Rooted Together Toolkit Program + Activities 🌳

The *Mvskoke at Home* Toolkit is a 12-week program to nurture Mvskoke language, cultural connection, and joyful at-home learning. Activities are short, child-led, and low-pressure, supporting early childhood development while strengthening family bonds.

Toolkit Structure

Includes: 1 learning binder (Heyvt Cem Onvkuce Tos (This is Your Story) Baby Journal / Baby Book), 12 activities (2 categories), 12 reflections, and 60 language cards (5 cards in 12 categories).

Toolkit highlights:

6 Daily Life Activities
6 Music & Movement Activities, and
6 Spiritual Reflection Topics

Each activity includes age modifiers so families can adapt the experience for infants, toddlers, preschoolers, and pre-K children (ages 0–5).

Weekly Learning Rhythm

Each week follows a simple, repeatable structure:

- Practice 5 new Mvskoke words
- Complete 1 Daily Life activity
- Complete 1 Music & Movement activity
- Complete 1 Spiritual Reflection
- Enjoy Weekly Storytime

Time Commitment

Short, joyful touchpoints of 10–20 minutes are recommended.

Learning Principles

- Repetition builds confidence: Use the same five words throughout the week.
- Follow the child: Repeat favorite songs, activities, or words.
- Celebrate progress: End the week by reviewing the five new words.
- Practice, not memorization: Exposure and joy matter more than mastery.

12-Week Flow

Weeks 1–6: Explore

- Complete 1 Daily Life activity each week
- Complete 1 Music & Movement activity each week
- Practice 1 Mvskoke Word Set each week
- Complete 1 Spiritual reflection each week
- Reading one Mvskoke story each day

Weeks 7–12: Revisit
Families revisit the activities—this time in the order the child enjoyed most, reinforcing connection and joy.

Mvskoke Word Sets (12 Sets Total)

Each week features one 5-word set:

1. Numbers 1–5
2. Numbers 6–10
3. Colors
4. Body Parts
5. Animals – Set 1
6. Animals – Set 2
7. Common phrases
8. Fruits
9. Vegetables
10. Commands
11. Feelings
12. Family

Memorization is not necessary—consistent exposure is the goal.

Materials Included

- 1 learning binder with story collection and other resources
- 12 cultural activities with activity items
    - Age-specific modifiers (0–5 years)
- 12 guided spiritual reflections
- 60 Mvskoke language flashcards
- Family Activity Tracker Chart
- Enjoyment Stickers (4-Color Scale)
    - Rate activity enjoyment and engagement

Daily Life Activity #1

Healthy Habits and the Importance of Water

The Muscogee People: A Rich Heritage
The Muscogee People are the descendants of the Mississippian culture, which once thrived throughout the Mississippi River valley and its floodplain. Their ancestors built earthen pyramids along the rivers as part of their complex ceremonial landscapes. Over 400 years ago, a single language was widely spoken among numerous towns situated along the Coosa, Tallapoosa, Alabama, Chattahoochee, and Flint Rivers in Alabama and Georgia.
This language was the most prevalent in the area, utilized for diplomacy, medicine, and personal names, even in towns where other languages dominated daily conversation. This shared language eventually became recognized as the language of the Muscogee people. English settlers later referred to them as the "Indians living on Ochese Creek" due to their close proximity to and reliance on the Ochese Creek (now known as the Ocmulgee River) in present-day Georgia. Over time, traders and colonists abbreviated the various groups, towns, and languages to the term "Creek." Water played a crucial role in their trading, fishing, and everyday life.

0-1 years old: Bathtime and handwashing	2-3 years old: Bathtime and handwashing	4-5 years old: Bathtime
Explain the importance of water using a cup Share the Muscogee words for “hot” and “cold” **Hot** hiyē (hay yee) **Cold** kvsvppē (gussup bee)	Explain the importance of water using a cup Share the Muscogee words for “hot” and “cold” Share the Muscogee words for basic body parts, pointing to body or doll	Explain the importance of water Share the Muscogee words for “hot” and “cold” Share the Muscogee words for basic body parts, pointing to body or doll Explain why our bodies are sacred. (Our bodies are a gift from the Creator. Caring for our bodies and keeping them safe is one way we show respect for ourselves and the life we carry.)

