



Lii Michif Otipemisiwak
Family and Community
Services



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Living Michif

*Reclaiming Our Traditional
Language and Values in
Child and Family Services and Practice*



Kish chi tay yi muon aen li Michif wiyan!! (I'm proud to be Métis!!)



Canadian
Heritage

Patrimoine
canadien



La Parol Aen Shipwayhtshahamun (A Message from our Executive Director)

Since 2011, I have had the honour and privilege to serve as the Executive Director of Lii Michif Otipemisiwak Family and Community Services, which is the second fully delegated Métis child and family services in British Columbia. In partnership with a gifted and dedicated Board of Directors, Michif Elder’s Council and team of child and family service providers, we have remained committed to reconciliation and to transforming child welfare services to better reflect our values and ways of caring for our People. In so doing, we are experiencing significantly improved outcomes for our children as seen by a dramatic decrease in the removal of Métis children from their families and an increase in a sense of belonging to one’s cultural community and Métis identity.

When we reflect on what has contributed to improved outcomes we believe it stems from our agency’s vision *that all Métis children, youth and families live with love, honour, dignity and respect knowing they belong to a strong, proud People with a unique heritage, culture and identity*. In order for us to truly contribute to healing within our families, we have to begin by reminding our mothers, fathers, grandmothers, grandfathers, aunts and uncles, etc., of our legacy of resilience and traditional values that historically kept our children safe and our families strong. These values are best described and communicated in our traditional Michif language.

Values such as *miyopimatisiwin* which translates (approximately) into English as “living well,” the “good life,” or as “being alive well.” On a deeper level it is an affirmation of one’s identity, one’s people, one’s culture, and ultimately, one’s place in the world. This is what it means to “be alive well.” Another powerful value that captures our Métis spirit is *wicéhtowin* meaning fellowship, community, and kinship based on the principle of caring for one another. In this sense, it is intimately connected to the concept of *miyo-pimatisiwin*. We care for one another and in so doing help one another so that we are all able to “be alive well.” (*Métis Ways Miyopimatisiwin Bringing Our Children Home Strengthening Our Communities through the Wellbeing of Our Families, MNBC, 2018*). That is who we were and who we continue to be. We were known by our First Nations relatives as *Otipemisiwak*, *those who take care of or who govern themselves*. There is a reason we, as Métis People, were given this name. By learning and incorporating our Michif language into our services, we are helping our People remember who we are and the traditional values that guided us in caring for one another and in keeping our children safe and well.

We are forever grateful to Michif Elder and nationally recognized Michif Language Advisor, Norman Fleury, for his patient support in helping our team learn and incorporate our Michif ancestral language and values into our practice. We still have much to learn (as Norman well knows!). We also express our sincere gratitude to our local Michif Elders for sharing their experience and wisdom with us. It is our hope that this booklet will inspire other Métis service providers to ignite the spirit of our ancestral Michif language and values into their own practice. Our ancestors are watching and listening. They will understand and be so proud that we are helping our People remember who they are. By remembering, we will contribute to breaking the cycle of intergenerational trauma that has caused many of the children and families to be in need our helping services today.

Maarsii,
Colleen Lucier
Executive Director

Maarsii

We want to recognize Michif Elder, Senator Dave Barron for his vision on how services for Metis youth, children and families should be delivered. His unwavering view of the importance of Michif values and language to the Metis community, continues to lead our practice.

Thank you to Michif Elder Norman Fleury for his knowledge of the Michif language and his partnership with Lii Michif Otipemisiwak Family and Community Services, to provide a language program that will see our Michif youth, children and families, reclaim their ancestral language.

To Deb Draney and Daryll Laboucan, thank you for the countless hours spent creating this booklet as well as providing a language program that works for children, adults and elders alike.





Norman Fleury

Norman Fleury is a Michif Elder and nationally recognized Michif Language Advisor, from St. Lazare, Manitoba. Norman works tirelessly to promote and educate, the importance of the Michif language to the Métis people. Norman has worked on many important projects. He is the author of a 11,500 work comprehensive Michif dictionary, as well translations of many children’s books into Michif. Lii Michif Otipemisiwak Family and Community Services began working with him since 2014. Norman has been instrumental in our agency’s Michif Language Program. We are forever grateful for the contributions he has made to our agency, and influencing our practice, in a way that only our Elders can.



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L'Oneur Michif Li Pleu Vyeu Dave Barron August 7 1921 ~ October 13 2017

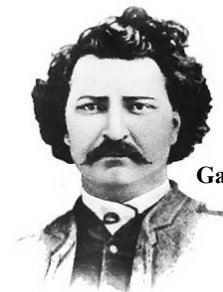
On Friday, October 13, 2017 our Métis Community and Team at Lii Michif Otipemisiwak Family and Community Services changed in a significant way when our beloved Michif Elder, Dave Barron, passed away in his sleep in the early hours of the morning. Dave was a father, grandfather, great-grandfather, World War II Veteran, Métis Senator, mentor and dearest friend. One of his most favorite titles was simply the “fiddle guy”, a name given to him by a child at LMO.

