

Learning About the Colville Confederated Tribes

Educational Resources and Summary



Lake Roosevelt Indian Education Program

This educational resource has been compiled by the Lake Roosevelt Indian Education Cultural Curriculum Staff. It provides a basic educational introduction to the Colville Confederated Tribes history and contemporary lives. This resource guide is produced by open source educational material and the resource links are listed in the end pages.

Table of Contents

Section 1. WA State Tribes

Section 2. Plateau Culture Region

Section 3. People of the River

Section 4. Colville Confederated 12 Tribes

Section 5. Indigenous Way of Life Prior to the Reservation

Section 6. Modern Day Tribal Government

Section 7. Grand Coulee Dam and the River

Section 8. Contemporary Tribal Life

End Pages

Places to Visit to Learn More

Educational Resources List



Section 1.

Washington State Tribes



Office Of Native Education logo design by Roger Fernandes

Tribes Of Washington State



Salmon Sculpture Art By Colville Tribal Member Smoker Marchand



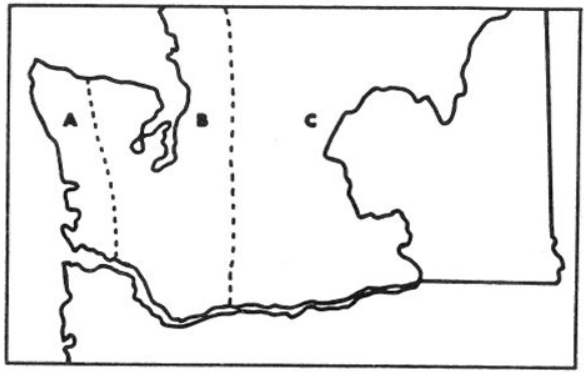


The Colville Confederated Tribes reside in Washington State along with other WA state tribes.

Federally Recognized Tribes in Washington State

1. Chehalis Confederated Tribes
2. Colville Confederated Tribes
3. Cowlitz Confederated Tribes
4. Hoh Tribe
5. Jamestown S'Klallam Tribe
6. Kalispel Tribe
7. Lower Elwha Klallam Tribe
8. Lummi Nation
9. Makah Tribe
10. Muckleshoot Tribe
11. Nisqually Tribe
12. Nooksack Tribe
13. Port Gamble S'Klallam Tribe
14. Puyallup Tribe
15. Quileute Nation
16. Quinault Nation
17. Samish Nation
18. Sauk-Suiattle Tribe
19. Shoalwater Bay Tribe
20. Skokomish Tribe
21. Snoqualmie Tribe
22. Spokane Tribe
23. Squaxin Island Tribe
24. Stillaguamish Tribe
25. Suquamish Tribe
26. Swinomish Tribe
27. Tulalip Tribes
28. Upper Skagit Tribe
29. .Yakama Nation

WA State Geographical Areas



A. Coastal Tribes

B. Puget Sound Tribes

C. Plateau Tribes

The physical environment unique to these geographical areas influences their seasonal cycles, shaping the way of life for the tribes in these varied land areas. Tribes in geographically similar regions have similarities in relation to things like food gathering, transportation and clothing. Although tribes in various areas can have shared practices, they are not all alike, tribes differ from village to village.

Section 2

North American Culture Regions and the Plateau Region



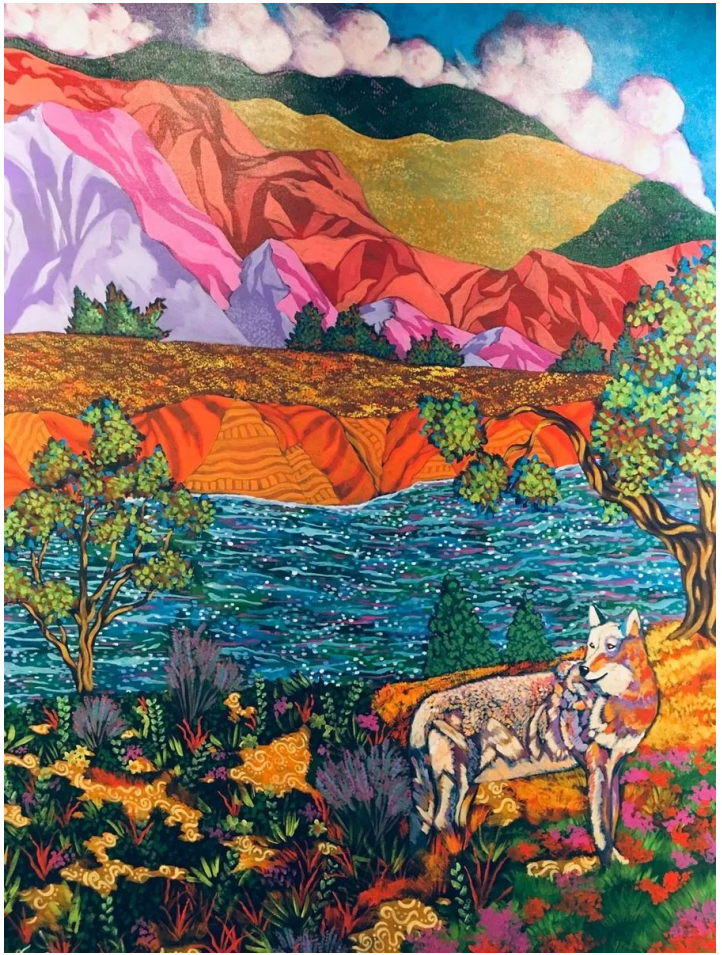
North America can be categorized into different Tribal Culture Regions

- Arctic
- Subarctic
- Northwest Coast
- Plateau
- California
- Great Basin
- Southwest
- Plains
- Northeast
- Southeast
- Mesoamerica

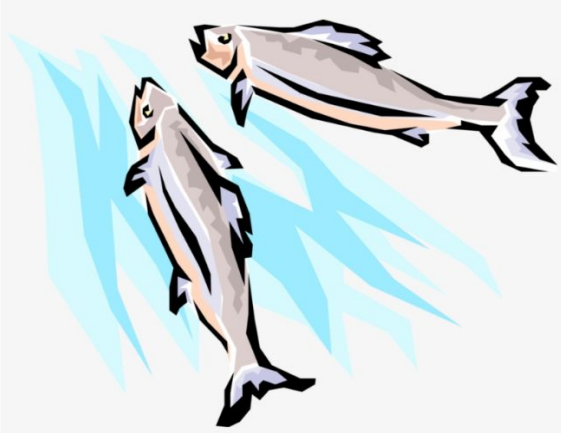


Prior to European arrival in North America, the indigenous people lived across the continent in various geographical culture regions.

The tribes living within the same cultural region had similar cultural traits due to the way the lands shaped their way of life.



Tribes Living in the Plateau Culture Region

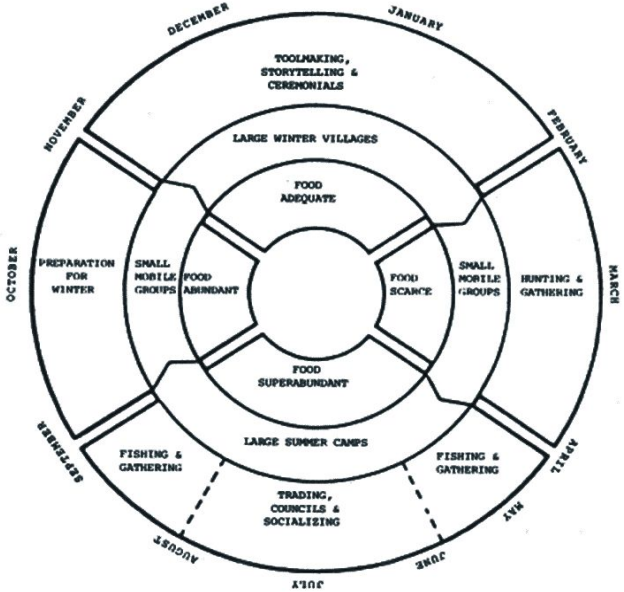




The Seasonal Cycle of the Plateau Tribes

The weather of the Plateau Culture Region changes significantly during the winter, spring, summer and fall. Much of the tribe's activity was centered around these weather changes.

The tribes would prepare for seasons accordingly by moving to different locations within their cultural region seeking food which was in season at that time. This chart provides an estimation of the seasonal changes and activities during the yearly cycle.



The tribes living in various locations within the Plateau Region would measure time by the food available and the activities involved in each season. Those specific periods of time would then be described by those activities.



An example of a seasonal name among some Plateau tribes would translate as, *the time of the buttercups*, which coincides with March and indicates the beginning of springtime and the end of winter.

The descriptive names of the seasons were similar among the Plateau Tribes but specific names would differ from tribe to tribe.

