



*A special Meegwetch to:*

Emily Sam

Jane & Lawrence Matthew

Nellie Bearskin House

Grand Mother Council of Chisasibi

Chisasibi Helpers

and

Grandmothers before us !

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# Preface

## "I am Eeyou/Eenou Woman"

I recognize my own power and the important balance of my body, mind, emotions and spirit. My self-love, self-respect and self-acceptance influence my beliefs, choices, feelings, and my level of strength and self-confidence; together, these qualities dictate my place in the world and allow me to reach for my dreams.

My awareness also guides me towards my inherent worth. At times, I fall but I will not give up on myself. I treat myself, and others, as sacred beings. I will honor my truth and respect myself. I am a life-giver, life-nurturer, and a life-educator. My health and wellness is vital to my family. I am a role model of good and positive behavior. The life skill teachings I received provide me with direction and are rooted in my Eeyou/Eenou identity, language and cultural values supporting me as I grow strong and resilient.

I must honor my responsibility to teach and live the teachings given to me by my mother, grandmothers and my ancestors. My role as a woman and a mother is fundamental to my family and community, as it is vital for the health and wellness of the Eeyou/Eenou nation. I strive to cultivate dynamic and vibrant future generations. I am Eeyou/Eenou woman.

Linda L Shecapio, *Cloud Woman*

President of CWEIA





Organizing committee

# Introduction

There is a grandmother... mother within all of us ... our ancestors guided us, **Nishiyuu**, through our **kuukuminuuch** that a sacred gathering is to happen... to teach traditional life teachings and to remind us again that culture is our medicine. Practices transfer traditional knowledge... and to remind us again that culture is our medicine.

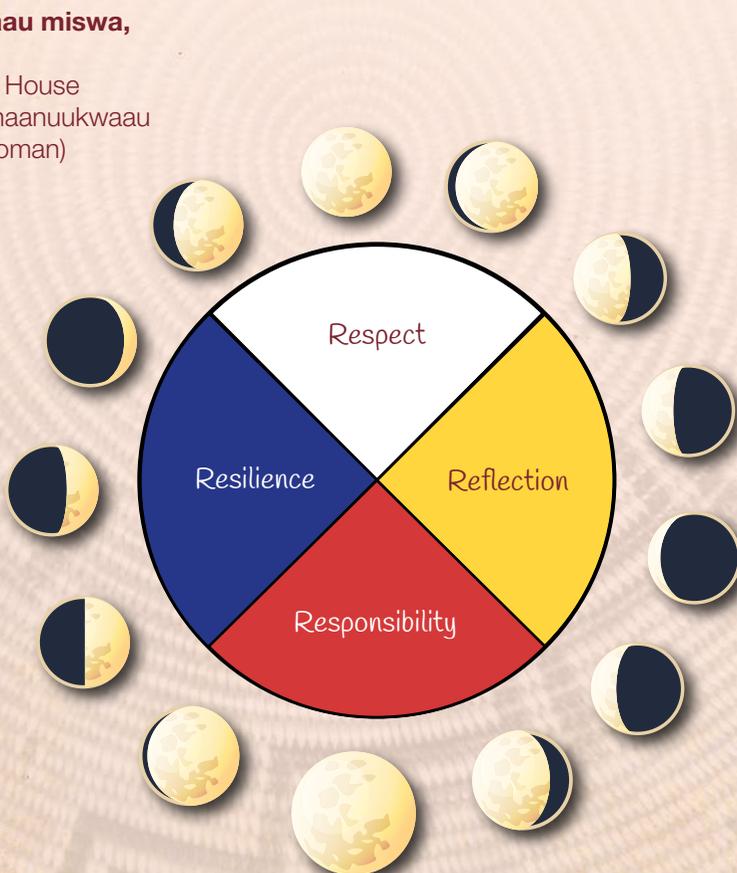
**Kuukumnuuwich** council within CWEIA embraced this message of such a sacred gathering of **kuukuminuuch**.

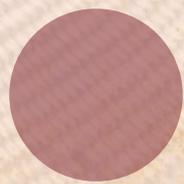
During this awakening of this special **kuukuminuuch** gathering, the elders reminded us, "We are waiting" and the youth replied, "We are here."

