

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday



TSIIIONKWANONHSO:TE * Recreation & Leisure * Like Us On Facebook * For More Info: Teresa.David@akwesasne.ca

HB! Paul F (1st) ~ Elizabeth L (7th) ~ Joe L. (12th) ~ Rita M (12th) ~ Bernard (14th)

March 2019



9:30 Exercise (Lobby)
Daily Chronicles /Refreshments
Puzzles & Ponderings
1:00 FOLDING LINENS
2:30 SING-A-LONG

4
9:30 Sit 'n Fit with Rachel
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 MUSIC BINGO

5
9:30 Group Exercise
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
2:30 Quarter BINGO
6:30 LET'S TALK

6
HAIRSTYLIST OPEN
9:30 Ash Wednesday HC
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
2:30 HAT IN THE RING
6:30 TOSS GAME

7
9:30 **Group Exercise**
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
2:30 QUARTER BINGO
6:30 CARD GAME

8
9:30 Group Exercise
Refreshments/Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
SRMT Visitors 'Billiards'
2:30 BeanBag Toss

9
9:30 Exercise (Lobby)
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Quarter BINGO

10
9:30 Exercise (Lobby)
Daily Chronicles /Refreshments
Puzzles & Ponderings
1:00 FOLDING LINENS
2:30 'SHOOT 'N SCORE'

11
9:30 Sit 'n Fit with Rachel
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 DICE GAME

12
9:30 Group Exercise
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
2:30 Quarter BINGO
6:30 '20' QUESTIONS

13
HAIRSTYLIST OPEN
9:30 Group Exercise
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
2:30 WASHER TOSS
6:30 BEAN BAG TWISTER

14
9:30 **HOLY MASS**
RESIDENT COUNCIL Meets
1:00 FOLDING LINENS
2:30 QUARTER BINGO
6:30 CARD GAME

15
9:30 Group Exercise
Refreshments/Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Billiard Bowling

16
9:30 Exercise (Lobby)
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Quarter BINGO

17
9:30 Exercise (Lobby)
Daily Chronicles / Refreshments
Puzzles & Ponderings
12:00 Diner's Club
1:00 FOLDING LINENS
2:30 SING-A-LONG

18
9:30 Sit 'n Fit with Rachel
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 DICE GAME

19
9:30 Group Exercise
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
2:30 Quarter BINGO
6:30 BUZZ WORD

20
HAIRSTYLIST OPEN
9:30 Group Exercise
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
2:30 STAFF WORK BEE
6:30 TOSS GAME

21
9:30 **HOLY Communion**
Food Committee Meets
1:00 FOLDING LINENS
2:30 QUARTER BINGO
6:30 CARD GAME

22
9:30 Group Exercise
Refreshments/Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Bean Bag Toss

23
9:30 Exercise (Lobby)
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Quarter BINGO

24
9:30 Exercise (Lobby)
Daily Chronicles / Refreshments
Puzzles & Ponderings
1:00 FOLDING LINENS
2:30 SING-A-LONG

25
9:30 Sit 'n Fit with Rachel
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 DICE GAME

26
9:30 Group Exercise
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
2:30 Quarter BINGO
6:30 '20' QUESTIONS

27
HAIRSTYLIST OPEN
9:30 Group Exercise
12:00 CONGREGATE MEAL
1:00 FOLDING LINENS
2:30 MUSIC BINGO
6:30 BEANBAG TWISTER

28
9:30 **HOLY Communion**
Refreshments / Daily Chronicles
1:00 FOLDING LINENS
2:30 QUARTER BINGO
6:30 CARD GAME

29
9:30 Group Exercise
Refreshments/Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Washer Toss

30
9:30 Exercise (Lobby)
Refreshments /Daily Chronicles
1:00 FOLDING LINENS
(One2One/Small Groups)
2:30 Quarter BINGO

31
9:30 Exercise (Lobby)
Daily Chronicles /Refreshments
Puzzles & Ponderings
1:00 FOLDING LINENS
2:30 SING-A-LONG



**Any CHANGES to the Activity Calendar
Are POSTED on the bulletin boards.**

*NOTE: Small Group Activities
are Sensory Stimulation Activities*

The 'Monday Morning' Exercise Group is led by Rachel,
the community Diabetes Educator. Thank you!

Note: Roy's Florists (Cornwall ON) donate the individual
Birthday corsages to Residents every month. Thank you!



Traditional Akwesasne Mohawks

An Essay on Death & Dying

Death is always a sad time. There are many emotions that need to be dealt with. For those in the immediate family, it is a time of tears and heartache, as well, it can be a time of relief. These emotions will have to be balanced out. It is a time to discuss the ceremonies and the procedures of putting away the loved ones who have passed on. It is crucial that they be conducted as properly and respectfully as possible. It has been determined from our Mohawk grandfathers of long ago how to do that. That is what I am hoping to try to explain as much as I can remember, so that people can use that which has been handed down to us.

The Mohawk people are divided into two parts. That which divides the north, are the families that belong to the Turtle and Wolf clans. The Snipe clan members are under the Wolf clan. The Turtle and Wolf are partners or one unit. On the South side of the fire are the Bear clan members. They are the primary clan on this side. There are also single other clans, such as the Deer, the Eel, and the Beaver that sit with the Bears as part of their side.

