

NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin gikinoo'amaadiiwigamig

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N.L.I.P.


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Volume 10, No. 4
January 1996

PLEASE NOTE:

**Native Language Education in Ontario will now
be published only two times a year.**



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**Volume 10, Number 4
January, 1996**

**General Editor:
John O'Meara**

**Copy Editing:
Sonya Matson**

This issue and beyond . . .
More teachers are beginning to
contribute to Native Language
Education in Ontario. They are
highly motivated and deeply in-
volved in the maintenance and re-
vitalization 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 con-
ference?

If the answer is yes to any of these,
please call Sonya Matson at (807)
343-8542.

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

Acting Co-ordinator's Message

Many of you know by now that Lena Odjig White has resigned as Co-ordinator of the Native Language Instructors' Program. Lena is currently living in Manitoba, where she continues to further the development of Native Languages by offering consulting services in her many areas of expertise. I know that you will all wish to join me in wishing her well in her new endeavours. We are happy to say that she will be returning to Lakehead this summer to teach some courses for us!

The search for a new Co-ordinator is currently underway. We are including a copy of the job advertisement in this issue of the Newsletter. If you think you might be interested in this position, or know of someone who might be, please be certain to read the advertisement carefully and think about submitting an application.

In the meantime, Sonya and I are preparing for the summer 1996 version of the Native Language Instructors' Program. If you are intending to come back this summer we'll be very glad to see you, and encourage you to submit your application as soon as you can. The application packages are currently being prepared. You can get in touch with me at 807-343-8054 or Sonya at 807-343-8198 if you have any questions.

For students who are returning for the second and third years of the Native Language Teacher Certification Program please be certain to have your practice teaching forms filled in and signed by the appropriate school official and send the form into the NLIP office. Your teaching contact days are an important part of gaining professional experience and are part of the requirements for being awarded a Permanent Letter of Standing.

We encourage all students who have been awarded the Permanent Letter of Standing to come back for the fourth year so that they can obtain the Native As A Second Language Diploma. This is a valuable way to round out your training and also to meet up with your classmates and share your teaching experiences.

Students who have already taken Year 4 should be certain to complete the assignments for the Education 1599 winter practicum as soon as possible and send them into the NLIP office. In order to receive the Native As A Second Language Diploma at the Spring 1996 Convocation you need to get the assignments into the office and marked. Thanks!

We also offer 'Institute' courses for students who have completed the diploma and who wish to take further University courses in Native Languages. This summer we will be offering two such courses, with one to be taught by myself, and the other by Randy Valentine. This is a great opportunity to learn more about advanced topics in native languages and to add to your knowledge.

This summer we are also offering Part II of the Additional Qualifications course for Native As A Second Language. Teachers with an Ontario Teaching Certificate (OTC) who have already taken Part I are eligible to take Part II. This is a great opportunity for certified teachers to upgrade their qualifications. I'm looking forward to seeing all of you this summer. NLIP is a success because of the great faculty, staff and students who come together to learn about, promote and teach Native Languages. Everyone of us has an important contribution to make, and your help is greatly appreciated by everyone who cares about Native Languages.

— John O'Meara

NATIVE LANGUAGE PROGRAMS AT LAKEHEAD UNIVERSITY SUMMER 1996

NLTC - NATIVE LANGUAGE TEACHERS' CERTIFICATION PROGRAM (July 4 - 26)

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. This program is four weeks in duration which includes one week of workshops.

NASL - NATIVE AS A SECOND LANGUAGE DIPLOMA PROGRAM (July 8 - 26)

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. This program is a three week program and does not lead to Ministry Certification. (This program does not include the workshops from NLTC).

NAFL - NATIVE AS A FIRST LANGUAGE DIPLOMA PROGRAM (July 8 - July 26)

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. This program is a three week program and does not lead to Ministry Certification. (This program does not include the workshops from NLTC).