It is this guidance of **kuukumnouch** that this first gathering of **kuukumnouch** took place on March 21-24, 2016

**Nanaskumitaau miswa,**

Irene Bearskin House  
mihywakimaahaanuukwaau  
(calm water woman)





# Traditional Teachings iiyiyiuv / iinuv chiskuutimaachaawinh: ‡ Honoring the Four Directions: aachistaayitaakinuwich naavyiich aavtihch

## Samuel Bearskin:

“We are making a new path”.

**Waanituuhaamaayikw** or **waayishinitwaamaayikw** (Let’s connect to our ancestor’s path).

*Sixty years ago, I lived with my uncle. Both of my parents had already passed away. One day, my uncle and I came upon bear tracks. We followed the bear’s path. My uncle suggested that we wait over night. It snowed that night. The bear had left, and its trail was covered. Then it rained, and we followed the tracks again. Two nights passed. The second day, in the afternoon, we found and killed the bear. Then we were away for one more night. We had not slept for three nights. Toward the evening on the fourth night, we arrived home.*

*My uncle told me, “Don’t ever give up on wanting to do something.”*



Mr. Samuel Bearskin and his wife Margaret.

## Honouring the **East**

### **Samuel Bearskin:**

The entrance to traditional dwellings always faced east. This is the direction of the Creator, the newborn come through here. Elders teach us that, “the child is a gift from the Creator, God”.



*“**Waapinuutaach** (east), when one sees the sun rising, one knows that they will overcome whatever they need to overcome. We must remember this teaching.” “It is healing to wake up to the sunrise each day. It heals the grieving soul.”*

Elsie and her niece Jane Kitchen

## Honouring the **South**

### **William Chiskamish:**

*“It is the birds chirping that tells us that summer is on its way. It is always an honor when a young child brings us small game. The geese will be arriving soon”.*



William & Elizabeth Chiskamish

## Honouring the **West**

### **Daniel :**

*"We still tell our only child living with us, the reasons why the doorway always faced east, and never in the west. Something comes upon the camp, "**aa wichishiwaat**."*



Daniel & Betsy Snowboy

## Honouring the **North**

### **Harry Scipio:**

*"Going back to the wisdom of the elders, I used to use willows as firewood. There are no trees in our hunting territory. It is difficult to live there. My father worked very hard. One sibling was physically hurt in Indian Residential School and could not help our father. Life was very difficult living on the north side of this area."*

### **Nellie Bearskin House:**

*"Talking about the North, the North wind brings cold, strong winds. That is where there is death. When we leave the Earth, our spirits go to heaven where there is light. Our spirits are forever."*



Maria & Harry Scipio



Elsie Duff and Elizabeth Cookish



Harry & Mary Scipio

# Rites of passage, yaayihchihiiwaawinh

## Child bearing Teachings, **waapimaausuuwin chiskuutimaachaawin:**

**Elsie Duff:** *"A woman always kept their pregnancy private back then. When they sewed baby clothes for their unborn child they hid their sewing from other people. Elders when asked said it was a blessing and an honor to be carrying a baby. Young children were not told that they were to expect a sibling. A woman was always busy doing her chores even though she was carrying a baby. Babies weren't overweight when born because of all the chores a woman had. Today children are born overweight. We need to share this teaching with this generation. Expectant mothers need to move around in order to have a fast labor. Denim was used to keep a baby warm and also made a baby carrier with it as well. So the mothers could do their chores."*

**Maria Scipio:** *"They both (Maria & Elizabeth) explained on how a baby was put in its **waaspiisuuyaan** (moss bag). Rabbit fur was used to keep a baby's feet warm. Babies are more relaxed when they are in their **waaspiisuuyaan**."*

**Elizabeth Cookish:** *"Breastfeeding is best for Baby. I had twins and at first I hesitated to breastfeed them not knowing if, I would have enough milk for the two of them but they were ok. Breastfeeding doesn't keep you up at night. I breast fed all my children. You can breastfeed as long as you want."*

## Child rearing, **uupichinaausuuwin:**

### **Elder Jane Matthew:**

*"Our mother was the one that taught us my sisters and I. Our grandmother passed away when I was 15 years old. My grandfather passed away when I was a little older.*

*Young ladies and young men were taught how to live their daily lives. They were taught to have respect for others.*

**"Aauupiichiinausuunaanuuch"** (the bringing up of children, child rearing)

*My mother once told me that when you notice your child disrespecting you, you must still love your child. God will give you strength and help. Talk to your child, one day he/she will understand what you meant. You must teach your child right from wrong at the very beginning."*

