

**Kindergarten**

# 13



# Moons

## Traditional Harvesting Unit

This Inquiry Based Unit is focused on the 13 Moons calendar of the Anishinaabek along the North Shore of Lake Superior and Lake Nipigon. Students will learn about food sovereignty during each of the 13 Moons, while also learning about various traditions and teachings.

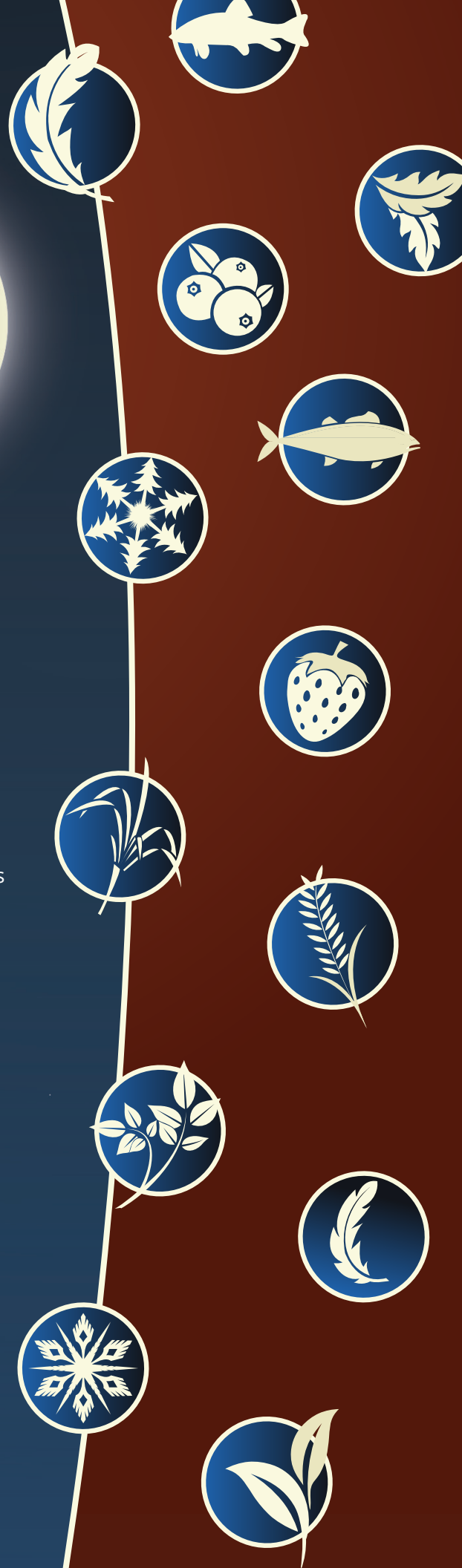
This version of the unit is developed for the Kindergarten Program using the Ontario Curriculum document to lead the learning process.

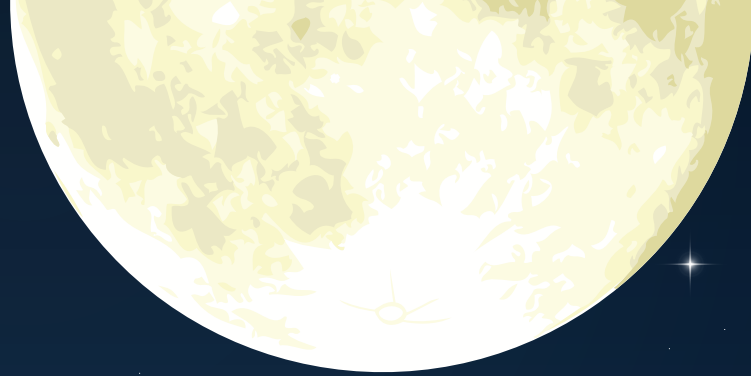
The Kindergarten Program 2016 [Link](#)

View this curriculum for Grades 1 & 2 [Link](#)



UNDERSTANDING OUR FOOD SYSTEMS





# About the **Author**

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Shy-Anne Bartlett is a member of Opwaawaganisiniing First Nation, originally a member of Matachewan First Nation. She has been in education for 20 years, always working in Indigenous Education. She is learning the gifts of the land, and works hard to live a self-sustainable lifestyle through growing food and harvesting from the land. Shy-Anne spends time with and on the land daily through prayer, with respect, learning and enjoying the company of the land with her family. She openly shares what she knows and encourages those around her to find love and life with the land.

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# About this Unit

Indigenous peoples have used the natural environment for centuries prior to the settlement of Canada. Everything was done in time with the environment, which will often be referred to as Mother Earth throughout this unit. Mother Earth provided and still provides everything we need to survive wherever you live. This unit will explore the Anishinaabek calendar, known as the 13 Moons calendar.

Each full moon, students will have a chance to examine the natural environment, learn what foods Mother Earth provides for us during that time, how that food can be stored for long term use, what is happening in the natural world, how we interact with the land, words in Ojibwe that have focus for each month, and any Indigenous teachings that are of necessity to learn.





It is important to note that different communities may have different ways of saying, spelling, or pronouncing the names of the moons. Although they may be different, please note, they are all correct and are to be honored. You as the teacher may choose to acknowledge a month based on the area you serve, and it may mean you will have to adjust which lesson you are in according to your geography.

There will be a strong focus on sustainability, environmental stewardship, science from the Indigenous lens, math related learning, with some literacy built into it. As per the Kindergarten program, all learning will relate to the 4 quadrants: Belonging, Engagement, Well-Being and Expression.

The first lesson is very in depth, and may be intimidating at the start. Once you get through the first unit, you will notice that each lesson follows a specific pattern. You also are not required to do the optional activities. These are there to extend learning as the teacher may be able to.

Please send @ [this letter to parents](#) beforehand to ensure they know what is being taught, how and why. You may want to consider copying and pasting the "About the Unit" section above this paragraph for more detailed information to provide parents and guardians.



## Enduring Understanding

Plants, trees, fish, and animals have traditionally had many gifts to offer and have been used for food, medicine, ceremony and tools for generations. They were the foundation of our survival and a thorough understanding of their gifts to us were essential to the survival of those who share land with them. Creator has ensured that we have everything we need to survive in balance with the Earth all around us.

This unit will focus primarily on food and medicine, but will have some tools integrated. Students will gain an understanding that Mother Earth provides us with sustenance throughout the year.

This unit embeds Ojibwe (Anishinaabemowin) language. This is important to learn as this will demonstrate the strong link between language, tradition, culture and land – they do not exist separate from each other.



# Curriculum Connections

Kindergarten Expectations. There are a plethora of expectations that can be met through this unit over the course of the year.

Please note that the chart below provides just a few that you may consider. Please feel free to use others in addition or in place of the suggested expectations.



***Before  
engaging in learning,***

**please ensure you are  
familiar and applying  
considerations for teaching  
Indigenous Knowledge  
by clicking**

[@ HERE](#)

## Belonging and Contributing

- **1.** communicate with others in a variety of ways, for a variety of purposes, and in a variety of contexts
- **1.2** listen and respond to others, both verbally and non-verbally for a variety of purposes and in a variety of contexts
- **2.2** demonstrate a willingness to try new experiences
- **4.** demonstrate an ability to use problem-solving skills in a variety of contexts, including social contexts
- **22.** communicate their thoughts and feelings, and their theories and ideas, through various art forms
- **26.1** understand that everyone belongs to a group/community (e.g., a family, a class, a religious community), and that people can belong to more than one group/community at a time
- **26.2** understand that different groups/communities may have different ways of being and working together
- **28.1** recognize people in their community and talk about what they do
- **28.2** recognize places and buildings within their community, both natural and human-made, and talk about their functions
- **29.** demonstrate an understanding of the natural world and the need to care for and respect the environment
- **29.3** identify ways in which they can care for and show respect for the environment



## Self-Regulation and Well-Being

- **1.** communicate with others in a variety of ways, for a variety of purposes, and in a variety of contexts
- **1.8** ask questions for a variety of purposes
- **4.** demonstrate an ability to use problem-solving skills in a variety of contexts, including social contexts
- **6.** demonstrate an awareness of their own health and well-being
- **22.** communicate their thoughts and feelings, and their theories and ideas, through various art forms

## Demonstrating Literacy and Math Behaviours

- **1.** communicate with others in a variety of ways, for a variety of purposes, and in a variety of contexts
- **1.2** listen and respond to others, both verbally and non-verbally for a variety of purposes and in a variety of contexts
- **1.5** use language (verbal and non-verbal communication) in various contexts to connect new experiences with what they already know
- **1.7** use specialized vocabulary for a variety of purposes (e.g., terms for things they are building or equipment they are using)
- **1.8** ask questions for a variety of purposes
- **6.2** investigate the benefits of nutritious foods
- **10.1** demonstrate an interest in writing
- **10.2** demonstrate an awareness that text can convey ideas or messages
- **11.4** respond to a variety of materials that have been read aloud to them
- **15.3** make use of one-to-one correspondence in counting objects and matching groups of objects
- **18.1** identify and describe informally the repeating nature of patterns in everyday contexts
- **19.** collect, organize, display, and interpret data to solve problems and to communicate information, and explore the concept of probability in everyday contexts
- **21.4** respond to music from various cultures and communities
- **22.** communicate their thoughts and feelings, and their theories and ideas, through various art forms



# Problem Solving and Innovating

- **1.** communicate with others in a variety of ways, for a variety of purposes, and in a variety of contexts
- **1.2** listen and respond to others, both verbally and non-verbally for a variety of purposes and in a variety of contexts
- **1.5** use language (verbal and non-verbal communication) in various contexts to connect new experiences with what they already know
- **1.7** use specialized vocabulary for a variety of purposes (e.g., terms for things they are building or equipment they are using)
- **1.8** ask questions for a variety of purposes
- **4.** demonstrate an ability to use problem-solving skills in a variety of contexts, including social contexts
- **6.** demonstrate an awareness of their own health and well-being
- **6.2** investigate the benefits of nutritious foods
- **10.2** demonstrate an awareness that text can convey ideas or messages
- **22.** communicate their thoughts and feelings, and their theories and ideas, through various art forms



## OVERARCHING QUESTION AND CHALLENGE:

### How are Food and the Full Moon connected?

Potential Challenge/Culminating Activity to show learning: Demonstrate understanding by being part of creating a Feast Celebration at the end of the school year in June.

**Part 1**  
Fall Equinox  
(and Ricing Moon)

**Part 2**  
Winter Solstice

**Part 3**  
Spring Equinox  
(and Berry Moon)

#### Introductory Lesson 1.0: Comparing Calendars



Lesson 1.1  
**The Ricing Moon**



Lesson 2.1  
**Little Spirit Moon**



Lesson 3.1  
**Sugar Bushing Moon**



Lesson 1.2  
**Changing Leaves Moon**



Lesson 2.2  
**Big Spirit Moon**



Lesson 3.2  
**Budding Moon**



Lesson 1.3  
**Falling Leaves Moon**



Lesson 2.3  
**Sucker Fish Moon**



Lesson 3.3  
**Strawberry Moon**



Lesson 1.4  
**Freezing Moon**



Lesson 2.4  
**Snow Crust Moon**



Lesson 3.4  
**Berry Moon  
Culminating**



Lesson 1.5  
**White Fish Moon**



Lesson 2.5 (optional)  
**Culminating  
Winter Solstice**



# June Summer Solstice:

In collaboration with the local First Nation community(ies), work together to create a Feast to celebrate the learning of what can be harvested throughout the year during certain times for sustainability following the 13 Moons Calendar. This is part of Lesson 3.4.

## Preparation prior to engaging with this unit

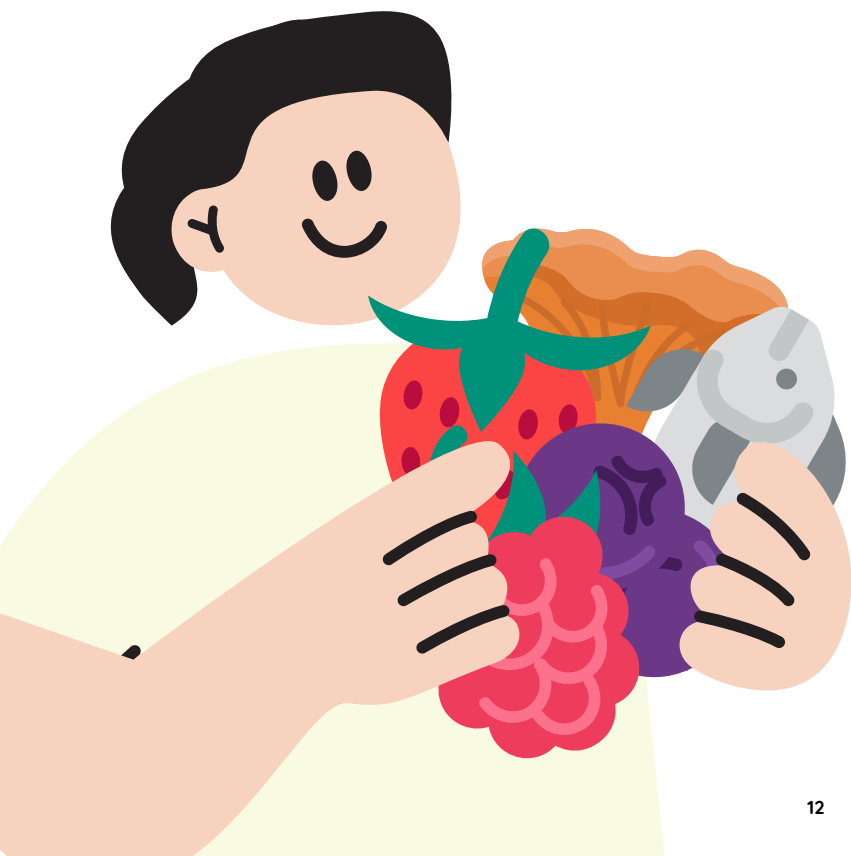
1. Connect with local First Nations using proper protocols for support in both understanding harvesting and the 13 Moons Calendar from the Indigenous perspective (medicine, food, tools). You may need to connect with a couple of Elders or Knowledge Keepers as not everyone has the full knowledge. Please note, if a connection has been made to a Knowledge Keeper, and they are not able to come to the students, establish ways to connect with them that does not require them to come in (zoom, video, a visit to community).
2. If you are having difficulty connecting with someone who has this knowledge please use the following for guidance, and connect with the Indigenous Lead for your board for support in connecting with local resources (human and other).
  - a. For teacher to preview: Thunder Bay District Health Unit (TBDHU) - Traditional Harvesting [@ 13 Moons Introduction and Teaching](#)
  - b. Ojibwemowin Audio and Information on each moon for Ojibwe pronunciation and a quick description of each moon. (Note, there are a couple names that are slightly different here as well). [@ Link](#)
  - c. For Students: Reading of "13 Moons on a Turtle's Back" (Please note that this book has different names for the moons. This book will be used later to address the "why" various areas have different moon names.) [@ Link](#)
  - d. 13 Moons on a Turtles back diagram and information [@ Link](#)

3. For additional learning on plants and trees that have various uses, consider some of the following to extend on students' learning for interest. Highly consider a subscription to Creator's Garden to access a variety of resources that are specific to Manitoulin Island, but highly relevant to many parts of Ontario for videos and learning information.

- a. Creator's Garden main page [Link](#)
- b. CBC Article: [Link](#)
- c. The Ojibwe People - Trees (with sounds and pictures) [Link](#)
- d. Cycles Ojibwe Plant Names [Link](#)

4. Connect with local Language Keepers to examine the Anishinaabe (Ojibwe) names of the plants. Again, please use proper protocol in engaging with Knowledge Keepers. The proper protocol can be different from community to community. However, it is often protocol to ask an Elder or Knowledge Keeper by presenting a tobacco tie, and asking if they have the knowledge you are seeking and if they are willing to share with you and your class. If not, do they know who would possibly know? If you are not able to connect, here are some alternative options. It is highly recommended to have a connection to a Language Keeper, and these links should be used to extend learning or used if it is impossible to connect with someone who carries this knowledge. Educators can also connect with Ojibwe Language (NL) teachers in their board as needed and consider co-teaching the unit with the teacher if they are available and interested.

- a. Creators Garden Playlist of Ojibwe Plant names and breakdown [Link](#)
- b. Medicinal Plant Guide with Ojibwe names [Link](#)



## Anishinaabemowin (Ojibwe Language)

There is Anishinaabemowin embedded throughout the unit. Links are provided where possible for pronunciation, and phonetic pronunciations are also provided. Create a word wall for students to refer back to the language if you feel that would benefit students. Alternatively, you can create a digital word wall that can be pulled up when needed.

### Monthly Recipes for Extension Activities

You will come across various recipes and ways of storing food throughout this unit. If you are storing foods, please keep some in a safe place for the Atikomego Giizis and Ode'imini Giizis. Just ensure everything is properly and safely stored.

- [Safe Food Handling Tips](#) *Link*
- [Eating with the Seasons](#) *Link*



### Assessing the Unit

You will find a variety of ways to guide your assessment of this unit. For the final assessment, it is recommended to go through the journals and observations you as the educator made.

It is more important to assess the growth in understanding of how we live and interact with the world, and how Indigenous knowledge runs deep in the language and culture of Indigenous peoples. If you invited a Knowledge Keeper or Elder or guest, you may want to consider asking them for feedback on what they may have noticed.

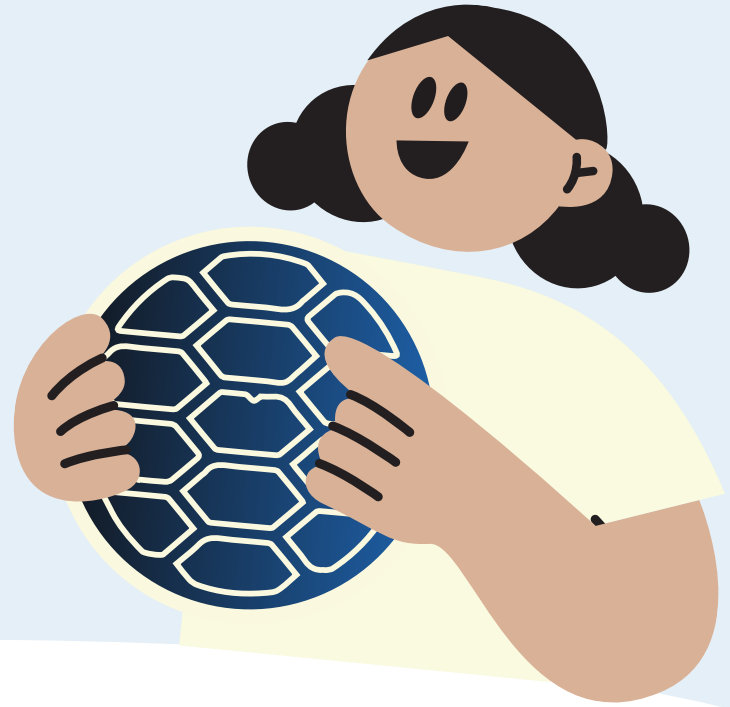
It is difficult to assign an assessment or measure learning for Land-Based learning. You, as the educator, have the final ability to give an assessment. Your consideration while assessing the chosen expectations (the ones here, or others you wish to assess) should be:

- Did the student participate fully?
- Did the student show growth in learning?
- Was the student respectful to the plants/trees as living beings?
- Was the student able to apply the knowledge they received to attempt to complete activities?

