

Spring is the time the Fishing Ceremony is done in Oneida.

Íselhe? ka

# AHSISTYAKÓ-NA?

Do you want to go catch fish?



yetsyakwátha? kana-kále? fishing pole



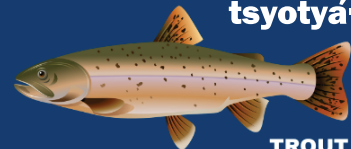
olú-ya? watulyá-tha?



BLUEGILL



oyahé-ta? PERCH



tsyotyá-ktu

TROUT



katsyá?ko STURGEON



NORTHERN PIKE

tsistutúha?



CATFISH

ka?nkwilo-kú



SMALL MOUTH BASS

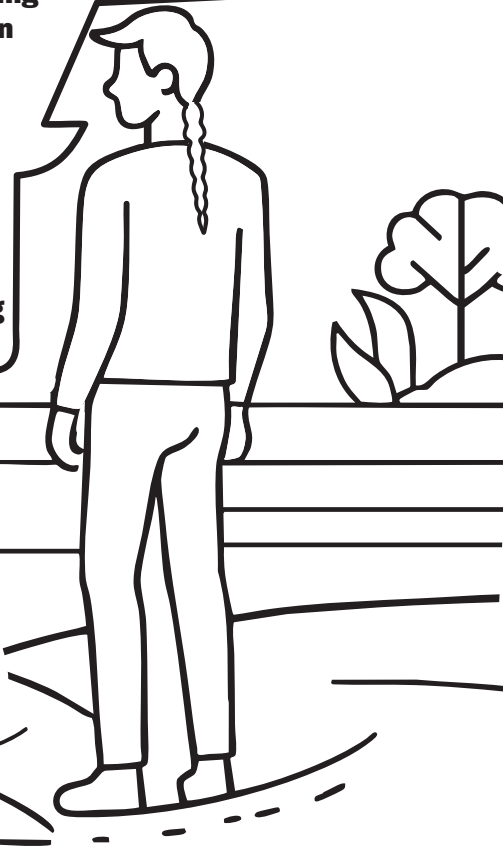
ka?nikahsakahlá-  
tsikahkwale-lé

# Opening the fishing season with a Tobacco Burning Ceremony

What is that?



During this time of year, we see the continuation of things in Creation that make our lives good. We give thanks for our mother earth and all the things that she carries, starting with the grasses and medicines, all life, and that we can be a part of that, despite the illnesses and catastrophes that are going around. We give thanks for the beings that are appointed in the sky, the grandfather thunders, elder brother son, grandmother moon, the winds and the Creators helpers. It is a big thing that we can be here on earth. It is sacred because there are no guarantees for any of us that we will be here tomorrow. So, we burn Indian Tobacco, because this is what we use when we ask for something, or when we are thankful. If all is going well here, we offer tobacco to all those entities, and that they are continuing on with their responsibilities.



## Annual Fishing Ceremony kicks off area spring fishing season

By Phil Wisneski, 2005

The annual fishing ceremony at Pamperin Park officially opened the fishing season for the Oneida Nation on April 8. Over 80 people attended the event, and it was the largest crowd in years. For the first time, someone other than Lloyd "Anoki" Schuyler performed the tobacco burning ceremony. Anoki passed away July 4, 2004 at the age of 82. This year, Leander Danforth did his best to honor Schuyler with good words and by

keeping the ceremony alive. The Oneida Communications Department presented Schuyler's wife, Pauline, with a Pendleton blanket. Sacred leader also performed an honor song for Anoki. The event was somber, but yet it was a celebration of keeping the tradition alive and knowing that the fish still come up the creek. Two Oneida fishermen took advantage of the beautiful weather and fished after the ceremony.