# Walking Out Ceremony, awiwiitihaausvunaaniwich

**Beulah Crowe:** *Daniel and Mary Bearskin were our Elders at our granddaughter's Walking out ceremony. It was a lot of work to plan and organize this event. Both John and I worked hard for her special occasion. Daniel tells me to put their little fire wood outside and that they will pick them up on their way in. That is the way it is done and that is how it should always be done. Daniel looks at our teepee and says to us, you guys really did a good job.*

**“aabiithashdaanch”** (the pile of boughs that are put on both sides the doorway)

**“aakwaaunipishuuyih”** (the poles inside the teepee where food is hung for cooking are put up)

*The steps need to be followed;*

*Have firewood ready, make the teepee the right way, clean fresh boughs need to be gathered, and do not put the boughs on the outside where the children will walk. Make the child's outfit and the tools child will use.*

**John Crowe:** *(Mentions that thirty years ago was his last Walking out Ceremony for his own children.) Walking out Ceremonies today, there is a lot of work and in the old days it was simple. Sundays was when this ceremony would be done. Babies walked and they would walk out without any help. It is very different on how it is done today than how it was done in the past. We had a lot of geese back then. Sometimes a person would get a whole goose; I remember getting one.*



Beulah & John

# Snowshoe Walk, aachikisaamaat aawaash

## Harry and Connie Bearskin:

**Harry:** *I am sorry that I did not see my grandparents. I will teach as far as I can remember from what I have learned. My father instructed me. I was always touched on hearing a child was “obedient”, “aaninihiitik”. I always try to do, when someone requests something.*

*The snowshoe means that the “child now stands up for what he / she will be able do for hi / her life”. This was a very important ceremony. This was an initiation into his/her hunting life. When a young man harvests game, all people will be fed. “Aatuupikaapuut”, he/she stands up.*

**Connie:** *The man and woman help each other whenever game is harvested. When a child harvests something, it is cleaned right away.*



Mr. & Mrs Bearskin with Maria Kawapit  
and Jane Masty



Ceremonial participants  
First Moon, Snowshoes walk and First Harvest (caribou)  
with CWEIA's Gookumnouch Council members  
Maria Kawapit and Nancy Danyluk

# First Harvest Teaching, niishtim aminihvut aawaash chiskutiimaachaawin



**Lawrence Matthew:** *First Harvest, when you eat the meat of the child's first harvest, you close your eyes. A young child was not allowed to harvest 'big game'.*

**Daniel Snowboy:** *At Child's First Harvest, elders wanted the beak, for a reason. I was told not to kill more than needed, and not kill even if there are lots of game. Elders did not want the goose over harvested. Even caribou, when it was very plentiful was not over harvested. Every part of the caribou was edible, nothing was wasted or discarded. At a child's first harvest, there usually is the ceremony of "**saachikuutaakimuu**" the beak of a bird and/or the jawbone is placed in **pimihkaan**, at the feast to honour the child and to honour his/her first harvest.*

**Samuel Bearskin:** *I was able to see the ways of the First Harvest. Game harvested was cleaned right away. Children were not supposed to kill big game at a young age.*

**William Chiskamish:** *I was 14 years old when I killed my first goose. That was how it was done in the past. Children weren't allowed to hunt until they were more mature. Today this is not being done. We need to keep what the Elders have taught us, they mean well with their teachings.*





First moon veil

# First moon Ceremony

**aashuuwaashtuuwaakinuwit iskwaash waatitikuut  
uutiskwaawaatisiwin:**

**(Preparing the young girl once womanhood comes upon her)**

## **Elder Juliet Bearskin**

*My Sister's Story: It a story of a young girl who had her first moon, which my sister had the chance to witness. They were living in a **"miichiwaapsh"** (a small teepee) when the young lady, which was our aunt, had her first moon. Our aunt told our grandmother that she started her first moon. My grandmother tells our grandfather what my aunt just told her. My grandfather tells my grandmother to wash and change her clothes right away and tells her that he will go to the store to get a few stuff. He comes back with a shopping bag and tells my grandmother "here cook bannock and we will have a feast for her." It was their youngest daughter **"mashituushaansh"**, (the last child beared)". We had a feast and a dance to celebrate her womanhood. It was a special day for his youngest daughter. Food was always kept for special occasions. It was mostly bear meat. It was scarce.*

