

**Study Guide** for  
**AJIJAAK**  
**ON TURTLE ISLAND**

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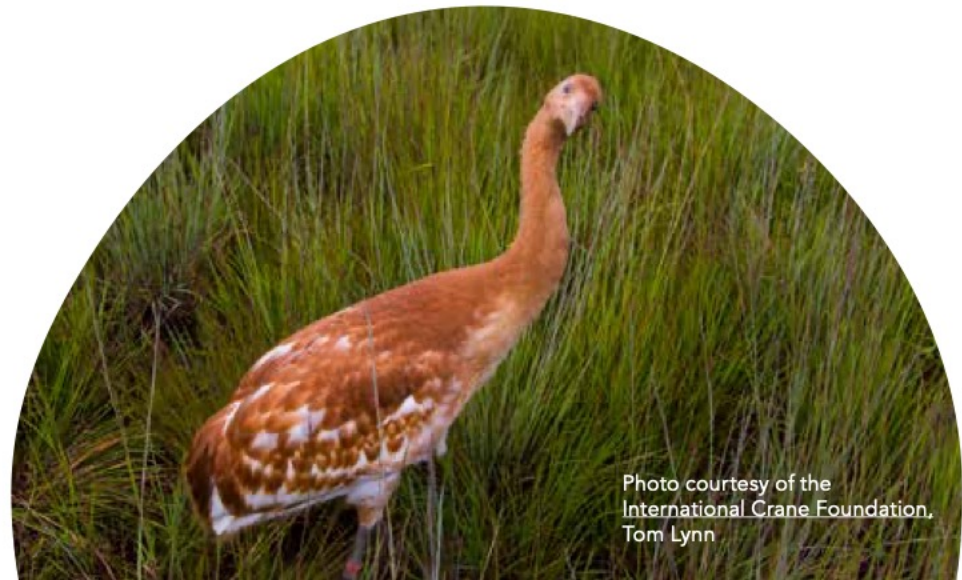


Photo courtesy of the International Crane Foundation, Tom Lynn

# Land Acknowledgement

We gratefully acknowledge the Native Peoples of Turtle Island on whose ancestral homelands we gather, as well as the diverse and vibrant Native communities who make their home here today.

## Two terms are essential in understanding the importance of land acknowledgements:

### Colonization:

the act of a dominant group claiming and exploiting the land and peoples of indigenous groups. This not only involves stealing land and displacing communities, but also enacting violence and destroying cultural and spiritual practices.

### Decolonization:

the practice of resisting, undoing, and healing from colonialism. This involves acknowledging what has been stolen and lost, confronting modern-day colonialist practices, and reclaiming traditional practices.

## TAKE ACTION

If your school or classroom does not already have a land acknowledgement, here are some resources to help you start this important practice:

- Identify the traditional inhabitants of your land by exploring this Native Land map at [Native-land.ca/](http://Native-land.ca/).
- Write a script that you can share at meetings, in classrooms, or other gatherings. One way to start a simple land acknowledgement is with this sentence:  
"We acknowledge that we are on the traditional land of the \_\_\_\_\_ People."
- For more resources and details, read the Honor Native Land Guide at [USDAC.us/nativeland](http://USDAC.us/nativeland).

The land acknowledgement is the decolonialist practice of formally recognizing the traditional indigenous territories of a specific location. Often, land acknowledgements are either written or presented verbally – in a classroom or the beginning of an event, for example. Land acknowledgments are important, but they are ultimately just one of many steps that we must take in order to raise consciousness about indigenous sovereignty. The US Department of Arts and Culture's Honor Native Land guide, these practices accomplish the following:

- Offer recognition and respect.
- Counter the "**doctrine of discovery**" with the true story of the people who were already here.
- Create a broader public awareness of the history that has led to this moment.
- Begin to repair relationships with Native communities and with the land.
- Support larger truth-telling and reconciliation efforts.
- Remind people that colonization is an ongoing process, with Native lands still occupied due to deceptive and broken treaties.
- Take a cue from Indigenous protocol, opening up space with reverence and respect.
- Inspire ongoing action and relationship.

# How to use this study guide

This study guide is meant to show the connections between the whooping crane, ecosystems, and indigenous communities, and how they all coexist in a cycle of **reciprocity**. The whooping crane interacts with many different First Nations peoples, animals, environments, and natural resources, some of which we highlight in the following pages. This is in no way comprehensive or meant to represent all indigenous cultures, but it does show various examples of interlocking journeys. As you explore this study guide, consider the various ways that animals, plants, food, and culture are interconnected.

The series of essays on First Nations peoples explores some of the communities that are part of the whooping crane's traditional flyway. You will notice that this study guide focuses on traditional rather than contemporary indigenous cultures. This is to provide examples of lifestyles that were able to fully engage with reciprocal relationships with the land, prior to destructive **colonial interference**. We recognize, however, that indigenous communities continue to thrive in today's post-colonial landscape. The First Nations essays include the following:

- **Geography and Traditional Lifestyle**, where we highlight the practices of these cultures prior to colonization.
- **Plant, Animal, or Natural Resource** spotlight, unpacking its cultural significance and use.
- **Traditional Architectures**, which illustrate systems of reciprocity.
- **Learn More**, where you and your students can explore various online resources.
- **"In Their Words"**, featuring contemporary, firsthand accounts of First Nations lifestyles.
- **Maps**, which illustrate the traditional relationship between First Nations peoples and the land as compared to post-colonial landscapes.
- **Glossary** with definitions and further information about the words highlighted throughout.
- **Appendices** featuring articles that highlight contemporary indigenous experiences.



Photo by Richard Termine

# First Nations People – Terminology

“Native American,” “American Indian,” “First Nations,” “Indigenous” – these terms have complicated histories and connotations. It is important to understand why and how they are used as we learn about the various tribal communities represented in this play.

You have likely heard the story of how the peoples of the “new world” came to be called American Indians. Christopher Columbus thought he was going to India, so when he declared that he was the first to “discover” the continent, he named the people he met there “Indians.” American Indian is a term that derives from the colonizers’ worldview, meaning that it is not only inaccurate, but also rooted in violence. Despite this history, the term is popular, even among many indigenous peoples today. The usage of “Indians” is also a legal term utilized by the U.S. Government at the time of European Colonization, etc.

In the latter half of the 20th century, in response to the American Indian Movement that called for major changes in the United States government’s approach to tribal affairs, the term “Native American” became popularized. This term is also loaded, however: it implies a loyalty to America, and it was imposed on indigenous peoples by the US government, meaning that it also has colonialist roots.

“First Nations” is a term that is especially popular in Canada, but it has been adopted by some indigenous peoples in the United States as well, and it is often used to describe specific groups of indigenous communities. “Indigenous” is often used in transnational and global contexts; it refers broadly to peoples of long settlement and connection to specific lands.

All of these terms are very broad, encompassing hundreds of individual communities; this feeds into the myth that all indigenous peoples act, speak, and look the same, which we see in one-dimensional representations in the media. Even traditional names can be complicated, however, as they are often not derived from communities themselves, but from neighbors or colonizers. “Sioux,” for example, is a French corruption of an Anishinaabe word for “enemy.” These peoples call themselves Oceti Sakowin, although Sioux is the more commonly used name.

This Study Guide strives to use the name that each indigenous community uses to describe itself, although we include the more common name as well so that you can research these First Nations peoples on your own. Part of the reason we use the traditional names is to remember that these tribal communities are not museum exhibitions or artifacts: they are living peoples who identify in a way that is important to them.

## CONSIDER THIS...

How do you identify yourself? Think about various strands of identity – age, gender, race, ethnicity, nationality, language, etc. What do you like to be called? Have you ever been misrepresented or misidentified? What is the importance of being called what you want to be called?

Explore the Tribal Nations Map. Which of the bold tribal names do you recognize? Which of the more commonly used names (in smaller, grey font) do you recognize? How does this map compare to your visualization of North America? What does the article tell you about the importance of names to indigenous peoples?

**See Appendix B to learn more about the importance of names: “Reclaiming Ourselves By Name”**

# Map of Turtle Island

Follow the cranes' journey south and discover the First Nations communities they meet along the way!





# Meet the Whooping Crane

The **whooping crane** is one of two species of cranes found on **Turtle Island** (North America). Hundreds of thousands of these beautiful birds once inhabited the continent, with evidence of their existence reaching as far back as the year 1200. By 1941, there were only 23 whooping cranes due to habitat destruction, egg collecting, and hunting: today, there are about 800 of these birds, although they are still considered **endangered**.



Meet the  
**Whooping  
Crane**

# The crane has known itself by many names along its migration path.

Here are some of them...

pe-ta

Atokngyam

kansgawi

wahbe

kw'áshkw'ash

sho ksh

**Nehiyawak (or Cree) Peoples**

**ochichahk**

wapitenchkwa

piqópcaút

nee'póhehe

tehaluhyaká'nela

pecha

**Oceti Sakowin Peoples**

Lakota – **p̃héhánj**

Dakota Sioux – **pe-ha**

**Kaw Peoples**

**békha**

oskan

békha

**Anishinaabe  
(or Ojibwe) Peoples**

**aíjjik**

pecha

ska petu

Ajijaak

vóestäso

**Karankawa Peoples**

**kedo'd**

wo'ouhuu

wapi ti la kwa

k'o:lokda

wab jejak

Atokngyam

apíte

tarhi

tannag

ah!secque



# Meet the Whooping Crane

## What's so special about the Whooping Crane, anyway?

This bird has a **sympiotic** relationship with the land and **ecosystem**, as well as with various First Nations across the continent. For some nations, the crane is a **clan** animal, which symbolizes an important role in the community.

Cranes are also unique for their strong community and family bonds. Whooping cranes mate for life; they court each other with an elaborate dance and build their nests together. Usually, only one egg hatches each season, and the chick lives with its parents for one full year as it learns the migration path. Whooping cranes typically live between 24 and 30 years in the wild.

## What does the whooping crane look like?

The whooping crane is the tallest bird in North America, standing 5 feet tall and with a wingspan of 7.5 feet. They weigh between 14 and 16 pounds. You can recognize a whooping crane by its snowy white body feathers, and when it flies, you can see its black wingtips. It has a red patch on its forehead and black mask around its beak, which is long and pointed so that it can reach through vegetation in the water. The whooping crane has long, dark legs and yellow eyes. Young whooping cranes have light brown feathers.

## What does it eat?

The whooping crane is an omnivore, meaning that it eats both plants and animals. Its favorite treat is the blue crab, but cranes also nibble on crayfish, insects, berries, small reptiles, grains, and marsh plants.