Dave’s influence can be seen and felt everywhere at LMO. From the name of our agency, the prayers we recite, our Honouring Ceremonies, the development of our Michif Elders Council, our cultural programming, our annual trips to Batoche, to how he wanted our Métis children, youth and families treated; Dave’s historical and authentic cultural knowledge and experience have been a guide for our staff, and have set the direction of our agency.

All of our beautiful Elders who generously share their time and wisdom with us at LMO, are important members of our Michif Team. Their presence and contributions are such precious gifts and we are so fortunate to have them work with us. Our Elders remind us to share with our children, youth and families, where we come from and how we are all responsible to continue the resilient legacy of our ancestors for our children yet to come. Dave was the one who wanted the word “Otipemisiwak” prominently utilized at LMO because he believed in and was so proud to be Michif; *the people who own/govern themselves*. He wanted us all, especially our children and youth, to be proud of who they are and the strong people they come from.

It is from Elders like Dave Barron and our Michif Elder’s Council that we strive to practice child welfare in a Michif way. Learning to speak our Michif language is an important step towards this goal, and to embracing true reconciliation.





Louis Riel

by Dave Barron
Michif translation by Michif Elder Norman Fleury

Ga nakamoon enn shaansoon poor kiiya
I'll sing you a song,
Pi li vyayloon ka kitooshchikew
And the fiddle will play,
Louis Riel pimatishiw
Vivila Louis Riel,
Louis Riel, Louis Riel, Louis Riel, Louis Riel,
Louis Riel, Louis Riel, Louis Riel, Louis Riel,
Nutr shef Louis Riel
Our leader Louis Riel

Kaahkiiyow lii Michif Ka mamoo nankamoo-
wuk ooma la shaansoon
Let every Michif join in this song,
Giniraal Dumont pimatishiw
Vivila General Dumont,
Giniraal Dumont, Giniraal Dumont, Giniraal
Dumont, Giniraal Dumont
General Dumont, General Dumont, General
Dumont, General Dumont,
Giniraal Dumont pimatishiw
Vivila General Dumont.

Ga kitooshchikaan enn tune avik moon vyay-
loon
I'll play a tune on the fiddle today,
Poor la klosh di Batoche aen pay kiiwayt
For the return of Bell of Batoche,
Shaywaypish la klosh, shaywaypish la klosh
Ring that bell, ring that bell,
Shaywaypish la klosh, shaywaypish la klosh
Ring that bell, ring that bell,
Shaywaypish la klosh di Batoche
Ring that bell of Batoche.

Kaahkiiyow lii braav Michif
To all the brave Michif
Kii Nipoowuk poor lii drway
Who died for the cause,
Tipaymishoowuk
Otipemisiwak,
Tipaymishoo, Tipaymishoo, Tipaymishoo
Otipemis, Otipemis, Otipemis,
Tipaymishoo, Tipaymishoowuk
Otipemisis, Otipemisiwak.

Poor toot lii braav faam ka niipowichik akootii
leu zom
To all the brave ladies who stood by their men,
Tipaymishoowuk
Otipemisiwak,
Tipaymishoo, Tipaymishoo, Tipaymishoo
Otipemis, Otipemis, Otipemis,
Tipaymishoo, Tipaymishoowuk
Otipemisis, Otipemisiwak.

Ga nakamoon enn shaansoon poor kiiya
I'll sing you a song,
Pi li vyayloon ka kitooshchikew,
And the fiddle will play,
Louis Riel pimaatishiw,
Vivila Louis Riel,
Louis Riel, Louis Riel, Louis Riel, Louis Riel,
Louis Riel, Louis Riel, Louis Riel, Louis Riel,
Nutr shef Louis Riel
Our leader Louis Riel.



Who We Are As Metis

"It is important to understand our history, to acknowledge the oppression we have suffered, and to recognize the significance of our emergence as a people."

(Tom McCallum)

The origin of Métis people dates back to the late 1600's when European fur traders began to live with and or marry First Nations women. The majority of the fur traders were of French, Scotch, Irish and English descent. Métis culture developed through the combining of the First Nations and European cultures and a new and distinctive Nation was created the Métis.

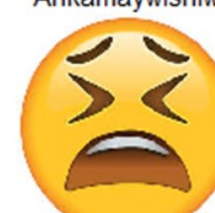
As the culture developed, a new language was also created. There are also several dialects of Michif. The historic Michif is a combination of French nouns with its associated grammar, and Cree verbs with its associated grammar combined with some borrowed English words



Métis made significant contributions to the development of Western Canada. Due to their mixed traditions and their ability to speak multiple languages, the Métis men often worked as interpreters and guides for the new trading companies.

By 1763, there were over 50 distinct Metis communities along the major fur trade routes and the new forts. The most notable of these communities being the Red River Settlement. These communities developed a unique political and legal structure with strong democratic traditions.

Children's Michif Emotion Words

Piwayhtum 	Exsittii 	Miyeuytan 	Kitimaakun 
Mallad 	Aayayshkooshiw 	Kishiwaashiw 	Kooshtum 
Kaypaatshiihkaashoo 	Kishiiwayhtum 	Wiishakishin 	Ahkamaywishiw 

Métis Children's Music

Kiish-Pin Ki-Sha-ki-hin (If you love me) (Tune of Toe Polka)

Kiish-pin Ki-sha-ki-hin,

If you love me,

She-mak O-chay-min,

Kiss me now,

Kish-pin Ki-pa-kwa-shin,

If you don't,

She-mak Ka-na-ka Shin,

Leave me now.



