Teachers Guide

Teaching the Village with Artifacts

The Village
FORT VANCOUVER
National Site

FORT VANCOUVER
National Trust

NATIONAL PARK SERVICE

EDUCATIONAL SERVICE DISTRICT 112

"...the prettiest congregation of nations, the nicest confusion of tongues, that has ever taken place since the days of the Tower of Babel."

— GEORGE SIMPSON, 1847

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We hope these teaching suggestions serve you well and look forward to receiving your questions and feedback.

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Development of this project was aided by a generous grant from QWEST awarded to the Fort Vancouver National Trust and Educational Service District 112. Production of the lessons was greatly aided by two teachers who field tested them in their classrooms: Susie Donnely (Jemtegaard Middle School; Washougal School District) and Meredith Gannon (Sacajawea Elementary School; Vancouver Public Schools.) Additionally, the lessons were reviewed during a daylong workshop by the following teachers, whose insightful feedback guided revision and deserve acknowledgement here:

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Teaching The Village with Artifacts

Teachers have long turned to Fort Vancouver when teaching Pacific Northwest history. This series of lessons invites you to turn your attention to the Fort Vancouver Village, which was the home for many hundreds of Hudson's Bay Company (HBC) employees, their families, and visiting traders and travelers during the period of 1829 to 1860. Fort Vancouver's Village in 1840 was the most densely populated settlement in the American West, rivaling San Francisco and Sitka, and exceeding the not yet established Seattle, Portland, and Vancouver, BC. It was a highly diverse population, with residents from Europe, over 30 American Indian tribes — spanning the continent from the Iroquois nation to Native Hawaiian Islanders — and those of multiethnic origin, the Métis.

This series of lessons invites students to learn about this surprising story using objects left behind by the villagers themselves. As such, it encourages learners to engage in the kind of historical thinking expected by Washington's Grade Level Expectations (GLEs) and Classroom Based Assessments (CBAs.) Our experiences suggest that this is a unit best taught to middle school students, but one which could easily be adapted for elementary or high school students. The lesson series would serve students before, after, or instead of a field trip to Fort Vancouver.

"… object-based learning emphasizes the links between the 'real things,' National Park Service collections, and America's history. Collections connect students to their past, rich and varied cultures, momentous events, inspiring ideas, and the places where the nation's history happened."

~ NATIONAL PARK SERVICE MUSEUM MANAGEMENT PROGRAM

Washington State GLEs Addressed in this Unit (Grades 6-8)

GRADE 6

1.3.1 Analyzes how societies have interacted with one another in the past or present.

2.2.1 Understands the production, distribution, and consumption of goods, services, and resources in societies from the past or in the present.

5.2.1 Creates and uses research questions to guide inquiry on an historical event.

GRADE 7

2.2.1 Analyzes the production, distribution, and consumption of goods, services, and resources in societies from the past or in the present.

3.1.2 Understands how human spatial patterns have emerged from natural processes and human activities in the past or present.

3.2.2 Understands examples of cultural diffusion in the world from the past or in the present.

3.2.3 Understands the role of immigration in shaping societies in the past or present.

4.1.2 Understands how themes and developments have defined eras in Washington State and world history.

4.2.2 Understands and analyzes how cultures and cultural groups contributed to Washington State or world history.

5.2.1 Creates and uses research questions to guide inquiry on an issue or event.

5.4.1 Analyzes multiple factors, makes generalizations, and interprets primary sources to formulate a thesis in a paper or presentation.

GRADE 8

3.3.1 Understands that learning about the geography of the United States helps us understand the global issue of diversity.

4.2.2 Understands and analyzes how cultures and cultural groups have contributed to U.S. history (1776—1900).

4.3.1 Analyzes and interprets historical materials from a variety of perspectives in U.S. history (1776—1900).

5.2.1 Creates and uses research questions that are tied to an essential question to focus inquiry on an issue.

"The occasion is upon us to educate through objects connected by narrative… Archaeologists are the people who make it possible for those who have no tongues to speak to us and to our descendants. This is serious stuff."

~ ROGER G. KENNEDY, PUBLIC BENEFITS OF ARCHAEOLOGY

"For those who study a lesson or unit on archaeology… the world is changed."

