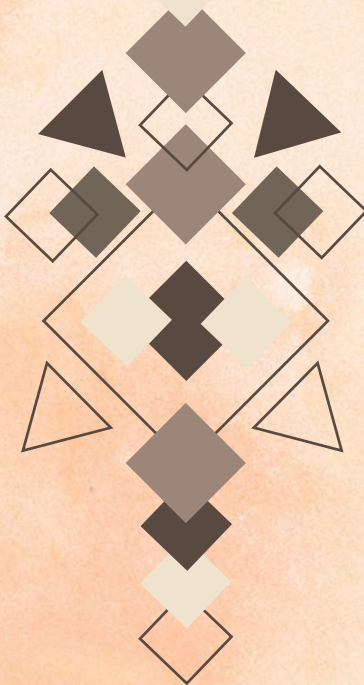


CONFEDERATED TRIBES OF THE  
COLVILLE RESERVATION  
EDUCATIONAL TRUNK



## Educational Curriculum Trunk

The Educational Curriculum Trunk is an introduction to Colville Tribal History and Culture to help provide local educators and students with introductory resources to begin building a better understanding of the local tribes. Lesson plans complete with Washington State Academic Standards serve as guides. Educators will find the Educational Trunk helpful in supporting culturally responsive teaching and learning.

It also serves to begin contributing to the Washington State Tribes, Since Time Immemorial,

curriculum collaboration.

This curriculum cannot be copied or duplicated without the written consent of the Youth Development Program at the Confederated Tribes of the Colville Reservation.

The Colville Tribes would like to acknowledge “Since Time Immemorial Tribally Developed Curriculum Project (Federal ID# 91-0557683) Interlock Agreement with the Office of Superintendent of Public Instruction (OSPI)” which made this research possible.





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## Colville Tribal Flag/Patch

The Confederated Tribes of the Colville Reservation is comprised of twelve distinct tribes whose aboriginal territories extend into Canada, Washington, Oregon, and Idaho. Located in North Central Washington, the Colville Confederated Tribes has a 1.4 million acre reservation and 39 million acres of ancestral homelands of the snʔáyckstx-Lakes, sǰwʔyʔitp-Colville, uknaqín-Okanogan, škwáxcənəx<sup>w</sup>-Moses-Columbia, šnpəšq<sup>w</sup>awšəx<sup>w</sup>-Wenatchi, šntiyátk<sup>w</sup>əx<sup>w</sup>-Entiat, ščəlamxəx<sup>w</sup>-Chelan, mətx<sup>w</sup>u-Methow, nspilm-Nespelem, sənp<sup>w</sup>ilx-San Poil, walwáma-Chief Joseph Band of Nez Perce and palúšpaam-Palus. Traditional use of the areas were sometimes shared with other tribes permission from the host tribe. Constituent tribes of the Colville Confederated Tribes belong to what anthropologists call the Plateau Culture Area based on similarities in language and culture. While culturally distinct and diverse, there are a great deal of shared general social and cultural practices and teachings.



Under Executive Order, the Confederated Tribes of the Colville Reservation was established July 2, 1872 by President Grant. Traditionally the 12 Tribes governed themselves through

Chiefhood, which was passed down through the eldest son or eldest daughters husband. However, in 1937 a Colville Tribal Constitution was established. Today, the tribes are governed by the Colville Business Council, from its administrative headquarters located at the Lucy Covington Building at Nespelem. The Colville Business Council oversees a multi-million dollar administration that employs 800-1300 individuals in permanent, part-time, and seasonal positions. In addition, the Confederated Tribes had chartered its own corporation, the Colville Tribe Federal Corporation (CTFC), which oversees several enterprise divisions including a gaming division and three casinos.

The twelve feathers on the Colville Flag/Seal represents the twelve Confederated tribes that make up the reservation.





