

CONFEDERATED TRIBES OF WARM SPRINGS



**SIXTH GRADE
TRIBAL GOVERNMENT:
THIS IS HOW WE RULE**

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
Tribal Government
History
Treaties with the United States

Standards Met

Social Sciences

6/7.H.CC.6

Identify examples of historical and contemporary indigenous resilience and resistance to colonial exploration and settlement.

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.

6/7.H.CH.2

Explain the characteristics historians and social scientists have used to define complex societies or “civilizations.”

6/7.G.HI.4

Identify and describe how the physical geography and human characteristics of places influence cultural attributes such as politics, law, religion, diet, architecture, and the construction of race, ethnicity, and gender.

6/7.G.HI.5

Identify and explain the consequences of cultural conflict, interaction, exchange, and/or fusion.

6/7.G.GR.1

Construct and use maps and other representations, technologies, and spatial thinking to compare how physical geography, human, and environmental characteristics of a region influenced the movement of people, goods, and ideas among civilizations and empires.

6/7.G.GR.2

Using physical and political maps, identify and distinguish countries, capitals, other cities, and important bodies of water to describe place, region, and the absolute location and relative location of cultures and civilizations.

6/7.G.HE.7

Identify and describe examples of how conquest and colonialism affected traditionally underrepresented identities, cultures, and communities.

6/7.C.PI.3

Compare and contrast historical and modern forms of governance over time and on multiple continents.

6/7.C.PI.5

Examine the origins, purposes, and effects of constitutions, laws, treaties, and international agreements, including the treatment of historically underrepresented groups and individuals.

Overview

Students will learn about how the CTWS' Tribal government works on their reservation and their similarities and differences with the federal government and other Tribal governments. Students will also learn about various contemporary issues facing reservations. Students will explore how historical treaties continue to shape Tribal sovereignty and land rights today.

Learning Outcomes

Students will be able to:

- Define and explain the concept of sovereignty and apply it specifically to Tribal Nations, with a focus on the Confederated Tribes of Warm Springs (CTWS).

- Understand how treaties made in the past continue to affect the rights of Tribes today, including their control over land and self-government.

- Create and communicate key themes using summaries and #hashtags, showing understanding of sovereignty and governance.

- Identify the role and powers of Tribal governments as sovereign entities and compare them with federal government structures.

Materials Needed/Preparation

Distribute student materials attached to these lessons.

Butcher paper.

Colored pencils or markers.

Atlases or online maps.

Time Frame

Three 50-minute lessons.

Teacher Background

Before the reservation system, Tribes and bands were governed by many different methods. The Warm Springs Bands, Numu People and the Wasq'u governed themselves in the same general manner. Groups of people (or bands) which were often made up of extended families, decided who their leader would be. This person would then meet with other leaders to determine such things as when to begin harvesting salmon, inter-marriages and other Tribal decisions. If governing needed to happen within the band there would need to be consensus before a final decision was made. The concept of a "chief" is truly a European idea. When Europeans began their domination and conquest of Indigenous peoples in North America, they brought with them their own concepts of royalty and who should rule. Native peoples across North America were actually quite egalitarian in that everyone's thoughts were important in the process of making decisions.

When Europeans began their colonization of North America, the way of life for Native peoples changed. Tribes and bands had leaders that were chosen by them and these were often the individuals who signed treaties with the U.S. Government. However, the Europeans often believed they needed to have a "chief" and often appointed one themselves, completely ignoring a system of governance that had been successful Since Time Immemorial. In 1824, the Bureau of Indian Affairs (BIA) were put in charge of all people on the reservation and in fact, were in charge of all things such as if a person could go hunt or gather food for his or her family.

In 1934, a Corporate Charter was created that gave authority to the Confederated Tribes of Warm Springs (CTWS) which created self governance and a Tribal Council. This Tribal Council is made up of people who are voted in, and govern, for three years. Since CTWS comprises of three separate Tribes, each Tribe has their own representation at Tribal Council which is determined by election and the district the person lives in: Agency, Simnasho, and Seekseekqua. There is a chairman who runs the meeting but he is only allowed to vote if there is a tie. There are three chiefs from the three Tribes who serve for a lifetime.

