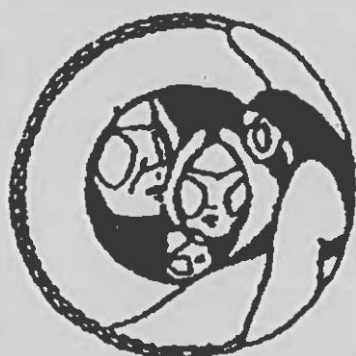


Volume 11, No.
September 1996

PLEASE NOTE:

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



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**Volume 11, Number 1
September, 1996**

General Editor:
John O'Meara

Copy Editing:
Sonya Matson

This issue and beyond . . .
More teachers are beginning to contribute to Native Language Education in Ontario. They are highly motivated and deeply 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 Sonya Matson at (807) 343-8542.

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

September 1996

Coordinator's Message

This was my first summer as coordinator of the program and I've enjoyed the challenge and opportunity this position has given me.

Another great summer, NLIP 1996 has come and gone. The four weeks went by fast because of the intensive courses and a very busy schedule. Everyone became involved quickly without any complaints.

I extend my sincere thanks to John O'Meara and Sonya Matson for their hard work and dedication in preparing for the 1996 NLIP Program.

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

A reminder to the students who need to do their "teaching experience", if you have not made arrangements with a school, you should start seeking a placement soon. Don't forget to get your practice teaching forms filled in and signed by the appropriate school official and send the form in to the NLIP office

Students who have received their Permanent Letter of Standing are encouraged to come back and take the fourth year so that they can obtain the Native As A Second Language Diploma.

Students who have already taken Year 4 should be certain to complete their assignments for Ed 1599 winter practicum as soon as possible and send them in to the NLIP office in order to receive the Native As A Second Language Diploma at the Spring 1997 Convocation exercises.

NLIP is a well established and well-regarded school. It continues to grow in quality as each year the suggestions of student body and faculty continue to shape the curriculum. The work of our school is truly important. The qualities of loyalty, hard work and dedication are helping us to retain Native Language for future generations.

I look forward to the challenges this coming year has in store for me and look forward to meeting all of you students again next summer.

Good luck in your future endeavours. Giga-waabimigoom miinawaa.

Wanda White
Coordinator Native Language Instructors' Program

Congratulations to all NLTC and NASL students for their successful completion of their courses this summer.

For those NASL Year 4 students who are eligible to graduate in May of 1997, please ensure with Sonya Matson that all of your requirements have been met. If you have not completed your ED 1599 Winter Practicum, please send in your registration forms which were distributed to you during the summer session or contact Sonya.

For all NLTC students, please ensure you are teaching the Native language in any Ministry run or band run school to fulfill your 20 contact days in order to be accepted into the next year level. Just a reminder that day care teaching and adult teaching do not count as teaching experience. **Your contact days must be teaching children from Junior Kindergarten to Grade 12. Only a supervisory officer can sign your teaching experience forms - another Native language teacher is not a supervisory officer unless assigned by the Ministry of Education.** If you are unsure of who must sign the form, please contact our offices and we can assist you with the listing of eligible officers.

1997 applications will be available in January. These will be mailed directly to all returning students. If you do not receive the package by mid-January please let us know.

NLIP Contacts:

Wanda White, Coordinator (807) 343-8003

Sonya Matson, Secretary (807) 343-8542

John O'Meara, Linguist (807) 343-8054 (For ED 1599 enquiries)

Chief Wins Another First

by Cathy Carter

The Packet & Times, May 9, 1996

Chief Lorraine McRae has added another first to her life last night.

The first female chief of the Chippewas of Rama First Nation won the Nelle Carter Woman of the Year Award, presented annually by the Orillia Business Women's Association.

She is the first native woman to receive the award.

"It truly is a great honor," said McRae in the modest, soft-spoken, confident manner that belies her strength as a leader.

"It's incredible, a wonderful feeling. I'm not sure what I did to win this award," she said.

Three separate groups submitted individual nomination papers for McRae, each listing page after page of McRae's accomplishments, achievements and abilities.

"We understand there may be more than one nomination filed for Lorraine," Sherry Lawson wrote to the judges.

"These were done independently of each other and we did not palm it this way at all. We hope you'll look at it as it really is, not as poor communication but rather as various people from different walks of life and backgrounds, being of the same mind."

"She's just one of the kindest, most competent women I know. She is a great problem-solver," Lawson told The Packet & Times.