The Okanogan Basket weavers Association holds annual events across Washington State to showcase and demonstrate tribal members' work from Canada, Washington, Oregon, Montana, and Idaho. It is usually a 2 day event where people can come look, buy,

and make baskets from people who specialize in basket weaving.

Basket hats were crafted and worn by the skilled weavers. They were considered especially sacred because they fortified the connection between wearer and the earth, which was much needed

in the time of food gathering.

The baskets showcased in the trunks were hand woven by Colville Tribal Member and master weaver, Julie Edwards. Her book is also included, entitled "Weaving: Baskets and Stories."

## q'wášq'wáš (Tule)

Tule has been used for many generations as a material to protect the people from hot summers, rain, tables, and to honor those who have passed on. Typically gathered in late July to early September, tribal members travel to gathering places located near water to collect tule. Scissors, knives, or any

sharp object are used to cut the tule at the base of the plant to ensure the entire plant is used. Certain measures are followed to maintain the integrity of the tule patch so more will continue to grow.



## Clothing

The clothing worn by Colville Tribal members in past times varied from tribe to tribe. The men would wear chaps w/hider, shirt and moccasins primarily fashioned from deer hides. Although the women would also wear deer hide moccasins, they would wear dresses of deer, bighorn sheep or antelope hides.

Today, the buckskin clothing mentioned is reserved for special times (i.e. winter solstice, first food feasts, funerals, powwows, etc.). Furthermore, introduction to textiles such as wool and cotton has expanded the peoples' options to choose from when giving form to their attire.

While ribbon skirts come to us from the Plains territory, they have become a statement for tribal members in regards to identity. However, many still prefer to do their own wingdresses, clinging to its interpretation which links them to their ancestors.



## Animals

*wtitiyáx̄*, also known as Salmon--one of the Four Food Chiefs, contributed himself as a main food source of the Confederated Tribes of the Colville Reservation. The Tribes had used ancient fisheries for centuries, relying on them for their necessary supply of annual fish. For some of the Tribes, they could live along the banks of the river in their lodges using dip nets, traps, scaffolds, and a variety of other tools to harvest salmon to eat and to preserve for the winter season. The salmon was so abundant that they could have fish year round. At tribal villages, which were located to take advantage of the large fisheries, salmon chiefs directed fishing operations. Fish were so abundant that the Tribe permitted extensive use of fish by visitors, making sure that all friendly visitors shared equally in the catch. Great quantities of salmon were smoked, dried, and prepared for winter use. Major fisheries that are located on or near the aboriginal

territories of the Colville Confederated Tribes included Kettle Falls, Celilo Falls, and Icicle.

Since birth, tribal members are told about the Animal People and the role they play in tribal traditions and culture. Storytelling is one of the main ways of teaching the young ones all of the customs and traditions, the roles of each family member, and how the infrastructure works. Many of the stories are told from the Animal People's perspective. Long ago, before humans walked on the earth, Animal People walked, talked, and lived as we do today. The stories are the Creator's teachings to the Animal People so they may prepare the earth for humans and help them live on the land. Stories are only to be told when the first snow falls to when the snow melts on the mountain. Teachings of storytelling timelines vary from tribes.







## Wenatchee Books

The Wenatchi Tribe is an Interior Salish tribe, speaking a Salish Language, and is distinct from the Sahaptin tribes, including Yakima. The Wenatchi were a tribe with close ties to the Entiat, Chelan, Methow, and Sinkayuse (on the east side of the Columbia River), as well the Kittitas. “Wenatchapam” was a term used to describe both the Wenatchis living at the forks of the Icicle Creek and Wenatchee River and the abundant fish that was located there. The term “p’squosa” was a word derived from the Salish Language and which was used historically to describe the Wenatchi and their village at the forks of the Icicle and Wenatchee Rivers. Sometimes the term “p’squosa” was also used to describe a larger grouping of the Middle Columbia Salish, including Wenatchis, Entiat, Chelans, Methows, and even Sinkayuse.

