



Presents:

Fourth Grade Idaho State History

Traveling Trunks

Native Americans

Sponsored by:



Idaho Native American Trunk Contents

Anchor	Fish Net Weight (2)
Arrow	Horn Bowl
Arrowhead (3)	Mortar
Axe	Muskrat Pelt (2)
Beaded Necklace (2)	Pestle
Bear Pelt	Rabbit Pelt
Beaver Pelt (2)	Scraper (3)
Buckskin (2)	Trade Beads

White Handling Gloves (2)
Disposable handling gloves
Thank you cards for trunk sponsors

Teacher Overview

The Native American Traveling Trunk seeks to introduce students to some of the basic elements of the major Native American cultures in Idaho. Topics covered in the trunk include: tribal backgrounds; the role of animals in Native American culture; daily life for men and women; clothing and tools; language; religion; and relations with Euro-Americans. It is intended that students who have participated in the lesson will be able to demonstrate the following knowledge about Idaho's Native Americans:

- General backgrounds of tribes and their locations
- Significance of wild animals in Indian life
- Shelter, clothing and daily duties
- Myths, stories and legends of Native American culture and their importance

Preparation

Teachers should preview all materials in the Traveling Trunk before use. This will help familiarize them with our “hands on” learning approach and will give teachers deeper insight into which items to use during the lesson plan, and if they would like to customize the trunk to fit their needs.

The following readings relate to the materials in the trunk and have been divided into individual units. Each unit provides background information, suggestions for material use, and student follow up activities. Teachers may present trunk objects all at once or individually. Ultimately, the provided lesson plan and activities are suggestive in nature. Teachers are encouraged to manipulate or tailor the following units to fit the needs of their classroom.

If the teacher chooses to use student activities do not write on copy and please copy before class. **Please do not remove/discard any pages from the Teacher's Guide and do not write on the originals.**

Tips for teachers

- Define large and/or lesser-known terms
- Use audio and visual aids to help with understanding
- Allow students to handle or touch Traveling Trunk items.
- Facilitate conversations involving Trunk items.
- Supervise all students handling of Traveling Trunk items.
- Remind students Traveling Trunk items are not toys and can be dangerous if handled incorrectly.
- Make conscious decisions on which items to let students handle and which items should be only displayed.
- Use item identification exercises as a way for students to recall information.

Activity information

Activities provided in this Teachers Guide are meant to aid in memory retention and to improve understanding. There are activities accompanying each of the following units and teachers are encouraged to use the included activities. To provide a multilayered teaching approach, the Teachers Guide includes both individual and group activities for students to complete. Teachers might first use a group activity to promote collective learning and/or enhance classroom cohesiveness then follow with an individual activity promoting individual learning. To make student worksheets easily accessible and printable, electronic copies are on the thumb drive provided in the trunk. Also on the thumb drive, teachers will find files and tools for recognizing the trunk materials and objects.

Preface

The following is a condensed historical narrative of the major Native American tribes in Idaho. Because of the amount of material involved in telling the story of all the tribes, this Teachers Guide has been designed to provide general background with a detailed overview of specific areas of Native Americans life. Each unit addresses an aspect of Native American life in Idaho. Item suggestions and student activities are located at the end of the overview. Teachers may use any information included for classroom enrichment.

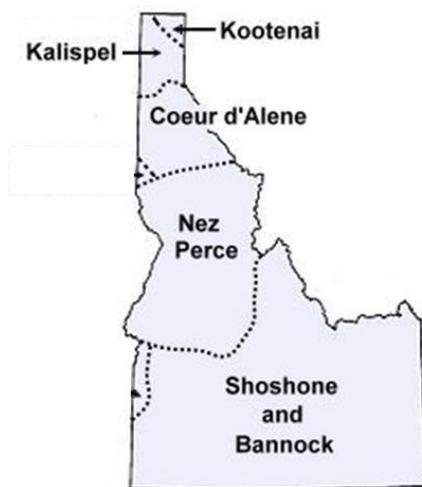
UNIT ONE

Introduction to Similarities in Idaho's Major Native American Tribes

Topics Included

- The six major tribes in Idaho
- General overview
- Similarities of the tribes
- Relationship between the men and women of the tribes
- Foods and Traditions
- Communication

Student Objective: Be able to identify similarities between all the Native American tribes in Idaho.



Idaho's Native American Tribes

During the 19th century, there were six major groups of Native Americans living in Idaho. They were the *Kootenai*, *Kalispel*, *Coeur d'Alene*, *Nez Perce*, *Shoshone*, and the *Bannocks*. The tribes through Idaho had many similarities, but differed depending on the customs and cultures they had developed. The differences normally were based off the region of the state they primarily resided. Idaho is unique because it is the home to tribes of varying customs, cultures and languages.

Idaho State is comprised of varying geography ranging from high mountain peaks to low plains and basins. Traveling from the north where the woods are deep and the lakes and rivers are plentiful, the land becomes rolling hills of grass land with spots of trees, before reaching the south deserts of sagebrush and dry rivers. Different regions had varying aspects such as climates, plants, animals, fish and other available resources like rocks, minerals and water. This altered the lifestyles of different tribes in Idaho including the clothing they wore and the food they ate. The regional separation of the tribes led them to even speak different languages.

