

**Aboriginal Languages**  
**in Canada, 1996:**  
**a teacher's resource**

To access the map reference in this resource  
<http://atlas.gc.ca/site/english/maps/peopleandsociety/aboriginallanguages/bycommunity>



# TABLE OF CONTENTS

PURPOSE .....	1
GUIDELINES FOR USING THE MAP, ABORIGINAL LANGUAGES IN CANADA, 1996 .....	1
INTRODUCING THE ABORIGINAL LANGUAGES MAP TO YOUR CLASS .....	2
Background Information for Teaching Aboriginal Languages.....	2
Historical Context Aboriginal Languages in Canada .....	3
ABORIGINAL LANGUAGE CONCEPT WEB.....	5

## Sample Concept Webs and Unit Plans

GRADE ONE UNIT: HERITAGE CONCEPT MAP .....	8
GRADE ONE UNIT PLAN: DIVERSITY OF ABORIGINAL LANGUAGES .....	8
GRADE FIVE UNIT: HERITAGE/ ABORIGINAL LANGUAGES CONCEPT MAP .....	12
GRADE FIVE UNIT PLAN: DIVERSITY/ ABORIGINAL LANGUAGES.....	12
GRADE TEN: KINSHIP/COMMUNITY ABORIGINAL LANGUAGES CONCEPT WEB.....	16
GRADE TEN UNIT PLAN: KINSHIP/COMMUNITY - ABORIGINAL LANGUAGES .....	16

## Sample Lesson Plans

SAMPLE LESSON 1 - DIVERSITY.....	22
SAMPLE LESSON 2 - ABORIGINAL LANGUAGES - THEY'RE IMPORTANT! .....	25
SAMPLE LESSON 3 - CANADIAN NAMES AND ABORIGINAL LANGUAGES .....	28
SAMPLE LESSON 4 - LANGUAGE CONTINUANCE .....	32
SAMPLE LESSON 5 - RETAINING AND RECLAIMING ABORIGINAL LANGUAGES .....	40

## Suggested Activities

ACTIVITY #1 - LOCATION OF ABORIGINAL LANGUAGES .....	44
ACTIVITY #2 - ABORIGINAL LANGUAGES ON THE WORLD WIDE WEB.....	45
ACTIVITY #3 - ABORIGINAL WORDS THAT HAVE BEEN ADOPTED BY ENGLISH .....	46
ACTIVITY #4 - THE EROSION OF ABORIGINAL LANGUAGES .....	47
ACTIVITY #5 - LANGUAGE NAME WORD MATCH .....	49
ACTIVITY #6 - ABORIGINAL LANGUAGE FAMILY WORD MATCH .....	50
ACTIVITY #7 - ABORIGINAL LANGUAGES & TREATIES .....	51
ACTIVITY #8 - RESIDENTIAL SCHOOL - USING YOUR LANGUAGE.....	53
ACTIVITY #9 - LOCATING ABORIGINAL LANGUAGES.....	54
ACTIVITY #10 - MOTHER TONGUES AND LANGUAGE FAMILIES.....	55
ACTIVITY #11 - PATTERNS OF DISTRIBUTION .....	56
ACTIVITY #12 - MAPPING SKILLS .....	57
ACTIVITY #13 - MAPPING SKILLS .....	58
ACTIVITY #14 - THE ORAL TRADITION.....	59
ACTIVITY #15 - ABORIGINAL LANGUAGES IN CANADA GRAPH.....	60
ADDITIONAL SUGGESTED LINKS.....	61



## Purpose

The purpose of this guide is to provide background information and to suggest activities which will help teachers and learners explore the many issues around Aboriginal languages in Canada. It examines the many activities communities are engaged in to restore and retain languages across Canada. Learning expectations from the Coalition for the Advancement of Aboriginal Studies (2002) are followed, as well as those from various provincial and territorial Ministries of Education. This activity guide is meant to accompany the map, Aboriginal Languages in Canada, 1996.

This resource includes guidelines for using the map, background information that is necessary to teach about Aboriginal languages in Canada, sample lesson plans at a variety of grade levels, activities from a variety of curriculum and grade levels and other electronic resources for studying Aboriginal languages. We hope that students and teachers in all schools, both Aboriginal and non-Aboriginal, and at all grade levels will find this guide a useful resource.

The Aboriginal Languages in Canada, 1996 map was adopted from the poster "From Generation to Generation: Survival and Maintenance of Canada's Aboriginal Language within Families, Communities and Cities". Both were published under the authority of the Minister of Indian Affairs and Northern Development, Ottawa 2002. To order copies of the map and/or poster please contact INAC general enquires and publications distribution at (819) 997-0380 or [infopubs@inac.gc.ca](mailto:infopubs@inac.gc.ca) or visit the web site <http://atlas.gc.ca/site/english/maps/peopleandsociety/aboriginallanguages/bycommunity>

## Guidelines for using the map, Aboriginal Languages in Canada, 1996

Aboriginal languages in Canada are so richly diverse that generalizations cannot readily be made about them. Therefore, in any study of Aboriginal languages in Canada it is imperative that the local context be emphasized. We urge teachers to consult with local resource people such as Native Friendship Centre staff, First Nations community centers, Elders, community workers, First Nations governance offices, and other teachers. Other resource people may include First Nations workers within mainstream organizations such as area schools, health or social services, child welfare services, healing organizations or recreation centers. The importance of using the local community as a resource cannot be stressed enough to ensure a culturally rich and culturally accurate learning experience for your students. This consultation will ensure accuracy for the local region.

The map, Aboriginal Languages in Canada, 1996, uses Statistics Canada as a primary source. Although Statistics Canada provides excellent data which can be compiled and mapped, there are several limitations that must be kept in mind when utilizing this source information. First, not all First Nations participated in the enumeration. Second, census boundaries and categories may vary from one census taking to the next. Third, data on urban First Nation, Metis and Non-Status is limited. Fourth, responses may be inaccurate due to misinterpretation of questions on the enumeration form. These limitations should be discussed with student providing them with a great starting point for researching First Aboriginal languages.

The map uses provincial and federal boundaries; however, often the Aboriginal language followed natural geographical boundaries. This difference should be explored with the class.

If the name of local Aboriginal communities on the map lacks the word "First Nation" check local resources for accuracy and ensure the term is used where appropriate as the words are used to recognize and respect the unique territory, culture and governance of Native people.

The numbers on the map represent the Indian Affairs categorization of “Indian Reserves” under the Indian Act. Discuss the continued use of the numbers; what might the numbers represent? Many First Nations have reclaimed their community name in their own language, again consult the local Aboriginal community for accuracy.

## Introducing the Aboriginal Languages Map to Your Class

Aboriginal languages may be a new concept for many learners in the classroom. Before beginning the lesson, teachers should read the following paragraph with their class.

Learning about Aboriginal languages in Canada will develop an awareness of the rich diversity of Aboriginal cultures. Language is a reflection of culture; therefore, as we learn the language of a people we learn about how they see and describe the world and their relationship to it. Aboriginal languages give us insight into the cultural experiences and expressions that are quite different from English or French cultural experiences. When we study Aboriginal languages we must be open and receptive to new ways of organizing and expressing thoughts, values and beliefs.

## Background Information for Teaching Aboriginal Languages

In order to facilitate study of the map, Aboriginal Languages in Canada, 1996, teachers should know that Aboriginal worldviews are inherent in their languages, that language is a spiritual expression and that retention and revitalization of Aboriginal languages is important not only for Aboriginal people but for all people in Canada.

### Language and Worldview

How a people see themselves and their relationship to the world around them is found in their language. Language provides a vehicle through which tradition and innovation can be described while telling the story of a people. It would not be appropriate to paint Aboriginal people of Canada with the same brush as cultures and languages are very diverse. Yet there is a basic understanding that relationships are the foundation of culture; relationships to mother earth, to the air, to the animals, to plants, and to each other. We are all part of the circle. We are all related. Our responsibility is not how we care for the gifts of the creator for ourselves but how we care for these gifts for the generations yet to be born. It is through language that the intergenerational transmission of values and beliefs concerning these relationships takes place. The Nishnawbe Aski Nation provide an excellent summation of the importance of language at <http://www.occc.ca/language.html>. They write:

The spirit, culture, history, and philosophy of a people is passed on, and preserved, from generation to generation through language. Without language, a culture cannot survive. Therefore it is imperative that the knowledge and wisdom of our elders be regained and retained.

### Language and Spirituality

Creation stories tell of the origin of the people and their language. There is a sacredness to the spoken word which carries a great responsibility for the use of language causes things to happen. Gregory Cayete explains this in his book, Look to the Mountain: An Ecology of Indigenous Education, 1994. He writes:

There is the idea that spoken words and language have a quality of spirit because they are an expression of breath. Language as prayer and song has a life energy that can influence other energy and life forms toward certain ends. For American Indians, language used in a spiritual evocative context is sacred and should be used responsibly.(p.44).

Therefore, in an effort to use language responsibly, Aboriginal people gave names to the animals, the plants, the places they travelled and their children that honoured their place in creation. Some Aboriginal place names continue to be used today while others are lost or known only to a few Elders.

## **Reclaiming Aboriginal Languages**

Aboriginal people believe that their languages shape who they are, how they interact with each other and the world around them, and how they think. When Aboriginal people, do not know their own language, they come to rely on foreign languages to understand their world. Relearning and reclaiming Aboriginal languages is important because they provide a unique way of describing and understanding the world. Therefore it is essential to have command of the language to be able to think and understand who you are as Anishnaabe, as Houdenosaunee, as Mi'qmaa, as Kwak'utl, as Dene, as Neyhiyaw, etc. Aboriginal languages provide a direct and powerful means of understanding the legacy of tribal knowledge. This knowledge and understandings provide a unique way of looking at the challenges we face as Canadians and may lead to better, more reasonable solutions to these challenges.

## **Historical Context Aboriginal Languages in Canada**

Precontact population estimates for North American range from one million to eighteen million.(Waldram, Herring. Young. Aboriginal Health in Canada: Historical, Cultural, and Epidemiological Perspectives 1995. p.47) Canada, given its climate, physical geography, and available resources, has few regions that could support large populations. Even so, it is estimated that at the time of contact there were between fifty and sixty Aboriginal languages being spoken.(Brizinski. Knots in a String: An Introduction to Native Studies in Canada Second Edition 1993.p.71) These languages have been grouped into eleven language families. Language families are made up of languages that show similarities in words and grammar. Aboriginal language families in Canada show some similarity in culture and geographic area as well. These language families vary greatly in size. There are three isolates, languages not known to be related to any other language. Two language families, Algonquian and Athapaskan have a large number of languages spoken over vast areas of Canada. Also within each language there can be more than one dialect. Dialect defined by Heit and Blair in Aboriginal Languages and Education: The Canadian Experience, 1993

"... varieties of the same language. Dialects are not different languages, but are variations of a single language, exhibiting varying degrees of differences in the area of pronunciation, grammar, vocabulary, and discourse patterns." (p.104)

Aboriginal languages in Canada have faced many pressures since contact. European diseases ravished Aboriginal populations attacking the weakest members of the population, the young and the elderly. This caused strain on Nations for the Elders are the keepers of knowledge and the children are the hope for the future. The Beothuk Nation was a casualty of contact. Disease and violence depleted the Beothuk population until 1829 when Shanawdithit, the last known member of this nation, died of consumption. The Beothuk and their language became extinct.

Over the next hundred and fifty years Aboriginal languages suffered great losses due to the pressures of contact with the Europeans. These included the destruction of Aboriginal economic, political, and social systems through a systematic effort of the growing dominant society to assimilate First Nations Peoples. Aboriginal people were legislatively oppressed by the Indian Act which regulated every aspect of their lives. To fulfil treaty obligations, the federal government contracted religious groups to provide education to Aboriginal children. Children were taken from their homes to residential schools where a foreign culture and language was forced upon them. Forbidden to speak their own language and victims of physical, emotional, and sexual abuse, these children were not assimilated. They were sent damaged into the world. The result has been that half of the original languages are extinct, close to being extinct, or endangered. Given the historical experience, it is truly amazing that any Aboriginal languages survived. It is critical that every effort be made to support and enhance the transmission of Aboriginal languages from one generation to another to ensure their survival and continuity.

### **Possible resources for further study into Aboriginal history, culture and education:**

Battiste, M. & Barman, J. (Eds.). (1995). First Nations Education in Canada: The Circle Unfolds. UBC Press/Vancouver.

Brizinski, P. (1993). Knots in a String: An Introduction to Native Studies in Canada Second Edition University Extension Press, Extension Division, University of Saskatchewan.