Lawson, an Ontario Justice of the Peace, said she would not be the person she is today doing what she is doing for a living were it not for Lorraine McRae.

"People don't know the half of what she's been through, what she's encountered and how she has maintained her poise, dignity and continued to excel," said Ted Williams, coordinator of the Casino Rama project.

"She obviously is a person who is an excellent role model for young women and people in the community, not just aboriginal people," Williams said.

McRae spoke to the audience of about 210 people at the award dinner at the Fern Resort.

"When I was running for chief, it took a lot of courage, a lot of strength, believe me, and one of the gifts that a very dear elder shared with me when I was making my decision was, she said that the love that you have in your heart for the people is what will carry you through every day. She said that outweighs any fear that you will have, and she was so right," McRae said.

McRae joins a distinguished list of winners of the annual award. Past winners are Pat Hehn, Audrey Rodger, Lucy Stewart, Phyllis Roberts and Sandi Johnson.

The other nominees this year recognized as women of distinction, were Fran Dale, Toni Worrall, Linda Crawford, Marilyn Hanson, Sharon Turner, Dr. Nancy Harris, and Isabelle Thiess.

McRae was nominated by Mary M. Rose, women of M'njikaning First Nation (Sherry Lawson, Hilda Cockerham, Mary-Anne Willsey, Annette Sharpe), and the Rama United Church (John Wesley Oldham, Marlene Oldham, Harvey Anderson and Sue Anderson).

Williams gives new life to a dying language

In Algonkian dialects Odawa and Ojibwa, appending “ba” to a noun signals that that person, place or thing is dead, gone, kaput. If Trent native language instructor Shirley Williams had not spent the last nine years recording the vocabulary of her native tongues, they might well have become Odawa-ba and Ojibwa-ba.

The spectre of death of her language and, with it, the dying of her culture, spurred the high school dropout to return to night school. Her personal mission became clear - to resurrect the Odawa dialect (considered extinct) as spoken by her father and preserve Ojibwa used by her mother and extended family.

“everyone of us when we are born is given a mission in life and the most important one is what you have done to help your community.” says Williams. Hers became apparent in mid-life, after years of working in a Manitoulin hospital and translating for the doctors and nurses treating native people. An elder in her community approached her after a 1974 meeting to deal with an alarmingly high suicide rate among the young people in her community. Parents had complained that their children could not speak their native language, did not know traditional values and no longer respected their elders. “You are a fluent speaker,” the elder said to Williams. “What are you doing about your language and culture?”

Williams began upgrading courses at night, earned her high school certificate and enrolled in native studies at Trent. She graduated with her BA in 1983. In 1986, she took a native language instructors program at Lakehead University and was subsequently hired by Trent to teach native languages.

Starting from scratch, she developed a curriculum and teaching materials. They form the basis of a 16,000-word Odawa/Ojibwa dictionary she is publishing - with the help of Trent’s design staff - and has successfully defended as her master’s project at York University. She convokes June 11.

Williams had more of a grounding in her parents’ language than other children her age. Her father refused to send her away to a residential school in Spanish, Ont. at the age of seven with the rest of her peers. He kept her home until she was 10 and in those three extra years made a concerted effort to teach his daughter everything he knew about his language and culture. Sometimes, says Williams, he would say, “You do not know why I am saying this. Some day you will know and understand.” And, says Williams, “now I understand.” When he finally had to relinquish her at age 10, he told her, “Do not forget your language.”

The dictionary is the first to transcribe Odawa and Ojibwa dialects in a lexicography designed by Chuck Fiero, a linguist at Lakehead University. Missionaries attempted to translate the oral language using Arabic symbols and phonetics, said Williams, but Fiero’s writing system captures more precisely the glottal stops, nasal sounds and other unique characteristics of the dialects.

Williams undertook the project largely to provide a tool for native language teachers fluent in Ojibwa. It begins with a history of the Odawa and Ojibwa languages and their decline with the advent of European immigrants and government policies of assimilation. She explains the relationship between language and culture and acknowledges previous efforts to transcribe Ojibwa. And she provides instruction on grammar and pronunciation.

The words are listed under five environmental headings with subheads - Nature (birds, fish, trees, animals), Time (days, weather, numbers), Family (sickness, food, aboriginal regalia), Community (geography, holidays, chores, buildings), and Recreation (sports, toys, music).

“When I look at it now, it is a relief to finally accomplish something. I wanted to give back something to my community, to native people.”

Her work is not complete. Williams, 58, plans to expand the dictionary. And she has started to write Ojibwa stories that can be used in teacher education and native language classes.

