



## LESSON 1

# Timeline – Since Time Immemorial to Termination

### LEARNING OUTCOMES

- Students will understand that the Cow Creek Umpqua Tribe has lived in Oregon for thousands of years—“since time immemorial” (long before European contact).
- Students will begin to create a timeline with key events and descriptions of the tribe’s presence and history in Oregon.

### ESSENTIAL QUESTIONS

- How long has the Cow Creek Umpqua Tribe lived in this area (Oregon)? How do we know?
- How does the tribe’s history (pre-contact) compare to other world events students may be familiar with?

### LOGISTICS

- Where does the activity take place?  
*Classroom, with a variety of whole-class and partner work for engagement.*
- How are the students organized?
  - Whole class
  - Teams: 3 – 5
  - Pairs
  - Individually

### TIME REQUIRED

35 – 60 minutes

### Overview

During this activity, students will work with their teacher to establish a timeline for the Cow Creek Umpqua Tribe’s presence in the land currently known as Oregon. The teacher will guide students to an understanding of the Tribe’s deep roots in Oregon, which reach back to “time immemorial” (i.e., more than 14,000 years). This is farther back than the written records of other major civilizations that students may have heard about, such as those of the Egyptian, Greek, and Roman people.

The timeline is intended to visually illustrate the long history of the Umpqua people in Oregon. For example, one of the Tribe’s oral histories (oral traditions) will establish that tribal ancestors were present at the creation of Crater Lake. Geologists have established that Crater Lake was formed as the result of an explosion that took place in approximately 5,700 B.C.—more than 2,000 years before the first Egyptian civilization was established. The purpose of the activities is to make it clear for students that the Cow Creek Umpqua Tribe (and other Oregon Tribes) had rich, complex, established societies in this land and that those societies were established long before white settlers arrived.

Students will later encounter the myth told by white settlers that the land was mostly vacant when they arrived and that it was their destiny—



and the destiny of the U.S. government—to claim the land as their own. It is important to establish the Tribe’s history in Oregon so that students will understand how harmful the conflicting (white settler) narrative has been for tribal people—especially because it attempts to negate thousands of years of rich cultural history. This will provide students with important context for subsequent lessons on tribal sovereignty and restoration in relation to the U.S. government.

## Background for teachers

As we have been learning, the Cow Creek Umpqua Tribe was indigenous to the land now known as Oregon. It is important to dispel myths about American Indians, such as they were “uncivilized,” did not have complex societies, or had only recently arrived from Asia. As we will see, tribal cultures—such as the culture of the Cow Creek Umpqua Tribe—were complex societies that had existed in this land for thousands of years before the arrival of white settlers, and their histories were passed down via a rich oral tradition.

This lesson is intended to create a more accurate depiction of the Tribe’s story by creating a visual timeline. Other lessons in this module will provide opportunities to add to this timeline. Because it will be used as a visual record of student learning, you should work with your students to establish the type of timeline you will create together. Some examples from other subject areas can be found on page 4.

<sup>1</sup> Oregon is in the process of revising its social studies standards. This document references the draft 2018 standards for grade 4.

<sup>2</sup> Please note that this resource is outdated, but there is nothing more current at this time. The Tribe is developing a new resource and will disseminate it once it becomes available.

## STANDARDS

### Oregon social studies standards<sup>1</sup>

Ethnic Studies – 4.10

### Oregon English language arts standards

Informational Text – 4.RI.2; 4.RI.7

Writing – 4.W.2

Speaking & Listening – 4.SL.1; 4.SL.5

## MATERIALS

### What materials are needed for students to engage in this activity?

- Timeline display materials: May include a large roll of butcher paper, bulletin board space, yarn and pins, colored cardstock paper, markers, and others as needed.
- Time Immemorial slide deck: In the folder of materials for this lesson, there is a PowerPoint slide deck with images that can be used to construct the timeline. The images are of tribal lifeways, historical events, and more. These are a starting point for your timeline. You may want to pull out magazines or other sources that have infographics that students can use to add to the timeline as well.
- Oregon Historical Society student magazine: Have one copy of the magazine available so students can reference the pictures included in the slide deck.<sup>2</sup>

*(Continued on next page)*



## Considerations for teachers

### Assessment: How will you know if students are learning?

- Students will engage in a substantial amount of discussion with partners and groups. The teacher should actively monitor student discussion for correct understanding and intervene when students are struggling with misconceptions or expressing bias.
- Students will produce an exit ticket that allows the teacher to see their current understanding, questions, and insight.