Everything that pertains to the health and well-being of the people of Warm Springs goes through Tribal Council. They make decisions on monies, programs, education, health, forestry, waters and more! There are 9 committees that are the “eyes and the ears” for Tribal Council that represent Tribal Members and make recommendations to Tribal Council on: Health and Welfare, Timber, Culture and Heritage, Land Use Planning, Irrigation, Range, Education, Off-Reservation Fish and Wildlife, and On-Reservation Fish and Wildlife. For more information please go to the CTWS site at <https://warmsprings-nsn.gov/>.

Key Vocabulary

Ceded Territory – Land that a group or nation agrees to give up or hand over to another group or government, usually through a formal agreement called a treaty.

Constitution – A set of rules that explains how a government works.

Domestic – Related to things happening within a country or home.

Federal Government – The national government of the United States that has authority over the whole country.

Hashtag – A word or phrase preceded by the # symbol used on social media to group ideas or topics.

Indian Gaming Regulatory Act (IGRA) – A law that sets rules for how Tribal casinos are managed and regulated.

Justice – Fairness, making sure everyone is treated in the right way by the law.

Nation-to-Nation Relationship – A special government-to-government connection between the U.S. and Tribal governments.

Off-Reservation Rights – Rights that allow Tribes to use or protect lands and resources outside their reservation.

Ordain – To officially set up or give authority to something, like a rule or law.

Preamble – The beginning part of a document that tells what it is about and why it was written. The preamble of the U.S. Constitution explains the goals of the government.

Posterity – All the people who will live in the future—our children, grandchildren, and beyond.

Reservation – Land that is officially set aside for Native American Tribes to live on and govern themselves.

Self-Governance – When a group or Tribe makes its own rules and decisions.

Since Time Immemorial – A phrase meaning from the earliest time possible; used to describe traditions, territories, or rights that existed predating European contact.

Sovereignty – The power a group or nation has to govern itself without outside interference.

Stewardship – Is the way Native American peoples take care of and respect the land, use traditional knowledge, and protect it for future generations.

Treaty – A formal agreement between two governments.

Tribal Government – The system of leaders and rules that govern a Native American Tribe.

Tribes and Bands – Groups of Native American people who share culture, language, and government.

Tweet – A short message posted on social media that shares ideas or information in 140 characters or less.

Union – A group of states or people joined together for a common purpose.

Usual and Accustomed Places – Locations that Tribes regularly use for activities like fishing before and after treaty agreements.

Welfare – Health, happiness, and well-being of people or a community.

Consideration for Teachers

Formative assessments include students completing an activity during the video about Tribal governments, working in groups to create short tweets and hashtags that show the main ideas, and sharing why they chose their hashtags. Teachers watch how students work together and listen to their explanations to see how well they understand. Students will be formatively assessed through class discussion and teacher observation as they read about the Treaty of 1855 and work on the map activity. In the compare and contrast activity, students answer questions about Tribal and federal governments and talk about their answers with the class. Teachers check their participation and understanding during these activities.

Summative assessments include the video activity, completed group tweets and hashtags on butcher paper, along with the group presentations, which show how well students understand Tribal sovereignty and government. The completed map worksheet will serve as a summative assessment to show their understanding of Tribal land rights and historical treaties. The compare and contrast answers can be assessed based on how well students explain the differences and similarities between Tribal and federal governments.

Teaching practices used to support learning include small group collaboration, guided discussions, and interactive mapping activities. Teachers facilitate student engagement through video-based learning and encourage critical thinking with social media-style summarization (tweets and hashtags). By integrating discussion and group work, teachers create opportunities for students to express understanding in multiple formats while monitoring progress through observation and dialogue.

Learning Targets, I Can:

- Explain what sovereignty means and how it applies to Tribal Nations, especially the Confederated Tribes of Warm Springs (CTWS).

- Explain how treaties made in the past still affect Tribal land, rights, and self-government today.

- Create summaries and hashtags to show what I've learned about sovereignty, government, and Tribal governments.

- Describe the powers of Tribal governments and compare them to the federal government.

Final Research Activity

A short quiz or test about the video and vocabulary can also be used to check students' overall understanding.