Governor Stevens and those working for him identified the


Wenatchi Tribe and territory. Stevens arranged for a small council at Walla Walla in 1855 to obtain a cession of aboriginal territory from all tribes in the region, in return for certain permanent rights and the establishment of small reservations for tribes. Wenatchis were party to the “Treaty with the Yakima” signed June 9, 1855, at Walla Walla. All parties to the 1855 treaty, agreed to cede most of their aboriginal territory to the United States in exchange for certain rights, including fishing/hunting rights, and the establishment of reservations for their use.

The Treaty called for the establishment of two reservations; the large Yakima Reservation and the small Wenatchapam Fishery Reserve. The Wenatchapam Reservation was subject “to the same provisions and restrictions as other Indian Reservations.” It was also to be located at the

forks of the Wenatchi and Icicle Rivers, as Steven’s map indicates. Between the time of the signing of the Treaty and the time of ratification, United States officials repeatedly told the Wenatchis that they were to stay located at the Wenatchapam Fishery.

The Wenatchee Valley And Its First Peoples by historian Richard Sheuerman is a synopsis of the Mid-Columbia oral history and accounts to interpret the history of the Wenatchi’s.

Land of the Wenatchee by the Colville Youth Development Program stems from research conducted by historian Richard Hart, author of The Wenatchi Indians: Guardians of the Valley, and Wenatchi descendants. Readers are taken through a timeline of Wenachi History, language, culture and governance.




## Coyote Stories

Coyote Stories by Mourning Dove is a powerful force and yet a the butt of humor, the coyote figure runs through the folklore of many American Indian Tribes. He can be held as a “terrible example” of conduct, a model of what not to do, and yet admired for a careless, anarchistic energy that suggests unlimited possibilities. Mourning Dove, an Okanagan, knew him well from legends handed down by her people. She preserved them posterity in Coyote Stories, originally published in 1933.

Here is Coyote, the trickster, the selfish individualist, the imitator, the protean character who indifferently puts the finishing touches on a world soon to receive human beings. And here is Mole, his long-suffering wife, and all the other Animal People, including Fox, Chipmunk, Owl-Woman, Rattlesnake, Grizzly Bear, Porcupine, and Chickadee. Here it is revealed why Skunk’s tail is black and white, why

Spider has such long legs, why Badger is so humble, and why Mosquito bites people. These entertaining, psychologically compelling stories will be welcomed by a wide spectrum of readers.

Coyote Purposes, a creation story documented by the Colville Language Program is Coyote’s journey to find a new wife. Coyote was always looking for a new wife and one day he stood in Coulee City beaming at a young maiden. Her name was Lightning. Her dad was Thunder. Today, we know them as Moses Mountain and Strawberry Mountain. Coyote wanted to impress Thunder and was thinking of different ways to win his daughters hand in marriage. This story describes why Moses and Strawberry Mountain exists and what foods can and cannot be found around this area.



## Upper Columbia Book of Legends & Heart of Palus

The Confederated Tribes of the Colville Reservation History and Archaeology Program presents a compilation of legends. They represent events associated with Traditional Cultural Properties within the Grand Coulee Dam Project Area, in the traditional territory of the Confederated Tribes of the Colville Reservation. The events described and the list of informants who supplied the stories or legends are key elements in the fifty-eight compiled legends. This book of Legends augments the oral traditions. Most of these Legends are from the Columbia River, San Poil River and Kettle River between Grand Coulee Dam and the Canadian Border. In order to show

continuity with the surrounding areas one legend from Omak Lake and one from the Nespelem River are included as well.

The Book of Legends reinforces the historical value of Salish Place names and validity of the Legends, many of which can be mapped.

The legends are presented as originally published with the single exception being that Matilda

“Tillie” George added and corrected (proper spellings and translations) where Indian names were associated with the Legend.