ED 4744 ADDITIONAL QUALIFICATION -

SPECIALIST CERTIFICATE IN NASL PART II (July 8 - July 26)

SUMMER CREDIT COURSES IN LANGUAGES AND EDUCATION

OJ 1010 Introduction to Ojibwe I

Introduction to basic Ojibwe phonetics, grammar, and conversation.
(July 3 - July 16 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 17 - July 31 Monday to Friday 6:00 p.m. - 9:00 p.m.)

OJ 2001 Intermediate Ojibwe (Pre-requisite: OJ 1010 and OJ 1012)

Development of basic skills. Introduction to reading materials.
(July 3 - July 31 Monday to Friday 6:00 p.m. - 9:00 p.m.)

NL 2713 Algonquian Linguistics

A study of the languages of the Algonquian family with particular emphasis on Ojibwe and Cree.
(July 8 - July 26 Monday to Friday 1:00 p.m. - 3:30 p.m.)

NL 3511 Literature: The Oral Tradition (Pre-requisite: One of Ojibwe 2001 or 3001, Cree 3001, or Algonquian 2231)

Problems and methods of collection analysis. Research and guided projects in oral literature.
(July 8 - July 26 Monday to Friday 10:30 a.m. - 12:30 p.m.)

ANNOUNCEMENT

The Native Language Instructors' Program is pleased to
announce

that the 1996 Application Packages
are now available.

If you have not received your package
or you would like additional packages,

please contact

Sonya Matson

at

(807) 343-8542

CAREER OPPORTUNITY

The Faculty of Education at Lakehead University invites applications for the contract position of **Co-ordinator, Native Language Instructors' Program**. The Native Language Instructors' Program is a teacher training program for Native language teachers of Ojibwe and Cree requiring three or four summer sessions and supplementary student teaching in schools. Students in the program are drawn from Ontario and other parts of Canada.

Candidates should hold as a minimum a Masters degree in a relevant discipline, be fluent in an Algonquian language, especially Ojibwe or Cree, have qualifications and experience in second language education, hold a teaching certificate, and be sensitive to the culture of Native peoples. This initial appointment, to March 31, 1997, and any subsequent renewals are all contingent upon targeted government funding.

Duties will include an appropriate combination of administration, student teaching supervision and scholarship. Salary will commensurate with qualifications and experience.

Applicants should submit a curriculum vitae and the names and addresses (with telephone and/or fax numbers) of three references to:

Professor D. Bates
Dean, Faculty of Education
Lakehead University
955 Oliver Rd.
Thunder Bay, Ontario

This position will be filled early in 1996. Applications will be accepted until the position is filled.
AN EQUAL OPPORTUNITY EMPLOYER

The history, laws, and customs of Indian people were handed down by the elders of the tribe when they told stories. It has always been the role of Indian elders to be the "keepers" of culture. They've kept traditions alive and passed on all the small things that help people remember the old ways.

ELDERS

What do you think of when you hear the word "elder"? Do you think of an old person sitting in a wheelchair? Do you see an old man *shuffling* down the street? Is he all bent over and talking to himself? Do you think of "old people's home" when you hear the word "elder"? Well, some of those things are true in today's *society*. Many elders today are forgotten people. They are not considered important because they seem to have nothing to do in our busy world. It hasn't always been that way.

Elders have been the center of Native American cultures. They were the people who passed on important traditions and *knowledge*. Without their wisdom and long memories, the people would not have survived. Grandmothers told stories that wove the *generations* together like a huge quilt. Grandfathers told stories that kept the old ways fresh and alive in the minds of their people.

In Indian tribes, old age meant a person was full of *experience* and had grown wise. Elders were treated with great respect. And they kept very busy. Elders did whatever jobs they could. Just "growing old" was out of the question for a woman who had worked hard all her life. She wanted to be useful to those around her. She wanted to continue to be a helpful member of the family for as long as she could. The same was true of elder men.

Older women took care of babies and children. That gave the young mothers time to work in the fields, pick berries, or hunt game. Grandmothers taught traditional *values* through stories. They taught the children of the tribe the right way to live.

In the *Gros Ventre* tribe, grandmothers took over the teaching and training of their granddaughters when the girls were about seven years old. This lasted until the granddaughters married. The girls made life easier for their grandmothers by bringing water, chop-



ping wood and helping with other difficult *chores*.

