

Pimosatamowin Sikaw Kakeequaywin: **Walking and Talking**

A Saulteaux Elder's View of Native Education

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Alfred Manitoweyes, respected Saulteaux Elder, gave Linda Akan something to share with those who work in First Nations education. An unusual structure, a stream of concepts connected through parallel referents that are evident in word structure in Saulteaux and retain that referential connection conceptually, in English, requires an explanation for those who are not used to the ways that Elders speak. The author's discussion of the structure points out that the powerful metaphor of good talking and good walking is more than metaphor, but is also a direct and clear statement of the personal ethical responsibility of teachers and educators to care intimately for children and to live in such a way that our words reflect the way we live. The immediately personal nature of Elder discourse, even in a genre intended for wide publication, motivates a reflexive and personal reaction to the Elder's good talk.

Introduction

Alfred Manitoweyes is a respected 82-year-old Saulteaux Elder from the Muskowekwun Band, a reserve in southern Saskatchewan. He attends band council, regional, and sometimes provincial political and educational meetings and conferences, and he plays an important spiritual and advisory role in the community. He has raised several children and has many grandchildren and great-grandchildren.

In the fall of 1992 he tape-recorded a talk for me. My transcription and translation of that talk follow. The question that I asked him was: "What do you think Native students and educators ought to know about Native education?"

As a 37-year-old Saulteaux woman, I have not lost the vision that these Elders had for us. I was inspired by the words of my grandparents before I left the reserve to come to the city to be educated, when they told me "Grandchild, don't ever forget who you are. Someday you are going to need it." The vision that the old people had for us Native youth was that we would become educated in the "whiteman's" schools and in turn educate those who educated us, in a mutual cultural trade. These old people knew that the indigenous cultures had something of value that the western cultures needed to know. They believed that First Nations ought to be regarded as part of the solution rather than as part of the problem in education and life; so in return for your time and your technology, this text is what the old people would have given to you. I have made some

observations about how to understand Saulteaux discourse of this nature and share them here.

1. Being grateful is an attitude that is present in traditionalist Saulteaux teaching. The importance of being glad or grateful for life, learning, culture, teachings, the Earth, language, and our children and grandchildren is stressed. A learned individual will exhibit an attitude of gratitude. An Elder is regarded as someone who knows what is important in life and applies that knowledge to his or her life. The authority of an Elder comes from the recognition of this knowledge by others, and the reliability of the Elders' discourse can be tested in the context of time, when it lasts: values and attitudes that outlast conflict and contradictions are reflective of a peace-oriented paradigm that pervades the essence of "good talks."
2. Perseverance is emphasized as a desirable character trait for success or survival. Perseverance has the same implications as continuity in life; it is continuous, the continuousness of thought, action, and living. The Earth, universe, life, is going on all the time. Culture here is a dynamic process as it is an ongoing mutual cultural trade between beings, individuals, and groups.
3. Learning involves thinking hard about who you are; ultimately learning is a process that "resolves," "involves," and "revolves." Learning is good thinking.
4. Repetition in text is made for refocusing in (an)other context(s). There is an implication of maturity or stage-development changes, as repetition checks the learner's understanding of these. A "good talk" has lots of repetition to help us draw verbal circles of existence.
5. This whole talk is a prayer reflecting the sacredness of learning and teaching. The Elder's formal intonation reminds us of the way prayers are said. It is articulating a hope; these talks give us ideals or examples to emulate or to follow.
6. Perhaps there are no real sentences in this kind of text, as no one thought or statement ends in and of itself. The phrases do not stand alone, as each phrase or word is only complete in the context of the others. They do not seem to end by themselves unless the Elder says so in the discourse. Perhaps this text is better left as one continuous flow of thought that is voiced in stream-of-consciousness style. It is oral discourse within a specific cosmology.
7. Teaching and learning seem to be inseparable. Although the roles of the teacher and learner may be clearly understood, especially in face-to-face interaction, they are also internal processes. Teaching is a highly respected position in the Saulteaux Elder community, as it is a role that has to do with the transmission of knowledge and of the cosmology of a group of people. The idea that teaching is an act of

love is present all the way through the text. Ideally, teaching implies setting an example by being the example and carrying the message of our Ancestors.

8. The Elder's talk contains at least four levels of discourse or experience. These levels are domains of existence similar to those that Walter Lightning talks about in his discussion of an Elder's text (in press). The use of metaphor to describe these domains is useful, but only insofar as it can be likened to the actual state or condition of something; the rest has to do with ceremony, reality, meta-realities, and those aspects of personality that are located within us.
9. An Elder's talk sometimes consists of words or partial words within a phrase that at first seem like an incomplete thought, or an unfinished sentence, but that structure actually works to empower or strengthen the whole with meaning. For example, the word *soohngun*, meaning strong or powerful, is tucked in underneath the phrase *keekimiquotoh-kainuk*, giving it an added meaning. Teaching becomes conceptually more like preaching. The sentence "she was given good counsel" and "she received a powerful teaching" describes a process of give and take that is implicit in the discourse. Similarly, walking and talking are metaphors that describe this process, which the Elder refers to as traditionalist Saulteaux education. If we can imagine a visual representation of this process, we would see two acts occurring simultaneously from different perspectives.
10. This text shows us the difficulty that the relationship between orality and literacy presents in translation, especially with regard to getting the cosmology right. The difficulty of articulating life in words is often a containing and restricting process, but life is always much more than we can see or tell. For example, how can we appropriately compress several domains of knowledge into words or one small book? The Christian Bible is an example of such a difficulty; Elders will often say that they can appreciate the role of Jesus and his teachings. Interestingly, the Elders' own "good talks" are similar to Jesus' parables. The idea of not denigrating thought and teachings is respected and sacred. Elders do not seem to be bothered by a need to constantly explain or describe; they can accept life at face value.
11. The text or discourse of an Elder is mindful of the environment. The firm belief that we are not responsible nor deserving of credit for such a great act or miracle as thought is always implicit in their speech. The responsibility of using the gifts that were given to us in the best way that we can goes without saying. In this way we live out our tasks by being true to ourselves. This is *Pimadizewin*, or a worthwhile life. *Pimosatamowin*, or our walk in life, is how we arrive at that knowledge or make sense of that task.

12. Education, which is concerned with the character formation or development of youth, involves the making of human beings. Children who do not yet have a good sense of morality are believed to be incomplete human beings. To be wholly human means to have a good sense of right and wrong and to be able to act on that knowledge. For a traditionalist Saulteaux teacher and parent, this carries a tremendous responsibility because it means giving the children a good spirit. In the modern educational system we are responsible to provide youth with a good spiritual foundation. Are we doing this?

Education as the Elders understood it contains a spiritual message. It is about giving and taking the good, without apology or expectation. Essentially it is about knowing the Creator's will for us; this is a necessary part of living.

Alfred has played an important role in my life both as a grandfather and as a teacher. I always remember him as a quiet, gentle person. He and his brothers and their families were constant visitors in my grandparents' home throughout my childhood. Most of them were residential school graduates who spoke Saulteaux, Cree, and some French, and could read, write, and speak English.

He was and still is one of the many teachers involved in my education. The term *education* in Saulteaux understanding is a lifelong learning process. Other than formal school training it involves both traditionalist and modern cultural knowledge. Although I hold formal school teaching qualifications, I do not meet the standards for being a teacher in the traditionalist Saulteaux sense. As Diane Meili (1991) says, the role of Elder or teacher for many traditionalists is a lifelong process, at the end of which people reach the point where they no longer need any more teachers. My only role in this process is to try in the best way that I know to make the message of the Elder understandable to the westerner. It was necessary for me to take my translation of the text back to the Elder and ask for verification of the translation and validation of the implications that I had drawn from the discourse. Having done this, I feel that most of what is written here is related directly to the knowledge of the Elder unless I have stated otherwise. The lines are numbered to provide reference to the section following the text.

