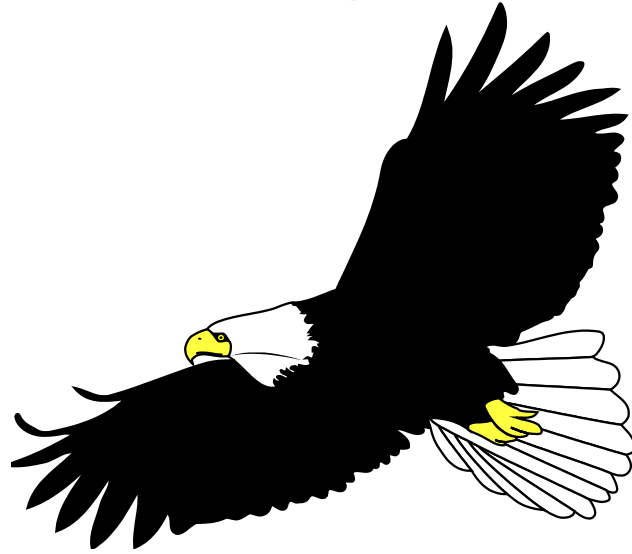
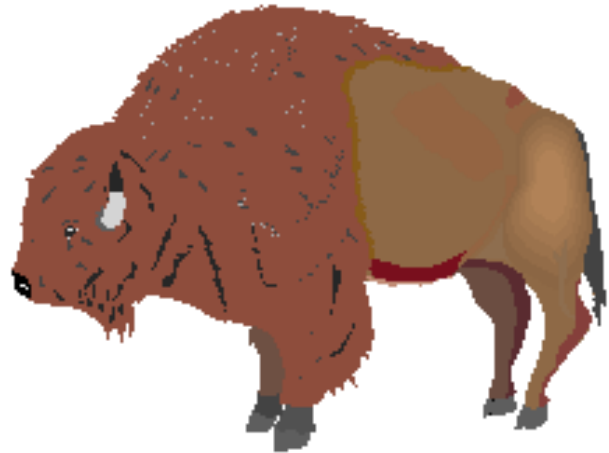


**Shawnee County Allied Tribes, Inc.
Pow Wow Committee
Welcomes You To Our
26th Annual
Native American Education Day
Friday, August 31, 2018**



Osiyo

(pronounced O C O and means "Hello")



Cherokee Language



Shawnee County Allied Tribes, Inc.

P.O. Box 750284 Topeka, Kansas 66675-0284

UNITY STRENGTH DIGNITY PURPOSE

Web site: <http://shawneecountyalliedtribes.org>

E-mail: shawneecountyalliedtribes@gmail.com

August 31, 2018

Shawnee County Allied Tribes is pleased to welcome each of you to the Twenty-sixth Education Day, held the Friday of Labor Day weekend in Topeka, Kansas held at Forest Park campground.

The theme for this year's Education Day is *Osiyo* ("Hello," a traditional Cherokee greeting).

This day has been planned just for you. It is our hope that you will enjoy yourselves, and will learn from this hands-on experience.

We hope you will have fun completing the crossword puzzle and pages for you to color (after you find the correct color hidden in the language pages of the eBook). All answers can be found by searching through the eBook for the Native American language words.

We have included some Native American recipes for you to try.

Traditions are passed on so they are not lost from one generation to another. We join in this sharing by bringing these traditions and heritage to you today.

It is our pleasure to present this program for you today and we hope your memories of this day are truly special and lasting ones.

The members of
Shawnee County Allied Tribes
Bobbie Anderson
Education Day Chairperson

SCHEDULE of Events



10:30 - 10:45 a.m.
Blessing of the Grounds

10:45 - 11:45 am
Four 15-minute Culture Sessions

11:45 - 12:00 am
Friendship Dance

Thank You !

We would like to take this opportunity to thank all the supporters of the 26th
Annual Native American Education Day Program.

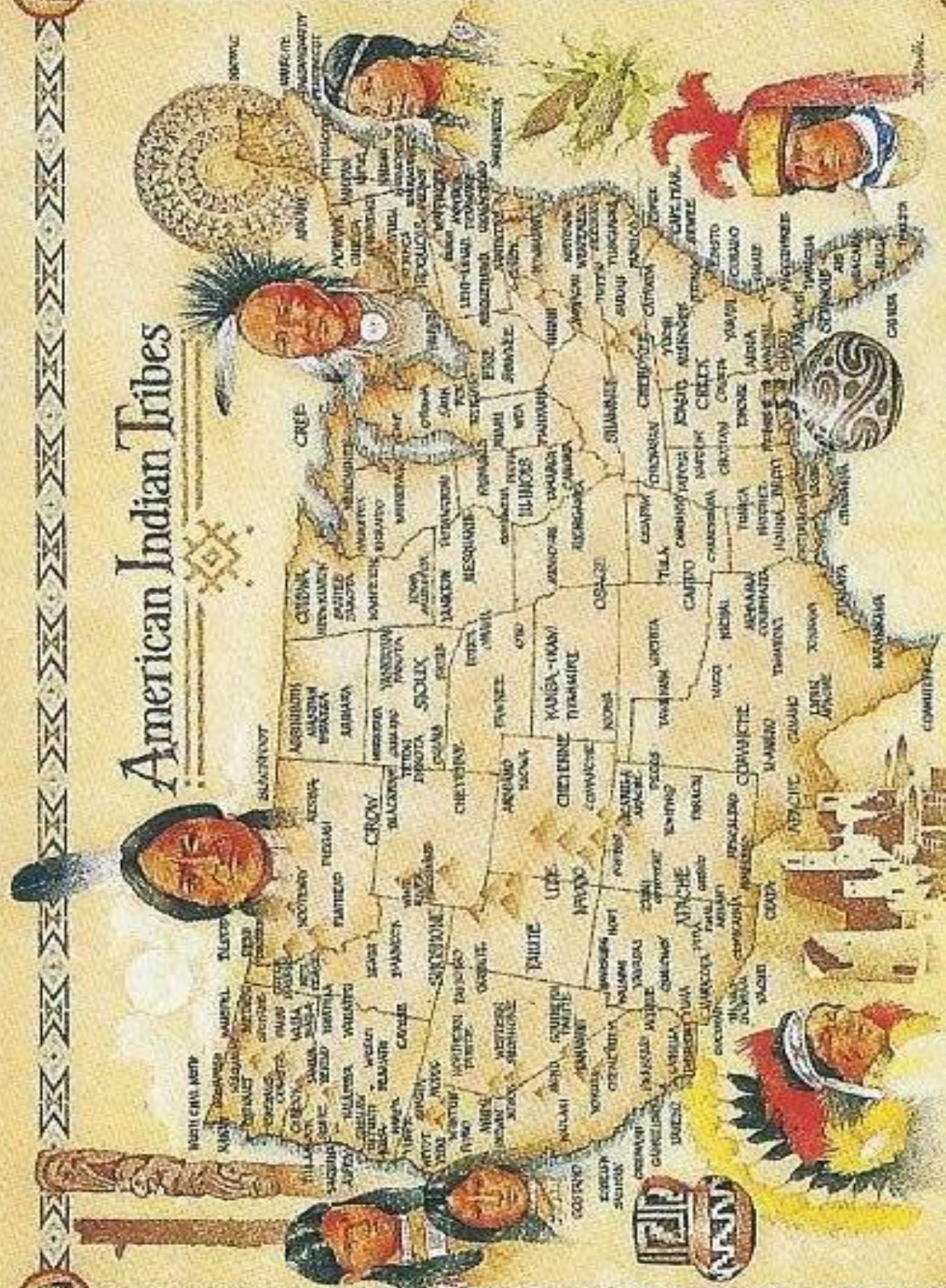
Our special thanks to:

Security Benefit
Forest Park Retreat Center

The following pages contain information we share with you to help you understand some of the history, customs, and traditions of Native Americans:

	<u>Page</u>
Tribes of the Indian Nations - Map	1
The Way of the Circle	2 - 3
Did You Know	4 - 5
Early Homes of the Native Americans.....	6 - 12
Fun and Learning	13
Crossword Puzzle	13
Shapes to Color.....	14
Animals to Color	16-18
Old Reservations in Kansas - pre 1865 Map.....	19
Potawatomi Indian Nation	20
Potawatomi Language.....	21 - 25
Kickapoo Indian Nation.....	26
Kickapoo Pronunciation and Spelling Guide	27
Iowa (Ioway) Indian Nation.....	28
Thirteen Moons.....	29
Cherokee Indian Nation	30
Why Rabbit Has a Short Tail (Cherokee Story).....	31
Cherokee Alphabet and Language	32 - 37
Grape Dumplings.....	37
Cherokee Bread Pudding	38
Cherokee Corn Pones.....	38
The First Fire	39 - 40
Potato Soup	40
The Kansa Indian Nation	41
Dream Catcher Story (Ojibwe)	42
Why the Turkey Gobblers (Cherokee Story).....	42
The Osage Indian Nation	43
How The Redbird Got His Color	44
Sac & Fox Nation	45
Wyandot Nation.....	46 - 47
Bean Bread Recipe.....	47
The Boys	48
Fry Bread Recipe	48
The Uses Made of the Buffalo	49
The Dakota Sioux	50 - 51
Dakota Language	51 - 56
Tillikum - Earth, Water, Fire Game	56
Research: Where do Native Americans come from? When and how did they come?	57
Who are your ancestors? How did they live at any specific time in history?	58
Black Indians	59 - 60
Government of the Cherokees: Seven Clans	60
Puzzle Solution.	61

American Indian Tribes

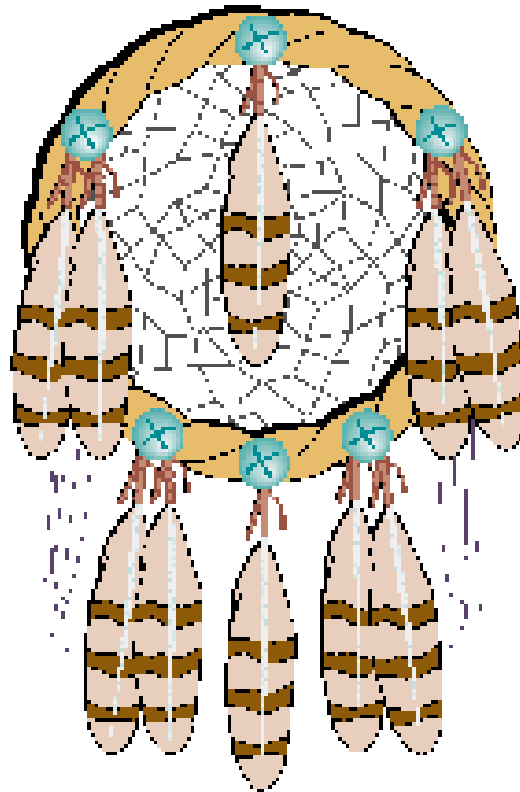


The Way of the Circle

The “Way of the Circle” is passed down from generation to generation, from Native American Elders to the children in the form of stories, traditions, customs, and teachings. Here is a general collection of those teachings, which can be embraced by anyone seeking the way of harmony and balance:

1. When you first arise in the morning, give thanks to the Creator (Great Spirit), to the Four Directions, to Mother Earth, to Father Sky, and to all of our relations, for the life within you, and for all life around you.
2. Remember that all things are connected.
 - All things have purpose, everything has its place.
 - Honor others by treating them with kindness and consideration; always assume that a guest is tired, cold, and hungry, making sure to provide him or her with the best of what you have to offer.
3. If you have more than you need for yourself and your family. Consider performing a “giveaway” by distributing your possessions to others who are in need.
4. You are bound by your word, which cannot be broken except by permission of the other party.
5. Seek harmony and balance in all things.
 - It is always important to remember where you are in relation to everything else, and to contribute to the Circle in whatever way you can by being a “helper” and a protector of life.
 - Sharing is the best part of receiving.
 - Practice silence and patience in all things as a reflection of self-control, endurance, dignity, reverence, and inner calm.
 - Practice modesty in all things; avoid boasting and loud behavior that attracts attention to yourself.
 - Know the things that contribute to your well-being, and those things that lead to your destruction.
6. Always ask permission, and give something for everything that is received, including giving thanks for, and honoring, all living things.
7. Be aware of what is around you, what is inside of you, and always show respect.
 - Treat every person from the tiniest child to the oldest Elder with respect.
 - Do not stare at others; drop your eyes as a sign of respect, especially in the presence of Elders, teachers, or other honored persons.
 - Always give a sign of greeting when passing a friend or stranger.
 - Never criticize or talk about someone in a harmful, negative way.
 - Never touch something that belongs to someone else without permission.

- Respect the privacy of every person, making sure to never intrude upon someone's quiet moments or personal space.
 - Never interfere in the affairs of another by asking questions or offering advice.
 - Never interrupt others.
 - In another person's home, follow his or her customs rather than your own.
 - Treat with respect all things held sacred to others whether you understand these things or not.
 - Treat Earth as your mother; give to her, protect her, honor her; show deep respect for those in the animal world, plant world, and mineral world.
8. Listen to guidance offered by all of your surroundings; expect this guidance to come in the form of prayer, dreams, quiet solitude, and in the words and deeds of wise Elders and friends.
 9. Listen with your heart.
 10. Learn from your experiences, and always be open to new ones.
 11. Always remember that a smile is something sacred, to be shared.
 12. Live each day as it comes.



Did You Know ?

Imagine our world without chocolate or chewing gum, syringes, rubber balls, or copper tubing. Native American people invented precursors to all these and made huge strides in medicine and agriculture.

They developed pain medicines, and treatment for scurvy. Their strains of domesticated corn, potatoes, and other foods helped reduce hunger and disease in Europe – though Indians also introduced the cultivation and use of tobacco.

Some of the innovations introduced by Native American Indians in food, candy, outdoor gear and health and exercise include the following:

Chewing Gum – The first commercially available chewing gum in the United States was spruce sap - introduced to New England colonists by Native Americans. The Wrigley's chewing gum company (and their fortune) traces its roots to Indian innovation in the form of the key ingredient chicklet. The Aztecs chewed this latex, found in the sapodilla tree.

Freeze-Drying – The Inca of South America froze potatoes atop high mountains, which evaporated the moisture inside the tubers. Freeze-drying preserved the potatoes for years and helped Spanish colonists to ship “fresh” potatoes all the way back to Europe by boat.

Chocolate – Two thousand years ago the Maya cooked up Earth's first chocolate from cacao beans. The chocolate of the Maya, Toltec, and Aztec Indians generally took the form of a bitter drink. Sugar was added later to suit European taste.

Vanilla – Indians in what is now Mexico were the first to figure out how to turn the pods of the vanilla orchid into the flavor that launched a thousand soft-serve cones. In fact, Indians were so attached to the taste that they kept the recipe under wraps for hundreds of years after the Spanish arrived.

Popcorn – Having developed varieties of corn that exploded into a taste sensation, some Native Americans developed equally intriguing methods of cooking the snack. Some Indians shoved a stick through a dried cob and held it over the fire, weenie-roast style. And in South America the Moche made popcorn poppers out of pottery.

Potatoes, Peanuts, and Corn – Nearly half the world's leading food crops can be traced to plants first domesticated by Indians. Native farmers introduced Europeans to a cornucopia of nutritious plants, including potatoes, peanuts, manioc (a tuber, also known as cassava root, from Brazil), beans, tomatoes, sunflowers, and yams. Maize, or corn, was by far the most significant contribution, now grown on every continent except Antarctica.

