

When Worlds Collide

The Salish People Encounter the Lewis and Clark Expedition



Revised 10/15/2024

Grade level

7th–8th grade

Time needed

One to four days

Standards

SS.H.6-8.3 Analyze how, since European contact, historical events and policies have mutually impacted American Indian and European societies

SS.H.6-8.5 Explain how Montana has changed over time and how this history impacts the present

SS.H.6-8.6 Understand that there are multiple perspectives and interpretations of historical events

SS.H.6-8.7 Analyze how people's perspectives shaped the historical narratives they created

SS.H.6-8.8 Identify limitations and biases in primary and secondary sources, specifically regarding misinformation and stereotypes

EU 3 The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

EU 6 History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Approach and purpose

This flexible one- to four-day activity is intended to supplement topics addressed in Chapter 4 of the Montana Historical Society's middle school Montana history textbook, *Montana: Stories of the Land*. It has been designed to be adapted to a variety of lengths and approaches in order to maximize its usefulness for the classroom teacher. If you do not have copies of the textbook, you can download a pdf version of Chapter 4 from the *Montana: Stories of the Land* website: <http://mhs.mt.gov/education/textbook/Chapter4/Chapter4.pdf>.

The activity relies strongly on oral and written primary source materials. This will challenge students to appreciate the complexity of the past while developing higher-level thinking skills. The goal of this activity is to challenge youngsters to grapple with historical evidence and to better recognize the complexity of native-white encounters in the early nineteenth century. In considering a variety of historic documents, students will have an opportunity to raise questions and draw some meaningful conclusions about a significant event in Montana's past. Students will be encouraged to find collaborative evidence, discrepancies, and bias in the source materials and will consider whether some types of historical records are more relevant and/or accurate than others.

Activity description

In 1805, Lewis and Clark encountered the Salish people in the valley now called Ross's Hole, east of modern-day Sula, Montana. In this activity, students will consider the significance of this chance meeting from multiple points of view, both native and non-native.

Day 1

- ▶ Students will read a variety of brief excerpts from the diaries of men traveling with the Lewis and Clark Expedition in 1805 [Document 1], as well as excerpts from several Salish oral histories about the same encounter [Document 2]. After students have completed the readings, the instructor will lead them in a class discussion that focuses on the similarities and differences among the various accounts. Possible questions include the following:
- ▶ What “facts” are generally agreed upon in all of the accounts?
- ▶ In what ways, if any, do the accounts of Lewis and Clark Expedition members disagree with one another?
- ▶ In what ways, if any, do the Salish accounts of their encounter with the Lewis and Clark Expedition disagree with one another?
- ▶ What biases or misperceptions, if any, are related in the native and non-native accounts of the encounter?
- ▶ From the perspective of the historian, what are the advantages and disadvantages of written and oral accounts? Why is neither account more or less valid than the other?
- ▶ Read between the lines regarding each set of accounts. What can you safely conclude about what the Lewis and Clark Expedition members were thinking and feeling regarding the Salish? What can you safely conclude about what the Salish were thinking and feeling regarding the Lewis and Clark Expedition?
- ▶ What, if anything, surprised you about both sets of accounts? Why?

Day 2

Based on yesterday’s readings and discussion, students will complete a “talking heads” assignment in which they will attempt to imagine the thoughts and feelings of persons who partici-

pated in the 1805 meeting between the Salish tribe and the Lewis and Clark Expedition. The instructor will encourage students to imagine what a member of the Salish people and a member of the Lewis and Clark Expedition were thinking and/or feeling when each encountered the other. Thoughts and impressions could take the form of observations, questions, fears, hopes, and so forth. On 11-by-17-inch paper, students will draw the profile outline of two heads facing each other. Teachers can also find a template for this idea in appendix E of James Percoco’s informative and helpful book *Divided We Stand: Teaching about Conflict in U.S. History* (2001). Within each head, students will use colored pencils or markers to visually depict a minimum of five facts or impressions from both the native and non-native perspectives. When completed, students will share their creations with the rest of the class.

