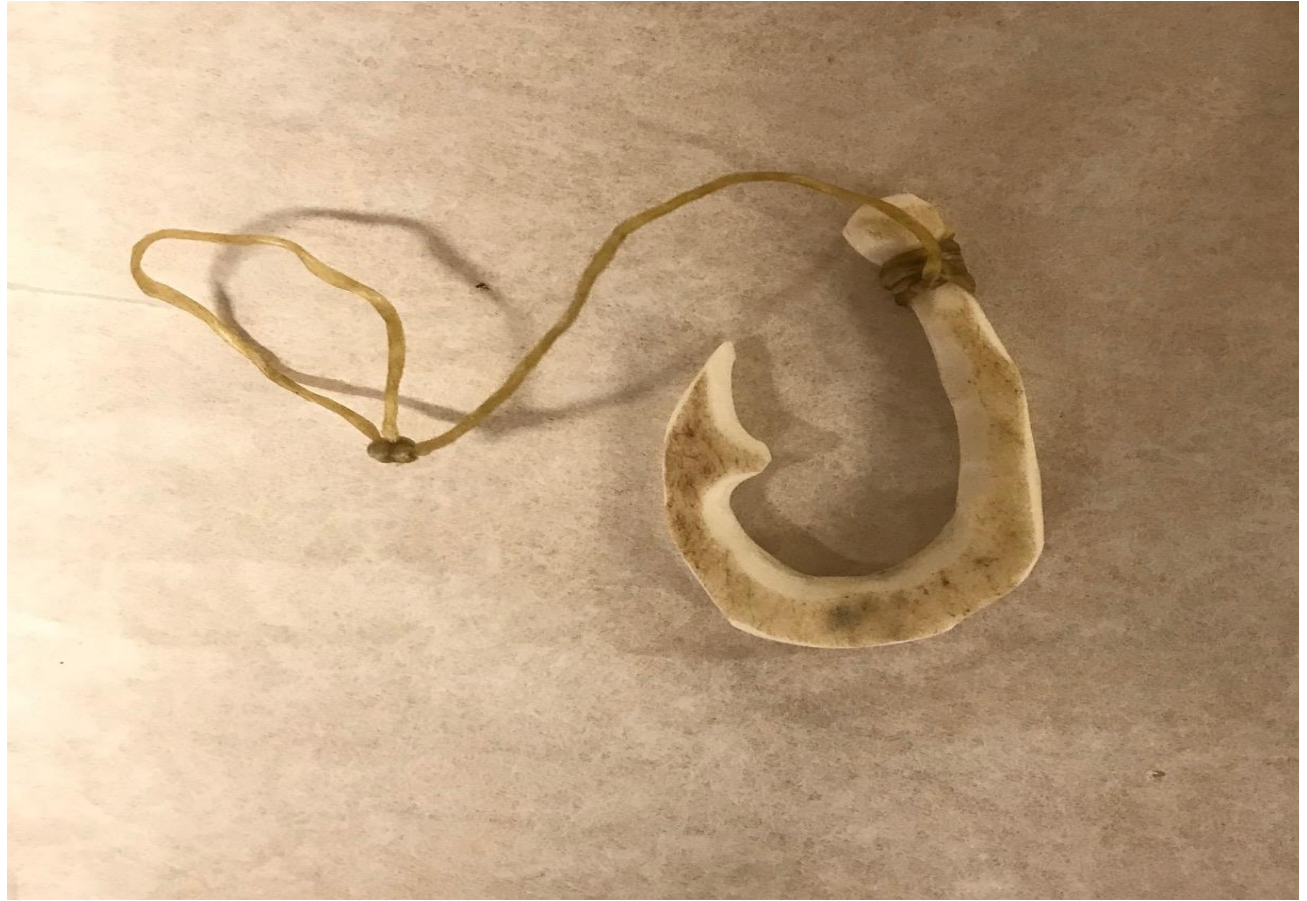
Attachments:

- Slideshow of Grand Ronde artifacts
- Bar graph activity sheet

GRAND RONDE NATIVE AMERICAN ARTIFACTS

The Confederated Tribes of Grand Ronde

FISH HOOK



GRAND RONDE PURSE

THIS PURSE IS MADE FROM
JUNCUS, WHITE BEARGRASS
AND BLACK DYED MAPLE
BARK.



TRADITIONAL GAFF HOOK

GAFF HOOKS WERE USED TO FISH FOR EEL
IN THE WATERFALLS.



NECKLACE

TRADITIONAL GRAND RONDE NECKLACE
THAT IS MADE OF BEADS AND
DENTALIUM SHELLS.



Name: _____

Let's Make a Bar Graph!

Learn about the different Native American artifacts and then vote on which one is the most interesting to you. Use the data collected by the whole class to make your bar graph.

Artifact 1	
Artifact 2	
Artifact 3	
Artifact 4	

Most Interesting Native American Artifact

10				
9				
8				
7				
6				
5				
4				
3				
2				
1				
	A 1	A 2	A 3	A 4

1. What artifact did the class like the most? _____
2. How many votes did it have? _____
3. What artifact did the class like the least? _____
4. How many votes did it have? _____

What artifact did you like the most and why?

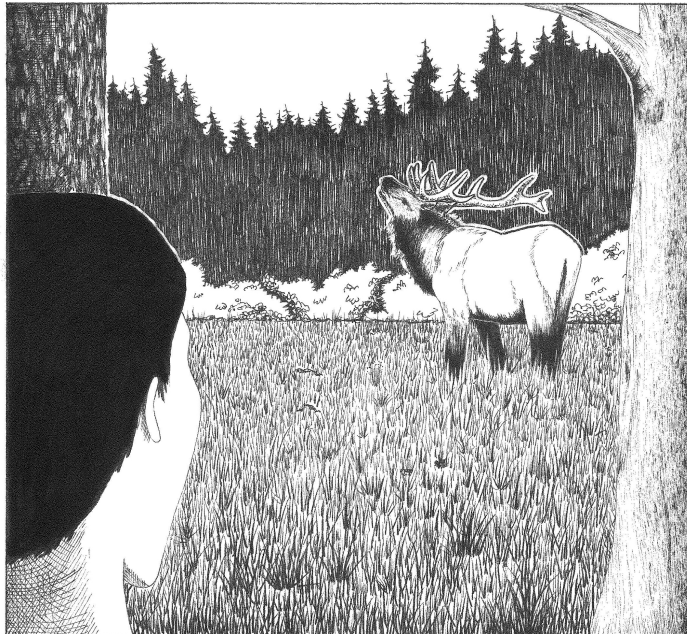
ENGLISH LANGUAGE ARTS



SECOND GRADE UNIT

Mulak Man

Sequential Ordering



Title: Mulak Man- Sequential ordering

Standard(s) Met:

Common Core State Standards

★ **English Language Arts Reading**

- ❑ CCSS.ELA-Literacy.RL.2.2 Recount stories, including fables and folktales from diverse cultures, and determine their central message, lesson, or moral.

★ **English Language Arts Writing**

- ❑ CCSS.ELA-Literacy.W.2.3 Write narratives in which they recount a well-elaborated event or short sequence of events, include details to describe actions, thoughts, and feelings, use temporal words to signal event order, and provide a sense of closure.

Overview: Students will engage in a close reading of a traditional Grand Ronde story about Mulak Man and then use temporal words to signal different events in the story.

Learning Outcomes:

- Students will be able to recall the series of events in Mulak Man.
- Students will be able to summarize Mulak Man using temporal words to signal order of events.
- Students will be able to organize the order of events in the story starting with the beginning, middle and end.


Logistics: This lesson will take place in the classroom.

Materials Needed/Preparation/Equipment:

- Mulak Man story
- Activity sheet
- Large paper for students to glue sentence strips
- Scissors
- Glue

Time Frame: This lesson may take 45-60 minutes depending on how much conversation happens around the story and how much time students need to complete the assignment. This lesson can be extended into two days if needed.





Background for teachers: Mulak Man is a traditional Grand Ronde story. The story is about a Grand Ronde tribal member who had temanawas, or the ability to sense elk whenever they were nearby. Tamanawas is a chinuk word meaning spirit power.

Key vocabulary:

1. **Wisdom-** having knowledge about something.
2. **Mulak-** elk in chinuk wawa. Pronounced [moo-lok].

Considerations for teachers:

Assessments: Use students activity sheet to check for understanding.

Practices: Students will use perseverance and literacy skills to make sense of a traditional Grand Ronde story.


Learning Targets:

I can make sense of a traditional Grand Ronde story.

I can arrange a sequence of events in order.

Activities:

1. To begin the lesson show the students the cover of the book. Do a book walk through, having students make predictions about what they think the story is about based on the cover. Inform students that they are going to hear a traditional Grand Ronde story, meaning it's a story that's been passed down from generation to generation. Also tell students that the word mulak means elk in the Grand Ronde language, chinuk wawa.
2. Begin reading the story with the intention of making this an opportunity to do close reading with students. The focus is for students to realize that there is a sequence of events that happen in order for mulak man to hunt and harvest an elk. The idea with close reading is so that as the story goes on the questions move up gradually by increasing rigor. Some questions a teacher could ask throughout the story that would progress are included below:
 - a. **Knowledge-** Can you name the temanawas or spirit power that mulak man had? What did this spirit power allow him to do?

- 
- b. Comprehension- What language does the story use to say mulak mans name? Why do you think the story uses chinuk to refer to mulak man instead of using english?
 - c. Application- What process does mulak man go through in order to start his hunt?
 - d. Analysis- In the beginning of the story it says that mulak man knew the elk in his heart and soul. What does the story teller mean by that? Is there another part in the story later on that describes how mulak man respects the animal after he's hunted it? If so, what does mulak man do?
 - e. Evaluating- At the end of the story, the storyteller describes how mulak man honors the animal by using all parts of the animal. Why do you think mulak man would want to honor the animal? Are there other ways you would suggest he honor the animal?
3. After the story and discussion is over, pass out the activity sheet to the students. This activity can be done individually with some explanation from the teacher or as a whole group.
 4. Students will be cutting out sentence strips of the story and then cutting out signal words to identify what came first, in the middle and at the end.

Reflection/Closure: Students will then glue the sentence strips and signal words onto a piece of paper in the correct order to demonstrate sequential ordering of a story.

Attachments:

- Activity sheet

Name: _____

Coyote just got the book Mulak Man, but all of the pages are out of order. He needs your help! Cut out the sentence strips below and put them in the order that they occurred in the story. Once you put them in order, write the signal word at the beginning of the sentence or at the end so Coyote knows what happened at the beginning of the story, in the middle and at the end of the story. Coyote says, "hayu masi!" which means many thanks in chinuk wawa.

Signal words:

First

Next

Last

So

Then

Long ago there was a man who had a wisdom about elk.

He would carefully place the bones in a neat pile in the forest and leave them there.

Wherever he was he could always sense them.

When he followed the elk he didn't want to wear much clothing.

He would cut up the meat.

He would smoke the meat.

He would remove one item of clothing at a time and fold it neatly.

When Mulak Man would find an elk, he would kill it with his bow.

Someday, should someone find this pile of bones they will know, “ah, yes a long time ago, the Mulak Man was here.”

Let's Go Eeling

Native Language



Title:Let's Go Eeling- Main idea

Standard(s) Met:

★ **Common Core State Standard: ELA**

★ **English Language Arts Reading**

- CCSS.ELA-literacy.RL.2.1 Ask and answer such questions as *who*, *what*, *where*, *when*, *why*, and *how* to demonstrate understanding of key details in a text.
- CCSS.ELA-literacy.RL.2.2 Recount stories, including fables and folktales from diverse cultures, and determine their central message, lesson, or moral.

Overview: Students will hear a story about a boy from the Grand Ronde tribe who goes eeling with his family and learns how to traditionally harvest eel and provide for his family. This lesson will also have students practice finding the main idea of a story.

Learning Outcomes:

- Students will be able to state the main idea of the story.
- Students will be able to find supporting details of a story.

Logistics: This lesson will take place in the classroom. The activity will first be done as a group and then individually.

Materials Needed/Preparation/Equipment:


- Let's Go Eeling story
- Colored pencils
- Basket template

Time Frame: This lesson will take 45-60 minutes depending on how much discussion happens.

Background for teachers: Pacific lamprey or eel have been an important species to the Confederated Tribes of Grand Ronde. Pre reservation, many tribes would travel to different streams and waterfalls to harvest eel for both food and medicinal purposes. The story illustrates what it would be like for a family to go to Willamette Falls to harvest eel.

If students have not had any exposure to main idea before, the teacher may want to start off with practicing finding the main idea. This can be done several ways. One way would be to create bags that have a theme. Examples, different sea animals such as sharks, whales, sea turtles, etc. The main idea of this bag would be ocean animals or marine life. Another





bag could include things like sunshine, rivers, camping, bikes, to represent summer time. Students will also need the idea of supporting details explained to them. All of the things mentioned above are examples of supporting details that help identify the main idea.

Key vocabulary:

1. **Pacific Lamprey-** also known as eel. Lamprey are an anadromous parasitic lamprey from the Pacific coast or North America and Asia.
2. **Eeling-** tribal members would go to rivers, mostly waterfalls, to capture pacific lamprey or eel.

Considerations for teachers:

Assessments: Use the students activity sheet to assess understanding.

Practices: Students will use their reading skills to identify the main idea of the story by identifying supporting details.


Learning Targets:

I can find the main idea of a story.

I can give supporting details in a story.

Activities:

1. Begin by telling the students that they are going to hear a story about a boy from the Grand Ronde tribe.
2. Let them know while you are reading, you want them to think about the main idea of the story. Tell students to find the supporting details that help support their main idea.
3. At the end of the story, ask for a volunteer to tell what the story was about in one sentence.
4. Pass out basket template to each student. As a group, develop a sentence describing the story's main idea and have students write it in the already made part of the basket.
5. Ask for volunteers to help give details of the story to write on remaining strands of the basket that haven't been woven yet.
6. Ask students about story characters actions, problems and resolution. Write down these details on the remaining strands of the unwoven basket. Talking about these details will



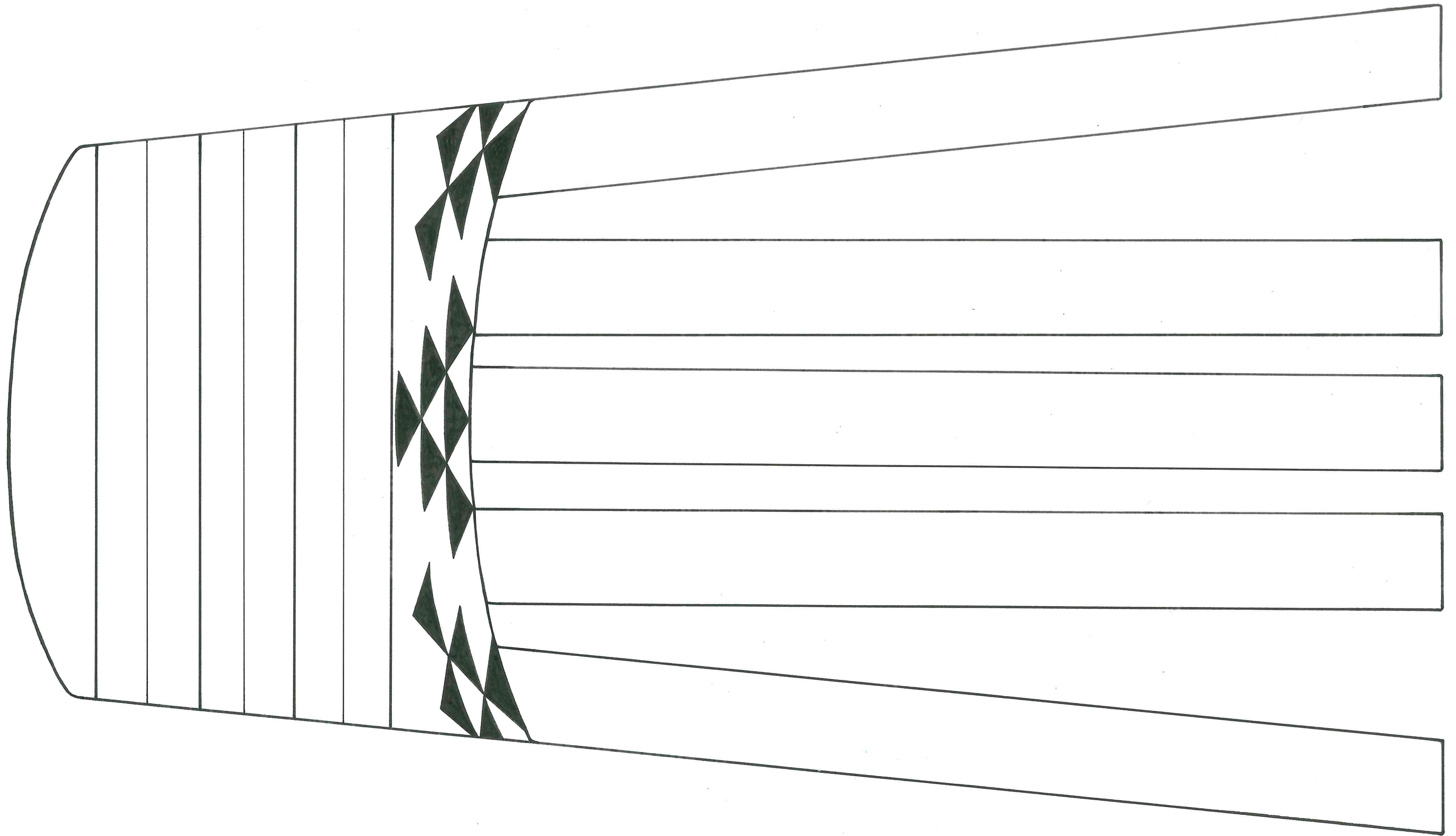
help give students insight as to what feeling is and why the tribal people of Grand Ronde find eel so important.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Once students have completed their basket allow them to color the basket and draw their own basket design as they wish and display the posters on the wall for reference.

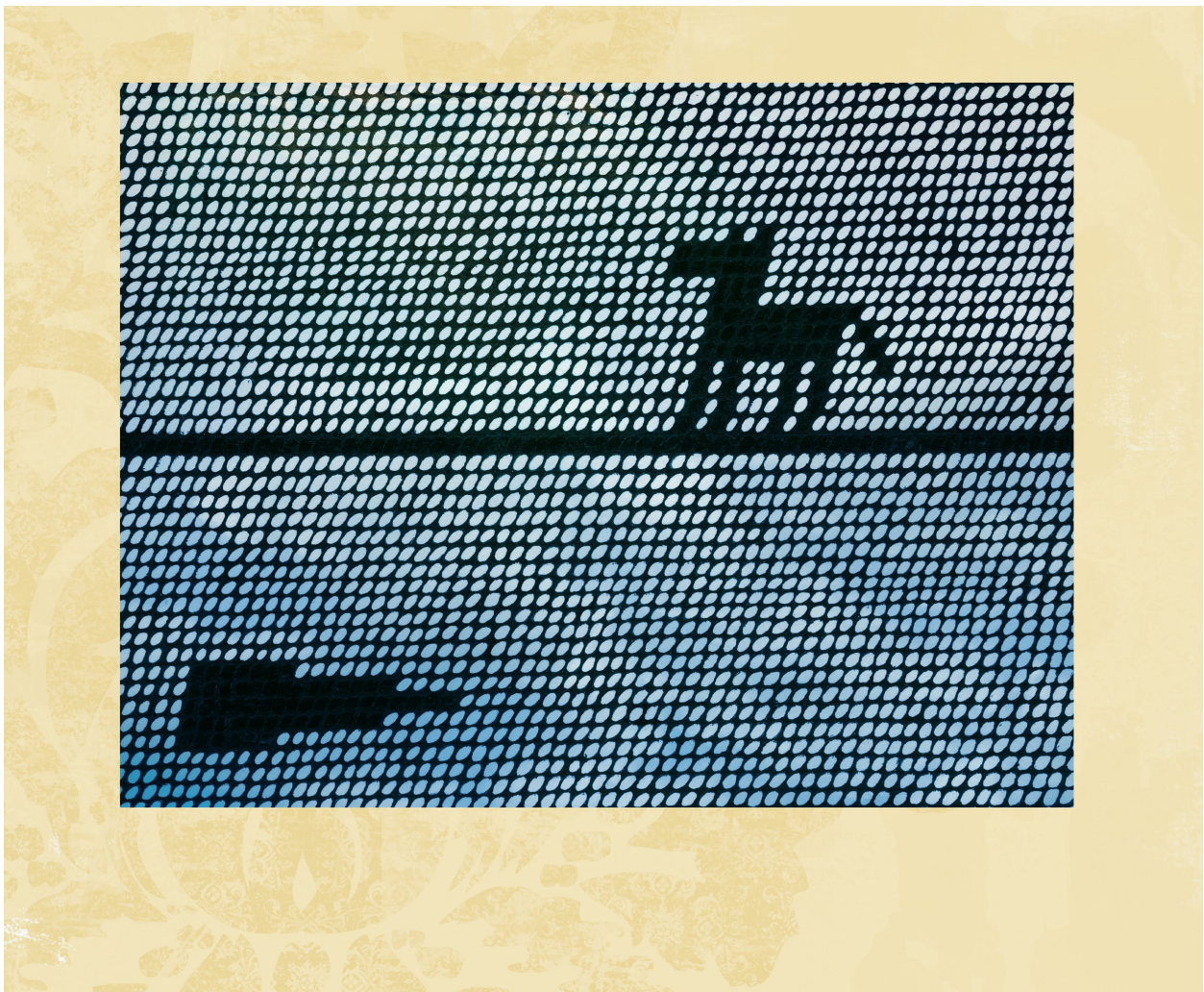
Attachments:

- Main Idea Basket



Coyote & the Fish Trap

Past & Present Tense Verbs



Title: Coyote and the Fish Trap

Standard(s) Met:

Common Core State Standards

★ **English Language Arts Reading**

- ❑ CCSS.ELA-Literacy.RL.2.2 Recount stories, including fables and folktales from diverse cultures, and determine their central message, lesson, or moral.