Parkas – Today's ski jackets owe their origins in part to hooded coats Inuit (Eskimo) women fashioned from layers of skins that trapped air for greater insulation. Many parkas were made from caribou, a fur favored for its heat-holding properties.

Snow Goggles – Some 2,000 years before goggles became an Alpine fashion must, the Inuit (Eskimos) created their own versions. Some examples are carved from walrus tusks, with narrow slits that helped thwart glare from snow and the sea.

Duck Decoys – Constructed of feathers and reeds, 2,000-year-old duck decoys were found in Nevada in 1924. Archaeologists believe that early native hunters used them to lure waterfowl much as hunters use plastic decoys today.

Moccasins – Moccasin styles were once so distinctive that they could reveal a person’s tribe. (Fringe may have helped erase footprints.) Now native-inspired shoe designs can be found worldwide, from lightweight cowhide moccasins to toasty mukluks, named for the original sealskin or reindeer-skin boots worn by Eskimos.

Camouflage – Throughout the Americas, Indians mastered the art of blending in as a tactic for both hunting and warfare. Many hunters would paint their face and/or wear the skins of the animals they were stalking. And like many bird hunters today, some Native Americans concealed themselves behind blinds.

Syringes – We’re not sure how they said, “This won’t hurt a bit.” But we do know that some ancient North American Native Healers injected medicine beneath the skin. Making the most of the materials at hand, they fashioned hypodermic needles out of hollow bird bones and small animal bladders.

Dental Care – North American Indians scrubbed their teeth with the ragged ends of sticks, while the Aztec Indians applied salt and charcoal to their choppers.

Ball Games – Were the Maya and Aztec sports fanatics? Having found ancient rubber balls, ceremonial courts, and depictions of ballplayers in Mesoamerica – the parts of the Americas inhabited by advanced peoples before the arrival of Columbus – archaeologists think both cultures revered certain ball games.

For more information on the National Museum of the American Indian and to sign up for free e-mail newsletters from National Geographic go to:

http://news.nationalgeographic.com/news/2004/09/0914_040913_information_about_indians.html

Near the bottom of the page you will see a section that reads **Full Coverage of National Museum of the American Indian** and has several links you can follow with more information on Native Americans.

EARLY HOMES of the NATIVE AMERICAN'S



These homes were built as an example for the different types of housing that the Early Native Americans used.

The houses will be at the Education Day program for the Shawnee County Allied Tribes Pow Wow

Every Labor Day at the Reynolds Lodge located at Lake Shawnee, Topeka, KS



Built and Presented by

DJ Schirmer

Ani Sha Ho Ni



Chickees... Seminole Nation

These homes are made with a floor and roof only. The sides are left open due to these homes are built in Florida where the weather is always warm. The reason they are built on stilts is to protect them from the marshy land that they are built on.



Double Lean-To ... Intermountain Seed Gatherers

These homes are easily made to give a quick shelter for the Natives who gather seeds for planting. They used poles and bark. Their fire pit is outside the Lean-To. Natives from the Yukon, Oregon, and California used these types of Lean-To's.



Hogan or Earth House ... Navajo and Pawnee Tribes

There are types of Hogan's, the male and the female. In the males Hogan it is used to meet the enemy, it is also used for the sick to come to be healed, and to purify oneself. The male Hogan can easily be purified to perform what ever the reasoning. The female Hogan is a house that is filled with love and always welcoming visitors. This is the Hogan where you eat, sleep, and grow up in.



Pueblo ... Anazazi Tribe

These houses were built into the sides of cliffs using poles and stones and plastering them with a clay and straw mixture. They built houses on top of houses and side by side attaching to each other to create a village. These were the first known apartments. Using ladders they are able to climb to their own houses. You will find these houses in the Southwest.



Long House ... Iroquois Tribes

These homes are built with poles and elm-tree bark. They are large enough to house many families. Each family has their own fire pit to cook their own meals. These homes were found in the Northeast.



Pit House ... Plateau, Northwestern Indians

These houses were built using poles and sod making a mound. They left a large hole in top so that a ladder would fit it and that is how they entered and exited their houses. The fire pit was inside and the smoke exited through the entrance of the house. These Indians were from the Plateau and Northwest Interior (they did not live near the coast).



Plank House ... Northwest Coastal Indians

These houses were made by using a wooden frame then attaching planks without the use of nails or by using bark sewn together. They made glue and used that along with sinew to attach the outer material. These houses were home to several families usually they were all related to each other. The fire pit was in the middle and they all shared. Outside the house you will see a Totem Pole and sometimes you might see one inside. Totem Poles are considered a very important part of the home. They would decorate the outside of their houses with paint.



Igloos ... Inuit Indians

Depending on where the Indians lived is what they used for housing, if they lived in the snow they cut blocks of snow They would put a small hole in the top of the house for the smoke to filter out. They used an animal hide for the door. These Indians are in Alaska.



Tipi (or Tepee) ... Plains and Central Indian

These houses were made with poles tied together at the top, then draped with hides to make a fast house. They were very easy to put up and take down. When it was time to move they used the poles and tied them to horses making a Traverse to haul their belongings wrapping them up in the hides. The fire pits were in the middle and the smoke would go out the small opening in tip of Tipi. Tipi's are still used today although the skins are canvas everything else is the same.



Log Cabin Cherokee

These cabins were the homes of the Cherokee Indians. They were made by stacking logs on top of each other and filling the cracks with mud. The floors were wood and there was a stone fireplace located usually in the kitchen / dinning area. Some Cherokee made their homes domed shape with poles and bark. During the Trail of Tears a lot of the Log Cabins were burned down to remove all traces of Indians.



This Wattle and Daub home is under construction and will be finished soon.

Wattle and Daub House ... Cherokee, Choctaw, Creek

These houses were made by using thick poles and weaving tree limbs back and forth through the frame. Then they would make a paste using mud or sod over the limbs forming a hard shell. They weren't movable so the Indians would have to build new ones every time they moved.

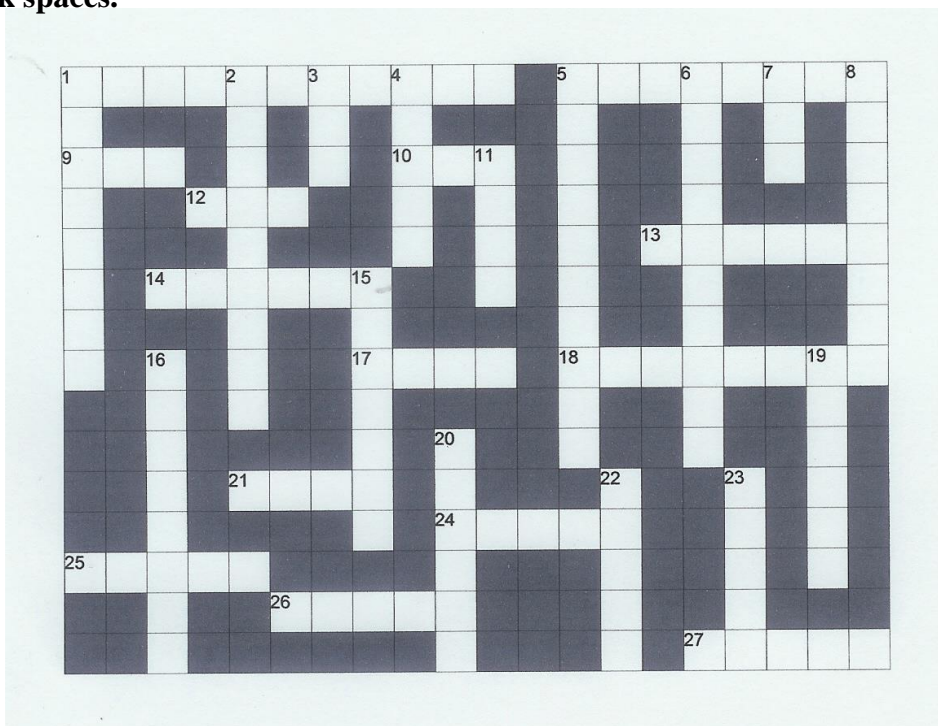
There are many styles of homes I have not touched base on which would be an excellent opportunity for the class to do some research to learn more.

Most Indians do not live in these styles of homes in this day and age. We live in houses like you. On reservations, the houses are not as good and depending on whether the reservation has a casino depends on the quality of life.

I hope you enjoyed learning about our ancestors homes and hope to see you on Education Day!

Fun and Learning Pages

The solutions for this crossword puzzle are in three (3) Native American languages: Cherokee, Dakota, and Potawatomi. **It is important to remember that there are no blanks allowed in a crossword puzzle solution. Any solutions that contain more than one word will be written without blank spaces.**



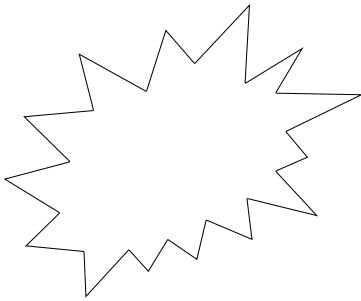
*** ACROSS ***

- 1 September in Dakota
- 5 Girl in Cherokee
- 9 I or Me in Potawatomi
- 10 Deer in Cherokee
- 12 Thank You in Cherokee
- 13 Feathers in Dakota
- 14 The number 5 in Potawatomi
- 17 Turtle in Dakota
- 18 January in Dakota
- 21 The number 3 in Cherokee
- 24 The number 2 in Dakota
- 25 Water in Potawatomi
- 26 Second born son in Dakota
- 27 Rain in Potawatomi

*** DOWN ***

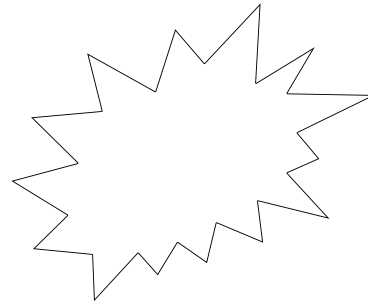
- 1 Winter in Dakota
- 2 Boy in Potawatomi
- 3 Water in Cherokee
- 4 Fan in Dakota
- 5 The number 17 in Dakota
- 6 Moccasin in Dakota
- 7 No in Cherokee
- 8 The number 13 in Dakota
- 11 Cat in Dakota
- 15 Grandmother in Potawatomi
- 16 Baby in Potawatomi
- 19 Eagle in Dakota
- 20 First born girl in Dakota
- 22 First born boy in Dakota
- 23 Run in Potawatomi

Below you will find shapes to color - the names of the colors are in the Dakota or Potawatomi languages. Find the color in this book and color the shape.



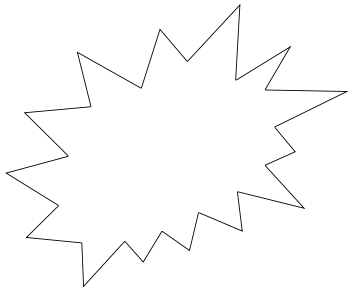
sa (Dakota)

me'skwak (Potawatomi)



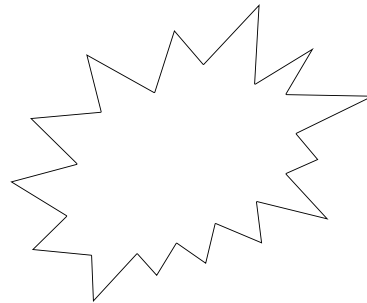
zi (Dakota)

wisawa (Potawatomi)

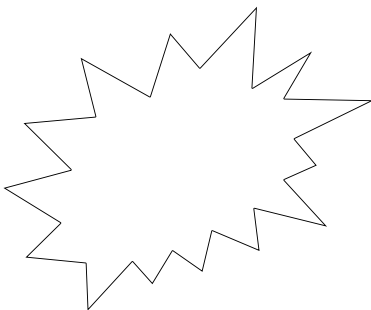


to (Dakota)

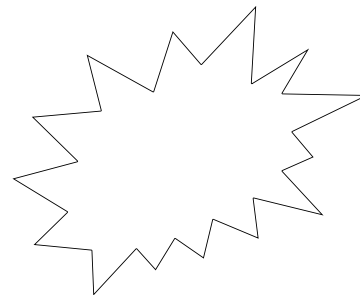
wicapkwak (Potawatomi)



hota (Dakota)



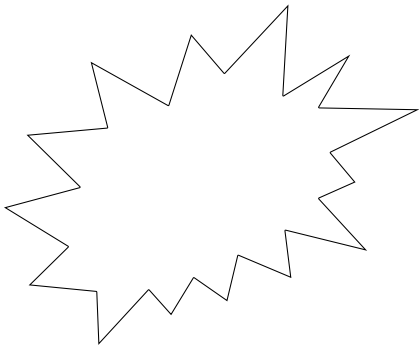
gitka (Dakota)



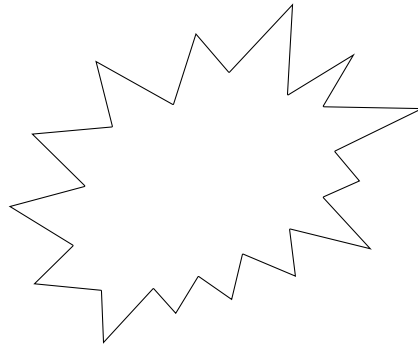
stan (Dakota)

we'je'pwate'k (Potawatomi)

Below you will find shapes to color - the names of the colors are in the Dakota and Potawatomi languages. Find the color in this book and color the shape.



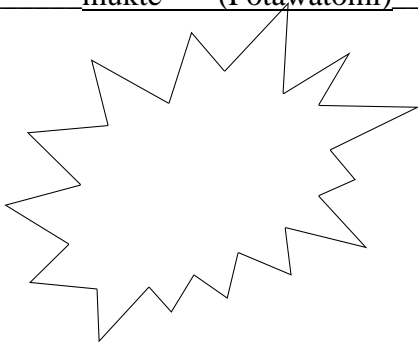
sapa (Dakota)



(Dakota)

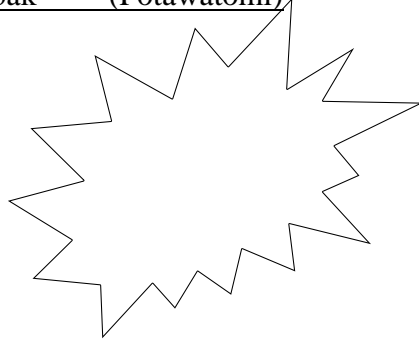
toto

mukte (Potawatomi)



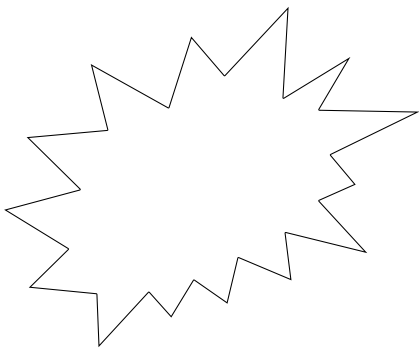
sazi (Dakota)

eshkbak (Potawatomi)



ska (Dakota)

wapshkyak (Potawatomi)



gi (Dakota)

sawak (Potawatomi)



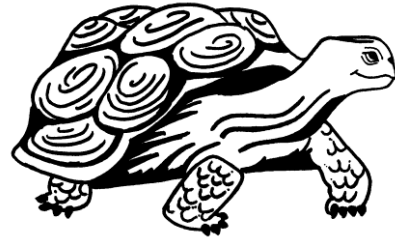
Here are some animals for you to color. The animal's name is written in a Native American language, find it in the pages of this book and write the English name on the line provided below each picture, then color the pictures. Have Fun!