~ FAY METCALF, IBID

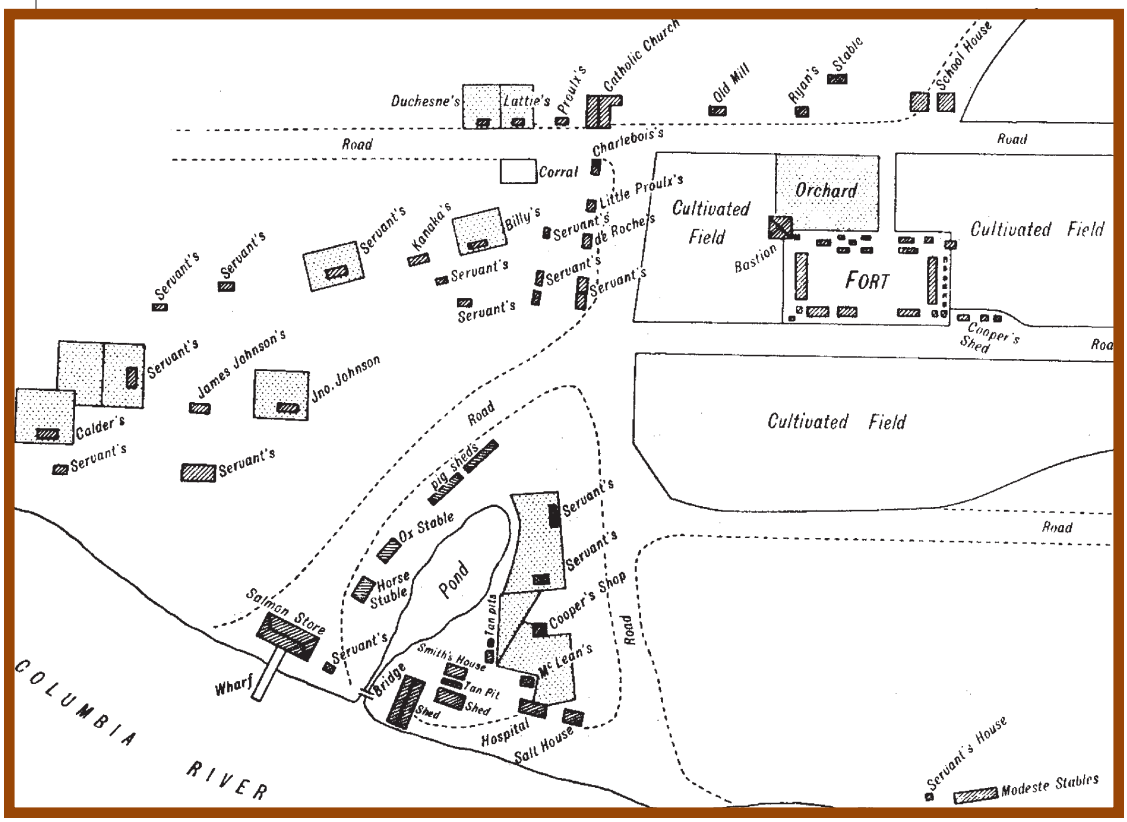
HISTORICAL BACKGROUND

People curious about the history of the Pacific Northwest have often stepped through the gates of Fort Vancouver, leaving modern Portland and Vancouver behind and traveling back to the world of the fur trade. But what about the people who lived outside those walls? Who were they? How do we know? What do the things they left behind tell us about the inhabitants of the Village?

The Village was home to many Hudson's Bay Company workers and their families. It was a crowded, lively place during seasons when the fur brigades returned and its population exceeded 600 people. All helped Fort Vancouver become a successful and expansive post. The workers of the Village were trappers, blacksmiths, coopers, carpenters, tinsmiths, dairymen, millwrights, and farm laborers.

Women and children, though not employees, were integral to the operation as well. Many accompanied their husbands or fathers on brigade, spending most of the year cleaning skins, cooking, making clothing, and other essential activities. Others stayed in the Village, and worked in the fields or salted and packed salmon.

There were many different types of people living in the Village. Only a few were from Europe, coming mainly from England and Scotland. Many were French-Canadian. There was a large group of Hawaiians, and people from over 30 different Native American groups whose homelands spanned the continent. As was common across the lands of the fur trade, there were also Métis, those of mixed Native and European heritage. If you had visited the Village in the middle of the 19th century, you would certainly have heard a medley of languages. Very few people spoke English at Fort Vancouver. You could have listened for Hawaiian, French, Gaelic, and a great variety of Native American languages and dialects. Almost everyone adopted Chinook Jargon to communicate with each other. Since the men



Tracing of Covington map of Fort Vancouver, the Hudson's Bay Company (HBC) Village and environs circa 1846.

IMAGE COURTESY NATIONAL PARK SERVICE

of the Village came from diverse backgrounds, and the majority of women were from local tribes, often Chinook Jargon was the language families used in their homes as well as for business and socializing.

A large entrance gate separated the Village from the fort proper. The houses were arrayed along broad lanes, and scattered in between. Since employees had to build their own dwellings, the structures were usually small. Some had an attached shed for extra storage and work space, or a garden to supplement the rations men received. Though all in the Village worked long hours for little pay, historical records and archaeology give a sense of a colorful, generally harmonious settlement.

HISTORICAL BACKGROUND

{ The Village Population }

Estimates regarding the number of people living in the Village are difficult to make — there are abundant records of employees, but these don't indicate where they lived, or with whom. Nevertheless, it is clear that the population of the Village was fluid and seasonal, with many employees sent out on brigade for the majority of the year.

During peak season when the fur brigades returned to rest and re-supply, the settlement contained upwards of 600 inhabitants. For many years, the Village was the largest settlement between Yerba Buena (present day San Francisco, California) and New Archangel (Sitka, Alaska). Not only was the Village one of the largest settlements in the West during the fur trade era, it was also unmatched in its diversity. The Hudson's Bay Company purposefully hired people from different backgrounds, thus providing opportunities in the fur trade business to a variety of people from both the Old World and the New.

Women and children were clearly an important part of the population of the Village, but they are rarely mentioned in company records. Unfortunately, most of the information we have on the women and children of the Village comes from the birth, death and baptismal records of the Catholic and Anglican Churches. These are not dependable counts since they record only specific people at the moments they were in contact with the clergy for a specific rite. Regardless, it is clear that the women and children accompanied their husbands on the brigades, and performed many duties in the dairies and fields, and other activities helping to sustain Fort Vancouver.

With the decline of the fur trade, and the expansion of American immigration and settlement of the region, the population of the Village gradually shifted. The focus on waterways and the French-Canadian voyageurs gave way to mercantile and agricultural activities. The number of Hawaiians working as contract laborers for the Hudson's Bay Company grew steadily during this period. The large number of Hawaiian workers in the village led to the colloquial name "Kanaka Village" or "Kanaka Town" in the early 1850s — "Kanaka" is a word for "person" in the Native Hawaiian language.

"…the 'multicultural West' is the only West there has ever been."

~ WASHINGTON STATE UNIVERSITY AMERICAN STUDIES PROGRAM SITE

HISTORICAL BACKGROUND

{ The Look of the Village }

Our understanding of what the Village looked like during the fur trade era is the result of analyses of various maps, drawings and descriptions made by visitors to the Village, as well as archaeological investigations. The Village was located west of the fort stockade, extending south from present-day 5th Street (then called Upper Mill Road) to the Columbia River. In the east, the village extended from the fort palisade approximately one-third to one-half of a mile to the west, approximately where I-5 lies today.