★ **English Language Arts Speaking and Listening**

- ❑ CCSS.ELA-Literacy.SL.2.1 Participate in collaborative conversations with diverse partners about *grade 2 topics and texts* with peers and adults in small and larger groups.

Overview: Students will hear a traditional Grand Ronde story about how Willamette Falls was made.

Learning Outcomes:

- Students will be able to define a Native American myth.
- Students will be able to answer the questions, who, what, when and why using the story.

Logistics: This lesson takes place in the classroom.

Materials Needed/Preparation/Equipment:

- Coyote and the Fish Trap story
- Activity sheet
- Lined paper
- Pencils


Time Frame: This lesson will take approximately 45-60 minutes.

Background for teachers: “Coyote and the Magic Fish Trap” is a traditional Grand Ronde myth. By bringing traditional Native American myths to youth, they become aware of places that were meaningful to the people who were here before them and their ancestors and learn about the importance of those places in the present day.

Key vocabulary:

1. **Myth-** a traditional story that comes from a long time ago that explains how a place or person was made.



- 
- 2. Fish trap-** a handmade basket that is narrow on one end with a larger opening on the other end. Tribes used these to catch fish in the rivers. When a fish would swim into the trap they could not get back out.

Considerations for teachers:

Assessments: Use the students story as a way to assess student understanding.

Practices: Students will practice their writing skills using a writing template.

Learning Targets:


I can write a myth.

I can recall information from a text.

I can define the characters, setting, problem and solution in a story.

Activities:

1. Open the lesson by doing a book walk with the students.
2. Ask students if they can guess what the story will be about.
3. Show students an inside look of the pages to see if they recognize the language written in the story.
4. Explain to students that this is a traditional Grand Ronde myth. Ask students if they know what a myth is. Explain to students that a myth is a traditional story that comes from a long time ago that explains how a place or person was made.
5. Begin reading the story.
6. The teacher can help set the students up for the activity by asking questions like, who are the characters in the story? What is the setting of this story? What is the problem that coyote is trying to fix? How did coyote fix the problem?
7. Once the story is over, explain to the students that they will be writing a myth themselves. They will need to include characters, a setting, a problem and the solution.
8. Students may need to hear more myths to come up with their story. Another traditional story that comes from the pacific northwest is Coyote in Love. This is a story of how Crater Lake came to be.
9. Pass out the activity sheet to students that will help them get started.



10. If students are still having trouble, teachers can make a list of problems or places in Oregon for students to choose from.

11. Allow students enough time to fill out the activity sheet and then to write their story.

12. Teachers can choose how long they will allow for this assignment based on if the teacher will want to have students do a draft, revision, and final draft.

Options/Extensions/Anticipatory set/Differentiation: NONE

Reflection/Closure: Have students write their own version of a myth. Have students come up with their own characters that will solve a problem.

Attachments:

- Activity sheet

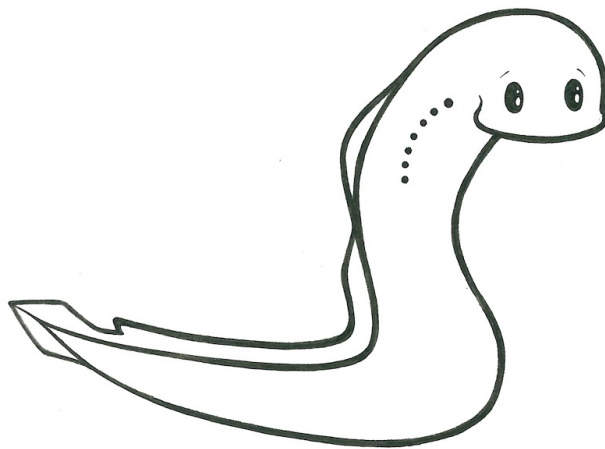
Name: _____

Creating My Own Myth

Use this to plan your story. Some sentence starters have been given to help you get started.

<p style="text-align: center;">Characters (Who will be in your story)</p>
<p style="text-align: center;">Setting (Where and When)</p> <p>A long time ago...</p>
<p style="text-align: center;">Problem (What happened)</p>
<p style="text-align: center;">Solution (How did the problem get solved)</p>

SCIENCE



SECOND GRADE UNIT

Who Am I?

Lamprey Investigation



Title: Who Am I? Lamprey Investigation

Standard(s) Met:

Next Generation Science Standards

★ **Biological evolution: Unity and diversity**

- 2-LS4-1 Make observations of plants and animals to compare the diversity of life in different habitats.

Common Core State Standards

★ **Reading: Informational text**

- CCSS.ELA-Literacy.RI.2.1 Ask and answer such questions as *who*, *what*, *where*, *when*, *why*, and *how* to demonstrate understanding of key details in a text.

Overview: Students will learn about Pacific Lamprey and their importance to the Confederated Tribes of Grand Ronde through investigation.

Learning Outcomes:

- Students will be able to investigate clues given to identify a pacific lamprey.

Logistics: This activity will take place in the classroom. The activity will be done in a whole group and then individually.

Materials Needed/Preparation/Equipment:

- Who am I story
- Activity sheet
- Photo of lamprey at Willamette Falls

Time Frame: This lesson will take 45 minutes to complete.

Background for teachers: Pacific lamprey or eel have been an important species to the Confederated Tribes of Grand Ronde since time immemorial. Pre reservation, many tribes would travel to different streams and waterfalls to harvest eel for both food and medicinal purposes. Today, eeling is still practiced by the Grand Ronde tribe. This lesson will be a lead in for the lesson for the next day.

Key vocabulary:

1. **Pacific Lamprey-** An eel like fish that lives in the river systems in the Pacific Northwest and Pacific ocean.



2. **Ancestors-** a person related to you who lived a long time ago. The people you descended from.
3. **Scales-** a flattened, rigid plate that covers the body of a fish.
4. **Fins-** Part of a fish's body that protrudes into the water and helps them balance and swim in various directions.
5. **Keratin-** a strong natural protein found in skin, hair, nails and more.
6. **Latch-** to fasten onto or hold onto something.
7. **Gills-** the organ on fish that helps them breath.

Considerations for teachers:

Assessments: Use the activity sheet as a way to assess student understanding.

Practices: Students will use investigation skills and clues given in the story to determine what types of characteristics pacific lamprey have and then use those characteristics to illustrate one.

Learning Targets:

I can use clues given in a text to identify an animal.

I can illustrate characteristics of a lamprey by drawing them.

Activities:

1. Introduce the "Who Am I" book to the students. Explain to the students that you will be reading the book to them and the story will give hints as to what animal the book is talking about. Before starting the book, ask the students if they can guess what habitat the animal might live in based off of the front cover of the book.
2. Begin the story. As you read, ask the students if they have a guess after it asks, "Who am I?"
3. At the end of the story refer back to the last page where it talks about the animal being an important resource to the Grand Ronde tribe.
4. Show students the picture of lamprey at Willamette Falls. Explain to students that many years ago the rivers used to be full of lamprey. Ask students what they think the Grand Ronde tribe used lamprey for.

-
5. Some examples may be food, the oil for cooking, the oil and fats for medicine. It's even said that the tribe used the tail fin as a pacifier for infants.
 6. Teacher may also show a video of present day tribal members catching lamprey at Willamette Falls.
 7. <https://www.statesmanjournal.com/videos/news/2018/07/13/lamprey-harvest-willamette-falls/36831039/>
 8. After discussing the importance of lamprey to the tribe, pass out the activity sheet.
 9. Explain to students that they will be using the list of clues or characteristics that the story gave to draw a lamprey. The activity sheet includes a checklist for students to use so they can make sure to include all of the characteristics.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Allow time for students to use the checklist of characteristics on the worksheet to draw a picture of what a pacific lamprey looks like.

Attachments:

- Activity sheet
- Photo of lamprey at Willamette Falls



Jeremy Monroe, Freshwaters Illustrated



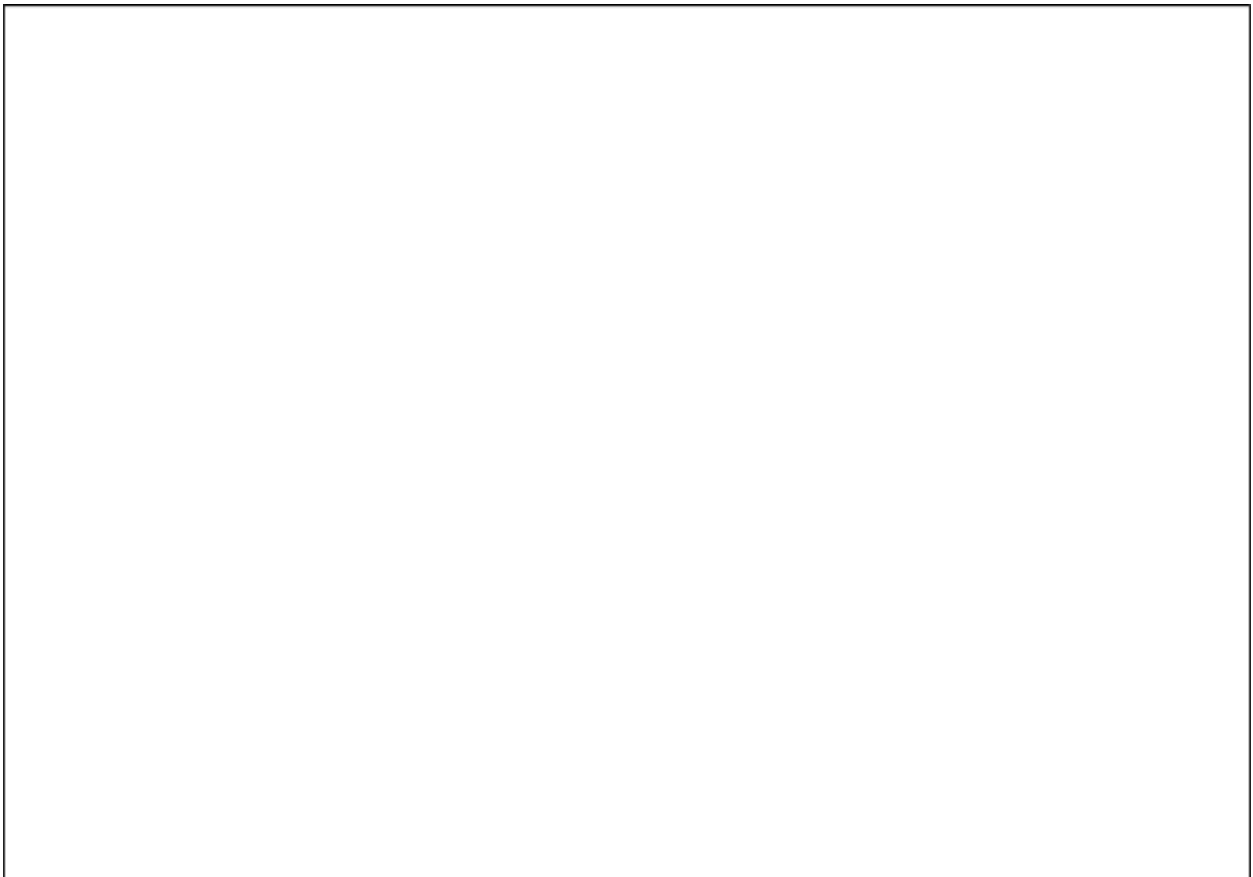
Old Oregon Photos

Name: _____

Pacific Lamprey

Use the characteristics of a lamprey to draw one below.

- Lives in the water
- Long body like a snake
- 3 single fins at the back of its body
- Blue-grey color
- Big round eyes
- It's nose is on top of it's head
- It's mouth is round
- It's teeth go in a circle shape
- Seven round circles that are in a straight line on each side of their body



Luna the Eel

Stewardship



Title: Luna the Eel & Water Pollution

Standard(s) Met:

★ **Next Generation Science Standards**

Interdependent Relationships in Ecosystems

- 2-LS4-1 Make observations of plants and animals to compare the diversity of life in different habitats.

★ **Common Core State Standards**

English Language Arts- Speaking and Listening

- CCSS.ELA-Literacy.SL.2.1 Participate in collaborative conversations with diverse partners about grade 2 topics and texts with peers and adults in small and large groups.
 - CCSS.ELA-Literacy.SL.2.1.B Build on others' talk in conversations by linking their comments to the remarks of others.
 - CCSS.ELA-Literacy.SL.2.1.C Ask for clarification and further explanation as needed about the topics and texts under discussion.

Overview: Students will listen, analyze and discuss a story about Luna the Eel and how pollutants affect her habitat in the river. Students will reflect on the Grand Ronde ways of life previous to settlers to see how they were good stewards of the earth and how students can continue some of those practices.

Learning Outcomes:

- Students will be able to analyze the water Luna swam through and state how it affected her.
- Students will be able to state one reason why it's important to be a good steward of the earth.

Note: This lesson will need prior background knowledge about what pollution is.

Logistics: This activity will take place in the classroom. Students will be in a whole group collaboration. It is up to the teacher how to arrange students. Students can be put into pairs for the flashcard listening activity or do it individually. The reflection will be done individually.

Materials Needed/Preparation/Equipment:

- Luna the Eel story
- 1 plastic 2lt clear soda bottle- fill $\frac{3}{4}$ full of water
- 1 sponge in the shape of an eel
- 1 piece of thin string
- 1 washer to attach to end of string
- Small amounts of:
 - Dirt



- Syrup
- Salt
- Paper dots
- Brown sugar
- Soapy water
- Red food coloring
- Green food coloring

Time Frame: This lesson will take approximately 45-60 minutes depending on how much discussion happens during the activity.

Background for teachers: Pacific lamprey or eel have been an important species to the Confederated Tribes of Grand Ronde since time immemorial. Pre reservation, many tribes would travel to different streams and waterfalls to harvest eel for both food and medicinal purposes. Eel used to be plentiful at Willamette Falls and there was never a shortage of eel. Due to water pollution and dams that have been built, the eel population has declined drastically. Today, tribal members still go to Willamette Falls to harvest eel.

Key vocabulary:

1. **Pollution-** when gases, smoke and chemicals are introduced into the environment in large doses that makes it harmful for humans, animals and plants. Some forms of pollution can be seen, some are invisible.
2. **Spawn-** to spawn means for a fish to lay eggs.
3. **Poison-** a substance that by its chemical action can kill or injure a living thing.
4. **Wastewater-** water that goes down the toilet and/or the water that goes down the drain after you wash your hands.
5. **Hazardous-** dangerous, not safe.
6. **Fertilizer-** a substance (such as manure or a chemical) used to make soil produce larger or more plant life.

Considerations for teachers:

Assessments: Use the classroom discussion at the end of the story as an informal assessment to check for understanding of water pollution and how it affects the eel population.

Practices: Students will become familiar with water pollution and how it is harmful to the wildlife that live in the river systems.

Learning Targets:

I can explain why water pollution is harmful to lamprey.

I can ask questions to get a better understanding of things that I might not understand.

Activities:

1. Explain what pollution is. Inform students that pollution happens in the air and the water.
2. According to EPA, water pollution is “any human-caused contamination of water that reduces its usefulness to humans and other organisms in nature. Pollutants such as herbicides, pesticides, fertilizers, and hazardous chemicals can make their way into our water supply. When our water supply is contaminated, it is a threat to human, animal and plant health.” Because this is such a lengthy explanation with advanced vocabulary teachers can try replacing words that K-3 students can identify with. Example: Pollution are items such as, poisons, chemicals, and litter that harm our air, water, animals, plants and people and also the Earth.
3. Explain to students that there used to be many many eels that lived in the rivers and the ocean, but now over half of the population of eel has gone away partly due to pollution. Lead them into the story by telling the students they are now going to hear a story about Luna the eel and how pollution affected her.
4. Hand out the flashcards to students. The teacher can pair students up or have students do this part individually.
5. Attach the string and washer to Luna the Eel and put her into the empty soda bottle.
6. Fill the soda bottle $\frac{3}{4}$ full of water.
7. Begin to tell the story.
8. After each page/paragraph stop to ask the students the question that correlates with that page.
9. Students will use their flashcards to answer the questions.
10. Add pollutants to the bottle as you read the story. After each pollutant is added ask the class how is Luna. Allow for all students to see the bottle and discuss what the water looks like and how they think it affects Luna.
11. After the story is finished, ask students to list the bad things or pollutants that Luna had to swim through. Ask students where the pollutants came from and how they affected Luna.
12. Ask students if they think many fish are able to live a healthy life in polluted water and if they say no, ask them what they think happens to all of the fish that live in polluted water.
13. Explain to students that water pollution decreases the lamprey population.
14. Show students the photo of the Grand Ronde tribe fishing for lamprey traditionally.
15. Ask students to raise their hands and give ideas of how they think tribe’s helped keep the earth healthy and the rivers clean for lamprey and other fish.
16. Some examples might be, don’t litter on the ground or in the rivers, replace the natural resources that you use, such as if you cut down a tree, plan another one in its place.

-
17. Ask students how they can help take better care of the rivers to help Luna's environment be healthy.
 18. Make a list of their ideas on the board or chart paper.
 19. Have students do a short writing activity where they reflect on Luna's journey through the polluted waters and answer the question: What can I do to help Luna's water be cleaner.
 20. Some examples might be: Don't litter, throw trash in trash cans, recycle, help tell other people not to litter and to recycle.

Options/Extensions/Anticipatory set/Differentiation: Teachers can use YouTube videos to help demonstrate what water pollution is prior to this lesson.

Reflection/Closure: Use the writing activity to bring the lesson to a close.

Attachments:

- Luna the Eel story
- Questions for teacher to ask students
- Student flashcards

- 1. Imagine a clean river as it runs through the wilderness. In this river lives Luna the eel. Luna hasn't always lived in this river. She just returned from the ocean and is now ready to spawn. Luna is now going on an adventure. How is Luna?**
- 2. Luna swims into farm country. She passes a freshly cut riverbank. It begins to rain as she is swimming and some soil runs into the river. (Dump soil into Luna's jar) How is Luna?**
- 3. Luna nears a housing development. Some fertilizer from the lawns washed into the river awhile back. (Place brown sugar in Luna's jar). The fertilizer made the plants in the river grow very fast and thick. Eventually the river could not give them all the nutrients they needed, and so they died and are starting to rot. Because they are rotting they are using up some of Luna's oxygen. How is Luna?**
- 4. Luna swims beside a large parking lot. Some cars parked on it are leaking oil. The rain is washing the oil into the river below. (Pour pancake syrup into Luna's jar.) How is Luna?**
- 5. During some cold weather, ice formed on a bridge. County trucks spread salt on the road to prevent accidents. The rain is now washing salty slush into the river. (Put salt in Luna's jar.) How is Luna?**
- 6. Luna swims past the city park. Some picnickers did not throw their trash into the garbage can. The wind is blowing it into the river. (Sprinkle paper dots into Luna's jar.) How is Luna?**
- 7. Several factories are located downstream from the city. Although there are laws or rules that limit the amount of pollution the factories are allowed to dump into the river, the factory owners are not following them. (Pour warm soapy water into Luna's jar.) How is Luna?**

- 8. The city's wastewater treatment plant is also located along this stretch of the river. Also a section of the plant has broken down. (Squirt two drops of red food coloring into Luna's jar.) How is Luna? (Giving an example of what wastewater is may be helpful as some students may not know that term. The teacher can say that wastewater is water that goes down the toilet and/or the water that goes down the drain after you wash your hands.)**

- 9. Finally, Luna swims past a hazardous waste dump located on the bank next to the river. Rusty barrels of poisonous chemicals are leaking. The rain is washing these poisons into the river. (For each leaking barrel, squeeze one drop of green food coloring into Luna's jar.) How is Luna?**

Questions for teacher to ask students as the story is read. Ask the students the question at the end of each paragraph. Have students respond by holding up their cards.

1. How does Luna's water look when she first swims in the river?
2. How does Luna's water look now that it has rained?
3. Do you think Luna can see very well after the plants rotted in the river?
4. Did the oil make the water clean or dirty?
5. Do you think Luna can see with the salt washing into the river?
6. Did the trash clean the water or make it dirty?
7. Do you think Luna can see or breath after the factories dumped pollution into the river?
8. Did the wastewater help clean the river for Luna?
9. Do you think Luna is ok after traveling through the river?

