

CONFEDERATED TRIBES OF WARM SPRINGS



FIRST GRADE
CULTURE:
OUR ROCKS CAN TALK

These lessons are the result of the dedicated efforts of CTWS Elders, both past and present. Before beginning these lessons, please refer to the Confederated Tribes of Warm Springs Resource Book (attached to these lessons). This will answer many questions, however, if you have more questions, please contact Culture and Heritage at 541-553-3290 and cultureandheritage@wstribes.org.

Essential Understandings

Since Time Immemorial
History
Lifeways

Standards Met

Social Sciences

- 1.C.IR.2** Identify, affirm, respect, and explain the diverse cultural heritage, songs, symbols, monuments, figures, and celebrations of the community and the diverse social and ethnic groups in Oregon and the United States of America.
- 1.C.IR.3** Discuss the benefits, expectations, and responsibilities of belonging to various types of groups.
- 1.C.DP.4** Define important concepts and values of civic life.
- 1.C.CE.5** Identify rules and describe the responsibilities of leaders and team members when participating in rule making and group activities.
- 1.G.HI.5** Demonstrate understanding that people from various parts of the world can have diverse ways of living, customs, and languages and all deserve respect.
- 1.G.HE.6** Provide examples of local natural resources and describe how people use them.
- 1.G.HE.7** Describe ways people modify their environment.
- 1.H.CP.4** Examine and understand self-identity and how it fits with the identities of the family, school, and the local community.
- 1.H.CP.5** Identify and explain various viewpoints, including those from historically marginalized or underrepresented groups and individuals within our community, regarding local matters.

Visual Art

1st VA.1.CR1.1

With support, develop an idea for an artwork based on a theme (e.g. personal or family story).
Use observation and investigation to make a work of art.
Engage in focused mark making.

1st VA.2.CR2.1

Explore uses of materials and tools to create works of art or design.
Demonstrate safe and proper procedures for using materials, tools, and equipment while making art.
Identify and classify uses of everyday objects through drawings, diagrams, sculptures, or other visual means.

1st VA.3.CR3.1

Refine and enhance art skills through repetition and practice.
Using art vocabulary, describe personal artistic choices.

1st VA.6.PR3.1

Select art objects for personal portfolio and display and explain why they were chosen.
Explain why some objects, artifacts, and artworks are preferred.

1st VA.7.RE1.1

Distinguish between different types of images and real objects and describe what an image represents (i.e. 2D & 3D).

Compare visual imagery that represents the same subject in different media.

1st VA.10.CO1.1

Use and share personal experiences and interests in creating artwork.

Identify times, places, and reasons by which people make art.

1st VA.11.CO2.1

Understand that people from different places and times have made art for a variety of reasons.

Discuss how artworks and ideas relate to everyday and cultural life.

Overview

Students will explore how the Northern Paiute, Warm Springs Bands, and Wasq'u communicated and preserved their history. Students will look at ancient images and learn the differences between petroglyphs and pictographs. To deepen their understanding, students will engage in hands-on activities such as drawing their own pictographs and crafting petroglyphs using air-dry clay. Along the way, they'll develop a greater appreciation for the cultural significance of these symbols and the importance of respecting and protecting Native American traditions.

Learning Outcomes

Students will:

- Learn that petroglyphs are pictures carved into rocks, and pictographs are pictures painted onto surfaces.

- Understand that the Confederated Tribes of Warm Springs used these pictures to share stories and remember important events.

- Create their own petroglyph or pictograph to tell a story or show a special symbol.

- Learn that natural things like dirt, plants, and herbs were used to make colors for painting pictographs.

- Understand that these symbols are important and special and must be treated with respect.

- Appreciate how Native American people used art and pictures to keep their history and traditions alive.

Materials Needed/Preparation

Distribute student materials attached to these lessons.

Air Dry modeling clay

Dentist stick or craft stick

Painting paper

Paints or markers

Time Frame

Three 30-minute lessons.

Teacher Background

“Rock Art” is the collective term for a variety of forms of visual representation made on natural rocky surfaces (boulders, cliff faces, cave walls, etc.) and are found throughout the world. Pictographs and petroglyphs represent the two main techniques used to make rock pictures. Pictographs are made through an additive process, where they are applied to the rock surface, and include paintings, charcoal drawings, stencils, and prints. Petroglyphs are made by a reductive process, in which they are cut into the rock by engraving, pecking, incising, or abrasion.

Petroglyphs and pictographs can be found all over the world, however this lesson focuses on those found along the Columbia River and the Great Basin area which are dated to be between 6,000 to over 10,000 years old. “Rock Art” communicates many different things depending on the artist/writer and what he or she thought was important for others to know. Some depict battles or a successful hunt, others are thought to be important ceremonial symbols and possibly some are creation stories. Sometimes they tell a story or sometimes it is solely an artistic expression.

