



# CULTURE CAMP

A Study of the  
Wakpecute Dakota

Faribault Parks & Recreation - August 2015



# WELCOME TO CAMP

## Day I:

- "Ways of the Wapekute"
- Intro to Dakota Culture
- Make A TeePee
- Dakota Crafts

## Day II:

- Let's Learn Dakota!
- Music

## Day III:

- Native American Artifacts
- How to Make Stone Tools
- Make at Hammer

**PIDHAMIYA** (thanks) for joining Culture Camp! In this program you will be introduced to the Wapacuta band of Dakota Indians that once lived in this area. Through fun hands-on activities and presentations you will learn many things about the ways of the Dakota!

## PRESENTERS

**DR. TOM WEAVER** will share knowledge of the Dakota language and culture through songs and drumming, by stories about the four directions, the Dakota's symbolic colors, and about their Pow Wows. Tom is a Faribault native and a long time student of Dakota language and culture. After finishing Faribault High School in 1965, Tom graduated from Carleton, and then went on to receive a doctorate from the University of Minnesota. Over the years and in retirement, Tom has supported the Lakota Sun Dance on the Rosebud Reservation and is now an elder there. He has learned their songs and language from author Albert White Hat Sr., and is now studying Level 1 Dakota at the Minneapolis Indian Center.

**MILT CHRISTENSON** is an avid Native American artifact collector. Being an amateur archaeologist, Milt has many interesting stories and theories about the native people and how and why they made the pieces that he has found. Milt will present details about stone-age tools and pottery and will have a rich display of artifacts (some up to 10,000 years old) found near Faribault and the southern MN area over the last 35 years.

**DR. ROY ANDERSON** is a long-time lover of all things in the world of nature and history. In Roy's signature book, **The Saga of the Not-So-Straight River**, he records his experiences canoeing the Straight River and the nuggets of history and river people he discovered in the process. Affectionately known as "Grandpa Roy" to generations of school-aged children, Roy will lend his years of experience working with youth in a slideshow and discussion on Dakota history.

**JEFF JARVIS** will lead several creative hands-on sessions that will bring Native American history to life, e.g. making stone tools, beading, painting and more. In addition to being the project coordinator for this program, he is an artist and historian. For the better part of 10 years he has been writing about regional history. This book, **Historic Mills of the Cannon Valley**, will soon adorn many bookshelves and coffee tables.

**RICH KRENK** is an avid artifact hunter who lives near Kilkenny. Rich will share the art of making knives, arrowheads and other projectile points using methods that Native Americans used for thousands of years.





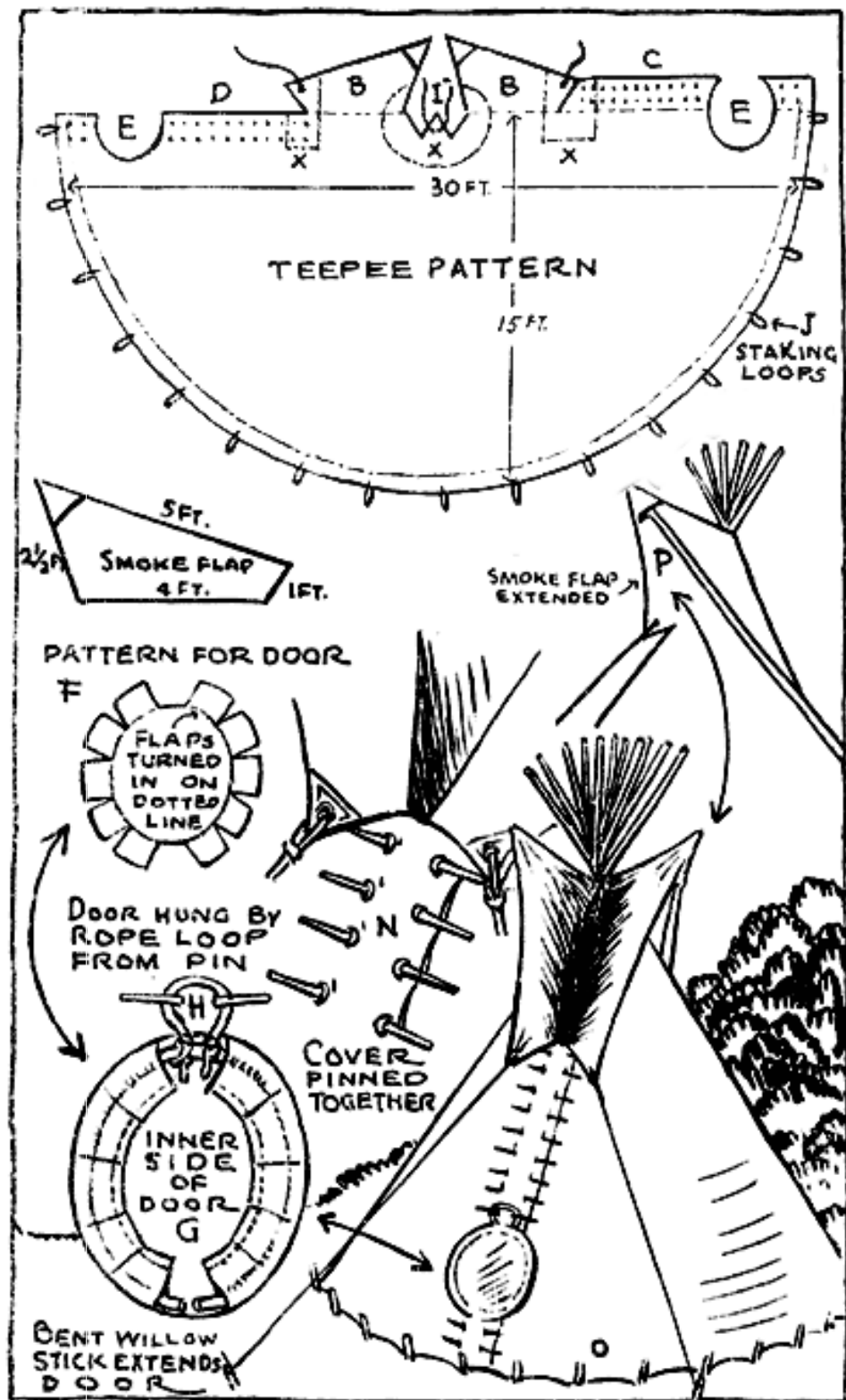
# INTRO TO DAKOTA

Photo Credit: [www.dakota.org](http://www.dakota.org)