*My grandfather was a very wise man. His teachings are very important to me. Legend was that when a girl had her first moon she would stay in a dwelling that was built for her while she had her first menstruation. **"aayaanshchapiiyuu piimatiisiyun"** (Life continues from generation to generation.)*



## Elder Jane Matthew:

*"We say **"uutskauwaatiisiyuun"** (the ways of her womanhood) in cree when a girl has her first moon"*

*A mother of a young woman went to seek help from the elders when her daughter had her first moon. They were able to tell from her blood flow on how many children the young woman would have. The young woman was not allowed to play with her older siblings because she was told that she would **"natihtuu chishaayishkwaash"** (an elder woman will come upon her), meaning her first moon. When this comes upon a young girl she is now considered a young woman. When a girl has her first moon around the age of 15 years old, it was said that the young girl would not bare many children. When a girl has her first moon, it is a very special time for her and her family. The young girl's body changes and is now considered as a young woman. This is a very sacred teaching.*



Jane & Lawrence Matthew

## **Betsy Scipio Elder (Snowboy)**

*Her personal story on her first moon experience*

*It was my grandfather that taught me what to do when I first had my first moon. My grandmother had died of the flu. Therefore, my grandfather was our elder. One day my mom tells me to go get sand. As my sister and I prepare to go I tell her to wait and that I would go to the washroom first. There I find out that I just started my first moon... I tell my sister what I just found out and tell her to wait once more and that I needed to tell our mom. My mom was busy washing the laundry when I told her. She says to me you have now received your first moon. She consulted the elders and they tell her that I am not allowed to go out of the house for a few days. She told me that if I went out that I would be cold and being cold while on your menstruation was not good at all. My mom gives me something to do in the house. I did some sewing.*

*Later on that day, my grandfather comes home and tells me "you are now a woman". I tell him that I was bleeding a lot and he tells me that it meant that I would bare a lot of children. It is true I have ten children of my own and sadly lost two. My grandfather tells my mom that I have to have my own plate and cup to use. He didn't allow me to eat meat or drink tea. I ate mostly fish and drank cocoa. That was how a woman is treated after childbirth. I had to be inside the house for the duration of my first moon. We sewed my pads to wear.*

*I was told that now that I was a young woman that I had to do what women do like sewing, chopping wood I was taught to always stand from the east side (waapiinuutach) when chopping wood.*

*Elder Charlie Dick, told me that when I would bear children that I would have a boy first then a girl. The elders have always taught us to be good to one another.*

*I am happy to see all of you women in dresses it reminds me of our late elders **Kuukuminuwich**.*





**Elder Jane Matthew giving teaching on Denim skirt with her daughter Emily Sam**

**“iiskwaau kiisichiihuun”**

Women would always sing a little song while doing their chores in the old days. This is what the women wore mostly, denim skirts. That was the material that was available to them back then. I would stand by Mom while she did her chores like chopping wood. She would do her little song.

## Woman's Roles and Responsibilities, iskwaav atitaapitisiiyit

**Jane Bearskin Kitchen:** *On woman's work, firewood was the woman's work. The axe was the only tool she had. She would gather lots of firewood. Piles of firewood means, "food will be there". The women knew how to do everything. She made everything. I saw my mother make the denim skirt. She died at the age of forty-two.*

**Elsie Duff:** *I was told to have plenty of firewood. I was asked to check beaver traps. Sometimes I think of how a woman kept going when tasks were difficult.*

*I was taught at a young age to always help out around the house. It was said that a young lady was ready to get married once she learned how to do the work. The woman was left to manage the household when their husbands were gone hunting for several days. It was the woman's responsibility to cut and prepare the firewood. When a woman gives birth she is very close to dying but once her child is born the pain she bared is no longer there and she forgets the pain she endured while giving birth because she is so full of joy once she sees her child. Back in the day several women died from child birth, two of my friends passed away while giving birth. When I see their children today I am reminded of them. Their daughters now have grandchildren of their own.*

**Jane Matthew:** *Our work as woman is the children who are around us. You have to get up early in the morning, feed them right away if there is food. Out on the land, "pikuutiskimikaach", the woman takes the axe out. She gathers and hauls firewood. She gathers spruce boughs. Then she checks the nightlines. I raised some of my children out on the land and raised some in town.*

*At the nursing station, I was given vitamins. My mother told me not to take them. The child will be big, she said.*

*One time we went to look for a porcupine, but we came back early. We saw a grouse. My cousin told me only to shoot twice. My cousin dragged the two porcupines and I carried the grouse. We reached our parents. They had built a fire. We cleaned the porcupine and grouse. We reached home.*

