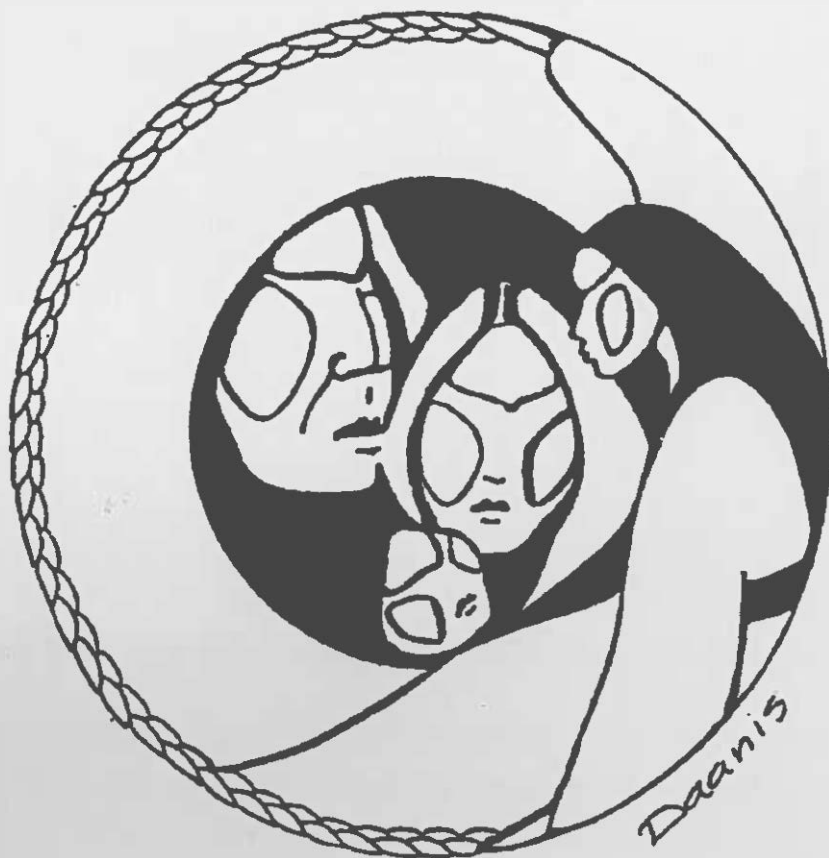


NATIVE LANGUAGE EDUCATION IN ONTARIO

Anishinaabemowin-gikinoo' amaadiiwigamig

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N.L.I.P.



Vol. 7, No. 1

November, 1991

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Lakehead University
A Northern Vision

NEWS FROM YOUR COORDINATOR

As the leaves gently fall from the tree, nature is preparing for a change of seasons. From the calls and letters I have been receiving from you, there are changes in your lives too. There have been new employment opportunities, back to school jitters, several births, a death, and celebration of graduation.

There have been changes in the N.L.J.P. office. Gary Howell has found the job of his dreams in sales and left the office in early September. Heather Donolovitch is working as secretary in the N.L.J.P. office. Cheryl Kylander, although a full-time student in NTEP, continues to work in the office. David Bates, a familiar name and face to many of you, is acting Director of the School of Education and has N.L.J.P. as one of his responsibilities.

After summer school, I journeyed to Capetown, South Africa to attend the "Democratic Approaches To Language Planning and Standardization" sponsored by the National Language Project and the University of Capetown. The conference was part of a national initiative to involve community, labour and professional organizations in the debate over a language policy for a democratic South Africa. The goal of the conference was for participants to define the relationship between democracy and language policy/planning. From this understanding, the conference participants drafted proposals to outline a plan of action on the language question. In future issues of the N.L.J.P. Newsletter, more detailed information regarding the conference will be included.

From September 22-25, I attended the N.A.L.I. Conference in Prince George, British Columbia. N.A.L.I.'s primary goal is to protect, preserve, and promote the indigenous languages of the Americas. The conference was designed to bring together traditional language practitioners and language professional with a focus on the need to balance the demands of modern education with the wisdom of traditional ways of teaching and the richness of the indigenous languages and cultures of the Americas. 1200 people from Canada, United States, Hawaii, Australia, New Zealand, Alaska, and England gathered to honor the elders. It is with the wisdom and knowledge of the elders, directions for the future are set. More information will be shared in later issues regarding conference presentations, resources, and new developments.

It is indeed an honor and very exciting to be a participant in Native Language. All over the country and around the world, indigenous languages and culture are being strengthened.

May the Great Spirit Guide You.

Barbara

Barbara Toye-Welsh
Coordinator, N.L.J.P.