Métis Prayer by Dave Barron

Translation to Michif by Norman Fleury

**Nutr graand isprii, Maarsii poor li maajii, ita ka
wiikiyahk pi li bitaen ka kii miiyahk.**

Great Spirit, we thank you for the food, shelter and clothing you have provided.

**Maarsii ditwaan poor kahkiiyow lii bonn zaafayr di vii
alaantoor niyanan.**

We thank you for all of the good things of life around us.

**Maarsii poor nutr bonn aamii pi nutr koonpaanyii
aen miyitooyaahk.**

We thank you for the good friends and companionship we extend to each other.

**Di kriiateur, ooma kishchi, Maarsii poor kahkiiyow
ka kii miyiyaahk daan li moond, la pae,
la saantii pi la bonn vii.**

To the creator, above all, we thank you for the wonders nature,
peace, health and tranquility.

Michif Cultural Principles in Practice

Our Vision

Our vision is that all Métis children, youth and families live with love, honour, dignity and respect knowing they belong to a strong, proud People with a unique heritage and cultural identity.

Our Commitment

We are committed to decolonizing and transforming child welfare for Métis people. This is why we strive to create a warm, welcoming, and culturally safe, environment for children, youth and families to gather. We greet those who enter our home with the images and sounds of our Métis People. We include Elders, prayer, historical and traditional Métis teachings in our meetings and services to our families. We develop programs infused with our Michif language and Michif specific resources, include honouring ceremonies and celebrations as part of our practice, and encourage participation in our many cultural gatherings and programs. We are committed to helping our children, youth and families remember who they are, their resiliency, the strength of their ancestors, and remind them, that they carry their ancestors strength within them.

Preparation of Meeting Room and Refreshments

Team members prepare the meeting space in advance, inviting an Elder to attend, ensuring that a warm and welcoming environment allows all to come together in a mutual and respectful manner. In a traditional Métis practice, food and drinks are made available to all who are in attendance.

Team Member Opens the Meeting With the Following

- ∞ Traditional welcome in the Michif language
- ∞ Share who we are as Métis People, cultural protocols, and review our Michif Practice Model
- ∞ Elder's offer prayer

Métis Children's Music

Bufloo, Buffloo What Do You See?

(use children's favorite Brown Bear Brown Bear, What Do You See?)

_____ What do you see?

I see a _____ looking at me.

_____ What do you see?

I see a _____ looking at me.

Insert:

Eagle L'aegl

Bear Aen noor

Beaver Aen kaastor

Deer Shoovreu



Metis Children's Music

Oh It's Time to Say Taanshi to Our Friends

(Sung to: If You're Happy and You Know It)

Oh it's time to say Taan-shi to our friends,

Oh it's time to say Taan-shi to our friends,

Oh it's time to say Taan-shi,

Oh it's time to say Taan-shi,

Oh it's time to say Taan-shi to our friends,

TAAN-SHI!



Michif Cultural Principles in Practice

Importance of Elders at Meetings:

Elders who work at Lii Michif have many varied backgrounds and experiences. They have the wisdom and life experiences that they share with others to support them on their journeys in life. Moreover, elders have the patience, knowledge and understanding of working with families from a personal and Métis cultural worldview.

Having elders in meetings helps to set the tone of respect and willingness to work together as a family and a circle of support.

Importance of Prayer in Meetings:

Saying a prayer before meetings helps to ground the individual on all levels and to be connected with each other. Prayer is an integral foundation of Métis spirituality and culture.

- ∞ **Physically** Becoming fully present in the moment - relaxing and calming of the body and the mind.
- ∞ **Emotionally** Trusting in the Greater Spirit to guide and to support.
- ∞ **Spiritually** Knowing that he/she is part of all of creation, all related, humility and gratitude.
- ∞ **Intellectually** Helping the individual to stay clear and focused in the present moment.

Michif language is spoken in the meetings where possible. Michif language helps to awaken our cultural selves and to remind us that we have always had our own language and culture.

Welcome to Our Agency

At LMO we focus on Michif cultural practices and language to ensure that children, youth, families and community know who they are and where they come from. Michif identity is the anchor that allows each of the above to walk with pride and confidence, to support their resilience in dealing with life's changes and challenges. This cultural grounding creates a sense of belonging and connection that is tied to a long line of their Métis ancestors.

Clients, staff and community have the opportunity to learn and to explore their history, culture and language. Visual art representations by Métis artists, Michif language, the fiddle, the red river cart and sashes are reminders of the strength, abilities and the incredible survival and beauty of our people. The infinity symbol reminds us that Métis life and culture continue to grow and to stay strong.

Weekly activities such as beading, jigging, and fiddling are scheduled on a consistent basis throughout the year. Programming for children, youth, grandparents and caregivers include seasonal events, monthly Elder's luncheons, boys and girls groups, youth group, and seasonal events including the annual trip to Batoche. Michif culture and language is woven into programming as much as possible.