Not even our own people know the true meaning of much of the rock pictures. They were so long ago and that knowledge was not passed down to our people today. We can attempt to interpret them but we all may interpret them differently. It is a form of communication that many people misunderstand and do not know the true meanings of, especially non-Native people.

Columbia River Rock Art

For thousands of years, Native peoples have lived continuously along the banks of the Columbia River. Generations of inhabitants left behind a legacy of artwork in the form of petroglyphs and pictographs. The Columbia River attracted vast numbers of Tribal people from around the West who came to fish, socialize, and trade. During salmon migrations this area attracted thousands. These Tribal groups believed in a connection with their environment and the spirit world existed within the basalt rock features. Petroglyphs and pictographs were created along the massive basalt walls of the rivers and canyons. More than 160 rock art sites have been found in the lower Columbia area, with nearly 90 of them along the Columbia River between The Dalles and Pasco, with other large concentrations along the middle and lower Deschutes River, and scattered sites in the Yakima and John Day river drainages. An unknown amount was covered when the dams were constructed along the Columbia River.

Rock art sites are abundant throughout this area, not only near the banks of these waterways, but frequently in the plateau and mountain areas that abut them. Both petroglyphs and pictographs are encountered, occasionally images produced by both methods are present at the same site.

Great Basin Rock Art

At one time, The Great Basin encompassed most of the present state of Nevada, the eastern half of Utah and portions of Northern California. A large portion of the Great Basin was also located in Central and Eastern Oregon and well as Southern and Central Idaho. The Great Basin area is an area where precipitation had no outlet to the ocean. The Great Basin Lake existed around 14,500 years ago and covered more than 20,000 square miles in Oregon, Utah, Idaho, and Nevada. The water level of the lake maintained a constant level for hundreds of years. Then the pass area that held the water back eroded which caused the water level to drop approximately 400 feet. The ensuing floodwaters flowed

down the current Snake River and joined the Columbia River near the Tri-Cities area. For a period of time, the resulting floodwaters from the Great Basin increased the size of the Snake and Columbia Rivers by more than 20 times their normal flow. After the flood, the water levels of the Great Basin areas subsided and today there are only remnants left of the area.

Pictographs and petroglyphs exist throughout the Great Basin area and come from many families and Bands of the Northern Paiute and Shoshoni people, who are all closely related. The People have been here for 13,000 years or more and so it is with “Our Talking Rocks.” There are many who have done their best to interpret the Talking Rocks, however our Elders say they don’t know the messages left behind, so can anyone know the true meanings behind these messages?

The carvings represent a wide range of images, from recognizable forms such as hunters, sheep, deer, and lizards, to geometric designs and symbols. The Northern Paiute believe that the etchings connect them to their ancestors and may be messages left by ancestors. Today the People go to pray and seek guidance from these sacred places. Sometimes the meanings of the symbols are not absolutely clear. Some are easily recognizable as sheep or birds, others are lines, grids and concentric circles in different configurations.

Petroglyphs were carved into stone or other hard areas, using obsidian, stone, bone, or other hard objects that could be carved into the hard surfaces, creating their work of art or messages. Pictographs were paintings left on rocks and other surfaces, using their fingers with paints made from trees, plants, rotted wood, ashes, animal droppings, and other natural materials. There may have been special significance in colors used, however no one knows except for the creators of the paintings. Today, science has created methods to reveal pictographs that are not visible to the human eye.

Key Vocabulary

Air Dry Clay – Soft clay that dries and hardens without being baked.

Beads – Small, round objects used for decoration or jewelry.

Campfire – A fire made outside for warmth, cooking, or gathering.

Etch – To make lines or pictures by scratching or carving.

Family – A group of people related to each other.

Hides – Animal skins used for drawing or making things.

Indian – A word some people use for Native American Tribes.

Legend – A legend is a special story passed down through time. It often explains important things like how the world or animals were made.

Native American – The first people who lived in America.

Petroglyph – A picture or symbol carved or scratched into rock.

Pictograph – A picture or symbol drawn or painted to tell a story.

Symbols – Pictures or marks that stand for something else, like a word or idea.

Teepee – A cone-shaped tent used by some Native American Tribes.

Consideration for Teachers

For formative assessments, teachers observe students during discussions and brainstorming to check understanding of petroglyphs and pictographs. They monitor drawing and etching activities and listen as students explain their work, assessing comprehension and communication skills.

