

AN ACTIVITY BOOK FOR CHILDREN

SAVE
INDIGENOUS
HISTORY



YAKAMA NATION COLLABORATION



This activity book is designed to teach children about archaeology and respecting sites. Please visit SaveHistory.org to learn more about our mission to end looting and vandalism of sites and protect Indigenous heritage.



THIS BOOK BELONGS TO:

(write your name here)

A Huge THANKS

AKW'AŁANÚUSHAATASH

TO OUR COLLABORATIVE TEAM:

Yakama Nation – Environmental Restoration/Waste Management Program:
TRINA D. SHERWOOD & SAMANTHA REDHEART



TO OUR ARTISTS:

BROOKE CAPETILLO

Yakama Nation (Kamilthpah) and Latina

MORGAN GAINES

Quuiich of The Confederated Tribes of Coos, Lower Umpqua, & Siuslaw Indians

JACK GEORGE

Yakama Nation

LORELEI KRUGER

Yakama Nation

LEE "BONE" SEKAQUAPTEWA

Yakama, Diné/Navajo, Hopi — "Yakanavapi"

KAYLA SHAGGY

Diné and Anishinaabe

ERIC CARLSON

Desert Archaeology



CHALÚTIMATAAM PÍKCHASH

COLORING Activity

Dr. Russell Kiáux Jim

November 26, 1935 – April 7, 2018



Scan Here TO LEARN MORE
ABOUT DR. JIM!

Growing Up: He grew up in the Dry Creek area, raised by his aunts and elders. He loved riding horses and became a great horseman.

Family Life: He was married to Bobbie Jim for 45 years. They lived in Medicine Valley and raised two sons and six daughters. He also had 27 grandchildren and 28 great-grandchildren (and counting!).

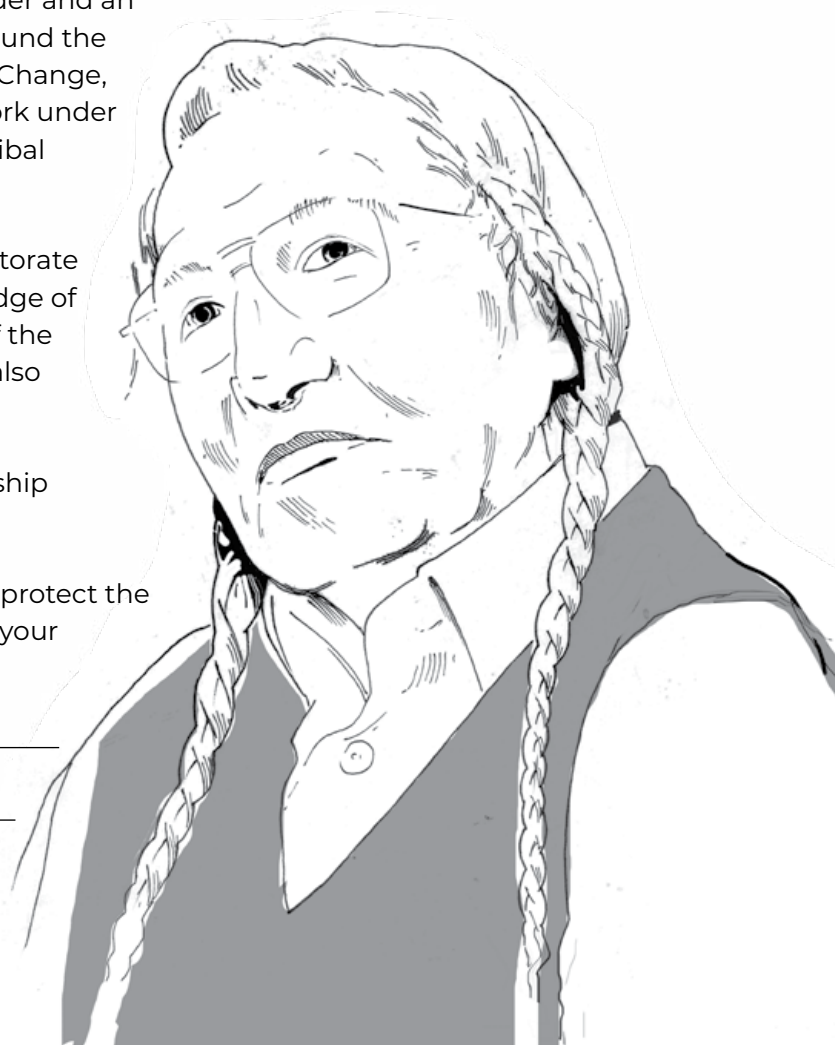
Work: He worked for the Bureau of Indian Affairs in Forestry and later helped lead the Yakama Nation Tribal Council. He started the Yakama Nation Environmental Restoration and Waste Management Program to protect the land and environment.

Leadership: He was a respected religious leader and an expert in traditional knowledge. He spoke around the world about Environmental Science, Climate Change, Food Sovereignty, and Nuclear Justice. His work under the Yakama Treaty of 1855 protects Yakama tribal members now and into the future.

Honors: In 2017, he received an Honorary Doctorate from Heritage University for his deep knowledge of Yakama culture, nature, and the protection of the Yakama Nation Treaty of 1855. The university also created a scholarship in his name.

Legacy: His hard work, teachings, and leadership continue to inspire people today!

Question: Why do you think it's important to protect the land and environment like Dr. Jim did? Write your answer below.



CHALÚTIMATAAM PÍKCHASH

COLORING Activity

Dr. Virginia Tuxámshish Beavert, PhD
November 30, 1921 – February 8, 2024



Scan Here TO LEARN MORE
ABOUT DR. BEAVERT!

Growing Up: Dr. Beavert was born in the Blue Mountains. When she was just 12 years old, she helped linguists and anthropologists by working as an interpreter.

Military Service: During World War II, she served in the Women's Army Corps for three years.

Leadership: She was the first woman elected to the Yakama Nation General Council.

Education: She earned a bachelor's degree, a master's degree, and a doctorate degree. When she earned her doctorate at the age of 90, she became the oldest person to receive a degree from the University of Oregon.

Language and Culture Work: Dr. Beavert was a talented linguist who wrote multiple books about Yakama culture and language and its multiple dialects. She founded the Northwest Indigenous Language Institute. Working with a team of people that included her parents, she created the first Sahaptin dictionary and alphabet. She continued to teach the Sahaptin language until the age of 102!

Legacy: Dr. Beavert's passion for preserving and teaching the Sahaptin language continues to inspire people today!

Question: Why might it be important to teach Sahaptin/Ichishkíin like Dr. Beavert did? Write your answer below.



WATCH VIDEOS
Ichishkíin Language Translations

Illustrations: Eric Carlson

Your Family & Community



Think of your family and community, and **DRAW WHAT YOU SEE.**



WRITE ABOUT YOUR COMMUNITY.