On a weekly basis, a traditional smudge and prayer is offered to staff to begin their week in a positive and grounding way. Michif prayers written by Michif Elders are read by staff and used in their work. Staff who work at LMO are committed to learning about Métis history and culture for their own professional and personal interest, and most of all, for the clients for whom they work with. Staff collaboratively work with the Elders-In-Residence, cultural presenters and a language coordinator.



Metis Children's Music

Listen to the Water

Listen to the water, Listen to the water,
Rolling down the river,
Listen to the water, Listen to the water ,
Rolling down the river.

I saw a **Buffloo (buffalo)**, by the waterside,
I saw a **Buffloo** by the waterside,
Trying to get to the other side,
Trying to get to the other side,
Eagle - L'aegl Bear – Aen noor.

Listen to the water, listen to the water,
Rolling down the river,
Listen to the water, listen to the water,
Rolling down the river.



Metis Children's Music

“Let's Sing a Song About”

Let's sing a song about _____

Let's sing a song about _____

She/he is our friend - **aen naamii/moon friend**

Elder - **li pleu vyeu**

Grandfather - **mooshoom**

Grandmother - **noohkoom**



Voices of our Michif Elders Elder-In-Residence Program

Purpose

Our goal as a Métis child and family service agency is to ensure that children's safety and family wellness services are delivered to the Métis children and families in a manner consistent with our Métis values, traditions and way of caring for and honouring one another. Our Métis Elders are our teachers who will guide us in transforming services and help us accomplish this goal.

Roles and Responsibilities

Mentorship & Guidance

The role of the Voices of the Michif Elders (VME) is to provide mentorship to social work practice and to ensure that Social Workers, Family Support Workers and Caregivers caring for Métis children and youth are providing services to our children/youth and families consistent with our Métis values, beliefs and traditional ways of being. VME may be called upon to offer recommendations regarding guardianship and child protection cases in which staff, caregivers, children/youth and/or families require guidance and support.

Conflict Resolution

This is a process that empowers people to build mutually beneficial relationships and to resolve conflict. Conflict may occur between staff members, community partners, caregivers and clients or may arise when managing difficult or complex cases with respect to our families. Members of our VME may be called upon to facilitate a respectful resolution to conflict in a manner consistent with our Métis values, processes and traditions.

Cultural Advisors

Michif Elders play a vital role in creating a culturally-affirming environment. Members of the VME may be called upon to serve as cultural advisors by sharing their knowledge and cultural teachings at community activities, workshops, ceremonies or other events hosted by the Society.



Traditional Medicines

Metis women used their extensive knowledge and understanding of the uses and medicinal qualities of the plants, trees and the animal parts in their work as healers and midwives. This knowledge was passed down through the generations from their mothers and grandmothers or other respected elders in the community. Metis were self-sufficient, relying on themselves as there were no medically trained doctors or nurses.

Plants such as mint, stinging nettle, black currant, red willow, rat root, yarrow, choke cherry, high bush cranberry, pine and spruce, balsam bark and Seneca among other plants were used either for teas and poultices. The plants were harvested according to the seasons. As to their First Nations teachings, tobacco was given in respect and gratitude for what was taken while gathering the medicines.

Ailments such as headaches, stomach problems, menstrual pain, colds and fevers were treated.

Oils from animals such as bear, skunk and geese were also used to make plasters and heal skin wounds. Cod liver oil from fresh water cod was used to help prevent sickness.

With more outside contact, diseases that were not recognizable to First Nations and Metis were not readily treatable and the need for medically trained doctors was required.

“The oil from the glands of the skunk was kept in a bottle. You would take a very small amount...about the tip of a matchstick, stir it in water and drink it. It was used for fever and flu.” (N. Fleury)

Metis Children’s Music

Taan-shi (by Verna Demontigny) (Sung to Skip to My Lou My Darling)

Taan-shi, Taan-shi kiiya?

Taan-shi, Taan-shi kiiya?

Taan-shi, Taan-shi kiiya?

Taan-shi kiiya anoosh?

Hello, how are you?

Hello, how are you?

Hello, how are you?

How are you today?



Metis Children's Music

Taanishi Song (Brian McDonald)

Hello,	Hello
Taanishi	Taanishi!
How are you?	How are you?
Taanishi Kia	Taanishi Kia
I am fine	I am fine
Nemoyaanato	Nemoyaanato
Come on in	Come on in
Piihitikway	Piihitikway
Sit down	Sit down
Api	Api

Muskekey wapwee minikwee Muskekey wapwee minikwee

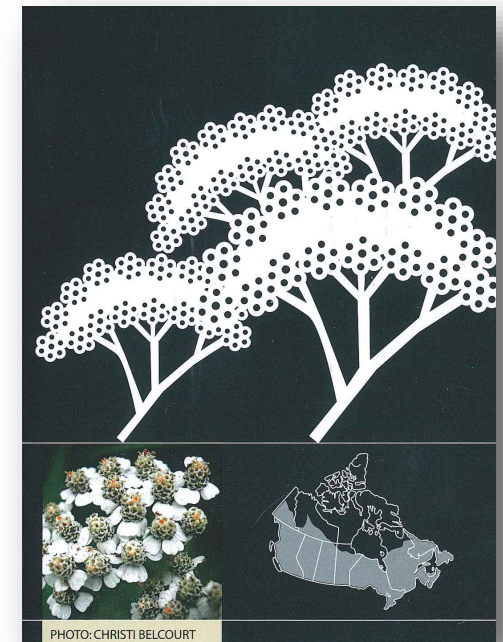


Traditional Medicines

"Our grandmother would disappear into the trees behind her house and would emerge with tree bark, roots and bushes. In her woodshed, she had wild mustard, yarrow, mint, blueberry bushes hanging upside down to dry. She also would collect a bright white clay that she used in her healing." (Ellen A.)

