

Wasco lessons also introduces family members

Culture Camp Language Activities

Kiksht
(Wasco)

Monday
Itshuxdiksh
Family



Daushda ichgak'ush kwadáu akshkíx
This is my mother's father and mother.

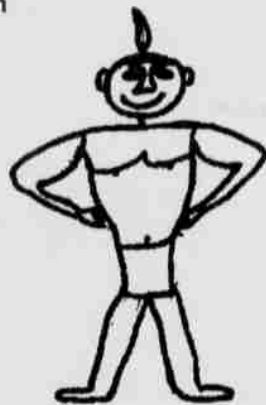


Daushda ichq'ashush kwadáu akk'ish.
This is my father's mother and father.

Tuesday
Qidau awawat
Conversation



Kw'atá nkiag
Happy



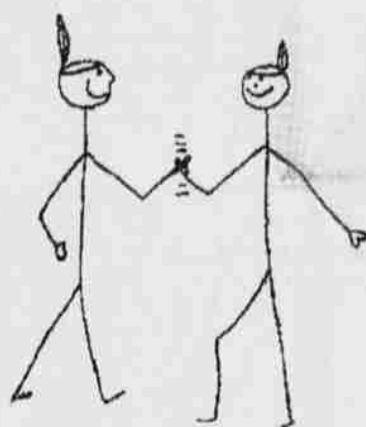
Qikláix naika
I'm Fine.



Daushda winamsh kwadáu wanaqsh
This is my father and mother.

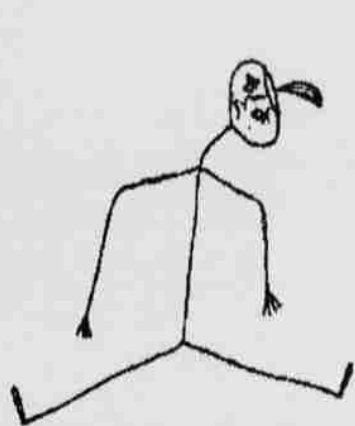


Daushda ichuxix kwadáu waglxt.
This is my younger brother and older sister.



It'ukdi kadúx
Good Morning.

Wednesday
Qawigiqnan kwadáu uxámutmxx
Culture Camp Language Activities



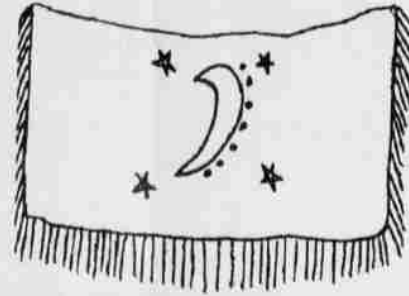
Dmlmuit
I'm tired.



Ichgmm
I'm sick.



Éduxuchqinan aláxit
kwadáu itgamachx.
Making bow and arrows.

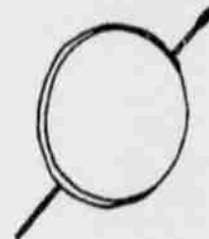


Égiuxlal ilishál
Making shawls

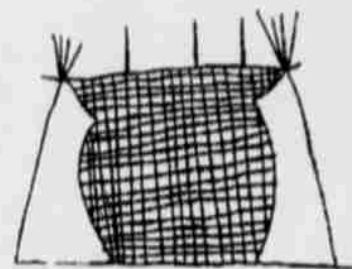


Égugulal aigtqix asabial.
Making Campfire Bread.

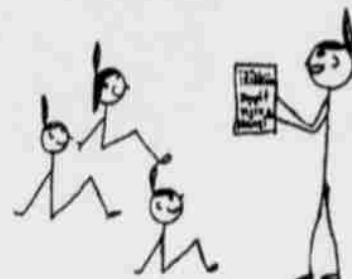
Thursday
Qawigiqnan kwadáu uxámutmxx
Culture Camp Language Activities



Égugulal ibdubaumat
Making Drums



Qawigiqnanbama
itgw'wmxat
Camp of learning.



