

# **nēhiyawēwin 10/20/30 Curriculum Support Documents**

## **General Introduction**

nēhiyawēwin 10/20/30 support documents have been developed for the high school levels. nēhiyawēwin 10 has been developed for beginner language learners while nēhiyawêwin 20 and 30 levels are structured with more language exercises.

## **Themes: Holistic, Relationships, Order, and Connection**

### **Concepts and Questions:**

#### **New Beginnings**

nēhiyawak philosophy is a way of thinking and being, whereby multiple values reflect a holistic connection and relationship to the world. This thinking derives from the language being spoken and understood, as it preserves identity which makes the nēhiyawak unique.

The nēhiyawak language reveals our beliefs and values that parallel our customs and practices. Due to varied beliefs of First Nation peoples in creation and our relationship to the world, traditional practices of faith will vary depending on the region. Common elements may exist and ceremonies are endless and reflect the First Nation.

**The purpose of this curriculum** is to find answers to questions about how identity is related to language:

What does it mean to be a nēhiyaw?

What is lost as a result of not speaking your cultural language?

How can Indigenous peoples regain and relearn their language?

What is the purpose of life and how does that relate to faith and belief?

What are the connections between me, my relations, the land and my Creator as a result of speaking my cultural language?

**A traditional setting of the past way of life should be explained or, if possible, modeled: (a narrator will be needed...teacher.)**

The aim is to inspire and instill what may come to be reclamation of language. A circle demonstration modeling the nēhiyaw worldview enhances the interrelated connection to one another and strengthens the ties to the medicine wheel, to the tipi teachings and to the circle of life. Tipi teachings, medicine wheel teachings and the idea of the circle of life are one in the same, the circle represented is a systematic foundation that is flowing, inclusive and represents a view of the world, it is a, ... “Primary kind of vision, which includes all that we can see before us, behind us and around us. It is a ‘three hundred and sixty degree’ way of seeing. It is essential for harmony and balance amongst all of creation.” (Dumont, 1976, p.310).

### **Getting Started For a New Beginning:**

As a teacher-facilitator make the room warm and inviting and extend greetings to one another in nēhiyawēwin, perhaps say a prayer or sing a song to begin the day.

The students will sit in circles of various sizes to represent the interconnected relationships as illustrated: Respecting our Teachings In the center of the circle will be the tools and items of ‘teachings.’ Put out traditional items on a blanket or fur rug. These may include, but are not limited to: willow or birch bark baskets, a small replica of a tipi, any item made out of beads, shells or feathers, leather bags or any item of clothing, rattles, flutes, hand drum, talking stick or staff, willow stick, furs, stuffed animals, or any object from home, syllabics poster or a nēhiyaw dictionary, tools (bone scraper, hammer, a wooden spoon). All of these items can be used to illustrate language.

These are the teachings. This is one way to teach about the language of the nēhiyaw people. Explain the purpose(s) of each item that the learner chose or has brought from home. To further explore the nēhiyaw language and culture, this may be an opportune time to explain the functions of certain societies, clans, and kinship groups within the circle. These teachings were the foundation of a particular nation and family, these items and artifacts can help to illustrate the function and order in families. Share historical views with the help of kēhtē-ayak or other community resource people about specifics in regards to nēhiyawēwin customs and practices.

The Children’s role within the community

Next, have a few participants role play the children of the tribe. They are to sit next to and around the items on the floor. The children were taught the ‘teachings’ from the very beginning. They were aware of their place in society. Children were revered as gifts from the Creator and because they were revered, children had sacred names given by kēhtē-ayak (Elders). Names were usually given to honour someone who might have passed on or to remember a certain time connected to a ‘happening’ or significant event. Giving a name to child was a celebration for everyone. This ceremony was a sacred and significant as with all other ceremonies.

### The Mother’s role within the Community

Next to the ‘children’ have a few participants role play the mothers of the children, whom will be sitting behind the children, explain their roles as mothers and duties. Explain that women were the “Fire Keepers” of the tribe which symbolizes warmth, comfort and tenders... of the family. The words or rather morphemes ‘iskwew’ meaning woman and ‘iskotew’ meaning fire are related; therefore women represent the element of fire. Discuss and explain what the mother’s role is specifically, which is...to love unconditionally, protect, care, share, and adhere to kinship aspects. Traditionally it was the women who set up camp or more specifically the shelter and to fix and mend the hides that covered the frames. Women often worked together when preparing a newly made shelter. The home and what it symbolized came from women. Women were the gatherers of firewood and tended to the fires for cooking and for warmth.

### The Grandmother’s role within the Community

The next ring is the grandmothers, who are seated directly behind the mothers who sit behind the children, who sit around the items in the centre of the circle. It is important to reinforce the importance of roles, children and teachings. The grandmothers are the supports, they have a stake in major decisions, they are the major pillars...they oversee the women and the children, and help with the raising and guidance of the children...they are the wise and experts of skill and knowledge. There is much to be learned from the grandmothers.

### The Grandfather’s role within the Community

Next to the grandmothers, are the grandfathers, they come after the grandmothers in this circle. Add boys to this circle for role playing and representation. They too, the grandfathers are the pillars that guide and direct with the grandmothers in a partnership of democracy and function, they too, have great skill and knowledge in oral histories, sovereignty, environmental science, climate, places, sacred ceremonies and understanding of relationships of the world around them. There is much to be learned from the grandfathers.

### The father's role within the Community

The last to be seated are the men and young fathers of the community. They complete the circle. More boys may need to be added to the outer circle. Discuss how the men's role was about protecting and watching everything in and around the circle. This microcosm of life and function is a complex system that is a part of something larger than life itself. The men's roles varied, they were hunters, warriors, scouts and helpers to the kēhtē-ayak and demonstrated bravery, honesty, and kindness. The men were to uphold the law and ensure peace among the people.

### A Meaningful Destiny

Each member in this circle of life has an investment which is to ensure a meaningful purpose in fulfilling ones' destiny. Each member has an independent role and a talent to share in order to participate as a whole being. Within this circle were also facets of independent societies, groups or clans, as previously mentioned, as an independent society, they too represented healers, midwifery, astronomers, scientists, gatherers, pipe carriers/peace makers, entertainers, jousters, and laborers of specific skill and knowledge.

All of this was a way of living and teaching that went on for a millennia...they knew their lands, animals of other nations that inhabited it...They had a system of relations and bi-laws. They spoke many languages and invented the hand/sign language code to communicate if they came across a tribe and the language was unknown.

Probe for understanding:

Use key questions such as:

1. What has changed in society that has eroded the language?
2. How will we ensure that the language can be retained?

### Historical Impact

Although much of this has changed....dramatically and quickly within the last 500 years... This circle of life and way of living began to erode because of historical factors. First Nations of the Americas went through a series of major changes in a matter of three or four generations. In North America gradual migration patterns began to shift, due to buffalo migration. A new animal was introduced that being the horse. The integration of the horse caused great disruption and rivalry amongst the First Nations such as, raids resulting in many men being killed. Armies of the new settlers were also gradually moving inlands taking up lands for themselves. Sickneses and death ravaged the great populations of First Nations. The Crown of Canada created plans that would make this new world like their own...Starting with the children, laws were imposed that attacked the heart of nēhiyaw philosophy concerning their practices, customs and language.

Children were displaced, taken from their homes, mothers left empty, grandmothers and grandfathers left with no authority, and men were unable to fulfill their roles. Traditional teachings were replaced with negative meaningless addictions such as gambling, alcohol, and unhealthy foods which were rations handed out by the Government of Canada.

First Nations went from a complex and sophisticated democratic nation to one of incivility, a practice that was now being mirrored by the First Nations people. Some believe that people lost their connection and purpose due to strict policy and hegemonic practices. As a result, unfamiliarity began to set in, function in the natural order was lost or forgotten, most of people lost faith in themselves, their families, the land and Creator.

### A New Hope... A New Beginning

However, all was not lost...in the 500 years of conditioning, there were those who have remained in contact with the teachings... transmission has remained in the hearts and spirits of individuals who have survived the genocide, such as residential schools and the Indian Act. As a result, we are here due to the strength and will of our grandmothers and grandfathers, who held on to the teachings of their ancestry and nation...the teachings that were once so abundant amongst everyone.

There are many First Nation's nēhiyawak who are still interested in who they are as nēhiyaw people, who are now taking their places as new leaders and have accepted the responsibility to pass on the legacy, which is the language and everything that it holds. The language of the nēhiyawak is unique; it is our beliefs, customs and practices. We must continue on with pride and honor to remember what our grandparents did for us, for they were only children...holding on and remembering for the future and teaching all that we have now.

**End of the narration. End of the story of this particular role-playing.**

Question to pose: How do we honour and continue with the legacy of our grandparents? Ask the students to reflect on this question and brainstorm for answers.

The answers that may arise are:...to learn our language and everything else that it transpires, to think about language critically and methodically, to learn about the history of nēhiyaw and the language, or create expressions waiting to be represented.

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## **Sample Unit Plan for nēhiyawēwin 10**

**NOTE TO THE TEACHER:** “The best learning happens in the midst of immense stimulation, variety of experience, rich, multi-sensory real life stimulation, music, role-play, art and movement. These influences tap into far deeper sources of nonconscious learning” Joyful Fluency (1998).

