

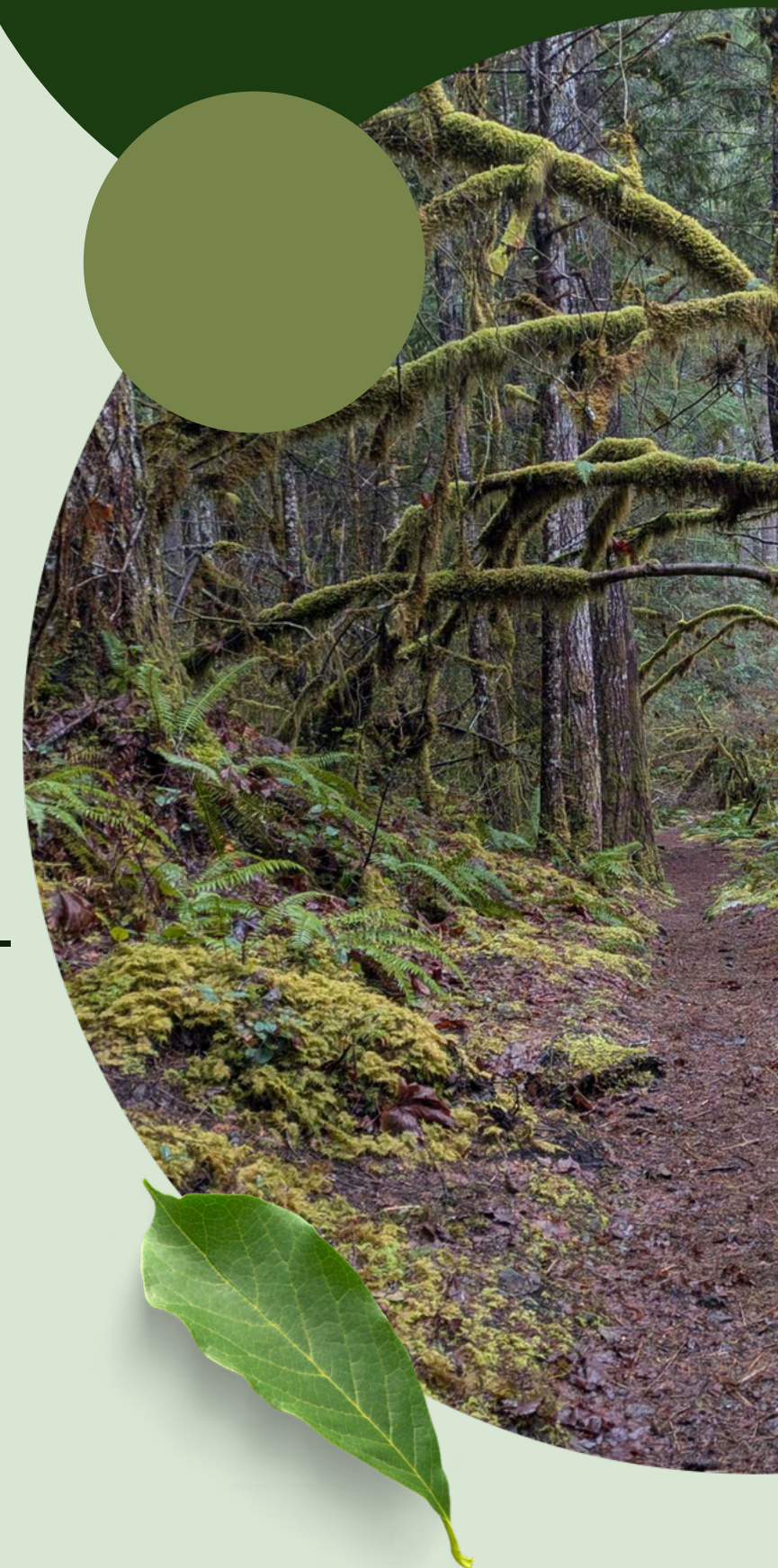


The Balance of Nature

*People-Plant Interactions
on the Olympic Peninsula*

WHAT MAKES A FOREST?

Describe in as much detail as you can (using your five senses), what characterizes a forest – from the plant and animal life, colors, sounds, smell, and climate.



