

CONFEDERATED TRIBES OF WARM SPRINGS



**SIXTH GRADE  
CULTURE:  
LANGUAGES**

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](mailto:cultureandheritage@wstribes.org).

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

## Essential Understandings

Since Time Immemorial  
History  
Lifeways  
Language

## Standards Met

### Social Sciences

**6/7.H.CH.2** Explain the characteristics historians and social scientists have used to define complex societies or “civilizations.”

**6/7.H.CC.6** Identify examples of historical and contemporary indigenous resilience and resistance to colonial exploration and settlement.

**6/7.H.CE.7** Identify and describe examples of how conquest and colonialism affected historically underrepresented identities, cultures, and communities.

**6/7.H.CP.12** Identify the motivations and methods governments and other institutions use to create, reinforce, or address injustice and divisions in society.

## Overview

Students will learn about the three different languages spoken at the Confederated Tribes of Warm Springs Reservation and how the Tribes are revitalizing the languages. Students will understand why it is important to never lose a language.

## Learning Outcomes

Students will be able to:

Learn about the importance of preserving Native languages (Numu, Ichishkin, and Kiksht) and their connection to the culture, environment, and community practices of the Confederated Tribes of Warm Springs.

Engage with key vocabulary from all three languages and demonstrate understanding through activities such as matching words to images, listening and repeating vocabulary, and using words in context during quizzes.

Improve their pronunciation skills by listening to and repeating audio recordings of vocabulary words from each language. They will practice speaking and recognize the language with increasing accuracy.

Recognize how the language connects to cultural practices such as root digging, huckleberry harvesting, fishing, and other traditional activities. They will also make connections between the language and the geographic regions of the Confederated Tribes of Warm Springs.

Through games, discussions, and hands-on activities, students will engage actively with the material, reinforcing their learning and understanding of how language plays a role in cultural identity.

### Materials Needed/Preparation

Distribute student materials attached to these lessons.  
Attached Power Point documents.

### Time Frame

Three 50-minute lessons.

### Teacher Background

Before 1492, there were more than 1000 Indigenous languages spoken in the United States; approximately 170 remain today. Without restoration efforts, there will be at most 20 still spoken in 2050, one generation from today.

On the Confederated Tribes of Warm Springs Reservation (CTWS) there are three distinct languages: Ichishkin, spoken by the Warm Springs Bands; Kiksht, spoken by the Wasq'u People; and Numu, spoken by the Northern Paiute People. There are currently only 23 fluent Ichishkin speakers (although there are several Ichishkin speakers outside of the Warm Springs Reservation), 4 Numu speakers (although there are numerous speakers of Numu in Nevada, Northern California, and Idaho, primarily adults), and no fluent speakers of Kiksht.

Beginning with the Indian Civilization Act Fund of March 3, 1819 and the Peace Policy of 1869, the United States, in concert with, and at the urging of several denominations of the Christian Church, adopted an Indian Boarding School policy. This policy was expressly intended to implement cultural genocide through the removal and reprogramming of American Indian and Alaska Native children to accomplish the systematic destruction of Native cultures and communities. The stated purpose of this policy was to "Kill the Indian, Save the Man."

One third of all Native children were stolen from their parents and shipped to boarding schools where they were stripped of their hair, their clothes, and their language. Children were beaten, sexually assaulted, and victimized in many ways in order to change them into white Christians. Their Heritage Language was not allowed and when it was, children were hit with rulers, whips or put into closets and oftentimes left there for days.

Although most children and parents were forced apart, oftentimes by gunpoint, many parents volunteered their children. Tribes felt defeated and beaten down by forced relocation, starvation, and loss of family and culture. They believed that learning the "white ways" was the only way for them to survive; they concluded that the white people were not going away and were only becoming stronger. Assimilation was the only way to survive.

At the boarding schools, students were punished for speaking their languages and many returned home with only vague memories of once-familiar words. Many children perished at these schools by suicide, violence, and some by trying to escape. If they were fortunate to make

it back to their homeland, they were often isolated and no longer fit in with their families. They did not remember the ceremonies, traditions, ways of being, and their language.

“The language is the foundation of our whole culture,” says Wasq’u Elder George Aguilar, one of the Warm Springs historians. “Where we come from. Who we are. It’s not for the purpose of being useful. It’s for saying, “Hey, we’re the Wasq’u people. We lived along the river, and we were 20,000 strong. Now our civilization has been shattered by government policies that put us into the mainstream. The Kiksht may not be of much value to anyone else, but it definitely is for our Tribe. It tells us who we are and who we were.”

Beginning in the 1990s, laws were passed that began Language Revitalization of 573 federally recognized Tribes in the United States:

- The Esther Martinez Native American Languages Preservation Act  
<https://www.congress.gov/bill/116th-congress/senate-bill/256>
- The Native American Languages Act of 1990  
<https://www.congress.gov/committee-report/106th-congress/senate-report/467/1>
- Oregon Senate Bill 690 <https://www.oregonlaws.org/ors/342.144>
- Oregon Senate Bill 13  
<https://olis.oregonlegislature.gov/liz/2017R1/Downloads/MeasureDocument/SB13/Introduced>.

