

CONFEDERATED TRIBES OF WARM SPRINGS



**FIRST GRADE
TRIBAL HISTORY:
NORTHERN PAIUTE
PLACE AND BAND NAMES**

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.

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

Essential Understandings

Since Time Immemorial

History

Lifeways

Language

Identity

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.H.CP.4 Examine and understand self-identity and how it fits with the identities of the family, school, and the local community.

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.GR.1 Identify and construct maps representing familiar places utilizing information from legends and keys.

1.G.GR.2 Locate and identify important locations in the community.

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.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.E.ST.6 Investigate how people can benefit themselves and others by developing specific skills, strengths, and goods.

Overview

Students explore the culture and daily life of the Northern Paiute people. They learn about the Northern Paiute's original homelands and how different bands were named after the foods they ate like deer, seeds, berries, or salmon. Through a Power Point and pronunciation practice, students match band names with foods, color pictures, and play a movement game to help remember what they learned. Students also learn about traditional tools and items used by the

Northern Paiute, such as fish traps, seed baskets, cooking pots, and rabbit fur coats. They look at picture cards, label the items, quiz each other, and find hidden cards in the room using clues.

Learning Outcomes

Students will be able to:

Identify where the Northern Paiute originally lived by locating Oregon, California, Nevada, and Idaho on a map.

Recognize that the Northern Paiute were divided into bands named after their main food sources.

Listen to and practice pronunciation of Northern Paiute (Numu) words, fostering respect for cultural and linguistic diversity.

Match Northern Paiute band names (e.g., Wadatika, Agaitika) to corresponding food items (e.g., seeds, salmon).

Participate in a movement-based activity to show understanding of cultural naming and food gathering practices.

Understand that culture is influenced by geography and available natural resources.

Identify traditional tools and materials used by the Northern Paiute for food gathering, preparation, and survival.

Match traditional items (e.g., fish traps, slingshots, seed baskets) with their purposes using images and class discussion.

Label vocabulary cards with words describing Northern Paiute tools, foods, and clothing.

Engage in peer conversations to ask and answer questions about traditional items, encouraging collaboration and inquiry.

Respond to oral clues in a scavenger-style game to demonstrate understanding of item functions and cultural use.

Share knowledge at home by explaining item cards and cultural insights to family members.

Color and label illustrations of Northern Paiute tools and clothing to reinforce comprehension and vocabulary.

Retell information about Northern Paiute bands, traditional tools, and daily life activities.

Materials Needed/Preparation

Distribute student materials attached to these lessons.

Attached Power Point document.

Time Frame

Three 30-minute lessons.

Teacher Background

The Paiute People consisted of 23 small bands, usually a familial one, with a total of about 7500 people. The Northern Paiutes rightfully considered the vast area called the Great Basin (by settlers) their home, covering an expanse of land composed of four states: Nevada, Oregon, northeast California, and southwest Idaho. They were all family and welcomed each other and practiced great collaboration that allowed the Northern Paiutes to live on agreeable terms with each other. The band names came from the various foods that the People hunted and gathered throughout the different seasons. For example, the Wadatika, meant Seed Eaters and they primarily occupied the area around

Malheur Lake in Malheur County, Oregon, but they traveled great distances as a part of the seasonal round of hunting and gathering. They were seasonal gatherers following the food sources and traveled several times per year to gather, hunt, and visit their relatives.

Most of the food they gathered would be dried for lighter carrying and to last through the harsh winter months. The sun dried their meat, fish, and berries. Berries and roots would be put on screens or baskets made from the abundance of resources found in the Great Basin. Meat and fish were dried on racks. Seeds were cleaned with a winnowing basket then ground into flour to be used for thickening in things such as berry puddings or stews. They caught groundhogs with a sling shot or they waited by a groundhog hole and hit it with a club when it stuck its head out. Groundhogs were cooked whole in the fire, usually on a single stick. The fire would singe off the hair and people would peel off the meat and discard everything else. Deer were cooked over a fire also and eaten out of homemade fiber pots that they boiled water in by throwing hot rocks in the baskets. Most of the deer would be dried and saved for the winter months. Fish traps were made out of sagebrush and the fish was also dried. Rabbits were caught by snares and rabbit drives whereby they would herd rabbits into nets. Rabbits were a favorite, not only because of the taste but their skins made beautiful warm winter clothing that the People sewed together with needles made out of bone and string made out of sinew.

You may choose to show this video during class or use it for more Teacher Background “Northern Paiute” <https://youtu.be/hlo0LGGeMZA>.

Key Vocabulary

Band – A group of Native American families who live together and share food and traditions.

Basket – A woven container used to carry or clean things like seeds.

Berry Eaters – Hunipui A group of Northern Paiute people who gathered and ate berries.