## LESSON 1.0

# Comparing Calendars

This lesson should be started as close to the start of the school year as possible, and be sure that it is complete at least 2 days prior to the full moon in September if at all possible. In the case where the full moon is at the start of the month, teachers may wish to complete the September lesson after the full moon.



In this unit, teachers will review the Gregorian calendar (the calendar most commonly used in many parts of the world including Canada) and the 13 Moons Calendar of the Anishinaabek.

If you as the teacher have a calendar in your room already, and go through a daily calendar routine, please continue with the process you have.

If you do not, then establishing a routine will be an asset for this unit.

This unit will encourage adding the 13 Moons calendar in addition to the Gregorian calendar.

Please note that this lesson may take 1-3 days to complete.

### Materials:

- Teacher journal to take anecdotal notes throughout the year for assessments and observations.
- Each student should have a journal with no lines, just blank sheets, to track their findings (data) and learning through pictures, colour, or words as they are able.
- 13 Moons Calendar Introduction Work Sheet ([@Link](#)) (*Thirteen Moons*) ([@Link](#)) (*Moons & Days*).
- Template for the 13 Moons Calendar (*Turtles back*) ([@Link](#)) to give to each student, and/or to print out the original or larger size if you wish to display it in the classroom.

## Materials:

- Template for the 13 Moons without numbers ([@Link](#)) and a place for student names.
- Laminator (if you want to laminate the calendar to be able to reuse it a different year).
- Find pictures of various turtle shells on the internet, print off, and laminate.

## Introduction:

When introducing the lesson, the teacher might begin with the following: *"Today, we are going to start a year-long learning activity on foods that can be found all around us at certain times of the year."*

From here, engage students by asking questions. Review the chart below for question examples:

**This shouldn't take more than 10 minutes :**

Does anyone here know someone who grows a garden for food? Hunts? Fishes? Picks blueberries or other berries?  
*(Record the students answers in teacher journal)*

Why do you think they would do this?

Does anyone know what the word Harvest means?  
*(Record the students answers in teacher journal)*

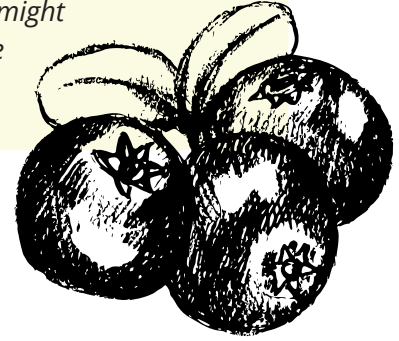


*Note:* If this is your first time with a young class, you may need to remind students to allow time for their peers to answer, and provide wait time to give everyone a chance to think about their responses.



**Body Break for students** | ⌚ 5-10 minutes, more if you need

*Have students act like a hunter, a gardener, a fisherman, a berry picker. While they are in play, ask them what they are harvesting, what tools might they be using and why? How long do they think it will take to finish the harvest? You can do this outside if you would like.*



Next, teachers are to explain that harvests take place at certain times of the year, and it is important to know what time of year to expect to harvest foods. Tell the students that they are going to be learning about this throughout the year using a special calendar.

**ACTIVITY 2 | CALENDARS**

In this activity, teachers will summarize that there are many types of calendars around the world and that they are going to learn about the 13 Moons Calendar of the Anishinaabek peoples as well as the calendar that is used today in schools.

If the teachers have regular calendar routines, integrate that into this activity. If not, pull up a standard Gregorian (the regular calendar used) Calendar up on a smart board, or bring in a physical copy of the calendar. Teachers are to ask the following questions to gain a sense of prior knowledge. Record answers in the teachers journal:



What is this?  
*(if it has not been introduced already)*

What do you use this for?

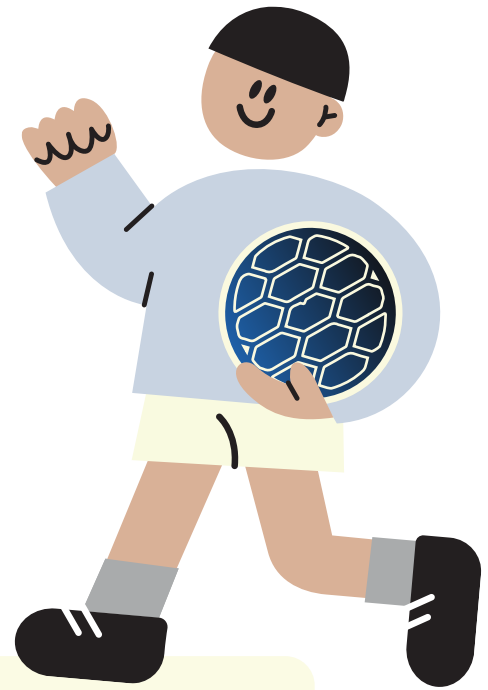
Is a calendar important?  
Why or why not?

Has anyone ever seen other types of calendars?  
*If a student responds yes, let them explain it, and even encourage some learning around it if there is time to honor the differences in cultures and traditions.*



Explain to the students that Anishinaabek also have their own calendar and that this year they will be learning about it along with the regular calendar. The teacher will show them a few examples of the 13 Moons Calendar on the Turtle's back found on these links:

- Mississaugas of the New Credit (Anishinabek Nation) [Link](#)
- Pimachiowin Aki [Link](#)
- Red Lake First Nation [Link](#)
- Western Dialect [Link](#)
- 13 Moons Calendar for this area and unit [Page](#)



Explain to the students that each of the above pictures is a Turtle Calendar. They are the same, but they also have some differences, and they will be examining these differences.

*Teachers may wish to show students examples of other calendars if they feel appropriate for their class. For example, if you happen to have a student who is Hindu, you may want to explore a Hindu Calendar. If you have a student whose ancestry is from China, you may want to consider the Chinese calendar. A quick information search on the internet can lead you to various resources in finding other types of calendars.*

*\*\*\* Please note, that this is a teachers discretion as they should know or find out if it would be appropriate to teach specific calendars in a class. It is important to consider potentially triggering information if someone doesn't know their ancestry or is a refugee from a certain country. \*\*\**

Ask the students the following questions as you go through the various Anishinaabek calendars:

What do you notice about the names?

What month do you think they might fall in?

Why do you think there are different names for the moons in different Anishinaabek communities that were shown to you?

Why do you think they use a turtle to represent their calendar?

How are the calendars the same? How are they different? (Ask this about the names, the shapes, numbers, etc. It is the hope that they will notice they all have 13 circles (scutes) for each turtle calendar.

Once a discussion has happened, explain to the students the following things.

Each community lives in a different location and the natural environment changes. As such what grows in each area is different, the seasons start and end at different times.

Anishinaabek moons are named after what is happening in the environment, and often what food is available that month. The names will change depending on what can be harvested during that time in that community, and/or what the weather is like during that time.

Explain that you will be teaching them these months around every full moon.

Ask students what they know about a full moon. **What does it look like?**  
**What do you think happens at a full moon?**

**Expect some interesting answers here!** }

Pull up google pictures of turtle shells. Have students count the big scutes (circle patterns on the back) and then all the little scutes around the edge. If you happen to be able to bring actual turtle shells in, this would be much better.

Here are some links to pictures of turtle shells if you need. A quick google search will also bring you to many types of Turtle Shells.

- Midland Painted Turtle: [Link](#)
- Sea Turtle (*free picture downloads here*) [Link](#)
- Tortoise [Link](#)
- Western Dialect [Link](#)
- Alligator Snapping Turtle [Link](#)
- Turtle Shells on Shutterstock (*free trial for one month if you are wanting to download*) [Link](#)

If you have the ability to print some pictures off and have them set up around the room for students to cycle through, or even outside attached to different areas of the school yard, and have it set up like a scavenger hunt. "Find all the Turtle Pictures and Count the large and small scutes." Have students record their findings in the journal if they are able to. If students are at the point of doing charts, and working with columns, they can try to record their findings this way. It could also just be an oral task for students. This will be up to the teacher's discretion.

Next, explain to the students that the turtle shell is made up of large, hard scales called SCUTES. Most turtles have 13 big scutes on the top shell. The top shell can come in many shapes, colours, and sizes. The bottom shell also varies in size and color, around the large scutes, there are usually 28 smaller scutes. Every full year, we typically have 13 full moons, and there are 28 days between each full moon. This is a cycle, and it repeats over and over again like a living pattern. Can students think of other living patterns? (seasons, migrations, leaves, etc.) It's okay if they can't.

Ask the students if the shells they found all had 13 large scutes, and 28 small scutes. Ask them what their thoughts are? Was this surprising? Was it not? How is it the same as the cycle of the moon? Do they know how many days there are between each full moon? If not, explain that there are about 29 days in a full moon cycle, which is almost exactly the same as the turtle shell.

### Body Break Learning Activity:

Students are going to play “What time is it, Mr. Wolf?”, but say “What month is it, Mahiingan (wolf)?” instead. Mahiingan means wolf, and it is pronounced Mah-HEENG-gun. Start at January if that makes sense for your class, or alternatively, you may want to start with September. It is up to the teacher. If you have never played “What Time is it, Mr. Wolf?”, you can find the directions [here](#). This will be done in English using the months from the Gregorian calendar. You can also say “Giizis” (pronounced KEY-sis) instead of the word month if you would like. I would not recommend doing the months in Anishinaabemowin (Ojibwe) yet.

If students are still working on counting, you can also play Mr. Wolf the regular way, or however you would normally engage students in learning to count.

## ACTIVITY 3 | COMPARING CALENDARS

Teachers are to bring up the 4 examples of the 13 Moons Calendars from other Ojibwe Nations that can be found here shared earlier in this lesson:

- Mississaugas of the New Credit (Anishinabek Nation) [Link](#)
- Pimachiowin Aki [Link](#)
- Red Lake First Nation [Link](#)
- Western Dialect [Link](#)
- 13 Moons Calendar for this area and unit [Page](#)

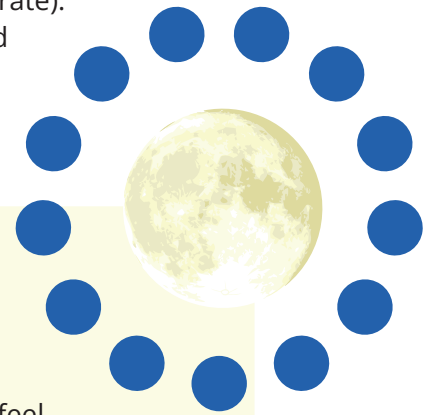
Ask the students how they are similar and how they are different?



Which 13 Moons calendar do you think is most suited for the area you live? Why?  
*(They may already know this, but it is good to go over it again and why.)*

Ensure that students know that there is no right or wrong, better or worse calendar, just different due to the environment that nation lives in.

Ask the students if anyone at home or in their family or community is harvesting anything from the land. What types of things are they harvesting? Ask them what is happening in the world outside with the weather and the plants and animals (possibly leaves changing colour, frost, maybe birds congregating getting ready to migrate). Ask the students if they were to name the month today for themselves based on the above questions, what would be some good names for this moon/ month? Why? In their journals, they can draw a picture to go with their name for the moon cycle.



### Daily Calendar Activity

For this lesson, you will not introduce the month in Anishinaabemowin yet. However, you should on a daily basis go over the day from the Gregorian calendar so that students have an opportunity to learn and feel comfortable with this one. In lesson 1.1, students will start learning the month in Anishinaabemowin around the September full moon.

Have students sit at the carpet or the open space you would normally do full group work. Have a calendar (or whatever way you do a calendar in your class) up and ready for all students to see. Have the students identify the month, and if you would like, the first sound of the first letter, which will likely be “S” for September.

Next, using a pointer, have students count up to the current date starting on 1. Point to each number and have students count it out. You may want to also do the days of the week if this works out for you and your class.

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## End Notes for Lesson 1

This concludes lesson 1. There are many opportunities to extend on the learning as this can branch out into many directions. Feel free to continue the learning as you feel fit before the full moon lesson two. You will need to check now to see when the next full moon is, and start preparing yourself for that lesson.

This unit cannot include dates as the full moon dates fluctuate from year to year. You should start Lesson 1.2 as soon as you can before the September Full Moon. The Ricing Moon is equivalent to August in the Gregorian Calendar. You will need to set aside 2 days for lesson 1.2, and at least 2-3 days for lesson 1.3.

# Manoominike-Giizis The Ricing Moon

MANOOMINIKE - PRONOUNCED MAH-NEW-MIH-NIH-KAY

## Teacher Preparation for knowledge:

Teachers are to watch [Traditional Harvesting 13 Moons Introduction and Teaching Video](#) in its entirety. It is approximately 30 minutes. This will give teachers a base understanding of each moon, and a valuable introduction between 0:00-5:09 that must be understood prior to any of the following lessons.



Manoominike Giizis / The Ricing Moon is usually equivalent to the month of August in comparison to the Gregorian Calendar. During this moon, harvest is in high gear with a focus on the Wild Rice harvest. Other foods that can be harvested from the land during this month are (not an exhaustive list). Some Anishinaabemowin has been provided for those who wish to incorporate this:

- Rice (Minoomin pronounced Mih-no-min)  
Blueberries (Miinan pronounced Mee-nan)
- Raspberries  
(Miskominak pronounced Mis-koh-min-uk | [Link](#))
- Chokecherries  
(asaweminagaawanzhig pronounced A-sa-sa-we-mee-nah-gah-wan-sheeg)
- Medicines (ex. Goldenrod, Yarrow, etc.)
- Mint
- Fish (Giigoonh, pronounced Key-gooh) | [Link](#)
- Wild ginger
- Some mushrooms (*Do NOT teach students to pick mushrooms as mushrooms are dangerous if you do not know what to do. Please stress to students that no one should ever pick or eat a mushroom without an expert mushroom picker to help them. All wild edible mushrooms must be cooked first. Some mushrooms are toxic to the point of death, cooked or raw.*)
- [Video link](#) for high and low bush berries, blueberries, labrador leaves, raspberries, and rosehip



Teachers may want to bring in an Elder or Knowledge Keepers who has the knowledge of harvesting wild rice to share with the students. As each of the lessons in this unit may extend over a couple of days, be sure to know what day you may need the Knowledge Keeper. Please note that you need to ask if they know about the Wild Rice harvest as each person has their own gifts, and their gift may or may not be wild rice harvesting.

## ACTIVITY 1 | INTRODUCTION TO THE RICING MOON (HARVESTING MAP)

Pull up the [Traditional 13 Moons Harvesting Map](#) and access to the [13 Moons Interactive Map Game](#). Go over the moons as they are shown on the map. Don't tell the students which moon we are currently in. As you move through the various circles/moons, show them all the foods that are available as the map shows. Print a copy (or a few copies) out to bring outside if you are going to have the class circle below outside.

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Manoominike Giizis is. If you would like, try and have the students pronounce it in Anishinaabemowin (pronounced Mah-NO-mi-nih-kay KEY-sis). What other foods do they see near that moon?

Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the 2 previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Leaves

Falling Leaves Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Teacher should watch [Elder Marlene TSun's explanation from the 13 Moons Video](#) (15:35-18:06) for reference.



Bring the students outside and have them look around the school yard. If you have access to a safe, forested area, take the students on a walk and encourage them to look for clues that could help them identify which moon we are currently in. If you have access to a safe body of water and all safety measures are in place, take the students to the shore and have them observe what they can see in the water.

Do they see any berries? What kind?	Are there any mushrooms?	What do the leaves look like?	What does the air smell like?
What does the ground look like?	Are there any sounds that they can hear related to nature?	If by the water, what kind of plants, fish, crayfish, or other life forms are in the water?	

Be sure to write down what students notice and say as they may forget. This will be used to guide the following discussion. Have students sit in a circle outside or inside at the discretion of the teacher.

**Ask students:**

“Based on what you noticed, what moon do you think we are in?”  
 Teachers may need to use their notes to help guide the student conversation.

Example: Teacher: “Sammy, I heard you say you saw .....  
 Which moon do you think that would belong to? Why?”

Teachers are to explain the key learning points from the first 5 minutes of the [Traditional Harvesting 13 Moons](#) Introduction and Teaching Video. If teachers feel their students would benefit from watching this section, they can show it. Some teachers may feel that it would be best to explain this to students.

Explain to the students that we are in the Ricing Moon. In Anishinaabemowin we say, “Manoominike-Giizis” (pronounced MAH-noo-mih-nih-kay KEY-sis | [Link](#)). This is the moon where Anishinaabek peoples would harvest wild rice, which was a main staple in the diet for winter. It stores really well so that we can eat it throughout the year.



Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Manoominike-Giizis is. If you would like, try to have the students pronounce it in Anishinaabemowin. What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) (provided earlier in the unit as well) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available.



If you have access to land, walk the land and see if you are able to find some of these foods outside. Stress to the students that they do not pick anything without asking a teacher or a trusted adult who knows as there are many berries and plants that can hurt you if you eat them.

#### Key concepts and questions:

- Focus on what is growing in each area. What food grows in our area that is wild (not planted in a garden)?
- What do you think a traditional harvest means?
- What do you think reclamation means?
- What do you think reciprocity means?
- Why do you think the moons are sacred or Important?
- Why do you think it is important to learn from Elders and Knowledge Keepers?
- What do you think sovereignty means?

Go over the above questions and concepts as best you can. Some of these might be big concepts. Here are some ideas and activities to help students build some understanding.

#### Extended Optional Reciprocity Activities:

1

Reciprocity with each other. Students play tag, or hide and seek. They have to take turns, and be okay with not winning. Talk to students about taking turns, and how it feels to win and how it feels to not win. Teach the idea that when we feel good about winning, we should try to feel just as good when someone else wins. Be proud of your friends. Tell the students that when playing games, being kind, sharing, taking turns and supporting others is having reciprocity with each other.



# 2

Reciprocity with the land. How do you take turns with the land? Take students outside and find an ant hill, or if possible a raspberry or other berry bush. From a safe distance, have students quietly observe the ant hill, or the berry bush. Ask them to observe all the things that happen in only two minutes. Ants carry food into their home, they help each other with bigger pieces. Bees, ants and other creatures visit the berry bushes. If we are not careful and don't pay attention to the lives of other beings, we could accidentally destroy or damage the ant hill by stepping on it. That is not sharing space with other creatures. To have reciprocity with other living things, we need to give them the space to live too. We have to leave some of the berries for other creatures to eat as they need food just like we do, and they can't go to a store like we can. We have to leave food for other beings/creatures. Mother Earth has provided this food for all living things.

## Extended Optional Reclamation Activities

*(Can be tied to upcoming Day of Truth and Reconciliation):*

# 1

Reclamation of things taken from someone: Sit the students in a circle either inside or outside. Ask the students if they have ever had a favorite toy, book, stuffy, blanket or something that they really liked taken from them? Explain that this is different from being lost. Ask them to try to remember a time that something was taken, or a time that they took something from someone else.

