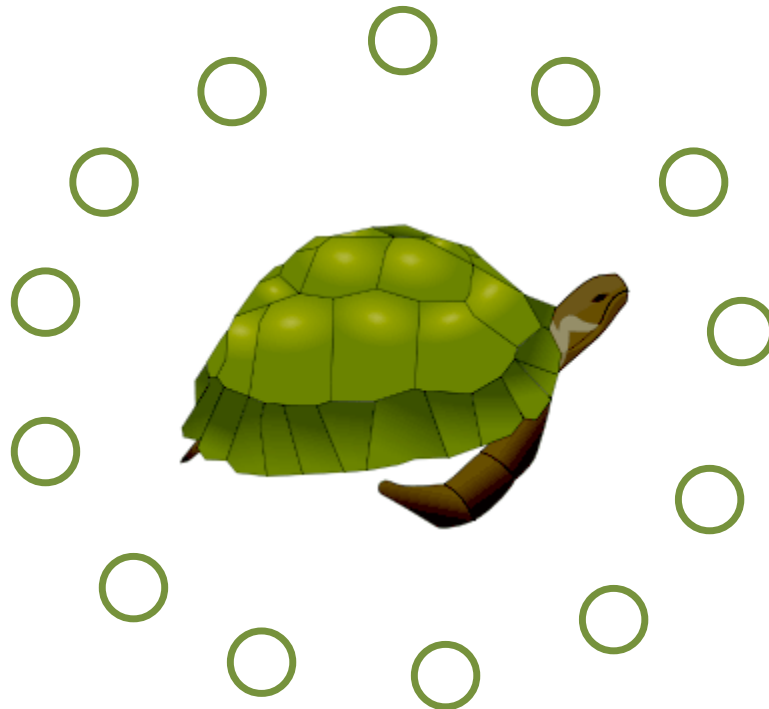


THIRTEEN MOONS

Curriculum



OJIBWAY

CREE

MOHAWK

PRACTITIONER GUIDE

LBS LEVELS 2 AND 3

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INTRODUCTION

This practitioner's guide is a tool to help the practitioner construct lessons around the thirteen moons of Ojibwe, Cree and Mohawk cultures. The sample lessons can be adapted to each nation.

Within the guide are all the tools for each of the First Nations represented, Ojibwe, Cree and Mohawk.

It also 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.

ABORIGINAL CALENDARS

Aboriginal calendars are not the same as our western calendar. They are lunar calendars that are logical to a people who are closely linked to nature. The different times of the moon are closely linked to corresponding important yearly events.

In each nation, Ojibwe, Cree and Mohawk there are many different names and variations of the thirteen moons. This is why these calendars do not often match up with the typical 12 month calendar. 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 12 month cycle even though traditionally the Ojibwe, Cree and Mohawk calendar year followed a 13 moon lunar cycle. For the purpose of this guide we will show the 12 month, January to December calendar and the different moon names and activities associated with each month.

When you look at the moon phases for each year you will see that there are 13 moons in the calendar year. These differ from year to year. For example in 2011 the extra moon is in the month of July whereas in 2012 it is in August.

A special note of interest is from a teaching about turtles. On a turtles 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.



OJIBWE

THIRTEEN MOONS

UNIT

INTRODUCTION TO PRONUNCIATION:

There are many different dialects and spelling of the Ojibwe language. The following are using the Nichols-Fiero system of spelling. 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:

Written as	Sound
a	as in away
aa	ah -as in father
e	long a -as in make
i	short i – as in it
ii	long e – as in seem
o	long o – as in note (sometimes short oo -as in took)
oo	long o , stretched-as in moan (sometimes long oo -as in boot)

OJIBWE 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.*

ZIISSBAAKDOKE 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 anishnaabe 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.

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

NUMBERS 1-20

ENGLISH AND OJIBWE

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

NUMBERS 21-31

ENGLISH AND OJIBWE

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

ENGLISH

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

OJIBWE

NAME GIIZHGAAD

NTAM GIIZHGAAD

NIIZHOO GIIZHGAAD

NSWI GIIZHGAAD

NIIWO GIIZHGAAD

NAANO GIIZHGAAD

NGODWASSO GIIZHGAAD

SEASONS

ENGLISH

SPRING

SUMMER

FALL

WINTER

OJIBWE

MNOOKMI

NIIBIN

DGWAAGI

BIBOON

CREE

THIRTEEN MOONS UNIT

INTRODUCTION:

As in the Ojibwe 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, Woodland Cree, Swampy Cree, Moose Cree, Attikamek and East Cree.