Biscuit root – A round root that Native Americans dig up and eat.

Bitterroot – A flowering plant with a root used for food and medicine.

Blanket – A soft cover used to keep people warm, sometimes made from rabbit fur.

Cooking pot – A container used to cook food, often made by hand.

Camas – A root that Native Americans dig up and eat.

Deer Eaters – Tudyhtika A group of Northern Paiute people who hunted and ate deer.

Fish drying rack – A wooden stand where fish are laid out to dry in the sun and saved for later.

Gather – To go out and collect food or other things from nature.

Groundhog Eaters – Giduatika A group of Northern Paiute people who hunted and ate groundhogs.

Harvest – To pick food like berries, roots, or seeds when it is ready.

Numu – What the Northern Paiute people call themselves and their language.

Rabbit Eaters – Kammutika A group of Northern Paiute people who hunted and ate rabbits.

Root Eaters – Tahonatika A group of Northern Paiute people who dug and ate roots like camas and biscuit root.

Salmon Eaters – Agaitika A group of Northern Paiute people who caught and ate salmon.

Seed Eaters – Wadatika A group of Northern Paiute people who gathered and ate seeds.

Sinew – A strong string made from animal parts, used to sew things together.

Slingshot – A simple tool used to help catch small animals like rabbits.

States – Big parts of the United States, like Oregon and California.

Trap – A tool used to catch animals or fish.

Tribe – A big group of Native American families who share the same language and way of life.

Consideration for Teachers

Formative assessments include oral recall of Numu words, participating in a movement game where students match Northern Paiute band names to corresponding foods, engaging in a memory card game, peer quizzing with vocabulary image cards, and completing a scavenger hunt where students identify cultural items based on verbal clues. These activities check for understanding during instruction through observation, participation, and peer interaction.

Summative assessments include students independently recalling and reciting Northern Paiute band names, completing culturally themed coloring sheets that connect vocabulary to visual symbols, and taking vocabulary cards home to teach family members. These tasks demonstrate students' mastery of content and ability to transfer knowledge beyond the classroom.

Teacher Practices:

Teachers should use the Power Point to introduce the Northern Paiute people, their lands, and band names, helping students learn through seeing and hearing. Guiding students to find the states where the Northern Paiute live supports their understanding of geography. Listening to the Numu words helps with language skills. Matching band names to foods and coloring the pictures helps students make connections and practice fine motor skills. The movement game lets students learn by moving, which helps memory. Using playing cards to learn about the band names teaches about culture and builds background knowledge. Writing labels and quizzing each other supports reading and speaking skills. A scavenger hunt with clues encourages thinking and applying what they've learned. Teachers should watch how students respond and adjust lessons to meet their needs.

Learning Targets, I can:

Locate where the Northern Paiute originally lived on a map, including Oregon, California, Nevada, and Idaho.

Name the different Northern Paiute bands based on the foods they ate.

Listen to and attempt to say Northern Paiute words correctly.

Match Northern Paiute band names to the foods they ate.

Move to the correct food picture when hearing a Northern Paiute band name.

Explain how where people live affects what they eat and how they live.

Name and describe tools the Northern Paiute used to catch food and stay warm.

Write the names of Northern Paiute band names on cards.

Ask and answer questions about Northern Paiute band names with classmates.

Ask and answer who, what, when, where, and why about this lesson.

Find cards that match clues about Northern Paiute band names in a classroom game.

Teach family about Northern Paiute band names using pictures and cards.

Explain why Northern Paiute people used certain tools and clothing.

Color and label pictures of Northern Paiute tools and clothing.

Listen to and follow simple directions.

Listen for a short amount of time.

Understand the history of the people who came before me.

Final Research Activity

Not applicable for First Grade.

Extensions

You could do more research on the different roots that were eaten by the Northern Paiute or the different foods and resources that were used by the Northern Paiute in the Great Basin Area and share with students.

Reflections/Closure

Students can share and say what they learned after each lesson.

Supplemental Materials

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Lesson One

STEP 1:

Explain to students that they will be learning about the Northern Paiute and their different band names. Go through the Power Point document with students up until slide 8.

STEP 2:

Concentrate on slide 4, "Where did they live?" Zoom in and help students list the different states of the Northern Paiute's original lands: California, Nevada, Idaho, and most of Oregon, up to the Columbia River.

STEP 3:

Listen to the Numu pronunciation of the words on the Power Point (this will contain the voice recordings).

NOTE: Teachers should play the audio recording instead of trying to pronounce the words unless you are a Numu language teacher.

