First Nations Historical Worldview

Tāpwēwakēyihtamōwin-pimātisiwin-cycle of life
“As long as the sun shines, the grass grows and the water flows”

Creator Māmawi wiyohitawimāw
Ultimate spirit entity, the ruler/giver of all life

Sun
kīsikāw pīsim

Mother Earth
māmawi okāwīmāw

Moon
tipiskāw pīsim

Stars
ačāhkosak

Elements used in First Nations ceremonies:
Rock, Wind, Fire, Water
ospwākan - pipe
oskīcy - pipestem
pipe/stem represents truthfulness and honesty

Plant Life
kā-ohpiikiki

Small Life Forms
Insect Life
askįy kāwaskawihtācik

Tobacco and smudges:
sweetgrass, sage and cedar,
Food, Medicine, Clothing,
Shelter, Tools

Water and Sky Life
nīpīnh ka-ayācik &
opapāmihāwak

Land Life
Two- and Four-Legged
kā-nīso ahpō
kā-nēwo kātēmakisicik
pisīskōwak

Voice is important:
Oral tradition stems from this belief

Humanity
ayisiniwak

#1 Learned Value:
Humility - tapahtēyimōwin
Honesty - kwayaskwātisiwin
Care/Love - kisēwātisiwin

pehtākosīwin - Voice
kātēsimōwin - Prayer
Creator gave all Life Forms an instinct and made all Life Forms equal. Humanity could not survive. Life Forms begged the Creator to give humanity “the ability to think.” Humanity returned and begged Creator for more help. Creator gave humanity the gift of voice. Voice became a powerful tool for humanity

Tāpwēwakēyihtamōwin - Beliefs:
ahčāhk-atayohkān - Spirit World
pehtākosīwin - language:
pimātisiwakihwēt - animate and inanimate
pimātisiwin - circle of life:
pīsimwasakāhiwēn - clockwise
ātayohkēwina - legends:

All entities listed on the Worldview are in relationship to Mother Earth.

Traditional teaching — learning takes place before birth:
The mother shapes the unborn child’s emotions, transfers feelings such as Love, Caring and Compassion.
Each part in this Worldview is a Teaching.
Written by Judy Bear, sanctioned by her consultant Elders
Based on the First Nations People oral traditions.
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