- a. How did they feel when it was taken?
- b. If they got the item back, how did they feel when they got it back?
- c. How did they feel about the person who took it from them?
- d. What did they do to get it back? Did someone help them? Did they get it themselves?

Next, have students put an item that they enjoy from the classroom in the middle of the circle. Be sure that the item is of importance to them. It could be a toy, a book, their hat, something from their cubby, but it should be something they look forward to seeing everyday when they come to school. *(You can ask for them to bring something from home, but this may be triggering for some students, or potentially harmful if students may not have items at home of this nature for a variety of reasons. Use your best judgement.)*

Have the students pick something from the circle that they did NOT place in there. Have them go and play with that item for 10 minutes. They can play in groups or on their own, but they can't play in a group where their item was placed. Bring them back to the circle, and have them get their original item. Ask them:

- a. How did it feel to get the item back?
- b. How did it feel to know someone else had your favorite item?
- c. Was it cared for the way you would care for it?
- d. Did the other student play with it the way you thought it should be played with?

## 2

### Reclamation of the Land

If you have access to the book [Forever Our Home](#), please start by reading it to the class. If you don't, here is a [Link](#) to a reading, but the reading starts at 7:25. The first part is a bigger conversation that is much too big for the students at this age. Ask the students what types of animals and trees live in their area? Ask them what happens to the trees and animals if a new mine, factory, home, or road is built?

The animals have to leave, and the trees and plants all need to be cut down. Explain to them that sometimes animals, or plants or people are forced to leave their homes. When there is a natural disaster, people and animals have to leave. Explain that in the past, Indigenous children were forced to leave their homes to go to school. Often, they would have to sleep in these schools for months and months without seeing their mom, dad or other family members. Let them know that they are going to listen to the story ["Phyllis's Orange Shirt"](#).

Ask the students what types of things Phyllis did with her Kookum (Grandmother) before she went to residential school. How was school different? When thinking about the 2 books, what do you think is important about the land? How do you think Phyllis felt about being at the school? How do you know? How would you feel if that was you? Let the students know that on September 30th, people wear Orange shirts so that we remember to not repeat this sad part of our history, and to remember all the children who had to leave home to go to residential schools.

Now, students will discuss what it might mean to reclaim land. How could we help animals and plants reclaim land? How can we help people who went to residential school reclaim land, identity and their ways of life?

Bring students for a walk outside. Have them pick one rock or stick, or something natural from the land. They are to care for it, give it a name, and bring it with them for a school day. Have the students create an oral story about their item from the place that it came. Example as a teacher. The teacher picks a pebble by a small stream.

*"Here is my rock. I found this beautiful Rock beside a small Creek. I held the Rock. I felt her smooth edges and wondered how this rock became so smooth? I named my rock Josie. The feel of her smooth surfaces makes me feel calm. I put Josie in my pocket and I carried her around all day long. She was warm to the touch and comforting. I put her beside my bed when I went to sleep. When I woke up in the morning she was cold so I picked her up again and put her in my pocket. I wondered what she might be feeling. Was she happy to be in my pocket? Did she enjoy being carried around all day? Or did she miss being by the creek with all of her other Rock friends? I went back to the creek. I placed Josie as close to the spot that I could remember where I picked her up. She nestled into the other rocks. The water wrapped around her and she looked like she was at home. I go back there sometimes and find Josie. She seems happy. The other rocks also seem happy to have her back. The creek where she lives seems happy that she has returned to her home where she belongs. I will not take Josie home with me again. I will enjoy her friendship when I go visit her by the creek."*



Explain to the students that when we reclaim land, we can't own the land, but we live with the land. We can take from the land what we need, but leave the things we don't need. As people, we need to care for the land that provides for us. Ask the students if they need the rock or stick they chose. Ask them if they feel the rock or stick might be happier if it was returned to where it came from? Do they think the land might like their rock or stick back? Go back and have the students bring the item back. They may feel sad about returning the item, and this is normal. Ask them to share their feelings. Let them know that they helped the land reclaim their rock or stick. Let the students know that the schools are now closed, and that Indigenous peoples no longer have to go to these schools.

For the day of Truth and Reconciliation, review the Orange Shirt book, or another, and have students wear their orange shirts that day. You may consider having students paint a rock orange, and bring it back to the spot you got the rock as a sign of reclamation, and the return of the children to the homes.

## Extended Optional Food Sovereignty Activity:

Ask students if they know what sovereignty means. Feel free to record their ideas. Let them know that sovereignty is similar to having control over something. Examples of personal sovereignty (as an easy example) is that I have control over what I wear, and how I do my hair; my sense of style. Ask the students if they have the choice of what they wear during the day? Can they help decide what snacks and food go into their lunches? Do they have a say in their hair style?

Give them a sense of sovereignty in the class by telling them to choose what book they would like to read, what toys they want to play with, or what games they wish to play.

Tell them that food sovereignty is similar in that people who work towards food sovereignty have the choice of what they grow/hunt/harvest, how they prepare and maybe save the food, how they share the food, and what tools to use throughout the process. Ask a gardener or a hunter/trapper to come in and share what they have grown/harvested, how, and why. Explain that food sovereignty is very important, as many foods are linked to different cultures. Indigenous peoples of Turtle Island often hunted, gathered, fished, and traded foods. Let the students know that throughout the year, students will learn what food Mother Earth offers, how local Indigenous peoples harvested and saved food, and that this is part of food sovereignty, having control over what is harvested and how it is eaten.



## OPTIONAL ACTIVITY 2

Prepare a Wild Rice Dish with a Knowledge Keeper

### Materials:

- Wild Rice
- A recipe you are able to make with the students ([@ Here is one for Wild Rice Pudding](#)). Note: I have made this with frozen wild blueberries if you do not have dried blueberries.

Go over with the students the steps in harvesting the rice:

- Taking the canoe to the wild rice
- Knocking the rice into the canoe
- Soaking the wild rice
- Heating it up on the fire
- Dancing on the rice to break up the husks
- Winnowing
- Taking the wild rice out

Explain to students that Mother Earth makes sure she provides us food throughout the year, but we must harvest when she provides, and it all must be done in a good way. Also explain that Mother Earth cannot wait for us to harvest. She has to feed every living being on the planet; every tree, every fish, every bird, every insect, every human, every flower, every animal... everything. Once she provides a food, she must start working on the next food. It is up to us to know when to harvest, how to harvest and how to preserve or store food.

### Extended Optional Wild Ricing Activity

If possible, have students be part of winnowing wild rice. If you are able to connect with a traditional wild rice harvester, ask them if they would be willing to do a small portion of the ricing with you and the class. You can use the rice you harvest to make the recipe you find or the one provided.

### Cooking with Wild Rice:

Using the recipe provided for wild rice pudding, or a recipe that the Knowledge Keeper might have, or a recipe you find on your own, make the dish with the students and have it as a class. Be sure to check for allergies and ensure that parents and/or guardians are aware that students will be eating the wild rice dish. (The pudding recipe is easy for students and it does not require knives. Teacher(s) will have to pull the pudding out of the hot oven.

Once the recipe is complete, enjoy the harvested meal with students. You may wish to invite parents and/or guardians to join you if appropriate.

## ACTIVITY 3 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground. There is often frost after the Changing Leaves Moon.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Ricing Moon. Each day move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar. For the Turtle Calendar, you may want to use a thumb tack if it is paper, or white board marker if you have it laminated, or if it is digital on a white board, the white board marker.

You should try to integrate the Turtle Calendar into the daily Gregorian Calendar routine every day. Please note that on the day of the full moon, you will move the marker on the large scute, but not move the small marker on the small scutes.



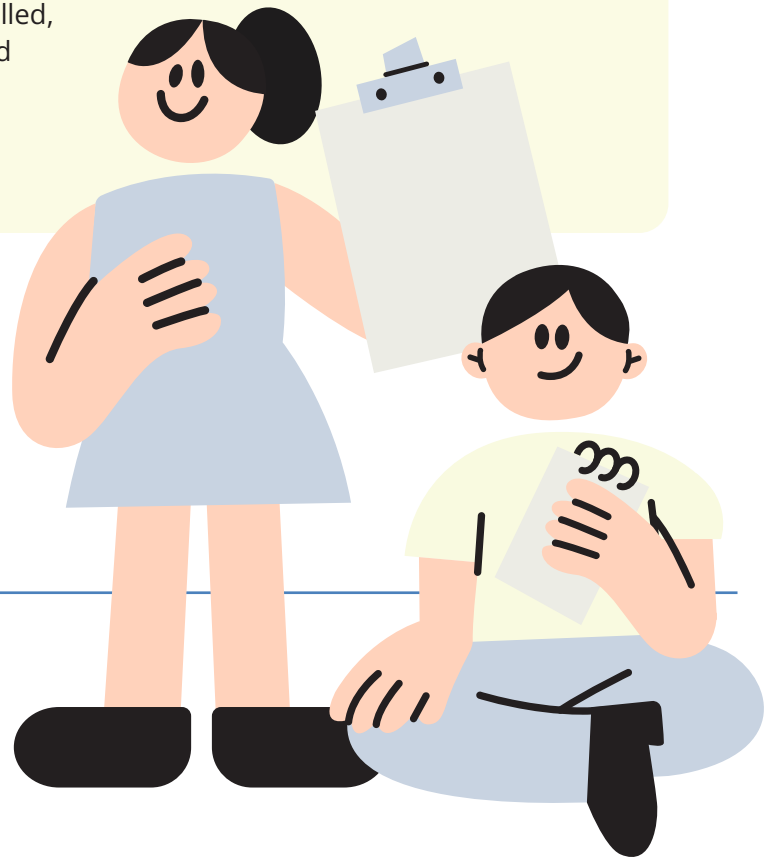
## Extended Music Activity:

Here is a little Ojibwe song for blueberry pie. The word for blueberry pie is one of the longest words in Ojibwe. If you would like to teach your class this song, feel free to use [this video](#). The word for blueberry pie is miinabashkimiinnasigani bitoosijigaani bakwezhigan.

## Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circle and food to the map. You may choose to have them do this on their own tablets/iPads if available, or do so as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



## LESSON 1.2

# Waatebagaa-Giizis Changing Leaves Moon

WAATEBAGAA - PRONOUNCED WAH-TAY-BAY-GAH

This lesson should be started a day or two before the full moon in September. It is ok if it starts the day of, or a day after, but should be as close to the full moon as possible.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground. There is often frost after the Changing Leaves Moon.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Changing Leaves Moon. Each day move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

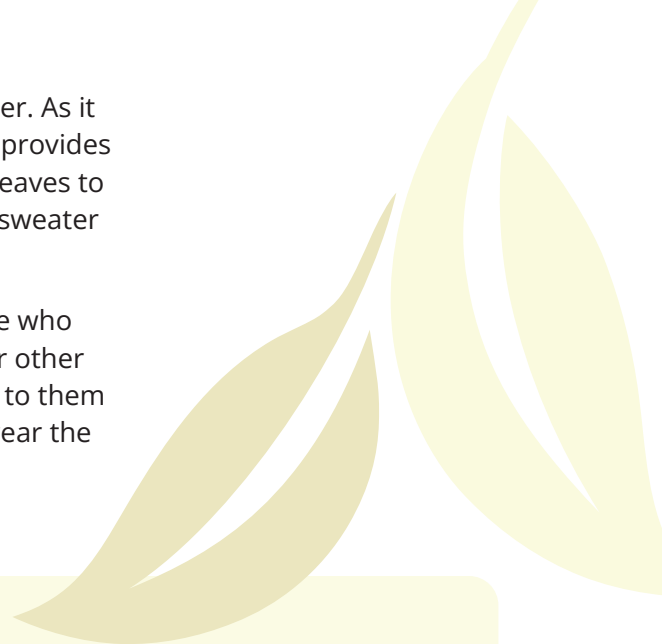
Pull up the Traditional [13 Moons Harvesting Map](#). Ask students if they remember what moon it was before (the Ricing Moon). Ask them what they remember about the importance of the moon. Let them know that we are now coming up to the next full moon. Can they see which moon comes next? (They may not be able to read it, but can likely point it out. Ask students what kind of foods they see in the inner portion on the map (ex. mushrooms, apples, cranberries, rosehips). Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available for this moon and the previous moon learned.

Ask the students why they think it is called the Changing Leaves Moon? Ask them if they think it is important that the leaves change colour and fall down? Why do they think this? Watch the video with [Elder Marlene Tsun Traditional Harvesting 13 Moons video](#) starting at 18:00-19:17 minutes.

In Anishinaabemowin, we call the Leaves Changing Moon “Waatebegaa-Giizis” (pronounced [WAH-tay-bay-GAH KEY-sis](#))

Talk to the students about wearing clothes suitable for the weather. As it gets colder, we need to wear sweaters and jackets. Mother Earth provides a sweater for the ground and the roots. First she must allow the leaves to turn colour and slowly fall to the ground. The leaves become the sweater for the ground.

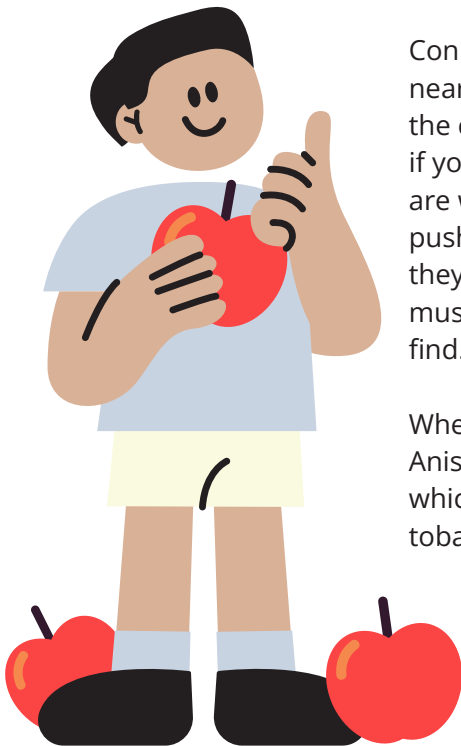
Ask the students if they garden at home, or if they know someone who gardens? Do they cover up anything in their garden with leaves or other types of mulch? Flowers? Garlic? Asparagus? What would happen to them if they were not covered? What would happen to us if we didn't wear the proper clothes?



### Optional Activity:

If the teacher knows of a gardener nearby who might need help getting mulch, have students gather leaves and put them in bags and bring them to the gardener if nearby. If the school happens to have a garden that may need to be covered, have students gather leaves for this garden. This can be done during this full moon, or the next full moon.

## ACTIVITY 2 | BUSH WALK/ COMMUNITY WALK



Connect with an Elder or Knowledge Keeper to come and walk a nearby bush with the students. You can also choose to walk around the community to see if you can find some apple trees. Please ask if you can pick apples if you find some before you pick them. If you are walking through the bush, there will likely be many mushrooms pushing up through the ground. Be sure to tell the students that they are not to pick any of the mushrooms as there are more mushrooms that will hurt you than feed you. See what you can find... rosehips? Edible mushrooms (if some are known)? Apples?

When picking/harvesting food off the land from Mother Earth, Anishinaabek will always say "Thank-You" to the tree/plant from which they harvested. We will often also leave a small pinch of tobacco as a sign of thanks. In Anishinaabe the work for Thank-You is Miigwech (Pronounced Mee-gwetch). You may choose to play [this short video for a little background on the word Miigwech and pronunciation](#). The word for tobacco is [asemaa](#).





## Optional | Make a rosehip tea

Take the rosehips. Wash them gently in cool water. Teachers are to cut the tips of the rosehips off. Have students try to gently squish the rosehip to expose the seeds. Be sure the students do not eat the seeds. They have little hooks (burs) on them that can make their mouths itchy as they will get stuck. Take the flesh left behind and put them in a pot with water. You will only need 10-15 rosehips. Bring the pot to a light boil, and simmer for about 5-10 minutes. Strain the water to remove the rosehips. Add maple syrup or honey to sweeten the tea (optional). Let the tea cool, and serve to students to try.

Let the students know that rosehips are a good source of Vitamin C, like oranges. This is a great tea to drink during cold and flu season.



## Optional | Can you spot the mushroom?

◊ [Here is a video of finding a lobster mushroom.](#) These mushrooms are very easy to identify. See if the students can spot the mushroom on the forest floor. If you are able to go and look for them yourself with your class, be sure to have someone who is an expert and confident in finding and identifying the mushroom. Lobster mushrooms are delicious, easy to find, easy to cook. They live in a mixed hardwood/softwood area usually with sandy locations within a few kilometres around. They are rarely out in the wide open, but can often be found on the edges of trails if in the right forest and ground type. If you find one, and are confident, and have confirmed correct identification by a mushroom forager expert, clean one up, cut off the bad parts, fry one up with some garlic and butter for the class. You can also clean them, boil them, and then freeze them for later use. If you are doing the feast at the end of the school year, you may want to freeze some if you have access to these or other types of mushrooms that can be saved through processing.



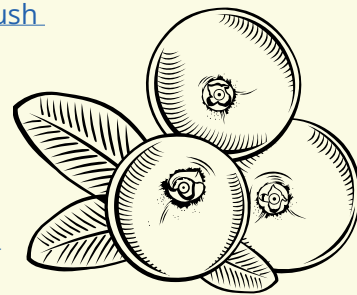
### Optional | Apple Picking

You may choose to pick apples and have them around the classroom in a basket/bowl for students to eat as they need a snack. You can also make apple sauce with them [using this recipe](#). You may choose to omit the sugar.



### Optional | Cranberry picking

Cranberries are a little trickier to find. [There are both low bush and high bush cranberries](#). Low bush cranberries are usually found in swampy, boggy areas, while high bush are typically found near the edges of rivers and water. You can ask a Knowledge Keeper who knows how to find and identify both the high and low bush cranberries. You must not get the low bush cranberry mixed up with a Bear Berry. [Here is a link to making cranberry juice without cooking it](#). There is also a link within this link to make cranberry muffins from the pulp left over.



Teachers can choose to do one or all of the above food activities. Always be sure that parents are aware of what is being made, how it is being made, and invite them to help and join in the eating if they would like. Invite Elders and Knowledge Keepers to be part of the activities if they are willing and able.

### Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, ect, and explain the name they picked based on the natural environment.

## LESSON 1.3

# Binaakwe-Giizis Leaves Falling Moon

*BINAAKWE - PRONOUNCED BIH-NAH-KWAY*

This lesson should be started a day or two before the full moon in October. It is ok if it starts the day of, or a day after, but should be as close to the full moon as possible.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground. There is often frost after the Changing Leaves full moon.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Leaves Falling moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Leaves Falling Moon is. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced Bih-NAH-kway KEY-sis.) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the 2 previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Leaves Falling Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with Elder [Marcel Bananish Sr Traditional Harvesting 13 Moons video](#) starting at 19:17-22:06 minutes.

Talk to the students about the equinox, Mother Earth's tilt, and how the sun hits the Earth as it moves around the sun. Tell the students that when this happens, many things change around us. The water moves, the leaves fall, animals that change to white in the winter start their colour change, and the migratory animals start their journey South if they haven't left already.

## ACTIVITY 3 | EQUINOX YOGA LEARNING ACTIVITY

To help your child understand how the tilt of the Earth affects seasons, try this simple yoga exercise using mountain pose and crescent moon pose. You can do this inside or outside.