Daily Life Activity #2

Muscogee Clothing and the Importance of Ribbon Clothing

The Arts and Music of the Muscogee People
The arts and music of the Muscogee people vividly reflect their rich culture. Traditional crafts, including beadwork, pottery, and weaving, are lovingly passed down through generations. Their musical heritage encompasses ceremonial songs, stomp dances, and contemporary music. The ceremonial ribbon skirts, vests, and clothing showcase the creativity and talent of the Muscogee community.

The Significance of Color
Bright colors hold great importance, particularly as they were stripped away from the Muscogee and other tribal peoples in Indian Boarding Schools. Today, vibrant ribbons are intricately sewn into ribbon skirts, ribbon shirts, and various garments. Ribbon skirts symbolize womanhood and strength, especially during the Ribbon Dance. In the present day, these creations are made by Indigenous artisans and are available for anyone who appreciates Indigenous fashion.

0-1 years old: Muscogee ribbons	2-3 years old: Muscogee ribbons and paper doll	4-5 years old: Muscogee ribbons and paper doll
Explain the importance of ribbon clothing Touch play with bag of different colored ribbons	Explain the importance of ribbon clothing Color different ribbons onto paper clothing, then cut out to dress paper dolls	Explain the importance of ribbon clothing and desire for bright colors Color different ribbons onto paper clothing, then cut out to dress paper dolls Cut paper clothing, then tape different ribbons onto it to dress paper dolls

Daily Life Activity #3

Muscogee Foodways and the Three Sisters

The Agricultural Heritage of the Muscogee People
The Muscogee people were exceptional agriculturalists, renowned for their expertise in sustaining their foodways through gardening, hunting, and food preservation. One of their significant ceremonies is the Poskita (bo-ski-duh), or Green Corn Ceremony, which honors the first corn harvest. This event represents renewal, community, and spiritual cleansing. A traditional corn beverage known as Osafke (oh-sof-key) continues to be prepared today for celebrations and gatherings.

The Three Sisters: A Nutritional Trio
Like many Native American tribes, the Muscogee people relied on the Three Sisters: corn, beans, and squash as essential food staples. These crops are planted together because they mutually support each other's growth:

- Corn provides a trellis for climbing beans.
- Beans enrich the soil.
- Squash leaves shield the ground.

Together, they create a well-rounded, nutritious meal.

0-1 years old: The Three Sisters play foods	2-3 years old: The Three Sisters play foods	4-5 years old: The Three Sisters play foods
Discuss the importance of the Three Sisters Touch play with different play foods	Discuss the importance of the Three Sisters How-to plant a garden (vegetable holder, construction paper and tongs)	Discuss the importance of the Three Sisters How-to plant a garden (vegetable holder, construction paper and tongs) Make a dish with the Three Sisters

Daily Life Activity #4

Muscogee Foodways - Foraging

Wild Onions: A Sign of Spring
Wild onions are a signal of the arrival of spring. In Oklahoma, known as Tafvmpuce (dah-fum-boo-chee), these onions are typically harvested from February to April. Foraging for wild onions not only plays a vital role in survival but also serves as a meaningful connection to nature and a celebration of the season. The Muscogee people were renowned for their expertise in locating both food and medicinal plants, including wild onions.
Traditionally, there are stories of wild onion songs, and before harvesting, individuals often take a moment to pray or leave an offering of tobacco. Nowadays, most foragers come equipped with a digging knife and a bucket to collect their onions.
Wild onions are frequently, though not exclusively, enjoyed fried with scrambled eggs. Some people enhance their flavor with bacon grease or salt. During this time of year, many community gatherings—such as those held by churches, ceremonial grounds, or organizations—host Wild Onion dinners, where other traditional foods are celebrated and stories are shared.

