

Coloring & Activity Book



ONTARIO ARTS COUNCIL
CONSEIL DES ARTS DE L'ONTARIO

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un organisme du gouvernement de l'Ontario

Welcome to the **Group of Six** (Go6) Activity and Colouring Book.

I am honoured to introduce the 2021 Group of Six. They are Jaxon Anderson, Daelynn Doxtater, Emily Pitts, Sydnie Thomas, Frankie Warner and Mya Warner.

We are also thrilled to include works from former Go6 members Kaya Hill and Imani Mitten. We also introduce work by our friends Summer Hill and Lillian Williams. In the background was George Doxtater, who quietly (and patiently) provided technical and language support.

They have all contributed to this important and timely project that was made possible with a generous grant from the Ontario Arts Council.

In 2016 when the Go6 formed, they adapted the symbol of six paint brushes bound together, from the Great Law of Peace, Power and a Good Mind. At that time, five arrows were bound together to symbolize the strength that we have when we unite.

These young artists carry our truths forward by incorporating our knowledges and pedagogies in a holistic and seamless way that invites everyone to experience and enjoy.

They come from an authentic place, guided by traditional teachings and laws. The Two Row Wampum treaty is a constant reminder of how our Ancestors placed our ceremonies, culture, languages, laws, history, and our connection and commitment to Mother Earth, in our canoe. The Ancestors then handed the paddle to the next generation. It is understood that each approaching generation will be responsible to take that paddle and steer our canoe, protecting everything that was placed inside.

Generations of our people weathered some rough waters. Paddle in hand, they endured. These young artists are preparing to accept the paddle into their hands to continue steering our canoe to calmer waters.

This resource is our opportunity to celebrate the young people that will refresh the dialogue for the coming generations. This resource is packed with images and activities that are accurate, thoughtful and fun.

We are proud to say that the Go6 has had the support of family and many community members and organizations. We extend our greetings and thanks to each one who has supported this grassroots initiative. On behalf of the Group of Six Youth Artists, we hope that you enjoy this resource.

In Peace and Friendship

Elizabeth Doxtater
Project Coordinator



The Group of Six (Go6) is a grassroots group of six youth artists from the Six Nations, Grand River Territory. The symbol for 'Group of Six' is six paint brushes tied together. We adapted this symbol from the Great Law of Peace, Power and a Good Mind. At that time, five arrows were bound together to represent strength in unity.

As Go6 artists, we work collaboratively with the intention to share and celebrate the rich cultural teachings and values that we come from. Our Ancestors protected these things for us, with the expectation that we would in turn protect these images, teachings and stories for the faces to come.

The images found within these pages were made with this continued promise, mindful of our younger brothers, sisters, and cousins. When you are working on the pages provided, we hope that you remember the beautiful things that our people come from.

We send greetings and thanks to all of you for sharing our work.

Nya wen, 2021 Group of Six Artists

Jaxon Anderson
Daelynn Doxtater
Emily Pitts
Sydney Thomas
Frankie Warner
Mya Warner
...and friends:
Kaya Hill
Summer Hill
Imani Mitten
Lillian Williams

Language Consultant:
George Doxtater

Project Coordinator:
Elizabeth Doxtater

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Each artist maintains the copyright to their work. Under no circumstances may any images be reproduced for commercial purposes without prior written approval from the artist. Inquiries can be directed to:
Group of Six, PO Box 480, Ohsweken, ON N0A 1M0

The images and activities were done with good intentions and not to hurt anyone. We apologize if there are any mistakes.

The Group of Six would also like to send our greetings and thanks to the following individuals for supporting local youth artists:

Kerdo Deer
Beverley Doxtater
Dolores Doxtater
Markus Doxtater
Jess Hill
Constance Jamieson
Falen Johnson
Naomi Johnson
Kristina Zito
Larry Morley
Marilyn Morley
Melissa Mt Pleasant
Shelley Niro
Rayekwiratkyehná:we:k
Faith Rivers
Carmen Thomas
Jackie Thomas
Tracy Thomas
Heather Watts
Bill Warner
Elaine Warner
Amanda D. Williams

The Group of Six would also like to send our greetings and thanks to the following local organizations for supporting local youth artists:

Brantford Region Indigenous Support Centre (BRISC)
ImagineNative
Kayanase
Mississauga's of the Credit, Adult Mental Health Program
Ogwadeni:deo
Onkwawenna Kentyohkwa
Six Nations Child and Family Services
Six Nations Education Task Force
Six Nations Tourism
Woodland Cultural Education Centre

This project was made possible by a generous grant from:

The Ontario Arts Council



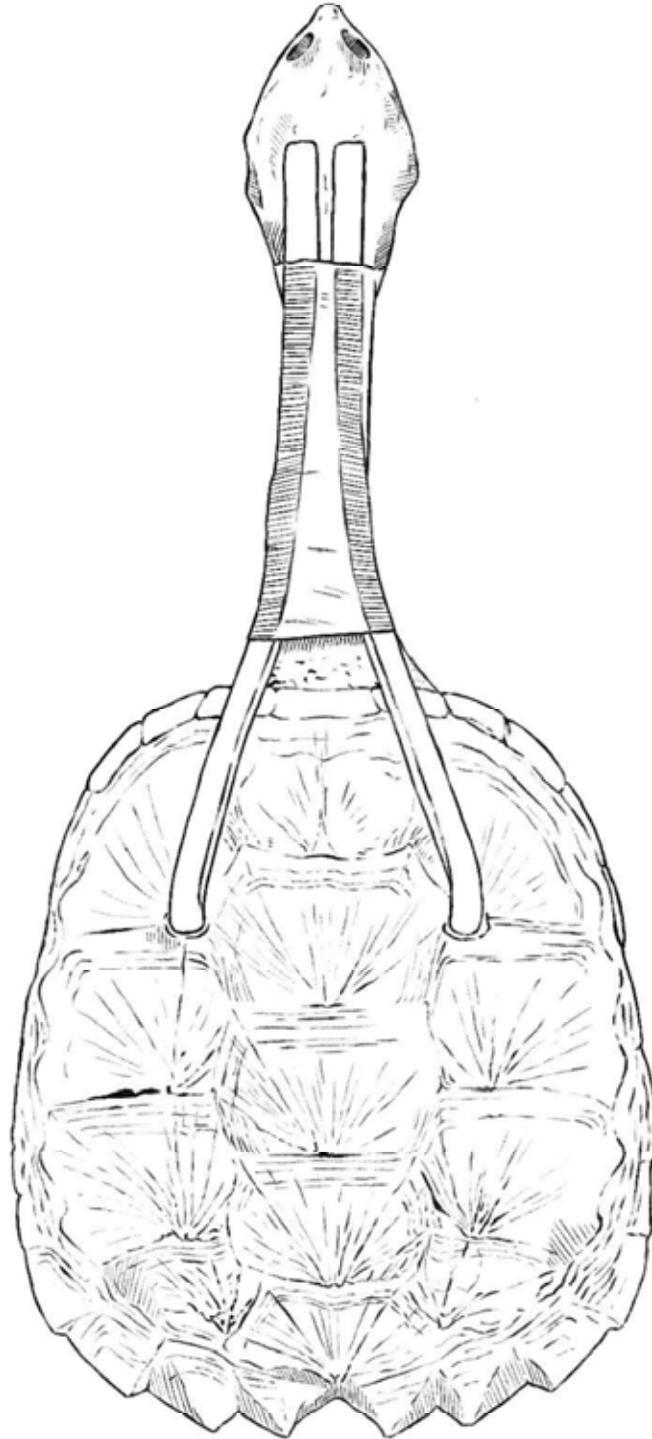


Two men carry the pot of food back to the longhouse to feed the people.

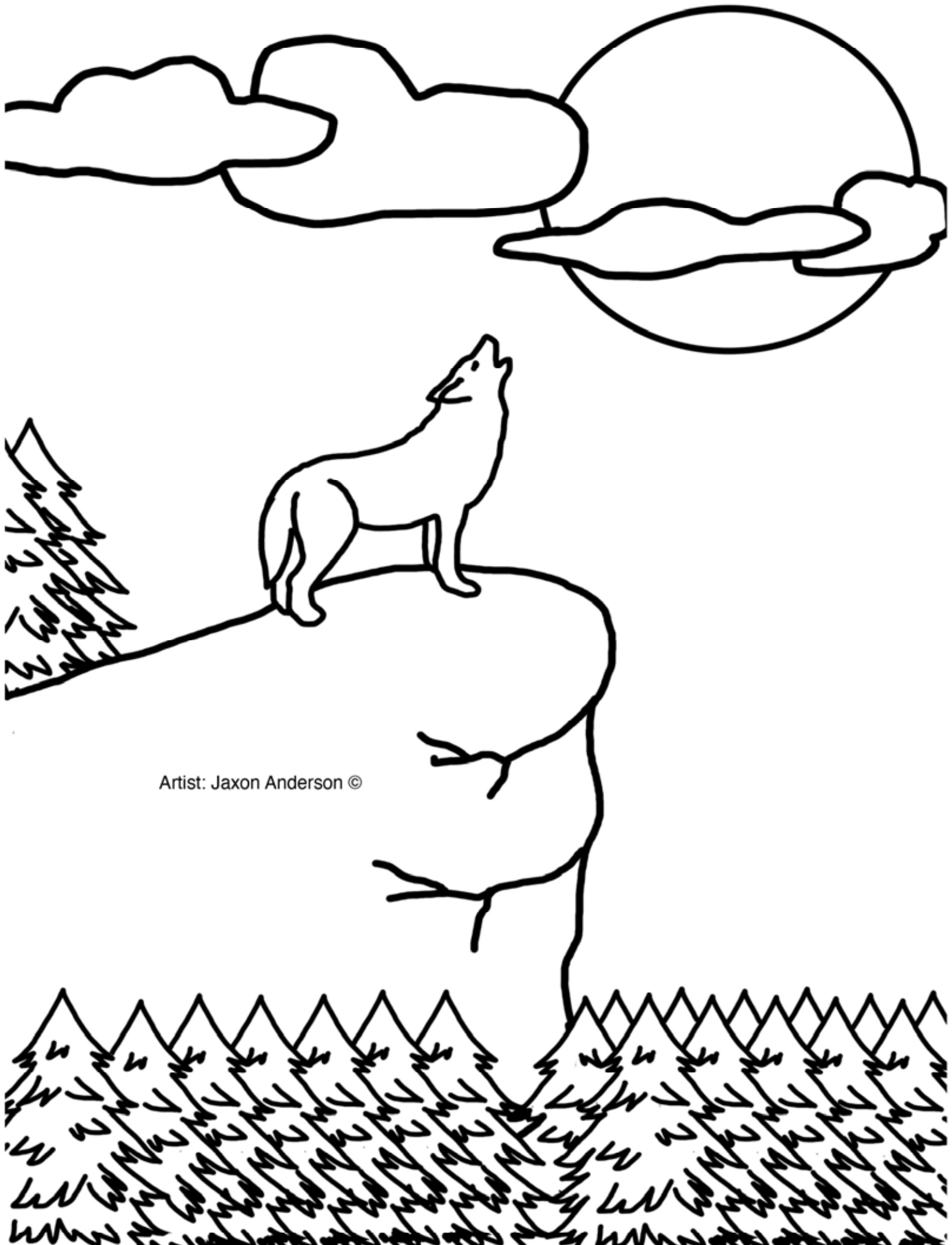
Ohstá:wa

Turtle Rattle

Artist: Frankie Warner ©

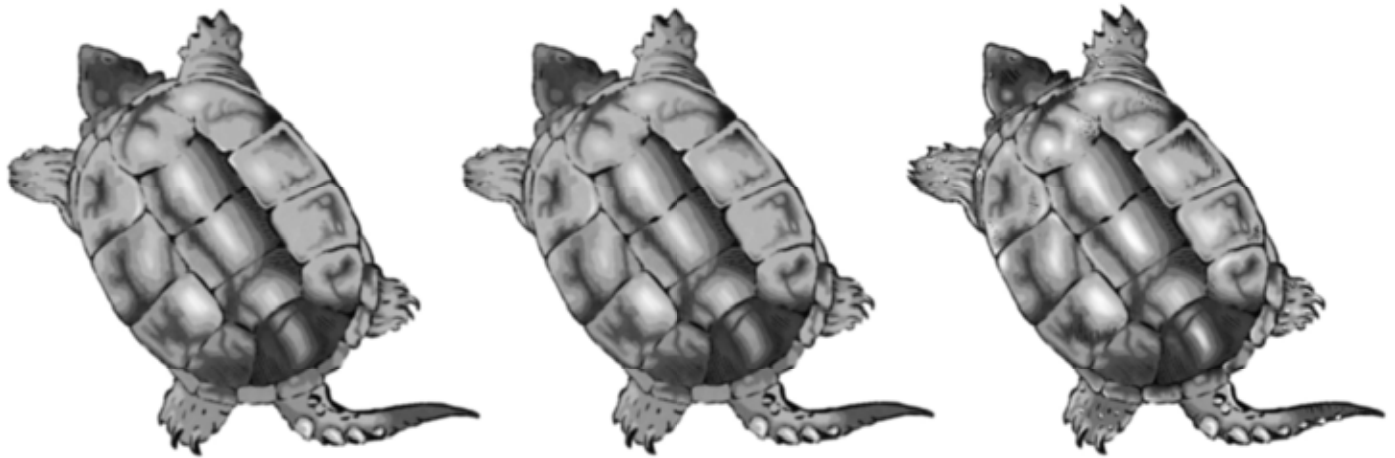
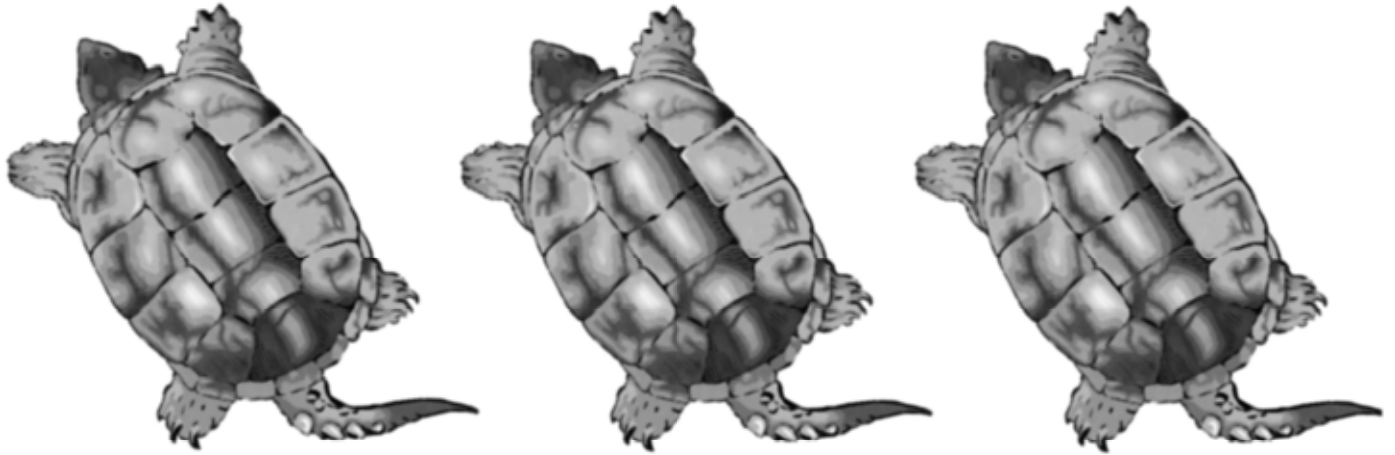


* The Turtle Rattle is a rattle strictly used for ceremonial purposes *

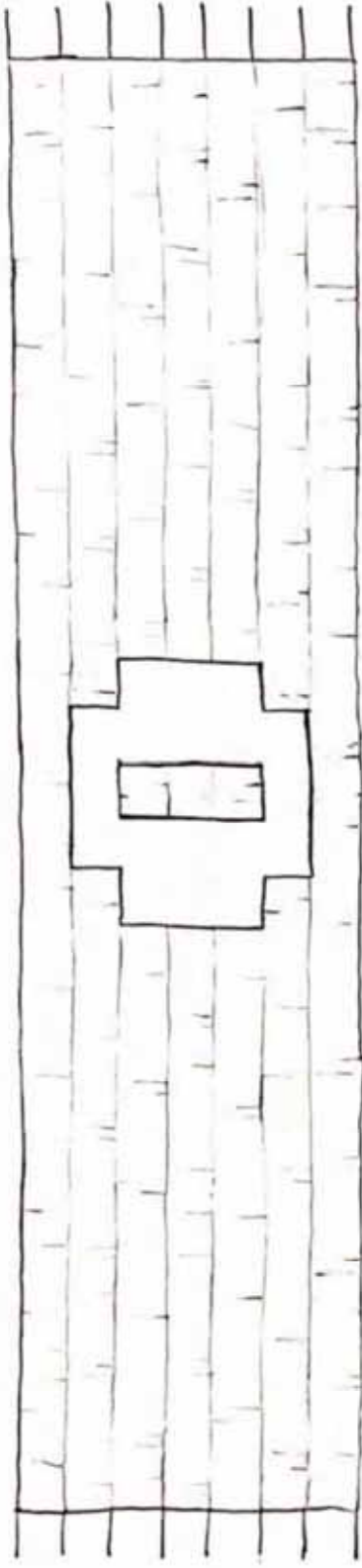


Artist: Jaxon Anderson ©

Identify the Different Turtle



Once you have identified the different Turtle, you can use this page as a poster, card, name tag, etc.,



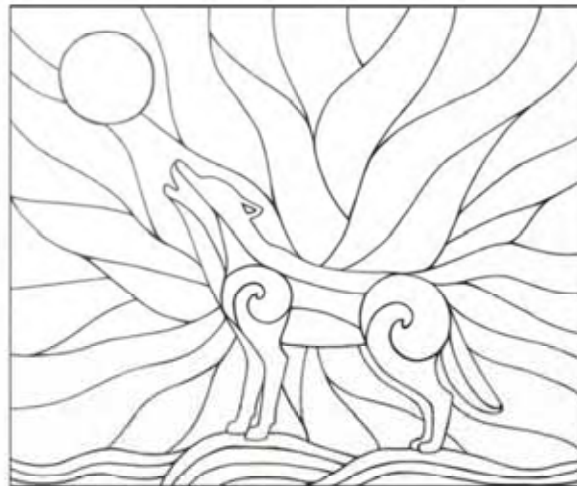
Dish with One Spoon Sewatokwà:tshera'

The Dish with One Spoon wampum is an agreement made between the Haudenosaunee and newcomers to our shores. In 1713, the Anishinaabe also became a part of this agreement.

