

NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin gikinoo'amaadiiwigamig

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N.L.I.P.


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Volume 10, No. 2

November 1994



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Volume 10, Number 2
November, 1994

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

Order your examination copy today!
A Concise Dictionary of Minnesota Ojibwe
John D. Nichols and Earl Nyholm

The most up-to-date resource for those interested in the linguistic and cultural heritage of the Anishinaabe, *A Concise Dictionary of Minnesota Ojibwe* contains more than 7,000 of the most frequently used Ojibwe words. Presented in Ojibwe-English and English-Ojibwe sections, this dictionary spells words to reflect their actual pronunciation with a direct match between the letters used and the speech sounds of Ojibwe. It contains many ancient words and meanings as well as language added in the twentieth century. This book is an expansion and complete revision of *Ojibwewi-Ikidowinan: An Ojibwe Word Resource Book* published in 1979.

Most entries give several sample inflected forms such as the plural, diminutive, and locative forms of nouns and first person and participle forms of verbs. The basic patterns of Ojibwe word structure and the organization of the dictionary entries are clearly explained in the introduction. The most widely used modern standard writing system for Ojibwe is used throughout, and some of the key objects of Ojibwe life are authentically illustrated by coauthor and artist Earl Nyholm.

Acknowledged as one of the three most widely spoken Native American languages, Ojibwe appears in many local varieties in the Upper Midwest and across Central and Eastern Canada. Minnesota Ojibwe is spoken in Central and Northern Minnesota, and is very similar to the Ojibwe spoken in the Ontario-Minnesota border region, Wisconsin, and Michigan's Upper Peninsula. *A Concise Dictionary of Minnesota Ojibwe* is an essential reference for all students of Ojibwe culture, history, language, and literature.

PAPER \$9.95 CLOTH \$19.95 320 PAGES 23 LINE DRAWINGS



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OJIBWEMOWIN

Ojibwe Language Publishing
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Champlin, MN 55316
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	PRICE	QUANTITY	SUB-TOTAL
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Special instructions: _____

NEW RELEASE

from Ojibwe Language Publishing

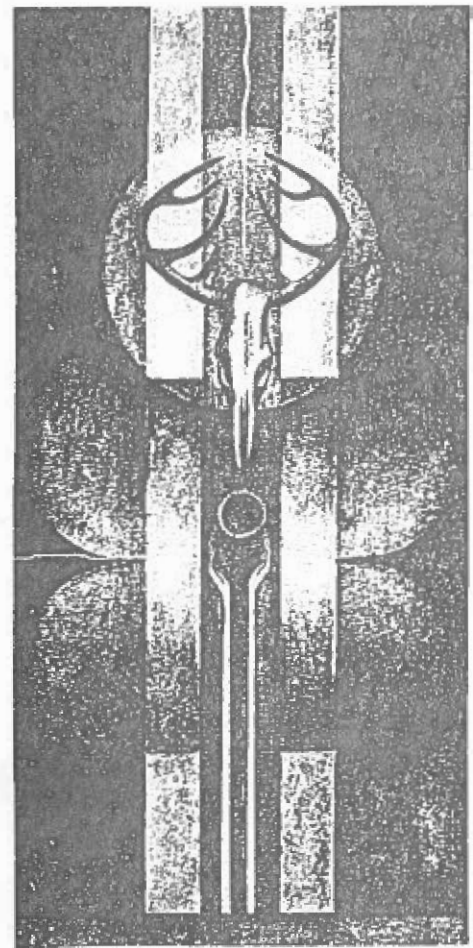
OJIBWEMOWIN

Ojibwemowin is a highly functional study series designed to develop Ojibwe language skills. This program combines text, workbook, and oral studies for an extensive learning experience.

Features of the program include:

- A focus on culture with language study.
- A chapter by chapter building block approach to learning the Ojibwe language.
- Charts, maps, illustrations, and photographs that help link culture, history, and language together.
- Activities, exercises, and review in each chapter.
- Activity and audio tapes reinforcing oral skills.
- A supplemental CD ROM interactive computer software package.

OJIBWEMOWIN teacher package



The following are included in the teacher package.

Flashcards: Flashcards are separated by the following colours; VAI (cherry), NA (canary), NAD (green), VII (blue), NI (salmon), NID (white), PC (grey). Student flashcards are divided into three sets; chapters 1-6, chapters 7-12, chapters 13-18.

Animal Cards: Consist of 40 drawings of animals, birds, and fish.

VAI Verb Rule: 1 master transparency and 106 verb sheets. Verb sheets may be made into transparencies. If transparencies of verb sheets are made, they may be laid on top of the master sheet. This shows students how the verb is used in 1st, 2nd, and 3rd person singular/plural form. It also shows verb use with tense markers. Verb rule may be used as an overhead. Verbs may be written on the master instead of making individual transparencies.

Teacher Manual: Included are cuts of the front and back cover of the textbook. They may be inserted in the plastic (front and back) of the teacher manual. Inserts on brown pages include cultural content and classroom exercises. They are found throughout the teacher manual.

Bingo Cards: There are 3 sets of bingo cards. One set is delivered with each student workbook. The 3 categories of bingo are: VAI, animal, and number. Teacher should use coloured flashcards as bingo call cards. Cherry flashcard - VAI, canary flashcard - animal. Additional bingo call cards will be delivered with their respected bingo packages.

ANNOUNCEMENT

The Native Language Instructors' Program is pleased to
announce
that the 1995 Application Packages
will be available in January.
If you do not receive your package by January 31, 1995
or you would like additional packages,
please contact
Sonya Bruyere
at
(807) 343-8542

RESOURCES

Manitoba Association for Native Languages, Inc. (MANL)
119 Sutherland Avenue
Winnipeg, Manitoba R2W 3C9
Telephone #204-943-3703 Fax #204-947-6564

The following is a list of some materials available from the Native Language Development Centre.
To acquire a complete resource list, please contact MANL.