*I had a dream, I was very sore on one side of my body. I woke up around 4:00 a.m. My mother knew. I told my husband to make a fire. Around 6:00 a.m. I had a baby in my arms.*

*There are teachings, respecting the people, not to step over food, and not to step over men. I just briefly touched upon it. Remember, what I am saying, respect everyone.*

**Martha Pachano:** *My mother told me, "Never stop guiding her, keep talking to her", referring to the time my child reaches her time. I told her this, respect everyone, please watch this carefully.*

*When addressing young women, they were told to watch themselves, told to show respect, not to step over things or someone, and to watch their skirts.*

*A young woman was taken care of very well. She was told not to have children before marriage. When a woman bears a child, she is no longer a girl. She has become a woman; she becomes a mother.*

*My mother was fifteen when my grandmother passed away. We were told to take care of ourselves. A young woman was told to respect other people.*

At different stages, a young woman or young man was guided. They were told more and more when ready, what they needed to know. Young men and women were told to converse with each other. They were guided to think about their lives.



Martha Pachano Moon lodge Teacher

# "Woman"

When I look at a Woman,  
What do I find,  
I find Strength.

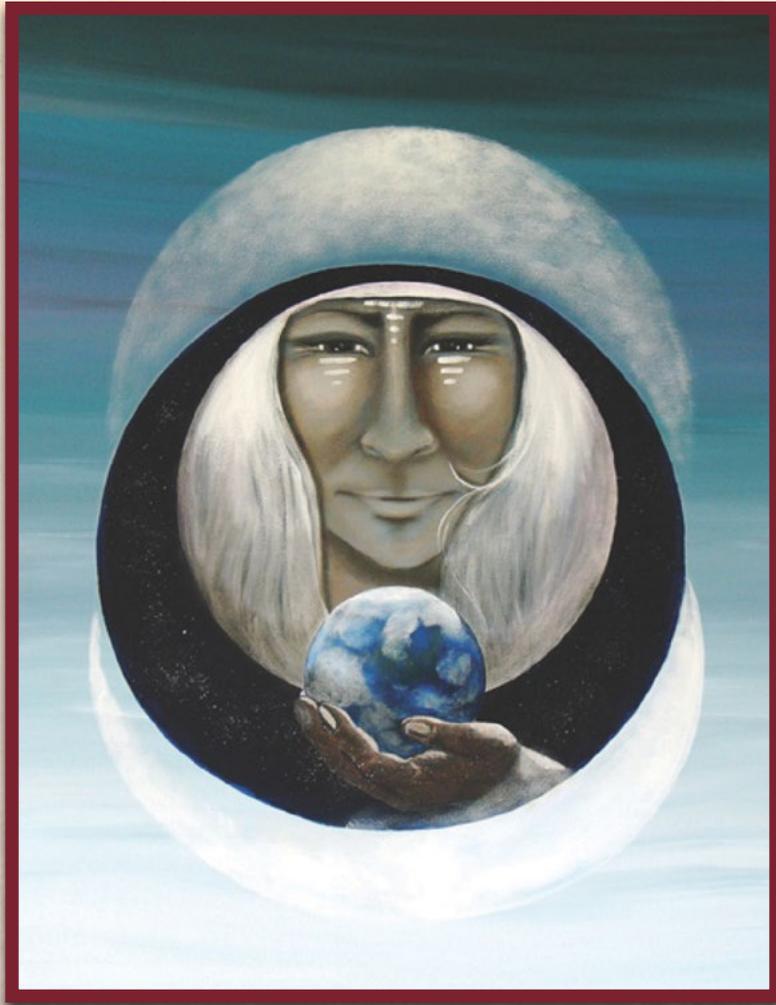
When I look at a Woman,  
What do I find,  
I find care.

When I look at a Woman,  
What do I find,  
I find True Love.

When I look at a Woman,  
What do I find,  
I find Peace.

Poeme by ELDER  
ROBBIE MATTHEWS





Painting and teaching by Betty Albert

Learn the truth, Honor the truth, Accept the truth, See the truth, Hear the truth, Speak the truth, Love the truth, Serve the truth, Live the truth, Work with the truth, Walk in truth and be Grateful For the truth.

