

**Khelsilem, a young man who through language is helping revitalize a Nation**

Broadband internet access, to 1000 unit housing projects, to being on of the young minds of his nation to help revitalize the Squamish language, Khelsilem is the definition of language as life.

Welcome to Kwi Awt Stelmexw



He developed an immersion program at SFU for the Squamish language, is fighting at the national level to enshrine Indigenous language rights as well.

Khelsilem points to studies that show how behaviour changes when different languages are spoken. The idea of decolonizing therefore can start in the mind through learning Indigenous languages.

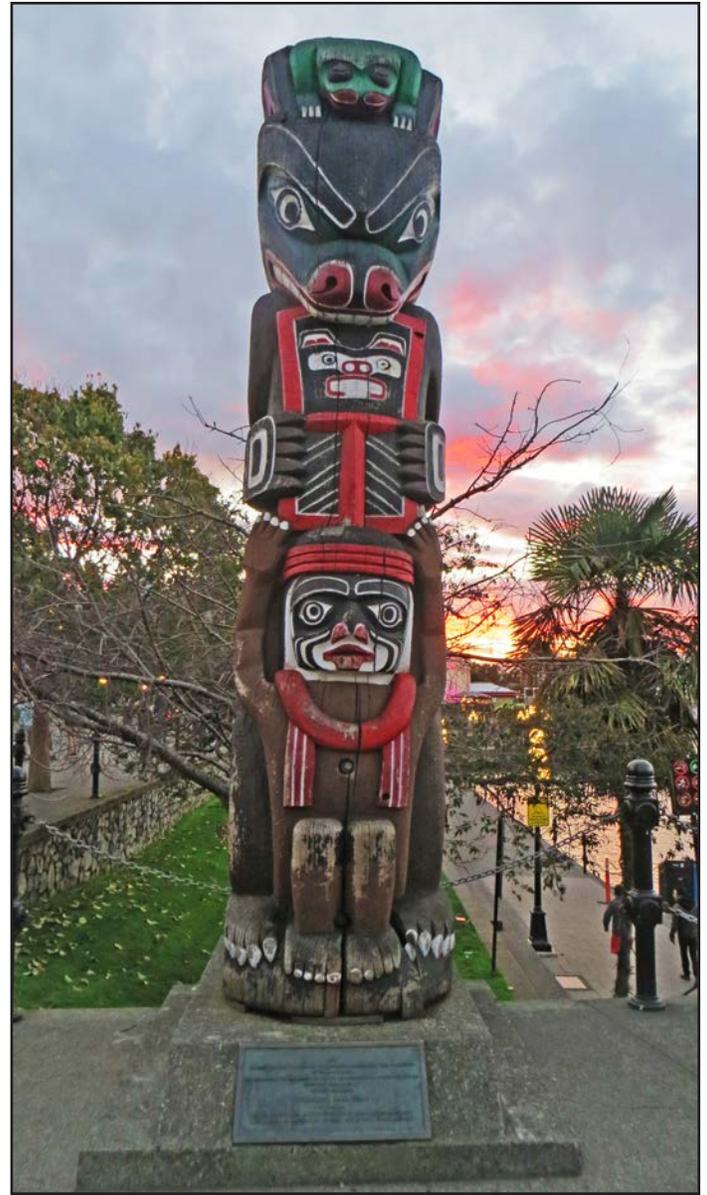
“In my experience, the language creates a behaviour of respectfulness and reciprocity and carefulness and kindness,” Khelsilem believes that Squamish promotes appreciation of the land, community, and relationships in a different manner from English.



“I really feel that when you are able to become a language speaker, or you are raised with a language, you have a different way of both looking at the world and also a different way of behaving when you operate from the mindset of that language,” he said. “That’s the decolonization

that can happen from language reclamation.”

**What’s the name of the language Squamish people speak?**  
**Skwxwú7mesh Sníchim (Squamish Language)**



Photos Courtesy of Maria Davradou

## Medicine Wheels

Vancouver, BC

DURC peers created thirty medicine wheels to launch the Culture Saves Lives campaign and hung them throughout the city of Vancouver.



## East Van Eagle Feather

East Van Cross

Culture Saves Lives volunteers took action and hung a sixteen-foot Eagle Feather on the iconic East Van Cross to lift the hearts of the people.

Eagle Feather created by community artist, Larissa Healey.



## World's Largest Eagle Staff

Portland Hotel

Initiative lead, Patrick Smith; community artist, Larissa Healey; and community volunteers—inspired by the East Van Eagle Feather—created and hoisted a sixty foot eagle staff to hang from the rooftop of the Portland Hotel at 20 W. Hastings.



“For every culture: black, white, yellow or red, the more you know who you are, the stronger you will be,” says Kwagiulth founder of Culture Saves Lives, Patrick Smith (Fourbears), “The more you know your family and your ancestors, like a tree, your roots are deeper and you’ll stand stronger throughout storms.”

Culture Saves Lives is guided by the principles of mental, physical, emotional, and spiritual health represented in the Medicine Wheel. Along with other elements of First Nations ancestral traditions, it works to reconnect all people of the community who have been oppressed by mechanisms of colonization and have historically been “left out of the circle.”

### Culture as care

The group regularly engages with the community through a multitude of traditional events, including, but not limited to, powwows and ceremonies, drum making, sage picking, smudging, and public art initiatives. One such initiative involved the creation of a 16-foot eagle feather.

By Maddi Dellpain for Megaphone    Photos courtesy of Culture Saves Lives

**What is a piece of culture that helps you lead a safe and happy life?**

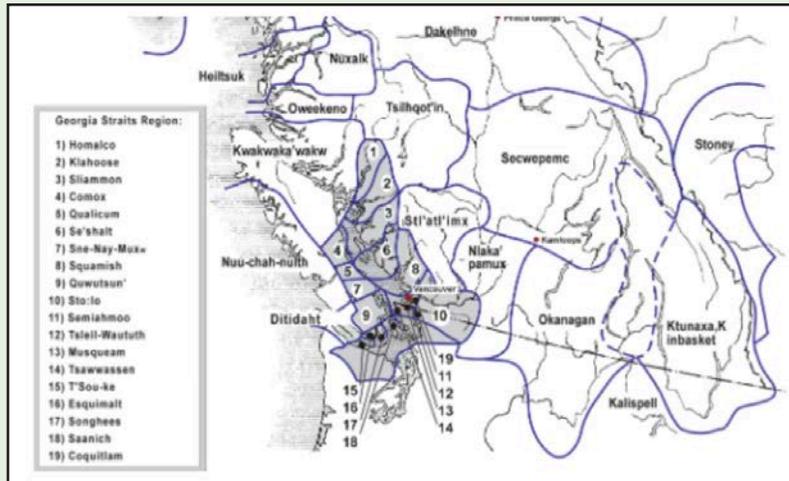
**Who did you learn it from?**

**What does it mean to you?**



**ON THESE UNCEDED LANDS**

We hope to build a community that lives together, builds culture together, and comes together to secure peace, love, and joy for all.



*Ms. Ohana, from 2016 to 2020, from the very beginning to today, your thoughtful contributions remain a vital part in our publication! I express my gratitude and friendship. Thank you! Ms. Davradou, Editor*



**MRS. GURPREET KAUR BAINS  
PRESENTS:  
PUNJABI CORNER**



**Punjabi Mustang at BCATML Conference in Saanich BC**

In October 2019, Punjabi Mustang had an opportunity to be the Keynote Presenter at British Columbia Association for Teachers of Modern Languages Conference in Saanich BC. It was a great opportunity as a Languages Department Head and a Punjabi Language teacher to share many of the initiatives and collaborations taking place in the Matheson community. The Conference themed around Diwali and Infusion of Culture in a Language Classroom. The keynote focused on how Culture is not just dine, dance and dress and how as language educators we can promote stronger connections to identity, language, and culture. These themes and questions were addressed by reflecting on my teaching experience, discovering far more than the tip of the iceberg of culture and how this in-depth understanding of the connection between language and culture creates more empowered and better connected students.. Ms. Davradou's Languages Anthologies were also discussed in the keynote and shared with educators all across BC. They were in awe of the community represented in the anthologies and the many ideas to implement in their own classrooms and communities! Bravo!



**Wishing a Happy Retirement To Mme Davradou**

The Languages Department wishes our beloved French Teacher Madame Davradou, a Happy Retirement from Full Time teaching at Matheson. We hope she continues her professional journey with the District as a TTOC and continues to contribute to many future educational initiatives. It has been a real honour to learn from her and work with her as a Languages team member. She has a lot to offer to public education and we hope that new opportunities might arise to continue the writing and publication of her Languages Anthology incorporating members from other schools and broadening its scope as a literary, artistic community. The Languages Anthology is a labour of love put together by Ms. Davradou with a lot of heart, passion and dedication. This anthology has created a community in itself where our staff and students are celebrated and their work is shared. Madame Davradou has supported and enriched the Matheson learning community in many other ways as well. Some of her initiatives include supporting new French teachers in the Department, supporting many colleagues behind the scenes with time, uplifting gestures of love and care, our at risk students with anonymous gift hampers, contributing to building school spirit through decorating and including Mindfulness in her classroom practice. She is a master educator who has been practicing mindfulness with her students way before the district was offering the practice as professional development. These are just a few of her honourable mentions from the variety of initiatives she has undertaken in her teaching journey. We wish Ms. Davradou all the best in her future endeavours and we will continue to share and support her.



## Dhahan Literature Prize Launch



### Dhahan Prize and the Dhahan Prize Youth Awards

For centuries, Punjabis have thrived on the plains and foothills of Punjab in South Asia, and in diaspora communities around the world. Although the region of Punjab was divided between India and Pakistan in the 1947 partition of the subcontinent, Punjabi culture and literature live on across borders and across two scripts: Gurmukhi, which is prevalent in Indian Punjab, and Shahmukhi, used in Pakistani Punjab. The Dhahan Prize, too, crosses borders, recognizing the best in Punjabi fiction, from Amritsar to Abbotsford, and London to Lahore.

The Dhahan Prize was founded in 2013 in partnership with the University of British Columbia (UBC) to inspire the creation of Punjabi literature across borders, bridging Punjabi communities around the world and promoting Punjabi literature on a global scale.

In British Columbia, a province who proudly celebrates diversity, Punjabi is the 2nd most spoken language. Punjabi is a language and culture that is diverse and ever-changing. Punjabi literature expresses the unique cultural ethos of this global community, describing the social, cultural, and political lives of Punjabis in South Asia and around the world. It is modern—with a commitment to social engagement and critique—but also draws on a rich, centuries-old literary reservoir that includes Sheikh Farid, Guru Nanak, Waris Shah, Damodar, Amrita Pritam, Shiv Kumar, and Ustad Damman.

It has long been the desire of The Dhahan Prize to include youth in its family through a youth specific creative writing prize, the Dhahan Prize Youth Award. In 2017 this became a reality, thanks to the presenting sponsor, Coast Capital Savings, along with BC secondary school partnerships, with L.A. Matheson Secondary, Surrey School District in particular. The purpose of this unique creative writing award is to encourage the youth of B.C. to embrace the rich Punjabi culture of the generations of families who have immigrated to Canada, specifically in British Columbia, through creative writing in the Punjabi language. The 2017 inaugural project was a great success with 29 qualifying entries submitted from 6 different schools.

It is the hope and purpose of the Dhahan Prize that through the writings of the participants, in Punjabi & English, a greater understanding will be created among the youth of British Columbia; thus building bridges between people and communities of various ethnicities. We are pleased to present this anthology of the 2017 winning stories for all to enjoy. Through literature we can share experiences and culture, thereby increasing understanding and acceptance.

# A DAUGHTER BY PRABHJOT VASHISHT

## ਇਕ ਧੀ

ਇਹ ਕਹਾਣੀ ਇਕ ਛੋਟੇ ਜਿਹੇ ਪਿੰਡ ਦੇ ਨਿਕੇ ਜਿਹੇ ਪਰਿਵਾਰ ਦੀ ਹੈ। ਇਸ ਪਰਿਵਾਰ ਵਿਚ ਚਾਰ ਮੈਂਬਰ ਸਨ। ਉਹ ਆਪਣਾ ਗੁਜ਼ਾਰਾ ਗਰੀਬੀ ਵਿੱਚ ਵੀ ਬਹੁਤ ਵਧੀਆ ਕਰ ਰਹੇ ਸਨ। ਇਨ੍ਹਾਂ ਵਿੱਚ ਦੀਨਾ ਨਾਥ (ਪਿਤਾ), ਸੀਤਾ (ਮਾਤਾ), ਰਾਮ ਨਾਥ (ਪੁੱਤਰ) ਅਤੇ ਸੋਮਾ (ਧੀ) ਸਨ। ਰਾਮ ਨਾਥ ਸੋਮਾ ਤੋਂ ਵੱਡਾ ਸੀ। ਦੀਨਾ ਨਾਥ ਇਕ ਮਜ਼ਦੂਰ ਸੀ ਜਿਹੜਾ ਮਜ਼ਦੂਰੀ ਕਰ ਕੇ ਆਪਣੇ ਪਰਿਵਾਰ ਦਾ ਪਾਲਣ ਪੋਸਣ ਕਰਦਾ ਸੀ। ਦੀਨਾ ਨਾਥ ਦੀ ਪਤਨੀ ਸਿਲਾਈ ਦਾ ਕੰਮ ਕਰਦੀ ਸੀ। ਲੋਕਾਂ ਦੇ ਕੱਪੜੇ ਸਿਉਂ ਕੇ ਬੋਤ੍ਰੇ ਬਹੁਤ ਪੈਸੇ ਉਹ ਵੀ ਕਮਾ ਲੈਂਦੀ ਸੀ। ਦੀਨਾ ਨਾਥ ਭਾਵੇਂ ਗਰੀਬ ਸੀ ਪਰ ਉਹ ਆਪਣੇ ਪਰਿਵਾਰ ਨੂੰ ਕੋਈ ਵੀ ਤੰਗੀ ਰਹਿਣ ਨਹੀਂ ਸੀ ਦਿੰਦਾ। ਉਨ੍ਹਾਂ ਦੇ ਪਰਿਵਾਰ ਨੇ ਆਪਣੀਆਂ ਜ਼ਰੂਰਤਾਂ ਲਈ ਕੋਈ ਵੀ ਕਿਸੇ ਵੱਲ ਨਹੀਂ ਵੇਖਿਆ ਸੀ।

ਸਮਾਂ ਬੀਤਦਾ ਗਿਆ ਤੇ ਨਿਆਣੇ ਵੀ ਵੱਡੇ ਹੁੰਦੇ ਗਏ। ਦੀਨਾ ਨਾਥ ਨੇ ਆਪਣੇ ਦੋਵੇਂ ਬੱਚਿਆਂ ਨੂੰ ਪਿੰਡ ਦੇ ਸਰਕਾਰੀ ਸਕੂਲ ਵਿੱਚ ਪੜ੍ਹਨੇ ਪਾ ਦਿੱਤਾ। ਰਾਮ ਨਾਥ ਤਾਂ ਪੜ੍ਹਾਈ ਵਿੱਚ ਕੁਝ ਏਦਾਂ ਦਾ ਹੀ ਸੀ ਪਰ ਸੋਮਾ ਨੂੰ ਪੜ੍ਹਨ ਦਾ ਬਹੁਤ ਸ਼ੌਕ ਸੀ। ਜਦੋਂ ਸੋਮਾ ਪੰਜਵੀਂ ਜਮਾਤ ਵਿੱਚ ਹੋਈ ਤਾਂ ਦੀਨਾ ਨਾਥ ਨੇ ਉਸ ਨੂੰ ਕਿਹਾ, "ਜੇ ਤੂੰ ਇਸ ਜਮਾਤ ਵਿੱਚੋਂ ਵਧੀਆ ਅੰਕ ਲੈ ਕੇ ਪਾਸ ਹੋਈ ਤਾਂ ਹੀ ਤੈਨੂੰ ਅੱਗੇ ਪੜ੍ਹਨ ਲਾਉਣਾ ਹੈ ਨਹੀਂ ਤਾਂ ਇਸ ਵਾਰ ਤੈਨੂੰ ਪੜ੍ਹਨ ਤੋਂ ਹਟਾ ਲੈਣਾ ਹੈ।" ਸੋਮਾ ਨੇ ਬਹੁਤ ਮਿਹਨਤ ਕੀਤੀ ਅਤੇ ਬਹੁਤ ਚੰਗੇ ਅੰਕ ਪ੍ਰਾਪਤ ਕਰ ਲਏ। ਹੁਣ ਉਹ ਅਗਲੀ ਜਮਾਤ ਵਿੱਚ ਦਾਖਲ ਹੋ ਚੁੱਕੀ ਸੀ। ਇਸ ਤਰ੍ਹਾਂ ਹਰ ਸਾਲ ਲਗਾਤਾਰ ਵਧੀਆ ਅੰਕ ਹਾਸਲ ਕਰਦੀ ਹੋਈ ਸੋਮਾ ਨੇ ਦਸਵੀਂ ਜਮਾਤ ਤਕ ਪੜ੍ਹਾਈ ਪੂਰੀ ਕਰ ਲਈ।

ਇਕ ਦਿਨ ਸੋਮਾ ਦਾ ਪਿਓ ਸੋਮਾ ਦੀ ਮਾਂ ਨੂੰ ਕਹਿਣ ਲੱਗਾ, "ਹੁਣ ਕੁਝੀ ਨੇ ਦਸ ਜਮਾਤ ਪਾਸ ਕਰ ਲਈਆਂ ਹਨ। ਮੈਂ ਇਸ ਨੂੰ ਹੋਰ ਨਹੀਂ ਪੜ੍ਹਾਉਣਾ, ਬਹੁਤ ਪੜ੍ਹ ਲਿਆ ਹੈ ਇਸ ਨੇ। ਇਸ ਨੂੰ ਚੁੱਲ੍ਹੇ ਚੌਕੇ ਦਾ ਕੰਮ ਸਿਖਾ। ਮੈਂ ਕੋਈ ਚੰਗਾ ਜਿਹਾ ਰਿਸ਼ਤਾ ਦੇਖ ਕੇ ਇਸ ਦਾ ਵਿਆਹ ਕਰ ਦੇਣਾ ਹੈ ਕਿਉਂਕਿ ਅਜ ਨਹੀਂ ਤਾਂ ਕਾਲ, ਵਿਆਹ ਤਾਂ ਕਰਨਾ ਹੀ ਹੈ।" ਸੋਮਾ ਦੀ ਮਾਂ ਕਹਿਣ ਲੱਗੀ, "ਜੀ, ਆਪਣੀ ਕੁਝੀ ਪੜ੍ਹਨ ਵਾਲੀ ਹੈ। ਆਪਾਂ ਇਸ ਨੂੰ ਪੜ੍ਹਾ ਲਿਖ ਦੇਈਏ ਫੇਰ ਇਹ ਕਿਸੇ ਚੰਗੀ ਨੌਕਰੀ ਤੇ ਲੱਗ ਜਾਵੇਗੀ।" ਇਸ ਗੱਲ ਤੋਂ ਰਾਮ ਨਾਥ ਨੇ ਕਿਹਾ, "ਜਦ ਮੈਂ ਕਹਿ ਦਿੱਤਾ, 'ਨਹੀਂ', ਤਾਂ ਨਹੀਂ। ਮੈਂ ਤਾਂ ਫੇਰ ਵੀ ਦਸ ਕਰਾ ਦਿੱਤੀਆਂ। ਲਾਗੇ, ਆਪਣੇ ਗੁਆਂਢੀ ਬਚਨੇ ਨੂੰ ਦੇਖ। ਉਸ ਨੇ ਆਪਣੀਆਂ ਤਿੰਨ ਕੁਝੀਆਂ ਨੂੰ ਬੱਸ ਪੰਜ ਪੰਜ ਜਮਾਤਾਂ ਹੀ ਕਰਾਈਆਂ ਹਨ।"

ਇਹ ਸਾਰੀਆਂ ਗੱਲਾਂ ਸੋਮਾ ਪਿਛੇ ਖੜੀ ਸੁਣ ਰਹੀ ਸੀ। ਇੰਨੇ ਨੂੰ ਉਹ ਉੱਚੀ ਉੱਚੀ ਰੋਣ ਲੱਗ ਪਈ। ਉਹ ਕਹਿਣ ਲੱਗੀ, "ਪਿਤਾ ਜੀ, ਮੈਂ ਤੁਹਾਡੀ ਧੀ ਹਾਂ ਤੇ ਹੋਰਨਾਂ ਦੀਆਂ ਧੀਆਂ ਨਾਲੋਂ ਵੱਖਰੀ ਹਾਂ। ਮੈਂ ਤੁਹਾਡਾ ਨਾ ਸਾਰੀ ਦੁਨੀਆਂ ਵਿੱਚ ਰੋਸਨ ਕਰਨਾ ਚਾਹੁੰਦੀ ਹਾਂ। ਤੁਸੀਂ ਜਿਥੋਂ ਵੀ ਲੱਭਿਆ ਕਰੋਗੇ, ਲੋਕ ਤੁਹਾਨੂੰ ਦੇਖ ਦੇਖ ਕੇ ਲੱਭਿਆ ਕਰਨਗੇ। ਅੱਜ ਧੀਆਂ ਕਿਸੇ ਨਾਲੋਂ ਵੀ ਘੱਟ ਨਹੀਂ ਹਨ।" ਮੈਂ ਚਾਹੁੰਦੀ ਹਾਂ ਕਿ ਜਿਹੜਾ ਪੂਰੀ ਦੁਨੀਆਂ ਵਿੱਚ ਔਰਤ ਜਾਤ ਨੂੰ ਲੈ ਕੇ ਹਨੇਰਾ

ਫ਼ਾਇਆ ਹੋਇਆ ਹੈ ਉਸ ਨੂੰ ਮੈਂ ਦੂਰ ਕਰਾਂ। ਸੋਮਾ ਨੇ ਕਿਹਾ, "ਪਿਤਾ ਜੀ, ਮੈਂ ਪੜ੍ਹਾਈ ਕਰ ਕੇ ਇਕ ਵੱਡੀ ਡਾਕਟਰ ਬਣਾਂਗੀ। ਆਪਣੇ ਪਿੰਡ ਵਿੱਚ ਵਧੀਆ ਕਲਿਨਿਕ ਖੋਲ੍ਹਾਂਗੀ ਅਤੇ ਉੱਥੇ ਆਉਣ ਵਾਲੇ ਸਾਰੇ ਗਰੀਬਾਂ ਤੇ ਬਾਕੀ ਲੋਕਾਂ ਦਾ ਮੁਫ਼ਤ ਇਲਾਜ ਕਰਾਂਗੀ।"

ਸੋਮਾ ਦੀਆਂ ਇਹ ਗੱਲਾਂ ਸੁਣ ਕੇ ਰਾਮ ਨਾਥ ਦੀਆਂ ਅੱਖਾਂ ਵਿੱਚ ਅੱਬਰੂ ਆ ਗਏ। ਇਸ ਦੇ ਨਾਲ ਨਾਲ ਉਹ ਖੁਸ਼ ਵੀ ਬਹੁਤ ਹੋਇਆ ਕਿ ਉਸ ਦੀ ਧੀ ਦੀ ਸੋਚ ਇੰਨੀ ਵੱਡੀ ਤੇ ਨੌਕ ਹੈ। ਸੋਮਾ ਕਹਿਣ ਲੱਗੀ, "ਪਿਤਾ ਜੀ, ਜਿਹੜੇ ਲੋਕ ਆਪਣੀਆਂ ਧੀਆਂ ਨੂੰ ਜੰਮਣ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਕੁੱਖਾਂ ਵਿੱਚ ਮਾਰ ਦਿੰਦੇ ਹਨ, ਕੀ ਉਨ੍ਹਾਂ ਮਾਪਿਆਂ ਨੂੰ ਤਰਸ ਨਹੀਂ ਆਉਂਦਾ?" ਉਹ ਕਿਉਂ ਨਹੀਂ ਸੋਚਦੇ ਕਿ ਉਨ੍ਹਾਂ ਦੀਆਂ ਧੀਆਂ ਵੀ ਤਾਂ ਉਨ੍ਹਾਂ ਦੀ ਹੀ ਸੋਝਾਨ ਹਨ। ਸਿਆਣੇ ਕਹਿੰਦੇ ਹਨ, "ਪੁੱਤ ਵੱਡਾਉਣ ਜ਼ਮੀਨਾਂ ਅਤੇ ਧੀਆਂ ਵੱਡਾਉਣ ਦੁੱਖ।" ਉਹ ਸਿਆਣੇ ਲੋਕ ਵੀ ਕੁਝ ਸੋਚ ਕੇ ਹੀ ਕਹਿੰਦੇ ਹੋਣਗੇ। ਮੈਂ ਤਾਂ ਪੜ੍ਹ ਲਿਖ ਕੇ ਕੁੱਖਾਂ ਵਿੱਚ ਮਰ ਰਹੀਆਂ ਧੀਆਂ ਲਈ ਵੀ ਲੜਾਂਗੀ। ਮੇਰੇ ਇਹ ਸਾਰੇ ਸੁਪਨੇ ਤਾਂ ਹੀ ਪੂਰੇ ਹੋ ਸਕਦੇ ਹਨ ਜੇ ਮੇਰੇ ਮਾਂ ਪਿਓ ਤੋਂ ਪਰਿਵਾਰ ਮੇਰਾ ਸਾਥ ਦੇਣ।

ਸੋਮਾ ਦੀ ਇਸ ਗੱਲ ਤੇ ਰਾਮ ਨਾਥ ਨੇ ਖੁਸ਼ ਹੋ ਕੇ ਕਿਹਾ, "ਧੀਏ, ਤੂੰ ਜਿੱਥੇ ਤਕ ਵੀ ਪੜ੍ਹਨਾ ਚਾਹੁੰਦੀ ਹੈ ਪੜ੍ਹ ਲੈ। ਮੈਨੂੰ ਲੋਕਾਂ ਦੀ ਕੋਈ ਪਰਵਾਹ ਨਹੀਂ ਕਿ ਉਹ ਕੀ ਕਹਿਣਗੇ ਕਿ ਦੀਨਾ ਨਾਥ ਆਪਣੀ ਧੀ ਨੂੰ ਪੜ੍ਹਾਉਣ ਲਈ ਸਹਿਰ ਭੇਜਦਾ ਹੈ। ਪਰ ਇਕ ਗੱਲ ਦਾ ਧਿਆਨ ਰੱਖੀ ਕਿ ਮੇਰੀ ਦਿੱਜ ਤੇਰੇ ਨਾਲ ਹੈ। ਸੋਮਾ ਨੇ ਆਪਣੇ ਪਿਓ ਨੂੰ ਭਰੋਸਾ ਦਿੰਦੀ ਨੇ ਕਿਹਾ ਕਿ ਪਿਤਾ ਜੀ, ਤੁਸੀਂ ਬੇਫਿਕਰ ਹੋ ਜਾਉ, ਮੇਰਾ ਸਾਰਾ ਧਿਆਨ ਮੇਰੀ ਪੜ੍ਹਾਈ ਵੱਲ ਹੋਵੇਗਾ।

ਸਮਾਂ ਬੀਤਦਾ ਗਿਆ ਅਤੇ ਸੋਮਾ ਆਪਣਾ ਮਨ ਚਿੰਤ ਲਾ ਕੇ ਪੜ੍ਹਦੀ ਗਈ। ਇਕ ਦਿਨ ਉਸ ਦੀ ਮਿਹਨਤ ਨੂੰ ਫਲ ਲੱਗਾ ਤੇ ਉਸ ਨੇ ਡਾਕਟਰੀ ਦੀ ਡਿਗਰੀ ਪ੍ਰਾਪਤ ਕਰ ਲਈ। ਅੱਜ ਸੋਮਾ ਪੜ੍ਹ ਲਿਖ ਕੇ ਇਕ ਇਮਾਨਦਾਰ ਅਤੇ ਸੱਚੀ ਸੁੱਚੀ ਡਾਕਟਰ ਬਣ ਗਈ ਹੈ ਜੋ ਬਿਨਾਂ ਕਿਸੇ ਲਾਲਚ ਦੇ ਲੋਕਾਂ ਦਾ ਇਲਾਜ ਦਿਲ ਲਾ ਕੇ ਕਰਦੀ ਹੈ। ਉਹ ਆਪਣੀ ਇਸ ਸਫਲਤਾ ਦਾ ਸਿਹਰਾ ਆਪਣੇ ਮਾਤਾ ਪਿਤਾ ਨੂੰ ਮੰਨਦੀ ਹੈ ਜਿਨ੍ਹਾਂ ਨੇ ਅੱਧੇ ਸੌਂਧੇ ਹੋ ਕੇ ਉਸ ਨੂੰ ਪੜ੍ਹਾਇਆ ਤੇ ਅੱਗੇ ਵਧਣ ਦਾ ਮੌਕਾ ਦਿੱਤਾ।

ਅੱਜ ਆਪਣੇ ਮੂੰਹੋਂ ਸੋਮਾ ਦਾ ਪਿਓ ਕਹਿੰਦਾ ਹੈ ਕਿ ਪੁੱਤ ਪੜ੍ਹਦਾ ਹੈ ਤਾਂ ਉਹ ਆਪਣੇ ਆਪ ਲਈ ਪੜ੍ਹਦਾ ਹੈ ਪਰ ਜੇ ਇਕ ਧੀ ਪੜ੍ਹਦੀ ਹੈ ਤਾਂ ਉਹ ਦੋ ਹੋਰ ਪਰਿਵਾਰਾਂ ਨੂੰ ਪੜ੍ਹਾ ਜਾਂਦੀ ਹੈ। ਇਸ ਸਮਾਜ ਵਿੱਚ ਕੁਝੀ ਹੋਣਾ ਕੋਈ ਆਸਾਨ ਗੱਲ ਨਹੀਂ ਕਿਉਂਕਿ ਉਸ ਨੂੰ ਅੱਧੇ ਸੁਪਨੇ ਦਿਲ ਵਿੱਚ ਹੀ ਦਫ਼ਨਾਉਣੇ ਪੈਂਦੇ ਨੇ। ਇਸ ਕਰ ਕੇ ਸਾਨੂੰ ਸਭ ਨੂੰ ਚਾਹੀਦਾ ਹੈ ਕਿ ਅਸੀਂ ਆਪਣੀਆਂ ਧੀਆਂ ਨੂੰ ਕੁੱਖਾਂ ਵਿੱਚ ਨਾ ਮਾਰੀਏ ਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੇ ਸੁਪਨੇ ਪੂਰੇ ਕਰਨ ਦੇਈਏ ਤਾਂ ਜੋ ਉਹ ਪੂਰੀ ਦੁਨੀਆਂ ਵਿੱਚ ਆਪਣਾ ਅਤੇ ਆਪਣੇ ਪਰਿਵਾਰ ਦਾ ਨਾਮ ਰੋਸ਼ਨ ਕਰ ਸਕਣ।



THIS STORY IS ABOUT A SMALL FAMILY from a small village. There were four members in this family who managed to meet their needs very nicely despite the fact that they were poor. There was Dena Nath (father), Sita (mother), Ram Nath (son) and Soma (daughter). Ram Nath was older than Soma. The father was a hard worker and by doing that, he fed the family. Dena Nath's wife worked as a tailor and by stitching peoples' clothes, and even she earned some money. Dena Nath was a poor man but he did not let his family suffer in any way. Their family never looked up to other people.

Time went by and the children grew up. Dena Nath put both his kids into the village's government school. Ram Nath wasn't very good at studies but Soma was really passionate about it. When Soma got to grade 5, Dena Nath, her father clearly told her that if she did not get good marks in this grade she wouldn't be able to study any further. Soma worked hard and passed with good marks so she continued to study into the next grade. By working hard like this, Soma had completed 10 grades.

One day Soma's father said to Soma's mom that "Now that the daughter has completed all ten grades, there is no need to study further, she has studied enough. Now teach her how to handle the household and kitchen work. We will find a good boy and get her married because we will have to do that one day or another." Soma's mom said, "our daughter is into studying, she loves it, we should let her continue, and in future she may find a good job as well." At this, the father said "No means no. I have let her complete 10 grades, our neighbours only allowed their daughters to study up to grade 5."

Soma heard all this talk standing behind the door and, she started to cry really loud. Soma spoke in tears "Father, I am your daughter and I am different from other daughters. I want to make you so proud of me, that every single person passing by would know you; nowadays daughters aren't less than no one. I want to get rid of the thoughts from people's

minds that women are nothing compared to men. They are equal; I want to prove this to everyone, please let me. When I grow up, I want to be a successful doctor, and open up a nice clinic in our village and help out all the poor people for free."

The father's eyes filled with tears, some even rolled down his cheeks after listening to his daughter's sensible talk and he was happy that Soma had such beautiful thinking toward people. Soma said "Father, the people that kill their daughters before they are even born, don't those parents feel guilty for their actions? Why don't they think that even that daughter is part of them? It is an old saying that boys share wealth and land, on the other hand daughters share the pain and sorrow. They must say those from their experience. By studying further, I will take a stand against those people and the girls dying in their wombs, but my dreams can only come true if my mother and father support me."

Dena Nath happily said "you can study as much as you want to and I don't care if people say that Dena Nath sends his daughter to the city to study, but you have to promise me that you will keep my respect." Soma promised him, saying "Father, you don't have to worry; I will focus on studies only."

Time went by and Soma continued to study and finally, one day she had achieved the doctor's degree. Her dream had come true. Now Soma is an honest and educated doctor who treats her patients without taking a single penny. She gives all the credit to her mother and father for her successful life because they faced hard times just so she could fulfil her dream.

Today, Soma's father himself says "when a son studies he studies for himself but when a daughter studies she studies for two families." Being a girl in this society is not easy as you have to burn half of your dreams in your heart. This is why we should finally let our daughters be free and should stop killing them even before they take their first breath. If they are born please let them complete their dreams so they can make you proud.



Collage on Japan by Ms. Davradou. I offer this work of love as a fare-well gift to our LAM community, and from all of us, to our guests, colleagues and students, from the land of the Rising Sun, who grace our school for years with their visits. (pp. 64-69).

Welcome! Bienvenue! I am deeply grateful to have been able to complete this volume, a rich compilation of works I have been lovingly and meticulously researching, collecting, and organizing for over two years. Building αθηντικές Bridges: Le Monde de Langues Mustang remains a project whose conception, preparation and production offer me a creative vehicle for personal healing and hope. Healing and hope (pp. 120-126), the best possible way to say, for now, Thank you and Fare-well!

Having missed, for reasons beyond my control, last year's issue, this volume has reached the remarkable number of 126 pages to provide the space to include most of what I deemed indispensable for our last publication. It is with great sadness, I inform you this issue concludes our, four years long, creative adventures. My life's journey shifts course and I need to leave the full-time career that warmed my heart and sustained me for almost 20 years. I express my gratitude to our district, my colleagues and students for these times. I am especially grateful for the steady support and encouragement of our Department Head, Mrs. Bains. Mrs. Bains provided a safe place to work and thrive. Genuine leadership!

While this project continues to reflect my growth as a contributor and editor, it also reflects some great events taken as opportunities to expand our content and enrich our knowledge. My fascination with the North and Arctic Canada was mirrored in Ms. Stephanie Ryn's actual visits and work in this part of our country! While working with my students on various aspects of the Inuit culture, her interview, artifacts and photographs offered an authentic aspect to our work and a great delight to me. What made everything even more special is that Ms. Ryn was once my very own kiddito/student! Let's visit the Arctic Tundra, Nunavut, its landscapes, language and art (pp. 20-36). But Canadian indigenous art is everywhere! Visit Victoria (pp.1 and 17), Vancouver (pp.37 and 108) and Montréal (p. 29). A surprise awaits you on p. 109! Inspired by an article on the history of Canadian stamps, my students designed their own (pp. 8-14)! Honouring Canada Post we include stamps from the 2018, 2019 and 2020 From Far and Wide series. While you are on this breath-giving journey across Canada, try to answer the questions we prepared for you (pp. 14-16). Have fun!

There are more countries to visit! Nepal, with Krishna Paudel (pp. 50-53), Italy with Tunita Kumari (pp. 80-81), Trinidad with Ms. Jemmott (pp. 102-104), Germany with Mr. Stipp (pp. 72-73) and Mr. Anderson offers a visual gallery of some of the places he has travelled around the world (pp. 100-101). But know there is more to these delightful interviews than travel! Enjoy!

There are so many more inspiring pieces of work for you to indulge in! Thoughts on chess, martial arts and core competencies with Mr. Douglas (p. 75), engaging board games with Mrs. Olatunbosun and her students (pp. 78-79), piñatas with Mr. Campagnaro and his students (pp. 84-86), award winning speeches given by our Punjabi-Canadian students and stories honoured with the Dhahan Prize Youth awards are only some of the spectacular contributions of Mrs. Bains, Mrs. Singh and their students (pp. 88-97). We continue to serenade you with ποίηση, that is poetry, with Mr. McKillop (p. 74), Leonard Cohen (p. 45) and our Literary Corner (p. 38-44). But that is not all! Explore, explore, explore!

My on-going research in Ελληνική (Hellenic/Geek) ετυμολογία (etymology) remains the core of the θέμα (theme) Ελληνική language: A linguistic and cultural reconciliation. Most times, I reveal the Ελληνικές words by using blue font and/or their original writing. However, please know, over the centuries, there are thousands more words that have been created in various languages around the world, to represent Ελληνικές ιδέες (Hellenic ideas) esp. during periods of excessive translations of medical, scientific, astronomical, philosophical, literary/poetic, mythological, and many more, original Hellenic/Greek texts. The fact that my first language is Ελληνική never stopped me from exploring other languages. On the contrary, for more than four decades my studies and fascination of languages and cultures other than my own had removed me from it. Many experiences led me to launch the project you see in our anthologies. Documentaries presenting the Hellenic heritage as Roman, linguists either presenting the Hellenic words as Latin and/or, writing them in Latin, thus not revealing their own authentic cultural heritage, the list is truly long and the years of my observations even longer. Parallel to these, as a scientist and a passionate language learner and educator, I am painfully aware the Ελληνική language and its vast, enduring contributions are veiled and vastly ignored. As I noted in previous issues, it is ειρωνικό (ironic) I owe my conscious return to it to the very languages once removed me from it! Ελληνική/Greek, a language with 3,500 years of documented written history, an alive language, having changed relatively little considering the length and turbulence of the times of its existence, remains invisible to the vast majority of people, while, at the same time, is employed by many languages whose growth ceaselessly promotes. This takes us to the 2nd component of this project: the role of the Ελληνική language as an underlying common energy, uniting cultures and transcending the boundaries of time and space. Don't take my word on it! Discover it on your own as you go over the content of our last, for now, issue!

Before closing, I need to express my profound gratitude to each and everyone who supported with works and/or time this project. The digital expression of my vision and our works, would not have been possible without the skills, outstanding aesthetic and professional integrity of Ms. Khushy Brar, a previous leading student in Mrs. McKay's Yearbook. Thank you Khushy! And, this brings us to Mrs. McKay. Although this spring, due to the challenging times of COVID-19, Mrs. McKay's attention was given, rightfully so, in so many other areas in our LAM community, I could not close this issue without expressing my profound gratitude for her enduring friendship and support of my creative dream. In her honour, I leave open pp.70-71 to add her contribution, without pressure, when times permit her to do so. Vicki, remember: This is Yearbooks' creative grand-child! Thank you!

Maria Davradou, Educator, Collage Artist

# SHARING CANADA'S BEAUTY THROUGH PROUD TO BE CANADIAN

Source: Réflexions 2 (Tous ensemble!) 1993 D.C. Health Canada Ltd. (pgs. 54-57)

## HISTOIRE DE QUELQUES TIMBRES CANADIENS

Les timbres? On les achète, on les colle sur les enveloppes mails, en général, il faut bien le dire, on n'y fait pas très attention! Pourtant, il y a aussi toutes sortes de gens qui collectionnent les timbres. Pourquoi ont-ils intérêt et pourquoi même cette passion?

C'est que les timbres sont beaux, colorés, délicats et qu'ils nous racontent des histoires importantes. Et nous présentent aussi des personnages de notre passé. Par exemple...

Au milieu du XIX<sup>e</sup> siècle au Canada, les femmes n'ont pas encore le droit d'aller à l'université. Emily Stone n'est pas une femme qui accepte une telle situation. Elle obtient un diplôme de médecine d'une université de New York et devient la première femme médecin au pays. Mais on ne lui accorde sa licence canadienne qu'en 1880 après 13 ans de pratique de la médecine. Stone est aussi un chef du mouvement des "suffragettes" qui "luttent" pour obtenir le droit de vote pour les femmes.



1981, EMILY STONE, PREMIÈRE FEMME MÉDECIN AU CANADA

La majorité des provinces canadiennes et le gouvernement fédéral accordent le droit de vote aux femmes entre 1916 et 1918. Mais ce n'est qu'en 1940 que le Québec permet finalement aux femmes de voter aux élections provinciales québécoises. Thérèse Casgrain s'est battue toute sa vie pour les droits des femmes au Québec et, comme Emily Stone, elle a lutté pour obtenir le droit de vote pour les femmes. Elle a été nommée sénatrice en 1970.



1985, THÉRÈSE CASGRAIN, SÉNATRICE

Pauline Johnson était la fille d'un chef mohawk, George Henry M. Johnson. Sa mère était anglaise. Elle est née dans la réserve des Six Nations près de Brantford, en Ontario, en 1861. Elle publie des poèmes dans des magazines canadiens, américains et britanniques vers la fin des années 1880. Sa poésie fait un portrait de la vie autochtone. Habitée en costume mohawk, elle donne aussi des récitals au Canada et à l'étranger. Elle habite ensuite à Vancouver, en Colombie-Britannique. C'est là qu'elle écrit des récits sur les légendes et les coutumes des Indiens de la côte du Pacifique.



1961, E. PAULINE JOHNSON, AUTEURE MOHAWK

C'est une des célèbres toiles d'Emily Carr, «Le gros corbeau», que tu peux voir sur le timbre «amis» en 1971 pour célébrer cette grande artiste canadienne. Elle est née en 1871 à Victoria en Colombie-Britannique. Ses nombreux dessins, peintures et récits présentent les autochtones de la côte du Pacifique. C'est l'une des premières femmes blanches à aller dans les villages isolés de la côte pour peindre «ses maïs totémiques». Elle est inspirée par leur majesté et la beauté des paysages. Les Indiens l'ont surnommée «Kioe Wyck», celle qui rit.



1971, EMILY CARR, PEINTRE

Et les premières nations du Canada, qu'en sais-tu?



1968, SCULPTURE INUÏT EN STÉATITE

Les Inuits qui vivent dans le Grand Nord canadien ont développé un art particulier à leur culture, la sculpture «en stéatite», une roche que l'on trouve dans ces régions. Deux œuvres magnifiques, intitulées «Mère et enfant», se retrouvent sur deux timbres émis en 1968.