Although this is a good start to rectifying the wrongs of Indigenous language eradication, consider that during the height of the Indian Boarding School era, between 1877 and 1918, the United States allocated \$2.81 billion (adjusted for inflation) to support the nation’s boarding school infrastructure.

However, since 2005, the federal government has only appropriated approximately \$180 million for Indigenous Language Revitalization. In other words, for every dollar the U.S. government spent on eradicating Native languages in previous centuries, it has spent less than 7 cents on revitalizing them in this one.

Seven generations later, Tribes across the United States are attempting to heal the systemic genocide inflicted upon them by the dominant culture and one of the most important ways to begin healing is the revitalization of language. Native Tribes across the United States are strengthening, halting, and reversing the loss of their languages by many methods. When a language dies, the knowledge of and ability to understand the innate culture within the language by those who spoke it, is threatened because the teachings, customs, oral traditions, value systems and other inherited knowledge are no longer transferred.

In the community of Warm Springs there are three languages in danger and the three Tribes are working together to revitalize their language. Through grants and outside support, CTWS Culture and Heritage Department has:

- Created programs to train language teachers
- Developed language classes in the Warm Springs K8 Academy
- Digitalized many of the recorded language from Elders who have since passed
- Transmitted daily language lessons from KWSO, the local radio station
- Maintained Teacher Training and Teacher Licensing in accordance with the 509J school district

for distance learning and certification

- Written grants
- Attended language conferences for teaching methodology
- Worked with Northwest Indian Language Institute (NILI)
- Created dictionaries, language lessons, and a user friendly alphabet
- Answered community needs for ceremonies or teaching cultural programs

<https://warmsprings-nsn.gov/tribal-programs/services/culture-heritage/>.

Teaching Indigenous languages in schools has shown to increase college retention rates, decrease high school drop out rates, increase greater sense of health and well-being, increase standardized test scores, and promote academic achievement and cultural knowledge, thereby preparing youth to become community leaders. Many believe this is because Native American youth now have a sense of pride of who they are and where they come from. They now belong to their community and have a strong sense of self-identity, this in turn leads to the development of young leaders who can lead their communities out of poverty and drug and alcohol use into thriving, heart-strong communities.

## Key Vocabulary

**C'apxmi Wapas (Ichishkin)** – A huckleberry basket made from bear grass, used for gathering huckleberries.

**Chuush (Ichishkin)** – Water, an essential element for survival.

**Culture(s)** – The customs, traditions, and social behaviors of a particular group of people or society.

**Dig Roots** – To dig up roots of plants, often for food or other uses.

**Digging Sticks** – Tools used for digging up roots or plants from the ground.

**Endangered** – A species or language at risk of disappearing due to various environmental, social, or cultural factors.

**Extinct** – A species or language that no longer exists.

**Ilaxlax (Kiksht)** – Scales that cover the body of fish.

**Ikatichk (Kiksht)** – Dried fish fillet or meat, often preserved for later use.

**Ir'apacwsh (Kiksht)** – The head of a fish, an important part of the fish used in various cultural practices.

**Itew'inanaksh (Kiksht)** – The fins of a fish, used for swimming and maneuvering in water.

**Kangudya (Numu)** – Bitter Root, is a type of plant that has a strong taste, so it's called "bitter." Native Americans use it for food and medicine.

**Mago'o (Numu)** – Bag used to hold roots after digging them up.

**Preserve** – To protect and maintain something, especially to prevent it from becoming endangered or extinct.

**Patu (Ichishkin)** – Mountain, often used in reference to specific mountains in the region.

**Podo (Numu)** – Digging stick.

**Revitalize** – To bring something back to life or restore its former strength, often used in the context of preserving languages.

**Tsooga (Numu)** – Biscuit Root, a plant with edible roots, often used as food by Native American peoples in certain regions.

**Values** – The principles and beliefs that guide actions, decisions, and behaviors within a culture or community.

**Wakuch (Kiksht)** – The central support structure of a fish.



**Wiwnú (Ichishkin)** – Huckleberry, a fruit that grows in certain areas.

**Wiwnúwáash (Ichishkin)** – The area where huckleberries are gathered, typically in high, wooded regions.

## Consideration for Teachers

**Formative Assessments:** The memory games allow students to match vocabulary words with images, enabling the teacher to assess understanding. In the quiz with cards, students answer vocabulary questions by holding up the correct card, demonstrating their comprehension. During vocabulary repetition, students repeat the words after hearing them, helping the teacher check their pronunciation and understanding. Coloring vocabulary helps assess recall as students color the pictures. Through class discussions, students express their understanding of language preservation, providing insight into their comprehension.

**Summative Assessments:** A vocabulary quiz or oral questions assess students' retention of vocabulary and concepts. The Chinook salmon worksheet requires students to label and color the parts of the salmon, showing their understanding of the material. Finally, the student display of worksheets on the classroom wall allows teachers to evaluate how well students can apply their knowledge.

