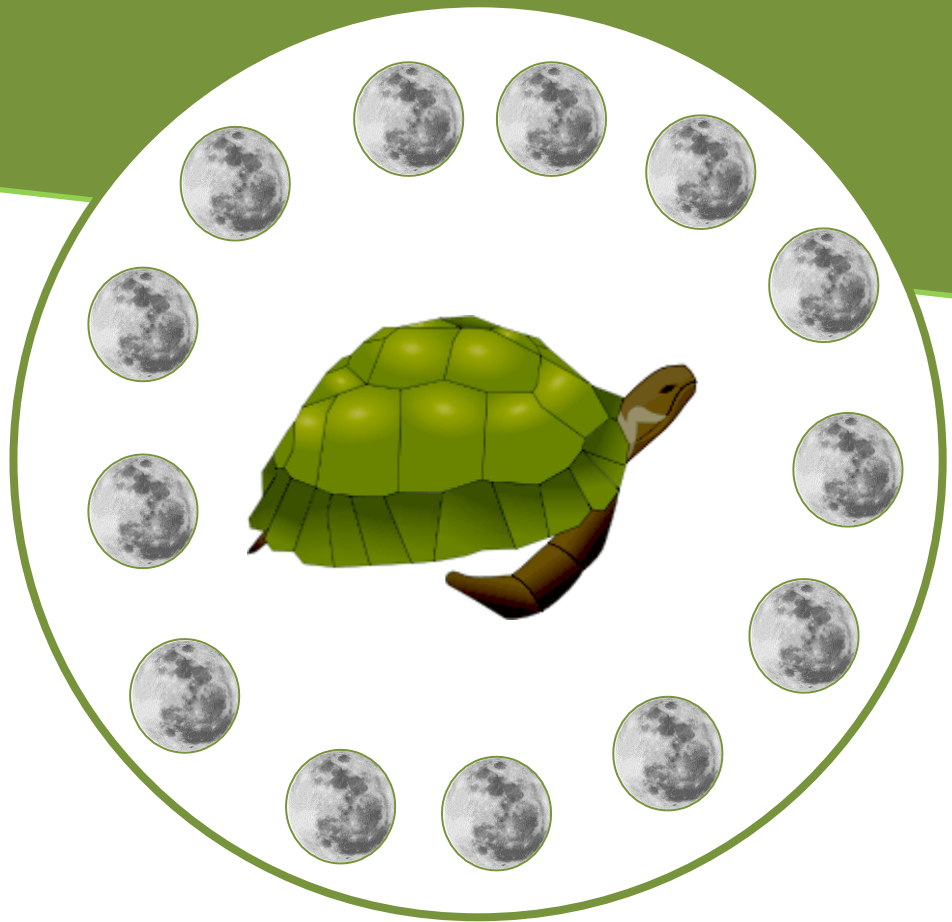


Thirteen Moons Curriculum

**Anishinaabe
Cree
Kaniakeha':ka**



**Facilitator Guide
LBS Levels 2 and 3**

Ontario Native Literacy Coalition

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Introduction

This facilitator's guide is a tool to help the facilitator construct lessons around the thirteen moons of the Anishinaabe, Cree, and Kaniakeha':ka (Mohawk) of the Haudenosaunee cultures. Within this guide are all the tools for each of the First Nations represented and the sample lessons can be adapted to each nation.

The Haudenosaunee consists of Six Nations - Mohawk, Cayuga, Seneca, Onondaga, Oneida, and Tuscarora. All six nations follow the same Haudenosaunee cultural values when it comes to the ceremonies according to the celestial calendar. Each of the six nations have their own language and diuretics regarding writing and this guide focuses on the Mohawk Nation.

This guide includes the days of the week, thirteen moons, numbers one to thirty-one, and the seasons representative to each culture in both English and each nation's language. Dialects may vary from nation to nation and community to community.

Note: This resource contains internet website links that over time may become broken or not work correctly. When this happens, the user is encouraged to search for comparable website links that correspond to unit topics. The user may need to adjust lessons and tasks accordingly.

Understanding Skills for Success

What are Skills for Success in Canada?

In May of 2021, the Essential Skills framework underwent an update based on an evolving labour market, the results were the new Skills for Success. The 9 Skills for Success are skills that help you in this new information age that has quickly changed the world. These skills benefit everyone and can help to secure employment, progress in your current employment, or assist in changing to a new employment. These skills also assist everyone adapting to different areas of one's life beyond work such as with social interactions and life skills.

Why Skills for Success?

Skills for Success are the skills needed to participate and thrive in learning, work, and life.

Skills for Success include foundational skills for building knowledge and are important for effective social interaction. These skills overlap and interact with each other, and with other technical and life skills. They are inclusive and can be adapted to different contexts.

Skills for Success are for everyone – employers, workers, training providers, governments, and communities.

(Employment and Social Development Canada,
2021 <https://www.canada.ca/en/services/jobs/training/initiatives/skills-success.html>)

Skills for Success development goes beyond work-skills training. It is important that literacy practitioners, employers and others recognize that developing Skills for Success can be very positive for adult learners and employees.

Research indicates that Skills for Success development is associated with:

- Greater independence
- Increased self-respect
- Effective problem solving and communication
- Better overall health and well-being
- Higher learning and earning potential
- An increased ability to use technology
- Flexibility and the capacity to adapt to change

The Nine Skills for Success are:

- Adaptability
- Collaboration
- Communication
- Creativity and Innovation
- Digital
- Numeracy
- Problem Solving
- Reading
- Writing



Descriptions for the nine skills can be found at

<https://www.canada.ca/en/services/jobs/training/initiatives/skills-success/understanding-individuals.html>

Competency Task Group & Indicator Level: Ontario Adult Literacy Curriculum Framework

Find and Use Information			Communicate Ideas and Information				Understand and Use Numbers				Use Digital Technology	Manage Learning	Engage with Others
Read continuous text	Interpret documents	Extract info from films, broadcasts & presentations	Interact with others	Write continuous text	Complete and create documents	Express oneself creatively	Manage money	Manage time	Use measures	Manage data			
A1	A2	A3	B1	B2	B3	B4	C1	C2	C3	C4	D	E	F

Indigenous Calendars

Indigenous calendars are not the same as the western (Gregorian) calendar. They are lunar calendars which follow a 13-moon cycle and are logical to a people who are closely linked to nature. The different times of the moon are closely linked to corresponding with important traditional yearly events.

The Gregorian calendar is a solar calendar with 365 days divided into 12 irregular months. Each month consists of 30-31 days each with February having 28 or 29 days as leap year every 4 years. This calendar was introduced in 1582 and does not relate to nature's cycles. It is used by most countries around the world.

