

KINDERGARTEN



ONEIDA LANGUAGE WITH

Kaluhya?ka·le



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Dedicated to our elders
who made us who we are,
and to our children,
who teach us who we ought to be.

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PERMISSION

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ACKNOWLEDGEMENTS

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INTRODUCTION

Welcome to Oneida language and culture Class, for the F.A.C.E. program. My name is Kaluhya?k'le, I am turtle clan. My Mother is Patrice John, and my father is Fred Muscavitch. My grandparents are Leona John (Bowman) and Erving John, and Evadna Marion Muscavitch (Wheelock) and Fred Muscavitch Sr. My first experience learning Oneida was as a child attending Lavinia Webster's class in Milwaukee Wisconsin. After Graduating from Alverno College with a degree in Education, I was hired by the Oneida Language House as a Language trainee. I have studied under the direction of Mary McDonald, Leander Danforth, and Tracy Williams. I have also learned about our culture and language from listening to community members, like Bob Brown, Randy Cornelius, Sonny Hill, Kalana?kehtskwas, Gail Danforth, Forrest Brooks, Inez Thomas, Vicki Cornelius, Dawn Cornelius, and LeAnn Thompson. I've been learning Oneida for about 7 years. I have been teaching at the Oneida Nation Elementary School for the past 3 years.

I am a beginning learner. As I continue to learn I will increase my use of Oneida vocabulary and culture with in the classroom. My long range goal is to offer an Oneida Language and Culture Class in which only Oneida language is used. In the mean time, I will continue to share and utilize as much Oneida vocabulary as I can.

My teaching philosophy has developed over time, and continues to develop as I learn more about who I am, and who my students are.

Everyone has different childhood memories. Perhaps you remember your happiest moments, your saddest moments, or the moments that you were scared. One of my most distinct memories is when I was inspired. I remember sitting in an auditorium listening to my father teach about Native American history. The audience response spanned from anger to regret and guilt. My father's words had moved these students, but did so much more for me. The students were white, but I was Native American. The things that my father spoke of were about me and my ancestors. He was telling my story, and this was the first time I had listened.

As I grew up, I payed attention and learned as much about our history and culture as possible. Anytime there was anything that had to do with Oneida, I would attend. Most people learn about their culture from their families, however as an Oneida, much of my culture was oppressed through hundreds of years of genocide. Today, if we as Oneida people want to know our history and traditional ways, we must search for it. My search began after I heard my father speak, and to this day I am still learning more about who I am and where I come from.

Our Oneida teachings tell us that each one of us is given a gift from the Creator, and we are responsible to share this gift with our community. We are to be humble, because the gift is not just ours, but it belongs to everyone and must be shared. In turn, we are to be thankful for other people's gifts as they also benefit our society. Over time I have learned of my gifts, and my responsibility to teach.

My creativity enables me to produce and utilize games and stories as a means to teach Oneida. I'm not afraid to try new things and I am accepting of constructive criticism, which enables growth and change. I enjoy being silly, and I appreciate the humor of children. I am patient and allow my students to make mistakes in order to learn. I like to facilitate activities. I don't let my limitations, like unavailability of Oneida language speakers, become barriers. I am passionate about my students and our language and culture.

Our language and culture are gifts that the Creator has given specifically to us. When we want to communicate with the Creator, we are instructed to use the language that was given to us at creation. Our ancestors have become experts on their environment, and have preserved this

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knowledge with in our language. Not only does the language portray how to live in the world, but also displays our values and relationship to creation. In order to fully understand our place in this world, it is crucial for everyone to learn the language.

Traditionally, our children were taught the language and culture through emersion, they lived it through seeing, hearing, smelling and touching. Our community does not have a large group of speakers that could offer this type of teaching method. I do my best to recreate a learning environment that reflects our cultural values and would foster learning similar to how our ancestors learned.

Children are the Creators favorite beings in the whole world. They are born innocent, and are considered to be innocent until they reach puberty. Each child is assigned a gift which connects to their responsibility. It is up to us adults to help the child identify and foster that gift. We adults have no way of knowing exactly what the child's gift is, so we must be models, and the child will choose what activities and behaviors they want for themselves. From the time of conception, children are paying attention to how we interact with each other and the environment. We must remember to always show them healthy nurturing behaviors.

Sometimes children will make choices that are harmful to them or to others. It is our duty to gently correct them and show them a better way. We are never to extinguish their fire or spirit. As adults we sometimes use harsh words or actions with our children, and if this happens we should correct the situation as soon as we notice. It is wrong to let a child feel bad about him or herself for an extended amount of time. If a child feels that they are bad, it may deter them from finding their gift. They may think that they don't deserve to be happy, or to do what they enjoy.

Though children are born to a mother and father, they belong to the community. It is up to everyone in the community to teach and nurture that child as if they were his or her parent. All children are to be taught as if they are going to be the leader. They are to be given the best opportunities and offered the finest education. We have no way of knowing what responsibility that child is going to play in our community, but we do know that it is important.

In my classroom, I provide many types of activities in order to speak to the different gifts of my students. We sing, play games of skill, count, color, and speak. I tell students that though they may not like one type of activity, to give be respectful and give it a try, because it may be good for someone else in the class. Children are told of how my classroom is a safe environment to play and make mistakes. I tell them that everyone learns differently, and we must be respectful of learning speeds.

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Monthly Unit:

Each unit is named after the month which it is taught in. Lessons generally align with the seasons or ceremonies that will be going on during that time of year, in order to give your family an opportunity to use them. For instance, in December we will be learning winter clothing items, and how to give the command to put them on. This vocabulary is generally used in December, when winter clothing is necessary. This enables your family to substitute the English commands with the Oneida words. Your language acquisition will improve when you use it in realistic situations, and these units are set up to permit that.

Vocabulary Organizer: The first page of each unit has a vocabulary organizer. The organizer is set up in the order that the vocabulary will be taught. Notice that the vocabulary organizer has the written word in English as well as Oneida. The written word is meant to be a reminder of what the graphic means or how to pronounce the Oneida word. By no means is the written word meant to be the sole form of communicating the Oneida vocabulary. The best way to learn Oneida is to hear a speaker use it in context. Hearing the vocabulary allows you to learn its natural rhythms, while relying on reading can become an unnecessary crutch. It may even lead you to learn the word incorrectly unless you are fluent in reading Oneida.

Song: Some lessons have a song. The song was written to help you remember the vocabulary that was just taught. Often times the use of vocabulary in the song is nonsensical, so it should not be used literally, or in the same context. For instance, when we sing the body parts song, we sing a form of the body parts that refers to a generic “head, arm, leg and foot”, not mine, not yours, but almost a “head, arm, leg, and foot” that isn’t attached to anything. It is just a “head”. The reason we sing this song is to create a base for the next lesson which is “my (body part) hurts”. We apply a formula to each body part that was previously taught. It is within the second lesson that we begin to use the vocabulary correctly. I will tell you when the songs are used in appropriate context, and when they are used as a building tool for future lessons.

Flashcards: The flashcards can be used to review vocabulary. The best way to remember vocabulary is to use it in a realistic situation. However, if you are just learning it, it is a good idea to practice the vocabulary on your own rather than risk forgetting the information while waiting for the ideal moment. The flashcards are also an excellent way to share the words that you are learning. If your friends or family are learning the same vocabulary, you could use the cards to assess their knowledge, play a friendly game of memory or go fish. You could also post them around your home or office to serve as a reminder to use the Oneida language words.

Beginning Learner: As a beginning learner you may keep them in your pocket and take them out when you have time to review. Even if you only have 5 minutes, a short review is better than no review at all. If you are struggling to remember the words you could write the Oneida on the back of the card in pencil. This way you can erase it when you begin to remember that word on your own.

Intermediate Learner: As an intermediate learner, it may not be necessary to carry around all of the flashcards with you, as you probably remember a majority of the vocabulary. If you feel that you have forgotten some words, you could sort through your collection of flashcards to refresh your memory. You may find that you come upon a graphic that is unfamiliar, or

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you can not remember what the graphic is supposed to stand for. In this case you should look it up in the vocabulary organizer. It might be that when you look up the graphic, it coordinates to a word that you use frequently, but you have forgotten the original graphic that helped you learn it. This is good. You have made the word your own, and are no longer dependent on the graphic. When we initially rely on the graphic, our thinking first identifies the graphic with an English translation, and then we search for the Oneida translation. As you memorize the word, you drop the English translation, and recall the Oneida word when you see the graphic. When you begin to internalize the language, your mind goes straight to the Oneida vocabulary rather than the picture or English. Owning the language is the goal.

Knowledge Sharing: When people find out that you have been learning Oneida, often times they will ask you what you have learned. They may even ask you to teach them. If you choose to teach them, you may use the flashcards and the methods I have used to teach you. There are several language teachers in our community, and their teaching methods could also be used. The best way to learn the language is through full immersion. With full immersion, you hear and see the language being used in its realistic/natural setting. As I am not a fluent speaker, I can not provide this experience, but I can share some of the methods I use as a learner/teacher, and why I use them.

Story: I read a story in English and substitute the English words for Oneida in order to give the learner a comfortable means of hearing the word before they are called to use it or respond to it.

Graphic Explanation: I identify the vocabulary that we will be learning using the flashcards, briefly before the story, and more in-depth once the story has been read. Sometimes I don't read a story, but just explain the graphic in English to make sure students know what each picture is supposed to represent. Ideally, students would figure out what words meant by learning them repeatedly and seeing them used in context. I choose to explain the graphic because of our limited time together. After explaining the graphic, I ask the students to repeat after me, as I say each one 5 times. This leads into the 5X5 drill.

5X5 Drill: This exercise gives learners a chance to say the word in a rhythmical pattern, while repeating after me. The pattern builds as students become comfortable saying the vocabulary.

- Say the first word 5 times as students repeat after you. "head, head, head, head, head"
- Say the next word 5 times and have students repeat after you. "arm, arm, arm, arm, arm"
- Now say the first word once (students repeat), and the second word once (students repeat). Repeat this pattern 5 times (say the first and second word as students repeat). "head, arm, head, arm, head, arm, head, arm, head, arm"
- Now say the third word 5 times as students repeat. "leg, leg, leg, leg, leg"
- Add the third word into the pattern, saying the first word once (students repeat), and the second word once (students repeat), the third word once (students repeat). "head, arm, leg, head, arm, leg, head, arm, leg, head, arm, leg"
- Build this pattern up to 5 words long.

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I don't recommend going over 5 words, as the pattern becomes too complicated and stifles learning. Saying the word in a group setting, and repeating after me gives the students a safe arena to try saying the words. The rhythmical pattern also works as a mnemonic device to help students remember the word. Though the students are repeating after me, eventually they will begin silently predicting which word is coming next. They may even begin saying the next word with me instead of repeating. This is a sign that is it time to point to the word and let the students say what it is without my help. Rather than continuing on with the repeating, I have the class lead themselves through the drill. Students learn at different rates, so I continue this drill until it looks like a majority of them have learned the vocabulary. I have found that groups often learn faster if there are one or more students who catch on right away.

Round Robin: During the second lesson in which students vaguely remember the new vocabulary, I do a round robin exercise. Round robin is safe because it only requires students to recall one word at first, and gradually increases at a student led pace. It also gives me a chance to gently correct their pronunciation. This exercise works in three phases.

- Phase One: Seat the students in a circle. Each member in the group gets a vocabulary flashcard to remember. Then each learner says their vocabulary word, one at a time around the circle/round robin. Now if there are more students than vocabulary cards, I duplicate the cards and hand them out in a pattern so when they are said in round robin, the same words always preclude the next. For instance, student one has "head", student two has "arm", student three has "leg", student four has "foot", five has "head", student six has "arm", student seven has "leg", student eight has "foot", and so on. This pattern, similar to the strategy used in the 5X5 activity, creates a pattern that simplifies vocabulary recall for the second phase of the round robin activity.
- Phase Two: When the students remember how to say their card, instruct them to say their card, and one other card, which will most likely be the card of the person sitting next to them.
- Phase Three: After each student has said two cards, ask the learners to raise their hand if they can say more than two. Give those students a chance to show all of the vocabulary they can say.