_____ mko _____ (Potawatomi)

_____ hi lv s gi - yo na _____ (Cherokee)

_____ mahkwa _____ (Kickapoo)



_____ mshike' _____ (Potawatomi)

_____ keya _____ (Dakota)

_____ maskoteehkeeha _____ (Kickapoo)



_____ a wi _____ (Cherokee)

_____ suksi _____ (Potawatomi)

_____ pesekioia _____ (Kickapoo)



_____ tatanka _____ (Dakota)

_____ kosuke' _____ (Potawatomi)

_____ miisiikwaaha _____ (Kickapoo)



_____ numosh (Potawatomi)

_____ gi-hli (Cherokee)

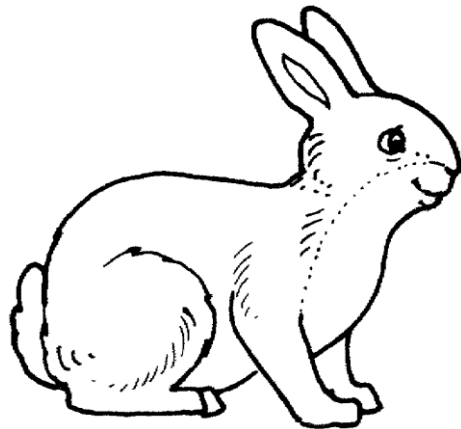
_____ anemwa (Kickapoo)



_____ igmu (Dakota)

_____ Kazho (Potawatomi)

_____ wesa (Cherokee)



_____ tsi s du (Cherokee)

_____ wabozo (Potawatomi)

_____ mesweeha (Kickapoo)



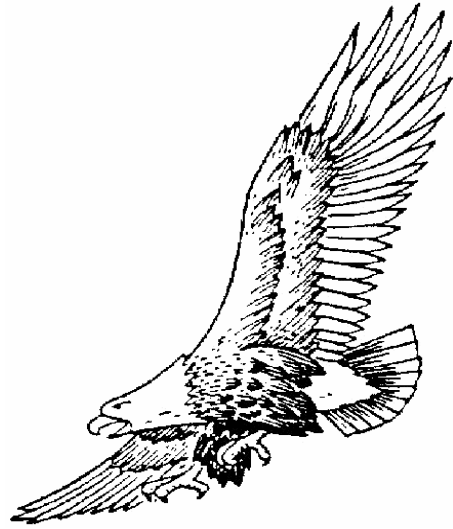
_____ wica (Dakota)

_____ espin (Potawatomi)

_____ eeoepana (Kickapoo)



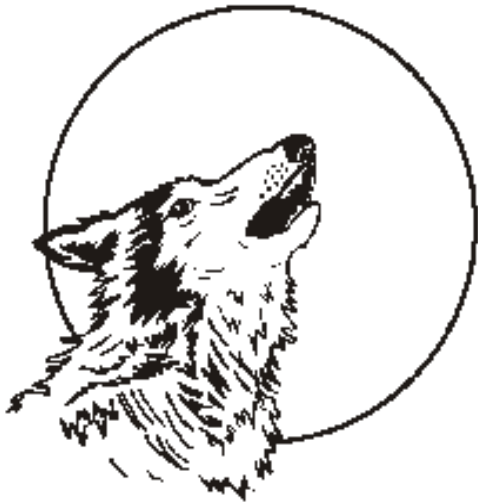
_____ to wo da (Cherokee)



_____ mekeoia (Kickapoo)

_____ beshknew (Potawatomi)

_____ wambdi (Dakota)



_____ wa ya (Cherokee)

_____ mwe (Potawatomi)

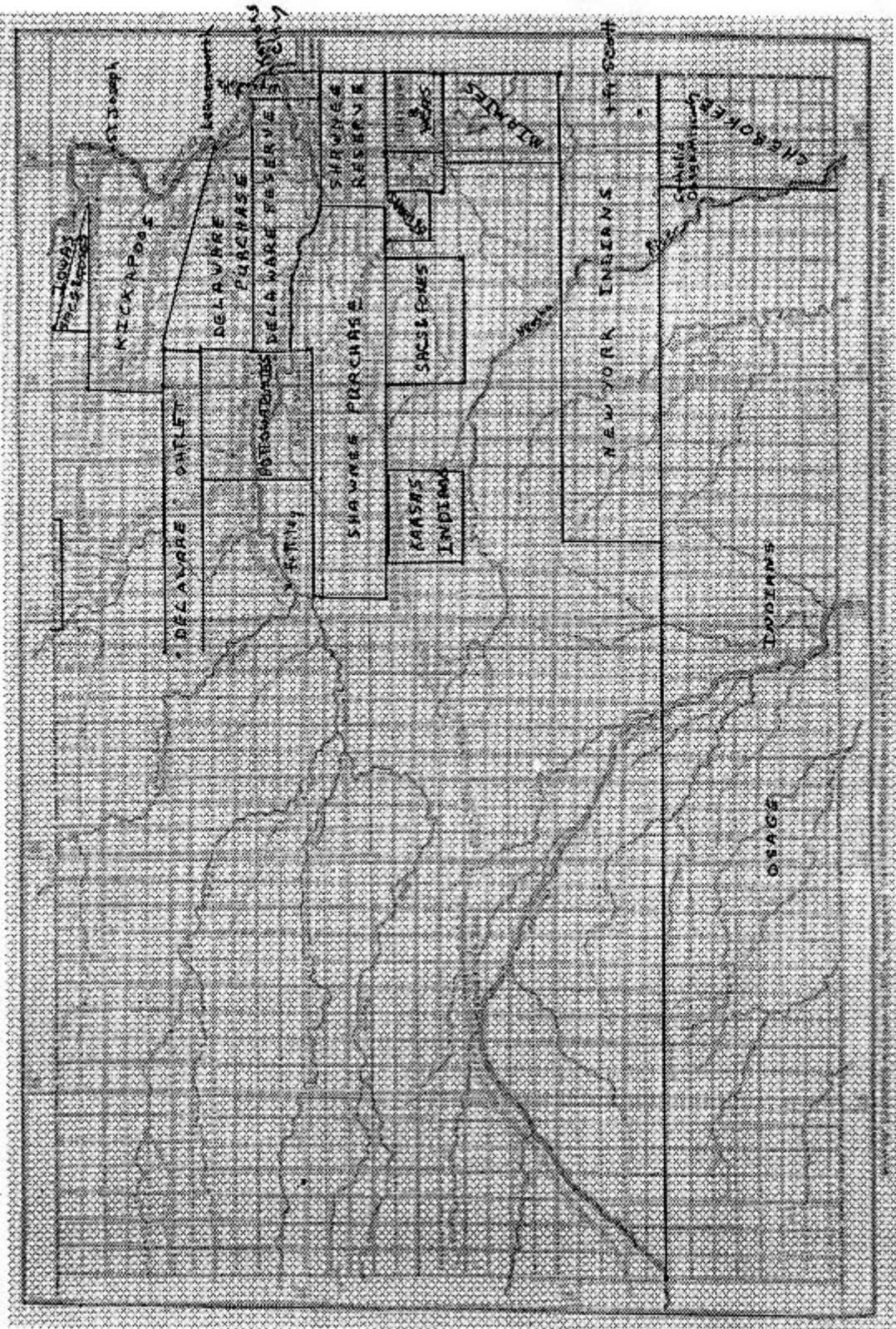
_____ mahweea (Kickapoo)



_____ sunka Wakan (Dakota)

_____ nektosha (Potawatomi)

_____ neekotikasea (Kickapoo)



Old Reservations in Kansas - pre 1865

Potawatomi Indian Nation

The word for Potawatomi in Potawatomi is “**nTshnabe’K**” and means “The People”. The Potawatomi lived originally in the woodlands of North America in what are now the states of Wisconsin, Michigan, Indiana, Illinois and Ohio.

According to Potawatomi tradition, in the 1400's the Odawas, Potawatomi and Ojibwas were a single tribe of people known as the “Three Fires” or “Three Brothers”, because they had a similar way of life.

Early accounts indicate the Potawatomi people enjoyed practical jokes. Spirituality permeated most aspects of their lives, including the games they played. The women were considered tribal historians, but both men and women made jewelry and other beautiful beadwork. They lived in wigwams made of woven brush. The people were stocky in build and the women were modest in nature.

Their first known contact with “white civilization” came in 1634 when many of their people traveled to Wisconsin to meet the French explorer, Jean Nicolet. They were drawn by curiosity of the white skin and long beards.

The Potawatomi, as with other Indian nations, were removed from their original homelands to the Indian Territory, in what is now the state of Oklahoma. This was accomplished under the Indian Removal Act which was passed by the United States Government in 1830.

In 1833 the Potawatomi gave up the last of their original 28 million acre homeland in the Great Lakes area. The tribe splintered - with some fleeing to Canada, some moving west, and some finding refuge in the forest.

It wasn't until September, 1838, that the Potawatomi began their final forced march to the Indian Territory. The route they took has become known to them as “The Trail of Death”. There were 859 who began the trek and less than 700 arrived in Kansas. Over half of those who died on the march were children, and at the end of the march they had traveled 618 miles. The march began in early September and ended in early November.

Today the primary tribe of Potawatomi living in Kansas is the Prairie Band Potawatomi. This part of the Potawatomi Nation is one of the most traditional. Although most of the fluent speakers of the language are now aging, the Prairie Band Potawatomi have never abandoned their traditional language or customs. Through language and culture classes they are working hard to preserve their traditions for future generations. However, not only are they working to preserve their heritage for future generations, but also to educate others about their history and their present.

The Potawatomi of today still make beautiful jewelry, ribbon work and beadwork. From my experience they are also still a people who have a good sense of humor and enjoy practical jokes.

**Author's Note:* This is a very brief look at the Potawatomi. In large part, the information contained here is from the website of the Prairie Band Potawatomi. This website is full of information and links to other bands of the Potawatomi Nation. I encourage you to visit this website and learn more about this nation of Native Americans whose name in their language simply means “The People”. You can visit their website at the following address: <http://www.pbpindiantribe.com/>.

Submitted by: Betty Wollenberg

Potawatomi Pronunciation and Spelling Guide

~Vowels

Character We Use:	Sometimes Also Used:	IPA symbol:	How To Pronounce It:
A		A	Like the <i>a</i> in <i>father</i> .
E		ɛ ~ ə?	Like the <i>e</i> in <i>set</i> or the <i>e</i> in <i>asset</i> .
É	e', ae	æ ~ ɛɛ	Like the <i>a</i> in <i>lad</i> or the <i>e</i> in <i>led</i> .
I	E	I	Like the <i>i</i> in <i>pit</i> .
l		I	Like the <i>ee</i> in <i>seek</i> .
O	U	O	Like the <i>o</i> in <i>note</i> .
U	o, e, v	~	Like the <i>u</i> in <i>put</i> or the <i>u</i> in <i>putt</i> .

~Diphthongs

Character We Use:	Sometimes Also Used:	IPA symbol:	How To Pronounce It:
Aw		aw	Like <i>ow</i> in English <i>cow</i> .
Ay		aj	Like English <i>eye</i> .
Ew		ew	This sound doesn't really exist in English. It sounds a little like saying the "AO" from "AOL" quickly.
Ey		ej	Like the <i>ay</i> in <i>hay</i> .
Iw		iw	Like a child saying <i>ew!</i>
Ow		ow	Like the <i>ow</i> in <i>show</i> .

~Consonants

Character We Use:	Sometimes Also Used:	IPA symbol:	How To Pronounce It:
B	P	b ~ p	Like <i>b</i> in <i>bill</i> or <i>p</i> in <i>spill</i> .
C	ch, čc, th, tth	t ~ t	Like <i>ch</i> in <i>chair</i> , or held longer like the <i>ch sh</i> in <i>which shoes</i> .
D		d ~ t	Like <i>d</i> in <i>dill</i> or <i>t</i> in <i>still</i> .
G		g ~ k	Like <i>g</i> in <i>gate</i> or <i>k</i> in <i>skate</i> .
H		H	Like <i>h</i> in English <i>hay</i> .

J	dj, th, tth	D	Like <i>j</i> in <i>jar</i> .
K		k ^h ~ k ^h	Like <i>k</i> in <i>keep</i> , or held longer like the <i>kc</i> in <i>bookcase</i> .
M		M	Like <i>m</i> in English <i>moon</i> .
N		N	Like <i>n</i> in English <i>night</i> .
P		p ^h ~ p ^h	Like <i>p</i> in <i>pin</i> or held longer like the <i>pp</i> in <i>hip pad</i> .
S	C	s ~ s	Like <i>s</i> in <i>see</i> , or held longer like the <i>ss s</i> in <i>chess set</i> .
sh	Š	~	Like <i>sh</i> in <i>shy</i> , or held longer like the <i>sh sh</i> in <i>fish shape</i> .
T		t ^h ~ t ^h	Like <i>t</i> in <i>tell</i> or held longer like the <i>tt</i> in <i>nighttime</i> .
W		W	Like <i>w</i> in English <i>way</i> .
Y		J	Like <i>y</i> in English <i>yes</i> .
Z		Z	Like <i>z</i> in <i>zoo</i> .
zh	Ž	3	Like the <i>ge</i> sound at the end of <i>mirage</i> .
,		?	A pause sound, like the one in the middle of the word "uh-oh."

