

NATIVE LANGUAGE EDUCATION IN ONTARIO

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N.L.I.P.


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Vol. 8, No. 1

August 1992.



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**Volume 8, Number 1
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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 Sonya Bruyere at (807) 343-8542.



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August 1992

Coordinators' Message . . .

The summer of 1992 has been eventful, exciting, sad, and memorable. Eventful because of the planned activities that were successful, fun, and provided an opportunity for students to relax. Exciting because first year students settled in quickly, became involved in course work immediately, were inquisitive yet provided much cultural and/or traditional information when sharing. Sad for those who experienced illness, death, and unplanned journeys. Memorable for each and everyone of us . . . because of a smile, a tear, a ray of sunshine, the sound of a drum, or . . .

During the 1992 summer school, students participated in many events. There were pot luck suppers, ball games, volleyball games, bingos, videos, and much more. Elders from the province joined us to share their knowledge. A dance and banquet at The Outpost created a grand opportunity to swing and sway to the music. The workroom in the Bora Laskin became an evening meeting to work, meet new friends, socialize, and relax.

Michelle JeanJean, a graduate student from Paris, France, travelled over the Atlantic Ocean to study with Tom Beardy in his Introductory Ojibwe class. Noxolo Mgudlwa, Phumzile Sotashe, and Tholakele Maphalala travelled from Capetown, South Africa to participate in and observe the program. They are coordinators with the National Language Project in Capetown. Rama Agnihotri, an applied linguist from the University of Delhi, taught a year four methods course. Sonny and Josephine Mikaere, from Wanganui, New Zealand, returned for another summer to teach third year courses. Russell Bowd travelled from Central Minnesota to participate in the Herbal Medicine and Parent/Community Involvement Workshops.

N.L.I.P. is a well established program. It continues to grow in quality as the students and faculty continue to shape the curriculum. Over the years, N.L.I.P. has gained a reputation for the quality of its training. We are recognized in Ontario as the centre for Native Language Teacher Training and around the world as the Indigenous Language Centre.

The work of the program is truly important. The Native Language Study and Native Language Teacher Training that is taking place here at N.L.I.P. is indeed world class. It is of significance now and to future generations. The quality of loyalty, dedication, hard work, and caring are helping us to retain Native languages for future generations.

This is a sad time for me, as I bid you farewell. At the end of August, I will be at Arctic College developing a Native Teacher Education Program for Athapaskan language speakers. My heart will be with you. I have watched each and everyone of you grow, become committed to the language and your people. Never have I worked with people so dedicated. I am proud and feel honoured to have worked with you. I am sure our paths will cross again in the future.

May the Great Spirit Guide You. Gichi-Miigwech.

Barbara Teye-Welsh, Coordinator
Native Language Instructors' Program

NLIP News . . .

As some of you may know already, Barbara Toye-Welsh, the Coordinator of the Native Language Instructors' Program, has resigned to take up another position at Arctic College in Fort Smith, in the Northwest Territories. I am certain that everyone associated with NLIP will want to join me in wishing Barbara success in her new position.

The Director of the School of Education at Lakehead University has asked me take on the Coordinator's duties on a temporary basis. I expect that the University will advertise for a new Coordinator in the coming months. I will keep you informed through the Newsletter about the Coordinator's position.

I've taught at NLIP since 1985, and have always enjoyed working with students and other instructors. I hope that I can contribute to NLIP administration as well. I'd be very happy to hear from students and staff as the school year starts up again.

Anytime you have a question about NLIP you can always phone me or Sonya Bruyere and Judy Turrie, the NLIP secretaries. They do a great job, and between the three of us, we should be able to help you.

I am especially interested in hearing from all of you about ways to improve the program. NLIP has a long history, and the program has been shaped by many people through the years. It is this communication which has helped the program to respond to the needs of our students and of Native communities.

There are many challenges faced by Native Language instructors, and we will need to adapt to these new challenges and new opportunities as the program continues to grow and evolve.

Best of luck in the coming months, and have a great year.

— John O'Meara

To All N.L.I.P. Students . . .

Just a reminder to let our office know of any changes in your address, phone number, etc. We would like to keep our records up to date so we may be able to send you next summer's application package early in the year.

As for Winter Practicum, ED 1598 and ED 1599, NAFL and NASL students are required to have both of these in order to graduate from the program. If you have not received your Winter Practicum package, or you are not sure of which Practicum you need, do not hesitate to call our office.

Students who have graduated from the Native Language Teachers' Certification Program may continue into the Fourth Year of the Native As A Second Language Diploma program. In order to do this, they are required to register into the ED 1599 Winter Practicum this year. If you are interested in this option and did not receive a Winter Practicum Registration Package, please call me at (807) 343-8542.

To all Native Language Teacher Certification Program students, do not forget to have your Teaching Experience Forms filled out and signed by a Supervisory Official of your School Board. Once again, if you did not receive your form this summer, call my office and we will send out a form for you.

If you have any questions, please do not hesitate to call Judy Turrie at (807) 343-8198 or myself at (807) 343-8542.

Sonya Bruyere, Secretary
Native Language Instructors' Program

Declaration on Aboriginal Languages

The Aboriginal Languages were given by the Creator as an integral part of life. Embodied in Aboriginal Languages is our unique relationship to the Creator, our attitudes, beliefs, values, and the fundamental nation of what is truth.

Aboriginal Language is an asset to one's own education, formal and informal. Aboriginal language contributes to greater pride in the history and culture of the community; greater involvement and interest of parents in the education of their children; and greater respect for Elders.

Language is the principle means by which culture is accumulated, shared and transmitted from generation to generation. The key to identity and retention of culture is one's ancestral language.

The Words of Our Elders...

Eli Taylor (Elder of the Sioux Valley Reserve in Manitoba)

Our Native language embodies a value system about how we ought to live and relate to each other... it gives a name to relations among kin, to roles and responsibilities among family members, to ties with the broader clan group. There are no English words for these relationships because your social and family life is different from ours. Now if you destroy our language, you not only break down these relationships, but you also destroy other aspects of our Indian way of life and culture, especially those that describe man's connection with nature, the Great Spirit, and the order of things. Without our language, we will cease to exist as a separate People.

Eva McKay (Elder of the Sioux Valley Reserve in Manitoba)

When we talk about language, we understand language to be in many sounds and in many voices. The language is in your eye. The language is in your voice. The language is in how you sing. Those are the signs of the language that is in you. That nice sound of your voice, just like the buffalo people - a nice voice of the eagle people, the nice voice of

many voices. We have the ear to hear and understand and that's the language of our people.