1953, MAT TOTÉMIQUE DU NORD-OUEST DU PACIFIQUE

Les autochtones installés dans le Nord-Ouest du Pacifique sculptent de magnifiques mâts totémiques, décorés d'animaux stylisés. Chaque mât, sculpté dans «le cèdre», raconte l'histoire, réelle ou légendaire, d'une famille. Celui qui apparaît sur le timbre émis en 1953 a plus de 27 m de hauteur.



Alisha Singh  
Mon Projet

Pour mon projet, j'ai décidé de dessiner la fleur violette crocus. La fleur violette crocus est aussi connue comme 'Pulsatilla ludoviciana'. Ses couleurs sont violettes et blanches et au centre, elle a une tache de couleur d'orange-rouge. Elle est devenue la fleur officielle du Manitoba en 1906. C'est une petite fleur, mais elle peut pousser en grappe. Le crocus violet est originaire de la Méditerranée et de quelques parties de l'Asie.

J'ai utilisé les crayons aux couleurs violette, blanche et jaune pour les fleurs, et pour l'arrière-plan, j'ai utilisé le bleu pour indiquer le ciel. Premièrement, j'ai commencé par esquisser les lignes courbes pour les pétales. Pour le rendre réaliste, j'ai peint les bords. Ensuite, j'ai commencé à colorier les pétales. D'abord, j'ai utilisé le violet, et je l'ai légèrement coloré. Puis, j'ai utilisé un violet plus foncé pour décrire la fleur et après, j'ai mélangé les couleurs pour un ombre unique. Ensuite j'ai utilisé la couleur jaune au milieu et j'ai utilisé un marqueur à contour. Finalement, l'arrière-plan était blanc, donc j'ai coloré le bleu pour indiquer le ciel.

Work by Alisha Singh



Bonjour! Je m'appelle Manisha Kumar. J'ai créé des sculptures sur les troncs des cèdres rouges. Ils peuvent représenter des histoires ou événements importants dans le passé. Pour mon timbre, j'ai dessiné les neuf mâts totémiques au Stanley Parc à Vancouver en Colombie-Britannique. Cette collection des mâts totémiques a commencé en mille neuf cent vingt. Le petit mât totémique coloré au milieu est nommé le Poste de Maison Thunderbird. Ses couleurs et ailes en font le plus célèbre au Stanley Parc.

Pour créer mon timbre, j'ai d'abord utilisé un crayon pour tout dessiner à l'aide de lignes droites, de lignes courbes, de lignes verticales et de lignes horizontales. Ensuite, j'ai utilisé des crayons de couleur pour colorier. J'ai utilisé des couleurs chaudes (le rouge, le jaune, et le marron) et des couleurs froides (le vert et le bleu). Finalement, j'ai donné un titre à mon timbre en utilisant un sharpie.

Work by Manisha Kumar

# OUR GR. 10 STAMP COLLECTION

## FIER D'ÊTRE CANADIEN(NE)!



Kiran Khangura

Geai de Steller

Pour mon projet, j'ai décidé de dessiner le geai de Steller. Leur nom scientifique est *Cyanocitta stelleri*. J'ai décidé de dessiner un geai de Steller parce que c'est mon oiseau préféré. Le geai de Steller est originaire d'Amérique du Nord. C'est noir et bleu. Ces oiseaux mangent des graines, des noix, et des baies. Le geai de Steller est devenu l'oiseau provincial de la Colombie-Britannique le 17 décembre 1987. Pour mon timbre Canadien, j'ai utilisé les couleurs bleue et noire pour l'oiseau. Pour la branche j'ai choisi la couleur brune et pour le ciel, j'ai fait un dégradé en utilisant la couleur bleue. Premièrement, j'ai esquissé l'oiseau. L'oiseau a des plumes pointues, donc j'ai utilisé les lignes diagonales et les lignes courbes. Ensuite, j'ai utilisé les lignes horizontales pour la branche. Puis, j'ai dessiné des formes organiques pour représenter des nuages. Finalement, j'ai donné à l'oiseau une forme ovale.

Work by Kiran Khangura



Calypte Anna

Bonjour je m'appelle Vianca. Voilà mon timbre Canadien c'est un très petit oiseau qui s'appelle Calypte Anna. D'abord, pour la tête de l'oiseau, j'ai choisi les couleurs rose, orange, et jaune. Puis, pour le corps, j'ai travaillé avec les couleurs bleue, verte, grise, et violette. Ensuite, pour représenter ses plumes, j'ai fait ces lignes ondulées. En plus, pour son vol, j'ai dessiné un cercle. Ensuite, pour son bec, j'ai fait une ligne noire épaisse. Puis, j'ai utilisé la couleur blanche parce que j'ai voulu ajouter des points forts sur le bec. Après ça, j'ai utilisé le vert pour le fond. Enfin, pour contraster le vert, j'ai coloré la bordure rouge. Je suis très fière de mon timbre.

Le colibri d'Anna ou scientifiquement Calypte Anna est fréquemment trouvé dans le coin Sud-Ouest de la Colombie Britannique. Le colibri d'Anna est l'oiseau officiel de Vancouver. Les colibris sont les plus petits parmi tous les oiseaux. Ils symbolisent la légèreté de l'être, la rapidité, l'indépendance, le courage, la sensibilité, la détermination, l'amour, la beauté, l'endurance, la sagesse, la vitalité, l'espoir et le plaisir de vivre.

Work by Vianca Pascual

Bonjour, je m'appelle Sarah. Pour mon timbre, j'ai décidé de dessiner le parc national du Banff. Le parc de Banff est en Alberta et a été fondé en 1885. Banff est l'un des plus anciens parcs de l'histoire du Canada! C'est un parc d'importance internationale en Alberta! Le parc s'est tance situé dans les Montagnes Rocheuses, à l'ouest de Calgary.

Dans le parc de Banff, il y a beaucoup d'animaux sauvages. Par exemple, il y a des élans, des cerfs, des castors, des ours parfois des grizzlis dangereux et parfois encore des des noirs. Ils s'y trouvent aussi tant d'espèces en danger.

Vous pouvez trouver des glaciers, des champs de glace, des forêts de conifères denses et des paysages alpins. Il y a 1000 glaciers et les montagnes ont presque 120 millions d'années!

La ville de Banff et le parc national de Banff ont été nommés d'après le lieu de George Stephen du chef de la compagnie de chemin de fer Canadien Pacifique, Banffshire en Écosse.

Le parc du Banff est un parc tellement magnifique!

Premièrement, j'ai étudié différents parcs du Canada. J'ai vu Stanley parc et Jasper parc mais j'ai choisi le parc National du Banff. J'ai été inspiré par l'histoire et les vues du parc.

Work by Sarah Sohail



Banff est le plus vieux parc au Canada! Intéressant, oui? Il y a les lacs et les arbres les plus magnifiques qui m'ont inspiré de le choisir. Après, j'ai rassemblé les matériaux pour mon dessin. J'ai utilisé de différentes nuances de ces couleurs et un crayon - très simple! J'ai utilisé le vert alpin, le gris chaud, le bleu ciel. Puis, j'ai cherché une photo de Banff sur Google. Donc, j'ai pris mon crayon et dessiné les montagnes sur mon papier.

Deuxièmement, en utilisant des traits doux avec mon crayon, j'ai conçu le lac. D'abord, j'ai dessiné le plus lac: J'ai dessiné le lac plus étroit au pied de la montagne qu'au milieu de la page pour créer l'effet du cours d'eau en aval.

Pour les arbres, j'ai premièrement utilisé trois nuances de vert et j'ai tracé des lignes ondulées de haut en bas de l'arbre. Enfin, j'ai mélangé les verts avec un brun clair et voilà! Les arbres ont été finis. Finalement, j'ai coloré les montagnes et l'herbe attachant les montagnes. J'ai aussi coloré le lac. Alors le color, j'ai utilisé une technique radiante. Pour cette technique, j'ai coloré en sombre en haut de ma page. Puis, j'ai coloré avec des traits légers au bas de ma page - voilà! J'ai aimé dessiner mon timbre! C'était amusant et j'ai pu être plus créative!

Merci, Sarah Sohail

### Papillon Monarque ♥ Danaus Plexippus

Bonjour, je m'appelle Emma. Pour mon projet, j'ai décidé de dessiner le papillon monarque. Ses couleurs sont l'orange, le noir, et le blanc. Vous pouvez trouver le papillon monarque dans le parc de la Pointe-Pelée en Ontario. Il y a beaucoup de faits intéressants sur ces insectes. D'abord, ils peuvent voler aux vitesses 12 à 25 miles par heure. Puis, ils ont été trouvés en 1976 par Dr. Fred Urquhart au Mexique. Ensuite, le nom scientifique du papillon monarque est Danaus Plexippus. Finalement, les monarques représentent l'endurance, l'évolution et la vie. Pour mon timbre canadien j'ai dessiné le papillon monarque avec une fleur. Pour mon projet, j'ai utilisé l'orange, le noir, le bleu, le blanc, le violet, le rouge, le jaune et le vert. Premièrement, j'ai dessiné le papillon monarque et la fleur avec les lignes courbes, les lignes droites et les lignes fines. Puis, j'ai mélangé le rouge avec l'orange et j'ai créé un dégradé de couleur, et après j'ai coloré les formes dans l'aile. J'ai utilisé le rouge parce qu'il représente l'énergie et l'orange parce qu'il représente la heureuse. Ce sont des couleurs chaudes, mais le noir est neutre. Ensuite, pour la fleur, j'ai choisi le violet et un petit peu de vert parce que j'ai voulu des couleurs différentes que le papillon monarque. Puis, j'ai coloré avec le violet et j'ai ajouté un violet clair pour ajouter du contraste. J'ai mis le vert pour la tige. Aussi, j'ai utilisé le jaune pour le milieu, J'ai coloré le violet beaucoup parce que ce représente la richesse et la royauté. Mais, je n'avais pas de raison d'ajouter le jaune ou le vert. Le violet et le vert sont des couleurs froides, mais le jaune est une couleur chaude. Finalement, j'ai choisi les couleurs froides, le bleu et le vert. J'ai coloré l'herbe avec du vert avant j'ai coloré le ciel avec le bleu. Le bleu représente le calme et le vert représente l'environnement. Je suis très fière de mon timbre.



Work by Emma Khan

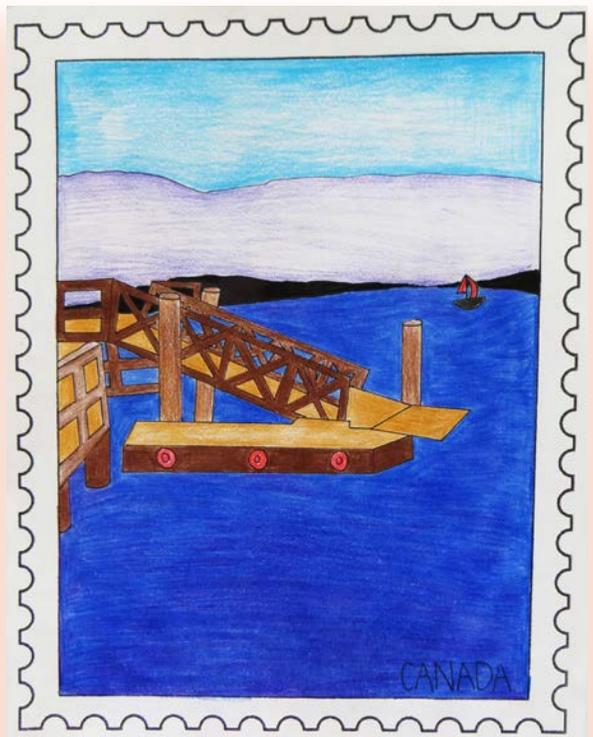


Bonjour! Je m'appelle Grace. Voilà, mon timbre canadien! C'est la plage de Jericho. La plage de Jericho a été fondée dans les années 1960. Il était à l'origine 'Jerry's Cove' et a été nommé d'après Jeremiah Rogers. Avant ça, il a abrité un village autochtone appelé 'Eeyulimouq'. Il est situé à l'ouest de Point Grey à Vancouver. Il y a beaucoup d'activités amusantes par exemple, vous pouvez jouer au volleyball en utilisant les filets ou prendre beaucoup de photos, ou passer du temps avec votre famille. Il y a une tonne d'activités que vous attendent.

Pour mon timbre, j'ai choisi la jetée de Jericho. Je l'ai choisi parce que c'est un de mes endroits préférés surtout en été. Quand j'étais petite, j'aimais la pêche. J'ai beaucoup de bons souvenirs avec ma famille. Quand j'y vais, je me sens heureuse et relaxe. La vue est incroyable, j'oublie tous mes problèmes grâce à la mer et la brise. La jetée est l'endroit que je cheris le plus.

D'abord, j'ai choisi la jetée de Jericho parce que la couleur de la vue est très beau et vive. J'ai voulu le recréer. Pour le matériel, j'ai utilisé du papier, des crayons de couleur et un marqueur noir.

Premièrement, j'ai utilisé un marqueur noir pour mettre en gras les formes et les lignes. Le noir représente le mystère et la force. Je pense que c'est bon pour mon timbre parce qu'il y a une ambiance mystérieuse aussi. J'ai choisi les couleurs bleue, violette, rouge et le marron. Toutes les couleurs signifient le calme mais l'énergie aussi. La passion, la vitalité, la créativité et la sincérité. Je les aime parce que je suis passionnée, créative et sincère aussi. J'aime la couleur bleue le plus, il symbolise l'eau. C'est importante parce qu'elle représente ma vie. C'est pourquoi, j'aime la mer et la plage de Jericho. Puis, pour suggérer l'équilibre, j'ai utilisé les rectangles et les carrés. Je veux montrer la liberté avec utilisant les lignes horizontales, les



lignes ondulées et diagonales. Je pense que plus les formes et lignes, plus mon dessin indique la diversité. Je l'ai besoin pour mon timbre. Et voilà, mon timbre unique. Je suis très fière de mon œuvre d'art!

Work by Grace Cerchin

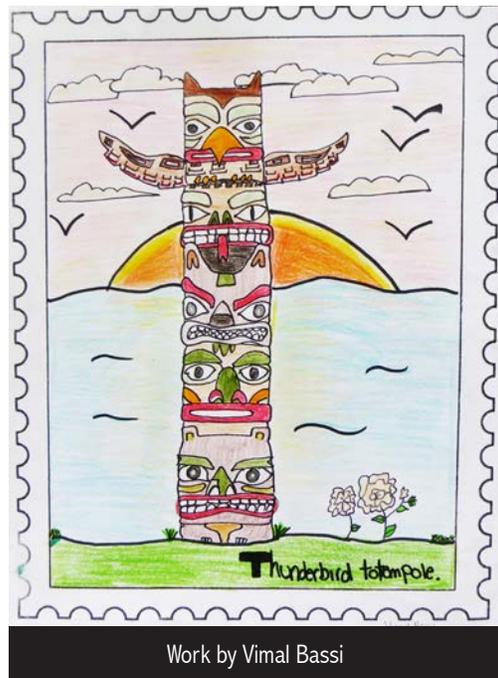
Le Parc Stanley Raymond C  
 Bonjour, je m'appelle Raymond. Voilà mon timbre canadien. C'est le parc Stanley. Le parc Stanley est à Vancouver en Colombie Britannique. Le parc a été créé en 1888 et est de quatre cent cinq hectares. Le parc est nommé d'après Lord Stanley, qui était gouverneur général du Canada. Il borde le centre-ville de Vancouver et est entouré par la baie Anglais et le port de Vancouver. Il y a des vues panoramiques du ciel, de l'eau, des montagnes et des arbres. On peut trouver de différentes espèces, des aigles, des chauves-souris, des castors, des oiseaux, des coyotes, des phoques, des ratons laveur et écureuils. J'ai choisi le parc Stanley parce que quand j'étais petit j'allais au parc Stanley pour voir la nature et aller à l'aquarium. J'ai utilisé du papier, des crayons de couleur et un crayon. Premièrement, j'ai dessiné les arbres et les montagnes. La montagne c'est la montagne ~~est~~ Cypress et j'ai utilisé des lignes en zigzag par le sommet de la montagne. Puis, j'ai aussi utilisé de petites lignes en zig zag pour dessiner des arbres au loin qui est au Nord de Vancouver. Pour ensuite, j'ai décidé de dessiner le trottoir de la digue. J'ai dessiné avec des ~~épais~~ <sup>épaisses</sup> lignes et coloré en gris. Puis, j'ai coloré l'eau qui est l'entrée de Burrard avec bleu foncé et bleu ciel. Pour le ciel, j'ai utilisé des lignes fines pour les nuages et j'ai coloré le ciel bleu est le soleil orange. Finalement, j'ai dessiné le pont de la Porte des Lions. J'ai utilisé des lignes horizontales et verticales et j'ai coloré en vert.



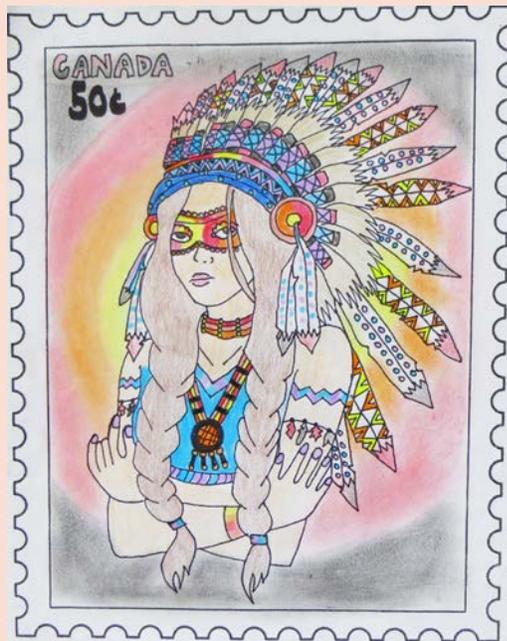
Work by Raymond Chan

Vimal  
 Le totem Thunderbird symbolise le pouvoir et la force. Son esprit divise le ciel de la terre, étant le plus puissant. Fabriqués par les peuples autochtones, de la côte nord-ouest du Canada, les mâts totémiques racontent leurs histoires historiques ou légendaires. Vous pouvez les voir au parc Stanley, à l'aéroport de Vancouver, sur les îles Queen Charlotte, dans le parc Thunderbird à Victoria. Et à beaucoup d'autres endroits de cette belle province. Leur rendre visite aujourd'hui!

Par mon totem, j'ai d'abord utilisé des crayons de couleur. J'ai aussi utilisé un marqueur. C'est un dessin très détaillé et méticuleux. J'ai utilisé Google pour faire de la recherche. Le format est unique à cause de sa créativité. J'ai essayé d'utiliser les motifs qu'ils utilisent. Chaque animal et motif représente une histoire, par exemple, Thunderbird, il représente le pouvoir et la force. Le noir, le rouge, le blanc, et le bleu-vert, sont les couleurs principales d'un totem. Par mon totem, j'ai tout esquissé à la légère. Après cela, j'ai utilisé un marqueur fin dessus. J'ai utilisé des compétences de coloration très précises. Les lignes et les motifs symbolisent tous quelque chose. Dans mon imagination, j'ai vu le totem au coucher du soleil, alors j'ai fait ressembler à un coucher de soleil. Les lignes noires dans l'eau représentent les vagues. De plus, j'ai évité les gros marqueurs car ils sont très difficiles à utiliser pour les petits espaces. Merci.



Work by Vimal Bassi



Work by Anjali Bal

**Timbre Régalia**

Bonjour! Je m'appelle Anjali. C'est un regalia. Regalia dans les cultures autochtones font référence aux vêtements aux accessoires et aux objets traditionnels. Ces objets traditionnels sont souvent sacrés. J'ai dessiné les regalia de pow-wow des Premières Nations, portés avec responsabilité et fierté. Ce regalia représentent les traditions de la communauté, et les goûts personnels. Regalia racontent une histoire, et transmettent le patrimoine. Particulier de la tribu ou même d'une famille. Regalia peut refléter le lien d'un individu avec ses ancêtres, les membres de sa famille et son clan. J'ai choisi de faire un regalia, car les dessins m'intéressent. J'aime la culture et les couleurs qu'ils doivent montrer. Tout d'abord pour la conception du timbre, j'ai commencé à obtenir le matériel nécessaire pour dessiner les regalia. J'ai utilisé du papier, crayons, de couleur, des patels et une règle. Pour les regalia j'ai utilisé le rose, le bleu, le violet, le noir, le jaune, l'orange et le rouge. Après les régalia, j'ai ensuite fait mon fond. J'ai choisi le jaune, l'orange, le rouge et le noir. Le milieu qui est le premier est le jaune, puis l'orange, après c'était rouge et finalement noir. Le jaune et le rouge sont les couleurs primaires. L'orange est une couleur secondaire et le noir est une nuance. Le jaune représente l'optimisme; puis vient l'orange qui représente le mouvement fort et la joie de vivre. Après c'est le rouge qui représente la santé et l'énergie. La couleur finale pour le fon était le noir qui représente le mystère. Dans la fabrication des insignes j'ai utilisé des formes et des lignes. Je suis très fière des dessins des plumes. Sur les plumes, j'ai utilisé, ce triangle, des lignes en zigzag, des cercles et des lignes droites. Pour les accessoires et vêtements qu'elle porte, j'ai utilisé un rectangle, des lignes droites, ces lignes ondulées et des cercles. Enfin, comme vous le voyez les regalia sont excellents. J'ai adoré ce projet et je suis heureuse que l'on a fait.

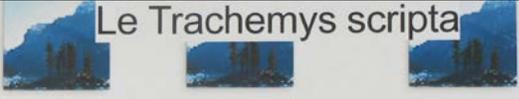


Work by Anaam Din

**TRILLE BLANC**

Bonjour! Je m'appelle Anaam Din. D'abord, le Trille Blanc est la fleur officielle de l'Ontario depuis 1937. Les Trilles Blancs sont dans le nord au Québec, dans le sud des États-Unis et sur l'île de Vancouver en Colombie Britannique. Il fleurit à la fin d'avril et en mai. Il n'est pas illégal de le cueillir en Ontario; cependant ça peut blesser cette fleur fragile. Aussi le Trille Blanc est blanc. Comme son nom l'indique! Voilà mon timbre Canadien. Mon timbre Canadien j'ai dessiné Trille Blanc, nommé Trillium grandiflorum Scientifiquement. D'abord, j'ai utilisé ces couleurs le blanc pour les pétales, le vert pour les feuilles, et aussi pour le gazon. Puis pour le coucher du soleil j'ai utilisé le bordeaux, le rouge, l'orange, et le jaune. J'ai ajouté, pour le coucher du soleil le ensuite, bleu parce que l'effecture éclater la fleur. J'ai dessiné avec les crayons de couleurs, un crayon, une règle et des marqueurs. Finalement les formes que j'ai utilisées étaient les ovales pour créer les pétales, mais j'ai modifié les fins des pétales pour les rendre pointues. A la fin, Je suis très fière de mon timbre!!

## Le Trachemys scripta



Bonjour! Je m'appelle Nitin, pour mon timbre j'ai utilisé les couleurs verte, brune et rouge, la bande rouge symbolise et représente force et la détermination. J'ai choisi la tortue avec la bande rouge car c'est vibrant et audacieux. La couleur verte représenté la nature et l'environnement. Le couleur vert a été utilisé pour les arbres et le corps des tortues. J'ai dessiné des lignes ondulées pour donner l'impression du calme. Les lignes ondulées ont été utilisées pour l'eau. J'ai choisi le papier de timbre de madame Davradou ma donné, le papier était la taille parfaite pour ma tortue et l'environnement. La couleur brune a été utilisé pour la carapace des tortues et des branches d'arbres.




Work by Nitin Kumar

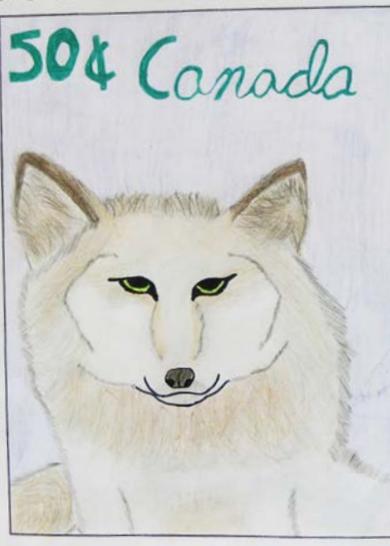
Il y a de nombreux types d'hibiscus. Il y viennent dans beaucoup de couleurs. Ils représentent la beauté. Ils poussent dans les températures chaudes. On peut faire du thé hors d'hibiscus. Le thé est connu pour sa couleur rouge et ses vitamines. J'aime l'hibiscus à cause des nuances de couleurs. Premièrement, j'ai créé un brouillon. Après, j'ai utilisé un crayon à dessiner ce que le timbre ressemblerait. Ensuite, j'ai utilisé une fine doubleure pour décrire l'hibiscus et les papillons. Après, j'ai utilisé des marqueurs pour décrire une fois de plus. J'ai vu beaucoup d'hibiscus et papillons sur internet, ils étaient étourissants. Finalement, j'ai décidé de faire ombre en utilisant des crayons des couleurs mais c'était difficile parce que, je devais colorier légèrement. J'ai utilisé beaucoup des couleurs comme le bleu, l'orange, le rouge, le violet, le jaune, et le vert. J'ai utilisé le bleu beaucoup parce que j'ai adoré bleu et c'est représente calme, sympathique et creative ambiance. J'ai utilisé une variété des lignes par exemple l'hibiscus a été dessiné en utilisant lignes courbes qui représentent un effet naturel et abstrait donc c'est très réaliste. Ces formes d'hibiscus étaient irrégulières et les formes des papillons étaient simples en utilisant des triangles. J'ai travaillé sur mon timbre et c'est beau. J'aime mon timbre. C'est très coloré!

Merci beaucoup, *Mom Brawi*  
Kim Murray  $\frac{10}{12}$



Work by Kim Murray

## 50¢ Canada



Work by Tanisha Chakraborty

C'est mon timbre, voilà. Pour mon timbre, j'ai décidé que je voulais dessiner un loup de Canada. D'abord, j'ai utilisé des lignes courbes et organiques pour faire la gueule du loup. J'ai dessiné des ovales pour faire les yeux et le nez. J'ai fait des lignes épaisses le visage du loup, car je voulais faire le visage défini, spécialement les yeux. Pour la fourrure sur le visage, j'ai utilisé des lignes en zigzag. J'ai dessiné des lignes diagonales pour la fourrure sur le corps. Sur la tête, j'ai fait des lignes fines et courbes, pour la fourrure dans les oreilles. J'ai utilisé beaucoup des couleurs. Pour le loup, j'ai utilisé le noir, le brun, le gris, un peu de rouge, et de vert (dans les yeux), car loups ont ces couleurs. J'ai choisi faire le fond violet, qui symbolise la royauté, car je pense que les loups sont majestueux, mais le violet indique aussi intelligence, que les loups sont connus pour être. Ensuite, j'ai coloré les mots verts, car le vert représente la nature, pour lequel le Canada est bien connu, et loups font partie de la nature. Finalement, pour le mot "Canada", j'ai écrit en cursive pour communiquer la beauté et la grâce de la nature canadienne.

Le nom scientifique de ce loup est *Canis Lupus Occidentalis*. Le loup du nord-ouest, est le plus grand sous-espèce de loups. Cet animal ca de l'Alaska et continue vers le sud jusqu'à la frontière des États-unis. Ils sont carnivores, et ils mangent les cerfs et les bisons. Habituellement, ils tuent le vieux ou le cerf malade.

## MON TIMBRE DE TIMBRES

Bonjour, ceci est mon projet de timbres et il est fait de timbres. J'ai d'abord trouvé des timbres de la collection de mon père. Après avoir choisi les timbres, je les ai mis sur du papier et les ai photocopiés avec mon imprimante. Ces timbres ont de nombreuses couleurs, y compris le bleu, qui est ma couleur préférée, car le bleu symbolise la confiance, la loyauté, l'intelligence, la foi, la vérité et le ciel. Aussi, le bleu est considéré comme bénéfique pour l'esprit et le corps. Finalement, mon projet étant composé de timbres, ils ont une forme rectangulaire et, ou carrée qui symbolise la conformité, le calme, la solidité, la sécurité et l'égalité. Merci !



Work by Kristan Tymrick

## FIER D'ÊTRE CANADIEN(NE)!

**Building αυθεντικές Bridges: Le Monde des Langues Mustang** joined Post Canada's efforts to bring us closer to our country's vastness and immense beauty by exploring, from coast to coast, some of the most spectacular Canadian landscapes. Post Canada launched the **From Far and Wide** series on Jan.15, 2018, published the second issue on Jan. 14, 2019 and the third in the beginning of 2020. Each issue includes five Permanent domestic rate stamps and one of each at the single-stamp domestic, U.S.A., oversized and international rates. Regrettably, we could not locate the souvenir sheet of nine stamps for the 2018 series. As a result, only the sheet with the five Permanent domestic rate stamps is included. On the other hand, to our delight, and hopefully to yours as well, souvenir sheets of nine stamps are included for 2019 and 2020. All stamps were designed by Montréal designer Stéphane Huot and the **names** of the **photographers** are written at the bottom of each souvenir sheet.

### Ετυμολογία (Étymologie/Etymology) et le patrimoine hellénique/grec

- **Patrimoine** du mot πατρίς=pays natal/d'origine
- **Nommer** du mot όνομα=nom
- **Hebdomadaire** du mot εβδομάδα=semaine
- **Système** du mot σύστημα
- **Aérienne** du mot αήρ = air
- **Machine** du mot μηχανή
- **Automatique** du mot αυτόματο=capable de fonctionner de lui-même
- **name** from the word όνομα
- **photographer** from the word φώς=light and γράφω=to write



## PROUD TO BE CANADIAN

### 2018 From Far and Wide Permanent Domestic Stamps

1. Part of the heritage palette of this region, also known as Jellybean Row, these homes are found in the city of \_\_\_\_\_.
2. These rock formations are located in the Bay of Fundy's in \_\_\_\_\_. Formed and sculpted over millions of years by the extreme weather conditions of this locality, \_\_\_\_\_ Rocks can reach up to 70 feet in height.
3. Established in 1947 on the western shore of Cameron Lake on Vancouver Island, this 301-εκτάριον (hectare) park is the home of old growth Douglas-fir and Western red cedar majestic trees. Featured on this stamp is Cathedral Grove, a part of \_\_\_\_\_ where visitors can hike on trails enjoying the company of those ancient γίγαντες (giants).
4. Home to the famous Green Gables farm in Cavendish, featured in 1908's novel *Anne of Green Gables* by Lucy Maud Montgomery, and other heritage sites such as Covehead Harbour, this is \_\_\_\_\_ park situated in this maritime, smallest province of Canada.
5. This national park is home to the largest migratory bird sanctuary in North America. It is located in the province of Québec, at the edge of the Gaspé Peninsula.

Answers: 1. St. John's, the capital of Newfoundland and Labrador. Built after the Great Fire of 1892, these homes owe their vibrant colours to the 1970s efforts to reanimate the city. 2. New Brunswick, Hopewell (Rocks) 3. Macmillan Provincial Park in British Columbia 4. Prince Edward Island National Park on Prince Edward Island. 5. Parc National de l'Île-Bonaventure-et-du-Rocher-Perce.



Alert, on one leg © 2019 Maria Davrasou



## Canada Post

### A Historical Overview

- **1763:** Hugh Finlay was appointed as the first Postmaster at Québec. He created a regular weekly post service between Québec and Montréal, via Trois-Rivières.
- **1851:** Canada's own first post office was created
- **1854:** Railway delivery of letters and parcels was initiated as the first postal cars were installed aboard trains. Railway postal delivery remained active until 1971.
- **1867:** The establishment of formal postal service in Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada and British Columbia inaugurated the creation of Canada's first national network of post offices
- **1918:** This year witnessed the first official postal delivery via aîp (air) from Montréal to Toronto.
- **1963:** North America's first αυτόματο (automated) equipment able to separate, stack and cancel mail is installed in Winnipeg.
- **1981:** Canada Post becomes a Crown corporation

Source: Canada's Postal Service Α ιστορικό (Historical) Overview 2019-11-08 <https://www.tpsgc-pwgsc.gc.ca/examendepostescanada-canadapostreview/histoire-history-eng.html>

### Emily Carr (Canadian 1871–1945)



**Deep Forest, c. 1931**  
Oil on canvas, 69.3 x 111.8 cm  
Collection of the Vancouver Art Gallery

Source of image: Vancouver Art Gallery, 2008, Emily Carr A Book of Postcards. Pomegranate Communications Inc.

**Cedar, 1942**  
Oil on canvas, 112.0 x 69.0 cm  
Collection of the Vancouver Art Gallery

Source of image: Laurence, Robin (introduction) Vancouver Art Gallery, 1996. Beloved Land. The World of Emily Carr, pg. 101. Douglas & McIntyre Ltd Vancouver/Toronto, University of Washington Press, Seattle.



### 2019 From Far and Wide Second Series, Souvenir Sheet

1. This remote park was named after Tombstone Mountain's resemblance to a grave marker. Established in Yukon Territory, is a «a legacy of the Tr'ondek Hwech'in Land Claim Agreement and lies within their Traditional Territory.»
2. Athabasca Falls are Located in the largest national park in the Canadian Rockies. The park was founded in the dawn of the 20th century and it belongs to the Canadian Rocky Mountain Parks UNESCO World Heritage Site.
3. This is the most northerly park on Earth! Established in 1988, it is the second largest park in Canada. It is located in Ellesmere Island, In Nunavut, and its name, in Inuktitut, means «top of the world.»
4. Easily identifiable by its three churches (Trinity United Church, St. John's Lutheran Church and St. James Aglican Church), Mahone Bay is located along the Ατλαντικός (Atlantic) coast of this Canadian province.
5. 15 km long and close to 4 km wide, this lake is situated about 500 Km north of Winnipeg, in Manitoba. Its waters are rich in calcite. As the mineral is dissolved or precipitated from ground water into the lake, the lake's turquoise waters change colour.
6. Castle Butte, is a 200 feet (61 meters) tall rock formation, located in this Prairie province's Big Muddy Badlands.
7. Smoke Lake is found in \_\_\_\_\_, Ontario's oldest provincial park. Established in 1893, this park provided ongoing inspiration for a large number of paintings depicting Canadian Wilderness to Tom Thomson and the Group of Seven.
8. Limestone and dolomite μονόλιθοι (monoliths) are found in high concentrations in the Mingan Αρχιπέλαγο (Archipelago) National Park Reserve on the Gulf of \_\_\_\_\_ in Québec. This park is home to a large number of λειχήνες (lichens), moss, plants and marine birds, including Puffins.
9. A popular attraction for locals and tourists alike for iceberg viewing, Iceberg Alley, in the town of Ferryland is situated in this eastern province of Canada.



Answers: 1. Abraham Lake 2. Athabasca Sand Dunes Provincial Park 3. Herschel Island-Qikiqtaruk Territorial Park 4. Prince Edward Island 5. Gulf of St. Lawrence River 6. Carajou Falls in Northwest Territories 7. Kootenay National Park 8. New Brunswick 9. Cabot Trail.

# PROUD TO BE CANADIAN!



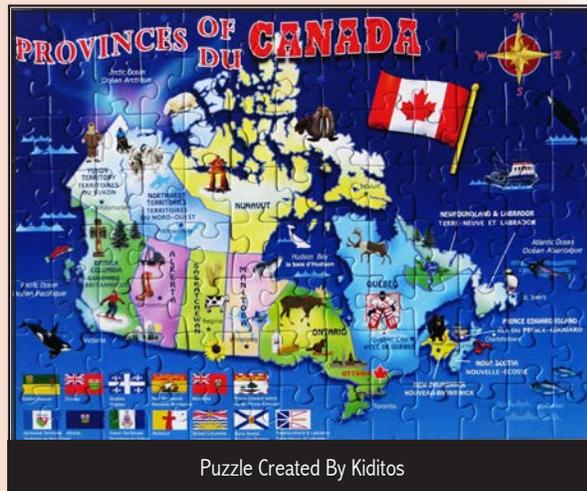
## 2020 From Far and Wide Second Series, Souvenir Sheet

1. Located in the Rocky Mountains, this is Alberta's largest artificial lake. A favorite tourist attraction esp. during the winter months when μεθάνιον (methane) gas, released by the lake's decaying vegetation, becomes trapped under its frozen waters.
2. Located in Saskatchewan and covering an area close to 100 χιλιόμετρα (km), this park boasts being Canada's largest active sand surface. With dunes formed 8,000 to 9,000 years ago and high as 30 μέτρα (metres), the park is home to rare, ενδημικά (endemic) plants.
3. Home to the Inuvialuit people, the park was established as a Natural Environment Park in 1987. It is located on Yukon's only offshore island in the Beaufort Sea and covers an area of 116 kmsq.
4. French River is a small village off New London Bay whose vividly coloured boats and sheds portray the beauty and rustic charm of this Canadian maritime province.
5. Part of Acadian Canada, the Îles de la Madeleine's rugged coastline of red sandstone cliffs are located in the Gulf of this river.
6. Part of Canol Trail, North America's longest hiking trail in wilderness (355 km), these falls are readily recognizable by the rock pillars standing at the beginning of their 670-metre drop.
7. This park was established in 1920, in the Rocky Mountains of southeastern British Columbia. Best known for the odourless and clear mineral waters of its Radium Hot Spring hot pools, it covers an area of about 1,400 kmsq and is one of the seven national and provincial parks in the Rocky Mountains.
8. Located on Grand Manan Island and operated for the first time as a navigation aid in 1860, Swallowtail Lighthouse, continues to this day to provide guidance to those who approach its rugged coasts in this Canadian maritime province.
9. Located on Cape Breton Island, in the province of Nova Scotia, this 300 km long trail offers not only majestic views on natural landscapes but also year long activities to please even the most demanding tastes.



Answers: 1. Tombstone National Park 2. Jasper National Park 3. Quittiniipraqad National Park 4. East Nova Scotia 5. Little Limestone Lake, the largest marlstone lake on Earth! 6. Saskatchewan 7. Algonquin Provincial Park 8. The Gulf of St. Lawrence 9. New Foundland and Labrador

Answers: 1. Tombstone National Park 2. Jasper National Park 3. Quittiniipraqad National Park 4. East Nova Scotia 5. Little Limestone Lake, the largest marlstone lake on Earth! 6. Saskatchewan 7. Algonquin Provincial Park 8. The Gulf of St. Lawrence 9. New Foundland and Labrador



## Postes Canada

### Bref Aperçu Historique

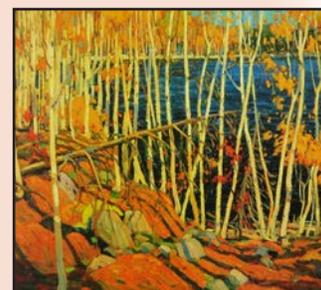
- 1763: Hugh Finlay a été nommé le premier maître de poste de Québec. Il a établi un service hebdomadaire entre Québec et Montréal, à travers la localité de Trois-Rivières.
- 1851: Le premier bureau de poste Canadien a été créé.
- 1854: Des lettres et des colis ont été livrés, pour la première fois, par la voie ferroviaire grâce aux premiers wagons-poste qui ont été aménagés à bord des trains. Le réseau ferroviaire de livraison a cessé en 1971.
- 1867: L'établissement d'un système postal officiel en Terre-Neuve, en Nouvelle Écosse, au Nouveau-Brunswick, en Colombie Britannique et aussi en Haut et au Bas-Canada a inauguré le premier réseau national de bureaux de poste au Canada.
- 1918: La première voie aérienne de livraison des lettres et des colis de Montréal à Toronto a été établie.
- 1963: La première machine capable à séparer, à empiler et à annuler le courrier automatiquement a été employée à Winnipeg
- 1981: Postes Canada devient une société d'État

Source: Contexte Ιστορία (Histoire) du Service Postal au Canada 2019-11-08 <https://www.tpsgc-pwgsc.gc.ca/examendepostescanada-canadapostreview/histoire-histoire-fra.html>

## Tom Thompson (Canadian 1877–1917)



**Autumn, Algonquin Park, c.1915**  
Oil on canvas, 51.2 x 41 cm



**In the Northland, c.1915**  
Oil on canvas, 101.5 x 114.8 cm  
Source of images: Murray, Joan, 1993. The best of the Group of Seven, pp. 40-41. McClelland & Stewart Ltd, Toronto, Ontario.

# KNOWLEDGE TOTEM POLE VICTORIA, BC

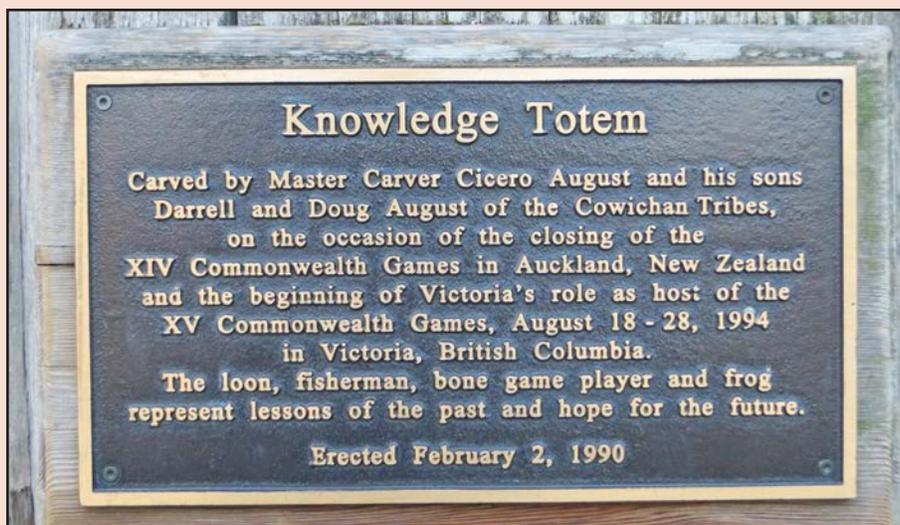
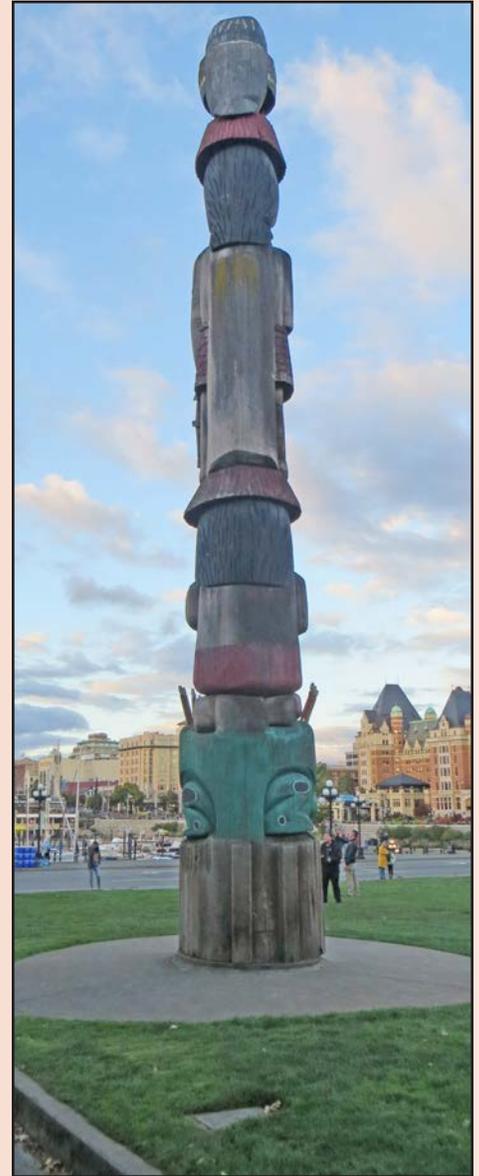


Photo Courtesy Maria Davradou

# ΓΡΑΜΜΑΤΙΚΗ Grammaire Française FRENCH GRAMMAR

## VOCABULAIRE

Le jeu de mots français d'emprunt direct ou indirect.