- Choose an object to represent the sun, like a lamp or the actual sun if you can see it. If it is safe, you can turn the lights out and have just the lamp on for a stronger light effect.
- Put your arms over your head and lean to the side toward the sun in crescent moon pose. This is like summer, when the Northern Hemisphere tilts toward the sun and creates warmer weather. Ask students how much of their body (or what parts of their body) have “sun” on it.
- Now stand up tall leaving your arms over your head in mountain pose. This is like fall, when the sunlight hits the earth more equally and results in milder weather. Ask students how much of their body (or what parts of their body) have “sun” on it. Ask them if it is more or less sun than the “summer” pose.
- Keeping your arms up, lean your body in crescent moon pose in the other direction away from the sun. This is like winter, when the Northern Hemisphere tilts away from the sun and results in colder weather. Ask students how much of their body (or what parts of their body) have “sun” on it. Ask them if it is more or less sun than the “fall” pose.
- Finally, stand tall and return to mountain pose. This is like spring, when the sunlight once again hits the earth more equally and provides milder weather. Ask students how much of their body (or what parts of their body) have “sun” on it. Ask them if it is more or less sun than the “winter” pose.



## ACTIVITY 4 | SEEING MOTHER EARTH'S TILT

### Materials:

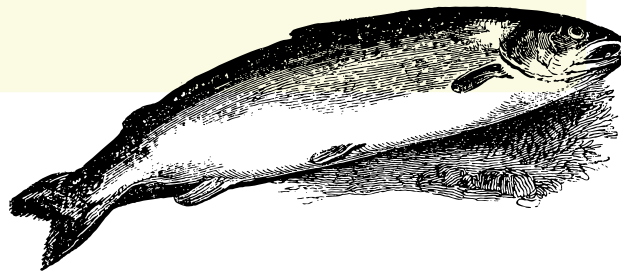
- Lamp
- A globe on a stand that has the tilt in it

Have students sit in a circle with a lamp in the middle of the circle and turn it on. Turn off the lights in the classroom so the only light is the lamp in the middle, but only if this is safe for your class. Take the globe and put it on the inner edge of the circle so students can see it. Show them where they live on the globe, which is likely around or close to Lake Superior. Show them where the equator is. Move the globe around the circle and pause from time to time so the students can see how much sun is on their part of the world where they live. Explain that the more sun they have, the warmer it is, and the less sun, the cooler it is.

Ask the students what time of year they think it is when they have the most sun and why? Ask the students what they think happens at the equinox? Or why it's called the equinox. Explain that it is equal day and night at that time. During the fall equinox, we have to make sure we have all that we need for harvest, as Mother Earth is getting ready for a deep sleep. Explain that she has been very busy providing food for everyone, and that she needs to sleep just like we do. The snow will come soon and give her a white, fluffy thick blanket to keep her sleep restful. The days will get short, and her eyes, the Sun, will open for a shorter time each day to peak on us, make sure we are ok like a good mother, and then rest again in the long, cold nights.

## Optional Activity | Moose/Deer/Fish meat

- Moose meat (Moonhs wiiyaas pronounced mooz we-yaas | [Link](#))
- Deer meat (Waawaashkeshi wiiyaas pronounced waa-waash-keh-shi we-yaas | [Link](#))
- Deep water fish such as Trout or Salmon



Explain to students that this time of year we make sure we get the meat we need to get us through the winter. It is possible to hunt in the winter, and trap, but it is much harder due to the deep snow. Fall is a good time to hunt, the weather is cool so the meat won't spoil, and there is no snow yet to slow down hunters. Fall in Ojibwe is Dagwaagin. | [Link](#)

Ask an Elder or Knowledge Keeper, or someone in the community who you know hunts and/or fishes, and see if they would be willing to share some meat with the class if this is allowed at your school. It is not expected to give a full meal to the students, but a taste. You may even consider getting some local smoked fish if you can't get other wild land game if able at your school. Please ensure eating wild game is an acceptable practice with your school and/or board.

Prepare the meat to eat for the students to sample. Again, be sure to let parents know in case students have allergies or other reasons they are not to eat the types of food you are presenting to them. Feel free to invite parents to join in on the sampling.

## Optional Extended Activity



If you have time, and would like to share this quick video with the students "Naanabush loses his meat" from Nish Tales, find the link [here](#). The first half is in English, and then it is repeated in Ojibwe.

Pull up the [Interactive 13 Moons Map](#) (provided earlier in the unit as well) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



## LESSON 1.4

# Gashkadino-Giizis The Freezing Moon

GASHKADINO - PRONOUNCED GASH-KA-DIH-NOH

This lesson should be started a day or two before the full moon in November. It is ok if it starts the day of, or a day after, but should be as close to the full moon as possible.



## ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice thick frost, and maybe snow. The ground will likely be cold and wet. Leaves and other debris will be covering many parts of the bush/forest if the students have access to look at this. Trees will have lost most of their leaves by now, and the grasses and flowers will have mostly died off.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Freezing Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

## ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Freezing Moon is. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced [Gash-Ka-dih-noh KEY-sis.](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the 2 previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Leaves Falling Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with Elder [Marcel Bananish Sr. Traditional Harvesting 13 Moons video](#) starting at 22:07-23:14 minutes.

This moon, all Mother Earth's creatures, people included, must ensure their needs are met before the long winter, so we can survive while she sleeps. Mention to the students that today, people can go to the store to get food, but how do animals eat in the winter? How do you think a squirrel saves food? How does a bear prepare for winter? What about a flock of ducks or geese? What about a deer or moose? Record their answers.

### Optional Activity 3

Ask the students how they think we could store and save food for the winter if we didn't have stores to go to. Record their answers. Re-ask the question but ask them to think about what they have learned so far during the Ricing Moon, The Leaves Changing Moon, and The Leaves Falling Moon. Have them think about food sovereignty, and what might be available outside.

Take the students outside. Tell them they can pretend to be a squirrel, bear, ant, or a person and find things they might be able to harvest for the winter. Please be sure to remind students NOT to eat anything. They can bring a paper-bag to gather the foods, with the exception of mushrooms. **Do not let students harvest mushrooms.** Alternatively, students could bring an iPad or other device to take pictures of what they might harvest for the winter.

Have the students share the potential foods they have found. Teachers may want students to record their foods as individuals and again as a group. Foods that students may find are remaining rosehips, mountain ash berries, mushrooms (again, don't let them pick any), cattails, twigs if they are a "deer" or "moose", insects, hazelnuts and other things they may think is food depending on what they are acting as.

Next ask the students how long they think the food will last? How can they make it last longer? Record their ideas.

### Optional Activity 4

#### **Potential Materials;**

Please take a look at the links provided to see if there are any activities you can try with your class.

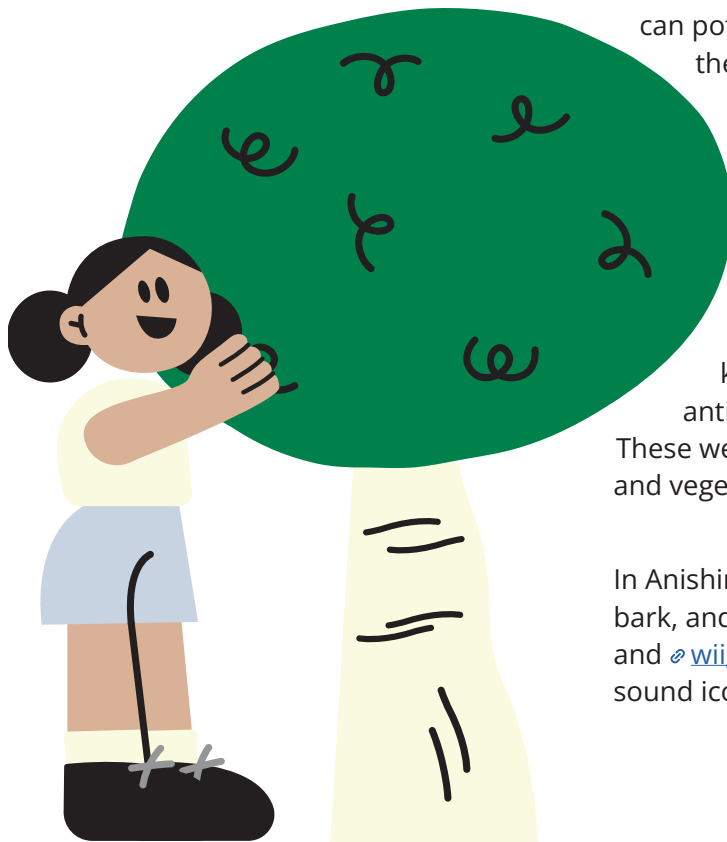
- [Birch bark](#) (off of firewood, or harvested during the spring, do not harvest off living trees in the fall/winter), or paper that looks like birch bark and Scissors, glue, stapler if you want to make birch bark baskets to hold dehydrated foods
- Dehydrator if you want to dehydrate foods (here are [directions for dehydrating strawberries](#), but can be used for any berry that does not have a pit)
- You may need Zip lock bags for storing and/or freezing food
- You may need jars to store foods
- You may need strawberries or other berries
- A recipe for Pemmican that you can try with your class | [Recipe](#)



Tell students that they are going to learn about storing foods. Tell them that Indigenous Peoples had many ways of storing food including sun-drying which is similar to dehydrating now, storing underground similar to a root cellar, [☞ smoking foods](#), [☞ using wood ash](#), pre-boiling and drying, [☞ salting and drying](#), river soil and animal skin wrapping. You can show the students the videos linked above if you would like, but it isn't necessary.

## Option 1

Talk about the importance of the Birch Tree. You may choose to show [☞ this video](#) based out of the Thunder Bay area about the Birch tree.



[☞ Make a birch bark basket](#) to store foods or medicines in. Harvest Birch Bark off of firewood or from the forest floor. Do not harvest it from living trees. The bark is the coat for the tree in the winter, and harvesting it could harm the tree, which in turn can potentially harm other life that is sustained by the tree. If you do not have access to birch bark, you can do this with paper of your choice to mimic the process of making a basket.

Explain to the students that a long time ago, birch baskets were used to help store food and medicine for the winter. Birch bark has a lot of medicine in it, and helped keep the food safe due to it being naturally antibacterial. (Meaning, helps keep germs away.) These were great for storing dehydrated fruits and vegetables.

In Anishinaabemowin we say [☞ wiigwaas](#) for birch bark, and we say [☞ wiigwaasmitig](#) for birch tree, and [☞ wiigwaasi-makak](#) for birch basket (click the sound icon on the link to hear the pronunciation).

### OPTION 1: DEHYDRATING FOOD

Using a dehydrator or oven, follow the recipe provided [☞ here](#) to dehydrate berries of your choice that do not have large pits in them. You may not have access to fresh land-picked berries, thus fresh store bought would be fine.

Explain to the students that we didn't have dehydrators or ovens in the past, so we used the sun. This took a long time, but was a great way to save much needed fruits and vegetables for the winter.

Once students have finished the process, they may want to store some in a birch bark basket if they made one, a jar, or in a zip-lock bag.

## OPTION 2: MAKE PEMMICAN

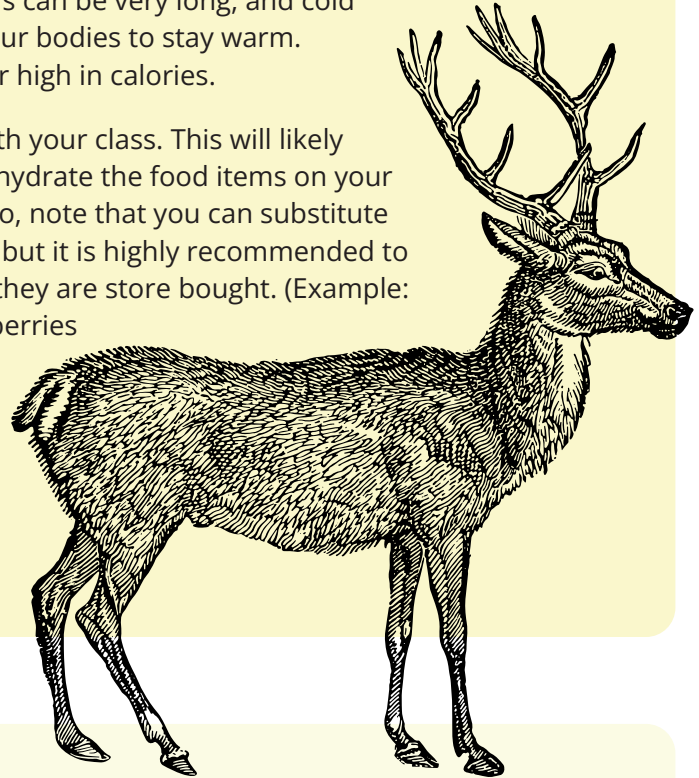
Start by asking the students how many moons (or months) they think the winter lasts. Next, ask them where they might get food? Explain to the students that pemmican was a common food that was high in protein and vitamins.

This wasn't the only food that Indigenous peoples from North America made, but it was a popular one that also became a big part of the Fur Trade. Tell them they will likely learn about that when they are in the higher grades.

This food takes a lot of time to make, but you can survive off of just pemmican for a very long time if you had to. The winters can be very long, and cold weather means we need more calories for our bodies to stay warm. Pemmican also helped with this as it is super high in calories.

Follow the recipe as it makes sense to do with your class. This will likely extend over a few days. You may wish to dehydrate the food items on your own, as a class, or try to purchase some. Also, note that you can substitute a variety of meats and fruits in [this recipe](#), but it is highly recommended to use fruits that are local to your area even if they are store bought. (Example: strawberries, blueberries, saskatoons, cranberries would be great, or any type of berry that is safe to eat and grows naturally in your area.

Once you have made your pemmican, feel free to store it in a zip-lock, birch basket, or jar. Keep it stored in a cool, dark place.



### Exit Activity

Pull up the Interactive 13 Moons Map (provided earlier in the unit as well) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

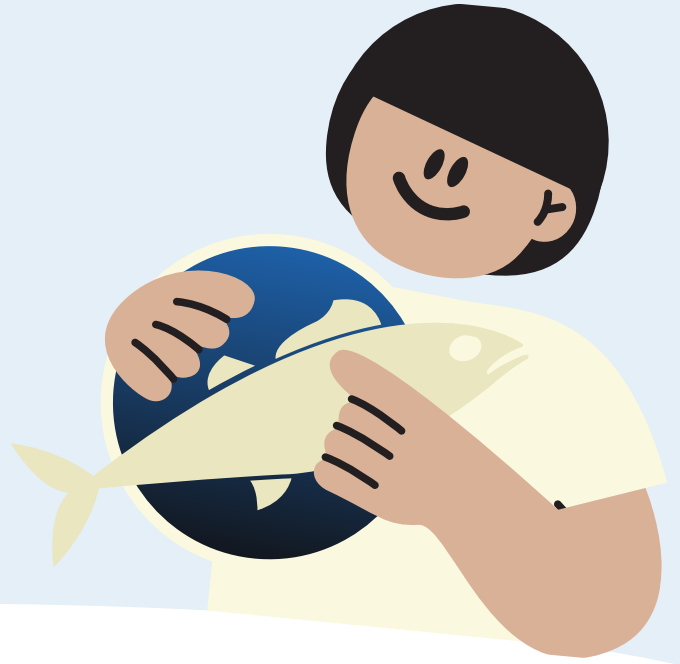
Have each student get their individual blank paged journal and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.

## LESSON 1.5

# Atikomego-Giizis The Whitefish Moon

ATIKOMEGO - PRONOUNCED A-TIG-A-MIG

This lesson should start at the beginning of December. As there are not always 13 moons in a year that fit in with the Gregorian calendar, each area adds the 13th moon where it makes sense to add it. This may not align with the actual full moon. It is tricky to align the full moons with the Gregorian Calendar and the school calendar. This lesson will be short in duration.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and examine the moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. In the morning, ask the students to try and remember to look at the ground and the outside. They may notice thick frost, and maybe snow.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Freezing Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Atikomego Giizis / Whitefish Moon is. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced a-tig-a-mig KEY-sis. | [Link](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Whitefish Moon? Record their ideas. Watch the video with Elder [Marcel Bananish Sr Traditional Harvesting 13 Moons video](#) starting at 23:14-30:15 minutes. This moon, all Mother Earth's creatures, people included, should look at their harvest, and see that they only have what they need, and nothing more. The whitefish come up to the shallows and can be harvested at this time.

### Optional Activity 3

You may wish to invite an Elder or Knowledge Keeper for this. Walk through a nearby bush, or outside. Look at the ground, the trees, bush line, and examine all the things that other beings might eat. If you happen to see a rosehip, or cranberry or mushroom, or leaf, ask the students if you should pick it? Who might be eating these items as winter starts? Birds might be eating the berries; Moose and/or deer eat the twigs of certain bushes/trees/shrubs; Rabbits eat the various trees/shrubs.

Talk to the students about how we must only harvest what we need and leave the rest for others. Others include birds, animals, and insects. We also must ensure balance. Ask the students how they might be able to help keep balance?

- Don't over harvest food (plant or animal)
- Learn how to store the foods we need
- Don't waste foods
- Share foods
- Leave enough food for others to eat

### Optional Activity 4: **Have a mini Fall Feast** (optional)

This month is the last month of Dagwaagan (Fall). We are now in the time of year where we may need to start eating our stored foods, and finish the last of the harvesting and storing. 3 Sisters soup or stew is a delicious food that warms the body up, is highly nutritious and part of the 3 sisters harvest. Tell the students they will be learning more about the 3 sisters during the full moon around the month of May.

You may want to cook a stew or soup with your students and parents/guardians. The soup or stew will have all the protein, and nutrients you need, however serving with fresh smoked whitefish is a delicious addition provides nutrients that are useful in cold weather. You will need to reach out to local people in your area that smoke whitefish. If you cannot connect, you may need to purchase smoked fish from the store if you would like to include this. Invite parents/guardians to help with the cooking. Ensure there are no allergies to fish or any of the ingredients listed.

- [3 Sister Soup](#): This Recipe will take 45 minutes of preparation and cooking.
- [3 Sister Stew](#): This Recipe will require more time. Alternatively, you may want to just [cook a squash and serve it alone](#).



You may also want to serve some pemmican if you have some made and stored, serve some apple sauce as a dessert, and rosehip and or labrador tea if you have those stored, or know someone who has them stored. If you do not have any saved foods, that is ok. A feast is optional, and you may only want to serve soup or stew.

You can also have fun with your class and make [fried bannock](#), or [baked bannock](#) which goes great with soup and/or stew. Ask a community member to help with bannock making if this is new to you. There are many recipes for bannock out there, the above links are just suggestions. You may also want to add raisins or blueberries to your bannock. It is versatile, and always a favourite. If you do make bannock, see if there is anyone from your class or community that has made a jam or jelly from wild berries. This is not mandatory, but a great way to incorporate more food made from the land.