Brown, J. & Vibert, E. (Eds.). (1996). Reading Beyond Words: Contexts for Native History. Broadview Press, Peterborough, Ontario, Canada.

Cayete, G. (1994). Look to the Mountain: An Ecology of Indigenous Education. Kivaki Press. Durango, Colorado, USA.

Morris, S., McLeod, K. & Danesi, M. (Eds.). (1993). Aboriginal Languages and Education: The Canadian Experience. Mosaic Press. Oakville, Ontario, Canada.

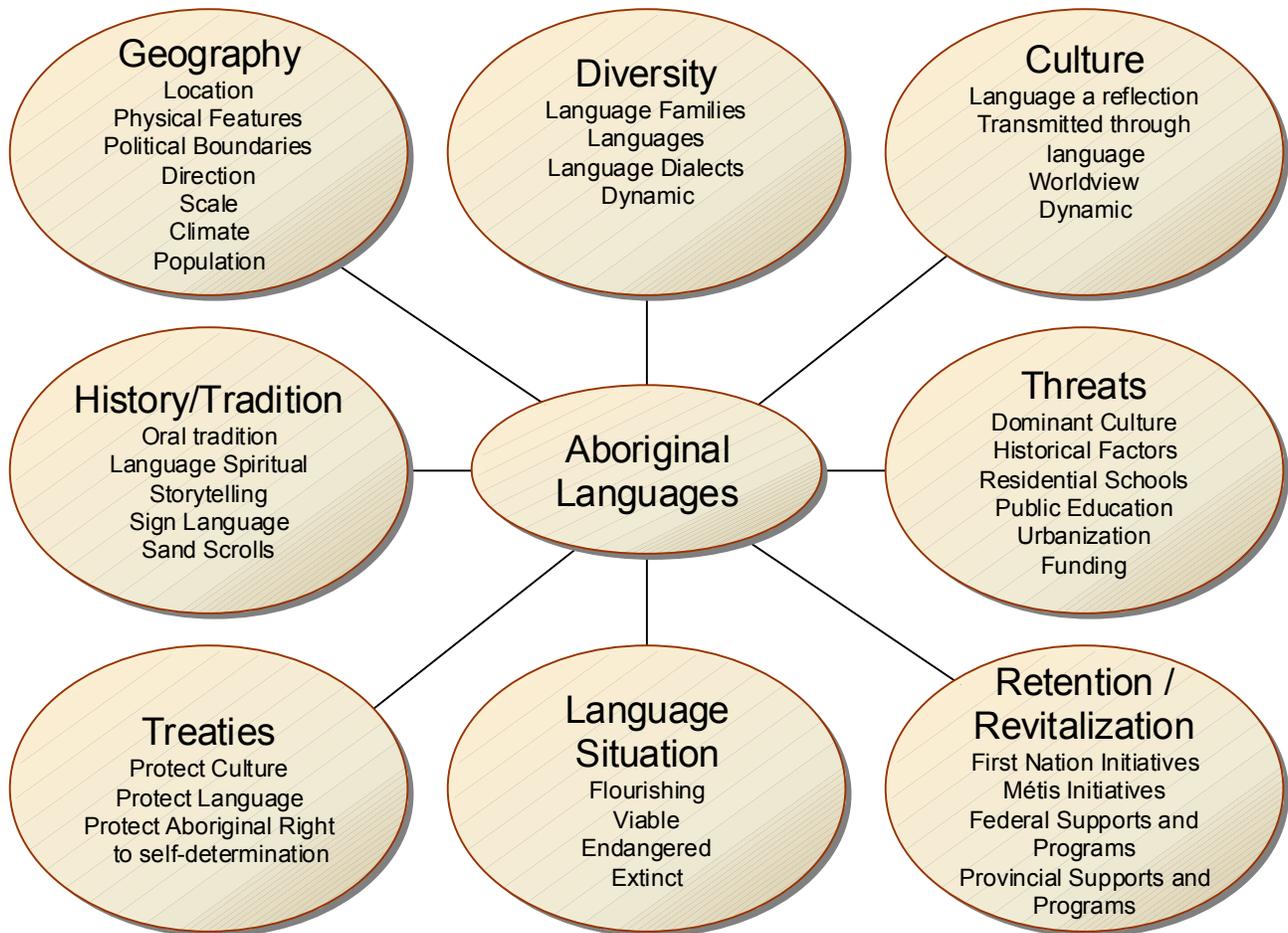
Morrison R.B. & Wilson C. R. (Eds.). (1986). Native Peoples: The Canadian Experience. McClelland and Stewart. Toronto, Ontario, Canada.

Miller, D.R., Beal, C., Dempsey, J. and Heber, W. (Eds.). (1992). The First Ones: Readings in Indian/Native Studies. Saskatchewan Indian Federated College Press. Piapot Reserve # 75.

Waldram, J.B., Herring, D. A. & Kue Young, T. (1995). Aboriginal Health in Canada: Historical, Cultural, and Epidemiological Perspectives. University of Toronto Press.

# Aboriginal Language Concept Web

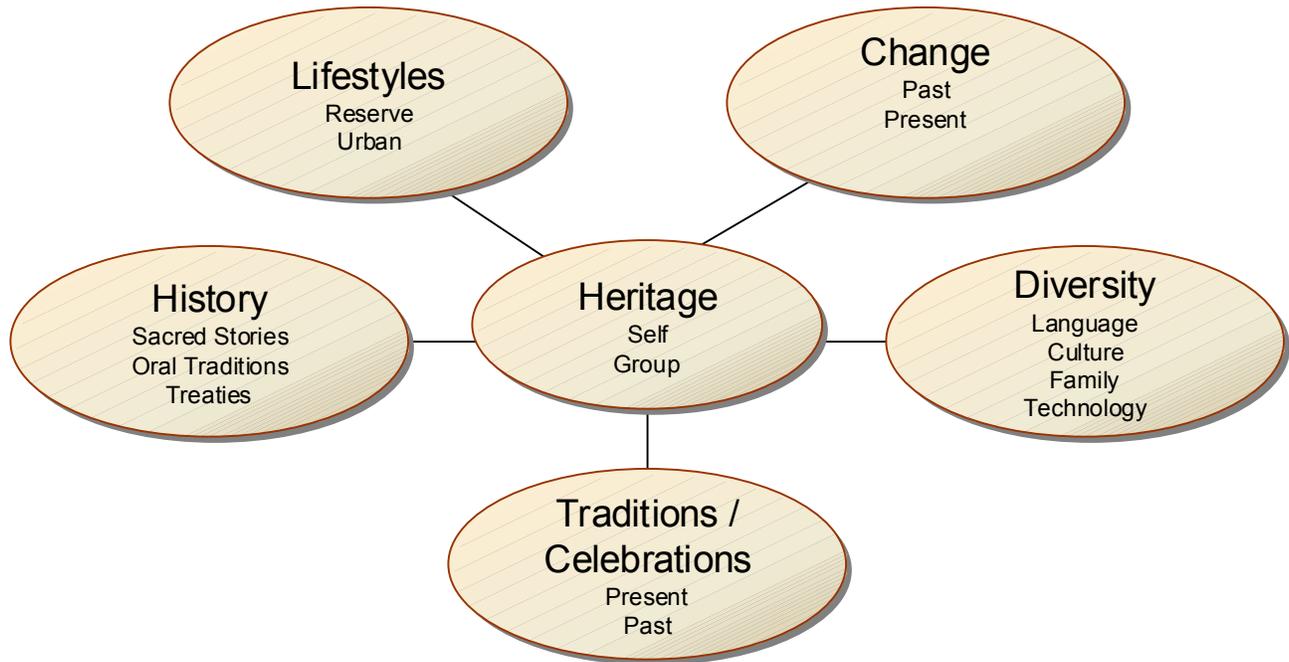
The sample unit and lessons plans in this activity guide are designed around the following concepts.





# Sample Concept Webs and Unit Plans

# Grade One Unit: Heritage Concept Map



## Unit Plan

### Grade One: Diversity of Aboriginal Languages

#### **Introduction:**

This unit is designed for teachers to enable them to teach about the diversity of Aboriginal People in Canada in general focusing on Aboriginal languages in particular. The goal of this unit is to foster students' learning about the importance of the retention and revitalization of Aboriginal languages in Canada. This unit is designed for Grade One but can be adapted to other grade levels.

#### **Rationale:**

Aboriginal history and culture in all its intricacies cannot be known and understood in any language but the original language of each Aboriginal group in Canada. Language is the reflection of culture. It is through language that we express our relationship with each other and with the world around us. Our cultural, spiritual and intellectual experiences both past and present are alive in our language. We pass our knowledge and ways of knowing on to our children through language. It is our link to our grandmothers and grandfathers. It is our hopes and dreams for the future.

## **Knowledge Objectives:**

Students will know:

- ◆ Families express their culture through language.
- ◆ There are many Aboriginal languages in Canada.
- ◆ That Aboriginal people have stories that explain how they received their language.
- ◆ The names of the Aboriginal languages spoken in their area.

## **Skills / Abilities:**

The students will be able to:

- ◆ Say hello in several Aboriginal languages.
- ◆ Count to 5 in several Aboriginal languages.
- ◆ Sing a song in a Aboriginal language.
- ◆ Say the words for some basic foods in an Aboriginal language.

## **Attitude / Value Objectives:**

The student will be able to:

- ◆ Appreciate the importance of Aboriginal languages in Canada.

## **Resources:**

Map-Aboriginal Languages In Canada, 1996 (Indian and Northern Affairs Canada)

Video- Native Legends (National Film Board)

Collections of Aboriginal Legends and Stories (these can be found in your local library or at internet sites)

Some internet sites are:

<<http://Aboriginalcollections.ic.gc.ca/e/lists/subject.htm>>

<<http://www.turtleisland.org/culture/culture-language.htm>>

< <http://www.bloorstreet.com/300block/aborcan.htm>>

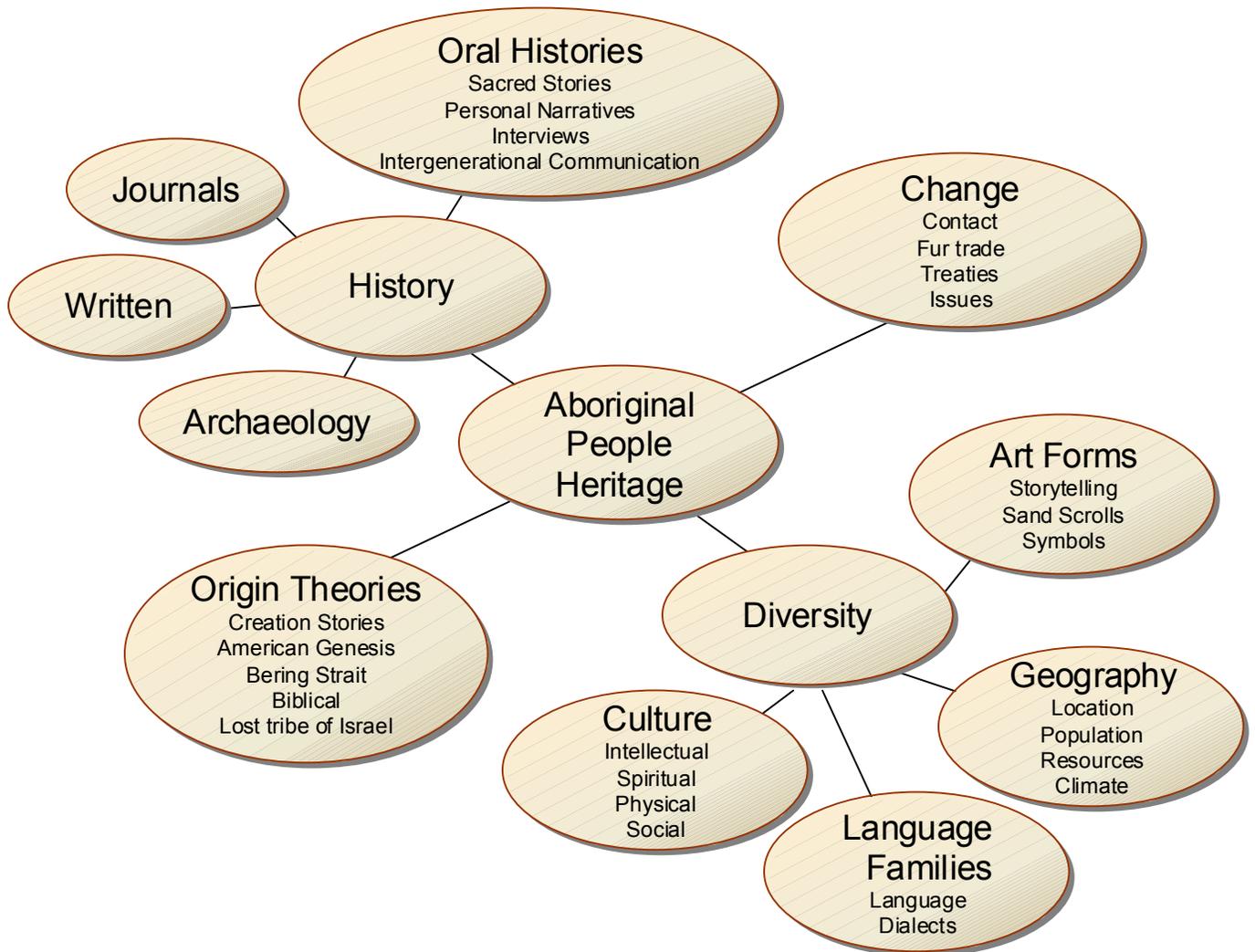
## Unit Overview – Grade One Aboriginal Languages