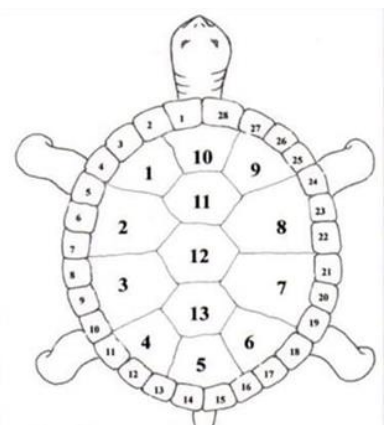
The lunar calendar or thirteen moon calendar consists of 1 year or 365 days (the time it takes Earth to orbit around the Sun), and the moon orbiting the Earth every 28 days. Dividing 365 days by 28 days equals 13 moons plus 1 day transition. During the 28 days, each moon is divided into 4 weeks with 7 days each week giving 52 weeks a year.

For the Anishinaabe, Cree, and Kaniakeha':ka there are many different names and variations of the thirteen moons. The naming of the moons also has a cultural teaching that explains the cycle of life and nature within the respective cultures. Most calendars today use the twelve month cycle (Gregorian calendar) even though traditionally the Anishinaabe, Cree, and Kaniakeha':ka calendar year followed a thirteen moon lunar cycle.

For the purpose of this guide, we will show the twelve months, January to December (Gregorian) calendar and the different moon names and activities associated with each month.

A special note of interest is from a teaching about turtles. On a turtle's back the pattern of scales establishes the combination of numbers that define the lunar calendar cycle. The circle of scales that surround the edge add up to 28, the number of days that comprise the lunar cycle. (28 days from full moon to full moon). The center of the shell has a pattern of thirteen larger scales which represent the 13 moons of the lunar calendar.

This is why these calendars do not often match up with the typical twelve month calendar.



Anishinaabe: Thirteen Moons Unit

Introduction To Pronunciation

There are many different dialects and spelling of the Anishinaabe language. The following grammatical structure is from the ONLC resource “Anishinaabemwin: A Beginners’ Ojibway Language Course”, by Barbara Nolan, Garden River First Nation.

The dialects may differ from one First Nation to another, so these can be adjusted to suit your learners’ individual needs.

A short guide to pronunciation using this system is as follows:

Vowels

There are three short vowels: a, i, o

Short vowel	Sounds like....
a	but, cut, hut
i	bit, fit, sit
o	book, cook, took

Then there are four long vowels: aa, ii, oo, e

They are called long vowels because they sound longer than the short vowels.

Long vowel	Sounds like....
aa	cob, caught, hot
ii	see, feet, bean
oo	boat, coat, foam
e	bed, fed, lead

Nasal Sounds

There are the Nasal sounds where the vowels are followed by “nh”. There are no English equivalents to these sounds.

Nasal Sound	Sounds like...
aa ^h	Banaja ^{anh} - nestling
ii ^h	Bineshi ^{inh} - bird
oo ^h	Giigoon ^h - fish
eh ^h	Mshiiken ^h - turtle

Vowels are nasalized before ns, nz, and nzh. The n is then omitted in pronunciation such as:

gaawiin ingikendanzhiin wi = I don't know it

jiimaanens = small boat

oshkanzhiin = someone's fingernail(s)

Long vowels after a nasal consonant m or n are often nasalized, especially before s, sh, z, or zh. It is often difficult to decide whether to write these as nasalized vowels or not.

Example: we write the word for "moose" without indicating the phonetic nasalization, many prefer to write it with an n: mooz or moonz

Consonants

The consonants that are found are:

b	d	g	j	z	zh
p	t	k	ch	s	sh

m, n, w and y

The top row of consonants sometimes sounds like the ones on the bottom. For example: b and p, some might say Pkwezhgan (bread), while others might say Bkwezhgan. This is due to the dialectal areas of our Nishnaabe language. There is a full vowel Ojibwe – meaning the vowels are distinctly heard and therefore are written in that manner. For example: Pakwezhigan or Bakwezhigan.

Letters that are not used are: f l q r u v x

Other Sounds:

Nasal Sounds (through the nose); See previous page
Written as nh (singular) and ns (plural) at the end of the word
e.g. binoojiinh – child binoojiins - baby

Aye sound – sounds like eye or ice e.g. mooday (bottle); nday (my dog)

Consonant-Vowel Syllable Chart

Consonant	Short Vowels			Long Vowels			
	a	i	o	aa	ii	oo	e
b	ba	bi	bo	baa	bii	boo	be
p	pa	pi	po	paa	pii	poo	pe
d	da	di	do	daa	dii	doo	de
t	ta	ti	to	taa	tii	too	te
g	ga	gi	go	gaa	gii	goo	ge
k	ka	ki	ko	kaa	kii	koo	ke
j	ja	ji	jo	jaa	jii	joo	je
ch	cha	chi	cho	chaa	chii	choo	che
z	za	zi	zo	zaa	zii	zoo	ze
s	sa	si	so	saa	sii	soo	se
zh	zha	zhi	zho	zhaa	zhii	zhoo	zhe
sh	sha	shi	sho	shaa	shii	shoo	she
m	ma	mi	mo	maa	mii	moo	me
n	na	ni	no	naa	nii	noo	ne
w	wa	wi	wo	waa	wii	woo	we
y	ya	yi	yo	yaa	yii	yoo	ye
‘	‘a	‘i	‘o	‘aa	‘ii	‘oo	‘e

Anishinaabe Moons

MNIDO GIIZIS

SPIRIT MOON

JANUARY

The first moon of Creation is Spirit Moon. It is manifested through the northern lights. It is a time to honour the silence and realize our place within all of Great Mystery's creatures.

MKWA GIIZIS

BEAR MOON

FEBRUARY

The second moon of Creation is Bear Moon, when we honour the vision quest that began in the fall. During this time, we discover how to see beyond reality and to communicate through energy rather than sound. *This moon also gives us a special teaching about the birth of bear cubs. In February, there is one morning when there is a heavy fog in the air and the traditional person knows that this is happening.*

ZIISBAAKDOKE GIIZAS

SUGAR MOON

MARCH

The third moon of Creation is Sugar Moon, as the maple sap begins to run, we learn of one of the main medicines given to the Anishinaabe which balances our blood and heals us. During this time, we are encouraged to balance our lives as we would our blood sugar levels. *This moon also teaches us the time of year when the sap is running for maple sugar harvest. This is celebrated as the Anishinaabe new year.*

NAMEBINE GIIZIS

SUCKER MOON

APRIL

The fourth moon of Creation is Sucker Moon, when sucker goes to the Spirit World in order to receive cleansing techniques for this world. When it returns to this realm, it purifies a path for the Spirits and cleanses all our water beings.

