



Dakota Tiwahe

Beyond Oppression

About 15 years ago a group of Dakota men and women gathered to learn the Dakota language. They were all adults, educated and enjoyed life long careers in their respective areas. Despite this they all agreed that something was amiss in their lives.

We were told not to be Dakota

We were told not to speak Dakota

We were told not to be who we are

Learning the language started with them bringing gifts of different coffees, teas, pastries, hugs and how grateful they were for the opportunity to learn the Dakota language. About 7 or 8 months later the gifts stopped. The hugs were far and few between. Cliques were formed. Some didn't bother to show up and no reason was given. Fridays were set aside for field trips. Complete with a 15 passenger van and money for lunch. In all, 2 field trips were taken.

Today, dormant feelings of fear and shame interfere with reclaiming the language and identity as Dakota peo-

ple. Our collective intergenerational trauma appears when the memory of language awakens.

Later, almost a year after it was started, a test was given. The results confirmed that the Dakota language was, indeed, a sacred language.

Learning the Dakota language requires courage because revisiting the oppression and pain of our ancestors is required. Through teaching the Dakota language to the Dakota people we've found a break in the hoop.

We need tools for healing. We need to be psychologically and spiritually empathetic, providing the quality of support necessary to transport the wall of history that separates our adopted identity from our true identity.

We have a lot of healing to do. This is one way.

Mitakuyapi owasin.

*Glen Wasicuna
Dakota Language
Educational Director*

Wazušteçaša Wi
Strawberry Moon



OUR MISSION

To preserve
Dakota as a
living language,
and through it,
transmit Dakota
lifeways to
future generations.

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Wikoska Program

This month the wikoska participated in multiple activities including a naming ceremony and the Girls Best conference. They also had the opportunity to make their own ceremonial ribbon dresses and learn about the origin of Cansayapi. At a wikoska meeting, Vanessa Goodthunder, taught them about what Cansayapi meant. She told them that Cansayapi meant "where they paint/make the trees red". She told them the story about how the Lower Sioux area got that name. Later, the wikoska, were taught how to sew and

make ribbon dresses from Laverne Goodthunder and Lisa Nez. They each had previously picked out the fabric and ribbons on a previous day. When they started, Vanessa Goodthunder, gave them a brief overview of what to expect at their naming ceremony. The first day they worked on it they got quite a bit done but most were able to take them home and finish working on them there.

Susan Bucholz
Wikoska



Naming Ceremony

On, May 10th, five of the wikoska received their Dakota names. The day before the ceremony, the drummers and others who were involved took part in a sweat. They were able to take time to reflect on the names that would be given to each of the wikoska. When the day of the ceremony finally came, the

wikoska came and helped prepare some of the food. Their friends and family started arriving and they were each told what to expect throughout the day. When the ceremony began, Joe Circlebear, started off by having a prayer. During a ceremony each of the wikoska's godmother tied their plumes

and medicine wheels into their hair. After the ceremony, the wikoska were taught how to care for their medicine wheels. They later went to spend the rest of the day with their families.

Susan Bucholz
Wikoska

Wicinyanna

This month with our wicinyanna has been filled with achievement and celebration. The girls have put in the final touches to their beading projects and it is wonderful to see all the beautiful designs and colors that represent the wicinyanna. The best part with the completion of this project was seeing the girls' joy in creating something so beautiful with their own hands; hopefully the skills we taught them will be ones that they will always use in life.

Sewing is always a needed skill and one day they may pass that skill on to their daughters. Luckily, after all the hard work the wicinyanna have put in we thought to give them a little treat. Since this month is the last month with the wicinyanna program we thought to throw them a party to show how much we have enjoyed teaching them, and sometimes them teaching us. The party was also a celebration for three of the wikoska that are graduating high school

on May 25th; Belva, Susan, and Halie. At the party we did some fun activities while waiting for supper to be prepared. After supper everyone enjoyed a big slice of delicious cake and had some very interesting conversations. Needless to say the wikoska can't wait until next year when the wicinyanna program starts up again!

Halie Wilhelmi
Wicinyanna

Tiwahe Gathering

Haŋ Mitakuyepi,

This month at the tiwahe gathering, we split up into two groups, one group was the wakaŋyeža (the children) and the other group was everyone else like the wiŋyaŋ (women), wičašta (men), wičoška (young women), koška (young men), winuħcadaŋ (older women), and wičaħcadaŋ (older men). We did this because the Tiwahe Gatherings are growing in numbers and we wanted to make sure we have a chance to have everyone speak and get their time to share. The group of wakaŋyeža learned some new wičoie (words) like how to say birds, colors, and what they do, for example kiŋyaŋ (flying).