Photos courtesy of the [International Crane Foundation](#), Ted Thousand and Tom Lynn

## Where does it live?

The whooping crane's **habitat** includes wetlands, mudflats, fields, marshes, and lagoons. It migrates three thousand miles each year as it flies south for the winter, making many stops for food and rest along the way. There are currently three populations of whooping cranes:

- One self-sustained wild migratory population, which has breeding grounds in Wood Buffalo national Park in the Northwest Territories, Canada.
- One small, introduced eastern migratory population, with feeding grounds in Necedah National Wildlife Refuge in Wisconsin.
- One non-migratory introduced population in central Florida.

### LEARN MORE

Learn more about conservation efforts and the life cycle of the whooping crane from the International Crane Foundation at [SavingCranes.org/learn/species-field-guide/whooping-crane](https://SavingCranes.org/learn/species-field-guide/whooping-crane).

Discover more about the whooping crane's migration patterns at [JourneyNorth.org/search/CraneNotes2.html](https://JourneyNorth.org/search/CraneNotes2.html).

Learn about other endangered plant and animal species at [Ecos.fws.gov/ecp0/reports/ad-hoc-species-report-input](https://Ecos.fws.gov/ecp0/reports/ad-hoc-species-report-input).

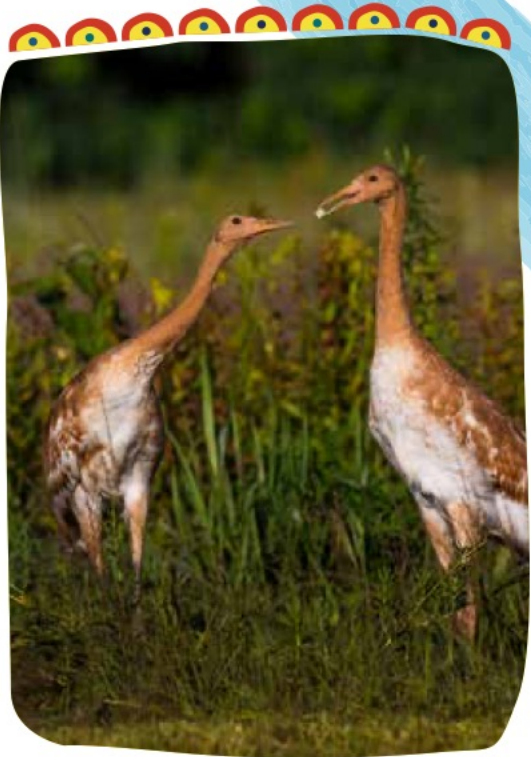
## CONSIDER THIS...

What is the farthest distance you have ever traveled? Mark your path on the crane's migration map and compare your journeys.

What would the world be like if your favorite animal went extinct? How would the loss of that animal impact the Earth in ways big and small: consider other animals, humans, and the environment.

Research another endangered species: collect facts about its habitat and behavior, photos and videos of the animal in the wild, and information on threats to its survival.

# Meet the Whooping Crane



- Top left:** An adult and baby chick crane.
- Bottom left:** Two juvenile cranes.
- Center:** A whooping crane on its nest.
- Top right:** Wing Flap Gesture.
- Bottom right:** Whooping cranes in flight.

Photos courtesy of the [International Crane Foundation](#), Ted Thousand, Tom Lynn and Joel Sartore

## Meet the Whooping Crane

# When Cranes came to Turtle Island

by Felipe Chavez-Ramirez

**The earth is a dynamic place and has changed constantly over millions of years.** There were colder periods when most of North America was covered in ice and snow and dominated by coniferous forests. Other times extreme hot temperatures prevailed and desert-like vegetation appeared. There was even a time when lush subtropical jungles were present suggesting warm and wet conditions. Even the shape of NA has changed, 10 million years ago (mya) the Florida and Baja California Peninsulas did not exist. And Greenland was still connected to North America.

**We can determine what an area was like in the past by using fossils to reconstruct ancient environments.**

**Fifteen mya**, as the climate cooled and dried, dense forests were being replaced by Savannahs (grasslands with trees). The new landscape was similar to today's African savannahs, with huge herbivorous mammals in large herds. In central NA, grazers adapted to feeding on grasses and shrubs became abundant. Many species, now extinct in NA, like rhinoceros, horses, giraffe-like camels, and antelopes were common. Some species eventually migrated to Asia where they are more common today. Precursors of deer, elephants, rodents, and birds had previously arrived from Asia via the exposed Beringia land bridge. **Birds of the time show adaptations to savannah ecosystem and include crowned cranes, storks, and long-legged hawk, similar to present-day secretary bird.** Other savannah birds of the time include hawksfalcons, heavy-bodied chicken-like birds similar to quail, and a walking eagle. Waterbirds include herons, a duck and limpkins.

**Ten mya** open grasslands began to dominate the North American landscape, except in some coastal areas. The plants changed from tall grasses interspersed with shrubs and trees to predominantly short grasslands. Changing conditions lead to the appearance of new animal species adapted to grassy plains ecosystems, including rattlesnakes, and burrowing animals like kangaroo rats, gophers, squirrels, and tortoises. Other species include falcons and hawks, and other unusual creatures like burrowing beavers and grassland owls. Later on large versions of elephants, bears, and sloths would appear in North America, some remaining until a few thousand years ago. These latest species would overlap with the appearance of modern cranes in North America.

The landscape ten mya also included newly formed and changing streams, small wetlands, and water front forests where shorebirds, herons, and diving ducks were present. An ecosystem similar to the Prairie Pothole region of the northern Great Plains was developing. The cooling temperatures and reduction in woody vegetation is reflected in the crane species of North America.

**The ancient crowned cranes eventually disappeared and several modern crane species appeared and disappeared.**

Eventually the sandhill crane and later the whooping crane appeared (about 5.3 – 2.5 mya), the only two crane species remaining in North America today.



## Meet the Whooping Crane

# Whooping Crane Migration

by Felipe Chavez-Ramirez

**The whooping crane is migratory, meaning it breeds and winters in different locations.** Whooping Cranes nest in wetlands of the Boreal Forest in the Northwest Territories of Canada, and winters on salt marshes along the Texas coast. Whooping cranes migrate because their breeding grounds experience harsh winters. Freezing conditions and snowfall from September-May make feeding impossible.

**Whooping cranes travel the 2,500 miles between breeding and wintering grounds in family units.** When the chick can fly, about 100 days old, the family leaves the breeding area and fly southwest to prairies in central Saskatchewan, Canada. After leaving Saskatchewan they fly south crossing the states of North and South Dakota, Nebraska, Kansas, Oklahoma and Texas.

Migratory routes, as well as other important elements of crane life history, such as foods, breeding and wintering areas, are learned from parents. Chicks travel with parents on their first fall migration south and sometimes during the return spring migration. Chicks separated from parents cannot find the wintering grounds on their own, unlike other bird species with innate sense for timing, direction, and distance.

**Every year whooping Cranes spend 4-6 weeks migrating.** Spring migration, in March and April, lasts 10-15 days. The southward fall migration, from September-November, last 50 days. However, in fall, 9-24 days of migration are spent in the staging area in Saskatchewan. The staging period is important for continued chick growth and acquiring energetic reserves for migration.

Migrating whooping cranes start flying between 9-10 am and stop around 3-4 pm and average 400 km each day. Whooping cranes use mostly thermal (warm air rising) soaring and gliding during migration. For large birds, soaring and gliding is energy efficient compared to powered flight.

Each evening, migrating whooping cranes must find an overnight roost, called a stopover. **Cranes prefer roosting in shallow wetlands, which limits predation compared to roosting on dry land.** In addition to shallow water, stopovers are surrounded by flat open terrain, have little or only short vegetation and gradual slopes. Some stopovers are used every year, others change within and between migration seasons.

The spring migration is completed upon returning to the nesting territories. The arrival coincides with the beginning of a short (May-August) frost free season. The rapid growth rate of chicks, requires abundant and readily available food supplies. Nesting wetlands provide abundant dragonfly larvae and amphibians, primary food items of chicks.

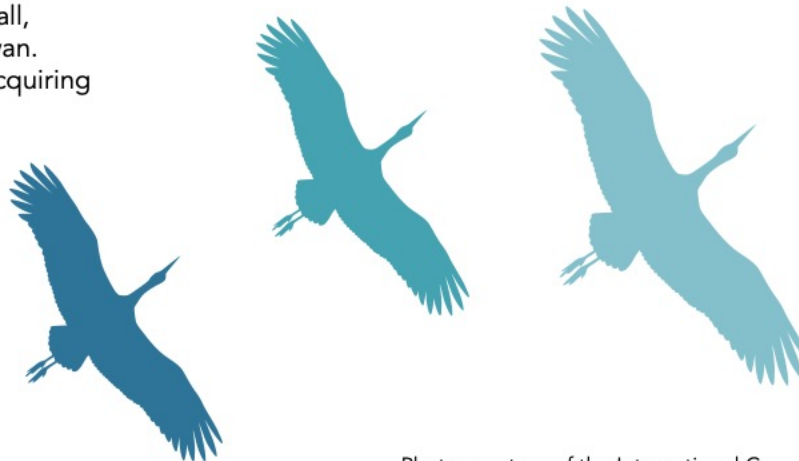
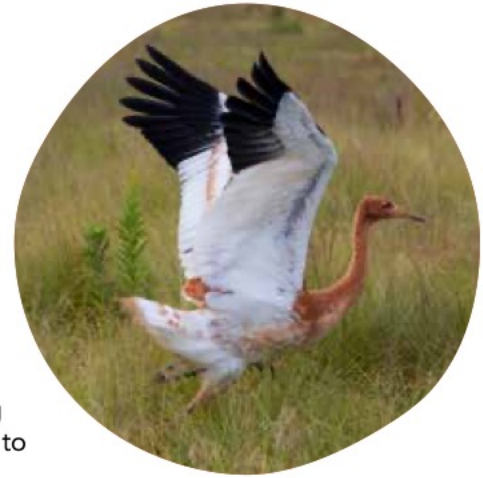


Photo courtesy of the [International Crane Foundation](#), Tom Lynn

Meet the Whooping Crane

Wood Buffalo National Park

# WHOOPING CRANE FLYWAY AND HABITAT



Ann R. Campbell  
ILLUSTRATIONS: JAMES A. HUBBARD  
2012



# Habitats and Ecosystems

An ecosystem is a geographic area where plants, animals, and other organisms, as well as weather and landscape, work together to form a bubble of life. Every factor in an ecosystem depends on every other factor, either directly or indirectly. Even a miniscule change in the temperature of an ecosystem can affect what plants will grow there, for instance. Animals that depend on plants for food and shelter either adapt to the changes, move to another ecosystem, or perish. **On the following pages are the main components of an ecosystem, which you can see examples of in the illustration of an ecosystem.**

# The Great Plains Ecosystem

The North American Great Plains is an ecosystem that consists of **grasslands** and **wetlands**, stretching all the way from Canada to Texas and from Ohio to the Rocky Mountains. For thousands of years, this expanse of land was home to a wide range of plants and animals, as well as many indigenous communities, which developed cultures and lifestyles around these ecosystems. Colonization, however, destroyed nearly all of this natural habitation: European settlers plowed the land and planted foreign crops, which depleted the topsoil and dried up the grass.

