CONFEDERATED TRIBES OF WARM SPRINGS

TWELFTH GRADE CULTURE: REGALIA

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

Essential Understandings

Since Time Immemorial

History

Identity

Lifeways

Standards Met

Social Sciences

HS.US.CP.12 Examine how underrepresented groups, including those identifying by race, ethnicity, gender, sexual orientation, and religion viewed themselves and contributed to the identity of the United States in the world from 1865-present.

HS.US.CP.13 Using the Tribal History/Shared History resources and other primary and secondary documents, analyze and explain the histories of the American Indian/Alaska Natives and the history of Native Hawaiians in Oregon to examine the effect of state and federal actions and policies on tribal populations, rights, and culture.

HS.US.CP.14 Examine the perspectives of survivors of Indigenous genocide, Black communities destroyed by violence, and other human rights violations utilizing primary sources from multiple perspectives including written and recorded survivor testimonies.

English Language Arts

Key Ideas and Details

11-12.RL.1 / 11-12.RI.1

Analyze what the text says explicitly as well as inferentially, citing strong and thorough textual evidence to support analysis, and identify areas where ideas are unclear or unexplored.

11-12.RL.2 / 11-12.RI.2

Determine two or more themes or central ideas of a text and analyze their development and interaction over the course of the text to produce a complex account, providing an evidence-based summary.

11-12.RL.3 / 11-12.RI.3

Analyze the impact of the author's choices regarding text development, and analyze a complex set of ideas or sequence of events, explaining interactions and developments of individuals, groups, or ideas.

Craft and Structure

11-12.RL.4 / 11-12.RI.4

Determine the meaning of words and phrases—including figurative, connotative, and technical meanings—and analyze the impact of word choice on meaning and tone, as well as how key terms are refined.

11-12.RL.5 / 11-12.RI.5

Analyze how the author's structural choices contribute to overall meaning, aesthetic impact, and effectiveness in exposition or argument.

Range of Reading and Level of Text Complexity
11-12.RL.10
Read and comprehend literature, including stories, dramas, and poems, at the high end of the grades 11–CCR text complexity band independently and proficiently by grade 12.

Overview

In these lessons, Grade 12 students will explore the cultural significance of Native American regalia from the Warm Springs, Wasq'u, and Northern Paiute Tribes. Through readings, group activities, and discussions, they will analyze the harmful impacts of cultural appropriation, focusing on themes like misrepresentation and the privilege of removing cultural symbols. Students will also examine how misusing regalia in modern contexts, such as fashion or costumes, disrespects Indigenous cultures. By the end of the unit, students will better understand the importance of respecting Indigenous traditions and the broader consequences of cultural appropriation.

Learning Outcomes

Students will be able to:

Learn about the meaning and importance of CTWS' regalia, such as Wing dresses, War Bonnets, and Pioneer dresses, and how they are used in both daily life and ceremonies.

Understand how misusing Indigenous regalia in fashion and media harms Indigenous communities by spreading stereotypes and erasing their culture.

Reflect on how they can help respect and protect Indigenous cultures and traditions, and work to prevent harmful stereotypes.

Materials Needed/Preparation

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

Time Frame

Three 50-minute lessons.

Teacher Background

Dressing up as a Native American is never appropriate. For years, classrooms across the country have included special days where students "dress up" as Native Americans for different celebrations and lesson activities. Often, the outfits people wear to look "Indian" have nothing to do with Native people and cultures. Native American cultures are vastly diverse and have a wide range of traditions that determine the clothing and adornment Native people wear. "Dressing up" as Native Americans gives students a generalized and inaccurate perspective on Native cultures and identities. Often, these costumes suggest that Native cultures exist only in the past. For example, in some Native communities, masks and headdresses are worn only by specific people who have particular abilities, have achieved a specific status, or possess certain cultural knowledge.