### Teaching Practices:

The teaching practices in this lesson focus on using multimedia, such as videos, to introduce Native languages and their cultural context. Teachers explain the significance of the languages and model proper pronunciation by using recordings. Interactive learning is encouraged through activities like memory games, where students match vocabulary with images, fostering peer learning. Teachers provide step-by-step guidance to support comprehension and reinforce learning through repetition, asking students to repeat words. Visual aids like coloring books and worksheets are used to reinforce vocabulary, and student work may be displayed in the classroom to create a visual learning environment.

### Learning Targets, I can:

Explain why it is important to learn and preserve Native languages like Numu, Ichishkin, and Kiksht.

Describe how the Numu, Ichishkin, and Kiksht languages are connected to the culture, environment, and traditions of the Confederated Tribes of Warm Springs.

Match vocabulary words from Numu, Ichishkin, and Kiksht to the correct images.

Use new vocabulary words from each language in context to show that I understand their meanings.

Listen to recordings of Native language words and practice pronouncing them correctly.

Repeat vocabulary words from Numu, Ichishkin, and Kiksht with more accuracy over time.

Explain how language connects to cultural practices, like root digging, huckleberry harvesting, and fishing, for the Confederated Tribes of Warm Springs.

Identify places where the Native languages are spoken, and understand how geography influences language and culture.

Participate in games and activities, such as memory games and quizzes, to reinforce my understanding of Native languages and their vocabulary.

Work with a partner to practice language and participate in discussions about the cultural importance of these languages.

**Extensions** Visit the Museum at Warm Springs <https://www.museumatwarmsprings.org/>. If you're interested in a guest speaker, contact the Culture and Heritage Department at 541-553-3290.

**Reflections/Closure** Students can continue to practice learning any of the Numu, Ichishkin, and Kiksht words with a partner at the end of each lesson.

### Supplemental Materials

Capalda, G., & Pearce, Q. L. (Illustrator). (2011). Red Bird Sings: The story of Zitkala-Sa, Native American author, musician, and activist. [Children's book].

Child, B. (2000). Boarding school season: American Indian families, 1900-1940. North American Indian Prose Award.

Churchill, W. (2004). Kill the Indian, save the man: The genocidal impact of American Indian residential schools.

Emery, J. (Ed.). (2020). Recovering Native American writings in the boarding school press.

Florence, M., & Grimard, G. (Illustrator). (2017). Stolen words. [Children's book].

### Resources

The following materials were chosen to supplement your knowledge but may not be one hundred percent accurate according to the Confederated Tribes of Warm Springs Culture and Heritage Department. Again, if you have questions please contact 541-553-3290.

Brady, H. (2015). American Indian Boarding Schools. Retrieved from the Digital Public Library of America. <https://dp.la/primary-source-sets/american-indian-boarding-schools>

Jansen, J. (n.d.). Northwest Indian Language Institute, University of Oregon.

KWSO Radio. (n.d.). \*Ichishkin Huckleberries Lesson\* [Video]. YouTube.

[https://youtu.be/1lCu\\_CffKkA](https://youtu.be/1lCu_CffKkA)

"Numu Language Roots Lesson" video <https://youtu.be/tXni6LPyi6E>.

"Kiksht Fishing" video <https://youtu.be/gUnLrh-Y6oU>.

Johnson, M. (n.d.). Confederated Tribes of Warm Springs Culture and Heritage. Confederated Tribes of Warm Springs.

Johnson, R. (n.d.). Confederated Tribes of Warm Springs Culture and Heritage. Confederated Tribes of Warm Springs.

Marean, L. (n.d.). Owens Valley Career Development Center.

Nijhuis, M. (2002, June 11). Tribal Immersion Schools Rescue Language and Culture. The Christian Science Monitor. <https://www.csmonitor.com/2002/0611/p11s01-legn.html>

Rhoan, S. (n.d.). Confederated Tribes of Warm Springs Culture and Heritage Department. Confederated Tribes of Warm Springs.

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

Uderriner, J. (2014). Benefits of Indigenous Language Learning. Northwest Indian Language Institute, University of Oregon.

<https://cpb-us-e1.wpmucdn.com/blogs.uoregon.edu/dist/8/15685/files/2012/07/forwebpageBenefitsL2 ECE10 17 14.pdf>.

## Lesson One

### STEP 1:

Play the Warm Springs K8 video (attached) showcasing students speaking in their Native languages and answering why it is important to learn their Native languages. Explain to students that they will be learning about the three languages spoken by the Confederated Tribes of Warm Springs:

Numu: Northern Paiute

Ichishkin: Warm Springs

Kiksht: Wasq'u (Wasco)

### STEP 2:

Explain that students will be learning about the Numu language spoken by the Northern Paiute. Show the "Numu Language Roots Lesson" video <https://youtu.be/tXni6LPyi6E>.

### STEP 3:

Teacher to focus on these words from the video (beginning 01:17):

Podo: Digging stick.

Kangudya: Bitter Root

Tsooga: Biscuit Root

Mago'o: Bag used to hold roots after digging them up.

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

### STEP 4:

Teacher to print out one set of memory cards 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.

### STEP 5:

Teachers quiz the students and students can hold up the correct card as their answer to the question.