Day 3

Students will consider the long-term implications of the Salish contact with the Lewis and Clark Expedition. Students will read a brief 1876 speech by the 1870–1910 head chief of the Bitterroot Salish (Claw of the Small Grizzly Bear, or Chief Charlot) in which he bitterly expresses his profound sense of betrayal at how his tribal people had their kindnesses repaid with injustice and impoverishment [Document 3]. The instructor will then lead a discussion with the class about this historic document and the significance of Lewis and Clark for native peoples generally. Possible discussion questions include the following:

- ▶ What words best characterize Chief Charlot’s attitudes toward the whites?
- ▶ To what extent do Chief Charlot’s attitudes differ from those Salish members who met Lewis and Clark in 1805?

To bring the topic forward to contemporary times, students will be placed in small groups of three to five people. The groups will be asked to

imagine that the year is 2005 (the anniversary of the Salish encounter with the Lewis and Clark Expedition). As the tribal council of the Confederated Salish and Kootenai Tribes, they have been asked to write a one-paragraph or longer official resolution that summarizes the position of the Confederated Salish and Kootenai Tribes regarding the Lewis and Clark Expedition, the expedition's significance for the Salish people, and how the Confederated Salish and Kootenai Tribes feel about the commemoration of the 200th anniversary of the Lewis and Clark Expedition. Students will discuss their thoughts and will begin to draft cooperatively an official resolution for the remainder of class.

Day 4

Student groups will finish their official resolutions. Each group will read its resolution to the class. Questions and discussion will follow each reading. When all of the resolutions have been read, the instructor will read an excerpt from the actual Confederated Salish and Kootenai Tribes official resolution [Document 4]. Following the reading of the actual official resolution, a wrap-up discussion will focus on the following questions:

- ▶ What, if anything, surprised you about the actual official resolution?
- ▶ What appear to be the main goals of the Confederated Salish and Kootenai Tribes with respect to Lewis and Clark and the 200th commemorative celebration?
- ▶ Why might natives and non-natives view the Lewis and Clark Expedition differently? Why is it conceivable that differences in opinion might exist?
- ▶ What general conclusions can be drawn about the overall significance of the Lewis and Clark Expedition for native peoples?

Assessments

Assessments for the discussions above can be formal or informal. Teachers wishing all students to process the information individually

can easily convert the suggested discussion questions into a written assignment. Additional fact-based questions can be added, if desired. Instructors can then follow up with an in-class discussion, if time permits. Written questions and/or the discussion can be based on the thoroughness and accuracy of the responses.

The “talking heads” assignment idea and rubric are adapted from James Percoco’s work *Divided We Stand: Teaching about Conflict in U.S. History* (2001). The rubric is attached [Document 5].

Extension ideas/alternative assessments

- ▶ Conduct additional research on the Salish’s encounter with Lewis and Clark and its legacy. A particularly good source is *The Salish People and the Lewis and Clark Expedition*, by the Salish-Pend d’Oreille Culture Committee and Elders Cultural Advisory Council, Confederated Salish and Kootenai Tribes (Lincoln, NE: University of Nebraska Press, 2005).
- ▶ Invent and perform a dialogue between representatives of the Lewis and Clark Expedition and the Salish people based on primary sources.
- ▶ Design a memorial to the Salish people that recognizes the key role that they, and all native peoples, played in the success of the Lewis and Clark Expedition.
- ▶ View *The Salish and Pend D’Oreille People Meet the Lewis and Clark Expedition*, a pageant written and directed by Johnny Arlee (available from P.O. Box 70, Pablo, MT 59855, or by e-mail at tyro@skc.edu).

Further information

Ambrose, Stephen. *Undaunted Courage*. New York: Simon and Schuster, 1996.

“Information on the Salish Indians.” Recorded by Members of the Lewis and Clark Expedition 1805. Jefferson National Expansion Memorial, National Park Service Website. <https://www.nps.gov/jeff/learn/historyculture/salish.htm> (accessed December 8, 2017).

Moulton, Gary E., ed. *The Journals of the Lewis and Clark Expedition*. 13 vols. Lincoln: University of Nebraska Press, 1983–2001.

Percoco, James F. *Divided We Stand: Teaching about Conflict in U.S. History*. Portsmouth, NH: Heinemann, 2001.

