

1: Indian Country Today - www.enganchecubano.com

Get this from a library! Indian country: cultural views of the Spokanes., [Henry L Reimers] -- Discusses the way of life and history of the Spokane Indians.

Share Changing Fortunes The Kalispel tribe hit a jackpot with off-rez gaming. So why are they worried about the Spokanes doing the same? Out of the tap came water orange with manganese and arsenic. But the Kalispel had no industry and no wealth to share. High school friends joked that he should check his Indian membership card. The Kalispel are no longer the butt of jokes. The small tribe took a risk in the s and seized a development opportunity on the West Plains that other area tribes had turned down. Their per-capita payments are the envy of other tribes. The Kalispel have hired a public relations firm to help shape a challenging message: The Spokane tribe has seen its natural-resource industries crater in the recession and its small and remote casinos struggle in the shadow of Northern Quest. The tribe is experiencing the kind of poverty the Kalispel knew not long ago, with 52 percent unemployment. Understandably, the Kalispel are nervous. The majority of profit from Northern Quest is plowed back into tribal infrastructure and services. In the last decade, the Kalispel have been able to offer its members no- or low-cost medical and dental services, college scholarships, pensions for tribal elders and help with housing. The tribe shares its wealth with local, non-Indian school districts and contributes to a variety of charities and goodwill events in and around Spokane. The Kalispel worry that their financial stability “so rare in Indian Country” will be rocked if a competing casino opens next door. The tribe has had to cut dozens of jobs at the two casinos, shuffled dozens more full-time jobs to part-time or seasonal with no benefits. More jobs were lost as wellness and assistance programs were shuttered. Remaining general fund employees had five weeks off with no pay in both and , and there have been no cost-of-living raises for three years. At 62, Spencer is trim and wears his long hair in a ponytail. He sits drinking strong coffee in his small house at West End, which is a mix of HUD houses and trailers that cluster around a community center on the western edge of the Spokane reservation. Spencer tries to hold onto traditions: He drums and sings and hosts a weekly sweat lodge. Tribal traditions include generosity, Spencer says. To be fair, the Spokane tribe did, at first, submit a formal objection to the Bureau of Indian Affairs, arguing that a Kalispel casino on the West Plains would kill their smaller, more remote casinos at Two Rivers and Chewelah. They also passed on the West Plains site before the Kalispel developed it. The tribe eventually sent a letter to the Department of the Interior dropping their opposition but also warning that, if their economy were to suffer because of Northern Quest, the Spokane might be compelled to move casino operations to the West Plains, too. Fifteen years later, the prediction has borne out and the poverty has shifted to the other rez. Now the Spokane would like to see the Kalispel acknowledge that a sister tribe is in need and back away from opposing a West Plains project. They served two giant salmon in the ballroom atop the Inn at the Park in downtown Spokane, attracting around business honchos and elected officials. They have also created a website, stepspokane.com. The Spokane plan to build, in phases, a casino and hotel complex, surrounded by retail stores, a cultural center, a fire station and EMS facility and possibly a branch campus of Salish Kootenai College. The project will start small, just as Northern Quest did, and is likely to take 15 years to complete. The tribe estimates that the project will ultimately create 3, jobs. They plan to use casino profits to revive some of the shuttered programs that serve the elderly “and hire back people to staff them. They also intend to buy back land on the rez that slipped out of tribal hands, fix crumbling roads and clean up landfill hazards and polluted streams. Later this year, the impact statement will be publicly released and the tribe will hold a public hearing for additional comments. The Spokane are seeking a two-part determination, which is the same process the Kalispel used in the mids and is one of several approved avenues for a tribe to secure an exemption for an off-reservation casino. As indicated by its name, two entities must approve, the feds and then Gov. First, a tribe must convince the Bureau of Indian Affairs and Secretary of the Interior that gaming will benefit the tribe but not be detrimental to surrounding communities. The BIA has not made public a timeline for the process, but Spencer says the Spokane expect to break ground in 12 to 14 months, and that opposition arguments about traffic congestion or airport encroachment will not stop the project. The Kalispel tribe, Nick

Pierre says, is formulating a document for the BIA that outlines expected detrimental effects to Northern Quest and to tribal programs funded by Northern Quest from a competing casino. The Spokane tribal leaders say they remain optimistic. Not Just Us vs. Second, he stresses, approval of an off-reservation casino for a tribe that already has casinos would set a bad precedent. It is a government-process issue. They were approved because the reservation was small, remote, and in a flood-plain. The Spokane tribe, by contrast, has a large reservation and two existing casinos. The tribe does not meet the standard for an exemption, Pierre says. He has written in support of the Spokane proposal in *Indian Country Today*. In his experience, he says, the Spokane case should be a clear candidate for approval. Some see one-plus-one casinos equaling more than two. Others see one-plus-one casinos equaling less than two. You are not ending up with anything more. The Spokane project could create encroachment issues with Fairchild Air Force Base, causing it to close, which would cripple the regional economy. Also, Airway Heights does not have the water or sewer capacity to serve a second casino. Fairchild officials have consistently told county commissioners there are no encroachment issues, Mager says. A second casino will be a clear economic boost, especially with 1, construction and staff jobs created in the early phases, she adds. Over the years, Zakheim says, the Kalispel have reached out and become active members of the community, donating to charities including the Zak Open golf tournament for the last six years. Kalispel support has nothing to do with his formal opposition to the Spokane proposal, Zakheim says. He is a great fan of Northern Quest as well. He talked to the general at an event in January. Rushing believes that one-plus-one equals way more than two when casinos operate in proximity. Culture Clash The conflict between the tribes is jarring to some local elected officials. Outside her office windows atop City Hall, the Spokane Falls thunder below. Here, for millennia, tribes throughout the region gathered to fish for migrating chinook salmon and to trade. The two tribes, which are closely related, even share members. Bryan Flett is the son of revered Spokane elder Pauline Flett and is steeped in the history and culture of the tribe. He takes this view: During that time, the salmon was the economy. Tribes from what is now Montana brought dried buffalo meat; others came with dried berries. Back in the day, most tribes had fluid boundaries, Allen says.

