

CONFEDERATED TRIBES OF WARM SPRINGS



FIRST GRADE
TRIBAL GOVERNMENT:
TREATY AND FLAG

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

Language

Standards Met

Social Sciences

1.C.CE.5 Identify rules and describe the responsibilities of leaders and team members when participating in rule making and group activities.

1.C.DP.4 Define important concepts and values of civic life.

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.C.IR.2 I 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.

Visual Arts

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.

1st VA.2.CR2.1

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.4.PR1.1

Organize their artwork in a portfolio and explain the process.

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.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 learn about the CTWS' Tribal flag, including the meaning of its parts and the colors blue and green. They listen for these colors and then color pictures of the flag. They also learn what blue and green stand for and practice some Kiksht language words related to the flag. Using this knowledge, students create their own flags by drawing three things important to them, coloring their flags with blue, green, white, yellow, and red, and labeling the colors in English and if possible, Kiksht. Finally, they share their flags and display them in the classroom.

Learning Outcomes

Students will be able to:

- Learn about the CTWS' Tribal flag and what its pictures and colors mean.
- Recognize and name the colors blue and green in English and Kiksht.
- Learn some Kiksht words for parts of the flag.
- Create a flag by drawing things that are important.
- Color the flag using blue, green, white, yellow, and red.
- Label colors in English and Kiksht.
- Share flags with others and help display them in the classroom.

Materials Needed/Preparation

Distribute student materials attached to these lessons.
Crayons or markers for drawing and coloring.

Time Frame

Three 30-minute lessons.

Teacher Background

Teachers should link to the following for more information regarding the CTWS:
<https://warmsprings-nsn.gov/history/>.

Key Vocabulary

Bald Eagle — **Ich'inun** A large bird important to the CTWS Tribes.

Blue — **Daptchäx** A color that stands for water, sky, fish, and birds.

Boundary — A line or space that shows where something ends, like a fence or a border between two places.

Courage — Being brave and doing something even if it feels a little scary.

Eagle Feathers — **Itpiq** Feathers used in Tribal prayers.

Flag — **İksandi** A special picture that stands for the Confederated Tribes of Warm Springs.

Green — Daptcäx A color that stands for the land and grass that lasts forever.

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

Mt. Jefferson — Akakan A mountain that represents Mother Earth and Indian land.

Reservation — Igmqiwłit ilxax The land where the Confederated Tribes of Warm Springs live.

Sacred — Something very special and important.

Sovereign — A group or person that makes their own rules and decisions, like a Tribe or a country that is in charge of itself.

Stars — Itq'xanaba Symbols that stand for the three Tribes of Warm Springs.

Teepees — Itc'uxwili Homes used by the Tribes.

Treaty — An agreement or promise made between two groups or countries to help them live peacefully and share land or rules.

Warshield — A round symbol that means the Circle of Life and new life.

Year 1855 — Wiłx The year of the treaty between the Tribes and the United States.

Consideration for Teachers

The formative assessments include asking students to raise their hands whenever the colors blue or green are mentioned during the flag Power Point reading, having students point to colors on a picture of the flag after learning the English and Kiksht color words, and observing students as they draw and color their own flags to check their understanding of important symbols and colors.

The summative assessments involve students completing and labeling their “Make My Own Flag” activity, demonstrating their knowledge of symbols and colors in both English and Kiksht, and optionally sharing their flags with the class to show their understanding.

Teaching practices used include presenting the flag and its symbols through a Power Point with images and simple text, engaging students interactively by asking questions to check comprehension, and reinforcing learning through coloring activities. The lessons also introduce Kiksht vocabulary with audio recordings to ensure correct pronunciation, followed by visual matching exercises connecting spoken words to images and colors. A guided art activity allows students to express personal importance by drawing on their own flags, and labeling practice combines language learning in English and Kiksht. Finally, sharing and displaying student work in the classroom fosters pride and reinforces the learning experience.

Learning Targets, I can:

Listen and raise my hand when I hear the colors blue and green.

Tell what the pictures on the CTWS' flag mean.

Attempt to name colors in English and Kiksht.

