

Coloring & Activity Book



The 2022 Group of Six would like to send greetings and thanks to the following individuals for supporting local youth artists:

Donna Bomberry
Beverley Doxtater
George Doxtater
Angela Elijah
Naomi Johnson
Carly Martin
Janis Monture
Marilyn Morley
Rachel Powless
Deb Watts
Heather Watts
Bill Warner
Elaine Warner
Amanda D. Williams
Karren Williams
Yogi Williams

The Group of Six also sends greetings and thanks to the following organizations:

- ImaginNative
- Mississauga's of the Credit Mental Health Program
 - Six Nations Lifelong Learning Task Force
 - Woodland Cultural Education Centre

There were helpers in the background who wish to remain anonymous, we thank you too.

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Grand River Employment and Training



Thank you for supporting local youth arts.

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2022 Reconciliation
Activity/Colouring Book

It is an honour to introduce the 2022 Group of Six Youth Artists: Daelynn Doxtater, Imani Mitten, Sydnie Thomas, Frankie Warner, Mya Warner, and Lillian Williams. We also welcome our friends Jaxon Anderson and Summer Hill.

This group of young artists examined the topics listed in the 94 Calls to Action from the Truth and Reconciliation Report and created activities and colouring pages that reflect reconciliation from an Indigenous Youth perspective. Their creations represent resilience, as we collectively work to repatriate those things of which generations of Indigenous Peoples were deprived. We call our collective, continual experience **intergenerational healing** as we proceed toward **intergenerational wellness**. We will be guided by our own calls to action.

Group of Six Calls to Action:

- We call upon our friends, families, communities, and treaty-partners to celebrate with us as we heal, repatriating our culture and understanding our history.
- We call upon each other to witness as we protect and share our teachings, languages & cultures.
- We call upon each other to practice our role as stewards of Mother Earth.
- We call upon each other to repatriate our teachings of the Great Law of Peace.
- We call upon all young people to use your creativity, talents, and gifts to contribute to intergenerational healing and intergenerational wellness.

The Group of Six is a grassroots group of six youth artists that formed in 2016. This is our sixth year, considering we skipped 2019. We adapted the logo of six paintbrushes tied together to represent the strength that we have when we utilize the arts to unite. This was taken from the *Kayenneren'tshera'kó:wa* (Mohawk language) - the Great Law of Peace, Power and a Good Mind when five arrows were bound together symbolizing strength in unity.

We are also guided by the principles of accountability to our community, accuracy, and authenticity as our way of honouring our Ancestors, knowledge protectors and the approaching faces. This year, we focused on reconciliation and what that distinctly means in and for Indigenous families and communities.

In 2015, the Truth and Reconciliation (TRC) Final Report was released. This report included details of the residential school system that was endorsed by Canada on behalf of the Crown. This system was reflective of the U.S. Indian boarding school system, and both were based on policies intended to forcibly assimilate Indigenous children. This system continues to impact the wellness of Indigenous communities to this day.

On June 2nd, 2015, the TRC 94 Calls to Action were released and were categorized under the five headings: Child Welfare, Education, Language & Culture, Health, and Justice. The Calls were directed to the departments, organizations and institutions that historically implemented a series of assimilation policies that can be directly linked to the spectrum of intergenerational trauma(s) from which many Indigenous Peoples continue to recover.

The TRC Calls to Action are strategies intended to address gaps in the services that affect wellness in Indigenous communities. The Calls to Action are vital for treaty-partners. They create a baseline for strategies to address cultural genocide and intergenerational losses that affect Indigenous communities.

The official Calls to Action did not acknowledge Indigenous Peoples as participants and contributors to this monumental time. The Calls did not recognize the strength and resilience demonstrated within Indigenous communities. The Calls reinforce the stereotype that Indigenous communities are powerless and need others to fix everything.

Often mainstream media will focus on intergenerational trauma, especially in relation to our Indigenous Youth population. The pages of this resource exemplify Indigenous Youth exercising their voices and creativity to help guide a vision for the future generations commonly called the approaching faces.

Many treaty-partner communities are just beginning to learn that residential schools, the 60's Scoop, and the Indian day schools existed. Those systems culminated in the deprivation of language, culture, family and community ties, connection to Ancestral homelands and to the deprivation of practicing traditional governance. As we reconcile and heal within our own families and communities, we often observe treaty-partners developing reconciliatory protocols. Sometimes the protocols do not translate from one culture to another.

One example is the contrast between the Thanksgiving Address and land acknowledgements. The Thanksgiving Address is a speech that is done at the

beginning of gatherings in Haudenosaunee communities. This speech emphasizes the importance of being of one mind when we meet. The speech enables us to send greetings and thanks to each other and to everything that helps to maintain life. It reflects the teachings found within the Dish With One Spoon Treaty. This treaty outlines our gratitude for what our Mother Earth provides, that we should share what she provides, and that we must protect her, so that the approaching faces will be able to do the same. Indigenous communities have been vocal about the need to honour the treaties that were based on eternal peace, friendship, and respect.

Land acknowledgements are often recited by treaty-partners at the start of important events. The land acknowledgement can be well intentioned however, the message usually consists of listing whom the lands were taken from, without a plan of action to reconcile. **Acknowledgment and reconciliation are two different things.**

Within Indigenous communities and treaty-partner communities, we continue to work toward a better understanding. We thank you for welcoming our works to contribute to the discourse as we move forward together, in peace and friendship.

Sincerely,

Elizabeth Doxtater
On behalf of the Group of Six 2022

This poem is inspired by the Thanksgiving address,

We send greetings and thanks
With our gathered one-mind
For our on-going Peace
With all of humankind.

To our Mother the Earth,
To the waters that flow,
To corn, beans and squash
The sisters – we grow.

To the plants that are fruit
To the medicines too,
To the four-legged animals
Thanks and greetings to you

To the sweet-water maple
And all of the trees,
To the birds in the sky
To the winds and the breeze.

To Grandfather Thunders,
To Eldest Brother the Sun,
To Grandmother Moon,
Our minds are now one.

To all frontline workers
We need you to feel
Our greetings and thanks
As you help the world heal

To the Stars in the night
And the teachers who share
Integrity, trust
And respect us with care.

To all of Creation
These words are now done
But our thanks will continue
And our minds are now one.



Mohawk
corn
ó:nenhste

beans
or'hótseri

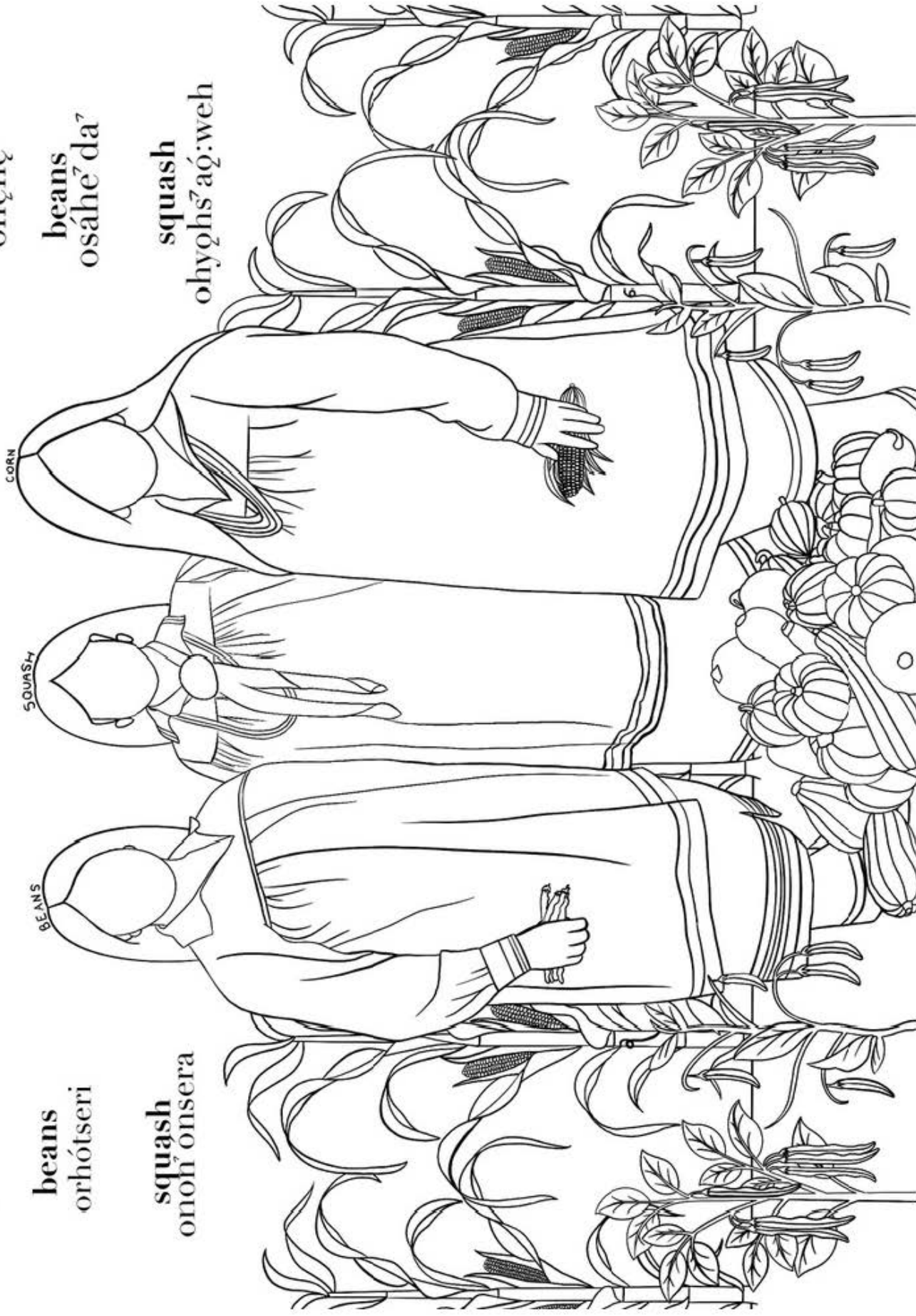
squash
onoh' onsera

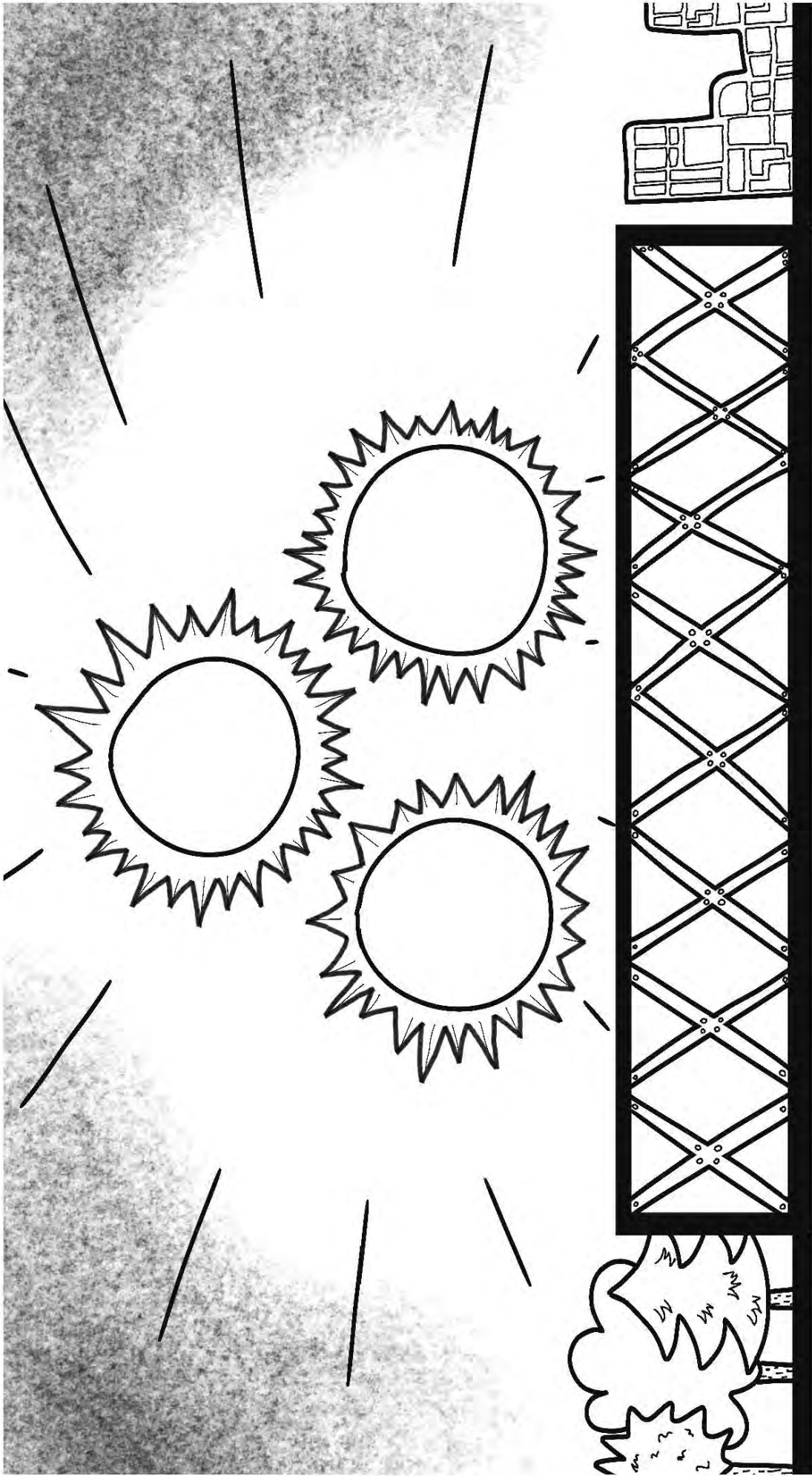
The 3 Sisters

Cayuga
corn
oné'hé

beans
osáhe'da'

squash
ohyoh's'ag:weh



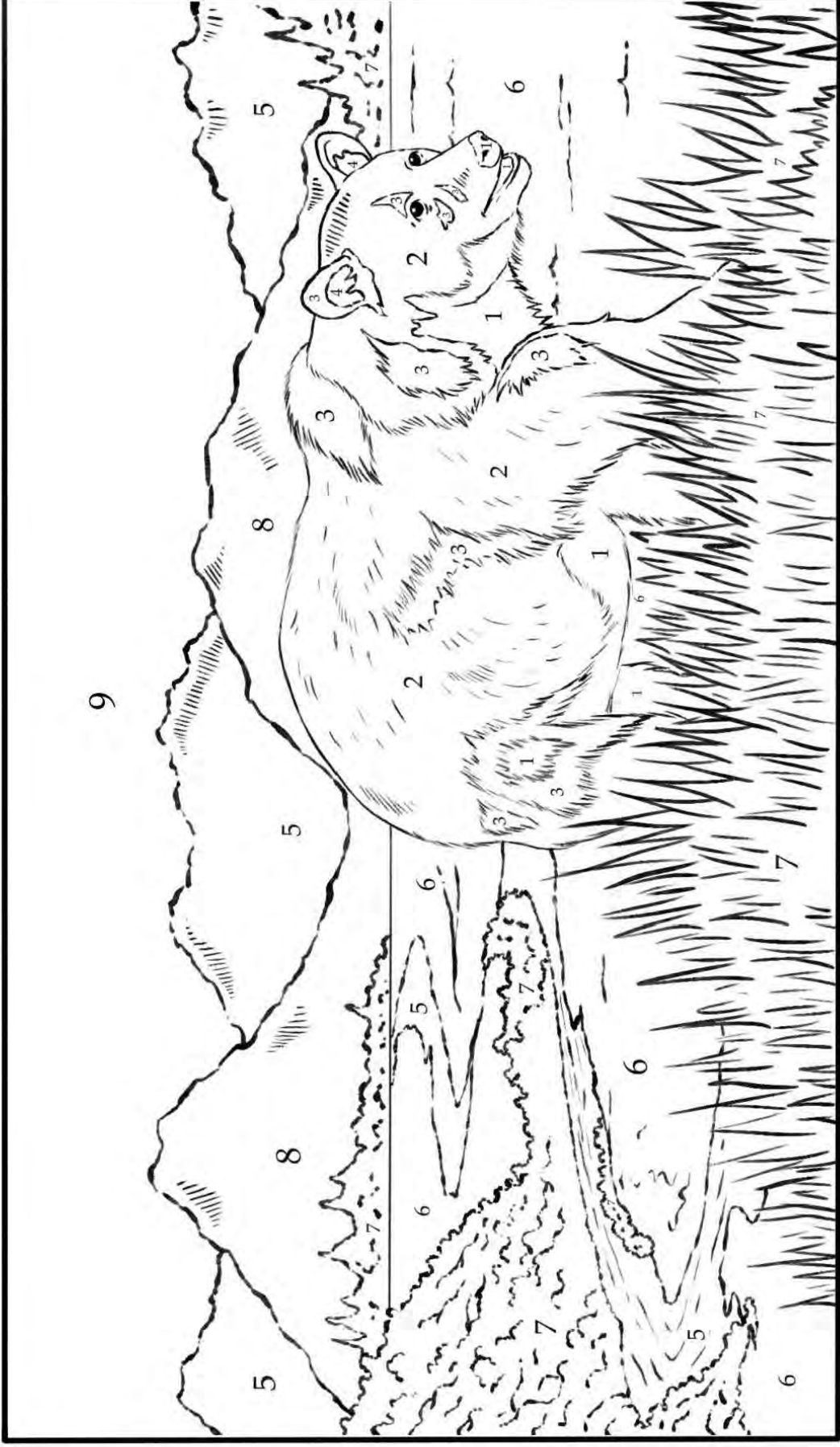


The meaning of this picture is showing what reconciliation means to me. A bridge representing the ability to share ideas and thoughts between the two different worlds. The three suns representing the three strengths for a good mind, shining down on all. It takes action from both sides to achieve this goal.

