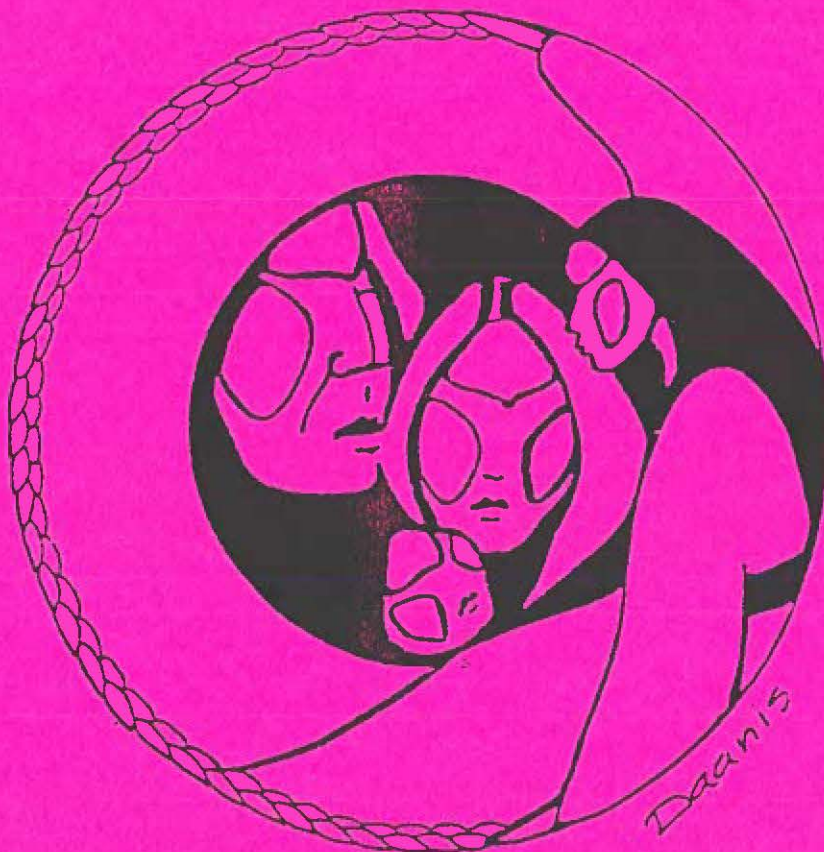


Native Language Instructors' Program



Yearbook
2000/2001

Boozhoo, Aanii, Wachay!

Gchi-miigwech gdi-nim maanda go na gchi-ntaa kinomaageyig, miinwaa ezhi mno-naabmichgeyeg, miinwaa gchi-nendjgeyig epiichi kinomaageyig.

Gchi-miigwech kendmiig maanda Anishnaabemowin miinwaa weweni miigweyig gdoo-kendaaswiniwaa.

Gchi-miigwech “gwiji-bmaadiz” zhi gnoowaabmaadwa gonda e-kinomojik.

Gchi-miigwech mno-daapnodwaa gonda e-kinomojik, gchi-nendjgeyig geyii miinwaa bshigendman enookiyyin maampii NLIP.

Mii go nanda kina ezhi miingowewziyik e-gchi piitendaagok miinwaa e-dawendaagok ji ni-naadmaagot maaba e-skoonwit ninda miinwaa ninda pane ji ni maamnonendang, miinwaa mii manda nikeyiing ezhi maamnindmegoyig pane.

Aapji go mno-skoonawewag, mno-kendaaswag miinwaa mno-maajiishkawag gegoo kendmoowat gonda e-kinomaagaazjik giishpin e-kinomaaget weweni giigdot, miinwaa mnaadenjget miinwaa mno shiwebzid. Ezhi-miingowewziyik pane ezhi mshigenjgeyig miinwaa ezhi gchi nendjeyeg mii maanda pane ge ni naadmaagwad gonda e-skoonwijik maampii.

Miigwech,

Helen Wassegijig, Coordinator
Native Language Instructors' Program



Farewell to all my faculty and staff and especially my 1st, 2nd, 3rd, and 4th year students. I've enjoyed working with all of you during my four years at the University. Early retirement has come my way and I'm enjoying every minute of it. So bye for now.