Unit 1-Cree Grade 10 – nêhiyawak ôma kiyânaw

**Lesson One: nêhiyaw askiy**

**Outcome:** View, interact with and experience the natural and constructed environment of the community.

**Materials:** Map, Cree Language of the Plains by Jean Okimasis, Treaty Kit-Office of the Treaty Commission.

**Key understandings:** origin, unity, identity and self esteem

**Vocabulary:** nêhiyaw, nêhiyawêwin, nêhiyawak, askiy, ohci, niya, kiya, ôma, tânite

Introduction: The teachers will role model how to introduce self and others, and indicate where he/she is from by using a map and perhaps a brief description of the area.

Example:

*ôma niya \_\_\_\_\_ (name) \_\_\_\_\_, or \_\_\_\_\_ (name) \_\_\_\_\_ nisihkason. pakitahwâkan sâkahikan \_\_\_\_\_ (name of town) \_\_\_\_\_) ohci niya, mâka niwikin sâskwatōn- askiy. nêhiyaw ôma niya. niya ohci nêhiyawak ôma kiyânaw.*

Procedure:

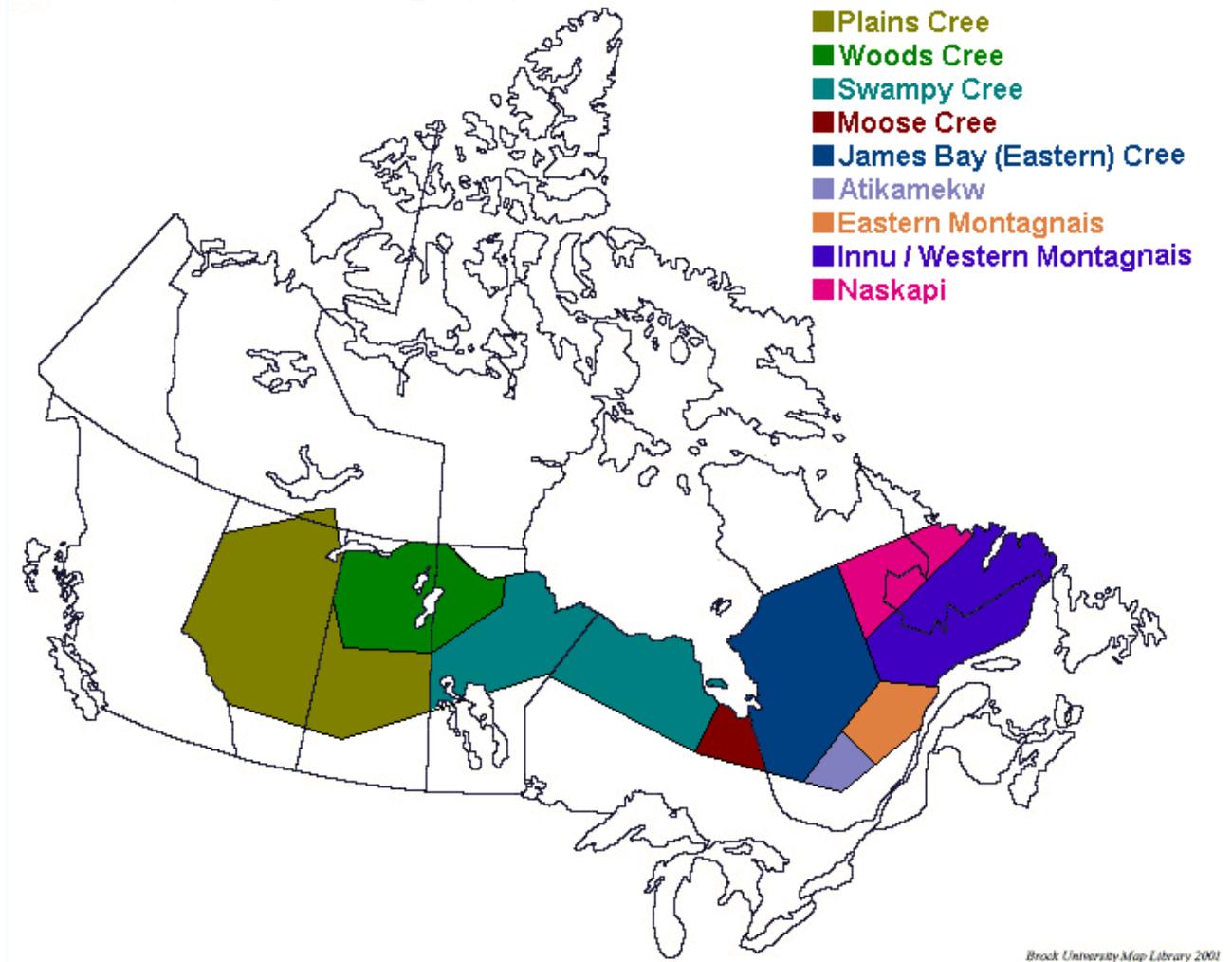
1. Provide a map of Canada and regions of where the Cree language is spoken. See [www.firstnationsseeker.ca](http://www.firstnationsseeker.ca) for a map and various Cree communities.
2. Provide a map of Saskatchewan that shows where other different nations live (reserves and language groups) and the different dialects. (See Map/insertion and Jean Okimâsis Cree Language of the Plains 2004).
3. Provide a verbal and written example of the different dialects:
  - Plains Cree “y” dialect = niya
  - Woodlands Cree “th” dialect = nitha
  - Swampy Cree “n” dialect = nina
  - Moose Cree “l” dialect = nila
  - Atikamêk Cree “r” dialect = nira
4. Describe a brief overview of the other various language groups within Saskatchewan and Canada. Explain the fact that there are only 53 languages being spoken throughout the country. However, indicate that this is drastically changing, due to the disappearances of languages not being used or spoken.
5. Explain further that it is also predicted that only three of the 53 being spoken will survive the next generation, if nothing is done.
6. Discuss the various language groups and indicate that the nêhiyawêwin language comes from the Algonquian family making up one of the major 10 linguistic groups. Some other languages include: Anishnabe (Ojibway and Saulteaux), Blackfoot and Micmac.

- Next, briefly explain that the Cree language is written in Standard Roman Orthography, which is basically the Alphabet system, however the sound and spelling system needs to be explained by referring to Jean Okimasis' Cree Language of the Plains.

Assessment: Have students find their communities on the map and share the original Cree names of the various places and verbally practice in Cree “where are you from” or “I am from”. "tânite ohci kiya", “Sturgeon Lake ohci niya”

Cree Map taken from:

[www.en.wikipedia.org/wiki/Cree\\_language](http://www.en.wikipedia.org/wiki/Cree_language)



No higher resolution available.

[Creemap.png](#) (695 × 550 pixels, file size: 32 KB, MIME type: image/png)

Map of Cree language area, uses [Canadamap.png](#)

Unit 1-Cree Grade 10 – nêhiyawak ôma kiyânaw

**Lesson two: nêhiyawêwin**

**Outcomes:** Socialize and celebrate by choosing the appropriate language function; perform language function that allows that allows learners to inquire.

**Materials:** Jean Okimasis's Cree Language of the Plains, Solomon Ratt's How to Say it in Cree, Arok Wolvengrey's neh yawewin: itwewina Cree Words Dictionary, Clifford Cardinal's Story of the Origin of cahkahikana and Dr. Freda Ahenakew's Cree Language Structures – A Cree Approach.

**Key Understandings:** Cree writing system, syllabics.

**Vocabulary:** nêhiyawêwin, cahkipêhikana, itwêwina, itwê

Introduction: This is an extension of the sound and spelling system of the Cree language. The sound and spelling system is a direct transfer of the pronunciation of the Cree language which usually follows the patterns of consonant + vowel, however there are a few exceptions. (See Freda Ahenakew's Cree Language Structures).

Procedure:

1. To illustrate the consonant and vowel pattern that is easily seen in the syllabic system.
2. Provide an illustration of a syllabics chart or use Arok Wolvengrey's dictionary volume 1.
3. Provide some examples of Cree words and show how easy it is to transfer Cree words into the syllabic system.
4. Share the stories about the gift of syllabics by using Belinda Daniels-Fiss's article Learning to be a nêhiyaw (Cree) through Language or Clifford Cardinal's Story of the Origin of cahkipêhikan.
5. Provide questions: Does this story seem true, why or why not? How does it make you feel knowing the Cree people had in fact developed a writing system of their own? Would it be easier to use the syllabic system in learning Cree?
6. Discuss and share the other view points that came up or first impressions after reading either story.
7. Have students think of certain animal calls that they know of or have heard such as the owl, the moose, the loon, etc. Ask students to pick out the relationships or patterns in the name calls of animals to the syllabic symbols? Explain.

Assessment: Have student create their own syllabic poster. They will also need to create their own stencils too. See example. [www.bluequills.ca](http://www.bluequills.ca) Students may also want to learn how to write their names in syllabics or the names of their communities. This can further be extended into a project about writing brief description about themselves. Students may also want to further research the origins of syllabics which can further be discussed with knowledgeable cultural resource people on this writing system.

Unit 1-Cree Grade 10 – nēhiyawak ôma kiyânaw

**Lesson 3 – nēhiyawak isicikewina**

**Outcomes:** seeks and records information to further understand the process of change within our nation and identify various beliefs.

**Materials:** The Cree People by Phyllis Cardinal, Noella Steinhauer and Dr. Jim Parsons, Treaty Kit by the Office of the Treaty Commissioner. Stories of the House Cree: Peter Vandale and Joe Duquette and knowledgeable kēhtē-ayak in the community.