Deer Eaters – Tudyhtika (too-`hooch-de-ka)
Seed Eaters – Wadatika (wa-`dat-ti-ka)
Berry Eaters – Hunipui (who-ne-`pu-e-tee-ka)
Salmon Eaters – Agaitika (-a-gi-`tee-ka)
Groundhog Eaters – Giduatika (ge-dat-`ti-ka)
Rabbit Eaters – Kammutika (ka-mut-`ke-ka)
Root Eaters – Tahonatika (ta-hon-na-tee-ka)

STEP 4:

Students try to learn the Northern Paiute band names.



Lesson Two

STEP 1:

Revise the Numu words learnt in the previous lesson.

STEP 2:

Explain to students that they will be learning more about the Northern Paiute and their traditional tools and items, such as fish traps, seed baskets, cooking pots, and rabbit fur coats.

Go through the Power Point document from slide 9 onwards.

STEP 3:

Teacher to print out a set of memory cards, one per pair of students, and cut out each card. Teacher to distribute memory cards. Explain to students that they will need to match the vocabulary word with the correct image. Students can play the memory game with a partner.

Have the students write the name of the Band names on the cards.

STEP 4:

Students could also “quiz” each other by showing the picture side of their card and asking their classmate to identify it.



Lesson Three

STEP 1:

Play the Movement Game.

Teacher to place the picture cards in different corners of the room.

Call out a band name (e.g., “Wadatika!”). Students must move to the correct food picture that matches (e.g., seeds).

Once there, say the name together: “Wadatika – Seed Eaters!”

STEP 2:

Switch and repeat for each band.

Optional Extension: Let students take turns being the “caller.”

STEP 3:

Teachers could also set up a scavenger hunt around the room. Teachers call out a clue and students must find the card that matches the clue. They can look around the room or the playground to find the correct picture of the item that fits the description. If they find it, they can pick it up.

STEP 4:

Students can color in the attached coloring sheets.

STEP 5:

The students can take the cards home to “teach” their parents!

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.

Resource List

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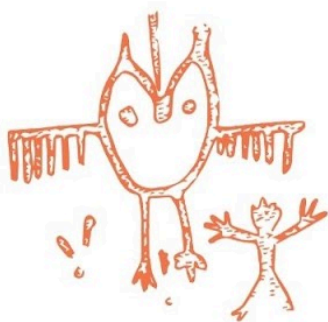
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CTWS FIRST GRADE TRIBAL HISTORY



NORTHERN PAIUTE
**PLACE AND
BAND NAMES**

STUDENT MATERIALS

Lesson One: Power Point

Bands of the Northern Paiute



CTWS

FIRST GRADE TRIBAL HISTORY: NORTHERN PAIUTE

What are “Bands?”

Bands are small, family-related groups, usually about 10-50 people.

Tribes are a group of bands that came together at different times for different reasons such as hunting or ceremonies.



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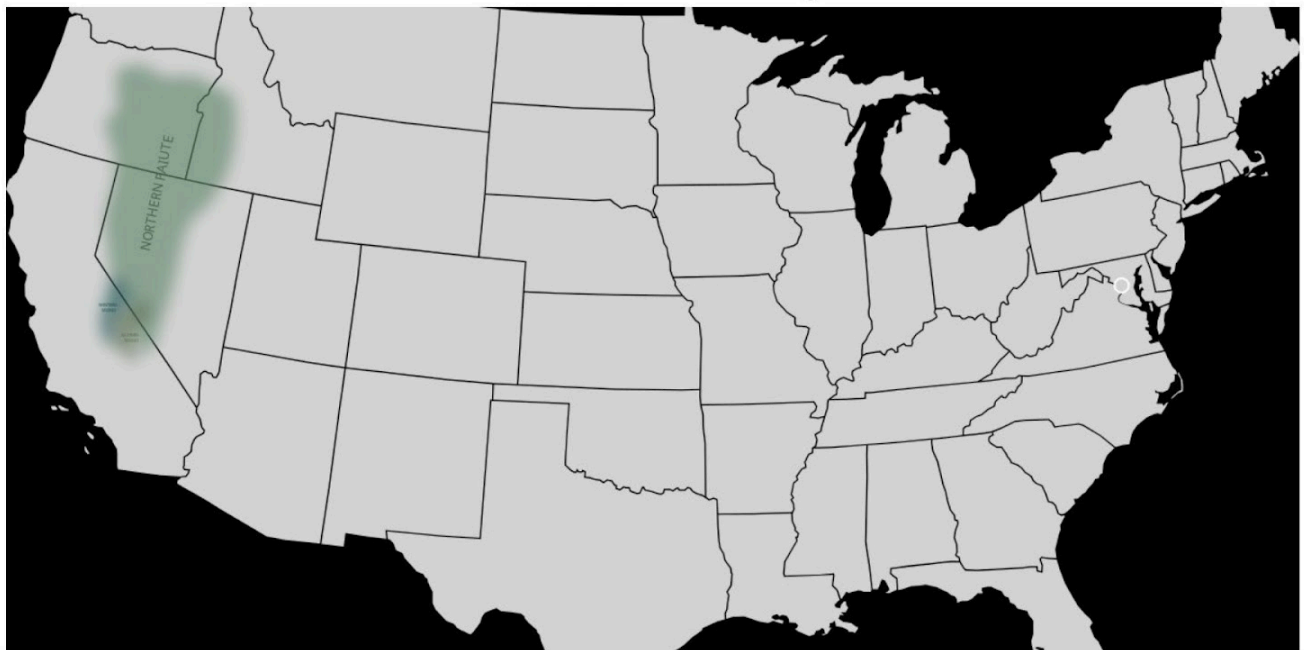
FIRST GRADE TRIBAL HISTORY: NORTHERN PAIUTE



