NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin-gikinoo' amaadiiwigamig

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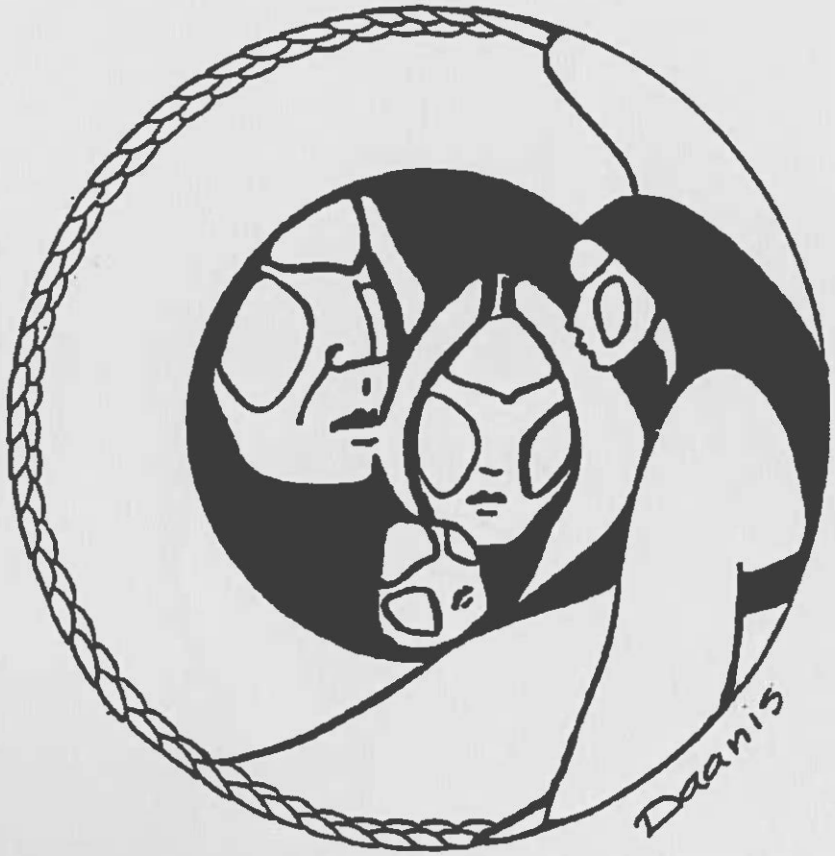
N.L.I.P.



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Tsi Tyonteweyentehta's Ayerihonnyen' ne Onkwehonwehneha

Vol. 7, No. 4

June 1992.

Volume 7, Number 4
June 1992

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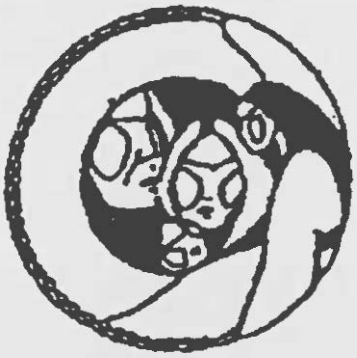

Native Language Education in Ontario
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This issue and beyond . . .
More teachers are beginning to contribute to Native Language Education in Ontario. They are highly motivated and deeply involved in the maintenance and revitalization of Native Language. 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 coordinator.

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Message From The Coordinator . . .

As June 21 quickly approaches, summer will soon officially be upon us. Each day the sun is brighter and warmer; the plants, trees and flowers are in glorious splendor. This is an exciting time for each and everyone of us as we prepare for the hectic summer ahead.

Summer School 1992 will bring two hundred students to Lakehead University to study Algonquian and Iroquoian language. Information packages have been sent to each student that has been accepted into the program. It is important to read all of the information and do remember to bring the package with you. If you plan to attend the Opening Feast on July 3, 1992, complete the form, detach and return it along with your money order by June 15, 1992. This will enable us to order the appropriate number of meals required. As well, if you want to order a sweatshirt, add this amount to your money order.

On pages , you will find some reminders and important dates for your Summer School. The timetables will give you an idea of when your classes are held as well as the room number and name of the teacher.

On July 2 and July 3, a photographer from Amora School Services will be on site to take your photograph. An envelope has been included in your information package to be completed if you are interested. The correct amount of money must be included in the envelope at the time of taking your picture. These pictures will also be used for the annual yearbook. Year Four students will have their photographs taken with gown, hood and flowers.

This summer we welcome Rama Kant Agnihotri from Delhi, India to teach year Four Methods. Sonny and Josephine Mikaere, from Wanganui, New Zealand, will be teaching year Three Methods and Native Issues. Our linguists include: John O'Meara, Chuck Fiero, Laura James, Reta Sands, Lena White and Carrie Dyck. Education instructors include: Gary Hannam, Angela Moore, Jean Grubin, Brian Mazneveski, Dawna LeBlanc, and Isadore Toulouse. In the practicum, the associates are: Jean Shawana, Ernestine Buswa, Violet Shawanda, Florrie Sutherland and Bernice Greene. The Principal will be Chris Kakegamic. There will be some familiar faces and some new faces to get to know.

Three language coordinators from the National Language Project in Capetown, South Africa will be attending courses this summer. We will have much to share and much to learn form these special guests.

Judy Turrie will be working in the NLIP office for the summer. Judy has worked in the Languages Department and School of Education; we welcome Judy to our NLIP summer staff.

This issue has additional information on the 1992 NLIP Summer School. There is a special congratulations section to our 1992 Graduates and the awards recipients. An article follows on the National Commission of Aboriginal Child Care. Contributions have been included by: Sonny Mikaere, Dennis Jones, Nancy Jones, John Stickley, Rebecca Barnhart, Annie Loon, Lydia Lennon and Irene Scott. Articles of interest from journals follow. A resources section contains recent materials available. Lastly, information regarding conferences in the fall of 1992 are included.