**Key Understandings:** Contemporary and Traditional Cree Worldviews and the Exact Body of People: the Cree People.

**Vocabulary:** kēhtē ayak, cistēmâw, nanâskomon, kitatamihin, isīhcikēwin

Introduction: Share with students the process of change and colonialism within our nation. Share the ideas of government and laws. Note: a brief history lesson is needed on the Indian Act. Have students process this idea of change and way of living which resulted in changes of beliefs.

Procedure:

1. Have kēhtē-ayak come in to share information (remember: protocol for inviting elders into the classroom).
2. Have an informal discussion with the elder. Perhaps he/she will share a story on traditional worldview and what that means.
3. Bring other cultural resources people in with knowledge of the land and the various ceremonies.
4. Discuss with the cultural resources people or elders the meanings of practices and customs that are about tradition and why this had all changed.
5. Perhaps discuss the roles of grandfathers and grandmothers of traditional times and if any of this knowledge is still valid today.

Note: Practice some vocabulary before hand of grandparents, grandfather, grandmother, long ago, tobacco, ceremony, laws, relationship, traditionally, etc.

Explain the protocol and meaning behind tobacco, which is an exchange of knowledge to be shared.

Practice listening skills and acknowledgement with the guest and learn to say thank-you. nanâskomowin, kinanâskomitin, etc.

Assessment: Practice verbally some of the words and/or items used in this lesson. Journal the visit and student's reaction of the knowledge shared. Have students reflect on the aspects of nēhiyaw isīhcikēwina. Also discuss the idea of traditional and contemporary elders and what this means.

Unit 1-Cree Grade 10 – nêhiyawak ôma kiyânaw

#### Lesson 4 nêhiyaw ôma niya

**Outcomes:** interacts with classmates and teacher respectfully during learning activities using the nêhiyaw language.

**Materials:** Jean Okimasis's Cree Language of the Plains, Pictures of activities involving berry-picking, round-dances, families, etc.

**Key Understandings:** Internalizing some of the various aspects of customs and practices of being a nêhiyaw. Questioning the ideas of what makes me unique and different?

**Vocabulary:** okâwîmâwaskiy, nêhiyaw-isîcîkêwina, isistâwin, kayâs-isîhcîkêwin, nêhiyaw, iyinimîna, nimawison

Introduction: As the teacher, role model a way of living or everyday life in the community. Say it in Cree and then translate for the students. Make reference to the paradigm structure here: As they can speak in first person or 'we' as in plural form.

It is very important to know the numbers (1s, 2s, 3s, 3's, 1p, 2p, 3p and 3'p) and what they mean because every verb (VIA, VTI and VTA) follows this paradigm.

1s	indicates the first person singular (I, me)
2s	indicates the second person singular (you)
3s	indicates the third person singular (he, she, and it)
3's	indicates the obviative singular (e.g.: his friend/s)
1p	indicates the first person plural (exclusive we)
2l	indicates the first person plural (inclusive we)
2p	indicates the second person plural (you – Pl)
3p	indicates the third person plural (they)
3'p	indicates the obviative plural (e.g.: their friend/s)

For example: Sturgeon Lake ochi niya, ni kî wîkin cîki sîpîyihk. I fished. I had chickens and some horses. I still practice various ceremonies such as feasts and round-dances. I continue to pray as an individual and as a family and honour those who lived before us. I continue to pick berries, mushrooms and various herbs through out the summer season(s). I have many relatives in Little Red, Whitefish, Big River, Ahtakakoop, and LaRonge. All of these things make up who I am and my connection to the land.

*ôma niya Belinda, pakitahwâkan sâkahikan. nîkî-wîkin cîki sîpîyihk. nîkî-kinosêwanân âskaw, mâka nîkêhtêminanak kî-kiskistikêwak êkwa kî-kanawêyimêwak misatimwak kiyâm ahpô ê-kîmônîyâwi-pimâtisiyak kîyâpic ni-kî-pimâtisahênan nêhiyaw isîhcîkêwina. nîkî-pîciwinân êkwa nîkî-wikotonân.*

*Nîkâkîsimon pêyakwan tâpiskôc ka-kîsikâkisimocik kayâs niwâhkômâkanak kîyâpic mîna nimawison.*

*Niwâhkômâwak ayêsinêwak misowitêh tâpiskôc Little Red, Whitefish, Ahtakakoop, êkwa La Ronge First Nations. Kahkiyaw ôhi nimikon pimâtisowin.*

Procedure:

1. Have students think about some of their everyday occurrences and patterns of their families and friends.
2. Ask what are some of their traditional practices and customs as a family or school?
3. What are some of the 'teachings' in these events?
4. Discuss some significant practices and customs that are still carried out by their community family and friends that have continued for generations.

For example, the significance of blue berry-picking is often a family tradition, blueberries are found a certain time of the year at various places and usually not the year beforehand if they all have been picked and one would have to wait a year later. It is customary to leave tobacco before the picking. This idea of knowledge is usually shared with the family, which then becomes a custom or practice that will continue with those who enjoy picking blueberries.

Closing/Assessment: Have students individually write a list or discuss family customs and practices, have students express it in Cree in pairs and together to the class.

Unit 1-Cree Grade 10 – nêhiyawak ôma kiyânaw

**Lesson 5 niwâhkômâkanak.**

**Outcomes:** Identifies and uses terms related to kinship (e.g., sister, brother, mother, father, grandmother, grandfather, mother-in-law, cousin, etc).

**Materials:** Jean Okimasis’s Cree Language of the Plains.

**Key Understandings: relationships and connections**

**Vocabulary:** (immediate and extended family terms) nikâwiw, nôhtawiy, nisîmis, nistês, See Family Vocabulary at the end of this lesson.

Introduction: Share with the class who you used to live with as a child. Model the language in Cree. For example, “I used to live with my grandparents, sister and brother, or I live with my mother, father, and aunt.” Etc.

Procedure:

1. Give the vocabulary needed for which students live with.
2. Give the vocabulary for “I live with...” “niwikin”
3. Share further information such as, my mother is from and my father is from...
4. Have students illustrate or bring in photos of immediate family members and sharing with the class who everyone is in Cree.
5. Create family posters and indicate in Cree who everyone is and display them on the wall.
6. Do this vocabulary exercise a few times and have students explain who family members are and where they are from for repetition and memorization of the language.

Assessment: Have students explain and point out their immediate family members, for example, where they’re from and who they live with in the Cree language.

This lesson could also further demonstrate extended family terms and relationships.

Family Vocabulary:

My father – nohtâwiw

My mother – nikâwiw

My grandmother-nohkom

My grandfather-nimosôm

My daughter- nitânis

My son-nikosis

My younger sister/brother –nisîmis

My older brother-nistês

My older sister-nimis

My aunt (depending on the relation)nikâwîs, nicahkos

My uncle (depending on the relation)nôcâwîs, nisis

Unit 1-Cree Grade 10 – nēhiyawak ôma kiyânaw  
**Lesson 6 kikway ka-itohtaman.**

**Outcomes:** Understand and interpret the nēhiyaw language as a connected set of ideas; communicate meaningfully with coherency; receive and give information by choosing the appropriate language function.

**Materials:** Verb pictures (Saskatchewan Indian Cultural Center).

**Key Understandings:** Using verbs in the different paradigms.

**Vocabulary:** various verbs and expressions

Introduction: Have students learn the vocabulary of their daily actions. For example, “I am doing this or that.” What are some of the common hobbies and good habits that everyone does? What are some of the sports that everyone likes to play within the community? For extra practice and pronunciation learn sport terms in Cree, you may have to do some research on the terms depending on regions.

For example; Belinda is interested in true-life (non-fictional stories), “I like to read”, and Belinda plays volleyball and baseball. “I like playing sports”. Belinda likes going to the movies. I like watching horror and comedies. I enjoy working on the computer, I don’t like doing the dishes, etc.

Here is the example in Cree:

*nimiywēyitēn ka-ayamicikēyân. Belinda mîna pâkâtawêw. miywēyitâm mêtawêwin.  
belinda miywēyitâm kakitapata âcikastêpicikana wâwis kamôcikakih êkwa ka-  
kostatikwakih. nimiywēyitēn ka-toskâtamân mamato-âpacicikan. namôya nimiywēyitēn  
ka-kisîpêkiyânēyân*

Expressing likes and dislikes:

I like (inanimate) – nimiwēyihitēn

I like (animate) – niwiwēyimâw

I do not like (inanimate) – namôya nimiwēyihitēn

I do not like (animate) – namôya nimiwêimâw

Here is a list of some animate intransitive verb roots:

api-sit  
atoske-work  
mâto-cry  
kîsitêpo-cook

pwâtisimo-dance pow-wow  
pâhpi-laugh  
nîmihito-dance  
mêtawê-play

pimohtê-walk  
pimipahâ-run  
nîmâ-pack a lunch  
sîsâwipahtâ-job

Procedure:

1. Learn the vocabulary need to indicate what a student likes or dislikes.

2. Learn some of the common verbs one does on a daily basis, such as read, play, sports, watching T.V., working, etc.
3. Students will be learning various verbs at this point start to build vocabulary on everyday activities.
4. Students need to start learning and speaking in the first person and 2<sup>nd</sup> person.
5. Student will also need to learn tenses of the Cree language.
6. Provide information from Jean Okimasis's Cree Language of the Plains of the basic verb structure and tenses.
7. Model the language in basic 1<sup>st</sup> person references and refer to the charts or pages of how language is formulated into basic sentences.
8. Students should practice these orally/verbally using voice devices, such as a digital or tape recorder, so that they can hear themselves or teacher role model the language, so that the student may practice on their own.

