

# CLIMATE CHANGE ADAPTATION PLANNING TOOLKIT

FOR INDIGENOUS COMMUNITIES

**ININÍMOWIN**

**CLIMATE CHANGE GLOSSARY**

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# OUR PURPOSE

This glossary describes climate change in the Ininimowin<sup>1</sup> by documenting the impacts of climate change through stories generously shared by Ininimowin speakers. The intent of the glossary is to help Ininewak<sup>2</sup> communities adapt to a changing climate while also contributing to preserve the Ininimowin language. The Ininimowin Climate Change Glossary may also be a helpful resource for non-Indigenous governments, universities, and industries to communicate information to Ininewak community partners in a respectful and culturally relevant manner.

Discussing climate change in Ininimowin provides an avenue for people to share their knowledge and tell stories about their experiences. Recording knowledge and experiences from an Ininewak worldview is increasingly important as Ininewak communities continue to experience the unpredictability of changing weather patterns. This glossary provides the foundation for a growing word bank to continue these discussions.

Ininimowin is the focus of this glossary, but the process we used can be applied by other communities and language groups to develop glossaries in their own languages. If you are interested in developing a language glossary in your language, please refer to the Indigenous Languages Glossary Workbook for guidance, it can be found on the Centre for Indigenous Environmental Resources (CIER) website<sup>3</sup>. Language is continually evolving, but the spirit and drive to preserve and use our languages are what keeps them alive for future generations.

# CREATING THIS GLOSSARY

This glossary was compiled by CIER in partnership with Indigenous Languages Manitoba. Our original vision was to host a workshop that brought Ininimowin speakers together in their homelands, on the land, and within Treaty Five territory. We wanted to host the workshop around a fire where Ininimowin speakers and community members could gather to talk about the changes seen in their lifetime as a result of climate change. As our facilitator and Ininimowin translator, Alderick Leask, explained, “You can get the spirit of the land, the feel of the land and give them the same mental picture instead of just reading about it.”

The COVID-19 pandemic halted this plan, so we had to adapt the best way possible. Respecting public health guidelines and the need to keep our communities safe, we connected with Ininimowin speakers living in the Winnipeg region, including towns such as Stonewall, Petersfield, and Selkirk. During these small meetings, our group practiced physical distancing, screened upon entering the building, and wore masks when appropriate. We also joined with Elders in Opaskwayak (The Pas) and Kinosao Sipi (Norway House) through video calls and by telephone. We were committed to keeping those who chose to share their knowledge with us safe.

Fourteen Ininimowin speakers were interviewed to create this glossary. Ininimowin speakers – including Elders, teachers, and knowledge keepers – are vital members of their communities. Their lived experiences, expertise, and desire to share their knowledge was essential to the development of this document. Several of the Ininimowin speakers are teachers or retired teachers and saw this endeavour as a way to educate people about Ininimowin, especially the younger generation who have not seen the land in its pristine form. The educators we spoke with have the drive to help young people flourish. Many of the interviewees have grandchildren and are making great efforts to teach them Ininimowin.

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1 Ininimowin – Cree language

2 Ininewak - Cree

3 Centre for Indigenous Environmental Resources – [www.yourcier.org](http://www.yourcier.org)



Left to right: Wendy Ross, Alderick Leask, Ernest Monias, & Dave Swanson



Left to right: Rudy Okemow, & Alderick Leask



Left to right: George Ross, & Alderick Leask



Left to right: Wendy Ross, Alderick Leask, Joy Noonon, Leslie Anderson, Grace Schedler, & Clarence Anderson

We organized this glossary into five main themes:

1. Language & Wisdom Comes from the Land
2. Changes to Medicine and Plants
3. Changes to Water, Ice, and Travel
4. Changes to Wildlife
5. Reconnecting with the Land – Hope for the Future

We provided a general summary of the conversations had with the fourteen Ininimowin speakers. There are many powerful statements throughout the interview phase of this project, and each section highlights some of them. After each section, we insert a table with the keywords based on the theme.

## NOTE ON DIALECTS

There is no standardized way to write the Ininimowin using the Roman Orthography (i.e., the letters used to write English, French, and other languages). There are five dialects (N, Y, Th, L, and R) of Ininimowin spoken on Turtle Island. The speakers we consulted with to create this glossary are fluent in the 'N' dialect, also known as Omaskikómow or Swampy Cree.<sup>4</sup> The 'Y' dialect speakers are mainly from the northern plains of Alberta and Saskatchewan. The 'Th' dialect is also known as Rocky Cree, and speakers reside in northeast Manitoba and northern Saskatchewan. The 'L' and 'R' dialects are mainly spoken in Quebec.

Our facilitator and Ininimowin translator, Alderick Leask, has family roots in Sapotawayak and deep family connections to Pimicikamak. The lead writer of this glossary, Wendy Ross, has family roots in Kinosao Sipi and Pimicikamak. Both facilitator and lead writer are of the 'N' dialect.



<sup>4</sup> Leask, Alderick. (2020). An Ininimowin Resource Workbook – Kitininimowin Your Cree Language. Winnipeg: Manitoba Indigenous Cultural Education Centre Inc.

