

NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin gikinoo'amaadiiwigamig

$$\triangle \sigma \int_{\Omega} V \chi_{\Delta} \cdot \nu \quad \rho \rho_{\infty} \triangle L \cap \Delta \cdot b \Gamma^b$$

N.L.I.P.

 $\Delta \zeta^{\cdot} \text{J} \cdot \Delta^a \rho^y \rho_{\cdot} \triangleleft \dot{\text{I}} 9 \cdot \Delta b \Gamma^b$

Volume 9, No. 2
November 1993



Native Language Education in Ontario Table of Contents

Message From the Coordinator.....	/1
Quotable Quotes.....	/2
About Our Logo.....	/2
1994 Summer Courses.....	/3
Cree Language Course <i>Prepared by Allen Sailors</i>	/4
Ken-Ta-Soo-Win.....	/5
Announcement.....	/5
NLIP Successful Candidates.....	/6
What is Everyone Doing Lately?.....	/7
What is Evaluation?.....	/8
<i>Dreaming in a Strange Language</i>	/9
Months of the Year <i>by Irene Scott</i>	/10
Oji-Cree terms and Syllabics <i>by Tom Beady</i>	/10
Cree Native Calendar <i>shared by Florrie Sutherland</i>	/11
<i>Make a Flake</i>	/12
<i>Tribal Design: Symbolic Snowflakes</i>	/13
Native Language Resources.....	/14
Conferences.....	/18-19
A Thank You <i>From Rose Nadjiwon</i>	/20

Volume 9, Number 2
November 1993

General Editor:
Lena Odjig White

Copy Editing:
Sonya Bruyere

This issue and beyond . . .
More teachers are beginning to contribute to Native Language Education in Ontario. They are highly motivated and deeply involved in the maintenance and revitalization of Native Language. Their enthusiasm gives me much hope that together, we can make a difference. Thanks to those people who wrote articles and reviews. We all know that it isn't easy trying to write an article within an already busy schedule! Help! Would you like to:

- *review a resource
- *write an article
- *provide teaching suggestions
- *share information about a conference?

If the answer is yes to any of these, please call the either Lena Odjig White at (807) 343-8003 or Sonya Bruyere at (807) 343-8542.

Native Language in Ontario is published four times a year by the Native Language Instructors' Program, Lakehead University, 955 Oliver Road, Thunder Bay, Ontario, Canada. P7B 5E1

Coordinator's Message

Aanii / Boozhoo!

Mii sa miinwaa ngoding wii-nimkaagoonigoog. Gmikwenmigoom go pane. Gmaamiikwenmigoom epiichi ntaa-nokiiyeg kinoomaageyeg Anishnaabemwin.

Once again we are glad to bid you all greetings. We think of you all the time. We are all proud of you, what you are doing, making that commitment in Native language education.

Calls are starting to come in from potential students asking for information about next year's summer session of NLIP. Dates for the 1994 session are July 3 to July 28. Some preliminary information about courses and programs are included in this newsletter.

We wish to extend our congratulations to all the students who successfully completed their program this past summer. We wish you all a great and an enjoyable year.

A reminder to the students who need to do their "teaching experience" and practicum ED1599, if you have not yet made arrangements with a school, you should start seeking for an opportunity soon. Students who are in ED 1599, as soon as you have completed an assignment, please forward to us. The ones I have received so far look great. If you have any questions concerning your practicum, do not hesitate to call.

Quite a few Native Language teachers have called our office asking for curriculum materials. Unfortunately, we still do not have curriculum materials and resources readily available today. But it looks promising in the near future that we may have curriculum resources developed as some First Nations and Native organizations, in many parts of Ontario, have started to work on various Native language projects. We thank our First Nations leaders and educators for responding to a call for curriculum and Native language development.

Some Native language publications are available at the Lakehead University Bookstore. We've included a list in this issue.

We have been enquiring about upcoming conferences and have included a few in this issue. Anyone who knows of an upcoming conference or Pow-wow, please let us know so we may include these in our newsletters. Hopefully, in the February issue, we will have several more announcements.

We wish everyone a pleasant holiday and a great Christmas.

Gdinmikaagoom! (Seasons Greetings!)



Lena Odjig White

QUOTABLE QUOTES

"When children learn their Native language they are learning to feel good about being Native and about who they are."

Seabird Island, B.C.

"Our Native languages are important to us because they are the heart of our cultures... It is through our languages that our values and identity as Indian people are most effectively expressed and most clearly defined... Our personal human development as Indian people is closely tied to the preservation and enhancement of our Indian languages."

United Native Nations, Vancouver

"Language is the most vital expression of the people who speak it. A language expresses the uniqueness of the culture, reflects upon its spirituality, and embodies aspects of history and philosophy... It is the principle means by which culture is gathered, shared and passed on to successive generations."

Shirley D. Leon

"It doesn't just mean being able to speak. It's knowing who I am that makes me that much more powerful, because language does that to you. It enables you to have power. The ability to communicate with both worlds is power; the ability to speak to history is power."

Task Force on Aboriginal Languages, N.W.T. 1986; p.17

"The mother tongue is an instrument of survival for Native peoples, through his language one can discover a whole philosophy, a way of thinking, a way of seeing and of living."

Suzanne Dube Awashish, Obedjiwan



ABOUT OUR LOGO:

The woman represents the circle of Life, Mother Earth. She holds the sweetgrass, encircling the People. The sweetgrass has renewed the Strength of our Ways, our Traditions and our Culture. The language is all of these. The language - a soft voice, a sweet song - a unified rhythm of the Original Peoples, the Anishnabek

ABOUT THE ARTIST:

Gail Bressette is a Chippewa - Pottawatomi artist from Kettle Point Reserve, Ontario. She is a self-taught artist who has been inspired to draw and paint for her children, to dedicate her work to her daughter and to Native women, the daughters of the First Nations, who have for centuries been the original artist of North America. She signed her work Daanis. Today, she signs her work G. Bressette.

NATIVE LANGUAGE PROGRAMS AT LAKEHEAD UNIVERSITY - SUMMER 1994

NLTC - NATIVE LANGUAGE TEACHERS' CERTIFICATION PROGRAM (July 4 - July 28)

This program is for students wishing to teach an Algonquian language as a second language in the province of Ontario. This is a three summer program leading to teacher certification in teaching an Algonquian language as a second language. The Ministry of Education issues a Permanent Letter of Standing upon successful completion of the program.

NASL - NATIVE AS A SECOND LANGUAGE DIPLOMA PROGRAM (July 4 - July 22)

This program is for students wishing to teach Native as a second language. This is a four summer program leading to a diploma for Native language instructors. The diploma, issued by Lakehead University, is for students concentrating in teaching Native as a second language. Out-of-province second language instructors usually choose this program. Graduates of NLTC may transfer into year four of this program after fulfilling the NLIP practicum requirement.

NAFL - NATIVE AS A FIRST LANGUAGE DIPLOMA PROGRAM (July 4 - July 22)

This program is for students wishing to teach Native as a first language. This is a four summer program leading to a diploma for Native language instructors. The diploma, issued by Lakehead University, is for students concentrating on syllabic literacy and Native language arts.