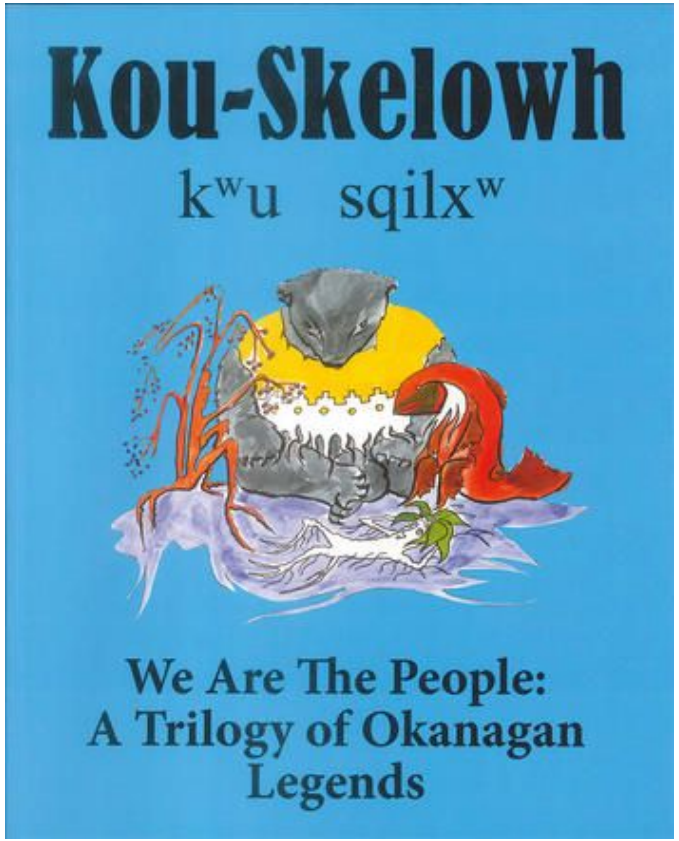
The winter dances, held around January or February were important social events, and were considered to bring good fortune to those who attended.



Storytelling was a favored activity which took place in the winter season when snow was on the ground.

Stories were a form of entertainment, but also included legends from which the people drew their beliefs, religion, customs and which explained their origins.

Storytelling was also a practice providing teaching and education. The stories also utilized characters called the Animal People and also characters drawn from the natural environment such as plants, rocks or water.



Springtime meant the end of a long winter which sometimes brought food shortages. It was a time for celebrating the return of the sources of food.

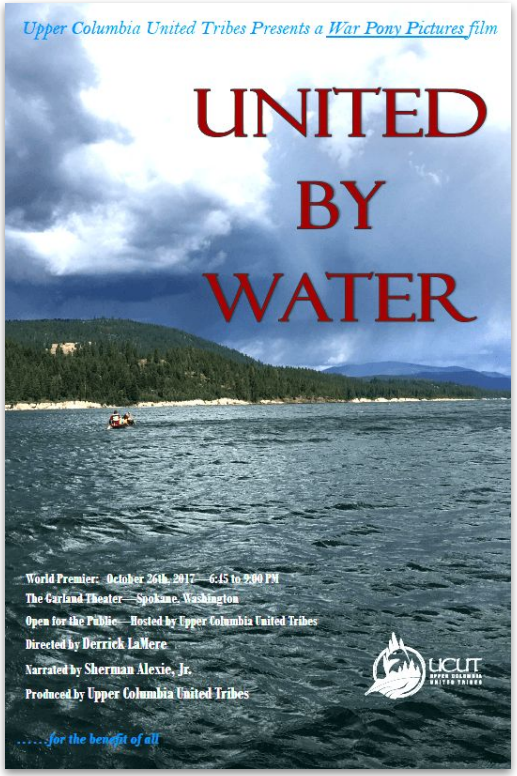


The tribes of the Plateau Region would celebrate with various types of First Food Ceremonies, First Salmon Ceremonies, First Berry or First Root Feasts.



Section 3

People of the River





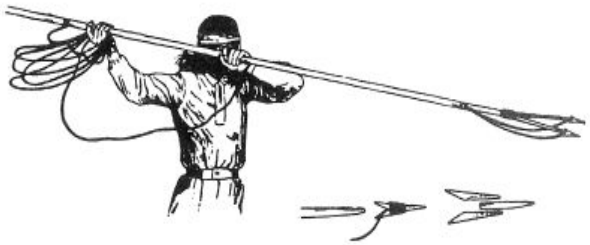
The Columbia River is one of the largest rivers in North America



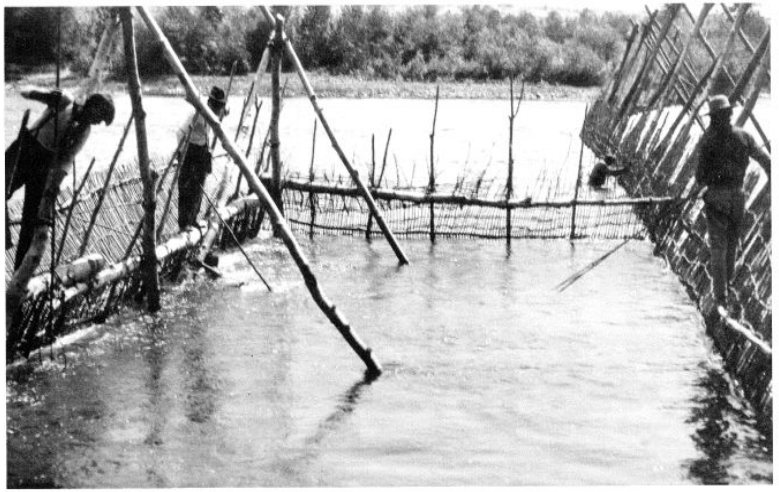
The Columbia River and its tributary system is also the major water source flowing throughout the Plateau Culture Region. Prior to the modern hydro-electric dam placed on the river, the Columbia River once had the largest salmon runs on earth.

Tribes in the region lived at various locations along this major river system. Their main forms of food were: Fish, game, roots, berries and various plants.

The salmon were a central food for the Plateau Tribes



Salmon traps were built at various locations along the connected river tributaries near various tribal villages.



Fish Corral. Mouth of the Okanogan River
where it meets the Columbia River
Photo by Frank Matsura
(Photo courtesy of Okanogan County Historical Society)

Two major locations along the Columbia River where multiple tribes would gather for an encampment to salmon fish, trade, socialize, feast, and for ceremony were at Kettle Falls (North) and Celilo Falls (South).



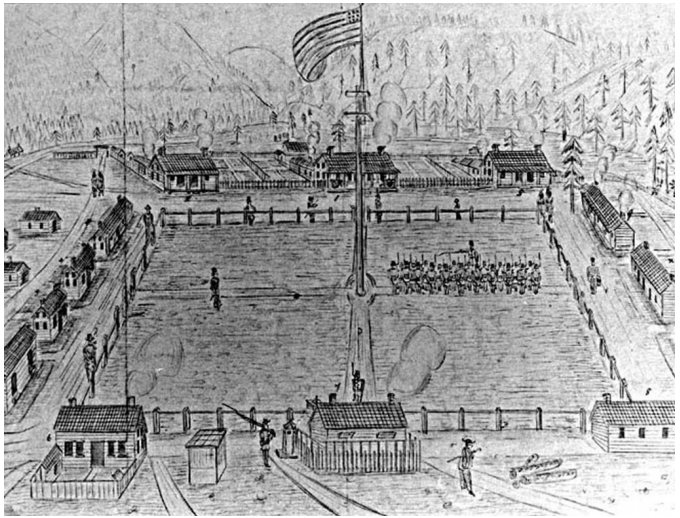
Section 4

Colville Confederated 12 Tribes



In the early 1800's non-indigenous settlers increased in numbers in the Plateau Region. They were drawn to the area to participate in the growing fur trade, mining and farming that had been introduced by earlier settlers who had previously arrived in the area. Fur trading posts were built by representatives and business investors of these newcomers.

Some of the fur trading posts established by settlers were Fort Okanogan, Fort Spokane and Fort Colville



The Colville Confederated Tribes were named after Fort Colville because they lived in and around the Fort Colville Trading Post area.

As settlement from outsiders increased, delegated land negotiations developed between the tribes and the settlers and those who represented them.

The representatives initially offered the Colville Tribes Confederacy a larger federally recognized land base, but after pressure from settlers to access desirable land for their own development, the land proposal was greatly diminished.

The present day Colville Confederated Tribes was established in July 1872 by a Presidential Executive Order of Ulysses S. Grant.



Fig. 3.—The Original Colville and Moses (Columbia) Reservations. Number 1 Indicates the Northern Half and Number 2 Denotes the Present Reservation. Numbers 1, 2, and 3 Indicate the Reservation of 19 April 1872. Number 4 Indicates the Moses (Columbia) Reservation of 1879 and 1880.

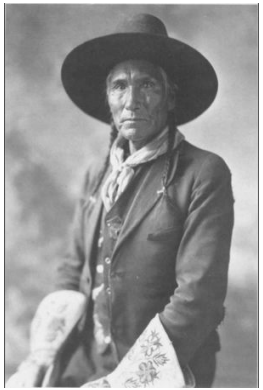
The Colville Confederated Tribes consists of 12 different tribes. All 12 tribes had ancestral territory among the Plateau Culture Region.



Each of the 12 tribes had their own chief who represented their band of people.