Tom Porter (Elder and Spiritual Leader of the Mohawks of Akwesasne)

Our ceremonies that we're doing, our Elders told us and I that that linguistic people, professional people who have studied in University, say that at least 60% of our values, your culture and your tradition is contained within your languages. Once our language becomes extinct we lose automatically 60% of our values and traditions as a Native people. The other things our Elders told us - when we lose our language, our Longhouse will close. The ceremonies that our grandpas have been doing since the beginning of time will be no more when no one can speak our language anymore. They will put away their sacred turtle rattles, their sacred water drums and all of those things that grandpa used, we must put them away for they do not understand English.

Aboriginal Languages and Literacy

Traditionally, Aboriginal peoples have demonstrated many forms of literacy allowing people to communicate among their own groups and with speakers of other languages: pictographs, talking sticks, wampum, tattoos, sign language, leaving signs of nature, as well as oral and syllabics literacy.

However, the colonial process began to erode Aboriginal languages. Missionaries and government policy systematically attacked the use of Aboriginal Languages. The effects of the residential school experiences are evident today. Many parents were reluctant to teach their children to speak the language of the people out of fear that they too would be punished. Moreover, because the students were separated from their families and communities, there was no positive reinforcement for the languages. Although residential schools were eventually closed, the pattern continued in the government policy of assimilation in public school systems.

First Nations are now working to reverse this trend. Aboriginal people are seeking to define and implement culturally appropriate curriculum and teaching

methods to combat illiteracy, both in mother tongue and in the two official languages. Aboriginal Language Literacy begins with fluency in the mother tongue and is based on a holistic approach to communicating and learning.

Research has shown rather conclusively that mother tongue language development can enhance second language acquisition. In other words, that literacy skills first learned in the mother tongue are transferable to second languages. Language policy is therefore an integral part of the literacy issue in the Indigenous community.

Elder Rose Fox responded to the government report with a challenge: "That is what it is all about - towards linguistic justice. The federal government has funding for "You Took My Talk", and now, the federal government must have funding to put back our talk.

There are four major considerations in approaching Mother Tongue literacy and literacy in the official state languages:

RIGHTS: Decisions cannot be made on economic factors (is it worth saving Aboriginal Languages, what contributions do they make to the economy) but must consider dignity, moral issues, Aboriginal and Treaty Rights, International political conventions and basic human rights. Aboriginal Language rights are protected within Section 35 of the Constitution Act of Canada, 1982, which reads, "The existing Aboriginal and Treaty Rights of the Aboriginal Peoples of Canada are hereby recognized and affirmed."

REDRESS: There is also the issue of how our languages were taken from us. We didn't willingly abandon our languages - they were beaten and threatened out of us. It was a violent process and a matter of government policy. Government sponsored residential schools are the graveyards of Aboriginal Languages. What began there continues through the generations, almost like an inheritance.

STATUS: Aboriginal Languages have a unique status in Canada. They contain the history of this land. They are the first languages, and the only

languages derived of this land, and can teach us all something about this territory we share. Aboriginal Languages contain knowledge of this land that no other language can express. Aboriginal Languages are central to our identity as a People, as the First People of this land, as Nehiyaw, as Nishnawbe, as Inuit, as Haida, as Miqmac... There is no other sanctuary from which they may be retrieved. When the Aboriginal Languages are lost to Canada, they are lost to the world, and the knowledge they contain dies with them.

EQUALITY: The government invests millions of dollars in French Language programs. First Nations have no argument with that. What we object to is that the same support and respect is not accorded to the Aboriginal and founding languages. As Indigenous Languages, they deserve the respect and protection. Provincial literacy programs are not available to First Nations communities, and the Department of Indian Affairs and the Secretary of State have only provided limited resources to First Nations for literacy projects.

The Need for Action

An Assembly of First Nations report, **Towards Linguistic Justice for First Nations**, published last year, shows that 66% of Aboriginal Languages are at risk; 25% declining; 30% endangered; 11% critical. More than 50% of the people surveyed cannot communicate at all, that is neither understand, speak or write, in their Mother Tongue. Only 7% of the population surveyed are fully fluent in the language of their community. More than one-quarter of these are 45 years or older and the results show that there is a progressive 10% drop in language retention through each of the six age groups. That is, the older age groups are more fluent, and as the Elders die, the languages begin to die with them.

A government report noted that at the current rate of decline, only three of the 53 Aboriginal languages (Cree, Ojibwe, Inuktitut) have a realistic chance of surviving into the next century. It is clear that action must be taken immediately.

Using the definition of grade nine education as a

measure of literacy, the illiteracy rate in the official state languages among the Aboriginal adult population on reserve ranges from 35.5% to 65.4%. Based on comparative data for the general Canadian population, functional illiteracy among First Nations is roughly two to three times higher.

These statistics support First Nations claim to their basic human and Aboriginal rights to be literate in their Mother Tongue and in the official state languages. Moreover, there is a critical need to take action immediately.

The Proposed Aboriginal Languages and Literacy Foundation and the Proposed Aboriginal Languages Act of Canada

The Assembly of First Nations has proposed two pieces of legislation which would ensure the preservation and protection of Aboriginal Languages in Canada.

In January 1991, the AFN hosted a National Aboriginal Languages and Literacy Conference attended by over 450 delegates. The conference report, **The Challenge**, has been distributed to delegates and copies are available from the Education Secretariat.

Two draft documents were introduced at the conference: 1) draft incorporation papers for the proposed Aboriginal Languages and Literacy Foundation; and 2) draft legislation for the proposed Aboriginal Languages Act of Canada.

The Education Secretariat and the Aboriginal Languages Steering Committee are now receiving feedback from First Nations before proceeding with these initiatives.

The Foundation was first discussed by delegates at a 1988 Aboriginal Languages Conference, and in 1990, Ethel Blondin introduced legislation in parliament, Bill C-269. The bill was not passed; however, it may be re-introduced, and funds are being raised and held in trust for the Foundation. The Foundation would support First Nations local, regional, and national initiatives to preserve and promote the use

of Aboriginal Languages by assisting community developed language and literacy programming, producing and distributing resource materials, and promoting awareness among Canadians emphasizing the critical importance of immediate action.

The proposed Aboriginal Languages Act would recognize our language as the National Languages of Canada, making them equal in status to English and French. It would also ensure the availability of training programs for Aboriginal People to retrieve their languages, and would require the government to offer services in the Aboriginal Languages of the region.

