The Michif Resource Guide:  
*Lii Michif Niiyanaan, aan Michif biikishwanaan*

Laura Burnouf, Norman Fleury, Guy Lavallée
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Publisher’s Introduction

The Michif Resource Guide: Lii Michif Niyanaan, aan Michif Biikishwanaan was developed in response to a Michif speakers gathering that was held in Saskatoon, Saskatchewan on March 11, 2006. At this event, Michif-speaking delegates from across the three Prairie Provinces gathered to form the National Michif Speakers Association. The Gabriel Dumont Institute (GDI), with the help of Michif speakers, collaborated to produce this resource that includes a list of Métis-specific phrases and everyday grammar for the three Michif languages spoken in Western Canada: Michif-Cree, Michif-French, and Île-à-la Crosse Michif. This resource guide therefore departs from other resources in that it includes all three Michif languages, which will allow users to recognize both the languages’ similarities and differences.

The Michif Resource Guide is an excellent tool for teachers, students, parents, community groups, and for anyone interested in the preservation and promotion of the Michif languages. It is hoped that this resource will encourage others to produce Michif resources, and will further enable Michif speakers across the Métis Homeland to connect with and assist one another in their attempts to preserve the Michif languages. This resource guide should be used in conjunction with the many high-calibre Michif resources produced by Pemmican Publications, the Métis Resource Centre, GDI, the Louis Riel Institute, Peter Bakker, Norman Fleury, Rita Flamand, Vince Ahenakew, Nicole Rosen, and many others.

GDI would like to thank all those who work to preserve and promote the Michif languages. In particular, we would like to thank Laura Burnouf, Rita Flamand and Father Guy Lavallée for providing Michif translations for this resource. This book is dedicated to the memory of Ralph Fleury and to all the Elders of the Métis Nation who are the keepers of the Michif languages.

GDI Publishing Department
Saskatoon
Michif: A Brief Overview

The Métis, having First Nations, French-Canadian and European ancestry, were traditionally the most multilingual people on the northern Plains. Unfortunately, colonization has had a devastating impact upon the Métis’ collective identity, particularly through the near eradication of Métis heritage languages. For almost a century, the Métis bore the stigma of being Indigenous, of having mixed ancestry, and of being “rebels.” This meant that many Métis abandoned their heritage or downplayed it in order to better fit into the non-Aboriginal mainstream. The end result was a loss of heritage language retention among at least three generations of Métis, which means that most Métis, perhaps 90-95%, are unable to have a simple conversation in any of their heritage languages. The vast majority of those who still speak Métis heritage languages regularly are elderly. As a result, English has become the working and living language of the Métis Nation.

Linguists maintain that Michif, while being one of many hybrid languages throughout the world, is very unique, demonstrating the Métis’ genius for fusing disparate cultures into a coherent synthesis. Within the Métis Nation, however, there is much confusion about the language. It has only been since the 1980s, possibly due to the linguist Peter Bakker’s visit to the Prairies and North Dakota, that the Métis started calling various Métis heritage languages “Michif.” Traditionally, many of the Old People or “lîi vyeu” called Michif “Cree,”1 while referring to themselves as “Michifs” or “mêchifs” – a variation of “mêtif” or “mitif”, archaic French spellings of Métis. At present, there are three languages that various Métis community members call Michif, and for easy categorization and to avoid confusion, these are listed here as Michif-Cree, Michif-French and Île-à-la-Crosse Michif.2

Michif-Cree, according to linguists, is considered the “classic” Michif language3 in terms of its structure and history. It is composed of Plains Cree (with some Saulteaux) verbs/verb phrases and French (with some English) nouns/noun phrases. Its origins date to the late eighteenth century; however, its precursors may have existed in the Great Lakes region a few generations earlier. Michif-Cree is spoken in pockets in all three Prairie Provinces and into Montana and North Dakota. Michif-Cree communities include those in central and southeastern Saskatchewan (from the Battlefords north to Debden and down towards Yorkton and into the Qu’Appelle Valley); southern and central Manitoba (St. Lazare, Camperville, and Duck Bay); and northern North Dakota, where, in the Turtle Mountains, it is known as “Turtle Mountain Chippewa-Cree.” Of all the Michif languages, it has by far the largest geographic range. This language is spelled phonetically and does not yet have a standardized orthography.
Michif-French or Métis-French – traditionally spoken by the Métis in Batoche/St. Louis, Saskatchewan; St. Laurent, St. Eustache and St. Ambroise, Manitoba; and Lac La Biche, St. Paul and St. Albert, Alberta – is considered by linguists to be a dialect of Canadian French. However, Michif-French is not easily intelligible to Francophones. It differs from standard Canadian French in a number of ways including, its borrowing of Cree and Saulteaux syntax (but only a few words), and its different French vocabulary, vowel pronunciation, and possessive construction. Michif-French is likely the ancestor language of Michif-Cree since both languages have nearly identical French components (and both clearly evolved from the French spoken by French-Canadian voyageurs). Until recently, Francophones stigmatized Michif-French speakers for speaking “bad” French in communities such as St. Laurent and St. Eustache, Manitoba. Consequently, the language was not handed down to succeeding generations. Like Michif-Cree, Michif-French is spelled phonetically, and does not have a standardized orthography.

Île-à-la Crosse Michif is spoken in the northwest corner of Saskatchewan, with most speakers living in or near Île-à-la Crosse, Buffalo Narrows, and Beauval. It is called “Michif,” “Michif-Cree,” “French-Cree,” and even “Church-Cree” because of its small French component that was brought to the region in the nineteenth century by Francophone priests. It is, according to linguists, a Woods Cree dialect with some French (noun) word borrowings, and it is not closely related to Michif-Cree or Michif-French. Île-à-la Crosse Michif is strongly supported by community people and is taught in schools, most notably Rossignol Community School in Île-à-la Crosse. This language has a standardized (Cree) orthography, although its few French words may be spelled phonetically or in standardized French.

Including Michif-French and Île-à-la Crosse Michif as “Michif” languages is contentious. However, regardless of the fact that there are three distinct languages that various Métis communities call Michif, the Métis should work towards their long-term preservation. Furthermore, if Métis people speak them, want to promote them and call them Michif, then by sociological reality, they are Michif languages, and they should be supported because losing any one of these languages would very tragic. If that were to occur, the Métis would lose not just a way to communicate, but also a specific worldview, and an array of accompanying cultural knowledge, including spiritual systems, oral traditions, harvesting strategies, and healing techniques.

Ensuring the survival of all Michif languages will require a firm commitment by Michif speakers themselves, the Métis community, Métis educational, cultural and political institutions, and all levels of government. This commitment has been undertaken. For instance, restoring Michif-Cree as a functional language has been undertaken by the Métis National Council and all if of its affiliates. At present, it is the official language of the
Métis Nation. However, increased human and fiscal infrastructure is needed for Michif-language resources and programs, particularly dictionaries, grammar and phrase books, children’s audio books, and language nests and immersion programs – the tools needed to preserve these languages. Standardization is also required if the Michif languages are to survive. Very few Michif speakers can write in Michif-Cree or Michif-French, and neither language has a standardized orthography or lexicon. Finally, employing the passion and dedication of Michif speakers themselves is vital for the intergenerational transmission of these languages.
Endnotes


2 These terms are by no means universally recognized by the speakers themselves, or by Métis political, educational and cultural institutions.

3 Ibid., pp.118-160.


5 Bakker, pp. 248-51.


7 Bakker, pp.144-160 and 161-81.

8 While it is true that two of these languages have Cree as their main strata (Michif-Cree and Île-à-la Crosse Michif), and all of them have varying degrees of French words, it should be noted that the three Michif languages are distinct and are not dialects as some argue. Furthermore, there is no linguistic continuum between Michif-French (almost entirely French with a very small amount of Cree or Saulteaux words), Michif-Cree (about 65% Cree with some Saulteaux and 35% French), and Île-à-la Crosse Michif (about 90%+ Cree, 10% French). See Bakker, “Michif Languages”, p. 175.


10 This term refers to spelling conventions including spellings and the use of word accents. In Michif-Cree and Michif-French words are spelled differently than in Cree or French. In addition, while all Michif-Cree speakers pronounce the words almost universally the same, they are often spelled differently. For instance, Michif-Cree speakers spell the French articles le/la/les as “li,” “le,” “lee,” or “lii.” The Turtle Mountain Orthography, developed in North Dakota by Ida Rose Allard, Patline Laverdure, and linguist John Crawford, is the dominant Michif-Cree orthography. Norman Fleury has contributed immensely to this dominant orthography.

11 Lexicon is a particular language/dialect’s vocabulary.

Ralph Fleury, Yorkton, SK

“Many people have to learn and experience the Michif language...”

In Memoriam 1927-2006
Norman Fleury, Virden, MB
“When I was in my mother’s womb I heard the Michif language because it was essentially our first language...”

George Fleury, Ste. Madeleine, MB
“Michif is a unique way of communicating...”

Harriet Oaks, Saskatoon, SK
“This is a gift passed down from our ancestors...why should we refuse that beautiful gift now...and forget about the Michif language?”
Rita Flamand, Camperville, MB
“I am concerned about the Michif language as there is no mention of it anywhere, while the other Aboriginal languages are being developed and taught in schools…”

Grace Zoldy, Camperville, MB
“The younger generation has to grasp and learn our Michif Language…”

Claude Langan, Saskatoon, SK
“In order to preserve Michif we need to teach the young ones our culture, our language, and our way of life…”
George Pelletier, Brandon, MB
“We Whenever I speak my language...I am proud to speak my language...”

Paul Peppin, Yorkton, SK
“We need to teach our young ones...”

Eva Brazeau, Togo, SK
“We are one step away from losing our language...Where will we be in twenty years from now?”
Armand Murray, La Loche, SK
“Our language has been around for a long time...there is a culture attached to it... it will never die...”

Edwin St. Pierre, Yorkton, SK
“People should be interested and want to learn the language...”

Joyce Larocque, Birch River, MB
“This is our culture, Michif is the language we are supposed to speak...”
Dorothy Aubichon, Saskatoon, SK
“I don’t want the young generation to get lost or be ashamed of who they are...our language is important...”

Erma Taylor, Regina, SK
“Preservation of the Michif language is important to the preservation of our culture and heritage...it gives one a sense of belonging...”

Edna Fleury, Yorkton, SK
“If we don’t speak it, we’ll forget it...”
Gerald St. Pierre, Yorkton, SK
“Without Michif we’d have no heritage…it would be a shame if we lost it...”

Fred LaVallee, Duck Bay, MB
“It’s an old language and a happy language...”

Harvey Pelletier, Brandon, MB
“We need to continue teaching the language to preserve it for the future...”
Viner Perreault, Moose Jaw, SK
“This is our language, this is the only language I speak when I see Michif...”

Jeanne Pelletier, Regina, SK
“The Michif language is one of the first ways of talking to our people...”

Heubert LeDoux, Saskatoon, SK
“It is important to keep the language alive...”
Laura Burnouf, La Ronge, SK
“Michif is important because that is the language of my ancestors and community... I feel the need to continue with the struggle to keep it alive...”

Lillian Lafontaine, Yorkton, SK
“We need to talk the language with our children...”

Lorraine LaVallee, Dauphin, MB
“Our children need to learn the language...”
Margaret Hodgson, Saskatoon, SK
“It is part of our culture, we must keep it alive!”

Louis Duscharmé, Russell, MB
“It is important for the coming generation to learn the language... there should be more youth and Elder interaction...”

Marie Schoenthal, Medicine Hat, AB
“It is our language.... our way of identifying as Michif...it can’t be forgotten!”
Mervin Fleury, Roblin, MB
“A lot of our people still use the language...we don’t want to forget it!”

Noella LeBlanc, Birch River, MB
“The language is our identity...”

Rose Marie McPherson, Dauphin, MB
“Language gives us our identity...more importantly it allows us to understand our culture, dance, song, and legends which needs to be told in the language to keep the significance of our culture...”
Ruth Henry, Regina, SK
“We all have the same interest and desire to see our language revived!”

Verna Demontigny, Brandon, MB
“Through my language I have learned my culture, what and who I am and my history…”

Victoria Genaille, Binscarth, MB
“I am proud of my parents, grandparents, and great-grandparents... they are always in my heart...We need to preserve our language and culture for the young people…”
Willard LaViolette, Boggy Creek, MB
“Michif will never die...”

Edna St.Pierre, Yorkton, SK
“If we don’t start now with our generation... our language will die...”

