






Relationships

Konza researchers + Kaw (Kaáⁿze) language
Joint perspectives on People & Land discussion part 7/last, 231208



Introduce Lydia, Charlee

Participants please write your name, email, **location**, and primary interests in the Chat
Questions: will have open discussion at the end, please post questions in the Chat as we go

Land and Name Acknowledgement

The grasslands on which Konza Prairie LTER research is focused have been a home to people for thousands of years, including many named and unnamed peoples who lived and hunted here prior to European settlement. Indigenous people of the Kaw (Kanza) Nation inhabited and stewarded this area until their forced removal between 1846 and 1872, when they were relocated to a small reservation in what is now Oklahoma. The depopulated Kaw land was subsequently used to finance the Land-Grant University system under the Morrill Act of 1862, including Kansas State University, which administers the Konza Prairie LTER Program. Our LTER research program operates under a name, “Konza”, that is derived from the name of the Kaw, or “Kaá”ze”, People.

The Konza Prairie LTER acknowledges the immemorial connection of Indigenous peoples with these lands, and we pledge to respect and honor the past and current legacy, cultural history, and knowledge of the Kaw Nation. Through our professional capacity as scientists and educators, we will work to increase our knowledge of the human legacy of these lands, and in turn, will teach this history to others. The beauty of this land inspires our work to understand the tallgrass prairie and support conservation of this ecosystem. However, this inspiration also serves as a reminder of the Indigenous human history that has shaped the modern landscape, and the influence that our current actions will have on the prairie of the future.

<http://lter.konza.ksu.edu/konza-prairie-lter-land-and-name-acknowledgement>



Perspectives & Methodologies

- Understand scientific method and Indigenous perspective on prairie knowledge
- Consider humans' relationship with the Land in North America:
 - This was not "*Terra nullius*" (nobody's land) when Europeans arrived
- Establish a forward-thinking mindset, with an honest vision of the past and present



December 5: Relationships and time

- Scientific and indigenous knowledges of “relationships”
- Time, seasonal change: *bahúye, mi'ók'a'yí'ge, ta hé baxò'be, cedó'ga ma'ná'ghabe*
- What does the future hold?

Agenda:

13:30-13:35 Introduction / Review

13:35-13:45 Many relationships already explored: what do we mean by “relationship”?

13:45-14:00 Time, exemplified by seasonal change

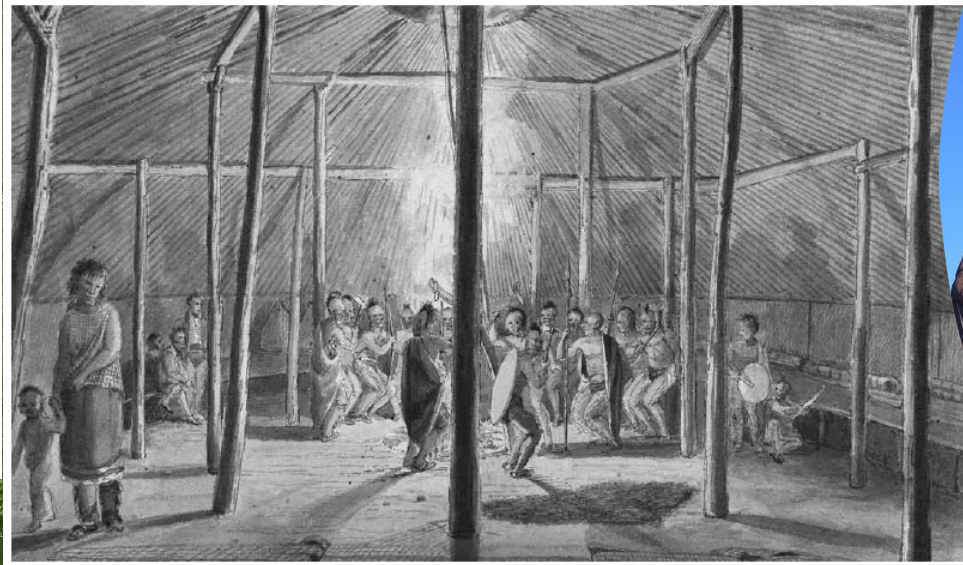
14:00-14:15 Lingering questions: What does the future hold?

14:15-14:30+ Questions...

Relationship - Indigenous

Resources

Kin, Clans, Ceremony



Report of National Museum, 1887.—Hornaday.

PLATE II.