Potawatomi Language

Courtesy of Walter Cooper Citizen Band Potawatomi

ENGLISH	POTAWATOMI
Hello Friend	how ni-kan
How are you?	ni je na? / ni je na kin?
I am getting along fine.	on wa shiz a na.
Yes.	kon a ga.
No.	tcho.
Are you sick?	na yock no ga na.
Are you well?	na nop ma tis na.
Good.	wun it.
Bad.	yon it.
Hot.	shot ta (git)
Cool.	ka ya.
Thanks	e gwee yin meqwetch
Good Bye	pa ma me ma
Blue	Wicapkwak
Don't	ka go
Snow	po nee
It is snowing	po neem get
Wind	noah din
Do you hear it?	noah din e
Blowing hard outside	we shkon nuk
Rain	mo win
It is sprinkling	mo yas swin
Sick	yock no ga
Are you sick?	yock no ga na
Well, Healthy	noke nod dis
Cough	sos tum
A sure thing	mah mah juk
Be quiet	toe cum
White	Wapshkyak
I might	kwa tawn sin nah
Man	nin a
Indian	nish na ba (literally, person that just happened)
White man	cha mok mon (literally, a big knife or sword)
Black	Mukte
Hungry	ki h da
Woman	da ma zo (old woman) quah
Girl	keeg ya go
Boy	keeg ga bah
Sun	Keesis

ENGLISH	POTAWATOMI
Moon	puck keesis
Star	nug gos (literally, little thing that's hanging)
Grandmother	noke mis
Grandfather	mish sho
Mother	nan na qsa
Father	tad da knos
It's tough	Snugit
Beaver hide	goat ma quay (money)
Soup (also means son-in-law)	Boap
Sit down	cheep tuh bin
Stand up	sug ween
Lay down, rest or sleep	wash moan
It sure is	kyat nom
That is it	ee ya ee
Walk	mo sa
Run	mup to
Yellow	Wisawa
Ride	mome go
Car	auto mo bean
Ride in car	dob yawn go
Baby	bee beese
I or Me	Nin
That's mine	nin ma ee
See	Wabun
Look	nook sha o
Red	me'skwak
Brown	Sawak
Relative	den wa mah gin
One	Goat
Two	Neesh
Three	Swa
Four	Neow
Five	Nyanin
Six	goat yat so
Seven	no wak
Eight	swat so
Nine	`shock
Ten	mdot so
Eleven	dat so mena goat
Twelve	dat so mena neesh
Twenty	neesh wap tuk
Twenty	Neesh wap tuk
One o'clock	goat pa gask

ENGLISH	POTAWATOMI
Two o'clock	neesh pa gas
What time is it?	nee jet so ya wuk?
What day is it?	nee ja pee?
What day is it today?	nee ja goam yaw wuk
Expressions of surprise	wah te yah!
I'm hungry	buk tam min
Later	pa ma
Good	wen nit
Dollar (beaver hide)	muk quay
Quarter (coon hide)	yas pin
Nickel	pie sas
Penny	squap ko
Money	shon ya
Do you have any money?	dit tone na shon ya?
No, I have no money.	tcho ga go shon ya.
Where	nee pee ja
I like it.	dog wan don
Do you like it?	na dog wan don na?
Do you understand?	nes stone na.
The Indian language.	nish na ba geek to win
Do you understand the White man language?	nes stone na cho moke mon geek to win
Water	Beesh
Green	Eshkbak
Food	we sno win
Soon	kaw gaw
Outside	saw gitch
You go outside.	saw gitch yon
Door	schkwa dam
House	wig wam
Who is that?	whan ne jo oh?
How much?	ne jit so
Over there	wis see bah
Way over there	e bah
Purple	we'je'pwate'k
Come in	bua bete can.
It is good	wen it e
Bad	myon it
It is bad	myon it e
We're hungry	buck ta men

The Kickapoo Indian Nation

The name “Kickapoo” comes for the Algonquian word “Kiwegapawa” meaning “he stands about” or “he moves about”. The language is Algonquian, from the Southern Great Lakes dialect closely related to the Sauk, Fox, and Shawnee. In tradition, shared by both tribes, the Shawnee and the Kickapoo both believe that they were once part of the same tribe which divided over a argument over a bear paw. The Kickapoo language and culture are very similar to that of the Shawnee except for some southern cultural traits in the Shawnee culture resulting from the years they had lived in southeastern United States. Like the Shawnee, the clans of the Kickapoo were patrilineal with descent through the father. The mother’s brothers and sisters also held special responsibilities in raising their children. The Kickapoo are considered one of the more traditional tribes, maintaining much of their culture, religion, and language.

The Kickapoo Indians originated in the Great Lakes area in northwest Ohio and southern Michigan. In about the mid 1600’s the Kickapoo were driven into southwest Wisconsin by the Ottawa’s and the Iroquois. From there, they began to move south into northern Illinois and established themselves in central Illinois. In 1819, the Kickapoo signed treaties ceding their remaining land east of the Mississippi River and agreed to relocate to southern Missouri. Most moved to the lands assigned to them, but many refused to move and remained in central Illinois until they were forced to move by the military in 1834. Less than half stayed on their Missouri reserve, the rest wandered south and west settling in Oklahoma, Texas and even in Mexico. In 1832, the Missouri Kickapoo exchanged their land in Missouri for land in northeast Kansas. With the passage of the Kansas-Nebraska Act in 1854, the white settlers began pouring into Kansas. At this time, Kansas Kickapoo signed a treaty selling 600,000 acres of land for 0.50 cents per acre with the agreement to accept allotment or relocation to the Indian Territory in Oklahoma. This decision was unpopular and factions soon developed. In 1852 a large group left and moved to Chihuahua in northern Mexico. Only approximately 200- 300 Kickapoo remained in Kansas at this time. Between 1873 and 1878, approximately half of the Kickapoo in Mexico returned to the United States and were sent to Oklahoma.

Rather than to move into the middle of battles being fought in Oklahoma during the Civil War, the remaining Kansas Kickapoo sold another 150,000 acres to the United States Government in 1862 and agreed to allotment. However, the Kansas Kickapoo managed to delay the allotment until 1908. Since that time, the Kansas Kickapoo have managed to keep only 19,200 of their original 768,000 acres and most of this has been leased to whites. The Tribal government is located in Horton, Kansas, north and east of Topeka. Less than 3600 Kickapoo are known to live in the United States today, most in Oklahoma, Texas and Kansas.

The Kickapoo of today are now divided into the Mexico tribe and three federally-recognized tribes in the United States, the Kickapoo of Oklahoma; the Kickapoo of Kansas; and the Kickapoo Traditional Tribe of Texas.

Sources:

“The Kickapoo Indians, Their History and Culture” by Phillip M. White

“History of the State of Kansas” by William G. Cutler

“Kickapoo History” by Lee Sultzman

Submitted by Del Thompson - Northern Cherokee of the Old Louisiana Territory (NCNOLT) - Awi Akta District

Kickapoo Pronunciation and Spelling Guide

~Vowels

1. <u>Character We Use:</u>	<u>Sometimes Also Used:</u>	<u>IPA symbol:</u>	<u>How To Pronounce It:</u>
A		~ a	Like the <i>a</i> in <i>what</i> , or sometimes like the <i>a</i> in <i>father</i> .
aa	āa, a:, a·	a	Like the <i>a</i> in <i>father</i> , only held longer.
E		εe	Like the <i>e</i> in <i>bet</i> or the <i>i</i> in <i>bit</i> .
ee	ä, e:, e·	εe ~ æ	Like the <i>e</i> in <i>bet</i> or the <i>a</i> in <i>bat</i> , only held longer.
I		i	Like the <i>ee</i> in <i>peek</i> .
li	īi, i:, i·	i	Like the <i>ee</i> in <i>peek</i> , only held longer.
O	U	o ~ u	Like the <i>o</i> in <i>rode</i> or the <i>u</i> in <i>rude</i> .
oo	ōo, ūu, o:, o·	o ~ u	Like the <i>o</i> in <i>rode</i> or the <i>u</i> in <i>rude</i> , only held longer.

~Consonants

<u>Character We Use:</u>	<u>Sometimes Also Used:</u>	<u>IPA symbol:</u>	<u>How To Pronounce It:</u>
C	ch, tc, čc	t ~ ts	Like <i>ch</i> in <i>chair</i> . Sometimes it is pronounced more like <i>ts</i> in <i>tsunami</i> .
H	‘	h	Like <i>h</i> in English <i>hay</i> .
K	G	k ~ g	Like the soft <i>k</i> in <i>skate</i> . Sometimes it is pronounced more like <i>g</i> in <i>gate</i> .
M		m	Like <i>m</i> in English <i>moon</i> .
N		n	Like <i>n</i> in English <i>night</i> .
P	B	p ~ b	Like the soft <i>p</i> in <i>spill</i> . Sometimes it is pronounced more like <i>b</i> in <i>bill</i> .
S	C	s	Like <i>s</i> in <i>see</i> .
T	D	t	Like the soft <i>t</i> in <i>still</i> . Sometimes it is pronounced more like <i>d</i> in <i>dill</i> .
θ?	Th	θ? ~	Like <i>th</i> in <i>thin</i> . Sometimes it is pronounced more like <i>th</i> in <i>this</i> .
W	‘	w	Like <i>w</i> in English <i>way</i> . Kickapoo speakers frequently drop <i>w</i> 's, especially at the beginning of words.
Y		j	Like <i>y</i> in English <i>yes</i> .

The Iowa (Ioway) Indian Nation

The Iowas call themselves Bah-kho-je, which means gray snow, possibly derived from how their dwelling looked during the winter months when they were covered by fire-smoked snow. The name "Iowa" was given to the tribe by the French. Their language is classified as a Chiwere-Winnebago subgroup of the Mississippi Valley.

The Iowa, or Ioway, lived for most of their recorded history in what is now known as the state of Iowa. The Iowa Tribe was probably indigenous to the Great Lakes area and was once united with the Winnebago Nation. At some point in time, a portion split from the Winnebago and moved southward to the Iowa River. This group again divided, the band that stayed closest to the Mississippi became the Iowa Tribe and the other the Otoe and the Missouri Tribes. The Iowa Tribe has moved many times during their history. They have lived near the mouth of the Rock River in present Illinois, near the Upper Iowa River, and what is now Council Bluffs in present Iowa, near the Pipestone Quarry in Minnesota. They also lived close to Fort Leavenworth, Kansas on the Platte River where they were encountered by the Lewis and Clark Expedition in 1805.

The first treaty with the United States Government concluded with a tribe with the Iowa name was at Portage des Sioux (now in St. Charles County, Mo.) in 1815. The treaty was a simple one of peace, no boundaries were established. In 1824, the same tribe by their deputies, Mah-hos-kah (White Cloud) and Mah-ne-hah-nah (Great Walker), for the sum of \$500 to be paid to the tribe for that and ten successive years ceded to the United States Government all claim they had to their lands in Missouri lying between the Mississippi and the Missouri Rivers from a line running from the Missouri at the mouth of the Kansas River, north 100 miles to the northeast corner of the State of Missouri and from there east to the Mississippi.

The Iowas and the Missouri Sacs and Foxes by the treaty of 1836 were assigned a reservation in the Indian Territory, north of the Kickapoos. The Treaty of May 1854, in common with the Sac and Fox ceded to the United States Government a large portion of their reserve, and later in March, 1861, their reservation was reduced even further to a small portion in the northeast corner of Doniphan County, KS extending a short distance into southeast Nebraska. In 1838, some members of the Iowa Tribe became discontent with the conditions in this area and moved to the Indian Territory in Oklahoma where in 1883, an Iowa Reservation was established by executive order.

Due to this split, there are presently two Iowa Tribes. The Iowa Tribe of Kansas and Nebraska have their tribal complex located several miles west of White Cloud Kansas (Doniphan County) and are located in Doniphan and Brown Counties in Kansas as well as Richardson County in Nebraska. The Iowa Tribe of Oklahoma is situated in Perkins, Oklahoma.

Sources: William G. Cutler's *History of Kansas*

<http://www.cowboy.net/~iowa/iowatribe.htm> "Iowa Tribe of Oklahoma"

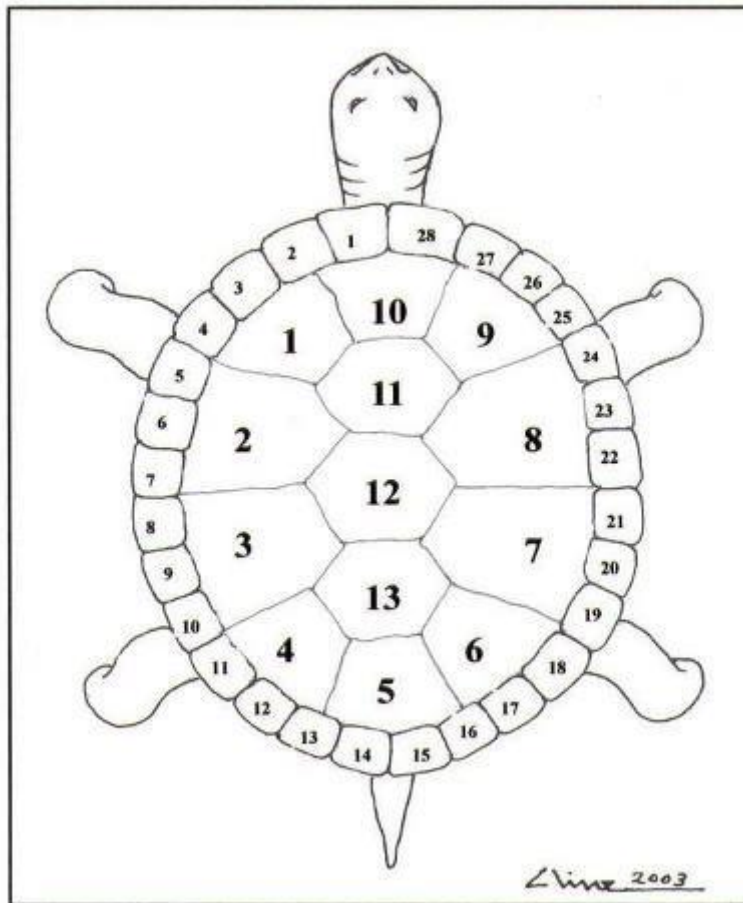
Ioway-Otoe-Missouri Language Publications compiled by Jimm G. Good Tracks

Submitted by Del Thompson - Northern Cherokee of the Old Louisiana Territory (NCNOLT) - Awi Akta District

Thirteen Moons

Many Native Americans share the knowledge of the thirteen moons on a turtle's back. As children they are taught to examine the segments on the back of every turtle.

There are thirteen large segments which represent the thirteen moons which make up the lunar year. By counting the smaller segments around the lower edge of the shell, you will find there are 28, which represents the 28 days between new moons.



Every group of Native Americans has names for the thirteen moons and there are stories to go with each new moon. The names of the moons and the stories that accompany them vary from one group to another, but each is descriptive of the season in which the new moon appears.

The Human Body carries the same calendar as follows:

2 shoulder, 2 elbow, 2 wrist joints = 6

2 hip, 2 knees, 2 ankle joints = 6

universal neck joint= 1

The Cherokee Indian Nation

Origin:

The Cherokee Indians, a branch of the Iroquois Nation, can trace their history in North Carolina back more than a thousand years. Originally their society was based on hunting, trading, and agriculture. By the time European explorers and traders arrived, Cherokee lands covered a large part of what is now the southeastern United States.

Organization and Culture:

The Cherokee lived in small communities, usually located in fertile river bottoms. Homes were wooden frames covered with woven vines and saplings plastered with mud. These were replaced in later years with log structures. Each village had a council house where ceremonies and tribal meetings were held. The council house was seven-sided to represent the seven clans of the Cherokee: Bird, Paint, Deer, Wolf, Blue, Long Hair, and Wild Potato. Each community elected two chiefs - a Peace Chief who counseled during peaceful times and a War Chief who made decisions during times of war. However, the Chiefs did not rule absolutely. Decision making was a more democratic process, with tribal members having the opportunity to voice concerns.

Cherokee society was a matriarchy. The children took the clan of the mother, and kinship was traced through the mother's family. Women had an equal voice in the affairs of the tribe. Marriage was only allowed between members of different clans. Property was passed on according to clan alliance.

The Cherokee readily adopted the tools and weapons introduced by Europeans. Desire for these items changed Cherokee life as they began to hunt animals, not just for food, but also for skins to trade as well. The Cherokees were eventually forced to sign over much of their land, first to the British and then to the United States. As early as 1721 groups of Cherokee moved west into southern Missouri and Arkansas, who today make up the Northern Cherokee Nation of the Old Louisiana Territory and other Cherokee groups.

Growth and Development:

In the early 1800's the Cherokees began a period of change. The Cherokee Nation was established with a democratic government composed of a Chief, Vice-Chief, and 32 Council Members who were elected by the members of the tribe. A constitution and code of law were drawn up for the nation. During this time, Sequoyah invented a system for writing the Cherokee language. There are 86 characters in Sequoyah's syllabary, and each is based on individual syllables in Cherokee words.