Ronda, James P. *Lewis and Clark among the Indians*. Lincoln: University of Nebraska Press, 1984.

Salish Pend d'Oreille Culture Committee and Elders Cultural Advisory Council, Confederated Salish and Kootenai Tribes. *The Salish People and the Lewis and Clark Expedition*. Lincoln: University of Nebraska Press, 2005.

Woodcock, Clarence, director, et al., Flathead Culture Committee. *A Brief History of the Flathead Tribe*. St. Ignatius, MT: Flathead Culture Committee, 1993.

About this activity

Derek Strahn, a high school teacher in Bozeman, Montana, developed this activity in 2007. It was reviewed by Salish educator Julie Cajune. Funding for this project was provided by the Indian Education Division of the Montana Office of Public Instruction.

Document 1

Information on the Salish Indians Recorded by Members of the Lewis and Clark Expedition in 1805

Journal Excerpts: [Clark]

Wednesday, 4th September 1805

[We] pursued our course down the creek to the forks, about 5 miles where we met a part of the (Flathead) [Salish] nation of 33 lodges, about 80 men, 400 total and at least 500 horses. Those people received us friendly, threw white robes over our shoulders & smoked in the pipes of peace. We encamped with them & found them friendly, but nothing but berries to eat, a part of which they gave us. Those Indians are well dressed, with skin shirts & robes. They [are] stout & light complected, more so than common for Indians. The Chiefs harangued until late at night. Smoked our pipe and appeared satisfied. I was the first white man who ever were on the waters of this river.

[Ordway]

Wednesday, 4th September 1805

Towards evening we arrived at a large encampment of the Flathead nation of Indians, about 40 lodges and I suppose about 30 persons, and they have between 4 or 5 hundred horses now feeding in the plains at our view, and they look like tolerable good horses the most of them. They received us in a friendly manner. When our officers went to their lodges they gave them each a white robe of dressed skins, and spread them over their shoulders and put their arms around our necks instead of shaking hands, as that is their way. They appeared glad to see us. They smoked with us, then gave us plenty such as they had to eat, which was only serviceberries and cherries pounded and dried in small cakes, some roots of different kinds. Our officers told

them that we would speak to them tomorrow and tell them who we were and what our business is and where we are going &c. These natives are well dressed, decent looking Indians, light complexioned. They are dressed in mountain sheep leather, deer & buffalo robes &c. They have the most curious language of any we have seen before. They talk as though they lisped or have a burr on their tongue. We suppose that they are the Welch Indians if there is any such from the language. They have leather lodges to live in, some other skins among them. They tell us that they or some of them have seen bearded men towards the ocean, but they cannot give us any accurate [account] of the ocean but we have 4 mountains to cross to go where they saw white men which was on a river, as we suppose the Columbia River.

[Gass]

Wednesday, 4th September 1805

We kept down the valley about 5 miles, and came to the Tushapa band of the Flathead nation of Indians, or a part of them. We found them encamped on the creek and we encamped with them. Captain Clarke, in his letter to his brother, calls them the Oleachshoot band of the Tucknapax. It is of no very great importance, at present, to know by what names the several tribes and bands are distinguished; and Mr. Gass says, that without an interpreter it was very difficult to ascertain them with any degree of certainty.

[Whitehouse]

Wednesday, 4th September 1805

Towards evening we arrived at a large encampment of the Flathead Nation which is a large band of the nation of about 40 lodges. They have between 4 and 500 well looking horses now feeding

in this valley or plain in our view. They received us as friends and appeared to be glad to see us. 2 of our men who were a hunting came to their lodges. First the natives spread a white robe over them and put their arms around their necks as a great token of friendship, then smoked with them. When Capt. Lewis and Capt. Clark arrived they spread white robes over their shoulders and smoked with them. Our officers told them that they would speak with them tomorrow and tell them our business and where we are going &c. The natives are light complexioned, decent looking people, the most of them well clothed with mountain sheep and other skins. They have buffalo robes, leather lodges to live in, but have no meat at this time. But gave us abundance of their dried fruit such as serviceberries, cherries, different kinds of roots, all of which eat very well. They tell us that we can go in 6 days to where white traders come and that they had seen bearded men who came a river to the north of us 6 days march, but we have 4 mountains to cross before we come on that river.