Anishinaabemodaa, Becoming a Successful OJIBWE Eavesdropper, with tape.	\$16.05
Ininimotan, Becoming a Successful CREE Eavesdropper, with tape.	\$16.05
Syllabic Book Markers	\$ 2.72
Ojibwe Christmas Songs, by Lawrence "Teddy Boy" Houle. Tape,	\$16.05
K.I.M. Aboriginal Language Materials Kit	\$330.00
(make cheque payable to K.I.M. Aboriginal Language Materials, Inc.)	

Other materials available are Kindergarten and Grade One Workbooks (Cree and English), Grade Two Readers (Cree and English), Grade Two Workbooks (English), Grade Three (Cree and English), Science (Cree and English), Social Studies for Grade 4 (Native Education Material ... For more information on these books, please call MANL.

Taking Charge of Change

A Conference on
First Nations Education

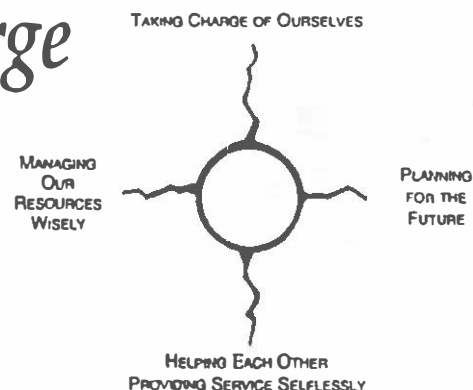
March 7, 8 & 9, 1995
London Ontario

First Nations are taking responsibility for providing quality community education.

Steps toward self-governance are guided by a vision of education which shows respect for the relationship between the individual, the community and the environment.

This Journey toward self-determination requires planning, a commitment to service and wise resource management.

This conference – *Taking Charge of Change* – is designed to support First Nations in effective educational governance, resource management and programming.



Educational Governance

For those persons involved in educational governance the conference will provide information that will assist in:

- determining community expectations, needs, resources;
- setting direction and policy;
- formulating short and long range plans;
- evaluating progress;
- communicating with the school and community;
- information management;
- interacting with second level service agencies and other educational organizations;
- financial management



Programming

For those persons given the responsibility of program delivery, support and supervision, the conference will provide information that will assist in:

- curriculum development and evaluation;
- designing Native Language/Cultural programs;
- staff supervision and development;
- meeting the special learning needs and strengths of students;
- effective teaching in communication, the arts and science/mathematics/technology;
- developing problem-solving skills;
- recognizing and dealing with stereotypes in the classroom and in the media

The journey towards taking control of First Nations education can be a struggle. At this conference both the benefits and limitations of strategies will be presented by people who are struggling every day to make excellence in First Nations education a reality. A case-study approach will be followed when appropriate. Personal stories; personal journeys will explore the link between quality education and the health of the community.



Ecological Healing

Excellence in education is achievable when the community is healthy, when the community is able to maintain a balance of peaceful relations between its members. This concept of ecological healing is a major concern of the conference. Healing strategies will include the following:

- conflict resolution strategies;
- interpersonal skills development;
- the healing of Mother Earth as an aspect of healing the individual and the community;
- community healing;
- healing the healers.

PLAN NOW TO ATTEND

Taking Charge of Change

A Conference on First Nations Education

March 7, 8 & 9, 1995 • London Ontario

Details on Specific Workshops and Seminars and Registration Information will be sent to you in the next few months.

This conference is open to all organizations dedicated to quality in Native Education (e.g. First Nations Community Schools, Provincial School Boards, Community Colleges, Universities.)

Mark your calendar and check your budget!

EARLY BIRD PRE-REGISTRATION

- 30% off regular rate of \$300 for three days
- Daily rate of \$100 per day

For further information, direct correspondence to:

Steering Committee, *Taking Charge of Change*,
c/o 65 Meridene Cres., London, ON, N5X 2M2

Convener

Romaine Bomberry, Special Education Co-ordinator (retired) Six Nations Reserve
Advisors

George Hunter, Education Director, Weenusk First Nation,
Fran Tabobondung, Curriculum Co-ordinator, Parry Island First Nation,
James Cuttlet, Intergovernmental Affairs Officer, INAC, Sioux Lookout District,
Margaret Angeconeb, Assistant Director, Windigo Education Authority,
Vera Styres, Registrar, Grand River Polytechnical Inst., Six Nations Reserve,
Rose John, Chairperson, Walpole Island First Nation Board of Education,
Ed Connors, Psychologist, Health Centre, Chippewas of Rama Reserve

Transforming Vision into Reality for First Nation Education

We received a "Thank You" card from Rose Nadjiwon, Cape Croker, Ontario with a note dated September 22, 1994. Her message says,

"Staff and N.L.I.P. Faculty and Fellow Students

Once again I would like to thank Lena White, Virginia Henry, Randy Valentine, Isadore Toulouse and to all the N.L.I.P. student body, and my student neighbours on 1st and 2nd floor of Terrace Bay and Sioux Lookout, for your comforting words and donations of money, at the loss of our dear brother. Your kindness will never be forgotten. If there are others I may have not included, you know who you are, I also "Thank You". Your support is very much appreciated. May the Creator God bestow on all of you His many Blessings.

*All Our Love,
from Rose Nadjiwon
& All Our Families"*

Gchi-Miigwech sa!"

This article was taken from Anishinabek News, November, 1994

New Treaty Research Coordinator Introduced

Aaniin, Ernie Sandy ndish nekaaz.

The purpose of this brief letter is to introduce myself as the Treaty Research Coordinator for the Union of Ontario Indians.

Some of my duties and responsibilities include consultation with First Nations, coordination of services, advice and technical support, assisting in the development and submission of claims, sharing knowledge on federal policies and the application of them towards the advancement of claims and aboriginal rights. In short, to keep you as up-to-date on the latest treaty developments as possible.