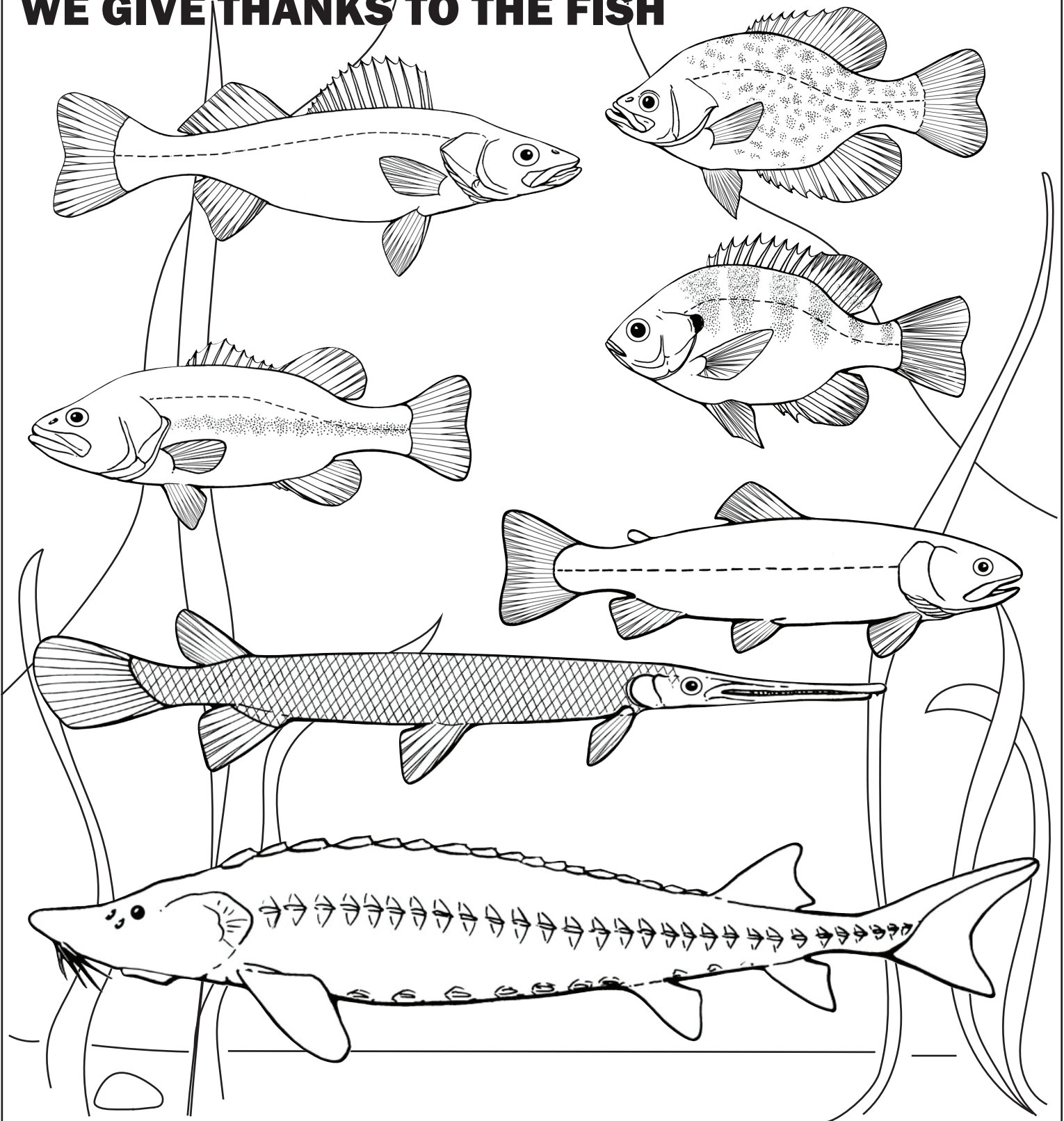


## Sovereignty displayed with Fishing Ceremony

By Nate Wisneski, 2010

Tribal members gathered on the banks of Duck Creek at Pamperin Park on Friday, March 26 for the annual Fishing Ceremony. The ceremony celebrates the tribe's legal victory in August of 1996. The ruling stated that tribal members retained the right to fish in Duck Creek, a right that was granted in numerous treaties. Tribal members have been fishing there for over 150 years. The ceremony is the opening of the spring fishing season and is a thanksgiving for a successful season.