If you are having a feast, ensure that you invite an Elder to join. Ask them by offering a small [tobacco tie](#) if they would join the class feast, and do an opening prayer. They may also do a food offering to Mother Earth in the form of a Spirit Plate. This is where a little bit of each food is put on a plate with tobacco. This plate is blessed and set outside for the Spirits as a thanks for the harvests. Once this is done, it is important to allow Elders to go first, and always nice to ask them if you can get their food for them.

### Exit Activity

Pull up the [Interactive 13 Moons Map](#) (provided earlier in the unit as well) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.

## LESSON 2.1

# Manidoo-Giizisoons Little Spirit Moon

MANIDOO - PRONOUNCED MA-NI-DOONS

This lesson should be started a day or two before the full moon in December. It is ok if it starts the day of, or a day after, but should be as close to the full moon as possible. If the full moon falls over the holiday season, plan for the last week of school prior to students leaving. As school is usually extremely busy during this time, this unit will be based on quiet and tranquillity.



## ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice snow. How much snow? What does their breath look like? What do they hear, see, feel? Did they notice any Northern Lights?

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Little Spirit Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

## ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) Manidoo Giizisoons the Little Spirit Moon is. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced Ma-ni-doons KEY-sis-oonz. | [Link](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Little Spirit Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with Elder [Marcel Bananish Sr Traditional Harvesting 13 Moons video](#) starting at 24:40-30:16 minutes.

This moon is considered the leap year moon. Every 2-4 years, we have an extra full moon, and this is considered the leap year moon. Different communities will have the leap year moon at different times. This moon is a time of self-reflection, sharing stories, legends, time with family and friends, and calm.

This time of year also brings the Winter Solstice. This is the time of year we have the longest night, and the shortest day of the year. After the solstice, the days begin to get longer again, and the nights begin to get shorter. This also marks the first official day of winter. In Anishinaabemowin, winter is [Biboon](#).

### Optional Activity 3

This time of year is a time for families to sit together, share stories and legends, learn from them, and enjoy each other's company. This time of year, as we are so close to the solstice, the nights are very long and the days are very short. It is a good time of year to be together, share, and visit. As a class, either sit together in a circle or consider sitting outside if the weather is not too cold and you have access to a sheltered area, and tell them some Anishinaabe stories.

It is highly recommended to connect with a local First Nation community in your area to see if there are local stories to share with students. Two local stories that have been orally passed down from the Nipigon area can be found [here](#) and you can find a few more by Josie [here](#). These stories have been shared by Josie Cormier, Anishinaabe author, member of Red Rock Indian Band. The two stories she shares are "The Little People of Doghead Mountain" and "The Crying Women of Manitou Falls". (If the educator's using this unit are from or near the Nipigon area, try to connect with Josie, or other local, respected Anishinaabe storytellers such as Ron Kanutski)

Explain to the students that stories were used to learn from and pass on information. There are pieces of history in each story, and these stories often tie into the land, respect for the land and the Spirit World. Stories can also help us learn new things like respecting each other, respect for others, how to live in balance, consequences to actions, and many more things. The sharing of stories in Anishinaabe culture is more than entertainment.

Ask the students the following questions:

- What was the main idea of these stories? What can be learned from them?
- Why would it be important to share the stories?
- Feel free to generate your own questions for students.

## Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc, and explain the name they picked based on the natural environment.





## LESSON 2.2

# Gichimandoo-Giizis The Big Spirit Moon

GICHIMANDOO - PRONOUNCED GIH-CHI MAN-DOO

This lesson should be started a couple days before the full moon in January as possible based on the holiday schedule.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice snow. How much snow? What does their breath look like? What do they hear, see, feel? Did they notice any Northern Lights?

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Big Spirit Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Big Spirit Moon is. The word in Ojibwe is Gichimandoo-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced Gih-chi Man-doo KEY-sis.) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Big Spirit Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Gene Nowegejick Traditional Harvesting 13 Moons](#) video starting at 5:15-7:05 minutes.

Talk to the students about what Elder Gene has shared and recapping with the following. This moon is considered a moon to come together, feast and share food. People gathered and shared their food with each other from the harvests saved, and perhaps food they have gathered on the trap line. The Anishinaabe peoples remember and reflect on the bear (Mahkwa in Ojibwe), who is hibernating. The Mother Bears are getting ready to have their babies while they sleep. After the full moon, there is usually a time where the weather warms up for a couple of weeks between this moon and the next full moon. It is during this warm time that the Mother Bear will have her cubs.

### Optional Activity 3

Who is awake and wandering around? Take the students outside. Ideally after a fresh snowfall. Teachers should bring an iPad or some sort of device to take pictures. Take students into a forested area if available, or to where students might find different sets of animal tracks. As students find the tracks, have the teacher take a picture of the sets of tracks. Have the students put their hand beside the print so that they can compare the size of the track to their hands. You may also choose to bring a loonie, or something of a constant size instead of their hand to place next to the track to gauge size in the photos.

Ask them if they notice anything else? Pieces of seeds? Are the tracks going from tree to tree? Under things? Suddenly disappear into a hole in the snow? Or perhaps like a bird they just end and disappear like they flew off? Are there other prints in the snow around it? You may need to take more pictures to help them remember some of these clues and discoveries.

When students come in, upload the pictures to a device that you can bring the photos up on a Smart Board. If this is not possible, you may need to have the photos printed and place the photos where the students can see them. You may consider putting them around the room so students can walk around.

Have students examine each picture and talk about what they remember about the prints. Were there others? Did they disappear? Jump around?

Ask them the following questions about each photo:

- Is it round or elongated?
- How many toes do you see?
- Can you see evidence of claws?
- How big is it?



Based on their responses, ask them if they can guess what kind of animal it was. What clues or evidence did they gather to guess that animal? If students have other ideas, ask them to see if they can discuss the attributes and reasons why they think it is the print they think it is. Using this [link](#), this [link](#) or this [link](#), see if students are able to guess what kind of bird or animal it is.

Common animals you might see signs of this time of year are:

- Rabbit, in anishinaabemowin Waapooz (pronounced Wah-pooz | [Link](#))
- Moose, in anishinaabemowin Moonz (pronounced Moonz | [Link](#))
- Mouse, in anishinaabemowin Waawaabiganoonjiinz (pronounced wah-wah-bi-ga-non-gee | [Link](#))
- Lynx, in anishinaabemowin Bizhiw (pronounced Bih-zhew | [Link](#))
- Deer, in anishinaabemowin Waawaashkeshi (pronounced Wah-wash-kay-shi | [Link](#))
- Birds, here is a link to many types of birds and their Anishinaabemowin names. | [Link](#))
- Wolf, in anishinaabemowin Ma'iingan (pronounced Mah-eeng-gun | [Link](#))



### Optional Music extension

If you would like to bring music in, here are two options to consider.

1. [The Spirit Bear Song](#). Please connect with someone who is familiar with the song to help lead the students if you are not familiar with or comfortable with leading it. Link the song to the learning that Mother Bear is preparing to have her cubs during this time.
2. [Stories in the Snow](#) (Non-Indigenous). If you would like to sing a song that is about the stories left behind in the snow, here is an option.



## Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



## LESSON 2.3

# Namebin-Giizis The Sucker Fish Moon

NAMEBIN - PRONOUNCED NA-MAY-BIN

This lesson should be started a couple days before the next full moon.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice snow. How much snow? What does their breath look like? What do they hear, see, feel? Did they notice any Northern Lights? How long does it take before the sun goes up? Does anyone notice when the sun goes down? Have the students noticed the days are starting to get a little longer?

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Sucker Fish Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Sucker Fish Moon is. The word in Ojibwe is Namebin-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced Na-MAY-bin KEY-sis. | [Link](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Sucker Fish Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Gene Nowegejick Traditional Harvesting 13 Moons](#) video starting at 7:05-7:30 minutes. Another video that you may want to watch that tells the story of how Sucker Fish fed the Anishinaabe people when they were in need can be found [here](#).

February is a time when we really need to use what we harvested and saved for the winter months. Hunting becomes difficult as it is very cold, and the animals do not move around as much due to the large amounts of snow and the cold. Ask the students if they know anyone who traps in the winter. What kinds of animals can be trapped or hunted? Some examples include beaver, martin and rabbit. The Anishinaabe also net fish under the ice. Sucker Fish come up to the surface of the ice and in some places, are the main source of fish.

### Optional Activity 3: Stories in the Snow

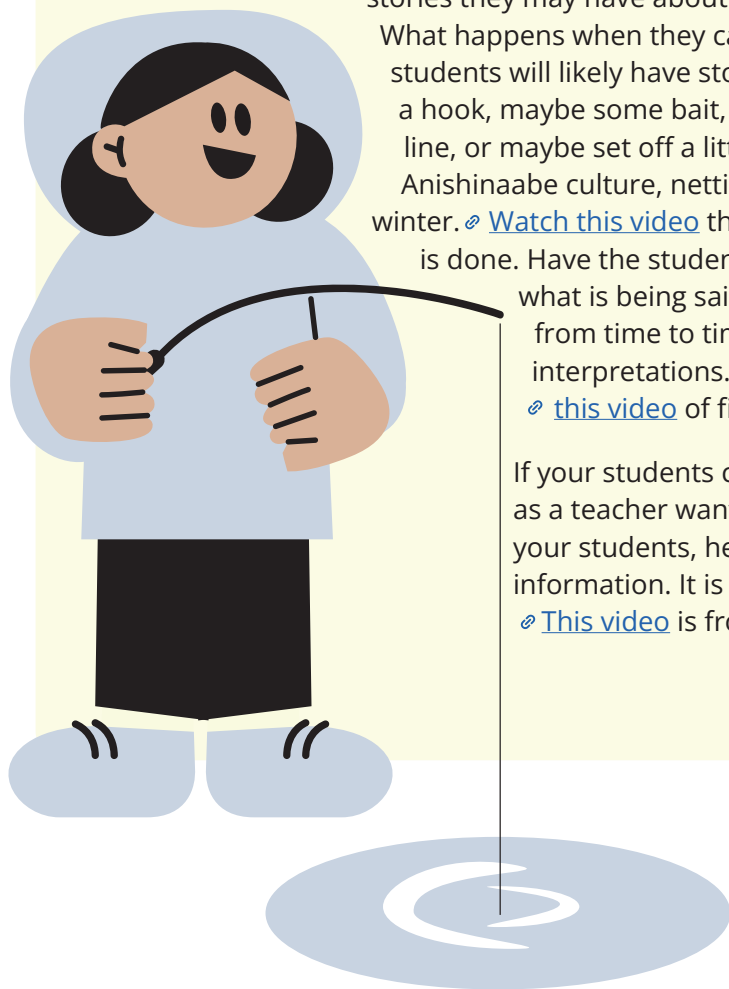
In the last lesson, students had the opportunity to identify prints in the snow. Bring the students out again, and this time, see if they can find stories in the snow. For example, students might find a pile of seeds with lots of tracks of a squirrel around. Their story might be a family of squirrels were having a family meal together. Sometimes we find actions in the footprints, maybe a pile of feathers, and potentially spots of blood. Was the story that one animal may be hunting another animal?

☞ [Here is a link to a video](#) of a bird wing print and tracks leading either to or away from the wings. Maybe a Partridge was resting there under the snow, woke up and pulled himself out and then walked away? Maybe a hawk came down and caught a mouse? Ask the students what they think happened. Have students share their ideas about what they think happened.

### Optional Activity 4: Fishing

Many families go ice-fishing during this time. Have students share stories they may have about ice-fishing. What was the process? What happens when they catch a fish? How do they know? Many students will likely have stories of drilling holes, setting a line with a hook, maybe some bait, and watching for fish to tug on the line, or maybe set off a little bell. Explain to the students that in Anishinaabe culture, netting is a practice of catching fish in the winter. ☞ [Watch this video](#) that is all in Ojibwe showing how netting is done. Have the students watch and see if they can “interpret” what is being said by watching the video. Pause the video from time to time to see if students can share their interpretations. You may also want to share ☞ [this video](#) of fish netting.

If your students can sit through a longer video, or you as a teacher wanted more information to share with your students, here is a longer video that provides more information. It is more geared for older students. ☞ [This video](#) is from the Cree nation, but very informative.



## Optional Activity 5: Snaring for Rabbits

Connect a local Knowledge Keeper that has a trapline. If there is the possibility to go on the trapline to have students explore, this would be a wonderful opportunity. You can also [view this video](#) to learn about where and how to set snares. If you live near a forest, have the Knowledge Keeper bring the students out to see if you can find a “Rabbit highway/Trail” in the snow. This is a well travelled path made by rabbits. **Don't set snares if you are not prepared to check the snares regularly and know how to prepare and use the rabbit for food.**

With the students and Knowledge Keeper, walk an area and see if students can find suitable spots to set rabbit snares. This does not mean they have to set snares, or should set snares, it is just to see if they can find suitable spots. If a Knowledge Keeper offers a rabbit to cook, have students [watch this video](#) that is all in Ojibwe and see if they are able to interpret steps, and construct a recipe with you writing down the directions for them. (You can do this with or without actually having a rabbit, or making the stew as just a retelling activity, and developing the ability to construct giving a procedure.)

Here is a [link to a recipe](#) to follow for making Rabbit Stew if you would like to try it.

## Optional Music extension

If you would like to bring music in, here is an option to consider.

[Migizi Honor Song: \(The Eagle Song\)](#). Please connect with someone who is familiar with the song to help lead the students if you are not familiar with or comfortable with leading it.



*Migizi Honor Song*  
(The Eagle Song)

Chorus  
Way yaa hay, way yaa hay, way  
yaa hay, way yaa hay  
Way yaa hay, way yaa hay, way  
yaa hay, way yaa hay  
Way yaa hay, way yaa hay, way  
yaa hay, way yaa hay  
Way yaa hay, way yaa hay, way  
yaa hay, way yaa hay

Migizi Ni-gii-noon-da-waa  
(I heard the Eagle)  
Migizi Ni-gii-noon-da-waa  
Ni-gii-noon-da-waa  
Ni-gii-noon-da-waa  
Migizi Ni-gii-noon-da-waa  
(Chorus)

Migizi Ni-Gii-Waab-a-maa  
(I saw the Eagle)  
Migizi Ni-Gii-Waab-a-maa

Ni-gii-waab-a-maa  
Ni-gii-waab-a-maa  
Migiizii Ni-gii waab-maa  
(Chorus)

Migiizi niga-noona  
(I talked to the Eagle)  
Migiizi niga-noona  
Niga noona Niga noona  
Migiizi niga noona  
(Chorus)

Migiizi ni wii jii waa  
(I fly with the Eagle)  
Migiizi ni wii jii waa  
Ni wii jii waa Ni wii jii waa  
Migiizi nii wii jii waa

## Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.





## LESSON 2.4

# Onaabani-Giizis The Snow Crust Moon

ONAABANI - PRONOUNCED O-NAA-BI-NEE

This lesson should be started a couple days before the next full moon.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice snow. How much snow? What does their breath look like? What do they hear, see, feel? Did they notice any Northern Lights? How does the snow feel in the morning? At night? In the afternoon? Can you walk on it? If yes, what times of day? How long does it take before the sun goes up? Does anyone notice when the sun goes down? Have the students noticed the days are starting to get a little longer?

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Snow Crust Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Snow Crust Moon is. The word in Ojibwe is Oonaabani-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced O-NAA-bi-NEE KEY-sis. | [Link](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Snow Crust Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Gene Nowegejick Traditional Harvesting 13 Moons](#) video starting at 7:33-9:50 minutes.

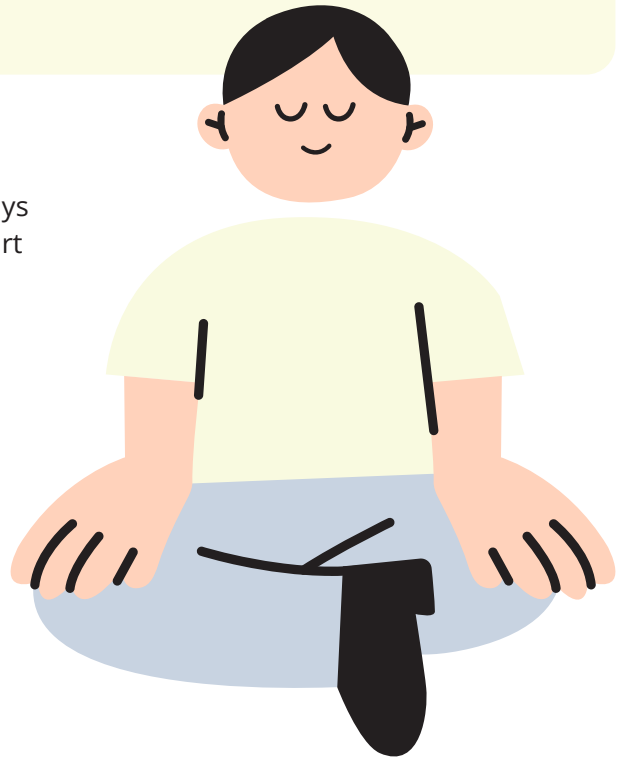
March is a time when we need to continue to use what we harvested and saved for the winter months. Hunting becomes less difficult as the crust on the snow allows us to walk around more easily. We can continue to trap and snare animals such as muskrat, marten, mink and rabbit. We can also continue to ice fish as Sucker Fish still readily offers himself under the ice. We can hunt for moose and deer if you are someone who has indigenous rights to hunt during this time. The moose and deer can not move around as the snow crust cuts their shins. Ask the students if they know anyone who traps in the winter. What kinds of animals can be trapped or hunted? Some examples include beaver, martin and rabbit.

### Optional Activity 3: Equinox Yoga Learning Activity

This activity is a repeat from the fall equinox. To help your child understand how the tilt of the Earth affects seasons, try this simple yoga exercise using mountain pose and crescent moon pose. You can do this inside or outside.

- Choose an object to represent the sun, like a lamp or the actual sun if you can see it. If it is safe, you can turn the lights out and have just the lamp on for a stronger light effect.
- Put your arms over your head and lean to the side toward the sun in crescent moon pose. This is like summer, when the Northern Hemisphere tilts toward the sun and creates warmer weather. Ask students how much of their body (or what parts of their body) have “sun” on it.
- Now stand up tall leaving your arms over your head in mountain pose. This is like spring, when the sunlight hits the earth more equally and results in milder weather. Ask students how much of their body (or what parts of their body) have “sun” on it. Ask them if it is more or less sun than the “winter” pose.
- Keeping your arms up, lean your body in crescent moon pose in the other direction towards the sun. This is like summer, when the Northern Hemisphere tilts towards the sun and results in warmer weather. Ask students how much of their body (or what parts of their body) have “sun” on it. Ask them if it is more or less sun than the “spring” pose.
- Finally, stand tall and return to mountain pose. This is like spring, when the sunlight once again hits the earth more equally and provides milder weather. Ask students how much of their body (or what parts of their body) have “sun” on it. Ask them if it is more or less sun than the “winter” pose.

Explain to the students that March or around the Snow Crust moon is when we have the spring equinox. The days and nights are equal in length, and the days will now start to get longer.