Where do they live? _____

What do they wear? _____

What do they eat? _____

What makes your community special? _____



ECOLOGICAL REGIONS OF Turtle Island

Turtle Island is what some Indigenous people call North America.




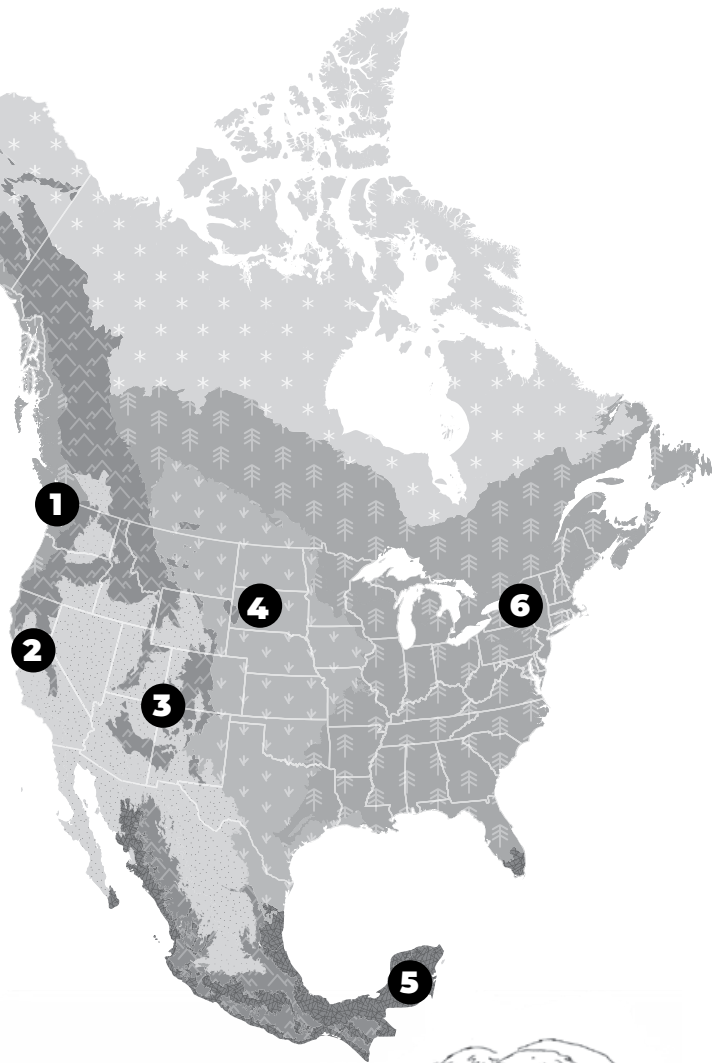
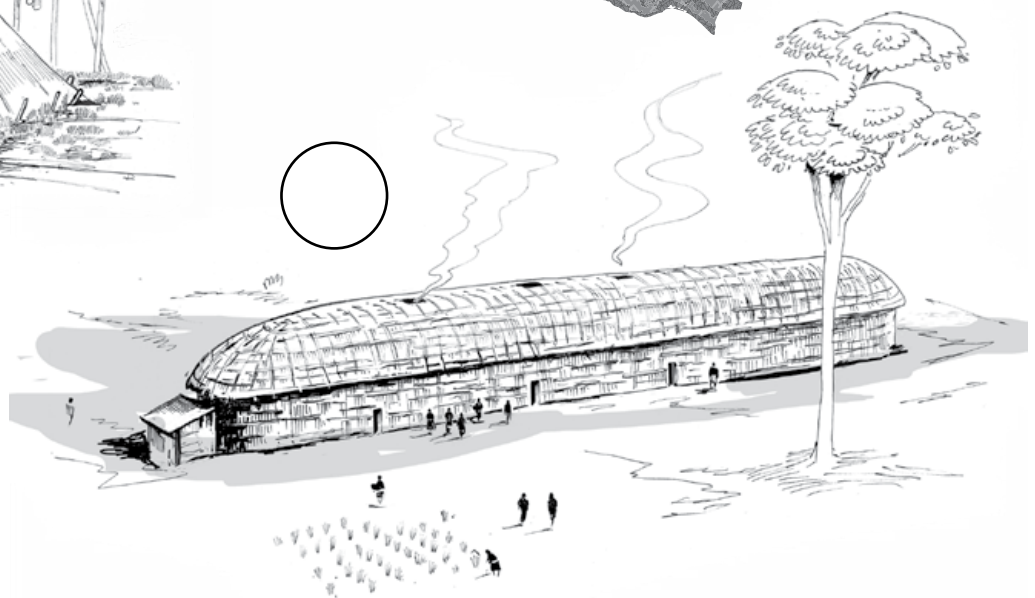
DRAW YOUR HOME on the map in the area where you live.



MÉNIK IWÁ ÍCHI NISHÁYKT?

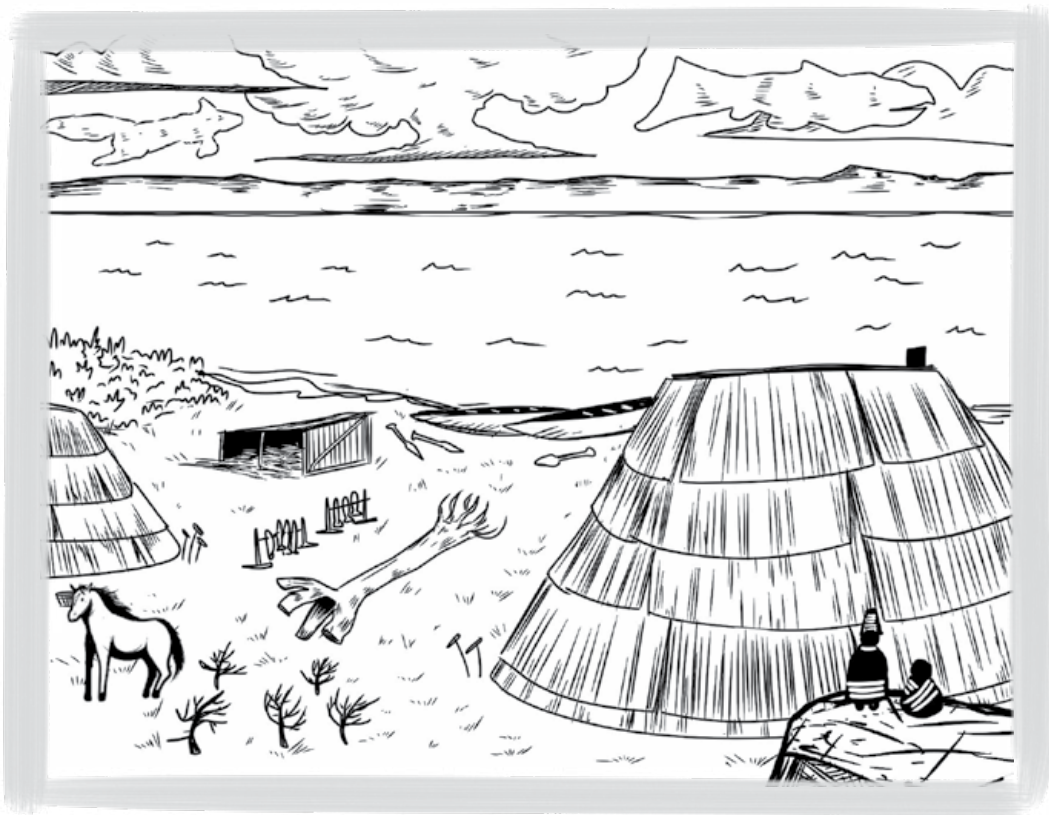
Where Are These Homes From?