Pouvez-vous trouver la bonne réponse?

- Le mot **avatar** provient de/d'
  - anglais
  - sanskrit
  - latin
- Le mot **haricots** provient de/d'
  - amérindienne
  - arabe
  - español
- Le mot **jungle** est d'origine
  - néerlandaise
  - hindi
  - japonaise
- Le mot **mais** est d'origine
  - mexicaine
  - latin
  - amérindienne
- Le mot **anorak** est un mot
  - créole
  - inuktitut
  - sanskrit

Les réponses : (1) b (2) a (3) b (4) c (5) b

## ΓΡΑΜΜΑΤΙΚΗ (GRAMMAIRE)

- Les prépositions **à, de, dans, chez, par, et dès**. Niveau intermédiaire
- Complétez les phrases suivantes en remplaçant les pointillés par la préposition qui convient:
- D'habitude, elle arrive . . . . . retard.
  - Il vient . . . . . six heures demain matin.
  - Nous resterons . . . . . nous . . . . . 4 h . . . . . 8 h.
  - Elles vont . . . . . Amérique, . . . . . l'Amérique du Sud.
  - Elle t' en parlera . . . . . son retour.
  - Tu peut commencer . . . . . demain.
  - Quand on voyage . . . . . avion, on passe . . . . . la douane.
  - Ils vont au cinéma . . . . . pied.
  - La famille Lafleur habite juste à côté . . . . . chez nous.
  - Je vous remercie . . . . . votre gentillesse.
  - Nous avons passé . . . . . Αθήνα (Athènes).
  - Apporte quelque chose . . . . . boire, . . . . . exemple, une bouteille d' eau.

Les réponses: (1) à, (2) à (3) chez, de, à (4) en, dans (5) dès (6) dès (7) par, par (8) à (9) de (10) de

## L'indicatif ou le subjonctif?

## Niveau intermédiaire avancé

Mettez les verbes au mode et au temps convenables:

- J' espère que tu \_\_\_\_\_ . (réussir)
- Il faut qu' il \_\_\_\_\_ . (réussir)
- Elle doute que nous \_\_\_\_\_ venir demain. (pouvoir)
- Nous voulons que vous \_\_\_\_\_ maintenant. (aller)
- Il est important que tu \_\_\_\_\_ toute la vérité. (savoir)

Les réponses: (1) réussiras/réussiras (2) réussisse (3) puissions (4) aillent (5) saches

## Les phrases conditionnelles.

## Niveau intermédiaire avancé

Petite révision:

- Si + présent, futur/présent (Phr. Condit. n = 1)
- Si + imparfait, condit. présent (Phr. Condit. n = 2)
- Si + plus-que-parfait, condit. passé (Phr. Condit. n = 3)

Mettez les verbes au temps convenable:

- Si tu viens, on \_\_\_\_\_ . (sortir)
- Si vous n'étiez pas arrivés en retard, nous \_\_\_\_\_ le film ensemble. (voir)
- Tu aurais le temps de tout faire, si tu \_\_\_\_\_ deux mois à y rester. (avoir)
- Tu \_\_\_\_\_ à le faire, si tu travaillais fort. (arriver) (arriver à = réussir)
- Elles seraient restées jusqu' à la Veille de Noël, si elles \_\_\_\_\_ plus de temps. (avoir)

Les réponses: (1) sort/sortira (2) aurions vu (3) avais (4) arriverais (5) avaient eu



Dans le texte suivant, mettez les verbes entre παρενθέσεις (parenthèses) à l'infinitif et au temps convenable: au présent, au passé composé, à l'imparfait, ou au plus-que-parfait.

Perdue dans une rêverie.  
(un petit récit par Mme Davradou)  
**avancé**

**Niveau intermédiaire**

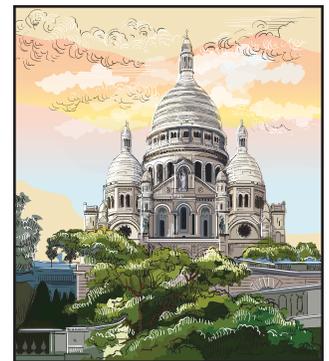
C' était au printemps de 1984 quand je/j' \_\_\_1\_\_\_ (visiter) Paris, la ville de mes rêves, pour la première fois. Mes parents m' \_\_\_2\_\_\_ (régaler) une petite somme d'argent et deux billets d'avion, aller retour bien sûr, pour y aller avec ma copine d'enfance, Σοφία (Sophie). C' était le jour de mon anniversaire: je/j' \_\_\_3\_\_\_ (avoir) 19 ans!

J' étais vraiment amoureuse de cette ville de lumières! La langue et la culture françaises, ses écrivains, φιλόσοφοι (philosophes), cinéastes (from κινώ = to move), peintres, et δραματουργοί (dramaturges) m' \_\_\_4\_\_\_ (marquer) il y a des années. Fascinée par les romans, les récits et, surtout, le style de vie des existentialistes et d'autres intellectuels et artistes français du 20e siècle, je \_\_\_5\_\_\_ (se plonger) dans leurs pensées et je \_\_\_6\_\_\_ (se joindre) secrètement avec eux, aux cafés lointains dans les quartiers fameux de la capitale française, pour \_\_\_7\_\_\_ (discuter) de grandes ιδέες (idées) de cet âge en buvant du café.

Remplie d' une passion brûlante pour le θέατρο (théâtre) ελληνικό (hellénique/grec) et les films français, motivée par une soif ardente d' exploration intellectuelle, je \_\_\_8\_\_\_ (fréquenter) les salles du théâtre\* et du cinéma\* de ma ville. Les cinéastes\* de la Nouvelle Vague et les œuvres littéraires et φιλοσοφικά (philosophiques) des Simon de Beauvoir, Jean Paul Sartre et Albert Camus m' \_\_\_9\_\_\_ (introduire) à une nouvelle manière à me percevoir et à observer le monde qui m' \_\_\_10\_\_\_ (entourer).

Le jour de notre départ \_\_\_11\_\_\_ (arriver finalement). Logement assuré à l' auberge de Jeunesse U.C.J.G., au Montmartre, ce week-end avait été déjà commencé. Montmartre! Dans ce beau quartier qui \_\_\_12\_\_\_ (être) autrefois l' étroite des rencontres de grands peintres impressionnistes, fauvistes et cubistes, il y \_\_\_13\_\_\_ (avoir) maintenant partout des artisans. Nous \_\_\_14\_\_\_ (visiter) la βασιλική (basilique) du Sacré – Coeur, monument magnifique tout blanc, repère fameux construit entre 1876 – 1916. Nous \_\_\_15\_\_\_ (se balader) dans ses ruelles sinueuses et, grâce à son αήρ (air) rustique, nous \_\_\_16\_\_\_ (avoir) le sentiment d' être en dehors de Paris. Résolues de tout voir, tout faire, on \_\_\_17\_\_\_ (aller) au cimetière du Père – Lachaise. Dans cet endroit, où la mort et les temps passés, tant que muets, \_\_\_18\_\_\_ (raconter) leurs ιστορίες (histoires) aux visiteurs du présent, les mémoires et les impressions immédiates \_\_\_19\_\_\_ (se mêler) et le temps \_\_\_20\_\_\_ (s' arrêter). Nous y \_\_\_21\_\_\_ (rester) pour de longues heures. Après, déjà épuisées, on \_\_\_22\_\_\_ (prendre) un taxi en direction du quartier des Ηλύσια Πεδία (Champs-Élysées) et de l' Arc de Θριάμβου (Triomphe). Là, au long de la rue du Faubourg-Saint- Honoré, nous \_\_\_23\_\_\_ (faire) du lèche-vitrine. Cet endroit scintillant \_\_\_24\_\_\_ (être) plein de boutiques de mode tant prestigieuses que chères, galeries d' art, antiquaireries, restaurants, cafés, et hôtels célèbres, y compris le Ritz. Le Ritz! Nous \_\_\_25\_\_\_ (être) devant le bâtiment où Mademoiselle Coco Chanel, la dame de la haute couture du 20e siècle, \_\_\_26\_\_\_ (laisser) son dernier souffle en 1978.

Le lendemain, nos destinations finales avant notre retour en Ελλάδα (Hellas/Grèce) ont été soigneusement choisies: tout d' abord, le quartier des Halles et le Κέντρο (Centre) Beaubourg et après, vue de la ville avec ses monuments illuminés. Le Κέντρο (Centre) National d' Art et de Culture Georges – Pompidou, un édifice principalement fait de μέταλλο (métal) et de verre. Construction avant-gardiste composée de couleurs vives, tuyaux, escaliers et madriers, nous \_\_\_27\_\_\_ (offrir) une grande variété de choses à faire. Avec son esplanade pleine des gens, des μουσικοί (musiciens), des marchands et des terrasses de café partout dans son voisinage c' \_\_\_28\_\_\_ (être) la fête! Débordées d' exaltation, nous \_\_\_29\_\_\_ (aller) à la βιβλιοθήκη (bibliothèque) et à la salle d' actualité et puis on \_\_\_30\_\_\_ (dévorer) ses expositions d'art. Mais le temps qui \_\_\_31\_\_\_ (couler) toujours, sans prendre en considération ni la vie ni les désirs humains, nous \_\_\_32\_\_\_ (rappeler) que la nuit \_\_\_33\_\_\_ (déjà commencer) à tomber. Le soir, nous \_\_\_34\_\_\_ (flâner) au long du fleuve sur les berges de la Seine, captivées par la beauté des monuments illuminés, tout comme prévu. (à continuer)



Les réponses: (1) j' ai visité (2) avaient régaler (3) j' ai eu (4) avaient marquée (5) me plongeais (6) me joignais (7) discuter (8) fréquentais (9) avaient introduit (10) entourait (11) s' est finalement arrivé (12) était (13) avait (14) avons visité (15) nous sommes baladées (16) avions (17) est allées (deux filles) (18) racontait (19) se mêlent (20) s' arrête (21) a pris (22) avons fait (23) étions (24) était (25) sans (26) avait laissé (27) offrir (28) était (29) sommes allées (30) a dévoré (31) coule (32) a rappelé (33) avait déjà commencé (34) avons flâné

# LA TOUNDRA ARCTIQUE DU CANADA



Bonjour! Je m'appelle Karman. Voilà, mon timbre canadien. Pour mon timbre canadien j'ai décidé de peindre les aurores boréales. J'ai choisi de me concentrer sur les aurores boréales, pour ce projet car j'ai toujours été fasciné par la façon dont ces lumières apparaissent dans le ciel. C'est vraiment un spectacle magnifique. Premièrement, j'ai étudié des images, différentes des aurores boréales sur l'internet. Aussi, j'ai regardé des vidéos sur YouTube sur la façon de peindre les aurores boréales avec de la peinture aquarelle. Après, j'ai commencé à rassembler les matériaux dont j'avais besoin pour créer ma peinture. Je suis allée au magasin Dollar Store et j'ai acheté une toile mais j'ai utilisé mes peintures anciennes à l'aquarelle de chez moi. Pour créer mon timbre, j'ai utilisé des couleurs froides telles - que le bleu, le violet, le noir, le vert, et des petits morceaux de jaune dans le ciel. Ensuite, j'ai utilisé des lignes ondulées et spirales pour peindre les aurores boréales, tout en utilisant divers pinceaux. Puis, une fois que la peinture a séché, j'ai peint un timbre autour du bord de la toile et utilisé un marqueur pour dessiner des arbres. Finalement, j'ai pris un petit pinceau et peint des étoiles sur mon beau ciel. Je suis très fière de mon timbre.

Work by Karman Gill

**Le saviez - vous?** Le mot "tundra" vient de al Russie et veut dire "terre stérile" ou "terre sans arbres"

**Le saviez - vous?** Les mots 'océan' et 'arctique' sont d'origine Ελληνική (hellénique/grecque)? Océan du mot ΩΚΕΑΝΟΣ, qui signifie une grande étendue d'eau et Arctique du mot ΑΡΚΤΟΣ qui signifie ours, le nom de la constellation Grand Ours. Du patrimoine Ελληνικό sont aussi les mots 'biome' (du mot ΒΙΟΣ qui signifie 'vie') et 'planète' du mot ΠΛΑΝΗΤΗΣ qui signifie quelqu'un qui est errant.

**Le saviez - vous?** Boréale est aussi un mot du patrimoine Ελληνικό, du mot ΒΟΡΕΑΣ, le dieu ancien du vent de nord de la ελληνική μυθολογία (mythologie grecque).

- La tundra est le plus récent des biomes\* de notre planète\* et elle a seulement 10,000 ans!
- Les humains y habitent au Canada depuis 5,000 ans.
- Elle s'étend entre la forêt boréale\* et les calottes glaciaires permanentes qui se trouvent plus proche du pôle Nord ou de l'océan\* Arctique.\*
- Au Canada, elle se trouve dans le Yukon, les Territoires du Nord-Ouest, le Nunavut, le nord-est du Manitoba, le nord de l'Ontario, le nord du Québec et le nord du Labrador.
- Elle est composée d'une grande diversité de paysages comme des lacs, des ruisseaux, des rivières, des fiords, des montagnes, des glaciers, des marécages et les vastes vallées.
- Les hivers y sont longs, sombres et froids. La température moyenne en hiver est de -34 degrés centigrades! Il y a des vents féroces et il n'y a pas de lumière du soleil pendant environ 6 mois par an.
- Les étés sont courts et durent seulement 2 mois par an. La température moyenne en été est entre 3 et 12 degrés centigrades. Le soleil brille 24 heures par jour!

Quelques animaux, plantes, poissons et oiseaux de la toundra arctique.

## Les animaux

- l'ours polaire\*
- le renard arctique\*
- le caribou
- le loup arctique\*
- le boeuf musqué (musk oxen)
- le lièvre arctique (arctic hare)
- la phoque\*
- la baleine\*
- le morse (walrus)
- la belette (weasel)

## Les oiseaux

- le harfang des neiges
- le grand corbeau
- l'oie des neiges
- le faucon pèlerin
- le lagopède\* alpin



## Le Harfang des Neiges

Pour mon timbre, j'ai dessiné un harfang des neiges. J'ai utilisé ce papier, un crayon et des marqueurs. J'ai fait ces lignes courbes et ces lignes droites. J'ai choisi les couleurs blanche, grise, noire et jaune car ce sont les couleurs du harfang des neiges. Pour faire ses yeux, j'ai utilisé deux formes ovales. J'ai dessiné cet oiseau parce que ce beau. J'aime comment les hiboux chassent; je les regarde sur youtube. C'est un prédateur. Ma grand-mère aimait aussi les hiboux. Je voudrais dédier ce projet à mon oncle.

Albert Kyle Nitura

En été, beaucoup d'oiseaux migrent dans la toundra pour construire leurs nids et élever leurs petits.

**Les poissons**

- l'omble arctique\*
- le grand corégone
- le touladi
- la morue polaire\* (polar cod)
- l'épinoche
- le grand brochet (large pike)

**Les plantes et les plantes à fleurs**

- la mousse (the moss) OUI! Comme on dit la mousse au chocolat et la mousse de lait (milk froth)
- les lichens
- les lupins arctiques\*
- la soxifrage à feuilles opposées
- la bruyère arctique\* (arctic heather)
- les cloches sonnantes (harebells)
- le pavot arctique\* (arctic poppy)
- les pissenlits de Grand Nord (dandelions)
- les marguerites\* (daisies)
- la linaigrette arctique\* (arctic cotton grass)
- les baies comme la canneberge, la myrtille, la camarine noire et le raisin d'ours ou busserole (bearberry)

**Le saviez - vous?** Certains espèces d'arbres, comme le bouleau (birch) et le saule (willow) poussent à l'horizontal\* à cause des vents violents.



Arctic Cotton Grass (*Eriophorum\* callitrix\**) Photo courtesy Ms. Stephanie Ryn

En général\* les plantes de la toundra ont été utilisées pour plusieurs raisons y compris la fabrication des paniers, des matelas et des mèches, l'alimentation, la préparation des médicaments et du thé, et comme combustibles.

**Thé du Labrador** (*Rhododentron\* groenlandicum*) En Inuktitut connu comme mamaittuqutik

Cet arbuste des forêts boréales Canadiennes est bien apprécié et utilisé par les Premières Nations et les Inuits du Québec. On utilise ses feuilles pour soigner les infections de la peau, traiter des gripes et de rhumes, aider l'accouchement des femmes inuites et d'autres raisons médicinales.

**Chicouté/Ronce petit-mûrier** (*Rubus chamaemorus\**) connu en anglais comme bakeapple and/or cloudberry et en inuktitut comme arpiqutik.

Ses vieilles feuilles sont utilisées pour faire du thé, un des thés les plus aimés des Inuit du Nunavik. C'est une bonne source de vitamine C.

**Genévrier commun** (*Juniperus communis*), en anglais common juniper et en inuktitut, qisirtutaujaq.

Ses tiges sont utilisés pour préparer un thé médicinal pour combattre des problèmes\* respiratoires et utinaires\*.

**Did you know?** The words with an asterisk (\*) are of Ελληνική (Hellenic/Greek) origin? Could you find the original Greek words?

- • • • •
- On vous invite à faire des recherches sur les espèces •
- en péril de la toundra. On vous propose les questions •
- suivantes pour vous aider à vos projets: •
- 1) Quelles sont les menaces auxquelles ce biome est •
- tellement sensible? •
- 2) Quels sont les espèces menacés qui y habitent? •
- 3) Que saviez-vous sur la Loi sur les espèces en péril •
- et sur la Loi sur la convention concernant les oiseaux •
- migrateurs? •
- 4) Pouvez-vous nommer quelques projets déjà mis en •
- marche pour y protéger? •
- • • • •

# Looking Back: Nunavut Through the Eyes of Ms. Stephanie Ryn

All photos and relevant materials in this section are courtesy of Ms. Ryn, unless otherwise notified



**In the course of several weeks, Building αυθεντικές Bridges: Le Monde des Langues Mustang met with Ms Ryn and engaged in an incredibly interesting conversation.**

The information offered by Ms. Ryn during the interviews is presented in the form of a short narrative shortly after the section Before the interview: The stage was already set!



**Before the interview: The stage was already set!**

Our interview was timely: in the broader context of a unit devoted to the bond of friendship, we were, my students and I, reading *Etuk et Piqati*, the ιστορία (story) of a young Inuit boy named Etuk and his new friend Piqati, an Inuksuk, a story eloquently written by Marie Rocque. Exploring yet another book, written by Mary Wallace, *The Inuksuk Book*, we were learning about the various purposes and names of inuksuit, drawing them in their natural surroundings while exploring some of the traditional ways the Inuit were conducting their lives in Arctic Canada.

Ms. Annie Ohana had also generously volunteered one of her resources, the award-winning illustrated book *The Lonely Inukshuk*, produced by Inugluk School, in Whale Cove, in Nunavut. This tiny book was written in Inuktitut and in English! For many evenings, I embarked on a delightfully productive scavenger hunt aiming at discovering the Inuit words and their English counterparts. **Thank you Ms Ohana!**

But, sadly, someone and somethings were still missing. Our knowledge was coming only from the resources, those mentioned above and several others I had carefully acquired over the years, propelled by my fascination of the Canadian Arctic and in particular, Nunavut.

**And, voilà! Ms. Ryn had visited Nunavut, had seen its lands, had lived and worked with its people, had heard their language! She became an ambassador, one who could actually speak in the first person about all we were so eagerly exploring.**

**Ms. Ryn looking νοσταλγικά (nostalgically) back shared with us the following awe inspiring information:**

– I worked as an Outreach Instructor for the non-profit οργανισμό (organization) Actua, in Nunavut. My first assignment was for the summer of 2014 and the second took me to Nunavut in March 2015.

– Geering Up Engineering Outreach UBC encourages youth to get a career in Sciences, Engineering and Τεχνολογία (Technology). An Actua Outreach Team visits and works in remote places in Canada, mostly focusing in Ενδογενής (Indigenous) youth. Actua, is now sponsored by Google.



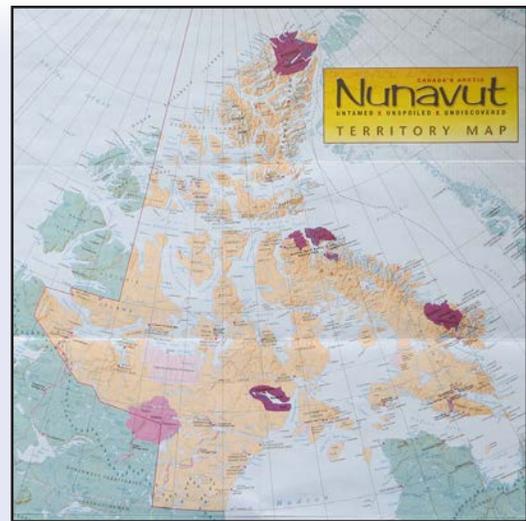
– We worked in small pods. Each pod had three instructors. A big part of our workshops was focused on ενέργεια (energy) and sustainable resources. Mining, χημεία (chemistry) and φυσική (physics) were some of the areas we covered. We enjoyed working with the kids. We engaged them in making circuits and running experiments. Coding was another important part as well Health, teaching kids oral health, was also a big part of our workshops. We were making clay models to demonstrate proper dental care.

– During my first visit, in July and August of 2014, I worked in the following places:

- 1 week in Pond Inlet
- 1 week in Clyde River
- 1 week in Pangnirtung
- 2 weeks in Iqaluit
- 1 week in Cape Dorset
- 1 week in Repulse Bay

– I revisited and worked in Cape Dorset for one more week in March 2015. Here are the other places I went during my second assignment:

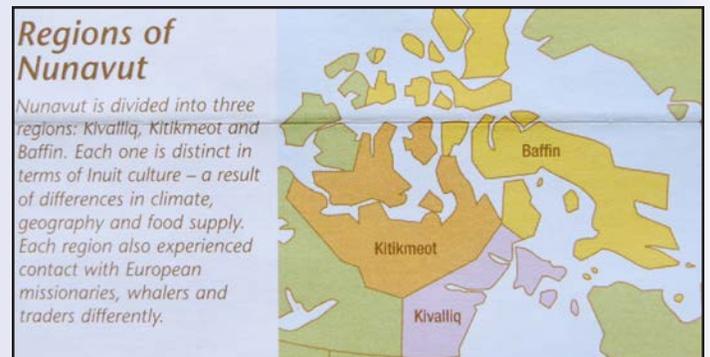
- 3 days in Whale Cove
- 4 days in Arviat
- 1 week in Rankin Inlet
- 4 days in Arctic Bay and
- 3 days in Resolute.



– Arviat is situated on the western shore of Hudson Bay, in the Kivalliq region of Nunavut. There is a lot of hands-on experiential learning such as fishing, hunting, stone carving, drum making, sewing, dancing as well as inter generational learning.

– Pangnirtung is right at the entrance of Auyuittuq National Park, on Baffin Island. Pangnirtung is a hamlet, that is a community smaller than a town with less than 1,000 inhabitants.

– Cape Dorset is yet another hamlet. Mount Kingait, the “Big Mountain” is situated here. I hiked up to the top. While I was hiking up the mountain, I saw 3 campers 8 to 9 years old. They were enjoying so much being outside, playing, running and creating their own games. This is one of my best memories.





– A week after we had climbed the mountain, I was in Whale Cove. Here I saw for the first time the Northern Lights. That night, sitting on the Whale’s Tail Monument, is another highlight of my trip.



– Pond Inlet in Inuktitut known as Mittimatalik means “the place Mittima is buried.”

– Iqaluit means “Place of Fish.” Here we find Nunavut’s only hospital. French is popular here as there is a large Canadian francoφωνη (francophone) community. So, in Iqaluit there are three languages spoken. Kids, similarly to other communities, learn traditional skills such as how to build igloos, to make ulus (the female curving knife), curvings, kamiiks (boots), how to carve an animal, to skin it, to use the parts to make clothing and tools in addition to learning how to preserve the meat for future use and more.



## Merci du Fond du Coeur

Ms. Ryn has left our σχολείο (school), true to what I sensed as her natural inclination to be closer to nature and part of smaller communities. I am indebted to my former student, Ms Ryn who, years ago, as a young girl sat in one of my French classes. Today, as a colleague and my teacher, has opened up for me, and I hope for you who read this interview and look at her pictures and other material she shared with us, new ορίζοντες (horizons).



*Thank you Stephanie! Safe Journeys!*

# PANGNIRTUNG



**WELCOME TO PANGNIRTUNG**

Welcome to Pangnirtung! Our community, affectionately known as "Pang," is located in Cumberland Sound on southeastern Baffin Island. Nestled at the mouth of a river only 50 km south of the Arctic Circle, it is surrounded by spectacular fiords. It is home to a predominately Inuit population of about 1500 people.

**Community History**

The Cumberland Sound region is thought to have first been settled 3,500 years ago. Several cultural changes followed, the last of being the arrival of the Thule people 1,000 years ago, who are the ancestors of the present day Inuit of Cumberland Sound. Although Vikings may have explored the area, the first recorded European visit was in 1585 when John Davis named the islands at the head of the sound after the Earl of Cumberland. It was not until 750 years later that William Penny with his Inuk guide, Enoolocapik "rediscovered" the area.

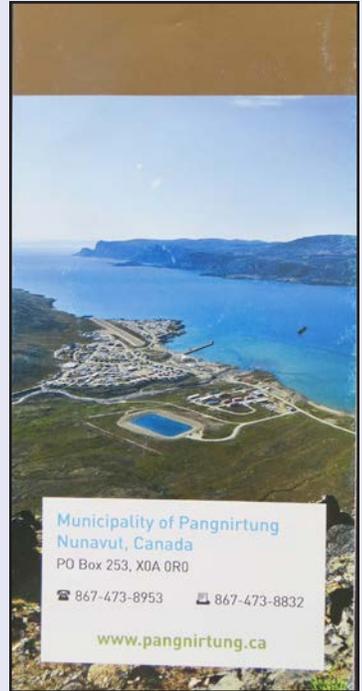
By the 1840's, Cumberland Sound had become a focal point for Arctic whaling, and during the next few decades, British and American whaling ships began overwintering near Pangnirtung Fjord, resulting in the establishment of a number of small settlements. In the 1880's German scientists used Cumberland Sound as a base camp for International Polar Year activities. By 1910 the whaling industry was in decline and many settlements were abandoned. Emphasis had shifted to the fur trade, and in 1921 the Hudson Bay Company built a trading post at what is now Pangnirtung. Soon to follow were an RCMP post, Anglican mission, school, and hospital.

Until the 1950's many people still followed a traditional lifestyle, hunting and trapping from outpost camps and venturing to Pangnirtung only to trade for supplies. A dog epidemic reached the region in the 1960's, killing a large number of sled dogs. With the loss of their dogs, Inuit families found themselves without an important mode of transportation and many moved into the settlement of Pangnirtung. Today, many Pangnirtung residents still venture forth on the land and harvest food much as their forefathers had done, but they now combine modern technology with the old values and traditions passed down through generations.

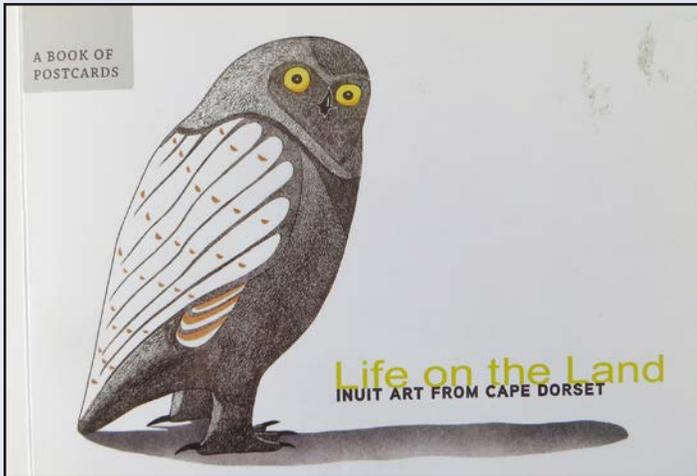
**Features & Attractions**

**Angmarlik Visitors Centre** MAP ⓘ

An information centre and public museum exhibiting "Through Our Eyes", the story of Cumberland Sound Inuit. Relics and artifacts from whaling days are on display at the Angmarlik Visitors Centre, which is named for a highly regarded and respected Inuit leader at Kekerten in the late 1800's. Displays reflect both traditional Inuit and whaling life in the area, featuring a *gammag* (sod house) and traditional skin *qajaq* (kayak). Hours and tours can be arranged by contacting the centre at 473-8737.



# CAPE DORSET



In 1956, artist James Houston came with his wife, Alma, to Cape Dorset, southwest of Baffin Island in the Canadian Arctic territory of Nunavut, as the northern service officer with the Canadian government's Department of Northern Affairs. One of his duties was to foster the production of carvings and other handicrafts by the Inuit residents. By 1959, the West Baffin Eskimo Co-operative had been formed, laying the groundwork for a legendary printmaking tradition. Today, the Co-operative's Kinngait Studios are the oldest continually operating print studios in Canada, and collectors from around the world eagerly anticipate each annual release of Cape Dorset prints.

The artists of Cape Dorset are active in the studios from fall through late spring. Diverse media are available to the printmakers—etching and aquatint, woodcut, copper engraving, and stencil—but their mainstays are stonecut and lithography. When the print editions are finished and the fine summer weather arrives, many of the artists leave the community to return to the land and their traditional camps. The Inuit are determined to retain important elements of their culture—their language and stories, their connection to the Arctic and its resources—while adapting to modern ways.

This book of postcards reproduces thirty outstanding images from over fifty years of printmaking at the Kinngait Studios.



## Life on the Land: INUIT ART FROM CAPE DORSET

Shuvinai Ashoona (Canadian, born 1961)  
*Handstand*, 2010  
 Stonecut and stencil, 83.6 x 62 cm (34 x 24<sup>7</sup>/<sub>16</sub> in.)  
 Printer: Qiatsuq Niviaqsi

1.

## Life on the Land: INUIT ART FROM CAPE DORSET

Kingmeata Etidlooie (Canadian, 1915–1989)  
*Northern Spirits*, 1988  
 Lithograph, 51 x 66.5 cm (20<sup>1</sup>/<sub>16</sub> x 26<sup>3</sup>/<sub>16</sub> in.)  
 Printer: Pitseolak Niviaqsi

2.

## Life on the Land: INUIT ART FROM CAPE DORSET

Papiara Tukiki (Canadian, born 1942)  
*Spring*, 2006  
 Etching and aquatint, 49 x 73.1 cm (19<sup>5</sup>/<sub>16</sub> x 28<sup>3</sup>/<sub>4</sub> in.)  
 Printer: Studio PM

3.

## Life on the Land: INUIT ART FROM CAPE DORSET

Mary Pudlat (Canadian, 1923–2001)  
*Woman Gathering Kelp*, 1997  
 Lithograph, 77 x 57 cm (30<sup>5</sup>/<sub>16</sub> x 22<sup>7</sup>/<sub>16</sub> in.)  
 Printer: Pitseolak Niviaqsi

4.

# Kenojuak Ashevak

Pioneer Inuit artist continues to inspire younger artists in the Arctic today.

by Darlene Coward Wight

My memories of Kenojuak Ashevak include a small, determined figure making her way to the print studio of West Baffin Eskimo Co-operative in Cape Dorset, where she would sit working at a drawing table for hours, surrounded by an atmosphere of respectful quiet. In a community known for stone sculpture by male artists, Ashevak was the only woman to be included in the inaugural Cape Dorset print collection in 1959, with her print *Rabbit Eating Seaweed*. She quickly became a role model for many other Inuit women, who have become almost as well-known.

Born in an igloo on the south coast of Baffin Island in 1927, Ashevak began her career as an artist in 1958 when a government administrator who was encouraging Inuit to create art as a livelihood recognized her talent. *Rabbit Eating Seaweed* came from a design she had made earlier on a sealskin bag and was her first print. *Enchanted Owl*, created for Cape Dorset's 1960 print collection, was used on a postage stamp in 1970 to mark the centennial of the Northwest Territories. The latter print soon became an artistic icon.

In 1963, the artist was the beguiling subject of what is now a classic National Film Board production, *Eskimo Artist: Kenojuak*. The magical image of her beautiful face bathed in golden light from the flame of a traditional stone lamp, or qulliq, helped to reveal her rich culture to the rest of the world. The film also demonstrated to an international audience how an artist's drawing was transferred to a printing stone to create a stonocut—a unique art form developed in Cape Dorset in the early 1960s.

In Canada's centennial year, 1967, the eyes of the world were again upon her when she travelled to Ottawa with her artist husband, Johnniebo Ashevak, for her appointment as an Officer of the Order of Canada, an award established that year. Many honours followed over the years: induction into the Royal Canadian Academy of Arts in 1974; promotion to Companion of the Order of Canada in 1982; a National Aboriginal Lifetime Achievement Award in 1985; an honorary doctor of laws from Queen's University in 1991; and the Governor General's Award in Visual and Media Arts in 2008.



In 1983, a monumental, limited-edition book, *Graphic Masterworks of the Inuit: Kenojuak*, was published, detailing the development of her art. She attended the opening of a major retrospective exhibition of her work at the McMichael Collection in Kleinburg, Ontario, in 1986. This was a highlight among many exhibitions held throughout Canada and internationally.

Ashevak lived most of her life in Cape Dorset, where she had a large extended family of children and grandchildren. Gracious, composed, and thoughtful, she has been an inspiration and mentor for second- and third-generation artists.

Among those who have followed in her footsteps are her sons, Adamie and Arnaqu Ashevak, and nephew Tim Pitsiulak. The latter's inventive drawings have made him one of the foremost graphic artists working in Cape Dorset today.

With Kenojuak Ashevak's death on January 8, 2013, it was widely realized that her smiling, gentle presence and her endlessly creative works would be missed both in Canada and around the world.

Her drawing board in the Cape Dorset co-op is now being used by others, but she would have considered that a positive development. Her mentorship and encouragement of younger Inuit artists remains one of her highest achievements.

Her nephew Tim Pitsiulak said: "I visited her often, and she would be in bed working on her drawings. I would love to sit there and watch, but not wanting to disturb her. I feel lucky to have seen her at work. In the studio, too, to see her work and be amazed at the same time at her technique."



Observant Owl, 2009, by Kenojuak Ashevak.

28 FEBRUARY/MARCH 2016

CANADAHISTORY.COM



**OWLS INUIT ART FROM CAPE DORSET**

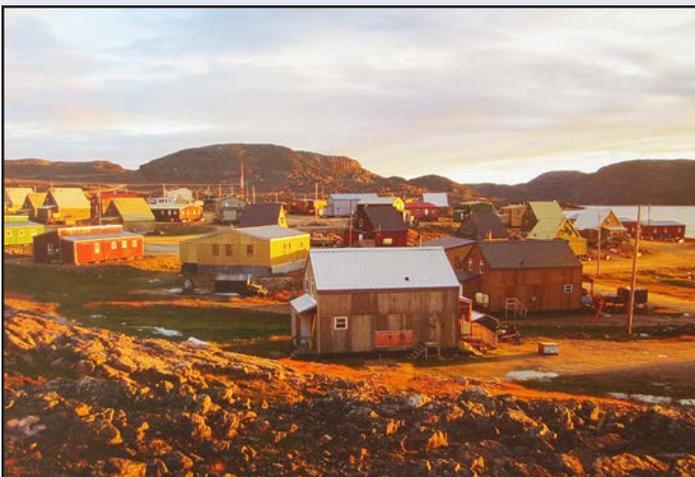
Ninglukulu Teevee  
(Canadian, Inuit, b. 1963)  
Peeping Owl, 2015

Ninglukulu Teevee  
(Canadian, Inuit, b. 1963)  
Owl's Lookout, 2014

Kananginak Pootoogook  
(Canadian, Inuit, 1935-2010)  
Evening Shadow, 2010

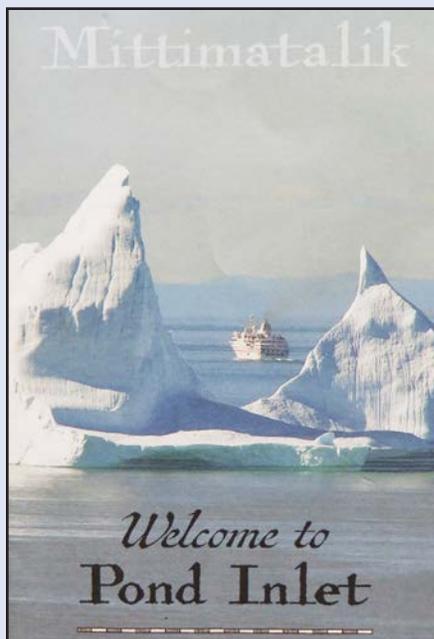
Kenojuak Ashevak  
(Canadian, Inuit, 1927-2013)  
Autumn Owl, 1999

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Reminder: All Photos and Materials Courtesy Ms. Stephanie Ryn

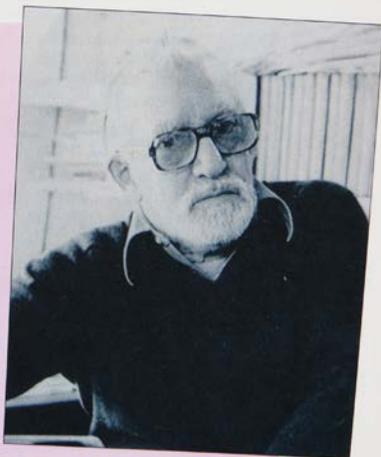
# POND INLET



## NUNAVUT THROUGH THE EYES OF YVES THÉRIAULT

### YVES THÉRIAULT

L'originalité, la diversité et l'importance de son œuvre font de lui l'un des écrivains québécois les plus populaires, au Canada et à l'étranger. Il est né au Québec en 1915 et, dès l'âge de 15 ans, a fait différents métiers. Vers 1945, il décide de gagner sa vie en écrivant. Il a déjà publié quelques contes et nouvelles, et son premier livre, *Contes pour un homme seul*, a attiré beaucoup d'attention. En 1958, il publie un roman, *Agaguk*, qui va le rendre célèbre. Yves Thériault a pratiqué toutes les formes d'écriture: sketches radiophoniques, romans divers, contes et récits pour enfants, adolescents et adultes, documentaires, biographies, reportages. Il a reçu de nombreux prix et distinctions pour ses œuvres.



Source: Réflexions. Tous ensemble! 1995 D.C. Health Canada LTD (pg.15)

### AGIORTOK — LE MAUVAIS ESPRIT

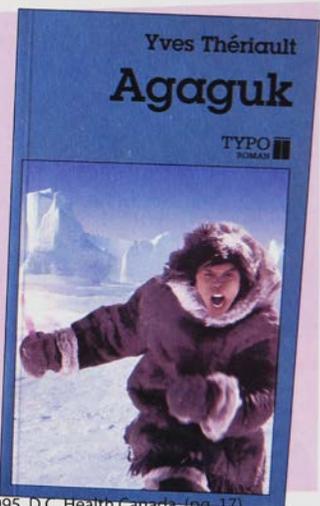
Agaguk releva \*les pistes du loup tôt un matin de cet été-là. Il était sorti à \*l'aube, parce qu'il voulait pêcher quelques poissons dans \*le ruisseau.

Rien ne bougeait sur la toundra, c'était le silence et la paix.

Devant l'entrée de la hutte, il vit sur \*la mousse sèche deux \*empreintes bien nettes, celles des pattes d'avant d'un loup. La bête était de toute évidence allée près du ruisseau, là où la mousse était \*trempée. Les empreintes étaient sombres, encore humides. Agaguk \*s'accroupit pour les étudier mieux.

extrait d'Agaguk

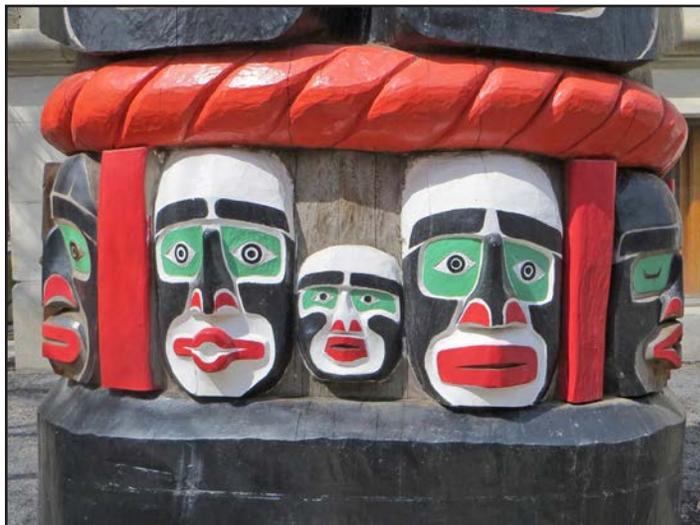
Source: Réflexions! Tous ensemble. 1995. D.C. Health Canada. (pg. 17)



# A TOKEN OF RECONCILIATION AND COMMEMORATION IN MONTRÉAL



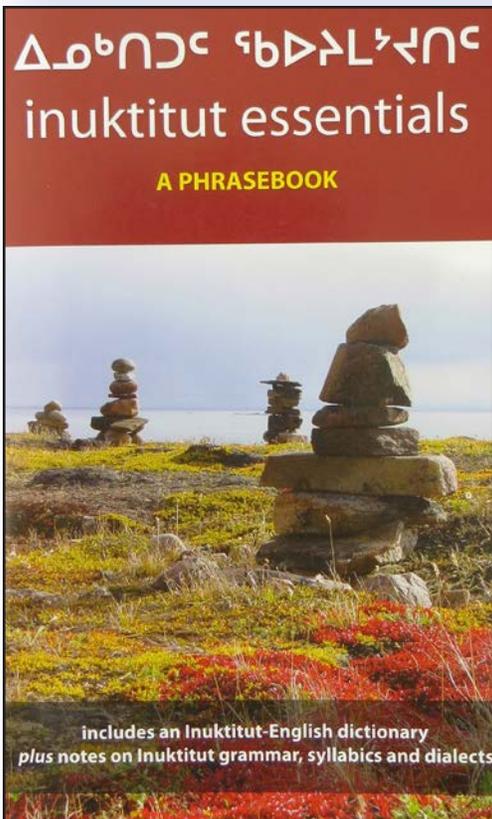
Perspective, from a distance



<p><b>Charles Joseph</b> Né à Alert Bay (Colombie-Britannique) en 1959</p> <p><b>Mât totémique des pensionnats</b> 2014-2016 Cèdre rouge, peinture acrylique Collection particulière</p> <p>Arrachés à leur famille pour être placés dans des pensionnats de communautés religieuses, les autochtones du Canada ont été victimes entre 1820 et 1996 d'un génocide culturel, reconnu par le gouvernement depuis le 29 mai 2015. Ce mât totémique rend hommage à tous les enfants, dont Joseph faisait partie, qui ont connu les humiliations de ces écoles. Le totem est un gage de réconciliation et de commémoration. Il symbolise un fort sentiment d'identité et de fierté pour les Kwakiutls de la côte ouest canadienne.</p>	<p><b>Charles Joseph</b> Born in Alert Bay, British Columbia, in 1959</p> <p><b>Residential School Totem Pole</b> 2014-16 Red cedar, acrylic paint Private collection</p> <p>Torn from their families and placed in residential schools run by various religious orders between 1820 and 1996, Canada's Indigenous peoples were victims of a cultural genocide, recognized by the Government of Canada on May 29, 2015. This totem pole pays tribute to all the children—Joseph included—all too familiar with the humiliations and suffering meted out at these institutions. The totem is a token of reconciliation and commemoration. It is the symbol of the Northwest Coast Kwakiutl people, and their strong sense of identity and pride.</p>
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# A GLIMPSE INTO THE BEAUTY OF THE INUKTITUT LANGUAGE



## What is Inuktitut?

This seems like a straightforward question, but it's not. The simplest answer is that Inuktitut is the language spoken by Inuit living in the eastern part of the Canadian Arctic. Approximately 75 percent of Inuit in the territory of Nunavut speak Inuktitut as their mother tongue.