SUMMER CREDIT COURSES IN LANGUAGES AND EDUCATION

- OJ 1010 Introduction to Ojibwe I**
Introduction to basic Ojibwe phonetics, grammar, and conversation.
(July 4 - July 15 Monday to Friday 6:00 p.m. - 9:00 p.m.)
- OJ 1012 Introduction to Ojibwe II**
(Pre-requisite: OJ 1010)
Development of conversational skills and practice in writing.
(July 18 - July 29 Monday to Friday 6:00 p.m. - 9:00 p.m.)
- OJ 2011 Field Study**
(Pre-requisite: OJ 1010 and OJ 1012)
Development of basic skills. Introduction to reading materials.
Special project to be pursued as practicum.
(July 4 - July 15 Monday to Friday 6:00 p.m. - 9:00 p.m.)
- OJ 3011 Ojibwe Immersion**
(Pre-requisite: OJ 2011 or equivalent)
Development of language skills on location.
(July 18 - July 29 Monday to Friday 6:00 p.m. - 9:00 p.m.)
- NL 3251 Literature: Translation: Old and Contemporary Expression**
Pre-requisite: Fluency in an Algonquian language.
Specific problems of translation.
(July 4 - July 22 Monday to Friday 10:30 a.m. - 12:30 p.m.)
- NL 3551 Literature**
Specific problems of creative writing.
Pre-requisite: NL 3511 or NL 3531
(July 4 - July 22 Monday to Friday 1:30 p.m. - 3:30 p.m.)

CREE LANGUAGE COURSE: A Community-Based Program

In December of 1992, a community profile was conducted in Moose Factory. The purpose of the survey was to compile information on the political, economical and social aspects of the community. The community profile was specifically directed at the Moose Factory First Nation membership.

In compiling the information and analyzing it, some of the people have indicated that they were not aware of their cultural background and stress the need to retain their language in maintaining an identity. It is the hope and realization of a Cree language course, that it can be instrumental in revitalizing the identity. It is through this revitalization that awareness can be achieved and can also play a part in reducing the social problems affecting the community.

In maintaining an identity, language does play an important role. Though much of the community does have an understanding of the Cree language, many of the people lack the reading, writing and translation skills of it.

The Cree language course will be developed by the community itself and will have five different levels. The following levels will be as follows:

- a) History of the Mushkegowuk
- b) Conversational Cree
- c) History of the Written Language and Dialects of the Mushkegowuk
- d) Written Language - Usage of Grammar
- e) Translation - Usage of Language to Translate Documents and Conversations

There will be two different modes of teaching the Cree Language Program. One mode will be aimed at the employees of different organizations and the community members. The purpose of this mode is to meet the needs of the affected group. Many of the employees cannot afford the time to be away from work or the community members be away from parental responsibilities. This mode will be enhanced to meet the needs and to give the affected people the opportunity to learn the Cree language. This level will hold two three-hour classes during the week. Classes will be held during the evenings.

The Elders of the community will be instrumental in developing the Cree Language Program and will also be the "key resource people."

It is also the hope of the Cree Language Program that it will be recognized as a credited course at the post secondary level.

The education features of the Cree Language Program are of physical, mental, emotional and spiritual. It will also show the relationship between individuals, the community and the environment. The attempt is to revitalize an identity and to maintain the language of the Cree Nation. The program will ask the students to examine their beliefs and attitudes to the Cree language.

The program will increase self-awareness and knowledge of the Cree language and will develop communication skills. The program is geared to the acquisition of the Cree language to the level of instruction. From this program will emerge personal growth and the tools necessary for providing a much needed service to the community and surrounding areas.

*Prepared by: Allen Sailors
Opportunity Planning Coordinator
Moose Factory First Nation*

KEN-TA-SOO-WIN: Native Language Materials Database

Early in the 1990's the Cultural Education Centres of Ontario gathered to address a general need to assist our Native language teachers in the areas of training and information sharing. While people are aware that there are classroom resources available, individual teachers and schools have no way of knowing about materials created in other parts of the province. A Native Language Materials Database is being developed to speed up the location of language resources and to avoid duplication of efforts.

Ken-Ta-Soo-Win was conceived as a database for access by terminals in the schools or cultural centres. Based on response and our experiences, we realize that the widest use of the database will be made if it is available in hard copy. We would like this information to reach a clientele of Native language teachers, curriculum developers, education directors and cultural centres as soon as possible. Two hundred copies will be produced as a directory-type binder with tabs of the initial printing, and available from the Ojibway and Cree Cultural Centre in Timmins at the end of the fiscal year.

To date there are six hundred entries in the database, ranging across all Native language families, dialects, grade, and proficiency levels. We are now promoting an awareness of **Ken-Ta-Soo-Win**, and soliciting for a new phase of information to be included. **If you would like to register materials in the database, the deadline for submissions is December 31st, 1993.** Additional entries will be accepted for later inclusion either by inserts to the binder or, based on demand and outcome, by reprint.

For the first time, people working directly in the field of Native languages will have a tangible resource for channeling information at their fingertips. It is our hope that this project will create a broader awareness, within the communities and regional education offices, of the value of the Cultural Centres in general, and of our determination to preserve the Native languages.

For information or to register classroom materials, please contact:

Ms. Jameson C. Brant
Coordinator, Native Language Materials Database
Ojibway and Cree Cultural Centre
43 Balsam Street South,
Timmins, Ontario P4N 2C7
Tel. 705-267-7911 or Fax: 705-267-4988

ANNOUNCEMENT:

Sandra Peltier has joined the staff at the Woodland Cultural Centre in Brantford, Ontario. Sandra commenced her duties as Anishnaabeg Language Consultant on November 1, 1993. She will be working with First Nations in Southern Ontario and Boards of Education in the geographical area. She is a single mother of three children; Duke, Rossie and Linnie. Wikwemikong First Nation is her home community on Manitoulin Island. Sandra graduated from Lakehead University in 1983 receiving her Ontario Teaching Certificate (O.T.C.) offered through the Native Teacher Education Program (NTEP). She furthered her studies in the Native Language Instructors' Program at Lakehead University in the Additional Qualification Program where she successfully completed the program receiving a Specialist Certificate in Native As a Second Language and graduated in 1991. She is very excited in meeting the challenges of the position as well as meeting old and new acquaintances in the teaching profession.

Congratulations! Sandra.

CONGRATULATIONS TO SUCCESSFUL CANDIDATES OF NLIP 1993

NLTC-Year One Provisional Letter of Standing - Algonquian

Anderson, Sheila	Jackson, Evelyn	Odjick, Suzanne
Belmore, Irene Marie	Johnston, Archie	Pangowish, Alvin
Boyce, Elaine	Keough, Carrie	Pangowish, Theresa
Brant, Elaine	King, Ada	Paul, Vernon
Buswa, Kathleen	Lawson, Margaret	Peltier, Stephanie
Cada, Gene	Louttit, Gloria	Ritch, Caroline
Cada, Isabel	Mamakwa, Rachel	Sandy, Ernest
Cameron, Dorothy	Mason, Joanne	Sault, Ethel
Drift, Karen	Matthews, Phyllis	Shawinimash, Lydia
Edwards, Micheline	McDougall, Rose Anna	Solomon, Henry
Fiddler, Ida	McKay, Marlene	Thompson, Myra
Gelinas, Martha	McLeod, Marie	Wawia, Ange
Gilbert, Mary Jane	Millette, Isabel	Wemigwans, Donna Jean
Gonowabi, Sara	Neganegijig, Thecla	Whitehead, Sammy
Hardwick, Verna	Neveau, Angela	Whiteman, Clara Jane