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Colour by Number

(Translations are done in Mohawk)



1 - Black - Kahòn:tsi

2 - Brown - Athéhsa

3 - Dark Brown - Wathéhsahòn:tsi

4 - Pink - Wahsén:rate

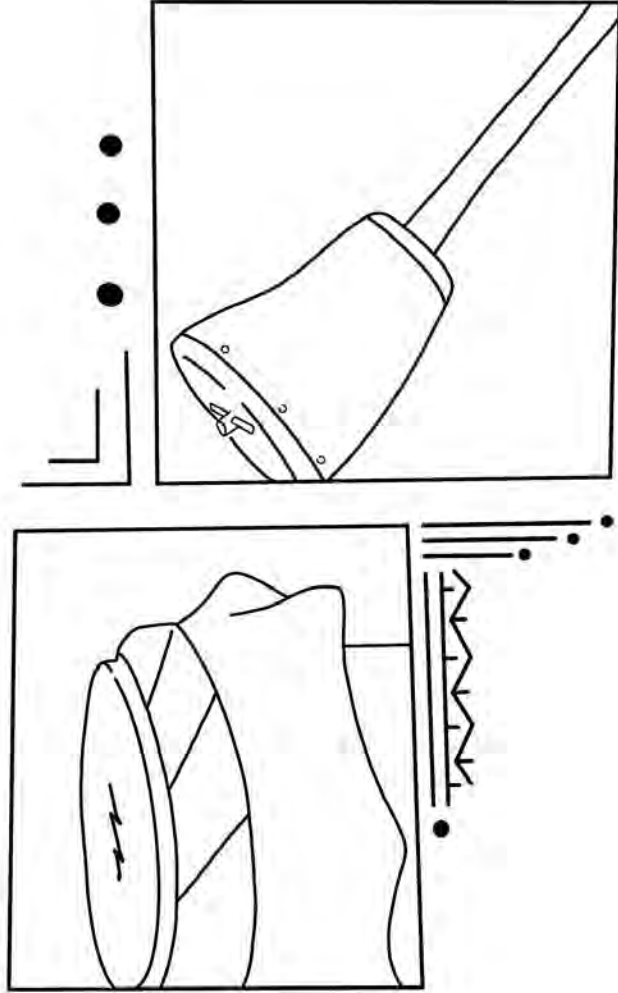
5 - Blue - Oròn:ya

6 - Green - Óhonte

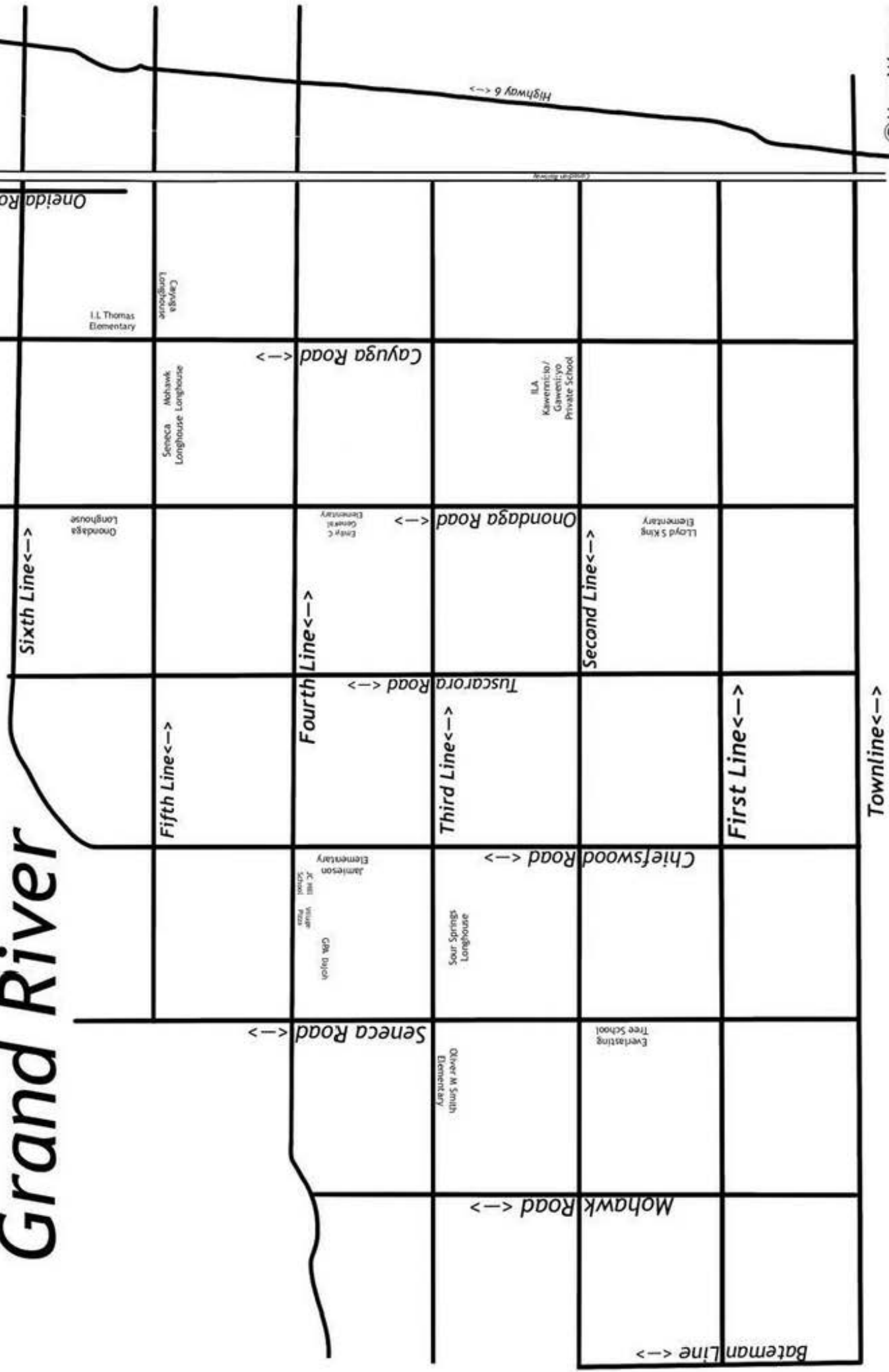
7 - Dark Green - Kahontahòn:tsi

8 - Dark Blue - Karonhyahòn:tsi

9 - Orange - Otyarèn:ta



Six Nations of the Grand River



...six miles deep from each side of the river beginning at Lake Erie and extending in that proportion to the head of the said river, which them and their prosperity are to enjoy forever. Haldimand Deed, October 25, 1784



Onekorha

Wampum



CAYUGA CLANS MATCH CARD GAME

CUT, COLOUR, AND MATCH!

PAGE 1

DUWIHSDUWI:



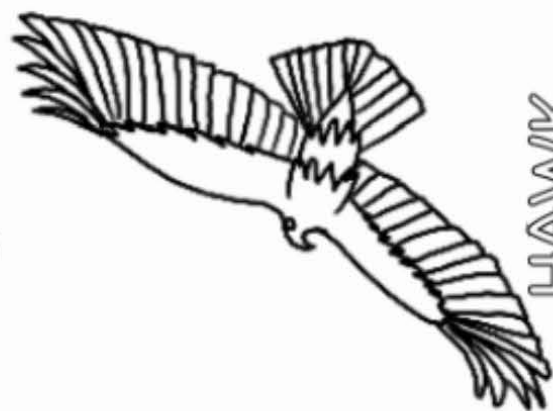
SANDPIPER
IN CAYUGA

NAGANYÁ'GQ'



BEAVER
IN CAYUGA

OSWE'GAI:YO'



HAWK
IN CAYUGA

HNYÁGWAI'



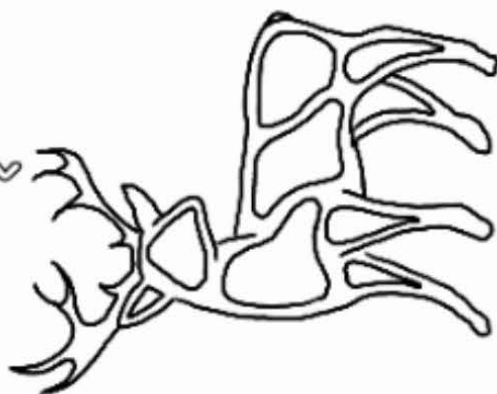
BEAR
IN CAYUGA

OTAHYQ':NI:



WOLF
IN CAYUGA

DEWÁHQHDE:S



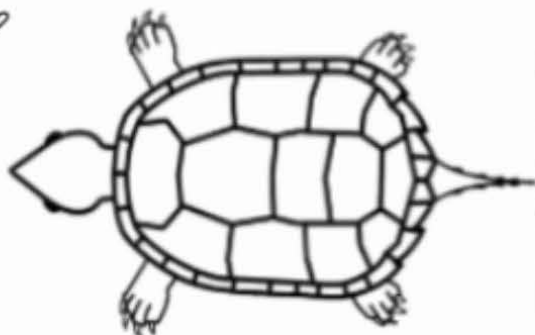
DEER
IN CAYUGA

GQ':DEH



EEL
IN CAYUGA

GANYÁHDĚ:



TURTLE
IN CAYUGA

SGAN YÁDÍ:GA:



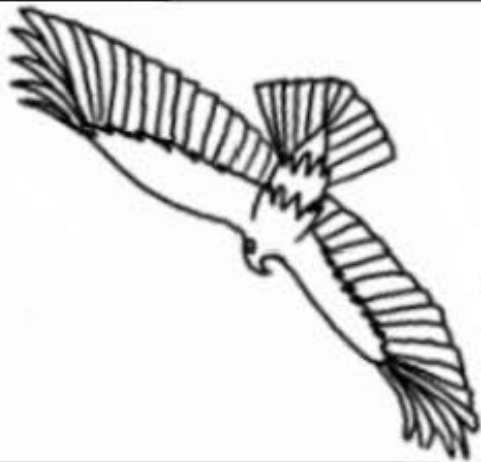
HERON
IN CAYUGA

NAGANYÁ'GQ'



BEAVER
IN CAYUGA

OSWE'GAI:YO'



HAWK
IN CAYUGA

HNYÁGWAI'



BEAR
IN CAYUGA

OTAHYÓ:NI:



WOLF
IN CAYUGA

DEWÁHQHDE:S



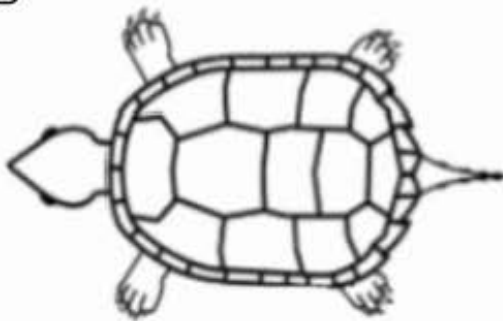
DEER
IN CAYUGA

GÓ:DEH

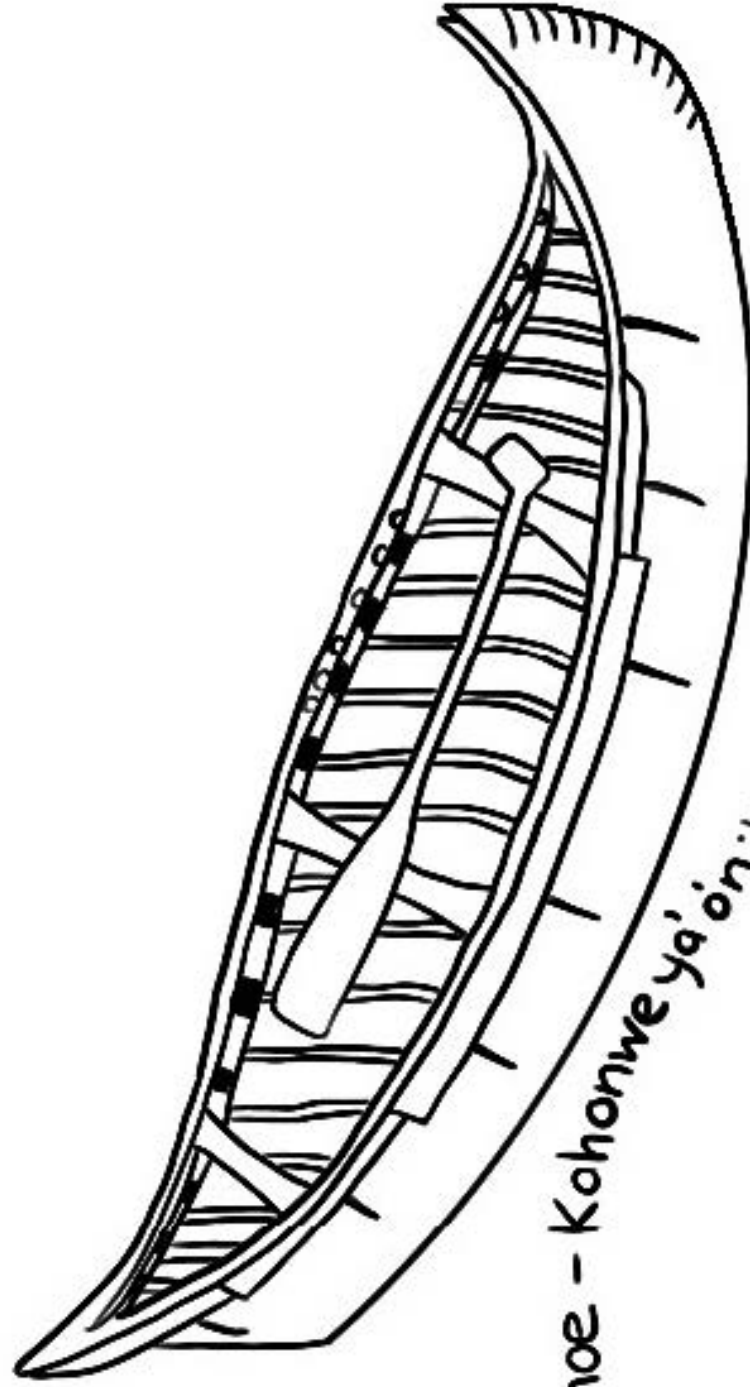


EEL
IN CAYUGA

GANYÁHDE:



TURTLE
IN CAYUGA



Canoe - Kohonwe ya'on:we

Paddle - Aka:weht

Days of the Week

(Translations are done in Cayuga and Mohawk, respectively)

Monday

Awēdedá'oh

Yawwententá:'on

Tuesday

Dekni: hado't

Tekenihatón

Wednesday

Ahséh hado't

Ahsénhatón

Thursday

Gei: hado't

Kayerihatón

Friday

Hwihs hado't

Wiskhatón

Saturday

Nakdoháehs

Tsi Yenaktóhares

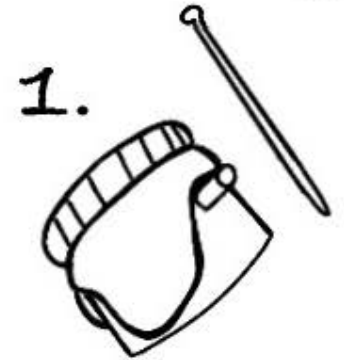
Sunday

Awedadógedoh

Yawwentatokénhti

Drum Sketching Activity

Choose the correct drum and drumstick for the drawing and sketch the drum in the man's hand's.