From inventories and maps we can estimate that there were approximately fifty dwellings in the Village, though this number changed throughout the history of the Village as numbers of employees waxed and waned. These homes were mostly single-story houses, built in a variety of styles — including the "log-cabin," "post-on-sill," and "frame-and-weatherboard."

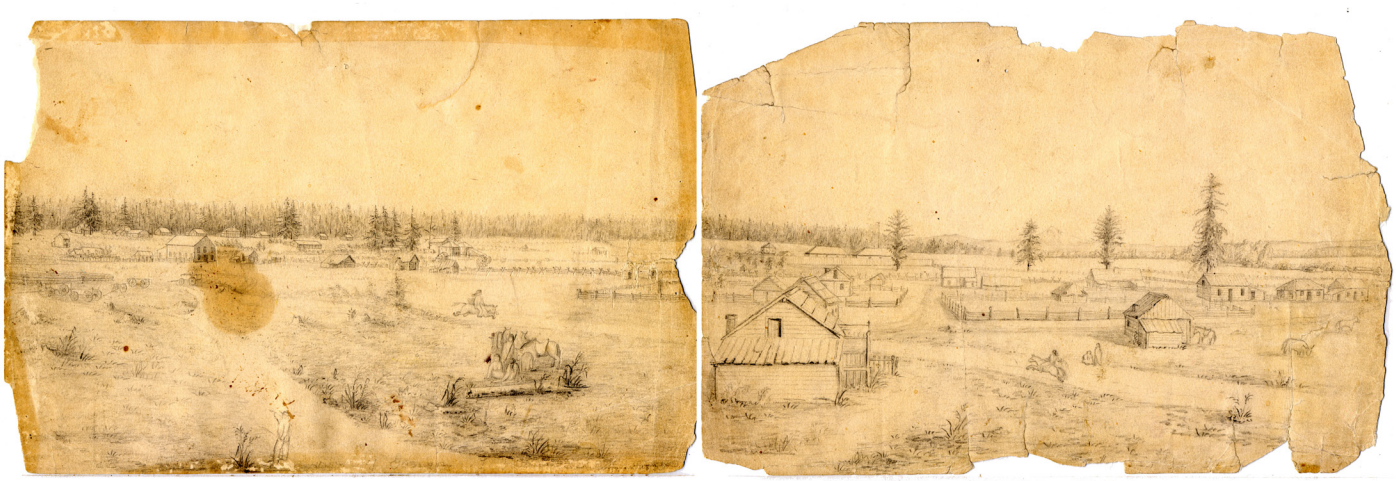
The Village dwellings are described as having earthen floors. Most had unfinished wood walls, though some had plastered walls of clay or wallpaper. The furnishings were sparse, consisting of a mix of European and Native American objects. Village structures probably housed permanent workers, while seasonal workers and brigades who were not lucky enough to bunk with a relative or friend probably slept in tents or out in the open.

Most of the historical maps and accounts place the structures along roads or lanes. At least two roads — one running north-south and another running east-west — have been identified cartographically and archaeologically. The north-south road connected the wharf and the pond area to Upper Mill Road. The east-west road (or Lower Mill Road) began in the Village, passed by the southern wall of the stockade and continued on for several miles to the Hudson's Bay Company mills. In the Village, where Lower Mill Road intersects with the north-south lane, an entrance gate was indicated. In the nineteenth century, almost all traffic would have been through the southeastern gates in the palisade. Thus, most of the workers, traders, and visitors would have passed under the entrance gate on Lower Mill Road on their way to the Fort to work or conduct business.

Not only were there dwellings in the Village, but a variety of other important structures as well. The unfortunate illnesses spread by European trade and settlement created the need

Gibb's sketch of the Hudson's Bay Company Village and environs in the early 1850s.

IMAGE COURTESY NATIONAL PARK SERVICE



for a hospital outside of the Fort palisade, which was built next to the pond. Other structures nearby functioned as stables, a cooper's shop, boat sheds, a distillery, a tannery, and servant's quarters. A Salmon Store was established on the end of the wharf where salmon was salted and packed for shipment to places like the Hawaiian Islands.

Floor of Village House 5, excavated during the 2003 Public Archaeology Field School

IMAGE COURTESY NATIONAL PARK SERVICE

HISTORICAL BACKGROUND

{ The Archaeological Record }

Unfortunately, historical documents do not give us a complete picture of the day-to-day lifestyles of most of the residents of the Village. To date, very few historical written documents from an occupant of a Village household have come to light, making it impossible to have a complete firsthand account of life in the Village. The history of the occupants of the Village is literally and figuratively written in the soils, consisting of the architectural remnants of the structures and the many thousands of artifacts that were thrown away or lost and represent the daily behaviors of groups of people and individuals alike. These artifacts include remnants of the structures (such as nails, broken window glass, iron hardware and bricks) and personal belongings (including ceramic tablewares, alcohol bottles, clothing buttons and pins).

The National Park Service holds an extensive archaeological collection from the Village, representing over 50 years of archaeological research at this site. These excavations have revealed the remnants of no less than twelve separate Hudson's Bay Company-era structures in the Village area, giving us an idea of the "typical" structural footprint, and the types of goods that occupants of these houses were likely to have. Although the population in the Village was relatively diverse, the archaeological assemblages from these households are

» continued on page 10

» continued from page 9

remarkably similar, and display a rapid adoption of European-manufactured trade goods by Village occupants of all cultural backgrounds. This is likely due to the pay structure of the employees of the Hudson's Bay Company, who were paid on credit at the company store (which was literally the only store in town!).

In addition to the limitations imposed by the available market, there may have been individual choices that were influenced by social and market forces; European-manufactured goods were seen by most occupants of the Village as the hallmarks of social success and were therefore the most desirable goods. Even so, there are most definitely a few artifacts that can be classified as being of more traditional origins, mostly of local Native American manufacture. Some of the more interesting artifacts in the collection are European goods that have been modified with Native American techniques to be used for a completely different function than what was first intended.

