

Lakehead University



NLJP Summer 1991



School Song

*Ojibwe and Delaware
Iroquoian and Cree*

*East, West and Central
L and N, well, Gee*

*Come teach your language
be a trainee*

*Come share in the studies
at N.L.I.P.*

The only place to be

*Cause we've got a program
second to none.*

*We learn to teach
and read and write*

*in our Native tongue
--O--we get so confused*

*But we've never refused
to get our lessons done.*

N.L.I.P. is for me.

(tune: Hey, Look Me Over)

“Thanks to the contributors.”

- Reta and Lena -

A HISTORY OF NLIP

NLTT (Native Language Teacher Training) began as an experimental program in Fort Frances, Ontario, in 1973. Within the next two years, it expanded and developed into what became I.A.B.'s - Ontario Regional NASL training program for Iroquoian and Algonquian second language teachers. In 1977, the first seven graduates received NLTT certification from the Minister of D.I.A.N.D. in Ottawa.

In 1978, a second experimental program was undertaken in Thunder Bay, to pilot the training program for teachers of Native Language Arts for "first language" communities.

In 1981, both programs (second language, and language arts) moved to Lakehead University, to become diploma programs of the Faculty of Education with the name changing to our present NLIP (Native Language Instructors' Program). The "Institute" began in 1980 as a directed studies program for NLTT/NLIP graduates, has also become part of University life, and "Institute" courses now are offered by Lakehead's Faculty of Arts.

In July, 1984, the Ministry of Education for the Province of Ontario, announced its new policy regarding Native Language Education. Through the winter of '84 and '85, Ministry officials met with Lakehead University personnel to establish a Native Language Teachers' "Certification" program leading to a letter of standing after 3 summers of work. In the summer of 1985, the first "certification" program began, with the Algonquian group continuing at Lakehead. The Iroquoian group joined Lakehead in 1991.

July 1986 saw the first 23 students receive their permanent letter of standing from the Ontario Ministry of Education as certificated Algonquian Second Language Teachers. In July, 1991, the first graduating class of the AQ programme for holders of an Ontario Teaching Certificate consisted of 9 teachers. By 1991, enrolment in the various NLI programs had soared to 227.

NLIP, while now an established and well-regarded school, continues to grow in quality as each year the best suggestions of student body and faculty continue to shape the curriculum. Over the years, NLIP has come to enjoy a reputation for the quality of its training. Although designed and operated for Ontario's Native people, students from other parts of Canada and from the United States have come to us for training. We have appreciated the contribution they have made to our broadening understanding of Native Language Education.

It is our hope that both NLIP and the "Institute" will continue to grow and prosper and that they may become increasingly a source of practical assistance to Native Language Education in Ontario and beyond.



To Members of the N.L.I.P. Family,

During my first summer at Lakehead University, I was quoted as saying, "I'm glad to be here." Over the past three years, the feeling has not changed.

This summer we had 227 registered in the various N.L.I Programs. Year four of the Diploma Program will have forty-seven graduates; Part III Specialist in Native as a Second Language will graduate nine candidates.

Memories from Summer 1991:

- twelve students in year one over fifty-five years of age;
- grand feast, pow-wow for the Welcoming Ceremony;
- Sonny and Jo Mikaere, Edena and Kitty join us from New Zealand;
- elders Richard Lyons, Alex Skead, Walter Linklater, Robin Green, George Kenny, Ernestine Buswa, and Jean Shawana, to share their experiences in cultural knowledge during the evenings;
- eighty-five children in NSL class;
- year two and year three students going out of their way to assist year one students;
- Addition of Iroquian students;
- addition of our full-time councillor Gilda Dokuchie, always smiling, and dreaming of fishing;
- young children supervised by Heather, Leroy, Michelle, and Leslie;



N.L.I.P. is a well established and well regarded component of the School of Education. It continues to grow in quality as each year the student body and faculty continue to shape the curriculum. Over the years N.L.I.P. has gained a reputation for the quality of its training.

The work of our school is truly important, that is the Native Language Study and Native Language Education that is taking place here in N.L.I.P. is world class and of significance now and to future generations. The qualities of loyalty, hard work, and caring are helping us to retain Native Language for future generations. I'm proud of you.

May the Great Spirit Guide You,



Barbara Towe-Welsh, Coordinator,
Native Language Instructors' Program

NLIT/NLIP GRADUATES

1977 Elda Antone
Nelson Crawford
Mercy Summers Dostator
Reginald Henry
Ruth Isaac
Bessie Lazore
Georgina Nicholas

1978 Lauretta Sands

1979 Rubina Naogizic
Veronica Waboose
Lena White

1980 Ralph Akiwenzi
Beatrice Echum

1981 Christine Baxter
Norma Fox
Frances Froman
Angela Moore
Violet Pitawanakwat
Verna Shawkence

1982 Minnie Shutt
Julianne Ominika

1983 Margaret Gardner
Mudina McKay
Elizabeth Francis
Margaret Norris
Mary McKay
Sara Jane Kakegamic

1984 Margaret Gardner
Margaret LaBillois
Mildred Hillies
Amos Chrisjohn
Claudine John
Anita Knott
Rose Madjiwon
Philomene Chegahno
May Roy
Mary Jane Okimaw
Dorothy Friday
Marge Henry
Alvina Meekis
Gladys Williams
Anne Bella Solomon
Mary Solomon

1985 Genevieve McGinnis
Kaspar Solomon
Ella Whetung
Beverly Wilson
Cecilia Sugarhead

1986 First Grads to receive Permanent Letter of Standing
(i.e. teacher certification) in Native Language teaching:

Validation:

Christine Baxter	Ojibwe	C.
Philomene Chegahno	Ojibwe	C.
Beatrice Echum	Cree	C.
Margaret Gardner	Ojibwe	C.
Anita Knott	Ojibwe	C.
Genevieve McGinnis	Ojibwe	C.
Angela Moore	Cree	C.
Rose Madjiwon	Ojibwe	C.
Rubina Naogizic	Ojibwe	C.
Verna Shawkence	Ojibwe	C.
Minnie Shutt	Cree	C.
Veronica Waboose	Ojibwe	C.
Ella Whetung	Ojibwe	C.
Beverly Wilson	Ojibwe	C.

Three-Year Programme:

Doreen Hunter	Ojibwe	C.
Nancy Jones	Ojibwe	C.
Mary Jane King	Ojibwe	C.
Barbara McDonald	Ojibwe	C.
Bertha Metat	Cree	C.
Jane Moore	Cree	C.
Susan Sandau	Ojibwe	C.
Leonard Skye	Ojibwe	C.
Kalvin Ottertail	Ojibwe	C.

Convocation 1987:

NLIP Graduates from Fall 1986 and Spring 1987.
Those attending convocation ceremonies marked (*)

Amos Keeash	NAFL *	{Spring}
Donna Fiddler	NASL	{Spring}
Mary McKay	NAFL *	{Spring}
Evelyn Baxter	NAFL *	{Fall}
Nancy Jones	NASL	{Fall}
Susan Sandau	NASL	{Fall}

DEAN'S MEDAL - Evelyn Baxter

Convocation 1988

NLIP Graduates from Fall 1987

Doris Fisher
Daisy Loon

NLTC Graduates

Caroline Comegan
Lorraine Debassige
Nancy Debassige
Rhonda Dostater
Donna Fiddler
Doris Fisher
Agnes Hunter
Virginia Jackpine
Linda King
Stella McLeod
Lorraine McRae
Theresa Memegos
Theresa Root Ritchie
Shirley Shilling
Irene Snache
Dianne Snake
Dorothy Wassegijig-Kennedy
Tom White

Convocation, Spring 1989

NLIP Graduate

D.

