

# ~ Student lessons for the classroom ~

## Numu ~ Paiute

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### PAIUTE BILINGUAL PROGRAM Cultural Lesson Plan

UNIT:	BEADING UNIT	BY:	Pat Miller, Alice Harman
LESSON:	Designs	FOR:	Community Classes
LEVEL:	Beginning	TIME:	_____

#### GOAL:

Students will admire different kinds of designs for beading. They will choose the design that they would like to use for their beadwork project in this unit.

#### OBJECTIVES:

- The student will be able to:
1. Identify some of the designs commonly used in beadwork, for partial control.
  2. Ask and answer what design they have, for partial control.
  3. Ask and answer who has which design, for partial control.
  4. Ask and answer questions to identify designs, for partial control.
  5. Ask and answer which design they like, for partial control.
  6. Color a design following the written instructions, for full control.
  7. Read and understand simple sentences about designs, for partial control.
  8. Choose the design they will use in their beadwork project, for full control.

#### PROCEDURES:

##### 1. Introduction:

The teacher will show drawings of some common beadwork designs. She will speak in Paiute as she shows them. The students will just listen.

##### 2. Implementation:

###### Part 1: Look, Listen & Repeat:

The teacher will hold up a picture of a design. She will identify it, and write the word for it on the board. The class will listen and repeat. Then she will hand the design to a student. The teacher will do this with all the designs in this lesson.

kwe'na'a	eagle
tuhudya	deer
tonedy'a	flower
tseyabu	rose
pookoo	horse
patuhudya	elk
songoi	hummingbird
_____	headdress
_____	rosette

The teacher will write the following conversation on the board. The students will listen and repeat. Then she will ask the question as she points to each design, and the whole class will answer. They can give just the word as an answer.

Hano tu nabonno u hane?	What design do you have?
Nu ekea patuhudya nabonno ga'yoo.	I have the elk design.

Hand the designs to different students. Write the following conversation on the board, and have the class listen and repeat. Then the teacher will go around the room again, and ask the question. The whole class will answer. They can give just the word as an answer.

Haga ka kwe'na'a nabonno kwuhu?	Who has the design of the eagle?
Nu oo kwuhu	I have it.
Florence oo kwuhu.	Florence has it.

###### Part 2: Draw and Guess:

The teacher will hand out slips of paper with the words for the designs on them. Keep it a secret! Give the students 2 minutes to draw a picture of the word they have.

Write the following conversation on the board and have the class listen and repeat. Then ask each student to show their picture to the class, and ask the question. The class will guess the answer.

Hemma nabonno esoo?	What design is this?
Esoo songoi nabonno.	This is a hummingbird design.

###### Part 3: Designs to Color:

Review the colors with the class. Give a design to each student. Tell each student to color it according to the words for colors written on the handout. Write the following conversation on the board. Have the students listen and repeat. When the students are finished coloring, they will show their colored design to the class and say the conversation.

Ya'a songoi. Esoo poohekwadya.	This is a hummingbird. It's blue.
Pesa tabu'a.	It looks pretty.

###### Part 4:

###### Choose a Design:

Put all the designs in the middle of a table. Write the following conversation on the board. Have students look, listen and repeat the conversation.

Then the students will go around the table, asking the conversation. When a person says the design they like, they can have it. Continue until everyone has picked a design.

Hano tu nabonno u petzape?	Which design do you like?
Nu ka patuhudya nabonno petzape.	I like the elk design.

##### 3. Closure:

Ask the students to choose a design to do for their beadwork project. They can pick one of the designs from this lesson, or any other design of their choice. They will tell the class what design they will make.

##### 4. Follow-Up:

Have students work in pairs. Say a word and have the students write what they hear. Then work as a whole group to compare their words. This is not a test—it's an exercise to get used to writing and spelling words in Paiute.

## Wasco Chief

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At Warm Springs Culture and Heritage there are photographs of the reservation boarding schools in their different phases. At first the U.S. government funded and church-run schools were small wood buildings that were replaced by large wood buildings and eventually the red brick buildings you know today as the Culture and Heritage and Education offices, or 'the old boys dorm' and the tribes' Behavioral Health Center, or 'the old girls dorm.'

And the direction of our people is derailed and put on a path it wouldn't have gone if we had been left alone. Some of the children forced to attend these schools still live in our community, Willard Teewee, Myra Orange, Kirby Heath, Thea nee Smith and many others. The effects of this systemic re-education is not the 'ancient past'. Those children are our elders and your grandparents now. Until the 1960s "hundreds of thousands of Native American children were removed from their homes and families and placed in boarding schools operated by the federal government and the churches." [boardingschoolhealing.or/education/us-boarding-school-history](http://boardingschoolhealing.or/education/us-boarding-school-history)

Other significant events of the 1860s that would shape our culture and government of today were the Snake River Wars. It is well documented that the regular U.S. Army called the period of their involvement in the Snake War, 'the Campaign against Indians, Oregon, Idaho, and California (1865-1868), clearing thousands of acres land of indigenous Paiutes for the settlers to occupy by the 1870s.

The Paiute people took up arms against the United States government, who employed Wasco and Warm Springs Indians to help in the fight, to protect and preserve their lands and culture. After the end of hostilities became prisoners of war who would find themselves occupying an Indian reservation with the people who fought against them. [en.wikipedia.org/wiki/Snake\\_War](http://en.wikipedia.org/wiki/Snake_War)

'Re-education' – Education or training to change someone's beliefs or behavior.

'Gerrymander' – Present participle 'gerrymandering': Manipulate the boundaries of (an electoral constituency) so as to favor one party or class. Achieve a result by manipulating the boundaries of an electoral constituency.