2: About Spokane - City of Spokane, Washington

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Paleo-Indians and Settlement of the Americas This map shows the approximate location of the ice-free corridor and specific Paleoindian sites Clovis theory. It is not definitively known how or when the Native Americans first settled the Americas and the present-day United States. The prevailing theory proposes that people migrated from Eurasia across Beringia , a land bridge that connected Siberia to present-day Alaska during the Ice Age , and then spread southward throughout the Americas over the subsequent generations. Genetic evidence suggests at least three waves of migrants arrived from Asia, with the first occurring at least 15 thousand years ago. Pre-Columbian era The pre-Columbian era incorporates all period subdivisions in the history and prehistory of the Americas before the appearance of significant European influences on the American continents, spanning the time of the original settlement in the Upper Paleolithic period to European colonization during the Early Modern period. Native American cultures are not normally included in characterizations of advanced stone age cultures as " Neolithic ," which is a category that more often includes only the cultures in Eurasia, Africa, and other regions. They divided the archaeological record in the Americas into five phases; [23] see Archaeology of the Americas. According to the oral histories of many of the indigenous peoples of the Americas, they have been living on this continent since their genesis, described by a wide range of traditional creation stories. Other tribes have stories that recount migrations across long tracts of land and a great river, believed to be the Mississippi River. Archeological and linguistic data has enabled scholars to discover some of the migrations within the Americas. The Clovis culture , a megafauna hunting culture, is primarily identified by the use of fluted spear points. Artifacts from this culture were first excavated in near Clovis, New Mexico. The culture is identified by the distinctive Clovis point , a flaked flint spear-point with a notched flute, by which it was inserted into a shaft. Dating of Clovis materials has been by association with animal bones and by the use of carbon dating methods. Recent reexaminations of Clovis materials using improved carbon-dating methods produced results of 11, and 10, radiocarbon years B. Linguists, anthropologists, and archaeologists believe their ancestors comprised a separate migration into North America, later than the first Paleo-Indians. They constructed large multi-family dwellings in their villages, which were used seasonally. People did not live there year-round, but for the summer to hunt and fish, and to gather food supplies for the winter. Archaic period in the Americas Since the s, archeologists have explored and dated eleven Middle Archaic sites in present-day Louisiana and Florida at which early cultures built complexes with multiple earthwork mounds ; they were societies of hunter-gatherers rather than the settled agriculturalists believed necessary according to the theory of Neolithic Revolution to sustain such large villages over long periods. The Formative, Classic and post-Classic stages are sometimes incorporated together as the Post-archaic period, which runs from BCE onward. The Hopewell tradition was not a single culture or society, but a widely dispersed set of related populations. They were connected by a common network of trade routes, [34] [35] This period is considered a developmental stage without any massive changes in a short period, but instead having a continuous development in stone and bone tools, leather working, textile manufacture, tool production, cultivation, and shelter construction. Their gift-giving feast, potlatch , is a highly complex event where people gather in order to commemorate special events. These events include the raising of a Totem pole or the appointment or election of a new chief. The most famous artistic feature of the culture is the Totem pole, with carvings of animals and other characters to commemorate cultural beliefs, legends, and notable events. A map showing approximate areas of various Mississippian and related cultures. The Mississippian culture was a mound-building Native American civilization archeologists date from approximately CE to CE, varying regionally. The civilization flourished from the southern shores of the Great Lakes at Western New York and Western Pennsylvania in what is now the Eastern Midwest , extending south-southwest into the lower Mississippi Valley and wrapping easterly around the southern foot of the Appalachians barrier range

into what is now the Southeastern United States. The Iroquois League of Nations or "People of the Long House" was a politically advanced, democratic society, which is thought by some historians to have influenced the United States Constitution , [38] [39] with the Senate passing a resolution to this effect in . It hangs in the United States Capitol rotunda. After , European exploration and colonization of the Americas revolutionized how the Old and New Worlds perceived themselves. Many of the first major contacts were in Florida and the Gulf coast by Spanish explorers. Population history of indigenous peoples of the Americas From the 16th through the 19th centuries, the population of Indians sharply declined. The most well-known example occurred in , when Sir Jeffery Amherst , Commander-in-Chief of the Forces of the British Army , wrote praising the use of smallpox-infected blankets to "extirpate" the Indian race. Blankets infected with smallpox were given to Native Americans besieging Fort Pitt. The effectiveness of the attempt is unclear. Andrew White of the Society of Jesus established a mission in what is now the state of Maryland , and the purpose of the mission, stated through an interpreter to the chief of an Indian tribe there, was "to extend civilization and instruction to his ignorant race, and show them the way to heaven. The same records report that in , "a school for humanities was opened by our Society in the centre of [Maryland], directed by two of the Fathers; and the native youth, applying themselves assiduously to study, made good progress. Maryland and the recently established school sent two boys to St. Omer who yielded in abilities to few Europeans, when competing for the honor of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring those regions, which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. During the war the Iroquois destroyed several large tribal confederacies, including the Huron , Neutral , Erie , Susquehannock , and Shawnee , and became dominant in the region and enlarged their territory. In , the Sisters of the Order of Saint Ursula founded Ursuline Academy in New Orleans , which is currently the oldest continuously operating school for girls and the oldest Catholic school in the United States. From the time of its foundation, it offered the first classes for Native American girls, and would later offer classes for female African-American slaves and free women of color. Those involved in the fur trade tended to ally with French forces against British colonial militias. The British had made fewer allies, but it was joined by some tribes that wanted to prove assimilation and loyalty in support of treaties to preserve their territories. They were often disappointed when such treaties were later overturned. The tribes had their own purposes, using their alliances with the European powers to battle traditional Native enemies. Some Iroquois who were loyal to the British, and helped them fight in the American Revolution , fled north into Canada. For the next eighty to one hundred years, smallpox and other diseases devastated native populations in the region. It was the first federal program created to address a health problem of Native Americans. Some of the horses escaped and began to breed and increase their numbers in the wild. As Native Americans adopted use of the animals, they began to change their cultures in substantial ways, especially by extending their nomadic ranges for hunting. The reintroduction of the horse to North America had a profound impact on Native American culture of the Great Plains.