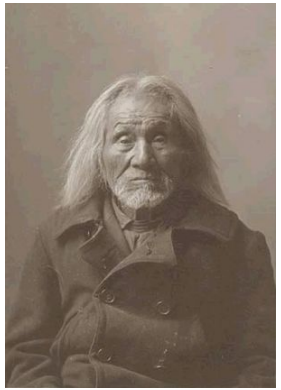
Methow
Chief Chiliwist Jim



Chelan
Chief Long Jim



Wenatchi
Chief John Harmelt



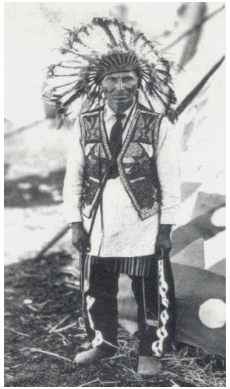
Entiat
Chief Silicosasket



Moses-Columbia
Chief Moses



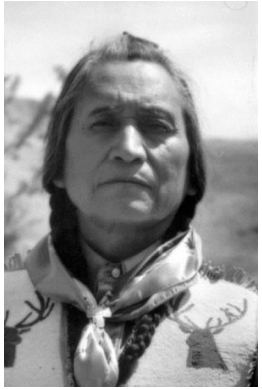
Okanagan
Chief Tonasket



Lakes
Chief James Bernard



Colville
Chief Kanaqua



Sanpoil
Chief Jim James



Nespelem
Chief Nespelem George



Nez Perce
Chief Joseph



Palus
Chief Cleveland Kamiakin

The 12 tribes can be categorized into 4 basic language groups

Moses-Columbia

Southern Interior Salish

Moses-Columbia - People living on the bank

Wenatchi – People in the between

Entiat – Grass in the water

Chelan – Deep water

Okanogan - Northern Interior Salish

Okanogan – Seeing over the top

Methow – Blunt hills around a low valley

Lakes – Speckled fish

Colville – Sharp pointed trees

Nespelem – Prairie

San Poil – Grey mist as far as one can see

Nez Perce language group

Nez Perce Joseph Band – Wallowa people

Palus
Palus -



The flag of the Colville Confederated Tribes shows the names of the 12 tribes, an image of the well-known legend's character Coyote, an outline of the reservation boundaries and the year it was established.



Section 5

Indigenous Way of Life Prior to the Reservation



Photo Right:Kettle Falls

Painting above: Kettle Falls by Paul Kane

Before various tribes were delegated to different reservation land boundaries, tribes lived in small groups within their ancestral territories. Their tribal affairs were governed by their chiefs and leaders within their different bands.

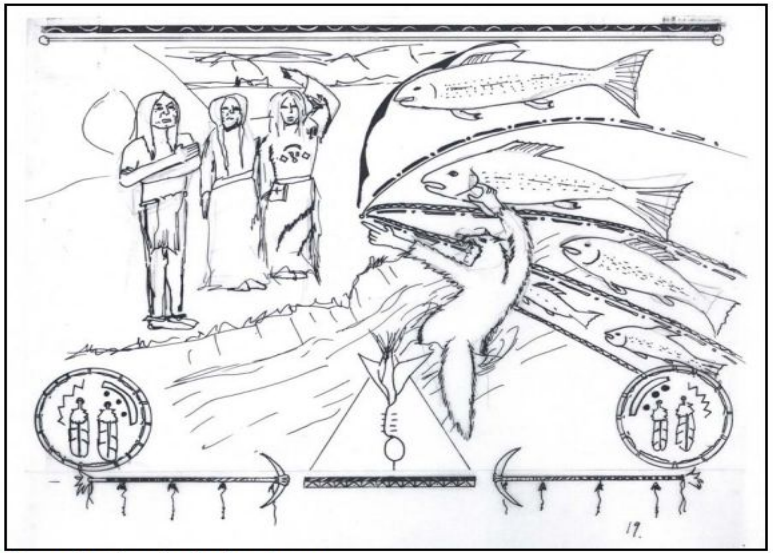
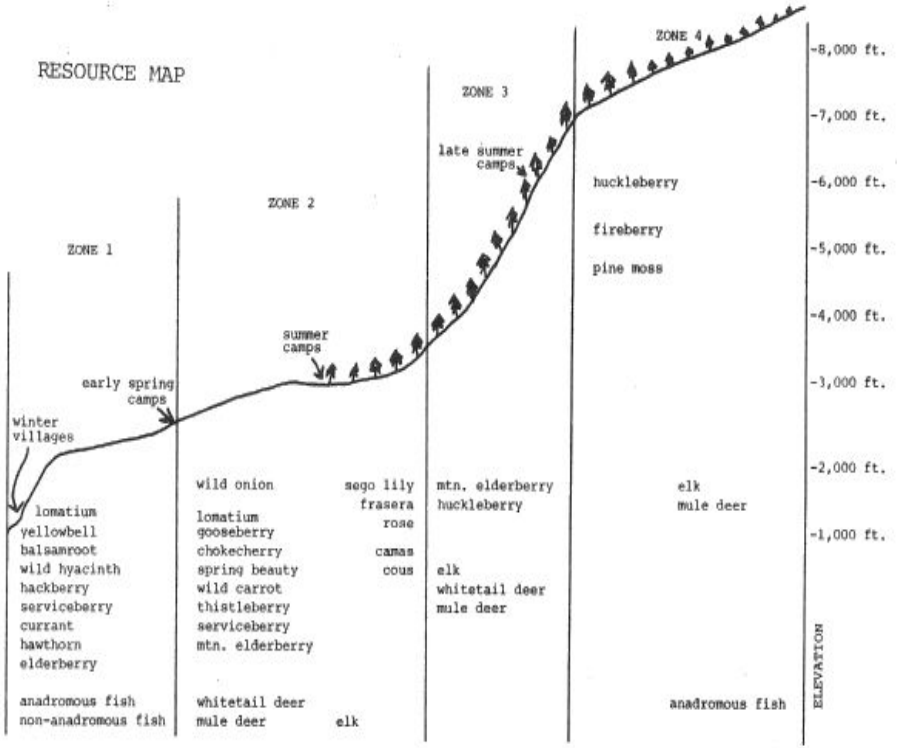


Figure 15. Coyote steals salmon

The landscape's natural habitat had an abundance of food sources and material available for sustainability during various times throughout the seasonal cycle. The tribes honored the land as a gift from the Creator and lived in close relationship with it.



During the seasons of abundant natural resources, the tribes would set up hunting and gathering camps at various locations to prepare for the winter season when some resources were less available.



During the winter season, families would live together in winter camps as a group. These winter camps would be prepared before the winter season along with supplies of food.



Figure 24. Boy and Bear

Families would enjoy growing up in close communities, with extended family connections from both the father and mother. The extended family was an important social connection which helped in training and developing the youth into adulthood.



Figure 1. The Storyteller

In the Plateau Region the people lived in lodges and teepees covered by tule mats. The tule mat teepees were often mobile structures used to move around easily during the gathering seasons. During different time periods some of the tribes also lived in pit houses. In contemporary tribal life as regional tribes interacted with resource-trade, canvas and hide teepees were adopted for use.



Plateau winter lodge

-78-

Pit House





Tule Teepee

An important practice for the tribes was the sweathouse. The sweathouse was a source of physical and spiritual cleansing. An ancient sweathouse is comparable to a modern steam bath or sauna.

Separate sweathouses were built for women and men and each village had them available. To prepare oneself for various life endeavors, a person would first take a sweat in the sweathouse cleansing themselves.

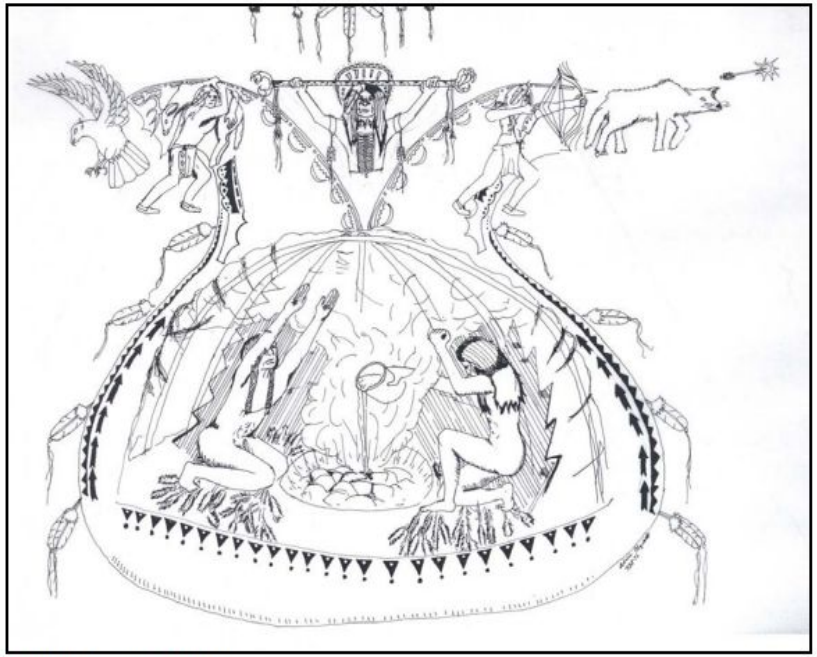
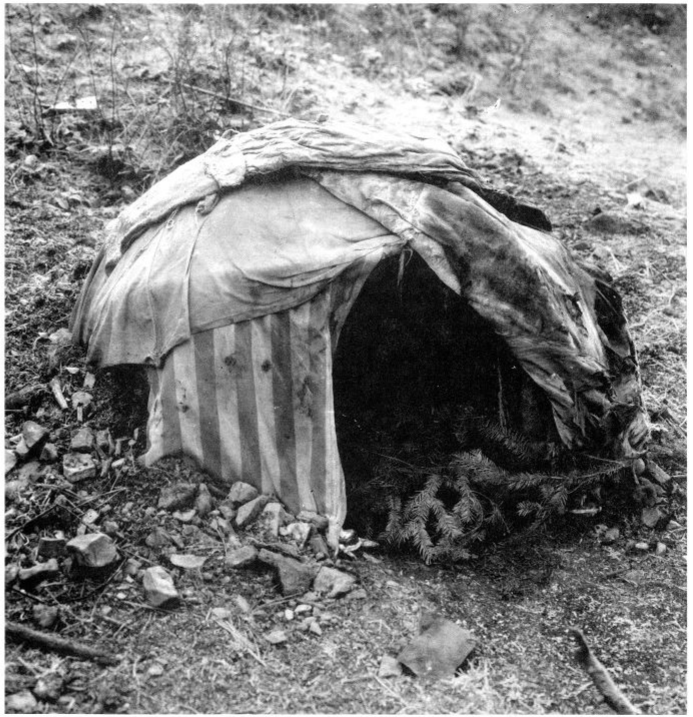