Elsie Stoney NASL

NLTC Graduates, Summer 1988

Nora Atlookan
Sharon Boissoneau
Joan Cameron
Ruben Cantin
Maryanne Endanawas
Bernice Greene
Nora Hiller
Frances Kaboni-Dowdall
Olive McGregor
Eleanor McLeod
Rita Root
Harriet Shabequay
Yvonne Smith
Mary Ann Trudeau
Pauline Williams



A Note from the Principal

This summer I have had the honour to serve as Principal for Summer School, 1991. It has been a great pleasure to work with the children, the students, and the Practicum Associates. The children have learned a great deal and have been a delight to have around.

I would also like to thank all the AQ students who have assisted with the Summer School, the Practicum Associates, Jean, Ernestine, Florrie and Cheryl. A special note of thanks should also be extended to Heather, Leroy, Leslie and Michelle for all their work in organizing the Day Camp for the children. Congratulations to all the NLTC students. All your hard work has paid off. You made it! Thank you for your patience this summer. No more schedule changes.

Best wishes and may all of you have an enjoyable and safe rest of the summer.

Patrick Brady
Patrick Brady

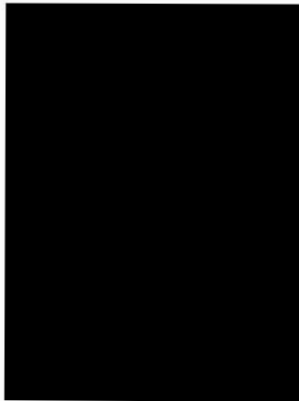


NSL Students

Inouioan (12,13,14)

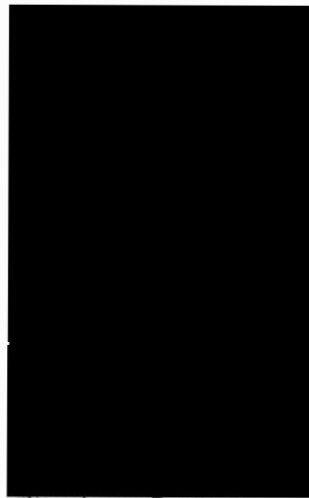


Central Eastern Ojibwe (5-6)



"Practicum Teacher"
Ernestine Buswa

Western Ojibwe (7-8)



"Practicum Teacher"
Jean Shawana

Cree (9,10,11)



"Practicum Teacher"
Florrie Sutherland

"Practicum Teacher"
Cheryl Kylander

Jan Howell
Assistant to Coordinator
of the NLIP Program

Heatherann Dondourtch
Coordinator of Ojibwe
Day Camp

*Michelle
Laurin*
Camp Counsellors

*Leroy Meekis
Leslie Davis
"I'm Delehawk."*

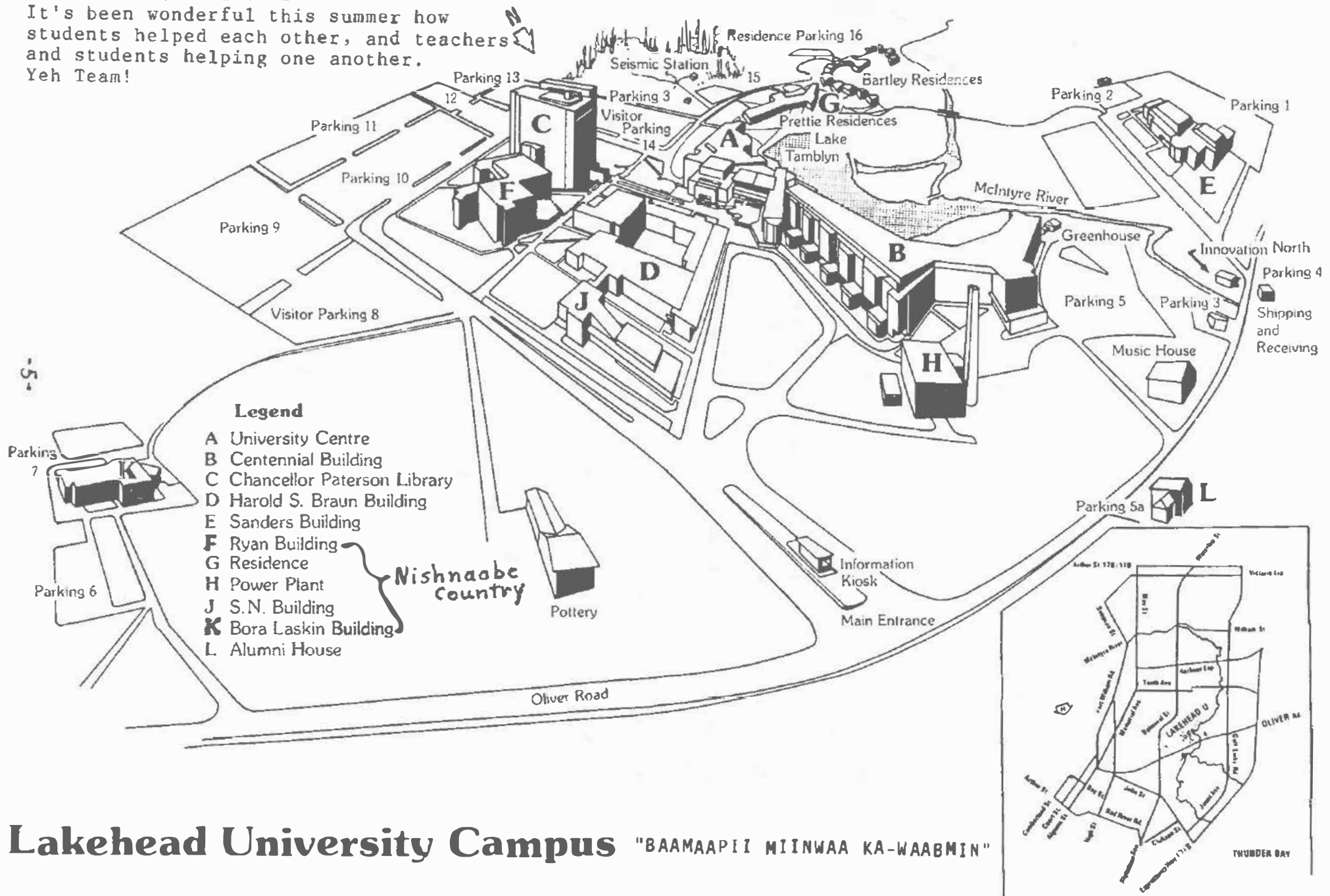
**Gilda
Dokuchie-
Counsellor**

Donna McMillan
Clerical Assistant



Doreen Drake
Receptionist

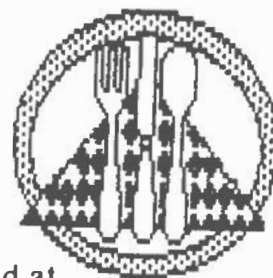
There will be a lot of memories...
 It's been wonderful this summer how
 students helped each other, and teachers
 and students helping one another.
 Yeh Team!



Lakehead University Campus "BAAMAAPII MIINWAA KA-WAABMIN"

Did You Know?