3: Spokane County History

*Indian country: cultural views of the Spokanes, [Henry L Reimers] on www.enganchecubano.com *FREE* shipping on qualifying offers. Discusses the way of life and history of the Spokane Indians.*

Spokane, Washington AP November The Spokane Tribe of Indians has recently won big victories in its long fight against uranium contamination, including a deal reached this fall between the federal government and mining companies to clean up the long-closed Midnite Mine on the reservation. In addition, tribal members in September became eligible to receive federal compensation if they became sick while working at the mine. While Newmont will pay most of the costs, the U. The Midnite Mine operated from to , providing a key ingredient for nuclear weapons at the height of the Cold War. Up to people worked at a time at the mine, blasting nearly 3 million tons of uranium ore out of the hillsides. Among the cleanup actions over the next decade will be draining water from two open pits, which are up to feet deep. Also, 33 million tons of radioactive waste rock scattered around the mine site will be moved into the pits, which will then be covered to keep surface water out. Ongoing maintenance will include removal of water that enters the pits. Moreno, an assistant attorney general with the U. Department of Justice, in a press release. Meanwhile, a recently completed epidemiology study of the 2,member tribe conducted by the state Department of Health and the Northwest Indian Health Board concluded there were high rates of cancer among tribal members who worked at the mine. They need to be medically screened and then fill out applications, she said. The complicated process has been a barrier to compensation for members of some tribes, and Abrahamson is trying to set up a team of attorneys to help Spokanes get qualified. The majority of the workers at the mine were Spokanes or members of other nearby tribes, Abrahamson said. Women of the tribe have contracted cancer from cleaning the clothes of the men who worked in the mines, Abrahamson said. Others have gone 20 to 30 years and then cancer emerges. Another issue is that the federal government compensates workers who labored at uranium mines only through , when it stopped buying uranium for nuclear weapons, she said. The Midnite Mine operated until , selling uranium to commercial nuclear power plant customers. Abrahamson wants to get compensation for people who worked there between and Dawn Mining has long collected and treated water from the site before pumping it into Blue Creek, a tributary of the Spokane River. The treatment, ordered by the federal government, removed radioactive materials and heavy metals. The federal government also recommends spending no more than one hour a day at the mine site to limit exposure to radiation and radon gas. Meat from deer and elk that forage in the drainage could also pose health risks from heavy metals and radiation, the agency has said.

4: Spokane, Washington - Wikipedia

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After settlement in the s, Spokane became the hub for the mining, timber, and railroad industries of the Inland Northwest. In the surrounding areas, cattle ranging and especially wheat farming became important. Today, the city and county of Spokane serve as the medical, financial, and commercial center of a vast region stretching from the Cascades eastward into western Montana. Natural Setting The land that is now Spokane County in far Eastern Washington emerged through the fire and ice of geologic forces. Its eastern boundary is the state line with Idaho, and the county sits about halfway between the Canadian border to the north and Oregon to the south. The southeastern extent of the heavily forested Okanogan highlands cover the area north of the Spokane and Little Spokane rivers while the southern landscape consists of the northern edge of the fertile Palouse farmland and the bare rock canyons of the channeled scablands. Both groups had extensive trading networks with other tribal groups both within the Plateau culture area the Columbia Plateau region, now known as the Inland Northwest and beyond. Each year, at the time of the salmon run, tribal groups from across the region would gather at the falls of the Spokane River for fishing, trading, and socializing. They built Spokane House, the first long-term European or American settlement within the boundaries of present-day Washington, at the confluence of the Spokane and Little Spokane rivers in northwestern Spokane County. Spokane House Thompson himself first visited Spokane House in June and noted its geographic coordinates in his journal while conducting business. For a time, Spokane House thrived as both a trading center and a gathering place for fur traders. By that time, trading routes had shifted largely to the Columbia River. The Missionaries As reports from the fur trade trickled east, missionaries saw the opportunity for soul saving in the region. Two Congregational ministers, Elkanah Walker and Cushing Eells, established the Tshimakain mission in along the creek of the same name near the present day town of Ford. The missionaries and their wives stayed in the area for 10 years, working to convert the Spokanes to both Christianity and farming, but they were unsuccessful on both counts. After hearing about the killings of Marcus and Narcissa Whitman at their mission to the southwest, Eells and Walker closed Tshimakain in and left the area. The Jesuits established missions in surrounding areas, but did not have a permanent presence in the Spokane country until the building of St. Indian Wars Through the s and s, the trickle of white settlers into the area became more persistent, ultimately leading to increased conflict with the indigenous population. The Donation Land Claim Act of -- homestead legislation allowing each white male citizen acres if single and acres if married -- had its biggest impact in the Willamette Valley, but as prime land there grew scarce, a few migrants made their way to the fertile Palouse, bringing travelers into the Spokane country. Travelers became common enough that in Antoine Plante built and operated a ferry across the Spokane River at the site of a traditional Indian ford just east of present day Millwood. In , the new governor of Washington Territory, Isaac Stevens , met with tribal representatives at Fort Walla Walla in an effort to convince them to accept payment in return for allowing white settlement on much of their traditional lands. The tribes at the council signed the treaty, but resentment toward white settlers began to grow among tribes in the area. At the same time, Stevens directed survey teams who were seeking out possible routes for a northern transcontinental railroad. Skirmishes between Spokane-area tribes and whites escalated into full-blown hostilities that reached a crescendo in Along the way, he captured several hundred Palouse horses and ordered his troops to slaughter them. To this day, Latah Creek is known commonly as Hangman Creek. The geopolitical entity known as Spokane County came into existence originally in , when it was formed out of Walla Walla County. It comprised a vast swath of land that extended from Wenatchee to western Montana. The areas that are now part of Idaho and Montana were annexed out in the early s and in the newly created Stevens County subsumed what was left of Spokane County. Fifteen years later in the territorial legislature once again carved Spokane County out of Stevens County and temporarily designated the young village of Spokane Falls as the county seat. Spokane Falls and Cheney The s saw the rise of Spokane Falls from a homestead and gristmill to a village to a city of a few