Assessment: Have students express what they like or dislike in the first person (refer to paradigm). For further assessment practices has students verbalize what they do daily, basic everyday 'doings' and have students express themselves in the language.

## Unit 1-Cree Grade 10 – nêhiyawak ôma kiyânaw

### Lesson 7 ôma niya

**Outcomes:** Perform language functions that allow learners to produce communication; select and use appropriate strategies to construct meaning and communicate, including language cues and conventions.

**Materials:** None needed.

**Key Understandings:** To speak nehiyaw and express oneself.

**Vocabulary:** niwâhkômâkanak, niya, kiya, sâkihitowin, niwîkin.

**Introduction:** Review the past six lessons and share what everyone has learned about themselves.

**Procedure:**

1. Have students put together what they have learned about themselves in a monologue.
2. Students need to formulate their thoughts down on paper and then later using a recorder device.
3. Students should try to involve family members who speak Cree to help with their monologues.

I.e.; ôma niya Belinda, niwîkin sâskwatôn-askiy, mâka Sturgeon Lake ohcî niya, ê-ohpikihîcik nimosôm êkwa nôhkom. I live with my husband and three children.

Have students say and express themselves by giving pieces of information about themselves, like who they live with their mom or dad, etc. And indicate if they have any brothers and sisters. Students should also be able to say where they live specifically, i.e. by the lake or river, over at the hill, etc. Students should also share their likes and dislikes. Etc.

4. This is an introductory approach in learning to identify yourself, family, place and own personal interests.

**Assessment:** The monologue done in the Cree language.

From these units student will learn first and second person indicators, various verbs, work with technology, practice words and phrases, rehearse and memorize, write down key concepts and communicate with each other involving pronunciation and connect with their thoughts and ideas to what it is they want to express and share.

Students: may want to further their curiosity in identifying the landscape around them and various celebrations within the community.

### End of Unit One Grade 10

**Sample Unit Plans for nêhiyawêwin 20  
Unit Plan for Cree 20 - Expressing Experiences.**

**NOTE TO THE TEACHER:** It is important to know that the brain is equipped for up to 20 minutes of learning new information and then “needs ‘down time’ for internal processing. This principal suggests that we are better off facilitating shorter sessions and building passive times into the curriculum for the brain to process the rich input of a new language” Joyful fluency (1998).

**Lesson One: What is going on?** tânsi ê-itahkamikâk

**Outcomes:** Communicate meaningfully with coherency; develop and use various strategies to enhance the meaning of learning and communication.

**Materials:** Paradigm chart \*see appendices, Verb Map Chart \*see appendices, Jean Okimasis’s Cree Language of the Plains.

**Key Understandings:** To express oneself in the language.

**Vocabulary:** niya, kiya, wiya, kîkway ka-tôhtamân

**Introduction:**

This lesson is about exercising and building on pronunciation through dialogue skills. Review the various Modes to students. Every verb can occur in a number of modes. These modes are various patterns of the inflection of verbs. Most of these inflections affect the VII, VAI, VTI and VTA however there is one exception: the VII do not have the imperative mode. The following are descriptions of these Patterns (Okimâsis, p. 32). Express modes as “gears” or “shifts” show charts of the various modes. Imperative, Independent, Conjunctive “ing” words. Refer to the verb chart at the end of this lesson.

**Procedure:**

1. As the teacher, express verbally and provide examples of the different modes by using the tone of your voice, from soft to hard intonation and speech to illustrate and emphasize the modes.
2. Review personal indicators for first and second person, however, add the third person and the singular and plural paradigms. \*See paradigm chart.
3. Review tenses, pre-verbs and verbs.  
I.e. kî (past tense), wî (future intending), ka/ta (future definite).  
Have an on-going Pre-verbs and verbs list on a classroom wall to refer to.
4. Have students express what they do in any give day. See example below. Go on to what their friend might do for pronunciation purposes and review together.
5. Identify the vocabulary that is going to be used and build on it, and use it in a variety of modes. For example. As a class we will practice verbs 1, 2, and 3, etc.
6. Have students make a simple story about their day.
7. Have students share each other’s work, read it, say it to each other, 20 times over. Add humor, make it funny, and by doing so, this will have a bigger impact on students’ memory and exaggeration will lead to long term memory use.

Here is an example in Cree:

Nikî-kawisomon tipiskohk, nikî-miyo-nipân. nikî waniskân. Nikî-mîcison mîna nikî-itôhtan atoskêwin.

Assessment: Students can express verbally and written in either first person or third person. The emphasis is to teach students tenses and learning to speak in ‘chunks’ simultaneously in Cree with lots of practice. It is also suggested for students to video-tape themselves using puppets or pictures or illustrations. Students may also want to use digital recorders and then write out their expressions.

\*See Verb Charts attached to the end of this unit.

## Unit Plan for Cree 20 - Expressing Experiences.

### Lesson 2 kakwêcim - Learning to ask questions and responding.

**Outcomes:** Performing language functions that allow the learner to receive and give information.

**Materials:** Solomon Ratt's How to Say it in Cree (1995).

**Key Understandings:** time can be referred to in multiple ways

**Vocabulary:** kîkwây ka-tohtaman, aha, namôya

#### Introduction:

Have students make inferences, identify and ask questions about their daily activities.

For example: Belinda gets up at around 7 a.m. Or "I get up around 7."

nikî waniskân nântaw têpakohp. Belinda brushes her teeth – Belinda kisîpêkâpitêw.

Does Belinda brush her teeth? Belinda kistâpitêhow cî. This can be done in either first, second or third person.

For a simpler example see \* Solmon Ratt's How to Say it in Cree (1995) and handouts.

#### Procedure:

1. Review and explain that cî is an indicator for a question being asked by the speaker.
2. Students will learn to ask specific questions.
3. Students will learn how to think and indicate time specifically and become more familiar to utilize temporal terms and to also think about the time of seasons.
4. Temporal words should be listed and students are modeled examples:

Early – wîpac	yesterday – otâkosîhk
Day before yesterday- awasi-tâkosîhk	already – âsay
Not yet – namacêskwa	later - mwêstas
Later on – pâtimâ	not for now – nomôya pitamâ
In a little while – wîpacîs	a little while later – pâcimâsîs
Never – namôya wihkâc	every now and then – âyâskaw
Sometimes – askew	sometimes – askew
All time- kapê	forever and ever–kâkikê mîna kâkikê
5. Provide some examples of question markers along with pictorials.
6. The idea is to illustrate verbs, then follow with questions and responding in a negative or affirmative gesture. Negative meaning 'no' and affirmative meaning 'yes'.
7. The response for no=namoya. The response for yes=aha
8. To further add to students' dialogue 'spice it up' their simple sentences with temporal endings.

#### For example:

- |                                     |                             |
|-------------------------------------|-----------------------------|
| A. 'I brushed my teeth'             | A. 'I am brushing my teeth' |
| B. 'did you brush your teeth'       | B. 'are you brushing now?'  |
| A. 'aha., I brushed my teeth early' | C. yes, right now           |

#### Assessment:

The assessment would be to ask and respond and demonstrate these verbal skills in various modes.

## Unit Plan for Cree 20 - Expressing Experiences.

### Lesson Three: Learning and referring to the time of day or season.

**Outcomes:** Perform language functions that allow learner to interpret communication; perform language functions that allow learner to produce communication.

**Materials:** nîhiyawîwin 10, 20, and 30 series (videos) by Northland School Division No. 61. Listen to a story from a collection of Cree authors, some examples include: wesahkechak stories by various authors, Stories of the House Cree by Freda Ahenakew, kôhkomkinawak otâcimowiniwâwa: Our grandmothers' lives as told in their words edited by Freda Ahenakew and H.C. Wolfart

**Key Understandings:** listening and referencing for meaning

**Vocabulary:** tanispihk, kiyas, e-apisisiyan,

Introduction:

The idea of learning about time is not taken in the literal sense, the word time is about the traditional view that has long past. For instance, this lesson is about seasons and temporal terms used in unison to refer to time as in 'when' exactly. This lesson is to further strengthen their vocabulary skills and memory cognition when learning to refer to a specific event or occurrence. Students should review seasons, temporal terms, tenses, pre-verbs and verbs repetitively.

Procedure:

1. Have students listen to a fluent person speak either in person, video or tape.
2. Have students listen for words and gestures that are familiar.
3. Have students will write out words and gestures known.
4. Repeat the listening activity (if a real person is speaking get them to repeat exactly what was just said).
5. Have students discuss amongst each other what was spoken.
6. Have students as a class or in groups make out a list of words, sentences and phrases that was previously said.
7. Have students reiterate what was said for a mutual understanding amongst each other.
8. Discuss as a class what new words were said and decipher what they mean in Cree?
9. What was the guest speaker speaking about?

Assessment:

This activity can be done repetitively for vocabulary build up and listening skills. The assessment would be the understanding of what was mention or shared by the guest speaker and being able to rephrase the story. To further strengthen on their 2<sup>nd</sup> language skills this could also be done by listening to songs and stories in Cree that are on the radio.

## Unit Plan for Cree 20 - Expressing Experiences

### Lesson 4 miyomahcihowin – Feelings and Emotions

**Outcomes:** Understand and interpret the nēhiyaw language as a connected set of ideas expressed in sentences; and produce language that is understandable to others.

**Materials:** A poster of emotions, and SICC's Emotions,

See: [www.abcteach.com/directory/basics/flashcards/emotions](http://www.abcteach.com/directory/basics/flashcards/emotions)

[www4.informatik.uni-erlangen.de/~msrex/how-do-you-feel](http://www4.informatik.uni-erlangen.de/~msrex/how-do-you-feel)

For emotional pictorials and ideas to create your own.