NLTC-Year Two Provisional Letter of Standing - Algonquian

Atchitawens-Roy, Sally	John, Charles	Nummelin, Alice
Baldwin, Ernestine	Johnson Sr., Kenneth	Okimaw, Christine
Beaver, Isaiah	Kakekagumick, Jackie	Osawamick, Elizabeth
Boissoneau, Doris	Knott, Robert	Oskineegish, Annie
Bombay, Mary	Koostachin, Adelaide	Oskineegish, Roger
Cockerham, Hilda	Logan, Rose	Roy, C. Helen
Douglas, Lawrence	McCue, Beatrice	Shawanda, Gordon
Hardy, Agnes	McCue, Eldon	Stoneypoint, Robert
Hunter, Agnes	McKay, Elizabeth	Twain, D. James
Iserhoff, Nancy	Moose, Donald	Walser, Nancy
Jamieson, Myrtle	Norton, Emily	Winter, Fanny

NLTC-Year Three Permanent Letter of Standing - Algonquian

Baker, A. Clara	Jacko, Lorraine	Sainnawap, Jenosa
Belmore, Irene	Kane, Terry	Southwind, Clara Marie
Bobb, Jim	Morris, Ruby	Stevens, Bridget
Chikane, Doreen	Nadjiwon, Rose	Taylor, Mary Alice
Cromarty, Sarah Jane	Ningewance, Richard	Wasegijig, Helen
Etherington, Jim	Owl, Joanne	Wesley, Mary
Flamand, Violet	Pitawanakwat, Dorothy Ann	Whitefeather, Edna
George, Melva	Restoule, Geraldine	

Native As A Second Language Diploma - Year One

Paul Martin, Harriet
Weesk, Anastasia

Native As A First Language Diploma - Year Four

Thomas, Alice

Native As A Second Language Diploma - Year Four

Abel, Donald
Assinewe, Mary
Beardy, Tom
Beaver, Norman
George, Sonja

Henry, Virginia
Jacobs, Glen
Oskineegish, Emma
Ottetail, Alma
Rose, Rita

Sutherland, Hannah
Wabasse, Loretta
Yellowhead Robina

WHAT IS EVERYONE DOING LATELY?

Donald Chosa is currently teaching Ojibwe Language and Culture at the Northern Michigan University in Marquette, Michigan Technological University in Houghton, Suomi College in Hancock, and at Baraga Area Schools in Baraga, Michigan.

Dorothy Pitawanikwat is presently teaching Junior Kindergarten to Grade six at Leslieville Primary School in Toronto. She is also teaching a multi-grade classroom (JK - Grade 8) on Saturdays at St. Margaret's School in Toronto.

Nancy Walser is teaching Grades 9 to O.A.C. at St. Theresa High School in Midland, Ontario.

Ange Wawia is student teaching under Wanda White at St. Edward School in Nipigon, Ontario. Teaching Senior Kindergarten to Grade 8.

Vernon Paul is teaching grades 1 to 8 Native Language at Lake Manitoba School in Vogar, Manitoba.

Terry Kane is teaching grades 3 to 7 Native As A Second Language at Red Lake-Madsen Public School.

Aldrid Clara Baker is teaching at Wasauksing Kinomaugewgamik in Parry Sound, Ontario.

Caroline Roy has been keeping herself busy at Central Michigan University in Mt. Pleasant, Michigan teaching adults the Native Language. She is also teaching the children in the Lansing School District and Lansing Indian Centre in Lansing, Michigan.

Sheila Anderson is teaching the grades 4 to 8 Native Language classes at Sineonokway Native School in Kasabonika, Ontario.

Rachel Mamakwa is taking care of grades 2 to 5 at Sineonokway Native School as well.

Hilda Cockerham is teaching the Native Language at the Orillia Learning Centre and also for the Simcoe County Board of Education.

Mary Wesley is teaching at Constance Lake Day School in Calstock, Ontario. She has been teaching Native Language to the Junior Kindergarten through the Grade 3 classes.

Adelaide Koostachin is teaching Native Language to Grades Kindergarten to Eight at Wasaho First Nation School in Fort Severn, Ontario.

Joanne LaBelle is teaching in three schools in Thunder Bay. Our Lady of Charity, St. Jude School and St. Patrick's Secondary School.

Nancy Iserhoff is teaching a combined class of Grades 10, 11, and 12 Hillcrest High school in Thunder Bay.

Alice Nummelin has a busy schedule teaching at Wabaskong, in Ear Falls and at Red Lake District High School.

We would really like to know what all of our students are up to these days. Drop us a line and let us know.

WHAT IS EVALUATION?

There have been many ideas shared and discussed, and methods developed on the topic of "Evaluation". The Ministry documents, Native Languages Guideline and the Resource Guide - Support Document, provide detailed sections on evaluation. Still, we get questions on what is the best way to apply a method you select?

Following is another contribution made by Adrian Peetoom. Here is some information and citations made from his publication "Reflexions".

...you rely on what your own mind and heart - and the hearts and minds of your students - tell you ... what's going on in your program, in your profession, in your own professional life. Genuine evaluating is built right into classroom practice. The trick is to recognize when and what and how you and your students are evaluating.

Some thoughts to ponder:

- Evaluation is first and foremost a **celebration** of what learners have learned.
- Evaluation is a **process**, not a product.
- The purpose of evaluation is not to measure, but to **foster**.
- Evaluation depends on **knowing** the children and **recognizing** their gifts, learning styles and interests.
- It is what people do together for the purpose of **helping** learning along and building **confidence** in the learner.

The key to evaluation:

Students are totally involved in the process. There is only working with the students (and their parents) to discover ...

- what they already know,
- what they still need to know, and
- how they can be helped to know.

Like learning, evaluation happens every moment ... The trick is to become more specifically aware of and reflective about *what you see, hear, feel, think, decide*, so that each bit you learn about your students' learning, from them or from your own observations, affects what you say and do next and builds towards your common learning goals. Evaluation isn't something you do to students; it's something you do **with** them on an ongoing basis.

Think of the on-going process as the "five R's":

- **Research: What have we done?**

...when you gather information about what both you

and the students did. You collect all kinds of data: about your instruction, the students' interactions, the process of their learning (observable behaviours), pieces of writing, completed tests, oral projects, drama, drawings, paintings, constructed models, audio and video tapes, etc.

- **Reflection: What have we learned?**

"What do we know?" - applies to you as well as the students. From the research information and the materials you've collected, you arrive at some tentative conclusions about the learning process; not only of *what* of learning, but also the *why, when, how, and with whom...* It's no longer simply what *you* value in your students' learning that's important, but what *they* value as well. Their own goals are what matter, and their recognition and understanding of how and how much they're moving toward those goals.

- **Response: Where will we go from here?**

Each "evaluation" you and your students make as you reflect on the learning they and you have done points to new goals that build on what has already been learned.

- **Reporting: What can we tell each other and others about our learning?**

- an ongoing sharing of thoughts and feelings about the process of learning and what is being learned. Also important is periodic communication between you and the parents - with the student - about what you saw, what you thought, what you wondered, what you decided.