This treaty defines the shared responsibility for caring and protecting Mother Earth and all that she provides.

Haudenosaunee Nations and Clans - Word Search

O C K A R H A K O N H A F Y O I R O
 N L Z O T A H S K A R O R E N O S H
 O T B H X R X Q G B X N N D N A D A
 N K A I O H K W E N H A K A R H D K
 T K A N I E N K E H A K A S R R D W
 A G C A O N E N I O T E A K A B L A
 K D B O O N O N T O W A N E A K A R
 E C A T S I A N I T O D Y I E U V O
 H T A W I S T A W I S O K W A H O N
 A S V Y E O H S K E N N O N T O N T
 K K H R B L V T Y A W E R O N K O A
 A A N O W A R A P O H K W A R I T W

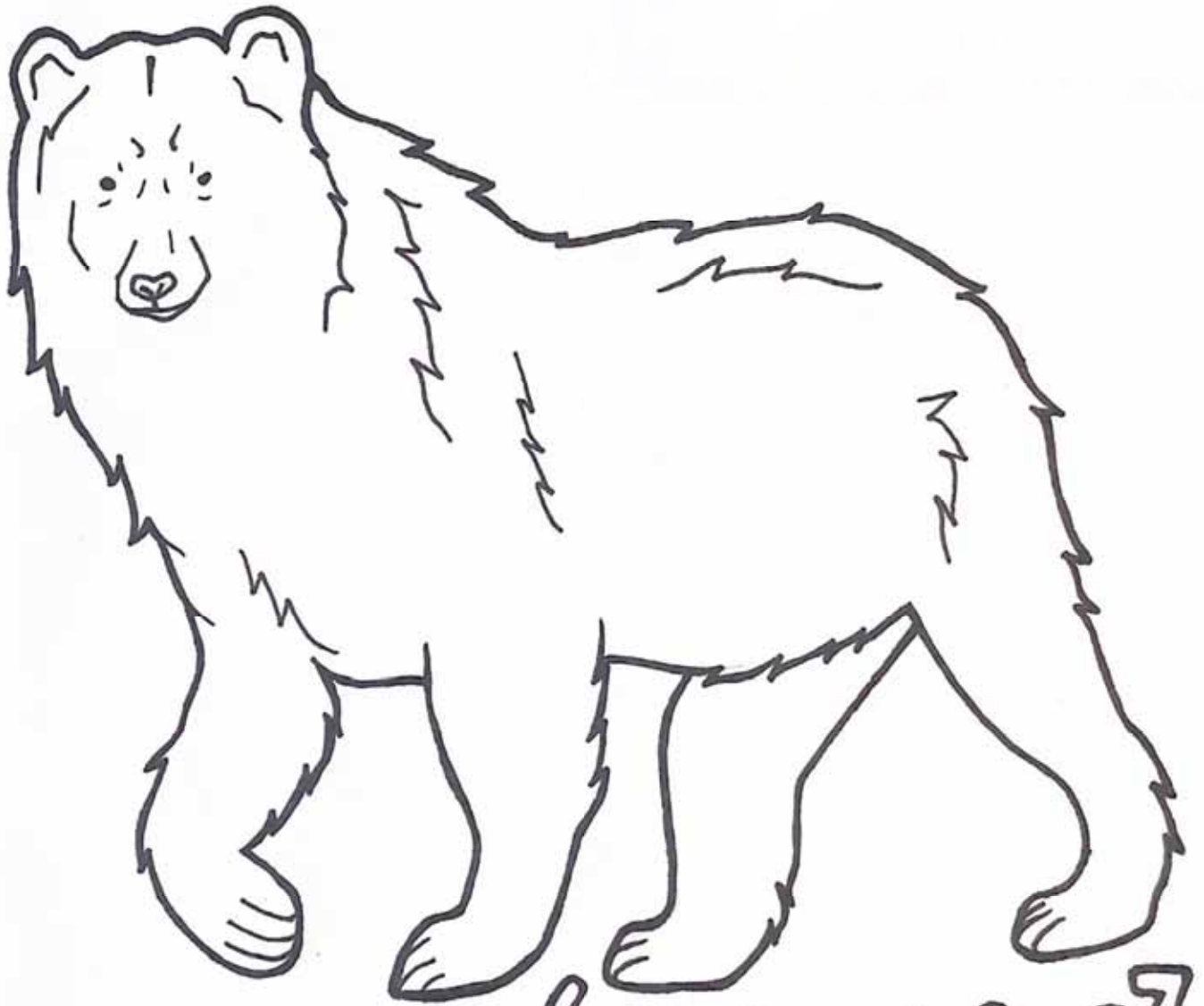


Word Bank (M)

Kanien⁷kehá:ka (Mohawk)
 Onenio⁷te⁷á:ka (Oneida)
 Ononta⁷kehá:ka (Onondaga)
 Kaiohkwenhá:ka (Cayuga)
 Onontowane⁷á:ka (Seneca)
 Tahskaró:ren (Tuscarora)

A⁷nó:wara (Turtle)
 Tsiani:to (Beaver)
 Tyawerón:ko (Eel)
 Ohkwá:ri (Bear)
 Okwáho (Wolf)
 Ohskenón:ton (Deer)

Karhakónha (Hawk)
 Ohá:kwaront (Heron)
 Tawístawis (Snipe)



HNYÁGWAI

BEAR IN CAYUGA



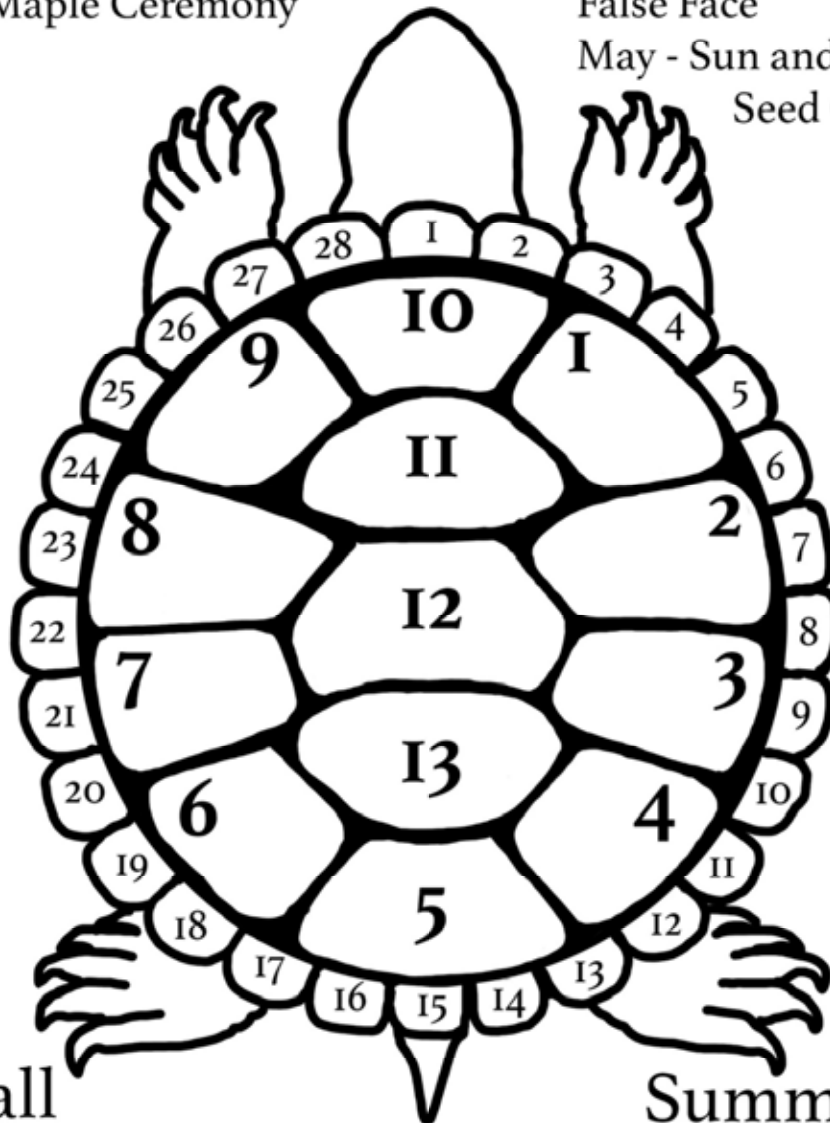
Ceremonies Calender

Winter

December - End of seasons
 January - Midwinter
 Sustenance Dance
 February - Maple Ceremony

Spring

March - Drying up the Trees
 April - Thunders Dance
 Feasts for our Ancestors
 False Face
 May - Sun and Moon Dance
 Seed Ceremony



Fall

September - Big Harvest
 Sustenance Dance
 October - End of Harvest
 The Good Message
 November - Feast for our Ancestors
 Thunders Dance

Summer

June - Planting Ceremony
 Strawberry Ceremony
 July - Bean Gathering
 August - Small Green Corn



We come from the Skyworld.



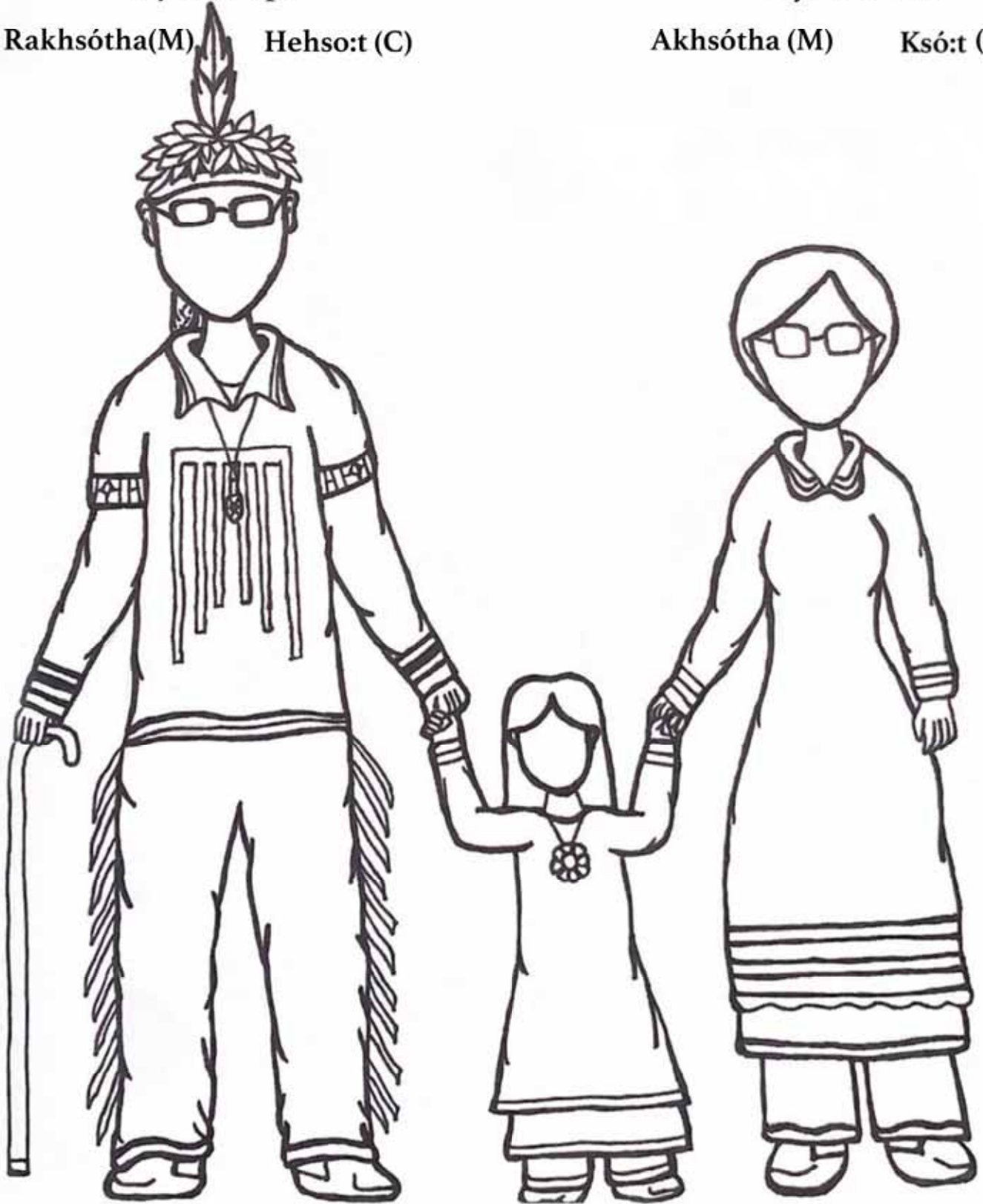
Family Terms

My Grandpa

Rakhsótha(M) Hehso:t (C)

My Grandma

Akhsótha (M) Ksó:t (C)



Family Terms

Artist: Sydnie Thomas ©

My Mother

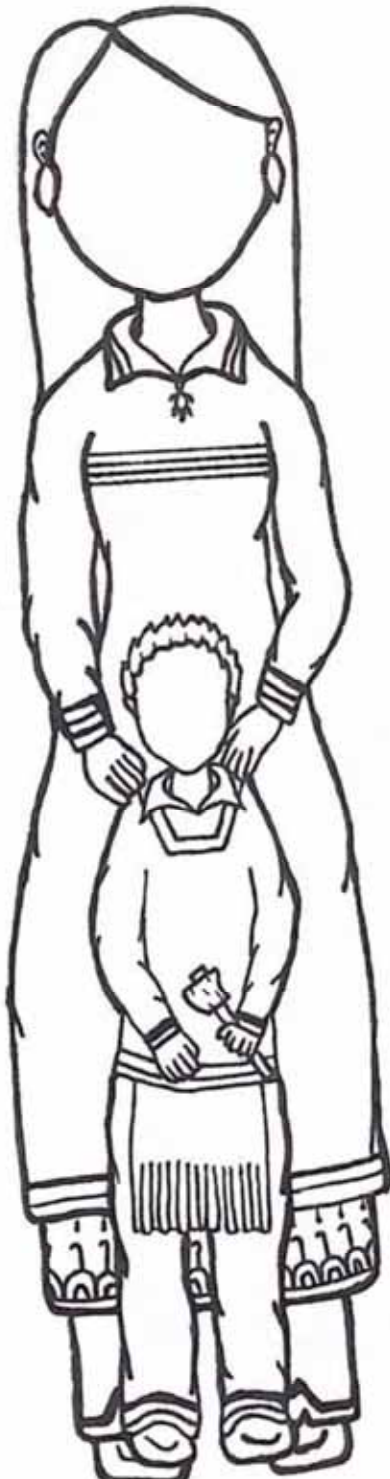
My Father

Ake'nihtén:ha (M)

Knó:ha⁷(C)

Rake'niha(M)

Hánih (C)



Family Terms

Artist: Sydnie Thomas ©

My Older Sister

Akhtsi:'a (M)

Kehj'ah (C)



My Older Brother

Rakhtsi:'a(M)

Hegé'eh(C)