Games: Games are used as a tool to promote review. Games are played once the learners have a firm grip on the vocabulary. Sometimes competition motivates students to learn the vocabulary. Competition can also create a barrier between students and learning, if they feel too much pressure to perform correctly. In order to lower the pressure, I break students into teams, so that they may help each other. If a student does not know the vocabulary on their own, their team may help them. Everyone learns at their own pace and some of my teaching strategies work for some, and not others. Students are all encouraged to try their best.

As you learn the Oneida language, it is important for you to share what you have gained. It is up to you to find the method of sharing that works for you. It would be wonderful if we all had access to an Oneida emersion program, however, if we all use what we do know, it is better than not using it at all. Wonderful resources for learning Oneida are all around us, I encourage you to seek them out, and share what you learn.

September

Creation Story

Names

I am Oneida

Clans



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The Creation Story

This is one of many versions of the Oneida Creation Story. The Iroquois people all have their own similar, yet different version of how creation started.

Long ago, before there was any land here, there was water all over, the only things were the creatures that lived in the water and the birds that flew above the waters. Now further above there was land which was called the Sky World and there were beings living there, and these beings had supernatural powers. In the middle of the land was a great tree which gave them their light. There were many different things that grew on the tree; this is where they retrieved things to sustain their lives.

Now, it was that no one could cut into the tree or a great punishment would be given to that person, whoever was caught harming the tree. There was this couple and the young woman was to have a baby. This woman started to crave things and one of the things she craved was the roots and bark from the tree, so she asked her husband to go and gather this for her. He was afraid to get these items because he would surely be punished. He waited for the people to go from the tree. As they all left he went over and started digging.

As he was digging by the tree, suddenly the ground caved in and it left a big hole. The man got very scared of what had happened, so he went back and told his wife. She asked if he got what she had wanted. He told her he did not because he had gotten so scared. She was very upset and said she would get it herself.

As she arrived at to the tree, she saw the hole and went over to get a closer look. As she was looking through, she saw all the water down below. She did not know that her husband followed her. As she was looking through the hole, she slipped and fell. As she was falling she tried to grab hold of something so she would not fall. All she could grab was some of the ground and roots of the tree, but she could not hold on and she fell through. As she fell, the birds and water animals saw the light through the hole and they could see something falling. The birds were appointed to see what was falling and they found that it was a woman from the Sky World.

They sent one of the birds back down to the water animals to see which one of them would be able to support her upon their back. After they talked amongst themselves to see who would be able to support her. They turned to the great turtle and she agreed to support the woman. The birds went up to bring the woman down safely and placed her on the turtle's back.

As the woman was falling she got very frightened and fainted. She awoke on the turtle's back and all she saw was water, the birds and the water animals. She asked where she was and the animals told her that she fell through a hole and they put her on turtle's back. She looked to where they had pointed and to see the light shining through the hole.

She asked the animals if they knew where there would be any mud or dirt so she could mix it with the medicines she had grabbed as she fell through the hole. Some of the animals said they were not sure but there might be some at the bottom of the water.

First, the otter said he would go down and see if there was any, then he went underwater and was gone. Everyone waited patiently for the otter. Soon he came floating to the top, but didn't get any mud. So the loon said it would try and went underwater. Everyone waited patiently for the loon to come up and soon she came up and she too did not have any mud either. So the beaver said he would try and away he went. Soon he came up with none and felt very sad. The woman told him not to feel bad and that he had tried his best. So the muskrat said he would try and he went down. For a long time, the muskrat was gone and they became worried. Then the muskrat came floating to the top with a little bit of dirt in-between his claws.

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The woman took it and mixed it with the medicines. She then began to rub the mixture in a counter clockwise direction and the land began to expand out.

Then the woman began to gather things, for she was getting ready to give birth to a child. As the time came, she gave birth to a girl and she was very happy. The woman and her daughter walked about the earth and she taught her about the different things that grew and what they were used for.

As the days and years went by the young girl grew to womanhood and she was very beautiful. As she was walking far from her mother, there was a man that appeared before her. The girl became terrified at seeing this man and she fainted.

As she came to, she noticed that there were these two arrows on her stomach. One had a sharp point on it and the other was dull. She took them home with her. She told her mother of this man that she had seen and of the two arrows he had left behind. Her mother explained to her that they were from sky world and that the man that came to her was the Westwind and that she would have two children. Each arrow represented one of the two children.

As the days went by the young woman did not feel too good because there was a great commotion within her body. When it was finally time to give birth, the right handed twin came out first and the natural way. While the left handed twin had seen light coming from her mouth and wanted to go that way. As he went that way, he came out her side by her armpit and it killed their mother.

Right away the left handed twin spoke up and said it was the right handed twin that killed their mother. Then the right handed twin spoke up and explained to their grandmother what had happened. He told her that he and his brother were arguing about who was going to be born first. The right handed twin told his grandmother that he was going to be born the way all children are born and his brother said he was going any way he wanted to and he came out of their mother's armpit and that is what killed her. But, the grandmother did not believe the right handed twin and took the side of the left handed twin. She told the right handed twin as part of his punishment he had to bury their mother and angrily he started to bury his mother. As he finished, there immediately grew corn, squash and Indian tobacco.

After the right handed twin buried his mother he tried to go back to his grandmother, but she told him not to come back anymore. He got furious and killed his grandmother with an ax. He cut off her head and threw it to the sky and it became the moon. He chopped up her body and threw it to the sky and they became the stars. The only time that the grandmother was allowed to come out was during the night, the time of the left handed twin.

The thing different about the two was that they had powers to create things and they grew rapidly themselves. As the right handed twin was walking about he was creating the grasses and different medicine plants and giving them names. The left handed twin would go around and give poison to some of the plants and also to distort some others.

Now as the right handed twin was going around he was creating different plants that could be used as food and also different kinds of trees. Some were tall and straight, some big and wide and he gave them different uses. And his brother would go around changing the edible plants by making them smell awful. He would give the tall trees rough bark and the big ones small and stout with sharp thorns. Then the right handed twin started to create different animals, small ones and big ones. These animals would eat the plants to help them grow. Then the left handed twin came around and made animals that would eat the other animals that his brother had created.

Then the right handed twin made different areas where the waters would flow. He made streams, rivers, springs, lakes and the big oceans. Some of the rivers he made, the water

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currents flowed in both directions and the springs with sweet tasting water. Then the left handed twin came by and made the rivers have rough and jagged rocks that caused the rivers to have very rough rapids. Some of the springs breathed poison and heat which made them smell very bad.

As the right handed twin finished with the waters he went to the different birds and gave them beautiful colored feathers and songs that they could sing. Soon the left handed twin came and saw the birds; he changed some of the birds and the songs they sang. Later, the right handed twin went back to look at all the things that he had created. He noticed the other different things in his creations and knew he didn't create those things. He looked at everything he made and saw the changes. This made him very angry and he set out to look for his brother. Soon he found him by the ocean and the right handed twin spoke very sternly to his brother and told him that he had no right changing the things that he had created. The left handed twin replied to his brother and said that he wanted to create things too. He shouldn't be the only one to be creating things. So the right handed twin said that it was time that they decided who would be the creator of all the things on Turtle Island.

They decided that they would challenge each other with a game of lacrosse. So the right handed twin appointed the sun, who was to be known as the elder brother. When the sun would rise in the east the game would start and when it went down in the west the game would end. So they agreed and went their own way to get ready for the game.

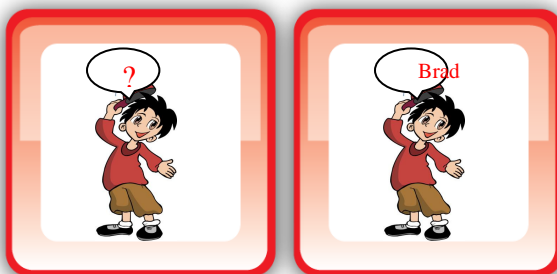
When the sun rose from the east they began to play lacrosse and they became very rough with each other. When the sun set in the west the game stopped, but neither one of them had won the game.

So they said they would play the peach stone game when the sun came up from the east and end when the sun set in the west. When the sun rose they began to play. It was going back and forth but when the sun set in the west, still no one had won.

Then they said that they would think of something when the sun rose from the east. When it did rise the left handed twin said the only way that anyone was going to be creator of all things was that one of them would have to die. They began to fight, but it was still even, no one was winning. They went to reach for something to kill the other with. The right handed twin reached for the deer antlers and the left handed twin reached for an old stick. As this happened, the right handed twin knocked out his brother. The right handed twin thought he had killed his brother. So, he made a raft and set him on it and put him out to sea. Then the right handed twin was considered the creator of all things. He was called the Holder of the Sky. The left handed twin was called Flint because of his rigidness. The left handed twin was not killed, he survived and established new land across the ocean and created his own things, the things he liked.

Oneida Cultural Heritage. The Creation Story. *Oneida Nation Tribe of Indians of Wisconsin*. Retrieved September 14, 2010 from <http://www.oneidanation.org/culture/page.aspx?id=1278>

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náhte? yesa·yáts
What is your

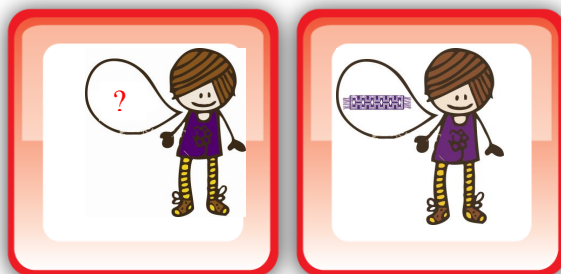
----- ní· yúkyats
My na me is

Hatsi Patsi

A fun musical chairs type game to practice asking
“what’s your name”.

Directions: Children sit on chairs in a circle, one of them is standing without a chair. The standing student is it and must find Hatsi Patsi and sit in their chair. Have the standing child cover their eyes as you select a person to be titled Hatsi Patsi. After Hatsi Patsi has been assigned the standing student can uncover their eyes and begin asking each child what their name is using the Oneida language. Each student responds using the Oneida language. When the standing child finds Hatsi Patsi, they must sit in Hatsi Patsi’s chair and all the other students must quickly move to a new seat. The child who does not get a seat is the “it” and must cover their eyes while a new Hatsi Patsi is chosen. The game continues.

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Ot nisuhwatsyó·ta OnΛyoteʔa·ká·
What is your niwakuhwatsyó·ta
tribe (land)? Oneida(people of
the standing stone
is my tribe/land)

OnΛyoteʔa·ka Ni Wakahutsyota

(A do what I do, say what I say song)

Directions: The leader yells out an action and the group repeats, then yells out the chorus, and the group repeats. With each new verse an extra action is added, leaving the leader and children squished in a fun position.

Chorus: OnΛyoteʔa·ka Ni Wakahutsyota

Actions:

Thumbs out....

Elbows in....

Knees bent....

Feet together....

Tooshy out....

Head back....

Tongue out....

Turn around....

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Ot nisΛʔtaló·tΛ?
What is your clan?



wakwáho
niwakiʔtaló·tΛ



wakeskle·wáke
niwakiʔtaló·tΛ
I'm bear clan



wakenyáhtΛ niwakiʔtaló·tΛI'
m turtle clan

Ot nisΛʔtaló·tΛ?

(Sung to the tune of London Bridges)

Chorus:

Ot nisΛʔtaló·tΛ? - ló·tΛ? - ló·tΛ?