The Assembly of First Nations is grateful to everyone who joins us in support of First Nations efforts to revive and enhance Aboriginal Languages and Literacy.

This cooperative approach and shared concern demonstrates that literacy for Aboriginal Peoples is not exclusively an Aboriginal concern. Aboriginal People need support and encouragement from all sectors in order to reverse the effects of history and improve the socio-economic environment for generations yet unborn. It is important that, with the support of government and the Canadian public, Aboriginal Peoples define and implement their own approaches to combatting illiteracy in the Aboriginal Languages and in the official state languages.

Draft for Discussion - First Nations Languages Proposed Amendment to the Constitution Act, 1982

Preamble: Recognizing that the existence of First Nations peoples dates from time immemorial, and the presence of First Nations constitutes a fundamental characteristic of Canada;

Recognizing that First Nations languages have been our first languages since the beginning of time;

Recognizing that there are in excess of 53 distinct living and vital First Nations languages representing 11 linguistic families;

Being committed to the preservation, development and enhancement of First Nations languages;

Recognizing that the right to First Nations languages is an Aboriginal right, within the meaning of section 35 of the Constitution Act, 1982; and

Recognizing that the federal government has a fiduciary trust responsibility to Aboriginal peoples and First Nations peoples.

The following amendment is made to the Constitution Act, 1982:

1. The First Nations languages are the official national indigenous languages of Canada and for all purposes of the Parliament and the Government of Canada are accorded full and equal protection and enhancement. The First Nations languages possess and enjoy equality of status and equal rights and privileges as to their use in all institutions of the Parliament and Government of Canada, including in the Provincial and Territorial legislatures, as they affect First Nations peoples of Canada.

2. First Nations languages are the official national languages of Canada and for purposes of formal education at all levels have equality of status with official languages and have equal rights and privileges as to their use as a language of instruction.

3. First Nations parents have the right to have their children receive primary and secondary school instruction in the national language of either parent.

- a) This applies to all First Nations parents.
- b) This includes the right to have First Nations students of all ages receive the instruction in the national language educational facilities provided out of public funds.
- c) The Government of Canada shall ensure that schools attended by First Nations students include their curricula relevant cultural, linguistic and historical studies reflective of First Nations peoples.

JOB OPPORTUNITY NATIVE LANGUAGE DEVELOPMENT PROJECT PHASE 1 COORDINATOR

The Native Language Development Project will provide a basis for implementing bilingual/bicultural programs in the 23 First Nations in the Sioux Lookout District.

The Phase 1 Coordinator will create community awareness packages, develop and train fieldstaff to conduct community-based needs assessments and make recommendations for the development of a District Native Language Policy.

QUALIFICATIONS:

- diploma or degree in Education or related field, with knowledge of bilingual/bicultural education programs
- excellent communication, interpersonal and project management skills
- experience working with First Nations is essential and Native Language fluency is an asset
- ability to travel extensively

RESPONSIBILITIES:

- liaise with First Nations, their representatives and organizations and funding agencies
- train, coordinate and direct field staff
- develop awareness materials, surveys and training programs
- research, analyze and present reports, data and findings
- administer project tasks and budget
- complete other related tasks as required

SALARY - Commensurate with education and experience.

LOCATION - Sioux Lookout, Ontario

CONTRACT PERIOD - November 1, 1992 to May 31, 1993 with possible extension.

Please submit resume with letter of application and 3 work related references by noon on October 8, 1992 to:

Ifka Filipovich, Education Liason Officer
NORTHERN NISHNAWBE EDUCATION COUNCIL
Box 1419, Sioux Lookout, Ontario, P0V 2T0
Phone (807) 737-2002 Fax (807) 737-1419

Interviews will be held on October 15, 1992.

Aboriginal Languages in Canada

(There are eleven language families, fifty three languages, and over two hundred dialects)

Language Group	Language	Language Group	Language
Algonkian	Abenakis	Salishan	Bella Coola
	Algonkin/Algonquin		Comas
	Blackfoot		Cowichan
	Cree		Halkomelam
	Delaware		Lilooet
	Malecite		Ntlakyapamuk
	Micmac		Okanagan
	Montagnais/Naskapi		Puntlatch
	Ojibway		Soechelt
	Ottawa/Outaouais		Semiahmoc
	Potawatomi		Shuswap
			Songis
Athapaskan	Beaver	Sioux	Squamish
	Carrier		Straits
	Chilcotin		Thompson
	Chipewyan		
	Dogrib		Assiniboine
	Han		Dakota
	Hare		Sioux
	Kaska	Tlingit	
	Kutchin		Tagish
	Loucheaux		Tlingit
	Nahani	Tsimshian	
	Sarcee		Gitksan
	Sekani		Niska
	Slave		Tsimshian
	Tagis	Wakashan	
	Tutchone		Haisla
	Tahltan		Heilsuk
	Yellowknife		Kwakiutl/Kwakwa
	Nitinat		
	Nootka		
Haida	Haida		
Iroquoian	Cayuga	Eskimo-Alieut	Inuktitut
	Huron		
	Mohawk		
	Oneida		
	Onondaga		
	Seneca		
	Tuscarora		
Kootenayan	Kootenay		

Language and Learning Reflections

by Arnold P. Ingersoll

The following essay is a reflection on the nature of language and the nature of the learner. In the process I collected on the experiences I have encountered throughout my lifetime and what I have had the pleasure of discovering in my linguistics classes at Lakehead University in the summer of 1992.

As an Ojibway from the Rama First Nation, I spent the first years of my life on an Indian reserve along with my own nationality. I can remember those days as a child with my family and community members speaking and playing in the native tongue. My grandmother would always speak to my brother and me using the Ojibwe. She would use it in everyday life, with legends and stories during the winter months and before bedtime. To me, it was the most beautiful and descriptive language I had ever heard. I am sure that any person from another nationality would say the same thing about their language. Anyway, this would not be hard to understand as it is my first language and the only other language I had to compare it to was English, which I understand is a borrowed language.

It was not until the early sixties that I was ushered off to a non-native school and environment in the nearby town of Orillia, Ontario, which at the time, had a population of about thirteen thousand. I was not totally foreign to the new language, but now I was learning and doing everything in English for the better part of every day. Suddenly things were different, structured, not as much fun. Physical punishment was now the new way of doing business and it was not uncommon to see the native youngsters lined up outside the Principal's office waiting to get the strap for being ourselves.