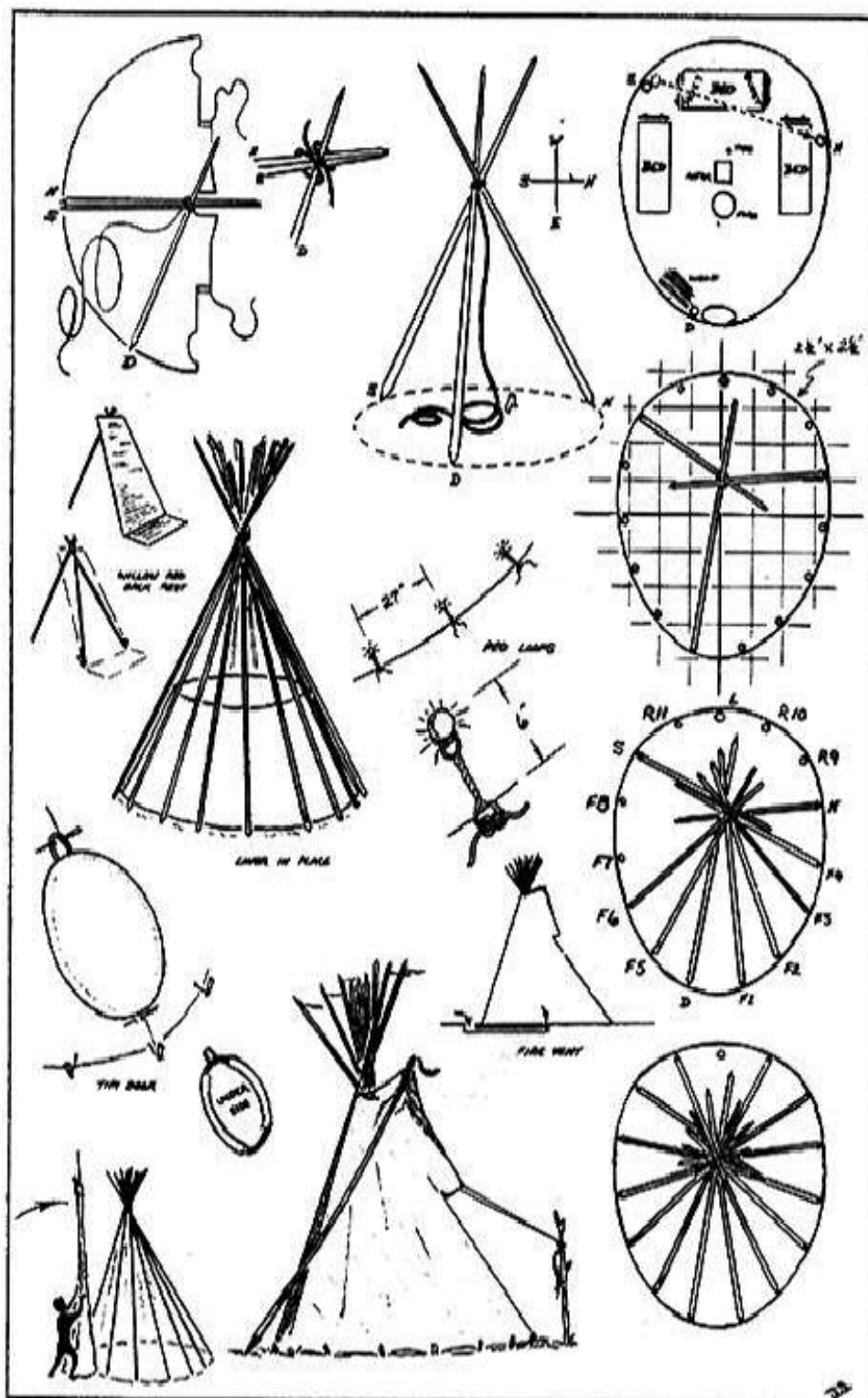
# BUILD A TEEPEE





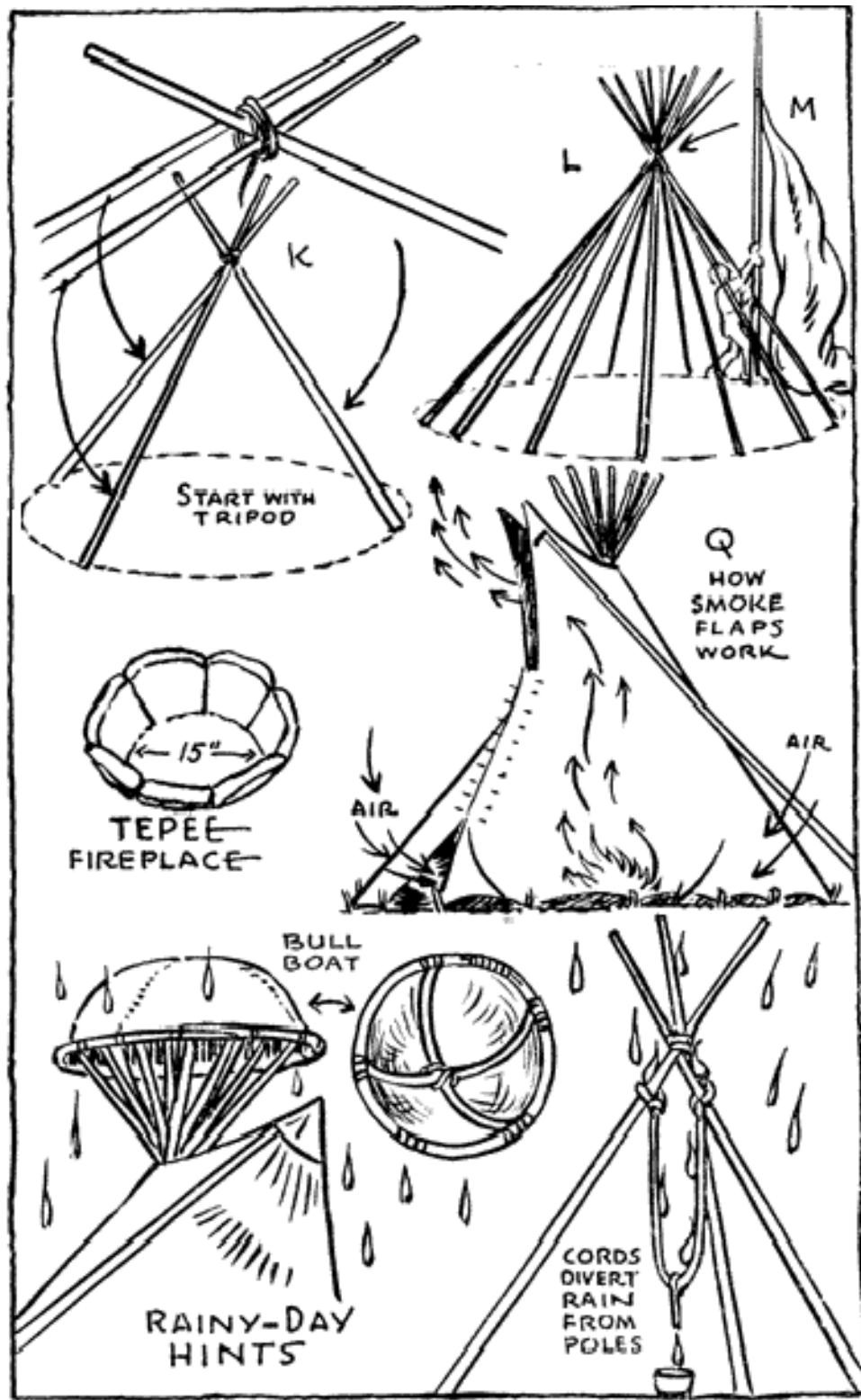