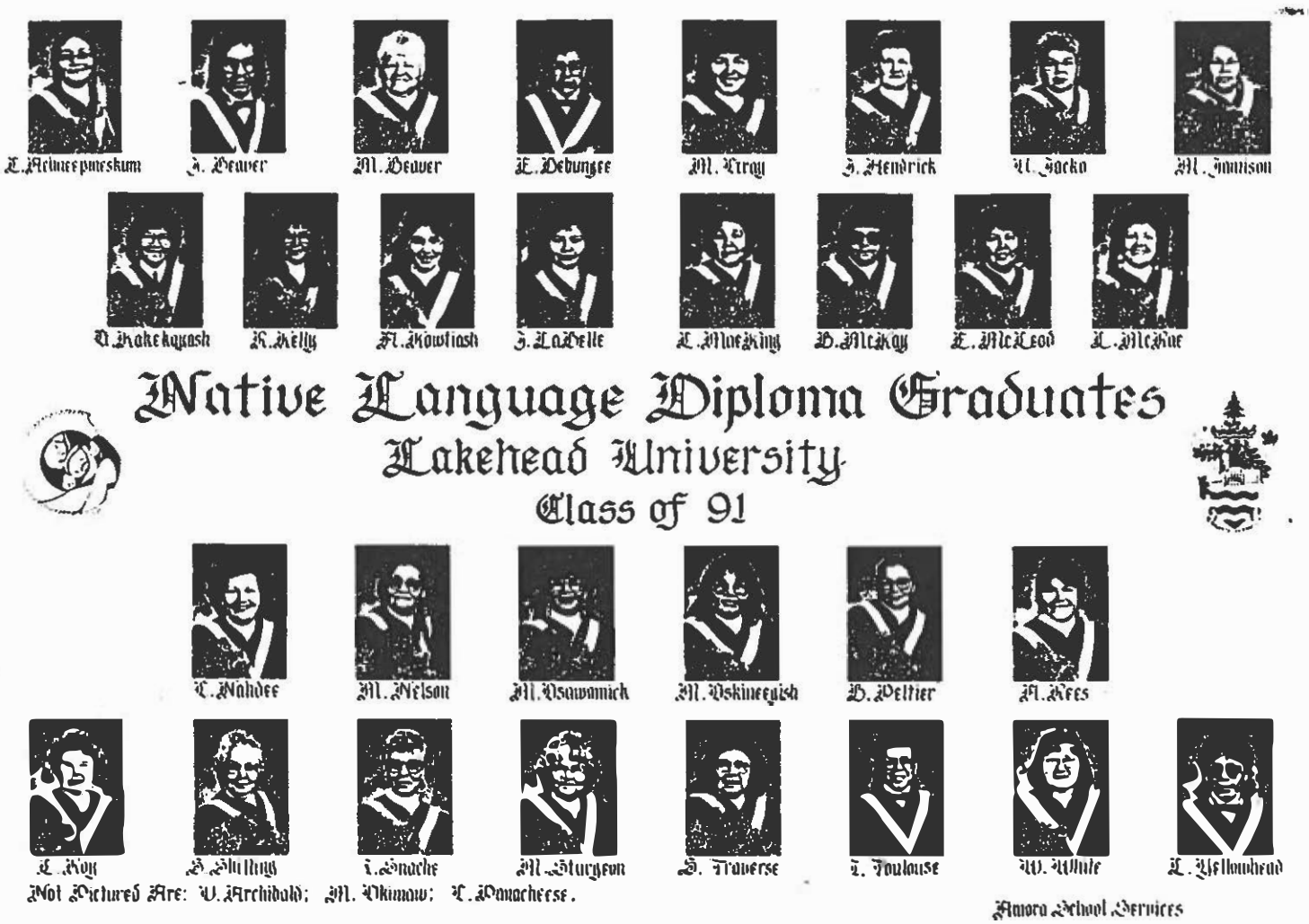
We look forward to an exciting summer school. In the meantime, if you require any information or need some assistance, please do not hesitate to call me at (807) 343-8542 or Sonya Bruyere at (807) 343-8198.

May the Great Spirit Guide You On Your Safe Journey.

Barbara

Barbara Toye-Welsh
Coordinator, Native Language Instructors' Program

Graduation 1992



Missing: Veronica Archibald, James Fox, Linda Neshinapaise, Mary Okimaw, Christine Panacheese, anna Bella Solomon, Priscilla Wassegijig

On May 23, 1992, a graduation dinner was held to honor the graduating students. Isadore Toulouse and Lorraine McCrae were chosen by the graduating class to be the master and mistress of ceremonies. Ernestine Buswa opened the evening with a traditional ceremony. David Bates, Acting Director of the School of Education, congratulated the students and wished them well in all their future endeavours. Presentations were made to Elvis Debungee and Sylvia Traverse. Ernestine Buswa presented elders with sweetgrass. Barbara Toye-Welsh and John O'Meara presented each graduating student with a carnation on behalf of the NLIP Program. Richard Lyons shared some memorable experiences and extended his congratulations to the students. After a delicious meal of chicken and sausage, Isadore and Lorraine extended warm wishes for a safe journey home.

Graduation Poem

On this, My Graduation,

May I say Thank You....

for the Challenge to Grow,

for the Encouragement to Compete,

for the Determination to Succeed,

for the Enthusiasm to Live,

for the Desire to Understand,

for the Wisdom to Laugh,

for the Ability to Love,

for the Eagerness to Share,

for the Opportunity to Learn.

Awards 1992

Henriette Seyffert - Native Language Memorial Prize
Wanda White was the 1992 recipient of this prize. Wanda had the highest average in her language courses. Her average was 88%. She will receive $100 at a Special Awards dinner planned by Lakehead University. Wanda also received her Bachelor of Arts at the graduation ceremonies. Congratulations Wanda!

Highest Academic Standing
Lorraine McCrae had the highest academic standing in her four years of study in the Native As A Second Language Diploma Program. Congratulations Lorraine!

Student With Most Humor *
Elvis Debungee was voted as providing the greatest sense of humour during his four years of study. Keep smiling Elvis!

Friendliest Student *
Sylvia Traverse received the award for being friendly and helpful. She will always be remembered for her warm smile. Congratulations Sylvia.

* Members of the 1992 graduating class nominated and voted in this category.

Did You Know . . .

- the first Native Language course was offered in 1973?
- 37 students received their Diploma in Native As A First/Second Language on May 23, 1992?
- there will be 8 Iroquoian students at Lakehead this summer?
- Jean Shawana is Program Manager for Native Language at Sault College?
- Ernestine Buswa is offering a workshop on Herbal Medicine?
- Dawna Leblanc has started writing team?
- Marina Osawamick teaches Ojibwe at Cambrian College in Sudbury?
- Chuck Fiero has edited -Annishinaabwe Bimaaji'owin-, a collection of stories by Tom Beardy, Norman Beaver, Justine Copenace, Ruby Morris, Phyllis Morriseau, Dorothy Nagotchi, Emma Oskineegish, Alma Ottertail, Cecilia Sugarhead, Mariah Thunder, Loretta Wabosse and Robina Yellowhead? Copies are available through Judy at the NLIP office.

HELPFUL HINTS FOR STUDENTS

When packing for your stay in Residence, it is important to be organized. Space in your room will be limited.

CLOTHING: Besides the clothing you will need for classes, it is necessary to consider other activities you will be involved. You may find yourself in a dress-up situation for a night out.

SPORTS EQUIPMENT: For the sports-minded, bring all of your racquets, a baseball glove, and a frisbee. If you bring a bicycle, bring a chain and lock also.

STOVE AND FRIDGE : Both are available in the Residence. To make your stay during the Summer School comfortable, you may want to bring some of these items with you:

SUGGESTED ESSENTIALS

- dishes
- clothes hangers
- extension cord
- laundry detergent
- soap
- shampoo
- towels
- dish towels
- needle and thread
- extra blanket
- drinking glass
- cooking utensils

OTHER USEFUL ITEMS

- extra table lamp
- iron
- kettle
- toaster
- radio
- hair blow dryer
- fan

COURSEWORK MATERIALS

- pencil sharpener
- paper punch
- scissors
- masking tape
- glue stick
- colored markers
- pens
- notebooks
- scotch tape
- stapler
- Samples of Work: lessons plans, audio visuals materials, games puzzles, children's work, tape recordings of music, stories or lessons.

and lastly.....