Although the different Native American tribes spoke varying languages, they could still communicate through sign language. It was important that all the tribes could communicate through sign language which proved useful in trade or life and death situations. This would also be useful within the tribe to speak with members

who were old or hard of hearing. Pictographs were also used to communicate which symbols were painted on rocks. The paint was made by mixing plants and minerals with water, oil, or grease. The paint was applied to the rocks with various materials including their fingers, strips of animal skin or pieces of fur. Petroglyphs were another form of communication through rock art. Rather than painting on the rocks, symbols were scratched into the surface of a rock with another stone.

One of similarities between the Idaho Native Americans was that all the tribes were hunters and gatherers. Tools were made out of anything readily available which primarily consisted of stone, wood and bones. They used those materials to make tools such as bows and arrows, nets, hooks, spears, and traps for hunting and fishing.

Males and females both played important and contributing roles to the tribe. Men did most of the hunting to provide food for the tribe families. They were also in charge of protecting their families and the people of their tribe. Women were often the primary gatherers, collecting berries, nuts, camas, bitterroot or whatever the region had to bear for natural food. The women were responsible for using a mortar and pestle or a mano and metate to grind down the roots, as well as cleaning an animal once it was killed by the men hunters. Women also wove baskets to assist with almost all their needs; from carrying and storing items or babies to transporting water and cooking food with hot stones. As a whole, the women were responsible for carrying during transportation, packing, making clothes, cooking, cleaning and raising the children. While a woman's role was more in quantity and more laborious, a man's role was just as important to the survival of the tribe.

Native Americans were very frugal about their needs. Their respect for nature was proven by only killing an animal when it was necessary for survival. All parts of their kill were put to use. The meat was eaten in various ways, the hides were used for clothing and shelter, and the bones were used for tools. Making jerky and pemmican were a couple ways meat was used to avoid becoming spoiled when they had no means to store it. Jerky was made by drying the meat to preserve it. Pemmican was created by making a powder substance out of dried meat and mixing it with melted animal fat from the animal to create a cake like food. Tribes varied the cakes by adding berries or making it out of fish if there were more bodies of water to fish from in their area. Most of the tools used by Idaho Native Americans were made of bone, antler, stone, wood, and sinew. Sinew is an animal tendon that connects the muscles to the bones. Bows were made from sinew and the syringa plant. Sandstone was used for grinding, sharpening, and polishing.

Since varying areas provide different natural supplies, trading was a large part of Native American culture. Dependent on the area the tribe was residing, they could collect or make a variety of foods or objects to use as a currency in trade for something else. This became especially prominent when fur traders began to use their land, as they could use trade as a means of obtaining something they could not get easily on their own, in trade for something they had readily available to them.

Native American children were taught to assist with any chores that needed to be done. The boys would help their fathers with hunting and fishing and the girls helped their mothers prepare food and take care of the younger children. Children did not have the same types of toys that you would play with today. After their chores were completed, they would play games, dance, swim or partake in running races. They did not attend a formal school, but the lessons they were being taught through their chore work would teach them about the life they would live in the tribe. One of the most important parts of a Native American child's life was listening to

stories. Their relatives would tell them stories called myths or legends which would teach them about people and animals.

In north Idaho there was plentiful food, water and shelter so there were no means to try and improve the ways they had always lived. The basin Indians in southern Idaho had to work harder for their survival and they adapted most of their ways from other plains tribes from other states.

UNIT TWO

Differences between Idaho's Major Native American Tribes

Topics Included

- The six major tribes in Idaho
- Location of each tribe
- Breakdown of the culture and customs of each tribe

Student Objective: Be able to identify the major tribes in Idaho by significant differences and know the general location of each tribe.

Kootenai

Also spelled *Kutenai*, and many times referred to as the ‘River People’. They lived in North Idaho, Montana, and parts of Canada. They are the most northern residing tribe in Idaho and were also the smallest tribe in Idaho. Residing in northern Idaho, there was lots of water available for them to fish. They were experts at water survival utilized sturgeon nose canoes for transportation. One of the most significant traits of the Kootenai was the canoes they built. The canoes were primarily made out of bark. They fished for trout, sturgeon, whitefish and suckers, hunted waterfowl, utilized plants such as water reeds, and made water-tight baskets of split roots. Large mammals such as deer, elk, caribou, moose and bear were also hunted. Numerous species of berries and fruits were harvested, as they were readily available in the area. These included serviceberries, chokecherries and huckleberries forming an important triad in their subsistence base. Sap from the tamarack tree, cambium from the white pine and ponderosa pine, and black tree lichen contributed to their diet. Kinnikinnick berries were used for food and its leaves mixed with tobacco for smoking. Each woman gathered as many roots as possible for her family each summer. Outside their resource area, bison and salmon contributed to their subsistence. The Kootenai made a crude, sun-dried pottery but used mostly carved wooden bowls and horn spoons for eating. Elk hides and mountain goat horns were especially prized although those animals were hunted less often than deer.

Bows and arrows, spears, basket traps, wicker weirs and digging sticks were part of their tool assemblage. Reed pipes, flutes, and drums were sources of music; gambling, dancing and chanting medicine songs were common activities. Conical tipis covered with elk hide and sweat lodges were typical structures at their encampments as well as drying racks and earth ovens. A sweat house was a small hemispherical structure made of flexible saplings covered with mats and used for religious, recreational and health reasons. Steam and heat came from stones which were heated outside over an open fire and then moved into a small rock-lined pit inside the sweat house where they were sprinkled with water. Regular bathing in the sweat house was thought to produce strong bodies and bring good luck. Both minor and major illnesses were also treated with sweat bathing and associated dips in cold streams and lakes. They worshiped the sun and believed in reincarnation. Tribal dance ceremonies on the shores of Lake Pend Oreille paid homage to the sun in accordance with a belief that the dead resided in the sun and departed Kootenai would one day return to the shores of Lake Pend Oreille to join the Kootenai then living.