Walking and Talking

- 1 HAHN O'WAY. O'WAY KAHWEE PIMIH
TAZINDAHMAHN NOHGUM ~ A'OH
NOOSAYAINSE O'KAO NOHNDAY KI-
KAINDUNG ~ HAHN O'ME I'MAH
E'TOOK O'PIMEE OHNDINUNG ~ O'
WAY KAHWEE O'WAY NOHGUM O'MAH
KAHKAHKEEKITOYAN ~ HAHN KAYWEEN
ANESE, AHN KAYWEEN ANESEE NOOS-
AYAINSE E'TOOK KEE ANDOHTAHWATT

Here - This here that I will
be talking about today -
that which my grandchild
wants to know - here she
will take, also take from my
"talk" today because she
also, my grandchild also
listened to them - I will
say first - she listened to

18 GAYN IHKIHT IKO AHCOWAY ~ KEE
 ANDOHTAHWATT HAHN O'MOSHOMISSAN
 SIKAW KAYAI OWAY O'KOHMUN ~ KEE
 OMBIQUI'ICKOHT MAYCAW O'SKINEEK-
 IQUAYSIWITT ~ ME I'MAH KEE IZIN-
 IZOWOHOHT A'KAYKO TA KIHKAIN-
 ME I'WAY KA TAZINDAHMAHN ~
 MAZINAYIKUN TA KIHKAINDUNG, TA
 KIHKAINDUNG ~ HAHN (KEE SOHNGUN)
 O'KEE KAH KEEKIMQUOTOKAINAK ~
 A TUS OY AYAI'HEZAT ~ HAHN
 MITCHEE IZAHT O'MAH KAHKINAHMA-
 TEEWICOMIKOONG ~ ME O'MAH ONJI
 ME I'MAH E'TOOK ONJI KINAH
 KAYKO KEE ONJI KIKAINDUNG ~ AHN
 SIKAW KAYWEEN, SIKAW NOHGUM 'AH
 KA ANIH KINAH KAYKO NAKATCHITOOT
 KA TAZINDAHMAHN ~ A KOYAK E'TOOK
 KOYAHK E'TOOK, KOYAHK E'TOOK
 KEE TOHTUNG A'NEETAH'O ~ AHN
 SIKAW MEENAWA NEENIMOOSAYAINSE ~
 AHN KEE OMBIQUIOWATT INO OOSIS-
 IWAN ~ AYKAH TA POOYONIT E'TOOK
 KEE INAHT ~ PIZANIKOH, PIZANIKOH
 TAH AHCOMAINIMONIT ~ MOONEYOWIN-
 36 ININWON TA ANDOHTAHWATT ~ O'WAY-
 QUAIN O'KAKINAHOMAQUOQUAIN ~
 HAHN SIKAW NOHGUM ME O'WAY ~
 HAHN ME O'KOH ~ HAHN NEETAH O'OH
 SIKAW MEENAWA NEENIMOOSAYAINSE
 40 A SIKAW WEENAWAH KEE AWUSSWAYWAY-
 WATT ~ HAHN SIKAW O'WAYTI NOOSAY-
 AYAINSE IWIHTI KITCHI O'TAINAH
 WAYTEE'ZI PUNGISSIMOHNINIK KAH
 ONDOHSAIT ~ HAHN SIKAW O'MAH PI
 OTISSIKOHYANG ~ HAHN O'MAH
 NISSIMISS O'MAH ME'MAH E'TOOK
 WAPUMAHT APINOCHEEYAH ~ HAHN
 GOHTAW E'TOOK KOHNOKAY KAYWEEN
 APINOCHEEYAH O'TAYOWAH ~ IQUAY-
 ZAINSAH ~ HAHN KAYWEEN AWAH ME
 I'KIH E'TOOK ~ HAHN ME I'WAY,
 HAHN KINAHMATEEWICOMIKOONG
 IZAWATT ~ HAHN ANDOWAINIMAHT E'
 TOOK O'NO O'TANISAH ~ HAHN
 KAYWEEN ME'IWAY ~ HAHN KAH
 MEENIKOHWIZINIT ~ HAHN TA KI-
 KAINDUMINIT ~ TAH KIHKAINDUM-
 INIT ~ TA KIKAINDUMINIT MAZIN-
 AYIKUN ~ ANESEE SIKAW NOHGUM ~
 ANESEE SIKAW NOHGUM ~ MEENAWA
 GAH PIMEE IHKIHT ~ KAWEEEN KAYKO
 KAWEEEN KAYKO KITAHYASEEN PAHKAHN

her grandfather, and also
 to her grandmother - when
 they raised her as a young girl -
 There they sent her
 so she could know something
 of which I am talking about
 to know papers, literacy,
 to be educated.

Oh, it was a good (powerful)
 teaching - they must have
 given her "good talks" - But
 she had to go, just go to
 school - from here, I guess
 it was from there that she
 came to know all kinds of
 things; now today she also
 "minds" all things - this
 teaching that I am talking
 about - Oh, I guess my
 brother-in law did right and
 also my cousin - in raising
 their grandchild. Not to
 quit, they must have told
 her - to persevere, to per-
 severe - to keep trying to
 listen to the "whiteman,"
 whoever taught her.

Now today here, this here,
 these ones, my brother-in-
 law and also my cousin have
 passed on

Now my grandchild comes from
 over there in the big city,
 where the sun goes down.

Now she comes to visit us -
 she usually comes over to
 where my niece lives. I
 guess she sees children
 there, perhaps because she
 has children of her own -
 young girls. For them too
 this exists, this here.

They go to school - she
 wants her daughters to know
 this -
 also for her - that they
 will be "given" this - for
 them TO KNOW, TO KNOW. To
 know literacy - because
 today, because today -
 I will say it again -there
 is nothing different, you
 have nothing different, no

NAKUTOWAINDUMUN ANDEE-
 IMAH TAYIZI WAINJISCOWEYATT
 SOONEYAH ~ HAHN MOONEYOWININIH
 KAH AYOWATT ~ KAH TIPAYEEKAIT ~
 HAHN MI'HN E'TOOK, MI'HN E'
 TOOK ME O'WAY'O ~ TAH MUSCOW -
 MINJIMINAHMING ~ TAH MUSCOW
 MINJIMINUMOWATT O'KOH O'SKI'EYA--
 NOOZISSAHK SIKAW MEENAWAH
 DAHNICOOPITCHIHKANAK ~ O'WAY
 KAYKO KAH AHYOWATT KAYKO ~ KIE
 IZAHWATT O'KIHNAMHAITEEWICOMI-
 74 KOONG ~ HAHN NOAMAYAH, NOAMAYAH
 IZISSAYMAHKAN ~ME O'OH ~ KEEZIS
 KAHWEE POONAHKAMIND ~ ME O'MAH
 KEE IZIH MATCH'TOHWATT ~ ME O'
 MAH KEE ONJI MATCH'TOWATT O'WAY
 HAHN KAYAI ME'WAY ANJIKO TAH
 KIKAINDUMOWATT ~ NAWUTCH AWUSSI-
 MAY WE KIKAINDUMOWATT E'TOOK O'-
 KOH NOOZISAK,DAHNICOOPICHIKANUK
 79 KAYAI ~ MAHGAH OKAH PIMEENIHKO-
 WAN, MAGA OKA PIMEENIKOWAN
 MANITOUN ~ NAWUTCH AWUSSIMAY TA
 PIMIHKIKAINDUMOWATT ~ MAZINAYKUN
 O'NEEKANIMIHWONG, O'NEEKANEEMI-
 WONG ~ TAH NAHNAHKOHTUM'WATT ~
 O'KOH OSKIAHYA'AHK ~ O'TIHTISAY-
 NIK IMAH ~ IMINIHK KAH K'INAW'
 88 MAHKAIT MAZINAYKUN ~ ME I'WAY
 KAHPIHKCOMOWATT ~ NAWUTCH AWUSI-
 MAY PAHKAHN ANIH MEENAHWOK ~
 NAWUTCH IWAY SOHNGUN'NIK ~ SIKAW
 ME'IMAH ANIH POHYOHWATT ~ DIZIH
 NISSITOHTUM AHKOH O'KOH ~ O'KOH
 O'KOHWAY O'KOH SIKAW NOHGUM KAH
 AHNOHKEEWATT ~ O'KOH NOOZISSAK
 O'KOH KIE IHKIHTOHYAN ~ ME I'MAH
 O'KOH NOOZISSAK NOHGUM O'WAY O'
 KAWEE TAHA O'WANAINDAHSEEWUK E'
 TOOK ~ ANEEN TANEELZIH PUMMIH'
 ITIZOWATT ~ AI IZIH WAINDAHNNIK
 AI IZIH WAINDAHNNIHK TAH
 KATCHICHIPINOWATT SOONEYAN ~
 ANESEE KAYAI, ANESEE KAYAI O'KOH
 NOOZISSAHK ~ SIKAW MEENAWA O'KOH
 DAHNICOOPITCHIKANUCK ~ AHN
 GOHTINGIHKOH KEEZIHTOHWATT
 KINAHOMATTEWICOMIHK ~ NEEPOWAH
 MINIHK KIHKAINDUM'WATT ~
 AHNOHKEEWIN O'KAH MIHKAHNAWAH ~
 KAWEE TAHA SAHNUCKIZISSEWOK ~
 TAH MIHKUMOWATT AHNOHKEEWIN ~

easier way -
 to get money - that the
 "whites" have -
 to pay. That is it I guess
 this way, this here -
 to hold on to firmly -
 youth must hold on to this
 firmly, my grandchildren and
 also my great-grandchildren
 those that have something
 here, that go to school.
 Recently, recently this
 happened - at the end of
 this century -
 they started this here -
 they started this from here
 here, this too they should
 still know -
 they must come to know even
 more, my grandchildren and
 great grandchildren -
 However they will be given
 they will be given by KIZE
 MANITOUN - more to come to
 know - education, in their
 future - they must be
 "grateful" for their future
 these youth when they reach
 that level of learning - all
 that literacy can teach -
 Ideally, they will be given
 more - that which is
 stronger. And there they
 start to quit, I understand
 Those, today that work,
 these grandchildren that I
 talk about -
 There, these grandchildren
 today, will not wonder I
 guess - how to look after
 themselves -
 How easy it is,
 the way it is easily done -
 to get money. Because also,
 because also my grand-
 children and also my great
 grandchildren, one day when
 they finish school -
 with all that
 they know, they will find
 work - it will not be
 difficult for them -
 to find work - because