After a few years, I began to realize that we were using less and less of the Native language. It was not until approximately eight years ago that we as a community started to do something about the problem by sending people to Lakehead University to receive some learning and training skills. I was the first person from our community to take the course. Then the following year, another three came as well, all of who are working with the language in some form or another today.

There was and is a real feeling of loss of identity and heritage within us. I was one of those people who was genuinely concerned and who took a positive step to rejuvenate the language, not only by increasing my knowledge of the language, but by encouraging others to speak and learn to teach. Also, it was through my initiatives that a language program was initiated in the daycare center. I believed the language had to be protected from the outside world, it had to be pure again.

I knew also that the words were different from how they must have been in the time of our forefathers. I felt those words had to be recaptured and preserved to rekindle our identity and pride. I always believed there was a proper way of using words. I knew not the evolutionary processes of languages. I did not want to share the language with other nationalities for fear of further loss and bastardization. I also believed that if I wasn't totally fluent with my first language, I would never be whole. I would feel awkward around the Elders and people who were well versed in the language and had a tendency to withdraw from a lengthy of full conversation. I knew there were other First Nations like the Cree, Micmac, and Mohawk, but I knew practically nothing of dialect. I believe dialect and the lack of its knowledge contributed to my feelings of inefficiency with the language. I used to believe that the language was dying.

I feel very fortunate to have been able to attend Lakehead University this year, predominantly because of my education in the Linguistics classes. Our instructor, Mr. R.M. Agnihotri, has opened my eyes and renewed my hope and faith that we as native people belong with our languages, will survive!

Now I have a more positive and optimistic outlook for the future. I have learned to appreciate the finer points of the language and learner processes. Instead of isolating ourselves with the language from the outside world, I now believe that languages and people grow, learn and flourish from exposure to each other. The only thing constant is "Change." New languages are coming into being all the time because of interaction. Our language will change but it will live on.

I see now how languages are both highly structured and variable, and how with time and patience, any language can be broken down and understood. I have always heard that children can learn a new language faster than adults. Now I learn that both can learn equally as well and fast in regards to the structure and words, but when it comes to pronunciation, the children have a slight edge on the adults.

I am also aware of the influences that the geographical location and environment can have on a language. For instance, in Native country, if you live near a river, body of water or an Island, the language will have a lot of "shhh" sounds because of the water washing up against the shore line. If the Tribe is in the extreme north, then the language will be harsh like the weather.

I used to think that linguists knew several languages but now I am aware that it is a study of the structure and not the language itself. It is these kind of peoples that can preserve and enhance heritages. They can capture a language and record it on paper for the benefit of future generations and cultures.

Some suggestions to ensure the continuity of the language was not to focus all our energies and efforts on the day to day fights like the realization of a language facility in the community, but rather to attack the Big Picture. Concentrate at the National level to have a Native language policy, fight for more capital and operational dollars, fight for equality. Go to the grass roots level - politicians, and have them lobby the governments for the community and its members. Have them institutionalize the language in the workplace and service centers, encourage them to use it in the Council and public meetings.

We have also learned about the nature of the learner and the learning process. For example, we find in the learner that it is perfectly natural to make errors. In fact, this may even be desirable as now there is a method of comparison between right and wrong, good or better. It is not a negative aspect of learner development, it is what makes us human, approachable and unpredictable. Languages are what separate us from animals. For the longest time it was believed, maybe even before the manifestation of record keeping and language structure development, that the learner received comprehension and retention through the five senses. This is what we are putting in, this is what will be learned. In fact, this theory holds true to this day. There have been numerous studies conducted by countless professionals and human behaviorists about the theories behind the learning process. Now we find out that the learner is at the center of the learning process and that there are several factors which influence his learning and what he learns.

Society, for example, teaches in the language of the dominating majority which, in Canada, is the English language. Social and economic conditions are also prevalent and contributing factors because not everyone can go to say Yale University, because of unwritten restrictions imposed by society. Maybe there is a sociably acceptable criteria for entry or the restrictions may be confining because of financially embarrassing reasons. The individual may also have factors such as age, attitudinal problems, motivational deficiencies, linguistic sensitivities and aptitudinal qualifications holding him back.

The Teacher and the types of material used to teach also have a bearing on what the individual learns. Does the teacher have the qualifications, what sort of attitude does she display, is she linguistically sensitive, is

she sensitive to cultural differences. Does she present materials that are interesting, pleasant and contributing to the creative instincts of the learner? What teaching style is being used in the classroom? Is it teaching style being used in the classroom? Is it Behaviorism?, where is it believed that the mind is a blank space to be filled? Is it the (L.A.D.), Language Acquisition Device, where the person is believed to be starting out knowing very little? Or is through the General Cognitive Structures theory.

It was not until fairly recently that a new theory was conceived whereby it was believed that the child was born with the knowledge of a universal language, a sixth sense. They said that the infants brain must be preprogrammed to a certain extent, it was not an empty basket as previously assumed.

To my way of thinking this is the most logical of the theories. I cannot believe that the brain is empty upon birth. I distinctly remember when my own son was born and how he reacted to his new environment. I could see the intelligence instantly. He felt the cold and reacted appropriately, he could not see clearly but he was able to focus on the overhead light.

This was the first thing he saw in this life and for the longest time, for a period of about three years, he was still compelled by light and would look right into a burning lightbulb. In my mind, I could make him out as saying, "Where the heck am I, what's happening, what's that?" I told his mother, he's a good one, Deb. I believe that a newborn is innate, meaning that the preprogramming previously mentioned was genetically transferred by both parents. It is quite conceivable to me that the chromosomes of the parents, carry not the characteristics of the parents but also a kind of collective memory. This memory is then constantly developing in the ovary, in the womb and right on through the individual's lifetime. Even while the fetus is developing, it has the ability to comprehend the outside world through the five senses and analyze with the sixth.

It can hear noises such as language while still in the womb and recognize the smell of its mother even when it is separated for periods of time. This is memory at work, analytical thinking.

Furthermore, studies have shown that the human brain uses no more than 5 to 10 percent of its power. Why is this? It is protecting us from ourselves? Will there come a time when we no longer require a shell, and will the next form be energy matter? If the brain only uses the 10 percent that we can measure, then surely the other 90 percent must be doing something.

I refer to the unconscious or the sixth sense. I believe there is more going on that meets the eye and I will refer to it as "automatic learning" or self preservation. Even during the silent years, from birth to say about three years, the individual is still learning and developing the confidence to try new things, like speech.

Remember, you can learn more by listening all the time than you can be speaking all the time. Learning is more than a one way street, there are so many variables associated with it that no two people see the same thing exactly the same way.