The other group learned the phrases:

Question:

“Daċota ia (Word or Phrase) toċed eyapi he?”

In Daċota, how do you say _____.

Answer:

“Daċota ia (Word or Phrase in Dakota) eyapi ye/do.”

In Daċota, they say _____.

With these new phrases, a learner can ask someone else in the language what a certain word or phrase is in Dakota. For example, If I wanted to say “every day I walk usually”, but I didn’t know how to put the words in order or how to say that sentence in Dakota, I could ask somebody;

“Daċota ia Everyday I walk usually toċed eyapi he?”

Then the person could give me an answer like;

“Daċota ia Anpetu iyohi mawani cée eyapi ye.”

After we learned these phrases, the group played a game where four team mates were chosen from two teams, they stood in a line, got a paper with a wicoie (word) on it, and had to get in order to make the sentence make sense. For example, one team got the wicoie “wadowaŋ, kte, waŋna.” Then they unscrambled themselves to make the sentence, “Waŋna wadowaŋ kte. (Now I’m going to sing)” This allowed them to think of where things go in a sentence and let them make their own sentences as well since they thought of all the wicoie(words) for the oška (game).

Later in the month, the Tiwahe all thought about the question “Bdocketu kiŋhaŋ tátkoħanuŋ kta he? (What are you going to do when it’s summer).” Some of the answers were “Bdocketu kiŋhaŋ howaħuwa kte (When it’s summer I will fish).” or “Bdocketu kiŋhaŋ hokuwapi bde kte (When it’s summer I will go fishing).” Some other answers were, “Bdocketu kiŋhaŋ bde

mahed waniwe kte (When it’s summer I will swim in the lake).” Then, the last week of May, the tiwahe worked some more on fishing vocabulary and played a fishing game where they threw their line over and caught a mystery prize. We asked the question, “Táku duza he? (What did you catch?).”



During the month of May, we had two special guests come and share at Tiwahe. **Roland “Trulo” Columbus** came, he is one of the five remaining first speakers left in the State of MN. He brought his hand drum and sang the “38+2” song, the food song and did the meal prayer. Afterwards, he joined us for some games and helped with the language lesson. It’s an honor to have him and hope he visits us again soon!



Mary Louise Defender-Wilson, “Wagmuħawin” (Gourd Woman), came from Standing Rock Reservation and shared some storytelling with us. Mary teaches Dakota Language at Sitting Bull College. She stayed for three days, sharing stories, language and laughter with Dakota Wicoħan staff, youth programs and the Tiwahe Gathering. It’s always a special time for us when she visits!

Next month, we invited some more special guests to come share with the Tiwahe Gathering families, as well as continue speaking about everyday things that you want to learn. If you don’t come to Tiwahe Gathering, we strongly recommend that you stop on by one of these Wednesdays from 6-7:30 PM. We eat together and have fun while learning the Daċota iapi. If you are unable to make it, you can like us on Facebook. We have two pages; DW Tiwahe Night and Dakota Wicoħan, you’ll see what we are up to each week.

Henakca, Tokšta aħe, Taŋyaŋ Iħduħapi,

Vanessa Goodthunder emákiyapi ye.

Sna Sna Wiŋ de miye.



On May 9th four of our wikoska had the privilege of going to Edina for a girlsBEST meeting. GirlsBEST stands for “girls Building Economic Successes Together” and is a grant making and public awareness program. The girlsBEST program is full of other groups that are geared to help create and mold feature female leaders. The program has given a grant to our own program which has been very helpful and we much appreciate it. We were so determined to get to this meeting that we drove through a storm just to be there and participate in the fun filled activates.

The meeting was at a gorgeous hotel, The Westin. Sign in was in the morning and we were given fruit and breakfast pastries to eat while we socialized and looked over the schedule for that day. The meeting started off with a bang as we had a wonderful speaker by the name of Sha Cage. Cage was a very powerful speaker and she had us up and moving, filling the room with energy. After Cage’s motivational speech the

mentors and the youth separated and went off to do their own activates.

Us wikoska were given the chance to practice our public speaking skills while also meeting some of the other girls involved in the girlsBEST program, it was so much fun! What the people did was they split us up into four groups, each group was directed to a table where there was some kind of activity to help with our speaking skills. One of the activities was like a little debate match, where we found the pros and cons to a topic then chose which side we thought, personally, was the better one. Another activity was one to help us with our minds and to train us to think on our feet. With this activity each member would pull three words out of a bag and then have to quickly come up with a story using those three words, after the story was told the table would ask questions about the story and then the next group member would start their story. The two other activates were also very fun, one we discussed what we wanted for

our feature leaders and how all those ideas connected, the other was sort of like a role playing game. You were in the zombie apocalypse and you had to choose what your job occupation was and how to survive the maddened world of zombies.