- Claudine John passed away last September.
- Hilda Williams, Sarnia (last year's first year student) is very sick.
- Forest Ecosystem has a new building next to the library and cafeteria.
- that Barbara and Sandra Peltier's brother-in-law died. Our sympathy to the family.
- that Roland Bluebird's wife had a baby boy.
- that John O'Meara received his Ph. D. at McGill University. Our congratulations and best wishes.
- that our A.Q. students had a fundraiser: Dinner - Chili and Fried Bread at Ignace House #1 on Sunday, July 21st at 5:00 p.m. Proceeds \$100 plus.
- that the spaghetti fundraiser reports \$272 and the Indian dogs \$90. NLIP treasurer expresses thanks for your support.
- that a 50/50 draw on July 17th was won by Linda King. She won \$87.00.
- that Mary Lou Iahtail became Chief of her band in Attawapiskat, Ontario.
- Peter E. Marks facilitated an Orientation Workshop for the faculty on July 2 and 3, 1991. Elders attending were Walter Linklater and Alex Skead.
- that the new building by the Balmoral Drive entrance is the Health Educational Resource Centre of Lakehead University.
- that the new building going up across from the School of Nursing near the main entrance to the University is the Visual Arts and Music Department.



Did You Know

Nanibijou, the Ojibway Indian's Great Spirit, turned to stone when the secret of the silver mine on Sibley Peninsula was discovered by white-men. This unusual rock formation forms the tip of the peninsula, located 16 miles across the Thunder Bay Harbour.

- **WORKROOM SCHEDULE** LOCATION: BL2009 TIME: 7:00 PM - 9:00 PM
- that Kashadaying Residence has a new building at the corner of Ontario Street and John,
- that Kangas Restaurant is on vacation from July 15 to August 4.

DID YOU KNOW?

- that Glen Jacobs went to Ashville, North Carolina early June and taught Russell Means Native dialogue for the upcoming movie "Last of the Mohicans". Daniel Day Louis of "My Left Foot" is in it too.
- NLIP representatives Jim Bobb, Hannah Sutherland, Elvis Debungee and Chairman Don Kelly hosted a tremendous graduation dinner and dance. Some prize winners were as follows: Maggie Gull - Indian Child Painting; Cam Martin - slave bracelet; Jessica Jacko - moccasins; Alice Thomas - NLIP shirt; Annie Sutherland - \$48.25 and Marion Big George - \$41.75.
- Ward 8 Thunder Bay band members: Deacon - drummer, originally from Atlanta, Georgia, Gordon Jourdain, base player from Lac La Croix, guitarists: Burt, from Sioux Lookout and Derrick, Gull Bay.

'91 NLIP BANQUET
CONGRATULATIONS '91 Graduates
Banquet - Social - Dance
Live Native Band
The Study - Lakehead University

- that Muriel Sawyer had lots of Year One help her celebrate her birthday on Friday July 20th, and then a whole "STUDY" full on Saturday.
- that Lorraine Jacko had an Atikokan Birthday celebration on Sunday.
- that NLIP Ojibway Choir sang on July 21 at Fort William at the 10:30 a.m. church service. Great undertaking: Virginia, Shirley, Lorraine M., Irene, Ursula, Lorraine J., Mary A., Evelyn, Liz, Reta and Melva.
- In and around campus: Sylvia Traverse does leathercraft; Cam Martin fixes cars and sings country and western; Ron Kelly is a professional guide and trapper and golfs too; Marjorie Nelson makes tents; Violet Shawanda made her own hoop drum in June; Reta Sands - hostess Quilt Shows - the next one is on November 11, 1991.
- that a Western Ojibwe Consultant; Keith Lickers of the Ministry, and Rhonda Doxtator, Southwestern Ontario Ojibwe Consultant visited NLIP.
- that Brian Skerrett from the management consulting firm in Guelph has been here to do a program review for the NLIP.



URSULA



EVELYN

MANOO DA-ZHIWEBAD (WHATEVER WILL BE, WILL BE)

Marie Javoy-Ménard - 2^e I

L Bobb.
5/Chenks

Laurencia Euglas

Jean Restak

no 5
Mequah Valley
Missile Island

James
Edward
Justin Johnston

Glenn!
Peter Thompson

Clami
Sper it.

Missa mijn waanh ngoding
Rose Hadjuin

Clark Southward

gii mwendagzimi
Zelline Jacke
Helen
Helen

Helen
George

Answer (ii) Short

Robert P. L. ...

Mr. J. H. Stevens

Reta Sands
AL 1212 AB

Clara Baker

Tom



Year I Western

Peter Carter

Marianne Hooker

Sarah Jane Cromarty

Alexander Clark

Edwin LeMarquis

Mary Wesley

John Etherington

Stella Wesley

James S. ...

R. Roy Ningenane

Irene Belmore

Patsy Kane

Alma ...

John ...

John ...

Modina A. McKay

Terry Kane

Gary Harram
FOUNDATIONS

"Ach-mitigwech" to dorm matron & dorm don:
Virginia Henry and Don Abel

Your support is appreciated by everyone.

Alma ...

Justine Copenace

Norman ...

Tom ...

Robina Yellowhead

Jerrett Wabasse

Martha Bois

Emma ...

Dinah Black

Ruby Morris

Phyllis Moriseau

Dorothy ...

Charles ...

YEAR 2 AL Structure 1232AA

...the little beginners... * * * * *

Some Favourite Sayings:

"Nga-gshkitoon gwa." (Mary Assinewe)

"That essay I'm doing for Shirley, I went to the Library to do some research, I really felt I was in a university." (Virginia Henry)

"When I hear that word 'orthography', I think of Reta Sands. (Virginia)

"someone doing something to someone - transitive verb" (Lena)

"the deer and the doe" (classy "doe" lady - Shirley Williams)

"Ya-ho-o! It's time to get back!" (Shirley)

"Baamaa nniinwaa waabang ga-waabn inim." (Shirley)

"She.Kon!" - 'hello' in Mohawk" (Marsha)

"I'm soconfused!!!" (Mary)

"Ni'ii dash Lena.....?" (Barbara)

"Min gwa pane "Shoreline" (Wanda)

"Ever sa, ad!" (Nancy)

"I never eat this much at home. I'm eating too much, I'll never fit into my clothes when I get home. No more dessert." (Elaine R.)

"Gee whiz - that makes me mad!" (Mary)

"O.K. How do you spell that?" (Christine to Amy)

"Eyo yaawnaatkam ing!" (Amy)

"If it wasn't for me, Walpole Island wouldn't be." (Maenard)

"I can't remember." (Rita)

"Is that right?" (Beatrice)

"Nii. Nii. never finishes a sentence" (Mabel)

"Welcome to the real world." (Barbara T.)

"I get the white copy." (Patrick)

"I like the sound of that. Write it down for me." (Chuck)



"Enwek sa naa maabal" (Don)

"Mii go miiwaa "Lazawiyng" (Linda)

"Yeh...e! Chuck Berry" (Muriel)

YEAR TWO

Wanda Trudeau

Rita Rose

Christine Lyon

Amy Allison

Mary Taylor

Elaine Recollet

Virginia Henry.

Barbara Nolan

Mabel L. Corbier

Maureen Nakke

"Maandagawkwent"
Jonas George 91

Wanahy

Mary Assineau

Linda Trudeau

William Jones

Brian
MAZNEVSKI,

AK1232 AB
Xerox Xerox

Alan Jacobs "endangered species"



Brian

YEAR 3

NL 3531 Composition

Lera White

Cathy McQuinn

Uman Thomas



Eric Stoner

Elaine F. DeBrosse

Wendy Lynn Best

Rita Kroat



Ngshkozin.
Gego nbaaken!

Angela Moore

Maggie Sue?

Annie Lorn

Cecile Wheeler

Hannah C. Sutherland

Sister Catherine Eshoburika



Handwritten text, possibly a name or title.

Handwritten text, possibly a name or title.

Handwritten text, possibly a name or title.

Handwritten signature.

AL 2213 AA

Wanda Baxter

Cherette Kowalski

Gracie / Jesuine / Suis

Wanda Resurgence

Mary Burt

Cecilia Whitfield

Tena Sault

Alex Jacobs.