Laura Coates, Yorkton, SK
“We are Michif....we should be able to speak Michif and be proud to be Michif!”
Northern Cree “Y” Dialect Île-à-la Crosse Michif – Laura Burnouf

I. Articles
The Michif articles *la* and *lî* are only used when the words are in Michif–French and not in Cree.

A/An (Masculine/Feminine) N/A
The (Masculine/Feminine) *la*
The (Plural) *lî*

It was a beautiful day. *kî miyo kîsikâw.*
The table is made of wood. *la tâp mistik ohci osihcikâtiw.*
The Elders are wise. *kihtêyak ayinîsowak.*

II. Pronouns

I – *niya*  him/her too – *wîsta*
me too – *nîsta*  she/he/it – *wiya*
you – *kiya* or *ki*  her/him too – *wîsta*
you (plural) – *kîstwâw*  she/he/it – *wiya*
he/she/it – *wiya*  her too – *wîsta*
it – *îyako*  we/us (inclusive) – *niyanân*
us/we (exclusive) – *kiyanâw*  them – *wîstawâw*
they – *wiyawâw*

I am talking to them. *Î-ayamihkwâw wiyawâw.*

She is good at fingerweaving. *Î-nakacihtât wiya ta pîmastîhikît.*

It is beside the table. *Asicâyihk la tâp astêw îyakohk.*

You cannot go to the movies! *Namôya cikástîpayihcikanihk ki kî itohtân!*

We are learning Michif. *Î-mêkwâ kiskinwahamâsoyahk Michif.*
III. Nouns

Artwork – masinipéhikîwin
Ball – la plot
Beadwork – mîkisihkahcikîwin
Bed – li lit/nipîwin
Book – masinahikan
Brush (hair) – sîkahon floorbrush – sipîkinhtakwâkan
Car – l’kârr/sihkîpayis
Chair – la shåsh/tihtapowin
City – otiñaw
Coat – l’kapô
Country – askiy
Our land – kitaskînaw
Couch – l’ shôfâ
Computer – mâmåmtâwâpacihcikan
Desk – masinahikiwinâhtik
Food – micowin
Friend – niwîcîwâkan
Game – mitawîwin
Gloves – li-gâñ
Hat – l’shapô or lapalet
Hockey puck – atihkwasinîy
Hockey stick – mitawîwimistik
House – wâskahikan
Internet – ayâpâpacîhcanîkan
Language – pîkiskîwin

Leggings – ihtapiwitâs
Moccasins – napakaskisin
Pants – la kilot
People – ayisinowak
Pemmican – pîmihkân
Pen – la kriyõîn/masinahîkî-winâhcikos
Pencil – la kriyõîn/masinahîkî-winâhcikos
Telephone – sîwîpitamâtowin
Red River Cart – Red River cthcicâpânâskos
Sash – la sâncîrr
Shawl – akwanahon
Shirt – la shîmîsh/pâpakowayân
Shoes – li bwacin/maskisina
Shorts – kîskîmitâs
Socks – li bâ/askikanak
Table – la tâp mîcîsowînâhtik
Toque – la cok/âstotin
Tractor – l’trråktarr
Truck – âwâtâswâkan
Van – âwâtâswâkan
Water – l’dilô/nipîy
York Boat – l’ skiff/l’ bátô

The Internet is a good way to preserve Michif.
Ayâpaçîhcanîkan mâwaci î-miyôsîk ta manâcîhtâyahk Michif isi pîkiskîwîn.

Métis women wear shawls.
Li Métis iskwêwak postiskawîk mâna akwanahôwina.

My best friend has beadwork on his coat.
Ninîkâniwîcîwâkan mîkisihkahcikîwin kakikwâtiyiw sô capo.

The Métis Homeland is in two countries: Canada and the United States.
Li Métis ki-nihtâwikôwahk nîswâyihk: kitaskînaw kanâta êkwa kihci mohkomânînahk.

Winnipeg is the city in which most Métis live.
Mawaci mihcåt li Métis Î-wîkicîk misi-otînahk, Winnipeg.

At Back to Batoche Days, I wear a sash and moccasins.
Ispihk Back To Batoche Days kâ-ki-ispayîkî ni-ki postiskawîw la sâncîrr ekwa nipostiski napakiskisina.
IV. Verbs
Depending on whether the object is inanimate or animate, there are two different endings to some verbs. These verbs are classified as VTI – Transitive Inanimate or VTA – Transitive Animate. The abbreviations are:
IN – Inanimate AN – Animate.

Ask – kakwîcìhkîmo
Attack – sisîkoc (all of a sudden) or mîsîkîstâto
Begin – màcihtâ
Blow – pîtâcîkî
Break – pîkona
Bring – pîtâ (IN), pîsw (AN)
Choose – nàwasôna (IN), nàwasônâ (AN)
Come – àstam
Do – itôta
Drag – pîmitâpî (IN), pîmitâpâtâ (AN)
Draw – tâpisnâhikî or nàspasìnâhikî
Drink – minîkhwî
Drive – pîmîpîyâhîcîkî
Drown – nîstâpâwî
Eat – mîcîso
Fall – pahkîsînî
Fly – pîmîyâ
Freeze – ahkwîcî
Get – nâta (IN), nâs (AN)
Give – mîkî
Give him/her/it – miyâ
Give me – miyin
Go – itôhtî
Grow – ohpîkî
Happen – ispîyîn
Know – kîskîyîhta
Lay – pîmîsînî (lie down)
Lead – nîkâniw
Lose – wânhîtâ (lose something) or wânhâ (lose someone)
Pay – tipihîkî
Ride – pîsî – (ride in vehicle) tîhîpî – (ride a horse)

Ring – sîwîpîcîkî
Rise – ohpîpîyahî
Run – pîmîpîyahî
See – wîpahta see it (IN) wâpam – see him/her (AN)
Saw – kîskîpîcîkî (to saw something)
Shake – nanâmîpîyî
Shrink – otihkîpâwî
Sing – nîkamî
Sink – kôtâwîpîyî
Sit – api
Sit down – nahap
Spring – wayawîpîyî (…out from something), tîhîpipîyî (…to the top)
Steal – kîmîto
Stink – wîhîcîsî
Study – wîcîsîhîso – (to help yourself)
(to work at something) – atoskâta
Swear – wayahkwî
Swim – pâkasîmî
Swing – wîwîpîsî
Take – otînâ (IN), otînâ – take him/her/it (AN)
Tear – tîtopîta
Throw – pîmîshînî
Wake – koshkîpîyî
Walk – pîmîhtî
Wear – pîhîcîsîk – (wear it) (IN), pîhîcîskawâ (wear it) (AN)
Wring – sînîkî
Write – masînâhîkî

My grandmother asked me a question.
Nohkom ni-kî kakwîcîmîk piyâk kîkway.

I am learning to write Michif.
Î mîkwâ kocîmasînâhâmân michîf.

I eat traditional Métis food.
Ni mîcin mâna lî Métis ànîskotâta-mîcowîn.

He threw the football.
Kî pîmîshînîw la plot.
She rides horses during the summer.
*Tihtapiw mistatimwa mēkwâc kâ-nîpihk.*

The telephone is ringing.
*Siwîpitamâtowin siwipayiw.*

My great-uncle can speak several languages including Michif, Cree, English, and French.
*Mô nôk kaskihtâw ta-pîkiskwît mihcâcîs pîkiskwêwina, tâpîskóc Michif, nihiyawîwin, akayâsimowin, êkwa mistikósîmowin.*

**V. Conjunctions**

<table>
<thead>
<tr>
<th>After – <em>mwîstas</em></th>
<th>Nor – <em>namâ</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Although – <em>âta</em></td>
<td>Or – <em>ahpô</em></td>
</tr>
<tr>
<td>And – <em>êkwa</em></td>
<td>Since – <em>aspin ohci</em></td>
</tr>
<tr>
<td>Because – <em>osâm</em></td>
<td>So – <em>táspwâ</em></td>
</tr>
<tr>
<td>Before – <em>pâmwiś</em></td>
<td>Until – <em>iskohk</em></td>
</tr>
<tr>
<td>But – <em>mâka</em></td>
<td>When – <em>tânispî</em></td>
</tr>
<tr>
<td>For – <em>ohci</em></td>
<td>While – <em>mîkwâc</em></td>
</tr>
<tr>
<td>Neither – <em>ahpô namôwiya</em></td>
<td>Yet – <em>âsay cî</em></td>
</tr>
</tbody>
</table>

We are going to eat after we finish our homework.
*Ka-micisonâw kisihâyâkiki ki-kiskinwahamâkosiwinaw.*

I like Métis jigging and fiddling.
*Nôsâmihthin li-Métis onîsosimôwin êkwa sisâpihkahikan-kitohcikêwin.*

Since I was young, I enjoyed my grandfather’s stories.
*Aspin ohci kâ oskâyowiyân nikî miyo-natohtin ni-pâpâ otâcimôwina.*

I am proud to be Métis because I love my people.
*Ni-mamihtisin niya li-Métis osâm nisâkihakwâk nitayisînimak.*

They will stay at the dance until midnight.
*Nîmihitôwinihk ta-ayâwak iskohk pôni âpihtâtîpiuskâkî.*

Water and food are essential for life.
*Nîpiy êkwa mîcisowin pîko ta âpacihtayahk ta pimâtisîyahk.*

**VI. Prepositions**

<table>
<thead>
<tr>
<th>About – <em>papâmi</em> or <em>nânitâw</em></th>
<th>Around – <em>wâsakâm</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Above – <em>ispimihk</em></td>
<td>At – “ihk” “ohk” “ahk” added as a suffix to nouns.</td>
</tr>
<tr>
<td>Across – <em>akâmihk</em></td>
<td>Before – <em>pâmwiś</em></td>
</tr>
<tr>
<td>After – <em>mwîstas</em></td>
<td>Behind – <em>otâhîk</em></td>
</tr>
<tr>
<td>Against – <em>asicâyihk</em></td>
<td>Below – <em>capasis</em></td>
</tr>
<tr>
<td>Along – <em>pimic</em></td>
<td>Beneath – <em>atâmihk</em></td>
</tr>
<tr>
<td>Among – <em>mikwayîs</em> or <em>nanânis</em></td>
<td>Beside – <em>pimicâyihk</em></td>
</tr>
<tr>
<td>Direction</td>
<td>Metis Word</td>
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<td>--------------------</td>
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<tr>
<td>Between</td>
<td>tastawâyihk</td>
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<tr>
<td>Beyond</td>
<td>awâstî-isi</td>
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<td>But</td>
<td>mâka</td>
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<td>By</td>
<td>pâtîmâ</td>
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<tr>
<td>Despite</td>
<td>ahci piko</td>
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<td>Down</td>
<td>nihcâyihk</td>
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<tr>
<td>During</td>
<td>mikwâc or mikwâ</td>
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<td>Except</td>
<td>kikway piko</td>
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<td>For</td>
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<td>Into</td>
<td>pihcê</td>
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<td>Like</td>
<td>piyakwan</td>
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<td>Middle</td>
<td>tâwâyihk</td>
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<tr>
<td>Near</td>
<td>cîki</td>
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<td>Of</td>
<td>mani or ohci</td>
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<tr>
<td>Off</td>
<td>aspin</td>
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<tr>
<td>On</td>
<td>tahkohc (on top of)</td>
</tr>
<tr>
<td>locative endings</td>
<td>“ihk,” “ohk,” “ahk”</td>
</tr>
<tr>
<td></td>
<td>added as a suffix to nouns.</td>
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</tbody>
</table>

The Métis sash is on the table.
*Lí Métis la sâncîrr tahkohc la tâp apiw.*

My book is under the table.
*Nimasinahkan sipâ la tâp astîw.*

They wore their Métis sashes to school.
*Kî postikawîwak li sâncîrr kiskinwahamâtowikamikohk isi.*

Her dog is outside, and is between the fence and the house.
*Otîma wayawîtimihk, i-ayîyit tastawâyihk minikanihk êkwa wâskahikanihk.*

**VII. People**

Ancestors – aniskâc wahkômâkanak, anskotâpânak
Brother – nîstîs
Canadian – môniyâwiyiniw
Caucasians – môniyâwak
Cousin – kazõn
Elders – kihtêsîyiniwak
European – opîtotowîw
Father – papa/nohtâwiy
First Nations – nîhiyawak
Friend – niwîcíwâkan
Grandparents – câpânak
Grandfather – moshôm
Grandmother – kohkom
Immigrants – akamaskiwiyinôwak
Labourer – otatoskiw
Mother – mama/nikâwiy
Non-Aboriginal – móniyâw
Office Worker – omasinahikisis
People – aquisiyiniwak
Police Officer – Simâkanisiwiyiniw
Priest – l’pârr/ayamihîwiyiniw
Sister – la sårr (nun)
Older sister – nimis
Younger sister – nisîmis
Teacher – okiskinwahamâkîw

My cousin is my aunt’s son and my father’s nephew.
Mô-kazõné ana n’dôsis okosisa êkwa nipâpâ otihkwâtima.

The Métis are a bicultural people with First Nations and European ancestry.
Li-métis nîso otîhîwak osâm nîhîyânahk asci móniyânahk isi îwahkohtwâcik.

A mix of First Nations and White People.
Mâmawîthîhwâk ôki nîhîyawîwâk êkwa móniyâwâk.

They are their own people.
Tipîymisôwak wiyawâw.

Miss/Mr. _____ is my favourite teacher.
Miss/Mr. _____ mawaci nitakahkîmâw.

VIII. Days and Months
Notice that some days are in Michif–French and others are only in Cree.

Monday – lândzî, piyakôskikâw
Tuesday – nîsokîsikâw
Wednesday – mîrkrredzî, nistokîsikâw
Thursday – niyôkîsikâw
Friday – niyânokîsikâw
Saturday – sam’dzî, mâtînâwîwîkiskikâw
Sunday – l’dzimâsh, ayamihîwiyiskikâw

January – kîsipîsim
February – mikisîwipîsim
March – niskîpîsim
April – ayikîpîsim
May – opîniyâwîwîpîsim
June – pâskâwîhowîpîsim
July – paskowipîsim
August – ohpahâwîpîsim
September – takwâkipîsim
October – pîmihâwîpîsim
November – tyikopiwîpîsim
December – nîpâyâmihâwîpîsim/opâwahcikanâsîs

Winter – pipon
Spring – sikwan
Summer – nîpin
Fall – takwâkin

Saturday is my favourite day.
Mawaci kâ-mâtînâwîwîkiskikâk i-nîkânihtamân.
Christmas is on December 25.

*Manitowikisikaw opâwhecikanasis nîstanaw niyânosâp akimâw.*

*Back to Batoche* Days are held in July.

*I-wî-mâmawopihk kâwi Back to Batoche kîsikâwa Paskowipîsimohki.*

Traditionally, fall was a busy season for the Métis.