Clean Water



Dirty Water



Yes



No



Lamprey Life Cycle



Title: Lamprey Life Cycle

Standard(s) Met:

★ **Next Generation Science Standards**

Interdependent Relationships in Ecosystems

- 2-LS4-1 Make observations of plants and animals to compare the diversity of life in different habitats.

★ **Common Core State Standards**

English Language Arts- Writing

- CCSS.ELA-Literacy.W.2.7 Participate in shared research and writing projects (e.g., read a number of books on a single topic to produce a report; record science observations.)
- CCSS.ELA-Literacy.W.2.8 Recall information from experiences or gather information from provided sources to answer a question.

English Language Arts- Speaking and Listening

- CCSS.ELA-Literacy.SL.2.1 Participate in collaborative conversations with diverse partners about grade 2 topics and texts with peers and adults in small and larger groups.
- CCSS.ELA-Literacy.SL.2.1.B Build on others' talk in conversations by linking their comments to the remarks of others.

Overview: Students will investigate what makes a healthy habitat for a pacific lamprey.

Learning Outcomes:

- Students will be able to identify the main idea of the story.
- Students will be able to illustrate a healthy habitat of a lamprey.

Logistics: This activity will take place in the classroom. This activity can be done individually or in partners.

Materials Needed/Preparation/Equipment:

- Let's Go Eeling story
- Paint
- Cardboard



- Cardstock
- Paint brushes
- Rocks
- Pebbles
- Sand
- Dirt
- ¾"x6" pipe insulation
- Buttons
- Glue

Time Frame: This lesson will extend over a two day period.

Background for teachers: The lesson prior to this one will be important, as it introduces lamprey to students.

Key vocabulary:

1. **Habitat-** A habitat is a place in nature. Plants and animals live in habitats.

Considerations for teachers:

Assessments: Use the students model habitat as a way to assess student understanding.

Practices: Students will use investigation to find the answer to a question regarding pacific lamprey.

Learning Targets:

I can read for content and information.

I can collect information from a text and use it to answer questions.

I can use information from a text to make a replica habitat for a lamprey.

Activities:

1. Begin by showing students the cover of the story Let's Go Eeling. Ask students what they think the story is about.
2. Begin reading the story. As you read the story, ask questions such as:
 - a. What time of year do you think this story takes place based on the first picture?
 - b. Where do you think this story takes place based on the second picture?

- c. On the second picture ask students what type of habitat it looks like. Teachers may need to explain to students what the word habitat means. Explain to students that there are different types of habitats; forest, water, desert, rainforest and wetland.
- d. Throughout the rest of the story, ask students if they can identify the type of habitat the picture is showing. The students should name two main habitats, forest and water.
- e. Once the story is over, ask the students what kind of habitat the lamprey live in. The students should answer with the water habitat.
- f. Teachers may choose to keep going with this lesson or stop and continue the following day.
- g. For the activity, students will first practice identifying animals that live in water habitats using the activity sheet.
- h. Have students then refocus on water habitats with lamprey. The teacher can show students videos on YouTube of lamprey swimming in their habitat. A video link is included below:
 - i. <https://www.youtube.com/watch?v=dkwfDVAoSXk>
 - ii. `<iframe src="https://player.vimeo.com/video/263279940" width="640" height="360" frameborder="0" allowfullscreen></iframe>`
- i. Have students list off what types of things they see in the lamprey habitat. Some examples might be different types and sizes of rocks, sand at the bottom of the water, water itself, dirt floating in the water.
- j. Explain to students that they will be creating a habitat for lamprey and making a lamprey for the habitat.
- k. Suggested idea for students making habitats:
 - i. Give each student a large piece of cardstock or cardboard, approximately 17.5 inches long.
 - ii. Allow students to paint their cardstock or cardboard to imitate water

- iii. Allow for students to collect pebbles or rocks from outside to glue to their water habitat or have students paint rocks.
- iv. Then pass out pipe insulation to each student so they can make their eel.
- v. To make the eel have students cut out two fins out of black cardstock or construction paper. Glue that in the slit opening towards the back of the eel. Then glue on two buttons at the front for its eyes. Lastly have students cut out teeth that will be place in the tube at the front. An example is included below.



Options/Extensions/Anticipatory set/Differentiation: Some extensions could entail learning about a lamprey's life cycle and how tribe's knew it was time to harvest eel based on the weather and time of year.

Attachments: N/A

The Pacific Lamprey Experience





Created by Donna Allard
Columbia River Fisheries Program Office

◆
Illustrations by Armon Barrows





Words To Know

Ammocoete - (am-o-seat): Larval stage of the lamprey life cycle. The stage of the lamprey's life cycle that follows the hatching of eggs.

Anadromous - (a-nad-ro-mus): Fish that hatch and rear in fresh water, migrate to the ocean (salt water) to grow and mature, and migrate back to fresh water to spawn and reproduce.

Anticoagulant - (an-ti-co-ag-u-lant): A substance that hinders the clotting of blood.

Cartilage - (kahrt-l-ig): A tough, elastic, fibrous connective tissue found in various parts of the body, such as the joints and outer ear.

Macrophthalmia - (ma-crop-thal-mi-uh): The stage of the Pacific lamprey's life cycle during which migration to the ocean occurs.

Metamorphosis - (met-uh-mor-fuh-sis): The rapid transformation from the larval to the adult form that occurs in the life cycle of many animals similar to changing from a tadpole to a frog, or from a caterpillar to a butterfly.

Parasite - (par-uh-site): An animal or plant that lives in or on a host (another animal or plant); it obtains nourishment from the host without benefiting the host.



Words To Know (cont.)

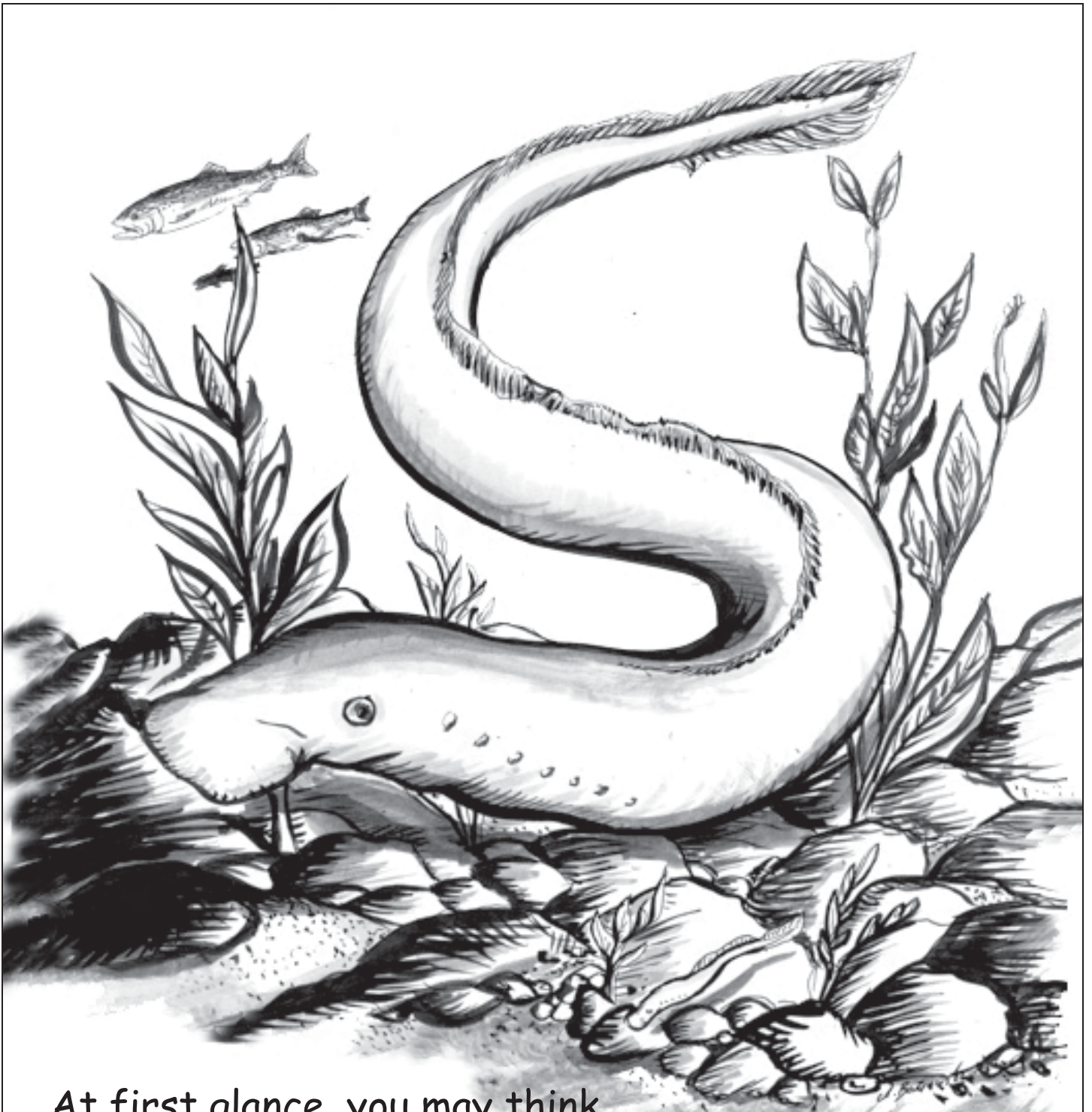
Predator - (pred-uh-tuhr): An animal that eats other animals

Prey - (pray): An animal that is eaten by other animals

Smolt - (smOlt): A juvenile anadromous fish that has undergone physical changes to prepare for life in salt water.

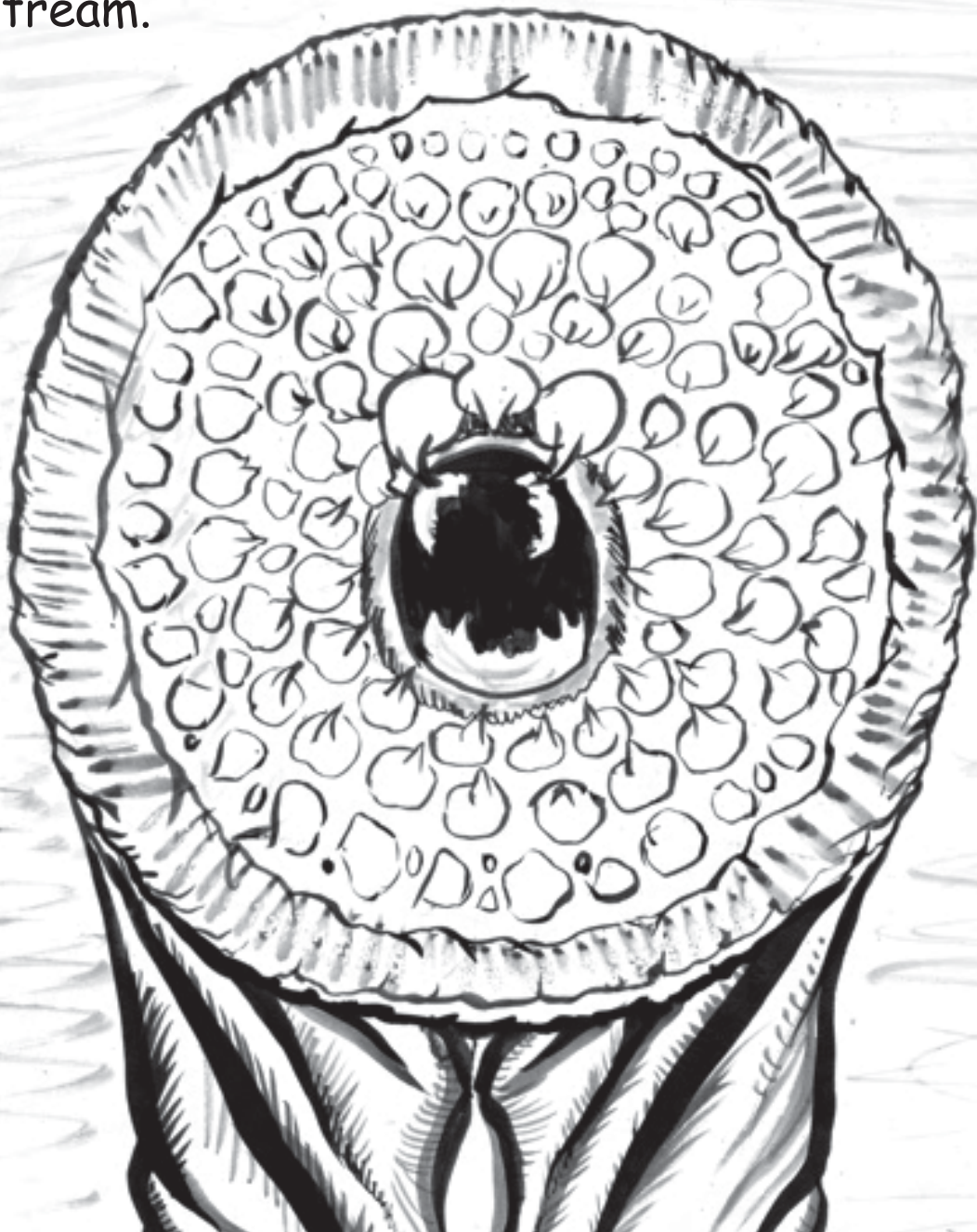
Spawn - (spawn): The act of reproduction of fishes. The mixing of the sperm of a male fish and the eggs of a female fish.

Species - (spee-seez): A group of organisms that are capable of reproducing fertile offspring



At first glance, you may think it's an eel or even a snake, but it's not. It is a Pacific lamprey. Lampreys are a very strange looking fish with their round sucking mouth and eel like bodies. This fascinating creature has no paired fins, jaws, or bones. Their unique life history is similar to the salmon who share the rivers of the Pacific Northwest.

Lampetra tridentata is the scientific name for Pacific lamprey. Loosely translated, it means "three-toothed stone sucker." The Pacific lamprey swims by wriggling back and forth in the water. In swift currents, they often suck onto rocks with their mouth to rest and hold fast in the current. With a burst of energy, they move upstream and attach to another rock. They continue this way upstream.



Lampreys are the oldest fish alive today with a fossil record as far back as 500 million years. Like the sturgeon, this fish has not changed much throughout the centuries. The Columbia River Basin is home to 3 species of lampreys including the Pacific lamprey, the western brook lamprey, and the river lamprey.



WORD SEARCH

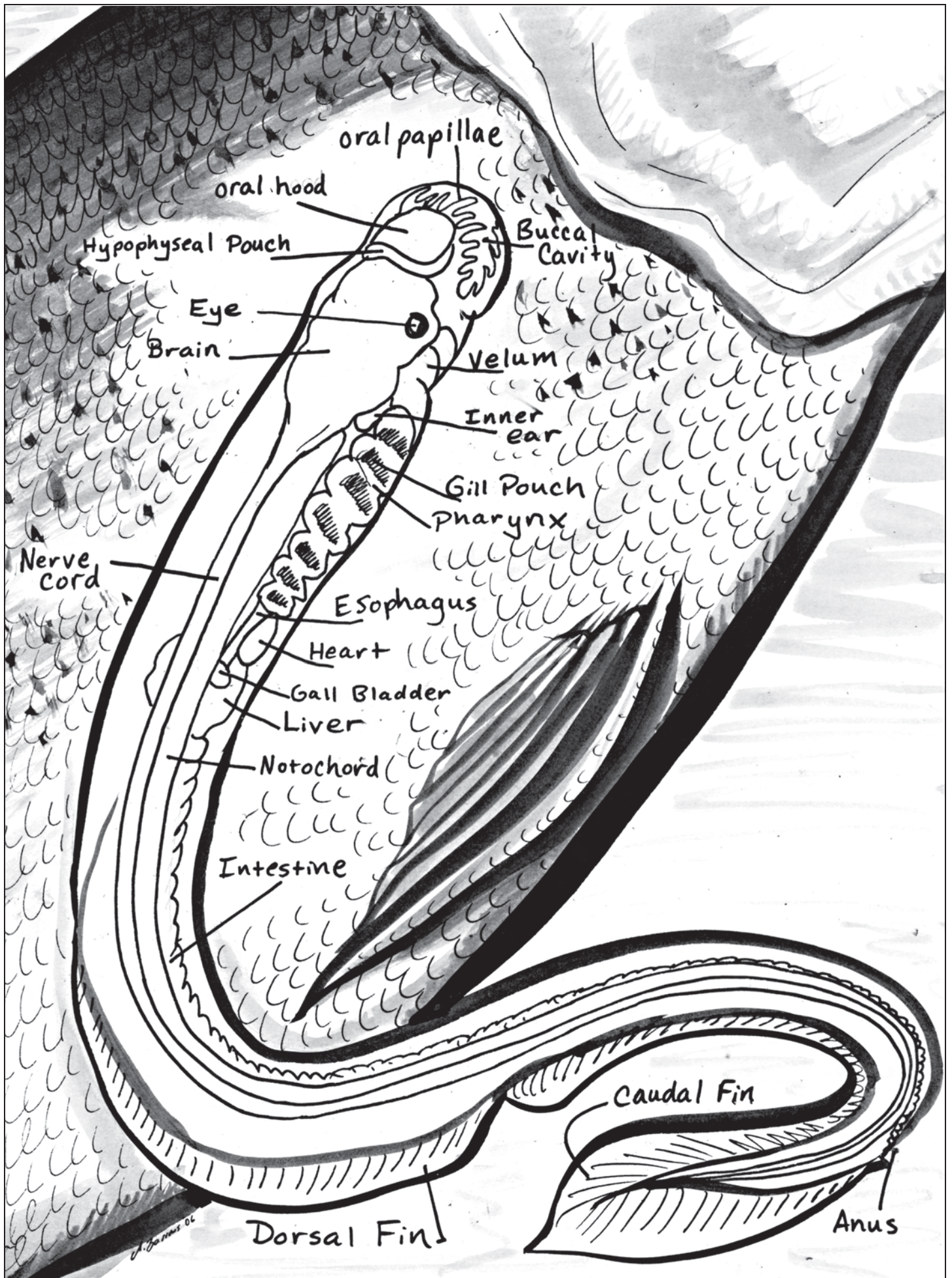
K R B V A F N U Z B S H G R M
N E T I S A R A P E T A Y N E
O A Y L L S S J N A R F M M T
I C I W Y P T S X T I P F A A
T O J M A M I J E S D U I E M
A O R W L T C P J E E X C P O
M X N L I A M R N T N B G R R
R V U V U A H M O E T I U I P
O R E N L J P T G O A L V M H
F Y H W P D Z X P C T K G I O
S L A M P R E Y G O A J B T S
N T T Y L V R J U M R X Z I E
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R E S U O M O R D A N A A E M
T Z N C S P E C I E S N R M Q

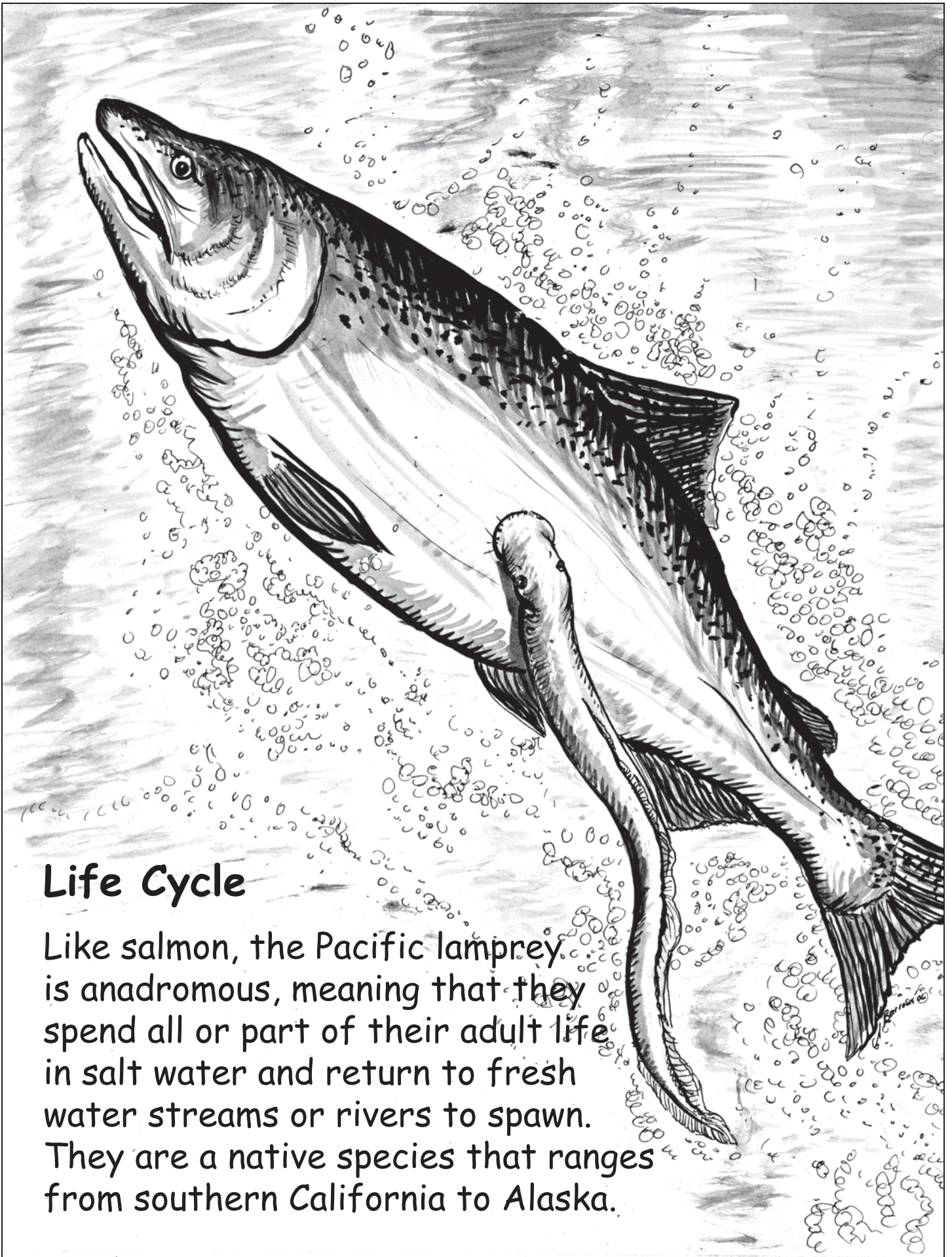




Anatomy

Outwardly resembling eels in that they have no scales, an adult Pacific lamprey can grow to 30 inches (77 centimeters) long. Lampreys have two dorsal fins, large eyes, one nostril on the top of their head, and seven gills on each side. They have cartilage instead of bones. Since adults feed on bodily fluids of fish and marine mammals, Pacific lampreys do not need a stomach for digestion. Lamprey bodies are round, long, and flexible. Adult Pacific lampreys are a dark bluish grey when they first enter freshwater and turn reddish brown in color when spawning.

