

THE CONFEDERATED TRIBES LANGUAGE LESSON

Ichishkiin

WIWNU - HUCKLEBERRIES
 Wiwnu K'áwit - Hucklebery
 áwala sápalwit - Feast
 Anílnmi támanwit - Creators law
 Ptúkt tkwátat - Food order
 Músux - Salmon
 'Winat - Deer
 Piáxi - Bitterroot
 Xaush - Xaush
 Lukwsh - Lukwsh
 Sawitk - Carrot Root
 Waq'amu - Camas
 Wiwnu - Huckleberries
 Tmsh - Chokecherries
 Chuush - Water

Auna 'ák'awisha chmtína tkwátatna
 Lets feast now with the new food of the year
 Tláax tkwátat iwiwanichta wiyát'witla kúna kw' kw' áwnpta
 kúna ák'áwita.
 The leader will name all of the foods in the order they are set
 and everyone will get a small piece of food and eat it.
 Kú kwná ánai Na chuuta Chuush.
 Now we will all drink a sip of water.
 Aú áuna tkwátasha - Okay now lets eat
 Nlix iwa tkwátat wiwnu
 Huckleberries are good tasting
 Aúpam átmaanítáta Wíwununa.
 Now everyone can go pick huckleberries.

Calendar of Events

Immersion Academy Workshops
 August 15, 16, 17, 18, 19, 22, 23, 24
 from 1pm - 5pm
 in the first floor training room

Immersion Academy Meeting
 August 25, 2011 10:30 a.m. - 12:30 p.m.
 &
 September 9, 2011 5:00 pm - 6:30 pm
 in the first floor training room

Immersion Academy Class begins
 September 19, 2011

PRESS RELEASE

Autni Ichishkiin Sapsikwat
 Ichishkiin for Toddlers

Language program offers new classes
 by:

Valerie Switzler, Culture & Heritage Program Director

"The language is not being taught to children anymore"
 This is one of the most disturbing sentences in Native
 American communities. The teachers employed at
 Warm Springs Culture & Heritage Language Program
 have had teaching experience in several avenues, but
 lack several provisions that would ensure a successful
 full time immersion program. One of the challenges
 Warm Springs faces is the fact that there is not a large
 teaching base to draw from. So this opportunity offers
 one solution by growing our own teachers. This prospect
 will ensure the steps taken towards immersion will
 not only provide language teaching to Native American
 children, second language learners/teachers, and parents
 but will also provide a safe progressive atmosphere of
 learning the basics of oral and written literacy in the
 Native language. Fortunately, some efforts to reverse
 language shift in Native America have proven quite
 successful. One of the most successful efforts has
 been immersion teaching. Experts in Native American
 Linguistics have estimated that 84 percent of these
 languages are not being passed down in its most
 natural way, from mother to child (McCarty, 206),
 which will ultimately lead to language death.

Our second challenge is to provide a safe conducive
 environment for language teaching, blending the need
 for structure and a Native language friendly environment
 led to a decision to seek alternatives than ece/
 head Start classroom using a visiting teacher program.
 The local Presbyterian Church once a home to an early
 childhood education pre-school program ran by the
 Confederated Tribes will be the host site for a pilot
 training classroom. To be site ready requires inspections,
 and working with the local tribal departments to
 get their okay to proceed with the proposed site. In
 return for use of the building, the church has asked that
 the utilities bill be paid and that we provide our own
 leaning services. The teachers require a place to call
 their own to provide needed raining to new teachers,
 learners, parents and volunteers.

The current office setting does not provide an
 atmosphere of a safe, conducive environment for teaching,
 learning and transmitting the Ichishkiin Language to
 children; second, there is not a training plan in place to
 train new teachers. Trying to undertake this problem
 on our own, led to a partnership with the local daycare
 and head start programs. Unfortunately due to local
 requirements of curriculum paths and national head
 start guidelines, it left the teachers with a limited-time
 (15 to 30 minutes) to teach language lessons. In
 addition, another unexpected barrier came from within
 the classroom, the "regular" teachers were uneasy with
 the idea of immersion teaching. They also question how
 to accomplish their curriculum goals with the native
 language teachers in the classroom. Experts tell us that
 the language must be taught to the children in order to

Kiksht

IDUNAIYAX - HUCKLEBERRY
 Idunaiyax Sapalwit Akduxa - Huckleberry Feast

Yaxka Yakshgalal - Creators Law
 Itxlem gaxsh akduxa - Food order
 Igunat - Salmon
 Ichan igiwak - Deer Meat
 Ibiaksi - Bitterroot
 Ichxwan - Biscuit Root
 Itqsat - Desert Parsley
 Itdwak - Carrot Root
 Itgamwa - Camas
 Idunaiyax - Huckleberries
 Itkaxan - Chokecherries
 Itchqwa - Water

Dauda danmax dup gananan itxlem da kaki akduxa
 akukximaxma demán akdiladima yaniwadix.
 Lets feast now with the new food of the year.
 Łaxka itiskámim ilgwaihx shaxka łupgananima sawk itxlem
 danmax.
 The leader will name all the foods in the order they are set.
 Kanawi shan aligilgit tumis itxlem yaxka daba alixulmaxma.
 Everyone will get a small piece of food and eat it.
 Aga kwapt kanawi shan itchqwa axemshda.
 Now we will all drink a sip of water.
 Aga kanawi shan abelma - Okay now let's eat
 Idunaiyax itukdi akukximuxma
 Huckleberries taste good.
 Aga ma kanawi shan atgia kwetkwet akduktxuma idunaiyax.
 Now everyone can go pick berries

survive in any meaningful sense (Fishman, 1991). In
 order to take steps towards immersion and having a
 firm foundation of teachers a well developed process
 must be determined and tried.