- 118 ANEESÉ MI IH MINIHK O'KIHKAIN-
 DAHNAWAH MAZINAYKUN ~ TAH MEENI-
 KOWATT O'KIHMahn ~ TAH AHNOOKAH-
 TUMOWATT ME O'KOHWAY O'KOH KAH
 KIHKAINIHMACA W ~ NEEPOWAH TIPAH-
 O'MAKOWOK, ME O'WAY AIKAH ONJI
 POONIH TOHWATT ~ AYIZOWATT O'KIN-
 AHMAHTEEWICOMIHKOONG ~ NOHGUM
 SIKAW ANIND, ANIND OKOH O'MAH
 NOOZISSAHK NOHNGUM KAH TAZIMACA W
 ME I'MAH, ME I'MAH SOONEEYAN
 ANIND A'WAIN DINAHWATT ~ APIHWATT
 WAHKIEIHKUNING ~ O'ZIPEEIHKAY-
 WATT ~ O'NAKAWAINJIKUNIWA ME O'
 WAY O'WEETCHI'ICKOWATT MINIHK
 KAKEE NAKUTAWAINDUMOWATT ~
 KAQUAY KIHKAINDUMOWATT KAYKOH
 AHTAYNIHK E'TOOK DIE IHKIHT ~
 NAKUTAWAINDIZOWITT'OKAINAHK ~
 "KOYAHK INAH KEE TOHTAHMAHN,
 AIKAH KAH KEE POYOHAHN; KEE
 ANDOHTAHWAHK AH O'WAINAIN KA'KEE
 KANAWAINIMIT; PEE IZINIZAHOTT
 TAH O'KIHKINAH O'MAKOYAN?" INAIN-
 135 DUMOWATT E'TOOK O'KOH NOOZISSAK.
 ME I'WAY, ME I'WAY AITAHKOH.
 NAHE'TOOK, NAH E'TOOK O'OH
 NOOSAYAINSE KEEWAIT O'WAI TH KA
 OMDOHSAIT, ANEESÉ DIHKIHT, O'
 TAYOWAH OTANISAINSAH ~ NINIS'TO-
 TAHK O'MAH KAH KAHKEEKITOYAN ~
 NACOWAYAN O'WAY O'OH KIE IZIH
 ANDOWAINDUNG ~ O'KAH WEENDUMOWA'
 I'WAY ~ O'KAH SASAKAKANAH-
 SEEMINOHTAWAH ~ ME I'WAY O'MI'
 KIE IHKIHTOHT AHPEE KAO'KEEKIT-
 OHT O'MOSHOMISSINAN, O'TIE INAH.
 ME I'MAH ONJI ANDOHTAHKOHT O'
 NEECHANISAH ~ WEEKAH AWEEUN
 PAHKAHN ~ NEEPOWAH ANEESÉ AYOWUK
 KAY KINAHAMOWINDAW ~ NANDOHK
 AINAWAYMUNGAW ~ ME I'MAH E'TOOK
 A'NOOSAYAINSE O'TAH NIH OTA'
 CHEEKAINDAHN ~ ANDOHTAKOHT O'
 NEECHANISAH ~ AIKAH, AIKAH TA
 157 KAQUAY POOYONIT ~ O'KONAIN MOON-
 EYOWININIH KAY KINOWAMAGAIT ~
 ANEESÉ TUS I'MAH, MEENAWA GAYN
 IHKIHT, ME I'WAY AITAHKOH!
 ME I'WAY AITAHKOH, PAKOOSAINI'
 MOWIN ~ KAWEEEN KAYKO PAHKAHN!
 KAWEEEN KAYKO PAHKAHN! OKO OSKI'
 AYAHK KOHTA ~ SIKAW MEENAWA

they will have that much knowledge (education) for the boss to hire them - for them to work, these that I know. They are well paid for not quitting this - going to school. Today now, some of my grandchildren that I talked about, there, from there they get some of their money - they sit in the "house," they write, their thoughts (self-minds). That is helping them - they are trying to know something there I would say - they must think of (mind) themselves: "Did I do right not to quit, to 'listen' to the one that kept me, that encouraged me to learn?" my grandchildren may think. That is it - that is all there is - probably when my grandchild goes back home, where she comes from - I say however she has children, daughters - she understands me, how I am talking here, in Saulteaux, the way she wants this - she will tell them in English: "This is what your grandfather said that time when he talked" - From here her children could listen to her - or someone else. There are many that are being taught - we are related in many ways - there I guess the grandchild will begin to be glad, when her children listen to her - Not not to try to quit what the "whites" are teaching - Because there, I repeat, That is it - that is it this "Borrowed Product" - there is nothing different, for these youth anyway - and also my grandchildren

- 170 NOOZISSAHK ~ SIKAW PATANEENOWUK
 DAHNICOOPITCHICANUK KIE INUKAW ~
 MEWUK IKIH ANEESE KAYWEENAWA ~
 PIKOH ITINOONG TA'NEE IZOWATT ~
 TA KIHKINAHOMOWINDAW KAYKOH ~
 ME I'MAH O'NISS'SIN AHPITCHI ~
 ME O'WAY O'OH ~
 AIKAH, AIKAH APINOCHEE TA PAKIT-
 ININD ~ WAWEEZ WEEN O'NEECHANCI-
 NAN ~ PIZANIKOH MANO ~ AH KAWEEEN
 TUS WEEN ~ PIZANIKOH WEENGAY
 AHPEEHTAYNIMIND O'NEECHANCIMAH
 AIKAH KAYKO TA MEENIND ~ AIKAH
 KAYKO TAY ININD ~ WAYKAH TAH
 PAHKIHTAYOND ~ PIZANIKOH TA
 KEEKIMIND ~ ME I'MAH ANEESE KAY
 NI'ONJI ANDOHTUNG ~
 DAWAH GAH ANDOHTAWAH
 O'WAY O'NAKEIEIHK
 TAY INAINDAMOAK ~
 184 ASCOW AINANDAHMAHN
 ME O'KOH NOHNGUM SIKAW
 KA KINOWAHMOWINDAW ~ NEEPOWAH,
 NEEPOWAH POOYOWUK O'KAH
 KINAHMAKOWINIWA ~ POSKAY OSKEE-
 WATTIZIWAATT ~ POSKAY E'TOOK
 ONAKEIEEKO'MANAH, AINGAY E'TOOK
 O'ZAM NEEPOWA OTAYOWOWAH.
 KAWEEEN! K'AWN IHMINIHK ~ K'AWN
 IHMINIHK E'TOOK OZAWAINIHMAH-
 SEEWAN KOYUK KAYKO TAH WAWEEEN-
 DUMAHSOWATT ~ AHPICHI KOTA WEEN
 TA PAHKIHTAYOND, WAYKA TA KIZEE
 KANOANIND APINOCHEE ~ ME I'WAY
 199 WAINDATAKE POOYOHT APINOCHEE ~
 ASCOW TUPPUZEE ~ NAWUTCH KOYAHK
 TA KANOANIND ~ NAWUTCH TA MINO-
 TUNG ~ O'NAKEI'EKOHEMAHNUK KOYAHK
 TA KANOANAHWATT ~ ANI
 WAPUMAHWATT O'NEECHANIWA MINIHK
 KEE ANDOHTAHKOWATT ~ ME I'WAY O'
 TITHTUMINIT ~ TA WAINDIZIWAATT ~
 TA MITCHI APIWATT ~
 TA O'ZIPEEKIYAWATT ~
 TA KEEKITOWATT ~
 O'OH MAZINAYIKUN MEENAWA ~
 211 TA TAZEECOMWATT ~
 MAZINAYIKUN O'NANDOHK ~
 ME I'MAH OTOW ONDINANAWA O'NAKE-
 IEKOHMANAWA ~ O'KAYKAIT TAHKUHKI
 KOYAHK O'KEEZIH KANAWOPUMAKAW O'
 NEECHECHANISAK ~ AIKAH NEEPOWA,
 AIKAH ONJI PAKIHTAYAKAW POSKAY ~

and there are lots of them
 that I call my great grand-
 children - those ones also
 must enter the school system
 to be taught something -
 This here, it is very nice -
 this here -
 Not, Not to let a child "go"
 especially if it is our own
 child - mainly to keep a
 close watch on a child -
 persevere firmly as much as
 you care for your child -
 Not to scold or hit the
 child but mainly to engage
 in "good talking" - from
 there, that's where the
 child will begin to listen.
 I might as well listen to my
 parents, the child will
 decide - I tend to think -
 these ones today that are
 being taught, many, many
 quit their teachings (educa-
 tion) quite young.
 Maybe because their
 parents have too many
 of them ...
 No! They may not love them
 them enough to give them
 "good talks" - nevertheless
 not to hit them or scold a
 child - from there it
 starts - "quitting" for a
 child. Sometimes the child
 runs away. Ideally, it is
 better to talk good to them.
 It is better for the child
 to "hear good" - so they can
 engage in good talks with
 the parents - when they see
 their children in the future
 to be "rich,"
 to write,
 to talk,
 also to be educated,
 to work with papers,
 all kinds of papers.
 there, the family can
 benefit from there, this is
 good - I'll have looked
 after my children right - I
 did not "do" too much, I did

