

◆ ◆ ◆ **BLESSED KATERI TEKAKWITHA** ◆ ◆ ◆
MOHAWK MAIDEN

COURSE PLAN METHODOLOGY: *Kateri Tekakwitha, Mohawk Maiden*, by Evelyn M. Brown is represented by the abbreviation **KT**. Each weekly assignment is summarized in the first line of the week's daily course plan. The specific daily assignments are outlined in the following lines indicated by the **MON, TUES, WED, THUR** and **FRI** abbreviations. **The chapter study questions, vocabulary, and glossary are located in the Junior High Literature Study Question booklets available for purchase from Kolbe Academy.** Answers should be given in complete written or oral sentences.

Blessed Kateri Tekakwitha (Gah-deh-lee Deh-gah-quee-tah), was a member of the Turtle Clan, of the Mohawk Tribe, of the Iroquois Nation. She is often referred to as "Lily of the Mohawks," and is currently in the process of canonization. If you have internet access, you may want to visit the official site of The National Shrine of Blessed Kateri Tekakwitha, <http://www.katerishrine.com>. This site has some good information that is not given in the book. For example, it explains that Tekakwitha means "she who bumps into things." The name was given to her after her parents and brother died from smallpox and she was left with poor vision. For links to a novena and other prayers to Kateri, visit <http://www.thelifeofkateritekakwitha.net>.

Please make a mental note as you are reading the text for the following corrections:

The correct term for Indians is "Native American." The author refers to non-Christian Native Americans as "pagans," though all in fact are not. Many Native Americans then and today believe in God the Father, whom they pray to as "The Great Spirit," or "The Creator," but do not ascribe to a belief in the Triune God (three persons in One God). The author uses the term "squaw," which is a derogatory term introduced by white men and never used by Native Americans.

Important dates:

1. Born in 1656 in Ossernenon NY.
2. Baptized April 18, 1676 at St. Peter's Mission in Caughnawaga NY.
3. Received her First Communion on Christmas Day 1677 at St. Francis Mission in La Prairie Canada.
4. Died Wednesday of Holy Week, April 17, 1680 in Kahnawaké Canada.
5. Declared Venerable by Pope Pius XII January 3, 1943.
6. Declared Blessed by Pope John Paul II June 22, 1980.

Characters:

- Kahenta** – The mother of Kateri Tekakwitha, a Christian woman married to the Tortoise Chief.
- Ondessonk** – The Indian name for Father Jogues, who had been tortured and killed by the Iroquois.
- Tortoise Chief** – Chief of the Iroquois tribe who captures Kahenta and later marries her; the father of Kateri.
- Koincha** – An Algonquin Christian woman, a friend of Kahenta, who has also been captured by the Iroquois.
- Anastasia** – A Christian friend of Kahenta's.
- Onsengongo** – Kateri's uncle who adopts her after the death of her parents.
- Teedah** – The wife of Onsengongo, aunt of Kateri.
- Great Mountain** – The Marquis of Tracy, lieutenant general of the French army.

Batard Flammand – The French name for Bright Feather, a leader of the Iroquois.

Agariata – A member of the Iroquois tribe who has participated in the killing of members of Great Mountain’s family.

Fathers Fremin, Bruyas, and Pierron – The first three priests allowed to go into Tekakwitha’s village. Father Fremin remains there for three years as a missionary.

Katentas – Tekakwitha’s cousin who is very impressed by the priests.

Karitha – The happiest woman of the village who doesn’t mind being teased when she goes to listen to the priests talk to the Huron Christian slaves.

Father Boniface – The priest who replaces Father Fremin.

Hot Ashes – The captain of the Oneidas who is a convert and helps Kateri escape into Canada.

Father Jacques de Lamerville – A very saintly priest who replaces Father Boniface when he dies. The Natives call him Onesent.

Kahiuro – The husband of Kateri’s cousin who helps her escape to Canada.

Father Cholenec – The priest at the mission in Canada who allows Kateri to make her First Communion.

Marie Therese – A woman who has led a sinful life and returns to her faith through her friendship with Kateri.

Marie Skarichions – A woman who tells Kateri and Marie Therese all about the life of a nun.

WEEK 1	
KT	Read Author’s Note, Introduction, and Chapter 1-2. The Author’s Note states very clearly that the first five chapters of the book are historical fiction. The student should understand that although Evelyn M. Brown did great research into the “customs, mentality, and folklore of the Iroquois people”, the characters and incidents are basically the creation of the author because the true facts are not known. Study questions should be completed at the end of the week when reading has been completed. Vocabulary words should be looked up prior to reading.
MON	Read Chapter 1-2 and look up vocabulary words. Kahenta, a Mohawk Native convert to Catholicism, is captured by some fierce Iroquois. All of her companions are killed. Also captured by the Iroquois are twelve Huron prisoners, all men. Many more Iroquois join the group as they return to their village. Kahenta does not understand the language of any of the other Natives, as she is an Algonquin. Tortoise Chief, leader of the Iroquois, draws a picture of a tortoise and points to himself, indicating that he is of the tortoise totem family. He wants Kahenta to draw a picture of her totem to make sure it is not a tortoise also, as their custom forbids them to marry someone of their own totem. Kahenta is tempted to draw a tortoise because she is afraid he will want to marry her, but she knows it would be a sin to lie, so she draws her totem, a deer. She is very frightened when they arrive at the village and hear the cries of the Huron men being tortured. She turns to Mary in prayer. She meets Koincha, an Algonquin Christian woman, who has also been captured. Koincha tells her that Father Jogues, whom the Natives call Ondessonkhad, had been martyred nine years previously, and that no priest has been in the village since. Koincha gives Kahenta beautiful clothes to wear because it is determined that she will marry the Tortoise Chief.
TUES	Read Chapters 3-5. Kahenta has a baby girl and is happy knowing that by Native law, if the chief should dismiss her, she will always get to keep the child. The author gives the baby the name “Beautiful Day,” because there is no record of Kateri’s Native American name. (See Author’s Note, p.9). Kahenta’s one great desire is to have the baby baptized, but no priests have been there. Later on, Kahenta has a baby boy.