[Clark]

Thursday, 5th September 1805

We assembled the chiefs & warriors and spoke to them (with much difficulty, as what we said had to pass through several languages before it got into theirs, which is a gurgling kind of language spoken much through the throat). We informed them who we were, where we came from, where bound and for what purpose &c. &c. and requested to purchase & exchange a few horses with them. In the course of the day I purchased 11 horses & exchanged 7, for which we gave a few articles of merchandize. Those people possess elegant horses. We made 4 chiefs whom we gave medals & a few small articles with tobacco; the women brought us a few berries & roots to eat and the principal chief a dressed brarow, otter & two goat & antelope skins. Those people wore their hair (as follows): the men queued with otter skin on each side falling over the shoulders forward, the women loose promiscuously over

their shoulders & face, long shirts which comes to the ankles & tied with a belt about their waist with a robe over. They have but few ornaments and what they do wear are similar to the Snake Indians. They call themselves Eoote-lash-Schute and consist of 450 lodges in all and divided into several bands on the heads of Columbia River & Missouri, some low down the Columbia River.

[Ordway]

Thursday, 5th September 1805

The Indian dogs are so ravenous that they eat several pair of the men's moccasins. A hard white frost this morning. Several men went out to hunt. Our officers purchased several horses of the natives after counseling with them. They are a band of the Flathead Nation. Our officers made four chiefs, gave them medals, 2 flags, some other small presents and told them our business and that we were friends to all the red people &c., which they appeared very friendly to us. They have a great stock of horses but have no provision, only roots and berries, at this time but are on their way to the Medicine River or Missouri where they can kill plenty of buffalo. Our officers bought 12 horses from them and gave a small quantity of merchandize for each horse. Our officers took down some of their language, found it very troublesome speaking to them as all they say to them has to go through six languages, and hard to make them understand. These natives have the strangest language of any we have ever yet seen. They appear to us as though they had an impediment in their speech or brogue on their tongue. We think perhaps that they are the Welch Indians, &c. They are the likeliest and most honest we have seen and are very friendly to us. They swapped to us some of their good horses and took our worn out horses, and appeared to wish to help us as much as lay in their power. Accommodated us with packsaddles and cords by our giving them any small article in return. [Communication would pass through Salishan, Shoshone (from a Shoshone boy among the Flatheads and Sacagawea),

Hidatsa (Sacagawea and Charbonneau), French (Charbonneau and a French speaker in the party), and English].

[Clark]

Friday, 6th September 1805

Some little rain, purchased two fine horses & took a vocabulary of the language. Lightened our loads & packed up, rained continued until 12 o'clock. We set out at 2 o'clock at the same time all the Indians set out on their way to meet the Snake Indians at the 3 Forks of the Missouri.

[Whitehouse]

Friday, 6th September 1805

At 10 o'clock A.M. the natives all got up their horses and struck their lodges in order to move over on the head of the Missouri after the buffalo. They make a large show as they are numerous and have an abundance of horses. We take these savages to be the Welch Indians if there be any such from the language. So Capt. Lewis took down the names of everything in their language in order that it may be found out whether they are or whether they sprung or originated first from the Welch or not. About noon we got ready to set out. We have 40 good pack horses and three colts.

Source: "Information on the Salish Indians," Lewis and Clark Journey of Discovery web site, www.nps.gov/archive/jeff/LewisClark2/TheJourney/NativeAmericans/Salish.htm (accessed April 30, 2007).

Document 2

Information on the Lewis and Clark Expedition from Salish Oral Traditions, Compiled by the Salish Culture Committee

[Pete Beaverhead, pp. 12–13]

What I am going to tell is what was passed onto me by my paternal grandmothers, my maternal grandfathers, and my paternal grandfathers by their great-great-grandparents, and their great-grandparents . . . The white men looked as if they were cold because their faces were white and red. Then, when the Indian people were met by the whitemen . . . the Indian people then spread out their fur blankets and motioned to the white men to sit on the blankets. Their chief told them . . . “Spread out the fur blankets so that the white men can sit on them. Maybe they are cold.” . . . The Indian people thought the white men were cold because they were white-faced.