Their buckskin clothing was relatively plain and undecorated, although occasionally important warriors would wear feathers on their heads.

The Kootenai Tribe of Idaho maintains a reservation near Bonners Ferry. Their social structure and activities were greatly disrupted with the advent of the fur trade and influx of settlers. In 1974, when they numbered only 67, the Kootenai Tribe of Idaho declared war on the United States Government as a last recourse for survival. This “peaceful war” brought results. Since then their numbers have increased corresponding with improvement of their reservation living situation, economic boosts such as fish hatcheries, and more public awareness of their plight. The Kootenai Tribe of Idaho is at the center of efforts to recover the endangered white sturgeon of the Kootenai River.

Kalispel

Kalispel, (spelled Kullyspell by the explorer David Thompson) *Pend d'Oreille* is another term that signifies the *Kalispel* tribe. Fur traders referred to bands of this tribe with the French phrase Pend d'Oreille (hanging from ear) in reference to their circular shell pendulous earrings. This signifies the tribe because they wore shell ornaments on their ears. The Kalispel lived in areas very similar to those of the Kootenai which was heavily forested, mountainous, well-watered, and had many green meadows. Two major root crops, the bitterroot and camas bulb, provided a large portion of the daily diet. Numerous berries and nuts were relished, including raspberries, thimbleberries, blackberries, red and black gooseberries, blueberries, chokecherries, currants, hazelnuts, and at least two types of pine nuts. They hunted white-tailed deer, elk, caribou, bear, and fished for bull trout, mountain whitefish, and suckers. In spring and early summer the Kalispel began fishing on Lake Pend d'Oreille and digging for early roots. Root digging continued into midsummer, particularly in large meadows around Cusick, WA where they were joined by other tribes. Periodically some men traveled outside their immediate resource area to hunt buffalo in Montana or harvest salmon in the Columbia River. The men resumed fishing in the late summer and early fall at which time berries were also gathered and stored by the women. Fall meant hunting for mostly deer so they would put away an adequate amount of meat to last the tribe for the winter. Kalispel wore clothing made from animal skins, sometimes decorated with porcupine quills. In the winter months, they would stuff their moccasins with fur to keep warm. Sturgeon nose canoes, rafts, horses, and snowshoes provided transportation coupled with extensive foot travel. Like other north Idaho tribes very limited numbers of horses are known to be owned by the Kalispel. The thick forests in their territory made large herds of horses impractical. Although without horses, the Native Americans near north Idaho walked extensive miles in fairly difficult terrain.

The Kalispel resided in several encampments throughout the year. For food preparation they extensively utilized drying racks, cook-stones and earth ovens. These pit ovens were especially important for steam roasting their staple food of camas bulbs that occasionally were combined with black tree-lichen and softened with bear grease or deer marrow. Stick weirs and nets stretched across creeks were employed for fishing and fire drives for hunting deer. They utilized cattail stalks to make tulle mats for encampment structures. These encampments were sometimes family oriented and sometimes village oriented. The Kalispel spiritual philosophy revolved around a belief in the interconnectedness of all things.

The Kalispel people were greatly affected by disease induced population declines of the 18th and 19th centuries coupled with the influence of the fur economy, missionary cultural influence, and population encroachment on their resource base. The Kalispel Tribe, mainly descendants of the Lower Kalispel, currently maintain an active reservation in Usk, Washington along the Pend Oreille River where they keep a buffalo herd and hold a yearly powwow.

Coeur d'Alene

The *Coeur d'Alene* tribe was also known as the *Skitwish* or the *Camas People*. Similar to other tribes, it is through this tribe was named by the French-Canadian traders. The Indians told them their hearts must be as small as the point of an awl after trying to cheat them on a trade. In French, Coeur d'Alene means "heart of an awl". Coeur d'Alene territory centered on present Lake Coeur d'Alene and in general resembled that of the Kutenai and Kalispel, except that the extreme western portion of the territory was flat, open grassland well suited for grazing.

The Coeur d'Alene hunted deer, elk and bear, and, like their neighbors to the north and south, crossed into the western Great Plains of Montana to hunt bison. Small game included beaver, marmot, squirrel, badger, and rabbit. Because streams in their territory contained few fish, the tribe would travel to other areas and fish with other tribes. Fish taken in their own territory included white fish, trout, squawfish and we are told that mussels and snails were also eaten. There was plentiful camas root in the area they resided, so that was a staple in their diets and would also be largely used for trading. Fishing implements included the hook and line, spears, harpoons, weirs, traps, dip nets, and prepared dipping platforms. For large game, snow shoes and later horses were used to run down animals while hunting.

The relatively few horses possessed by the Coeur d'Alene were used in communal hunts and on trips to distant root digging and fishing stations. In general, Coeur d'Alene horse culture resembled the practices similar to the Kalispel and Kootenai. Selective horse breeding was practiced and small herds were kept mostly on the rolling grassland in western Coeur d'Alene territory.