* Residence fees must be prepaid or paid upon arrival

* Be prepared to pay your tuition upon arrival unless you have mailed a sponsor's declaration form stating otherwise.

* If taking a taxi from the airport, ask the driver to take you to the main residence at Lakehead University. It will cost about $15.00.

For more information, call the N.L.I.P. Secretary at:
(807) 343-8198

Native Language Teacher Certification (Algonquian) Timetable
July 1992

	NLTC (Al I) (Western)	NLTC (Al 1) (Cent/East)	NLTC Al II (Western)	NLTC Al II (Cent/East)	NLTC Al III (Western)	NLTC Al III (Cent/East)
8:30-9:30 ..	RB-3024 ED 1351 AA J. Grubin	RB-3025 ED 1571 AB G. Hannam	RB-3026 ED 1572 AA D. LeBlanc	RB-3044 ED 1352 AB B. Maznevski	RB-3046 ED 1353 AA J. Mikaere	RB-3049 ED 1573 AB S. Mikaere
9:30-10:30	RB-3024 ED 1351 AA J. Grubin	RB-3025 ED 1571 AB G. Hannam	RB-3026 ED 1572 AA D. LeBlanc	RB-3044 ED 1352 AB B. Maznevski	ED 0390	ED 0390
10:30-11:30	ED 0190	ED 0190	RB 3026 Al 1232 AA C. Fiero	RB-3044 AL 1232 AB R. Sands	RB-3046 ED 1353 AA J. Mikaere	RB-3049 ED 1573 AB S. Mikaere
11:30-12:30	RB-3024 ED 1571 AA G. Hannam	RB-3025 AL 1212 AB R. Sands	ED 0290	ED 0290	RB-3046 ED 1573 AA S. Mikaere	RB-3049 ED 1353 AB J. Mikaere
12:30-1:30			LUNCH			
1:30-2:30	RB-3024 ED 1571 AA G. Hannam	RB-3025 AL 1212 AB R. Sands	RB-3026 AL 1232 AA C. Fiero	RB-3044 AL 1232 AB R. Sands	RB-3046 AL 2213 AA J. O'Meara	RB-3049 AL 2213 AB L. White
2:30-3:30	RB-3024 Al 1212 AA C. Fiero	RB-3025 ED 1351 AB J. Grubin	RB-3026 ED 1352 AA B. Maznevski	RB-3044 ED 1572 AB D. LeBlanc	RB-3046 AL 2213 AA J. O'Meara	RB-3049 AL 2213 AB L. White
3:30-4:30	RB-3024 Al 1212 AA C. Fiero	RB-3025 ED 1351 AB J. Grubin	RB-3026 ED 1352 AA B. Maznevski	RB-3044 ED 1572 AB D. LeBlanc	RB-3046 ED 1573 AA S. Mikare	RB-3049 ED 1353 AB J. Mikaere

Native Language Teacher Certification (Iroquoian) Timetable
July 1992

	NLTC (Ir I)	NLTC (Ir II)	NLTC (Ir III)
8:30-9:30	RB-3025 ED 1571 AB G. Hannam	RB-3044 ED 1352 AB B. Maznevski	RB-3049 ED 1573 AB S. Mikaere
9:30-10:30	RB-3025 ED 1571 AB G. Hannam	RB-3044 ED 1352 AB B. Maznevski	Ed 0390
10:30-11:30	Ed 0190	RD-3047 AL 1232 AC C. Dyck	RB-3049 ED 1573 AB S. Mikaere
11:30-12:30	RB-3047 AL 1212 AC C. Dyck	Ed 0290	RB-3049 ED 1353 AB J. Mikaere
12:30-1:30		LUNCH	
1:30-2:30	RB-3047 AL 1212 AC C. Dyck	RD-3047 AL 1232 AC C. Dyck	RB-3047 AL 2213 AC C. Dyck
2:30-3:30	RB-3025 ED 1351 AB J. Grubin	RB-3044 ED 1572 AB D. LeBlanc	RB-3047 AL 2213 AC C. Dyck
3:30-4:30	RB-3025 ED 1351 AB J. Grubin	RB-3044 ED 1572 AB D. LeBlanc	RB-3049 ED 1353 AB J. Mikaere

Native As A First/Second Language Diploma Timetable
July 1992

	NAFL I	NAFL IV	NASL IV
8:30-9:30	RB-3051 AL 1210/ 2211 AA J. O'Meara	RB-3051 AL 2231 AA J. O'Meara	BL-2006 AL 2233 AA L. White
9:30-10:30	RB-3051 AL 1210/2211AA J. O'Meara	RB-3051 AL 2231 AA J. O'Meara	BL-2006 AL 2233 AA L. White
10:30-11:30	RB-3051 ED 1451/1453 AA A. Moore	RB-3051 ED 1454 AA A. Moore	BL-2006 ED 1354 AA R. Agnihotri
11:30-12:30	RB-3051 ED 1571 AA G. Hannam	BL-2006 ED 1574 AA I. Toulouse	BL-2006 ED 1574 AA I. Toulouse
12:30-1:30			
1:30-2:30	RB-3024 ED 1571 AA G. Hannam	BL-2006 ED 1574 AA I. Toulouse	BL-2006 ED 1574 AA I. Toulouse
2:30-3:30	RB-3024 ED 1451/1453 AA A. Moore	RB-3051 ED 1454 AA A. Moore	BL-2006 ED 1354 AA R. Agnihotri
3:30-4:30		BL-2006 ED 1599 I. Toulouse	BL-2006 ED 1599 I. Toulouse

Institute Timetable
July 1992

8:30 - 12:30 1:30 - 2:30 July 6 - July 24	RB 1046 ED 4743 T.B.A.
9:30 - 12:30	RB-2032 NL 2713 J. O'Meara
1:30 - 3:30 July 6 - 24	RB 2032 NL 3511 E. Buswa
6:00 - 9:00 July 6 - 17	RB 3024 OJ 1010 T. Beardy
6:00 - 9:00 July 20 - 31	RB 3024 OJ 1012 T. Beardy
6:00 - 9:00 July 6 - 17	RB 3047 OJ 2011 C. Kakegamic
6:00 - 9:00 July 20 - 31	RB 3047 OJ 3011 C. Kakegamic

1992 NLTC Workshops

Workshop 1A and 1B Communicative Activities
Instructor: Josephine Mikaere
In this workshop, students will be introduced to a set of activities and strategies that have proved successful in language acquisition. Participants will be involved in the development and production of a set of resources that can be utilized in the Native Language classroom.

Workshop 2A and 2B Introduction to Media
Instructor: Brian Maznevski
This workshop introduces the students to the various media available to the classroom teacher. This will include the overhead projector, the slide projector, the film projector, the camcorder, the photocopy machine and bulletin boards. Students will have hands-on experience and participate in group activities. Students will develop several materials for the Native Language classroom.