WHAT MAKES A FOREST

TREES

By definition, a forest must be dominated by trees, but they are only a part of the ecosystem. Trees provide food, clean air, structure and filtration for water systems, habitats for wildlife, and so much more.

CLIMATE

There are a variety of different forest types. Each depends on the climate, precipitation, elevation, and diversity of plant and animal life living there.

COMMUNITY

The forest is like a factory where fungi, mosses, bacteria, and even dead trees contribute to the health of all forest inhabitants. All elements of the forest have a vital role to play.



LEARNING OBJECTIVE

By the end of this lesson, you will be able to analyze and explain how the forests of the Olympic Peninsula have affected people and how people have affected the forests (past and present) from the cultural perspective of Indigenous people.



SEEING THE FOREST FOR *MORE* THAN THE TREES



Fungi



Rivers and Streams



Plants



Animals

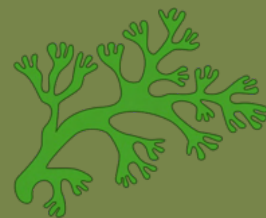
FOREST/CLIMATE COMMUNITIES OF THE OLYMPIC PENINSULA



Coastal



Lowland



Temperate
Rainforest



Montane



Subalpine



Rain
shadow

TERMS TO KNOW

Acquisition

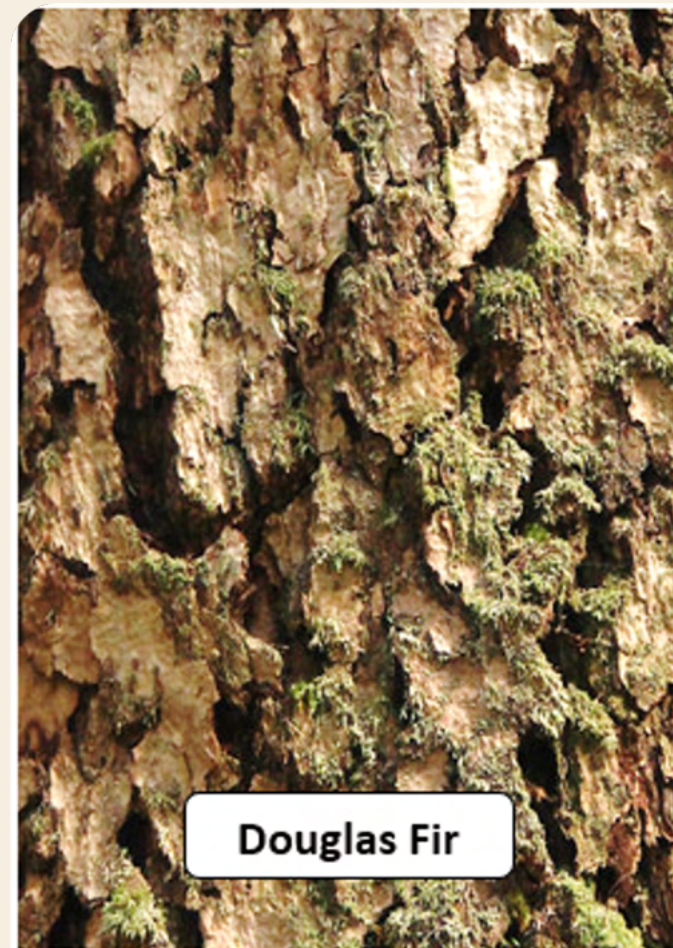
Erosion

Anthropogenic

Ethnobotany

Assimilation

Stewardship



SUU AAY 'KIING JAH LOOKING INTO THE HEART OF THE CEDAR

For thousands of years, the people went into the forest for cedar.

Among the living trees, we find some with strips of bark
removed to make clothes, hats, baskets.

We find cedar with planks split off –
planks for a baby's cradle, a cooking box,
A drum, a house, and a coffin.

In the remaining forests, we find stumps marking the remains of trees
crafted into canoes, houses and to display the crests.

Some tluu will be shaped in various stages of construction.

We will look into the heart of cedar
and walk in majesty of the great magician.