Their food was cooked in earth ovens and by the familiar methods of stone boiling in woven and coiled baskets and bark containers. Meat was broiled on an open fire while suspended on spits. Earth ovens were used for cooking large amounts of meat and most types of roots that were not dried in the sun.

The basic materials for most Coeur d'Alene tools were bone, antler, stone, wood and sinew. Bows were made of syringe backed with sinew, and arrows were tipped with stone. Easily flaked stone was used to make many piercing and cutting implements, but sandstone was used for grinding, sharpening and polishing implements.

Long houses or communal houses were primarily used, especially during the winter months. Both men and women wore buckskin tunics with long, loose sleeves which reached to the men's knees and the women's ankles. In winter, men wore leggings and fringed robes of bison, deer, and elk hide. Robes were also made from small animal furs including marmot, ground squirrel, beaver, coyote, lynx, and rabbit.

The tribe now thrives on a reservation covering 345,000 acres of mountains, lakes, timber and farmland, spanning the western edge of the northern Rocky Mountains and the abundant Palouse country.

Nez Perce

The Nez Perce Indians are one of the largest tribes in Idaho and traveled more frequently than the tribes to the north of them. This tribe was located in central to southern Idaho, spanning across a huge section of territory. The Nez Perce were more influenced of the Great Plains Native cultures, which lived a nomad style of keeping on the move as a mode of survival. The deep canyons cut by the Clearwater, Salmon and Snake rivers brought about extensive seasonal migrations for food. The basic root staple was camas, but bitterroot, kouse, wild carrot, and wild onion were also important. Large game animals hunted in the Nez Perce territory included elk, deer, mountain sheep and goat. After they obtained the horse, many Nez Perce made annual trips to Montana to secure bison and antelope. The water ways in the territory provided the tribe with chinook, silver, dog and blueback salmon; cutthroat, lake and steelhead varieties of trout.

In the early spring when the stored food was depleted, the Nez Perce began communal drives in the river valleys and trips down the Snake and Columbia rivers to intercept the early salmon runs. The horse enabled the Nez Perce to visit most parts of the Northwest and the Plains on a regular basis. Men did most of the fishing, although women assisted in splitting, drying, and storing the salmon. Hook and line, spears, harpoons, dip nets, traps and weirds were used. Salmon were dipped from dugout canoes and dipping platforms on the major tributaries. Fish were sun-dried and smoked for winter storage.

The Nez Perce were the most renowned horsemen of Idaho and used their horses in most almost all their daily activities. Men, women and children were all mounted on the annual and seasonal movements back and forth between the various resource areas. Relative wealth in horses was the major distinguishing factor between the upper and lower classes. Well known leaders and their families commonly had large herds; some families are said to have owned several hundred horses. The Nez Perce had elaborate horse trappings made of rawhide, horse hair, bone and antler and decorated with dyes, porcupine quills, and beads. Different saddles were made for men and women and for packing. The travois was used widely to transport heavy equipment, the idea apparently being adopted for them former dog travois. In fact, the dog and the horse have practically the same name in the Nez Perce Language. The Nez Perce practiced selective horse-breeding, and boys were the principal herders. Horses were exchanged as gifts, sold, and acquired through raids.

For tools, some horn spoons and drinking cups were made, but most spoons and bowls were wooden. Bows were made of syringe and yew wood and backed with sinew. Roots and meats were boiled in baskets by the stone boiling method and baked in large earthen ovens.

Tipis were used on the trail and when hunting, fishing, or root digging in temporary locations. Mat covers were gradually replaced by bison skin covers. Their clothing was made of buckskin, but more decorated than those of the north. The women would decorate their dresses with elk teeth, vegetable and mineral dyes, porcupine quills, and many kinds of shell and bone beads. Furs were worn by women in their braids and sometimes fringed on their clothes.

The famous leader of the Nez Perce Nation, Chief Joseph, surrendered to the United States Army after the tribe had fought thirteen battles and moved 1,600 miles towards Canada in an attempt to retreat north. The last battle, the Battle of Bear Paw Mountains, was the last great fight between a nation of Native Americans and the United States government. It was there that Chief Joseph gave his famous statement "From where the sun now stands I will fight no more forever."

Shoshone - Bannocks

The Shoshone tribe was the widest ranging of the great basin tribes in Idaho. They are also the oldest tribe in Idaho. They were also called the 'Snake Indians'. One story says that they painted snake heads on sticks to scare their enemies. The Snake River is named after this tribe. Unlike the other regions of Idaho, the areas where Shoshone resided were sparse and provided much less natural substances for survival. The Shoshone usually ate salmon, rabbits, rodents, insects, seeds and nuts. When the Shoshone got horses, it made hunting a little easier. The Indians were able to hunt large game animals like deer, as long as they could find them. The Shoshone gathered and transported many types of seeds in conical carrying baskets. Twined basketry seed beaters or sharp wooden and bone seed knives were used to knock the ripened seeds into the basket. Foods were transported in woven sagebrush, and bark baskets were supported by pack straps of skin or vegetable fibers. Shoshone-Bannock fishing implements included spears, harpoons, traps, dip nets, seines, and weirs. Twined conical baskets normally used for gathering seeds also were used for dipping fish from small streams. Fish weirs and traps were limited primarily to locations on the Snake River, and the community usually cooperated in their construction and use. Because of the dispersed distribution of the deer population, communal hunts were rare. However, there were some communal net hunting for antelope, rabbits, and certain waterfowl.