Workshop 3A and 3B The Drum
Instructors: Violet Shawanda and Russel DePerry
The students will each construct a traditional hoop hand-drum. The workshop will include the origin of how the drum came to the Ojibwe, its traditional teachings, and ideas that can be incorporated into the study units in a Native Language classroom.
Maximum Number of Participants: 16

Workshop 4A and 4B Parental and Community Involvement
Instructor: Jean Shawana
This workshop introduces the students to various strategies for initiating parental and community involvement. Students will develop a plan for his/her particular community. The advantages and disadvantages of each strategy will be discussed. The emphasis will be on the promotion of Native Language education through parental and community involvement.

Workshop 5A and 5B Herbal Medicine
Instructor: Ernestine Buswa
This workshop will take students into the woods to collect samples of herbal medicines. The procedures for storing and the various uses of the herbs will be shared. Students will develop unit and lesson plans integrating the information on herbal medicine in a Native Language classroom.

Workshop 6A and 6B Native Studies
Instructor: Gary Hannam
This workshop will involve a review of the Native Studies Guideline: Intermediate Level. Students will develop a unit plan on a chosen them implementing the process of inquiry. Emphasis will be on active learning, involving the child in his/her learning and the evaluation process. Students will have the opportunity to share units at the end of the workshop.

Workshop 7A and 7B Language Experience
Instructor: Sonny Mikaere
Students will be introduced to a wide variety of language teaching techniques. It is expected that the "hands on" approach will provide everyone with a number of options and opportunity to produce a kitset of appropriate resources for their classroom.

Practicum 0190, 0290, 0390 Workshop Sessions

	BL 1030	BL 1033	BL 1036	BL 2009	BL 2001	BL 2019	BL
8:30 a.m. - 11:30 a.m.	1A Communicative Activities J. Mikaere	2A Herbal Medicine E. Buswa	3A Parental/ Community Involvement J. Shawana	4A Media B. Maznevski	5A The Drum V. Shawanda R. DePerry	6A Native Studies G. Hannam	7A Language Experience S. Mikaere
11:30 a.m. -1:00 p.m.	L	U	N	C	H		
1:00 p.m. - 4:00 p.m.	1A Communicative Activities J. Mikaere	2B Herbal Medicine E. Buswa	3B Parental/ Community Involvement J. Shawana	4B Media B. Maznevski	5B The Drum V. Shawanda R. DePerry	6B Native Studies G. Hannam	7A Language Experience S. Mikaere

Native Council of Canada
National Commission on Aboriginal Childcare

Our Children
Our Ways
An Exploration Into Native Child Care Issues

Why is Child Care a Native Issue:

In 1986 the Cooke Task Force of the federal government stated that:

"Native families who are not on reserves need good child care, to allow parents to seek and maintain gainful employment, and to facilitate cultural adjustment of the non-native environments, at the same time providing the opportunity for them to preserve and maintain their language and cultural traditions."

The Report also indicated that day care centres in Canada which reflect a native component are almost non-existent. Over 50 percent of the 750,000 off-reserve native population lives in urbanized areas. Furthermore, according to Secretary of State (1985) statistics:

- the average income of Native women and of a native couple in 1980 were lower than any other group in Canada

- Native women experience high unemployment (15.5%) and low wages (only 36% of average Canadian male

-20 percent of all Native families are headed by single parents, of which 80% comprise women

These statistics indicate the reality of economic uncertainty and family breakdown in urbanized areas and the particular vulnerability of women and consequently young children in maintaining native culture and practices and in developing a positive self-image. Child care services at present reinforce the standards of non-native society and provide little or no support to native families or children to break the cycle of assimilation, dependency, and poverty.

What is child care?

Child care refers to the temporary provision of care for children while the parents are busy during the days, nights or on weekends. The term child care is an extension of the more commonly used term daycare. Child care services may also include support services for parents during times of particularly high stress. Child care does not refer to child welfare, however.

Objectives of the Commission

The purpose of this commission is to investigate the child care needs of all aboriginal people who do not reside on a reserve. The target groups for this commission are Metis people and status and non-status Indian people living away from reserves. The primary objective of the commission is to provide a forum for Native people to state their needs, concerns and problems pertaining to child care services.

Background to the Commission

In October 1988 the Native Council of Canada approached the Department of Health and Welfare with a proposal to conduct a national commission on aboriginal child care. The department agreed to provide support for the NCC to undertake a consultation process with provincial and territorial governments to inform them of NCC's intentions and to solicit their support for the commission.

At the same time, NCC contacted its own affiliates regarding the commission requesting input for such an undertaking. Following the completion of this process the NCC held a one day special assembly, in Winnipeg, focusing on Native child care.

Following the conference the NCC hired research-

ers, to conduct research on Native child care and to provide a summary report of their findings to NCC. The final event of this process is the holding of commission hearings in all provinces and territories.

About Aboriginal Child Care

Culturally appropriate child care services continue to be a central concern of all Native families. Whether they live in an urban or rural setting the desire of Native parents is to stabilize the child's life through self -respect. Knowledge of their culture and heritage, and having pride in these, will allow them to mature with confidence through an understanding of who they are and where they come from. These will give the child, security and a foundation upon which, they will become healthy and productive adults.

- Viola Robinson
NCC President

The future of a child care system for aboriginal communities must be flexible enough to allow the communities to develop their own programs in accordance with their own priorities. We must no longer feel the shame and fear that our grand-parents felt about who we are and where we come from. We must look to ourselves for our own guarantees, for we are the only ones that we can trust to ensure that our needs are met.

- Judge Murray Sinclair
Manitoba Justice Inquiry

Love is the key ingredient to solving todays problems. We must put aside our personal needs and desires to achieve the greater good for our children.

- Elder Peter Sydney
Tlingit

Questions to be asked:

What are the child care needs of the off-reserve population?

How can child care programs be designed and operated so as to affirm rather than negate native cultures, languages and identities?

How can involvement of elders and support to the extended family be incorporated in child care programs?

What training is available to native child care workers and is this training sensitive to native cultures and realities?

How does the issue of day care for children fit into the larger picture of broader social problems as they affect Native families and communities; alcoholism and substance abuse, family violence, criminal injustices, etc.

What is the legislative environment in which native child care centres are developed and does this create problems in developing culturally appropriate child care spaces?

What are the funding and licensing issues in each province and how do they impact development?

Are there models or programs in the country that could be examined in developing child care?

What are the issues in developing a native child care centre in a large urban centre as compared with a small remote community?

WHO IS THE NATIVE COUNCIL OF CANADA

The Native Council of Canada is a national aboriginal organization which represents the interests of 750,000 off-reserve Indian and Metis people. Incorporated in 1972, its 14 member organizations including Native Youth, represent aboriginal people from coast to coast and from the Arctic to the Canada-U.S. border. The primary function of the NCC is to represent, at the national level, the concerns of its provincial and territorial affiliates and to represent the national concerns of its individual constituents.

Native Council of Canada
384 Bank Street, 2nd Floor
OTTAWA, Ontario K2P 1Y5
(613) 238-3511 Fax # (613) 230-6273

Whole Language in the Classroom

by Sonny Mikaere

A Whole Language classroom is a living, learning, sharing environment, where the curriculum for learners in embedded in the culture and social experiences of the local community.
For learners, whole language means rich, authentic, developmentally appropriate school experiences. It means learning that is real, relevant and easy to learn in school as it is outside school.
It means writing when you need to write because you have a real purpose.
It means reading real literature and learning to read by reading.
It means supportive teachers:

* who take time to know each pupil
* who provide an environment where problem solving and answering your own questions is encouraged and learners take the risks necessary to learn.