Today, many Native Americans wear traditional clothing for social and ceremonial occasions. In some Native cultures, people wear their traditional clothing every day. Traditional clothing, or regalia, is an

important and lively aspect of Native cultures. Many Native American artists and designers integrate contemporary fashion and tradition to celebrate their unique and vibrant heritage. Today, Native identity is shaped by many complex social, political, historical and cultural factors. As Rinaldo Walcott, a University of Toronto Professor states, “Even when the claim is being made that it is somehow an appreciation, what it’s actually doing is reproducing stereotypes and degradations of the people that they claim they’re paying homage to.”

Key Vocabulary

Ceremonial Wear – Special clothing or regalia worn during important cultural or religious ceremonies, often symbolizing roles, spiritual beliefs, or connections to ancestors.
Colonization – The historical process in which one group of people establishes control over another, often leading to the exploitation, suppression, and transformation of the colonized people’s culture and traditions.
Cultural Appropriation – The act of taking or borrowing elements of one culture by members of another culture, often without understanding, respect, or acknowledgment, leading to misrepresentation and harm.
Cultural Erasure – The process by which a culture is deliberately ignored, forgotten, or removed from mainstream awareness, often leading to loss of identity and history for the affected group.
Cultural Significance – The deep meaning and importance that an object, practice, or symbol holds within a culture, often tied to identity, history, and spirituality.
Exoticization – The act of portraying someone or something as strange, unusual, or otherworldly, often romanticizing or objectifying them, particularly in a way that overlooks their real-life complexities.
Identity – The characteristics, culture, and experiences that define a person or a group, shaping how they are seen by others and how they see themselves.
Marginalization – The process by which certain groups are pushed to the edges of society, often leading to social, political, and economic disadvantage.
Misrepresentation – The inaccurate portrayal or depiction of someone, something, or a culture, leading to stereotypes, misunderstandings, or harm.
Moccasins – Soft shoes traditionally worn by many Native American groups, often made from leather or soft materials, designed for comfort and practicality.
Objectification – The act of treating a person or cultural symbol as an object, reducing them to superficial qualities and ignoring their depth or humanity.
Pioneer Dress – A style of dress worn by women of the Northern Paiute Tribe, often made from cloth and adorned with beadwork that mimics natural materials like sagebrush.
Regalia – Ceremonial attire, ornaments, or symbols worn by Indigenous people, often reflecting cultural identity, leadership, and spirituality.
Stereotype – A widely held but oversimplified and generalized belief or image of a particular group of people or thing.
Trendification – The process by which something—whether a product, place, brand, or behavior—is modified or commercialized to follow current trends. This often results in a loss of originality or cultural depth.
War Bonnet – A ceremonial headdress worn by some Native American peoples, symbolizing leadership, bravery, and wisdom.
Wing Dress – A type of traditional regalia worn by women of the Warm Springs Tribe, often made of cloth, and adorned with beaded belts and other accessories that symbolize cultural identity.

Consideration for Teachers

Formative Assessments:

Article Analysis: Students read and analyze an article about the harm caused by misusing Indigenous regalia in fashion and media. They focus on key themes like mockery, misrepresentation, and the impact on Indigenous women.
Group Discussion: Students discuss in groups how cultural appropriation affects Indigenous communities, with a focus on regalia misuse and harmful stereotypes.
Reflection: Students individually reflect on how to respect Indigenous cultures and avoid reinforcing stereotypes.

Summative Assessments:

Group Presentation: Students work in groups to research and present the cultural meaning and significance of regalia from one of three Tribes (Warm Springs, Wasq'u, or Northern Paiute), including the harm of misusing it.
Regalia Overview: After the group work, students write a short summary of their Tribe's regalia and its cultural importance.

Teacher Practices:

Guided Reading: The teacher helps students analyze the article and leads group discussions.
Group Support: The teacher assists groups during research and presentation preparation.
Feedback: The teacher provides feedback on presentations and written summaries.

Learning Targets, I can:

Explain the meaning and importance of CTWS' regalia, such as Wing dresses, War Bonnets, and Pioneer dresses, and understand how they are used in daily life and ceremonies.