Extensions

Research the CTWS Tribal Government site and compare/contrast it to other Oregon Tribes and their sites using the same template, if you wish <https://warmsprings-nsn.gov/>.

Guest speakers on Tribal Government or field trips to Tribal Council – contact Culture and Heritage at 541-553-3290.

Using the Tweet and #Hashtag lesson as a jumping off point, you may choose to have students actually set up hashtags; this is an opportunity to teach students responsible usage of social media etc.

Reflections/Closure

You may also use this as an opportunity to invite a guest speaker into your classroom.

Supplemental Materials

ICIVICS, Civics Education. Retrieved from <https://vision.icivics.org/>.

Teachers could use the lesson plans offered by <https://vision.icivics.org/> (search 'Tribal Governments') to assist with consolidating background knowledge and comparing Tribal to federal governments.

NOTE: Teachers will need to sign up.

Plateau Portal Libraries, Washington State University <https://plateauportal.libraries.wsu.edu/>.

Resources

Grafe, S. L., & Moorhouse, L. (Photographer). (2006). *Peoples of the Plateau: The Indian photographs of Lee Moorhouse, 1898–1915*.

Kauanui, J. K. (Ed.), & Warrior, R. (Foreword). (2018). *Speaking of Indigenous politics: Conversations with activists, scholars, and tribal leaders*. Indigenous Americas Paperback.

Macready, H. (n.d.). *How to use hashtags [Ideas for EVERY network]*. Hootsuite Blog. Retrieved from <https://blog.hootsuite.com/how-to-use-hashtags/>.

Mendoza, J., & Reese, D., et al. (2019). *An Indigenous peoples' history of the United States for young people (ReVisioning History for Young People)*.

Nizami, M. (2024, October 22). What are hashtags, and what's the best way to use them? Small Business Trends. Retrieved from <https://smallbiztrends.com/2013/08/what-is-a-hashtag.html>.

Pevar, S. (2012). *The rights of Indians and tribes* (4th ed.). Oxford University Press.

Lesson One

STEP 1:

Explain that students will be learning about Tribal governments by watching a video.

Define with students the terms 'Sovereignty' from the Vocabulary list. Students add to this definition during the video (01:23).

STEP 2:

Watch 'Tribal Sovereignty- The Right to Self Rule' <https://youtu.be/r3pohsdryNc?feature=shared>.

Transcript

Narrator: In addition to being members of ethnic minority groups, American Indian individuals are also members of Tribes. And Indian Tribes are political groups ruled by their own government.

Dr. Spilde: Because so many people do not have a background in Indian history, Indian policy; we are not taught this in our high schools or even in college courses. Indian Tribes are governments. And I think even understanding that basic fact is difficult.

Narrator: As a matter of fact, Tribal governments are one of the four types of federally recognized governments in the United States. These are city governments, county governments, state governments, and Tribal governments. Legitimate governments rule on the basis of their sovereignty. So, what is sovereignty and how does this concept relate to Tribes?

Dr. Eve Darian-Smith: Sovereignty is the internationally recognized power of a nation to govern itself and Indian Tribes existed as sovereign governments long before Europeans settled here.

Narrator: Treaties between European powers and later, the United States, formalized a nation-to-nation relationship between these powers and Indian Tribes. Even the U.S. Constitution recognizes Indian Tribes as distinct governments. Article 1, Section 8 of the Constitution specifies that Congress shall regulate commerce with and enter into treaties with foreign nations and with Indian Tribes.

During the 1800s, the rights of individual Indians and their governments were put to the test in the U.S. legal system. Three supreme court decisions from that time period serve as a cornerstone for understanding the sovereign status of Indian nations.

The powers and rights discussed here only apply to federally recognized Tribes. Many groups and subgroups of Indians have a relationship with the federal government, which maintains a specific set of criteria used to determine if a Tribe falls into the nation-to-nation relationship.

Tribal Gaming Regulations and Operations

When it comes to managing Tribal casinos, each Tribe operates its own gaming enterprise in a way that works best for them. Some manage their gaming property themselves, while others contract with

outside management or gaming corporations to manage their casinos. In any case, the Tribe always makes the final decisions.