# WE GIVE THANKS TO THE FISH

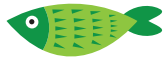
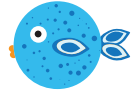


**We give thanks to the fish because they give their lives for our sustenance, and care for the waters. The fish help keep our bodies, hearts and brains healthy. They provide essential nutrients and are a good source of protein and vitamins. Fish support the waters by cleaning them and providing natural fertilizers. They are a key part of the food web, controlling the number of smaller fish, and feeding larger fish, seabirds, and mammals. To the fish we send our greetings, love and thanks.**

# KĀTSI WORDSEARCH



Directions: Find the following words in the word search. Use the previous We Give Thanks to the Fish document, and write a sentence about how the word relates to giving thanks.



clean \_\_\_\_\_

healthy \_\_\_\_\_

protein \_\_\_\_\_

tobacco \_\_\_\_\_

fertilize \_\_\_\_\_

helper \_\_\_\_\_

support \_\_\_\_\_

vitamins \_\_\_\_\_

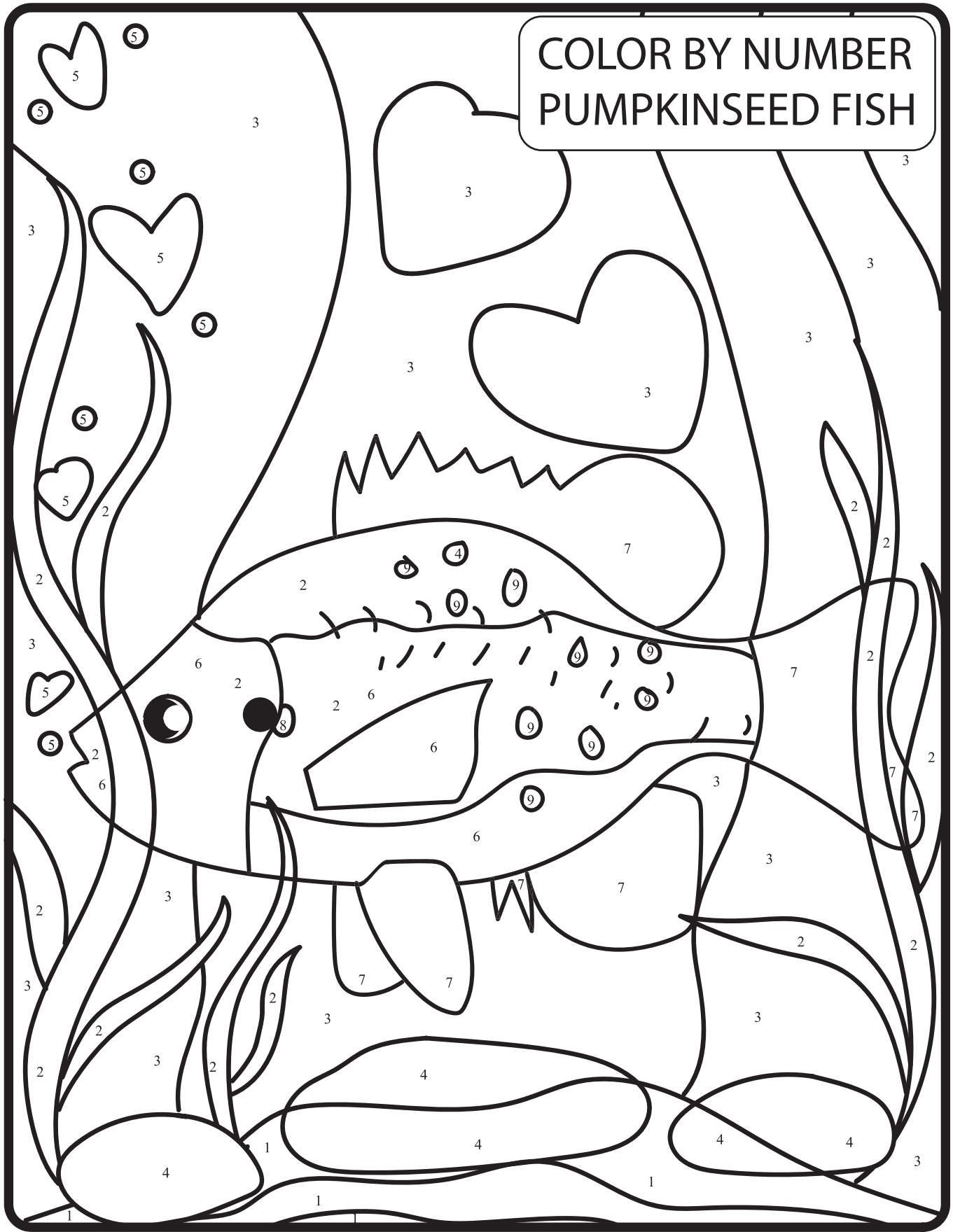
food \_\_\_\_\_

nutrients \_\_\_\_\_

sustenance \_\_\_\_\_

water \_\_\_\_\_

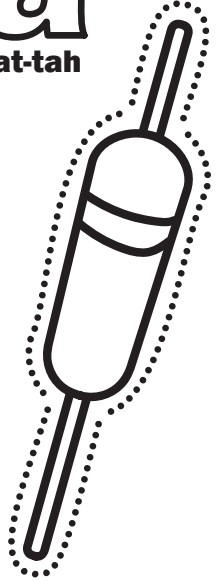
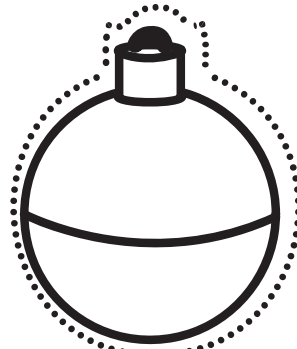
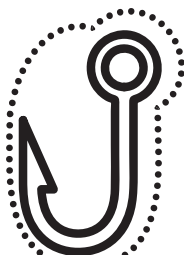
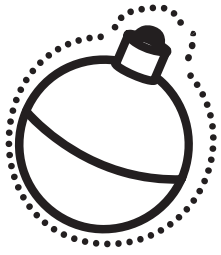
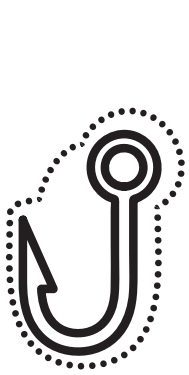
# COLOR BY NUMBER PUMPKINSEED FISH



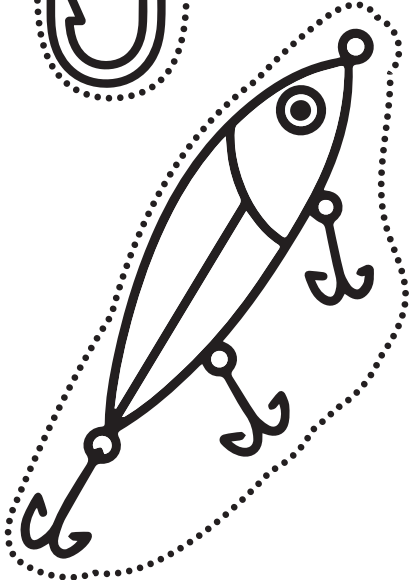
# Yetsyakwátha?

Fishing Things

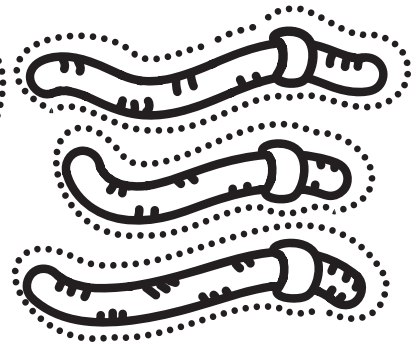
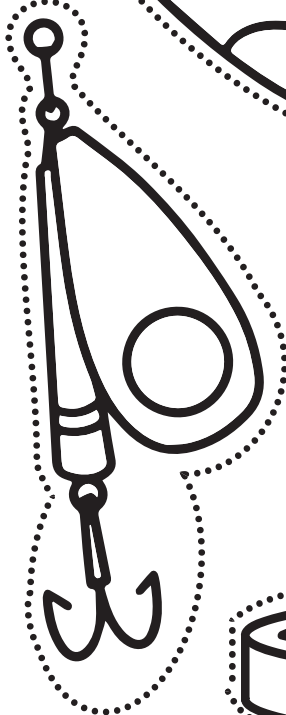
yay-ja-kwhat-tah



