

Reading fiction and Nonfiction — Grade 5—April 27—May 1

In Reading, you will read a fiction chapter book and 2 nonfiction articles on Native Americans. Then you will answer a daily question for both in your reading journal.

For the fiction chapter book, read for 1 hour. Pause after 1 chapter, and write your daily question from the Fiction Packet. Then continue reading for the hour.

For nonfiction, read the 2 articles on Native Americans. Each day reread the article. Focus on daily nonfiction skill. Use either article to answer the daily question in the Nonfiction Packet.

Remember to think about your reading as you read. Don't just read and forget. Think about the daily skill as you are reading. Focus on the information do you need to find and think about before you read.

Working on these goals will prepare you for 6th grade and beyond.

Directions: Record notes and journal entries in your reading journal. Use the packets for information.

- 1. Study the daily reading goal. This is what you are thinking about as you read.**
- 2. Read your article and chapter each day. Look for your reading goal in the articles and chapters.**
- 3. Stop and journal in your reading journal. Answer the daily journal question.**

Schedule: Fiction—Your Chapter Book (1 Hour a day)

Monday — Summary

Tuesday — Analyzing Parts of a Narrative

Wednesday — Analyzing author's Craft Technique

Thursday — Analyzing Multiple Themes

Friday — Compare and Contrast Themes (How are they the same and different)

Schedule: Nonfiction—Native American articles. (15-20 minutes a day)

Monday — Summary

Tuesday — Analyze Relationships in a Nonfiction Text

Wednesday — Analyze Author's Craft

Thursday — Analyze Author's Perspective

Friday — Compare and Contrast 2 texts (How are they the same and different)

COAST SALISH HISTORY

Article 1

The Coast Salish are a group of Native American tribes of the Northwest Coast. Their traditional lands lie in what is now western Washington in the United States and southwestern British Columbia in Canada. Among the many Coast Salish peoples are the Nisqually, Puyallup, Duwamish, Suquamish, Skokomish, Quinault, Samish, and Malahat. They all traditionally spoke related languages of the Salishan family.

Coast Salish peoples lived near water, either on the Pacific coast, along Puget Sound or the Strait of Georgia, or near an inland river or lake. Like other Northwest Coast Indians, they depended mainly on fish, especially salmon. Coast Salish men fished using nets, spears, and underwater traps called weirs. They also hunted sea animals such as seals and porpoises and land animals such as deer and elk. The women collected clams, oysters, and mussels and gathered berries, roots, and nuts.

The Coast Salish constructed permanent winter houses using wood from the surrounding forests, especially red cedar. These rectangular “longhouses” consisted of a framework of posts covered with cedar planks. Each building was large enough to house several families. Groups of houses formed a winter village. During the summer the Coast Salish left their villages to fish, hunt, and gather. In those months they lived in temporary shelters consisting of wooden poles covered with woven mats.

The Coast Salish followed the Northwest Coast custom of dividing themselves into three social classes: nobles, commoners, and slaves. This social structure was affirmed through events called potlatches. A potlatch was a ceremonial gathering during which the hosting family served a feast and distributed gifts. The most generous gifts were given to guests of the highest social rank. The event demonstrated the wealth of the hosts and reflected the social status of both the hosts and guests.

The Coast Salish probably first lived in the interior, where other Salish speakers lived, and later migrated to the coast. The Salishan tribes to the east, in the Plateau culture area, are commonly known as the Interior Salish.

The Coast Salish probably encountered Europeans for the first time when the Spanish explorer Bruno Heceta landed on the Olympic Peninsula in 1775. British and American explorers came next, claiming land for their countries in the 1790s. The U.S. claim was strengthened by the arrival of the Lewis and Clark Expedition in the Pacific Northwest in 1805. The United States established the Washington Territory in 1853.

To open the territory for settlement, the U.S. government asked the territorial governor, Isaac Ingalls Stevens, to make treaties with the Indian tribes. Stevens negotiated 10 treaties by which Washington tribes gave up their traditional lands and agreed to move to reservations. In return, the government agreed to respect the tribes' rights to fish, hunt, and gather on the lands they gave up. The first of the Stevens Treaties was the Treaty of Medicine Creek, signed in 1854. In that agreement the Nisqually, the Puyallup, and other tribes of southern Puget Sound gave up 2.5 million acres (1 million hectares) of land. Other agreements involving peoples of western Washington were the treaties of Point Elliott, Point No Point, Neah Bay, and Olympia. In the British colony of Vancouver Island, Governor James Douglas made a similar series of treaties with local Coast Salish peoples.

