



Montana
Office of Public Instruction
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Indian Education for All
Montana State Parks Lesson Plan
Travelers' Rest State Park
 January 2010 (revised)

Title

Tmsmli, The Place of No Salmon

Content Areas

Social Studies; Reading; Literature; Art* (*see “Related Curriculum and Suggestions”)

Grade Level

4th (suitable for 2nd through 4th)

Duration

Total of 1.5 hours. Lesson is delineated in parts, but ideally should be done consecutively.

Overview and Objectives

Travelers’ Rest State Park is located near Lolo, Montana, at a campsite used for many centuries by indigenous people traversing the mountain pass between the upper Bitterroot Valley and the Lochsa River on the western side of the Bitterroot Mountains. One tribe that frequently used this campsite is the Salish, whose traditional homelands encompassed territory on both sides of the mountains. Meriwether Lewis dubbed the site “Travelers Rest” in 1805, but the Salish had their own name for this location: Tmsmli or “No Salmon.” Along with this name is the story of the creation of this place by Coyote for the Salish people. This story is part of the oral history of the Salish tribe and dates to thousands of years ago. *(It is important to be aware that for the Salish People, Coyote stories like this one are traditionally told during the winter months, after the first snowfall. Out of respect for the Salish, try to restrict your use of this story to the winter. It is good to point out to your students the traditional storytelling season.)*

This lesson offers students a chance to learn about the history and geography of a place in Montana and to learn about it from a Salish perspective. Students will be introduced to Salish oral history and storytelling tradition and important elements within that tradition. Students will interpret meaning and express understanding of the Salish story, “Tmsmli: The Place of No Salmon,” in discussion, written work and illustration.

Related Curriculum and/or Suggestions for Integrating this Lesson

This lesson includes an artistic interpretation of a traditional Salish story. If your class is studying Native American art or artistic styles, or if your students are currently working on developing artistic skill with any particular medium, consider applying that knowledge to the art project suggested in this lesson plan. This will allow students to have a chance to reinforce their knowledge and further develop their artistic skills.

Montana Education Standards and Benchmarks



Indian Education for All

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist in modern day life as tribal cultures, traditions and languages are still practiced by many American Indian People and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has their own oral history beginning with the origin that is as valid as written histories. These histories pre-date the “discovery” of North America.

Montana Content Standards

Social Studies Content Standard 3: Students apply geographic knowledge and skills (e.g., location, place, human/environment interacting, movement and regions) *Rationale: Students gain geographical perspectives on Montana and the world by studying the Earth and how people interact with places. Knowledge of geography helps students address cultural, economic, social and civic implications of living in various environments.*

Benchmark 3.2 Students will locate on a map or globe physical features, natural features and human features.

Benchmark 3.7 Students will describe and compare ways in which people in different regions of the world interact with their physical environment.

Social Studies Content Standard 4: Students demonstrate an understanding of the effects of time, continuity and change on historical and future perspectives and relationships. *Rationale: Students need to understand their historical roots and how events shape the past, present and future of the world. In developing these insights, students must know what life was like in the past and how things change and develop over time. Students gain historical understanding through inquiry of history by researching and interpreting historical events affecting personal, local, tribal, Montana, United States, and world history.*

Benchmark 4.3 Students will examine biographies, stories, narratives, and folk tales to understand the lives of ordinary and extraordinary people, place them in time and context, and explain their relationship to important historical events.

Social Studies Content Standard 6: Students demonstrate an understanding of the impact(s) of human interaction and cultural diversity on societies. *Rationale: In a multicultural society, students need to understand multiple perspectives that derive from different cultural vantage points... This understanding allows students to relate to people in Montana, American Indian tribes, the United States and the world.*

Benchmark 5.2 Students will describe ways in which expressions of culture influence people (e.g., language, spirituality, folktales, music, art, dance, etc.)

Benchmark 5.4 Students will identify characteristics of American Indian tribes and other cultural groups in Montana.

Reading Content Standard 1: Students construct meaning as they comprehend, interpret and respond to what they read. *Rationale: Readers actively engage with text to build their own understanding...As readers construct meaning, they interpret what they read, selecting important ideas and details.*

Benchmark 1.3 Students will provide oral, written or artistic responses to ideas and feelings generated by the reading material.

Benchmark 1.5 Students will accurately retell key elements of reading material.