# Grandmother Moon Teachings by Diane Reid

Message from International Council of the 13<sup>th</sup> Indigenous Grandmothers

*«As you move through these changing times... be easy on yourself and be easy on one another. You are at the beginning of something new. You are learning a new way of being. You will find that you are working less in the yang modes that you are used to.*

*You will stop working so hard at getting from point A to point B the way you have in the past, but instead, will spend more time experiencing yourself in the whole, and your place in it. Instead of traveling to a goal out there, you will voyage deeper into yourself. Your mother's grandmother knew how to do this. Your ancestors from long ago knew how to do this. They knew the power of the feminine principle... and because you carry their DNA in your body, this wisdom and this way of being is within you.*

*Call on it. Call it up. Invite your ancestors in. As the yang based habits and the decaying institutions on our planet begin to crumble, look up. A breeze is stirring. Feel the sun on your wings.» March 21<sup>st</sup> 2016*

## **Grandmother Moon Teachings – Moon Cycles**

Long ago, our Grandmothers took sacred responsibility to oversee the health & well-being of every child born into the Clan; they guided the Mothers in raising the Children & passed on the Traditional Knowledge needed to live a good life.

### **Full Moon**

This is the time to share stories about our healing journey to release all the things we no longer want in our lives—for ourselves, others or Mother Earth. We share our stories, dreams, our past, present & future, releasing those things we no longer want to carry.

### **2<sup>nd</sup> Crescent Moon (Waning Moon) between the Full Moon & the New Moon**

“This is the time of letting go, surrender, release, quiet time, contemplation, and a time to go inside of yourself.”

### **New Moon**

“This is the time for new beginnings, a fresh start, rebirth.”

### **First Crescent Moon (Waxing Moon) between the New Moon and Full Moon**

“This is the time to begin a new venture, new ideas & turning over a new leaf. It's the time to throw out what you don't need & clean house”

### **Half Moon**

“This is the time of calmness & Peace. No wind, clear skies, quiet time & relief.”

### **Full Moon - January**

"There are so many simple ways for women to share time with Grandmother Moon each month; sharing & talking circles, storytelling, Fire Ceremony, Sacred Pipe Ceremony, Water Blessing, Water Walks, Sweat Lodge, dances, etc. These can be done during any phase of the Moon Cycle."

### **Full Moon - February**

"The **Nibi Wabo** Ceremony is done every February, started by the Anishinabe. They also do the Full Moon memory walks dedicated to the murdered & missing Aboriginal Women."

### **Full Moon - March**

March 8 - International Women's Day

March 21 – Spring Equinox

"Other activities could be special Feasts for the Grandmothers in appreciation for their Teachings."

### **Full Moon - April**

April 22 – Earth Day

"Mother & daughters nights, to share the history of the family."

### **Full Moon - May**

May 5th - World Water Blessing Ceremony

"We Celebrate the re-birth of animal life & all that grows on Mother Earth that provides nourishment to all. We Celebrate the return of the open waters."

### **Full Moon - June**

June 21 – Aboriginal Day, Summer Solstice

"Summer Celebrations begin; we dance and we dance and we dance!"

### **Full Moon - July – Going Home**

"**Chiwetau, Mamuitau Minstuk**, Old Nemaska, bring back the memory of joyous laughter, music & dancing, while visiting with close relations & good friends. It is the Season of the canoe trips in Eeyou Istchee"

### **Full Moon - August**

"August comes & it is time for berry picking with the **Kuukuminuwich**."

### **Full Moon - September**

September 21 – Fall Equinox

"As the Summer Season closes, we prepare the Season of the Fall hunt with our Elders."

### **Full Moon - October**

"Each month, women are given a chance to reflect on what they can do to support those in need & reach out to them with open arms, with embraces & hugs so much needed. **Miyupimatssiun** is about being well so that we can help others feel good about themselves."

### **Full Moon - November**

“Winter preparations slowly brings us to another phase of going inside of ourselves, to nourish the spirit, mind & body.”

### **Full Moon - December**

December 21 – Celebrate the Winter Solstice & the gradual return of the light.

“Reflection on the past year & to another year of the Cycle of Life that goes on and on...”