How many bands were there?

23!!

Where did they live?



What were their names?



They called themselves different names depending on what they ate or used.

- For example, the people who hunted deer called themselves “Tudyhtika” (too-`hooch-de-ka) or “Deer Eaters.”

Click on the audio recording to hear and repeat the Numu word for ‘Tudyhtika: Deer Eaters’



- Those that used seeds in their diet called themselves “Wadatika” (wa-`dat-ti-ka) or “Seed Eaters.”

Click on the audio recording to hear and repeat the Numu word for ‘Wadatika: Seed Eaters’



Others called themselves...

- “Hunipui” (who-ne-`pu-e-tee-ka) because they harvested berries.

Click on the audio recording to hear and repeat the Numu word for ‘Hunipui: Berry Eaters’



- “Agaitika” (-a-gi-`tee-ka) because they ate salmon.

Click on the audio recording to hear and repeat the Numu word for ‘Agaitika: Salmon Eaters’



Other Band Names...



- Groundhog Eaters

“Giduatika” (ge-dat-`ti-ka).

Click on the audio recording to hear and repeat the Numu word for 'Giduatika: Groundhog Eaters'



- Rabbit Eaters

“Kammutika” (ka-mut-`te-ka).

Click on the audio recording to hear and repeat the Numu word for 'Kammutika: Rabbit Eaters'



All the bands ate roots



“Tahonatika” root eaters (ta-hon-na-tee-ka).

Click on the audio recording to hear and repeat the Numu word for 'Tahonatika: Root Eaters'



They all included in their diets roots such as camas, biscuit, or bitter roots.



Fish Catching Trap

This was made out of willow.

People would set the trap
underwater and fish
would swim into it and get
caught!



Fish Drying Rack

Seed cleaning basket



CTWS

Baskets



Seed carrying basket

FIRST GRADE TRIBAL HISTORY: NORTHERN PAIUTE

What they used to hunt



Fish trap

CTWS

Sling shot for small animals



FIRST GRADE TRIBAL HISTORY: NORTHERN PAIUTE

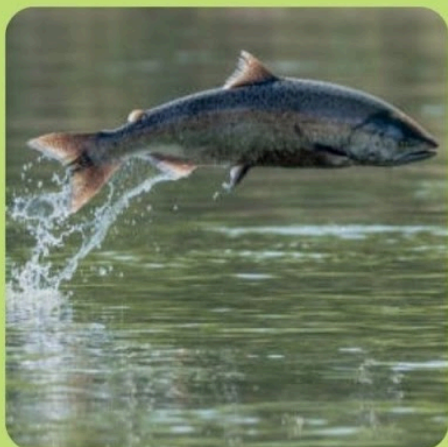
Rabbit coat
or blanket



Cooking pots and baskets were
made by women only.