Indian gaming is subject to more stringent regulation and security controls than any other type of gaming in the United States. I.G.R.A - the Indian Gaming Regulatory Act sets out the procedures and levels of this regulation. The first level is the Tribal level. Each Tribe has its own independent Tribal gaming commission to watch over operations within their Tribe. The next level is state through what is known as the Tribal-State Compacts. Finally, there is federal regulation through the national Indian Gaming Commission and federal agencies, such as the Department of Justice, The Treasury Department, and the Department of the Interior.

Ernie: It goes back to the beginning of time when Indian people held each other accountable, and we have a real strong ability to do that. So, in the bottom line, we have to be accountable to our membership, and our membership demands accountability and integrity.

Narrator: In summary, we can say that the U.S. Government recognizes American Indian Tribes as domestic sovereign nations that possess self-government. Tribes have a nation-to-nation relationship with the U.S. federal government, and state governments generally do not have powers within reservations.

STEP 3:

After watching the video, distribute the CLOZE activity.

Tribal Sovereignty: The Right to Self-Rule

Word Bank:

Self-govern

Sovereignty

Nations (x2)

Nation

Nation-to-nation

Reservations

Governments (x2)

American Indian Tribes are political groups ruled by their own _____. Tribal governments are one of the four types of federally recognized _____ in the United States, along with city, county, and state governments.

A key idea that explains Tribal governments is _____. Sovereignty means the power of a _____ to govern itself. Indian Tribes existed as _____ governments long before Europeans settled in America.

Treaties between Indian Tribes and the United States created a _____-to-_____ relationship. The U.S. Constitution recognizes Indian Tribes as distinct _____.

Today, Tribal governments still have the right to _____ themselves and make decisions for their people. This means that states usually do not have power within _____.

STEP 4:

Distribute or project the following passage:

In 1855, several Tribes, including ones from the area we now call Oregon, agreed to give up about 10 million acres of land. This agreement became known as the Treaty of 1855. Even though the Tribes gave up land, the treaty promised that they could still hunt, fish, gather plants, and visit important spiritual places. These rights were important for keeping their cultures and traditions alive. As part of the treaty, the U.S. government created the Warm Springs Reservation for the Wasq'u and Warm Springs Tribes. About 20 years later, the Northern Paiute Tribe was also moved to the Reservation. Today, all three Tribes make up the Confederated Tribes of Warm Springs (CTWS). They still have the right to fish at their traditional fishing places, both on and off the reservation. These special places are sometimes called "usual and accustomed places."

STEP 5: Distribute the attached CTWS' ceded territory map. Students will learn about CTWS' ceded territory and reservation boundaries by labelling towns and rivers. Allow students to use digital maps or atlases to complete the map worksheet.

Lesson Two

STEP 1:

Explain what a hashtag and a tweet are: Here are a couple of resources for background information: <https://blog.hootsuite.com/how-to-use-hashtags/> and <https://smallbiztrends.com/2013/08/what-is-a-hashtag.html>.

STEP 2:

Revise the key themes from the video and CLOZE activity from the last lesson.

STEP 3:

The key idea for this activity is for students, in small groups, to recognize the main ideas/themes in the video in less than 140 characters. Give each group butcher paper. The topic in the middle of the butcher paper should read “Tribal Governments.” Make sure each group has enough markers of different colors so all can contribute. Students create “tweets” about the topic with a #hashtag so other students can “find” their “account” (students do not need to actually create these accounts).

STEP 4:

Each group chooses the most important hashtag from their butcher paper and then chooses a speaker who will explain why they chose their hashtag – what makes it the most important? The speaker brings their butcher paper hashtag and hangs it on a space on the walls of your classroom so that the class can see. The entire group stands by their butcher paper and the chosen speaker explains why they chose this particular hashtag, what it means, and why it is the most important.



Lesson Three

STEP 1:

Explain that students will now compare the CTWS' Tribal government to the federal government using their preambles to their Constitutions.

Define the terms 'Preamble' and 'Constitution' from the Vocabulary list and students to write down the definitions.

STEP 2:

Distribute the Tribal Government Compare/Contrast Chart and allow students to read through the Confederated Tribes of Warm Springs Preamble and the U.S. Federal Government Preamble. Students should answer the questions based on what they notice about the similarities and differences in these documents.