### STEP 6:

Teacher to replay the recordings of the vocabulary words so students can repeat them as many times as needed.

### STEP 7:

Students can color in the vocabulary words using the attached coloring sheets (time permitting).



## Lesson Two

### STEP 1: ICHISHKIN

Teacher to read or project the introductory blurb to explain the focus of this lesson:

Ichishkin, (in English, Sahaptin), has possibly six dialects with northern, north-east, north-west, and southern sub-dialects reaching from Warm Springs, Umatilla, Yakama, Walla Walla, and Nez Perce, to Washington State, and Idaho. Ichishkin language preservation efforts are ongoing and are currently embedded within programs at Warm Springs Early Childhood (ECE), Warm Springs K-8, Madras High School, through to Central Oregon Community College (COCC), and University of Oregon (UO).

### STEP 2:

Show the [https://youtu.be/1ICu\\_CffKkA](https://youtu.be/1ICu_CffKkA) "Ichishkin Huckleberries Lesson" video.

### STEP 3:

Open the attached Power Point document.

Teacher to focus on these words:

Wiwnú: huckleberry

Wiwnúwáash: the area where huckleberries are gathered

Patu: mountain

Chuush: water

C'apxmi Wapas: huckleberry basket made out of bear grass

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

### STEP 4:

Teacher to print out one set of memory cards 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.

### STEP 5:

Teachers quiz the students with the questions below by reading out the descriptor sentence and students can hold up the correct card as their answer to the question.

Wiwnú: huckleberry

Huckleberries are gathered during the summer season.

Q: What season is the huckleberry harvested?

Wiwnúwáash: the area where huckleberries are gathered

Huckleberries are usually gathered in wooded areas over 2,000 feet.

Q: How many feet above sea level are huckleberries found?

Patu: mountain

Our mountains: Mt. Jefferson, Mt. Hood, and The Three Sisters, are our huckleberry picking areas.

Q: Name one of the mountains where huckleberries are found.

Čuuš: water

Without water we would not be alive; water is life.

Q: We cannot live without this...

C'apxmi Wapas: huckleberry basket made out of bear grass

When the bear grass starts to grow to between three or four feet high, this is an indicator that huckleberries are ready to be harvested.

Q: What needs to be at least three or four feet high to indicate huckleberries are ready to be harvested?

### STEP 6:

Teacher to replay the recordings of the vocabulary words so students can repeat them as many times as needed.

### STEP 7:

Students can color in the vocabulary words using the attached coloring sheets (time permitting).

## Lesson Three

### STEP 1: KIKSHT

Teacher to read or project the introductory blurb to explain the focus of this lesson:

Kiksht is an Indigenous language of the Columbia River from The Dalles to the Pacific Ocean. There are numerous dialects in line with where they lived along the river. Due to the Indian Civilization Act of 1819, the Indian Boarding School was instituted and made mandatory for all Indigenous peoples. The Indian Boarding School was a system designed to strip away Indigenous cultures, ways of life and languages to indoctrinate American values, lifestyle and English...which brings us to today.

Though Kiksht is not used daily, there was a massive Kiksht preservation effort made between the 1970s and 2012 which has fueled its current revitalization in 509J schools and the surrounding Native American community. Daily, students in the Jefferson County School 509J District learn Kiksht in the same manner as English. They speak Kiksht, write/read Kiksht and converse in Kiksht as any student would in any other language class throughout the State of Oregon. These students do their part to give life to the language of their ancestors from The Columbia River.

**STEP 2:** Show the “Kiksht Fishing” video to give context <https://youtu.be/gUnLrh-Y6oU>.

### STEP 3:

Read or project this paragraph introducing the Chinook salmon worksheet:

Salmon played an integral role in the Kiksht diet and culture along the Columbia River. It was harvested as a Tribe, served as sustenance, had a monetary value for bartering and trading, and honored during the celebration of significant events. It defined the Kiksht speaking people as a community, not unlike how integral water is for plants and their survival, and is still a vital part of Kiksht lifeways today.

### STEP 4:

Project the Power Point (this will contain the voice recordings). Listen to the voice recordings so students can attempt to say the words.

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

**STEP 5:** Students complete the worksheet by coloring and labeling each part of the Chinook salmon.

**STEP 6:** Listen to the voice recordings again so students can point to the relevant part of the Chinook salmon.

**STEP 7:** Teachers may choose to display students’ worksheets on the classroom wall to emulate a school of Chinook salmon swimming.

# 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 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](mailto:cultureandheritage@wstribes.org).

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## CTWS SIXTH GRADE TRIBAL CULTURE

**LANGUAGES:  
NUMU, ICHISHKIN,  
AND KIKSHT****STUDENT MATERIALS**



## Lesson One: Numu

In partners, you will need to match the vocabulary word with the correct image. Listen to the recordings to learn how to pronounce the words correctly.