Heart of the Palus by L.E. Bragg was funded as part of the Federal Columbia River Power System Cultural Resources

Program, Public Awareness Plan. The book is intended to promote public understanding of tribal perspectives and cultural resource stewardship.

The Confederated Tribes of the Colville Reservation History and Archaeology Program provided the background research and expertise for the storybook narrative and illustrations. Much of the history of the Palus people comes from Colville Tribal elders, Palus and Chief Joseph Band of Nez Perce, who over the years shared their stories with History and Archaeology Program staff for future research and education.

## Elders Speaks, Beautiful Thoughts & Peace Warriors of America

Katherine McDons Womer is a writer and poet. Having retired from the Bureau of Indian Affairs and the Colville Indian Agency and Tribal Employment, she now devotes her time to the Peace Makers Circle in Nespelem, WA, her grandchildren and great grandchildren, visiting friends and writing. The stories, prose, and poems have been heard by Kathryn and told to her and her siblings by her mother Millie Joe McDonald and aunt Julienn Garrison through the years. Beautiful Thoughts and Elders Speak are two books included in the trunks and are a collection of poems, prose, and stories.

Wendell George culminated seven years as a Boeing engineer with the Apollo Moon Program by presenting his technical paper on Cape Kennedy's telemetry checkout station at the 1966 Boston Aerospace conference. He continued writing when he returned to the Colville Indian Reservation by combining modern science with ancient tribal stories in his first book, Coyote Finishes the People. Wendell is a Washington State University graduate in electrical engineering. He served eleven years on the Wenatchee Valley College, seven years on the Pascal Sherman Indian School and eight years on the Omak School boards. His Last

Chief Standing book describes how seven generations of his family survived the colonizing holocaust. His latest book, Raven Speaks, includes stories like: what it means to be First American, secrets of Spirit Chief, and Medicine Wheel mysteries.

Peace Warriors of America is about how the American Indian economy was changed from a free and independent system to a controlled one based on consumption. Ideas are presented that could help return liberty to everyone in the world. His engineering experience enabled him to discover the secrets of the Medicine Wheel which promotes peace. His great-grandfather, Chief Chilcoashaskt of the Entiat Tribe, lived in three centuries from 1788 to 1903 and saw how the area was settled by European immigrants. His grandfather, Chief Koxit George, Moses George, was the last of the family to be born in a Teepee and served on the first tribal Council. Wendell was elected to the Council almost fifty years later and also served as CEO of tribal enterprises.



## Joe Feddersen Vital Signs

Born in Omak, Washington, in 1953, Joe Feddersen earned his BFA degree at the University of Washington and his MFA degree at the University of Wisconsin, studying with such legendary printmakers as Glen Alps in Seattle and Dean Meeker in Madison. A faculty member at Evergreen State College since the late 1980s, Feddersen has emerged as one of the foremost Native American Artists of our region and it is indeed an honor to recognize him through a major exhibition and book.

Joe Feddersen: Vital Signs is part of an ongoing series of

exhibitions and books intended to chronicle the lives and times of important regional artists and reflects the Hallie Ford Museum of Art's continued commitment to the art and art history of our region. At the same time, the book joins monographs on Alfredo Arreguin, Roger Shimomura, and Barbara Thomas, among others, as a new volume in the Jacob Lawrence Series on American Artists published by the University of Washington Press.

Joe Feddersen: Vital Signs intended to accompany an

exhibition of the same name, the book chronicles the life and art of this highly regarded Native American artist whose work explores the interrelationships between urban place makers and Indigenous landscapes. A print maker, basket maker, and glass artist of tremendous skill and prowess, Feddersen combines contemporary materials with Native iconography to create powerful and evocative works.