The dynamics of individual behavior, combined with controlled market forces, and the situation of placing several cultures in contact with one another presents archaeologists working in the Village with multiple challenges and opportunities. Although the overall types of materials recovered at each household display similarities, there can be differences in the percentages of each type represented. This forces archaeologists to look for patterns in the archaeological data within thousands of individual artifacts, yet to still be mindful of the ability of specific artifacts to inform us about elements of the past as well.

"History has a unity and a continuity; the present needs the past to explain it; and local history must be read as a part of world history… Historical study has for its end to let the community see itself in the light of the past, to give it new thoughts and feelings, new aspirations and energies…"

~ FREDERICK JACKSON TURNER, "THE SIGNIFICANCE OF HISTORY"

LESSON ONE

{ What do our household goods and personal belongings tell about us? }

TARGET

Through considering familiar objects, students explore an archaeological lens and prepare for exploring the unfamiliar.

Before beginning the first lesson, ask students to select three objects from home to bring to the classroom. In selecting objects, students should find ones which:

- show something about the lives of the people they belong to; and
- the students feel comfortable sharing with their classmates; and
- if possible, include at least one object that they think might not be found in many other students' homes.

LESSON

Start by using a few objects from your home to model the activity. Ask students to answer the questions found on page 12 aloud about your objects. This allows you to provoke interesting conversations both about interpretation of objects as well as clarify the questions.

Next, ask students to place the sets of objects they collected on their desks. Have them walk through the room and share a few thoughts about what the objects tell about the people who own them.

Then, have students complete the *What do our household goods and personal belongings tell about us?* graphic organizer about one student's collection. Depending on your group, you might have students complete the questions about their own set or assign them to another student's collection.

Discuss the answers students came up with. Start with general questions:
- What questions were easy to answer?
- What questions were difficult?
- How can you use objects to learn about people's lives?

Next, focus on questions that connect this activity to the coming ones:
- Where do our objects come from?
- What different cultures are indicated by the objects?
- How do the sets of objects differ from each other?
- If you were to imagine household collections found in this region in the 1840s, how might the answers be similar or different?
- Would you expect to find objects from a variety of locations?
- What kind of cultural diversity might you expect to find?

EXIT STUDENT ASSIGNMENT

Ask students to complete the exit assignment, which links today's "known" objects to the unfamiliar past.

"…most people are capable of being fascinated by 'things.' It seems to me that if you can focus your work with students on something that fascinates them, you are at least starting the race on the right foot."

~ JOHN HENNIGAR-SHUH, TEACHING YOURSELF TO TEACH WITH OBJECTS

LESSON ONE *What do our household goods and personal belongings tell about us?*

GRAPHIC ORGANIZER

Imagine that you are an archaeologist in the future who has found this collection of items in the ruins of an ancient village. Your job is to be a historical detective: interpret these objects — the "material culture" — to infer something about the lives of the people.

	OBJECT 1	OBJECT 2	OBJECT 3
What do you think this object is? What do you think it is used for?			
Where do you think it came from? What makes you think so? If it came from somewhere else, how do you think it got here?			
What might this object tell us about the person who lived here? For example, does it tell you something about their home? family? job? age? culture? gender?			

LESSON ONE *What do our household goods and personal belongings tell about us?*

EXIT ASSIGNMENT

Tomorrow, we'll look at objects collected from a household of people who lived near here over 170 years ago. How do you imagine the answers to the questions you considered today will compare when we look at a collection of objects belonging to a Vancouver (Washington) household in the 1840s?

	Differences between the 1840s and the 2010s	Similarities between the 1840s and the 2010s
Types of objects		
Where the objects came from		
The people who live(d) in Vancouver		

LESSON TWO

{ How do writings and maps change our ideas about who lived here? }

TARGET

Students interpret written material to infer about the lives of people in the past.

In Lesson One, students considered their and their classmates' material culture as an introduction to historical inquiry using artifacts. In this lesson, students examine a primary source document and a map to learn about Village inhabitants' cultural backgrounds.

Start the lesson with a discussion:

- What did we notice about where our objects were from?
- How do we predict those patterns will be similar or different when we look at objects from people who lived in Vancouver in the 1840s?
- What predictions do you have about the cultural background of people who lived here?

LESSON

Distribute the attached sheet to your students. Review the directions to make sure that they understand them.

After students have used the guiding questions to examine the documents, discuss their findings as a class.

EXIT STUDENT ASSIGNMENT

Ask students to respond to the question, *How do the documents you looked at today change your expectations of what objects we might expect to find left behind from people who lived in the Village?*

NOTE

Before beginning this lesson, students would benefit from an orientation to the fur trading operation at Fort Vancouver.

Students should know where Fort Vancouver is located; have a sense of the period we are discussing; and a beginning understanding of the international fur trade. Historical information, lessons and links for teaching tools are found at www.nps.gov/fova.

LESSON TWO *How do writings and maps change our ideas about who lived here?*

Today we'll use a map and a piece of writing from 1847 to learn about the people who lived in the Village at Fort Vancouver. Read them on the following page to begin to answer these questions:

Where did the people who lived here come from?	What do these documents reveal about their lives?	What questions do these documents make you curious about?

