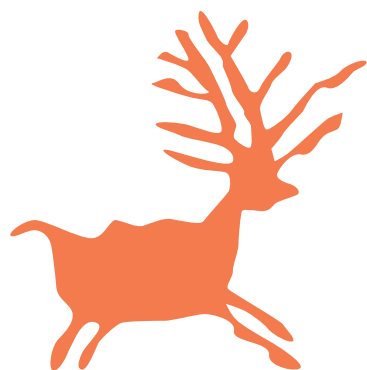




THE WASQ'U PEOPLE & THE BIG RIVER



THE GIFTS OF THE

BIG RIVER

STUDENT MATERIALS





Photo by Radine "Deanie" Johnson

WASQ'U

Seasonal Round & Provisions





WASQ'U

SEASONAL ROUND

What do Wasq'u people
harvest & do at this
time of the year?









Where did Wasq'u
Ancestors go at this
time of the year?



PROVISIONS LIST LOCAL

ROUND 1 TRADING FOR LOCAL GOODS

Work with your group to trade for enough supplies to thrive throughout the year. Try to get all of the local trade goods listed below:

ICON	LOCAL TRADE GOOD	NUMBER NEEDED	NUMBER RECEIVED
	Idunayax (Huckleberry)	10	
	Itk'axan (Chokecherry)	5	
	Itk'ilak (Dried, ground salmon) & ixshaqwt (Dried salmon)	10	
	Igakwal (Freshwater eel)	5	
	Ikshui (Cedar baskets)	5	
	Ich'ank iyagiwak (Deer meat) & ipasqwal (Deer hide)	5	
	Waqwat (Baskets of prepared biscuit root)	5	
	Ibiaxi (Baskets of bitterroot)	5	

Questions to consider while you trade:

What makes a fair trade?

How can trading help all of the groups get what they need to thrive?

What trade goods were harder to get? Why?

PROVISIONS LIST **SPECIALTY**

ROUND 2 TRADING FOR SPECIALTY GOODS

Trade your goods for as many of these items as you can. These materials are specialty goods, many of which come from very far away.

ICONS	SPECIALTY TRADE GOOD	NUMBER NEEDED	NUMBER RECEIVED
	Itp'aiskwa (Bison blankets), from the northeast	1	
	Wachin (Dentalium shells), from the northwest	1	
	Isik'enxat (Cornhusk bags), from the east	1	
	Ishaptakai (Parfleche rawhide suitcase), from the east	1	
	Aq'iwaq'i (Obsidian knives), from the south	1	
	Wasq'u & atxlulat (Mortar & pestle, used as bowl, cooking pots, etc.), from the south	1	
	Ishq'u (Bowls made from bighorn sheep horns) made by Wasq'u craftspeople	1	
	Akw'atq (Wasq'u sally bag) made by Wasq'u craftspeople	1	

Questions to consider while you trade:

What makes a fair trade for these specialty items?

What trade goods were harder to get? Why?



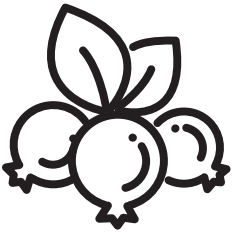
THE GIFTS OF THE BIG RIVER
ACTIVITIES

TRADE GOOD
COLORING SHEETS

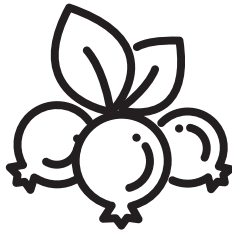
Idunayax

Huckleberry

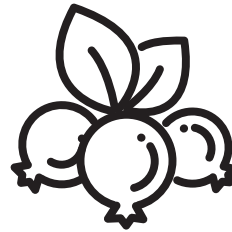
Instructions: Color trade good icons and cut out each square.



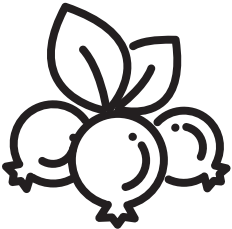
Idunayax
Huckleberry



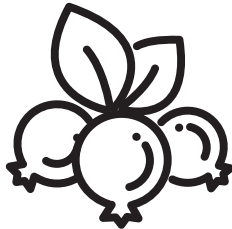
Idunayax
Huckleberry



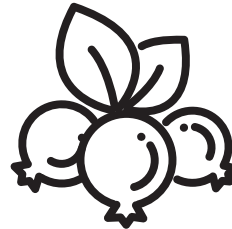
Idunayax
Huckleberry



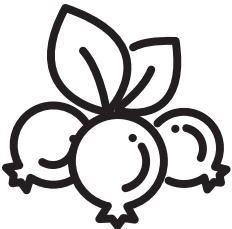
Idunayax
Huckleberry



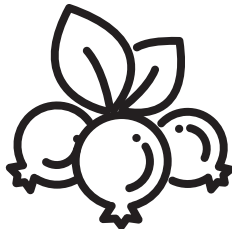
Idunayax
Huckleberry



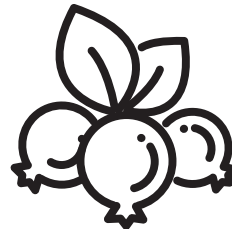
Idunayax
Huckleberry



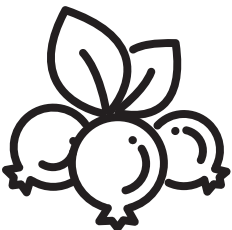
Idunayax
Huckleberry



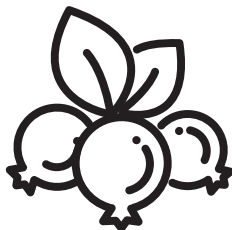
Idunayax
Huckleberry



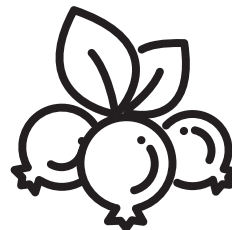
Idunayax
Huckleberry



Idunayax
Huckleberry



Idunayax
Huckleberry



Idunayax
Huckleberry

LOCAL TRADE GOOD

Itk'axan

Chokecherry

Instructions: Color trade good icons and cut out each square.

LOCAL TRADE GOOD



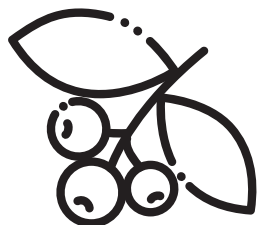
Itk'axan
Chokecherry



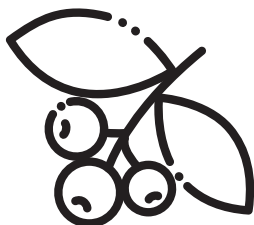
Itk'axan
Chokecherry



Itk'axan
Chokecherry



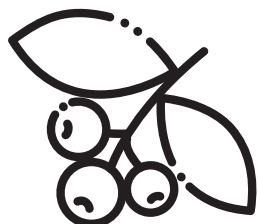
Itk'axan
Chokecherry



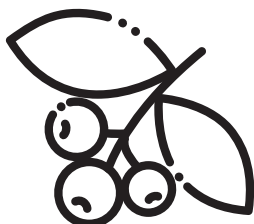
Itk'axan
Chokecherry



Itk'axan
Chokecherry



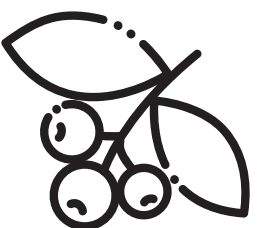
Itk'axan
Chokecherry



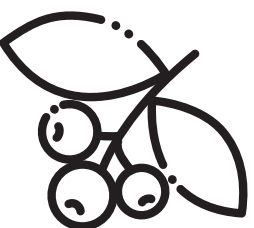
Itk'axan
Chokecherry



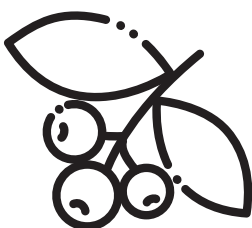
Itk'axan
Chokecherry



Itk'axan
Chokecherry



Itk'axan
Chokecherry

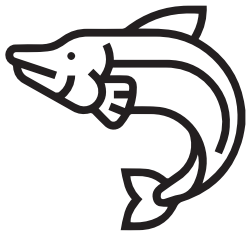


Itk'axan
Chokecherry

Itk'ilak / Ixshaqwt

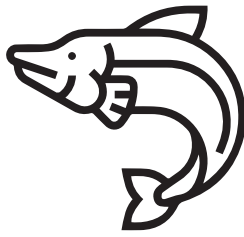
Dried, ground salmon / dried salmon

Instructions: Color trade good icons and cut out each square.



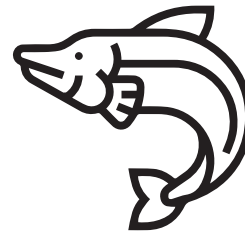
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



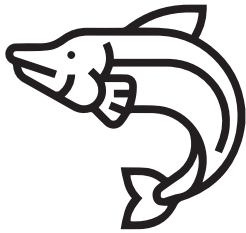
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



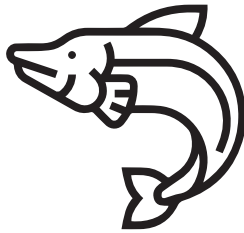
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



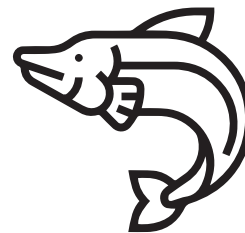
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



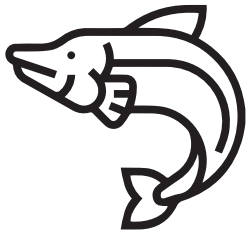
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



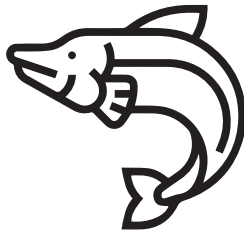
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



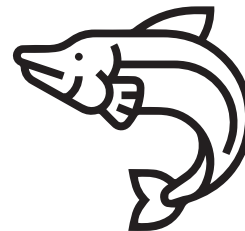
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



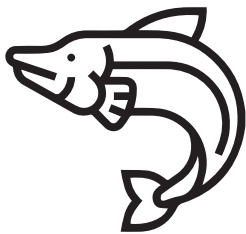
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



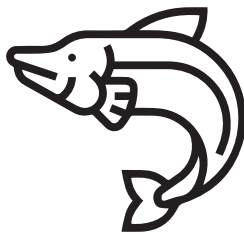
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



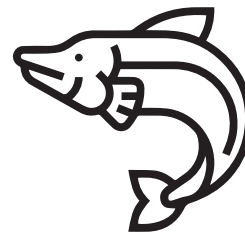
Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon



Itk'ilak / Ixshaqwt

Dried, ground salmon / dried salmon

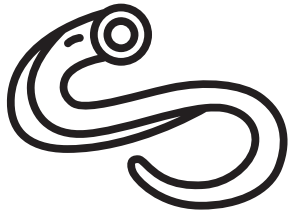
LOCAL TRADE GOOD



Igakwal

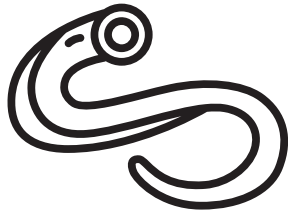
Freshwater eel

Instructions: Color trade good icons and cut out each square.



