The Chickasaw tribes came out of Nanih Waiya. And then they tunned themselves on the earthen rampart, and when they got dry went and followed the Cherokee trail, and when they got to where the Cherokee had settled and made a people, they settled and made a people close to the Cherokee.

The Choctaw fourth and last came out of Nanih Waiya. And they then tunned themselves on the earthen rampart and when they got dry they did not go anywhere, but settled down in this very land and it is the home of the Choctaw People. [1994]

The Ojibwa (Chippewa), the Odawa (Ottawa), and the Potawatomi formed what was called the Three Fires Alliance. Members of the closely related tribes spoke dialects of the Algonkian language, and the Potawatomi derived their name from an Ojibwa term, potawatominik, meaning "people of the place of fire," a reference to their role as the preservers of the council fire for the Alliance. The three tribes migrated together from the north to the eastern shore of Lake Huron around 1400, probably because of climate changes that made winters longer and colder in North America. The Potawatomi were driven farther west during what became known as the Beaver Wars of the seventeenth century, a series of bloody conflicts over control of the fur trade fought between the French-backed tribes of the Great Lakes region and the powerful Iroquois Confederacy, supported by the Dutch and English. The Potawatomi first settled in the Door Peninsula of Wisconsin, where they adopted agricultural practices from neighboring tribes, and later moved south along the western shore of Lake Michigan. By the end of the eighteenth century the numerous bands of the decentralized tribe were divided into three geographical groups: the Forest Potawatomi of northern Wisconsin; the Prairie Potawatomi, in southern Wisconsin and northern Illinois; and the Potawatomi of the Woods, in southern Michigan and northern Indiana.

Following the American Revolution, the Potawatomi struggled to retain their lands along the shores of Lake Michigan. Potawatomi warriors fought in Tecumseh's War (1811-12), the decisive conflict between the United States and the Indian confederacy led by the Shawnee chief Tecumseh. His death during the War of 1812, when the confederacy was allied with the British, effectively marked the end of Indian resistance throughout the Midwest and Ohio Valley. During the following two decades, the Potawatomi were forced to cede or to abandon their claims to extensive tracts of land.

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1. Muskogee: Members of a powerful tribe that occupied portions of present-day Georgia, Florida, and Alabama and formed the nucleus of the Creek Confederacy.
2. Tombigbee River: A tributary of the Mobile River that flows from northeastern Mississippi through southwestern Alabama.
3. Cherokee: Members of a tribe that occupied the hills and valleys of the southern Appalachian Mountains.
THE CREATION OF THE WORLD

In the beginning there was nothing but water everywhere. No land could be seen. On the horizon, a great wave was breaking and a man was sitting on it. He was not a man; he was a jaguar. The jaguar was the god of the water. He sat on the wave and watched the water wash over his body. He felt happy and free.

"Are you crying for me?" the jaguar asked the man.

"Yes," answered the man. "I have been crying for a long time, and I cannot find any land.

"Oh," answered the jaguar. "I have been crying for a long time, and I cannot find any land.

"Yes," answered the man.

"Yes, I know," answered the jaguar. "I know that I am not a god. But I am a jaguar, and I am the god of the water. I can make the water stop and make land from it.

"But how can you do this?" asked the man.

"I will show you," answered the jaguar. "I will take you to the place where I will make the land.

"But where is that place?" asked the man.

"It is far away," answered the jaguar. "I will take you there in my jaguar skin.

"But how will I get there?" asked the man.

"I will carry you on my back," answered the jaguar. "But you must promise me that you will not look down at the water.

"I promise," answered the man.

"Good," answered the jaguar. "Now, get on my back and hold on tight.

"But why do you need me to hold on tight?" asked the man.

"Because the water will be very rough," answered the jaguar. "But if you hold on tight, you will be safe.

"I will hold on tight," answered the man.

"Good," answered the jaguar. "Now, let's go."
**Potawatomi: The Creation of the World**

In the beginning there was nothing but water everywhere. No land could be seen. On the waves there floated a canoe, and a man sat in it and wept for he had no idea what his fate would be. At length a muskrat clambered up on the canoe and said, "Hau," grandfather! What are you crying for?"

"Oh," answered the man, "I have been here a long time, and I cannot find any land."

"But there is earth under all this water," replied the muskrat.

"Can you get me some?" asked the man.

"Yes," replied the animal, and he dove down and came up again with both paws full of mud. He dived again and brought up a ball of earth in his mouth.

"Are you all alone?" asked the man.

"No," answered the muskrat, and he called up to the canoe several aquatic animal chiefs. The first to come was a white muskrat.

"I hear that you want to see us," he said to the man.

"Yes, I want you to bring me some earth so I can make the world, and I will also create on it a good place for you to stay."

"Hau," replied the animals, "We will start at once."

So they all began to dive, and the beaver came and helped them also. They saw their grandfather kneading the mud that they brought to him and molding it into a long column that reached from the surface to the bottom of the water. It projected above the waves, and he kept adding to it. They kept on day after day, until it was finally solid. At last there was considerable space there. It was big enough to walk on. Then the man planted a great tree there. He still added to his island.

As the man worked on the north end of the island, he noticed in traveling back and forth that the ground grew dry and dusty. He asked his animal helpers how they liked what he had made, and they told him it was a good place to sun themselves. He told them to persevere in bringing him earth, and he would make it still better. Thus he kept on, until the world was completed. Then he told his animal friends that it would be covered with green grass and trees. He took a stick and marked out where he wanted the rivers to run, and then he had the muskrats dig out the channels.

At last the man built a wigwam. When he had it ready the muskrats were close by in a lake, so he went over and planted rushes along the shore for their benefit. Then he got into his canoe and paddled out into the ocean, and called on the muskrats to help him again while he built another world. He built it up until it met the first one.

"Now," he said, "I have it the way that I want it."

One day he walked up to the north end of his island and found some people there. He approached them and inquired of them where they came from and when. They were the Potawatomi, and they asked in their turn who he was.

"I am Wisiaka," he replied.

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1. Hau: Hello or greetings.
Laikota

[Image of a map or illustration]

Standing Rock

A patron of the Americas, the Standing Rock Sioux Tribe is known for its rich history and vibrant culture. The tribe is located in the state of South Dakota and is recognized for its traditions and ceremonies.

Standing Rock is home to the Oceti Sakowin Camp, a site of significant cultural and historical importance. The camp is a gathering place for the Standing Rock Sioux Tribe and other indigenous peoples from across the Americas.

The Oceti Sakowin Camp is known for its role in the fight against the Dakota Access Pipeline. The pipeline was proposed to cross the Standing Rock Sioux Reservation, raising concerns about the potential impact on the tribe's water supply and cultural heritage.

Today, the Oceti Sakowin Camp serves as a hub for activism and awareness, advocating for indigenous rights and environmental protection. It is a place of dialogue, education, and community building, where people from all walks of life come together to learn, share, and support each other.