This guide has used Woodland Cree for its purposes.

MOONS OF THE CREE YEAR

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 water fowl 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 -20

ENGLISH AND CREE

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

NUMBERS 21-31

ENGLISH AND CREE

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-SSHANK	TWENTY-NINE	29
NEY-STOO-MUDD-THE-NA	THIRTY	30
NEY-STOO-MUD-THE-NA-PAY-YUCK	THIRTY-ONE	31

CREE SEASONS AND DAYS

SIX SEASONS

WINTER	PIPON
SPRING	SIKWAN
BREAK-UP	MITHOSKAMIN
SUMMER	NIPIN
FALL	TAKWAKIN
FREEZE-UP	MIKISKAW

DAYS OF THE WEEK

SUNDAY	AYAMIHIWIKISIKAW
MONDAY	PIYAKOKISIKAW
TUESDAY	NISOKISKAW
WEDNESDAY	NISTOKISIKAW
THURSDAY	NIYOKISIKAW
FRIDAY	NIYANANOKISIKAW
SATURDAY	MATINAWIKISIKAW

MOHAWK

THIRTEEN MOONS

UNIT

Vowels

<u>Character We Use:</u>	<u>Sometimes Also Used:</u>	<u>IPA symbol:</u>	<u>How To Pronounce It:</u>
a		a	Like the <i>a</i> in <i>father</i> .
A:	a, a·	aː	Like the <i>a</i> in <i>father</i> , only held longer.
E		ɛ ~ e	Like the <i>e</i> in <i>get</i> or the <i>a</i> in <i>gate</i> .
E:	e, e·	eː	Like the <i>a</i> in <i>gate</i> , only held longer.
I		i	Like the <i>i</i> in <i>police</i> .
I:	i, i·	iː	Like the <i>i</i> in <i>police</i> , only held longer.
O		o	Like the <i>o</i> in <i>note</i> .
O:	o, o·	oː	Like the <i>o</i> in <i>note</i> , only held longer.
<u>Character We Use:</u>	<u>Sometimes Also Used:</u>	<u>IPA symbol:</u>	
en	ɛ, ʌ, ɛh	ɛ̃	
en:	ɛn, ɛː, ʌː	ɛ̃ː	
on	ʊ, ɔ, ɔh	ũ	
on:	ɔn, ʊː, ɔː	ũː	

Consonants

<u>Character We Use:</u>	<u>Sometimes Also Used:</u>	<u>IPA symbol:</u>	<u>How To Pronounce It:</u>
h		h	Like <i>h</i> in English <i>hay</i> .
K	g	g~k~k ^h	Like <i>g</i> in <i>gate</i> , soft <i>k</i> in <i>skate</i> , or hard <i>k</i> in <i>Kate</i> .
Kw	gw, khw	gw ~ kw	Like the <i>gw</i> in <i>Gwen</i> or the <i>qu</i> in <i>queen</i> .
R	l	l ~ ɹ	Like <i>r</i> in <i>right</i> in some dialects, but like <i>l</i> in <i>light</i> in others.
N		n	Like <i>n</i> in <i>night</i> .
S	sh, c	s ~ ʃ	Like <i>s</i> in <i>sell</i> . Before <i>y</i> or <i>i</i> it is pronounced more like the <i>sh</i> in <i>shell</i> .
T	d	d~t~t ^h	Like <i>d</i> in <i>die</i> , soft <i>t</i> in <i>sty</i> , or hard <i>t</i> in <i>tie</i> .
Ts	j, ch	ts~tʃ~dʒ	Like <i>ts</i> in <i>tsunami</i> . Before <i>y</i> or <i>i</i> it is pronounced more like the <i>j</i> in <i>jar</i> , and before <i>hy</i> or <i>hi</i> it is pronounced more like the <i>ch</i> in <i>char</i> .
W		w	Like <i>w</i> in <i>way</i> .
Wh		f ~ w̥	Some Mohawk speakers pronounce this sound with the voiceless “breathy w” that many British speakers use in words like “which,” but others pronounce it like the <i>f</i> in English <i>fair</i> .
Y		j	Like <i>y</i> in <i>yes</i> .
'	ʔ, ʔ	ʔ	A pause sound, like the one in the middle of the word “uh-oh.”

Note that in this spelling system, *h* is always pronounced—*th* is pronounced like the *th* in “outhouse,” never the *th* in “think”, and *sh* is pronounced like the *sh* in “mishap,” not the *sh* in “shell.”

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 on other reserves 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.

