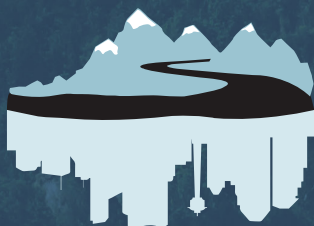


AFCC LANGUAGE BOOK

CREE

BLACKFOOT

MICHIF



ABORIGINAL
FRIENDSHIP
CENTRE OF CALGARY
Many Nations. One Family.™

Funded by the
Government
of Canada



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Disclaimer: Indigenous languages are alive and have nuances that reflect each community's rich and diverse culture and traditions. Please keep this in mind when using the language workbook.

INTRODUCTION

The Aboriginal Friendship Centre of Calgary, in partnership with the Calgary Public Library provides programs and services of Cultural Languages classes in Blackfoot, Cree, and Michif that is open to all Calgarians. All class instructions are offered every Saturday from 10:30 AM – 1:30 PM by Blackfoot, Cree and Michif fluent speakers offering curriculum for beginner and intermediate learners;



The cultural language programs instructions include:

- Daily Routines; prayer, introductions, interactions with classmates, etc
- Contemporary Blackfoot, Cree and Michif Events and Lifestyles; Seasonal ceremonies, rituals, and activities, intertribal gatherings, preparation of feast, occupations of people,
- Legends; Attitudes, morals, values, and beliefs
- Traditional Cultural; Roles and responsibilities of grandparents/elders, parents, siblings, children, etc, and as groups, Primary Seasonal activities, Social and Spiritual Life, Travel, Territory, and Land, Conserving Nature of Traditional Culture, Ceremonies and ritual season, Blackfoot, Cree and Michif Philosophy and Spirituality, Land and Territory, Camp roles and Interactions, Seasonal Calendar, gatherings, Change, Lifecycles, Technology/Material Culture, and Differences in native Cultures, etc.



Introduction (Continued)

Learning Outcomes:

- Learners will gain interpersonal communication on familiar topics using a variety of words and phrases
- Learners will be able to share information about familiar topics using phrases and simple sentences
- Learners will be able to participate in conversations on familiar topics using sentences and series of sentences
- Learners will gain a stronger cultural identity and language usage
- Learners will be more encouraged to share in their communities
- Learners will gain and share their knowledge and skills with family, friends and the community
- Learners will create a positive impact in their communities



THE CREE LANGUAGE

Nēhiyawēwin

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CREE INTRODUCTION

The Cree are the most widespread of Canada's First Nations peoples. There are five main dialects of Cree spoken in Canada.

- The R dialect speakers, commonly known as Atikamekw (Cree), live in the southwestern regions of Quebec.
- The L dialect speakers, known as Moose Cree, live on the western shores of James Bay, especially in Moose Factory, Ontario.
- The N dialect speakers, known as the Swampy Cree, range from northern Ontario throughout the interior of Manitoba and mid eastern part of Saskatchewan.
- The Y dialect speakers, known as the Plains Cree, range along the Great Plains regions of Southern Saskatchewan as well north-western Saskatchewan and northern Alberta.
- The TH dialect speakers, known alternately as Woods Cree or Rock Cree can be found in Northern Manitoba and north-eastern Saskatchewan.



Standard Roman Orthography

For this introductory language program we will write using the Standard Roman Orthography (SRO). The other method that is used for writing the Cree language is the syllabics system introduced to the Cree in the mid-nineteenth century.

| | | | | | | | | |
|----|---|---|----|---|----|---|----|---|
| | e | i | ii | u | uu | a | aa | |
| | ▽ | △ | ◊ | ▷ | ◊ | ◊ | ◊ | ○ |
| w | ◊ | ◊ | ◊ | ◊ | ◊ | ◊ | ◊ | |
| p | ◊ | ∨ | ∧ | ∧ | > | > | < | < |
| t | ◊ | U | U | ∩ | ∩ | ∩ | ∩ | ∩ |
| k | ◊ | q | q | p | p | d | d | b |
| ch | ◊ | q | q | r | r | j | j | l |
| m | ◊ | 7 | 7 | 7 | 7 | j | j | l |
| n | ◊ | σ | σ | σ | σ | σ | σ | σ |
| l | ◊ | σ | σ | σ | σ | σ | σ | σ |
| s | ◊ | σ | σ | σ | σ | σ | σ | σ |
| sh | ◊ | σ | σ | σ | σ | σ | σ | σ |
| y | ◊ | σ | σ | σ | σ | σ | σ | σ |
| r | ◊ | σ | σ | σ | σ | σ | σ | σ |
| rv | ◊ | σ | σ | σ | σ | σ | σ | σ |
| th | ◊ | σ | σ | σ | σ | σ | σ | σ |



CONSONANTS

The Cree SRO has 10 consonants, *c, h, k, m, n, p, s, t, w, y*. The consonants are pronounced similar to their English counterparts, for the most part, but the *c k p* and *t* need special attention.

The “c” in Cree is pronounced like the ‘ch’ in charge, or depending on the dialect, like the ‘ts’ in cats.

In English, the “k” can be silent, as in know, or it can be pronounced with a puff of air following it, as the “k” in kipper, or without the puff of air, as in skipper. The Cree “k” is pronounced like the “k” in skipper without the puff of air, except when following an “h”, then the “k” does have a softer sound.

In English, the “p” can be silent, as in pneumonia, or have an “f” sound when followed by an “h”, as in phone, or can have a puff of air as in pot, or can have no puff of air as in spot, except when following an “h”, then it has a softer sound.

In English, the “t” can have a puff of air, as the “t” in tan, or have no puff of air as the “t” in Stan. The Cree “t” is pronounced with no puff of air, much like the “t” in Stan.



Cēskwa
wait



Mīcisowināhtik
a table



Mīciso
eat



Kīya
you
Kīsta
you too



Kīyawāw
you (plural)
Kīstawāw
you too (plural)



Pēyak
one
Pēyakwāw
you too



Pīsim
sun / month
Pīsimwasināhikan
calendar



Tānisi
how are you



Takwākin
it is fall



Tāniwa
where is he/
she

SHORT VOWELS

In Cree we use seven vowel sounds to write in the SRO. We have three short vowel sounds: *a*, *i*, *o*, and four long vowels marked by either a circumflex or a macron (bar) over the vowel: *ā*, *ī*, *ō*, and *ē*.

The short vowels include: *a*, *i*, and *o*.

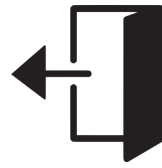
The short '*a*' is pronounced like the first '*a*' in appeal:



Apisīs
a little bit



Api
sit

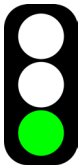


Awas
go away



Awīna
who

The short '*i*' is pronounced like the '*i*' in it:



Itōta
do it



Itwē
say

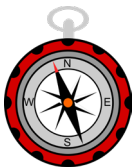


Itwāha
point to it



Isiyīhkāsow
he/she is named

The short '*o*' is pronounced like '*oo*' in shook:



Otin
take someone



Omsi
this way



Otina
take it



Pipon
winter



LONG VOWELS

The long vowels are marked with either a circumflex or a macron (bar) over the vowel: *ā, ī, ō,* and *ē.*

The long 'ā' is pronounced like the second 'a' in salāmi:



Āstam
come here



Āskaw
sometimes



Āstamitē
over this way



Āha
yes

The long 'ī' is pronounced like the 'e' in me:



Mīna
also



Sīkwan
it is spring



Nīpin
it is summer



Wīpac
soon / early

The long 'ō' is pronounced like the 'o' in oats:



Ōta
here



Ōtē
over here



Namōya
no / not



Ahpo ētikwē
maybe

MINIMAL PAIRS

Minimal Pairs are two words with only one sound difference. Examples from English would include: Pat / Bat - Fit / Sit - Fat / Fit - Pot / Pit

The difference in sounds can be in consonants or in vowels. Cree also has minimal pairs. Here are a few more common ones:

Nāhapi – sit down

Nahāpi – see clearly

Atim – a dog

Akim – count him/her

Ōma – this

Ōta – here

Asam – feed him/her

Asām – snowshoe

Pisiw – lynx

Pēsiw – bring him/her

Nīya – me/I

Niyā – lead go ahead

Pasōw – she/he smells it

Pāsow – she/he dries

Api – sit

Ati – begin

Maskisin – shoe

Māskisin – she/he is crippled

Awa – this

Ana – that

Maskosis – bear cub

Maskosīs – a small piece of grass

Ōta – here

Ōtē – over here

Nitomisin – I have an older sister

Nitōmisin – I am greasy/oily

Pōsiw – she/he gets on board

Pisiw – a lynx

SRO (Standard Roman Orthography): CHANTS

C - cēskwa, cēskwa, cēskwa

H - hāw, hāw, hāw

K - kāya, kāya, kāya

M - māhti, māhti, māhti

N - namōya, namōya, namōya

P - pētā, pētā, pētā

S - sōhki, sōhki, sōhki

T - tāpwē, tāpwē, tāpwē

W - wīcih, wīcih, wīcih

Y - yīkatē, yīkatē, yīkatē



MINIMAL PAIRS

(continued)

In addition to minimal pairs, there are also minimal sets and near minimal pairs. The near minimal pairs can create problems in spelling and understanding as shown in the following:

Acāhk – star

Acahk – spirit

Akik – mucous

Āhkīk – seal

Nīyānan – five

Nīyanān – us

Ōhciw – she/he is from

Ōhcēw – a housefly

We must be vigilant in writing the Cree words, if we want write them correctly, here are other minimal pairs which can cause problems:

Kisik – also

Kīsik – the sky

Itapi – sit that way

Itāpi – look that way

Tāhkon – carry him/her

Takon – add it to it

Pēhew – she/he waits for

Pihēw – a grouse/ partridge

Ekāwīya – don't

Okāwīya – her/his mother

Pāskisam – she/he shoots at

Paskisam – she/he cuts it

Sēkihēw – she/he scares someone

Sākihēw – she/he loves someone

Itōta – do it

Itōhta – take someone somewhere

Paskinam – she/he breaks something off

Pāskinam – she/he uncovers something

Sākinēw – also

Sakinew – the sky

Iskwēwasākay – sit that way

Iskwēwasakay – look that way

Atotēw – carry him/her

Ātotēw – add it to it

Kinosēw – she/he waits for

Kinosiw – a grouse/ partridge

Mīskon – don't

Miskon – her/his mother

Pimisin – she/he shoots at

Pīmisin – she/he cuts it

Pimōhtēw – she/he scares someone

Pimiciwan – she/he loves someone

Otah – do it

Ōta – take someone somewhere



GREETINGS

Tānisi – how are you?