Among the *Papago*, grandmothers were the leaders of the family. An elder woman would direct all the work of her daughters-in-law. She made many of the decisions for the family. She took care of the children when their mothers were busy doing something else.

In many farming tribes, elders spent much of their time guarding the crops from hungry birds. The *Hopi* people built brush shelters around their fields. These shelters provided shade for the elders while they protected the crops. Even though some elders were too weak to do hard work, they could still be of use to the tribe. When it was time to harvest, some Hopi families invited old women to help shuck corn and dry peaches. These women had no sons to support them, so the family would pay the elders by giving them food in return for their work.

Mandan people believed that if you *neglected* the old people, you would not live very long. They believed that *sacred beings* were sent to earth pretending to be poor or old people. These sacred beings wanted to find out which families were being unkind. If a family was *mistreating* an elder, the members of the family were punished by the sacred being.

The *Kiowa* believed that parents must treat their children well and give them the best training in all ways. They didn't believe children should be

overworked. Everything possible was done to see that nothing bad happened to them. Grandparents would say, "Our children are dear to us; but when we have grandchildren, they seem to be more *dear* than our children were."

Grandmothers played a very important role in teaching children the skills they needed as adults. They showed the children how to make things and watched them practice for long hours. Even a young child was soon able to weave a warm rug or make a basket that didn't leak.

Grandfathers taught young boys to track and hunt animals. They taught the young boys the values they would need to become useful members of the tribe. They showed the boys how to strengthen their bodies so they could run long distances or move quietly upon an enemy. They taught young children how to handle the bow and arrow. They made *stick horses* for little boys and then taught them to ride real horses when they were old enough. They told stories that reminded the children of who they were, where they came from, and where they were going.

At night the elders told stories to the children.

Some stories were funny and others were sad. The stories told many things about how people should act towards one another and what would happen if they didn't. Sometimes children would pretend to be asleep. They would close their eyes and listen. Even when they fell asleep, the children still heard the words. The stories and legends slipped into the child's memory and stayed there forever. As they grew, they would remember the lessons they had learned.

If we are lucky enough to still have grandparents, we should hug them and say "thank you". We should listen to what the elders have to tell us. We should try very hard to hear the lessons our elders have to teach. One day, they will be gone. Some day, we will be grandparents. We will want our children and grandchildren to remember our lessons and feel our love.

**IF THE VERY OLD WILL REMEMBER,
THE VERY YOUNG WILL LISTEN.**

Article taken from: Daybreak Star "the herb of understanding",
January 1989 - pgs. 3 - 5

To all NLIP Students:

Aanii, boozhoo!

Aaniish naa? Miigo aanwi genii! Kwezens sa ngii-disig 8 pounds, 4 ounces gii-piitnoogzi. Mnidoo Mnising Health Centre gii-jindaadzi, Mnoomni-Giizis 4, 1995 at 10:09 gaa-kizhebaagangpii gii-daadzi; Vanessa Nicole Ursula zhinkaaza. Naano-giizhgadoon mnik aakizii-gamgong gii- yaami zaam jaundice; mii dash go aanwi gii mna-yaad.

gchi miigwech kwewag ndinaag kina binoojiins shower gaa toojig miinwaa gaa miigwejig wiikwejiipnigaansan. Aapijigo ndoo mno waabijitoonan. Thanks to all. Aapijigo ndoo-gchi-nendam!

Yours Sincerely

Sally Atchitawens-Roy

The Pow Wow: The Heartbeat of the Indian Movement

The pow wow has become the heart beat of our Indian movement. Every weekend throughout the summer, the pulsing tempo of drum groups reverberates across North America. Men, women and children gather in reserves across the continent, in intense celebration of what it means to be one of us - to be Indian.

