

GIDINMAKOON

WELCOME

WA'TKWANONHWERÁ:TON

CONNECT WITH THE LAND

Along this accessible trail, you will find four interpretive signs specific to the meadow, forest, rock barren, and wetland habitats. Information from Kanyen'kehá:ka and Anishinaabe Knowledge Keepers was translated into [Kanyen'kéha](#) and [Anishinaabemowin](#).

The knowledge shared speaks to the importance of the plants and animals to the Haudenosaunee and Anishinaabe peoples. Each species is an important part of an interconnected web of biodiversity in these habitats. All living and non-living entities found along the trail are connected through a rich network of interdependent, reciprocal relationships. Reflecting the interdependence of animals and plants and the fact that this is a nature reserve, please do not forage or pick any plants.

Disclaimer: You may learn about the Indigenous medicinal properties of some of the plants you encounter. The information provided on these signs should be followed only with the guidance of an Indigenous Knowledge Keeper and/or medical professional.

We are grateful to local Anishinaabe and Haudenosaunee Elders and Knowledge Keepers who shared the information found on these signs with us. [Nyá:wen](#) / [Miigwech](#) / Thank You for sharing your wisdom and knowledge with us!

TRAIL DETAILS



ACCESSIBLE TRAIL LENGTH:	RUNNING SLOPE:	CROSS SLOPE:	TRAIL WIDTH:	SURFACE TYPE:
220 m	Maximum 10% Average 5%	Maximum 2% Average 1%	Minimum 1500 mm Average 1800 mm	Compacted Stone Dust



"Creation Kinship, World on Turtles Back" by Janice Brant

Use the app!

On each sign is a QR code that can be scanned using your smartphone, which will lead you to the Elbow Lake Trail Guide app. Via the app you can access additional stories shared in [Anishinaabemowin](#) and [Kanyen'kéha](#) by Knowledge Keepers and learn more about the plants and animals you may encounter. You can also learn more about the artists and other contributors to this project.



SCAN THE QR CODE ON EACH SIGN WITH YOUR PHONE'S CAMERA TO LEARN MORE AND HEAR LANGUAGE

Note: you may wish to download the app before entering the trail on the app store (iPhone) and Google play (on androids).

INDIGENOUS PEOPLES OF THE ELBOW LAKE AREA

As Europeans began to arrive in Eastern Ontario, the area known as Katarokwi (Kingston) was home to several unique Indigenous groups, including the Huron-Wendat, the Anishinaabe, and the Haudenosaunee peoples. In the late 16th century, the Huron-Wendat (Huron-waw-nda) left the region for the Indigenous Territory of Oklahoma and for Northern Simcoe County in Ontario. Today, the Huron-Wendat First Nation is located in Wendake, Quebec. The Anishinaabe (A-nish-in-'a-beg) comprise the Ojibwe (Anishinaabek), Potawatomi (Bodweewaadmii), Odawa (Ottawa), Chippewa (Anishinaabek), Mississauga (Michi Saagig Nishnaabeg), Saulteaux (Nahkawiniwiwak), Nipissing (Nbisiiing), and Algonquin (Omamiwiniwiwak) people. The Katarokwi region was specifically inhabited by the Mississauga and Algonquin peoples. These peoples speak [Anishinaabemowin](#), which belongs to the Algonquian language family. The Haudenosaunee (Hoe-den-oh-'show-nee) were traditionally people of the Five Nations/Iroquois Confederacy comprising the Onondowahgah (Seneca), Guyohkohnyoh (Cayuga), Onayotekaono (Oneida), Onundagaono (Onondaga), and Kanyen'kehá:ka (Mohawk) peoples. They spoke related Iroquoian languages. Today the confederacy is referred to as the Six Nations Confederacy after the Skaruhreh (Tuscarora) joined in 1722. The Mohawks of the Bay of Quinte at Tyendinaga is Kingston's closest First Peoples reserve community and the only government-recognized territory within the Kingston region. Many of the people in this community speak the Kenhté:ke dialect of [Kanyen'kéha](#). Today, in addition to Anishinaabe and Haudenosaunee peoples, the Katarokwi region is host to Métis and other Indigenous peoples from across Turtle Island.

The land on which the Elbow Lake Environmental Education Centre is situated is considered unceded territory, part of the Algonquin Land Claim by the Algonquins of Ontario currently under negotiation with the federal government of Canada. Traditionally, the Anishinaabe and Haudenosaunee Nations used these lands during spring and summer for trading. A trade agreement was memorialized in oral tradition as well as symbolized by a beaded wampum belt. Wampum belts are contractual agreements constructed from purple and white quahog shell beads forming symbolic designs reflecting significant events and/or codes of ethics. One of the wampum belts that represents this area is referred to as the 'Dish with One Spoon.' In the Dish with One Spoon agreement, the dish symbolizes shared territory, and the spoon indicates that people are eating out of the single dish, hunting in the shared territory, and expected to share the gifts of the land, not only with each other but also in a manner that leaves enough for the future.