Reading Content Standard 4: Students select, read and respond to print and non-print material for a variety of purposes. *Rationale: Readers require a purpose to read related to personal, academic and civic needs and respond in a variety of ways, including writing and discussion, as well as through artistic expression, formal presentation, media, etc.*

Benchmark 4.4 Students will read and provide oral, written and/or artistic responses to diverse perspectives, cultures and issues in traditional and contemporary literature.

Reading Standard 5: Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences. *Rationale: Readers depend on their ability to investigate text critically and analyze information in order to elaborate their understanding from various sources. They evaluate the author’s use of language, style, purpose and perspective. Readers then select and synthesize important information.*

Benchmark 5.1 Students will identify and summarize similarities and differences using a single element such as character within a text and between sources of information.

Benchmark 5.2 Students will make connections, integrate and organize information from multiple sources.

Literature Standard 4: Students interact with print and non-print literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written by both genders.

Benchmark 4.1 Students will select, read, list to, and view a variety of literary works.

Benchmark 4.2 Students will respond to traditional and contemporary works representing diverse perspectives, cultures and issues (including American Indian works).

Benchmark 4.3 Students will create and share responses to literary works through the application of technology, speaking, writing and visual or performing arts.

Literature Standard 5: Students use literary works to enrich personal experience and to connect to the broader world of ideas, concepts and issues.

Benchmark 5.1 Students will identify how culture, ideas and issues influence literary works.

Benchmark 5.2 Students will compare one’s [own] culture to the culture portrayed in a literary work.

Materials or Resources Needed

- ✓ **Map of Montana** (overhead or individual copies for students). The official state highway map of Montana will work very well and free copies are available from the Montana Department of Transportation. (See Teacher’s Guide for map resources and websites.)
- ✓ **Large, unlined paper and a variety of media for creating illustrations.**
- ✓ **Attachment A:** Introduction to Travelers’ Rest and the Salish (for teacher preparation)
- ✓ **Attachment B:** The Story of Tmsmli, with an introduction and teacher narrative
- ✓ **Attachment C:** Worksheet

Activities and Procedures

Teacher Preparation: Read the information in **Attachment A** (Introduction to Travelers’ Rest State Park and background on the Salish tribe and history). Also, read the Introduction to the Story of Tmsmli, on the first page of **Attachment B**. You may also like to review the “Teacher’s Script” in Part 1-B of this lesson before presenting it to your class.

Part I: Geography and Introduction to the Salish and Travelers’ Rest (15 minutes—5 for geography, 10 for the history of Traveler’s Rest and the Salish people—see the “Teacher’s Script,” below.)

A.) If you have maps for each student or for them in small groups, pass out the maps. Using an overhead projector or a large map of Montana, help students locate Lolo and Travelers’ Rest State Park on their own maps. Encourage students to look for the distinctive landforms like the Bitterroot and Clark Fork Rivers, the Bitterroot Valley and the Bitterroot and Sapphire Mountains. Mention that Lolo Hot Springs is a place where warm water comes right out of the rock and where many generations of people have traveled to soak their sore

muscles in the warm water. Some of your students may have been there and might recall the large boulders projecting over the hot springs, which are now developed and privately owned.

B.) Tell your class about the history of Travelers' Rest State Park and the Salish tribe, using the suggested teaching script in bold print below. (Note portions of this text are taken from published materials of the Salish-Pend d'Oreille Culture Committee in their books *The Salish People and the Lewis and Clark Expedition* and *A Brief History of the Salish People*.)

Teaching Script (2 pages):

Travelers' Rest State Park is located on the south side of Lolo Creek at the north end of the Bitterroot Valley, and it has been a great place to rest for a very long time.

In 1805 and in 1806, Meriwether Lewis and William Clark camped along the banks of this crystal-clear creek. The captains wrote in their journals about the plentiful deer and mountain goats that lived in the area. They also wrote that they saw signs that other people had camped and rested in this place before them.

In fact, for many centuries traveling Native American tribes had rested here on their journeys. One of the tribes that regularly used this place is the Salish. The Salish Indians spent time with their families here along the creek. In the early 1800s and for centuries before that, the Salish made their living off the land in or near the Bitterroot Valley. This land provided families with everything they needed to survive and they were very familiar with the landforms. Each family had different schedules and favorite places to rest and camp, but there were some common rhythms to the existence of the Salish people.

For example, in the spring, when the bitterroot plant begins to bloom, women would go out into the valley bottoms and prairies to gather this important root. A dried bitterroot could be stored for years and still be added to meat for a delicious stew or used as medicine.