- 227 GEE MIHTCHI KANOANAHK ~ KAWEEEN
KAYAY GEE SEENJI KANOANAHSEEK ~
E'TOOK SIKAW AWAY NOHGUM KAH
WAPANDUMAHN ~ CHEEKAINDUMAHN O'
NEEKANEEMIWONG ~ TA WAINZITOWATT
KAYKO ~ AIKAH KAYKO TA ACOWATUM-
OWATT ~ AHPEE MOONEYOWININIH
ASICKOHT ~ ANEEN TAY INUNOHKEE-
WATT O'MEIWAY KASKIHTUMAZOWATT ~
O'MINIHK KAKINAH MAZINAYKUN AIN-
IHKOHKONIK ~ KIHKAINDUMOWATT ~
NANDOHK ANESEE KAYNEEN AHKO KA
A'INDOHTAHMAN ~ NANDOHK PAHTA-
NEENATOON ANOHKEEWINAN ~ ME I'
KOH O'KOH MOONEYOWININIWOK KAH
MEENAHT ANISHINABAY NANDOHK ~
ANIND MASKIHKEEOHNINEEO'WOK ~
SIKAW SIMACKANISEEOWOK; SIMACK-
ANISUK ~ HAHN SIKAW MEENAWA
ANIND O'KIHKINAHMAKAKE OTOZIAH
MOONEYAS ME IMAH TAH KIKINAHMA-
KAINIT ~ ANESEE IMAH KASKIHTUMAZ-
OWAT O'OH ~ PIKOH POSKAY ANISH-
INABAY MEAWAY TA KAHKINAHMOWATT
WEENITUM IWA TA KAHKINA'MOWOWATT
243 KAKEE IZIH KIHKINAHOMAHKOWATT
INIH WAYTIIH ~ O'WAY SIKAW NOHGUM
KA OWAINJISCOWIHTOWATT KA KINAH
KAYKO ~ MI'IIH TAPIMEE INAINDUM'
WATT NOOZISUK O'KOH.
ME IWAY IH K'AWNG KAYKO ~ NAH
NOHNGUM ANIND O'KOH ASKI ANISHIN-
ABAKE, GIHKAINIMAHK; NEEPOWAH
KEE IZOWATT ~ KOHNOKAY NA
NISAWSO KIE ITUMMING, EIGHT,
MITAWSO, TEN, ELEVEN, ME I'MA KA
AHKOZIOWATT ~ MAZINAYKUN KIHKAIN-
DUMOWATT ~ MAKI WEEN ME IWAY
KAMASIH O'TOHTAZEENAWA ~ DIZIH
NISSITOHTUM AHKOH W'IIH KIE IN-
DOHTAMAHN. ME IMAH WEEN KAWEEEN
ME IWAY O'WEETCHI'ICKOSEENAWA ~
PAMAH MIHTAWASAWSINEENSE, TWELVE
KIE ITUMMING ~ SIKAW IWAY
MEENAWA PAHKAHN KAH I'NEIZOWATT
NAWUTCH ISPIMMING ~ ME IWAY KA
264 WEETCHI'ICKOWATT ~ ME IMAH SIKAW
KAH ANOHKEEINDAW ~ ME OWAY! ME
WAY ONJI APINOCHEEYUK O'OH.
ANIND KAYAI WEENGAY, WEENGAY
KIZEEKANIH ~ KIZEEKAWOK AWEENGAY
KINAHOMAKOWATT KATCHICHIPITOWATT
ANEEN AYZIH KINAHMAKOWATT MOON-
EYOWININIWON ~ WEEPA'KO AZAH

not hit them - I just talked to them. I did not scold them; I guess this is why I "see" today - I am hopeful for their future - they will easily do something - they will not wish for anything - when the "whiteman" puts them to work, they can earn it for themselves by the type of education or knowledge they have earned. It varies, I understand, when I listen too, there are many kinds of work that the "whiteman" gives the Indian: some are doctors, some are police officers, policeman, and also some are made teachers - to teach the "whites" - there, because they earned that there. It is necessary that the Indian teach them now - their turn to learn - the way that they were taught by them. Now today everything is easy for them. This is how my grandchildren should think: this here, it is nothing. But Native youth that I know, they went for a long time, perhaps to grade eight, ten or eleven; that is where they end - their education, their literacy, paper knowledge. But they have not yet reached that level, I understand when I listen. There, it does not help them - not until they reach grade twelve, also past this level - Ideally, higher levels - that, there will help them. From there, they are put to work. THIS HERE, FOR THIS IS FOR THE CHILDREN. Some also go fast, they learn quickly - they soon catch on to the "whiteman's" teachings; they soon reach that level of

277 IMAH TAKOOSINOHK ~ ME IMAH
 O'KAH TAZINDAMAHN ~ ME IMAH
 ONJI SIKAW TANI ONJI PIMATCHI-
 OWATT ~ TANI ONJI SOONEYAHKAY-
 WATT ~ SIKAW MEENAWA O'OH O'
 PIMOSAYWINOWA! PIMATIZIWINOWA!
 TAYZI KASKIHTOWATT KAYKO ~
 NEEPOWA O'MAH ANIND O'GIKAINIMAK
 KAYKO ME O'WAY O'OH ~ KAYKO O'
 TAKOWAHTANAWA O'KOH OSKI
 AYA'AK ~ ME OKOH KAKEE POOYOWATT
 KAKINAH KAYKO TA ACOWATANAWA ~
 ANESEE WEENAWA O'TOHTUMOWINIWA ~
 AYKAH ONJI ANDOHTUMOWATT E'TOOK
 ANNAH, ANNAH E'TOOK KEE'KAKEE-
 KIMIHKOHN ~ WEENAWA TUS.
 NANDOHK KAYKO, NANDOHK KAYKO O'
 PIHTAHKOHPUTOON ~ O'TUPINO-
 CHEEMA', MAYKAW WEENGAY MINO
 TOOTUNG ~ MAYKAW AWAY MINO
 TOOTUNG ~ KAKINAMOWIND ~ AYANIH
 KAYKOH PIHTAHKOHPUTOHT ~ ME
 IMAH, ME IMAH WAINJI POAMAYSAT
 WAINJI POAMAYSAT SAKOH ~
 TAPSCO O'KOH O'SKEEWATTIZIOWATT ~
 AZAH ONIPATCHEEKANAWA MINQUAY-
 WIN ~ ME WAY WEEN, AZAH ME OWAY
 O'POSKAY I'KOH, KITCHI AZAYPIN-
 ICKOHNAWA ~
 SIKAW MEENAWA MOONEYOWININIH
 WAYQUAIN KA AHPUTCHITOWATT KA
 SUKASAWTUMOWATT NANDOHK OSKI
 AYA'AK ~ ME IWAY, ME IWAY
 NAWUTCH O'TOHTAHPINAWAH ~
 306 AHPEETCHI MAZINAYKUN KAYKO TAH
 KIKAINDUMOWATT.
 ME IWAY SIKAW NOHGUM ANIND
 GIHKAINIMAHK OTACOWATANAWA KAYKO
 POSKAY O'MAH NEENZ, OSKINEEKEEN-
 SUK, OSKINEEKEENSUK, ME IMAH
 E'TOOK KAH AHKOZIOWATT: NINE,
 SANGASOH KIE ITUMMING, WAIKIEIKO
 MITAWSO ~ HEY, ME IMAH KEE
 315 AZAYAYWUK MEWON O'KOH KAH
 TAZINDAHMAHN ~ TOHTAHKOWATT ~
 PEENISS, PEENISS ME OWAY, O'WAY
 O' ~ MOONEYOWININIH KAHKINAHMA'
 KAIT, TAYZIH WAINJISCOWISAIT
 KINAH KAYKO.
 PEENISS MEIWAY ANIND O'MAH
 GIHKAINIMAHK OSKINEEKEENSUK,
 ME'IH AYTAKO, PAMAHTIZIOWATT ~
 PAMAHTIZIOWATT ~ O'KONAIN IN'IH

learning that I am talking
 about. From there they
 must make a living - make
 money. And also this,
 their WALK of life! Their
 LIFE! To be able to "earn"
 something -

There are many here that I
 know, these ones that wish
 for something, these youth;
 these are the ones that quit
 they wish for everything,
 however, it is their doing,
 because they did not listen,
 I guess. Although, although
 I guess, they were
 counseled, but it is up to
 them. There are many, many,
 things for them to "bump"
 into - youth. Just when a
 child is doing well, while
 that is being taught, there
 are obstacles. From there
 that one will want to quit,
 and may quit. Just like
 these youth here, they
 already bother liquor;
 this one forces them back.
 And also that "crazy" smoke
 (drugs) that some young
 "whites" use.