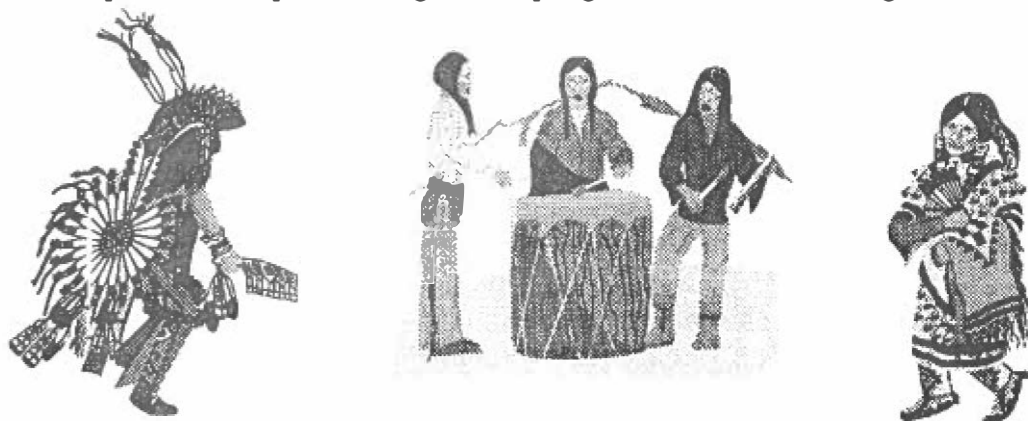
What is a pow wow? The word itself comes from the old Algonquian word for "medicine man" "Pauwow", "he dreams". And a pow wow is still a ceremony that sets a man to dreaming . . . of the old ways, but most of all, of the future.

A pow wow calls up the tempo of times past. In the summer, tents and tipis converge on one campground. And for two to four days and nights, the pow wow gains momentum, just as it did in the old days.

Like the ceremonies performed by the ancient medicine men, the pow wow is a healing, unifying ritual. It is a time of singing and dancing, sharing and laughing, crying and teaching, learning and loving. And by remembering the past, we celebrate our future thus not losing our sense of identity!

We celebrate with dancing and singing, the singers singing songs passed down through generations, songs about nature, dreams healing or of experiences worthy of sharing with all. The dancers, of many different styles and tribes such as men and women traditional, grass dancers, jingledress dancers, fancy bustle and fancy shawl, all share the dancing circle. They dance as individuals and they say not two outfits are the same. The dancing is an expression of individuality and a part of a Nation that respects individual ; as well.

The pow wow begins with the dancers gathering in full regalia. The singers then sing a Grand Entry, a Flag Song, and a Veterans Song. Each song has a specific purpose. A prayer is said by a respected Elder and then the Intertribal chanting and singing begins. The pow wow has become a Pan-Indian Festival where not very much difference between the Tribes is sometimes hard to notice. This resulted from the important concept of sharing and adopting ideas from others as a gesture of respect.



Look for more segments to the Pow wow including The Grand Entry, The Singers, The Dancers, and The Drum in following issues of Native Language in Ontario Newsletter.

NEW PUBLICATION

Available in late February in the Lakehead University Bookstore:



This textbook will be used to teach Ojibwe to University level students, and can also be used for high-school students. The book is a revision of the Introductory Ojibwe book which was written by Mary Mitchell in 1987. The new text comes with a set of 6 audio cassettes. It will be available in the Lakehead University Bookstore by late February.

For further information or to place an order, contact (807) 343-8335.

The Native Language Instructors' Program would like to congratulate Tom Beardy on his latest accomplishment with this project. Be on the lookout for his next textbook, Intermediate Ojibwe.

ANISHINAABEMOWIN CONFERENCE
MARCH 28, 29, 30, 1996
WATER TOWER INN, SAULT STE. MARIE, ONTARIO

The second annual Anishinaabemowin Conference, a conference on the anishinaabe Language, will be held at the Water Tower Inn in Sault Ste. Marie, Ontario, Canada. The Conference will feature a play done by a Native theatre group, in the language after the banquet on Thursday evening. At the General Assembly on Thursday morning, Mr. Ovide Mercredi will give an address. Mr. Mercredi is the National Chief of the Assembly of First Nations.