Lesson Two NUMU CARD GAME



Deer Eaters
Tudyhtika

Berry Eaters
Hunipui

Salmon Eaters
Agaitika

Rabbit Eaters
Giduatika

Groundhog Eaters
Kammutika

Root Eaters
Tahonatika

NUMU CARD GAME



Seed
Carrying
Basket

Fish
Catching
Trap

Cooking
Pot

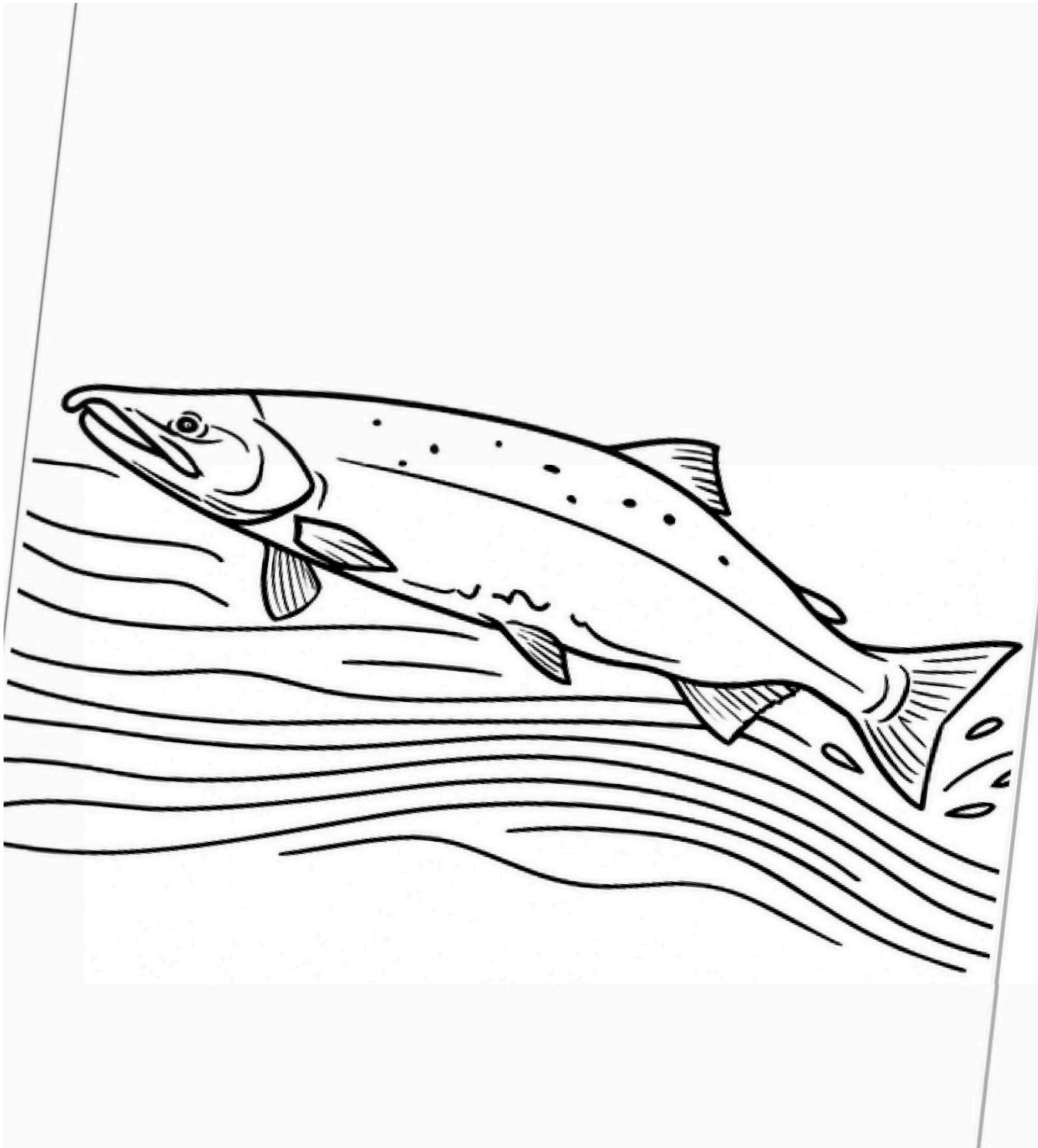
Slingshot