Special thanks to the partners and funders of this trail project:



TD Friends of the Environment Foundation



INDIGENOUS INITIATIVES at Queen's University



Kingston Indigenous Languages Nest



SOUTH FRONTENAC ONTARIO • CANADA

MANASHKOSIWANING

MEADOW

TSI YOTHENTÓNNI:NI



GIIZHIGAANDAGIZI | JUNIPER | TEKANEN'TAKWÉNHTEN

The Anishinaabe use Juniper berries for treating many ailments such as sore throats, wounds, pain, fever, headaches, joint pain, and inflammation. The berries can be added to meals for flavour, whereas the dusty coating is a wild yeast that can be used to make breads.

Anishinaabeg gii-nakaaznaa'aan Giizhigaandagizi-miinensan wii-naawndwitowaad nonj gegoo dbishkoo go naanh gaagijigondaaganan, maak'ewinan, gizhizo-inaapnewin, dewikwewin, aanikwe'igani-wiisiginenzwin, miinwaa baagshwin. Daa-dgongaadenoon mnozkekweg miinensan wii-mnopog. Bkwezghanaaksing dash aawan ombisijigan ge nakaazngiba wii-bkwezghikang.

AJIDAMOOWAANOW | GOLDENROD | OSTI:NEKWAR NIYO'TSI'TSYÓ:TEN

For the Anishinaabe the flowers and leaves of Goldenrod can be cooked or, along with its seeds, eaten raw. Goldenrod and Asters are often found growing together. Not only do they look beautiful growing beside one another, but they also receive more pollinator visits than they would if growing alone (Kimmerer, 2013).

Anishinaabeg ko gii-mnozaanaawaan nonda ajidamowaanow waaskoneyiin miinwaa niibiishan ma age go daa-mchwe miijinaanaawaan miinkaansan. Ajidamowaanow miinwaa Migizibagoon moozhag mkagaadenoon dgo-zaakiig. Gaa go eta mnwaabmiinaaksoon zaakiig shaweying, ooshme niibna debnaanaa'aa zaakiichigan piish giishpin nchike zaakiig. (Kimmerer, 2013)



DOODOOSHAABOJIBIK | DANDELION | NIKAKONHSÁ:A

For the Anishinaabe, all parts of the Dandelion are edible. The roots can be roasted to make a drink similar in flavour to coffee. Alternatively, the roots or the entire plant can be used to make tea that is high in antioxidants.

Kina go mziwe Anishinaabeg miijinaa'aa Doodooshaaboojibik. Jibkenhiin daa-gaapizhigaadenoon wii-zhichigaadeg mkadewaabong enaagamig. Maagizhaa ge'e jibkenhiin maa ge go kina wii doodooshaaboojibik daa-nakaazam wii niibiishaabookeng wii-temgak sa wenjishing gnawendmang wiiyaw.



Languages:
Anishinaabemowin
Kanyen'kéha
English

GAAGAAGI
RAVEN
TSYO'KAWE'KÓ:WA

ElbowLakeCentre.ca



"Heart Berry" by Debra Vincent

Ohontsá:ke Sha'kontón:ni ne Ken'niyohontésha' When Strawberries Came to Be

In this Haudenosaunee story, a young Kanyen'kehá:ka girl gifts her brother with strawberries after they get into a fight. This story explains why the Haudenosaunee give the gift of strawberries when repairing relationships.

Kí okára ken'niyokoyón'a Kanyen'kehá:ka wahón:yon ne yatate'kénha ne ken'niyohontésha' shahyateriyóshi. Kí okára ne wathróris oh nontyé:ren ne Haudenosaunee shakonahyanóntens ne ken'niyohontésha' aonsahatirihwakwatá:ko tsi na'tehón:tere akohérshon.

Scan the QR Code below or view the Elbow Lake app to hear the full story

ODE'IMIN STRAWBERRY KEN' NIYOHONTÉSHA'



The Strawberry is shaped like a heart, with its seeds on the outside. When a Strawberry is eaten in ceremony the green part is eaten first because it is considered to have more heart medicine than the berry.

Odeing zhiijyaa Ode'imín, zaagjiying tenoon miinkaansan. Pii Ode'imín miijigaadeg manidookeng, e-zhaawshkwag ntaam miijigaade zaam nendaagwad ooshme niibna ode mshkiki temgak omaa piish miining.