Giga waabinmigoom miinawaa.

Wanda



A farewell dinner was held for Wanda at the Mona Lisa on July 26.
All the best to Wanda on her retirement!!!

**CONTACT PERSON & NUMBER
FOR
THE ONTARIO COLLEGE OF TEACHERS**

**LYNNE BETTRIDGE
ACTING MEMBERSHIP RECORDS OFFICER**

lbettridge@oct.on.ca

**ONTARIO COLLEGE OF TEACHERS
121 BLOOR STREET EAST, 6TH FLOOR
TORONTO, ONTARIO
M4W 3M5**

**1-888-534-8822 EXT. 362
(416) 961-8800 EXT. 362**

**ANY ADDITIONAL QUESTIONS
CALL THE NLIP OFFICE AND SPEAK WITH
HELEN OR DIANE**

1ST
Year



Pitaakshkan Linda
Class Rep.

Did a wonderful job
keeping the class amused
and informed.

R.M.

Promotion of Native Language

Chi-miigwech to Gilbert Smith of Northwest Bay Reserve near Fort Frances, Ontario for visiting first-year. His encouragement was most timely and appreciated as Practicum classes also began (in class teaching). The summer camp kids at “Odomaanowin Camp” receives a 20 minute instruction in the Ojibwe, Cree and Oji-Cree. Mr. Smith related that our Anishnaabemowin is the treasure from our ancestors, and it is the precious gift, we can pass on to our children. Again, chi-miigwech for the teachings that you gave.

RB 3026

ED 1351 AB

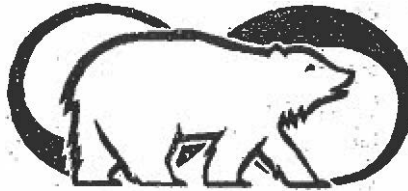
R. Sands



NLIP Year One (Western)



NLIP Year One (Central/Eastern)



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Program

IONS

ling this cover sheet.
ant cette page couverture.

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Mii Miinwaa Nookmiswiian

Aanii, Boozhoo! Jeannette McQuabbie ndizhnikaaz. *Minwedaamook* ndo-nishnaabe noozwin. Waabsheshii ndoodem. Aapiji go nongo megwa ngichinendam! Ngi ganoonaa nongo naakshig ndaansenh, miidash gii-wiindaamoowid miinwa nookmiswiian. Gwiiwsenh gii-bidigwaashin gii-maaniigiizhigag eshkwa naakweg. Miin Giizis, midaaswi shi-niiwin gii-zhigiizhigad. Zhaangswi dibaabiishkoojigan, shi-midaaswi nswi gii-piitnoogzi - gegaa go midaaswi dibaabiishkoojigan! Tevon Carter Alexander zhinkaaza. Mii maaba nooshens aapiji gaa-zhagaajibiiyag wii daadzid. Aapiji dash goona nwewiibendam wii-giiweyaan wii-taakoonag maaba nooshens. Giizha go ejijiibaagsemgag paabwin ngii-giishnadoon oode enji-aankedaanding gegoo. Nengaaj go gaa-jijiibaagsemi maaba nooshens! Mii'we niizhwaad nooshensag. Bezhiik kwezenhs nswi biboongizi. Carissa Courtney gewiin zhinkaaza. Aapiji go nzagaag maamig nooshensag. Baatiinad go aanwi geyaabi waa-noonkiiyan manda kinoomaagwiziiyan wiibwa wewiibendaama aapiji. Wewiib goona aanwi maanda niizh namegiizig daniyaawan! Miigwetch!

OJIBWE CULTURAL FOUNDATION



P.O. Box 278
M'Chigeeng, ON P0P 1G0
Tel: (705) 377-4902
Fax: (705) 377-5460
Website: ojibwe.on.ca

JEANNETTE MCQUABBIE

Anishinaabemowin Program Director
e-mail: jeannette.mcquabbie@onlink.net

ANISHINAABEMOWIN TEG INC.