28th ALGONQUIAN CONFERENCE

**TORONTO, 25-27 OCTOBER 1996
FIRST CALL FOR PAPERS**

The 28th Algonquian Conference will take place from 25-27 October 1996, at the University of Toronto, Toronto, Ontario.

The organizers welcome topics from all disciplines relating to the Algonquian-speaking peoples. Papers may be delivered in English or French. Speakers will be allowed 20 minutes for presentation and 10 minutes for discussion. Registration fees are \$40 Can. for non-student, \$25 for students before Oct. 1; \$45 for non-students, \$30 for students after Oct. 1.

Contributors should send title and abstract by September 1, 1996 to

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If sending abstract by e-mail, please send it to
Krystyna Sieciechowicz at
sieciech@epas.utoronto.ca

Deborah James
Krystyna Sieciechowicz
E-mail: james@lake.scar.utoronto.ca
E-mail: sieciech@epas.utoronto.ca
Tel.: (604) 465-6466 (before Aug. 15),
Tel.: (416) 978-6273
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CERTIFICATION
OR WOULD LIKE TO
COMPARE OUR PROGRAM TO
SIMILAR PROGRAMS,
PLEASE CALL US
BEFORE REGISTERING IN A
SIMILAR PROGRAM**

NOW AVAILABLE

DELAWARE-ENGLISH / ENGLISH-DELAWARE DICTIONARY

By John O'Meara, Lakehead University

This dictionary is a record of the Delaware language as it is spoken at Moraviantown, Ontario. The Delaware-English section contains over 7 100 Delaware words, and includes example sentences, example forms, usage and grammatical notes, cross-references, and information about borrowed words. The Preface contains detailed information about Delaware pronunciation and the Delaware writing system, as well as a guide to using the dictionary. The English-Delaware section includes all Delaware words and example sentences found in the Delaware-English section.

Publisher:

University of Toronto Press
10 St. Mary Street, Suite 700
Toronto, ON M4Y 2W8
ISBN 0-8020-0670-1
xxiv+660 pages

Price: \$75.00

To Order: Phone Toll-Free 1-800-565-9523
OR 416-667-7791
Fax Toll-Free 1-800-221-9985
Or order through any bookstore

FORTHCOMING PUBLICATION

ᑭᑭᑭᑭ / Ninoontaan / I Can Hear It

Ojibwe Stories from Lansdowne House

Written by Cecilia Sugarhead

Edited, translated and with a glossary by John O'Meara

Published by:

Algonquian and Iroquoian Linguistics

Fletcher Argue Building

28 Trueman Walk

WINNIPEG, Manitoba R3T 2N2

This book contains ten stories written by Cecilia Sugarhead, a speaker of Ojibwe from Lansdowne House, Ontario. These traditional stories are well-known to Ojibwe-speaking people in northern Ontario.

Each story is presented in the Ojibwe syllabic writing system, as well as in the Roman writing system and English translation. There is an Ojibwe-English Glossary, an English Index to the Glossary, as well as a detailed Introduction.

This book will be a valuable resource to anyone wishing to have syllabic and Roman reading versions of these Ojibwe stories.

This book will be available in late October 1996 and can be ordered from the Lakehead University Bookstore at the following address:

Lakehead University Alumni Bookstore

955 Oliver Road

THUNDER BAY, ON P7B 5E1

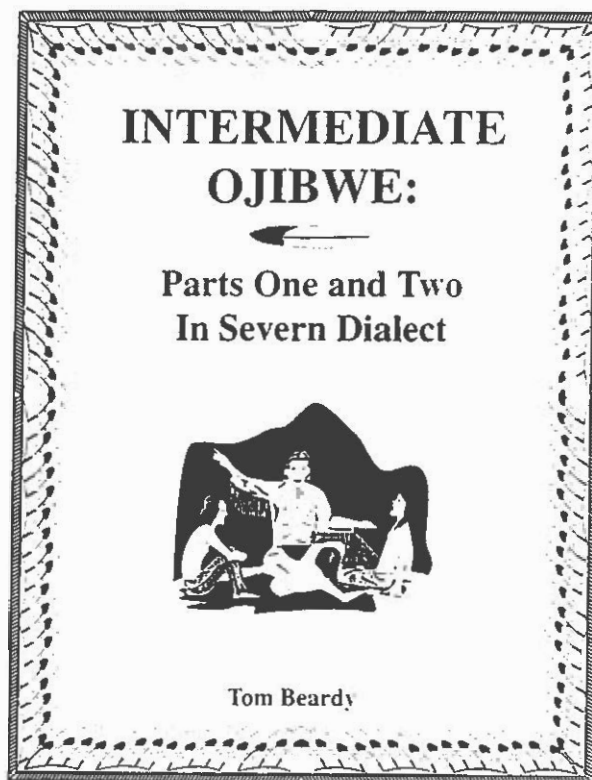
Telephone: 807-343-8314

Fax: 807-343-8158

NEW PUBLICATION

Dear Native Language Supporters:

I am pleased to announce the completion of my second textbook, "Intermediate Ojibwe: Parts One and Two in Severn Dialect."