[Pete Pichette via Ella Clark, pp. 93–94]

Our people were camped in a kind a prairie along the Bitterroot River, a few miles upstream from the Medicine Tree. The place is called Ross’s Hole now; the Indians then called it Cutl-kkk-pooh. They kept close watch over their camps in those days and always had scouts out because they feared an attack by an enemy tribe. One day two scouts came back to report that they had seen some human beings who were very different from any they had known. Most of the strangers had pale skins, and their clothing was altogether different from anything the Indians wore.

“There were seven of them,” the scouts told Chief Three Eagles [pronounced *Tchliiska-e-mee* in Salish].

“I think they have had a narrow escape from their enemies. All their belongings were taken away by the enemy. That’s why there is so little in their packs. Maybe the rest of the tribe were killed. Maybe that is why there are only seven of them. These men must be very hungry, perhaps starving. And see how poor and torn

their clothes are.” The chief ordered food to be brought to them—dried buffalo meat and dried roots. He ordered clothing also to be brought to them—buckskins and light buffalo robes that were used for clothing.

One of the strange men was black. He had painted himself in charcoal, my people thought. In those days it was the custom for warriors, when returning home from battle, to prepare themselves before reaching camp. Those who had been brave and fearless, the victorious ones in battle, painted themselves in charcoal. When the warriors returned to their camp, people knew at once which ones had been brave on the warpath. So the black man, they thought, had been the bravest of his party.

All the men had short hair. So our people thought that the seven were in mourning for the rest of the party who had been slaughtered. It was the custom for mourners to cut their hair.

By signs, Chief Three Eagles and his counselors came to a little understanding with the white men. Then the chief said to his people, “This party is the first of this kind of people we have ever seen. They have been brought in safely. I want them taken out safely. I want you warriors to go with them part of the way to make sure that they leave our country without harm.”

So by the chief’s orders, a group of young warriors accompanied the white men to the edge of the Salish country. They went with the strangers down the river from Ross’s Hole and up to Lolo Pass. The white men went on from there.

They did not take with them the robes and clothing Chief Three Eagles had given them. Perhaps the white men did not understand that they were gifts.

[Sophie Moiese via Louie Pierre and Ella Clark, p. 102]

When the dried meat was brought to the men, they just looked at it and put it back. It was really good to eat, but they seemed to think it

was bark or wood. Also, they didn't know that camas roots are good to eat . . .

[Francois Saxa, via Jerome D'Aste, S.J. and Olin Wheeler, pp. 103–4]

The Flathead [Salish] Indians were camping at Ross's Hole, or Ross's fork, at the head of the Bitterroot valley, when one day the old chief, Three Eagles, the father of Chief Victor and grandfather of Charlot, left the camp to go scouting the country, fearing there might be some Indian enemies around with the intent to steal horses, as it was done then very frequently. He saw at a distance Lewis and Clark's party, about twenty men, each man leading two pack horses, except two, who were riding ahead, who were Lewis and Clark. The old chief, seeing that these men wore no blankets did not know what to think of them. It was the first time he had met men without blankets. . . . The first thought was that they were a party of men who, traveling, had been robbed by some Indians of their blankets. He went back to his people and, reporting to them what he had seen, he gave orders that all the horses should be driven in and watched, for fear the party he had seen might be on a stealing expedition. . . .

When they came to the open prairie he noticed that they traveled slowly and unconcerned, all together, the two leaders going ahead of the party and looking around, as if surveying the country and consulting with their men. He thought within himself: These must be two chiefs; but what can they be after? . . .