1573

Issues in
Ministry Educat.

Handwritten signature.

Handwritten signature.

NL 1353 Methods



TENA SAULT

YEAR 4

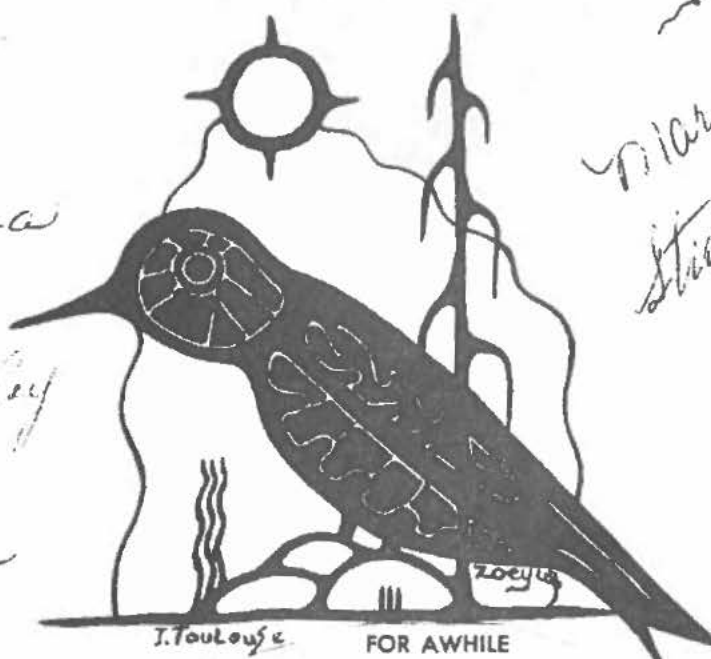
Elvin SeBunee
 Isadore Toulouse
 Joan Hendrick
 Zoey Beaver
 Martine Oudamick
 Irene Anache
 Lorraine McRae
 Shirley Shilling
 Joanne LaBelle
 Aneline Hinkish
 Evelyn M. Ford
 Linda King
 Evelyn Fox
 Barbara Foster
 Ellen Miquan
 Shirley Mishikingima
 Ursula Jacko
 Elizabeth King
 Rose Kelly
 May Jamison
 Marjorie Nelson
 Bernice McKay

Wanda White
 Annas
 James Fox
 Charles Watulee
 Mary Angus
 Mary Akeneesial
 Sylvia Taverne
 Irene Scott
 Elizabeth S. Behneepinertum
 Gladys Kaketayosh
 Barbara Chabert
 Fred Saggashi
 Judas Beaver



AANJIN!

Jackie Daigle
 Rank Vlt. N 1233



I. Toulouse FOR AWHILE

Mary
 Stinson

July 17, 1991

6:30 pm

Chris Kakegamic

INTRODUCTION TO SYLLABICS

Chris Kakegamic

This workshop will introduce syllabics, its history and invention. The 51 symbols will be illustrated, the sound intonation of each sound will be examined. Syllabics will be compared and contrasted with Roman orthography. The vocal cords and positions of tongue will be analyzed and brief examples of each sound will be explored

7:00 pm

Violet Pitawanakwat

STRAIGHT FROM THE HEART

Violet Pitawanakwat

This presentation will focus on cultural and spiritual components relevant to the whole language approach. Practical ideas and activities for the Native Language learner will be shared. Discussion will follow the presentation.

7:30pm

Ron Odjig

WHEEL UNBALANCED

Ron Odjig July 1991

This workshop will address the concept of respect. It is said in Native culture that respect is one of the cornerstones of Native culture. Native people pride themselves because of this cornerstone, yet being human we forget the significance of respect in contemporary society which Native people are much a part of. This workshop will hopefully serve as a reminder that this cornerstone of respect, especially for our fellow man is weak, unbalanced, review of the Medicine Wheel will be the focus of awareness as to where we may have become weak - unbalanced with human nature.

July 18, 1991

6:30 pm

Sandra Peltier

THE VOICE OF OUR LAND IS OUR LANGUAGE

Language is a principle means of communicating. It is the most important aspect of transmitting the uniqueness of a culture of all Nations. This workshop will address the importance of retention and the maintenance supported by all who have a prime concern in this field.

*Best wishes always
Sandra Peltier '91*

7:00 pm

Jeanne Grubin

RACISM: ELIMINATION AND DOCUMENTATION

Jeanne Grubin '91

Racism must be recognized to be stopped. What is racism? What can you do about it? The policies to eliminate and document racism in our schools are some of the topics to be presented at this workshop. Knowing our personal responsibility is the first step. There will be time allowed for questions and concerns at the end.

7:30 pm

Dawna LeBlanc

IMMERSION: THE FIRST STEPS TO NATIVE LANGUAGE

Dawna LeBlanc

More than ever, First Nations Boards of Education are questioning the effectiveness of native language training in their schools, and are discovering that total immersion is the only answer for language retention and maintenance. The Native Language teacher, as the front line worker, is often approached to provide direction and concrete solutions to this undertaking. This workshop will address the Native Language teacher's role and the sequential steps that could be followed in setting up a language immersion program.

July 19, 1991

6:30pm

Violet Shawanda

BEYOND THE SOUND OF THE DRUM

Violet Shawanda

The purpose of the presentation is to show that the cultural aspects are indeed very important components of teaching units. When teaching the Ojibwe language it is an opportunity to integrate culture into the Native language curriculum. Culture is a medium used to develop a self identity or cultural identity. The topic 'Beyond the Sound of the Drum' has many, many considerations. The presentation is an overview which encompasses some of these, mainly the Ojibwe version of the drum's origin, the presenter's personal experience in making a hoop drum and the sharing of a teaching unit. Handouts will be available upon request. Mii gwech.

7:00pm

Ron Kelly

HARVESTING THE CANADIAN BEAVER

Ron Kelly

This workshop is on the harvesting of the beaver. It shall proceed from the time a suitable beaver lodge is found, occupied by the subjects; through various stages of trapping, skinning, stretching and drying, to the point where the beaver is shipped out to the market. It is very important to keep this type of Cultural Activity within the Native communities as a means of identity, as it has been a part of the Native way of life for centuries. Ideas on the present decline of the market value - as to why and maybe how as trappers, individuals can help rectify the problem.

7:30 pm

Mary Lou Iahitail
T.B.A.

M. L. Iahitail

SPONSORED BY AQ
EDUCATION 4745
STUDENTS

Handwritten signature



BL 2001 BORA LASKIN
6:30 PM - 8:00 PM

NATIVE AS A SECOND
LANGUAGE
CONFERENCE

JULY 17 - 19, 1991

ED 0190, ED0290, ED 0390
WORKSHOPS
SUMMER 1991

(JULY 25 - JULY 29)

BL 2009	RB 3023	RB 3025	RB 3024	RB 3044	BLGYM	RB 3026	RB 3049
9:00AM-12:00PM ART IDEAS IN NSL	NATIVE ARTS AND CRAFTS	P/J MATERIAL DEVELOPMENT	I/S MATERIAL DEVELOPMENT	MUSIC AND DRAMA IN NSL	EARLY CANADIAN LEISURE ACTIVITIES	BEING ANISHNAWBE TODAY	WHOLE LANGUAGE: WAYS & MEAN
A. JAGGER	F. MCDONALD	D. LEBLANC	J. GRUBIN	B. MAZNEVSKI	H. DONOLOVITCH	E. BENTON BANAI	J. MIKAERE S. MIKAERE
12:00AM- 1:00 PM LUNCH							
1:00 PM- 1:30 PM ASSEMBLY							
BL 2009	RB 3023	RB3025	RB 3024	RB 3044	BL GYM	RB 3026	RB 3049
1:30 PM-4: 30PM ART IDEAS IN NSL	NATIVE ARTS AND CRAFTS	P/J MATERIAL DEVELOPMENT	I/S MATERIAL DEVELOPMENT	MUSIC AND DRAMA IN NSL	EARLY CANADIAN LEISURE ACTIVITIES	BEING ANISHNAWBE TODAY	WHOLE LANGUAGE: WAYS & MEAN:
A. JAGGER	F. MCDONALD	D. LEBLANC	J. GRUBIN	B. MAZNEVSKI	H. DONOLOVITCH	E. BENTON BANAI	J. MIKAERE S. MIKAERE