The Dust Bowl of the 1930s, for example, caused widespread devastation to prairielands. European settlers moved West in the early 20th century, but they knew nothing about the ecology of the plains and plowed the topsoil, displacing deep-rooted grasses that kept ordinarily trapped moisture for the soil. This meant that when droughts occurred, the unanchored soil turned into dust, blackening the sky and reducing visibility for thousands of miles. The Dust Bowl not only disrupted the natural ecosystem of the grasslands, but it also forced many indigenous peoples to relocate from their native lands. In total, the grasslands of central North America have declined by 90 percent since the 1800s, and in some areas, grassland cover has declined 99.9 percent.

**Grasslands** are a complex ecosystem: everything, from the tiniest insect and smallest blade of grass to the biggest buffalo and longest river, depends on each other to survive. **Wetlands** are an important part of this system: they are the link between land and water, home to a biologically diverse habitat of plants, insects, amphibians, reptiles, birds, and mammals.

## Threats to Wildlife

The depletion of grasslands has displaced many animals, rendering many endangered or even extinct. The endangered whooping cranes, for instance, have depended on these ecosystems to survive for millions of years. The vast swath of grasslands once provided a variety of options for nesting grounds, and wetlands offer freshwater for them to roost during their migration south. The depletion of these habitats has shrunk what was once a sweeping migratory corridor to a narrow path.

### LEARN MORE

Learn more about ecosystems ([Education.nationalgeographic.org/resource/ecosystem](https://www.education.nationalgeographic.org/resource/ecosystem)) and prairies ([Education.nationalgeographic.org/resource/prairie](https://www.education.nationalgeographic.org/resource/prairie)) with National Geographic.

Read about grasslands conservation: "Saving America's Broken Prairie" at [Undark.org/2017/04/26/saving-americas-broken-prairie/](https://undark.org/2017/04/26/saving-americas-broken-prairie/)

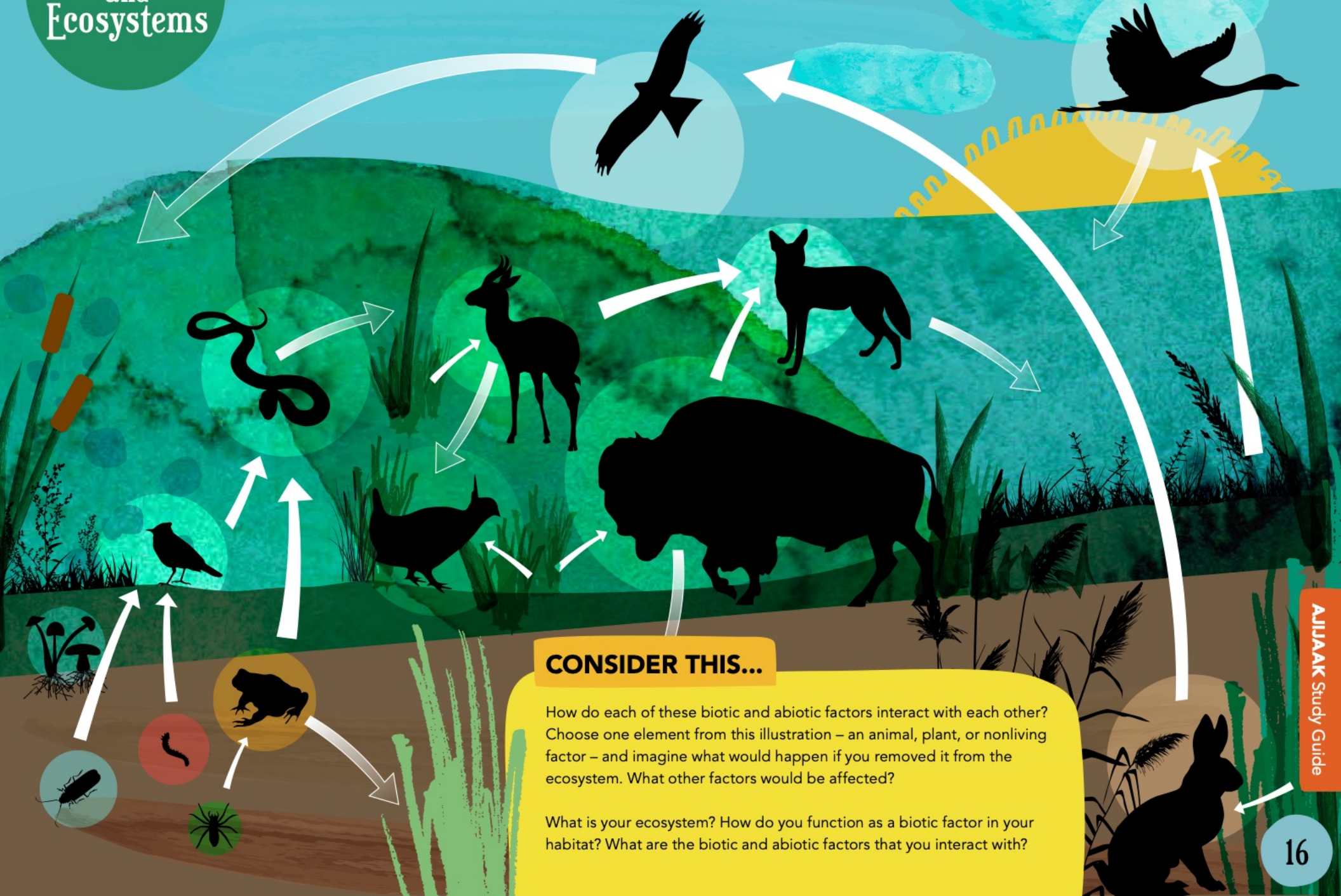
Follow the journey of water, our most valuable resource, through the Platte Basin Timeline Project:

Watch time lapse videos of watersheds  
([Plattebasintimelapse.com/gallery](https://plattebasintimelapse.com/gallery))

Learn about habitats and ecosystems  
[PlatteBasinTimelapse.com/ed/chapter/habitats-ecosystems](https://PlatteBasinTimelapse.com/ed/chapter/habitats-ecosystems))

**See Appendix A to learn more about indigenous conservation efforts: "How Native American Tribes are Bringing Bison from the brink of Extinction"**

# The Great Plains Food Web



## CONSIDER THIS...


How do each of these biotic and abiotic factors interact with each other? Choose one element from this illustration – an animal, plant, or nonliving factor – and imagine what would happen if you removed it from the ecosystem. What other factors would be affected?

What is your ecosystem? How do you function as a biotic factor in your habitat? What are the biotic and abiotic factors that you interact with?



# Habitats and Ecosystems

- A **food web**, which comprises all of the inter-species interactions that involve the transfer of energy through consumption. A food web incorporates different food chains within an environment. Energy moves in a cycle: plants turn sunlight into a chemical energy through photosynthesis; herbivores eat plants; carnivores eat herbivores; organisms die and are turned into nutrients by decomposers; and those nutrients feed the soil, which in turn feeds the plants.
- **Biotic**, or living, factors. These include plants, animals, and other organisms. Biotic factors are comprised of consumers and producers.
- **Producers**, such as plants and algae, are biotic organisms that take energy from sunlight and use it to transform carbon dioxide and oxygen into sugars.
- **Consumers** receive their energy by consuming other organisms. They are subdivided by what they eat: **Herbivores** eat producers; **Carnivores** eat other consumers; and **Omnivores** eat both producers and other consumers and **Decomposers** feed on the remains of dead plants and animals.
- **Dead organisms**, both plants and animals, are forms of bio-degradable waste used by decomposers.

- 
- **Decomposers** are biotic factors that break down waste material and dead organisms. Examples include earthworms, dung beetles, and various species of fungi and bacteria. They perform a vital recycling function, returning nutrients from dead organisms back into the soil.
  - **Abiotic**, or factors not involving or produced by organisms. These are subdivided into two parts:

The **physical environment**, which includes:

- **Edaphic components**, like soil, water, air, and topography.
- **Inorganic components**, such as oxygen, carbon dioxide, and water, which are responsible for recycling materials in the ecosystem.
- **Organic components**, such as carbohydrates and proteins, which form the living body and connect abiotic and biotic components.

**Climactic factors**, which include sunlight, temperature, moisture, humidity, rainfall, and air pressure. These affect the distribution, number, metabolism, and behavior of organisms.

# A Native Perspective on the Impacts of Depletion

by Renee Sans Souci, Omaha Tribe of Nebraska

**For millennia, Native Americans were caring for Turtle Island, also called the North American continent.** Tribes sustainably managed the land, which included the grasslands and wetlands where cranes lived. Native communities created traditional knowledge, based on their observations, to share with each generation. This is how good health and harmony was maintained throughout Turtle Island.

Native people lived well and prospered for generations. They were experts in plant knowledge, animal husbandry, and land ecology. Their knowledge of sustainability practices included controlled burning for new plant growth every year.

There were around 30 million bison that lived on the grasslands. Bison were responsible for the diverse wildlife that lived on the prairie. They created wallows that held rainwater which attracted all the birds and animals. Their hooves kicked up grooves that allowed oxygen to enter the soil, creating a healthy ecosystem. This allowed the whooping cranes to thrive in the flyways of the Great Plains Region.

**Since colonization, Native Americans have witnessed the depletion of natural landscape all over Turtle Island.** Native people were forcibly relocated to other parts of the United States and placed on reservations. This was known as the Indian Removal Act of 1830. The bison were hunted to near extinction. Both removals were to make way for Manifest Destiny and railroads.

Native Tribes experienced land reduction of 98.9%. Nearly half of the Tribes that were removed from their original lands do not have a land base. Of the Tribes that do, their lands are an average of 2.6% the size of their estimated historical area.

Once the land was opened to settlement, European agricultural practices were introduced to the Great Plains Region. The grasslands were converted to farmland and destroyed for development. The cranes were also nearly destroyed during this time. These drastic changes in the environment have created an effect on climate change.

Many Tribes on Turtle Island have observed and admired the crane governance system and adopted many of their ways into their own Tribal Governments. There are Crane Clans within a good number of Native American Tribes.

**What has happened to the cranes coincides with the land dispossession of Native people, and the near extermination of bison.** At present, less than 15% of the tallgrass prairie remains.

Currently, restoration of the grasslands by reintroducing bison in Montana—led by the Blackfeet Nation—is rebuilding biodiversity and Native cultural knowledge. Continuing and expanding this work would increase the ability for all life to become sustainable in this time of climate change.