Identify the Different Deer

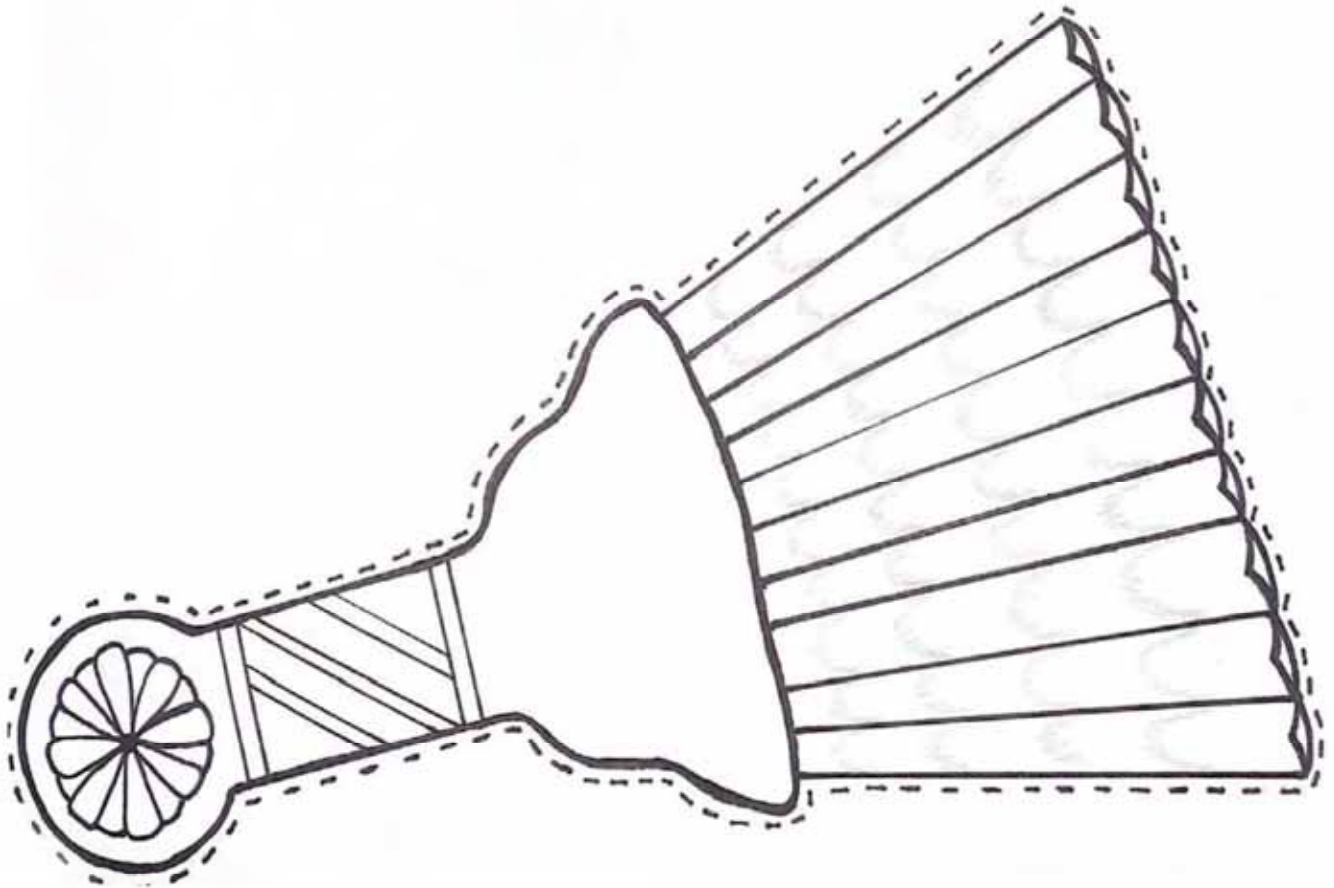


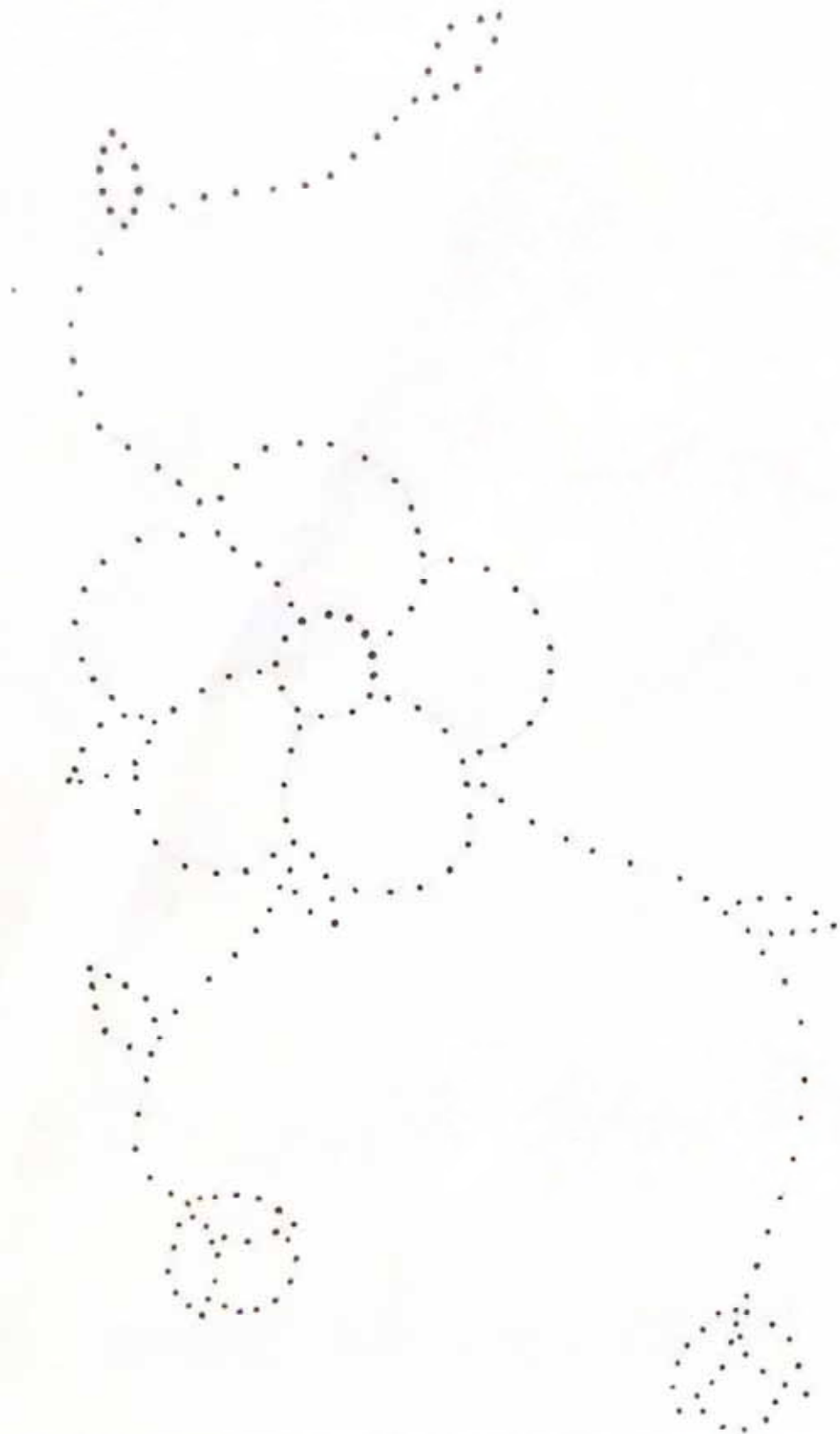
Once you have identified the different Deer, you can use this page as a poster, card, name tag, etc.,.

CUT-OUT FEATHER FAN

INSTRUCTIONS: Colour the feathers and handle then cut out your fan along the dotted lines. Next trace your paper fan onto cardstock/cardboard paper and cut it out to use as the back of the fan. Glue your paper to the cardboard. Use yarn/string to wrap around your handle to help hold your fan together (optional).

MATERIALS NEEDED: Scissors crayons, glue, cardstock/Cardboard paper (cereal box), yarn.



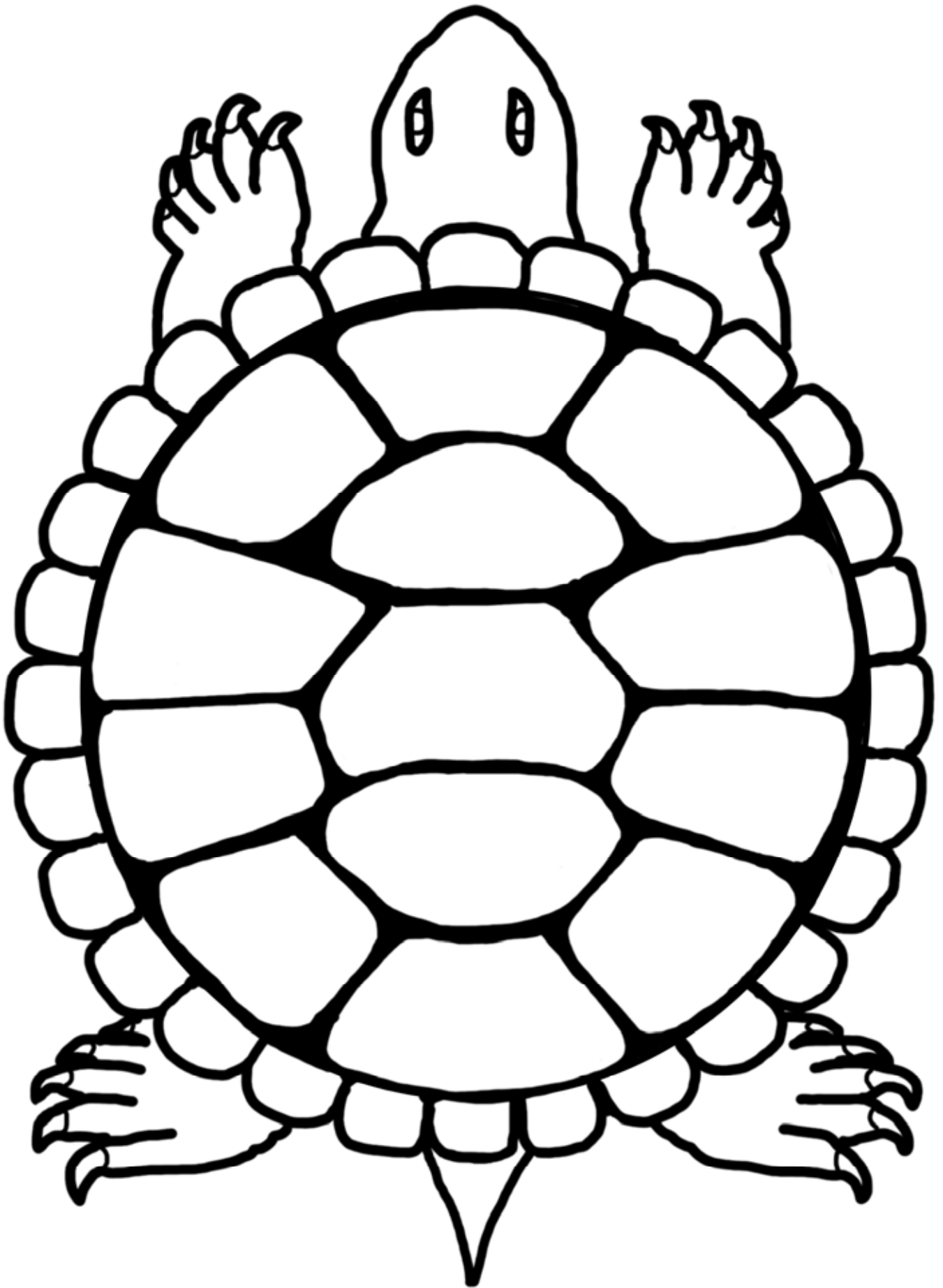


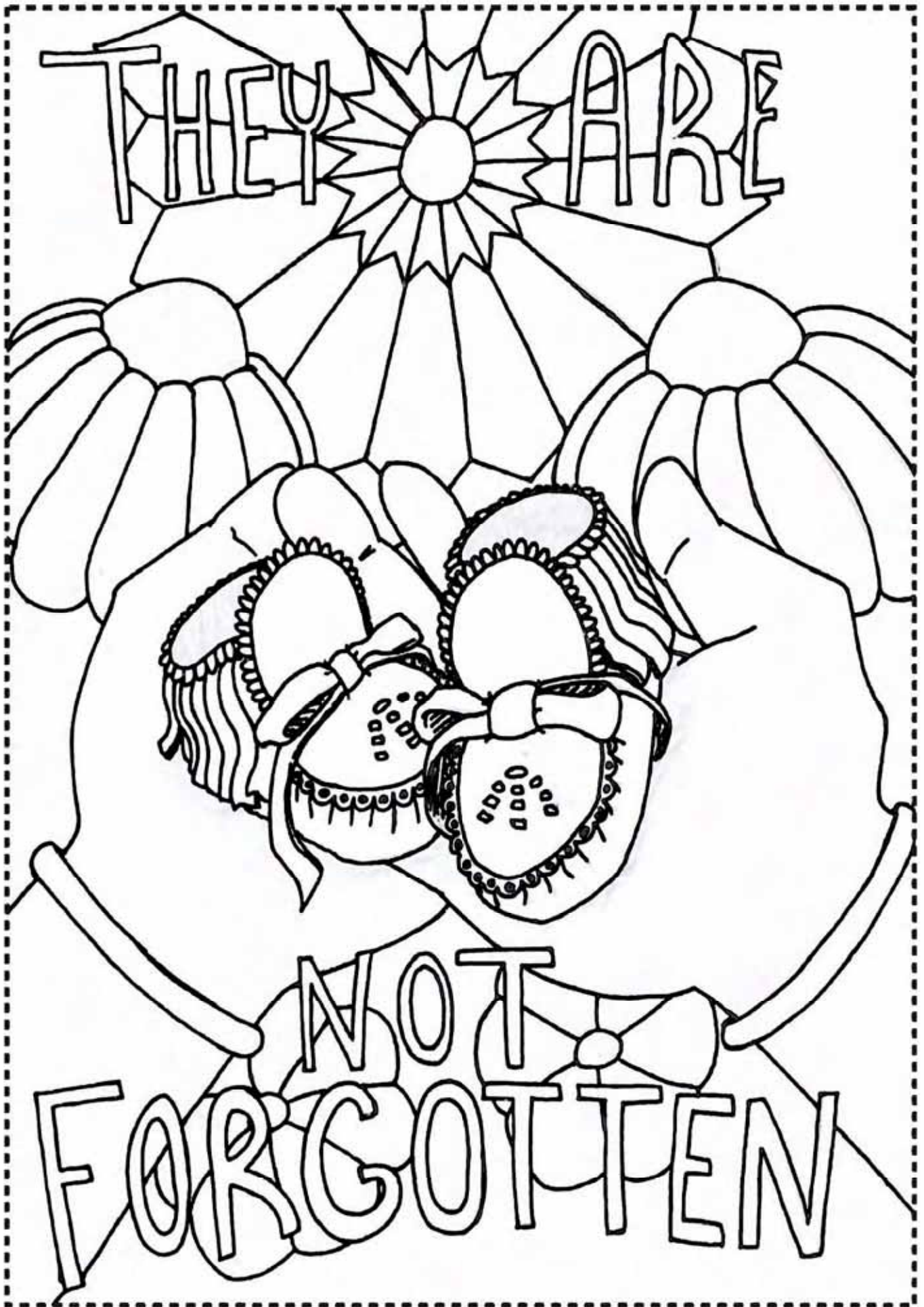


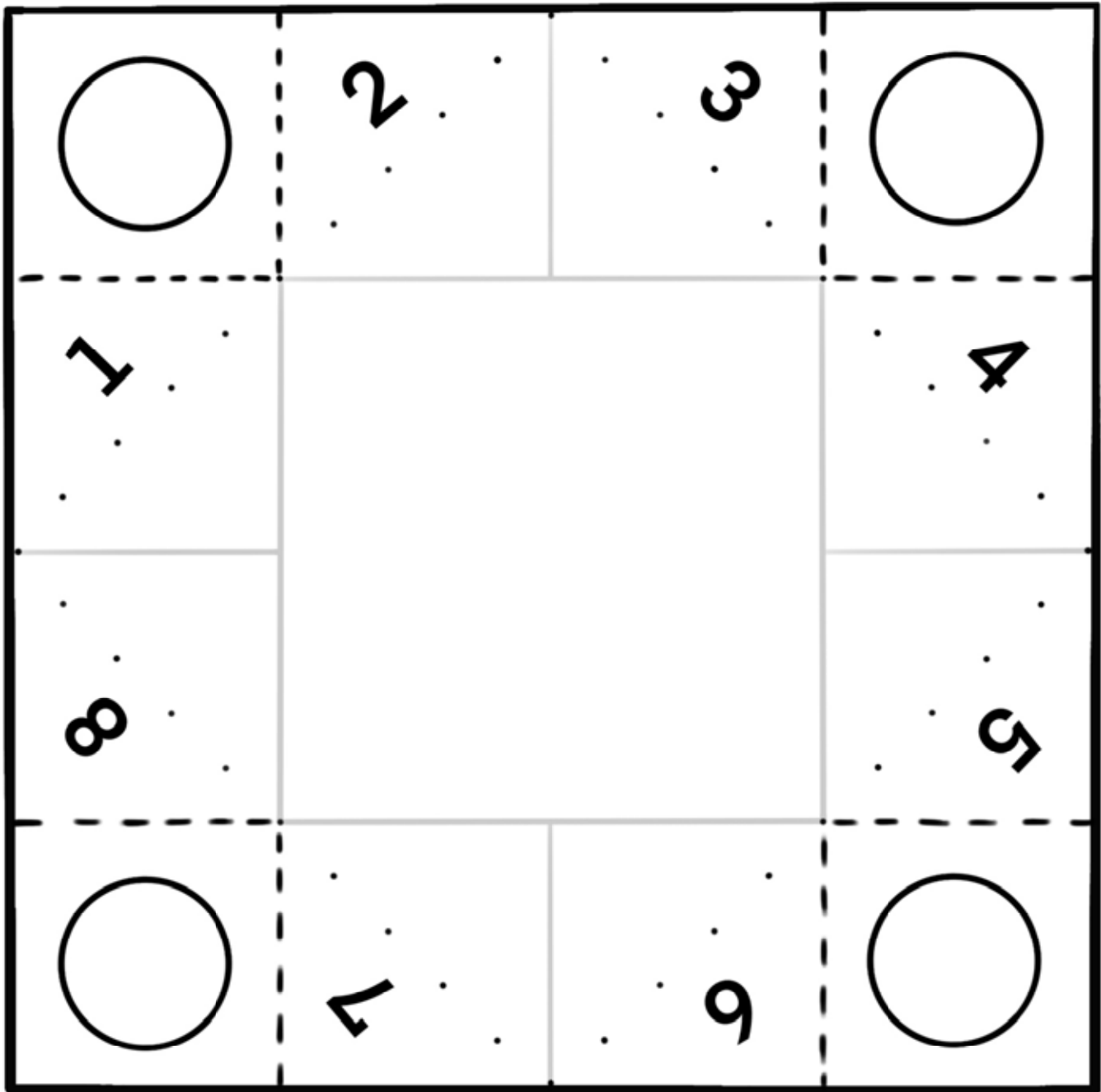
Two-Row Kahswéntha

The Two Row represents the agreement between Haudenosaunee in the canoe and European settlers in their boat. Both nations are responsible for steering their vessels not interfering with the other, having mutual Respect and live in Peace and Friendship along side one another.









