

Culture & Heritage Language Program

Culture & Heritage Awarded Grant: Working with Legacies Project

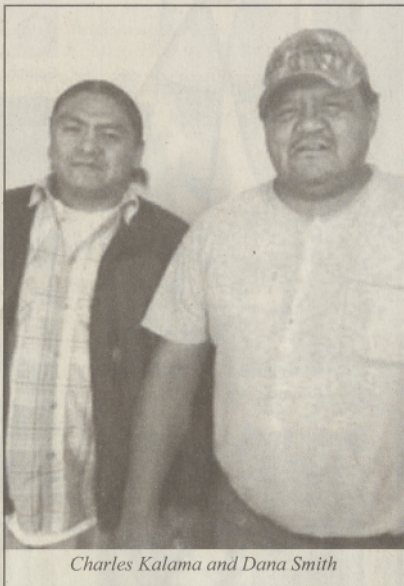
The Warm Springs Language Documentation Project: Working with Legacies will build upon a pilot project and allow CTWS CHLP to hire and train a Tribal Member in preservation recording and purchase additional preservation recording supplies.

The Confederated Tribes of the Warm Springs Reservation of Oregon (CTWS) have a rich history of documented information and language that have been accumulated over the past 150 years. These materials are in a massive array of media types. Within the Culture and Heritage Department (CH) alone, there are 256 reel-to-reels, 643 videocassettes, 1900 slides and negatives, 555 audiocassettes, and six files of historical documents and newspaper clippings. These pieces of information are in various stages of deterioration and need to be transferred to another media storage system. To protect this rich documentation CH has determined that it is imperative to inventory, catalogue, and digitize 256 reel-to-

reel tapes that are in danger of deterioration and which hold Warm Springs Tribal oral histories, songs, and stories immediately. An updated database process will be developed that will allow the community to search the newly digitized information.

The major benefit to CTWS is the transference of knowledge recorded decades ago by members who are now deceased, into an updated media format for storage and access for Tribal Members. In some instances this is the only remaining piece of

CTWS historic past that can be passed down to the generations and in their fragile state are cur-



Charles Kalama and Dana Smith

rently unable to be viewed by its membership. The audio recordings hold information important

for the preservation of names of geographical sites, languages, and traditional practices of the Warm Springs Tribes as they relate to the Treaty of 1855 with the Tribes of Middle Oregon, specifically data related to the reservation, ceded, and usual and accustomed lands and what this means to the survival and understand of where the CTWS came from and who they are as a people. Furthermore, the current efforts of the CTWS to revive the three languages and cultural traditions will be enhanced by access to information that would be included in curriculum for language and tribal history classes taught to the youth as early as age 3 and all through high school. In addition students would benefit from a research site that would be developed. Making these documents available through more up-to-date and long lasting technologically will allow the Elder's priceless wisdom, knowledge, continuance of culture, language, and traditions for generations to come.

The People's Comprehen-

sive Plan (PCP) created in 1983, was developed by the community to help set goals for CTWS. CHLP works to support these priority areas. Within the Education Branch section of Peoples Plan, it states, "tribal elders shall teach and preserve culture and tradition." The Education Branch has given the responsibility to the CH to "...review, approve, and monitor various reports and agreements regarding ceremonies, values, language, food, archaeology, and legends to emphasize and strengthen survival of heritage and culture." The NPS Grant award monies will help enhance those goals and benchmarks by transferring and preserving information to be used in the development and maintenance of culturally based language lessons and skill building programs. Such lessons and programs will expand the existing K-12 school-based and community-based culture and language programs. This will ensure the survival, transmission, and preservation of our Tribal cultures and languages.

Dont Go Out After Dark

KIKSHT

Kaya amsuya kaxnix xabixix idakamlamax kwaba. Do not go outside after dark time, those bad spirits are out there.

Kwash enxux ikwalali. I'am scared of the monster.

Itkadutinksh kwash gaxux. Children are scared of monster.