That there, that there
 they prefer, instead
 of an education, book
 knowledge or to know
 papers.

That there, now today -
 I know some who "wish"
 for something. Even here,
 two young boys, young men
 they reached that level,
 grade nine or even ten.
 Oh, there they "fell" back
 This here, that I talk about
 did it to them.

Eventually, eventually this
 here, this "whiteman's"
 teaching (education) should
 make everything easier.
 Eventually, the young men
 that I know here, wander,
 they just go around, and
 "bum" as it is said in

ZINIKAH TUMMING SAKANASEEMOWIN
 "BUM" KIE ITUMMING ~ MIZIWAY
 PAMAHTIZIWUK ~ PUPAW KA'KEEM-
 OHTIWATT ~ MEIWAY AYKAH ONJI
 ANDOHTUMOWATT ~ POSKAY E'TOOK
 AYKAH AWEEN TA KA'KEEKIMIKOH-
 WATT ~ DINAINDUM AHKO ~ WAINJI
 KITIMACKIZIWATT ~ MI'SAKO E'TOOK
 ME I'MAH AYTAKO AY'IZOWATT ~
 ANEENE ON'NISSIWONATCHI'
 ICKOWON O'WAY ~ AWAY NOOTCHO
 KAYKO MINQUAYWIN.
 NANDOHK KIE IZIH PIHTAKOHPUNI-
 TOON OSKI ANISHINABAY, KAWEEEN
 KAYCHINAH, ME IMAH AYKOHZITT ~
 ME IMAH AYTAKO SAHKO TA
 PU'PIMATCHI'OHT ~ WAYKA TAH
 ANDA WEESINIT ~ KEE ANOHTUMO-
 WAHPUN, KAWEEEN E'TOOK TIE IZIH
 KITIMACKIZEEWUK, DINAINDUM AKO ~
 O'KONAIN I'IH KIE AKOWAHTUMOWATT
 345 OTAH KEE AYANAWA.
 POOSKAY ANIND, OTACOWAHTANAWA
 OWAY KA PIMIPIZOHNIG O'OH ~
 AIKAMAH AYKAH KAYKO O'TAYASEEN-
 AWA TA KASKINAYAMOWATT KAYKO ~
 ME IH'IH AITAKOH KAQUAY KIMOTI-
 WUK O'TAPAN ~ POSKAY NEEPOWA
 KAYKO O'KOH OSKI AYA'AHK
 TOHTUMOHK ~ MEIWAY TUS WEEN
 O'OH KA PEEKININKAYMAKUHK,
 INIQUAYWIN, SIKAW MEENAWA
 NOOTCHIKO KAYKO KIE SUKUSAWTUMO-
 WATT ~ ANDIH E'TOOK WAINDINUM-
 WATT ~ SIKAW MEENAWA KAH
 KIMOHTIWATT, ANIND KINWAINZ
 ONDAHKO HAWUK ~ KIMOTEWINININ-
 IWUK, KAWEEEN E'TOOK O'TAH KEE
 OZINIKAYSEEWUK, KOYAHK KEE
 MINJIMINUMOWATT MOONEYOWININ-
 IWUK ANEEN AZI KIKINAHMOWINDAW
 367 KINAMATEEWICOMIKOONG ~ KIKINAH-
 MAKOWATT MINIHK KINAMATWICOMI-
 KOONG IZOWATT.
 KAWEEEN, TAH KEE WAINDIZINIH, TA
 KEE CHEEKAINDUMOHK ~ O'TAH KEE
 AYANAWA KINAH KAYKO O'KONAIN AY
 ACOWATUMOWATT.

English. They wander everywhere; they go around and steal - For this, they did not listen. Perhaps, they had no one to give them "good talks," I tend to think - that is the reason they are poor - I guess that's why - they just go there - Because this alcohol is killing (destroying) them. The Native youth encounters many things ... I don't know, he may "end" there. From there, he must survive live, and eat. If they had just listened, they may not be so poor, I tend to think; they might have had what they wished for (needed). Even some wish for a vehicle but they have no purchasing power; education or money - so they just try to steal a car. These youth do all kinds of things. But that there, is destroying or breaking up everything; drinking and "drugging," I don't know where they get it from... and also stealing - for this, some are jailed or locked up for long periods of time - robbers - they may not have come to this if they had held on firmly to the "white" teachings - how they were being taught taught at the schools that they attended. No. It should have been easy they ought to like it and be happy with it; they would have what they need

- 372 NOHGUM MIZIWAY, MIZIWAY
PAMAHTIZIWUK ~ AH KAYNEEN AHKO
ASCOW, MEIWAY NANANAKUTAWAINI-
MAK, OMAH ANIND ~ MEIWAY,
AHPITCHI O'WAY, ME O'WAY
ANISHINABAY ~ ANEEN KAYKO TIE
INATCHI'OHT ~ MI KAYWEEN MI TIE
IZIH WAINDUNININIH, TAPSCO MOON-
EYOWININIH ~ KAYWEEN MINIHK,
KAYWEEN KAYKO KA KIKAINDUNG,
MAZINAYKUN, HAHN MINIHK KAYWEEN
PIKOH IMAH TA ANOHKEET ~ KITCHI
TIPAHAMOWINDAW SOONEYAN ~
KASKIHTAMAZOWUK ANESEE AYKAH
ONJI POONTOHWATT, ME O'WAY O'OH
KIHKINOWAMOWAMAHAING ~ NOOHGUM
AWEAH TA YIE INATCHIOHT,
MAZINAYKUN I'MINIHK TA
KIKAINDUMINIT.
- 390 ME WAY KAPAH AHPAYNIM O'KOH
391 OSKINEEKIWUK, GAYN IHKIHT,
MEENAWA OMAH ~ GIHKAINIMAHK.
ANEEN SAKO E'TOOK,
DINAINIHMAHK: ANEEN KAY
INATCHI'OWATT? WEENANAWI,
PAHKUTCHI O'TIHTUMOWATT,
NEEPOWA TOHTUMOWATT.
ANIND, ANIND MIWITI,
MITINOONG ANIND WAINJI
PIMATCHI'OHT ~ OKONAIN
KIPOWA'TEEWICOMIK KIE
IZINIKAHUMMING ~
ANISAW AHKI, IWITI KUN-
AWAINIMIND ~ POOYOH ANESEE,
POONIHTOON MI'IHMINIHK
KAYKO IMAH I'KAMINIHK ~
MEIWAY AHKO KIE IHKITOYAN,
GITIMACKAINIMACK! AYKAMAH,
AYKAMAH WAPOOYOWATT ~
WAWEEZ, WAWEEZ AWEAH
APINOCHEEYUK, AHKO WAWEEZ
OSKEEWATTIZIWATT ~
KAYWEEN AWEEN TAWA WEENDUM-
AHKOWATT ~ MEWUK IKI NAWUTCH,
NAWUTCH MEWUK OKO PIPUKIHTAYO-
KOHAWA KITIMAKIZIWIN ~ AYKAMAH,
GOTCHI TA KIZOOSIMONOWATT ~
KAWNG GOTCHI AYASEEN ~ KAWEN
AWEEYUN KAYKO TA WEENDUMAKOWATT
WEENAWA AYTAO ONAKUTAWAINJIKUN-
IWA ~ MAGA KAW'N ONISS'SIZZINOON
MEIWAY ~ ANESEE MI'IH AITAKO WE
MATCHI TOHTUMOWATT.

Today, they wander, wander
Oh, when I think of some of
them here sometimes -
education, addiction, the
Native, and how they are to
live. I don't know what to
think of them. For them too
it should be as easy as it
is for the "whites" - as
much as the Native knows,
with their level of know-
ledge, they should be
allowed to work anywhere
with that - and get paid as
much - because they earned
it - by not quitting - this
teaching. Today, someone
can survive and live by this
teaching.

You can depend on this -
I will say it again, the
young men that I know,
I do not know what to
think of them; How will
they live? At least when
they have reached that
point of time - when they
have done a lot.
Some, some survive, live
in this way -
prison -
it is called.

They may be kept there
for many years - because
they "quit" you see -
they quit that much of what
I am talking about.
I pity them! However,
however, they want to quit.
Especially, especially
young ones, especially when
they are young.
There is no one to keep
"talking" to them; those
mainly, those ones mainly.
poverty hits them harder.
However, they have no place
to rest and stay warm; they
live nowhere, no one to give
them "good talks," they have
only their thoughts. But
this is not nice because
they not do good.