### Practices (group roles, classroom routines). This depends on the activity. For instance, how do you rotate roles? Assign computers? Get supplies?

- The teacher will build a timeline with guided input from the class.
- The teacher must have a grasp of basic world history, as well as some familiarity with tribal history, before delivering this lesson.
- The teacher must understand the value of oral history and the central role that oral traditions have played and continue to play in many cultures around the world. The teacher must be prepared to use strengths-based language to describe oral cultures, rather than a deficit mindset. For example, our brains are wired for storytelling because humans have been telling stories out loud for much longer than they have been writing them down. By comparison, print is a relatively recent human invention.

### MATERIALS *(Continued)*

#### What materials are needed for students to engage in this activity?

- Index cards: Have blank index cards ready so you can write down any historical time points/events that the students come up with that you may not have prepared in advance.
- Oral history file: Mountain with a Hole in the Top – Have one copy of this oral story ready to read to the class in activity 2. Also, provide one copy per student and allow them to use it as a reference point during the activity.
- Graphic organizer: Main idea & Key Details – Have copies of this available for each student during activity 2.

### VOCABULARY

**Time immemorial** – Rather than the printed texts used in some cultures, tribal members recorded their memories and history via an oral storytelling tradition that goes back thousands of years. The term “time immemorial” indicates that the Tribe’s history goes back even farther than the oral record can account for.

**Oral history** – Oral history (also known as oral tradition or oral storytelling) is a way of capturing history by teaching each generation to tell the same story. Elders tell the younger generation a story and teach them to repeat it over and over until the younger generation knows the story by heart. Each generation is responsible for passing on the stories to the next generation. This method of maintaining cultural history precedes the written word by thousands of years.



At one time, all cultures conveyed their histories, traditions, and beliefs by telling stories out loud. The information conveyed in these stories often concerned matters of life and death, as well beliefs that went to the core of tribal identity. Accordingly, oral traditions had to be reliable ways of conveying information that was essential for survival—both physical and spiritual. For this reason, oral history should not be compared to a game of telephone, in which trivial information is conveyed in a casual manner that leads to misunderstanding.

- The teacher must be prepared to activate engagement strategies, such as think-pair-share and group discussion.

### Learning targets

- I can recognize how long the Cow Creek Umpqua Tribe has been in Oregon based on both its ways of knowing and western ways of knowing.
- I can compare the Tribe’s basic pre-contact timeline with major world events.
- I can participate in oral storytelling and identify the main idea and supporting details that help me understand the Tribe’s history.

### Options/extensions

- Add an element of inquiry at the end of the lesson that explores the misconceptions of the migration of the Tribe to this area of Oregon, with the understanding that indigenous people have been here since time immemorial. In the folder, there are resources, including an article from the National Park Service (NPS) about the Bering Strait and other migration routes, as well as a PDF and PowerPoint slide deck with images of the Bering Strait land bridge theory. Use these resources and others to explore the com-



mon conception that American Indians migrated over the Bering land bridge, as well as competing theories that some Tribes may have arrived by sea in different parts of the Americas. Have students find the main idea and details of the NPS article and consider having them debate the various sides of the competing theories (migration that took place entirely via the Bering land bridge or in multiple ways). Have students research alternative versions of tribal origin and understand the science that disproves the land bridge theory. See the article in *Indian Country Today* ([https://news-maven.io/indiancountrytoday/archive/new-research-sinks-bering-strait-land-bridge-theory-8t7XOT96\\_UCrU1ZuHobyrg/](https://news-maven.io/indiancountrytoday/archive/new-research-sinks-bering-strait-land-bridge-theory-8t7XOT96_UCrU1ZuHobyrg/)) or find a downloaded copy in the appendix: z\_Ext\_M2\_L1\_Research\_Refutes\_Land-Bridge.pdf.