 Locate where each home is from on the map, and **WRITE THE NUMBER** from that location in the circle by that home.





Help Tell The Story



_____ was walking with **Púsha** (Paternal Grandfather) _____ in
 (name) (name)
 the **lawiishk'ishit** (shadow) of the _____ **pít'xanuk** (mountains and bluffs).
 (mood)
 They were talking about how it was when Grandfather was an **áswan** (boy). They
 are from the _____ people of _____. He would
 (Tribal name) (location)
 point out different _____ and say how they were used in the "old days."
 (plants)
 The boy looked down and saw a **tanínsh** (arrowhead). Grandfather told him
 to leave the point where he found it, like they did with all artifacts they found.



TÍMANI PSHWA WATÁMPA

Pictographs on The Lake

Cedar and her grandma paddled their **wasíis** (canoe) on a **wána** (river) surrounded by bluffs. From their **wasíis**, they spotted many animals, including deer, eagles, porcupines, beavers, and otters. Cedar couldn't stop smiling. She was excited to see so many animal relatives and couldn't wait to see the ancestral site her grandma had told her about.

"We're almost there," Grandma said, pointing with her lips to a large **pshwa** (rock). As they paddled closer, the images painted in red on the **pshwa** became clearer. Cedar could see **shwúyi** (moose) with large **yúkaas** (antlers) and people in **wasíis** in the pictures.

"These are **pictographs**," Grandma explained. "Our ancestors painted them on **pshwa**. Sometimes, they carved into the **pshwa** to create images. Carved pictures are called **petroglyphs**. Both pictographs and petroglyphs tell stories from the culture of our ancestors." Cedar's grandma was a Tribal **Elder** and the Tribal archaeologist. Since Cedar was young, her grandma told her stories about their people called **oral history**. She also taught her about **archaeology**. Archaeology is a way to study human history. She showed Cedar artifacts like **arrowheads**, woven **baskets**, and **sherds**, or broken pieces of pottery.

Her grandma had even let Cedar visit an archaeological site with her. There, scientists found a **midden**. A midden is where people from the past put their trash. The artifacts in the midden are all in the same **context**, which means the artifacts came from the same time and place. The midden contains **lithics**, or stone tools and flakes of stone. Flakes were created when ancestors made stone tools. Cedar enjoyed listening to her grandma's stories about the past. Seeing the **artifacts** her ancestors used was special.

Cedar and her grandma were able to paddle their **wasíis** right up to the pictographs. Her grandma told her not to touch them because doing so could damage the images. It was important to keep the pictographs safe. They wanted other people to learn from and visit ancestral sites, too.

"Grandma, they paddled in **wasíis** just like us!" Cedar exclaimed.

"Isn't that amazing?" Grandma said. Cedar agreed and looked forward to telling the rest of her family back at **nisháyaas** (camp) about the pictographs.



DID YOU *KNOW?*

Places where a community lived are called **SITES**.

The people who lived at sites are called **ANCESTORS** by many Native Americans.

A community's old things, like pottery and tools, are called **ARTIFACTS**.

ARCHAEOLOGISTS are people who study people of the past by looking at sites and artifacts.

Sometimes people steal artifacts. Stealing artifacts is called **LOOTING**. Archaeologists, rangers, and Tribes work together to protect artifacts and sites. They keep them safe from looting.

If you see people looting, you should leave and go to a safe place.

After getting to a safe place, **TELL AN ADULT** to report the looting by calling 1-833-ENDLOOT.



MISH NAM

ÁSHUKWAASHA?

NISHÁYAAS iwá anakwnák panisháykinxana tíinma.

Niimí **NCH'INCH'IMA** míimi panisháykinxana
nisháayaaspa.

MIIMÁ KUTKUTNÁWAAS iwá anakúsh wápaas
ku tkni.

WYAWAK'IT-ŁÁMA patk'inxa nisháyaas ku miimá
kutkutnáwaas.

Ttúshma **PAPÁXWÍXA** miimá kutkutnáwaas. Tíinma
pashapánaknuwíxa wyawak'it-łámayin ku tiichampamá
naktkwaninłámayin miimá kutkutnáwaas.

Paysh nam ák'inuta anakwmak papáxwita, awkú nam
pinánaknuwitaxnay ku nam áttaxnay. Nch'i tiin paysh

IYÚUYUUTA TÁMUNTAY.



Message Decoder

1 B	2 P	3 U	4 J	5 T	6 G	7 Y	8 D	9 I
10 C	11 N	12 R	13 Q	14 E	15 S	16 W	17 F	18 A
19 V	20 M	21 L	22 K	23 H	24 X	25 O	26 Z	



Use the numbers and letters above, **DECODE THE SECRET MESSAGE** below:

2 21 14 18 15 14 2 12 25 5 14 10 5

15 9 5 14 15 21 14 18 19 14

18 12 5 9 17 18 10 5 15 16 23 14 12 14

7 25 3 17 9 11 8 5 23 14 20

5 18 22 14 18 21 21 25 17 7 25 3 12

5 12 18 15 23 8 25 11 25 5

5 25 3 10 23 12 25 10 22 18 12 5

12 14 15 2 14 10 5 5 23 14 21 18 11 8



Find the Tools

Archaeologists use many tools to study the past.



FIND THE BOLDED TOOLS in the illustration.

A **trowel** is a handheld tool with a blade used for digging.



A **screen** helps archaeologists find artifacts by separating the dirt from the artifacts.



A **recorder** records the oral histories of communities.



Maze

Guide the salmon to its spawning grounds safely by **SOLVING THE MAZE BELOW**. Watch out for obstacles like trash, bears, and dams!