FEAST

ON
JULY 3, 1991

5:00 PM - BARBEQUE

7:00 PM - DRUMMING AND DANCING

COST: \$25.00, Adult - (Includes Feast ticket, T-Shirt, and a mug)*
\$20.00, Child (13 and under) - (Includes Feast ticket, T-Shirt and a mug)*

* the cost of the separate items are :

Adults: Ticket-\$13.00, T-Shirt-\$18.00, Mug-\$5.00

Child: Ticket-\$8.00, T-Shirt-\$18.00, Mug-\$5.00

NLIP ELDERS' PROGRAM 1991



↑ 11
David
Ogema

↑ 9
Richard
Lyons

↑
Alex
Skead

4
Ernestine
Buswa

10
Paul
Indian

12
Art
Sinclair

16
**Robin
Green, wife

18
Jean
Shawanda

23
**Ann
Wilson

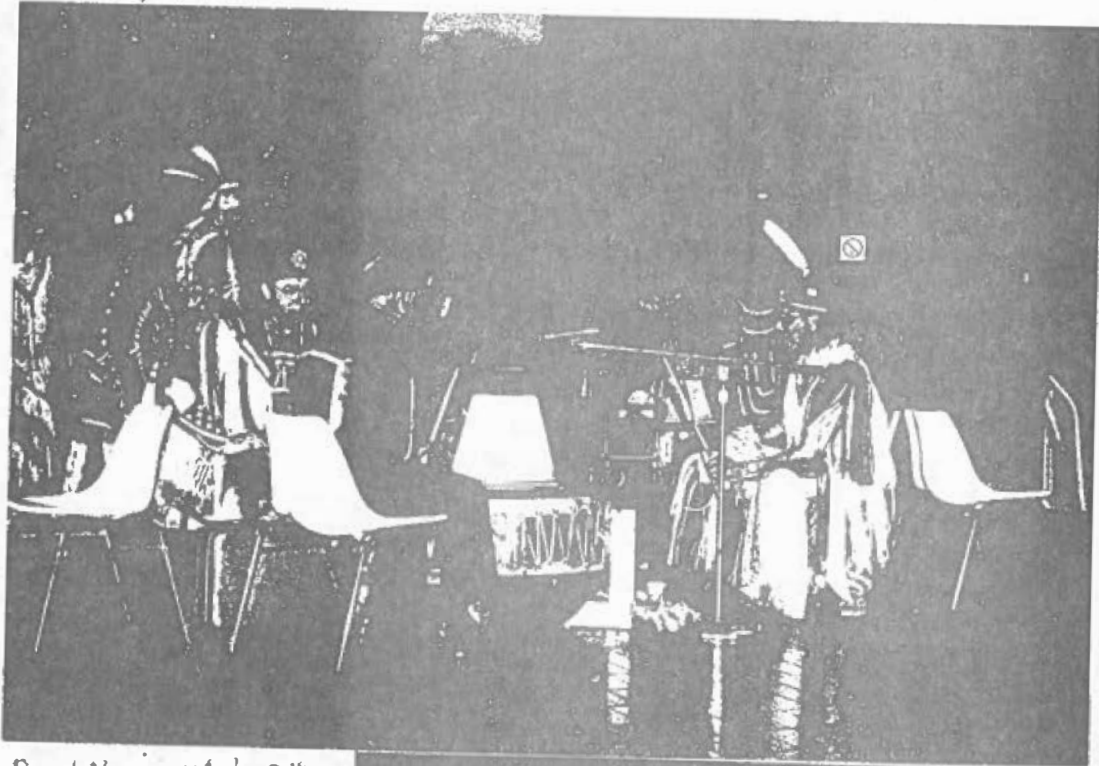
LOCATION: NAKINA TOWNHOUSE #5 8:00 pm to 10:00 pm

BUSWA, ERNESTINE



Frederick Baraga was a Roman Catholic priest who worked with Ojibwe-speaking people in Michigan, in the 1800's. Fr. Baraga made a very thorough grammar and an excellent dictionary of the Ojibwe spoken in his day. His work remains to this day a valuable resource for anyone interested in the rich history of the Ojibwe language, especially speakers of the Ojibwa, Chippewa, and Eastern dialects.

Mini-Furrow



Paul Naej, watah, ● Itawa
Jim Wendige, Fort Francis
Elvis Debungee, Manitowish
Rapids



JALUS ALEX

Morrisseau,
grass dancer,
Coeur d'Alene



POW - WOW TRAILS

UPCOMING POW-WOWS

July 16 - 21	18th annual Honour The Earth traditional Pow wow Hayward, Wisconsin Lac Courte Oreilles Ojibawa
July 20 - 21	Walpole Island
July 27 - 28	Grand River, Six Nations
July 26 - 28	13th annual Traditional Pow wow Baraga, Michigan
Aug. 3 - 4	Little Elk's Retreat and Traditional Pow wow, Mt. Pleasant
Aug. 3 - 5	31st annual Wikwemikong Indian Days Pow wow Wikwemikong, Manitoulin Island
Aug. 8 - 11	40th Tulsa Pow wow Mohawk Park Tulsa, Oklahoma
Aug. 10 - 11	15th annual Traditional Leonard J. Pamp Pow wow, Burlington, Michigan
Aug. 10 - 11	Tyendinaga Mohawk First Nation Traditional Pow wow
Aug. 16 - 19	1991 Crow Fair and Celebration Lodge Grass, MT
Aug. 17 - 18	Chippewa of the Thames Pow wow Muncey, Ontario
Aug. 17 - 18	Chippewa of Nawash 7th annual traditional Pow wow Wiarton, Ontario
Aug. 17 - 18	Erie County Fair Pow wow Hamburg, New York
Aug. 17 - 18	7th annual Quinnehtukqut Rendezvous and Native American Festival Pow wow Haddam, Connecticut
Aug. 24 - 25	Mississauga of the New Credit tradition Pow wow New Credit I.R. Hagersville, Ontario
Sept. 1 - 2	Moravian
Sept. 7 - 8	Six Nations
Sept. 7 - 8	30th annual Grand Valley American Indian Lodge Pow wow North Grand Rapids, Michigan
Sept. 27 - 28	Curve Lake First Nation Traditional Gathering and Pow wow
Oct. 5 - 6	3rd annual Western Michigan University Pow wow Kalamazoo, Michigan
Oct. 12- 13	Rama's annual thanksgiving Pow wow, Rama, Ontario
Nov. 2-3 or 9-10	Chicago Pow wow
Nov. 2 - 3	1st annual eastern Michigan University Pow wow

Shirley Williams
SIGNATURE

INDIAN LEGENDS OF THUNDER BAY



THE LEGEND OF GREENMANTLE

Eighteen miles west of Thunder Bay the mighty Kaministiquia River plunges 128 feet over Kakabeka Falls. "Kakabeka" is an Indian word meaning thunder waters. More enchanting than the Falls is the story of the Indian princess "Greenmantle."

The old peace-loving chieftain, White Bear of the Ojibway encampment, learned the Sioux were about to attack his tribe. His daughter, Princess Greenmantle, devised a plan to protect her aging father and her tribe.