**Key Concept:** Learning to identify my emotions and expressing myself in Cree.

**Vocabulary:** tânisi kiya, niya, miyo-mahciho, pâhpi

Introduction:

Learning to identify one's emotions or listening to others express how they are feeling. This lesson can be done either in the simplest terms or pushing the boundaries of the fluent language structure. Do a series of icebreakers to get the students into the mood: raise their levels of happiness by doing mood uplifting games or listening to songs, like 'if you're happy and you know it clap your hands' (In Cree of Course).

Procedure:

1. As the teacher, role-model the procedure, express how you are feeling today... I am feeling... ni-miyo macihon anohc, êkwa kiya...
2. Provide a list of examples of feeling emotions. See SICC's Emotions
3. To practice these feeling emotional words, have student gather around in a circle.
4. Explain the activity, add that there is some role-playing involved.
5. Have students sit and focus about their feeling, ask them how they feel today.
6. After they have identified how they feel, draw it out or use a picture card from SICC's emotions or use the website pictorials above.
7. Give that particular expression to the student, repeat the emotion with the card in Cree...this emotion is \*see list in appendices
8. Give everyone a different expression, have students repeat and memorize the emotion with role-playing or gesturing that emotion in the first person, and later learn to say it in the 2<sup>nd</sup> person, and then 3<sup>rd</sup> person singular and plural forms.
9. Go around in the circle having all students share their emotions and repeat as necessary until everyone has memorized the emotion in 1<sup>st</sup> person.
10. Proceed by expressing the emotion in 2<sup>nd</sup> person and then in 3<sup>rd</sup> person (the following day) the point is to learn how to say and hear in the exercises.
11. Learn, memorize and express the emotion in the various paradigms and modes.
12. Provide examples of expressing emotions in past or future tenses to a particular time, this is adding to their vocabulary, however proceed at students' pace.

Assessment:

Have students independently express themselves in any random order of modes and paradigms.

For a suggestion of feeling enhancement here are some exercises for joy “clap hands and stomp feet simultaneously and yell out “tapwe”, and lasso at the end. For sorrow “think of a disappointing time or sad moment in life” and learn how to say those words...I am sad, lonely, lazy, depressed, etc. Think of neutral feelings such as: contentment, patience, peaceful, etc.

Use the Emotions chart located on the internet at [www.howdoyoufeeltoday.com](http://www.howdoyoufeeltoday.com) and translate to Cree.

## Unit Plan for Cree 20 - Expressing Experiences

### Lesson 5 Cree Senses

**Outcomes:** Produce language that is understandable to others; develop and use various strategies to enhance the meaning of learning and communication.

**Materials: Props such as: extra large glasses, rubber ears, pig/witch nose, rubber hands (Halloween item). It's up to teachers to find these items or make them.**

**Key Understandings: Cree senses are specific and complex.**

**Vocabulary: wâpam, wâpahta, pêhtaw, pêhta, miyâm, miyâhta**

Introduction:

Learning to express one-self accordingly to the Cree senses. In Cree the senses are said in a unique ways and not just in the five sense accordance like English. For the sense to 'see', it can also mean to 'look', and then to 'watch' which are all said in different ways, for now focus on one word that is the most common and stick to it. This lesson will be on the word to 'see' meaning either wâpam or wâpahta referring to what is animate or inanimate.

Procedure:

1. In Cree, explain that they are animate and inanimate references to the five senses.
2. Point out to the students that again depending on the paradigm used, expressing yourself with the senses depends of the mode be used, for this lesson we will use independent mode.
3. Prepare the independent go over with the students.
4. The Cree senses are: A. see/look B. hear/listen. C. touch/feel D. taste/eat and E. smell.
5. The process this lesson is to learn each sense in an animate and inanimate reference and then proceed to the next sense.

For Example: Real props are needed. To learn the sense to see or look, use pop bottle glasses or super-sized sun glasses found at novelty stores. Decide what you are going to be looking at, objects need to be either animate or inanimate.

6. The Cree senses activity can be taken outside and referring to animate objects, like trees, cars, dogs, cat, people, etc. To emphasis this sense and make it meaningful.
7. The Cree reference for see can be said wâpam or wâpahta. See Soloman's Ratt How to Say it in Cree for further reference.
8. Proceed to the next sense, to hear which can be said 'pêhtaw' or 'pêhta'
9. Proceed to the next sense always repeating and going through what was already learned.

The vocabulary will look like this:

I touch it	ni sâminen ôma
I touch him/her/it	ni sâminâw ana
I see the chair	ni wâpatên têhtapiwin
I see the rabbit	ni wâpâmâw wâpos
I smell a dog	ni miyâmaw atim
I smell something	ni miyâhten kîkway
I heard the story	ni kî pêhtên âcimôwin
I heard him sing	ni kî pêhtawâw ê-nikamot
I tasted the duck	ni kî kocistaw sîsîp
I tasted the soup	ni kî kocistên mîcimâpoy

Assessment:

Have students repeat and model verbally what they learned by using the props and demonstrating to the class the Cree senses. Repetition is necessary due to the higher degree of difficulty of these complex terms of senses. This lesson can also involve the environment or great outdoors, for example, referring to the ground, the grass, rocks, the wind, sun, etc. Students can learn to express themselves by saying... 'I see, smell and feel the grass on the bottom of my feet, to I see, smell and feel the grass with my hands, I see, and hear the grass, and I can taste the grass, Yuck!' Laughter will be usually the consequence making it easier to learn these terms.

**End of Cree Unit 20.**

**Cree 20**

**Verb Charts**

**AIV and TIV (class 2 and class 3)**

**Imperative Mood**

2 \_\_\_\_\_  
 2P \_\_\_\_\_  
 21 \_\_\_\_\_

**Indicative Mood**

1 \_\_\_\_\_ 1P \_\_\_\_\_  
 2 \_\_\_\_\_ 21 \_\_\_\_\_  
 3 \_\_\_\_\_ 2P \_\_\_\_\_  
 3' \_\_\_\_\_ 3P \_\_\_\_\_  
 3'P \_\_\_\_\_

**Delayed Imperative**

2 \_\_\_\_\_  
 2P \_\_\_\_\_  
 21 \_\_\_\_\_

**Subjunctive Mood**

1 \_\_\_\_\_ 1P \_\_\_\_\_  
 2 \_\_\_\_\_ 21 \_\_\_\_\_  
 3 \_\_\_\_\_ 2P \_\_\_\_\_  
 3' \_\_\_\_\_ 3P \_\_\_\_\_  
 3'P \_\_\_\_\_

**RULE:** For AIVs, if verb-root ends in \_\_\_\_ then change \_\_\_\_ to \_\_\_\_ for the Indicative Mood in the following persons: 1, 2, 1P, 21, 2P (the first and second persons).

**TIV class 1**

**Imperative Mood**

2 \_\_\_\_\_  
 2P \_\_\_\_\_  
 21 \_\_\_\_\_

**Indicative Mood**

1 \_\_\_\_\_ 1P \_\_\_\_\_  
 2 \_\_\_\_\_ 21 \_\_\_\_\_  
 3 \_\_\_\_\_ 2P \_\_\_\_\_  
 3' \_\_\_\_\_ 3P \_\_\_\_\_  
 3'P \_\_\_\_\_

**Delayed Imperative**

2 \_\_\_\_\_  
 2P \_\_\_\_\_  
 21 \_\_\_\_\_

**Subjunctive Mood**

1 \_\_\_\_\_ 1P \_\_\_\_\_  
 2 \_\_\_\_\_ 21 \_\_\_\_\_  
 3 \_\_\_\_\_ 2P \_\_\_\_\_  
 3' \_\_\_\_\_ 3P \_\_\_\_\_  
 3'P \_\_\_\_\_

**RULE:** all verb-roots of TI class 1 verbs end in "\_"; change the "\_ " to " \_ " for 21 of the Imp. Md. and the first and second persons of the Indicative Mode.

**TAV-DIRECT: Number agreement needed**

**Imperative Mood**

2 \_\_\_\_\_  
 2P \_\_\_\_\_  
 21 \_\_\_\_\_

**Indicative Mood**

1 \_\_\_\_\_ 1P \_\_\_\_\_  
 2 \_\_\_\_\_ 21 \_\_\_\_\_  
 \_\_\_\_\_  
 3 \_\_\_\_\_ 2P \_\_\_\_\_  
 \_\_\_\_\_  
 3' \_\_\_\_\_ 3P \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ 3'P \_\_\_\_\_

**Delayed Imperative**

2 \_\_\_\_\_  
 2P \_\_\_\_\_  
 21 \_\_\_\_\_

**Subjunctive Mood**

1 \_\_\_\_\_ 1P \_\_\_\_\_  
 2 \_\_\_\_\_ 21 \_\_\_\_\_  
 \_\_\_\_\_  
 3 \_\_\_\_\_ 2P \_\_\_\_\_  
 \_\_\_\_\_  
 3' \_\_\_\_\_ 3P \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_ 3'P \_\_\_\_\_

**Tense Indicators:** Past: \_\_\_\_\_ Future Intentive: \_\_\_\_\_ Future Definite: \_\_\_\_\_ and \_\_\_\_\_

**Standard verb structure:**

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## CONJUGATION PATTERNS OF AIV, TIV-1, AND TAV