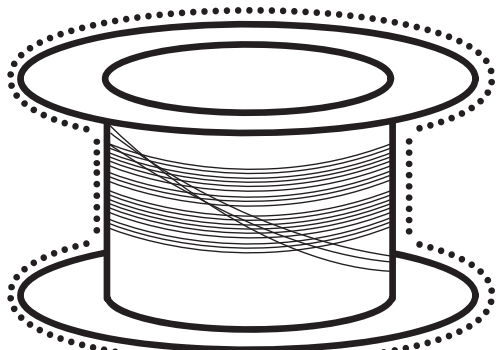
wathlo-lihé?  
kanyó na  
aha-like?  
bobber



kátsi yakotnutolya? tákhwa?  
lure



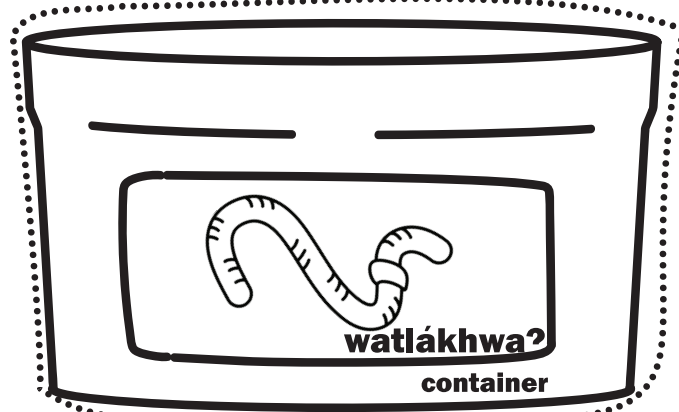
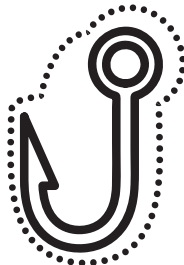
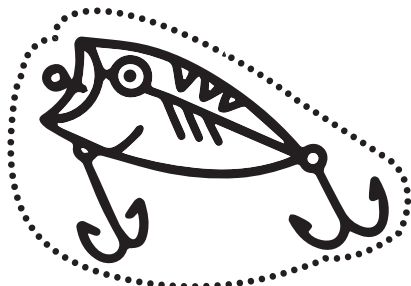
kwahsuté-ke waté-slehse?  
night crawler



