Native American Resources

These resources were researched for my own background knowledge in delivering the sessions and used to enhance the experience of the pupils. Some of the resources were used for specific activities detailed in the session plans or were used by the pupils for inspiration and talking points during sessions and free play and back at school.

**Journey Sticks and Talking Sticks**

**The Talking Stick is based on Native American Tradition**

The Talking Stick was a method used by Native Americans, to let everyone speak their mind during a council meeting, a type of tribal meeting. According to the indigenous American's tradition, the stick was imbued with spiritual qualities that called up the spirit of their ancestors to guide them in making good decisions. The stick ensured that all members, who wished to speak, had their ideas heard. All members of the circle were valued equally.

Dr. Locust, at the American Research and Training Center in Tucson, Arizona, describes the talking stick, according to Native American tradition:

"The talking stick has been used for centuries by many Indian tribes as a means of just and impartial hearing. The talking stick was commonly used in council circles to decide who had the right to speak. When matters of great concern would come before the council, the leading elder would hold the talking stick, and begin the discussion. When he would finish what he had to say, he would hold out the talking stick, and whoever would speak after him would take it. In this manner, the stick would be passed from one individual to another until all who wanted to speak had done so. The stick was then passed back to the elder for safe keeping." (Locust, 1998)

**Talking Stick Rules**

There are rules about using the talking stick, which Locust states:

"Whoever holds the talking stick has within his hands the power of words. Only he can speak while he holds the stick, and the other council members must remain silent. The eagle feather tied to the stick gives him the courage and wisdom to speak truthfully and wisely. The rabbit fur on the end of the stick, reminds him that his words must come from his heart." (Locust, 1998)


In many countries people have developed the idea of creating a journey stick to help them tell the story of their journey to others. It involves tying objects and colours to a stick that represent different experiences, feelings or parts of the journey.
**Journey sticks**

When Australian Aboriginals went on their journeys they collected things and tied them to a stick in chronological order. After a long time they finally returned to their people. Referring to the objects attached to their stick, they were able to remember their journey and recount the stories. This formed a verbal map which described the journey to someone who wasn’t there. It was a very personal way of recording their journey and unlike a map, there was no right or wrong way in the lesson plan on the next sheet it is important to emphasise that it is each child’s individual view of the journey that is being recorded.

**Talking sticks**

Australian Aboriginals used talking sticks as a means of ensuring just and impartial council meetings. According to tradition, he who holds the Talking Stick has the power of words. Only that person can speak whilst others remain silent and listen. Usually a speech was prepared before the meeting so as not to take up too much time and bore the spirits!
Native American naming traditions, vary greatly from tribe to tribe and are frequently determined by nature, , animals, character, etc. This is evident in the Miwok tribe’s custom of using water names, often chosen by the way the stream flowed when a baby was born. The Southwest Hopis have a mystic tradition of placing an ear of corn, representing Mother Earth, close to a newborn baby. Twenty days after the birth of a baby, corn is rubbed over it's body while the baby, held to face the rising sun, is named when the first ray of sun hits it's forehead.

The Navajos give great powers to their names. A Navajo name is deemed so precious that it is only used during ceremonies, meaning a day-to-day conversation in a Navajo family may go something like “Mother, go get Son.” The Salish tribe follows a “naming trail” in which the name given to a baby by his parents at birth (usually a virtue or trait the parents hope for the baby) and is eventually replaced during adolescence with another name which is given by the tribal leader at a ceremony called the Jump Dances. This name normally signifies a gift or strength for which the child is known. Similarly, as an adult, another name might be granted, but this name would reflect expectations or something for the person to live up to

Traditionally without family names, the Sioux (Lakota, Nakota and Dakota) have a complicated naming system with six classes of names: birth order, honour, special deed, nicknames, secret and spirit names. The first name was given based on the gender and birth position of the child, and a person could have several names during his lifetime. Names were adapted to the individual at the time they were given to them. For example, it is said that Chief Sitting Bull was called “Jumping Badger” as a boy, but also nicknamed “Slow” because he took extra time to do things. It is common practice today to use kinship terms, such as uncle or grandfather, for people who are not related to show respect.