# SIX SEASONS

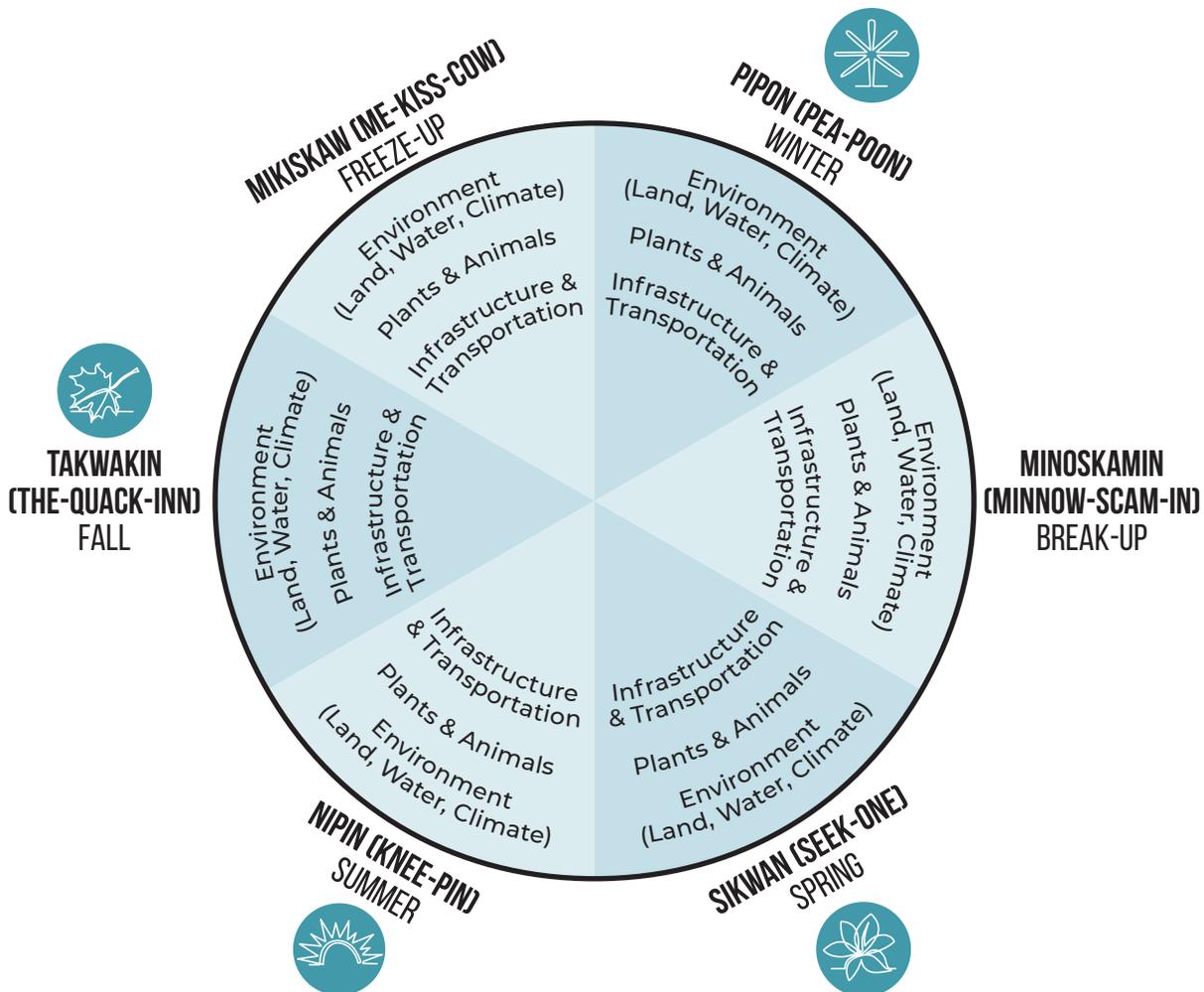
Ininewak traditionally view the seasons within a six-season cycle. In addition to winter, spring, summer, and fall, the Ininewak worldview reflects a sequence that includes a spring break-up and a fall freeze-up. Spring break-up is the season when the ice and snow melts, and open water emerges. Winter freeze-up is when the ice becomes solid enough for travel.

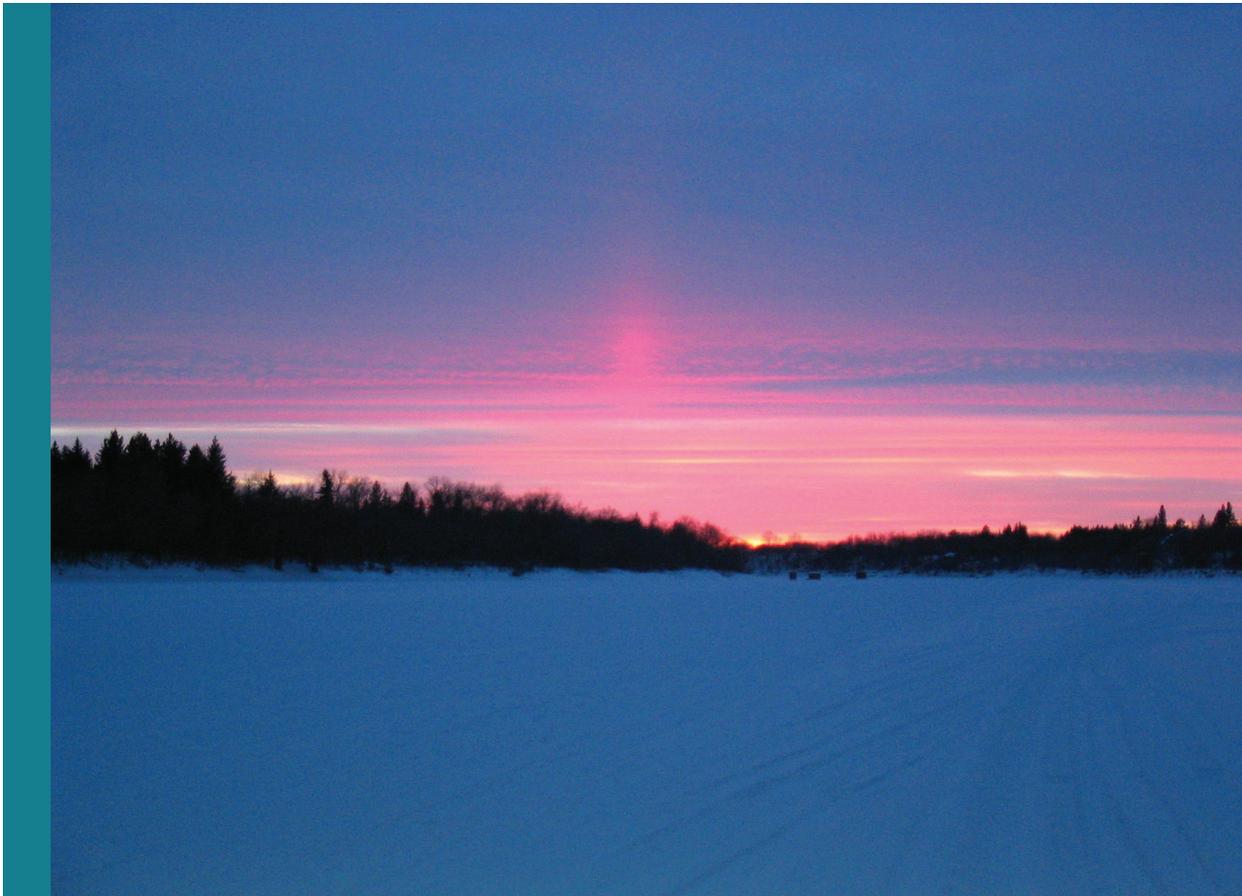
Spring break-up and fall freeze-up are particularly crucial times in Ininewak communities because, traditionally, families would migrate as the seasons changed, usually following animal and other food sources. Families had time-honoured camp spots. In the summer, when the days are longer, family groups would meet together in larger encampments where people would conduct business such as trading, establish relationships through marriage, and participate in ceremonies and celebrations. In the winter, prior to the establishment of the reserve system, families would disperse to their favoured wintering spots in small camps to trap and hunt.

People, therefore, have a deep understanding of the seasons, ice formation, and travel safety on water bodies such as rivers, lakes and streams. Today, this knowledge is applied to newer forms of travel such as winter roads.

In the discussions, the facilitator referred to the six seasons as being a part of Ininewak world-view and would circle back the discussion when speaking about the season changes in water and ice.

<b>Pipon</b> (winter)	<b>Minoskamin</b> (break-up)	<b>Sekwan</b> (spring)	<b>Nipin</b> (summer)	<b>Takwakin</b> (fall)	<b>Mikiskāw</b> (freeze-up)
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## LANGUAGE & WISDOM COMES FROM THE LAND

*Ká isi pamihikoyák askíy ékoté wécímakaki anihí nanátok nipíkiskwéwináni  
(The laws of the land and the language are intertwined).*

—Doris Young, *Opaskwayak*

Many of the Ininimowin speakers stressed that the need to reconnect the younger generation to the land and waters is essential to preserve Ininimowin language and culture. Elders, language speakers, harvesters, and knowledge holders have an inherent duty to pass on bush knowledge to the youth. Decades of removing people from the land has created many knowledge gaps, and there is an increasing urgency to reclaim Ininimowin and the wisdom that is within it.