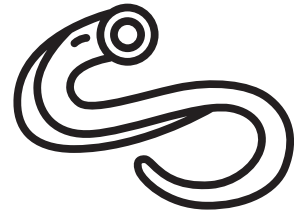
Ishgakwal

Freshwater eel



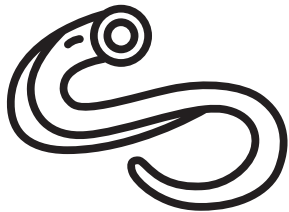
Ishgakwal

Freshwater eel



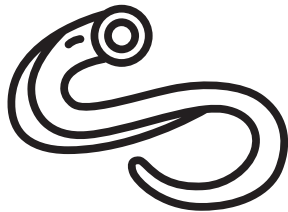
Ishgakwal

Freshwater eel



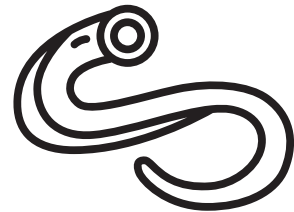
Ishgakwal

Freshwater eel



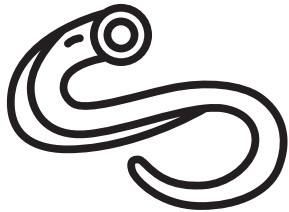
Ishgakwal

Freshwater eel



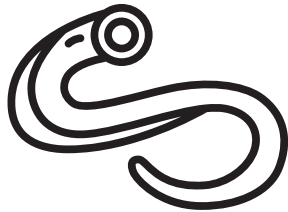
Ishgakwal

Freshwater eel



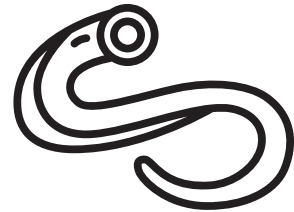
Ishgakwal

Freshwater eel



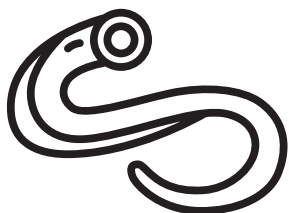
Ishgakwal

Freshwater eel



Ishgakwal

Freshwater eel



Ishgakwal

Freshwater eel



Ishgakwal

Freshwater eel



Ishgakwal

Freshwater eel

LOCAL TRADE GOOD



Ikshui

Cedar baskets

Instructions: Color trade good icons and cut out each square.



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets



Ikshui

Cedar baskets

LOCAL TRADE GOOD



Ich'ank iyagiwak / Ipasqwal

Deer Meat / Deer Hide

Instructions: Color trade good icons and cut out each square.



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

Deer Meat / Deer Hide



Ich'ank iyagiwak
/ Ipasqwal

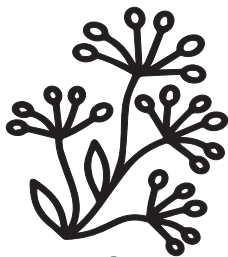
Deer Meat / Deer Hide

LOCAL TRADE GOOD

Waqwat

Baskets of prepared biscuit root

Instructions: Color trade good icons and cut out each square.



Waqwat

Baskets of prepared biscuit root



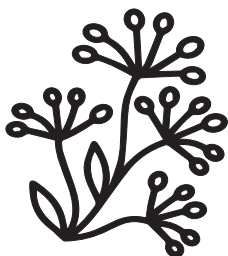
Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root



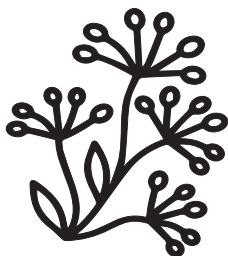
Waqwat

Baskets of prepared biscuit root



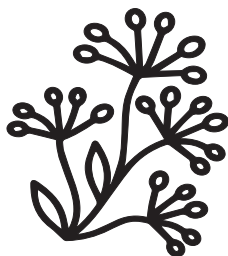
Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root



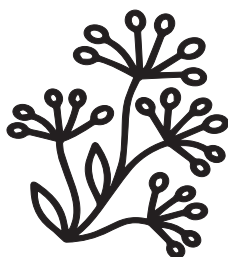
Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root



Waqwat

Baskets of prepared biscuit root

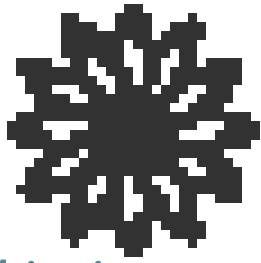
LOCAL TRADE GOOD



Ibixi

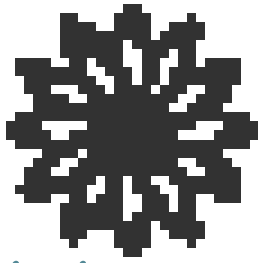
Baskets of bitterroot

Instructions: Color trade good icons and cut out each square.



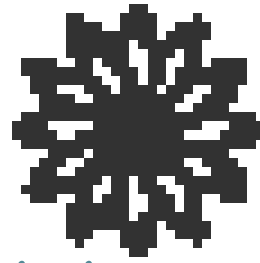
Ibixi

Baskets of bitterroot



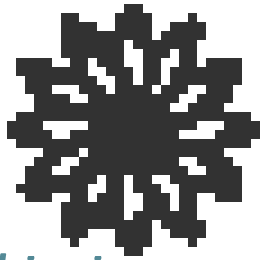
Ibixi

Baskets of bitterroot



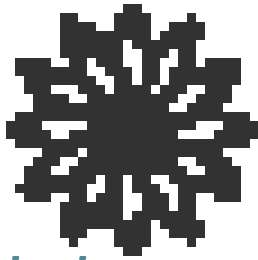
Ibixi

Baskets of bitterroot



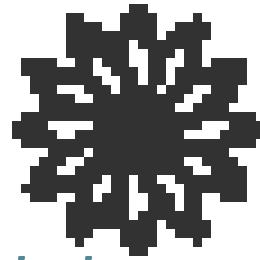
Ibixi

Baskets of bitterroot



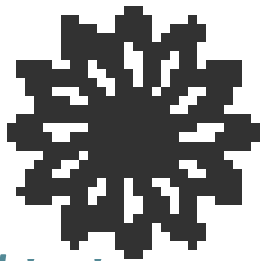
Ibixi

Baskets of bitterroot



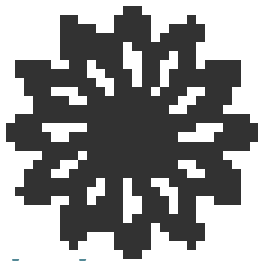
Ibixi

Baskets of bitterroot



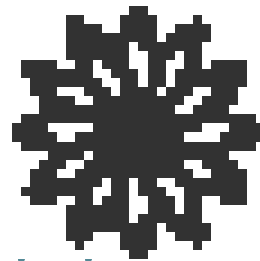
Ibixi

Baskets of bitterroot



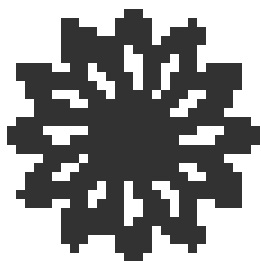
Ibixi

Baskets of bitterroot



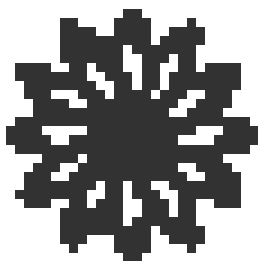
Ibixi

Baskets of bitterroot



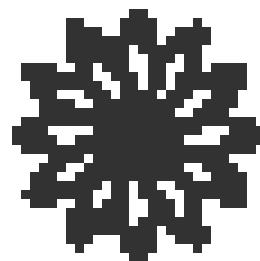
Ibixi

Baskets of bitterroot



Ibixi

Baskets of bitterroot



Ibixi

Baskets of bitterroot

LOCAL TRADE GOOD



Iłp'aiskwa

Bison blankets

Instructions: Color trade good icons and cut out each square.



Iłp'aiskwa

Bison blankets



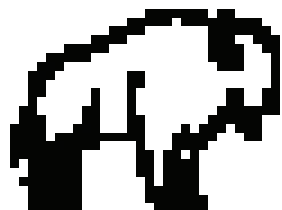
Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets



Iłp'aiskwa

Bison blankets

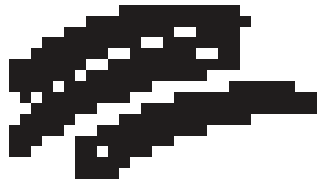
SPECIALTY TRADE GOOD



Wachin

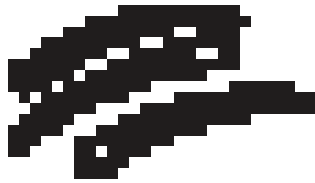
Dentalium Shells

Instructions: Color trade good icons and cut out each square.



