



NATIVE LANGUAGE EDUCATION in ONTARIO

VOLUME IV NUMBER 4

NEWS FROM YOUR COORDINATOR

As the snowflakes gently fall from the sky above, my thoughts drift to the bright, sunny days of summer and our first summer school together. Plans are almost complete at this point. All education and language classes will be in the Ryan Building. The practicum classes will be located in the Bora Laskin Building. All classes have been assigned to instructors. Many faces of the instructors will be familiar to you.

The classes will begin at 8:45 in the morning and end at 4:45 in the afternoon. Your day will be a bit longer because a practicum component has been added during the day instead of in the evenings. This change will provide practice teaching time as well as a class on lesson preparation for all NLTC students.

Children will be invited to register for Native As A Second Language classes at Lakehead. Hopefully, you will have forty to fifty children to teach. This is a joint project of our program and the Lakehead Board of Education.

Student Services will hire a Student Advisory for our program this year. This person will be available to assist you in social, cultural, and academic matters. The NLI Program will provide a suite at the Residence so this person will be available to you in the evenings.

I attended the Seventh Annual Cree As A Second Language Conference in Hearst. It was an opportunity for me to renew some friendships, meet new faces, and tour Constance Lake Reserve. Marianna Couchie, Sister Catherine and Angela Moore gave me new insights into the planning of NL Programs. While in-Hearst, I was honoured to be part of the audience for the first "Reach For The Top" in Cree. Also, a group of junior children performed some musical numbers in Cree. The Cree teachers shared resources and worked on a unit plan. My thanks for inviting me to your conference!

Later this month I will be attending the Windigo-Shibogama Tribal Council Native Language Conference in Sioux Lookout and the Sweetgrass First Nations Language Council Constitutional Conference in Brantford. In April and May, I am planning to visit teachers involved in our program.

As you make plans for the upcoming summer school, do go and get your T.B. test done. You will receive a yellow immunization card with your application form. This card will remind your doctor and you that it is necessary. If you cannot show your yellow card or proof of your T.B. test at registration, you will be sent to Student Services **BEFORE** you are allowed to register. Why am I doing this? Before you receive your Provisional or Permanent Letter of Standing from the Ministry of Education, you must show proof of your T.B. test. Thus, I hope I am helping you to avoid delays in the future. There are still a number of people who have not sent in their T.B. test results from last year. Unfortunately, those people will not be recommended for a Letter of Standing until they do.

Your applications will be mailed to you by the end of March. The deadline is May 30.

I will provide more news in regard to the summer school in the next Newsletter. In the meantime, continue the great teaching of Native languages. The adults of tomorrow need you.

Have a Happy Easter!

Barbara

TB TB TB TB TB TB TB TB TB

This summer all NLIP/NLTC students must have a TB Test. A card like the one shown below will be sent to you with your application form. If you do not have proof that you have had a TB test, you will be sent to Student Services **BEFORE** you register.

	Ministry of Health Ontario	Immunization Record
Do not lose this card. It is your permanent record of immunization. All immunizations are to be recorded on this card.		
	Ministère de la Santé Ontario	Calendrier des Immunisations
Gardez la carte en lieu sûr. Cet aide-mémoire précieux contient tous les renseignements sur vos immunisations. Toutes les vaccinations doivent y être inscrites.		
name nom		
date of birth date de naissance		
6847-64X (9/80) 7830-4708		

Language Courses

Date: July 6 - 26, 1989

NL 2713 - Algonquian Linguistics
NL 3251 - Translation
NL 3511 - Literature: The Oral Tradition
Oj 2011 - Field Study in Ojibwe

Contact: The Coordinator
Native Language Programs
Lakehead University
Thunder Bay, Ontario P7B 5E1
1-807-343-8542

Theory and Practice in Native As A Second Language

Ed 4743 - Native As A Second Language Part I
An introduction to the field of Native languages education through the development of a conceptual framework and the acquisition and practice of second language teaching skills. The course will address Algonquian Structure, Professional Growth, Language Acquisition Theory and Practice and a Professional Practicum.

Date: July 6 - August 2, 1989

Contact: The Coordinator
Native Language Programs
Lakehead University
Thunder Bay, Ontario P7B 5E1
1-807-343-8542

COMING EVENTS

Conferences

Native Children: Their Future Needs
3rd International Conference/Workshops on
Native Children with Exceptional Needs
April 20-22, 1989

Contact: Ron Phillips
992 Jessie Avenue
- Winnipeg, Manitoba
R3M 1B1

Fifth Annual Indian Education Conference
Ville du Loc Delage, Quebec
April 25-27, 1989

Contact: First Nations Education
Council Secretarial
30 Rue de l'Ours
Village Huron, Quebec
G0A 4V0

First Conference on Canadian Computer-Assisted Language Learning
April 27-29, 1989

Contact: Ms. Cheryl Dickie
c/o The Computer-Assisted Writing
530 Scott Library
4700 Keele Street
North York, Ontario
M3J 1P3

The Ojibwe New Testament

The Ojibwe New Testament (OshkiMasinahikan) which was mentioned in the November 1988 NLIP Newsletter may be ordered from the address given below. The New Testament is written in Northern Ojibwe, in both Roman and syllabic writing systems. The cost is ten dollars (\$10), payable to the Canadian Bible Society, order number 20S00 263DS N. Ojibwe New Testament.

