Nehiyaw Land Connections

Understandings through the Calendar Learning through Nehiyaw Terms

Kisēpīsim

JANUARY (The Great Moon)

Bear cubs are born. The noises on the land become sharp and echo in the cold, still air. Fur-bearing animals are quiet and still. Trees crack during the night and ice on lakes and rivers make loud booming noises. The roots of the tallest trees begin to stir. The power of the land and sacred life of Mother Earth is wakening and it is moving around us

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw

Mikisiwipīsim

FEBRUARY (The Eagle Moon)

A stage of life for the eagles, they begin to seek their mates to prepare for the next generation of eagles. The female eagle will challenge a potential suitor, to a flight of skills and ability to hunt and this is referred to as the Eagle Dance. The purpose of the Eagle Dance is to select a mate that will be able to provide while she nests and cares for the eggs before they hatch

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw

Niskipisim



March is the return of spring, the return of new life. It was the geese that flew in from the south that brought new life to the land. The Nehiyaw people would raise their arms and hands in gratitude for the life they were recieving with the arrival of the geese.

The land will give one last storm in this moon,

this is called kiwetin, and the snow starts to melt.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Nikotwāso kīsikāw

Ayikipisim

APRIL (The Frog Moon)

The frogs will start to appear in ponds and lakes. Frogs will croak day and night, while life is springs up around us. This is the moon the nehiyaw people would take a break from telling the sacred creation stories. The warm weather is a time for preparation of life, a time for gathering and preparation for the next season of winter. The creation stories are told in the winter while the land sleeps and summer is the season to teach the young skills for survival and preparation of winter months.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Nikotwāso kīsikāw

Sākipakāwipīsim

MAY (The Budding Moon)

A time to prepare for gathering, the trees start to bud and new plant life is budding bringing in our traditional mediicines, the plants prepare them selves for berries and flowers. The Thunder

Beings return to provide life to the land.

This is the moon the willow is easiest to bend, as it prepares for the new season.

With the Budding Moon comes new life for all.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw

Pāskāwihowipisim

JUNE (The Hatching Moon)

The eggs start to hatch for the birds and waterfowl. The birth of the hatch-

lings marks another significant transition to new life. The Nehiyaw people busy themselves preparing for the summer ceremonies to celebrate life and blessings from the Creator.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw
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Paskowipīsim)

JULY (The Moulting Moon)

Another stage of life in the life cycle of the birds and waterfowl. The young are losing their soft feathers and a new growth is beginning for them. Their feathers for flight begin to grow. Although they can not fly, new feathers coming in will prepare them for flight.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw

Ōhpahowipisim -

AUGUST (The Flying Up Moon)

The birds and waterfowl are ready to fly, they have grown their new feathers and are ready for flight. Young birds strengthen their wings for the long flight south. Even the young Thunderbirds take flight during this moon, we have our loudest thunderstorms, because the young Thunderbirds can not control their sounds yet.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw

Nōcihitōwipisim

SEPTEMBER (The Mating Moon)

This moon marks the life cycle of the moose, deer and elk as they move into rutting season.

They are travelling across the land in search of a mate and can travel great distances seeking one. Moose calling was a desired skill for hunters.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Nikotwāso kīsikāw

OCTOBER (The Migrating Moon) The birds are preparing to fly south for the season and start to gather into larger flocks. A large number and wide variety of the birds can be seen flying in the skies. Another term used is Kaskitinawipīsim and this marks the snapping of trees in the forest as the colder temperatures set in.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nistokīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw		

Ihkopiwipisim

NOVEMBER (The Frost Moon)

In this moon, the frost is appearing on the land.
The frost prepares the plant life for the winter slumber. Grasses and trees are covered in frost. The frost prepares the seeds by layering them with frost that will act as a moisture barrier and ready them for growth in the spring.

Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	NTsokTsikāw	Nis†okīsikāw	Nēwokīsikāw	Niyānano kīsikāw	Niko†wāso kīsikāw

Pawācikināsīsipīsim

DECEMBER (The Frost Exploding Moon)

The cold sets in deeper and the trees are covered with thicker frost. The Elders begin teaching with the sacred creation stories, teaching values through story and song.

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Ayāmihēwo kīsikāw	Pōni-āyāmihēwo kīsikāw	Nīsokīsikāw	Nis†okīsikāw	NēwokTsikāw	Niyānano kīsikāw	Nikotwāso kīsikāw