After the forced removal from our traditional homelands and starting in the late 1800s we, starting in childhood with all of the our tribes, were forced to be re-educated. The cultural re-education would prepare us for the forced governmental reform. What had been head people of villages, bands and clans, making decisions and who were chosen, the best way the Wasco People saw fit, was merged with how the U.S. government defined government, and that is how the Tribal Council we know today, came to be.

Around the time the old girls and boys dorm were built our first Tribal Council, as well as the Chieftain body, were established how we see them today. Chief Daniel Katchia was the Wasco Chief prior to the modern times Council. He served until 1933. In 1938 the Confederated Tribes had the modern 11-person Tribal Council established. There are three

Simnasho District, three Agency District and two Seeqseequa District representatives, with the Warm Springs, Wasco and Paiute Chiefs comprising the remaining three members. The districts vote for putting the eight district representatives of the Tribal Council in place, and each has a three year term limit. The three Chiefs on the other hand are chosen as their people see fit in accordance with their accepted customs and culture, and serve for life typically. Since the modern Council has been formed, for the Wasco people, Chief George Meachem Sr. served as Chief until 1942, Chief Joe McCorkle served until 1958, Chief Nelson Wallulatum until 2012, and Chief Alfred Smith Jr. until 2023. It is important to know that there were gaps in the continuity of Chief leadership, sometimes lasting years. [warmsprings-nsn.gov/government/tribal-council/-past-leadership](http://warmsprings-nsn.gov/government/tribal-council/-past-leadership)

In an October 13, 1988 Wasco meeting, in excess of 70 tribal members talked on the subjects varied from (but not restricted to) the Museum at Warm Springs, drug and alcohol abuse, the Early Childhood Education Center, Wasco and tribal Identity, to the sub-Chieftainship. In that meeting there were questions and discussion of the Wasco Sub-chief.

During the meeting Chief Wallulatum, was recorded as saying, *Whatever transpires here, you will take on things about it, make your speeches and tell what you think this person's qualifications should be, besides just being descendants. What are you looking for besides just a descendant?'*

Some of the comments and desires from the tribal members on leadership traits they would like to see in a Chief were: Someone who would walk with pride in being Wasco, be a temperate person, have the courage to make hard decisions, who would feel free to visit with their people, check up with them to see how their people are doing. There was also a desire for someone who had the courage to learn and listen, and understood that 'the Chief's responsibility doesn't end after 5 pm.' (CTWS tribal members (1988) 'Wasco Sub-Chief' *Wasco ,etomg October 13, 1988.*)

Now as then, the Wasco people have the right to choose their Chief in the best way they see fit. It seems that in the pre-modern times there was an understanding on who would be the leaders of the village and it was the chiefly class of people. Between the mouth of the Deschutes and Cape Horn on the Columbia River there were over 25 villages with populations of 200 to 1,000 Kikshat speaking people on the north and south sides of that Great River. Those leaders had a position in the community that had reverence and trust, and they likely trained their offspring, or other family member or members, to be ready to take over as 'head person' when the time called for it. The selection methods likely varied from family to family and from village to village and I am sure many of our people have been informed of that process and hold that knowledge today, seek them out and to learn it. Today we don't know all the specifics of the selection process, we only know the results.

The process for chieftain selection changed dramatically with the introduction of the modern Council as it ex-

ists today. There is the military Roberts Rules of Order from 1876 that we use in most official meetings. The adoption of minutes and agendas, making motions, seconding those motions are all now part of how we record our events in history for our descendants to find guidance on important questions. There are now election sites, mail-in ballots, tallying of ballots, recounts and so much more. It is easy to lose sight of what is at the core of the process, selecting the best, most qualified person to serve as a voice of the Wasco people in our Council chambers.

The people usually try to agree on who is the most morally upstanding leader to represent us because I am sure we all feel that their failures and transgressions reflect on all of us. The people are responsible in deciding which nominee is the most assertive, to ensure they have a leader who will question bad ideas in Council chambers that may have long lasting negative effects. The Wasco people must also determine which leader that has the courage to put the people's interests before their own interests.

A good leader will be awake before their people are, to show them what path the day will take. That leader should always be available to listen to their people and know them well. That leader should be able to talk, with an open truthful heart, with and to each of us in a way we will understand. This leader should be the best cultural, spiritual, academic, and morally qualified person available. The correct person, if they are found to be lacking in those qualities, would make their best quick effort to fulfill and live up to those standards. Our leader should be a trusted advisor and confidant, like a mother or father or legal guardian might be, to all that need that guidance. The leader chosen should be in constant contact with the Wasco people and never leave them uniformed. The right choice will make the tribe their priority. We should be proud to say their name in any surroundings and the sound of that name should fill our hearts with pride. There is a burden of leadership to be an effective leader. To establish standards and then meet them is a basic requirement of leadership.

You are not a leader if you do not establish or enforce standards. You are a leader if you meet and enforce basic standards. You are a good leader: If you meet and enforce high standards. You are a great leader: If you meet and exceed high standards, and then motivate others to do the same. The right leader will not shy away from a challenge. The right leader will challenge the status quo and strive for positive change that benefits the people. Leadership can be a thankless job but the right leader will learn to live with this and welcomes that life. That person would come to understand that 'the highest distinction is service to others' (Max Brooks). After the choice has been made and when every day from then on ends, our new Chief will understand that these leadership traits should be the bare minimum expected of our Chief and that when we are taken care of, they are always the last to rest. That is the burden of leadership.

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