It means that the learners language, values and cultural heritage are treated as strengths upon which to build.

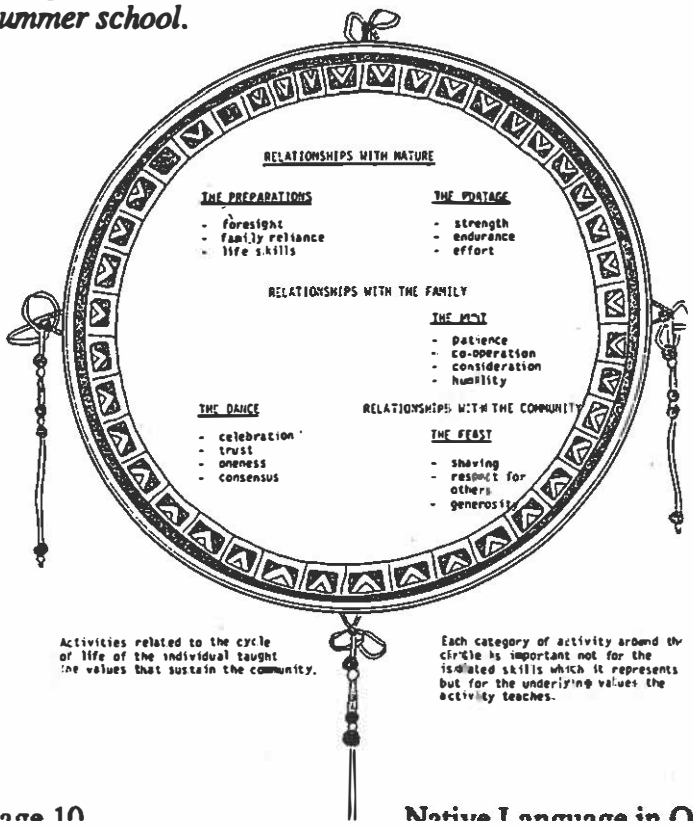
For SCHOOL ADMINISTRATION, whole language means new roles supporting teaching and learning.
It means curricular leaders:

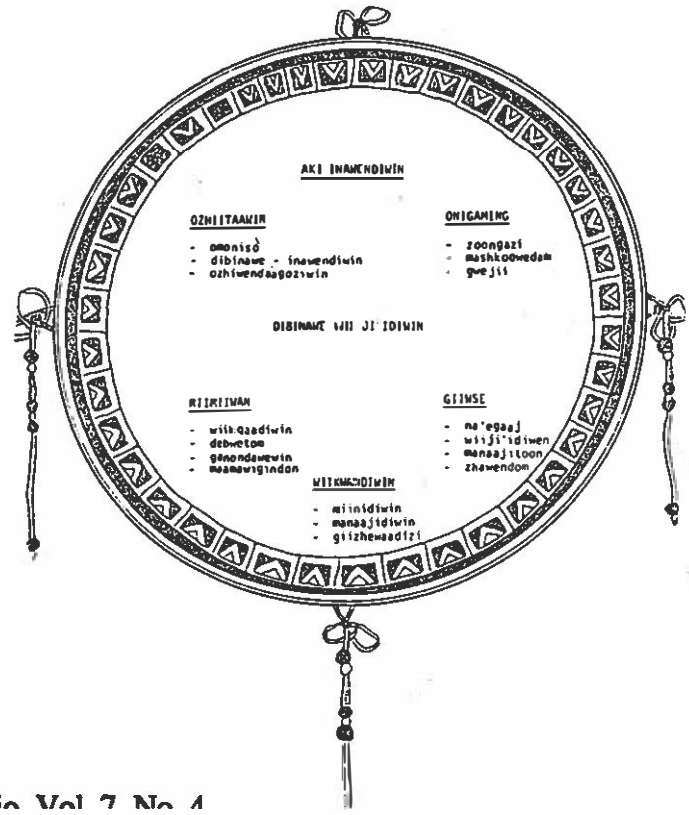
* who provide resources
* who facilitate holistic planning
* who help teachers evaluate teaching and learning
* who assist teachers to produce continuous growth in learning.

Whole Language administrators are not afraid:

* to put their trust in teachers and learners
* to change traditional pragmatic practices to holistic integrated ones

Sonny Mikaere is a Director of Language Development in Wangonui, New Zealand. Sonny implemented "language nests" and continuous to train more teachers. He will be teaching fourth year courses at the 1992 summer school.





Origin of Anishinaabe

by Dennis Jones

1. Ani - from whence
   shin - lowered
   aabe - the male of the species

Eddy Benton "The Mishomis Book" Lac Court Orielles

2. Spontaneous Man

William Warren "History of the Ojibwe People" Minnesota Historical Society

3. Original Man
   Anishinaabe
   Nanaboozhoo
4. All Indians as a generic term for all origin people of Turtle Island.
5. Anishin - good (charitable, honest, humble, forgiving, generous, respecting, loving...all spiritual principles)
   aabe - being

Louis Councillor Nagaajiwanaang First Nation

6. Anishinaabe is one who is humble before the Creator.

Peter Kelly Grand Chief of Treaty No. Three

7. Anishinaabe means "a void that is filled."

Makinaak-wajiwing Turtle Mountain

8. Anishaa - for nothing meaning that our lives are but a grain of sand on the beach of life. We are nothing without spiritual life.

"We are spiritual beings having a human experience."

9. Anishinaa - the first words that elders say when they begin a ceremony.

Original man asked this question when the Creator was making people.

Dennis Jones is an Ojibwe instructor at Rainy River Community College in International Falls, Minnesota. He teaches a course called "Origin of Anishinaabe." For more information, contact Dennis at Rainy River Community College.

The Ojibwe Calendar

by Nancy Jones

Long ago there were no clocks; the Ojibwe people used the moon to tell time. They interpreted nature through moon. Stars were used for making weather predictions. For example: When the birds and the bees built high nests, there was usually deep snow in winter.

January Aapita -biboonigiizis
- mid-winter moon

February Makoosigiizis-Gaatagozitigiius
- when the bear cubs are born

March Aandegogiizis Onaabinigiizis
- crust on the snow is hard to walk on

April Maangogiizis Migieiwigiizis
- the loons are back before Migiziwigiizis

May Waabigwanigiizis
Zaagibagaawigiizis- the buds of the trees are coming out. The leaves are born again

June Waabigwanigiizis Ode'iminigiizis
- the blossom of the blueberries are on

July Aabitaniibinogiizis
Miinikewigiizis
- mid summer blueberry picking

August Manoominikewigiizis
- stores to go out and get wild rice

September Waatebagaawigiizis
- Leaves are turning many different colors

October Binaakwiwigiizis
- Trees are shedding their leaves, like combing their hair

November Gaagashkacing-giizis
- mid-winter, middle of winter moon, lakes and rivers are freezing

December Biboonigiizis
- winter time.