[http://www.tribaltribune.com/news/article\\_42ce9a2c-1e3e-11e8-87ba-d3f05f8a2a1d.html](http://www.tribaltribune.com/news/article_42ce9a2c-1e3e-11e8-87ba-d3f05f8a2a1d.html)

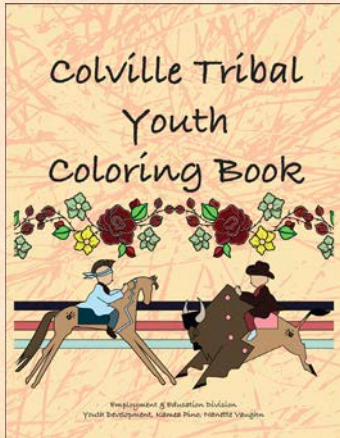


Vaughn, Nanette. Joe Feddersen. 2023

# YDP Coloring Book & How to Book

The Youth Development Coloring Book and stickers incorporates Indigenous artwork specific to the Colville

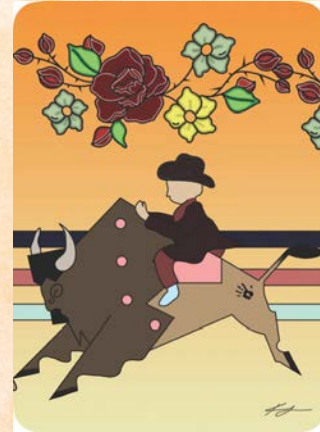
Confederate Tribes while utilizing the Native dialects spoken by the tribe.



Pino, Kamea. Coloring Book. 2023



Pino, Kamea. Bear Sticker. 2023



Pino, Kamea. Buffalo Sticker. 2023

The ribbon skirt book is a step by step guide on how to make a ribbon skirt.



## Chief Cards

Pre-Colonization, the Confederated Tribes of the Colville Reservation engaged in a Chief manhood form of government prior to the first establishment of the Colville Business Council and creation of the Colville Constitution. Chiefs were viewed as spokesman of the tribe accompanied by advisors that would help with important decisions. Chiefs passed down their title through their eldest son or the eldest daughter's

husband if the chief did not have a son. However, in some cases the chiefs were also appointed based on their good deed.

The tribal Chiefs cards are the last known chiefs of the Confederated tribes and in the back are descriptions of each band. Each card is specially designed for each band of the Confederation and offers information about the tribes.



Pino, Kamea. Chief Cards. 2023

## Post Cards



Clyfford Still and his family visited the Grand Coulee Dam construction site in 1936. From 1937-1938 he served as a faculty advisory to the student Camera Club with specific emphasis on issue of composition in photography. He created 10 images of the Coulee Dam construction, a few sketches and two paintings.

John Balloue- Western Band of Oklahoma Cherokee  
After returning home from Vietnam, John began taking art courses from the local Junior College. Forty years later it has become a business and way of life. Having a Cherokee father and an English/Irish mother and not being raised on a reservation, art is his way of understanding, keeping alive and honoring his Native Ancestors. Painting in a realistic style for over 30 years, in 2003, John needed to try something new. He began experimenting with color and texture to create a more contemporary look and feel to his work. Now, much of John's work is more innovative and experimental in nature. Color is the primary means in which the change has occurred. Color is said to be a barometer of emotion and the strong use of color is reflective of passionate approach to painting. Besides it just looks cool!






## Brochures

Colville Tribal Museum is filled with history collected by the Confederated tribe of the Colville Reservation. A gift center occupies the front portion of the building, where you can buy Native crafts, quilts, books, cards, posters, etc, all related to Native Culture. There is also a large stock of videos that can be played to explain the geology and history of the area. Inside the main room are displays of basketry, bead-work, clothing, and tools from this area. A diorama at the end depicts the traditional salmon fishing and a mural above the door shows Kettle Falls before it was inundated by the Grand Coulee Dam. This museum is located in Coulee Dam, WA and is available for school visits.

Fort Okanogan Interpretive Center promotes an understanding and appreciation for the rich history of the Confederated Tribes of the Colville Reservation, specifically that relating to the Okanogan Tribe and the fur trade industry in Washington State, through interpretation, preservation, public programs, changing exhibits, school tours and hand on educational activities.