Figure 22. Sweat lodge

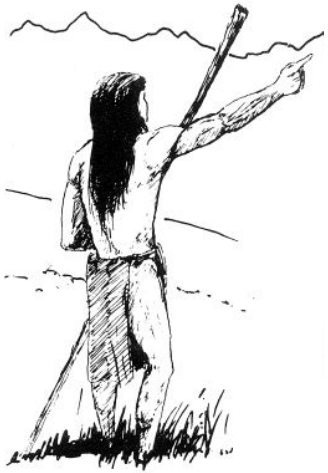
The sweathouse was treated with reverence and was a practice which provided strength and purifying. They were built with birch or willow branches, commonly no more than 4 feet high by 4 feet wide. They had a domed shaped frame, and were covered in blankets or layers of bark, grass and earth. Fur boughs covering the inside floor produced a refreshing aroma.

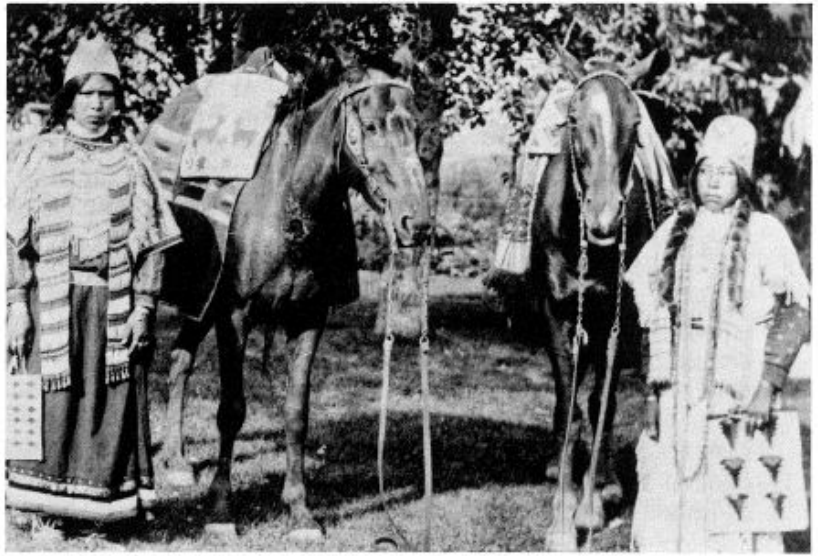


To produce the steam inside the sweathouse, special stones able to withstand heat were heated outside in a fire. Then these stones were rolled or carried with sticks and placed in a pit near the entrance. Water would then be poured over the rocks to produce heated steam.

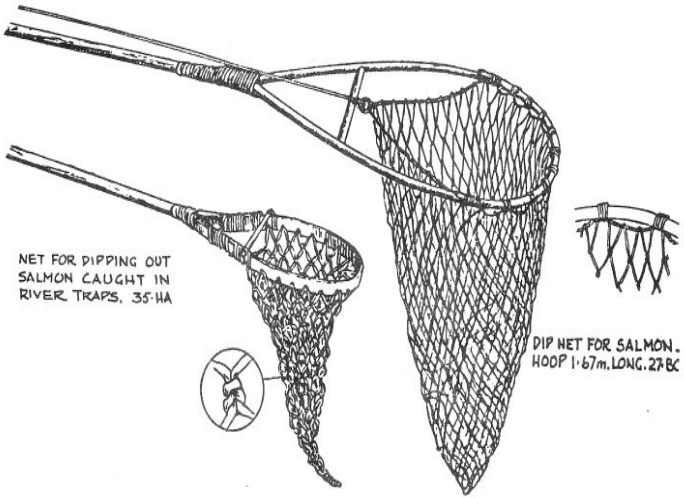


Natural materials and animal hides were used for clothing and making moccasins. The main portion of covering was provided by the hides of deer. Wolf, fox, otter, beaver, mink, bear, mountain goat and other game animals were also used for clothing. To decorate and customize clothing, porcupine quills, shells, natural paint, horse hair, bone, beads, feathers, bark, hemp and other natural weaving materials were used.





A variety of tools created from natural materials were used for many different survival needs. Weaving fish nets, using flint for arrow tips, clay and stone for pipe making, bone for sewing needles, elk horns for root diggers and numerous other seasonal tools. Wood was also used for many forms of tool making which included, dip nets, fish traps, bows, cooking utensils, canoes, baby boards and various other uses.



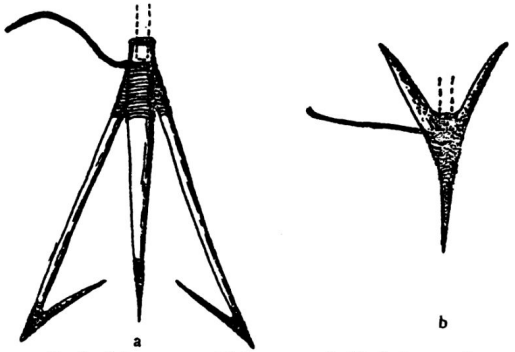


Fig. 8. Salmon spears; (a) three pronged, (b) single pronged.

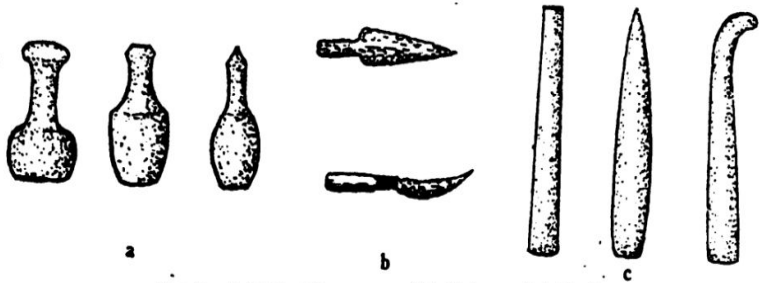
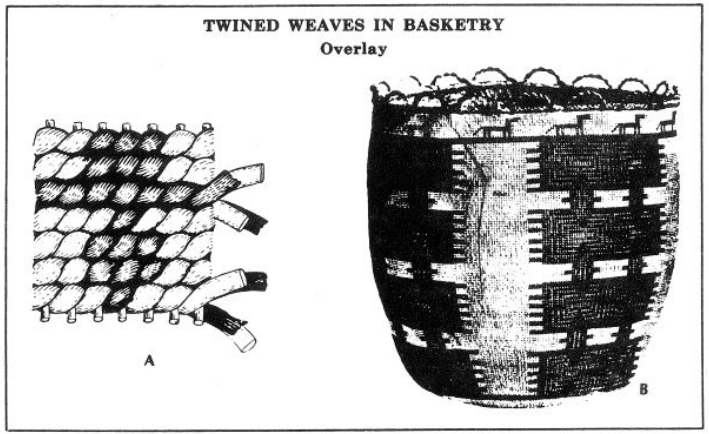


Fig. 3. (a) Hand hammers. (b) Knives. (c) Pestles.

Various types of baskets were also woven together using different material depending on the type of basket. Baskets were made from plant fibers, hemp, bark, root and later corn husk was incorporated.





Cedar Bark Gathered West of North Twin Lakes

It was common for most tribes to have Medicine Doctors who would utilize holistic health approaches to facilitate healing. These doctors would use various medical procedures, ceremonies and base much of their practice on the use of their diverse wild plant herbs.

Camas





Bitterroot

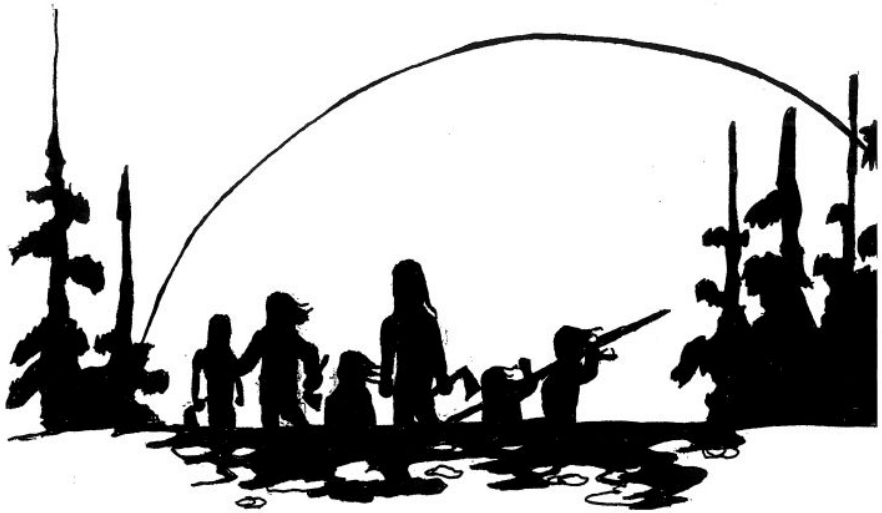
Serviceberry





Balsamroot

When old enough to begin seeking for one’s personal talent or strengths to share among the community, young people of the tribes would go on a spirit quest. These journeys would require various types of prayer and preparation to develop the proper character, courage, honesty, perseverance, and other types of favorable life disciplines.