Peyakwan – the same

Namoya nanitaw – fine

Kitisiyihkāson – your name is?

Tānitē – where

kiwīkin – you live

Nīsta – me too

Kīya – you

Namōya – no

kayahte – originally

Okiskinwahamakan – a student

kayāhtē – originally

Ōhci – from

Namōya nānitaw – I am fine

Kīya māka? – how about you?

mīna – also/too

Nitisiyikason – my name is

Ēkota – there

niwīkin – I live/reside

Kīsta – you too

Nīya – I/me

ehā – yes

Mēkwāc – now

Okiskinwahamākēw – a teacher

nānitaw – about

māka – but, however

A: Tānisi?

Hello, how are you?

B: Namōya nānitaw, kīya māka?

Fine how about you?

A: Peyakwan ____ nitisiyikāson. Tānisi kitisiyikāson?

The same, my name is _____. What's your name?

B: ____ nitisiyikāson.

My name is _____.

A: Kayāhtē ____ ōhci nīya, kīya māka. Tānitē ōhci kīya kayāhtē?

I am from ____ originally, how about you. where are you from originally?

B: ____ ōhci nīya kayāhtē? Māka Calgary mēkwāc niwīkin.

I am originally from ____ but I live in Calgary now.

A: Kīya māka, tānitē mēkwāc kiwīkin?

How about you, where do live now?



GREETINGS

(continued)

DIALOGUE 2

- A: Tānisi?**
Hello, how are you?
- B: Namōya nānitaw.**
I am fine.
- A: Tānisi kitsiyīhkāon?**
What is your name?
- B: _____ nitsiyīhkāson, kīya māka?**
My name is _____ and your are?
- A: _____ nitsiyīhkāson.**
My name is _____.
- B: Tāntitē ōhci kīya _____?**
Where are you from _____?
- A: Amiskwacīhk ōchi nīya.**
I am from Amiskwacīhk.
- B: Tānitē māka anima Amiskwacīhk?**
Where is Amiskwacīhk?
- A: Edmonton kaitamīhk Amiskwacīhk.**
Amishwacīhk is called Edmonton.
- B: Nēhiyaw wīhōwin cī?**
Is that the Cree name?
- A: Āhā tāpwē.**
Yes, that is true.
- B: Mīyāsin nēhiyaw wīhowin.**
Good, Cree name
- A: Tānitē ōhci kayāhtē _____?**
Where are you from originally _____?
- B: Maskwacīs ōchi nīya kayāhtē.**
Originally I am from maskwacīs
- A: Tānsi māka Maskwacīs ēyitwēhk?**
What does Maskwacīs mean?
- B: Bearhills kayitamihk, ākayasīmowin.**
In English it means Bearhills



RELATIVE & KINSHIP

(Vocabulary)



Example

Base noun

1st person (mine)
2nd person (yours)
3rd person (theirs)



Grandfather

Omosōmimāw

nimosōm
kimosōm
omosōma



Grandmother

Ōhkomimōw

nōhkom
kōhkom
ōhkoma



Mother

Ōkāwīmāw

nikāwīy
kikāwīy
okāwīya



Father

Ōhtāwīmāw

nōhtāwīy
kōhtāwīy
ōhtāwīya



Son

Okosisimāw

nikosis
kikosis
okosisa



Daughter

Otanisimāw

nitānis
kitānis
otānisa



Sister

Omisimāw

nimis
kimis
ōmisa



Older Brother

Ostēsīmāw

nistēs
kistēs
ostēsa



Younger Brother

Osīmīmāw

nitawāsimis
kisīmīs
osīmisa



Child

Awāsis

nitawāsimis
kitawāsimis
otawāsimisa



Grandchild

Osisimāw

nōsisim
kōsisim
osisima

RELATIVE & KINSHIP

(Vocabulary continued)

Wahkōhtowin - Being related to each other

Niwāhkōmākan - My relative

Kiwāhkōmākan - Your relative

Nītisan - My sibling

Nīcisānak - My siblings (brothers & sisters)

Cousin

nīcās (m)

nītim (f)

nicākos (f-f)

nīcidos (f-m)

Neice

ostimimāw

nitōsimiskwēm (women say my brother's daughter)

nistim (men say my sister's daughter)

nistim (women say my sister's daughter)

Nephew

otikwatimāw

tehwatim (my nephew)

nitōsim (men say my brother's son)

nitīkwatim (women say my brother's son)

nitīkwatim (men say my sister's son)

Great-Grandparent

nicāpān

Great-Grand-Child

nicāpān (my great-grand-child)

Kicāpān (your great-grand-child)

Nisīmis - Younger brother or sister

Wītsānīhtowin - Having siblings

Kītisān - Your sibling

Kītisānak - Your siblings

Kotak - Other Relative

Aunt

nitosis (my father's sister or paternal aunt)

nisikos (my mother's sister or maternal aunt)

nimāmāsis (my mother's sister or maternal aunt)

Uncle

nohcāwis (paternal uncle)

nisis (maternal uncle)

Sister-in-law

ocākosimāw

nītim (my sister - law)

nicāhkos (men say my brother's wife)

Brother-in-law

nīstāw (my brother - law, men say my sister's husband)

nītim (women say my sister's husband)

Mother-in-law

osikosimāw

nisikos (mother-in-law or aunt)

Father-in-law

osisimaw

nisis



RELATIVE & KINSHIP

(Dialogue)

- A: Tānisi**
How are you?
- B: Namōya nānitaw, kīya māka?**
I am fine, how are you?
- A: Tānisi kitsiyīhkāson?**
What's your name?
- B: John nitsiyīhkāson, kīya māka?**
My name is John, and you?
- A: Tānitē ōhci kīya kayāhte?**
Where are you from originally?
- B: Saskatoon ōhci nīya kayāhte**
I am originally from Saskatoon.
- A: Tānitē mēkwāc kiwīkin?**
Where do you live now?
- B: Calgary mēkwāc niwīkin**
I live in Calgary now.
- A: Awīna awa?**
Who is this?
- B: Nimis awa**
This is my sister.
- A: Tanīsi itsiyīhkāsō kimis?**
What is your sister's name?
- B: Clara itsiyīhkāsō nimis**
My sister's name is Clara.
- A: Ēkwa kotak iskwēw awa tanisi itsiyīhkāsō?**
This other woman, what is her name?
- B: Nikāwīs awa, Jane itsiyīhkāsō**
This is my aunt Jane.
- A: Tānitē ōhci kīya Jane?**
Where are you from Jane?
- B: Pēyakwan nīsta, Saskatoon**
Same place, Saskatoon.
- A: Ōta cī e-wīkīn Calgary?**
Do you live in Calgary?
- B: Namōya, wīpac ōma ē-wī kiwēyān**
No, I will be going home soon.
- A: Tāpwē miyāsin**
That is good.
- B: Hai hai, nināskomon**
Thank you.



RELATIVE & KINSHIP

(Dialogue Continued)

Dialogue 2 - Two People talking About a Relative

- A:** **Awīna awa?**
Who is this?
- B:** **Nitānis awa.**
This is my daughter.
- A:** **Tanisi isiyīhkāsōw kitānis?**
What is your daughter's name?
- B:** **Megan isiyīhkāsōw nitānis.**
My daughter's name is Megan.
- A:** **Tānitē ōhciw kitānis?**
Where is your daughter from?
- B:** **Regina ōhciw nitānis.**
My daughter is from Regina.
- A:** **Tānitē mēkwāc wīkiw kitānis?**
Where does your daughter live now?
- B:** **Regina mēkwāc wīkiw nitānis.**
My daughter lives in Regina now.
- A:** **Tānitāhtopiponēw kitānis?**
How old is your daughter?
- B:** **Nisitanaw itāhtopiponēw nitānis.**
My daughter is twenty years old.