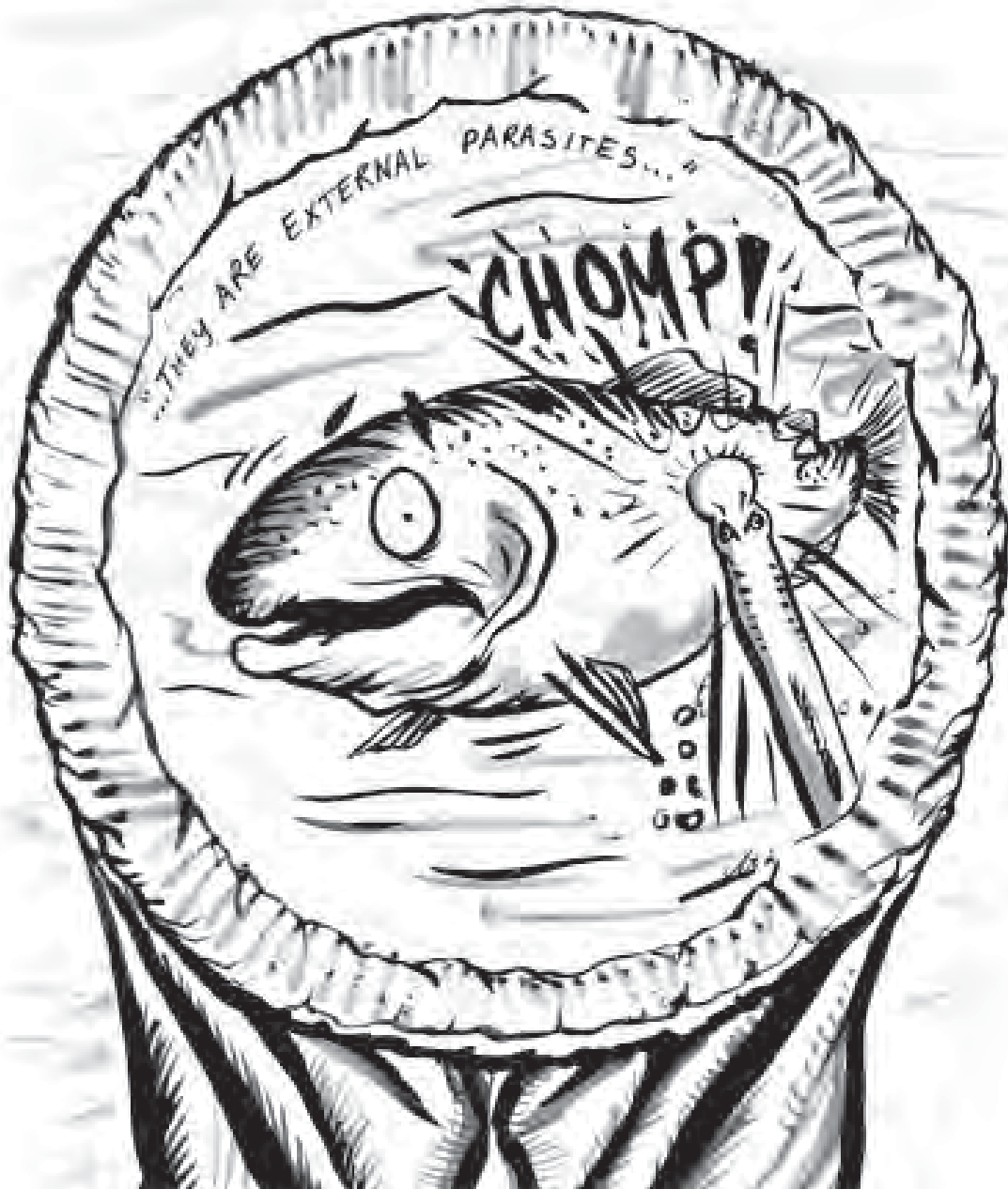




Life Cycle

Like salmon, the Pacific lamprey is anadromous, meaning that they spend all or part of their adult life in salt water and return to fresh water streams or rivers to spawn. They are a native species that ranges from southern California to Alaska.

Pacific lampreys live in the ocean as adults for 2 to 3 years, where they are external parasites on fish and marine mammals. A hungry Pacific lamprey will grip onto the side of a fish or marine mammal with its teeth. Its tongue, which has sharp edges like a file, will then make a hole in the animal, allowing the lamprey to feed on blood and other bodily fluids. This rarely kills the animal. Once full, the lamprey falls off until it is hungry once again.





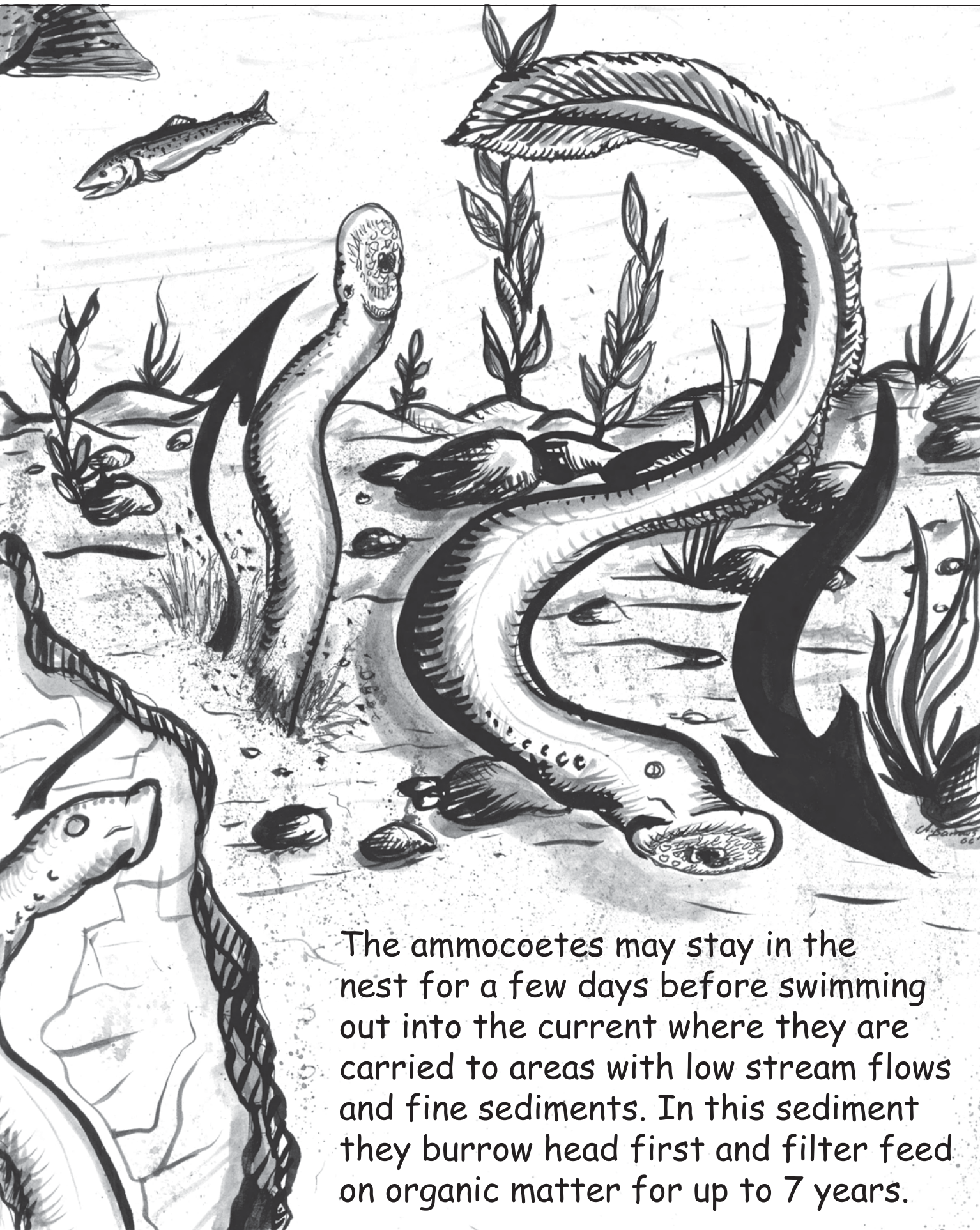
Adult Pacific lampreys enter freshwater between July and September and spawn the following spring. Like salmon, Pacific lampreys do not feed during their upstream migration in freshwater.

Mating pairs of lampreys dig shallow nests in small gravel by moving their tails rapidly. They move larger rocks with their mouths. A female lamprey can lay 10,000 to 200,000 eggs. After spawning, Pacific lampreys die within a few days.





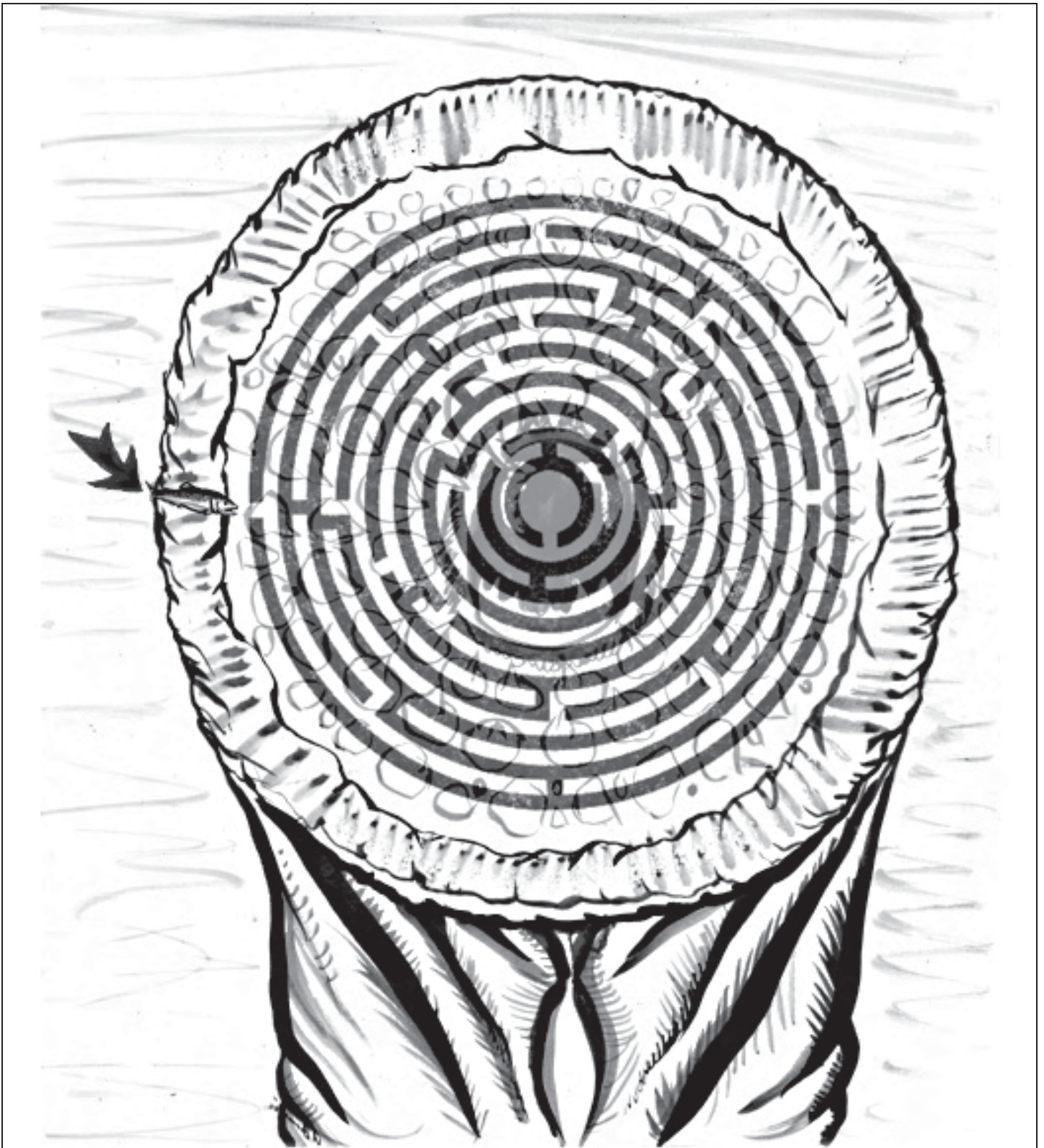
After several weeks,
the eggs hatch into
small blind larvae
called ammocoetes.



The ammocoetes may stay in the nest for a few days before swimming out into the current where they are carried to areas with low stream flows and fine sediments. In this sediment they burrow head first and filter feed on organic matter for up to 7 years.



After 4 to 6 years, while still buried in sediment, the ammocoetes undergo a transformation, or metamorphosis, into a "smolt"-like stage called macrophthalmia. They develop eyes, a sucking disc with teeth, emerge from the sediment, and migrate downstream to the ocean.



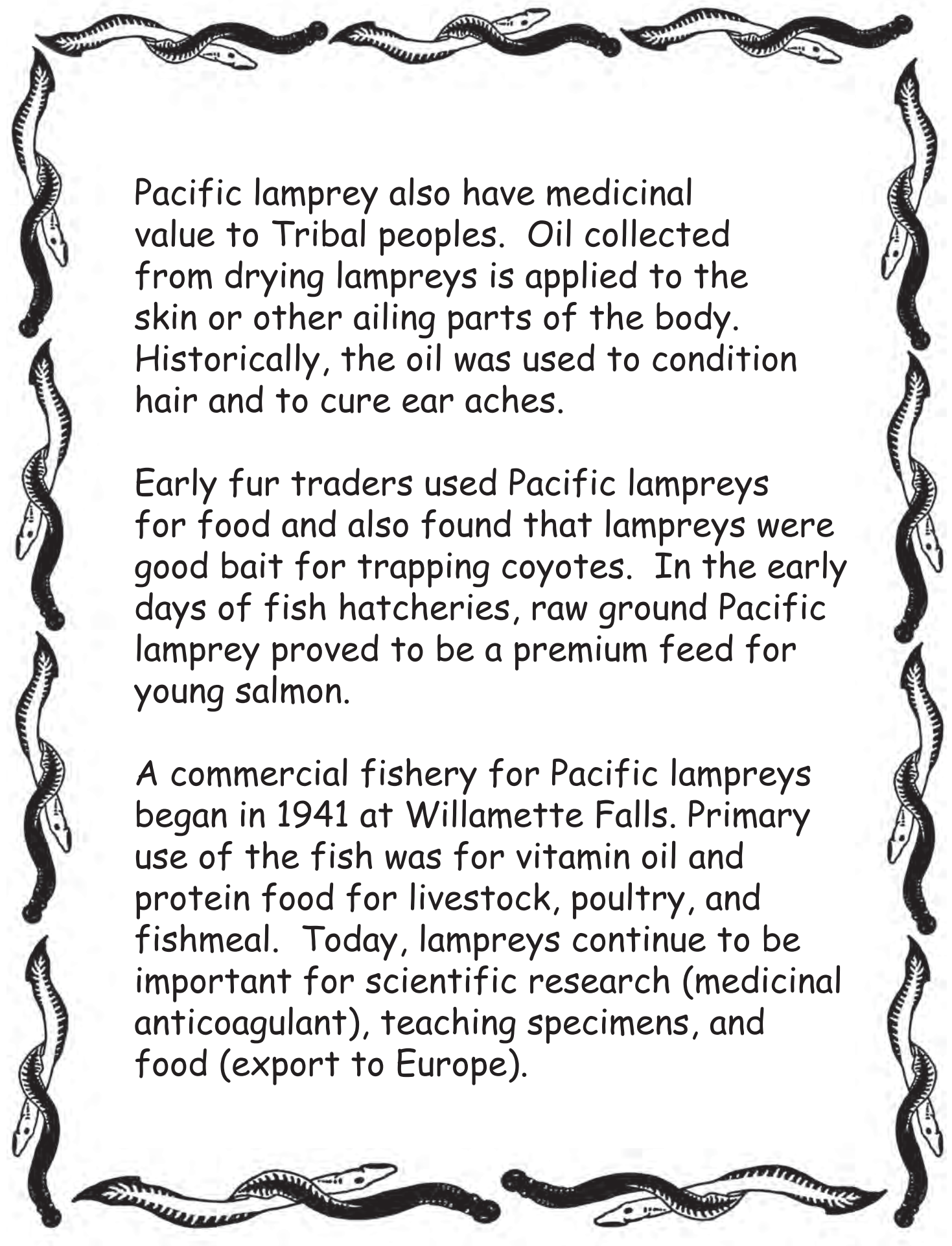
Take a swim through the maze to get to the ocean. Leave the nest after hatching into an ammocoete and make your way in the maze to metamorphose into a macrophthalmia and become an adult.

Cultural Significance

Pacific lampreys are one of the many religious and subsistence foods of the Native Americans in the mid-Columbia River Plateau. Although lampreys are called *ksuyas* or *asum* in the Sahaptin native tongue, many people refer to the Pacific lamprey as "eel." Fishing for lampreys is done by hand, dip net, or long pole and hook at sites where lampreys gather together, such as below falls or rapids.







Pacific lamprey also have medicinal value to Tribal peoples. Oil collected from drying lampreys is applied to the skin or other ailing parts of the body. Historically, the oil was used to condition hair and to cure ear aches.

Early fur traders used Pacific lampreys for food and also found that lampreys were good bait for trapping coyotes. In the early days of fish hatcheries, raw ground Pacific lamprey proved to be a premium feed for young salmon.