Find and point to colors on a picture of the flag.

Draw pictures of three things that are important to me on my own flag.

Color my flag using blue, green, white, yellow, and red.

Write the names of colors in English and Kiksht on my flag.

Share my flag and tell why my pictures are important.

Draw a picture from a story or a prompt.

Follow simple directions from my teacher, from the board, or Power Point.
Learn new words.
Know my colors.
Learn about different cultures and traditions.

Final Research Activity

Not applicable to First Grade.

Extensions

Some of the Kiksht words may take time to learn, so teachers might choose to extend this lesson series beyond the initial three 30-minute lessons.

Reflections/Closure

Encourage students to repeat each word they have learned at the end of every lesson.

Supplemental Materials

Healy, D. T., Orenski, P. J., & et al. (2003). Native American flags.
Krasilovsky, P., & Fowler, J. (2002). Benny's flag.

Resources

CTWS. (2011, June 8). *Kiksht flag lesson*. Language Program & Consultants: Gladys Thompson, Madeline McInturff, Warren "Rudy" Clements, Joann Smith, & Alice Harmon.
Johnson, Rosalind. (n.d.). Confederated Tribes of Warm Springs Culture and Heritage Archivist.

Lesson One

STEP 1:

Project, or distribute, the attached Student Materials document on the flag. Ask students to put up their hand every time there is a color mentioned (blue and green).

“The outline of the reservation represents the boundaries of the Confederated Tribes of Warm Springs Indian Reservation boundaries.

The pair of eagles represents our reservation’s freedom for our people, wildlife and courage for all people as long as the mountains stand.

The 3 teepees represent our old Indian way of life, rejoicing, singing, dancing & happy Indian celebrations.

The round lone Warshield represents the Sacred Circle of Life, the Gift of Life, and the Rebirth of Life.

The mountain represents Mt. Jefferson and signifies our beautiful Mother Earth & Indian Land.

The three stars above Mt. Jefferson represents the people of the Confederated Tribes of Warm Springs; The Warm Springs, The Wasco and Paiute Tribes.

The seven eagle feathers represent tribal religion, praising the Great Spirit, praying for peace & forgiveness & the cleansing of our souls.

The number 1855 represents the year of our treaty with the United States government & our sovereign powers reserved through this treaty.

The color blue represents the land of the Great Spirit without whom, our people’s way of life: the fish, roots, birds and other animals cannot survive.

The color green represents our Warm Springs Reservation “for as long as the grass should grow.”

STEP 2:

Students can color in the pictures of the flag from the attached coloring book.



Lesson Two

STEP 1:

Explain that students will be learning about colors from the Confederated Tribes of Warm Springs' flag. Show the last two slides again and read:

“Blue stands for water, sky, fish, and birds
Green stands for the land and grass that lasts forever.”

STEP 2:

Explain to students that they will now learn some Kiksht language. Project the Power Point document (this will contain the voice recordings).

Please note: Teachers should play the recordings of the words instead of trying to pronounce them unless you are a Kiksht language teacher.

l̥sandi: Flag
l̥gm̥q̥iw̥l̥imat: Line, border
l̥gm̥q̥iw̥l̥it̥ ilxax: Our reservation border
Ich'inun: Bald Eagle
l̥tc'uxwili: Tipis/Teepees
Akakan: Mountain
l̥tq'xanaba: Stars
l̥tpiq: Feather (Eagle)
Wi̥l̥x: Year
l̥l̥a'luba: Ribbon
Daptchäx: Blue/Blueish
Daptcäx: Green
Datgúp: White
Idagashumit: Yellow
Dḁl̥bäl: Red

STEP 3:

Show the students a picture of the flag in color and students can try to point to the colors they have just learnt in English and in Kiksht.





Lesson Three

STEP 1:

Students can complete the attached “Make My Own Flag” activity. Ask students what are three things that are important to them. They then draw these images on the attached flag template.

STEP 2:

Ask students to color in their flag with blue, green, white, yellow, and red and to label the colors that they used in English and Kiksht (if possible).

STEP 3:

Save time in class for students who want to share their flag.
Hang their flags throughout the classroom.