Caution: Be mindful of look-alike plants; if it doesn't smell like an onion, it isn't a wild onion.

0-1 years old: The hunt for wild onions	2-3 years old: The hunt for wild onions	4-5 years old: The hunt for wild onions
Explain what wild onions mean to Muscogee people / connection to the land Touch play with wild onion (soft)	Explain what wild onions mean to Muscogee people/ connection to the land Hide and find play wild onion (soft)	Explain what wild onions mean to Muscogee people / connection to the land Hide and find play wild onion (soft) Make a dish with wild onions (springtime)

Daily Life Activity #5

Muscogee Foodways - Hunting

The Relationship between Muscogee People and Nature

Muscogee people have engaged in hunting and fishing since ancient times. Food, moccasins, and various survival tools depended heavily on animals. Hunting was not performed for sport; each animal offered a wealth of resources. A single creature could provide food, tools, weapons, medicine, clothing, shelter, and much more, with every part utilized. While deer or buckskin is the most common rawhide, indigenous footwear was often created from the most readily available sources: bears, bison, moose, and even plant fibers.

Animals are viewed as our relatives as well as a vital food source. Similar to the Three Sisters, meat serves as an essential staple in the diet. For instance, the deer not only supplied meat but also fulfilled numerous daily needs, providing materials for clothing, tools made from antlers and bones, and sinew for sewing, among other uses.

The significance of the deer led to the establishment of various hunting rituals and customs to honor the animal. Songs were composed to attract them, and hunters often prayed and fasted before and during a hunt to express gratitude to the Creator once an animal was successfully caught.

Eco (ee-joe) is the Mvskoke/Creek term for deer. According to the Creek origin story of the clans, the Mvskoke people wandered through a fog, and when it cleared, they found themselves living alongside animals, which became their clan families. A member of the deer clan, Ecovlke (ee-joe-uhl-key), is regarded as family to the deer. It is also believed that one should not kill a member of their own clan. In this matrilineal society, an individual's clan is inherited through their mother.

0-1 years old: The hunt for wild game	2-3 years old: The hunt for wild game	4-5 years old: The hunt for wild game
Explain Muscogee traditional game (deer, bison, turkey)	Explain Muscogee traditional game (deer, bison, turkey)	Explain Muscogee traditional hunting ways
Show visuals of traditional game with Muscogee names	Show visuals of traditional game with Muscogee names	Show visuals of traditional game with Muscogee names
Explain the sacredness of animals and their purposes	Explain the sacredness of animals and their purposes	Explain the sacredness of animals and their purposes
	Hide and find wild game (easy mode)	Hide and find wild game (hard mode with animal tracks)

Daily Life Activity #6

Muscogee Cooking in the Kitchen

Preserving Traditional Muscogee Cuisine
Traditional knowledge regarding customs, stories, and culinary practices is typically shared orally and not frequently documented in writing. Today, our cooks express their perspectives, experiences, and insights about traditional dishes through their family heritage. As new ingredients and historical changes influenced the Muscogee people, their culinary creations evolved.
Indigenous dishes are now enjoyed only sporadically, primarily during community gatherings or special occasions. These foods have transformed into delicacies, often prepared for celebrations. Some notable dishes include:

- **Wild onions** (seasonal)
- **Poke salad**
- **Various cornbreads**
    - Some are sour, made with fermented meal called *tokse* (dock-lake dōk-see)
    - Others are flavored with parched purple pea hulls, known as cvtv hakv (ju-duh ha-guh) or blue bread
- **Hominy**
    - Available in both sweet (unfermented) and sour varieties, often containing pork, made in different dishes with meat and as a corn drink, Osafke
- **Common dinner items include:**
    - Fried pork (salt meat)
    - Stewed beef, pork, or other stews
    - Fish
    - Red beans
    - Fried chicken
    - Rice
    - Vegetables: Potatoes, Sweet Potatoes, Squash, Cabbage
- **Grape dumplings** are a favored dessert
    - Traditionally made with opossum grapes, contemporarily made with grape juice
- **Frybread**
    - Not a traditional food, is a fried bread that was adapted after removal with the introduction of flour and lard
    - Often cooked with soups or as a bread with dishes