Some of the sessions will cover topics such as,

Curriculum issues
Writing systems and problems
How a non-speaker learned to speak the language
Teaching the Adult Learner
Role of the Elders
Curriculum Development-Elementary Grades
Story Telling
Language Structure
Dialects
Computers and Language

Confirmed Speakers:

Mr. Basil Jonhston
Dr. B. Ramirez-Shkwegnaabi
Ms. Pat Ningwance
Mrs. Violet McGregor
Mrs. Barbara Nolan
Mrs. Doris Boissoneau
Ms. Nancy Debassige
Mr. Howard Webkamigad

We are awaiting confirmation from several other speakers. The Conference was well attended last year. There were over two hundred participants at the conference last year.

REGISTRATION FEES:

INDIVIDUAL: \$150.00 plus 7% GST = \$160.50
GROUP RATE: \$125.00 plus 7% GST = \$133.75 *
ELDERS/STUDENTS: \$50.00 plus 7% GST = \$53.50 **

*The Group Rate is for Organizations, First Nations, etc.

**Students are those who are considered full time students by their institutions.

"Listening to Our Grandparents' Voices"

15th International Native American Language Institute

April 4 - 6, 1996

Mille Lacs Ojibwe Reservation, Onamia, Minnesota

The Native American Language Institute (NALI) is pleased to announce its 15th International Native American Language Institute. The conference, recognized internationally as one of the premier symposiums dedicated to Indigenous languages, travels this year to the Great Lakes region. The three day event will focus on the protection, preservation, and promotion of the right to use, practice, and develop Native American languages. The 1996 Institute will be held on the Mille Lacs Ojibwe reservation, located in north central Minnesota along Lake Mille Lacs.

About the NALI Institute

The Native American Language Institute is a non-profit organization established in 1980 which examines Native language and cultural concerns, provides a recognized forum for the exchange of ideas, and advances the continual development, education, and research of Native languages and cultural issues in the Americas. NALI's annual institutes bring together traditional language practitioners and language professionals to explore the relationship between traditional ways of teaching the richness of the indigenous languages and cultures with modern approaches to education. NALI's membership is composed primarily of North American Indian people and is governed by a Board of Directors.

This Year's Conference

People from all walks of life from across the United States, Canada, and the world will gather to participate in this year's Institute which focuses on strengthening the status of Native languages through listening to the voices of our ancestors. The 1996 conference is co-hosted by the St. Cloud University American Indian Center and the Mille Lacs Band of Ojibwe Indians. The conference will begin with an opening ceremony at 5:00 p.m. on Thursday, April 4, and will conclude at 3:00 p.m. on Saturday, April 6. Presentations at this year's Institute will focus on such important topics as current and pending legislation affecting Indigenous languages, curriculum development, teaching methods and American Indian languages, successful approaches to language preservation, producing teaching tools, and incorporating technology into language learning.

Registration

The following registration fees include: all assemblies and workshops, exhibits, cultural events, receptions (except the Friday banquet), most meals, and administrative cost. Lodging is not included. Early registration must be postmarked by March 15, 1996.

	Early Registration	After March 15, 1996
General	\$175.00	\$200.00
Elder (65 or older)	\$100.00	\$100.00
Student (I.D. required)	\$100.00	\$100.00

There is an additional fee of \$25.00 for the NALI banquet held Friday evening. The cost of the banquet covers food, entertainment and a copy of the conference proceedings. Registration materials will be mailed early February. Full registration refunds will be granted to requests received in writing by March 15, 1996. After March 15, administrative costs will be assessed.

For registration forms and further information, please phone the SCSU American Indian Center at (612) 654-5449

NATIVE VISION PRODUCTIONS PRESENTS:

AANII: An Introduction to the Central Ojibwe Language Videotapes

AANII: AN INTRODUCTION TO THE CENTRAL OJIBWE LANGUAGE VIDEO SERIES

was produced with the assistance of Native language consultants familiar with the Ontario Native as a Second Language (NSL) program. These videotapes take you step-by-step through the Ojibwe language as it is used in everyday situations. You can easily learn as you listen and repeat the dialogues of the Ojibwe speakers.