Removal:

Political pressure was exerted by President Andrew Jackson to confiscate Indian lands and remove the Cherokees to the West. The Cherokees were taken from their homes, held in stockades, and forced to move to Oklahoma and Arkansas. Almost 14,000 Cherokees began the trek westward in October of 1838. More than 4,000 died from cold, hunger, and disease during the six-month journey that came to be known as the "Trail of Tears".

Why Rabbit Has A Short Tail A Cherokee Story

Back when the world was young, Rabbit had a very long bushy tail. In fact, his tail was longer and bushier than Fox's tail. Rabbit was very proud of his tail and he was constantly telling all the other animals about how beautiful his tail was. One day Fox became so tired of hearing Rabbit brag about his tail that he decided to put an end to Rabbit's boasting once and for all.

The weather was getting colder. One day it finally became so cold that the waters in the lake and streams froze. A few days later, Fox went down to the lake carrying four fish. When he got to the lake, he cut a hole in the ice. He tied those four fish to his tail, then sat down and waited for Rabbit to come.



Soon Rabbit came hopping over the top of the ridge. When Fox saw Rabbit, he quickly dropped his tail into the cold water. Rabbit hopped right up to Fox and said, "What are you doing?" "I'm fishing, Rabbit," answered Fox. "With your tail?" Rabbit asked. "Oh yes, that's the very best way to catch the most fish," Fox replied.

Rabbit said, "How long you been a fishing?" Fox lied and said, "Oh, only about fifteen minutes." "Have you caught any fish yet?" asked Rabbit. Then Fox pulled up his tail, and there were those four fish hanging on it.

"What do you plan to do with the fish you catch?" asked Rabbit. Fox said, "Well, I figure I'll fish for about a week. Then I am going to take all those fish down to the Cherokee Village and trade them in for a pair of beautiful tail

combs. There is only one set of tail combs left and I really want them." Fox could see that Rabbit was thinking. Rabbit thought to himself, "If I fished all night long, I bet I would have enough fish by morning to trade at the Cherokee Village. Then I could get those tail combs for myself."



Fox said, "It's getting late and I'm cold. I think I'll come back and fish some more in the morning. See ya, Rabbit." Then Fox loped off over the top of the ridge. As soon as Fox was out of sight, Rabbit dropped his tail down into the icy water of the lake. Brrrrr, it was cold! But Rabbit thought, "Oh, no. I want those tail combs more than anything." So he sat down on the hole in the ice and fished all night long.

Soon after the sun came up, Fox loped over the top of the ridge. He ran right up to Rabbit. He said, "What are ya doing there, Rabbit?" Rabbit's teeth began to chatter. "I'm fffffisshing, Fffox." "Have you caught any fish?" Fox inquired. Rabbit started to get up but he found he couldn't budge. He said, "Fffox you've gott to helppp me. I'mmm ssstttuck."

So Fox, with a big smile on his face walked behind Rabbit. He gave Rabbit one mighty big shove. Rabbit popped out of that hole and landed clear across the other side of the lake...But his tail...was still stuck in the frozen water. And that's why from that day to this, Rabbit has such a very short, short tail.

Cherokee Language

Cherokee Alphabet.

D _a	R _e	T _i	Ꭰ _o	Ꭱ _u	i _v
S _{ga} Ꭰ _{ka}	F _{ge}	Y _{gi}	A _{go}	J _{gu}	E _{gv}
V _{ha}	P _{he}	A _{hi}	F _{ho}	F _{hu}	G _{hv}
W _{la}	Ꭰ _{le}	F _{li}	G _{lo}	M _{lu}	A _{lv}
Ꭰ _{ma}	O _{me}	H _{mi}	Ꭰ _{mo}	Y _{mu}	
O _{na} t _{hna} G _{nah}	A _{ne}	h _{ni}	Z _{no}	A _{nu}	O _{nv}
E _{qua}	Ꭰ _{que}	P _{qui}	V _{quo}	Ꭰ _{quu}	E _{quv}
U _{sa} Ꭰ _s	A _{se}	B _{si}	F _{so}	Ꭰ _{su}	R _{sv}
L _{da} W _{ta}	S _{de} T _{te}	I _{di} J _{ti}	V _{do}	S _{du}	Ꭰ _{dv}
Ꭰ _{dla} L _{tla}	L _{tle}	C _{tli}	F _{tlo}	P _{tlu}	P _{tlv}
G _{tsa}	V _{tse}	h _{tsi}	K _{tso}	J _{tsu}	C _{tsv}
G _{wa}	Ꭰ _{we}	O _{wi}	Ꭰ _{wo}	J _{wu}	G _{wv}
Ꭰ _{ya}	B _{ye}	A _{yi}	h _{yo}	G _{yu}	B _{yv}

Sounds Represented by Vowels

a, as <u>a</u> in <u>father</u> , or short as <u>a</u> in <u>rival</u>		o, as <u>o</u> in <u>note</u> , approaching <u>aw</u> in <u>law</u>
e, as <u>a</u> in <u>hate</u> , or short as <u>e</u> in <u>met</u>		u, as <u>oo</u> in <u>foo</u> , or short as <u>u</u> in <u>pull</u>
i, as <u>i</u> in <u>pique</u> , or short as <u>i</u> in <u>pit</u>		v, as <u>u</u> in <u>but</u> , nasalized

Consonant Sounds

g nearly as in English, but approaching to k. d nearly as in English but approaching to t. h k l m n q s t w y as in English. Syllables beginning with g except **S**(ga) have sometimes the power of k. **A**(go), **S**(du), **Ꭰ**(dv) are sometimes sounded to to, tu, tv and syllables written with tl except **L**(tla) sometimes vary to dl.

Giduwa Dialect

Cherokee Syllable	English Sound
A	Ah
Da	Doc
De	Day
Di	Dinner
Do	Doe
Du	Due

Cherokee Syllable	English Sound
<i>E</i>	Egg
<i>Ga</i>	Goggles
<i>Ge</i>	Gay
<i>Gi</i>	Gift
<i>Ha</i>	Hop
<i>He</i>	Hay
<i>Hi</i>	It
<i>Hu</i>	Hoot
<i>I</i>	Italy
<i>Ka</i>	Call
<i>La</i>	Lollygag
<i>Li</i>	Lee
<i>Lo</i>	Low
<i>Lu</i>	Lue
<i>Me</i>	May
<i>Na</i>	Knot
<i>Ne</i>	Neighbor
<i>Ni</i>	Knee
<i>No</i>	No
<i>Nu</i>	New
<i>o(o)</i>	Ohio
<i>Qua</i>	Quad
<i>Qui</i>	Quiver
<i>S</i>	Shaw
<i>Sa</i>	Shaw
<i>Se</i>	Shay
<i>Si</i>	She

<i>So</i>	Show
<i>Su</i>	Shoe
<i>Sv</i>	shuck (nasal sound)
<i>Ta</i>	Tom
<i>Te</i>	Tail
<i>Tla</i>	Clock
<i>Tlu</i>	Clue
<i>Tsa</i>	Saw
<i>Tse</i>	Say
<i>Tsi</i>	Zebra
<i>Tso</i>	Joe
<i>Tsu</i>	Zoo
<i>U</i>	Hue
<i>Wa</i>	Wah
<i>We</i>	Weight
<i>Wi</i>	Wheel
<i>Wo</i>	IowJima
<i>Ya</i>	Yah
<i>Ye</i>	Yes
<i>Yi</i>	Yield
<i>Yo</i>	Yoyo
<i>Yu</i>	You
<i>Yv</i>	young (nasal sound)

ENGLISH	CHEROKEE
Hello	si-yo
how are you	o-si-gwo-tsu
I am good	o-si-gwo
how about you	ni-hi-na
what is your name	do-de-tsa-do-a
my name is _____	_____ da-gwa-do-a
how do you say	do-a-d-t
Indian	yv-wi-ya
Boy	a-tsu-tsa
Girl	a-ge-yu (hu) – tsa
Again	si-gwo
yes / no	v v / ha-di
I am hungry	a-gi-yo-si-ha
I want	a-gwa-du-li-ha
Apple	sv-ga-ta
Salt	a: ma
Water	a-ma
bread	ga-du
wash your hands	ta-su-la
what is it	do-i-yu-s-di
Bear	Yona
Deer	a-wi
Rabbit	tsi-s-du
Wolf	wa-ya
Snake	i-na-dv
Squirrel	sa-lo-i
Hawk	to-wo-da
help me	s-gi-s-de-la

ENGLISH	CHEROKEE
Sing	ti-no-gi
I don't know	ge-s-di-yi-tsi-ga-ta
that is enough	ye-li-gwo
Drum	a-hu-li
go-to-sleep / wake up	hi-hlv-na / hi-ye-gi
today / tomorrow	go-hi-i-ga / su-na-le-i
good / bad	o-s-da / u-yo
mean / nice	u-ne-gu-hi / u-da-n-ti
big / little	e-qua / u-s-di
north / south	tsu-yv-tsv / tsu-ga-na-wv-i
east / west	d-i-ka-lv-gv / wu-de-li-gv-i
thanks, I am thankful to you	si-gi-gv-ya-li-e-li-tsi-si
Thanks	Sgi
One	so gwo
Two	tal-i
Three	tso-i
Four	nv-gi
Five	hi-s-gi
Six	su-da-li
Seven	ga-l-gwo-gi
Eight	tso-ne-la
Nine	so-ne-la
Ten	s-go-hi
Eleven	so-a-du
Twelve	tal-l-du
Thirteen	tso-ga-du
Fourteen	ni-ga-du
Fifteen	hi-s-ga-du

ENGLISH	CHEROKEE
Sixteen	da-la-du
Seventeen	ga-l-gwa-du
Eighteen	ne-la-du
Nineteen	so-ne-la-du
Twenty	ta-l-s-go-hi
my Creator	s-gwa-ne-hla-nv
you are strong	tsa-hli-ni-gi-dv
you are merciful	tsa-da-do-li-tsa-ti
forgive me	s-gi-do-li-ge
help me	ye-li-gwo-s-g s-gi-s-de-la
let it be that way	na-s-gi-gwo wi-ni-ga-l-s-da
Amen	Emini

Grape Dumplings

1 Cup Flour	1 Tbsp. Shortening
1 ½ Tsp. Baking Powder	½ Cup Grape Juice
2 Tsp. Sugar	¼ Tsp. Salt

Mix flour, baking powder, sugar, salt and shortening.
 Add juice and mix into stiff dough. Roll dough very thin on floured board and cut into strips ½" wide (or roll dough in hands and break off pea-sized bits). Drop into boiling grape juice and cook for 10 - 12 minutes.



Cherokee Bread Pudding

2 - ½ Cups Toasted Bread Cubes
2 - ½ Cups Scalded Milk
1 Cup Butter
½ Cup Sorghum

Pinch of Salt
2 Eggs, Beaten
1 Tablespoon Pure Maple Syrup

Preheat oven to 350° F oven. Lightly grease a casserole dish. Pour scalded milk over bread; let stand 5 minutes. Heat sorghum, butter, and salt in a saucepan. Gradually pour over bread mixture. Cool. Gradually pour mixture over eggs. Stir in maple syrup. Pour into casserole dish. Place dish in pan of hot water and bake in oven for 50 - 60 minutes or until firm.

Cherokee Corn Pones

2 Cups Cornmeal
¼ Teaspoon Baking Soda
1 Teaspoon Salt
Butter

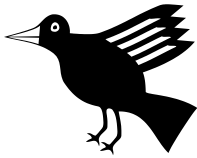
½ Cup Vegetable Shortening
¾ Cup Buttermilk
¾ Cup Milk

Combine cornmeal, baking soda, and salt. Cut in shortening until mixture resembles a coarse meal. Add buttermilk and milk, stirring just until dry ingredients are moistened. Form batter into eight ½ inch thick cakes. Place on a hot greased griddle (400° F). Cook 15 minutes. Turn and cook an additional 15 minutes. Serve hot with butter. Serves 8.

The First Fire

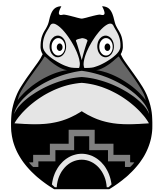
In the beginning, a long, long time ago, there was no fire and the world was cold. So the Red Thunder Beings in the Above World sent their lightning and put a fire in the bottom of a hollow sycamore tree that grew on a small island. All the animals knew that the fire was there because they could see the smoke and they could feel a little bit of its warmth, even from that distance. They wanted to be close to the fire and warm themselves but couldn't because the old sycamore tree was on an island that they could not easily reach.

The animals held council in order to decide what must be done about the situation. All the animals were there including Raven, Screech Owl, Hooting Owl, Horned Owl, Racersnake, Blacksnake, and Water Spider. Needless to say, all of the animals who could fly or swim were eager to go after the fire. The first one to come forward was Raven, saying, "I will bring back the fire for all of us". And all the animals thought that Raven would be the best one since he was so big and strong. So Raven was first to go.



He flew high and far over the water to where the island was, and landed easily on the sycamore tree. But while he was wondering what to do, the heat scorched all his feathers black, and it frightened him so much, he came squawking back without the fire. To this day, Raven is black from being scorched by the heat.

The next one offering to go after the fire was little Screech Owl, saying, "I will bring back the fire for all of us". He flew high and far over the water and landed on the sycamore tree. But while he was looking down into the hollow tree, a blast of hot air came up and nearly burned out his eyes. He flew back as best he could . . . and without the fire. It was a long time before he could see well again. To this day, little Screech Owl's eyes are red.



Horned Owl and Hooting Owl were next to go after the fire, saying, "We will bring back the fire for all of us." They flew high and far over the water and landed on the sycamore tree. But by the time they got there, the fire was burning so fiercely that the smoke nearly blinded them, and the ashes carried up by the wind put white rings around their eyes. Horned Owl and Hooting Owl came back without the fire and no matter how much they rubbed their eyes, they couldn't get rid of the white rings. To this day, both Horned Owl and Hooting Owl have white rings around their eyes.

Now, none of the other birds would dare to go after the fire, seeing what had happened to Raven and the Owls. So the little Racersnake spoke up and said, "I will bring back the fire for all of us." Everyone thought he might have a good chance of doing just that because he was small and very quick.

Little Racersnake swam quickly across the water to the island and crawled through the grass to the sycamore tree, going into a small hole at the bottom. The heat and smoke were unbearable for the little Racersnake, who dodged



blindly over the hot ashes until he was almost on fire. When he finally managed to get out again through the same hole, his whole body was scorched black. Ever since then, little Black Racersnake has a habit of darting and doubling back on his track as if trying to escape from the fire.

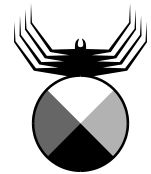
By now the animals were getting very worried because they still had no fire. Just then, a great big snake, the Climber, volunteered to go after the fire, saying, "I will bring back the fire for all of us." So off he went, swimming easily across the water to the island. When he got to the



sycamore tree, he climbed up from the outside the way snakes like him always do. But when he put his head into the hole, the smoke choked him, and he fell into the burning stump. When he finally managed to get free, his whole body was as black as charcoal. He, too, returned without the fire, and to this day is called Blacksake.

Several of the animals had bravely gone after the fire and come back without it. All of the animals were very worried because it was cold and still they had no fire, so they held another council. Now, all the other animals had thought up reasons why they couldn't go after the fire because, deep down, they were all afraid that if they went near the sycamore tree, they too would get burned. All the animals refused to go, except for one, and that was the little Water Spider. She had black downy hair and red stripes on her body. She could run on top of the water or dive to the bottom.