### Optional Activity 3: Seeing Mother Earth's Tilt

#### Materials:

- Lamp
- A globe on a stand that has the tilt in it

Have students sit in a circle with a lamp in the middle of the circle and turn it on. Turn off the lights in the classroom so the only light is the lamp in the middle, but only if this is safe for your class. Take the globe and put it on the inner edge of the circle so students can see it. Show them where they live on the globe, which is likely around or close to Lake Superior. Show them where the equator is. Move the globe around the circle and pause from time to time so the students can see how much sun is on their part of the world where they live. Explain that the more sun they have, the warmer it is, and the less sun, the cooler it is.

Ask the students what time of year they think it is when they have the most sun and why? Ask the students what they think happens at the equinox? Or why it's called the equinox. Explain that it is equal day and night at that time. During the fall equinox, we have to make sure we have all that we need for harvest, as Mother Earth is waking up from a deep sleep. Explain that she is preparing for a busy few months providing food for everyone. The snow will leave soon and Mother Earth will be working hard to provide for all living beings. The days will get longer, and the sun, her eyes, will watch over us longer each day, she will provide warmth to the land, letting all life know it is time to restart the year of growth, harvest and prosperity.

### Optional Activity 4: Walking on the Snow

This activity is a data tracking activity. Bring students out in the morning at the beginning of the school day to walk on the snow, around lunch time, and just before they go home. Have them see if the snow changes, and how it changes. Have them discuss and record if they can, how the snow changes. You can use the following [Snow Walking Tracking sheet](#) if you would like, or find your own way of tracking. If the students are able to do their own tracking sheets, feel free to let them. If they are not, track as a class activity. If they are doing this independently, be sure to collect the sheets for them. It would be best to track a few days if you are able. You might ask students on Mondays if they had the chance to play outside on the weekend and if they noticed the different snow crusts? Feel free to encourage them to do this on the weekends, but it isn't mandatory. If you are using the tracking sheet, be sure to have them colour the right box for the day. You may need to introduce the concept of columns and rows. [Here is a video if you may share with students to help teach this concept.](#)

After you have been able to track a few days (it's ok if you can't do 10 days!), ask the students if they can see any patterns? Depending on the weather and the year, how many days you tracked, and over how much time you tracked this may vary. If you track 10 random days over the course of the month, you will find very different findings from Day 1 till the last day.

Ask students the following questions:

How many squares were coloured Green? Yellow? Red?

What colour were most mornings? Lunches? End of day?

Were there any patterns that they could see? (Again, depending on the year and other factors, they may see that the mornings were often Green, and end of day often Yellow or Red)

Why did they think the crust of the snow was different between the morning and the late afternoon?

How else did the snow change?

What do you think will happen if we keep tracking for another 10 days? (or how many you wish to track). Why do you think this?

Record the student responses. If they were not able to indicate that the cold nights froze the snow after the warm sun melted the top of it the day before, ensure that they know this. Feel free to keep tracking the snow crust. If you want to extend it, you can track the more precise times of day that the snow becomes too soft to walk on and see if this creates a pattern as well.

### Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon.

Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



# Culminating the Winter Months



Review the months Little Spirit Moon, Big Spirit Moon, Sucker Fish Moon and Snow Crust Moon. These moons represent a time when the spring, summer and fall preparations were needed to survive these months. It also represents a time when families would gather together, share stories, sing together, eat together, and rest alongside Mother Earth.

Ask the students what their favourite learning was over the last 4 moons and why? Was it the stories? Which story? Was it a song? Which song? Was it tracking animals or snow crust? Why did that interest them? What was their biggest learning? There is no right or wrong answer.

In Anishinaabe culture, before Settlers came, when we came out of winter, we would then acknowledge our birthdays, as we had come through another winter.

It was the getting through winter that determined how old we were. If you were 12 years old, you would say you made it through 12 winters, instead of saying 12 years old.

12 disabiboone (Di-sa-bi-bo-nay). If you would like to teach your students how to count from 1-12 in Anishinaabemowin, you can [use this video for support](#) if you don't have a Native Language teacher in your school.

You may wish to plan a small birthday party for your students as one party as you all have made it to the end of the winter. If you would like to learn how to sing happy birthday, [you can use this video.](#)



You may also want to encourage your students to say how many winters they lived through using the learning from the counting. You would say the number first followed by Disabibonne. For example, Naanan (5) disabibonne (winters).

You may wish to have a class birthday party. It's important to note that traditionally, Anishinaabe birthdays were seen as celebrations of giving, not receiving. This means that we didn't expect gifts for our birthday, but would give gifts to those who came to thank them for coming.

Can your students think of something they can bring to the class to share? Maybe a new game they learned? Stories? A song? Gifts do not need to be physical gifts. A thank you to their classmates for the gifts and talents they bring to the class?



## LESSON 3.1

# Iskigamizige-Giizis Sugar Bushing Moon

ISKIGAMIZIGE - PRONOUNCED IHS-KIH-GAH-MIH-ZIH-GAY

This lesson should be started a couple days before the next full moon.



## ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice snow. How much snow is left? What does their breath look like? What do they hear, see, feel? How does the snow feel in the morning? At night? In the afternoon? Can you walk on it? If yes, what times of day? How long does it take before the sun goes up? Does anyone notice when the sun goes down? Have the students noticed the days are starting to get a little longer?

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Sugar Bushing Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

## ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Sugar Brushing Moon is. The word in Ojibwe is Iskigamizige-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced Ihs-kih-gah-mih-zih-gay KEY-sis. | [Link](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Snow Crust Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Gene Nowegejick Traditional Harvesting 13 Moons](#) video starting at 9:50 - 12:30 minutes.

April, or the Sugar Bushing Moon, is a time when life wakes up and returns. Ducks and Geese return, and the buds on the trees begin to swell. As the Gregorian (standard) calendar doesn't always line up with Nature, one can't expect to be in this phase. The first day of Spring in the Gregorian Calendar is April 22. There may or may not be snow at this time. It varies from year to year. The word Spring in Anishinaabemowin is Ziigwan pronounced [zee-gwan](#).

### Optional Activity 3: Sap Collecting

☞ [Here is a video](#) of a young group of students for your students to watch tapping and collecting maple syrup. Understanding that many northern towns do not have maple trees, you would remind the students that you can do this with birch trees. It is recommended to show this video of sap whether or not you are collecting sap. There is no video to go with this, but here is a [link](#) to the traditional way of making syrup that you may want to discuss with your class prior to the use of buckets and pans.

Watch the video above, and ask the students the following questions:

What do you think the words they are using mean?

Why do you think that?

What do you think the sap taste like?

Can you remember the steps?

What was the first step? (Some may have caught it, others may have not. Asemaa (tobacco) offering is the first step.)

Have the class see if they could come up with the procedure of collecting sap. Make the directions in a list to post. You may want to use pictures if that is easier for them.

It is important for this activity to find someone who holds this important knowledge. Reach out to local First Nation communities to see if there are Knowledge Keepers who can guide you through this work. Ensure that you have established a good relationship with them, offer tobacco as appropriate, and also see if they accept honorariums.

If you are lucky enough to have maple or birch nearby, consider tapping a tree for even just a small amount. Note, to make 1 gallon of syrup, you will need approximately 20 gallons of sap. Be prepared to deal with what you harvest. I would recommend tapping only one or two trees and dealing with a small amount of sap if you are hoping to move ahead with this.

Review with the students the importance of offering tobacco to each tree tapped if engaging in this work. Remind them that they should ask the trees if they can take the sap. The trees are living beings that offer us so many things. You may wish to create a word wall of Anishinaabe associated with Sugar Bushing. You can do this with or without harvesting and making syrup. A word of the day would be a great suggestion if it works for your classroom. A list of words, along with how to say them can be found [☞ here](#). If you are able and moving forward with this activity, you may want to find one or two words to use during the activity.





## So you have decided to make syrup!

You must work with a Knowledge Keeper as stated above, unless you have the skills already. To prepare, please see the list below. Please note, this will be an extremely time consuming process that will involve many steps and a few days. Please ensure to do your research and be ready for this if you are moving forward with this.

### Equipment to Tap Trees

- Buckets: Used to collect the sap as it drips from the spile.
- Lids: Attached to the top of the bucket to prevent rain, snow, and foreign material from entering the bucket.
- Drill Bit: Depending upon the type of spile used, either a 5/16 or 7/16 drill bit is used to drill the tap hole into your maple tree.
- Spiles: The spile (or tap) is inserted into the drilled hole to transfer sap into the bucket.
- Hooks: Hooks are attached to the spile and used to hang the bucket.
- Cheesecloth: Used to filter any solids (such as pieces of bark) when transferring sap from the collection bucket to a storage container.



This equipment can be [purchased on this site](#). Complete kits are offered in two varieties, with [plastic](#) buckets/lids or [metal buckets/lids](#). The option to use plastic or metal is mainly a personal preference. The advantage of plastic [buckets/lids](#) is they will not dent or corrode. Metal buckets/lids create a more nostalgic image.

### Other General Equipment Needed

- Maple Trees: At a minimum, you need access to one mature (at least 12 inches in diameter), healthy maple tree. For Birch Trees, you will want at least a minimum of 10 inches in diameter.
- Drill: A cordless drill is preferable, but a corded electric drill can be used with a properly insulated extension cord (long enough to reach the tree). Please ensure safety for use of the drill. You may want to have another staff or helper present to help if you are not comfortable with the use of a drill.
- Hammer: Used to gently tap the spile into the tap hole.

- Pliers: Used to remove the tap from the tree once the sap season is over.
- Storage Containers: Food grade storage containers are used to store your collected sap. Clean plastic milk jugs or juice containers may be used. You can also use food grade 5 gallon buckets. Your local deli or donut shop may provide these free of charge as they often receive their ingredients in such containers.
- Sap Processing Equipment: Depending upon how you decide to utilize your sap, additional equipment may be needed. For example, if you would like to make maple syrup, additional equipment is required. For small scale production, you can generally use items already available at home (refer to [Collect Sap & Make Syrup](#) section for details on making maple syrup).

Prior to boiling/rendering down the sap, you may want to use the Freeze method to remove a large portion of the water to speed the heating process up. Here are two links to explore this method should you wish. Traditionally, according to research, Indigenous peoples used this method.  
[Link 1 \(Hobby Farms Freeze/Melt/Sap\);](#)  
[Link 2 \(Walden Effect Maple/Sap/Freezing\).](#)

Whether or not you used the freeze method, [here are the steps to making the syrup](#) or [you can use this site for directions](#). Please note, that you may be using Birch instead of maple. Also, it is extremely important to follow the directions of the Knowledge Keeper(s), even if they are different from what has been given here. Always honour the local knowledge and ways of doing things.

#### Optional Activity 4: Enjoying the Syrup

If you have collected and made your own syrup, feel free to enjoy your class work! If you have not, there are many types of maple syrup available. You also may be able to source out birch syrup. You may want to have both types to let the students enjoy the different tastes from the sister maple and birch trees.

Feel free to make pancakes to try the syrup. Here are a couple of other ideas that may interest you:

#### Maple Milkshake

- 1 cup milk
- 3 tsp. maple syrup
- Small scoop of ice cream

Place all ingredients in a blender and blend until well mixed, or shake all ingredients well and serve. Makes one serving.



## No-Bake Maple Cookies

- 1 cup maple syrup
- 1 cup brown sugar
- 1/2 cup milk
- 1/2 cup shortening
- 1/2 tsp. salt
- 1 tsp. vanilla
- 3 cups quick oats
- 6 tbsp. peanut butter or nut butter substitute if nuts not allowed in the school
- Bring the maple sugar, milk, shortening, salt and vanilla to full rolling boil, stirring constantly. Remove from heat. Stir in oats and peanut butter. Drop on waxed paper by spoonfuls. Let set about 1 hour or until firm

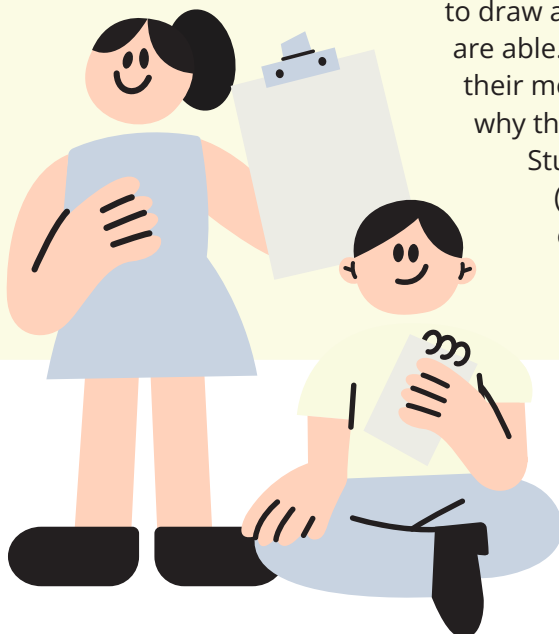


## Exit Activity

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did.

Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



## LESSON 3.2

# Zaagibagaa-Giizis Budding Moon

ZAAGIBAGAA - PRONOUNCED ZAH-GI-BI-GAH

This lesson should be started a couple days before the next full moon.



### ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. The morning after the full moon, ask the students to try and remember to look at the ground and the outside. They may notice snow is slowly melting. How much snow is left? What else do they notice outside? What do they see? What do they hear? Have the migrating birds returned yet? How do they know? What about the lakes and rivers? Have they changed? How have they changed?

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Budding Moon. Ask the students why they think it is called the Budding Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

### ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Budding Moon is. The word in Ojibwe is Zaagibagaa-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced [Zah-gi-bi-GAH KEY-sis.](#)) What other foods do they see near that moon? Next, pull up the Interactive [13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Budding Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Gerry Martin](#) video starting at 12:30 -13:30 minutes. You may wish to watch a couple minutes prior to the start here if you want to review a bit of the budding moon, as Elder Gerry links them together in his speaking.

Ask the students what they learned about berries and blooming? Did they hear Elder Gerry say that the Strawberries are the last to bud but the first to fruit? Let them know that next month we will be studying Berries, but we will be watching to see if we can find the strawberry blooms when we are outside.

### Optional Activity 3: 3 Sister's Garden

Let the students know they are going to be planting a 3 Sister's Garden. Ask them if they know what this is? Can they guess what might grow in a 3 Sister's Garden? Why did they come up with what they thought? It's important to accept all of the comments and not tell them if they are right or wrong. It is about letting them think about what makes sense to them in their world. Allow the students to discuss each other's ideas. This is a great opportunity to allow students to grapple with other ideas, challenge each other but respectfully, ask questions to be able to clarify, and learn to agree or disagree.

After you have had a discussion and students have had an opportunity to talk about it, tell them that the 3 Sisters Garden is an Indigenous garden that has 3 different vegetables. Let them know that this area (Northern Ontario) is mostly Anishinaabe, but we also have other Indigenous peoples such as Cree, Oji-Cree, and Metis. The 3 Sister's Garden is usually considered to come from the Haudenosaunee nation. Their original location before others came to this land was where Toronto and New York are located now. Pull up a map and show them where this is.

Tell them that before cities were built there, this was one of the richest places for agriculture. The soil was perfect for growing. The weather patterns are also different. Ask them about the weather, and specifically, what the weather is like at night. It is likely still freezing at night, and the buds are just starting to come out on the trees. In Southern Ontario, the weather is much warmer as their winters are much shorter. In Southern Ontario, many people can start their gardens and seeds outside now because it is warmer. Explain to the students that we can grow these things too, but we have to start them inside in pots because it is too cold outside. When June comes, we can plant them outside.

Show them this [TVO Video about the 3 Sisters Garden](#). This is the harvesting part of the process, but still good to show the students so they can visualise the final outcome. Tell them we will be growing this kind of garden as a class. You will need to decide if you want to set up a spot in the school yard if you are able, or if you will be sending the plants home with the students. Will you have each student plant one of each? Or split the class up for some to grow beans, some to grow corn, and some to grow squash. You may only want to grow a couple of beans, a couple of corn and one squash. You will need to figure out what will work best for your families, your class and your school.



## Materials:

- **Corn seed** (an early sweet peaches and cream variety is recommended)
- **Pole Bean seed** (Seychelle, Fortex, or Blue Lake varieties are great. Just be sure they are pole beans and not bush beans.)
- **Squash seed** (Acorn, spaghetti, or a hubbard. Any vining squash is great. Vining, meaning a squash that grows and spreads, it does not stay as a bush). Zucchini is a squash, but the squash that vines is much better to accomplish what the squash's job is)
- ☞ **Seed starting mix**
- ☞ **4 inch pots** (One for each corn, one for each bean. You can also use ☞ picnic plastic cups if you put holes in the bottom for drainage. Paper cups may get soggy, but a much better environmental choice. You may also want to use ☞ biodegradable pots, you can also collect yogurt or margarine containers and poke holes in the bottom)
- ☞ **6 inch pots**

### Additional Materials that are optional:

- Garden trays to carry plants
- ☞ Small garden shovel
- Watering can



## Symbiotic Relationships

Talk to the kids about symbiotic relationships. They may have trouble remembering the actual word, but it is the concept you want them to remember. Plants can help each other out. They are like a class of children. Some get along really well, and others prefer to keep their distance. They can all exist in the garden together, but we need to know who can be planted by whom.

The 3 Sisters - Corn, Beans and Squash - are like best friends in the garden. They grow well together, and when planted together, are stronger and helpful to each other. The corn grows tall and strong, and allows the beans to grow up their stem. Beans need a stem or pole to grow up, so they use the corn stalks, and in exchange, the beans produce a special thing called nitrogen that the corn needs. The bean roots make nitrogen for the corn. The squash grows on the outside.

They also need the nitrogen from the beans, and the shade of the corn when it is just starting to grow. As it gets bigger, it still needs the nitrogen, but now it can give back to the corn and beans. Squash has very prickly stems that help keep critters out that love to eat the corn and beans. As it grows bigger, their giant leaves offer shade for the ground so the sun doesn't take away all the water from her heat, and also makes it hard for weeds to grow. The squash also can help break the wind on very windy days. By planting these 3 Sisters together, they can help each other out and become much stronger.

Tell the students that they will now plant a 3 Sisters Garden (whatever model you choose is what you will tell the students). The garden is made of corn, beans and squash.

## You may want to add this Anishinaabe to their growing vocabulary:

- Garden - gitigaan (pronounced [@ gih-tih-gaan](#))
- Squash - okosimaan (pronounced [@ o-ko-si-maan](#))
- Corn - mandaamin (pronounced [@ man-DAH-min](#))
- Bean - miskojiisimin (pronounced [@ mis-ko-chee-sih-min](#))

You will also want to explain to the students that different plants grow at different speeds. Corn will need a head start! Plant the beans 5 to 7 days after you see the corn begin to emerge from the soil. Once you see the beans start to pop out of the ground, you will plant the squash.



## Starting:

We usually try to plant crops 5 days before the full moon. This gives them a better root start. In a class, this may not work. It is recommended to start the corn seed in the first 2 weeks of May indoors. The beans and squash should be planted near the end of May indoors if needed. If the full moon falls in the first half of the month, plant the corn 5 days prior to the full moon.

## Planting directions for each plant:

### STEP 1

Put soil in a very large bowl or a bucket. Add water and mix until the soil is wet, but not dripping wet.

### STEP 2

Fill a pot/cup up with soil (if using a cup, make sure there is a hole in the bottom for the water to drain).