A quick note on my background. I was born and raised on Beausoleil First Nation and currently reside with my wife and four children at Chippewas of Rama First Nation. I am a graduate of the University of Western Ontario in Canadian History and Political Science. I have been involved with Native issues and concerns for over ten years.

I will be visiting with First Nations who are interested in pursuing treaty issues. My goal is to spend more time amongst our people to allow for personal interaction.

Miigwetch!

Ernie Sandy

Note: Some of you may recognize Ernie from our Program. He has helped many of our students get into our Program and has been here himself. The Native Language Instructors' Program would like to congratulate Ernie on his success.



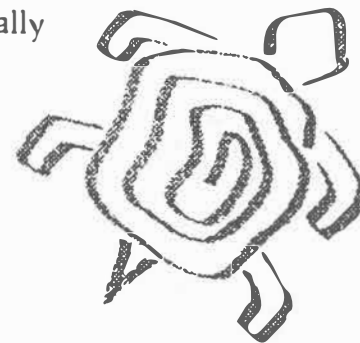
Ernie Sandy is the new Union of Ontario Indians Treaty Research Coordinator, seen above while reporting to the Robinson Huron chiefs at their regional meeting Oct. 25.

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— IN YOUR LANGUAGE.

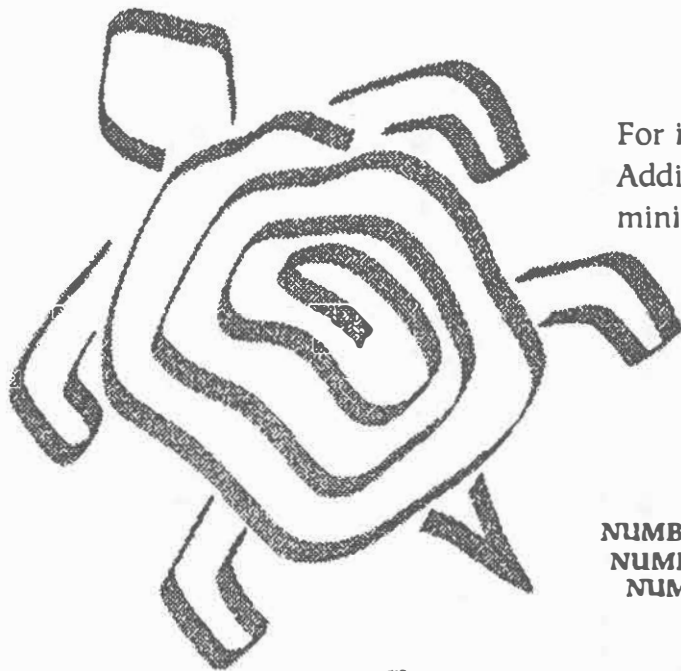
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- 1 Classroom Syllabary Chart
- 1 Set of Numbers Flash Cards
- 1 Tee Shirt for the Teacher

For information on costs and ordering please call:
Additional story books may be ordered separately,
minimum quantity 20.



NUMBERS,
NUMBERS,
NUMBERS



OUR NEW HOUSE



THE LITTLE
SONG BOOK



THE
WANDERING
PEOPLE



EARTHLORE

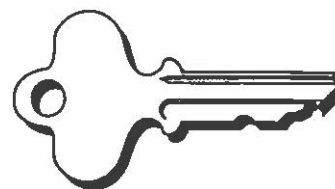


WOODLAND
CULTURAL CENTRE

Woodland Cultural Centre, 184 Mohawk Street, P.O. Box 1506, Brantford, Ontario N3T 5V6 Tel: (519) 759-2650 Fax: (519) 759-8912
EarthLore, 68 Robertson Rd. Suite 103, Nepean Ontario, K2H 8P5 Tel: (613) 596-6586 Fax: (613) 596-0502

This article was taken from Daily Miner and News, Kenora, Ontario September 27, 1994
By Jacqueline Louie, *Miner and News Staff*

Parents key to education, says speaker



In 15 years of teaching, Sherry Peden has found there's nothing better for children than to know their parents are interested in what they do in school. Their parents' interest shows youngsters that education is worthwhile and important, according to Peden, keynote speaker Monday at Bimose Tribal Council's third annual education conference in Kenora.

Her dream for education is that schools will become the hearts of their community, with everyone working together to achieve that goal.

"If we want our kids to do good, we have to pitch in," she told the audience of 150 people, from First Nations across Ontario and Manitoba. "When parents and the community are involved with schools, everybody wins."

Peden is centre coordinator for Brandon University Northern Teacher Education Project in Norway House, Man. Her topic during Monday morning's session at the Lakeside Inn dealt with building partnerships.

"Research shows when parents and the community support each other, children have higher grades and test scores and a positive attitude about themselves - 'I can do it.'"

Schools with high community and parental involvement are generally more successful, and a greater degree of parental involvement leads to a greater degree of success in students, according to Peden.

"Parents are their children's first and most important teachers," she said.

She defines a partnership as a relationship in which people share, work together and support each other, where there's mutual respect, appreciation and caring, full commitment to make the partnership work, and honest and open communication. In any partnership, people also need to be able to say, 'I'm sorry, I was wrong, forgive me,' she told the audience.

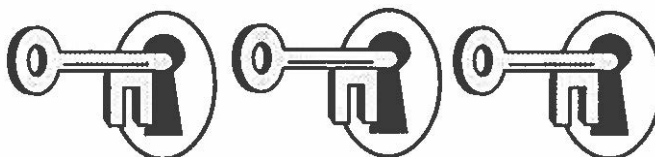
"We have to be able as human beings to say, 'Let's try again.' That's what we in education must set up so our children will succeed."

In her grandparents' time there was no formal school. Instead, children learned within their surroundings, with learning taking place everywhere: on the trapline, fishing, berry picking and in the home. Everyone was a partner in education because everyone contributed.