<p style="text-align: center;">CONGRATULATIONS TO SUCCESSFUL CANDIDATES OF NLIP 1991</p>

NLTC - Year One Provisional Letter of Standing - Algonquian

Baxter, Christine	Hookimaw, Miriam	Pitawanakwat, Dorothy
Belmore, Irene	Jacko, Lorraine	Restoule, Geraldine
Bluebird, Roland	John, Sylvia	Sagon, Christine
Bobb, Jim	Johnston, Justin	Sainnawap, Jenosa
Cantin, Peter	Kam, Patsy	Southwind, Clara
Chikane, Doreen	Kane, Elizabeth	Stevens, Bridget
Cromarty, Sarah	LeMarquis, Eileen	Wassegijig, Helen
Douglas, Lawrence	McKay, Modina	Wesley, Mary
Etherington, Jim	Nadjiwan, Rose	Wesley, Stella
Flammond, Violet	Ningewance, Richard	Winter, Jacob
George, Helen	Olsen, Sarah	Martin, Cameron*
George, Melva	Oskineegish, Mary	*Iroquoian
Grant, Cheryl	Owl, Joanne	

NLTC - Year Two Provisional Letter of Standing - Algonquian

Abel, Don	Kakekayash, Gladys	Recollet, Elaine
Allison, Amy	Kelly, Donald	Rose, Rita
Assinewe, Mary	Loon, Annie	Scott, Irene
Beardy, Tom	McKay, Bernice	Sugarhead, Cecilia
Beaver, Judas	Moonias, Theresa	Sutherland, Hannah
Beaver, Norman	Morris, Ruby	Taylor, Mary
Blab, Dinah	Morriseau, Phyllis	Trudeau, Linda
Bois, Martha	Nagotchi, Dorothy	Trudeau, Wanda
Copenace, Justine	Nahdee, Maenard	Wabano, Pauline
Corbiere, Mabel	Nelson, Marjorie	Wabasse, Loretta
George, Sonja	Neshinapaise, Linda	Yellowhead, Robina
Gull, Maggie	Oskineegish, Emma	Thompson, Marie*
Henry, Virginia	Ottertail, Alma	Peters, March*
Jacobs, Glen	Pitawanakwat, Joesphine	Iroquoian*
Jones, Beatrice		

NLTC - Year Three Permanent Letter of Standing - Algonquian

Archibald, Veronica	Kowtiash, Annette	Schuchert, Elizabeth
Barnhart, Rebecca	Lennox, Lydia	Toulouse, Isadore
Baxter, Wanda	Lesperance, Valda	Wheesk, Cecile
Hoy, Theresa	Nakogee, Theresa	Whitefield, Cecile
Jackson, Margaret	Proszek, Mary	Yellowhead, Lias
Jacobs, Alex	Sault, Tena	

Native As A Second Language Diploma - Year Two

Nolan, Barbara

Native As A Second Language Diploma - Year Four

Achneepineskum, Elizabeth	Kowtiash, Andrea	Peltier, Barbara
Archibald, Veronica	Labelle, Joanne	Rees, Annie
Beaver, Judas	McLeod, Evelyn	Roy, Evelyn
Beaver, Mary	McKay, Bernice	Shilling, Shirley
Debungee, Elvis	McRae Lorraine	Snache, Irene
Jacko, Ursula	Nahdee, Charlene	Sturgeon, Mary
Jamison, May	Nelson, Marjorie	Toulouse, Isadore
Hendrick, Joan	Okimaw, Mary Jane	Traverse, Sylvia
Kakekayash, Gladys	Osawamick, Martina	White, Wanda
Kelly, Roseanna	Oskineegish, Mary	Yellowhead, Lias
King, Linda	Panacheese, Christina	

Native As A First Language Diploma - Year Two

Thomas, Alice

Native As A First Language Diploma - Year Four

Gray, Maria

AQ - Native As A Second Language Specialist - Algonquian

Grubin, Jeanne	Kelly, Ron	Peltier, Sandra
Iahtail, Mary Lou	LeBlanc, Dawna	Pitawanakwat, Violet
Kakegamic, Chris	Odjig, Ron	Shawanda, Violet

The Native languages were once the vehicle used to transmit Indian values and respect and now they are replaced by another language - Skills in English are very important but the Native language is what constitutes the whole Indian person.

*Manitoba Association for
Native Languages*

Did You Know...

- Cecilia Sugarhead is teaching NSL from Kindergarten to Grade Eight in Nakina.
- Laura James is teaching two Ojibwe courses at St. Patrick's High School in Thunder Bay.
- June MacGinnis is teaching an adult Ojibwe class.
- Ron Kelly has made signs in Ojibwe for the halls of Sabikong School.
- Jean Shawana is in Cutler working on Native Language Projects and planning to become actively involved in NSL.
- Congratulations to Brian and Martha Maznevski on the new addition to their family - a bouncing baby girl - Katherine.
- Congratulations to Linda Trudeau on the birth of her son, the first week of September.
- Our sympathy goes to Elizabeth McCoy who suddenly lost her husband. Our prayers and thoughts are with you.