### IMPERATIVES

#### Imperatives

AIV	TIV-1	TAV	AIV	TIV-1	TAV
2 ____ ____âhkan(ik)	2 ____	2 ____ (ik)	2 ____hkan	2 ____mohkan	2 ____
2P ____k ____âhkêk(ok)	2P ____mok	2P ____ihk(ok)	2P ____hkêk	2P ____mohkêk	2P ____
21 ____tân	21 ____êtân	21 ____âtân(ik)	21 ____hkahk	21 ____mohkahk	
21 ____âhkahk(ik)					

### NEGATIVE IMPERATIVES

-use êkâwiya in front of the regular

### DELAYED IMPERATIVES

### INDICATIVE MOOD

-ALL SHARE THE SAME PERSON INDICATORS; THE NUMBERS REFER TO THE DOER/SUBJECT OF THE VERB (ACTION):

PERSON	AIV-endings		TIV-1 endings		TAV-endings	
Indicators	(also TIV-2, TIV-3)		-Inanimate object		-Animate object	
Ind. Subj.	Ind.	Subj.	Ind.	Subj.	Ind.	Subj.
1 ni ê-	-n	-yân	-n	-mân	-âw(ak)	-ak(ik)
2 ki ê-	-n	-yan	-n	-man	-âw(ak)	-
at(cik)						
3 ê-	-w	-t	-m	-hk	-êw	-ât
3' ê-	-yiwa	-yit	-miyiwa	-miyit	-êyiwa	-âyit
1P ni ê-	-nân	-yâhk	-nân	-mâhk	-ânân(ak)	-âyâhk
21 ki ê-	-naw	-yahk	-naw	-mahk	-ânaw(ak)	-âyahk
2P ki ê-	-nâwâw	-yêk	-nâwâw	-nâwâw	-mêk	-âwâw(ak)
	-âyêk					
3P ê-	-wak	-cik	-mwak	-hkik	-êwak	-âcik
3'P ê-	-yiwa	-yit	-miyiwa	-miyit	-êyiwa	-âyit

**TENSE INDICATORS:** all these are used no matter what type of verb used. The future definite is never used in the Subjunctive mood.

**Past:** something has already happened; use: -kî-  
**Future Intentive:** something is going to happen; use: -wî-  
**Future Definite:** something will happen;  
 For 1, 2, 1P, 21, and 2P use: -ka-  
 For 3, 3', 3P, and 3'P use: -ta-

**RULES:**

**For AIV: change ê to â if verb root ends in ê for 1, 2, 1P, 21, 2P of the Indicative Mood;**

**For TIV-1: change a to ê for 1, 2, 1P, 21, 2P of the Indicative Mood;**

**For TAV: number agreement needed for 1, 2, 1P, 21, 2P (if object is plural then verb is also plural)**

**OBJECT of 3, 3', 3P, 3'P is marked by an "a" known as Obviation**

**FOR ALL: if verb-root or pre-verb begins with a vowel: connect the person indicator to the rest of the verb-structure by a "t." This rule only applies in the present tense.**

**The standard verb structure is as follows:**

<b>Person indicator</b>	<b>Tense indicator-</b>	<b>-pre-verb-</b>	<b>-verb root</b>	<b>Ending</b>
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## Sample Unit Plans for nêhiyawêwin 30

**NOTE TO TEACHER:** “Research tells us that the brain continues to “re-wire” itself with the production of synapses throughout our life. The more we learn, the more we physically change our brain. For decades it was thought that the brain did not generate new cells. The newest research, however suggest that the brain, in fact, does grow new cells with proper stimulation (at least in the hippocampus, an area responsible for memory)” Joyful Fluency (1998).

### Unit Plan for 30 – nêhiyawak pimâtisowin

#### Lesson One: Changes – kwêskipayow

**Outcomes:** View, interact, and experience the natural and constructed environments of their community.

**Materials:** Jean Okimasis’s Cree Language of the Plains, pictures of the various seasons.

**Key Concept:** knowing and understanding the differences in seasons.

**Vocabulary:** nîpin, takwâkohk, ê-pipohk, sîkwahki

#### Introduction:

Have students review the Seasons and reflect what goes on during the changes of seasons, have students think deeply about the environment, the animals and people, what are the patterns and habits?

#### Procedure:

1. Have students review and recall the four or six seasons depending on your region.  
nîpin-summer  
takwâkin-fall  
pison-winter  
miyoskamin-spring  
Known as the independent mode.
2. Have students review and recall these seasons in the “last or past” season  
nîpinohk - last summer or past summer...  
takwâkohk - last fall or past fall...  
piponohk – last winter or this past winter...  
sîkwanohk – last spring or this past spring...  
Known as the last or past season.
3. Have students then review and recall the seasons in the conjunct mode.  
ê-nîpihk – as it is summer...  
ê-takwâkik – as it is fall...  
ê-pipohk – as it is winter...  
ê-sîkwahk – as it is spring...  
Known as the conjunct mode.

4. Go over the Future Conditional seasonal terms.  
 Nîpihki – if/when it is summer...  
 Takwâkihki- if/when it is fall...  
 Pipohki – if /when it is winter...  
 Sîkwahki – if/when it is summer...
  
5. **Introduce the obviative or review the obviative of the Conjunct mode**  
 ê-nîpiniyik – as it is summer s/he/it...  
 ê-takwâkiniyik – as it is fall s/he/it...  
 ê-piponiyik – as it is winter s/he/it...  
 ê-sîkwaniyik – as it is spring s/he/it...  
 \*Refer to Jean Okimasis’s Cree Language of the Plains for more of explanation of the obviative p.57.
  
6. Have a group discussion on the weather in the various mode forms.
7. For example, independent mode would need no explanation however; the last or past season could be practiced with.
  - A. Last summer I went to my grandma’s place.
  - B. Last fall it snowed early.
  - C. Last winter there was lots of snow.
  - D. Last spring was warm and sunny.

Here are more examples in Cree:

pipon ôma mêkwâc kitaskînâhk – It is winter in our land right now.  
 math postastotinê môy ôma ê-nîpihk – Put your hat on it’s not summer  
 nîpihki ici kika-nitawiwâpamânawak kiwâhkômâkaninawak- When it is summer we will go and see our relatives.

8. For other modes they could call all be expressed in various ways using verbs, weather, places, people, etc

Assessment:

Students should provide examples using the seasons with various modalities of experience. For further enhancement on memory cognition and proficiency in the language write a story, make a video or news broadcast.

## **Unit Plan for 30 – nêhiyawak pimatisowin**

### **Lesson 2 – Seasons and its' happenings**

**Outcomes: Communicate meaningfully with coherency (coherency relates to the connectedness of information, thoughts and ideas within communication).**

**Materials: pictures of animals and people during seasonal changes**

**Key Concept: Respecting the seasons.**

**Vocabulary:**

Introduction:

For this next lesson, specifically discuss what is happening during the season. What happens in the spring? Winter? Fall or summer within in the environment? Discuss how do we prepare ourselves and work in unison with mother-earth or honor the abundance given? Have group discussions about each season and what unfolds because of it within our schools, communities and families.

Procedure:

1. Have a discussion on winter. What happens during the winter with the animals and people and the climate?
2. For example, model the language by saying...during the winter the bears sleep, the lakes freeze and the people stay indoors.
3. Have students provide an example for the spring, with a pattern with the animals the climate and the people. Decide which Mode will be used.
4. Have students repeat each season they come up with and model the language in Cree, use various mediums of media to illustrate the language.
5. Have students do group work with various seasons and discuss what happens during the season.

Assessment:

As the result of the various projects completed have students demonstrating and verbalizing their projects in Cree.

## **Unit Plan for 30 – nêhiyawak pimatisowin**

### **Lesson 3 – Honoring mother-earth and its' seasons through song.**

**Outcomes:** Learners will perform language functions that allow them to socialize and celebrate.

**Materials:** various music genres, musical items, such as drum, guitar, rattle, etc.

**Key Concept:** honoring the mother-earth

**Vocabulary:** masinahikê, nikamowin, nikamok, nitohta

Introduction:

This lesson is about creating and using the imagination to write songs about the mother earth's seasons, weather patterns, time of day either the rising of the sun, the sunset, the moon and its patterns, etc. Singer and artist Carl Quinn wrote a song about the wind, as a group have students create a class song or two.

Procedure:

1. Provide some samples of various songs from either local or abroad singer/singers. Some examples of artists are: Joseph Naytowhow, Cheryl L'hondelle, Carl Quinn, Delores Sand, Edmond Bull, Brian MacDonald, Laura Burnout, John Cook, etc.
2. Brainstorm other singers.
3. Decide what kind of genre the class wants to go with.
4. Decide what kind of musical instruments are going to be used, or perhaps the class want to try it acapella style, the key word is be creative.
5. Decide what the song is going to be about, what season or time of day will be honored, for example, let's honor the spring time or let's honor the rising of the sun, etc.
6. Have students brainstorm a seasons, weather or time of day.
7. Discuss what is the most easiest to write about and add emotions, verbs, and the modes.
8. Once the song is ready, practice it and then perform it for the rest of school during an assembly.

Assessment:

The creation and performance of a song.

## **Unit Plan for 30 – nêhiyawak pimâtisowin**

### **Lesson 4 – Seasonal Celebrations that coincide with Food.**

**Outcomes:** Learners will perform language functions that allow them to interpret discourse.

**Materials:** Pictures of Food.

**Key Concepts:** Feasts remind us to remember.

**Vocabulary:** wîhkohotowin

Introduction:

During seasonal changes there are also celebrations. During the seasons, there are usually round-dances and feasts. During the summer, there are usually sun-dances and pow-wows, depending on the regions. During celebrations there are numerous give-aways and specific ceremonies and the majority of the time, food is present. Let's learn how to talk about food and celebration.