Inuktitut is just one part of what is known as "the Inuit language", spoken from Alaska in the west to Greenland in the east. It might best be understood as a spectrum of dialects that vary enormously from one end of the Arctic to the other. Communities close to one another generally have few problems communicating between dialects, whereas an Alaskan and a Labradorian would have to work at it.

### The Inuit Language



Even within Nunavut, vocabulary and pronunciation vary from place to place and between generations. Up until 50 years ago, most Nunavut Inuit lived in isolated camps where distinct speech forms evolved. As they settled into permanent communities, speakers of these varying dialects often became neighbours in the same hamlet. This mixing has intensified with the modern-day migration of Inuit in search of employment and opportunities in other communities.

Daily life helps break down communication barriers. So, too, do radio and television broadcasts that expose Inuktitut speakers to a range of dialects spoken throughout the territory. Today, fluent speakers in all parts of Nunavut can normally understand each other with only minor difficulties.

How many Inuktitut dialects are there? Among Inuit, as well as among linguists there is no consensus. Nonetheless, most would group the different forms of speaking Inuktitut in Nunavut along these lines:

<b>Inuinnaqtun</b>	Qurluqtuq (Kugluktuk) Iqaluktuuttiaq (Cambridge Bay) Ulukhaqtuq (Ulukhaktok) in the Northwest Territories.
<b>Natsilingmiut</b>	Uqsuqtuuq (Gjoa Haven) Talurujaq (Taloyoak) Kuugaarjuk (Kugaaruk)
<b>Aivilingmiut</b>	Naujaat (Repulse Bay) Igluigaarjuk (Chesterfield Inlet) Salliq (Coral Harbour) Kangiqiniq (Rankin Inlet)
<b>Kivallirmiut</b>	Kangiqiniq (Rankin Inlet) Qamani'tuaq (Baker Lake) Igluigaarjuk (Chesterfield Inlet)
<b>Paallirmiut</b>	Arviat Tikirajuaq (Whale Cove) Kangiqiniq (Rankin Inlet)
<b>Aggurmiut (North Baffin)</b>	Ikpiarjuk (Arctic Bay) Mittimatilik (Pond Inlet) Iglulik (Igloodik) Sanirajaq (Hall Beach) Qausuittuq (Resolute) Ajuittuq (Grise Fjord)
<b>Qikiqtaalup kanannanga (Central Baffin)</b>	Panniqtuuq (Pangnirtung) Qikiqtarjuaq Kangiqitugaapik (Clyde River)
<b>Uqgurmiut (South Baffin)</b>	Iqaluit Kimmirut Kinnigait (Cape Dorset)
<b>Sanikiluariut</b>	Sanikiluaq

## Useful Phrases

### English

How are you?

### Inuktitut

Qanuippit?

### Pronunciation

(k)a-new-eep-peat?



I am fine

Qanuungii

(k)a-new-eeen-geee

What is that?

Inna kisu?

eena-kee-soo

What's your name?

Kinauvit?

Key-now-veet

My name is .....

Atira .....

a-tee-ra

I don't know

Aamai

aa-my

How much is this?

Una qassiqarpa?

oo-na(k)ass ee (k)a(k)pa

Good morning

Ullaakut

ood-laa-koot

Good afternoon

Unnusakkut

oo-new-sa-kkut

Good evening

Unnukkut

oo-new-koot

Thank you

Qujannamiik

(k)u-yan-na-meeek

## Pronunciation Guide

How to pronounce Inuktitut vowel sounds

i sounds like "ee" in feel

u sounds like "oo" in tool

a sounds like "a" in far

Double (same) vowels are pronounced

the same but longer

Vowel combinations are pronounced

ai sounds like "i" in bite

au sounds like "ou" in found

iua sounds like "wa" in water

How to pronounce Inuktitut consonants

j sounds like "y" in yes

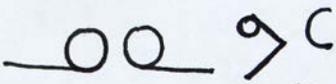
jj sounds like "j" in jump

r sounds like French "r" in arrête

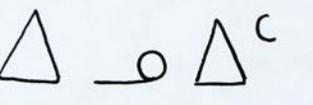
q sounds like German "ch" in nacht shown as a (K)

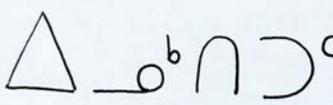
Extract from the Inuktionary II  
(Kompakti Writers)

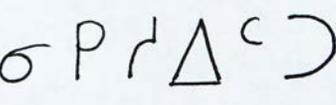


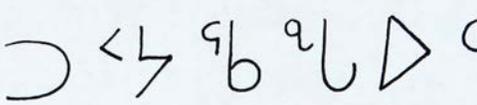

  
 nu na vu ta
   
 (Noo-nah-voot)
   
 Our Land

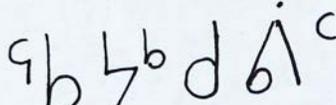

  
 Ee - nook
   
 Inuk = person


  
 Ee - noo - eet
   
 Inuit = people of the
   
 northern Arctic

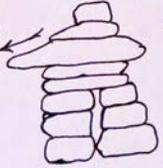

  
 Ee - nook - tee - toot
   
 The language of the
   
 Inuit People

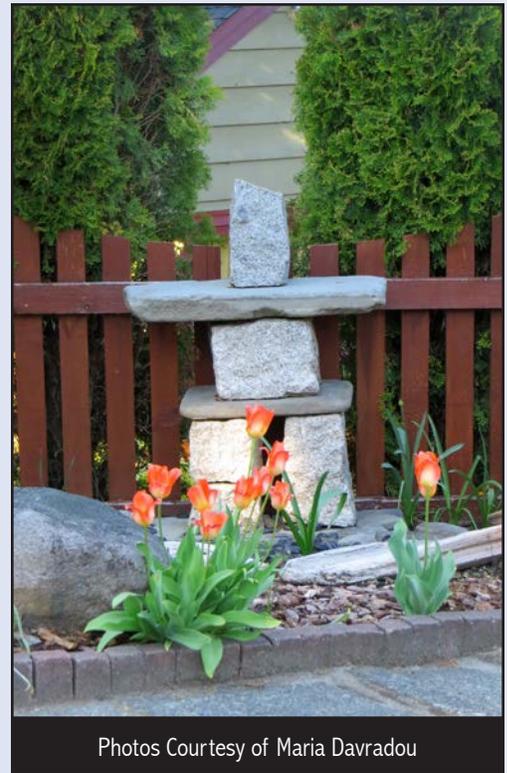

  
 Niki - sweet - TOK
   
 Nikisuittug
   
 NORTH STAR
   
 (never moves)

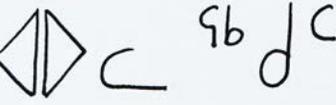

  
 Toob - jahk - hang - out
   
 Tupjakangaut
   
 FOOTPRINTS OF GAME

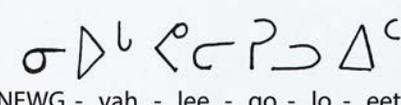

  
 Kha - yak - koo - VEET
   
 Qajakkuviit
   
 KAYAK RESTS

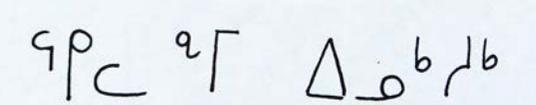
**Inuksuit**  
 from the  
 Inuksuk Book by Mary Wallace.

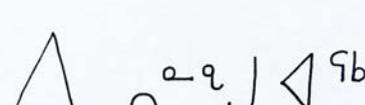
1. and 2.
 
**INUNNGUAQ**  
 Like a person
   
**INUKSUK QUIVASUKTUQ**  
 is a happy inunnguaq!
3.
 
**NIUGVALIRULUIT**  
 That has legs
4.
 
**NAKKATAIT**  
 things that fell into water
5.
 
**TUPJAKANGAUT**  
 Footprints of game

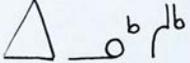


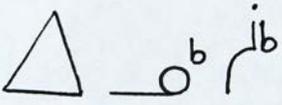

  
 OW - lah - khoot
   
 Aulaut
   
 MAKES THINGS RUN AWAY
   
 (caribou)

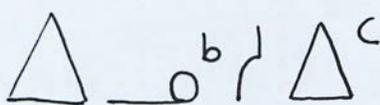

  
 NEWG - vah - lee - go - lo - eet
   
 Niugvaliruluit
   
**THAT HAS LEGS**
  
 A window through which
   
 travellers can see the direction
   
 they should take

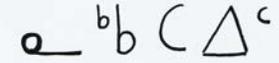

  
 Khee - lang - mee Ee - nook - sook
   
 Qilangmi
   
**INUKSUK IN THE SKY**

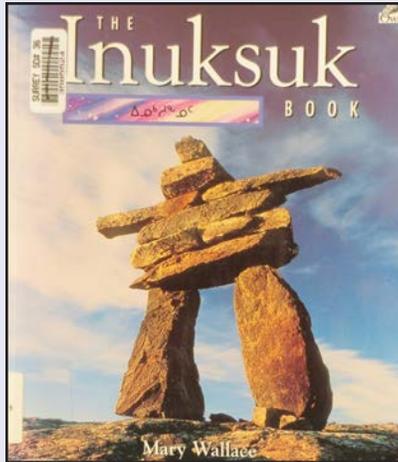

  
 Ee - non - WAWK
   
 Inunnguaq
   
 LIKE A PERSON


  
 Ee - nook - sook
   
**Inuksuk** = stone marker
   
 which acts in the place
   
 of a human being in the
   
 vast empty spaces of the
   
 northern Arctic


  
 Ee - nook - SOOHK
   
 Two stone markers


  
 Ee - nook - soo - eet
   
 Three or more
   
 stone markers


  
 nah - cut - tait
   
 Nakkatait
   
**THINGS THAT FELL**
  
**INTO WATER**
  
 It points to a good
   
 place to fish



6. 
  
**AULAQUT**
  
 It makes things run away

7. 
  
**QAJAKKUVIIT**
  
 Kayak rests

8. 
  
**PIRUJAQARVIK**
  
 Where the meat cache is
   
 (extra meat, cleaned and dried,
   
 was stored for later use at a low spot)

9. 
  
**NIKISUITTUQ**
  
 North Star

The Inuktitut language is written in symbols (syllabics) that represent a combination of sounds.

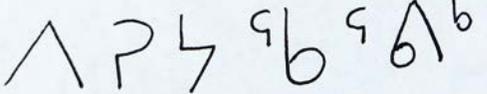
Source: *The Inukshuk Book* by Mary Wallace. Owl Books. Greey de Pencier Books Inc. Toronto, Ontario, 1999.

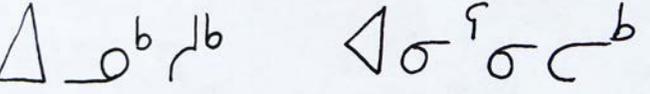
Common Inuktitut Sounds

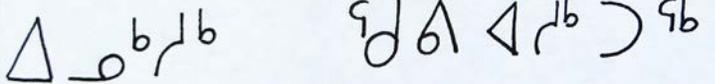
Δ i (ee, long e)	▷ u (oo, u, long u)	◁ a (ah)
Λ pi (pee)	> pu (poo)	< pa (pah)
∩ ti (tee)	∩ tu (too)	∩ ta (tah)
ρ ki (kee)	∩ ku (koo)	∩ ka (kah)
∩ gi (ghee)	∩ gu (ghoo)	∩ ga (ghah)
∩ mi (me)	∩ mu (moo)	∩ ma (mah)
∩ ni (nee)	∩ nu (noo)	∩ na (nah)
∩ si (see)	∩ su (soo)	∩ sa (sah)
∩ li (lee)	∩ lu (loo)	∩ la (lah)
∩ ji (yee)	∩ ju (yoo)	∩ ja (yah)
∩ vi (vee)	∩ vu (voo)	∩ va (vah)
∩ ri (ree)	∩ ru (roo)	∩ ra (rah)
gutteral "k"	∩ qu	∩ qa
∩ qi	∩ ngu	∩ nga
nasal "g"	∩ &u	∩ &a
∩ ngi		
∩ &i		

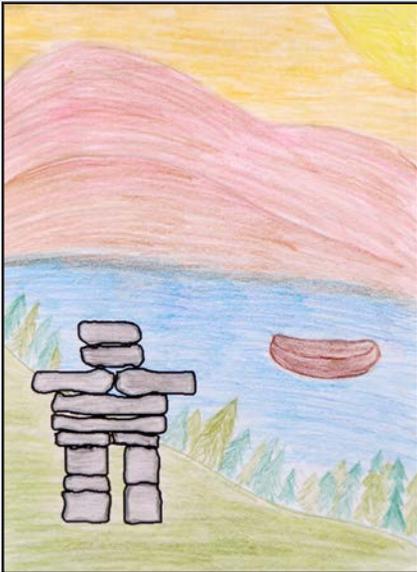
There is no English equivalent for the following sound, but it is roughly "dsl."

The letters in upper case indicate which syllable you put more emphasis on in pronouncing the word. Where there are no upper case letters, all syllables are evenly pronounced.

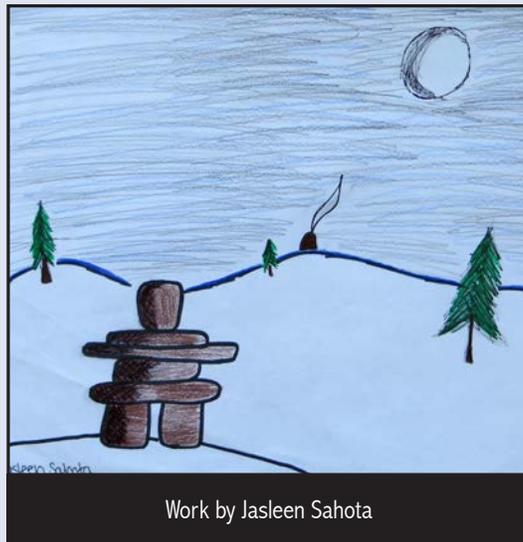

  
 Pee - goo - yah - KHAK - vik
   
 Pirujaqarvik
   
**WHERE THE MEAT CACHE IS**


  
 Ee - nook - sook Ah - NEK - nee - leek
   
 Inuksuk Anirnilik
   
**INUKSUK WITH A SPIRIT**

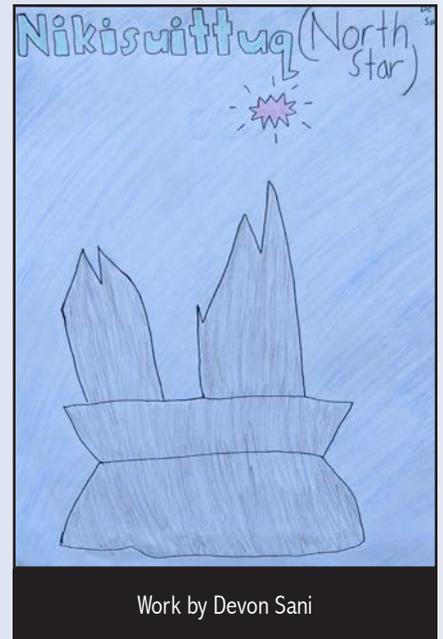

  
 Ee - nook - sook Kho - vee - ah - sook - tok
   
 Quviasuktuq
   
**INUKSUK EXPRESSING JOY**



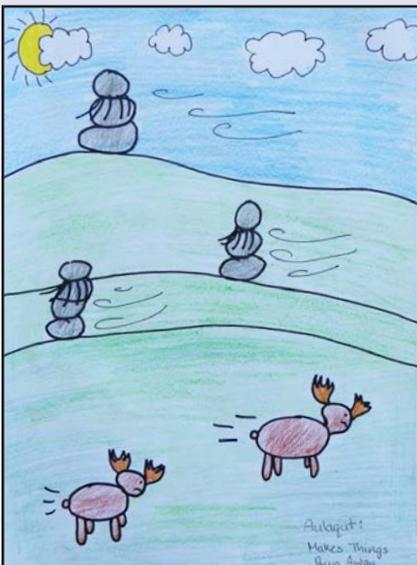
Work by Angel Bains



Work by Jasleen Sahota



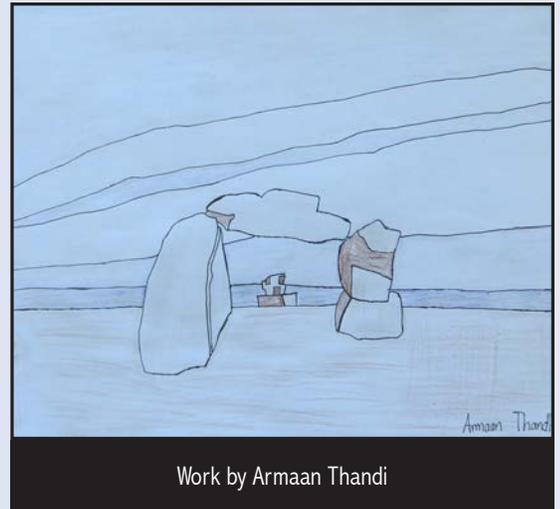
Work by Devon Sani



Work by Tasfia Haque



Work by Hasrat Buttar



Work by Armaan Thandi



Work by Adhrit Naphar



Work by Brandon Ngo



Work by Maria Cheema



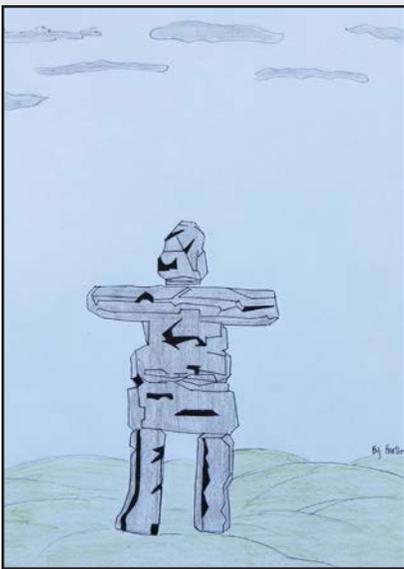
Work by Joban Jammu



Work by Joban Sivia



Work by Jannat Al-Nakshabandi



Work by Harlin Kohii



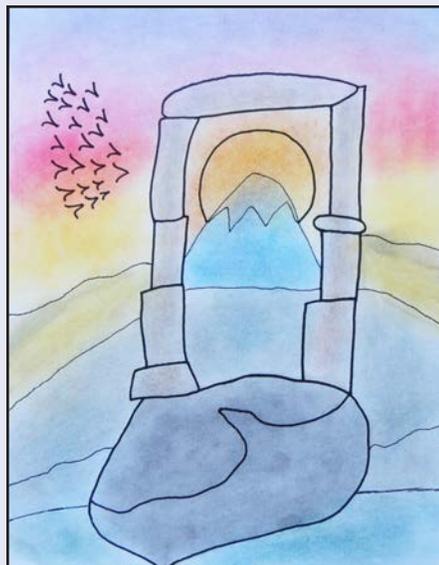
Work by Cody Zhu



Work by Komal



Work by Kiran Mann



Work by Harleen Dhindsa



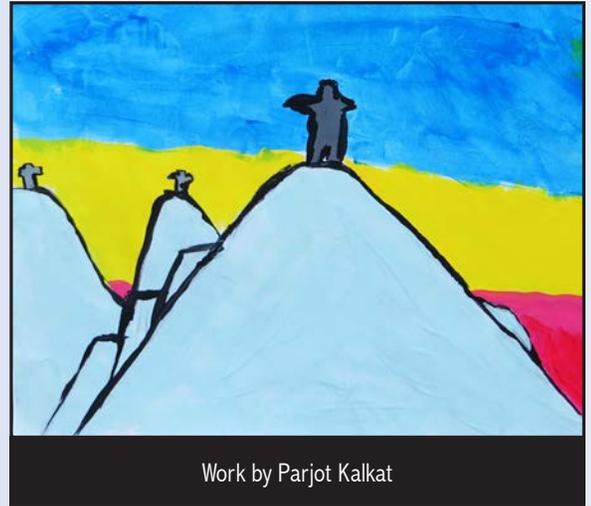
Work by Jaskarn Dhillon



Work by Yuvraj Sarao



Work by Simrit Kaile



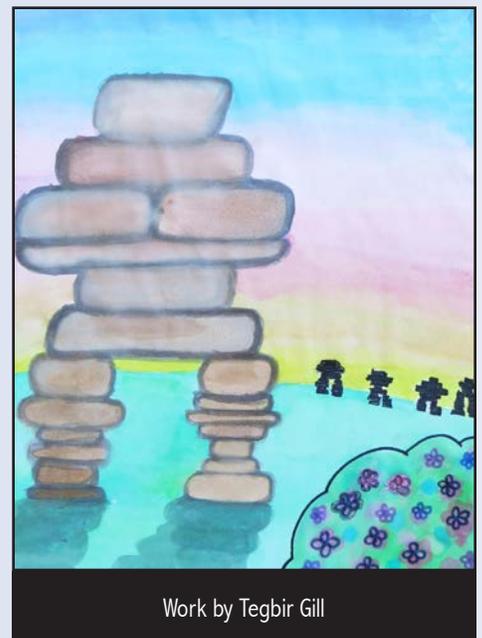
Work by Parjot Kalkat



Work by Shivam Jhanji



Work by Jacqueline Hakizimana



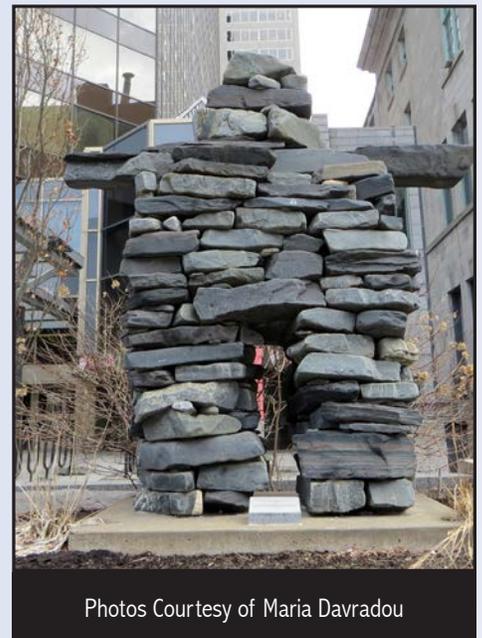
Work by Tegbir Gill

POLITIQUE D'INTÉGRATION DES ARTS À L'ARCHITECTURE ET À L'ENVIRONNEMENT

**JOSEPHIE NALUKTURUK**  
*Inukshuk*  
 1992

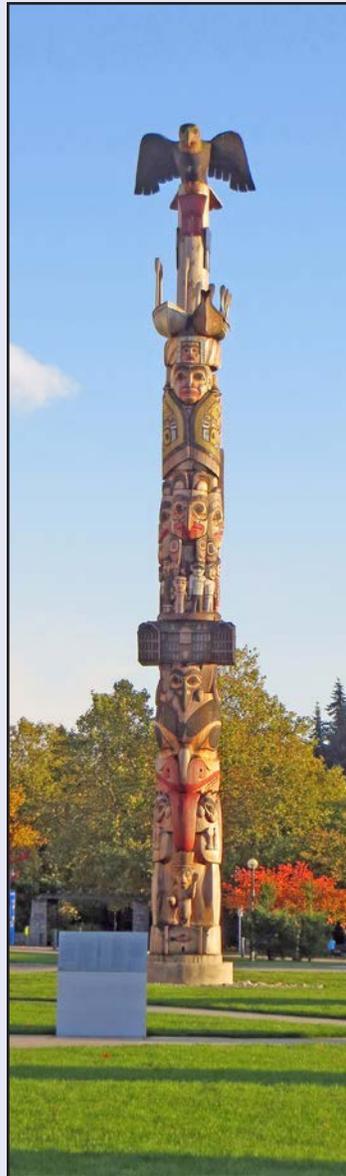
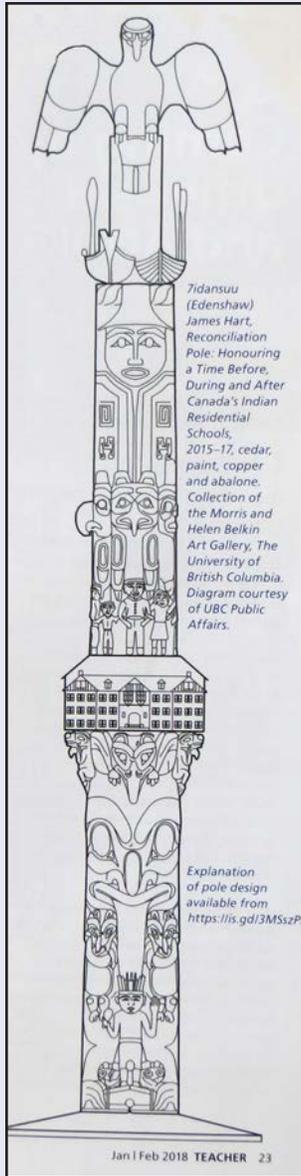
Œuvre réalisée sur l'île Naksaluk près d'Inukjuak (Baie-d'Hudson)  
 Les inukshuks se retrouvent par centaines et sous diverses formes sur tous les territoires habités par les Inuits. Signifiant littéralement « qui agit à la place de l'homme », l'inukshuk est sûrement l'une des plus remarquables structures érigées par le peuple inuit.

Québec



Photos Courtesy of Maria Davradou

# RECONCILIATION POLE AT UBC



**RECONCILIATION POLE**  
Honouring a Time Before, During and After Canada's Indian Residential Schools

2015-17, RED AND YELLOW CEDAR, OIL PAINT, COPPER, ABALONE

**About Reconciliation Pole**

Reconciliation Pole is situated on the unceded ancestral and traditional territory of the hałqamíyah speaking Musqueam people. Musqueam Indian Band has given permission to James Hart to locate Reconciliation Pole at The University of British Columbia, in their traditional territory.

The pole was designed and carved under the direction of master carver and hereditary chief, 7idansuu (Edenshaw), James Hart, Haida of Haida Gwaii, assisted by community members Gwailga Hart, John Brent Bennett, Jaalen Edenshaw, Derek White, Leon Ridley, Brandon Brown, and late son Carl Hart. Fellow artists from across Canada carved/painted the children—Zacharias Kunuk (Inuit), Shane Perley-Dutcher (Maliseet), Greg Hill (Mohawk), Phil Gray (Cree), Susan Point (Musqueam), Kevin Cranmer (Kwakwaka'wakw), Christian White, Reg Davidson and Corey Bulpitt (Haida), Sven Haakanson (Aleut). Many volunteers young and old nailed in all the copper nails. The pole, carved from an 800-year-old red cedar log, was installed on April 1, 2017.

Reconciliation Pole recognizes a complex history, which includes the history of the Indian Residential Schools. The schools, instituted by the federal government, operated for more than 100 years, the last school closing in 1996. The schools forcibly separated an estimated 150,000 children from their parents, families, and culture. Many students died in the schools and many more suffered severe forms of psychological, physical, and sexual abuse.

At UBC, both Reconciliation Pole and the Indian Residential School History and Dialogue Centre ensure this important history will not be forgotten, and knowledge of it will provide more informed ways of working towards a better future.

For the Haida people today, carving and publicly raising new poles is a way of honouring history and celebrating the ongoing vitality of cultural practices. The pole, carved in the Haida tradition, is distinct from that of Musqueam and other coastal communities. Though culturally distinct, Reconciliation Pole honours all First Nations who have persisted through the dark experience of the schools and look to a better future.

Reconciliation Pole was commissioned by the Audain Foundation in partnership with The University of British Columbia.

[www.belkin.ubc.ca/ReconciliationPole](http://www.belkin.ubc.ca/ReconciliationPole)

**ART**

**What Story Does Reconciliation Pole Tell?**

Haida poles are read from bottom to top.

- Surrounding the base of the pole are salmon symbolizing life and its cycles.
- Between the legs of Bear Mother is Xaaga (Shaman), who stands on top of the Salmon House and smacks a ritual to ensure their effort.
- Bear Mother holds her hair comb, Raven looks out from between Bear Mother's Ears.
- A Canadian Indian Residential School house, a government-instituted system designed to assimilate and destroy all Indigenous cultures across Canada.
- The children holding and supporting one another are wearing their school uniforms and numbers by which each child was identified. Their feet are not depicted, as they were not grounded during those times.
- Four Spirit Figures: killer whale (twister), bear (land), eagle (air), and Thunderbird (the supernatural). They symbolize the ancestors, environment, worldly realm, and the cultures that each child came from.
- The mother, father, and their children symbolize the family unit and are dressed in traditional high-ranking attire symbolizing revitalization and strength of today.
- About the family is the canoe and longboat shown travelling forward—side by side. The canoe represents the First Nations and governments across Canada. The longboat represents Canada's governments and Canadian people. This symbolism respectfully honours differences, but most importantly displays us travelling forward together side by side.
- Four Coppers, coloured to represent the peoples of the world, symbolize and celebrate cultural diversity.
- Eagle represents power, togetherness, determination, and speaks to a sustainable direction forward.

The 68,000 copper nails covering areas of the pole are in remembrance of the many children who died at Canada's Indian Residential Schools—each nail commemorates one child.

**About the Artist**

Born in 1952 at Masset, BC, Haida Gwaii, master carver 7idansuu (Edenshaw), James Hart, has been carving his whole life. He is also a skilled jeweller and print maker and is considered a pioneer among Northwest Coast artists in the use of bronze casting.

Hart has replicated traditional Haida totem poles and designed new poles and sculptures found across the globe. Between 2009 and 2013 Hart created, designed, and carved *The Dance Screen (The Scream Too)*, a monumental sculpture now residing at the Audain Art Museum in Whistler. James Hart was awarded the Order of British Columbia (2003), and honorary doctorates in Fine Arts from Emily Carr University of Art + Design (2004) and Simon Fraser University (2017). In 2016, he was elected a member of the Royal Canadian Academy of Arts.

THE UNIVERSITY OF BRITISH COLUMBIA  
THE AUDAIN FOUNDATION  
HAIDA NATION  
múłk'ojiam

# LITERARY CORNER

## Coïn Littéraire



### REFLECTION PIECE



An excerpt from Mahatma Gandhi, *An Autobiography or The Story of My Experiments with Truth*. Penguin Books, Great Britain, 1982.

“Such worship or prayer is no flight of eloquence; it is no lip-homage. It springs from the heart. If, therefore, we achieve that purity of the heart when it is ‘emptied of all but love’, if we keep all the chords in proper tune, they ‘trembling pass in music out of sight’. Prayer needs no speech. It is in itself independent of any sensuous effort. I have not the slightest doubt that prayer is an unfailing means of cleansing the heart of passions. But it must be combined with the utmost humility.” (pp. 80-81)

“But he απολογήθηκε (apologized) to me for which there was no need. I had already forgiven him. But I never again went through this street. There would be other men coming in this man’s place and, ignorant of the incident, they would behave likewise. Why should I unnecessarily court another kick? I therefore selected a different walk.” (p. 130)

#### Editor’s Comments:

Opportunity for reflection on word origin! autobiography originates from the ελληνική composite word αυτοβιογραφία. This word is made of three individual words: αυτο+βιο+γραφία, all of which are commonly used prefixes and suffixes in English and many other languages. But, what do they mean? auto from εαυτό=self, bio from βίος=life and graphy from the verb ‘γράφω’ =to write. So are the following words: music, from the ελληνική word μουσική and chords, from the ελληνική word χορδή (string).

#### Η ποίηση (la poésie/the poetry)

Jacques Prévert (1900 – 1977) c’est un des poètes les plus fameux entre les enseignant(e)s de la langue française. Sa poésie, avec ses paroles propres, pleines de beauté et la grammaire simple, rendent l’enseignement de la langue tant efficace qu’agréable!

#### LE MESSAGE

La porte que quelqu’un a ouverte  
 La porte que quelqu’un a refermée  
 La chaise où quelqu’un s’est assis  
 Le chat que quelqu’un a caressé  
 Le fruit que quelqu’un a mordu  
 La lettre que quelqu’un a lue  
 La chaise que quelqu’un a renversée  
 La porte que quelqu’un a ouverte  
 La route où quelqu’un court encore  
 Le bois que quelqu’un traverse  
 La rivière où quelqu’un se jette  
 L’hôpital où quelqu’un est mort.  
 — Jacques Prévert (1900-1977)

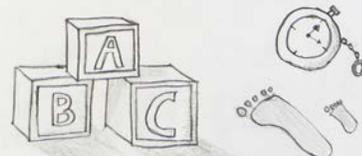


#### Le père

L’horloge que quelqu’un a regardée  
 Le cri que quelqu’un a entendu  
 La porte que quelqu’un a ouverte  
 La chaise où quelqu’un a attendu

Les pas que quelqu’un a guidés  
 La connaissance que quelqu’un a parlée  
 La croissance que quelqu’un a regardée  
 Le bonheur que quelqu’un a partagé

Une personne que quelqu’un a regardée partir  
 Les souvenirs que quelqu’un a gardés  
 Le temps que quelqu’un ne peut pas prendre  
 La vie que quelqu’un a donnée



Gareth Ramilo Devotes this Poem to his Father

## ΕΓΩ ΕΙΜΑΙ . . .

Νικηφόρος Βρεττάκος (1912 – 1991)

Εγώ είμαι λοιπόν, ο μικρός, ο ασήμαντος.  
Το παιδί που ξυπόλητο, με βρεγμένα τα πόδια,  
βουλιαγμένα στην άμμο, του μιλούσες  
και σου μιλούσε. Όμως εσύ, ήξερες  
πράγματα περισσότερα, επειδή  
ήσουν παρούσα στον κόσμο απο πάντοτε.  
Και μου μιλούσες για την Αργώ,  
το σεληνόφως που χρύσωνε τα μαλλιά  
του Οδυσσέα, τον μέγιστο στόλο σου  
(όλων των ειδών τα σκαριά που ελλιμένισες  
στο βυθό σου) κι ακόμη για το άπειρο  
όπου ανακύκλωνες το μεγαλείο σου,  
θάλασσα, κι άλλα πολλά. Ενώ εγώ  
σου απαντούσα με το ίδιο χαμόγελο  
που μιλούσα στο γύρω μου πολύμορφο  
θαύμα, που λέγεται Κόσμος. Λόγον  
άλλο πληρέστερο να μιλώ  
με το θείο σύμπαν δεν είχα.

## IT'S ME

by NIKIFOROS VRETTAKOS (1912 – 1991)

It's me then, that tiny and insignificant  
lad, who, barefoot, with legs splashed  
and sunk deep in the sand, talked to you  
and you talked back. Yet, you knew  
far more things because  
you were here in the world from the beginning.  
And you talked to me of the Argo  
of the moonlight that glistened on the hair  
of Odysseus, of your greatest fleet  
(hulls of all kinds that you kept anchored  
in your depths) and even of the infinite  
where you returned to renew your grandeur,  
dear sea, and much more besides. And I  
answered you with that same smile  
through which I talked to the miracle  
round about me called the World. I had  
no language more replete for  
talking to the divine universe.

Translated by DAVID CONNOLLY

**Source:** A Century of Greek Poetry: 1900 – 2000 / selected and edited by Peter Bien, Peter Constantine, Edmund Keeley and Karen Van Dyck. Bilingual Ed. Cosmos Publishing Co., Inc. and The Hellenic Literature Society, River Vale, NJ. 2004. (pp. 396-397).



法道寥寥不可模一菴深隱是良圖門前養竹高遮  
 屋石上分泉直到廚猿抱子來崖果熟鶴移巢去礪  
 松枯禪邊大有閒情緒收拾乾柴向地爐  
 浮世光陰有幾何誰能挈挈又波波廚空旋去尋黃  
 獨衲破方思翦綠荷麈尾罷拈言語斷佛經忘看蠹  
 魚多可憐身在袈裟下趣境攀緣事如麻  
 五言律詩  
 道人緣慮盡觸目是心光何處碧桃謝滿溪流水香  
 草深蛇性悅日煖蝶心狂曾見樵翁說雲邊雪晝房

55

the Way is so rare it can't be copied  
 but a well-hidden hut comes close  
 for cover I've grown bamboo in front  
 from the rocks led a spring to the kitchen  
 gibbons bring their young when cliff fruits turn ripe  
 cranes change their nests when gorge pines turn brown  
 lots of idle thoughts occur in zen  
 the dead wood I gather for my stove

56

there's so little time in this passing life  
 why spend it running around  
 when the kitchen's bare I dig up yams  
 when my robe comes apart I cut lotus leaves  
 I've put down the elk tail and stopped giving sermons  
 my long-forgotten sutras are home to silverfish  
 the poor souls beneath monk robes  
 have so many goals and ties

57

men of the Way are done with reason  
 they see the light of the mind  
 somewhere peach trees shed their bloom  
 their fragrance is in the stream  
 jungle is bliss for a snake  
 sunshine is butterfly heaven  
 once a woodcutter mentioned  
 a lean-to in the clouds

American born Bill Porter, translates under the pen-name Red Pine. Stonehouse was a late 13th early 14th century Chinese Buddhist poet. Source: The Mountain Poems of Stonehouse, translated by Red Pine, Empty Bowl, Washington, 1986.

## The Year of the Metal Rat

Canada Post

Poste Canada



The Year of the Metal Rat starts on January the 25th, 2020 and ends on the 11th of February 2021. Here we include the traditional souvenir sheet of two stamps. It bids farewell to the Year of the Earth Pig and welcomes the Year of the Metal Rat.

Created by acclaimed Canadian graphic designers, Seung Jai Paek and Albert Ng, the themes of the stamps draw from the rich Chinese literary culture and folk traditions.

We encounter Shu Bajie, Known also as Pigsy, a character from the 16th century Chinese classic novel Journey of the West. Together with Monkey King, they join a Chinese monk on his journey in search of enlightenment to India.

On the stamp welcoming the new Lunar Year we see a "Rat's Marriage" or "Rat's Wedding" inspired by the popular Chinese folk tale The Wedding of the Rat's Daughter.

## THE PHRASING MUST CHANGE

by Rumi Jeraluddin Balkhi (1207-1273)

Learn about your inner self from those who know such things,  
but don't repeat verbatim what they say.

Zuleikha let everything be the name of Joseph, from celery seed  
to aloes wood. She loved him so much she concealed his name  
in many different phrases, the inner meanings  
known only to her. When she said, The wax is softening  
near the fire, she meant, My love is wanting me.  
or if she said. Look, the moon is up or The willow has new leaves  
or The branches are trembling or The coriander seeds  
have caught fire or The roses are opening  
or The king is in a good mood today or Isn't that lucky?  
or The furniture needs dusting or  
The water carrier is here or It's almost daylight or  
These vegetables are perfect or The bread needs more salt  
or The clouds seem to be moving against the wind  
or My head hurts or My headache's better,  
anything she praises, it's Joseph's touch she means,  
any complaint, it's his being away.

When she's hungry, it's for him. Thirsty, his name is a sherbet.  
Cold, he's fur. This is what the Friend can do  
when one is in such love. Sensual people use the holy names  
often, but they don't work for them.

The miracle Jesus did by being the name of God,  
Zuleikha felt in the name of Joseph.

When one is united to the core of another, to speak of that  
is to breathe the name Hu, empty of self and filled  
with love. As the saying goes, The pot drips what is in it.  
The saffron spice of connecting, laughter.  
The onion smell of separation, crying.  
Others have many things and people they love.  
This is not the way of Friend and friend.

**Source:** The Essential Rumi. Translated by Coleman Barks with John Moyne. Castle Books. 1997. (p.108)

Persian ποιητής (poet) from the town of Balkh in Afghanistan, then part of the Persian Empire. His family emigrated to Konya around 1215-1220 to escape the Mongol invasion armies. Konya, at that time, part of the Eastern Roman Empire, now is part of Turkey. It is then that he was given the name Rumi - meaning from Roman Ανατολή (Anatolia). He wrote in the ancient Persian language, Farsi.



Bonjour je m'appelle Harleen, je suis en neuvième année pour mon projet de bénévolat j'ai aidé ma grand-mère à faire des choses à la maison, comme nettoyer la maison et cuisiner. Mais qualités personnelles je suis bonne communicatrice, je suis coopérative, j'écoute bien quand les autres parlent, j'aime la conversation je suis responsable j'ai de la patience et j'aime poser de questions. Ma grand-mère et moi avons nettoyé la cuisine ensemble nous avons jeté la nourriture qui a mal tourné nous avons nettoyé les fenêtres de la cuisine et nettoyé les planchers. nous avons aussi fait du riz au lait. nous avons pris 3 tasses de riz et l'avons fait bouillir pendant 20 minutes. puis nous avons ajouté du sucre, du sel et du lait et laissé cuire en remuant. j'ai aimé aider ma grand-mère c'est mon devoir d'aider ma grand-mère si j'avais le pouvoir j'aiderais tous les jours mais parfois je suis occupée je veux encore aider quand je suis libre. Je veux être assistante de ma grand-père. j'ai aimé faire ce projet cela m'a rendu heureuse. Je veux avoir plus de projets comme celui-ci.