Identify how misusing Indigenous regalia in fashion and media harms Indigenous communities by spreading stereotypes and erasing their culture.

Reflect on how I can help respect and protect Indigenous cultures and traditions, and work to prevent harmful stereotypes.

Final Research Activity

Teachers might assign an essay task that thoughtfully integrates the learning outcomes and objectives addressed throughout these lessons.

Extensions

Students could create a chart of all the stereotypes and misconceptions of Native Americans.

Reflections/Closure

Time permitting, allow students to share their understandings of the learning outcomes and objectives after each lesson.

Supplemental Materials

Baylor University. (n.d.). My culture is not a costume. Baylor Student Life. https://studentlife.web.baylor.edu/my-culture-not-costume

Burich, K. R. (2022). We remain: Race, racism and the story of the American Indian. NFB Publishing.

Fashionably Indian: Fetishizing, stereotyping, and appropriating Indigenous traditions. (n.d.). First Peoples' Postsecondary Storytelling Exchange. https://fppse.net/wp-content/uploads/Indigenous-Education-Appropriation.pdf

The New York Times. (n.d.). A conversation with Native Americans on race [Video]. YouTube. https://youtu.be/siMal6QVblE?si=GtyayR1t1p-Vsl5V

Ziyanak, S., & Aicinena, S. (2024). Native American Princess Pageants: Understanding Cultural Identity and Representation. Rowman & Littlefield.

Resources

Confederated Tribes of the Warm Springs Reservation of Oregon. Retrieved from https://warmsprings-nsn.gov/history/.

Deer, J. (n.d.). *We are not a costume* [PDF]. Retrieved from Oregon Department of Education. https://www.oregon.gov/ode/students-and-family/equity/NativeAmericanEducation/Documents/we-are-not-a-costume.pdf.

McKeown, M. F. (1969). Warm Springs image. *Come to our salmon feast*. Binfords & Mort.

Museum at Warm Springs. (n.d.). Retrieved from https://museum.warmsprings-nsn.gov/.

Lesson One

STEP 1:

Hand out the attached document, or link to the short story “We Are Not a Costume” by Jessica Deer.
https://www.oregon.gov/ode/students-and-family/equity/NativeAmericanEducation/Documents/we-are-not-a-costume.pdf

Give students time in class to read the article.

Even during a time of reconciliation, Indigenous people are faced with having to defend their identities from being mocked, used as a trend or form of entertainment every single day. The highly inaccurate and dehumanizing representations of Indigenous peoples in sports, on television, on the runway, or in costumes on the shelves of a Halloween store shape much of what people know and think about us. While people who wear "Indian Maiden" costumes often do not have racist or harmful intentions, their actions contribute to larger challenges. We're placed in the realm of cavemen, trolls, and woodland fairies, and that affects how society understands the real social, political, and economic issues we face. Not only do these costumes paint all Indigenous people with the same Spaghetti-Western brush but, many of them also objectify, victimize, and romanticize Indigenous women and girls as an exotic other. While someone may think they look supercute as an "Indian Princess" or as "Reservation Royalty" for a fun and harmless evening, they have the privilege of removing that costume at the end of the night. Indigenous women and girls do not.
We have to deal with ongoing marginalization and the lingering effects of colonization, like a culture that normalizes violence against us.
That's why I spent Halloween weekend campaigning against offensive "Pocahottie" and "Indian Warrior" costumes. The goal: to plant a seed in the consciousness of more Canadians about cultural appropriation, Indigenous representations, and identity. Sometimes you have to ruffle a few neon plastic feathers to get your message out.

STEP 2:

In groups, students can analyze the article for these themes and how they are harmful to Indigenous people:

Mockery and Trendification

Harmful Impact of Misrepresentation

Exoticization and Victimization of Indigenous Women

Privilege of Removal

STEP 3:

Students can have a class discussion about their answers.