"Ask what happened when you got in trouble. It wasn't one person giving you heck, everybody gave you heck," Peden said with a smile.

That community partnership changed when the government opened residential schools. Some native children as young as six had to leave their reserve in order to attend school, and parents became silent bystanders, she said.

But now reserves have their own schools, and communities can once again be equal partners in education, according to Peden.



This article appeared in Wawatay News, November 3, 1994

Elders share rich vocabularies for Native dictionary project

by Bryan Phelan

A Native language development project in the Sioux Lookout District is trying to capture the rich vocabularies of First Nations elders in dictionaries and grammar books before they are lost forever.

A project report released last spring warned that once the current generation of elders is gone, the remaining adults won't be speaking their Native languages consistently enough to create the environment necessary for younger generations to learn the languages.

Pat Ningewance, who wrote the report based on a 1992-93 language study of the 23 First Nations involved in the project, notes that sadly, there have been several deaths of district elders in recent months.

"It makes (this project) that much more urgent," she says. "We should have done it 20 years ago, but better now than never."

Ningewance, of Lac Seul First Nation, has worked on native language development projects for the past 20 years and is one of three linguists who have been travelling to First Nations in the Sioux Lookout District since July, to study and record terminology and forms of grammar.

The information gathered by the linguists will be the basis for Ojibway, Oji-Cree and Cree dictionaries and grammar books, expected to be ready for publication by the end of December and distributed to First Nation schools in 1995.

Ningewance is the project field worker assigned to the district's Ojibway First Nations.

It's an experience she has found rewarding. "Personally, it's been a very educational experience even though I've grown up with parents who were fluent (in Ojibway) and knowledgeable," she says.

In her first community visit to Mishkeegogamang (Osnaburgh), Ningewance met with about 10 elders.

"Being exposed to these elders was just amazing," she says. "I found that once I explained what I was doing and what the material was going to be used for, they were extremely helpful and enthusiastic to share information."

While in Mishkeegogamang, Ningewance collected a range of Ojibway terms, ranging from modern tools and appliances to constellations.

Sometimes she uses posters, illustrated books and picture dictionaries to encourage elders to identify words.

But in Mishkeegogamang, her research also took her to the bush, where elders named the surrounding grasses, shrubs and plants.

As an added benefit, Ningewance learned a few recipes from 90-year-old elder James Masakcyash. "he told me how to cook with mushrooms...how they can be added to moose stew or dried fish flakes," she says.

Mishkeegogamang elders also named 65 different types of birds and ducks.

"A lot of these names are very specific, describing either the bird's appearance, sound or characteristics," explains Ningewance. "For example, one bird with a very repetitive tweet has a name that means 'the one who makes you lazy.'"

"A lot of these birds don't exist because of hydro flooding 30 years ago," she continues, adding that Lac Seul was similarly affected. "Maybe half of these varieties have gone, but elders like James remember them from a long time ago."

Ningewance adds that the elders often related stories to go with the different species of birds they were identifying.

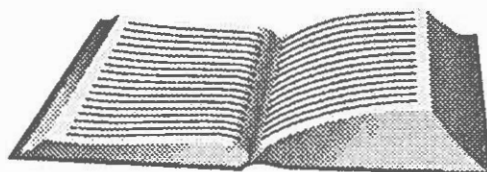
"I hope we can include extra information (like recipes and stories) in the dictionaries," she says. "I want them to be interesting reference materials, not just a bunch of words."

Some of the words included in the planned Ojibway dictionary will include references not found in any English dictionary, including terms of respect, kinship and clan membership specific to Ojibway people.

To record all of these words, Ningewance uses a tape recorder, but also takes notes in Ojibway, using an English alphabet system.

All of the information is then stored in the laptop computer that accompanies her on her travels.

It wasn't until Ningewance travelled to Pikangikum that she discovered an Ojibway word for computer, one of her favorite terms among the thousands she's collected - "Mamaandaawaabik" or "magic rock" as they say in Pik.



Native language dictionaries developed for Sioux Lookout District

by Bryan Phelan

Native language dictionaries and grammar books are being prepared for use in Sioux Lookout District First Nation schools by next year.

Plans call for the reference books to be ready for publication in Ojibway, Oji-Cree and Cree by the end of December, as part of a Native language development project for the district.

The project is managed by a steering committee including representatives from the district's four First Nations councils, Northern Nishnawbe Education Council, Sandy Lake First Nation, Slate Falls area school board, and the Ministry of Education and Training.

Now in its second phase, the project first produced a report called *Dreaming in a Strange Language*, based on a 1992-93 survey of 23 of the First Nations involved in the project. The report warned that if current trends continue, "Once the elders are gone, Ojibway and Oji-Cree will no longer be spoken languages in our North."

But project participants hope that producing Native language dictionaries for elementary and high school teachers and students will help prevent that from happening.

The dictionary and grammar book project is being funded by the provincial Ministry of Education and Training, and Indian and Northern Affairs Canada.

Randy Valentine, who learned to speak Oji-Cree while living in Kingfisher Lake during the 1980s, is the linguist who coordinates the dictionary and grammar phase of the project, which began in July. He has spent the past 10 summers as a teacher at Lakehead University's Native language instructors program.

Valentine is joined by three other linguists who are serving as field workers. They include Lac Seul's Pat Ningewance (Ojibway), John Nichols (Oji-Cree) of the University of Manitoba, and Marguerite MacKenzie (Cree).

The field workers are in the process of visiting the First Nations in their language groups to study and record terminology and forms of grammar.

"For the Sioux Lookout district, I see this as the basis for Native language for the coming years...(so) there's pressure to do a good job," says Ningewance.

She hopes the Ojibway dictionaries will include not only the thousands of words and meanings she's collecting, but also footnotes of stories, recipes and humor to go with them. "I want the kids to enjoy the books as much as possible...(and) to be proud of their language."