Ot nisΛʔtaló·tΛ?

Uhka ne nahote

Verse 1:

wakwáho niwakiʔtaló·tΛ

niwakiʔtaló·tΛ

niwakiʔtaló·tΛ

wakwáho niwakiʔtaló·tΛ

niwakiʔtaló·tΛ

Uhka ne nahote

Ot nisΛʔtaló·tΛ? - ló·tΛ? - ló·tΛ?

Ot nisΛʔtaló·tΛ?

Uhka ne nahote

Verse 2:

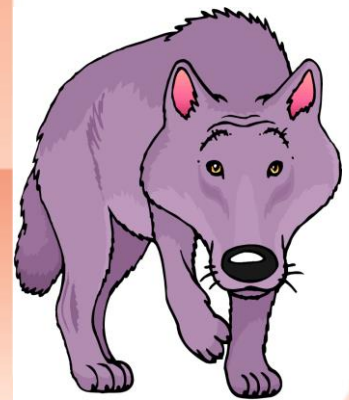
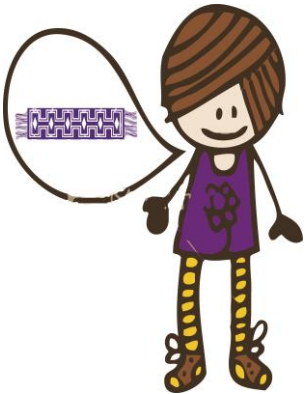
wakeskle·wáke niwakiʔtaló·tΛ....

Verse 3:

wakenyáhtΛ niwakiʔtaló·tΛ....



Brad



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October

Jobs

Days of the week

Three Sisters

Harvest Ceremony

Food



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shakoye·nás
policeman



shakoyaʔtaka
lényehseʔ
bus driver



latétsyΛt
doctor



lakhū·níheʔ
cook



shakolihunyΛ
·níheʔ
teacher

When I say this you say that! (A fun call and response activity)

Leader:

When I say this, you say that!

shakoye·nás (point to self)

reeeeeeeeew reeeeeeeeeew (like a siren) (point to group)

shakoye·nás

Group:

reeeeeeeeew reeeeeeeeeew

Additional verses:

shakoyaʔtakalényehseʔ / honk honk

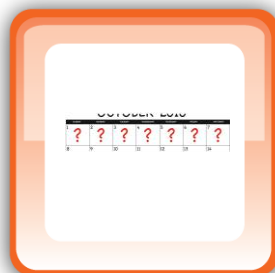
latétsyΛt / haaaaaaaaa chooooo (sneeze)

lakhū·níheʔ tsss tsssssss (sneeze)

shakolihunyΛ·níheʔ / hay!

Directions: Go through each call and response. When they remember which sound goes with each job, mix them up and only say the call, and challenge the children to make the correct sound.

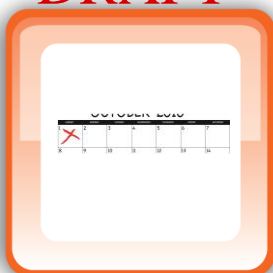
DRAFT



What day is it?



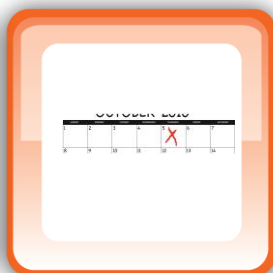
yawΛtatokÁhti
Sunday



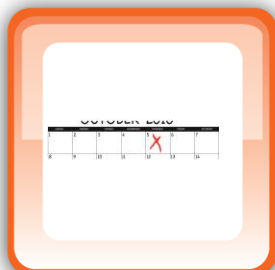
yawΛtÁtáu
Monday



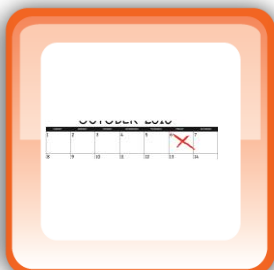
tekníhatut
Tuesday



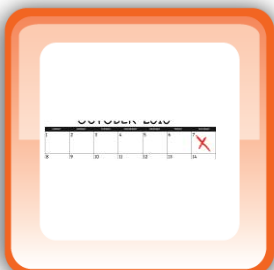
ahsÁhatut
Wednesday



kayelíhatut
Thursday



wiskhatut
Friday



Átáкта
Saturday

Days of the Week

(Sung to the tune of Adams Family)

Days of the week (clap, clap)

Days of the week (clap, clap)

Days of the week, days of the week, days of the week
(clap, clap)

yawΛtatokÁhti
yawΛtÁtáu, tekníhatut
ahsÁhatut, kayelíhatut,
wiskhatut
Átáкта

Days of the week (clap, clap)

Days of the week (clap, clap)

Days of the week, days of the week, days of the week
(clap, clap)

DRAFT

October and November - Twakhwaló·loks - Harvest Thanksgiving

The Harvest Thanksgiving ceremony lasts for three days, assuming that the Peach Stone Game lasts only one day.

The first day there are Three Great Feather Dances. The first one is for all of the title holders, the second is for the people, and the third is for the Creator.

On the second day, the Tobacco Thanksgiving Ceremony is the first thing done. Then the Men's Song Ceremony is opened. This is when our names are put through. The Friendship Medicine Society Ceremony can be done, and Faithkeepers can be raised up (appointed) at this time, also.

Then the Water Drum Dance is done. A speaker is chosen to give the Thanksgiving during the dance for all of the cycles of life. The wild blackberry is used as a medicine during this dance.

On the third day the Peach Stone Game) is played with the Bear Clan and the Turtle Clan against the Wolf Clan. Things deemed appropriate to bet are wampum, turtle rattles, lacrosse sticks, or traditional clothing.

A runner is chosen from each side of the house to go around early in the morning to collect what the people will be using to bet. The items collected from the Bear and Turtle Clans are matched up with items of equal value that are collected from the Wolf Clan. Whatever side of the house wins, they get back what they bet and what was matched up with it.

Then the Great Feather Dance, the Old Woman's Dance and the Bean Dance are sung.

Oneida Cultural Heritage. Oneida Ceremonies. *Oneida Nation Tribe of Indians of Wisconsin*. Retrieved September 14, 2010 from <http://www.oneidanation.org/culture/page.aspx?id=1282>

DRAFT



ohnΛnáhta?
Potato



oʔwáhlu?
Meat



o·nÁste?
Corn



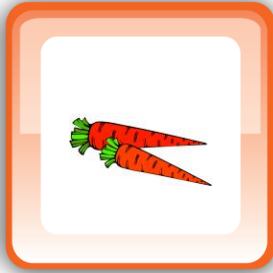
osahéhta?
Beans



onuʔuhslaʔkó·
Pumpkin



kaná·talok
Bread



otsí·nkwál
ohtéhla?
Carrot

So Tsi Katuhkályahks

(Sung to the tune of The more we get together)

So tsi katuhkályahks
í·kelheʔ iyatwtekhu·ní
ohnΛnáhtaʔ, oʔwáhluʔ, o·nÁsteʔ, osahéhtaʔ

So tsi katuhkályahks
í·kelheʔ iyatwtekhu·ní
ohnΛnáhtaʔ, oʔwáhluʔ, o·nÁsteʔ, osahéhtaʔ

So tsi katuhkályahks
í·kelheʔ iyatwtekhu·ní
ohnΛnáhtaʔ, oʔwáhluʔ, o·nÁsteʔ, osahéhtaʔ

Yah te katuhkályahks
So tsi wakátu

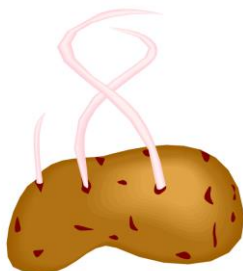


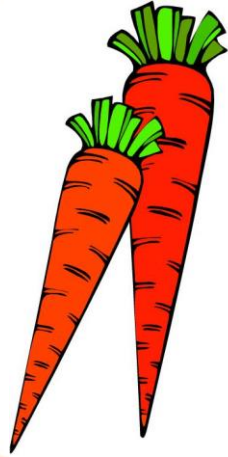
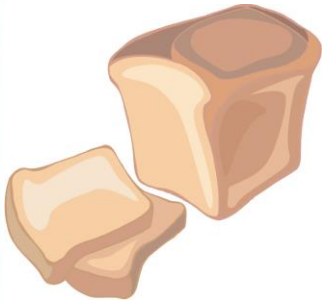
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
1	?	?	?	?	?	?	?
2	?	?	?	?	?	?	?
3	?	?	?	?	?	?	?
4	?	?	?	?	?	?	?
5	?	?	?	?	?	?	?
6	?	?	?	?	?	?	?
7	?	?	?	?	?	?	?
8	?	?	?	?	?	?	?
9	?	?	?	?	?	?	?
10	?	?	?	?	?	?	?
11	?	?	?	?	?	?	?
12	?	?	?	?	?	?	?
13	?	?	?	?	?	?	?
14	?	?	?	?	?	?	?

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
1	X						
2							
3							
4							
5							
6							
7							
8							
9							
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11							
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14							

SUNDAY							MONDAY							TUESDAY							WEDNESDAY							THURSDAY							FRIDAY							SATURDAY																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1		2	3	4	5	6	7
8		9	10	11	12	13	14





November

Farm animals
Hungry
Please pass
Eating utensils





siksik
Sheep



kitkit
Chicken



koskos
Pig



kaya'táklahse?
Goat

Nahté Wa'sí·lu

(A call and response song)

Leader: Let me see you kitkit

Group: Nahté wa'sí·lu

Leader: Let me see you kitkit

Group: Nahté wa'sí·lu

Leader: I said!!! (group begins acting out animal)

Leader and Group:

Cluck, cluck, cluck, cluck, cluck, cluck

Cluck, cluck, cluck, cluck, cluck, cluck

Cluck, cluck, cluck, cluck, cluck, cluck

Cluuuuuuuuuuuuuuuuck

síksik...

kóskos...

kaya'táklahse?...

DRAFT



satuhkáyahks kΛ
Are you Hungry?