*On the following pages are just a few of the pre-contact Tribal Nations that Whooping Cranes would have met on their Annual Migration.*

# Nēhiyawak (also known as Cree) Peoples



## Geography & Traditional Lifestyle

The Nēhiyawak people are the most populous and widely distributed indigenous peoples in Canada. They occupy territory in the subarctic region from Alberta to Québec, as well as portions of the plains region in Alberta and Saskatchewan. There are many Cree subgroups, such as the Plains Cree and the Woods Cree, each with their own distinct culture and dialect. This section will focus on the **Swampy Cree** people, who are located in Northern Manitoba and comprise one of many Cree subgroups, but they are not representative of the Cree Nation as a whole.

Prior to colonization, these communities were **nomadic**, following seasonal animal migrations to obtain meat for food and animal hide and bones to make tools and clothing. In the summer, they travelled by canoe to fish in coastal bays and river estuaries. Hunting and trapping occurred primarily in the fall and winter, when hunters would use snowshoes and toboggans.



A caribou in its arctic habitat. These animals play a crucial part in tundra ecosystems: they forage on vegetation in the summer, which changes the decomposition and nutrients of the soil; their droppings add nitrogen to the soil and water; and they are prey to many carnivores.

Photo courtesy of Science Source.

Salt River



## Animal Spotlight: Caribou

As is the case for many indigenous peoples, the Nēhiyawak peoples were sustained by an intricate foodway: a combination of cultural and social practices related to the production and consumption of food. Hunting, therefore, was about more than physical survival: it was a spiritual practice as well.

Nēhiyawak hunters saw animals not only as food sources, but as part of a complex spiritual network that involved humans, animal spirits, and higher beings. Hunters respected animals so as not to anger their spirits, and they saw caribou, bison, and other food sources as part of a larger cycle of reciprocity. Teachings about traditional hunting and gathering practices were passed down from generation to generation, making food a central part of Nēhiyawak culture. Hunting remains an important part of Nēhiyawak culture, even though communities don't rely solely on hunted meat for sustenance.

## Nēhiyawak Peoples Today

Discover more about the culture of Plains Cree peoples through the Saskatchewan Indigenous Cultural Centre.

Explore language, traditional practices, cultural history, and much more through the [Aanischaukamikw – Cree Cultural Institute](http://Aanischaukamikw - Cree Cultural Institute) ([Creeculture.ca/e/institute/index.html](http://Creeculture.ca/e/institute/index.html))



A reconstructed shaapuhtuwaan, made with fabric. Photos courtesy of Cree Culture and Ontario Heritage Trust.

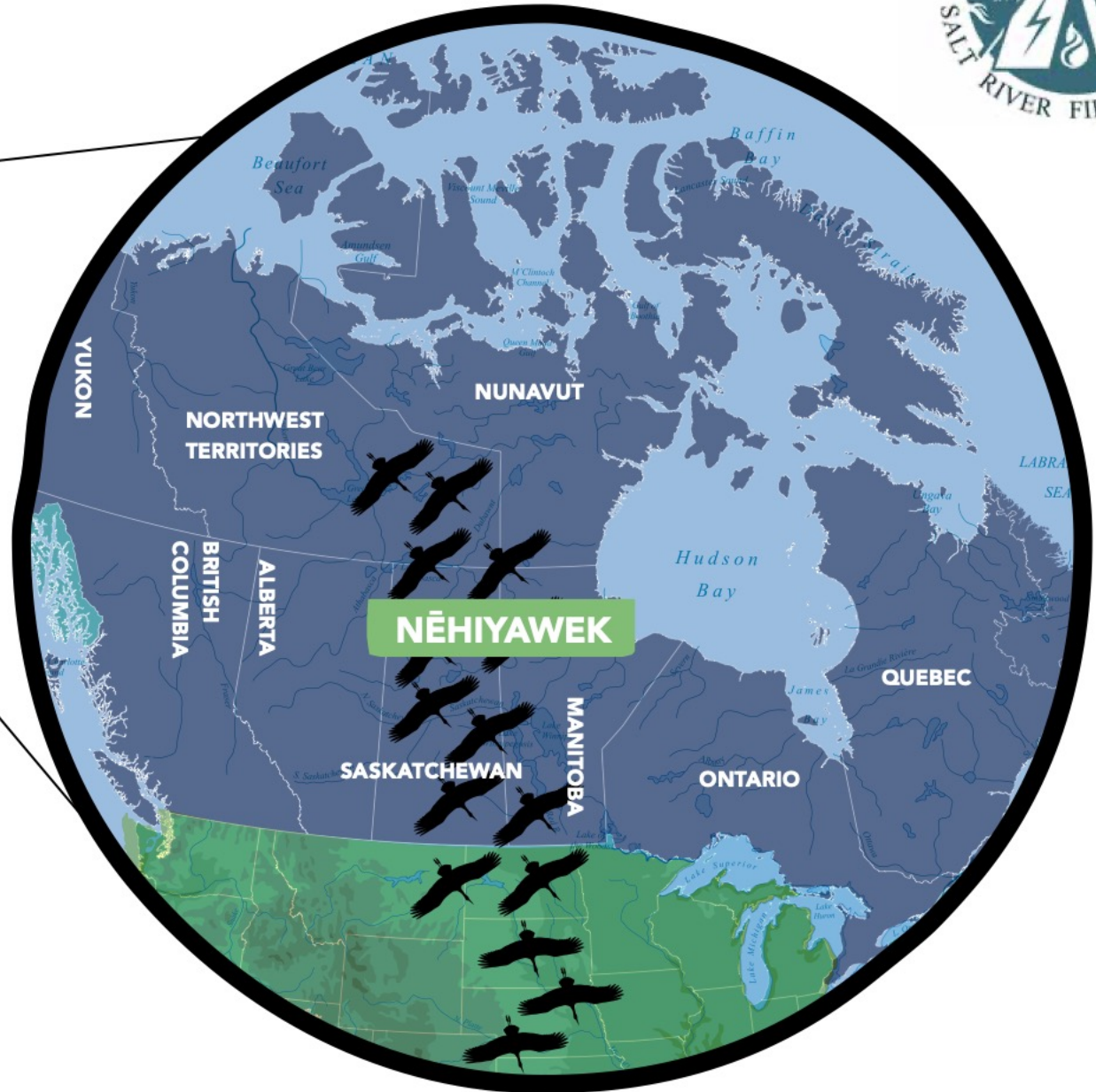
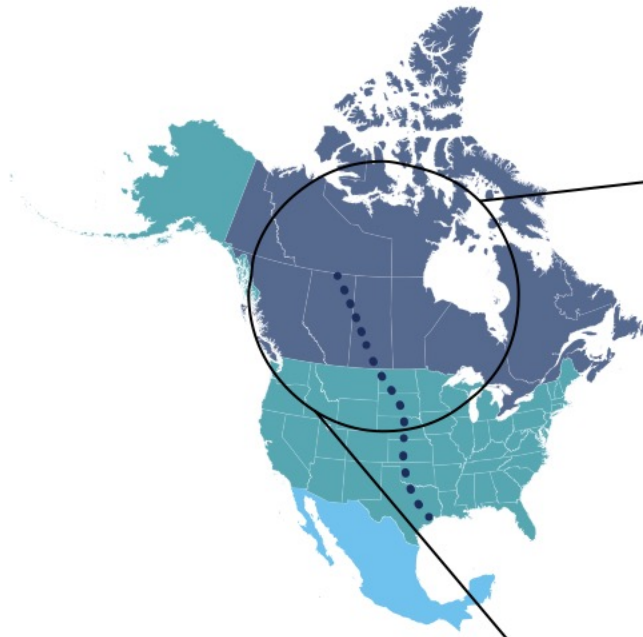
## Architecture: Shaapuhtuwaan

The **shaapuhtuwaan** (also spelled sabtuwan), or long tipi, was ideal for a nomadic lifestyle. It could store up to 40 caribou on racks and had three hearths to dry meat. These lodges were built to hold a large number of people — as many as 10 families — and were also used for meetings. They were constructed with three sets of conical frames and covered with caribou hide. The top part of the lodging was semi-covered with strips of birch bark and left open during the day for ventilation and light. Sometimes, during a long hunt, women would follow the men's trail and erect a shaapuhtuwaan near the kill so the carcasses would not have to be carried a great distance. Today, these structures are usually made with fabric rather than caribou hide.

Learn about the Plains Cree People through the [Saskatchewan Center](http://Saskatchewan Center) ([Sicc.sk.ca/plains-cree](http://Sicc.sk.ca/plains-cree))

Read an interview with Bob Sutherland about his personal journey reconnecting with his culture and history. ([Heritage-matters.ca/articles/reconnecting-with-cree-culture-language-and-land-an-interview-with-bob-sutherland](http://Heritage-matters.ca/articles/reconnecting-with-cree-culture-language-and-land-an-interview-with-bob-sutherland))

# Nehiyāwek Map



# Anishinaabe (also known as Ojibwe) Peoples



A harvester carefully removes bark from a birch tree in order to make a canoe.  
Photos courtesy of Native Harvest.



## Geography & Traditional Lifestyle

The Anishinaabe peoples live in various southern Canadian territories and throughout the Northern Midwestern United States. For centuries, the Anishinaabe lived a semi nomadic lifestyle, moving according to seasonal patterns of resource availability. Anishinaabe peoples often went trapping for various game, including beaver, otter, and wolf. In the fall, they hunted larger game, including moose, white-tailed deer, and bear.

## Plants Spotlight: Birchbark and Rice

Birchbark, a lightweight and durable material, was the main staple of craftsmanship, and it was and is still used to make baskets, household items, and canoes. Canoes are made by first cutting heavy bark from a large birch; this occurs in early spring, when bark is easiest to remove. It is important to gather bark in a way that does not cause permanent damage to the tree, particularly today, when these trees are under stress due to the climate crisis. Bark is usually harvested from older trees that have stronger, more resilient bark; this is safer for the tree and better for the canoe. After collecting the bark, ceremonies are often held to honor the trees. Rather than throw away unused scraps of bark, canoe-makers use them to make jewelry and other small crafts. Canoes are

typically 12 feet long and three feet wide, but when the Anishinaabe peoples were nomadic, sizes varied depending on how they were used: smaller canoes were faster, but larger canoes could carry more people and belongings.

Birchbark canoes are not only important modes of transportation, but they were and continue to be used for harvesting wild rice, or **manomin**. Wild rice holds deep cultural importance to the Anishinaabe peoples: when they migrated from the East Coast 500 years ago, they knew they had found their new home when they found the food that grows upon the water. Manomin has a rich, nutty flavor and is packed with nutrients. It is a staple food and is used in various ceremonies. Rice plants grow tall in shallow bodies of water, and harvesters use canoes to move through the reeds while knocking rice grains from seed heads with sticks. The seeds fall into the canoe, and when enough have been collected, the harvesters return to shore where they dry the wild rice in the sun.