Step 1: Cut out the square along the outer lines

Step 2: Colour in the 4 circles, each with a different colour of your choosing

Step 3: Write your desired message in each of the 8 smaller triangles under the numbers. (Example: You have a bright future!)

Step 4: Fold the larger triangles along the dotted line onto the backside of the paper. (Once you've done this, one side of the square should show only the colours and numbers on it; with the messages on the other side)

Step 5: Fold the corners along the dashed line onto the backside of the square.
(After this step, only the numbers should be showing)

Step 6: With the number side up, fold the square in half; now making it a smaller rectangle with 2 colours showing on each side

Step 7: Using 4 fingers, slide one finger into each of the colour 'flaps,' and push the outer corners into the middle, forming the Cootie Catcher

English to Mohawk Match Up - Haudenosaunee Nations

Draw a line from the Haudenosaunee nation written in Mohawk to the matching word in English.

Mohawk

Ononta⁷kehá:ka

Oneida

Kaiohkwenhá:ka

Onondaga

Onontowane⁷á:ka

Cayuga

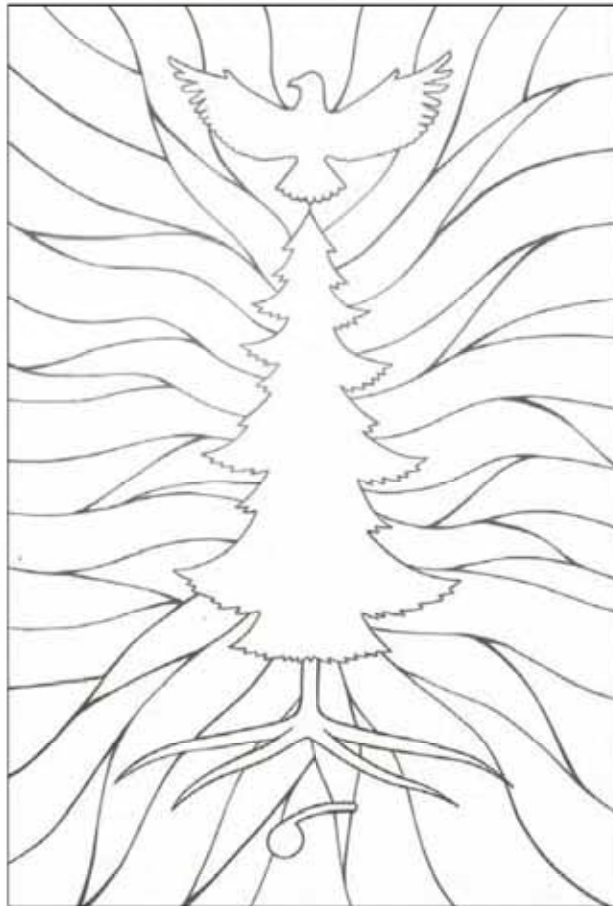
Kanien⁷kehá:ka

Seneca

Tahskaró:ren

Tuscarora

Onenio⁷te⁷á:ka



• = Cayuga

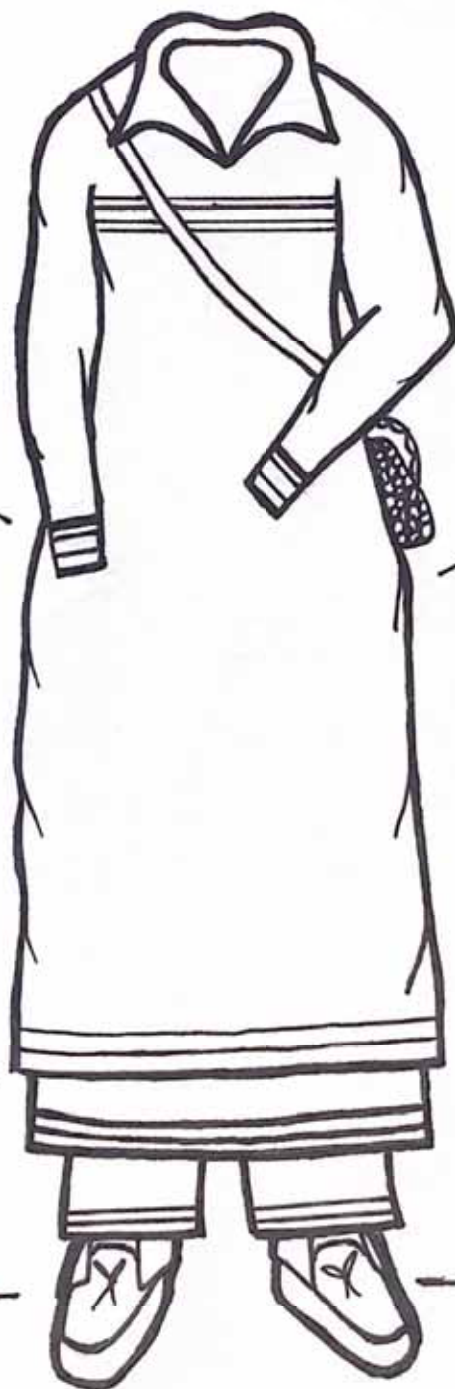
▣ = Mohawk

LONGHOUSE - CLOTHES DIAGRAM

• Ganqhses-Ahgwé:nyā
▣ Kanonhséhsne-
Ahkwennyahshón:áh

Dress

• Agyádawítrā
▣ Atya:tawi



Leggings

• Gai:srā
▣ Athsinó:ronh

Moccasins

• Ahdahgwāó:weh
▣ Ahtahkwáó'n:weh

• = Cayuga

▣ = Mohawk

LONGHOUSE-CLOTHES DIAGRAM



• Ganohses-Ahgwę:nyā

▣ Kanonhséhsne - Ahkwennyáhshón:áh
DIAGRAM

• Gahsdó:wá
▣ Kahstó:wa

Hat

Shirt

• Agyáwitrā
▣ Atyā:tawi

Breech Cloth

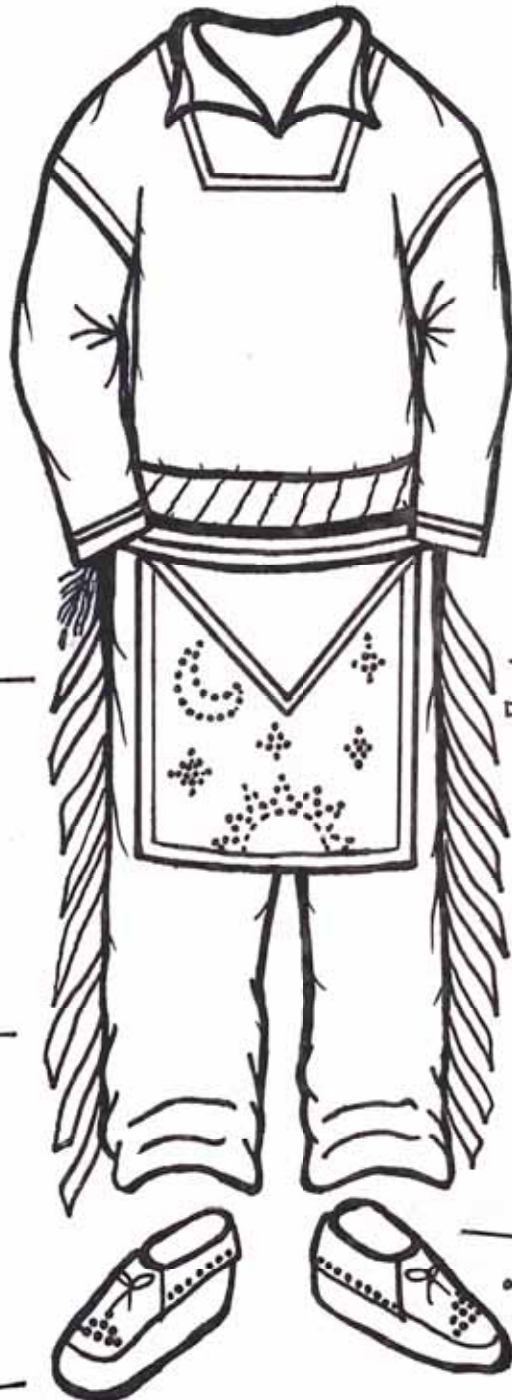
• Qdekaq:ahwā
▣ Athnahiyontáhkwā

Pants

• Atnātsotrā
▣ Atháhsteren

Moccasins

• Andahgwāó:weh
▣ Ahtahkwaon:weh



Anatomy of a Water Drum

Ka'náhkwa

Leather

This leather is pulled tightly around the base and kept moist in order to form the sound of the Drum

Rim

The Rim is put in place to help hold the leather tightly in its place; it is often wrapped tightly with a fabric

Drumstick

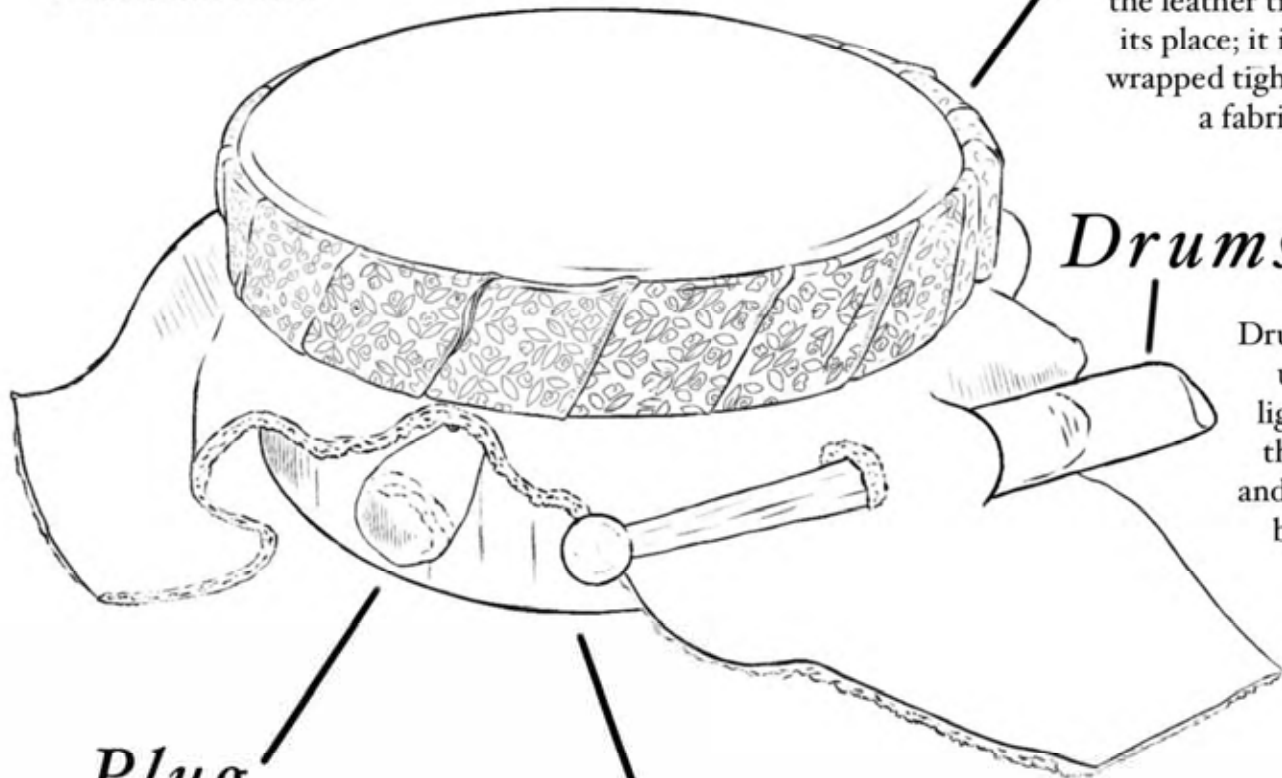
The Drumstick is used to lightly tap the drum and is carved by hand

Plug

The Plug is carved by hand and is combined with silicone in order to keep the drum from leaking

Wood Base

The base of the drum consists of a hollow, cylindrical wooden piece that is filled with water and covered by the Leather/Rim



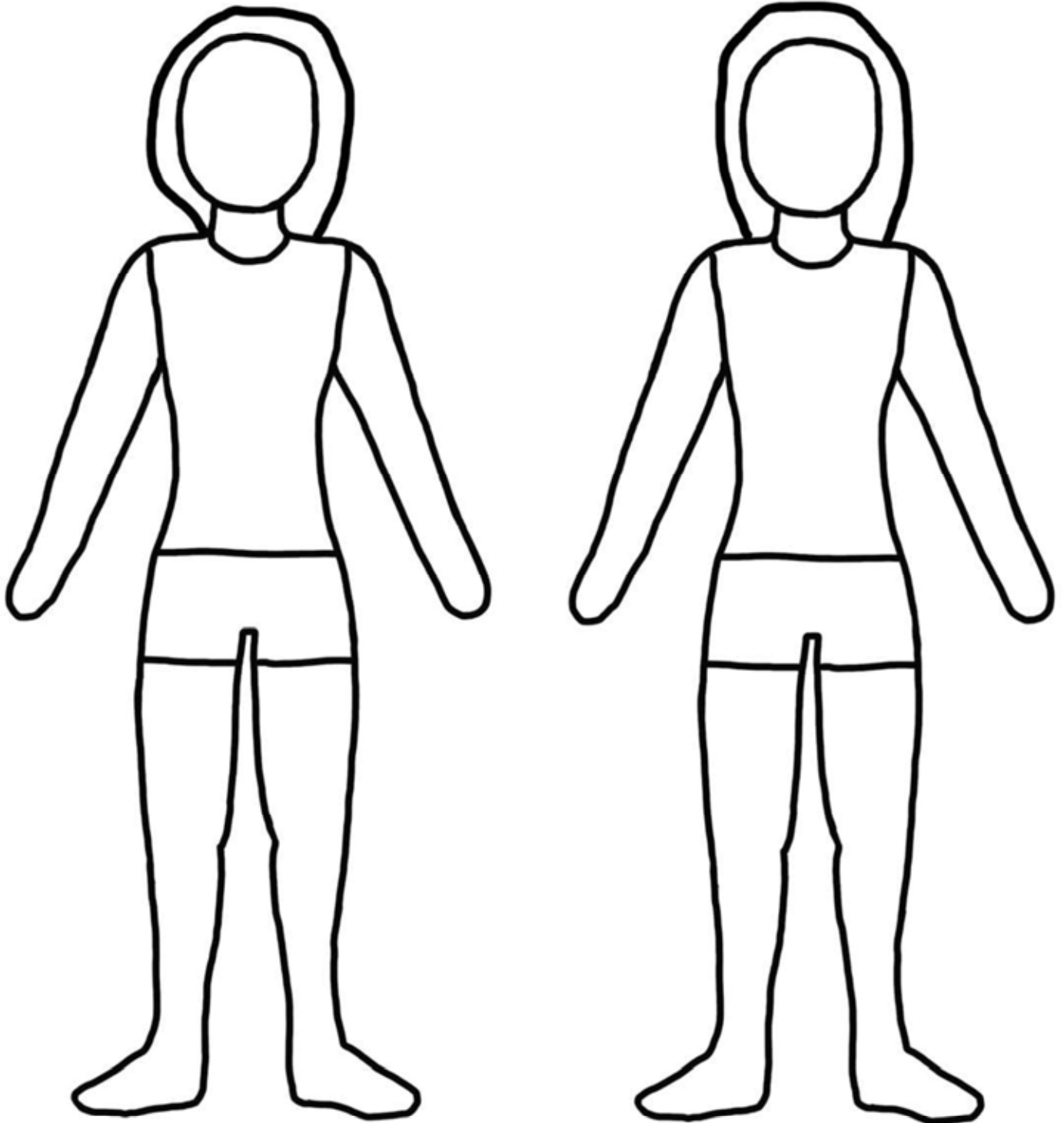
MMIW



To honour our Missing and Murdered Native Women.