Anishinaabemowin Teg Inc. is pleased to announce the continuum of the six (6) Language Scholarship awards. This year all students studying the Language are encouraged to apply. This is extending an invitation for **elementary, secondary and post secondary** students to submit an application.

SCHOLARSHIP AWARDS ARE IN MEMORY OF THE LATE:

***ERNESTINE BUSWA
DOMINIC ESHKAKOGAN
JEAN SHAWANA
DOROTHY TOULOUSE
OLIVE MCGREGOR
MARY LOU FOX***

**ALL WERE OUTSTANDING ADVOCATES, SUPPORTERS AND
TEACHERS OF THE ANISHINAABE LANGUAGE.**

DEADLINE DATE: MARCH 02, 2001

**Please submit completed application to your language teacher so they
can ensure it is sent to Anishinaabemowin Teg Inc.**

Six prizes will be awarded to elementary, secondary and Post Secondary Aboriginal students.

Criteria:

- ◆ Must be presently enrolled in a language course;
- ◆ Must be enrolled as a full time student;
- ◆ 75% overall average;
- ◆ Good attendance;
- ◆ Involvement in community and/or extra curricular activities;
- ◆ Recommended by learning institution presently attending, a First Nation community or Education Counsellor and;
- ◆ Dedication to maintain the continuum of the Anishinaabe Language.

Application Procedure:

Application forms for post secondary students are available from the Language Instructors of each institution offering the language program. Elementary and secondary students can receive an application from their First Nation Education Counsellor.

Application forms must be accompanied by:

1. Recorded cassette tape containing a 3-5 minute speech on why you feel the Anishinaabe Language is important and ways of learning the language effectively. Speech must be in the Anishinaabe Language;
2. Post Secondary applicants must submit their Fall 2000 semester grades which should include a Language course completed or in progress;
3. Elementary and Secondary applicants must submit their first term grades which should include a Language course completed or in progress;
4. Letter of recommendation from the learning institute attending, a First Nation leader or Education Counsellor and;
5. Copies of awards, certificates, diplomas or other supporting documents which highlight your achievements.

**ANISHINAABE LANGUAGE SCHOLARSHIP AWARD
APPLICATION**

NAME AND ADDRESS:

TELEPHONE:

DATE:

FIRST NATION COMMUNITY:

FOR POST SECONDARY STUDENTS

**AT WHICH INSTITUTION ARE YOU STUDYING THE ANISHINAABE
LANGUAGE:**

AVERAGE GRADE IN CLASS

FOR ELEMENTARY AND SECONDARY STUDENTS

Name of School:

Address:

Grade:

Name of Teacher:

AVERAGE GRADE IN CLASS

Mail completed application to:

**Anishinaabemowin Teg Inc.
c/o Jeannette McQuabbie
771 Kingsway
Sudbury, Ontario
P3B 2E4**

DEADLINE DATE: March 02, 2001

Late applications will not be considered

Selection Procedure:

All applications will be screened and reviewed by the Scholarship Review Committee.

Presentation of Awards:

The recipients of all six scholarships will be notified by March 16, 2001. Each scholarship winner will be invited to attend the Anishinaabe Language Conference Banquet to accept their award. Tentative date scheduled is March 30, 2001 in Sault Ste. Marie, Ontario. Formal invitation will indicate exact date, time and location.

For further information, please contact one of the following:

Cambrian College	Martina Osawamick	(705) 566-8101 Ext.#7767
Georgian College	Isadore Toulouse	(905) 722-3281 Ext.#134
Sault College	Doris Boissoneau Sam Senecal	(705) 759-2554 Ext.#761 Same as above
Algoma University	Howard Webkamagad	(705) 949-2301 Ext.#215
Laurentian University	Mary Ann Corbiere	(705) 673-5661 Ext.#225
Sagamok Anishnawbek	Karen Trudeau Mary Ann Trudeau	(705) 865-2421 (705) 865-2387

Students will be awarded a Scholarship to one of the named memorials based on information received. However, if you wish to apply for a certain Scholarship, which one would you choose:

Ernestine Buswa _____	Dominic Eshkakogan _____
Jean Shawana _____	Dorothy Toulouse _____
Olive McGregor _____	Mary Lou Fox _____
Scholarship Review Committee can decide _____	

CAREER PLANS

What are your future plans and how does the Anishinaabe Language play a role in this decision:

Please remember to submit a recorded tape along with this application (Why you feel the Anishinaabe Language is important and ways of learning the language effectively).