STEP 3:

Have students share their answers in a class discussion (refer to the teacher answer sheet).

Encourage students to think critically about the definitions of sovereignty from the video from the last lesson and the different powers exercised by both Tribal and federal governments.



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 Culture and Heritage at 541-553-3290 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/>.

Lesson One: Teacher Answers

Word Bank:

Self-govern

Sovereignty

Nations (x2)

Nation

Nation-to-nation

Reservations

Governments (x2)

American Indian Tribes are political groups ruled by their own **governments**. Tribal governments are one of the four types of federally recognized **governments** in the United States, along with city, county, and state governments.

A key idea that explains Tribal governments is **sovereignty**. Sovereignty means the power of a **nation** to govern itself. Indian Tribes existed as **nations** long before Europeans settled in America.

Treaties between Indian Tribes and the United States created a **nation-to-nation** relationship. The U.S. Constitution recognizes Indian Tribes as distinct **nations**.

Today, Tribal governments still have the right to **self-govern** themselves and make decisions for their people. This means that states usually do not have power within **reservations**.

Lesson Three: Teacher Answers

1) Name two differences between the Confederated Tribes of Warm Springs and the U.S. Government.

CTWS talks about lands and resources and the U.S. one does not.

CTWS is very specific as to what the people want to see.

U.S. talks about defense against others and CTWS does not because it is a given that the Tribes are going to protect the community.

CTWS is more literal and more land and people based.

CTWS is more spiritual in that it is implied that we take care of our people.

CTWS is created by representatives of the Tribes working for the people whereas the U.S. Constitution has little input from the citizens of the U.S.

2) Name two similarities between the CTWS Preamble and the U.S. Government Preamble.

Both governments are elected and represent the people.

Both say “We the people.”

Both use similar wording such as “establish,” “ordain,” and “secure” etc.

3) What do you think is the most important idea in the CTWS Preamble?

We exercise certain rights.

The idea that we’re protected against state and inconsistencies in the federal government.

That we protect our land and resources and we can freely gather, hunt, and fish on our protected land.

4. List the pros and cons for each Preamble.

CTWS Preamble

Pro: People have a piece/say in the decision making.

Pro: We only make decisions/resolutions for our people.

Pro: We have the right to decide if we choose to follow state laws and we vote on that as a people.

Con: CTWS may be limited by other federal laws.

U.S. Preamble

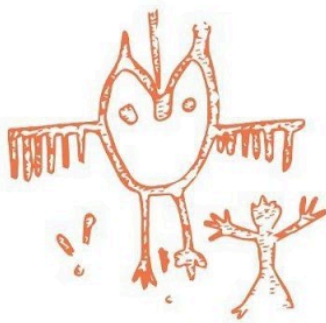
Pro: It explains why the Constitution was written and what the government should try to do.

Pro: It says the government should make fair laws for all people.

Con: At first, only certain people had rights—not women, Native Americans, or people who were enslaved.

Con: The Preamble talks about fairness and freedom, but those things didn’t happen for everyone.

CTWS SIXTH GRADE TRIBAL GOV'T



THIS IS HOW WE RULE

STUDENT MATERIALS

Lesson One: Video CLOZE Activity

Tribal Sovereignty: The Right to Self-Rule

Word Bank:

Self-govern

Sovereignty

Nations (x2)

Nation

Nation-to-nation

Reservations

Governments (x2)

American Indian Tribes are political groups ruled by their own _____. Tribal governments are one of the four types of federally recognized _____ in the United States, along with city, county, and state governments.

A key idea that explains Tribal governments is _____. Sovereignty means the power of a _____ to govern itself. Indian Tribes existed as _____ governments long before Europeans settled in America.

Treaties between Indian Tribes and the United States created a _____-to-_____ relationship. The U.S. Constitution recognizes Indian Tribes as distinct _____.

Today, Tribal governments still have the right to _____ themselves and make decisions for their people. This means that states usually do not have power within _____.

Lesson One: Video Transcript

Tribal Sovereignty: The Right to Self-Rule

Narrator: In addition to being members of ethnic minority groups, American Indian individuals are also members of Tribes. And Indian Tribes are political groups ruled by their own government.