Procedure:

1. Have a group discussion on the various celebrations that Cree people celebrate and ask what happens during what season and record their answers.
2. Find some literature that acknowledges these celebrations, for moose hunts, caribou hunts, Geese hunting, egg finding, etc.
3. Provide other examples for community elders and cultural resource people.
4. Decide as a class what season would you like to honor, or perhaps talk about the school or community feast celebration.
5. Discuss why do we have such celebrations involving food?
6. Provide some examples why practices are taught, bring in an elder to help.
7. Discuss what foods are usually prepared and cooked.
8. Discuss why we sit in a circle and certain protocols that go with this aspect.
9. Discuss the actual procedure and explain why things are done the way they are. *For example Plains Cree from the Saskatoon area (oral history) will have a feast for a particular season or a passing of a loved ones' death. Food is usually prepared by the women, who usually wear skirts. Men are not allowed in the kitchen during the food preparation. Once everything is cooked, the men will be ones who bring and carry the food out to where the 'sitting' is. While cooking women are not allowed to eat or snack of the food, as this is practicing discipline. When it is time to eat, sometimes all the women will sit on the west side of the circle and the men to the east. The men are usually the servers. Prayer over the food is conducted and everyone prays silently and there is no talking. While the food is being dished out, there should be no communication between you and the server, and one takes what is given. Once prayer is done, everyone can eat. The men clean, along with the hosts.*
10. Once students know why the way things are, they are more likely to comply with certain protocols and rules.

Here is an example of vocabulary about feasts:

There was a feast – ki wikohtonanow

I am going to the feast – ni wi nitawi wîkohoton

I ate a lot – ni kî misi mîcison

It is good - miwâsin

Assessment:

Attend a community feast.

Supplementary Readings on nêhiyaw philosophy and worldview.  
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SEE: Language Methods and Practices.  
Section Two 2.

## 2<sup>nd</sup> Language Methodologies:

There are a variety of methods that help learn a 2<sup>nd</sup> language however the best idea is to use the context you're in and make it real...

Here is a list of 2<sup>nd</sup> language methods:

1. **Communicative Based Approach**---Stay in the language and demonstrate what it is your speaking about until meaning understood (patience is key).
2. **Audio Lingual Approach**---Repeating after the Speaker, although not creative.
3. **Direct Method Approach**---Here and Now! Use the context, enhance with pictures, props and sign language.
4. **Cognitive – Code Approach**---Students must be shown how to use the language, as opposed to memorizing the rules of grammar. Implement a variety of role playing, such as, 'answering the phone', 'preparing to eat a meal', 'going for a walk', etc.
5. **Total Physical Response (TRR)** This is language skill focusing on hearing and demonstrating in the language and communicating through body and hand language. It was "popularized in the 1960's and 70s by James Asher (1977), TPR represented a revolutionary departure from the audio lingual practice of having students repeat the teacher's utterance from the very beginning of their first lesson and whenever new material was introduced later on. Asher Recommended that beginners be allowed **a silent period** in which they learn to recognize a large number of words without being expected to say them." For more information see Gina P. Cantoni: Using TPR-Storytelling to Develop Fluency and Literacy in Native American Languages.
6. **The Natural Approach** --- Communication is more important than structure, don't correct and speak both in the first and the 2<sup>nd</sup> Language. This approach was first developed by Tracy Terrel and was to teach basic communication skills. Terrel "takes a more moderate position than (Ashton) Krashen regarding the distinction between language learning and the unconscious acquisition process" Joyful Fluency (1998). Phases of language learning is key.
7. **Grammar-Based Teaching Approach**--- Teaching how to read and write in the 2<sup>nd</sup> language.
8. **Accelerated 2<sup>nd</sup> Language Approach**---teaching to 'think' in a 2<sup>nd</sup> language without translation and using pictures. See Dr. Greymorning
9. **Master Apprentice Program (MAP)** See How to Keep your Language Alive by Leanne Hinton and Matt Vera and Nancy Steele
10. **Language Acquisition Made Practical (LAMP)** taken from: Field Methods for language learners by E. Thomas Brewster, Ph.D and Elizabeth S. Brewster, Ph. D. 1976, Lingua House.

11. **Natural & Nature Language Camps** (language camps). See [www.creelanguagecamp.info](http://www.creelanguagecamp.info) and Belinda Daniels-Fiss' article Learning to be a nêhiyaw through language.
12. **Picture Word Inductive Model** (PWIM) for more information see Learning to Teach Inductively by Joyce and Calhoun and Literacy in the primary Grades by Emily Calhoun.

**All involve a variety of “skill” because fluency is not enough.**

There are other key enhancements or supplements when learning to speak Cree which include: sign language and Syllabics.

Note to the teacher:

When reading and writing Cree it is significant to know that capitalization does not take place as it relates to the writing system of syllabics and Cree worldview.

Another significant point to consider when teaching a 2<sup>nd</sup> language, especially an indigenous language is that there are layers of shame and pain due to our history as a colonized people. When learning a mother-tongue as a 2<sup>nd</sup> language, there may be certain issues that may arise due to colonization, specifically the Residential period and the Indian Act. (For me, there was great sadness and simultaneously emancipation when learning to speak Cree, and finally speaking without ridicule. This sadness was due to historical trauma that is now being recognized).

## IDEAS FOR EXHIBITIONS AND PROJECTS

The following list provides teachers with a plethora of ideas for products, performances that can be incorporated as authentic tasks into projects or exhibitions. Teachers will provide students with meaningful, relevant classroom experiences that can be applied in real-world contexts. The categories are only one way to arrange the list. Many products and performances can cross over into other categories. In the language classroom, culture is interwoven throughout the products, processes, and performances as are communicative skills.

### Media/Technology

advertisements	editorials	news reports	slides
cable channels	filmstrips	newsletters	slide shows
CD-ROM creations	infomercials	radio shows	TV shows
Clip art	magazines	opinion polls	TV Guide
Commercials	marketing campaign	newspaper	travelogues
Computer graphics	movies	screenplays	videos
Computer programs	multimedia presentations	script	websites

### Visual and Performing Arts

Banners	comic strips	logos	role-plays
Billboards	displays	photo essay	simulations
Bulletin boards	drawings	plays	skits
Cartoons	illustrations	posters	socio-dramas
Collages	labels	raps, jingles, chants	songwriting

### Speaking/Listening

Audio/videotapes	debates	oral reports	seminars
Court-trial simulations	discussions	panel discussions	speeches
Co-operative tasks	narratives	presentations	storyboards
Scenarios			

### **Reading/Writing/Literature**

3-D research paper	historical document	outlines	satires
Bibliographies	histories	persuasive writing	stories
Biographies	journal articles	poetry	term papers
Books	list of books read	poetry anthologies	time capsules
Dictionary of terms	list of movies seen	portfolio	timeline
Encyclopedia	written questions	position papers	lyrics
Essays	memoirs	reaction papers	writing system
Expository writing	myths	reports	fables
Narrative writing	research reports		

### **Hands-on/Kinesthetic**

Collections	field trips	learning centres	scale models
Constructions	floor plans	scavenger hunts	models
Demonstrations	outdoor activities	museum displays	games
Dioramas	inventions	physical exercise	labs
Environmental studies	project cube		

### **Daily Life**

Brochures	email	manuals	petitions
Contracts	instructions	maps	questionnaires
Daily routines	journals	menus	résumés
Diaries	labels	messages	schedules
Direction	letter of all kinds	pamphlets	spreadsheets
Surveys			

## Thinking Skills

Analogies	decision making	goal setting	puzzles
Categorizing/classifying	design experiments	graphic organizers	rating scales
Cause/effect	diagrams	graphs	reflection
Charts	elaboration	graphs~3-D	self-discovery
Compare/contrast	evaluation	homework	synthesis
Comparison charts	experiments	patterns	Venn diagram
Cross-number puzzles	extrapolation	evaluation ~ evidence plans	
Crossword puzzles	fact files	problem solving	webbing
Lesson and test design	synthesis of research	mind maps	

Borrowed from the Multicultural curriculum, Manitoba.

SEE: Cree Language Websites.  
Section Three 3.