katuhkáyahks
I am hungry



latuhkáyahks
He is hungry



yutuhkáyahks
She is hungry

DRAFT



atókwat
spoon



átsi
plate



á'shale?
knife



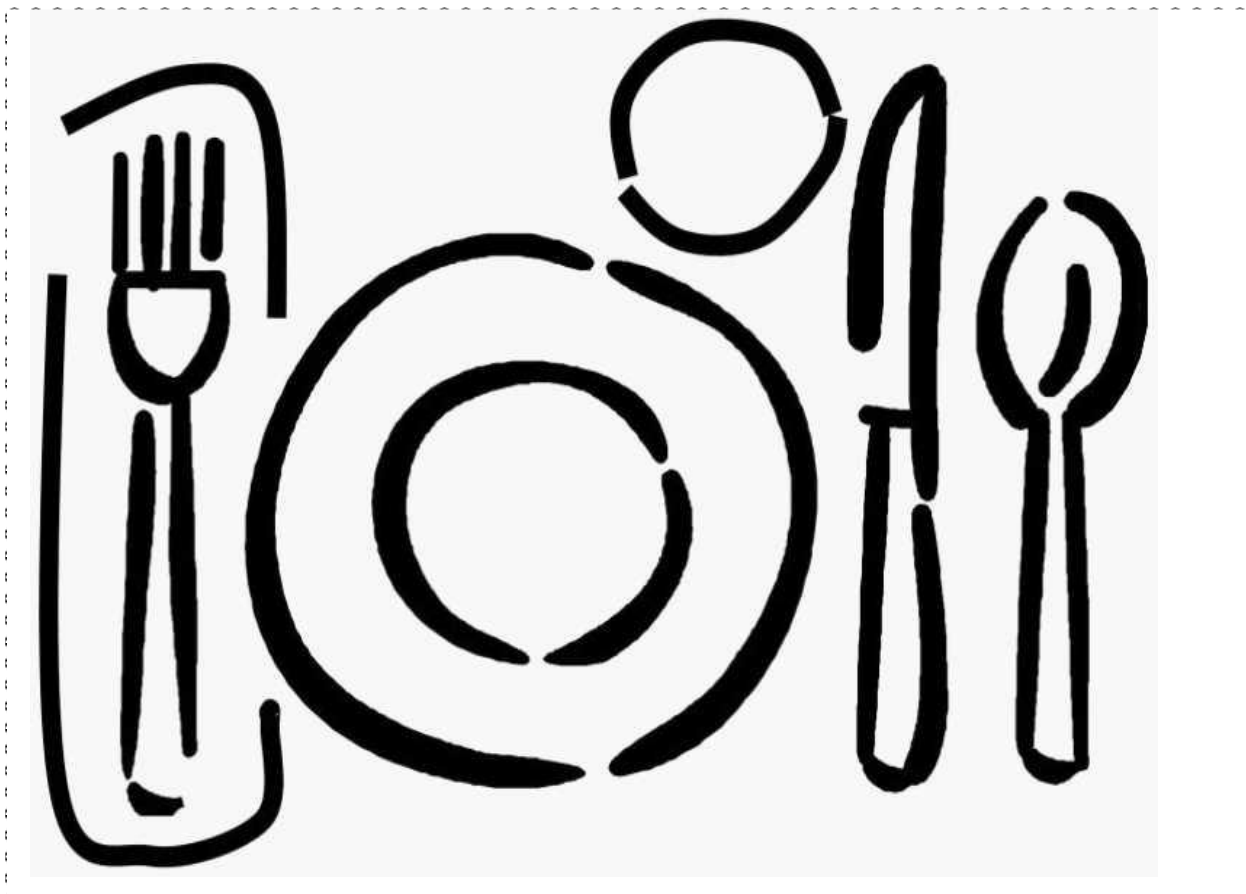
a'shékwe?
fork



teyuthneku^htákhwa?
cup

Make a placemat

Make a placemat with your child with outlines of each of the place setting items. When it is time to eat you can also review the names of the items on the placemat.





tahsatányeht
atókwat
spoon



tahsatányeht
átsi
plate



tahsatányeht
á'shale?
knife



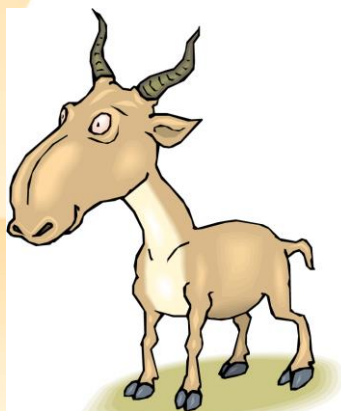
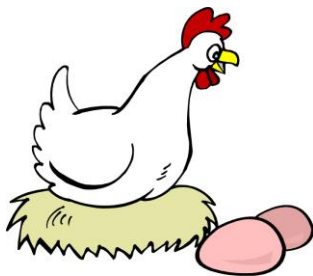
tahsatányeht
a'shékwe?
fork



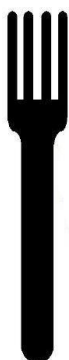
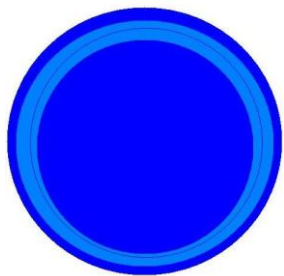
tahsatányeht
teyuthneikutákhwa?
cup

Meal time activity

While sitting down to a meal, rather than setting the table, have each family member ask you to pass them the necessary silverware. Hearing the vocabulary and saying it reinforces what they have already learned. You could even use the food words that were learned in previous lessons.



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December

Taste
Wake up
Colors



DRAFT



yawéku
It's good tasting



yah te'yawéku
It doesn't taste
good



teyonutakí·tsl
ale?It tastes
sweet



teyotska·lát
It tastes sour



teyohyo'tsístale?
It tastes salty

Picture Book Taste Testing

Children love to see pictures of themselves. Create a picture book about tastes using the faces they make when they taste certain foods. You will need a digital camera, foods that are good, not good, sweet, sour, and salty, a printer and paper. As you have the children taste each food, take a picture of the face they make. You may have to encourage them to exaggerate in order to get some obvious shots. Print the pictures and put them into a book. As you look through the book together, review the vocabulary for tastes.



satkétsko
Get up



satkuhsóhal
Wash your
face



tehsatnathálho
Comb your
hair



satslu·ni
Get dressed



satekhu·ni
Eat



satnawilóhal
Brush your teeth



sataya'táhna
Go to school

Yeksa Yeksa,

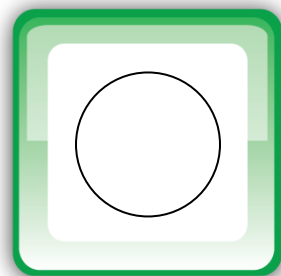
(Sung to the tune of Louie Louie)

Chorus:

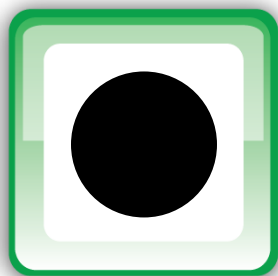
Yeksa, yeksa, oh baby satketsko, huh, yeah, yeah, yeah, yeah
Laksa, laksa, oh baby satketsko, huh, yeah, yeah, yeah, yeah

Aknulha told me the other day,
Wailu, that it was Monday,
She said it was time
To go to school,
“now, don’t make me tell you
What to do”!

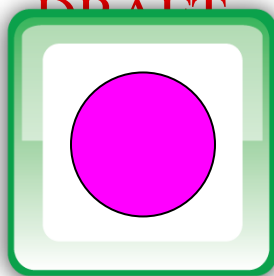
Chorus



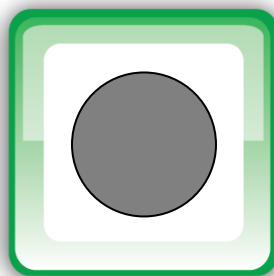
owiskehla?
White



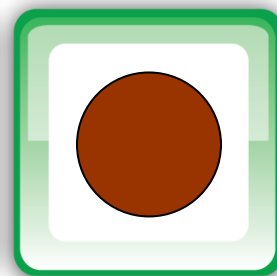
o'swλhta?
Black



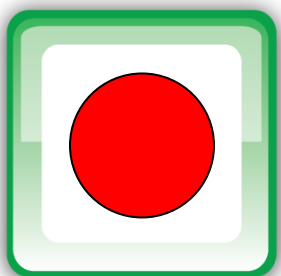
onikwλhtala
wiskehla?
Pink



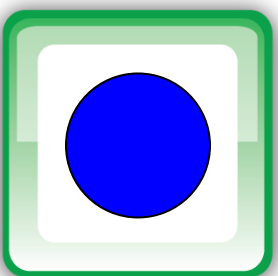
ata'kλhla?
Grey



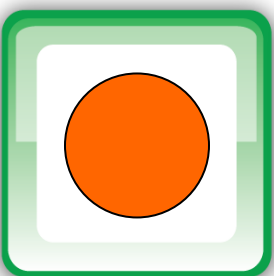
watahsó'kwas
Brown



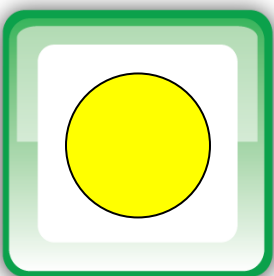
onikwλhtahla?
Red



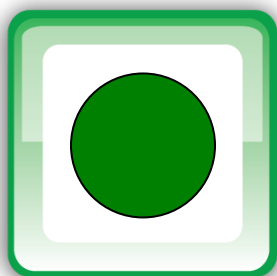
olúhya?
Blue



?
Orange



otsí'nkwal
Yellow



awλ'lá:
Green

Colors Can Can

(Sung to the tune of Can Can)

onikwλhtahla?, olúhya?, teyotshinkwalakalas. otsí'nkwal awλ'lá:
(Repeat)