hundred by the time of incorporation in 1891. Meanwhile, settlement continued in the rural areas surrounding the growing city, and smaller towns sprang up across the county. Cheney, a railroad director. In the county elections of 1891, when the question of the county seat was first put to the voters, the much smaller town of Cheney scored a surprising victory following a battle of words between the newspapers of both communities. Spokane County boomed during the 1890s with the arrival of the Northern Pacific Railroad in 1891 and the mining bonanza in the mountains to the north and east. Although no mining took place in Spokane County itself, the city of Spokane became the commercial and residential center for the mining industry and the railroads in the Inland Northwest. Much of the wealth from these businesses flowed into Spokane in the decades around the turn of the century. Still other municipalities have been added over the past hundred years, reflecting distinctly twentieth-century reasons for growth. Included are Millwood a company town of the Inland Empire Paper Mill, founded in 1906, Airway Heights formed near Fairchild Air Force Base in 1948, Liberty Lake incorporated around the tourist site of the same name in 1954, and Spokane Valley former orchard land between Spokane and the state line following the river and the Interstate 90 corridor, developed for suburban living and incorporated as a separate city in 1977. An Agricultural Center While the city of Spokane grew into the commercial hub of the region, the surrounding agricultural lands grew and developed as well. Waves of European immigrants -- primarily from Russia, Germany, and Scandinavia -- homesteaded in the rich Palouse farmland south of Spokane, as did many native-born Americans from points east. Settler Cyrus Turnbull chose a homesite at the edge of the channeled scablands in 1811. Generations later, in the 1890s, the federal government acquired his original ranch and turned it into the Turnbull National Wildlife Refuge, a resting place for migratory waterfowl and sanctuary for many animal species. Cattle ranching was one of the earliest agricultural activities in Spokane County, but crops overtook livestock as more and more homesteaders moved in. Commercial wheat farming took hold in Eastern Washington, including southern areas of Spokane County, in the 1890s, supported by the establishment of Washington Agricultural College now Washington State University in Pullman, Whitman County, in 1889. Local grain growers helped to supply flour to the many miners who flocked to the area, as well as feed for their horses and mules. Cheney became a major center for the storage and milling of grain as well as a prime location for its transportation. For a few years starting in 1891, the town of Waverly was home to a sugar beet processing factory, thanks to an investment in irrigation and processing equipment by railroad financier D. Corbin and partner Edward Morrison. The crops did not do well, however; the irrigation system developed problems, and the factory shut down in 1895. Today, wheat remains the top crop in the county, followed by hay, barley, lentils, and grass seed. Some of the older mines in North Idaho, which had contributed so much wealth to Spokane, began to play out. Other than a brief rise in metals prices during World War I, prices stayed relatively low before crashing, along with other markets, in 1929. Coinciding with Prohibition and later, the Great Depression, the area entered a long period of economic stagnation and lack of growth. There was a sense of hunkering down into parochial stability even as radio, movies, and later television linked Spokane to the outside world. Nationwide, people were on the move during the 1930s, seeking economic opportunity; between 1930 and 1940, Spokane County netted about 14,000 new residents, the highest rate of growth since the boom years of 1890. Farther west, in 1942 the War Department opened the Galena aircraft maintenance and supply depot on donated farmland. Spokane County Today The largest private employers in the County now are two health-care providers: In addition to its role as the financial and retail center for the vast rural Inland Northwest, Spokane has grown into the regional medical hub as well. Today in Spokane County, suburban and exurban development far exceeds growth within the city of Spokane. During the 1930s, the population of the city grew slightly, while the surrounding rural areas lost population, reflecting a national population shift from farms to cities. Fifty years later, the trend reversed: The number of people living in the County but outside of the city of Spokane exceeded the number living within the city for the first time during the 1980s. In recent decades, the population growth of Spokane County has occurred largely outside of the city; between 1970 and 1990, the population of Spokane grew 15 percent while the population in other areas of the county increased 90 percent. Population patterns in Spokane County continue to mirror trends seen in the rest of the country. Despite the recent growth and the transformation of farms and rangeland into home sites, most outlying areas of the county retain their rural character. South county towns like Spangle, Fairfield, and Rockford are still farm towns complete with grain

elevators and other businesses related to agriculture. Still, the city of Spokane remains a metropolitan island set in a vast rural landscape that begins just a few miles from the heart of downtown. Spokane County has a busy urban center, but its boundaries remain rural -- at least for now. Tony and Suzanne Bamonte, *Pathways to History: Tornado Creek Publications*, ca. *Unfolding Years*, Seattle: University of Washington Press, ca. *Its Miles and Its History, Spokane: David Thompson on the Columbia Plateau Pullman: The Pastoral Press*, ca.