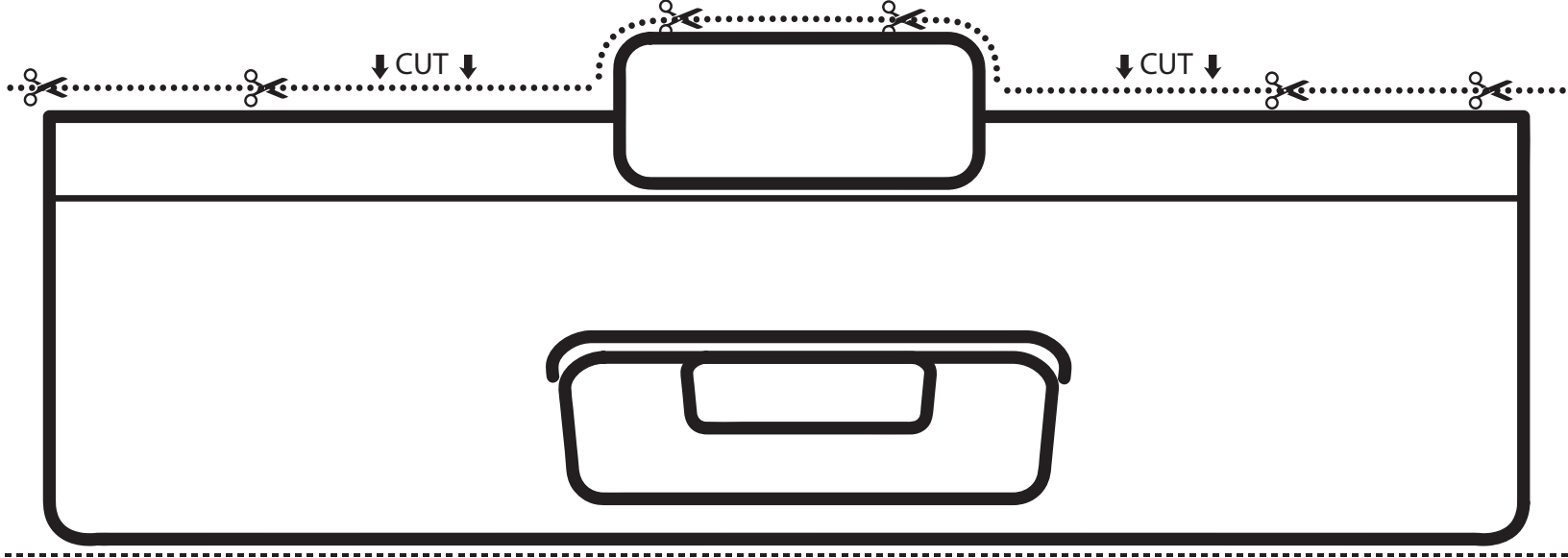
yetsyakwátha? kahsli-yé  
string



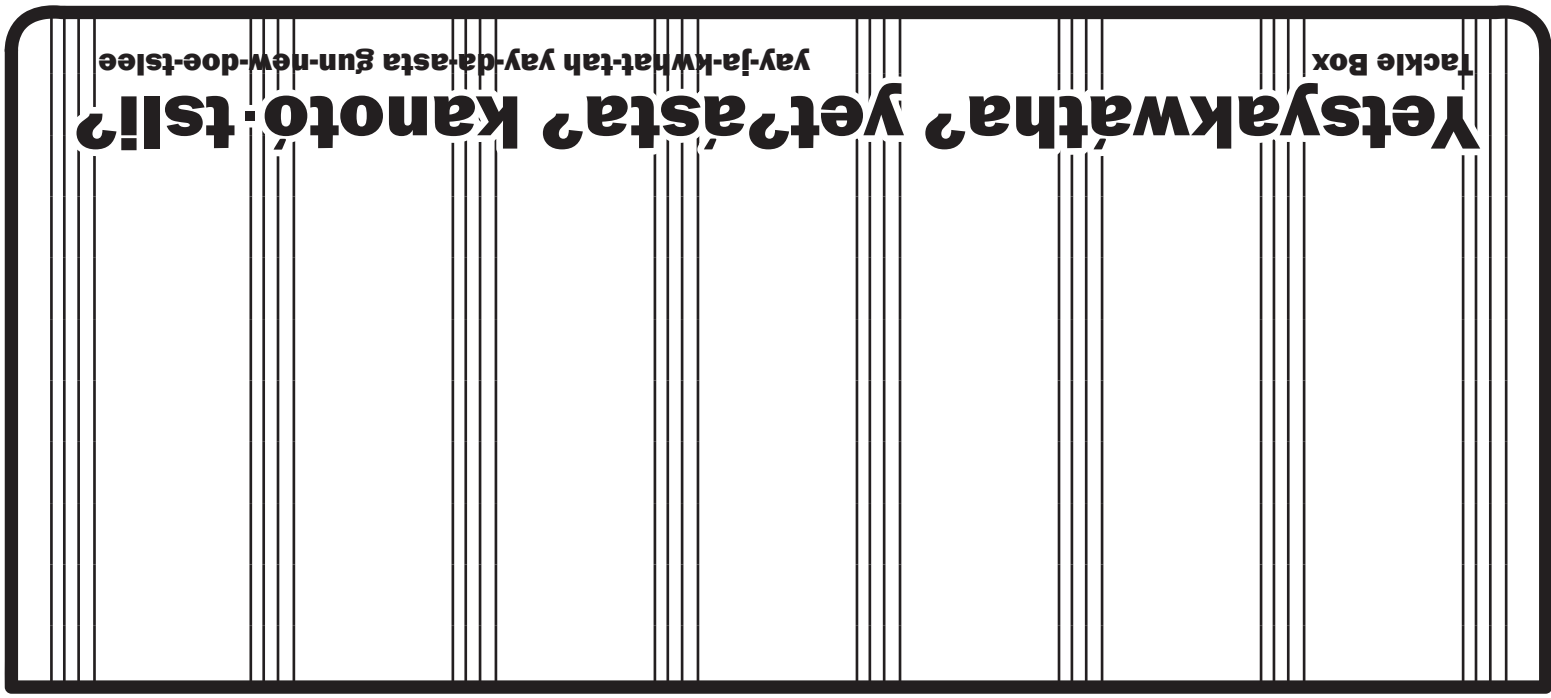
atnutéкта?  
container cover



watlákhwa?  
container



↑FOLD↑

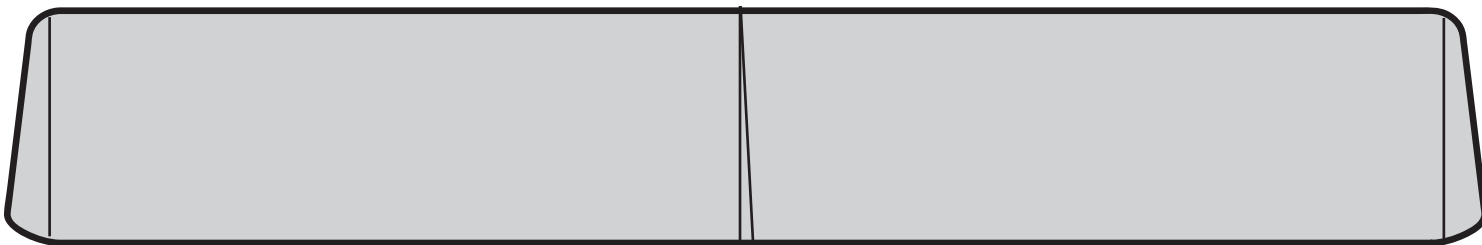


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# Yetsyakwátha?

Fishing Things

yay-ja-kwhat-tah



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## Vocabulary

-íselhe? kλ λhsistyakó·na? (ee-sell-ee guh uh-see-tsya-go-na)

Do you want to go catch a fish?

-yetsyakwátha? kana·kále? (yay-tsya-kwhat-duh) fishing pole

-yetsyokwátha? kahuwe·yá· (yay-joke-what-duh) boat

-olú·ya? watulyá·tha? (oh-luu-ya wud-duel-ya-ta) blue gill

-oyahé·hta? (oh-ya-hate-duh) perch

-tsyotyá·ktu (jo-jock-tu) trout

-kλtsyá?ko (gun-tsya-go) sturgeon



-tsistutúha? (gee-stew-do-ha) northern

-ka?nkwilo·kú (gun-gwee-low-goo) catfish

-kλ?nikahsakahlá· tsikahkwale·lé (guh-knee-gus-sa-kall-ah gee-guhk-wall-lay)  
small mouth bass

-watahsó·kwas (wah-duh-so-kwas) brown