Focus	Objectives	Suggested Activities	Assessment
Day One Introduction to Aboriginal Languages	Students will know that:  Families express their culture through language  There are many Aboriginal languages in Canada	Video: <u>Native Legends</u> (NFB)  Discuss Legend  Retell legend in the language of the classroom	Participation  Observation Checklist
Day Two Saying Hello	Students will:  Say hello in several Aboriginal languages	Write song “Hello my friends Hello” on chart paper  Teach song  Using flash cards teach the words for Hello in several Aboriginal languages  Sing song adding a verse for each language	Participation  Observation checklist
Day three Counting	Students will:  Count to 5 in three Aboriginal languages	Using a counting song/rhyme pattern teach students to count to 5 in an Aboriginal languages  Repeat for two others	Participation  Observation checklist
Day four Map, <u>Aboriginal Languages in Canada, 1996</u>	Students will know that:  There are many Aboriginal languages in Canada  The names of the Aboriginal languages spoken near them	Using the map <u>Aboriginal Languages in Canada, 1996</u> explain what the circles on the map mean  Explain what the different colours mean  On chart paper list the Aboriginal languages spoken in the area	Participation
Day five Origin of language	Students will know that:  Aboriginal people have stories about how their language came to be	Read creation story explaining the beginning of language (How we say the world: Nine Native Stories of the Way Things Began by C.J. Taylor)  ( <a href="http://collections.ic.gc.ca/tales/c_reeway.htm">http://collections.ic.gc.ca/tales/c_reeway.htm</a> )	Participation

<b>Focus</b>	<b>Objectives</b>	<b>Suggested Activities</b>	<b>Assessment</b>
Day six Origin of language	Same as above	Repeat above using creation story from another Aboriginal nation	Participation
Day seven Origin of language	Same as above	Same as above	Participation
Day eight Learning a song	Students will:  Learn a simple song in a Aboriginal language	Invite a resource person (drummer/singer) to teach a simple song  Teach song/dance  <a href="http://collections.ic.gc.ca/language/songs.htm">http://collections.ic.gc.ca/language/songs.htm</a>	Participation
Day nine Food	Students will learn:  words for basic foods in an Aboriginal language	Using pictures of foods, teach names of food in an Aboriginal language  <a href="http://Aboriginalcollections.ic.gc.ca/e/listssubject.htm">http://Aboriginalcollections.ic.gc.ca/e/listssubject.htm</a>	Participation
Day ten Elder visit / celebration	Students will learn:  to share what they have learned	Showcase a song, dance, short play or pictures to demonstrate what students have learned	Participation

# Grade Five Unit: Heritage and Aboriginal Languages

## Concept Map



## Unit Plan

### Grade Five: Diversity and Aboriginal Languages

#### Introduction:

This unit is designed for teachers to enable them to teach about the diversity of Aboriginal People in Canada in general focusing on Aboriginal languages in particular. The goal of this unit is to foster students' learning about the importance of the retention and revitalization of Aboriginal languages in Canada. This unit is designed for Grade Five but can be adapted to other grade levels.

**Rationale:**

Aboriginal history and culture in all its intricacies cannot be known and understood in any language but the original language of each Aboriginal group in Canada. Language is the reflection of culture. It is through language that we express our relationship with each other and with the world around us. Our cultural, spiritual and intellectual experiences both past and present are alive in our language. We pass our knowledge and ways of knowing on to our children through language. It is our link to our grandmothers and grandfathers. It is our hopes and dreams for the future.

**Knowledge Objectives:**

Students will know that:

- ◆ Aboriginal languages in Canada are very diverse.
- ◆ Aboriginal languages until recently were part of the oral tradition.
- ◆ Many Aboriginal languages are lost or endangered.
- ◆ Programs are being implemented to help retain and revitalize Aboriginal languages.

**Skills / Abilities**

Students will:

- ◆ Analyze and interpret the map, Aboriginal Languages in Canada(1996).
- ◆ Access, organize and present information.

**Attitudes / Value Objectives:**

Students will:

- ◆ Appreciate the importance of the retention and revitalization of Aboriginal languages in Canada.

**Resources:**

Collections of Aboriginal Legends and Stories

Map, Aboriginal Languages in Canada, 1996.

Treaties in the Classroom Kit. Office of the Treaty Commission( includes a very good glossary of terms)

Internet sites:

<<http://Aboriginalcollections.ic.gc.ca/e/listssubject.htm>>

<<http://www.turtleisland.org/culture/culture-language.htm>>

<<http://bloorstreet.com/300block/aborcan.htm>>

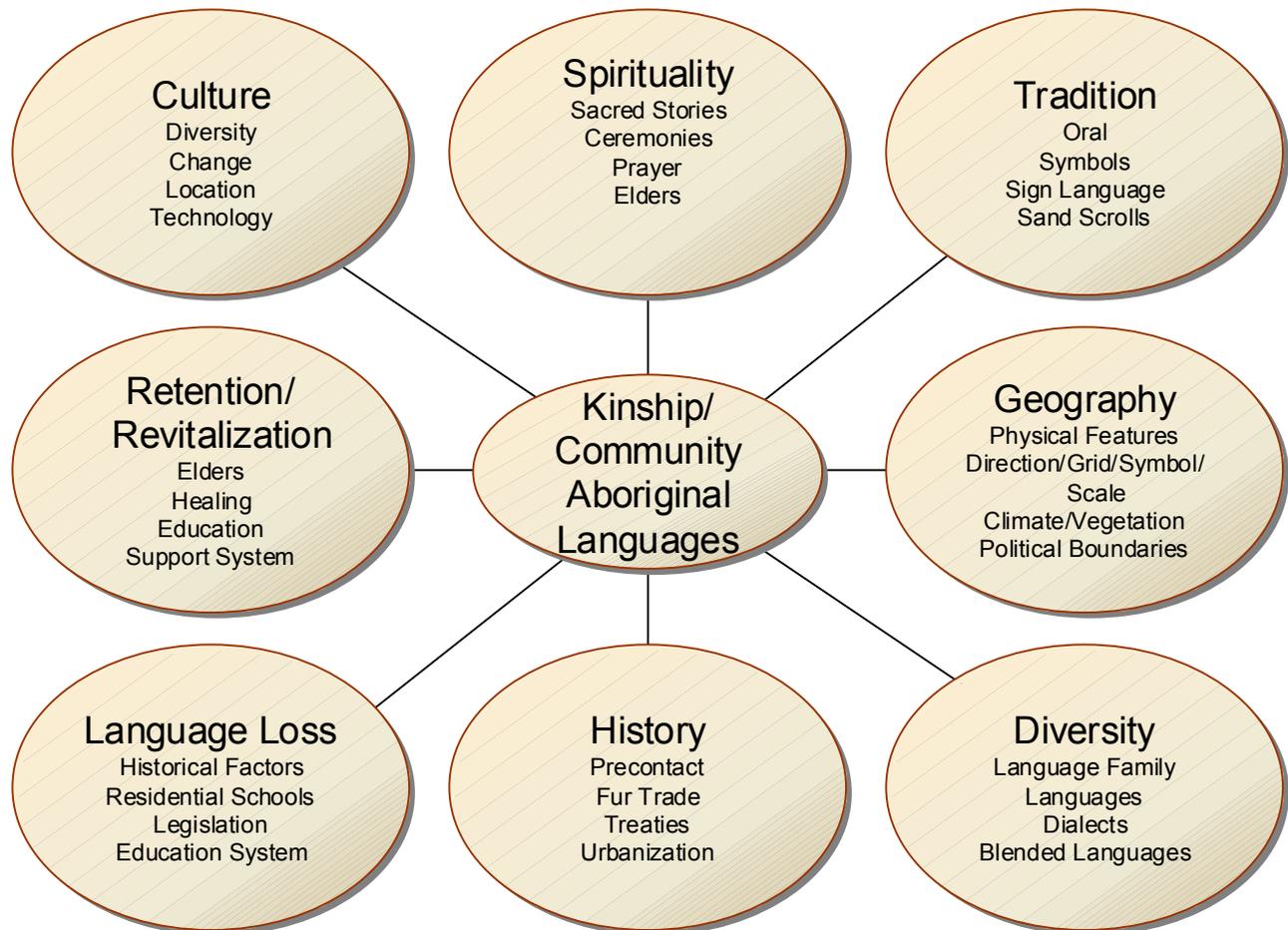
<[http://geonames.nrcan.gc.ca/education/index\\_e.php](http://geonames.nrcan.gc.ca/education/index_e.php)>

## Unit Overview – Grade Five Aboriginal Languages

Focus	Time Frame	Objectives	Suggested Activities	Assessment
Lesson 1  Language is an important part of culture	1 class	Students will:  brainstorm the concept of language  define language	Ask key questions using chart paper, list all the ideas put forward by students  Together write a definition of language	Journal  Participation  Observations checklists
Lesson 2  Interpreting maps	2-3 classes	Students will:  Learn to read various types of maps using symbols, direction, grid and scale	Have students work in groups examining various types of maps  Together, on chart paper, list the characteristics of each map  Together compile a list of uses of maps	Observation checklist  Participation
Lesson 3  There are many Aboriginal languages in Canada	3-5 classes	Students will:  Learn that at contact there were 50-60 Aboriginal languages in Canada  Aboriginal languages can be categorized into families  Some Aboriginal languages have two or more dialects	Using the map, Aboriginal Languages in Canada, 1996  Make a list of the Aboriginal languages shown  Categorize Aboriginal languages into families  Use the internet to research language families or languages and dialects  Present research to the class as a written, oral, or visual report	Discussion  Participation  Oral presentation rubric  Written presentation rubric  Visual presentation rubric
Lesson 4  <u>Aboriginal Languages in Canada, 1996</u>	1-2 classes	Students will:  Analyze, interpret and map <u>Aboriginal languages in Canada</u> according to geographic regions and political boundaries	Using blank maps of Canada the students will make their own map showing Aboriginal languages and Aboriginal language families in Canada	Completed map

<b>Focus</b>	<b>Time Frame</b>	<b>Objectives</b>	<b>Suggested Activities</b>	<b>Assessment</b>
Lesson 5 Oral tradition	1-2 classes	Students will:  learn that Aboriginal languages survived in the oral form  Learn the characteristics of an oral society	Using Sacred stories explore the origin of the gift of language  Discuss why language is spiritual  Game – telephone-whisper short story to a student. Pass on the story from one student to the next. last student repeats the story out loud.  Discuss characteristic of an oral tradition so that cultural and spiritual knowledge can be passed from one generation to another	Participation  Observation checklist  Journal
Lesson 6 Research project	3-5 classes	Students will:  Research an Aboriginal nation in Canada	Research topic using oral interviews, written resources and the internet	Visual presentation rubric
Lesson 7 Sharing	2-3 classes	Students will:  Share what they have learned with the rest of the class	Oral presentations	Oral presentation rubric

# Grade Ten: Kinship and Community Aboriginal Languages Concept Web



## Unit Plan

### Grade Ten: Kinship and Community - Aboriginal Languages

#### Introduction:

This unit is designed for teachers to enable them to teach about the diversity of Aboriginal People in Canada in general focusing on Aboriginal languages in particular. The goal of this unit is to foster students' learning about the importance of the retention and revitalization of Aboriginal languages in Canada. This unit is designed for Grade One but can be adapted to other grade levels.

#### Rationale:

Aboriginal history and culture in all its intricacies cannot be known and understood in any language but the original language of each Aboriginal group in Canada. Language is the reflection of culture. It is through language that we express our relationship with each other and with the world around us. Our cultural, spiritual and intellectual experiences both past and

present are alive in our language. We pass our knowledge and ways of knowing on to our children through language. It is our link to our grandmothers and grandfathers. It is our hopes and dreams for the future.