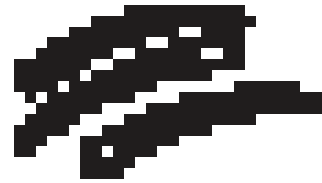
Wachin

Dentalium Shells



Wachin

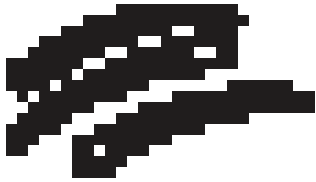
Dentalium Shells



Wachin

Dentalium Shells

SPECIALTY TRADE GOOD



Wachin

Dentalium Shells



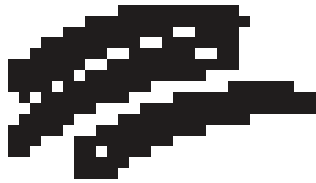
Wachin

Dentalium Shells



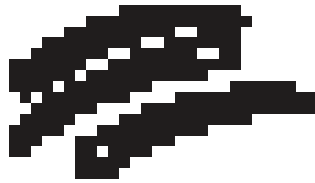
Wachin

Dentalium Shells



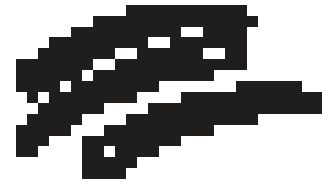
Wachin

Dentalium Shells



Wachin

Dentalium Shells



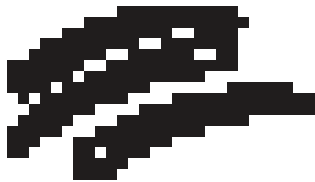
Wachin

Dentalium Shells



Wachin

Dentalium Shells



Wachin

Dentalium Shells



Wachin

Dentalium Shells

Isik'ensexat

Cornhusk bags

Instructions: Color trade good icons and cut out each square.



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags



Isik'ensexat

Cornhusk bags

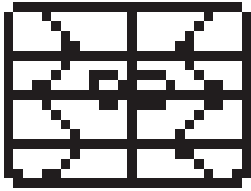
SPECIALTY TRADE GOOD



Ishaptaki

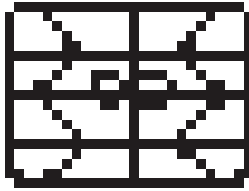
Parfleche rawhide suitcase

Instructions: Color trade good icons and cut out each square.



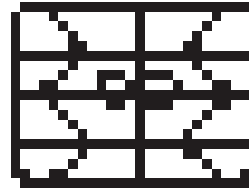
Ishaptaki

Parfleche rawhide suitcase



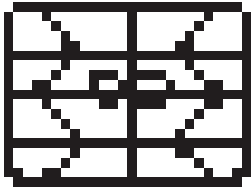
Ishaptaki

Parfleche rawhide suitcase



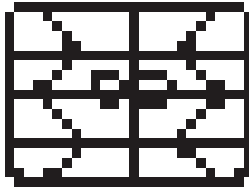
Ishaptaki

Parfleche rawhide suitcase



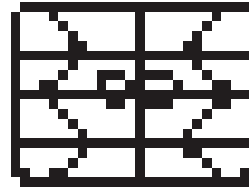
Ishaptaki

Parfleche rawhide suitcase



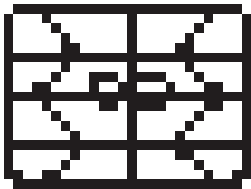
Ishaptaki

Parfleche rawhide suitcase



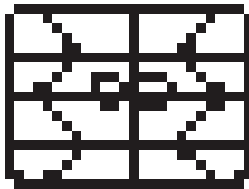
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Parfleche rawhide suitcase



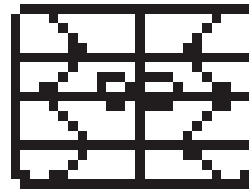
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Parfleche rawhide suitcase



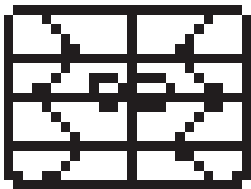
Ishaptaki

Parfleche rawhide suitcase



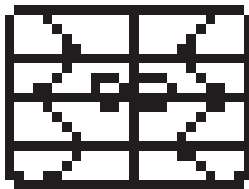
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Parfleche rawhide suitcase



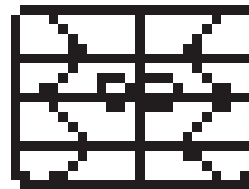
Ishaptaki

Parfleche rawhide suitcase



Ishaptaki

Parfleche rawhide suitcase



Ishaptaki

Parfleche rawhide suitcase

SPECIALTY TRADE GOOD



Aq'iwag'i

Obsidian knives

Instructions: Color trade good icons and cut out each square.



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives



Aq'iwag'i

Obsidian knives

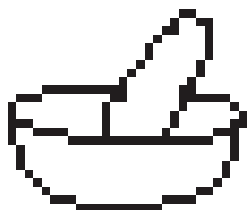
SPECIALTY TRADE GOOD



Wasq'u & Atxlutat

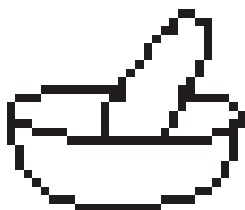
Instructions: Color trade good icons and cut out each square.

Mortar & Pestle



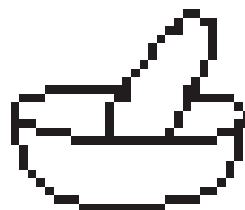
Wasq'u & Atxlutat

Mortar & Pestle



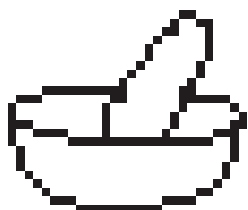
Wasq'u & Atxlutat

Mortar & Pestle



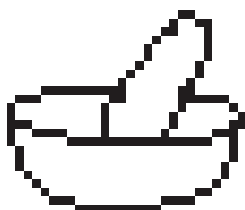
Wasq'u & Atxlutat

Mortar & Pestle



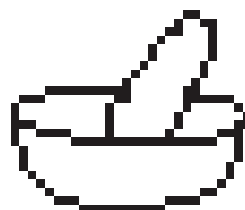
Wasq'u & Atxlutat

Mortar & Pestle



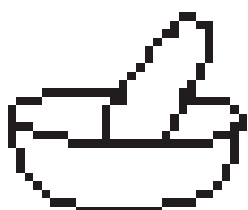
Wasq'u & Atxlutat

Mortar & Pestle



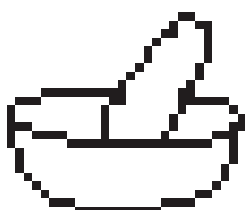
Wasq'u & Atxlutat

Mortar & Pestle



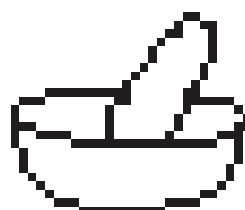
Wasq'u & Atxlutat

Mortar & Pestle



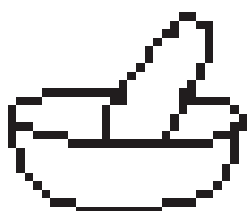
Wasq'u & Atxlutat

Mortar & Pestle



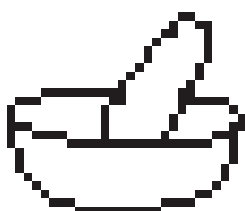
Wasq'u & Atxlutat

Mortar & Pestle



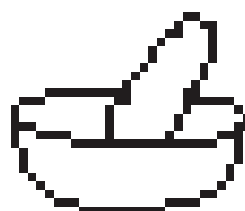
Wasq'u & Atxlutat

Mortar & Pestle



Wasq'u & Atxlutat

Mortar & Pestle



Wasq'u & Atxlutat

Mortar & Pestle

SPECIALTY TRADE GOOD

Ishq'u

Bowls made from bighorn sheep horns

Instructions: Color trade good icons and cut out each square.



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns



Ishq'u

Made from bighorn sheep horns

SPECIALTY TRADE GOOD



Akw'atq

Wasq'u sally bag

Instructions: Color trade good icons and cut out each square.



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag



Akw'atq

Wasq'u sally bag

SPECIALTY TRADE GOOD



THE GIFTS OF THE BIG RIVER
ACTIVITIES

**TRADE GOOD
INFORMATION
SHEETS**



PHOTO CREDIT: Walter Siegmund & Ben Legler

Waqwat (Biscuit root)



Trade Good: Waqwat in Kiksht, **Biscuit root** or **Canby's desert parsley** in English, *Lomatium canbyi* is the scientific Latin name

What is it used for? Food

Information from Wasq'u Elders & Teachers:

"This root, which is often referred to as the biscuit root, was often peeled and eaten raw. In earlier times, this root was peeled off its skin and smashed with a mortar and pestle. In the early 1930s, it was my duty as a child to grind this root with a hand meat grinder. When the grinding was completed, a small amount was grasped and smashed in the palm and fingers to form a small cake... It was then laid out in the sun to dry on canvas or tule mats. When dried, it was stored in large sally or cornhusk bags for future use or sometimes for trading at marriage feasts. The root, which grows in the arid areas of most Western states, has a very high vitamin C content."

George Aguilar Sr. in *When the River Ran Wild* page 67



Idunayax (Huckleberry)



Trade Good: Idunayax in Kiksht, **Huckleberry** in English *Vaccinium sp.* is the scientific Latin name

What is it used for? Food

Information from Wasq'u Elders & Teachers: "Eaten fresh, frozen, and canned, huckleberries are prepared by drying them along an excavated earthen trench with a log in it... This berry is harvested in nearly all the Western states in the high mountain ranges... It has a very high vitamin C content and makes a superb filling for pie."

George Aguilar Sr. in *When the River Ran Wild* pages 70-72

PHOTO CREDIT: Willamette Biology

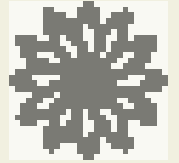


“The Warm Springs
Tribes eat their roots
with canned salmon.”

Radine “Deanie” Johnson

PHOTO CREDIT: Franz Xaver

Ibiaxi (Bitterroot)



Trade Good: Ibiaxi in Kiksht, **Bitterroot** in English
Lewisia rediviva is the scientific Latin name

What is it used for? Food

Information from Wasq'u Elders & Teachers: “This root, which has a reddish-looking peeling, or bark, grows in nearly all of the Western United States, unusually in arid and rocky places... The younger generation calls them ‘macaroni roots.’ In early reservation days, a gunnysack full of peeled and dry roots was considered a fair exchange for a good horse. The taste is indescribable. The older generation that became accustomed to this root food diet when very young will always crave the bitterroot in their later years. When cooked with salmon, the root provides a balanced, high-energy diet with carbohydrates, calcium, thiamin, and ascorbic acid [vitamin C].”

George Aguilar Sr. in *When the River Ran Wild* page 68

25



Ich'ank (Deer)



Trade Good: Ich'ank in Kiksht, **Deer** in English
Odocoileus sp. is the scientific Latin name

What is it used for? Food, clothing, and tools

Information from Wasq'u Elders & Teachers: “In earlier times, the summer hunting and salmon fishing areas were in the high Cascade Mountains. The Indians migrated to Oak Ridge, McKenzie Pass, South Santiam, and Breitenbush to hunt, fish, and pick huckleberries.”