The Haudenosaunee use wild Strawberry leaves and berries alone or with other medicines to cleanse a woman's body during her moon time and after childbirth. The Haudenosaunee say that if a woman eats too many Strawberries, her baby will be born with a Strawberry mark.

Ne Haudenosaunee róntstha ne ken'niyohontésha ó:nerahte táhnon ne káhi skátne ne oyáshon onónhka aontendhare ne yakón:kwe yeyá:takon nó:nen yakotenhitará:ni tóka ní'ónwa'k wa'akowiriyé:ntane. Rónston ne Haudenosaunee tó:ka' ne yakón:kwe é:so enyón:yake enyakotahárho ne owirá'a enyakohyaráte nó:nen enyakén:nakerate'.

MAKAKIIBAG | PLANTAIN | OHAHA'KÉHA (ATENNÉSHA)

The Haudenosaunee make a salve by chewing the Plantain leaf and mixing it with saliva. They use the salve to treat burns, cuts, insect bites, and other skin abrasions. The leaves of the Plantain can be applied directly to draw out infection.

Ne Haudenosaunee róntón:nis ne ayontéhrho onónhka oha'kéha táhnon ótskeri tehatiyésha. Ne róntstha tóka' yakotyátáshon, otsí'ónwá sa'oká:ryen tóka ní' senhónkne thé:nen niyóht. Enwáton ne oha'kéha aoneráhte senhónkne kétnshren oha'kéha entewatihéthon ne wahétken.



BAAKWAANMISH | SUMAC | TARÁHKWI

For the Haudenosaunee, the red flower-like clusters found on Sumac are good for making dyes such as face paint as well as Sumac lemonade. The stems of the plants can also be used to make pipe stems, blowguns, flutes, and whistles. Sumac is also used as a tea in the treatment of diabetes to stabilize blood sugars.

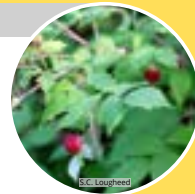
Ne Haudenosaunee, kí onekwénthara kats'ósóntha enwáton ne ehóntstte ahonsóhwe tóka ní ehontkónshóhkahe, ehontkónkóni ne tarákwí táhnon teyohyahyó:tsis. Aohstawiána enwáton kántenawen aohstawiána ehónsóni, yenhstá:nye, káhnre, teyehorótáhróhs, táhnon yanóntsttha. Tarákwí ó:ni róntstha ahontkónkóni ne yekanahtóthon ne teyakonekwenhsatsikhé:tare tóka ní sótsi é:so teyotsikhé:tare ne akonekwénsha tenkatáshwe.



MISKOMIN | WILD RASPBERRY | SKANEKWHENTARÁ:NEN

Wild Raspberry leaf tea is commonly prescribed by traditional Haudenosaunee midwives to help promote a healthy pregnancy and ease discomfort in childbirth. The tea can also be used as a diuretic.

Yotká:te ne skaneken'tará:nen aó:nerahte yekanahtóthon kóntne konnyá:thahkwe ne Haudenosaunee kotiwiró:kwes ská:nen akénhake tsi nikarí:wes yotiwirahá:re táhnon aontyesénhake nó:nen yenyotyá:thewe. Ne ó:ni kóntne konnyá:tha aontyesénhake ayonnistyá:ke.

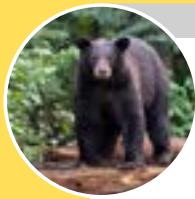


WAABGINOOJIIHN
MOUSE
OTSINÓ:WEN



SCAN TO HEAR THE STORY AND NAMES IN LOCAL INDIGENOUS LANGUAGES

MITIGWAAKING | FOREST | KAHRHÁ:KON



MKWA | BEAR | OHKWÁ:RI

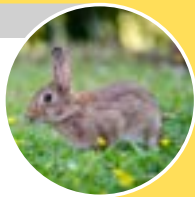
One of the original clans recognized by the Anishinaabe was the Mkwá or Bear Clan. Bear Clan members are believed to be keepers of medicinal and land knowledge. In the winter, stories are not told about Bears as it is believed this will wake them up from their time gathering knowledge from the Creator.

Mkwa sa wa shkintam oodem gaa-nsidwendmaa'aad Anishinaabeg. Mkwá e-doodemjig dibwendaagziwag sa gnawendmowaad mshki'aki miinwaa aki gkendmowin. Bboong, gaawin dibajjimaasi'aan mkwan zaam debwenmowag ji bmijwebnigaa'zaapa epichi debnamwaad Gzhemaniidoo gkinooomaagewin.