### **Knowledge Objectives:**

Students will know that:

- ◆ That there are other methods of communication besides the spoken word.
- ◆ That American Sign Language is based on Aboriginal hand signals.
- ◆ That there are fifty to sixty Aboriginal languages in Canada.
- ◆ That Aboriginal language has suffered great losses in Canada.
- ◆ That Aboriginal languages experienced threats to their survival in the past and continue to do so today.
- ◆ Languages have similarities and differences.
- ◆ That Aboriginal people and governments have supports and programs to assist in the retention and revitalization of Aboriginal languages.
- ◆ That Aboriginal language has a Spiritual base.
- ◆ That each Aboriginal language in Canada provides a unique way of looking at the world and our place in it.
- ◆ That language is the vehicle through which culture is transmitted

### **Skills / Abilities:**

The students will be able to:

- ◆ Analyze and interpret the map, Aboriginal Languages in Canada 1996.
- ◆ Communicate in a talking circle.
- ◆ Communicate using American Sign Language.
- ◆ Research, assess, organize and present information

### **Attitudes/Value Objectives**

The students will appreciate:

- ◆ The richness and diversity of Aboriginal languages and culture.
- ◆ The spiritual significance of language for Aboriginal people.
- ◆ The role of Elders in the transmission of language and culture.
- ◆ That sacred stories of Aboriginal people give insight into their worldview.
- ◆ The importance of the retention and revitalization of Aboriginal languages in Canada.

### **Resources:**

Collections of Aboriginal Legends and Stories

Map, Aboriginal Languages in Canada, 1996.

Treaties in the Classroom Kit. Office of the Treaty Commission( includes a very good glossary of terms)

Buchigani, N. and Engel, J. (1983). Cultures in Canada: Strength in Diversity (Kanata: The Canadian Series).Weigl Education Publishing (WEI)

Hornbeck Tanner, H. (1987). Atlas of Great Lakes Indian History

Internet sites:

<<http://Aboriginalcollections.ic.gc.ca/e/listssubject.htm>>

<<http://www.turtleisland.org/culture/culture-language.htm>>

<<http://bloorstreet.com/300block/aborcan.htm>>

### Unit Overview – Grade Ten Aboriginal Languages

Focus	Objectives	Suggested Activities	Assessment
Day One Identity	Students will:  Recognize factors that influence identity  Expand knowledge of Aboriginal philosophy	Using the talking circle method discuss in general how one's identity is shaped  Continue discussion focusing in on Aboriginal identity	Participation
Day Two Language	Students will:  Recognize the importance of the spoken word  Explore other methods of communication	Play charades  Debrief – Difficulties communicating using only actions  Play Pictionary  Debrief- difficulties communicating using only pictures	Participation  Observation checklist  Journal
Day Three Symbols/ Signs	Students will:  Recognize that Aboriginal people used symbols / hand signs to communicate  Know that American Sign language is based on Aboriginal hand signals	Demonstrate some basic Aboriginal symbols and hand signals  Provide students with a handout on Aboriginal symbols and hand signals  Have students illustrate a short story using symbols or tell a short story using hand signals  Provide a card that shows how to spell in American Sign Language  Students demonstrate by spelling their name using American Sign Language spelling	Observation checklist

<b>Focus</b>	<b>Objectives</b>	<b>Suggested Activities</b>	<b>Assessment</b>
Day Four  Language / Spirituality	Students will:  Recognize the spiritual significance of language  Gain insight into Aboriginal worldview through the examination of sacred stories that teach about language	Read or tell stories that teach about the gift of language  Discuss the sacredness of language and the sacred use of language (prayer, ceremonies, stories, songs, etc)	Participation
Day Five  Diversity	Students will:  Recognize the diversity of Aboriginal languages in Canada  Read and interpret map, <u>Aboriginal languages in Canada, 1996</u>	Introduce map, <u>Aboriginal languages in Canada 1996</u>  Discuss what information is provide by the map  Have students complete handout or personal map  Internet site: <a href="http://atlas.gc.ca/site/english/index.html">http://atlas.gc.ca/site/english/index.html</a> can provide students with an access to the map. Click on People and Society.	Participation  Assignment
Day Six  Language Loss	Students will:  Recognize that Aboriginal languages have been lost  Explore the threats associated with language loss (historical / today)	Provide handout on Historical factors which contributed to Aboriginal language lost and endangerment  Using chart, "Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages within families, communities and cities	Participation
Day Seven / Eight / Nine  Retention / Revitalization	Students will:  Understand the importance of Elders in the transmission of language  Explore the efforts being made to maintain and expand Aboriginal language use	Assign an internet project to students  Choose an Aboriginal language  Research its viability, location, population, programs for survival and maintenance  Prepare a written report and oral presentation	Written research rubric
Day Ten / Eleven / Twelve	Students will:  Present research in an oral presentation	Students will share what they learned with the class	Oral presentation rubric



# Sample Lesson Plans



# Sample Lesson One - Diversity

**Grade level:** 1-3

**Time:** Two 25 minute periods

## **Knowledge Statement:**

The map, Aboriginal Languages in Canada, 1996, illustrates the diversity of Aboriginal languages in Canada. About thirty-five Aboriginal languages are represented on this map. Data is missing on some Aboriginal languages. Each language provides a unique way of looking at the world and the place of people in it. These languages are grouped into eleven language families. Language families are made of languages that are related to each other through similar words or grammar. Just as French and Spanish belong to the same language family so do Cree and Ojibway. Yet each language is unique and each reflects the culture of a specific nation of people.

## **Knowledge Objectives**

Students will learn that:

- ◆ There are many Aboriginal languages in Canada.
- ◆ Aboriginal languages can be grouped into language families.

## **Skills/Abilities**

Students will be able to:

- ◆ Greet each other in the languages in one Aboriginal language family.
- ◆ Locate several First Nations on a map of Canada.

## **Materials and Resources:**

- ◆ Blank language maps from <http://www.atlas.gc.ca>
- ◆ "How do you say hello?" worksheets
- ◆ The map. Aboriginal Languages in Canada, 1996
- ◆ Markers / crayons
- ◆ Language speaker from the local Aboriginal community
- ◆ <http://www.turtleisland.org/culture/culture-language.htm>

## **Motivational set:**

Ask the students to brainstorm all the words that can be used to greet someone. (howdy, hi, hello, yo, hey, what's up etc.) Explain that every language has words that people use to greet each other.

**Procedure:**

Consider inviting a language speaker from the local Aboriginal community to talk about language diversity and share common greetings or phrases from their linguistic family.

1. Show students the map, Aboriginal Languages in Canada, 1996.
2. Tell students that there are fifty-five different Aboriginal languages in Canada and that these languages can be divided into eleven language families.
3. Choose an Aboriginal language family. (Algonkian)
4. Teach students to say hello in each language in the (Algonkian) language family.
5. Teach students to sing, " Hello My Friends "
6. Sing additional verses substituting word for hello in each language in the (Algonkian) language family
7. Distribute the worksheet and discuss the activity with the students.

**Hello my friends**

Hello my friends hello

Hello my friends hello

Hello my friends hello my friends hello my friends hello

Hello

Boosho my friends boosho

Boosho my friends boosho

Boosho my friends, boosho my friends, boosho my friends boosho

Boosho

Etc.

# Lesson 1 - How do you say hello? - Worksheet

There are many ways to say hello.

Cut out the words and glue them onto the blank map showing where each the Aboriginal nation is located.

Color the map.

Ojibway - Ahneen or Boosho

Ahneen

Kwaguilt or Kwakwala - Yo'wiksa

Mohawk - Sago

Boosho

Cree - Tansi

Carrier - Hadih

Mohawk - Shé:kon

Aii'

Kwey!

Inuit - Aii'

Attikamek - Kwey

Shé:kon!

Sago!

Yo'wiksa

Hadih!

Tansi!

# Sample Lesson 2 - Aboriginal Languages - They're Important!

**Grade level:** 7-9

**Time:** 40 minutes

## **Knowledge Statement:**

The map, Aboriginal Languages in Canada, 1996, illustrates the diversity of Aboriginal languages in Canada. About thirty-five Aboriginal languages are represented on this map. Data is missing on some Aboriginal languages. Each language provides a unique way of looking at the world and the place of people in it. These languages are grouped into eleven language families. Language families are made of languages that are related to each other through similar words or grammar. Just as French and Spanish belong to the same language family so do Cree and Ojibway. Yet each language is unique and each reflects the culture of a specific nation of people.

## **Knowledge Objective:**

Students will learn that:

- ◆ There are a large number of Aboriginal languages spoken in Canada.
- ◆ Aboriginal languages contribute to the cultural identity of Aboriginal peoples and to the diversity of Canadian culture.

## **Skills/Abilities Objectives**

The student will be able to:

- ◆ Analyze and interpret the map, Aboriginal Languages in Canada, 1996.
- ◆ Analyze and compile information from the chart, "From Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages Within Families, Communities and Cities"

## **Attitude/Values Objectives:**

The students will appreciate;

- ◆ The richness and diversity of Aboriginal languages in Canada.
- ◆ The efforts Aboriginal people and others are making to retain and revitalize Aboriginal languages in Canada.

## **Materials:**

Map, Aboriginal Languages in Canada ,1996.

Chart, "From Generation to Generation, Survival and Maintenance of Canada's Aboriginal Languages Within Families, Communities and Cities".

Worksheet "Aboriginal Languages - They're Important!"

Pencils, pens, paper

**Motivational Set:**

Share stories with students about Australian or British terms that are not used in Canada. For example, in Britain a truck is called a “lorry”, the trunk of a car is called a “boot”, a Kleenex is called “toilet tissue”, a flashlight is called a “torch” etc. Point out that different words are used in different cultures.

**Procedure:**

1. Introduce the concept that culture includes food, dress, and language.
2. Using the map, Aboriginal Languages in Canada 1996, discuss languages and language families.
3. Read the sheet, “Aboriginal Languages - They’re Important!” and discuss with students.
4. Lead discussions using the questions as a starting point either as a class, in smaller groups, or in pairs. Follow smaller group discussions with a class discussion.
5. List possible answers to the questions on the blackboard.
6. Using the chart, " From Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages Within Families, Communities and Cities", Discuss the situation of Aboriginal languages in Canada.

**Closure:**

Debrief by making class notes on the key ideas identified during the discussions.

**Evaluation:**

- ◆ Anecdotal notes
- ◆ Observation checklist

## Lesson 2 - Aboriginal Languages - They're Important!

Language is about more than just communication. Language, both written and spoken, is one of the most powerful components of culture and identity. The sounds and images of language contain the social, spiritual, political, and economic elements of group identity and strength. Traditions are passed from one generation to the next through language. If the language is lost, then important aspects of cultural knowledge are lost too.

Did you know that three quarters of all of the people on the earth do not speak English? There are literally thousands of different languages spoken on the earth. Every language reflects a unique way of thinking, of seeing the world, and of seeing one's place in it. Some of the concepts that are common to the English language do not exist in some Aboriginal languages and vice versa. For this reason, no two languages can be translated word for word. For example, there is no word for "goodbye" in the Cree language. The closest thing might be "see you later". The meaning of language also varies according to the context in which it is used. By "context" we mean the location, history, and culture of an Aboriginal community. For example, an Aboriginal community on the West coast of Canada would not have a word for buffalo if there were no buffalo there. Likewise, an Aboriginal language from the prairies might not have a word for Oolichan if there was not Oolichan in the prairies. (Oolichan is a small saltwater fish much like a smelt). Every Aboriginal language has its own style and structure based on the context in which it is used.

### **Class Discussion**

1. Think about the language(s) that you speak. Why is it/are they important to you?
2. What is unique about the language you speak?
3. Would you like to learn another language? Why or why not?
4. Imagine that you moved to another country where the language was different from your own. What Canadian English words might you use that no one understands in that country? ie. toque, couch, pop.
5. What parts of your culture are reflected in the language(s) you speak?
6. Would it be good if everyone on the earth spoke the same language? Why or why not?
7. Why is it important to retain and reclaim Aboriginal languages?

# Sample Lesson 3 - Canadian Names and Aboriginal Languages

**Grade level:** 4-6

**Time:** 40 minutes

## **Knowledge Statement:**

Aboriginal languages in Canada are very descriptive. Many Canadian place names have an Aboriginal origin.

## **Knowledge Objectives:**

Students will:

- ◆ Learn that the names of many Canadian cities, rivers, and lakes are rooted in Aboriginal languages.
- ◆ Know the meaning of each Aboriginal based geographic name.