Huron Language Exercise: Translating After Ten Minutes

By John Steckley

If you can early solve a problem is a new field, cast a light in a dark area, you can own the solution forever, like having a candle that doesn't burn down. Such ownership, such illumination makes the field something familiar, not some black mystery to be avoided, devalued or mistrusted. For people with no experience with Native Languages, Ojibwa, Cree, Mohawk and Huron are very dark places. Participating in a single language session in which they end up working out problems makes them see the language as familiar territory, no longer foreign ground, more something safe that "I know about", less something strange that "they speak".

The following Huron Language exercise has been used with success with Community College students over the last five years, and has worked with Highschool and Elementary School students as well. Usually it is a group project, with groups ranging from four to six people.

Constructing a Verb in Huron

Constructing a verb in Huron is like putting together a puzzle. Everything must be put in its right place. In this exercise you will see six different places (not all of which must be filled in every word.) and some of the pieces that fit in those places. In the examples given only one of the pieces can be used in each position in each verb, and they must go in the right order. You cannot, for example, put something from the second position or place in front of something from the first position.

1) First Position

piece	typical meaning	example of use
-e-	will	eyey - I will eat
-a-	have just	ayey - I have just eaten
-aa-	would	aayey - I would eat

Note: Just because 'will' and 'would' come at the beginning of the word does not make the word a question.

2) Second Position

Note the 2 cases where the subject and object exist at the same time.

-ye-	I (subject)	eyeyehtey - I will be carrying
-ya-	she/it	eyayehtey - she will be carrying
-hati-	they (males)	ehatiyehtey - They will be carrying
-haye-	he (subj.) with me/my (object)	ehayeatayehtey - He will be carrying me
-he-	I (subject) with him/his (object)	eheatayehtey - I will be carrying him

3) Third Position (Noun Roots)

-at(a)-	body (ie. ref. to the one talked about being human)	eheatayehtey - I will be carrying him
-ront(a)	tree	yaronto - A tree is in water
-nnonchi(a)	house	ehatinnonchiohare - They will wash the house

4) Fourth Position (Verb Roots)

-ndera-	to make a mistake	yanderas - She makes mistakes
-en-	to fall	eyandatsenha - A pot will fall
-ichia-	to look for	yeriwichiayi - I am looking for news
-oren-	to find	ayendatsorenha - I have found a pot

5) Fifth Position (Verb Roots Suffixes)

-t-	cause, for some reason (eg. it is old)	ayarontentha - A tree has just fallen for some reason

6) Sixth Position (Verb Aspects)

-s-	often, habitually	yataiyas - she often smokes
-yi-	am, are, is (...ing)	yanderayi - She is making a mistake
-ha-	one time(not repeated)	eyandatsenha - A pot will fall

Translate the following words in this manner:

hatiatens hati/at/en/s
they/body/fall/often = They often fall

yaatens _____

yenderayi _____

ehayennonchiorentha _____

yenderas _____

ahennonchiorenha _____

hayeatichiayi _____

aayarontenha _____

eyerontentha _____

aayannonchientha _____

eheatichitha _____

(Answers = She often makes mistakes, I am making a mistake, He will find my house, I amke mistakes, I have just found his house, He is looking for me, A tree would fall, I will cause a tree to fall, A house would fall for some reason, I will look for him for some reason)

John Steckley is a teacher of Huron Language at Humber College. In August, John will be at Laurentian University in Sudbury.

Classroom Management

by Rebecca Barnhart

Ideas for noisy/restless classes:

Grade One	Grade Four	Grade Eight
have students put their heads down;	keep students in at recess;	have students make a sentence in Ojibway;
cancel their recess;	have student read a book in silence and do a report later;	give them all a quiz;
have them sit out on activity time;	advise students who do not listen that extra work will be assigned;	have student give you three reasons why he/she should not be disciplined;
do mini exercise eg. toe touching.	have students write lines regarding the behavior code that was broken;	cancel their privileges - recess;
	have student clean up after classes are dismissed.	after 5 demerits send note to parent to sign explaining why student has demerits;

Rebecca Barnhart is a fourth year student in the Native As A Second Language Diploma Program.

Classroom Management

by Annie Loon

Grade One	Grade Four	Grade Eight
Change the subject, sing an action song like "This is the way I wash my face..";	Change the subject into a game eg. Verb-O and Bingo;	Play a game, " Who am I?" "Family Feud";
Play a game, "Follow the leader";	Switch into group work and write a story and each group will present their stories to class;	Open discussion about anything of interest to students;
Switch into an activity they enjoy doing in class;	Change into reading period	Go to a library for reading.
Tell a story "Legend"		

Teaching Syllabics: Ideas That Work

By Lydia Lennox

I would teach them the same activity game using flashcards and the first sounds of weather in syllabics. The changes I would make would be to write the whole word in syllabics because they already know their first sounds. I would put up the pictures on the board and have each child go up and match the syllabics flashcards with the pictures.

There's also another way of using the flashcards, it's like a bingo game. I would give each child a bingo card with pictures of the weather. The small chips would be in syllabics. I would call out the syllabics and they would match it with the picture. Or I would have one child come up and call out the syllabic. I would get the children to participate in the bingo game. Most of the children in my class like to participate, they ask if they could come up in front of the class.

Lydia Lennox is a fourth year student in the Native As A Second Language Diploma Program

Native Crafts: A Sub-theme for Sharing

by Annie Loon

Teaching Time: 3 weeks

Unit Objectives: The students will be able to:

- develop self awareness of their heritage and language and will have a positive self-image.
- To improve speaking and listening fluency by talking and listening to various speaker of the Cree Language.
- Achieve more and greater communication skills with words associated in the unit.
- To encourage students to participate in other school activities.

Strategies:

- Assign students to do research work.
- Listing crafts done by community members in their community.
- Discussions as a whole group sharing ideas
- Collecting pictures of crafts and writing names for each picture. Maybe posters for wall display. (Each student per picture)
- Drills
- Fill in the blanks
- Project: Medicine Wheel and beading
- Invite craft workers (2) to demonstrate their crafts. (first week - beading)
- Put a display of your crafts to the whole school. (wall display of crafts, posters.)
- Invite another craft worker to demonstrate his craft.(carving)
- Watch film about craft making
- Write a song about Native craft.

Contents:

Language functions:
Nouns
Verbs
Tenses
Pronouns
Possessives
Animates
Inanimates
Interrogatives
Singulars
Plurals

Evaluations: Projects:
Medicine Wheel,Beading
Fill in the blanks Posters,
Participation
(research discussions)

Annie Loon is a third year student in the Native Language Teacher Certification Program.

Ancient Iroquois text is said relevant today

taken from
Chronicle-Journal/Times-News
Sunday, February 9, 1992

Oshweken, Ont

An ancient text known as the Great Law of Peace is as relevant to aboriginal people today as it was when it formed the foundation of Iroquois culture and tradition centuries ago, natives say.

"It's for everybody. It was given to them by the Creator, but some don't even know it was given to them," said Andrew Staats, a Mohawk who has studied the Great Law for 15 years.

For five days last week, Cayuga elders intoned the English translation of the aboriginal bible of spiritual and political life. Hundreds of people arrived at the reserve for the conclusion last Sunday.