The journey to seek and discover the likeness relating to them as a personal strength, would often be recognized looking to the form of one of the Animal People (a name to describe the regional wildlife), or in a type of natural interaction in the environment. The young person would then be able to grow in connection to the strengths and responsibilities drawn to and bestowed upon them.





When the spirit quest has helped to begin forming a personal spiritual connection, it was taught not to brag or publicly share one's personal awareness experience unless it was a special occasion to do so. Personal spiritual talents or expressions would become something seen in how a young person begins to find themselves connecting with their community, recognized in their actions.





One’s personal spiritual strength was seen as a power to use for attributes of good and not to be used in a vindictive manner, or it could result in losing the clarity of its intended guidance.

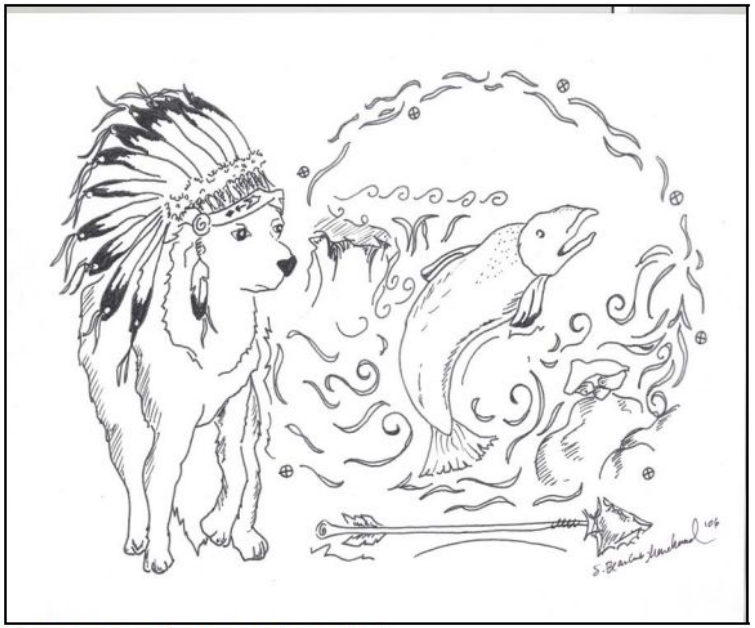


Figure 6. Coyote becomes Salmon Chief

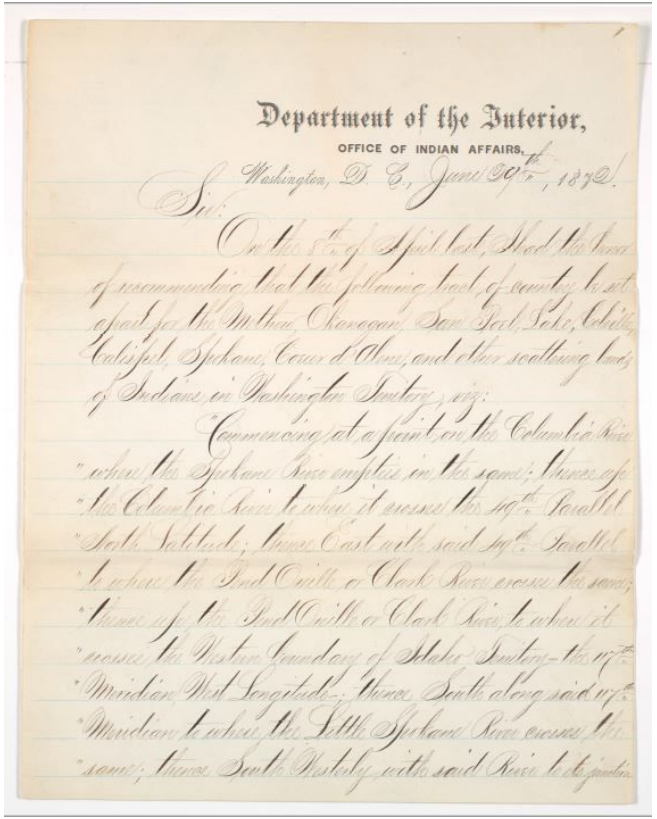
The tribes of the Plateau enjoyed various types of social activities. Stick game, also known as hand game or bone game were among the more popular, along with other games of skill and chance. Horse racing and rodeos were also very common.



Section 6

Modern Day

Tribal Government



Department of the Interior,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., June 29th, 1872.

Sir:

July 2, 1872 Executive Order

Prior to the reservation system, tribes were governed by chiefs and leaders within their own tribal bands.



Figure 25. The Legend of Steamboat Rock

After the reservation was formed, a Council of Chiefs was initiated. They met regularly to help represent the affairs of the confederated tribes.



After a tribal constitution was adopted, the Colville Confederated Tribes' reservation formed a governing body called the Colville Tribal Business Council (CBC).



The Colville Tribes Business Council (CBC) is made of elected officials. The candidates for these elections consist of qualifying participants from the tribal membership.

Across the Colville Tribes' reservation, there are four voting districts. From these districts, 14 Colville Tribal Business Council representatives are elected.

Nespelem District - 4 elected

Keller District - 2 elected

Omak District - 4 elected

Inchelium District - 4 elected



2022 Oath of newly elected CBC in the Lucy F. Covington Government Center

Termination Era



Lucy Covington: Travel to Washington DC to lobby against termination.



Lucy Covington

In the 1950's the Colville Confederated Tribes were threatened with a termination bill that could have resulted in a loss of federal recognition of the tribes. This could have hindered the ability for the tribes to have political influence, obstacles for cultural preservation and limiting access to their ancestral lands. This was known as the termination era.

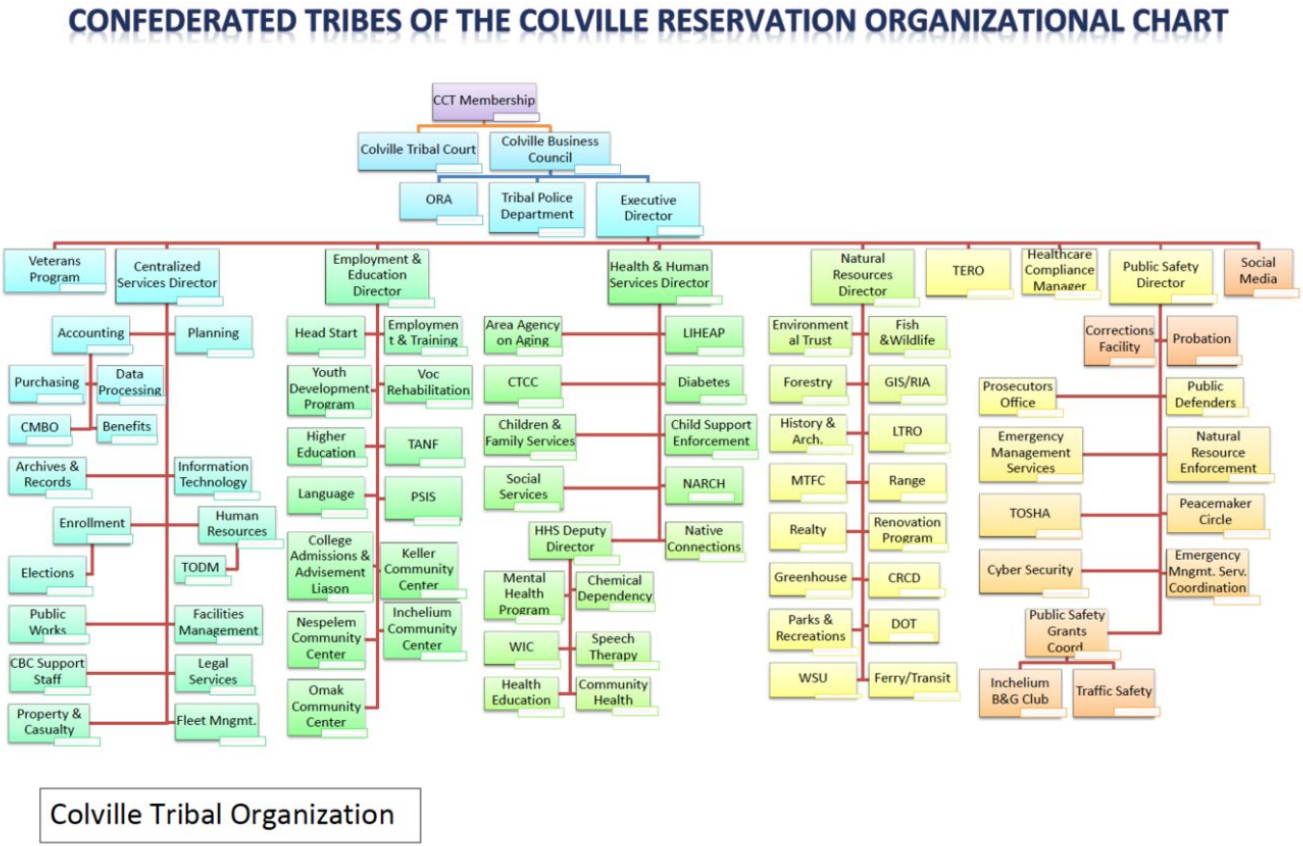
Lucy Covington, a well-known tribal leader and political activist helped to resist termination. She went through great lengths to protect our lands and our tribal governing rights.