Yarrow

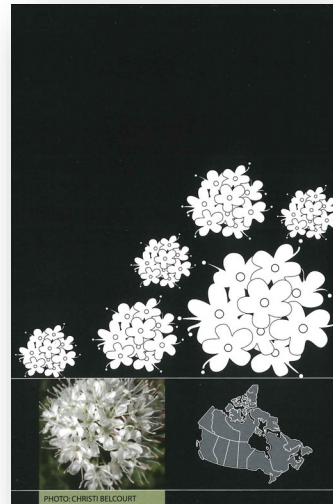
Whole plant is used in treating ailments. The dried chewed roots mixed with saliva relieve muscle sprains or strains. The leaves placed on wounds stop bleeding. Boiled or steeped in a tea, yarrow treats headaches, fever, hemorrhoids, lung ailments, indigestion and nausea. Externally, yarrow is known to have properties that reduce swelling, and it can be applied as a poultice or bee stings, skin rashes, and hemorrhoids.



Traditional Medicines

Labrador Tea

(Muskego) treating asthma, colds, coughs, pneumonia and as a cure for bronchial and pulmonary affections. Also relieves stomach aches, headaches, soothing nerves and has benefits for kidneys and weak bladders. Externally used for remedy for itching and insect repellent.



Saskatoon Berries

Berries eaten, rich in Vitamin C and iron, medicinally, can be used for treatment of upset stomachs, to serve as a mild laxative, and to cure earaches among other ailments.

Michif Recipes

Cranberry Sauce (Saas di Pabinaa)

Ingredients:

- ∞ 4 cups fresh cranberries
- ∞ 2 cups water
- ∞ 2 cups sugar

Instructions:

- ∞ Combine cranberries and water in large saucepan. Bring to a boil, covered.
- ∞ Simmer for 20 minutes.
- ∞ Add sugar and stir until it is dissolved. Bring to a rapid boil for 5 minutes.
- ∞ Pour into hot sterilized half pint jars, filling to a 1/4 inch from the top.
- ∞ Place sterilized metal lids on jars and screw metal bands on securely.
- ∞ These will keep in refrigerator for at least 4 months after opening.



To Make Cranberry Jelly:

- ∞ Press cooked cranberry-water mixture (above) through food mill or sieve. Add sugar and boil as above.

Makes 4 half-pints of Sauce

For added assurance against spoilage, process the jars in a boiling water bath for 5 minutes.

Michif Recipes

Li Supii di Boulet pi Zhaardinaazh (Vegetables and Meat Ball Supper)

Ingredients:

- ∞ 12 cups mixed vegetable pieces, such as:
- ∞ Thick potato slices
- ∞ Onion wedges
- ∞ Turnip sticks
- ∞ Thick carrot slices
- ∞ Thick parsnip slices
- ∞ 8 large cloves garlic halved
- ∞ 1 tbsp. olive oil
- ∞ 1 & 1/2 tsp. dried rosemary
- ∞ 1 red pepper cut into thick wedges
- ∞ Cooked meatballs [your own recipe or store-bought]

Instructions:

- ∞ In large non-stick roasting pan toss vegetables and garlic with oil, rosemary.
- ∞ 1 tsp salt, 1/2 tsp pepper. Spread out into single layer.
- ∞ Roast in 375°F oven 35–40 minutes or until almost tender.
- ∞ Stir in red pepper and meatballs.
- ∞ Continue roasting about 20 minutes or until vegetables are tender.

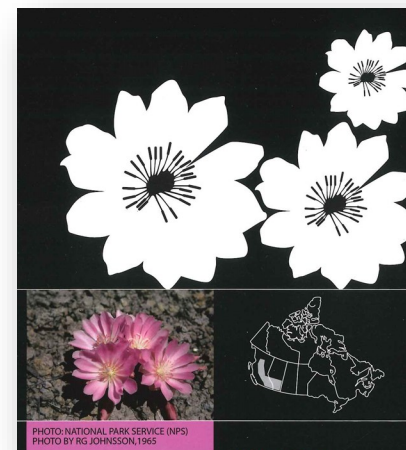
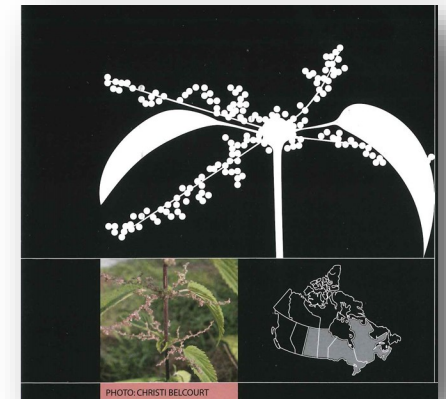


Traditional Medicines

“ I accidentally ran into barbed wire when I was a child. My face was deeply cut up. My father used the leaves of the Plantain plant that he mixed with Vaseline to make a paste. He and my mother put this paste on my wound. They secured it with band aids. My wound healed up and I never did have any scars.” (Elder Mazie)

Stinging Nettle

Used for the treatment of arthritis, put on the aching joints. It was also used as a tea to help to alleviate arthritic symptoms and purifies and builds up the blood.