*If you want children to feel holistically again, you have to teach them how to speak their language, take them to the bush and go and show them what you need them to learn. Those are the two things that are important: Language and land, and from there, that is what is going to give them the strength to learn and survive. To be taught the “laws-of-the-land” and know how to care for and respect the land will give us strength and power. The more you take them to the bush, the stronger they will become.*

—George Ross, *Pimicikamak*

Many of the people we spoke to were concerned about the inability of children and youth to practice Ininewak ways of life due to government practices that remove children away from their land and community. This practice stems from the residential school system and continues today with the child welfare system. Children and youth cannot obtain wisdom and bush life skills and are not experiencing and seeing the changes in the land.

*A lot of our children live in the cities and not on the reserve. They can't play on the land the way that we used to. Parents can't take them out onto the lakes and rivers in the summer to fish. They can't take the children to the trapline areas and learn other ways of trapping in the wintertime. We always lived at Opaskwayak, but we would go out to the hunting, trapping, and fishing areas. We would travel where the muskrats are. Children don't know those things anymore.*

*—Doris Young, Opaskwayak*

Students are required to obtain new skills needed to navigate western systems and ideologies of education while continuing to acquire stories from the land, language and the means to survive, live the good life and share knowledge within their communities.

*Fire is one of the things that teaches us too. It is one of those elements that help us, water, land, fire. Four elements can help us because it is our connection to the spirit; our spirit needs to come out. We have to nurture that.*

*—Rudy Okemaw, Manito Sipi*



Ininimowin	Translation
Acákwénitókosiwin	Spiritual Side
Aikánistomawin	Leadership
Anisininiwak	Civilization
Aniskeskam	Inherit
Ániskócapának	Ancestral People
Askíy itátisiwin	Laws-of-the-Land
Asotamákéwin	Treaties
Ciki akatowin	Intergenerational Connection
Étánaskwák	Weather Patterns
Itáwin	Community
Itawina	Communities
Kakánokémowin	Advice
Kanátisiwin	Holistically
Kayiteyatis pikiskwewin	Elder's Comments
Kayiteyatisak	Elders
Kayitéyátisiwin	Traditional Elder's Knowledge
Kisé manito/acák	Great Spirit
Kiskenitamowin	Knowledge
Kiskinawátowinák	Education Area
Mémékwésiwak	Little People
Mino pimácihowin	The Good Life
Miscet	Abundance
Misiwéskamik itákotowin	Global Village
Mosomak/kokomak	Grandparents
Nisitawinamowin	Acknowledge
Opikiwawason	Childbearing
Pakosénitakosiw	Dependable
Pakwacáyi kiokinawámákéwin	Land-based Education Program

# CHANGES TO MEDICINE AND PLANTS



The land and water provide Ininewak with the essentials to live healthy lives, but increasing temperatures and changing precipitation patterns are affecting people's ability to predict the right time to harvest berries, medicine and other plant food sources. For example, Dennis Day mentioned that medicine root (wíkés) is harder to find due to fluctuating water levels and that berries are becoming smaller, dryer, and not as palatable as once before. George Ross also mentioned that berries are now burning from the sun.

*The Elders used to say the best animal to eat is the muskrat. It's because muskrat eats medicine root. The rat dives underwater to eat that root. And when you eat that muskrat, those medicines are transferred to you. Because of the pollution of the muskrat's habitat, medicine roots become affected by and are not as effective as natural medicines as they were before. And when we eat muskrat, we take those impurities in our bodies. Our land is starting not to look too good, even the medicines that we used to gather.*

—George Ross, Pimicikamak

Ininímwín speakers also discussed how large-scale farming practices affect the availability of medicines and plants. Many stressed how the berries we see today in the supermarkets is lower quality than the ones that are in the bush. Because of chemicals such as pesticides and fertilizers.

*Farmers have had to adjust to climate change, increasing the amount of chemicals they are using. The effects of that is food such as berries, wheat and eggs that is not real or true, it's artificial and pumped with so much chemicals.*

*—Clarence Anderson, Petersfield/Manto Sakahikan*

While Ininewak communities in the northern Manitoba do not have large scale agricultural industries within their territories, they see the quality of food such as berries and fruits in the supermarkets diminish in quality. Many of the Ininimowin speakers spoke about whatever happens down south; the effects are noticeable as the water moves towards Hudson Bay.



Ininimowin	Translation
Anípiya	Foliage Cover
Espicak minis	Size of Fruits
Ininiwimina	Blueberries
Iskwesikan	Barley
Kayasi kistikana	Old Growth Plants
Kistikewin	Farming
Kistikona ka takoki	Plants Migration
Kítwám mistikwak nitáhikiwéwin	Reforestation
Macakamapoy	Plant Availability
Maskosiy	Grass
Mawisowin	Berry Picking
Mistikawata	Forestry Products
Ocekapiya	Roots
Okistikewak	Farmers
Pá pásici paskwatahiwéwin	Checkerboarding
Paskwatahikewin	Deforestation / Clearcutting
Pinaskwa	Fallen Leaves
Wapikwaniya	Flowers
Wíkés	Medicine Root

# CHANGES TO WATER, ICE, AND TRAVEL



*Ta nákcacíćitániwak nipi kita pékákamik máwaci é kisténi tákok (Protecting the water is of utmost importance).*

—Rebecca and Spring Ross

Water is considered sacred because it provides people with life. Women are water carriers because of their ability to give life. The Ininimowin speakers have noticed dramatic changes to water during their lifetime for a variety of reasons.

*The water is not as clear as it used to be; it has changed. People would be able to catch a fish and see it deep down in the water. Nowadays, the fish has to be closer to the surface before you can get to see it up close. So, all that beautiful lake is slowly being polluted. God's Lake Narrows is a real tourist attraction; there are four lodges on that lake. It [the pollution] could also be from the motors and engines as well. A lot of people have them now.*

—Leslie Anderson, Selkirk/God's Lake

Waterways such as rivers, lakes, and streams serve as a method of travel both historically and today. Many Indigenous communities rely on winter and ice roads to supply their communities with essential goods and equipment that cannot be shipped by air. Warmer temperatures in the winter have been noted for the shorter ice road season as roads are opening later and closing earlier each year.

*The ability to travel on the ice on the winter roads seems to be shorter. Ice doesn't freeze up as early. And I remember the days when it would get cold, it used to freeze, and you could skate for miles and miles, and that doesn't happen anymore. Right now, I work in Norway House with a lot of trappers. The trappers and the fishermen talk about how much things have changed in regards to their ability to travel. Ice roads are not ready in time for use and are used for a short time only. We have unpredictable weather now; I cannot say, "I am going to hunt tomorrow."*

—Dave Swanson, Kinosao Sipi

*The algae in the summertime is quite extensive, and the algae stays in the ice—even affects the water quality. The water melts along the shoreline before the middle. Used to be the opposite. With the water being murky and varying levels.*

—Dennis Day, Kinosao Sipi

Skating once was a way to travel within the community. Often the rivers and lakes would freeze before the snow. Now the snow arrives when the rivers and lakes freeze.