In this passage, written in 1847, George Simpson, who was the Governor of North American operations for the Hudson's Bay Company (and John McLoughlin's boss), describes the fur traders he met on a boat:

> *Our batteau carried as curious a muster of races and languages as perhaps had ever been congregated within the same compass in any part of the world. Our crew of ten men contained Iroquois, who spoke their own tongue; a Cree half-breed, of French origin, who appeared to have borrowed his dialect from both his parents; a North Briton, who understood only the Gaelic of his native hills; Canadians, who, of course, knew French; and Sandwich Islanders, who jabbered a medley of Chinook, English, and their own vernacular jargon. Add to all this that the passengers were natives of England, Scotland, Russia, Canada, and the Hudson's Bay Company's territories; and you have the prettiest congregation of nations, the nicest confusion of tongues, that has ever taken place since the days of the Tower of Babel.*

The map below shows the approximate routes they traveled to come to their new homes in the Village. Many different types of people lived and worked at Fort Vancouver, including Americans, English, French-Canadians, Native Hawaiians, Irish, Métis, Portuguese and Scots. See the sidebar for a list of the many Native American tribes that were represented in the Village.

NATIVE AMERICAN TRIBES OF THE VILLAGE

The tribal names below are historic descriptions rather than modern political designations.

Cascades
Californians
Carriers
Cayuse
Chaudières
Chehalis
Chinooks
Clallams
Cowichans
Cowlitz
Cree
Delawares
Grande Dalles
Haidas
Iroquois
Kalapuyas
Kalamas
Kathlamets
Kholtls
Klickitats
Mollalas
Mowatwos
Nez Perces
Nipissings
Nisqually
Okanagans
Pend d'Oreilles
Rogues
Shastas
Snakes
Snohomish
Spokanes
Stikines
Tillamooks
Tsnoomus
Umpquas
Walla Wallas

LESSON TWO *How do writings and maps change our ideas about who lived here?*

EXIT ASSIGNMENT

How do the documents you looked at today change your expectations of what objects we might expect to find from people who lived in the Village?

LESSON THREE

{ What do household goods and personal belongings found in the Village tell about the people who lived there? }

TARGET

Students interpret material culture to make inferences about the lives of people in the past.

In Lesson One, students considered their and their classmates' material culture as an introduction to historical inquiry using artifacts. In Lesson Two, a map and a piece of writing enriched their background knowledge. In this lesson, students examine artifacts excavated from the Village to learn about inhabitants' lives.

NOTE

Depending on how you structure this, you might have all students answer questions about all of the objects, assign individual objects to particular students, or have students choose which objects to answer questions about. Whether or not they are answering questions about all of the objects, we encourage you to have all students look closely at all of the objects.

Start the lesson with a discussion:

- What did you learn about the people who lived in Vancouver in the 1840s from Simpson's writing? What about from the map?
- Was there anything that surprised you?
- What questions did they leave you with?
- How do we predict the kinds of objects we brought to class will be similar or different when we look at objects from people who lived in Vancouver in the 1840s?

LESSON

Tell students that we've found a collection of objects from one household that lived in the Vancouver area in the 1840s. Place the images of the artifacts around the room. Ask students to answer the same questions they did in Lesson One about their own objects. Acknowledge that this is a more difficult task when dealing with these "exotic" objects: Ask students to write down their best hunches and to make clear what led them there.

Discuss the answers students came up with:

- What questions were easy to answer?
- What questions were difficult?
- Where do you think these objects are from? How can you tell?
- What do you think they say about the inhabitants' culture? What makes you think so?
- How was what you found similar to or different from your predictions?

EXIT STUDENT ASSIGNMENT

Students connect the objects to historical characters using the assignment on page 27.