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>.

Fisheries. (2016, May). Confederated Tribes of the Warm Springs Reservation of Oregon. Retrieved from <https://fisheries.warmsprings-nsn.gov/2016/05/ceded-lands-2016/>

Johnson, Myra. Culture and Heritage Department, Confederated Tribes of the Warm Springs Reservation of Oregon.

Johnson, Radine. Culture and Heritage Department, Confederated Tribes of the Warm Springs Reservation of Oregon.

Manifest Destiny. (n.d.). U.S. History Online Textbook. Retrieved from <http://www.ushistory.org/us/29.asp>.

Manifest Destiny. (2019, November 15). History.com. Retrieved from <https://www.history.com/topics/westward-expansion/manifest-destiny>.

Suppah, Lorraine. Culture and Heritage Department, Confederated Tribes of the Warm Springs Reservation of Oregon.

Teeman, D. L. (2016, December). Malheur Paiute Trail of Tears: Ft. Harney–Canyon City Section LCP from Ft. Harney–Known Historic Road–Canyon City.

Treaty of 1855. (n.d.). Confederated Tribes of the Warm Springs Reservation of Oregon. Retrieved from <https://warmsprings-nsn.gov/treaty-documents/treaty-of-1855/>.

CTWS FIRST GRADE TRIBAL GOV'T



TREATY OF 1855

FLAG

STUDENT MATERIALS

First Grade Tribal Government



Treaty and Flag Lesson Set

Click on the audio recording to hear and repeat the
Kiksht word for 'Il'sandi: Flag'



Source: CTWS, Kiksht Flag Lesson
June 8th 2001
Language Program & Consultants:
Gladys Thompson, Madeline McInturff,
Warren "Rudy" Clements,
Joann Smith & Alice Harmon

The outline of the reservation represents the boundaries of the Confederated Tribes of Warm Springs Indian Reservation boundaries.



Click on the audio recordings to hear and repeat the Kiksht words for 'IgmqiwŁimat: line, border'



and

'IgmqiwŁit ilxax: Our reservation border'