- 425 NOHNGUM SIKAW OWAY AHKI, MINIHK
KAY NEEZIMATCHAMAHKUHK, SIKAW
KAYAI KAYAI KAH PIMISSAYMAHKUHK,
429 NAWUTCH AWUSSIMAY ANI TOHTUMOHK
OSKI AYA'AHK.
K'AWN GA GEE IHKIHTOSEN KAKINAH
MAGA NEEPOWA, MEIWAY OTAYANAWA ~
INATCHI'OWATT ~ KOHNOKAY NA ME
INAINDUMOWATT: "HAHN, KOYAHK
DOHTUM" INAINDUMOWATTOKAINUK ~
MITCHI PIMOOSATUMOWATT
AHKEENG ~ KAWWEEN TUS ME IWAY
KOYAHK ~ MISAKO ME IWAY
AYTAKO O'WAY, ANISHINABAY TAH-
KAHKATCH TA KANOWAINDUNG,
MANO, MANO TA ANDOHTUNG; MANO
ME O'WAY TA KIKAINDUNG O'WAY
O' ~ WAWEEZ NEEKAN ME IWAY
AITAKO, MEOWAY AITAKO TA
AHPAYNIMONG ~ AWEAH KOTAH
WEEN KAYKO NOONDAY AYAHT ~
HAHN, MI'IH AIKITOYAN
447 NOOSAYAINSE.

Now today, as much as the
Earth has gone by - and,
and time has passed -
youth
are doing more.
I will not finish saying
it all - but it is a lot -
there is a lot there for
them to live by.
I wonder if they think,
"Here, I do right, it is
enough to merely walk on
the Earth?"
But NO! This is not right.
Basically, this is it; the
main thing that the Indian
must have: TO ACCEPT, TO
LISTEN, TO KNOW; there is
more for them to learn and
to know than just this. For
whoever wants to have some-
thing - that is here. That
is all I say grandchild.

An Interpretation of the Text, With Line References

Lines 1-18

The words *Hahn* (here), *O'way* (this), *Me iway* (that there), *Me oway* (this one here), *Me i'ih* (this is it) and *Me imah* (the place there) serve to locate the listener and the reader in context. Generally these words or phrases are used in reference to something said earlier or to what will follow, or they may refer to the cosmology.

The Elder's choice of words orients us to the Saulteaux world view. The topic is left unnamed, but he begins by saying that his talk is related to something that his grandchild wants to know.

He provides a background for the talk by acknowledging that his brother-in-law and first cousin raised this grandchild and that those people had good teachings. He tells us that those people have now passed on, and that this grandchild lives in Edmonton and still comes to visit him and other relatives there where he lives. The implication of respect for their teachings, as well as schooling, is emphasized.

Lines 18-36

The Elder contextualizes the concept of education. First he identifies at least two kinds: *Mooneyowinih kah kinahmakait*, "whiteman's" teachings or schooling, and *Anishinabaywin*, or Saulteaux teachings. He approves of these Elders' teachings, which consisted of both kinds of education, and presents an ideal character as someone who "minds" all things, or is thoughtful and discerning and is able to balance both kinds of education. (I have chosen to use the word *traditionalist* to refer to an individual who

incorporates “old” knowledge in a modern context, in a balanced manner. Tradition in this context does not mean a return to a vestige of the past; it refers to a continual cultural resolve of individuals or groups to be *in* the world and *with* the world.)

The Elder values perseverance in school and in life and encourages us to take the best from the “white” teachings, or formal education, and to incorporate this knowledge into Saulteaux or First Nations teachings. Because the value of being true to oneself is also implicit in traditionalist educational discourse, it is desirable for all learners and educators to balance the best of school training with the best of their own cultural teachings.

Lines 40-74

The Elder draws our attention to children.

The significance of modern education is pointed out by using his great-grandchildren as examples of youth who need to know literacy, to get an education for survival purposes. Youth are told to grasp this form of education and to hold on to it firmly, meaning that it is a basic necessity for their well-being.

Lines 74-79

The history of Native education is presented as a recent phenomenon.

Formal schooling is juxtaposed with traditionalist Saulteaux teaching, and although literacy may have once been considered as extra knowledge, it is now vital to Native education. The Elder expresses a hope for youth—namely that *Kize Manitou*, Creator, will help youth to become literate both in formal schooling and in their Native learning. Their success will make their families happy and grateful, especially if they are provided with strong moral teachings. Gratitude for life and learning is emphasized.

Lines 88-118

Quitting school, dropping out, from what the Elder understands, occurs before youth can gain a good solid education. A good education, he says, helps youth to be self-supporting, to earn a living, and to provide themselves with skills for employment. A good education should enable youth to get a job and to earn money.

Lines 118-135

An education based on literacy involves making a living by reading, writing, and talking, and it is integrated with traditionalist Saulteaux education. He approves of education that involves self-examination and which makes connections to our old ways of knowing. The Elder poses a question for youth to ask themselves and think about, and invites the reader or listener to ponder the words *listen*, *learn*, and *quit*. Normally, formal Saulteaux discourse leaves things out—leaves them unsaid—when the point is thought to be pertinent to the learning of the student. Thus a “good talk” will not always give answers, but will invite students to do

their own work, to find their own answers. The Elder simply makes the connection to our Ancestors.

The metaphor *house* carries at least two meanings: school and the inner self; this again emphasizes the importance of viewing education as a balancing act.

Lines 135-157

The Elder acknowledges that young people do not know their own language, rules of discourse, and cosmology; he sees the necessity of translators and interpreters for many Native youth and for non-Natives. He wants his granddaughter to tell her children and others what he has said.

Lines 157-170

Elders like Alfred Manitowey emphasize the value of formal education.

He makes the connection to others for us by saying, "We are all related in many ways." He repeats the statement that formal education is all there is, implying that focus for survival must now be placed on this; however, the concept of culture is not viewed in the context of conflict, so *assimilation* and *acculturation* are nontraditionalist concepts that are neither acceptable nor possible in Native education, specifically in Saulteaux education.

Education as the Elder sees it is a "borrowed cultural product" or *pakosiewaywin*, that youth—especially his grandchildren and his great-grandchildren—must embrace or accept. The implication that this was not our way is indicated in the text, but because literacy is the universal western mode of communication and thought, it is desirable for all westerners to adopt and adapt the positive features of this product and process to our lifestyles.

Lines 170-184

The Elder shifts his attention from formal education to traditionalist Saulteaux education by saying that we must not "let a child go," or neglect a child, especially if the child is our own kin. It is imperative that we teach the child well. This can be done by giving them "good talks," or advice, by counseling, and by prayers, as well as by keeping a close watch on them.

Children and young people learn from these kinds of talks; the stories are also ways for us to continue learning for the rest of our lives. A story always has something new to teach, for the rest of our lives. They are age-stage-developmentally set; in other words, a good story or good talk grows with us. There is something in the story for everyone, no matter what age or what stage of development a person is at.

Lines 184-199

Many young people lose their enthusiasm for formal education or learning too early in life. The Elder gives us a typical adult rationalization from the young people's perspective. His conclusion is this: not to give children good talks implies that parents do not love or care enough about them to give them good teachings and values.

In his view, there is no excuse for not talking “good” to young people, for scolding them, or for hitting them. This kind of teaching method is short-sighted and promotes dropping out and quitting.

Lines 199-211

The Elder says that the value of good advice, good counsel, and prayer can be observed in the good attitude of a child. Ideally, a child who has learned to listen well, to persevere, and to be respectful of all education and life will reach a level of maturity, understanding, and knowledge, where he or she will be well off.

Lines 211-227

The primary objective of education as this Elder sees it is to be rich in the spiritual sense first. Spiritual well-being determines material well-being: this is not a statement of causality, but a statement of priority, meaning that having a lot of material possessions does not necessarily mean that one is well off. Material abundance in the face of others’ poverty is not morally right, and in the matter of education this Elder would say that materialism without spiritualism is not good. To be comfortable or to “sit” anywhere in the world is directly related to respect—how well you know yourself, the stories of your Ancestors, and the value of education in your life. To write well carries the implication of emotional and spiritual balance, and to talk well involves having had the experience to impart worthwhile knowledge. From these activities, a student’s family can benefit directly. The Elder invites adults or parents to question whether they really care about their children, youth, and their future.

Children or youth will have something in the future to ensure their well-being. For this the parents should be glad. Youth will not be fearful or as apprehensive about things if they are educated and have a good cultural foundation of teachings. Young people will be able to do a better job, no matter what type of work they find.

Lines 243-264

The Elder gives examples of jobs and kinds of work. He elaborates on the role of the teacher.

The Native teacher plays an important role in mutual cultural trade, or the interchange of values between the Natives and non-Natives.

Lines 264-277

The Elder expresses a hope for youth: that education will not be difficult for them.