Summative assessments include evaluating the final project for how well it tells a story through symbols, having students present their stories and explain their symbols, and using a simple reflection to check understanding of Native American picture writing and the respect for these symbols. Teachers also assess if students understand the importance of protecting these images from damage.

Teacher practices involve modeling the difference between petroglyphs and pictographs, using visuals, and encouraging creativity. Teachers emphasize respect for Native American culture and create a supportive space for sharing and feedback.

Learning Targets, I can:

- Tell how petroglyphs and pictographs are different.
- Tell how Native American people used petroglyphs and pictographs to share stories.
- Make a story using pictures or symbols like petroglyphs and pictographs.
- Name things from nature, like plants and earth, that helped make colors for pictographs.
- Show respect for petroglyphs and pictographs because they are very special.
- Explain why we need to keep these pictures safe so they don't get damaged or lost.
- Share what was learned about Native American stories and why these pictures are important.

Final Research Activity

Not applicable for First Grade.

Extensions

Students could go on a field trip to hike Columbia Hills Historical State Park
<https://parks.state.wa.us/489/Columbia-Hills>.

There are also several sites in Oregon that contain petroglyphs or pictographs that you can visit. You may want students to use their mapping skills to find different places to possibly visit.

Supplemental Materials

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Resources

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<https://www.exploratorium.edu/chaco/HTML/TG-petroglyphs.html>

Stories and Legends of the Northwest. (n.d.). Picture writing: The Indian Reading Series [Warm Springs Reservation Committee]. Education Northwest. Retrieved from:

<http://apps.educationnorthwest.org/indianreading/2/book06.pdf>

Suppah, L. (n.d.). Confederated Tribes of Warm Springs Culture and Heritage Committee.

U.S. Army Corps of Engineers (USACE), Petroglyph Photos, On file at the U.S. Army Corps of Engineers, Portland District Office, Portland, Oregon.

Lesson One

STEP 1:

Explain to students that they will be learning about petroglyphs and pictographs. The difference is that pictographs are similar to petroglyphs, but are painted onto rock rather than carved.

Distribute or project the images in the student materials booklet and ask students if they think the images shown are petroglyphs or pictographs.

NOTE: Please do not look up or show images of Tsagaglala ("She Who Watches") as this image is deemed as inappropriate to view for some Native Americans. Please only show the images contained within the student materials booklet.

STEP 2:

Explain that these pictographs and petroglyphs are important to Native American Tribes and if students ever see them, they should be respectful and should not touch them. Ask students why they think they should be protected?

STEP 3:

Attached is an abridged version of the Indian Reading Series: Stories and Legends of the Northwest, 'Picture Writing: The Indian Reading Series by Members of the Warm Springs Reservation Committee.'

Distribute or project the student materials booklet and read the introduction:

Picture Writing

Picture writing expresses thoughts and events through drawings or pictures.

American Indians used pictures for writing their legends, dreams, and family and tribal history.

Some of the drawings are very old, and others are more modern.

Some of the drawings stand for more than one word.

Our people made colors from earth, grass, plants, flowers and herbs.

They dried most of the plants.

When they were ready to use them, the plants were crushed and mixed with water.

The Indians drew on used hides, tree bark and the ground.

STEP 4:

Brainstorm with the class what symbol, or picture, could be used to stand for: earth, grass, plants, flowers, and herbs.

STEP 5:

Time permitting, students can try to draw these symbols on paper.

Lesson Two

STEP 1:

Read out, or distribute, each of the pages in the abridged version out loud to your students, making sure they see the pictures.

Man
Woman
Friends
Man on horse
Beads
Tree, forest
Teepee
Campfire

STEP 2:

After reading, ask the students what they think the pictures mean and how the symbols tell a story, just like words do.

STEP 3:

Explain that students will now make their own short story. They can use the symbols from the book or they may want to create their own symbols.

Give them time to brainstorm about a story. For example, they may want to tell a story about their favorite place or something they did with a friend.

STEP 4:

Students then spend time drawing their pictographs.

STEP 5:

They can then explain to the class how their symbols represent their story.

Lesson Three

STEP 1:

Explain to students they are going to get a chance to create their own petroglyphs by scratching a picture into clay to tell a story with art.

STEP 2:

Hand out pieces of Air Dry Clay and a “tool” (dentist stick, craft stick, etc.).

This will be what they “etch” their story onto their “rock.” Students’ rocks may be flat, round, etc. Students should feel free to create whatever they wish.

STEP 3:

Give plenty of time for students to etch their stories onto their rocks.

STEP 4:

After they have finished, have students share their rocks and their stories.

Air Dry Clay takes about 24 hours to dry, if you’d like, you may want to extend this lesson and have students paint their petroglyphs turning their petroglyphs into pictographs.