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

The Mohawk differ from the Cree and Ojibway moons as they observe a cycle of ceremonies that coincide with the change in seasons. The following pages will give you the names of the months (or moons as they are sometimes called) and also the cycle of ceremonies which go with the Mohawk traditions.

Months of the Year

(Tsi Niwenhni'tò:ten's)

JANUARY	BIGGER COLD	TSIOTHORHKÓ:WA
FEBRUARY	LATE	ENNÍSKA
MARCH	MORE LATE	ENNISKÓ:WA
APRIL	BUDS	ONERAHTÓKHA
MAY	BUDS ARE BIGGER	ONERAHTOKHAKÓ:WA
JUNE	FRUITS ARE SMALL	OHIARÍ:HA
JULY	FRUITS ARE RIPENED	OHIARIHKÓ:WA
AUGUST	FRESH TRY HARD	SESKÉHA
SEPTEMBER	MORE FRESH TRY HARDER	SESKEHKÓ:WA
OCTOBER	POVERTY	KENTÉNHA
NOVEMBER	MORE POVERTY	KENTENKÓ:WA
DECEMBER	COLD	TSIOTHÓHRHA

NUMBERS 1-21

ENGLISH AND MOHAWK

ÉNSKA	ONE	1
TÉKENI	TWO	2
ÁHSEN	THREE	3
KAIÉ:RI	FOUR	4
WÍSK	FIVE	5
IÀ:IA'K	SIX	6
TSIÀ:TA	SEVEN	7
SHA'TÉ:KON	EIGHT	8
KIÓHTON	NINE	9
OIÉ:RI	TEN	10
ÉNSKA IAWÉN:RE	ELEVEN	11
TÉKENI IAWÉN:RE	TWELVE	12
ÁHSEN IAWÉN:RE	THIRTEEN	13
KAIÉ:RI IAWÉN:RE	FOURTEEN	14
WÍSK IAWÉN:RE	FIFTEEN	15
IÀ:IA'K IAWÉN:RE	SIXTEEN	16
TSIA:TÀ IAWÉN:RE	SEVENTEEN	17
SHA'TÉ:KON IAWÉN:RE	EIGHTEEN	18
KIÓHTON IAWÉN:RE	NINETEEN	19
TEWÁHSEN	TWENTY	20

NUMBERS 21 – 31

ENGLISH AND MOHAWK

TEWÁHSEN ÉNSKA	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 IÀ:IA'K	TWENTY-SIX	26
TEWÁHSEN TSIÀ:TA	TWENTY-SEVEN	27
TEWÁHSEN SHA'TÉ:KON	TWENTY-EIGHT	28
TEWÁHSEN KIÓHTON	TWENTY-NINE	29
ÁHSEN NIWÁHSEN	THIRTY	30
ÁHSEN NIWÁHSEN ÉNSKA	THIRTY-ONE	31

Days of the Week

(Tsi ni wenhniserò:ten's)

MONDAY	AWENTENTA'ÓN'KE (THE END OF THE HOLY DAY) KIOKIERÉNHTON (THE FIRST DAY)
TUESDAY	RATIRONHIA'KEHRONÓN:KE (THE DAY OF THE ANGELS) TEKENIHÁ:TON (THE SECOND DAY)
WEDNESDAY	SOSÉHNE (ST. JOSEPHS DAY) AHSENHÁ:TON (THE THIRD DAY)
THURSDAY	KARISTIIÁHNE (THE PLACE WHERE THE HOST IS KEPT) KAIERIHÁ:TON (THE FOURTH DAY)
FRIDAY	RONWAIA'TANONTAKTÓNHNE (HE WAS NAILED TO THE CROSS) WISKHÁ:TON (THE FIFTH DAY)
SATURDAY	ENTÁKTA (THE DAY OF WEDDINGS) TSI IENAKTÓHARES (WHEN YOU CLEAN THE BEDS) IAHIAKHÁ:TON (THE SIXTH DAY)
SUNDAY	AWENTATEKENHTÍ:KE (THE HOLY DAY) TSIATAHKHÁ:TON (THE SEVENTH DAY)

Seasons

AKOHSERÁ:KE	WINTER
KAKWITÉ:NE	SPRING
AKENHHÁ:KE	SUMMER
KANENNA'KÉ:NE	FALL

AKOHSERÁ:KE NIKAHÁ:WI	IN THE WINTER TIME
KAKWITÉ:NE NIKAHÁ:WI	IN THE SPRING TIME
AKENHHÁ:KE NIKAHÁ:WI	IN THE SUMMER TIME
KANENNA'KÉ:NE NIKAHÁ:WI	IN THE FALL / AUTUMN TIME