Dialogue 3 - Two People Talking About Someone Else's Relative

(note the use of yiwa at the end of the verbs which ended in w in dialogue two)

- C:** **awīna ōhi itānisa?**
Whose daughter is this?
- D:** **Joe anihi otānisa**
That is Joe's daughter
- C:** **Tanisi isiyīhkāsōyīwa otānisa?**
What is his daughter's name
- D:** **Megan isiyīhkāsōyīwa otānisa**
His daughter's name is Megan
- C:** **Tānitē ōhciyīwa otānisa?**
Where is his daughter from?
- D:** **Regina ōhciyīwa otānisa**
His daughter is from Regina
- C:** **Tānitē mēkwāc wīkiyīwa otānisa?**
Where does his daughter live now?
- D:** **Regina mēkwāc wīkiyīwa otānisa**
His daughter lives in Regina now
- C:** **Tānitāhtopiponyīwa otānisa?**
How old is his daughter
- D:** **Nisitanow itāhtopiponēyīwa otānisa**
His daughter is twenty years old

Note: the yiwa form of the verb above is the form the verb takes when talking about someone else's relative's information. It is known as the obviative form of the verb. The subject of the obviative form of the verb is his daughter Megan and in the above case is otanisa



NUMBERS

| | | | |
|-----------|----------------------|------------|-----------------------------------|
| 1 | Pēyak | 20 | Nīstanaw |
| 2 | Nīso | 21 | Nīstanaw ayiwāk pēyak |
| 3 | Nisto | 22 | Nīstanaw ayiwāk nīso |
| 4 | Newo | 23 | Nīstanaw ayiwāk nisto |
| 5 | Niyānan | 24 | Nīstanaw ayiwāk nēwo |
| 6 | Nikotwasik | 25 | Nīstanaw ayiwāk niyānan |
| 7 | Tēpakohp | 26 | Nīstanaw ayiwāk nikotwasik |
| 8 | Ayenanew | 27 | Nīstanaw ayiwāk tēpakōhp |
| 9 | Kēkāmitataht | 28 | Nīstanaw ayiwāk ayēnānēw |
| 10 | Mitātāht | 29 | Kēkā nistomitanaw |
| 11 | Peyakosap | 30 | Nistomitanaw |
| 12 | Nīsosap | 40 | Nēwomitanaw |
| 13 | Nistosap | 50 | Niyānōmitanaw |
| 14 | Newosap | 60 | Nikotwāsōmitanaw |
| 15 | Niyanosap | 70 | Tēpakohpōmitanaw |
| 16 | Nikitwasosap | 80 | Ayēnānēwōmitanaw |
| 17 | Tepakohposap | 90 | Kēkā – mitātahtomitanaw |
| 18 | Ayenaewosap | 100 | Mitātahtomitanaw |
| 19 | Kēkā-nīstanaw | | |



TIMES & MONTHS

Time of Day

| English | Indicative | Conduct | Future Conditional |
|-----------------|---------------------|-----------------------|---------------------|
| It is dawn | wāpan | ē-wāpahk | wāpahki |
| It is morning | kīkisēpāw | ē-kīkisēpahk | kīkisēpāki |
| It is day | kīsikāw | ē-kīsikāk | kīsikāki |
| It is noon | āpihtā-kīsikāw | ē-āpihtākīsikāk | āpihtā-kīsikāki |
| It is afternoon | pōni-āpihtā-kīsikāw | ē-pōni-āpihtā-kīsikāk | pōni-āpihtākīsikāki |
| It is evening | otākosin | ē-otākosik | otākosiki |
| It is night | tipiskāw | ē-tipiskāk | tipiskāki |
| It is midnight | āpihtātipiskāw | ē-āpihtā-tipiskāk | āpihtā-tipiskāki |
| It is twilight | wawāninākwān | ē-wawāninākwahk | wawāninākwahki |

Months

| English | Cree | Meaning |
|-----------|--------------------|--------------------------|
| January | kisē-pīsim | The Great Moon |
| February | mikisiwi-pīsim | The Eagle Moon |
| March | mikisiwi-pīsim | The Goose Moon |
| April | ayīki-pīsim | The Frog Moon |
| May | sāki-pakāwi-pīsim | The Budding Moon |
| June | pāskāwihowi-pīsim | The Hatching Moon |
| July | paskowi-pīsim | The Moulting Moon |
| August | ohpahowi-pīsim | The Flying Up Moon |
| September | nōcihitowi-pīsim | The Mating Moon |
| October | pimihāwi-pīsim | The Migrating Moon |
| November | ihkopīwi-pīsim | The Frost Moon |
| December | pawācakināsī-pīsim | The Frost Exploding Moon |



DAYS OF THE WEEK

| English | Indicative | Conduct | Future Conditional |
|-----------|--------------------------|-----------------------------|----------------------------|
| Monday | Pēyako kīsikāw | ē-pēyakokisikāyik | pēyakokisikāyiki |
| Tuesday | Nīso kīsikāw | ē-nīsokisikāyik | nīsokīsikāyiki |
| Wednesday | Nisto kīsikaw | ē-nisto kisikāyik | nisto kīsikāyiki |
| Thursday | Nēwo kīsikaw | ē-nēwokisikāyik | nēwokīsikāyiki |
| Friday | Niyānano kīsikaw | ē-niyānanokīsikāyik | niyānanokīsikāyiki |
| Saturday | Nikotwāso kīsikāw | ē-nikotwāsokīsikāyik | nikotwāsokīsikāyiki |
| Sunday | Ayamihēwi kīsikāw | ē-ayamihēwikīsikāyik | ayamihēwikīsikāyiki |

Dialogue

- | | |
|---|--|
| <p>A: Tānisi? How are you?</p> <p>B: Namōya nānitaw kīya māka. I am fine, how are you?</p> <p>A : Kayās kā wāpamitān. It's been a long time since I saw you.</p> <p>B : Tāpwē kayās. Yes, it's been a long time.</p> <p>A: Kiyāpic cī ōta kiwīkin? Do you still live here?</p> <p>B: Pēyakwan ōta niwīkin, mōya ni pimācihon. I still live in the same place. I don't travel.</p> | <p>A: Tānispīhk ōtēnāhk ē-tōhtēyin? When are you going to town?</p> <p>B: Nīso kīsikāki ōtēnāhk nī wī tohtān. On Tuesday I will go to town.</p> <p>A : Tānispīhk ē-wī pē- kīwēyin? When are you coming home?</p> <p>B : Nēwo kīsikāki nā pē-kīwiyan On Thursday I will come home.</p> <p>A: Mīyāsin, mīna kīhtwām That is good, see you again.</p> <p>B: Kinanāskomitin, mīyo pimāciho. I thank you, safe travels.</p> |
|---|--|



TELLING TIME



On the hour

**Tēpakohp tipahikan
ōma mēkwāc**



Half past the hour

**Tēpakohp tipahikan
mīna āpihtaw**



Past the hour

**Niyānanosāp cipa-
hikanis miyāskam
tēpakohp tipahikan**



Before the hour

**Niyānanosāp cipa-
hikanis pāmwayēs
tēpakohp tipahikan**

Times for Review

A) 7:30

B) 8:15

C) 6:45

D) 3:10

E) 2:30

F) 1:17

G) 11:07

H) 1:22

I) 9:42

J) 10:06

Vocabulary

Kīkwāy – what

Ōma – this

Pihkatēwāpoy – coffee

Ici – at that time

Pātimā – later

Mwēstas – later

Nāsget – him/her

Miyāskam – it goes past

Pitamā – for now

Mīna – also/plus

Ispayiki – when it comes

Pāmwayēs – before

Tipahikan – time

Pacimasis – in a little while

Kīsihtā – finish it

Āpihtaw – half

Tānitahto – how many

Kēkāc – almost

Ahāw – okay

Cipahikanis – minutes

Tānispīhk – when

Tānitē – where

Tāniwā – where is he/she



TIME & DATE DIALOGUE

A: Shaking Spear
Shaking Spear

B: Kīkwāy.
What.

A: Tānitahto tipahikan ōma mēkwāc?
What time is it now?

B: Kēkāc nisto tipahikan.
It's almost three o'clock.

A: Kinōhtē – nitawi-minhkwān ci pihkatēwāpoy?
Do you want to go and drink coffee?

B: Ahāw, mwēstas ici, pitimā niwī kīsihtān ōma.
Okay in a little while. For now I want to finish this.

A: Tānispīhk māka?
When then?

B: Pātimā ici nisto tipahikan mīna āpihtaw ispayiki
Later at three thirty.

A: Ahāw, pē – nāsihkan ici
Okay, come get me then

Saying the date in Cree has several forms depending on the context.

If the information provided deals with the current date use the following:

Nīso-sāp akimāw mekwac awa pīsim
It is the twelfth of the month now.

Question and Answer:

Taniyikohk akimaw mekwac awa pisim?
What is the date right now?

nīso-sāp akimāw mēkwāc pīsim
It is the twelfth of the month

If the information is a recurrent event:

Nīyānan ēakimīht kisēpīsim māna nitipiskēn
I have a birthday on the fifth of January

Question and Answer:

Tānispīhk māna kā tipiskaman?
When do you have a birthday?

Nīyānan ē-akimīht kisē-pīsim māna nitipiskēn
I have a birthday on the fifth of January.

In about someone else the ē-akimīht becomes ē-akimimīht and the month ends in wa and the verb timiska becomes timiskam.

Nēwo ē-akimimīht nīski pīsim mana tipiskam

He has a birthday on the fourth of March

Question and Answer:

Tānispīhk māna kā-tipiskahk?
When does he have a birthday?

Nēwo ē-akimīht nīski-pīsim māna tipiskam
He has a birthday on the fourth of March

If the information provided is upcoming then the future conditional form of ē-akimīht, akimīhci is used.

Nīso akimīhci kisē-pīsim niwī-tipiskēn
I am going to have a birthday on second of January.