–Guujaaw, a Haida Carver

Haida Laas, Journal of the Haida Nation, 2005, p. 14

From "Indigenous Culturally Modified Trees" Sept. 10, 2019, www.ictinc.ca



01/28/2010



Part One

Indigenous Peoples and the Forest

Document One:

Maps

On your blank map

draw and label the following:

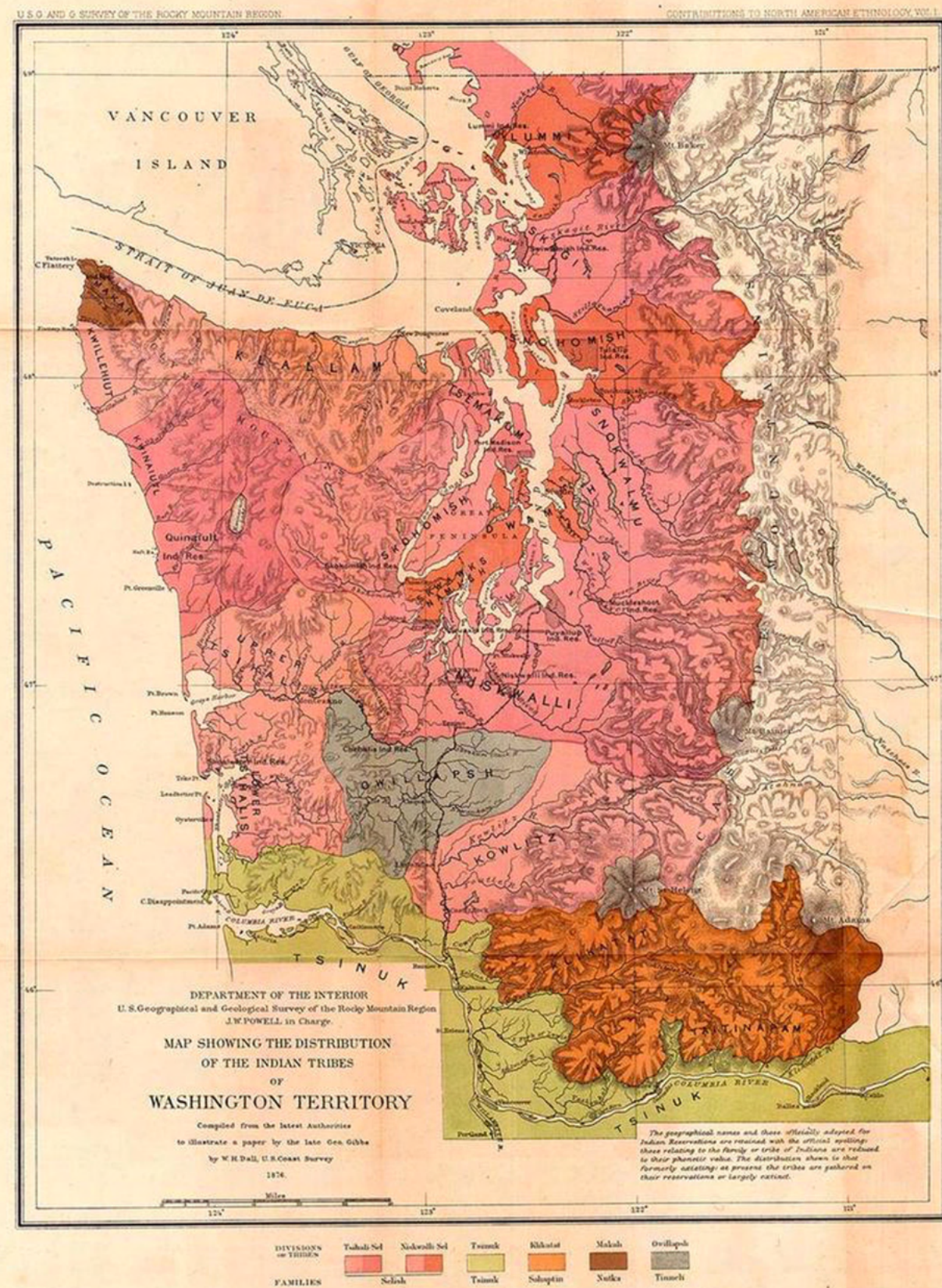