WAABOOZ | RABBIT | KWAYÈN:'A

Plentiful and easy to snare, Rabbits provide an excellent food source for the Anishinaabe in the winter months. Rabbit meat is lean, low in fat, and often supplemented with Fish.

Baatiwag miinwaa wenpanziwag wii-dsongaazwaad, Waaboozooq miinaawaan Anishinaaben wenjishing mijim epichi bboong. Aapji wiyi'aswanm gaawin midewinsoo Waabooz wiyi'as miinwaa aapii aanke dgomaa;aan gigoohiin.



MITIGOMIZH | RED OAK | KARÍHTON

The Red Oak gives back to the forest by providing food and shelter for many creatures. The acorn of the Red Oak drops biennially and provides food for humans and animals. Animals also eat their leaves and bark.

Maaba Mitigomizh neyaab miinaan mtigwaa'kin nimowaad niibna wesiinhan mijim miinwaa dabinoochiganan. Mitigomizh bagaanaag niizhing enso ngo-bboon bangishnoog miinwaa miinaan bemaadziin miinwaa wesiinhan mijim.



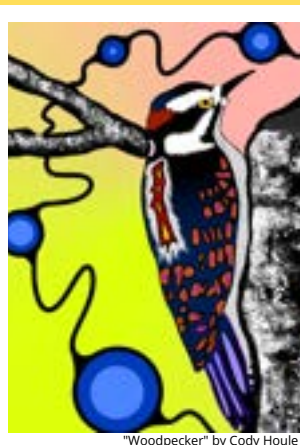
Languages:
Anishinaabemowin
Kanyen'kéha
English

**NAANIIBIDE'OODEGIN
SOLOMON'S SEAL
TEYONTYENTÁ:KTON**

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For the Anishinaabe, Maple trees are thought to have reciprocal and interdependent relationships with other tree species. Through connections with their roots and fungi in the soil, they can send signals and share resources with other trees in the area.

Ninaatigoog nendaagoziwag sa yaamwaad beskaabiimgag miinwaa wiji-inendiwín bebbekaan mitigoog. Mii dash zgibidoomagk jilkenhiin miinwaa kina eteg zhashkiing, daa-gaanoona'aan miinwaa daa-maadinaamaa'aan aanind mitgoon eyaanjin gaataaying ne'en kina eyaamwaad



"Woodpecker" by Cody Houle

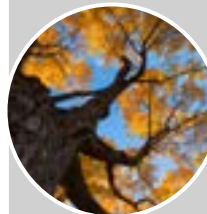
Bappaasenh Gaa-bi-Njibaad Where/how the Woodpecker came to be

In this Anishinaabe story, an old woman refuses to offer Weneboozhoo food and water. As a result, the woman turns into a woodpecker who has to work hard to find her own food. This story reminds us to be generous.

Manpii dibaajmowining, maaba bezhig mindimoyenh gi-zaagtarmwaan Weneboozhooon mijim miinwaa nibi. Mii dash maaba mindimoyenh gi-gweknaagid. Baapaasenh aabdeg waa-gchi-nokiid wii-mkang mijim. Gmakowaabmigomi pane wii-gzheaadziiziying.

Scan the QR Code below or view the Elbow Lake app to hear the full story

**NINAATIG
SUGAR MAPLE
WÁHTA**



The Maple tree is the leader of all trees. It provides the first medicine food of spring that helps to cleanse our systems, renew strength and remind the Haudenosaunee of their continued responsibility to give thanks to the Creator as well as to the bushes and trees. Common practice is to drink 1 cup of sap per day from one moon to the next in order to cleanse your system.

Wáhta tkonwakowá:nen ne akwé:kon ne karontá'shón:'a, ne kenkwit'éne ne kahé:te ne onónhkwá kákhwa, entkanó:hare ne tsyá:takon, áse entsyón:ni ne sa'shatsténshera, táhnon enyawkwehyaránkwen ne Haudenosaunee tahnwanonhwerá:ton ne Shonkwaya'tison táhnon ne okwíre'shón:'a táhnon karontá'shón:'a. Tsi nihatiyé'ra enhatihké:ra skáksa ne sewenhni:sera tsi niyó:re óya enskarákhwára'ne aontakanó:hare ne yeyá:takon.

ZHINGWAAK | WHITE PINE | ONERAHTASE'KÓ:WA (TSONERAHTASE'KÓ:WA)

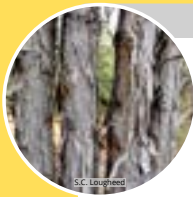
The White Pine is referred to as the Great Tree of Peace. Its bundles of needles symbolize the five founding nations of the Haudenosaunee Confederacy. Pine cones can be used as tinder to start fires while pine pitch can be used to waterproof structures such as longhouses. Tea from the White Pine can also be used to boost the immune system among other things.