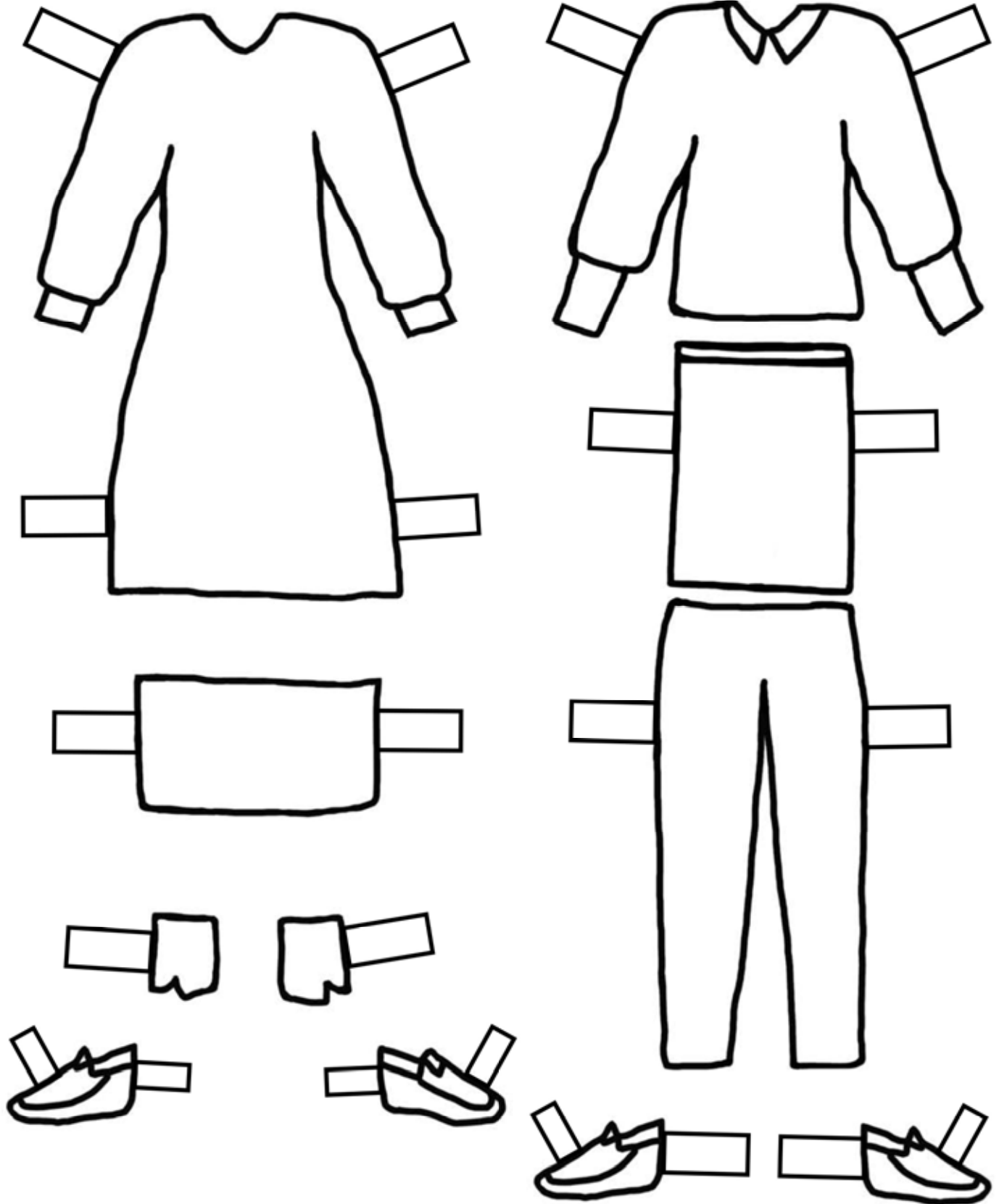
Paper Dolls

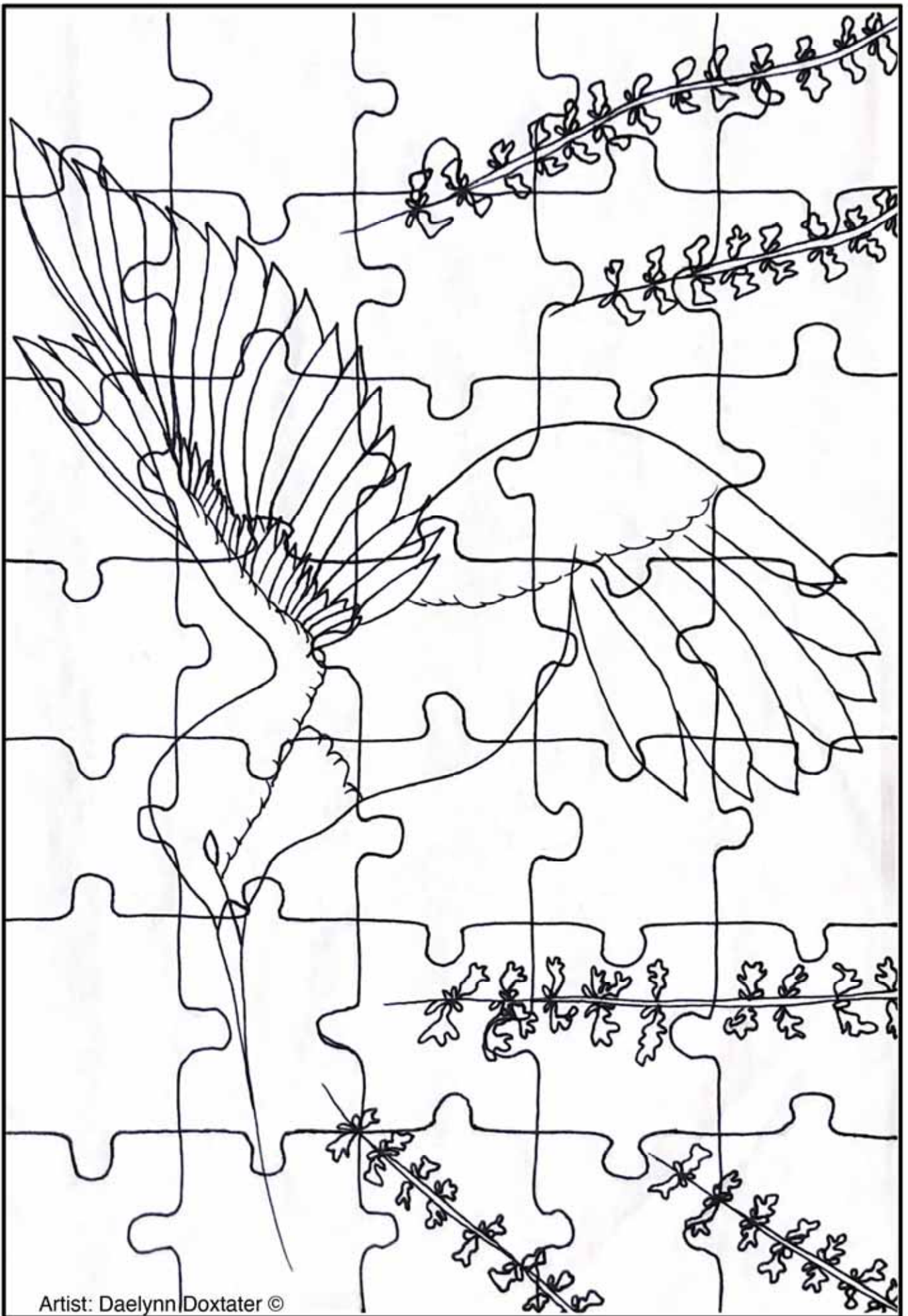
Design your regalia



Paper Dolls

Design your regalia





Artist: Daelynn Doxtater ©



Leaf Identification

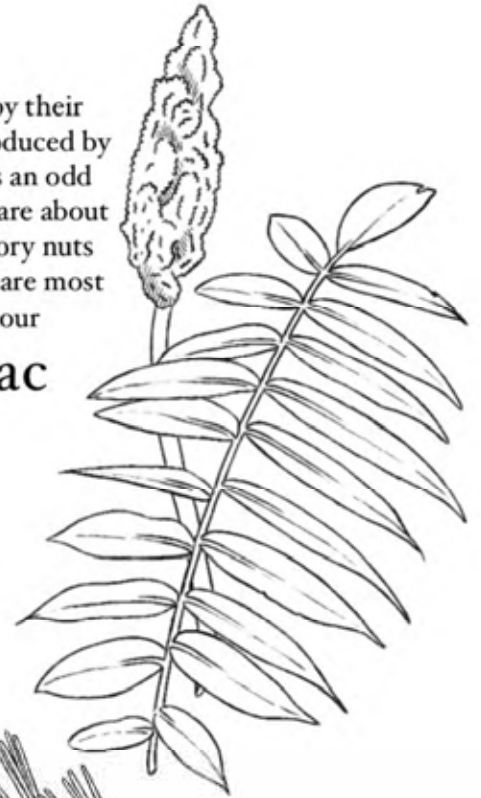


Hickory
Onennóhkara

Hickory leaves can be identified by their long, narrow leaves and the nuts produced by the Hickory tree. There are always an odd number of leaves on each stem and are about 6 to 24 inches in length. The Hickory nuts are about the size of a golf ball and are most commonly white, or tan in colour

Staghorn Sumac
Taráhkwi

Staghorn Sumac can be most easily identified by their 'fruiting head,' which consists of Drupes - clusters of compact, hairy red fruits which are about a quarter of an inch in diameter



White Oak
Otokénha

The White Oak leaf can be easily identified by its simple lobed shape. Each leaf is about 5 to 9 inches in length, have around 7 to 9 lobes on each leaf and are pale green in colour



White Pine
Ohnehta'kó:wa

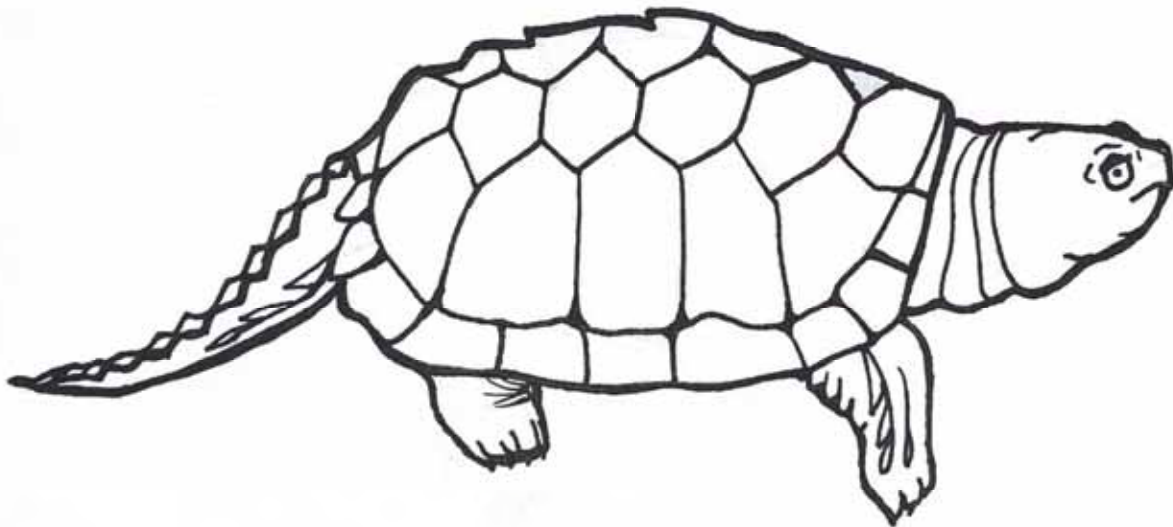
White Pine trees can be identified by their slender, bluish-green pine needles. The needles are about 2 to 6 inches in length and may grow in bundles of 2, 3 or 5

How many types of leaves can you identify?
Collect and attach your leaves to this page
using tape or glue.



GANYÁHDE:

TURTLE IN CAYUGA



English to Mohawk Match Up - Haudenosaunee Clans

Draw a line from the Haudenosaunee clan written in Mohawk to the matching word in English.

Turtle

Tyawerón:ko

Beaver

Okwáho

Eel

Karhakón:ha

Bear

Ohskennón:ton

Wolf

A⁷nó:wara

Deer

Ohá:kwaront

Hawk

Tsiani:to

Heron

Tawístawis

Snipe

Ohkwá:ri



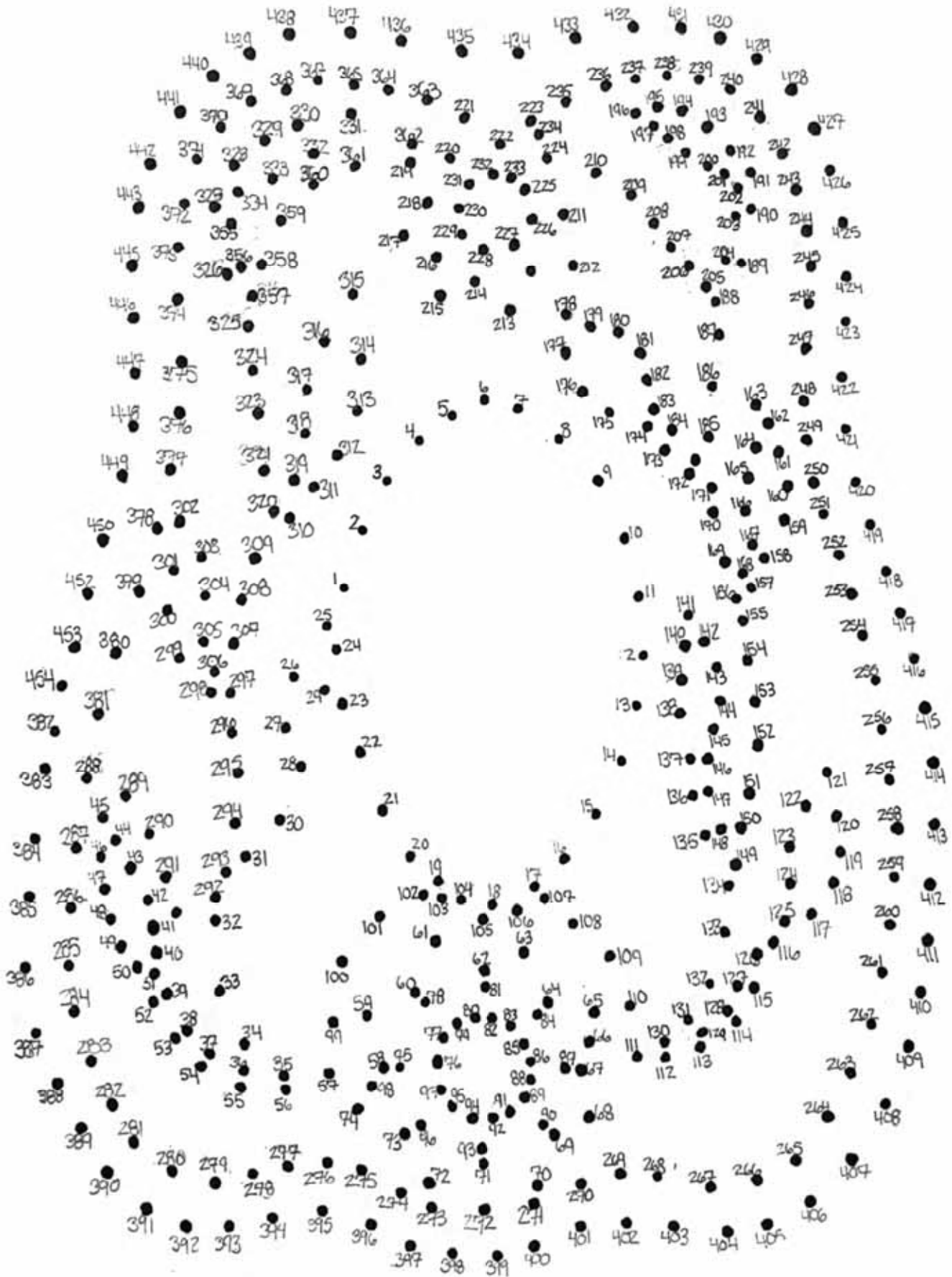
Find the 6 hidden Wild Strawberries and colour the page in