A completed birch bark canoe.  
Photos courtesy of Native Harvest.



A reconstructed wigwam.  
Photo courtesy of First Nation Cultural Tours.

## Architecture: Wigwams

Birchbark was also used to construct wigwams: dome-shaped structures were that were usually 10 to 12 feet in diameter. Wigwams were made by sticking thin ironwood poles (no more than one inch in diameter) into the ground, then twisting their ends together overhead and tying them with bark. The walls were lined with bulrush (a tall, grass-like plant) mats, and the top of the lodge was covered with large pieces of birchbark, with a small opening to let smoke escape. When families needed to relocate, they packed their mats and birchbark rolls but left the frame standing, assembling a new frame when they settled elsewhere.



## Anishinaabe Peoples Today

Read about current Ojibwe cultural practices via the [Waaswaaganing Indian Bowl Living Arts & Culture Center](http://Indianbowlproject.org/ojibwe-culture). ([Indianbowlproject.org/ojibwe-culture](http://Indianbowlproject.org/ojibwe-culture))

Learn about the history of the [White Earth Nation](http://Whiteearth.com/history). ([Whiteearth.com/history](http://Whiteearth.com/history))

Explore the [Ojibwe People's Dictionary](http://Ojibwe People's Dictionary), which features the voices of Ojibwe speakers and includes visual resources on its Cultural Gallery. ([Ojibwe.lib.umn.edu](http://Ojibwe.lib.umn.edu))

Listen to [Ojibwe Stories](http://TheNorth1033.org/podcast/ojibwe-stories), a series of interviews with various leaders and community members. ([TheNorth1033.org/podcast/ojibwe-stories](http://TheNorth1033.org/podcast/ojibwe-stories))

Explore [Wiigwaasi-Jiimaan](http://Wiigwaasiijiimaan.wordpress.com), which shows the step-by-step process of constructing a birchbark canoe. ([Wiigwaasiijiimaan.wordpress.com](http://Wiigwaasiijiimaan.wordpress.com))

**See Appendix E to learn more about the importance of rice gathering today: "Native Harvest: Ojibwe Wild Rice Gathering in Minnesota"**

Anishinaabe  
(also known as Ojibwe)  
Peoples

# Mishipishu, Guardian and Protector

by Zeegwun Noodinese / Siobhan Marks and  
Naadaawe Binesi / Marin Webster Denning

Mishipishu who is also known among the Anishinaabe as the “Underwater Panther,” is a powerful spiritual being of the Great Lakes. There are numerous ways of spelling or saying its name and many different teachings, stories and interpretations; some may even refer to Mishipishu as a “myth, legend or a monster.” To the Anishinaabe however, Mishipishu is a very powerful spiritual being who has domain over our waters and is respected for doing its important work. Whenever we travel on water, go swimming or fishing, we offer tobacco for a good and safe experience. This is an important first step to show our respect for the Underwater Panther because we are entering its domain.

*While we cannot speak for every tribal nation and culture that retains the knowledge and teachings, we are going to share some of our personal understandings as Anishinaabe.*

## So what exactly is the Underwater Panther?

If we came face-to-face with Mishipishu, we would see a powerful presence from our past that still helps us today and is a vital force of our future! Our ancestors depicted the Underwater Panther on cliffs over the Great Lakes and have used its image on ceremonial items such as medicine bags, jewelry, feast dishes, birchbark scrolls, tools, and other items since time immemorial. In the night sky, the Underwater Panther constellation is especially visible during the springtime of the year. There are many teachings about the Underwater Panther’s appearance and its role in creation — we are sharing a few highlights with you today.

Mishipishu is a living being of the water who can move faster than humans (lightning speed). Its most prominent features are its horns, long tail, copper attributes and cat-like or serpent-like body. Its horns have long been misunderstood as a symbol of evil but nothing could be farther from the truth. Like the Woodland Bison, whose enormous horns represent tremendous spiritual power,

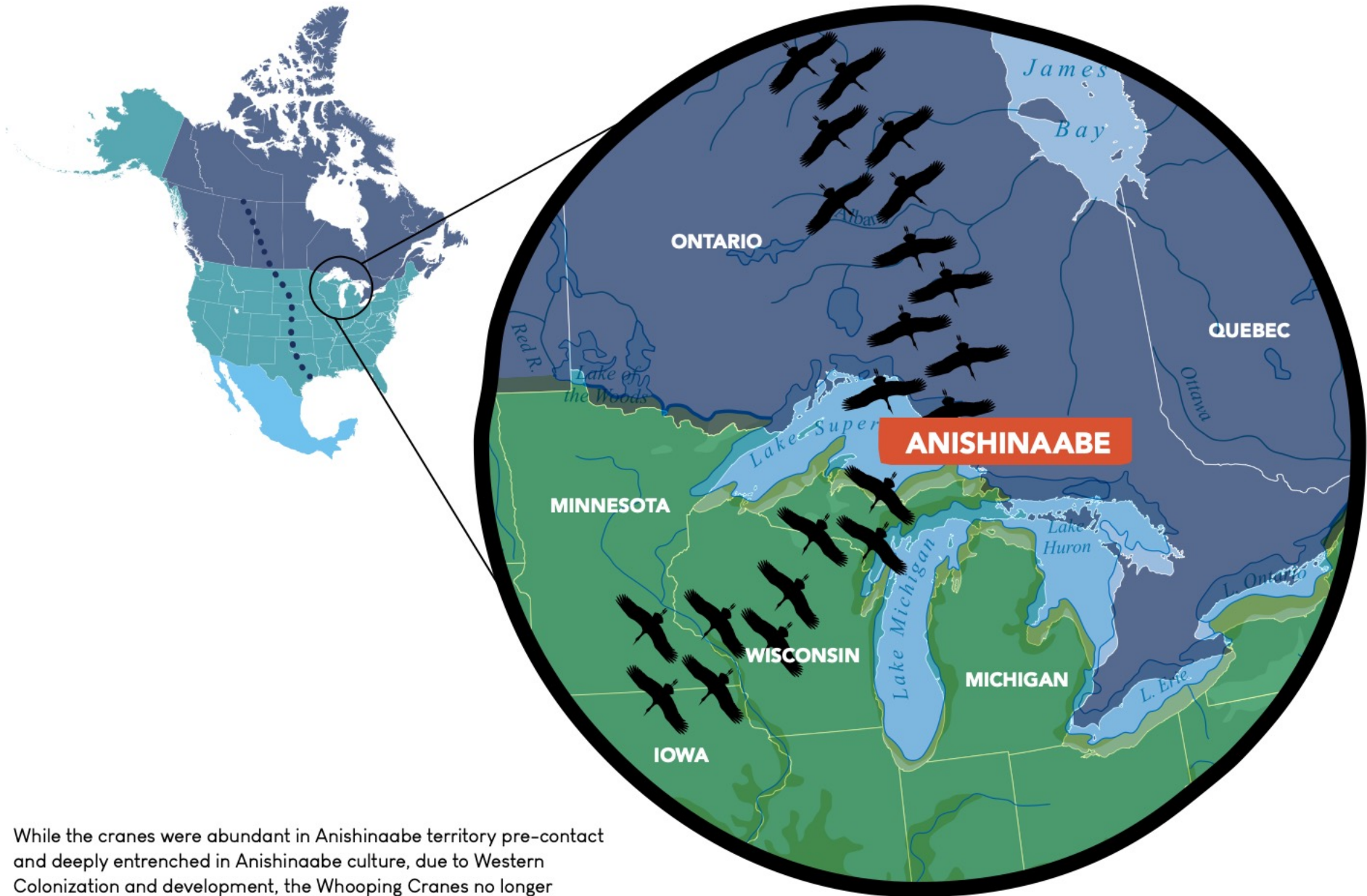
Mishipishu also carries powerful spiritual medicine. Its tail is very long and can wrap around itself as a form of protection or it can wrap around things to guard them. The Underwater Panther’s tail can cause whirlpools, waves and storms on the water or it can pull things down into the water including people, canoes and even ships. Its body is covered in copper scales with sharp spikes on its spine, resembling the ancient fish of Woodland peoples, the Sturgeon. Mishipishu makes its presence known to us by hissing and growling during storms on the water and sometimes, we can also hear it groan during the winter months on frozen lakes and rivers.

Mishipishu lives in the Great Lakes and its role is to protect our waters and guard the sacred copper. Did you know that the world’s purest copper resides in the Great Lakes region, which is also 20% of the world’s fresh water? This is why the Underwater Panther fulfills such an important role in performing its work!



Photo: Richard Termine

# Anishinaabe Map



While the cranes were abundant in Anishinaabe territory pre-contact and deeply entrenched in Anishinaabe culture, due to Western Colonization and development, the Whooping Cranes no longer migrate as far east.

# Oceti Sakowin: Lakota, Nakota, Dakota Peoples

## Geography & Traditional Lifestyle

The Oceti Sakowin Oyate (“People of Seven Council Fires”) are linguistically related peoples who speak three different dialects (Dakota, Nakota, and Lakota) of the same language. They are located in Minnesota, Nebraska, South Dakota, North Dakota, and Montana in the United States, and Saskatchewan and Manitoba in Canada. Before colonization, these peoples were nomadic, moving to different locations depending on the season and the plants and animals that were available. Tribes were centered around the **tiyospaye**, or communal families.



Buffalo (or bison) can weigh up to 2,000 pounds. They can be more than a dozen feet long and up to six feet tall at their big shoulder hump, which is a storehouse for energy-rich fat.

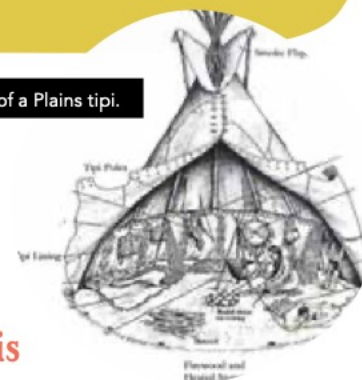
Photo courtesy of the National Parks Service.

## Animal Spotlight: Buffalo

The Oceti Sakowin followed the migration of the buffalo, so this animal was considered sacred. Buffalo are integral members of the Great Plains ecosystem: they graze grasses, creating nesting grounds for birds; pack down soil, creating wallows that fill with rainwater for other animals to use; use their shoulders and heads to plow snow, making pathways for other animals; and many bird species use their droppings to line their nests. The Oceti Sakowin peoples therefore consider the buffalo a symbol of bravery, generosity, and self-sacrifice, and they use the animal in many religious ceremonies.