# BUILD A TEEPEE



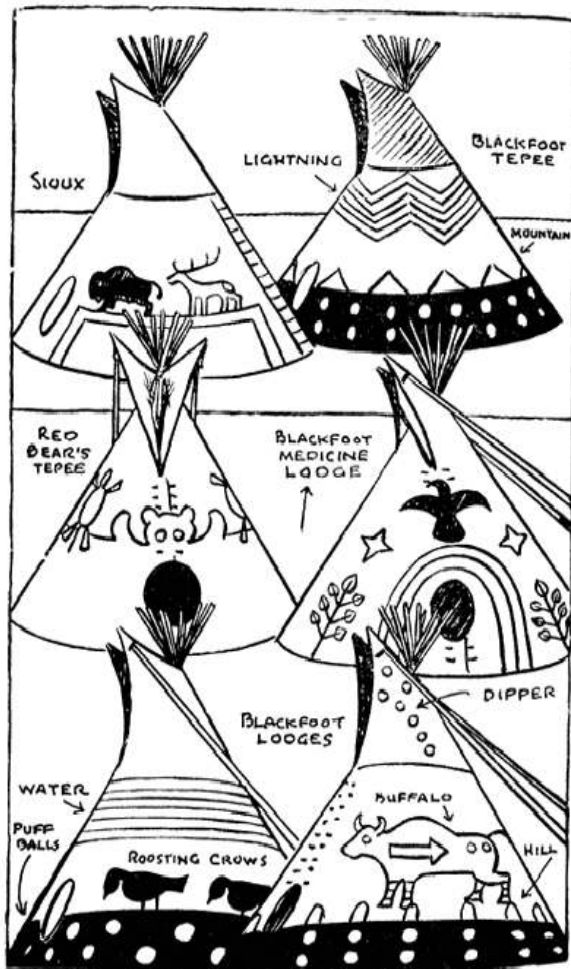
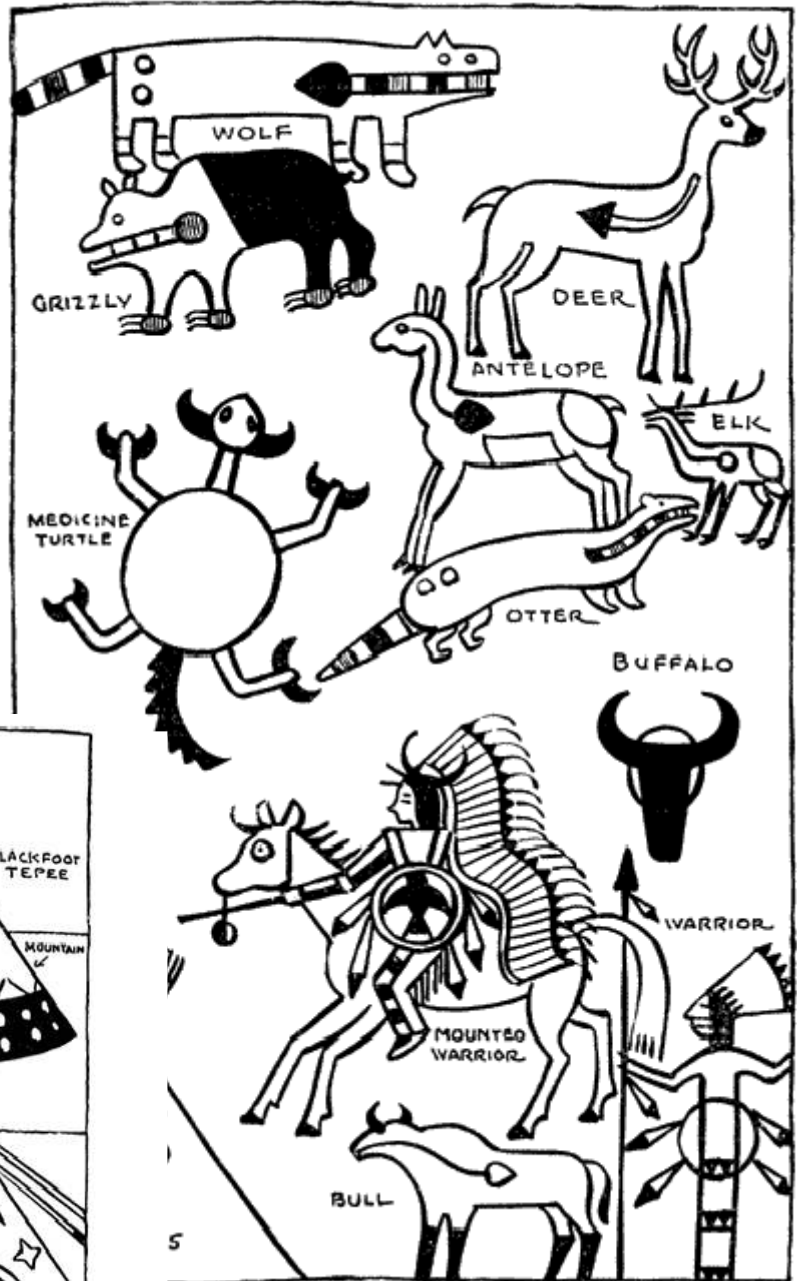


