

LEGACY BOX BOOKLET

STANDING BUFFALO DAKOTA NATION





In 2019, QBOW Child and Family Services started a project that brought together groups of Elders from each of the communities served by the Agency (6 different First Nations including Lakota, Dakota, Cree and Saulteaux communities). The Elders shared objects, stories, and teachings for the children in foster care who might not be living in or connected to their home communities. We collected all of the things shared by the Elders into a box made or painted by someone from the community.

Because there is only one actual box made for each community (which will be kept at QBOW), this book has pictures of all the box items along with the stories and teachings that the Elders shared. It also come with a USB full of pictures, songs, stories as well as a digital copy of the book.

We hope that this project and these legacy boxes and books will help children in care to know who they are and where they come from. and also to know that they are precious gifts who are loved. Thank you to everyone who put in so much time and hard work to make this project a success for our children.

DIGITAL
FILES & BOOK

TABLE OF CONTENTS

Your Community	1
The Legacy Box	2
Sweet Grass	5
Moccasins	6
Medicine Ball	7
Turtle & Lizard Amulets	8
Star Quilt	9
Standing Buffalo Short Film	10
Buffalo	11
Sports	13

Your Community

The Dakota and Lakota people were always recognized as strong warriors. Treaties show that they were allies of the British, helping them during the American Revolutionary War of 1776 and the War of 1812. So, when the situation in Minnesota and the Dakotas became too dangerous, Standing Buffalo (Tatanka-Najin), who was the hereditary Sisseton Dakota Chief, led around 500 of his people up into what is now Manitoba in 1864



Chief Tatanka-Najin

<https://www.firstpeople.us/native-american/photographs/standing-buffalo-aka-ta-tanka-najin-sisseton-dakota-chief-1858-1869.html>



https://en.wikipedia.org/wiki/Standing_Buffalo 78

In 1869 most of Standing Buffalo's family died of smallpox and the following year he was killed after joining a war party in Montana. His son, Matokin-Najin, became the Chief of the band in 1878 and moved to a reservation near Fort Qu'Appelle, Saskatchewan. Band members became successful farmers and workers. Until his death in 1921 Chief Standing Buffalo worked very hard to get the Canadian government to honor their promises and to get more land for the reservation. Finally, in 1956 the government increased Standing Buffalo territory and farming continues to be an important part of the community's economy. Today Standing Buffalo has over 1000 members, with just over 500 living on reserve.

The Legacy Box

- Holly Yuzicappi

Words by the artist Holly Yuzicappi:

The legacy box art that I created is inspired by our Dakota culture. We are known for our geometric and symmetric designs. As an artist I love that art can tell a story.



The top of the box has a turtle and a lizard which represents the males and the females as Dakota beliefs. I used pink and red in the turtle to represent the nourishment we can get from the land through living things and plants. Nourishment comes from the role of the women as mothers and nurturers. The lizard has the green and blue to represent the land, water and sky. The things that the males observe and protect and use for connection. I also put the zig zag lines on the top of the box to represent the valley our community is located in. In the valley we have water and beautiful skies represented by the diamond. The dark and light blue also represent day and night. The three gold lines represent our past, present, and future here. Our community is in a spiritually valuable location.

The front of the box below the closure is painted with red, blue, yellow, and green. These colours were my first understanding of ceremonial colours. As a learning sundancer I was taught that these were the colours we were going to be using at the time. Over time I was taught how these 4 colours can also represent directions and significance. For me these colours are also the colour of time. We can observe life in colours. One explanation I like to use is when the colours are set up in a circle with red in the west, blue in the north, yellow in the east, and green in the south they are in earthly locations. Red being the sunset, opposite of yellow the sunrise. Blue being the north and the water with the opposite being the land and the growth. Colours connect us to the land.



On the sides of the box I put simple blue and gold tips. They represent the home foundations that we have as Dakota people. I kept them plain to represent simplicity and less complication

Today there are many artists that incorporate so many designs and it's popular to use many things but it is a lot of things that can be misrepresented. I wanted people to know home should not be complicated and crowded so the simple tipis represent that. We don't have to be 'fancy' to be strong.

Finally, the back of the box has two buffalo facing one another. In my mind they are communicating face to face with nothing interfering. This is my hope for all people when communicating on behalf of our children.



I also wish that in those communications there is determination and perseverance which are also characteristics of the buffalo. We are also known to be buffalo people, and our community is Tatanka Najin, Standing Buffalo. The reason I put them on the back was that we are Tatanka Najin first so it should be like our backbone, our strength.

