

THE CONFEDERATED TRIBES LANGUAGE LESSON

AUTNI ICHISHKIIN SAPSIKWAT

Applications available at the Culture and Heritage Language Program for Ichishkiin Immersion Classes for Pre-School children ages 3-4 years of age.

Our Tribal Government has made many plans for many things and that includes the CTWS Culture & Heritage Language program. While there has been discussion and storytelling about how our people "once" learned, we have done very little towards fixing that diagnosis. We defined what our community was but failed to take the next steps towards remedying that situation. We have evolved from "oral" learners of tribal languages to readers and writers of the English language. We have become "imbalance" within our community since we now have a group of people who "know" (tribal language speakers) versus those who "don't know".

What exactly is the remedy to this seemingly insurmountable situation? We believe it comes in the form of the learning technique called "IMMERSION". It was the way our elders grew up and it's the way our youth are growing up right now. The difference is the language our elders grew up with was "Ichishkiin" or "kiksht" or Numu" and NOT English! Our youth are being "immersed" in English (not Ichishkiin, Kiksht or Numu) but yet we expect them to learn a language they are not being immersed in then "wonder" why they aren't learning our tribal languages! Our elders learned everything they needed to know about living life, at home and in their tribal languages, not in a school. Our children are learning in a school situation, or daycare environment, in the English language, NOT in our tribal languages.

What exactly are we talking about? The "Autni Ichishkiin Sapsikw'at" immersion for toddlers starting September 19, 2011. It is designed to address statements like:

- 1) "You don't learn about tribal customs or traditions through the English language: "You learn customs and traditions through your own tribal language!"
- 2) "Our Tribal Beliefs come from our tribal languages."
- 3) "Communal Beliefs and the concepts of honesty, respect and dignity come from our Tribal languages and are sometimes not easily translated into the English language".

Additionally, we believe that the categorization of language separately from customs and traditions has led us into a learning style that's not a good fit for our elders style of teaching and places time constraints that are foreign to our natural environmental surroundings. We have been slowly "assimilating" our ways of thinking (beliefs) and learning to English! We wanted our children to learn the "Shiapo" ways; however, we also expected that would be accomplished in addition to our own tribal ways and do instead of our own ways! That was, unfortunately, what has happened and is what we must also address now and for the foreseeable future.

We understand that the "old way" of learning at home "immersed" in the family's daily living through our native languages was not practiced any longer.

We understand that many of our fluent speakers have left us and no longer here to help us learn our languages. We also understand that these truths didn't provide any practical way to "teach" our languages; and, unfortunately we didn't take the next step to remedy that seemingly obvious situation.

We must also now think in terms of the next 10, 20 and 30 years and how we address the following statements:

- 4) individual beliefs developed through the U.S. and State Constitutions place more importance on the individual over that of the band, family, tribe or local community.
- 5) Tribal Customs and Traditions originate from and within our tribal languages; and the same should be true of our tribal source documents.
- 6) You don't need a college education to learn and teach our own tribal distinct languages.
- 7) Your customs and traditions are found in your tribal languages; not in documents like the Treaty of 1855, the tribal Constitution and bylaws or the Tribal Corporate Charter

It is through the immersion of our tribal languages that we will begin to address and remedy these and many other statements made by past and current elders.

Kiksht

ISHGAKWAL = EELS
 IGAKWAL - 1 Eel
 Ishgakwl - Eels
 Iik'alama - Rocks
 Iiflasklight - Flashlight
 Agakwalxat - Small net for eeling
 Iikamaq kwadau Iik'yakin - Pole with hook
 Itausha - Gunny sack
 Itxlem - Food

Agakwal agiuyuksh alixlayabat axdix kwaptagakwal pachai alixuxa.

Eels are out when it is hot weather, there is plenty.

Gigwal itchkwaba aguishaxdixagakwal lakalatmittba.
 They stick to rocks under the waterfall.

Xabix agelgigaya ihagakwal.
 Night time when people get eels.

Iikiwax iiflasklight akxuma engi.
 A flashlight is used.

Amagelgaya gaka idmikshen engi awachi ikamnaq kwaba ik'yakin.
 You can grab them or use a stick with a hook.

Akdukchubadit iikatcha aluxwaya.
 Eels can be roasted until the oils run.

DATES TO REMEMBER ICHISHKIIN IMMERSION ACADEMY MEETING DATES

August dates	
15th	1:00 pm - 5:00 pm
16th	1:00 pm - 5:00 pm
17th	1:00 pm - 5:00 pm
18th	1:00 pm - 5:00 pm
19th	1:00 pm - 5:00 pm
22nd	1:00 pm - 5:00 pm
23rd	1:00 pm - 5:00 pm
24th	1:00 pm - 5:00 pm

These meetings will be in the 1st Floor training room in the Education Building.

August 25, 2011 from 10:30 am - 12:30 pm staff will have an informational meeting for the community.

September 9, 2011 from 5:00 pm - 6:30 pm another information meeting for the community

SEPTEMBER 19, 2011 AUTNI ICHISHKIIN SAPSIKWAT BEGINS

TAMME SOO U MANEKWE "We are taking care of it" (in Numu Language)

This group of Tribal Member students have been involved daily since June 27th. Its an 8 week program with the help and guidance and teaching from Evan, Skye, April and David and

Numu Team: Gerald Danzuka, Shirley Tufti, and assistance from Verleen Holliday



Back row: Sky Hopinka, Gerald Danzuka, Verleen Holliday, Kapri Moody, James Blackwolf, Dora Lawrence, Evan Gardner, John Katchia II
 Front row: David Edwards, Courtney Fasthorse, Shirley Tufti, April Charlo
 Seated: Leanne Smith-Lucero, Walter Payne

During this Summer 2011, the "Tammesoo u manekwe" (TSM) program has been in the process of training 5+ tribal member students 8 hours per day, 5 days per week students will learn to build step-by-step language curriculum by engaging in direct conversation with the fluent speakers. Students will also learn how to teach curriculum building and design to other students and neighboring tribes.