Dr. Spilde: Because so many people do not have a background in Indian history, Indian policy; we are not taught this in our high schools or even in college courses. Indian Tribes are governments. And I think even understanding that basic fact is difficult.

Narrator: As a matter of fact, Tribal governments are one of the four types of federally recognized governments in the United States. These are city governments, county governments, state governments, and Tribal governments. Legitimate governments rule on the basis of their sovereignty. So, what is sovereignty and how does this concept relate to tribes?

Dr. Eve Darian-Smith: Sovereignty is the internationally recognized power of a nation to govern itself and Indian Tribes existed as sovereign governments long before Europeans settled here.

Narrator: Treaties between European powers and later, the United States, formalized a nation-to-nation relationship between these powers and Indian Tribes. Even the U.S. constitution recognizes Indian Tribes as distinct governments. Article 1, Section 8 of the Constitution specifies that congress shall regulate commerce with and enter into treaties with foreign nations and with Indian Tribes.

During the 1800s, the rights of individual Indians and their governments were put to the test in the US legal system. Three supreme court decisions from that time period serve as a cornerstone for understanding the sovereign status of Indian nations.

The powers and rights discussed here only apply to federally recognized Tribes. Many groups and subgroups of Indians have a relationship with the federal government, which maintains a specific set of criteria used to determine if a Tribe falls into the nation-to-nation relationship.

Tribal Gaming Regulations and Operations

When it comes to managing Tribal casinos, each Tribe operates its own gaming enterprise in a way that works best for them. Some manage their gaming property themselves, while others contract with outside management or gaming corporations to manage their casinos. In any case, the Tribe always makes the final decisions.

Indian gaming is subject to more stringent regulation and security controls than any other type of gaming in the United States. I.G.R.A - the Indian Gaming Regulatory Act sets out the procedures and levels of this regulation. The first level is the Tribal level. Each Tribe has its own independent Tribal gaming commission to watch over operations within their Tribe. The next level is state through what is known as the Tribal-State Compacts. Finally, there is federal regulation through the national Indian Gaming Commission and federal agencies, such as the Department of Justice, The Treasury Department, and the Department of the Interior.