Traditionally, all parts of the buffalo were used, not only the meat. Bones were used to make knives, arrowheads, and paint brushes; horns were used to make cups, spoons, and headdresses; hair and fur were used in pillows and ropes; even the stomach was used as water containers and cooking vessels. Unfortunately, the buffalo has been impacted by the depletion of grasslands. There were once millions of buffalo on the continent, but by the 19th century there were fewer than 1,000 left. There are about 500,000 buffalo across North America, but most are raised for meat and scientists consider the species near-threatened, meaning that they have become ecologically extinct and no longer play critical roles in shaping biodiversity. The animal remains sacred to the Oceti Sakowin, and various indigenous and environmental communities are making efforts to restore the buffalo to its native lands.

A diagram of a Plains tipi.



## Architecture: Tipis

**Tipis** were uniquely adapted to nomadic life on the Great Plains. They were constructed for ease of travel and could be broken down or rebuilt in a matter of hours. They were made from a framework of peeled poles, often from pine trees, and covered in buffalo hides. They withstood strong winds, could accommodate a large or small number of occupants, and were modified to include insulation in the winter.

Camps were organized in a way that symbolized the importance of kinship through extended community families: family tipis were set up to form a circle, facing the Council Tipi at the center. Today, tipis are not usually used for everyday life, and when they are constructed, they are usually made with canvas rather than buffalo hide.

A modern, reconstructed tipi made of canvas rather than animal hide.



## Oceti Sakowin Peoples Today

Watch [this documentary](#), made by students at Red Cloud Indian School in South Dakota who interviewed members of their Lakota community about water and art. ([Redcloudschool.org/ourstory/video/my-community-story](http://Redcloudschool.org/ourstory/video/my-community-story))

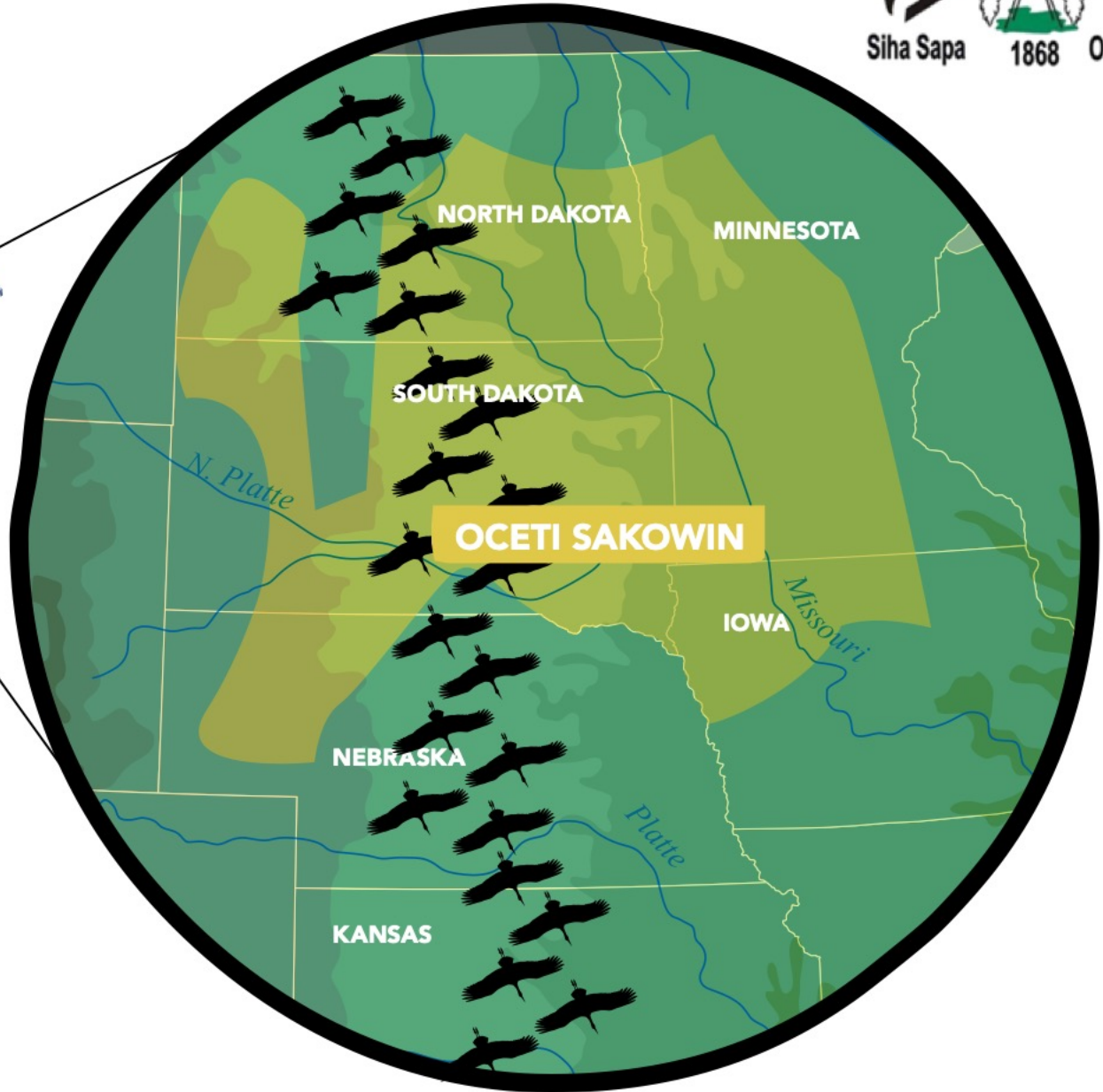
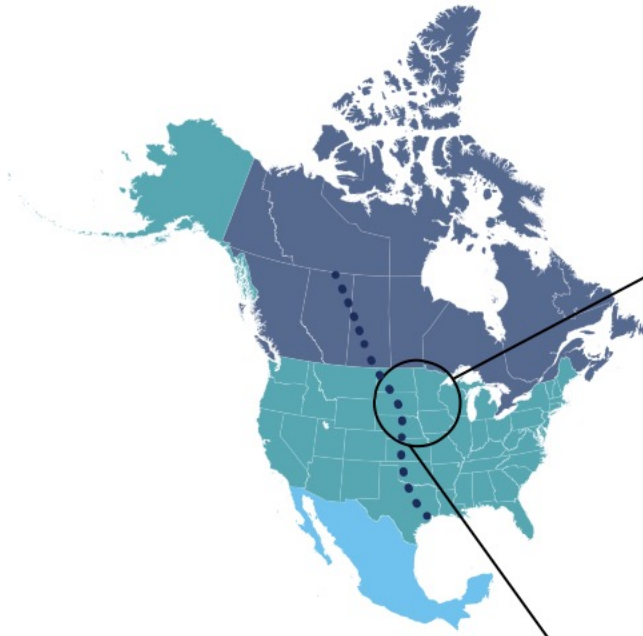
See Appendix E to learn more about the relationship between the Lakota peoples and water: “Why is water sacred to Native Americans?”

Follow [this online lesson](#) on the importance of belonging from the National Museum of the American Indian, paying close attention to the sections on the Oceti Sakowin peoples. ([Americanindian.si.edu/nk360/plains-belonging](http://Americanindian.si.edu/nk360/plains-belonging))

See Appendix F to learn more about indigenous conservation efforts: “How Native American Tribes are Bringing Bison from the brink of Extinction”



# Oceti Sakowin Map



# Pawnee Peoples

## Geography & Traditional Lifestyle

The Pawnee peoples originally resided in land that extended north from central Kansas through Nebraska. Due to the encroachment of European settlers, they were forced to relocate to Oklahoma, where they are now a federally recognized nation. Traditionally, the Pawnee peoples lived in permanent river-side villages, and they relied on both hunting and agriculture to acquire food and other materials for survival.

## Nature Spotlight: Corn

Pawnee farmers cultivated many seasonal crops, but corn was the most important. Corn was the first crop to be planted and the last crop to be harvested, so it determined the entire agricultural season. Corn provided a variety of nutrients and was a staple in many traditional meals, but perhaps even more significantly, it held deep spiritual importance for the Pawnee peoples. Corn was classified by color — yellow, white, red, and black — which in turn corresponded with the color of the sacred Four Directions. Corn seeds were also an integral component of sacred bundles, which were used in various ceremonies and passed down through generations.

After the Pawnee peoples were forced from their lands in Kansas Nebraska, many of the traditions surrounding sacred bundles were lost, and Pawnee corn seeds failed to thrive in Oklahoma soil, so various varieties of corn were thought to have gone extinct. Today, there is a movement to cultivate these varieties once again: seeds have been returned to their original soil, and traditional harvesting methods have helped increase the biodiversity of this sacred crop once again.

Pawnee corn comes in many varieties and colors. Recent preservation efforts have resulted in the successful harvest of many types of corn long thought extinct.

Photo courtesy of AGWEB.

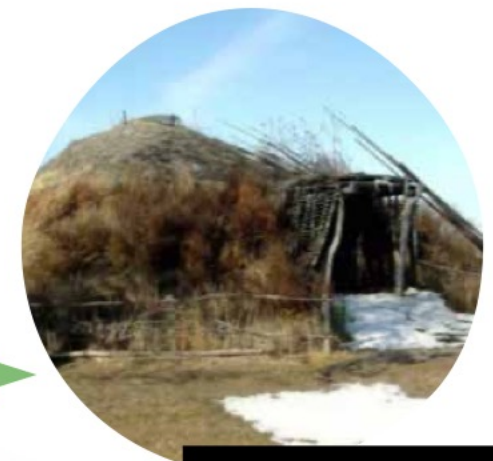


Rivers provided a means of transporting goods, as well as water for agriculture and household needs. Pawnee women were the primary horticulturalists, growing more than 10 varieties of corn, eight varieties of beans, and seven varieties of squashes. Buffalo hunting season lasted from summer through early fall; the buffalo was a source of food, and its skins were used for clothing and its bones for various tools and household items.

## Architecture: Earth Lodges

For most of the year, Pawnee peoples lived in round earth lodges, which housed extended families together, sometimes as many as 40 people. These lodges were constructed on four central posts, which were painted to reflect the colors of the Four Directions. Additional poles formed the circumference of the lodge, and they were linked by horizontal beams. Buffalo hides were used to section off areas of the outer circle to make smaller bedrooms.

The entire structure was covered in thatch and earth. A smoke hole was constructed in the center of the roof, which not only allowed smoke from a fire to escape, but also provided a view of the stars.



**Above:** A reconstruction of a traditional Pawnee earth lodge.

**Left:** A diagram of the interior of a Pawnee earth lodge. The center of the lodge served as a common area, while the outer circle was divided into separate bedrooms.



Photos courtesy of BYU Digital Collections and Nebraska Studies.