- **Recording: What learning can we record as completed?**

If the first four "steps" of evaluation are in place and everyone has had an opportunity to contribute, then official records of your students' work and learning will be no big deal.

Thinking about learning:

Questions for evaluating yourself and your teaching...

- What did the students learn?
- What did I learn about them?
- What did I learn about my teaching?

Source: "Reflexions" by Adrian Peetoom, pp. 156 - 173.

Publisher: Scholastic Canada Ltd., 1992

(Information and citations from "Reflexions" prepared by Lena Odjig White)

This news article was taken from **WAWATAY NEWS** October 14, 1993 edition, Vol. 20, No. 20.

Titled *Dreaming in a Strange Language*, the draft report released earlier this month was drawn up as part of the first phase of a Native Language Development Project in the Sioux Lookout District. . . is based on a 1992-93 language survey in which project field workers travelled to the area's First Nations to interview students and adults about their Native languages.

"This language study has merely confirmed what was suspected - that our language is disappearing in some areas of this district," states the report.

RECOMMENDATION HIGHLIGHTS

Language Planning

- Three separate language planning councils - one each for the Ojibway, Ojicree and Cree languages - should be formed.
- Each community should declare its native language as the official language of the community. Signs and booklets should be translated into the language of the community.
- Employees that work for First Nations organizations who don't speak the Native language should be required to learn it. Monetary awards should be put in place for those who are bilingual.
- Native language teachers should be required to attend the Native Language Teacher Program in Thunder Bay.

Community activities to promote Native languages

- Phrase books can be made available to help non-fluent speakers get by, similar to phrase books tourists can use when travelling to a foreign country.
- Opportunities should be created for mixed age groups to mingle, using Native language only.
- Storytellers can travel to their language area and spend evenings telling legends and stories.
- Sharing of material, history and customs can take place within language groups. Hold language conferences for each language group.
- Form a local Native Language Committee, made up of parents, teachers and elders.
- Establish day care centres where no English is spoken. Parents could take language classes reinforce the language at home.

Schools

- In communities where the language is endangered, the school should offer immersion from junior Kindergarten to Gr. 3.

- Schools should offer bilingual/bicultural programs in the communities that want them.
- Schools should hire elders and other community members, such as storytellers, to help teach Native language.
- Schools should share Native language curriculum and materials with each other, since the three languages are all Algonquian and are similar in structure and vocabulary.
- Non-fluent teachers should take introductory Native language courses.
- Have six-week summer language immersion camps for Ojibway and Ojicree youth, held in isolated areas.
- Organize Native language public speaking clubs, language festivals and contests.

Media

- The project recommends that Wawatay Native communications Society be funded to provide better native language delivery in its electronic and print media.
- Assign one third of radio and television programming for the Ojibway language.
- Broadcast in the three Native languages simultaneously.
- Print a tabloid-type publication in the three languages, hiring fluent and literate Cree, Ojicree and Ojibway reporters.
- Keep a library of audio and video tapes, and reading materials.
- TV culture heroes, original Native language songs and radio and TV dramas should be developed.

Terminology

- There is a need for standardization of terminology within each language. A group can be formed to standardize existing terminology and to invent new words to assist Native language teachers, broadcasters, translators and interpreters. The names for plants, insects, birds and place names need to be retrieved.
- Schools and Wawatay could promote one consistent system of spelling. Native organizations can use that same system for its sign and publications.

Ceremonies

- Traditional ceremonies should be reinstated - the ceremonial language is connected to the land.
(Note: this recommendation came from Lac Seul and Osnaburgh students and adults in Deer Lake)

MONTHS OF THE YEAR: GUZISOOG

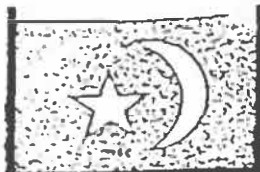
There have been some enquiries about Native language words for “Months of the Year”. Words for these calendar expressions will differ according to a geographical area as they relate to seasons and activities of that location. There may be some variations in spelling. Write them the way they are expressed in your dialect and community usage. Here are some:

Manitoulin/Central Ontario		Southwestern Ontario	Northwestern Ontario Lake of the Woods
JAN.	Mnidoo-giizis	Chi-biboon-giizis	Biji-biboon
FEB.	Mkwa-giizis	Mkwa-giizis	Migiziwi-giizis
MAR.	Naabdin-giizis	Ziisbaakodike-giizis	Aandego-giizis
APR.	Poopoogami-giizis	Waawaaskone-giizis	Maango-giizis
MAY	Nmebne-giizis	Gtige-giizis	Gitigewi-giizis
JUNE	Waabgonii-giizis	Ode'mini-giizis	Ode'imini-giizis
JULY	Miini-giizis	Miini-giizis	Aabita-niibini-giizis
AUG.	Mnoomni-giizis	Datkaagminani-giizis	Miini-giizis
SEPT.	Waababagaa-giizis	Mdaamnike-giizis	Waatebagaawi-giizis
OCT.	Bnaakwii-giizis	Bnaakwii-giizis	Binaakwewi-giizis
NOV.	Baashkaakodin-giizis	Gshkadni-giizis	Kashkadino-giizis
DEC.	Mnidoo-giizoons	Shki-biboon-giizoons	Moojigiziwi-giizis
<i>by Anishnaabe Language Teachers of Manitoulin & North Shore</i>		<i>Source: Walpole Island 1978 Calendar</i>	<i>by Irene Scott Whitedog, Ontario</i>

The following are the Oji-Cree terms, also in Syllabics, shared by Tom Beardy. This list of words resulted from a call from a school where they wanted Oji-Cree words for the classrooms, etc.

Awaashihshiiwikamik <u>Δ Δ S 9 P Δ · b Γ</u>	-	Young Children's Place (Primary)
Awaashihshiiwikamik <u>Δ Δ S S Δ · b Γ</u>	-	Children's Place (Junior)
Oshkaatishiiwikamik <u>Δ^u b Π P Δ · b Γ</u>	-	Young Adults' Place (Intermediate)
Masinahikanikamik <u>L P e Δ b σ b Γ</u>	-	Library
Kaa-niikaanihtak ishkoonoookamik <u>b σ b σ C Δ^u d o b Γ</u>	-	Principal's Office
Maawacihitookamik <u>L Δ · P Δ 3 b Γ</u>	-	Staff Room (Meeting Place)

JANUARY



NATIVE CALENDAR (Cree)