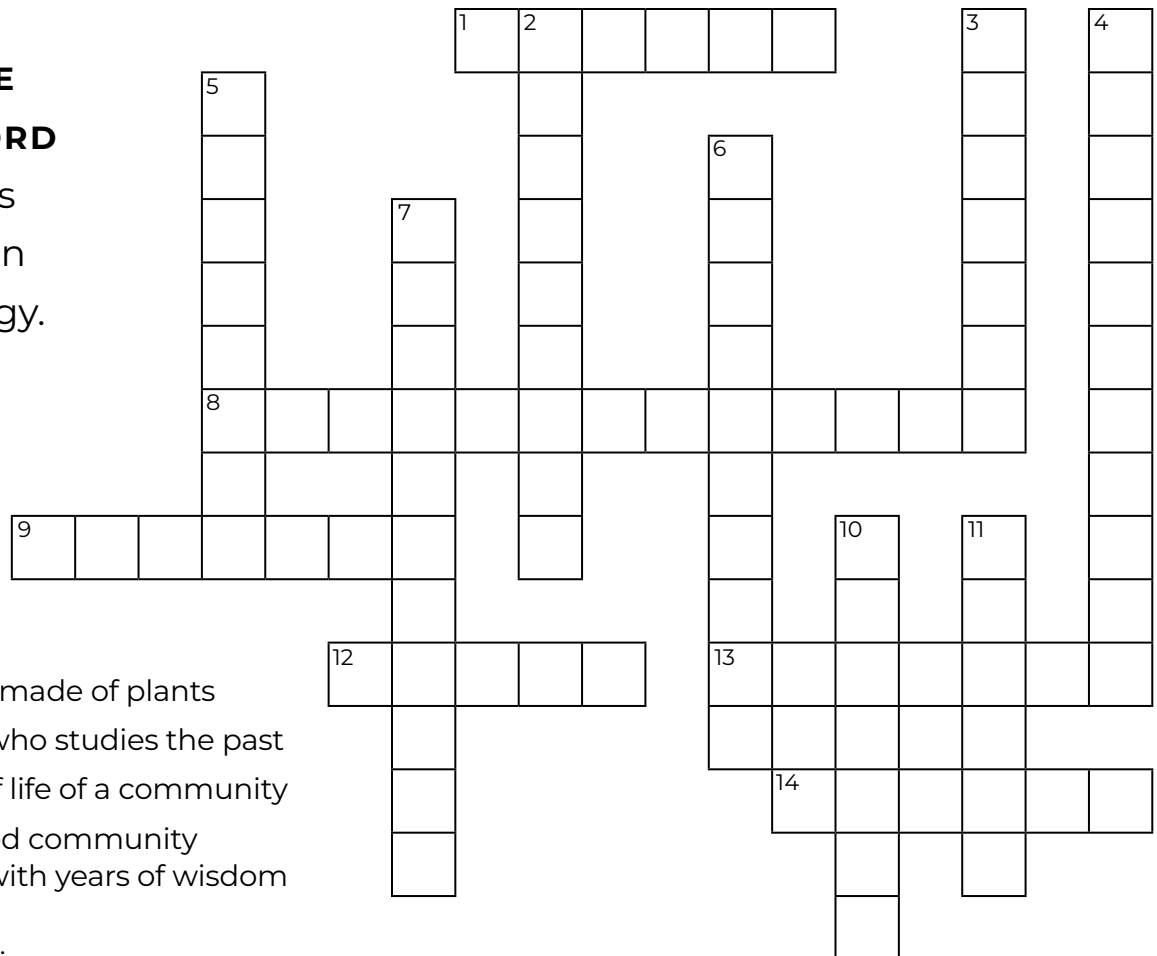


TERMS USED IN ARCHAEOLOGY



SOLVE THE CROSSWORD

with words common in archaeology.



ACROSS

1. Container made of plants
8. A person who studies the past
9. The way of life of a community
12. A respected community member with years of wisdom to share
13. Clay containers
14. A trash pile

DOWN

2. The sharp point on an arrow
3. The environment in which an artifact is found
4. How the past is shared through storytelling
5. Old thing used by past people
6. Image carved into stone
7. The study of past human behavior
10. Tools made from stone
11. Broken pottery pieces

WORD BANK

Archaeologist	Elder
Archaeology	Lithics
Arrowhead	Midden
Artifact	Oral History
Basket	Petroglyph
Context	Pottery
Culture	Sherds



Word Search

W	C	K	L	I	N	Q	U	I	T	K	P	I
I	E	I	K	K	Y	Y	G	Y	G	A	A	E
S	P	N	W	L	G	P	A	T	U	H	L	L
H	I	C	A	I	I	A	K	O	G	M	O	T
R	S	L	Y	T	Y	C	P	M	S	I	U	Q
A	Q	K	A	I	S	S	K	K	U	L	S	K
M	U	K	K	L	K	H	Y	I	U	T	E	A
L	O	U	A	U	I	Y	A	M	T	P	A	A
L	S	A	M	L	N	I	E	P	O	A	K	T
I	E	C	A	S	P	K	K	K	A	H	T	N
A	N	E	K	T	A	S	K	I	K	M	K	A
Y	S	T	N	C	H	I	W	A	N	A	I	M
W	K	O	C	H	E	C	H	O	T	E	S	O
A	U	L	S	E	A	P	C	A	T	I	U	L
S	K	O	W	W	A	S	S	A	Y	E	E	N

WORD BANK

KAATNAM
 KAHMILTPAH
 KCLICKITAT
 KLINQUIT
 KOW-WAS-SAY-EE
 LALIİK
 LI-AY-WAS
 NCH'I WANA
 OCHE-CHOTES
 PALOUSE
 PATU
 PISQUOSE
 SE-AP-CAT
 SHYIKS
 SKINPAH
 WENATSHAPAM
 WISHRAM
 YAKAMA



FIND THE WORDS in the puzzle. Words are hidden →, ↓, and ↘.

The words include Tribes and Bands of the Yakama Nation and important place names.