FOOD VOCABULARY



Mohkomān



Emihkwān



Cīstahisīpwākan



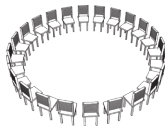
Minihkwācikan



Mīcisowināhtik



Tēhtapowin



Tēhtapowinak



Askīhk



Napwen



Mīcimāpoy



Wiyas



Oskātāskwak



Napatāk



Nipī



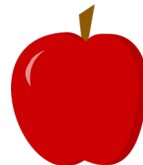
Tohtōsāpoy



Sīwapoy



Tohtōsāpoypimi



Picikwās



Wākās



Osāwās

Miciwin – food

Kinōhtēkatān – are you hungry

Mīciso – eat

Minīhkwē – drink

Pāhkwēsikan – bannock

Okīstepiw – cook

Okīstēpiw – cook

Piminawāso – cook

Pimi – lard

ANIMALS



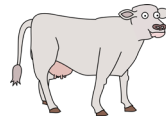
Minōs



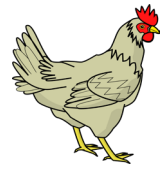
Atim



Mistatim



Mostos



Pāpahāhkwān



Apsimosos



Maskwa



Kinosēw



**Kakwa / Niska
/ Mākwa**



Sīsīp



Nāpemayacikos



**Paskwāw
mostos**



Kinēpihk



Ayikis



Wāpos



Mahkesīs



Mahihkan



Kihew, mikisiw



Piyēsīs

OTHER VOCABULARY

Kinōhtē – do you want to?

Ispayiki – if/when it comes

Ētikwē – about

Ēkota – there

Minīhkwan – drink

Ka-pēhitin – I will wait for you

Kīyāpic – still

Kīwēyān – going home

Tōhtēyin – you are going

Tānispīhk – when

Mīyo (mīyāsin) – good

Tāniyikōhk – how many?

Tipiskam – birthday

Kitipisken – your birthday

Kinanāskomitin – I thank you

Pakosēyimo – hope, wish

Tōhtān – I will go

Pikw īspi – anytime

Nāsīhkan – come get me

Namōya katac – not necessary

kīsīhtān – finish

Ōtēnāhk – town

Kīwān – going home

Kīsikāki – future day

Pimāciho – travel

Tōhtē – go

Aspin – since

Akimāw – it is counted

Nitipisken – my birthday

Places

Mīcisiwkamik – restaurant

Wayawiwikamik – bathroom

Ōtāwēwkamik – shop

Waskāhikan – house

Sōniyāwkamik – bank

Sōniyāw – money

Āhkosīwkamik – hospital

otāwē – to buy

asisi – rock

asinīw pawta – Stoney (stone cookers)

wākamok meskanaw – curved road

sīpī – river

sīpīk wāw – green



FEELINGS



Kostamowin

Fear



Kisōwāsiwia

Angry



Kāmwātsiwin

Sad



Miyawātamowin

Joy



Mōcikihiwewin

Excited



Sisikoteyihtam

Surprise



Asoweyitamihk

Anticipation



Sākīhitowin

Loved



Micimoyowin

Helpless



Kostācik

Afraid



Wīsakitēhēwin

Grieving



Nēpēwisiwin

Shy



Pakoseyihitamowin

Hopeful



kakāyasehk

Energetic



Miywātamowin

Delighted



kisewahiwevin

Disgust



mawineskākewin

Aggressive



Mētoni

Great



Mamisīwin

Trust



Kamaskāwisehk

Strong



Wāneyihtamiwin

Worried



Kitimahēw

Hurt



Miwasin

Good



Kamiyawēhtamihk

Happy



Pēyakowin

Alone



Osāmeweyik-tamohiwewin

Overwhelmed



kakwēcihkemoskihk

Curious



CREE VALUES

Cree values are the viewpoints and way of being that characterize the Cree way of life. They are as important today in educating students in the Cree language and culture as they have ever been.

The most important value incorporates the worldview that God/Creator/*Kisemantio/Omāmāwohtawemāw* – the higher power called many names in Cree prayers – permeates all activities in life. In Community this is expressed as an overarching value in the outcome – people will live peacefully with Mother Earth, others and themselves, guided by the Creator. Cree values are spiritual in nature and not necessarily religious, although one can practise spirituality through religion. The underlying Cree spiritual value in education is an issue to be dealt with by each education authority of jurisdiction of the community.

These values mark the Cree worldview and concern for Mother Earth. They underpin the way the Cree expect people to act in the world. These values are fundamental to the way Cree parents, Elders and Cree community intend their children to be brought up and educated.

The primary Cree values are:

- **Wāhkōhtowin** – kinship
- **Mīyo wīcehtōwin** – getting along together
- **Māmahwohkamātowin** – working cooperatively
- **Manātisiwin and manāhcihitowin** – respect and respect for each other
- **Pikiskwestamowewin** – speaking on behalf of others
- **Kiskinwahasimōwewin** – accepting guidance
- **Kiskanowapāhkewin** – a keen sense of observation
- **Nanahitamowin** – obedience, to listen with an open heart
- **Kisewātisiwin** – compassion, loving kindness
- **Tāpwewin and kanacisowin** – honesty and clean living
- **Wīcihitowin** – sharing
- **Okihtowihewin** – generosity
- **Tapateyimisōwin and ekakisteyimisowin** – humility

First and foremost is the concept of **Wāhkōhtowin**. Who is your family? *Wāhkōhtowin* involves respect for one another and a way of integrating. This is often dictated by how one is related to others, especially in small Cree communities.

From *Wāhkōhtowin* flow other key values. **Mīyo wīcehtōwin** is what makes a community work – and the way we get along together is by **Māmahwokamātowin**. By cooperatively, we mean that people help each other. This occurs in the community. In cooperative learning atmospheres folks can learn more from that process and from trusting one another than from doing something alone. This is learning where positive feedback, not negative, is given; where competition, if it exists, is friendly and not a win for one person or group and a loss for another; and share students are encouraged to take risks when they are ready, and not before.



CREE VALUES

(Continued)

Respect, with its many shades of meaning – **Manāhcihitowin**, **Manātisiwin** and **Kihceyihtowin** – is one of the most highly regarded values in the **Nehiyaw** culture and drives every aspect of relationships, whether it is traditional kinship to each other and Mother Earth or more modern personal friendships and professional associations. Showing respect for self, all people and every living things is an important value to share with the world. Respect should be seen in the classroom and must reflect the way respect is seen in the community. Specific examples include listening attentively, keeping quiet, sitting silently without fidgeting, greeting Elders appropriately and answering when requested.

A **Nehiyaw** value that is rapidly being lost is the values of humility or humbleness – **Tapeteyimisōwin** or **namōya kisteyimisōwin**. In traditional Cree culture, one does not speak out about one's accomplishments. One does not need to boast or brag about what one did; one lets one's life speak for itself. One waits to speak until someone asks one to speak. Within the value of humility is the focus and ability to praise others' work and accomplishments. It is also connected with **Nanahihtamowin** – obedience and listening with an open heart.

Pikiskwestamowewin is speaking on behalf of other people. Leaders and Elders use it in advocacy – speaking on behalf of others or speaking to the Creator in prayer. It is used in kinship relations and negotiations. In the classroom, this may show up as apparent shyness. A student may have the expectations that another older student or those with more authority should speak on his or her behalf for permission or for a favour. This value is not appreciated by modern culture where people are expected to speak for themselves.

The value of sharing is expressed in various Cree communities as **Wīcihitowin**, **Pahkwenamātowin-wichihtowin** or **Nīsohkamātowin**. Sharing food is a common outward expression and also ties in with generosity – **Okihtowihewin**.

Kisewātisiwin is compassion and loving kindness, a value that Elders make part of their highest goals.

Cree values focus on **Kiskanowapāhkewin** about the world around us. This observation may last longer than is acceptable in school situations and must be accommodated and facilitated in the Cree language classroom as a valid way of learning. As students, as community members or as Elders, the Cree gather information about what is seen, then draw conclusions about it without rushing to assumptions and judgements. That characteristic is fully supported by another value – **Kiskinwasimōwesin** – the ability to ask for, receive and accept guidance from parents, Elders, teachers, and other members of the community.



PRAYER

Māmawi notāwimaw – Our Father
Kinanāskomitinān – we thank you
Pimātsiwin – life
Mīna – and/plus
Mīyiyāhk – give to us
Wapāhtamāk – we see
Mamsītotātīnān – we depend on you
Pēyakwāw – once
Āsamīna – again
Timākinawinān – have pity on us/hear us
Nākatayim – look after/take care of
Nitawāsimis – my child
Kāhkīyaw – all
Nōsisimak – my grandchildren
Kanātwihat – heal
Niwāhkōmākan – my relative
Wāhkomākanak – relatives (relations)
Āhkosit – sick
Āhkosiwin – sickness/disease/illness
Wīpac – soon
Pasikō – rise up/stand up/arise
Mīyowāyāw – he/she is well
Nīmiyowāyān – I am well
Kipahot – incarcerated
Wāskotēnamaw – illuminate/shine on
Omēskanām – his/her road
Mīyosinīhk – it will be good
Kihtehayak – old people
Nākatōkātihk – take care of
Ekosi – enough
Pitamā – for now
Kitimākis – pitiful one

Māmawi nōtāwimāw, kisē manitō
Our Father, Loving Creator
**Kinanāskomitinān pimātsiwin kā pē-
mīyiyāhk**
We thank you for this life you have given us
Mīna kotak kīsikāw kā mīya wāpāhtamāk
Also to see another day
**Ki mamsītotātīnān nōtāwī peyakwāw
āsamīna**
We come to you once again father
Timākīnawinān
Please hear us
**Nākatayim nitawāsimis ēkwa kāhkiyaw
nōsisimak**
Take care of my children and my grandchildren
Kanātwihat niwāhkōmākan kā āhkosit
Heal my relative that is sick
Wīpac ka pasikō, ka mīyōwayāw
Soon he will rise and be well
Mīna niwāhkōmākan kā kipahōht
And my relative that is incarcerated
Wāskotēnamaw nīkān otē omēskanām
Shine a light on his road
Ka mīyō miskan kā mīyosinīhk
That he may find the good
Kihtehayak mīna ka nākatokātihih
Take care of the old people
Ekosi pitamā kisē manitō
That is all for now Loving Creator
Timākītawinān kāhkiyaw nīci kitimākis
Hear all of us pitiful people
Kāhkiyaw ni wāhkōmākanak
All my relations



CREE LANGUAGE LOSS

By Annette Richardson, Ph.D.