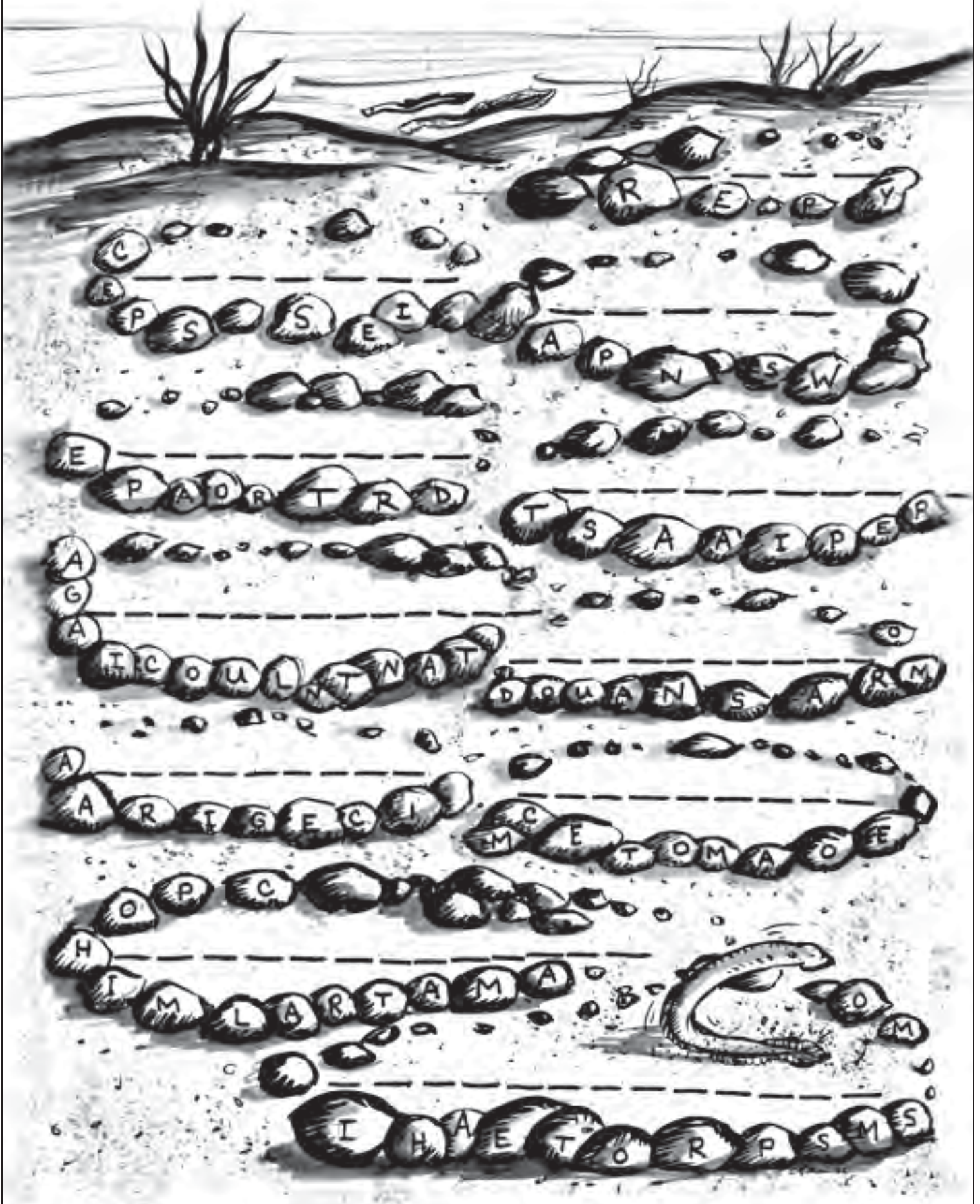
A commercial fishery for Pacific lampreys began in 1941 at Willamette Falls. Primary use of the fish was for vitamin oil and protein food for livestock, poultry, and fishmeal. Today, lampreys continue to be important for scientific research (medicinal anticoagulant), teaching specimens, and food (export to Europe).



Why are Pacific lamprey populations declining?

Lamprey populations are declining for many of the same reasons as salmon. Habitat destruction, water pollution, forestry practices, and dam passage have made survival very difficult. Since lamprey larvae filter water and mud during the first 2 to 6 years of their life, they are very susceptible to pollutants from urban or agricultural runoff. Urban development, forestry, and agricultural practices have resulted in a loss of wetlands, side channels, and beaver ponds, which the Pacific lamprey ammocoetes prefer. Increases in stream temperature also may reduce the lamprey's food supply.

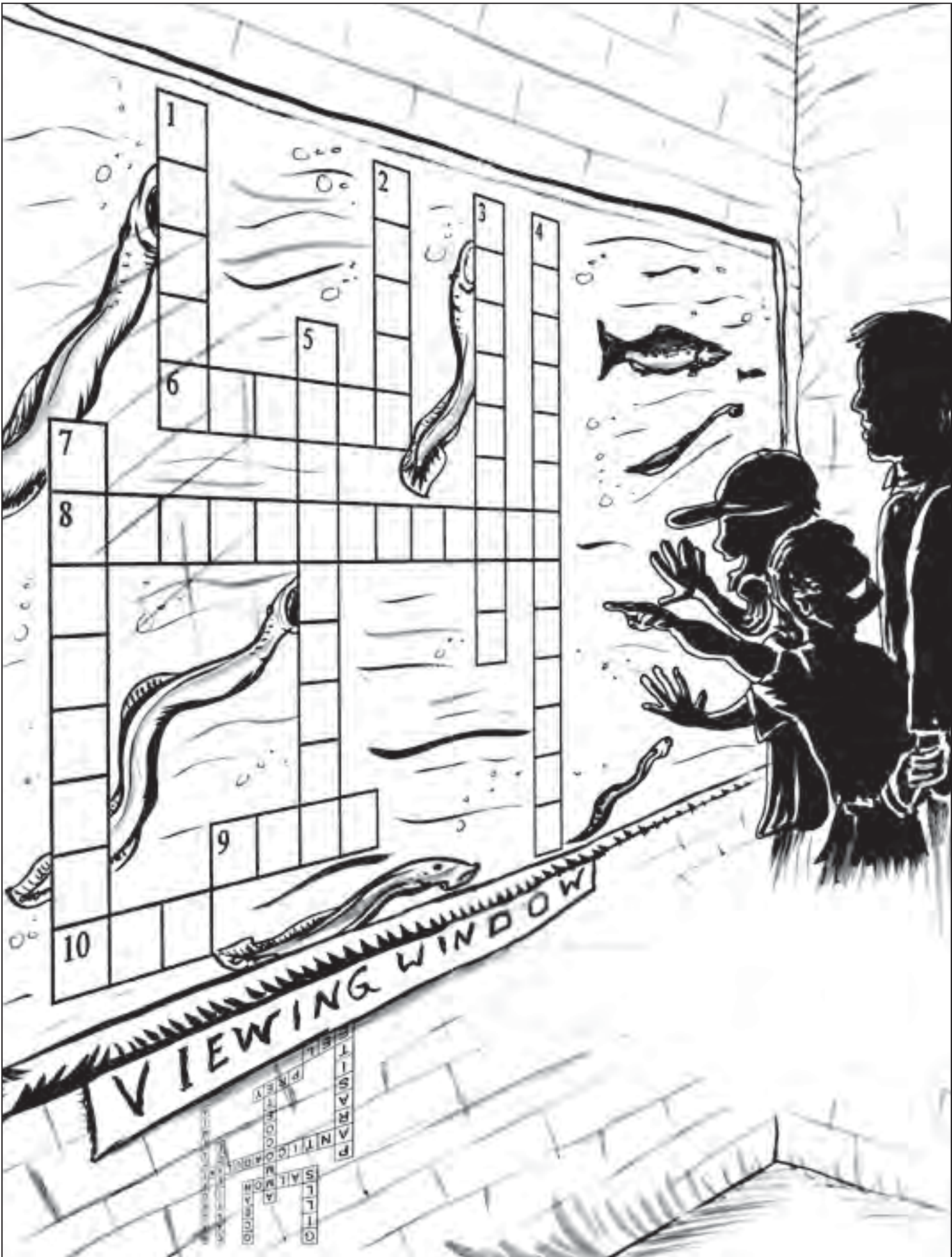
Unscramble each of these words.





Why are Pacific lampreys important?

- Lamprey ammocoetes are a known food source for other fish and birds.
- Adult Pacific lampreys may act as a buffer for migrating adult salmon from predation from marine mammals.
- Pacific lampreys, like salmon, return important marine nutrients to the freshwater systems in which they spawn and die.
- Pacific lampreys remain important to the Native Americans both culturally and as a food source.
- Today, Pacific lampreys are used for research, education, and anticoagulants.





Crossword Puzzle Clues

Across

6. The life history of a lamprey is similar to this fish
8. A substance that hinders the clotting of blood
9. An animal that is eaten by another animal
10. Native Americans sometimes call the Pacific lamprey this

Down

1. A Pacific lamprey has 7 of these on each side
2. The place where adult Pacific lampreys spend 2 or 3 years
3. Instead of bones, a lamprey has this
4. The lifestage when lampreys migrate to the ocean
5. The larval stage of a Pacific lamprey
7. An animal that lives in or on a host and obtains nourishment from it without benefiting the host

A decorative border of eels surrounds the text. The eels are drawn in a stylized, black-and-white manner, with some showing gills and heads. They are arranged in a rectangular frame, with some eels crossing each other at the corners and along the sides.

Crossword Puzzle Answers

Across

6. Salmon
8. Anticoagulant
9. Prey
10. Eel

Down

1. Gills
2. Ocean
3. Cartilage
4. Macrophthalmia
5. Ammocoete
7. Parasite



What Are We Doing to Help Lamprey?

In order to determine how we can best recover or conserve lamprey populations, scientists must first understand them. The historical distribution and abundance of lampreys is being determined to understand which populations may be more at risk. At present, biologists are determining which habitat the different life stages prefer and learning more about their spawning behavior. Researchers are studying the effects of contaminants and rising temperatures on lampreys.

Migration timing by juveniles and adults and how it relates to stream conditions such as flow and temperature is being researched. Sampling techniques are being improved so that populations may be monitored more closely. Passage at dams, culverts, and other barriers for anadromous fish are being improved by retrofitting the salmon passage structures (such as fish ladders) to be more lamprey friendly or removing them altogether. After stream conditions have been improved, lampreys are also being reintroduced into those streams which no longer have lamprey populations.

Your Page: Stories and Artwork



For more information, please contact:
Columbia River Fisheries Program Office
1211 S.E. Cardinal Ct., Suite 100
Vancouver, WA 98683
360-604-2500

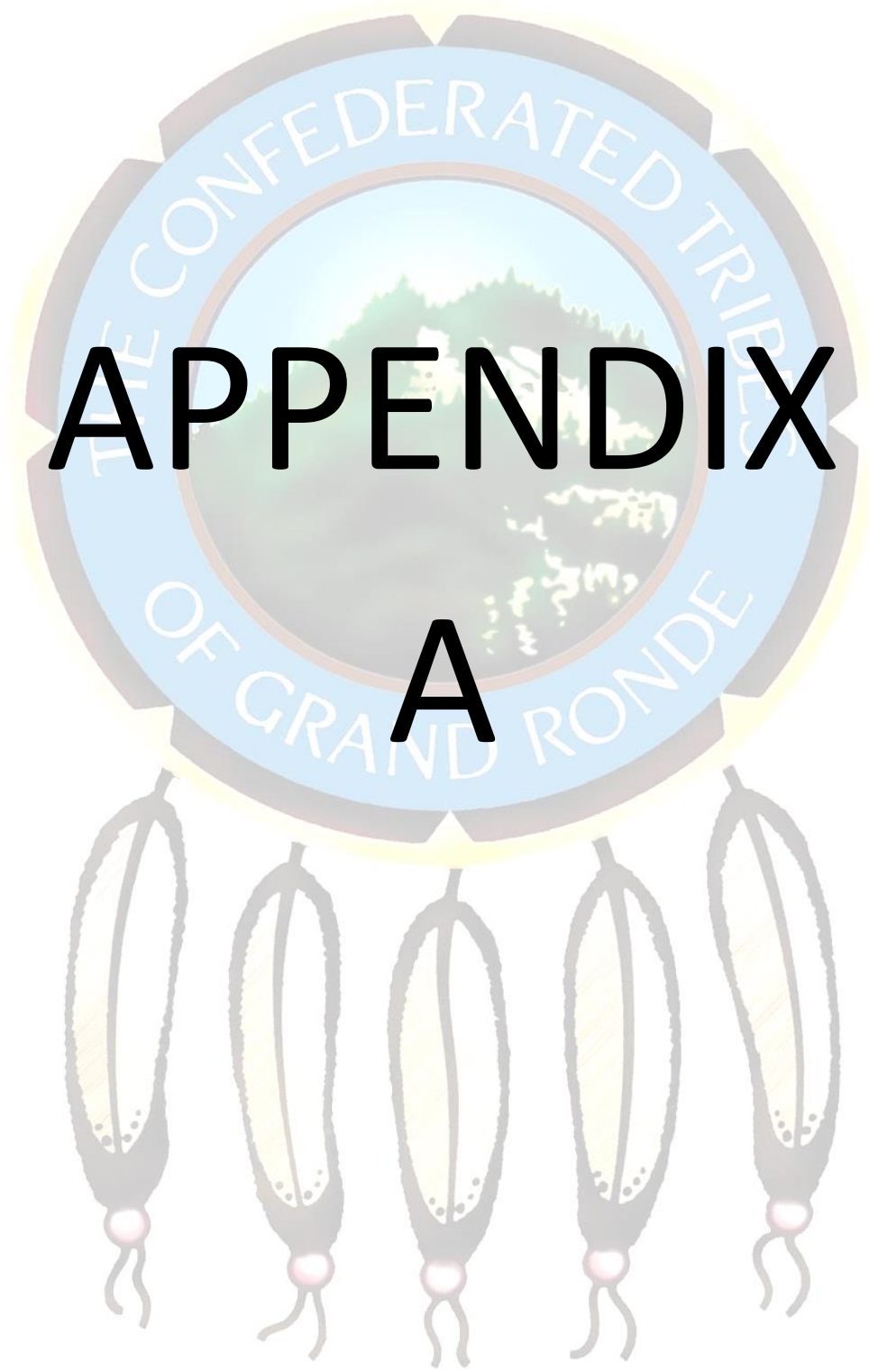
OR

Visit our website at
<http://www.fws.gov/columbiariver>



APPENDIX

A



Resource List

This listing of resources was developed for teachers and students in an effort to provide a reference and gain background information on the Native American experience in Oregon. This list was prepared by the Oregon Department of Education with assistance from Oregon tribes and the Confederated Tribes of Grand Ronde Tribal Library.

BOOKS/MAGAZINES

Reference to Oregon Tribes – general:

Atwood, Kay. *Illahē: the Story of Settlement in the Rogue River Canyon*. Oregon State University Press, 2002.

Beckham, Stephen Dow. *Oregon Indians: Voices from Two Centuries*. Oregon State University Press, 2006.

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Reference to the Burns Paiute Tribe:

- Bright, Ruth McGilvra. *Prehistory and History of Harney Area: A Cultural Resources Overview*. Bureau of Land Management, Burns, Oregon, 1981.
- Buan, C. M., & Lewis, R. (1991). *The first Oregonians: An illustrated collection of essays on traditional lifeways, federal-Indian relations, and the states native people today*. Portland, OR: Oregon Council for the Humanities.
- Couture, Marilyn Dunlap. *Recent and Contemporary Foraging Practices of The Harney Valley Paiute*. Thesis. Portland; State University, 1978.

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Ogle, J., & Chocktoot, C. (n.d.). *Fort Rock and Paisley Cave Descendants - The Chocktoot Bands of the Paiute Snake Tribes*. Bend, OR: Maverick Publications.

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Beckham, Stephen Dow. *Oregon Indians: Voices from Two Centuries*. Oregon State University Press, 2006.

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Confederated Tribes of Grand Ronde

- Treaty with the Umpqua-Cow Creek Band 1853
- Treaty with the Rogue River 1853
- Treaty with the Rogue River 1854
- Treaty with the Chasta 1854
- Treaty with the Umpqua and Kalapuya, 1854
- Treaty with the Kalapuya, etc. 1855
- Treaty with the Molala 1855

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Confederated Tribes of Siletz Indians

- The Oregon Coast Tribes Treaty of 1855.
- Treaty with the Chasta, Scoton and Grave Creek Umpqua Treaty 1854 (mid Rogue River Tribes)
- Treaty with the Kalapuya, etc. 1855 (also called the Willamette Tribes Treaty)
- Treaty with the Molala 1855 (also called the “Molel” treaty – southern Molala/Molalla peoples)
- Treaty with the Rogue River 1853
- Treaty with the Rogue River 1854
- Treaty with the Umpqua-Cow Creek Band 1853
- Treaty with the Umpqua and Kalapuya, 1854

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Confederated Tribes of the Umatilla Indian Reservation: *Confederated Umatilla Journal (CUJ)*

Confederated Tribes of Warm Springs: *Spilyay Tymoo-Coyote News*

Klamath Tribes: *Klamath News*

The Confederated Tribes of the Grand Ronde Community of Oregon: *Smoke Signals*

The Confederated Tribes of Coos, Lower Umpqua and Siuslaw Newsletter: *The Voice of CLUSI*

TRIBAL WEBSITES

Burns Paiute Tribe

<https://www.burnspaiute-nsn.gov/>

Confederated Tribes of Coos, Lower Umpqua and Siuslaw

<https://ctclusi.org/>

The Confederated Tribes of the Grand Ronde Community of Oregon
<https://www.grandronde.org/>

Confederated Tribes of Siletz Indians
<http://ctsi.nsn.us/>

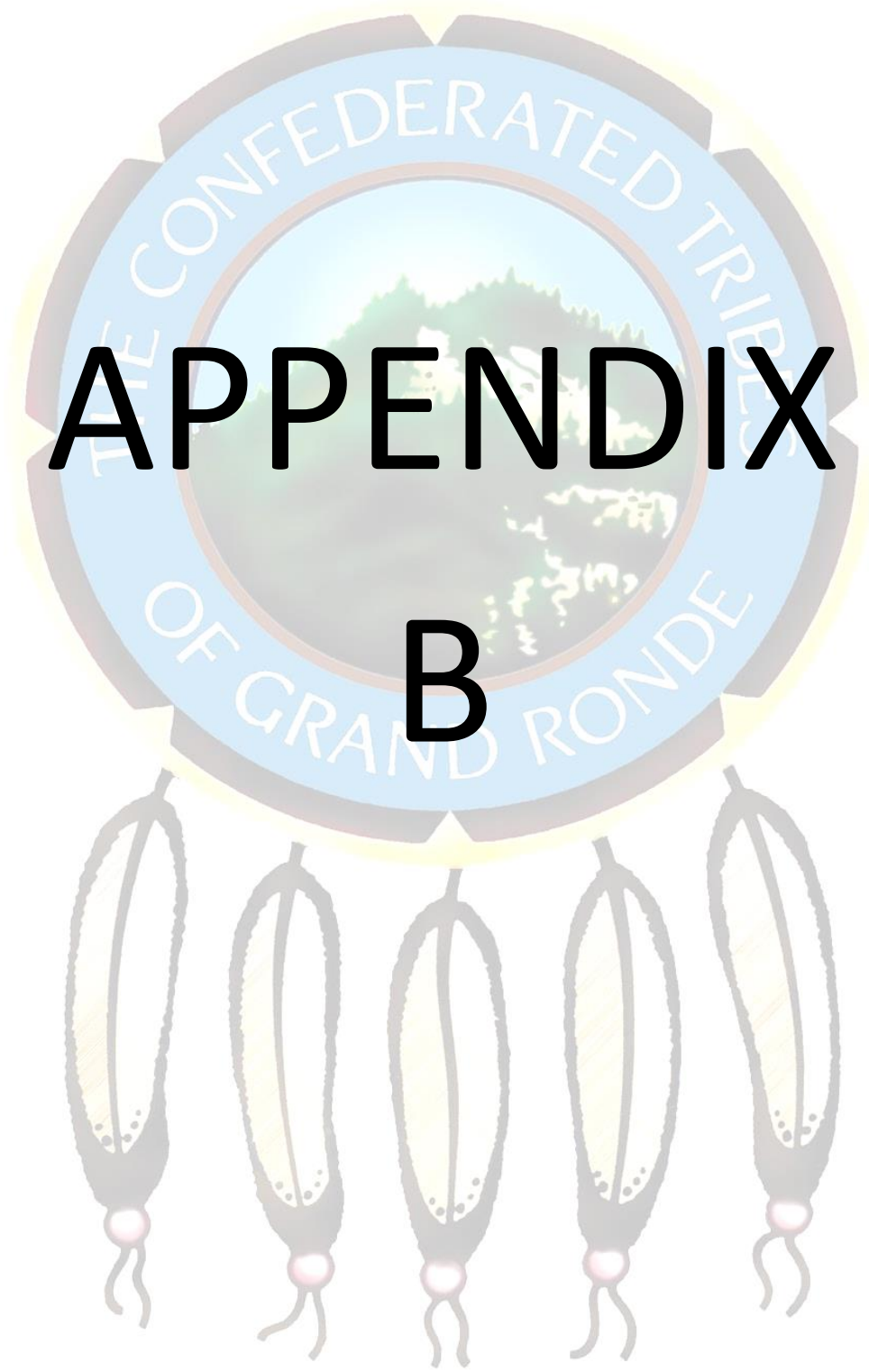
Confederated Tribes of the Umatilla Indian Reservation
<https://ctuir.org/>

Confederated Tribes of Warm Springs
<https://warmsprings-nsn.gov/>

Coquille Indian Tribe
<https://www.coquilletribe.org/>

Cow Creek Band of Umpqua Tribe of Indians
<https://www.cowcreek.com/>

Klamath Tribes
<http://klamathtribes.org/>

The logo of the Confederated Tribes of Grand Ronde is a circular emblem. It features a central landscape with green trees and a blue sky. The text "THE CONFEDERATED TRIBES" is written in a light blue arc at the top, and "OF GRAND RONDE" is written in a light blue arc at the bottom. The entire emblem is surrounded by a yellow glow. Below the emblem are five stylized feathers, each with a pink base and a yellow and black patterned shaft.

APPENDIX B

Youth Reading List

Native American Titles in the Tribal Library Collection

Compiled by the Confederated Tribes of Grand Ronde Tribal Library

Website: library.grandronde.org

Elementary (ELEM) – Junior High and High School (YA)

Young Adult (YA) Non-fiction

Aaseng, Nathan. *Navajo Code Talkers*. Walker & Co., 2002.

Aderkas, Elizabeth von. *American Indians of the Pacific Northwest*. Osprey, 2005.

Bergstrom, Amy. *The Seventh Generation: Native Students Speak about Finding the Good Path*. ERIC Clearinghouse on Rural Education & Small.