## **Skills / Abilities Objectives:**

Students will be able to:

- ◆ Locate Canadian cities, rivers, and lakes which have names that are rooted in Aboriginal languages.
- ◆ Place on a map important cities, rivers and lakes.

## **Attitude/Value Objectives:**

Students will appreciate:

- ◆ The descriptive nature of Aboriginal place names.

## **Materials:**

- ◆ Baby names book
- ◆ The attached sheet "Canadian names and Aboriginal languages"
- ◆ Blank maps of Canada from <http://www.atlas.gc.ca>
- ◆ Book- What's in a Name

## **Motivational Set:**

Use the baby names book to look up the meaning of the names of several students in your class.

**Procedure:**

1. Discuss the meaning of names. Ask students about pets, siblings, and other things that they have named. Do they think about the meaning of the names?
2. Read and discuss the sheet "Canadian names and Aboriginal languages" with the class. Ask students why so many names have to do with water. Why was water so important to Aboriginal people historically?
3. Use an atlas to locate these place names on the map. How do names reflect the land or water of an area?
4. Using an atlas, brainstorm other Canadian place names that may be rooted in Aboriginal languages.
5. Check list of names produced in reference book that gives the origin of Canadian names.
6. Distribute blank maps of Canada.
7. Have students map several rivers, lakes, and land masses which have Aboriginal origins.

## Lesson 3 - Canadian names and Aboriginal languages

You may be surprised to learn that Aboriginal languages in Canada are used everyday in the names of provinces, towns, cities, rivers, lakes, territories, animals, and many other things. Most Canadians do not realize that each time they say "Canada" they are saying an Iroquoian word "ken-a-tah" which means "a cluster of dwellings". Aboriginal names are a source of interest and curiosity to Canadian people. These names are important today because they are part of your everyday language and have added a unique diversity to the Canadian language landscape. Aboriginal languages are languages of beauty and richness. They provide rich descriptors of the land and its inhabitants. Aboriginal place names usually describe an area, its function and even portray reverence for the location much more precisely than English or French.

Did you know that...

**CANADA** is an Iroquois word and means roughly "a cluster of dwellings". The Cree word *kanātan* means "it is clean" or "the land is clean"

**ACADIA** is a Micmac word and could mean "the fertile land".

**SASKATCHEWAN** is a Cree word and when translated means "swift flowing river".

**MANITOBA** could be either from the Assiniboine dialect to mean "lake on the prairie" or it could be from the Cree expression referring to a strait watched over by the Great Spirit.

**QUEBEC** is an Algonquin word and means roughly "where the water narrows".

**ONTARIO** is a Huron word and means "beautiful sparkling water".

**YUKON** is from the Athapascan language and means "clear water".

**NIAGARA** is a Huron word and is translated to mean "thunder of waters".

**WINNIPEG** is a Cree word and means "muddy waters".

**KAMLOOPS** is a Salish word meaning "a meeting of the waters".

**OSHAWA** is a Seneca word and means "crossing of a stream".

**ABITIBI** is an Algonquin word meaning "half-way water".

**UNGAVA** is an Inuit word and means "far away".

# Activity Sheet

 Natural Resources Canada / Ressources naturelles Canada

**The Atlas of Canada**  **L'Atlas du Canada**



<http://atlas.gc.ca>

© 2001. Her Majesty the Queen in Right of Canada, Natural Resources Canada  
Sa Majesté le Reine du chef du Canada, Ressources naturelles Canada

**Canada**

# Sample Lesson 4 - Language Continuance

## Knowledge Statement

Some people say that when a language is no longer spoken, the culture that it comes from dies. At the same time, many Aboriginal people say that even though they do not speak their mother tongue, they still identify and feel Cree, Ojibway, Haida, Micmac or whatever Aboriginal culture they are from. They live and practice the values and beliefs of their Aboriginal culture and traditions. In any case, all agree that language reflects and strengthens culture and that it is important that every effort be made to protect Aboriginal Languages in Canada for we must consider what will be lost if the viability of even one Aboriginal language is not maintained.

Why have some Aboriginal languages become “endangered”? To answer this question, we must examine the historical context of Aboriginal languages. For example, did you know that there was a time in Canadian history when tens of thousands of Aboriginal children were taken from their parents and placed in residential schools? These children had to live at the school and were not allowed to leave except during school holidays. Government officials wanted the Aboriginal children to learn the English language and culture. The children were forced to speak and write in English and were punished if they were caught speaking their native language. This harsh treatment caused a lot of long-lasting trauma for many Aboriginal children, and caused many of them to stop using their Aboriginal languages.

Today, we understand better the importance of the use of Aboriginal languages in maintaining Aboriginal cultures. Scientists say that the survival of Aboriginal cultures depends on the vitality of Aboriginal languages. While Aboriginal languages cannot be saved by non-Aboriginal scientists, every Canadian should learn about the value of Aboriginal languages to Canadian culture. All Canadians should learn to appreciate the necessity for Aboriginal language survival programs in Canada.

## Grade level: 10 - 12

### Knowledge Objectives:

Students will know:

- ◆ Approximately how many languages are spoken in the world today.
- ◆ The consequences of language loss.
- ◆ The role linguists play in preserving endangered languages.
- ◆ Who mother tongue speakers are.
- ◆ Identify languages that show a decline in usage.

### Skills/ Abilities Objectives:

Students will be able to:

- ◆ Develop research skills using maps, charts, printed material and the internet.
- ◆ Analyze, interpret and present research in the written and oral form.

**Attitude/Value Objectives:**

Students will

- ◆ Appreciate the importance of preserving and documenting world languages.
- ◆ Appreciate the importance of regaining and revitalizing Aboriginal languages in Canada.
- ◆ Appreciate the efforts of Aboriginal people, with the support of governments, in developing strategies and programs to help protect Aboriginal languages and knowledge

**Materials:**

Map, Aboriginal Languages in Canada, 1996.

Chart, "From Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages Within Families, Communities and Cities"

<<http://Aboriginalcollections.ic.gc.ca/e/lists/subject.htm>>

<<http://www.turtleisland.org/culture/culture-language.htm>>

<<http://bloorstreet.com/300block/aborcan.htm>>

Two attached articles: Endangered Languages and The Turtle Island News Network

Blank maps of Canada from <http://www.atlas.gc.ca> for distribution to students

**Procedure:**

1. Read the articles in groups or individually.
2. Discuss the articles with the students.
3. Review the Language Continuance Worksheet with students. Distribute blank copies of the map of Canada to accompany the worksheet.
4. Assign research project.

## Endangered Languages

### **by Anthony Woodbury of the University of Texas, Austin**

Today roughly 5,000 to 6,000 languages are spoken in the world, but a century from now, the number will almost certainly fall to the low thousands or even the hundreds. More than ever, communities that were once self-sufficient find themselves under intense pressure to integrate with powerful neighbors, regional forces, or invaders, often leading to the loss of their own languages and even their ethnic identity.

The pressure on languages can be economic, social, cultural, religious, political, military, or any combination of these. The peoples directly affected are minorities almost by definition, yet they are the bearers of most of the linguistic diversity that has developed over the course of human history. They include the tribes of Papua New Guinea, who alone speak as many as 900 languages; the Native peoples of the Americas, who, in ever smaller numbers, still retain 900 or so of their indigenous languages; national and tribal minorities of Africa, Asia, and Oceania, speaking several thousand more languages; and marginalized European peoples such as the Irish, the Frisians, the Provençal, and the Basques.

Linguists argue that language endangerment is an extremely serious problem, one with great humanistic and scientific consequences.

### **The Consequences of Language Loss**

Sociolinguists and anthropological linguists are only now beginning to understand the effects of language loss or shift on communities. The process is complicated, for although it always involves pressure of some kind, the loss itself may be involuntary or voluntary. In either case, it is frequently seen as a loss of social identity or as a symbol of defeat by a colonial power--if not by those abandoning the language, then often by the next generation.

Moreover, the loss is not only a matter of perceived identity. Much of the cultural, spiritual, and intellectual life of a people is experienced through language. This ranges from prayers, myths, ceremonies, poetry, oratory, and technical vocabulary, to everyday greetings, leave-takings, conversational styles, humor, ways of speaking to children, and unique terms for habits, behavior, and emotions. When a language is lost, all this must be refashioned in the new language--with different word categories, sounds, and grammatical structures--if it is to be kept at all. Linguists' work in communities when language shift is occurring shows that for the most part such refashioning, even when social identity is maintained, involves abrupt loss of tradition. More often, the cultural forms of the colonial power take over, transmitted often by television.

Some say that language loss is an inevitable consequence of progress and promotes understanding among groups. But this goal can be met by the learning of second and third languages, not by the loss of first languages. As anthropological linguists have shown in a variety of cases, language loss is far more directly a consequence of intolerance for diversity, particularly when practiced by the powerful against the weak.

### **Language Loss and Linguistics**

Linguists are also well aware--and deeply concerned--that the impending loss of linguistic diversity will limit, or even place out of reach, the fundamental goals of linguistics and their contributions to science more broadly. These include the reconstruction of linguistic prehistory around the world, a key component in the unraveling of global human prehistory. They include the formulation and testing of precise theories of how the languages people learn can and

cannot differ and what such limitations may reveal about human cognition. And they include the possibility of knowing how infants and young children acquire the range of diverse language structures now known to us. Indeed it is this last goal that has been imperiled first, since nearly half of the world's languages are already moribund, that is, are no longer being learned by children.

Beyond studying the phenomenon itself, linguists have taken two main approaches to the problem of language endangerment. One has been to work together with communities around the world wishing to preserve their languages, offering technical and other assistance in programs of language teaching, language maintenance, and even language revival. This is a relatively new endeavor among linguists but has shown striking promise and innovativeness.

The other approach--less optimistic but more directly related to linguists' primary work--has been to document contemporary languages as fully as possible. Effective documentation includes extensive videotape, audiotape, and written records of actual language use, both formal and informal. In addition, to be useful it must include translation of materials into a language of wider communication and analyses of the vocabulary and the grammar, taking the form, respectively, of a reference dictionary and reference grammar.

## This is Turtle Island Native Network News (source: [www.turtleisland.org](http://www.turtleisland.org))

January 22, 2003 - Number of people who named an Aboriginal language as their mother tongue - down by 3.5 percent, says report from Statistics Canada. One-quarter of Aboriginal people could conduct a conversation in an Aboriginal language - A total of 235,075 individuals, or about one-quarter / 24 per cent of the 976,305 people who identified themselves as North American Indian, Métis or Inuit in 2001, reported that they had enough knowledge of an Aboriginal language to carry on a conversation. This was down from 29 per cent in 1996. However, not all Aboriginal languages showed a decline in the number of people with knowledge. Eight of the 14 languages with at least 2000 speakers in 2001 had increased since 1996, while six languages showed declines. A total of 31,945 people reported they could carry on a conversation in Inuktitut, the second most common Aboriginal language, up 8.7 per cent from 29,400 in 1996. The number who could conduct a conversation in Dene increased from 9,525 to 10,500, while those who could speak Montagnais-Naskapi went from 9,335 to 10,285. Both had increases of 10.2 per cent. The number of people who could speak Attikamekw rose 21.1 per cent from 4,075 to 4,935. Regular use of a language is key to maintaining its vitality. About nine out of every 10 people with knowledge of these four languages reported that they spoke the language at home, indicating that they used it at least regularly. Also posting gains in knowledge between 1996 and 2001 were Micmac, up 8.2 per cent from 7,975 to 8,625 - Dakota/Sioux, up 3.5 per cent from 4,710 to 4,875 and Oji-Cree from 5,480 to 5,610, up 2.4 per cent. However, these languages were used less at home. Eight out of 10 people who knew Micmac or Oji-Cree spoke it at least regularly at home, as did seven out of 10 for Dakota/Sioux. Both Cree and Ojibway, the first and third best known languages, showed declines in knowledge -3.1 per cent and -6.0 per cent respectively / as did Blackfoot -20.2 per cent. About three out of four of those with knowledge of Cree spoke it at least regularly at home and less than two out of three of those knowing Ojibway or Blackfoot did so. Further analysis is needed to understand the many factors affecting the evolution of the knowledge and use of Aboriginal languages.

Decline in Aboriginal languages as a mother tongue. Overall, the census showed a decrease in Aboriginal languages as a mother tongue, that is, the first language learned at home in childhood and still understood. In 2001, a total of 198,595 Aboriginal people reported having an Aboriginal mother tongue, down 3.5 per cent from 205,800 in 1996. As was the case for knowledge, there were declines in the number of persons with Cree, Ojibway and Blackfoot as mother tongues. However, as also was the case for knowledge, not all Aboriginal languages saw a decline in mother tongue. The same languages which posted increases in knowledge, as well as higher rates of use at home, also showed increases in mother tongue. These languages were Inuktitut, Montagnais-Naskapi, Dene, Micmac, Oji-Cree, Attikamekw and Dakota/Sioux. Their gains ranged from 0.2 per cent for Dakota/Sioux to 18.6 per cent for Attikamekw between 1996 and 2001.