From the easy and unconcerned way the strange beings were traveling, the Indians inferred they had no intention to fight or to injure them. Hence, when they saw the strangers advancing, in the same manner, toward them, and were already near their camp, the Indians did not move, but kept watching. When the two leaders of the party, coming to the Indian camp, showed friendship to the Indians, there was a universal shaking of hands. The chief then gave orders to the Indians to bring in the best buffalo hides, one for each man to sit on, and the best buffalo robes also, one for each man to use as a blanket. Then the two leaders, observing that

the Indians were using, for smoking, the leaves of some plant, a plant very much alike to our tobacco plant, asked for some and filled their pipes; but as soon as they tried to smoke, they pronounced the *Indian tobacco* no good. Cutting some of their own tobacco they gave it to the Indians, telling them to fill their pipes with it. But it was too much for them, who had never tried the American weed, and all began to cough, with great delight to the party. Then the two leaders asked the Indians for some Kinnickinnick, mixed it with tobacco, and gave again to the Indians the prepared weed to smoke. This time the Indians found it excellent, and in their way thanked the men whom they now believed a friendly party.

[Old Eugenie via Mother Amadeus and Mother Angela Lincoln, p. 105]

Old Eugenie, who lived to be one hundred years old . . . told that when Lewis and Clark came, they gave the Flatheads a present of a bell and a looking glass. . . .

[Oshanee, born c. 1791, via unnamed interpreter and U.S. Indian Agent Peter Ronan, p. 107]

During the stay of the explorers in the Flathead camp Captain Clarke took unto himself a Flathead woman.

One son was the result of this union, and he was baptised after the missionaries came to Bitter Root valley and named Peter Clarke. . . . [He] left a son, who was christened at St. Mary's mission to the name of Zachariah, and pronounced Sacalee by the Indians.

[Report by Indian agent Peter Ronan, p. 109]

A young Indian called Sacalee Clarke, the reputed grandson of Captain Clarke, the explorer, was killed at Arlee station, on the reservation, on the night of December 27th [1892] . . .

Source: The Salish People and the Lewis and Clark Expedition, The Salish-Pend d'Oreille Culture Committee and Elders Cultural Advisory Council, Confederated Salish and Kootenai Tribes. Lincoln, NE: University of Nebraska Press, 2005.

Document 3

Chief Charlot Comments on Euro-Americans and the Removal of His Followers from the Bitterroot Valley in Montana (1876)

Note: *Charlot, or Charlo, was the son of Victor, and his successor as chief of the Salish bands. The Treaty of 1855, negotiated by Isaac Stevens, had guaranteed that Victor and his people could stay in the Bitterroot Valley. In 1872, however, President U.S. Grant ordered the Salish, then led by Chief Charlot to move north to the Flathead Reservation. Two sub-chiefs, Arlee and Joseph Nine Pipes, complied, but Charlot refused, and stayed resolutely, but “illegally,” on his native lands. In 1876, the government of Montana Territory proposed a tax on Indians’ property. Charlot’s bitter but eloquent response resonates with his deep sadness and disillusionment. See Chapter 7 of Montana: Stories of the Land for further information on Charlot and the Salish removal from the Bitterroot Valley.*

Since our forefathers first beheld [the white man], more than seven times ten winters have snowed and melted . . . We were happy when he first came. We first thought he came from the light; but he comes like the dusk of the evening now, not like the dawn of the morning. He comes like a day that has passed, and night enters our future with him . . .

To take and to lie should be burned on his forehead, as he burns the sides of my stolen horses with his own name. Had Heaven’s Chief burnt him with some mark to refuse him, we might have refused him. No; we did not refuse him in his weakness. In his poverty we fed, we cherished him—yes, befriended him, and showed the fords and defiles of our lands . . .

He has filled graves with our bones. His horses, his cattle, his sheep, his men, his women have a rot. Does not his breath, his gums stink? His jaws lose their teeth and he stamps them with false ones; yet he is not ashamed. No, no; his course is destruction; he spoils what the spirit who gave us this country made beautiful and clean . . .

His laws never gave us a blade, nor a tree, nor a duck, nor a grouse, nor a trout . . .

How often does he come? You know he comes as long as he lives, and takes more and more, and dirties what he leaves . . .

The white man fathers this doom—yes, this curse on us and on the few that may see a few days more. He, the cause of our ruin, is his own snake, which he says stole on his mother in her own country to lie to her. He says his story is that man was rejected and cast off. Why did we not reject him forever? He says one of his virgins had a son nailed to death on two cross sticks to save him. Were all of them dead then when that young man died, we would be all safe now and our country our own . . .”