Food was stone boiled in baskets covered with rawhide. A mixture of sunflower seeds, lamb's quarter, and serviceberries was ground into loaf resembling bread. Seeds were pounded and roasted in willow trays and chokecherries were mashed and sun-dried. Camas and similar tuberous roots were baked in earth ovens and formed into sun-dried root loafs. Meat was either broiled on an open fire or sun-dried.

Shoshone lived in mat-covered and skin-covered tipis, as they were easier to move along with their more nomadic lifestyle. The Great Basin Shoshones wore clothes made of twined sagebrush bark with robes typically made of rabbit furs. In the winter, they would stuff their moccasins with sagebrush bark for warmth. The tools used by the Shoshone tribe were primitive and included bows and arrows, stone knives, spears, rabbit sticks and digging sticks.

**Fun Fact: Sacajawea was from the Shoshone tribe.

UNIT 3

Myths, Tales and Stories

Useful link to read more about the importance and meanings of Native American Myths:

https://history.idaho.gov/sites/default/files/uploads/pclub_coyote.pdf

Readings of Myths or Stories from Idaho Tribes

- Kalispel
 - Coyote and the Snake-Monster
- Kootenai
 - Frog and Antelope
- Coeur d'Alene
 - Coyote Marries Squirrel, Sister of Geese
- Nez Perce
 - Yellow Jacket and Ant
- Shoshone-Bannock
 - (story title)

Student Objective: Understand the meaning of stories and myths that the tribes told and the importance of passing them down through generations.

Activity: Have students write their own story about an important lesson, and then share the stories in groups or “families”.

The Importance of Native American Myths and Stories

The Native American culture is known for its rich oral tradition – instead of using a written language to document their history, these indigenous people simply relied on their verbal language to share their history, customs, rituals, and legends through vivid narratives.

These powerful tales, often told by the tribal elders to the younger generations, not only related their tribal history; these tribal stories also entertained and preserved their culture.

As a way to heighten the senses and encourage a deeper feeling of interconnectedness between tribal members and their environment, when these stories were told, they were often accompanied with song, music, spoken word, and dance.

Although this tradition of storytelling is less common today than was many years ago, some authors (both native and non-native) have promised to preserve these stories for future generations. They have listened and learned many of these legendary tales from tribal elders.

Kalispel Story/Myth – Coyote and the Snake-Monster

There was a huge rattlesnake-monster which occupied the Jocko Valley. Its tail was at a place near Evero and its mouth at the Skullo near Ravalli. Its stomach was near Jocko. It swallowed people without their knowing it. They walked into its mouth and passed on to its stomach thinking they were going through a valley, and did not know that they were inside a monster. When they reached the stomach, they became sick and before long they died.

Coyote was traveling with Fox and reached that district. The people told him of the monster, and he said he would go and kill it. Coyote's cousin Fox, who was his traveling companion, advised him not to go because he would be killed. Coyote started anyway and when near the monster's head, he cut down long tamarack poles and carried them along on his shoulder. He thought, "I will use these in case he tries to close his mouth on me."

Coyote passed through the monster's mouth without knowing it. When he reached a place near Arlee, he saw a number of people in all stages of dying. He asked them what they were doing there and they answered, "The monster has killed us." He said, "Where is he? I am looking for him. I don't see anything here to kill you." Then they answered, "You have been swallowed. You are in its stomach now."

Then Coyote placed his poles upright and two tamaracks grow at this place today. Not very far from there he saw the monster's heart hanging down. Coyote was wearing a sharp arrow-stone fastened upright on his head. He began to dance and whenever he jumped up the stone pierced the heart. He kept on dancing in this way until he had killed the monster. Its heart may still be seen in the shape of a butte near Jocko. Coyote supported its mouth so that it could not close, and opened its tail. The cut he made may be seen as a canyon near Evero. Thus Coyote made it possible for people to pass through without hindrance or harm. When he finished, the valley was as we see it today.

Kootenai Story/Myth – Frog and Antelope

Well, I'll tell you how Frog won over Antelope a long time ago.

There was another town called Frogs. The chief Frog thought, "I'll cheat Antelope." He said to his tribe, "Let us play with Antelope." They said to him, "What shall we do with Antelope? He runs fast." He said to them, "We shall go, all of us and we shall play with him." Then he told his people what to do. All the Frogs said, "Well, your thoughts are good." The chief said, "I'll go alone. If Antelope agrees, tomorrow we will all go." The Frogs said, "It is well."

Then the chief Frog started. When he arrived at Antelope's tent, Antelope said to him, "Why do you come to my tent?" Frog said, "I come here to see if you are not afraid to run a race with me." Antelope laughed. He thought, "Even if he runs fast, I can easily beat Frog." Antelope said, "If you win, my property shall be your property. If I win, you may give your property to me." Frog said, "I agree and I'll take your property." Then everyone in town laughed at him because he would not beat Antelope. Frog said, "Tomorrow just at noon I'll come, accompanied by my tribe." Then Frog left.

When he returned home, he said to his tribe, "Now we will cheat Antelope and his children." On the following morning the Frogs all went to Fish Hawk Nest. There were many Frogs. Even the women went along with the men Frogs. When they were almost at the town, the chief Frog said, "Before anyone comes out, go and lie down on the trail where the race will be. Lie so far apart and each of you take a turn running." Then the Frogs went to the starting place, and all of them laid down where it was their spot to run. They laid down up to the point where the track turned. When this was done, the other Frogs went to town to announce their arrival. Then Antelope and his children went to the starting place. The Frogs bet their property, and the Antelopes bet their clothes. They staked much because they thought the Frogs would be beaten. They thought they would win.

