

**Kiksht class**

(from page 4)

Apparently, movie people couldn't find natives for movies so it's wonderful that these students were born into a world where Indians play Indians on screen but it did interest them that many White people played Native Americans, Chuck Connors, Charles Bronson and Sal Mineo just to name a few. All the big stars played the natives.

When there were non-Indians in roles meant to be portraying an Indian speaking their language, many times in the shows they don't use Native language: They just reversed English and played it backwards.

There are some cases where Natives were able to turn the tables on screen. In at least one film the Indian characters in the film are played by Indians who speak their language, and the Navajo get their sweet revenge by speaking poorly of the non-Indian actors in their Native Language on screen because the other actors and crew didn't understand their language.

People would come up and touch Native people's hair on set, which is a great example of how we are thought of as 'not a real person' and aren't given the same respect non-natives give to other non-natives.

Many times Natives were portrayed as 'always drunk'. In *Flags of Our Fathers* Adam Beach played a 'drunk Indian' character when he portrayed Ira Hayes, the Native American who is pictured raising the American Flag on Mt. Suribachi during the Battle of Iwo Jima in 1945.

Usually, there is no context given as to why Indians might be constantly drunk but Clint Eastwood showed, in horrific detail, why Ira stayed numb to reality after combat. He was a man suffering with post-traumatic stress, and when you know the reasons why a person does the self-destructive things they do, they become a vulnerable human being and easier to understand, this is how you put a human into a stereotype. Thankfully movies like *Little Big Man* have brilliant performances that help change the stereotypes created by earlier movies.

Individuals in Hollywood have shined a positive light on Indian Country was Sacheen Cruz Little Feather, not accepting Marlon Brando's Academy Award for his performance in *The Godfather*. The actor requested that Sacheen refuse the award because of how Hollywood treated Native people and to show solidarity with the members of the American Indian Movement who were, at that time, surrounded and under siege by the U.S. government in the town of Wounded Knee, South Dakota, protesting "the failure of an effort of the Oglala Sioux Civil Rights Organization (OSCRO) to use impeachment to remove tribal president Richard Wilson, whom they accused of corruption and abuse of opponents.

Additionally, protesters criticized the United States government's failure to fulfill treaties with Native American people and demanded the reopening of treaty negotiations to hopefully arrive at fair and equitable treatment of Native Americans." And for this the audience booed her after her speech. She went up to represent Brando and give a longer speech but it was shorted and she was threat-

ened with being arrested if she read from it.

The A.I.M. death rate was very high (during the siege at Wounded Knee). The American Indian Movement got interesting when they started fighting the FBI.

One of the storylines presented was that in almost every movie containing Indians we always lose in the end to the cowboys or white people, the "romance of the tragedy" is why it was in movies. Indians would always be killed in the movies. People used anything they could to demean and treat Indians bad, they'd watch the Indians getting slaughtered (a memory from an interviewee in movies as a child).

"You will die and all your people" (a movie quote) was a recurring theme in Hollywood. In the documentary they showed kids old Westerns to see their reaction of how they were treated.

People in the world still think Natives are old fashioned and still run around with horses and wear feathers. In those types of stories violent acts were excused in movies. It was even okay when Bugs Bunny was killing Indians (and keeping track) singing "One little two little Indians."

In another cartoon Pocahontas's story was manipulated to fit the American society. In the real-life version of history Pocahontas was only 9 and he (John Smith) was over 25 years old, definitely a troublesome problematic story to tell children and the world altogether.

The troubled and confused Hollywood story of the American Indian got to the point where no U.S. citizen could even recognize an actual tribal member.

Iron Eyes Cody was an Italian, which wasn't allowed or well thought of in the U.S. and eventually he tried to fit the Native image. From the 1920s he was everyone's favorite 'Indian.' Even off screen he lived as though he were the Indian character in the movies he was in. He faked an identity and he believed he was the character he saw on TV. His family celebrates him as Native. He died in 1999.

Not all stereotypes are negative, per say Because of the movies people still think we ride horses, i.e. 'All Natives are supreme horseman.' While not necessarily true, it isn't a bad one. Another observation was that Native people in Montana still speak their language fluently daily. The Crow, they love horses, some Crow were living like the pioneers and when it comes to having a connection with all things in the world, When a horse dies, some people cry.

"I was growing up where being Native was a cool thing"

After years of mixed messages on the big screen later on, White people wanted to become Native. But even then, White people pretending to be a "tribe" (at a summer camp in the film) just ends up mocking Natives. This led to Hippies.

Hippies were dressing the way they thought Natives dress and were supporting by doing things they think were done. They dressed like old Hollywood natives because, from time to time, they believed in their past life they were one. Some hippies labeled Indians as 'hippies.' They related the two (ideas), Freedom and Peace, and because of this people thought real Indians were hippies.

*A thing that can be troublesome with motion pictures is the quote "a picture tells a thousand words". For example, details, when someone is telling the real story of Crazy Horse. American people think of Crazy horse as a mythical person. Every photo of Crazy Horse is probably fake because he refused to have his photo taken, so there is a problem trusting in movies, television and other images.*

Movie making with Native Americans has come a long way. Indians have started to fight back in the movies they were in and in real life, and those stories are brought to the silver screen. There are more Natives making movies about Natives. NDNs have become a symbol of freedom, for many reasons and because of the movie industry. Many times, a movie made by Indians for Indians we still see through an "every person lenses" but the stereotype of a drunk Indian or stoic Native is broken by movies like "The Free Runner" where we see Native girls singing in their language in a story that is so authentically Indigenous Chris Eyre said, "It looked like an inside job." Even with better, more conscious representation in Hollywood plenty of Native Americans still take issue with how other Indians tell their Native story on film.