# ERECTING A TEEPEE





# TEEPEE DECORATION



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# BUFFALO SACRED







# TRAVOIS



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# FLESHING HIDES



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# FLESHING HIDES



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# MAKING A DUGOUT



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# MAKING A DUGOUT

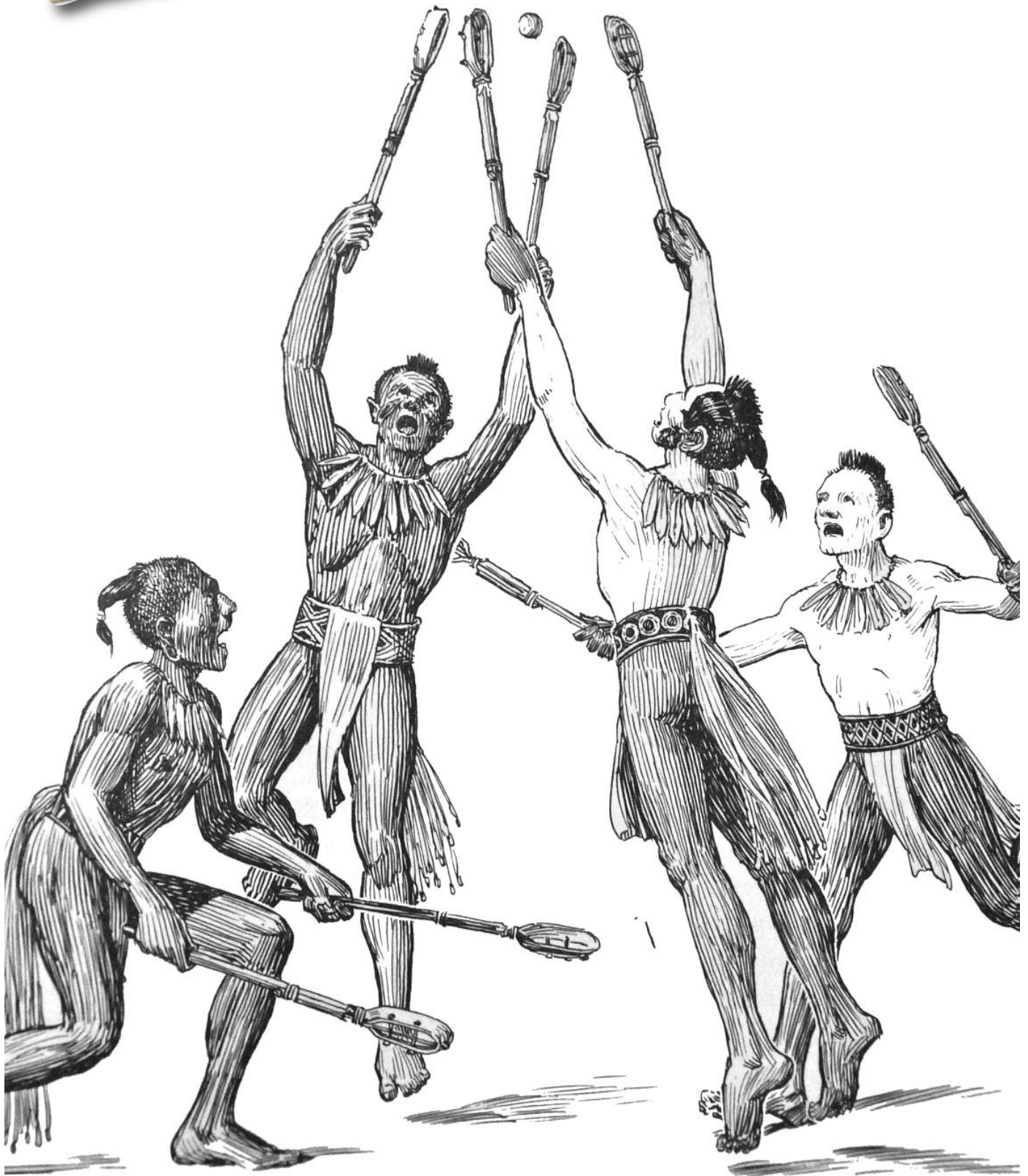


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# LACROSSE GAME



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# GRINDING GRAIN





# INTRO TO DAKOTA







# INTRO TO DAKOTA

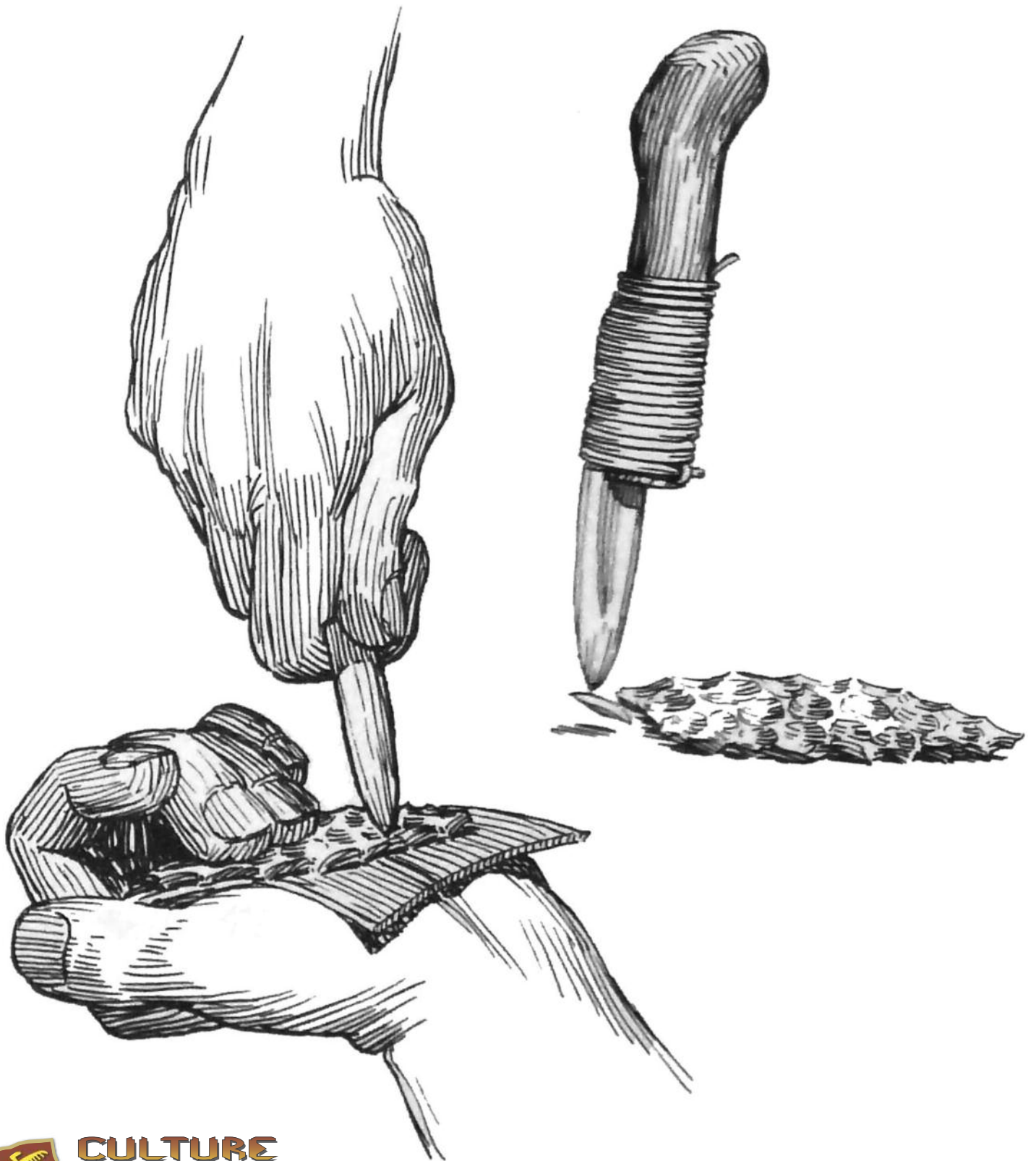


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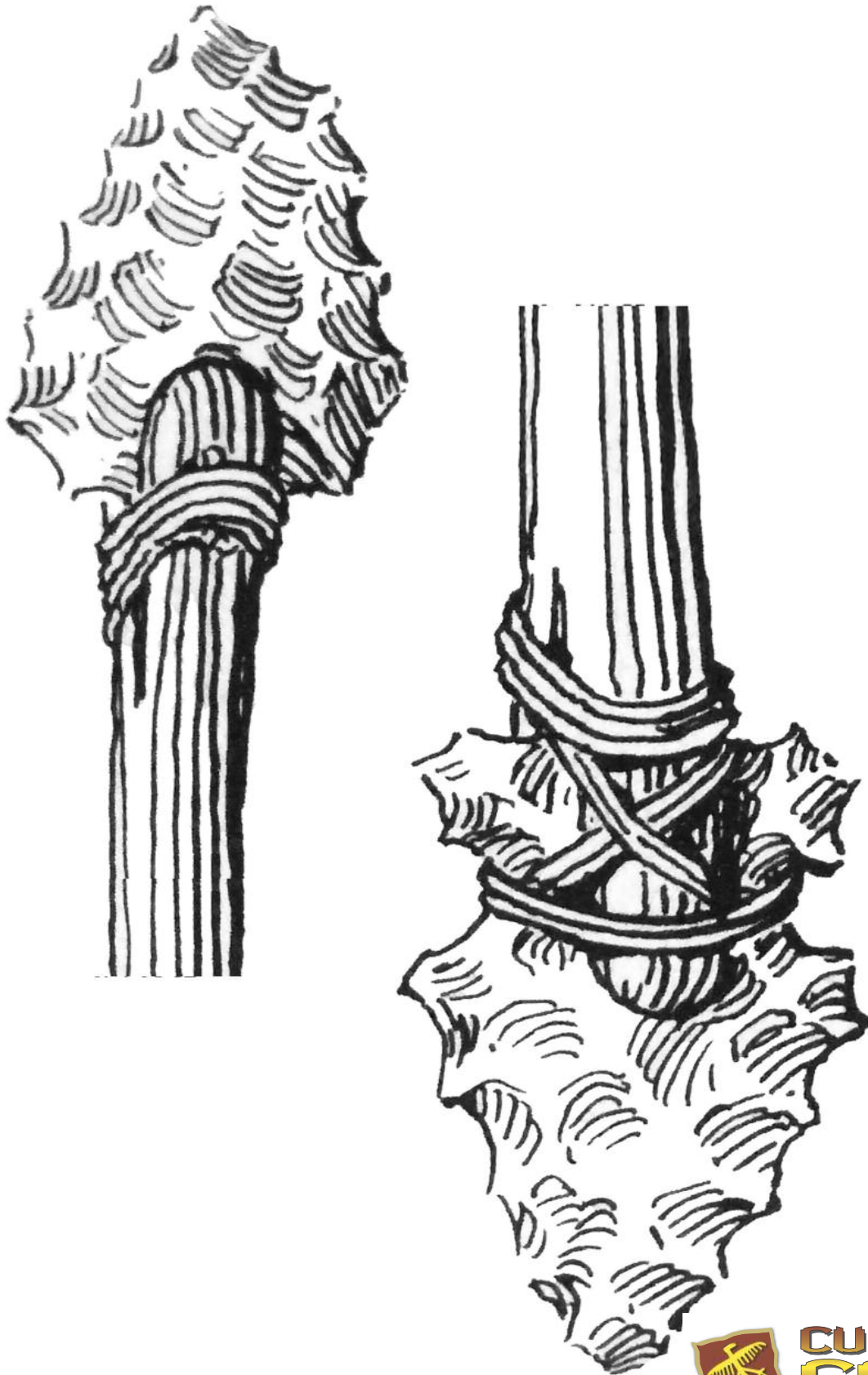
# INTRO TO DAKOTA