Source: Chief Charlot, *Weekly Missoulian* (Missoula, Montana Territory), April 26, 1876, as quoted in Virginia Irving Armstrong, ed., *I Have Spoken: American History through the Voices of the Indians* (Chicago: Swallow Press, 1971), 99.

Document 4

Confederated Salish and Kootenai Tribes of the Flathead Indian Reservation

Tribal Council Resolution on the Lewis and Clark Bicentennial

Adopted June 1, 2006

BE IT RESOLVED BY THE Tribal Council of the
Confederated Salish and Kootenai Tribes:

WHEREAS, THE Confederated Salish and Kootenai Tribes of the Flathead Nation wish to authorize a tribal position on the Lewis and Clark Bicentennial Commemoration; and,

WHEREAS, for thousands of years prior to the Lewis and Clark Expedition of 1804–06, the people of the Confederated Salish and Kootenai Tribes inhabited their aboriginal territories, including the entirety of Western Montana; and

WHEREAS, the traditional way of life of the people of the Flathead Nation maintained a pristine and natural world of abundance encountered by the members of the expedition; and

WHEREAS, the Tribes out of traditional norms of hospitality, gave critically needed aid, comfort, support, and guidance to the expedition; and

WHEREAS, the Expedition, unknown to the Salish and other tribes, helped lay the basis for incursions into tribal territories and the taking of tribal resources, and for later relations with the non-Indian society; and

WHEREAS, the perspective and experience of native people about the Expedition and its aftermath has been generally ignored and misrepresented in histories and presentations to the public; and

WHEREAS, the opportunity exists that the growing public interest in native cultures and support for their survival will occur; and,

WHEREAS, another important moment in that history of relations between the Tribes and the non-Indian society was the negotiation and signing of the treaty of Hell Gate of 1855; and

WHEREAS, the 200th anniversary of the Lewis and Clark Expedition and the 150th anniversary of the Treaty of Hell Gate will be commemorated in 2005,

NOW, THEREFORE, BE IT RESOLVED, by the Tribal Council of the Confederated Salish and Kootenai Tribes that the Tribes:

...

4. Adopt the following statement as the purpose of the Observance . . . :

In the bicentennial observance of the Salish encounter with the Lewis and Clark Expedition and in the sesquicentennial observance of the Hell Gate Treaty, the Confederated Salish and Kootenai Tribes shall seek to:

Ensure accuracy and completeness of histories of these events; and

Educate the general public, relevant officials, and decision makers about the meaning and importance of these events for tribal people; and

Promote general respect for and understanding of tribal sovereignty; and

Promote protections and restoration of the natural environment within the aboriginal territory, to ensure the future survival of all aspects of the rich natural heritage known by the Tribes and members of the Expedition . . .

Document 5

Rubric for Grading Talking Heads Silhouettes

Share this with students before they begin work!

A The work is superior.

- ▶ The student displayed mastery.
- ▶ All instructions were followed.
- ▶ The five symbols or images clearly depict the assigned viewpoint.
- ▶ The explanation of the selection of the symbols or images is consistent with the assigned viewpoint.

B The work is good.

- ▶ The student displayed substantial understanding.
- ▶ All instructions were followed.
- ▶ The five symbols or images evidently depict the assigned viewpoint.
- ▶ The explanation of the selection of the symbols or images is fairly consistent with the assigned viewpoint.

C The work is average.

- ▶ The student displayed shallow understanding.
- ▶ All instructions were mostly followed.
- ▶ The five symbols or images sometimes depict the assigned viewpoint.
- ▶ The explanation of the selection of the symbols or images was rarely consistent with the assigned viewpoint.

D The work is poor.

- ▶ The student did not display substantial understanding.
- ▶ All instructions were not followed.
- ▶ The five symbols or images did not depict the assigned viewpoint.
- ▶ The explanation of the selection of the symbols or images is not consistent with the assigned viewpoint.

F None of the criteria were met.

Source: Adapted from James A. Percoco, *Divided We Stand: Teaching about Conflict in U.S. History* (Portsmouth, NH: Heinemann, 2001), app. E and F.