Confederated Tribes of Warm Springs (CTWS) Resource Book

Senate Bill 13 Tribal History/Shared History
History and Background of the Confederated Tribes of Warm Springs
Resource Book for Oregon Teachers-2020

CTWS Committee Members: Lonnie James, Deanie Johnson, Myra Johnson, Sharlayne Rhoan, Gina Ricketts, Joyce Suppah, Lorraine Suppah, and Lori Switzler.

Manifest Destiny, a phrase coined in 1845, is the idea that the United States is destined by the Christian God to expand its dominion and spread democracy and capitalism across the entire North American continent. This 19th-Century doctrine believed that this was both justified and inevitable no matter the cost. White settlers and expansionists, embracing Manifest Destiny, strongly believed that Native American Tribes were merely in the way of progress. Because Native Americans did not practice Christianity, whites also believed that their “heathen ways” were also justification for the forced removal and genocide of millions of Native Americans. This was ordained by the Christian God and rationalized the long-term destruction of thousands of cultures that once inhabited North America. As Westward Expansion continued, so did the death and destruction of families, dislocation and brutal treatment of Native American peoples. At the heart of Manifest Destiny is the pervasive belief in American cultural and racial superiority.

The Reservation System was the base of this movement; a legalized practice of exploitation of land by a dominant culture and removal of peoples who had inhabited the lands of North American for upwards of 14,000 years. This system was created to move and keep Native Americans off land white Europeans wanted to settle. Reservation living was hard, at best. Native Americans were pressured to give up their spiritual and cultural beliefs, their language and their children. Children were kidnapped and forced into boarding schools, (Boarding School Era 1860-1978), oftentimes hundreds of miles away, where various religious groups could continue their forced conversion into Christianity. There is no known number on how many children attended boarding schools and how many students died because of boarding schools. Catholic and Christian records are incomplete and oftentimes Native families never saw their stolen children again. Students died because of diseases, malnutrition, suicide, sexual abuse, and rape. Often students would escape and attempt to return to their homes and families, never to be seen again. Boarding School survivors and Native American advocates believe the Boarding School Era was the second worst event to happen to Native American communities; the first being colonization.

The Confederated Tribes of Warm Springs has three distinct Tribes that were placed together by the United States Government. Originally the Wasq’u and the Sahaptin (Warm Springs) lived on the Mighty Columbia River and the Northern Paiute lived in what is now Oregon, Nevada, California and Utah. On June 25, 1855 the Treaty of 1855 was signed; many people felt this was the only way to keep their families alive and retain some of their land. Following is a short, accurate history of each Tribe: the Northern Paiute, the Warm Springs (Sahaptin) People, and the Wasq’u.

Northern Paiute

The Aboriginal territories of the Northern Paiute People historically included a vast area of land within Oregon, Nevada, Idaho, California, and Utah. The Northern Paiute traveled throughout these areas of the Pacific Northwest for trade, food and other natural resources. Their way of life was very different from the other two Tribes regarding their foods, ceremonies, and spiritual connection.

The Northern Paiute did not recognize boundaries when the Homestead Act of 1862 was enacted when ranchers and farmers took their lands and put up barbed wire fences <https://80925871.weebly.com/affecting-native-americans.html>. The Northern Paiute People cut down fences to access their traditional foods and natural materials such as roots, deer, elk, rabbit, fibers, berries, and other resources used in their way of life. The People believed that land is not to be owned and that the resources out there need to be for all.

The Northern Paiute Bands joined forces and fought fierce fights for their land and life-ways. Their uprising only gave colonizers, such as General Howard, a reason to punish the Northern Paiute and forcibly remove them from their homelands.

There were many wars upon the Northern Paiute People by the U.S. Government to eradicate and remove them from the face of the world. When this became impossible to do, the People were rounded up and chained like animals and marched in the middle of winter from Fort Harney, Oregon to Fort Simco and Fort Vancouver, Washington, a 350 mile journey. Many of the People froze or starved to death while others ran away. 700 "Prisoners of War" began the march with only 500 making it to the final destination. This came to be known as the Northern Paiute Trail of Tears. It was an Act of Congress that released the remaining "Prisoners of War" to return to their respective land bases. In 1879, the Oytes Band of 78 opted to move back to their original land base on the South end of the Warm Springs Reservation. Other bands from the same prisons left for Oregon, Idaho, Nevada, and Northern California.

By Executive Order, signed by President Grant, a reservation was established for the People in the Southeastern area of Oregon. The Northern Paiute People did not sign a treaty with the United States for this reservation. This status as a non-treaty Tribe has been a problem as the People are not recognized by the Federal Government, thus denying them the same benefits other Tribes receive. However, the People believe they should have Aboriginal rights to all their former lands.