In conclusion, I would say that any teaching professional that takes the time to understand his subject, his pupils' individuality, the external factors and the theories and learning techniques available to him, will do well in his or her chosen career.

Learning Centres

by Brian Maznevski

A learning centre is a chosen physical area where children work individually or in a small group on tasks related to curriculum content and skills. It is designed so that children work with a minimum amount of teacher direction.

Purposes:

- to provide opportunities for children to make choices
- to promote independence and problem-solving
- to enhance language development
- to provide opportunities to practice strategies and skills introduced during large group instruction (learning by doing)
- to provide concrete manipulative experiences
- to develop positive relationships with peers.

Teacher's Role:

- to be a keen observer and careful planner
- to plan activities and provide materials that meet the various levels of child development
- to provide a consistent daily time for learning centre activities
- to maintain a comfortable secure environment
- to assist children in making choices and decisions
- to instigate problem-solving opportunities
- to observe and evaluate student progress.

Publishing a Hardcover Book: Coilbound Method

by Brian Maznevski

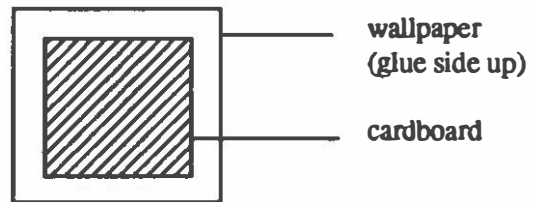
Materials:

1. wallpaper
2. cardboard (lightweight, non-corrugated)
3. paper (plain, at least two 8-1/2 x 11 sheets)
4. pencil or pen
5. ruler
6. scissors
7. white glue and/or glue stick (tape optional)
8. access to a coil binder or hole punch, needle and wool (to sew together) or hole punch, coil rings.
9. label

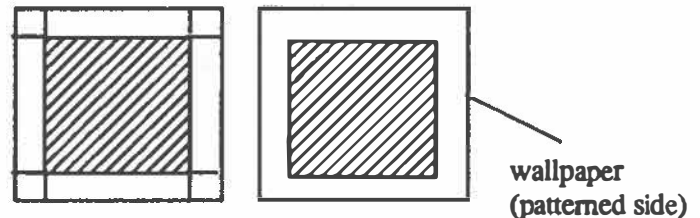
Procedure:

1. Cut cardboard to size desired for small (12 cm x 15 cm) or medium (15 cm x 22 cm) or large (22 cm x 28 cm) book. Make sure there are two sheets for each book.

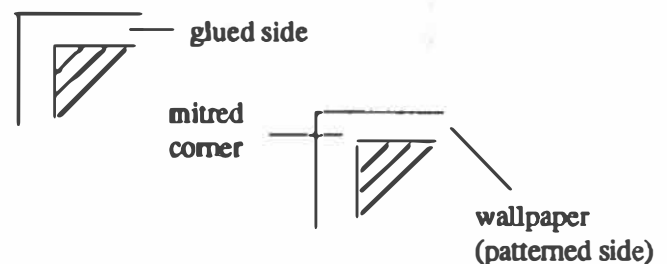
2. For each piece of cardboard, cut one piece of wallpaper large enough to cover the cardboard plus approximately 3 cm (1-1/4") at least on all sides (make sure the pattern runs in the same direction). Also, make sure the pattern is facing away from the cardboard.



3. Fold corner pieces first, as illustrated in the accompanying diagram.



4. Next, fold the edges or sides.



5. Extend lines from the corners of the pages and cut out the corners (or fold in a miter fold).

6. Fold the wallpaper over the cardboard. A small piece of tape will help hold down the edges. Place the towel on top and iron down the wallpaper.

7. Place the dry mount sheets (each the size of one page of the book) over the folded edges of the wallpaper and on top of the cardboard sheets. Lay down the first (blank) page of the book, cover with the towel and iron the page. Check and make sure that the book will close and repeat this step with the back page.

* Never iron on the dry mount as it will stick to the iron.

CONFERENCES

AS SNOW BEFORE THE SUMMER SUN October 22,23,24, 1992

AS SNOW BEFORE THE SUMMER SUN CONFERENCE will examine the relationship of First Nations' Cultures to the Natural Environment. The strong link between the culture of First Nations, their Spiritual Beliefs, and the environment includes a concept of stewardship for the land. This Conference brings together First Nations' Elders, Traditional Chiefs, Spiritual Leaders, Academics, and Environment Professionals; who will present their perspective on First Nations Traditional Beliefs and the impact colonization has made.

An exhibit, **AS SNOW BEFORE THE SUMMER SUN**, will run concurrently at the Woodland Museum.

Fees and details will be announced later. For more information contact:

Woodland Cultural Centre
184 Mohawk Street
Box 1506
BRANTFORD, Ontario N3T 5V6
Phone: (519) 759-2650 or
Fax: (519) 759-8912

John Creeden Ext. 250
Dusty Sowden Ext.228
Joanna Bedard Ext.227

1992 Mokakit Conference GIVING VOICE TO OUR ANCESTORS September 30, October 1, 2, 1992 First Nations Longhouse, UBC Vancouver, B.C.

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, First 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. V6T 2C9
Telephone: (604) 822-1050 or
Fax: (604) 822-1069

CULTURALLY DIVERSE COLLABORATIONS: Community Participation in Public Education - A NATIONAL CONFERENCE October 16, 17, 1992 in Edmonton, Alberta

Culturally Diverse Collaborations is sponsored by the Canadian Multicultural Education Foundation and in cooperation with Alberta Education, Alberta Association for Multicultural Education, Edmonton Multicultural Society and the University of Alberta.

The purpose of the conference is to discuss community participation and interagency partnerships as well as to identify criteria for new policies.

For more information, write or call:

Nicholas Spillios
Conference Chairperson
8308 - 134 Street
EDMONTON, Alberta T5R 0B4
Telephone: (403) 483-5294

**INTERNATIONAL NATIVE AMERICAN
LANGUAGE ISSUES INSTITUTE '92
October 7-11, 1992**

**Theme: "Protection, Preservation and Promotion
of Native Language: The Next 500 Years".**

**Location: Doubletree Hotel
300 Army Navy Drive
ARLINGTON, Virginia 22202
Phone: 1-800-848-7000 or
Direct at (703) 892-4100**

Presentations will include workshops, 2 hours in duration and will provide opportunities for active participation as emphasis will be in providing hands-on experiences. Typically, there will be little lecturing as the workshop leader will structure the activity and guide the work of the participants. Abstracts should include the goal of the workshop, a summary of the theoretical background, and a description of activities to be conducted during the workshop. Abstracts are to be approved on September 3, 1992.