NLTC EXTERNAL REVIEW

Brian Skerett has been contracted to review the Native Language Teacher Certification Program. Very soon, each present and past student of NLTC will receive a questionnaire in the mail. It is important that each and everyone of you take the time to complete the questionnaire when you receive it and return it to Brian. If you require any assistance to complete the questionnaire, call Brian at 519-821-9251.

***When children learn their Native language they are learning
to feel good about being Native and about who they are.***

Seabird Island, B.C.

A Summary of the Recommendation As Presented in Towards Linguistic Justice

Recommendation 1

The Assembly of First Nations recommends that aboriginal languages be given equal treatment in the Canadian Constitution with the state languages, English and French. The Report also recommends that aboriginal languages be given equal legislative treatment with the state languages enshrined in the Official Languages Act.

To this end, the Assembly of First Nations proposes the introduction of the Aboriginal languages act of Canada, a bill drafted by AFN.

The Assembly of First Nations considers that the recommendations supporting the Aboriginal Languages Act of Canada be implemented by the Government of Canada, and that the Government introduce this bill to declare our languages as the "National Languages" of Canada as proposed in the bill. With respect to the constitutional proposal, this will be dealt with in any future First Minister's Conference on amendments.

Recommendation 2

The second recommendation in LINGUISTIC JUSTICE is directed towards the internal use of aboriginal languages within their communities. It encourages bands to pass by-laws in their national language, as well as establishing community or tribal language commissions. Communities are to develop standards for the written and oral languages, approve the terminology, develop dictionaries and approve orthographies.

Recommendations 3

The AFN's third recommendation calls for action regarding the formation of Language Commissions/Councils for language planning initiatives and language retention activities. In LINGUISTIC JUSTICE the AFN also recommends the promotion of Aboriginal language through the use of various media, such as Native programming (radio, t.v. and newspaper), also distance teaching, language studies programs and other initiatives. The development of national and regional First Nations Language commissions are necessary for full participation of First Nations towards the planning and administration of this effort.

A summary of the Recommendations as Presented in Towards Linguistic Justice-cont'd

Recommendation 4

The Assembly of First Nations recommends the implementation of the aboriginal language revitalization strategy which will strengthen our foundation towards preserving, retaining, and promoting our national languages. The AFN recommends that this revitalization strategy begin at the community level with First Nations language instruction starting from day care to pre-school to kindergarten and through to grade 12. The AFN also recommends scrutiny of the Master Tuition Agreement/s regarding "federal school regulations and policies."

Recommendation 5

The fifth recommendation in LINGUISTIC JUSTICE identifies an action to plan begin implementing the revitalization strategy for our national languages. The founding of the Aboriginal Languages Foundation is a necessary component to the Aboriginal Languages Act of Canada, a bill to be introduced by the Assembly of First Nations. The Aboriginal Languages Foundation will be the repository, where by the AFN can accept financial donations to secure future funding for the learners of our national languages. The Aboriginal Languages and Literacy Foundation, therefore, stands to "ensure the perpetuation, revitalization, growth and protection of First Nations Languages"

Recommendation 6

This recommendation calls for the planning and identification of "mechanisms at the regional and national levels" which are necessary to carry out the aboriginal literacy initiatives. Once the human and financial resources are identified a plan on how to distribute these resources must be decided on.

The comparative summary of the Assembly of First Nations "Towards Linguistic Justice for First Nations" and the Report of Standing Committee on Aboriginal Affairs "You Took My Talk" demonstrates the support to the committee which recognizes the importance of Indian Control of Indian Education. In all of its recommendations the Committee's report demonstrates that the responsibility for campaigning and eradicating illiteracy rests with First Nations initiatives backed by federal government funding.



YOU TOOK MY TALK

Aboriginal Literacy & Empowerment

Fourth Report of the Standing Committee on Aboriginal Affairs - December 1990
by Ken Hughes, M.P.

Aboriginal people in Canada experience varying degrees of literacy and fluency in their own languages, and the official languages of English and French. As a brief from the Board of Edmonton Public Schools noted, native children have a range of language development needs. Some native children arrive at school speaking a native language fluently but do not speak English. Some have little or no knowledge of native language development. Some have grown up in an environment where English (or French) and a native language are used and a mix of two or more languages are understood within their own linguistic community. Still others may have a level of fluency in English or French appropriate to their age and a desire to learn their native language.

Since the definition of "literacy" is intertwined with the "purpose" of literacy, definitions of literacy among the aboriginal population may be region specific as each group or community defines the literacy experience in a context relevant to its culture and goals.

While recognizing the scope for variation in definitions of functional literacy, UNESCO uses the attainment of grade 9 as the statistical standard for functional literacy. This measurement has been accepted by most industrialized nations, including Canada. The Council of Ministers of Education (Canada) has acknowledged that in this country there is some justification for this standard on the grounds that education is compulsory until the age of 16 and that there is a societal expectation that young people will complete grade 9 or 10 and be literate before leaving school. The Canadian Parliamentary Task Force on Employment Opportunities adopted the following definition of functional literacy: "the functionally illiterate make up that part of the population 15 years and older, not attending school fulltime and with a level of education less than grade nine."