Priorities as they have gone on is to:

- * Strengthen Numu before it is no longer a spoken language.
- * Create teachers regardless of current fluency level (ACTFL based)
- * Create fluent, motivated, lifelong speakers.
- Create a community of learners who can "pull" language in immersion conversations.
- * Create a community of teachers/learners who understand and apply the ACTFL language proficiently test and scale.
- * Create a community of teachers who are trained in the development of buildable, teachable, bite sized language lessons who will carry the program after this summer.
- * Create a team of players who can train other teachers in the art of "language hunting"
- * Create a team of educators who can capture, edit, and post video as well as train others in video production techniques.
- * Create a team of language revitalization experts who can help the other Warm Springs languages.

Our departments language instructors are very proud of this group of young people for their commitment to being involved and learning the "Numu Language"

PRESS RELEASE - 2ND SEGMENT OF ARCHIVE INFORMATION
 Current Programs:

- * Culture & Heritage/Language Education
- * Collection of materials relating to culture, history and languages of the people of Warm Springs.
- Variety of fomats: paper, photographs, slides, reel-to-reel, cassette tapes, VHS some digital.
- Estimated 256 reel-to-reel and 550+ cassettes.
- Retrieval of lost digital data an issue: crashed computers and out dated computer software now unreadable, need to retrieve data saved with custom fonts.
- Oral histories, recordings of native language speakers, traditional songs and stories.
- There is a need for transcribers who speak native languages so that they can get written documents of oral histories recorded of tribal elders.
- = No permanent home or secure storage for collection
- = Current storage space not currently climate controlled or shielded from sunlight, variations in heat and humidity.
- = Digitization and preservation of audio/visual material #1 priority, especially reel-to-reel tapes.
- Working in partnership with other universities as well as OSU and U of O to do this.
- Concerns about intellectual property rights and culturally sensitive information contained on the tapes, content needs to be preserved, but also secured so that only tribal members have access.
- = Hosting film festivals to share recently digitized films with the tribal community
- = Goal is to make materials available to the tribal community,

but currently do not have the facilities or means to practically do that.

- Would like to have an interface for historical research online, but there are concerns about security of information and ensuring that tribal members only would have access.

Areas for Future Development

- * Develop partnerships and collaboration between the different departments that work with records.
- = Training in records creation and management for staff creating records in the various departments who send boxes to the records center.
- = Closer collaboration between records center, museum, and culture & heritage department
- = Completion of departmental records inventories to gain a sense of what items are held in each location and the conditions in which they are stored in order to get a sense of priorities for future archival and records center development.
- = Consistency and unification of formats and filing practices for easier transfer between departments.
- * Conversion and preservation of old media
- = Developing a prioritized, systematic process of converting old media (reel-to-reel, cassettes, VHS, etc.) to a stable and standardized digital format
- * Development of a temperature and humidity controlled facility capable of properly housing archival records
- = Culturally important collections lost and dispersed to other archives because there were not adequate facilities on the reservation to house them.
- = Would allow for the preservation and expansion of current archival holdings.
- * Digitization of historical records
- = Development of an interface that would be searchable for tribal members to use for research.
- = Need for a program that will recognize language fonts for tribal languages.
- * Development of a disaster recovery plan.
- = Museum in flood plain
- = Records center in fire risk area
- = Establish 'salvage priorities'

TIMING FOR THE INSTITUTE

- * Museum: Anytime after August. Open summer exhibits in early June/July
- * Records Center: July is best. August - September working on annual budgets.
- * Cultural Education: July is best.

POTENTIAL CURRICULUM TOPICS

- * Disaster planning for archival preservation
- * Developing techniques to manage differential access to materials
- * Filling in the missing pieces of an archival - census records, etc.
- * Archives and tribal council, state and federal laws
- * "More Product, Less Process" (MPLP) training: quick, collection level processing of donated collections to help make materials accessible while full processing is being completed.
- * Writing grants to develop archival programs.
- = Finding grants that do not require the results to be made available to the public.
- * Proper care and storage of archival materials
- = Best practices for materials used (boxes, folders, etc.), inventories, and organization.

LETTER OF INVITE

JULY 20, 2011

GREETINGS WARM SPRINGS TRIBAL MEMBERS:

MY NAME IS KIRK HANNA, I am the owner of Mt. Hood Ski Bowl and various other businesses in Government Camp, Oregon.

In honor of your upcoming Huckleberry Feast I would like to extend an invitation to all Warm Springs Tribal Members to visit your ancestral lands and pick huckleberries.

After your huckleberry feast, I will instruct my staff to accommodate all Warm Springs Tribal Members who present their Tribal Membership ID's. Those members can have access to our ski lifts for rides up the mountain and back down

We will also make our trails available to those Tribal Members who choose to walk in order to collect berries.

In addition we will be providing shuttle vans to and from Ski Bowl and Warm Springs for those members who choose not to drive themselves. Schedules will be available after August 8, 2011.

I look forward to meeting many of you and I hope that this small gesture of good will is only the beginning of a long and healthy friendship between us.

REGARDS,

KIRK HANNA



If you are interested in the huckleberry field trips be sure to call Josie or the Culture and Heritage Staff to sign up!