March 6, 2003 - Innovative use of publishing industry technology breakthrough helps to revitalize Aboriginal languages. There is an urgent need for Aboriginal communities worldwide to have the tools to document, archive and revitalize their endangered languages while enough fluent speakers still survive. Two Victoria-based organizations - The First Peoples' Cultural Foundation FPCF and Trafford Publishing have begun to use Trafford's breakthrough service in full-color book publishing to create a series of customized full-color primers-in several Aboriginal languages. Language revitalization is critical to cultural survival - primers like this are much-needed by Aboriginal language instructors. Simon Robinson, Executive Director of the FPCF

said "There are more than 6,500 languages spoken around the world. It is estimated that 90 per cent of these languages will be extinct by the end of the 21st century. Unless we act now to support their revitalization, thousands of years of accumulated human knowledge is at risk of disappearing without record." British Columbia is home to 32 of the country's 50 Aboriginal languages. By building tools and providing resources that support community language initiatives, Robinson's organization aims to help endangered languages thrive again. In their initial collaboration, Trafford and the FPCF will publish primers on colors and numbers. There will be five different versions of the book - each featuring a different First Nations language. As a testament to the speed and accessibility of Trafford's new publishing tool, a proof of the first book in the series - a book in Sencoten created by students of the Lau, Welnew Tribal School on the Saanich Peninsula - was produced in under one week. Future work includes expanding the series to include an alphabet primer, books on conversational phrases, and dictionaries and translating the primers into other First Nations languages. The new technologies will enable First Nations communities and individuals to produce their own wide range of books in their own languages. Generally, once a manuscript and accompanying artwork are complete, Trafford can have the book ready for distribution to classrooms and retail outlets in as little as four weeks. It will be stored as a digital file and printed on-demand using a Xerox DocuColor system that enables the cost-efficient production of full-color books such as these First Nations primers - high-quality books in short run lengths and quick turnaround times. The FPCF and Trafford Publishing made their announcement at iSynergy, a technology showcase in Vancouver that was sponsored by Apple Computers. The First Peoples' Cultural Foundation has garnered worldwide attention for FirstVoices.com an impressive web-based Indigenous language archiving application that it has developed and made available online. Indigenous groups from Canada, Australia, Europe and the USA are preparing to use the FPCF's tools.  
<http://www.fpcf.ca>

Copyright

Turtle Island Native Network

# Language Continuance Worksheet

**I. Read the article entitled “Endangered Languages”. Then answer the following questions.**

1. How many languages are spoken in the world today?

---

---

---

---

---

---

2. Who are the people most affected by the threat of language loss?

---

---

---

---

---

---

3. What are some of the consequences of language loss? Name at least three.

---

---

---

---

---

---

4. What role can linguists play in helping to preserve endangered languages?

---

---

---

---

---

---

---

---

5. Imagine that most people in North America spoke a language called Neyhiyaw. You are one of only 100 people left in the world who speaks nothing but English. Describe what you think would help to keep your language alive.

---

---

---

---

---

---

---

---

---

---

**II. Read the article from the Turtle Island Native Network News. Then answer the following questions.**

1. The first paragraph has a lot of statistics about Aboriginal languages and the number of mother tongue speakers. Identify at least two things that you learned about “mother tongue” speakers.
2. This article identifies at least ten Aboriginal languages. Use the map, [Aboriginal Languages in Canada, 1996](#), to locate each language. Indicate the location of each Aboriginal language by writing its name on the blank map of Canada.
3. Which Aboriginal languages showed a decline in their use?
4. Which Aboriginal languages showed an increase in their use?
5. Use the internet to find a website about Aboriginal language continuance, Aboriginal language revitalization, or Aboriginal language survival. We suggest you start at [www.turtleisland.org](http://www.turtleisland.org). Select “Aboriginal languages” and browse the many websites you find there.
6. Choose a specific Aboriginal language or language family and conduct a research project.
7. Use your website search answer the following questions:
  - (a) What did you learn about Aboriginal language revitalization?
  - (b) What tools are being used to help Aboriginal languages survive?
  - (c) What do you think needs to happen to save Aboriginal languages?
8. Compile your information in a written paper and be prepared to share your research orally.

# Sample Lesson 5 - Retaining and Reclaiming Aboriginal Languages

**Grade level:** 10-12

**Time:** 55 minutes

## **Knowledge Statement:**

For many years in Canada the use of Aboriginal languages was suppressed. Aboriginal children were placed in residential schools and were forced to speak a foreign language. Speaking their Aboriginal language resulted in harsh punishments. Generations of Aboriginal people, who survived residential school, did not pass their Aboriginal languages on to their children as an effort to protect them from abuse they suffered there. This has led to a slow but steady erosion of language viability. The map, Aboriginal Languages in Canada, 1996, is a snapshot of the number of Aboriginal people who lived in Aboriginal communities and urban centers in 1996 whose first language was Aboriginal.

## **Knowledge Objectives:**

Students will know that:

- ◆ Inuit language and culture are closely connected.
- ◆ The Inuit want to protect and maintain their language.

## **Skills /Abilities Objectives:**

Students will be able to:

- ◆ Participate actively in class discussion.
- ◆ Write a reflective personal essay.

## **Attitude/Value Objectives:**

Students will be able to appreciate:

- ◆ The importance of protecting Aboriginal languages in Canada.
- ◆ That translating knowledge and ideas from one language to another is difficult if not impossible.

## **Materials:**

- ◆ Article "Our Language, Our Selves"

## **Procedure:**

1. Distribute the article, "Our language, Our Selves"
2. Discuss the article using the following questions
  - a. What did Kublu notice when she translated her English resume to Inuktitut?
  - b. What did Kublu notice when she translated her Inuktitut resume to English?
  - c. Why do you think Inuktitut is important to Kublu?
  - d. Why do you think Inuit culture has changed more than Inuktitut?

- e. What did the authors mean when they wrote, "most of those changes are on the outside"?
  - f. How do you think Kublu has benefited from knowing two languages and two cultures?
3. Have student write a reflective personal essay discussing the importance of speaking more than one language.

## **OUR LANGUAGE, OUR SELVES**

*Parents, with the help of schools and government, will be key to making Inuktitut a living, working language in the generations ahead*

### **By Alexina Kublu and Mick Mallon**

Is there a Canadian culture? Is there an Inuit culture? An Inuktitut word for "way of life" is *inuusiq*. Based on the word for person, *inuk*, it means something like "the way of being a person." Is there a connection between the language I speak and the person I am? Let us tell you a story.

Some years ago, Kublu applied for a job with an Inuit organization in Ottawa, and dashed off the usual résumé. On checking it over, however, she thought, "But this is an Inuit organization. If the person who reads this résumé is a traditional Inuk, what will he think of it, and of me?"

So she translated it into Inuktitut . . . and it sounded arrogant, boastful, and cold, cold, cold. Then she sat down and wrote a résumé directly in Inuktitut. It came out fine, until she translated it into English. The English version was vague, unfocused, even wimpy!

In fact, studies have suggested that many fluently bilingual people shift their personalities (or shall we say their cultures?) as they shift language. So there is a connection.

For an Inuk like Kublu, language and culture are inextricably entwined in the perception of who she is, to herself and to others. In the eyes of older people in the community, she is a child who has tapped into the mysterious powers of the *qallunaat* (white people), but who still depends on her elders for so many answers about daily life in the past.

To her colleagues at the college where Kublu works, she is, we hope, an equal, with a professional competence extending beyond her particular role as instructor of interpretation and translation. To her students, she is a role model, one who has attained a balance between two worlds. To herself . . . well, she knows she can never be the kind of Inuk her elders were, but, with all due respect, she doesn't want to be. And she never could be a *qallunaaq* (white person).

The language of Inuit, Inuktitut, has changed in the last century, but it is still the same. In a good portion of the circumpolar world, it is alive and well. Kublu can communicate quite successfully with Greenlanders, for example, and if parachuted into Point Barrow in northern Alaska, which is much further away, she would be able to do the same after about a week or so.

The culture of Inuit has changed more than Inuktitut has, but most of those changes are on the outside. Kublu does not lead the same life her parents did, but in her approach to life, her system of values, her appreciation of the world around her, she is closer to them than to her *qallunaat* colleagues.

Source: retrieved from <http://www.nunavut.com/nunavut99/english/our.html> on April 7, 2003.



## Suggested Activities



For use with the map, Aboriginal Languages in Canada, 1996

To access the map reference in this section

<http://atlas.gc.ca/site/english/maps/peopleandsociety/aboriginallanguages/bycommunity>

# Activity #1 - Location of Aboriginal Languages

Refer to the map, Aboriginal Languages in Canada, 1996. Answer the following questions:

1. Locate your town on the map.  

---

---

---
2. List the three Aboriginal languages nearest to your town.  

---

---

---
3. For question 2, list the Aboriginal language family or families.  

---

---

---
4. For question 2, how many people use these languages as their first language?  

---

---

---
5. List the three largest cities where these languages are spoken.  

---

---

---
6. How many First Nations languages are spoken across Canada?  

---

---
7. How many First Nations communities have over 50% of their population speaking an Aboriginal language as a first language?  

---

---
8. Select one Aboriginal language. In how many communities is this language spoken as a first language?  

---

---
9. What percentage of the total First Nations population speak the Aboriginal language you choose in question number 8?  

---

## Activity #2 - Aboriginal Languages on the World Wide Web

There are many websites where you can learn an Aboriginal language. A few examples are:

<http://www.sbsd.org/front/Aboriginal/Projects/carmenweb/>

<http://www.abo-peoples.org/NativeLinks/LanguageLinks.html>

<http://www.turtleisland.org/culture/culture-language.htm>

[http://www.caslt.org/research/Aboriginal\\_e4.htm](http://www.caslt.org/research/Aboriginal_e4.htm)

<http://library.queensu.ca/inforef/native/dictionaries.htm>

<http://www.nativeculture.com/lisamitten/natlang.html>

[http://www.schoolnet.ca/Aboriginal/e/language\\_web\\_e.asp](http://www.schoolnet.ca/Aboriginal/e/language_web_e.asp)

<http://www.saultc.on.ca/NativeEducation/AboriginalLinks.htm>

<http://www.mcgill.ca/fph/>

<http://www.ewebtribe.com/NACulture/lang.htm>

<http://www.nativetech.org/shinob/ojibwelanguage.html>

Use the above links to find and record the Aboriginal words for some common English words and phrases.

## Activity #3 - Aboriginal Words That Have Been Adopted By English

Many Aboriginal words are used in our everyday language. For example, Toronto, Saskatoon, Canada, Cherokee, Pontiac, canoe, toboggan, moccasin, skunk are all Aboriginal words.

Find the names of ten towns, provinces, or bodies of water. Determine which language is used and the translation.

TOWN, PROVINCE OR BODY OF WATER	ABORIGINAL LANGUAGE IS USED	TRANSLATION OF THE WORD

### Possible Answers for Activity #3

Canada	ken-a-tah	Iroquois	a cluster of dwellings
Quebec	kebec	Algonquian	where the water narrows
Saskatchewan	kisiskatchewan	Cree	swift flowing river
Manitoba	mini-tobow	Assiniboine	lake on the prairie
Yukon	diuke-on	Athapascan	clear water
Ontario	ouitaro	Huron	beautiful sparkling water
Winnipeg	winnipegosis	Cree	muddy water
Saskatoon	misaskwatomin	Cree	a berry tree; shadbush
Toronto			gathering place
Kamloops		Salish	a meeting of the waters
Niagara		Huron	thunder of waters
Iglulik		Inuit	an abundance of igloos
Batiscan		Montagnais	light mist
Kelowna		Okanagan	grizzly bear
Gaspe		Micmac	end of the extremity
Medicine Hat	Saamis	Blackfoot	headaddress of the medicine man

## Activity #4 - The Erosion of Aboriginal Languages

Aboriginal languages have been slowly eroding. Out of 50 languages, about half are either endangered or nearly extinct. During the past 100 years at least ten Aboriginal languages have become extinct and at least a dozen are on the brink of extinction. Widely used languages are more likely to flourish but only three Aboriginal languages Cree, Inuktitut, and Ojibway are considered large enough to survive beyond 100 years.

Languages reported in Census 1996 are categorized as either “viable” or “endangered”.