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'niiohontésa	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

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

RESOURCES

THIRTEEN MOONS

UNIT

2011

M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S
JANUARY							FEBRUARY							MARCH							APRIL						
					1	2																					
3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	5	6									
10	11	12	13	14	15	16	7	8	9	10	11	12	13	7	8	9	10	11	12	13	4	5	6	7	8	9	10
17	18	19	20	21	22	23	14	15	16	17	18	19	20	14	15	16	17	18	19	20	11	12	13	14	15	16	17
24	25	26	27	28	29	30	21	22	23	24	25	26	27	21	22	23	24	25	26	27	18	19	20	21	22	23	24
31							28							28	29	30	31				25	26	27	28	29	30	
MAY							JUNE							JULY							AUGUST						
						1																					
2	3	4	5	6	7	8	1	2	3	4	5	1	2	3	1	2	3	4	5	6	7						
9	10	11	12	13	14	15	6	7	8	9	10	11	12	4	5	6	7	8	9	10	8	9	10	11	12	13	14
16	17	18	19	20	21	22	13	14	15	16	17	18	19	11	12	13	14	15	16	17	15	16	17	18	19	20	21
23	24	25	26	27	28	29	20	21	22	23	24	25	26	18	19	20	21	22	23	24	22	23	24	25	26	27	28
30	31						27	28	29	30				25	26	27	28	29	30	31	29	30	31				
SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER						
					1	2																					
5	6	7	8	9	10	11	3	4	5	6	7	8	9	1	2	3	4	5	6								
12	13	14	15	16	17	18	10	11	12	13	14	15	16	7	8	9	10	11	12	13	5	6	7	8	9	10	11
19	20	21	22	23	24	25	17	18	19	20	21	22	23	14	15	16	17	18	19	20	12	13	14	15	16	17	18
26	27	28	29	30			24	25	26	27	28	29	30	21	22	23	24	25	26	27	19	20	21	22	23	24	25
							31							28	29	30				26	27	28	29	30	31		

2012

M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S
JANUARY							FEBRUARY							MARCH							APRIL						
						1																					
2	3	4	5	6	7	8	1	2	3	4	5	1	2	3	4	2	3	4	5	6	7	8					
9	10	11	12	13	14	15	6	7	8	9	10	11	12	5	6	7	8	9	10	11	9	10	11	12	13	14	15
16	17	18	19	20	21	22	13	14	15	16	17	18	19	12	13	14	15	16	17	18	16	17	18	19	20	21	22
23	24	25	26	27	28	29	20	21	22	23	24	25	26	19	20	21	22	23	24	25	23	24	25	26	27	28	29
30	31						27	28	29					26	27	28	29	30	31	30							
MAY							JUNE							JULY							AUGUST						
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8	6	7	8	9	10	11	12
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15	13	14	15	16	17	18	19
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22	20	21	22	23	24	25	26
28	29	30	31				25	26	27	28	29	30	23	24	25	26	27	28	29	27	28	29	30	31			
SEPTEMBER							OCTOBER							NOVEMBER							DECEMBER						
3	4	5	6	7	8	9	1	2	3	4	5	6	7	5	6	7	8	9	10	11	3	4	5	6	7	8	9
10	11	12	13	14	15	16	8	9	10	11	12	13	14	12	13	14	15	16	17	18	10	11	12	13	14	15	16
17	18	19	20	21	22	23	15	16	17	18	19	20	21	19	20	21	22	23	24	25	17	18	19	20	21	22	23
24	25	26	27	28	29	30	22	23	24	25	26	27	28	26	27	28	29	30			24	25	26	27	28	29	30
							29	30	31					26	27	28	29	30			31						

MOON PHASES FOR 2011

January 2011

New Moon January 4, 09:03
First Quarter January 12, 11:31
Full Moon January 19, 21:21
Last Quarter January 26, 12:57

February 2011

New Moon February 3, 02:31
First Quarter February 11, 07:18
Full Moon February 18, 08:36
Last Quarter February 24, 23:26

March 2011

New Moon March 4, 20:46
First Quarter March 12, 23:45
Full Moon March 19, 18:10
Last Quarter March 26, 12:07

April 2011

New Moon April 3, 14:32
First Quarter April 11, 12:05
Full Moon April 18, 02:44
Last Quarter April 25, 02:47

May 2011

New Moon May 3, 06:51
First Quarter May 10, 20:33
Full Moon May 17, 11:09
Last Quarter May 24, 18:52