Lesson Two

STEP 1:

Explain that students will be learning from the Confederated Tribes of Warm Springs and their three Tribes' regalia, its history, and importance to the Tribes. Show students the Power Point document and read through each slide and accompanying images (Most images provided by the Museum of Warm Springs).

Warm Spring: Indigenous people of this era used natural products such as sage bush, tree bark, buckskin, as other plants and animals for clothing.
The women of the Warm Springs will often be seen wearing cloth dresses called Wing dresses. The regalia is completed with a beaded leather belt, side purse with a design usually related to landscape animals or plants.
The accessories also include: beaded necklaces, a choker, otter hair ties, a beaded bag, and other accessories, sometimes a shawl.
Women wore Wing dresses as everyday wear. In this picture, an Elder Tribal lady is doing a Salmon Bake while dressed up in her Wing dress regalia.
The women wear Wing dresses when going out to ceremonially dig for roots and pick berries.
Men wore chaps/pants, vests and other accessories as everyday clothing. Now these are worn for Sunday Service, feasts, and/or funerals.
Ceremonial Wear. The War Bonnet. The men and women wore this as a sign of leadership, a sign of bravery, and a sign of wisdom.
The women would wear these basket hats and beaded buckskin dresses for ceremonies such as weddings, feasts, and funerals. Shell (cowry/dentalium) are also worn for ceremonies and special occasions.
1951, the Celilo Falls Salmon Feast. Head roaches are made out of porcupine and anklets of goat hair and bells.

Wasq'u: The men would wear beaded buckskin tops with buckskin pants. Accessories include feather crowns, side bags and moccasins.
Women of this Tribe wore buckskin dresses, beaded belts, moccasins, crowns, and/or basket hats.
Modern Day Wasq'u regalia. Women wear cloth dresses and Wasq'u crowns with two feathers on the side, side purses, beaded belts, and moccasins.
Regalia was worn during social dances like shown here, the Wasq'u Paddle dance.

Northern Paiute: The women wore sage brush dresses made out of sage brush. This dress is decorated with shells and feathers on the hat and would be worn as a ceremonial dress.
Women would wear Pioneer style dresses and scarves in their hair as everyday wear. Babies would be carried in baby boards made out of willow.
This hat is made with otter fur and decorated with abalone shells and feathers.

STEP 2:

Provide students with a copy of the Power Point and students are to write a short overview of each Tribe's different regalia and their significance.

Lesson Three

STEP 1:

Students will be divided into three groups, each focusing on a different Tribe (Warm Springs, Wasq'u, and Northern Paiute). Each group will examine the specific regalia from their assigned Tribe and analyze it in terms of historical significance, cultural meaning, and current uses. They will use the following prompts to guide their analysis:

Warm Springs Tribe Analysis:

Regalia Overview:

Wing dresses, beaded leather belts, side purses, and accessories such as necklaces, chokers, otter hair ties, and beaded bags.

Men wore blanket pants and vests, worn now for ceremonial occasions like Sunday Service, feasts, and funerals.

Questions for Analysis:

What materials are used to make these regalia, and why might these materials be significant to the Warm Springs Tribe?

Why might the Wing dresses be worn for both everyday activities and ceremonial purposes? How could the dual purpose of the Wing dress reflect the Tribe's cultural connection to the land and cultural practices?

The War Bonnet symbolizes leadership, bravery, and wisdom. What do these qualities tell you about the values of the Tribe? How might the misrepresentation of War Bonnets (e.g., in pop culture) reduce these significant meanings to a mere visual trend?

Reflection:

How can misusing regalia like the Wing dress and the War Bonnet in modern contexts (such as fashion trends or Halloween costumes) impact the respect and understanding of Indigenous cultural practices?

Wasq'u Tribe Analysis:

Regalia Overview:

Beaded buckskin tops, buckskin pants, feather crowns, side bags, moccasins, and cloth dresses with Wasq'u crowns (feathers on the side).