Crozier-Hogle, Lois, et al. *Surviving in Two Worlds: Contemporary Native American Voices*. University of Texas Press, 1997.

Crow, Joseph Medicine, and Herman J. Viola. *Counting Coup: Becoming a Crow Chief on the Reservation and Beyond*. National Geographic, 2006.

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D'Orso, Michael. *Eagle Blue: A Team, a Tribe, and a High School Basketball Season in Arctic Alaska*. Bloomsbury USA., 2007.

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Erdoes, Richard, and John (Fire) Lame Deer. *Lame Deer: Seeker of Visions*. Simon & Schuster Paperbacks, 2009.

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Fraser, Frances, and Lewis Parker. *The Bear Who Stole the Chinook: and Other Stories*. E.M.

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- Gravelle, Karen. *Soaring Spirits: Conversations with Native American Teens*. IUniverse.com, Inc., 2000.
- Green, Paul, and Abbe Abbott. *I Am Eskimo, Aknik My Name*. Alaska Northwest Books, 2004.
- Highwater, Jamake, and Fritz Scholder. *Anpao: an American Indian Odyssey*. HarperCollins/HarperTrophy, 1995.
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- Juettner, Bonnie. *100 Native Americans Who Shaped American History*. Bluewood Books, 2003.
- Kavin, Kim. *Tools of Native Americans: A Kids Guide to the History & Culture of the First Americans*. Nomad Press, 2006.
- Kawano, Kenji. *Warriors Navajo Code Talkers*. Northland Pub., 2002.
- Keeney, Bradford P., and Kern L. Nickerson. *Walking Thunder: Diné Medicine Woman*. Ringing Books Press, 2001.
- Kroeber, Theodora, and Ruth Robbins. *Ishi, Last of His Tribe*. Bantam, 1981.
- Landon, Rocky, and David Macdonald. *A Native American Thought of It: Amazing Inventions and Innovations*. W. Ross MacDonald School Resource Services Library, 2014.
- Mankiller, Wilma Pearl, and Michael Wallis. *Mankiller: A Chief and Her People*. St. Martins Griffin, 2000.
- Mathis, Andy, and Marion Wood. *Native American Civilizations*. Rosen Central, 2010.
- Momaday, N. Scott. *The Way to Rainy Mountain*. University of New Mexico Press, 2015.
- Monroe, Jean Guard., et al. *They Dance in the Sky: Native American Star Myths*. Houghton Mifflin, 2007.
- Native American Design – Image Archive with CD

Native American Rights Fund. *Visions for the Future: A Celebration of Young Native American Artists*. Fulcrum Pub., 2007.

Olson, Kristine. *Standing Tall: The Lifeway of Kathryn Jones Harrison, Chair of the Confederated Tribes of the Grand Ronde Community*. Oregon Historical Society Press in Association with University of Washington Press, 2005.

Peppas, Lynn. *The Displacement of Native Peoples*. Crabtree Publishing, 2016.

Ruby, Robert H., et al. *A Guide to the Indian Tribes of the Pacific Northwest*. Univ. of Oklahoma Press, 2010.

Schilling, Vincent. *Native Athletes in Action! 7th Generation*, 2016.

Schilling, Vincent. *Native Men of Courage. 7th Generation*, 2008.

Schmidt, Jeremy, and Laine Thom. *In the Spirit of Mother Earth: Nature in Native American Art*. Chronicle Books, 1994.

Seton, Ernest Thompson. *The Gospel of the Redman*. World Wisdom, 2005.

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Stratton, Florence, et al. *When the Storm God Rides: Tejas and Other Indian Legends*. Charles Scribners Sons, 1936.

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Bruchac, Joseph, and Sally Wern. Comport. *The Dark Pond*. HarperCollins, 2004.

Carlson, Lori Marie. *The Moccasin Thunder: Contemporary American Indian Stories for Today*. HarperCollins, 2005. **This title has some language and sexual content to be aware of.

Carvell, Marlene. *Who Will Tell My Brother?* Hyperion Paperbacks for Children, 2004.

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Edwardson, Debby Dahl. *My Name Is Not Easy*. Skyscape/Amazon Children's Pub., 2013.

Erdrich, Louise. *The Birchbark House*. (*Birchbark House Series, Book 1.*). HyperionBooks for Children, 1999.

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Ihimaera, Witi. *The Whale Rider*. Heinemann Educational Books Ltd., 2005.

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Sharpe, Susan. *Spirit Quest*. Puffin Books, 1993.

Sneve, Virginia Driving Hawk. *The Trickster and the Troll*. University of Nebraska Press, 1997.

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Elementary Non-fiction

Aliki. *Corn Is Maize: The Gift of the Indians*. HarperCollins Publishers, 1986.

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Ancona, George. *Powwow*. Harcourt Brace, 1993.

Ansary, Mir Tamim. *Northwest Coast Indians*. Heinemann Library, 2001.

Battice, H. J. *The Medicine Boy*. 1st Books Library, 2002.

Belarde-Lewis, Miranda, and John Harrington. *Meet Lydia: A Native Girl from Southeast Alaska*. Smithsonian National Museum of the American Indian in Association with Council Oak Books, 2004.

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Bruchac, Joseph, and Rocco Baviera. *A Boy Called Slow: The True Story of Sitting Bull*. Putnam & Grosset Group, 1998.

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Connolly, James E., and Andrea Adams. *Why the Possums Tail Is Bare, and Other North American Indian Nature Tales*. Stemmer House Publishers, 1985.

Dennis, Yvonne Wakim, et al. *A Kids Guide to Native American History: More than 50 Activities*. Chicago Review Press, 2010.

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- Nashone, and Louise Smith. *Where Indians Live: American Indian Houses*. Sierra Oaks Publishing Company, 1989.
- Nelson, S. D. *Quiet Hero the Ira Hayes Story*. Lee & Low, 2017.
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- Noble, David Grant. *101 Questions about Ancient Indians of the Southwest*. Southwest Parks and Monuments Association, 1998.
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- Yamane, Linda, and Dugan Aguilar. *Weaving a California Tradition: A Native American Basketmaker*. Lerner Publications, 1997.
- Yasuda, Anita, and Jennifer K. Keller. *Explore Native American Cultures!: with 25 Great Projects*. Nomad, 2013.

Elementary Fiction (Chapter)

- Bouchard, David, et al. *The First Flute: Whowhoahyahzo Tohkohya*. Red Deer Press, 2016.
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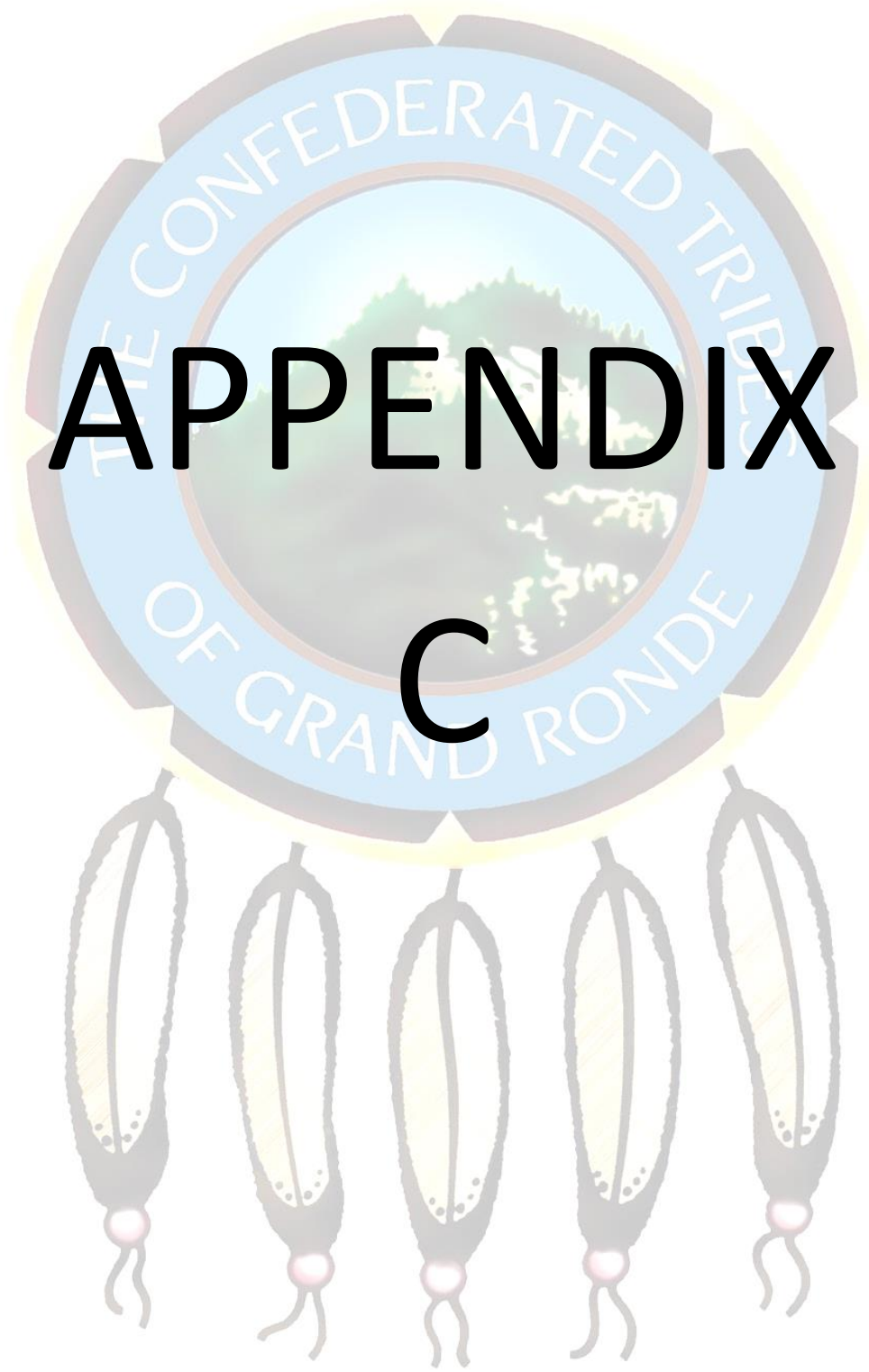
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The logo of the Confederated Tribes of Grand Ronde is a circular emblem. It features a central landscape scene with a forest of evergreen trees and a body of water. This central scene is enclosed within a light blue ring that contains the text "THE CONFEDERATED TRIBES OF GRAND RONDE" in white, uppercase letters. The entire emblem is set against a yellow glow. Below the emblem, five stylized feathers are arranged in a horizontal row. Each feather is dark grey with a yellow and white striped pattern on its shaft and a pinkish-red base.

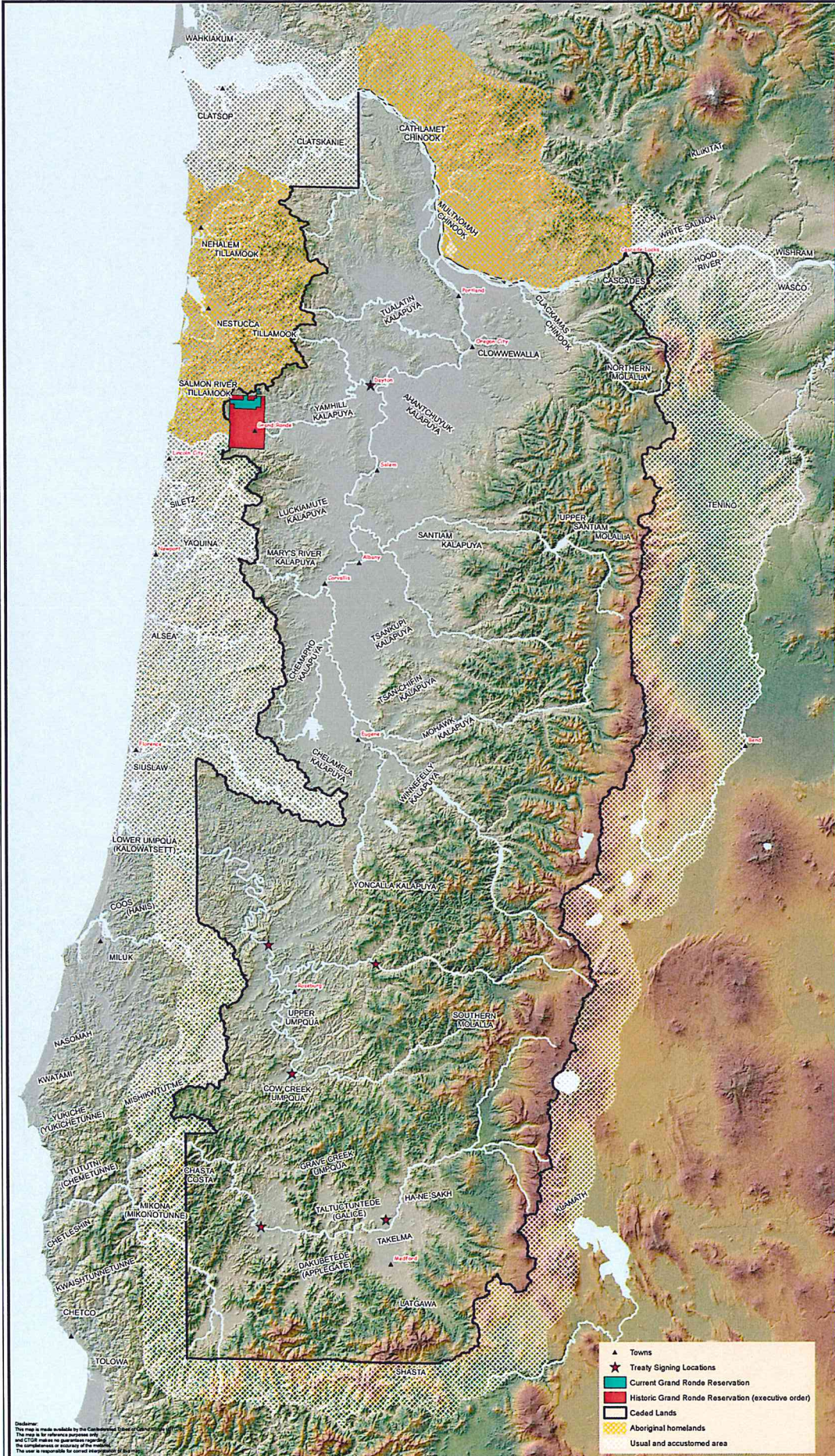
APPENDIX C



The Confederated Tribes of the Grand Ronde Community of Oregon
Ceded Lands / Usual and Accustomed Areas in Oregon, Washington and California
Ethnographic



TREATIES



TREATY WITH THE ROGUE RIVER, 1853
Sept. 19, 1853 | 10 Stat. 1018 | Ratified Apr. 12, 1854 |
Proclaimed Feb. 5, 1855

TREATY WITH THE ROGUE RIVER, 1854
Nov. 15, 1854 | 10 Stat. 1119 | Ratified Mar. 3, 1855 |
Proclaimed Apr. 7, 1855

Tribes & Bands: Rogue River

TREATY WITH THE UMPQUA—COW CREEK BAND, 1853
Sept. 19, 1853 | 10 Stat. 1027 | Ratified Apr. 12, 1854 |
Proclaimed Feb. 5, 1855

Tribes & Bands: Cow Creek Band of Umpquas

TREATY WITH THE UMPQUA AND KALAPUYA, 1854
Nov. 29, 1854 | 10 Stat. 1125 | Ratified Mar. 3, 1855 |
Proclaimed Mar. 30, 1855

Tribes & Bands: Confederated Bands of Umpqua, Calapooias residing in Umpqua Valley

TREATY WITH CONFEDERATED TRIBES OF THE WILLAMETTE VALLEY, 1855
Jan. 22, 1855 | 10 Stat. 1143 | Ratified, Mar. 3, 1855 |
Proclaimed, Apr. 10, 1855

Tribes & Bands: Tualatin Calapooias, Yamel, Chehalis, Chepansho, Chemsaho, Chehalama, Bands of the Calapooias, Molalla Band of Molalls, Calapooia Band of Calapooias, Winnefelly, Mowatw, Takopa, Chafan, Bands of Calapooias, Wahhala Band of Tumweters, Clackamas, Clowewalla Tumwater Band, Santiam Bands of Calapooias

TREATY WITH THE CHASTA, ETC., 1854
Nov. 19, 1854 | 10 Stat. 1122 | Ratified Mar. 3, 1855 |
Proclaimed Apr. 10, 1855

Tribes & Bands: Quilsleton, Nahalta Bands of Chasta, Comanitic, Sacherlton, Naalye Bands of Scotons, Grave Creek Band of Umpquas

TREATY WITH THE MOLALA, 1855
Dec. 21, 1855 | 12 Stat. 981 | Ratified Mar. 8, 1859 |
Proclaimed Apr. 27, 1859

Tribes & Bands: Molala

- ▲ Towns
- ★ Treaty Signing Locations
- Current Grand Ronde Reservation
- Historic Grand Ronde Reservation (executive order)
- Ceded Lands
- Aboriginal homelands
- Usual and accustomed area

This map is made available by the Confederated Tribes of the Grand Ronde Community of Oregon. The map is for reference purposes only and CTR makes no guarantee regarding the timeliness or accuracy of the content. The user is responsible for correct interpretation of the map.



The Confederated Tribes of the Grand Ronde Community of Oregon
Ceded Lands / Usual and Accustomed Areas in Oregon, Washington and California
Ethnographic



- Current Grand Ronde Reservation
- Historic Grand Ronde Reservation (executive order)
- Ceded Lands (showing treaties)**
- tribe
- Wilamette Valley Bands
- Umpqua and Calapooia
- Umpqua and Calapooia / Molallas
- Costa Chasta
- Cow Creek Band of Umpqua / Umpqua and Calapooia
- Molallas
- Rogue River Tribes
- Ceded Lands

TREATIES

TREATY WITH THE ROGUE RIVER, 1853
Sept. 10, 1853 | 10 Stat. 1018 | Ratified Apr. 12, 1854 | Proclaimed Feb. 5, 1855

TREATY WITH THE ROGUE RIVER, 1854
Nov. 15, 1854 | 10 Stat. 1119 | Ratified Mar. 3, 1855 | Proclaimed Apr. 7, 1855

Tribes & Bands: Rogue River

TREATY WITH THE UMPQUA—COW CREEK BAND, 1853
Sept. 10, 1853 | 10 Stat. 1027 | Ratified Apr. 12, 1854 | Proclaimed Feb. 5, 1855

Tribes & Bands: Cow Creek Band of Umpquas

TREATY WITH THE UMPQUA AND KALAPUYA, 1854
Nov. 29, 1854 | 10 Stat. 1125 | Ratified Mar. 3, 1855 | Proclaimed Mar. 30, 1855

Tribes & Bands: Confederated Bands of Umpqua, Calapooias residing in Umpqua Valley

TREATY WITH THE KALAPUYA, ETC., 1855
Jan. 22, 1855 | 10 Stat. 1143 | Ratified, Mar. 3, 1855 | Proclaimed, Apr. 10, 1855

Tribes & Bands: Tuastin Calapooias, Yamei, Cheukimauke, Chapanocho, Cheroquo, Chialameia, Bands of the Calapooias, Molalla Band of Molallas, Calapooia Band of Calapooias, Winnelley, Mohawk, Telopka, Chafan, Bands of Calapooias, Wabilla Band of Turnwaters, Clackamas, Clowewewalla Turnwater Band, Santiam Bands of Calapooias

TREATY WITH THE CHASTA, ETC., 1854
Nov. 18, 1854 | 10 Stat. 1122 | Ratified Mar. 3, 1855 | Proclaimed Apr. 10, 1855

Tribes & Bands: Quilwiston, Nahella Bands of Chasta, Cowmantico, Sacheriton, Nasya Bands of Scotons, Grave Creek Band of Umpqua

TREATY WITH THE MOLALA, 1855
Dec. 21, 1855 | 12 Stat. 981 | Ratified Mar. 8, 1859 | Proclaimed Apr. 27, 1859

Tribes & Bands: Molala

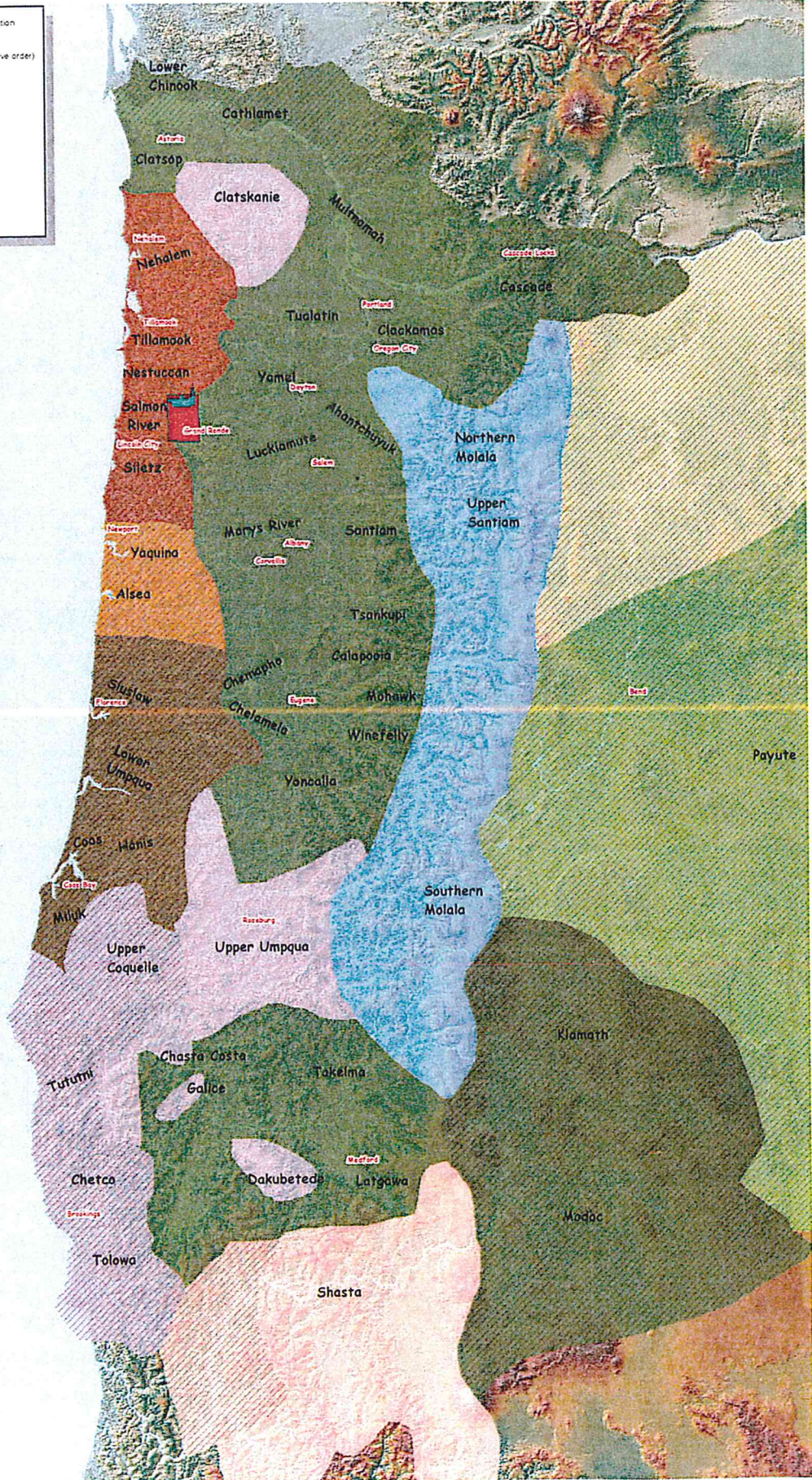
Disclaimer: This map is made available by the Confederated Tribes of the Grand Ronde Community of Oregon (CTGR) as a reference tool only. The map is not intended to be used as a legal document. The map is not intended to be used as a legal document. The map is not intended to be used as a legal document. The map is not intended to be used as a legal document.