Among the Cherokees, many did not take a surname until around the time of the Civil War. If they served during that war the army required two names and either “gave” them an anglicized name or they picked one. In summary, Native American naming customs cover a wide range of traditions and vary from Nation to Nation and this holds true in modern times as well as in days gone by. If visitors would like to add their comments, please do so by sending an e-mail to letters to the editor.

http://sweetgrasstraditions.tripod.com/customs.html

Native American Baby Names: The Explanation
Well, it really depends what kind of name you are looking for. If you want a traditional Native American name, you will need to speak to an elder or religious leader in the tribal community you are associated with. Every Native American tribe has slightly different naming traditions. In many, a true name is not given until after a baby is born, not until the child reaches puberty in some cases. In other tribes babies must be given names from their parents’ own family or clan. Traditional American Indian names are often spiritually divined, unique to each individual, and/or related to an accomplishment, rite of passage, dream, or life event. Obviously, this is not something you are going to be able to replicate online, in a baby book, or from strangers. There is no way to get a traditional Indian name other than from an older family member, tribal religious leader, or an elder who has met you and probably your child in person. http://www.native-languages.org/baby.htm
Red Cloud – Warrior from the Sioux tribesman.
Cochise – (pronounced K-you Ch-Ish) Apache leader resisted the Mexicans and Americans in the 19th Century
Maria TallChief – became a well known ballerina with the New York City Ballet
Squanto – Assisted the Pilgrims in their first harsh winter. Kidnapped and taken to England. Tribe wiped out by the plague
Crazy Horse – Lakota tribe – Real name Thasuka Witko which literally means “His Horse is Crazy”. Birth name was Cha-O-Ha meaning “in the wilderness” also called “curly”. Led a combined Lakota and Cheyenne group fighting against General George Crooks’s English and Crow and Shoshone warriors. Opposed US Government in their decisions on handling Indian affairs
Sacajawea – She accompanied Meriwether Lewis and William Clark during their western United States discoveries. From the Shoshone tribe with the name “Agaidika” – meaning ‘salmon eater’. Face appears in the dollar coin.
Will Rogers – Cherokee Cowboy. In world record books for throwing three lasso ropes at once – one round horses neck, one around rides and third around all four of horses legs. Actor, social commentator, comedian, presidential candidate, made films, newspapers.
Pontiac – Ottawa tongue known as Obwandiyag. Defended the Great Lakes Region from the British Troop invasion. Too Fort Detroit at the Battle of Bloody Run.
Geronimo – Chiricahua “One who yawns” – a Chiricahua Apache defended his people from the US encroachment for over 25 years. Not a chief but a military and spiritual leader. Followed Apache tradition and had 6 wives.
Techumseh – name means “Panther in the Sky” – Shawnee leader. Helped disparate tribes folk maintain hold on their lands.
Sitting Bull – first named – “Slon-he” meaning Slow as be took extra time to do things as a boy. Then called “Jumping Badger” as he got older. Medicine and holy man. Very famous – victory at the Battle of Little Bighorn against Custer.
Black Hawk – Not a traditional tribe chief but a War Chief. Sauk Tribe name is Makataimeshekiaakiak meaning “Be a large black hawk”
Sequoia – Accounts of having grown up in Tuskegee, Tenessee. Name Sequoyha (S-si-quo-ya in Cherokee) Silversmith and invented the Cherokee Syllabry – inventors of a writing system.
Pocahontas – Native American woman who married an Englishman John Rolfe and became a celebrity in London. Pocahontas was a childhood nickname referring to her frolicksome nature.
Hiawatha – Hentry Wadworth Longfellow wrote the story “The Song of Hiawatha” – thought he was a great peacemaker and spiritual guide.