5: Spokane County -- Thumbnail History - www.enganchecubano.com

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History of Spokane, Washington and Timeline of Spokane, Washington Spokane Falls in The first humans to live in the Spokane area arrived between 13, and 8, years ago, and were hunter-gatherer societies that lived off plentiful game. After establishing the Kullyspell House and Saleesh House trading posts in what are now Idaho and Montana, Thompson then attempted to expand further west. George Wright , who won decisive victories against a confederation of tribes in engagements at the battles of Four Lakes and Spokane Plains. The first American settlers in what is now Spokane were J. Scranton, cattle ranchers who squatted and established a claim at Spokane Falls in Glover and Jasper Matheney, Oregonians passing through the region in , recognized the value of the Spokane River and its falls for the purpose of water power. Army troops under Lt. Forrest was elected as the first mayor of the city, with a Council of seven, S. Gray, all serving without pay. Stratton, "From the late s to about , a great flurry of construction created a modern urban profile of office buildings, banks, department stores, hotels and other commercial institutions" which stretched from the Spokane River to the site of the Northern Pacific railroad tracks below the South Hill. Paul and Pacific railroads, Spokane became one of the most important rail centers in the western U. Control of regional mines and resources became increasingly dominated by national corporations rather than local people and organizations, diverting capital outside of Spokane and decreasing growth and investment opportunities in the city. Job sharks and employment agencies were known to cheat itinerant workers, sometimes paying bribes to periodically fire entire work crews, thus generating repetitive fees for themselves. Many Wobblies were incarcerated, including feminist labor leader Elizabeth Gurley Flynn , who published her account in the local Industrial Worker. Directly across the Spokane River from downtown, it will blend residential and retail space with plazas and walking trails. The area contains a wide range of vegetation, from densely wooded coniferous forests to rolling grassy hills and meadows. The ponderosa pine is the official tree of the City of Spokane, which is where specimens were first collected by botanist David Douglas in The gray wolf population has been making a recovery in the Inland Northwest. As of June , there are 16 wolf packs in eastern Washington. On average, July and August are equally warm, and the coolest month is December; July averages The Cascade Mountains form a barrier to the eastward flow of moist and relatively mild air from the Pacific Ocean in winter and cool air in summer.

6: Native Americans in the United States - Wikipedia

Indian country: cultural views of the Spokanes, by Reimers, Henry L and a great selection of similar Used, New and Collectible Books available now at www.enganchecubano.com

By Ann Colford by Ann M. Colford The history of the original Americans is not some-thing separate but is integrally woven into the story of this place we call the Inland Northwest. People from other continents did not begin making a mark on this land until about two centuries ago; all human history here before then belongs to those who have always been here. Still, those stories become part of who we are as soon as we claim this place for our home. Just northwest of Spokane lie the high rolling hills of Four Mound Prairie. Part of the traditional lands of the Spokane people, this area also hosts the earliest permanent white settlement in what is now the state of Washington. As fur trappers and later settlers moved in, they made wagon roads that closely paralleled the earlier trails. Adorned with art work by Spokane tribal member George Flett, the brochure shares a brief history of the Spokane Tribe and explains the significance of six locations on the prairie: By the s, government policy favored assimilation of Indian people into white society. The Indian Homestead Act of also known as the Dawes Act encouraged Indian people to claim individual ownership of land and take up farming as a step toward assimilation. In , several families of Spokane Indians founded the Deep Creek Colony, an agricultural community affiliated with the Presbyterian Church. The community grew, but eventually the families moved back to the reservation, displaced by the railroad and growing non-Indian settlement close by. Other chapters in local Indian history are readily visible on the land as well. Monuments mark a series of battles in that changed forever the balance of power between local Indian people and the American government. In May of that year, Colonel Edward Steptoe and his troops crossed the Snake River heading north, violating the terms of a treaty made three years earlier. After a day and a half, Steptoe and his crew retreated under cover of darkness. A granite obelisk commemorating the battle sits in a field just south of downtown Rosalia. After battles near Four Lakes and the current site of Fairchild Air Force Base, Wright captured and slaughtered hundreds of Palouse horses on the banks of the Spokane River just west of the present state line. A recreated Indian village marks the site of Celilo Falls, the great tumultuous rapids of the Columbia that were silenced by the Dalles dam in ; exit off Interstate 84, about 12 miles east of The Dalles, Ore. A great way to see, hear and taste contemporary Native American culture is to attend a powwow. The Northwest Indian Encampment and Powwow in Riverfront Park, held the last weekend in August, welcomes everyone to celebrate with drumming, dancing, crafts and food. Local reservations host smaller powwows throughout the summer; check with tribal Web sites for more details. From Spokane, go west on Francis and follow Highway out of the city. The road will become Four Mound Road and here begins to parallel one of many wagon trails. After a couple of miles, turn right on Dover Road, then go left onto Charles Road. Turn right north on State Hwy.

7: Chemawa Picking Hops in Charles McNary Hop Yard, circa | Plateau Peoples' Web Portal

Spokane Country Homestead Jun 01, by Henry L. Reimers Paperback. \$ \$ 11 More Buying Choices Indian country: cultural views of the Spokanes.