The Confederated Tribes of the Grand Ronde community of Oregon Native Languages In Western Oregon



Tribes not moved to Grand Ronde Reservation
 Current Grand Ronde Reservation
 Historic Grand Ronde Reservation (executive order)

Languages
 Salishan
 Penutian, Takelman
 Aisean
 Siuslawian, Kusan
 Athapascan
 Hokan
 Molalian
 Sahascan
 Shoshonean



Map prepared by the Confederated Tribes of the Grand Ronde Community of Oregon, 2011.
 Data provided by the Confederated Tribes of the Grand Ronde Community of Oregon, 2011.
 Map scale: 1 inch = 20 miles.

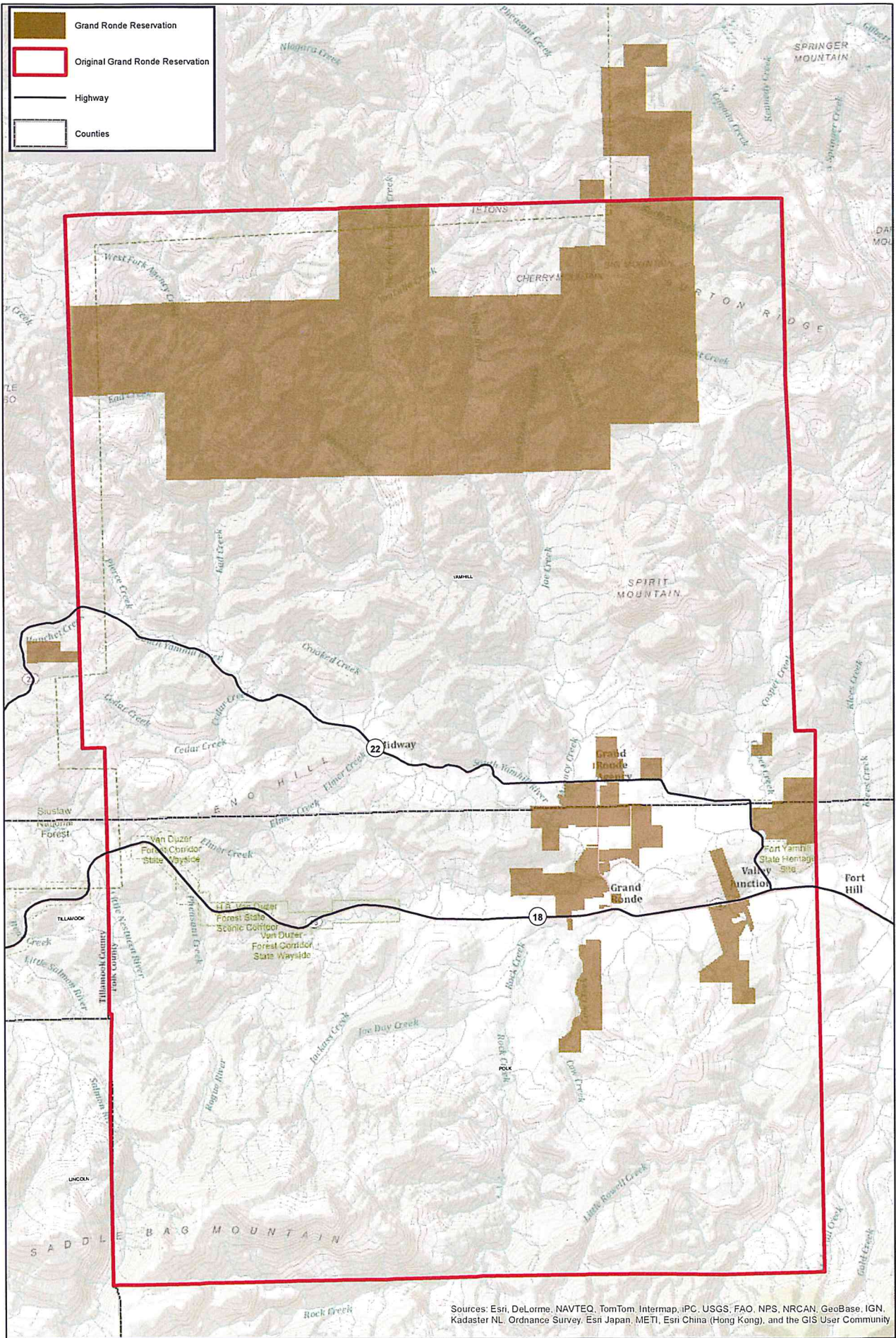


Grand Ronde Reservation

0 0.5 1 1.5 Miles



	Grand Ronde Reservation
	Original Grand Ronde Reservation
	Highway
	Counties





Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

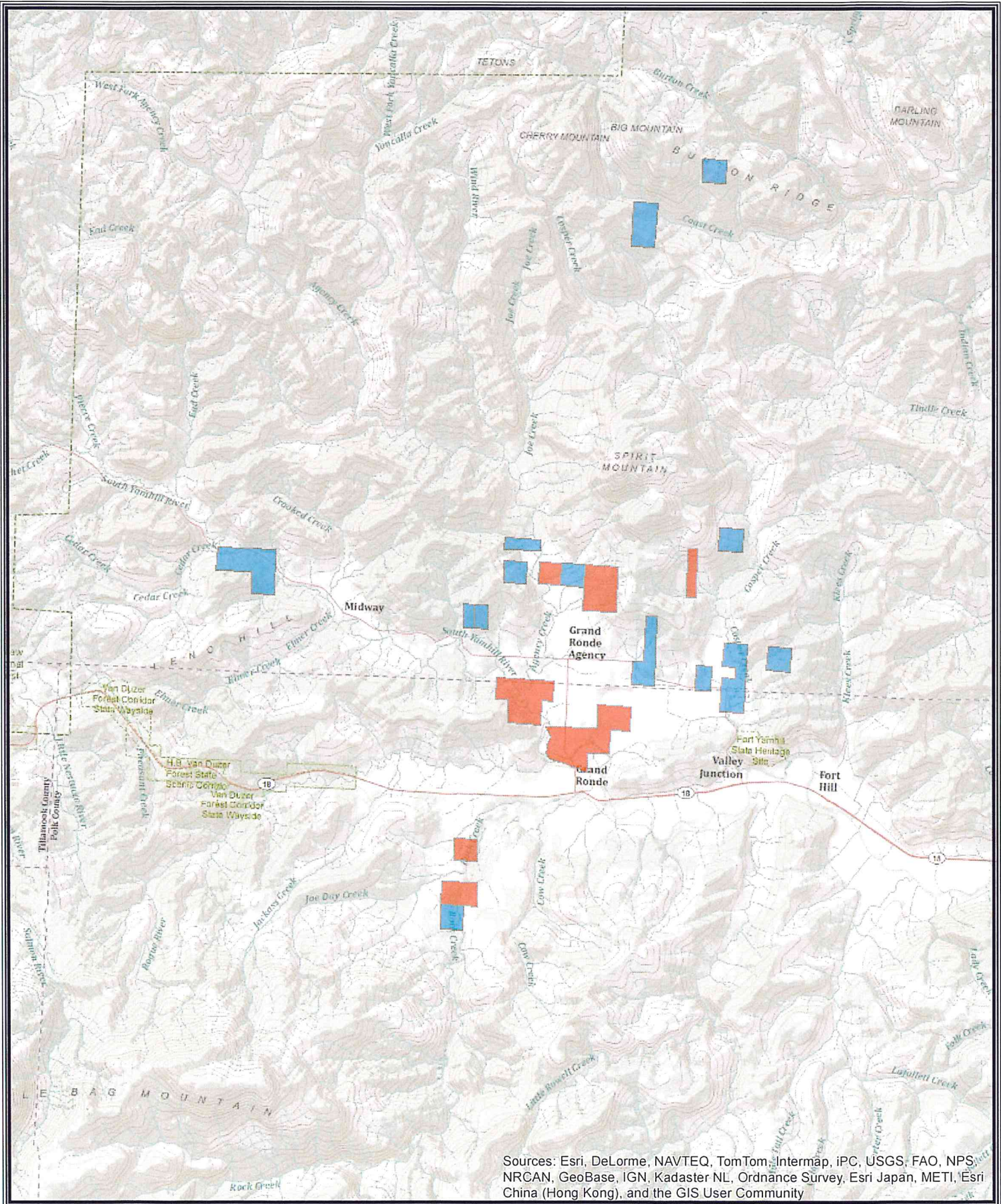


Grand Ronde Reservation 1941



Legend

-  individual allotments
-  Tribal lands

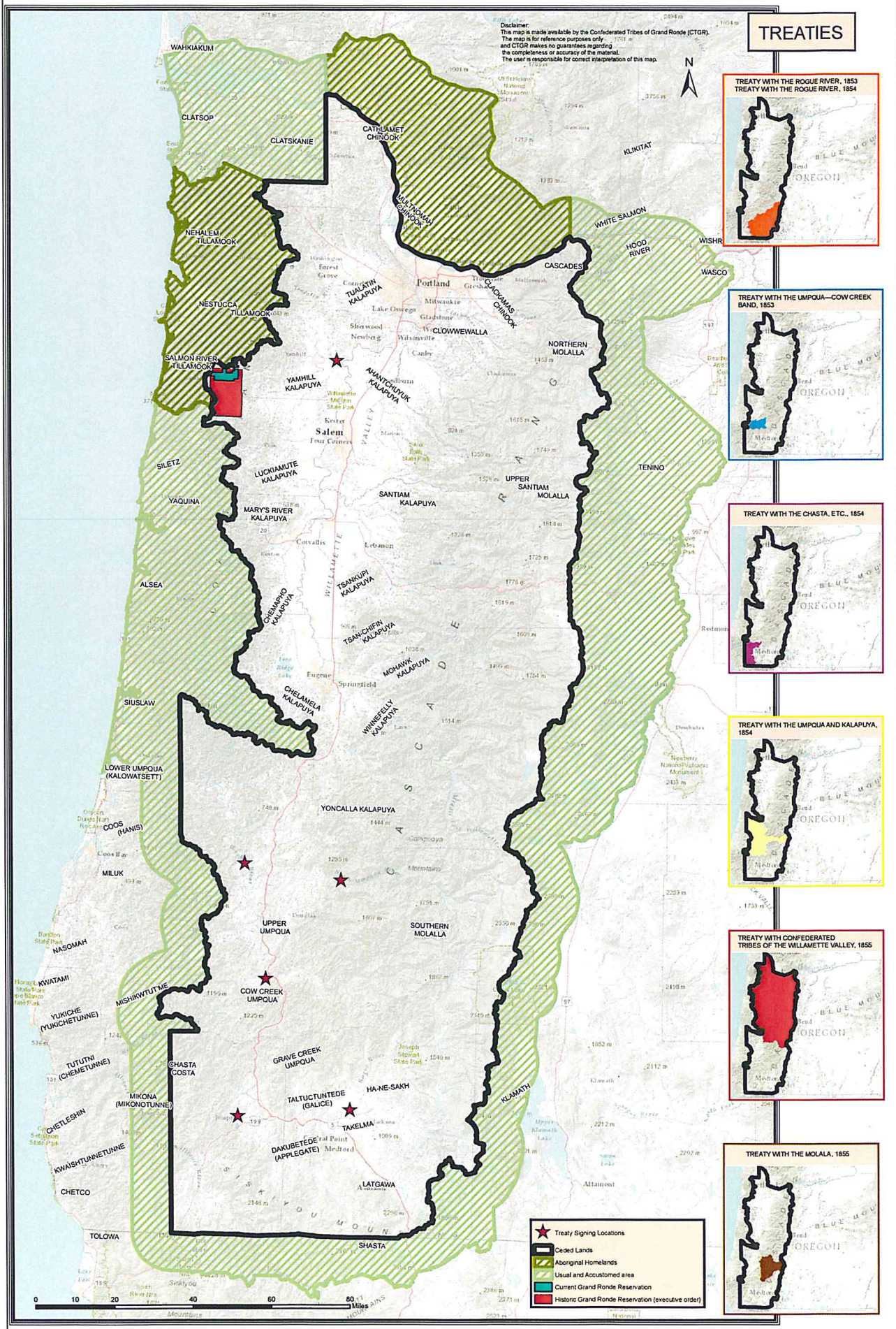
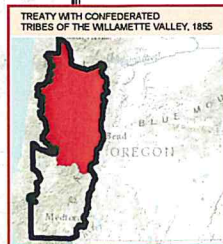


Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

Ceded Lands

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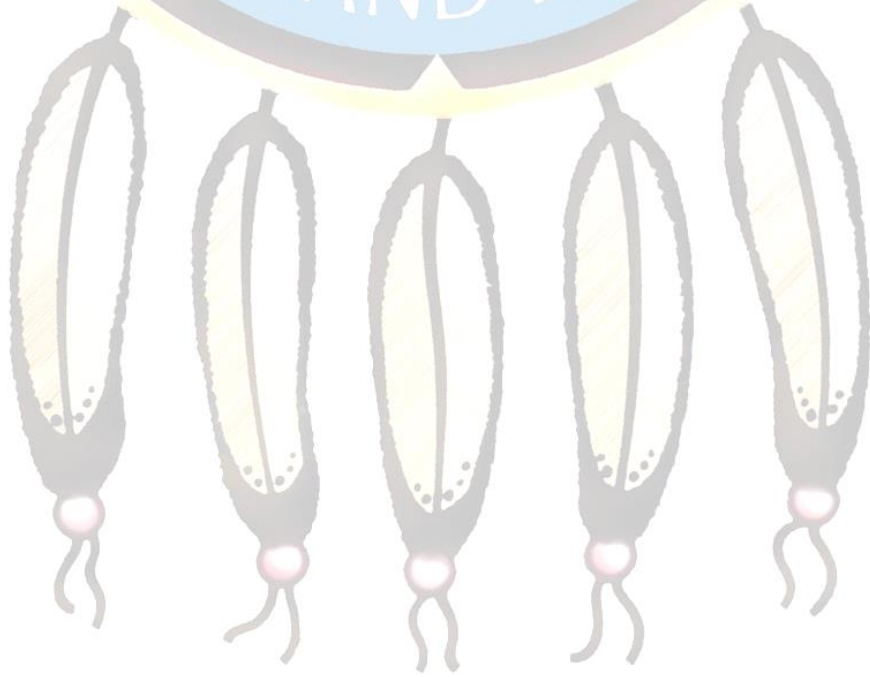
TREATIES



- ★ Treaty Signing Locations
- ▭ Ceded Lands
- ▨ Aboriginal Homelands
- ▨ Usual and Accustomed area
- ▭ Current Grand Ronde Reservation
- ▭ Historic Grand Ronde Reservation (executive order)

The seal of the Confederated Tribes of Grand Ronde is circular with a scalloped outer edge. It features a central landscape scene with a forest and a body of water. The text "THE CONFEDERATED TRIBES" is written along the top inner edge, and "OF GRAND RONDE" is written along the bottom inner edge. The entire seal is set against a light yellow circular glow.

APPENDIX D



Critical Orientations for Indigenous Studies Curriculum

Leilani Sabzalian, Assistant Professor, Indigenous Studies in Education, University of Oregon

PLACE

- ***You are always on Indigenous homelands***
- Acknowledge Indigenous peoples and homelands of the places where you teach
- Move beyond acknowledgements to anchor curriculum around issues that affect local Indigenous peoples, lands, and nations
- Seek out Indigenous place names when appropriate and possible



PRESENCE

- ***Indigenous peoples are still here***
- Over 6 million people identify as American Indian/Alaska Native and there are >570 federally recognized Native nations in the US
- Focus on contemporary Indigenous leaders, changemakers, and issues to affirm Indigenous students, challenge erasure/stereotypes, and highlight the strengths/struggles of Indigenous peoples today



John Herrington,
Chickasaw Nation,
Astronaut



Susan Shown Harjo,
Cheyenne &
Hodulgee Muscogee,
Writer and Advocate



Deb Haaland,
Laguna Pueblo,
Congresswoman

PERSPECTIVES

- ***Indigenous perspectives challenge Eurocentrism and provide analyses to enrich curriculum more broadly***
- Curriculum often “faces West” (e.g., expansion, exploration); instead, consider how “facing East” (e.g., invasion, encroachment) (Richter, 2001) might reorient the curricula
- Move from teaching *about* Indigenous peoples to learning *from* Indigenous analyses



Karenne Wood, poet and citizen of the Monacan Indian Nation, from “Enough Good People: Reflections on Tribal Involvement andn Inter-Cultural Collaboration 2003-2006,” Circle of Tribal Advisors and Lewis & Clark Bicentennial

Richter, D. (2001). *Facing east from Indian country: A Native history of early America*. Cambridge, Mass.: Harvard University Press.