During this time we can learn to become healed healers. *Another teaching is that the sucker gave up his life for the Ojibwe in the month of February. The previous month, January, is the hardest time of year to get food because of the scarceness of game. In February it is easier to net these fish and it is believed that the sucker is giving his life for the Anishinaabe.*

WAAWAASKONE GIIZIS

FLOWER MOON

MAY

The fifth moon of Creation is Flower Moon, where all plants display their Spirit sides for all the world to see. This life-giving energy is one of the most powerful healing medicines on Mother Earth. During this moon we are encouraged to explore our Spiritual essences.

ODE’MIIN GIIZIS

STRAWBERRY MOON

JUNE

The sixth moon of Creation is Strawberry Moon. The medicine of the strawberry is reconciliation. It was during this moon cycle that communities usually held their annual feasts, welcoming everyone home, regardless of their differences over the past year, letting go of judgment and/or self-righteousness. *The strawberry is the first berry to ripen it is thought to be a good medicine for the heart and the teeth.*

MSKOMINI GIIZIS

RASPBERRY MOON

JULY

The seventh moon of Creation is Raspberry Moon, when great changes begin. By learning gentleness and kindness, we may pass through the thorns of its brush and harvest its fruit, as we gain knowledge that will help in raising our families.

DATKAAGMIN

BLACKBERRY or THIMBLEBERRY MOON

The eighth moon of Creation is Thimbleberry Moon (Blackberry Moon), when we honour the blackberry which produces an abundance of fruit once every three years. It was one of the first plants put on Mother Earth, and its purpose is to protect the Sacred Circle of life by allowing us to recognize and understand the teachings that come from the Spirit World.

The eighth moon can fall in either July or August, depending on the year.

In 2011 it falls on July 30th.

MDAAMIIN GIIZIS

CORN MOON

AUGUST

The ninth moon of Creation is the Corn Moon, during which time we learn about the cycle of life. Each cob of corn has thirteen rows of multicoloured seeds which represent all the spirits waiting to begin their Earth Walk. These will be the future generations for whom we must prepare.

BIINAAKWE GIIZIS

FALLING LEAVES MOON

SEPTEMBER

The tenth moon of Creation is the Falling Leaves Moon, a time when Mother Earth is honoured with the grandest of colours. As all of Creation makes their offerings to her, we become aware of all the miracles of Creation before us and our spiritual energies are once again awakened.

MSHKAWJI GIIZIS

FREEZING MOON

OCTOBER

The eleventh moon of Creation is the Freezing Moon, a time when the Star Nation is closest to us. As every creature being prepares for the coming fasting grounds, we are reminded to prepare ourselves for our spiritual path by learning the sacred teachings and songs that will sustain us.

MNIDOONS GIIZISOONHG

LITTLE SPIRIT MOON

NOVEMBER

The twelfth moon of Creation is the Little Spirit Moon, a time of healing.

By receiving both vision of the spirits and good health, we may walk the Red Road with purest intentions, and we can share this most positive energy with our families and friends for the good of all.

MNIDOONS GIIZIS

BLUE MOON - BIG SPIRIT MOON

DECEMBER

The thirteenth moon of Creation is Blue Moon or Big Spirit Moon. Its purpose is to purify us, and to heal all of Creation, a process which may take a three month long spiritual journey. During this time, we receive instructions on the healing powers of the universe and transform into our own vision of the truth.

<http://muskratmagazine.com/ojibwe-moons/>

Reference: The 13 Grandmother Moon teachings are from "Kinoomaadiewinan Anishinabek Bimaadinzinwin, Book Two. Author Arlene Berry.

Calendar Numbers 1-31

Anishinaabe	English	
bezhig	one	1
niizh	two	2
niswi	three	3
niiwin	four	4
naanan	five	5
ngodwaaso	six	6
niizhwaaso	seven	7
nishwaaso	eight	8
zhaangaso	nine	9
midaaso	ten	10
midaaso-ishi-bezhig	eleven	11
midaaso-ishi-niizh	twelve	12
midaaso-ishi-niswi	thirteen	13
midaaso-ishi-niiwin	fourteen	14
midaaso-ishi-naanan	fifteen	15
midaaso-ishi-ngodwaaso	sixteen	16
midaaso-ishi-niizhwaaso	seventeen	17
midaaso-ishi-nishwaaso	nineteen	19
niishtana	twenty	20
niishtana-ishi-bezhig	twenty-one	21
niishtana-ishi-niizh	twenty-two	22
niishtana-ishi-niswi	twenty-three	23
niishtana-ishi-niiwin	twenty-four	24
niishtana-ishi-naanan	twenty-five	25
niishtana-ishi-ngodwaaso	twenty-six	26
niishtana-ishi-niizhwaaso	twenty-seven	27
niishtana-ishi-nishwaaso	twenty-eight	28
niishtana-ishi-shaangaso	twenty-nine	29
niswimidana	thirty	30
niswimidana-ishi-bezhig	thirty-one	31

Days Of the Week

Anishnaabe	English
name giizhgaad	Sunday
ntam giizhgaad	Monday
niizhoo giizhgaad	Tuesday
nswi giizhgaad	Wednesday
niiwo giizhgaad	Thursday
naano giizhgaad	Friday
ngodwasso giizhgaad	Saturday