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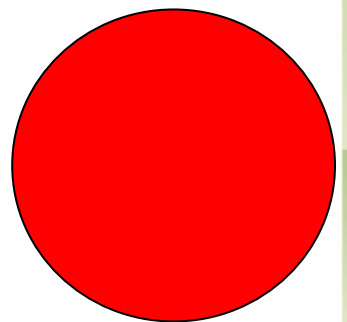
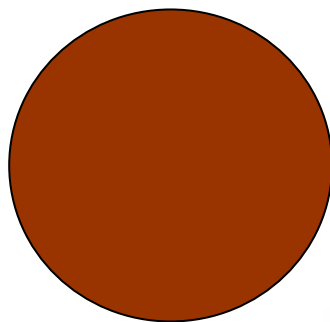
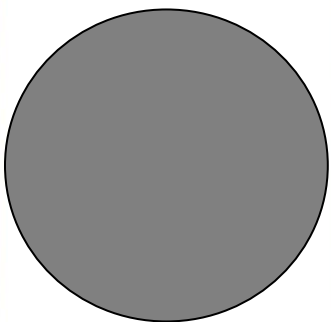
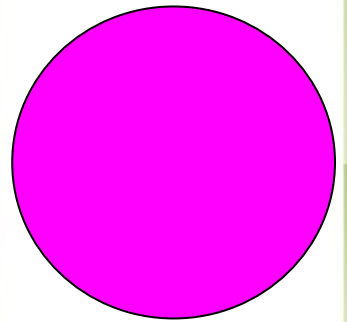
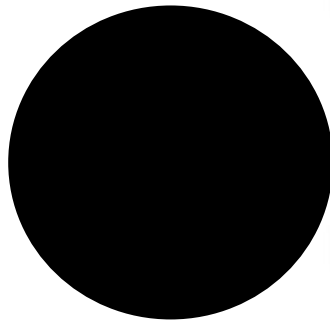
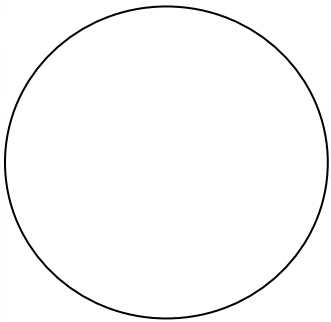
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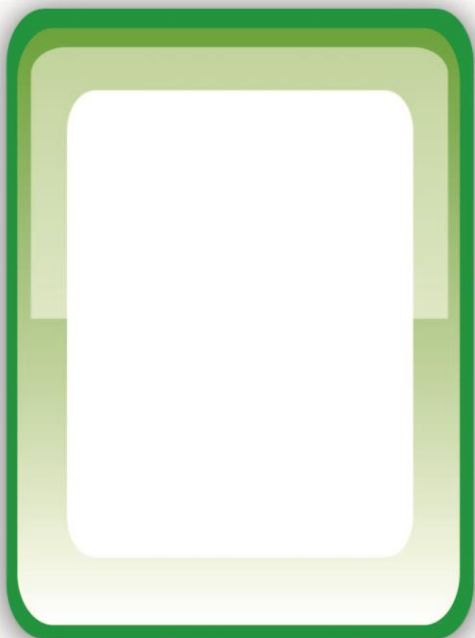
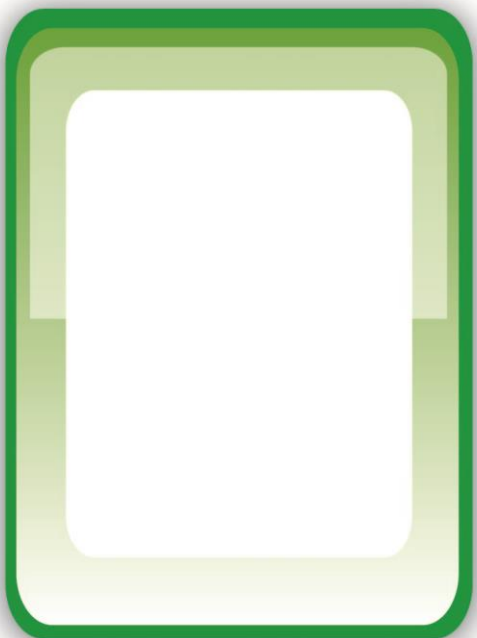
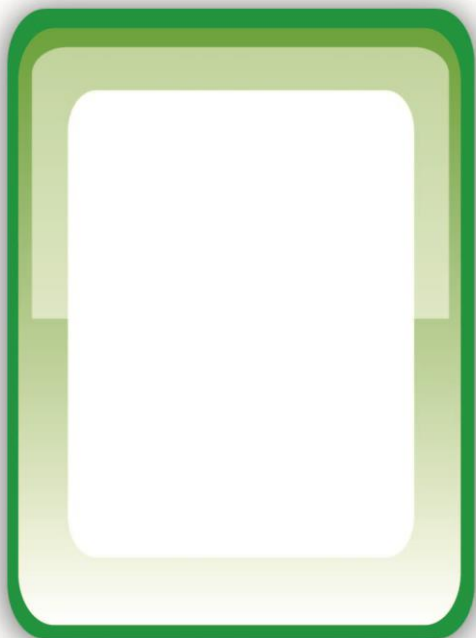
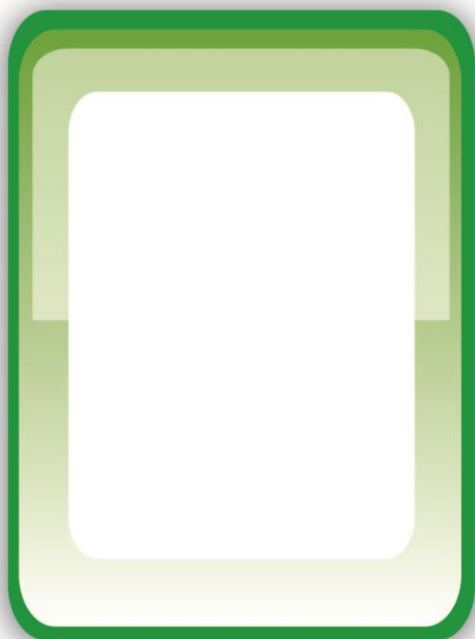
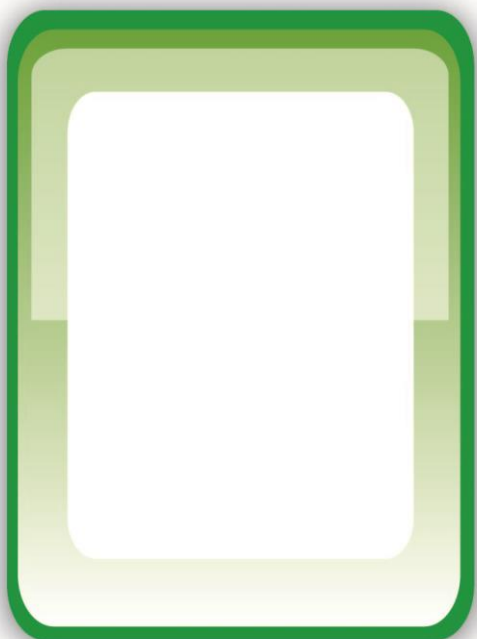
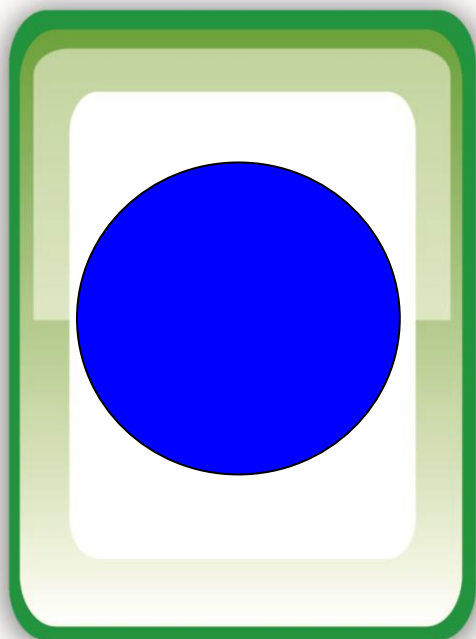
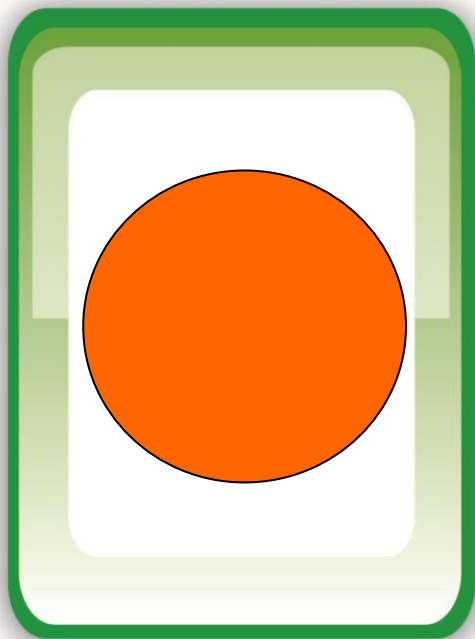
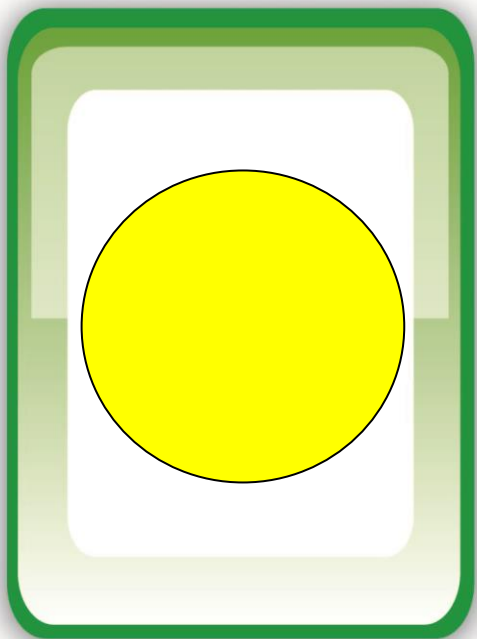
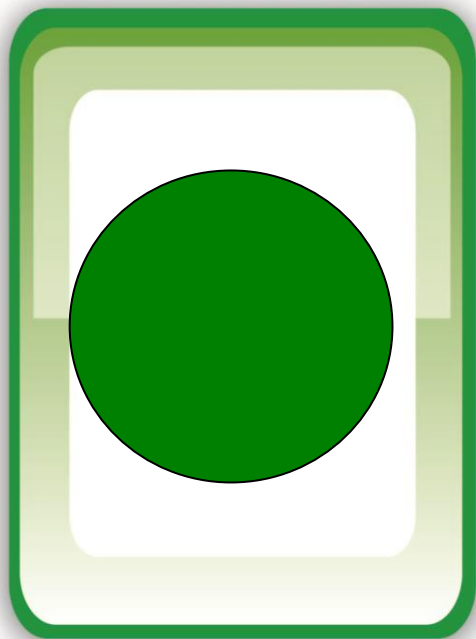
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January

Counting
Mid-winter
Clothing



DRAFT

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twáshet
Let's count



sáshet
You count



úskah
One



téken
Two



áhs△
Three



kayé
Four



wisk
Five



yá·yahk
Six



tsya·ták
Seven



tékehlu?
Eight



wá·tehlu?
Nine



oye·lí·
Ten

Counting Fingers Song

(Sung to the tune of 10 little Indians)

úskah, téken, áhs△, kayé, wisk, yá·yahk, tsya·ták, téklu, wá·tlu,
oye·lí osnúhas?suha (Clap)

DRAFT

The Midwinter ceremony is celebrated five days after our new year moon (January). This is a time of renewing our responsibilities for the coming year.

The first day, there are three Great Feather Dances that are done. The first one is in honor of all of the title holders: the chiefs, the clanmothers, and the faithkeepers. The second is in honor of, all of the people who hold no title from the youngest newborn to the eldest. The last one is in honor of our Creator.

The second day is “Stirring the Ashes”. The ashes from the wood stoves are used to symbolize our Mother Earth. Wooden paddles are used to turn the ashes over and replenish our Mother Earth so that she can renew herself.

The third day starts out with, the Tobacco Burning Thanksgiving Ceremony. The real tobacco is collected from all of the people. Through the burning of the tobacco, an acknowledgment, a thanksgiving, and an encouragement are conveyed to all of creation for the renewal and continuation of their responsibilities.

After the tobacco burning, the men’s songs, are sung. This a time when our real names are uplifted (put through to the Creator for recognition). Faithkeepers can also be “put up” during this time, and the Friendship Medicine Society can also be renewed. The Water Drum Dance, is then done and everyone dances. A speaker is chosen to give thanks to all things on earth.

The significance of the drum is that it is round, representing everything in creation and the connection between everything on earth, including the human family. The beating of the drum and the people dancing in a circle, constantly moving in a circle, symbolizes the ongoing cycle of life. **Sa·yes**, the wild blackberry is mixed with water and made into a drink which is used as a medicine at this time.

The fourth day is the Peach Stone Game. The Bear Clan, and the Turtle Clan, play against the Wolf Clan. Things that are highly looked upon to bet are wampum, traditional clothing, lacrosse sticks, or turtle rattles. Things not to bet are anything that is solid red in color, which represents anger, anything black, which represents death, or anything is shiny, which represents greed.

After the Peach Stone Game is done, Great Feather Dance, is done as a thanksgiving. Following this dance, the Old Woman’s Dance, and the Bean Dance are performed.

Lastly, the False Face Medicine Society, and the Cornhusk Masks Medicine Society, come in to remind the people of their day of renewing themselves.

The fifth day is set aside as a renewal for these and other medicine societies.