The little Water Spider listened patiently in council as the animals talked about their situation with great dismay, and when it came time for her to speak, she said quietly, "I will bring back the fire for all of us." All of the animals wondered how the little Water Spider could do that, and some even began to laugh at the very thought. After all, she wasn't very big, and she wasn't very strong. How could she bring back the fire?



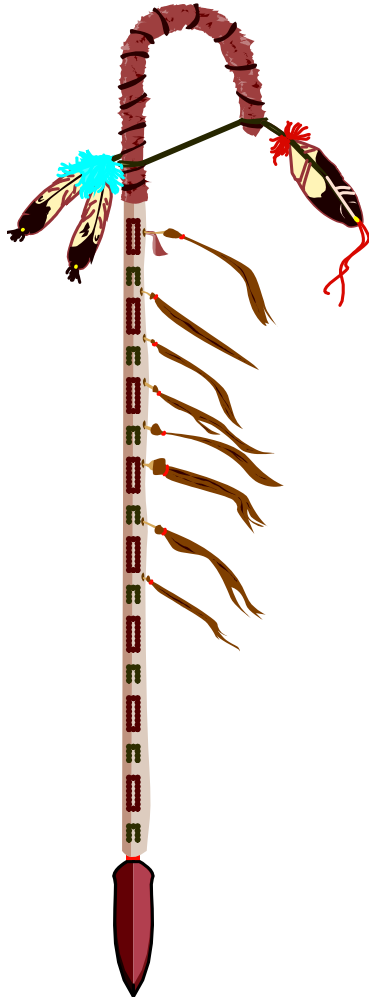
"I'll find a way," said the Water Spider, and with that she began to weave a bowl from spun thread and then fastened it upon her back. She crossed the water and went through the grass where the fire was still burning. She put one small coal into her bowl and brought it back for all the animals. Everyone rejoined, and the animals built a sacred fire from the coal, around which they all danced in celebration for many days. Since that time, we have had fire, and to this day, the little Water Spider still keeps her bowl. And so, it is good.

Potato Soup

Peel white potatoes and cut them into small pieces. Boil in water with an onion or two until potatoes and onions mash easily. After mashing add some fresh milk and reheat the mixture. Add salt and pepper if desired.

The Kansa Indian Nation

The Kansa are a Native North American tribe of Siouan linguistic stock who speak a dialect of the Osage language. They are sometimes known as the Kaw.



The tribe originally lived along the lower Kansas River in villages consisting of large conical-shaped earthen lodges shared by several families. The Kansa lived a semi-nomadic life, depending primarily on buffalo hunting and some farming for their food. They obtained social prestige and honor only in combat, and their chiefs were chosen for bravery and wisdom. The culture of the Kansa was that of the Plains people of the central United States. Typical of the Plains culture area, adolescent boys underwent a puberty rite known as the vision quest - a period of isolation meant to invoke supernatural images. Religious beliefs were centered around spirits associated with nature. Highly developed burial customs were followed; the body was placed in a shallow grave with food, clothing, and other needs for the afterlife.

By 1840 the lands of the Kansa had been acquired by the United States government and incorporated into the so-called Indian Territory, to which many Native Americans were being removed. In 1846 the Kansa were moved to a reservation at Council Grove in Kansas; in 1873 the tribe was moved once more, this time to Indian Territory within the present borders of Oklahoma, where they have since remained. In the early 19th century the Kansa population was estimated at about 1300. Their numbers steadily decreased, decimated by frequent warfare and disease. By 1990 only 1037 people identified themselves as Kansa. Of those, 59 percent lived in Oklahoma. A celebrated tribal member was Charles Curtis, who was vice president of the United States under President Herbert Hoover.

Source: Internet site - <http://www.rootsweb.com/~itkaw/Kanza2.html>

A terrific resource for information about the Kansa (or Kaw) Indians in Kansas check out the Kaw Mission State Historic Site in Council Grove, Kansas. Their address is 500 North Mission - Council Grove, KS 66846. Their web site address is www.kawmission.org. Mary Honeyman is their Site Administrator and a wonderful resource for information. The Mission is well worth the trip to Council Grove. Additional contact information: (620) 767-5410. Email address is: kawmission@kshs.org part of the Kansas State Historical Society.

The Dream Catcher

Ojibwe Story



Long ago in the ancient world of the Ojibwe Nation, the Clans were all located in one general area of that place known as Turtle Island. This is the way that the old Ojibwe storytellers say how Asibikaashi (Spider Woman) helped Wanabozhoo bring giizis (sun) back to the people. To this day, Asibikaashi will build her special lodge before dawn. If you are awake at dawn, as you should be, look for her lodge and you will see this miracle of how she captured the sunrise as the light sparkles on the dew which is gathered there.

Asibikaashi took care of her children, the people of the land, and she continues to do so to this day. When the Ojibwe Nation dispersed to the four corners of North America, to fill a prophecy, Asibikaashi had a difficult time making her journey to all those cradle boards, so the mothers, sisters, & Nokomis (grandmothers) took up the practice of weaving the magical webs for the new babies using willow hoops and sinew or cordage made from plants. It is in the shape of a circle to represent how giizis travels each day across the sky. The dream catcher will filter out all the bad bawedjigewin (dreams) & allow only good thoughts to enter into our minds when we are just abinooji. You will see a small hole in the center of each dream catcher where those good dreams may come through. With the first rays of sunlight, the bad dreams would perish. When we see little Asibikaashi, we should not fear her, but instead respect and protect her.

It was traditional to put a feather in the center of the dream catcher; it means breath, or air. It is essential for life. A baby watching the air playing with the feather on the cradleboard was entertained while also being given a lesson on the importance of good air.

Why The Turkey Gobbles

A Cherokee Story

The Grouse used to have a fine voice and a good halloo in the ballplay. All the animals and birds used to play ball in those days and were just as proud of a loud halloo as the ball players of today.

The Turkey had not a good voice, so he asked the Grouse to give him lessons. The Grouse agreed to teach him, but wanted pay for his trouble, and the Turkey promised to give him some feathers to make himself a collar. That is how the Grouse got his collar of turkey feathers.



They began the lessons and the Turkey learned very fast until the Grouse thought it was time to try his voice. "Now," said the Grouse, "I'll stand on this hollow log, and when I give the signal by tapping on it, you must halloo as loudly as you can." So he got upon the log ready to tap on it, as a Grouse does, but when he gave the signal the Turkey was so eager and excited that he could not raise his voice for a shout, but only gobbled, and ever since then he gobbles whenever he hears a noise.

The Osage Indian Nation

The Wazhazhe also called themselves by their ancient name, *NiuKonska*, which may be translated as "Little Ones of the Middle Waters." The traditional history of the Wazhazhe places them in the great Mississippian culture that lay astride the Mississippi and Ohio Rivers in the center of North America that existed for millenia before the coming of the Europeans.

When the European first met the Wazhazhe, they translated, using rough French phonetics, the name of one division of the tribe, the Wazhazhe, into the word "Osage." Osage has been the name that the European-Americans have used to identify the tribe.

The search for an understanding of the cosmos was the keystone of Wazhazhe life. A highly developed priesthood was devoted to the task of understanding and interpreting the cosmos for the people.

The Wazhazhe organization reflected the duality they observed in nature and mirrored it. There were two divisions of the tribe; the Tsizho, representing the Sky, and the Hunka, representing the Earth. The Hunka division was further divided into two groups; the Wazhazhe, representing the Water portion of the Earth, and the Hunka, representing the Land portion of the Earth. Each of these groups originally was further divided into twenty-one fireplaces, or clans. Later, three other fireplaces were added bringing the total to twenty-four.

The Tsizho contained seven fireplaces; Tsizho Wanon, Buffalo Face, Tsizho Washtake, Wolf, Sun Carrier, Night, and Tsizho Wahake. The Wazhazhe contained seven fireplaces; Wazhazhe Wanon, White Water, Ponca Washtake, Deer, Cattail, Monshodse moin, and Bow. The Hunka contained seven fireplaces; Eagle, Bear, Puma, Metal Bunched, Elk, Crawfish, and Wind. Three other fireplaces were added; Isolated Earth, Men of Mystery, and Buffalo Bull,

An understanding of the Wazhazhe cosmology clearly places them as the central tribe among the Dehiga or Southern Siouxan speaking tribes that includes the Quapaw, Ponca, Omaha, and Kaw tribes. These tribes split from the Wazhazhe at various times and moved away from the Wazhazhe homeland in the region that includes the modern states of Missouri, Arkansas, Oklahoma and Kansas.

The Wazhazhe lived in permanent villages along the Missouri and Osage Rivers in Missouri. They also established hunting camps on the Great Plains. The tribe grew corn, squash, and pumpkin to supplement the buffalo and venison mainstays of their diet.

The Wazhazhe were often described as war-like since they guarded the Osage homeland with ferocity. The ability to obtain firearms at an early date gave the Wazhazhe a major advantage in their conflicts with those who intruded upon their lands.

The tribe began a period of treaty-making with the United States in 1809. This period lasted until 1870 and resulted in the diminishment of the Osage homeland. The Wazhazhe ceded over 100 million acres of land during this period. The Wazhazhe moved to the new reservation in 1872 and settled in three main areas that corresponded to the ancient divisions of the tribe. The main settlement areas were at Pawhuska, Hominy and Gray Horse in Oklahoma. The capitol of the nation was established at Pawhuska and remains there today. This movement to a new reservation fulfilled an ancient prophesy that included the prediction that the new land would provide immense wealth. This prophecy came true and the Wazhazhe prospered throughout the twentieth century.

How The Redbird Got His Color



As an early Cherokee story goes, there was a little bird that wanted to be noticed and respected, like the Sacred Eagle. However, he was a little bird of earth-tone color, plain, and not easily seen by the others. If he was colored red, he thought, then he would be recognized by others for his power and beauty. Of course, he also wanted to be noticed by female birds.

He talked to one of the Elders in his clan council who told him he had to *earn* such a privilege. The Elder explained that the color red was sacred, like the color black, and it had to be earned in a special way, through a vision.



Many moons went by without the vision to learn what he was to do to earn the red color. One day Raccoon and Wolf had a disagreement, which had something to do with Wolf always playing tricks on Raccoon. Of course, Raccoon really enjoyed playing with his friend, but he decided that he was tired of Wolf always getting the best of him. Knowing that Wolf was very quick, but also sometimes not so smart about things, he said, "Hey, Wolf, come chase me, I bet you can't catch me." Of course, Wolf replied, "Raccoon, I can always catch you, I'll even give you a running start." Raccoon ran as quickly as his little legs could take him to the water's edge, knowing that the water was very cold and that Wolf was afraid of the water's rapids.



Wolf took off with speed and agility to catch Raccoon. Raccoon scrambled as quickly as he could toward the water's edge, and grabbed onto a yellowroot plant and held on so as not to fall into the water. Of course, Wolf did not see him, thinking that Raccoon had jumped into the cold water. Wolf ran so hard that by the time he saw Raccoon, he was headed into the water's rapids. "Oh, this water is cold! Help me, Raccoon, you know I cannot swim!" Raccoon knew that he would be alright just floating down the rapids. Wolf clawed at the clay edge until he finally pulled himself out on to the clay bank.

Being exhausted, he fell asleep in the warm sunshine. Raccoon quietly packed the soft red clay on Wolf's eyes, and it hardened in the warm sun.

The little bird was sitting on a small tree branch watching his friend play, when he heard Wolf cry, "I can't see, please help me! I can't see!" Well, the little bird went over to help Wolf. The little bird said, "I will help you, but you must promise to always play nice with Raccoon, and not to play tricks on your friends." Wolf exclaimed, "I promise, if I can just see again! I will also tell you where you can get a beautiful red color." The little bird pecked and pecked at the hard clay until Wolf could see again. Wolf told the little bird where to find a plant in the mountains called "Red Paint Brush," and with it the little bird painted himself red. To this day, Wolf plays fair with Raccoon, and I understand that the little bird is now called the cardinal or Redbird, clearly a bird of distinction.



Sac & Fox Nation

The Fox and the Sauk are two closely related, but separate, tribes which in 1600 occupied the eastern half of lower Michigan between Saginaw Bay and Detroit. Both of their oral histories tell of an earlier time when they migrated from the Atlantic coast via the St. Lawrence River. When this happened is unclear. The Sauk lived around Saginaw Bay (which is named from them), while the Fox were just to the south and west. Driven from their homeland during the 1640s, the Fox resettled in central Wisconsin. The Sauk crossed over to the upper peninsula near the Mackinac Strait and moved into the headwaters of the Wisconsin River west of Green Bay. Except for the two years (1710 - 1712) the Fox lived near Detroit, neither tribe ever returned to Michigan. They remained in Wisconsin until 1734, when both were driven across the Mississippi River into eastern Iowa by the French.

The Fox afterwards lived along the upper Mississippi in northeastern Iowa except for the period (1765 - 1783) when they maintained some villages in western Wisconsin. The Sauk were also located along the upper Mississippi after 1734 just south of the Fox but, being the more numerous of the two, occupied a larger area. Through wars with the Illinois Confederation, Missouri, and Osage, the Sauk expanded southward. By 1800 they controlled the upper Mississippi between St. Louis and Dubuque, Iowa. These lands were ceded to the Americans beginning with a treaty signed in 1804. Internal disagreements over accepting this treaty caused one Sauk group to separate from the others and move south to the Missouri River. Known as the Missouri Band, they remained there until 1824 when they were removed to the northwest corner of the state. In 1836 they exchanged their last lands in Missouri for a reserve west of the Missouri River on the Kansas-Nebraska border. Despite allotment, the Sac and Fox of Missouri have retained a small reservation with their tribal headquarters located in Reserve, Kansas.

Pressures from settlement after 1825 forced the Sauk along the Mississippi to leave western Illinois and relocate to southeast Iowa. The exception was Blackhawk's Band at Rock Island (Illinois) which did not finally leave until after the Blackhawk War in 1832. As a consequence of the war, the Sauk were forced to surrender a large part of eastern Iowa. The Fox and Sauk remained in Iowa until 1842 when they ceded their lands for a reserve in Kansas just south of present-day Topeka. However, many of them refused to leave Iowa and kept the army very busy trying to find them. Once in Kansas, major disagreements developed between the Fox and the Sauk. Some of the Fox moved in with the Kickapoo and later left with them for northern Mexico. By 1859 most of the Fox had left Kansas and returned to Iowa where they purchased land near Tama.

The remaining Fox and Sauk sold their Kansas land and relocated to Oklahoma in 1869 where they were given a 750,000 acre reservation in Potawatomi, Lincoln, and Payne Counties east of Oklahoma City. After allotment, most of this was released to whites in 1891. Currently, the Sac and Fox Nation of Oklahoma, headquartered in Stroud, has kept less than 1,000 acres. On the other hand, the Fox in Iowa have used their own money to purchase land, and their tribal holdings have grown to almost 5,000 acres. The only federally recognized tribe in Iowa, they prefer to be called the Mesquaki Indian settlement, but because of treaties signed jointly with the Sauk, their official name is the Sac and Fox of the Mississippi in Iowa.