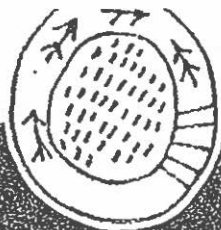
Literacy can encompass functional literacy (filling out a job application) to "humane literacy" (reading and comprehending poets and philosophers). Functional literacy usually means day-to-day activities germane to survival in the environment in which the individual lives. Jean Reston has commented on the literacy requirements of aboriginal people following a traditional hunting lifestyle:

"Even those wishing to pursue a traditional lifestyle are finding it increasingly difficult to manage with basic [literacy] skills. The trapper who once exchanged his furs for consumer goods, now needs to have a bank account and to submit license and income tax forms." (Literacy Needs in Western Arctic, Presentation to the Circumpolar Conference on Literacy, April 1990, pp.12)

"Humane literacy" in the aboriginal context, can include oral tradition as well as literature. While there are increasing numbers of aboriginal poets, philosophers and literary writers, their works are often not easily available. An important means of promoting literacy in the aboriginal community is accordingly lost. Recent government reductions in funding to Native media were viewed by many of the organizations appearing before the Committee as having a potentially negative impact on efforts to promote literacy in the aboriginal community. One of the prime motivators for acquiring literacy skills would appear to be availability of reading material relevant to one's life. The status of aboriginal languages is intimately connected to literacy issues in the aboriginal community. Recent government studies have revealed that fifty of the existing fifty three aboriginal languages in Canada are in serious danger of dying out without some significant intervention. Literacy may be relevant as a means of preserving and promoting these endangered languages and increasing self-esteem. Aboriginal language literacy may also create interest in acquiring literacy skills in English and French. James Arvaluk, addressing the Circumpolar Conference on Literacy, stated: "...we must begin to view Inuktitut as an artform and as literature. This will guarantee that Inuktitut will be read for pleasure time and time again. If one is well read, she/he is able to articulate his point of view, feelings and emotions."

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.

For more information or to order "You Took My Talk" contact Ken Hughes, M.P., Standing Committee on Aboriginal Affairs, House of Commons, Ottawa.
"You Took My Talk" is published under the authority of the House of Commons by the Queen's Printer for Canada.



YINKA DENE LANGUAGE INSTITUTE

MEMORANDUM

TO: N.A.L.I. '91 Delegates
FROM: Linden A. Pinay, Y.D.L.I. Executive Director
DATE: 11 October 1991
RE: Petition to support aboriginal languages

We ask your support in petitioning the House of Commons (Government of Canada) to recognize Canada's First Nations languages. Please copy and circulate this petition amongst your community and mail to:

Ethel Blondin, MP
House of Commons
Ottawa, Ontario
K1A 0A2
(no postage required).

Your support is appreciated.

c.c. First Nations

PETITION

TO THE HONOURABLE HOUSE OF COMMONS IN PARLIAMENT ASSEMBLED

The petition of the undersigned residents of Canada who avail themselves of their ancient and undoubted right thus to present a grievance common to your petitioners in the certain assurance that your Honorable House will therefore provide a remedy.

WHEREAS Aboriginal peoples and Aboriginal languages have existed on this continent since time immemorial and their presence constitutes a fundamental characteristic of Canada;

WHEREAS Aboriginal languages have been our first language since the beginning of time;

WHEREAS there are in excess of 53 distinct living and vital Aboriginal languages representing 11 linguistic families; and

BEING EVER COMMITTED to the preservation, development and enhancement of Aboriginal languages

The undersigned, your petitioners call upon parliament to fulfil its responsibilities to the citizens of The First Nations and Aboriginal peoples in Canada be taking immediate steps to recognize the right to use, preserve and enhance aboriginal languages in the constitution of Canada.

AND AS IN DUTY BOUND, YOUR PETITIONERS WILL EVER PRAY.

Date: _____

Signatures

Address

[illegible]

On 'Estas and the Salmon In The Past & Today

by Ted George

The story of 'Estas and the Salmon can teach the child history, respect and thereby common sense. First it teaches the steps necessary in drying and smoking salmon. It shows that very little is discarded - most is put to use.

In the past the story would teach the youngsters the steps involved in smoking salmon. If the child already knew how the process was done it would serve as an interesting and entertaining review. It also shows the usual setup of a smokehouse, the tools necessary and the pre-drying before cutting and smoking actually occurs. To the urban native child of today it would reflect what was done and how almost all the salmon was used as compared to the instant and disposable habits of today.