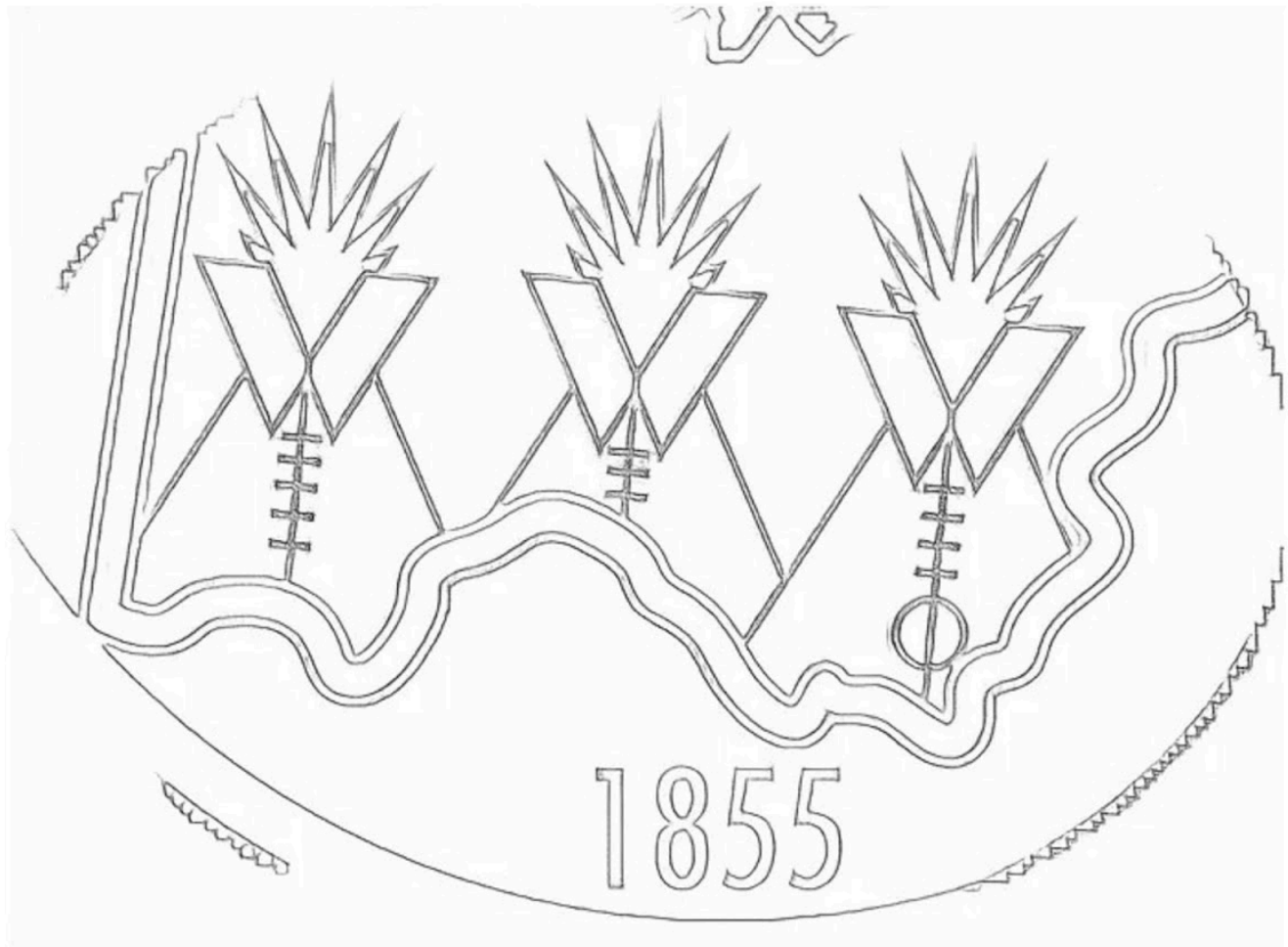
The pair of eagles represents our reservation's freedom for our people, wildlife and courage for all people as long as the mountains stand.



Click on the audio recording to hear and repeat the Kiksht word for 'Ich'inun: Bald Eagle'



The 3 teepees represent our old Indian way of life,
rejoicing, singing, dancing and happy Indian
celebrations.



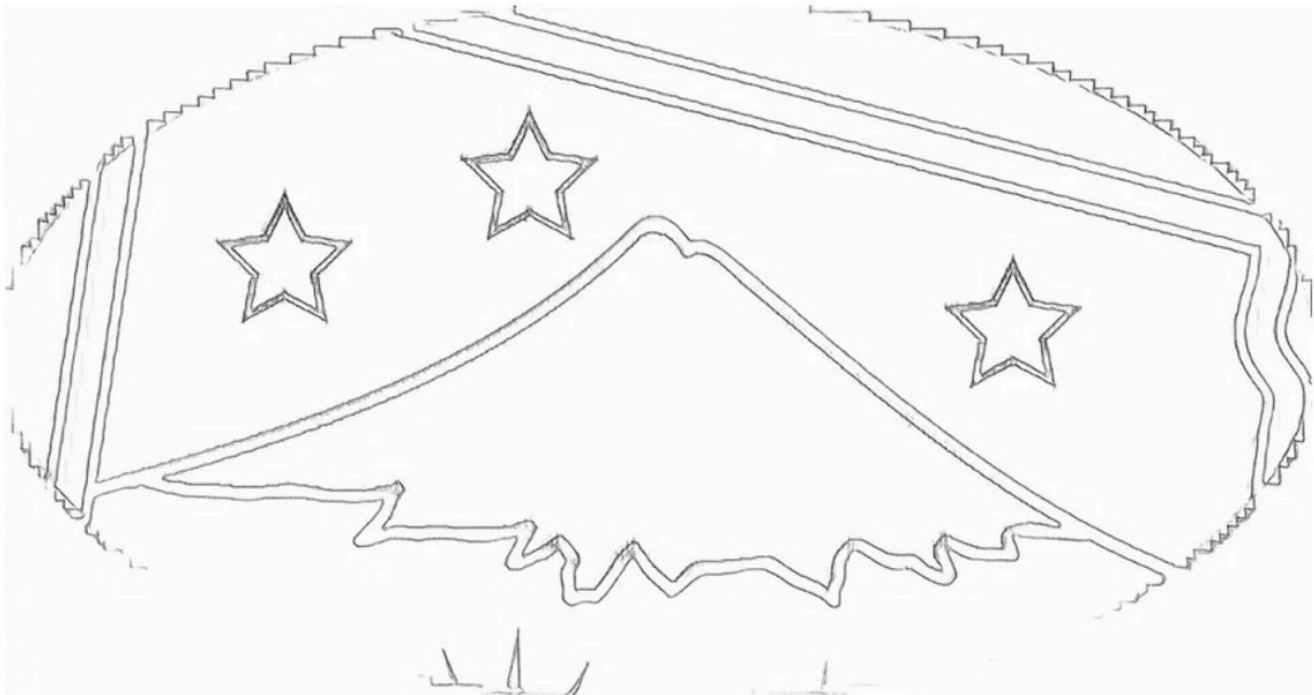
Click on the audio recording to hear and repeat the Kiksht word
for 'Itc'uxwili: Tipis/Teepees'