Source: Internet site - <http://www.dickshovel.com/sf.html>

Wyandot Nation

A Brief Chronological Overview of the Wyandot Nation of Kansas and the Huron Indian Cemetery by Janith K. English *Principal Chief Wyandot Nation of Kansas*

The term "Huron" was a somewhat derisive nickname bestowed by the French. It is a reference to the traditional headdress worn by Wendat (or Ouendat) people that reminded the French of the bristly hairs that stood up on the back of a wild boar. Wyandot has evolved from our original name of Wendat (or Ouendat) means people of the islands and refers to our origins on the shores of Georgian Bay on Lake Huron.

1842 - March 17. The Wyandot Nation ceded all lands in Ohio and Michigan in exchange for 148,000 acres west of the Mississippi. The Government promised to pay the Wyandots \$17,000 annually, forever, plus \$500 per year for the support of the school and \$100,000 for moving expenses.

1843 - July. 12. 664 Wyandots started on their Journey to Kansas.

Illness (possibly typhoid) struck while the Wyandots were still camped along the Missouri River. Between 60 and 100 of their number died. Their bodies were carried across the river to a high ridge which overlooked the Kansas and Missouri Rivers. Huron cemetery is established.

December 14. In an Agreement between the Delaware and Wyandot Tribes, the Delawares granted 3 sections of land of 540 acres each at the junction of the Kansas and Missouri Rivers. They granted and quit claimed to the Wyandott Nation 36 additional sections of land for \$46,080.

1855 January 31. Treaty dissolved the tribal status of the Wyandots, declared them citizens, and took their lands "in severalty; except as follows, viz: The portion now enclosed and used as a public burying-ground, shall be permanently reserved and appropriated for that purpose...."

1859 January 29. The Town of Wyandot is incorporated. Two streets are cut across the Huron Cemetery tract. 1857 Plat illustration shows that the northern and western corners of the cemetery were cut off by Minnesota Avenue and Seventh Street.

Over ten generations ago, the Wendat people were driven to many directions from our beloved homeland. Today, 350 years later, we stand with our children and grandchildren at our sides and come together once again to affirm the Wendat Confederacy. With gratitude to the Creator and the reverent thanksgiving of kinship, we light the council fire and invite all who come in a spirit of peace and brotherhood to enjoy its warmth.

The Wendat tree of brotherhood has sent out four strong roots to form four nations, each on separate and growing in different directions, yet each adding strength to the whole. These four roots feed the branches of our families and clans so that the Wendat people may endure and flourish through ten more generations. May we sit in the shade and watch the council fire as we meet together to affirm the bond of the Confederacy. May our hearts be pure and our minds clean as we act in a manner that will bring honor to the ancestors and hope to our children.

The Wendat Peacemaker once outlined the path toward unity. Leaders were admonished to never disagree seriously among themselves, for to do might cause the loss of rights of their grandchildren. May we always cultivate feelings of friendship, love, and honor for each other so that the good tidings of Peace and Power of Righteousness will be our guide.

May our leaders endeavor to serve each nation in a manner that will bring peace, happiness and prosperity for all the people. May the thickness of our skin be seven spans - which is to say the span should protect against anger, offensive actions, and criticism. May our hearts be full of peace and good will and our minds filled with a yearning for the welfare of the people of the Confederacy. With endless patience, may we fulfill our duty, and may our firmness be tempered with tenderness and compassion. May neither anger nor fury find lodging in our minds; and may all our words and actions be marked by calm deliberation.

Finally, if any nation of the Confederacy should ever need help, let it call out the others to come to its aid. We vow to attempt to work together in a way that the embers of long ago council fires may be fanned into a flame of kinship, culture and love that will warm countless generations of Wendat people.

Chief Willie Piccard, Huron Wendat of Wendake

Chief Leaford Bearkin, Wyandott Nation of Oklahoma

Second Chief Jim Bland, Wyandott Nation of Oklahoma

Chief Janith K. English, Wyandot Nation of Kansas

Spokesperson Steven A. Gronda, Wyandot Nation of Anderdon

About the Wyandot Nation of Kansas

The Wyandot Nation of Kansas is made up of those formerly known as "absentee" or "citizen class" Wyandot Indians. The Wyandot Nation of Kansas is currently petitioning the U.S. Department of the Interior Bureau of Indian Affairs for federal recognition and was incorporated in 1959. The Wyandot Nation of Kansas is dedicated to the preservation of Wyandot history and culture and the preservation, protection, restoration and maintenance of the Huron Indian Cemetery in Kansas City, Kansas.

The Wyandot Nation of Kansas is proud to be a member of the Wendat Confederacy. The Wendat Confederacy was reaffirmed on August 27, 1999 in Midland Ontario by the leaders of the Wyandot Nation of Kansas, Wyandott Nation of Oklahoma, Wyandotte Nation of Anderdon and the Huron Wendat of Wendake.

Bean Bread

1 Cup of Cornmeal

½ Cup Flour

2 Tsp. Baking Powder

1 Tbsp. Sugar

2 Cups Milk

¼ Cup Melted Shortening

2 Beaten Egg

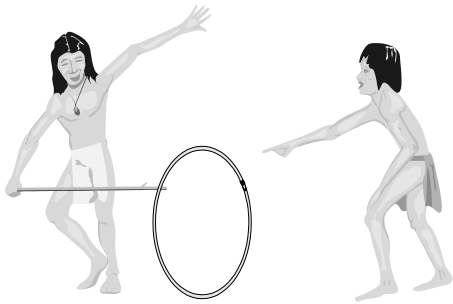
2 Tbsp. Honey

4 Cups Drained Brown Beans

Mix all of these ingredients, except beans, thoroughly, and then fold in the beans. Pour into greased, heated pan.

Bake at 450 degrees until brown (usually 30 minutes or so).

The Boys

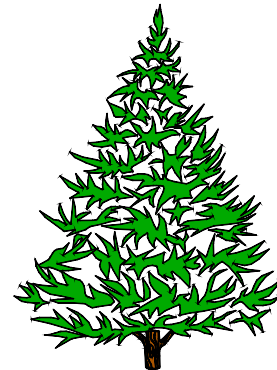


Very early in our existence, there were seven boys who used to do almost nothing but play the Indian ball game of using a stick to move a round stone across the ground. Their mothers were not pleased because the boys would not work in the cornfield. Once they were very hungry after playing ball, and they went home to eat. Their mothers put the ball stones in water and said, "Since you won't work, you can have the stones instead of corn for your supper."

The young boys were upset, and they went away saying, "We will never come back home again." They were doing the Feather Dance, which was to dance using small steps around in a circle, praying to the spirits to take them away.

Suddenly, their feet were lifting off the ground as they continued to dance around and around. The mothers went to find the boys and noticed that they were going higher and higher upward toward the great skyvault. The mothers tried to pull them down, but they kept going upward. One mother hung on to her son, and he suddenly fell to the ground with a thunder. The other six were suddenly pulled higher and higher until they went into the skyvault.

Some say that we now see them at night as the Pleiades or "The Boys", as they are called by the Cherokee. The seventh boy who struck the ground fell so hard that he was covered by the earth, never to be found again. The mothers grieved every day, shedding tears on the ground where the boys once were. One day they noticed that a small tree started to sprout from the spot where the seventh boy struck the ground. Today that tree is known as the Pine That Grows Very Tall, trying to reach his friends, The Boys, in the skyvault. The pine is considered sacred and used in some ceremonies and burials. It is also said that if you listen to certain pine trees when the wind blows, you will hear messages from the spirits of The Boys.



Fry Bread

3 Cups All-Purpose Flour
1 - ½ Teaspoons Baking Powder
Pinch of Salt

1 - 1/3 Cups Warm Water
Vegetable Oil for Frying
Honey

Combine the flour, baking powder and salt. Add the water and knead the dough until soft. Roll the dough out on a lightly floured board until 1/4" thick. Cut out 4" rounds. Heat 1" - 2" of oil in a saucepan. Fry the bread until puffed. Turn bread when edges are brown. Brown on both sides. Serve with honey.

The Uses Made of the Buffalo

HORN:
Spoons, bowls, cups,
Arrowheads,
Headdresses

HAIR:
ball stuffing,
saddle, rope,
fetish wrapping

BOSS RIB:
skin scraper
arrow straightener
arrow points
Children's sled

SHOULDER BLADE:
axes, hoes, fleshers

SINEW:
bowstring
sewing
leather binding
bow backing

BRAIN:
Tanning, food

HEART:
food

LIVER:
tanning

KIDNEY:
Food

SKULL:
Sun dance,
Fetish, headdress in
Buffalo hunt

TAIL:
tipi decoration
whip, fetish,
sweat lodge,
water sprinkler
Sun dance ornament
fly swatter

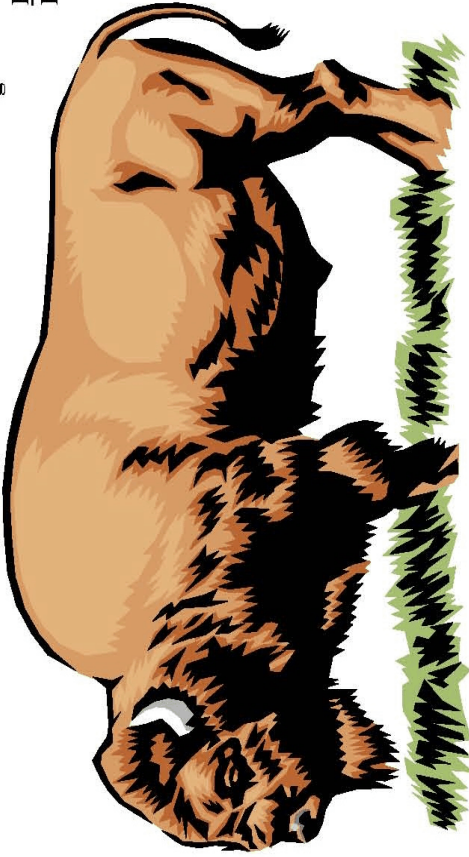
TONGUE:
Choice food,
Sacred food

BLADDER:
Water bag

SCROTUM:
stirrup cover
rattles

LUNG:
Food

SINEW:
sewing



TONGUE:
Choice food,
Sacred food

BEARD:
dress ornament
war ornament

INTESTINE:
tripe,
bow wrapping

GALLSTONE:
yellow paint

FAT:
deodorant for traps
food, tanning,
mix paint

LEG BONE:
Paint pencil, scraper

PAUNCH:
Water boiling bag
water bag
water bucket
water basin
water cups

BLOOD:
Soup

DUNG:
fuel
ceremonial piperest
signals

Contents used as skin medicine

The Dakota Sioux

The original Dakota people migrated north and westward from the south and east into Ohio then to Minnesota. The Dakota were a woodland people who thrived on hunting, fishing and subsistence farming. Migrations of Anishinaabe/Chippewa people from the east in the 17th and 18th centuries, with rifles supplied by the French and English, pushed the Dakota further into Minnesota and west and southward, giving the name "Dakota Territory" to the northern expanse west of the Mississippi and up to its headwaters.

The western Dakota obtained horses, probably in the 17th century, and moved onto the plains, becoming the Lakota, subsisting on the buffalo herds and corn-trade with their linguistic cousins, the Mandan and Hidatsa along the Missouri. In the 19th century, as the railroads hired hunters to exterminate the buffalo herds, the Indians' primary food supply, in order to force all tribes into sedentary habitations, the Dakota and Lakota were forced to accept white-defined reservations in exchange for the rest of their lands, and domestic cattle and corn in exchange for buffalo, becoming dependent upon annual federal payments guaranteed by treaty.

In 1862, after a failed crop the year before and a winter starvation, the federal payment was late to arrive. The local traders would not issue any more credit to the Dakota and the local federal agent told the Dakota that they were free to eat grass. As a result on August 17, 1862, the Sioux Uprising began when a few Dakota men attacked a white farmer, igniting further attacks on white settlements along the Minnesota River. The US Army put the revolt down, then later tried and condemned 303 Dakota for war crimes. President Abraham Lincoln remanded the death sentence of 285 of the warriors, signing off on the execution of 38 Dakota men by hanging on December 29, 1862 in Mankato, Minnesota, the largest mass execution in US history.

Names

The name Sioux was created by the French Canadians, who abbreviated the Algonquin compound Nadouéssioux (from nadowe ("Iroquois") plus siu ("snake"/the massasauga rattler), by which a neighboring Ojibwa tribe, or the Ottawa, referred to the Dakota to the west and south.

Today many of the tribes continue to officially call themselves 'Sioux' which the Federal Government of the United States applied to all Dakota/Lakota/Nakoda people in the 19th and 20th centuries.

The "Santee" received this name from camping for long periods in a place where they collected stone for making knives.

The "Yankton" received this name which meant people from the villages of far away.

The "Tetonwan" were known as people who moved west with the coming of the horse to live and hunt buffalo on the prairie. From these three principal groups, came seven sub-tribes.

The seven (7) main divisions are:

1. Mdewakanton
2. Wahpeton
3. Wahpekute
4. Sisseton
5. Yankton
6. Yanktonai
7. Teton

each of which is again subdivided into bands and sub-bands. These seven main divisions are often known as "the seven council fires." The first four named together constitute the Isanyati, Santee, or eastern division, of which the Mdewakanton appear to be the original nucleus, and speak one dialect. Their home was in Minnesota prior to the outbreak of 1862.

The Yankton and Yanktonai, the latter subdivided into Upper and Hunkpatina or Lower, held the middle territory between Lake Traverse and Missouri river in east Dakota, and together spoke one dialect, from which the Assiniboin was an offshoot.

The great Teton division, with its subdivisions, Upper and Lower Brulé, Oglala, Sans Arcs, Sihasapa or Blackfoot, Miniconjou, Oohenonpa or Two Kettle, Hunkpapa, etc., and comprising together more than half the nation, held the whole tribal territory west of the Missouri and spoke one dialect.

Dakota Language	
English	Dakota
1	wanca / wanzi
2	Nunpa
3	Yamni
4	Topa
5	Zaptan
6	Sakpe
7	Sakowin
8	Sahdogan
9	Napcinwanka
10	Wikcemna
11	Akewanzi
12	Akenunpa

Dakota Language

English	Dakota
13	Akeyamni
14	Aketopa
15	Akezaptan
16	Akesakpe
17	Akesakowin
18	Akesahdogan
19	Akenapcinwanka
20	wikcemna nunpa
Drum	Cancega
Drum Stick	Icabu
Feathers	Wiyaka
Bonnet (as a feather headdress)	wiyaka wapaha
Fan (as a feather fan)	Icadu
Shield	Wahacanka
Moccasin	Hanpikceka
Hello Friend! (Male speech)	hau koda!
Hello Friend! (Female speech)	han koda!
Red	Sa

Dakota Language

English	Dakota
Yellow	Zi
Blue	To
Gray	Hota
Pink	Gitka
Purple	Stan
Black	Sapa
Green	Toto
Orange	Sazi
White	Ska
Brown	Gi
Colors	Owapi
Hand	Nape
Head	Pa
Hair	Pahin
Eyes	Ista
Nose	Poge
Mouth	I
Neck	Tahu

Dakota Language

English	Dakota
Turtle	Keya
Buffalo	Tatanka
Eagle	Wambdi
Bear	Mahto
Horse	sunka wakan
Cat	Igmu
Puppy	Sunhpada
Wolf	Sunktokca
Hawk	Cetan
Raccoon	Wica
January, Hard Moon	witehi wi
February, Raccoon Moon	wicata wi
March, Sore Eye Moon	istawicayazan wi
April, Geese Egg Laying Moon	magaokada wi
May, Planting Moon	wozupi wi
June, Strawberry Ripening Moon	wazustecasa wi
July, Red Chokecherry Moon	canpasa wi
August, Harvest Moon	wasutun wi

Dakota Language

English	Dakota
September, Corn Harvest Moon	wayuksapi wi
October, Shaking Off Leaves Moon	canwapakasna wi
November, Deer Antler Shedding Moon	tahecapsun wi
December, Tree Popping Moon	cankapopa wi
Spring	Wetu
Summer	Bdocketu
Fall	Ptanyetu
Winter	Wanietu
Four Directions	tate ouy topa
West	wiyohpeyata
North	Waziyata
East	wiyohiyanpata
South	Itokagata
<p>Dakota children were given names according to their birth order. There are five Dakota names for the boys and five for the girls. Parents name the children born after the fifth child however they wish. They could be named after an elder, a relative that has passed on, for the time of day they were born, or for any reason the parents saw fit.</p>	
First born boy	Caske
First born girl	Winuna
Second born boy	Hepan

Dakota Language

English	Dakota
Second born girl	Hapan
Third born boy	Hepi
Third born girl	Hapstin
Fourth born boy	Catan
Fourth born girl	Wanske
Fifth born boy	Hake
Fifth born girl	Wihake

Tillikum

This is an earth, water, and fire challenge game

Tillimum means “friend” to the Chinook Tribe of the Northwest

The right hand is clenched into a fist at waist level.