Someone was lost and thought they landed somewhere else. And they said they were doing this out of respect. Would you feel respected? We had our identities taken from us the minute Columbus arrived in our land. But they seem to want to refuse to believe today that we were the first occupants, and that we have the claim of first occupancy He was trying to get to India but he got lost. Grandfather William Commanda continues: Algonquin means First People, but that is a name that has been given to us. We are the Mamiwinini, which means nomad, which we are. We had that name because we were not settled. We were wanderers; we hunted and fished and moved about. They mixed us up with white people. They took away our language and our religion and forced or bribed Christian indoctrination. Children in the schools were beaten if caught speaking their own language to each other. They herded us onto reservations and rewarded Indians who acted just like white people. We grew it long because it is part of nature and because it shows our pride. If something bad happened in our lives, or if we disgraced ourselves, we cut it off. We grew it back when we wanted to show our pride again. A lot of our people still keep to this old way. The white people forced us to cut our hair. When they sent us to boarding school, that was the first thing they did to us-they cut our hair off. Men accustomed to lives as nomadic hunters, warriors, and shamans no longer had meaningful roles to play. These were proud men when living their natural life--you could see it in their faces. Instead of a natural, healthy diet of gathered plants, and hunted meat, and herbal medicines Natives were accustomed to feed their families, the women were rationed white flour - which had not been a part of their diet-, sugar, coffee, beef, and, maybe, beans. The People became sick. They contracted diseases from the white man causing countless deaths. Native religious practices were outlawed. Dominant culture knowingly issued alcohol along with smallpox-infested blankets to the People. These were intentional acts of racism, oppression -- hatred toward a people--a culture who was native to the land. The intention was genocide of a people to afford the arriving immigrant settlers--dominant culture--their pick of the choicest land as well as access to gold or cotton discovered on Native land. Across much of what is now called middle America, the Buffalo was sacred to the First People whose very existence was owed to this special creature of nature. When you killed the buffalo you also killed the Indian, the real natural Indian. This attitude of gratitude and honoring was instilled in First People whose lives were intertwined with the buffalo, the Salmon - the resources supporting all of life White immigrants, not long after their arrival, killed off the buffalo in short order. Will the salmon experience the same demise? The oldest herd fossils remaining in the lower 48 states are more than , years old. It was the first time that irrefutable evidence of human tools and Ice Age animals were found together. The site proved to be a bison kill, or bison jump, where Paleo-Indians killed and butchered 23 bison nearly 10, years ago. Once the mighty herds stretched in numbers beyond the horizon. To the First Peoples, before the arrival of Europeans, these animals provided an unending supply of food and raw material for tools, clothing and other products sustaining their lives. Also, the bison were considered spiritual beings that sustained the spirit as well as physical life. To the early European explorers, the bison represented boundless wealth and potential for personal profit and freedom. That great wealth was almost completely wasted within a few decades by careless slaughter for fun and sport, and excessively exploitative hunting of bison for hides and tongues. By , less than 1, bison were left thanks to greed and lack of respect for life and living creatures by the white settlers, an attitude and strange way of living that the People Native to this land could not understand and were horrified by! We are told that although a few families held to the old ways, many more families were torn apart by the shift of a foreign and strange way of living in which alcohol seemed to offer a solution to the pain of desecration of their long-held ways of life and values. Not until the passage of the Indian Freedom of Religion Act passed by Congress as recently as finally reversing the law whereby the Federal government had outlawed Native spiritual and ceremonial practices. Indigenous religious practices had been made a federal offense by the white government in the late 19th century in order to suppress a culture and way of life of a conquered people--how does that

hold up in the face of our Constitution --designed by immigrants who, themselves, were seeking religious freedom and personal liberty? And, it took until to reverse such a ruling. In *Messengers of the Wind*, an elder woman of Dakota tribe informs: When the white people came west and wanted land, the government bought up a whole strip of land to the tune of 21 million acres. Then they gathered up all the Indians and resettled them somewhere else in They had to live on 10 acres on each side of what is now called the Minnesota River. They were expected to stay there and farm like white men. Whites wanted them to be in one place, not to roam around. Our people were not farmers. By they were restless. Indians were supposed to become farmers subscribing to private land ownership. They had been used to moving with the seasons in search of wild game, fishing, ricing and planting, sharing what nature provided. Prior to Euro-american settlement, the Palouse River drainage was inhabited primarily by the Palouse people. These patterns were fluid, however, with much overlap between the different groups. The annual cycle of hunting and gathering tracked seasonal changes in plant productivity. The cycle began with gathering roots at low elevations in spring; as the seasons progressed, plant and animal resources were harvested at progressively higher elevations. However, the idea of dividing the land into individual plots and owning the land was totally alien to them. Before long, through legal maneuvers, swindles, and sales agreements of questionable legitimacy, European immigrant settlers had obtained the best land on almost all the reservations in the country. You now have the freedom to be farmers and ranchers. To us, all you had done is given us our own cage. If you take someone from the woods or the prairie and give him a house inside a fence, is that giving him freedom? All it is doing is taking away his honor, because if he accepts it, he is no longer free. Either accept this cage or be killed, is what you told us. You took our honor and gave us your freedom. The government made them mean whatever the government wanted. If some desirable resource was discovered on our land, the government took it from us--as if it belong to them-- so they could profit. Bruchac writes that sympathy for the plight of the Indians became evident in a few 19th century writers who attempted to accurately portray the lives and true character of the Indian people. Abraham Lincoln is quoted to have said: In *Messengers of the Wind* a Menominee woman of mixed blood confirms: Indians were sent out to bring back beaver pelts, for example, and when he returned, the trader would offer him whiskey--get him drunk and then not pay the Indian. It had been dry, Indians prohibited alcohol for obvious reasons, but around a law was passed allowing liquor on the Reservation. They had struck oil there, and wanted the land. The way to get it was to be sure liquor was legal; then the land would change hands fast. A lot of non-Indian families moved in, many of them transients. Many stories have been told of dominant culture manipulating Indians through alcohol or other dishonest means, especially when some natural resource was discovered on the land inhabited by the First People. He founded the dreamer religion--a return to native concepts, particularly those of the benign Earth mother--with dreams being the sole source of supernatural power. He states in *Men who work cannot dream; and wisdom comes to us in dreams*. You ask me to plow the ground. Then when I die she will not take me to her bosom to rest. You ask me to dig for stone. Shall I dig under her skin for her bones? Then when I die I cannot enter her body to be born again. You ask me to cut grass and make hay and sell it, and be rich like white men. *Messengers of the Wind*, A Seminole woman states: We never considered ourselves wild. We were just free. We looked upon them, whites, as savages because of their wanton killing and destruction of natural resources. They consider that civilization! The early white settlers considered the red man savage because they dressed, spoke and looked different. Their customs were different--to the settlers they seemed primitive. The First People of this land perceived these settlers savage - these white men who had long stringy hair, most often unwashed--with a hat plopped on their head, a face full of hair, and who smelled bad. Bathing was not the habit with Europeans until much later.