Papers approximately 45 minutes in length, will be presented throughout the four days. All papers will reflect descriptions/discussions of something the presenter has done relating to the theory or practice of native language instruction. Presenters are urged to use hand-outs and audio-visuals to present a summary of the paper rather than reading a prepared text. Abstracts should include the main premise of the paper, a summary of supporting evidence, and conclusion. Abstracts must be submitted and approved by September 3, 1992.

Demonstrations of approximately 45 minutes will show specific techniques, offer a brief description and explain the underlying theory. The session is intended to demonstrate how something is done and presenters are encouraged to provide hand-outs and use audio-visual aides. Abstracts should include an explanation of the purpose of the demonstration and a description of what will be demonstrated and how it will be done. Abstracts must be submitted and approved by September 3, 1992.

Symposia, approximately 2 hours, invite panel presentations which provide a forum for a group of elders, scholars, teachers, administrators, tribal officials, or business and government representatives to discuss specifically in the pedagogical, policy, or research issues from a variety of perspectives with alternative solutions presented. Symposia allow for large group settings and all participants are encouraged to attend. An abstract should include a description of the topic along with the names, titles, affiliations, and specific contributions to the symposium of each of the presenters. Abstracts must be submitted prior and approved by September 3, 1992.

NALI reserves the right to edit material for conference program, including presentation titles and descriptions, as necessary. NALI also reserves the right to video/audiotape, and/or publish conference presentations. Submission of a proposal for presentation indicates the presenter's permission to do so without further written approval. NO materials will be published unless appropriate abstracts are provided. The Program Committee will select presentations based on quality, need for linguistic, geographic, and topic representation on the program. Under special circumstances, conference fees for presenters may be waived at the discretion of the Conference Planning Committee.

Please feel free to contact NALI Central at (405) 454-2158 or 454-3688, if you have any questions.

Thank you for your interest in NALI '92.

RESOURCES

Joseph R. Morin - Books
Canadiana & Americana
357 Stewart Drive
Peterborough, Ontario K9J 7R3
Telephone: (705) 742-1945

North American Indians - Catalogue Number 7

- 1) BAIRD, David W: **The QUAPAW INDIANS, a history of the downstream people.** University of Oklahoma Press 1980, first edition, 290p.appendix, notes, bibliography, index, illustrations, maps. A fine copy in slightly worn D.J \$37.00
- 2) BARBEAU, Marius: **MEDICINE MAN ON THE NORTH PACIFIC COAST.** Ottawa 1958, first edition, National Museum of Canada Bulletin no. 143, 95 p, mapped endpapers, illustrations. A fine copy in original green cloth. \$35.00
- 3) BARRY, P.S.: **MYSTICAL THEMES IN MILK RIVER ROCK ART.** University of Alberta Press 1991, first edition, 120 p. notes, bibliography, foldout illustrations, illustrations. A mint copy in D.J \$28.00
- 4) BLAINE, ROYCE MARTHA: **THE IOWAY INDIANS.** University of Oklahoma Press 1979, first edition, 364 p. epilogue, abbreviations, notes, bibliography, index, maps, illustrations. A fine copy in slightly worn D.J \$38.00
- 5) BROPHY, A WILLIAM AND SOPHIE D ABERLE: **THE INDIANS, americas unfinished business.** University of Oklahoma Press 1969, 236p. tables, index, map, illustrations. report of the commission on the rights liberties and responsibilities of the american indian. A fine copy in D.J \$29.00
- 6) CAMPISI, Jack: **THE MASHPEE INDIANS, tribe on trial.** Syracuse University Press 1991, first edition, 174p. index, works cited, illustrations, preface, map. central to this ethnohistory is the question of the meaning of the word tribe, a question that was raised in the tribes 1977 suit against the town and private landholders of mashpee massachusetts. campisi reconstructs the trial and provides a detail history of the mashpee.
A mint copy in D.J \$26.00
- 7) CONNOR, LINDA, RICK DINGUS, STEVE FITCH, JOHN PFAHL, ROITZ, ESSAYS BY POLLY SCHAAFSMA AND KEITH DAVIS. **MARKS IN PLACE, contemporary responses to rock art.** University of New Mexico 1988, first edition, photos many in colour, 133p. this book is important for people interested in contemporary photography, as well as in the sites of north america indian art and their preservation. A mint copy in D.J \$39.00
- 8) CORKAN, H. DAVID: **THE CREEK FRONTIER, 1540-1783.** University of Oklahoma Press 1967, first edition, 343p. bibliography, index maps, illustrations.
A very fine copy in D.J \$42.00

- 9) CUSHING,Hamilton Frank: **THE MYTHIC WORLD OF THE ZUNI**. University of New Mexico 1988,first edition, 167p.notes,appendix, bibliography,illustrations by Barton Wright.
A mint copy in D.J \$29.00
- 10) ECKERT,W. ALLAN; **A SORROW IN OUR HEART, THE LIFE OF TECHUMSEH**. Bantam books 1992,first edition, 862 p.mapped endpapers, notes, principal sources, bibliography,index.
A mint copy in D.J \$31.00
- 11) FARRIS,C.JAMES: **THE NIGHTWAY, a history of documentation of a navajo ceremonial**. University of New Mexico 1990, first edition, 288p.synonymy, nightway holy person, chart and figures, notes, bibliography,index,colored illustrations.
A mint copy in D.J(this is an important book, it is also a very complex book).
\$50.00
- 12) FIELDER,MILDRED: **SIOUX INDIAN LEADERS**. Bonanza Books 1981,159p. index, bibliography,many photographs,frontis,references. A fine copy in colorful D.J
\$25.00
- 13) FISHER, ROBIN: **CONTACT AND CONFLICT, indian-european relations in british columbia 1774-1890**. University of British Columbia Press 1977,first edition,250p.index,bibliography,illustrations,map.
A fine copy in slightly worn D.J \$25.00
- 14)FLANAGAN,THOMAS: **METISLANDS IN MANITOBA**. University of Calgary press 1991,245p.first edition, bibliography,notes, tables,maps. A Mint copy, gilt cloth \$22.00
- 15) GATSCHET, S.ALBERT: **A MIGRATION LEGEND OF THE CREEK INDIANS,with a linguistic,historic and ethnographic introduction**. Kraus 1969,reprint of the 1884 edition,457p.folding map,2 volumes in one. Highly important contributions to the history of the southern indians.title chosen very misleading and totally inadequate.
Very fine,red gilt cloth \$50.00
- 16) GOLDMAN,IRVING: **THE MOUTH OF HEAVEN, an introduction to kwakiutl religious thought**. John Wiley 1975, first edition,265p.index,bibliography,appendices,notes,kwakiutl names and terms, frontis, mapped endpapers. A fine copy,original brown gilt cloth, former owners name.
\$32.00
- 17) CORBETT,PAUL LARRY: **A GRAMMAR OF DIEGUENO NOMINALS**. Garland Publishing 1976,first garland edition 237p.bibliography,figures and tables. diegueno is a language of the yuman family (hokan stock)spoken today over much of the san diego county(california) and in the northern part of baja califomia(mexico).
A mint copy \$25.00
- 18) GRAY,L.SAMUEL: **TONITA PENA,QUAH AH 1893-1949**. Avanyu publishing 1990, first edition,79p.frontis,references,appendix,illustrations mostly in colour. tonita pena is considered to be the first woman painter among the rio grande pueblo people. no other book has been written which focuses directly upon tonita pena life and accomplishments.
A mint copy pictorial cloth \$40.00