Art and written text provided by Harleen Dhindsa

**DEN KINDERN (ENDE 1914)**  
**By Hermann Hesse (1877-1962)**

Ihr wisst nichts von der Zeit,  
Wisst nur, dass irgendwo im Weiten  
Ein Krieg geschlagen wird,  
Ihr zimmert Holz zu Schwert und Schild und Speer  
Und Kämpft im Garten selig euer Spiel,  
Schlagt Zelte auf,  
Tragt weisse Binden mit dem roten kreuz.  
Und hat mein liebster Wunsch für euch Gewalt,  
So bleibt der krieg  
Für euch nur dunkle Sage allezeit,  
So seht ihr nie im Feld  
Und tötet nie  
Und fliehet nie aus brandzerstörtem Haus.  
Dennoch sollt ihr einst Krieger sein  
Und sollt einst wissen,  
Dass dieses Lebens süsster Atem,  
Das dieses Herzschlags liebes Eigentum  
Nur Leben ist, und dass durch euer Blut  
Vergangenheit und Ahnenerbe  
Und fernste Zukunft rollt,  
Und dass für jedes Haar auf eurem Haupt  
Ein Kampf, ein Weh, ein Tod erlitten ward.  
Und wissen sollt ihr, dass der Edle  
In seiner Seele immer Krieger ist,  
Auch der nie Waffen trug,  
Dass jeden Tag ein Feind,  
Dass jeden Tag ein Kampf und Schicksal wartet.  
Vergesst es nicht!  
Gedenkt des Bluts, der Schlachten, der Zerstörung,  
Auf denem eure Zukunft ruht,  
Und wie auf Tod und Opfer vieler  
Das kleinste Glück sich baut.  
Dann werdet ihr das Leben lodernder  
Und werdet inniger einst den Tod umarmen.

Source: Wright James, Hermann Hesse (ποίηματα) *Poems*. Bantam Books Inc., N.Y. 1974. (pgs 68 - 71)

**TO CHILDREN (AT THE END OF 1914)**  
**By Hermann Hesse (1877-1962)**

You know nothing of time,  
You know only that, somewhere in the distance,  
A war is being fought,  
You whittle your wood into sword and shield and spear  
And play your game blissfully in the garden,  
Set up tents,  
Carry white bandages marked with the red cross.  
And if my wish for you has any power,  
So war will remain  
For you, always, only a dim legend,  
So you will never stand in the field  
And never die  
And never rush out of a house crumbling in fire.  
Nevertheless, you will be soldiers one day  
And one day you will know  
That the sweet breath of this life,  
The precious possession of the heartbeat,  
Is only a loan, and that whatever was lost  
In the past, and the heir you long for,  
And the farthest future,  
Rolls through your blood,  
And that for every hair on your head  
Somebody endured one struggle, one pain, one death.  
And you shall know that whatever is noble  
In your soul is always a warrior,  
Even though he bears no weapons,  
That every day a struggle and a destiny is waiting.  
Do not forget this!  
Think of the blood, the shambles, the ruin  
On which your own future reposes,  
And how, even more, upon death and sacrifice is built  
The tiniest happiness.  
Then your life will flame out more  
And one day gather even death into its arms.



Davradou, M. 2013. *Intriguing Compositions: Inspirational Journeys into Mundane Encounters and Other Vistas. A Collection of Collage Narratives and Other Thoughts*. Friesen Press. Victoria, BC. (Missing Wheel, p.6)

## El mar

By Pablo Neruda (1904-1973)

Necesito del mar porque me enseña:  
no sé si aprendo música o conciencia:  
no sé si es ola sola o ser profundo  
o sólo ronca voz o deslumbrante  
suposición de peces y navíos.  
El hecho es que hasta cuando estoy dormido  
de algún modo magnético circulo  
en la universidad del oleaje.

No son sólo las conchas trituradas  
como si algún planeta tembloroso  
participara paulatina muerte,  
no, del fragmento reconstruyo el día,  
de una racha de sal la estalactita  
y de una cucharada el dios inmenso.

Lo que antes me enseñó lo guardo! Es aire,  
Incesante viento, agua y arena.

Parece poco para el hombre joven  
que aquí llegó a vivir con sus incendios,  
y sin embargo el pulso que subía  
y bajada a su abismo,  
el frío azul que crepitaba,  
el desmoronamiento de la estrella,  
el tierno desplegarse de la ola  
despilfarrando nieve con la espuma,  
el poder quieto, allí, determinado  
como un trono de piedra en lo profundo.  
substituyó el recinto en que crecían  
tristeza terca, amontonando olvido,  
y cambió bruscamente mi existencia:  
di mi adhesión al puro movimiento.

## The Sea

By Pablo Neruda (1904-1973)

I need the sea because it teaches me.  
I don't know if I learn music or awareness,  
if it's a single wave or its vast existence,  
or only its harsh voice or its shining one,  
a suggestion of fishes and ships.  
The fact is that until I fall asleep,  
in some magnetic way I move in  
the university of the waves.

It's not simply the shells crunched  
as if some shivering planet  
were giving signs of its gradual death;  
no, I reconstruct the day out of a fragment,  
the stalactite from a sliver of salt,  
and the great god of a spoonful.

What it taught me before, I keep. It's air,  
ceaseless wind, water and sand.

It seems a small thing for a young man,  
to have come here to live with his own fire;  
nevertheless, the pulse which rose  
and fell in its abyss,  
the crackling of the blue cold,  
the gradual wearing away of the star,  
the soft unfolding of the wave  
squandering snow with its foam,  
the quiet power out there, sure  
as a stone shrine in the depths,  
replaced my world in which were growing  
stubborn sorrow, gathering oblivion,  
and my life changed suddenly.  
I took the side of pure movement.

**Source:** Pablo Neruda. *Isla Negra: A Notebook*. Translated from the Spanish by Alastair Reid. Farrar, Straus and Giroux. New York. 1981. (pp. 210-213)



*waves' relief © 2020 maria davradou*

**From La Bohème of Giacomo Puccini  
(1858-1924) (p.83-84)**

MIMI

Si.

Mi chiamano Mimi  
ma il mio nome è Lucia.  
La storia mia è breve  
A tela o a sera  
ricamo in casa e fuori.  
Son tranquilla e lieta,  
ed è mio svago  
far gigli e rose.  
Mi piaccion quelle cose  
che han sì dolce malia,  
che parlano d'amor, di primavera,  
che parlano di sogni e di chimere,  
quelle cose che han nome poesia...

Lei m'intende?

RODOLFO

Si.

MIMI

Mi chiamano Mimi  
Il perchè non so.  
Sola, mi fo il pranzo  
da me stessa.  
Non vado sempre a messa,  
ma prego assai il Signor.  
Vivo sola, soletta,  
là in una bianca cameretta;  
guardo sui tetti e in cielo.  
Ma quando vien lo sgelo  
il primo sole è mio,  
il primo bacio dell' aprile è mio!  
Il primo sole è mio.  
Germoglia in un vaso una rosa,  
foglia a foglia l' aspiro.  
Così gentil è il profumo d' un fior.  
Ma i fior ch'io faccio, ahimè,  
i fior ch'io faccio,  
ahimè non hanno odore.  
Altro di me non le saprei narrare.  
Sono la sua vicina  
che la vien fuori d' ora a importunate.

**From La Bohème of Giacomo Puccini  
(1858-1924) (p.83-84)**

MIMI

Yes.

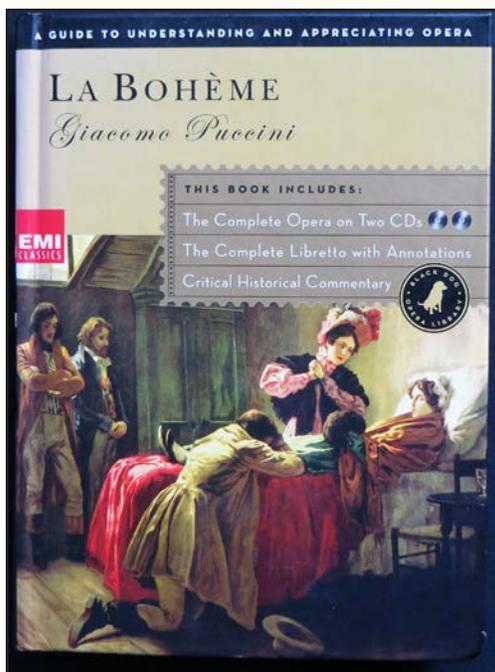
They call me Mimi,  
but my real name's Lucia.  
My story is brief.  
I embroider silk and satin  
at home or outside.  
I'm tranquil and happy  
and my pastime  
is making lilies and roses.  
I love all things  
that have gentle magic,  
that talk of flower and spring,  
that talk of dreams and fancies-  
the things called poetry...  
do you understand me?

RODOLFO

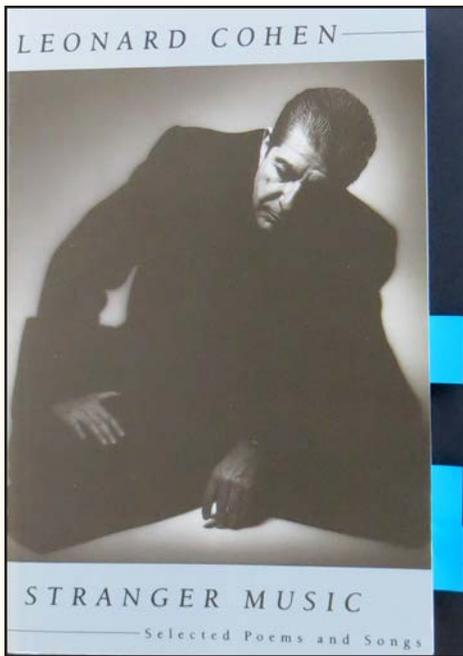
Yes.

MIMI

They call me Mimi.  
I don't know why.  
I live by myself  
and I eat alone.  
I don't often go to church,  
but I like to pray.  
I stay all alone  
in my tiny white room,  
I look at the roofs and the sky.  
But when spring comes  
the sun's first rays are mine!  
The sun's first rays are mine!  
A rose blossoms in my vase,  
I breathe its perfume, petal by petal.  
So sweet is the flower's perfume.  
But the flowers I make, alas,  
the flowers I make, alas,  
alas, have no scent.  
What else can I say?  
I'm your neighbour, disturbing you  
at this impossible hour.



tenderness © 2020 maria davradou



OUR LADY OF SOLITUDE

All summer long she touched me  
 She gathered in my soul  
 From many a thorn, from many a thicket  
 Her fingers like a weaver's, quick and cool

And the light came from her body  
 And the night went through her grace  
 All summer long she touched me  
 And I knew her, I knew her face to face

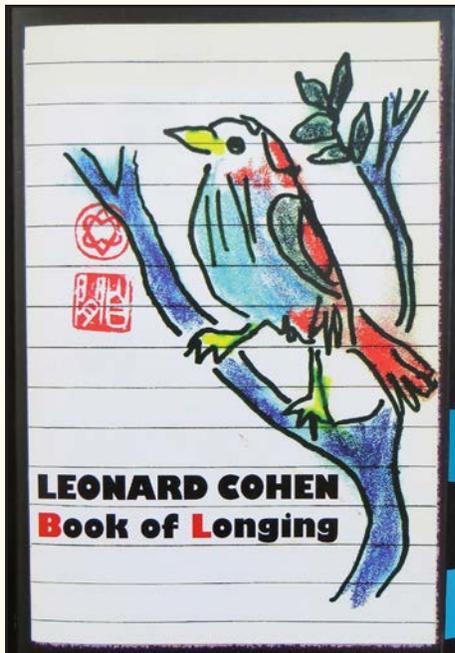
And her dress was blue and silver  
 And her words were few and small  
 She is the vessel of the whole wide world  
 Mistress, oh mistress of us all

Dear Lady, Queen of Solitude  
 I thank you with my heart  
 For keeping me so close to thee  
 While so many, oh so many stood apart

*And the light came from her body  
 And the night went through her grace  
 All summer long she touched me  
 And I knew her, I knew her face to face*

# Building αυθεντικές Bridges: Le Monde des Langues Mustang Joins

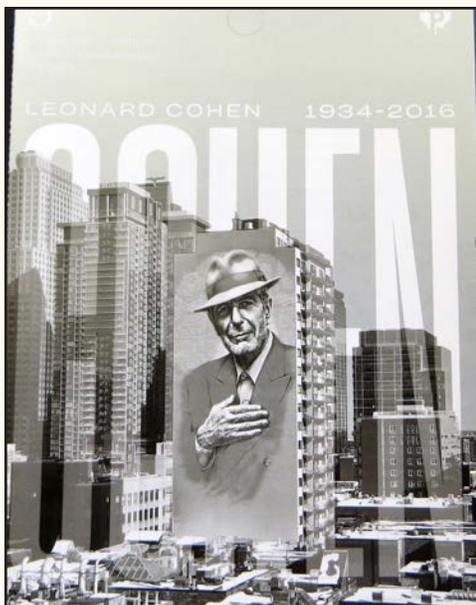
## Post Canada in a Tribute to Leonard Cohen (1934 - 2016)



TITLES

I had the title Poet  
 and maybe I was one  
 for a while  
 Also the title Singer  
 was kindly accorded me  
 even though  
 I could barely carry a tune  
 For many years  
 I was known as a Monk  
 I shaved my head and wore robes  
 and got up very early  
 I hated everyone  
 but I acted generously  
 and no one found me out  
 My reputation  
 as a Ladies' Man was a joke  
 It caused me to laugh bitterly  
 through the ten thousand nights  
 I spent alone  
 From a third-storey window  
 above the Parc du Portugal  
 I've watched the snow  
 come down all day  
 As usual  
 there's no one here  
 There never is  
 Mercifully  
 the inner conversation  
 is cancelled  
 by the white noise of winter  
 "I am neither the mind,  
 The intellect,  
 nor the silent voice within . . ."  
 is also cancelled

and now Gentle Reader  
 in what name  
 in whose name  
 do you come  
 to idle with me  
 in these luxurious  
 and dwindling realms  
 of Aimless Privacy?



**LEONARD COHEN 1934-2016**

Born on September 21, 1934, in Montréal, Quebec, Leonard Cohen published several books before making his musical debut with *Songs of Leonard Cohen* in 1967. The album featured two of his most famous songs: "Suzanne" and "So Long, Marianne," and was followed by many more albums, including *Various Positions* (1984), featuring the unforgettable "Hallelujah." The recipient of multiple accolades – from lifetime achievement awards to induction into several music halls of fame – Cohen died in November 2016 at the age of 82, less than a month after releasing his final, chart-topping album, *You Want It Darker*.

Né le 21 septembre 1934 à Montréal, au Québec, Leonard Cohen publie plusieurs livres avant d'entamer sa carrière musicale avec son premier album, *Songs of Leonard Cohen*, en 1967. Le disque comprend « Suzanne » et « So Long, Marianne », deux de ses chansons les plus connues, et il est suivi de nombreux autres albums, dont *Various Positions* (1984), qui contient l'inoubliable « Hallelujah ». Leonard Cohen est titulaire de nombreuses distinctions, dont des prix pour l'ensemble de ses réalisations et des intronisations à plusieurs panthéons de la musique. En novembre 2016, il s'éteint à l'âge de 82 ans, moins d'un mois après la sortie de son dernier album, *You Want It Darker*, qui se hisse au sommet des classements.

Many thanks to Adam Cohen, Lorca Cohen and Robert Kory for their support and guidance in the making of this stamp issue. / Un grand merci à Adam Cohen, à Lorca Cohen et à Robert Kory de leur appui et de leurs conseils lors de la préparation de cette émission de timbres.

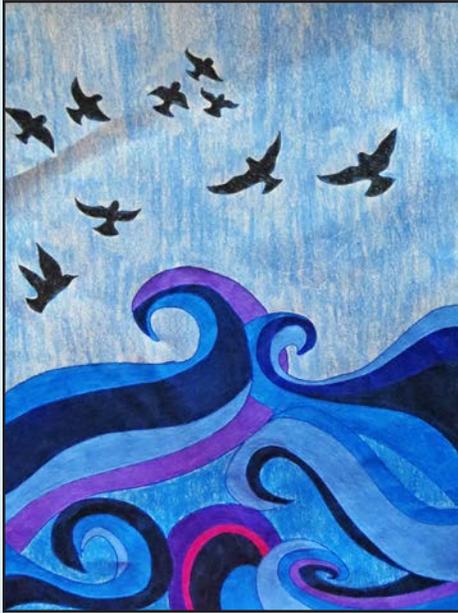
Permanente et à l'adresse de Canada Post Corporation. / Permanentes en une émission de timbres de la Société canadienne des postes.

Logo: Design: Pacific Images / Illustration: Jack Hudson / Getty Images. / Cover: Leonard Cohen tribute photo. / Design: Robert Kory. / Printed by: Leonard Cohen. / Cover: Leonard Cohen tribute photo. / Design: Robert Kory. / Printed by: Leonard Cohen. / Cover: Leonard Cohen tribute photo. / Design: Robert Kory. / Printed by: Leonard Cohen.

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# C'EST MOI!

# THAT'S ME!



Bonjour! Je m'appelle Partishtha. Voici mon oeuvre d'art. Elle s'appelle "liberté." Dans mon dessin, j'ai dessiné l'océan et neuf oiseaux. Premièrement, j'ai eu besoin de mes matériaux. J'ai utilisé un crayon, un stylo bleu et des crayons de couleur. Ensuite, j'ai créé les lignes spirales et épaisses. J'ai indiqué que je suis créatif et artistique parce que j'aime dessiner. Les spirales représente l'océan. J'ai fait l'océan parce que j'aime faire de la natation. J'adore l'eau parce que c'est très tranquille et apaisante, donc j'adore l'océan. Après, j'ai ajouté ces oiseaux noirs. Pour ces oiseaux, j'ai choisi les lignes courbes parce que je suis paisible. Les oiseaux symbolisent la liberté et l'indépendance. Je préfère travailler seule, donc je suis indépendante. J'ai utilisé les formes organiques pour dessiner les oiseaux. J'ai décidé d'utiliser des formes organiques pour un effet naturel. Puis, j'ai voulu d'utiliser des couleurs froides parce que j'ai préféré couleurs froides. J'ai choisi le noir pour les oiseaux et le bleu céleste clair pour le ciel. J'ai coloré l'océan le bleu franc, le bleu indigo, le bleu céruleen clair, le violet, le violet de parme et mûrier avec des crayons de couleur. J'ai représenté le mystère avec les différentes nuances de bleu et de violet aussi. Finalement, j'ai fini! Voilà c'est mon chef-d'oeuvre. Au revoir! Merci!

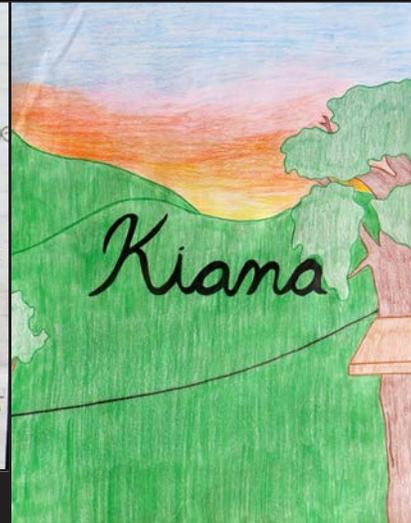
Work by Partishtha Goyal



Bonjour, Je m'appelle Cody Zhu et mon oeuvre s'appelle Giraffe. Premièrement les matériaux que j'ai utilisés pour dessiner cette pièce sont des crayons pencil et du papier. Ensuite, j'ai utilisé des lignes irrégulières, des lignes verticales, des lignes horizontales, des lignes diagonales et en zigzags pour mon oeuvre d'art. Ensuite j'ai, utilisé, des formes irrégulières, des rectangles, des cercles, des triangles et des ovales. La personnalité de cette pièce est étrange, bizarre et excentrique, parce que j'ai utilisé une animation et l'ai transformé en girafe. J'ai voulu que mon oeuvre devienne unique! Ma personnalité est créative, active, honnête, je sune, différente et intelligente. Enfin, les couleurs jaune pour représentes la positivité, l'orange pour le bonheur, le bleu clair pour la créativité, le bleu pour la confiance, le rouge la puissance, le brun pour l'honnêteté et le vert pour l'énergie. Merci! Au Revoir

Work by Cody Zhu

Bonjour! Je m'appelle Kiana. Voici mon oeuvre d'art. Elle s'appelle "Moi!". J'ai eu besoin de crayon et de crayons de couleur pour faire cette oeuvre d'art. Ma personnalité est artistique, calme, énergique et aventureuse. J'aime passionnément activités, dessiner la nature et lire des livres. Premièrement, j'ai créé un dessin de paysage. J'ai dessiné les lignes courbes, verticales, horizontales, et ondulées pour montrer une action calme. Puis, j'ai utilisé les couleurs froides et les couleurs chaudes. J'ai utilisé l'orange parce que je suis un peu énergique, mais je suis aussi calme. J'ai ajouté une ligne turloienne parce que j'aime passionnément activités extrêmes. Finalement, j'ai écrit mon nom parce que je l'adore. Merci, au revoir!



Work by Kiana Dankoski



Work by Cat-Thy Phan

## Mon Oeuvre D'Art

Bonjour! C'est moi Je m'appelle Cat-Thy. Voici mon oeuvre d'art. Elle s'appelle 'All About Cat-Thy Phan'. Pour mon projet, j'ai décidé de créer un collage parce que j'aime faire des collages. Premièrement, j'ai dû choisir les couleurs et les matériaux pour créer mon collage. J'aime les couleurs bleue et beige donc j'ai décidé d'utiliser le blanc brillant, le beige, le brun noisette, le bleu saphire, la pêche, le jaune safran, le brun châtain, le bleu ciel, le noir de poix et le brun pâle. Ensuite, j'ai organisé les matériaux. Je utilise du papier, le stylo, de la colle, des marqueurs, des autocollants, un billet pour 'The Bubble Tea Shop', des photos, des rubans, et du ruban de nourriture. Puis, j'ai collé sur tout et ajouté les avoir dans leurs propres places. J'ai combiné de nombreuses lignes et formes différentes telles que ces lignes horizontales, ces lignes fines, ces lignes épaisses, ces lignes verticales, ces lignes droites et ces lignes courbes, les formes irrégulières, les carrés, les rectangles et les cercles. Ensuite, j'ai collé sur tout et ajouté les autocollants. Je peux constater à travers de mon collage qu'il montre de nombreuses personnalités. Il montre que je suis calme, jeune, sentimentale, énergique, patiente, sincère, musicale, timide, romantique, artistique, tranquille et heureuse. Finalement, j'ai écrit la description de la carte photo. Ceci est mon chef d'oeuvre. Merci et au revoir.

10/10  
10/10 A+ Merci Trés bien écrit.

Bonjour! Je m'appelle Joban. Voici mon oeuvre d'art. Le titre est "The sky is the limit". J'ai dessiné un filet de volleyball et les oiseaux qui volent vers le ciel. D'abord j'ai eu besoin des mes matériaux. J'ai choisi d'utiliser un crayon, des marqueurs, et fine doubleur. J'ai utilisé des lignes horizontales, verticales, organiques, fines, et courbes. Ensuite les oiseaux représentent le sentiment de voler quand je joue au volleyball. Puis le ciel représente que nous allons continuer à essayer de nous améliorer et que nous n'avons pas de plafond. Les six oiseaux représentent les six joueurs sur le terrain. Quand je joue à ce sport en plein air je me sens libre et j'ai le sentiment que tout est possible. Finalement, j'ai utilisé des couleurs pâles pour créer une atmosphère calme, comme le bleu ciel, le blanc, le marron clair, le rouge cramoisi et le noir nocturne. Voilà! J'ai fini. C'est mon chef d'oeuvre! Merci. Au revoir!

Work by Joban Jammu



## Deux Mondes

Kevin Singh

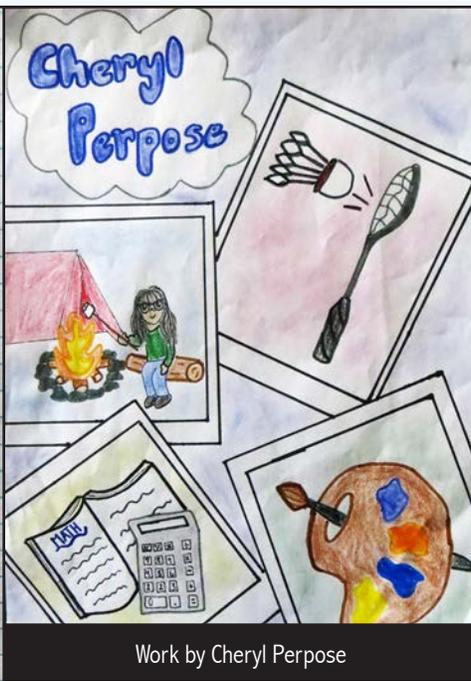
Bonjour! C'est moi! Je m'appelle Kevin. Voici mon oeuvre d'art. Elle s'appelle Deux Mondes. Pour le matériel et les outils, j'ai utilisé du papier, des crayons et des marqueurs. D'abord, pour faire mes images, j'ai utilisé ces lignes verticales, en zig zag, ondulées, horizontales, diagonales, courbes, et foncées. Après, j'ai dessiné les cercles, les rectangles, et les triangles. Puis, j'ai utilisé les couleurs suivantes: le rouge, le orange, le vert, le jaune, le bleu, le gris, le blanc, le noir, le marron et le violet. Mon image est divisée en deux parties. Le côté gauche de mon oeuvre représente un jour très heureux, mais le côté droit représente un jour très triste. J'ai choisi le côté gauche pour représenter mes émotions quand je suis paisible, tranquille et calme. L'arc en ciel, les fleurs, les arbres et

la couverture de camping me rendent joyeux. Par contre, l'éclair, les nuages gris, la terre brune foncée avec le gazon sec et mort, le feu et la maison abandonnée en feu, me rendent triste et effrayé. En plus, le ciel menaçant, la tempête et les os de poissons morts dans la rivière bleu foncé ajoutent un sentiment désespéré. Finalement, j'ai signé mon chef d'oeuvre. Je en suis très fier. Bravo Kevin. Merci! Moi aussi! C'est vraiment génial et sage!



Work by Kevin Singh

Bonjour! Je m'appelle Cheryl. Voici mon oeuvre d'art. Elle s'appelle la perspective des polaroids. Dans mon oeuvre d'art, j'ai décidé de dessiner quatre polaroids avec des dessins d'un camping, de badminton, de mathématiques, et matériel de peinture. D'abord, j'ai eu besoin de mes matériaux. J'ai choisi d'utiliser un crayon, des marqueurs, un crayon de couleur, et un règle. Puis, j'ai dessiné avec un crayon avant d'ajouter de la couleur. J'ai utilisé des lignes horizontales, verticales, et diagonales avec un règle pour les lignes droites. Pour dessiner le camping, j'ai créé un triangle pour la tente, des cercles sur 4 bâches, des lignes horizontales sur la tente, et des lignes organiques sur les rochers. Pour le badminton, j'ai utilisé une ligne ondulée, 8 diagonales, 6 verticales, 13 lignes courbes, et les formes 5 losanges. Dans ce dessin des mathématiques, il y a 6 diagonales, 10 ondulées, une horizontale, 5 courbes, 2 lignes verticales, 3 rectangles, et les formes 18 carrés. Ensuite, pour le matériel de peinture, j'ai dessiné une ligne ondulée, 2 verticales, 2 horizontales, 5 lignes courbes, une ovale, un diamant, et les formes 4 organiques. Après, j'ai coloré les fonds pour les sentiments que je ressens. Je suis allée camper en été parce que c'est la tradition. Quand je fais du camping, je me sens très calme et heureuse parce que j'aime être dans la nature, donc j'ai coloré le fond bleu. Fond de badminton est rouge parce que je suis agressive, active, et sérieuse quand je joue au badminton. Je suis intelligente, logique, et calme en classe de mathématiques, donc le fond est jaune. Le fond pour le matériel de peinture est vert parce que je suis créative, artistique, et indépendante quand je dessine ou fais de la peinture. Finalement, j'ai coloré le fond violet parce que ma couleur préférée est le violet. Voilà, j'ai fini! C'est mon chef-d'oeuvre! Au revoir! Merci!



Work by Cheryl Perpose

Bonjour! Je m'appelle Spreet et voici mon oeuvre d'art elle s'appelle Ma forêt verte Majestueuse. D'abord, j'ai choisi beaucoup de lignes. Par exemple, les lignes horizontales, les lignes verticales, les lignes diagonales, les lignes ondulées, les lignes irrégulières, les lignes épaisses et les lignes fines. Pour donner l'impression de l'écurie, j'ai peint ces lignes horizontales épaisses qui sont brun sombre et brun bronzage. Aussi, j'ai utilisé les lignes horizontales fine jaune clair donner un effet de l'horizon. Après, j'ai utilisé lignes ondulées et les lignes irrégulières parce que j'ai voulu l'impression de être les lignes sont gratuite comme la nature. Puis, j'ai créé les lignes fine violet pour l'impression du calme et tranquille. Premièrement, j'ai ajouté les couleurs chaudes et froides. Pour les arbres j'ai choisi les vert foncé, vert clair, vert citron, et jaune vit mélanger avec sap vert. Et, j'ai utilisé les couleurs froides, bleu clair, pour l'impression du ciel, bleu océan sombre mélanger vert froid et magenta pour créer une couleur de base. Aussi, derrière les arbres j'ai utilisé le jaune pâle. Ensuite, j'ai peint le rectangle brun foncé et clair, les cercle pour les feuilles sur les arbres. Puis, ma personnalité est artistique, naturaliste, réfléchi et introverti. Je suis artistique parce que j'aime faire de la peinture, je suis naturaliste parce que j'adore les fleurs et la nature, je suis réfléchi parce que j'aime apprendre de mes erreurs. Pour le matériel et les outils, j'ai utilisé sont acrylique peint, un pinceau à peindre, palette et l'eau. C'est mon oeuvre d'art elle s'appelle Ma forêt verte Majestueuse! Merci, Au revoir!



Work by Spreet Turna



Aman Dhillon Paragraph  
 Bonjour! C'est moi! Je m'appelle Aman. Le nom de mon oeuvre d'art est Bateau. Cette oeuvre d'art me semble très utile car elle a les initiales des noms de mes proches, de ma grand-mère, de mon père et de mon cousin. La raison pour laquelle je l'ai nommé bateau est parce que j'aime l'océan et son odeur. Je suis plus d'aimer être libre comme la voile qui a été poussé par le vent, et la raison pour laquelle j'ai choisi des couleurs si vibrantes c'est parce que j'aime être libre et ce qui est plus libre que le mélange de tant de couleurs vives. J'ai utilisé beaucoup de lignes courbes pour donner l'impression des vagues. Pour la même raison, j'ai aussi utilisé (fait) des triangles. C'est tout! Merci de l'avoir lu.

Work by Aman Dhillon



French 10

Mahikaa

Bonjour! Je m'appelle Mahikaa et je quinze ans. Je suis à l'école LA Matheson et je suis en 10e année. Aujourd'hui, j'ai pris une photo d'un lion pour me représenter. J'ai choisi un lion parce que je suis forte, à l'intérieur et à l'extérieur comme un lion. Je suis courageuse et je peux me défendre quand j'en ai besoin. J'ai aussi une personnalité audacieuse et j'ai mon esprit. Un lion peut représenter la fierté et je suis fière de mes réalisations. Un lion me représente parce que j'ai une grande personnalité.

Pour dessiner mon lion, j'ai utilisé un crayon et un marqueur noir. Pour colorier mon lion, j'ai utilisé des crayons de couleur. J'ai utilisé des nuances de brun pour donner à mon lion un aspect naturel. Pour exemple, le brun foncé et brun clair ont été utilisés dans mon art. La couleur brune représente la terre. La couleur brune est associée à la fiabilité et à la stabilité et se connecte à moi parce que je suis digne de confiance et honnête. Je suis aussi fier parce que je peux me mettre à la terre. Ensuite, j'ai aussi utilisé la couleur marron qui représente plusieurs choses comme, la confiance, le respect, le passion, l'amour, l'ambition, le courage, la force et la chaleur. Je suis confiante parce que je suis fière des choses que je fais. J'aime prendre des risques parce que je suis courageuse et j'aime vivre nouvelles choses. Je suis pleine de passion pour devenir un officier de police à l'avenir. Je n'aime pas beaucoup de gens mais le peu que j'aime j'aime de tout mon cœur. Je suis une personne de soutien avec un type particulier de charisme par les

personnes que je soigne. Je suis connecté à marron parce qu'avec un côté audacieuse, j'ai la faiblesse par mes proches. Finalement, la couleur rouge a été utilisée dans mon art. Le rouge symbolise le feu et la détermination. Je suis déterminée à faire de mon avenir mon chemin. J'ai aussi utilisé du papier pour y dessiner mon art.

Mon art a des lignes épaisses et fines. J'ai utilisé des lignes plus épaisses pour les bordures et des lignes plus minces par ajouter de la définition à mon art. Toutes les lignes que j'ai utilisées étaient foncées. Il y a des lignes diagonales par les dents et la fourrure le lion. Il y a aussi une ligne horizontale près de l'œil du lion. Il y a des lignes en zigzag dans la fourrure du lion. Les lignes en diagonale et en zigzag montrent l'énergie et l'excitation. Ces lignes horizontales donnent l'impression de l'acte de conformisme. Les lignes courbes montrent l'unicité.

Mon art a des triangles, des demi-cercles et des ovales. Il y a des triangles pour les dents le lion. J'ai utilisé des cercles pour les yeux du lion. J'ai utilisé des demi-cercles pour l'oreille du lion. Les ovales étaient utilisés près de la gueule, de l'oreille et de yeux du lion.

Amour Extraordinaire.  
Ma

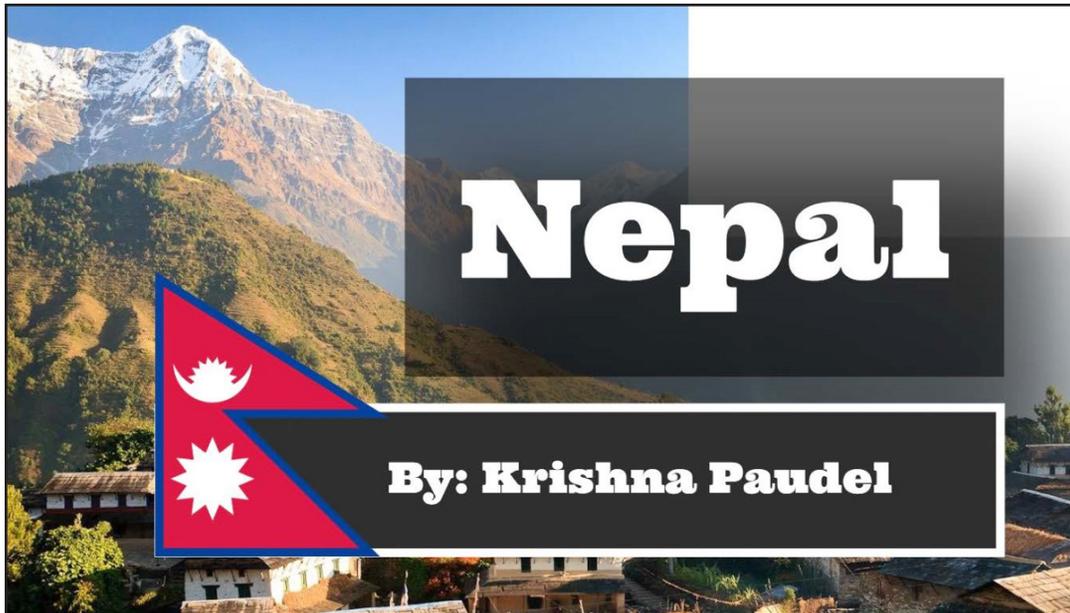
Bonjour! C'est moi! Je m'appelle Bajlot et suis en dixième année. Voici mon œuvre d'art. Elle s'appelle "pièces de moi". Les matériaux et ces outils j'ai utilisé sont du papier, un esquissor, une règle, des marqueurs et crayon de couleur. J'ai utilisé une variété des lignes: les lignes horizontales et lignes verticales, courbes, ondulées, droites, diagonales et organiques. Premièrement, j'ai dessiné, beaucoup de ligne épaisses, le carré et le rectangle pour représenter des pièces de puzzle. Ensuite, j'ai dessiné les cercles pour faire le globe et le ballon de basket. Aussi, le triangle pour les toits. Après, j'ai décidé à colorier! J'ai utilisé beaucoup de couleurs le rouge pour le drapeau canadien, l'orange et le vert olive pour le drapeau indien, le bleu et le vert pour le ballon de basket. Finalement, j'ai choisi à colorier le fond de mon œuvre d'art en utilisant une grande variété de couleurs.

Toutes ces images, formes, lignes et couleurs représentent ma personnalité. J'ai dessiné un soleil jaune clair parce que je suis optimiste et vivante. Je suis également sociable donc j'ai dessiné bulle de texte, ma famille et une orange basket. Mais, parfois je suis tranquille and réservée, donc pour ces jours j'ai décidé de dessiner livres, notes de musique et l'océan. un ballon de basket



# MEMORIES FROM MY HOMELAND

*A Visit to Nepal by Krishna Paudel*



Hello, Bonjour and Namaste! My name is Krishna and this is the anthology I created on my country: Nepal. This anthology will include: the Festivals, Clothing, Tour sites, Nepali phrases, and the politics of Nepal.



Firstly however, here is a cool fact that many people probably didn't know about Nepal. Did you know that Mount Everest, the tallest mountain in the world, is actually in Nepal? I have actually been on Mount Everest. Not to the top of course but my uncle took me half way up to see the view from there and it was one of the most amazing sights I've ever seen.



These are some of the pictures I took of/from my house in Nepal the last time I visited. In the first picture, I am on the roof of my house and the second and third pictures are the front and back view from my house. My house was located right in the center of Kathmandu, which is the capital of Nepal. As you can see, Nepal is a fairly underdeveloped country because even the capital looks old and undeveloped. Don't judge Nepal based off just these pictures though because many people say that even though it might be undeveloped, the rural parts of Nepal are beautiful.



The most common piece of clothing in Nepal is probably the “Daka Topi” which is a hat that men wear, like the one in the pictures below. These hats are usually red, white, green or maroon, have different designs and are often worn in festive and formal occasions. Another common piece of clothing is called the daura suruwal which is what men wear on traditional occasions, as you can see on the picture on the bottom. Women on the other hand usually dress in red and gold saris, with bright green necklaces on weddings and on Teej.

## Gai Jathra

The word “Gai” means cow and “Jathra” is a synonym of a word that means celebration. On the festival of Gai Jathra, people pray to, celebrate and show their love for cows because in our culture/religion, cows are seen as sacred and holy animals.

## Budha Jayanthi

Budha Jayanthi is the day that people celebrate the birth of Budha, a saint who was born in Nepal. On this day many Buddhists and even Hindus go to temples dedicated to Buddha and worship him.



## Festivals

## Tihar

Tihar is the Nepali version of Diwali. It is also known as the “Festival of Lights” and it celebrates the return of Lord Ram back to his home after 14 Years. On this day, people do fireworks and light up their houses to also welcome Laxmi, the goddess of Luck, into their homes and bring them luck.

## Tej

Tej is a very unique festival only celebrated in Nepal. It has no religious value however, on this day, women celebrate happiness through dance and music. The men usually do not take part in this festival.

## Common Nepali Phrases

English	Nepali	Pronunciation
Hello	नमस्ते	Namaste
Thank You	धन्यवाद	Dhanyawadh
Welcome	स्वागत	Swagath
My name is...	मेरो नाम ... हो	Mero naam ... ho.
I am sorry	माफ गर्नुहोस्	Maaf garnu hos
Nice	राम्रो	Ramro
Amazing	गजब	Gajab



## Pashupathinath and Swayumbhuvan Temples

The temples of Pashupathinath and Swayumbhuvan are the most visited sites in Nepal. They are both in Kathmandu and I used to visit them both every weekend because they were only a 10 minute walk away from my house. The picture of the top right is just a cool fact to show that these two temples in Nepal and packed with monkeys.



## Chitwan National Park

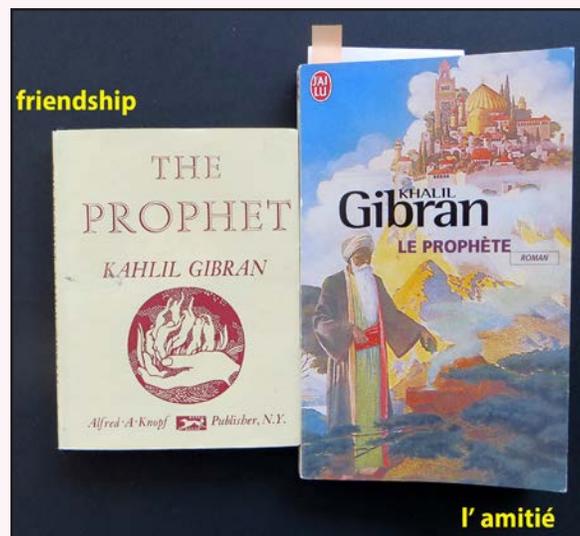
The picture you see on the bottom left is of Chitwan National Park, which is the most famous park in Nepal. It is almost like a safari because you get to see so many of the animals living in the park and even get to go on an elephant ride! I have never been there, however, I made my dad promise to take me next time we go to Nepal.

## Buddha Neelakanta

The Buddha Neelakanta is my personal favorite of the tour sites because I've been there and because the story behind it is amazing. In the 1600's a Nepali king was cursed that if he or his descendants ever went to see this statue they would die and no king has visited since.



# a unit on **FRIENDSHIP** une unité sur **L'AMITIÉ**



T un jeune dit : « Parle-nous de l'Amitié. »  
Il répondit alors :

« Votre ami est la réponse à vos besoins.

Il est votre champ dont les semailles sont amour et la moisson, reconnaissance.

Au foyer de votre ami, votre couvert est toujours mis et auprès de sa cheminée, il y a toujours une place pour vous réchauffer.

Car vous venez à lui pour apaiser votre faim et vos chagrins.

Quand votre ami vous confie ses pensées, ne craignez pas de le critiquer et ne vous retenez pas de l'encourager.

Et lorsqu'il ne dit mot, que votre cœur ne cesse d'écouter ce qui palpite dans son cœur.

Car en amitié toute pensée, envie et attente naissent muettes et se partagent avec une joie discrète.