Eugenia “Carol” Tiger, known for her Muscogee cooking, shares in her video Hompvks ce! (You all eat) that traditional foods are more than nourishment, they are an expression of care and connection. She reflects, “You sit around the table, visit with each other, talk with each other. Everybody has a seat at that table.” In this way, cooking becomes a space for relationship, where food brings people together. For Carol, cooking also carries intention. She teaches that the energy and mindset of the person preparing a meal matters. Each time she cooks, she prays over her food and encourages others to cook with a good mind and heart, understanding that what is carried into the process is reflected in the meal itself.

Hompvks Ce! “You all eat!”: https://youtu.be/kmUqYjDGuDM?si=Jk8Bh7ASCfqOcFg9

0-1 years old: Cooking is community Explain how cooking is a way of showing love for your family and community Pretend kitchen play (home items)	2-3 years old: Cooking is community Explain how cooking is a way of showing love for your family and community Pretend kitchen play (play set) Discuss traditional Muscogee ingredients	4-5 years old: Cooking is community Explain how cooking is a way of showing love for your family and community Pretend kitchen play Make a Muscogee recipe

Music and Movement Activity #1

Muscogee Alphabet Song

LETTER	SOUND	MVSKOKE	SOUNDS LIKE
A	ah	Ayo	F**a**ther
C	ch/j	Cesse	**J**olly
E	ih	Efv	**I**t
E	ee	Ekvnv	**E**ast
F	f	Fuco	**F**ar
H	h	Hesci	**H**ello
I	ay	I!	H**ay**
K	g/k	Ke	So**gg**y
L	l	Locv	**L**earn
M	m	Mvto	**M**arsh
N	n	Nake	**N**ose
O	oh	Opv	**H**ome
P	b	Pose	**B**ook
R	thl	Rakko	A**thl**ete
S	s/z	Sule	**S**u**z**y
T	d	Tolose	**D**uck
U	oo	Uewv	F**oo**d
V	uh	Vne	F**u**zzy
W	w	Wotko	**W**ear
Y	y	Yahv	**Y**ou

0-1 years old: Listen and see the Muscogee alphabet Play the Muscogee Alphabet Song Show the Muscogee Alphabet Visual	2-3 years old: Listen, see and repeat the Muscogee alphabet Play the Muscogee Alphabet Song Show the Muscogee Alphabet Visual Practice saying each letter out loud together, focusing on how each sound is formed.	4-5 years old: Listen, see and repeat the Muscogee alphabet Play the Muscogee Alphabet Song Show the Muscogee Alphabet Visual Practice saying each letter out loud together, focusing on how each sound is formed. Take turns pointing to a letter on the alphabet visual and saying the sound together.

The alphabet song:

Music and Movement Activity #2

Mvskoke Sports: Stickball/ The Story of the Bat

Mvskoke Stickball

The Enduring Traditions of the Muscogee (Creek) Nation

The ancestral customs of the Muscogee (Creek) Nation continue to thrive today. One notable tradition is the game known as “Little Brother of War” or “stickball.” This game serves multiple purposes: it resolves disputes, strengthens warriors, and sometimes provides recreation. Historically, these matches could span several days and involve as many as 1,000 warriors.

Game Overview

While modern lacrosse shares similarities, "Little Brother of War" has its roots in the Southeast from ancient times. The objective is to throw a ball between two goal posts located at either end of the field. Players are prohibited from using their hands, instead employing "sticks" crafted from wood and leather. Before the match, rules are established, and players must undergo a purification ritual.

Gameplay Dynamics

In this game, there were no strict rules; players were expected to display good sportsmanship, even in defeat. The participants, exclusively male, utilized sticks known as dō-gōn-hee, made from hickory wood. They were not allowed to use their hands to pick up the ball, necessitating agility and quick reflexes to evade opponents.