Rabbit
Coat
Blanket

Seed
Cleaning
Basket

Lesson Three: Numu Coloring Sheets



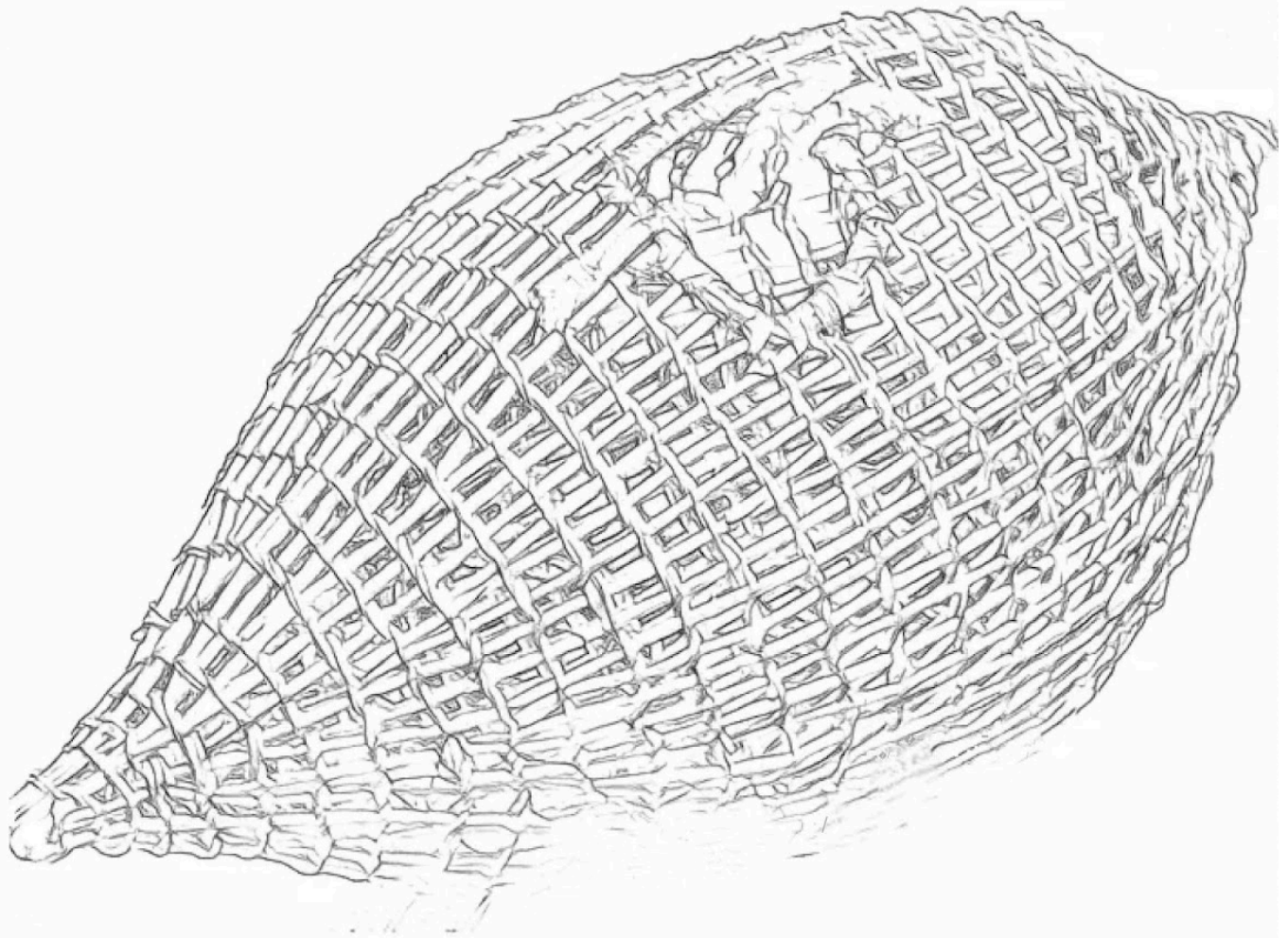


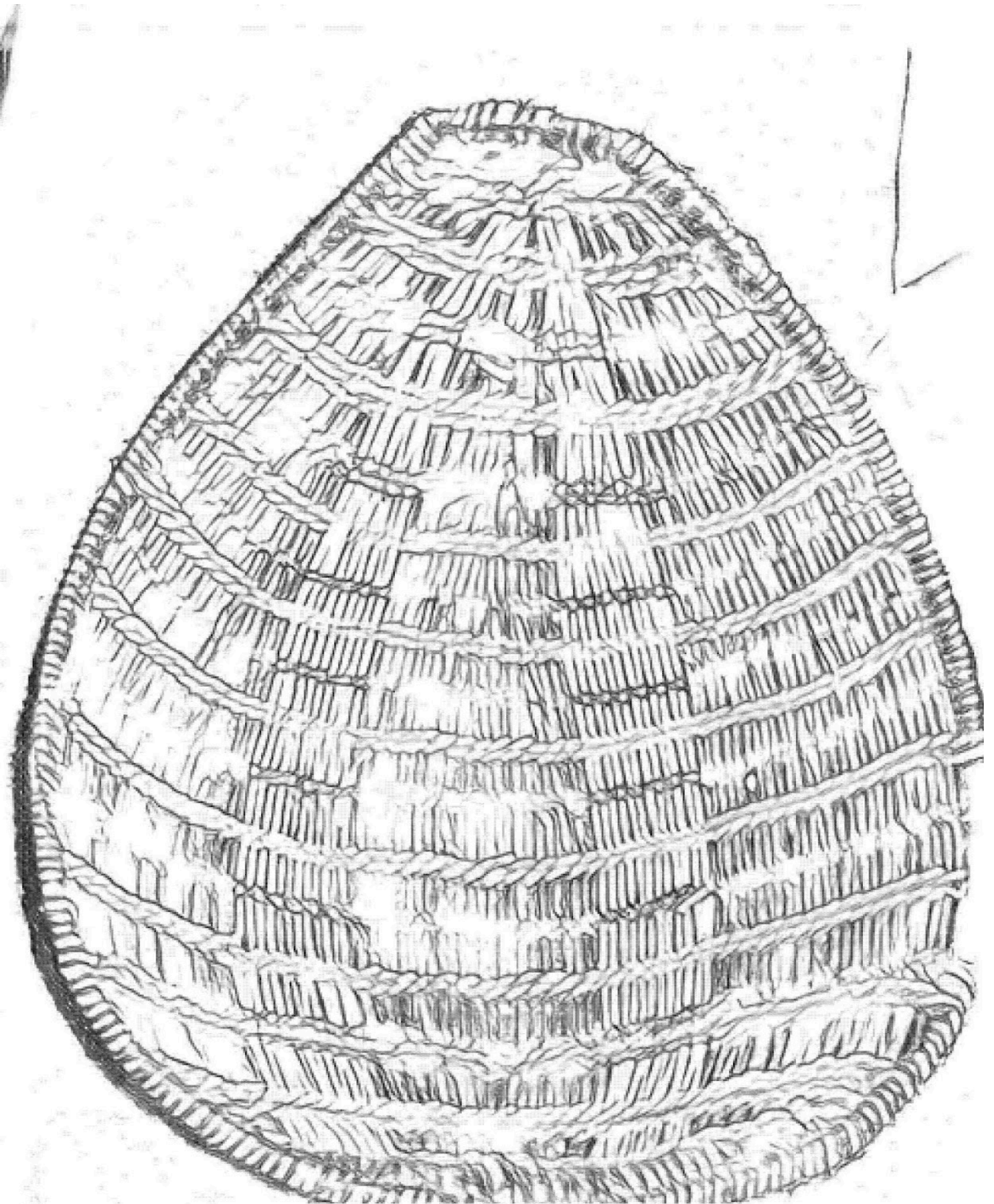