June 2011

New Moon June 1, 21:03
First Quarter June 9, 02:11
Full Moon June 15, 20:14
Last Quarter June 23, 11:48

July 2011

New Moon July 1, 08:54
First Quarter July 8, 06:29
Full Moon July 15, 06:40
Last Quarter July 23, 05:02
New Moon July 30, 18:40

August 2011

First Quarter August 6, 11:08
Full Moon August 13, 18:57
Last Quarter August 21, 21:54
New Moon August 29, 03:04

September 2011

First Quarter September 4, 17:39
Full Moon September 12, 09:27
Last Quarter September 20, 13:39
New Moon September 27, 11:09

October 2011

First Quarter October 4, 03:15
Full Moon October 12, 02:06
Last Quarter October 20, 03:30
New Moon October 26, 19:56

November 2011

First Quarter November 2, 16:38
Full Moon November 10, 20:16
Last Quarter November 18, 15:09
New Moon November 25, 06:10

December 2011

First Quarter December 2, 09:52
Full Moon December 10, 14:36
Last Quarter December 18, 00:48
New Moon December 24, 18:06

January 2011

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<i>GICHI-MANIDOO-GIIZIS</i>		<i>GREAT SPIRIT MOON</i>			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					

ABORIGINAL CALENDARS

Aboriginal calendars are not the same as our western calendar. They are lunar calendars that are logical to a people who are closely linked to nature. The different times of the moon are closely linked to corresponding important yearly events.

In each nation, there are many different names and variations of the thirteen moons. This is why these calendars do not often match up with the typical 12 month calendar. The naming of the moons also has a cultural teaching that explains the cycle of life and nature within the respective cultures. When you look at the moon phases for each year you will see that there are 13 moons in the calendar year. These differ from year to year. For example in 2011 the extra moon is in the month of July whereas in 2012 it is in August.

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 cycle.



TASK-BASED ACTIVITIES

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.

Write a short paragraph or more about what this proverb means to you and your daily life.

CALENDAR ACTIVITIES

The following are 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 Ojibwe, Cree or Mohawk, depending on your learners' nation.

ACTIVITY #1

Depending on your learner's skill level have them design a calendar for 2011 either on the computer or using other media such as bristol board, construction paper etc. Samples are given under resources that will give you or your learner the 2011 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 #2

Discuss the Aboriginal 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.

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 # 3

Give out and have the learners read the page "Aboriginal Calendars". Discuss.

Have the learners look up on the internet information on moon phases using the search words "moon phases Canada 2011"

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*

ACTIVITY #4

Have the learner add to his calendar in his 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 #5

Have the learners interview parents, grandparents, Elders or community members about seasonal stories. Get information about foods, plants, jobs and so on that had to be done during certain times of the year. These may also be included on the learner's calendar. If learners 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 #6

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

ACTIVITY #7

Present the finished project to other learners and practitioner.

A finished calendar for their home.

ELDER PROTOCOL

An Elder would expect to be approached in the traditional way with an offering of tobacco in exchange for their knowledge and time.

The Elder can open and close your gathering with a small prayer and perhaps a smudge. It is appropriate to ask for this if you wish.

It is important that you are clear and concise about what you wish the Elder to share with your group beforehand, so please let them know precisely what you want them to convey to your group. They also need to feel confident that they will be of assistance to you.

Please offer them a comfortable seat and perhaps assign someone to see to their needs (water, coffee, tea, and snacks at break). Always let an Elder be served first at lunch or dinner, especially if it is a buffet where people will line up to serve themselves. These gestures show our respect and make the Elder feel welcome and cared for respectfully.

It is also customary to give an honorarium for their time. Sometimes it is not possible to give an honorarium of money, in this case perhaps a gift of appreciation can be made.

SOURCES

PEOPLE

Elder Barbara McDonald, Native Language Teacher, Chippewas of Georgina Island First Nation

Sabrina Saunders, First Nation Librarian, Six Nations

Karen Lewis, First Nation Librarian, Tyendinaga First Nation

George Nakogee, Attawapiskat First Nation

Jackie Mitchell, Iohahi:io Adult Education Centre

INTERNET

<http://www.7generations.org/Language%20Web%20Site/introduction.htm>.

<http://edu.gov.on.ca/eng/aboriginal/expectationsenglish.pdf>

<http://education.alberta.ca/media/659391/cree7-9gi.pdf>

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

<http://www.native-languages.org/chippewa.htm>

<http://www.universetoday.com/20177/moon-phases-2011>

BOOKS

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

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.

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