School drop-out, before students reach grade 12, does not help them, the Elder says. Ideally, students might strive for postsecondary levels of education. Others learn very fast and will be able to find employment more easily.

The Elder shifts his attention to Saulteaux traditionalist teaching or Native education. He refers to it as their walk in life or *Pimosatamowin*, and

their life is *Pimadizewin*. The value of hard work is emphasized in traditionalist education. What one has in life is the result of their efforts and hard work. Students must also work for their education.

Early school leavers will be in need of things; this implies that they will not be able to provide for themselves very well without a good formal education, so they will "wish" for things. This is the reason for them to listen to good counsel and apply themselves in school and in Native education.

Lines 277-306

Students will encounter many things that can delay their educational goals. The Elder sees drugs and alcohol as major deterrents in the education of youth.

Lines 306-315

The Elder tells us about two boys in his community who encountered these problems, and about what happened to them. They "wander" everywhere, he says. The implication here is that they are lost, without goals. They are resigned to beg and steal, and to live in poverty.

We are told that alcohol is a destructive substance that can cause "poverty." An important observation involves the use of alcohol as a form of poverty itself, since it implies that the user has not learned about the destructive components of the substance. He stresses that the boys did not listen to good advice, and also perhaps that they did not have someone to give them "good talks" or good counsel.

The concept of poverty as the Elder uses it does not merely refer to a lack of material needs, but refers mainly to a lack of mental, emotional, and spiritual needs.

Lines 345-367

Criminal activity is also a result of poverty of the imagination and of a firm knowledge base. The Elder places drinking and drugging in the same category as forms of poverty.

Lines 367-376

The Elder makes a statement that is intended to be more of a rhetorical question: "They might not have done this if they had held on firmly to the white teachings" or formal education. It encourages both non-Native and Native educators to examine their theory and practice in the educational system. What are we teaching youth in the classrooms by our speech and our actions? Ideally, this Elder sees education as a serious, caring activity that involves the well-being of our children, and local and world community. He leaves us all, students and educators, to ask ourselves the question: "What is the spirit and intent of Native education or education itself?" If it is not spiritual in nature, it is not good education for the *Saulteaux* traditionalist. Survival training is a good thing and it has a practical purpose, but the Elder says that for us this is not all there is to

education. "There is more for them to learn and to know," he says, implying that the spiritual and emotional aspects of personal development must not be neglected or forgotten. Walking and talking in Saulteaux traditionalist discourse involves learning how to think and act in a morally acceptable way, and to act in accordance with the old ways within a modern context that is balanced in nature.

Lines 391-424

The Elder wonders about the future of youth. Prison used as a way to survive in society is not a good alternative and is a symptom of quitting learning. Youth who "want to quit" are in need of spiritual and moral guidance and they cannot get this in a jail cell. "Individualized" learning in the context of educating youth who have been left out or not cared about is not viewed positively by this Elder, as it implies that the student or youth does not have a good teacher available for "good talks." As Marcelle Gareau (1991) points out in her work, "when an Elder takes the time to share their wisdom it is an indication that they like and trust you." A good Elder or teacher will use the four teaching principles to "inform, teach, guide and encourage" a student. It takes time, effort, and care.

This Elder in another talk discusses his lifelong love of learning; if it had been available to him when he was younger, he would have chosen to further his own formal education. Gareau (1991) speaks for the modern Native student who is sometimes faced with the negative effects of family, community, and/or peers for their academic choice by saying, "I had decided to go to university because I enjoyed learning," and it is in this context that an Elder such as Alfred views academic learning and formal education. It is an honor to be taught by Elders and good teachers in any setting, Native or non-Native. All youth needs good teachers.

Implications of the Elder's Text

As is the normal fashion in Saulteaux talk, the implications in this text say more than the literal surface text itself. The live, syncretic nature of Saulteaux oral discourse compels us to listen to what is not said, to accept life at face value, and to respect the Creation. I have tried to keep the translation of the text as oral discourse as close as possible to the way that it might be articulated or expressed by an English-speaking Saulteaux Elder. Although Elders may be competent in the English language, they may choose not to use a high level of vocabulary. Usually the talks are kept simple, even though the simplicity of expression may require more time. An Elder may become conscious of the possibility of superficiality and so prefer to avoid more sophisticated use of the language. To them, *how* a message is delivered is as important, if not more so, than the surface content of that message. The use of metaphor is prevalent throughout the text and, as always, is not merely employed as a rhetorical device, an analogy, but precisely gauged as a referential maxim. It is important for

young Native people, non-Natives, and educators to be aware of the Saulteaux usage of the English language, as Elders will often adopt this format in formal discourse or educational settings.

One cannot interpret First Nations thought or Alfred's text without an appreciation of a holistic-inclusive world view, which incorporates a Gestalt-like psychology, a philosophy of free will and personal moral choice, and an understanding that the past, present, and future are one. The objective is continual well-being, balance, and synchronicity. As the Elder says, "It is not enough for us to merely walk on the Earth," we must be mindful about how we are walking. This is not an elusive, mystical concept that can be left at the level of analytic abstraction of a few symbolic cultural specialists. It is a practical guide that demands balance between the social or civil and the natural environments, applied first on an individual basis and extended to include the family, local community, and world community. The result is not western immortality or paradise, but survival in moral living in, or through, acceptance, learning, and knowledge. Just as the buffalo were once our source of survival, education will provide for our necessities.

The Elder speaks highly of the "whiteman's" education but does not advocate an uncritical acceptance of all of it. He says that we must accept it, but warns us that there are some aspects of education that need to be examined if they are to be used effectively. Education is a spiritual process, and the Elder's text implies this throughout the discourse. He talks about moral choices and dignity, but to respect something also means to regard certain teachings, attitudes, values, and material culture with a good healthy fear. Some aspects of the modern educational system are not good for the spirit, and, by way of example in curriculum content, I can think of at least one that is immediately recognizable to all First Nations peoples who have experience in schooling: that is, the lack of respect that has been attached to their historical understanding, and the consequent and concomitant misinterpretation of their cultural knowledge. It is difficult to communicate in love when the communication itself shows disrespect, and teaching is an act of love. The Elder does not use the Saulteaux word for love, but this word is rarely used in Saulteaux conversation. The meaning of the word, however, demands action. It is our responsibility as parents, Elders, and teachers to educate youth and to tell them the stories, experiences, strengths, and hopes so that they will wish to have an ideal relationship to the land, our Ancestors and other living things. They need a model of education, and the Saulteaux education model includes this ideal relationship. In other words, it is based on spirituality.

The Elders from my reserve had great respect for formal education and literacy. They valued the "whiteman's" cultural teachings and saw them as wondrous in their own right. Their view was that the *mooneyowinihiwok* are also part of the Creation and have their minds given to them by

Kize Manitou, God. Their ways of coming to know things or acquiring knowledge are powerful and must be respected. The Elders encouraged youth to learn their systems of knowledge, but also to handle their teachings carefully. They talked about the dangers of cultural misappropriation and about how knowledge can be misunderstood and misused. For example, although literacy is a good thing, we were constantly told that books must not become our grandmothers and our grandfathers. The modern educational system is a good thing, but we were asked to remember that it is a "borrowed cultural product" or, as Alfred says, *Pakoosewaywin*. It is not necessary, it is not wise, to regard modern education as a replacement for ancient modes of teaching and learning that have withstood the test of time. We must do our own work, keep talking to our youth and our people the way it has always been done. Our Elders told us not to become lazy, not to let others take over this responsibility for us. We need to do our own work and do our own thinking. Perhaps this is the true nature of Native control of Native education and the proper understanding of Native self-government. Native educators who have been schooled in the modern educational system must be prepared to accept and to take on the roles of the grandmothers and grandfathers who taught us, so that we can teach the children. The Elder in his text says, "It is *for the children*." Eber Hampton (1988) wrote that this heritage carries us, it protects us, and it comforts us. This is how our families can benefit from our education.

In his work *Compassionate Mind*, Walter Lightning (in press) tells us about a Cree Elder who said that it takes about 40 years for an individual to really understand the meaning of love. Saulteaux people in my community do not use this word much, as it seems to imply deed rather than feeling, although the two cannot really be separated. The strength of care that one has for another human being, such as that of a parent for a child, is often better understood in terms of what is done to provide for the well-being of that young person. For example, I waited for 32 years for my grandfather to tell me that he loved me, but he never did. I finally figured it out when my friend gave me a card that read "Some of the most meaningful things in life are found in silence." Grandfather gave me lots of "good talks," from the time I was five months old onward; he provided security through routine, ritual, and ceremony; he told me our stories and taught me the Saulteaux language; and he died only after he saw that I had a teaching job. Grandparents set examples for us to follow by the hard work they do all their lives, to show us the value of earning our own living. They are grateful just to be able to work. Many of them live simple lives materially, because they often give most of what they have away to grandchildren and others in need. They are often mild-mannered people and vulnerable to exploitation, and they are subject to abuse by the young and ignorant. But they still pray for us and wait patiently for us to learn, believing that one day we will come to them for real knowledge, and for

this they persevere and continue to be there for us. We are their primary reason for Being on this Earth.