WICKED MONTH

KISE PĒSIM

ᐱᕐᕐᕐ

FEBRUARY

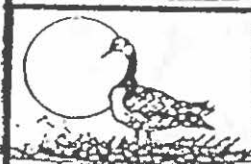


Eagle MONTH

MINISIW PĒSIM

ᑭᑭᑭ ᐱᕐᕐ

MARCH



GOOSE MONTH

NISKI PĒSIM

ᑭᑭ ᐱᕐᕐ

APRIL

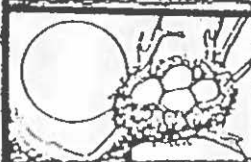


FROG MONTH

ĀYĒKI PĒSIM

ᑭᑭ ᐱᕐᕐ

MAY



LAYING MONTH

PINIWĀWE PĒSIM

ᐱᕐᕐᕐ ᐱᕐᕐ

JUNE

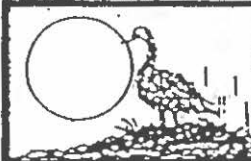


HATCHING MONTH

PĀSKĀWE PĒSIM

ᑭᑭᑭ ᐱᕐᕐ

JULY

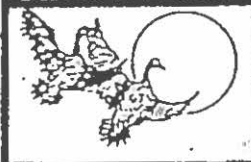


MOULTING MONTH

PUSKO PĒSIM

ᑭᑭ ᐱᕐᕐ

AUGUST



FLYING MONTH

OHPĀHOO PĒSIM

ᑭᑭᑭ ᐱᕐᕐ

SEPTEMBER



MATING MONTH

NOCHIHITOO PĒSIM

ᑭᑭᑭ ᐱᕐᕐ

OCTOBER



FREEZING MONTH

KUSKUTINO PĒSIM

ᑭᑭᑭ ᐱᕐᕐ

NOVEMBER



FOGGY MONTH

YĒKOPĒW PĒSIM

ᑭᑭ ᐱᕐᕐ

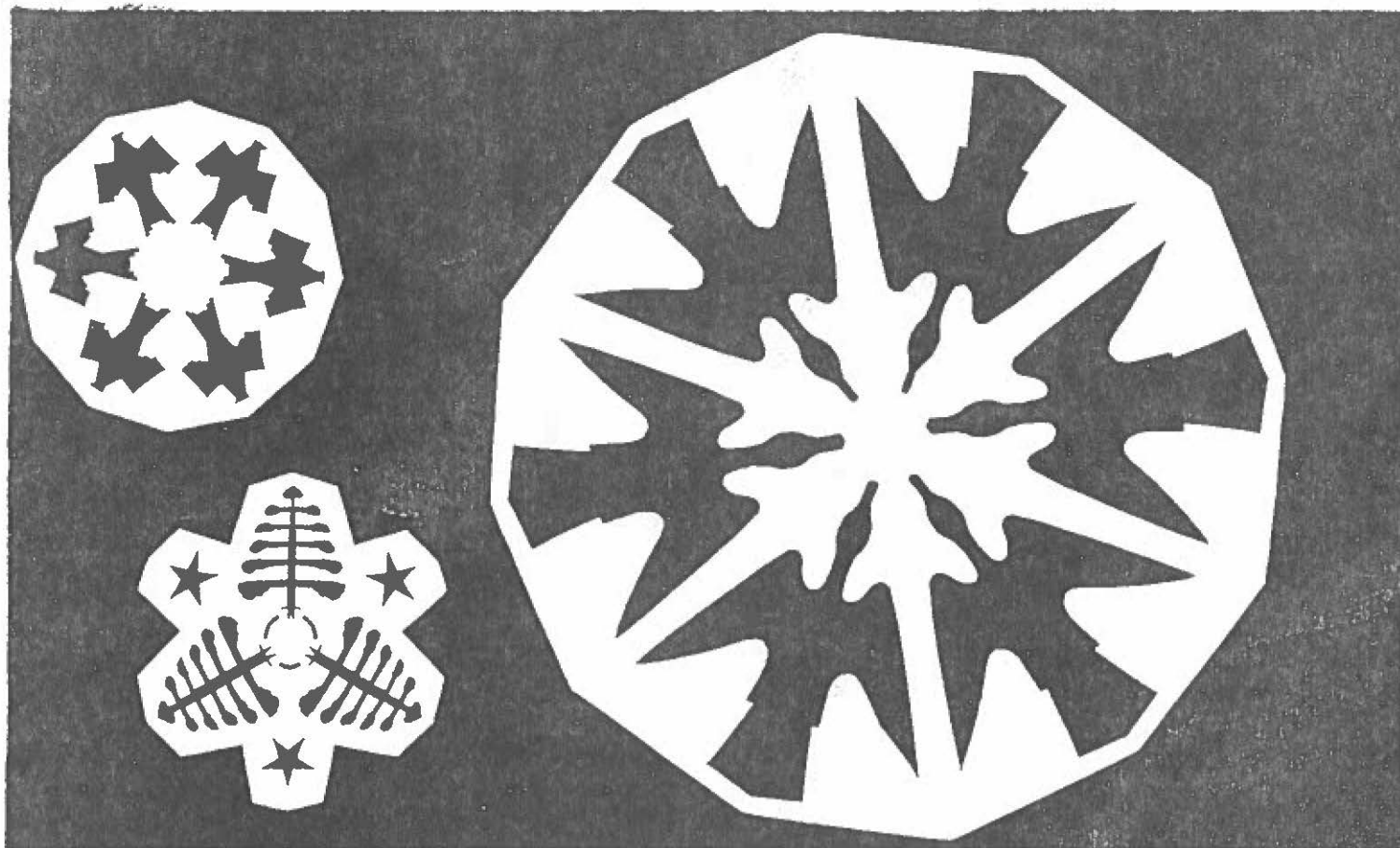
DECEMBER



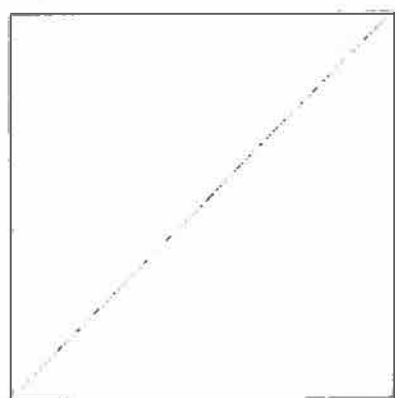
DRIFTING MONTH

PAWĀSTUN PĒSIM

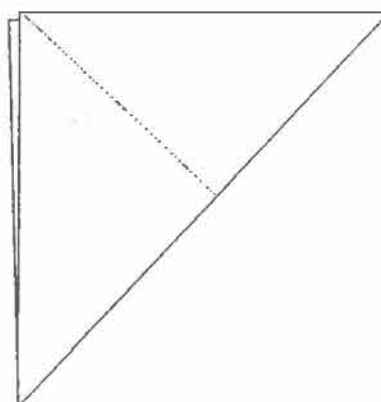
ᑭᑭᑭ ᐱᕐᕐ



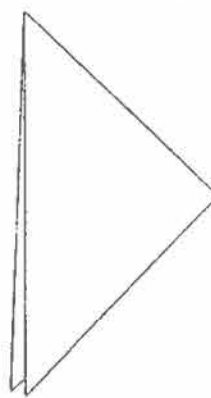
MAKE A FLAKE



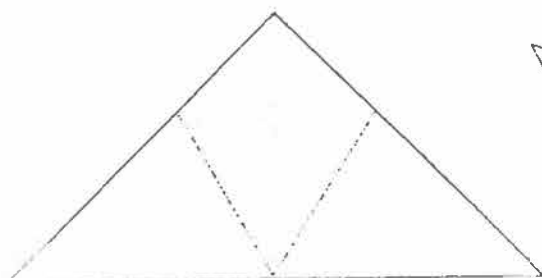
Fold a paper square diagonally. It can be any size, but practice with a large square first. It will be easier.



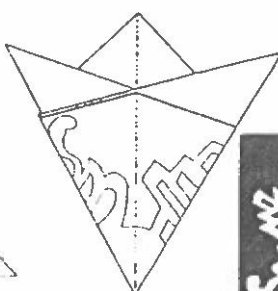
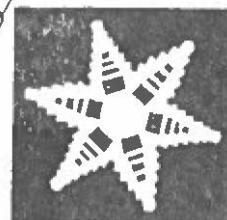
Fold this triangle in half. Crease the folds and make them as straight as you can.