I would like you to join me to say "Kihci-miikwehc" to the professional team who worked with me to make this project possible:

Verification and Editing:	John O'Meara
Typing and Graphics:	Sonya Bruyere-Matson
Graphic Artist:	Bruce Beardy
Audio Tape Production and English Voice:	Ken James

We wish to acknowledge the financial assistance provided by Ministry of Education and Training, Aboriginal Education and Training Strategy through the Aboriginal Management Committee of Lakehead University. Once again, "kinanaahkomin".

Although it is written in Severn Dialect, everything in this book is translated into English. Therefore, it can be easily translated into different dialects. I invite you to check it out.

Aahti hsa maamawi-anohkiitaa anihshininiwi-ishikiishwewinik (Severn dialect).
Daga sa maamawi-anohkiidaa anishinaabe-izhigiizhwewining (Western dialect).

Tom Beardy

The Pow Wow: The Heartbeat of the Indian Movement

The Grand Entry

The Grand Entry signals the start of the pow wow and brings together the singers, drummers, and dancers who participate in the celebration. It sets aside a special time for showing respect to the various dancers and their styles of dancing and is a time for remembering our values, our country and our Creator.

The eagle staff is the oldest of the Indian symbols, hearkening back to the day of the famous dog soldiers, the most valiant warriors of the plains. Only the dog soldiers, and only the highest ranked among them, were originally allowed to carry the staff.

This tradition of valour remains even today. The eagle staffs are the flags for the Indian nation(s) and receive the same degree of respect that war veterans accord to the American and Canadian flags. Today the staffs are carried into the pow wow by one who has earned the right in battle (war veterans), by one, who has earned the honour in the eyes of the pow wow committee, or by an owner of an eagle staff.

though the feathers of the eagle are often unavailable these days, the eagle staff is made according to the old traditions. "Eagle" feathers are attached singly to a long narrow strip of felt or thong. the strip of feathers is then affixed at both ends to a slender pole. The magnificent result is the eagle staff - a fitting flag for our Indian nations.

A special song is used by the host (or designated) drum to bring in the dancers in the Grand Entry. The dancers are expected to carry themselves proudly, with dignity, and respect for the eagle staff, the flags and the war veterans that they follow. After all the dancers are in, the flags are raised or lowered (depending on the time of day) to the accompaniment of special songs i.e., the Indian National Anthems (the American and Canadian flag songs). At times, Veteran or Air Force songs may also be called for after the flag songs.

Most pow wows maintain the following order of entrance: the eagle staff together with the American and Canadian flag leading the procession, Indian princesses and braves (representing different reservation/organizations), the traditional dancers, grass dancers, fancy dancers, shawl dancers, juniors and tiny tots categories. In some instances, the order may be shuffled to highlight certain categories i.e., children, but generally the order is maintained. An honourable Elder speaks the prayer for the day . . . and the pow wow begins.

Announcing the Fourth Annual Stabilizing Indigenous Languages Symposium: Sharing Effective Language Renewal Practices, duBois Conference Center, Northern Arizona University, Flagstaff, Arizona, May 2-3, 1997

Below is information on the 4th Symposium, a call for presentations, and a registration information.

Northern Arizona University's Bilingual Multicultural Education Program and Navajo Language Program are pleased to announce the 4th Annual Stabilizing Indigenous Languages Symposium. The Symposium is designed to allow preschool, K-12, college, and university American Indian language educators and activists through panels, workshops, and papers to share ideas and materials for teaching American Indian languages. The results of the conference will be shared with a wider audience through a monograph.

About the Stabilizing Indigenous Languages Symposiums

Despite tribal language policies and the 1990 Native American Languages Act passed by Congress and signed by then President Bush, fewer and fewer children are speaking Native American languages. While the legal right to maintain tribal languages has been obtained, the effective right has yet to be achieved. More needs to be done to disseminate effective native language teaching methods and materials. For example, Dr. Richard Littlebear, participant in all three previous symposia and one of this year's keynoters, notes that the ability to speak an Indian language is often incorrectly seen as all that is needed to teach that language in schools.