Valentine notes that most of the resources now used in First Nation language classes are locally produced. "That puts a huge burden on the teachers, who must not only teach but continually develop their own materials."

Pikangikum elders, students, and school staff have successfully shared that burden, working together to produce about 100 of their own Ojibway syllabics books.

An elder James Strang, who works full-time at Pikangikum's Eenchokay Birchstick school, sometimes brainstorms with a local Ojibway language committee to come up with vocabulary lists.

Still, "There's a limit to how much one group, in one school, in one community can do," says Ewa Orzechowska, the curriculum coordinator at Eenchokay Birchstick.

She calls the planned dictionaries and grammar books "a wonderful idea," especially since the Dictionary of the Ojibway Language now used in Pikangikum was first published way back in 1853.

Elsie Sakakecsic, a language project committee member and chair of the Slate Falls area school board, says the new resources will not only help students, but also young adults who already speak the language but often mispronounce words.

"There's been a gradual loss of the language," says Sakakecsic, 39. "The Ojibway I speak is different from the Ojibway my 19-year-old niece speaks...My kids don't speak the language."

Valentine doesn't expect the dictionaries and grammar books to have all the answers for those trying to develop their language skills.

"We're limited by our budget and by the time we have available," he explained. "There will probably be things that we miss...(but) these can be pointed out, and later editions of the dictionaries can include them."

When the dictionaries and grammar books are finished, the next step for the Native Language Development Project is to develop a Native language policy and curriculum guidelines for First Nation schools in the Sioux Lookout District.

"If we look at successful First Nation language programs in other places, we find that generalized and standardized curricula and materials are central to the programs," says Valentine.

For him, the best example of such a program is one being carried out by the East Cree in Quebec. Valentine says the foundation for the East Cree program was the development of a dictionary and grammar.

"We are seeking to provide the same foundation for northern schools in Ontario," he says.

**Anishinaabeg Onkwehon:we Language Consultants
of Southern Ontario**

**Woodland Cultural Centre
Brantford, Ontario**

BACKGROUND

In 1987 the Consultants Program was initially established by the Department of Indian Affairs in cooperation with the Ministry of Education. The program offers and provides assistance and support in the implementation of the Ministry of Education's Native as a Second Language Program policy. The Consultants Program has since been transferred to First Nations Cultural Education Centres in Ontario.

MISSION STATEMENT

The Language Consultant Programs' mission is to assist with the preservation, revitalization, and maintenance of all First Nations Languages.

PROGRAM DELIVERY

- implements usage of the Ministry of Education 1987 NSL Guideline, its philosophy, content and elements.
- Provides and assists with the development of sample courses of study which include themes and units, in consultation with Boards of Education, Federal and Band operated education authorities.
- Provides a listing of language resources available for the language groups served.
 - Provides and organizes in-service training.
 - Encourages the use of current teaching methods in the classroom.
- Assists with and encourages language resource material development.

ASSISTANCE TO THE NSL TEACHER

Includes:

- Classroom program observation
- Consultation and demonstration
- Identification of resource materials
- Establishment of networks among schools offering NSL programs and colleagues who teach NSL.

ACCESSED BY

- Directors of Boards of Education, and principals of Provincial and First Nations Schools
 - Simply contact the appropriate Anishinaabeg or Onkwehon:we Consultant.

FEE FOR SERVICE

As this is a First Nations Program there is no fee to First Nations schools on reserve. Consultants fees to other agencies are at the rate of \$150.00 per day or \$75.00 per half day or any part thereof, plus travel, accommodation and meals.

For more information Contact:

Language Consultants Program
Phone: (519) 759-2650
Fax: (519) 759-8912
Anishinaabeg Consultant Ext: 229
Onkwehon:we Consultant Ext: 236

or write to:

Woodland Cultural Centre
Consultants Program
P. O. Box 1506
184 Mohawk Street
Brantford, Ontario

Lesson 4:

Focus on ant and wheat.

Read the story in Ojibwe. Seat three children behind a divider with one of each animal. As you read the story the animal comes up. The child holds up the animal after the story is finished. Teacher pulls out bag with the plastic ant hidden inside. Each child may peek to see what the ant looks like. Music; “Ants in Your Pants” and dance.

Use egg cartons, cut in halves. Use three sections. Colour black. Paste legs and antenna.

Have rice pudding with raisins (ants) for snack.

Lesson 5:

Review the story.

- children sit in a circle;
- read story in Ojibwe with children helping with words;
- use flash cards to help them.

Evaluation

Assessment of students’ progress in meeting the objectives of the unit.

- understanding and use of the language taught; what kind of responses students are able to make;
- observation and listening to students during group activity;
- participation;
- discussion with students.

Materials and Resources

- Flash Cards:**
1. rabbit looking at wheat
 2. mouse looking at wheat, rabbit and mouse
 3. duck looking at wheat
 4. rabbit, mouse and duck laughing and seeing tiny ant
 5. tiny ants, rabbit, mouse and duck laughing
 6. army of ants carrying one grain of wheat each; rabbit, mouse and duck surprised
 7. one ant

Puppets: rabbit, mouse, duck, ant

Other:	wheat (grain - 1 bag)	rice	raisins
	wheat flour	baking powder	flour
	salt	sugar	oil
	milk	pan	spoons
	measuring cup	paper plates	ant farm display
	mouse in jar	wheat crackers	music
	yarn	felt board	water colours
	string	felt cutouts with glue	

To Make Wheat Pile:

- cut out bottom of margarine tub and slit to the rim all around
- tape together to make pointed form
- use masking tape with sticky side out all over
- dunk the whole thing in wheat bag; wheat will stick
- wheat will look like pointed pile.

