



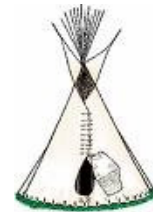
*Smoke Signals*  
October, 2011 1st Edition  
2011-2012 Program Year

Welcome to the EMAIL/ONLINE issue of SMOKE SIGNALS.  
Committed to keeping the Timucuan Federation Nations  
informed about what's happening in  
Adventure Guides/Princesses/Trail Blazers

*Want to find out more?*  
Check out the Timucuan Federation  
Native Sons and Daughters website @  
[www.timucuan.org](http://www.timucuan.org)



## Federation Chief and His Princess' Message



**BIG HOW!** Your Federation Council was busy this summer. We now proudly hold our charter for the Native Sons & Daughters program. The freedom this gives us to do more at our longhouses and for our children is nothing short of remarkable. The Native American Indian theme of our program is secure for our kids and the generations of children that will follow with parents. While there are some new moving pieces & parts, the core of who we are and what we do is still fun times together. I encourage everyone to attend all the events they can, because that is where the fun and great memories happen. I look forward to seeing everyone at the Citywide Pow-Wow and at the fall longhouses.

*Chief Sparrowhawk, Playful Otter, Little Sparrowhawk & Singing Butterfly"*

## Smoke Signal Chief and His Princess's Message

Many many moons have past since I joined the program with my father. We too had a mighty tribe back then. The Comanche was one of the feared tribes of the program in our town. I still remember all the time we spent canoeing and camping. So it does not seem too long ago that I sat at a local restaurant with other dads to begin a tribe for our sons. The first year of the Yuma tribe was a learning experience for all, but, we realized we had a group of dads who all wanted to make the most of their time in the program. Yuma grew strong and loud and along the way we created lasting memories with our boys.

My young brave has grown and since moved on from Yuma and I now have the honor of being Chief of my daughter's tribe. Again, it is another learning experience as I realize that each tribe is

different and strong in his or her own way. The Crow tribe may be quite but that does not make the memories we are creating any less special. Many of our Princesses will “Break Arrow” soon and have much wisdom to pass on to younger tribes.

It’s the beginning of a new year for our program. We kicked our year off with our City Wide Pow Wow at Conner’s A-Mazeing Corn Maze. (Big How Flash of Lightening for your hard work to make this a huge success!) Next we move on to the Long Houses for the Braves and Princesses and costume bowling. You can only create lasting memories with your child if you become actively involved in the program. Check the website frequently for upcoming events.

### Chief Eagle Feather and Dancing Eagle



### City Wide POW - WOW Oct. 1, 2011





## American Indian Facts and Folklore

### The YUMA Tribe

The Yuma Indians are a Native American tribe connected to the Quechan, Yuman, Kwtsan, and Kwtsaan American Indian tribes. Yuma Indians have traditionally resided in and around the Colorado River Valley in the southwestern region of the United States. Many members of these Indian nations live on the Fort Yuma-Quechan Indian Reservation. The reservation is north of the Mexican border and includes more than 45,000 acres in parts of Arizona, Baja California, and California.

Quechan and Yuma Indian creation mythology springs from their cultural hero, Kukumat. Legend says that Kukumat's son, Kumastamxo, led the tribe to a sacred mountain called Avikwame in California. There he presented them with bows and arrows and instructed them on ways to cure illness. The Yuma, Quechan, and other Arizona tribes came down from the mountain and settled in an area south of the Mojave Desert along the Colorado River.



Some other elemental religious beliefs of the Yuma tribe involve a spiritual power that comes to them in their dreams and through interaction with the souls of the dead. This dream power is said to have been created by Kukumat and endowed with spiritual authority by Kumastamxo. Yuma Indians and their related tribes believed that they had guardian spirits who used special voices to manifest themselves. These guardian spirits were said to live either on the sacred mountain Avikwame or on one of the many sacred grounds in the area.

Yuma Indians lived in a very hot region of the U.S. To try and keep their houses cool, the door always faced south and the relative coolness of the ground was used as a kind of air conditioner. A traditional home for the mainly agricultural Yuma Indians consisted of a log-and-pole frame, a woven covering of arrow weed or some other readily available substance, and topped off with a layer of sand. These structures were approximately 20-by-25 feet (about 6-by-7.5 meters) in size and primarily conformed to a rectangular or square shape. It was customary for several members of a family to live in one these dwellings.

The Spanish explorer Juan Bautista de Anza was the first European to have noteworthy contact with the Yuma Indians, in the winter of 1774. Anza, the Quechan chief, and three other members of the tribe traveled to Mexico City in 1776 in an ultimately successful effort to convince the Viceroy of New Spain to establish a mission on the tribe's land. Spanish settlers were not all given a warm welcome to the Yuma Indian's territory, however. In July of 1781, tribal members attacked and killed four priests and 30 soldiers. The Yuma Indian tribe regained control over the area and held it until the early 1850s. During that period, the U.S. Army fought and defeated the tribe, and established Fort Yuma.