Sweet Grass

Sweetgrass is one of the four sacred medicines (along with sage, cedar, and tobacco). In Dakota it is called waca ŋga. It is used for smudging and in different traditional ceremonies. The smoke from the burning sweetgrass symbolizes purification and oneness with all things, and connection to Wakan Tanka.



Moccasins

- Jordan Redman

Moccasins are made from the tanned hides of buffalo, elk, moose, or deer. They represent stages of development. The style and design of moccasins depends on the culture, traditions, and environment of person making and wearing them. This particular design has to do with the area from which they originate. The hill design, the colors of the area represent the land and surroundings.



Medicine Ball

- Jordan Redman



The medicine ball comes from Tapa Wankaye Yapi- the Throwing of the Ball Ceremony, which is one of the Dakota's seven sacred ceremonies. This ceremony is a coming of age ceremony and originally used balls originally made from buffalo raw hide and filled with buffalo hair. As time went on and settlers began to trade with the Dakota people, beads and designs that identified a tribe or family were used to decorate the ball. The designs on this medicine ball match the moccasins and signify growth and identity.

Turtle & Lizard Amulets

-Joan Ryder

Amulets are special things used for protection and long life. In the Dakota tradition, when a baby's umbilical cord falls off, it is placed inside an amulet and attached to the baby's cradle board, or sometimes attached to their clothes. Baby girls carried a turtle amulet and baby boys carried a lizard or snake amulet.



The umbilical cord kept inside the amulet represents the link of the child's life before and after being born. It is kept to bring the child a long and healthy life.

Star Quilt

- Freda Essie (Isnana)

For Dakota people star quilts — wičháŋpi owínža — show honor and generosity, and the eight-pointed star represents the creation story.



Receiving a star blanket is a great honour because it symbolizes our connection to the star nation - the place where our spirits come from and that we go back to. So children are given blankets when they are born because they are new to the world and when a Dakota person passes, they are again presented with a star blanket to remind us of that connection.

Standing Buffalo Short Film



Standing Buffalo

https://www.nfb.ca/film/standing_buffalo/

This short film from 1968 tells the story of a rug-making cooperative organized by the Dakota women of Standing Buffalo. The members of this band are descended from a tribe that migrated from Minnesota during armed clashes over a hundred years ago. The Sioux, noted for their distinctive, colourful designs, show off their handicraft in great detail.

Buffalo

For Dakota people, tatanka (buffalo) are sacred. The buffalo gave up its life so that the Dakota people could survive- it provided food, tools, clothing, and shelter.



The buffalo skull is used in all sacred ceremonies and represents sacrifice and generosity.