Seasons

Anishnaabe	English
Mnookmi	Spring
Niibin	Summer
Dgwaagi	Fall
Biboon	Winter

Cree: Thirteen Moons Unit

Introduction

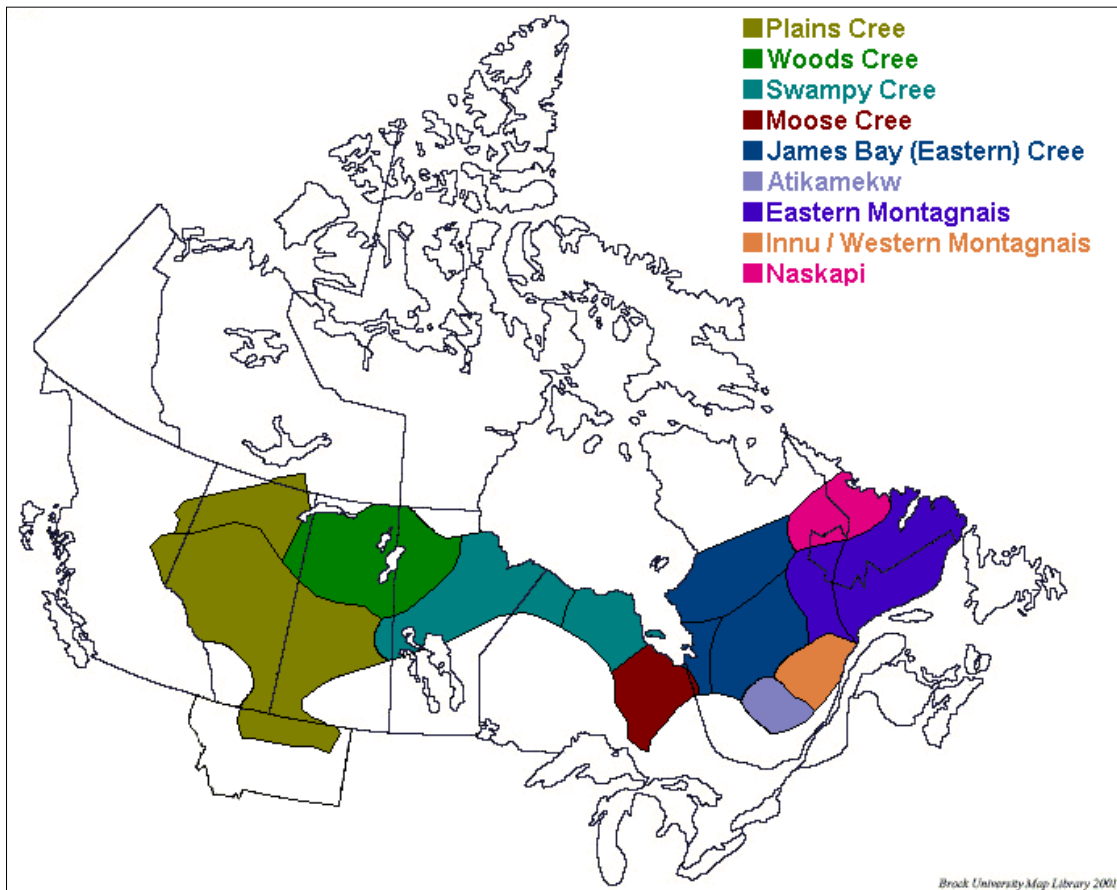
As in the Anishinaabe language the Cree language also has several different dialects that depend on the First Nation your learner is from.

The Cree language is spoken across Canada's north from Quebec to Alberta.

The different dialects consist of Plains Cree, Woods Cree, Swampy Cree, Moose Cree, Attikamekw and East Cree.

The Woods Cree is written in both the Latin alphabet and the Cree Syllabic script. This guide uses the Woods Cree Latin alphabet for its purposes.

More information about the Woods Cree and their language can be found at: [Woods Cree - Wikipedia](#)



Roman Orthography for Woods Cree

Vowels

a	â/aa/á	e/ê/ee	î/ii/í	i	o	ô/oo/ó
[ʌ~ɔ]	[a:~ɔ:]	[e:]	[i:]	[ɪ]	[ʊ]	[o:]

Consonants

c	h	k	l	m	n	p
[tʃ]	[h]	[k]	[l]	[m]	[n]	[p]
r	s	t	th	w	y	
[r]	[s]	[t]	[ð]	[w]	[j]	

<https://omniglot.com/writing/woodscre.htm>

Example of Vocabulary

Woods Cree	English
tānisi	Hello
tānisi ikwa kītha	How are you?
namwāc nānitaw	I am fine
tawāw pihtokī	Come in(side)
tīniki	Thank you
tānisi kititahkamikisisn	What are you doing?
kisāstīw	It is hot (weather)
thōtin	It is windy
kimowan	It is raining
wāsīskwan	It is clear

Syllabics for Woods Cree

Syllable Vowels (Nucleus)→	ī	i	o	ō	a	ā		
Syllable Consonants (Onset)↓	▽	△	▷	▷̇	◁	◁̇	Final Consonants (Coda)↓	
w	▽̇	△̇	▷̇	▷̇̇	◁̇	◁̇̇	◦	
p	▽	△	>	>̇	<	<̇	ʼ	
t	U	∩	∩	∩̇	C	Ċ	ʼ	
k	q	p	d	ḋ	b	ḃ	ʼ	
c	ᠠ	ᠢ	ᠣ	ᠣ̇	ᠤ	ᠤ̇	-	
m	ᠠ	ᠢ	ᠣ	ᠣ̇	ᠤ	ᠤ̇	ᠸ	
n	ᠨ	ᠨ̇	ᠨ	ᠨ̇	ᠨ	ᠨ̇	ᠨ	
s	ᠰ	ᠰ̇	ᠰ	ᠰ̇	ᠰ	ᠰ̇	ᠰ	
y	ᠶ	ᠶ̇	ᠶ	ᠶ̇	ᠶ	ᠶ̇	ᠶ	
th/᠔-	ᠶ	ᠶ̇	ᠶ	ᠶ̇	ᠶ	ᠶ̇	ᠶ	
↓ Syllable Medial						l	ᠸ	
w	.[a]						r	ᠸ
Example:						h	ᠸ	
kwī	ᠠ						hk	x

[Woods Cree - Wikipedia](#)

Cree Moons

OPAWAHCIKANASIS **FROST EXPLODING MOON** **JANUARY**

Trees crackle from cold temperatures and extreme cold starts

KISIPISIM **THE GREAT MOON** **FEBRUARY**

Animals do not move around much and trappers have little chance of catching them.

MIKISIWIPISIM **EAGLE MOON** **MARCH**

Month the eagle returns

NISKIPISIM **GOOSE MOON** **APRIL**

Month the geese return and indication of the coming of spring.

ATHIKIPISIM **FROG MOON** **MAY**

Arrival of warm weather and open water. Frogs begin to become active in ponds and swamps.

OPINIYAWIWIPISIM **EGG LAYING MOON** **JUNE**

Month when the birds and waterfowl begin to lay their eggs.

OPASKOWIPISIM **FEATHER MOULTING MOON** **JULY**

Month when young fowl are moulting.

OHPAHOWIPISIM **FLYING UP MOON** **AUGUST**

When the young fowl are ready to fly

NIMITAHAMOWIPISIM RUTTING MOON SEPTEMBER

Month when the bull moose scrapes the velvet from antlers as a sign of mating to begin.

PIMAHAMOWIPISIM MIGRATING MOON OCTOBER

Month when birds begin their flight south.

KASKATINOWIPISIM FREEZE UP MOON NOVEMBER

Month when lakes and rivers start to freeze.

THITHIKOPIWIPISIM HOAR FROST MOON DECEMBER

Month when frost sticks to leaves and other things outside.