The birch bark basket had to be sewn in a special way than usual in order for the oil not to leak out. In the past the young girl would learn about this or if she already knew it would serve as a reminder. Today's child would be curious as to how the oil did not leak out and what the oil was used for. Generally berries such as saskatoons, blueberries, raspberries and huckleberries were added to the oil. This was a delicacy treasured by the people especially the children who ate that for sweets.

Another thing the story suggests is that 'Estas hair was long. This is important because the child of today probably assumes that men's hair were short in the past.

The salmon crawling back into the river suggest that God is mad at 'Estas and is punishing him. After all the salmon crawls back into the river it begins to snow and shows the further wrath of God upon 'Estas for insulting the salmon. These are the results from 'Estas foolishness and recklessness. Finally the consequences he pays for his mistake.

The most vital point this story teaches is that salmon is food and should never be belittled or treated in a derogatory way. In the past this was drummed into the child's head -Do not play with food because food is power. A great power necessary to survive. Without food the body would surely die. This was an important point in the past and should be today where the child exposed to television sees people casually play with food. For example, pie in the face, food fights, etc.

Another thing it shows how the whisky jack virtually rescues 'Estas from his inevitable doom. This would show continuing respect for animals, first the salmon then the Whisky jack. The whisky jack although a small bird saves "Estases" life.

The stories of 'Estas are many. In them he is portrayed as a mischievous scoundrel, other a chameleon who can change forms and still others a foolish reckless man. Yet he is a hero who somehow saves the day. At the end of his story 'Estas is saved and lives to journey on to his next adventure or misadventure as the case may be.

Teaching Ideas from Year Four

Language Experience Approach - by Maria Gray

Students draw pictures of themselves doing something. They dictate their stories to the teachers. The teacher writes the story for the student on a sheet of paper. Teacher reads the story back to the students pointing to each word. Then, the students will copy the story beside the pictures. When finished, the student finds high frequency words and circles them. Students rewrite their stories on another sheet of paper. Next, cut out the high frequency words from the story, place in an envelope and clip the envelope to the story. Students now read story and supply the missing words as the story is read. Students can also substitute high frequency words.

Then the teacher reads the first sentence of the story with the whole group, pointing to each word. Students are asked to find the next sentence, and the next until the story is put together. When students are able to put the story together in correct order and can read on their own, cut the sentences into strips. Mix up the strips. Students are to put the story together and read it. this could be used for a reading activity centre.

Booklet Idea - by May Jamison

The idea of my booklet would be to have riddles of animals in which the children would guess who the animal is Who am I? " Awenen Niin"? This is in English and Ojibwe.

This would also be good for a skit. You need a backstage scenery with:

*Golden eagle
* rabbit

*bear
*butterfly

Maybe the children could dressup as characters themselves. This would also motivate them to learn. Children like plays and puppets.

1. Waasa ishpiming nimbabaamise.
I fly high in the sky.
2. Gakeena gegoo niwaabadaan.
I see all things.
3. Nimbinesiw eshpendaagoziyaan
I am a scared bird.
4. Waasa nindindaab. Ninzoonginigwi.
I see for I have strong wings.
5. Awenen niin?
Giniw niin
I am a golden eagle.

Meegwetch to Jackie Daigle for putting together the Teaching Idea. Do you have an idea, a game, a song, you would like to share?

From the Children



A Tree

A tree can be an apple tree.
A tree would be for the Children as
they play on the apple tree.

The end.

by Jason McKay

Woodpecker

A Woodpecker
pecked on a tree near by
he kept on pecking as
we were going by.

The end.

by Jason McKay



Blank body text area

Gaming- The Historic Native Way- By Heather Donolovitch

The thrill and challenge of gaming has long been a favorite pastime to Native North Americans. The mastery of games was taken seriously and wagers upon the outcome of the players were often high.

Younger children up until the nineteenth century played games made up of traditional activities and objects. The games had been played for centuries and knowledge of them was passed from one child to another. Games were used to teach children hand-eye coordination, fine dexterity, gross motor skills and patience. These skills were important as their survival depended upon being a skilled hunter and food gatherer.

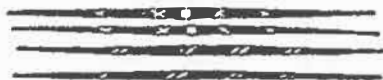
Games of Chance

The object of all Native games of chance was to determine a number or series of numbers, gain or loss depending upon the priority in which the players arrive at a definite goal. Some examples of games of chance are hidden ball, athergain, a cup and pebbles .

Hidden Ball

This game involves four musket balls(three of one colour, one of another), four moccasins(or square pieces of hide) and about twenty counting sticks.

One player hides the musket balls under the moccasins. The other player tries to guess where the odd colored one is. Points were awarded according to guess. If the guess on the first try is wrong he loses four sticks, on the second, three, on the third guess, four sticks. The game continues until one player had lost all of the sticks.

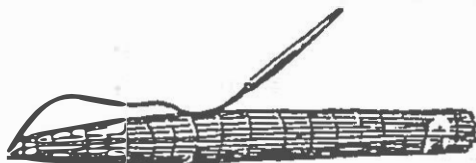


Napawagon (ring and pin)

The game is played with a bundle of spruce boughs tied together with a string. To one end a wooden pin sharpened to a point . The idea was to catch the bundle in the pin.