Regalia is worn during social dances, such as the Wasq'u Paddle dance.

Questions for Analysis:

What materials are used to make these regalia, and why might these materials be significant to the Wasq'u Tribe?

The Wasq'u Paddle dance is a key cultural event. Why do you think regalia is so important during this ceremony? How could wearing traditional regalia during social dances foster a sense of identity and community?

Reflection:
In what ways might wearing Wasq'u regalia in modern, non-ceremonial contexts (such as Halloween or fashion) disrespect the traditions and history of the Wasq'u people?

Northern Paiute Tribe Analysis:

Regalia Overview:
Women wore sagebrush-fiber dresses made from sagebrush. This dress is decorated with shells and feathers on the hat and would be worn as a ceremonial dress. Women would wear Pioneer-style dresses and scarves in their hair as everyday wear. Babies would be carried in baby boards made out of willow. Hats are made with otter fur and decorated with abalone shells and feathers.

Questions for Analysis:
Why might the Northern Paiute women wear dresses made out of sage brush? What could this tell you about their connection to the land and the significance of sagebrush in their culture?

Reflection:
Discuss the implications of using items like “Pioneer dresses” in modern fashion. How might the misappropriation of such symbols dilute their cultural significance, and what are the potential consequences for the Northern Paiute people?

STEP 2:

Time permitting, students could present their analyses to the class.

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 Iłaxluit (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 i n 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

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

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

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CTWS TWELFTH GRADE TRIBAL CULTURE

REGALIA: I AM NOT A COSTUME

STUDENT MATERIALS

Lesson One: We are not a costume

Read the article individually, annotating any passages that strike out to you and/or require more clarification.

We Are Not A Costume

Jessica Deer (Mohawk)

Even during a time of reconciliation, Indigenous people are faced with having to defend their identities from being mocked, used as a trend or form of entertainment every single day. The highly inaccurate and dehumanizing representations of Indigenous peoples in sports, on television, on the runway, or in costumes on the shelves of a Halloween store shape much of what people know and think about us.

While people who wear "Indian Maiden" costumes often do not have racist or harmful intentions, their actions contribute to larger challenges. We're placed in the realm of cavemen, trolls, and woodland fairies, and that affects how society understands the real social, political, and economic issues we face. Not only do these costumes paint all Indigenous people with the same Spaghetti-Western brush but, many of them also objectify, victimize, and romanticize Indigenous women and girls as an exotic other.

While someone may think they look supercute as an "Indian Princess" or as "Reservation Royalty" for a fun and harmless evening, they have the privilege of removing that costume at the end of the night.

Indigenous women and girls do not.

We have to deal with ongoing marginalization and the lingering effects of colonization, like a culture that normalizes violence against us.

That's why I spent Halloween weekend campaigning against offensive "Pocahottie" and "Indian Warrior" costumes. The goal: to plant a seed in the consciousness of more Canadians about cultural appropriation, Indigenous representations, and identity. Sometimes you have to ruffle a few neon plastic feathers to get your message out.

Illustration by Karlene Harvey (Tsilhqot'in/Carrier/Okanagan)

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Lesson One: We are not a costume

Even during a time of reconciliation, Indigenous people are faced with having to defend their identities from being mocked, used as a trend or form of entertainment every single day. The highly inaccurate and dehumanizing representations of Indigenous peoples in sports, on television, on the runway, or in costumes on the shelves of a Halloween store shape much of what people know and think about us. While people who wear "Indian Maiden" costumes often do not have racist or harmful intentions, their actions contribute to larger challenges. We're placed in the realm of cavemen, trolls, and woodland fairies, and that affects how society understands the real social, political, and economic issues we face. Not only do these costumes paint all Indigenous people with the same Spaghetti-Western brush but, many of them also objectify, victimize, and romanticize Indigenous women and girls as an exotic other. While someone may think they look supercute as an "Indian Princess" or as "Reservation Royalty" for a fun and harmless evening, they have the privilege of removing that costume at the end of the night. Indigenous women and girls do not.