Numbers 1 -31

CREE	ENGLISH	
pay-yuk	one	1
nee-shoo	two	2
ney-stoo	three	3
nay-oo	four	4
nee-yan-non	five	5
koot-toss	six	6
nee-sauce	seven	7
nee-yann-nan-nayw	eight	8
sshankk	nine	9
met-tat-utt	ten	10
pay-yuck-koo-shab	eleven	11
nee-shoo-shap	twelve	12
nish-too-shap	thirteen	13
nay-oo-shap	fourteen	14
nee-yan-oo-shap	fifteen	15
koot-toss-oo-shap	sixteen	16
nee-sauce-shoo-shap	seventeen	17
nee-yann-nuun-newh	eighteen	18
shank-koo-shap	nineteen	19
nee-shutt-the-naa	twenty	20
nee-shutt-the-naa-pay-yuck	twenty-one	21
nee-shutt-the-naa-nee-shoo	twenty-two	22
nee-shutt-the-naa-nee-stoo	twenty-three	23
nee-shutt-the-naa-nay-oo	twenty-four	24
nee-shutt-the-naa-nee-yan-non	twenty-five	25
nee-shutt-the-naa-koot-toss	twenty-six	26
nee-shutt-the-naa-nee-sauce	twenty-seven	27
nee-shutt-the-naa-nee-yan-nan-nay	twenty-eight	28
nee-shutt-the-naa-sshankk	twenty-nine	29
ney-stoo-mudd-the-na	thirty	30
ney-stoo-mud-the-na-pay-yuck	thirty-one	31

Cree Seasons and Days

Cree	English
Pipon	Winter
Sikwan	Spring
Mithoskamin	Break up
Nipin	Summer
Takwakin	Fall
Mikiskaw	Freeze up

Days of the Week

Cree	English
Ayamihiwikisikaw	Sunday
Piyakokisikaw	Monday
Nisokiskaw	Tuesday
Nistokisikaw	Wednesday
Niyokisikaw	Thursday
Niyananokisikaw	Friday
Matinawikisikaw	Saturday

Kaniakeha':ka: Thirteen Moons Unit

Introduction to Kaniekeha':ka Language Sound Structure

There are differences in dialect from community to community and this sound structure uses the dialect from Six Nations of the Grand River Territory. The following grammatical structure is from the ONLC resource, “Kanienekeha':ka A Beginners Mohawk Language Course,” by Candace Squire.

The Kanienekeha':ka alphabet consists of : **a e i o on en k n r s t w**

Vowels:

A	E	I	O
sounds like the a in father	sounds like the e in their	sounds like the i in ski	sounds like the o in note
EN		ON	
is a nasalized vowel not found in English		is a nasalized vowel not found in English	
A colon after a vowel makes it a long vowel: A: a: E: e: I: i: O: o:			

Consonants:

H sounds like the H in he when <u>before</u> a vowel	H has an aspirate sound when it comes <u>before</u> a consonant	K sounds like a G in good when occurring <u>before</u> a vowel	K sounds like the K in koala when it is <u>before</u> another consonant
N is pronounced like the N in nine, note or never	R is pronounced like an L or RL combination sound	S is pronounced as the S in sad <u>before</u> a vowel	S is pronounced as a soft Z when occurring after a long stress or if it is the first letter of the word
T sounds like the D in dog when occurring between vowels, when followed by a vowel, or when occurring before a y	T sounds like T in take when it is <u>before</u> a consonant	W is pronounced as the W in was	I is pronounced like the Y in yet or yellow

Consonant Clusters:

<p>KH as in C in <i>cat</i> or <i>cow</i></p>	<p>KI pronounced as a G in <i>gate</i> plus a Y in <i>yet</i> combination</p>	<p>KW pronounced as a G in <i>gate</i> plus a W in <i>way</i> combination</p>	<p>NI pronounced as a N in <i>now</i> plus a Y in <i>yet</i> combination</p>
<p>RI each consonant in the combination should be pronounced separately; R as per Mohawk pronunciation and Y in <i>yet</i> combination</p>	<p>TH each consonant in the combination should be pronounced separately; T as in <i>take</i> and H as in <i>hand</i></p>	<p>TI each consonant in the combination should be pronounced separately; T as in <i>dog</i> and Y as in <i>yet</i></p>	<p>TSHI this consonant combination provides a sound very similar to CH in <i>church</i></p>
<p>TSI is similar to sound of a GZ combination</p>	<p>SH a sound similar to the U in <i>sun</i> when pronounced through the nose</p>	<p>KHW as QU in <i>quite</i> or <i>queen</i></p>	<p>WH is a soft F by letting breath through the lips</p>

Sound Chart:

	A	E	i	O	en	on
H	ha	he	hi	ho	hen	hon
K	ka	ke	ki	ko	ken	kon
N	na	ne	ni	no	nen	non
R	ra	re	ri	ro	ren	ron
S	sa	se	si	so	sen	son
T	ta	te	ti	to	ten	ton
W	wa	we	wi	--	wen	--

Glottal stop represents half the sound of a vowel:

Some words have “glottals”, indicated by an apostrophe (‘) after a vowel. Vowels that are followed by a glottal are cut short in pronunciation.

	a’	e’	i’	o’	en’	on’
H	ha’	he’	hi’	ho’	hen’	hon’
K	ka’	ke’	ki’	ko’	ken’	kon’
N	na’	ne’	ni’	no’	nen’	non’
R	ra’	re’	ri’	ro’	ren’	ron’
S	sa’	se’	si’	so’	sen’	son’
T	ta’	te’	ti’	to’	ten’	ton’
W	wa’	we’	wi’	--	wen’	--

Stress:

When pronouncing words that have more than one vowel, a stress is placed on the syllables.

There are 3 kinds of stresses:

1. Short – is indicated by (‘) syllables with short stress are pronounced loud
2. Long – is indicated by (‘ :) syllables with long stress are pronounced loud and long
3. Falling – is indicated by (` :) syllables with falling stress are pronounced loud, long and falling tone

Reference: Kanienkeha’:ka A Beginners Mohawk Language Course, ONLC

Dialect Variation

In different Mohawk communities, the language is spoken slightly differently. The most noticeable difference is the letter *r*, which is pronounced as an *l* in Ahkwesahsne.

Another difference is the pronunciation of *ts*. In Kahnawake, this sound is always pronounced like the *ts* in *tsunami*, but in other communities it varies.

A third difference is the pronunciation of the consonants *k* and *t*. In most dialects, these consonants are pronounced voiced (like English *g* and *d*) before a vowel. But in Tyendinaga, some speakers pronounce them as unaspirated voiceless consonants before some vowels (like *k* in English *skate* or *t* in English *stake*.)

The differences between Mohawk dialects are comparable to the differences between English dialects spoken in Canada and the United States.