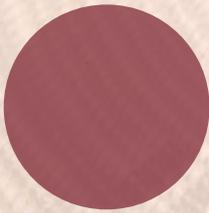
### **Conclusion**

The modern Calendar we know has 12 months which was first used at the time when the Roman Catholic Church was setup. Before that, the world went by the 13 moons counted from Full Moon to Full Moon, 28 days each month. As Tribes remember their old ways, the 13 Moon Cycle is being acknowledged again. From this, the need for the Grandmothers & Moon Teachings becomes strong in the hearts of many people. An awakening is happening in all of us & it is one of the reasons why we held the Gathering... **Kuukuminuwich Uchiskuutimachaauniwaa Iskwaauhitaa.**



Dianne Ottereyes Reid  
Morningstar the Voice of Thunder  
Bear Clan

"The honor of the people lies in the moccasin tracks of the woman."



Picture of mukluks  
"Anonymous"

## Prayer read by Jane Kitchen

Great master of the Universe, we ask of You to listen to our prayers and to guard over Your children who are suffering and who are in misery. Everywhere the world cries. Man has lost all good sense. We have forgotten that we are brothers and sisters. We have offended Your laws.

Creator All Powerful, have pity on us. Dissipate the darkness and open the door to our hearts to the light of life, to the spiritual light.

On one voice, grandmothers from the five continents have here united. We prostrate ourselves at Your feet, to all the life force of nature.

We implore Your indulgence. We have polluted nature, destroyed all the spaces You have created with love and peace. We beg You, teach us to love one another and to forgive, so that we may find love.

Spirits of the sun, of the moon, of the stars, of the seas, of the mountains, of the Earth, of the forest, of the air, of thunder, of water, of the spirit of fire, and of our ancestors-help us. Watch over our earth, watch over our progeny. Awaken in our hearts tolerance and unity. Protect us from epidemics, from sickness, from natural catastrophes-signs of Your anger.

Thank You, Lord, for having protected us up to this day, and thank You for having brought us together. May Your sacred hand bless our work and may peace reign in the world. Glory to You.



## Conclusion

### "With the Guidance of our Elders we will be Strong!"

*We are already the ancestors of the future generations.*

While some are still grandmothers in the making, many *kuukuminuuch* still walk this earth ready to share the teachings they've earned throughout their lives. Considering that culture is our medicine, it becomes ever more important to hear the voices of our elders. In doing so, the healing of our people can be done through the creation of new paths which honour the sacred teachings rooted in countless generations of tradition.

From the general impacts of Residential School to denying women the right to accomplish their role, our people have suffered much from inter-generational trauma, thus disturbing the sacred balance found within the core of every being. It is now time to reclaim our way of life and to live it to its full potential.

Throughout this booklet, the *kuukuminuuch* have shared stories of their youth and understandings of the present times. What we must do now, is listen to these words as they remind us of the wisdom which already runs within our veins.

When the elders share their sacred knowledge, the youth can carry forth these traditions well into the future generations.

# List of Participants

## **Chisasibi**

Agnes Shem  
Elizabeth Chiskamish  
MarionCox  
Pauline Lameboy  
Gloria Lameboy  
Alexandra Lauzon  
Mimie Necappo  
Raymond Soosay  
Minnie Bullfrog  
Martha Pachanos  
Christopher Swallow  
Mona Coonishish  
Gloria Pash Wapachee  
Christine Chewanish  
Joanne Matowahom  
Selena Hinse  
Jeannie Pelletier  
Diane Croteau  
Sarah Louttit  
Kathy Louttit  
Linda Rednose  
Violet Bates  
Ceclia Ariano  
Rose Sam Langer  
Elizabeth Sam  
Josianne Sam Bobbish  
Sheryann Louttit  
Betsy Shem

## **Waswanipi**

Dorothy Dixon  
Suzanne House  
Irene Otter  
Elizabeth Otter  
Jane Bearskin Kitchen

## **Mistissini**

Candice Mettawashish  
Mary McLeod

## **Ouje**

Caroline Mianscum  
Paula Menarick

## **Nemaska**

Caroline Jolly  
Bella Rabbitskin Jolly  
Judy Cooper  
Charlotte Cheezo

## **Eastmain**

Cindy Cookish  
Lorna Moses  
Alice Gilpin

## **Wemindji**

Elizabeth Faries  
April Georgekish Gull

## **Whapmagoostui**

Rose Sharon George  
Linda George  
Frances Atchynia George  
Jean Masty (Jeannie)

## **Washaw Sibi**

Emma Mapchee  
Laura Mapachee  
Beatrice Trapper  
Samantha Kistabish  
Jessie McKenzie  
Solomon Mapachee