Wood, K. (nd). *Homeland*. National Association of Tribal Historic Preservation Officers. Retrieved from http://www.nathpo.org/Many_Nations/mn_fiction.html

POLITICAL NATIONHOOD

- ***“Indigenous Peoples are nations, not minorities” (Wilkins & Stark, 2010)***
- Indigenous peoples have *inherent* sovereignty and while protected by civil rights, they also have prior treaty rights
- Teach students about tribal sovereignty and the political status, rights, and issues that impact Indigenous nations and citizens as part of civics education
- Teach students that honoring the treaties is part of their democratic civic responsibility



Flags of the nine federally recognized tribal nations in Oregon

POWER

- ***Challenge power dynamics within curricula and create space to highlight examples of Indigenous creativity and collective power***
- Beyond including Indigenous perspectives, challenge colonial power dynamics in curriculum (i.e., lands were “empty” or “free”)
- Share examples of Indigenous creativity, agency, and possibilities, and to avoid framing Indigenous peoples as “damaged” or as victims of oppression (Tuck, 2009; Vizenor, 2008)



Image Credits: Overpass Light Brigade

PARTNERSHIPS

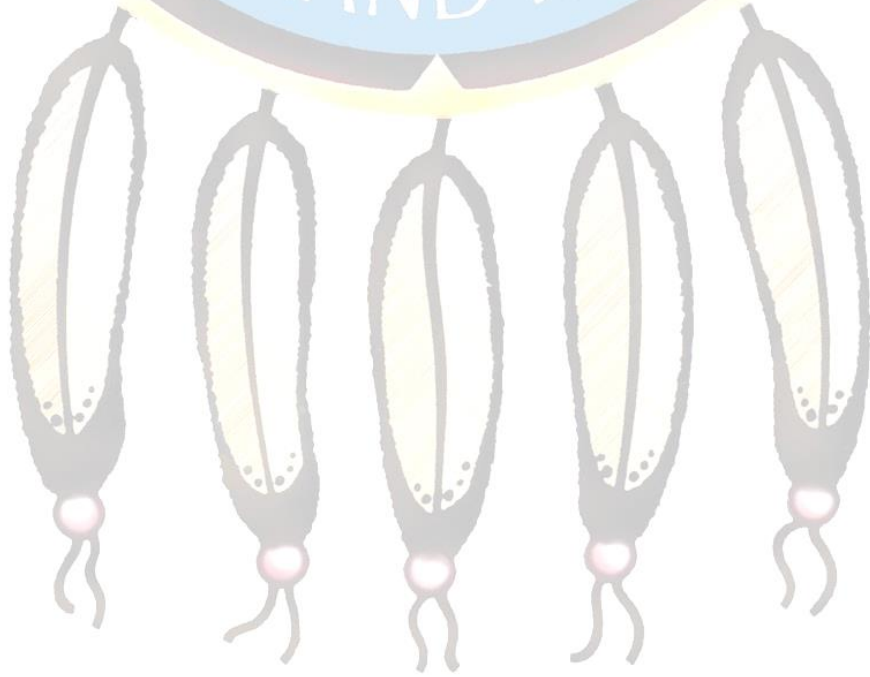
- ***Cultivate and sustain partnerships with Indigenous peoples, organizations, and nations***
- The federal government and State of Oregon recognize government-to-government relationships and engage in tribal consultation
- Move beyond token guest speakers to sharing power and developing meaningful partnerships
- Effective collaboration may include hiring a tribal liaison, creating an MOU, or consulting early and often on decisions that impact nearby Native organizations, nations, and/or students



Screenshot of USDA Forest Service "Tribal Engagement Roadmap," <https://www.fs.fed.us/research/tribal-engagement/roadmap.php>

The logo is circular with a blue outer ring containing the text "THE CONFEDERATED TRIBES OF GRAND RONDE" in white. The center features a landscape with green trees and a blue sky. The entire logo is surrounded by a yellow glow.

APPENDIX E





Frequently Asked Questions

Senate Bill 13 Tribal History/Shared History

What is Senate Bill (SB) 13?

As a result of Senate Bill (SB) 13, the Oregon Department of Education in partnership with Oregon Tribes and Education Northwest is developing a curriculum relating to the Native American experience in Oregon.

- The curriculum will be made available to school districts and will provide professional development to teachers and administrators relating to the curriculum.
- The curriculum will be in grades 4, 8 and 10 to begin with in the 2019-20 school year. The goal is to work toward having a complete K-12 curriculum in the near future.
- Subject integration will include English/Language Arts, Math, Science, Social Studies and Health.
- The Tribal History/Shared History curriculum will cover the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events.
- It will be historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and aligned with the academic content standards adopted under ORS 329.045.
- For the 2019-20 academic year, the ODE has 45 lessons available to districts in grades 4th, 8th, and 10th (in several different subject areas). Districts will be able to choose which 2 lessons per grade and 2 subject areas to implement for the 2019-20 academic year. Recommended implementation strategy:

GRADE	CONTENT/SUBJECT	CONTENT/SUBJECT
4 th Grade	Social Studies	PE/HEALTH
8 th Grade	English Language Arts	Math
10 th Grade	Science	CHOICE

Why Senate Bill (SB) 13?

Senate Bill (SB) 13 is a historic investment in Oregon's education system. SB 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state.

- These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with



each of our tribes.

- We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all.
- This curriculum initiative supports ODE’s work towards equity for all students and a result of the holistic, collaborative effort of many in our state who knew the value and importance of our students learning about Oregon’s tribes and history.
- Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state’s history—or U.S. history—without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state’s public-school curriculum.
- “When Governor Brown proposed SB13 during the 2017 legislative session and subsequently signed it into law, it was because she deeply values the preservation of tribal cultural integrity and believes that honoring the history of Oregon’s tribal communities is critically important to our state as a whole, and to future generations of students.” – Colt Gill, Deputy Superintendent of Public Instruction
- Senate Bill 13 is a long-awaited gift. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon’s diverse history.

What is the Essential Understandings Advisory Committee (EUAC)?

The Essential Understandings Advisory Committee (EUAC) is a group made up of appointed representatives from Oregon’s nine federally recognized tribes. They along with the Oregon Department of Education and Education Northwest were tasked with developing the Essential Understandings of Native Americans in Oregon.

Partnering with our nine Tribal governments to develop the essential understandings began in May 2018; and in June 2019, Tribal representatives agreed to bring these essential understandings to tribal leadership for final approval.

The essential understandings will continue to inform the creation of lesson plans and replace decades of inaccurate stereotypical teaching of Native Americans in classrooms across Oregon.

What are the Essential Understandings?

The Essential Understandings of Native Americans in Oregon are the conceptual framework and foundation for the statewide curriculum. They serve as the basis that informs the creation of lesson plans for the statewide curriculum. These Essential Understandings were developed by the Essential Understandings

Advisory Committee (EUAC). This group was made up of appointed representatives from Oregon’s nine federally recognized tribes along with the Oregon Department of Education and Education Northwest. Partnering with our nine Tribal governments to develop the essential understandings began in May 2018; and in June 2019, Tribal representatives agreed to bring these essential understandings to tribal leadership for final approval. The essential understandings will serve as a guide for professional development for the statewide curriculum and will assist in replacing decades of inaccurate stereotypical teaching of Native Americans in classrooms across Oregon.



Who was involved in the Essential Understandings development process?

The Essential Understandings Advisory Committee (made up of representatives from each of the nine federally recognized tribes in Oregon), the Oregon Department of Education and Education Northwest.

Who is involved in the lesson plan development for the curriculum?

The Oregon Department of Education hired Education Northwest to draft the lesson plans for 4th, 8th and 10th grade levels by utilizing information gathered from the Essential Understandings.

Who approved the curriculum?

This curriculum is supported by the Oregon Department of Education and a fulfillment of the Senate Bill 13 law.

What is the difference between ODE’s statewide curriculum and each of the nine federally recognized tribes’ curriculum?

The Oregon Department of Education curriculum is an overview of the Native American experience in Oregon. It covers the following topics: since time immemorial, sovereignty, history, tribal government, identity, lifeways, language, treaties with the United States, and genocide, federal policy and laws. It also has additional resources for Essential Understandings of Native Americans in Oregon such as acts and laws that have historic policies that impacted and continue to impact Native American identity.

Additionally, each federally recognized tribe in Oregon was given resources to develop their own “place based” curriculum that is specific to their tribe. Each tribe is unique in their government, identity, lifeways,



language, and relationship with the U.S. government and therefore requires a deeper understanding by educators and students in reviewing their individual, distinguishing qualities and history.

How will districts receive curriculum materials?

Both the Oregon Department of Education statewide curriculum and the individual tribes' curriculum will be made available on the Oregon Department of Education SB 13 Tribal History/Shared History webpage.

When will the districts receive curriculum materials?

Curriculum materials will be made available on the ODE website by September 2019 (date subject to change). To find out when materials are posted and other updates on the curriculum, please sign up for the email listserv on the ODE SB13 Tribal History/Shared History webpage.

Where can I find the curriculum materials?

Curriculum materials will be made available on the ODE website. To find out when materials are posted and other updates on the curriculum, please sign up for the email listserv on the ODE SB13 Tribal History/Shared History webpage.

Will educators will be trained on the curriculum?

Yes, there will be select onsite and online training opportunities available on the curriculum. The best way to ensure you are receiving the most up to date information on training opportunities is to sign up for the e-mail listserv on the ODE SB13 Tribal History/Shared History webpage.

When will educators be trained on the curriculum?

Training opportunities will be made available starting in October 2019 via onsite and online. To find out more information, sign up for the email listserv on the ODE SB13 Tribal History/Shared History website. You can also contact the ODE Indian Education staff at: 503-947-5810.

Is the curriculum required or optional?

This curriculum is required and a fulfillment of Senate Bill 13 signed into law in 2017.

How will districts demonstrate curriculum implementation and effectiveness?

An evaluation process will be completed by teachers and administrators at the end of the 2019-2020 school year that reflects participation in the curriculum. ODE will also be visiting select schools and creating focus groups of teachers to gather feedback on their participation in the curriculum as well as suggested revisions for the curriculum.

Why is the focus on 4th, 8th, and 10th grades?

When tasked with developing a statewide curriculum for grades K-12, it proved unrealistic to accomplish implementation for all grade levels in two years. So, prioritization occurred in having the initial lessons developed for grade levels which had natural intersections.



For example, in fourth grade civics and government, multicultural studies, geography, history with a focus on Oregon history, historical knowledge, historical thinking, and social science analysis are all social sciences academic content standards covered – and so often indigenous peoples are either not accurately taught about or are completely left out of the lessons due to a lack of accessibility to information/lessons.

In eighth grade, civics and government as well as geography and multicultural studies are taught as a part of the social sciences standards. We thought it would be important to highlight sovereignty and the nine Tribal nations of Oregon within these areas.

Lastly, in tenth grade, civics and government, multicultural studies, geography, history, historical knowledge, historical thinking, and social science analysis are covered and connecting concepts about the nine Tribal nations of Oregon is directly related to all of these standards.

I've heard the terms unit, curriculum and lesson plans - can you clarify?

The Oregon Department of Education is developing a statewide curriculum which will include lesson plans on since time immemorial, sovereignty, history, tribal government, identity, lifeways, language, treaties with the United States, and genocide, federal policy and laws. It also has additional resources for Essential Understandings of Native Americans in Oregon such as acts and laws that have historic policies that impacted and continue to impact Native American identity.

Additionally, each federally recognized tribe in Oregon was given resources to develop their own “place based” curriculum that is specific to their tribe. Each tribe is unique in their government, identity, lifeways, language, and history and therefore requires a deeper understanding by educators and students in reviewing their individual, distinguishing qualities. The individual tribes’ curriculum will have lesson plans available within them.

Did the Oregon federally recognized tribes receive funding?

Yes, each of the nine federally recognized tribes in Oregon received funding from the Oregon Department of Education to develop their own “place based” curriculum that is specific to their tribe.

What is the timeline of the new statewide curriculum?

The timeline and rollout process of the new curriculum will be delivered through the Communication Plan. This will be made available on the ODE Senate Bill 13 Tribal History/Shared History website. The curriculum including Essential Understandings and lesson plans will be available to teachers in the 2019-20 school year. Professional development opportunities will be offered at the beginning of the school year and continue to be made available after that. For updates on the curriculum and professional development opportunities, visit the ODE Senate Bill 13 Tribal History/Shared History website and/or join the e-list serv.

What does this new curriculum mean for Teacher Education Programs? How can we support them?

This curriculum offers a new, inclusive perspective and provides an opportunity to educate pre-service teachers on Oregon tribes including their past and current presence, sovereignty, history, tribal government, identity, lifeways, language, treaties with the United States, and genocide, Federal policy and laws. Native Americans have lived in Oregon since time immemorial. It is impossible to understand Oregon or U.S. history,



geography or government without having some essential understandings of the rich culture and contributions of its Native people.

For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Support can come in the form of encouraging Teacher Education Program staff and pre-service teachers to attend professional development opportunities offered (either onsite or online) by ODE and/or the tribes. It can also come in the form of Teacher Education Program professors teaching/modeling the curriculum in the classroom and supporting pre-service teachers to learn and teach the curriculum in their field experiences and beyond graduation.

What is the background of the legislation? How did this bill come to be?

Senate Bill 13 has been long awaited and the result of the collaborative effort and hard work of many in our state who valued the importance of students learning about Oregon Native Americans. For years teachers have requested information from ODE and other education entities on Oregon Native Americans that is historically accurate and culturally relevant. Up until this point, there was very limited classroom ready material available.

How are the tribes in Oregon engaged in this process?

The Oregon Department of Education partnered with the nine federally recognized tribes in Oregon to develop the Essential Understandings of Oregon Native Americans. Each of the tribes appointed representatives to share their heart, expertise and knowledge in order to create concepts which will support educators as they teach information tribes wish to share. The initial process began in early May 2018 and on June 14, 2019 the Tribal representatives agreed to move the document forward for final approval to their Tribal leadership. Tribes are also in the process of developing their own place-based curriculum that will be specific to their tribe. This curriculum will be made available on the ODE Senate Bill 13 Tribal History/Shared History webpage.

Why is this a mandate?

This curriculum was developed and now mandated because the Oregon Department of Education and leaders within the state deeply value equity in education as well as the need to increase inclusion and make our education system better for all. The preservation of tribal cultural integrity and honoring the history of Oregon's tribal communities is critically important to our state as a whole, and to future generations of students. Native Americans have lived in Oregon since time immemorial. It is impossible to understand Oregon or U.S. history, geography or government without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum.

Who is in charge of implementation of SB 13?

The Oregon Department of Education Office of Indian Education will be taking a lead role in rolling out the implementation of Senate Bill 13 within Oregon schools. Professional development opportunities will be provided to teachers via online and onsite. For more information, visit the Communication Plan on the ODE's Senate Bill 13 Tribal History/Shared History website.



Will everyone have access to Tribe specific curriculum?

Yes, each of the nine federally recognized tribes in Oregon are developing their own place-based curriculum that is specific to their tribe. This will be made available for all educators to access on the ODE Senate Bill 13 Tribal History/Shared History website.

Will the curricula/curriculum be available online?

Yes, both the statewide Tribal History/Shared History curriculum and each of the tribe's place-based curriculum will be available on the ODE Tribal History/Shared History website for educators to access.

How do folks know which tribe to contact?

ODE encourages schools to contact the tribe that is closest to their school. Each of the tribe's contact information will be made available on the ODE Senate Bill 13 Tribal History/Shared History website.

How will the state provide professional development to teachers?

There will be select onsite training for teachers at locations throughout Oregon in the 2019-20 school year. In addition, online training opportunities will be available on the curriculum. The best way to ensure you are receiving the most up to date information on training opportunities is to sign up for the e-mail listserv on the ODE Senate Bill 13 Tribal History/Shared History webpage.

How should folks deal with pushback, especially in different power relationships?

In dealing with pushback it is important to listen respectfully, communicate transparently and keep the focus on the purpose and intent of the curriculum as well as the positive outcome that is expected to be. Educators should also be encouraged to seek out support from their administrators and the Oregon Department of Education. Change can be difficult, but in this area is much needed. If parents, students or others have concerns, it is important to gather facts. Their feedback is appreciated and can be reported to the Oregon Department of Education.

How do we help districts prioritize this?

In helping districts prioritize the new curriculum it is important to respectfully communicate the purpose and intent of the curriculum, the endorsement that is around the curriculum from the Oregon Department of Education (ODE) and Oregon tribes, as well as the new mandate in place from the signing of Senate Bill 13 into law. If you need more support, please contact ODE.

How do we progress and share progress?

Progress can take place by teaching the lesson plans provided in the new curriculum. The first year will be the most difficult as it is the first time to implement the new curriculum. Through time and appropriate changes/feedback it can be refined to meet desired classroom effectiveness. It is important to seek out the professional development opportunities that will be provided on the new curriculum through ODE. If you need more support please contact the ODE Indian Education staff and/or reach out to the Tribal Cultural/Education department closest to you. Progress can be shared by joining the teacher focus group on the curriculum within ODE and/or by contacting the ODE Indian Education staff.



Are we including instructional strategies for carrying out lesson plans?

Instructional strategies will be discussed as a part of the professional development opportunities that will be offered to educators via onsite and online through the ODE Senate Bill 13 Tribal History/Shared History website. There will be also be additional instructional strategies developed over time as teacher focus groups on the curriculum convene throughout the 2019-20 school year.

Will curriculum directors and teachers convene/have support? Do we look to ESD's for help here?

Curriculum directors and teachers should be encouraged to participate in professional development opportunities offered through ODE on the new curriculum via onsite and online through the ODE Senate Bill 13 Tribal History/Shared History website. They can also join the teacher focus groups that will convene throughout the 2019-20 school year and seek out the ODE Indian Education staff for further support.

What does this mean for teachers and parents?

The process of implementing a new curriculum in the classroom can be a challenge, but in this case one well worth doing. It is important to provide patience and continued support to teachers as they teach the new lessons. The curriculum is also new to parents, so it is important to communicate with transparency about the reasons for the new curriculum as well as the expected benefits.

What are the benefits of this for all Oregonians?

The new statewide curriculum is a historic investment in Oregon's education system. Senate Bill 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state. These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with each of our tribes. We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all. Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state's history or U.S. history without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon's diverse history.

Will this new curriculum align with common core and Oregon content standards?

Yes, each of the lessons in the curriculum were drafted and aligned with the common core and Oregon content standards.

What can I do to support this initiative?

Support for this initiative can be provided by attending professional development opportunities offered through ODE and encouraging districts in their efforts to implement the curriculum in the 2019-20 school year and beyond. For teachers, simply teaching the lesson plans and providing feedback to ODE will be a great form of support. Teachers can also join the teacher focus groups at ODE that will convene in the 2019-20



school year and look to their buildings and districts for other teachers that are going through the same process of implementing the new curriculum realizing that they are all in this together with positive outcomes in mind.

Why is this focused on Indigenous people and tribes; don't we already have ethnic studies?

The new statewide curriculum is a historic investment in Oregon's education system. Senate Bill 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state. Tribes share a unique, sovereign status within the state. These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with each of our tribes. We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all. Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state's history or U.S. history without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon's diverse history.

If a school has curriculum in place already, can they use it or do they have to toss it?

If a similar curriculum is already in place, this will give teachers the opportunity to move things around and make adjustments that don't feel overwhelming. For example, teachers can swap out older lessons partially or in their entirety with pieces of the new curriculum.

What are the learning outcomes for students?

Each lesson plan within the curriculum has its own lesson outcomes. The overall greater outcome is a historic investment in Oregon's education system. Senate Bill 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state. Tribes share a unique, sovereign status within the state. These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with each of our tribes. We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all. Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state's history or U.S. history without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon's diverse history.

Is there a timeline for implementation of the curriculum and is it the same across the state or do some districts have more/less time than others to implement?



All schools will have the opportunity to implement the new curriculum when it is introduced in the 2019-20 school year. However, each district may have different existing curriculum in place and therefore may have different timelines in implementing the new curriculum in its entirety.

Is there money for Professional Development?

ODE will be providing professional development at select sites and online throughout the 2019-20 school year and beyond at no charge to the district(s). The online professional development opportunities will be made available through the ODE Senate Bill 13 Tribal History/Shared History website and by signing up for our e-listserv.

What grades are affected?

The statewide curriculum that will be released in the 2019-20 school year is designed for grades 4, 8 and 10. However, there is information within the curriculum that can be utilized and implemented at other grade levels. The plan is to have a complete K-12 curriculum offered in the future.

Since this is mandatory, who monitors accountability/consensus?

The ODE will be gathering feedback from districts through a pre/post assessment and evaluation process in the 2019-20 school year. Teachers and district staff are encouraged to contact ODE for support in implementing the curriculum. ODE staff will be visiting as many schools as is feasibly possible to provide support on the curriculum implementation process as well. Administrators are highly encouraged to provide positive support to teachers in their buildings/districts for the new curriculum.

Is the curriculum statewide?

Yes, the new curriculum is statewide.

How does Title VI meet PD needs? How does Title VI fit into SB13 curriculum/PDs?

The ODE encourages Title VI staff to participate in the professional development opportunities that will be offered via onsite and online. Title VI staff can also support the SB 13 Tribal History/Shared History curriculum by teaching the curriculum and communicating information available on the curriculum as well as encouraging district/building staff to participate in professional development opportunities.

Where are we in the process/what is the timeline?

A communication plan of Senate Bill 13 including a timeline for roll-out/implementation will be made available on the ODE Tribal History/Shared History website. The curriculum will be made available online for educators to access in the 2019-20 school year.

Who will be responsible for updating the website?

The ODE Information Technology, Communications and Indian Education Team will take on the role of continually updating the Senate Bill 13 Tribal History/Shared History website to ensure the most up to date



information on the new statewide curriculum as well as professional development opportunities are made available to educators.

What tribes will the new curriculum be about?

The new statewide curriculum will cover information about the nine federally recognized tribes in Oregon. These include the Burns Paiute Tribe, Confederated Tribes of Coos, Lower Umpqua and Siuslaw, The Confederated Tribes of the Grand Ronde Community of Oregon, Confederated Tribes of Siletz Indians, Confederated Tribes of the Umatilla Indian Reservation, Confederated Tribes of Warm Springs, Coquille Indian Tribe, Cow Creek Band of Umpqua Tribe of Indians, and Klamath Tribes.

How is the Tribal History/Shared History curriculum aligned, supported, and/or infused with the Ethnic Studies Standards?

The 2018 Social Science Standards and the proposed Ethnic Studies Standards call on students to understand and investigate the local, state, and North American history of Native Peoples. The lessons created by SB13 are intended to support teaching to the standards utilizing the specific lens provided by the Essential Understandings. As students gain more complex knowledge of Tribal History and culture it becomes possible to connect to our Shared History.