Ne Onerahtase'kó:wa i'si' nón:we tsi nikarontó:ten ne skén:nen konwana'tónhkhwa. Tsi yiohkwé:ntón:nyon wisk niyoronwaró:ton ne yaken' ne wisk nihononhontsá:ke ne Kanenhrakwe'niyo ne:ne Haudenosaunee thonatahsawen. Thontsenhonnyá:tha ne onenkhwén:en, ók ne karontá:ke yora'nentá:kon yora'néntaks ne:ne rónhtsa kanonhsá'shón:'a tóhsa ayononshóhka tsi nón:wa ni'yoh't kanonhsé:ne. Ewát:ton ni' ne Onerahtase'kó:wa enshnekón:ni tsi niyoh't ne yekaneráhtóhon ayohshnyé:non ne káhnra é:ren kahawítha, ó:ni ne oyáshon nahó:ten.



S.C. Loughheed

MTIGWAABAAK | SHAGBARK HICKORY | ONENNÓHKARA



S.C. Loughheed

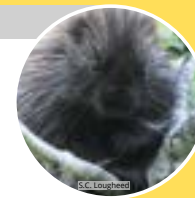
The Haudenosaunee use Hickory wood to make basket handles, lacrosse sticks, bows and arrows, and other objects requiring a strong and pliable wood. Shagbark Hickory's inner bark can be used to make a strong rope, while its nuts are sweet, aromatic, and nutritious.

Onennóhkara ó:yente rónhtsa ne Haudenosaunee á:there aóhshya, tewa'á:raton kánhya, a'é:na táhnon kayén:kwire, táhnon ne oyáshon nahó:ten tóka' kari'wanótha ayoyatáhnirón:hake táhnon waty'é:sen tayeshá:kete. Ná:kon naona'wá:shiste yote'r'hó:ron kwah né:ne aheri'ye, ne rónhtsa yohseriyé'táhn:ron ahonón:ni ók ne aohsókwá teyo'tsikhé:tare, wensérá:kon táhnon kakhwíyo ne á:yeke.

GAAG | PORCUPINE | ANÈN:TAKS

Porcupine quills are harvested each year. While both the Haudenosaunee and Anishinaabe use quills for basket weaving, jewellery making, decorating clothing, and weaving, the Anishinaabe are more well known for this work.

Nya'teyohserá:ke ronteweyén:tons ne Anè:n:taks aoh'n'hé:ta. Tetsyá:ron Haudenosaunee táhnon Anishinaabe rónhtsa ne ohné:ta ahatinón:wenhte tsi ahontá:therón:ni, thé:nen ne atenyó:ta, tahatyerón:nyon atshérón:nya táhnon ne thé:nen ahatinón:wenhte.



S.C. Loughheed

**BAAPAASENH
DOWNY WOODPECKER
TARONTÁHRHOS**

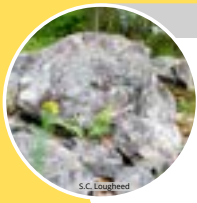


SCAN TO HEAR
THE STORY
AND NAMES
IN LOCAL
INDIGENOUS
LANGUAGES

ASINIKAAG

ROCK BARREN

YONENYÓ:TON YAH THÉ:NON TEKÁ:NYOS



ASINIIN | ROCKS | ONÈN:YA

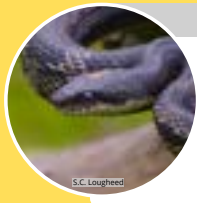
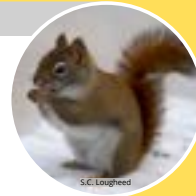
The Anishinaabe view Rocks as their grandfathers (mishoomis) and grandmothers (nokomis). Rocks are believed to contain the spirits of ancestors and to be animate beings with memories and stories to share.

Anishinaabeg zhi-waabndaanaan Asiniin mishoomsiwaad miinwaa ookmisiwaad. Asiniin zhi-debwe'enjigaadenoon yaamwaad aankobjigani jichaag miinwaa yaawaad bemaadzijig eyaamwaad minjimendmowinan miinwaa dbaajmowinan waa-maadookiwaad.

JIDMOONH | SQUIRREL | ARÓ:SEN

The Squirrel is a part-time hibernator that provides the Anishinaabe with a stable and dependable food source in the winter. Because it is delicate and not as warm, Squirrel fur was often used to line items such as moccasins and traditional baby carriers, known as cradle boards, for infants in the summer months.