She paddled her canoe up the Kaministiquia River to a point well above the waterfall and walked boldly into the camp of her enemies. They captured her at once and intended to put her to death. Pretending to be lost and frightened, she bargained with them to spare her life in return for leading them to her father's camp. The Sioux agreed.

The following morning the young Princess was placed in the lead canoe and the great band of Sioux, with their canoes tied together, set out for the Ojibway camp. Greenmantle did not tell them of the falls, and as they swiftly turned the river bend, they plunged into the great gorge.

Along with the Sioux Warriors, the Princess lost her life. But her tribe was spared the torture of the most feared of tribes.

The Great Manitou looked kindly upon the brave deed of the Princess. Today, the figure of Greenmantle can be seen, in the mist of the falls, standing as a monument to the memory of the courageous Princess who gave her life for her people.



SLEEPING GIANT PROVINCIAL PARK

This park occupies a large portion of the Sibley Peninsula, which extends some 35 km. (19 miles) into Lake Superior. It has much to offer in the field of outdoor recreation including camping (200 campsites), picnicking, swimming (450 m. beach) and other aquatic sports on Lake Marie-Louise. Activities such as hiking, backpacking, canoeing, fishing, photography and wildlife viewing are popular amongst the park visitors. Guided nature walks, evening programs and kids' activities are also offered by the park throughout the summer months.

LOCATED 40 km east of Thunder Bay off Highway 11/17. Phone 1-933-4332.

Severe shortage of native art is being blamed on bingo

TS Sept. 10, 89

Margaret Cozry stands behind the half-empty display cases of her native-crafts store on Queen St. W. and says she can see the day coming when there will be no more native crafts made in this country at all.

She still gets native-tanned moccasins, which she says are made by fuel-oil lamplight in a northern community accessible only by bush plane. Her quill-work birch-bark boxes are still made by the older women in reserves around Georgian Bay, where she grew up. "But I don't think they'll be available much longer."

Every year a few more sources dry up. She cites a number of factors for the decline in native craft productivity including VCRs, government subsidies for babysitting ("Now all the grandmothers make money looking after their grandchildren instead of making quill boxes,) and especially bingo.

"I get tired of asking (why isn't a craftsperson making boxes) any more, because I just get let down (when I hear) she's too busy playing bingo."

In and around the 12,000-member Six Nations Reserve in Brantford, for instance, Cozry says you can play bingo morning, noon and night seven days a week. She says she's noticed the decline in productivity of the corn husk masks, Mohawk pottery, beadwork and stone sculpture that used to be the band's specialties.

"I used to be able to drive out to the reserve any time and fill my car with pottery. Now I have to phone the pottery a few weeks ahead so they will have some pots ready because they're too busy playing bingo."

Roger Jones is the elected chief of the Shawanaga First Nation, south of Pointe-au-Baril.

He says the \$20,000 per month the band nets from its weekly games, with up to \$20,000 in cash prizes, will go toward the construction of a school with a gym,

The Collector

Ross Skoggard



and a health facility.

"If you get a grant from the government for these things there are always strings attached," he says.

He says the real reason for the decline in native craft production is the restrictions placed on native hunting by the various levels of government, which he says violate a pre-Confederation treaty granting the natives unlimited hunting and fishing rights.

"How can we take time away from crafts," he says. "We only have bingo one night a week for 3½ hours?"

But he says the Shawanaga

band and other bingo operators regularly bus in players from all over the region at their own expense.

Cozry likens some players' passion for the game to an addiction. "My very best friend, he goes to Alcoholics Anonymous hasn't drunk for 20 years, and his wife always made beautiful quill boxes before she started playing bingo. He says it's just like alcohol. She's really addicted."

The quill boxes made from dyed porcupine quills, birch bark and sweet grass are extremely labor intensive and can take two days to complete.

Fifteen years ago a large quill box, a foot or more in diameter, could be bought for \$20. If they can be found today, they cost \$600 and up at Cozry's shop "The Algonquians."

"I have back orders from four years ago that I can't fill," she says.



KEITH BEATY/TORONTO STAR

EMPTY CASE: Margaret Cozry's display cases aren't as full as they used to be. She says VCRs, but especially bingo, have led to the lack of native art.

Mount McKay Chapel

Story Submitted by the

Thunder Bay Historical Museum Society

Those of you who make the trip up Mount McKay to catch the spectacular view of the city will not doubt spend a few moments admiring the little stone chapel nestled in the solitude of the mountain side.

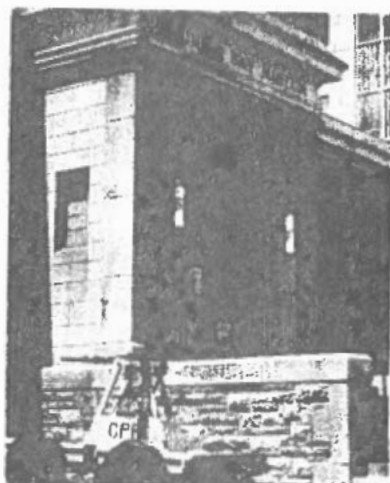
The sanctuary was the project of the Reverend Father Hebert. Father Hebert was born in 1835 near Three Rivers, Quebec. He graduated from the College of St. Hyacinthe, Quebec and practised law in Three Rivers. In 1861, Hebert entered the Jesuit Religious Order and later he served as professor of theology at St. Mary's College in Montreal. Father Hebert's interest in the Indian people led him to this area and in 1882, he became the Superior of the Fort William Indian Mission after the death of Father Blettner. Father Hebert remained at the Mission until his death. He was buried in the church yard at the Mission.

On the first of September, 1885, as shown by the Mission records, the Reverend Father Joseph Hebert of the Society of Jesus then Superior of the Indian mission across the River at Fort William, chose the site on Mount McKay for the erection of a sanctuary dedicated to the Sacred Heart which was to serve as a place of annual pilgrimage. Pilgrimages were made to the site but it was not until the 10th of September, 1888, however, that the erection of the chapel was commenced. The chapel was built by the Indians of the mission under the supervision of the Rev. Father Hebert. Mount McKay stone being used in its construction.

By the mid 1920s the chapel had fallen into ruins and would remain a ruin until 1939. Norman Paterson, local industrialist and philanthropist, felt that such historic landmarks should be preserved, and therefore commissioned the chapel's restoration. The work was done by members of the Fort William Indian Band, and was officially reopened in September of 1939.

Newly ordained
Ojibwe priest is
at the Fort William
Reserve Catholic
Church. #3 per
carload to go up
to Mt. McKay.

A thriving short
order restaurant
is atop the mount.
Lorraine tried it.



THUNDER BAY HISTORICAL MUSEUM

Explore the historical heritage of the Thunder Bay region. Just two short blocks from Victoriaville, the museum recounts the past with exhibits on prehistoric artifacts, a full-sized Ojibwa wigwam, fur trade relics, settlers effects, mining, medical, military, an optometrists office, and a Victorian parlour. Play a tune on the old pump organ, no experience necessary! Creative play awaits children in the activity room. Admission is free.

LOCATED in downtown Thunder Bay South (beside City Hall) at 219 South May Street (Hwy. 11/17B). Phone 623-0801.

MAANG



THUNDER BAY ART GALLERY "Trans Canada Clothesline"



Trans Canada Clothesline is an entertaining exhibit of large-scale, superbly crafted, glowingly colourful costumes, which represent "a tight-hearted glimpse of the provinces and territories as one travels from coast to coast" on the Trans

PAIPOONGE MUSEUM

- DISPLAYS OF:
Underfashion
• Harness Shop
• Farm Machinery

Weekdays 9 a.m.-5 p.m.
Sat. & Sun. 1 p.m.-5 p.m.