The new Colville Tribes Government Center is dedicated and named after her for her years of service to the Colville Confederated Tribes.



Lucy Covington, Activist Fighting Termination Policy

Today the Colville Confederated Tribes and the governing Tribal Business Council has a membership of over 9200, manages 1.4 million acres of territory, and oversees a diverse multimillion dollar administration that employs 800-1200 individuals in various forms of employment and training.



Colville Tribal Organization

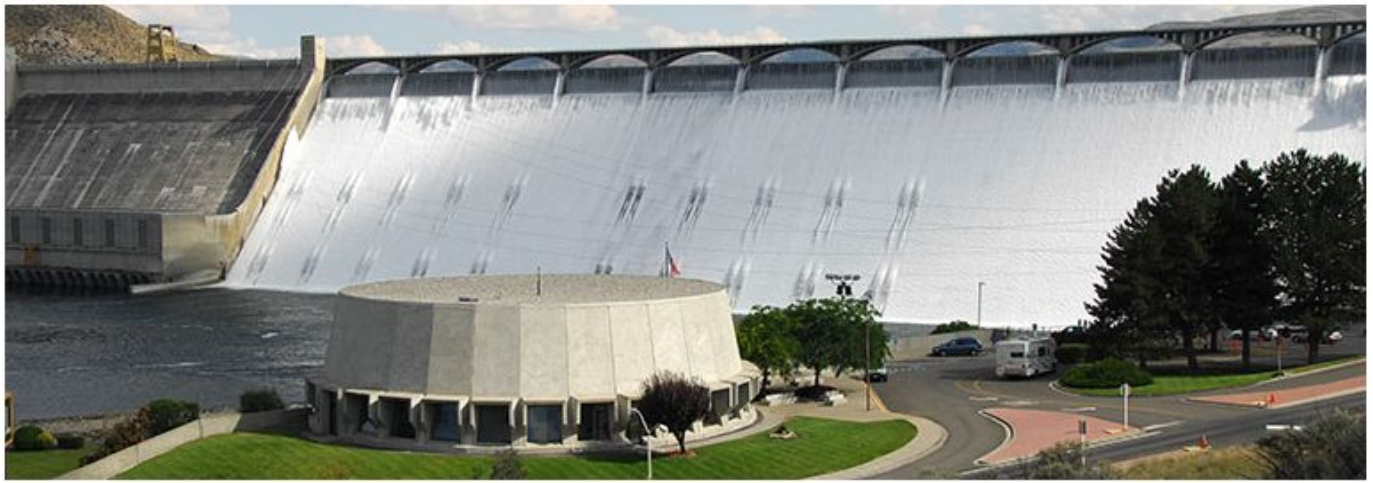
The Colville Confederated Tribes is considered a sovereign nation.



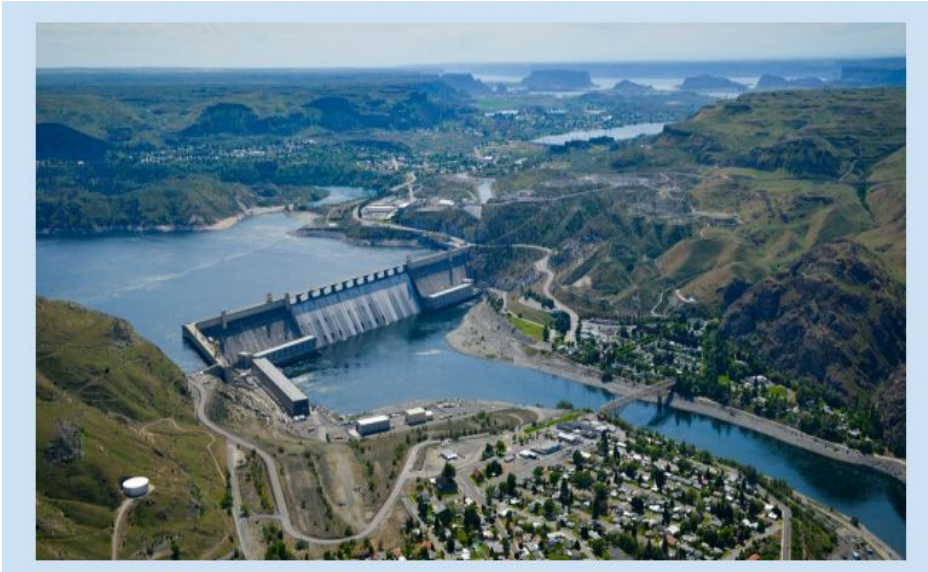
Colville Confederated Tribes Lucy Covington Government Center, Nespelem Washington

Section 7

Grand Coulee Dam and the River



One of the major natural resources in what is now known as the town of Grand Coulee Dam area is the Columbia River.



Over time when settlers began to develop the lands for crops and farming in the region, they eventually found that during the hotter seasons, access to irrigation was a challenge. Because of the lack of irrigation, a project to connect irrigation through the Columbia River was introduced.

The United States Federal Government supported the idea of an irrigation project to help sustain their developing economies in the region.

Their development projects in the area were at risk of being diminished due to a lack of continuous water supply to various locations.





Support for building the Grand Coulee Dam expanded through the country as it was recognized as a project that would also provide job growth to those struggling through the Great Depression. It was also proposed that the dam would help with flood control and in producing hydroelectricity.

The Early Days

We Built This Dam - In the midst of the Great Depression, the construction of Grand Coulee Dam



brought work and hope to thousands of jobless families. Their legacy is that they helped bring water to the thirsty landscape, security to downriver communities, and electrical power that transformed the economy of the Pacific Northwest.

Power

Powering the Northwest

The Northwest power system is extensive with



Grand Coulee Dam as the cornerstone of the system. At 6,809 MW, Grand Coulee Dam is the largest hydroelectric facility in the United States, producing over 21 billion kW-hours of electricity each year.

This exhibit describes the extent of the Northwest hydroelectric system.

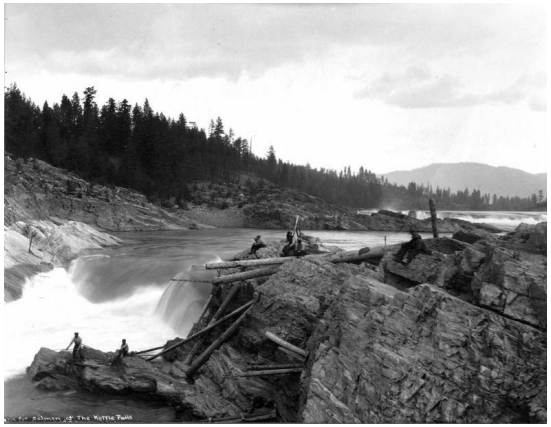


Native Americans

Our Stories - The construction of Grand Coulee Dam affected the local landscape and the native people who had lived along the Columbia River for countless generations. What seemed a grand accomplishment to some was considered a destructive intrusion by many tribal members.



Interviews with six members of the Colville Tribe are a highlight in this exhibit.



Kettle Falls before Grand Coulee Dam was built



Gathering at Kettle Falls for the Ceremony of Tears

Whereas what was considered an accomplishment to some, was experienced as a destruction to the tribal peoples indigenous way of life. Because the dam was not built with a fish ladder for the fish to be able to still navigate upstream, as they always had, the dam blocked the spawning salmon from traveling to the upper Columbia River.



Kettle Falls a few years before the Ceremony of Tears when it became covered by the rising waters

After the construction of the Grand Coulee Dam, the tribal people no longer had salmon visiting their ancestral fishing locations, and the water that was backed up from the dam also flooded some of their communities and covered over the kettle falls, their traditional fishing and gathering location. The salmon-based culture of the tribal indigenous people was then drastically changed.

Even though the rest of the country benefited from the Grand Coulee Dam, it would take years of tribal advocacy and negotiations for the tribal people to experience measurable compensation.







"A number of tribal members we interviewed stated that government officials told them they would receive free electrical service from the dam . . . reserves only acquired electricity later, and usually at a much higher price than typical off-reservation residents paid."

World Commission on Dams, 2000



In more modern years, the tribes have been able to obtain salmon fishing rights from other areas along their traditional water ways, slowly regaining access to yearly fishing at the areas where the salmon are blocked from further navigation along the various river dams.