Games of Dexterity

Games of dexterity include lacrosse, snowshoeing, archery, sliding javelins or darts, racing games and wrestling. These games include running, jumping and manipulating objects. Listed are a few examples and the explanations of how they were played.



Lacrosse

The object of the game was to keep the ball in the air and throw it over the opponents goal. Lacrosse was used for recreation and for training young men to develop speed, strength, endurance, courage and mobility.



Double Ball

The game double ball was played by women. The game was played with leather balls, connected together by a stick or sapling, painted red and sometimes curved at one end. Goals were from 300-400 yards apart. The object of the game was to use the sticks to toss the ball over the opponents goal.



Shinny

Shinny was mainly a womens' game. It was played by men alone and sometimes men against women. The game was played with bats or sticks with one curved end and a wooden or leather ball. Goals were placed from 200-1400 yards apart. The origins of shinny came from Scottish Highland clans, in the 16th century.



Classroom Adaptations

Native games such as the ring and pin game, lacrosse, dice games and shinny may be adapted. Materials from nature such as bones, spruce boughs, willow sticks may be used and are easy to acquire. However, modern materials may be used, such as field hockey sticks to play shinny, plastic lids to make a ring in pin game. Use your creativity and imagination to include games in your classroom. Teaching native games is also an excellent lesson in hands on culture.

Games of the North American Indians. Culin, Stewart. New York: Manufactured In The United States to America Dover Publications, Inc. 1975.

Nineteenth- Century Canadian Childrens' Games. Tivy, Mary. Material History Bulletin 21.Spring 1985.

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Nineteenth-Century Canadian Children's Games.
Tivy, Mary, Material History Bulletin 21. Spring 1985.

A Visit to the Museum and Archive of Games.
Young, David. Rotunda, Spring 1986.

The Museum of The Fur Trade Quarterly.
Volume 9. Spring 1973. Author unknown.

Resources

Teaching an Algonkian Language as A Second Language: A Core Program for Grade Three, 1989, Ojibwe Cultural Foundation and Indian and northern Affairs.

A hand book of units for grade three. Course outline includes:

Unit 1:	Birthdays	Unit 6:	Fire 1
Unit 2:	Pirates	Unit 7:	Comics II
Unit 3:	Comics I	Unit 8:	Deer Class
Unit 4:	Christmas Concert	Unit 9:	On the Air
Unit 5:	All in the Family	Unit 10:	Comics III

Available from :

Ojibwe Cultural Foundation
Excelsior Post Office
West Bay, Ontario P0P 1G0
Cost: \$ 8.95

VERBO

The new versions of the classroom VERBO is now available at all four Native Cultural Centres. The new game is designed to drill verb vocabulary and forms with your classes. It has been adapted to include Cree, Micmac, Mohawk, English, and French, as well as Ojibwe. This kit comes with one master card as well as 36 players cards, a set of instructions, and a teacher's guide. The teacher's guide includes verb lists in each of the languages, written in both syllabics and roman orthography. The game includes 900 markers.

Available from:

Woodland Indian Cultural Centre
Box 1506
Brantford, Ontario
N3T 5V6

Ojibwe Cultural Foundation
Excelsior P.O.
West bay, Ontario
P0P 1G0

Lake of the Woods Cultural Centre
Box 1720
Kenora, Ontario
P9T 3X7

Ojibwe and Cree Cultural Centre
59-71 Third Avenue
Timmins, Ontario
P4N 1C2

GOOD MIND RECORDS

Among Native American nations, the role of the storyteller is to both instruct and entertain. With that in mind, GOOD MIND RECORDS, presents the first two tapes in a series designed to introduce listeners to Native American storytelling as told by traditional bearers from various American Indian nations. These two tapes present legends and stories from the people of the longhouse, the Iroquois.



Iroquois Stories
as told by Joseph Bruchac
Good Mind 0001- 8.95

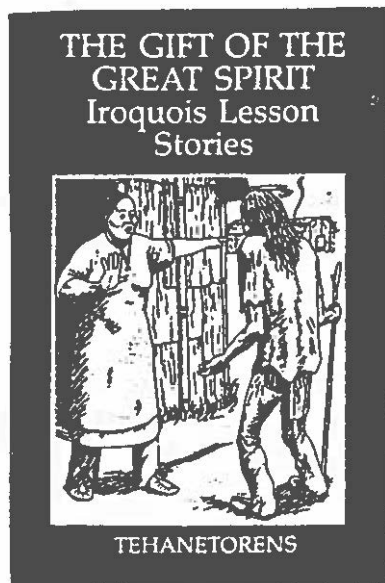
SIDE ONE: *Tales from the Longhouse :*
The Creation, How Buzzard Got His
Feathers, Turtle's Race with Bear,
Raccoon and Crayfish. 28:46.