DATE: _____

SIGNATURE: _____

Application must be postmarked and received by March 02, 2001.

Gitchitwaa Maanii Ziibi

Aaniin, Boozhoo!

Mewinzha shkwaa mashkwawadin aki.
Mii pii Gitchitwaa Maanii ziibi gii bimitigweyaa.
Mii dash gii zaagidawaamagad gchi gamiing, Superior, Huron, miinawaa Michigan.
“Baakting” gii zhinkaade mii maa ziibi gaketigweyaamagad
Mii dash Ojibwe Anishinaabeg gii kabeshiwaad ziibiing.

Apiichi go gii apiitendagwad Gitchitwaa Maanii ziibi, Gii baatayiinog adikameg, mii maa izhi aamiwag. Anishinaabeg gii mno-aabjitoonaawaa ziibi. Gii babaamaadiziwag, gii meshkwadoonamaagewaad aaweysiiyag wayaanan, miinawaa giigoonh.
Enso niibing gii maawanji'idwag ji kendamaawaad wiiji anishinaabeg ezhi bimaadiziwaad.

Noongom, Gitchitwaa Maanii ziibi gchi apiitendaagwad, anishinaabeg giowedin jiigebiig geyaabi kabeshiwaad miinawaa giigoonhkewag. Gchi jiimaan an ipidegan, zhaagnaashag geywiinwaa meshkwadoonamaagewag.

Niigan giizhigak, giinwin Anishinaabeg gii miingosmin maanda aki, nibi, noodin, miinawaa shkode.
Manaadjitoodaa, akina gegoo Gzhe-manidoo gaa miizhyaang.
Manaadjitoodaa Gitchitwaa Maanii Ziibi nibi. Mii maa akina gegoo mno-bimaadiziwin izhi - maadjtaamgad.

Angela Neveau
Anishinaabewibii'an.



SAULT MP Carmen Provenzano and Ted Chudleigh, parliamentary assistant to the Ontario minister of natural resources, unveiled a plaque at Roberta Bondar Pavillion on the banks of the St. Mary's River in downtown Sault Ste. Marie Friday. The plaque marks the designation of the river as a Canadian Heritage River.

FRIDAY, OCTOBER 13, 2000

EDITOR: JOANNE THOMPSON
PHONE: 759-3030 EXT. 271
FAX: 759-0102



St. Mary's designated a Canadian Heritage River

Sault Star Staff

The St. Mary's River has been designated a Canadian Heritage River.

The designation will be commemorated with a plaque unveiling ceremony on Friday Oct. 20 at 1:30 p.m. at the Roberta Bondar Pavilion.

The designation, announced by the Minister of Canadian Heritage Sheila Copps, and Ontario's Minister of Natural Resources John Snobelen, marks the end of a quest launched in 1997 by the Sault Ste. Marie Region Conservation Authority, the city,

and the Ontario Ministry of Natural Resources.

The heritage status designation doesn't have the force of law but could generate the kind of tourism being associated with the proposed waterfront tourism development.

To qualify as a Heritage Waterway, the river must boast a unique national significance in one of three areas: national heritage (landscape and wildlife), human heritage (historic and cultural) or recreational value.

Man-made controls such as the canal and compensating dam have altered the St. Mary's River's natural course, taking it out of con-

sideration for natural heritage designation.

But trump cards in the application were that it was a site of major aboriginal significance for centuries, especially for gatherings at the rapids, and served as the main water route that opened up Western Canada.

The St. Mary's River stretches from Gros Cap, at the mouth of Whitefish Bay, through the Sault and east around St. Joseph Island. About 28 Canadian waterways have been required this distinction, including six Ontario sites: Boundary Water, Grand River, Mattawa River and French River, the Humber River and Bleedvein River.

Noos gii-yaawaan naabesan aapchi gii-mino-doodiwaan.