Native American Names list:
http://www.bchealth.com/services/birthcenter/nativeambabynames.shtml
Indian Campfire game –

Copy of one found in California and Oregon tribes. How to make on http://www.youtube.com/watch?v=U0obm-P2xlk

You need:
- 4 game sticks – two designs
- 20-25 counting reward pieces for keeping track of points – stones, shells, pine cones, cut pieces of wood.

How to play:
- Sit in a circle in a relatively flat area
- First player drop the game sticks down
- 2 designs land face up – 2 designs face down = 1 reward
- All designs face up = 2 rewards
- All designs face down = 2 rewards
- 2 designs the same land face up – the other two face down = 3 rewards
- Any combination of 3 and 1 (three up and one down or three down and 1 up) = 0 points
- If you win reward pieces play again
- If you don’t win any rewards pass the game sticks to the next person in the circle.
- Keep going until all of the reward pieces are gone. See who has the most rewards

Native American Rattle:

Similar to those made by the Native American Tribes in the Great Plains Area. How to make video available at http://www.youtube.com/watch?v=AViDU1fLil8

Music connected to religion, dances and rituals. Music used extensively at tribal events and a tribal bond. Music comes from the spirits and gods and is thought to give people supernatural abilities. People musically skilled very admired within the tribes.

Northern Style – High Key
Southern Style – Lower Key

Suspension Rattle – Native Americans would have used. Deer hooves, rattlesnake rattles,, bird beaks, bones, animal claws, animal shells, natural materials

- Find a ‘Y’ shaped tree branch
- Wool, feathers, leaves, seeds, twigs etc. for decoration
- String
- Things that will make a noise
- Thread the noise making objects along the string and tie the string taught between the two upward forks of the ‘Y’ shaped twig
- Decorate the arms and handle of the rattle with wool, feathers and other materials to make it look nice.
Information Posts:
Information on Ray Mear’s Extreme Survival: Rogers Rangers
http://www.youtube.com/watch?v=a2dkHXNlgp4&NR=1

Abenaki – From New England and Quebec (Canada)

The information post would have looked a little threatening but helped travellers and other tribes to survive. A tree would be chosen.

Skull heads would be strung up by their tendons on the trunk. As the wind and rain blew it would bleach the skulls and eventually the tendons would rot and the bones fall on the ground. Therefore bones and skulls on the ground show what has not been hunted for a long time and those on the tree have been successfully hunted more recently. Gave a clue as to what was worth hunting for in the area. A ladle might be hung on the tree – an ‘open’ ladle showed that the water in the area was safe to drink, a ‘closed ladle’ showed you had to boil it first. Containers possibly made of birch bark might contain roots, vegetables, plants from the area that are edible and would show if the earth was good or not. Fruits, seeds and other useful things would show what was in season. Buried by the tree might be furs for warmth and shelter, other containers with food enough for two for a week and so on.
Native American Signs and Symbols

Animals Totems and meanings:  http://www.whats-your-sign.com/native-american-animal-symbols.html

**Otter:** Jan 20 - Feb 18
A little quirky, and unorthodox, the Otter is a hard one to figure sometimes. Perceived as unconventional, the Otter methods aren't the first ones chosen to get the job done. This is a big mistake on the part of others - because although unconventional, the Otter's methods are usually quite effective. Yes, the Otter has unusual way of looking at things, but he/she is equipped with a brilliant imagination and intelligence, allowing him/her an edge over every one else. Often very perceptive and intuitive, the Otter makes a very good friend, and can be very attentive. In a nurturing environment the Otter is sensitive, sympathetic, courageous, and honest. Left to his/her own devices, the Otter can be unscrupulous, lewd, rebellious, and isolated. See other water totems here.

**Wolf:** Feb 19 – Mar 20
Deeply emotional, and wholly passionate, the Wolf is the lover of the zodiac in both the physical and philosophical sense of the word. The Wolf understands that all we need is love, and is fully capable of providing it. Juxtaposed with his/her fierce independence – this Native American animal symbol is a bit of a contradiction in terms. Needing his/her freedom, yet still being quite gentle and compassionate – we get the picture of the "lone wolf" with this sign. In a nurturing environment the Wolf is intensely passionate, generous, deeply affectionate, and gentle. Left to his/her own devices the Wolf can become impractical, recalcitrant, obsessive, and vindictive. Click here for more wolf totem meanings.