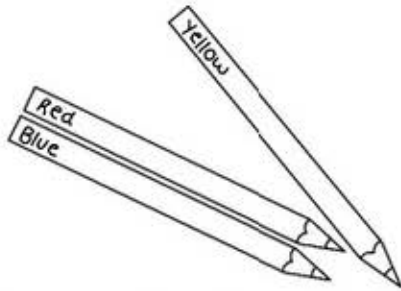


Correct answer: 1

Things You May Need:

Yehyatónhkwa:

Pencil (Mohawk)



Ohsohkwahsón:ha :

Coloured Pencils (Mohawk)



Yesohkwarhohstáhkwa

Crayons (Mohawk)



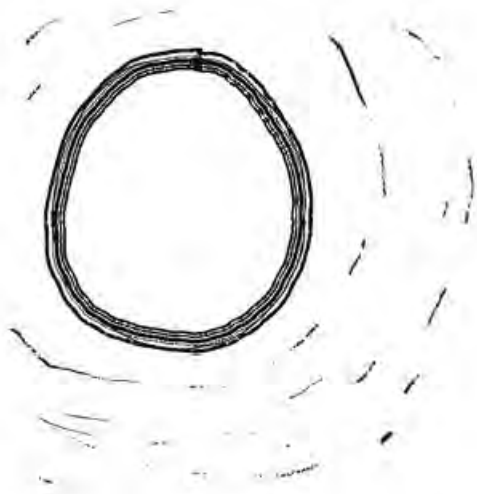
Tewata'sharí:sas

Scissors (Mohawk)

Tkayé:nahs

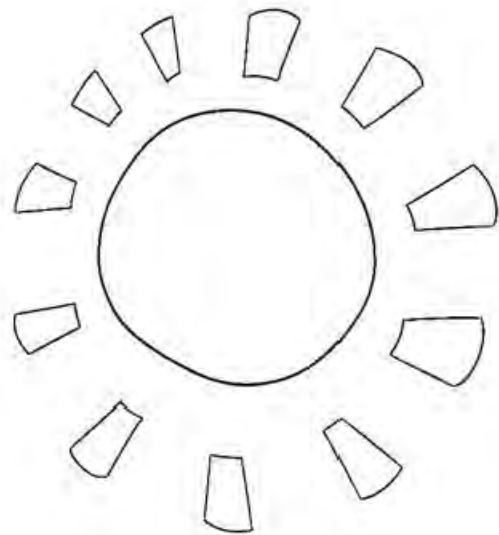
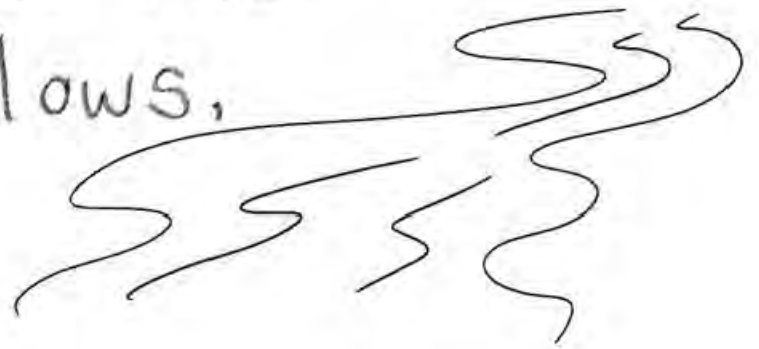
Glue/Scotch Tape (Mohawk)



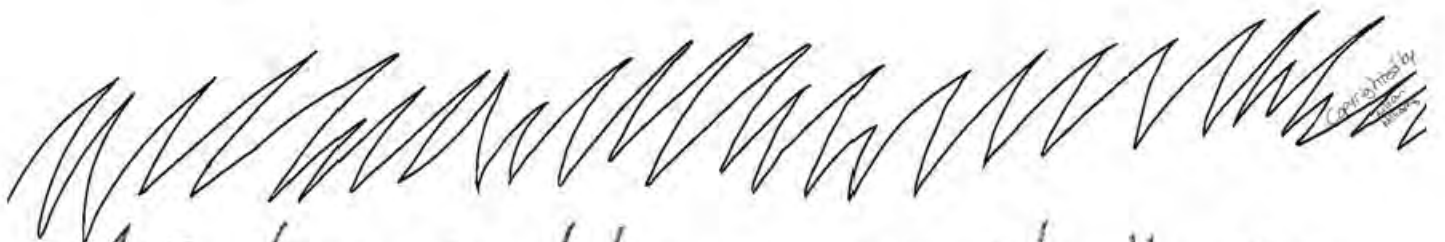


As long as the
moon shall rise,

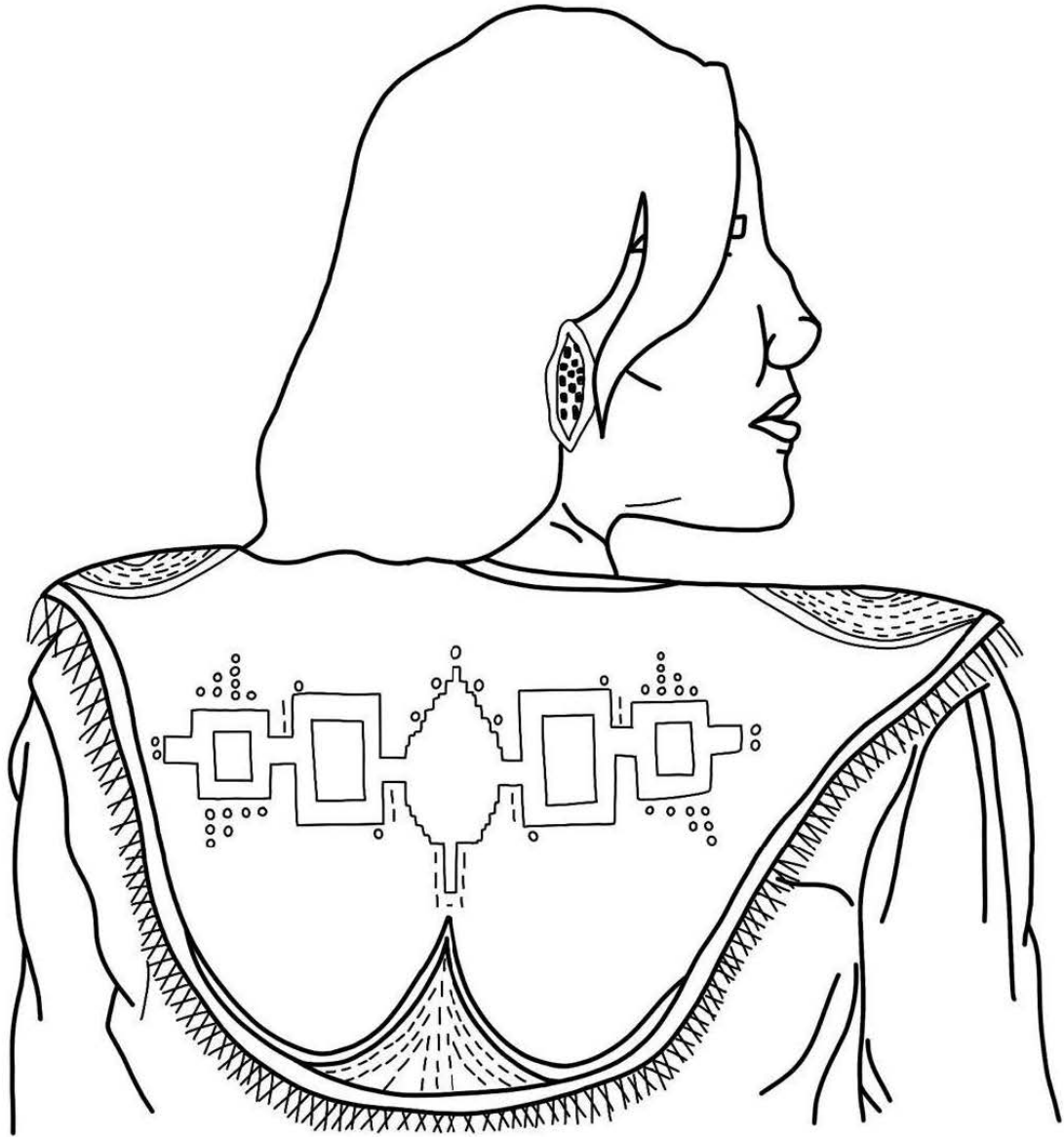
As long as the
river flows,



As long as the
sun will shine,



As long as the grass shall grow.



Fill in the Blank Letters



1. W_it_ P_n_

2. W_te_ D_um

3. Ho_n R_t_le

4. A_h Pa_d_e

5. S_ip_

6. L_ng_o_se

7. G_st_we_

8. T_ba_c_

9. St_a_be_ry

10. _q_as_

11. T_sc_ro_a

12. M_c_as_ns

13. _no_sn_k_

14. B_av_r

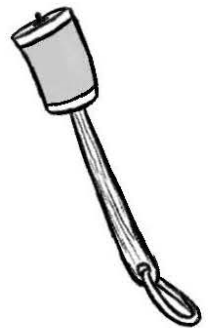
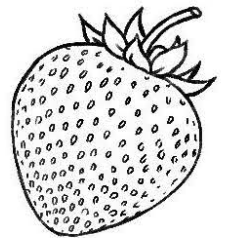
15. L_cr_ss_

16. _ea_h P_t

17. _ea_s

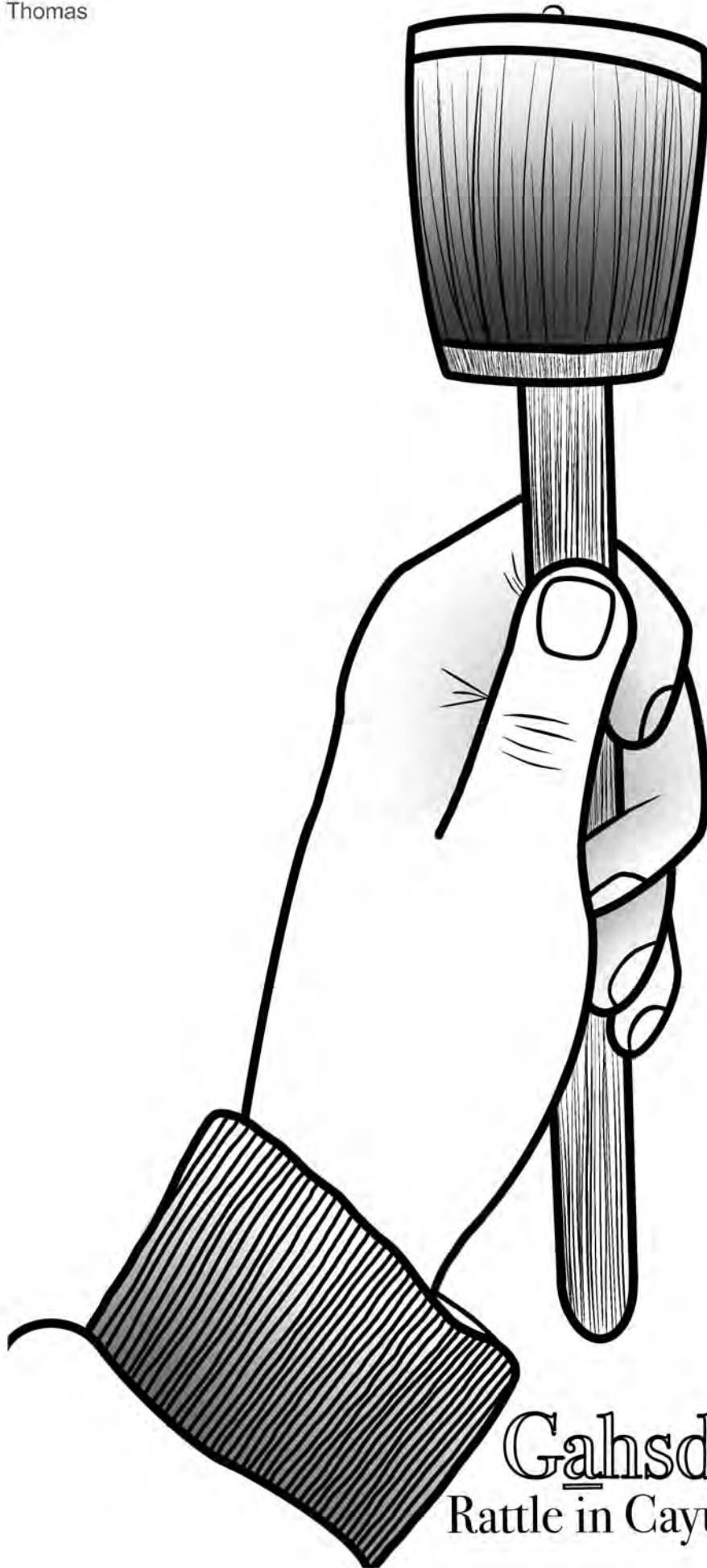
18. T_rt_e

R_t_l_



Once you have filled in all of the missing letters, check your answers using the Answer Key below:

1. White Pine. 2. Water Drum. 3. Horn Rattle. 4. Ash Paddle. 5. Snipe.
6. Longhouse. 7. Gustoweh. 8. Tobacco. 9. Strawberry. 10. Squash.
11. Tuscarora. 12. Moccasins. 13. Snowsnake. 14. Beaver. 15. Lacrosse.
16. Peach Pit. 17. Beans. 18. Turtle Rattle.



Gahsdáw¹edra¹
Rattle in Cayuga Language

Kitchen Table

Word Match

Cayuga Word Bank:

Deyóhsait

Ojíkeda'

Onáda:'

Owidrá:ta'

Mohawk Word Bank:

Teyohyò:tsis

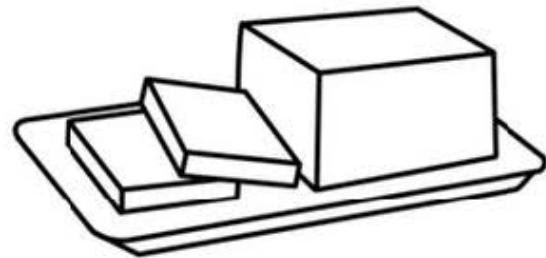
Kaná'taronk

Tyotskara'kó:wa

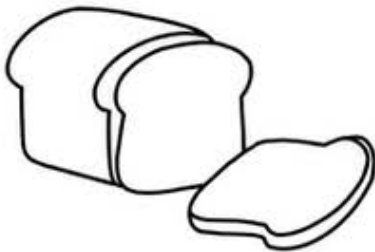
Owihstóhsera



1. _____



2. _____



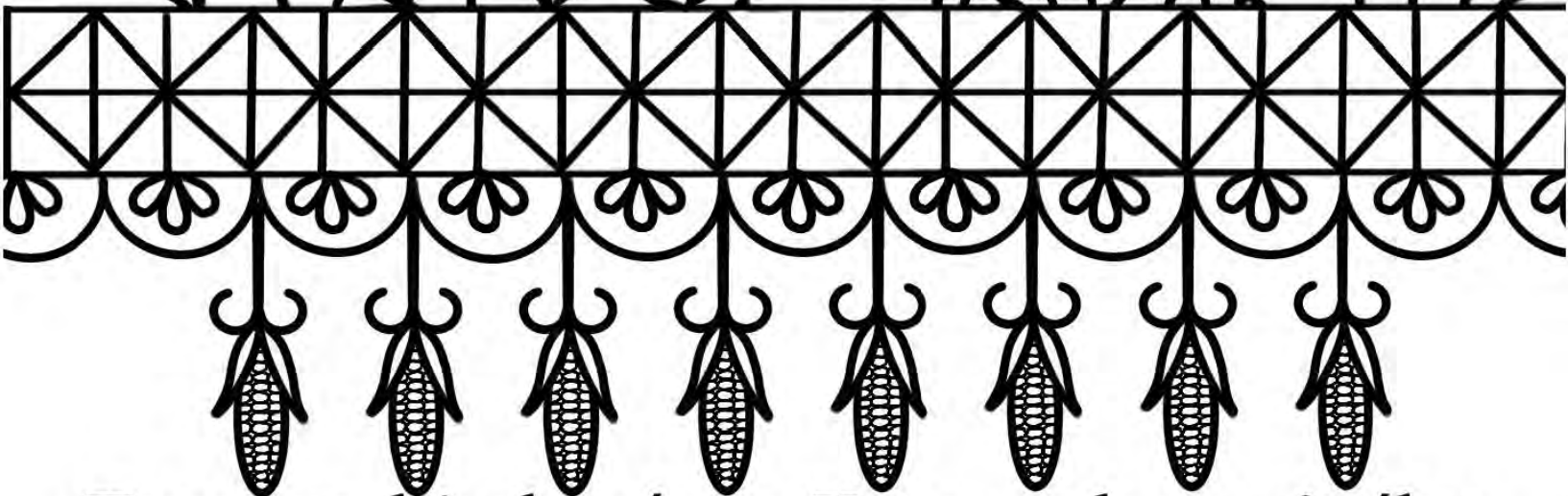
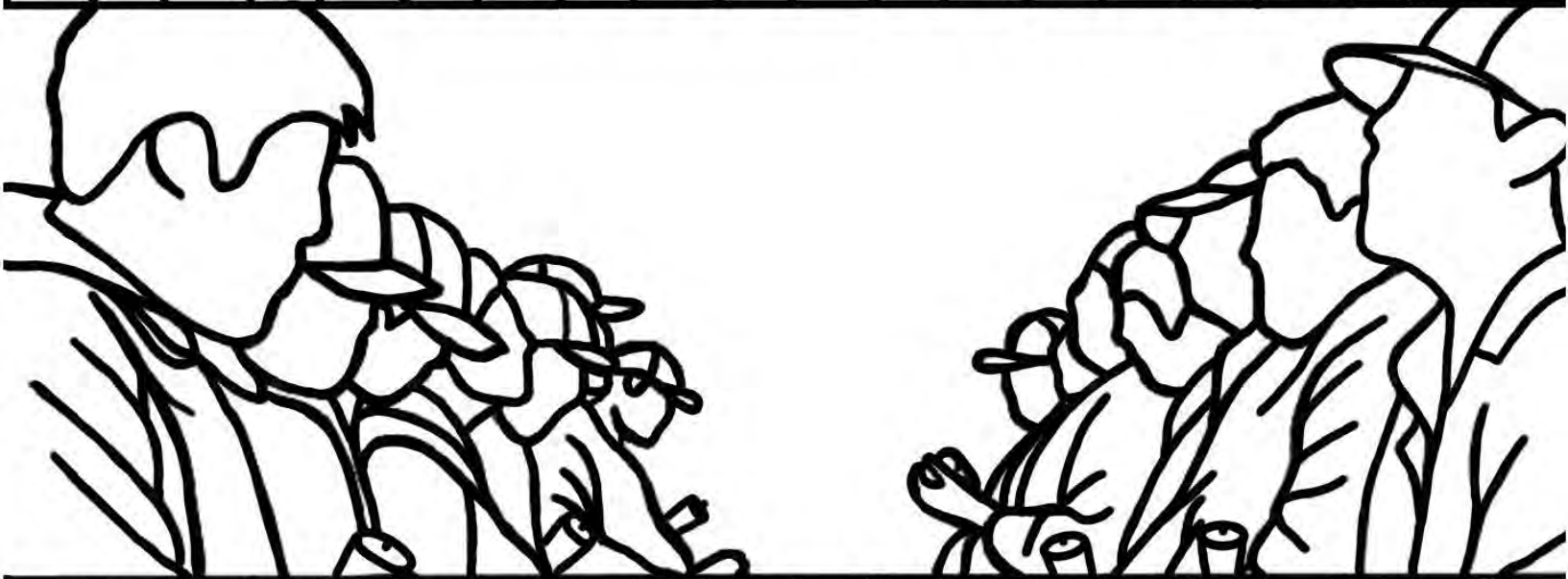
3. _____