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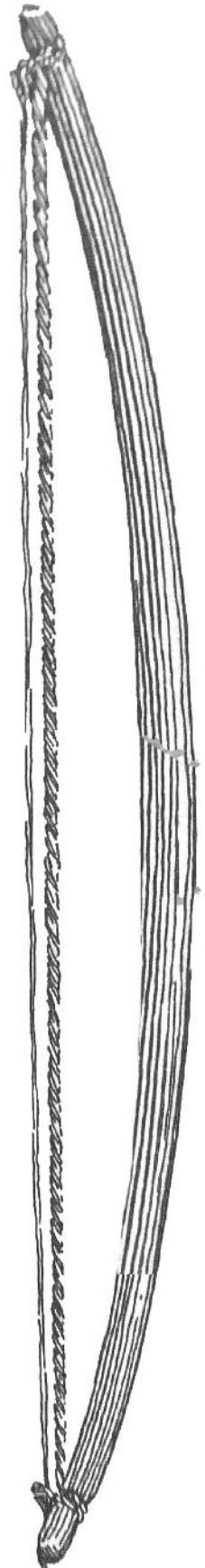
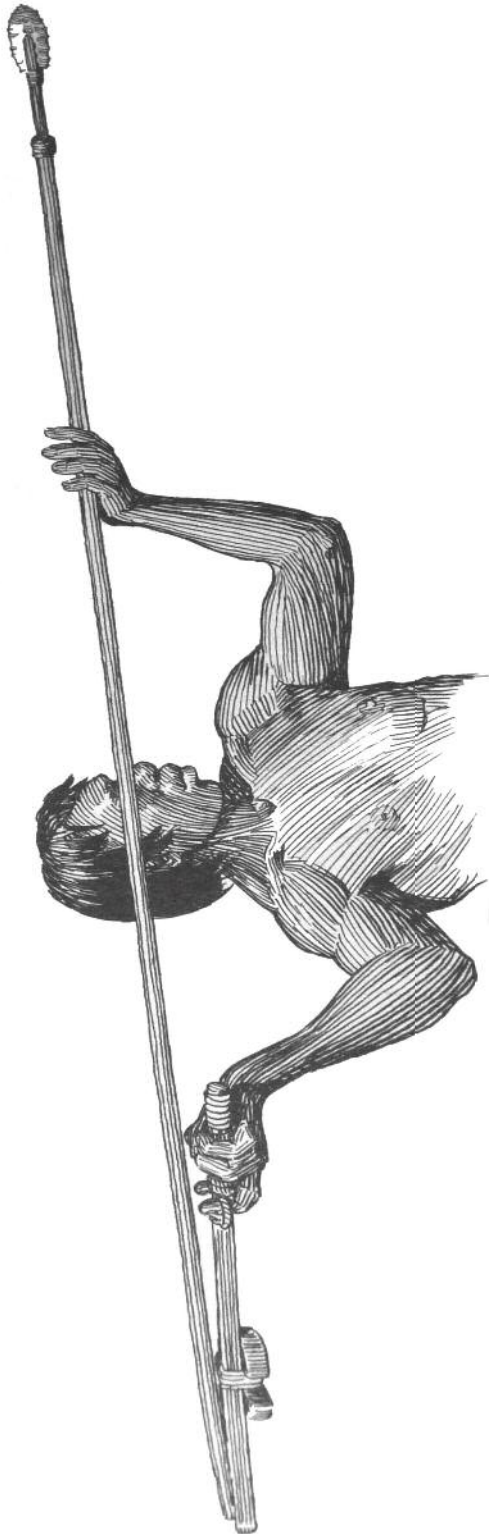


# INTRO TO DAKOTA





# WEAPONS



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# LET'S SHAKE HANDS

1. Napěun̄kičhiyuzapi kte!

Let's shake hands!



hokšídaŋ

hokšídaŋ



wičhíyaŋna

wičhíyaŋna



hokšídaŋ

wičhíyaŋna

1. Tókhed eníčiyapi he?

2. Winúna emákiyapi ye

4. Časké  
emákiyapi do.

3. Níš, tókhed  
eníčiyapi he?



Tókhed yaún he?  
Winúna Black Dog hé miyé.  
Dakhóta wíchíyaŋna hemáča yé.  
Santee hemátanŋan.



Matányan yedó!  
Časké His Good Road hé miyé.  
Dakhóta hokšídaŋ hemáča do.  
Nitúwe he?

Can you guess what these children are saying? If not, ask your teacher.

Can you say these things about yourself?







# FRUITS VEGETABLES

## 10. Waskúyeča k'a Wathótho

## Fruits and Vegetables

Dená waskúyeča héčha:



thaspán



thaspán zizí



thaspán ħdaĥdaseča



čhanphá



čhapthár



khánŋta



sákhayutapi



zíškopa



hastánhanŋkha

Zíškopa  
yačhín he?

Hiyá, zíškopa  
waštéwadake šni.



wažúšteč



Thaspán  
waštéwadake d

Dená wathótho héčha:



thínŋpsina



yuǵígi



pšín



uǵžínžinŋtka



wathótho



bdó



phanǵí zizí





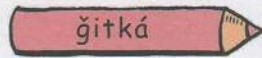
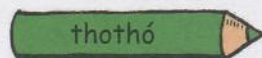
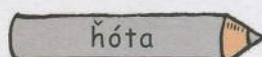
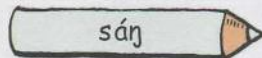
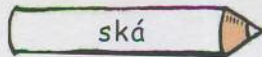
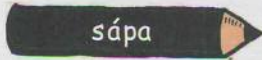
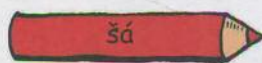
# WHAT COLOR IS IT

4. Owá tókheča he?

What color is it?

Can you find these pictures?

Šúŋka sápa Kimámna šá Zíškopa zí Hnašká thó Ihmúdaŋ ģí



1. This is a white and black feather. What color are the other things?

Wíyaka kiŋ dé ská k'a sápa.



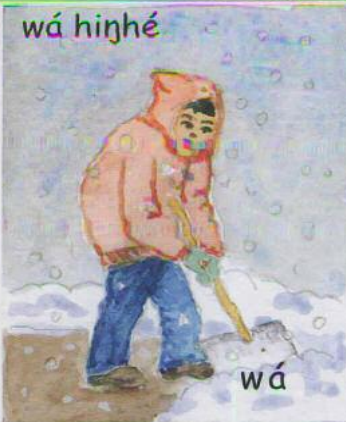




# FOUR DIRECTIONS

## 22. Thaté Óuye Tópa

wá hínhé

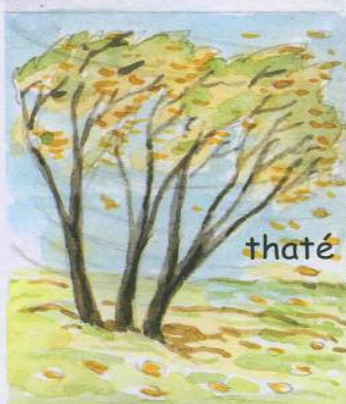


wá

Mačhúwita.

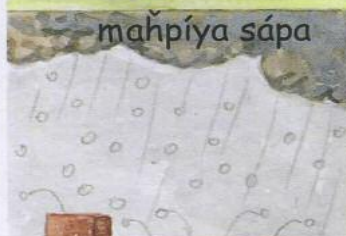


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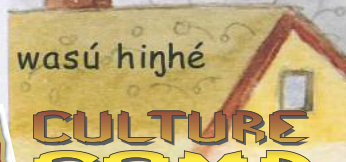