When the race was about to start, Antelope stood up. He laughed at his enemy. Frog was lying there and he just looked at Antelope. They said, "Now, start." Frog jumped, but Antelope laughed. His enemy looked funny to him. Antelope did not run fast when Frog gave his first jump. Then another Frog that was lying there jumped up, and all the Frogs did the same. Antelope did not go very fast and soon was left behind. Then Antelope ran more quickly. He was still left far behind. He ran fast, but even when he ran fast, the Frogs were ahead of him. Then he arrived at the turning place, and when he got there, the Frogs laid down in the opposite direction. Then antelope turned back, but the Frogs were always ahead of him. Antelope tried hard, but he knew that he would be beaten. Antelope was not even near the starting point when Frog arrived. They all laughed, but Antelope's people were sick at heart because Frog had won. Frog wasn't out of breath, but Antelope was puffing. He lay on his back and said, "You beat me, Frog." Then Frog took what he had won. He went back and those who laid down on the track didn't move. In the evening they got up and went back, and it was heard by all that Frog had beaten Antelope.

Now I have told you how Frog beat Antelope in olden times.

Coeur d'Alene Story/Myth – Coyote Adventure

Coyote became disturbed because he had a sick daughter. He thought Duck had done something against his children in order to make them sick. So Coyote determined to bring harm to Duck. He met Duck at a certain place and ordered that Duck should run to a point with his eyes closed. This Duck did. When he opened them again, he found himself in the hole of a big rock, a little cave high on the face of a cliff. There was no way out for Duck.

Coyote took Duck's wife and children, whom he treated badly. In time, Coyote had more children from this woman, and these he took good care of.

Duck tried constantly to get out of the cave, without success. At last Bat camped nearby, and every day, when he went to hunt rabbits, his children could hear someone crying. They told Bat, and he flew upward to look. On his way he killed rabbits and hung them on his belt. Finally he found Duck, who was very weak from lack of food.

"Who is there?" asked Bat. "I am Duck." Bat asked, "How did you come up here?" Duck said, "Coyote caused me to lose my way with my eyes closed. He got rid of me in order to steal my wife." Then Bat said "Throw yourself down." Duck was afraid to try. So Bat told him, "Throw down a small rock." This Duck did and Bat caught it on his back. He said, "That is exactly the way I will catch you. You will not be hurt."

Duck still feared that Bat would not catch him. Bat continued to urge him to let himself fall. Several times Duck almost let himself go, but drew back. At least he thought, "Suppose I am killed; I shall die here anyway; I am as good as dead now."

Duck closed his eyes as Bat commanded, and let himself fall. Bat caught him gently and put Duck safely on the ground. Bat then took Duck to his home and said, "Do not use the fire-sticks that are near my fireplace, but use those stuck behind the tent poles, at the sides of the tent." Soon Duck was strong again.

Duck said to Bat, "Coyote took my wife and children; I think I shall go and look for them." Believing him to be strong enough, Bat encouraged him to go. Duck went to his old camp, but he found it deserted. He followed tracks leading from it, and after a while found some tracks other than his own children's.

"I think Coyote has got children from my wife," he thought, and he became very angry. Coyote came along with Duck's wife. She was carrying a very large basket. Inside were Coyote's children, well kept; but Duck's children sat on the outer edge of the basket. Nearly falling off. These were dirty and miserable.

Duck caught the basket with a finger and pulled it back. "What are you doing, children?" the woman said.

"Don't do that; you must not catch hold of something and hold me back." Duck continued to pull at the basket.

At last she turned to look at the children and saw Duck. He said to her, "Why do you take care of Coyote's children, while my children are dirty and uncared for? Why do you not treat my children properly?"

The woman was ashamed and did not answer. Then he asked her, "Where will you camp now?" When she told him, he said to her, "Go to the place where Coyote told you to camp, but when you put up the shelter, make the grass very thin on one side and very thick on the side on which you are, so I can reach Coyote."

The woman arrived at the camping place. Coyote asked, "To whom have you been talking now?" She replied, "I have not met nor talked with anyone. Why do you always ask me that?" She then put up the shelter as Duck had directed her. Immediately Duck began to blow. He blew softly, but again, again, and again, until he made it freezing cold.

Coyote could not sleep. He thrust his spear through the sides of the shelter in all directions and nearly speared the Duck. Coyote said to his wife, "I knew that you met someone. It must have been Duck, who is making it so cold." Duck continued to blow and blow. At last Coyote burrowed himself down into the fireplace ashes, hoping to warm himself there. But it was of no use. Coyote froze to death before morning.

Duck let all of Coyote's children go free where they wished. Then he took his wife and his children back to their old home, where they had lived before all of the disruption began.

Nez Perce Story/Myth – Yellow Jacket and Ant

Envy will cause good friends to become enemies. Ant was jealous of Yellow Jacket eating salmon, even though he himself had as much food and comforts of living. Ant invaded his neighbor's privacy and destroyed their friendship. Because neither would listen to his warning, Coyote turned them both into stone as an example for the Human Beings who were coming.

The Yellow Jackets and the Ants all lived together on the hillside about ten miles above Tse-me-na-kem (Lewiston, Idaho), on the Clearwater River. The two families were quite friendly, although every once in a while members would get into an argument, which is no more than natural.