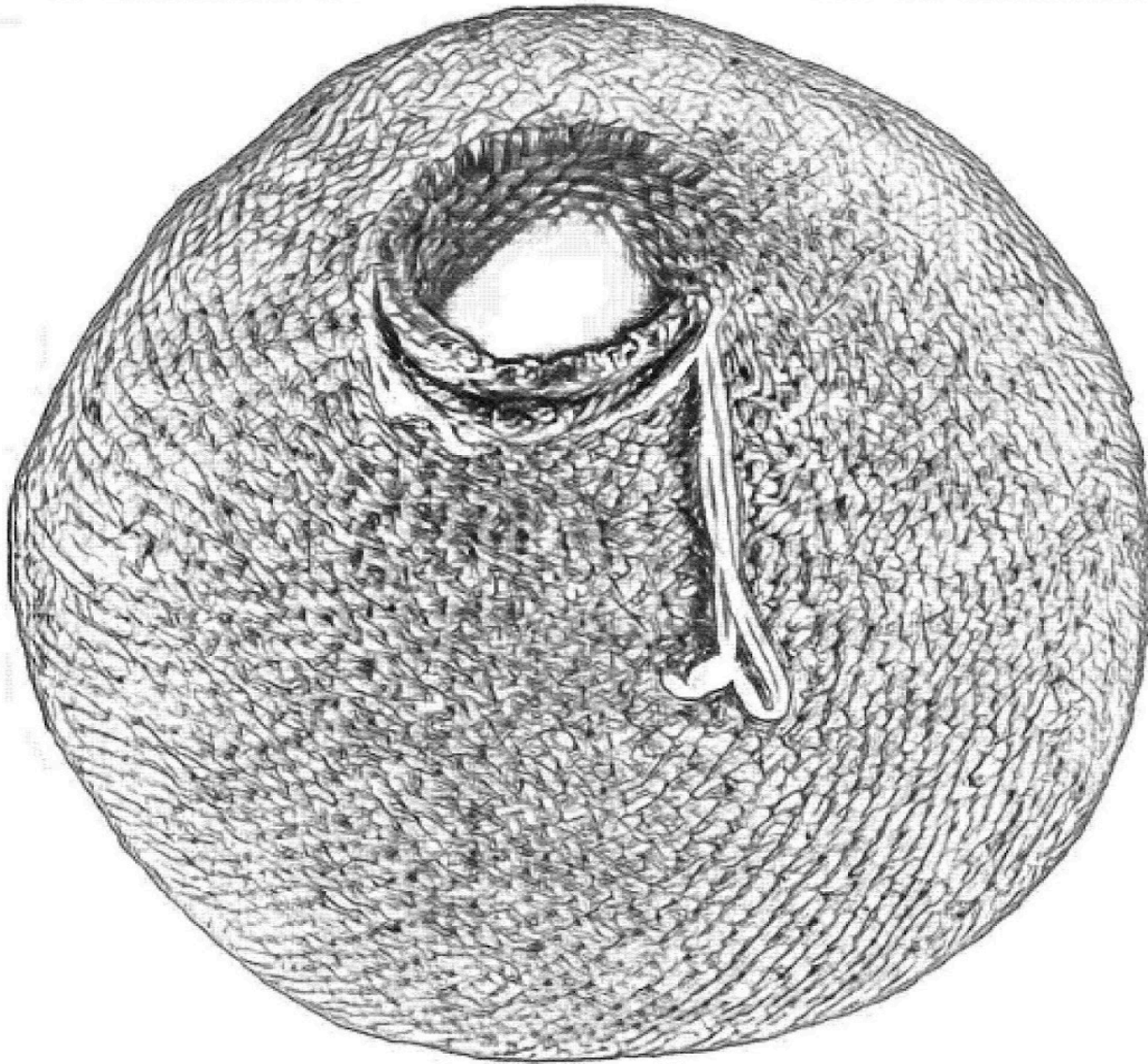


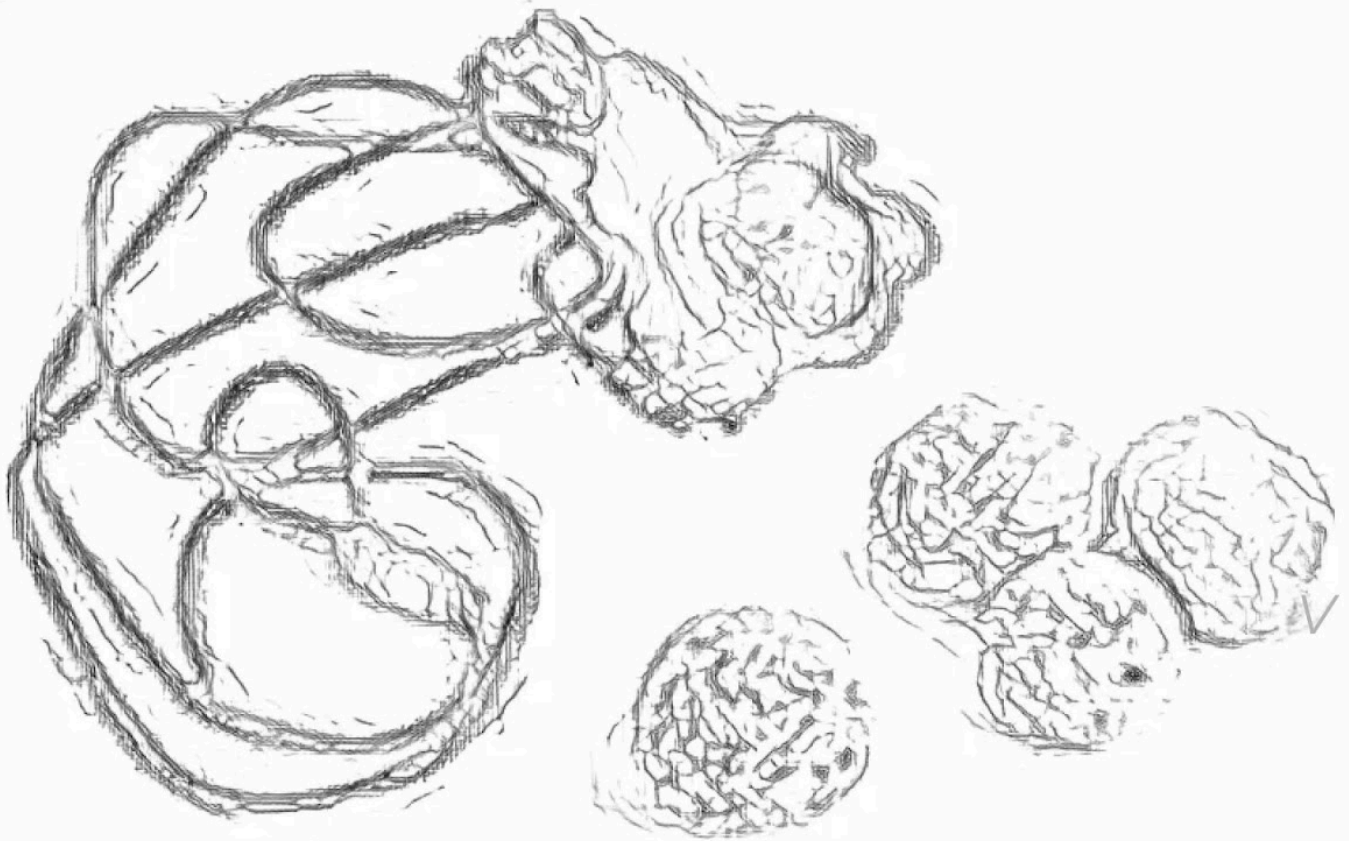
















CONFEDERATED TRIBES OF WARM SPRINGS