Languages that are already extinct include:

- ◆ Huron, Petunk Neutral, St. Lawrence Iroquoian (Iroquoian family)
- ◆ Beothuk (Isolate)
- ◆ Pentlatch, Comox (Salish family)
- ◆ Tsetaut, Nicola (Athabaskan family)

Languages that are near extinction include:

- ◆ Abenaki, Delaware (Algonquian family)
- ◆ Tagish, Han, Sarcee (Athabaskan family)
- ◆ Tuscarora and Seneca ( Iroquoian family )
- ◆ Straits Salish (Saanich dialect), Squamish, Sechelt (Salish family)
- ◆ Nitinaht (Wakashan family)
- ◆ Southern Tsimshian (Tsimshian family)

Languages that are viable with large population bases include:

- ◆ Cree
- ◆ Ojibway
- ◆ Inuktitut

Other languages with smaller population bases could be considered viable if their prospects for continuity are high

# Activity #4 - The Erosion of Aboriginal Languages - Worksheet

## **STOP THE EROSION OF ABORIGINAL LANGUAGES!**

### **SAVE ABORIGINAL LANGUAGES CAMPAIGN!!!**

#### **TASK:**

You are in charge with coming up with a way or strategy to save the languages near extinction and to ensure the continuity of those languages deemed “viable”. In groups of three or four, identify Aboriginal languages that may be endangered in your province. Work to develop a plan to foster the continuity of Aboriginal languages.

#### **Areas to consider in coming up with your strategy:**

- ◆ What can be done to encourage the speaking of Aboriginal languages at home?
- ◆ At what age is it best to begin language instruction? Language immersion? Language programs?
- ◆ What could be done to help parents teach their children their mother tongue?
- ◆ What could be done to encourage community members to speak to one another in their mother tongue?

Use flip chart paper, markers, magazines, paints, multi-media... whatever materials you need to develop a plan to maintain the vitality of Aboriginal languages.

#### **Presentation of ideas:**

Each group makes a presentation of their strategy to the class.

Your group may want to communicate your ideas to the Department of Indian Affairs or to other Government bodies.

## Activity #5 - Language Name Word Match

Draw a line from the English names for First Nations in Canada on the left to their corresponding Aboriginal nation names on the right.

Ojibway

Hodinohso:ni:

Cree (plains)

Mi'kmaq

Montagnais

Eeyou

Micmac

Neyhiyaw

Mohawk

Kwakwaka'wakw

Cree (James Bay)

Anishinabe

Kwaguilth

Innu

## Activity #6 - Aboriginal Language Family Word Match

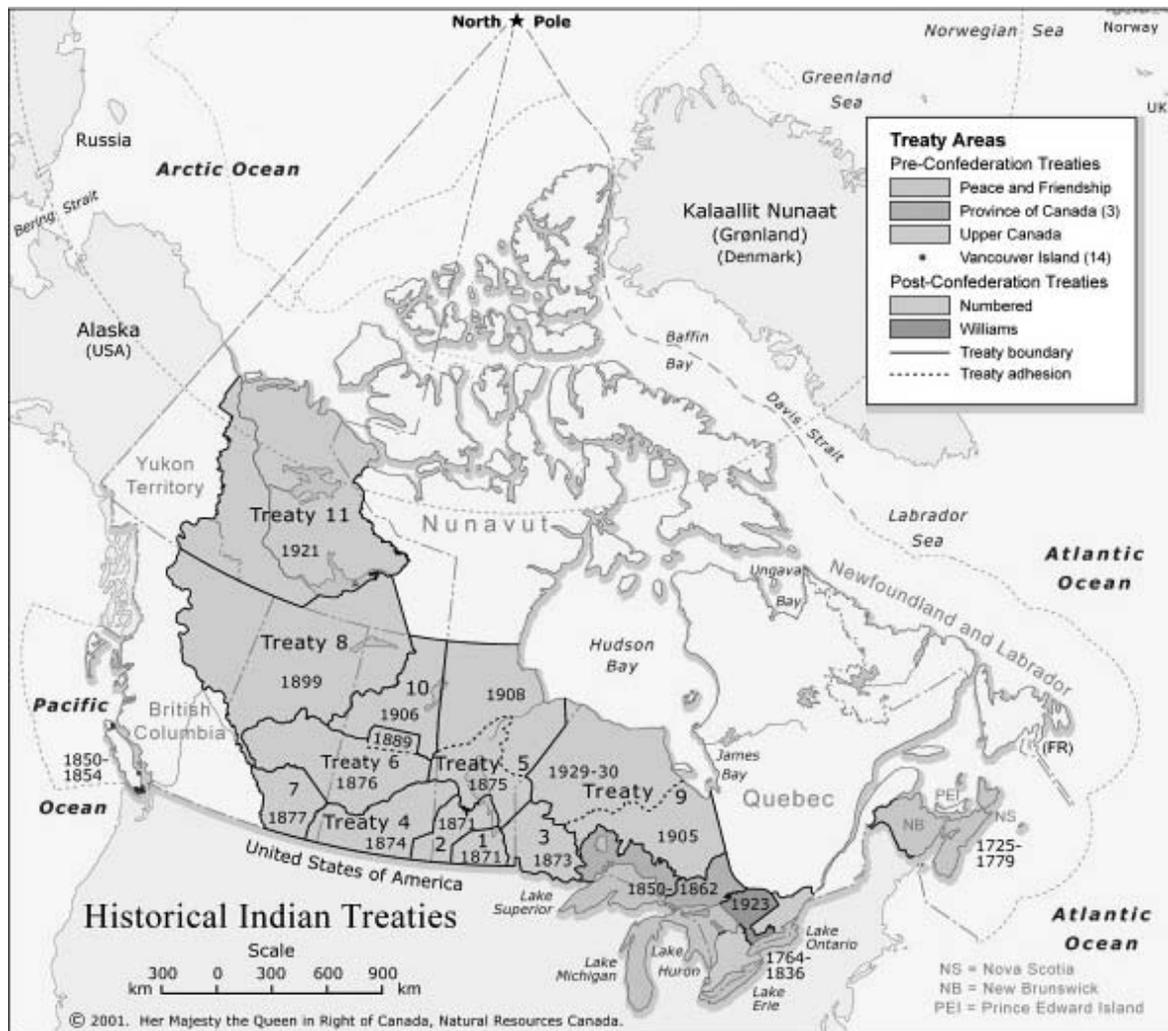
Refer to the map, Aboriginal Languages in Canada, 1996.

Match the Aboriginal language on the left to its language family on the right

Dene	Algonquian
Mohawk	Tsimshian
Dakota	Salish
Nootka	Iroquoian
Shuswap	Inuktitut
Chilcotin	Algonquian
Micmac	Athapaskan
Haida	Wakashan
Ojibway	Algonquian
Inuktitut	Dakota
Nishga	Algonquian
Blackfoot	Haida

<http://Aboriginalcollections.ic.gc.ca/e/listssubject.htm>

## Activity #7 - Aboriginal Languages & Treaties



Treaties are agreements that were signed in Canada between the government and the First Nations of Canada. Treaties recognize specific rights and responsibilities of both First Nations and non-First Nations people. Different treaties apply to different First Nations in different parts of Canada. Some First Nations did not sign treaties. Some treaties are named and others are numbered.

## Activity #7 - Aboriginal Languages & Treaties - Worksheet

1. Identify the treaty area in which you live. For example, if you lived in Winnipeg you would live in the Treaty #1 area.
2. Using the map, Aboriginal Languages in Canada, 1996 and the map above to match Aboriginal languages with their treaty territory or territories.

<b>Aboriginal Language</b>	<b>Treaty area(s)</b>
Algonguin	
Attidamek	
Blackfoot	
Cree	
Malecite	
Micmac	
Montagnais-Naskapi	
Ojibway	
Oji-Cree	
Dakoka / Sioux	
Haida	
Carrier	
Chilcotin	
Chipewyan	
Nootka	
Dene	
Dogrib	
Kutchin – Gwichin	
Inuktiut	
Iroquoin	
Mohawk	
Kutenai	
Salish	
Shuswap	
Thompson	
Tlingit	
Gitksan	
Nishga	
Tsimshian	
Wakashan	

## Activity #8 - Residential School - Using Your Language

Residential schools were schools for Aboriginal children and were run by various churches such as Catholic, Anglican, and United. Aboriginal children were taken from their families by the government in order to learn Western culture. Children lived in the schools and did not see their parents or families for long periods of time. Some children only went home in the summer time. Some children never went home. Many children suffered from loneliness, neglect, and abuse. They were not allowed to speak their mother tongue. Instead, they were forced to learn English or French. If the children were caught speaking their mother tongue they were punished. Many children experienced severe humiliation and abuse. Today, we take for granted the right to be able to speak our own languages. What would it be like to be taken from your family at a young age, to be put into a residential school and forbidden to speak your language?

This is a role-playing activity based on the residential school experience. We advise that you use extreme caution in your treatment of this subject with Aboriginal students. The traumatic effects of residential school are intergenerational. Use of this activity with Aboriginal students can open wounds that may not be obvious. You will need to discuss residential schools with your students to help prepare them for this role playing activity. Consider doing a unit of study on residential schools and their long-term effects. Students need to be well briefed to understand and appreciate the residential school experience.

In this role-play students cannot speak, but they can use gestures, body language or signals. Select groups of three or four: one person is the “language police”. It is their job to catch students who speak and to administer consequences. One person is the teacher. The teacher can talk. It is the teacher’s job to try to understand the student. The other students are the children and are not permitted to speak. It is their job to communicate to the teacher.

Have each student think of several things to communicate to the teacher such as:

- ◆ Your name and where you are from
- ◆ You miss your family and friends from home
- ◆ You are thirsty
- ◆ You need to go to the bathroom
- ◆ You don’t feel well
- ◆ You don’t understand what you are suppose to do
- ◆ You need a new pencil, crayon, marker

Make up others for your role-play and add them. Have students write these down on individual pieces of paper and fold them up. The “children” each pick a situation to act out. Take about 5 - 10 minutes taking turns in groups communicating the ideas without speaking. If the “children” can communicate their idea without speaking in less than 60 seconds, they get a point. If they speak, they lose a point. Everyone should get at least one turn in each role.

Form a circle for class discussion:

- ◆ What did you feel?
- ◆ What were you thinking?
- ◆ How did you communicate?
- ◆ Was your message understood?

## Activity #9 - Locating Aboriginal Languages

Refer to the map, Aboriginal Languages in Canada, 1996.

1. On a blank map of Canada, write the name of each Aboriginal language in its proper location. Beside each Aboriginal language write its Aboriginal language family.

Iroquoian	Montagnais-Naskapi
Haida	Oji-Cree
Malecite	Carrier
Kutenai	Nishga
Nootka	Dogrib
Chipewyan	Inuktitut
Dene	Micmac
Ojibway	Chilcotin
Tlingit	Blackfoot
Attidamek	Kutchin – Gwichin
Dakoka / Sioux	Cree
Salish	Gitksan
Algonguin	Thompson
Mohawk	Wakashan
Tsimshian	Shuswap

## Activity #10 - Mother Tongues and Language Families

On the chart, "From Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages Within Families, Communities and Cities", find the pie graph "Total Aboriginal Mother Tongue Population in Canada's Cities (CMAs and CAs), 1996 Census: 39,600". Complete the following activities.

1. A "mother tongue" or "first language" is the first language learned as a child. If more than one language was learned, then it is the language that one uses the most or is most comfortable using. Which three Aboriginal languages are the most common mother tongues of Aboriginal people? How many people speak these languages?
2. Knowing that there are 1,101,955 Aboriginal people in Canada, use the numbers indicated in the pie graph to calculate the percentage of Aboriginal people who speak each Aboriginal language.
3. Language families are languages that are grouped together because they have many similarities. How many Aboriginal language families are there?
4. Which language family are the following languages from?

Cree	South Slave
Inuktitut	Dogrib
Mohawk	Gitskan
Ojibway	Shuswap
Dakota/Sioux	Nootka

5. On the chart, "Generation to Generation: Survival and Maintenance of Canada's Aboriginal Languages Within Families, Communities and Cities". Find the map, Distribution of Aboriginal Languages, By Aboriginal Communities and Cities, Canada 1996. What is the name of the city and province with the largest number of people whose mother tongue is:

Tsimshian?	Inuktitut?
Montagnais-Naskapi?	Blackfoot?
Micmac?	Ojibway?
Cree?	

6. What are the three most commonly spoken languages in your province.

### Writing exercise

Were you surprised to find out that there are so many Aboriginal languages in Canada? Write a paragraph in which you describe your mother tongue and how you learned it. What other languages do you speak? What other languages would you like to learn? What Aboriginal language might be useful for you to learn?