4. _____

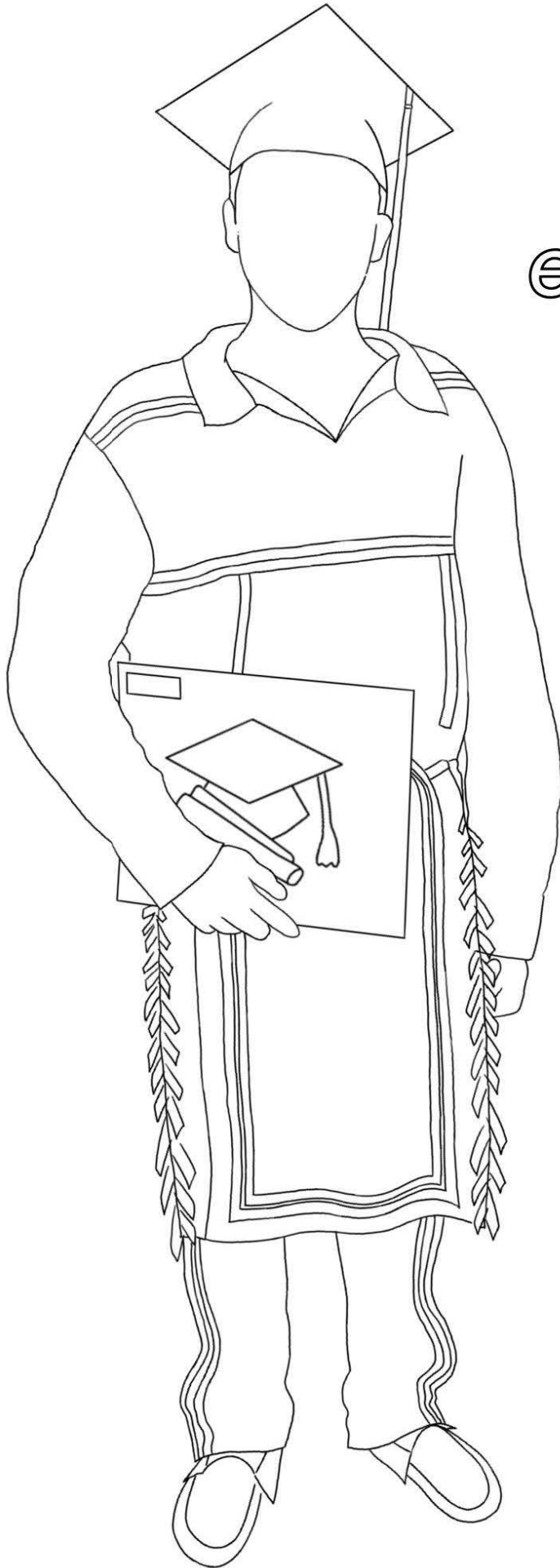
Esganye'

Women's Shuffle in Cayuga language



Teyonrashitakarénye Karennakayon'néha

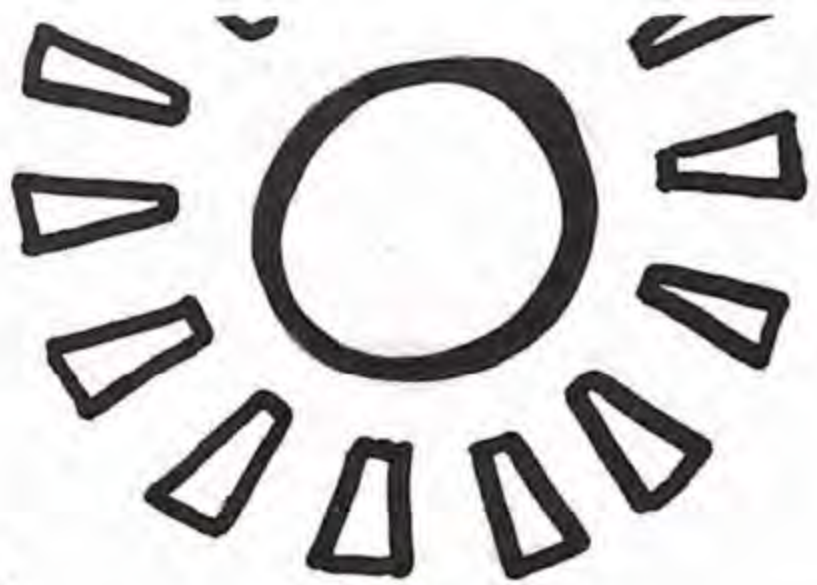
Woman's Shuffle in Mohawk language



*education is
valuable*

*education is
valuable*





Niyohontēhsha



LW

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

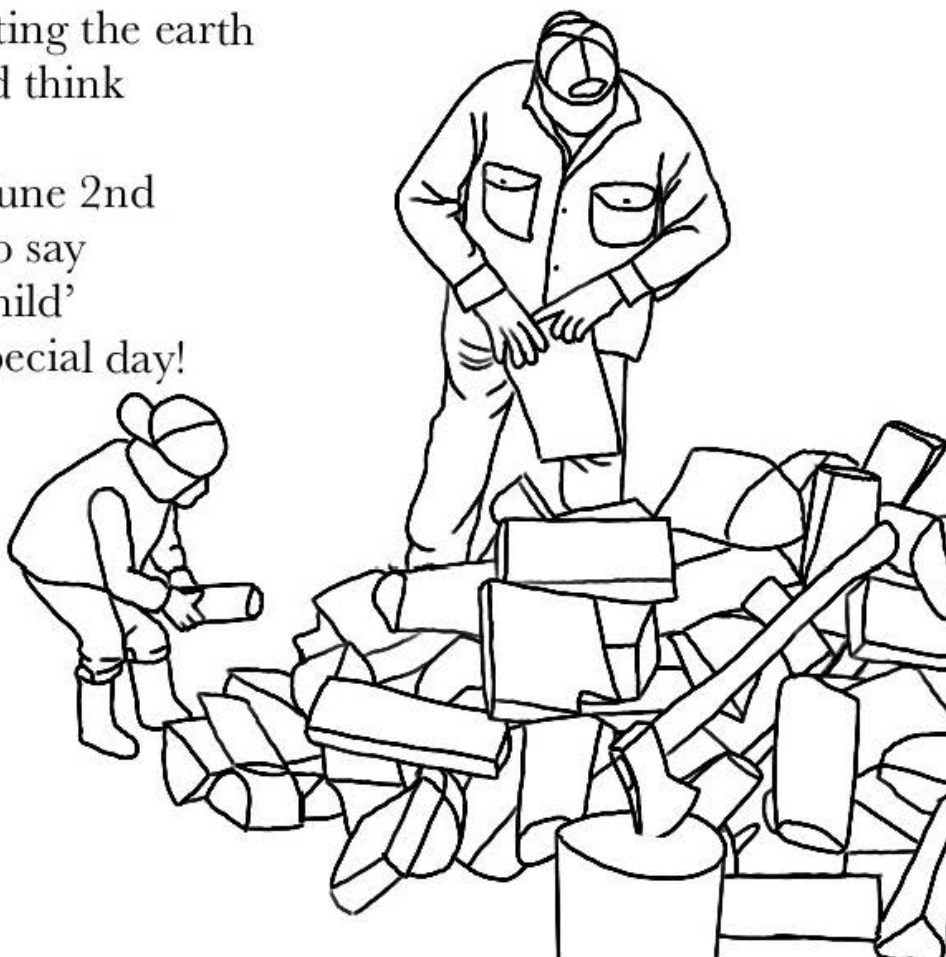
To be safe & learn, be heard & to play
Be able to grow & have a safe home to stay

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

I have a right to my name and 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!



TAWIS TAWIS



SNIPE

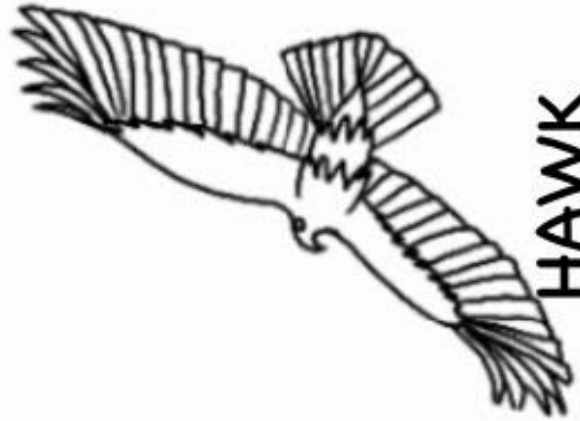
IN MOHAWK

TSYENNI:TON



BEAVER
IN MOHAWK

KARHAKÓNHA



HAWK

IN MOHAWK

OHKWÁ:RI



BEAR

IN MOHAWK

OKWÁHO



WOLF

IN MOHAWK

OHSKENNÓN:TON



DEER

IN MOHAWK

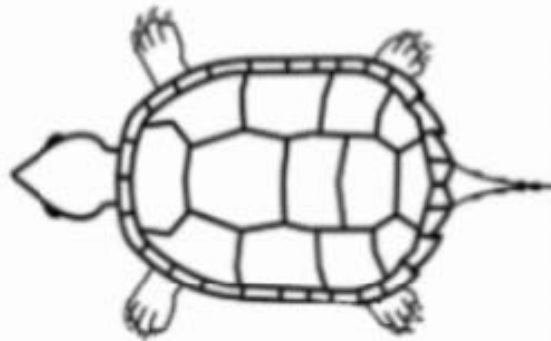
TSYAWERÓN:KO



EEL

IN MOHAWK

A'NÓ:WARA



TURTLE

IN MOHAWK

OHÁ:KWARONT



HERON
IN MOHAWK

TSYENNI:TON



BEAVER
IN MOHAWK

KARHAKÓNHA



HAWK
IN MOHAWK

OHKWÁ:RI



BEAR
IN MOHAWK

OKWÁHO



WOLF
IN MOHAWK

OHSKENNÓN:TON



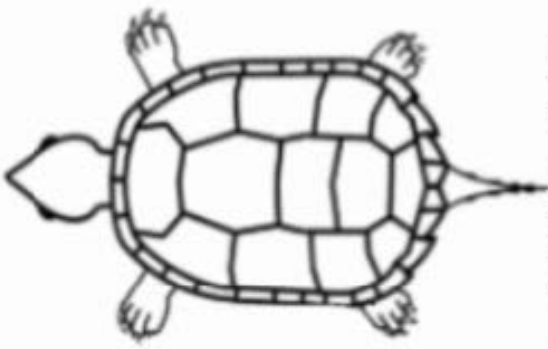
DEER
IN MOHAWK

TSYAWERÓN:KO



EEL
IN MOHAWK

A'NÓ:WARA

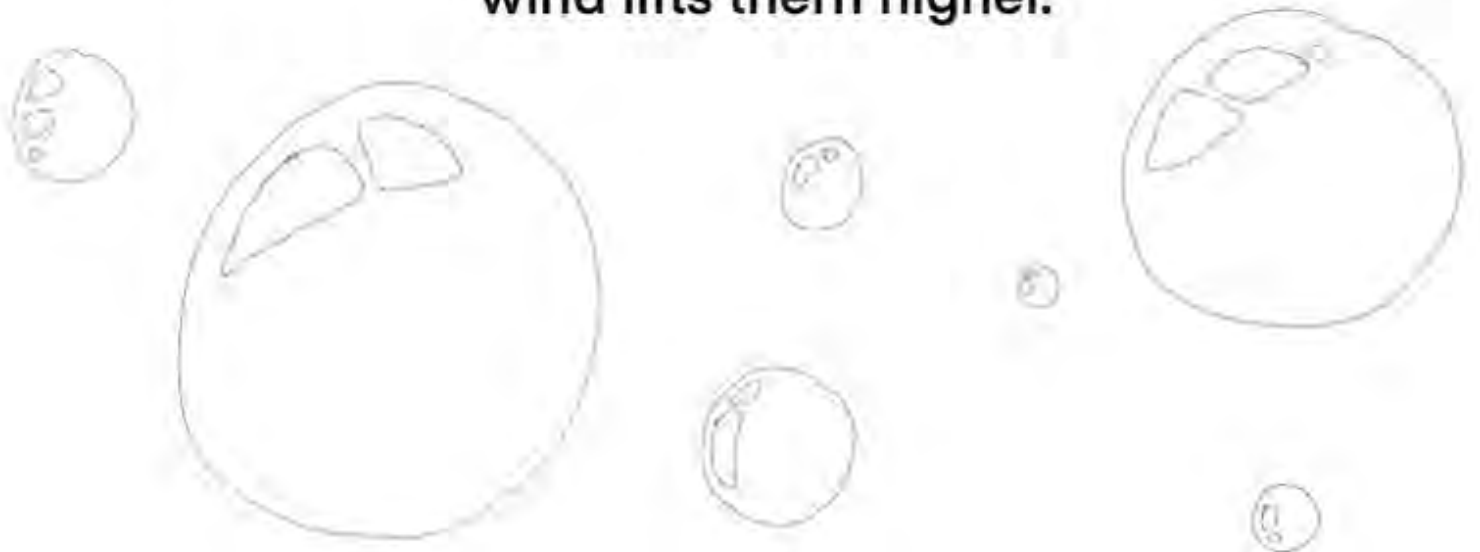


TURTLE
IN MOHAWK

Sacred breath

When human beings were first created from red clay we were gifted the sacred breath from the Good minded twin, Shonkwaya'tihsonh. Having been taught that the earth is sacred and understanding that we came from the earth, we are also sacred. Our breath can be traced generations all the way back to the time of Creation. A strength that we carry with us everyday and will pass down faces to come.

A way to celebrate our breath is to blow bubbles, bonus if it's outside because then the wind lifts them higher.





Yenenhstoharetáhkwa:

Corn Wash Basket (Mohawk)

Gatgwényatra:

Corn Bread Paddle (Cayuga)

Kanà:tsyonk:

Pottery (Mohawk)

À:there:

Picnic Basket (Mohawk)

Paddles

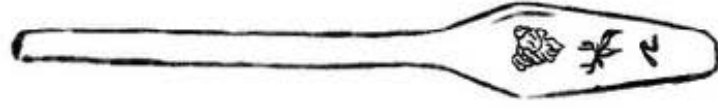
On[^]yota'a:ka Oneida

Aka;weht



Canoe Paddle

Tekaweht



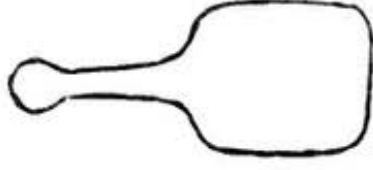
Stirring-
Ashes Paddle

Ahtsokta'



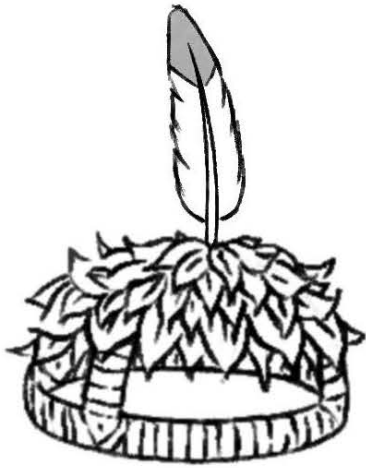
Planting Paddle

A'tkolyaht



Cornbread
Paddle

Gustoweh Worksheet: Answer Key



Seneca



Tuscarora



Cayuga



Onondaga



Oneida



Mohawk

Gustoweh Worksheet

Colour the base of the Gustoweh and the feathers. Then cut out the feathers and glue them onto the headpieces according to their nation labelled underneath.

(Translations underneath are in Cayuga and Mohawk, respectively)



Seneca
Onodowá'ga:ʔ
Onontowane'á:ka



Tuscarora
Dahsgaó:węʔ
Tahskaró:ren



Cayuga
Gayogohó:nęʔ
Kayohkwenhá:ka



Onondaga
Onodagehónęʔ
Ononta'kehá:ka



Oneida
Onéyotga:ʔ
Onenyo'te'á:ka



Mohawk
Ganyę'gehó:nęʔ
Kanyen'kehá:ka

Glitter Jar Activity!



HAVE YOU EVER WANTED TO MAKE A GLITTER JAR BUT NEVER KNEW WHERE TO START? WELL NOW YOU CAN USING THE STEP BY STEP GUIDE BELOW!

THINGS YOU'LL NEED:

- AIRTIGHT JAR OR CONTAINER (WATER BOTTLE WORKS!)
- CLEAR LIQUID GLUE
- GLITTER (LOTS OF IT!)
- FOOD COLOURING, BEADS (OPTIONAL)
- WARM WATER

START WITH FILLING THE BOTTOM OF THE CONTAINER WITH GLUE UNTIL YOU HAVE ABOUT 1 INCH OR SO. (THE MORE GLUE YOU ADD THE SLOWER THE GLITTER MOVES.)

ADD AS MUCH AS GLITTER AS YOU WOULD LIKE AS WELL AS ADDING ANY BEADS, FOOD COLOURING. (IF YOU CHOOSE TO DO SO!)

Tip:

THEY LOOK EVEN COOLER IN SUNLIGHT, JUST MAKE SURE YOU DON'T LEAVE IT IN THE SUN FOR LONG PERIODS OF TIME!