Bitterroot



Camas

When summer approached and the snows had melted from the mountains, the Salish would go into the higher elevations to gather camas bulbs. The camas plant is a member of the lily family and is very pretty. (*Show photo.*) Camas is also special because its root (which looks almost like an onion) is high in sugar and delicious when baked in an earthen oven. Gathering bulbs and roots takes special tools for digging, and root diggers were often made of elk antlers. Only women harvested the camas and liked to compete to see which was the finest at collecting the bulbs. Once collected they could be cooked and eaten or dried and stored for winter use.

In the summer, the Salish would also gather berries like serviceberries, huckleberries, and chokecherries which could be eaten right away or dried and saved. Berries were sometimes mixed with meat and dried. After horses came to the Salish in the early 1700s, it was easier to get to the plains to the east to hunt bison. After hunting the bison, families would often bring the meat back over the mountains to prepare and preserve it for winter.

Hunting could also be accomplished right in the Bitterroot Valley, as there were good herds of mountain sheep, elk and deer.

Fishing also took place in the Bitterroot Valley, and the Salish used hooks and something called a weir (*show diagram*), which is a kind of fish trap. Salish elders tell of the days when the fish were so plentiful that you could almost cross the creek walking on their backs! However, there was one fish that you would never find in the creeks, rivers, streams or lakes around the Bitterroot. Even though this fish didn't live in this part of the country, the Salish people knew of this delicious fish; today we call it Salmon.



Fishing weir

How many of you have tasted salmon before? It's good, and the Salish people who lived at this place next to the sparkling creek knew that if they wanted Salmon, they would have to take a trip into the mountains, past the hot springs and over a mountain pass to fish for them or trade for them with neighboring tribes to the west. (*Show this on overhead map.*)

The fact that there was no salmon here at the place that we now call Travelers' Rest was very important to the Salish. Long ago the Salish told a very special story to explain why there was no salmon in the creeks, rivers and lakes in the Bitterroot valley, and they even named this place "No Salmon." For the Salish, names and stories have always been important. In fact, many young people your age growing up on the Salish Reservation today are learning the important names and stories that go along with different landforms, including the story we will read later on.

A lot of the Salish stories about places and landforms have animals as the main characters. In many of the Salish stories (and in other Montana tribes' oral traditions), there is one animal who is very smart, sneaky, helpful and sometimes very foolish. Do you know who that animal is? (*Give students a chance to guess.*) It is the coyote!

Salish stories tell of Coyote's courage because he made the world safe for people. Coyote also prepared the land and made it good. He showed people how to live in a good way, and how not to live, and the consequences of both good and bad actions.

Coyote Stories, like the one you are about to hear, are ancient stories that have been passed down through the generations. Many Coyote stories were only allowed to be told during the winter time or after the first snowfall. These stories were told by parents or grandparents to their children and often had important lessons or things the children should remember.

Would you like to hear (or read) the Salish Story of No Salmon or Tumsumclee (Tmsmli)?

Part II: Reading the Story of Tmsmli (10-15 minutes)

See the second page of Attachment B. Read the story of Tmsmli aloud to your class or have students share reading it aloud.

Part III: Class Discussion of the Story (10-15 minutes)

Following the story, here are discussion questions for your class. These questions are primarily comprehension questions and they draw mainly on the story, but also encourage the students to relate what they learned in the story to the history of the Salish from the introductory narrative. Encourage all of the students to participate in voicing answers to the questions.

- 1.) Why did Coyote want to bring salmon to the East Side of the Mountains?
- 2.) What did the voice tell Coyote to do if he wanted to bring salmon to the other side of the Mountains?
- 3.) Why do you think the voice told Coyote that he needed to wrap the salmon up in green grass?
- 4.) What advice would you have given Coyote when he got tired as he climbed up the mountains?
- 5.) Coyote said that he would make other foods for the Salish People since there would never be salmon on the East Side of the Mountains. What are some of the other foods that Coyote may have created for the Salish?
- 6.) What else did Coyote create for the people to rest in as they made their trip to the salmon in the Lochsa River?

Part IV: Interpretation and Illustration (30 minutes*)

Creating an illustration to go along with a story allows students to express their own interpretations of the story, identify important or meaningful aspects of the story, and express reactions and feelings they have regarding the events or characters. It also helps students demonstrate comprehension of fact and meaning while gaining enjoyment from literature.