Visual Chart of the Uses Made of the Buffalo

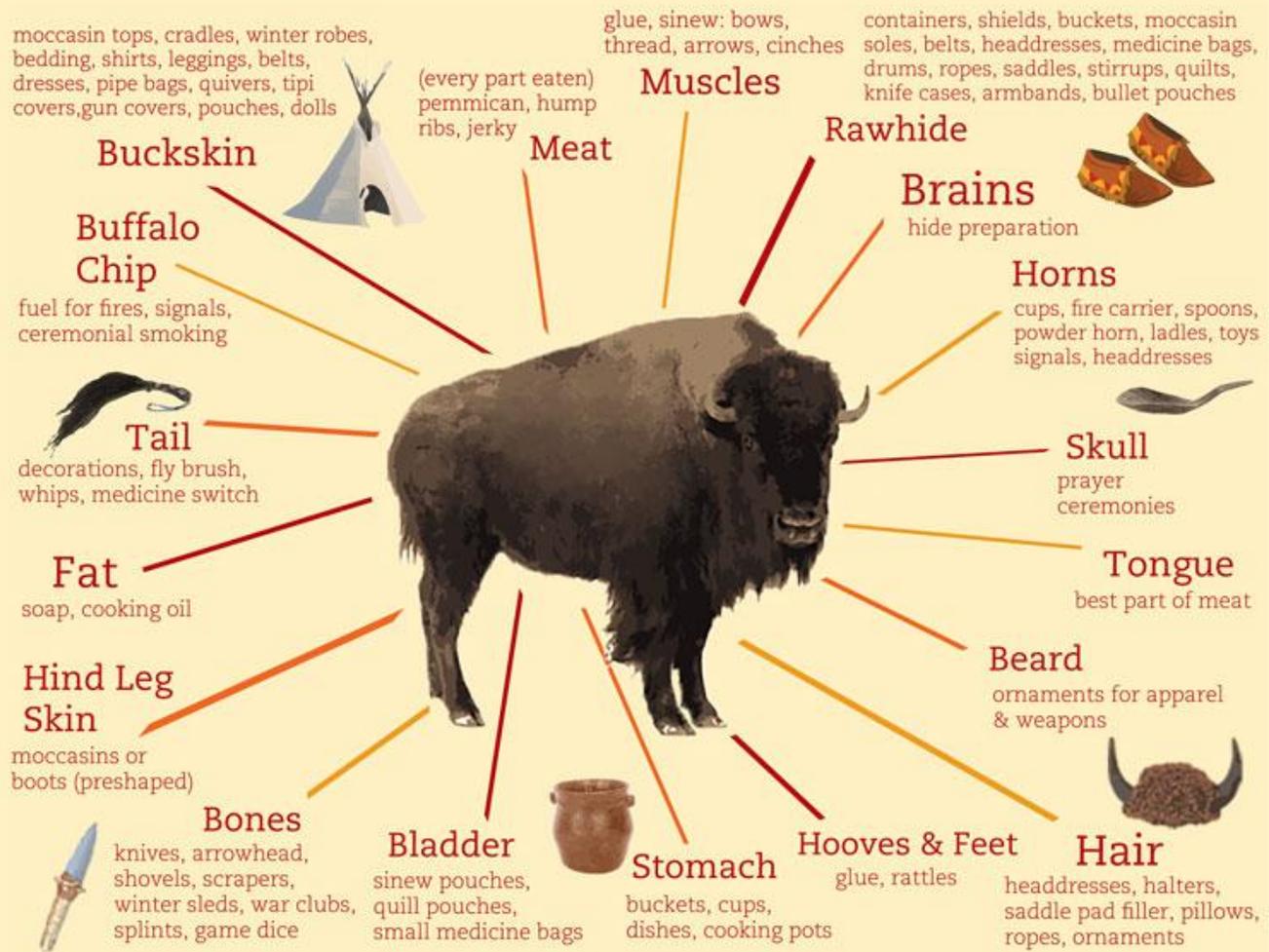


Image from: <https://www.stjo.org/native-american-culture/important-animals/buffalo-tatanka/>

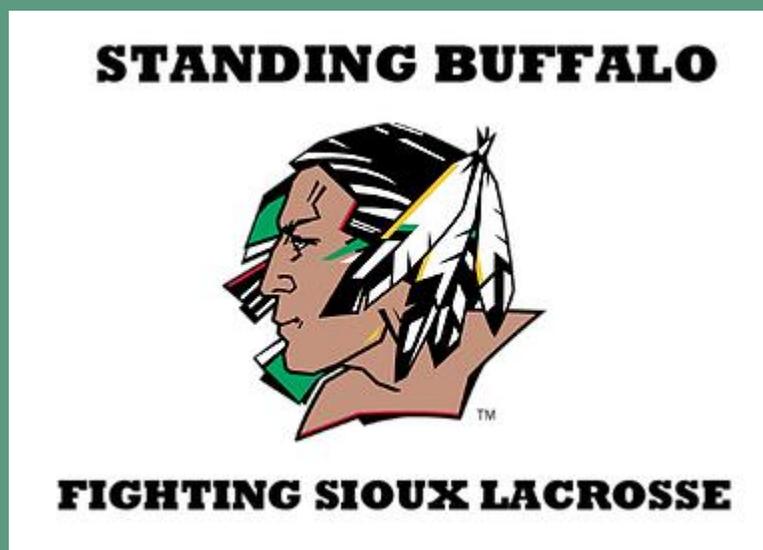
**“Our country is wherever the buffalo range...We are chiefs of the mountains and the plains; we are not poor, but rich”
– Chief Standing Buffalo (1871)**

**“Before the Europeans came, our people lived off the buffalo. The buffalo were the main source of food and existence. When an animal was put down, the hunters presented offerings to thank the Creator for providing for them.”
– Clifford Tawiyaka, Feb 8, 2012**

Quotes from: “The Story of the Dakota Oyate and the People of Standing Buffalo”

Sports

Sports are a very important part of life in Standing Buffalo. People of all ages are involved in hockey and different fast ball and slow pitch leagues. Lacrosse is a very popular sport in the community and Standing Buffalo has their own team called the Fighting Sioux.



The Fighting Sioux are the first lacrosse team from a First Nation to win a Saskatchewan championship.