The fishing and hunting rights granted in the treaties were supposed to be guaranteed forever. In the 20th century, however, the Washington state government began to arrest tribal members fishing off their reservations. At the same time, commercial fishing operations harvested salmon in such large quantities that the supply dwindled. During the "Fish Wars" of the 1960s, Coast Salish tribes fought for their fishing rights. They defied state laws to fish on their traditional lands and to bring attention to their cause. Many tribal members were beaten, gassed, and jailed.

The conflict reached the courts in the 1970s. In 1974 a U.S. federal court upheld the tribes' treaty rights in the case *United States v. Washington*. The state largely ignored the ruling, however, until it was upheld by the U.S. Supreme Court in 1979. Since then, Coast Salish tribes have started salmon hatcheries to supplement the supply of wild fish. Still, these efforts have not been enough to make up for the decline in salmon populations resulting from habitat loss. As tribal salmon harvests have fallen, the Coast Salish have called on the federal government to lead the salmon recovery effort. Without fish to catch, they argue, their treaty-reserved fishing rights have no meaning. In Canada, Coast Salish tribes have pursued land claims with the federal and provincial governments.

Population estimates in the 2010s indicated there were about 50,000 people of Coast Salish descent in the United States and Canada.



Coast Salish Long house



Coast Salish girl

A ceremonial feast, called a **potlatch**, was practiced among the Northwest Coast Indians as an important part of their culture. The Kwakiutl, of the Canadian Pacific Northwest, are the main group that still practices the potlatch custom. Although there were differences in the way the ceremony was practiced by different tribes, the general form was that of a feast in which gifts were given. The size of the potlatch reflected the social status of the host, and the nature of the gifts given depended on the status of the recipients. Potlatches were generally held to celebrate significant events in the life of the host, such as marriage, birth of a child, death, or the assumption of a new social position.

The name **Potlatch** comes from Chinook Jargon, a common language used by the Pacific Northwest natives. The word meant to "throw gifts into the air.". This was because the person who had the potlatch would give gifts to the people who came. Even though there are various names between each of the practicing tribes, the ceremony itself is actually quite uniformly practiced.

Originally, the potlatch was held by native tribes on the Pacific Northwest coast of the United States and the Canadian province of British Columbia, such as the Haida, Nukll, Tlingit, Ssimshian, Coast Salish, and Kwakiutl (kwah-kee-oo-tl). The potlatch took the form of a ceremonial feast traditionally featuring seal meat or salmon to celebrate an important event, such as the death of a high-status person. Over time it was expanded over time to celebrate events in the life cycle of the host family, such as the birth of a child, when children became adults and even the marriage of children.

At a potlatch, the host family demonstrated their wealth and importance by giving away their possessions. The people who received the gifts were encouraged do the same when they held their own potlatches. Before the arrival of the Europeans, gifts included storable food such as dried fish, fish oil, canoes, and slaves. Some potlatch celebrations also held competitive contests and games.

When Europeans come to the region the potlatch drastically changed. New items were given as gifts, such as blanket clothes and , metal pots and tools. Even though the settlers had, at first contact, found the potlatch interesting, their misunderstanding of the ritual caused such negative consequences that potlatching was made illegal in Canada in 1884 and in the United States in the late nineteenth century.

Despite the ban, potlatching continued in secret for decades. Numerous tribes petitioned the government to remove the law against a custom that they saw as no different than Christmas, when friends were feasted and gifts were exchanged. As the potlatch became less of an issue in the twentieth century, the ban was dropped, in the United States in 1934 and in Canada in 1951.

A tribe well known to still practice the potlatch today is the Kwakiutl, "kwah-kee-oo-tl." When the ceremony died out in the beginning of the twentieth century, most of the cultural artifacts were preserved by scholars. These objects helped produce not only more in-depth scholarly work on these rituals, but also encouraged some scholars to actively seek to re-establish the ritual in the surviving tribe members. Consequently, the Kwakiutl once again began the practice. Today, the potlatch is different from its original form, incorporating many other cultural traditions in a celebration of the culture specific to the Kwakiutl.

The Saik'uz, "Sake-ooz," tribe built a Potlatch House in the years 1995-1996 on the shore of Nulki Lake. The potlatch house is a big log building which can hold 200-250 people, big enough for holding weddings, dances, meetings, and education courses. The Potlatch house is more than building, as it serves important ceremonial purposes including governance, economy, social status, and other spiritual practices.



A Kwakiutl Potlatch.