For this portion of the lesson, students will need a large, unlined piece of paper and materials to create an illustration. Offer students a variety of artistic media and allow them to choose which medium (or media) to use, as this will enhance their self-expression. *[Suggested media include: crayons, markers, watercolors, colored chalk, construction paper, felt or fabric, miscellaneous “glue-able”*

objects.] Have each student select a specific aspect of the story to illustrate (such as an event, a character, something someone in the story said, a location, or a word in the Salish language that is related to the story.) Each student should write one sentence at the bottom of the page to tell what aspect of the story he or she has chosen to illustrate and then create the illustration. When the illustrations are finished, post them on your bulletin board with the title of the story.

Allow longer if you are incorporating this lesson with an Art lesson, so you have time for art instruction if necessary. The suggested materials can be replaced with other media if you are including this as a hands-on Art lesson.

Part V: Individual Written Assignment (10-15 minutes)

Use the worksheet on Attachment C for this part of the lesson. The questions on this worksheet include both comprehension and interpretation of meaning as well as to help students apply what they learn by reading to their knowledge of history. Allow students to work quietly on their worksheets and to take their time answering the questions.

Assessment

Listening, Reading, Participation in discussion, Illustrating, Written work (worksheet answers).

Extensions

- Invite a Salish Tribal Member to your classroom to learn about the language and tribal history. Ask them to retell stories if the season is right and to teach you Salish words related to the story.
- Check out these great books to learn more about Salish and their stories:
Coyote stories of the Montana Salish Indians by Johnny Arlee
Published by: Salish Kootenai College Press, 1999.
Stories From our Elders by the Salish Culture Committee Publications
- Have students visit the website for the Confederated Salish Kootenai Tribes:
<http://www.cskt.org/hc/index.htm>
- Take a field trip to Travelers' Rest State Park to learn more about the history of Tmsmli'

Attachments

Attachment A: Introduction to Traveler's Rest and the Salish (for teacher preparation)

Attachment B: The Story of Tmsmli, with an introduction and teacher narrative

Attachment C: Worksheet

Attachment A

Introduction to Travelers' Rest State Park and the Salish (for teachers)

Background on Travelers' Rest State Park, from www.travelersrest.org

Travelers' Rest State Park marks the location of a centuries-old Native American campsite which Lewis and Clark used in 1805 and 1806. They called the nearby creek "Travelers Rest." In the summer of 2002, archeologists found evidence of the Corps of Discovery's latrine and central fire, positioning the Park as one of the few sites in the nation with physical confirmation of the group's visit--a truly unique designation.

Travelers' Rest State Park is located 8 miles south of Missoula in Lolo, Montana. The park is just west of the town of Lolo.

Travelers' Rest State Park is operated and managed by the Travelers' Rest Preservation and Heritage Association, a nonprofit organization dedicated to preserving and interpreting Lewis and Clark's Travelers' Rest campsite in Lolo, Montana. Through a unique agreement with Montana Department of Fish, Wildlife & Parks, the Heritage Association is responsible for the development, interpretation, and management of the new Travelers' Rest State Park.

For information about how you can visit Travelers' Rest State Park, visit www.travelersrest.org or <http://stateparks.mt.gov/travelers-rest> or call 406-273-4253.

Background on the Salish from the Salish-Pend d'Oreille Culture Committee; italicized information in brackets has been added for clarification and definition.

“The Salish People have sometimes been referred to as The Flatheads. This is a misnomer that took shape shortly after Lewis and Clark came through the area. The Salish have also been referred to as Bitterroot Salish, in reference to part of their homeland--the Bitterroot Valley, south of the present day Missoula, Montana. In their own language, the people call themselves the Se'lis (pronounced Se'-lish). Salish is the common English rendition of the word and is used in most official tribal documents today.” (from the Salish-Pend Oreille Culture Committee, *A Brief History*, page 6.)

The Salish are the easternmost tribe of people who traditionally speak a dialect from the Salishan language family, which extends from Montana all the way to the Pacific Coast and generally on the north side of the Columbia River. The sprawling aboriginal territory of the Salish straddles both sides of the Continental Divide in what is now the state of Montana. At around 1750-1800, because of losses from epidemics and pressures from rifle-armed Blackfeet, the Salish focused their population into the Bitterroot Valley and the western portion of their overall aboriginal territory. In the 1850s, all but one band of the tribe were removed to the Flathead reservation along with members of the Pend d'Oreille and Kootenai tribes. In 1891, after decades of trying to hold onto their homeland, the final band of Salish were removed to the Flathead reservation. Today these tribes are officially known as the Confederated Salish and Kootenai Tribes.