8: Progress made toward cleaning up uranium mine - Indian Country News

News From Indian Country providing powwow and cultural information about Native American dance, music, Indigenous events and activities for Canada First Nations and United States tribes and Indian reservations.

Are you a pantheist? Find out now at Scientific Pantheism. Every seed is awakened and so is all animal life. It is through this mysterious power that we too have our being and we therefore yield to our animal neighbours the same right as ourselves, to inhabit this land. Animals were respected as equal in rights to humans. Among the hunter-gatherers the land was owned in common: Religious beliefs varied between tribes, but there was a widespread belief in a Great Spirit who created the earth, and who pervaded everything. This was a pantheist rather than a pantheistic belief. But the pantheistic tone was far stronger than among Christians, and more akin to the pantheism of William Wordsworth. It was linked to an animism which saw kindred spirits in all animals and plants. The white man seemed hell-bent on destroying not just the Indians, but the whole natural order, felling forests, clearing land, killing animals for sport. Of course, not everything that every Indian tribe did was wonderfully earth-wise and conservation-minded. The Anasazi of Chaco Canyon probably helped to ruin their environment and destroy their own civilization through deforestation. In the potlatch the Kwakiutl regularly burned heaps of canoes, blankets and other possessions simply to prove their superiority to each other; the potlatch is the archetypal example of wanton overconsumption for status. Even the noble plains Indians often killed far more bisons than they needed, in drives of up to animals. In other words, the Indians were not an alien race of impossibly wonderful people. They were human just like the rest of us. And in that lies hope. Wisdom derives from way of life, and is as fragile as nature. Many Indians shared their animism, their respect for nature and their attitude to the land with other hunter-gatherers. But when ways of life change, beliefs change to support them. The advent of agriculture and then industry brought massive shifts in attitudes to nature see How we fell from unity. Beliefs can also change ways of life. Our present way of life is laying waste to the environment that supports us. New beliefs can help us to change that way of life, and in arriving at those beliefs, we can learn immensely from the beliefs of the North American Indians. It is still a brilliant piece of work which distills the essence of many scattered Indian speeches. But by assembling the wisdom from many different Indian speakers and writers, as I have tried to do below, it is possible to glimpse that same embracing pantheistic attitude to the earth. Respect for Nature Every part of this soil is sacred - Squamish. To us the ashes of our ancestors are sacred and their resting place is hallowed ground. Our dead never forget this beautiful world that gave them being. They still love its verdant valleys, its murmuring rivers, its magnificent mountains, sequestered vales and verdant lined lakes and bays. Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished. Even the rocks, which seem to be dumb and dead as the swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch. It matters little where we pass the remnant of our days. They will not be many. Sad-voiced winds moan in the distance. A few more moons, a few more winters, and not one of the descendants of the mighty hosts that once moved over this broad land or lived in happy homes, protected by the Great Spirit, will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man cannot be exempt from the common destiny. We may be brothers after all. We thank you mother, the Earth - Delaware. We are thankful to the East because everyone feels good in the morning when they awake, and sees the bright light coming from the East; and when the Sun goes down in the West we feel good and glad we are well; then we are thankful to the West. And we are thankful to the North, because when the cold winds come we are glad to have lived to see the leaves fall again; and to the South, for when the south wind blows and everything is coming up in the spring, we are glad to live