SIDE TWO: *Iroquois Women's Stories:*
The Wife of the Thunderer, The Brave
Woman and the Flying Head. 22:55

"With the creation of Good Mind Records, Bruchac the storyteller has taken another step to preserve lore and legends of Native Americas. His newly released Iroquois Stories are a collection of narratives first told in longhouses centuries ago and passed down through the generations. It opens with an introduction explaining how the elder men and women would gather the people around them during the winter and tell stories about such things as the earth's beginnings. On the first side of the tape, animals are the main characters of the stories, much like in Aesop's fables. But unlike in Western myths and fables, animals in Iroquois lore are seen differently. The Iroquois, like most Indians, considered animals relatives who lived on the same level as man, not below it. Side two of the tape contains two stories about women. Though often portrayed as fierce, warlike people, the Iroquois were an equal opportunity culture long before ERA and NOW."

THE GIFT OF THE GREAT SPIRIT

Iroquois Lesson Stories told by Ray Fadden/Tehanetorens
Good Mind 0002 - \$8.95



SIDE ONE: The Time for Telling Stories, In the Longhouse, The story of the Monster Bear, Six Nations Singers, The Fierce Beast. 24:50

Side Two: The Hermit Thrush, The Gift of the Great Spirit, Six Nations Singers, Record Belts, Disciplining Children.

THE GIFT OF THE GREAT SPIRIT features five stories, Mohawk songs by the Six Nations Singers, and information about the traditional uses of stories among the Iroquois peoples. Instead of spanking, Native children would be told lesson stories when they did something wrong. "The Hermit Thrush," which explains why you should not cheat and "The Gift of the Great Spirit," which emphasizes the importance of respecting elders, are two such lesson stories on this tape which was recorded at the Six Nations Indian Museum.

A well known and deeply respected teacher who spent many decades teaching Native children in New York State schools, Tehanetorens founded and runs the Six Nations Indian Museum in Onchiota, near Saranac Lake, New York. He and his family can be found there in the warmer months of the year, greeting visitors and telling them stories from the beaded record belts which line the walls. The Native newspaper, **AKWESASNE NOTES**, recently describe Tehanetorens as "a source of strength for our people."

Available from:

The Greenfield Review Press
 2 Middle Grove Road
 Greenfield Centre, N.Y.
 12833

EASTERN OJIBWE-CHIPPEWA DICTIONARY

by Richard Rhodes

A special discount price is available to members of the Society for the Study of the Indigenous Languages of the Americas (SSILA). All orders must be prepared. If you are not a member, here is how to order your dictionary:

1. Make out a cheque in U.S. funds for \$27.00 to SSILA. This is the annual membership. You will receive a newsletter in the mail.
2. Make out cheque in U.S. funds for \$27.00 to Mouton Publishers. If you want the dictionary sent airmail, make a cheque for \$32.75(U.S.).
3. Send the order form and both cheques to:

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SSILA
Dept. of Ethnic Studies
Humbolt State University
Arcata, CA 95521

Summer Address:
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Berkeley, CA
94708

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FROM THE LAKEHEAD UNIVERSITY BOOKSTORE

Teaching Writing by Jo Phenix, 1990.

Practical do's and don'ts help teachers put the latest writing theories into practice. This valuable handbook includes information for inexperienced teachers who want to know what they should be doing, as well as experienced teachers searching for new ideas.

Hot Tips for Teachers by Ann S. Harrison and Frances B. Spuler

A collection of practical advice and ideas for effective classroom management. The tips are grouped under specific categories. For example:

The notebook is a great way to find out about the quality of the kid's work and can be a great conference item. Collect and examine notebooks periodically.

When planning lessons, check the library first for books, magazines, hits, posters, filmstrips, records and tapes to enhance your lessons.

Great Games by Frank W. Harris

Games for primary school children ... games for Teenagers... games for mixed-age groups... quiet games... active games... games for two people... games for 40 people...traditional games... games from like Alphabet Race, Elephant and Giraffe, Scrambled Anatomy, and Two-way Ghost. You are sure to find a game for any kind of group you want to lead in games.