At the end of the activates we had all worked up an appetite and went to our tables where we were served food and socialized with other groups and met some of the grantees. The food was very fulfilling. Following lunch we had a meeting on financial literacy and the dos and don’ts of credit cards. It was actually a well need lesson especially for those of us who are getting ready to start living on our own and need to balance our money. In all this is a day I think all the wikoska will remember and will be looking forward to next years meeting.

Halie Wilhelmi
Wikoska

Sharing our Elders Stories with Youth--

What do you want our youth to know? This was one question Dakota Wicohan asked elders we interviewed between 2008 and 2011. Some of the lessons and stories the elders wanted us to share are included in our documentary, *Dakota Iapi Teunhindapi: We Cherish the Dakota Language*. But there is so much wisdom left to share. But how? A new curriculum on Dakota history and culture for our youth!

This spring and summer DW is writing this new curriculum for middle and senior high school students in Minnesota. The curriculum includes dozens more stories and life experiences from the wonderful elder interviews. It will

also include interviews with several Dakota youth leaders from the Wikoska and Koska Programs at DW.

The goal of the new curriculum is: “Minnesota secondary learners will gain an appreciation of the significant Dakota relationship to Mni Sota Makoce, which will also strengthen their relationship to the homeland we all share today.”

The curriculum team includes: Glen Wasicuna (DW’s Education Director), Darlene St. Clair (DW Board Member and Professor at St. Cloud State University), Teresa Peterson (DW Planner), Sharon Pazi (DW Executive Director), Barbara Cox (Perpich Center for the Arts), Nora Murphy (DW Pro-

gram/Grants Manager), Bruce White (Independent Historian), Vanessa Goodthunder (DW DTA), and Ryan Dixon (DW DTA and Koska Youth Leader).

This fall three schools around the state will pilot the curriculum—Redwood Falls, Shakopee, and Edina. To obtain approval from the Redwood Falls School Board, DW received lots of help and support from the Indian Education Program and the Lower Sioux Tribal Council.

This pilot and curriculum is an amazing opportunity. As Mary Louise Defender Wilson explained to DW, “***Our words are so powerful; our stories become our reality.***”

Contact Us:



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Like us on Facebook!



www.dakotawicohan.com

To Donate:

If you would like to donate to Dakota Wicohan Programs, you can fill in and mail the cut out below, through Pay Pal at dakotawicohan@gmail.com, or you can scan the QR code above and donate via Razoo to Dakota Wicohan and the Dakota 38 Sunktanka riders.



Dakota Wicohan Donation Form

Name: _____ Amount: _____

Address: _____

Phone: _() _____

Check here if you would like to receive our newsletter via email.

Email: _____

Mail To: Dakota Wicohan, P.O. Box 2, Morton, MN 56270

Koska Program

Over the last three weeks, our Koska have traveled to Omaha, Nebraska twice to compete against Omaha West. The Koska teamed up with the Winnebago War Party. The boys lost the 1st game but won the second game. The boys plan on participating in many Lacrosse camps and games this summer.

Pidamayaye do,
Ryan Dixon
Koska Leader



Announcements:

CASINO NIGHT FUNDRAISER

Come join us for a night out at Jackpot Junction to
fundraise for the Sunktanka Program!

How to help?

Buy a ticket from us to redeem a Coupon Book at our Fundraiser Event on June 02,
2014 from 4:30-7:30 in the Classic Lounge of Jackpot Junction Casino.

Tickets can be purchased...

- 1.) Before the event by contacting Laverne Goodthunder at (507) 430-8294
- 2.) On the day of the event at our table in the Classic Lounge

Price: \$15.00

Coupon Book includes: (\$30.00 value)

-\$5.00 Cash

-Free Buffet (\$13.25 value)

-\$3.00 off any beverage - \$5.00 Matchplay

-15% off Casino Gift Shop

-\$5.00 Cash Be-Back (redeemable the next month)

ALL PROCEEDS GO TOWARDS OUR SUNKTANKA (HORSE) 4H PROGRAM

We appreciate ALL the support!! Pidamaya!! (Thank You)!!



Call for Artist Submissions!

All My Relations Gallery announces a call for submissions to participate in a group exhibition:

On Fertile Ground: Native Artists from the Upper Midwest

August 15th- November 15th, 2014.

The exhibit will highlight the wealth and diversity of Native arts from this region.