Beaded Picture Frame

Artist: Sydnie Thomas ©

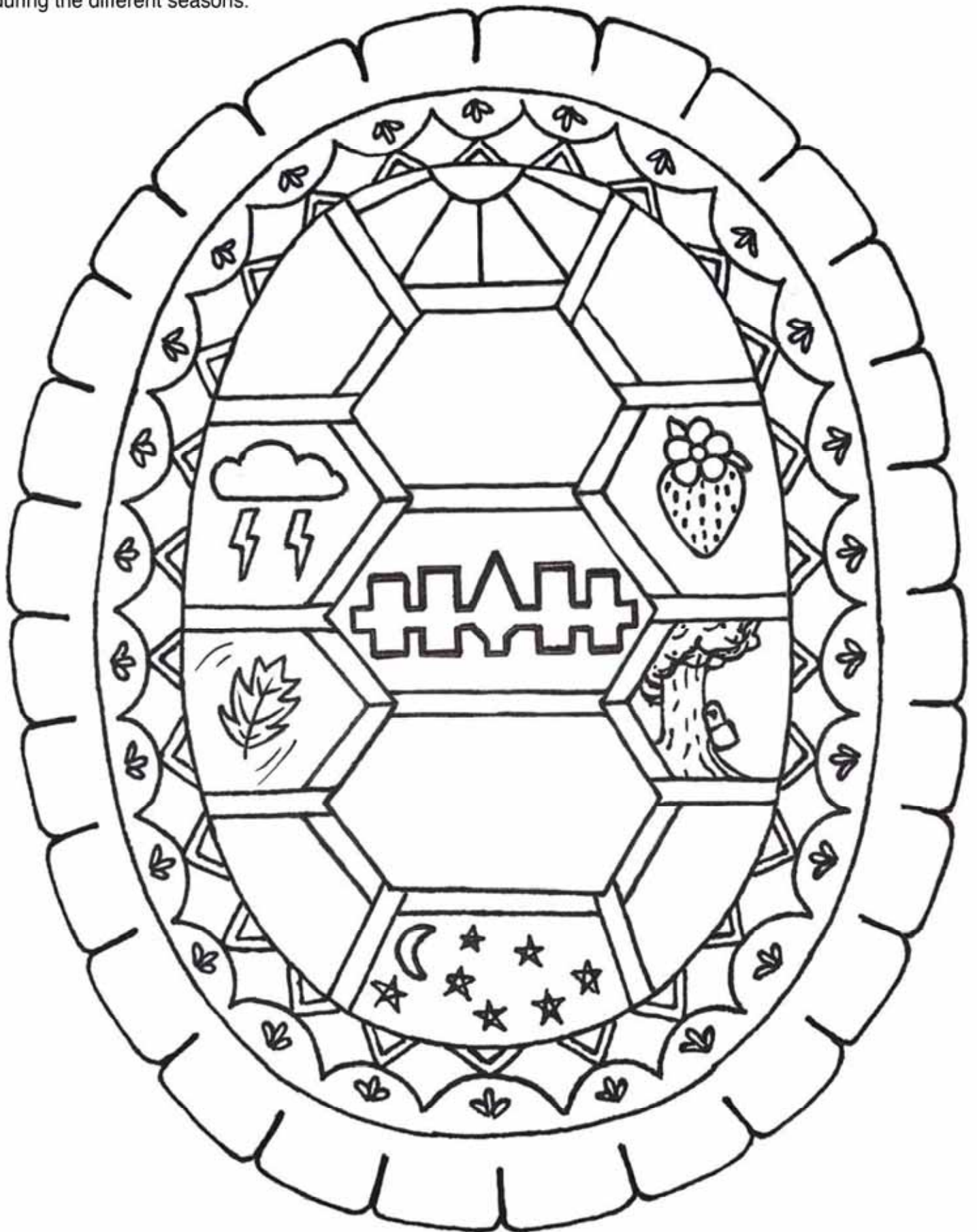
Dot-to-Dot

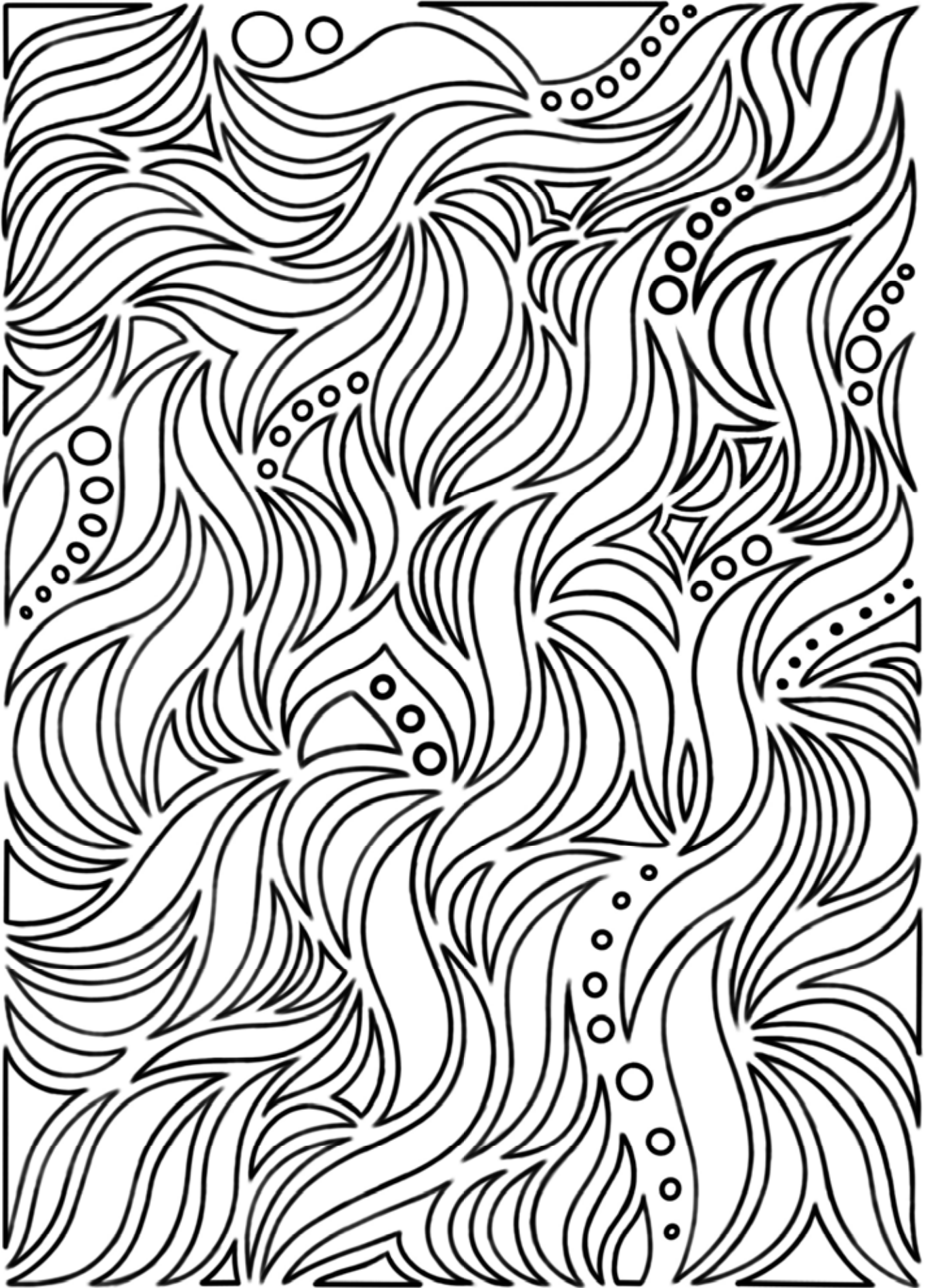




In each blank space on the shell, draw what represents something that you are thankful for during the different seasons.

Artist: Mya Warner ©





U.N. Rights of a Child
June 2nd

It was agreed way back in the year '59
Since adults have rights I should have mine

U.N.'s 'Rights of a Child' is very long too
To start you off we'll name just a few

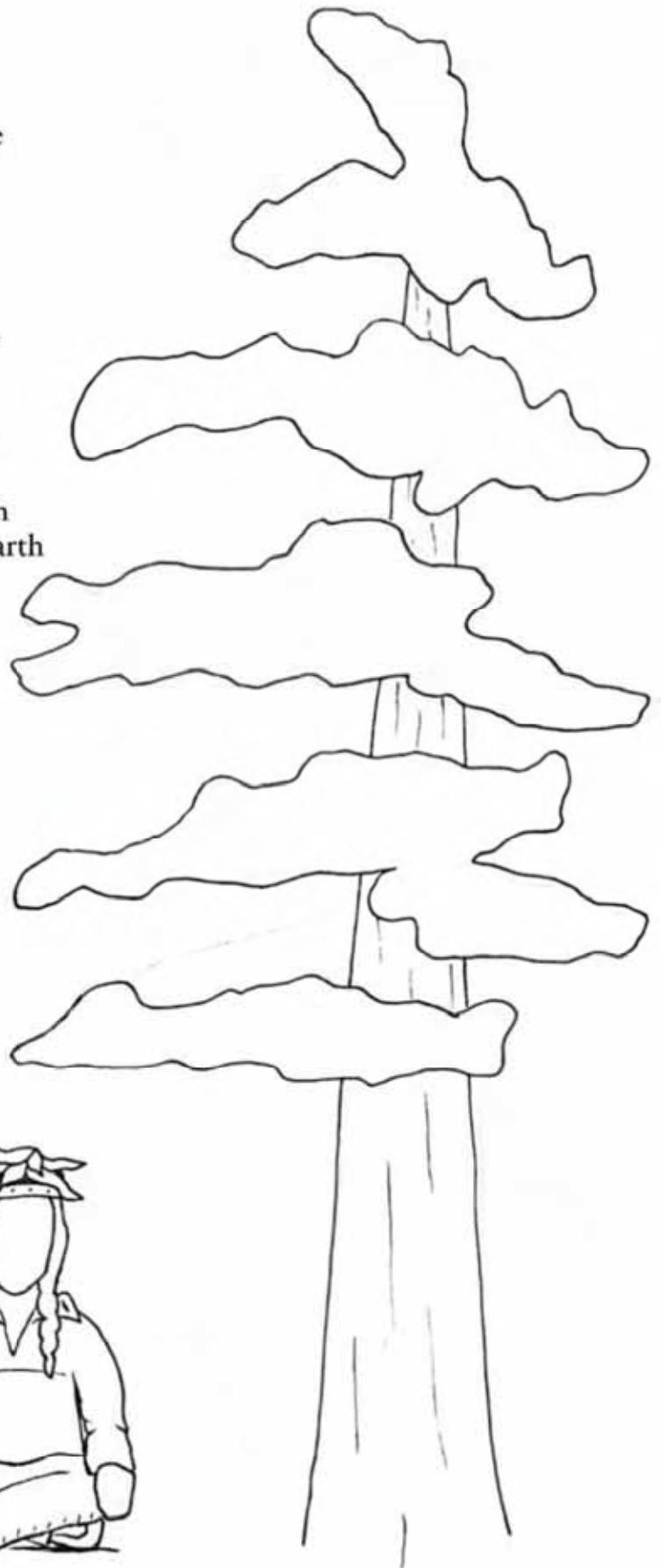
To be safe & to learn, be heard & to play
Be able to grow & have a safe home to stay

Access to health & nutrition for growth
A doctor or dentist? I should have both

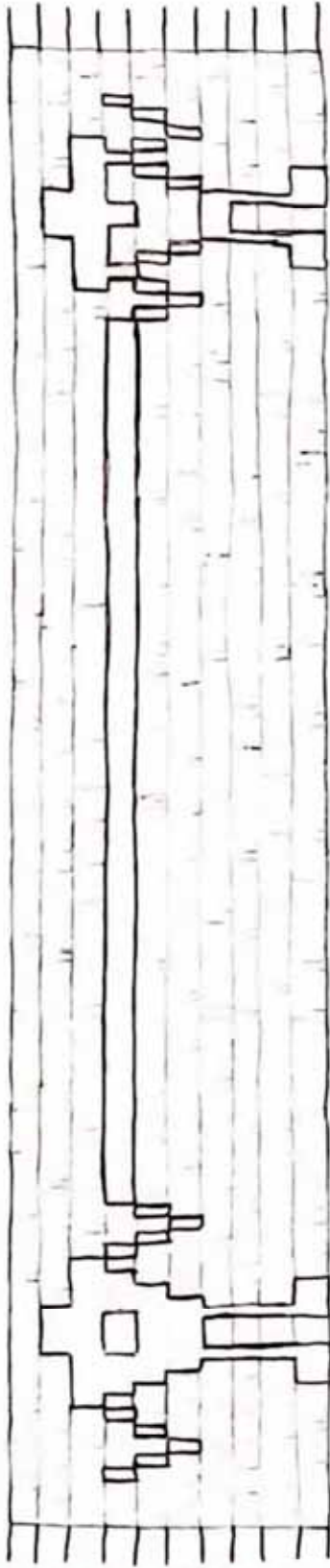
I have a right to my name & nation of birth
A right to be free, for my young years on earth

A right to clean air? And water to drink?
If you're polluting the earth
Please stop and think

Each year on June 2nd
We need you to say
'Rights of a Child'
On our own special day!







Friendship Belt Tehontatenonteronotákhwa

The Friendship Belt represents an agreement between Haudenosaunee and the British Crown. The Friendship Belt is part of the Silver Covenant Chain symbolizing a clear line of communication between the two nations along with Friendship, Respect and Peace. Both are an extension of the Two-Row.

The Friendship Belt includes education, health, trade and the welfare of the people in exchange for living in our homelands.



Corn Beans Squash

ó:nenhste ohsahè:ta onon'ósera

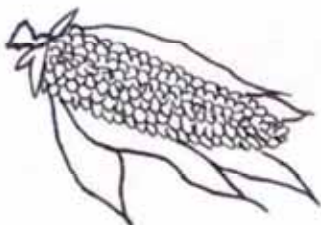
onèhé osahedah Ohyöhs'aöweh

on^ste' osahéthə yonu'slaké:tote'

onéö osáèda' onyóhsa'

onéñha' ohsahé'da' ohnyoñhsa'

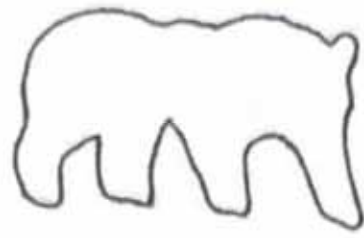
une'heh uðahéreh Kachéwa·θ



Guess the Animal (Clans)



1 _____



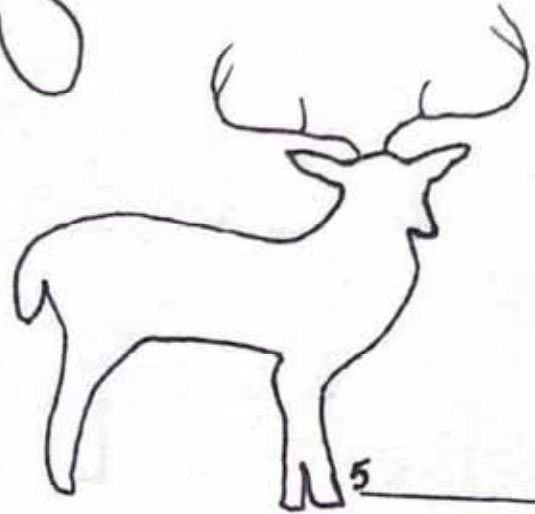
2 _____



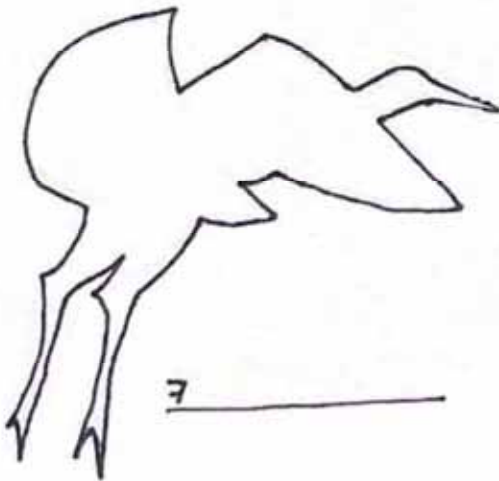
4 _____



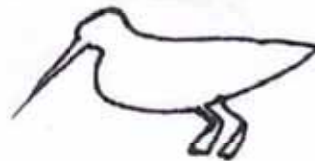
3 _____



5 _____



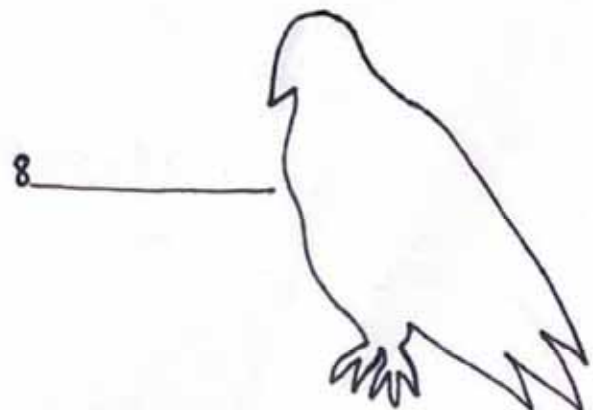
7 _____



6 _____

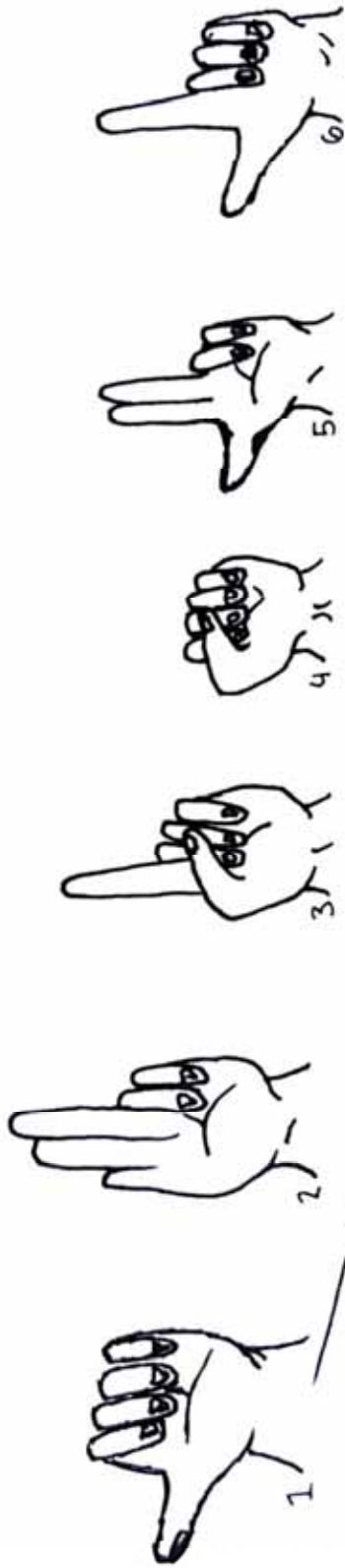


9 _____



8 _____

Match the hand sign to the proper Nation.
 The first one is done for you.