Reference: http://www.native-languages.org/mohawk_guide.htm

Haudenosaunee Moons

The Haudenosaunee differs from the Cree and Anishnaabe moons as they observe a cycle of ceremonies that coincide with the change in seasons. The Haudenosaunee has 13 ceremonies throughout the year representing the 13 moons throughout the year. The following pages will give you the names of the months (or moons as they are sometimes called), the calendar numbers from 1-31, the days of the week, the seasons, and the cycle of ceremonies which go with the Haudenosaunee traditions.

Months of the Year

(Tsi Niwenhni'tò:ten's)

Mohawk	English
Tsiothorkó:wa	January – time of great coldness
Enníhska	February – time of lateness or days getting longer
Ennihskó:wa	March – time of much lateness or days are getting a lot longer
Onerahtókha	April – time of budding leaves
Onerahtokkó:wa	May – time of leaves getting bigger
Ohiaríhaa	June – time of wild strawberries begin to ripen
Ohiaríhkó:wa	July - time of wild strawberries begin to ripen greatly
Sehskéha	August – time of freshness or green vegetables
Sehske'kó:wa	September – time of freshness or vegetables ripening
Kenténha	October – time of nature getting poor
Kentenhkó:wa	November – time of nature gets very poor
Tsiothórha	December – the time of coldness

Reference: Six Nations Polytechnic Mohawk Language App

Numbers 1-31: Mohawk Language

Mohawk	English	
Éhnska	One	1
Tékeni	Two	2
Áhsen	Three	3
Kaié:ri	Four	4
Wísk	Five	5
là:iak	Six	6
Tsià:ta	Seven	7
Sha'té:kon	Eight	8
Tióhton	Nine	9
Oié:ri	Ten	10
Éhnska lawén:re	Eleven	11
Tékeni lawén:re	Twelve	12
Áhsen lawén:re	Thirteen	13
Kaié:ri lawén:re	Fourteen	14
Wísk lawén:re	Fifteen	15
là:la'k lawén:re	Sixteen	16
Tsia:tà lawén:re	Seventeen	17
Sha'té:kon lawén:re	Eighteen	18
Tióhton lawén:re	Nineteen	19
Tewáhsen	Twenty	20
Tewáhsen Éhnska	Twenty-one	21
Tewáhsen Tékeni	Twenty-two	22
Tewáhsen Áhsen	Twenty-three	23
Tewáhsen Kaié:ri	Twenty-four	24
Tewáhsen Wísk	Twenty-five	25
Tewáhsen là:ia'k	Twenty-six	26
Tewáhsen Tsià:ta	Twenty-seven	27
Tewáhsen Sha'té:kon	Twenty-eight	28
Tewáhsen Kíóhton	Twenty-nine	29
Áhsen Niwáhsen	Thirty	30
Áhsen Niwáhsen Éhnska	Thirty-one	31

Reference: Six Nations Polytechnic Mohawk Language App

Days of the Week
(Tsi ni wenhniserò:ten's)

Mohawk	English
lawentatokénhti	Sunday
lawententá'on	Monday
Tekeníhaton	Tuesday
Ahsénhaton	Wednesday
Kaieríhaton	Thursday
Wískhaton	Friday
Tsi lenaktóhares	Saturday

Reference: Six Nations Polytechnic Mohawk Language App

Seasons

Mohawk	English
Kenkwitén:ne	Spring
Akehna'ké:ke	Summer
Kanenna:ké:ne	Fall
Kohsera'ké:ne	Winter

Reference: Six Nations Polytechnic Mohawk Language App

Haudenosaunee Cycle of Ceremonies

The Mohawk Nation at Kahnawà:ke, as Haudenosaunee people, follow a familiar cycle of ceremonies that define the spiritual foundation of their people.

Haudenosaunee spirituality dwells on duty and responsibility to be thankful to the natural world which provides for health and well-being. The Haudenosaunee spiritual calendar is cyclical and starts over each year with the Midwinter Festival.

The Mohawk Nation at Kahnawà:ke follows a spiritual calendar as defined by the natural world:

Sha'tekohshérhon	Midwinter Festival
Ohkhí:we	Feast for the Dead
Wáhta	Maple festival
Ratiwé:ras	Thunder Dance
Ká:nen & Onónhkwa	Medicine & Seed Festival Ken'niiohontésha
	Strawberry Festival
Skaneckwenhtará:ne	Raspberry Festival
Orhóntseri	Green Bean Festival
Okahseró:ta	Green Corn Festival
Kaienthókwen	Harvest Festival Atierakhonsera'kó:wa
	End of Season Feast

At certain festivals, there are four sacred ceremonies - Kaié:ri Niiorí:wake - that are conducted. They are:

Ostowa'kó:wa	The Great Feather Dance
Atón:wa	Men's Personal Thanksgiving
Kanehó:ron	The Drum dance
Kaientowá:nen	The Bowl Game

Reference: <http://kahnawakelonghouse.com/index.php?mid=2>

Samples and Resources

2023 Calendar

January						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

February						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

March						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

April						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

May						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

June						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

July						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

August						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

September						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

October						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

November						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

December						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

2024 Calendar

January						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

February						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

March						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

April						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

May						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

June						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

July						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

August						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	1	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

September						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

October						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

November						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
1	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

December						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Moon Phases For 2023

All times below are calculated in EST time.

January 2023

Full Moon	January 6, 6:07pm
Last Quarter	January 14, 9:10pm
New Moon	January 21, 3:53pm
First Quarter	January 28, 9:10am



February 2023

Full Moon	February 5, 1:28pm
Last Quarter	February 13, 11:00am
New Moon	February 20, 2:05am
First Quarter	February 27, 3:05am



March 2023

Full Moon	March 7, 7:40am
Last Quarter	March 14, 10:08pm
New Moon	March 21, 1:23pm
First Quarter	March 28, 10:32pm



April 2023

Full Moon	April 6, 12:34am
Last Quarter	April 13, 5:11am
New Moon	April 20, 12:12am
First Quarter	April 27, 5:19pm



May 2023

Full Moon	May 5, 1:34pm
Last Quarter	May 12, 10:28
New Moon	May 19, 11:53am
First Quarter	May 27, 11:22am



June 2023

Full Moon	June 3, 11:41pm
Last Quarter	June 10, 3:31pm
New Moon	June 18, 12:37am
First Quarter	June 26, 3:49am



July 2023

Full Moon July 3, 7:38am
Last Quarter July 9, 9:47pm
New Moon July 17, 2:31pm
First Quarter July 25, 6:06pm



August 2023

Full Moon August 1, 2:31pm
Last Quarter August 8, 6:28am
New Moon August 16, 5:38am
First Quarter August 24, 5:57am
Full Moon August 30, 9:35 pm



September 2023

Last Quarter September 6, 6:21pm
New Moon September 14, 9:39pm
First Quarter September 22, 3:31pm
Full Moon September 29, 5:57am



October 2023

Last Quarter October 6, 9:47am
New Moon October 14, 1:55pm
First Quarter October 21, 11:29pm
Full Moon October 28, 4:24pm



November 2023

Last Quarter November 5, 3:36am
New Moon November 13, 4:27am
First Quarter November 20, 5:49am
Full Moon November 27, 4:16am



December 2023

Last Quarter December 5, 12:40am
New Moon December 12, 6:32pm
First Quarter December 19, 1:39pm
Full Moon December 26, 7:33pm



January 2023

Gichi-Manidoo-Giizis Great Spirit Moon

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Indigenous Calendars

Indigenous calendars are not the same as the western (Gregorian) calendar. They are lunar calendars which follow a 13-moon cycle and are logical to a people who are closely linked to nature. The different times of the moon are closely linked to corresponding with important traditional yearly events.