Atata'ia axka kwash kwash aduxa itkadutinksh, kaya dan amshguixa aykamlala. The basketwomen is a being that reminds children and people to behave, she is awful scary to see.

Alkdelxama idelxem daichkaxi itgakadutinksh ama maika saiba amduxa. This is a reminder for parents to keep a watchful eye on their children.

- Xabixix - Dark/nighttime
- Idakamlamax - Bad spirits
- Kwash - Scared / fright
- Ikwalali - Monster
- Itkadutinksh - Children/kids
- Atata'ia - Basket women/ogress
- Idelxem - People

Ichishkiin

Chaunam wanin waninta amchni awa'pa naxtita sc'atpa 'mnam ichach'wikaita 'ch'ach'anam. Don't go out after dark or don't cry at night or the ghost will pull your mouth

Psht ku Pch'aiin taaminwapan'n'na miyanash chaunam kw'shmwita t'at'a'iyanam iwnpa. The parents always said; "to their children if your naughty the basketwomen will come and get you."

Anakunam-wa'pa ptxanupa, chaunam kwkwa iwantpanam

stiyaham kunam iwarp-wanpta kunam-ishapa 'amaita. When your out in the forest don't whistle because the stick indians will hear you and will whistle back at you and get you lost.

- Kw'alali - Monster
- T'at'a'ia - Giant Basketwomen, ogress
- Stiyah'Å - Stick Indians, Little People
- 'ch'ach'a - Ghost or skel-eton
- Naxtisha - Crying Tkwatasha - Eating Sc'atpa - Night time

Numu

Kai Yagapunne togano, nunu'u tsagewwdooa! No crying at night, the monster will get you!

Kai togano meapunna Do not walk around outside at night

Togano tsa'apu mabew mo'o.- Spirits come out at night

- Nunu'u - Monster
- Tsa'apu Spirit
- Yaga Crying
- Togano Night

Culture and Heritage Awarded Potlatch Fund Grant for Preschool Science

Native Web: a Science Experience for Preschool Children will expose students to the basics of science. This unit is currently under construction with input needed by Tribal member teachers, elders and community members. The unit starts with contemporary science activities to start and create a conversation to explain: biology (earth science), chemistry, body, physics, astronomy, social and theology sciences and how it relates

velop decision making skills realizing that with every action there are several reactions. One action can have several repercussions due to interaction with our environment.

Preschool activities have been selected for translation and expansion. Each activity will de-

velop a lexicon and informal recording of the lesson plan in the Ichishkiin language. Each lesson will be a starting point for the elders to expand and elaborate in the native views of science. Our projects goal is to finish the curriculum unit incorporate the activities and expand to other na-

tive aspects of science in each of these fields. This will produce approximately twenty-five recordings and develop matching cd's for future reference.

Recording and developing these materials will provide legacy materials for the Ichishkiin language. It will expand the materi-

als gathered and develop aids for the teachers to incorporate in the classroom. The language is the key to understanding our people and their lifeways. Once we open it to sciences, that are rapidly being lost, it will serve as one more support to revitalizing and preserving our way of life. †

Thank You Potlatch Fund for your continued support -Culture and Heritage

to our people. It will help children learn to, hypothesize, predict and witness the results of their science experiments. It will develop skills that explain certain aspects of interaction between different plant, mineral or human and other animal behaviors. By trial and error we can make better choices. It will de-



Language Program Staff

- Val Switzler, Director
- Josie Blackwolf, Secretary
- Arlita Rhoan, Lead Teacher
- Suzie Slockish, Ichishkiin
- Dallas Winishut, Ichishkiin
- Greg Arquette, Ichishkiin
- Anna Clements, Ichishkiin
- Charles Kalama, Archives
- Dana Smith, Archives
- Pam Cardenas, Kiksht
- CarlaDean Winishut, Numu
- Wilfred Jim, Consultant
- Geraldine Jim, Consultant
- Myra Johnson, Consultant

PHONE:
(541) 553-3290
Education Building