Order from: Canadian Bible Society
10 Carnforth Road
Toronto, Ontario M4A 2S4

Eastern Ojibwa-Chippewa-Ottawa Dictionary

NLIP students are reminded that they may purchase copies of Richard Rhodes' Eastern Ojibwa-Chippewa-Ottawa Dictionary at a special reduced price of \$25 U.S., by joining the Society for the Study of the Indigenous Languages of the Americas (SSILA). This dictionary is a very important reference tool for speakers of Ojibwe from such communities as Walpole Island, Manitoulin Island, Sarnia, Cape Croker, Saugeen, Rama, Curve Lake, and other areas in southeastern Ontario. It is highly recommended for all NLIP students from these communities, as well as for libraries and schools.

Instructions for joining the SSILA and ordering the Dictionary are given below. Please note that all amounts are to be paid in U.S. dollars.

If you are not already a member of the SSILA, here is how to order the dictionary:

1. Make out a cheque or money order in U.S. funds for \$7 to SSILA. This is the annual membership fee. You will receive a newsletter in the mail.
2. Make out a cheque or money order in U.S. funds for \$27 to Mouton Publishers (\$25 + \$2 shipping). If you want to receive the dictionary more quickly, make it out for \$32.75 U.S. (\$25 + \$7.75 shipping). The dictionary then will be sent airmail. Otherwise, expect it to take two months to reach you.
3. Fill out the form below indicating how much the cheque or money order to Mouton Publishers is for.
4. Send the form and both cheque/money order to:
Victor Golla, SSILA
Department of Ethnic Studies
Humboldt State University
Arcata, California 95521

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Please send me:

_____ copies of Eastern-Ojibwa-Chippewa-Ottawa Dictionary by Richard Rhodes.

All orders must be prepaid. Be sure to include the appropriate amount for shipping/handling (\$2 U.S. surface mail; \$7.75 U.S. airmail). I enclose a cheque/money order payable to Mouton Publishers for \$ _____. This order form should be sent directly to Professor Victor Golla, SSILA.

LEGENDS

SHARING SECTION

I am teaching where I am introducing the Ojibwe program into the school, and it is quite a challenge which I really enjoy.

For work already taught, I give them scrapbooks for each unit. It is their responsibility to put in what they've already learned, and I will help them with written work, and some have already taken initial steps to writing their own stories. This all takes place after they have done their work for the day. After each unit, they are marked and they can take it back home to read to parents. One parent came to me and told me Bobby reads to them all the time.

Nora Hiller

Good teaching idea: if you are reviewing or introducing single syllabic characters, make a deck of cards using syllabic characters and play fish. Be sure to instruct students about drawing a red line to indicate the top of each card.

Clara Beardy

PROBLEM - My students like to sing songs and I only have made up a few or translated one or two. If anyone has a good collection maybe they can share.

Clara Beardy
Muskrat Dam, Ontario
POV 3B0

You may have noticed that almost everything that an Indian does is in a circle, and that it is because the power of the world always works in circles and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and as long as the hoop was unbroken, the people flourished. The flowering tree was the living centre of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain, and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball and so are all the stars. The wind in its greatest power, whirls. Birds make their nests in circles for theirs is the same religion as ours. The sun comes forth and goes down in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing and always come back again to where they were. The life of a man is a circle from childhood and so it is in everything where power moves. Our teepees were round like the nests of birds and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children.

-Black Elk

How The Loon Got His Spots

Once long ago, there was a loon swimming in the water at Lake Superior. He was teasing a robin and the robin got mad and started to chase him. The robin pecked the loon all over and pulled out a lot of feathers. It looked like the loon had spots all over him. When his feathers grew back, they were spotted. This was the loons lesson that he shouldn't tease anything. That's how the loon got his spots.

By Cecilia McWatch
Grade 4
Moberg Indian Reserve

How The Worm Got To Be Small

One day there was a young boy walking around and he saw a worm on the ground. In those days, worms were about as big as snakes. He decided that he was going to keep the worm for his pet so he picked it up and put it in his pocket. He went home and his mom was heating water to wash clothes. He had to change his clothes but forgot the worm inside his pocket. His mom put his clothes in the hot water and they shrunk. And so did the worm! That's how the worm got to be so small.

By Gladys Sabourin
Moberg Indian Reserve

POETRY

My Friend

Walk
Talk
Share with me
Help
Play
Stay with me
Ride
Jump
Care for me
Love
Like
Hug with me
And
Be my Friend.

by Ruth McWatch
Moberg Indian Reserve

I like living in the world
Give me air
I like the flowers
Give me alot of trees
I like animals
Gifts from God.

by Thurston Kwissiw
Moberg Indian Reserve

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