**Falcon:** Mar 21 – Apr 19
A natural born leader, the Falcon can always be looked upon for clear judgment in sticky situations. Furthermore, the characteristics for this Native American animal symbol never wastes time, rather he/she strikes while the iron is hot, and takes action in what must be done. Ever persistent, and always taking the initiative, the Falcon is a gem of a personality to have for projects or team sports. The Falcon can be a little on the conceited side – but he/she is usually right in his/her opinions – so a little arrogance is understood. In a supportive environment the Falcon "soars" in his/her ability to maintain passion and fire in relationships, and always remaining compassionate. Left to his/her own devices, the Falcon can be vain, rude, intolerant, impatient, and over-sensitive. More information on the falcon can be found on my site here.

**Beaver:** Apr 20 – May 20
Take charge, adapt, overcome – this is the Beaver motto. Mostly business, the Beaver is gets the job at hand done with maximum efficiency and aplomb. Strategic, and cunning the Beaver is a force to be reckoned with in matters of business and combat. One might also think twice about engaging the Beaver in a match of wits – as his/her mental acuity is razor sharp. The Beaver has everything going for him/her – however tendencies toward "my way or the highway" get them in trouble. Yes, they are usually right, but the beaver of this Native American animal symbol may need to work on tact. In a nurturing environment the Beaver can be compassionate, generous, helpful, and loyal. Left to his/her own devices the Beaver can be nervous, cowardly, possessive, arrogant, and over-demanding. Learn more about the Beaver animal totem here.
**Deer** (May 21 – Jun 20)

This Native American animal symbol is the muse of the zodiac. The Deer is inspiring, lively, and quick-witted. With a tailor-made humor, the Deer has a tendency to get a laugh out of anyone. Excellent ability for vocalizing, the Deer is a consummate conversationalist. This combined with his/her natural intelligence makes the Deer a must-have guest at dinner parties. Always aware of his/her surroundings, and even more aware of his/her appearance, the Deer can be a bit self-involved. However, the Deer's narcissism is overlooked because of his/her congeniality and affability. In a supportive environment the Deer's natural liveliness and sparkly personality radiate even more. He/she is an inspiring force in any nurturing relationship. Left to his/her own devices the Deer can be selfish, moody, impatient, lazy, and two-faced. Read more about Deer animal totem meanings here.

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**Woodpecker** (Jun 21 – Jul 21)

Woodpeckers are usually the most nurturing of all the Native American animal symbols. The consummate listener, totally empathetic and understanding, the Woodpecker is the one to have on your side when you need support. Of course, they make wonderful parents, and equally wonderful friends and partners. Another proverbial feather in the Woodpecker's cap is the tendency to be naturally frugal, resourceful, and organized. In a nurturing environment the Woodpecker is of course caring, devoted, and very romantic. Left to his/her own devices the Woodpecker can be possessive, angry, jealous, and spiteful. Learn more about air and bird totems here.

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**Salmon** (Jul 22 – Aug 21)

Electric, focused, intuitive, and wholly creative, the Salmon is a real live-wire. His/her energy is palpable. A natural motivator, the Salmon's confidence and enthusiasm is easily infectious. Soon, everybody is onboard with the Salmon – even if the idea seems too hair-brained to work. Generous, intelligent, and intuitive, it's no wonder why the Salmon has no shortage of friends. This Native American animal symbol expresses a need for purpose and goals, and has no trouble finding volunteers for his/her personal crusades. In a supportive environment, the Salmon is stable, calm, sensual, and giving. Left to his/her own devices, those that bear this Native American animal symbol can be egotistical, vulgar, and intolerant of others. See symbolic meaning of fish here.