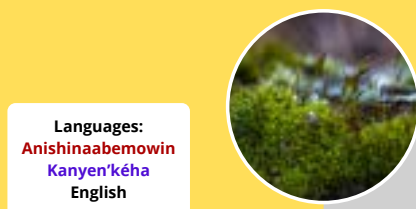
Gaa'i gbe-boon nbaasii maaba Jidmoonh. Miinaan Anishinaaben penmando-mijim gbe-bboon. Zaam nookaa miinwaa gaa'i giizhoowaasnoo, Jidmoonh biway gi-aabjitoom wii-bittoosdowaad mkiznan miinwaa binoojiinh mwijiganan, toknaanganan ezi-gkenjigaadegin, binoojiinh wii-bmwiniid niibing.



GNEBIG | SNAKE | Ò:NYARE

For the Anishinaabe, the Snake is considered to be closest to the earth and, therefore, the protector of medicine knowledge. Snake skin is used to make medicine bags commonly used to protect the medicines that are stored within.

Anishinaabeg zhi-gkenmaa'aan Gnebigoon zaam maawjni besha yaad akiing mii dash engi nawendang mshkikiin etegin omaa.



Languages:
Anishinaabemowin
Kanyen'kéha
English

**ASAAKAMIG
MOSS
KANATAWAKHON
AWENRÁHSA**

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Deer are often referred to as the ghosts of the forest as they move swiftly and silently. They provide the Anishinaabe with rawhide for shelter and clothing, and sinew for sewing.

Wawaashkeshwag moozhag zhi gkenmigaazoog mitgwaaki jibbyg zaam gizhikaawag miinwaa bzaanyaawag. Anishinaaben miinaa'aan mshkwegnan wii-yaamwaad dabinoochiganan miinwaa gwiiwan miinwaa go ojitaad wi-gshkigwaaswaad.

**WAAWAASHKESH
DEER
OHSKENÓN:TON**



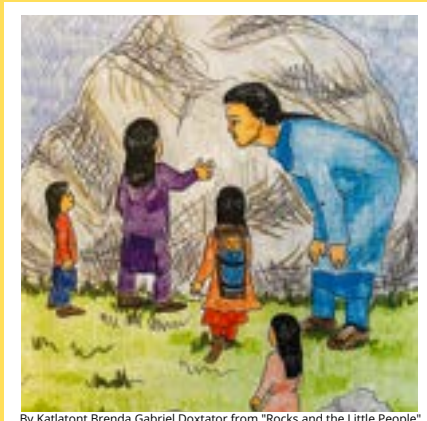
Deer are considered to be the leaders of the animals. This stems from Haudenosaunee cosmology and the fact that the deer horn is emblematic of chieftainship.

Oshkenon:ton ohén:ton i:kate ne akwé:kon ne konti:ryo. Haudenosaunee thonehtákhwen tsi shiyohóntsyaase ken' shikóne's táhnon ne tethonte'nyenténstha nó:nen óhka ehonwakowá:nahte oshkenon:ton raoná:kare tenhonwana'kará:ren.

**ESBIKENH
SPIDER
TAKWA'ÁHSON**



SCAN TO HEAR THE STORY AND NAMES IN LOCAL INDIGENOUS LANGUAGES



By Katlatont Brenda Gabriel Doxtator from "Rocks and the Little People"

Iakotineniōia'ks (Yakotineniyóya'ks) The Little People

In this Haudenosaunee story, a young Kanyen'kehá:ka woman befriends a group of Little People. The Little People reward the girl's kind spirit with gifts of food, understanding, and the ability to see only the good in others.

Ki okára nityakoyón:'a yá:ken Kanyen'kehá:ka yakón:kwe wahonwanatenno'serón:nyen kwah ken' nihá:ti yakotineniyó:ya'ks. Tsi yá:we tyakorihwayé:ri ki yakón:kwe ne 'Yakotineniyó:ya'ks wa'yontateri'wa'será:kwen, wa'ontá:ton ne ká:k'wa, ahonwatí'nikonhrayé:ta:ne ne onkweshón'a, táhnon ne khok nahó:ten ne yoyá:ne ayontá:ká:tho tsi nonkwá:ti ne akohré:shon.

Scan the QR Code below or view the Elbow Lake app to hear the full story

AABIOOSHKINE | SOIL | O'KÈN:RA

Soil plays an important role in the Haudenosaunee creation story. According to the story, Turtle Island, or the land we currently call North America, was formed when Muskrat swam to the bottom of a great body of water to retrieve soil to place on Turtle's back.