### NUMU ROOTS CARD GAME





Digging Stick  
Podo

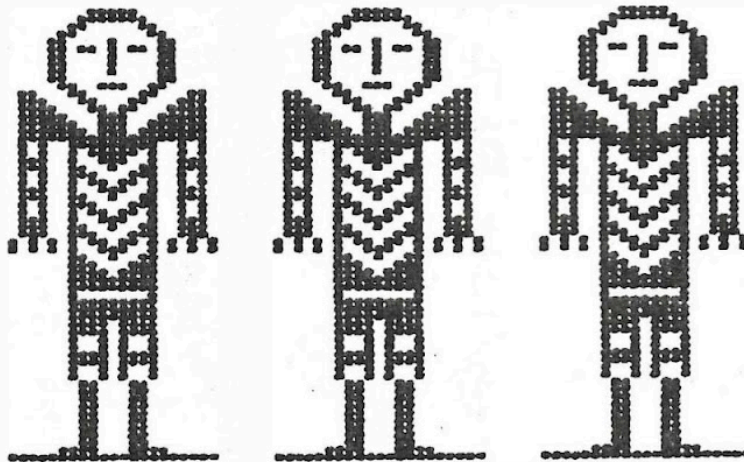
Bitter Root  
Kangudya

Bag  
Mago'o

Biscuit Root  
Tsooga

## Lesson One: Numu Coloring Sheets

# The Confederated Tribes of Warm Springs Culture and Heritage Department LANGUAGE PROGRAM



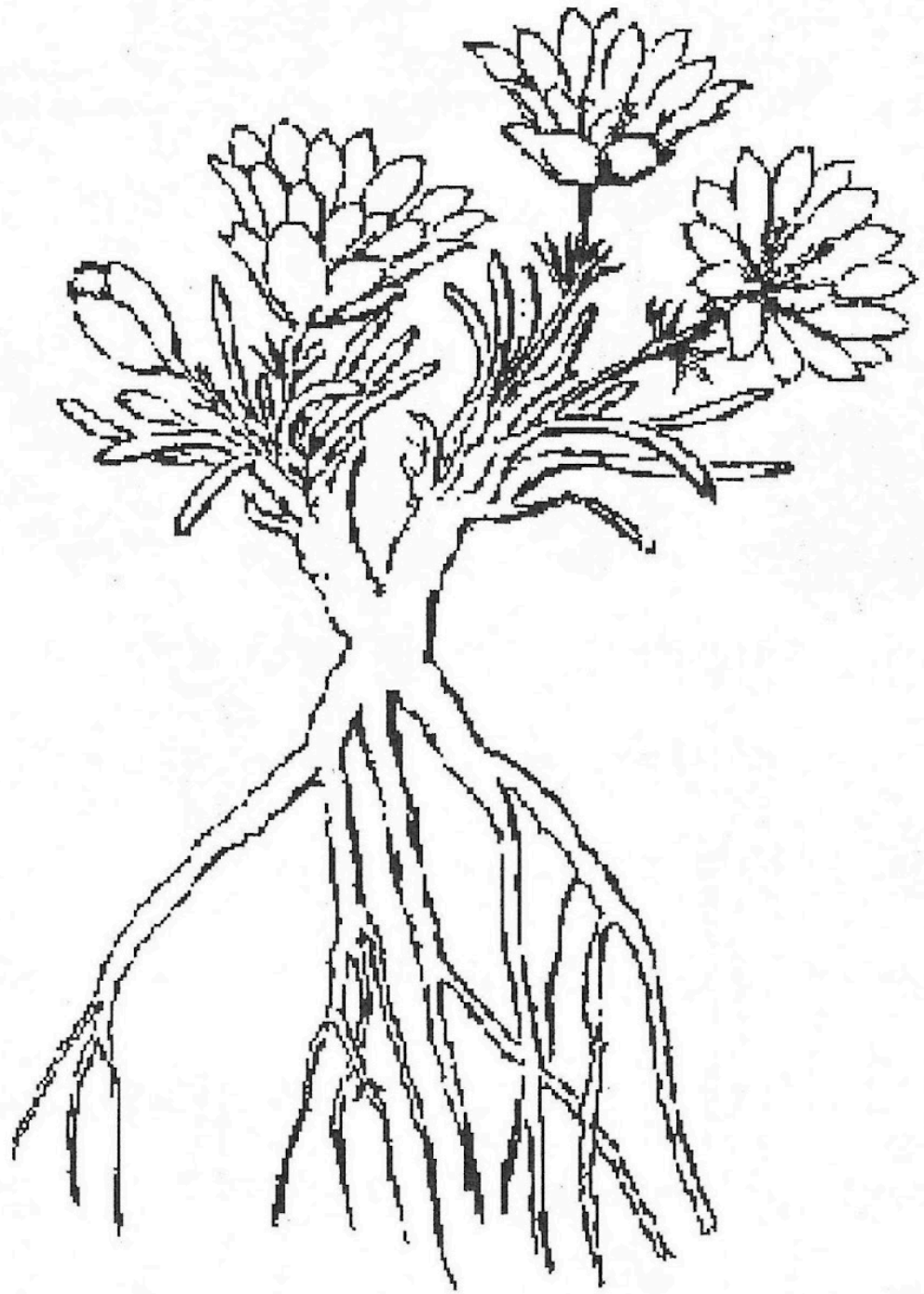
Patricia Miller  
Shirley Tufti  
Valerie Aguilar  
Alice Harman  
Jeanne Thomas