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**Bear** (Aug 22 – Sep 21)

Pragmatic, and methodical the Bear is the one to call when a steady hand is needed. The Bear's practicality and level-headedness makes him/her an excellent business partner. Usually the voice of reason in most scenarios, the Bear is a good balance for Owls. The Bear is also gifted with an enormous heart, and a penchant for generosity. However, one might not know it as the Bear tends to be very modest, and a bit shy. In a loving environment this Native American animal symbol showers love and generosity in return. Further, the Bear has a capacity for patience and temperance, which makes him/her excellent teachers and mentors. Left to his/her own devices the bear can be skeptical, sloth, small-minded and reclusive. Read more about the Native American bear here.
**Crow/Raven:** Sep 22 – Oct 22

Highly enthusiastic, and a natural entrepreneur, the Crow is quite a charmer. But he/she doesn't have to work at being charming – it comes easily. Everyone recognizes the Crow's easy energy, and everyone turns to the Crow for his/her ideas and opinions. This is because the Crow is both idealistic and diplomatic and is quite ingenious. In nurturing environments this Native American animal symbol is easy-going, can be romantic, and soft-spoken. Further, the crow can be quite patient, and intuitive in relationships. Left to his/her own devices, the Crow can be demanding, inconsistent, vindictive, and abrasive. Learn more about Native American lore surrounding the Raven here on my blog post. Also see Magpie Totem Meanings here.

**Snake/Serpent:** Oct 23 – Nov 22

Most shamans are born under this Native American animal symbol. The Snake is a natural in all matters of spirit. Easily attuned to the ethereal realm the Snake makes an excellent spiritual leader. Also respected for his/her healing capacities, the Snake also excels in medical professions. The Snake's preoccupation with matters intangible often lead others to view them as mysterious, and sometimes frightening. True, the Snake can be secretive, and a bit dark – he/she is also quite sensitive, and caring. In a supportive relationship the cool Snake can be passionate, inspiring, humorous, and helpful. Left to his/her own devices, the Snake can be devious, violent, and prone to abnormal mood swings. Learn more about the snake as a totem animal here.

**Owl:** Nov 23 – Dec 21

Changeable and mutable as the wind, the Owl is a tough one to pin down. Warm, natural, with an easy-going nature, the Owl is friend to the world. The bearer of this Native American animal symbol is notorious for engaging in life at full speed, and whole-hearted loves adventure. This can be to his/her detriment as the Owl can be reckless, careless, and thoughtless. Owls make great artists, teachers, and conservationists. However, due to his/her adaptability and versatility – the Owl would likely excel in any occupation. In a supportive, nurturing environment the Owl is sensitive, enthusiastic, and an attentive listener. Left to his/her own devices, the Owl can be excessive, overindulgent, bitter, and belligerent. Learn more about Owl totem meanings here.

**Goose:** Dec 22 – Jan 19

If you want something done – give it to the Goose. Persevering, dogged, and ambitious to a fault, the Goose sets goals for accomplishment, and always obtains them. The goose is determined to succeed at all cost – not for the approval of other – but those with this Native American animal symbol competes with his/her own internal foe. Driven is the watchword for the Goose's dominating personality trait – which makes them excellent in business and competitive sports. When tempered with supportive, nurturing family and friends, the Goose excels in all things he/she attempts. In a loving environment the Goose can be very passionate, humorous, gregarious, and even sensual. However, lead to his/her own deives, the Goose may fall into obsessive or addictive behaviors that will inevitably be his/her demise. Learn more about the Goose as an animal totem here.
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**Northern Native American**
A postcard. "AMERICAN INDIAN SYMBOLS and their meanings. The earliest writings of the American Indians were those of signs and symbols. These symbols are always apparent in their handicraft and jewellery."

http://www.geocities.com/ctesibos/symbols/native-american.html
Totem Poles

DEFINITION: Totems originally were a series of emblems representing a Northwest Native family-clan, their kinship system, dignity, accomplishments, prestige, adventures, stories, rights and prerogatives.

http://users.imag.net/~sry.jkramer/nativetotems/basics.htm

The following are general references of Totem Pole symbols. Interpretation of the symbols varies among the Native Peoples.