### **Cree Websites**

[www.creeindian.com](http://www.creeindian.com)  
[www.firstnationsseeker.ca](http://www.firstnationsseeker.ca)  
[www.en.wikipedia.org/wiki/cree](http://www.en.wikipedia.org/wiki/cree)  
[www.giftoflanguageandculture.ca](http://www.giftoflanguageandculture.ca)  
[www.sicc.sk.ca](http://www.sicc.sk.ca)  
[www.creedictionary.com](http://www.creedictionary.com)  
[www.miyoyo.ca](http://www.miyoyo.ca)  
[www.creeculture.ca](http://www.creeculture.ca)  
[www.thecanadianencyclopedia.com](http://www.thecanadianencyclopedia.com)  
[www.virtualmuseum.ca/exhibitions/allensapp](http://www.virtualmuseum.ca/exhibitions/allensapp)  
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[www.ethnologue.com](http://www.ethnologue.com) (languages)  
[www.ourvoices.ca](http://www.ourvoices.ca)  
[www.fourdirectionsteaching.com](http://www.fourdirectionsteaching.com)  
[www.nfb.ca](http://www.nfb.ca) (Cree Chiefs)  
[www.mhs.mb.ca](http://www.mhs.mb.ca) (Manitoba Historical Society)  
[www.epe.lac-bac.gc.ca](http://www.epe.lac-bac.gc.ca) (games of the plains Cree)  
[www.nisto.com/cree](http://www.nisto.com/cree)  
[www.gy.com](http://www.gy.com) (Cree Software Related Homepage)  
[www.ncncree.com](http://www.ncncree.com)  
[www.nativeculture.com](http://www.nativeculture.com) (maintained by Lisa Mitten)  
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[www.collections.ic.gc.ca](http://www.collections.ic.gc.ca)  
[www.nativeweb.org](http://www.nativeweb.org)  
[www.indigenous-language.org](http://www.indigenous-language.org)  
[www.ourworld.compuserver.com](http://www.ourworld.compuserver.com) (endangered languages)  
[www.ssila.org](http://www.ssila.org)  
[www.creeindian.com](http://www.creeindian.com)  
[www.turtleisland.org/culture](http://www.turtleisland.org/culture)  
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[www.nehiyo.com](http://www.nehiyo.com)  
[www.aboriginallanguagetaaskforce.ca](http://www.aboriginallanguagetaaskforce.ca)  
[www.lovelanguages.com](http://www.lovelanguages.com)  
[www.nativebooks.com](http://www.nativebooks.com)  
[www.bolt.lakeheadu.ca](http://www.bolt.lakeheadu.ca) (intro: to native American linguistics)  
[www.jan.ucc.nau.edu/~jan/til](http://www.jan.ucc.nau.edu/~jan/til)  
[www.198.161.103.244/nipisihkopahk](http://www.198.161.103.244/nipisihkopahk) (Plains Cree Lessons)

SEE: Bibliography on Languages.  
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## List of Language Experts and Speakers

### Section Six 5.

NOTE: The list of language activists is forever ongoing...

Dr. Tove Skutnabb-Kangus, Rothskilde University, Copenhagen, Denmark

Dr. Robert Phillipson, Copenhagen Business School Denmark

Dr. Marie Battiste, University of Saskatchewan, Saskatoon, SK.

Amos Key, Woodland Cultural Center, Brantford, Ontario

Kathy Michel, Chief Atahm School, Atahm's Lake, B.C.

David Leitch, Canadian Constitutional and Linguistic Rights lawyer, Toronto

Dorothy Lazore, Ahkwesahsne Freedom School, Ahkwesahsne

Shelly Bressette, Languages Division, Assembly of First Nations, Ottawa

Ruth Norton, Member of Task Force on Aboriginal Languages, Manitoba

Annette Jacobs, Kanawake, PQ

Dr. Donna Goodleaf, Kanawake, PQ

Diana Steinhauer, Saddle Lake, Alberta

Steve Andreas, Saddle Lake, Alberta

Dr. Heather Blair, University of Alberta (CILLDI).

Dr. Barb Laderoute, Blue Quills, Ata.

Belinda Daniels-Fiss, Saskatoon, Sk. (Catholic School Board)

Roger Paul, Penobscot Indian Nation, Maine

Gabe Paul, Penobscot Indian Nation Maine

Brian MacDonald, Onion Lake, Saskatchewan

Leo Fox, Kainai Board of Education, Alberta

Joyce Goodstriker, Education Director, Kainai Board of Education, Alta.

Roger Martin, Gesgabegiag, PQ

Pauline DeConi, Kitigan Zibi Education Council, PQ

Ida Denny, Eskasoni, NS

Deanna Morris, Eskasoni, NS

Debbie House, Cree School Board, Chisasibi

Joyce Germaine, Listuguj, PQ

Faye Metallic, Listuguj, PQ

Mary Joy Elija, Oneida, Ontario, Ahkweahsne

Elva Jameison, Kawenni:io/Gaweni;yo Elem. & High Sch. Hagersville, ON.

Canadace Squire, Kawenni:io/Gaweni:yo

Michelle Davis, Kawenni:io/Gaweni:yo

Kaweionni Cook-peters, Ahkwesahsne Freedom School

Kawennahen Cook, Ahkwesahsne Freedom School

Dr. Priscilla Settee, University of Saskatchewan, Saskatoon, SK.

Leona Makosis, Blue Quills University, St. Paul's, Alta.

Jon Reyner [jon.reyhner@nau.edu]

Darrell Kipp [piegan@3rivers]

Andrea Bear Nicholas [abear@stu.ca]

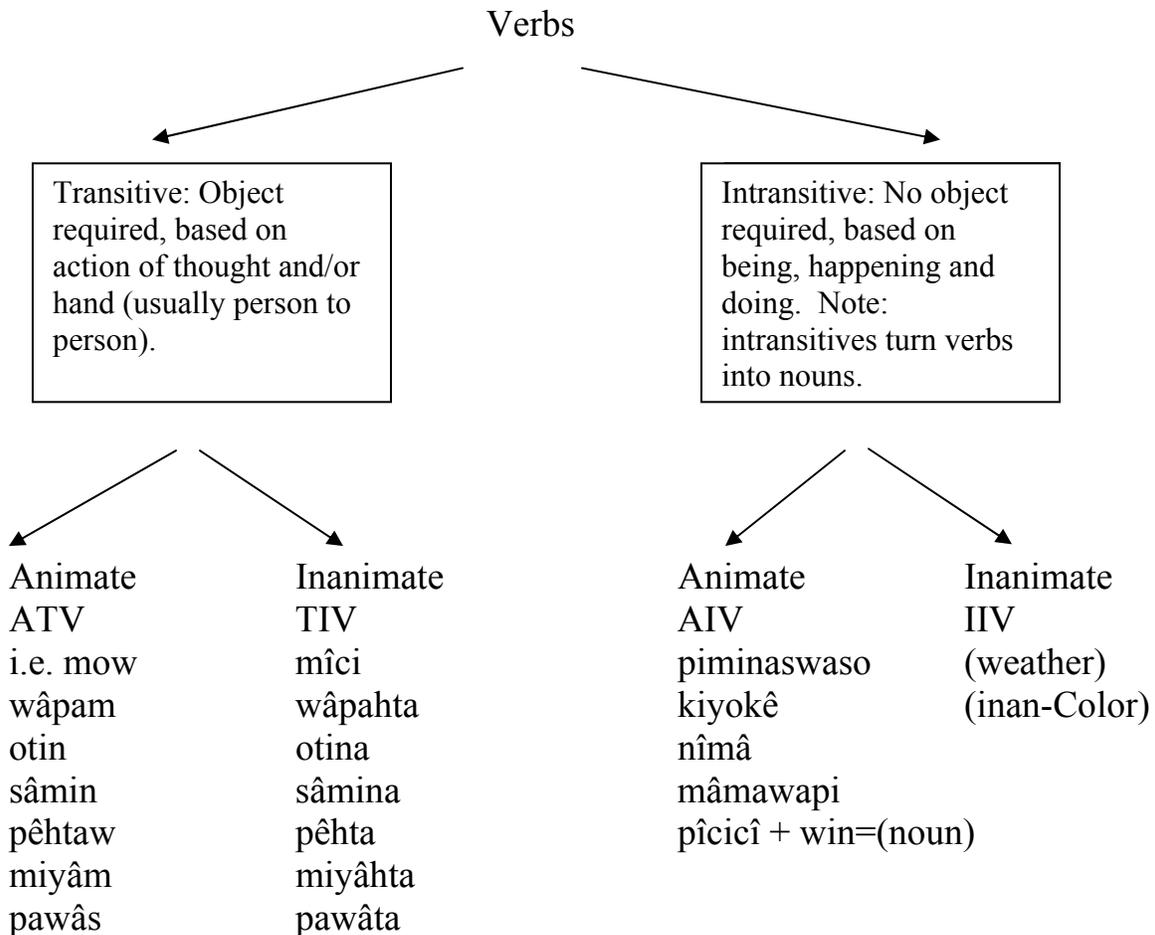
Eleanor Bernard of Eskasoni [ebernard@kinu.ns.ca]

Minnie McKenzie, Gift of Language and Culture, La Ronge, SK.

## Cree Language Map

### Section Seven 6.

Mapping Out the Language... Verbs, how are they structured or organized?



more verbs with no counter-parts

wîsâm (invite) him/her  
wîcêw (accompany)  
wîcih (help)  
asam (feed)  
wihtamaw (tell)  
acimostaw (story/news)  
pêhtwâh (give a smoke)  
minah (give a drink)

Each set of transitive and intransitive verbs may have their own paradigm.

2<sup>nd</sup> Language Assessment tools: Websites  
Section 7

- **[DEVELOPING SPEAKING AND WRITING TASKS FOR SECOND LANGUAGE ASSESSMENT](#)**

... developing speaking and writing tasks for **second language assessment** the minnesota **language** ... 8 developing speaking and writing tasks • minnesota **language** proficiency assessments **tools** for

...

- [carla.acad.umn.edu/assessment/MLPA/pdfs/miniguide.pdf](http://carla.acad.umn.edu/assessment/MLPA/pdfs/miniguide.pdf)
- [Cached page](#)
- [PDF file](#)
- [Show more results from carla.acad.umn.edu](#)

[Nclrc.org/teaching\\_materials/assessment/assessment\\_tools.html](http://Nclrc.org/teaching_materials/assessment/assessment_tools.html)

Center for Canadian Language Benchmarks  
[www.language.ca](http://www.language.ca)

Literacy Assessment of Second Language Learners by Sandra Rollins Hurley & Josefina Villanil Tinajero