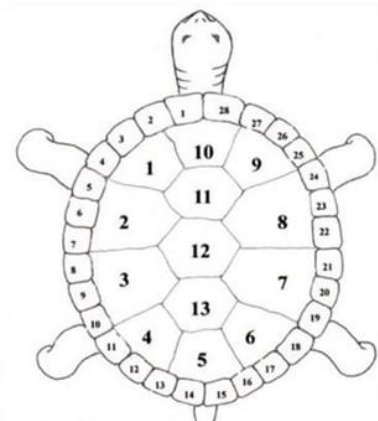
The Gregorian calendar is a solar calendar with 365 days divided into 12 irregular months of 30-31 days each and February with 28 or 29 days as leap year every 4 years. This calendar was introduced in 1582 and does not relate to nature's cycles. It is used by most countries around the world.

The lunar calendar or thirteen moon calendar consists of 1 year or 365 days (the time it takes Earth to orbit around the Sun), and the moon orbiting the Earth every 28 days. Dividing 365 days by 28 days equals 13 moons plus 1 day transition. The 28 days each moon is divided into 4 weeks with 7 days each week giving 52 weeks a year.

For the Anishinaabe, Cree, and Kaniakeha':ka there are many different names and variations of the thirteen moons. The naming of the moons also has a cultural teaching that explains the cycle of life and nature within the respective cultures. Most calendars today use the twelve month cycle (Gregorian calendar) even though traditionally the Anishinaabe, Cree, and Kaniakeha':ka calendar year followed a thirteen moon lunar cycle.

For the purpose of this guide, we will show the twelve months, January to December (Gregorian) calendar and the different moon names and activities associated with each month.

A special note of interest is from a teaching about turtles. On a turtle's back the pattern of scales establishes the combination of numbers that define the lunar calendar cycle. The circle of scales that surround the edge add up to 28, the number of days that comprise the lunar cycle. (28 days from full moon to full moon). The center of the shell has a pattern of thirteen larger scales which represent the 13 moons of the lunar calendar.



Task-Based Activities

Writing Activity

Write the proverb below on the board or give as a handout. Have learner(s) read the proverb (learners can read by themselves, with a partner or in a small group setting).

Have the learner(s) write a short paragraph or more about what the proverb means to them and their daily life.

“Cree Proverb: Realize, that we as human beings, have been put on this earth for only a short time and that we must use this time to gain wisdom, knowledge, respect and understanding for all human beings, since we are all relatives.”

Reference: National Centre for Truth and Reconciliation

<https://nctr.ca/cree-proverb/#:~:text=%E2%80%9CRealize%20that%20we%20as%20human,since%20we%20are%20all%20relatives.%E2%80%9D>

Calendar Activities

The following is a list of different task-based activities that learners can do in order to create their own calendar.

Within these activities many different skills will be involved: Reading, Writing, Numeracy as well as different essential skills which the learner will be able to utilize in all areas of their lives; work, home and socially.

Each activity can be done in Anishinaabe, Cree, or Kaniakeha':ka , depending on your learners' nation.

On completion of the following activities, the learner(s) will have created a calendar of their own that may be presented to other learners or to the facilitator.

Activity #1

Depending on your learner's skill level have them design a calendar for the current year either on the computer or using other media such as bristol board, construction paper etc. Samples are given under **Samples and Resources** (pg. 25-30) that will give you or your learner(s) the 2023 and up calendar dates. If the learner is more experienced on the internet and computer have them look up these dates on their own.

A website of special interest where learners more familiar with computer use is:

<http://www.calendarlabs.com/photo-calendar.php> where the learners can insert their own photos onto the calendars.

Activity #1 relates to digital and creativity & innovation in Skills for Success.

OALCF: D.2, B3.1b, B4

Activity #2

Discuss the Indigenous calendar with your learner. Do they know any of their language? Are they aware of the moon names for the months? Do they do anything special in their communities during any of these months?

Perhaps have an elder in to talk to your learners about the moon names and corresponding teachings. (See pg. 33 for Elder Protocol)

This activity will strengthen your learner's oral communication skills as well as their thinking skills.

Have the learners use their new knowledge of the moon names and corresponding months to add them to the calendar they made in Activity #1.

Activity #2 relates to the communication in Skills for Success.

OALCF: B1,2, B3.1b,

Activity # 3

Handout and have the learners read the page "Indigenous Calendars" (pg. 34). Discuss.

Have the learner(s) look up on the internet information on moon phases using the search words "moon phases Canada 2023." When they have the dates for the phases of the moon have them add these to their calendar.

A book which can also be read for discussion on this topic is *Thirteen Moons on Turtles Back*, Joseph Bruchac and Jonathan London (available at GoodMinds.com)

Activity #3 relates to the digital, writing, and reading in Skills for Success.

OALCF: A1.2, D.2, B3.2a

Activity #4

Have the learner(s) add to their calendar in their own language, the days, months and even the dates if they wish.

Discuss if there are special times for their families in which they could also mark on these calendars to make them personal. For example: birthdays, sporting events, hockey, baseball, soccer, school holidays, statutory holidays, festive events, Christmas events etc. Perhaps they can take this home and finish it with their families.

Activity #4 relates to the communication and writing in Skills for Success.

OALCF: B4, B3.2a

Activity #5

Have the learner(s) interview parents, grandparents, Elders, or community members about seasonal stories. Gather information about foods, plants, jobs and so on that had to be done during certain times of the year.

Information gathered may also be included on the learner’s calendar. If learner(s) have access to digital cameras, they could use them to take pictures that could be added to their calendars and/or used in their presentations.

Activity #5 relates to communication, writing, and creativity & innovation in Skills for Success.
OALCF: B1.1, B2.1, B3.2a, E.1

Activity #6

Have the learner write their own story of how the different seasons or months are celebrated in their community. Illustrate the story with photographs or pictures. These photos or pictures could also be used for the learner’s calendar.