Oneida Cultural Heritage. Oneida Ceremonies. *Oneida Nation Tribe of Indians of Wisconsin*. Retrieved September 14, 2010 from <http://www.oneidanation.org/culture/page.aspx?id:1282>

DRAFT



náhte? né· kaʔi·kÁ
What is this?



náhte? sátstu
What are you wearing?



atyá·tawiht
Jacket



atyá·tawiht
Shirt



aʔnhuskwálha?
Pants



áhta?
Shoe



atláhti?
Sock



aná·alole?
Hat



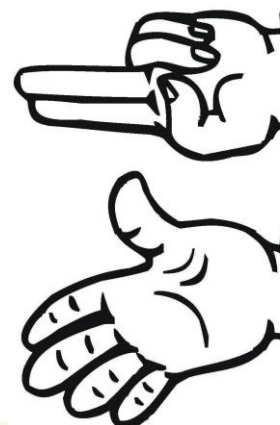
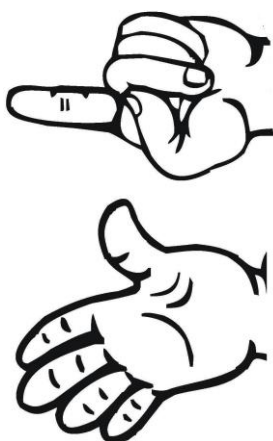
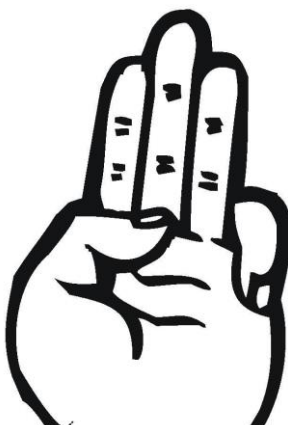
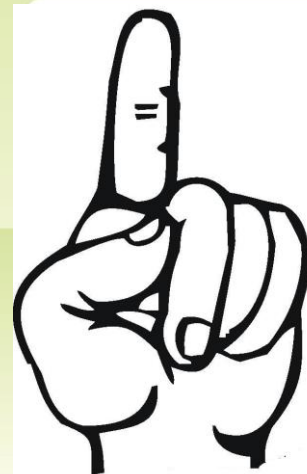
aʔnya·náwΛ
Mitten

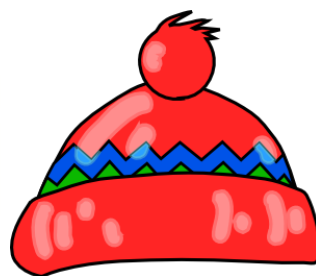
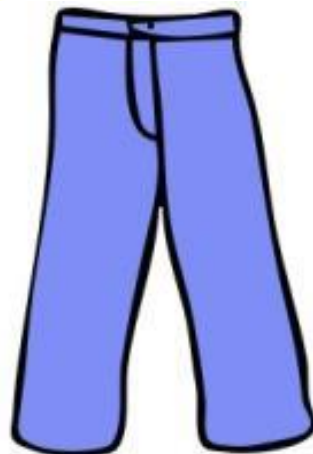
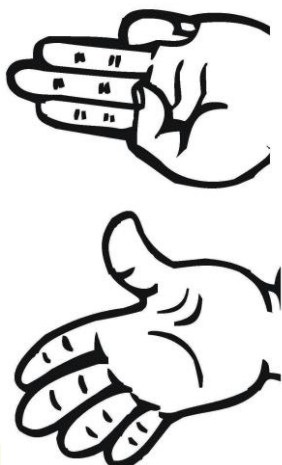


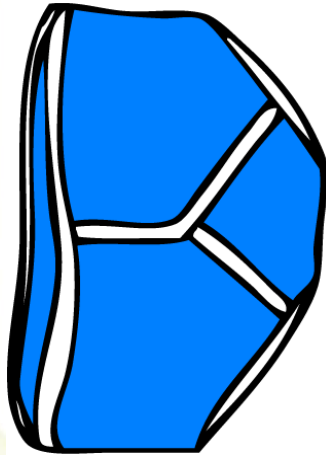
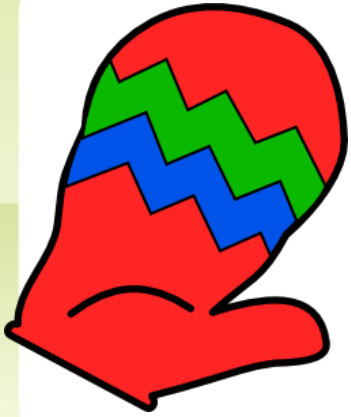
ná·ku
tyeyΛtákhwa
Underwear

A little review goes a long way

Getting dressed is a daily routine. By saying the clothing items to children while they are putting them on will help them to remember the clothing vocabulary. This set of clothing vocabulary is in the generic form, In order to learn how to say “your”, shirt, pants, etc., refer to the online Teaching and Grammar at <http://www.uwgb.edu/oneida/Grammar.html>

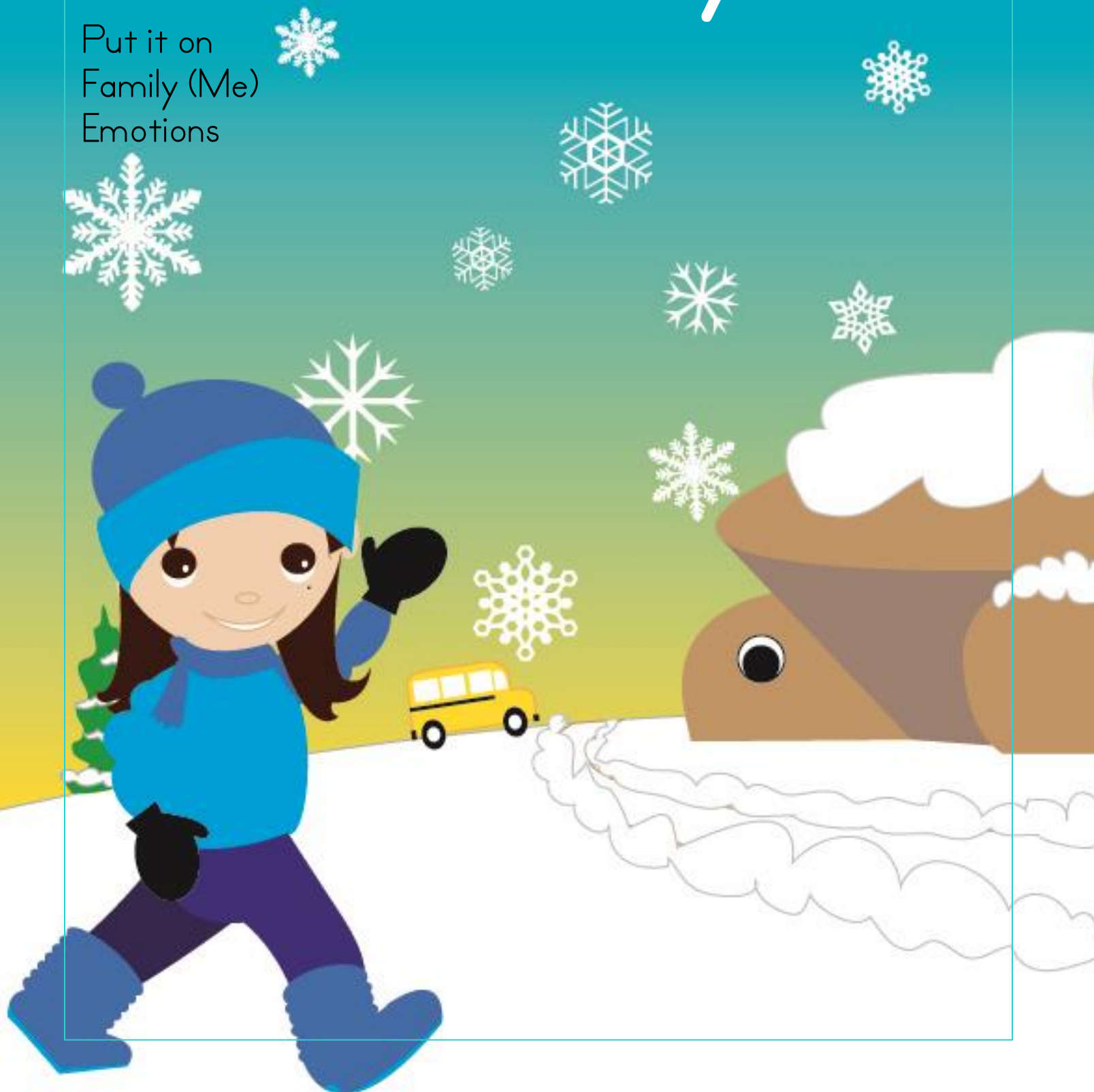






February

Put it on
Family (Me)
Emotions



DRAFT



satyá·twaiht
put on your
jacket/shirt



tehsanhuskwaho·lók
put on your pants



Sanu?alo·lok
put on your
hat



tehsaláhtah
put on your
shoes



Tehsa?nya·náwΛk
put on your
mittens



satkΛhányak
put on your scarf

Satyá·twaiht

(Sung to the tune of For he's a jolly good fellow)

Satyá·twaiht, Satyá·twaiht, Satyá·twaiht,
NΛ kΛ Watsané

Tehsanhuskwaho·lók...

Sanu?alo·lok...

Tehsaláhtah...

Tehsa?nya·náwΛk...

TatkΛhányak...

DRAFT



áksot
Grandma



láksot
Grandpa



aknulhá
Mother



lake'níha'
Father



yukinulhá
Aunt



laknulhá
Uncle

I love you song

áksot áksot konoluhkwa né tsi' sohtsi' seksatiyo
Tsyokʌt sat·tunha·hele ne tsi' sohtsi' seksatiyo

láksot...
aknulhá...
lake'níha'...
yukinulhá...
laknulhá...



wakatunháhele?
I'm happy



wakna'khwáu
I'm mad

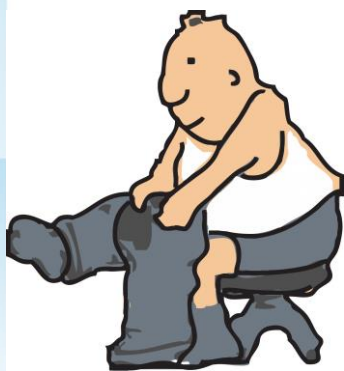


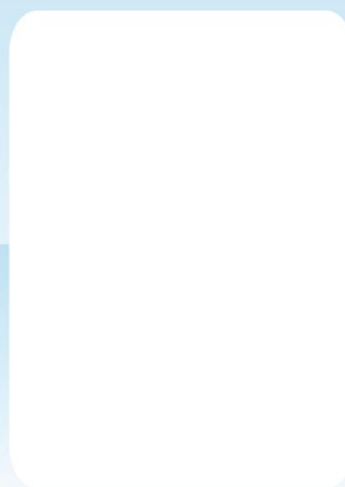
tewake'nikú·lyahks
I'm sad

How would you feel?

Practice using the emotion vocabulary by creating scenarios and asking your child how it would make them feel.

Perhaps you could even share real stories that you or your child has experienced. This activity not only helps them to understand feelings, but also learn how to express them in Oneida.





March

Tapping Tools
Sugar Camp
Maple Ceremony





aʔnikuhléstaʔ
hammer



Ohka·lá
spout



yehlalákta
drill



kaná·atsiʔ
pail

The Maple Tree

(Sung to the tune of Farmer and the Del)