Tribal Lands

River Systems

Forest/Climate Zones

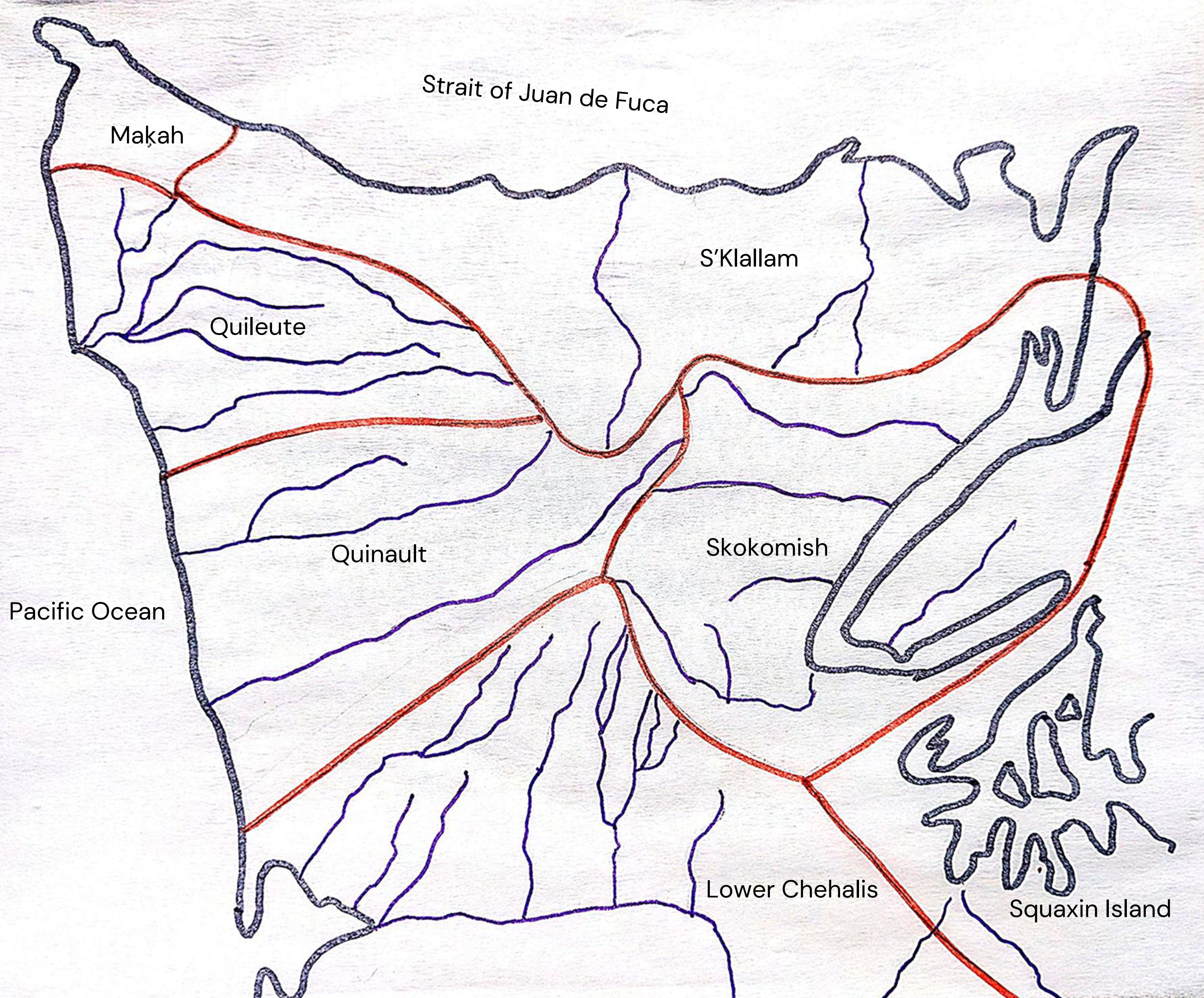
Compass Rose

Key



Map showing the distribution of the Indigenous tribes of Washington Territory 1876. University of Washington Libraries, Special Collections

Divide Documents 2-6 between the members of your group



Tribal Lands:

S'Klallam

Skokomish

Squaxin Island

Lower Chehalis

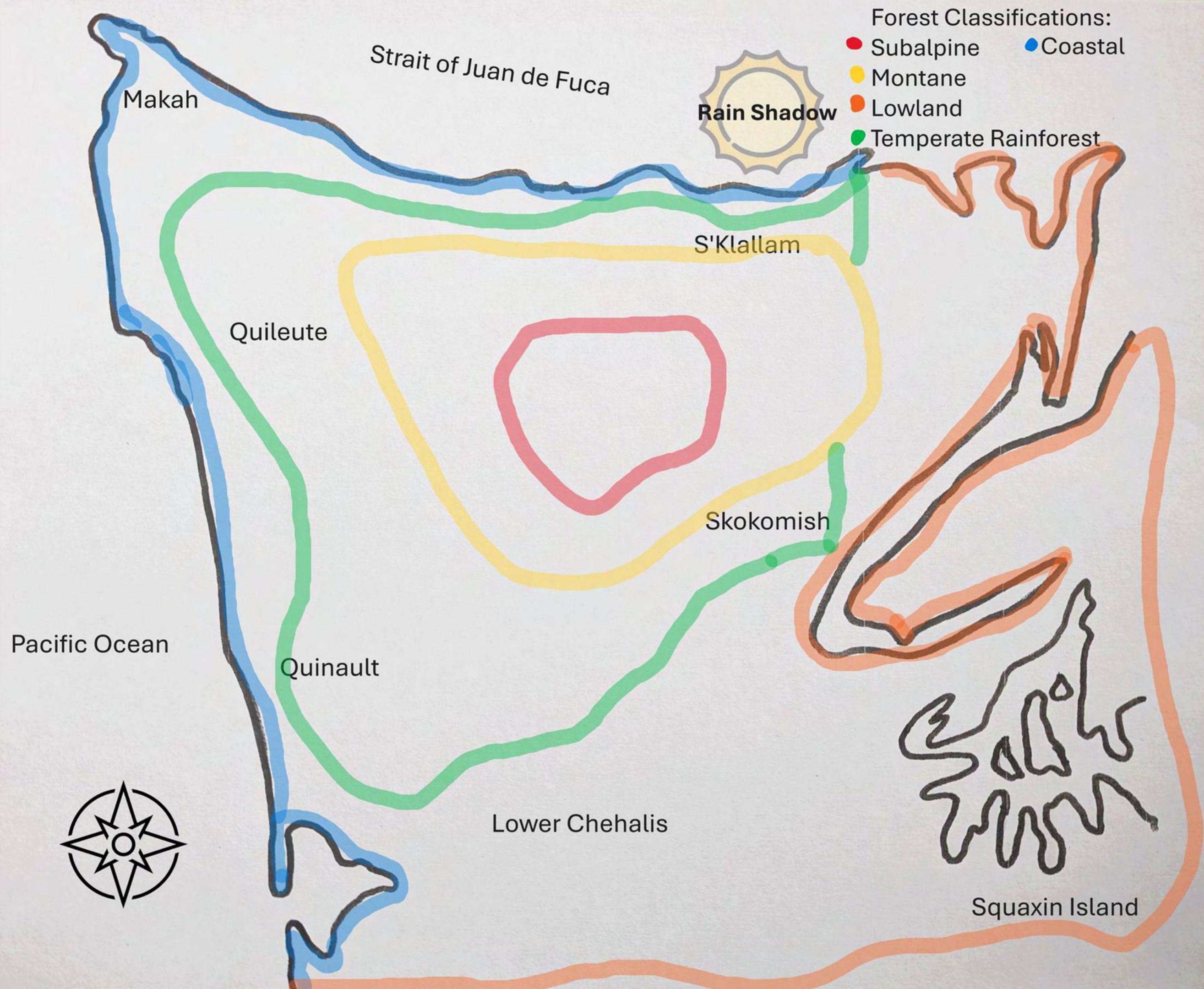
Quinault

Quileute

Makah

Classifications:

- Subalpine
- Montane
- Lowland
- Temperate Rainforest
- Coastal
- Rain Shadow





IMPACTS

- How did the forests of the Olympic Peninsula shape the lifeways of Indigenous people?
- What influence did Indigenous people have on the forests?



OLYMPIC PENINSULA RESEARCH GROUPS

Group 1:

Makah Tribe
Coastal Forest
Sitka Spruce

Group 2:

S'Klallam Tribes
Rain Shadow
Douglas Fir

Group 3:

Skokomish Tribe
Subalpine
Beargrass

Group 4:

Squaxin Island Tribes
Lowland
Camas



Group 5:



Lower Chehalis Tribe
Lowland
Gary Oak

Group 6:

Quinault Tribe
Temperate Rainforest
Western Redcedar

Group 7:

Quileute Tribe
Montane
Western Hemlock





La Push and James Island, Washington Rural Heritage Digital Archive

What do most of these tribal names have in common?