The first Symposium, held on November 16, 17, & 18, 1994 at NAU, featured some of the leading figures in the field of minority language preservation. The second symposium, held on May 4, 5, & 6, 1995 at NAU, also included many tribal educators from throughout Arizona. The third symposium was held in Anchorage, Alaska, in February 5 & 6, 1996 and brought together mostly Alaskan Native educators.

Goals of the Fourth Symposium

- * To bring together American Indian language educators and activists to share ideas and experiences on how to effectively teach American Indian languages in and out of the classroom.
- * To provide a forum for the exchange of scholarly research on teaching American Indian languages.
- * To disseminate, through a monograph, recent research and thinking on best practices to promote, preserve, and protect American Indian languages.

Registration Information

Registration Fee: \$100 prior to April 1, 1997; \$125 after April 1, 1997. (Includes reception, luncheon, banquet and shuttle to AmeriSuites.) Cancellation Policy: Requests for cancellations must be in writing and postmarked before April 11, 1997. A \$25 processing fee will be deducted from your refund.

We recommend making reservations early. For further information or questions, contact Dr. Jon Reyhner, Center for Excellence in Education, NAU Box 5774, Flagstaff, AZ 86011 (520) 523-0580; email: Jon.Reyhner@nau.edu



ANISHINAABE
KENDAASWIN
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Native Language Teacher Certification Program
Native Language Instructor's Program
Native Language Materials Assessment

Dear Anishinaabemwin Educators,

Anishinaabe Kendaaswin Publishing is an aboriginal pre-production publishing house. AKP is committed to the preservation of language and culture of the Anishinaabe people.

Anishinaabe Kendaaswin Publishing is situated on the Munsee-Delaware First Nation, in southwestern Ontario. A non-profit publishing house and is an initiative of the Union of Ontario Indians.

AKP focuses on the publishing quality educational materials for Aboriginal educators and students. Through the publishing process of materials, we, also, hope to encourage the non-aboriginal people to utilize our books in providing an understand and sensitivity of the aboriginal language and culture.

In this cause, we are inviting teachers of Anishinaabemwin to assist us in filling out an assessment questionnaire. This questionnaire is to prioritize materials to be developed by AKP.

Please fill out this questionnaire as concisely, as possible. Filling out this questionnaire will assist us in 4 areas.

- 1. A priority list of materials to be developed and published will be established.*
- 2. The needs of our educators and students.*

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3. *This assessment will verify the need to continue to have our own Aboriginal publishing house.*
4. *Anishinaabe Kendaaswin Publishing will fulfill the need of teachers for quality competitive teaching materials, based on aboriginal content.*

You have an option to sign and provide your address for AKP, as we may call on you to work with us on your ideas.

Should we decide to carry out your idea AKP will be please to accredited you on the finished product. Miigwech, for your cooperation and your deep commitment to the language the Creator has given us, to pass on to our people.

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Native Language Teacher Certification Program
Native Language Instructor's Program
Native Language Materials Assessment

1. *At the present time, what types of materials do you use to teach students in your classroom?*

2. *This is what I need the most*

3. *What improvement would you suggest for the current materials you are using?*
4. *Do you see a need for Aboriginal culturally designed curriculum by Aboriginal people?*
5. *What would you like to see incorporated into a culturally relevant curriculum?*

Anishinaabe Teachings?
Wholistic Methodology?
Outdoor based?
Arts (ie music, dance, drama)?

Native Language Teacher Certification Program
Native Language Instructor's Program
Native Language Materials Assessment

6. *Would you be willing to include traditional teachings in your classroom?*
7. *Would you like to see language/culture in software programs?*
8. *Where do you currently access your language materials/resources?*
9. *How competent are the students in the language, you have taught them? Why?*
10. *In your opinion, what is the greatest downfall to why students cannot attain fluency?*
11. *What teaching tools or materials interest your students the most?*

Native Language Teacher Certification Program
Native Language Instructor's Program
Native Language Materials Assessment

12. *What topics interest most language learners?*

13.a) *What grades do you teach? Adult learning? Daycare? Literacy groups? Post-secondary institutions?*

b) What are the needs of the group(s) you teach?

14. *Do you traditionally or culturally practice methods in the language?*

15. *What themes/topics do you use to teach?*

Comments:

Option: _____

Name: _____

Address: _____

Postal Code: _____