The round lone Warshield represents the Sacred Circle of Life
the Gift of Life and the Rebirth of Life.



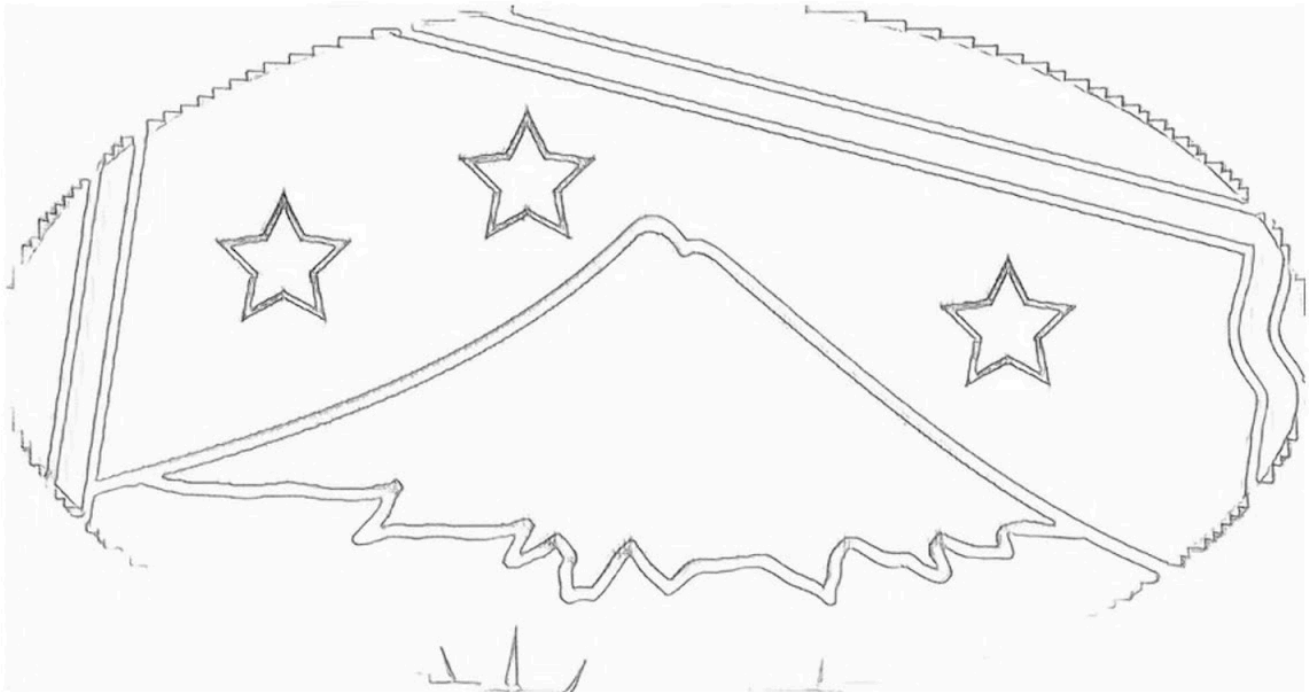
The mountain represents Mt. Jefferson and signifies our beautiful Mother Earth and Indian Land.