Bitterroot

Bitterroot has been used as a tea for heart troubles, and relieving heart pain. It is useful as a blood purifier and is said to increase milk flow in nursing mothers. It also counteracts the effects of a poison ivy rash.

Michif Values

“We had our own values as Metis, we made our own. We respected one another and did not intentionally hurt each other. The Buffalo hunting laws were incorporated into our hunting for other animals. How we organized ourselves was also based on these laws.”

(Michif Elder Norman. Fleury)

Using the image of a wheel from the Red River Cart , Elder Dee Dee identifies and demonstrates the traditional values that guided our People and kept our children, families and communities safe and strong.

The values that once kept us strong started to weaken causing our “wheel” to become frail and to break. Despite all these circumstances, our resilient spirit remains! We need to reclaim our identity as Otipemisiwak and revitalize the values that kept our children safe, our families well and our communities strong. Together, we can repair our broken wheel and reinforce it even stronger for our children and future children. Maarsii Elder Dee Dee for reminding us about the strength that remains within us!



Elder Dee Dee Hurd

“Other qualities of living a good life that were identified by elders, staff and board members at Lii Michif include being tolerant, non- judging, flexible, genuine, optimistic, congenial, and proud, but not boastful. Metis identity was the anchor and the foundation that sustained the people to be resilient and strong in their uniqueness and place in the larger society.” (Deb D.)

Michif Recipes

Lii Torchiyer (Tourtières) (Meat Pie)

Ingredients:

- ∞ Pastry for 2 pies
- ∞ 1 lb. ground pork
- ∞ 1 lb. ground beef
- ∞ 1 minced onion
- ∞ 1 cup water
- ∞ 1 cup mashed potatoes
- ∞ 1/2 tsp. thyme
- ∞ 1/4 tsp. sage
- ∞ 1/4 tsp. dry mustard
- ∞ 1/8 tsp. cloves
- ∞ Garlic salt – optional



Instructions:

- ∞ Cook meat with onion and spices with water for 1/2 hour until water is reduced.
- ∞ Add potatoes and mix well.
- ∞ Chill.
- ∞ Place in prepared pastry lined pans.
- ∞ Cover with pastry. Brush with milk.
- ∞ Bake at 350°F for 1/2 hour until golden brown.

Michif Recipes

La Gallet (Bannock)

Ingredients:

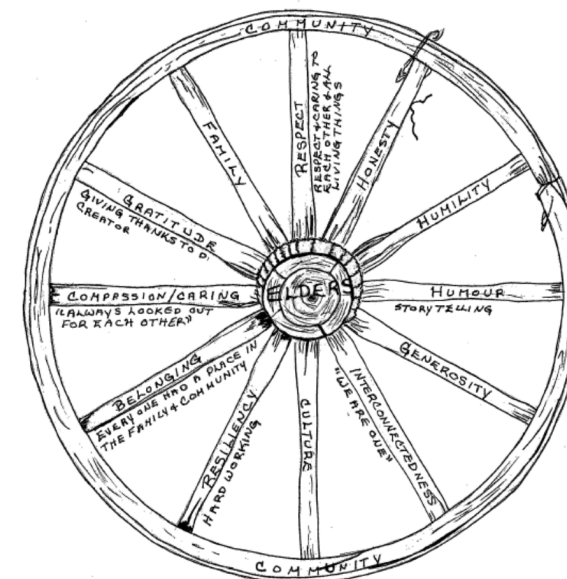
- ∞ 4 C flour
- ∞ 1 TBSP Sugar
- ∞ 5 TSP Baking Powder
- ∞ 1 TSP Salt
- ∞ 1 C Water (Tepid)
- ∞ 1 C Buttermilk
- ∞ ¼ C Oil



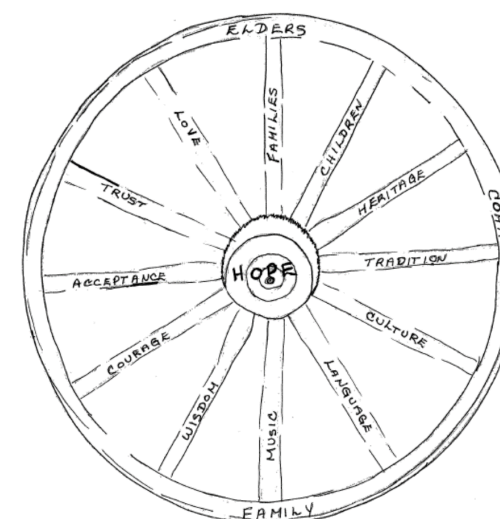
Directions:

- ∞ Preheat oven to 425 degrees.
- ∞ Add dry ingredients to bowl.
- ∞ Make a well in the center of the flour mix.
- ∞ Combine all liquids separately.
- ∞ Add liquid slowly to the well and mix in dry ingredients slowly.
- ∞ Once flour and liquid have combined, form the dough into a ball.
- ∞ Flour your surface and gently knead the dough until no longer sticky.