Paiute	Language	Instructor
Paiute	Language	Instructor
Computer		Programmer
Curriculum		Developer
Language	Program Coordinator	

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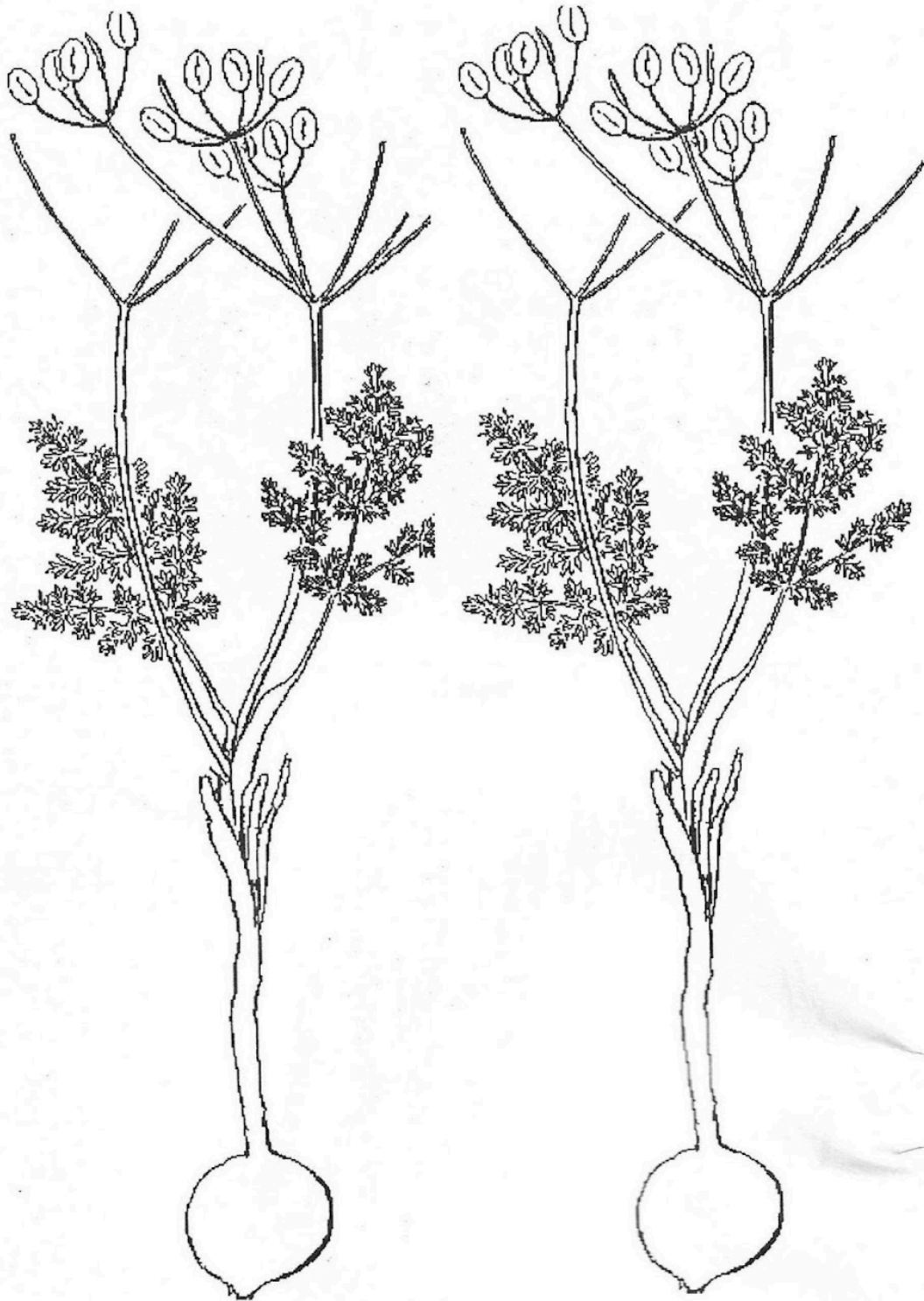