## Reflection/closure

- Review the learning targets.
- Discuss with students what they believe they have learned (using the exit ticket activity—triangle, circle, square).
- Have students think-pair-share about questions they might have as a result of their learning and how they might explore these questions as part of their culminating project. Prompt for two or more examples each, and then let a few groups share their ideas out loud with the class.

## Appendix

The following files are associated with this lesson.

- 01.M2\_L1\_Time-immemorial\_GraphOrg\_Main-Idea-Details.docx
- 02.M2\_L1\_OHS-tribesStudentMag-web.pdf
- 02.M2\_L1\_Pictures for time immemorial.pptx
- 03.M2\_L1\_OralHist\_Mountain-Hole-in-Top.docx
- z\_Ext\_M2\_L1\_NPS\_BeringStrait-and-OtherMigrationTheories.pdf
- z\_Ext\_M2\_L1\_OR\_Maps\_tribemigration.pdf
- z\_Ext\_M2\_L1\_OR\_Maps\_tribemigration.pptx
- z\_Ext\_M2\_L1\_Research\_Refutes\_Land-Bridge.pdf

## Activity 1

# Introduce the timeline

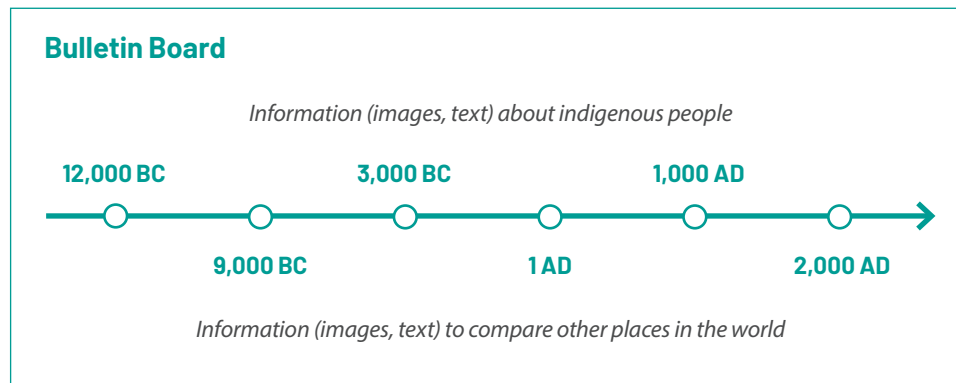
Time: 15 – 20 minutes

### Setup

In advance, have the bare outline of the timeline posted where all students can see it. You might use butcher paper or other supplies to make it large enough to see. You may also choose to post images above and below the timeline for reference as shown in the examples provided on page 4.

Divide the timeline into years by the thousands, beginning at approximately 12,000 B.C. (Evidence of indigenous people in Oregon dates back more than 14,000 years from the present.) You may be unable to depict the actual scale of the ancient past compared to the present. However, your timeline should effectively convey that indigenous people have been in the land now known as Oregon for much longer than the United States has existed as a nation.

Here is an example:



Consider using the space above the timeline for the stories and history of the Tribe and providing a parallel space below the timeline of touchpoints for what was going on in the rest of the world using events or historical milestones that students would recognize. In the PowerPoint presentation in

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## Activity 1 *(Continued)*

the folder (Pictures for Time Immemorial), there are images that can be used to depict the continuity of life for the Cow Creek Umpqua Tribe (and other Oregon Tribes) as well as images that represent other places and events in world history (e.g., Egyptian pyramids, Greek ruins). The purpose of this is to show that indigenous people had been living in the land since before written memory.

### Begin lesson

Post the learning targets someplace highly visible in the classroom. Briefly review them with students. Clarify the meaning and intent of the learning targets as necessary.