These two parts address each other when they speak to one another as cousins. (In the Mohawk language they are called onkwara'se'okon:'a) If somebody dies from the Turtle or Wolf clans, it is said that the sadness and the loss is strongly felt by all (Because they are one) those on that side. The immediate family will be especially affected with tears and grief and just complete chaos in not knowing what to do. And so, the head of that family, (who have just lost a loved one) will go outside of the family and look for someone from the other side of the fire (Bear Clan). She will then request of that Bear clan person to notify the Bear clan members of what has happened and places all the responsibility of putting away, in most respectful manner that loved one they have lost. When the Bear clan have been told of the death and been given that responsibility, they will then gather the Bear clan people and the other clans who sit with them (men and women) together. They will organize immediately and all the different responsibilities will be handed out.

These include the appointment of people who will perform these duties (without fail) for their cousin clans. From that meeting there is the appointment of one head women cook (or two, but usually there is one) who will organize throughout the time of the wake those who will do the cooking. Those who will clean the house to be ready to receive the body when it

comes home. They will also choose, who amongst them, will do the officiating of the words that goes with these events. When the deceased is at the funeral home there are words to be said to the body at that time. There is more words to be spoken of or the deceased when they arrive at the home where they are to be laid out. Also, all that time to be the last night of the wake, singers will be organized to sing all- night wake songs. In Mohawk, we call those particular singers, Uten-hon-ta-kwa-ien (meaning playing with moccasins).

Also, it is the responsibility of the Bear Clan people to make sure that there are pallbearers and usually these pallbearers will be form the Bear clan side. It is the responsibility of the Bear clan to dig the grave at no cost. It is the responsibility that the Bear clan has somebody in the house, where the bereaved family lives, to do the cooking, for as long as the body is at the house. In older times, the Bear clan would keep somebody for the whole nine days. This is all done for the wolf clan people by always consulting with the family. (the family may make a request for certain pallbearers, for example)

Usually, the family provides the food or the money, but other people prepare and to the work. If a family does not have either, than a collection is made for them. The Bear clan will also help them with the funeral arrangements, always consulting with the family first. This tradition of dealing with the burial of our dead allows the necessary time for the family and for those who have lost a loved one to grieve and have their sorrow for the nine day period. When there is a wake, and your clan asks you for your help, (either to be a pallbearer, or to dig the grave, or to cook or whatever) our Elders have taught us that "one has been asked must not find an excuse to to do it. You must put aside whatever possible to fulfill what you have been requested to do." Not to do that means disrespect and something unfortunate may come your way."

When there is a wake, we were told not to wear black. We might darken the path the deceased makes on their way to the creator. When there is food served during the wake, those people who are present must never refuse food even if they are not hungry or diabetic. They must take the food offered to them. They can take it home and eat it later. Never disrespect the food, never refuse the food, when it involves the dead. It is a great wrong to do that. To refuse the food is the same as pushing the dead spirit aside and saying, " I have no time for you." Every time you eat, when there is a wake, a portion of the food must be put aside for the body. It must be taken out in the morning and taken into the woods for nature to take care. A small bag of cornmeal and tobacco is sometimes put in with the body so when they leave on their journey they will have sustenance.

In the old days, there used to be ashes put in your hair so attention is taken away from yourself. Your time can be spent mourning and there is no one expecting you to look your best.

The burial is always done with the body in the ground facing the East. The feet are facing the sun and the face is towards the rising sun. It has always been taught by our Elders, since time immemorial, that the casket should be all wood, there is no cement vault involved. As the ceremony recalls, "from the earth we were made and back to the womb of Mother Earth we will go." And so, for the body to go back to Mother Earth, there must be no vault. There are to be no tomb stones or a wooden post or marker.

To the nights when the wake is being held. The Bear clan will officiate. This officiating is mostly directed to the living family members and friends to help them deal with this death. Very little is directed to the actual death, because that person who is deceased has already invested in his life. He has gotten what he wanted from this life, what his worth is and what he worked for. He is no longer part of this world and is in the Creator's hands. We believe very strongly that the deceased becomes much more powerful than any human living person and needs no more help. But, his relatives who remain living are the ones who need the help.

Some families will grieve for an entire year and that is their choice. But, it is necessary only to grieve for nine days and on the tenth day hold the final feast. During this time. the Bear clan members will go again to the family who will do all the cooking. It is on this day, that all his earthly possessions (his estate and all he owned) are assigned to others. They will officially and ceremoniously distribute so that the spirit need not worry about his former possessions. This is done so that the Spirit can freely go to the land of the Creator. The family will also provide gifts for the helpers and workers on this ten day feast.

On the eleventh day, when the sun comes up, the Spirit will finally leave the Earth It is said that the power of the Sun will take the Spirit to the Creator where they will live and rest in peace.

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It is usually these nine days that the dead person will retrace their life and say goodbye to all the friends they have known. Sometimes you will have noticed when a relative or friend dies that they have come to touch you. It caused you to have cold chills. The touch of the hand of the dead is cold.

After the ten day feast, the only other times that the living will have anything more to do with their dead relatives is at the ohki:we' meaning, the yearly family dead feast. Do not return to the graveyard after we have placed your loved ones in the ground. Do not let your minds be fooling around at the graves and hinder their journey.