We follow Helen as she visits her friend, Cecile, with various simple conversations and vocabulary exercises. Some of the scenes were shot on the Wikwemikong Unceded Reserve with the assistance of local language teachers, and many adults and children who participated on-camera. We visit such places as the grocery store, the senior's quilting group, and on Georgian Bay with fishermen from the community.

- See and hear simple conversations
- Ojibwe and English subtitles for each phrase
- A pause allows you to repeat and learn
- Additional vocabulary applies phrases to new dialogues
- Includes booklet with dialogue script

Parts 1 & 2 --25 minutes each

Individuals \$34.95 each or \$59.99 for both tapes
Institutions \$59.95 each or \$99.99 for both tapes

For further information contact:
Native Vision Productions
B-7058 Notre Dame Street
Orleans, Ontario
K1C 1H9
Ph: (613) 834-3410
Fax (613) 834-7691

New From Anishinaabe Kendaaswin Publishing: Newly Published Books



Teaching Wigwams

Author: Ron Common and Lorraine Frost

A0027

Teaching Wigwams is a comprehensive and informative book for those interested in issues surrounding First Nations education. Governance, student's needs, curriculum, special education, and counselling issues are addressed. Much of the research and data included in this book was obtained from the Anishinabek First Nations.

339 pp.

\$35.00

The Caregiver

Mdimooyenb Ngaa-Zbaadaayaang

by Rhonda Fox

Artwork by Frank King and Daanis

A0025 (English)

A0028 (Ojibwe)

This inspiring new book geared for all levels of learning is written in both Ojibwe and English languages. It tells an adventurous story of young children that plan to outwit their caregiver in a playful scheme that reveals a variety of emotions. An Elder, such as the Caregiver, demonstrates the devotion and responsibility to other peoples' children while in her care. The love displayed by the Caregiver made it much easier not to be lonesome while mom and dad were away.

13pp.

\$6.98



The Creator's Gift

Debenjiged Gaashi-Miigwed

by Rhonda Fox

Artwork by Daanis

A0026 (English)

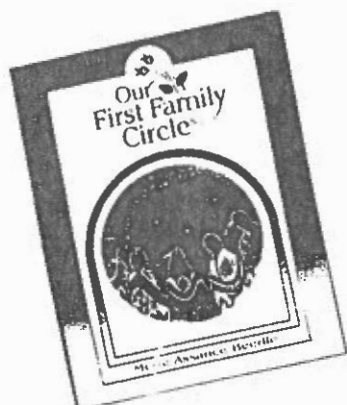
A0029 (Ojibwe)

The Creator's Gift provides the reader with an understanding of some of the Anishinaabe teachings. A woman receives a gift from the Creator, brought from the eagle, a messenger. This gift enables the woman to conceive and the life cycle begins. Gratitude is shown as the key element in receiving such a gift. This book is available in both English and Ojibwe languages.

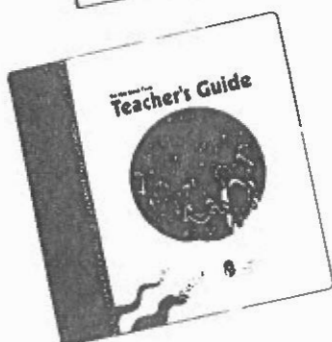
19pp.

\$9.98

Upcoming Publications



Our First Family Circle is a delightful story for all ages. Set on Christian Island, it tells about the first family gathering of a family from the Otter Clan. The author shares some of the teachings involved in the preparation, carrying out, and experiences of a Clan gathering. The Clan system is an important part of the Anishinaabek culture as it provides unity, harmony, and security among the Anishinaabek. Each clan is characteristic of different traits and gives identity to its people. The reader experiences a variety of emotions and images as *Our First Family Circle* unfolds.