The Plains Cree are the most populous Indigenous group in Canada; some 96,000 live in Alberta while over 356,655 Cree live throughout Canada. The Cree refer to themselves as Aysininiwok (true men) or Nehiyawok (the people). Traditionally they have always had the highest percentage of Cree speakers. They belong to one of three large language families; the Cree speak an Algonquian language known as Cree-Salteaux.

Like many languages that are threatened by extinction, numerous historical events since contact with the fur traders, the white settlers and the subsequent colonization have caused this problem.

Pre-Contact

The Creator was the focus of their life. The Plains Cree worldview believed in balance and that everything in life was interconnected. They believed in mythological figures and that everyone, males and sometimes females, were entitled to a vision quest. The Cree had their own cosmology; all things are alive and have their own spirit. Neither animate nor inanimate objects were recognized by the Cree. Daily prayers were an important aspect of life. The sacred medicine bundles were carried by specifically specialized keepers. According to the Cree, Earth is considered the mother of all spirit. Daily prayers were quite important for the individual spirituality of band members.

The Plains Cree migrated from Eastern Canada over hundreds of years and eventually became the largest tribe in Alberta. Their initial language evolved into the Plains Cree spoken today.

The Cree were nomadic hunters and gatherers; they relied on the seasonal migration of the bison, huge mammals who lived in a grassland environment in Alberta; the grassland eventually disappeared. Bows and arrows were used to hunt the bison. Disguised as animals the Cree lured the bison to the hunt sometimes with great difficulty. They used a travois, pulled by dogs, to transport heavy goods. The land provided everything necessary for a good life mentally, emotionally and spiritually. The Cree diet was supplemented by deer, moose, elk, antelope, beaver, rabbits, fish, nuts, roots, berries. Herbs were planted in the spring and harvested upon the Cree return.

The Cree in Alberta lived in tipis large enough for one family of eight to 12 people. Other tipis were built when families expanded; women constructed and owned the tipi. Usually, a son or daughter, upon marriage, would live in a tipi next to that of their parents. Aunts, uncles, cousins, and grandparents often joined the band in their own tipis. Frequent intertribal marriage also expanded the band. A tribe was founded when enough Cree bands were created. Women painted their tipis and embroidered clothing, all sizes of wooden bowls and stone pipes; these were crafts that they learned from their mothers who taught their daughters.



Family was of greatest importance in Cree culture. Everyone was cared for, not only by family but by the entire community. Women raised their children because the men were usually absent on the hunt. If a man treated his wife unfairly she could divorce him by throwing his goods out of the tipi. The band or tribe obviously could not exist without women.

Children were respected; there was no physical punishment. Cousins were treated as siblings. Boys were taught horseback riding and how to make weapons. Girls were taught by their mother how to construct tipis, how to butcher bison, tan hides, make pemmican and clothing. Elders were usually quite old and often sickly but contributed by relating oral history. Grandfathers taught horseback riding and use of weapons; grandmothers taught housekeeping skills to girls.

Special ceremonies guided Plains Cree life. A myriad of ceremonies were celebrated but the Sun Dance, or Thirst Dance, was of the greatest importance to the Cree. This four-day ceremony meant men with strong sacred beliefs danced for four days; it was usually celebrated in mid-summer. Now, numerous First Nations meet to celebrate Powwow. Regalia is worn; drums and songs are performed. The Powwow is of great importance to the Cree.

The emotionally charged Walking Out Ceremony concerned babies. For example, a baby was not allowed to leave its tipi until it could walk. The entire band watched the ceremony. Once the child walked outside, guided by an adult, and returned to the tipi he or she gave the Elders gifts. The Elders then pronounced that the child was a new member of the band. Young boys were considered men at age 10. They learned to manufacture weapons from grandfathers or uncles if their father was not alive.

Girls also had their own ceremony indicating they menstruated, making them available for marriage and babies. A Rite of Passage occurred when girls menstruated for the first time. The ceremony is known as being in a girl's moon time, a time of inner purification. Girls would enter a special tipi, the moon tipi, built for that purpose and be joined by women who guided them through this life-changing event. It would be a time of reflection and respite from the daily chores.

The Cree egalitarian worldview meant that decisions were made by consensus of the band or tribe. Chiefs who had shown outstanding skills in various aspects of Cree life were usually chosen, every band member had a vote. The Chief only held power if the band or tribe agreed with his decisions. In the time of warfare, they would nominate a temporary military commander war chief or okimahkan. The Cree were allied with the Assiniboiné and the Salteaux in the Iron Confederacy. Military objectives did not overly concern the Cree, they mostly stole horses from other tribes. However, counting coup and displaying bravery were the main objectives.



Cree Culture Contact

The Cree way of life changed immensely by the 1730's when the French and English fur traders made contact with the Cree in present-day Alberta. They traded metals, horses and weapons for fur hides. The wider range of mobility with horses considerably eased hunting for the men. However, the fur traders seriously pitted one tribe against other tribes which resulted in intertribal warfare. The inter-tribal wars from the 1730's to the 1870's caused considerable loss of life thus causing more language loss. At the Battle of Belly River October 25, 1870, the Cree deaths at the hands of the Blackfoot numbered some 300 men; that certainly affected language loss.

The Cree used their ubiquitous Plains Sign Language with the fur traders and each other. It was also used for ceremonies and storytelling. By 1885 some 100,000 could sign in Plains Signs Talk in Canada but the Language is scarcely used in modern times.

Fur traders and white settlers who encroached on Cree lands in Alberta brought various epidemics with them. The fur traders also brought alcohol as a trade item which had a deleterious effect on the Plains Cree; it caused addiction and prolonged illness. The Cree had no immunity against typhus, smallpox, measles and tuberculosis. A whooping cough epidemic in 1780 and 1781 brought devastating population decline. Epidemics in 1819 and 1820 killed up to 95% of the Cree population at various times; many bands were decimated. One can easily surmise that serious health issues led to disease, famine, and hunger that plagued the Plains Cree. Countless deaths simultaneously led to the near extinction of the Cree language.

Aside from the Plains Silent Language the Cree also spoke their traditional language Plains Cree, known as Cree-Salteaux which historically had and still has, the highest percentage of speakers.

The Dominion of Canada was created in 1867. Then in 1870 the Canadian Government bought Rupert's land as well as the NorthWest Company from the Hudson's Bay Company. As a result, forts were built in Calgary and Edmonton; many Cree set up their tipis nearby the forts to trade. This purchase freed up vast tracts of land where the various tribes in Alberta would live up to the present day. The encroachment of nearly 250,000 white settlers, which the federal government pushed vigorously, led to considerable agitation. The North West Mounted Police were created and sent to the west to settle the problems.

On 27 April 1876, the draconian Indian Act was passed making the federal government responsible for all "Indians." It became an all-encompassing document that governed every aspect of life for all the tribes in Canada. The bison and fur trade ended resulting in severe hardship and starvation for the Cree.

The Cree signed Treaty 6 Treaties in 1876, with additional treaties being signed up to 1879. Many Cree outright refused to live on reserves and moved to urban areas where they had to speak English. Treaty 6 supplemented the Indian Act governance of the Plains Cree. This all came about because Canada's Prime Minister John A. MacDonald abhorred the Indigenous people; he thought of them as savages.



MacDonald's racist idea of "taking the Indian out of the child," resulted in the establishment of residential schools throughout the Plains. Parents were initially pleased because they believed it would enhance their children's right to a bright future in the white man's world.

The residential schools were basically run on the principle idea of institutionalized racial discrimination and free labour. The teachers were often unqualified to teach which made the experience even worse. It was a horrendous experience for many Cree children. On the day of arrival at the school, the confused students had their hair cut and were stripped of their clothing which was burned. They were given a Christian name, washed with lye soap and dressed in uniforms.

They had to sleep in an overcrowded dormitory and were not allowed to speak their language nor practice their culture. Some of the 150,000 children who attended the schools were sexually, physically and psychologically abused. It is estimated that up to approximately 38,000 were assaulted. The unsanitary conditions in all the schools caused various diseases. From 3,200 to 6,000 children died in the residential schools of various diseases.

The residential schools existed from 1869 with the last residential school closing in 1996. The legacy of the schools resulted in the Canadian government apologizing for and settling cash settlements in 2008 on those who suffered abuse. The affected former students were given \$10,000 for their first year at the school and \$3,000 for each year thereafter. However, financial recompense does not eliminate the pain and nagging memories that residential school survivors carry with them on a daily basis. Many Cree have turned to substance abuse and are locked in a cycle from which they cannot escape. It is quite obvious to see that the attempt to destroy the Plains Cree culture and language failed because the Plains Cree persevered.