- | | | | | | |
|-------------|-------------|---------------|--------------|-----------|--------------|
| Onnyot'a:ka | Onöndowaga' | Kanyen'kwa:ka | Gayogoh'i:no | S'karu:re | Onönda'gega' |
| Oneida | Seneca | Mohawk | Cayuga | Tuscarora | Onondaga |

The sign language represents how the feathers on a Kaskowia are positioned. Kaskowia's are like 'hats' that the males wear to represent their Nation.

Word Scramble



neabs =

cansee =

Seooughln =

idano =

reba =

rtleut =

gayuac =

ratuscaor =

ronc =

SSHaug =

Kahmow =

oIFw =

doganona =

Sorceals =

Answer Sheet - Daelynn

Word Scramble

1. neabs = beans
2. Cansee = Seneca
3. Seoughtn = longhouse
4. idano = Oneida
5. reba = bear
6. rtleut = turtle
7. gayuac = Cayuga
8. ratuScar = tuscarora
9. ronc = corn
10. Sshaug = Squash
11. Kahmow = mohawk
12. olPw = wolf
13. doganona = Onondaga
14. Sorceals = lacrosse

Guess the animal (clans)

1. Turtle
2. Bear
3. Beaver
4. wolf
5. Deer
6. Snipe
7. Heron
8. Hawk
9. Eel

"Corn, Beans, Squash" order of writing

English
Mohawk
Cayuga
Oneida
Seneca
Onondaga
Tuscarora


Match the sign to the Nation

1. Cayuga / Gayogoh'oh'no ~
2. Mohawk / Kanyen'kehá:ka ✓
3. Seneca / Onöndowága' |
4. Tuscarora / Skarüiré' —
5. Oneida / Onnyot'a'a:ka ↓
6. Onondaga / Onöndágegá' ↓

Match Game

Artist: Mya Warner ©

Moccasins




© Ahdahgw'áó:weh
Ⓜ Ahtahkwaón:weh

Horn Rattle




© Gahsdáw'édra'
Ⓜ Ohstá:wa

Horn Rattle



© Gahsdáw'édra'
Ⓜ Ohstá:wa

Moccasins



© Ahdahgw'áó:weh
Ⓜ Ahtahkwaón:weh

Longhouse



© Ganohses
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Water Drum



© Gand'jg:
Ⓜ Ká'ná'hkwa

Water Drum



© Gand'jg:
Ⓜ Ká'ná'hkwa

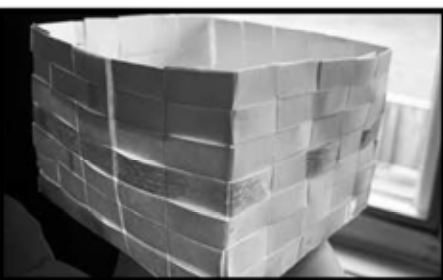
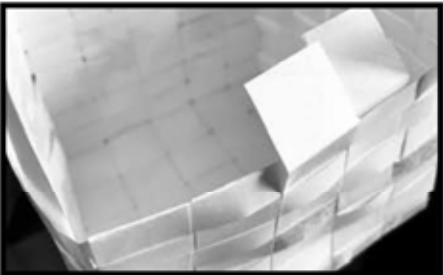
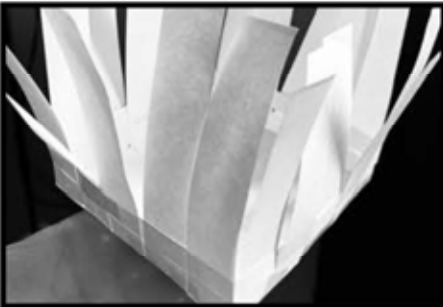
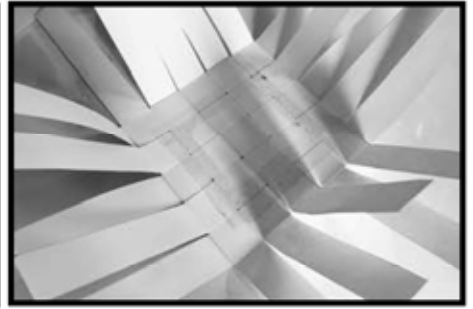
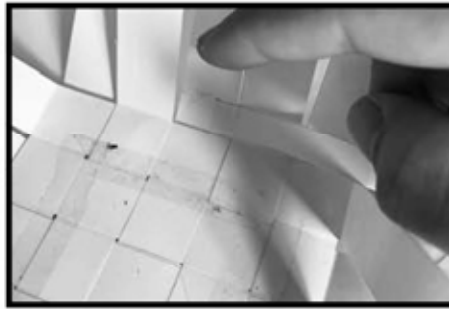
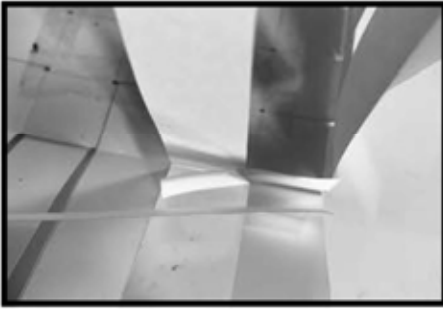
Longhouse



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Colour and cut out the cards, flip over and try to remember what the card was and find the match.

D.I.Y Traditional Basket



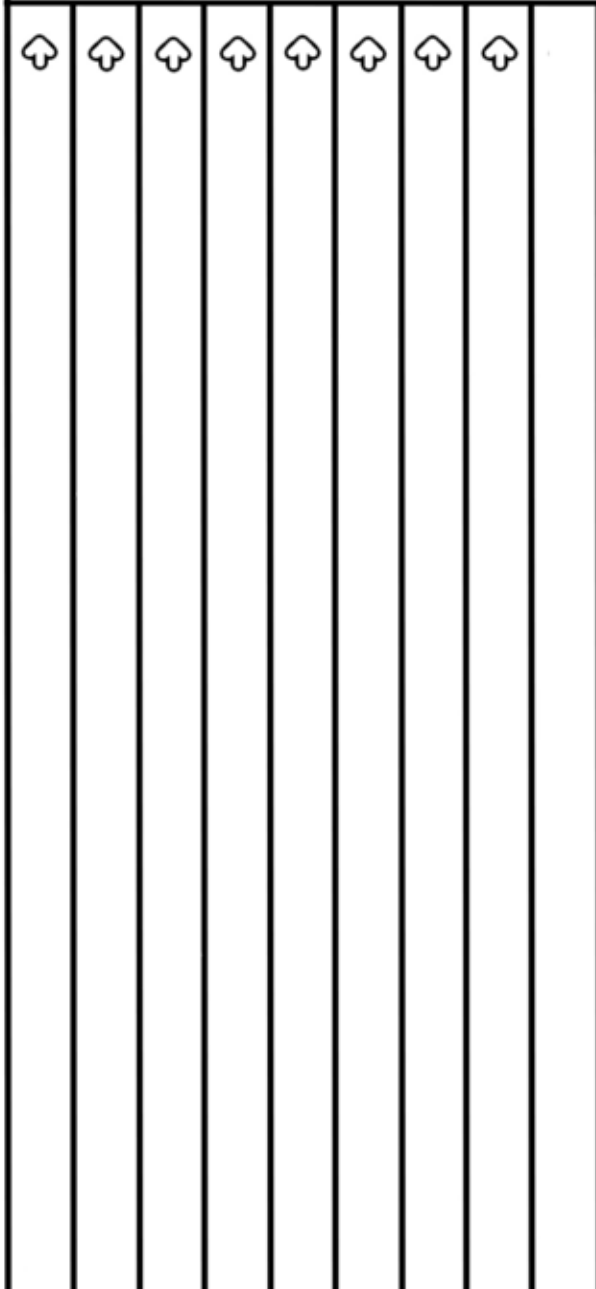
1. Have an adult help cut out the 10 wide strips and the 7 small strips (you can colour 2 small strips optional)
2. Before you start you have to tape your 7 small short strips to the ends of the 7 other small strips to make them long enough (Attach the arrows)
3. Layout an d weave the 10 wide stirps (5 horizontally, 5 vertically)
4. Fold the sides upward to start forming your basket
5. Start by using tape to attach a small strip to the bottm inside of a wide strip
6. Start weaving that small strip in and out of the wide strips all around the base
7. When you're done your first row and meet your start point, you tuck the end in behind the start of your small strip
8. Make sure you are taping the inside of your basket as you go
9. Repeat steps 5, 6, 7, and 8 until you have used up your small strips
10. Fold over the rest of your wide strips inside the basket and tape them down
11. Add your handle by taping the ends to the inside of 2 side of the basket

Materials Needed

- Clear Tape
- Scissors
- Pencil Crayons (optional)

10 wide

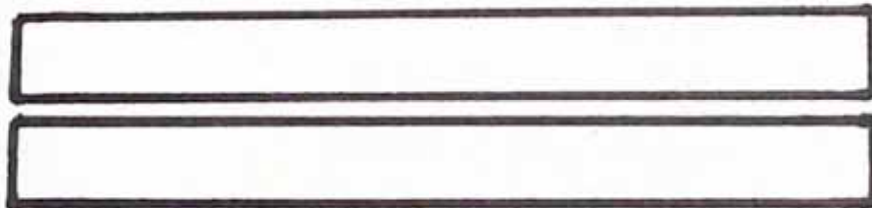
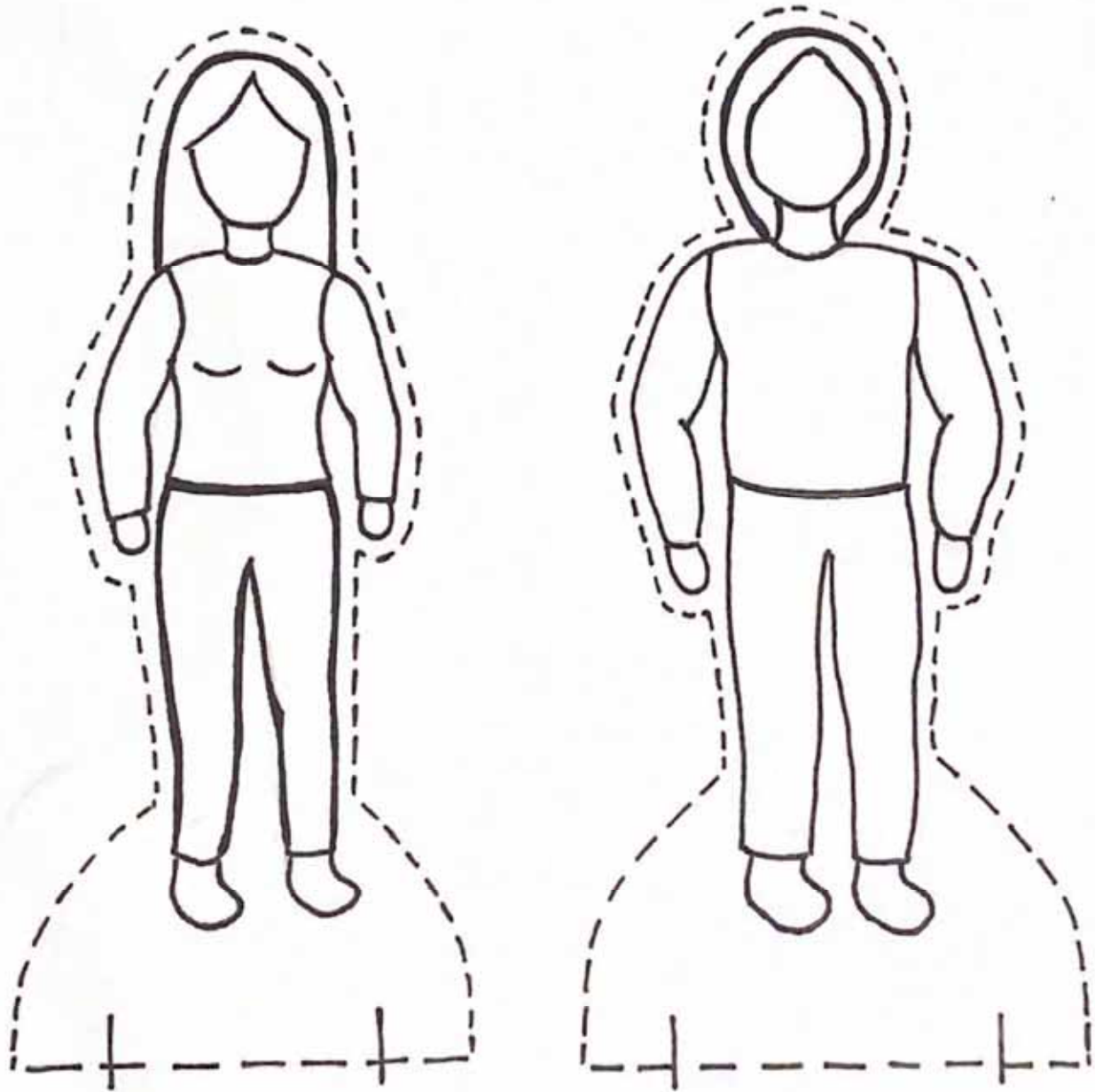
7 small strips + Handle