*Lî Métis mana otamîyowak kâ-takwâkihk.*

### IX. Numbers (akihtâsowina)

| 0  | nêwomitanaw       | 34 | nîstanitanaw nêwosâp       |
| 1  | piyak             | 35 | nîstanitanaw niyânosâp      |
| 2  | nîso              | 36 | nîstanitanaw nikotwâsosâp   |
| 3  | nîsto             | 37 | nîstanitanaw tipakohposâp   |
| 4  | nêwosâp           | 38 | nîstanitanaw ayinânîwosâp   |
| 5  | niyânanan         | 39 | nîstanitanaw kikâmîitiâhtahkosâp |
| 6  | nikotwâsik        | 41 | nêwomitanaw piyakosâp       |
| 7  | tipakohposâp      | 42 | nêwomitanaw nîsosâp         |
| 8  | ayinânîwosâp      | 43 | nêwomitanaw nîsosâp         |
| 9  | kikâmîitiâhtahastosâp | 44 | nêwomitanaw nêwosâp         |
| 10 | mitâtahtosâp      | 45 | nêwomitanaw niyânosâp       |
| 11 | piyakosâp         | 46 | nêwomitanaw nikotwâsosâp    |
| 12 | nîsosâp           | 47 | nêwomitanaw tipakohposâp    |
| 13 | mîstanaw          | 48 | nêwomitanaw ayinânîwosâp    |
| 14 | newosâp           | 49 | nêwomitanaw kikâmîitiâhtahkosâp |
| 15 | niyânosâp         | 50 | niyânomitanaw               |
| 16 | nikotwâsosâp      | 51 | niyânomitanaw piyakosâp     |
| 17 | tipakohposâp      | 52 | niyânomitanaw nîsosâp       |
| 18 | ayinânîwosâp      | 53 | niyânomitanaw nîsosâp       |
| 19 | kikâmîitiâhtahkosâp | 54 | niyânomitanaw newosâp       |
| 20 | mîstanaw          | 55 | niyânomitanaw               |
| 21 | nîstanaw          | 56 | niyânomitanaw nikotwâsosâp  |
| 22 | nîstanaw piyakosâp | 57 | niyânomitanaw tipakohposâp  |
| 23 | nîstanaw nîsosâp  | 58 | niyânomitanaw ayinânîwosâp  |
| 24 | nîstanaw nêwosâp  | 59 | niyânomitanaw kikâmîitiâhtahkosâp |
| 25 | nîstanaw niyânosâp | 60 | nikotwâsosîmîtanaw         |
| 26 | nîstanaw nikotwâsosâp | 61 | nikotwâsosîmîtanaw piyakosâp |
| 27 | nîstanaw tipakohposâp | 62 | nikotwâsosîmîtanaw nîsosâp  |
| 28 | nîstanaw ayinânîwosâp | 63 | nikotwâsosîmîtanaw nîsosâp  |
| 29 | nîstanaw kikâmîitiâhtahkosâp | 64 | nikotwâsosîmîtanaw nêwosâp  |
| 30 | nîstanitanaw      | 65 | nikotwâsosîmîtanaw niyânosâp |
| 31 | nîstanitanaw piyakosâp | 66 | nikotwâsosîmîtanaw nikotwâsosâp |
| 32 | nîstanitanaw nîsosâp | 67 | nikotwâsosîmîtanaw tipakohposâp |
| 33 | nîstanitanaw nîsosâp | 68 | nikotwâsosîmîtanaw ayinânîwosâp |
| 34 | nîstanitanaw nêwosâp | 69 | nikotwâsosîmîtanaw kikâmîitiâhtahkosâp |
| 70 | tipakohposîmîtanaw | 71 | tipakohposîmîtanaw piyakosâp |
| 72 | tipakohposîmîtanaw nîsosâp | 73 | tipakohposîmîtanaw nîsosâp |
| 74 | tipakohposîmîtanaw nêwosâp | 75 | tipakohposîmîtanaw niyânosâp |
| 76 | tipakohposîmîtanaw tipakohposâp | 77 | tipakohposîmîtanaw tipakohposâp |
| 78 | tipakohposîmîtanaw ayinânîwosâp | 79 | tipakohposîmîtanaw kikâmîitiâhtahkosâp |
| 80 | ayinânîwomitanaw  | 81 | ayinânîwomitanaw piyakosâp  |
| 82 | ayinânîwomitanaw nîsosâp | 83 | ayinânîwomitanaw nîsosâp  |
| 84 | ayinânîwomitanaw nêwosâp | 85 | ayinânîwomitanaw niyânosâp  |
| 86 | ayinânîwomitanaw nikotwâsosâp | 87 | ayinânîwomitanaw tipakohposâp |
| 88 | ayinânîwomitanaw ayinânîwosâp | 89 | ayinânîwomitanaw kikâmîitiâhtahkosâp |
| 90 | kikâmîitiâhtahmîtaw | 91 | kikâmîitiâhtahmîtaw piyakosâp |
| 92 | kikâmîitiâhtahmîtaw nîsosâp | 93 | kikâmîitiâhtahmîtaw nîsosâp |
| 94 | kikâmîitiâhtahmîtaw newosâp | 95 | kikâmîitiâhtahmîtaw niyânosâp |
| 96 | kikâmîitiâhtahmîtaw nikotwâsosâp | 97 | kikâmîitiâhtahmîtaw tipakohposâp |
| 98 | kikâmîitiâhtahmîtaw ayinânîwosâp | 99 | kikâmîitiâhtahmîtaw kikâmîitiâhtahkosâp |
| 100| mitâtahtomitanaw  |
Andrea Menard has released two CDs.  
*Andrea Menard kî-pakitanam nîso kâwâwiyyâki sîkwascikanisa.*

Maria Campbell was born in 1940.  
*Maria Campbell kî nihtâwikiw 1940.*

Bryan Trottier’s number was 19.  
*Bryan Trottier otakihtâsowin kayahî kikâmîtâtahkosâp.*

Theo Fleury’s number is 14.  
*Theo Fleury otakihtâsowin mîkwâc nêwosâp.*

Sheldon Souray’s number is 44.  
*Sheldon Souray otakihtâsowin mîkwâc nêwomitanaw nêwosâp.*

We eat lunch at 12:00 p.m.  
*Nimîcisonân mâna âpihtâkîsikâki.*

Supper is at 6:00 p.m.  
*Otâkwanimîcisowin mâna nikotwâsik tipahikan ispayiw.*

The two main Métis resistances occurred in 1869-70 and 1885.  
*Nîso mawaci kihci lí Métis nôti nikêwina kî-ispayiwa 1869 iskohk 1870 èkwa âsamîna 1885.*

**X. Holidays and Celebrations**

Canada Day – *askîwikîsikâw*  
Christmas – *manitôwikîsikâw*  
Easter – *âpisisinowikisikâw*  
Halloween – *cîpayotipiskâw*  
Labour Day – *atoskîwikîsikâw*  
Louis Riel Day – *Louis Riel okîsikâw*  
National Aboriginal Day – *nîhiyawîwikîsikâw*  
New Year’s – *ocîmikîsikâw*  
Remembrance Day – *kanokiskisîwinîwikîsikâw*  
St. Patrick’s Day – *okinâtisokîsikâw*  
Thanksgiving – *nanâskomôwikîsikâw*  
Valentine’s Day – *sâkihitowikîsikâw*  
Victoria Day – *kihcikomâskwîwikîsikâw*

The main traditional holiday for the Métis was New Year’s Day.  
*Ocîmikîsikâw mâna mâwaci kihci ayiwêpiwi-kîsikâw lí Métis kici.*

For Christmas, Santa Claus gave me two video games.  
*Santa Claus nîki-miyik nîso cikâstîpayi-kîtawîwina ispihk kà kî manitowîwikîsikâk.*

National Aboriginal Day is held every June 21.  
*Nîhiyawîwikîsikâw tahto askiy miciminamwak nîstanaw pîyakosâp akimihci, Pâskâwîhowipîsim.*
On November 16, Louis Riel Day is observed by the Métis.
Ispîhk nikotwásosâp akimihci, iyikopîwîpisim, Louis Riel okísikâw mâna li Métis kanawâpahtamwak.

Halloween is an exciting day for children because they are given lots of candy.
Mócikan mâna cîpayitipiskâw osâm itokwî mihcât li-cândî i-miyihcik awâsisak.

XI. Food

<table>
<thead>
<tr>
<th>Food Type</th>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bannock</td>
<td>la galet</td>
<td></td>
</tr>
<tr>
<td>Bison burgers</td>
<td>paskwâw</td>
<td>mostosoyâs</td>
</tr>
<tr>
<td>Cake</td>
<td>wihihkaskan</td>
<td></td>
</tr>
<tr>
<td>Chinese Food</td>
<td>sikopacipwâsomicowin</td>
<td></td>
</tr>
<tr>
<td>Chokecherries</td>
<td>piponima</td>
<td></td>
</tr>
<tr>
<td>Fish</td>
<td>l’pwasôn or kinosëw</td>
<td></td>
</tr>
<tr>
<td>Fruit</td>
<td>misti-minisa</td>
<td></td>
</tr>
<tr>
<td>Meatballs</td>
<td>li boulet or kâpitikwâki wiyåsa</td>
<td></td>
</tr>
<tr>
<td>Pizza</td>
<td>wiyåsopahkwisikan</td>
<td></td>
</tr>
<tr>
<td>Potato</td>
<td>li patak</td>
<td></td>
</tr>
<tr>
<td>Saskatoon berries</td>
<td>misåkwatômina</td>
<td></td>
</tr>
<tr>
<td>Tacos</td>
<td>napwiyyihkasikan</td>
<td></td>
</tr>
<tr>
<td>Turkey</td>
<td>misihîwîyås</td>
<td></td>
</tr>
<tr>
<td>Vegetables</td>
<td>kistikåna</td>
<td></td>
</tr>
<tr>
<td>Wild game</td>
<td>pikwåci pisiskiwak</td>
<td></td>
</tr>
</tbody>
</table>

What’s your favourite food?
Kîkway mawaci kawihkistaman?

I like to eat…
Nîmiyohtîn ______ta miçiyån.

My grandmother makes me…to eat.
Nöhkom nikìsisamâk _______ ta mòwak.

Name a couple of your family’s traditional foods.
Mahtì wihtamawin nìso kîkwaya ânískotómìcîowina kà-mìcìiyìk kìyawåw.

What kind of food do you dislike?
Tânimatôwahk mîcowin kipakwåtìn.

XII. Lifeways

<table>
<thead>
<tr>
<th>Lifeway</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beading</td>
<td>mikisihkahcikêwin</td>
</tr>
<tr>
<td>Canning</td>
<td>kaskâpiskahkiwînin</td>
</tr>
<tr>
<td>Cooking</td>
<td>piminawasowin</td>
</tr>
<tr>
<td>Fishing</td>
<td>paktahwåwin</td>
</tr>
<tr>
<td>Gathering</td>
<td>mòsahkinikîwin</td>
</tr>
<tr>
<td>Hunting</td>
<td>mâciwin</td>
</tr>
<tr>
<td>Sewing</td>
<td>kaskwåsowin</td>
</tr>
<tr>
<td>Tanning</td>
<td>kaskâpicikêwin</td>
</tr>
<tr>
<td>Trapping</td>
<td>nôcihcikîwin</td>
</tr>
<tr>
<td>Weaving</td>
<td>pîmastîhikîwin</td>
</tr>
<tr>
<td>Working</td>
<td>atoskîwin</td>
</tr>
</tbody>
</table>

In St. Laurent, Manitoba many Métis make a living by fishing.
St Laurent Manitobânînihk mana mihcât li Métis pimâtisihôwak paktahwåwin ohci.
With the Powley Ruling, the Métis have more hunting rights.
*Lî Métis èkwa nawac mistahi mâciwin-tâpwêwina otihtikôwak osâm ôma Powley ruling i-ki-ispayik.*

Trapping is important to Métis living in the North.
*Nôcihcikîwin kistêyihtâkwan lî Métis kiwitinohk kâ-wîkitwâw.*

My grandmother was good at tanning hides.
*Nohkom kî-nakacihtâw ta-kaskâpasahk pahkikina.*

Canning was an important way to preserve food for Métis families.
*Kaskâpiskahîkîwin kihcîyihtâkwan lî Métis kici ayisk âkosisi ta nahastâcik mîcisowina.*

**XIII. Folklore/ Spirituality Oral Tradition**

Cannibal Spirit – *wihtikow*
Culture – *pimâtisowin*
Devil – *maci manitow*
God – *Kisê-manitow*
Holy water – *lôbinit* or *khihcîyimîht*
Lent – *iywanisîwikâskîw*
Little John – *apisci jôn*
Oral Tradition – *aniskâtotamowin*
Rosary – *ayamihiminâk/l’chaplâ*
Sage – *miyahkasikan*
Saint – *otayamihâw*
Stories – *âcimowîna*
Sweet Grass – *wihkask* or *miyahkasikan*
Tobacco – *l’tabâ, cistîmâw*
Tricksters – *wîsahkîcak*
Werewolf – *maci mahikan* or *wihtikow*

During Lent, the Elders told children stories in order to make them behave.
*Mîkwâc kâ iywanisiwikîsîkâw kihcîyihtâkwan lî Métis kici ayisk âkosisi ta kiyâmâpicik.*

The Métis werewolf can be either a man or a woman.
*Lî Métis maci mahikan nápêw ahpôcî iskwêw anâ.*

My grandmother told me those stories.
*Nohkom ni-kî âcimostawîk anihi âcimôwîna.*

This story means this…
Ôma âcimowîn mâmiskôcîtîw omisîsa ...

Leaving tobacco when taking from nature shows respect for the Creator.
*L’tabâ piko ta-nakatihk pakwâcàyihk âkosisi ôma ta kihcîyimîht Kisê-manitow.*

Elders are the keepers of Métis history and culture.
*Kihtêsîyiwiwak kanawihtamwak lî Métis kayâs-ispayiwin èkwa pimâtisowîn.*
The Métis patron saint is Saint Joseph.
Saint Joseph ana lî Métis onâtamâkıwi-otayamihâw.