Click on the audio recording to hear and repeat the Kiksht word for 'Akakan: Mountain'



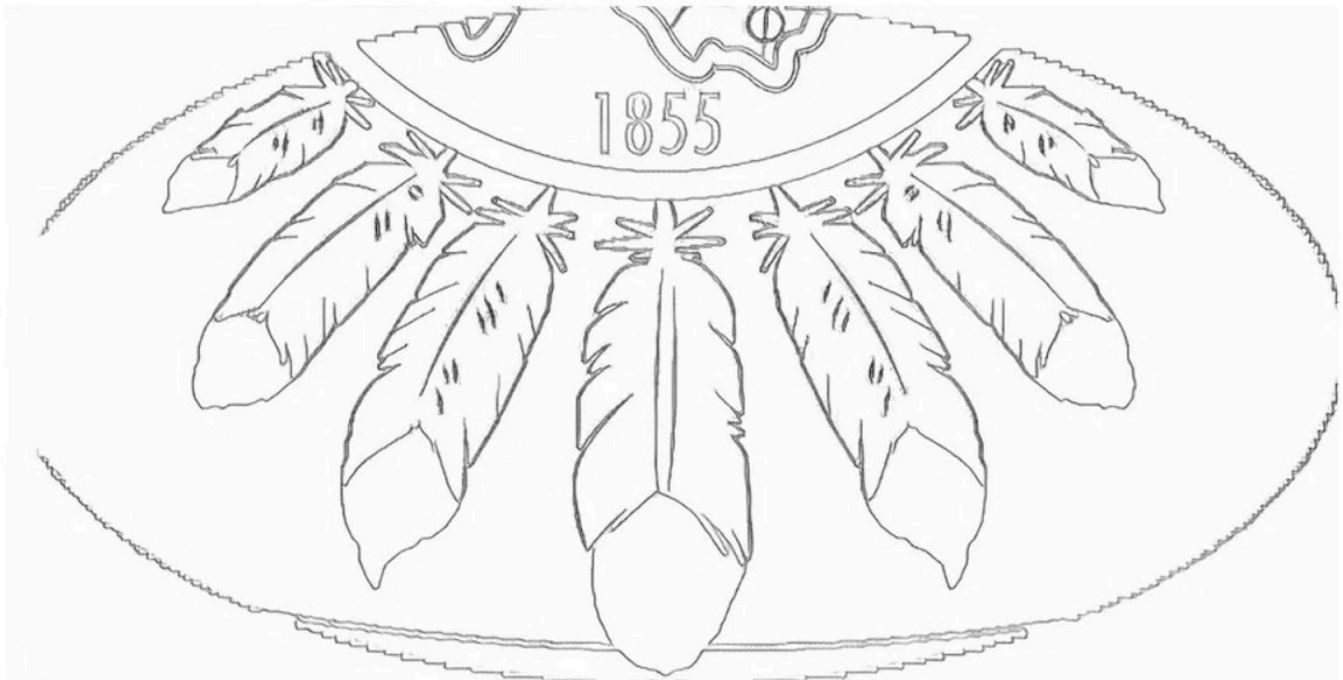
The three stars above Mt. Jefferson represents the people of the Confederated Tribes of Warm Springs; The Warm Springs, The Wasq'u and Paiute Tribes.