Ultimately the residential schools were a failed experiment but despite the agonizing trauma, the Cree culture and language did not disappear; the revitalization of the language is widespread and successful. Television shows, multimedia, Elder's stories and their visits to classrooms by explaining oral history and traditional knowledge, Elders taping their knowledge, books, dictionaries, Cree stories, picture books, universities, NGO's, elementary schools and high schools, and Alberta Education all contribute to the language becoming widespread again. These programs are financed by the Canadian and Alberta governments.

The Cree have revived their traditional ceremonies such as the powwow and the Sun Dance. They are happy that the attempt at cultural genocide, the attempted eradication of their culture and language failed and that the stranglehold of the governments is slowly becoming a thing of the past. Many Cree now attend universities and trade schools so that they can now teach on reserves and give a brighter future to their fellow Cree. They must be commended for fighting back to ensure their language would not be extinguished.



THE BLACKFOOT LANGUAGE

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BLACKFOOT INTRODUCTION

Blackfoot Language - Siksika'ipowahsin

Our language is very important, it's a gift, a very special gift that our Creator has given us whether we're Blackfoot, Cree, Sioux, Ojibwa. That is our identity, our land base, our sovereignty, everything. In our language is imbedded all our values, our beliefs, our kinship, our ceremonies, our songs, our rights of passages.



Today in our communities we see in our youth, our children, who don't know one word of our language. That's a loss of identity right there. They are trying to follow other cultures, that is not who they are. They need to know the history of our people, they need to understand where we came from, what we stand for and who we are.



In our language our spirit is much stronger, our spirit is connected to our language as gifted to us by our Creator. So, language is very important to our existence as a people as a Nation.



Blackfoot Confederacy Information

The Blackfoot language is spoken among the four Blackfoot Confederacy tribes which consist of:

- The Blackfeet (South Peigan) in Montana
- Piikani (north Peigan)
- Kainai (Bloods)
- Siksika (Blackfoot)

Each of these tribes have a slight variation in dialect between them but understand each other.



ANIMALS



Wolf
aapisii



Rabbit
aaatsista



Cow
apotskina



Sheep
iimahkihkinii



Fox
sinopaa



Gopher
omahkokata



Moose
ponokaa



Bear
kiayo



Buffalo
iinii



Chicken
nitawakii



Mouse
kanaiskina



Dog
iimiita



Horse
ponoamita



Cat
poos



Pig
aiksinii



Duck
saai

NUMBERS

| | | | |
|-----------|-----------------|------------|--------------|
| 1 | Nitokska | 20 | Natsippo |
| 2 | Natoka | 30 | Niippo |
| 3 | Niokska | 40 | Nisippo |
| 4 | Niso | 50 | Nisitsippo |
| 5 | Nisito | 60 | Naippo |
| 6 | Nio | 70 | Ihkitsikippo |
| 7 | Ihkitsika | 80 | Naanisippo |
| 8 | Naaniso | 90 | Piihksippo |
| 9 | Piihkso | 100 | Kiipippo |
| 10 | Kiipo | | |
| 11 | Nitsikopoto | | |
| 12 | Natsikopoto | | |
| 13 | Niikopoto | | |
| 14 | Nisikopoto | | |
| 15 | Nisitsikopoto | | |
| 16 | Naikopoto | | |
| 17 | Ihkitsikikopoto | | |
| 18 | Naanisiikopoto | | |
| 19 | Piihksikopoto | | |



DAYS & MONTHS

Days

English

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday

Blackfoot

Issikatoyiksistsikoyi

Natokisikatoyiksistsikoyi

Niokskaisikatoyiksistsikoyi

Ikaitaisstsinopi

Mamiiksistsikoyi

Istsinaisistsokoyi

Natoyiiksistsikoyi

Meaning

Day After the Holy Day

Two Days After Holy Day

Three Days After Holy Day

Ration Day

Fish Day

Day Before Holy Day

Holy Day

Months

English

January

February

March

April

May

June

July

August

September

October

November

December

Blackfoot

Kaatoyikisom

Piitaikisom

Sa'aikisom

Matsiyikapisa'aikisom

Apistsikitsatosi

Itawaako'katsopi

Nipomahkatoyksistsikaatosi

Itsikisom

Apipitskaatosi

Mokoikisom

Istaatosi

Natoyiksistsikatosi

Meaning

Sharing Food

Eagle Moon

Duck Moon

Frog Moon

When Flowers Bloom

Sun Dance

Stampede Month

When Berries Ripe

When Leaves Fall

Fall Moon

Cold Month

Holy Month

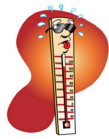


WEATHER & SEASONAL TERMS



Akaowapinako

It is daylight



Iksiksisstoyii

It is warm



Aisootawa

it rains



Iksstoyii

It is cold



Aisako

It hails



Akaikoko

It is night



Akaotako

It is evening



Aohpotawa

It snows



Akayipowa

It is summer



Akaoto

It is spring



Aakaoko

It is fall



Aakaosstoyiwa

It is winter



Aisopowa

It is windy

COLORS



Black
Siksinatsi



Red
Amoahksinatsi



Yellow
Otahkointsi



Orange
Otohkoinatsi



Brown
Apoyiinatsi



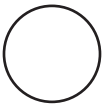
Green
**Saiskoimokoin-
atsi**



Pink
Miikotsinatsi



Blue
Otsskoinatsi



White
Ksiksinatsi



Purple
Komonoinatsi



Grey
Ikitsinatsi

Gender



Example

Singular

Plural



Woman

Aakii

Aaikiks



Man

Niina

Ninnaiks



Old Woman

Kipitaki

Kipitakaiks



Old Man

Omahkinnaa

Omahkinnaiks



Girl

Aaikikowan

Aaikikowaiks



Boy

Saahkomapi

Saahkomapiks



Child

Pooka

Pookaiks

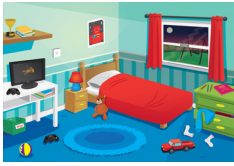


Baby

Isstsimaan

Isstsimaiks

ROOMS



Bedroom / Hotel
itayokoi'pi



Living Room / Family Room
itaopao'pi



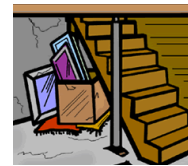
Dining Room / Kitchen /
Restaurant
itaoyoa'pi