Raven - The mercurial trickster of Northwest Coast Native lore. Curious and mischievous, often misbehaving but never boring.

Sea Turtle - This totem is representative of Mother Earth.

Thunderbird - A mythological bird known to manifest the rolling of thunder while beating its wings and creating lightening when blinking its eyes. Known to kill whales.

Eagle - Intelligent and resourceful. He rules the sky and is able to transform himself into a human.

Wolf - Very powerful totem who can help people that are sick or in need.

Bear - A teacher symbol as it is believed that Bear taught the People to catch salmon and pick berries.

Frog - Known for bringing wealth and is associated with Copper Woman. In another myth, frog was held down in fire, when it burst lava flowed and engulfed an entire village.

Otter - The otter is a mischievous creature that is also a symbol of laughter, curiosity, grace, and empathy.

Salmon - The salmon symbolizes instinct, persistence, and determination.

Owl - The owl is a very respected animal and is thought to symbolize the souls of the departed.

http://www.gullitotempoles.com/TotemPoleSymbols.html

Totem poles are monumental sculptures carved from large trees, usually cedar, but mostly Western Red Cedar, by cultures of the Indigenous peoples of the Pacific Northwest Coast of North America. The word "totem" is derived from the Ojibwe word odoodem, "his kinship group".

Being made of cedar, which decays eventually in the rainforest environment of the Northwest Coast, few examples of poles carved before 1900 exist. Noteworthy examples include those at the Royal British Columbia Museum in Victoria, BC and the Museum of Anthropology at UBC in Vancouver, BC, dating as far back as 1880. And, while 18th century accounts of European explorers along the coast indicate that poles certainly existed prior to 1800, they were smaller and few in number. In all likelihood, the freestanding poles seen by the first European explorers were preceded by a long history of monumental carving, particularly interior house posts. Eddie Malin (1986) has proposed that totem poles progressed from house posts, funerary containers, and memorial markers into symbols of clan and family wealth and prestige. He argues that pole construction
centered around the Haida people of the Queen Charlotte Islands, from whence it spread outward to the Tsimshian and Tlingit, and then down the coast to the tribes of British Columbia and northern Washington. This is supported by the photographic history of the Northwest Coast and the deeper sophistication of Haida poles. The regional stylistic differences between poles would then be due not to a change in style over time, but to application of existing regional artistic styles to a new medium. Early-20th-century theories, such as those of the anthropologist Marius Barbeau who considered the poles an entirely post-contact phenomenon made possible by the introduction of metal tools, were treated with skepticism at the time and are now discredited.

Meaning and purpose

From left to right, the One-Legged Fisherman pole, the Raven pole, and the Killer Whale pole in Wrangell, Alaska.

The meanings of the designs on totem poles are as varied as the cultures that make them. Totem poles may recount familiar legends, clan lineages, or notable events. Some poles celebrate cultural beliefs, but others are mostly artistic presentations. Certain types of totem poles are part of mortuary structures, and incorporate grave boxes with carved supporting poles, or recessed backs for grave boxes. Poles illustrate stories that commemorate historic persons, represent shamanic powers, or provide objects of public ridicule. "Some of the figures on the poles constitute symbolic reminders of quarrels, murders, debts, and other unpleasant occurrences about which the Indians prefer to remain silent... The most widely known tales, like those of the exploits of Raven and of Kats who married the bear woman, are familiar to almost every native of the area. Carvings which symbolize these tales are sufficiently conventionalized to be readily recognizable even by persons whose lineage did not recount them as their own legendary history." (Reed 2003). House front poles were meant to show the success of the families.