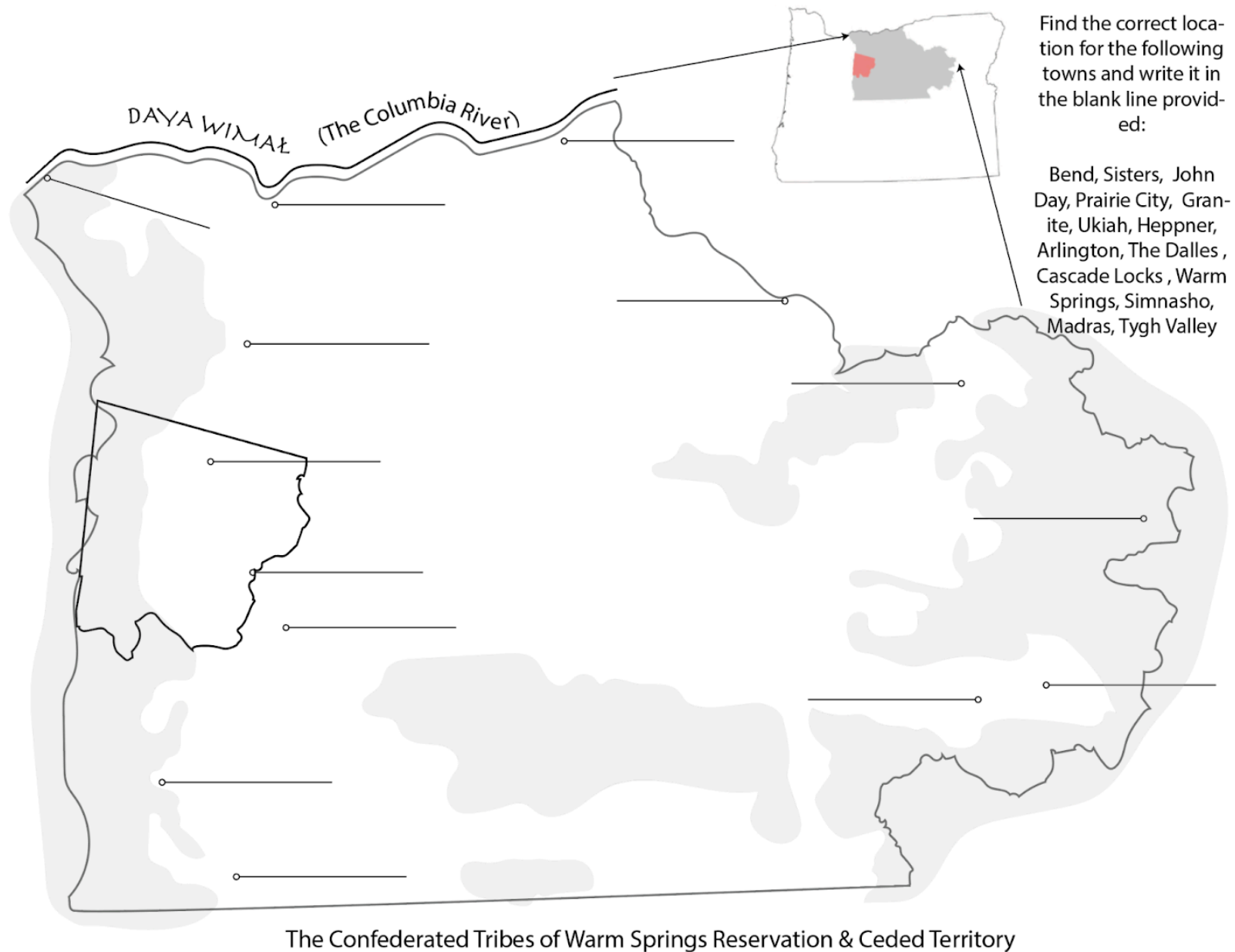
Ernie: It goes back to the beginning of time when Indian people held each other accountable, and we have a real strong ability to do that. So, in the bottom line, we have to be accountable to our membership, and our membership demands accountability and integrity.

Narrator: In summary, we can say that the U.S. Government recognizes American Indian Tribes as domestic sovereign nations that possess self-government. Tribes have a nation-to-nation relationship with the U.S. federal government, and state governments generally do not have powers within reservations.

Lesson One: The 1855 Treaty

In 1855, several Tribes, including ones from the area we now call Oregon, agreed to give up about 10 million acres of land. This agreement became known as the Treaty of 1855. Even though the Tribes gave up land, the treaty promised that they could still hunt, fish, gather plants, and visit important spiritual places. These rights were important for keeping their cultures and traditions alive. As part of the treaty, the U.S. government created the Warm Springs Reservation for the Wasq'u and Warm Springs Tribes. About 20 years later, the Northern Paiute Tribe was also moved to the Reservation. Today, all three Tribes make up the Confederated Tribes of Warm Springs (CTWS). They still have the right to fish at their traditional fishing places, both on and off the reservation. These special places are sometimes called "usual and accustomed places."

Lesson One: Ceded Territory



Lesson Three: Compare and Contrast

TRIBAL GOVERNMENT Differing Governing Styles

Read the excerpts that establish the structure of government from the Confederated Tribes of Warm Springs Constitution and the United States Government Constitution and answer the questions.



We, the Confederated Tribes of the Warm Springs Reservation of Oregon, in order to establish a more responsible and effective organization to promote our general welfare, conserve and develop our lands and other resources, and secure to ourselves and our posterity the power to exercise certain rights of self-government not inconsistent with existing Federal and State laws, do ordain and establish this Constitution of the Confederated Tribes of the Warm Springs Reservation of Oregon.



We, the People of the United States, in Order to form a more perfect Union, establish Justice, ensure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

1) Name two differences between the Confederated Tribes of Warm Springs and the U.S. Government.

2) Name two similarities between the CTWS Preamble and the U.S. Government Preamble.

3) What do you think is the most important idea in the CTWS Preamble?

4) List the pros and cons for each Preamble.

CTWS

Pros:

Cons:

U.S. Government

Pros:

Cons:

CONFEDERATED TRIBES OF WARM SPRINGS