ADD WATER UNTIL IT IS ALMOST REACHING THE TOP LEAVING SPACE SO IT'S NOT RIGHT AT THE TOP (IF THERE'S TOO MUCH WATER IT CAN OVERFLOW.)


PUT THE CAP ON SECURELY ON THE CONTAINER. YOU ARE NOW ABLE TO MIX UP THE GLITTER BY SHAKING THE JAR AROUND A COUPLE OF TIMES THEN YOU CAN SEE IF YOU WOULD LIKE TO ADD MORE. YOU CAN NOW USE THIS TO LOOK AT WHENEVER YOU'D LIKE TO!

Creators Game

Daelynn Doxtater ©



Tehonttsikhwa'ek's - Lacrosse



Indigenous
Languages
Day!
March 31st!

Kayen'kehâ:ka
(Mohawk)

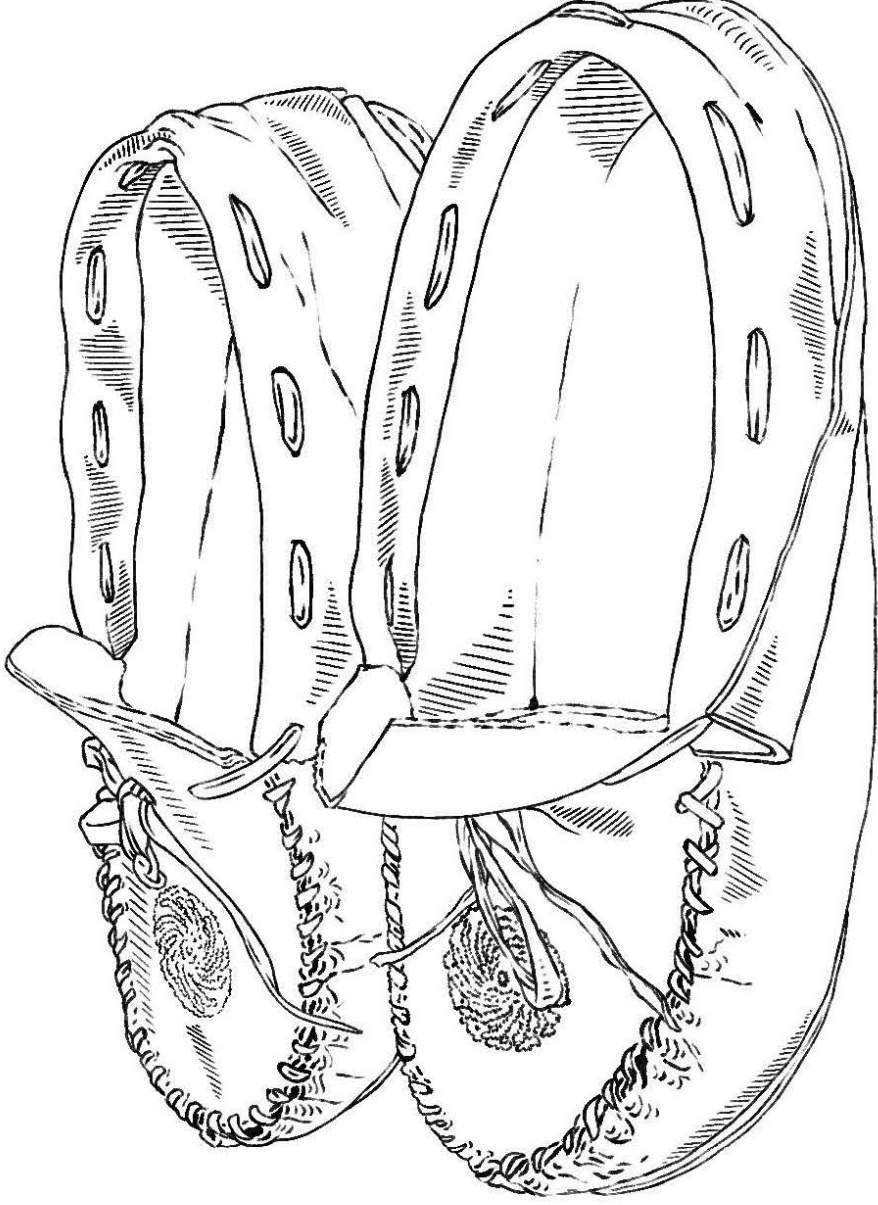
Onoñdagégá
(Onondaga)

Gayogohô:no
(Cayuga)

Onyotâ:ka
(Oneida)

Onondowâga
(Seneca)

Skarū:ré
(Tuscarora)

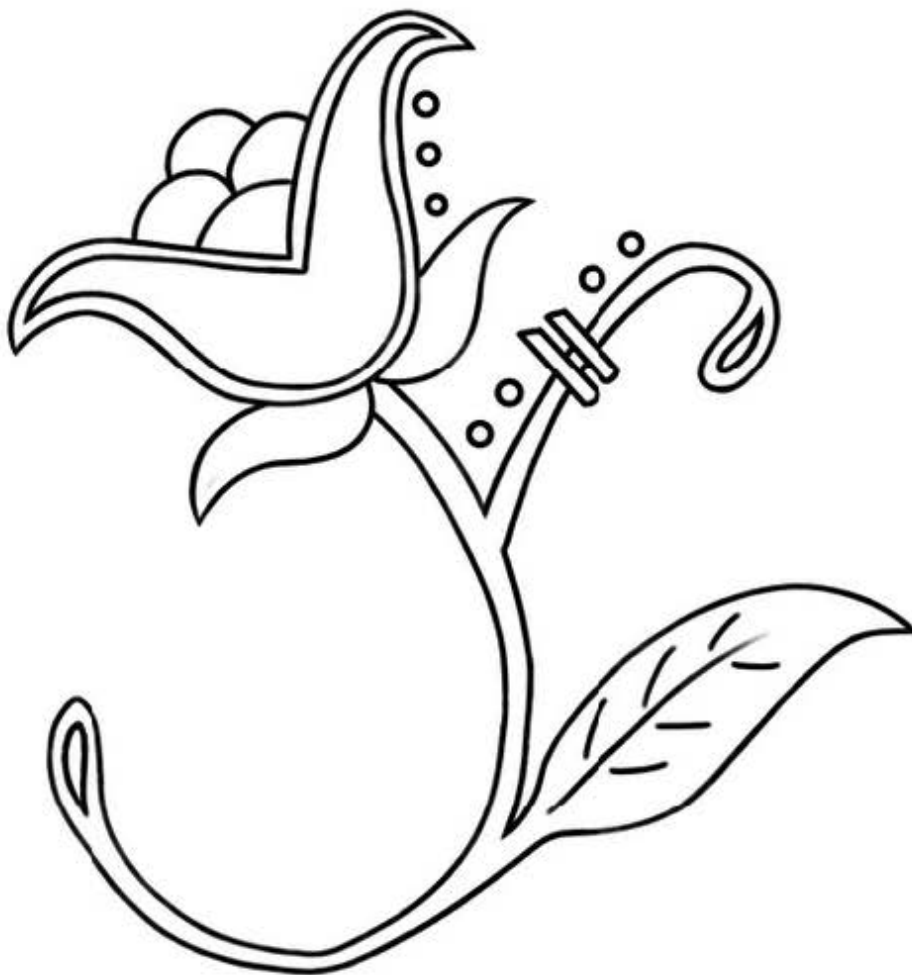
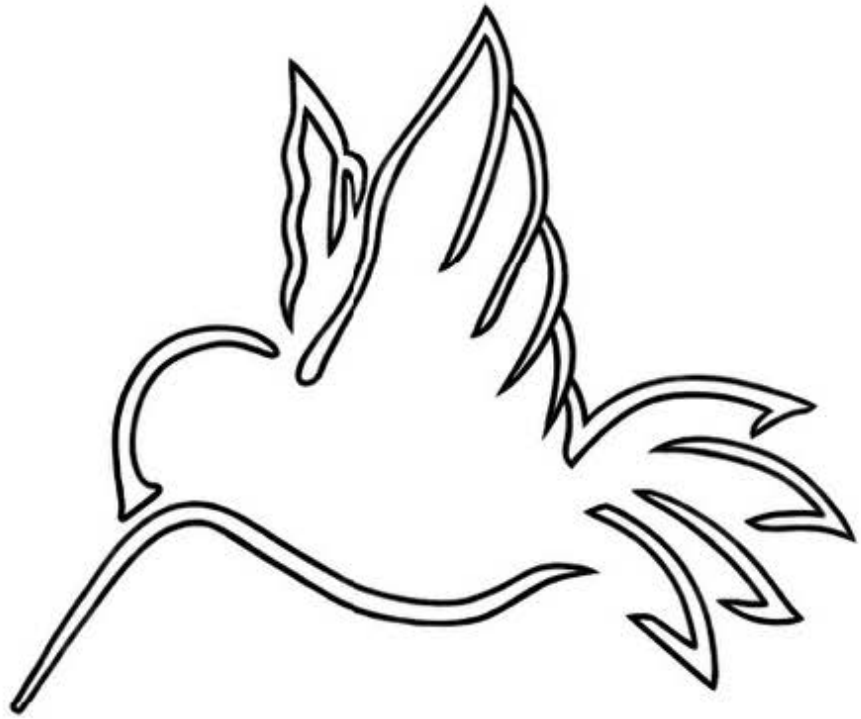


Moccasins

Ahdahgwaó:weh

Ahtahkwa'ón:we

(Translations are done in Cayuga and Mohawk, respectively)





Orange Shirt Day:
September 30th



D.I.Y Beaded Paper Barrette

Materials Needed:

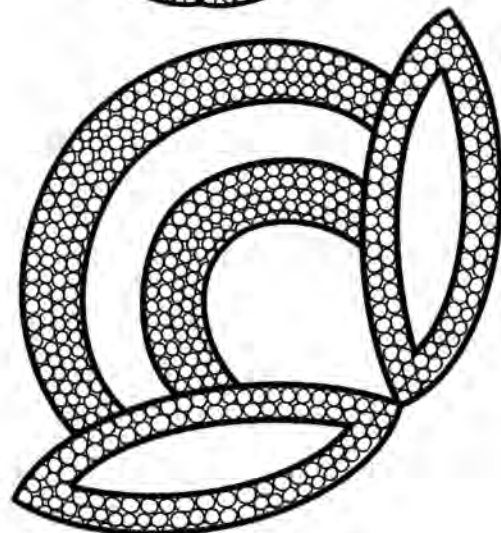
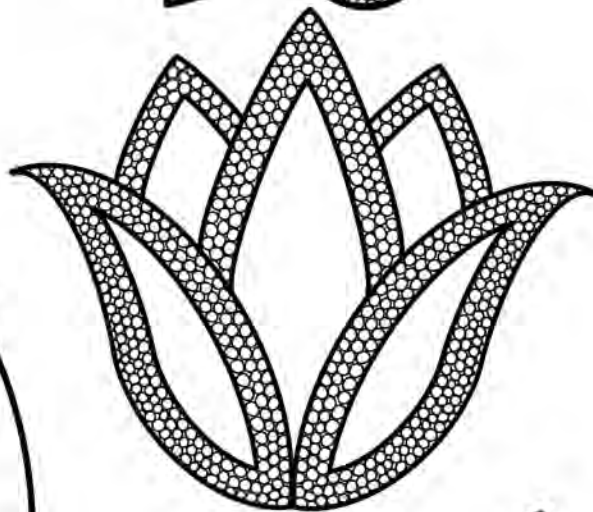
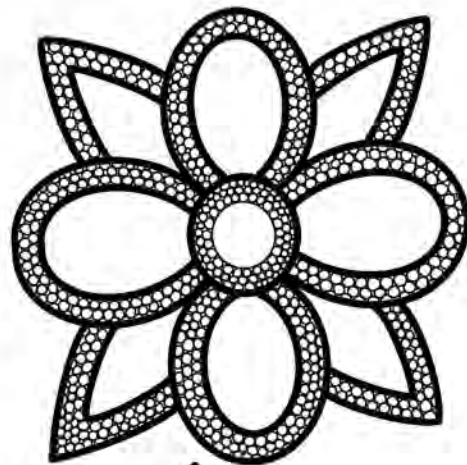
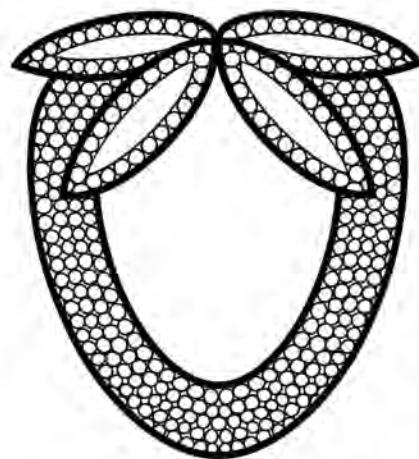
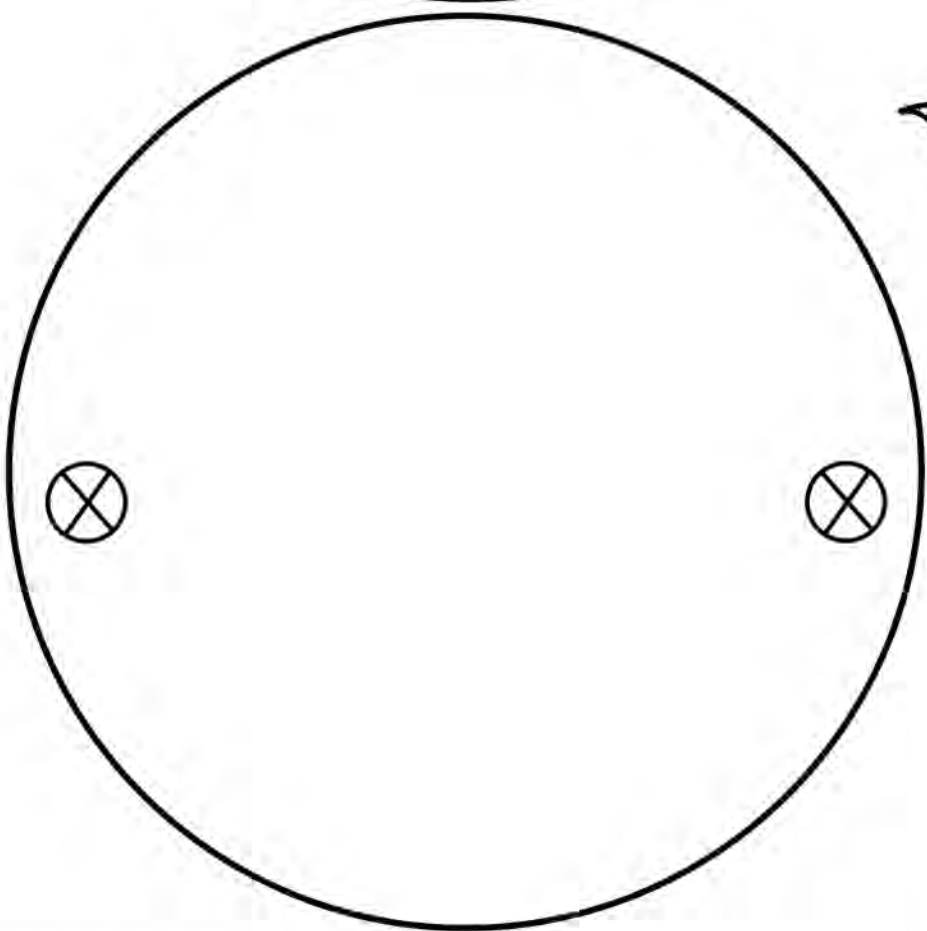
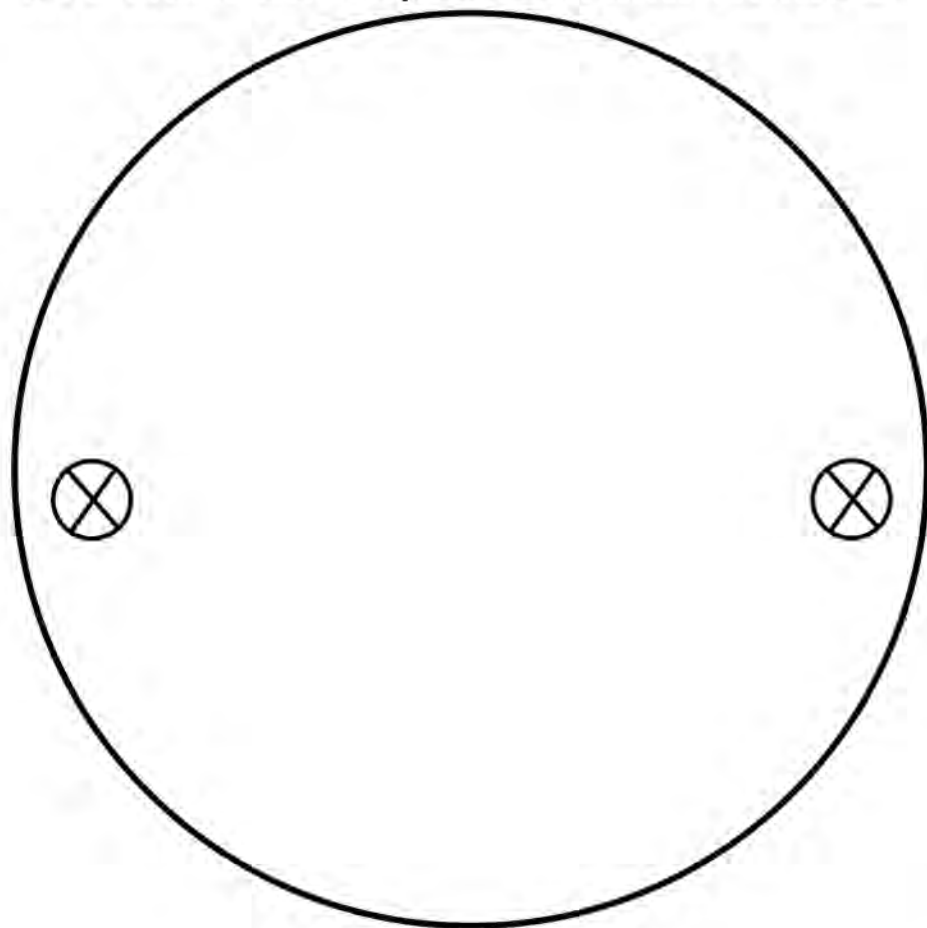
- glue or glue stick
- scissors
- pencil or straw
- crayons or markers
- holepuncher(optional)