Yorihó:wá:nen ne o'kè:ra ne Haudenosaunee raotirihwá:ke ne tsi tyotáhsawen oká:ra. Tsi ní:yoht tsi ratiká:rátóns, ki A'nó:wara Kawé:note, tóka ní' North America nó:n:wa tewaná:tónhk'wa, thó:ne nityotáhsawen shahatón:rohwe ne anó:tye aha'kenhrakó:ha, táhnon A'nó:wara ka'nó:wá:ke wahá:ren.



GEKEK | HAWK | KATS'ITENSERAKS

Hawk, along with Snipe and Heron, are the Haudenosaunee clans representing the air and sky. Hawk feathers are also used to decorate Gustowehs, a ceremonial fitted hat worn by Haudenosaunee men.

Kats'itén:seraks, Tawístawis táhnon ne Ohá:kwaron, nè:ne Haudenosaunee raot'í:ra'shón'a ne kén:tons ne ó:weron táhnon tsi karonhyá:te. Ne Kats'itén:seraks aosthó:seri ne rónst'ha tahatyérónnyon ne kahstó:wa, teshontenohweratónhk'wa anón:warore ne Haudenosaunee rónnón:kwe.

WABOOWAANIBAG | MULLEIN | KÉN:REKS AOTÁHSA

Mullein is used by the Haudenosaunee to treat bronchial problems. The leaf can be smoked to help clear out the lungs or made into a tea for the same results.

Kén:reks aotáhsa rónst'ha ne Haudenosaunee tóka' otsiná:kwa táhnon yontonyré:tha teyako'nikonhrá:hráha. Enwá:ton enshyen'kwá:rá:rikte ne onerá:kte tayohtá:hró ne otsiná:kwa tóka ní' yekanerá:thón enshatnékón:ni kwah tho nenyoyó'ten.



BIITOOSHKOBIING

WETLAND

OHSA'KENTÀ:KE



ASIGINAAK | REDWINGED BLACKBIRD | TSYÓ:KWARIIS

These are among the first songbirds to return to the territory in the spring. The Anishinaabe believe that the Creator gifted the bird with their red wings for saving the Anishinaabe from a bush fire.

Mii gonda shkintam beskaabiijig akiingsig zigwang. Anishinaabe zhi debwe'endam Gzhe-manidoo gii-miinaad nonda bneshiinhan ne'en sa msko-nangwiignan gii-zhaabwihaad Anishinaaben skidag.

AMIK | BEAVER | TSYANI:TO

Traditionally, Beaver was a significant food source that was shared between the Haudenosaunee and the Anishinaabe according to the 'Dish With One Spoon' wampum belt covenant. When Europeans arrived on Turtle Island, however, Beaver was overhunted due to huge demand for Beaver hats in Europe. Today, the Beaver population is rebounding across Ontario.

Gete-zhichigewin, Amik gii-aawi niibna mijim maagweg gaa-maadooking Naadweg miinwaa Anishinaabeg gaa-zhibiligaadeg miigisaabiliganing "Naagan E-yaang Bezhih Emkwaan". Pii Megwehiig gaa-dgoshnowaad Makina-Minising, maaba Amik gii-zaami-giwsaangaaza zaam niibna gii-ndawendaagdoon Gchi-gaaming. Nongwa dash, bskaabiww enchiwaad Amikoog manpii sa Ontario ezhnikaadeg.



"Wanabojo and the Ducks" by Cody Houle

Weneboozhoo Miinwaa Zhiishiibag Weneboozhoo and the Ducks

In this Anishinaabe story, Weneboozhoo tricks a group of ducks into being caught for food by convincing them to dance in a circle with their eyes closed. This story explains how the duck got its flat tail. It also teaches one not to be gullible when asked to do something that is out of the ordinary by someone one doesn't trust.

Manpii dibaajmowaansing, Weneboozhoo gii-wenzhimaan Zhiishiiban wii-nsaad epilichi gaawtaagaad miinwaa bzingwaabwaad. Dibaajmomagd maanda wa zhiishiibenh gaa-zhi-debnang wii mbagaanwed. Gkinoomaagemgad ge'e maanda dibaajmowaans jii-debwe'etwaasig gwaya gegkenmaasig gigigewimigwad gegoo wii-zhichged.

Scan the QR Code below or view the Elbow Lake app to hear the full story

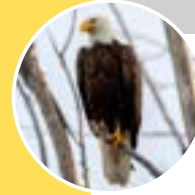
APAKWEYASHK | CATTAIL | OTSAHWÉNHSÁ

In its early stages of life, while it is still husked, the Haudenosaunee eat Cattail seeds. Later in fall and winter the fluffy seeds are used for making fires and lining moccasins and diapers. The roots of the Cattail can also be used to make a syrupy gluten eaten with cornmeal.