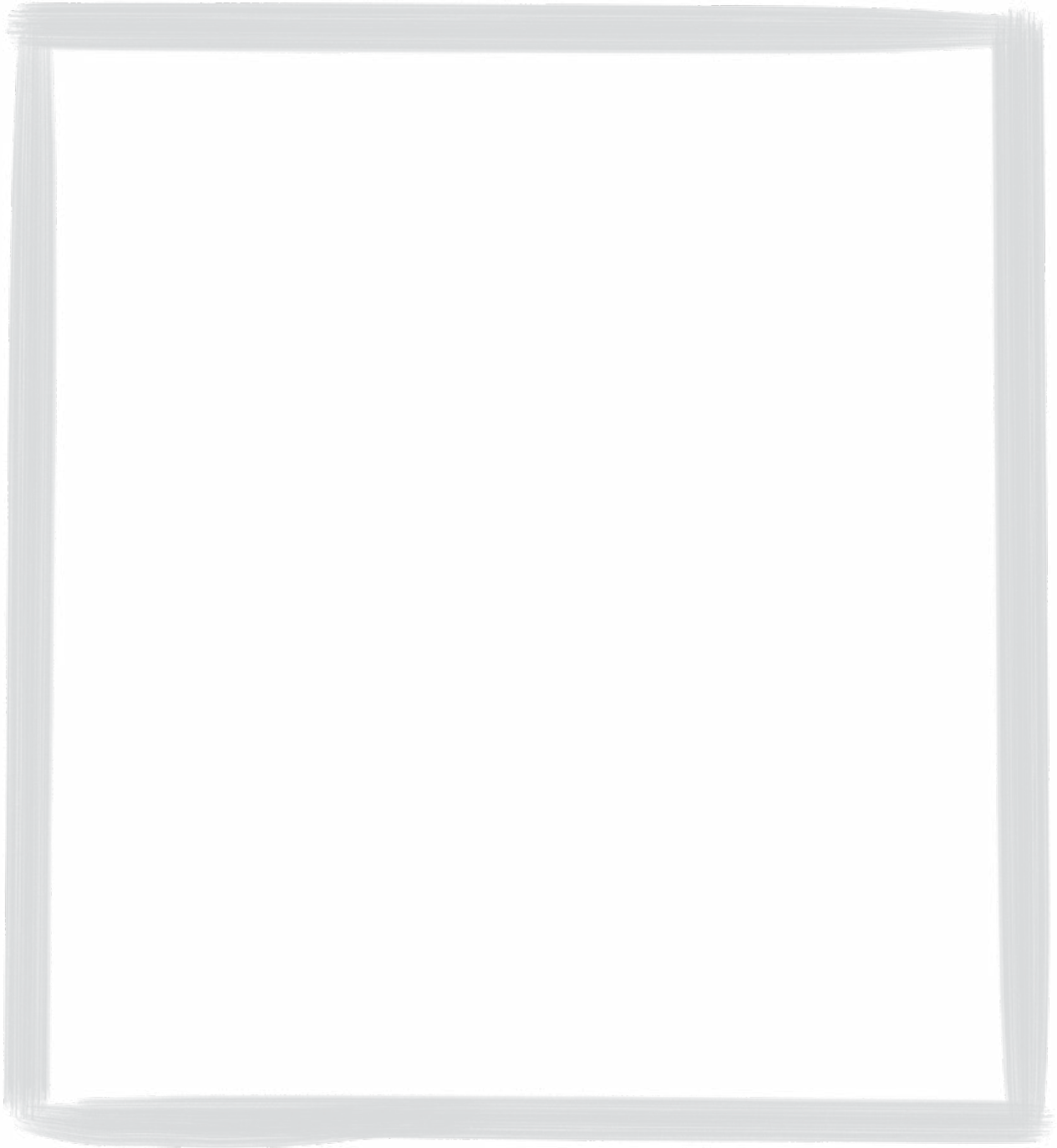


AYÁYATAAM TIINÁWIT

Celebrating Your Culture



DRAW A PICTURE of your family celebrating your culture.



Watch Videos
Ichiskiin Language Translations

TUN NAM CHWÁWNITA?

WHAT Will You SHARE?

Imagine you are drawing a pictograph on a rock that will last hundreds of years. What would you want to share?



DRAW IT BELOW.



Connect the Dots

Land, water, plants, and animals can be used to make items that are special to a culture. Connect the dots to see how Yakama people use the **kápin** root digger.



CONNECT THE DOTS



L. KRUGER



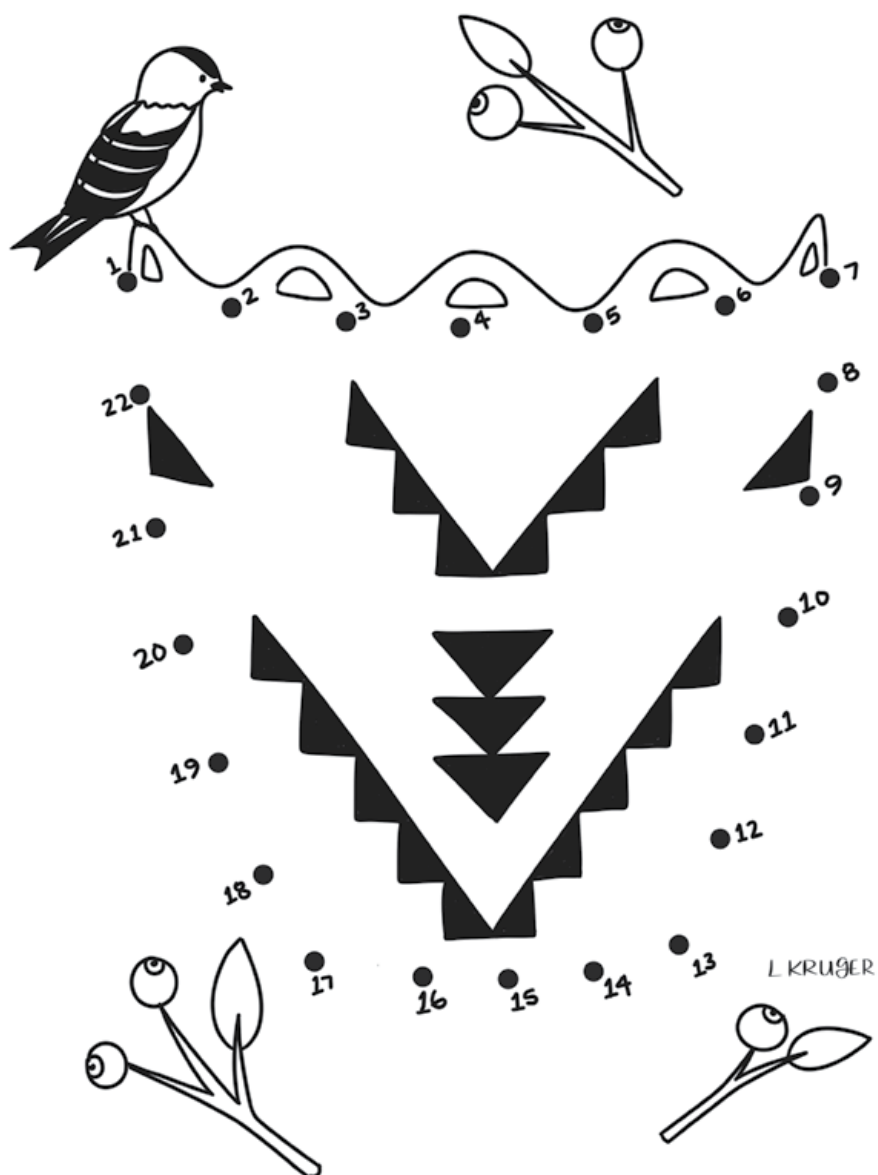
WATCH VIDEOS
Ichiski Language Translations

Connect the Dots

Artifacts at a site tell the story of ancestors who lived there before us. Connect the dots to see a basket pattern. It's a design you might see on both ancient artifacts and baskets made by weavers today.