Attachment B

The Story of Tmsmli

Note: This story and the introduction are taken from The Salish People and the Lewis and Clark Expedition, pages 55-57. The introduction below explains the place we now call Traveler's Rest in the context of Salish history. Following that (on the next page) is the story of Tmsmli for you to read to your students.

It is important to be aware that for the Salish People, Coyote stories like this one are traditionally told during the winter months, after the first snowfall. Out of respect for the Salish, please restrict your use of this story to the winter. It is good to point out to your students the traditional storytelling season.

Introduction to "Tmsmli" (from page 55 of *The Salish People and the Lewis and Clark Expedition*)

"Tmsmli"

Translation: No Salmon

English Name or Description: Lolo and Travelers' Rest

Although most history books trace the history of the Lolo area to the Lewis and Clark expedition and their christening it, "travellers rest," the older tribal relationship with the place, ironically was reflected by the Meriwether Lewis journal entries. Lewis reported seeing, along Lolo Creek "many pine trees peeled off" – ponderosa pines that had been stripped of their bark by the Salish to procure the sweet inner cambium layer of bark for food. Several members also remarked on other signs of tribal use of the area and described at length the particularly profuse and varied bird life in the area around Lolo.

Tmsmli was always an area of special importance to the Salish and Pend d'Oreille because of the abundant resources. It was a favorite hunting area, especially for deer and the people would move there for that purpose in the spring. The expedition members reported on their return to Travelers' Rest in July of 1806 that their hunters were able to bring in many deer and that "the Indians told them that "great numbers" of mountain goats could be found in the Bitterroot Mountains.

The Salish also knew Tmsmli' as a place where a great variety of edible and medicinal plants grew in profusion. That bounty was in part the product of the systematic and careful tribal use of fire over the years.

Like many other Salish and Pend d'Oreille place names, Tmsmli' also reflects a tribal relationship with this place extending back even further—to the time before human beings. Tmsmli originates in the Coyote stories.

(continues, next page, with the story)

Story of Tmsmli (No Salmon)

As Coyote set out on his eastward journey, he said that salmon would follow him upstream—even up the little streams wherever he turned off to visit the various animal and bird nations. If he were welcomed, the salmon would always go there; but if he were not welcomed, he would create a waterfall to block their passage. This is how it went during Coyote’s journeys in the area now known as Washington State.

Coyote’s route eventually took him into what would become Salish and Pend d’Oreille territory—through the Jocko Valley, across the Missoula area, up the Bitterroot Valley and up Lolo Creek, where he stayed quite awhile resting. While resting, he thought about his earlier travels on the west side of the mountains and how salmon followed him up the streams. He decided he wanted to do something to bring the salmon to the east side of the Mountains, into the Bitterroot Drainage.

So Coyote went over to the Lochsa [pronounced LOCK-saw] and Clearwater rivers, where he planned to get a salmon and carry it over the mountains. He said he wanted to do this so “there will be food for the people in this part of the country.” He managed to catch a big salmon. A voice told him that he could indeed take the fish over the Bitterroot Range, but if he failed, there would be no way to change it. The voice told him that he must cover the salmon in fresh, fresh green grass and then carry it over the range and be sure not to stop until he got across the pass. The voice repeated this warning not to stop along the way.

So Coyote started carrying Salmon up the Mountain. But Salmon wanted to remain in his home country, so he used his power to make the pack heavier. Coyote got tired and thirsty. He saw the tops of the mountains not far ahead. Near the top of the range, Coyote found Salmon just too heavy to carry. He figured it wouldn’t hurt to rest so he sat down. Some say Coyote, being coyote, stopped on the grass. Salmon used this opportunity to slide out of the pack and because he was so slippery, he got away! Where Salmon hit the ground, he made a bubbling spring burst forth from the ground and water carried the fish back to the Lochsa.

Coyote said that from that time on, Lolo Creek on the east side of the Bitterroot Range, would be called “No Salmon”. He said that people would make a trail over the mountains to get their salmon to the west. To make up for his failure, Coyote said he would make other foods for tribes to the east of Lolo Pass. Coyote also made a warm spring come forth where people could come in the springtime to heal themselves. The spring is still there today, and people still soak in it and call it Lolo Hot Springs.

(Source: *The Salish People and the Lewis and Clark Expedition*, pages 55- 57, by the Salish-Pend d’Oreille Culture Committee and the Elders Advisory Council of the Confederated Salish and Kootenai Tribes, University of Nebraska Press, 2005.)