We have to deal with ongoing marginalization and the lingering effects of colonization, like a culture that normalizes violence against us.

That's why I spent Halloween weekend campaigning against offensive "Pocahottie" and "Indian Warrior" costumes. The goal: to plant a seed in the consciousness of more Canadians about cultural appropriation, Indigenous representations, and identity. Sometimes you have to ruffle a few neon plastic feathers to get your message out.

Jessica Deer (Mohawk)

Lesson One: Article Analysis

In groups, analyze the article for these themes and how they are harmful to Indigenous people. Make sure you justify your answers with evidence from the text.

Mockery and Trendification

Harmful Impact of Misrepresentation

Exoticization and Victimization of Indigenous Women

Privilege of Removal

Lesson Two: Regalia Power Point

Regalia Warm Springs, Wasq'u, and Northern Paiute

Most images supplied by the Museum at Warm Springs

Regalia Warm Springs Tribe

Warm Springs

Indigenous people of this era used natural products such as sage bush, tree bark, buckskin, as other plants and animals for clothing.

Warm Springs

The women of the Warm Springs will often be seen wearing cloth dresses called Wing dresses. The regalia is completed with a beaded leather belt, side purse with a design usually related to landscape animals or plants.

Warm Springs

The accessories also include: beaded necklaces, a choker, otter hair ties, a beaded bag, and other accessories, sometimes a shawl.

Warm Springs

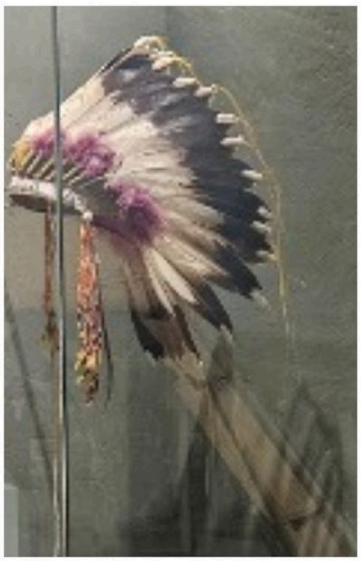
Women wore Wing dresses as everyday wear. In this picture, an Elder Tribal lady is doing a Salmon Bake while dressed up in her Wing dress regalia.

Warm Springs

The women wear Wing dresses when going out to ceremonially dig for roots and pick berries.

Warm Springs

Men wore chaps/pants, vests and other accessories as everyday clothing. Now these are worn for Sunday Service, feasts, and/or funerals.



Warm Springs

Ceremonial Wear

The War Bonnet

The men and women wore this as a sign of leadership, a sign of bravery, and a sign of wisdom.

Warm Springs

Ceremonial Wear

The War Bonnet

The men and women wore this as a sign of leadership, a sign of bravery, and a sign of wisdom.

Wearing this is Chief Delvis Heath.

Warm Springs

The women would wear these basket hats and beaded buckskin dresses for ceremonies such as weddings, feasts, and funerals. Shell (cowry/dentalium) are also worn for ceremonies and special occasions.

Warm Springs

1951, the Celilo Falls Salmon Feast. Head roaches are made out of porcupine and anklets of goat hair and bells.

Regalia
Wasq'u Tribe

Wasq'u

The men would wear beaded buckskin tops with buckskin pants. Accessories include feather crowns, side bags and moccasins.