CONNECT THE DOTS



MATCH THE TRACKS

Old animal and human tracks that are preserved are called **fossilized footprints**. Archaeologists have found fossilized footprints made by extinct animals. Sometimes fossilized human and animal footprints have been preserved together.

 Study the tracks and **DRAW A LINE** from the animal to the track of the animal who made it.



MISH NAM ÁSHUKWAASHA?

Dip You Know?

Do you know what Celilo Falls looked like before the dam was built? To understand the people of the past, we can imagine how the places they visited looked back then. Celilo Falls has been a fertile fishing spot for many generations of Native peoples.



Connecting with the Past

Can you match the artifact or site element with the object that is used in a similar way today?



DRAW THE ITEMS and then **DRAW A LINE** between the artifact or site element and item that is similar.



CAR

TEEPEE

TEXTBOOK

CAMPFIRE

STOVE

CANOE

HOUSE

MORTAR AND PESTLE

BLENDER

PETROGLYPH



TUN IWÁ SHAPÁ'ITUXT?

WHAT IS REPATRIATION?


Repatriation is the return of looted artifacts back to the Tribe they belong to. It is illegal to steal artifacts from public and Tribal lands. But people still loot artifacts to sell or keep for themselves. When stolen artifacts are found, Tribes often repatriate them. When artifacts are stolen from sites, we must work together to return them to their homes.

Can you **TRACE THE PATH** that Coyote needs to take to bring fire back to all the animals after the witch stole it?



Story Time: Listen AND Draw

Did you know Indigenous communities share knowledge through storytelling? For this activity, ask a family member or friend to tell you a story.

 After you are done listening, **DRAW THE STORY** you heard.



TUN IWÁTA ÍCHNA?

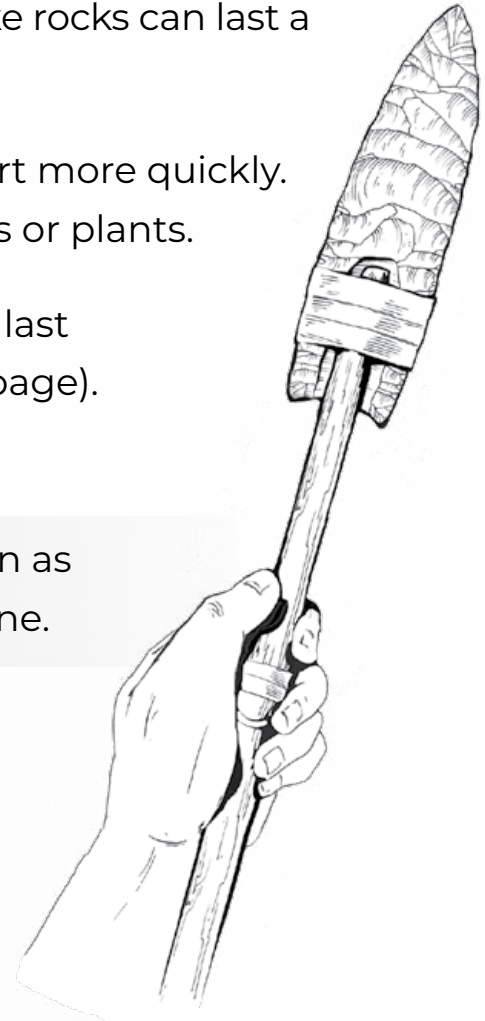
WHAT LASTS?

Some artifacts can last for hundreds or even thousands of years. Artifacts that are made of hard materials like rocks can last a long time.

Artifacts made of **organic** material fall apart more quickly. Organic means matter made from animals or plants.

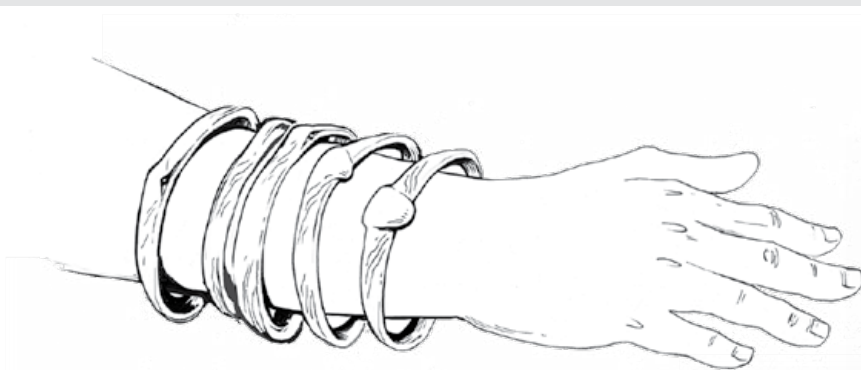
 **CIRCLE THE ARTIFACTS** that you think will last hundreds of years (continues on the next page).

Arrowheads and spear points are known as **projectile points**. They are made of stone.



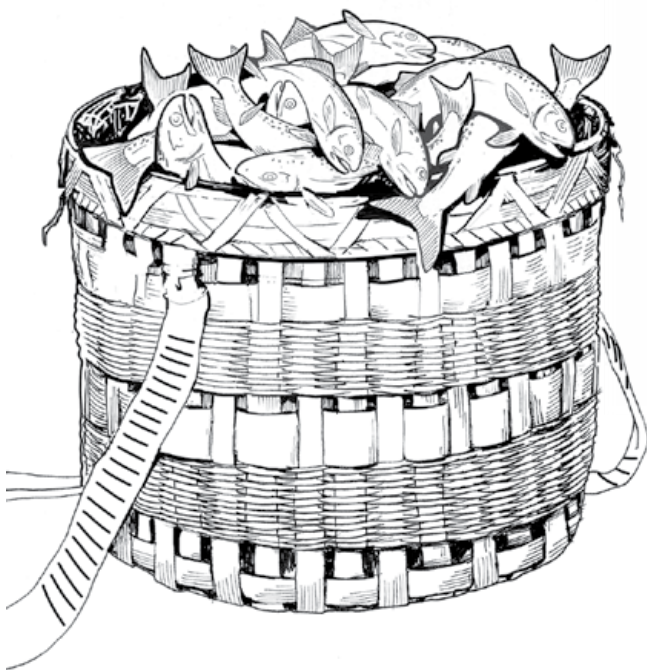
A **mortar** made of wood and a **pestle** made of stone are used together to grind up food like seeds or nuts.





Bracelets can be made of organic or non-organic materials. These are made of shell.

Clothes were often made of hides or other organic material.



Baskets are woven from trees and plants.