For Staats, the event fulfilled a dream - bringing an age-old constitution to the people.

Jake Thomas, who helped in the recitation said the code is one way to reinforce native culture and and tradition and ward off assimilation.

"We are holding the bubble of our culture in our hands," the Cayuga elder said.

The law is a complex combination of rules outlining how to conduct spiritual ceremonies, appoint leaders and resolve disputes.

The code, originally preserved in oral recitals by Iroquois chiefs, recounts the adventures of the Peacemaker prophet who united five wartorn Iroquois nations and showed them how to live in peace.

Thomas said in the stories he heard as a child, the Peacemaker was born to a virgin mother.

PREACHED PEACE

Believing he as an illegitimate child, his grandmother tried to kill him three times before she realized he was a messenger form the Creator.

When the Peacemaker grew up, he carved a canoe out of stone and set it off on a great journey, travelling to many communities and spreading his message of peace, power and righteousness.

The Mohawks were the first to embrace his message, followed by four other nations who originally formed the Iroquois Confederacy - the Oneidas, Onondagas, Cayugas and Senecas.

Historians believe this union was formed in the 15th or 16th century, but many Iroquois people say the nations came together much earlier.

When the Tuscarora joined the group in the 18th century, it became known as the Six Nations Confederacy.

Arnie General, an Onondaga chief, said the peacemaker's message was intended to all people, not just the Iroquois.

Native people from across Canada and as far away as Ecuador have expressed interest in adopting its principles, he said.

Sheri Green, a 13-year-old Mohawk who missed school to hear the Great Law last weekend, belongs to a new generation with a resurgent pride in their Iroquois traditions.

"I want to be here because I want to know my culture and language," the Grade 7 student said.

She said listening to the code will teach her more than sitting in school.

"I don't want to lose the old ways of the Indian people."

Anishnawbe World View is as Valid as Anyone's

This year, as in other years, I am taking courses in the Western academic tradition as taught in Canadian society. Two of six courses that I am enrolled in - three at Lakehead University and three at Confederation College - are in the discipline of anthropology. By the way, I pay for these courses myself.

Currently, anthropology is defined principally to be "the study of human kind" in the broadest sense. One of my courses is an introductory one as taught by Professor Paul Driben, said to be one of the foremost authorities on Indians in this region. Different Native students over the past three years have told me that he knew more about their culture than they did. That may or may not be true, depending partly on who the native students were. To check out his claim, one of the things I did was to go to the library and read the bibliographies on has 10 listed academic collected writings. I think it is fair to say that most of the references cited are all from what is said to be the "ethnographic record." The ethnographic record consists principally of writings, usually by American, Canadian, or European writers with various levels of formal Western education. In the context of this discussion, most of the writings that I am referring to are on the subject of North American Indians. I also have read several papers by Prof. Driben in various journals. One of of these papers is **Death in the Family: The Strategic Importance of Women in Contemporary Northern Ojibway Society,** published in the journal, **Native Studies Review** (1990).

This paper will become part of the ethnographic record on the Ojibwa Indians, under the broads classification of North American Indians. Generations of students, some native but mostly non-native, will come in the years ahead and read this paper. They will incorporate Prof. Driben's ideas into their own papers and essays and his premises will become part of our collective consciousness.

The worldview on the Ojibwa Indians, as well as the Cree, as taught by Prof. Driben will continue to be spread far into the future. The 19 men and women, learned scholars all cited by Prof. Driben will all, intentionally or unintentionally, become collaborators of his views on the Ojibwa and Cree Indians. I wonder if they too believe that they know more about native culture than native students themselves?

So what is the point? One is that not one of the Anishnawbe men or women studied in this paper are ever quoted directly for the primary source they are. They are not even listed as some sort of oral history source in the bibliography. I think the time has come when academics and other experts of North American Indians have to start giving credit where it is due. I believe that oral history, folklore, and oral tradition accounts can be, and should be considered a legitimate source of information. Such sources of information should be considered alongside of primary first hand ethnographic fieldwork empirical observations and writings by such people as Henry Schoolcraft and even the Jesuit priests themselves.

I am not demeaning in any such way the contribution of such written records, although admittedly most such writings do have somewhat of a European type bias. But the contributions of such Anishnawbe men and women mentioned in the papers such as the one under discussion must be considered. That is primary firsthand information, and it must be accorded the value and importance that it deserves.

There are related matters to this discussion that I will leave to another time.

In Prof. Driben's case though, from my perspective, he probably does know more about Ojibwa and Cree history and culture from the ethnographic record than so most native students and peoples. I know he more than I do; that is one reason I am taking the course.

But I also feel that Prof. Driben, whom I

respect as an anthropologist, could never know the intimate details and facts about being a subsistence hunter and fisherman and trapper like my father did, as do other Anishnawbe men and women who still live in that manner. If I had recorded all the knowledge that my father had about his worldview, his grasp of the natural world of our ancestors, such a record in written academic style would be worth much more that one Ph D. in the discipline of anthropology.

In the end it comes down to worldview. Prof. Driben and other professors at the university and college level have theirs, and theirs are valid for what they are. Anishnawbe people too have their worldviews and for what they are, such are just as real and valid as anyone else's.

This leaves me with a thought about my writer, Bryan Meadows, who also writes for this newspaper. He has his worldview and it is valid from his terms of reference. I have mine and I believe that is also valid, considering my terms of reference.

My thought in the final analysis is this : In this country, we are all free to have our individual worldviews, and some of our views are shared with others. But ultimately, we are free to voice these opinions and worldviews, and the fact of the matter is we don't ever have to come to violent means in trying to find some common ground. For this I am truly grateful.

Taken from the **Chronicle Journal**, Sunday February 9, 1992 - Anishnawbeg Scene by: George Kenny

Conference News

Ontario Native Kateri Conference
August 19-22, 1992
Lakehead University
Thunder Bay, Ontario
P7B 5E1

The theme of the conference is "Rediscovering the Sacred Tree". It is a double reference to the tree of life as related in Scripture and in the traditional way. In both ways it is a tree that brings healing. It is the hope that this conference will bring healing and initiate a new relationship with respect to native and non-native interaction appropriate to 1992. For more information, contact: Sister Eva Solomon at (807)475-0861.

Nexus '92
October 8-11. 1992
Vancouver, British Columbia
V6E 3V6

Nexus'92 is the place for aboriginal and related non-aboriginal business to present products, promote services, find investors and build relationships. There are opportunities in Real Estate Development, Tourism, Forest Products, Mining, Fish Products and Agriculture, Manufacturing, Fashion Design, Retail/Wholesale, and Education.

Six plenary sessions are planned where eminent speakers from the native and non-native communities will address topics including: Economic implications of self-government, Education for the new technologies and Industrial Trends and cultural values.