“The Little Pile of Wheat” - (p. 3 of 4)

waabooz - rabbit
waabgonoojiinh - mouse
zhiishiib - duck
enigoons - ant
mzimnens - wheat
kwasing - pile
waanzhing - burrow
zasaan - nest
miishkoonsing- pond / marsh
endaayaan - my home

maajiidoon - he/she is taking there
giinwinendamooog - they wonder (what to do)
bi-dgoshing - he/she arrives
niizhoobiwag - two sitting together
nisobiwag - three sitting together
zaagewed - someone showing up
ganaajiwan - it is nice
naadmaage - he/she is helping
gchi-baabaapwag - they have a big laugh
gaachiinyi - tiny
wiijkiwenyan - his/her friends
bagamawnidwaad - they come marching

waabshki-waabooz - white rabbit
zhiibinga-waabgonoojiinh - gray mouse
zaawi-zhiishiib - yellow duck
mkade-enigoons - black ant

Teaching Activities

Lesson 1:

Focus on rabbit and wheat.

Have students sit in a circle. Introduce the story. Have the children get excited for this new story they never heard before, and tell them they will learn many new Ojibwe words from it.

- read in Ojibwe;
- use flash cards as each animal is introduced;
- repeat the word showing the card;
- play rabbit hop with the children.

Precut paper rabbit. Paste white fur pieces on it. Paste wheat on paper plate. Make pile. Colour yellow. Put in a big jar with little soil to sprout wheat, so children can keep an eye and make sure the seeds are on the sides, add water to dampen the soil.

Lesson 2:

Focus on mouse and wheat.

- students sit in a circle;
- read story in Ojibwe;
- use puppets;
- “Hickory Dickory Dock” recited in English and Ojibwe;
- have everybody “squeak” like a mouse.

Create paperplate mouse faces. Make mouse using play dough. Make wheat flour scone.

Lesson 3:

Focus on duck and wheat.

- students sit in a circle.
- read story in Ojibwe;
- with animal cutouts and felt wheat, have each child put them on the felt board;
- each child has one yellow grain and each will make a pile;
- do the “duck walk” and quack.

To make paper plate duck bill, cut half of paper plate. Glue together cut side. String approximately 6 inches each side so the child wears the beak. Colour yellow or orange. Have wheat crackers for a snack.

"The Little Pile of Wheat"
by John Calam

In a big red barn there was a little pile of wheat.

One day, a white rabbit came along - hop, hop, hop. He saw the wheat.

"Oh, how I want this little pile of wheat," he said. "But how can I take it home to my burrow?" And he sat and looked at the little pile of wheat.

Soon, a gray mouse ran up - squeak, squeak, squeak - and he saw the wheat too.

"Oh, how can I take it home to my nest?" And he sat by the white rabbit, and they looked at the little pile of wheat together.

Then a big yellow duck came - quack, quack, quack. He saw the wheat, and he saw the white rabbit and the gray mouse. "Oh, how I want this little pile of wheat," he said. "But how can I take it home to my pond?" And he sat by the white rabbit and the gray mouse, and they looked at the little pile of wheat together.

Then a wee black ant ran into the big red barn. "Oh, what a fine pile of wheat," said the wee black ant. "I will help to take it home to our hill."

When the rabbit and the mouse and the duck saw the wee black ant, they laughed. "Look at the wee black ant," they laughed. "He thinks he can take the little pile of wheat home to his hill. He is so little. Why does he think he can do something that we cannot do?"

But the wee black ant ran away to find all his friends from the hill. All his friends came back with him to help. Each black ant pulled and pushed his grain of what along the road to the ant hill. The wee black ant came last with the last grain of wheat on his way home to the hill.

The rabbit looked at the mouse and the mouse looked at the duck and the duck looked at the rabbit. "Why did we not think of working together?" they asked with surprise.

Introduction

This story is suitable for day care children, first grade and up to first time adult beginners. This unit has five lessons, with approximately twenty (20) minutes for each lesson.

Moral of the Story:

- to learn to help one another and accept differences.

Objective

Students will develop listening and speaking skills, recognizing colours, wild animals and emotions.

Content

Vocabulary:

giitaabig - sit in a circle

bizindmoog - listen

bekaa nmadbig- sit still

gnawaamdaan - looking at something

gnawaamdaanaawaa - all looking at something

miswendaan - he/she likes it

nmadbi - he/she is sitting

“THE LITTLE PILE OF WHEAT”

The following is one of the ED1599 Practicum Assignments submitted by Mary Assinewe last winter 1994 which is being shared with you as one of teaching ideas in using a story.

This particular story which Mary translated into Ojibwe is called “The Little Pile of Wheat” by John Calam, as follows:

Acknowledgements (by Mary Assinewe)

I would like to acknowledge the writer of the “The Little Pile of Wheat” by John Calam.

Also, my family and friends who took the time to support my efforts in becoming a proficient teacher. I would also like to acknowledge all the young children that I have had the honour to spend time with, teach and learn from. Miigwech.

Translated into Ojibwe by Mary Assinewe (you can adapt and translate to your dialect)

“Mzimnens Kwasing”

Ngoding giizhgak waabshki-waabooz gii-bi-kaakaashkwani - hop, hop, hop. Mii gii-waabandang mzimnens kwasing. “Oh, Oh, Aabdeg go nga-giiwewdoon ndoo-waanzhing,” kida waabooz. Gii-waamdaan kwasing mzimnens. “Aaniish iidog waa-zhi-giiwedooyaan.”

Wiiba go mii gewiin waabgonoojiinh gii-bagambatood - siik, siik, siik - bi-kida. Aapji go miswendaan mzimnens, nmadbi maa. Ganwaamdaan yiw mzimnens kwasing. “Nga-maajiidoon ndoo-zasaaning.” kida.

Gii-wiidibindwag waaboozoon miinwaa waabgonoojiinyan. Giinwinendamooog waa-zhichigewaad.