Qawigiqnan kiksht awawat
Teaching Wasco Language

PAIUTE Face Parts

- | | |
|-----|-----|
| 1. | 2. |
| 3. | 4. |
| 5. | 6. |
| 7. | 8. |
| 9. | 10. |
| 11. | 12. |

Friday I

- | | | |
|------------|-----------|----------|
| 1. Tsopuhu | 2. Aapuhu | 3. Mobe |
| 4. Tama | 5. Naka | 6. Kamoo |

Friday II

- | | | |
|---------|----------|---------------|
| 7. Pue | 8. Shoba | 9. Tupa |
| 10. Kwo | 11. Ego | 12. Punutzibu |

Wewa new Culture and Heritage Director since November



Wewa is now Director of Culture and Heritage Department.

New Culture and Heritage Director, Wilson Wewa, Jr., hopes to "make a difference" for the Warm Springs tribes by "keeping cultural traditions alive." He accepted this new job at the end of November 1995, after 16 years at the Senior Citizen Program and will stay for as long as he can "make a difference for the tribe." He feels fortunate for the opportunity to help the Warm Springs tribes maintain their traditions and cultures and to voice concerns in Indian country for retention of Warm Springs cultures that continue growing and preserve them.

As the Culture and Heritage Director, Wewa oversees the Culture and Heritage Department, does some archiving, recording of legends, stores personal and tribal histories for all three tribes, administrative duties and budgeting. His major focus is the vitalization of the Indian languages. "Learning the language you have a better understanding of the ceremonies, songs and dances," he says. Wewa hopes that when people learn the language they will be more appreciative of their cultures.

The eight months that he has been Director have been "interesting."

Wewa says, "I thought it was going to be easy, but I found out it was a lot of work. I'm doing a lot of reading, starting to work with numbers and charts." He is reading about budgets because it is a whole new experience for him. Wewa adds, "I'm really happy to be here, it's something I like doing."

He works with a team of twelve language instructors, a curriculum developer, computer programmer, secretary, support staff and resource people. They work together to attain accuracy in their language lessons. The three languages have different dialect and ceremonial uses.

During the sixteen years that Wewa was at the Senior Program, he saw that program grow. He had a commitment to help seniors live a better way or to find a means in which they can enjoy life longer. "I helped a lot doing that," Wewa comments.

Wewa's decision to take this new job was based on the changes happening in the Senior Citizen Department. "Due to shortages of money, we were not putting our people first. Money was first. Not being able to do anything about it was hard."

Wewa also found it hard mentally and emotionally because he was close to the Seniors and so many of them are passing on.

Wewa has always worked with Seniors. They taught him Sahaptin and a little Wasco, songs, legends, shared their personal history and many other things with him. In a way he sees that he was being prepared for something better. His new job is that something better.

In his personal life he does many cultural things involving the Longhouse. He is also called to do ceremonies at other reservations, colleges, universities and special interest groups.

Most of his learning is attributed to his grandma. "She had a lot to do with teaching me the traditions of my people. It was through her that I was able to meet other elders and learn from them," Wewa says. He enjoyed sitting and talking with the elders when they told their stories.

Wewa says that Warm Springs has a living culture, the singing, dancing, language, beadwork, drum making and things like that continue here. Wewa hopes to maintain the traditions that are important to this tribe.

It is Wewa's personal belief that the "Creator put us here and instilled within us the longing to have an identity. The people of this culture identify themselves as being part of the Creator himself. Because the Creator created water, land, sky and everything on them, we identify being a part of those things. Our people no longer have those teachings that give them an identity of belonging to the earth, so children look for other ways to find identity—gangs, sports teams, full-time student.

"What is missing is that longing to have their own identity of being Native American. If they accept that and if it is taught in such a fashion they can identify with it, they feel pride in who they are. The negatives can turn to positives."

Wewa spoke of how Native Americans were supposed to be stewards of the land but, "you see graffiti, broken glass and litter everywhere. People from off-reservation see that and wonder why Warm Springs can talk about water rights and land rights, when the reservation looks like this. It hurts us," concluded Wewa.