Now unfold the second fold.



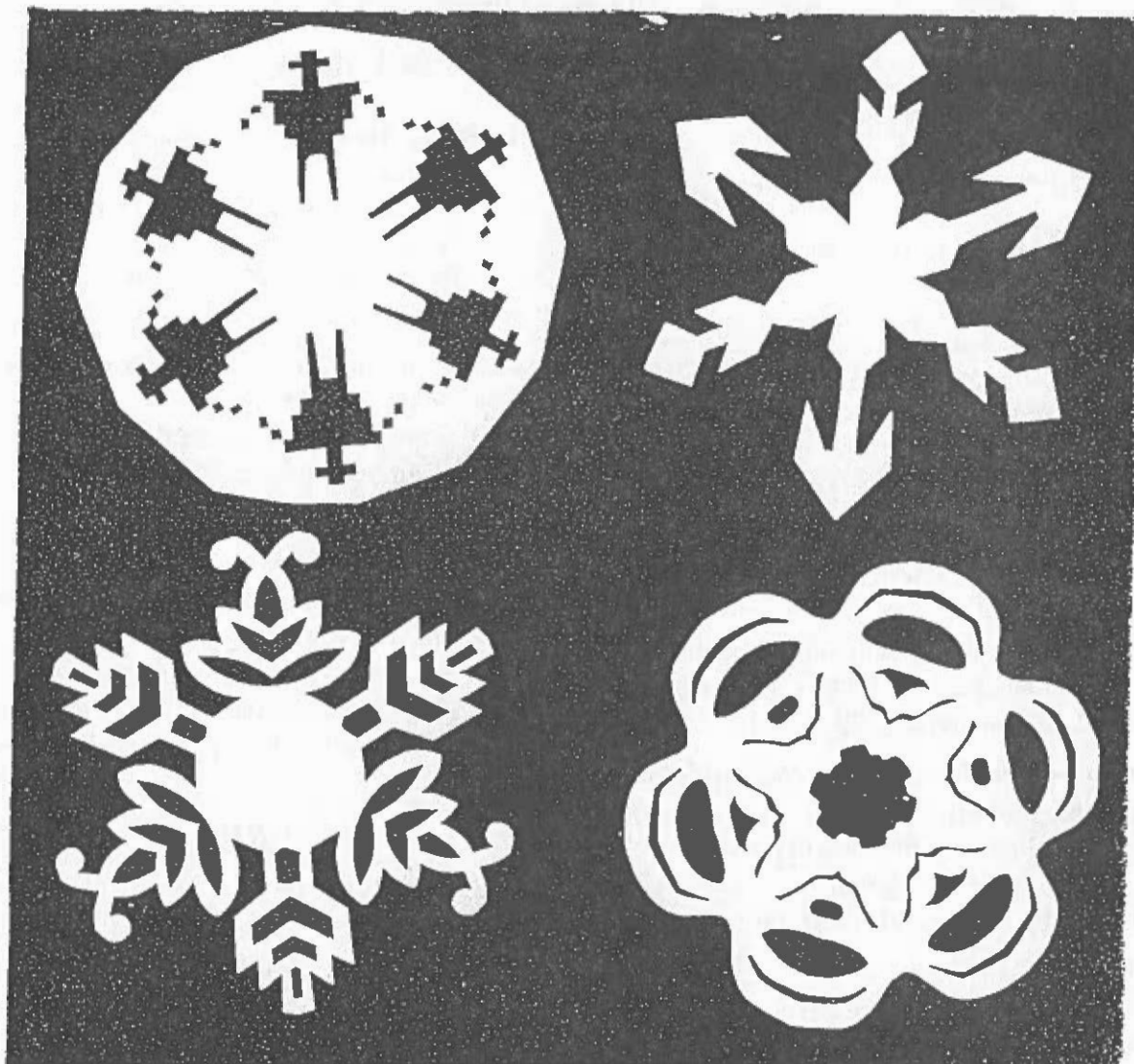
Fold as illustrated (the dotted lines). This divides the paper into thirds.



For six identical points make one more fold at the center (the dotted line). The corners will not be part of the snowflake. Cut them off now as shown with the heavy line.

The flake can be cut now creating six points. However the points will be different, three of each. Before making the design, the corners should be cut off at the heavy line. Do not make this cut for six identical points.

Carlitt



TRIBAL DESIGN: SYMBOLIC SNOWFLAKES

Snowflakes are a most beautiful symbol of giving. The delicate, ethereal ice-crystals are formed from water vapor, and, like human beings, each is unique. There is much similarity of its general shape, but there is an endless variety in the details of each snowflake's structure. And, like people, when we join together in great number for a common goal, it is as the snow blankets the earth, in beauty.

Snowflakes, like giving . . . come from the Sacred Spirit above, to give moisture to the earth, beauty for the spirit and fun for the children.

As you create various ways to enjoy these tribal design snowflakes, remember symmetry, balance, design, traditions, crystals, weather and even microscopic photography. The book Snow Crystals by Bentley and Humphreys will astound you, with 2,453 photographs of actual snowflakes.

1. Match the snowflake to its corresponding tribal design.
2. Create your own flakes with your favorite tribal designs.
3. Create new tribal designs, incorporating traditional elements.

Make a Flake and Tribal Design: Symbolic Snowflakes taken from:
TRADITIONS FOR TEACHING, WINTER 1987-1988 pgs. 12-14.

Native Language Publications Available From Lakehead University Bookstore

OJIBWE

Eastern Ojibwa-Chippewa-Ottawa Dictionary \$44.95

by Richard A. Rhodes. Mouton Publishers, 1985 (623 pp.)

Anishinaabemodaa: Becoming a Successful Ojibwe Eavesdropper \$15.00

by Patricia Ningewance. Patricia is from the Lac Seul First Nation in Northwestern Ontario. This book has 16 lessons with Ojibwe-English and English-Ojibwe glossaries. (150 pages)

Ojibwa, Cree and Micmac Plays and Games \$7.50

in English and Vernacular. By Students of the 1983 Native Language Instructors' Program. Edited by Lisa Valentine. (70 pages)

Aapji Go Geget Ngii-yekdiyebmi/Aapiji Go Geget Ngii-ayekodiyebimin \$3.90

Ojibwa Stories by Students of the 1987 Native Language Instructors' Program.

Edited by Randy Valentine and Lena White. (35 pages)

Ojibwe Structure Reference Booklet \$3.05

by Lena White. This booklet gives examples of grammar structures in Ojibwe of Manitoulin dialect, designed to assist teachers in learning Ojibwe language patterns.

Aandeg (The Crow) \$6.95

by Shirley Pheasant Williams. Illustrated by Elizabeth King Gauthier.

Waapoone Publishing, 1990. (28 pages)

The story is written in Ojibwe and English. The Ojibwe version is with illustrations.

An Ojibwe Text Anthology \$45.00

Edited by John D. Nichols. 1988. (310 pages)
Hardbound. Seven texts in Ojibwe/English, and interlinear annotated formats. Includes contributions by Timothy Dunnigan, Rose Barstow and Angeline Northbird; Francis Fox and Nora Soney with Richard Rhodes; Alice King with Jean Rogers; Gregor McGregor with C. F. Voegelin, edited by Leonard Bloomfield and John D. Nichols; Patricia M. Ningewance; Earl Nyholm; Frank Pine with Truman Michelson, edited by John D. Nichols and Arden C. Ogg.