Fifteen seminar sessions will feature experts in their respective fields who will guide participants in various topics. Artists from the Pacific Northwest as well as other parts of North America will be featured in the largest show of its kind. A giant celebration featuring entertainment by the best of First Nations talent will conclude this conference. For information, contact:

Nexus '92
Phone: (604) 684-0880
Fax #: (604) 684-0881

Organizational Development Network
October 17-21, 1992
National Conference
1641 Woodbine Heights Blvd.
East York, Ontario
M4B 3A6

Community meeting places throughout history have provided opportunities for the sharing of experiences, fellowship, learning and innovation. The Organization Development Network has a tradition of sharing and collaboration that fosters learning and growth. The 1992 Organization Development Network Conference is designed to provide a meeting place for Organizational Development practitioners and their professional colleagues. This conference will explore new concepts, issues and trends; and to strengthen your network of support.

Learning Together is the focus of the 1992 Conference . OD professionals, with their colleagues from business, industry , government and education, will meet as a learning community to explore ways to help organizations use processes and models to cope and thrive within a world of accelerating change. For more information contact:
Cathy Stock, Registrar at
(603) 942-8189 or (416) 285-6610

The Society For The Study of the Indigenous
December 2-6, 1992
Languages of the Americas
31st Conference on American Indian Languages
San Francisco, California

The 31st meeting of the Conference on American Indian Languages will be held in San Francisco, California as part of the 91st Annual Meeting of the American Anthropological Association. For more information contact:
William H. Jacobsen, Jr., SSILA
Department of English
University of Nevada-Reno
Reno, Nevada 89557-0031
Phone: (702) 784-6856

1992 Mokakit Conference
Giving Voice To Our Ancestors
September 30, October 1 & 2, 1992
First Nations Longhouse,
UBC, Vancouver B.C.
Deadline: July 31, 1992

The gathering will begin with a ceremonial opening, feast, and storytelling/speechmaking. Richard Wagamese and Ron Hamilton have agreed to start the stories. A Sunrise Ceremony will start the next day. Vincent Stogan will officially open the conference sessions. Other presentations already confirmed include: The launching of the First Nations Freedom: A Curriculum of Choice, "American Indian Concepts of Wellness and Unwellness" - Dr. Jennie Joe, Fist Nations language/cultural immersion programs - Sliammon, Kitwangak, Muskeg Lake, and "The Interweaving of the Traditional Philosophies of the Indigenous People with Total School Environment Philosophies" - Sonny Mikaere and many other presentations.

Registration information:

Member	$200.00
Non-member	$250.00
Group Rate	$150.00
Elder	$ 50.00
Student	$ 50.00

For more information contact:
1992 Mokakit Secretariat
UBC Conference Centre
5961 Student Union Boulevard
Vancouver, B.C.
V6T2C9
Telephone (604) 822-1050
Fax (604) 822-1069

RESOURCES

The All Native Book List - Fifth House Publishers

KEEPERS OF THE ANIMALS - NATIVE STORIES AND WILDLIFE ACTIVITIES FOR CHILDREN
by Michael J. Caduto and Joseph Bruchac illustrated by John Kahionhes Fadden
In this collection, twenty-two carefully selected, lovingly told, and beautifully illustrated Native stories are combined with related activities for children to teach a wildlife conservation ethic. The book provides a complete program of study in the importance of wildlife ecology and environmental issues concerning animals. For ages 5 to 12.
Hardcover $22.95
ISBN 0-920079-88-1

KEEPERS OF THE EARTH - NATIVE STORIES AND ENVIRONMENTAL ACTIVITIES FOR CHILDREN
by Michael J. Caduto and Joseph Bruchac illustrated by John Kahionhes Fadden
Keepers of the Earth is a synthesis of the wisdom found in Native stories with specific activities teaching environmental understanding, appreciation, and stewardship. This North American bestseller is a wonderful resource for teachers, naturalists, parents, and outdoor educators.
Hardcover $22.95
ISBN 0-920079-57-1

TEACHER'S GUIDE TO KEEPERS OF THE EARTH
by Michael J. Caduto and Joseph Bruchac
The Teacher's Guide includes teaching ideas as well as resources for environmental studies, storytelling, and values education. An extensive bibliography for adults and children is provided for each chapter of Keepers of the Earth.
Paperback $9.95
ISBN 0-920079-0

TORONTO AT DREAMER'S ROCK and EDUCATION IS OUR RIGHT
by Drew Hayden Taylor
These two plays delve into the past and speculate about the future as they examine the dilemmas facing young Native Canadians today. For ages 13 and up.
Paperback $10.95
ISBN 0-920079-64-4

THE NATIVE STORIES FROM KEEPERS OF THE EARTH
by Michael J. Caduto and Joseph Bruchac illustrated by John Kahionhes Fadden
These stories will appeal to readers of all ages. They foster an ethic of stewardship by showing that we are entrusted with the responsibility to maintain the natural balance, to take care of our mother, to be keepers of the earth.
Paperback $12.95
ISBN 0-920079-76-8

EARTH ELDER STORIES
by Alexander Wolfe
Earth Elder Stories are eleven authentic stories of a Saulteaux family, as told by Alexander Wolfe, storyteller and descendant of Earth Elder. In retelling the stories, Alex Wolfe is carrying out his responsibilty of passing on his family's stories so the young ones will know the ways of their people.
Paperback $9.95
ISBN 0-920079-35-0

THE LAND CALLED MORNING Three Plays by Native Students
These three plays explore the lives of young Native people today in the light of history, traditional Native values, and the pressures of white society. All three are suitable for school productions. For ages 12 and up.
Paperback $8.95
ISBN 0-920079-24-5

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Shipping and Handling - $2.00 for the first book and 50 cents for each additional book, up to a maximum of $4.50. Please pay by cheque or money order.

Send to: Fifth House Publishers, 620 Duchess Street, Saskatoon, Saskatchewan, S7K 0R1

PORTAGE LAKE:

Memories of an Ojibwe Childhood

as told by Maude Keggedited and transcribed by John D. Nichols

The Anishinaabe (Ojibwe/Chippewa) Indians of Minnesota give the name Gabekanaansing (At the End of the Trail) to Portage Lake of Crow Wing County in Central Minnesota. In this bilingual book, Minnesota Anishinaabe elder Maude Kegg of the Mille Lacs Reservation at Vineland, near Onamia, Minnesota, reminisces about her childhood at Gabekanaansing. Building birchbark and reedmat wigwams, boiling maple sap into syrup and harvesting turtles and wild rice are some of the activities which are related in detail by Maude Kegg. Dictated in her native language, these delightful memories provide a child's view of traditional Anishinaabe lifeways coming into contact with Euro-American settlers in the early decades of this century.

From 1971 to 1986 John Nichols recorded the stories that Maude Kegg told him. Sixteen stories appear in this collection for the first time and revised transcriptions and translations of twenty-five stories that were originally published in 1978 are also included. The English translation appears on facing pages with the original Ojibwe text in a standardized orthography. The Ojibwe text is made accessible to students through a full Ojibwe-English glossary and linguistic study aids prepared by the editor.

MAUDE KEGG is a member of the Mille Lacs Band of Chippewa of Minnesota and a longtime interpretive guide at the Mille Lacs Indian Museum of the Minnesota Historical Society.

JOHN D. NICHOLS has been a student of Maude Kegg's for twenty years and is Professor of Native Studies and Linguistics at the University of Manitoba and editor of the quarterly *Algonquian and Linguistics.*

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