Bathroom /
Laundry Room
itaissiistso'pi



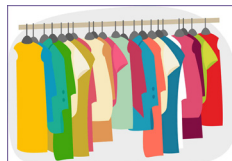
Bathroom
makaapioyi'si



Basement
staahtataniaaksini



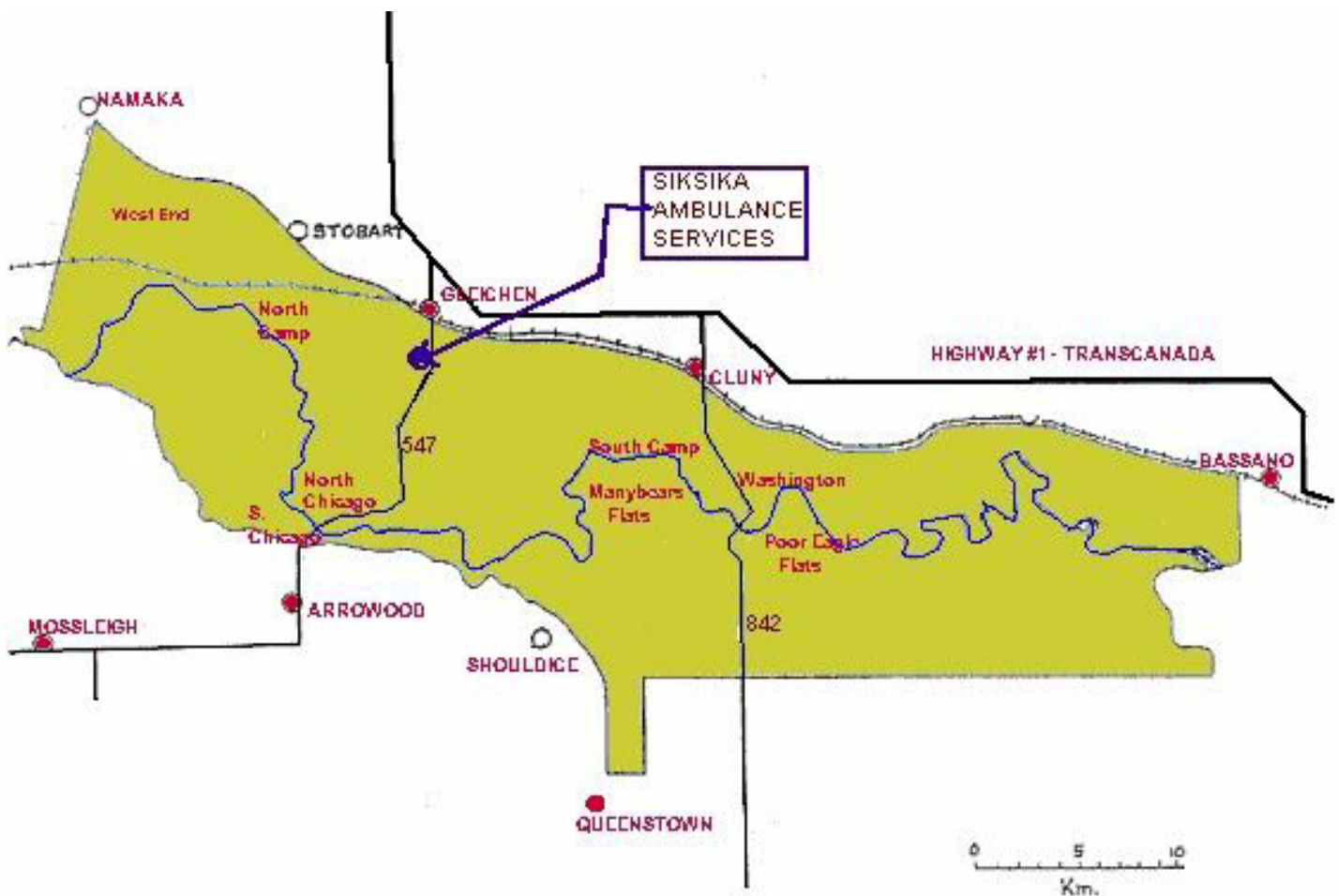
Study / Library
itaokstaakio'pi



Closet
itaisapohtakiopi

SIKSIKA COMMUNITY

- | | | |
|--------------------------|--------------------------------|---------------------------|
| 1. Amiitohtsi - West End | 5. West Bridge (Chicago) | 9. Namaka (Little Corner) |
| 2. Old Men's Lodge | 6. Crowfoot | 10. Ration Place |
| 3. West Flats | 7. Coal Mines | 11. Cluny (Black Beard) |
| 4. Spoiled Children | 8. Akiayoks - Many Bears Flats | 12. Gleichen (Big Belly) |



MICHIF

The Metis Language

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Michif Introduction

Metis is a Latin word for “miscere” which means two halves. The Metis in Canada evolved around the 1600s when the Scottish and French fur traders around the Great Lakes married Indigenous women.

The Metis today live throughout Canada but mainly in Saskatchewan, Manitoba, and Alberta while some live in British Columbia. According to Statistics Canada, only 1.7% of the total Metis population could converse in Michif in 2012.

Michif is considered extinct, but some revitalization is occurring according to the 2016 Census.



CONVERSATION & QUESTIONS

Tawnshi – Hello

Dishinikawshon – My name is

Nimiyow ayawn – I am fine

Meena ka wawpamitin – I'll see you again

Marsee Kittitin – Thank you

Tawnshi Kiya? – How are you?

Komaw sav aw? – How are you?

Tawshi Kiyawow? – How are all of you?

Komaw vo zet vozot? – How are all of you?

Kiya mawka? – How about you?

Ivo ti res? – Where do you live?

Aki saw? – Who is this?

Ta chi vu lwi/el ojowrdjwi? – Did you see him/her today?

Komaw ti dji saw en Michif Fransay? – How do you say it in Michif?

Komaw lei li lwi/el? – How is he/she?

Komaw ki son ta family? – How is your family?

Komaw ki son? – How are they?

Ti chi pari? – Are you ready?

Kosay ti pens? – What do you think?

Ivos tan vaw? – Where are you going?

Si chi O.K? – Is this OK?

Kobyin sa kot? – How much does it cost?

Komaw ti t'apel? – What's your name?

Komaw t'apel saw? – What's this called?

Aki si saw? – Who is it?



ANIMALS & PLANTS



Antelope
lee kabree



Buffalo
(aen) boefloo



Calf
(aen) voo
pchi voo



Cat
aen minoush (shat)



Chicken
enn poul



Chicks
(lee) poulay



Colt
aen poulaan



Cow
vash



Crow
enn kwarnay



Dog
li sh'yaen



Elk
la bish



Fish
li pwesoon



Fox
(aen) r'nawr



Frog
enn gournouill



Kitten
aen pchi minoosh



Mare
(enn) zhoumaw



Mink
(aen) foutroo



Moose
aen nari yanl



Rabbit
(aen) l'yayv



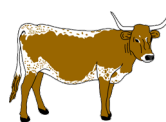
Rooster
(aen) kouk



Skunk
(aen) shikawk



Squirrel
(enn) swiss



Steer
(enn) zhen beu



Turkey
enn daand (hen)
aen gwadand (tom)



Weasel
enn kwarnay



Wolf
li sh'yaen



Wolverine
wehtikouhkawn



Animals in Conversation

Acn nariyael geewawpamow – I saw a moose

Aen pehi minoosh gree niwawpamow – That is a dog

Acn pehi minoosh gree niwawpamow – I see a gray kitten

Li pwusohn nimiyaymow – I like fish

Kalr kanawr kcl' nipahayw – He killed four ducks

Trees



Tree
aen arbr



Ash
le fren



Aspen
li trawnb



Birch
li bouloo



Cottonwood
li'l'yawr



Elm
loerm



Oak
li shen



Pine
li pinet



Red Willow
**la hawroozh,
kinikinik**



Willow
li soul

THE BODY



Arm
li braw



Armpit
disour le braw



Back
li doo



Body
Li kor



Cheek
la zhoo



Chin
li mawtoon



Elbow
li koudr



Eyebrows
lee soussiss



Eyes
lee z'eux



Face
li vizaesh



Finger
aen dway



Foot
aen pyee



Forehead
li frohn



Hair
lee zhveu



Hand
la maen



Head
la tet



Heel
aen taloun



Hip
la hawnsh



Knee
aen zhnoo



Knuckles
lee zhwaencheur



Leg
en zhawnb



Mouth
**la bouch,
la yol, ki-toon**



Neck
li koo



Nose
line, kichaawn



Nostril
en nawrinn, aen trou'd nee



Shoulder
li pou



Teeth
lee dawn



Thigh
(la) fess



Tongue
la or ta lawng



TIMES AND DATES

Numbers

| | |
|------|----------------|
| 1 | hen (payyek) |
| 2 | deu |
| 3 | Trwaw |
| 4 | Kaet |
| 5 | saenk |
| 6 | sis |
| 7 | set |
| 8 | wit |
| 9 | naef |
| 10 | jis |
| 20 | vaen |
| 30 | tawnt |
| 40 | karawnt |
| 50 | saenkant |
| 60 | swesawnt |
| 70 | swesawnti jis |
| 80 | Katravuen |
| 90 | katravnuen jis |
| 100 | san |
| 1000 | mil |

1 Million aen milyoon

Weekdays

| | |
|-----------|-------------------|
| Sunday | Jimawnsh |
| Monday | Laenjee |
| Tuesday | Morjee |
| Wednesday | Mikarjee |
| Thursday | Zhweejee |
| Friday | Vaundarjee |
| Saturday | Samjee |

Laenjee anoush
Today is Monday

Zhweejee dimaen
Tomorrow is Thursday

Iyayr Jimawnsh
Yesterday was Sunday

Vaundarjee ka nakishkawtonan
We will meet on Friday

???
There are seven days in a week

???
We are going to work all day Saturday



Months

| | |
|-----------|-------------------|
| January | Zhanwnyvee |
| February | Fevriyee |
| March | Mawr |
| April | Awvree |
| May | Mee |
| June | Jwean |
| July | Joyet |
| August | Ahou |
| September | Septawmbr |
| October | Oktobr |
| November | Novawmbr |
| December | Disawmbr |

Seasons

| | |
|------------|------------------------------|
| Summer | l'etee |
| Fall | l'autonne, takwawkwun |
| Winter | ivayr |
| Wintertime | awn n'ivayr |
| Spring | li praentemp |
| Springtime | kaw-see-kwahk |



COLORS



Black
nwayr



Blue
bleu



Brown
sha-kwa-law



Gold
l'or



Gray
gree



Green
vayr



Orange
orawnzh



Purple
vyalet nwaenr



Pink
z rose



Purplish
nawachikoo vyale



Red
roozh



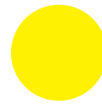
Silver
larzhawn



Vermillion
varmiyoon



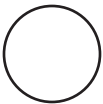
Violet
vyalet



Yellow
zhounn



Yellowish
nawutchikou zhmtnn



White
blawn

CLOTHING



Glove(s)
**aen gawn,
lee gawn**



Hat
aen shapoo



Moccasin
souyee moo



Overcoat
**aen kapoo,
aen grawn kapoo**



Pants
enn kilot



Parka
aen kapishoon



Sash
ceinture flechey



Scarfe
en krimonn



Shirt
en shmeezh



Shoe
lee souyee



Socks
lee baw

FOOD



Apple
(enn) pom



Banana
(enn) banan



Bannock
lagallet



Bean
(enn) fayv,
lee beans



Beets
lee betraev



Bread
li paen,
puhkwayshikun



Fried Bread/Donut
lee bengne



Butter
li bueur



Cake
aen cake,
aen gateau



Carrot
en karot



Catfish
labarbeu



Cheese
liframazh



Cottage Cheese
d'let coute



Cream
la krem



Egg(s)
(lee) zaef



Fish
(li) pwasohn



Flour
lafarinn



Grape
(lee) grape



Ham
li zhawnboon



Honey
(li) myel,
li honey



Jackfish
li brochet



Lard
li saendou,
la gres



Meat Pie
tart di vyawnd



Meat
la vyawnd



Meatball
lee boulet



Milk
de let



Oats
la wen



Onions
leezayoon



Pancakes
lee krep



Peas
lee pois

Food (Continued)



Pemmican
li tooroo



Pickerel
li dore



Pie
la taert



Pinto Bean
li fey v kawy



Porridge
li porij



Potato(es)
**la patak,
lee pataek**



Prune
lee prenn



Pudding
la pouchinn



Radish
rahjee



Raisin
lee razaen



Raspberries
**lee frawhn-
bwayz**



Rhubarb
la roubarb



Rice
li ree



Strawberries
lee frayz



Soup
la soup



Toast
**lee tous,
en toast**



Trout
la trut



Wheat
li blea

Taste

Mawyishpakwun – It's bitter

Sheewow – It's sour

Ili seukree – It's sweet

Li kawfee kishitayw – The coffee is hot

Lee pataek tahkeshowak – The potatoes are cold



MORE CONVERSATION

Tawnshi awyshikeeshikaw? – How's the weather?