Podo



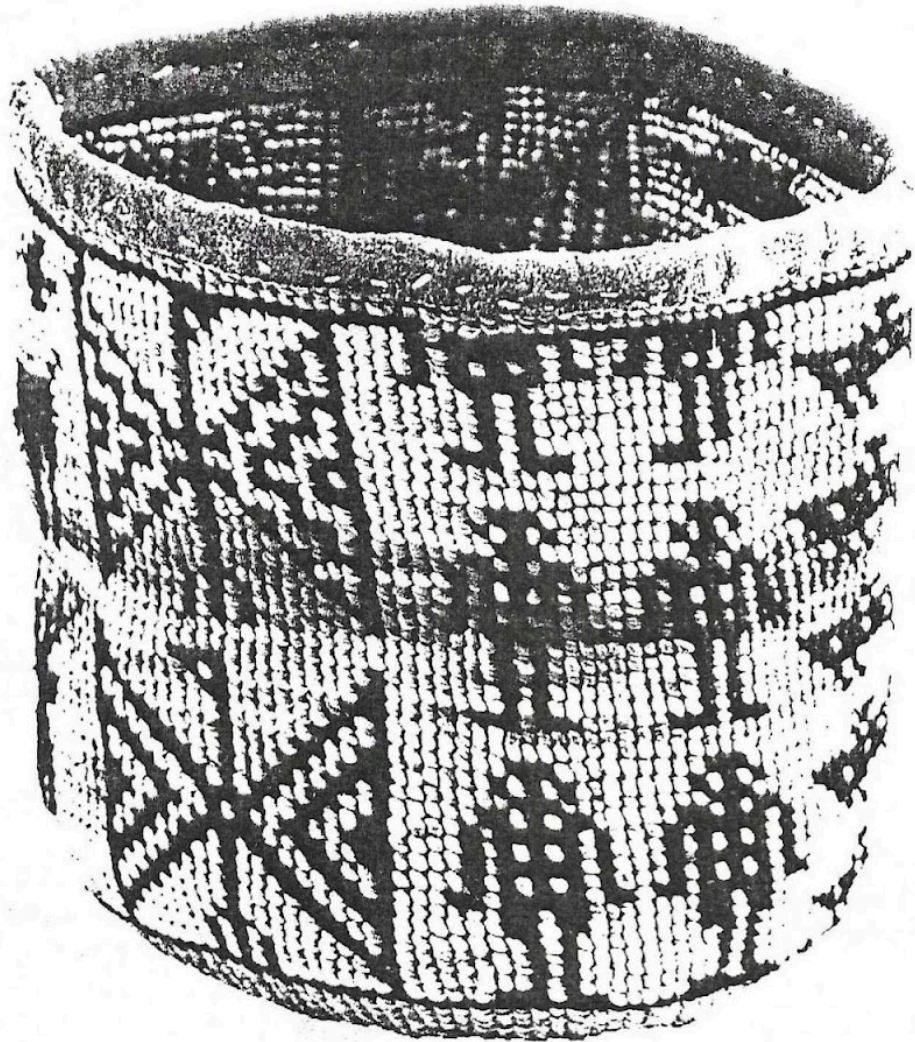
Kangudya





# Tsooga





Mago'o

## Lesson Two: Ichishkin

Ichishkin

Let's Learn About Huckleberries

Wiwnú



CTWS

SIXTH GRADE CULTURE: LANGUAGES

Wiwnú



Wiwnú: huckleberry

Huckleberries are gathered  
during the summer season.

CTWS

SIXTH GRADE CULTURE: LANGUAGES



## Wiwnúwáash



Wiwnúwáash: the area where huckleberries are gathered

Huckleberries are usually gathered in wooded areas over 2,000 feet.

## Patu



Patu: Mountain

Our mountains: Mt. Jefferson, Mt. Hood, and The Three Sisters, are our huckleberry picking areas.

## Chuush



## Chuush: Water

Without water we would not be alive; water is life.

## C'apxmi Wapas

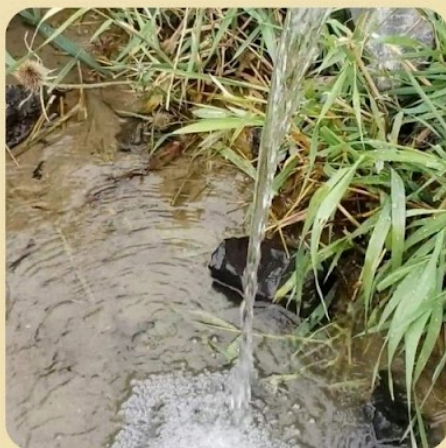
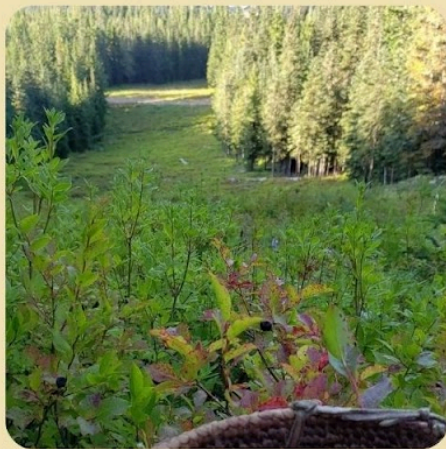


## C'apxmi Wapas: huckleberry basket made out of bear grass

When the bear grass starts to grow to between three or four feet high, this is an indicator that huckleberries are ready to be harvested.



## ICHISHKIN HUCKLEBERRIES CARD GAME





Huckleberry  
**Wiwnú**

The area where  
huckleberries are  
gathered  
**Wiwnúwáash**

Mountain  
**Patu**

Water  
**Chuush**

Huckleberry  
basket made out  
of bear grass  
**C'apxmi Wapas**

## Lesson Two: Ichishkin Coloring















## Lesson Three: Kiksht

Kiksht is an Indigenous language of the Columbia River from The Dalles to the Pacific Ocean. There are numerous dialects in line with where they lived along the river. Due to the Indian Civilization Act of 1819, the Indian Boarding School was instituted and made mandatory for all Indigenous peoples. The Indian Boarding School was a system designed to strip away Indigenous cultures, ways of life and languages to indoctrinate American values, lifestyle and English...which brings us to today.