## **Waskaganish**

Della Jane Hester

## **NCOE**

Robbie Matthews  
Stella Bearskin  
Janie Pachanos

## **Guests**

Dianne Reid  
James Kawapit

## **Ceremonial participants**

David House  
Emerson Swallow  
EmberLynn Pepabano  
Ethan Ratt  
Katie Ratt  
Troy Lee Bobbish  
Jaryath Bobbish

**Chisasibi Local Elders** Clifford Bearskin  
Connie Bearskin  
Harry Bearskin  
Juliette Bearskin  
Margaret Bearskin  
Samuel Bearskin  
Elizabeth Chiskamish  
William Chiskamish  
Elizabeth Cookish  
Beulah Crowe  
John Crowe  
Elsie Duff  
Nellie House  
Scipio Maria  
Jane Matthew  
Lawrence Matthew  
Robbie Matthew  
Martha Pachano  
Charlie Pepabano  
Janie Pepabano  
Harry Scipio  
Maria Scipio  
Minnie Shem  
Betsy Snowboy  
Daniel Snowboy

**Cooks & Helpers** Lilian Sam  
Cathrine Lameboy  
Mary Moar  
Bob Moar  
Alexandra Napash  
Donna Sam  
Hillary Moar  
Denis Moar  
Jaycie Moar  
Janie Pepabano  
Laura Pepabano  
Minnie Shem  
Paulette Snowboy

**Fire Keepers & Ceremonial conductors** Jack Selma  
Ivan House  
Norman Fireman  
Eric House Jr  
Larry House  
Velma House  
Ann Marie Rupert  
Irene Pepabano  
Jim Pepabano  
Mina Bearskin Fireman  
George Fireman

**Service providers** Roger House  
Jody House  
Jimmy Sam

**Volunteers** Caroline Ouellet  
Christopher Napash  
Eddy Sam  
Minnie Rabbitskin  
Paula Napash  
Stephane Dufort  
Venessa Sit

**Organising Committee\*** Patricia Menarick  
Karen Napash  
Daisy Herodier  
Robin Pachanos  
Abraham Bearskin  
Emily Sam

**Gookumnouch Council** Irene House  
Maria Kawapit  
Nancy Danyluk

**CWEIA** Linda Shecapio  
Marlene I Kitchen\*  
Manon Richmond\*

# Event program

## Monday March 21st - EAST

- 8:00am Registration
- 9:00am Rattle Song, Opening Prayer & Teachings  
Welcoming Words:  
- Chisasibi Dignitary  
- CWEIA  
- "Denim skirt, song and story"
- 11:00am Introduction of Participants & Review of Agenda
- 1:00pm Rites of Passage  
- "Young Women & Womanhood Teachings"  
Birthing, moss bag, breast feeding, parenting, walking-out & first snowshoe walk  
- "Young Men Teachings"  
First kill: small and big game.
- 4:30pm Closing of the day
- 5:00pm Supper, traditional activities & games
- Evening: Sweat (location TBD)

## Tuesday March 22nd - SOUTH

- 9:00am Hand drum, Opening Prayer & Teachings
- 9:30am Rites of Passage – Continuation  
- "First Moon"  
- "Adolescent Teachings - Young Men"
- 10:30am Break
- 10:45am Women's Roles and Responsibilities
- 1:00pm 13 Grandmother Moon Teachings
- 5:00pm Supper and slide show from Chisasibi Cultural department

## Wednesday March 23rd - WEST

### Ceremonial Morning

- Caribou Ceremony – (before sunrise)
- First Harvest Ceremony
- First Snowshoe Walk ceremony
- Womanhood Ceremony
- Hunter's Drum

1:00pm Teachings of the West

1:30pm Rites of Passage – Continuation  
"Womanhood" & "Menopause"

5:00 pm Traditional Feast & Fashion show @ Banquet Hall

Evening: Full Moon ceremony (Location TBD)

## Thursday March 24th - NORTH

9:00am Host Drum, Opening Prayer & Teachings

9:30am Rites of Passage – Continuation  
- "Grand parenting"  
- "End of life"

10:30am Open Forum

11:45am Closing Remarks  
Give away  
Words of Farewell  
Lunch

1:00pm End of event

### Event Sponsors

Board of Compensation  
Chisasibi Local Elders  
Chisasibi Local Women  
Chisasibi Cultural Department  
Chisasibi Local Miyupimaatsiun Committee  
Cree Health Board - Nishiiyuu Department  
Cree Nation Government / Elder Specific Agreement  
Status Women Canada