The ball, smaller than a tennis ball, posed a challenge as it could be difficult to spot once it landed on the ground. The game was played on a rectangular field, with goals represented by horizontal poles, approximately twelve feet high and situated about one hundred fifty yards apart. Players were assigned specific positions, and each time the ball passed through the upright goals, a score was recorded. The game concludes when either side scores twenty goals.

A Mvskoke Story: The Story of the Bat

The birds challenged the four-footed animals to a great ball play. It was agreed that all creatures which had teeth should be on one side and all those which had feathers should go on the other side with the birds. The day was fixed and all the arrangements were made; the ground was prepared, the poles erected, and the balls conjured by the medicine men. When the animals came, all that had teeth went on one side and the birds on the other. At last, the Bat came. He went with the animals having teeth, but they said, “No, you have wings, you must go with the birds.” He went to the birds and they said, “No, you have teeth, you must go with the animals.” So they drove him away, saying “You are so little you could do no good.” He went to the animals and begged that they would permit him to play with them. They finally said, “You are too small to help us, but as you have teeth we will let you remain on our side.” The play began and it soon appeared that the birds were winning, as they could catch the ball in the air, where the four-footed animals could not reach it. The Crane was the best player. The animals were in despair, as none of them could fly. The little Bat now flew into the air and caught the ball as the Crane was flapping slowly along. Again and again, the Bat caught the ball, and he won the game for the four-footed animals. They agreed that though he was so small, he should always be classed with the animals having teeth.

0-1 years old: Gentle Stickball Movement	2-3 years old: Roll and Return the Stickball	4-5 years old: Throw and Knock Down with the Stickball
Gently roll the stickball back and forth in front of baby, encouraging them to watch, reach, or touch Softly say “roll” or “ball” to connect sound and movement	Sit or stand a short distance apart and roll a soft ball to the child Encourage them to roll it back Repeat together, building coordination and turn-taking	Stack the six red cups in a small pyramid. Have the child stand a short distance away and gently throw the stickball to try and knock them over Focus on aim rather than strength Move the cups closer or farther away depending on skill level

Music and Movement Activity #3

Muscogee Hymns

The Creation Story and Spiritual Legacy of the Muscogee People
The Muscogee people have a unique creation story that explains the origins of the Creator and the people, and how they came to exist on earth. It also provides guidance on sustaining themselves, as told in the Muscogee language and culture. Traditional Muscogee individuals carried their heritage, including language and ceremonies, to Indian Territory in Oklahoma. Over time, traditional Muscogee churches formed, maintaining similar worship practices directed toward the Creator and crafting hymns in the Muscogee language. Both the Muscogee ceremonial grounds and churches embody a strong presence of Muscogee spiritualism.
During the forced relocation to Oklahoma, hymns were sung to uplift one another on their journey. European missionaries introduced Christianity to the Muscogee, and it was during this time in Indian Territory that a distinct faith began to emerge. The missionaries often misunderstood the Muscogee people and aimed to "civilize" what they saw as a hostile culture. However, the transition to Christianity was not entirely foreign, as Muscogee's original beliefs shared common themes with Christian teachings. This adaptability shows the Muscogee people's resilience in preserving their identity while integrating new spiritual perspectives.
Much like the hymns sung on Nene Estemerkv (nee-nee es-dee-mith-guh), or the Road of Misery, these melodies are filled with deep emotion, expressing sorrow and conveying hope and resilience. They reflect the spirit of a people who have faced challenges with unwavering strength. By honoring their past while moving forward, the Muscogee Creek community exemplifies a rich legacy, one that is heartfelt and enduring, serving as a testament to a culture that continues to thrive against all odds.