thaté

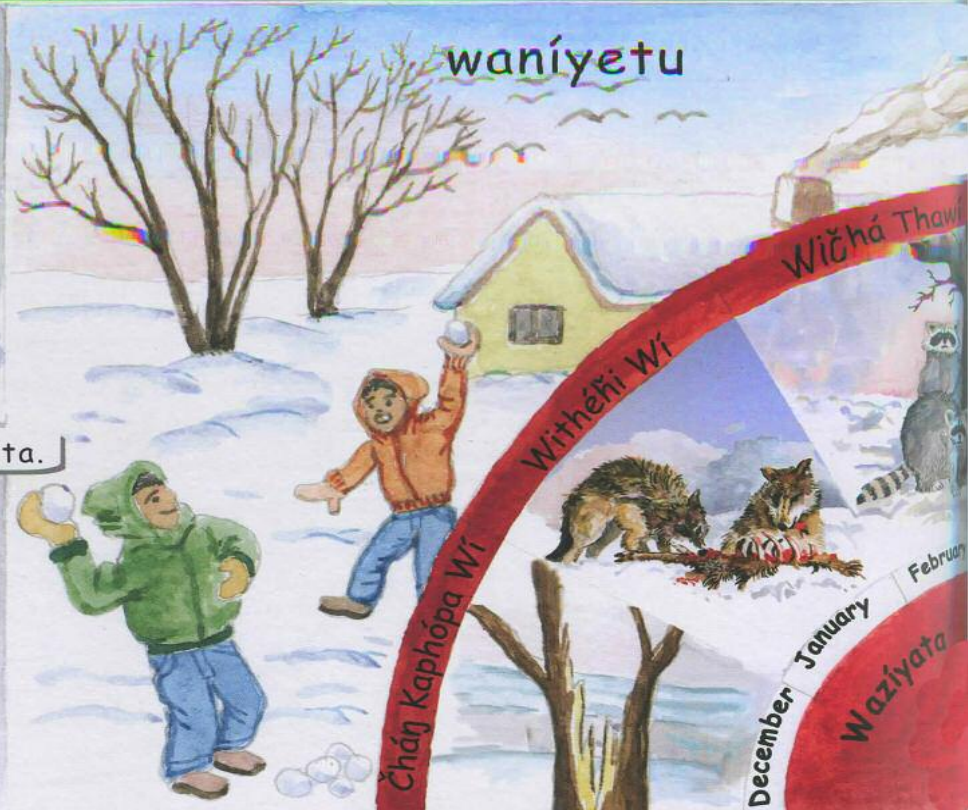
maḥpíya sápa



wasú hínhé



waníyetu



Wičhá Thawí

Withéñi Wí

Čaḡ Kaphópa Wí

Thaḡé Čapšú Wí

Čaḡwápa Kasná Wí

Wayúksapi Wí

February

January

December

November

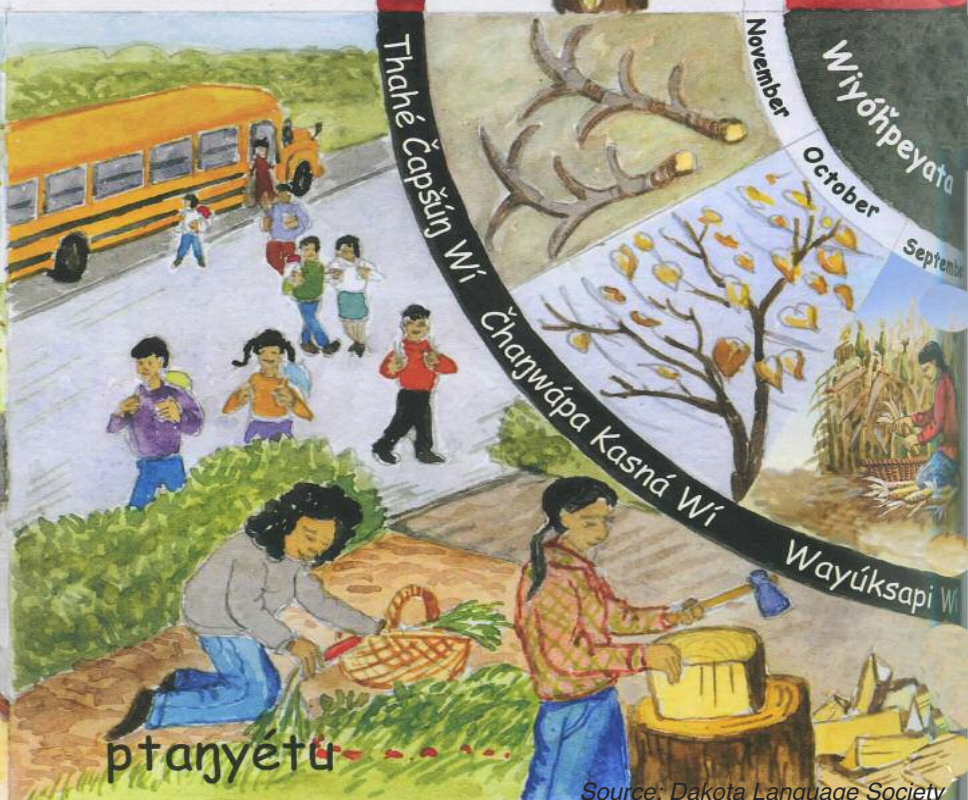
October

September

Wiyóḥpeyata

Waziyata

ptanyétu



Source: Dakota Language Society  
<http://www.dakota.org>

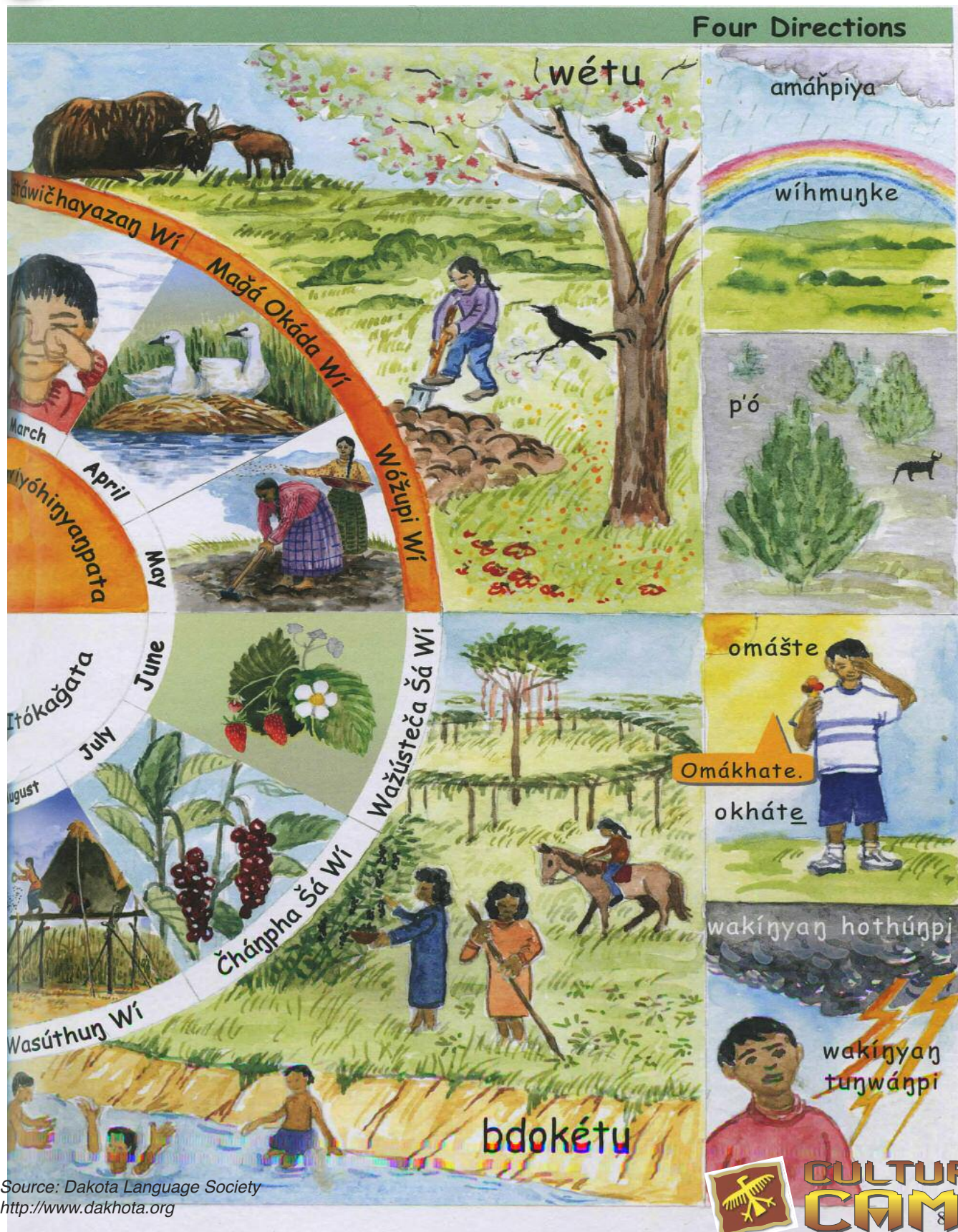


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# FOUR DIRECTIONS







# COUNTING IN DAKOTA

3. Tónakča he?

How many?

1

2

3

4

5

6

5

4

3

2

1



iyókaptē **wanží**



iyókaptē **núnpa**



iyókaptē **yámni**



wówapi **tópa**



wówapi **záptaŋ**



wówapi **šákpe**



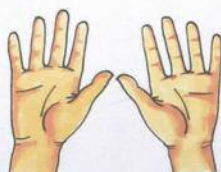
wíyowa **šakówiŋ**



wíyowa **šahdógaŋ**



wíyowa **napčíwanŋka**



napsúkaza **wikčémna**



akhéwanŋi **aphé**



akhénunpa **aphé**

7

8

9

10

11

12

11

10

9

8

7

1. Waníyetu nitónakča he?

4. Waníyetu mašákpe.

Waníyetu -  
"winter" or "year".  
What are the  
children saying?



2. Waníyetu mašákowiŋ.

3. Ništó?  
Waníyetu nitónakča he?

Can you ask your  
classmate the same  
question? And can you  
answer?



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Source: Dakota Language Society  
<http://www.dakota.org>





# SPEAK DAKOTA

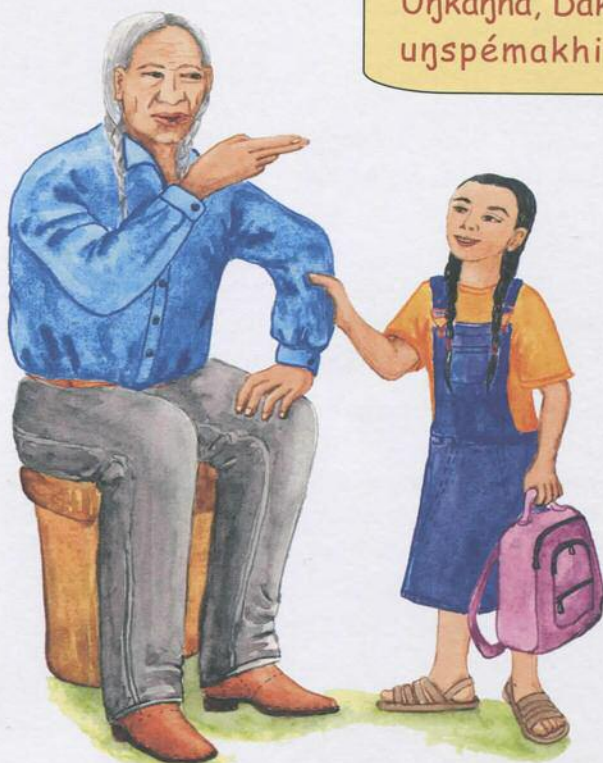
## Dakhóta Iá Wóhdaka Po! Speak Dakota!



Level 1 Dakota Language Textbook

Háu thakóža.  
Hiyú k'a Dakhóta iá wóhdaka wo!

Uḡkáḡna, Dakhóta iápi kiḡ  
uḡspémakhiya ye!



**Dakhóta Iápi Okhódakičhiye**





# WEB OF LIFE



*Spider . . . weaving webs of delight,  
Weave me a peaceful world.  
Carrying creation in your web,  
Waiting to be unfurled!*