### Say:

*Class, as you know, we've been studying the Cow Creek Umpqua Tribe as one of the nine federally recognized nations in Oregon. As we study a people group, like this Tribe, it's important to understand their history. So, today, we're going to begin to creating a timeline that shows important aspects of the Tribe's history. As we start, I want you to talk to a partner and make a guess. How long do you think the Cow Creek Umpqua Tribe has been here? If you have a rationale for your guess, explain why.*

Have students talk with elbow partners. Listen to their guesses (e.g., 200 years, 1,000, 5,000, forever). When students are done talking, have volunteers share out four or five guesses with the whole class. Record responses on the board.

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## Activity 1 (Continued)

### Say:

*Great thinking, everyone. I heard some really good ideas. The closest I heard was \_\_\_\_\_ (pick the student response that was closest). What would you think if I told you that, based on the Tribe's oral histories and evidence from scientists, the indigenous people of Oregon have been here for at least 14,000 years? For example, scientists found a pair of sandals in a cave here in Oregon that dates back about 10,000 years! (Show picture from file if you plan to post it on the timeline.)*

### Say:

*Many indigenous people describe their ancient history as "time immemorial." This is because they know their ancestors have been in this land since long before anyone can remember, even though they have oral histories that help them document some key events.*

Activate prior knowledge to build historical understanding.

### Say:

*To start building our timeline, I'd like you to think about some major events you might know of from the history of the world. I want you to think back a long, long time ago about people or events that you think may have happened in the world. Talk to your small group (or elbow partners), then be ready to share.*

Students will likely identify people, things, or events in Western history, such as the following:

- Egyptian pyramids
- Greeks or Romans
- Jesus' life and ministry
- Muhammad's life and ministry



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### Activity 1 *(Continued)*

Some of these people, things, or events have images prepared in the Pictures for Time Immemorial slide deck. Have those printed and ready to post after the conversation. When students are done discussing, ask each group to share their ideas. For those already have in the slide deck, post them on the timeline where they belong. For others, write them down on an index card and post them on the timeline to give voice to student thinking. If any of the students identify an aspect of indigenous culture or history that belongs on the timeline, put it above the timeline itself, as shown in the diagram, to set it apart from the history of other people groups.

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## Activity 2

# Oral history – begin to illustrate the Tribe’s history

Time: 20 – 40 minutes

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### Say:

*So, we know that the Cow Creek Umpqua Tribe has been in Oregon for a long time, but how do we know this? I mentioned that scientists found sandals that were 10,000 years old, but our best knowledge comes from the Tribe itself. Tribal members have used oral history and storytelling for thousands of years to tell the history of their people. One example tells how the Tribe witnessed the explosion of Mount Mazama, which led to the creation of Crater Lake. I want you to put yourself in the shoes of a tribal member who has to learn this story by heart. I’m going to read this story to you, and then I want you to retell the story to your partner as accurately as you can, so listen closely.*

Read the Oral History file: Mountain with a Hole in the Top.

### Say:

*This story shows us that the Tribe saw the volcanic explosion that caused Crater Lake to form. OK, your turn. Retell as much of the story as you can to your partner.*

Have each student take a turn retelling the story. Depending on your classroom dynamics, you may need to remind students not to tease each other or laugh if details are forgotten or changed. Students should do the best they can. When students are done, pass out a paper copy of the story. It is important NOT to hand out the paper copy until after the oral retelling in order to best reflect the concept of oral history. (Our brains are wired for storytelling, so print should come after, not before.)