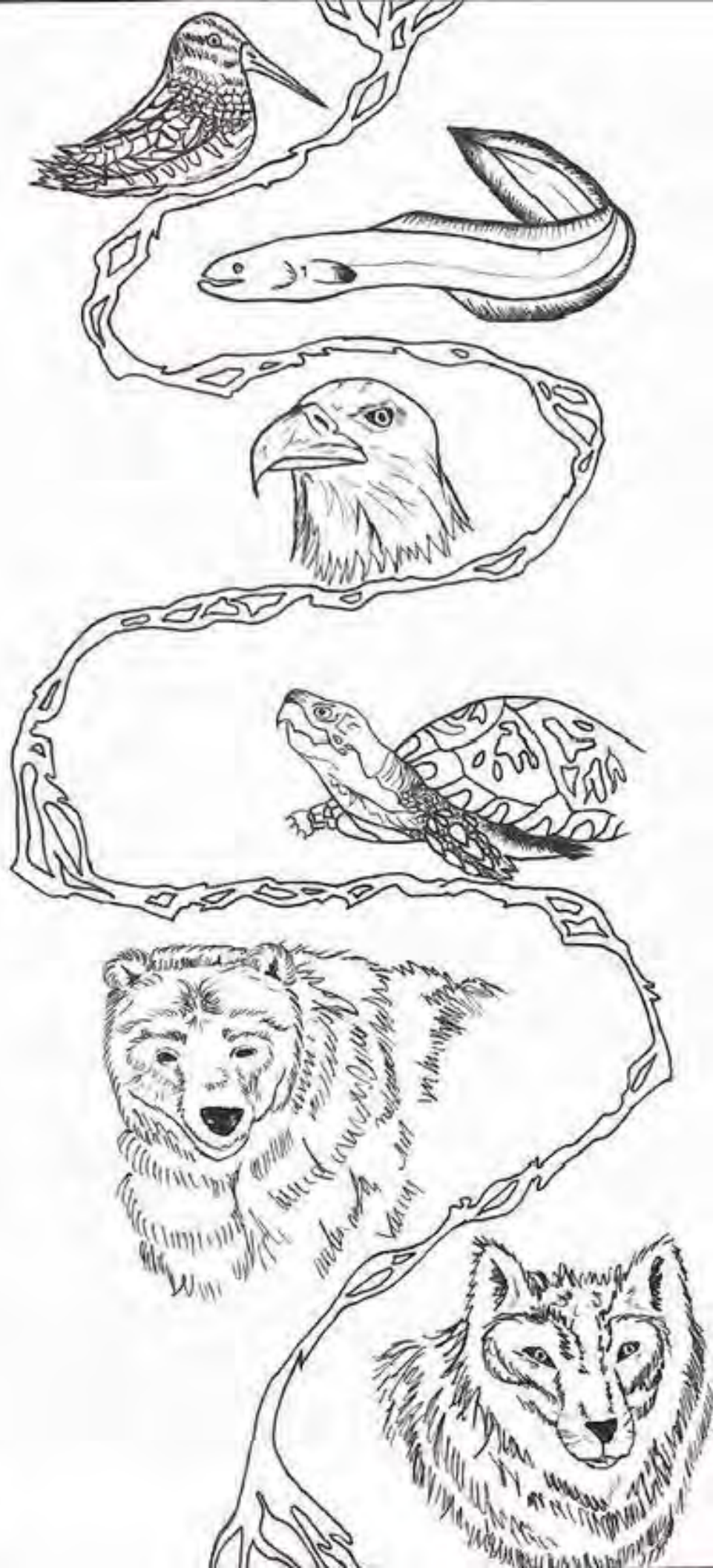


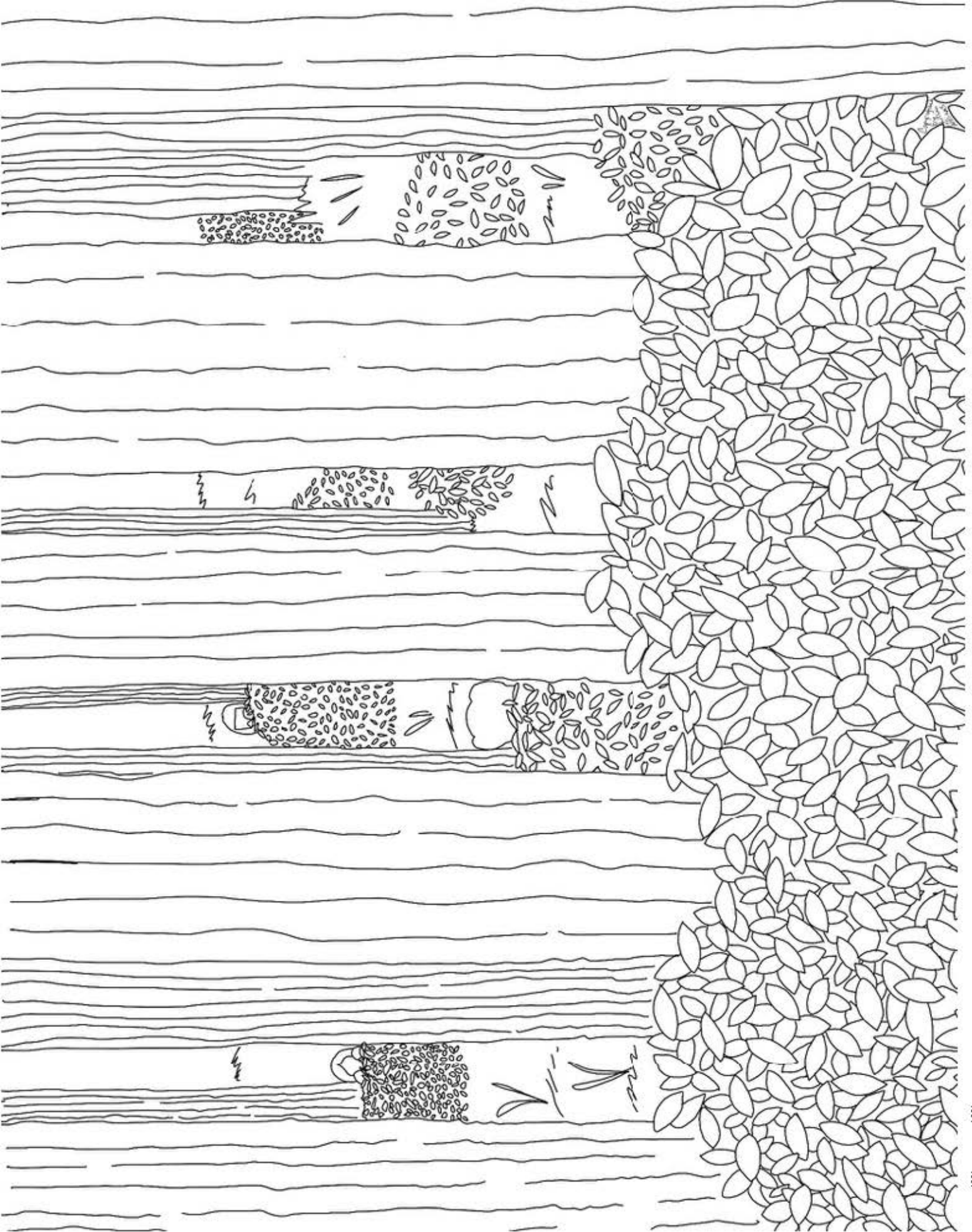
Instructions:

1. Pick one of the designs on the next “cutout” page.
2. Cut out your chosen design and the two circles.
3. Glue together your two circles face to face for a thicker barrette.
4. Punch/poke out your two X's on your circle.
5. Next glue your chosen design onto the centre of the circle, this side is now the front of your barrette.
6. Once the glue is fully dry, colour your design and around it, you can draw some small circles around the edge to look like the edging(more beads).
7. Once you've let your barrette completely dry you can hold it in your hair by putting the pencil through the holes.

DIY Beaded Paper Barrette Cutouts







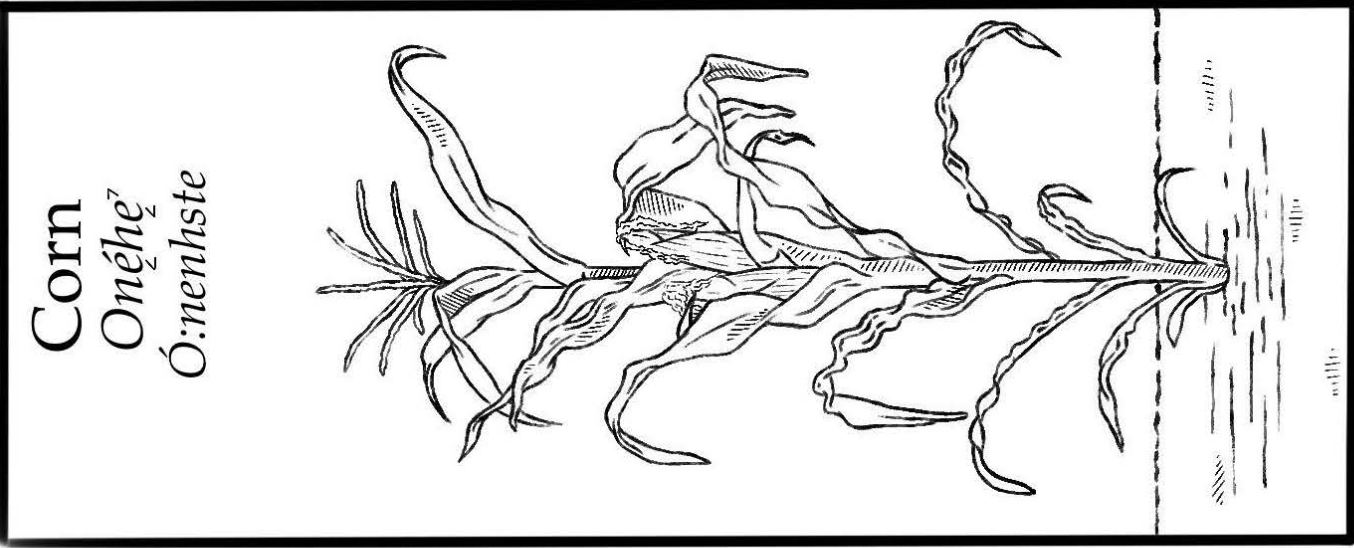
Knó:haʔ

“My
Mother”
in Cayuga
Language



Bookmarks

(Translations are done in Cayuga and Mohawk, respectively)



Corn
Oné̃hę́
Ó:neñhste



Beans
Osá̃he' dã
Ohsahè:ta



Squash
Ohnyohs' aó:wéh
Onon'ónsera



GÁ ÁHDRA

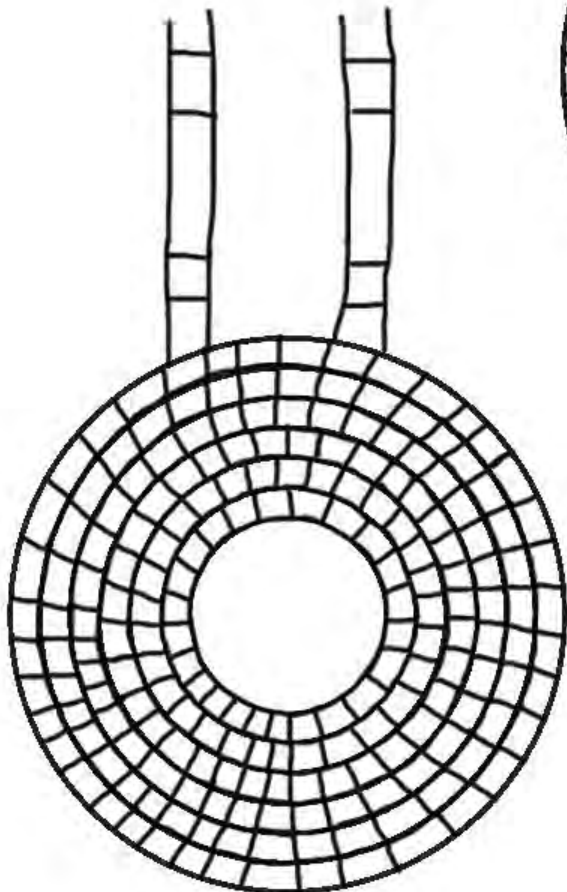
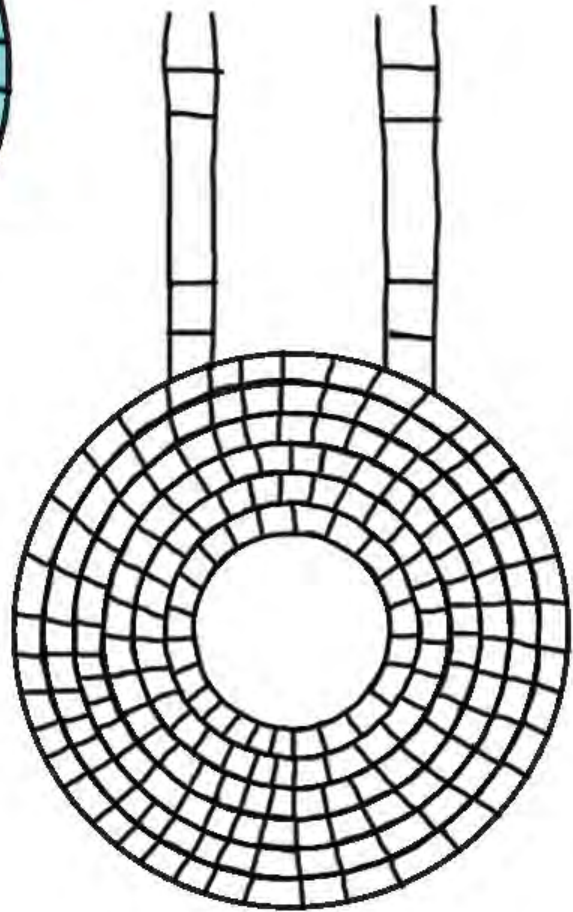
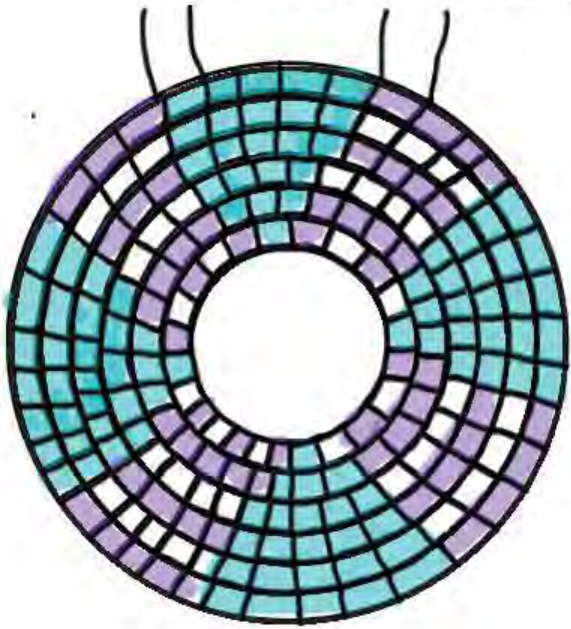


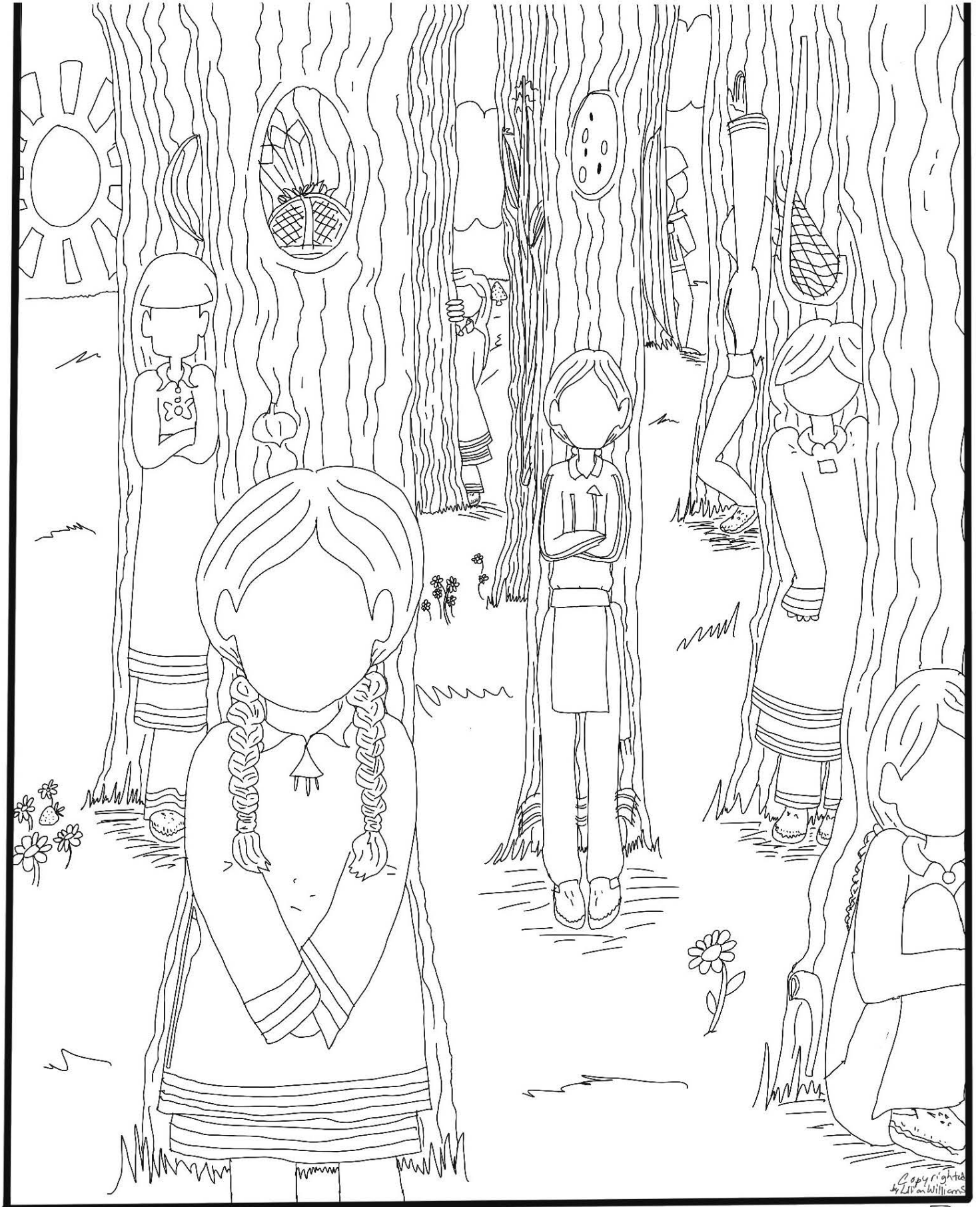
Basket in Cayuga Language

Storyteller, drinking tea.