Totem poles were never objects of worship. The association with "idol worship" was an idea from local Christian missionaries, who would have seen their association with Shamanism as being an occult practice. The same assumption was made by very early European explorers, but later explorers such as Jean-François de La Pérouse noted that totem poles were never treated reverently; they seemed only occasionally to generate allusions or illustrate stories and were usually left to rot in place when people abandoned a village.
Totem poles at the Museum of Anthropology at the University of British Columbia.

Vertical order of images is widely believed to be a significant representation of importance. This idea is so pervasive that it has entered into common parlance with the phrase "low man on the totem pole." This phrase is indicative of the most common belief of ordering importance, that the higher figures on the pole are more important or prestigious. A counterargument frequently heard is that figures are arranged in a "reverse hierarchy" style, with the most important representations being on the bottom, and the least important being on top. Actually there have never been any restrictions on vertical order, many poles have significant figures on the top, others on the bottom, and some in the middle. Other poles have no vertical arrangement at all, consisting of a lone figure atop an undecorated column.

http://en.wikipedia.org/wiki/Totem_pole
How the Red Bird Got His Color:
http://www.powersource.com/cocinc/articles/redbird.htm
retold by Barbara Shining Woman Warren

Cherokee Words:

- wolf wa-ya
- raccoon gv-li
- bird tsi-s-qua
- brown u-wo-di-ge
- red gi-ga-ge
- red bird to-tsu-wa

Gv-li loved to tease wa-ya. One day gv-li teased wa-ya so much that wa-ya became very angry. Wa-ya began to chase gv-li through the woods. Gv-li, being the clever animal that he is, kept ahead of wa-ya.

Gv-li came to a river. Instead of jumping in the river, he quickly climbed a tall tree and peered over a branch to see what wa-ya would do next.

When wa-ya came to the river, he saw the reflection of gv-li in the water. Thinking that it was gv-li, wa-ya jumped in and tried to catch him. Wa-ya continued to search for gv-li for such a long time that he became so tired he nearly drowned. Finally, tired and exhausted, wa-ya climbed up the river bank and fell fast asleep. After a while, gv-li quietly climbed down the tree and slipped over to the sleeping wa-ya. While wa-ya slept, gv-li began to plaster the eyes of wa-ya with mud. Then when he had finished, gv-li ran off through the woods laughing to himself thinking of the clever trick he had played.

Later, wa-ya woke up. He began to whine, "Oh, someone please help me. I can't see. I can't open my eyes." But no one came to help him.

At long last, u-wo-di-ge tsi-s-qua heard the cries of wa-ya. He flew over to wa-ya and landed on his shoulder. He said, "What's the matter Brother Wolf? Can I help you?" wa-ya cried, "I can't open my eyes. Oh, please help me to see again." U-wo-di-ge tsi-s-qua said, "I'm just a little brown bird but I will help you if I can." Wa-ya said, " u-wo-di-ge tsi-s-qua, if you can help me to see again, I will take you to a magic rock that oozes red paint. We will paint your feathers gi-ga-ge."

U-wo-di-ge tsi-s-qua began pecking away at the dried mud on the eyes of wa-ya. Soon wa-ya could open his eyes again. True to his promise wa-ya said, "Thank you, my brother; now jump up onto my shoulder." Away they ran through the woods to the rock that oozed red paint.

When they came to the rock, wa-ya reached up and plucked a twig from a tree branch. He chewed the end of the twig until it was soft and pliable like the end of a paint brush. Then he dipped the end of the twig into the red paint and began to paint the feathers of u-wo-di-ge tsi-s-qua.

When all of his feathers were gi-ga-ge, tsi-s-qua flew off to show his family and friends how beautiful he was. That is why, from that day to this, you can see to-tsu-wa flying around the woods in Cherokee country.
Long, long ago, animals and trees talked with each other, but there was no fire at that time.

Fox was most clever and he tried to think of a way to create fire for the world. One day, he decided to visit the Geese, te-tl, whose cry he wished to learn how to imitate. They promised to teach him if he would fly with them. So they contrived a way to attach wings to Fox, but cautioned him never to open his eyes while flying.