*People would skate everywhere back in the day.*

—Ernest Monias, Pimicikamak



Ininimowin	Translation
Asiskiy ka pimápotek	Sediment
Cimána	Boats
Dásté pípiya	Dried-up Rivers
emaskikíwákaminikáték	Chlorinated
Ési piscipowakamik	Density of Water
Ésóskosikwák	Ice Clarity
Etakamik	Depending on Water
Ka pimáhokot maskwami	Chunks of Ice
Kakitéwakamik	Black Water
Kónápoy	Slush
Macakamapoy	Particles in the Water
Macapoy	Sewage
Macikwanása	Debris
Macikwanása ká nipatámakaki	Blue-Green Algae
Macikwanása kčí nipatámakaki	Algae
Macikwanasa maskwamik	Algae within the Ice
Manitoba ka ositat pinesiwi iskotew	Manitoba Hydro
Maskékokamikwa	Inland Lakes
Maskekopeyak	Marshlands
Maskwami	Ice
Mikiskaw	Freeze up
Minwakanin	Pristine Water
Miskipew	Flood
Místi macikonapan	Extensive Algae Growth
Nekawakak	Beach
Nipik	Aquatic
Nipiy ka maskí kiwikatek	Treated Water
Pakásimo	Swim
Pé násipéyápono	Comes down the River
Picipómakanwa	Contaminated
Sipweyapotek askiy	Erosion
Tímakonakaw	Deep Snow
Wanatinak	Ditch
Wanipeyak	Delta Marsh

# CHANGES TO WILDLIFE



Changes in precipitation and temperature cause changes in the distribution, abundance, and diversity of animals. Dennis Day (2020) mentions, “We see a lot of invasive species. The process is understudied. It’s slowly changing. Can’t put a finger on it because everything looks the same. Slowly you see different plants and species. Now you see skunks in our area, even spotted cougars.”

Some of the interviewees have spotted caribou in new places. They also noticed an increased amount of deer in the north as they were never in that region there before. Many shared that the moose populations are diminishing immensely, and some parts of Manitoba are closed to hunting to protect the moose.

The skunks are now making their way to the north and spotted at God’s Lake.

Commercial fishers at Kinosao Sipi (Norway House), spoke about how the fish quality has been diminishing on major waterways such as the Kischi Sipi (Nelson River).

*The texture, the taste. What are the fish eating in Lake Winnipeg? The pickerel, what are they eating? The other thing we’ve recently seen, in the ice-fishing season in Norway House, they caught a fish with a crossed head.*

*—Dave Swanson, Kinosao Sipi*

Ininimowin	Translation
Amisk	Beaver
Asákewak	Crabs
Asákéwak	Molluscs
Ka sipwetecik pisiskiwak	Disappearance of Animals
Kisosew	Fish
Kiyáskowawa	Gull Eggs
Maci kinoséw	Lampers
Máciskanawa	Traditional Hunting/Gathering Trails
Máciw	He/she hunts
Máciwin	Hunting Area
Mancásak	Species of Insects
Mancos	Insect
Mícim oci nákcitáwin	Food Sovereignty
Misti kinoséw	Monster Fish
Namépin	Carp
Nanátokpakánta ité osci ká pimátisímakaki	Invasive Species
Nipík ká wíkcik pisiskiwak	Semi Aquatic Animals
Ocicak	Cranes
Opakitaowáw	Commercial Fisherman
Pakitawáwin	Fishing
Pimahamowin	Bird Migrations
Pisiokiwak	Animalia Kingdom
Sétéw / cacakiw	Pelicans
Sikákwak	Skunks
Wacask	Muskrat
Wanihikéskanáw	Trap Lines
Wańikéskanaw	Trapping Area
Wapinew	Ptarmigans
Wáwa	Eggs

# RECONNECTING WITH THE LAND — HOPE FOR THE FUTURE



Changes to the land stem from a plethora of factors, including resource extraction and hydro development.

*Our children that are in university are now starting to speak about climate change and the environment. The change that we've seen from how we lived off the land and our knowledge is a one-on-one we knew from experiencing life on the land. Our children learn it from books. And if that's the only way they can learn, then that's a good way. Because I know they go on demonstrations. I've seen them going out and carrying picket signs to try to prevent more damage to our land. So, their role is different. Their purpose is more about trying to stop things that are happening now in a destructive environment that they are living within. I think they hardly know what clean water is unless they go and buy water. We never had to buy water. They can't go swimming in the rivers because it's too dangerous for them.*

*—Doris Young, Opaskwayak*

During our conversations, many of the Ininimowin speakers who are former teachers spoke about land-based education as a way to connect the younger generations to the bush.

*I know within our land-based education program at our school, we're trying to teach that we have Cree rights and we're trying to teach our youth respect for the land, responsible harvesting, taking care of the land. One of the things we say when we're out in the bush somewhere is, "It's great that we're here!" And we know that we're here, and everybody knows that we're here. When we do that, we don't leave our footprint or track.*

—Dave Swanson, Kinosao Sipi

Some of the interviewees spoke about the urgency to stand up for the land and waters from further destruction. There is a need to seek wisdom from Elders and instill those values into the children.

*The women who practice ceremonies have shared that protecting water is of utmost importance. Many First Nation people have lost their connection to the land, and the land is changing rapidly. The ice now is different. The Elders can tell you about the changes in the land, and our voices need to be heard. We need to know our inherent rights and our treaty rights. If we lose our land, we lose our language. We have to look after the land. We have no other place to go. If you don't look after your land, you will have nothing left. We have to look after the land for the next seven generations. We are taught to listen to the Elders, and we were taught to teach the children. Carbon goes up in the air, carbon blocks the sun. Fuel-burning vehicles will need to be reduced, and let's be real about it, quit talking about it, quit dancing around it, let's do it.*

—Rebecca and Spring Ross, Pimicikamak



Ininímwín	Translation
Askiniw okanawenicikewak	Protectors of the Land
Askiwenitakosiwin	Connection to Earth
Cupesiwin	Camping
Esiwepak	Awareness of Weather
Ka ma meskwaciwepak	Climate Change
Ka ya isiwépak	Six Seasons
Kinawénitamowin	Guardianship
Kiposkikánákana	Blockades
Kitakí méskwacy ayáw	Adaptation
Meskwatasta	Adapt
Pimaskawikewin	Protest
Pináskawikéwin	Demonstrations
Wastepakaw takwakin	Indian Summer

## OTHER TERMS

### Air

Ininímwín	Translation
Oscikan	Atmosphere (Energy)
Pakikatámiwin	Air
Pakitátámon	Atmosphere
Patitatamowin	Ozone Layer
Pekatomowin	Clean Air

### Modern Words

Ininímwín	Translation
Askíy pimi	Gasoline
Askíy pimi ká osci mónahikáték ta otinikáték	Oil Rig
Asotamákéwina	Treaty Rights
Émistikósiwénimowin	Eurocentrism
Itátisiwin ka paminak	Environmental Agency
Ka kisowanipanik askíy	Greenhouse Effect
Ká nipómakak pakitatámowin	Dead Oxygen Layer
Ká pasisikáték é paspápoték askíy pimi	Burning Gas
Ka paspipaniki oskicik oci	Emissions
Káki takwáwanicik	Invasive Species
Kiciokimawin nakatikiwin	Government Inaction
Macápoy pisciponiwin	Mercury Poisoning
Maci pimiya	Chemicals
Mawinéhoto kwáskwépcikéwin	Fishing Derby