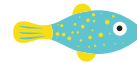
-awλ·lá· (a-wall-a) green

-olúya? (oh-luu-ya) blue

-ohalanáhta? (oh-halla-nut-tha) purple

-owískehla? (oh-weesk-la) white

-otsí·nkwál (oh-jink-wall) yellow



-ata?kálhla? (ah-dah-gall-la) gray

-onikwáhtala? (oh-knee-gwunt-duh-lah) red

-teyotsi?hkwalá·kalas (day-yo-jink-wall-la-gull-las) orange

-yetsyakwátha? (yay-ja-kwat-tah) fishing things

-wathlo·lihé? kanyó nλ aha·liké? (wat-low-lee-hay gone-yo naw a-ha-lee-gay)  
bobber

-káltsi yakotnutolya?tákhwa? (gun-gee ya-go-tnu-doe-lya-duck-wa) lure

-kwahsuté·ke waté·slehse? (gwa-soon-day-gay waa-day-sles-say) night crawler

-atnutekta? (ud-noon-day-kta) container cover

-yetsyakwátha? kahsli·yé (yay-juhk-wah-tuh) string

-watlákhwá? (wud-luck-wa) container

-yetsyakwátha? yeta?ásta kanutó·tsli? (yay-juck-what-ta)

tackle box (where you put your fishing equipment in -box)



Created to promote Oneida symbolism and vocabulary in public spaces, and to support interculturism, dialogue and interaction between cultures.