Though Kiksht is not used daily, there was a massive Kiksht preservation effort made between the 1970s and 2012 which has fueled its current revitalization in 509J schools and the surrounding Native American community. Daily, students in the Jefferson County School 509J District learn Kiksht in the same manner as English. They speak Kiksht, write/read Kiksht and converse in Kiksht as any student would in any other language class throughout the State of Oregon. These students do their part to give life to the language of their ancestors from The Columbia River.

### **The Importance of Salmon**

Salmon played an integral role in the Kiksht diet and culture along the Columbia River. It was harvested as a Tribe, served as sustenance, had a monetary value for bartering and trading, and honored during the celebration of significant events. It defined the Kiksht speaking people as a community, not unlike how integral water is for plants and their survival, and is still a vital part of Kiksht lifeways today.

## Lesson Three: Chinook Salmon

# IQUNAT

ONE OF THE OLDEST NAMES FOR THE CHINOOK SALMON

Label the Chinook salmon with the correct word.

THE CHINOOK SALMON (*Oncorhynchus tshawytscha*) IS THE LARGEST AND MOST VALUABLE SPECIES OF PACIFIC SALMON & A STAPLE PART OF THE KIKSHT SPEAKERS DIET FOR THOUSANDS OF YEARS. ITS COMMON NAME IS DERIVED FROM THE CHINOOKAN PEOPLES. OTHER NAMES FOR THE SPECIES INCLUDE KING SALMON, QUINNAT SALMON, SPRING SALMON, BLACK-MOUTH, AND TYEE SALMON.

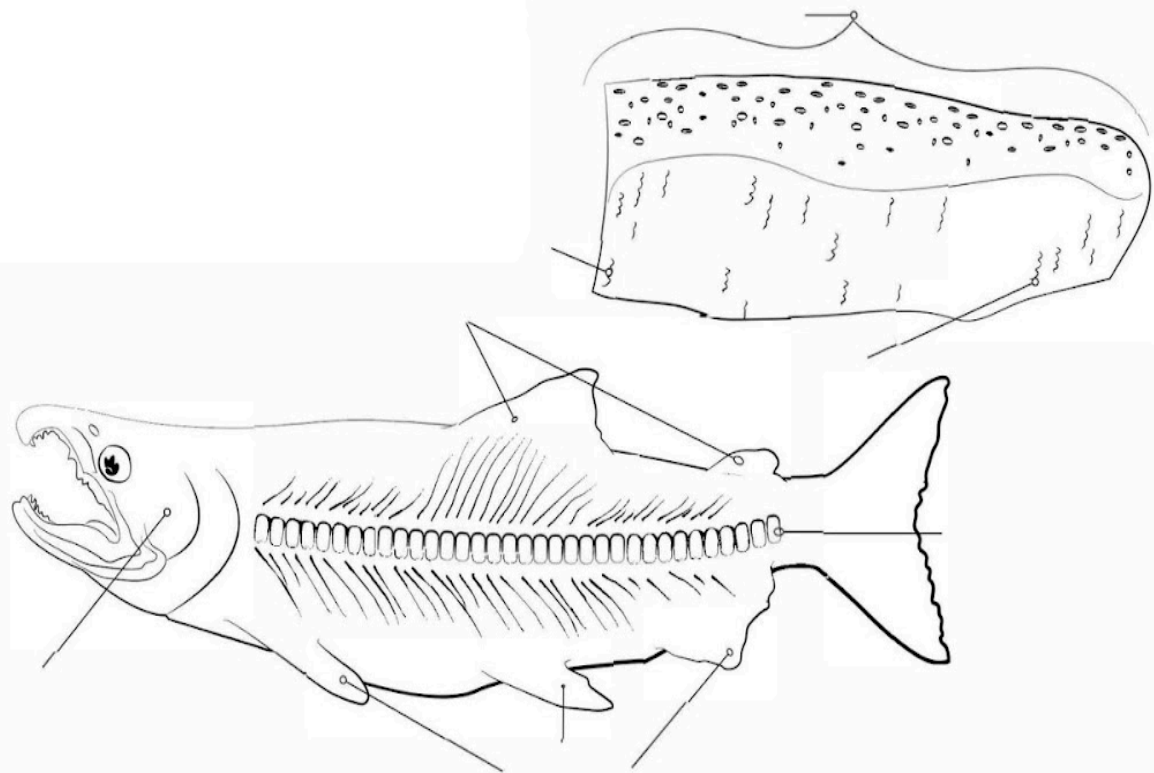
IQ'APAQWSH (HEAD)

ILAXLAX (FISH SCALES)

IKATICHK (FILLET/MEAT DRIED)

WAKUCH (BACKBONE)

ITQW'INANAKSH (FINS)



## CONFEDERATED TRIBES OF WARM SPRINGS