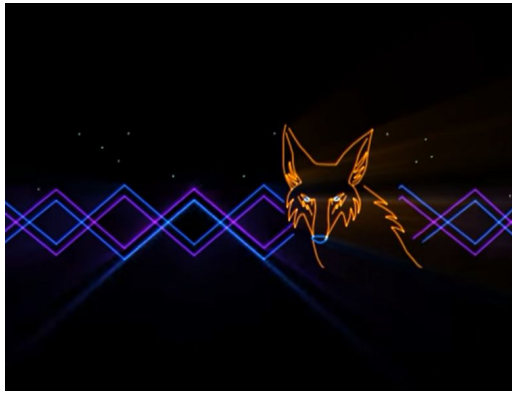
The tribes have also implemented fish hatcheries, sought out ways to help innovate a way for the salmon to cross the dams and also advocated for the health of the river.

Because the Grand Coulee Dam had become a tourist attraction, a visitor's center was built to help communicate its history. In more recent years the Bureau of Reclamation also collaborated with various tribes connected to and affected by the dam to incorporate the tribal perspective in the telling of the story.

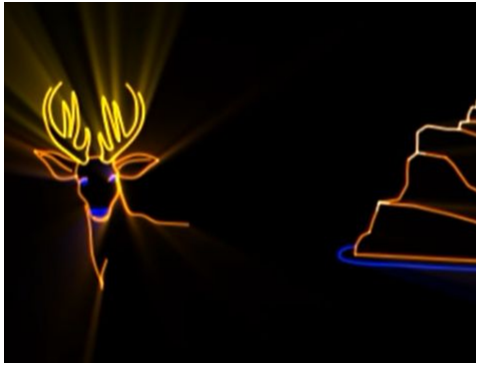


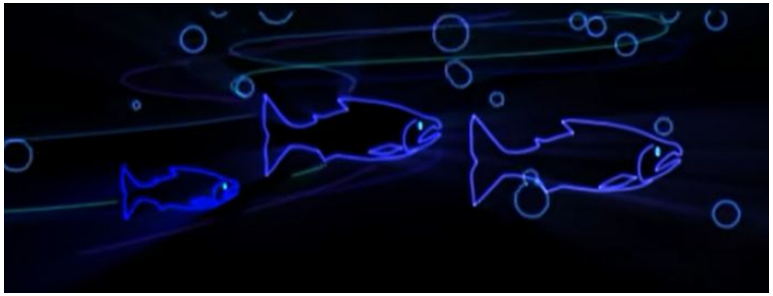












On May 24th, 2014 a laser light show projected onto the dam tells the story to the public titled “One River, Many Voices”. In this telling of the story they include the effects of the dam on the tribes and incorporate the oral history accounts from various Colville and Spokane tribal elders.

Section 8

Contemporary Tribal Life









Although life has changed in many ways for the Colville Tribal people, we have evolved into a modern traditional way of life, a life that still maintains connection to our cultural identity and our relationship to the land and river base.

















The Colville Tribes still practice various forms of hunting and gathering within various seasons. We work through our cultural and modern procedures to manage our natural resources and practice various forms of advocacy for our tribal people. The Colville Confederated Tribes collaborates with the United States Government on a Nation-to-Nation basis.





Community events and ceremonies that are still held today include, winter dances, seven drums, first food celebrations, canoe journeys, powwows, horse races, rodeos, stick game and other socially competitive tournaments. Other continued traditions include basketry and regalia making, cultural language revitalization, storytelling, tool making and many regularly utilize the sweathouse.

It is common to gather for community dinners where various participation roles are practiced including hunters providing food, cooks preparing the meals, thanks being given and community blessings being offered for the people











From birth, it is still common for our tribal people to comfort their newborn in a traditional baby board or wrap. As the children grow there are traditional name giving ceremonies, various forms of traditional and modern forms of community support activities are still offered to all ages within the tribes. Elders continue to be awarded a place of honor and respect to our people. And as one in the community reaches the end of life, funeral support services are then provided for the community to assist in the honoring of their loved one's life.

While many things in the modern world have changed, the indigenous way of life in the Plateau Region still contains the heart of who we are and our connection to each other and the land.



End Pages

Places to Visit to Learn More

Colville Tribal Museum

Fort Okanogan Museum

Methow Valley Interpretive Center

Wanapum Heritage Center

Nez Perce Museum

Cashmere Museum

Fort Spokane

Kettle Falls Historical Center

Wenatchee Valley Museum

Grand Coulee Dam Visitor Center

Chief Joseph Dam

Resource List

WA State Tribes – Section 1

Since Time Immemorial WA State Tribes Curriculum Map
https://www.k12.wa.us/sites/default/files/public/indianed/tribalsovereignty/elementary/waelementary/waelementaryunit1/level2-materials/map-watribalreservations.pdf

The Tribes of Washington

https://www.washingtontribes.org/the-tribes-of-washington/

Indians of Washington State – OSPI Native Education

https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

Pictures

Intro P. 3 - Colvilletribes.com tribal logo

Intro P. 4 - Office Of Native Education logo design by Roger Fernandes

P. 5 - Winthrop WA, Homestream park - Sculptures by Smoker Marchand http://www.homestreampark.com/

Bellingham Art by Jason LaClair - https://www.whatcomtalk.com/2021/11/23/jason-laclair-shares-his-native-art-across-whatcom-county/

P. 6 - Washington Tribes - https://www.washingtontribes.org/the-tribes-of-washington/

P. 7 - Tribes of WA State Curriculum

Resource List

North American Culture Regions – Section 2

Coyote and the Colville – Seasonal Activities Pages 31, 34, 28

https://files.eric.ed.gov/fulltext/ED059798.pdf

Picture

P. 8 - Painting by George Flett titled Plateau Traditions - Courtesy of WA State Art Commissions

P. 9 - Culture Regions https://kids.britannica.com/kids/assembly/view/89033

P. 10 - Artwork, Ric Gendron - Columbia River Coyote

https://marmotartspace.com/art-for-sale/ols/products/xn-ric-gendron-columbia-river-coyote-48-x-36-oil-on-canvas-3o01bfa

P. 11 - Tribes Living in the Columbia River Plateau Culture Region http://nativeamericannetroots.net/diary/Indians-101-Plateau-Indian-Cradleboards-Photo-Diary

Salmon Spawning Clipart - https://www.pngkit.com/view/u2w7i1a9i1u2y3i1_vector-illustration-of-spawning-salmon-fish-swimming-clip/

P. 12 - Indians of WA state – Seasonal Cycle Pages 7-9 https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

P. 13 - U.S forest Service - https://www.fs.usda.gov/wildflowers/plant-of-the-week/ranunculus_jovis.shtml

P. 14 - OSPI Native Education - Drum Unit
https://www.k12.wa.us/student-success/access-opportunity-education/native-education/native-education-curriculum-materials

P. 15 - Book - https://www.theytus.com/Books/K/Kou-Skelowh-We-are-the-People2

P. 16 - First Salmon Ceremony - http://www.tribaltribune.com/community/article_ddb72c0c-f904-11ec-9b4c-7ff9f4ca77e3.html

P. 16 - Root Digging - http://www.tribaltribune.com/news/article_de994648-00f7-11e6-8609-bb3613b387e4.html

Resource List

People of the River – Section 3

American Rivers

https://www.americanrivers.org/river/columbia-river/

Colvilletribes.com – Columbia River, connected waterways and Salmon

https://www.cct-hsy.com/salmon-our-people/

Lower Columbia River Tribes – Columbia River, connected waterways and Salmon

https://critfc.org/salmon-culture/we-are-all-salmon-people/

Coyote and the Colville – River System p. 33, 23

https://files.eric.ed.gov/fulltext/ED059798.pdf

A River Lost by Lynn Bragg - Kettle Falls Encampment

Pictures

P. 17 - United By Water - https://ucut.org/culture/united-by-water/

P. 17 - Canoe Journey Kettle Falls - https://ucut.org/fish/canoe-journey-gathering-kettle-falls/

P. 18 - UCUT Upper Columbia River United Tribes - https://ucut.org/fish/restoring-salmon-upper-columbia-river-basin/

P. 19 - OSPI Native Curriculum, Indians of Washington State - Page 30
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

Resource List

Colville Confederated Tribes – Section 4

Coyote and the Colville – Chapter two p. 13-18

https://files.eric.ed.gov/fulltext/ED059798.pdf

Colvilletribes.com – A Brief History, Colville Tribal Language Department

https://www.colvilletribes.com/

Pictures

P. 21 - Plateau Peoples' Web Portal - https://plateauportal.libraries.wsu.edu/community/confederated-tribes-colville-reservation

P. 22 - U.S. Army Fort Colville, 1867 Courtesy UW Special Collections (WAS0355) https://www.historylink.org/File/7992

P. 23 - Coyote and the Colville P. 15 - https://files.eric.ed.gov/fulltext/ED059798.pdf

P. 24/26 - Colville Tribes Ancestral Territories - https://www.cct-hsy.com/demographics/

P. 25 - 12 Tribes Chiefs - https://www.colvilletribes.com/tribal-chiefs

P. 26 - Colville Tribes Language - https://www.colvilletribes.com/language

P. 27 - Tribal Nations Flag - https://www.tribalnationsmaps.com/store/p643/Colville_Confederated_Tribes_Flag.html

Resource List

Indigenous Way of Life Prior to the Reservation – Section 5

Coyote and the Colville P 19, 23-28, 29-30

https://files.eric.ed.gov/fulltext/ED059798.pdf

The Sanpoil and Nespelem, Ray Verne, Quest of the Supernatural pages 182-189

https://digitalcollections.lib.washington.edu/digital/collection/lctext/id/8362

Pictures

P. 28 - Kettle Fall by Paul Kane - https://storymaps.arcgis.com/stories/bb31cd48d0284fa59d6f454cafabe962

P. 29 - CCT Culture Section: Book of Legends P. 47 - https://www.colvilletribes.com/

P. 30 - Indians of WA State P. 13. https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

P. 31 - A River Lost By Lynn Bragg

P. 32 - CCT Culture Section: Book of Legends P. 133 https://www.colvilletribes.com/

P. 33 - CCT Culture Section: Book of Legends P. 5 https://www.colvilletribes.com/

P. 34 - Plateau Winter Tule Lodge - Indians of WA state
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

Pit House - Canadian Encyclopedia - https://www.thecanadianencyclopedia.ca/en/article/pit-house