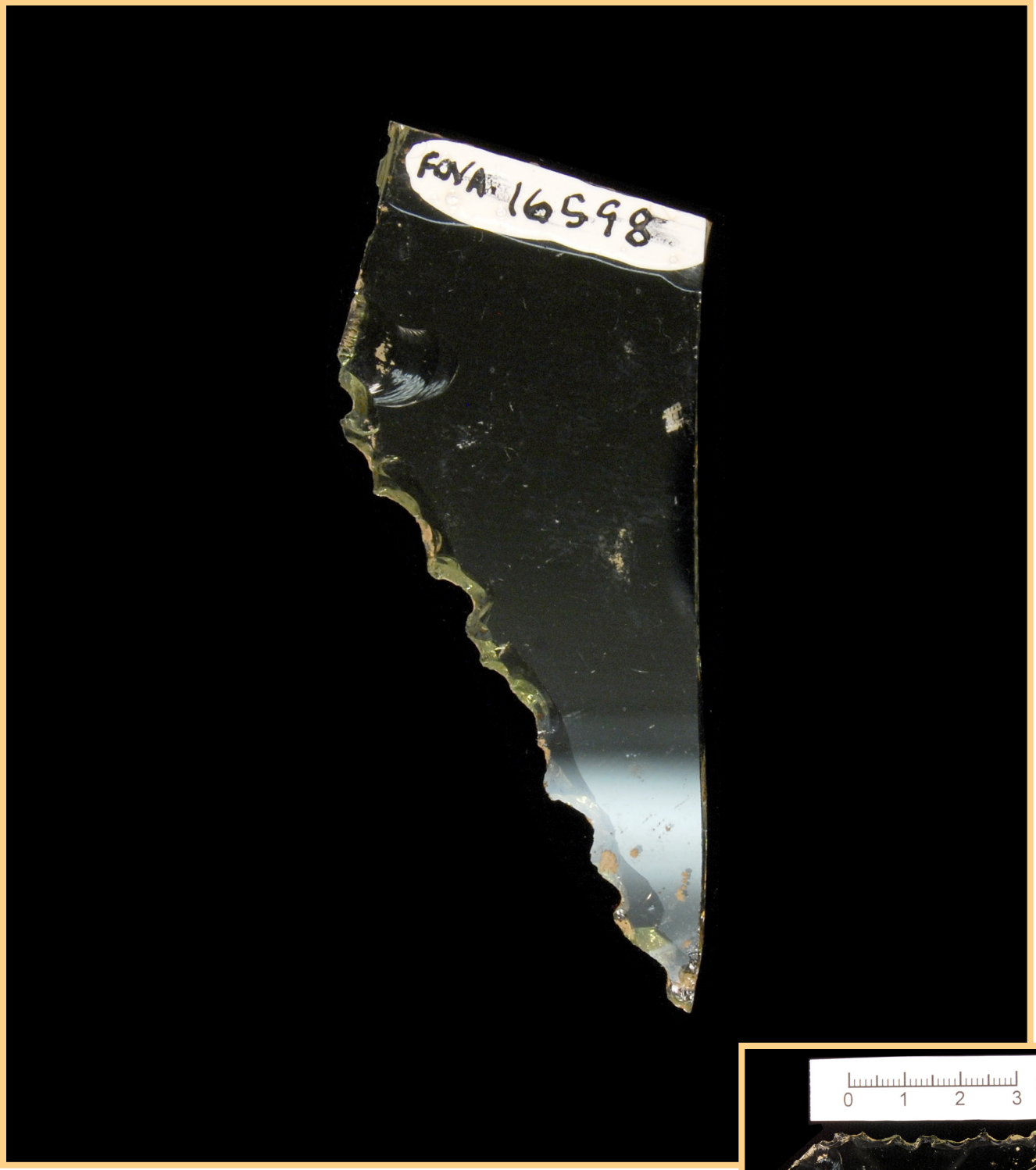
OBJECT 1

ACTUAL SIZE

OBJECT 2

OBJECT 3

OBJECT 4



ACTUAL SIZE

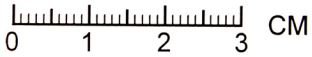
OBJECT 5

OBJECT 6

ACTUAL SIZE

OBJECT 7

ACTUAL SIZE



LESSON THREE *What do household goods and personal belongings found in the Village tell about the people who lived there?*

This object belonged to someone who lived in the Fort Vancouver Village over 170 years ago. **Look** at it closely. Carefully **sketch** it. On your drawing, **label**:

1. **What** do you think it is? What do you think it was used for? What makes you think so?
2. **Where** do you think this object was made? What makes you think so? If you think it is from somewhere else, how do you think it came here?
3. **Who** do you think this belonged to? Does it give you an idea about their age (old or young?) Gender (were they male or female?) Culture (where were they from?) Family? Job? Beliefs?

LESSON THREE *What do household goods and personal belongings found in the Village tell about the people who lived there?*

Look at these images. Why might any of the objects you looked at have belonged to any of these individuals?

Many young Hawaiian men came to work at Fort Vancouver, as laborers in the fields or as boatmen.

I think Object #_____ might have belonged to this person because

_____

_____

Apprentices, most often Scottish or Canadian boys, learned their skills in blacksmithing or carpentry from master tradesmen.

I think Object #_____ might have belonged to this person because

_____

_____

Women from local native tribes often married Fort Vancouver employees and established homes in the Village.

I think Object #_____ might have belonged to this person because

_____

_____

The Metis, individuals of both European and Native American ancestry, often worked as trappers, guides, and boatmen in the fur trade.

I think Object #_____ might have belonged to this person because

_____

_____

The tradesmen of Fort Vancouver, usually English, Scottish, or Canadian men, made the metal and wooden objects needed at posts throughout the Pacific Northwest.

I think Object #_____ might have belonged to this person because

_____

_____

LESSON FOUR

{ How have others interpreted these objects? }

TARGET

Students read about individual objects and summarize the main ideas for their classmates.

In the first lesson, students looked at familiar objects with fresh eyes. In the second lesson, students made inferences based on written documents; in the third, they analyzed historic artifacts based on previous learning. In this lesson, students read about artifacts and share the information with their peers.

LESSON

Start the lesson by asking students what they inferred about the objects, what they were unsure about, and what kind of information they would need to know more.

Tell students that in this activity they will play museum docents. Each small group of students will guide one section of a museum tour, presenting information about one of the objects exhibited. After reading about the object, they will develop a presentation.

Ask students: When they go to museums and living history centers, what makes the presentations interesting?

Students might respond:
- Guides who ask questions
- Guides who provide physical demonstrations
- Guides who invite you to participate physically
- Surprising information

Whatever the students input, incorporate those into your expectations for the presentation.

Give each group of students the written information for one of the objects. Have them use the Docent Guide Sheet when reading information.

Each group presents to the rest of the class. Students complete the "Field Trip Sheet" when not presenting.

Discuss:
- Which of your predictions matched what experts had to say?
- Which were different?
- Based on what the experts say, what new ideas do you have about the Village?
- What new ideas do you have about how the Village was connected to other places?

EXIT ASSIGNMENT

What are your current thoughts about the people who lived in the house from which all of these artifacts came?

"When you introduce your students to the idea of material culture in social studies, you're essentially redefining images and objects as safety deposit boxes, stuffed with valuable information about other times, people, places, and cultures."

~ LAUREL SCHMIDT, *SOCIAL STUDIES THAT STICKS: HOW TO BRING CONTENT AND CONCEPTS TO LIFE*

EXPERT INFORMATION SHEET

Tobacco Pipe

What did it originally look like?

No one knows for sure. What we do know is that it was designed to look like a man, but it was used with him upside-down! A narrow reed-like stem would have been inserted into the back side, to draw smoke into the smoker's mouth, with tobacco inserted into the bottom side of the figure. The pipe bowl itself is only a few inches in length.

Who could have made this?

Because the design on this pipe looks similar to other Native American art, it is most likely that a Native American carved it. However, it also could have been made by someone who was European or Hawaiian, but who was familiar with these sorts of pipes.

What is it made of?

This pipe is made from argillite, a type of stone. The stone, while wet, can be carved. Once dry it is quite hard and not workable.

Where did it come from?

Argillite is mined from deposits in the Queen Charlotte Islands of British Columbia, Canada. Argillite was traded by Native Americans throughout the Pacific Northwest, and made into pipes, bowls, and decorative objects. It could have been made elsewhere in this region, and traded to someone at Fort Vancouver as a finished product, or the moist stone could have been brought to Fort Vancouver and the pipe carved by someone here.