Activity #6 relates to the creativity & innovation in Skills for Success.
OALCF: B2.3a, B4

Activity #7

Present the finished project to other learners and practitioner. A finished calendar for their home.

Activity #7 relates to the communication in Skills for Success.
OALCF: B4, B1.3

Elder Protocol

The concept of an Elder in Indigenous communities may sometimes be difficult for mainstream society to truly understand. There are people who have many years of life experience, senior citizens, or the elderly, which in English is a noun. In Indigenous languages, “Elder” is a more closely translated as verb that describes the role of what a person does. (Council on Aboriginal Initiatives, 2012).

Old age and the life wisdom that goes with that experience are respected but the definition of Elders within Indigenous communities recognizes special skills that have been earned. These “old ones” are sought after for their wisdom, philosophy on life, cultural knowledge, ceremonies, and gifts.

How to find Elders in a Community:

Traditional Elders that you want to include in your literacy programs are not merely senior citizens. They should be competent in the local cultural traditions, teachings, and customs of your community. Elders will be identified by the community, leaders, and other cultural people. Authentic Elders don’t self-identify as such until after their community has recognized their wisdom and values.

The role of Elders consists of:

- Saying prayers before meetings, honour songs, blessing of the food
- Describing or performing traditional ceremonies: pipe ceremonies, talking circles, sweat lodge ceremonies, honouring ceremonies.
- Sharing traditional knowledge
- Giving spiritual advice to individuals
- Demonstrating traditional crafts and practices
- Teaching the community's protocol

Protocols are a set of rules or etiquette that assists in creating harmony and respect. From generation to generation, the values of the culture and ceremonies will be maintained over time.

Inviting an Elder to participate in a meeting, process, or event:

Make sure the Elder knows ahead of time what you are going to be talking about and doing and ensure that they know what it is you expect of them. Elders should be actively engaged with the process and issue at hand. When inviting a traditional Elder to share their knowledge, lead a ceremony, offer blessings, or engage in consultation, it is important to make the request as specific as possible.

Ask the Elder what knowledge you seek from them. They will let you know any instructions to be followed. If they cannot fulfill your request, usually they will let you know why, and point you to someone who can help you.

If meals are served, it is customary to either allow the Elder to go first or offer to serve the Elder a plate. It is customary to attend to them always first as they are dignitaries in our culture. Children will also go before the adults at any meal.

Gifts and Honorarium:

It is customary to honour traditional Elders with gifts of gratitude. This may be money or other types of gifts.

Gifts:

- Traditional Elders customarily accept tobacco as an acknowledgment of a ceremonial request such as a prayer, blessing, or ceremony.
- For some ceremonial events, square metre cuts of cotton broadcloth, representing each of the primary colours (blue, red, white, and yellow or other combinations of colour that the Elder will tell you), may be presented along with the tobacco offering.
- The traditional ceremonial gift of tobacco and/or cloth is usually presented at the time of the request, or it could be handed out just prior to the ceremony.
- Try to think about what amount of money, honorarium, you are giving to the Elder and what value they can add.

Honorarium:

- Financial honorarium or gifts are usually gifted directly after the event is completed.
- Honoraria should not be viewed as a payment for service, but rather as a gift in

exchange for knowledge, teachings, or blessings.

- It can be given in cheque or cash.

Other Expenses - Meals, travel, and accommodation:

- If the Elder is required to travel, it is most appropriate for the literacy program to consider the costs of travel (within the honoraria or by direct reimbursement) and accommodation.
- Elders may require a helper to attend along with them. Make sure you know this ahead of time to allow for their expenses as well.

Reference: Including Elders: A Guide for Indigenous Literacy Programs, Ontario Native Literacy Coalition (2018)

The Elders Protocol in this resource is a short excerpt from: Including Elders: A Guide for Indigenous Literacy Programs, Ontario Native Literacy Coalition (2018). If you would like to read the full resource which includes more information about including Elders into your programs, go to onlc.ca

Alternative Resources

Elders and Knowledge Keepers

Seek knowledge keepers in your area that are well versed in the topics you are instructing. Throughout Turtle Island there are a large demographic of Indigenous nations each with their own traditional knowledge and ways. Seeking out these individuals with knowledge pertaining to their territory will enhance the learning experience for you and the learners.

Electronic Resources

<https://www.lawoftime.org/thirteenmoon/tutorial.html>

<https://www.timeanddate.com/moon/phases/>

<https://www.youtube.com/watch?v=wz01pTvuMa0>

<https://www.youtube.com/watch?v=4UCwpIYHzL0>

<https://edu.yorku.ca/files/2020/09/Caleb-Wesley-Submission.pdf>

Books

Steckley, John L. And Bryan D. Cummins. *Full Circle: Canada's First Nations*. Second Edition. Toronto: Pearson Prentice Hall, 2008

Nichols, John D.,and Earl Nyholm. *A Concise Dictionary of Minnesota Ojibway*. Minneapolis: University of Minnesota Press, 1995

Snache, Irene. *Rama First Nation Ojibwe Language Dictionary*. Mnjikaning Kendaaswin Publishers, 2005

References

Electronic References

<https://mayankin.com/13-moon-calendar/>

<http://muskratmagazine.com/ojibwe-moons/>

<https://omniglot.com/writing/woodscree.htm>

<http://kahnawakelonghouse.com/index.php?mid=2>

<http://www.calendarlabs.com/photo-calendar.php>

Six Nations Polytechnic Mohawk Language App

Books

Benton-Benai, Edward. *The Mishomis Book: The Voice of the Ojibway*. St. Paul, MN: Indian Country Press, 1979.

Morrison, Maria. *Including Elders: A Guide for Indigenous Literacy Programs*. Ontario Native Literacy Coalition, 2018.

Nolan, Barbara. *Anishinaabemwin: A Beginners' Ojibway Language Course*. Ontario Native Literacy Coalition, 2019.

Squire, Candace. *Kanienkeha':ka A Beginners Mohawk Language Course*. Ontario Native Literacy Coalition, 2019.

This facilitator's guide is a tool to help the facilitator construct lessons around the thirteen moons of the Anishinaabe, Cree, and Kaniakeha':ka (Mohawk) of the Haudenosaunee cultures. Within this guide are all the tools for each of the First Nations represented and the sample lessons can be adapted to each nation.

For the Anishinaabe, Cree, and Kaniakeha':ka there are many different names and variations of the thirteen moons. The naming of the moons also has a cultural teaching that explains the cycle of life and nature within the respective cultures. Most calendars today use the twelve month cycle (Gregorian calendar) even though traditionally the Anishinaabe, Cree, and Kaniakeha':ka calendar year followed a thirteen moon lunar cycle.

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