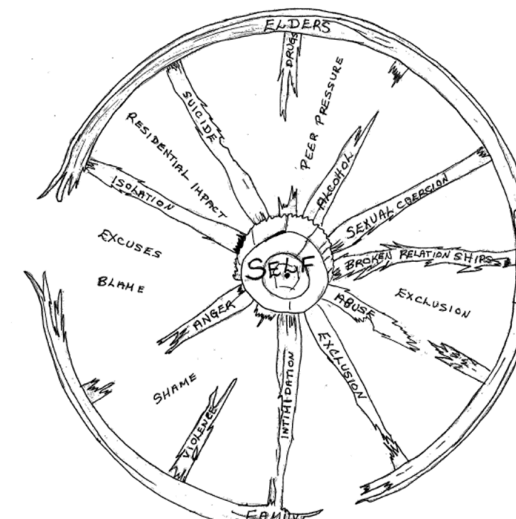
METIS VALUES



Fading Values



Lost Values



Michif Values

Generosity

- ∞ *“There was always a pot of stew/soup and tea or coffee on the stove for anyone who came to visit” (Deb D.)*
- ∞ *“If more people came to visit and there wasn’t enough stew, dad would just add more water to make soup for it to go further.” (Ellen A.)*
- ∞ *“Anyone who came, they could stay. We always had food and room for them.” (Patrick S.)*
- ∞ *“My parents let me have my friend come and stay for a couple of weeks with us. No questions asked. She became a part of the family for that time” (Joyce M.)*

Miyootootow (Respect)

- ∞ Respect was taught at a very early age. The child’s early teachers, besides their parents were the grandparents or aunts and uncles who taught them how to be in the world through experiences, stories and practical lessons. They were taught to have respect for those who were older and most importantly to have respect for elders.
- ∞ Additionally they were taught to live in harmony and balance with each other and nature; not causing intentional hurt or harm.
- ∞ *“We were taught to be respectful to everyone and to listen to everyone.” We respected ourselves too and we were not to brag. We had our own strength. (Linda T.)*

Staff Titles at Lii Michif

Staff Titles

Youth Housing Manager – **Anaa kaa pamihtaata la mayzoon dii zaanfaandi Michif**

Cultural Language Teacher – **Kaa kishinahamakayt la laang**

Social Worker – **Aen social worker/li moond aen pamihah (taking care of people)**

Family Support Worker – **Lii faami kaa pishkaapamaat**

Leader – **Kaniikaniit**

Cultural Coordinator – **“I help them to find themselves” or “to find who they are”**

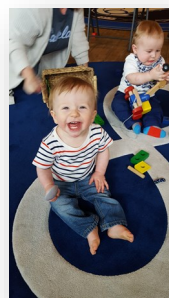
I work at (insert agency name): **Datooshkaan (Insert agency name)**



Michif Words

Emotions

Sad	Kitimaakun
Happy	Miiyeuytan
Great	Miyaayaan
I'm Fine	Ji baen
Mad/moody	Kishiwayhtum
Angry	Kishiwaashiw
Frustrated	Piiwayhtum
Excited	Exsittii
Scared	Shaykisiw/kooshtum
Relax/calm	Kiiyamayaa
How do you feel?	Taanishi aen ishaayayenn?
Is everything okay?	Kaahkiyow chiin si kwaarek
I feel sick	Noohtay ahkooshin
I feel great!	Mitooni ni miyaayaan!



Miiyeuytan



Kiiyamayaa



Exsittii

Michif Values

Humility

- ∞ *"We never bragged about ourselves or told of our own achievements. If we did, we might be teased. However, others could share our accomplishments. The Wesakechak stories helped to teach us about humility." (Deb D.)*
- ∞ *"We laughed at ourselves, never taking ourselves so seriously." (Ellen A.)*

Courage/Resiliency

- ∞ Metis people knew that it took vision and hard work in order to succeed in the world. Many of them moved to the work, sometimes working several jobs. Even the children had roles in the home helping with their siblings and household work.

Humour:

- ∞ *"Humor was a big part of our lives and helped us to get through difficult times." (Marie Z.)*
- ∞ *"Storytelling and humor were important elements in our daily lives. When other family and friends visited, the stories could go on for hours." (Deb D.)*
- ∞ *"Osakechak" my dad called him. He said he was "some guy." My dad heard stories of him when he was young. He remembered everyone laughing so much." (Patrick S.)*

Michif Values

Prayer

- ∞ “My parents always said prayers at our meals though we didn’t go to Church, we fully believed in the Creator. When I trapped with my dad, he was always respectful. He said a prayer to the animal thanking the Creator for giving us the food. It was total respect. I always think about that.” (Linda T.)
- ∞ “We always said a prayer before we ate. We were taught prayers when we were young.” (Patrick S.)