George Aguilar Sr. in *When the River Ran Wild* page 79

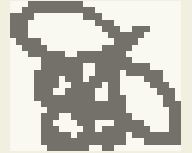
PHOTO CREDIT: Oregon Department of Fish & Wildlife

25



PHOTO CREDIT: John Rusk

Itk'axan (Chokecherry)



Trade Good: Itk'axan in Kiksht, **Chokecherry** in English
Prunus demissa is the scientific Latin name

What is it used for? Food, medicine

Information from Wasq'u Elders & Teachers: “The chokecherry, which ripens in the late summer and early fall, grows on trees about 10 feet in height. The trees can be found along streams and around the ponderosa-pine timberline. Indians seek the fruit in the Western states including coastal areas, and use the berries fresh, dried, and in later times, canned for jelly and syrup... The taste of canned chokecherry juice is exactly like the modern soda drink Dr. Pepper.”

George Aguilar Sr. in *When the River Ran Wild* page 74



PHOTO CREDIT: NYS DEC

Igunat (Salmon)



Trade Good: Igunat in Kiksht, **Salmon** in English
Oncorhynchus tshawytscha is the scientific Latin name

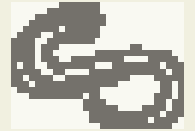
What is it used for? Food

Information from Wasq'u Elders & Teachers: “Several species of salmon migrated up the river, including the steelhead, spring Chinook, blueback (Sockeye), June hog Chinook, Coho or silver side, late fall steelhead, late fall Chinook, and late dog salmon. These runs of salmon were caught from March to early December... A 100-pound basket of itk'ilak—[dried salmon] mixed with dried berries, four gallons of dried roots, some eels, and dried salmon heads—could feed a family for four months of the winter.”

George Aguilar Sr. in *When the River Ran Wild* page 90



Igakwal (Freshwater eel)



Trade Good: Ishgakwal in Kiksht, **Freshwater eel or lamprey** in English. *Lampetra tridentata* is the scientific Latin name

What is it used for? Food

Information from Wasq'u Elders & Teachers: "Lamprey is high in protein and thiamin and is harvested from spring to late fall. When dried, it will keep you from eating all the berries when picking huckleberries. You can skew it up like shish-kabob and roast it over an open fire; oven baked is also very good. Long-time preservation is by air-drying. For easier eating of dried eel, place it on a large rock and pound it with a smaller smooth rock to soften."

George Aguilar Sr. in *When the River Ran Wild* page 92

PHOTO CREDIT: Dave Herasimtschuk, U.S. Fish & Wildlife Service



Ishkan (Cedar)



Trade Good: Ishkan in Kiksht, **Western red cedar** in English. *Thuja plicata* is the scientific Latin name

What is it used for? Roots and bark used for making baskets, medicine

Information from Wasq'u Elders & Teachers: "Tribal elders still teach how to make baskets and sally bags for root-gathering. The berry baskets used at Warm Springs are made of cedar roots and are faced with beargrass for decoration... The Columbia Klickitat Indians were well known for their fine craftsmanship of the cedar basket, and in the earlier times every family possessed huckleberry baskets."

George Aguilar Sr. in *When the River Ran Wild* page 98

"Cedar was and still is used as a medicinal plant as a tea for a cough. Today, many people boil it on their wood stoves for respiratory medicine. People today will also dry the branches to smudge with it for the scent and spiritual purposes." - Radine "Deanie" Johnson

PHOTO CREDIT: brewbooks



THE GIFTS OF THE BIG RIVER
ACTIVITIES

RESOURCE CARDS

LOCAL TRADE GOOD



LOCAL TRADE GOOD

IDUNAYAX

HUCKLEBERRY

THE WASQ'U PEOPLE & THE BIG RIVER

LOCAL TRADE GOOD



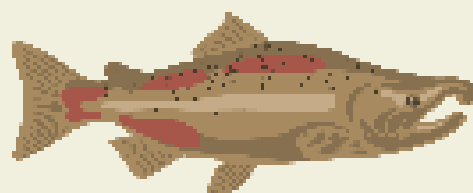
LOCAL TRADE GOOD

ITK'AXAN

CHOCKECHERRY

THE WASQ'U PEOPLE & THE BIG RIVER

LOCAL TRADE GOOD



LOCAL TRADE GOOD

IXSHAQWT

DRIED SALMON

ITK'ILAK

DRIED, GROUND SALMON



THE WASQ'U PEOPLE & THE BIG RIVER

LOCAL TRADE GOOD



LOCAL TRADE GOOD

IGAKWAL

FRESHWATER EEL

THE WASQ'U PEOPLE & THE BIG RIVER

LOCAL TRADE GOOD



LOCAL TRADE GOOD

IKSHUI

CEDAR BASKETS



THE WASQ'U PEOPLE & THE BIG RIVER



LOCAL TRADE GOOD

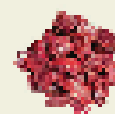


LOCAL TRADE GOOD

IPASQWAL
DEER HIDE



ICH'ANK
IYAGIWAK
DEER MEAT



THE WASQ'U PEOPLE & THE BIG RIVER

LOCAL TRADE GOOD



LOCAL TRADE GOOD

WAQWAL

BASKETS OF PREPARED
BISCUIT ROOT



THE WASQ'U PEOPLE & THE BIG RIVER



LOCAL TRADE GOOD



LOCAL TRADE GOOD

IBIAXI

BASKETS OF BITTERROOT



THE WASQ'U PEOPLE & THE BIG RIVER 30

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

ILP'AISKWA
BISON BLANKETS

THE WASQ'U PEOPLE & THE BIG RIVER

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

ISIK'ENXAT
CORNHUSK BAGS

THE WASQ'U PEOPLE & THE BIG RIVER

SPECIALTY TRADE GOOD

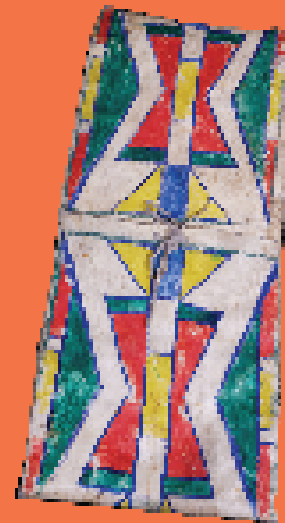


SPECIALTY TRADE GOOD

WACHIN
DENTALIUM SHELLS

THE WASQ'U PEOPLE & THE BIG RIVER

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

ISHAPTAKAI
PARFLECHE RAWHIDE
SUITCASE

THE WASQ'U PEOPLE & THE BIG RIVER 31

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

AQ'IWAQ'I
OBSIDIAN KNIVES

THE WASQ'U PEOPLE & THE BIG RIVER

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

WASQ'U &
AŁXLULAT
MORTAR & PESTLE

THE WASQ'U PEOPLE & THE BIG RIVER

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

ISHQ'U
BOWLS MADE FROM
BIGHORN SHEEP HORNS

THE WASQ'U PEOPLE & THE BIG RIVER

SPECIALTY TRADE GOOD



SPECIALTY TRADE GOOD

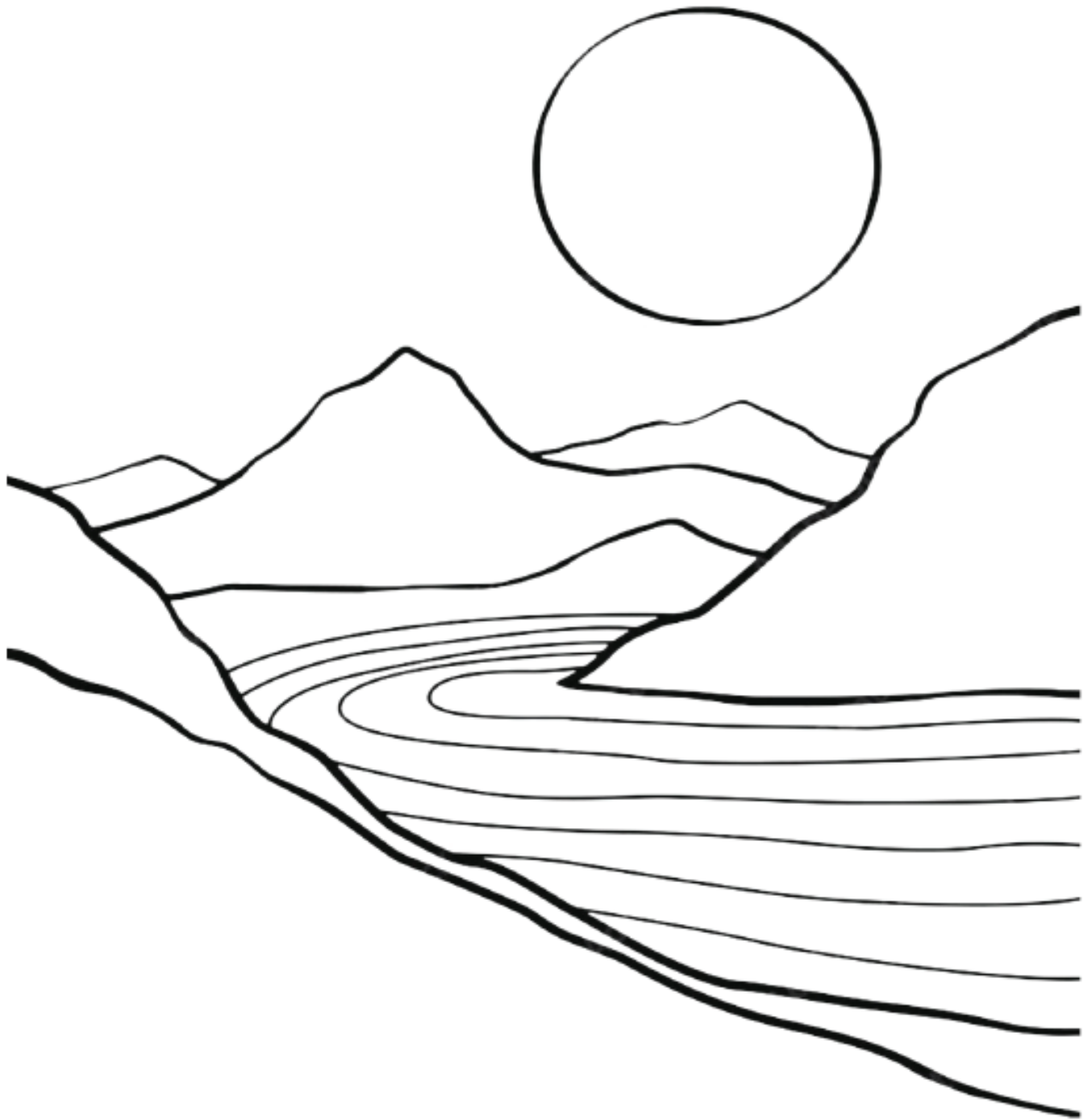
AKW'ALQ
WASQ'U SALLY BAG

THE WASQ'U PEOPLE & THE BIG RIVER 32



BIG RIVER (Iyagaitł Wimał) JOURNAL

Name: _____





ACTIVITY 1: The Big River (Iyagaitł Wimał) is a Special Place

Tell us about a place that is special to you.