Make your own medallion!

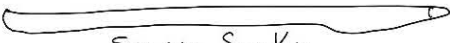
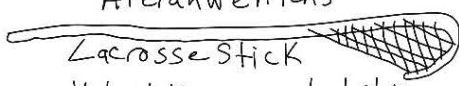






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Strawberry
Niyohontéhsa

Pipe


Snow Snake
Aterahwéntehs

Lacrosse Stick
Yetsih Kwayenahstáhkwa


Gustowa
Kahstó:wa


Bow
Atén:na

Arrow
Kayén:kwire


Corn
Stalk
Ohere


Hickory
Nut
Onenohkara

Peach Pit Game
Kayentowá:nén


Flint
Owihskara

Two
Row
Wampum

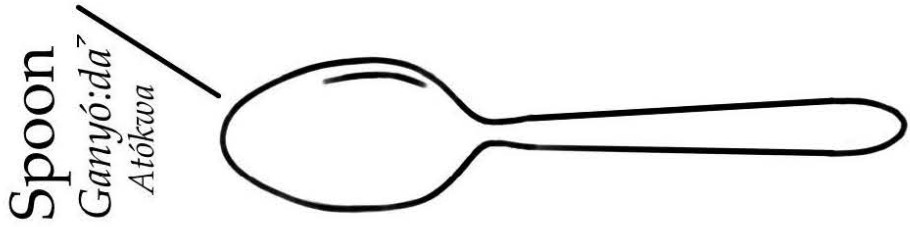
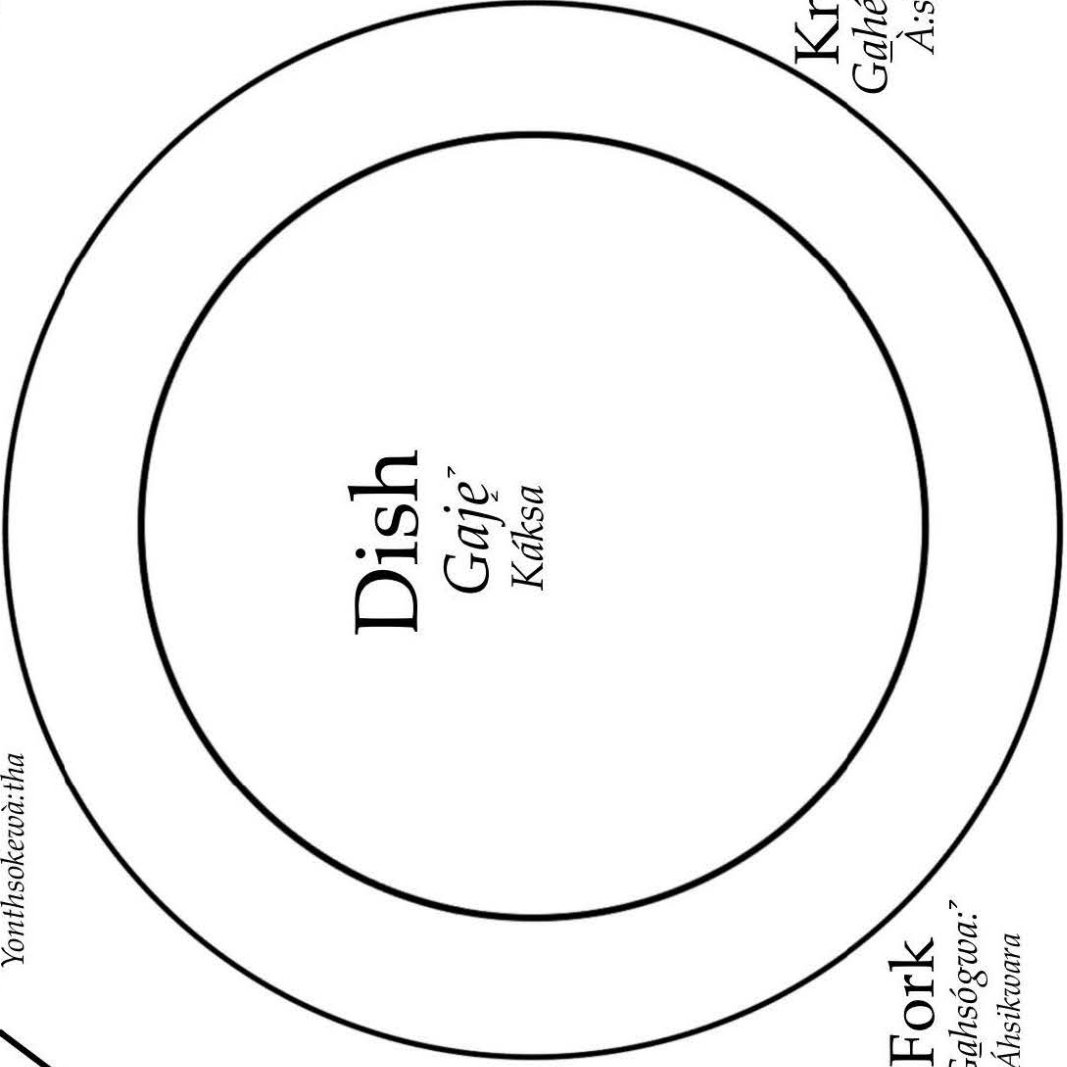
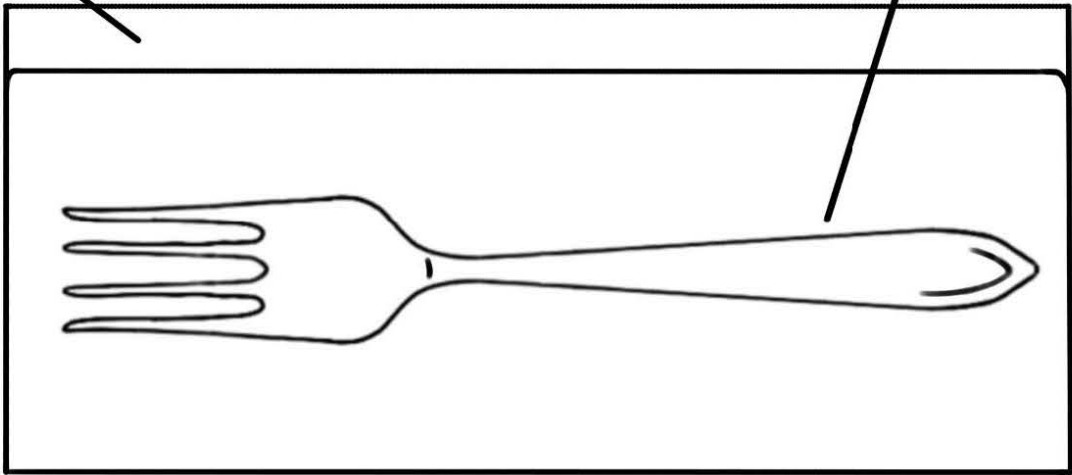

Horn Rattle
Ohstá:wa

Canoe
Kahonweyá:ón:we

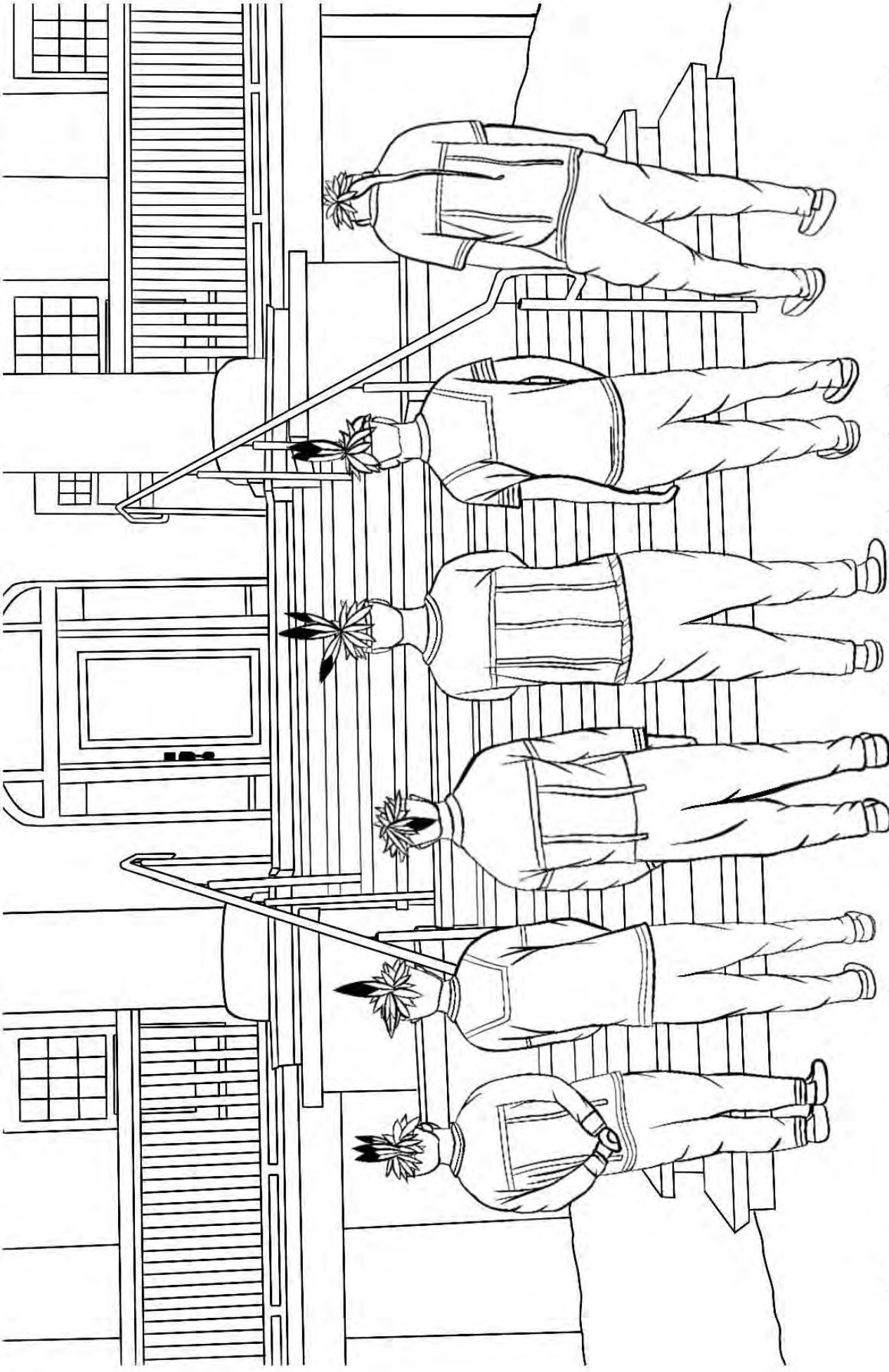
Colour Your Own Place Setting



Napkin
Qdekwagéwahta'
Yonthsokewa:tha

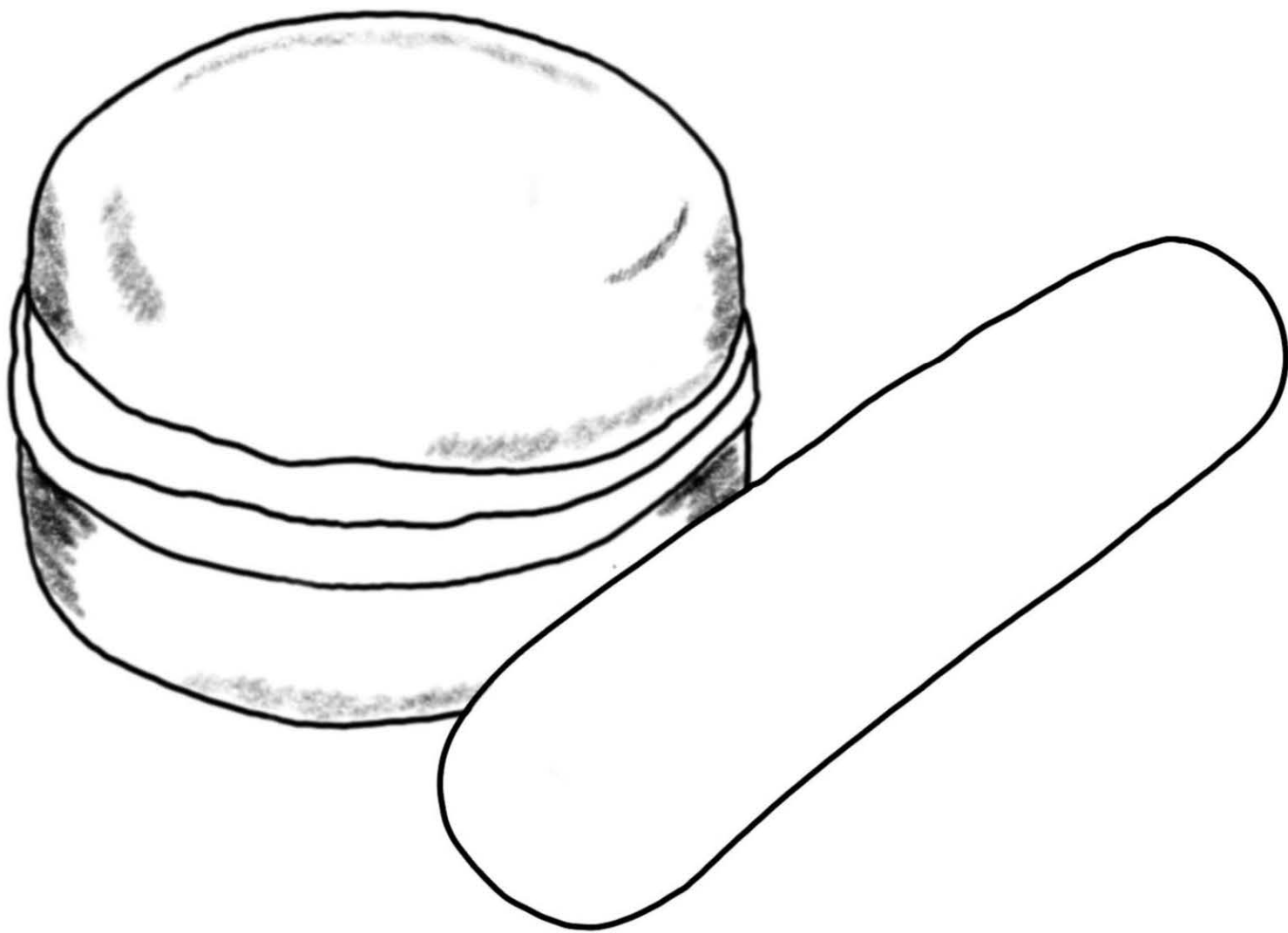


(Translations are done in Cayuga and Mohawk, respectively.)