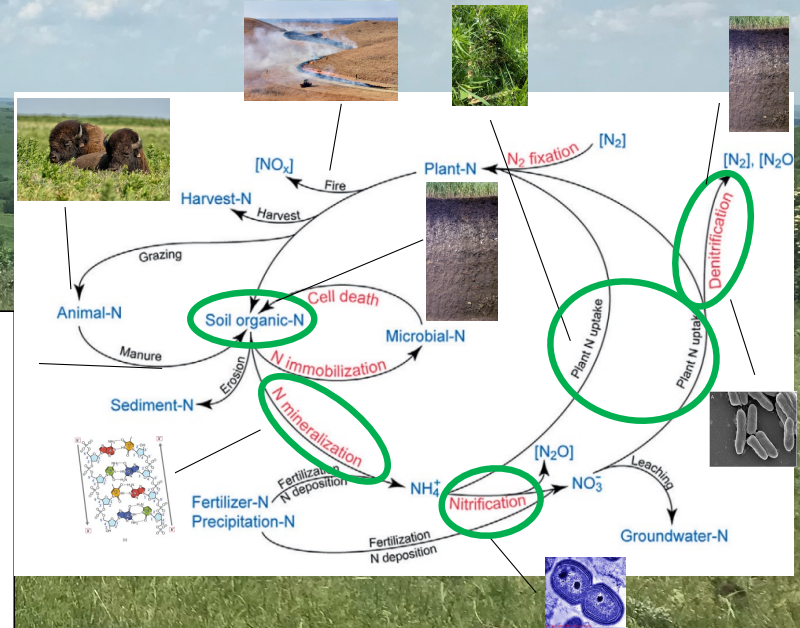
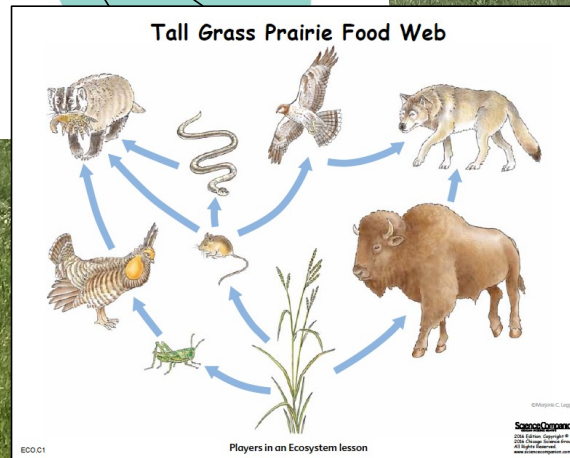
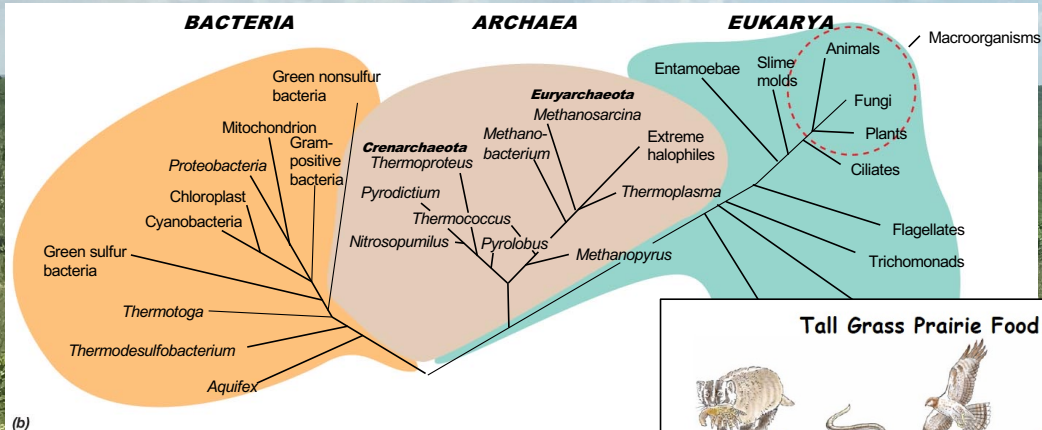
HEAD OF BUFFALO BULL.

From specimen in the National Museum Group.

Reproduced from the *Cosmopolitan Magazine*, by permission of the publishers.