## Pawnee Peoples Today

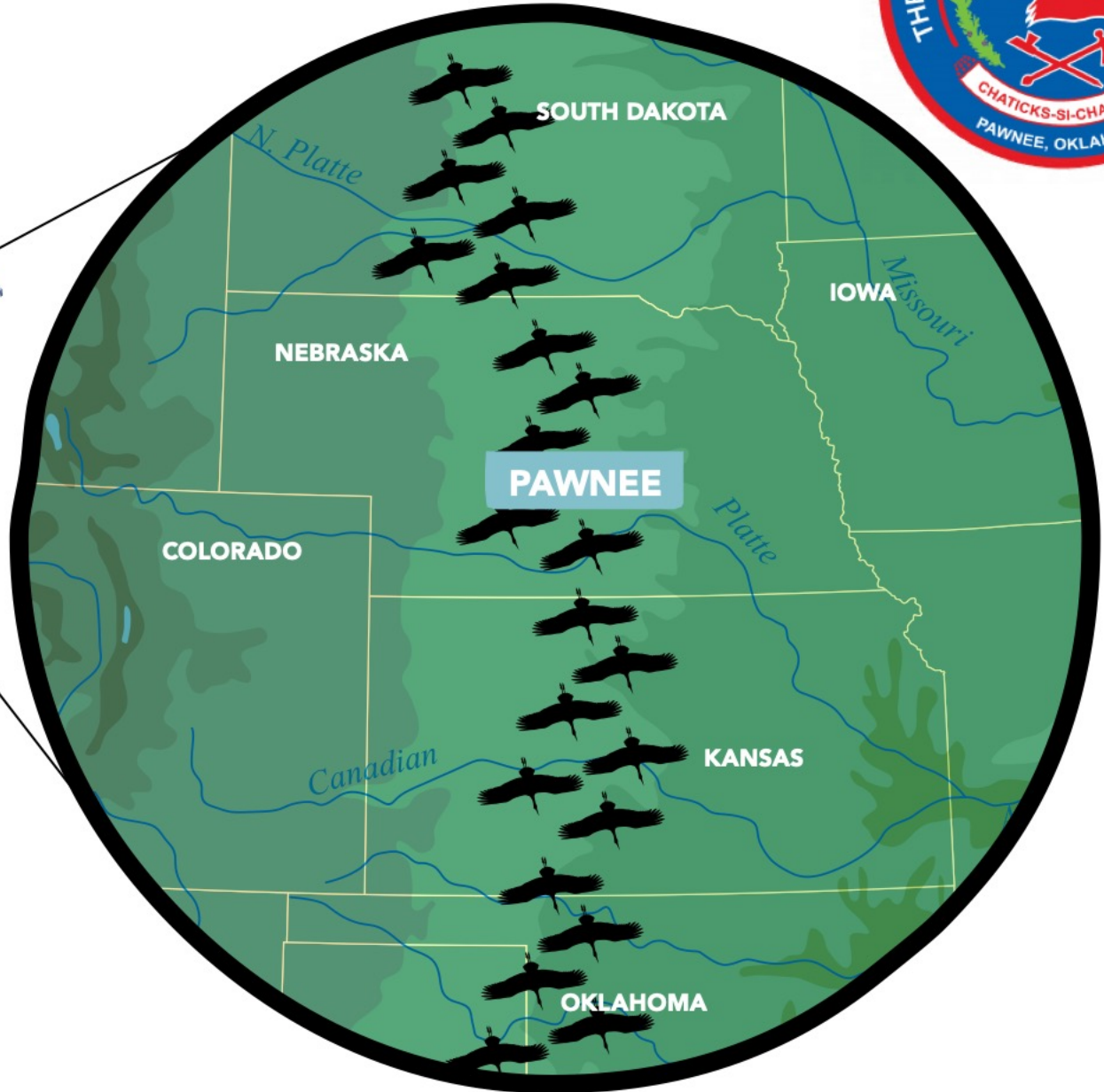
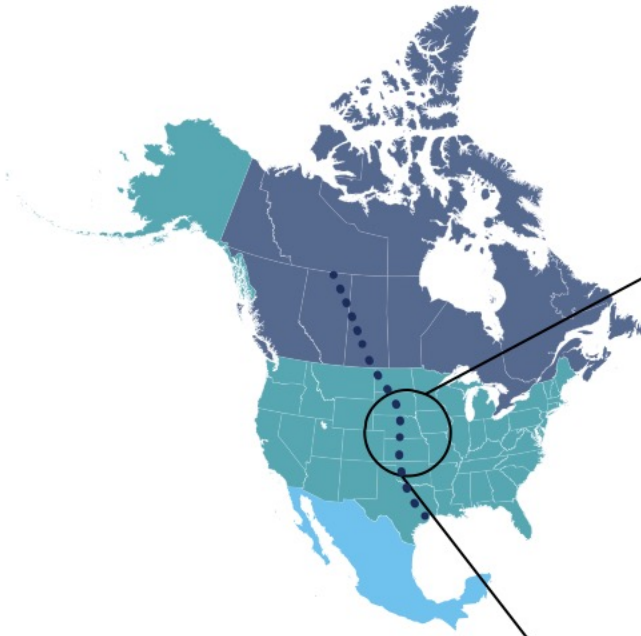
Read about the history of the Pawnee people's through the [Pawnee Nation of Oklahoma's website](http://PawneeNation.org). ([PawneeNation.org](http://PawneeNation.org))

Explore an in-depth history of the [Pawnee nation](#) here.

Watch an interview with Deb Echo-Hawk about the Pawnee Seed Preservation Project. ([Youtube.com/watch?v=h4qoOGCcaHQ&t=45s](https://www.youtube.com/watch?v=h4qoOGCcaHQ&t=45s))

See Appendix F to read more about the Pawnee Seed Preservation Project: "For a Sustainable Food System, Look to Seeds"

# Pawnee Map



# Karankawa Peoples

by Rose Elizondo

## Geography & Traditional Lifestyle

Five named Karankawa tribes lived along the Gulf of Mexico in the area we now call Texas. They practiced hunting and gathering for over 2000 years before the arrival of the Europeans. Some sources said Karankawa meant “dog lovers.” For centuries they lived a semi-nomadic lifestyle moving back and forth to their campsites along the coast. The Karankawa had a reverence for the whooping cranes they called “këdō’d.” They both lived along the Texas Gulf coast during the fall and winter months when the shellfish were in season.

The Karankawa hollowed out large tree trunks for dugout canoes to fish and travel along the marsh land. Atlatls, long bows and arrows or woven nets were used to fish. During the spring and summer, they formed into smaller groups and moved their camps further inland to hunt white-tailed deer, bison, jack rabbits and gather yucca fruit, pecans, and prickly pear. Their beloved dogs helped them move their belongings inland by pulling a wooden frame “travois.” They also interacted with inland tribes, trading crustacean and conch shells for resources, such as buffalo robes and pigments.



**Above Left:** A hammer made from a lightning whelk shell.  
**Above Right:** A necklace made from tubular conch shell beads.

Photos from Texas Beyond History.

## Nature Spotlight: Shells

Much of what we know about the Karankawa is from the handcrafted work they left behind. They were resourceful with natural materials like wood, stones, animal hides, plant fibers, and the bones of animals and birds. With these natural resources they created their everyday items like tools, ceramic pots, gourd bowls, atlatls, bows, arrows, projectile points, homes, dugout canoes, jewelry, and musical instruments.

Shells were of particular importance because they had spiritual and economic significance. They were valued for trading with other tribal groups from the inland. The Karankawa peoples harvested a wide variety of food and shells from bays, estuaries, and beaches. Oysters, for instance, would be consumed for food, then their shells used as scrapers, diggers, and other tools.

A useful marine shell was the lightning whelk. They are a large, dense shell that could be used as a drinking vessel, bowl, hammer, chisel, jewelry and much more. The spiral pattern in the shell was spiritually important. Karankawa families also crafted musical instruments which reflected the rhythms of nature. Flutes were made from cane reeds and bones. Other ceremonial instruments were bone and wood rasps. Musical shakers were made of oliva shells and deer hoofs. Gourds were turned into drums.

## Karankawa Peoples Today

Browse photographs of indigenous artistry from the Texas coast and marshlands. ([TexasBeyondHistory.net/coast/artistic/index.html](https://TexasBeyondHistory.net/coast/artistic/index.html))

Read more about Rockport and other coastal pottery styles. ([TexasBeyondHistory.net/coast/prehistory/images/pottery.html](https://TexasBeyondHistory.net/coast/prehistory/images/pottery.html))

A rare example of Rockport Polychrome pottery, a traditional artform in the Gulf Coast region.

Photo from Texas Beyond History.



## Architecture: Wickiups

Much like the circular nests made by the whooping cranes using marsh sedges, reeds and sticks the Karankawa people also made their homes in a circular shape from resources available including long flexible tree branches, reeds, woven palm leaves and marsh sedges. These structures were called wickiups or “Ba’ak.” Animal hides were piled on when the gulf winds blew cold. They also instructed their children in how to weave palm leaves to create their bedding mats or “didaham” which could be rolled up easily and used for many purposes. Their homes were small enough to take apart and move if they wanted. They also had more permanent dwellings for storage.