Our Elders tell us that Michif is a God-given language.
Kihtêsîyinimânak kiwihtamâkonawak awa Kisê-manitow kipîtamâkonaw kipîkiskwêwinânaw.

**XIV. Animals**

<table>
<thead>
<tr>
<th>English</th>
<th>Michif French</th>
<th>Cree-AN</th>
<th>Cree-IN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antelope</td>
<td>apistâcîkos</td>
<td>lirrôj</td>
<td>mihkosiw</td>
</tr>
<tr>
<td>Bison</td>
<td>paskwâwimostos</td>
<td>mihkwâw</td>
<td>mihkwâw</td>
</tr>
<tr>
<td>Bobcat</td>
<td>pisîw</td>
<td>sipihkosiw</td>
<td>sipihkwâw</td>
</tr>
<tr>
<td>Cat</td>
<td>pôsîš</td>
<td>wâpiskisiw</td>
<td>wâpiskâw</td>
</tr>
<tr>
<td>Chicken</td>
<td>l’pol</td>
<td>sipihkosiw</td>
<td>sipihkwâw</td>
</tr>
<tr>
<td>Pahpahähkwân</td>
<td></td>
<td>wâposâwâw</td>
<td>wâposâwâw</td>
</tr>
<tr>
<td>Cow</td>
<td>mostos</td>
<td>oshâwisiw</td>
<td>askihtâkwâw</td>
</tr>
<tr>
<td>Coyote</td>
<td>mîscâcâkanis</td>
<td>askitioshâwisiw</td>
<td>kasketiowôshâwâw</td>
</tr>
<tr>
<td>Deer</td>
<td>apiscimôsos</td>
<td>askihtakosiw</td>
<td>kasketiwâw</td>
</tr>
<tr>
<td>Dog</td>
<td>atîm</td>
<td>askitisisiw</td>
<td>kasketiwiw</td>
</tr>
<tr>
<td>Duck</td>
<td>sîsîp</td>
<td>askitisisiw</td>
<td>kasketiwiw</td>
</tr>
<tr>
<td>Eagle</td>
<td>mikisîw</td>
<td>sipihkomihkosiw</td>
<td>sipihkomihkwâw</td>
</tr>
<tr>
<td>Elk</td>
<td>wâskîsîw</td>
<td>sipihkomihkosiw</td>
<td>sipihkomihkwâw</td>
</tr>
</tbody>
</table>

XIV. Animals

**Antelope** – apistâcîkos
**Bison** – paskwâwimostos
**Bobcat** – pisîw
**Cat** – pôsîš
**Chicken** – l’pol, Pahpahähkwân
**Cow** – mostos
**Coyote** – mîscâcâkanis
**Deer** – apiscimôsos
**Dog** – atîm
**Duck** – sîsîp
**Eagle** – mikisîw
**Elk** – wâskîsîw

The Métis hunted many bison in the 1800s.
Lî Métis kî-minahôwak mihcåt paskwâwimostoswa ispihk dâl 1800s.

My cat’s name is…
*Nipòsîm owîhowin...

Her dog is called…
*Otîma ______ isiyihkâsowîywa

My favourite animal is…
Pisiskiw mâwaci kâ takahkîmak...

**XV. Colours**

<table>
<thead>
<tr>
<th>English</th>
<th>Michif French</th>
<th>Cree-AN</th>
<th>Cree-IN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red</td>
<td>lirrôj</td>
<td>mihkosiw</td>
<td>mihkwâw</td>
</tr>
<tr>
<td>White</td>
<td>L’blân</td>
<td>mihkwâw</td>
<td>wâpiskâw</td>
</tr>
<tr>
<td>Blue</td>
<td>L’blô</td>
<td>sipihkosiw</td>
<td>sipihkwâw</td>
</tr>
<tr>
<td>Yellow</td>
<td>L’jôn</td>
<td>wâpiskisiw</td>
<td>wâposâwâw</td>
</tr>
<tr>
<td>Orange</td>
<td>L’zarrâ’nsh</td>
<td>oshâwisiw</td>
<td>osâwâw</td>
</tr>
<tr>
<td>Green</td>
<td>L’vârr</td>
<td>askihtakosiw</td>
<td>askihtakwâw</td>
</tr>
<tr>
<td>Brown</td>
<td>L’shakwalâ</td>
<td>askitiowôshâwâw</td>
<td>kasketiowâw</td>
</tr>
<tr>
<td>Black</td>
<td>linwârr</td>
<td>kasketiowôshâwâw</td>
<td>kasketiowâw</td>
</tr>
<tr>
<td>Purple</td>
<td>L’viyolâ</td>
<td>kasketiwiw</td>
<td>kasketiwiw</td>
</tr>
</tbody>
</table>

My favourite colour is…
*Mâwaci nimiyonîn ... kâ-itasinâstîk.

23
What colour is your shirt?
*Tânisi itasinâstîw ta shmîsh?*

What colour is your parents’ car?
*Tânisi itasinâstîw ti parrâñ osihkipayisa*

The colours of the rainbow are…
*Pîsimwîyâpiy _____ itasinâstîw.*

**XVI. Greetings**

Hello! – *Tânsi!*
How are you? – *Tân′ si kiya?*
Where are you from? – *Tânîtî ohecî kiya?*
How old are you? – *Tânîtahtopïponîyan kiya?*
How many people are in your family? – *Tânîtahtasîyîk kiyawâw ki piyakoskâniwâw?*
What is your favourite thing to do? – *Kîkway mâna kâ takahkihtamîk ta isiyihcîkîyîk?*
What is your name? – *Tânisi î isiyihkâsoyan?*

**XVII. Sayings**

I am proud to be Métis.
*Nimamihtisin niya li Métis.*

Do you speak Michif?
*Ki pîkiskwân ci Michif?*

How do you say that in Michif?
*Tân′ si êkwânima ta-itwîyan Michif isi?*

My grandmother taught me how to dance the “Red River Jig.”
*Nohkom nikî-kiskinwahamâk tânsi ta isi nimihitoyân Red River nimihitôwin.*

Michif is important to me because…
*Míchif kîstêyihtâkwan niya kici osâm…*

It’s the language of my ancestors.
*Niwahkômâkanak opîkiswêwinâwa.*

I am a proud Métis.
*Nikistêyimon li Métis niya.*

It’s a very unique language.
*Piyakwâyik pokî pîkiskwêwin.*

The Métis are a special people because…
*Mîyo ayisînîwak li Métis osâm…*
They are Aboriginal.

*Nîhîyawak wiyawâw.*

The Métis are a unique mix of First Nations and French Canadians and Europeans.

*Oskâyi-ayisiyiniwak kâ-kî-nihâtâwikicik mâmawi nîhîyawak, mistikôsiwak èkwa Opîtîtowîwimônîyiyawak ohci.*

They have contributed to the building of Canada.

*Mâmawi ī-atoskâtahkik kitaskînaw.*

They are a Founding People of Manitoba and the rest of Western Canada.

*Oskâyi-ayisiyiniwak Manitobânohk asici kahkiyaw itêsi Kânata Pâhkisimonohk.*

Many people once looked down upon Michif.

*Mihcât ayisiwôwak piyakwâw kî atawihtamwak Michif.*

Michif was wrongly considered to be bad French or bad Cree.

*Michif ī-kî-naspâcitihcâkitik osâm mâyî-mistikôsimowin èkwa mâyî-nîhîyawîwin.*

Michif is a beautiful language.

*Miyohtâkwan Michif isi-pîkiskwêwin.*

The Métis were known as the “people who owned themselves.”

*Lî Métis kî nistawîmâwak omisi, “âysînowak kâ tipîmisocik.”*

**XVIII. The Métis National Anthem**

In the forest on the river,

And across the western plain,

As the white man journeyed westward,

To the land of the Indian,

A new race was created,

A new Nation rose up strong.

Hardship as its destiny,

And its curse to not belong.

In the land from which they came,

In the land they helped to build.

They found themselves the alien,

Found their vision unfulfilled.

And despite their valiant effort,

To defend what they believed,

When at last the battle ended,

They were only left to grieve.

We are proud to be Métis,

Watch our nation rise again,

Never more forgotten people,

We’re the true Canadian.

*ohcimihk, sîpîhk
paskwâhk pâhkisimonohk isi,
môniyâw kî-pimôtihow,
nîhîyaw askîhk isi,
oskâyi-ayisiyiniwak nihtâwikiwak,
oskâyayisiyiniwak î-sôhkîtêhîcik.
ohcitâw âyîmisîwinîhk,
âtawêyimâwak.*

*āta wiyawâw otaskîwâw,
ihtâwina ī-kî-wïcihowïcik ta-osïhtaçik.
pîtos kî-isi-pamihâwak,
wawânêyihantamwak.
âta sohki-kî-kocihtâwak,
ta-kakwî-nâtamâsocik,
èkwa ispî kâ-pôni-nôtinikânîwik,
omosî mihtâtamwak.*

*nîkihcêyihtînâh–î-âpihtawikosisâniyâhk
kihtwâm mâna kawâpamânihân ta-sôhkîtêhîyâhk,
nâmôyâ kihtwâm nîka-wantkiskistôtâkawinân,
ôta ohci kanâta ayisiyiniwak niyanâh.*
Far across the plain they travelled,
From Red River to the Peace,
Looking for their own homeland,
That would help them to replace,
All the land that had been taken,
And the dreams that had been dashed,
Their brave heroes now called traitors,
And courageous deeds now past.

But their spirit was not broken,
And their dreams had never died.
Their determination strengthened,
Even while the people cried.
As they waited for salvation,
That would end their years of pain.
And the final bloodless battle,
When the Nation rose again.

We are proud to be Métis,
Watch our nation rise again,
Never more forgotten people,
We’re the true Canadian.

For the newest generation,
And the future ones to come,
With the past to motivate us,
It will help to keep us strong.
As we build the Métis Nation,
As we watch it rise again,
Our past loss is motivation,
To inspire our future gain.

We are proud to be Métis,
Watch our nation rise again,
Never more forgotten people,
We’re the true Canadian.

wahyaw paskwāhk kāpē-ohci-pimōtihocik,
mihkwākamīw-sūpiy ohci takosinwak,
ī-nitonahtakwāw piyahtakīyimowin,
ī-kīwītotāhkwāw wīkiwāw kākī-maskamihcik,
anima kākī-pakosēyimocik,
onkānimiwiwāwa mayahkamikihkīwiya
mīyāskipayinwa omiyo-tōtamowiniwāwa.

māka namōya takī-pōmīmāwak,
namōya wihkāc ta-pōni-kocihtāwak,
awasimī ati-ahkamēyimowak.
nahpo ayisiyiniwa ī-mātoyit,
ī-pīhoyit tapwē-wīcihihcik,
ta-pōni-kitimahihcik.
ēkwa ta-pōni-nōtinitonāniwīk,
ispī kihtwām ayisiyiniwak ta-sōhkītēhīcik.

nikihcēyihānān ī-āpihtawikosāniyāhk
kihtwām mīna kawāpaminān ta-sōhkītēhīyāhk
namōya kihtwām nika-wani kiskisinsertākawinān,
ōta ohci kanāta ayisiyiniwak niyanān.

osiyak anohc,
ēkwa mīna ōki niyāk,
ta-kiskisīwak kākī-itahkamikahk,
ta-sōhkītēhīskākwak.
āpihtawikosānānek ta-māmawi-atoskīwak,
kihtwām kīka-maskawisānaw,
kihtwām kīka-sihkimitonaw.

nikihcēyihānān ī-āpihtawikosāniyāhk,
kihtwām mīna kawāpaminān ta-sōhkītēhīyāhk
namōya kihtwām nika-wani kiskisinsertākawinān,
ōta ohci kanāta ayisiyiniwak niyanān.
Transliteration: (pronunciation key)

â – is like a in father
î – is like ee in beet
ô – is like oo in boo
ê – is like ay in say
â – is like a in apple
ô – is like o in octopus
ñ – is not stressed – nasal sound (usually at the end of the word)
j – is like s in illusion
c – is like ts in cats or the ch in chalk
p – is like the p in spot
t – is like the t in stop
k – can sound like the k or the g. example: kisikaw – the first k is a k sound and the second k is a g sound.
Michif–French – Guy Lavallée

I. Articles

A/An (Masculine/Feminine) in/enne
The (Masculine/eminine) li/la
The (Plural) li

It was a beautiful day. Citait enne belle journie.
The table is made of wood. La table li faite en boua.
The Elders are wise. Li Vius soun sages.

II. Pronouns

I – mouin/Ji
Me – mouin
You – touais/ti
He – loui/lui/i
Him – loui/lui
She – elle/a

I am talking to them. Ji t’après li parli.
She is good at fingerweaving. A li bonne à fèrre li tressage.
It is beside the table. I/çi/ta couti di la table.
You cannot go to the movies! Ti pu pa alli oo shoo!
We are learning Michif. Oun I après apprende li Michif.