The Ojibwe stories in this book will provide excellent reading and writing practice.

"Statement Made by the Indians" \$25.00

Edited by John D. Nichols. (110 pages)

Hardbound. Ojibwe/English, and interlinear annotated formats. Glossary.

The text will provide reading and writing practice for teachers and fluent speakers.

Ojibwewi-ikidowinan. An Ojibwe Word Resource Book \$15.95

Editors: John Nichols and Earl Nyholm. 1979. St. Paul: Minnesota Archaeological Society.

Portage Lake: Memoirs of an Ojibwe Childhood. Maude Kegg \$19.95

Edited and transcribed by John D. Nichols. Edmonton: The University of Alberta Press, 1991. A bilingual book with stories presented of growing up at Portage Lake, Minnesota. Excellent reading and writing practice for speakers and advanced learners.

CREE

Spoken Cree \$21.00

by C. Douglas Ellis. Revised edition. Cree language of West Coast of James Bay.

Edmonton: Pica Pica Press. (715 pages). Designed for adult learners; This text features Grammar, Basic Conversation, and Drills.

Cree Language Structures: A Cree Approach \$15.00

by Freda Ahenakew. Winnipeg: Pemmican Publications Inc. 1987. (170 pages)

This book will be an extremely useful tool for anyone who teaches Cree.

A Dictionary of The Cree Language \$52.50

by R. Faries and E. A. Watkins.

wanisinwak iskwehisak / Two Little Girls Lost in the Bush \$14.95

A Cree Story for Children. Told by Nehiyaw / Glecia Bear.

Edited and translated by Fred Ahenakew and H. C. Wolfart. Illustrated by Jerry Whitehead. Saskatoon: Fifth House Publishers, 1991.

For more information on books and prices, call 807-343-8335. or by Fax 807-343-8158.

FALL 1993 RELEASES

from Theytus Books Ltd.

COURAGEOUS SPIRITS: *Aboriginal Heroes of Our Children*

*From Guest Editorial
by Richard Wagamese*

"... The stories that comprise this anthology are the stories of heroes. Not so much the Hollywood hero or the heroes of dime-store paperbacks, comic books or television but the everyday heroes that walk among us, touching us with the simple radiance of their lives. Heroes are seen through the eyes of Aboriginal children. The heroes who play the roles of mother, father, aunt, uncle, grandfather, grandmother, chief, artist and friend. Accessible heroes whose magic is their proximity itself.

Reading these stories is seeing the world through the eyes of a child... A world where example is the greatest virtue. A world where heroes are measured, not by their accomplishments as much as by their day by day acts of living.

In that light, Aboriginal heroes are many. You will meet a cross section of everyday heroes here. Aboriginal people who by their example... have developed the ability to transform lives..."

From Preface

"Aboriginal heroes are everywhere... Who is yours? With these words, the Aboriginal Heroes Contest on which this book is based was introduced to students and teachers across Canada..."

Finding external heroes leads individuals towards discovering the hero within them. The story format offered here is a powerful mechanism for this kind of self-discovery, and, in turn, to the building of self-esteem. The link between heroes and self-esteem could be the most meaningful approach to using this book with children."

(Recommended for elementary & high school use.)

Non-fiction/Native Studies

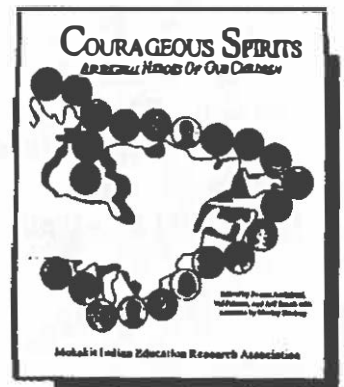
Paperback,

ISBN: 0-919441-51-3 (Teachers Guide) 81/2x11 76 pp

\$ 5.95

ISBN: 0-919441-50-5 (Student's Handbook) 81/2x11 180 pp

\$ 9.95



*(Teacher's Guide
also available for
instruction on using
the Book in the class-
room setting).*

*(Book & Teachers Guide
also available in French).*

RESOURCES

Now Available from Eagle Works

All materials have ben produced by Jim and Jessie Clark, Rick Gresczyk and Margaret Sayers

Name of item	Quantity	Booklet	Cassette	Booklet & Cassette	Total
Everday Ojibwe (Common Expressions and Commands)	_____	\$3.00	\$5.00	\$7.00	_____
Let's Speak Ojibwe (50 dialogues)	_____	\$5.00	\$5.00	\$9.00	_____
Ojibwe Word Lists (A Few Questions and Lots of Answers)	_____	\$6.00	\$10.00	\$15.00	_____
TravellingWith Ojibwe (APhrasebook in the Chippewa Language)	_____	\$20.00	not yet available		_____
TOTAL (U.S. Funds)					_____

(for 10 copies or more)

Name of item	Quantity	Booklet	Cassette	Booklet & Cassette	Total
Everday Ojibwe (Common Expressions and Commands)	_____	\$3.00	\$4.00	\$6.00	_____
Let's Speak Ojibwe (50 dialogues)	_____	\$4.00	\$4.00	\$7.00	_____
Ojibwe Word Lists (A Few Questions and Lots of Answers)	_____	\$5.00	\$9.00	\$13.00	_____
TravellingWith Ojibwe (APhrasebook in the Chippewa Language)	_____	\$17.00	not yet available		_____
TOTAL (U.S. Funds)					_____

SHIP TO:

Account number _____
 Name _____
 Firm/Facility _____
 Address _____
 City _____
 State _____ Zip Code _____
 Tax Exempt Number _____

BILL TO:

Attention _____
 Telephone _____
 Firm/Facility _____
 Address _____
 City _____
 State _____ Zip Code _____
 Tax Exempt Number _____

To speed up delivery and to save postage, please prepay your order! Mail your order to:
Eagle Works, Box 11998, Minneapolis, Minnesota, 55411-0998

NATIVE LANGUAGE RESOURCES

Games and Activities in Ojibwe Dialect of North-western Ontario. Available from:

LAKE OF THE WOODS OJIBWAY CULTURAL CENTRE

Contact No. 807-548-5744 Fax: 807-548-1591

Spin the Wheel - Price \$10.00

A spinning wheel numbered from one to sixteen with sixteen activities pictures. Can be used as a game in which students spin the wheel and name the activity and/or number where the spinner stops. Other uses are possible. Useful as an oral activity teaching verbs and/or numbers for the whole class or as a small group activity.

Ladder Game - Price \$10.00

A stop-and-go game similar to "Snakes and Ladders". Players throw dice to move and name the pictures or follow any instructions on the square they land on. Useful as a reading and oral activity for small groups.

Numbers Flash Cards - Price \$10.00

Three sets of ten flash cards with pictures and names of numbers. One set represents numbers from one to ten for animate beings. One set represents number from one to ten for inanimate things. One set represents counting numbers from one to ten.

Animal Jigsaw Puzzle - Price \$5.00

A jigsaw puzzle with twelve animal pictures and matching names. Useful as a small group or individual reading activity.