Mii gewiin gchi-zhiishiib gii-bi-dgoshing- quack, quack, quack, kida. “Aaniish iidog waa-zhi-maajiidooyaan oodi ndo-miishkoonsing,” kida gewiin zhiishiib. Mii sa gii-niso-biwaad dash ganwaamdamwaad kwasing mzimnens giinwinendamooog.

Waabshki-waabooz, shiibinga-waabgonoojiinh miinwaa zaawi-zhiishiib.

Mii gewiin mkade-enigoons gii-zaagewed. “Geget sa naa ganaajiwan mzimnens kwasing,” kida gewiin. “Nga-naadmaage ji-giiwedooyaan endaayaan.”

Gchi-baabaapwag. Waabooz, waabgonoojiinh miinwaa zhiishiib. Gchi-gaachiinyi mkade-enigoons. “Aaniish wiin ooshme ge-zhi-gshkitood ji-maajiidood yiw eniginod?”

Enigoons gii-maajaad, gii-naanaan wiiykiwenyan wii-naadmaagwad. Mii gii-gchi-bagamawnidwaad enigoonsag, gii-bi-naadwaad kina mzimnens.

Gchi-gnawaamdiwag miinwaa maanakaadendamooog. Waabooz, waabgonoojiinh miinwaa zhiishiib.

“Aaniish ji-gii-mkwendmang ji-gii-naadmaadiying gegiinwin.” kidwag.

SHARING SECTION

The following information and ideas have been submitted as part of the ED1599 Practicum Assignments done by students who were registered in this course in 1993-94 school year. These were taken from the "Sharing Section" of the assignments. Thanks to the students who willingly shared their ideas and experiences. We cannot include all the ones submitted but here are a few selections.

by Bridget Stevens:

a) The students I teach like finishing shape books that I start for them after a theme has been finished. I do a lot of the preparation in putting the books together so that the emphasis of students' work will be more in the reading and recognizing words. For example, using a computer, I print out pages with text that we used in the theme. I cut out the pages into shapes. I include the vocabulary (for the student's parents), the credits and copyrights. Then the students match, cut and paste the pictures which I have photocopied for them. They are very proud of these books which they can read in the Native language and they are very glad to take them home right away after a theme is finished. I found this to be a good motivator for reading at school and the students also read the books at home as well.

b) Some students with behaviour problems have told me that they think Native language is fun... At the present time I am trying out contracts with them. They tell me why they misbehave and then we discuss it. Then I tell them what I expect from them for learning the Native language, and ask them how they can be more aware of their behaviour to help make Native language learning better. I write down their suggestions and we agree on their being reminded of them in the next classes.

by Sonya George:

Situation: Grade One - Noisy and Restless/Not Paying Attention.

"Marble Jar" - designed to prevent above.

Use 2 jars, one bag of marbles, and one chart (weekly) laminated for re-use.

Mark one as the "Oo-oo" Jar, and the other as the "Mmm" Jar.

All the marbles start in the "Mmm" Jar.

Each time a student disrupts teaching time, a marble is put very simply into the "Oo-oo" Jar. The student does not need to be told or reminded. A quick and easy way to keep the children disciplined without interfering with lesson, unnecessarily. Each day, the "Oo-oo" marbles are recorded on the chart and totalled on Friday. If on Friday there are more "Oo-oo" marbles than "Mmm", the students must use the amount of time wasted to sit and slowly count the "Oo-oo" marbles back into the "Mmm" Jar instead of some fun or special activity. If the students do well and there are more "Mmm" marbles, they use the class time to work in a fun or special activity, e.g. painting, centres, game, bingo, etc.

Note: Teacher can use variations and comparisons to challenge any Grade level, or raise success rate.

by Mary Assinewe

Always walk into the classroom enthusiastically, and tell the class that you have an exciting lesson, story to tell, song or activity to do. The eyes and ears will sharpen!

- *Feltboard Teaching:* Allow each child to touch, feel and position the felt piece on the feltboard.
- Allow a child to teach with you, e.g. when using flashcards, each has a turn to show the card to others. This promotes concentration and great cooperation, besides learning fairplay. I always praise the children how they will be good teachers someday, then everyone wants to teach.
- The children enjoy taping their participation and learning on a tape recorder, especially at week's end or during review time. Also a sticker is presented for great listening, and cooperation.
- When teaching colours, focus the colours of the children's clothing. They are eager to find the colours and show appreciation of learning the colour words.

Acceptance

Acceptance is the answer to all my problems. When I am disturbed, it is because I find some person, place, thing or situation - some fact of my life - unacceptable to me, and I can find no serenity until I accept that person, place, thing or situation as being exactly the way it is supposed to be at this moment. Nothing, absolutely nothing happens in God's world by mistake. Unless I accept life completely on life's terms, I cannot be happy. I need to concentrate, not so much on what needs to be changed in the world, as on what needs to be changed in me and in my attitudes.

NATIVE LANGUAGE PROGRAMS AT LAKEHEAD UNIVERSITY SUMMER 1995

READ THIS INFORMATION CAREFULLY BEFORE COMPLETING APPLICATION FORM

NLTC - NATIVE LANGUAGE TEACHERS' CERTIFICATION PROGRAM (July 6 - August 2)

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 6 - July 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.

NAFL - NATIVE AS A FIRST LANGUAGE DIPLOMA PROGRAM (July 6 - 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.