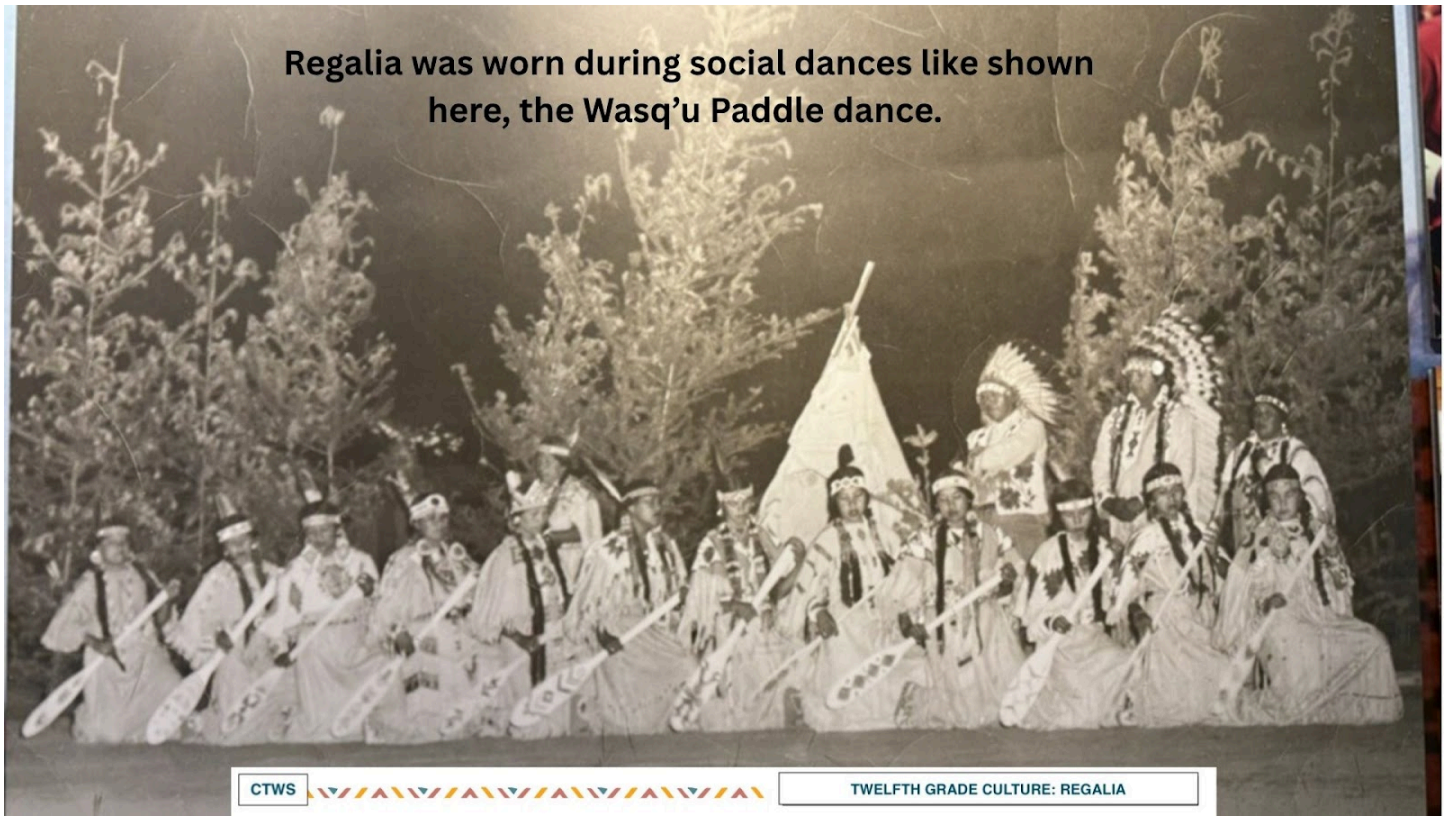
Wasq'u Tribal Women's Regalia

Wasq'u

Women of this Tribe wore buckskin dresses, beaded belts, moccasins, crowns, and/or basket hats.

Wasq'u

Women wear cloth dresses and Wasq'u crowns with 2 feathers on the side, side purses, beaded belts, and moccasins.



Modern Day Regalia Wasq'u Tribe

Regalia
Northern Paiute Tribe

Northern Paiute

The women wore sage brush dresses made out of sage brush. This dress is decorated with shells and feathers on the hat and would be worn as a ceremonial dress.