Ininímwín	Translation
Nakisitawin	Expansion
Ositáwikamikwa	Industry
Oskinikana	Reserve System
Pakwacáyik	Natural Resources
Pakwanta kekwan	Artificial
Piciponákowi pakitaaonon	Smog
Picipowákami kimiwan	Acid Rain
Pimipanicikana	Engines
Ta wanastomiwak	Implement
Tawicitat asiskiy	Fertilizer
Wanasowewin	Justice System
Wanasowéwina	Regulations
Wepinikéwiniskák	Garbage Dump
Wínipacikana	Pollutants

## Place Names

Ininímwín	Translation
Kinoséwi sípík	Norway House
Kischi Sipi	Nelson River
Misti Sakahikan	Lake Winnipeg
Molson Sákahikan	Molson Lake
Opaskwayak	The Pas
Pimicikamák	Cross Lake
Sipiwesk Sakahikan	Sipiwas Lake
Wapisiwinak	Swan River

## Other Terms

Ininímwín	Translation
Ániskopanik	Domino Effect
Éká énákatawénimit	Neglected
Ispanihikowin	Consequences
Itátisiwin	Civilized
Itenitakosiwin	Human Behaviour
Kinomáciskénitamowin	Concerned
Koscitawin	Effort
Mamitonéicikani ákosiwin	Mental Illness
Manatan	Beyond Repair
Mícim	Food
Mícim	Scarce Food
Míscet	Plentiful

Ininíowin	Translation
Móna kiskénitákom	Unpredictable
Nitáhikiwina	Growth
Nótékatéwin	Starving
Paskétákómitowin	Alienates
Pastepicikan	Sling-shot
Soki	Severe
Ta miskikaték	Accessibility



# CONCLUSION

The exercise to document Ininimowin in this way is one way to revitalize the language. Young people have to walk in both the Ininewak world and western world and this is not an easy task.

The conversations we had with the Elders and Language speakers is invaluable. We consider this a living document as Ininimowin continues to evolve. This glossary intends to support Ininewak communities with climate change adaptation planning and to provide a resource that can support language revitalization efforts related to climate change adaptation (e.g., conversations with Elders about changing landscapes, climate, etc.). It also became clear in the interviews that this is just the tip of the iceberg. More community-based research on the land is needed to protect and revitalize the Ininimowin.

# APPENDIX A

## Session 1

Doris Young, Esther Sanderson, Alderick Leask and Wendy Ross (July 15, 2020)

English	Ininimowin
People are not on the traplines often at all due to insufficient quantities of animals.	Mwác éko náspic ininiwak itáwak waníhíkéskanák wina éká náspic é itácik éko pisiskiwak.
Animals that are typically more southerly are winding up in more Northern environments due to climate change (i.e., Deer, Ticks, Molluscs, Turkeys, Cranes)	Aníik pisikiwak óté wésám piko sáwanok móna kákí nita nókosicik ásay óté kíwétinok ati itáwak éko ayíw anima osci óma kámá méskwaciwépak (tápiskóc aníik acikosisak, mósotikomak, asákéwak, éko ocicakwak).
Animals are becoming less common or mutated	Pisiskiwak ókik mwác ásay ati itáwak wéká nántaw pítos isi mayakínakosiwak.
Water flow is different, and people are not familiar with the common transportation routes	Pakánta ité éko itápotéw nípiy, éko ókik ininiwak mosíc éko náspic kiskénitamwak anihi ité mána kákí isi pimákamikisinániwak kayité.
Ice freeze up is later and ice is less strong	Wíkátaw éko anohc óma yá ókwatin éko móna náspic isi maskawisiw ana maskwamiy.
Berries are late and not as juicy	Mwéstasi atitéwa mínisa éko mína nawac é pákokatéki.
Moose has contaminated liver	Nisiwanátaniniw ana oskon móswa.
No gathering area anymore to meet while hunting	Móna nántaw takon ité kita mámawínániwak éko óma ispík ká mácínániwak.
Air is polluted and lots of flooded areas	Kí piscipotániwan pakitatamon éko mína mitoni misiwé óma énikipék.
Impact on youth is that parents are not able to teach their children traditional ways due to environmental destruction, loss of language, etc.	Ká isi pakamiskákocik ékwéniw ókik oskótisak éká ékí kaskítanit aníik oníkihikowi ta kiskinawámákocik kayité pimácihona wina ékí nisiwanácitániwak anima itátisiwin, éko mína átit ékí wanitayak anihi ki pikiskwéwináni, mína kotaka kékwanci.
A definite need to step in and stop the destruction	Mitoni natawénitákon óma awiyak kita nípwawistik iníkok ta póni nisiwanácitániwak óma askíy.
Many Indigenous people dependent on 'both worlds' (Indigenous and non-Indigenous)	Miscét ininiwak ékoté wéci oci pimácihona (Ininiwíwak wéká Kotakíyik).
Clean natural water no longer exists	Móna éko kékwán takon épékákanik nípiy nántaw ité.
Youth are learning about how their ancestors lived off the land through the means of books and are confronting climate change in a completely different way, through asking questions and doing demonstrations.	Oskátisak ókik kiskinawámáwáwak tánisi kákípé isi pimácihonit otániskócápániwáwa é ayamítácik masinahikanok éko é ati nakiskakik óma ká isi má méskwaciwépak mitoni pakán isi, éká kakwécikémocik kékwána wéká áskaw kita mámowi papámáskawikéwak.
Today's youth doesn't have the same luxury of a pristine environment like the generation before.	Anohc ká kísikák ókik oskátisak mwác náspic takoniw mino askíy itátisiwin tápiskóc aníik kákí isi wápatakik oníkihikowa éko kotaka kayitéyátisa.
Advice to elders means that it is followed, which is not what is often happening. As a result, elders are often feeling ignored.	Ká wítamás kékwán kayitéyátis ta itótaman piko ta itótaman ékwéniw, mwác máka ékosi náspic ispaniw anohc óma ká ikik. Ékwáni ékota anima oci, mwác náspic natotawáwak wéká pisiskénimawak aníik kawitéyátisak.
It was quite an event to see and hear (When the ice used to break)	Kí mino nákon mána kita kinawápamit éko kita natotát (Ispík mána kákípíkwáhokot maskwami).
And nobody seems to care (About the environmental destruction)	Éko mwéci éká nántaw awiyak é ténitawihikot (Anima ká nisiwanácitániwak misiwé askíy).