939-1262

Located on
Hwy. 130
at Rosslyn Rd.



Paipoonge Museum features a collection of pioneer artifacts reflecting the area's rural background. Displays include a typical farm kitchen with its wood burning stove and a parlor complete with an Edison concert phonograph plus a varied collection of music rolls.

LOCATED on Hwy. 130 at Rosslyn Road.

Native Language Conference at Geneva Park, near Rama, the last week in October.

x o x o x

Canada Highway, this "clothesline," Sault Ste. Marie textile artist Jean Burke has used technical skill, humour, and imagination, to draw this analogy between the highway and a backyard clothesline, paying homage to the highway and the multi-cultural, multi-geographic provinces and territories that it binds. Each province is represented by a garment, both cloaking and revealing a unique identity. The scale of the costumes reflects the vastness of the landscape and the vital strength of the country.

T.B. Art Gallery, July 1-14.

"Mizinatik: The Painting Stick"

This is an exhibition of approximately 25 original paintings by the Mizinatik Native Artists Group, which includes Roy Thomas, Roy Kakegamic, Fred Saqash, Gelineau Fisher, and Wolf McLeod, all of Northwestern Ontario.

"Mizinatik" is an Ojibwe word meaning "painting stick" synonymous with the artist's paint brush. The Mizinatik Native Artists Group was formed in 1990 to continue a tradition that predates the landing of Europeans in North America. Each artist in the group is self-taught, none have received formal training. Although collectively the group has over a century of experience creating art, its elders and the ancient symbols painted on rock and birch bark that have inspired each artist in the correct manner in which to use his art.

T.B. Art Gallery, July 1-26.

"No Borders"

The work of four contemporary Native photographers are featured in this exhibition. NIIPA (Native Indian/Inuit Photographers Association) Director, Yvonne Maracle, curated the exhibition, selecting the work of two American photographers: Penz Bonita from New York City and Richard Ray Whitman from Oklahoma City, Oklahoma; and two Canadian photographers: Patricia Deadman from Woodstock, Ontario, and Joseph Shehagegit, Jr. from Nestor Falls, Ontario. Her choice of two American and two Canadian photographers, and two men and two women, allows for reflection on the concept of both politi-

Oka marked crisis

MONTREAL (CP) — At the end of four days of ceremonies marking the first anniversary of the Oka land claims crisis, Mohawk spiritual leader John Cree said, "The past is over and now we have to build for the future."

But the mood of forgive and forget was not universal.

As the Kahnésatake native spoke on Sunday, about 30 Indians from every region in Canada sat in a circle in another part of the disputed Oka pine forest, pounding drums and chanting, "Hai ya, hai ya, hai ya, hai! Mohawk Warriors kicked your ass!"

Some of the non-natives present shuffled their feet and looked embarrassed.

In another circle, about 100 stood silently as an interpreter translated into English the statements of an elder from the interior of British Columbia during a tobacco-burning ceremony.

He said he had been trained as a young man to keep tears from his eyes but that the people listening should understand he was inwardly moved at meeting the Mohawks who had been through so much and sad to be leaving his new friends to return home.

In yet another circle, the drums beat more slowly as Salish Indians from the Vancouver area, Cree from Saskatchewan, Micmac from Nova Scotia, and Seminoles from Florida embraced a young Mohawk veteran of last summer's 78-day standoff and said goodbye.

The standoff began when provincial police stormed a Mohawk barricade erected outside Oka to stop the expansion of a golf course onto land claimed as sacred by the Indians. A provincial police officer was killed in the bungled raid and Mohawks at Kahnésatake, near Montreal, blocked a major commuter bridge in sympathy with the Oka natives.

Cree said the four days of prayers, songs, dances and speeches were supposed to be part of a healing process.

Native leaders like Manitoba MLA Elijah Harper, or Lone-fighter Milton Born-With-A-Tooth, an Alberta Peigan, told the people of Kahnésatake that despite the fact their community is still divided and their land problem is unsettled, their actions last summer earned the respect of native people across Canada.

The atmosphere in Kahnésatake, the other Montreal-area Mohawk community was com-



Mohawk at ceremonies on first anniversary of crisis 15, 7, 91

pletely different.

But Saturday and Sunday thousands of natives and non-natives flocked to Tekakwitha Island on the reserve south of Montreal.

WATCHED DANCING

They watched the dancing, inspected handicrafts, ate some of the exotic food like "Real Navaho Taco Burgers" or Restigouche salmon dinners and just looked around.

Last September, there was a violent confrontation on the island between Canadian Forces troops searching for hidden weapons and angry Mohawks armed with rocks. Several soldiers and natives were injured in the melee.

Sunday, it looked like a country fair.

Monique Turcotte, a young mother from Chateauguay who was there with her baby, said she hadn't planned to come at all.

"I was afraid that somebody might cause trouble," she said.

"Not necessarily the Indians, there are troublemakers in Chateauguay too, you know. It doesn't take very many to harm a lot of people."

Chateauguay was the scene of violent anti-Mohawk protests last summer after Kahnésatake Mohawks closed a commuter bridge to Montreal to show support for beleaguered kinsmen in Oka.

"But I wanted to see what it was like," Turcotte said.

"When nothing bad happened Saturday, I decided to come. It's nice here. The fear is gone. People seem happy and courteous."

At one point Sunday afternoon, an attractive, middle-aged Mohawk woman took some time away from her handicraft booth to watch the dancing. She asked the big French-Canadian man sitting next to her whether he was enjoying himself.

He said, "yes."

She asked him what he did for a living.

He said he was a Quebec provincial police officer.

She introduced herself.

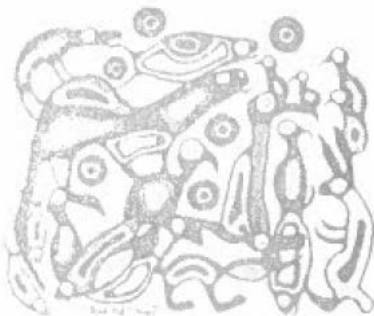
She was Kahn-Tincta Horn, fired from her federal government job and facing criminal charges because of her actions in Oka during last summer's standoff.

They smiled and wished each other good day.

One of this summer's exhibitions, from the Gallery's Permanent Collection features the work of painter the first known Oljive, called from Northwood, Ontario, Norval Morrisseau. His work fits well within the Gallery's mandate of collecting the art of contemporary Canadian Native artists, not only because of his reputation as an artist of international stature, but also because he was born in Fort Williams (now Thunder Bay) in 1931, and raised on the Sand Point Reserve near Beardmore, a community in close proximity to Thunder Bay. The Gallery has actively collected the work of this artist in that there are all-

The selection of work in this collection provides an opportunity, in the answer to comment, for the development of McCarthy's intellectual style, as well as the full range of subject matter to be found in his work.

TS An Obituary July 19-September 2



Thunder Bay Art Gallery



DAIGLE, JACQUELINE, R N.S. ROGUE

CLIP ROGUES



61 N. Cumberland St. 344-9661

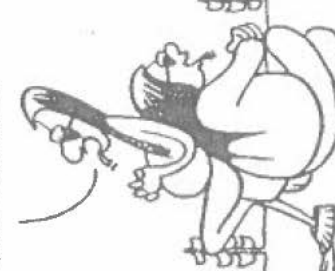
XAN and SKAWNDAWG

TURTLES ARE ACTUALLY
LIVING DINOSAURS!

WE ALL LIVE ON THE BACK
OF A GIANT TURTLE CALLED
"TURTLE ISLAND."

you know A LOT
ABOUT TURTLES.

I HAVE
TURTLE RECALL!