Click on the audio recording to hear and repeat the Kiksht word for 'Itq'xanaba: Stars'



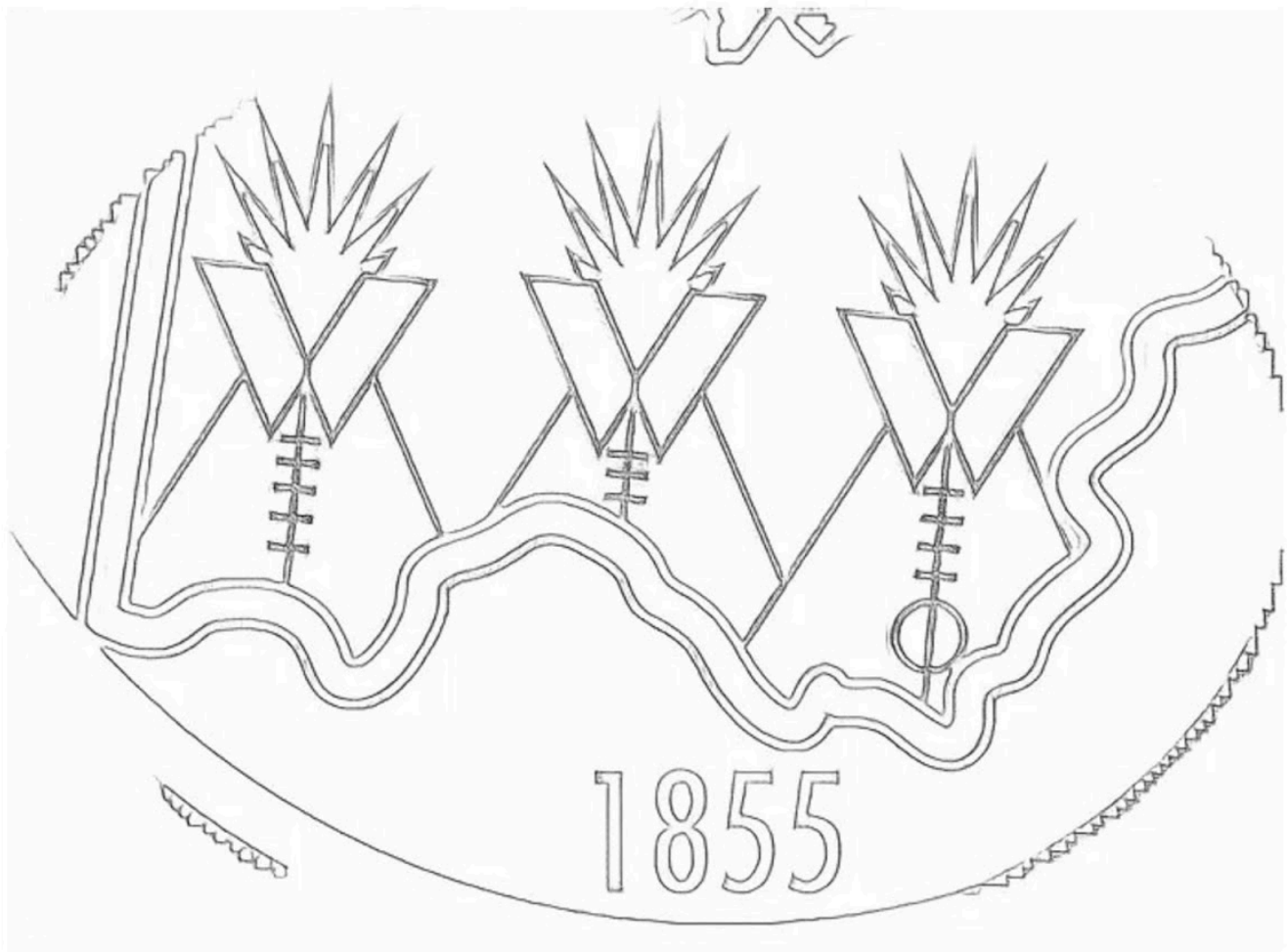
The seven eagle feathers represent Tribal religion, praising the Great Spirit, praying for peace and forgiveness and the cleansing of our souls.



Click on the audio recording to hear and repeat the Kiksht word for 'Itpiq: Feather (Eagle)'



The number 1855 represents the year of our treaty with the United States government and our sovereign powers reserved through this treaty.



