GROUP of SIX

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 ’ishera ’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.

Written by: ©Elizabeth Doxtater
Mohawk
corn ó:nenhste
beans orhótseri
squash onoh' onsera

The 3 Sisters

Cayuga
corn onêhê'
beans osâhe'da'
squash ohyôhs'a:ô: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.
Colour by Number
(Translations are done in Mohawk)

1 - Black - Kahòn:tsi
2 - Brown - Athëhsa
3 - Dark Brown - Wathehsəhòn:tsi
4 - Pink - Wahsén:rate
5 - Blue - Oròn:ya
6 - Green - Óhonte
7 - Dark Green - Kahontahòn:tsi
8 - Dark Blue - Karonhyahòn:tsi
9 - Orange - Otyarën: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

Daelynn Doxtater ©
CAYUGA CLANS MATCH CARD GAME
CUT, COLOUR, AND MATCH!

DUWTHSUWI: Sandpiper
NAGANYA' Gọ
BEAVER
IN CAYUGA

OSWE' GAI'YO: Hawk
HNYAGWAI
BEAR
IN CAYUGA

OTAHYO'NI: Wolf
DEWAHDE: Deer
IN CAYUGA

GODEH: Eel
GANYADE: Turtle
IN CAYUGA

TURTLE
IN CAYUGA
CAYUGA CLANS MATCHING CARD GAME

HERON IN CAYUGA  NAGANYÁ GǪ
BEAVER IN CAYUGA

Hawk in CAYUGA  HNYÁGWÁI
BEAR IN CAYUGA

Wolf in CAYUGA  DEWÁHO:DE'S
DEER IN CAYUGA

EEL IN CAYUGA  GANYÁHDE:
TURTLE IN CAYUGA

OTAHYǪ:Ị: OŚWE GAI:YO
Ó GỌ:DEH
Canoe - Kohornweyoniwe
Paddle - Akaweh
Days of the Week
(Translations are done in Cayuga and Mohawk, respectively)

Monday
Awę́dę́dá’oh
Yawententá’:’on

Tuesday
Dekni: hado’t
Tekenihaton

Wednesday
Ahséh hado’t
Ahsénhaton

Thursday
Gei: hado’t
Kayerihaton

Friday
Hwihs hado’t
Wiskhaton

Saturday
Nakdoháehs
Tsi Yenaktóhares

Sunday
Awedadágédoh
Yawentatokénhti
Drum Sketching Activity

Choose the correct drum and drumstick for the drawing and sketch the drum in the man’s hand’s.
Things You May Need:

Yehyatónhkwa:  
Pencil (Mohawk)

Ohsohkwahsón:ha:  
Coloured Pencils (Mohawk)

Yesohkwarhohstáhkwa  
Crayons (Mohawk)

Tewata’sharísas  
Scissors (Mohawk)

Tkayé:nahs  
Glue/Scotch Tape (Mohawk)

©Mya Warner
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:


©Frankie Warner
Gahsdáw'edra'  
Rattle in Cayuga Language
Kitchen Table
Word Match

Cayuga Word Bank:
Deyóhsait
Ojíke'da'
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

© Sydnie Thomas
education is valuable
education is valuable

colour the graduate and give her some flowers

©Mya Warner
Niyohontehsha

©Lillian Williams
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!

© Sydnie Thomas
MOHAVE CLANS MATCHING CARD GAME

STAYE TAYI
TAPIS TAYI

IN MOHAVE
SNIP

TSYENNYI:TON
BEAVER

IN MOHAVE

OHKWA:RI
BEAR

IN MOHAVE

OKWAHO
WOLF

IN MOHAVE

OHSKREN:TON
DEER

IN MOHAVE

TSYAWERON:KO
EEL

IN MOHAVE

A'NO:WARA
TURTLE

IN MOHAVE
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

Tekaweht

Ahtsokta’

A’tkolyaht

Canoe Paddle

Stirring-Ashes Paddle

Planting Paddle

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
Onödowá’ga:\nOnontowane ūčka

Tuscarora
Dahsgaó:we\nTahskaró:ren

Cayuga
Gayogohón=? Gayohkwenhá:ka

Onondaga
Onödagehόn=? Onontà:kehá:ka

Oneida
Onëyotga:\Onenye:te ūčka

Mohawk
Ganye’gehόn=? Kanyen’kehá:ka

© Frankie Warner
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!)

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.)

Tip: They look even cooler in sunlight. Just make sure you don’t leave it in the sun for long periods of time!

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

Tehonttsikhwa’ek’š - Lacrosse

Daelynn Doxtater ©
Indigenous Languages Day!
March 31st!

Kawahí:ka
(Mohawk)

Onondagega
(Onondaga)

Gayogohó:no
(Cayuga)

Onyota:á:ka
(Oneida)

Onondowága
(Seneca)

Skarú:re
(Tuscarora)
Moccasins

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

© Frankie Warner
EVERY CHILD MATTERS

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.

© Sydnie Thomas
Knó:ha

“My Mother” in Cayuga Language

© Sydnie Thomas
Bookmarks

(Signatures are done in Cayuga and Mohawk, respectively)

Squash
Oonymo:n'ha:ge:hn
Onon'onsera

Beans
Oshene'da
Ohsdoteta

Corn
Onen'ho
Omenhsete
GAÁHĐRÁ

Basket in Cayuga Language
Storyteller, drinking tea.
Make your own medallion!
Colour Your Own Place Setting

Dish

Knife

Fork

Napkin

Cup

Spoon

(Translations are done in Cayuga and Mohawk, respectively.)
Remembering the Children, and Survivors of Residential Schools

Mohawk Institute Residential School
Ham & Scone

© Mya Warner
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!

© Frankie Warner
EVERY CHILD MATTERS

Sept. 30th Orange Shirt Day
Every Child Matters

A gift from the “Group of Six!”
Correctly guess the number of Waterdrums, then colour them in!
Horn Rattle
Gahsdáw'êdra'
Ohstá:wa

(Translations in Cayuga and Mohawk, respectively.)
Knó:ha
Mother

Ako’nihsténha

©Mya Warner
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

[Signatures of group members]
Thank you to our sponsors, supporters, and volunteers.

Nyawen’kó:wa | Nya:węh