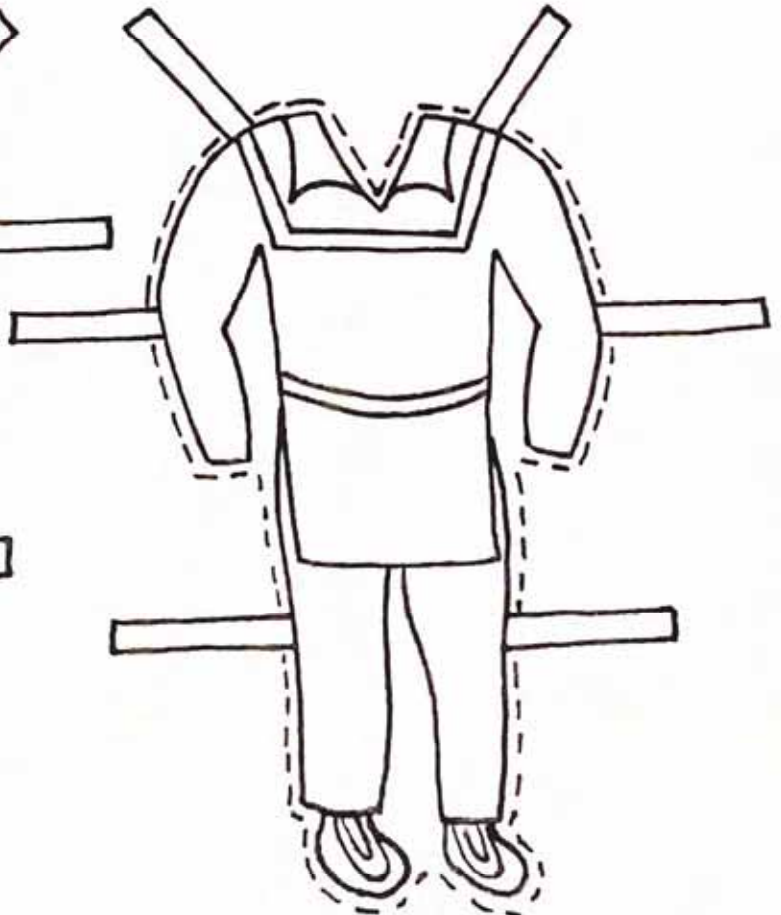
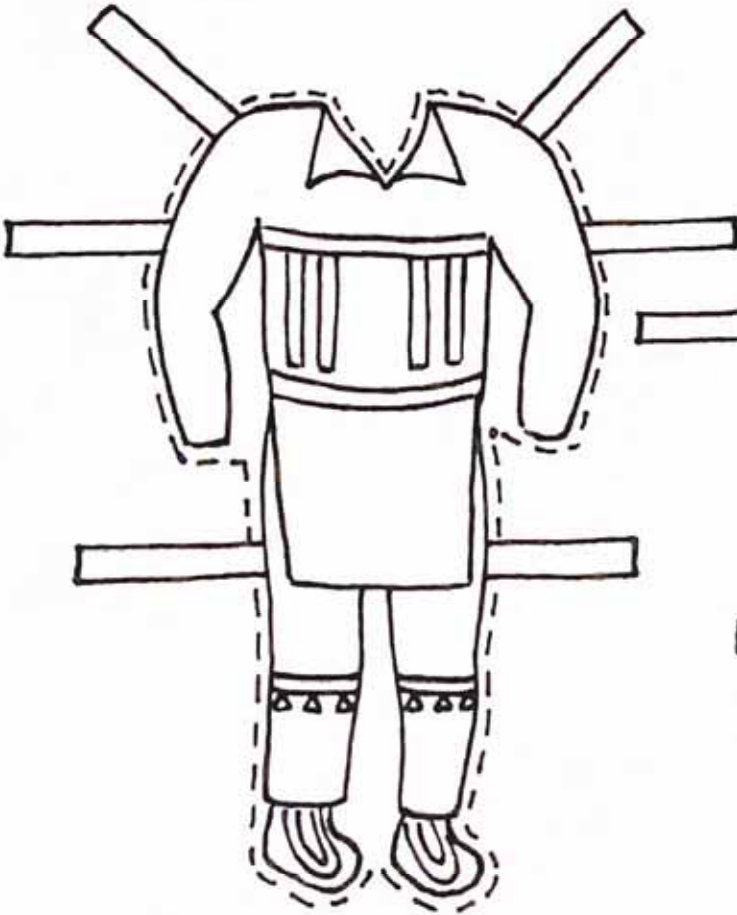
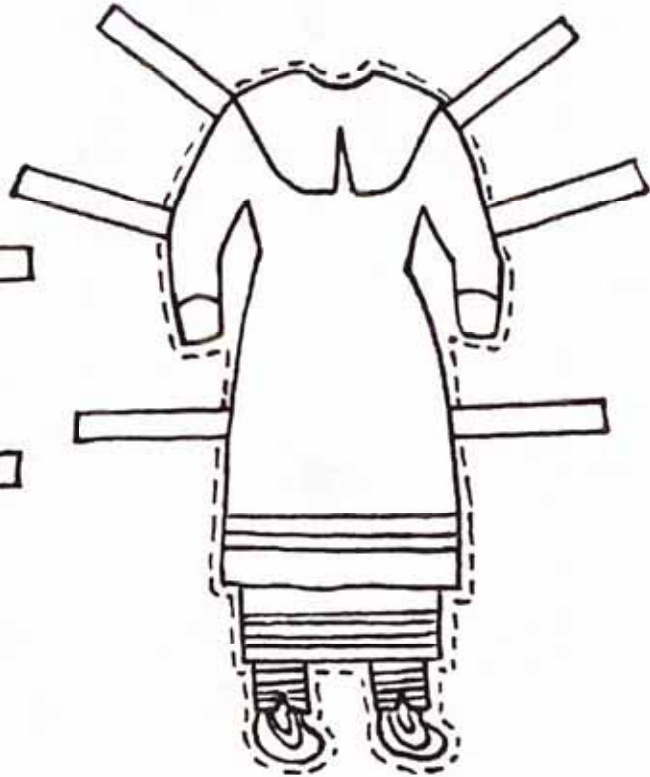
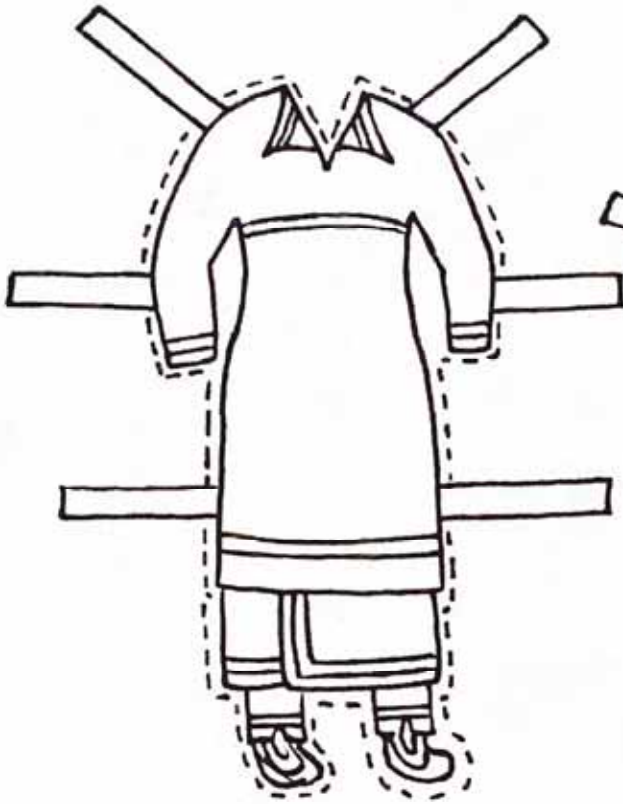


Paper Dolls

Artist: Mya Warner ©

Cut out the paper dolls and use the given strips to stand up the dolls....
Then colour and cut out their Longhouse clothes from the next page,
and use the flaps to attach the clothes to the dolls.





Cayuga Matching Game

	Ja:dahk	Gei:	Sga:t
Wahshe:	Degrø'	Hwihs	Déknì:
	Gyohdô:	Hyei'	Ahseş

Matching Game

One	Two	Three
Four	Five	Six
Seven	Eight	Nine
	Ten	

Mohawk Matching Game

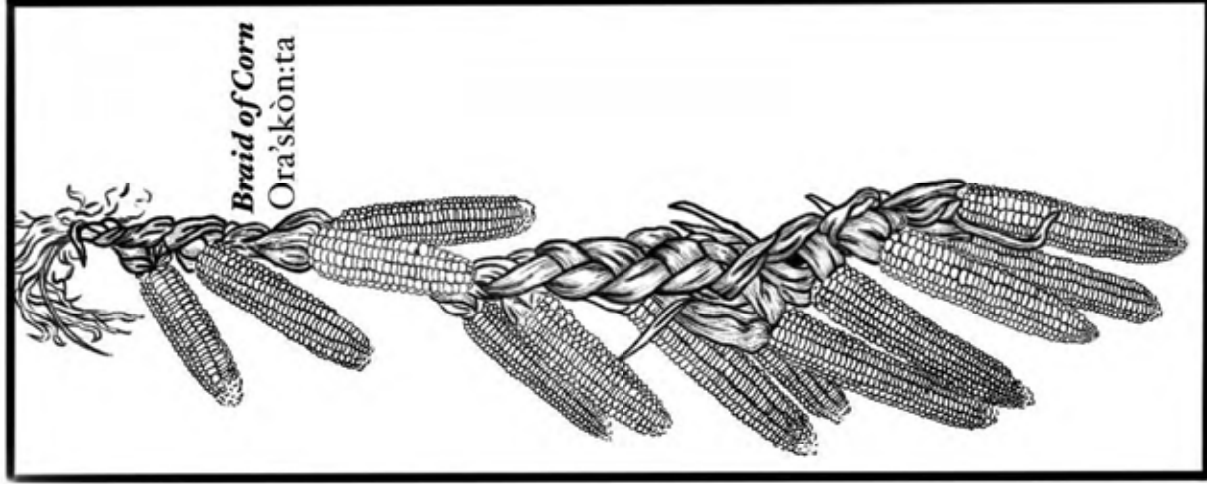
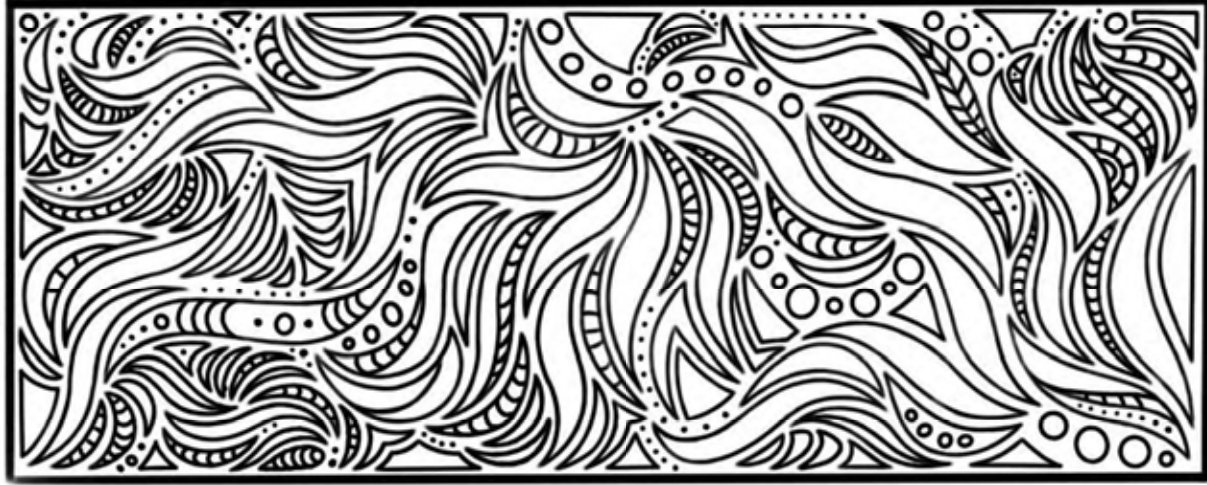
	Tsyá:ta	Kayé:ri	Énhska
Oyé:ri	Sha'té:kon	Wisk	Tékeni
	Tyóhton	Yá:yak	Áhsen

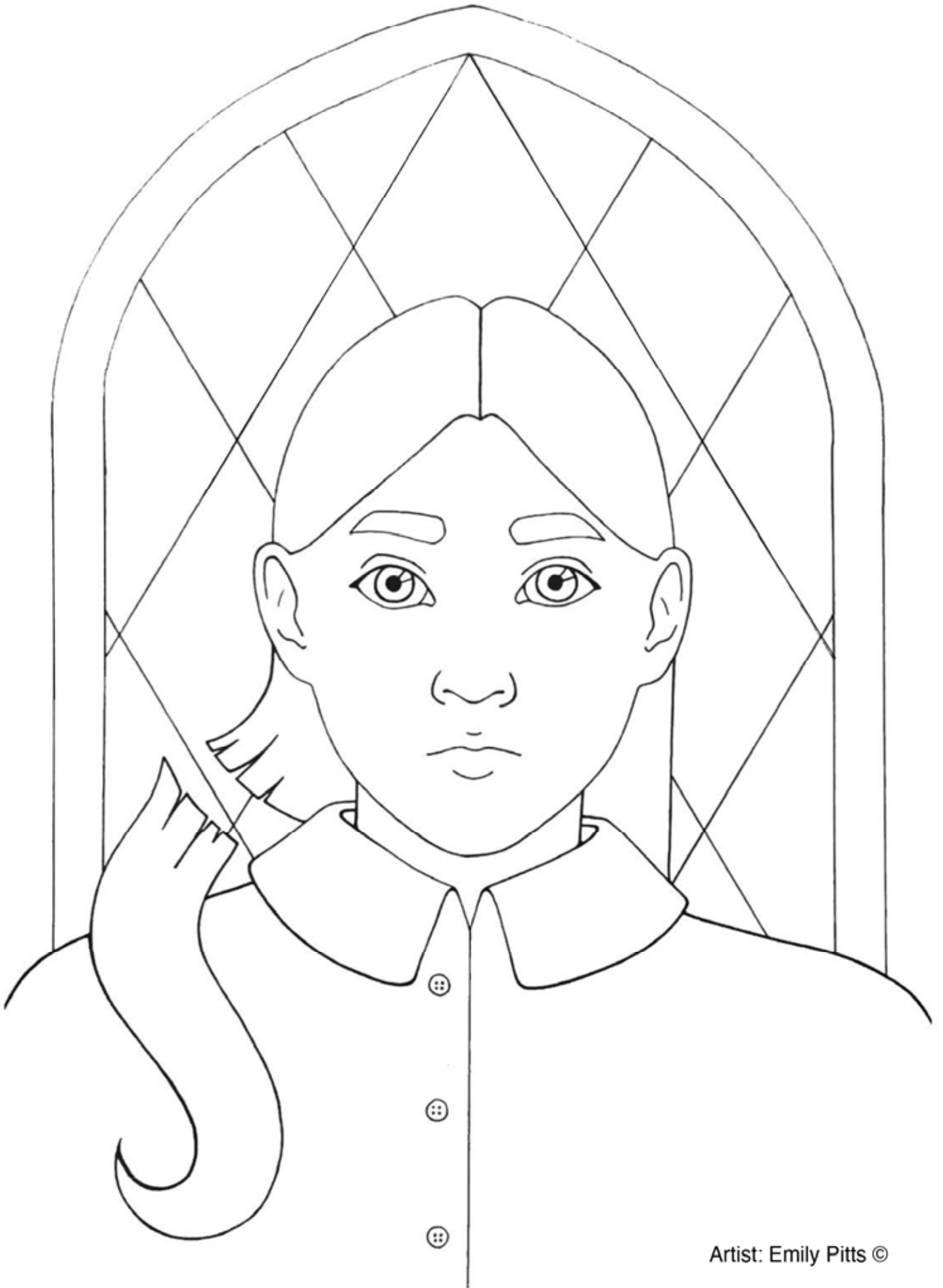
Matching Game Answer Key

(These can be turned into flash cards.)

- | | |
|---------------|-------------|
| 1. Énhska | 1. Sga:t |
| 2. Tékeni | 2. Dékni: |
| 3. Áhsen | 3. Ahse |
| 4. Kayé:ri | 4. Gei: |
| 5. Wísk | 5. Hwihs |
| 6. Yà:yak | 6. Hyei' |
| 7. Tsyá:ta | 7. Ja:dahk |
| 8. Sha'té:kon | 8. Degro' |
| 9. Tyóhton | 9. Gyohdo: |
| 10. Oyé:ri | 10. Wahshe: |

Colour each drawing. Once they are complete, use scissors and cut each drawing out to use as a Bookmark.





Artist: Emily Pitts ©

The Haircut

Emily Pitts

Stripped bare
Of everything that defines me
Skin scrubbed raw,
To wash away my perceived sins
Sleek, black locks of culture flutter to the floor
Swept away and disposed of.

Uniform-clad children,
Silently marching in unison
To the dining hall, to the classroom,
To the White clapboard Chapel up the road
The house of their Creator.

As night approaches,
Retreating to the girls dormitory,
Assigned numbers above each bed,
Nameless child
Dreaming of my family
My home

Remembering who I am.

I am Haudenosaunee.

I am Mohawk.

Kanien⁷kehá:ka niwakonhwentsiò:ten.

This poem was written to honour my grandmother, a Mohawk Institute survivor and witness.

The Haircut - Discussion Questions

1. Line 4 of the poem states, “To wash away my perceived sins.” What so-called sins did the Church think these innocent children were guilty of?
2. “Sleek, black locks of culture flutter to the floor / Swept away and disposed of,” is a metaphor for the loss of cultural identity experienced by children in the residential school system. How did the residential school system contribute to the loss of culture? Provide specific examples of cultural loss.
3. In the second stanza of the poem, what atmosphere (feeling) is created? Explain.
4. The girl in the poem is referred to as, “Nameless child.” In the residential schools, students were assigned a number upon admittance. Instead of their given name or traditional name, the staff referred to the students by their assigned number. Do you believe this was intentional? If so, explain why.

Names are important to your identity – your name could have a special meaning or you might be named after a family member. How would you feel if you were no longer called by your name, but by a number? How would that affect your sense of identity?

5. The ending of the poem is one of resiliency. Explain why.

Disclaimer

The material in this activity might not be suitable for young children, therefore, use this activity at your discretion. This activity is recommended for grade six and up.

To enhance your understanding of the poem, you are invited to do additional research. Additional topics might include; the history of the residential school system, the Doctrine of Discovery, the Truth and Reconciliation Commission of Canada (TRC), and more.

Thank you to our sponsors, supporters, and volunteers.

Nyawen'kó:wa | Nya:wəh



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