English	Ininimowin
Our economy has changed (Because of dependence on the industries)	Pakán éko kitisi sóniyákánaw (wina é atoskéyak éko é pakosénimoyak ékoté ta otácihoyak anihí kékwán ká misaka ositániwaki atoskéwinák).
One moose per season per family (Due to loss of quantity)	Péyak piko móswa kikakí nipatamáson (wina éká náspic é ati itát).
Destruction of the land, air, water (Due to industry)	Ká nisiwánácitámiwak askíy, pakitatámowin, nipiy (anihi ká misakami ositániwaki kékwána atoskénákanik oci).
People must go out further for medicine-picking, and the medicines may not be as strong as they used to be.	Nawac éko wánaw ta itotécik ókik ininiwak ta natawi máwasakonakik anihí omaskikímiwáw éko anihí ká miskakik ékotowa meskikíya mwác náspic éko minwásinwa tápiskóc kayité.
Indigenous communities need to advance in both traditional and non-Indigenous education.	Pito ókik Ininiwi itáwina ta kakwé awasimé kiskénitakik anihí ininiwi pimácihona éko anohc ká isi pimácihot anisininiw éko mína ékotowa anihí kiskinawamákwina.

## Session 2

Clarence Anderson, Leslie Anderson, Grace Schedler & Joy Nooden (July 16, 2020)

English	Ininimowin
Farmers have had to adjust to climate change, increasing the amount of chemicals they are using. The effects of that is food such as berries, wheat and eggs that is not real or true, it's artificial and pumped with so much chemicals.	Nisitawinamawin Tápinikéwin: Okistikéwak ókik ékí má méskwaci paminakik okistikéwiniwáw óma oci ká má méskwaciwépak, nawac mistahi anihí é apacitácito ká wénocisitát askíy. Ého ayáwa ati pakamiskáko éyako anihí mícima tápiskóc mínisa, písi pakwésikan éko wáwa mwác éko náspic minwásinwa, pakwanta isinákonwa éko ispakonwa anihí osci ká ápacitácik picipowápoya óma ká kistikécik.
The poisons that are put into the air are not healthy, and affect the trees around us, the animals/birds/fish/insects are all affected.	Anihí picipowina ká ati takoki énoókoki anima anta ká pakitatátamak mwac ki minoskákonaw, éko mína ati nisiwanáciyew mistikwa óma ita ká ayáyak, mína anihí pisiskiwak/pinésísak/kinoséwak/mancósak wístawáw maci pakamiskákowak ékwéniw.
The destruction of our land and trees, cutting trees down to gain extra acreage. Instead of breathing clean air that we receive from our plants and trees, it's polluted.	Ká nisiwanácitániwak óma kitaskinán éko anihí mistikwak, é paskwatahocik mistikwak kita ositániwaki nawac é má misáki kistikána. Mískwac kita pakitatámowak é minwásik ékí osiciképanik anta mistikok oci éko anihí ká nitáhikikiki é anípiwaki, mitoni winipinákon éko ita.
There are creatures in areas where they never were before, they have ended up there. We have changed the environment and caused these creatures to find a new home that suits them, unsure how they got there.	Itáwak éko ná nókosiwak anikik pisiskiwak ité éká wíwác ékí oci ayácik, máka ékoté éko ayáwak. Pakán isinákon itátisiwin ité mána kákí ayácik ékwani ki sipwéyámokánaw anikik pisiskiwak pakánta ité é natawí natonatik ta tasi pimácihocik, tánisi ité ká isi takosinokwé mwác mitoni kiskénitén éyako.
The ice surface on the lake. Used to be just nice and clear, and you could see whatever swimming underneath it. Like glass. And it used to be like that for 10 days to 2 weeks. Nowadays, it's never like that again. It's just rough and looks dirty. You used to be able to skate on it for days and days after freeze-up, but now you can't. It'll freeze, and snow will fall on it right away. There are less animals and birds than there used to be.	Éko ana maskwami sákahikanik ékí pékisit inikok kita wápataman kékwán ká pimátakámakak ékota antámipék. Mwéci wásenamawinápisik. Éko mána ékosi ékí isinákok anima sákahikan nántaw mitáto kísikáw wéka niso ká ispaniki. Éko anohc ká kísikák, móna éko wíwác ékosi isinákon anima sákahikan. Éko mína mána ékí nitá pimátawiyak ékota miscét kiskíowa ispi kákí ákwatikí, máka anohc mwác ékosi kikaki itótén. Kita ákwatin wina máka sémák kita mikwákonéw. Nawac mína é apiscéyatisicik otik pisiskiwak éko pinésísak mwác tápiskóc kayité misiwé ité kákí nókosicik épétákosicik.

English	Ininimowin
The water, even the water is not as clear as it used to be, it's really changed. Used to be able to catch a fish and see it way down there. Now it has to be higher before you can get to see it. So all that beautiful lake is slowly being polluted too.	Anima nipiý, apók anima nipi mwác náspic éko pékákamin tápiskóc kayité, mitoni ásay pitos itákamin. Kíkí wésci kácitináw kinoséw éko mína ékí kíkánakosit ita kákí pimátakát. Éko anohc mitoni piko kita wakicipéyatakát émwés wápamat ana kinoséw. Éko anima ká isi minwákamik sákahikan ékwáni óma é ati nisiwanácitácik inítok kita ati picipowákamik.
Destroying our air by taking away our trees	Nisiwanácitániwan anima ká pakitatámoyak ohi iníkok ká kískatohocik mistíkwak.
Taking it for granted	Ta tápitawi takon é iténitamak.
We're killing the environment, stomping on mother Earth	Kimipatánánaw askíy itátisiwin, piko ité kakinaw kékwána ká nitáhikíki é anípiwak é napakiyépiskamak.
Water is not as clear as it used to be	Mwác éko náspic pékákamin nipi tápiskóc kayité.
Fighting to survive	É ánimak kita pimácihonániwak.
Quality of the dirt	Éspíci minwásik kita kistikániwak anima asiskiy.
Clearing up the land	Paskwatahikéwin
Intermingle of one community into broken indigenous communities	Ká waniskémikocik itawinik
Society grows made by men	Mamawihitowin ininiw kaki ositat

### Session 3

Dennis Day and Alderick Leask (July 15, 2020)

English	Ininimowin
Seasons and animal behaviours are not dependable like in the past	Ké ati yá isiwépak éko tánisi ké isícikécik pisiskiwak mwác náspic tápwénitakonwic ta wítaman ké ikik anohc tápiskóc kayité kákí itápataki.
It seems to take longer for the ice to get solid	Éko mwésci náspic nawac kinowés kita kisinák émwés maskawákwatik.
Recent years, I've noticed that the snow comes later	Éko mína niwápatén óma wíkataw nawac anohc é mispok iníkok kayité.
Ice is weaker earlier in the season	Wípac nawac épísáponot maskwamiy óma ká ati oski síkwak.
Water starts forming on the ice	É wakicipépanik maskwamik.
The stuff they dump in the water	Anihi kékwána ká isi wépinikécik nisík.
The zebra mussels feed on algae	Aníkiw ésisak míciwak anima macikwanása ká nipatanakati.
The process is understudied (fishing/trapping)	Mwác ékwaniwok papéyatak kinawápacikátéw ékwéniw kawisk kita misko kiskénitam nániwaki kékwán (pakitawáwin/wanihikéwin).
Things are changing but it's so gradual, you don't notice it	Kákinaw kékwána ati méskwacímakwana máka móna sémák kí kanákonwa, móna sémák ki wapaten ekweniw.
The environmental agency is only looking at the water, but they have to look at the whole environment that is changing	Aníkiw ká atoskátakik kita nákcitácik itátisiwin nipímiw piko é, kinawápatakik, máka piko ocitaw kákinaw kékwána kita nákatawénitakik óté itátisiwinak óma osci ká má méskwaciwépak.
The gulls go through our garbage dump	Éko iníkiw kiyáskwak wépinikéwiniskák é otascikécik.
The young ones have stopped praising and thanking the land	Éko aníkiw oskátisak éki póni kisténitakik acíniw éko móna anohc nanáskomowin ayáwak ékwéniw oci ispík ité ká natawí nóccikécik.