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Please send your order to : Lakehead University Bookshop
955 Oliver Road
Thunder Bay, Ontario
P7B 5E1

WAWATAY NATIVE LANGUAGE TELEVISION PROGRAMMING GUIDE

- November 2 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Cree Program
- 1:30 p.m. Magazine Program
"INNINEW TIPPACHEMOWIN"
Cree Program
- November 3 6:00 p.m. Magazine Program
"INNINEW TIPPACHEMOWIN"
Cree Program
- 6:30 p.m. Youth Program
"VIDEO AWASHISHAK"
Cree Program
- November 9 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Oji-Cree Program
- 1:30 p.m. Magazine Program
"KEENAWINT"
Oji-Cree Program
- November 10 6:00 p.m. Magazine Program
"KEENAWINT"
Oji-Cree Program
- 6:30 p.m. Youth Program
"VIDEO AWASHISHAK"
Oji-Cree Program

Channel - Ontario Legislature Assembly
(Check local listing for channel in your area)

WAWATAY NATIVE LANGUAGE TELEVISION PROGRAMMING GUIDE

- November 16 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Cree Program
- 1:30 p.m. Magazine Program
"INNINEW TIPPACHEMOWIN"
Cree Program
- November 17 6:00 p.m. Live Broadcast
"DIALOGUE ON DRUGS"
Forum originating from Moose Factory.
Panel discussion with people on both sides,
pros and cons of illegal drug, alcohol and
substance abuse.
- November 23 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Oji-Cree Program
- 1:30 p.m. Magazine Program
"KEENAWINT"
Oji-Cree Program
- November 24 6:00 p.m. Live Broadcast
Official opening and ribbon cutting
ceremony for the Wawatay Video Uplink.
- "DIALOGUE ON DRUGS"
Forum originating from Sioux Lookout.
Panel discussion with people on both sides,
pros and cons of illegal drug, alcohol and
substance abuse.

Channel - Ontario Legislature Assembly - OLA
(Check local listing for channel in your area)

WAWATAY NATIVE LANGUAGE TELEVISION PROGRAMMING GUIDE

- November 30 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Circ Program
- 1:30 p.m. Magazine Program
"KINNEEW TIPPACHEMOWIN"
Circ Program
-
- December 1 6:00 p.m. Magazine Program
"KINNEEW TIPPACHEMOWIN"
Circ Program
- 6:30 p.m. Youth Program
"VIDEO AWASHISHAK"
Circ Program
-
- December 7 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Ojibwe Program
- 1:30 p.m. Magazine Program
"KEENAWONT"
Ojibwe Program
-
- December 8 6:00 p.m. Magazine Program
"KEENAWONT"
Ojibwe Program
- 6:30 p.m. Youth Program
"VIDEO AWASHISHAK"
Ojibwe Program

Channel - Ontario Legislature Assembly
(Check local listing for channel in your area)

WAWATAY NATIVE LANGUAGE TELEVISION PROGRAMMING GUIDE

- December 14 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Circ Program
- 1:30 p.m. Magazine Program
"KINNEEW TIPPACHEMOWIN"
Circ Program
-
- December 15 6:00 p.m. Magazine Program
"KINNEEW TIPPACHEMOWIN"
Circ Program
- 6:30 p.m. Youth Program
"VIDEO AWASHISHAK"
Circ Program
-
- December 21 1:00 p.m. Youth Program
"VIDEO AWASHISHAK"
Ojibwe Program
- 1:30 p.m. Magazine Program
"KEENAWONT"
Ojibwe Program
-
- December 22 6:00 p.m. Magazine Program
"KEENAWONT"
Ojibwe Program
- 6:30 p.m. Youth Program
"VIDEO AWASHISHAK"
Ojibwe Program

Channel - Ontario Legislature Assembly - OLA
(Check local listing for channel in your area)

CONFERENCE NEWS

Canadian Indian/ Inuit Teacher Education Programs Annual Conference. McGill University, Montreal, Quebec July 23-27, 1992.

Aboriginal education in Canada is at a crossroads. As more First Nations gain control of their schools, they face a dilemma. Can schools, once the instrument of cultural imperialism, now be made the instrument of cultural empowerment? Is the classroom a place where traditional culture and language can be transferred without being transformed? Is the tent, as the symbol of the traditional place of learning, compatible with the classroom as the modern place of learning? Can the tent survive in the classroom?

The CITEP Conference provides a forum for aboriginal education and all those with an interest in the preparation of Indian and Inuit teachers to discuss these and other questions.

The conference will be held at McGill University and will be hosted by the Faculty of Education and McGill's Native and Northern Education Program, which works in cooperation with Algonquin, Cree, Inuit, Micmac, and Mohawk communities to provide community based teachers education programs in Quebec and the eastern Northwest Territories.

The conference is organized by John Wolforth and Lynn McAlpine (Tel: 514-398-4533), in partnership with First Nations communities who are involved in the Native and Northern Education Program.

If you are interested in attending the conference and would like to be on the mailing list to receive the registration package, write to:

CITEP
McGill University
Conference Office
550 Sherbrook Street West
Suite 485, West Tower
Montreal, Quebec H3A 3C5

IN OUR NEXT ISSUE:

- * Updates on Conferences
- * Conferences
- * New Publications
- * Christmas Ideas

If you require more information pertaining to items in this newsletter or if you have anything you would like to add, such as recipes, essays, or if you would like to voice your opinion on topics of interest to the community, write to:

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Lakehead University
955 Oliver Road
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Ph. (807)343-8542 fax. (807)344-6807