Where is your special place?

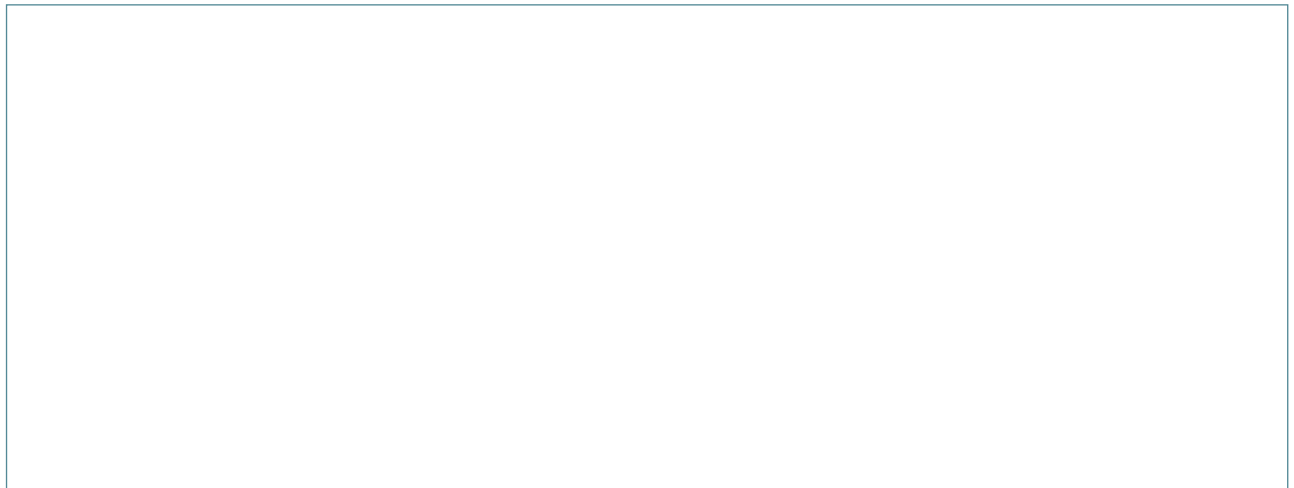
What do you do in your special place?

What do you experience with your senses in your special place? (What can you see, smell, touch, hear, taste?)

Who do you spend time with in your special place? Does the place remind you of someone special?

How does your special place make you feel?

Draw a picture of your special place.





ACTIVITY 1B: Persistence of Language

Based on the video, answer these questions.

What is the name of the Wasq'u language?

Why is speaking the language of your ancestors important?

Why did many Wasq'u people stop speaking or not learn the Wasq'u language?

What are Wasq'u people doing to continue learning and speaking their language today?



Map of the Big River Watershed

The Wasq'u people call the Columbia River *lyagaitl Wimał* or the **Big River**. The Wasq'u language is called **Kiksht**.



This map shows the Big River and the many smaller rivers (called tributaries) that feed into it. The **red box** highlights the homeland of the Wasq'u people along the banks of the Big River.

Map adapted from map created by Wikimedia Commons user: Bourrichon





Based on the video, answer these questions:

What makes the Big River special for the Wasq'u people?

What activities do the speakers share that they do along the Big River?

What do people experience with their senses along the Big River (see, smell, touch, hear, taste)?

Who or what does the Big River make the speakers think about or feel connected to?

What feelings do you think the speakers have about the Big River? Give examples from the video that explains your reasoning.

Draw a picture of the Big River including some of the things that make it special.





ACTIVITY 2 Mapping the Gifts of the Wasq'u Homeland

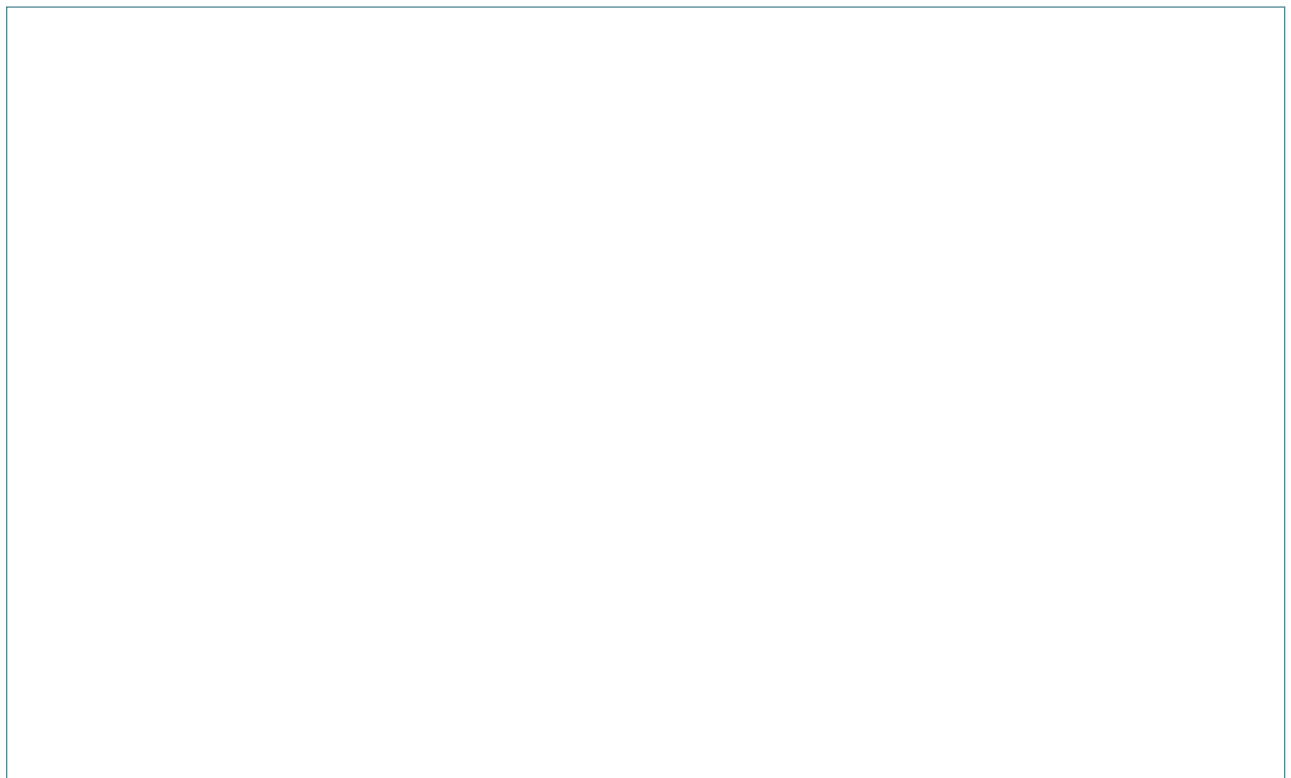
Based on the video, answer these questions:

Why is water important? How do Wasq'u people honor water?

What resources (or “gifts”) does the Big River and the surrounding area provide the Wasq'u for food, tools, and other needs and wants?

Why is it important to take care of the gifts that the River and land provide?

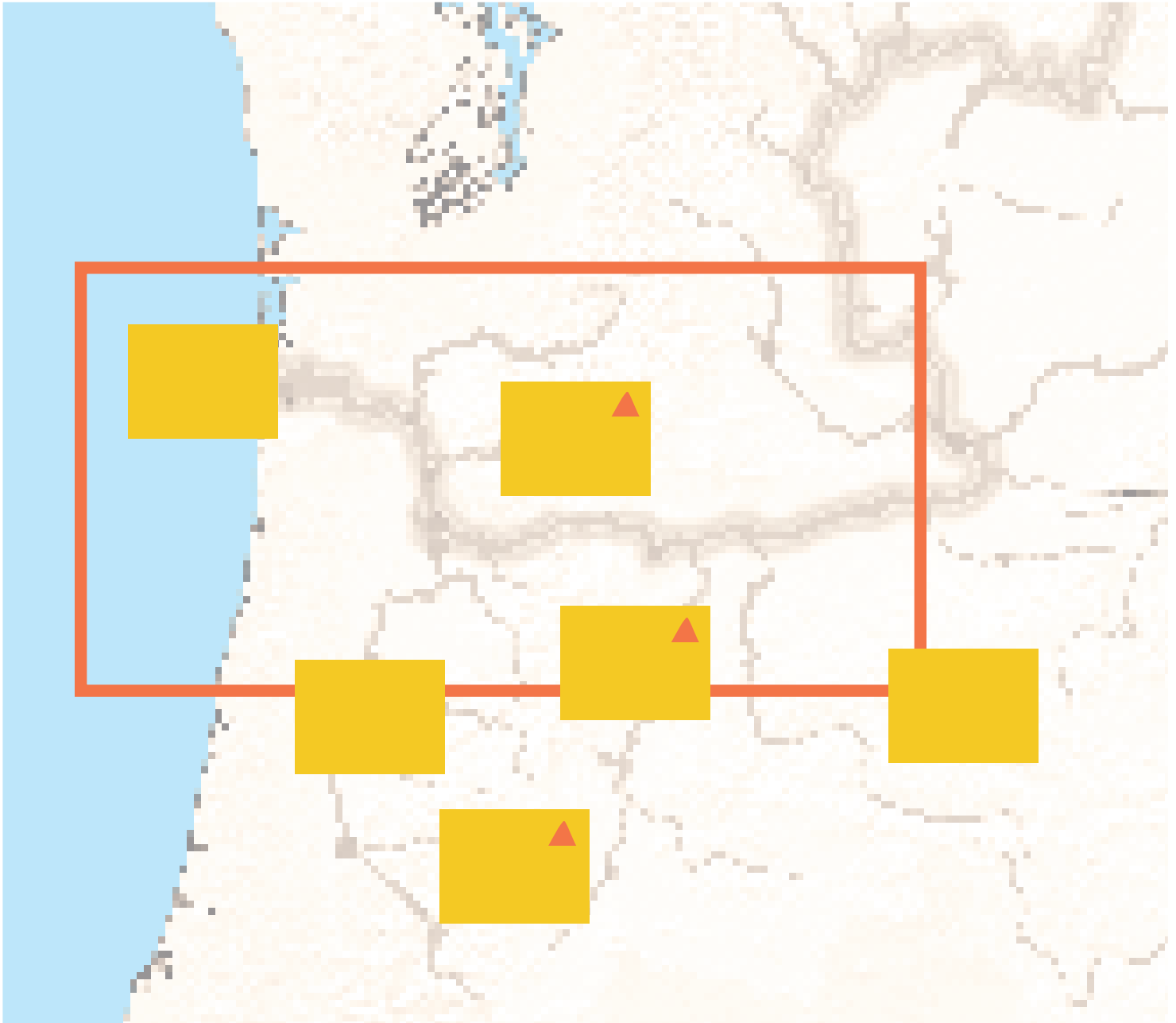
Draw a picture of one of the Big River's gifts or resources highlighted in the video.