Why is it important?

Even though white clay tobacco pipes were cheaply available at the fort's Sale Shop, some people preferred to make their own. Crafting a pipe using well-known techniques and designs helped keep these traditions alive, and reflected symbols important to the maker.

EXPERT INFORMATION SHEET

ACTUAL SIZE

Spoon

Who could have made this?

Because of the style, it is most likely that a Native American carved it.

What is it made of?

This utensil is made of animal bone (probably cow or elk) and was used for serving food or eating. Native Americans of this area traditionally carved spoons and bowls from mountain goat horn, but large animal bones would have been more available at Fort Vancouver.

Where did it come from?

The spoon could have been made elsewhere in this region, and traded to someone at Fort Vancouver as a finished product, or a bone could have been the remnants of a family meal and carved by someone here.

Why is it important?

People living in the Village at Fort Vancouver often bought metal items from the post's Sale Shop, though we know from artifacts like this that they also made their own household goods from materials like wood, horn, bone, and reeds or grasses. The ornate, scalloped edges of the handle show an attempt to create an object with beauty in addition to utility.

EXPERT INFORMATION SHEET

Teacup

Who could have made this?

We can tell from the marks on the bottom, and from comparisons with pattern books, that it was made by the Spode Company in England. It is decorated with a pattern called Beverley.

What is it made of?

This teacup is made from clay that has been fired until it is very hard. It is printed with an ink made from cobalt (and other minerals) and glazed.

Where did it come from?

It was made in England, and brought to Fort Vancouver by sailing ship. Company documents record how many dishes were coming to Fort Vancouver each year, how much they cost, and what types they were. Cups like this would have been sold in the Fort's Sale Shop, where employees and visitors could purchase them.

Why is it important?

You might expect that English teacups would only be found in the homes of wealthy families inside the Fort, but ceramic dishes were one of the most popular trade items for all types of people. Thousands of dishes have been found within the Fort and Village area, as well as other fur trade sites. This tells us that English goods were important to the fur traders and their families, and that they had probably adopted the British custom of drinking tea.

EXPERT INFORMATION SHEET

ACTUAL SIZE

Knife

Who could have made this?

When Europeans first came to the Pacific Northwest, Native Americans in this area were using stone tools. The tools were fashioned from special rocks, using antlers and harder rocks to form sharp-edged knives and arrowheads. After European traders brought metal and glass objects, local people sometimes adapted their traditional techniques, and began to fashion tools from new materials. These tools look similar to earlier ones made from stone, but were sometimes longer lasting or even sharper than the stone tools.

What is it made of?

This knife is made from a piece of window glass. The glass may have been used as a window for a while, or it may have been broken during shipment. Once cracked, sharp teeth were added to the edge by using a stone or antler to flake away portions, and the fragment reused as a cutting tool.

Where did it come from?

Like many of the things used at Fort Vancouver, the glass was imported from England. Windows were sometimes shipped in a large stack, with the individual panes stuck together with molasses. This helped to keep the glass from breaking, and was easy to remove when the shipment arrived at its destination.

Why is it important?

Objects like this tell us about people of different cultures interacting, and adapting one another's traditions.

EXPERT INFORMATION SHEET

ACTUAL SIZE

Beaver Trap Jaws

Who could have made this?

Rather than importing finished products, iron and steel stock was brought to Fort Vancouver. There were several blacksmiths at the post, who formed it into whatever was needed. Blacksmiths were most often Scottish or French-Canadian.

What is it made of?

Most of the complete trap was made of iron, but the springs were made of steel.

Where did it come from?

The Hudson's Bay Company brought most of their supplies from England, including metal. The manufacturing of the trap, though, was completed at Fort Vancouver.

Why is it important?

Before factories, many of the goods needed for everyday life had to be made by tradesmen, experts in traditional ways of working metal or wood. Blacksmiths, tinsmiths, carpenters, and coopers were essential for businesses and communities, and to individuals who needed tools and weapons to survive. Blacksmiths, by making traps and other important metal items, made the fur trade possible.

The Hudson's Bay Company was a fur trading business. Their profit came from sending furs back to England and selling them for use in hats, coats, and other types of items. Without the beaver trap, the HBC would not have existed at all. For many people today, the trap is a symbol of the destructive effect early fur trading companies had on the environment.

EXPERT INFORMATION SHEET

ACTUAL SIZE

Ax

Who could have made this?

It is most likely that a blacksmith made the ax, since he had the skills necessary to do so.

What is it made of?

The ax is made of iron. It is about a quarter of the size of a typical one, and was likely never sharpened.

Where did it come from?

It probably came from Fort Vancouver, but could also have been brought from elsewhere.

Why is it important?

This small ax may be a toy. For children in the fur trade, childhood did not last very long. By about the age of twelve, young men and women were already at work or soon to have families of their own. Playing with miniature versions of adult tools or household items was one of the ways children could learn and practice their future roles.

EXPERT INFORMATION SHEET

Coin Pendant

Who could have made this?

This is an American dime from 1834 with a strange addition: a hole! Sometimes, trade goods and coins were used in new ways by people in the Village. Native Americans and Métis (people who are a mix of Native American and European) both used coins, thimbles, and other small metal items as decorations. After drilling a hole, the coin or other object could be strung on a necklace or sewn onto clothing.

Where did it come from?

It was made in the eastern part of the United States. In the West during this time, currency (coins) was rare and not often used. People bought things with tokens or on credit, or traded for the things they needed. After the Gold Rush of 1849, gold nuggets or gold dust were sometimes used instead.

Why is it important?

The way a person dresses can often give you clues about their culture. Although coins were not a part of their own culture, the reuse of coins and other trade goods became a powerful symbol of Native American and Métis people in the fur trade.