The background of the Northern Paiute is just a small piece of their history and information that could be expanded upon. The Northern Paiute People are not history but they are an important part of a forgotten history. Today the Paiute People are still here and practice their way of life in the many things they do.

Warm Springs Band

Since Time Immemorial the Ichishkin/Sahaptin speaking Warm Springs Bands have followed the foods: salmon, deer, roots, and berries and gathered them without restriction. The four Warm Springs Bands were the Tenino who lived along the Columbia River (Big River), the Wyam Band who lived

along the Big River at Celilo Falls, the Taix/Taih Band who lived along the Deschutes River/Sherars Falls/Tygh Valley area, and the Takpash (dock-spus) Band who lived along the John Day river.

The Warm Springs Bands had summer villages and winter villages. Tule was the main material they used to build their houses. They migrated in annual rounds, gathering food through the now ceded lands and the usual and accustomed places

(<https://fisheries.warmsprings-nsn.gov/2016/05/ceded-lands-2016/>). The cold winter months were the time to sew, make baskets, prepare fishing and hunting gear; all preparations that were needed for when it came time to start the food gathering cycle.

The Warm Springs Bands and the Wasq'u people shared and exchanged foods. The Celilo Falls was also a major place of exchange for the Northwest Tribes, done once a year. By the early 1800s most contact between the Tribe and non-Natives involved fur trading. In 1821, the Hudson's Bay Company built Ft. Vancouver on the Columbia River. In 1838, the Methodist established a mission at The Dalles.

By 1855, Joel Palmer, the Superintendent of the Indian Affairs for the Oregon Territory, negotiated nine treaties between the Pacific Northwest Indians and the U.S. Government. Many Native Americans agreed to the treaties because they saw it as the only way to keep some of their land. On June 25, 1855, Warm Springs signed the The Treaty of 1855

(<https://warmsprings-nsn.gov/treaty-documents/treaty-of-1855/>)

which then started the long drawn-out process of being moved to the Reservation.

The Warm Springs Bands and the Wasq'u people agreed to cede to the U.S. Government roughly ten million acres of land south of the Columbia River between the Cascade and Blue Mountain ranges.

(<https://fisheries.warmsprings-nsn.gov/2016/05/ceded-lands-2016/>). In exchange they received \$200,000 and a variety of government services including a school, a hospital, flour, and saw mills. The treaty also created the Warm Springs Reservation and reserved for the Warm Springs Bands and the Wasq'u People the right to hunt, fish and gather food on traditional land outside the reservation boundaries.

Since signing the Treaty of 1855, The Warm Springs Bands have endured many conflicts involving the use of land and boundary disputes with others between different geographical areas of their homelands. They have not been able to gather traditional food freely. They were forced into boarding schools to continue the U.S. Government's policy of forced assimilation. The intersection of cultural identities and the process of assimilation dramatically changed the way of life that the Ichishkin people always knew, including their language, dress, food, and spirituality.

Celilo Falls was a major fishing place for their people. All this changed on the morning of March 10, 1957, when the massive steel and concrete gates of the Dalles Dam closed and choked back the downstream surge of the Columbia River. Four and a half hours later and eight miles upstream, Celilo Falls, the spectacular natural wonder and the age-old Indian salmon fishery associated with it, was under water (<https://critfc.org/salmon-culture/tribal-salmon-culture/celilo-falls/>).

Today the Ichishkin speaking people are still here in Central Oregon and they still have fluent speakers and practice their way of life. The Ichishkin language is taught in the Warm Springs public school to make sure it is passed on from generation to generation.

Wasq'u History

The Kiksht speaking people were settled on both sides of the Columbia River centuries before European contact. The most Eastern bands referred to themselves as Wasq'u, who were settled on the Southern shore, and Ilaxluit (Wishram) on the Northern shore. They considered themselves as one people as they spoke the same language with very little dialectal difference. Their villages dotted the North and South shores above Ten Mile Rapids to the mouth of the Columbia.

The Wasq'u way of living was tied to the salmon in the Columbia River. Leaders in the Tribe would travel to the river to determine the fishing season. They would watch the birds, the insect hatches, and the weather to report to the Chief to determine the fishing season. When the Chief and the leaders determined when the Tribe would begin to fish, they would first hold a salmon feast. Once the people had feasted, they were allowed to go out and fish.

The Wasq'u people were forced to relocate from the Columbia River and placed upon the Warm Springs Indian Reservation in Oregon by a treaty with the United States Government in June of 1855. The Wishram, on the other hand, were placed on the Yakama Indian Reservation in Washington State. The Tribes were formally known as Wasq'u, Kigatwalla, and Dog River that participated in the treaty with the government.