Click on the audio recording to hear and repeat the Kiksht word for 'WiŁx: Year'





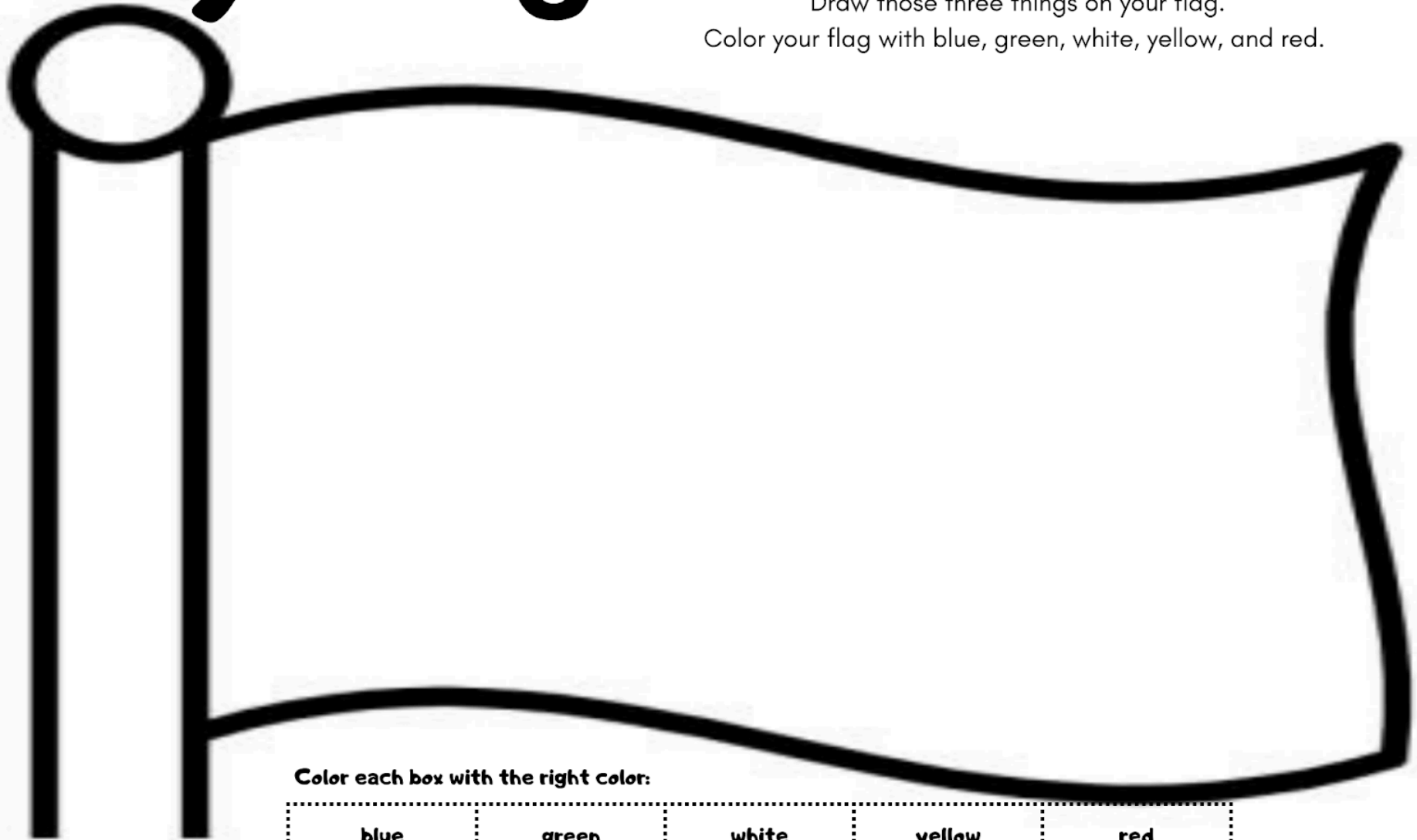
My Flag

Name: _____

Instructions: Think of three things that are special to you.

Draw those three things on your flag.

Color your flag with blue, green, white, yellow, and red.



Color each box with the right color:

blue Daptchäx	green Daptcäx	white Datgúp	yellow Idagashumit	red Datbäl
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CONFEDERATED TRIBES OF WARM SPRINGS