ADDITIONAL QUALIFICATION - SPECIALIST CERTIFICATE IN NASL PART I (July 6 - July 26)

SUMMER CREDIT COURSES IN LANGUAGES AND EDUCATION

- | | |
|------------------|---|
| OJ 1010 | Introduction to Ojibwe I
Introduction to basic Ojibwe phonetics, grammar, and conversation.
(July 6 - July 19 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 20 - August 2 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 6 - August 2 Monday to Friday 6:00 p.m. - 9:00 p.m.) |
| NL 2711 | Linguistics - Introduction to Native North American Linguistics
The basic principles of descriptive and historical linguistics will be introduced.
(July 6 - July 26 Monday to Friday 10:30 a.m. - 12:30 p.m.) |
| NL 3531 | Composition
Expository and creative writing, research and guided project.
(July 6 - July 26 Monday to Friday 1:30 p.m. - 3:30 p.m.) |
| CREE 1010 | Introduction to Cree I
Introduction to basic Cree phonetics, grammar, and conversation.
(July 6 - July 19 Monday to Friday 6:00 p.m. - 9:00 p.m.) |
| CREE 1012 | Introduction to Cree II (Pre-requisite: CREE 1010)
Development of conversational skills and practice in writing.
(July 20 - August 2 Monday to Friday 6:00 p.m. - 9:00 p.m.) |

CONGRATULATIONS TO SUCCESSFUL CANDIDATES OF NLIP 1994

NLTC-Year One Provisional Letter of Standing

Beardy, Lucy	Kakegamic, Joan	Poile, Myrna
Benson, Monica	Kimewon, Daniel	Proulx, Ernestine
Bouchard, Charlie	King, Jackson	Recollet, Frederick
Bouchard, Stella	Kwandibens, Josie	Recollet, Viola
Bourgeois, Lilly	Lavallee, Joan	Roy, John
Brunton, Donna	McCue, Irving (Hap)	Sakanee, Mary
Commanda, Jeannette	Mishibinijima, Dorothy	Shawanda, Teresa
Corbiere, Corella	Moonias, Eli	Shawnoo, Dorothy
Dokis, Katherine	Morgan, Dianne	St. Pierre, Helen
Dokis, Mary	Morin, Mary	Swain, Ina
Enriquez, Laura	Nadjiwon, Hilda	Turner, Monica
Eshkawogon, Bernadette	Nahwegahbow, Monica	Wabasse, Barbara
Eshkawogon, Bonita	Parenteau, Dorothy	Wassegi jig, Frank
Henry, Jennifer	Peltier, Genevieve	

NLTC-Year Two Provisional Letter of Standing

Anderson, Sheila	Jacob, Kathleen	Moses, Rose
Belmore, Irene Marie	Johnston, Archie	Neganegijig, Thecla
Boyce, Elaine	Keogh, Carrie	Nestrovich, Ruth
Brant, Elaine	King, Ada	Odjick, Suzanne
Buswa, Kathleen	King, Donna	Oshag, Victoria
Cada, Gene	Lawson, Margaret	Pangowish, Theresa
Cada, Isabel	Louttit, Gloria	Paul, Vernon
Cameron, Dorothy	Mamakwa, Rachel	Peltier, Stephanie
Edwards, Micheline	Mason, Joanne	Ritch, Caroline
Fiddler, Ida	Matthews, Phyllis	Roundhead, Viola
Gelinas, Martha	McKay, Marlene	Shawinimash, Lydia
Gilbert, Mary Jane	McLeod, Marie	Wawia, Ange
Gonawabi, Sara	Michano, Myra	Whitehead, Sammy
Hardwick, Verna	Millette, Isabel	

NLTC-Year Two Provisional Letter of Standing

Angees, Mary	Hyacinthe, Deanna	Norton, Emily
Atchitawens-Roy, Sally	Iserhoff, Nancy	Nummelin, Alice
Baldwin, Ernestine	Jamieson, Myrtle	Osawamick, Elizabeth
Bois, Martha	Knott, Robert	Oskineegish, Annie
Boissoneau, Doris	Koostachin, Adelaide	Peters, Dean
Bombay, Mary	Logan, Rose	Roy, C. Helen
Cockerham, Hilda	McCue, Beatrice	Shawanda, Gordon
Hardy, Agnes	McCue, Eldon	Walser, Nancy
Hookimaw, Miriam	Moose, Donald	Winter, Fanny

Coordinator's Message

Aanii / Boozhoo!

Aaniish naa kina wiya? Gdoo-gchi-nokiim na go. Aapji go naa pane ndamtaam kinoomaageng Anishnaabemwin. Znagaangzhem go memdige go naa nongo naangodnong wii-bzindmowaad binoojiinyag. Aapji dash wii go nishin enokiïyeg naadmawdwaa wii-gkendizwaad yaaw' waad wii-mno-bmaadziwaad.

How is everyone? I am sure you are all very busy. It is challenging teaching the Native language, especially today it seems. It's hard to motivate the children to learn the language when there are other distractions and interests. But it is a good thing because our Native children need to know their identity, have self-esteem, so they can become healthy individuals.

We wish to extend our congratulations to all the students who successfully completed their program this past summer. Best wishes in your endeavours.

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. If you have any questions concerning your practicum, do not hesitate to call.

Our planning is underway once again for the summer session 1995. It is a bit more challenging this year as we look at scheduling because the Bora Laskin Building is going through a major renovation. The plan is that all the portables, where we had practicum sessions, will be removed which means that we will have to schedule some classes across campus. We will do what we can so that the schedule is manageable for everyone.

Dates for the 1995 NLIP session are July 6th to August 2nd. Monday, July 3rd will be considered "Travel Day"; Tuesday, July 4th will be Registration Day; and July 5th will be "Assembly and Orientation Day". Classes begin Thursday, July 6th at 8:30 a.m. We are back to the old schedule which is nice. Everyone will have adequate time to prepare, get oriented, meet other requirements (I.D., health forms, parking permits, etc.), do shopping for school supplies, L.U. bookstore visit, and residence needs. Student evaluation of the program conducted in July 1994 indicated that students really needed to have more time for preparation. We are able to do that this coming session. Last year, we had no choice due to the Civic Holiday weekend falling at the end of July. Some preliminary information about courses and programs for summer 1995 is included in this newsletter.

We wish everyone a pleasant holiday during Christmas and the New Year.

Gdinmikaagoom! (Seasons Greetings!)



Lena Odjig White