“Big River People”

“The Strong People”

“People of the Cape”

“People of the Water”

“People of the Cedar Tree”

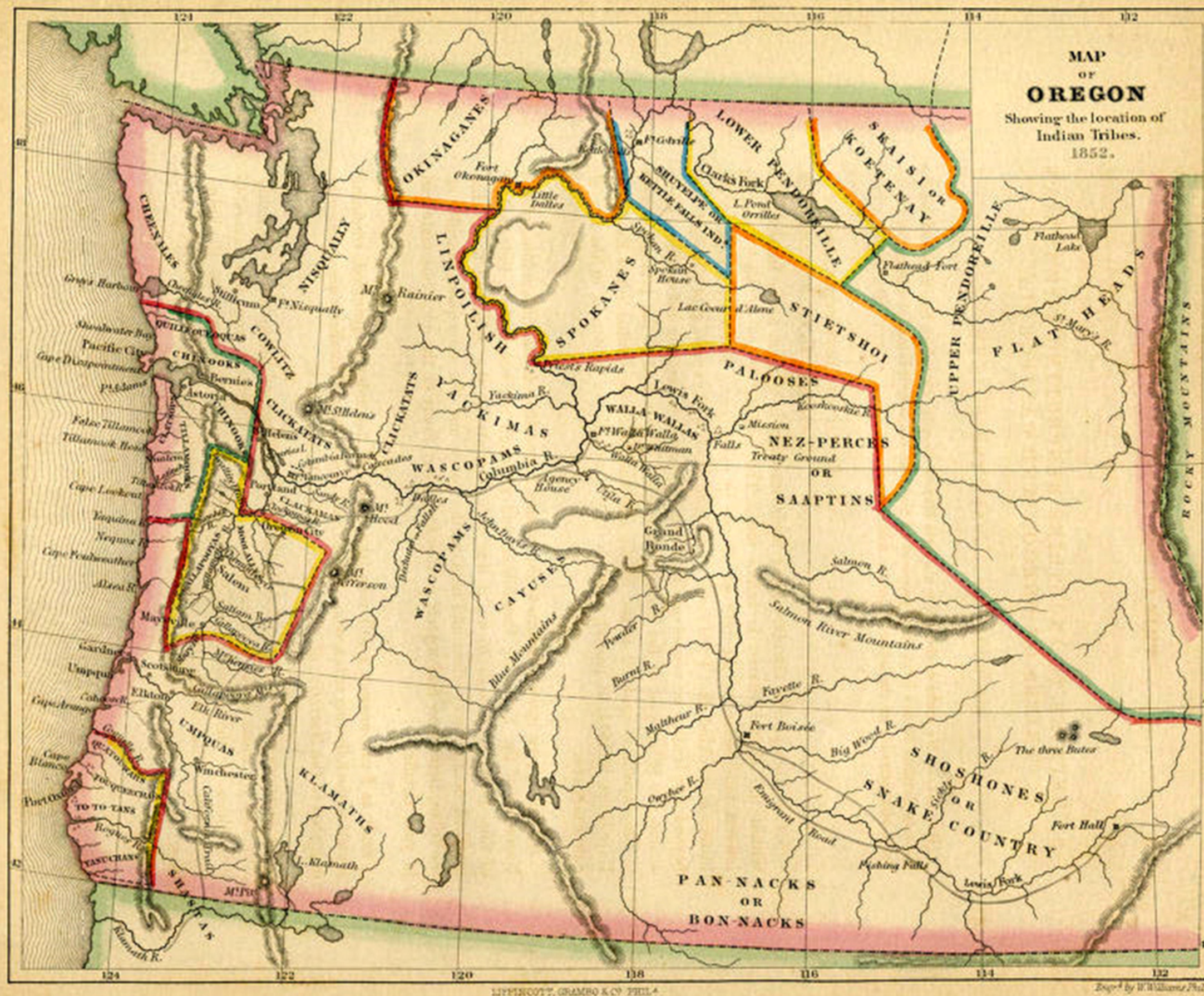
“The People of La Push”

“People of the Sands”



Part Two

Treaties, Removal, and Forest Management



Based on this map,
what did Americans in
1852 understand
about
Indigenous people
(and geography)
of the region?