On the Go! Signal from the chief, the fist is slowly raised to shoulder level as the syllables “tilli” are spoken.

Bring the fist quickly down to waist level again.

As the fist reaches waist level, the syllable “kum” is spoken and the fist opens to do a hand signal.

When both make the same signal, it is a tie round.

Each win is a point and five points wins the game.

Earth drinks Water and wins.

Water puts out the Fire and wins.

Fire scorches the Earth and wins.

Research: Where do Native Americans come from? When and how did they come?

by Bobbie Anderson

Vocabulary:

DNA: chromosome, genetic material, RNA

Genome: gene map

Hypothesis: a theory, premise, suggestion, supposition, proposition, guess, assumption, postulate

As we look at different sources of information, we keep finding the hypothesis (the good guess that is based on research) that the people who were “discovered” living in the Americas in the 1400’s came from a part of what is now Russia. Do our textbooks talk about this? Do they say a “land bridge” formed? Do the textbooks talk about a migration of people coming from Siberia during or between Ice Ages?

That is what we can find in the National Geographic article in the January 2015 issue. The article is “Tracking the First Americans” by Glenn Hodges. This article has pictures and maps showing the timeline of when people from Eurasia came to what is now part of Siberia (Russia) as early as 32,000 years ago. That area, called Beringia, became isolated from other parts of Asia for about 10,000 years, between 25,000 and 15,000 years ago. People lived there, isolated, long enough for their genome to develop a few new DNA markers, differences, than their ancestors had. These markers are in the Native Americans today who live in North America, Central America and South America. So, the hypothesis has become: People living in the Americas before 1400s came from Beringia. Another article talked about the genome study. It is “Genome study reveals origins of Native Americans” by Jan Biles in The Topeka Capital-Journal of August 5, 2015.

Well, how did they come?

If we look at the maps of that northeastern section of Russia and the most western parts of Alaska, we can see many islands between them. During the ice ages, the ice held so much water that the ocean level was lower (about 390 feet lower) and more land was above water. So, people could travel further on the land. For a while land was open, free from ice, all the way into the Americas. And, people who lived along the coast, could travel by boat more easily around the ice that flowed into the sea from the land. Over many years, and many lifetimes, adventurous people traveled south by boats all the way to and around the southern tip of South America. People traveled by walking east across the Americas. They carried with them their tools and their knowledge of ways of living. How do we know? The tools found in many places, including in the middle of Texas, are similar to those used by people who lived on the west coast of Asia.

There is much to be learned when we ask questions, think of possible answers (hypotheses) and do some research.

References:

Biles, Jan. “Genome study reveals origins of Native Americans.” The Topeka Capital-Journal. August 5, 2015 (A7).

Hodges, Glenn. “Tracking the First Americans.” National Geographic. January 2015. Vol. 227, No. 1. (124). <http://ngm.nationalgeographic.com/2015/01/first-americans/hodges-text>

Who are your ancestors? How did they live at any specific time in history.

Many people now are researching their ancestry. Phillip Skow has done this and tried to imagine how his Native American ancestor would have lived right after the Pilgrims landed and began their towns. Phillip has done the research of the times and history.ⁱ Read the footnotes at the end to see where he got the information.

Phillip Skow, Tall Corn's "My Indian Heritage" edited

I am known as Agawamⁱⁱ and I am 9 years old this moon.

Our clan is ruled by the powerful Pennacook Indian Nation, who are known up and down the coast as the most "kindhearted" of all tribes.ⁱⁱⁱ We are proud of this title and it is true.

In 1630, I saw my first glimpse of the new comers as one of them entered our village (now known as Ipswich, Mass.^{iv, v}). My grandparents spoke of seeing these people even before I was born when the great leader, Masconomet, met with them. It has been about twelve years since the people known as the Pilgrims arrived on the beautiful coastline. That was before the great die-off from something called smallpox. Many of our great clan brothers and sisters succumbed to this great illness including my grandparents. We had several thousand people in my grandfather's day. Now we are just a few in number. I miss my grandparents. Work is much longer and harder now with less people to help, but we make the best of it.^{vi}

Sometimes when we have the time after our long morning chores are done, my friends and I enjoy hiding in the nearby fields and forests to watch the new comers. They dress differently than we do and live in their strange little houses and fortifications. They are industrious. "Fire-sticks" are used to drop a deer or antelope at a great distance without firing a single arrow! The sound is like thunder from the sky! This was very frightening until I got used to it. They have built roads and several canals to connect a couple of smaller rivers. At these places they load their boats, too high, with large quantities of fish and pelts of all manner of foxes, beaver, rabbit, deer, elk and more. These they take downstream somewhere else.

ⁱ The facts in this fictional story are true and the events are accurate and can be found in *History of Essex County, Massachusetts* (1882).

ⁱⁱ The name of my ancestor Agawam is sadly fictional (taken from his birth place) as the family has lost his real name to the dustbins of history.

ⁱⁱⁱ "There is no record of any native resistance to the colonization either at Charlestown or at Agawan, even though estimates of the earlier populations run into the thousands." - *History of Essex County, Massachusetts* (1882).

^{iv} Ipswich, Mass. Founded 1833; land purchased from Masconomet about twelve years after the Pilgrims landed. - Perley, M.V.B. Chapter XLI. Newbury, Rowley, cut from old Agawan.

^v Ipswich was founded by John Winthrop the Younger, son of John Winthrop, one of the founders of the Massachusetts Bay Colony in 1630 and its first governor, elected in England in 1629. Several hundred colonists sailed from England in 1630 in a fleet of 11 ships, including Winthrop's flagship, the Arbella.

^{vi} "A plague of 1616-1618 and again in the early 1630's hit Essex County, Mass. Perhaps it was smallpox brought from abroad. It had apparently devastated the once populous Indian tribes. The fields stood vacant. The colonists encountered but few natives." - *History of Essex County, Massachusetts* (1882).

Black Indians By Randy Rhoten

Black Indians? Most people would look at you like you were crazy. They would tell you "I've never heard of that, we never studied that in school." It's never appeared in any school text books, Hollywood movie or TV show of the old west. However black Indians were as much a part of history as were Sitting Bull, Davy Crockett or Geronimo. Only within the last 20 to 30 years public schools have begun to touch on African American history. A quote from Wikipedia states "Until recently, historic relations between Native Americans and African Americans were relatively neglected in the United States history studies. African slaves brought to the United States and their descendants have had a history of cultural exchange and interracial marriage with Native Americans and other slaves who possessed Native American and European ancestry."

Black Native American is a term that refers to persons of African American descent with Native American ancestry, who also have ties to Native American culture, social and historical traditions. These interrelations were most abundant in the south east where slavery was plentiful. One of the first paths of freedom for runaway slaves led them to Native American villages. Black men and women often found a hand of friendship; finding acceptance in their culture. "African Americans and Native Americans merged by choice, invitation and love. Today just about every African American family tree has an Indian branch. That explains why families who share this biracial inheritance feel so much solace and pride." (Black Indians by William Katz). The earliest record of African American and Native American contact occurred in April 1502, as the first slaves arrived in Hispaniola. Some of them escaped inland on Santo Domingo; those who survived joined with the natives and became the first circle of Black Native Americans.

Interracial marriage between African slaves and Native Americans began in the early 17th century in the coastal settlements. In 1622 Native Americans overtook the European colony of Jamestown, killing the Europeans and taking the slaves as captives back to their communities. They were slowly integrated into interracial relationships with members of their tribe and others in coastal states. South Carolina colonists were so concerned about the possible threat posed by mixed African and Native American populations, that they passed a new law in 1725. This law posed a fine of 200 pounds for persons bringing a slave to the frontier regions. In 1751 South Carolina passed a law against holding Africans in close proximity to Native people, which was deemed detrimental to the security of the colony. During the traditional period of Africans becoming the primary enslaved race, Native Americans were sometimes enslaved at the same time. Africans and Native Americans worked together and lived together in communal quarters, produced collective recipes for food, shared herbal remedies, myths and legends. They intermarried and had mixed race children.

Some Native Americans resented the presence of the Africans. The Catawba tribe. In 1752 showed great anger and bitter resentment when an African American came among them as a trader. Africans sold their own people into slavery. The Europeans have always had a fear of African and Native unions. They feared revolt. Whites wanted to convince Native Americans that Africans worked against their best interest. Europeans considered both races inferior and tried to make them enemies of each other. Colonists told Cherokees the small pox epidemic of 1739 was due to disease brought by African American slaves, to create tension between the two. The British passed laws outlawing the passage of slaves into the frontier of the Cherokee Nation's territory, to restrict interactions between the two. Even among Cherokee though, interracial marriages increased as the number of slaves held by the tribe increased. The Cherokee were listed on Dawes Rolls, also requiring members to be descended from Cherokee on the same rolls. A political struggle over this issue has been going on since the 1970's. Cherokee Freedmen have taken it to the Cherokee Supreme court. By the Tribal Supreme Court ruling of March 2006, the Cherokee Nation was required to reinstate about 1,000 African Americans and their descendants as members, who were dropped from the rolls in the 1970's. In March of 2007 they changed the ruling again.

Possible Research:

- Black Indians by William Katz: <https://zinnedproject.org/materials/black-indians/>
- Catawba Tribe: https://en.wikipedia.org/wiki/Catawba_people
http://www.native-languages.org/catawba_culture.htm
- The Dawes Rolls: https://en.wikipedia.org/wiki/Dawes_Rolls
- Freedman: Look at <https://en.wikipedia.org/wiki/Freedman> scroll down to sections “United States” and “Cherokee Freedmen”
- Cherokee Supreme court actions reviewed:
<http://www.cherokeephoenix.org/Article/Index/4437>
- An example of searching for one’s ancestry:
<http://www.smithsonianmag.com/history/an-ancestry-of-african-native-americans-7986049/>

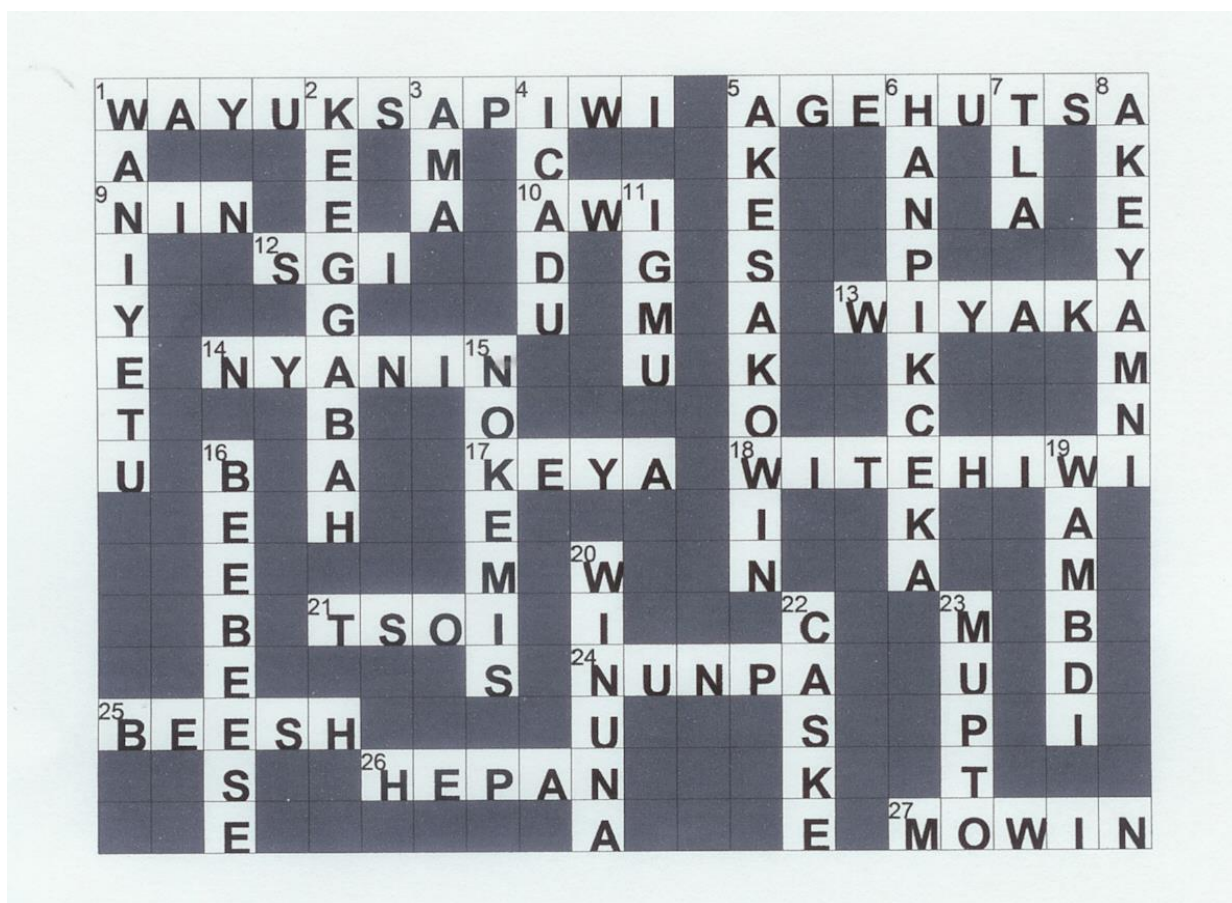
Government of the Cherokees: Seven Clans

As you may know, the Cherokee are made up of Seven Clans. Each Clan is a village of its own with its own government that is subject to the Tribal Council. The seven Clans of the Cherokee and the meaning and what each clan is in charge of are:

1. Bird – fond of birds, snares, blowguns
2. Paint – Makers of red paint, conjurers
3. Wolf – hunters, warriors
4. Potato – gatherer of the wild potatoes
5. Long Hair – in charge of the traditional ways
6. Deer – runners, messengers
7. Blue – blue paint, medicine for children

Native American Language Crossword Puzzle Solution

(The puzzle and clues are found on page 13 of this booklet)



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The Kansas State Department of Education