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## Activity 2 (Continued)

### Say:

*Great job retelling the story. I just passed out a copy of it for you to reference. Geologists date the explosion that caused Crater Lake to about 7,700 years ago. With that in mind, what does this story tell us about how long the Tribe's ancestors have been here? What can you infer about how long the Tribe has been in this area based on the story I just told you? I'll give you a graphic organizer to record your thoughts. Be sure to write the main idea of the story and think about some of the key details that support your inferences. It is OK to work alone or with partners in your group on the graphic organizer, but be sure to talk with your group and decide together what inference you can make about the Tribe's history.*

Students should be able to identify:

- **Main idea:** The mountain that loomed above Tribe blew up a long time ago, leaving a hole that filled up with water (Crater Lake).
- **Key details:**
  - The animals were warned to run away.
  - A great hot wind blew down from the top of the mountain, knocked down trees, and made it so people could not breathe.
  - Fire came up out of the mountain.
  - The top of the mountain came off, fell down, made loud noises, and made the earth shake.
  - Many people died.
  - There was a hole in the top of the mountain that filled up with water over a long period of time.

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## Activity 2 (Continued)

- Students may identify other key details about the spiritual aspects of the story (e.g., some people did things that made Old Man God angry; the animals were warned to leave; the god of the animals was angry with the way some people treated the animals and caused the mountain to explode). Do not discourage these details.

Pass out the Main Idea & Key Details graphic organizer and have students start working. Monitor the class as students work and discuss, and help them find the main idea and details that support these inferences:

1. The story shows that someone in the Tribe's history saw the mountain explode. All the key details we know about volcanoes appear in this eyewitness account:
  - a. Pyroclastic flow = "hot wind that knocked down trees"
  - b. Eruption column = black smoke, mountain top flying into the air
  - c. Volcano tectonic earthquake = everything shook
  - d. Volcanic crater (collapsed caldera) = mountain top was gone, hole was left that filled with water
2. The fact that the story has so many accurate details about the volcano's eruption proves someone was there when it happened.
3. If one of the tribal members was there when the eruption happened (7,700 years ago), it means the Tribe has been in this area for at least 7,700 years.

### Say:

*OK, it looks like everyone has some inferences based on the main ideas and details from this story. Let's have a few people share their inferences.*

Have a few students share. Be sure to have students share who arrived at solid inferences. As needed, give students feedback on their inferences. Write down strong inferences (like the three above) on the board or poster paper.

## Activity 2 (Continued)

### Say:

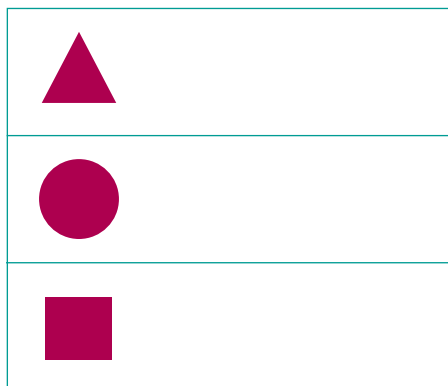
*Great work on your inferences. It's pretty amazing. Many people may not be aware that indigenous people have been here for thousands of years. We're going to post this story on our timeline around 5,700 B.C.*

Post a copy of the story on the timeline. As you transition, have images of tribal lifeways ready to post on the timeline as you speak.

### Say:

*Based on many sources, including many oral histories, we are able to learn a lot about the Tribe and its traditional lifeways, which remained relatively consistent for thousands of years before tribal members came into contact with white settlers. For example, we know that they lived in villages (post and point to image), they used hunting and gathering for food and other purposes (post and point to image), and they were fishers (post and point to image). We'll learn more about each of these aspects of their traditional lifeways in later lessons, but I want you to notice that these images describe their history from 14,000 B.C. all the way to the 1800s.*

Wrap up the lesson with the following discussion. Have students take out a piece of paper and divide it equally into thirds (like folding a letter). Next, have them draw a triangle in the top third, a circle in the middle, and a square in the bottom third (see illustration below).



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## Activity 2 *(Continued)*

Their exit ticket for today's lesson is to respond to each third.

1. Triangle – What are three things you thought were interesting about our timeline introduction lesson?
2. Circle – What is one thing rolling around in your head about the Tribe's history?
3. Square – What is something that squares with your thinking? In other words, what is something you already knew or that you really liked in this lesson?

Adapt the questions as appropriate, but have students respond with a brief reflection and then collect their papers to guide how you approach future lessons on the Tribe's history.