The Tribal laws, culture, and customs are still practiced today, while the language has faded away. Today, there are no fluent speakers of Kiksht Language and three semi-fluent people that are still working on their fluency and revitalization efforts of the Kiksht Language. There is an intense effort in maintaining and reviving the language by teaching in the Warm Springs K8 Academy, community classes, college classes, dance classes, and radio broadcasting.

The Wasq'u governing body of the Wasq'u people consisted of chiefs who were the spokesman of their families. They enforced laws of the people and acted as delegates to the other Tribes. They called together the people as the need arose to let them know of any changes that needed to be discussed.

Today the Wasq'u people have adopted much of the Warm Springs peoples ways as the Wasq'u ways are diminishing.

If you have other questions, please contact the Confederated Tribes of Warm Springs Culture and Heritage Department at 541-553-329 and cultureandheritage@wstribes.org.

Resource List

Affecting Native Americans. (n.d.). Weebly. Retrieved from <http://80925871.weebly.com/affecting-native-americans.html>.

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CTWS FIRST GRADE TRIBAL CULTURE



OUR ROCKS CAN TALK

STUDENT MATERIALS

Lesson One: Columbia River Gorge Rock 'Art'



'Spedis Owl'- This rock picture was at Celilo Falls along the Columbia River before the big Dalles Dam was built. Now you can see it at Horsethief Lake State Park in Washington.

U.S. Army Corps of Engineers (USACE)



These rock pictures were at Celilo Falls along the Columbia River before the big Dalles Dam was built. *U.S. Army Corps of Engineers (USACE)*



This rock picture was at Celilo Falls along the Columbia River before the big Dalles Dam was built.
Now you can see it at Horsethief Lake State Park in Washington.
U.S. Army Corps of Engineers (USACE)