Northern Paiute

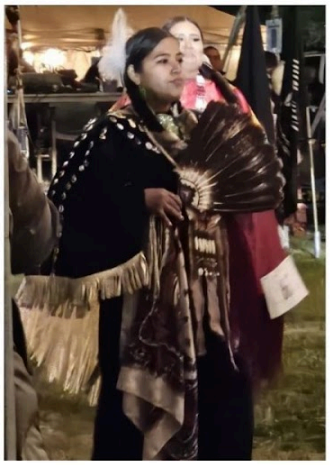
Women would wear Pioneer style dresses and scarves in their hair as everyday wear. Babies would be carried in baby boards made out of willow.

Northern Paiute Modern Day

Northern Paiute Modern Day

This hat is made with otter fur and decorated with abalone shells and feathers.

All Three Confederate Tribes of Warm Springs Modern Day Regalia



Lesson Two: CTWS Regalia

After viewing the Power Point document, write a short overview of each Tribe's different regalia and their significance.

Warm Springs

Wasq'u

Northern Paiute

Lesson Three

Using your overviews from Lesson Two, in groups, focus on a different Tribe (Warm Springs, Wasq'u, and Northern Paiute). Each group will examine the specific regalia from their assigned Tribe and analyze it in terms of historical significance, cultural meaning, and current uses. You can use the following prompts to guide your analysis:

Warm Springs Tribe Analysis:

Regalia Overview:

Wing dresses, beaded leather belts, side purses, and accessories such as necklaces, chokers, otter hair ties, and beaded bags.

Men wore chaps/pants and vests, worn now for ceremonial occasions like Sunday Service, feasts, and funerals.

Questions for Analysis:

What materials are used to make these regalia, and why might these materials be significant to the Warm Springs Tribe?

Why might the Wing dresses be worn for both everyday activities and ceremonial purposes?

How could the dual purpose of the Wing dress reflect the Tribe's cultural connection to the land and cultural practices?

The War Bonnet symbolizes leadership, bravery, and wisdom. What do these qualities tell you about the values of the Tribe?

How might the misrepresentation of War Bonnets (e.g., in pop culture) reduce these significant meanings to a mere visual trend?

Reflection:

How can misusing regalia like the Wing dress and the War Bonnet in modern contexts (such as fashion trends or Halloween costumes) impact the respect and understanding of Indigenous cultural practices?

Wasq'u Tribe Analysis:

Regalia Overview:

Beaded buckskin tops, buckskin pants, feather crowns, side bags, moccasins, and cloth dresses with Wasq'u crowns (feathers on the side).
Regalia is worn during social dances, such as the Wasq'u Paddle dance.

Questions for Analysis:

What materials are used to make these regalia, and why might these materials be significant to the Wasq'u Tribe?

The Wasq'u Paddle dance is a key cultural event. Why do you think regalia is so important during this ceremony?

How could wearing traditional regalia during social dances foster a sense of identity and community?

Reflection:

In what ways might wearing Wasq'u regalia in modern, non-ceremonial contexts (such as Halloween or fashion) disrespect the traditions and history of the Wasq'u people?

Northern Paiute Tribe Analysis:

Regalia Overview:

Women wore sagebrush-fiber dresses made from sagebrush. This dress is decorated with shells and feathers on the hat and would be worn as a ceremonial dress. Women would wear Pioneer-style dresses and scarves in their hair as everyday wear. Babies would be carried in baby boards made out of willow. Hats are made with otter fur and decorated with abalone shells and feathers.

Questions for Analysis:

Why might the Northern Paiute women wear dresses made out of sage brush?

What does this tell you about their connection to the land and the significance of sagebrush in their culture?

Reflection:

Discuss the implications of using items like “Pioneer dresses” in modern fashion.

How might the misappropriation of such symbols dilute their cultural significance, and what are the potential consequences for the Northern Paiute people?

CONFEDERATED TRIBES OF WARM SPRINGS