LESSON FOUR *How have others interpreted these objects?*

DOCENT GUIDE: NOTE TAKING

You will be presenting about this object to a class on a field trip. As you read the "Expert Information" sheet, fill out this form to get ready for your presentation:

	Object _____
What do experts think this object was used for? What makes them think so?	
Where do experts think this object was made? What makes them think so?	
If it came from somewhere else, how do they think it got to Fort Vancouver?	

As you plan your presentation, think about how you can incorporate some of the elements that make a great presentation while still giving a complete and accurate retelling of the information on the sheet.

LESSON FOUR *How have others interpreted these objects?*

FIELD TRIP SHEET

As we listen to the guides, use this sheet to keep track of information about the objects. It's not important to write down everything they say – just the big ideas.

	Object _____	Object _____	Object _____	Object _____
What do experts think this object was used for?				
Where do experts think this object was made?				
If it came from somewhere else, how do they think it got to Ft Vancouver?				

	Object _____	Object _____	Object _____	Object _____
What do experts think this object was used for?				
Where do experts think this object was made?				
If it came from somewhere else, how do they think it got to Ft Vancouver?				

EXIT ASSIGNMENT

Based on this new information, what are your current thoughts about the people who lived in the house from which all of these artifacts came?

LESSON FIVE

{ Whose house is this? }

TARGET

Students answer a historical question drawing clear, well-reasoned conclusions and providing explanations that are supported by artifacts and other sources in a paper or presentation.

In previous lessons, students investigated individual artifacts through observation and secondary sources. In this lesson, students synthesize that information and apply it to a historical argument.

The teacher has several choices here reflecting different levels of cognitive demand on the student. S/he might:

- Conduct the argument as a whole class"think aloud."
- Ask students to outline arguments in pairs or individually with many options regarding class presentation.
- Ask students to write an argumentative essay.
- Assign students the Dig Deep CBA, wherein they would create and use their own historical question about the Village and use the artifact collection and other sources as evidence for their argument.

Using the information from the "Historical Background" section of these materials, explain to students that the Village was culturally diverse. While this collection of artifacts might have been found from one household, other collections would have looked entirely different. Return to the first lesson: Can someone give an example of three items that came from one person's house that wouldn't have come from another's?

Tell students that they will be given a list of the inhabitants of the Village and be asked to argue whose house might have been the one from which this collection was taken.

"Students need practice weighing historical evidence, examining biases, synthesizing information, and reaching conclusions. In perhaps no other area of the school curriculum is content so thoroughly divorced from attention to the methods of investigation and creation of knowledge…"

~ KEITH C. BARTON, *'I JUST KINDA KNOW': ELEMENTARY STUDENTS' IDEAS ABOUT HISTORICAL EVIDENCE*

BACKGROUND

Our knowledge of the residents of the Village is limited by different types of information presented in various sources. For instance, we have Hudson's Bay Company records of male employees that list the employee's name, their occupation, their years of service, and their earning rates. In addition, we also have the 1850 Oregon Territory Census, which also lists the employee's name, their occupation, their age, and their birthplace. Neither of these sources lists any information on the wives or children of these employees. In order to find information on the women and children who lived in the Village, it is necessary to look through the Catholic Church Records recorded in Vancouver from 1838-1860. By looking up the names of the male employees, it is possible to determine the names and tribal origins of their wives through records of marriages, and deaths; as well as the names and genders of their children based upon the records of their baptisms. Researchers need to use many different types of records to develop a deeper picture of the inhabitants.

LESSON FIVE

Start the lesson by reminding students that the collection of objects they've been looking at all came from the same home. Discuss the objects as a class, including new insights derived from the "Expert Information Sheets." Based on these objects, what inferences might they make about who lived in this house?

Next, hand out "Table 1." The list represents "typical" occupants of three Village households, using data compiled from Hudson's Bay Company, Catholic Church, and Oregon Territory Census records.

Ask students to develop an argument around whose home this collection of objects belongs to. Depending on your students, you might have them do this individually or in pairs; you might or might not provide the "Whose objects are these?" graphic organizer.

TABLE 1. REPRESENTATIVE CA. 1845 CENSUS OF THREE HBC VILLAGE HOUSEHOLDS

HOUSE	1ST NAME	2ND NAME	AGE	OCCUPATION	BIRTHPLACE
33	Henry	Honolula	25	Laborer	Sandwich Islands [Hawaii]
33	Joseph	Kanako	25	Laborer	Sandwich Islands [Hawaii]
33	John	Koan	25	Laborer	Sandwich Islands [Hawaii]
33	Joseph	Raymond	50	Farmer	Canada
33	Etienne	Picard	15	Laborer	Canada
42	John	Johnson	33	Seedsman	Scotland
42	Maria	Umpqua [Johnson]	25		Oregon Country [Umpqua tribe]
42	Georges	Johnson	2		Oregon Country
46	George	Folster	37	Blacksmith	Scotland
46	Marguerite	Wascompam [Folster]	30		Oregon Country [Wascompam tribe]
46	Alexandre	Folster	4		Oregon Country
46	William	Folster	1		Oregon Country

LESSON SIX

{ Whose objects are these? }

Develop an argument around whose objects these are. Use this organizer in your planning.

PARAGRAPH #1 **INTRODUCTION**

Grabber and background:

Whose things you think these are (thesis):

Three big reasons (road map):

PARAGRAPH #2 **BODY**

First big reason:

Supporting detail with reference to specific artifact(s):

Argument connecting evidence to thesis:

PARAGRAPH #3 **BODY**

Second big reason:

Supporting detail with reference to specific artifact(s):

Argument connecting evidence to thesis:

PARAGRAPH #4 **BODY**

Third big reason:

Supporting detail with reference to specific artifact(s):

Argument connecting evidence to thesis:

PARAGRAPH #5 **CONCLUSION**

Statement of main idea, along with a fresh insight or emphasis.