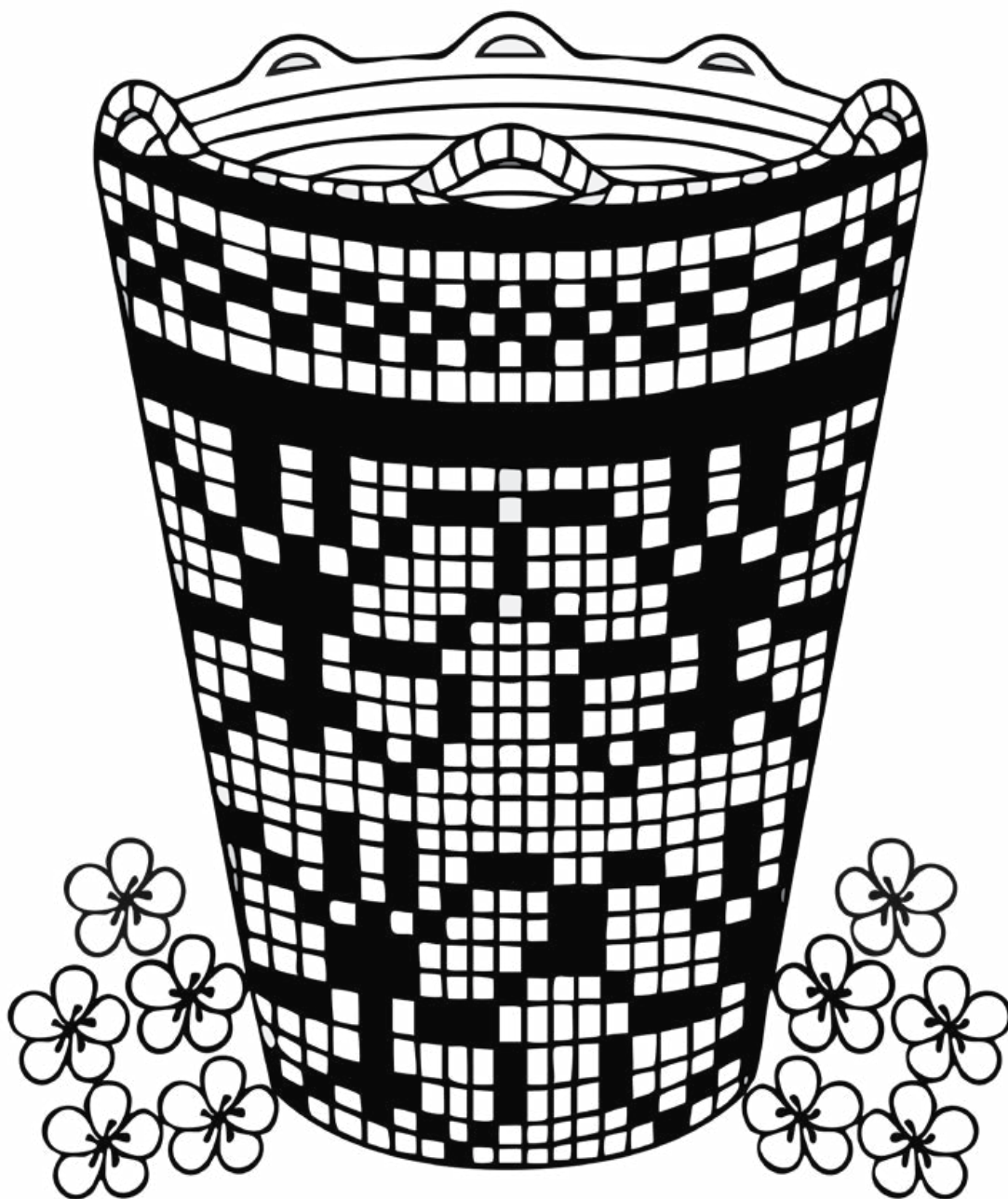


TWA'ISÍKW'AŁA NAM WÁTA

Be AN ARTIST

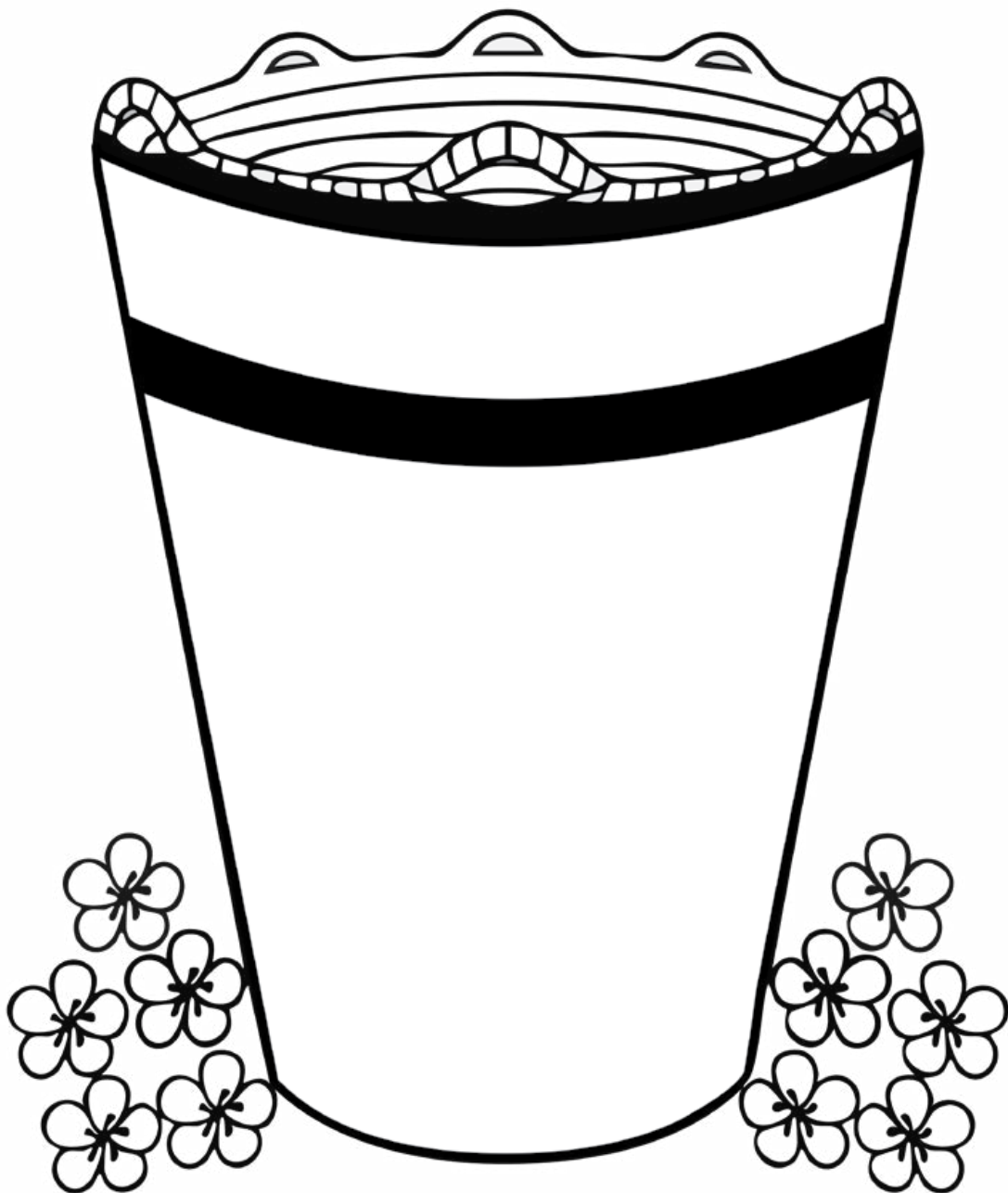


COLOR THE DESIGN on the Klickitat basket.