19) HENRIKSEN, GEORG: **HUNTERS IN THE BARRENS, thenaskapi on the edge of the whitemans world.** Memorial University of Newfoundland 1977, 130p. appendix, references, index, maps, figures, tables.

A fine cloth copy \$22.00

20) JENNESS, DIAMOND: **THE INDIANS OF CANADA.** National Museum of Canada 1958, 452p. colored frontis, appendixes, profusely illustrated, index, bibliography, folding map.

A fine copy in worn D.J (A Classic) \$45.00

21) KARI, M. JAMES: **NAVAJO VERB PREFIX PHONOLOGY.** Garland publishing 1976, 313p. references.

A mint copy \$25.00

22) LONG, J: **VOYAGES AND TRAVELS OF AN INDIAN INTERPRETER AND TRADER, describing the manners and customs fo the north american indians.** Coles reprint 1971, reprint of the 1791 edition, 295p. folding map, vocabulary.

A fine copy \$22.00

23) McCRAKEN, HAROLD: **GEORGE CATLIN AND THE OLD FRONTIER.** Dial Press 1959, 216p. colored frontis of catlin, index, references, notes, illustrated many in colour.

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24) McLEAN, JOHN: **THE INDIANS, THEIR MANNERS AND CUSTOMS.** William Briggs 1889, first edition, 351p. illustrations, frontis, the lord's prayer in cree.

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25) MARQUIS, THOMAS: **THE CHEYENNES OF MONTANA.** Reference Publications 1978, 297p. mapped endpapers, maps, illustrations, appendices, index, editors bibliography.

A fine copy in D.J \$29.00

26) MAYHALL, P. MILDRED: **THE KIWAS.** University of Oklahoma Press 1962, first edition, 315p. appendix, index, bibliography, illustrations, map.

A fine copy in D.J \$45.00

27) MORICE, G. A.: **HISTORY OF THE NORTHERN INTERIOR OF BRITISH COLUMBIA.** William Briggs 1905, 368p. frontis, appendices, folding map, illustrations.

A fine copy, original blue gilt cloth \$125.00

28) MORSE, JEDEDIAH: **A REPORT ON INDIAN AFFAIRS.** Kelley 1970, reprint of the 1822 edition, 400p. frontis, folding map, index, appendix, tables.

A fine copy (Recommended) \$29.00

29) MUNRO, PAMELA: **MOJAVE SYNTAX.** Garland Publishing 1976, 330p. tables, appendix, references, footnotes.

Mojave is a language of the yuman family (hokan stock), spoken on both sides of the Colorado River between Blythe and Needles, California.

A fine copy \$25.00

30) NEWCOMB,JOHNSON FRANC: **HOSTEEN KLAH, NAVAHO MEDICINE MAN AND SAND PAINTER.** University of Oklahoma Press 1964,first edition,227p.colored frontis, index, bibliography, illustrations,map.

A fine copy in D.J

\$42.00

31) PENHALLOW,SAMUEL: **HISTORY OF THE INDIAN WARS.** Corner House 1973. reprint of the 1726 edition, 185p. notes,illustrations.

1726, study of indian-colonial conflicts in New England 1703-1723. This book is one of the rarest books of its class.

A very fine copy in D.J

\$25.00

32) PLUMMER,B. NORMAN: **CROW INDIANS, the crow tribe of indians.** Garland 1974, 292p. maps,tables,figures.

A fine copy

\$25.00

33) RIDDLE,C. JEFF: **THE INDIAN HISTORY OF THE MADOC WAR.** Urion press 1974, reprint of the 1914 edition, 295p. illustrations,frontis,biographies,correspondence. Riddle aim was to give both sides of the troubles of modoc indians and the whites.

A fine copy

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34) ROYCE,C.CHARLES: **THE CHEROKEE NATION OF INDIANS.** Smithsonian 1975,index, map, illustrations, biographical notes.

A fine copy

\$25.00

35) RUBY,H. ROBERT AND JOHN A. BROWN: **A GUIDE TO THE INDIAN TRIBES OF THE PACIFIC NORTHWEST.** University of Oklahoma Press 1970, first edition, 289p. index,maps,illustrations.

A very fine copy (Highly Recommended)

\$45.00

36) RUBY,H. ROBERT AND JOHN A. BROWN: **THE SPOKANE INDIANS, CHILDREN OF THE SUN.** University of Oklahoma Press 1970, first edition, 346p. bibliography,index, maps,illustrations.

A fine copy in D.J (Highly Recommended - SCARCE)

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37) STEWART,HILARY (ANNOTATED AND ILLUSTRATED): **THE ADVENTURES AND SUFFERINGS OF JOHN R. JEWITT, captive of maquinna.** Dougland and McIntyre 1987, 192p. index,reference key,reading list,illustrations.

A mint copy in D.J

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38) ST.CLAIR,MAJOR GENERAL: **A NARRIATIVE OF THE CAMPAIGN AGAINST THE INDIANS,under the command of major general st. clair.** Ayer 1991,reprint of the 1812 edition, 273p. appendix.

A mint copy in library binding

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39) SAGARD, GABRIEL FATHER: **THE LONG JOURNEY TO THE COUNTRY OF THE HURONS.** Greenwood press 1968, reprint of the champlain society 1939 edition xxv, 411p. frontis,map.