Map of the Big River

1. Highlight the rivers in blue.
2. Cut out the photos on the next page and add them to the correct places on the map.
3. Add a star for where our community is on the map.



Cut out photos for the Map

Cut out these images and place them on the map



Where the Big River enters the ocean



Mt. Jefferson



Mt. Hood



High Desert



Mt. Adams



Wet forest

Cut out icons for the Map

Cut out these icons and place them on the map



huckleberry



bison blanket



chokecherry



dentalium shells



cornhusk bag



freshwater eel



wasq'u sally bag



bowl from bighorn
sheep horn



obsidian knives



dried salmon



mortar & pestle



bitterroot



parfleche
rawhide suitcase



cedar baskets



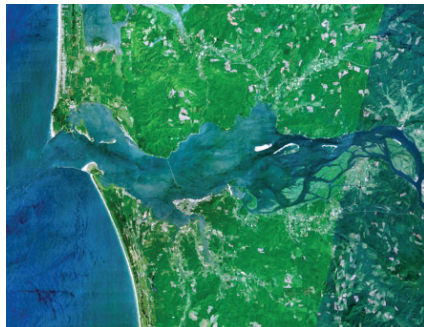
biscuit root



deer hide & meat

Reference Images for Map of Big River Activity

Keep this page to remind you what the photos and icons for your map



Where the Big River enters the ocean



Mt. Adams



High Desert



Mt. Hood



Mt. Jefferson



Wet forest



huckleberry



bison blanket



chokecherry



dentalium shells



cornhusk bag



freshwater eel



wasq'u sally bag



bowl from bighorn
sheep horn



obsidian knives



dried salmon



mortar & pestle



bitterroot



parfleche
rawhide suitcase



cedar baskets



biscuit root



deer hide & meat



ACTIVITY 3 Trading Gifts & Resources

Based on the video, answer these questions:

What role does trade play in Wasq'u life and culture? Why is their homeland along this section of the Big River such a good place to trade with other peoples?

What are some of the things that Wasq'u Ancestors trade(d) and why?

Why is Celilo Falls important and what happened to it in the 1950s?



ACTIVITY 4 Caring for the Big River Today

How would you feel if someone damaged your special place or you were not allowed to go there anymore?

Based on the video, answer these questions:

How did life change for the Wasq'u when European and U.S. traders, soldiers, and settlers arrived?

How did these changes impact the Big River and the gifts of the land and river that Wasq'u Ancestors depended on?

How are Wasq'u people today still connected to the Big River? How do they care for their homeland and culture?


How do you think the people in the videos feel about the disruptions and changes to their homeland and special places? Give examples from the video that explain your reasoning.



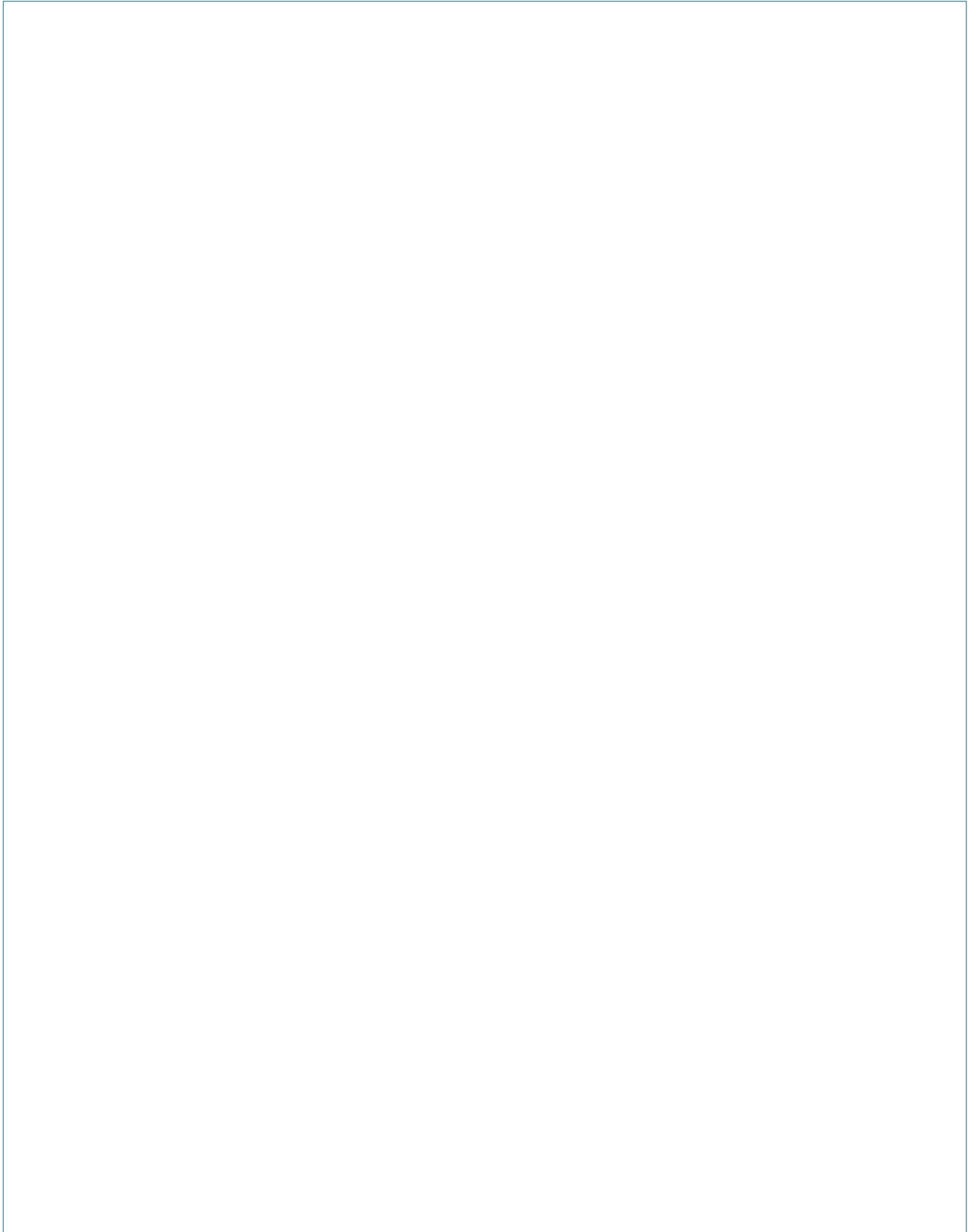
Story Board

Write a paragraph summary of the story. Be sure to include: when and where the story happened, who was involved, what happened and why, and how the actions of the people helped protect the Big River and the Wasq'u people.

Quotation from a Wasq'u Elder or author highlighting why this story is important



Draw a picture that highlights an important part of the story





Glossary

Celilo Falls: Celilo Falls was a beautiful and powerful waterfall on the Big River where Indigenous peoples fished for salmon and freshwater eel for centuries. The falls were not just important for food. They were also a place where different Tribal Nations would come together to trade, feast, play games, and take part in religious ceremonies. In 1957, the falls were covered by water when the U.S. government completed The Dalles Dam. Now, the falls are underwater, but they are still remembered as a special place for Indigenous peoples of the Big River.

Colonization: Colonization is when a group of people from another place comes to a new land and takes control of it. Oftentimes colonizers make the people who already live there follow their rules and ways of doing things. At different times, Great Britain, France, Spain, Russia, and the United States claimed the Wasq'u homeland.

Elders: Elders are respected members of the community who have wisdom and lessons to share. Elders are often older in age but not always. In writing, we capitalize Elders, which is one way we show respect to them.

Fishery: A fishery is an area where people try to catch fish. A fishery can also refer to the habitat a group of fish needs to survive so there will be enough fish to be caught in the future.

High Desert: The High Desert is a high-elevation area that gets very little rain and snow. Much of the precipitation falls as snow in the mountains. The High Desert includes parts of British Columbia (in Canada), Washington, Idaho, Montana, Oregon, Wyoming, California, Nevada, Utah, Colorado, Arizona, and New Mexico. Summers in the High Desert are usually short and relatively hot, while winters are long and cold. This desert is not what typically comes to mind with miles of sand. The High Desert usually has rocky terrain with many plants, such as sagebrush, and animals, like the jackrabbit.

Indigenous/Indigenous peoples: A person is Indigenous to a place if their ancestors have lived there for a very long time, often thousands of years. The places where Indigenous peoples are from influence their cultures, languages, and ways of life. Each group of Indigenous people have their own unique culture, language, and traditions that have been passed down through generations.

Landscape: A landscape includes everything on the land, whether you can see it or not. A landscape is made up of a collection of landforms, such as mountains, plains, and plateaus. Other features include bodies of water, like lakes or rivers, soil, vegetation, animals, and human-made structures.

Longhouse: The longhouse is the community center where the Wasq'u people and other Tribes come together as a community to practice religion, to mourn, to socialize, and to celebrate.



Glossary *continued*

Petroglyph: Petroglyphs are carvings that people made on rocks or caves a long time ago. The makers used sharp tools to make pictures of animals, people, symbols, or shapes on the rocks.