Maaba naabese dinwenmaasiin go weya besho noos wii-bi-zhaanid wiin gwa etgwa.

Naangodnong eta bgidnigaaza wii-baayaad wii-nwa-shike.

Maapiitaa shkwaa-naakweg noos gii-nmadibi naami-gchi-mtig aazhiwiyiing endaad, wii-kachigaakweshing dekaagmig zhigaagwaaboo gii-mnikwed.

Mii dash maaba naabese gii-waabmaad zhiwe nmadibinid aapji gwa chi-getin gii-patoo noosan gii-waabmaad.

Noos gii-daataadige doopwining, mii dash naabese gii-bziked ishpiming gii-kendang zhiwe tenig doonaagnim.

Noos gii-ziignamwaan aanind mnikwewin miisko naabese gii-mnikwe.

Gii-waabmag noos miinwaa naabesen, maa niibwiyaanh jiibaakwegamgong waasechganing, ngii-wiindmowaa ngashi ngii-naa wii-bi-zhaad wii-binaabid.

Mii dash gaa-kidod, "Geget sa naa gbe-dbik ji-naanoondaagzid, gaa dash da-noondaagzisii kizheb, gbe-giizhig da-nibaa.

My dad had a favourite rooster and gave him special treatment.

This rooster wouldn't allow anyone else to get close to him except my dad.

At times, he would be allowed to roam free all by himself.

At the end of the day, my dad would sit under the big tree behind the house to shade himself and have a cold beer.

When the rooster saw him sitting there, he would run as fast as he could to my dad.

Dad would tap the top of the table and the rooster would fly up knowing that his own dish was there.

Dad would pour him a drink and the rooster drank his share of beer.

When I saw my dad and the rooster from the kitchen window, I asked mom to come and look.

She said, "Oh no, now he will be yelling all night and he won't crow in the morning, he will sleep all day."

Noos Miinwaa Naabeseman

Gloria Oshkabewisens-McGregor

Noos gii-yaawaan naabesan aapchi gii-mino-doodiwaan. Maaba naabese dinwenmaasiin go weya besho noos wii-bi-zhaanid wiin gwa etgwa. Naangodnong eta bgidnigaaza wii-baayaad wii-nwa-shike. Maapiitaa shkwaa-naakweg noos gii-nmadibi naami-gchi-mtig aazhiwiying endaad, wii-kachigaakweshing dekaagmig zhigaagwaaboo gii-mnikwed. Mii dash maaba naabese gii-waabmaad zhiwe nmadibinid aapji gwa chi-getin gii-patoo noosan gii-waabmaad. Noos gii-daataadige doopwining, mii dash naabese gii-bziked ishpiming gii-kendang zhiwe tenig doonaagnim. Noos gii-ziignamwaan aanind mnikwewin miisko naabese gii-mnikwe. Gii-waabmag noos miinwaa naabesen, maa niibwiyaanh jiibaakwegamgong waasechganing, ngii-wiindmowaa ngashi ngii-naa wii-bi-zhaad wii-binaabid. Mii dash gaa-kidod, “Geget sa naa gbe-dbik ji-naanoondaagzid, gaa dash da-noondaagzisii kizheb, gbe-giizhig da-nibaa.

In Memory of Lena Odjig-White

I once knew a woman,
when I was a young woman
I saw her at Residential School
in Spanish, long time ago

I lost track of her
little did I know
she found a warrior
at Walpole Island
-this woman that
I once knew.

One day I went to a pow-wow
And Lo!
I saw her again
dressed in white buckskin
dancing humbly
this woman that I knew

One day I went
to a hockey game
Again I saw this woman
but with two little ones.

One day I went
to a pow-wow
I saw her..this woman
but not in a buckskin dress
but in jingle dress
jingling humbly for the people

One day in a summer time,
I went to school
to learn
how to write in Ojibway

Again I saw her..
this woman
jingling Ojibway words
facing us as students
asking, "what is
"animate" or "inanimate".