III. Nouns

Artwork – dessin
Ball – balle/plotte
Beadwork – travailli li rassages
Bed – litte/li
Book – livre
Boots – bottes
Brush – brosse
Car – outou
Chair – chèse/chèje
City – ville
Coat – capou
Couch – soufa
Country – campagne
Computer – n/a
Desk – pupitte/birou
Food – nourritchure
Friend – ami/assacii
Game – ju
Gloves – gans
Hat – chapu
Hockey Puck – puck
Hockey Stick – hocki
House – mainzoun
Internet – l’internet
Language – langue
Leggings – jambières
Moccasins – moccassins
Pants – kilottes
People – li mounde
Pen – plume
Pencil – criyon
Red River Cart – charret di la Rivère-Rouge
Sash – ceintchure flèchie
Shawl – shawlle
Shirt – sh’mise/shmi’je
Shoes – souyiis
Shorts – kiloettes
Socks – bas
Table – table
Telephone – tèlèphone

Toque – tchuque
Tractor – tracteur
Truck – trok
Van – van
Water – loo
York Boat – Batou di York
The Internet is a good way to preserve Michif.
*L’internet i tenne bonne manière pour gardi/priservi li Michif.*

Métis women wear shawls.
*Li fammes Michisses portent di shawles.*

My best friend has beadwork on his coat.
*Moun milleure ami a di rassades sur soun capou.*

The Métis Homeland is in two countries: Canada and the United States.
*Li Pays di Michifs, ça s’trouve dans du pays: li Canada pi li Itats-Unis.*

Winnipeg is the city in which most Métis live.
*Winnipeg si la ville ivou la plupar di Michifs sa vi.*

At *Back to Batoche* Days, I wear a sash and moccasins.
*Quand ji ya ou Jourins R’tour à Batoche, ji porte enne ceintchture flèchie pi di mooccassins.*

**IV. Verbs**

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ask</td>
<td>demandi</td>
</tr>
<tr>
<td>Attack</td>
<td>attaqui</td>
</tr>
<tr>
<td>Begin</td>
<td>commenci</td>
</tr>
<tr>
<td>Blow</td>
<td>soufli</td>
</tr>
<tr>
<td>Break</td>
<td>cassi</td>
</tr>
<tr>
<td>Bring</td>
<td>apporte/amène</td>
</tr>
<tr>
<td>Choose</td>
<td>chouèsir</td>
</tr>
<tr>
<td>Come</td>
<td>v’nir</td>
</tr>
<tr>
<td>Do</td>
<td>fère</td>
</tr>
<tr>
<td>Drag</td>
<td>hauli/tchiri</td>
</tr>
<tr>
<td>Draw</td>
<td>dissini</td>
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<tr>
<td>Drink</td>
<td>bouère</td>
</tr>
<tr>
<td>Drive</td>
<td>coundjuire/m’ni</td>
</tr>
<tr>
<td>Drown</td>
<td>nouaiyi/néyi</td>
</tr>
<tr>
<td>Eat</td>
<td>manji</td>
</tr>
<tr>
<td>Fall</td>
<td>tounbi</td>
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<tr>
<td>Fly</td>
<td>voli</td>
</tr>
<tr>
<td>Freeze</td>
<td>jili</td>
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<tr>
<td>Get</td>
<td>charchi</td>
</tr>
<tr>
<td>Give</td>
<td>denni</td>
</tr>
<tr>
<td>Go</td>
<td>va</td>
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<tr>
<td>Grow</td>
<td>grandjir</td>
</tr>
<tr>
<td>Happen</td>
<td>arrivi</td>
</tr>
<tr>
<td>Know</td>
<td>connète/sayouaire</td>
</tr>
<tr>
<td>Lay</td>
<td>itendju</td>
</tr>
<tr>
<td>Lead</td>
<td>mounte li ch’mín/va t’en en avant</td>
</tr>
<tr>
<td>Lose</td>
<td>parde/perde</td>
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<tr>
<td>Pay</td>
<td>péyi</td>
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<tr>
<td>Ride</td>
<td>s’promni</td>
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<tr>
<td>Ring</td>
<td>sonni</td>
</tr>
<tr>
<td>Rise</td>
<td>si l’vi</td>
</tr>
<tr>
<td>Run</td>
<td>courrir</td>
</tr>
<tr>
<td>See</td>
<td>wouyaire</td>
</tr>
<tr>
<td>Saw</td>
<td>a vu</td>
</tr>
<tr>
<td>Shake</td>
<td>sicoui</td>
</tr>
<tr>
<td>Shrink</td>
<td>rap’chissi</td>
</tr>
<tr>
<td>Sing</td>
<td>chante</td>
</tr>
<tr>
<td>Sink</td>
<td>renfounçi</td>
</tr>
<tr>
<td>Sit</td>
<td>assis</td>
</tr>
<tr>
<td>Speak</td>
<td>parle</td>
</tr>
<tr>
<td>Spin</td>
<td>tournaiili</td>
</tr>
<tr>
<td>Spit</td>
<td>crachi</td>
</tr>
<tr>
<td>Spring</td>
<td>fère souti</td>
</tr>
<tr>
<td>Steal</td>
<td>voli</td>
</tr>
<tr>
<td>Stink</td>
<td>ça pu</td>
</tr>
<tr>
<td>Study</td>
<td>ichudjii</td>
</tr>
<tr>
<td>Swear</td>
<td>sacri</td>
</tr>
<tr>
<td>Swim</td>
<td>bègni</td>
</tr>
<tr>
<td>Swing</td>
<td>balanci</td>
</tr>
<tr>
<td>Take</td>
<td>prende</td>
</tr>
<tr>
<td>Tear</td>
<td>dichiri</td>
</tr>
<tr>
<td>Throw</td>
<td>garochi</td>
</tr>
<tr>
<td>Wake</td>
<td>riveilli/veilli li cor</td>
</tr>
<tr>
<td>Walk</td>
<td>marchi</td>
</tr>
<tr>
<td>Wear</td>
<td>porti/uzi</td>
</tr>
<tr>
<td>Wring</td>
<td>torde</td>
</tr>
<tr>
<td>Write</td>
<td>icrire</td>
</tr>
</tbody>
</table>
My grandmother asked me a question.
*Ma granmère/mémère m’a dimandi enne quessechoun.*

I am learning to write Michif.
*Ji t’après apprend à icirire li Michif.*

I eat traditional Métis food.
*Ji mange li manji/la nourritchure qui li Michifs mangeaient dans l’temps cayoche. (traditional)*

He threw the football.
*I a garrochi la balle.*

She rides horses during the summer.
*A s’promène à ch’fal / à joual pendant l’iti.*

The telephone is ringing.
*Moun telephone sonne.*

My great-uncle can speak several languages including Michif, Cree, English, and French.
*Moun grand-ouncle i capable di parli plusieurs langues coumme li Michif, li Cris, L’Anglès, pi li Françès.*

V. Conjunctions

<table>
<thead>
<tr>
<th>English</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>After</td>
<td>après</td>
</tr>
<tr>
<td>Although</td>
<td>meme si</td>
</tr>
<tr>
<td>And</td>
<td>I</td>
</tr>
<tr>
<td>Because</td>
<td>à couze</td>
</tr>
<tr>
<td>Before</td>
<td>avant</td>
</tr>
<tr>
<td>But</td>
<td>mi</td>
</tr>
<tr>
<td>For</td>
<td>pour</td>
</tr>
<tr>
<td>Neither</td>
<td>ni l’enne/ni l’oute</td>
</tr>
<tr>
<td>Nor</td>
<td>ni</td>
</tr>
<tr>
<td>Or</td>
<td>ou</td>
</tr>
<tr>
<td>Since</td>
<td>depuis/dépuis</td>
</tr>
<tr>
<td>So</td>
<td>ça fait que</td>
</tr>
<tr>
<td>Until</td>
<td>jusqu’à</td>
</tr>
<tr>
<td>When</td>
<td>quand</td>
</tr>
<tr>
<td>While</td>
<td>pendant qui</td>
</tr>
<tr>
<td>Yet</td>
<td>encore</td>
</tr>
</tbody>
</table>

We are going to eat after we finish our homework.
*Oun va manji après qu’oun aura fini nous dèvouaires.*

I like Métis jigging and fiddling.
*J’aime la jigue Michif pi la musique avec li vièloun Michif.*

Since I was young, I enjoyed my grandfather’s stories.
*Dipi j’itais jenne, j’aimais li histouaires di moun grand-père/pèpère.*

I am proud to be Métis because I love my people.
*Chu fière dette Michif parci qui j’aime moun mounde.*

They will stay at the dance until midnight.
*I voun resti à la dansse jusqu’à maunuit.*

Water and food are essential for life.
*Loo pi la nourritchure/li manji souv nècissaires pour la vie.*
VI. Prepositions

About – a pu près
Above – oudissu
Across – en travère
After – après
Against – counte
Along – li loun di
Among – parmi
Around – alentour
At – shi
Before – avant
Behind – en arrière
Below – en bas
Beneath – en d’sour
Beside – à couti
Between – entte
Beyond – plu loun
But – mi
By – à couti
Despite – malgri
Down – en bas
During – pendant
Except – à parre
For – pour
From – di
In – dans

Into – didans
Like – pareille
Near – proche
Of – di
Off – en-dessa
On – sur
Onto – dissu
Out – en dohors
Outside – dohors
Over – pardissu
Past – passi
Since – dipu/dipui
Through – à travers
Throughout – partou
Till – jussqu’à
To – shi
Toward – dju couti di
Under – end’ssour
Underneath – end’ssour
Until – jussequ’a
Up Upon – en hoo
With – avec
Within – endidans
Without – di dohor

The Métis sash is on the table.
La ceintchure flèchie I sur la table.

My book is under the table.
Moun live I t’end’ssour d’la table.

They wore their Métis sashes to school.
I portaient leur ceintchure flèchie à l’icolle.

Her dog is outside and is between the fence and the house.
Soun chien I dohor pi li entte la clitchure pi la mainzoun.

VII. People

Ancestors – li arrières-parents
Brother – frère
Canadian – Canadjien
Caucasians – li Blancs
Cousin – cousin
Elders – li vius
European – li mounde di vius pays
Father – père
First Nations – li sauves/li Premières Nassions
Friend – ami/aasacii
Grandfather – grandpère
Grandmother – grandmère
Immigrants – li immigrants
Labourer – li travailleur avec li pic pi la pelle
Mother – mère
Non-Aboriginal People – li blancs
Office Worker – in travailleur dans l’office
Police Officer – polisse
Priest – père
Sister – soeur
Teacher – mettresse

My cousin is my aunt’s son and my father’s nephew.
Moun cousin si ma tante soun garçoun pi moun père soun nivu.

The Métis are a bicultural people with First Nations and European ancestry.
Li Michifs sou dju mounde avec du cultchures, li Premières Nassions pi li mounde di viu pays.

A mix of First Nations and White People. They are their own people.
In mélange di Premières Nassions pi di Blancs. Si dju mounde qui s’dirige uzouttes même.

Miss/Mr. _____ is my favourite teacher.
Madimoiselle/Missiu _______ si ma mètresse/moun mètte d’icole favori.

**VIII. Days and Months**

<table>
<thead>
<tr>
<th>Day</th>
<th>French</th>
<th>English</th>
<th>French</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday –</td>
<td>lundji</td>
<td>January – janvii</td>
<td>Winter – ivère</td>
<td></td>
</tr>
<tr>
<td>Tuesday –</td>
<td>mardji</td>
<td>February – fèvrii</td>
<td>Spring – pritemps</td>
<td></td>
</tr>
<tr>
<td>Wednesday –</td>
<td>mecredji</td>
<td>March – mars</td>
<td>Summer – iti</td>
<td></td>
</tr>
<tr>
<td>Thursday –</td>
<td>judji</td>
<td>April – avril</td>
<td>Fall – outonne</td>
<td></td>
</tr>
<tr>
<td>Friday –</td>
<td>vendridji</td>
<td>May – mi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saturday –</td>
<td>samdji</td>
<td>June – juin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday –</td>
<td>djimanche</td>
<td>July – juyiette</td>
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<td></td>
<td></td>
<td>August – ou</td>
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<td></td>
<td></td>
<td>September – septembe</td>
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<td></td>
<td></td>
<td>October – octobe</td>
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<td></td>
<td></td>
<td>November – novembe</td>
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<tr>
<td></td>
<td></td>
<td>December – dicembe</td>
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</tr>
</tbody>
</table>

Saturday is my favourite day.
Samdji si ma journi favorite.
Christmas is on December 25.
Nouel si li vin-cinq dicembe.