Vnokeckvt: Muscogee church practices and hymns:
https://youtu.be/yDfaNtP9X8I?si=W2HTP3zMeyXVulVd

0-1 years old: Morning Muscogee Hymns (Listen)	2-3 years old: Morning Muscogee Hymns (Listen and sing)	4-5 years old: Morning Muscogee Hymns (Listen and sing)
Watch the documentary above, which explains the importance of hymns in the Muscogee language	Watch the documentary above, which explains the importance of hymns in the Muscogee language	Watch the documentary above, which explains the importance of hymns in the Muscogee language
Play a Muscogee hymn	Play a Muscogee hymn	Play a Muscogee hymn
	Sing a Muscogee hymn	Sing a Muscogee hymn

Music and Movement Activity #4

Bedtime Muscogee Lullabies

The Removal of the Muscogee People
During the forced relocation of the Muscogee people to Indian Territory in Oklahoma, known as Nene Estemerkv (nee-nee es-dee-mith-guh) or the Road of Misery, many families had to walk long distances. This Removal greatly affected Muscogee lives, as they had to leave behind their homes, belongings, crops, and ancestors' graves. Over eleven years, more than 23,000 Muscogees were forced to move. Fifteen groups traveled about 750 miles on land and water routes, taking around three months. Sadly, thousands of Muscogees died during the removal or shortly after reaching Indian Territory.
Some traveled by land, while others moved by water, all while caring for their elders and children. Stories tell of a lullaby mothers sang to calm their children at night during this tough journey. Today, this song, *Pipe Nocv* (Baby no-juh), meaning "Baby sleep," is sung to comfort children at bedtime, especially when they are separated from parents or in the quiet of night. Like many lullabies, it strengthens the bond between caregivers and children, with the Muscogee language enhancing the connection and cultural identity.

Pipe Nocv: https://youtu.be/AdOpJco2cyQ?si=6KTDMwk_GnBChQ3I

Speaking and listening to the Mvskoke language, even in small ways, helps reinforce family bonding and keeps cultural teachings alive within the family. When families use Mvskoke words, phrases, and listen to Mvskoke singing, they are not only communicating, they are passing down identity, values, and a sense of belonging.

0-1 years old: Bedtime Lullabies (Listen)	2-3 years old: Morning Muscogee Lullabies (Listen and sing)	4-5 years old: Morning Muscogee Lullabies (Listen and sing)
Explain the importance of family bonding through the Muscogee language	Explain the importance of family bonding through the Muscogee language	Explain the importance of family bonding in the Muscogee language
Play a Muscogee lullaby	Play a Muscogee lullaby	Play a Muscogee lullaby
	Sing a Muscogee lullaby	Sing a Muscogee lullaby

Music and Movement Activity #5

The Muscogee Stompdance

The Significance of Ceremonial Dance in Muscogee Culture
The dance serves as a ceremony rich in both religious and social significance for the Muscogee people. It is a powerful expression of worship directed towards the Creator. Through songs, chants, and dance around the fire, participants engage in prayer and reverence. This dance conveys emotions of joy, happiness, and gratitude, helping to alleviate any ill-feelings or animosity among individuals. It typically begins before or at midnight and continues until dawn.

Understanding the Stomp Dance
The term “stomp dance” is an English term that highlights the “shuffle and stomp” movements characteristic of the performance. In the Mvskoke language, one of the dances is referred to as Opvnkv Haco (oh-bun-guh hajo), which can translate to “drunken,” “crazy,” or “inspirited” dance. This terminology reflects the exhilarating yet meditative impact the dance and accompanying medicine have on participants. While men sing, women maintain the rhythm by shaking turtle shells attached to their legs. The songs and the sound of the shells follow a call-and-response format.
Shakers, crafted from turtle shells or small milk cans, develop their unique style of shaking that aligns with the leader or singer's pace. Young girls are encouraged to learn the art of shaking turtle shells or milk cans from the older women in their clan from an early age. Men also tend to the fire throughout the dance. Fire, or Totkv (doht-guh), is a revered element in many sacred rituals of the Muscogee people, symbolizing the divine masculine of the “Epofvnvkv” (ee-bow-fun-guh), the Creator, to whom all things are connected. The smoke rising from the sacred fires carries the Muscogee people's messages to the Creator. These ceremonies are not primarily for individual gain but for the benefit of the entire community.