**Traditional Ways*

*There is a common belief
among the Ojibway
that a child is a gift or a loan
from the Great Spirit
and that you were given
the responsibility to raise
and care for that child.*

*Since a child is a gift from the
Great Spirit, the child is "sacred"
and must be treated with respect...*

**National Inquiry into First Nations Childcare*

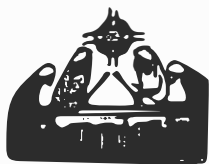
"Maawnjidiwin 2000" Language Conference
February 24-26, 2000

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Closing Ceremonies - Doris Boissoneau, Rosella Kinoshameg, & Rose Peltier

Please allow 2 weeks before receiving your Video order. All Orders Are Final. Chi-Miigwetch.



Wikwemikong Heritage Organization

P.O. Box 112, Wikwemikong Ontario, P0P 2J0
Tel: (705) 859-2385 Fax: (705) 859-2980 email: wikyher@kanservu.ca

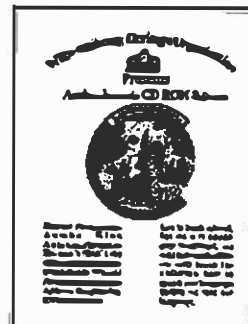
On Sale Now !!!

Anishnaabemowin CD ROM Software & Manual

\$36.00 each + Shipping & Handling
(G.S.T. & P.S.T. may apply)

Includes an array of stacks from action, animals, clan system and much more.

Proceeds towards Language Initiatives



UNEDITED "Maawnjidiwin 2000" Language Conference

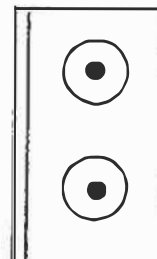
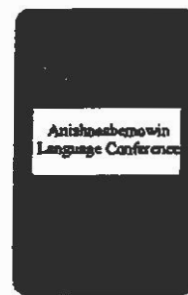
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or

\$200.00 for all 14 tapes
(G.S.T. & P.S.T. may apply)

presents opening ceremonies, workshops, gala etc...

All information on the back of this sheet

Proceeds towards Language Initiatives



Year 2000 Calendars

\$8.00 each + Shipping & Handling
(G.S.T & P.S.T may apply)

These calendars feature historical and cultural facts of the Anishinabe people of Wikwemikong and run from February 2000 to February 2001.

Proceeds towards Pow Wow & Cultural Programming



Order Form

Organization (Name): _____

Address: Street: _____ P.O. Box: _____

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Calendars: _____ X 10.00 = _____

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Please issue cheque in amount of :to the Wikwemikong Heritage Organization. NO PERSONAL CHEQUES.
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Giigdobiwaabkoons Gindaaswin; (Tel. #) _____

Mzinaakzige Gindaaswin Biiwaabkoons: (Fax#) _____

Mzinaakzigan Wasseaatesjigaan Maajiibiigan: (Email) _____

Ensagnagzit: (Date) _____

 64-3 Beach Rd., Wikwemikong Ontario, P0P 2J0 Tel: (705) 859-2385 Fax: (705) 859-2980 email: wikyher@amtelecom.ca

Anishnaabemowin

RESOURCE MATERIAL

Anishnaabemowin CD ROM Software	\$36.00
Gindaaswinak, Enaandek, miinwa Epiichaak	\$30.00
Anishnaabemowin - Introductory	\$20.00
Anishnaabemowin - Intermediate	\$20.00
Anishnaabemowin Buttons	\$ 2.00

VIDEO TAPES

"Aambe Biinchigedaa" - 18:17 minutes (Cleaning Kitchen & Living Room)	\$20.00
"Aambe Jiibaakwedaa" - 18:26 minutes (Cooking Stuffed fish)	\$20.00
"Aambe Wiisnidaa" - 14:40 minutes (Eating Dinner while having a conversation)	\$20.00
"Megwaa N'do Nakiime" - 12:33 minutes (Working in an office recognizing new technical words)	\$20.00

TO ORDER ALL FOUR TAPES \$70.00
WHEN ORDERING A 50% DEPOSIT IS REQUIRED



Wikwemikong Heritage Organisation

64-3 Beach Rd., Wikwemikong Ontario. P0P 2J0

Tel: (705) 859-2385 Fax: (705) 859-2980 email: wikyher@amtelecom.