Relationship – Ecological/Scientific

Evolutionary, Material/Energy, Inter-species relationships



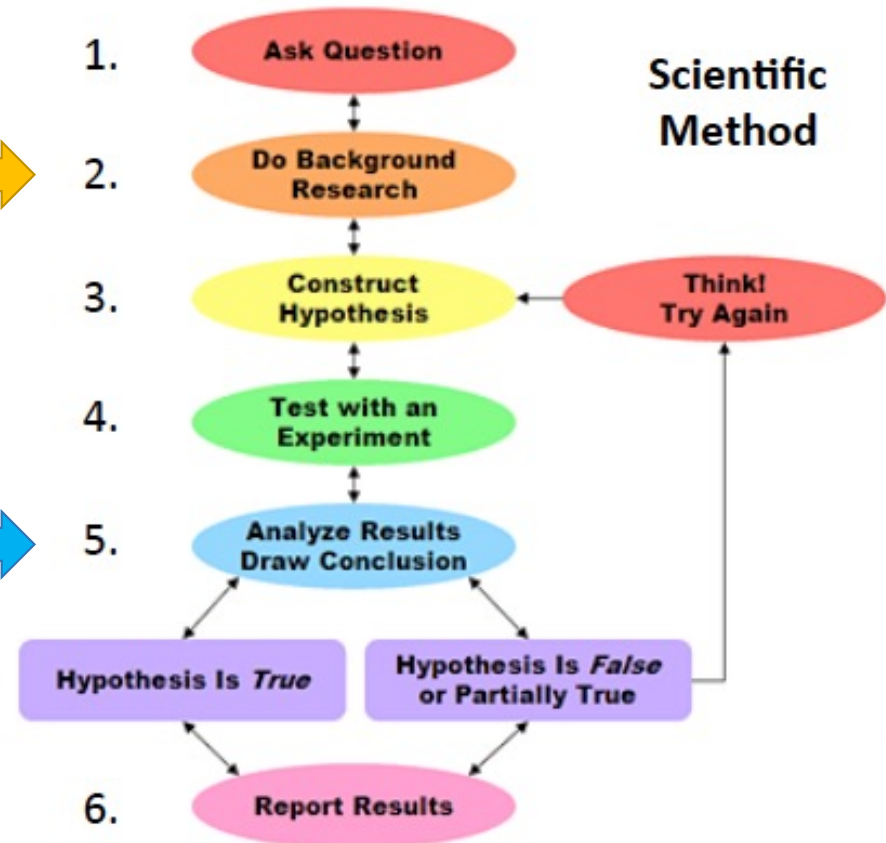
Relationships Scientific/Ecological & Indigenous

	Methodologies	Rock/Water/Wind	Plants	Bison	Other Animals	Fire	Land
Ecological Science	Establish known & unknown, collect data to close the gap	Abiotic separate from biotic, but made of the same matter	Base of the food web, positive diversity feedbacks	Keystone, promote plant diversity & soil fertility	Food web, evolution, diversity of species	Disturbance, but critical to prairie structure & function	People separate
Indigenous	Known & unknown are differentiated but coexist	Rocks, water, wind, are kin / sacred	Food, cover, color, many uses	Fundamental relationship, kin, sacred	Kin, meat, allegory, clan structure	Center of the village and home, part of the landscape	People part of the whole



Scientific Method:

a systematic system of inquiry & investigation



Known & Unknown, differentiated in time...

action of the verb as being completed. This is another example of how Kaw handles things differently than English. English marks actions as being past, present, or future. Kaw marks actions according to whether they have actually occurred (in progress or completed), or whether they are proposed, that is, potential actions. The suffix *-be* indicates on the one hand that an