Cultural Continuity
Ceremonial fire and dance traditions have been passed down from ancestral homes, remaining a vibrant aspect of contemporary Muscogee life. The ashes of the sacred fires from each tribal town were carried to be rekindled upon reaching Indian Territory. Sacred fires are constructed with logs oriented toward the east, west, north, and south—the four cardinal directions. This foundation supports many traditional Muscogee concepts. An “Etvlwv” (ee-dull-wuh), or Tribal Town, serves as a sacred space for social and cultural gatherings focused on this living tradition. These areas are safeguarded by tribal elders and cultural leaders, who play a vital role in educating the younger generation about the history, language, and spirituality of the Muscogee people. The earliest teachings state that our sacred fires are to burn eternally; if extinguished, the Muscogee will perish.

0-1 years old: Sensory Sound and Connection	2-3 years old: Shake and Move	4-5 years old: Metal can shakers
Explain the importance of the Muscogee Stompdance Place the paper “fire” in front of the baby. Sit with them and gently shake the tin can with rocks to create a soft, steady sound Let the baby watch, listen, and feel the rhythm while you hold or sit close	Explain the importance of the Muscogee Stompdance Set the paper fire in the center. Have the child walk around it Encourage the child to put the rocks inside the tin can and gently shake it	Explain the importance of the Muscogee Stompdance Set the paper fire in the center. Have the child walk around it Encourage the child to put the rocks inside the tin can and gently shake it Shake the tin can, have the child walk around the fire slowly to a slow beat and faster to a faster beat

Music and Movement Activity #6

The Creation of the Moon (Living in balance)

After the creation of Grandfather Sun, the universal spirit's assistant and master of wind Hesagedamesse took energy, mud and water and formed it into a cool ball. He then set it into motion with his balanced breath, creating the cycles of Grandmother Moon.

Knowing unbalanced light and heat could harm the animals and plants and dry up all the water, Hesagedamesse balanced Grandfather Sun with Grandmother Moon, creating harmony between the weather, land and water.

Today, Grandfather Sun and Grandmother Moon still work together to guide balance on Earth. The Sun brings warmth and light that help plants grow, shape the seasons, and move the winds. The Moon cools, calms, and pulls on the waters, guiding tides, rainfall, and the rhythms of living beings.

When the Sun's heat rises, water lifts into the sky. When the Moon's cooling presence returns, water settles back to the land as rain, dew, and flowing rivers. Their balance shapes when the land rests, when it grows, and when animals move, sleep, and awaken.

Inspired by "A Sacred Path: The Way of the Muscogee Creeks" written by Jean Chaudhuri and Joyotpaul Chaudhuri

0-1 years old: Balance through sound and gentle motion	2-3 years old: Exploring cycles through motion and sound	4-5 years old: Balance through structured movement
Sun & Moon Rocking: Caregivers gently rock babies faster for "Sun time" and slower for "Moon time," naming each rhythm aloud	**Sun Stretch, Moon Curl Dance:** Stretch arms high and wide to upbeat music (Sun), then curl low to slower music (Moon)	**Fast & Slow Weather Dance:** Dance quickly to the "Sun drum" and slowly to the "Moon shaker"
Sun Drum, Moon Shaker: Use the soft hand drum for the Sun (faster beats) and a shaker for the Moon (slower shakes)	**Fast & Slow Weather Walk:** Walk quickly when the "Sun drum" plays and slowly when the "Moon shaker" sounds	**Tide Dance:** Use scarves to move like water—pulling in and out with slow music to show the Moon's influence
Water Rhythm Sway: Hold baby securely and sway side to side while making soft water sounds, connecting movement to the Moon's pull	**Rain Rhythm Game:** Tap hands on laps fast for Sun-warmed clouds, then slow taps for Moon-cooled rain	**Weather Movement Song:** Act out different kinds of weather through movement, with or without the Sun drum and Moon rattle (sunny stretching, windy spinning, rainy sprinkling, calm moonlit swaying)