Whenever the Geese arose in flight, Fox also flew along with them to practice their cry. On one such adventure, darkness descended suddenly as they flew over the village of the fireflies, ko-na-tcica. In midflight, the glare from the flickering fireflies caused Fox to forget and he opened his eyes--instantly his wings collapsed! His fall was uncontrollable. He landed within the walled area of the firefly village, where a fire constantly burned in the centre.

Two kind fireflies came to see fallen Fox, who gave each one a necklace of juniper berries, katl-te-i-tse.

Fox hoped to persuade the two fireflies to tell him where he could find a way over the wall to the outside. They led him to a cedar tree, which they explained would bend down upon command and catapult him over the wall if he so desired.
That evening, Fox found the spring where fireflies obtained their water. There also, he discovered coloured earth, which when mixed with water made paint. He decided to give himself a coat of white. Upon returning to the village, Fox suggested to the fireflies, "Let's have a festival where we can dance and I will produce the music."

They all agreed that would be fun and helped to gather wood to build up a greater fire. Secretly, Fox tied a piece of cedar bark to his tail. Then he made a drum, probably the first one ever constructed, and beat it vigorously with a stick for the dancing fireflies. Gradually, he moved closer and closer to the fire.

Fox pretended to tire from beating the drum. He gave it to some fireflies who wanted to help make the music. Fox quickly thrust his tail into the fire, lighting the bark, and exclaimed, "It is too warm here for me, I must find a cooler place."

Straight to the cedar tree Fox ran, calling, "Bend down to me, my cedar tree, bend down!"

Down bent the cedar tree for Fox to catch hold, then up it carried him far over the wall. On and on he ran, with the fireflies in pursuit.

As Fox ran along, brush and wood on either side of his path were ignited from the sparks dropping from the burning bark tied to his tail.

Fox finally tired and gave the burning bark to Hawk, i-tsarl-tsu-i, who carried it to brown Crane, tsi-nes-tso-l. He flew far southward, scattering fire sparks everywhere. This is how fire first spread over the earth.
Fireflies continued chasing Fox all the way to his burrow and declared, "Forever after, Wily Fox, your punishment for stealing our fire will be that you can never make use of it for yourself."

For the Apache nation, this too was the beginning of fire for them. Soon they learned to use it for cooking their food and to keep themselves warm in cold weather.
Forest Tokens:
To award to each other or to self for achievements, successes and congratulations

Boundary Marker signs:
Native American symbol for warding off evil spirits hung at boundary points around site.

Name tags
Example of name tags hung around boundary for activity and tied to journey sticks
Deer tracks and rabbit tracks
For tracking game reward
Treat the Earth and all that dwell therein with respect
| Remain close to the Great Spirit | ![Totem Pole](https://via.placeholder.com/150)

| Show great respect for your fellow beings | ![Totem Pole](https://via.placeholder.com/150)
Work together for the benefit of all Mankind 😊
Give assistance and kindness wherever needed

Do what you know to be right
- Look after the well-being of Mind and Body

- Dedicate a share of your efforts to the greater Good
Be truthful and honest at all times.

Take full responsibility for your actions.
<table>
<thead>
<tr>
<th>Treat the earth well, It was not given to you by your parents, It was loaned to you by your children. Native American Proverb</th>
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<tr>
<td>All things share the same breath - the beast, the tree, the man, the air shares its spirit with all the life it supports. Chief Seattle</td>
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| May the warm winds of Heaven blow softly on your home,  
| And the Great Spirit bless all who enter there.  
| May your mocassins make happy tracks in many snows,  
| And may the rainbow always touch your shoulder.  
| Cherokee Blessing |

| All plants are our brothers and sisters. They talk to us and if we listen, we can hear them.  
| Arapaho |
| We will be known forever by the tracks we leave.  - *Dakota*  
| A good chief gives, he does not take.  - *Mohawk* |
| Take only what you need and leave the land as you found it.  - *Arapaho* |

*Two powerful symbols of strength.*