Quand vous devez vous séparer de votre ami, que l'heure des adieux ne vous afflige que peu.

Car ce que vous aimez le plus en sa présence pourra vous paraître plus limpide en son absence.

Le sommet n'est-il pas plus visible de la plaine pour celui qui gravit la colline ?

Il n'est de but dans l'amitié, si ce n'est l'approfondissement de l'esprit.

Car l'amour qui n'aspire pas à révéler son propre mystère n'est point amour, mais un filet jeté sur une prise de futilités.

Que le meilleur de vous-même soit pour votre ami. S'il doit connaître le reflux de votre marée, qu'il en connaisse aussi le flux.

À quoi bon un ami auquel vous ne feriez appel que pour tuer le temps ?

Recherchez plutôt sa compagnie pour des heures pleines de vie.

Car il lui appartient de combler votre besoin mais non point votre vide.

Et dans la douceur de l'amitié, qu'il y ait rire et partage de plaisirs.

Car dans la rosée des petites choses, le cœur retrouve son petit matin et ainsi il s'en trouve rafraîchi. »

AND a youth said, Speak to us of Friendship.

And he answered, saying:

Your friend is your needs answered.

He is your field which you sow with love and

reap with thanksgiving.

And he is your board and your fireside.

For you come to him with your hunger, and

you seek him for peace.

When your friend speaks his mind you fear not the "nay" in your own mind, nor do you withhold the "ay."

And when he is silent your heart ceases not to listen to his heart;

For without words, in friendship, all thoughts, all desires, all expectations are born and shared, with joy that is unclaimed.

When you part from your friend, you grieve not;

[ 64 ]

## THE PROPHET

For that which you love most in him may be clearer in his absence, as the mountain to the climber is clearer from the plain.

And let there be no purpose in friendship save the deepening of the spirit.

For love that seeks aught but the disclosure of its own mystery is not love but a net cast forth: and only the unprofitable is caught.

And let your best be for your friend.

If he must know the ebb of your tide, let him know its flood also.

For what is your friend that you should seek him with hours to kill?

Seek him always with hours to live.

For it is his to fill your need, but not your emptiness.

And in the sweetness of friendship let there be laughter, and sharing of pleasures.

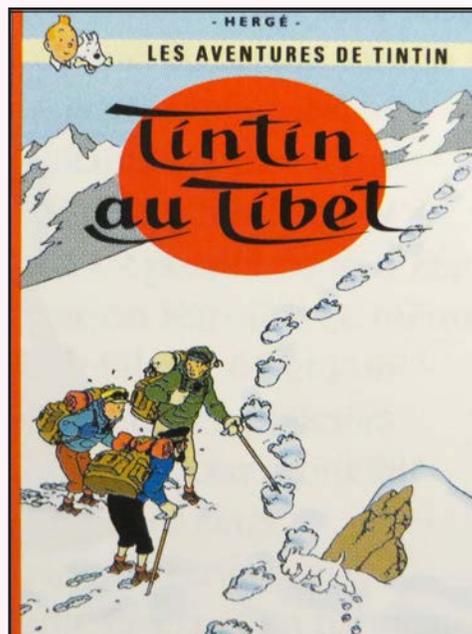
For in the dew of little things the heart finds its morning and is refreshed.

[ 65 ]

# TINTIN AU TIBET

On s'est tant amusés en regardant une des aventures du jeune reporter Tintin, de son chien Milou et du capitaine Haddock. Et, si vous vous demandez pourquoi est-ce qu'on l'a choisie, vous n'êtes pas au courant de l'amitié forte entre ce fameux reporter et Tchang, son ami chinois perdu dans les montagnes himalayennes.

- Tintin au Tibet c'est la 20<sup>ième</sup> aventure du jeune reporter.
- Selon Hergé, c'est "une sorte de chant dédié à l'amitié."
- Tintin et ses amis fidèles, Milou et le capitaine Haddock, voyagent au Nepal et au Tibet pour trouver et sauver son ami Tchang, qui, à cause d'un accident aérien, est perdu dans les montagnes himalayennes.
- Cette aventure fait aussi référence à la sagesse bouddhique.



- ◆ Le yéti, connu aussi comme l'abominable homme de neiges, a une attitude plutôt humaine et chaleureuse envers Tchang.
- ◆ Hergé, en écrivant cette aventure, nous informe pas seulement des coutumes, des objets rituels et des croyances religieuses des Tibétains mais en plus des φαινόμενα (phénomènes) tels que la perception extra-sensorielle et la lévitation.
- ◆ Le "Grand Précieux" représente le Dalaï - Lama.
- ◆ On apprend de nouvelles choses sur la culture de cette région comme:
  - le συμβολισμό (symbolisme) de l'écharpe blanche de soie traditionnelle
  - la procession de moines portant des objets rituels comme la cloche (ghanta), une paire de trompes (dung chen), une bouteille (le chablu) qui contient l'eau sacrée des ablutions rituelles.
  - les monuments tels que les chortens. Saviez - vous que chacune de leurs parties συμβολίζει (symbolise) un élément constitutif du monde comme la terre, l'αἴρ (air), l'eau, la feu, et l'αιθέρα (éther).
- ◆ En 1959, Tibet a été occupé par l'armée chinoise. Son chef spirituel du bouddhisme tibétain, le Dalaï - Lama, a été forcé à l'exil.
- ◆ Cette aventure montre un nouveau μοναστήρι (monastère) qui a été construit en dehors du Tibet, au Nepal. Et s'appelle le μοναστήρι (monastère) de Shechen.

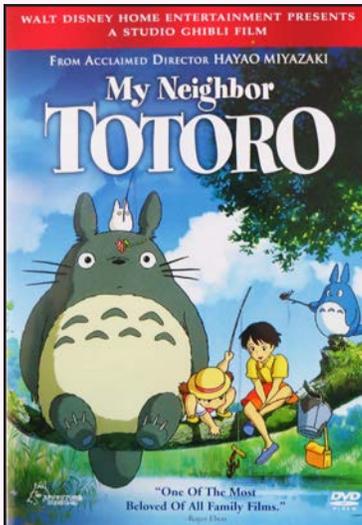


Les sources viennent de la collection privée de Mme Davradou:

- du Figaro, Hors -Série Numéro 0406C83022, La Société Figaro, Paris, France, 2004 (pg. 37) et
- ◆ du Figaro Beaux Arts magazine, Hors - Série Tintin à la découverte des grandes civilisations Numéro 0411C83022, La Société Figaro, Paris, France, 2008 (pgs. 74-79)

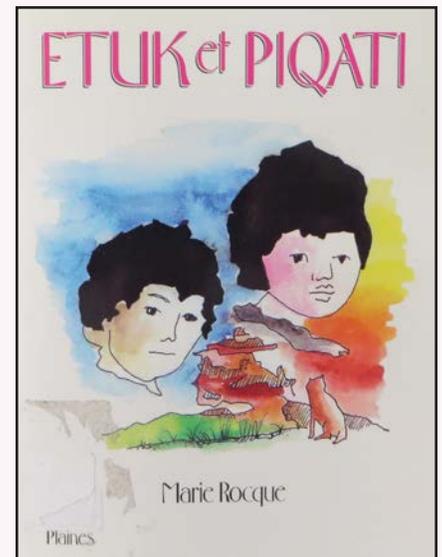
# THE BOND OF FRIENDSHIP FROM ARCTIC CANADA TO JAPAN

Pendant plusieurs mois et avec des classes différentes, on s'est plongés dans le sujet d'amitié.



Tout d'abord, on a lu le petit roman Canadien Etuk et Piqati, et on a découvert l'amitié entre Etuk, un petit garçon Inuit de 12 ans, et Piqati, un Inukshuk.

On a aussi regardé de bons films comme le film d'animation japonaise de Hayao Miyazaki, My neighbor Totoro, qui explore, pas seulement l'amitié entre les deux petites filles, Satsuki et sa soeur cadette Mei, mais celle entre les deux fillettes et Totoro, un tout gentil esprit de la forêt.



## NOS PENSÉES SUR L'AMITIÉ

### De vrais amis sont les personnes qui:

- nous comprennent
- nous aident à faire face à nos défis
- nous aiment
- nous protègent
- nous aident à aimer nous-mêmes
- nous encouragent à rêver
- soutiennent nos rêves et nos aspirations
- prennent soin de nous
- nous aident à grandir et à devenir les meilleures personnes possible
- ne veulent jamais nous laisser tomber

### Les amis partagent:

- leurs intérêts
- leurs secrets
- leurs pensées et émotions intimes
- leurs espoirs et leurs craintes
- leurs joies et leurs chagrins
- leurs échecs et leurs réussites

### Entre amis, nous:

- parlons de n'importe quoi
- créons de bons souvenirs
- nous amusons et rions ensemble
- obtenons de bons conseils
- ne nous sentons plus seuls
- nous entendons bien



Spreet Turna



Bonjour! Je m'appelle Spreet et j'ai quatorze ans. Je suis en neuvième année au lycée. La meilleure. Je vais vous parler de ma meilleure amie, c'est facile! Ma meilleure amie s'appelle Nava. Sa personnalité? Elle est généreuse, drôle, patiente, et confiante. Je veux mentionner aussi qu'elle est très hâchée parce que elle dit toujours la vérité. Elle est drôle parce qu'elle me fait rire. Ses goûts? Elle aime jouer au badminton; de la boxe; regarder la télé. Nous regardons des films ensemble. Elle adore également la musique pop. Et voilà mon amie Nava. Elle est le meilleur!

Quelle créativité!  
Merci de ton travail!

Work by Spreet Turna

Amitié



honnêteté  
Sincère, Confiant  
respecter, accepter, partager  
tricher, tromper, se disputer  
manque de confiance, malhonnêteté, mensonge

Work by Angel Bains

un poème diamante

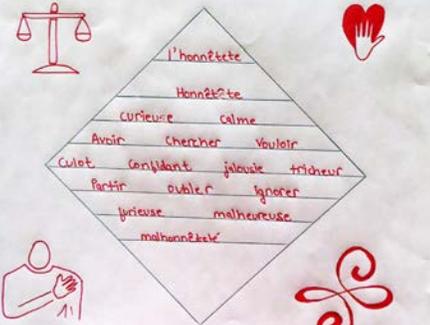


Amies  
Gentillesse  
honnête, patiente  
Choisir, chercher, Parler  
amitié, confort, isolement, abandon  
Se quitter, oublier, Prendre  
furieuse, jalouse  
haine

Neha Reddy  
French 10

Work by Neha Reddy

Un Poème Diamanté



l'honnêteté  
Honnêteté  
Curieuse, calme  
Avoir, Chercher, Vouloir  
Ciel, Confiant, jaloux, tricheur  
Partir, oublier, ignorer  
jalouse, malheureuse, malhonnêteté

Work by Manjot Mann



A TOUS ET A TOUTES MES ÉLÈVES

RECONNAISSANTE DE L'AMITIÉ ET DE TOUS LES SOUVENIRS QU'ON A CRÉÉS ENSEMBLE.

BONNE CHANCE!

Mme D



Ami  
Fiable, Honnête  
Se comprendre, soutenir, Adorer  
Confiance, Considération, Haine, Ressentiment  
Mentir, Trahir, Se battre  
Egocentrique, Injuste  
Ennemi

Work by Kiana Dankoski

AMITIÉ

Amour

positif, tranquille

s'amuser, caresser, se comprendre

Nous aimons être des livres ensemble.

Je n'aime pas passer de temps avec toi.

ignorer, tromper, humbler

jalouse, malheureuse

haine

Work by Cat-Thy Phan

Mon Meilleur Ami

By Armaan Thandhi

Bonjour! Je m'appelle Armaan. Je suis en neuvième année. J'ai quatorze ans. Je vais vous parler de mon meilleur ami. Comment décrire mon meilleur ami? C'est facile! Mon meilleur ami s'appelle Naveet. Il a quatorze ans. Il est aussi en neuvième année. Sa personnalité? Il est honnête, compréhensif, poli, et calme, parce que il n'est presque jamais enragé. Il est très tolérant et ouvert. Il accepte très facilement que son ami n'aime pas les mêmes choses que lui. Ses goûts? Il adore le hockey, le soccer, la cuisine indienne et les automobiles. Il aime la musique, les jeux vidéo et regarder les films. Son athlète favori est Brock Boeser. Son automobile favori est la Mustang A++ il des détails! Mais bien sûr! Comme tout le monde! Par exemple, il est quelques fois paresseux. Et voilà mon ami Naveet... Il est fantastique!



Bravo!  
Un travail remarquable!

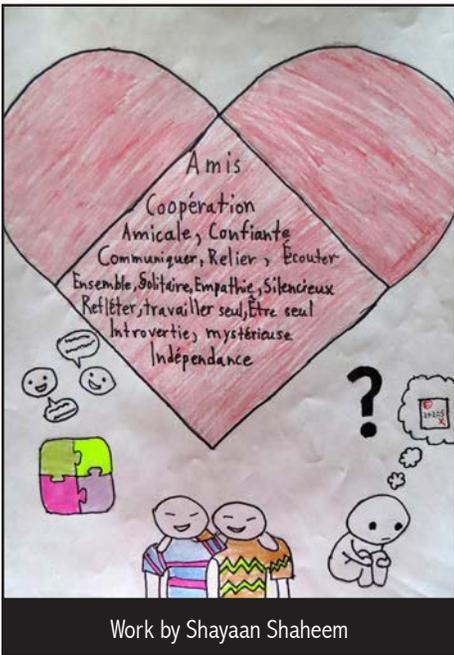
Work by Armaan Thandhi

RELATION AMICALE

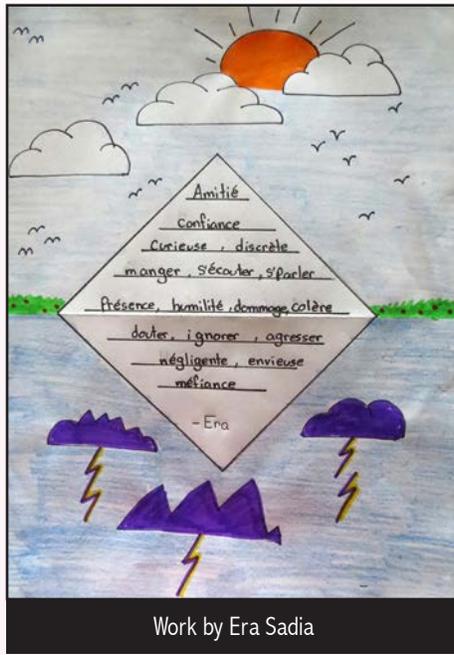


fidélité  
compatissante, empathique  
écouter, comprendre, rendre heureuse  
fiabilité, confiance, arrogante, contrôle  
tromper, oublier, se maquiller  
possessive, impatiente  
infidélité

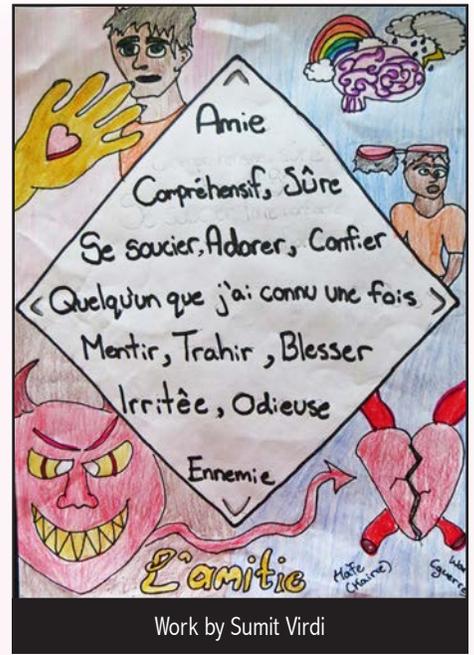
Work by Ashman Sidhu



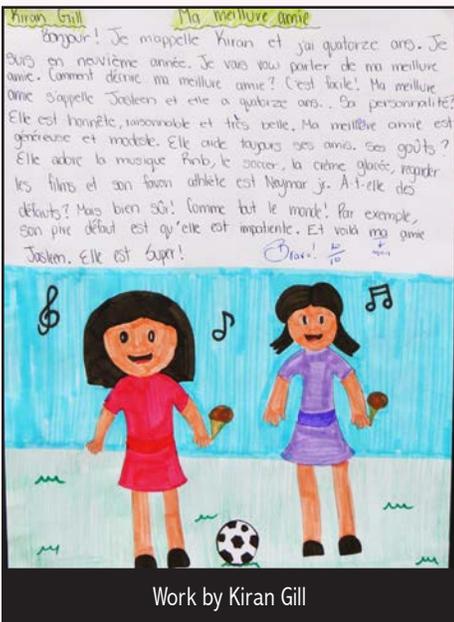
Work by Shayaan Shaheem



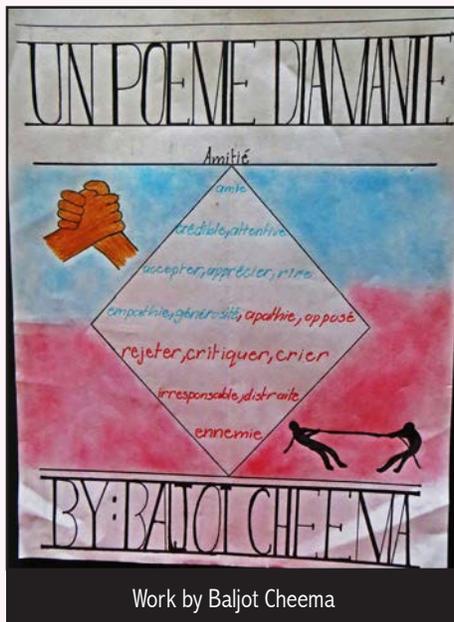
Work by Era Sadia



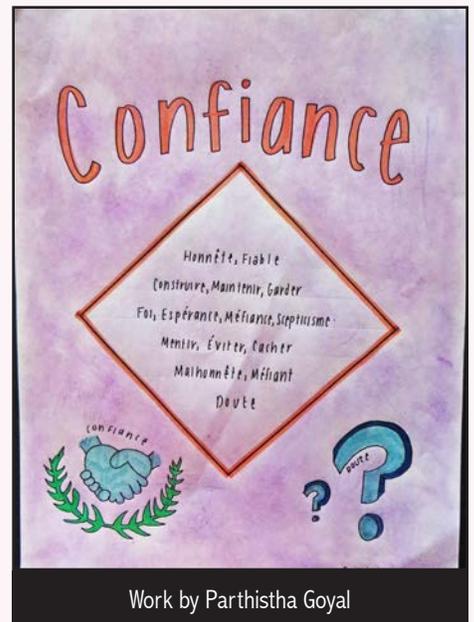
Work by Sumit Virdi



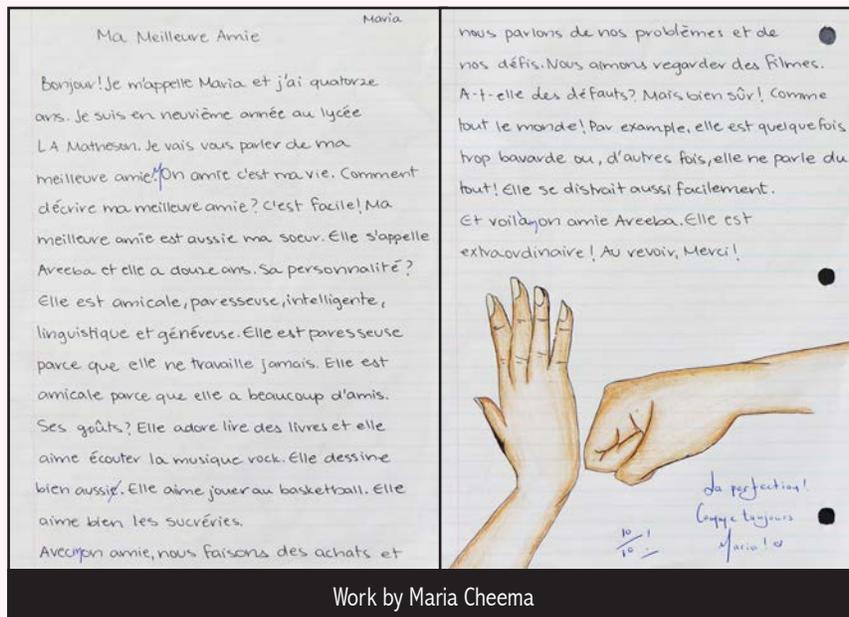
Work by Kiran Gill



Work by Baljot Cheema



Work by Parthista Goyal



Work by Maria Cheema

# A GLIMPSE INTO GRANVILLE ISLAND THROUGH TIME'S EYES



facing the wekavó (ocean)



Once no more than two sandbars playing hide and seek with the tides and for the indigenous people, Granville Island remained for most of the 1800s a rather quiet and natural location. In the 1930s, known as Industrial Island, was home to a wide range of manufactures and provided work to many skilled workers. After WWII, as times changed and heavy industry lost its appeal, the Island and its natural environment were abandoned. In the 1970s, a group of visionaries recognized the potentiality of this, ravaged by fires in the 1950s, locality and progressively the initiatives of businesses, artistic/cultural institutions and others led to its regeneration and the vibrant community we enjoy today.

Source: Granville Island (<https://www.vancouverheritagefoundation.org/places-that-matter/granville-island-public-market>) Carved figures stood facing the wekavó (ocean) in front of First Nations communities

### Aquabus Ferries Ltd.

Aquabus was first conceived in 1986 and began service in June of that year with one ferry, shuttling passengers between the Island and "the other side". Ever since, they have grown to include with the population surrounding False Creek with daily service between the Island and Hornby Street/Downtown, David Lam Park, Stamp's and Spaylance, Yaletown, as well as southeast False Creek including the Plaza of Nations and the Science World/Main Street.

In the mid 1990's the Aquabus designed and built the first "Cyclobus" ferry accommodating bicycles, strollers and wheelchairs with ease. By 2007, they introduced a restored antique ferry, the "Rainbow Hunter", and a new and improved Cyclobus II, then Cyclobus III. Two more 30 passenger ferries will be online by the end of 2009. In recent years they have experimented with bio-fuel and converted one ferry to an entirely electric propulsion system.

Come on by the docks and say hello!

Granville Island Public Market Marina  
Under the bridge  
Tel: (604)-689-3858  
Fax: (604)-689-3838  
[www.aquabusferries.com](http://www.aquabusferries.com)

MAP 58



### Inukshuk Gallery

The Bayler left a university teaching position to open Gallery Indigenous in Stratford and Waterloo Ontario and recently Inukshuk Gallery on Granville Island. One of her greatest thrills in working in Canadian indigenous art has been the opportunity to watch the development and see the continuity of artistic work from generation to generation. As the years passed, she discovered the rich treasures to be found in works by the Inuit, Inupiat, Cree, Ojibwa and North West Coast artists. Personal friendships have developed with many of the artists through visits to their home communities across Canada.

Inukshuk Gallery  
# 101 - 1551 Johnston St.  
Vancouver, BC V6H 3R9  
(604)-681-5016  
[www.inukshukgallery.com](http://www.inukshukgallery.com)

Having always desired a gallery coast to coast, it was a perfect solution when a location became available in the heart of Granville Island's artistic community. Inukshuk Gallery continues to feature hand prints and sculptures, paintings, masks and jewellery as well as Canadian hand-crafted gifts.

MAP 50

### Emily Carr University of Art + Design

Emily Carr University of Art + Design was founded in 1925 and is one of BC's oldest post-secondary institutions and one of the world's leading art and design schools. In 1980, Emily Carr moved to Granville Island as part of the urban renewal plan for the Island. The school is an integral part of the Island's artistic, cultural and entertainment communities. As well, Emily Carr's international reputation for excellence attracts students from around the globe and their experience is enhanced by Island life.

Emily Carr offers Graduate and Undergraduate degrees, as well as Continuing Studies courses. In 2006 Emily Carr opened Interactions Digital Studios (IDS), a dedicated research space, which provides students with access to state of the art digital technologies. The University is committed to Aboriginal programming and offers academic, technical and cultural support to students of Aboriginal ancestry. Visitors are welcome at our three public galleries and our award-winning bookstore, READ Books.

ECUAD  
1399 Johnston St.  
Vancouver, BC  
V6H 3B9  
(604)-644-3800  
[www.ecuad.ca](http://www.ecuad.ca)

MAP 28

### Waterfront Theatre

#### Θέατρο

The Waterfront Theatre is an intimate 224-seat performance venue and is urban jewel in the Vancouver arts community. Transformed in 1976 from the Tye Machinery Shop — established since 1916 — the building's exterior retains original architectural elements while the interior is a warm, inviting space that hosts productions and festival year round.

During a recent refurbishment, when walls were opened up, the original steel roller shutter doors that were left in place, but closed in when the building was retrofitted as a theatre, were uncovered!

And not to be outdoors, there is a gentle and friendly "ghost" that made its presence felt in photos of the auditorium that were taken for archival purposes!

Owned by the Canada Mortgage and Housing Corporation, the building is managed by the Granville Island Cultural Society, which was established in 2006 for the purpose of advancing, supporting and nurturing the arts on Granville Island.

Waterfront Theatre  
1412 Cartwright St.  
Vancouver, BC V6H 3R7  
(604)-683-1733  
[www.gicvancouver.com](http://www.gicvancouver.com)

MAP 15

### Kids Market

Previously situated on Granville Island, this unique two-story, multi-tenanted complex offers merchandise, entertainment and services for the young and the young-at-heart in the Vancouver area. Local shoppers and tourists from around the world recognize Kids Market at the entrance to the Island.

Kids Market was created in 1984. It has 15,728 square feet of retail area on two levels. Included in the project are two annex buildings and a caboose. Kids Market has something to draw shoppers of all ages. Its expansive wood-beam ceilings, large windows and airy market design, in a renovated old paint factory, combine with interactive areas to create an inspiring atmosphere for shopping and fun.

Kids Market offers a range of varied products, such as toys, dress-ups, fashion, games, books and creative learning tools, as well as indoor and outdoor play areas. Unique to Kids Market are "The Adventure Zone and Toddler Zone", a four-level play area.

Kids Market  
1496 Cartwright St.  
Vancouver, BC  
V6H 3Y5  
[www.kidsmarket.ca](http://www.kidsmarket.ca)

MAP 02

### Ten Thousand Villages

Good karma from over 60 years of fair trade opened the doors to Ten Thousand Villages' new location on Granville Island. Since its opening on the Victoria Day weekend, the staff and volunteers of Ten Thousand Villages have been welcomed by locals who believe the fair trade mission and social justice values of this organization are well-suited to the Granville Island community.

A non-profit program of MCC (Mennonite Central Committee, a development and relief organization), Ten Thousand Villages works directly with artisans from the global South who would otherwise be underemployed or unemployed.

For these fairly-paid adults, fair trade means dignity, community development, empowerment, connection with other cultures as well as fair pay and safe working conditions.

Ten Thousand Villages is a founding member of the World Fair Trade Organization. To learn more about the people behind the products and the direct benefits of fair trade please visit the store or [www.TenThousandVillages.ca](http://www.TenThousandVillages.ca)

Ten Thousand Villages  
1160 Dunsmuir St.  
Vancouver, BC  
V6H 3S4  
(604)-633-0440  
[www.tenthousandvillages.ca](http://www.tenthousandvillages.ca)

MAP 88

### Textile Context Studio

Jean Kares is a veteran visual artist, researcher and writer who has worked in fibre media since receiving an undergraduate fine arts degree in the 1970's. She recently completed a MA in Asian Art History at UBC, and many of her pieces begin as responses to Asian art and philosophy. She takes a collage approach to her art, combining images and techniques such as dyeing, block and screen printing, stitching, Japanese shibori, and paste.

resist to create harmonious and visually rich juxtapositions of pattern and colour.

Kares established Textile Context Studio on Granville Island nearly 20 years ago, and has maintained it not only as her workspace but also as one of Vancouver's few publicly accessible locations to see contemporary textile art. She cites the vibrant creative community, and the opportunity to meet visitors from all over the world, as aspects that make Granville Island such a special place to work.

Jean Kares  
Textile Context Studio  
1420 Old Bridge St.  
Vancouver, BC V6H 3S6  
(604)-684-6661

MAP 45

# NOTRE SORTIE SCOLAIRE (DU MOT GREC ΣΧΟΛΗ)

## LES ÉLÈVES DE DIXIÈME ET DE DOUZIÈME SUR L'ÎLE GRANVILLE

### Galerie Ukama

“Dans ce galerie d’art, il y avait beaucoup de peintures et il semblait que chacune racontait une ιστορία (histoire) différente. Beaucoup de ces peintures étaient faites en cire froide, à l’huile, etc. Les sculptures étaient composées de divers types de roches, telles que les pierres d’opale, dolomite, springstone, et d’autres. Toutes ces oeuvres d’art viennent du Zimbabwe, de l’Afrique. Elles sont fascinantes car elles montent la culture de ce pays à travers des matériaux utilisés et leur θέματα (thèmes).”

– Anjali Bal, Tanisha Chakroborty, Emma Khan et Vianca Pascual.



Ukama Gallery  
sculpture en dolomite



Ukama Gallery  
Sculpture en serpentine



“Pendant notre trajet vers l’Île Granville, nous avons pris beaucoup de photos, ri, raconté des blagues et écouté de la musique. Nous sommes finalement arrivés sur l’Île à midi. Là, nous avons beaucoup marché, acheté les pains chez Terra Breads et des macarons à la pâtisserie Bon Macaron, mangé de la crème glacée, et nous nous sommes tant amusés. L’art était vraiment partout! L’art graphique, les murales, les tableaux dans les galeries d’art, les sculptures comme une grande sculpture en métal, un hélice! Tous on est allés chez Kids Market où nous avons joué aux jeux vidéo à l’arcade. Fatigués mais contents de cette belle journée nous sommes rentrés à Surrey vers quatre heures.”

– Kiran Khangura, Shital Lal et Alisha Singh



“On a vu beaucoup de sculptures. La sculpture d’un ours brun et blanc, par exemple, était grande et audacieuse. Les ours sont très importants en Colombie Britannique. On a vu des peintures murales. Une de ces peintures, dans une grande place de stationnement, était rouge, jaune et noire et nous avons pensé qu’elle représentait la créativité et la liberté. Nous avons aussi vu une sculpture faite en verre. Foncée, fragile et précieuse elle était vraiment manifique! Elles se brisent facilement mais elles sont très belles, on a parlé de ça. Une autre observation était que le verre était partout. Aux fenêtres des gratte-ciels, des magasins, des restaurants, du marché public, des voitures, partout. Le verre représente une voie claire, transparente. Les vagues de l’océan ressemblaient de l’art aussi. Elles étaient si calmes, si paisibles. Nous espérons que tout le monde s’est amusé comme nous!”

– Vimal Bassi, Inderdeep Nijjar, Jagvir Phagura et Jas Thandi.



Photos Courtesy Maria Davradou



# L'ART EST PARTOUT!

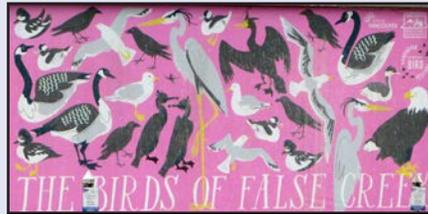


“Nous avons vu une peinture murale nommée The Birds of False Creek. Les oiseaux sont les aigles, les corbeaux, les pigeons, les colibris et d’autres. La murale était en dessous du pont Granville. Nous avons aussi vu une peinture abstraite composée des carrés. Les couleurs étaient vives, éclatantes et on a pensé qu’elle représentait la force, la vivacité, l’*ενέργεια* (énergie) et le soleil. Le signe de l’Île Granville a des lettres allumées en rouge et la couleur rouge représente la passion, la force et l’*ενέργεια* (énergie). Il y a aussi un triangle autour de ce signe avec deux lignes *διαγώνιες* (diagonales) et une ligne *οριζόντια* (horizontale). Bridges est un restau situé près de l’*ωκεανό*

(ocean). Sur son panneau il y a les lettres jaunes et un tout petit poisson sur la côté gauche. Le signe du Kids Market est très intéressant. C’est un arc-en-ciel composé des paillettes brillantes aux couleurs rouges, orange, jaune, verte, bleue et violette.” – **Raymond Chan, Kimmy Murray, Khusbu Narayan et Albert Kyle Nitura**



“On a vu beaucoup de sculptures sur l’Île Granville. Nous avons aussi vu de bâtiments qui avaient des formes et des lignes très variées. Les gratte-ciels étaient fascinants! Il y avait aussi des murales très intéressants. Les artistes avaient utilisé des couleurs froides et chaudes pour les créer.” – **Mandeep Bamra, Avikash Enkanna et Damian Narayan.**



Sur le chemin du retour, nous avons réalisé que chaque structure de notre vie est un type d’art. Par exemple, dans le terrain de jeu, il y a le toboggan, les balançoires et la cage à écureuil. Ils sont structurés différemment pour fonctionner différemment. Il y a des courbes, des tubes circulaires, et les rectangles. Nous pensons que c’est important pour notre vie parce que l’art est bon pour notre esprit et notre cœur. (...) L’île Granville est un lieu magnifique et (magique). C’est une œuvre d’art vivante! La prochaine fois, nous voulons visiter l’île et apprendre à y apprécier l’art. cette fois, Sarah et Anaam peuvent profiter de la

nourriture. Nous remercions Mme Davradou d’avoir rendu cette excursion (scolaire) superbe et remercions aussi Mme Harp Baughan de nous avoir accompagnés. C’était une journée amusante et le temps était incroyable. Merci beaucoup tout le monde! – **Sarah Sohail, Anaam Din, et Grace Cerchin**



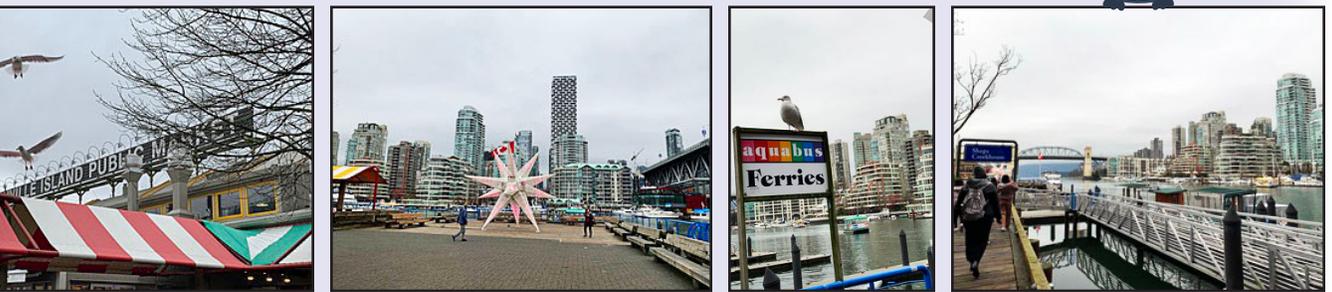
Moving on, I know. Remember we became who we are because of all we have shared with those who are not present in our lives. Let's remain grateful for the joy and the lessons as they are integral parts of our ongoing and beautiful evolution and expanding horizons in our journey. Enjoy the journey! Ms. D.



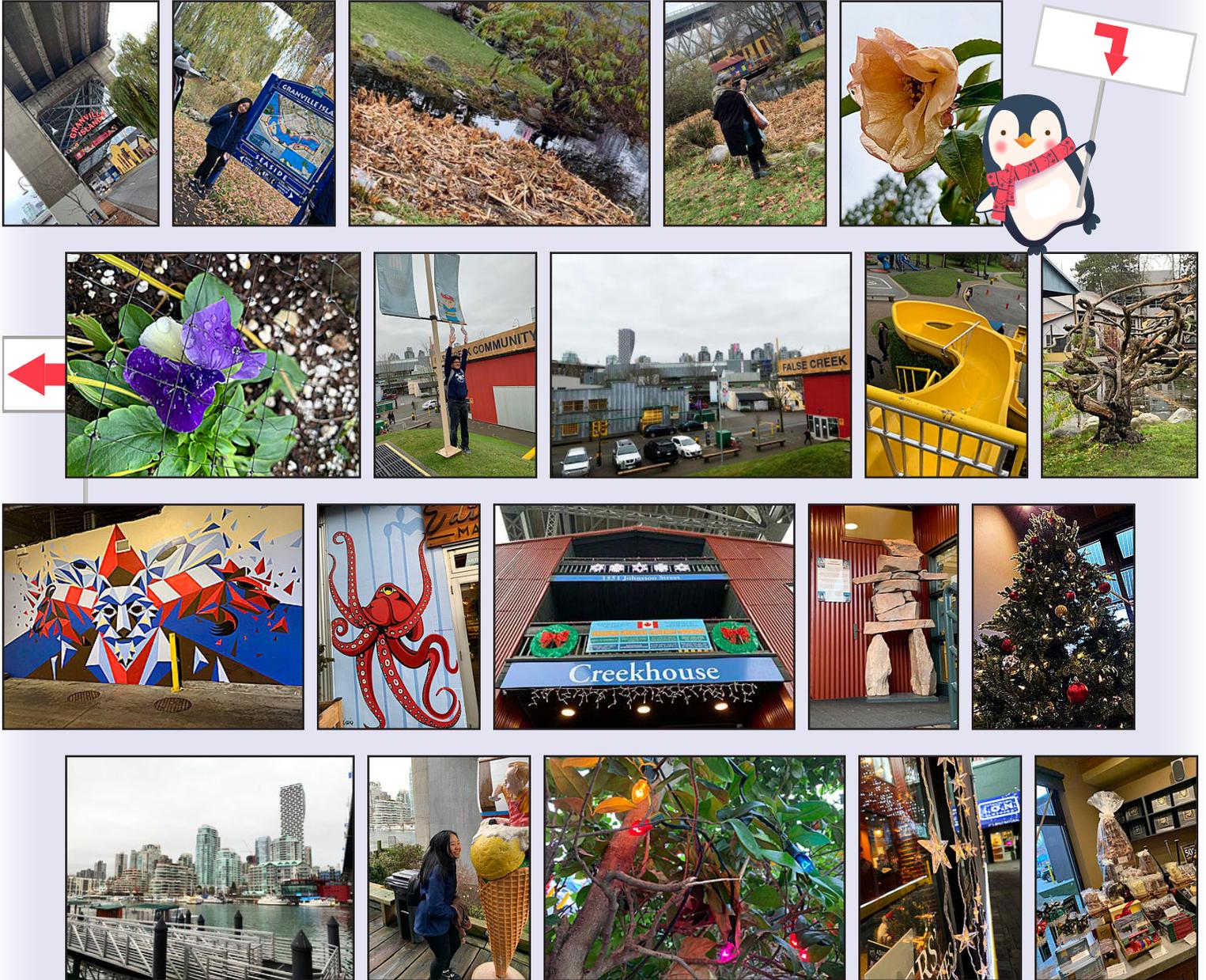
Mille merci de tout qu'on a partagé. Bonne chance!

La 12ième

# L' île Granville à travers des yeux d' *Amira Rashead*



# L' île Granville à travers des yeux d' *Amira Rashead*



*Thank You for the Amazing Visual Journey Amira!*







# Haiku

TRADITIONAL JAPANESE POIHMMA (POEM) CONSISTS OF A TOTAL OF 17 ΣΥΛΛΑΒΕΣ  
THE FORFATHERS: THREE OLD MASTERS OF HAIKU



## MATSUO BASHŌ (1644-1694): the ascetic, the seeker

Born in the small town of Ueno, near Kyoto, Japan, Matsuo Kinsaku was the original name of the 17th century Japanese haiku master. In 1680, he changed his name to Bashō, inspired by the banana tree, (bashō), offered to him as a gift by one of his students.

A brilliant student of Chinese poetry and Taoism, he moved to Edo (today's city of Tokyo) in his late 20s, joining a vibrant literary community. His poems reflect his deep appreciation of the natural world, his interest in history and literature and they express these themes masterfully through the stillness and movement of his Taoist/Zen meditative practice.

He created a poetic style he named haibun where he combined prose and haiku to describe both the natural world and the imagery it evokes to the traveler's mind.

In the spring of 1689, accompanied by his student, Sora, covered on foot over 1,200 miles in a period of five months. His book, Oku no Hosomichi, known in English as Narrow Road to the Interior or, The Narrow Road to the Deep North, was first published in 1702. It is revered as one of the best Japanese literary works of the Edo period (1603-1868).

Winter solitude-  
in a world of one colour  
the sound of wind. (p.33)

How admirable!  
To see lightning and not think  
life is fleeting. (p.24)

This autumn-  
why am I growing old?  
bird disappearing among clouds. (p.53)

## YOSA BUSON (1716-1783): the artist

Taniguchi (Yosi) Buson, born near Osaka, he moved to Edo to study painting and the literary art of haiku. He derived inspiration from his long journeys both for his paintings and his literary works. In 1751, he moved to Kyoto. He was strongly influenced by Bashō and the Chinese classical poetry.

Coolness-  
the sound of the bell  
as it leaves the bell. (p.81)

A gust of wind  
whitens  
the water birds. (p.125)

Evening wind:  
water laps  
the heron's legs. (p.99)

- Sources: Hass, Robert. (editor and verse translator) The Essential
- Haiku: Versions of Bashō, Buson & Issa. Harper Collins Publishers.
- 1994. Please note that all haiku poems come from this book.
- [http://www.en.wikipedia.org/wiki/Kobayashi\\_issa](http://www.en.wikipedia.org/wiki/Kobayashi_issa)
- <http://www.oaks.nvg.org/buson.html>
- <http://www.britannica.com/biography/Buson>
- <http://www.poetryfoundation.org/poets/basho>
- <http://www.poetryfoundation.org/poets/yosa-buson>

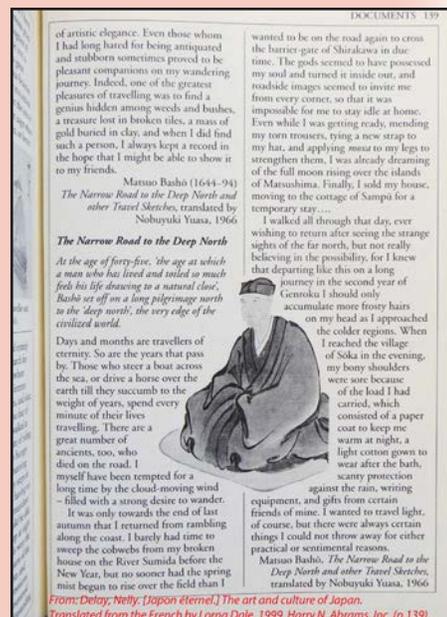
## KOBAYASHI ISSA (1763-1828): the humanist

Yataro Kobayashi was born in Kashiwabara, in the Shinano province of Japan. He is known under the pen name Issa, meaning "cup of tea." In his early teens, after the death of his beloved grandmother, his major caregiver, he moved to Edo, to study the art of haiku. After years of traveling, at the age of 49, he returned to Kashiwabara. His personal life underwent many painful changes and he endured many tragedies. Issa's inspiration came from small, insignificant to the common eye, creatures - insects and small animals such as snails, frogs, fireflies, cicada and more. He is also known for writing haibun, a blending of prose and poetry.