A mint copy, red gilt library binding

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40) THOMAS,HARPER EDWARD: **CHINOOK, a history and dictionary.** Binfords and Mortl 1970,

171p. appendix, part 1 history, part 2 dictionary grammar, chinook-english, english-chinook.
A mint copy in pictorial cloth \$25.00

41) WARREN, W. WILLIAM: **HISTORY OF THE OJIBWAY NATION.** Ross and Haines 1957, 527p. frontis, mapped endpapers, index, limited edition to 1500 copies - this is No. 938.
A fine copy in D.J \$45.00

ADDENDA

42) BARBEAU, MARIUS: **TOTEM POLES OF THE GITKSAN, UPPER SKEENA RIVER, BRITISH COLUMBIA.** National Museum of Canada, bulletin no. 61, anthropological series no. 12, 1973, reprint of the 1929 edition, 275p. appendix, illustrations, map.
A fine copy, in printed wraps \$28.00

43) BEALS, L. RALPH: **THE CONTEMPORARY CULTURE OF THE C'AHITA INDIANS.** Smithsonian institution, Bureau of American Ethnology Bulletin 142, 1945, 244p. index, bibliography, glossary, map, illustrations, plates.
Contents fine, cover wear, in printed wraps \$25.00

44) JENNESS, DIAMOND: **THE OJIBWA INDIANS OF PARRY ISLAND, their social and religious life.** National Museum of Canada, bulletin no. 78, anthropological series no. 17, 1935, 115p. appendix.
Contents fine, cover wear, in printed wraps \$28.00

45) JENNESS, DIAMOND: **THE SEKANI INDIANS OF BRITISH COLUMBIA.** National Museum of Canada, bulletin no. 84, anthropological series no. 20, 1937, 82p. map, appendix, illustrations.
Contents fine, some cover wear, in printed wraps \$28.00

46) JENNESS, DIAMOND: **REPORT OF THE CANADIAN ARCTIC EXPEDITION 1913-18, VOL XVI, material culture of the copper eskimo, southern party 1913-16.** Kings printer, Ottawa, 148p. 1946, coloured frontis, many illustrations, with 189 drawn texts.
Contents fine, some cover wear, in printed wraps \$35.00

47) DRUCKER, PHILIP: **THE NORTHERN AND CENTRAL NOOTKAN TRIBES.** Smithsonian Institution Bureau of American Ethnology bulletin no. 144, 1951, 480p. frontis, folding map, index, bibliography, illustrations.
A fine copy, in printed wraps \$35.00

48) GRANT, BOILEAU, J. C.: **ANTHROPOMETRY OF THE BEAVER, SEKANI, AND CARRIER INDIANS.** National Museum of Canada, bulletin no. 81, anthropological series no. 18, Kings Printer, 1936, 37p. appendices, illustrations, tables, plates.
A fine copy, in printed wraps \$25.00

49) GRANT, BOILEAU, J. C.: **ANTHROPOMETRY OF THE CHIPEWYAN AND CREE INDIANS OF THE NEIGHBOURHOOD OF LAKE ATHABASKA.** National Museum of Canada, Bulletin no. 64, Anthropological series no. 14, Kings Printer 1930, 59p. appendix, illustrations, plates, figures.
A fine copy, in printed wraps \$25.00

50) HAWKES, WILLIAM ERNEST: **THE "INVITING -IN" FEAST OF THE ALASKAN ESKIMO.**

Canada Department of Mines, Memoir 45, anthropological series no. 3, Government printing-Ottawa, 1913, 40p. illustrations, addendum, plates.

Contents fine, slight cover wear, printed wraps \$25.00

51) KNOWLES, H.S. FRANCES: **PHYSICAL ANTHROPOLOGY OF THE ROEBUCK IROQUOIS, with comparative data from other indian tribes.** National Museum of Canada bulletin no. 87, anthropological series no. 22, Kings Printer 1937, 75p. map, illustrations, appendix, tables.

A fine copy, in printed wraps \$25.00

52) MACDONALD, F. GEORGE: **DEBERT, a palaeo-indian site in central Nova Scotia.** Anthropology papers, National Museum of Canada, no. 16, Queen's Printer 1968, 207p. summary, literature cited, appendix, tables, plates, figures.

A fine copy, in printed wraps \$25.00

53) MACNEISH, S. RICHARD: **IROQUOIS POTTERY TYPES, a technique for the study of iroquois prehistory.** National Museum of Canada, bulletin no. 124, 1952, 166p. index, plates, charts, tables, illustrations.

A fine copy, in printed wraps \$25.00

54) MACNEISH, S. RICHARD: **AN INTRODUCTION TO THE ARCHAEOLOGY OF SOUTH-WEST MANITOBA.** National Museum of Canada, bulletin no. 157, 1958, 184p. index, bibliography, appendix, figures, table.

A fine copy, in printed wraps \$25.00

55) ROGERS, S. EDWARD: **THE MATERIAL CULTURE OF THE MISTASSINI.** National Museum of Canada bulletin no. 218, anthropological series no. 80, Ottawa 1967, 156p. plates, bibliography, appendix, figures, maps.

A fine copy, in printed wraps \$25.00

56) ROHNER, P. RONALD: **THE PEOPLE OF GILFORD, a contemporary kwakiutl village.** National Library of Canada, bulletin no. 225, anthropological series no. 83, 179p. appendix, tables, plates, figures.

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57) SMITH, I. HARLAN: **ARCHAEOLOGY, the archaeology collection from the southern interior of british columbia.** Government printing, Ottawa 1913, 40p. frontis, plates, figures.

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58) SPECK, G. FRANK: **THE DOUBLE-CURVE MOTIVE IN NORTHEASTERN ALGONKIAN ART.** Canada Department of Mines, geological survey memoir 42, no. 1 anthropological series, Government publishing 1914, 17p. many illustrations, figures, plates.

A fine copy, in printed wraps \$30.00

59) SPECK, G. FRANK: **FAMILY HUNTING, TERRITORIES AND SOCIAL LIFE OF VARIOUS ALGONKIAN BANDS OF THE OTTAWA VALLEY.** Memoir 70, no. 8 anthropological series bound with **MYTHS AND FOLK-LORE OF THE TIMISKAMING ALGONQUIN AND TIMAGAMI OJIBWA.** Memoir 71, no. 9 anthropological series, Canada Department of Mines, Geological survey, Government printing 1915, 116p. illustrations, folding map, chart.

Contents fine, some cover wear, in printed wraps \$30.00