There was quite a bit of jealousy between the Chief of the Yellow Jackets and the Chief of the Ants. This was not real hatred, but each saw to it that his rights were not harmed. On the whole, the two bosses got along pretty well, considering their gossiping wives and their many children.

Chief Yellow Jacket was used to eating his meals on top of a certain rock, and he liked dried salmon the best. One day, he was seated on this rock, calmly eating a big dish of dried salmon which his wife had set before him. Along came Chief Ant, and seeing Chief Yellow Jacket calmly eating his dinner, he became very angry. It is true that there were other rocks around for him to use, and he could have had dried salmon if he wished, but the sight of Chief Yellow Jacket made him very angry. "Hey there, you Yellow Jacket," he shouted at him, "What are you doing on the rock? I have as much right there as you. You can't eat there without asking me."

Chief Yellow Jacket looked up in surprise. "Why Ant, what are you shouting about? I have always eaten my dinner on this rock."

"That makes no difference," said the Ant. "Why didn't you ask me about it?"

Yellow Jacket had by this time become very angry too. He rattled his wings and snapped his legs and yelled, "None of your business, you little runt."

"Don't call me a runt," shouted Ant. "Nobody can insult me that way."

So saying that, Ant climbed up the side of the rock, and he and Yellow Jacket began to fight all over it. They fought face to face, and with arms locked about each other, they reared up on their hind legs, biting and poking for all they were worth.

Suddenly a great voice boomed out, "Here, you Ant and Yellow Jacket stop that fighting."

It was Coyote, who happened to be passing down on the other side of the river. He had seen them struggling, but neither of them heard him because they were too busy fighting.

Again Coyote shouted, "You, Ant, and you, Yellow Jacket, I order you to stop fighting. My subjects cannot fight. There is plenty of room and plenty of food for all of us, so why be foolish?"

This time they heard, but neither of them would stop. A third time Coyote warned them, "This is the last time. I'm going to tell you now. Stop fighting or I shall turn you both into stone. You will no longer be great, for the La-te-tel-wit (Human Beings) are coming.

They paid no heed, so Coyote used his magic medicine, waved his paws, and just as Ant and Yellow Jacket were arched together, Coyote turned them to stone.

To this day they remain for all to see, locked in each other's arms on top of the big rock where Yellow Jacket ate his meals, but which became a battle ground because of greed.

Shoshone/Bannock Story/Myth – Skunk Outwits Coyote

Coyote was going along one day, feeling very hungry, when he met up with Skunk. "Hello, brother," Coyote greeted him. "You look hungry and so am I. If I lead the way, will you join me in a trick to get something to eat?"

"I will do whatever you propose," said Skunk.

"A prairie dog village is just over that hill. You go over there and lie down and play dead. I'll come along later and say to the prairie dogs, 'Come, let us have a dance over the body of our dead enemy.' "

Skunk wondered how they would ever get anything to eat by playing dead and dancing. "Why should I do this?" he asked. "Go on," Coyote said. "Puff yourself up and play dead."

Skunk went on to the prairie dog village and pretended to be dead. After a while Coyote came along and saw several prairie dogs playing outside their holes. They were keeping a distance between themselves and Skunk. "Oh, look," cried Coyote, "our enemy lies dead before us. Come, we will have a dance to celebrate. Let everyone come out and then stop up the burrow holes."

The foolish prairie dogs did as he told them. "Now," said Coyote, "let us all stand in a big circle and dance with our eyes closed. If anyone opens his eyes to look, he will turn into something bad."

As soon as the prairie dogs began dancing with their eyes closed, Coyote killed one of them. "Well, now," he called out, "let's all open our eyes." The prairie dogs did so, and were surprised to see one lying dead. "Oh, dear," said Coyote, "look at this poor fellow. He opened his eyes and died. Now, all of you, close your eyes and dance again. Don't look, or you too will die."

They began to dance once more, and one by one Coyote drew them out of the dance circle and killed them. At last, one of the prairie dogs became suspicious and opened his eyes. "Oh, Coyote is killing us!" he cried, and all the survivors ran to unstop their holes and seek safety in the burrows.

Skunk then stood up, laughing at how easily Coyote had worked his trick. He helped gather up some dry firewood and they began roasting the prairie dogs that Coyote had killed.

The cooking meat smelled so good that Coyote decided he wanted to eat the best of it himself. "Let's run a race," he said. "The one that wins will have his choice of the most delicious prairie dogs."

"No," replied Skunk, "you are too swift. I'm a slow runner and can never beat you."

"Well, I will tie a rock to my foot," Coyote said.

"If you will tie on a big rock, I will race you."

They decided to race around the bottom of the hill. "While I am tying this rock to my foot," Coyote said, "you go ahead. I'll give you a start and then catch you."

Skunk began to run and was soon out of sight around the hill. Coyote tied a rock to his foot and followed, slowly at first, but he soon kicked the rock loose and doubled his speed. Along the way, however, Skunk had found a brush pile, and he dashed in there and hid.

As soon as he saw Coyote go racing past, Skunk turned back to the fire. He raked all the roasted prairie dogs out of the coals, except for two small bony ones that he did not want. Then he cut off the tails and stuck them back in the ashes, and carried the meat away to the brush pile.