Ne kwah wahón:mise, shékon shihatinorotshyónskwe ne otsahwénhsa yotyá'tó:ron rón:neskwe ne Haudenosaunee ne otsahwénhsa ká:nen. Sok nó:nen kanenna'ké:ne táhnon kohserá:ke k' tewatókwas ká:nen thontsyenhyótháhkwe tóka n' ahtakwa'ón:we tenhatihná'mé:ta táhnon ne atwawené'kstha. Ne otsahwénhsa aoh'té:ra órshes n' testyatyé:ron rón:neskwe tekanenhsharihton tehatiyé'sthakwe.



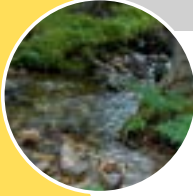
MGIZWAASH | BALD EAGLE | Á:KWEKS



It is believed that the Eagle sits atop the great White Pine tree to warn the Haudenosaunee of anything that will threaten the peace established among the Six Nations of the confederacy. The Eagle can fly the highest and see the farthest and therefore see impending danger.

Thonehtákwen se's ne Haudenosaunee kí Á:kweks karontakén:yate ne Tyonerah'tase'kó:wa yenhá:tyen né:ne ashakohronkázten thé:nen tá:we ne tahóttikónhrhá:ren ne Yá:yak Nihononhontsá:ke Raotín:ra. Á:kweks aonhá:'á'ónen éneken téhat:ten táhnon ne aonhá:'á'ónen niyore ratkáthos tóka' thé:nen yó'té:ron tá:we.

NIBI | WATER | OHNÉ:KA



Many Indigenous groups believe that water is the blood of Mother Earth that sustains all life. For both the Anishinaabe and the Haudenosaunee, women share a sacred connection to the water through their role as child bearers. Accordingly, women have important cultural responsibilities to protect and nurture water.

Niibna Anishinaabeg debwe'endmoog sa wii Nibi aawang Shkakmikwe miskwim e-bmiikang kina bemaadziimgak. Neniish go gonda Anishinaabeg miinwaa Naadweg, ikwewag daana'aa gchitwaa zgiijigan sa zhiwe nibing zaam ezhi-niijaansikewaad. Mii dash, ikwewag daa'aanaawaa e-shpendaagwad gshkewziwinan wii-ganawendang miinwawii-bam'i'aawdang nibi.

MISKWAABIMAGOONS | RED WILLOW | O'SERANEKWÉNHTON



For the Haudenosaunee, Red Willow is used for eye and respiratory ailments as well as for fever. It may also be used to induce vomiting to purify the body. It is considered by some as the first plant to have grown on the Earth.

Ne O'seranekwénhton ne róntstha tóka'yakokahránón:waks, went'é:re ayontón:rye tóka n' yakó'tonhkárhos. Enwátón n' ó:ni ne ényonste ayontattstí:káte aontakanóhare ne yeyátakon. Óyá'ke róntón ne tyohénton ne thé:non aká:rye ne ohontsá:ke.

Languages:
Anishinaabemowin
Kanyen'kéha
English



**ASHAGI
BLUE HERRON
KENTSYOKWASKÓ:WA**

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The Turtle has many uses. Turtle meat can be eaten, Turtle shells can be used as bowls and rattles, and Turtle claws can be used for ceremonial wear.

Miibnanching nikeyaa aabdizi wa Mshiikenh. Daa mijim go wii Mshiikenh wiyaas. Dashwaag daa-zhi-nakaazam boozki-naagan miinwaa zhiishiigwan miinwaa mshiihenkhanzhiig daa-bisikaagazwad manidookeng.

**MSHIIKENH
TURTLE
A'NÓ:WARA**



S.C. Loughheed

The Turtle is one of the Haudenosaunee Clans. The Turtle Clan is associated with water and is responsible for attending to political issues. Turtle rattles are also used in ceremony and in healing. North America is referred to as Turtle Island by many Indigenous peoples as it is believed that earth rests on the back of a great Turtle.

Ne Haudenosaunee énska ne raoti'tára né:ne A'nó:wara. Ne A'nó:wara nihoti'taró:ten ohné:kanos tehati:neren táhnon ne ronterihwatserístha tsi niyohó tsi akayanerenhs'erison. Ne A'nó:wara yonnyhton waterakeraré'sthna ne róntstha tahontenonhwerá:ton táhnon ahontétsyen'te. Kawé:note ne A'nowará:ke ra'nowá:ke ne North America ne Onkwehón:we ne thonehtákwen ne ohóntsya A'nowara'kó:wa ra'ohnowá:ke káhere.

**ZHIISHIIB
DUCK
SÓ:RA**



SCAN TO HEAR
THE STORY
AND NAMES
IN LOCAL
INDIGENOUS
LANGUAGES