First People of the Methow work diligently to connect their people to their ancestry and bring communities together to celebrate cultural awareness and preservation. Today, Methow descendants are active in a range of fields. Linguist preserve dialects of the Salish Language by transcribing recordings of tribal members using the International Phonetic Alphabet. Teachers and historians instruct traditional weaving, language, and gathering practices. This is an introduction of the First People of the Methow and also includes a map of the Methow Valley of settlements, traditional fishing sites, seasonal gathering places, historic trade routes, and interpretive signs and trails.





## “Salish”

“Salish” is an introductory dictionary for beginner Okanogan language learners created by Colville Tribal member and ns̓lxcin speaker Andy Joseph SR. This book has 30 lessons of easy to use, every day conversation vocabulary and prayers; topics include feelings, place names, body parts, kinship, common

phrases, and cultural and contemporary activities. Pronunciation CDs and cassette tapes are also included with the book to help language learners.

## Stickgame and Drum

For many generations, the tribes of the Pacific Northwest have played a traditional gambling game of unity called Stickgame. Stickgame is historically seen as a peaceful way to settle conflicts amongst individuals or tribes. It has said to be so old that the Animal People were the first to play the game for various reasons.

When the Animal People first created the game, there was originally 21 sticks and 2 sets of

bones. Today, the game is now played with 11 sticks and 2 sets of bones. One of the bones is plain and another has a stripe in the middle. The object of the game is to collect all of the sticks by guessing the plain white bone, you guess the plain bone because this is considered to be your mother, she gives you life.

When tribes come to play, they share stories, happiness, laughter, honor, strength and to teach the

younger generation. As the first beat of the drum rings with the heart of the ancestors, it awakens the spirits to let them know a game is about to be played. Songs are sung as a form of prayer and to show the singers power and skill as a player.


Today many social gatherings incorporate stickgame to bring tribes together.



Vaughn, Nanette. Stickgame. 2023



Vaughn, Nanette. Drum. 2023



## Project 562: Changing The Way We See Native America

A photographic and narrative celebration of contemporary Native American life and cultures, alongside an in-depth examination of issues that Native people face, by celebrated photographer and storyteller Matika Wilbur of the Swinomish and Tulalip Tribes.

In 2012, Matika Wilbur sold everything in her Seattle apartment and set out on a Kickstarter-funded pursuit to visit, engage, and photograph people from what were then 562 federally recognized Native American Tribal Nations. Over the next decade, she traveled six hundred thousand miles across fifty states—from Seminole country (now known as

the Everglades) to Inuit territory (now known as the Bering Sea)—to meet, interview, and photograph hundreds of Indigenous people. The body of work Wilbur created serves to counteract the one-dimensional and archaic stereotypes of Native people in mainstream media and offers justice to the richness, diversity, and lived experiences of Indian Country.

The culmination of this decade-long art and storytelling endeavor, Project 562 is a peerless, sweeping, and moving love letter to Indigenous Americans, containing hundreds of stunning portraits and compelling personal

narratives of contemporary Native people—all photographed in clothing, poses, and locations of their choosing. Their narratives touch on personal and cultural identity as well as issues of media representation, sovereignty, faith, family, the protection of sacred sites, subsistence living, traditional knowledge-keeping, land stewardship, language preservation, advocacy, education, the arts, and more.

A vital contribution from an incomparable artist, Project 562 inspires, educates, and truly changes the way we see Native America.

The Colville Tribes would like to acknowledge “Since Time Immemorial Tribally Developed Curriculum Project (Federal ID# 91-0557683) Interlock Agreement with the Office of Superintendent of Public Instruction (OSPI)” which made this research possible.

Pino, Kamea, Author, Curriculum Developer 2023  
Vaughn, Nanette Photos, Design, and Layout 2023

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