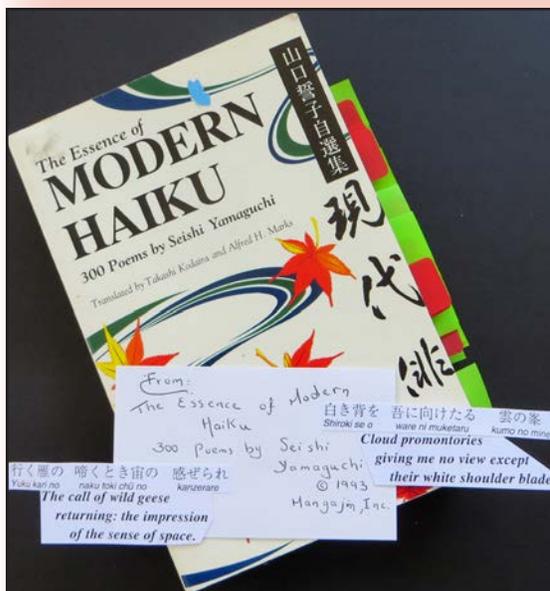
Coolness-  
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as it leaves the bell. (p.81)

A gust of wind  
whitens  
the water birds. (p.125)

Evening wind:  
water laps  
the heron's legs. (p.99)



(SYLLABLES) WRITTEN IN 3 LINES OF 5, 7, AND 5 ΣΥΛΛΑΒΕΣ (SYLLABLES) RESPECTIVELY  
20TH CENTURY: THE MASTERY OF SEISHI YAMAGUCHI



**Seishi Yamaguchi (1901-1994):** a graduate of the law department of the Imperial University of Tōkyō, he is considered one of the most influential haiku ποιητές (poets) of modern Japan. He published his first book of haiku in 1932 and his sixteenth in 1992, at the age of 90. He published several collections and ανθολογίες (anthologies) of his ποιήματα (poems) and he was the recipient of many prestigious awards for his literary contributions. In 1988, he was the first Japanese to receive an Honorary Doctorate from a Japanese National University of Japan, University of Kōbe. In 1992, at the dusk of his life, he was awarded the national Award of Cultural Merit. Several of his ποιήματα (poems) are engraved on stones and they are found in several locations throughout Japan.

**Establishing Connections:** His major influences and the lineage of great, late 19th and 20th century, haiku masters.

Seishi Yamaguchi, a prolific and innovative writer, was the disciple of another great haiku master whom he met in 1922, Takahama Kyoshi (1874-1959). Kyoshi, played a pivotal role in the development of haiku in 20th century Japan. He was the student of yet another literary leading individual, Masaoka Shiki (1867-1902), the man who is considered the founder of modern haiku in Japan.

**Sources:** in addition to the major source, the book presented here:  
<https://www.allpoetry.com/Seishi-Yamaguchi>  
<https://www.allpoetry.com/Masaoka-Shiki>

城を出し 落花一片 いまもとぶ  
Shiro o deshi rakka ippen ima mo tobu

It is flying still -  
the cherry petal I saw  
depart the castle.

滝川の 中行く登山 道なれば  
Takikawa no naka yuku tozan -michi nareba

Since this mountain road  
goes up a rushing river,  
I climb a river.

親燕 雷雨の中を 餌を捕りに  
Oya tsubame raiu no naka o e o tori ni

A parent swallow  
flies into the thunderstorm  
foraging for food.

波にのり 波にのり 鶴の さびしさは  
Nami ni nori nami ni nori u no sabishisa wa

Riding on the waves,  
riding on the waves -  
the cormorant's loneliness.



Lonesome cormorant © 2020 Maria Davradou

海に鴨 発砲直前 かも知れず  
Umi ni kamo happō chokuzen ka mo shirezu

Ducks on the ocean,  
in the time that goes before  
gunfire, I suppose.



Ducks before dusk © 2019 Maria Davradou

# ΘΕΑΤΡΟ IN JAPAN

## THEATRE THÉÂTRE

### NOH



pp. 90-91 Noh



pp. 104-105 Noh

**Θέατρο (Theatre) Noh** was introduced by actor Zeami (1363-1443). It is Japan's oldest form of theatre, and in the 15th century it was performed for the Samurai and the upper classes. While it is characterized by simple scenery and stage decor, the actors use a great variety of masks and elaborate costumes. It is considered a complete art form as it combines μουσική (music), dance, literature, sculpture (wooden masks), weaving, the art of fabric dying, and the making of many props. Slow in movement and sober and ritualistic in θέματα (themes), it is regarded as "moving sculpture."

### BUNRAKU PUPPETS

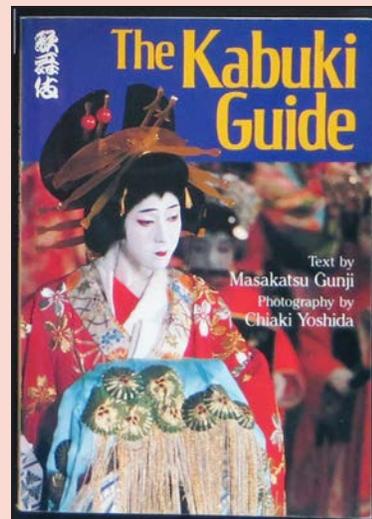


12

**Bunraku puppets:** Did you know that Bunraku puppets can be as big as adults humans? Every puppet is manipulated by three individuals, three puppeteers. Each one of these puppeteers has distinct tasks. One is responsible for the facial expressions and the movement of the right arm and hand of the puppet, the second manipulates the left hand and arm as well as the various accessories of the puppet, and the third one is responsible for the movement of the legs. The puppeteers are dressed in black and they manipulate the Bunraku puppets from behind.

**Sources:** Kalman, Bobbie. Japan, the culture. (The lands, peoples, and cultures series) Crabtree Publishing Company, 2001. (pp.12-13)  
 Regard sur le Japon, Illustré. (6th edition). Japan Travel Bureau, Inc., Tokyo, Japan. 1991. (pp. 68-77)  
 Gunji, Masakatsu and Chiaki Yoshida. The kabuki Guide. - Translated by Christopher Holmes. Kodansha International Ltd. 1987.  
 Delay, Nelly. [Japon éternel] The Art and Culture of Japan. Translated from the French by Lorna Dale] Harry N. Abrams Inc. 1999.  
 Takaoka, Kazuya, Mutsuo Takahashi and Toshiro Morita. Noh. - Translated by Emiko Miyashita. Pie Books. 2004

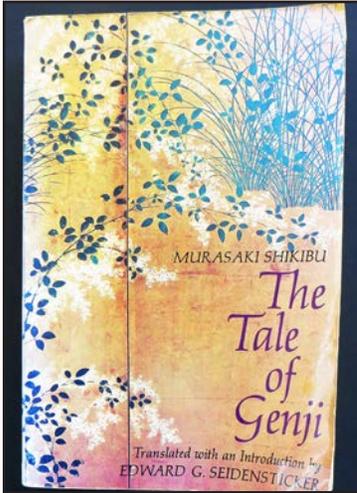
### KABUKI



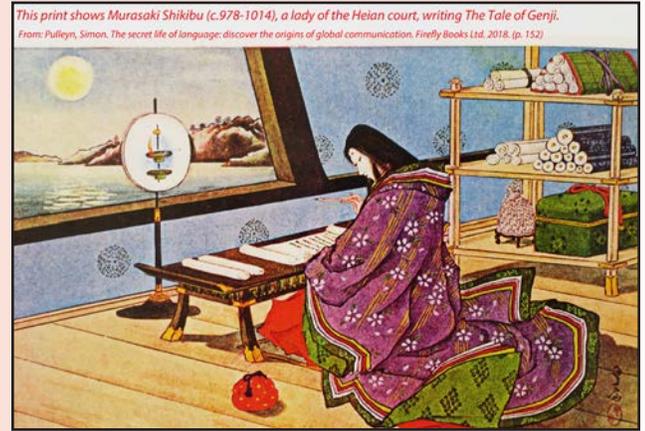
**Kabuki:** Kabuki takes its name from the verb kabuku (written in Romanji) meaning to "tilt," to "lean to one side." Its origin can be traced at the beginning of the Edo period (1603-1867). It started as a way of distraction and entertainment, something different from what was prevalent during that time. Folk dance traditions and the lack of masks are two distinct characteristics of Kabuki. And, let's not forget: Kabuki was invented by women, and more precisely by Izumo no Okuni, who is considered its founder.

# LITERATURE LITTÉRATURE

## THE TALE OF GENJI MONOGARATI BY MURASAKI SHIKIBU



**The Tale of Genji** was written in the 11th century by Murasaki Shikibu (c.978-1014). It is a long prose narrative (written in the traditional Japanese form of monogarati) that consists of fifty-four chapters and describes the court life of Heian Japan. It is considered the greatest masterpiece of Japanese prose narrative. Edward G. Seidensticker (1921-2007) was a professor of Japanese at Columbia University and a well known translator. This book, first published in 1976, is considered a complete and accurate translation of the original text. The illustrations presented in the book are woodcuts taken from a 1650 Japanese edition of **The Tale of Genji**.



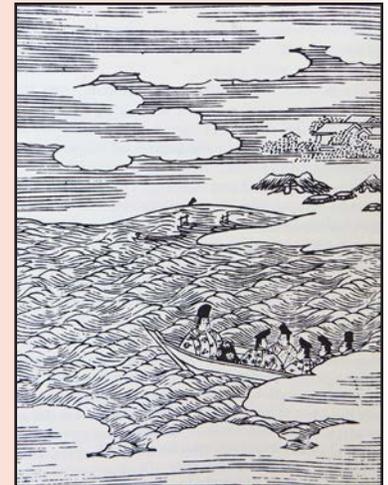
This print shows Murasaki Shikibu (c.978-1014), a lady of the Heian court, writing *The Tale of Genji*.  
From: Pullyyn, Simon. *The secret life of language: discover the origins of global communication*. Firefly Books Ltd. 2018. (p. 152)

### From Chapter 13. Akashi (pp. 251-252)

The Akashi coast was every bit as beautiful as he had been told it was. He would have preferred fewer people, but on the whole he was pleased. Along the coast and in the hills the old monk had put up numerous buildings with which to take advantage of the four seasons: a reed-roofed beach cottage with fine seasonal vistas; beside a mountain stream a chapel of some grandeur and dignity, suitable for rites and meditation and invocation of the holy **name**; and rows of storehouses where the harvest was put away and a bountiful life assured for the years that remained. Fearful of the high tides, the old monk had sent his daughter and her women off to the hills. The house on the beach was at Genji's disposal.

The sun was rising as Genji left the boat and got into the carriage. This first look by daylight at his new guest brought a happy smile to the old man's lips. He felt as if the accumulated years were falling away and as if new years have been granted him. He gave silent thanks to the god of Sumiyoshi. He might have seem ridiculous as he bustled around seeing to Genji's needs, as if the radiance of the sun and the moon had become his private property; but no one laughed at him.

I need not describe the beauty of the Akashi coast. The careful attention that had gone into the house and the rocks and plantings of the garden, the graceful line of the coast – it was infinitely pleasanter than Suma, and one would not have wished to ask a less than profoundly sensitive painter to paint it. The house was in quiet good taste. The old man's way of life was as had heard it described, hardly more rustic than that of the grandees at court. In sheer luxury, indeed, he rather outdid them.



### From Chapter 18. The Wind in the Pines (pp. 320-321)

The young women were happy enough to have finished with country life, which had been mostly loneliness and boredom, but this coast did after all have a hold on them. With each advancing wave they wept that it would return, but they would not.

It was autumn, always the **melancholy** season. The autumn wind was chilly and the autumn insects sang busily as the day of the departure dawned. The Akashi lady sat looking over the sea. Her father, always up for dawn services, had arisen deep in the night, much earlier than usual. He was weeping as he turned to his prayers. Tears were not proper or auspicious on such an occasion, but this morning they were general. The little girl was a delight, like the jade one hears of which shines in darkness. He had not once let her out of his sight, and here she was again, scrambling all over him, so very fond of him. He had great contempt for people who renounce the world and then appear not to have done so after all. But she was leaving him.

"The old weep easily, and I am weeping

As I pray that for her the happy years stretch on.

"I am very much ashamed of my self." He drew a sleeve over his eyes. No one could have thought it odd that his wife too was weeping.

"Together we left the city. Alone I return,  
To wander lost over hill and over moon?"

The reasons did not seem adequate that she should be leaving him after they had been together so long.

The lady was begging her father to go with them as far as Oi, if only by way of escort.

"When do you say that we shall meet again,  
Trusting a life that is not ours to trust?"

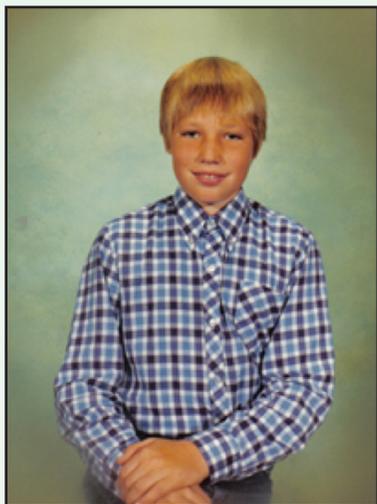




# From Germany to Canada: Mr. Stipp Shares Memories and Thoughts on Family, Education and Life's Gifts

**Building αυθεντικές Bridges: Le Monde des Langues Mustang: Mr. Stipp, welcome to our anthology. I know you are a Canadian of German origin. Would you please share with us something about your town/city of birth?**

I was born in Stuttgart which is an industrial city - headquarters of Porsche, Mercedes and Bosch can all be found there. Feuerbach, the suburb of Stuttgart where I lived, is a typical German town. A vibrant downtown core with many small shops and everything within walking distance and surrounding vineyards, forests and garden properties. I lived there in the house built by my great grandfather. It was partially destroyed during WW II and then rebuilt brick by brick by my maternal grandfather (Opa) and grandmother (Oma).



*Me age 10, just before we immigrated*



*Our 625 Square Foot Apartment (ground floor - house on the left)*

**Years after your arrival to Canada, as a young adult, which parts of your youth you missed the most? People, landscapes, both?**

I most missed my family. Every Saturday

we would go to my Oma's house for coffee and cake. My aunt, uncle and cousins lived in the house next door and a number of other cousins lived close by. When we moved to Canada (I was 11) not having this family which was such a central part of my life was a huge loss. I also missed my friends but that was remedied fairly quickly.



*Coffee and cake at my Oma's house on a visit back to Germany when I was 14*

**Who was your favorite author in your early teen years? And, do you read in German now? Hermann Hesse remains for me one of my most beloved writers. His great insights into the human condition, his openness of spirit and willingness to dive deep into the human soul captured me from a very young age. Is he one of your favorites as well?**

I loved the books of Erich Kaestner who wrote "Dass Doppelte Lottchen" which the movie "The Parent Trap" is based on. He also wrote, "Das Fliegende Klassenzimmer" (The Flying Classroom). I knew nothing of Hesse until I was in my early 30's when I read "Unterm Rad," a scathing critique of the ultra competitive German school system at the time which still rings true in many ways today.

**What is your favorite activity when you do not work on your vacation?**

I play ice-hockey twice a week almost year round. Skating makes me feel fast and almost graceful- two attributes I'm unable to exude in shoes. I also love the physical exertion and playing a team sport with all the passing and strategy involved.

**If you could choose the best locality to relax would you choose the mountains or the ocean and why?**

The ocean. My wife's family is from Sechelt and we used to spend summers at her Grandma's beachhouse. It's so tranquil and clean. I also love to swim even in very cold water.



*The beach in Sechelt, BC, 2007  
My son Lukas and I*

**Could you offer us 5 adjectives that best describe you?**

Thoughtful, reflective, positive, kind, creative

**Your work on Promoting Self-Regulated Learning in the Classroom remains one of the pieces of work, I as an educator and life long learner, find genuinely empowering. It suits my individual learning style; I dare to say I am naturally inclined to work this way. I am especially interested in the meta-cognition and its role in our life's journey as a process. We all need to apply the skills needed to assess our journeys at least from time to time. What motivated you to develop this work?**

I've struggled with the way we do school for my entire career. We spoonfeed students filling their heads with information they have little context for. We ask them to do school mostly on our terms. Real learning can only take place when students own it and self-regulation is essential for that ownership. I also believe that our main purpose as educators to help students become master learners which requires self-regulation at its core.

**How would you define the bond of friendship?**

A friend is someone you love. You genuinely want what is best for them. You trust them completely. They will tell you even difficult truths which will help you grow and expect the same from you.

**What makes you grateful?**

I'm grateful for my first family - My mom, dad and sister and all the extended relatives. Not only am I privileged social

## Germany's Enduring Legacy in ΜΟΥΣΙΚΗ (Music), ΙΣΤΟΡΙΑ (Story) Telling and Modern Printing

economically, I also won the lottery by growing up in a family surrounded by loving and caring people. I'm also grateful for my wife, Shannon and two children, Lukas (13) and Anna (10). They bring me joy each day and provide purpose for much of what I do. I'm fortunate to have some true friends who I can count on no matter what. I'm also physically and mentally healthy. And I get to do work daily that I love and that makes a difference.



My family around 3 years ago.

**Vielen Dank für Ihre Antworten Herr Stipp!**



Map of Germany

**Sources:**  
 Bateman, George and Victoria Egan (Editors) 1997. The Encyclopedia of the World Geography. Revised Edition. Prospero Books, Chapters Inc., Ont., Canada (Map of Germany p.310 and Gutenberg p. 312)  
 Widmaier, E. Rosemarie and Fritz T. Widmaier. 1991. Treffpunkt Deutsch: a student-centered approach. Pentice-Hall, Inc. New Jersey, USA. (Bach p.62 and the Grimm Brothers p.338)

**Johann Sebastian Bach (1685–1750)**  
 Descended from a long line of musicians, Bach learned much about composition from copying and arranging the works of other composers. His own compositions represent the epitome of German **Barockmusik**. One of Bach's duties as organist and music director of the **Thomaskirche** (Church of St. Thomas) in Leipzig was to compose music for every Sunday of the church year. His **Matthäuspasion**, **Johannespasion**, and **Weihnachtsoratorium** (Christmas Oratorio) are performed every Easter and Christmas all over the world. His **Brandenburgische Konzerte** are among the finest examples of the *concerto grosso*. Bach left a legacy of over one thousand works.



Johann Sebastian Bach.

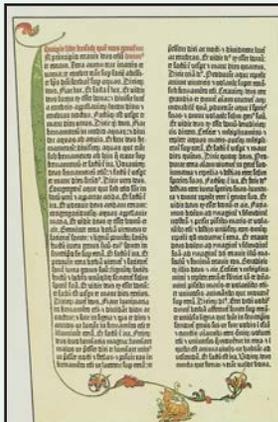


Welches Grimmsche Märchen erzählen diese Briefmarken?

The nineteenth-century linguists and folklorists Jacob and Wilhelm Grimm are known the world over for their **Kinder- und Hausmärchen**. This collection of fairy tales has been translated into 140 languages and is the second most published German book after the Luther Bible. The Grimm Brothers were not the authors of the fairy tales. For six years they traveled from village to village, painstakingly collecting old tales like **Rotkäppchen**, **Schneewittchen**, **Der Hase und der Igel**, and **Sternaler**. These stories had been handed from generation to generation by word of mouth, but

they had never been written down. The brothers reworked the stories for publication, always maintaining the simple style of the folk tale. Many of their fairy tales begin with: **Es war einmal . . .** (Once upon a time . . .)

The Grimm Brothers are famous not only for their fairy tales, but also for their work in linguistics. They initiated a grand project, the **Deutsches Wörterbuch**, a monumental dictionary that took several generations of scholars more than 100 years to complete.



**Spreading the word** A page from Johannes Gutenberg's magnificent 15th-century Bible. His revolutionary printing techniques – including movable metal type – allowed books to be mass-produced for the first time. By 1500 some 250 towns, including Nuremberg, were equipped with printing presses.

### The Legacy of Johannes Gutenberg

In the German city of Mainz on the west bank of the Rhine river, an obscure pensioner was found dead in February 1468. For some years this destitute, half-blind old man had received a yearly allowance of cloth, grain and wine from the local ruler who held court just across the Rhine at Weisbaden. But few people remembered who he was, or what he had achieved. His name was Johannes Gutenberg (c.1395–1468), and he was the father of modern printing.

Johannes Gensfleisch zur Laden zum Gutenberg was born into a patrician family in Mainz, where he became a goldsmith and metalworker. He later joined a goldsmiths' guild in Strassburg (now Strasbourg, France), where he began to pursue an obsessive and very costly dream: a method of printing painstakingly hand-lettered medieval manuscripts without sacrificing their elaborate ornamental design.

After twenty years of experimentation Gutenberg devised a number of innovations that allowed him to realize

his ambition of mass production: these included quickly made movable type; an efficient printing press, allegedly inspired by watching someone operate a winerypress; oil-based ink for the press; and the use of cheap rag paper. His techniques were largely unknown in existing Chinese and European printing, and were not surpassed until the 19th century.

In 1455 Gutenberg produced his first printed book – a beautifully illustrated copy of the Bible in an edition of 200 copies. However, by this time he was heavily in debt to his business partner, Johann Fust (c.1400–66), who had invested in the venture and was impatient for some return. Fust took Gutenberg to court and won his suit, taking control of all Gutenberg's printing equipment – including the type for the famous 42-line (or Mazarin) Bible. Gutenberg faced financial ruin. But the effects of his genius were to alter the course of history, and laid the foundations for the first largescale information revolution.

# Mr. McKillop: On Language, Family & Creative Writing

**Building αθηντικές Bridges: Le Monde des Langues Mustang: Mr. McKillop, welcome to our anthology. Ready? Let's start! English; we take for granted the language that connects us all in the 21st century. Tell us about the importance and beauty of your language.**

English is a strange language. Its words brim with contradictory pronunciations and multiple meanings. And some seem to carry no meaning at all! The more you think about a word, the less sense it makes. It's just a symbol, a substitute for something real. How fascinating that we depend so much on a system of symbols to connect us to each other and the world around us.

Language is innately beautiful and layered. We play with our words every day, and the artistry of literature just formalizes that play. Poetry is an experiment with words, with feelings—a poet wants to make their audience think and feel, and a poem is an attempt to arrange words in a way that will have that effect. It's like working on a logic problem in math, or figuring out the best way to build a bridge or treat a patient—there's real pleasure in looking for a solution, in getting lost in the search for the right words to make the audience say ooooooh.

**Ποίηση (poetry) and its role in your life, from creative work to silence, to journeys over the world: all that inspires you.**

I love a good conversation, but writing lets me go deeper in my thinking. And ideas for writing come to me only when I have time alone. When I want to explore an idea, for myself or to share with others, I record my thoughts in a poem or an essay or a short story. I need time and space to figure out not just what I think, but how I'm going to figure out what I think. Thinking is hard!

That's one of the benefits of creative writing, though: we can add narrative and image and metaphor to our thoughts. This creates engagement for our audience—it's more fun to read stories and see things in our imagination than it is to just read an opinion. This is the root of the writer's technique known as "show, don't tell." By simply describing the thing, we let the audience form opinions of their own. But by describing that thing carefully, a skilled writer can control the audience's response. Look at the difference in these statements:

- Showing: Anne is evil.
- Telling: Anne pushed Mr. McKillop down the stairs and ran away laughing.
- Telling: The long staircase yawned below them, and Anne saw opportunity. Her elegant pianist fingers jabbed outward, into Mr. McKillop's chest, urging him into flight. He stumbled backwards, stretching to balance, but his foot never quite found a place to rest. He spiraled backwards, a forever kind of tumbling, and before he even reached the bottom, Anne was sprinting away, cackling.

The last one is the richest—the audience can decide for themselves that the actions are evil. It's more powerful, and it's more engaging. And don't worry, I was fine!

This is a roundabout way of saying that writing is an outlet for me. It's an art form, and I feel a kind of release when I create. I can work through the big ideas that I'm confronting, and I can share my thinking with others.

**Who are your favourite ποιητές (poets) and how do they influence your thinking, writing and becoming?**

Many of my favourite writers are the young poets of BC. I was probably 20 years old before I realized that poets were writing about British Columbia. The first BC poet I read was George Bowering, and I was amazed that people were finding poetry in orchards and Garry oaks and city streets. I want my own students to experience this much younger than I did: the landscape you live in is worthy of poetry. The people around you belong in a poem. The words you say to your friends can be poetry. Record it all!

**Could you please share with us some of your thoughts on family, stories, and creativity.**

I did my master's in creative writing, and my thesis is a collection of poems that examines the tension of family trees, how some perspectives are privileged and others suppressed. I spent years researching stories from my family, looking back over hundreds of years of family trees and other documents. These stories are sometimes positive and sometimes negative; I try to look critically at the impact my family had on those around them. And I avoid telling stories that don't belong to me: there are stories that are rightfully mine, because they come from my blood, and there are stories that belong to others. I shouldn't be repeating the mistakes of my ancestors by colonizing someone else's

history and artistic inspiration. Stories are too valuable, in an intangible way, to be used like that. This means, though, that if you don't tell your stories, no one else will either. You had better start writing, or else the world will miss out on the beauty you could create!

**Could you please honour us with one of your poems.**

Advice from Granny  
by Kyle McKillop  
for Pat McKillop (1923-2019)

For beans, be sure to pick them quickly so more will grow. Pluck strawberries mid-stem. Plant mint in pots unless you want a whole garden of it, its tendrils marching underground. If you're losing too much soil from the pots, plug the bottoms with pockets of old tea bags and enjoy the scent of English breakfast whenever you water. Incidentally, if you're getting flies, spray them with water and dish soap. Trim the hedge whenever there is time in your life for hedge trimming—when the kids are at the pool or a friend's, or when the crackle of cold air is better than being inside. For tomatoes, pour Epsom salts below their root ball for strong stems and fruit. Basil you clip just above a joint and watch it spread. Do you want some crab apples? I guess you don't have room to grow cucumbers. Just come see me. You can have some of mine.



**Thank you for your time and the honesty of your words, Mr. McKillop!**

# Mr. Douglas: On Martial Arts, Chess & Core Competencies



**Building αθηεντικές Bridges: Le Monde des Langues Mustang: Mr. Douglas, thank you for offering so many of your lunch breaks to meet and discuss. Welcome to our vibrant literary community! Let's start with a question on chess: when and how you were introduced to this fascinating game?**

I've learned from my grand-mother; I might have been 10 years old. I did not really play until I was 16. I was in Gr 10 or 11 and I played in our high school chess club, on an old chess board with a friend of mine and he . . . beat me. I continued to play. My high school chess club teacher lent me a book written by the Hungarian chess teacher, László Polgár. This book had about 5,000 tactic puzzles and 600 check mates. I've read the entire book within a week and then I was able to beat casual players. Over the years, I've read other books, I was able to internalize patterns and develop a deep understanding of the game.

**Do you play regularly? I do believe πρακτική (practice) makes, if not perfect, definitely much better!**

Yes, I play regularly online with experienced players. Rated games motivate me as I use them as vehicles for self improvement. They are also an easy way of tracking progress.

**I find some of the skills necessary to becoming a competent chess player similar to those needed to become a good martial artist: perseverance, concentration, ability to assess and to respond quickly to new situations, . . . the mindful practice of martial arts is a way of self improvement. Are you a martial artist?**

I practice Brazilian Jiu Jitsu. Similar to chess playing, one can't have an inflated ego. When one loses to more experienced opponents, one needs to recover fast and move forward. This

can't be done if one dwells on temporary failings.

**Brazilian Jiu Jitsu! Could you tell us a bit more?**

Brazilian Jiu Jitsu started in the late 19th early 20th century with Mitsuyo Maeda, a Japanese judoka, and the prominent Gracie family. It is a grappling art, a competitive sport, where the emphasis is placed on controlling the opponent, taking them to the ground and neutralizing aggression.

Jigoro Kano (the founder of Judo), trying to increase the popularity of judo, sent his best judo students around the world to teach people about judo. With the abolishment of slavery in Brazil, there was a need for plantation workers. To fulfil this need, they solicited immigrants and there was a great Japanese influx.

**Thank you! Let's return to chess. Assuming basic knowledge, how can one improve best her/his strategy skills?**

Focus on endgames, basic opening idea and tactics such as puzzles would definitely help a lot.

Personal and Social	Thinking	Communication
can: <input type="checkbox"/> Care for others and show respect for differences <input checked="" type="checkbox"/> Identify my own strength and weakness <input type="checkbox"/> Help the community <input type="checkbox"/> Live a healthy and balanced lifestyle <input type="checkbox"/> Work with others <input checked="" type="checkbox"/> Be proud of who I am <input checked="" type="checkbox"/> Withstand and recover from stressful situations <input type="checkbox"/> Take actions to support the environment her: _____ Other: _____	I can: <input checked="" type="checkbox"/> Break down and analyze problems <input checked="" type="checkbox"/> Learn from my own mistakes <input checked="" type="checkbox"/> Collect facts and evidence to answer a problem <input checked="" type="checkbox"/> Ask questions about things that interest me <input checked="" type="checkbox"/> Create solutions to a complex problem or situation <input checked="" type="checkbox"/> Search for other possibilities and answers <input type="checkbox"/> Generate new ideas or build on people's idea Other: _____	I can: <input checked="" type="checkbox"/> Gather and sort information from different sources <input checked="" type="checkbox"/> Respect other opinions <input checked="" type="checkbox"/> Share ideas by writing, speaking, or using pictures <input checked="" type="checkbox"/> Reflect and share my learning with other students/adults <input checked="" type="checkbox"/> Use social media in a safe and respectful way <input type="checkbox"/> Provide a meaningful response to my peers and adults Other: _____

**Core competencies and chess: shall we elaborate a bit more?**

All of the core thinking competencies are clearly engaged. When you are doing a post mortem analysis, at the end of the game, you learn from previous mistakes and support better future practices and strategies. The game of chess requires the ability to find answers to complex problems, search for possible solutions and create innovative ways of responding to the opponent's challenges.

Rated chess games, including online ones, help you identify strengths and weaknesses, develop discipline and regulation of emotions, hence support self improvement, and identify the effectiveness of ideas as they are tested through competition. Those jump out the most, but there are more.

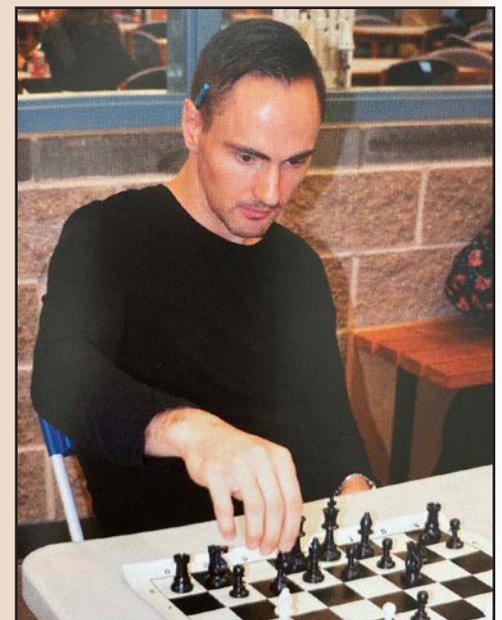
**Communication? Could you give a few examples of how playing chess can enhance one's communication skills?**

Through communicative analysis, as one reflects and shares ideas with the other player. There are great web sites where one can write messages during the game or, communicate after the game with the other player. Online chess playing promotes communication in social media in safe and respectful ways.

There are approved high school elective courses where someone can study chess and earn credits towards graduation.

**Would you suggest any websites to our readers to help them improve their skills while enjoying the game?**

Reddit! You can take screen shots of positions, post questions and read articles on check mate specific positions. There are many! Here are two more [www.lichess.org](http://www.lichess.org) and [www.chess.com](http://www.chess.com)



**Thank you for sharing your lunch hours with us and for your insightful interview, Mr. Douglas!**

# On Language, Family, Prayer, and Trust in God's Love



**Building αυθεντικές Bridges: Le Monde des Langues Mustang: Monsieur Lafleur, is it correct to assume your family name is of French origin?**

My grandfather, from my dad's side, was Guy Lafleur. His family was from a small francophone community in Alberta, St. Paul. He spoke French, all of his 8 siblings did. My parents didn't speak French. I guess it was my French heritage that motivated me to study the language. I was in French immersion from kinder garden to 12th grade and later on I majored in French at SFU. I also lived in France in the city of Tours, south of Paris in the Loire Valley. A great opportunity through the Field Studies Program of my major.

**If I am not mistaken, your wife is also a French teacher?**

Yes, indeed. The French language was the first thing we had in common.

**Monsieur Lafleur, I have met your family when you first came to our school. I remember a warm, joyful group of five children and your beautiful, kind wife. Have you always wanted a large family?**

Neither one of us did. Maybe one or two children. My wife and I have one sibling. God had other plans and we are blessed with a big family.

**I attended your presentation during our lunch Sharing and Learning sessions organized by our colleague, Mr. Philip Lam, and I was deeply moved by your devotion to your life's purpose, your commitment to serve and your openness in sharing your faith with others. Have you always been this way?**

So, faith . . . it is not 'I.' it is the realization of God's presence in me. It is by God's grace that I believe.

**Are there any specific events that impacted your life's path? I mean, how were you introduced to what you call "God's plan" of your life?**

As young adults, we were into music, late night life and, how could I put it, we were living from moment to moment, without any definite purpose. The time came when that life was not fulfilling to neither one of us. There were questions our life styles couldn't answer and needs, I mean deeper needs, they were not met. So, when we were both looking for meaning we knew that our up to then, life was not the path for us.

The very first time I went to Church, it was by being open to my wife's suggestion. It was her family's tradition not mine. So it happens that morning a guy was sharing his own story and it was very similar to mine. The question he asked was: "What part of my life is so great that I can't at least give God a chance?" We shared with that guy the same feeling of emptiness, even though we appeared to possess material and other worldly goods. That's really where it started.

**Your trust must be strong enough to take the chance you are about to take. I refer to your upcoming move to Uganda. Giving up a stable vocation, your home, your country, habits and comforts that come with all of these.**

One realizes that God has a plan for our lives. The upcoming trip is the fruit of a series of events taking place over a number of years, starting as far back as 2008. People, deep connections, prayer, sharing from the heart were all very different from the casual, superficial connections of my past. There were genuine relationships and bonds, we met people in pour group doing what my family and I are about to do.

**Prayer . . . it is rather peculiar, and allow me to add a personal comment, profoundly sad, in our times we can speak of almost anything without censorship and yet we don't often hear, in a daily conversation, the word 'prayer.' Would you please share with us the meaning of prayer for you?**

Sure. Prayer is really a conversation with God, and he made us to be in relationship with Him. People might see Christianity as a religion but what Jesus did on the cross allowed us to have a right relationship with God. In a way, He gave us the opportunity to start fresh, to make a new start, to choose to have a new life, to be who we really are. When we harm another, either with our thoughts or with our actions, we inhibit our relationship with God. Imagine living life and there was a plan drawn out for your life before time began and to be missing that would be missing the fullness of life

that God offers. And so, really, prayer is a relationship, where we are constantly checking in with God.

**May I add that it is through sincere prayer one maintains a clear connection, a connection established by the will to be humble enough to ask for assistance, guidance, foresight, and also forgiveness. Sharing from my own journey, I can say prayer, silent and/or vocal, enabled me to work through tough times and eventually recover the joy of Life's gifts. Changing theme/topic, could you please share with us some of your anticipated work in Uganda?**

The overall task is to share God's Love as we meet every need to the best of our abilities. That is the big picture. Specifically, we as educators, will be assisting in the school, visiting local families and building relationships with them in order to be able to better understand their specific needs and from there we will work together to meet those needs. Building new homes, working towards providing clean water, food and cloths assisting the local communities to develop self-sustaining lives through food cultivation, animal husbandry, etc.

**How would you summarize the reason you want to do this?**

From the time that our lives changed through the grace of God, we realized how little we are in the big picture. It is a journey of coming to the end of our selves. In a world where we are encouraged to find our self, Jesus asks us to change focus and see the self in another, in a way to give up part of us to meet the other.

**This is similar to how I perceive the giving up of our selves. It is the narrow concept of self that is truly required to be given up. As we do, the notion of what is the self opens up as it includes our fellow humans. Am I right?**

Yes, I could agree to this.

**Monsieur Lafleur, we thank you for the time you invested, over these past few weeks, to participate in our interview. I understand that things might change. I mean, we embark on a journey while we remain open to the new possibilities that emerge over time. We wish you the best. If your path brings you back earlier than anticipated, maybe it was the journey itself that was only required at this point of your lives. Please know, we will miss you at L.A. Matheson!**

# Monsieur Lafleur, We Miss You!



## Dégustation fromage

### Témoignages des trois élèves.

“Mon expérience de dégustation fromages était bonne et intéressante. Je n’ai jamais mangé autant de fromage avant. Tous les différents fromages avaient soit un bon soit un mauvais goût. Mon fromage préféré était la brie et le fromage à chèvre aux épices. La brie avait une couleur ivoire et un goût riche et crémeux. Le fromage de chèvre avait une couleur blanche et un goût de champignons avec une texture sèche. Je n’ai pas aimé le goût très amer. J’avais un goût de la France et je dis merci à Monsieur Lafleur et à Mme Davradou pour avoir organisé cet événement culturel.”

– Par Michal Chauhdry

“Le 7 décembre, j’avais essayé cinq types de fromages différents. D’après moi, le fromage Edam était le meilleur parce que le goût était riche, aigre et robuste. Puis, c’était la Brie à cause de sa texture crémeuse, une texture que j’aime. À mon avis, le fromage à chèvre aux épices était très mauvais parce que je n’aime pas du tout le goût amer et salé. Aussi, son odeur était âcre! Le Port Salut était robuste alors que l’Emmenthal était aigre. Durant la dégustation de fromage, j’ai découvert qu’il existe plus de 400 types de fromages différents en France!”

“Dans la classe de français, nous avons dégusté des fromages que Mme Davradou et Monsieur Lafleur nous avons apportés. J’ai mangé les fromages Emmenthal, Edam, Port Salut, Brie, et chèvre aux épices. Je pense que les goûts de tous les fromages étaient différents. L’Emmenthal était doux, l’Edam avait un goût sucré et le Port Salut était piquant et amer. Toutefois, le chèvre aux épices était riche et corsé. Je l’avais essayé avant mais son goût était différent. J’aime cette expérience car j’ai essayé de nouveaux types de fromages et j’ai participé dans une activité culturelle française. J’ai participé à des dégustations fromage quatre fois et je l’adore!”



## Curious About Cheese Making? Not Anymore!

Source of images:  
**French Cheeses: The visual guide to more than 350 cheeses from every region of France,**  
 by Kazuko Masui and Tomoko Yamada. Dorling Kindersley (DK) Publishing, 1996.

**PORT-SALUT**  
 This cheese is related to Port-du-Salut (below) with which it is often confused. It is produced in Entrammes in the department of Mayenne in northwest France. The rind is slightly moist and uniformly colored, with regular traces of the plasticized cloth used in production. It has a very faint smell. The pâte is elastic under finger pressure and sticks to the knife when cut. It is cream-colored, soft, and supple, with little acidity and a slight aftertaste, the result of successful industrial cheesemaking. The development of production from meager to large industry is proof of the great demand for this cheese. Affinage takes one month.

Chinon, Bourgueil

Pays de la Loire (53)

Pasteurized

Washed rind artificially colored with beta carotene

**ESSENTIAL FACTS**  
 • 7.9 in diameter  
 • 1.6 in high  
 • 3.3 lbs, 13.4 oz (small)  
 • 50%  
 • All year

**10**

**EMMENTHAL**  
 This industrial cheese is almost identical to Emmenthal Grand Cru but is made with pasteurized milk.

Handy notes to put on your milk: to help identify in your kitchen, label each milk carton with the date and time it was pasteurized.

• Vin de Savoie, Gruyère, Reully, Mercuzio

**ESSENTIAL FACTS**  
 • 3.5 in diameter  
 • 10 in high  
 • 4 oz  
 • 2 oz per 3.5 oz cheese  
 • 40% fat  
 • 1 oz per 3.5 oz cheese  
 • All year

**HOW EMENTHAL GRAND CRU IS MADE**  
 The whole process of making this Emmenthal takes at least 10 weeks.

**Coagulation**  
 It takes 250 gallons of milk to make a 54-lb Emmenthal. The milk is heated to 90°F at the coagulating stage and coagulates within 30 minutes. The curd is milled to help the whey separate, and then heated and cooked for 90 minutes at a maximum of 127°F.

**Molding**  
 The curd is put into molds and pressed for 24 hours. The Emmenthal is then finished in brine for 48 hours. The brine salts the cheese and forms the rind.

**Affinage**  
 The cheese rests in a cellar at 55°F for four to five days, then the temperature is raised to 64°F. After a week, the cheese is transferred to a cellar at 77°F and 60% humidity, where it stays for a month. Natural bacteria in the cheese transform oxygen into carbon dioxide that forms holes, while the pâte becomes more elastic, fine-textured, and tasty. When the surface of the cheese bulges, it is moved back to a cellar at 64°F, then to another cellar at 55°F.

Emmenthal is finished in brine. M. Bourgeois, the Emmenthal maker, is shown salting the cheese and forming the rind.