## The CROW Tribe

The Crow, also called the Absaroka or Apsaalooke, are a tribe of Native Americans who historically lived in the Yellowstone river valley and now live on a reservation south of Billings, Montana, and the current chairman of the tribal council is Carl Venne. Noted writer Joe Medicine Crow is tribal historian.

The tribal headquarters are located at Crow Agency, Montana. The tribe hosts a large pow-wow, rodeo, and parade annually; the 87th Crow Fair was held at Crow Agency from August 13 - August 15, 2004.

The Crow language is a member of the Missouri Valley Siouan languages. They split from the Hidatsa tribe in present-day North Dakota either around 1400-1500 CE (according to cultural anthropologists) or 900-1000 CE (according to linguistic anthropologists).

The traditional shelters of the Crow are tepees made with buffalo skins and wooden poles. They are known to construct some of the largest tepees. Inside they have mattresses to sleep on along the borders of their shelters, and a fire place, which the smoke escapes from through a hole in the top of the tepee. Many Crow families still own and use the tepee, especially when traveling. Crow Fair has been described as the largest gathering of tepees in the world.

Traditional clothing the Crow wore depended on gender. Women wouldn't dress very fancy because they were mostly around their shelters. They wore dresses made of mountain sheep or deer skins, decorated with elk teeth. They would cover their legs with leggings and their feet with moccasins. Crow women had short hair, unlike the men. The men dressed differently, with a shirt, trimmed leggings with a belt, a robe, and moccasins on their feet. Their hair was actually long, in some cases reaching or even dragging the ground, and sometimes decorated with certain items.

The Crow were a matrilineal (descent through the maternal line), matrilocal (husband moves in with wife's family), and matriarchal tribe (females obtaining high status, even chief). Women held a very significant role within the tribe.

## Shasta Indian Tribe Our Story

The Shasta Tribe had the largest aboriginal land base of the northern California Tribes, encompassing most all of what is now known as Siskiyou County in California, and parts of Jackson, Josephine, and Klamath Counties in southern Oregon. The main body, comprised of the Iruwaitso, Katiru, Kikatsik and Kammatwa, occupied the Klamath River from Keno to Happy Camp, the north half of Shasta Valley, all of Scott Valley, Quartz Valley, and parts of the Salmon river. To the north we occupied the valley of Stewart River at the head to the junction of the Rogue River. Rosemary Holsinger puts it simply, "Imagine a line drawn from Mount Shasta, through Butte Valley to Mt. Pitt (McLaughlin), then west to where Bear Creek and the Rogue river join, southwest along the divide between Bear Creek and Applegate Creek, west along the ridge of the Siskiyou's and the drainage area of the Klamath River nearly to the present site of Happy Camp, then south and east along the edge of Scott river and the Shasta Dam drainage areas to Mount Shasta - and you will have drawn the boundaries of the Shasta dwellings and activities." More specifically, the territory extended in the northern part, up the valleys of Jenny and Cottonwood Creeks and over the entire valley of Stewart River to its mouth; from here the whole area along the Rogue River, above the mouth of the Stewart, to Little Butte Creek along the stream to the base of Mt. Pitt.

Five other bands of Shasta's included the Konomihu, New River Shasta, Okwanuchu, Achomaui and Atsugewi. These bands occupied the region about the forks of the Salmon in California, extending seven miles up the south fork and five miles up the north fork, extending above the two forks over the divide into the head of the New River. The Okwanuchu occupied the head of the Sacramento River down to Salt River, the upper part of McCloud, and as far down as Squaw Creek.

This is a tremendously vast region for one Tribe to occupy, and the Shasta did so successfully for thousands of years, prior to the 19<sup>th</sup> century. A region rich in beauty, plentiful in food resources and clean rivers, here dwelt a Nation of people who loved peace and walked in gratitude for all that the Creator had blessed us with. This is still evident today.

We were a sedentary people, which meant we had permanent winter villages. Our homes were made out of cedar planks which were equipped with a basement. They were built half way in the ground with round entranceways made big enough for a person, but small enough that a bear couldn't sneak in. Every spring brush huts were made near the mouths of the creeks entering the rivers, creating smaller villages. Each village community was integrated into the larger bands, each lead by a headman or Chief. Our Chief system was traditionally from Father to Son; these headmen were usually the wealthiest in the band. One form of "money" was dentillum shells, which were traded from our friends to the west. The larger ones being worth more than the smaller ones..

As all Tribes, we worked together, men doing the hunting and fishing and the women doing the rest. Ayee! In the winter the men would hunt for deer, elk and bear. Always upon their return a dance was held for the men to celebrate their hunt. Meat was dried and stored. Acorns, epos, seeds, roots and berries were a major part of our diet, but fish, particularly salmon, was a major food supply. We fished by net, weir, basket traps, and spears, and the fish was dried and stored for winter food. During salmon runs, it was possible for a man to catch

enough fish in one day to feed the family for a week. It was the Shasta way to share the food with all the members of the village, each getting an equal share. If there was a surplus, it was traded to neighboring Tribes.