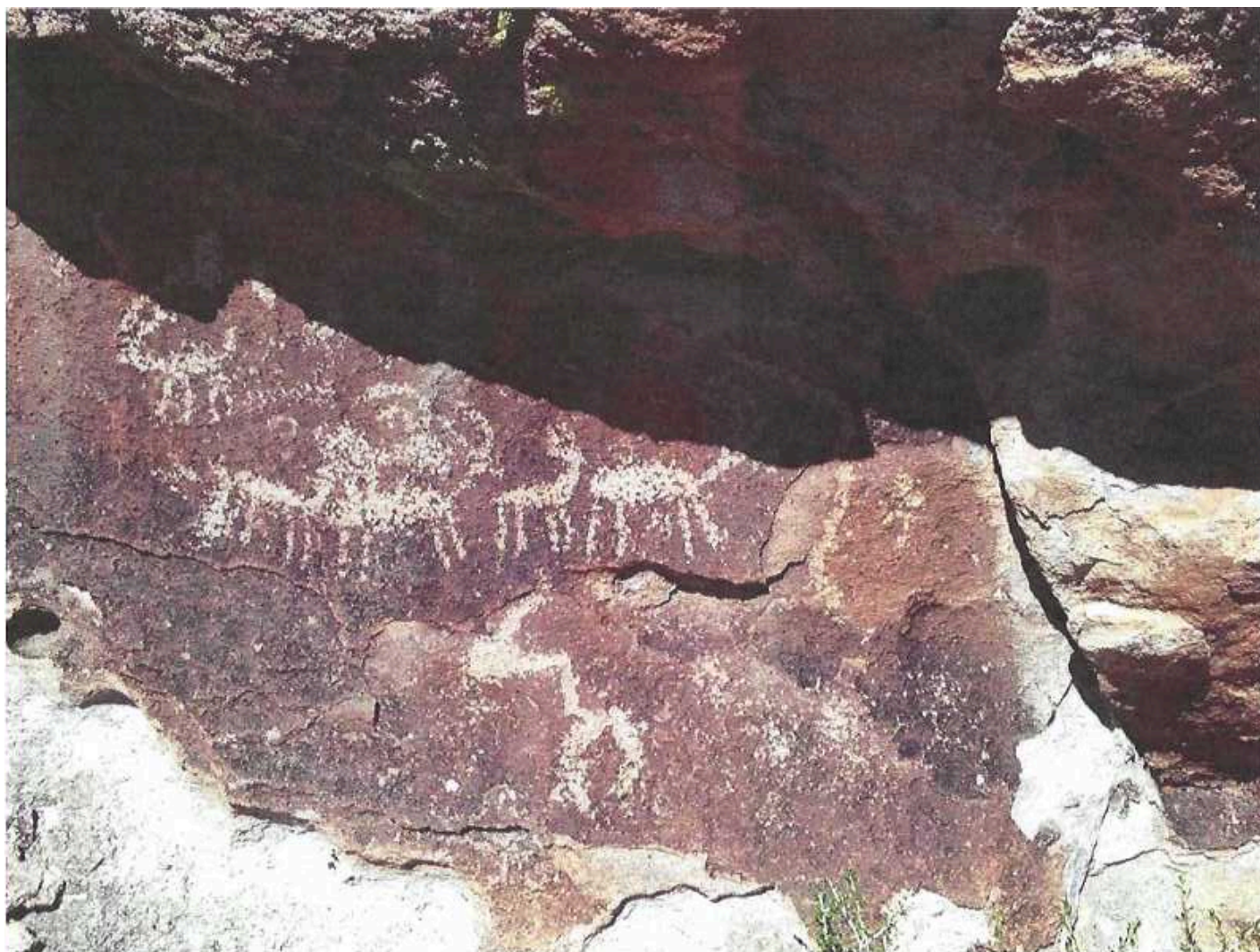


This rock picture was at Celilo Falls along the Columbia River before the big Dalles Dam was built. Now you can see it at Horsethief Lake State Park in Washington.

U.S. Army Corps of Engineers (USACE)

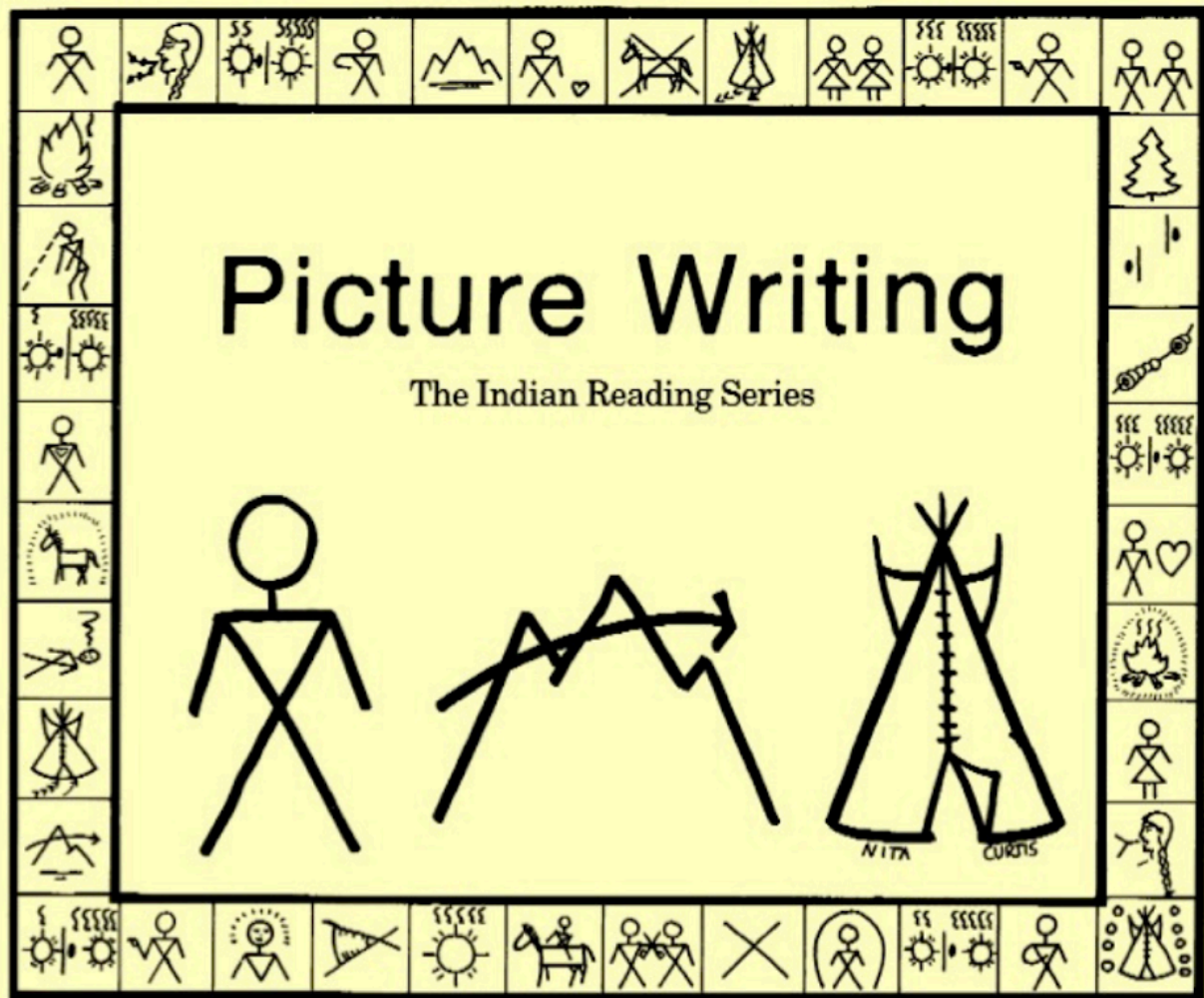


This rock picture is found in the Great Basin, a big dry place with rocks and sand.