Cheryl Kylander

Lakehead University

FACULTY

John O'Meara

Karin Michaelson

Chuck Fiero

Sonny Mikaere

Heather Donalovitch

Gary Hannam

Josephine Mikaere

Barbara Towe-Welsh

Muriel Sawyer

Angela Moore

Eddie Benton-Banai

Reta Sands

Randy Valentine

Freda McDonald

Shirley Williams

Jackie Daigle

Ann Jagger

Brian Maznevski

Mary Usher

Sister Catherine Tekakwitha

Jean Shawana

Ernestine Buswa

Art Ponder

Jeanne Grubin

Florrie Sutherland

Patrick Bradey

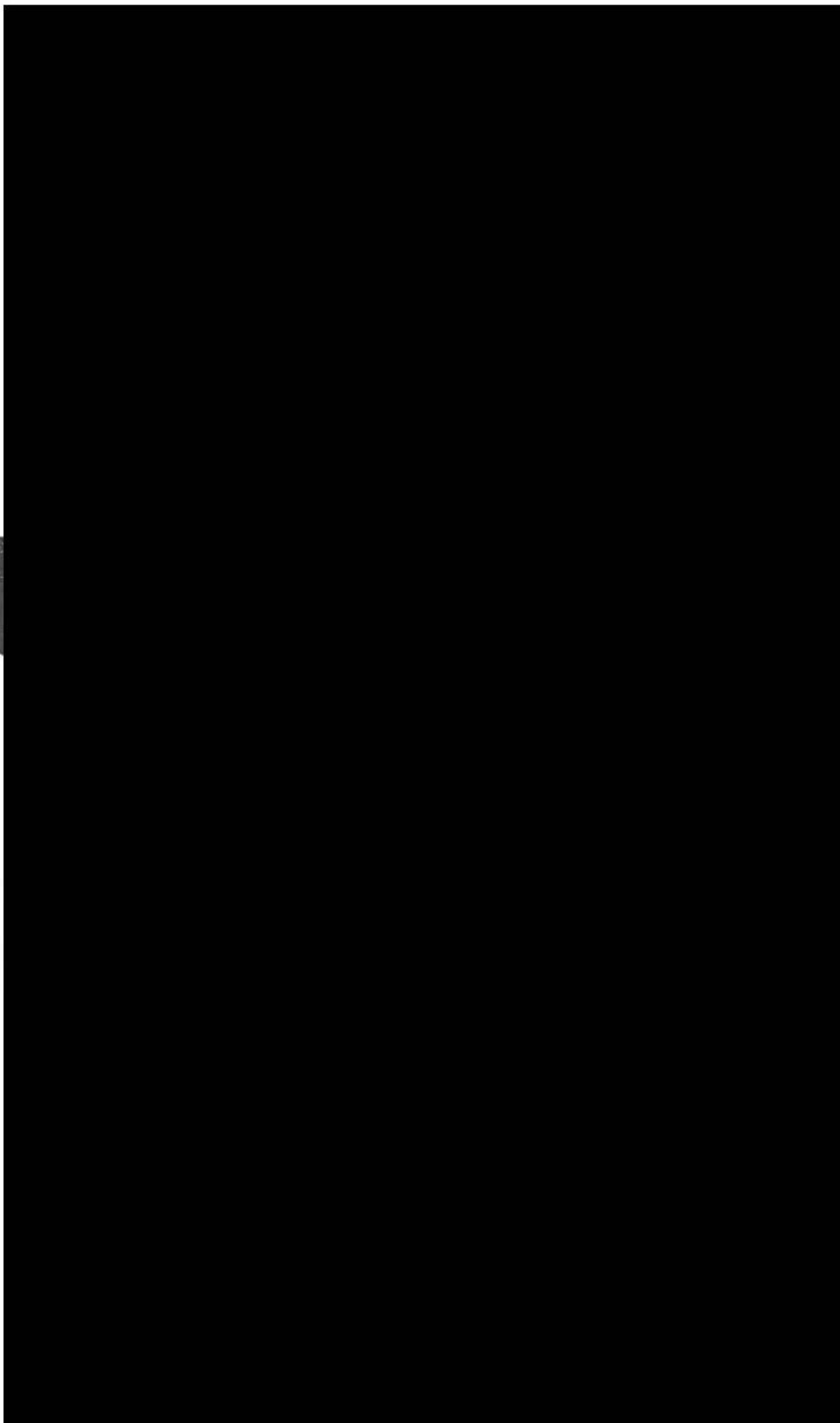
Dawna LeBlanc

Lena White



Thanks Barb, for the lovely Monday lunches in the Conference room.



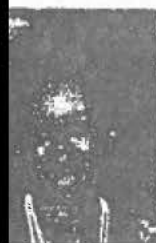


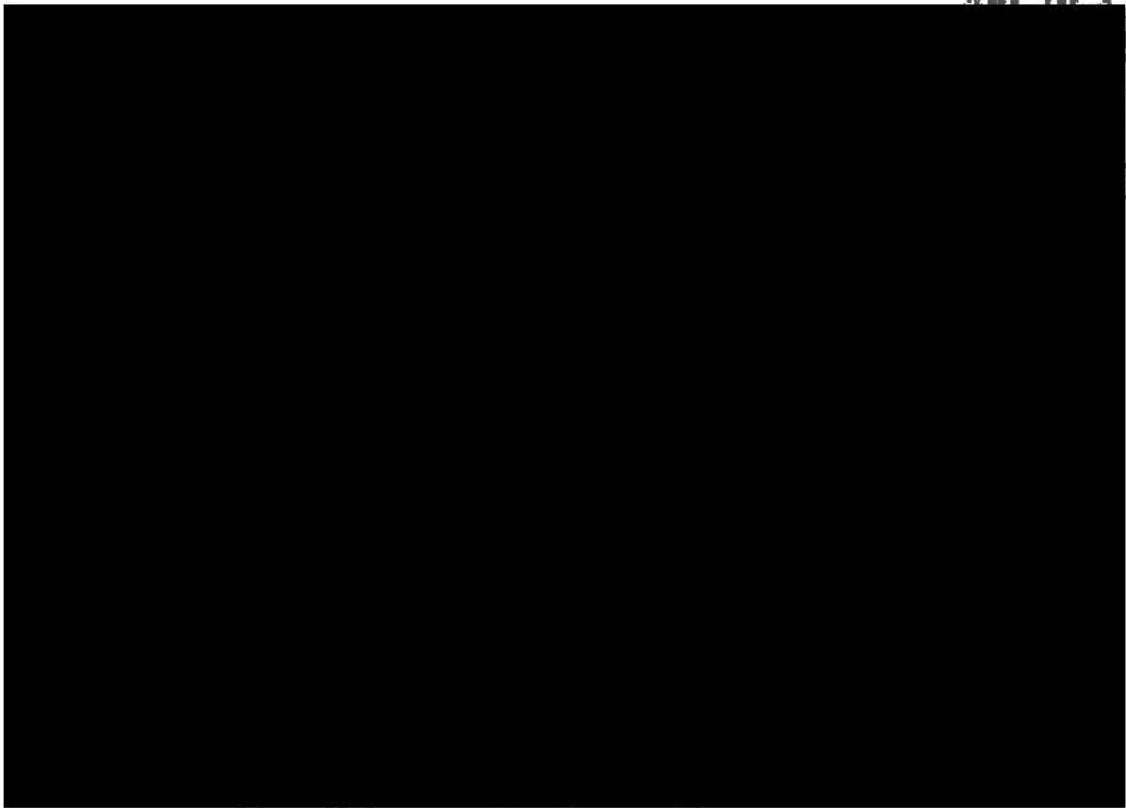
binden se





E





~ Noozwinan ~