NΛ kwi yaka he we, nΛ kwi yaka he we, nΛ kwi kukwitene,
nΛ kwi yaka he we

Wat shah u he, wat shah u he, nΛ kwi kukwitene, wat shah u
he,

So tsi ka na nu ne, so tsi ka na nu ne, nΛ kwi kukwitene, so
tsi ka na nu ne

NΛ na, twa li ha te, nΛ na twa li ha te, nΛ kwi kukwitene, nΛ
nΛ twa li ha te

Tehet wahnu welat, tehet wahnu welat, nΛ kwi kukwitene tehet
wahnuwelat

Yaweku ne oshes, yaweku ne oshes, nΛ kwi kukwitene, yaweku
ne oshes

DRAFT

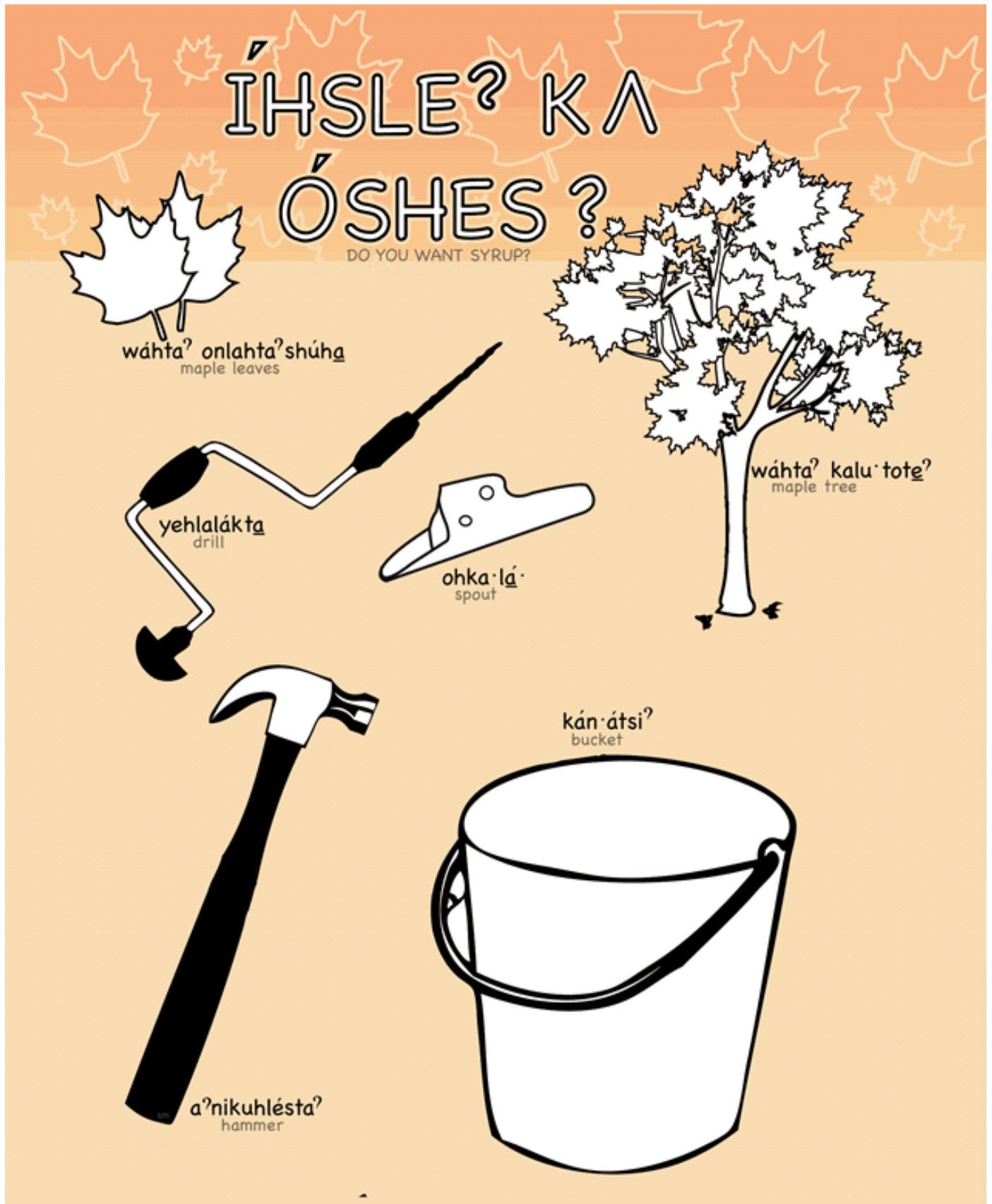
Wáhta? Kayu?kwa?tho - The Maple Tree Ceremony is held at the end of February or first part of March, after the first thunder which wakes up the trees. It all depends on the weather. When the warm winds once again begin to circulate, a day is set aside to give thanks.

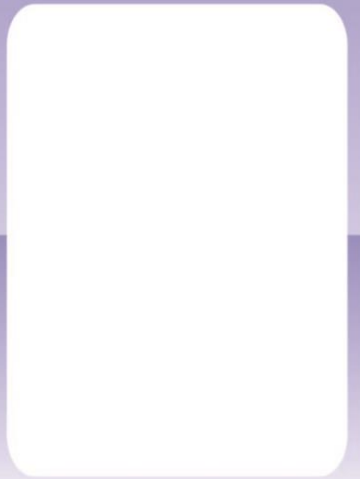
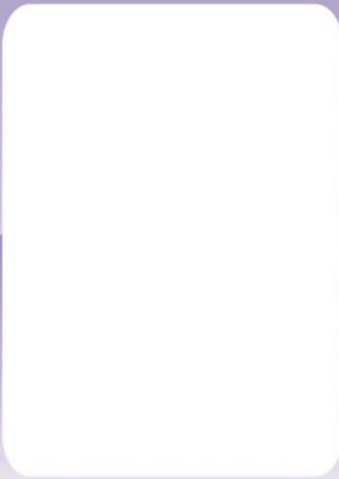
A tobacco burning is done to honor the maple tree. Each camp in the community will have their own tobacco burning. A small fire is built near a maple tree. The words in the tobacco burning asks all of creation for a safe time while the people are in the woods working, thus calling on the Creator to assure that no great harm comes to those harvesting the sap. All of creation is acknowledged. Then the people can go out and set up their sugar camps.

Otsyi?khé·ta Twanehela·tú - Maple Tree Thanksgiving - Closing

Once the camps are all done harvesting the sap, and everything is cleaned up, a day is picked by the faithkeepers to give thanks for what the people have been able to harvest. At this time, the sap is used as medicine for everyone to drink and give thanks. Two Great Feather Dances are done as a way to honor the maple tree and for creation's cooperation during the harvesting of the sap.

Oneida Cultural Heritage. Oneida Ceremonies. *Oneida Nation Tribe of Indians of Wisconsin*. Retrieved September 14, 2010 from <http://www.oneidanation.org/culture/page.aspx?id:1282>





April

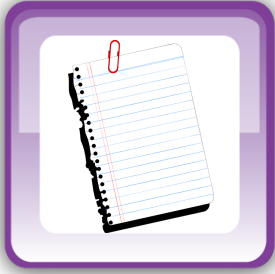
Nouns

I want

Placement

Time of day





kahyatúhsli?
Paper



ta'shali·sás
Scissors



yehyatúkhwa?
Pencil



ahtá·naw△?
Ball



atekwahlákhwa?
Table



anitskwahlákhwa?
Chair



kanutó·tsli?
Box

Play a game of kahyatúhsli? ta'shali·sás yehyatúkhwa? (similar to rock, paper, scissors)

This is a 2 player activity similar to the game rock, paper, scissors. 2 players shake their fists at each other while saying kahyatúhsli? ta'shali·sás yehyatúkhwa? and thinking of what item they are going to display with their hand. One finger out is pencil, two fingers is scissors, and a flat hand is paper.

paper beats pencil
pencil beats scissors
Scissors beat paper

DRAFT



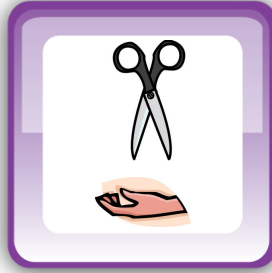
i·kélhe?
I want it



yah té·kelhe?
I don't want it



kahyatúhslí?
Paper



taʔshali·sás
Scissors



yehyatúkhwa?
Pencil

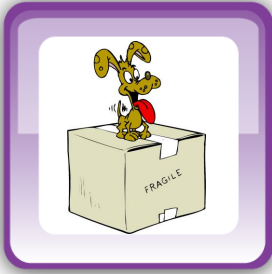


ahtá·nawΛ?
Ball

Do you want it?

Children enjoy being able to choose what they do and do not want. Encourage them to use their Oneida words when saying they do or do not want something.

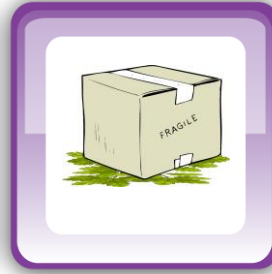
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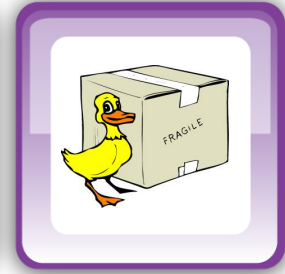
kanutoʔtslá·ke
On the box



kanutó·tslaku
In the box



kanutoʔtslo·kú
Under the box



kanutoʔslákta
Next to the box

A nonsensical rhyme to help you remember

kanutoʔtslá·ke That's where I keep my doggay
kanutó·tslaku That's where I keep my gnu.
kanutoʔtslo·kú That's where I keep my oak.
kanutoʔslákta That's where I keep my duckta.

DRAFT



astéhtsi
Morning



ÁtyΛ
Noon



yoʔkaláshaʔ
Evening



kwaʔahsuté·ke
Night



ahsuhtΛ
Midnight

Act it out with me!

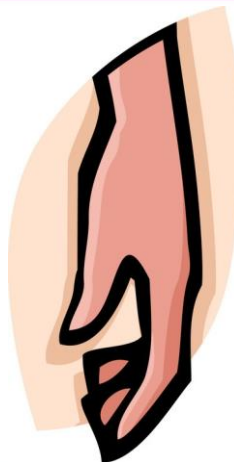
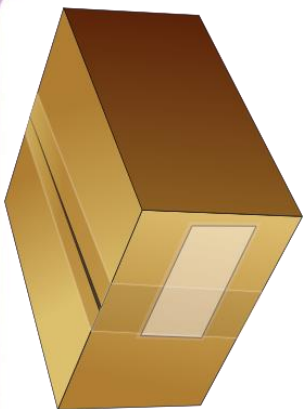
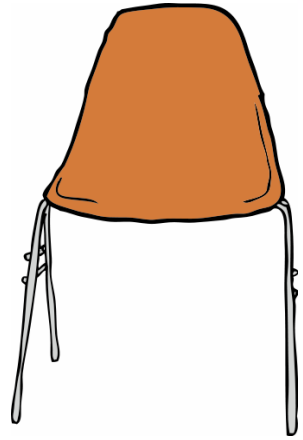
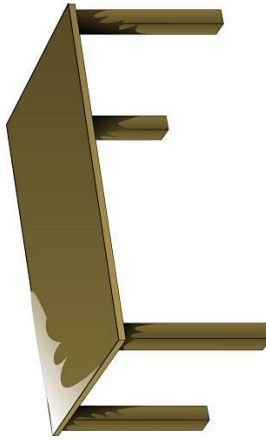
astéhtsi, astéhtsi, astéhtsi astéhtsi, astéhtsi,
(Raise your arms and stretch like you just woke up.)

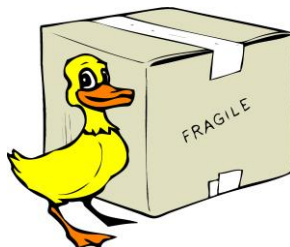
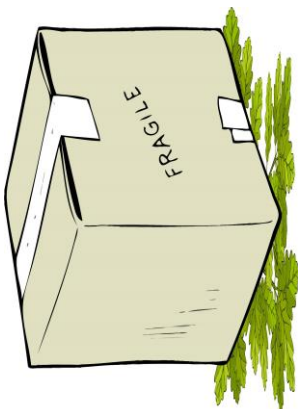
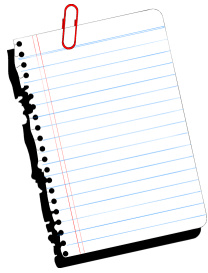
ÁtyΛ, ÁtyΛ, ÁtyΛ, ÁtyΛ, ÁtyΛ,
(Pretend you are eating)

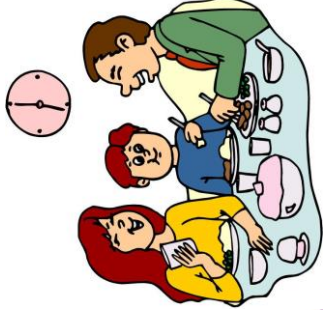
yoʔkaláshaʔ, yoʔkaláshaʔ, yoʔkaláshaʔ, yoʔkaláshaʔ,
(Pretend you are playing a driving game after school and
sway back and forth.)

kwaʔahsuté·ke, kwaʔahsuté·ke,
(Pretend you are very tired.)

ahsuhtΛ,ahsuhtΛ
(Pretend you are a zombie roaming the land.)