*Back to Batoche* Days are held in July.
*Li Journis R’tour à Batoche s’trouvent ou mois di juyiette.*

Traditionally, fall was a busy season for the Métis.
*Dans li temps cayoche, l’outonne itait enne sësoun occupie pour li Michifs.*
IX. Numbers

1 – enne
2 – du
3 – trois
4 – quatre
5 – cinq
6 – sisse
7 – sette
8 – huitte
9 – neuf
10 – djisse
11 – ounze
12 – douze
13 – trèze
14 – quatorze
15 – quinze
16 – sèze
17 – djisse-sette
18 – djise-huitte
19 – djise-neuf
20 – vin
21 – vin ti un
22 – vin du
23 – vint trios
24 – vint quatte
25 – vint cinq
26 – vint sisse
27 – vint sette
28 – vint huitte
29 – vint neuf
30 – trente
31 – trente ti un
32 – trent du
33 – trent trios
34 – trent quatte
35 – trent cinq
36 – trent sisse
37 – trent sette
38 – trent huitte
39 – trent neuf
40 – quarante
41 – quadrant ti un
42 – quarante du
43 – quarante trios
44 – quarante quatte
45 – quarante cinq
46 – quarante sisse
47 – quarante sette
48 – quarante, huitte
49 – quarante neuf
50 – cinquante
51 – cinquante ti un
52 – cinquante du
53 – cinquante trios
54 – cinquante quatte
55 – cinquante cinq
56 – cinquante sisse
57 – cinquante sette
58 – cinquante huitte
59 – cinquante neuf
60 – soissante
61 – soissante ti un
62 – soissante ti du
63 – soissante ti trios
64 – soissante ti quatte
65 – soissante ti cinq
66 – soissante ti sisse
67 – soissante ti sette
68 – soissante ti huitte
69 – soissante ti neuf
70 – soissant ti djisse
71 – soissant ti ounze
72 – soissant ti douze
73 – soissant ti trèze
74 – soissant ti quatorze
75 – soissant ti quinze
76 – soissant ti sèze
77 – soissant ti djisse sette
78 – soissant ti djise huitte
79 – soissant ti djise neuf
80 – quatra vin
81 – quatra vin un
82 – quatra vin du
83 – quatra vin trios
84 – quatra vin quatte
85 – quatra vin cinq
86 – quatra vin sisse
87 – quatra vin sette
88 – quatra vin huitte
89 – quatra vin neuf
90 – quatra vin djisse
91 – quatra vin ounze
92 – quatra vin douze
93 – quatra vin trèze
94 – quatra vin quatorze
95 – quatra vin quinze,
96 – quatra vin sèze
97 – quatra vin djisse sette
98 – quatra vin djise huitte
99 – quatra vin djise neuf
100 – cent
Andrea Menard has released two CDs.
*Andrea Menard a faite du SI-DIs.*

Maria Campbell was born in 1940.
*Maria Campbell l’ni en mil-neuf cent quarante.*

Bryan Trottier’s number was 19.
*Li numéro di Bryan Trottier itait dji neuf.*

Theo Fleury’s number is 14.
*Li numéro di Theo Fleury si quatorze.*

Sheldon Souray’s number is 44.
*Li numéro de Sheldon Souray’s si quarante quatte.*

We eat lunch at 12:00 PM.
*Oun djinne à midji.*

Supper is at 6:00 PM.
*Li soupi l’à sis heuures.*

The two main Métis resistances occurred in 1869-70 and 1885.
*Li du principales risstances di Michifs sountaient en mil huit cent soissanti neuf pi mil huit cent quatra vin cinq.*

**X. Holidays and Celebrations**

<table>
<thead>
<tr>
<th>Holiday</th>
<th>French Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canada Day</td>
<td>Journi-dju-Canada</td>
</tr>
<tr>
<td>Christmas</td>
<td>Nouel</td>
</tr>
<tr>
<td>Easter</td>
<td>Pâques</td>
</tr>
<tr>
<td>Halloween</td>
<td>Halloween</td>
</tr>
<tr>
<td>Labour Day</td>
<td>Journi di travailleurs</td>
</tr>
<tr>
<td>Louis Riel Day</td>
<td>Journi Louis Riel</td>
</tr>
<tr>
<td>National Aboriginal Day</td>
<td>Journi Nationale di Autochtones</td>
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<tr>
<td>New Year’s</td>
<td>Jour di l’An</td>
</tr>
<tr>
<td>Remembrance Day</td>
<td>Journi dju Souv’mir</td>
</tr>
<tr>
<td>St. Patrick’s Day</td>
<td>Journi St-Patrice</td>
</tr>
<tr>
<td>Thanksgiving</td>
<td>Journi di l’Action d’ Grâces</td>
</tr>
<tr>
<td>Valentine’s Day</td>
<td>La St-Valentin</td>
</tr>
<tr>
<td>Victoria Day</td>
<td>La journi di la reine</td>
</tr>
</tbody>
</table>

The main traditional holiday for the Métis was New Year’s Day.
*La plu grande Fêtes di Michifs, citait le jour di l’An.*

For Christmas, Santa Claus gave me two video games.
*Pour Nouel, Santa Clouze, m’a denné du jus vidios.*
National Aboriginal Day is held every June 21.
*La Journée Nationale des Autochtones se tient le 21 juin.*

On November 16, Louis Riel Day is observed by the Métis.
*Le 16 novembre, les Métis célèbrent la Journée Louis Riel.*

Halloween is an exciting day for children because they are given lots of candy.
*Halloween est un jour d’excitation pour les enfants, car ils reçoivent beaucoup de bonbons.*

**XI. Food**

- Bannock – gallette
- Bison burgers – burger di buff’loo
- Cake – gâtou
- Chinese Food – manji chinouais
- Chokecherries – li c’rises à grappe
- Fish – poisson
- Meatballs – boulettes
- Pizza – pitzza
- Potato – patate
- Saskatoon berries – pouaires
- Tacos – tacos
- Turkey – dinde
- Vegetables – ligûmes
- Wild game – la viande savage

What’s your favourite food?
*Qu’est-ce que ta nourriture préférée ?*

I like to eat…
*J’aime à manger…*

My grandmother makes me______.to eat.
*Ma Gran-mère me fait_____manji.*

**XII. Lifeways**

- Beading – travailli avec li rassades
- Canning – li cannage
- Cooking – la cook’rie
- Fishing – la pêche
- Gathering – rencontre
- Hunting – la chasse
- Sewing – coude
- Tanning – tannage
- Trapping – trappi
- Working – travailli
- Weaving – tressage
In St. Laurent, Manitoba, many Métis make a living by fishing.
À St-Laurent, Manitoua, plusieuurs Michifs fount leur vie en fèsant la pêche.

With the Powley Ruling, the Métis have more hunting rights.
Avec le Jugement Powley, li Michifs ount plus di drouès à la chasse.

Trapping is important to Métis living in the North.
La trappe I importante pour li Michifs qui vivent dans li nord.

My grandmother was good at tanning hides.
Ma grand-mère a l’itait bonne à tanni li pou d’animou.

Canning was an important way to preserve food for Métis families.
Li cannage itait enne maniére importante pour gardi/priservi la nourritchure pour li familles Michifs.

XIII. Folklore / Spirituality Oral Tradition

Cannibal Spirit – n/a
Culture – cultchure
Devil – Djiable
God – Djieu
Holy water – l’oo binitte
Lent – Carème
Little John – Tchi Jean
Oral Tradition – si server di notte langue pour faire connette/passi notte cultchure di giniration en giniration
Rosary – chap’lè
Sage – li viu
Saint – saint
Stories – li histouaires
Sweet Grass – fouin d’odeur
Tobacco – tabac
Tricksters – in fèseur di trik
Werewolf – lou-garou

During Lent, the Elders told children stories in order to make them behave.
Pendant li Carème, les Vius racountaient di histouaires oo enfants pour quisse s’coundjuisent coumme i foo.

The Métis werewolf can be either a man or a woman.
Li lou-garou Michif pu ette in home ou enne famme.

My grandmother told me those stories.
Ma mèmère/grandmère m’a raconté si histouaires.

This story means this…
Citte histouaire vu djire...

Leaving tobacco when taking from nature shows respect for the Creator.
Laissi li tabac quand qu’oun l’prend di la natchure, ça mountre dju respect pour li Boun Djieu.
Elders are the keepers of Métis history and culture.
Li Vius sount li gardjiens di l’histouaire pi d’la culchure di Michifs.

The Métis patron saint is Saint Joseph.
Li Saint-Patroun di Michifs, ci St. Jouseph.

Our Elders tell us that Michif is a God-given language.
Nouns Vius nou djisent qui li Michif ci enne langue qui li Boun Djieu nous a dennèe.

XIV. Animals

Antelope – antchilope
Bison – buff’loo
Bobcat – cha savage
Cat – cha
Chicken – poule
Cow – vache
Coyote – cayoute
Deer – chevru
Dog – chien
Duck – canord
Eagle – égle
Elk – serf

Falcon – falkoun
Goose – outarde
Jack fish – brochais
Jackrabbit – liève di champs
Moose – arignal
Muskrat – rat d’oo
Owl – hibou
Pickerel – dori
Pig – cochoun
Prairie Chicken – poule di prairie
Turkey – dinde
Wolf – lou

The Métis hunted many bison in the 1800s.
Li Michifs chassaient plusieurs buffl’oos dans li diz-huitte-cent.

My cat’s name is…
Li noum di moun cha ci...

Her dog is called…
Li noum di soun chien ci...

My favourite animal is...
Moun animal favori ci...

XV. Colours

Red – rouge
White – blanc
Blue – blu
Yellow – joune
Orange – orange
Green – vère
Brown – brun
Black – nouaire
Purple – violètte

My favourite colour is…
Ma couleur favorite ci...
What colour is your shirt?
Quelle couleuur t’a ch’mise/ch’mije?

What colour is your parents’ car?
Quelle couleuur qui li, li char/lootoo di ti parents?

The colours of the rainbow are…
Li couleurs di l’arc-en-ciel soun...

**XVI. Greetings**

Hello! – Bounjour!
How are you? – Coumment ça va?
Where are you from? – D’ivou titte viens?
Who old are you? – Quel âge t’a?
How many people are in your family? – Coumbien di personnes dans ta famille?
What is your favourite thing to do? – Qu’ossait t’aimes fèrre li plusse?
What is your name? – Qu’ossait toun noum?/Coumment ti t’appelles?

**XVII. Sayings**

I am proud to be Métis.
Chu fièrre dette Michif.

Do you speak Michif?
Ti parle-chi li Michif?

How do you say that in Michif?
Coumment ti dji ça en Michif?

My grandmother taught me how to dance the “Red River Jig.”
Ma granmère/mèmère ma mountri coumment dansi la “jigue di la Rivière-Rouge.”

Michif is important to me because…
Michif i important pour mouin, parci qui...

It’s the language of my ancestors.
Ci la langue di mi arrières-parents.

I am a proud Métis.
Ji t’in Michif fier.

It’s a very unique language.
Ci enne langue pas coumme li outres.

The Métis are a special people because…
Li Michif soun in people special parci qui...

They are Aboriginal.
I sount di Autochtones.
The Métis are a unique mix of First Nations and French Canadians and Europeans.

Sount in mélange pas coumme li outres, I vienne di Premières Nassions pi di canayens-françès pi du mounde di vius pays.

They have contributed to the building of Canada.

Yount fait en masse/boo coo pour div’loppi li Canada.

They are a Founding People of Manitoba and the rest of Western Canada.

Soun in people Foundateur dju Manitouba pi di tout L’Ouesse Canadjien.

Many people once looked down upon Michif.

Yavait in temps, yavait ben dju mounde qui misprisait la langue Michif.

Michif was wrongly considered to be bad French or bad Cree.

Michit itait mal vu pi mal coumpris coumme itant li mauvais françès ou ben li mauvais cris.

Michif is a beautiful language.

Michif i tenne belle langue.

The Métis were known as the “people who owned themselves.”

Li Michifs sounaient connus dju “mounde qui sountaien leur propres chefs.”

**XVIII. The Métis National Anthem**

In the forest on the river,  
And across the western plain,  
As the white man journeyed westward,  
To the land of the Indian,  
A new race was created,  
A new Nation rose up strong.  
Hardship as its destiny,  
And its curse to not belong.

In the land from which they came,  
In the land they helped to build.  
They found themselves the alien,  
Found their vision unfulfilled.  
And despite their valiant effort,  
To defend what they believed,  
When at last the battle ended,  
They were only left to grieve.

We are proud to be Métis,  
Watch our Nation rise again,  
Never more forgotten people,  
We’re the true Canadian.

Dans li boua sur li bord di la rivière,  
Pi à travére li plaines di l’ouesse,  
Coumme l’homme blanc contchinuait soun voyage vers l’ouesse,  
Ou pays di Indjiens.  
Enne nouvelle race a coummensi,  
Enne Nouvelle Nassion si l’vi avec boo coo d’force.  
Leurre av’nir, citait la misère/la souffrance,  
Pi leur malheur citait di ni pas appartinir à parsonne.

Dans li pays d’iwouss qui d’v’naien,  
Dans li pays qui ount aidi à counstruire,  
I shount trouvis coumme di itrangis,  
Leurre manière di vouaire leur av’nir pas encoure faite.  
Pi malgrì leurs braves efforts,  
Pour difende qu’ossait i croiyaient,  
A la fin, quand la bataille a fini,  
I sount trouvis rien qu’avec boo coo d’peine.

Oun I fiére dette Michif,  
Vouaire la Nassion si l’vi encour,  
Jamais plu in mounde oublii,  
Oun i li vrais Canadjien.
Far across the plain they travelled,
From Red River to the Peace,
Looking for their own homeland,
That would help them to replace,
All the land that had been taken,
And the dreams that had been dashed,
Their brave heroes now called traitors,
And courageous deeds now past.

But their spirit was not broken
And their dreams had never died.
Their determination strengthened
Even while the people cried.
As they waited for salvation
That would end their years of pain.
And the final bloodless battle
When the Nation rose again.

We are proud to be Métis
Watch our Nation rise again,
Never more forgotten people,
We’re the true Canadian.

For this newest generation
And the future ones to come,
With the past to motivate us,
It will help to keep us strong.
As we build the Métis Nation,
As we watch it rise again,
Our past loss is motivation,
To inspire our future gain.

We are proud to be Métis,
Watch our Nation rise again,
Never more forgotten people,
We’re the true Canadian.

Louin à travers la plaine, I ount vouyagi,
Di la Rivière-Rouge à la Paix,
Charshant pour leur patrie,
Qui li aid’rait à remplaci,
Toute li errain qui leur avait iti pri,
Pi leurs rêves qui avaient iti abatchus,
Leurs braves soldats, appl’is asteur di trètes,
Pi leurs bonnes actions oubliis.

Mi leur coeur n’a pas iti affecti
Pi leurs rêves soum jamais disparus.
Leur courage renforci
Même pendant qui leur mounde pleurait.
Pendant qu’ils attendaient li refort
Qui finira leur temps di douleur.
Pi la derniére bataille sans sang
Quand la Nassion si lévra encoure.

Oun I fiére dette Michif
Vouaire la Nassion si l’vi encoure,
Jamais plu in mounde oublii,
Oun i li vrais Canadjiens

Pour la nouvelle générassion
Pi li porchaines à v’ir,
Avec li passi qui va nous encouragis,
I nouns aide à resti forts.
Pendant qu’oun bâti la Nassion Michif,
Pendant qu’oun li r’garde si l’vi encoure,
Notte perte dju passi si notte courage,
Pour dirigi nouns progrès di l’av’ir.