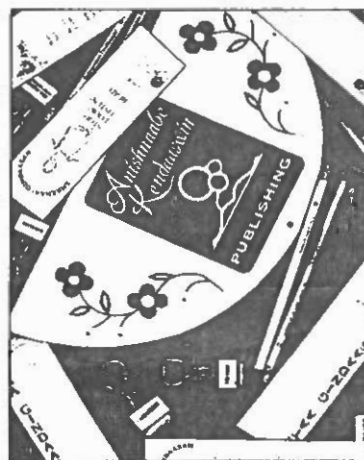
A **Teacher's Guide** is available to complement *Our First Family Circle*. It is a unique guide that takes a holistic approach in working with children. It accounts for the mental, physical, emotional, and spiritual needs of the child and conveys Anishinaabek values, teachings, and a great deal more about the Anishinaabek culture. The Guide will assist the teacher, who may not be fully aware of some of the Anishinaabek culture, by providing a closer look at the cultural concepts introduced in the book. The Clan System, Oral Storytelling, the Circle, and Thunderstorms are among many of the concepts explored.



Mii Jim Mazinigan is an Ojibwe language resource book on various foods. **Ziigwan**, which is an Ojibwe story, has two young girls exploring the signs of spring. A third upcoming publication, **Understanding Treaties**, provides the reader with a basic understanding of treaties including their historical origin, the rights originating from them, and the misunderstandings that arise from them. A simple and informative book to read.

Teacher's Resource Material

Classroom materials that promote everyday usage of the **Ojibwe language** are available in sets or individually. Three different styles of **bookmarkers**, nine different **ink stamps**, eg., Mii-gwech, Chi-nokii, Aapji-nishin/Really Great, etc., and three different Ojibwe greetings on red, white, or yellow **pencils** that would make excellent gifts in the classroom. The **1995 Calendar**, a hands-on teaching tool unique in its circular and colourful design, can assist the teacher when discussing the four seasons, the four directions, the four stages of life, etc.



MATERIALS ORDER FORM



QUANTITY	CODE	BOOKS & MATERIAL	PRICE	TOTAL
	A0027	Teaching Wigwams	\$35.00ea.	
	A0025	The Caregiver	\$6.98ea.	
	A0028	Mdimooeyenh Ngaa-Zi aadaagyaang	\$6.98ea.	
	A0026	The Creator's Gift	\$9.98ea.	
	A0029	Debenjiged Gaashi-Miigwed	\$9.98ea.	
	D001	1995 English/Ojibwe Calendar	\$3.00ea.	
		STAMPS & PADS		
	R010	Miigwech	\$6.00ea.	
	R011	Miigwech/Thank you	\$6.00ea.	
	R012	Aapji-nishin!	\$6.00ea.	
	R013	Aapji-nishin!/Really Great!	\$6.00ea.	
	R014	Chi-Nokii	\$6.00ea.	
	R015	Chi-Nokii/Hard Worker!	\$6.00ea.	
	R016	Mii-Yiw!	\$6.00ea.	
	R017	Mii-Yiw/That's It!	\$6.00ea.	
	R018	Aahaaw	\$6.00ea.	
	R019	Set of Nine (one of each above)	\$40.00set	
	R030	Ink Pads in red, blue, green, purple, and black	\$3.00ea.	
		PENCILS with Ojibwe greetings		
	R040	Gchi-Miigwech! (in red)	.50ea.	
	R041	Aaniish na Gegiin? (in white)	.50ea.	
	R042	Gchi-nendam Dbishkaayin! (in yellow)	.50ea.	
	R043	Set of all three (one of each above)	\$1.00set	
		BOOKMARKERS in Ojibwe & English		
	R050	Shkenaa! Gindaasan	.50ea.	
	R051	Giizhoozi Gizis Giizhooyaa Ki Miinwaa Gigiin Gdo-giizhoo Bmaadiz Miigwech!	.50ea.	
	R052	Ntaa Gindaas na?	.50ea.	
	R053	Set of 15 Bookmarkers	\$5.00set	
Allow 2-5 weeks for delivery All prices subject to change without notice.			Total	

Please make Cheque or Money Order payable to:
 Anishinaabe Kendaaswin Publishing
 Please add 6% to the total cost of your order to cover shipping & handling charges for Ontario
 residents only, outside of Ontario shipping charges may vary.

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Add 6% shipping charges+ _____

Total Amount Due _____

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Organization: _____

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Tel.: _____

Fax.: _____



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