Disclaimer

Primary sources and first hands accounts often contain culturally insensitive and offensive descriptions of indigenous people – belittling the ways in which they lived, worshiped and behaved. Out of respect for these people who continue to live on, please do not repeat or make light of the offensive language you may read in the contained documents.

The purpose of reading these sources is for greater context and as a reminder of the racism and ignorant assumptions used to try and understand an unfamiliar people.



OLYMPIC PENINSULA RESEARCH GROUPS – PART 2

Group 1:

Treaty of Neah Bay
Makah Reservation

Group 2:

Treaty of Point No Point
S’Klallam Reservation

Group 3:

Treaty of Point No Point
Skokomish Reservation

Group 4:

Treaty of Medicine Creek
Squaxin Island
Reservation

Group 5:

Executive Order of 1864
Lower Chehalis Tribe

Group 6:

Quinault River Treaty/
Treaty of Olympia
Quinault Reservation

Group 7:

Quinault River Treaty/
Treaty of Olympia
Quileute Reservation



IMPACTS

- How did white settlers influence the landscape of the Olympic Peninsula?
- What effect did removal of Indigenous peoples have on the forests?

“Traditionally most people, and myself included, think that forest fires are not a good thing. They can harm people, they can create destruction to property, and they can destroy valuable investments. And all of that is true. But you have to think about fire as an important natural part of many of our landscapes, even in western Washington. Fire is a part of these landscapes ... Look back at the traditional ecological knowledge that the Native Americans had – they used fire significantly.

They knew where they needed to burn the meadows to get their critical berries and medicines. And they knew how to keep the dense brush down so we didn't have the catastrophic crown fires that burned through the tops of the trees. We interrupted all that as we developed this country.”

Vicki Christiansen, Washington State Forester and Chief of the US Forest Service

A wide-angle photograph of a forest landscape under a heavy, grey sky. In the foreground, there is a field of dry, brownish grass and small green shrubs with yellow flowers. Several tall, slender evergreen trees stand prominently. In the center, a dark green rectangular box contains the text "Part Three" in white. The background shows a dense forest of similar trees, with mist or fog hanging between the hillsides.

Part Three



The Enduring Wisdom of Traditional Forest Management



Listen to the following clip and be prepared to discuss the following:

1. How long have Native Americans existed on this land?
2. What is the authority that Native Americans have in modern society?



Clip of Warren King George, courtesy of the "Indigenous Voices" Podcast, parkstacoma.gov

*“In spite of myriad changes over the last two centuries,
plant uses and values persist and are recalled by
knowledge holders ... shared openly and
enthusiastically, this information is a testament to the
wisdom of the ancestors and proof of the tribe’s
cultural endurance.”*

–Douglas Deur

*from Gifted Earth; The Ethnobotany of the Quinault and Neighboring
Tribes*

To Learn More

Websites

historylink.org
nps.gov
makah.com
jamestowntribe.org
elwha.org
squaxiniland.org
skokomish.org
chehalistribe.org
quinaultindiannation.com
quileutenation.org
foresthistory.org
nwtreatytribes.org

Article

Lynda V. Mapes, "The Pacific Northwest trees shaped by generations of people," *The Seattle Times*, Nov. 12, 2023

Podcast

Indigenous Voices,
parkstacoma.gov

Books

The Olympic Peninsula Intertribal Cultural Advisory Committee, *Native Peoples of the Olympic Peninsula: Who We Are*, (University of Oklahoma Press: Norman) 2015.

Douglas Deur and the Knowledge-Holders of the Quinault Indian Nation, *Gifted Earth: The Ethnobotany of the Quinault and Neighboring Tribes*, (Oregon State University Press), 2022.

Robert Bunting, *The Pacific Raincoast: Environment and Culture in an American Eden, 1778 – 1900* (University Press of Kansas), 1997.

Douglas Deur, and Nancy J. Turner, ed. *Keeping It Living: Traditions of Plant Use and Cultivation on the Northwest Coast of North America*. (University of Washington Press) 2005.

John B. Pinkerton, *Fred Cleator Interpretive Trails; Federation Forest State Park*, (Washington State Parks and Recreation Commission), 1971.