Remembering the Children, and Survivors of Residential Schools

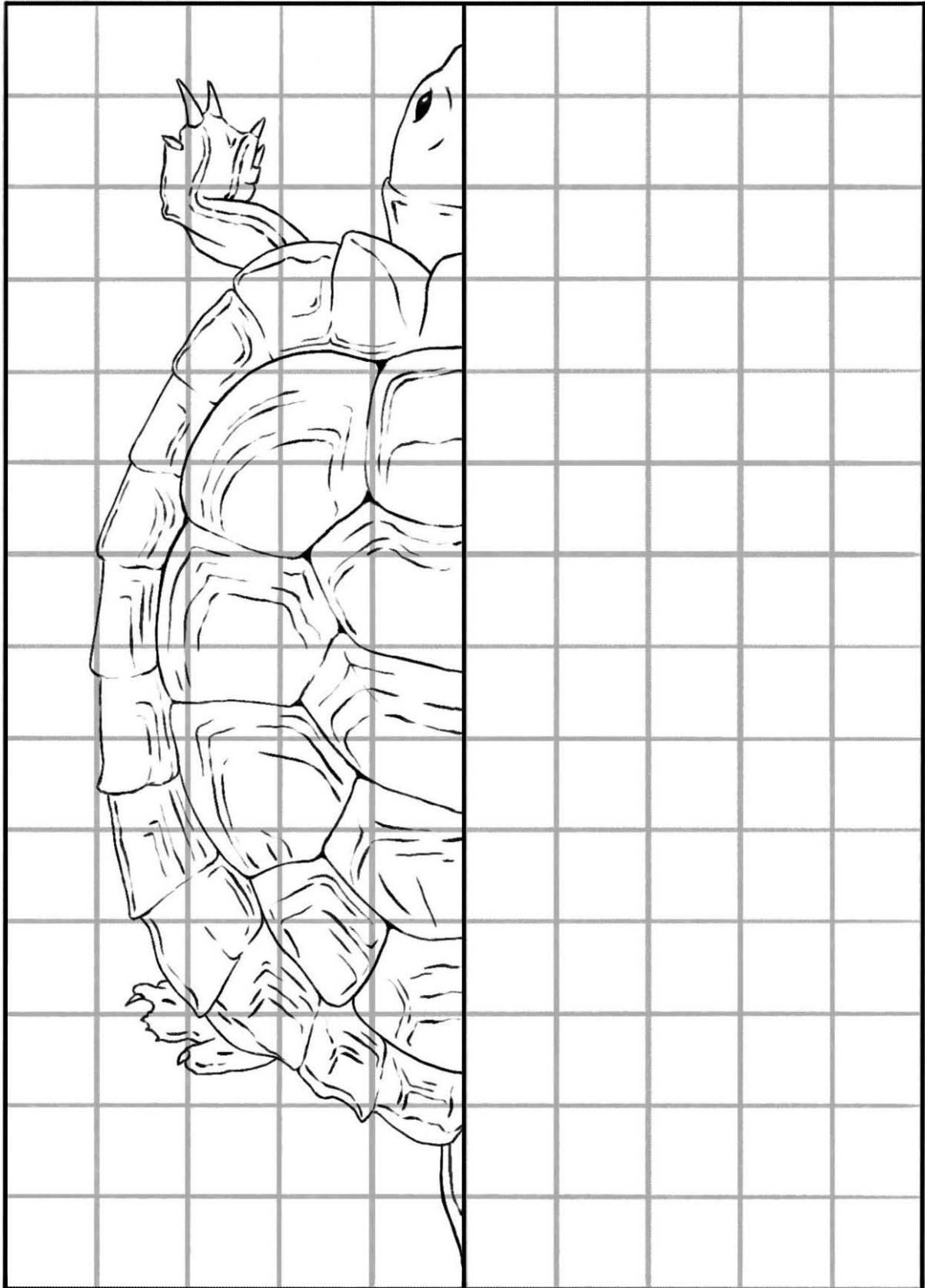
Ham & Scone



Sconedog

Grid Art

Use the grid space on the right to complete the missing side of the turtle. After completing the turtle, you can colour it in!





EVERY
CHILD
MATTERS

Sept. 30th Orange Shirt Day



SOUTH

NORTH

3

EVERYONE SMILES
IN THE SAME
LANGUAGE

4

YOU FIND BEAUTY
AND VALUE IN
MANY WAYS

2

YOU ARE
KINDHEARTED

5

YOU ARE
AMAZING

1

YOU HAVE MANY
TALENTS

6

YOU ARE
ENOUGH

A gift from the "Group of Six!"

EAST

WEST

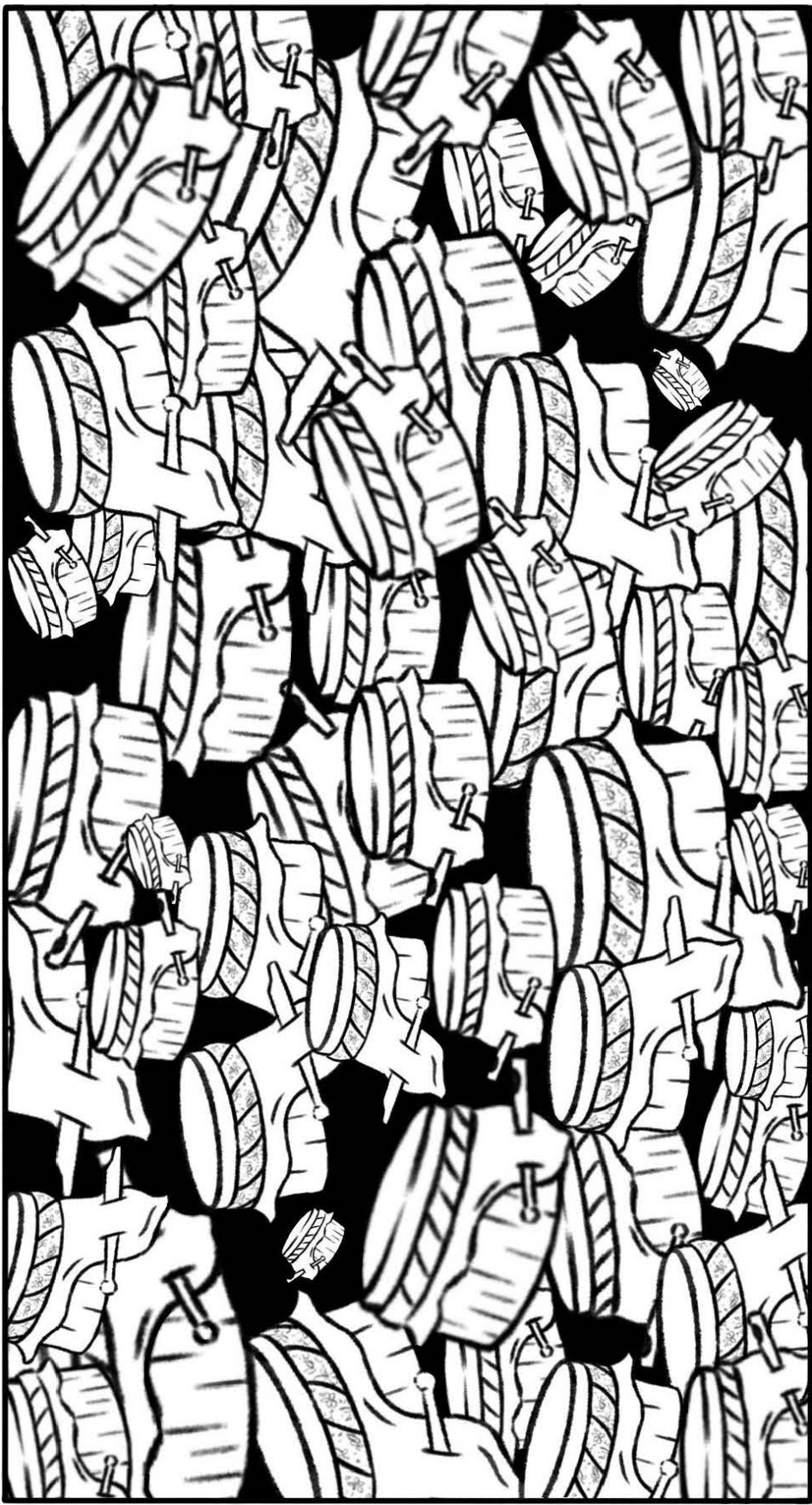
8

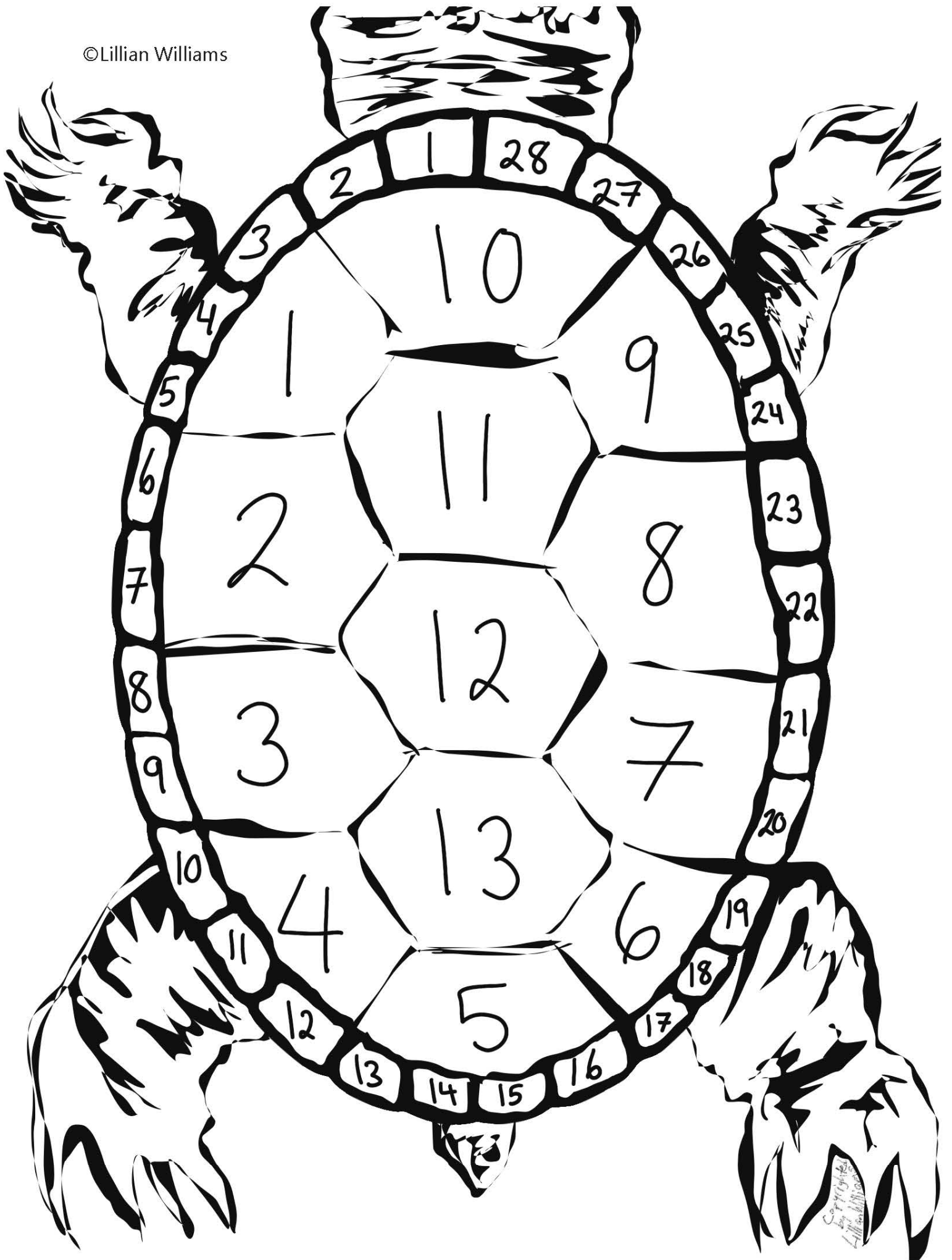
WALK GENTLY
DON'T STUB
YOUR TOE

7

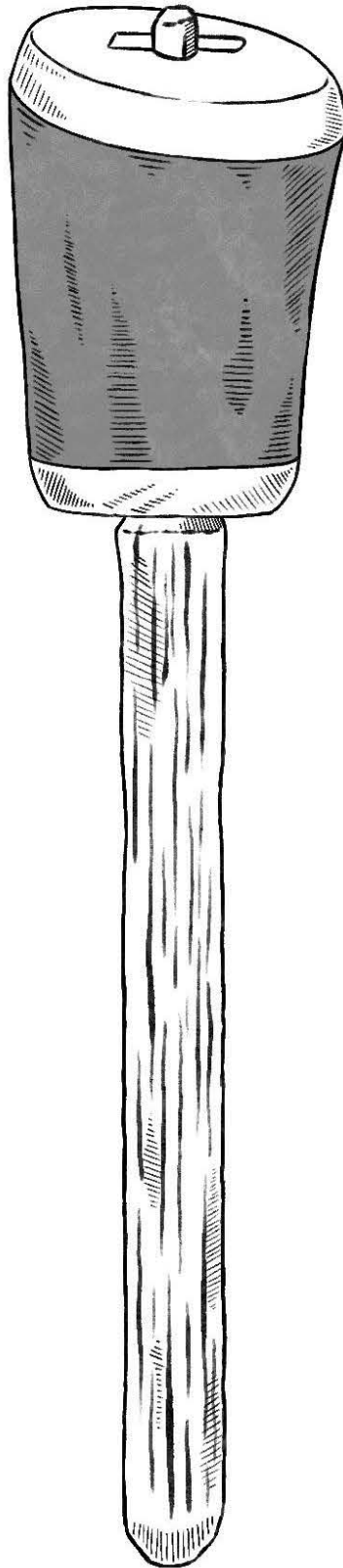
DO GREAT
THINGS TODAY

Correctly guess the number of Waterdrums,
then colour them in!









Horn Rattle

Gahsdáw'ędra'
Ohstá:wa

(Translations in Cayuga and Mohawk, respectively.)

Knó:ha

Mother

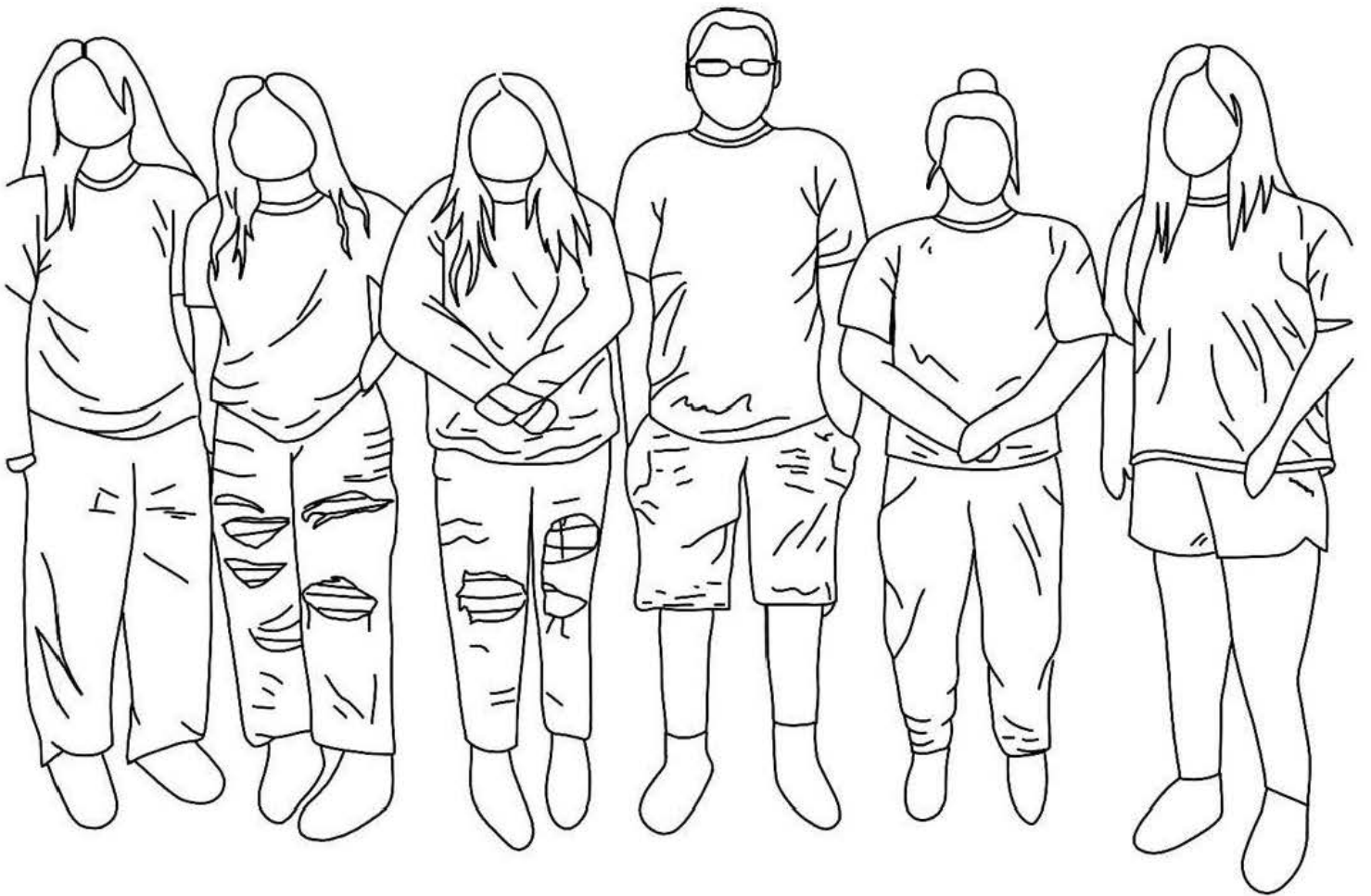


Ako'nihsténha









Many nya:węhs to our family and community who have continued to support our group since we first started 6 years ago.

-Group of Six 2022

Darlyn
Duchko

Lillian
Williams

Mami

Frankie
Wanner

mja

Sydney Thomas



Thank you to our sponsors, supporters, and volunteers.

Nyawen'kó:wa | Nya:wəh