## Activity #11 - Patterns of Distribution

Examine the map, Aboriginal Languages in Canada, 1996.

1. Since Aboriginal languages were here long before Canada was a country, each language is usually found in more than one province. Name the Aboriginal languages that are found in two or more provinces in Canada. Beside each Aboriginal language list the provinces where they are found. For example, Blackfoot can be found in the provinces of Saskatchewan and Alberta.
2. Describe the patterns of distribution of the Aboriginal communities in your province. For example, are the Aboriginal communities spread out or clustered together? Are they located in a particular area of your province?
3. Suggest reasons for the patterns of distribution described in question 2. For example, are there mountains or bodies of water between these Aboriginal communities? What is the land like in your province?
4. Do a similar description of Aboriginal communities in another province as you did in questions 2 and 3. Describe your findings with a partner.
5. A "mother tongue" is the language that a person or a group of people uses most often. Which city in your province has the largest number of people whose mother tongue is an Aboriginal language? Which language is the most predominantly used mother tongue?

### Research skills

Most First Nations in Canada signed treaties with Canada at the end of the 19<sup>th</sup> century which guaranteed them specific legal rights and land claims. Since most treaties were signed before the establishment of the Canadian provinces, there is usually more than one treaty in any one province. Use your research skills to find out which treaties exist in your province. What were the terms of the treaty? Where was it signed? What nations signed the treaty? What are the boundaries of the treaty?

## Activity #12 - Mapping Skills

Use the map, Aboriginal Languages in Canada, 1996 to complete the following:

1. Find the legend entitled, "Aboriginal Communities. What do the following symbols represent?

□ \_\_\_\_\_

○ \_\_\_\_\_

⊙ \_\_\_\_\_

△ \_\_\_\_\_

2. What does the word "enumerated" mean? Use your dictionary.
3. The Montagnais-Naskapi language is spoken in Quebec. Name the Aboriginal communities in Quebec that have a Montagnais-Naskapi mother tongue population greater than 50?
4. The Dogrib language is spoken in the Northwest Territories. Name the Aboriginal communities in the Northwest Territories that have a Dogrib mother tongue population greater than 50.
5. How many communities in Manitoba were incompletely enumerated?
6. How many Shuswap communities in British Columbia reported no Aboriginal mother tongue?
7. How many Aboriginal communities are there in Nunavut?
8. How many communities in Nova Scotia whose Micmac mother tongue population is greater than 50?
9. How many Aboriginal communities are in Prince Edward Island? What Aboriginal language is spoken there?

## Activity #13 - Mapping Skills

The reason that there are so many Aboriginal languages in Canada is that the Aboriginal people of Canada were separated by long distances and geographical boundaries such as rivers, lakes, and mountains.

Use the map, *Aboriginal languages in Canada, 1996* to answer the following questions:

1. How many kilometres does one centimeter represent on the map?
2. Using the above scale, find out how long the border is that separates Saskatchewan from the Northwest Territories.
3. How far is it between the:
  - a) Algonquin communities of Pikogan and Lac-Simon?
  - b) Inuktitut communities of Resolute Bay and Nanisivik?
  - c) Salish communities of Prophet River and Doig River?
  - d) Ojibway communities of Shawanaga and Mattagami?
  - e) Mohawk communities of Akwesasne and Kanesatake?
  - f) Dene community of Fond du Lac and the Dogrib community of Rae-Edzo?
4. Why do you think the large area of Nunavut has only one Aboriginal language while British Columbia has so many Aboriginal languages?
5. Why is the Wakashan language common to languages closer to the coast of the Pacific Ocean than it is to the Carrier or Shuswap languages?
6. What geographical barriers separate the many Aboriginal languages of the West coast?

## Activity #14 - The Oral Tradition

Traditionally, Aboriginal languages were taught and learned orally. While there are some Aboriginal languages that have their own written form, today most are written and read through English phonetics. Even today in many Aboriginal cultures, traditional teachings are given orally, sometimes with the aid of sand scrolls. Over time, learners will hear the same teachings many times at different ceremonies, each time learning something new. Eventually, the learners will be expected to repeat the teachings from memory.

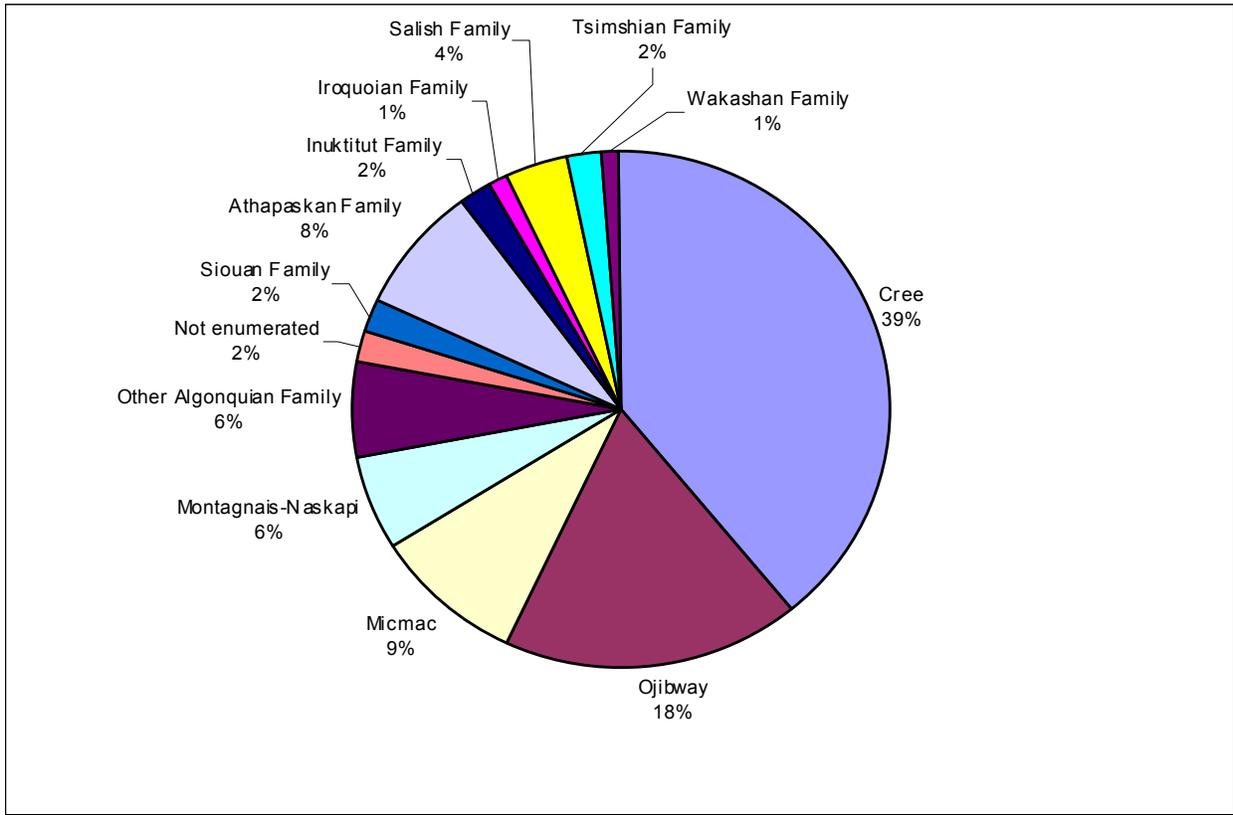
Here are some exercises to illustrate the importance of the oral tradition in Aboriginal cultures.

1. Invite a local storyteller, preferably Aboriginal, share stories with the class and to discuss the importance of storytelling.
2. Make up a very short story such as the following:

*Tara was late for school on Tuesday. She got out of bed and got dressed. She brushed her teeth, combed her hair, and washed her face. She ran downstairs and grabbed a banana on her way out the door yelling, "Bye Mom!"*

Make a circle in a large group. Whisper the story into the ear of one of the students. That student should whisper the story into the ear of the person on his or her left, and so on, until the story has travelled around the entire circle. Have the last person who heard the story tell it to the whole class. Undoubtedly, the story will have changed significantly, if it is recognizable at all. Discuss speaking, listening, and memory as a means of teaching and learning.

# Activity #15 - Aboriginal Languages in Canada Graph



List the Aboriginal languages in order from largest to smallest

1	8
<hr/>	
2	9
<hr/>	
3	10
<hr/>	
4	11
<hr/>	
5	12
<hr/>	
6	13
<hr/>	
7	
<hr/>	

## Additional Suggested Links

### **Aboriginal languages - phrases, dictionaries, links to specific languages**

<http://www.sbsd.org/front/Aboriginal/Projects/carmenweb/>

<http://www.abo-peoples.org/NativeLinks/LanguageLinks.html>

<http://www.turtleisland.org/culture/culture-language.htm>

[http://www.caslt.org/research/Aboriginal\\_e4.htm](http://www.caslt.org/research/Aboriginal_e4.htm)

<http://library.queensu.ca/inforef/native/dictionaries.htm>

<http://www.nativeculture.com/lisamitten/natlang.html>

[http://www.schoolnet.ca/Aboriginal/e/language\\_web\\_e.asp](http://www.schoolnet.ca/Aboriginal/e/language_web_e.asp)

<http://www.saultc.on.ca/NativeEducation/AboriginalLinks.htm>

<http://www.mcgill.ca/fph/>

<http://www.ewebtribe.com/NACulture/lang.htm>

<http://www.nativetech.org/shinob/ojibwelanguage.html>

### **Aboriginal languages maintenance & strategies to support Aboriginal languages**

<http://www.ncela.gwu.edu/miscpubs/stabilize/i-needs/Aboriginal.htm>

<http://www.statcan.ca/Daily/English/981214/d981214.htm#ART1>

[http://www.pch.gc.ca/progs/pa-app/progs/ila-ali/index\\_e.cfm](http://www.pch.gc.ca/progs/pa-app/progs/ila-ali/index_e.cfm)

<http://www.afn.ca/Press%20Realeses%20&%20Speeches/canada.htm>

<http://www.nald.ca/province/nwt/wnnwt/aborig.htm>

<http://www.kidlink.org/kie/america/canada/canada.html>

<http://www.diohuron.org/Aboriginal%202003.htm>

[http://www.sen.parl.gc.ca/lpearson/htmlfiles/hill/22\\_hm\\_files/v22\\_AboriginalLanguages.htm](http://www.sen.parl.gc.ca/lpearson/htmlfiles/hill/22_hm_files/v22_AboriginalLanguages.htm)

<http://Aboriginalaccent.com/revitalization.html>

### **Currently spoken Aboriginal languages**

<http://www.lakeheadu.ca/~jomeara/canadianLanguages.html>

[http://www.Aboriginalcanada.gc.ca/abdt/interface/interface2.nsf/LaunchFrameSet?OpenAgent&RefDoc=11.html&URL=http://www.ethnologue.com/show\\_country.asp?name=Canada&altlang=](http://www.Aboriginalcanada.gc.ca/abdt/interface/interface2.nsf/LaunchFrameSet?OpenAgent&RefDoc=11.html&URL=http://www.ethnologue.com/show_country.asp?name=Canada&altlang=)  
[http://www.ethnologue.com/show\\_country.asp?name=Canada&disp=e&end](http://www.ethnologue.com/show_country.asp?name=Canada&disp=e&end)

**Protective legislation for Aboriginal languages in Canada**

<http://www.schoolnet.ca/Aboriginal/ab-lang/noframes/index-e.html>

**Aboriginal Languages Program**

[http://www.learning.gov.ab.ca/k\\_12/curriculum/bySubject/aborigin/default.asp](http://www.learning.gov.ab.ca/k_12/curriculum/bySubject/aborigin/default.asp)

**The atlas of Canada - Aboriginal languages by community, 1996**

[http://www.learning.gov.ab.ca/k\\_12/curriculum/bySubject/aborigin/default.asp](http://www.learning.gov.ab.ca/k_12/curriculum/bySubject/aborigin/default.asp)

**Web guide to Aboriginal languages in Canada**

<http://www.uni-koblenz.de/~webskills/cwg02/nat.language.htm>

**Aboriginal Content and Teaching Resources**

<http://www.bloorstreet.com/300block/aborcan.htm>

[http://www.cln.org/themes/fn\\_history.html](http://www.cln.org/themes/fn_history.html)

<http://Aboriginalcollections.ic.gc.ca/e/listssubject.htm>

<http://www.schoolnet.ca/Aboriginal/>

<http://www.indigenouspeople.org/natlit.htm>

<http://collections.ic.gc.ca/curriculum/iroquois/iroquois.htm>

<http://www.metisresourcecentre.mb.ca>