English	Ininimowin
The school system has taken out the Christian side, or the spiritual side and they have to be put back to be thankful. We have to be thankful for our family, for our friends, for our community, the animals, the plants. We've been given something to use, without abusing it or ignoring it. That has to be looked at	Anima kákí isi kiskinawámákámwak kí pakwénamwak ayamiyáwin, kákí acakwénitak askíniw éko piko kítwám ta pasikónikátékí ékwami inikok kita isi kiskénitamonániwak kita nanáskomónániwak. Kita nanáskomak kícísananik osci, kitóténinónik, kititáwininán, anihí pisiskiwak éko ká nitáhikiki kistikána. Kíkí mínikawinaw kékwán kita kistápacitáyak, móna wésá kitakí kakwé nisiwanácitáyak wéká ta mosci nakatamak ta nisiwanátak. Piko kita kinawápacikatók ékwéniw.
Our leadership really needs to get behind it and start looking at it	Ókik onikánístamwak piko kawisk papéyatak kítwám kita wícikápawístakik éko kítwám kawisk kita kinawápacikaték ékwéniw.
There is no place for us to go home to	Móna éko nántaw ité nitayánán kita isi kíwéyák.
We moved around because they knew that things would run out	Kí yá ácipiciwak tápitaw ispiik ékí ati nótépaniniki kékwána kita oci pimácihocik ité mékwác kákí ayáciik.
If you have a lot of sediment in the water, the ice breaks down	Éko nésám mistahi ká takok anima ká pimápoték asiskiy, ékwáni kita mosci píkwáko ana maskwami.
The algae in the summertime is quite extensive, and the algae stays in the ice	Anima macikwanás ká pakitik ká nípiik máspic mistahi, éko nókon anta maskwamíik inikok kákí pakitik
The water melts along the shoreline before the middle	Nánéwéyák níkán étikisot ona maskwamiy émwés nété táwic
Our people have lived on the land for a long time, we know something is going on.	Ókik nitinímnánik kayásk ká oci ayáciik óta askík, éko kiské nitamwak óm pitosé ati ikik askíy
Driven away from land, resources, water	Eki sipwetataniwaki oci askik, ka ocimokak, mipik.

## Session 4

Alderick Leask, Ken Paupanekis & Wendy Ross (July 17, 2020)

English	Ininimowin
Seasons named after activities they did in those months.	Anima ká yá isiwépak ékwani ká isi nóciikécik piko ana písim.
People up north commercial fished during the summer in order to tie them through the winter	Ininiwak óté kíwétinok kí nípini pakitawáwak wina inikok kita tépipahiwécik óma ati pipohi.
Good time for whitefish fishing is early November	Ayíw máwaci mánci é minwásik ta nóciyát atikaméka mékwác ana Kaskatinowi Písim é akimit.
Organisms adapt to their environment	Kakinaw kékwána ká simátisimakaki ota askík ati nayapiw anima ité ké ayámakak éko ké ati iténitákok itátisiwinik.
Climate change spreading like cancer - similar characteristics	Óma ká má méskwaciwépak mwéci anima ká sipwépanik ta ésowitonániwak mancósiwáspínéwin - ékwani péyakwan ésapanik óma ká má méskwaciwépak.
Lack of mobility could be a factor in observing less game, berries, etc. than used to.	Éká náspic éko é pimakamikisinániwak pakwacáyik apók étoké ékwánima mína osci óká náspic ká wápamicik pisiskiwak, mínisa, mína kotaka kékwána tápiskóc kayité kákí isi tápitawi ayániwaki éko átocikániwaki.
Oral traditions are not being honoured due to climate change	Ininiwi kayité isicikéwina mwác náspic kisténitákonwa éko aspin óma kaki máci ká kwéskiwépak.

## Session 5

Alderick Leask, David Swanson, Ernest Monias & Wendy Ross (July 17, 2020)

English	Ininimowin
They caught a fish with a crossed head	Ékí kácitinácik kinoséwi é mísistikwánénit.
The water's changing	Mitoni pítos itákamin nipi.
Slush is constantly present on trails and lakes	Misiwé kónápoy nócimik méskamása éko sákahikanak.
Ice is forming in thin layers, and people are falling through the top layer	Épapakisisit maskwami éko mína é kítwámi wakitákwatik éko ékota anima ká sá sáposta wépamicik ókik ká pimakamikisicik sákahikanik, sípik wéká ité ká wánipéyak.
Travel time on the ice on winter roads always seems to be shorter	Ka pimipaniyan maskwamik é pipok nawac wipac ki natawi takosinin ité kawi itotéyan.
You could skate for miles and miles back in the day	Wánaw kíkí isi tépápin kayité.
Trappers and fishermen cannot travel as they used to	Owanihikéwak éko opakitawáwak mwác náspic kí wésci pimakamikisicik anohc inikok kayité.
The arctic is receding	Maskwami kíwétinok ati mésci tikisow.
People don't go out as much on the lake anymore	Ininiwak ókik mwác éko náspic nóciikéwak sákahikanik awasimé.
Prime duck-hunting season in the fall	É sisípiskak é takwákik kita nócihíci.
Hold nets in the bushes by the river	É akotit anwapíy nánéwé sípik wéká sákahikanak kita nakwásocik síspak.
There's more wind	É misti ná nótik.
It will get really cold or really hot in some areas	Kétatawén kita misti kisinápiniw wéká ta misti kisitapaniw nántaw ité óta askík.
Lots of snow this winter	Mistahi kí kóniwan anohc kákí pipok.
Cougars spotted up north	Misi pisiwak é ná nókosicik óté kíwétinok.
Teach our youth respect for the land	Ta kiskinawámácik ókik oskátisak kita kisténitakik askíniw.
The only thing you should be leaving are your footprints	Ka itiskikéyék piko kitakí nókoki ispi kimatawisiyéko.
The furs are not of the same quality as before	Mwác náspic anohc mino wásénakasiwak wéká kispakékisiwak anihí átayak tápiskóc kayité.
More rashes and skin conditions on swimming children	Awasimé é mikwasaképanicik wéká nántaw ta isinákoniniw osakoya anikik awásisak ká tápitawi kapásimocik.
Keeping an eye on clouds, birds, and small animals helps to predict weather	Ká nákcitáyan étánaskwák, ká nákcacyacik pinésisak éko anihí pisiskisak ékota kitati oci wicihikon ta kiskénitaman tánisi ké ati isiwépak kítwám kísikákí.