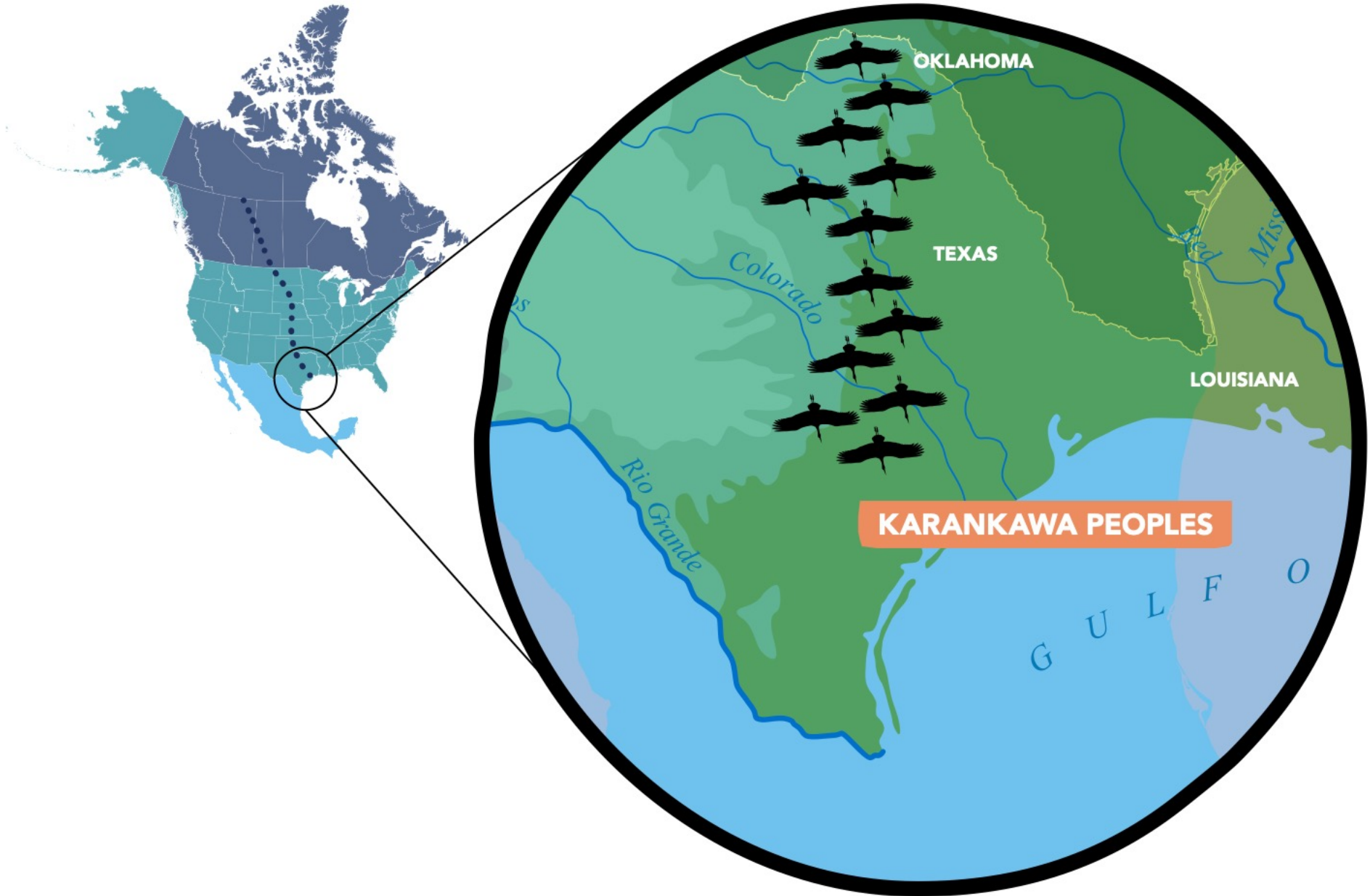
A reconstructed wickiup, showing the dome shape and thatched outer layer covered with animal hide.

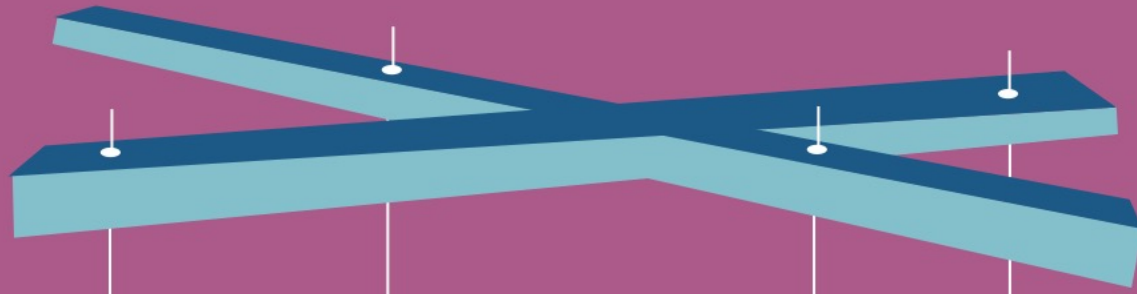
Photo from Texas Beyond History.

Learn about the marine shell ornaments and tools that were important to native coastal communities. ([TexasBeyondHistory.net/coast/nature/images/shell-tools.html](https://TexasBeyondHistory.net/coast/nature/images/shell-tools.html))

Learn more at the Museum of the Coastal Bend ([Museumofthecoastalbend.org/virtual-exhibit/indigenous-people](https://Museumofthecoastalbend.org/virtual-exhibit/indigenous-people))

# Karankawa Map





# Puppetry

A puppet is an inanimate (non-living) object that is brought to life by an outside force (usually a human being working as a performer) in order to tell a story. Puppetry is one of the oldest types of performance, and there are styles and traditions unique to various cultures around the world.

## Types of Puppetry



### rod puppet

A rod puppet is manipulated by wooden or wire sticks. These rods enable the puppet to be above or some distance in front of the puppeteer. The number of rods is determined by the number of parts on the puppet that need to be moved to tell the story, and they are often found on the puppet's head, body, arms, and legs.

### hand puppet

A hand puppet is controlled by one hand which occupies the interior of the puppet. It can be worn like a glove and the mouth may also open and close.



### string puppet (or marionette)

A string puppet (or marionette) is suspended and controlled by a number of strings, plus sometimes a central rod attached to a control bar held from above by the puppeteer, such as with Czech or Sicilian marionettes.



### body puppet

A body puppet is moved from the inside by a puppeteer or puppeteers and is often larger in size and scale than other types of puppets. A body puppet is similar to a costume, but the puppet's character and movement is much more important than its appearance.



### shadow puppet

A shadow puppet is a cut out figure or three-dimensional object held between a source of light and a translucent screen. Shadow puppets can form solid silhouettes or be decorated with various amounts of cut-out details. Different effects can be achieved by moving the puppet (or light source) out of focus.

# Puppetry

## Meet the Puppets

**Ajijaak** A young whooping crane making her first migration from Alberta, Canada to the Gulf Coast of Mexico and learning the power of her voice.



**Momma & Poppa** Ajijaak's loving parents who teach her the songs and medicines she'll need for her journey

**Deer** She's hard to spot in her birch bark forest home, but loves to play hide and seek



**Coyote** A trickster and shape shifter as at home in the Oklahoma plains as he is in the city



### Buffalo

Also known as Tatanka, are fun-loving friends enjoy kicking up dust and rolling around in the tall grasses of the Great Plains prairies.

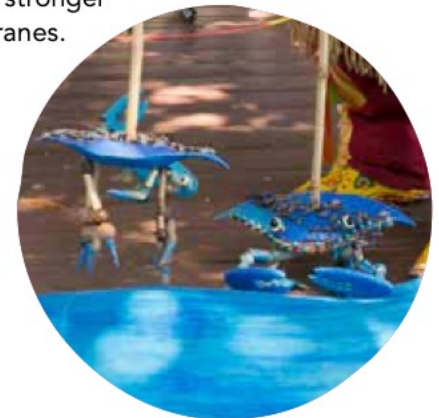


**Turtle** An activist with convictions as strong as his shell. He'll get you hyped to heal Turtle Island.



### Blue Crabs

These goofy crustaceans dance and play in the gulf coast surf. They're a tasty snack for our crane friends and the calcium in their shells help the cranes lay stronger eggs to protect the next generation of cranes. This wacky duo are rod puppets.





# Puppetry

## Principles of Puppetry

The puppeteer's most challenging and important job is bringing their character to life for the audience. In fact, a sophisticated puppeteer can make a puppet out of any object by imbuing it with breath and movement. Skilled puppetry depends on the following principles:

### Focus

The puppeteer must focus on what the puppet is doing in order to direct the audience's attention to the puppet, and to transfer energy to the puppet.

### Breath

This is essential to bringing the puppet to life. The quality of breath can tell the audience many things about the puppet's emotional state and character.

### Space

The puppeteer must establish the puppet's height and maintain a consistent distance from the puppet.

### Movement

Every action, gesture, and physical trait supports the character and needs to match its emotions. Puppets are constantly moving, even when they are stationary, in order to show the audience that they are alive. They always need to look like they are listening and thinking.

### Voice

If the puppet speaks, it must have a voice that fits the character. The movement of the puppet's mouth must match what it is saying.

### Eyes

Movement of the puppet's eyes is a crucial part of non-verbal communication and body language, and it helps guide the audience's attention.



### CONSIDER THIS...

What do you picture when you hear the word "puppet"? What types of puppets have you encountered before?

Why tell stories with puppets? What makes puppetry unique from other forms of performance or storytelling? What kinds of stories would you tell with puppets?

Why do you think we are telling this story about cranes and other animals with puppets?

Keep the above principles of puppetry in mind when you see *Harmonious Migrations*. What do you notice the puppeteer doing to make the puppet come to life?

# Glossary

**Beringia land bridge:** An area of land connecting Asia to North America that allowed migration between them during the Ice Age—lasting from approximately 126,000 to 11,000 years ago

**Clan:** a group of people tracing descent from a common ancestor

**Colonial Interference:** The unwelcome, uninvited imposition of a foreign nation or state

**Colonization:** the act of a dominant group claiming and exploiting the land and peoples of indigenous groups. This not only involves stealing land and displacing communities, but also enacting violence and destroying cultural and spiritual practices.

**Decolonization:** the practice of resisting, undoing, and healing from colonialism. This involves acknowledging what has been stolen and lost, confronting modern-day colonialist practices, and reclaiming traditional practices.

**Doctrine of Discovery:** Originating from Catholic Pope Alexander in 1493, The Doctrine of Discovery stated that any land not inhabited by Christians was available to be “discovered,” claimed, and exploited by Christian rulers to further the Catholic faith and the Christian religion. In 1823 the US Supreme Court held the unanimous decision “that the principle of discovery gave European nations an absolute right to New World lands.” This established that Native Nations—who’d cared for the land for millenia—now had only a right of occupancy, which could be taken away at any time.

**Ecosystem:** the complex of a community of organisms and its environment functioning as an ecological unit

**Grasslands:** 1: farmland occupied chiefly by forage plants and especially grasses  
2a: land on which the natural dominant plant forms are grasses and forbs  
2b: an ecological community in which the characteristic plants are grasses

**Manomin:** also spelled manoomin, Ojibwe word for “Wild Rice”

**Nomadic:** description of a people who have no fixed residence but move from place to place usually seasonally and within a well-defined territory

**Predation:** the killing by one living organism of another for food, predator

**Reciprocity:** an act of mutual dependence, action, or influence

**Symbiotic:** characterized by or being a close, cooperative, or interdependent relationship

**Tiyospaye:** clan, band, or extended communal family group in the Oceti Sakowin Peoples. In the Lakota culture, the word tiyospaye encompasses the conviction that family is not only made up of immediate blood relatives, but also extends to all those within their tribal clan. The Lakota saying that best describes this belief is, Mitákuye Oyás’i el lechangleska wichoni. The translation is, “We are all related in this circle of life.” The abundance of family is the measure of your wealth and creates the very foundation of one’s life.

**Turtle Island:** a name for North America, used by some Indigenous peoples in Canada and the United States

**Wetlands:** land or areas (such as marshes or swamps) that are covered often intermittently with shallow water or have soil saturated with moisture



Scan the barcode for the full list of resources used throughout this guide.