Going to Grandma's - Price \$10.00

A stop-and-go game in which players use dice to move. Players must name the picture or colour they land on. Useful as an oral activity for small groups.

VIDEOS - VHS or BETA: FOR SALE

Traditional Dances of the Ojibway People - \$20.00

The Elders often express the continuing loss of our culture and traditions. Although our people struggle to keep the traditions alive, they say the modern pow-wow barely resembles the true Ojibway celebrations. This video produced by Lake of the Woods Ojibway Cultural Centre attempts to show the viewer the format of the old time pow-wow. Featuring dancers from the Treaty #3 area, this video is both entertaining and educational.

NARRATOR: Donald W. Kavanaugh

OJIBWE LANGUAGE CURRICULUM

Elementary Grade K - 8 \$150.00 per grade

Grade K consists of 9 books per grade

Grade 1 - 8 consists of 10 books per grade

Secondary Grades 9 & 10

These units include both a Teacher Resource Guide and a Student Workbook.

Grade 9 includes 7 units for a cost of \$175.00

Grade 10 includes 13 units for a cost of \$325.00

Single copies may be purchased for a cost of \$25.00 each book.

These units can be ordered from:

The Fort Frances-Rainy River

Board of Education

522 Second St. East

Fort Frances, Ontario

P9A 1N4

Phone (807) 274-9855

Fax (807) 274-5078

EMPLOYMENT OPPORTUNITY

NASL TEACHER

Part-time

The Board of Education for the City of Scarborough requires a part-time teacher to teach Ojibway, K-8, in Native as a Second Language.

Applications are invited from qualified teachers. For further information, call Mrs. Wade at 416-396-6210.

NATIVE COMMUNITY LIAISON COUNSELLOR

Half-time

The Board of Education for the City of Scarborough also requires a half-time Native Community Liaison Counsellor.

Applications are invited from qualified persons. For further information, call Mrs. Inez Elliston at 416-396-7578.

Note:

An applicant qualified for both positions would be able to combine the two, and work for the full day for The Board of Education for the City of Scarborough.

CONFERENCES

The 15th Annual American Indian Language Development Institute

The University of Arizona, Tucson

June 6 - July 1, 1994

Dr. Ofelia Zepeda and Dr. Teresa McCarty, Codirectors

1994 Theme: Literacy and Literatures in Indigenous Languages

The University of Arizona, College of Education and American Indian Studies, will host the 1994 American Indian Language Development Institute (AILDI). The AILDI has provided hundreds of educators with unique opportunities to study Native American languages and cultures, and to develop curricula for Indian classrooms. Offering 6 graduate or undergraduate credit hours, The AILDI involves linguists, tribal elders, bilingual/ESL specialists, teachers, aides and school administrators in an integrated learning experience. Courses emphasize holistic, interactive teaching strategies that tap Indian children's prior knowledge, promote self-esteem, and develop literacy, biliteracy and critical thinking. All courses lead toward regular degree programs and toward bilingual and ESL endorsements.

1994 Courses/Topics (follow-up arranged for all classes):

- | | |
|---|--|
| *Linguistics for Native American Communities | *Creative Writing in the Native Language |
| *Native American Text Translations | *Tribal Language Policy & Planning |
| *Bilingual/Multicultural Materials Development | *Native Language Materials & Computers |
| *Structure of Southwest Native American Languages | *Multicultural/Native American Children's Literature |

COURSES FULFILL GRADUATE DEGREE PROGRAMS AND GENERAL EDUCATION REQUIREMENTS FOR UNDERGRADUATES. DEGREE ADVISEMENT IS PROVIDED.

SPECIAL WORKSHOPS & GUEST PRESENTATIONS:

- * Guest speakers and discussion sessions will focus on the 1994 theme: development of literacy in the Native language, creating authentic Native language literatures, and issues of schooling and policy related to indigenous languages.
- * Whole language workshops and breakout sessions will be featured.
- * Undergraduates: The AILDI offers a general education strand, including courses in humanities taught by Native American faculty.
- * Microcomputer users: Take advantage of special computer workshops on bilingual materials development.
- * Learn from and interact with bilingual education experts and tribal/community specialists.

FINANCIAL ASSISTANCE:

Stipends for housing and expenses are available.

COSTS AND LOCAL ARRANGEMENTS:

Approximately \$530.00 tuition for 6 credit hours; plus additional housing costs (\$250-\$650); books (\$75); and meals (on your own). Apartments with cooking and family facilities can be arranged.

To receive registration and additional information, please complete and return the form below.

Name _____ Daytime Phone _____

Address _____ ZIP _____

Your Position/School _____

Return to:

AILDI Coordinator

College of Education, Department of Language, Reading and Culture

University of Arizona, Tucson, AZ, 85721

Phone (602) 621-1068/1311

NEW YEAR'S CELEBRATION

OSH KWI KEENONAWIN

INTER-TRIBAL POW-WOW

Dec. 30, 31, 1993 - Jan. 1, 2, 1994

Thunder Bay, Ontario

Canadian Lakehead Exhibition Grounds

Pow-wow Grand Entries:

Dec. 30, 1993 at 6:00 p.m.

Dec. 31, 1993 at 1:00 p.m. & 7:00 p.m.

Jan. 1, 1994 ..at 1:00 p.m. & 7:00 p.m.

Jan. 2, 1994 ..at 1:00 p.m.

Master of Ceremonies:

Vince Boyd

Bemidji, Minn. U.S.A.

and

Alan Manitowabi

Christian Island, Ont.

- Host Drum picked daily
- Exhibition Dancing
- Feast: Saturday, Jan. 1, 1994
- Honorarium for Dancers & Drums
- Princess Pageant
- Craft Tables
- Security at all times

For more information, call:

Kenny (Pay Plat) 807-824-2190

Jim (Rocky Bay) 807-885-3148

For Trader information call:

Kathy (Thunder Bay) 807-473-5864

Public Invited.

Everyone Welcome!

CONFERENCES

ELDERS CONFERENCE

at Trent University

Peterborough, Ontario

hosted by:

Trent University Native Students' Association

Feb. 18, 19, 20, 1994

For Information call:

Kathy Fife at (705) 748-1466

ELDERS CONFERENCE

at Lakehead University

Thunder Bay, Ontario

hosted by:

Lakehead University Native Students' Association

March 4, 5, 6, 1994

For information call:

Student Services at (807) 343-8085

ISOLATE TEACHERS' CONFERENCE

at the Airline Hotel

Thunder Bay, Ontario

hosted by:

Umfreville District School Area Board

Feb. 16, 17, 18, 1994

For information call:

Pam Hunt at (807) 475-6989

1493

I would like to thank all
of you for your support
during the time of Crisis
in which my family
have experienced.

Your thoughtfulness
will never be forgotten.
Thank you also for those
of you who phoned after
I got home to enquire
about our welfare.

I thank you all
So Very Much
I remain your
friend Rose Hodgson

To The R.N.I.P. Students

Only the warmest
of thanks will do
For people as special
as all of you!

Bob - Miigwech so
Kame you aagoodiwangoy
Kawikew nja
Wanabjau
Nelson Kae



Wishing you
Peace, Love and Happiness
Throughout
the Holiday Season

From the
Native Language Instructors'
Program

Have a
Happy Holidays!
Love Everyone

John O'Meara