Tule Teepee - STI Early Learning Curriculum Word Cards - https://www.dcyf.wa.gov/tribal-relations/since-time-immemorial

Pictures Continued

P. 35 - CCT Culture Section: Book of Legends P. 125 https://www.colvilletribes.com/

P, 36, 37- Sweathouse - Indians of WA State P. 39-40
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

P. 38 - Indians of Washington State P. 77, 80

P. 39 - Indians of Washington State - Dip Nets P. 27
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf
The Sanpoil and Nespelem, Salishan Peoples of Northeastern Washington, Ray, Vene Frederick 1905
Tools P. 43, 60 https://catalog.hathitrust.org/Record/000287913

P. 40 - Indians of Washington - Baskets P. 14
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf
Harvested Cedar Bark - Picture from Douglas Marconi

P. 41 - Photos By Douglas Marconi

P. 42-44 - OSPI Native Curriculum, Drum Unit, The Great Winter Dance By Patrick Finley Bragg Marich and Lynn E. Bragg
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/Drum/THE%20GREAT%20WINTER%20DANCE.pdf

P. 45 - CCT Culture Section: Book of Legends P. 16 https://www.colvilletribes.com/

P. 46 - Stick Game, Hand Game Picture - Indians of WA State P. 56
https://www.k12.wa.us/sites/default/files/public/indianed/curriculum/indiansofwashingtonstate.pdf

Resource List

Modern Day Tribal Government – Section 6

Coyote and the Colville – Tribal Government P. 19

https://files.eric.ed.gov/fulltext/ED059798.pdf

Native American Hall of Fame – Lucy Covington

https://nativehalloffame.org/curriculum/

Colville Confederated Tribes

https://www.colvilletribes.com/

Pictures

P. 47 - Executive Order, Colvilletribes.com Section: A Brief History

https://storymaps.arcgis.com/stories/bb31cd48d0284fa59d6f454cafabe962

P. 48 - CCT Culture Section: Book of Legends P. 138 https://www.colvilletribes.com/

P. 49 - Chiefs view the near completion of the Grand Coulee Dam, UCUT picture used by Northwest Power and Conservation Council Webpage:

https://www.nwcouncil.org/news/2019/06/13/report-concludes-habitat-above-chief-joseph-and-grand-coulee-dams-could-support-many-salmon-and/

P. 50 - Lucy Covington Colville Tribes Business Council - Lucy Covington A Native American Indian -

https://www.youtube.com/watch?v=nX-nqVD20aM&t=111s

P. 51 - Colville Tribes Website, Code of Responsibilities - https://www.cct-cbc.com/oath

P. 52 - Lucy Covington - Lobbying against termination https://www.youtube.com/watch?v=nX-nqVD20aM&t=720s

P. 53 - Lucy Covington Native American Hall of Fame: https://nativehalloffame.org/

P. 54 - Colville Tribes Organizational Chart - https://www.colvilletribes.com/organizational-chart

P. 55 - Colville Tribes Lucy Government Center - https://storymaps.arcgis.com/stories/bb31cd48d0284fa59d6f454cafabe962

Resource List

Grand Coulee Dam and the River – Section 7

Grand Coulee Dam, Tribal Impacts

https://www.cct-hsy.com/salmon-our-people/

Bureau of Reclamation – Cultural History

https://www.usbr.gov/pn/grandcoulee/history/cultural/index.html

Bureau of Reclamation – Visitor Center Exhibit Brochure

https://www.usbr.gov/pn/grandcoulee/pubs/gcvcbroch.pdf

Salmon and Our People, The Chief Joseph Dam Fishery story

https://www.cct-hsy.com/salmon-our-people/

Laser Light Show – "One River, Many Voices"

https://www.usbr.gov/pn/grandcoulee/visit/laser.html

Pictures

P. 56 - Bureau of Reclamation https://www.usbr.gov/pn/grandcoulee/visit/gcvc.html

P. 57 - Bureau of Reclamation, Grand Coulee Dam Scavenger Hunt
https://www.usbr.gov/pn/grandcoulee/visit/scavenger.pdf

P. 58 - Bureau of Reclamation, Columbia Basin Project
https://www.usbr.gov/pn/project/brochures/Columbia%20Basin%20Project%20Final%20Draft%20for%20MAC%20120321%20(2).pdf

P. 59 - Grand Coulee Dam Visitors Center
https://www.usbr.gov/pn/grandcoulee/pubs/gcvcbroch.pdf

Pictures

P. 60, 61 - Grand Coulee Dam Visitors Center
https://www.usbr.gov/pn/grandcoulee/pubs/gcvcbroch.pdf

The Ceremony of Tears -
https://spokanehistorical.org/items/show/668#:~:text=A%20final%20ceremony%20was%20held,and)%20Coeur%20d'Alenes.

P. 62 - Grand Coulee Dam: Tribal Impacts - Colville Tribes Media - History and Archaeology Section:
https://www.cct-hsy.com/grand-coulee-dam-tribal-impacts

P. 63 - Salmon and Our People: The Chief Joseph Dam Fishery Story - Colville Tribes Media - History and Archaeology Section: https://www.cct-hsy.com/salmon-our-people

P. 64 - Bureau of Reclamation - Grand Coulee Dam -
https://www.usbr.gov/pn/grandcoulee/visit/scavenger.pdf

P. 65 - Grand Coulee Dam Laser Light Show, Tribes Collaboration:
https://www.youtube.com/watch?v=KfQQjSxhh9c&t=458s

Resource List

Contemporary Tribal Life – Section 8

Tribal Sovereignty Curriculum Resources

https://www.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state/tribal-sovereignty-curriculum-resources

Tribal Tribune

http://www.tribaltribune.com/

Colville Tribes

https://www.colvilletribes.com/

Pictures

P. 66 - Tribal Tribune Nespelem Fourth of July Celebration Horse Parade - http://www.tribaltribune.com/image_a9fef2f6-830f-11e8-92f1-2fd66089a4e3.html

Colville Tribes Fish and Wildlife - https://www.cct-fnw.com/news/

Colville Tribes Greenhouse - https://www.colvilletribes.com/greenhouse

Colville Tribes Fire Control - https://www.colvilletribes.com/mt-tolman-fire-control

P. 67 - Tribal Tribune - 2017 Salmon Ceremony - http://www.tribaltribune.com/image_71af49be-5539-11e7-95d9-e31aefcaa824.html

Canoe Journey Salmon Ceremony at Kettle Falls - http://www.tribaltribune.com/news/article_78035426-fb7a-11ec-9537-4742503008a5.html

P. 68 -

Colville Confederated Tribes Chief Joseph Hatchery - https://static1.squarespace.com/static/56f45574d51cd42551248613/t/633dad71da0e05320113347b/1664986496787/ColvilleTribesF%26WD_CJH_Brochure2.pdf

Tribal Tribune Desautel Decision - http://www.tribaltribune.com/news/article_c23a9e1a-1a2a-11eb-bc60-afbf35797dda.html

Older Than the Crown - https://www.pbs.org/show/older-crown/

Tribal Tribune - Wenatchi Membership Mtg - http://www.tribaltribune.com/news/article_195626c2-4a28-11e8-8f60-9762dab72281.html

P. 69 Tribal Tribune Pakootas Dam Horse Races - http://www.tribaltribune.com/photography/collection_1507cd98-7be5-11e8-9b59-6732af59e40e.html

Omak Chronicle - Stampede and Powwow - https://www.omakchronicle.com/lifestyle/dancing-drumming-stick-games-on-tap-at-stampede-encampment/article_e9b2b166-ba00-11e9-9d5e-ab0e87b8a193.html

P. 70 - Tribal Tribune Inchelium Elders Dinner - http://www.tribaltribune.com/news/article_0f222a9a-34a7-11e6-bd51-eb49483e4176.html

Tribal Tribune Nespelem Elders Dinner - http://www.tribaltribune.com/photography/collection_40728f64-f140-11e4-8fa0-3f713d86bde0.html

Tribal Tribune Salmon Feast - http://www.tribaltribune.com/image_e30321aa-f36f-11ed-bf34-2ba4915e545f.html

P. 71 - Tribal Tribune - Traditional Baby Boards - http://www.tribaltribune.com/image_60125a04-22c0-11e6-9c03-9fbc4c11ee20.html

Tribal Tribune - Colville Tribal Language Honors Dr. Anthony Mattina - http://www.tribaltribune.com/collection_c3a0f302-3f27-11e8-b130-ff08979f21ec.html

P. 72 - Tribal Tribune - 2018 Columbia River Canoe Journey - http://www.tribaltribune.com/news/collection_7cbd6ace-78bb-11e8-9459-7bc6c2dc59a2.html