Oh! How I will miss you
as a friend and a mentor
We didn't finish
our work together
What dreams and visions
we had in
Revitalization, preservation
of Ojibway language

But I will continue to work
with our friends
and I will try to fulfill
those dreams and visions

When I am sad
or stuck in writing,
I will look
towards the sky
looking for your star
Maybe....maybe
you will send
an Ojibway message
by using the star letters.
So I say, "So long,
my friend."

Sadly missed
by Shirley Ida Williams

The Colonization of Our Language and Teachings in Translation

Note:

The following is an excerpt from an essay I wrote in March of this year in Indigenous Learning 5301, entitled: The Importance of Native Narratives, Myths, and Legends in Today's Native Society. I have taken the liberty to do some editing of this excerpt. Anyone wishing to read the whole essay can leave a message in the Native Language Instructors' (NLIP) office for me and I will make it available.

The colonization of our language and teachings happens in translation. To explain this let us look at "man" and "woman". In English a "man" is basically an adult male human being and a "woman" is a female adult human being. In Ojibway we say "nini" for man and "kwe" for "woman". In creation everyone has their natural gifts that means; the finned ones, the winged ones, the four legged ones, the two legged ones, etc, so too, the male and female of that particular "one". The gift of "kwe" is to bring forth life, to nurture that life. When we say broke off or break off, for instance, we say "bkweskaa"; something has broken off or broken in two. When a woman gives birth, she becomes two, therefore, she is "kwe". The gift of "nini" is to provide for her. When we say "hand over" or "pass it over" we would say "bi-ninan". When a "nini" provides for his family he hands or passes over food or safety it to his wife. Nini is like the sun and provides for kwe, and kwe is like mother earth because she reproduces what the sun gives her because without light and water she would die. That is why males are fire keepers and females bear the water at ceremonies and sacred fires that is also why Native language is indicative of the Native world-view. When Native literature is printed in English all of that holistic world view is lost and so is identity.

Native literature has the potential to decolonize and, paradoxically, to colonize that fragile connection with creation, as is mentioned above, the focus is not on creation or animism but on what man has created or can exploit. The exploitation of creation and *recreating* can propagate individualism which is in contrast to the Native world view which is collectivist in nature.

Native literature (narratives, myths, or legends) can facilitate the acquisition of First Nations languages and restore the Native literature itself to its original holistic integrity. However the narratives, myths, or legends must be translated from English, which is the form that most people get them today and, unfortunately, how many First Nation (F.N.) students get them on and off reserve, this is a result of the publishing industry. The publishing process and the appropriation of voice are major factors which impede the decolonization of First Nations literature; Ponting elaborates on these:

To raise issues of the appropriation of voice is also to question the existing power structure... that in turn, raises the question as to who is being denied the opportunity, not only to publish, but even to amass a "track record" in the field? Of related concern is the question as to whose standards are the ones that a publisher or journal editor uses in choosing who will be asked to review a manuscript for publication consideration? Then what standards will those reviewers apply? ¹

The colonizers have power over what gets printed. They favour a particular style of writing concerning Native literature, this particular style has to sound "Indian". This is generally known as ghettoisation; a work by a Native writer has difficulty in getting published if the work

does not sound “Indian” enough, this facilitates colonization of the teachings, creation myths (myth is a western concept), ceremonies etc. The colonizers favour a methodology, which is rooted in western philosophy, for the legitimatization of information - in order to be taken seriously one must be an authority on a given subject; one must hold a doctorate, for example, for a work to be of any consequence. Ponting has this to say about the appropriation of voice in relation to scientific methodology as a means of being an authority:

The issue of appropriation of voice is a multi-faceted one. At one level it is about epistemology, the method or grounds of knowledge. As a means of knowing, sociologists value empirical research that can be replicated. The scientific method is sometimes held up as an ideal in this regard ... Academics of any stripe, not just sociologists, also value book knowledge.²

Who is an authority on Native Literature? Native literature is not recognized by the academic community as a legitimate form of literature and yet Native literature is exploited by non-Native writers and publishers. Non-Native writers and publishers publish books that are supposedly authoritative on Native literature and, whether it is unintentional or intentional, they inject a cultural bias in the translation; that is, they present Native literature that reflects a western/Christian consciousness. Jarold Ramsey writes a discussion on this subject,:

... traditional literatures of the American Indian is compromised by a longstanding reliance on corrupted and unauthentic texts, this unhappy state of affairs is especially true for creation and origin myths. Every form of textual debasement known can be illustrated, I think, in the fate of these stories at the hands of Anglo writers and editors over the years... There has always been a pronounced tendency, for example, to render Native cosmogonies as versions of Judeo-Christian Genesis, leaving out much that is distinctively “Indian”... In particular, editors and redactors have been guilty of cultural bias in silently eliminating the erotic, bawdy, and playful elements of the Indian creation stories...³

In closing, Native literature has been colonized to a considerable extent but F.N. still have fluent speakers in F.N. country and language is threatened but F.N. people are taking control of their dilemma and every year, new groups of F.N. language speakers emerge. Many First Nations periodicals are distributed throughout this country and some are written in their F.N. language, many if not all, include F.N. literature written in various orthographies to represent the F.N. languages. Many F.N. communities have their own community channel on cable and aboriginal programming appears in other forms, such as, nationally broadcast programs like the recently developed Aboriginal Peoples Television Network (APTN); there are others such as this.

Being pro-active in the decolonization of Native literature (narratives, myths, or legends) and other unfinished business is a vast undertaking which requires the cooperation of the whole of Indian country. First Nations people still have their literature and language, and if they are to heal the wounds of the past, it will require F.N. people to be as the classic Anishinaabe/F.N. people have been before them; to be of a collectivist mentality, looking after one another as the Great Mystery has arranged it. Further on the subject of First Nations literature, there are many contemporary Native writers who are writing books that range from the political to Native life to poetry to healing and many of these are being published and distributed by First Nations

organizations; so it seems that First Nations people are reclaiming their literature and reconstituting their identity. Finally, Native language programs and classes need to be administered in a manner that is unlike the standard provincial system, there is a Native pedagogy and it involves holistic teaching but more on that later. Miigwech.

1. Rick J. Ponting. First Nations in Canada: Perspectives on Opportunity Empowerment and Self-determination Toronto: McGraw-Hill Ryerson Ltd. 1997. pp. 14-15
2. Ibid. Rick J. Ponting. First Nations in Canada; p. 14
3. Ramsey Jarold. Reading The Fire: The Traditional Indian Literatures of America -Revised and Expanded. Seattle: University Of Washington Press, 1999. P. 4

FAREWELL FROM YEAR 4'S

The graduating class of 2000 wish to thank Wanda White and all the staff of the NLIP program for all the help we received during the past four summers. We made a lot of friendships that will endure for a long time. We thank all the teachers for their help and for putting up with all our complaints. (Let's just chalk it up as part of the learning process). As we venture out into our own communities, we will remember our peers and instructors and what we learned during our summers here. We will remember the great support we received when it was needed. Thank you from the bottom of our hearts.

Class of 2000

Glenda Cinley

Lily Slipperjack

Ballerina Anderson

Joyce Wasioa/Pearson

Mina Cornuei

David Johnson

Lambert Nanga

Christina

~~Allyson~~

Candette Harmon. 414.

2000 K. Steel

Brinda L. Shie.

Jean Quequeish

EAGLE STAFF

The staff is made up of Eagle feathers that are usually strung on a line and tied to a long pole. It is then decorated or what our people would refer to as "dressing the staff".

We treat the Eagle Staff as our Grandfather and dress it in the finest material that is available.

In some cases the carrier of the staff dreams or has a vision of how the staff wants to be dressed.

The Eagle Staff is the first to enter the dance area and will oversee everything that takes place.

We believe that the Eagle Staff has a spirit and helps bring our prayers and feelings to the Great Spirit.

The Eagle Staff is often carried by a veteran of one of the conflicts our people have served or engaged in.

It is one of the responsibilities of which our veterans are honoured.

The Feathers are considered warriors.

This is one of the reasons that a veteran has the responsibility of watching over them and the Staff.