### STEP 3

Place the seed in a shallow bowl of water for a couple of hours. This helps signal to the seed that it's time to grow, speeding up the process compared to directly planting it in damp soil.

*Note: This step is optional.*

### STEP 4

Plant the seed according to the depth indicated on the seed pack. If this information is not provided, it is generally about ½ inch below the soil.

### STEP 5

Lightly pack the soil on the top, but not too much.

### STEP 6

Place in a warm window and water regularly. You do not want to water too much; water just enough to keep the soil from running dry.

The remainder of this month, you will need to just keep an eye on the plants. Water them as needed, and as they start to grow, rotate them so they don't lean in one direction too long.

## Hardening Off

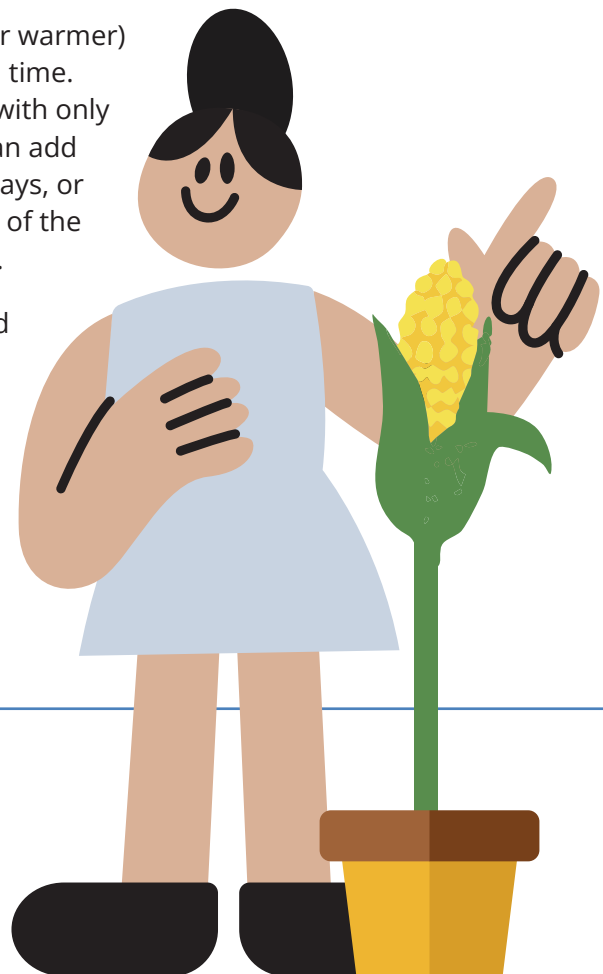
Plants that are started indoors have never been able to experience the natural environment. Ask the students what happens if they go outside on a very sunny day without a hat or sunscreen? Especially at the start of the year? They will hopefully say they might get a sunburn. Explain to the students that plants can get sunburn too if they have never been outside. They need to be given a chance to get used to the sun in small amounts of time.

Ask the students what happens if they don't get exercise? They will hopefully respond that they will be weak. Explain to the students that plants need exercise too. Can they guess how they get exercise? Give them a chance to explore ideas and share their thoughts. You will eventually let them know that the wind and weather gives them exercise. Plants that are started indoors can't be in the wind for long periods of time. Just like people, it will take some time for the plants to get the strength they need to be outside permanently.

Tell the students that on nice days (15 degrees celsius or warmer) they will bring the plants outside for a couple hours at a time. The first couple of weeks, it should be a sheltered area with only a bit of direct sun, and low to no wind. Each day, they can add 15 minutes to the time outside, but avoid really windy days, or cold days. The plants must be brought inside at the end of the day. Our northern nights in May will likely kill the plants.

By the end of this moon cycle (month), the plants should be able to stay outside all day. You really do need to bring them indoors though until the nights are 100% clear of frost, and not dipping below plus 5. Even that is a bit cold for these baby plants.

We will plant these in June  
(if being planted at the school).





## Optional Activity 4

There are many things that you can start to look for that are edible in North Western Ontario. This includes, but not limited to, spruce tips, fiddleheads, wild asparagus and dandelions. Sometimes these beings are not growing until close to the end of May, depending on the weather. Here are some links to harvesting various edible plants that join us in the spring.



- [☞ Spruce Tips](#) (This is an easy one to harvest.) Here is a simple [☞ Candied Spruce Tip recipe](#) you can try. If you harvested your own syrup, this recipe uses Birch Syrup, and you can use maple syrup, or scroll a little lower for another version with sugar. You may also consider chopping the spruce tips up and roasting them with potatoes.
- [☞ Fiddleheads](#) You must know exactly what to look for in a Fiddlehead before harvesting. There are other ferns that look similar that are toxic to eat. If you are not 100% confident, do not pick or eat. It is highly recommended to bring someone who is knowledgeable in harvesting fiddleheads. Here is a [☞ link to learning more](#) about Fiddleheads. Here is a [☞ Fiddlehead Harvesting video](#) and here is a video on [☞ cooking and storing fiddleheads](#). *\*\*\* Please also note, if Fiddleheads are not properly cooked or undercooked, they will cause an upset stomach, and potentially vomiting and diarrhea.*
- [☞ Dandelions](#). These amazing flowers are always overlooked and seen as a pesky weed. They are however a wonderful versatile food, with the flower buds, leaves and roots holding so much nutritional value. [☞ See the link](#) for 5 ideas to try eating them.

## Exit Activity

Pull up the [☞ Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

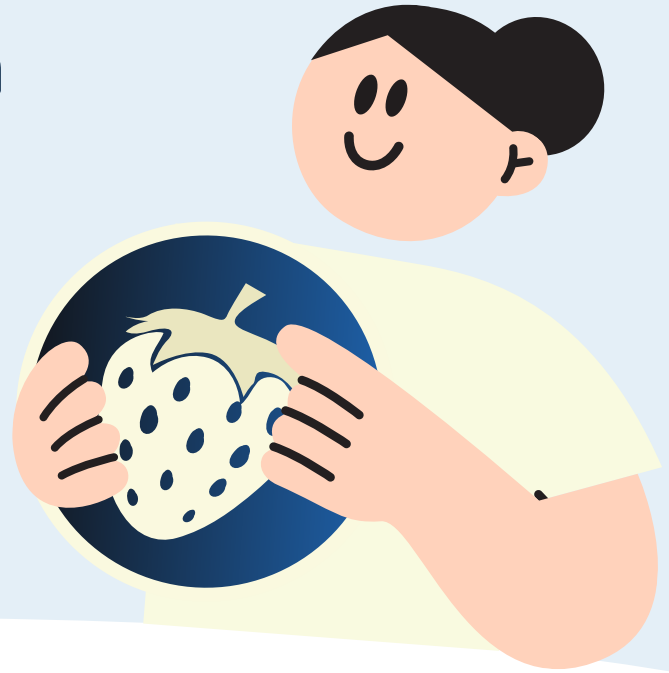
Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.

## LESSON 3.3

# Ode'imini-Giizis The Strawberry Moon

ODE'IMINI - PRONOUNCED OH-DAY-IH-MIN-IH

This lesson should be started a couple days before the next full moon. However, as this lines up with June, you may want to consider starting this one in early June, noting that the berries may not be available depending on the weather. You will need time to do the final Moon as well, unless you happen to have an arrangement to have the final lesson line up with the final moon in July, or if by some odd chance, the current month of June happens to have 2 full moons in it. This will rarely happen, and you should not depend on it. It is best to start this lesson earlier, and leave time for the final lesson near the end of the year as part of a celebration.



## ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. Likely, at this time of year, it will be getting much too late to stay up until dark, and this should not be an expectation.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Strawberry Moon. Ask the students why they think it is called the Strawberry Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

## ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Strawberry Moon is. The word in Ojibwe is Ode'imini-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced: [OH-day-ih-min-ih KEY-sis.](#)) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Strawberry Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Gerry Martin Traditional Harvesting 13 Moons](#) video starting at 13:30-14:20 minutes.

Ask the students what they learned about berries and blooming? Did they hear Elder Gerry say that the Strawberries are the last to bud but the first to fruit? Let them know that this month we will be studying berries, but we likely won't get any local berries, but watching to see if we can find the strawberry blooms when we are outside.

### Optional Activity 3

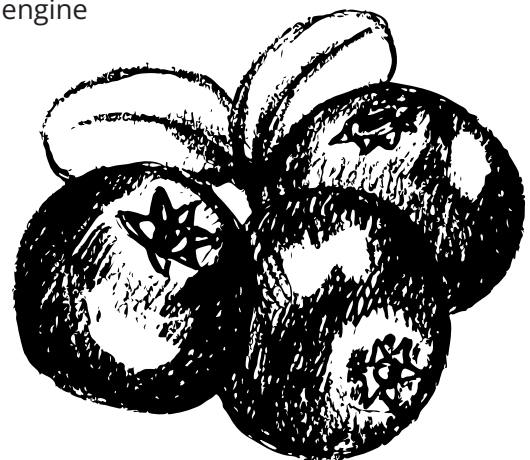
Ask the students if they can come up with a list of berries that they think grow in North Western Ontario. Once they have done their best to make a list, show them this list, with the Anishinaabemowin words included. Ensure that they know this is not a complete list. It is also important to let them know that there are berries that are poisonous and they should never pick and eat a berry from the wild without an expert adult with them.

- Strawberry - [Ode-imin](#)
- Rosehip - [Ogin](#)
- Chokecherry - [Asasawemin](#)
- Highbush Cranberry - [Aniibimin](#)
- Blueberries - [Miinan](#)
- Lowbush Cranberry - [Mashkiigimin](#)
- Raspberry - [Miskomin](#)
- Saskatoons - [Gozigwaakomin](#)

You will want to bring up pictures on your smart board for students to see. You can also [bring back this video](#) from the beginning of the year showing some of these berries. See if through simple research the class, along with the educator, can create a time-line for the berries when they are ready for harvest. Your research may include their own memories, talking to Knowledge Keepers who harvest off the land and potentially bringing people in who harvest berries.

Here are links to other resources for harvesting in Northwestern Ontario that you may want to guide your students through to learn and help create a berry timeline. These maybe more helpful to the educator to help lead the discussion, as these sites might be a bit advanced for young minds, but helpful to the educator. Using Google, or another search engine of your choice, you can find general timelines to harvest the various berries. Please ensure you indicate in the search engine the location. For example, you can search for 'when to harvest blueberries in Northwestern Ontario.

- [Land of Nipigon: Berry Picker's Guide](#)
- [Northern Berry Picking](#)
- [Ontario Harvest Calendar](#)



For making a time-line with early learners, you may want to visit [this site](#) for ideas, the benefits of time-lines and structures.

Once the time-line is complete, the students will be able to see how Mother Earth provides various foods throughout the growing season. If you want, you can add other edibles in the time-line in addition to the berries. This is important for people and other living beings. Ask the students:

Why do you think the berries come at different times?

What do you think might happen if one of the berries didn't exist?

How do you think the plants start to grow in various places? (You may want to discuss how the animals and birds help spread seeds around in their poop.)

What do you think would happen if the weather was too dry? Too wet?

Why do you think June is called the Strawberry Moon?

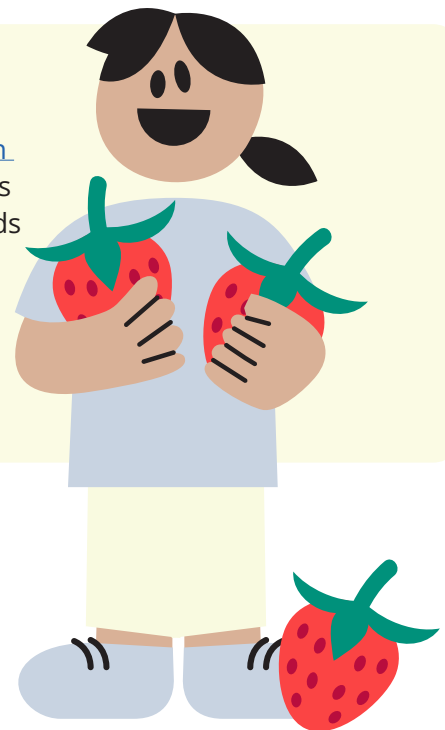
#### Optional Activity 4

The summer solstice often lands within the Strawberry Moon. It usually lands on June 21. It is recommended to make mention of the solstice as it marks the longest day and is associated with this moon. This day marks the start of life regenerating and Mother Earth once again working hard to ensure every living being on the planet has what it needs to live to the best of her ability. Although this day is in this month, it will be celebrated in the last lesson. You will want to try and plan the last lesson as close to June 21st (Summer Solstice) as possible.

#### Optional Activity 4

If you have time, have the students watch [Strawberry Moon Music Video created by kids](#). Ask them if they hear new words they don't recognize. Other Anishinaabemowin (Ojibwe) words in this song that come in and out throughout are:

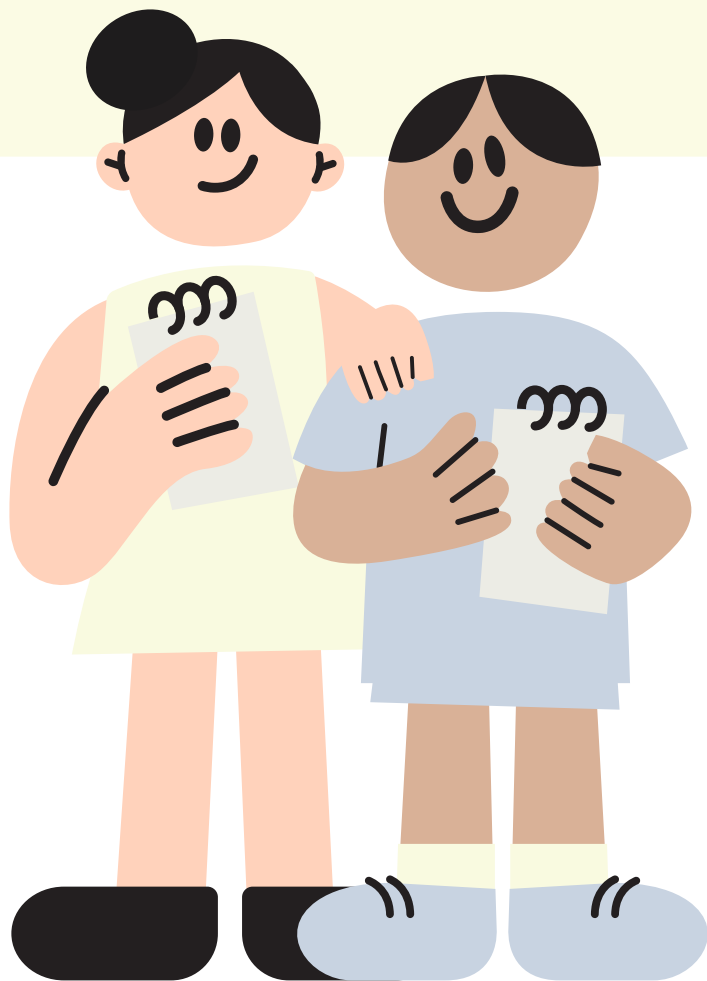
- Ombe omaa (meaning "come here")
- Biindigen (meaning "welcome")



## Optional Activity 4

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



## LESSON 3.4

# Miinke-Giizis The Berry Moon

MIINKE - PRONOUNCED MEEN-KAY

This moon is usually associated with July. Noting that you will likely not be with your students in July, we will link this to the culminating activity. This moon will have the first two activities as usual, followed by the culminating for the year. It is important to plan the final activity as close to June 21st as possible, even if the moons don't actually line up. Students will learn about the Berry Moon so they are aware of it, but this will be our full celebration of the unit as we embark on a new year of growth, sustainability, and life.



## ACTIVITY 1 | MOON WATCH AND THE TURTLE CALENDAR

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. Likely, at this time of year, it will be getting much too late to stay up until dark, and this should not be an expectation.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Berry Moon. Ask the students why they think it is called the Berry Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

## ACTIVITY 2

Show the students where on the [Traditional 13 Moons Harvesting Map](#) the Strawberry Moon is. The word in Ojibwe is Miinke-Giizis. If you would like, try and have the students pronounce it in Anishinaabemowin. (Pronounced: Meen-kay KEY-sis.) What other foods do they see near that moon? Next, pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right name of the moon to the correct circle, as well as the food sources available. Have them review the previous moons and foods as well. If you are going over the Ojibwe words, you may wish to review this as well.

Ask the students why they think it is called the Strawberry Moon? Ask them if they know what is happening to Mother Earth at that time, and how they think this might affect Mother Earth. Watch the video with [Elder Marlene Tsun video](#) starting at 14:30-15:26 minutes.

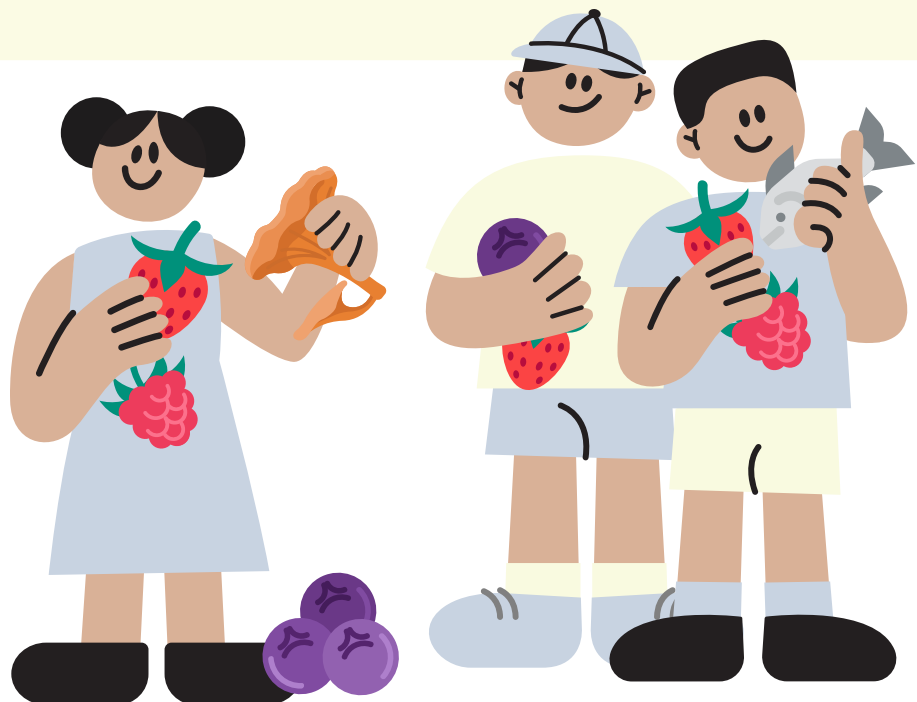
Ask the students what they learned about berries? What kinds of things can you do with berries?

### Optional Activity 3

If you have the support of community, it would be a great opportunity to plan a feast. This can be just for your class, your class and community, or the full school community. You might consider using some of the foods that you have come across and perhaps found ways to preserve throughout the year such as berries, rabbit, moose, mushrooms (picked with support of a knowledgeable mushroom picker), fish, fiddleheads, spruce tips, dehydrated foods, canned foods or other foods you have potentially harvested and preserved. This will link back to the food sovereignty and local food preservation throughout the year. If you do not have these foods, it is completely fine to work with what you can get from community (as you are able) or the store.