Oun I fiére dette Michif.
Vouaire la Nassion si l’vi encoure,
Jamais plu in mounde oublii,
Oun i li vrais Canadjiens.
Michif-Cree, Norman Fleury

I. Articles

A/An (Masculine/Feminine) – Aen/Enn
The (Masculine/Feminine) L’/li/la
The (Plural) – Lii

It was a beautiful day.
*Kii myeušišikow anoos*

The table is made of wood.
*La tabb an bwaa ooshchikatew*

The Elders are wise.
*Lii Vyeu nipwakawuk*

II. Pronouns

I – niiya
Me – niiya
You – kiiya
He – wiiya
Him – wiiya
She – wiiya
Her – wiiya
It – anima
We – kiiyanaan/niiyanaan
Us – kiiyanaan/niiyanaan
They – wiiyawow
Them – wiiyawow

I am talking to them.
*Gitootawuk wiiyawow*

She is good at fingerweaving.
*Niita oushitow lii saenchur flayšii*

It is beside the table.
*Ara la tabb ashtew*

You cannot go to the movies!
*Ni moo ka iitotaan li pikchur shoo*

We are learning Michif.
*Neu kishkaytaynaan chi piikishwayaak li Michif*
### III. Nouns

<table>
<thead>
<tr>
<th>English</th>
<th>Michif</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>Artwork – <em>aen li paenchuriik</em></td>
<td>Internet – <em>l’internet</em></td>
<td></td>
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<tr>
<td>Ball – <em>enn plut</em></td>
<td>Language – <em>laangaazh</em></td>
<td></td>
</tr>
<tr>
<td>Beadwork – <em>la gaarnichur</em></td>
<td>Leggings – <em>lii mitaas</em></td>
<td></td>
</tr>
<tr>
<td>Bed – <em>aen lii</em></td>
<td>Moccasins – <em>lii sooyii moo</em></td>
<td></td>
</tr>
<tr>
<td>Book – <em>aen liivr</em></td>
<td>Pants – <em>lii kiilot</em></td>
<td></td>
</tr>
<tr>
<td>Boots – <em>lii groo sooyii</em></td>
<td>Pemmican – <em>li tooroo</em></td>
<td></td>
</tr>
<tr>
<td>Brush – <em>enn bruss</em></td>
<td>Pen – <em>enn plumm</em></td>
<td></td>
</tr>
<tr>
<td>Car – <em>aen karr/enn aatoomoobil/enn voychur</em></td>
<td>Pencil – <em>aen kriiyoon</em></td>
<td></td>
</tr>
<tr>
<td>Chair – <em>enn shayz</em></td>
<td>People – <em>li moond</em></td>
<td></td>
</tr>
<tr>
<td>City – <em>enn graand vill</em></td>
<td>Telephone – <em>enn phoon</em></td>
<td></td>
</tr>
<tr>
<td>Coat – <em>aen kaapoo</em></td>
<td>Red River Cart – <em>enn shaarett</em></td>
<td></td>
</tr>
<tr>
<td>Country – <em>la kaanpayn/Payii</em></td>
<td>Sash – <em>saenchur flayshii</em></td>
<td></td>
</tr>
<tr>
<td>Couch – <em>kouch/soofa</em></td>
<td>Shawl – <em>aen shaal</em></td>
<td></td>
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<tr>
<td>Computer – <em>li komputerr</em></td>
<td>Shirt – <em>enn shmiizh</em></td>
<td></td>
</tr>
<tr>
<td>Desk – <em>li buroo</em></td>
<td>Shoes – <em>lii sooyii</em></td>
<td></td>
</tr>
<tr>
<td>Food – <em>li maangii</em></td>
<td>Shorts – <em>lii pchit kilutt koor</em></td>
<td></td>
</tr>
<tr>
<td>Friend – <em>moon amii/moon fraynd</em></td>
<td>Socks – <em>lii baa</em></td>
<td></td>
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<tr>
<td>Game – <em>enn gaym/aen zhoo</em></td>
<td>Table – <em>la taab</em></td>
<td></td>
</tr>
<tr>
<td>Gloves – <em>lii gaand</em></td>
<td>Tractor – <em>aen traktur</em></td>
<td></td>
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<tr>
<td>Hat – <em>aen shapoh</em></td>
<td>Truck – <em>aen trukk</em></td>
<td></td>
</tr>
<tr>
<td>Hockey Puck – <em>la pukk di hawkii</em></td>
<td>Van – <em>enn vann</em></td>
<td></td>
</tr>
<tr>
<td>Hockey Stick – <em>li bwaw di hawkii</em></td>
<td>Water – <em>diloo</em></td>
<td></td>
</tr>
<tr>
<td>House – <em>maezoon/mayzoon</em></td>
<td>York Boat – <em>aen groo batoo</em></td>
<td></td>
</tr>
</tbody>
</table>

The Internet is a good way to preserve Michif.

*Li internet si tenn bonn manyar chi kanwaytamihk li Michif.*

Métis women wear shawls.

*Lii faam Michif lii shaal ki kishkawaywuk.*

My best friend has beadwork on his coat.

*Moon namii lii rasaad daan soon capoo ayow.*

The Métis Homeland is in two countries: Canada and the United States.

*Lii Michif daan deu payii wiikichik: li Canada pi lii Zitaa.*

Winnipeg is the city in which most Métis live.

*Winnipeg iita nawut lii Michif ka wiikichik.*

At Back to Batoche Days, I wear a sash and moccasins.

*Batoche ka iitootayan enn saenchur flayshii gishkawow pi lii sooyii moo.*
### IV. Verbs

<table>
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<th>Michif</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ask – kwaychim</td>
<td>Grow – ahkikii</td>
</tr>
<tr>
<td>Attack – mooshkiishchikay</td>
<td>Happen – aen ishpayihk</td>
</tr>
<tr>
<td>Begin – machista</td>
<td>Know – kishkaytakwunn</td>
</tr>
<tr>
<td>Blow – pootata</td>
<td>Lay – pimbishini</td>
</tr>
<tr>
<td>Break – piikoona</td>
<td>Lead – niikanii</td>
</tr>
<tr>
<td>Bring – payta</td>
<td>Lose – wanishchikayk</td>
</tr>
<tr>
<td>Choose – kaykina</td>
<td>Pay – tipayikayk</td>
</tr>
<tr>
<td>Come – aashtum</td>
<td>Ride – taytapi</td>
</tr>
<tr>
<td>Do – ooshita</td>
<td>Ring – shaywew</td>
</tr>
<tr>
<td>Drag – wootapay</td>
<td>Rise – niipawi</td>
</tr>
<tr>
<td>Draw – maashinipayha</td>
<td>Run – pimbataa</td>
</tr>
<tr>
<td>Drink – minikway</td>
<td>See – waapata</td>
</tr>
<tr>
<td>Drown – nistapawew</td>
<td>Saw – waapamew</td>
</tr>
<tr>
<td>Eat – miitishoo</td>
<td>Shake – naniihkinaa</td>
</tr>
<tr>
<td>Fall – pakishinn</td>
<td>Shrink – oochiipayin</td>
</tr>
<tr>
<td>Fly – pimihaa</td>
<td>Sing – nakamoo</td>
</tr>
<tr>
<td>Freeze – ahkwatinn</td>
<td>Sink – kookiipayik</td>
</tr>
<tr>
<td>Get – naata</td>
<td>Sit – apihk</td>
</tr>
<tr>
<td>Give – mayki</td>
<td>Speak – piikishkwayk</td>
</tr>
<tr>
<td>Go – niiyaan</td>
<td>Spin – waashakapayihk</td>
</tr>
<tr>
<td>Spit – shiihkoohk</td>
<td></td>
</tr>
<tr>
<td>Spring – shiiishikut</td>
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<td>Wring – piimikway</td>
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<tr>
<td>Write – ooshipayhaa</td>
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</tbody>
</table>

My grandmother asked me a question.
*Kaykway nookoom gii kaakwaychimihk.*

I’m learning to write Michif.
*Gakway kishkayten chi ooshipayikyan an Michif.*

I eat traditional Métis food.
*Taapishkoot kaayash ni miichin li maangii di Michif.*

He threw the football.
*La football kii pooshinew.*

She rides horses during the summer.
*An nitii lii zhvoo taytapew.*

The telephone is ringing.
*La phoon shaywew.*

My great-uncle can speak several languages including Michif, Cree, English, and French.
*Moon graan nook mishchayt lii laang piikishkwew, li Michif, li krii, laanglay, pi li fraansay.*
V. Conjunctions

After – apray
Although – aata
And – pi/aakwa
Because – akooz
Before – aavan
But – maaka
For – poor
Neither – noo/namoo
Nor – namoo/noo/pi noo
Or – oo baen/abaendoon
Since – aashpinaen ekooshpii
So – oomshiishi/oo baen
Until – zheusk/zheusk a taan
When – taanshpii/ishpii
While – li taant/maykwaat
Yet – miina/kiiyapit

We are going to eat after we finish our homework.
*Apray pooyooyakoo nutr oovraag dikol ka miitshoonaan.*

I like Métis jigging and fiddling.
*Ni miiyayten la jigg di Michif pi li vyayloon.*

Since I was young, I enjoyed my grandfather’s stories.
*Aashpinaen ka li zhenwiyaan ni miiyayten ni mooshoom si zistwayr.*

I’m proud to be Métis because I love my people.
*Ni kishchiitaymoon aen li Michif wooyaan akooz moon moond aen shakiihakihk.*

They will stay at the dance until midnight.
*Daan la daans ka ayawuk jheuk a mainwii.*

Water and food are essential for life.
*Diloo pi li maangii kishchi chi pimaatishik.*
VI. Prepositions

About – naandow
Above – aan layr
Across – loot bor
After – apray
Against – pakwatem
Along – loondr
Among – avek/paarmii
Around – alaantoor
At – naytay
Before – ayaan
Behind – an aaryayr
Below – an baa
Beneath – an soor/disoor
Beside – akootii/o bor
Between – antorde/shaykwashtew
Beyond – kwashchipayin/kwashtaykamik
But – maaka
By – araa/ita
Despite – aata
Down – an baa
During – maykwat/paandaan
Except – yaenk/pikoo
For – poor
From – ooshchi

In – an daan/di daan/ashiwatew
Inside – didaan piichii ayow
Into – andaan tayhkay/pichipayin
Like – miiyaymow
Near – araa/namoo waahyow
Of – ooshchi
Off – kaychikoona/oot
On – taytaashta/disieu
Onto – disieu
Out – kichii
Outside – daho/an dahor
Over – kiitwaamiina/ankor
Past – passii/aasha/kaayash
Since – aashpinae/aykooshpii
Through – shaapoo
Throughout – noochikooitay
Till – zheuski/zheuskataan
To – tootaan
Toward – taykay/poor
Under – aantsoor/disoor
Underneath – aantsoor/disoor
Until – zheushk ataan
Upon – aantseu/tayhtashta
With – avek
Within – aandaan/didaan
Without – saan noo poo

The Métis sash is on the table.
La saenchur flayshii di Michif disseu la tab ashtew.

My book is under the table.
Moon livr antsoor la tab ashtew.

They wore their Métis sashes to school.
Kii kishkumwuk leu saenchur flayshii tootaychik l’ikol.

Her dog is outside, and is between the fence and the house.
Soon shien dahor ayow aantor li par pi la mayzoon.
VII. People

Ancestors – ma vyay paraantii
Brother – frayr
Canadian – kanayaen/aen zhaand Canada
Caucasians – lii blaan
Cousin – koozaen
Elders – lii vyeu
European – lii zhaan lootr bor
Father – paapa
First Nations – lii pramyayr naasyoon
Grandparents – lii graan paraan
Grandfather – mooshoom

Grandmother – nookoom
Immigrants – lii immigraan
Labourer – ka atooshkayt/aen travayaan
Mother – maamaan
Non-Aboriginal – pahkaan ayishinew
Office Worker – daan l’offis atooshkew
People – li moond
Police Officer – enn pollis
Priest – aen payr/aen prett
Sister – enn soer
Teacher (male) – aen metr d’ikol
Teacher (female) – enn mitress d’ikol

My cousin is my aunt’s son and my father’s nephew.
Ma taant soon gaarsoon awa moon koozin pi paapa soon neuveu.

The Métis are a bicultural people with First Nations and European ancestry.
Lii Michif lii pramyayr naansyoon pi lii zhaand lootr bor waakoomaywuk pi nishtohtawaywuk.

A mix of First Nations and white people. They are their own people.
Maenlii lii pramyayr naansyoon pi lii blaan. Wiyawow paakaan aen nootr moond.

Miss ___ is my favourite teacher.
Madimoyzelle ___ ma maytress ka shakihaahk.

Mr. ___ is my favourite teacher.
Misyeu ___ moon maytr d’ikol aen shakihaahk.

VIII. Days and Months

Monday – Laenjii
Tuesday – Morjii
Wednesday – Mikarjii
Thursday – Jhwiijii
Friday – Vaandarjii
Saturday – Samjii
Sunday – Jimaansh

January – Zhaanvyii
February – Fevriyii
March – Maar
April – Avrii
May – Mi
June – Jwaen
July – Jooyet
August – Aahoo

September – Septaambr
October – Oktobr
November – Noovaambr
December – Disaambr
Winter – l’ivayr
Spring – praentaan
Summer – l’itii
Fall – latonn

Saturday is my favourite day.
Li Samjii ni miyeuten.

Christmas is on December 25.
Li vinsaenk di Disaambr la jhoornii di Krismas.

Back to Batoche Days are held in July.
Lii jhoornii di Batoche daan mwaa di Jooyet maachipayinwa.

Traditionally, fall was a busy season for the Métis.
Taand kaayash lii Michif kii taapitow aakamaymowuk daan latonn.
### IX. Numbers

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
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<tbody>
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</table>
Andrea Menard has released two CDs.
Andrea Menard deu lii CD kii ooshitow.