Actual/known

Potential/unknown

Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people



Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people

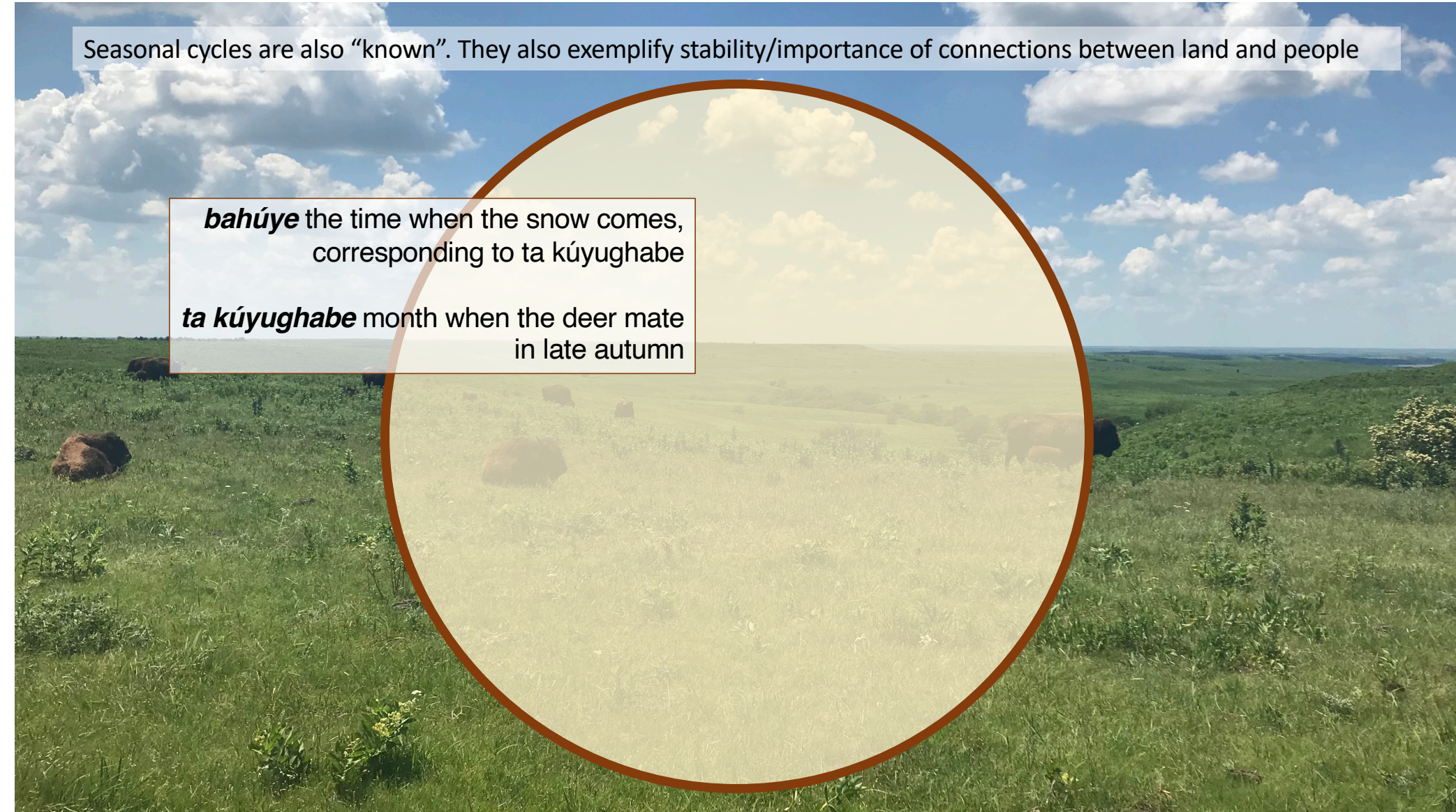
bahúye the time when the snow comes,
corresponding to ta kúyughabe



Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people

bahúye the time when the snow comes,
corresponding to ta kúyughabe

ta kúyughabe month when the deer mate
in late autumn



Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people

mi'óka'je

month that is apart

mi'ók'a'yí'ge month that is useless,
month that causes nothing

Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people

wawék'a'be
month for acting or working

wábe
planting time

Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people

cé kúyughábe
month when the buffalos mate

wasúdabe
month when the corn is hard

Seasonal cycles are also “known”. They also exemplify stability/importance of connections between land and people

bahúye the time when the snow comes,
corresponding to ta kúyughabe

ta kúyughabe month when the deer mate
in late autumn

~late autumn

mi'óka'je
month that is apart

mi'ók'a'yí'ge month that is useless,
month that causes nothing

~January & February

cé kúyughábe
month when the buffalos mate

wasúdabe
month when the corn is hard

~summertime

wawék'a'be
month for acting or working

wábe
planting time

~March & April

*there is no exact translation of each of our 12 months; “month” here is more like “moon”, and the dictionary doesn’t account for all of the moons. For some times there are multiple words, e.g., one weather, one meat, and one crop related – these seasonal terms denote how people relate to the land at that time

Land & People



Land & People

people

mozhóⁿ

land

níkashiⁿga

Land & People

mozhóⁿ, moⁿzháⁿ land, earth, country
níkashiⁿga person, people, men, clan

Foundation for the future

Ecological

Conservation of energy
Best practices
Non-extractive
Sustainability
Home

Indigenous