Pictograph: A pictograph is an image that was painted on a rock or cave a long time ago. The picture may represent things including animals, people, or objects.

Potlatch The potlatch is a ceremony to honor a special events by hosting a feast and giving away a large portion of one's belongings. Many Indigenous Nations in the Northwest have a history of potlatches and continue this tradition in different ways today.

Reservations: A reservation is a piece of land set aside by the United States Government for a Native American Tribe or Tribes.

The United States Government and Tribes negotiated treaties. The land set aside for reservations in treaties was often much smaller than where people traditionally lived. Some Tribes were able to keep a portion of their homelands—the place they traditionally lived in. In most cases, the U.S. Government removed people from their traditional homelands.

Wasq'u leaders signed a treaty with the U.S. Government in 1855. The treaty defined the area of the Warm Springs Reservation. Today, Wasq'u people can live wherever they want to, but many people choose to live on the reservation. The treaty promises the Wasq'u people the right to hunt, fish, and gather in their traditional places, even if those places are outside the reservation boundaries.

Resilience: Resilience means finding ways to keep going, even when life is hard or something bad happens. People show resilience in many different ways, such as carrying on cultural and spiritual traditions and values.

Since time immemorial: Since time immemorial refers to something that has existed for an extremely long time. For some Indigenous peoples, it means their stories, traditions, and ways of living have been part of their lives long before records or written history began.

Seasonal round: Seasonal rounds refer to activities that follow the seasons. For many Indigenous peoples, the seasonal round describes where people go to hunt, fish, and gather plants at different times of the year.

Settlers: Settlers are people who move together to a new place, like a country or area.

The Big River, Iyagaitł Wimał (Columbia River): The Big River starts in the Rocky Mountains of British Columbia in Canada. It flows through what is now Washington and Oregon before it reaches the ocean in Astoria, Oregon. The river is 1,243 miles long and has many tributaries (smaller rivers) that feed into it.



Glossary continued

Treaty/Treaties: Treaties are agreements made between different nations, like the U.S. Government and Tribes. Treaties decide things like where reservations are and what rights Tribes have. Treaties are important because they help Tribes keep their rights, and are often used in court to make sure those rights are protected.

Tributaries: Tributaries are smaller streams and rivers that flow into a larger waterway. For example, the Deschutes River is a tributary that flows into the Big River.

Warm Springs Reservation: The Warm Springs Reservation is the land that belongs to the Confederated Tribes of the Warm Springs. Confederated means that the Tribal Government includes more than one Tribe. The three Confederated Tribes of the Warm Springs include the Warm Springs, Wasq'u (Wasco), and Paiute Tribes.

Watershed: A watershed is an area of land where the water in the streams, rivers, and other waterways flow into the same place, like a larger river or lake. It includes all the plants, animals, rocks, and soil in the areas. The Big River watershed includes parts of Oregon, Washington, Idaho, Montana, Wyoming, Nevada, Utah, and British Columbia.

Wet forest: Wet forests are forests that receive a lot of rain or snow. Wet forests are more likely to be lush and green with a lot of ferns, mosses, shrubs, and large trees. In the Pacific Northwest, wet forests tend to be on the west side of the Cascade Mountains. It rains more on the west side because the wet air from the ocean drops its moisture when it travels over the mountains.



PROTECTING THE RIGHT TO FISH

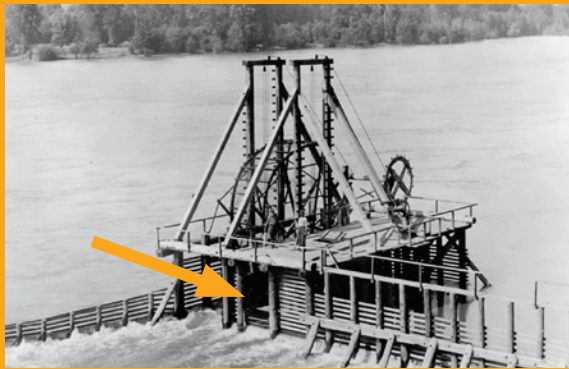
Introduction

The Wasq'u have rules and fishing chiefs to decide how many fish people should catch every year. The goal is to make sure the fishery stays healthy. A healthy fishery means that the Wasq'u will always have enough fish to feed their community.

Starting in the 1800s, settlers started fishing in new ways on the Big River and its tributaries. Canneries built fish wheels to catch large numbers of fish in the rivers as they tried to swim upstream. Fishing boats caught salmon in the ocean. Indigenous people worried about how the new practices hurt the fishery.

Oregon and Washington also made laws limiting where Indigenous people could fish. Wasq'u fishers were not allowed to visit the fishing sites promised in their treaty.

Several Tribal Nations fought in court and in Congress to protect the River and their right to fish. The Tribes won several court cases to protect their rights to fish in traditional places. The courts also said the Tribes have a right to help make decisions that impact the fish and river.



Opening that collected salmon swimming upstream

PHOTO CREDIT: Oregon Historical Society

Fishing Today

Wasq'u people still fish for salmon along the Big River today. The Wasq'u are part of the Columbia River Intertribal Fish Commission (CRITFC). CRITFC works with the U.S. Government and partners to care for the fishery.

Fish Wheels

Canneries started building fish wheels on the Big River in the 1880s. The fish wheels caught lots of fish very fast. The fish wheels took so many fish, the number of fish in the river crashed. Oregon banned fish wheels 1928 to protect future fish.



Wasq'u teachers Radine 'Deanie' Johnson, Valerie Switzler, and Doris "Teeny" Miller showing how to prepare salmon in different ways.

PHOTO CREDIT: Jarrette Werk / Underscore News + Report For America



PROTECTING THE RIGHT TO FISH

Wasq'u Voices Read passages written by Wasq'u authors.

Recalling Celilo: An Essay by Elizabeth Woody from the book *Salmon Nation: People, Fish, and Our Common Home.*

My grandfather fished at Celilo (Wyam) with his brother, George Pitt II, at a site that a relative or friend permitted, as is their privilege. They fished on scaffolds above the white water with dip nets. Since fishing locations are inherited, they probably did not have a spot of their own.

When the fish ran, people were wealthy. People from all over the country would come to Celilo to watch the “Indians” catch fish. They would purchase fish freshly caught. It was one of the most famous tourist sites in North America.



Elizabeth Woody PHOTO CREDIT: Oregon Cultural Trust



PHOTO CREDIT: United States Army Corps of Engineers

During the day, women cleaned large amounts of finely cut fish and hung the parts to dry in the heat of the arid landscape. So abundant were the fish passing Wyam on their upriver journey that the fish caught there could feed a whole family through the winter. Many families had enough salmon to trade with other Tribes or individuals for specialty items.

No one would starve if they could work. Even those incapable of physical work could share other talents. It was a dignified existence. Peaceful, perhaps due in part to the sound of the water that echoed in people's minds.

From *When the River Ran Wild! Indian Traditions on the Mid-Columbia and the Warm Springs Reservation* by George Aguilar Sr. - Wasq'u Elder

During the time of the treaty, the lands along the Columbia River were being taken over by settlers. Commercial fishwheels were brought to the Columbia in 1884, with 20 or more fishwheels working from Five Mile Rapids to Celilo Falls. Wherever an abundant amount of fish was caught with an Indian dip-net, that's the place a fishwheel was to be placed. The River Indians lost wherever there was a fishwheel established. (p. 17-18)



George Aguilar Sr PHOTO CREDIT: Confluence



RESPONDING TO THE IMPACTS OF DAMS

Introduction

Wasq'u leaders signed a treaty with the United States in 1855. In the treaty, the Wasq'u people retained the right to hunt, fish, and gather in the places they always have.

In the 1950s, the U.S. Government planned to build several dams on the Big River. Wasq'u leaders did not want the dams because they would hurt the fish runs. The Bonneville Dam would also flood Celilo Falls and the Long Narrows. These areas had been important fishing and gathering places for thousands of years.

After the dams were built, the Wasq'u and other Tribal Nations continued to work hard to have a say in how to care for the Big River. The Tribes won several court cases to change how the U.S. and State Governments make rules about the River.

One important court case was called the Boldt Decision. The court decided that the Tribes whose treaties reserved the right to fish on the Big River should have a say in how to care for the fishery. Because of the Boldt Decision and other court cases, the U.S. Government must work with Tribal Nations to restore fish runs hurt by the dams.

Fishers at Celilo Falls

Celilo Falls has been an important place for Indigenous people in the Northwest for a very long time. People traveled to the falls every year to fish, trade, take part in ceremonies, and see family and friends.

PHOTO CREDIT: *United States Army Corps of Engineers*



Bonneville Lake Covers Fishing Sites

The Bonneville Dam flooded Celilo Falls and nearby fishing areas in 1957. The Wasq'u and other Big River peoples still mourn for these places.

PHOTO CREDIT: *United States Army Corps of Engineers*



Agreements to Restore Salmon

In February 2024, Northwest leaders signed a historic agreement. The U.S. Government, Oregon, Washington, and four Tribal Nations agreed to spend \$1 billion to restore salmon in the Big River. The money will also help Tribes create new clean energy sources besides dams.

PHOTO CREDIT: *AP Photo/Susan Walsh*



RESPONDING TO THE IMPACTS OF DAMS

Wasq'u Voices Read passages written by Wasq'u authors.



PHOTOGRAPH BY Alan Govenar, Courtesy Documentary Arts, <http://www.mastersoftraditionalarts.org/>

The Long Narrows: The Forgotten Geographic and Cultural Wonder by Pat Courtney Gold

Oregon Historical Quarterly, Winter, 2007, Vol. 108, No. 4, *Remembering Celilo Falls* (Winter, 2007), pp. 596-605

In 1957, The Dalles Dam flooded these traditional homelands of the Columbia River People.

The canyon near *Nixluidix* (now Horse Thief Lake/ Columbia Hills Park) was filled with hundreds of **petroglyphs** and **pictographs**, images created by Native people over thousands of years. Some may have been created by visitors to the trade markets, but most were undoubtedly created by local Wishram and Wasco people. Some images recorded figures in their immediate environment, such as people, mountain sheep, birds, and water beings. When my mother was a child, she and her friends used to race up and down the canyon, looking at the petroglyphs... Unfortunately for all of us, The Dalles Dam flooded and buried forever thousands and thousands of art pieces on the basalt cliffs lining the Columbia River.

Today, we are keeping our culture alive. We travel from the **reservation** back to Wana (river) to fish in our usual and accustomed fishing sites. We visit the few petroglyphs that have been rescued and are now on display at the site of *Nixluidix*.