Spider wove the web that brought humans the first picture of the alphabet. The letters were part of the angles of her web.

Deer asked Spider what she was weaving and why all the lines looked like symbols. Spider replied, "Why Deer, it is time for Earth's children to learn to make records of their progress in their Earth Walk." Deer answered Spider, "But they already have pictures that show through symbols the stories of their experiences." "Yes," Spider said, "But Earth's children are growing more complex, and their future generations will need to know more. The ones to come won't remember how to read the petroglyphs."

So it was that Spider wove the first primordial alphabet, as she had woven the dream of the world that had become manifest. Spider's dream of the physical world had come to fruition millions of years before.

Spider's body is made like the number eight, consisting of two lobe-like parts connected at the waist, and eight legs. Spider is the symbol for the infinite possibilities of creation. Her eight legs represent the four winds of change and the four directions on the medicine wheel.

Spider weaves the webs of fate for those who get caught in her web and become her dinner. This is similar to humans who get caught in the web of illusion in the physical world, and never see beyond the horizon into the other dimensions.

The web of fate also represents a wheel of life, which does not include any alternatives or solutions. It is typically human to get caught in the polarity of good or bad fortune without realizing that we can change it at any time. If we are not decisive enough about changing our lots in life, we may end up being consumed by our fears and limitations.