Meanwhile Coyote was still loping around the hill, confident that Skunk was running just ahead of him. As he hurried along, he said to himself, "I wonder where that fool Skunk is? I did not know that he could run so fast." He soon circled back to the cooking fire and saw the prairie dog tails sticking out of the ashes. He seized one and it slipped out. He tried another one. "Oh, but they are well cooked," he said. He tried another one. Then he suspected that something was wrong.

Taking a stick, Coyote raked through the coals, but he found only the two bony prairie dogs that Skunk had rejected. "Someone must have stolen our meat," he said, and then ate the two small tasteless ones.

Skunk, who by this time had feasted on the delicious meat, had crept to the top of the hill and was looking down at Coyote. As Coyote began searching all around to see who might have stolen the meat, Skunk threw some prairie dog bones down upon him.

Coyote glanced up and saw him. "You took all the delicious prairie dogs!" he cried. "Give me some of them."

"No," Skunk answered. "We ran a race for them. I beat you. I'm going to eat all of them."

Coyote begged and begged for some of the delicious prairie dogs, but while he was still pleading, Skunk swallowed the last morsel of meat. He was a better trickster than Coyote.

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Exploring History with Artifacts – Individual Activity

(This activity would work well as an introduction before the students know the uses of the artifacts, how they were made, what they are made from, or who might have used them.)

For this in-class activity, students should be provided with the “Exploring History with Artifacts” worksheet, found on the thumb drive, as well as an artifact from the Native American Traveling Trunk. Students will also need a ruler.

The purpose of the “Exploring History with Artifacts” worksheet is to provide students with an opportunity to closely examine the details of an artifact and also begin thinking of its tangible characteristics as well as those that cannot be viewed. Page one of the worksheet has students example the tangible aspects of their artifact, while page two prompts them to think about the use, dates, and questions they have about it.

After students have had time to complete both pages, it can be fun to go around the classroom and have each student show his/her artifact and share something interesting they noted about it as well as a question they have about it.

Classroom Museum

Exploring History with Artifacts Follow-Up Activity

Classroom Museum: This activity can be revisited at the end of the unit where each student can write a label for their artifact based on what they’ve learned, and then the class can put together a classroom museum with all of the artifacts and invite other classrooms to visit their museum.

Name: _____

Exploring History with Artifacts

Artifact: An object that was made or used by humans and is of archaeological or historical interest.

1. What is the artifact made out of?

- | | | |
|----------------------------------|----------------------------------|---|
| <input type="checkbox"/> Bone | <input type="checkbox"/> Stone | <input type="checkbox"/> Cardboard |
| <input type="checkbox"/> Pottery | <input type="checkbox"/> Leather | <input type="checkbox"/> Cotton |
| <input type="checkbox"/> Metal | <input type="checkbox"/> Glass | <input type="checkbox"/> Plastic |
| <input type="checkbox"/> Wood | <input type="checkbox"/> Paper | <input type="checkbox"/> Other Material |

2. Describe how the artifact looks and feels.

Shape: _____

Size: _____

Color: _____

Weight: _____

Texture: _____

Moveable Parts: _____

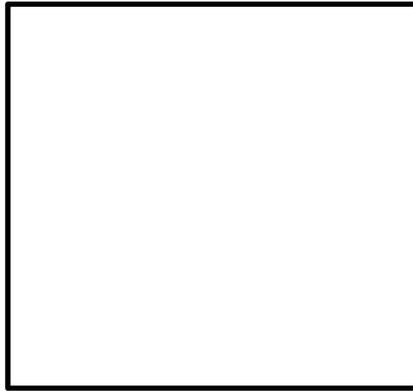
Is there anything written, printed, or stamped on it: _____

3. Draw and color pictures of the object from the top, bottom, and side.

Top



Bottom



Side



4. Uses of the artifact

How do you think the artifact was used? _____

Who do you think might have used the artifact? _____

When do you think the artifact was used? _____

Can you name a similar item that is used today? _____

5. Discussion

What does your artifact tell you about technology at the time your artifact was made and used?

What does the artifact tell you about the lives of the people that made or used it?

What are some questions you have about the artifact or things you want to learn about it?

Idaho Native American Mix and Match Word Search

Answer Key

It is encouraged that teachers display the items for students to either view or handle while they complete this activity. Inform students that there aren't display items for all words.

. . . . C O E U R D A L E N E . . S
B K A L I S P E L I
A . . K S H O S H O N E N
S M . O E
K O . O W
E R . T A R R O W H E A D
T T . E
. A . N P E S T L E
. R . A T R A V O I S
. . . I N E Z P E R C E .
. B A N N O C K
.

- | | |
|-----------------------|--------------------|
| 1. Kalispel | 6. Arrowhead |
| 2. Coeur d'Alene | 7. Sinew |
| 3. Nez Perce | 8. Pestle & Mortar |
| 4. Shoshone & Bannock | 9. Travois |
| 5. Kootenai | 10. Basket |

Name: _____

Idaho Native American Mix and Match Word Search

Answer the clues below and then find each answer in the Word Search.



1. What tribe was known for earrings or the term 'Pend d'Oreille'?

2. What tribe had abundant camas root?

3. What tribe is known for having lots of horses?

4. What tribes lived in South Idaho and lived a more nomadic lifestyle?

_____ and _____

5. What tribe was known as 'River People'?

6. This was put on the end of an arrow:

7. What was used for thread to sew?

8. To grind plants, women used a

_____ and _____

9. What was drug behind a horse to carry goods?

10. What was used for carrying objects and sometimes cooking in?