If doing a feast, it is important to note that in many first nation communities, it is a celebration that brings people and tradition together. Students may want to share songs they may have learned throughout the year, you may want to ask an Elder to come and open and do a food offering to the natural and Spiritual world. This offering should be done with community to ensure it is done appropriately wherever possible. As Anishinaabek people, we gather a bit of food from each dish on one dish, add a bit of tobacco, and a prayer is offered giving thanks to Creator, Mother Earth and the spirits around us for gift of food and life. This offering plate is placed outside, usually by a tree.

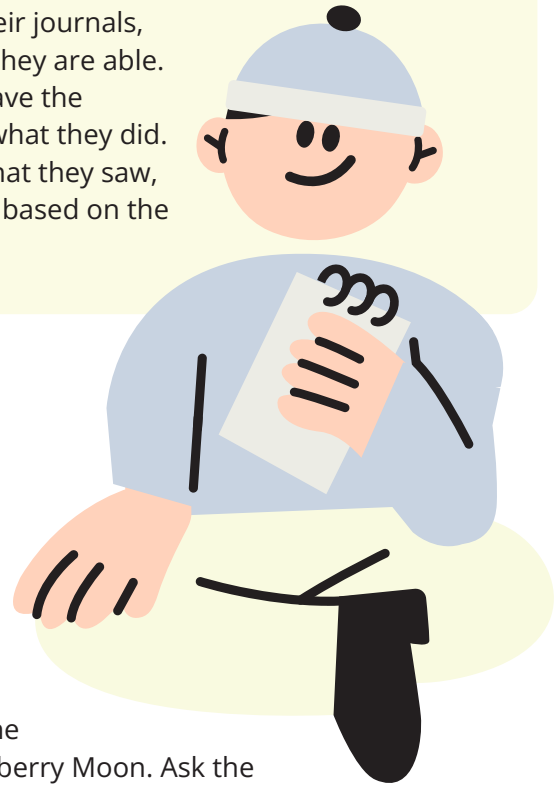
If you are not able to connect with community, please reach out to your Indigenous Lead in school board you work with to connect you with appropriate people to ensure proper protocol. You may want to use the student's help and contributions to the feast planning, organisation and putting on the feast as part of the final assessment for each student. Please refer back to the start as to what to consider when assessing students with this knowledge on page 8.



### Optional Activity 3

Pull up the [Interactive 13 Moons Map](#) and see if the students can drag the right circles representing the moons they have learned and foods that belong to each moon to the map. You may choose to have them do this on their own tablets/iPads as available, or as a group.

Have each student get their individual blank paged journals and a pencil. Have the students go outside, walk around, use their various senses, and think about what they might name the full moon. In their journals, they are to draw a picture of their moon and label it if they are able. Teachers may need to assist in labelling their moon. Have the students tell the teacher why they named their moon what they did. Students should be able to tell the teacher (or label) what they saw, smelled, heard, etc., and explain the name they picked based on the natural environment.



### FINAL ACTIVITY

Have students try and watch for the full moon if they are able to stay up late enough. Ensure that they do this with a parent or guardian. Likely, at this time of year, it will be getting much too late to stay up until dark, and this should not be an expectation.

Pull up the Turtle Calendar, or if you have a physical one for the class, move the marker to the scute that represents the Strawberry Moon. Ask the students why they think it is called the Strawberry Moon. Each day, move the smaller marker around the smaller scutes along with the daily calendar routine with the Gregorian Calendar.

How has the weather changed throughout the year?

What kinds of foods do you remember that we can find outside? And what was the weather like?

What was your favourite moon and why? (it's ok if they don't remember the name of the moon)

What is their favourite part of the land and why?

What is their favourite season and why?

How can they help protect the land?

How can they help save the knowledge of the food the land gives?

Why is it important to protect and learn this knowledge? (there is no right or wrong answer, but the hope is to reflect on the learning from the past year of learning)



## Letter to Parents/Guardians at the start of the unit.

Copy and paste the below letter to your school/board letterhead and give to parents. Feel free to adjust the language in it to meet the needs of your students/class/community.

[Download Word Document](#)

We are excited to be engaging in providing rich learning experiences to your child. Throughout the school year, part of our learning will be around the 13 Moons Traditional Harvesting cycle of the Anishinaabek (Ojibwe peoples), with the learning focused on the traditional harvesting around the Anishinaabewi Gitchi-Gami (North Shore of Lake Superior) and Animbiigoo Zaagi'igan (at the water that extend over the horizon lake - Lake Nipigon).

Students will have the opportunity to learn each month around the full moon what foods are available in the natural environment, sustainability, how food was harvested, food and nutrition for the body, a comparison of the Ojibwe 13 moons calendar and the familiar Gregorian calendar, and many more amazing things. This learning will be done with a focus on the "13 Moons Harvesting Map" created in partnership with Thunder Bay District Health Unit and local Knowledge Keepers and Elders. To view, please follow this [link](#), or google search [Understanding Our Food Systems website](#) and 13 Moons Harvesting Map.

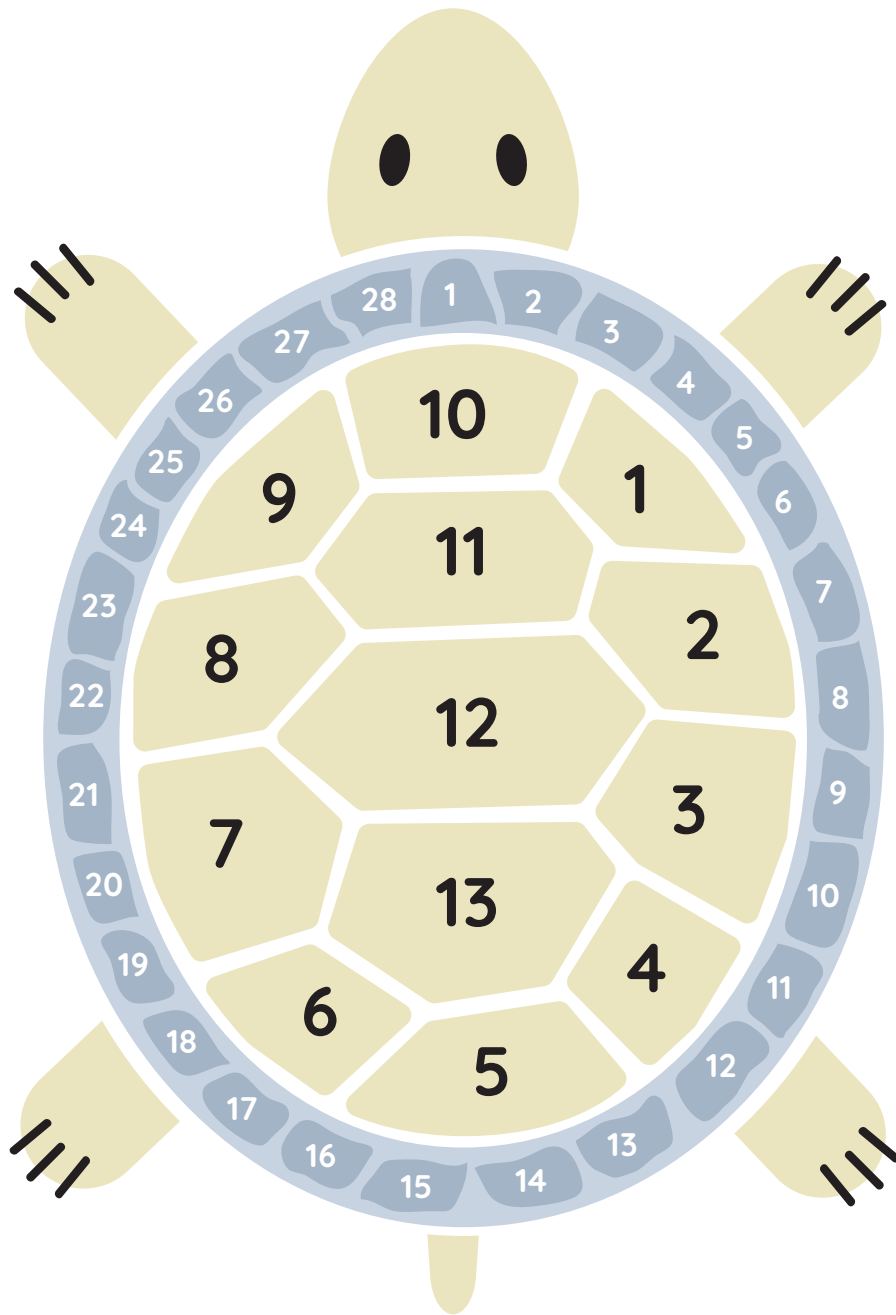
Please note that we may have Elders and Knowledge Keepers coming into the class to share their teachings. All teachings are local and honour the land we are on in the Robinson-Superior Treaty area. There may be some spiritual connotations to what is being taught. This will be part of the learning, but also with the understanding that there are many belief systems, and this is just one that was part of this area for centuries, and we are only learning about it for understanding not for practicing. Some of these teachings will include the offering of tobacco, the concept of Earth as Mother Earth, and the interconnectedness of people to the land and animals.

There will be math and science learning as well through the Indigenous lens. We welcome parents to be part of the learning process where appropriate. Please feel free to reach out if you have any questions or concerns regarding this unit.

Thank you for your commitment to your child's learning.

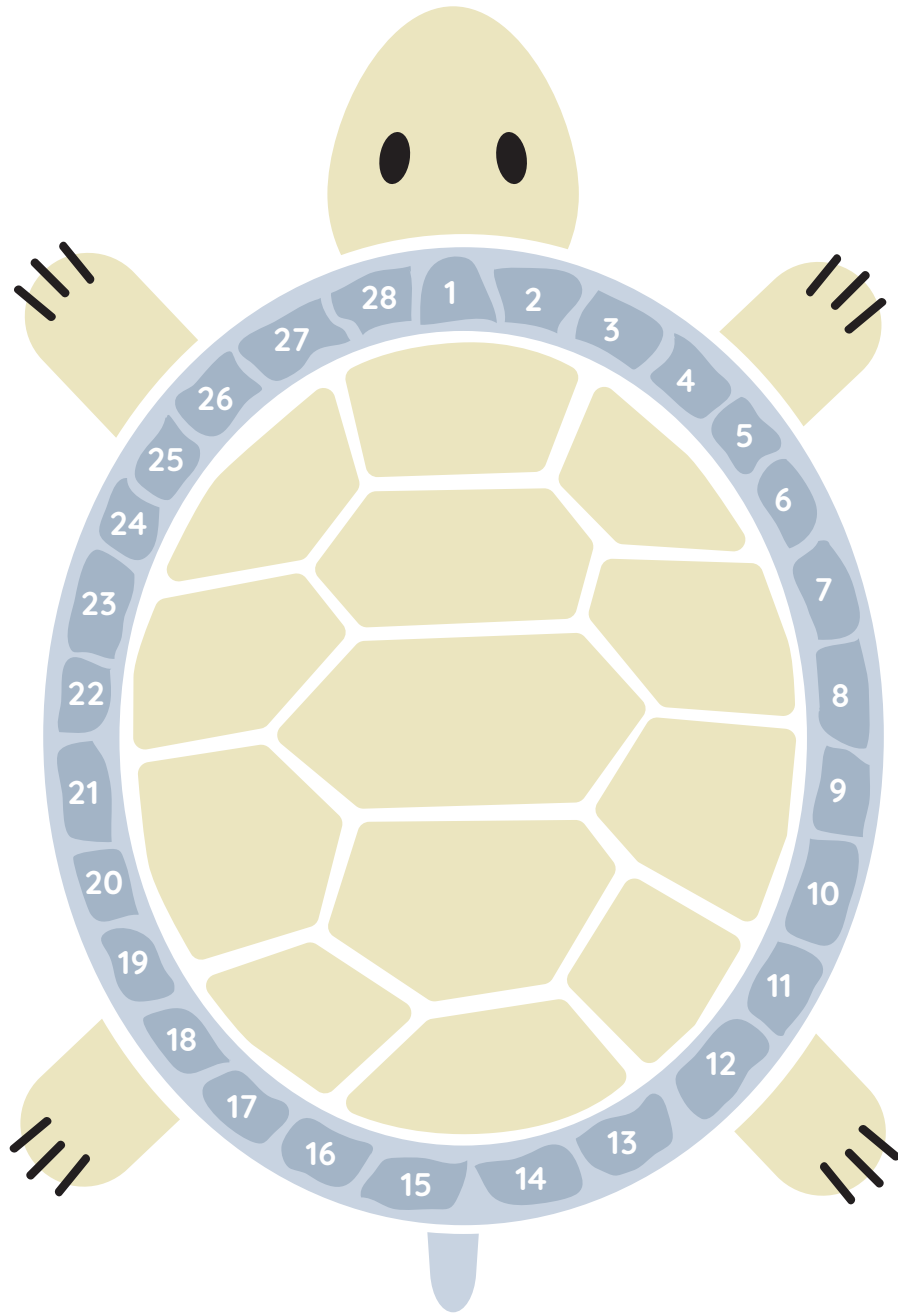
Sincerely,

# 13 Moons Calendar



Name: \_\_\_\_\_

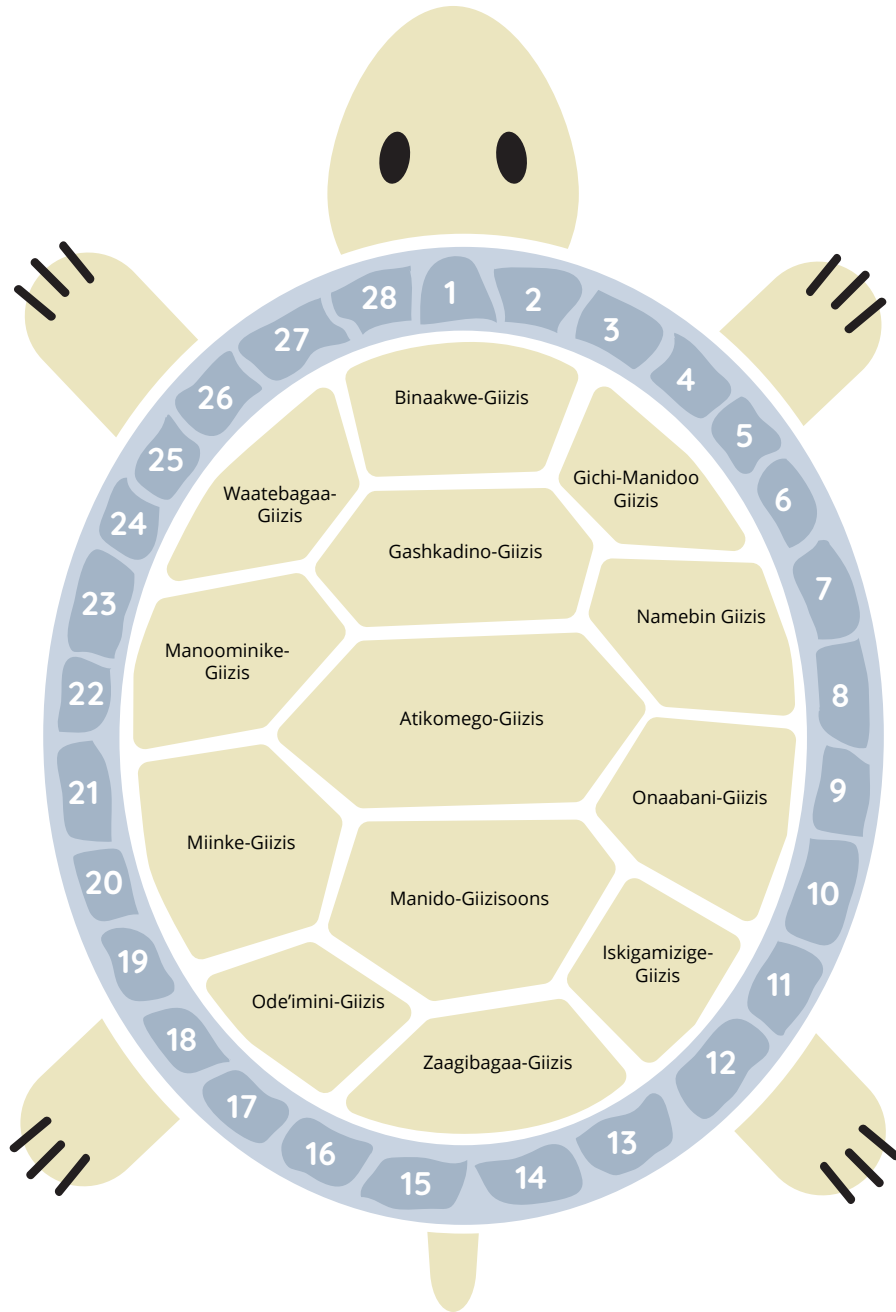
# 13 Moons Calendar



# 13 MOONS CALENDARS

BASED ON THE UNDERSTANDING OUR FOOD SYSTEMS HARVESTING MAP FOR THIS UNIT

## 13 Moons Calendar



# Snow Walking Tracking Sheet

Colour the square **Green** if you could walk easily across the snow.

Colour the square **Yellow** if your feet were starting to break through the snow

Colour the square **Red** if you sank through the snow.

Name: \_\_\_\_\_

	Morning	Lunch	End of Day
Day 1			
Day 2			
Day 3			
Day 4			
Day 5			
Day 6			
Day 7			
Day 8			
Day 9			
Day 10			

## Sugar Bushing Moon - Snow Tracking

You can use this form, or your own to insert and track the changing snow from day to day. Take a picture at the same time and same place outside each day. Log the temperature, and the weather (overcast, sunny, sunny, rainy...) and insert the picture in the Photo of the Day column. Students will use this to investigate changes in the outside environment in relation to weather and temperature.



Sugar Bushing Moon - Snow Tracking		
Day	Temperature/Weather Log	Photo of the day
Day 1	Temperature: Weather: Observations:	
Day 2	Temperature: Weather: Observations:	
Day 3	Temperature: Weather: Observations:	
Day 4	Temperature: Weather: Observations:	
Day 5	Temperature: Weather: Observations:	
Day 6	Temperature: Weather: Observations:	
Day 7	Temperature: Weather: Observations:	
Day 8	Temperature: Weather: Observations:	

Day	Temperature/Weather Log	Photo of the day
Day 9	Temperature: Weather: Observations:	
Day 10	Temperature: Weather: Observations:	
Day 11	Temperature: Weather: Observations:	
Day 12	Temperature: Weather: Observations:	
Day 13	Temperature: Weather: Observations:	
Day 14	Temperature: Weather: Observations:	
Day 15	Temperature: Weather: Observations:	

## References

- Understanding Our Food Systems Main Page | [Link](#)
- 13 Moons resources page | [Link](#)
- Link to 13 Moons poster | [Link](#)
- Pimachiowin Aki | [Link](#)
- Red Lake FN Schools | [Link](#)







UNDERSTANDING OUR FOOD SYSTEMS