DRAW YOUR OWN DESIGN on the Klickitat basket.



WATCH VIDEOS
Ichiskiin Language Translations

Illustrations: Brooke Capetillo

Respect Their Home

Being respectful when visiting sites is important. If sites are looted or harmed, they will not last. If we respect sites, they will last longer.

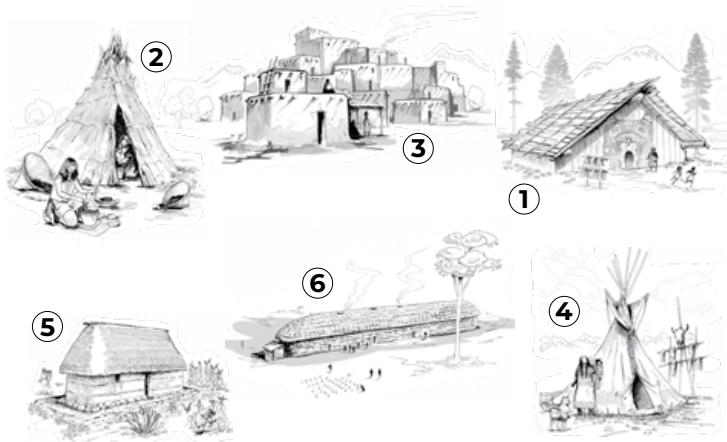


DRAW A THRIVING HABITAT for the deer, who Creator gifted to provide use of buckskin, antlers, sinew, meat, and more. These are used in drums, arts, clothing, tools, food, and much more.



SOLUTIONS

PAGES 6-7: WHERE ARE THESE HOMES FROM?



PAGE 12: MESSAGE *Decipher*

Please protect sites. Leave artifacts where you find them. Take all of your trash. Do not touch rock art. Respect the land.

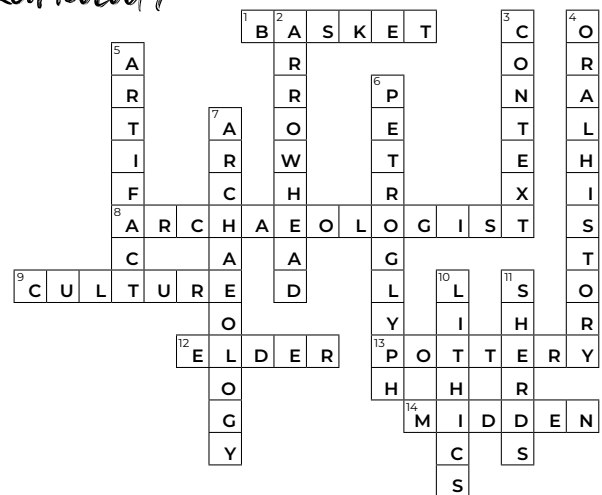
PAGE 13: FIND THE *Tools*



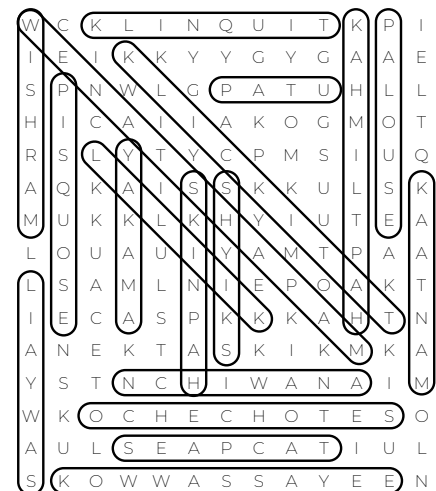
PAGE 14:
MAZE



PAGE 15: TERMS USED IN ARCHAEOLOGY



PAGE 16:
WORD
SEARCH



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Solutions

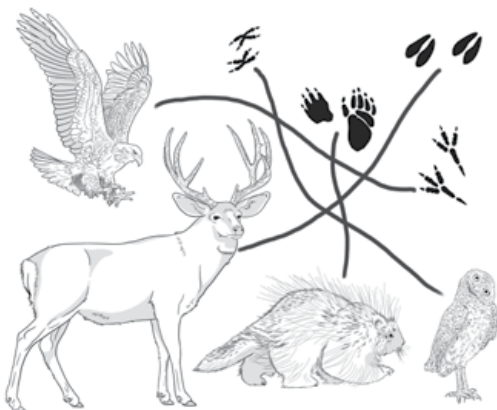
PAGE 19: CONNECT THE DOTS



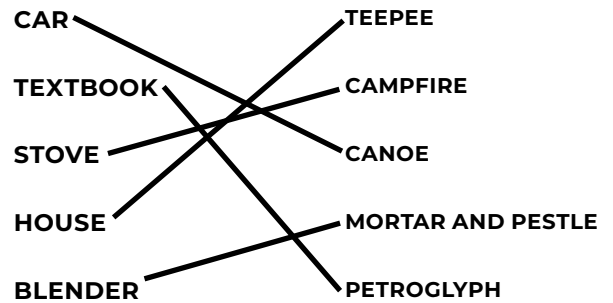
PAGE 20: CONNECT THE DOTS



PAGE 21: MATCH THE TRACKS



PAGE 23: CONNECTING WITH THE PAST



PAGE 24: WHAT IS REPATRIATION?



PAGES 26-27: WHAT LASTS?




(Projectile points, pestle, and bracelets)



KW'ÁŁANÚUSHAMASH

THANK You!

Thanks for checking out **Save Indigenous History: A Children's Activity Book – Yakama Nation Collaboration**. We hope you learned how to visit sites with respect.

 **TRACE YOUR HAND** if you pledge to respect sites by leaving artifacts where you find them, cleaning up after yourself, and not touching rock art.

TO LEARN MORE, *Visit*



This publication was created to inform young people about the importance of helping preserve our nation's collective heritage.



Illustration: Jack George

NOT FOR RESALE



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