The Shasta always kept track of our genealogy; an elder woman in the village would keep a marriage wheel to ensure that a person did not marry his or her blood relative. The bride price was set before the marriage, and that price determined the value of the woman's children. This was compensation to the woman's family for the loss of their daughter's economic value. If the groom was from another village or Tribe, the bride was taken there for a marriage feast and she would live in his village, learn his language and his ways. The same was true for a woman from another tribe or village marrying a Shasta man.

Childbirth took place away from the village in the menstrual hut, with the assistance of a mid-wife. The new mother remained there for a month after childbirth. During the first five days a new baby was in a sense baptized by being passed over the steam of boiling water and prayed for. A child was named a year after birth.

Coming of age was a very important component in the Shasta culture. A boy would go on a vision quest, and pray for blessings in hunting, fishing, gambling and for his purpose in life. A girl, at her first menstruation, was secluded in a menstrual hut (wapsa-huumma) for 10 days. Only her mother and older female relatives could tend to her. Her eyes were covered with a visor made of blue jay feathers and always faced east, away from the fire. Three stripes of red were painted on her chin. She would dance with a deer hoof rattle and sing all night, and when she got tired a female relative would take over. This was repeated for her next two moon cycles, and she was then ready to be married. Purification was very important to the Shasta people. Men and women had their own separate sweat lodges that were also built away from the villages.

We always buried our dead in family burials near but away from the villages; the person's belongings were burned or buried with them. It was not good to speak of a dead person, unless the name was given to another child. If a warrior was killed away from home, he was cremated and brought back home to make his journey. The people who mourned cut their hair and often kept it short. Hair belts were made and worn to show respect for the loved one.

This was all a way of life for a very humble, yet proud people. The first contact with whites was late in the scheme of the Indian Wars. Early in the 19<sup>th</sup> century the trade route from Oregon to California made a tremendous impact on Tribal hunting, fishing and land rights. The discovery of gold in Yreka and Upper Soda Springs in 1850 was the beginning of the genocidal attempt on the Shasta people. November 4<sup>th</sup>, 1851, Reddick McKee, a representative of the United States, formed a Treaty of Peace and Friendship between the U.S. and the Shasta/Upper Klamath Indians. That treaty has never been ratified. The same is true for the treaty between the U.S. and The Rogue River Tribe (Shasta) in 1853. Women were forced to marry miners and were often mistreated. Through the massacring of the villages and disease very few Shasta's survived; our blood comes from those that did survive. That's the sad part of our story-- gold and fur had more value than people, more value than a man's word and his own contract.

# The Seneca Tribe

The Seneca were the largest of the 5 tribes which comprised the Iroquois League or the Five Nations. Along with the Seneca, the Iroquois (Haudenosaunee) League includes the Oneida, Mohawk, Onondaga, and Cayuga. Later the Tuscarora, or "shirt wearing people" became the 6th Nation to join the confederacy, fleeing from British occupied North Carolina. Today, nearly 10,000 Seneca live on reservations in Western New York; the Cattaraugus, Allegany, and Tonawanda reservations, with some also settled in Oklahoma, and Ontario, Canada; they are the only Nation to own a U.S. city, Salamanca, which is situated on land owned by the Allegany Indian reservation.

At the time of the formation of the Iroquois League, the five tribes occupied territory from the East to the West, the Seneca being the "keepers of the western door". The [official language](#) of the Seneca is [Ogwehóweh](#), in which their name translates to O-non-dowa-gah, or "great hill people."; from which their [creation myth](#) said they had originated.

The historical Seneca tribe occupied territory from the Genesee River to Canandaigua Lake in Western New York, living in long houses on the riverside. The sedentary tribe's villages were well fortified with wooden stake fences, just one of their many industrious undertakings. They relied heavily on agriculture for food, growing the three sisters: [corn, squash, and beans](#), which they referred to as deohako, "the life supporters"; in addition to raising crops, the Seneca men would hunt in the Fall, and fish in the Spring.

## Events

**October 29**

*3:00 PM*

### Costume Bowling

Ghosts & goblins will flow in from afar. Cowboys & princesses have travelled for days. Grotesque aliens & creatures from outer space have flown for light-years to attend the most outlandish event of the season.

### [Bowl America Mandarin](#)

**November 4-6**

Native Sons Fall Longhouse

### [Spirit of the Suwannee](#)

**November 14**

*7:00 PM*

Federation Meeting

### [Fruit Cove Baptist Church \(Bldg 1\)](#)

**November 14**

*8:30 PM*

Chiefs Meeting

### [Shannons Irish Pub](#)

**December 3**

*10:30 AM*

Holiday Ice Skate

### [Jacksonville Ice & Sportsplex](#)



Timucuan.org