Interconnectedness/We are one:

- ∞ Metis people depended on each other for survival and support. Kinship ties were strong and strictly adhered to. There was a strong spiritual connection to all living things and a deep respect for all plants and animals – The Metis worldview is that we are all one.

Honesty:

- ∞ “Our father instilled in us the need to do our best, to work hard. He also taught us to be loyal and to be honest.” (Mazie B.)

Our Family

Family, Community, Nation

A Family	Enn faamii
A Community	Iita kaa wiikiyaahk
A Nation	Enn Naasyaan
Baby	Aen pchi baybii (biibii)
Child	Aen pchi taanfaan
Mother	Maamaa/maamaan
Father	Nipaapaa
Sister	Ma seur
Brother	Moo frayr
Cousins	Lii koozin (male) Lii koozinn (female)
Aunt	Ma taant
Uncle	Moon nook/moon noonk
Elder	Li pleu vyeu

Children

Is it good for children?	Miiyaashin poor lii zaanfaan? or Si boon poor lii zaan faan?
Metis activities for children	Lii zaanfaan Michif ka tootahkik
Play	Maataway
Wash up	Kishiipaykii
Wash your hands	Kiishiipaykiina tii maen or Kiishiipaykishchay



Words we Use to Create a Sense of Belonging

Michif Phrases – Wisdom and Wellbeing

Our wisdom – **Ka Kishkaytamaahk** (what we know)

Our well-being as Metis people - **Kwaayesh aen pimaattishiyahk** (living the right way)

Wisdom of our ancestors – **Kaayaash ka kiikishkaytamaahk** (what we know long ago)

We need to be together – **Sa praan chi mamoo ayaa yaahk**

Our ways – **kaahkiiyow aen ishipimaatishiiyahk** (the way we live)

We look out for one another – **Aen kanawaymitooyaak**

We are connected – **Aen shoohkamooyahk**

Kind words – **Kwaayesh chi piikishkwayhk**

Sincerely – **Mina kawaapamitin**

Respectfully – **Kwaayesh kanawaapamitook**

You matter – **Kiia kishchi**

All my relations – **Toot ma paraantii/ ***

Kaahkiiyow ma paraantii

Always us – **Tapitau niyanan**

Dana nutr saan - **It is in our blood**

Heal for self, children - **Nikikan pi ni maykin**

To heal - **Kiikayhk**



Michif Values

Caring/Compassion

∞ “We always looked out for each other. If there was something that needed to be done, we got up and helped. We were never asked. We just did it.” (Deb D.)

∞ “Our dad used to take us to residential care homes for elders and those with disabilities to play music. He said that it would make them happy.” (Deb D.)

Belonging/Community

∞ “There was always a sense of community. Relatives could come and visit and stay for several weeks. Dinners, dances and meetings were permeated with storytelling, laughter and fun. Everyone had a place in the family and the community. Nicknames were often given out as a sign of endearment and also to highlight the gifts/strengths of the individual.” (Deb D.)

Aen Miyeuyihtahk (Gratitude)

∞ Spirituality was threaded into every aspect of life. First Nations cultural worldview and beliefs were practised along with Christianity teachings. Giving thanks for all that was given was central in prayers and connection with the Creator.



The Way We Greet Our People

Hello	Taanishi
Welcome to LMO	Piihtikway
Come in	Piihtikway
Good morning	Boon maytayn
Good afternoon	Bonn apray mijii
Good evening	Boon swayr
How are you?	Taanishi kiiya?
Fine. How about you?	Ji bayn. Kiiya maaka?
Okay	Si kwaarek (Si Quaw-reck)
Okay. Thanks	Si kwaarayk. Maarsi
Hello, my name is (inset name)	Taanishi (insert name) dishinikashoon
It has been nice talking to you	Ni miiyeuyhtayn aen kii kitootitaan
See you later	Kaawaapamatin mina
Goodbye	Kaawaapamatin
What is your name?	Taanishi shinikashooyenn?
Where are you from?	Taanday ooshchi kiiya?
I am from Kamloops	Kamloops D'ooschchiin
It's nice to meet you	Ni miiyeuyhtayn aen naakishkaataan
It has been nice talking to you	Ni miiyeuyhtayn aen kii kitootitaan
Thank you	Maarsi



The Way We Greet Our People

It is good to meet you	Ni miiyeuyhtayn aen naakishkaataan
Do you want coffee or tea?	Ki n'dawayyihtayn li coffee obaen li tea chiin?
Do you want a drink?	Ki noohday minihkwaan chiin?
Yes	Oui
What would you like to drink?	Kykway noothay minihkwayen
Come and visit	Paykiiwikay
Thanks for your time	Maarsii poor toon taan
I will talk to you again	Mina ka kitotin
Talk to you later	Mina ka kitotitin pleu toor
Take care	Pishkaapamishoo
It is going to be alright	Kwaayesh kaa ishpayin
Good for you!	Si boon poor kiiya
Listen to me	Natohtawin
Help me	Wiichihin
We help	Ni Wiichihiwaanaan
I help	Ni wiichi how
Help the families	Ni wiichihaawuk lii faamii
Help the young	Ni wiichihaawuk lii zhenn
Help the young children	Ni wiichihaawuk pchi zaanfaan
Teach me	Kishinahamawin