Ekoushi kiyawpit – Still the same.

Kiya mawka? – How about you?

Ekoushi neeshta – I'm the same, too.

Tapway outi – For sure.

Tawnshi wiyawow? – How are they?

Tawnshi itamaschihouyen? – How do you feel?

Wawnday pe'ootoayan? – Where are you from?

Meena ka wawpamitin – I'll see you again.

Marci, eki pe'itootayawn – Thank you for coming.

Tawnday kaw itoustayyen? – Where did you go?

Paykeewkay ahpee – Come and visit sometime.

Kaykwawy kaw itwayyen? – What did you say?

Kaykwawy oonbin? – What are these?

Kaykwawy ay noosstay oushisstawyin? – What would you like to do?

Kashkistawn cheehn? – Can you do it?

Wee. Keeshtawow – Yes. You too.

No nishtooten – I don't understand.

Tawnday weekichik? – Where do they live?

Awanaw awaw? – Who is this?

Awanaw keya? – Who is it?

Tawnshi en itwayk en Michif? – How do you say it in Michif?



Meals

Kay kwawy nohtahy minehkwayyen? – What do you want to drink?

Wetoushpahminan. – Eat with us.

Nimohya gee meetshoun anoush – I haven't eaten today.

Ga mihnikwawn. (Noohteh mihnikwawn.) – I'd like a drink.

Keenootaykatawn chee? – Are you hungry?

Dan li cafe nu meetshoonan. – We are going to eat at the restaurant.

Li tea ga minihkwawn. – I'll have some tea.

Woosham nib geeshpoun iayiwawk chee meetshooyan. – I'm too full to eat any more.

Kahkiyuw nu do meetshoonan awndhor law oma. – We are all going out to eat now.

Kay kwawy kaw meechiyen? – What did you eat?

Kuy kwawy minihkwayyen? – What did you drink?

Ni nohtahy awpawkwawn. – I'm thirsty.

Little Sentences in Michif

Tawshi chevvnu - marsee – (this means welcome)

Dishinikawshon... – My name is...

Tawshi kiya? – How are you?

Komaw tl dji saw en michif fransay? – How do you say it in Michif?

Aen r'nawr niwawpamow – I see a fox.

Due enn daand – Two turkey hen.

Vaen laenjee – 20 Mondays.



METIS LANGUAGE LOSS

By Annette Richardson, Ph.D.

Metis is a Latin word for “miscere” which means two halves. The Metis in Canada evolved around the 1600s when the Scottish and French fur traders around the Great Lakes married Indigenous women. Sadly these families were not well received; non-Metis were cruel to the Metis, the women and children were given pejorative names by the white fur traders such as “squaw” or “half breed.” This racism has persisted to this day.

However, it took only a few generations for the Metis to create their own culture and unique language which sustained them throughout their history. The Metis today live throughout Canada but mainly in Saskatchewan, Manitoba, and Alberta while some live in British Columbia. According to Statistics Canada, only 1.7% of the total Metis population could converse in Michif in 2012. Michif is considered extinct.

The Metis are a kind, generous, peaceful people who care strongly for their extended families; their vast network of family relations provides support in good and bad times. They are hospitable hosts who are always ready to feed visitors. Their diet consists of bison, moose, deer, rabbits, geese, ducks, fish, prairie chickens, and bannock. The Metis have a unique sense of humour.

The Metis had a facility for learning languages. Some Metis could speak up to five or six languages, so they quickly became the middlemen in the fur trade. Historically they adapted to all types of careers and had numerous jobs such as carpenters, fishermen, farmers, fur traders, interpreters.

By 1800 the Metis had radiated from the Great Lakes to the Red River settlement in Manitoba where they held land under the seigneurial system and farmed without any issues. The Metis historically followed the buffalo hunt and invented the Red River cart to move their goods. The cart’s huge wheels were not oiled so they made a horrendously sharp sound that could be heard at a great distance. The Metis also invented the York boats which carried goods on the various rivers.

They were bicultural people who adopted various elements from both cultures. After a few generations, the Metis soon found their own traditions: history, music, mostly fiddles, drums, dance, dress, song, ceremonies and their Catholic and Protestant religion, although some still practiced their own religion as well. They lived in log houses that they built themselves. They played chess, dominoes, billiards and various card games. The sash they wore originally signified an office holder but now many Metis own a sash. Their culture flourished in the Red River area of Manitoba.



However, the political problems brought by the 1885 Rebellion when they fought to keep their land caused problems. The Metis were dispersed further west after the Rebellion failed. This historical episode marginalized the Metis.

Historically many non-Metis people strongly disliked hearing the spoken Michif language. As a result, parents forced their children to speak either English or French as their main language. The children who were forcefully entered into residential schools were also forbidden to speak Michif. Consequently, Michif nearly became extinct over the last hundred and fifty years.

The Metis language structure is complex, unique not only in Canada but the world. Various ways of speaking Michif arose over time; the Metis are quite divided over which Michif variation should be paramount. This has caused considerable divisiveness in the culture that has not abated.

Although the younger generations generally speak English or French, the language that is most spoken by the Metis is a combination of Michif Cree and Michif French; the Metis also used to speak Bungee, a language that is now extinct. Some Algonquin, Mohawk, and Ojibwe words were also included; this derives from the tribes where the wives originated. A few English words are found in the Michif language. The grammar structure is extremely complex and difficult to master so the learner requires a strong will to understand and speak Michif.

Michif Cree and Michif French use French articles such as le and la, French numerals and adjectives are combined with Cree syntax, personal pronouns, verb structures, questions, and demonstratives. It is this Metis language that the Federal Government recognizes and financially supports.

In Michif personal pronouns are somewhat confusing. Some knowledge of French is useful, almost necessary, to learn this grammar theory. Michif uses both masculine and feminine nouns. Before learning about pronouns it is wise to have students fluently learn 10 familiar words daily such as brother, sister, mother, and father along with the definite article at the commencement of a course. This practice provides interest and self-esteem in the learning journey.

For masculine possessive pronouns, the learner needs to use moon. While my father is ni-pawpaw, my husband is moon vymy and my son is moon gaarsoon. My brother is called moon frayr. My uncle is called moon nook.

The feminine possessive pronouns use ma and plural pronouns use mii. Singular masculine yours is ton, while feminine yours is ta, plural yours is tes, plural ours is notre but plural theirs is leurs/leurs, This is obviously an adaptation taken from the French language.



In Michif a possessive pronoun depends on whatever or whoever is being possessed. For example, if the learner uses my sister the learner needs to use ma but ta for your sister. For my feminine the learner uses ma. In Michif, my mother is ni-mawmaw, but for my wife you need to use-ma faam. For my daughter use ma-fii, for my sister you need to use ma soeur, and for my aunt you say ma taantin which is very similar to the French word tante. If speaking about my brother, you use mon, for your brother you use ton. Obviously, Michif personal pronouns are rather confusing, some knowledge of French is necessary to learn this grammar.

Likewise, verbs are very difficult because they are either animate or inanimate. For example, some animate verbs do not have a subject. Other verbs have an animate subject but no object. Transitive inanimate verbs become very complicated and prove the most difficult to master.

However, despite the unique grammar structure Michif revitalization is well underway. The Metis do not want their language to remain extinct. They have great pride in their culture and are helping revitalize Michif by attending classes and various other means to learn. Many Metis organizations throughout the prairie provinces offer language lessons in Michif Cree and Michif French.

The Michif language is considered extinct. According to the 2010 and 2011 census, only 730 Metis in Alberta spoke Michif at that time. All of these speakers were over 60 years old. However, the 2016 Census reported that Michif was spoken by only 1,170 people so there was some revitalization, an additional 440 learned Michif. The problem is that only 1.7% of the total Metis population could converse in Michif in 2016. Some 400,000 Metis are spread throughout Manitoba and Saskatchewan but only 400 are completely fluent in the Michif language; this means that the language is disappearing. These low numbers simply cannot sustain a language.

Life improved for the Metis when the Federal Government, in Section 35 (2) of the Canadian Constitution Act in 1982, officially recognized the Metis peoples but their rights remain under question and are undefined. Obviously, the Metis have established a permanent place in Canada. Their determination to be recognized has been successful. This major step was necessary as a means for Michif language revitalization.

The Alberta government and the Metis also have various agreements that address membership needs, allows for preserving cultural heritage recognition, build province to nation relationships and aims for reconciliation; the agreement is in effect until 2027. Eight settlements in Alberta hold a population of around 5,000 Metis.

The Federal Government funds the revitalization of Michif. The Michif language revitalization is necessary to save the language. Thankfully numerous online sites now offer Michif, social media aids language learning. Community resources, mass media, books, recordings and courses in Michif are available. Many Metis organizations throughout the Prairie Provinces offer language lessons in Michif Cree and Michif French. Despite the difficult grammar structure, Michif revitalization is well underway.



THANK YOU

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