## Session 6

Alderick Leask, Rudy Okemaw & Wendy Ross (July 20, 2020)

English	Ininimowin
Young people today have been left to face serious challenges.	Oskátisak ókik anohc náspic mistaki kékwána kí nakatamawáwak kita maci mawinéskákokic
Elders need to use their life experience to care for the young people that haven't had the same experiences	Kayitéyátisak ókik kita ápacitácik anihí kákípe isi wápatakik pimá cihowin kita oci wíciyácik aniki oskátisa éká kákí oci wápatakik wéka chiskénitakik ékwéniw
Events like fishing derbies have a negative effect on fish populations	Anikik ká mámawi mawinéhotocik ékwáskwépíckécik nisiwanáci táwak éko nisiwániciyéwak anihí kinoséwa ité ká ayánit
Fish have worms now	Éko omancósimiwak anihí kinoséwak anohc
Lodges are opening up in the God's Lake area, where Americans come to vacation and fish	Kapésiwikamikwa kí yá ositániwana nété Manto Sákahikanik éko ékoté épé ya itotécik kici Mókomának épé kapésicik óko kita nóckinoséwewak
Oil is infiltrating and affecting water systems	Askíy pimi ékí takwápoték éko ati nisiwanácítámakan nipiý ékota osci

## Session 7

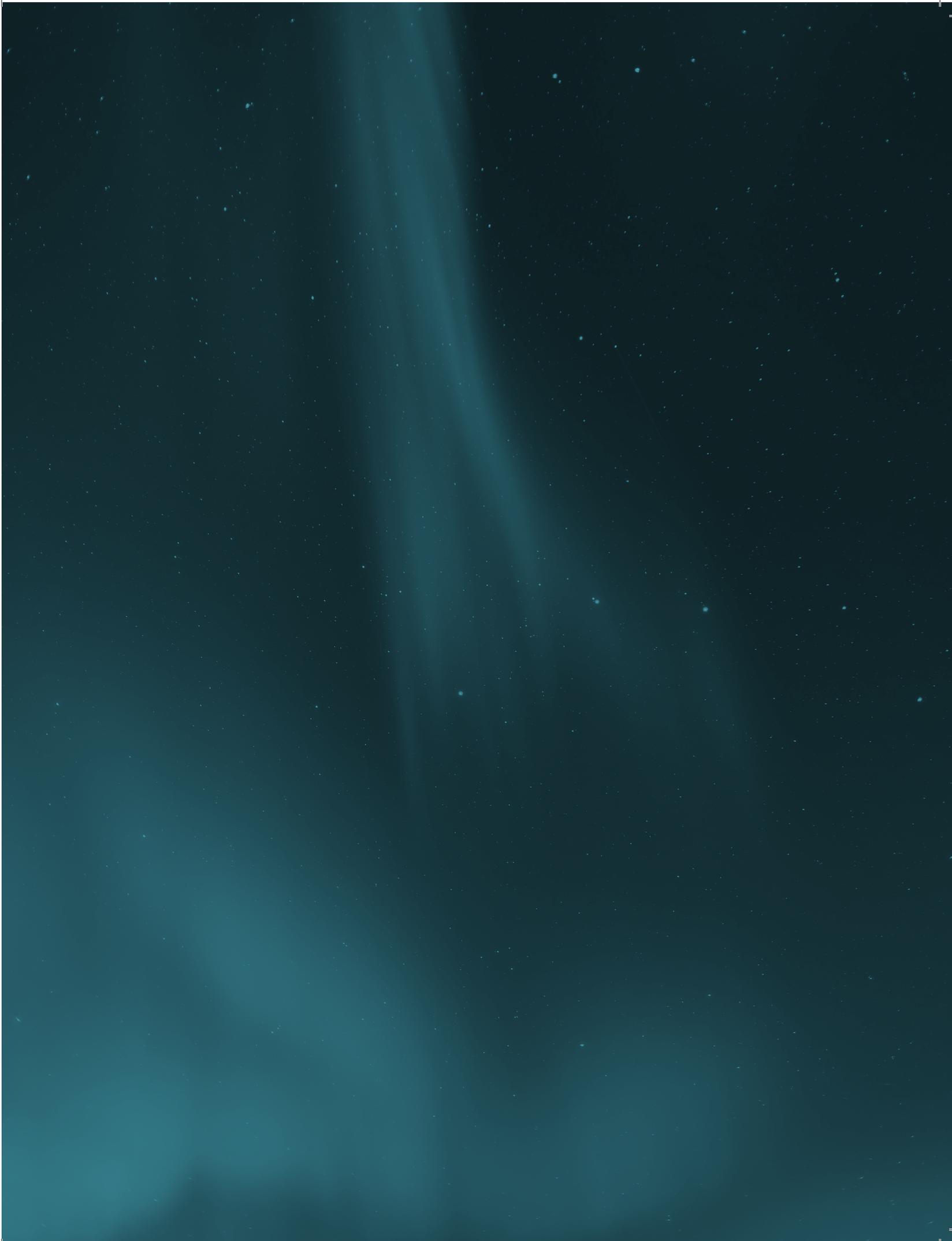
Alderick Leask, George Ross & Alundra Elder (July 20, 2020)

English	Ininimowin
Climate change has made traditional ways of predicting weather patterns less reliable	Omaka ma meskwaciwepak mwac naspic kikaki witen tanisi kawi isiwepak wapaki
Waters are being polluted and destroyed by clearcutting and farm runoff	Piciponaniwan anihí nipiya eko nisiwanacitawak oma ka paskwatahíckecik eko kistikana ka sipweyapotekí
No songbirds in Cross Lake	Mona awiyak petakosiwak kita mikamocik ota Cross Lake
Fish in Cross Lake carry worms or a virus, has resulted in cancers	Anikik kinosewak omancosimiwak eko, eko ekota ka ocipanik anima maneosiwaspinewin
Muskrats are a healthy food source because they eat medicine root, but pollution causes impurities in both	Wacaskwak ohi minosisiwak kita mohicik, wená ahima maskikiy wikese micik maka osay ati nisiwanaciyawak
What we have today is already made for immediate consumption and use	Anohe ka miciyak kekwan asay koyaci ositaniwana
Berries are failing to grow because of excess heat and sunlight	Minisa mwac kawisk mikahikinwai e macasot pisin
They lost that lifestyle; it was like the people had lost their spirit and as a whole	Kiki wanitanaw ekweniw isi pimacihowin eki waniyacik otacakiwawa ininiwak
Language and land are key to restoring First Nations identity in youth	Pikiskwewina eko kika itotahicik wamik okik oskatisak kita mino ikotakoyak ote nikanik

## Session 8

Alderick Leask, Rebecca Ross & Spring Ross (July 20, 2020)

English	Ininimowin
Protecting the water is of utmost importance	Ta nákcitáćitániwak nipi kita pékákamik máwaci é kisténi tákok
Voices of the First Nation people need to be heard	Kita natotáćik ininiwak
We have to look after the land for the next 7 generations	Piko kita nákcicikáték éká kita nisiwánatak askíy anikik oci óté níkáńik éká céskwa ká nitahikicik éká céskwa ká nitáhikicik wístawáw kékwán kita ayáćik ita ta wíkicik
Food sovereignty issues in the north are not implemented	Jántowa míćim éko awina ké paminak éyako mwac nántaw osci wanastániwan ékwéńiw awina ké wanasowátek





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