That was a highlight for me because I got to put the students in place to enhance their critical thinking and observation skills as well as give them the chance to step outside of a movie and look at it analytically that will likely carry over to any movie they watch from now on and don't worry, Yes they are up to that task, as you have just read.

I learned, as a trainer of soldiers, that people want a challenge. Whether large or small they want to succeed and they want to have someone to be proud of them in their accomplishments; so please, tell our young warriors that you are proud of them as often as you can. Reinforce it by showing up and listening, ask them about their day and just listen.

You will find that you have a lot in common and most of your 'differences' are in your head... They are the kids you raised after all and you just might learn something new.

Listen to the Kiksht words they learn, the sentences in our ancient language of the Big River... learn with them. For those of you who say things like, 'I don't have the time to learn Kiksht.' If you were on Facebook, you had time to learn Kiksht. If you were watching TV or if you were on your phone, you have time to learn Kiksht. If you were at the casino (not if you work there duh!), you definitely squandered your Kiksht learning time! There are three Language classes at MHS and a department dedicated to teaching those languages; so if you haven't learned your language it's about allotting the time and making 'the hard-right decision' vs 'the easy-wrong decision.'

I have nothing but good feelings about these students and their future in Native language. They are dedicated, focused and smart. They are going to have their lives expanded and learn to see Warm Springs, Oregon and the greater Pacific Northwest

~ Student lessons for the classroom ~

**Ichishkiin ~ Warm Springs**

**WARM SPRINGS SAHAPTIN LANGUAGE PROGRAM LESSON PLAN**

UNIT:	NAMES	BY:	Sahaptin Language Team
LEVEL:	Beginning	FOR	Kindergarten
LESSON:	Bolo-Tie Necklace Nametags	TIME:	15 minutes at a time

**GOAL:**

The students will make bolo-tie necklace nametags of various colors. They will get help writing their name. They will learn Sahaptin words and phrases about names and colors. They will enjoy making the name-tag bolo-tie necklaces and wearing them. The teachers will be able to see each child's name during class and call them by name.

**OBJECTIVES:** The student will be able to:

1. Follow directions to get a name tag, for full control.
2. Ask and answer their name, for full control.
3. Follow directions to get their bolo-tie nametag necklaces and put them on, take them off, and put them away, for full control.

**PROCEDURES:**

**1. Introduction:**

The teacher will have the students watch while she pulls out a bolo-tie necklace nametag, tells them what it is, and puts it on. She will say her name.

Chi ashwá iwáiwish.	This is my necklace.
Ku kwnaash wa c'iil, plas c'iil.	And here is a circle, a white circle.
Ku kwna tímani wanícht.	And the name is written here.
Wánishaash _____.	My name is _____.

**2. Implementation:**

Select the Bolo Tie Necklace

Pass around a box with bolo-tie necklace nametags. Tell each child to take one. As they take them, chat in Sahaptin, reinforcing the words for colors. Tell them to put them on.

Chna itáasha iwáiwish nuwáipashpa.	The necklaces are in this box.
Naxsh wnpnk iwáiwish.	Take one necklace.
Áuna t'áaxwamám txána iwáiwish.	Let's all get a necklace.
Chatamanáitnk naxsh.	Take one.
Áuximatash au wa t'áaxwamám naxsh iwáiwish?	Does everybody have one necklace?
Áumatash wa t'áaxwamám naxsh?	Do we all have one?
Iwaiwíti. (Iwáiwik.)	Put on your necklace.

Color Groups

Have the students sit in groups, according to the color of their bolo tie necklace.

Shimín áwa luc'á iwáiwish?	Who has the red necklaces?
Áichnk yuuk kúni.	Sit over here.
Miyánashma luc'á iwáiwishi chna áichti.	Children with red necklaces, sit here.

Write Your Name

Give stickers to each table. Have the students write their name on the sticker. Put the stickers on the bolo tie necklace. Help the children, and have classroom assistants work with the children at each table to help them write and stick on the nametag.

Pinatfmaik wanícht.	Write your name.
Ku shapawách'aknk iwáiwishpa.	Stick it on the necklace.

Circle of Names

Have all the children sit in a circle. Each child will point to their nametag and say their name. If you have enough assistants in class who can help with the language, you can have the children in each color group say their names in Sahaptin.

Wánishaash _____.	My name is _____.
-------------------	-------------------

**3. Closure:**

Put the nametag bolo-tie necklaces into the name box.

Chaxwíknk iwáiwish.	Take off your necklace.
Ku níchnk nuwáipashpa.	Put it in the box.

**4. Follow-Up:**

Have the students put on their necklaces in each class until everybody knows everybody else. Ask and answer each others' names.

Chatamanáitnk iwáiwish nuwáipashkni.	Take your necklace out of the box.
Iwáiwik.	Put it on.
Shínam wanísha?	What's your name?
Shin áwa wanícht ayatmí? pt'iicmí? winshmf? aswanmí?	What's his or her name?

in a way that non-speakers won't and that makes me happy for them.

It is hard learning a new language, the rules of Bashtenem are confusing and infect all aspect of the speaking the Language of the Big River but doing things that are hard is what makes everything we do, worth our time and these kids make it

look easy.

Being an Indian is hard. It's hard holding on to our culture and beliefs in a country that actively works against us, and has for centuries. It's hard maintaining our collective identity as Indians in a country that always wants us to assimilate. Kiksht is a hard language to learn: Word pronunciation, emphasis, compo-

sition, sentence structure are all significantly different from other languages and just similar enough to cause much confusion but, as one of my soldiers taught me after her time in Basic Training: 'If it isn't hard, it isn't worth doin' Sargn't,' and your Datgup Iduihamax are working hard in Kiksht Class.

**Rain Circle.**