Native artists from MN, WI, ND and SD are eligible to apply.

Submission Deadline: June 4th, 2014

Email and post mail submissions must be received no later than 12 midnight central standard time
Wednesday June 4th, 2014.

For more information, please contact:

ALL MY RELATIONS ARTS, 1414 E. Franklin Ave., Mpls., MN 55404

(612) 284-1102

arts@nacdi.org

www.allmyrelationsarts.com



Šunŋktaŋka Wiçayuhapi Program Bdoketu Kick-Off!

Šunŋktaŋka Wiçayuhapi (Caring for the Horse) Program Summer Kick-off



**Come Kick-off our 2014 Riding Season with us!
Bring your families and friends to our horse fun show event.
We will have fun games *on & off* the horse.**

When: Saturday June 7th, 2014

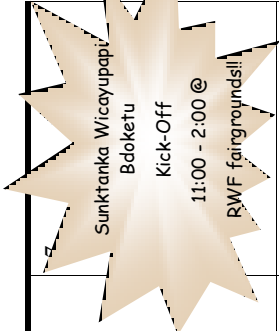
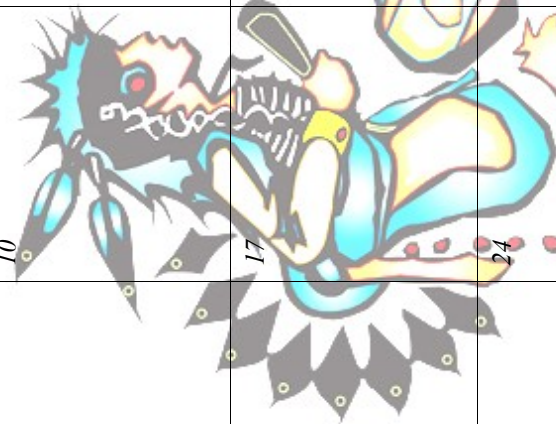
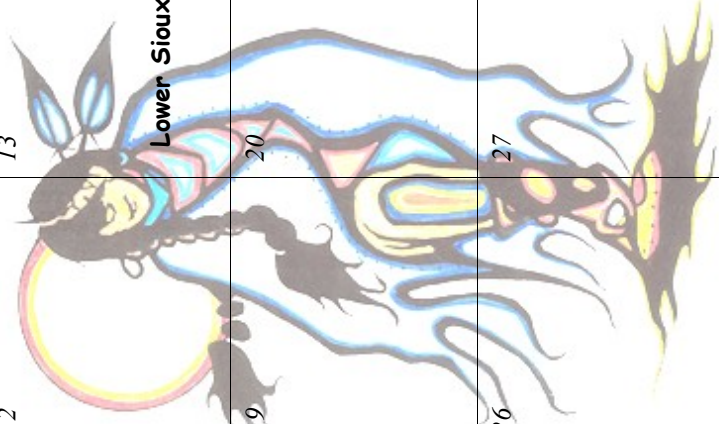
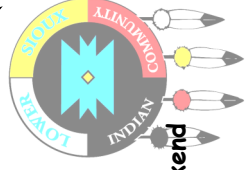
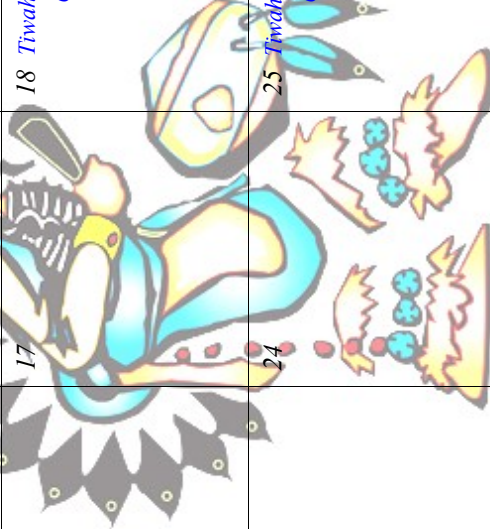
Where: Redwood County Fairgrounds

Time: 10:50 am Registration

11:00 am -2:00 pm Fun Show

Lunch Will Be Provided!



Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4 <i>Tiwahe Gathering</i> 6-7:30	5	6	
8	9	10 	11 <i>Tiwahe Gathering</i> 6-7:30	12	13 	14 
15 De anpetu kin ate owas	16	17 	18 <i>Tiwahe Gathering</i> 6-7:30	19	20	21
22 wicayunihanpi!	23	24	25 <i>Tiwahe Gathering</i> 6-7:30	26	27	28
29	30					