May

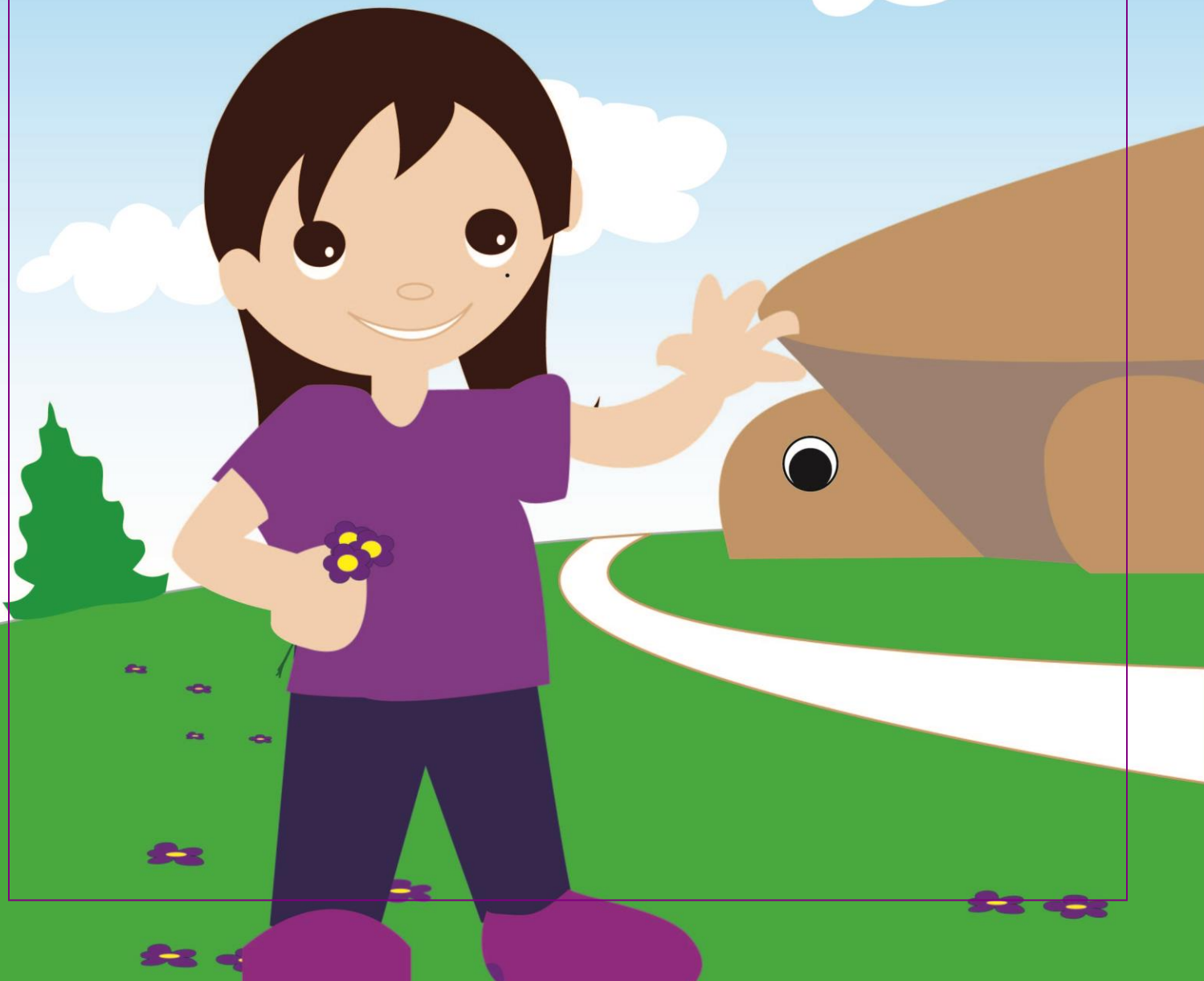
Body parts

It hurts

Go get it

Moon Ceremony

Seasons



DRAFT



onútsi?
Head



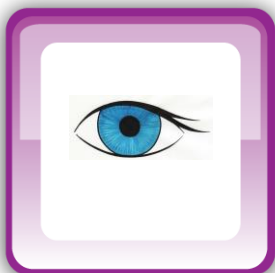
onátsha?
Arm



ohsí'ta?
Leg



ohsi·ná·
Foot



oká·la?
Eye



ohúhta?
Ear



o'nyúhsa?
Nose



óhsa?
Mouth
(lips)

Head, Arm, Leg and Foot

(Sung to the tune of head, shoulders, knees, and toes)

onú·tsi (head)

onátsha (arm)

ohsi·ná· (leg)

ohsí'ta? (foot)

(Repeat once)

oká·la? (eye)

ohúhta? (ear)

o'nyúhsa? (nose)

óhsa? (lips)

onú·tsi (head)

onátsha (arm)

ohsi·ná· (leg)

ohsí'ta? (foot)



waknutsistanú·waks My Waknʌtshanú·waks
head hurts My arm hurts



Wakshinanú·waks
My leg hurts



Wakasiʔtnú·waks
My foot hurts

I went sledding (Sung the tune of Aloutte)

Chorus: I went sledding, I went sledding, I went
sledding, and I bumped my _____ (head, arm, leg, foot).

Waknutsistanú·waks, waknutsistanú·waks, waknutsi,
waknutsi, oh oh oh oh

Chorus

Waknʌtshanú·waks...

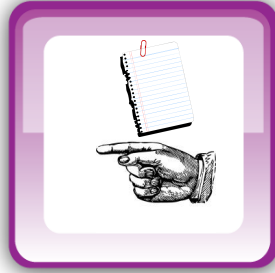
Wakshinanú·waks...

Wakasiʔtnú·waks...

DRAFT



skó·na
you go get it



skó·na
kahyatúhslí?
go get the paper



skó·na
taʔshali·sás
go get the
scissors



skó·na
yehyatúkhwa?
go get the pencil



skó·na
ahtá·nawΛ
go get the ball

Go get it!

Play a fun game of “go get it” with your kids. By now you should have a large vocabulary of nouns that you can send them to retrieve. Take turns with them, and let them tell you to go get items. Increase the difficulty of this activity by putting a time limit on how long they have to get the item to you.

DRAFT



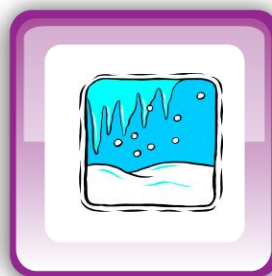
kukwité·ne
spring



kwaʔkanhé·ke
summer



kananaʔké·ne
fall



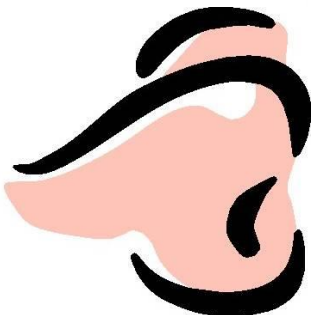
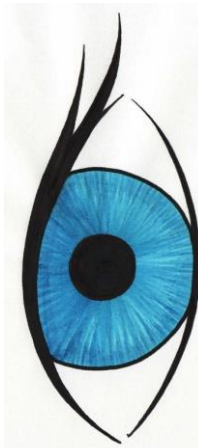
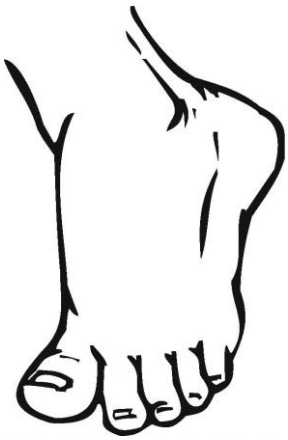
Kohslaʔké·ne
winter

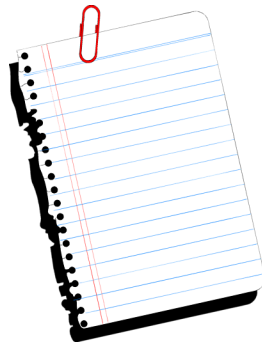
Seasons

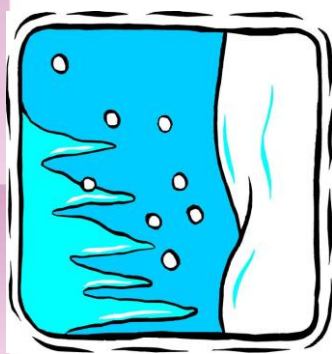
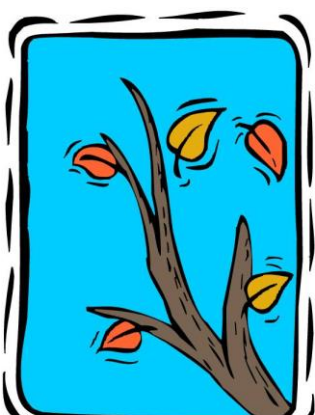
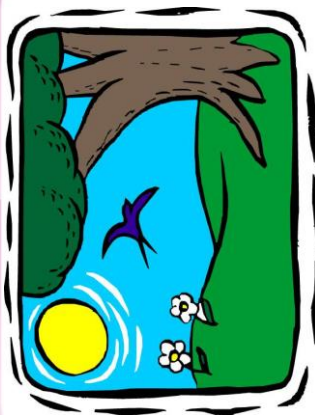
(Sung the tune of Are you sleeping)

kukwité·ne, kukwité·ne, yotáhalote, yotáhalote
kukwité·ne, yotáhalote, kukwité·ne, yotáhalote,
yotáhalote kukwité·ne

kwaʔkanhé·ke/ yoʔtalíhΛ
kananaʔké·ne/ yoweluté...
kohslaʔké·ne/yoth·olé·

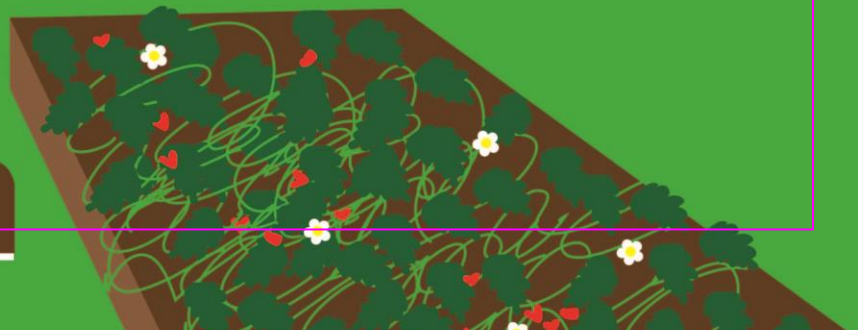






June

Planting
Working in the garden



DRAFT



Nahte? tsyáthos
What are you
planting?



knastayáthos
I'm planting
corn



ksahe?tayáthos
I'm planting
beans



knu?uhslayáthos
I'm planting
squash



ka·náhe?
seed



wanekláksa
weed



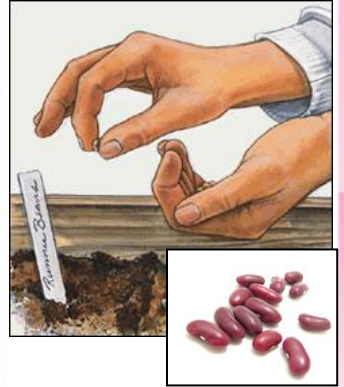
you?kwátsta?
shovel

Help plant a garden

Now that summer has arrived it is a great time to start a garden, or help out with a garden in your community. Working in the garden is an excellent family activity because there is no age limit on helping. We have a garden club here at the Oneida Nation Elementary School. Feel free to help with the school garden throughout the summer.



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Resources

Oneida Teaching Grammar Clifford Abbott
Wisconsin Green Bay 2006
Kindergarten Curriculum in Oneida Language,
Oneida Cultural Heritage, Revised 2009