This rock picture is found in the Great Basin, a big dry place with rocks and sand.

Lesson One: Picture Writing



Level II Book 6



VERBENA GREENE

Verbena Greene, a member of the Confederated Tribes of Warm Springs, Oregon, is the mother of eight children. She attended Warm Springs Boarding School until the 11th grade and later earned her G.E.D. She has served as Local Coordinator for the Warm Springs Curriculum Development Committee and was the Tribal Education Program Liaison for more than seven years. She presently is serving as Culture Resource person for the Tribes, providing classroom cultural instruction (legends, values, songs, etc.) on a consultant basis for schools and community colleges. She enjoys working with young people and is pleased that students are now forming culture clubs and holding powwows in the school environment.



NITA CURTIS

Nita Curtis was born and raised in Portland, Oregon and for the past 10 years has lived and taught on the Warm Springs Reservation in Central Oregon. She has been interested in art for about 10 years and uses several media, including watercolor, acrylics, and pen and ink. For the past five years she has been successfully exhibiting and selling her work. In addition to participating in the development of the Warm Springs materials for The Indian Reading Series, she has worked with two other Indian curriculum projects, including a fifth grade social studies program funded by the Donner Foundation and a federally funded program in Brigham City, Utah.

THE INDIAN READING SERIES:

Stories and Legends of the Northwest

Picture Writing

Level II, Book 6

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<https://indianreadingseries.ednw.org/>

<https://indianreadingseries.ednw.org/pdf/level-2/6.pdf>

Picture Writing

Picture writing expresses thoughts and events
through drawings or pictures.

American Indians used pictures for writing their legends,
dreams, and family and tribal history.

Some of the drawings are very old,
and others are more modern.

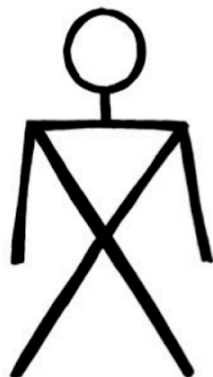
Some of the drawings stand for more than one word.

Our people made colors from earth, grass, plants,
flowers and herbs.

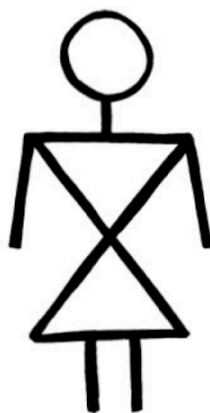
They dried most of the plants.

When they were ready to use them, the plants were crushed
and mixed with water.

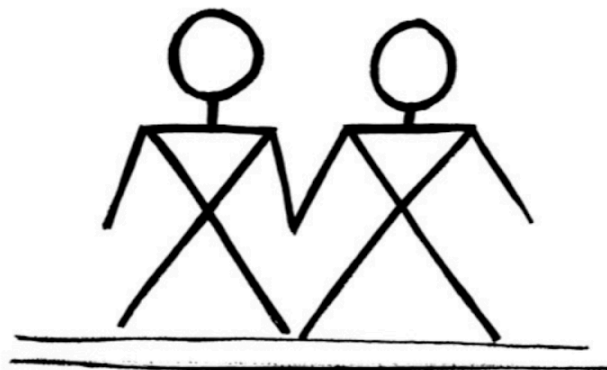
The Indians drew on used hides, tree bark and the ground.



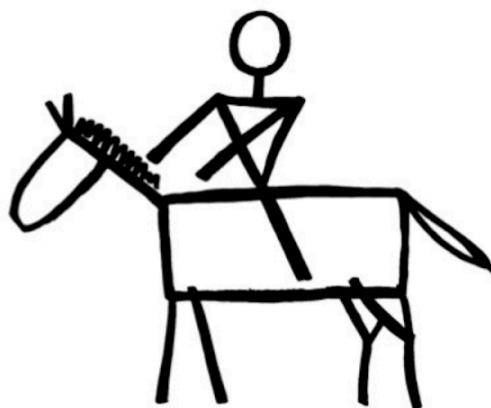
man



woman



friends



man on horse



Beads

Beads were made from shell and bone.

Beads were used as money and for trading by some Indians.



tree, forest



Teepee



campfire

CONFEDERATED TRIBES OF WARM SPRINGS