Third, the curriculum developed over 12-20 years ago
 is not age appropriate, but is used as a basic guidance
 for the language teachers. Based on the experience of
 the teacher, language is evaluated and lessons are
 taught at the appropriate age level. The new teacher
 would not know how or which lesson plans to draw
 from. To build a curriculum guide appropriate to this
 age level was beneficial in part that it gave the children
 exposure to the native languages. The children that
 were once the recipients of these first lessons are now
 the parents of the new language learners. However,
 the aim of the language program is no longer one of
 exposure of the Ichishkiin Language; it is that the
 Ichishkiin language survives and perhaps to take it one
 step further, for the language to thrive as a living
 language in the community.

Part of the curriculum would include established
 approaches in Native Ways of learning. This progressive
 way of learning, will give the opportunity to engage
 students, teachers and parent volunteers in learning
 activities that encourage the use of the Ichishkiin
 language but learning the concept will be its main goal.
 It will encourage students to learn through discovery
 and create an atmosphere of respect for teachers,
 peers and parents that envelop the child to become a
 whole person using the Ichishkiin language, practicing
 song and dance, and learning lessons through timeless
 stories and experiences rooted in the Ichishkiin way of
 life. Carriers of the language will have an opportunity
 to gain knowledge of beliefs, participate in tradition and
 demonstrate knowledge through the practice of
 independent learning.

The students will engage in root digging field trips,
 ceremonies, participate in song and dance, and develop
 an appreciation for traditional dress. Students will learn
 about sounds in the Ichishkiin language. They will learn
 the smells of traditional foods, he will learn to start
 using the muscles in his hands by peeling, digging and
 drying roots. He will experience his first drum that he
 will practice the beat of social dances and later pow-
 wow or ceremony. The classes will provide the student
 with success strategies for his community, for now and
 the future.

Press release on Site Visit from the Archives and
 Records Training Institute on July 11 & 12, 2011 at the
 culture & heritage program

The site visit to Warm Springs Indian Reservation was
 intended to act as an introductory meeting and needs
 assessment for the planning phase of the Oregon Tribes
 Archives and Records Training Institute. The institute is
 slated to be held in the summer of 2012 and is funded
 through grant money provided by the Library Services
 Technology Act (LSTA). The goal of our site visit to
 Warm Springs was to make personal connections with
 the tribal staff who work with records as well as to
 gather an understanding of current programs and prac-
 tices and goals for future development.

We began our meeting in the Education building where
 we met with staff and community members who work
 with records and archives from several departments
 including the Culture & Heritage program's language and
 curriculum collections, the Museum at Warm Springs,
 and the Tribal records center. The visit was concluded
 with a wrap-up discussion session which focused on

During the meeting, the scope of the institute and
 logistical issues along with current records related
 concerns were discussed. Following the meeting we
 toured tribal facilities that house archives and records
 including the Culture & Heritage program's language and
 curriculum collections, the Museum at Warm Springs,
 and the Tribal records center. The visit was concluded
 with a wrap-up discussion session which focused on

Numu

Togapono' Gaboku
 Picking Huckleberries

Togapono'o Huckleberries
 Poonegana Berries
 Kam'adu Taste
 Nataoa'ai Camping
 Nanesootuhi kute Pray

Togaanon'o pesa kamma, nanesootuhinan, nanesootuhikute,
 pesa kama
 When you pray the Huckleberries taste good

Nanesootuhina, nanugan
 Listening to Songs

Hoo bea ka nakana
 Praying, Dancing, Listening to Music

The Community is invited to be a part of viewing the
 first batch of DVD's.
 We had processed "old reel to reel tapes" and had
 them digitized to DVDs.

WHEN: AUGUST 2, 2011
 WHERE: MAIN FLOOR CONFERENCE ROOM
 AT THE EDUCATION BUILDING
 TIME: 11:30 A.M. - 1:30 P.M.

for information call 553-3290

establishing needs priorities for each department,
 gathering logistical information about institute timing,
 an exploring potential curriculum topics.

During this two day session a variety of topics were
 discussed in regards to preservation of collection of
 records, pictures, films, cassette recordings, VHS
 recordings.

As well as areas for future development, potential
 curriculum topics

Maa'no'yoo - For now

PESA MANEDU'
 MAGNIFICENT SEVEN

Tamme ekea'u mabetse
 We are taking care of this

Na tunedyooedu. Numu Yadoan
 We are learning Paiute (speak Paiute)

He Isoo? - What is this?

He Masoo? - What is that right there?

He wusoo? - What is that over there?

He o'oo? - What is that over there? (long
 distance away)

Ha oo u? - How are you

Pesa nu. - I am doing good

Pesa mu. - We are all doing good.

Pesa soona. - I feel happy

Asookwi'i - I want it give it to me

Ekea - Give it to me (nicely)

Hano sumu'yoo dada? - Where is the one
 dollar

Hano manege'yoo dada? - Where is the
 five dollar?

Ya be - Hurry

Mow - now

Kiba witu sogome'a (hoobea)
 Walking to the mountain (song)

Manege egeaow! - Give me five!

Pa'a manege! - High five!

Kaadu! - I don't have it.

THE MAGNIFICENT SEVEN

COURTNEY FASTHORSE, DORIS LAWRENCE,
 JAMES BLACKWOLF, JOHN KATCHIA III,
 WALTER PAYNE, KAPRI MOODY, LEANNE
 SMITH &
 DAVID, SKYE, APRIL & EVAN