to see the grass growing and everything green again. We thank the Thunders, for they are the manitous that bring the rain, which the Creator has given them power to rule over. And we thank our mother, the Earth, whom we claim as mother because the Earth carries us and everything we need. Charley Elkhair, quoted in M. Kinship with all creatures of the earth, sky and water was a real and active principle - Lakota. The Lakota was a true naturist - a lover of nature. He loved the earth and all things of the earth, the attachment growing with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power. It was good for the skin to touch the earth and the old people liked to remove their moccasins and walk with bare feet on the sacred earth. Their tepees were built upon the earth and their altars were made of earth, and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing and healing. That is why the old Indian still sits upon the earth instead of propping himself up and away from its life-giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel more keenly; he can see more clearly into the mysteries of life and come closer in kinship to other lives about him. Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakotas safe among them and so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue. The old Lakota was wise. So he kept his youth close to its softening influence. In the Indian the spirit of the land is vested; it will be until other men are able to divine and meet its rhythm. Men must be born and reborn to belong. Everything of earth was loved and revered. As yet I know of no species that was exterminated until the coming of the white man - The white man considered animal life just as he did the natural man life upon this continent as "pests. Between him and the animal there is no rapport and they have learned to flee from his approach, for they cannot live on the same ground. Behold, my brothers, the spring has come; the earth has received the embraces of the sun and we shall soon see the results of that love! Every seed has awakened and so has all animal life. It is through this mysterious power that we too have our being and we therefore yield to our neighbours, even our animal neighbours, the same right as ourselves, to inhabit this land. Yet hear me, my people, we have now to deal with another race - small and feeble when our fathers first met them, but now great and overbearing. Strangely enough they have a mind to till the soil and the love of possessions is a disease with them - They claim this mother of ours, the earth, for their own, and fence their neighbours away; they deface her with their buildings and their refuse. They threaten to take [the land] away from us. My brothers, shall we submit, or shall we say to them: Look at me, and look at the earth. Which is the oldest, do you think? The earth, and I was born on it - It does not belong to us alone: Maiden Speech p I wish all to know that I do not propose to sell any part of my country, nor will I have the whites cutting our timber along the rivers, more especially the oak. I am particularly fond of the little groves of oak trees. Spirits are all about us - Wintu. God is called the Great Spirit. I have studied both sides of religion and I believe the Indians have more real religion than the whites - Spirits are all about us - in a gust of wind, or a light wind whirling around our door, that is a family spirit of our loved ones, wanting to know that we are safe. God is within all things - Oglala Sioux. We should know that all things are the works of the Great Spirit. We should know that He is within all things: Every step that is taken upon her should be as a prayer - All these peoples, and all the things of the universe, are joined to you who smoke the pipe - all send their voices to the Great Spirit. When you pray with this pipe, you pray for and with everything - Every dawn as it comes is a holy event, and every day is holy, for the light comes from your Father Wakan-Tanka; and also you must remember that the two-leggeds and all the other peoples who stand upon the earth are sacred and should be treated as such. All the fruits of the wingeds, the two-leggeds and the four-leggeds are sacred and should be treated as such. All that we see of Him is the blue of the sky; but He is everywhere - Lakota. Taku Skanskan He causes everything that falls to fall, and he causes everything to move that moves. When you move, what is that causes you to move? If an arrow is shot from a bow what causes it to move through the air? Skan - Taku Skanskan gives the spirit to the bow, and He causes it to send the arrow from it. What causes smoke to go upward? Taku Skanskan What causes water to flow in a river? Skan What causes the clouds to move over the world? Skan Lakota have told me that the Skan is the sky. Skan is a Spirit and all that mankind can see of Him is the blue of the sky; but He is everywhere. It provides the

most solid basis for environmental ethics. It is a form of spirituality that requires no faith other than common sense, no revelation other than open eyes and a mind open to evidence, no guru other than your own self.

9: Native History - Native Experiences - Native Voices of First Nations Peoples

Touring Indian Country including the Devil's Road that linked the upland areas of the Spokanes' territory with the great falls of the Spokane River through a narrow pass called Devil's Gap.

Access image Cultural Narrative: Hops harvesting was one of the first crops the Indians worked to earn cash in early reservation times. Farmers came to know Indian families who came back to their property annually to work the fields. Some farmers and Indian families became friendly acquaintances because of their annual close camping. Indian farmers were rare. Not very many Indian land owners tilled and planted on their lands, it was an industry that required fighting over water and it was easier to let a white man use the land, so land leases became common. Vivian Adams, Yakama Traditional Knowledge: Government first started to "christianize" the west by helping send missionaries out west to "civilize" the native people. No white person bothered to understand that the native people of these lands they were quickly claiming for their own, lived each day with individual tribal spirituality inherent in the character of their life ways. Because of the great opportunity to spread Christianity among the heathens of the unknown west, many different Christian churches began moving west via a lottery of areas in Indian Country funded by the U. Missionaries believed they could "tame and civilize" the indigenous population and help the government gain a hold on lands used by the native people. Catholic missions were also built in Plateau country and because these "black robes" learned to speak the native tongue of the Plateau people, were more readily accepted and even given small parcels of land on which to build their "mission" churches. The Catholic belief of the body and blood of Christ was a strong point of gaining individual empowerment and assured passage to a wonderful life after death that many Plateau people readily accepted; and why not make these beliefs a part of your own ancient spiritual practices to ensure a better afterlife and build a powerbase that enhances daily life ways. Of course, many tribes also made some Christian practices a part of their own spiritual customs in order to be allowed to keep practicing their ancient traditional ceremonies. Many of these prayer songs are shared, and many are individual "property. Many tribal libraries carry the books about Smohalla and his prophacy about the Waashut "religion. My elder, who has been my teacher for several decades, told me there was never a word for "religion. Spirituality continues to be the "religious" force that guides daily Plateau life ways and customs. Plateau religion is a holistic thinking and practice that involves every being, creature and human. It is a part of our law of good stewardship for our fellow creatures and the earth from whom we receive our medicine foods, our subsistence, our lives. Vivian Adams, Yakama Contemporary Religion A more recent religious belief involves healing, righteous conduct and community service. The Shaker Church is an example of shared prayer songs and ceremonies that build strong character. It began with powerful healing and the ability to converse with helping or harmful beings in order to bring back balance and good health to individuals. It is a religion steeped in Christian customs, although some church members do not associate their practices with Christian churches. Indeed, native healing practices are a large part of the Indian shaker Church practices. A better understanding of the Indian Shaker Church can be gained by reading the book about the people who originated the church. Check your local or tribal library for the book. The idea was to take the children away from their families, from their powerful influence of practicing traditional customs and remove them from that style of living. Some Indian families did shy away from the traditional life ways of their parents. The daily prayers to the Sun to witness a new day, lived in good conduct became the Mass of the Catholic church, or the prayer services of other churches. My parents were both baptised into the Catholic church and I never did attend any other church than the Catholic churches in Yakima Valley. Vivian Adams, Yakama Title:

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