Like many cultures, our future is with the next generation. We must continue handing down our traditions.

The Narrows has been an important part of our history, and we can carry the importance of The Narrows in our stories, through elders, parents, and our museum.



PHOTO CREDIT: *Wikipedia*



RESTORING HABITAT FOR TRADITIONAL FOODS

Introduction

The Wasq'u have always taken great care to protect the plants and animals they rely on for their First Foods.

Since the 1860s, farms, dams, and forest practices have damaged traditional Wasq'u gathering areas. Settlers also told Wasq'u people they could not come on their ranches and farms to gather plants, fish, or hunt.

Today, the Confederated Tribes of Warm Springs (including the Wasq'u) are working to restore traditional foods.

Healthy Fish Habitat

The Tribes partner with farmers and ranchers to improve streams on their land. Healthy streams make good homes for young salmon.



Fire Helps First Foods

The Wasq'u people have used fire for a long time. Today the Tribes work with partners to set “controlled burns.” These small fires create habitat for berries, elk, and deer. Controlled burns also reduce the risk of large, dangerous wildfires.



PHOTO CREDIT: *Bureau of Land Management Oregon and Washington*

Learning from Elders

Elders teach young people how to gather roots the right way. Knowing how to harvest the roots properly allows the plants to grow back every year.



RESTORING HABITAT FOR TRADITIONAL FOODS

Wasq'u Voices Read passages written by Wasq'u authors.

From When the River Ran Wild! By George Aguilar Sr.

In very early times, the Indians were master burn ecologists who knew which part of the forest to burn for an abundant return of the huckleberries. The huckleberry fields were established using this method. Today in Oregon, the berry fields of centuries ago are choked with brush, crowding out the once high-yielding harvesting fields. Inactivity at a harvesting area also may have had devastating results at places [near Mt Hood]. In the early 1930s, thousands of sheep roamed the huckleberry fields at High Rock, wiping out the snowbrush. What effect they had on the fields I don't know, but it sure made my grandmother mad. (p. 71)



George Aguilar Sr. PHOTO CREDIT: Confluence

Food Gathering, First Foods and Food Sovereignty | High Desert Museum in collaboration with Native knowledge holders at the Confederated Tribes of Warm Springs.

Good day, my Indian name is *Lamxayat*. My English name is Valerie Switzler... For every part of the year there's something that comes up in season. All year long you gather the foods and process them and put them away until winter time. That's when you enjoy the foods...

My Indian name is *Tasuna*. My English name is Radine Johnson but I go by Deanie. I'm also a traditional food gatherer for the Agency Longhouse... I'll be truthful. I hated peeling the roots and processing them. Sitting down and peeling each and every little root. But I loved digging them. I loved picking berries and hiking in the mountains and walking long ways and finding big berries.

PROTECTING TREATY RIGHTS, LAND, & CULTURE



Food gatherers with the harvest PHOTO CREDIT: Radine "Deanie" Johnson



Digging roots PHOTO CREDIT: Radine "Deanie" Johnson

Introduction

Wasq'u leaders signed a treaty with the U.S. Government in 1855. The treaty required them to move away from the Big River. The Wasq'u did not want to leave their homeland and marched in protest, but they had few choices. The U.S. Government wanted the land for the large number of immigrants coming to the area. Even though their Ancestors had to move away from the Big River, Wasq'u people today continue to care for the land and rivers. They also work hard to continue traditional arts that reflect the beauty of the landscape.



PHOTO CREDIT: *Jim Choate*

The Reservation

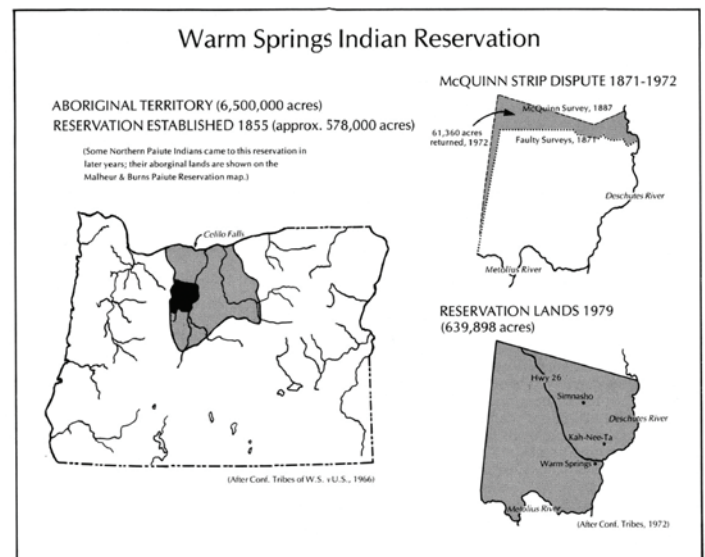
Wasq'u leaders in the 1850s were wise negotiators. They chose a reservation that could provide for their needs. The reservation included mountains, rivers, and grasslands. The leaders also reserved the right to fish along the Big River and gather in traditional places.

The Wasq'u and Warm Springs Tribes both moved to the same reservation. The reservation is south of the Big River on the east side of the Cascade Mountains. Later, the Northern Paiute people moved to the reservation too. The three Tribes became the Confederated Tribes of the Warm Springs.

Fighting for Treaty Rights

Over time, the Tribes had to fight for their treaty rights. They went to court many times to make sure they could hunt, fish, and gather in traditional places.

They also had to advocate for the correct boundaries for the reservation. In 1871, a U.S. Government surveyor made the reservation boundaries too small. The survey lines were different from what the Wasq'u and Warm Springs agreed to in the treaty. It took 100 years of fighting in court and Congress, but the Tribes won their claim to the proper boundaries in 1972.



Map adapted from Zucker, Jeff, Kay Hummel, Bob Hogfoss. *Oregon Indians: Culture, History, and Current Affairs: an Atlas and Introduction*. Portland, Ore.: 1983. © 1983 Western Imprints, the Press of the Oregon Historical Society.

PROTECTING TREATY RIGHTS, LAND, & CULTURE

Wasq'u Voices Read passages written by Wasq'u authors.

From the Confederated Tribes of Warm Springs website
<https://warmsprings-nsn.gov/history/>

The Arrival of Settlers

During the 1800's, the old way of life for the Indian bands in Oregon was upset by the new waves of immigrants from the east. In 1843, 1,000 immigrants passed through The Dalles. In 1847 there were 4,000. By 1852, up to 12,000 settlers were crossing Wasq'u and Warm Springs territories each year.

In 1855, Joel Palmer, superintendent for the Oregon Territory, received his orders to clear the Indians from their lands. He did so by negotiating a series of Indian treaties including the one establishing the Warm Springs Reservation. Under the treaty, the Warm Springs and Wasq'u Tribes relinquished approximately ten million acres of land, but reserved the Warm Springs Reservation for their exclusive use. The Tribes also kept their rights to harvest fish, game and other foods off the reservation in their usual and accustomed places.



PHOTO CREDIT: Savannah Holliday-Smith and her son, J'Von Smith

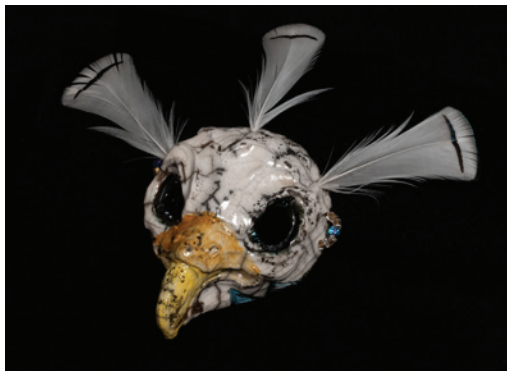


PHOTO CREDIT: High Desert Museum

From *The Long Narrows: The Forgotten Geographic and Cultural Wonder* by Pat Courtney Gold in *Oregon Historical Quarterly* special issue *Remembering Celilo Falls* (Winter 2007)

Today, we are keeping our culture alive... My family carries on our fishing traditions at our ancient family village, Wac'aqws, where our ancestors lived and fished for generations. Though the fishing is not as good as it used to be, we still travel from the Warm Springs Reservation to fish during the spring and fall Chinook runs....

The Elders have preserved our language, our legends and stories, and many of our cultural traditions, such as basketry, fishnet making, dances, songs, and regalia. Some artists are doing contemporary art, using traditional techniques with modern technology such as Lilian Pitt's clay and bronze work, my yuppie Indian baskets and filmmaking to preserve our culture, and Archie Caldera's antler carvings of Native fishermen.



CARING FOR THE RIVER VIDEOS

Protecting the Right to Fish

Columbia River Inter-Tribal Fish Commission 1305-2 Sustainable Today

<https://www.youtube.com/watch?v=LXmRsu-lzXo> (5:12)

How salmon shaped the Northwest -Superabundant S1 E6

<https://youtu.be/sUKHV5zCmM> (12:22)

Kiksht Language Lesson about Fishing

<https://www.youtube.com/watch?v=gUnLrh-Y6oU> (3:39)

Responding to the Impacts of Dams

Elder recounts life at Celilo Falls, 66 years after inundation behind The Dalles Dam by CRITFC

<https://www.youtube.com/watch?v=poYfD2tTjVE> (8:15)

Celilo Falls silenced by the Dalles Dam | Echo of Water Against Rocks by University of Oregon

https://www.youtube.com/watch?v=oWdxY_5DHq0 (13:00)

Warm Springs | Mill Creek Restoration Project

<https://www.youtube.com/watch?v=7za9KsZBPTM> (9:22)

Restoring Habitat for Traditional Foods

Food Gathering, First Foods and Food Sovereignty

High Desert Museum in collaboration with Native knowledge holders at CTWS.

<https://youtu.be/pcC0hgWb33E> (7:47)

Common Ground » Confederated Tribes of Warm Springs by Wahoo Films

<https://www.youtube.com/watch?v=hjfb-lhCA6g> (11:07)

Náimuni: Connecting Oxbow Conservation Area | Confederated Tribes of Warm Springs

<https://www.youtube.com/watch?v=4UrjqRDk57A> (11:07)

Protecting Treaty Rights and the Reservation

The Confederated Tribes of Warm Springs, Oregon Treaty 1855

<https://youtu.be/Uo5O9A5ywlq> (5:04)

Basket Weaver Draws From Native Culture

<https://www.youtube.com/watch?v=lqJBXHA630A> (3:53)