Maria Campbell was born in 1940.
Maria Campbell kii nittawekew an jhisneuf saan karaant.

Bryan Trottier’s number was 19.
Bryan Trottier soon noombr si jhisneuf.

Theo Fleury’s number is 14.
Theo Fleury soon noombr si kaatorz.

Sheldon Souray’s number is 44.
Sheldon Souray soon noombr si kaaraant kaatr.

We eat lunch at 12:00 p.m.
Ni miichishoonaan a mijii.

Supper is at 6:00 p.m.
Li soopii a sis zheur.

The two main Métis resistances occurred in 1869-70 and 1885.
Lii zannii lii Michif ka notinikaychik an jhishuit saan swasaant neuf-swasaant jis pi jhishuit saan kaatrvaen saenk.

X. Holidays and Celebrations

Canada Day – La jhoornii di Canada
Christmas – Li Krismas/lii jhoor di Niwell
Easter – Li jhoor di Paak
Halloween – Li Hallawiin
Labour Day – La jhoornii poor lli travayaan
Louis Riel Day – La jhoornii poor Louis Riel
National Aboriginal Day – La jhoornii poor lli atoktonn
New Year’s – Li jhoor di laan
Remembrance Day – La jhoornii ka kiskishik nutr soldaa
St. Patrick’s Day – La jhoornii poor saent Patrick
Thanksgiving – La jhoornii maarsii aen itwayhk
Valentine’s Day – La jhoornii di koer
Victoria Day – La jhoornii di Viktwayr

The main traditional holiday for the Métis is New Year’s Day.
Kaayash ooschi lii Michif moochikanitawuk li jhoor di l’aan.

For Christmas, Santa Claus gave me two video games.
Poor li Krismas, jhoor di Niwell Santa Kloos deu game di video gii miiyik.
National Aboriginal Day is held every June 21.
La jhoornii poor lii Atoktonn toot lii vaen yaen di jwaen iitakwun.

On November 16, Louis Riel Day is observed by the Métis.
Li sayz di Noovaambr lii Michif kishkishiwuk Louis Riel.

Halloween is an exciting day for children because they are given lots of candy.
Lii zaanfaan chiikaytamuk li Hallawiin ka takoopayik akooz lii kaandii mishchet miikashoowuk.

XI. Food

Bannock – la galett
Bison burgers – lii hamburgur di buffloo
Cake – li kake/lili gattoo
Chinese Food – li maagti di shinway
Chokecherries – takwahiminana
Fish – li pwasoon
Fruit – lii fruii
Meatballs – lii boonett
Pizza – li pizza
Potato – lii potaak
Saskatoon berries – lii pwayr
Tacos – lii takoo
Turkey – la daend
Vegetables – lii zhaarginazh
Wild game – la vyaand

What’s your favourite food?
Kaykway kishchi ka nootay miichiyenn?

I like to eat…
Ni miiyeuteyen aen miichishooyaan...

My grandmother makes me_____ to eat.
Noohkoom niwiichihik aen_____miichishooyaan.

XII. Lifeways

Beading – la gaarnichur
Canning – aen li kaniikh
Cooking – aen kishhitaypoohk
Fishing – kwaashkwaypichikayk
Gathering – mooshoohk
Hunting – aen maachiihk
Sewing – kaashkikwashoohk
Trapping – tashoochikayk
Working – atooshkyahk
Weaving – lii saenchur flayshii aen ooshitahk
In St. Laurent, Manitoba, many Métis make a living by fishing.
*A St. Laurent, Manitoba, mishchet lii Michif kwaashkwaypichikaywuuk chi pimachihoochichik.*

With the Powley Ruling, the Métis have more hunting rights.
*Aashpinay Powley Ka paashkiyakayt nawutch lii Michif lii dirway ayaawuk chi maachiichik.*

Trapping is important to Métis living in the North.
*Aen tashoochikayk kishchi ahkihtew poor lii Michif.*

My grandmother was good at tanning hides.
*Kii mamiyoo noohkoom kamatahamiha lii poo.*

Canning was an important way to preserve food for Métis families.
*Aen li kanniichihk lii Michif leu maangiyiwow kinwaysh ki kwanaytamuhk.*

### XIII. Folklore / Spirituality Oral Tradition

<table>
<thead>
<tr>
<th>Cannibal Spirit – kaamoowachik</th>
<th>Rosary – shaaplay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culture – aen ishipimatishiyahk</td>
<td>Sage – l’aarbsaent</td>
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<td>Devil – li jiyaab</td>
<td>Saint – aen saen</td>
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<td>God – li Boon Jeu</td>
<td>Stories – lii zistwayr</td>
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<tr>
<td>Holy water – l’ood binitt</td>
<td>Sweet Grass – li twayr chi ayamihaahk</td>
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<td>Lent – li karaym</td>
<td>Tobacco – lii tabaa</td>
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<td>Little John – chi Jean</td>
<td>Trickster – atayookanaak</td>
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<tr>
<td>Oral Tradition – ataayoohkayhk</td>
<td>Werewolf – roogaroo</td>
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</tbody>
</table>

During Lent, the Elders told children stories in order to make them behave.
*Li karaym li Vyeu lii zistwayr.*

The Métis werewolf can be either a man or a woman.
*Lii roogaroo ka la faamiwiwuk obaen lii zomm.*

My grandmother told me those stories.
*Noohkoom gii achimooshtak anihin lii zistwayr.*

This story means this…
*Ooma l’istwayr awn itwak...*

Leaving tobacco when taking from nature shows respect for the Creator.
*Ka ootinamun kaykway daan la tayr ooshchi lii tabaa ka nakatuht ki kishiitaymow li Kriiatear.*

Elders are the keepers of Métis history and culture.
*Lii Vyeu ka kaahwaytakihk lii zistwayr li taand kayash pi taanshi ka pimatishichik lii Michif.*

The Métis patron saint is Saint Joseph.
*Ka kishchi kanawapamiht li saent Patroon di Michif nutr Saen Joseph.*

Our Elders tell us that Michif is a God-given language.
*Lii Vyeu itwaywuk nutr laang li Michif li Boon Jeu gii miikoonaan.*
XIV. Animals

Antelope – kaabrii
Bison – aen buffloo
Bobcat – aen pishoo
Cat – minoosh
Chicken – enn poul
Cow – enn vaash
Coyote – aen pchi loo di prayrii
Deer – aen shoovreu
Dog – aen shyaen
Duck – aen kanaar
Eagle – l’igr/l’aygl
Elk – enn bish

The Métis hunted many bison in the 1800s.
Lii Michif ki mishinoochinhaywuk lii buffloo daan lii zaanii jiswisaan.

My cat’s name is…
Moon shaa (minoosh)_________shinikashoo.

Her dog is called…
Soon shyaen ___________shinikashooyew.

My favourite animal is...
Aen zhwaal akwaana kischi ka miyeyimuk laanimal...

XV. Colours

Red – roozh
White – blaan
Blue – bleu
Yellow – zhoon
Orange – oraanzh
Green – verte
Brown – brun
Black – nwaenr
Purple – vyalet nwaenr

My favourite colour is…
La kooleur kishchi ka miyaytamaan...

What colour is your shirt?
Kel kooleur ta shmiizh?

What colour is your parents’ car?
Kel kooleur tii paraan leu shaar (atamoobil)?

The colours of the rainbow are…
Lii kooleur d’aark an syel...
XVI. Greetings

Hello! – Taanshi!

How are you? – Taanshi kiiya?

Where are you from? – Taanday ooshchiiyenn?

How old are you? – Taanshi shpiishchishiyen?/Taanshi tapoonayenn?

How many people are in your family? – Taamayikoohk aen taskiiyahk daan vutr famii?

What is your favourite thing to do? – Kaykwy kishchi aen miiyeutamun aen ooshitayenn?

What is your name? – Taanshi shinikashoooyenn?

XVII. Sayings

I am proud to be Métis.
Ni kishchiitaymoon aen li Michif wiiyaan.

Do you speak Michif?
Aan Michif chiin ki piikishkwaan?

How do you say that in Michif?
Taanshi anima aenytwayhk aan Michif?

My grandmother taught me how to dance the “Red River Jig.”
Noohkoom gii kishkinahamahk chi niimiyaan la jig.

Michif is important to me because…
Li Michif mishchet akihtew ayish kaayash ma...

It’s the language of my ancestors.
Li Michif mishchet akihtew ayish kaayash ma paraantii leu laangywow.

I am a proud Métis.
Li Michif mishchet akihtew ayish ni kishchiitaymoon aen li michifwiyaa.

It’s a very unique language.
Li Michif mishchet akihtew ayish li boon jeu nutr laang li Michif gii miikoonaan pi niyanaa piko lii Michif ka tipaytamak.

The Métis are a special people because…
Lii Michif kischi akishoowuk akooz wiiyawow ka waakoomachik lii pramyayr nasyoon...

The Métis are a unique mix of First Nations and French Canadians and Europeans.
Lii Michif kischi akishoowuk akooz soon maenlii avik lii pramyayr nasyoon, lii kanayaen fraansay pi lii zhaan lootr bor.
They have contributed to the building of Canada.

*Lii Michif kishchi akishoowuk akooz ki wiichiiwaywuk li Canada aen ooshitaahk.*

Are a Founding People of Manitoba and the rest of Western Canada.

*Lii Michif kishchi akishoowuk akooz wiiyawow ka kii pitiwikwatatchik li Manitoba pi miina li Canada li west.*

Many people once looked down upon Michif.

*Mishchet maana awiiya kii machayimew lii Michif.*

Michif was wrongly considered to be bad French or bad Cree.

*Li Michif ki itwaaniwan ayka li boon krii pi li boon fraansay.*

Michif is a beautiful language.

*Li Michif mitooni katawashishin.*

The Métis were known as the “people who owned themselves.”

*Lii Michif kiiwapamikashoowuk, li moond aen tipaymiishoonchik.*

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**XVIII. The Métis National Anthem**

**Lyrics Captured in Essence**

In the forest on the river,
And across the western plain,
As the white man journeyed westward,
To the land of the Indian,
A new race was created,
A new Nation rose up strong.
Hardship as its destiny,
And its curse to not belong.

In the land from which they came,
In the land they helped to build.
They found themselves the alien,
Found their vision unfulfilled.
And despite their valiant effort,
To defend what they believed,
When at last the battle ended,
They were only left to grieve.

Far across the plain they travelled,
From Red River to the Peace,
Looking for their own homeland,
That would help them to replace,
All the land that had been taken,
And the dreams that had been dashed,
Their brave heroes now called traitors,
And courageous deeds now past.

*Kaavash nimamananik lii pramyayr naasyoon pi ni papananik lootr borr la merr ooshchi ki nakishkatowuk pi akoota niiyanaan enn nouvell naasyoon ka ooshchiyaak.*

*Lii Michif ki ootataywuk ooma li payii ooshi pi kii wiichiiwaywuk aen ooshitachik.*

*Ahpoo aen ishi totakoyakoohk gii nashkonaan pi kiyapit gii kishchitaymonaan, gii naashkonaan pi noo drway gii kwanaytaynaan.*
But their spirit was not broken
And their dreams had never died.
Their determination strengthened
Even while the people cried.
As they waited for salvation
That would end their years of pain.
And the final bloodless battle
When the Nation rose again.

For this newest generation
And the future ones to come,
With the past to motivate us,
It will help to keep us strong.
As we build the Métis Nation,
As we watch it rise again,
Our past loss is motivation,
To inspire our future gain.

We are proud to be Métis,
Watch our Nation rise again,
Never more forgotten people,
We’re the true Canadian.

Nutr terr kii ootinikatew, no brav ki li koondaan-
niiwuk maaka nowiikaat gii waanitanaan aen
kishchiitaymooyakk

Ashipinaen kayaah ka ooshchi shookishiyaak
pi mina ni wiichiikonaik nutr paraantii kayaash
ooshehi avik leu sacrifiss. Leu kooraag mina
gii wiichiikonaan nutr nasyoon di Michif aen
ooshitayaak

Ni kishchiitaymonaan aen li Michif wiiyaak.
Miina nutr nasyoon ka shookaan nimoo awi-
iyak ka waniikayshtakonaan. Lii vray kanady-
aen niyanaan.
Laura Burnouf is an educator originally from the Cree-Métis community of Beauval, Saskatchewan. She grew up speaking Cree and Île-à-la-Crosse Michif and faced discrimination for speaking her Aboriginal languages in the school system. Laura feels that the preservation of her Michif language is of vital importance not only for herself but to the entire Métis community. She is presently a faculty advisor and instructor in the Northern Teacher Education Program in La Ronge, Saskatchewan. She recently completed her M.Ed. through the University of Alberta.

Norman Fleury, originally from St. Lazare, Manitoba, is a gifted Michif storyteller. He has worked extremely hard in the promotion and preservation of Michif-Cree, including the production of language resources and an introductory Michif-Cree dictionary. He has been active with the Manitoba Métis Federation since 1967 and is currently its Michif Language Program Director. Married with two children, he farms southwest of Virden, Manitoba in the small community of Woodnorth.

Guy Lavallée O.M.I. is a Métis priest who was born in St. Laurent, Manitoba in 1939. Besides being a parish priest for the past thirty-five years, he holds a B.A. from the University of Ottawa and a M.A. in Cultural Anthropology from the University of British Columbia, and has lectured in Native Studies and Cultural Anthropology at the University of Ottawa and the University of Saskatchewan. In 1992, he was named the official priest of the Métis National Council. He is presently the parish priest for Saint-Pierre and Saint-Viateur (Otterburne), Manitoba.
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This unique resource, the first of its kind, contains biographies and photographs of Michif speakers as well as a comprehensive list of words and phrases in Michif-Cree, Île-à-la Crosse Michif and Michif-French. Norman Fleury, Laura Burnouf and Guy Lavallée provide translations.