The Elder holds education in high esteem and encourages youth to be educated in the formal schooling process for their own means of survival. At the same time, to be a teacher in the modern education system is one of the most respectable “white” positions that a Saulteaux individual in my community can attain, because it involves matters of the epistemology, ontology, and cosmology of a group of people. Education as a practice that emphasizes listening and learning involves a series of “good talks” to students. A teacher is continually drawing a verbal spiral of existence for learners to see, read, hear, and think about. Teaching through talking is tracing the chain of being with words; it is providing a cognitive map so students can mentally walk around in life. Conceptually, the Elder advised me to “go underground” so that I could hear the real message of the Earth—the place of our origin, our present location, and our future survival. This too is Native education.

In the matter of drugs and alcohol, the Elder is specific about the dangers of their use. The use of these substances will be one of the many things that youth may bump into or encounter at some time during their lives. Society makes alcohol readily available to them and condones its use through the use of advertising and in the media. Without moralizing about addiction and/or about racial, genetic slurs related to Native people and the use of alcohol, the Elder keeps the talk simple by implying that the body does not *need* alcohol or street drugs to survive; therefore, do not use them. Alcohol is another “borrowed cultural product” that we should respect (fear), but we must not accept it uncritically. The use of drugs and alcohol has been killing our people and weakening our culture for a long time, and so he sees no dignity in the use of a product that is destructive to our way of life. The soundest ethical practice is total abstinence, so this Elder is an abstainer by choice and sees this as the best example we can set for youth. Given our history of the use of alcohol since European contact, it has become a source of cultural embarrassment for Native people; so there is no dignity in the use of alcohol, socially or otherwise—not when we know what it is doing to our youth, families, relatives, and friends. Our personal behavior reverberates through the community, culture, and the life world, so this is a personal responsibility or choice. As Anne Cameron (1989) says in *Healing the Wounds*, “the personal is political and spiritual. Every decision a person makes is a political and spiritual decision. If you decide you will never live as a slave to drugs and alcohol ... you have made a spiritual choice.” Total abstinence is a personal, spiritual choice.

Reactions to the Text

The Elders’ “walk talks” help us not to “walk around blind” or not to be in ignorance. This involves being mindful, to be aware of ourselves, conscientious of our actions and of other living things. Eber Hampton (1988)

says it involves knowing our epistemology, our ontology, and our cosmology. The Elder in this talk refers to *Nakatawaindizowin*, meaning careful thought about oneself in a world with other beings.

Education must involve this consciousness. Environmentalist and educator David Orr (1992), in his book *Ecological Literacy*, calls individuals who are not aware of how their actions disrupt the social and natural environment "ecological illiterates." The Saukteaux and other First Nations view the environment in much the same way as Orr does, as an individual and collective consciousness that cannot be separated. Saukteaux epistemology cannot truly be separated from ontology and cosmology. For example, an individual's epistemology ideally should be grounded in spiritually based principles. When people understand their own origins, they come to regard the creation story of turtle island as a sacred relationship. The way our thinking and our behavior are structured becomes a dynamic, changing orientation to a living environment.

Metaphorically speaking, walk=culture in the Elder's text. If culture means the habits, attitudes, values, and skills of a group of people, the Saukteaux describe these aspects of life in terms of their relationship to the Earth and the Ancestors. The Elders say that each group of people was given a way to walk upon the Earth and that those ways are equally valid ways of knowing. As with the anthropological doctrine of cultural relativism, no culture is better than, or superior to, another. The Elders did not state it in those terms; however, during informal discussions about the environment and the socioeconomic and political state of the country and other parts of the world, they frequently commented on the increasing difficulty that one experiences in one's "walk." The constant pressure to adapt, conform, or change our epistemologies to fit the western perception of reality is often disturbing for adults and almost always confusing for youth. However this is the time when Saukteaux ontology comes to the rescue. The creation myths, sacred stories, ceremonies, and rituals remind us that the Earth must survive if we are to survive; but mostly they ground us in a profoundly meaningful way that has more to do with our Ancestors.

A non-Native friend of mine once told me that after trying to be Native and feeling uncomfortable with herself for what she was trying to do, she finally came to the realization that she had her own "tribe." It was fine and desirable for her to walk alongside a Cree woman and learn from her, but it was not desirable for her either to walk in front of the woman or to follow behind in her footsteps. My friend had her own experience and cultural teachings to give her a sense of dignity and respect. In my experience in education I have noticed that it is often the *Mooneyahquay* or "whitewoman" who reaches out and extends a hand of genuine friendship to First Nations people in her belief that we have something of value to share with the western cultures.

The Elders who taught me did not preach assimilation either way, only that it is not wise to try to be someone you are not. Several years ago when I was very sick I learned an important lesson about assimilation and integration. When the doctors informed me that I might not survive surgery, the last question in my mind was "Have I been true to myself: have I lived a life that was congruent with the teachings and life principles that made me feel proud and at peace with myself?" The answer for me was a disturbing "No." I had denied my Indianness and had nearly forgotten who I was, and I was not doing all that well at being a *Mooneyahquay*. You see, I never could. It went against my whole being, and there is no dignity in a philosophy that rejects oneself, because that implies not being happy with the Creator's job. It is better to be grateful for our Indianness since *Kize Manitou* created us, so my job here on Earth had not been well done, and I knew that if I made it out of that operating room alive I would try from then on to live a spirit-centered life. This is my understanding of what the Elders mean when they talk about balance. It is a spirit-centered existence and your gut tells you when you are not in balance. The body is a wise and powerful teacher. It is not good to deny our identity, our Indianness, but neither is it good to proclaim it or impose it on others. We are only called on to *affirm* it. This is our strongest source of dignity, our homage to the Elders, and our gift to the Ancestors and, of course, to *Kize Manitou*. During an informal talk the old man said "*Kaquay kitchee inaindun Anishinabaywin*," meaning "try to be always grateful for your Indianness." *Kize Manitou* loved us very much to give us a special relationship to the next world and the Earth.

If one were to try to give a metaphorical description of some of the features of First Nations thought, one might say that they go to school in dreams, write in iconographic imagery, travel in Trickster's vehicle, talk in metaphor, and always walk around. The complexity and complicity of this statement indicates some of the difficulty one might have in articulating their cosmology in the western context. As Joe Sheridan (1991) said in "The Silence Before Drowning in Alphabet Soup," the difficulties of describing the values of orality in literacy cultures are between cosmologies and contexts more than between groups of people. A "good talk" in the Elder's text resonates in all levels of existence. Without wanting to simplify, trivialize, impose, or take anything away from the Elder's discourse, for the sake of example, I would say that it is similar to Fritz Perls' (1969) psychology, which drew from the physical, emotional, mental, and spiritual aspects of living to create another dimension of experience. Walter Lightning, in a seminar at the University of Alberta in September 1992, said it another way when he described the Cree Elder's illustration for the logic behind the premise: $1+1=3$ and $2+2=5$, and so forth: when you have added the integers you still have the integers to consider as units. Philosophically, the sums are difficult if not impossible to explain in terms of

western practical logic and can best be understood if individuals believe that the world is alive and that life is a mystery. Youth who are grounded in a philosophy that says that there are some things in life that cannot be explained—but that this is okay—may not be so overwhelmed with scientific causal theory. They are often already overwhelmed with inheriting a world of economic, social, political, and religious strife. The Elder says that youth can become easily resigned, early, and quit trying to answer these questions for themselves if they are not given a “good talk.” Young people demand moral guidance and need character training. The problem in schools, he says, is partly one of “materialism without spiritualism.” Students are taught how to earn money and to make a living, but not trained how to handle material success.

The Elder counsels not to “let a child go,” implying that adults and educators should also consider the spiritual and psychological well-being of a child’s development. The result of not having a “good talk” may be “poverty” for a young person, so the Elder says “it is not good for a child to be alone with their thoughts. This is not right.” The longest pause in the Elder’s discourse is after he makes this statement: “I pity these youth.” The Saukteaux concept of poverty is not understood merely as a lack of basic necessities, although it inevitably means that, but it touches on other aspects of existence such as thought, feeling, and imagination. To suffer from mental and spiritual poverty is to be truly poor, for this Elder, for he says this mental and spiritual poverty will invariably affect other areas of life that will prevent one from being functional. Not to have a solid spiritual foundation is not to have a good mind. Youth need to hear about their stories and myths, and the experiences of Elders and parents; and to learn about the importance of ceremony and ritual in life.

Knowledge about “Walking With Care” is earned, not learned from a book, from an Indian, or from reading this article. When I was young I was told that it takes hard work, perseverance, a firm belief in a teaching, and willingness to give it away. In giving this knowledge away to others we keep it.

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