All regions of France

**How goat-milk cheeses are made**

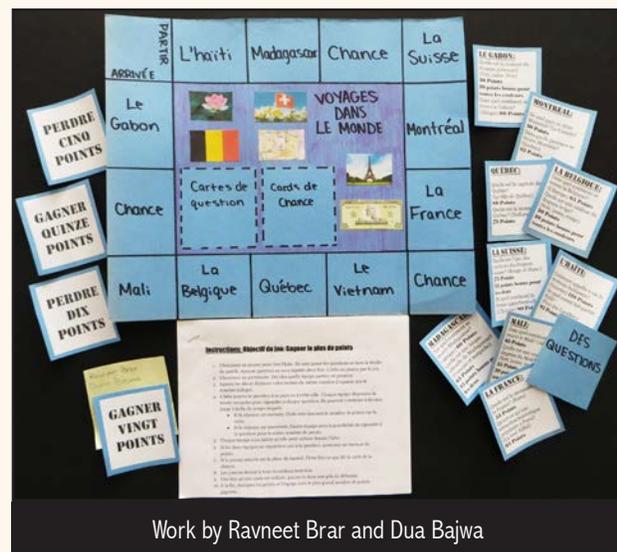
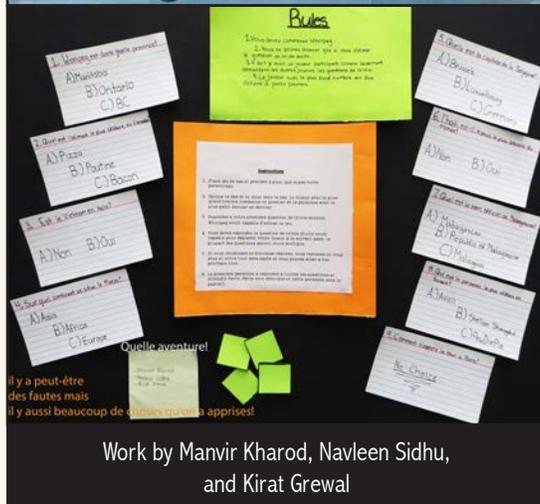
According to French tradition, goat's cheese should be on the table from Easter to All Saints' Day in November. Coagulation of goat's milk is usually caused by lactic fermentation. The ferment (also called starter) is mixed into the milk. The milk rests for a night and turns sour. It is then heated to 64–68°F. A very small amount of rennet is introduced and the milk rests for another 24 hours. The curd is neither cut nor heated, mixed nor pressed; drainage is instant as the curd is ladled into the molds, and the whey runs off through the fine holes in the sides and base. The cheese is cured dry – affiné à sec – in a cool and well-ventilated room at 52°F and 80% humidity, which is relatively dry compared with cellars at 90 to 100%. The drying process of both rind and pâte must be balanced, otherwise the rind will wrinkle and the whey left in the pâte will stick to it from the inside. Although blue mold will appear naturally on the rind, a covering of oak ash and charcoal powder helps to create an environment that encourages its development.

**PERFORATED MOLDS**  
 The holes in the molds used to make Valencay (left), and Selles-sur-Cher (right) allow the whey to drain off quickly.

**ADDING ASH**  
 Covering the rind of the cheese with ash encourages the blue mold to appear.

# Les Jeux de Société

par *Mme Rhoda Olatunbosun*  
et ses élèves de la neuvième année





# A Glimpse into the Life of Tunita Kumari

*C'est Moi!*



*Mon oeuvre d'art*  
Bonjour, c'est moi! J'ai m'appelle Tunita Kumari.  
Je vous présente mon oeuvre d'art. Elle s'appelle moi.  
Comme matériel, J'ai utilisé les crayons de couleurs,  
du papier et un crayon noir.  
J'ai décidé de dessiner une <sup>ou</sup> *finne* <sup>fille</sup> qui porte T-shirt, j'ai  
aussi peint les notes de musique.  
Après, j'ai dessiné le <sup>ou</sup> *coucher* de soleil sur le T-shirt.  
J'ai fait les lignes spirales, ondulées, courbes et organiques  
pour indiquer que j'aime rester libre dans mon imagination  
et dans ma vie.  
Pour les formes j'ai utilisé l'ovale, pour suggérer l'équilibre  
et les formes irrégulières pour donner une impression de  
liberté.  
Ensuite, j'ai choisi les couleurs suivantes:  
le bleu d'eau pour indiquer le calme, le jaune pour  
la curiosité, l'orange pour la vitalité, les vert et marron  
pour la naturalité et le violet pour indiquer la mystère parce  
que le mystère fait partie de nous-mêmes, une partie qu'on  
ne comprend pas <sup>quelle</sup>.  
Avec cette oeuvre je <sup>veux</sup> dire que je suis une personne  
normale, unique et profonde et j'aime la musique et le coucher  
de soleil.  
C'est tout, merci pour avoir lu mon paragraphe. Au revoir!

## *Amicizia / Amitié / Friendship*

### **Amicizia**

Amicizia per me è condivide dolore e dare gioia, amicizia è la cosa più bella che uno può avere, la cosa preziosa che può dare. L'amicizia non guarda razza, colore o religione, ma guarda l'emozione e il volersi bene in ogni condizione. Un vero amico ti starà sempre vicino quando nessuno sarà con te, li a pulire le tue lacrime e a diminuire il tuo dolore. I migliori amici sono quelli che fanno dei vostri problemi I loro in modo che tu non li debba affrontare da solo. Ma stai attento non tutti saranno i tuoi amici quindi apri il libro della tua vita a poche persone perché solo una piccola parte capirà cosa c'è scritto, gli altri lo useranno solo per darti dolore. Poi non pensare mai che non hai valore perché c'è sempre uno che potrebbe crollare senza di te. Ricorda per avere un amico devi essere un amico. È questa l'amicizia.



### **Friendship**

Friendship for me is sharing pain and joy, Friendship is the best thing that you can have, the most precious thing that you can give. Friendship doesn't look race, color or religion, but it looks the emotion and loving each other in every condition. A true friend will be always near you when no one will be with you, to clean you tears and to decrease pain. Best friends are the ones who make your problems theirs so that you don't have to face them alone. But be careful not everyone will be your friend so open the book of your life to a few people because only a small part will understand what it says, others will use it only to give you pain. Then never think that you have no value because there is always one who could collapse without you. Remember to have a friend you have to be a friend. This is friendship.

# Italian CARNIVAL

by Tunita Kumari



In Italian, it is said that “anything goes during Carnival.” Some countries simply feast to their heart’s content during Carnival, the holiday just before the Lent period of fasting. Others participate in lots of dancing. Some countries hold to more religious celebrations. But in Italy, this is a time of Masquerades and rule-breaking—in addition to feasting and other merry activities.

## What is Italian Carnival?

Many aspects of the the content and nature of the current Carnival—such as Saturnalia—can be easily traced back to their ancient Roman origins. As for the etymology of the word Carnival, it most likely derives from the Latin expression *carne levare*, which means “eliminate the meat.” This makes reference to the religious practice of abstaining from meat during the period of Lent. During the Carnival, Italy allows everyone to eat at will, and above all, break the rules, while wearing a mask (*maschera*). The Italy Carnival season is truly a unique feature of the country’s culture.

## Italian Carnevale Dates

The date of Carnival in Italy varies each year, as it depends on the date of Easter. For your convenience, here’s this holiday’s date for the next three years:

- 2020: February 24
- 2021: February 15
- 2022: January 31
- 2023: February 20

## How is it Celebrated?

Today in Italy, this holiday is primarily a festival for children, but Carnival in Italy’s history was a festival especially for adults. The rule of the Carnival is that you have to break the rules and do everything that is normally prohibited during the year. This is where the custom of masquerade originates—so that those who break the rules cannot be recognized.

The typical dishes of Carnival are sweets, one of the most popular being the chiacchiere made of sugar-coated fried pastry.



In Italy, there are various mask traditions that began many centuries ago and are well-known all over the world today. Among the most famous is Harlequin, a mask from Bergamo, and Pulcinella, a typical mask of Naples. Both Harlequin and Punchinello represent clever servants, always ready to play a joke on their master. Both of these masked men are the symbols of the revenge of the servants on their masters.



Even though the Carnival takes place in winter, there are many events that

are held outdoors. Italians, both adults and children, are very fond of attending the parades of the allegorical wagons, which are huge papier-mâché wagons representing traditional masked men or famous public figures in an ironic manner.

However, the Carnival of Venice may be the most famous of the Italy Carnevals, because of its particular beauty and the sophistication of its masked men, of which everyone has seen a picture at least once.



## Reading Practice: Oranges!

Read the Italian text below to learn about another fascinating aspect of Carnevale in Italy (you can find the English translation directly below it).

Sapete perche' a Carnevale piu' di duecentocinquantamila chili di arance vengono portati nella citta' di Ivrea, in provincia di Torino?

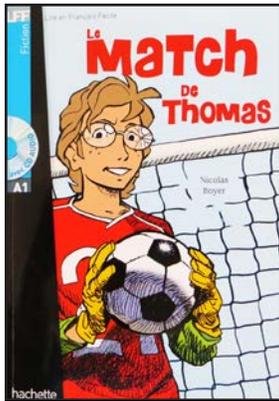
Perche' tra i riti del Carnevale c'e' anche la battaglia delle arance, durante la quale i partecipanti si tirano le arance addosso.

Do you know why, during Carnival, more than 250 kilos of oranges are brought into the city of Ivrea, in the province of Turin?

It’s because one of the rituals of the Carnival is the battle of the oranges, during which the participants throw oranges at each other.

**Grazie Tunita!**

# INSPIRÉ PAR LE MATCH DE THOMAS ON A CRÉÉ DES BANDES DESSINÉES

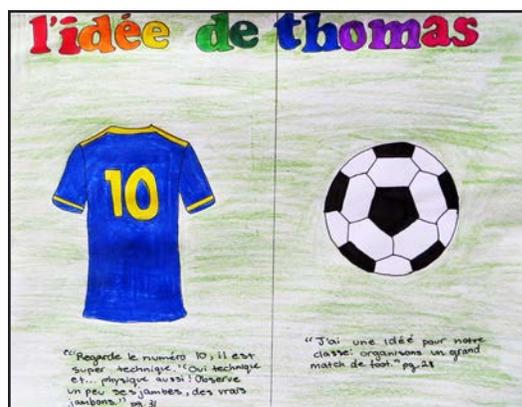
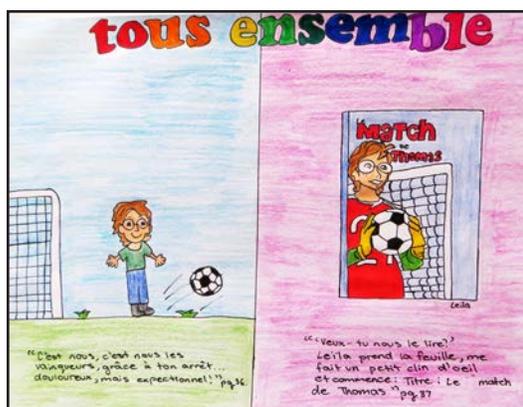
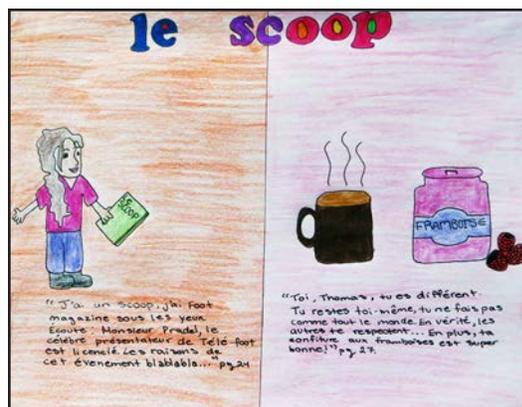
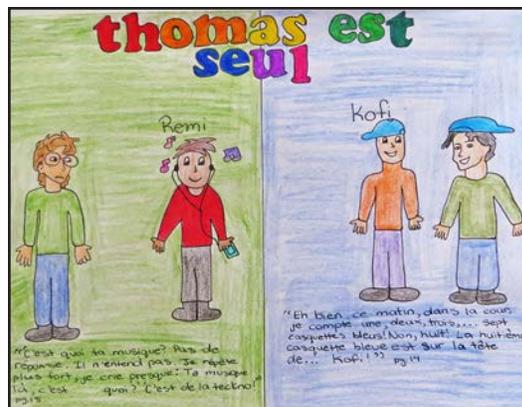


Le petit roman **LE MATCH DE THOMAS** par Nicolas Boyer et la création des bandes dessinées par nos élèves de la dixième.

Amusez-vous bien!

Un petit atelier: Après les avoir lues, identifiez les suivants:

1. La situation initiale (l'endroit ou les endroits, les personnages et leurs personnalités)
2. Les événements importants qui font démarrer l'histoire (histoire)
3. Le développement des personnages principaux et les événements qui les évoquent
4. La conclusion et les valeurs morales



### UN NOUVEAU AU COLLÈGE

Thomas, Remi, Kofi et Lella sont des amis inséparables. Thomas (le personnage principal) est très timide, mais le nouveau gosse (Léo Pradel) est confiant. Le père de Léo est très célèbre, et la classe est excitée.

### THOMAS EST SEUL

Léo est nouveau et la star de la classe. Il est confiant et bon avec les filles. Remi, Kofi, et Lella ont commencé à traîner Léo. Ils quittent Thomas et vont plutôt à Léo. Thomas se sent jaloux et triste. Il pense qu'il perd ses amis.

### RESTE TOI-MÊME

Lella est la seule à être amicale avec Thomas. Thomas veut jouer au foot, mais Remi dit que Léo laisse Thomas être spectateur de but les véneries de Thomas se cassent. Tout le monde se moque de lui. Son père dit de ignorer les Thomas ont des lunettes incassables. Lui et sa famille ramassent des tomates le week-end et ça ramasse beaucoup.

### LE SCOOP

Thomas montre ses lunettes incassables. Léo est triste et ne joue pas au foot car son père a été incensé. Tout le monde quite Léo, il n'est plus populaire. Thomas invite Léo à venir manger des tomates recouvertes de sucre. Ils commencent à devenir amis. Lella dit que Thomas doit sauver la classe.

### L'IDÉE DE THOMAS

IDEA, MOT/CONCEPT DU PATRIMOINE HELLENIQUE/GREC

Toute la classe est silencieuse. Monsieur Gilot est demandé quel est le problème. Thomas arrive avec un idée. Il dit qu'il devrait y avoir un gros match de foot dans la classe. Tout le monde est excité. Ils sont compétitifs et motivés.

### TOUS ENSEMBLE

Thomas, Remi, Kofi, Lella et Léo deviennent amis. Lella aide Thomas à trouver une stratégie pour gagner le match. L'équipe adverse obtient le premier mais l'équipe de Thomas commence à essayer plus fort. Lorsque le numéro 10 tire le ballon, Thomas l'arrête. L'équipe de Thomas gagne! Lella écrit un article, et le lendemain est le match de Thomas.

Work by Puneet Chahal

### Chapitre 1: Un nouveau au collège

Cette image est quand Thomas peut se présenter à la classe. Il est un peu timide mais très gentil et sympa. Il a des lunettes devant le public.

Cette image est quand Léo doit se présenter à la classe. Il est sûr et confiant. Léo parle bien et est très gentil. Il a une personnalité très amusante et sympa. Il a écrit que son père est présidentiel de tout.

### Chapitre 2: Thomas est seul

Léo est la star de la classe. Tout le monde veut être comme lui. Il a tout pour lui.

Thomas voit ses amis changer. Les inséparables se séparent. Il est triste et triste.

### Chapitre 3: Reste toi-même

Lella encourage Thomas à jouer du football avec tous les autres. Elle lui dit qu'il est un bon gardien. Lella renforce sa confiance.

Thomas se voit un bon match de foot. Il aime ça. Après avoir assisté de nouvelles lunettes mais cassées.

### Chapitre 4: Le scoop

Le père de Léo, monsieur Pradel qui est un célèbre président de la FIFA. Pour les vacances, Léo est triste et veut être seul à cause de cela. Les copains de Léo le regardent. Léo est seul.

Thomas demande à Léo de venir avec lui pour de choisir choisir et de la technique de dribbles. Léo aime Thomas. Il dit qu'il est différent, il ne faut pas ce que tout le monde fait. Tout le monde le respecte pour ça.

### Chapitre 5: L'idée de Thomas

Monsieur Gilot parle à la classe. Il dit qu'il remarque qu'il y a une mauvaise ambiance. Il demande ce qui se passe s'il y a un problème?

Thomas propose d'organiser un grand match de foot. Leur classe contre les grands de l'école. Ils ont quinze jours pour se préparer.

### Chapitre 6: Tous ensemble

Le jour du match se passe. Les grands systèmes gagnent mais notre équipe travaille dur pour récupérer son respect. A la fin, l'équipe de Thomas gagne.

Le lendemain, monsieur Gilot est excité. Il remercie Lella d'avoir écrit un bon article. Lella le le et le titre est "Le match de Thomas".

Work by Partishtha Goyal



# SPANISH LANGUAGE AT LAM

## PIÑATAS!

### WHAT ARE PIÑATAS

In the old days, piñatas were containers made from clay and then covered with papier maché, painted and/or decorated with a variety of coloured papers and other materials. They were filled with various sweets, fruits and/or even small toys. While suspended from a rope, blind-folded children took turns striking them, and eventually, breaking them to release the treats. Eventually, the clay was replaced by other materials, such as balloons, which were easier to break and to move around.

In Mexico, the origin of piñatas is associated with the Misas de Aguinaldo known as Christmas Posadas, dating in the last quarter of the 16th century. Those original piñatas were shaped in the form of a seven-pointed αστήρ (star), συμβολίζω (symbolizing) the seven human vices (lust, gluttony, greed, sloth, wrath, envy and pride) while their vivid colours stood for the temptation to give into those human traits. On the other hand, the striking stick represented the power of human virtue, the blindfold the power of faith and their content, the spiritual rewards available to those who choose to lead a virtuous life. It was a way, an αλληγορία (allegory) used by members of the Augustinian Order to introduce the moral struggle of humans and the benefits derived from not giving in to temptation.



### CANCIÓN DE LAS PIÑATAS

One of the several traditional Mexican folk songs for the season of Christmas, sang by children as they hit and break the piñatas, is the following:

Dale, dale, dale no pierdas el tino Porque si lo pierdes pierdes el camino.	Strike, strike, strike don't lose the target Because if you lose it You lose the way.
--------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------

Ya le diste una Ya le diste dos Ya le diste tres y tu tiempo el salgo.	Already you stroke one Already you stroke twice Already you stroke three times and your time has passed.
---------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------

Source: Barbezat, Suzanne. Piñata \*History and Meaning 06/26/19  
<https://www.tripsavvy.com/pinata-history-and-meaning-1588827>

Piñata: <https://www.e.wikipedia.org/wiki/Piñata>

Chen, Y. From the Dachunnin to the Piñata: Tracing the Alleged Chinese Origin of a Mexican Tradition. Fudan J. Hum. Soc. Sci. 11, 69-81 (2018) <https://www.doi.org/10.1007/s40647-017-0179-6>

### Vocabulario de las Piñatas

How many of the following words do you know? Choose your word from the words in the box. Have fun!

- |                                        |                                               |
|----------------------------------------|-----------------------------------------------|
| 1. El pincel grande                    | a. Messy                                      |
| 2. Las tijeras                         | b. To break                                   |
| 3. El engrudo                          | c. The water and the flour                    |
| 4. El globo grande                     | d. To fill                                    |
| 5. El papel cartoncillo                | e. The cord                                   |
| 6. La cinta adhesiva                   | f. The newspaper                              |
| 7. Las pinturas                        | g. The scotch tape                            |
| 8. El periódico                        | h. The scissors                               |
| 9. Colgar                              | i. The cardboard paper                        |
| 10. Las cartulinas                     | j. The stickers                               |
| 11. El cordón                          | k. The white glue                             |
| 12. Desordenado                        | l. The decorations                            |
| 13. Una taza de aqua                   | m. The cards                                  |
| 14. Limpiar                            | n. To hang                                    |
| 15. Romper                             | o. The paste                                  |
| 16. Agregar                            | p. To strike/to hit                           |
| 17. Las pegatinas                      | q. The Chinese paper in squares and in strips |
| 18. El juguete                         | r. To put                                     |
| 19. Golpear                            | s. The toy                                    |
| 20. Un bastón de madera                | t. To clean                                   |
| 21. Los dulces envolturas              | u. To add                                     |
| 22. Colocar                            | v. The big brush                              |
| 23. El agua y la harina                | w. The big balloon                            |
| 24. El papel maché                     | x. The paints                                 |
| 25. Rellenar                           | y. A cup of water                             |
| 26. El pegamento blanco                | z. A wooden stick                             |
| 27. El papel china en cuadros/en tiras | aa. The paints                                |
| 28. Las decoraciones                   | bb. The wrapped sweets                        |
| 29. Mezclar                            | cc. The paper mache                           |
| 30. El agujero/orificio                | dd. To mix                                    |
|                                        | ee. The hole                                  |

Answers: (1) v (2) h (3) o (4) w (5) i (6) g (7) aa (8) f (9) n (10) m (11) e (12) a (13) y (14) t (15) b (16) u (17) j (18) s (19) p (20) z (21) bb (22) c (23) c (24) cc (25) d (26) k (27) q (28) i (29) dd (30) ee

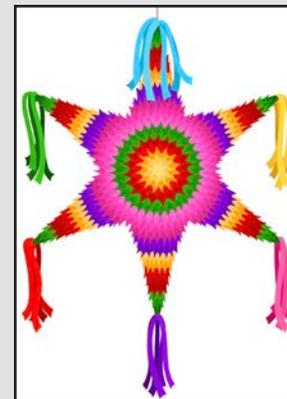
# THE MAKING OF PIÑATAS WITH MR. CAMPAGNARO'S STUDENTS



## RANDOM SIMILARITIES AMONG TRADITIONS OR A COMMON ORIGIN? ON THE ORIGIN OF THE PIÑATAS

It has been suggested that the Chinese celebrations for the New Lunar Year and the tradition of Dachunniu (written here in pinyin, in approximation of its sound), or hitting a container in the shape of a spring ox or a cow, which reached Western Europe via Italy by the travels accounts of Marco Polo, can be the source of the introduction of this tradition to Mexico. According to other sources of speculation, the Aztec traditions of celebrating the birthday of their god of sun, war and human sacrifice, Huitzilopochtli, close to the winter solstice, could be another.

From China to Italy, to Spain, to Mexico? From the Aztecs' traditions to Mexico? Or, maybe, from a blending of both? As the debate continues, researcher Yong Chen, (see citation below), concludes that more investigation is needed to reach any definite conclusions.



Source: Chen, Y. From the Dachunniu to the Piñata: Tracing the Alleged Chinese Origin of a Mexican tradition. *Fudan J. Hum. Soc. Sci.* 11, 69 – 81. (2018) <https://www.doi.org/10.1007/s40647-017-01796>

# LA AMISTAD

## Las Cosas que Vives

una canción sobre la amistad por *Laura Pausini*

La amistad es algo que atraviesa el alma,  
es un sentimiento que no se te va.  
No te digo cómo, pero ocurre justo  
cuando dos personas van volando juntas.

Suben a lo alto sobre la otra gente,  
como dando un salto en la inmensidad.  
Y no habrá distancia...no la habrá  
ni desconfianza, si te quedas en mi corazón,  
ya siempre.

Porque en cada sitio que estés,  
porque en cada sitio que esté,  
en las cosas que vives yo también viviré.  
Porque en cada sitio que estés,  
nos encontraremos unidos  
uno en brazos del otro, es destino.

En la misma calle, bajo el mismo cielo,  
aunque todo cambie no nos perderemos.  
Abre bien los brazos, mándame un aviso  
no te quepa duda, yo te encontraré.  
No estarás ya solo...yo estaré  
continuando el vuelo que  
te lleve con mi corazón,  
ya siempre.

Porque en cada sitio que estés,  
porque en cada sitio que esté,  
en las cosas que vives yo también viviré.  
Porque en cada sitio que estés,  
no nos queda más que un camino  
sólo habrá dos amigos tan unidos.

Cree en mí, no te atrevas a dudar,  
todas las cosas que vives  
si son sinceras como tú y yo  
sabes tú que jamás terminarán.

Porque en cada sitio que estés,  
Porque en cada sitio que esté,  
en las cosas que vives yo también viviré.

Porque en cada sitio que estés  
que estés porque en cada sitio que esté y que esté  
tú me llevas contigo dentro del corazón.  
Porque en cada sitio que estés  
nos encontraremos unidos  
uno en brazos del otro  
es el destino.  
Es el destino.

## Actividades:

Lean la canción solo/sola. En grupos pequeños, consideren y discutan el significado de la amistad. Algunos θέμα (temas) relacionados a la canción son los siguientes:

a) el tipo de amistad que describe la canción, b) los varios aspectos de la amistad, c) las cualidades de un/una buen amigo/amiga y d) una αυτο(auto)descripción: escribe una lista de las cualidades que te describen y una otra de acciones que las ejemplifiquen.

## Modelo:

### Cualidades

la fidelidad

### Acciones

Cuando hay un πρόβλημα (problema) inicio un διάλογο (diálogo) para discutirlo y solucionarlo.

.....



Source: Zayas-Bazán, Eduardo, Susan M. Bacon, Dulce García  
Conexiones: Comunicación y cultura. Pentice-Hall, Inc. USA 1999  
(pgs. 162-163)

# The Vulnerable Cat / Le Chat Vénérable

A Collage of Words from the Ancient Wisdom of China and Japan  
and the Silent Reflection of Ms. Era Sadia's Cat

[Le chat noir se leva et dit: "Né dans une célèbre famille de chasseurs de rats, j'ai été entraîné depuis mon enfance à cet art. Je suis capable de faire des bonds de deux mètres, de me faufler dans un trou à rat, bref, je suis devenu expert en toutes sortes d'acrobaties. D'autre part, je connais un grand nombre de ruses et j'ai plus d'un tour dans mon sac. J'ai honte d'avoir eu à battre en retraite devant ce vieux rat." Le grand Chat expliqua: "Vous n'avez appris que la technique. Vous êtes seulement préoccupé de savoir comment combiner votre attaque. Les anciens Maîtres on en fait inventé la technique à seul fin de nous inviter à la méthode la plus appropriée pour exécuter le travail. La méthode est naturellement simple et efficace. Elle contient tous les aspects essentiels de l'Art. L'efficacité technique n'est pas le but de l'Art. Elle n'est qu'un moyen qui doit rester en accord avec la Voie. Si la Voie est négligée, et si l'efficacité prime, l'Art du Combat ne tarde pas à dégénérer et à être utilisé n'importe comment. N'oubliez jamais cela." (p.177)

["Voilà tout ce que je peux vous expliquer ici. C'est à vous d'en expérimenter la vérité. La vraie compréhension se trouve en dehors de tout enseignement écrit. Une transmission spéciale d'homme à homme est nécessaire mais de toute façon la vérité ne s'atteint que par soi-même. Enseigner n'est pas très difficile, écouter non plus, mais il est vraiment difficile de devenir conscient de ce qui est en vous. Le "satori", l'éveil, n'est rien d'autre que le fait de voir audehors de son être. Le satori est la fin d'un rêve. L'éveil, la réalisation de soi et voir au-dedans de son être ne sont, ni plus ni moins, que des synonymes." (p.181)



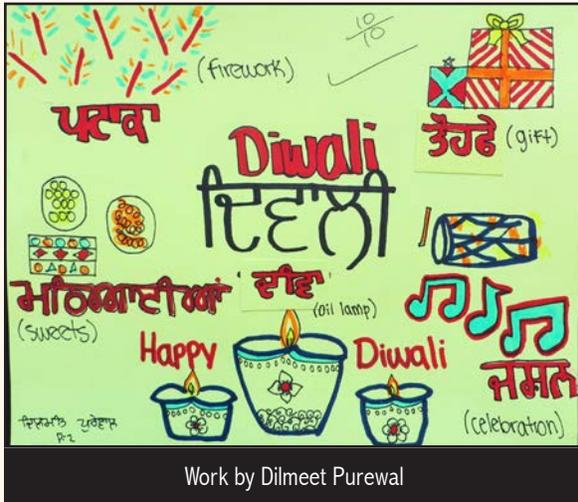
The black cat stood up and said: "Born in a renowned family of rat hunters, I have been trained since childhood in this art. I can jump up to two meters high, worm my way into a rat hole, in other words, I have become an expert in all kinds of acrobatics. On the other hand, I know a lot of tricks and I have more than one trick up my sleeve. It's shameful to have been put in the background by this old rat. The old Cat explained: "You have acquired only the technical skills. You care only about the how to put together an attack. The Old Masters had invented the skills only as tools necessary to initiate us to the most efficient method to accomplish the task in hand. The method is naturally simple and effective. It contains all the essential aspects of the Art. The effectiveness of the skills is not the goal of the Art. It is way that has to remain in accordance with the Way (la Voie). If the Way is neglected and the skills become the main focus, the Art of Combat, slowly but surely, degenerates and is used aimlessly. Never forget this."

"This is all I can explain to you here. It is up to you to experiment with the truth. Genuine understanding is found beyond all written teachings. Although a general transmission of knowledge from person to person is necessary, the truth can only be attained by the person herself. Teaching is not difficult, listening neither, but becoming conscious of what is inside you is truly difficult. The "satori", the awakening, is nothing else but to see inside oneself. The satori, is the end of a dream. The awakening, the realization of one's self, of seeing in the depths of one's being, they are more or less, synonyms."

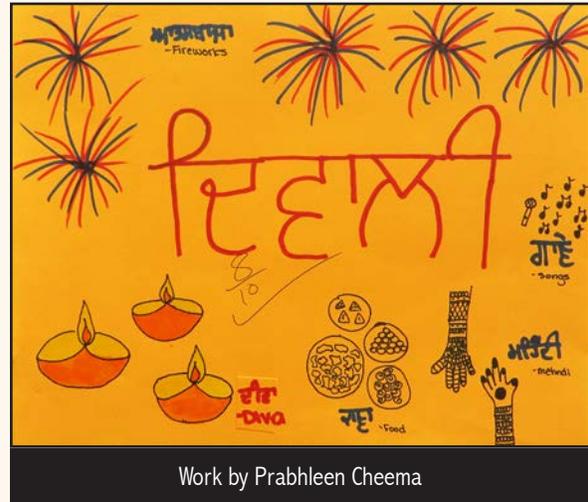


# Celebrating Diwali

With Ms. Gurpreet Kaur Bains and Students



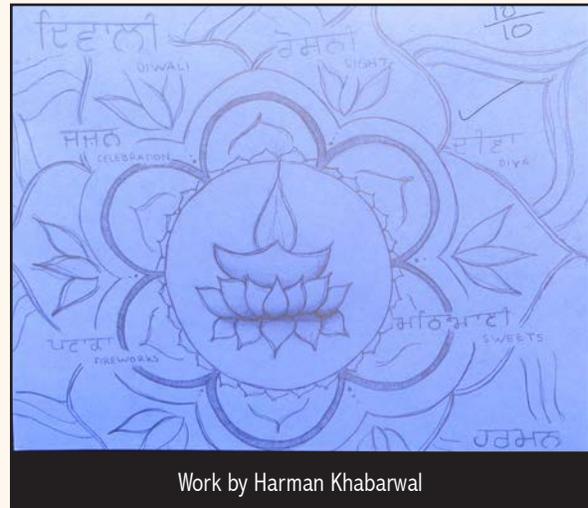
Work by Dilmeet Purewal



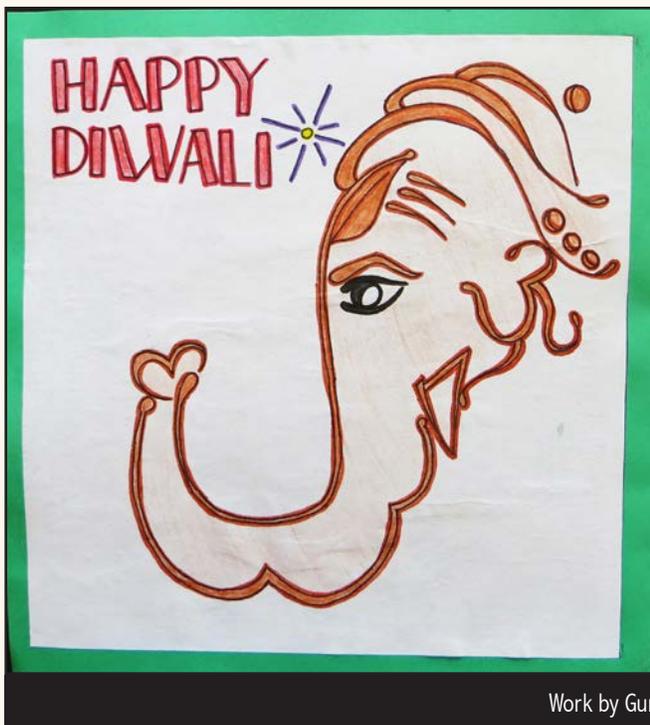
Work by Prabhleen Cheema



Work by Onkar Singh



Work by Harman Khobarwal



Work by Gurkirat Manhas

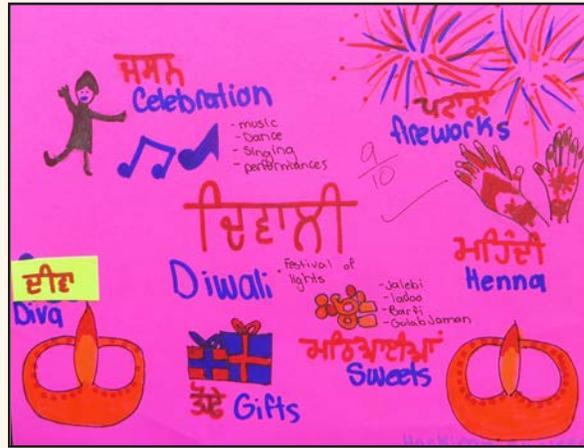


From: ਗੁਰਕੀਰਤ ਮਨਹਾਸ

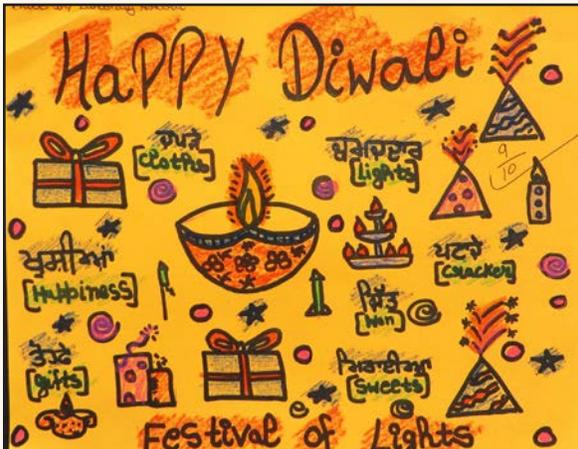
# Happy Diwali!



Work by Jagroop Powar



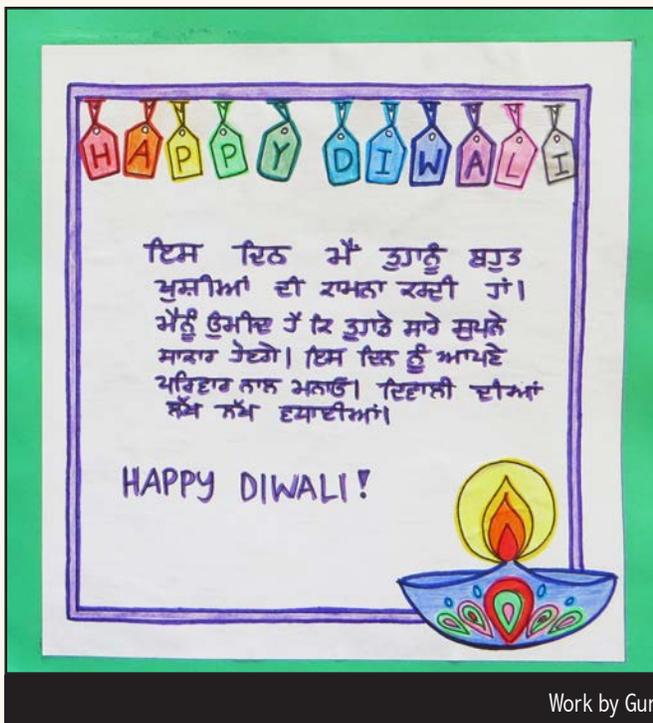
Work by Harkiran Shoker



Work by Akshay Arora



Work by Preet Thandi



Work by Gurkirat Manhas



# Celebrating Punjabi Culture

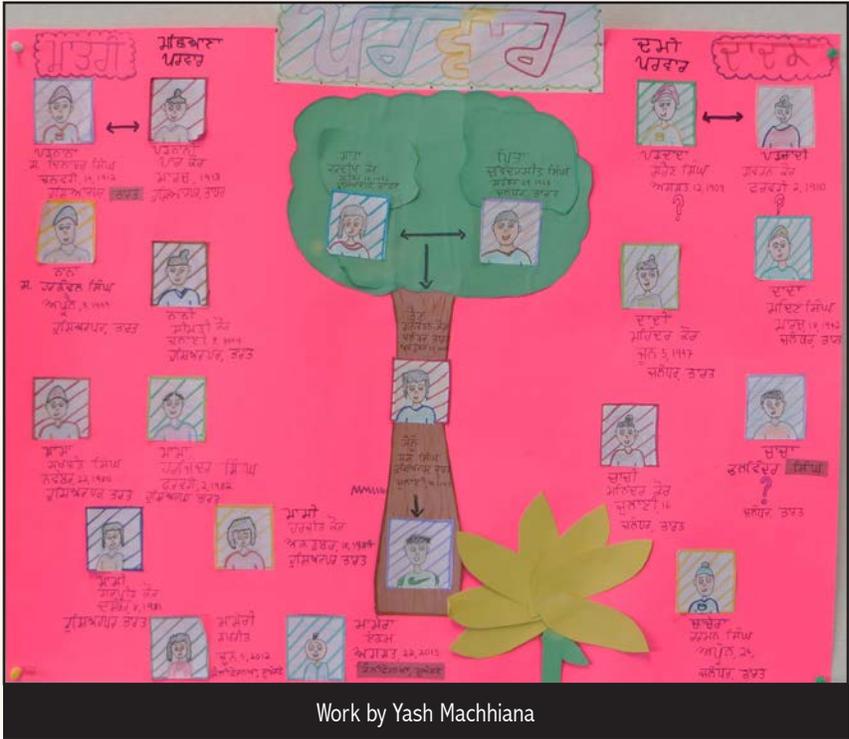
## With Ms. Prabhjot Singh and Students



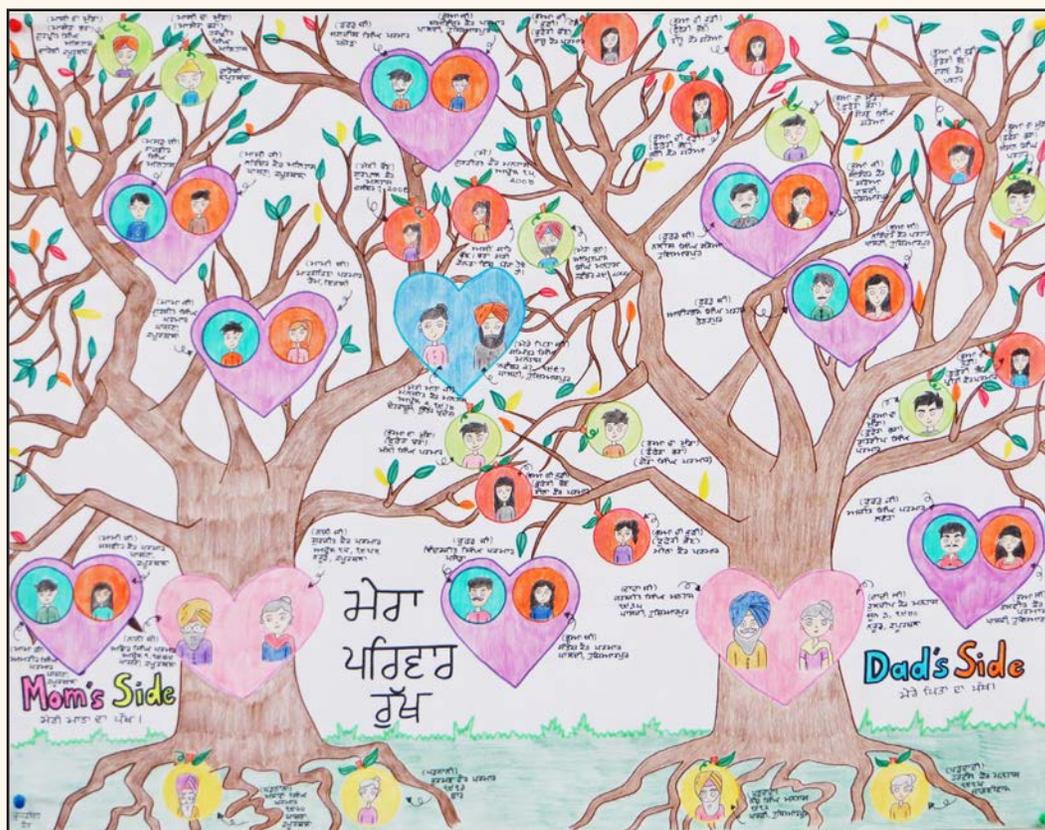
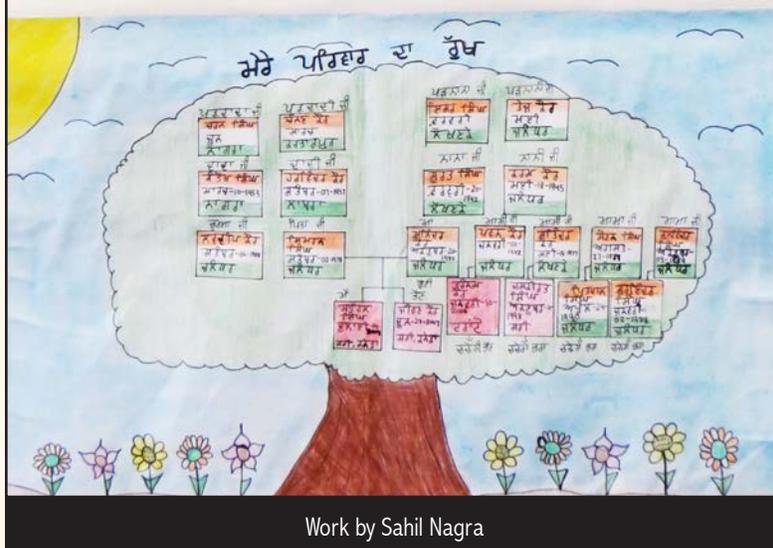
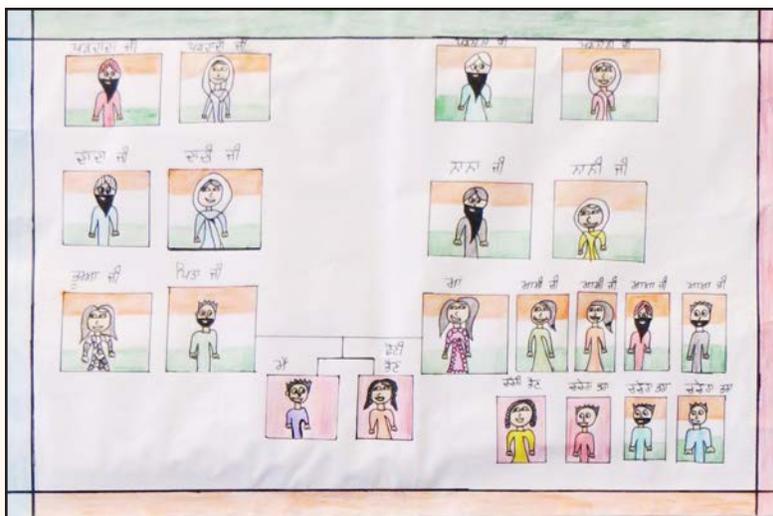
Window Mural by Harkirat Bal, Julia Carmat, Amisha Dhillon, and Disha Deo



Butterfly Wall by Pankti Shah and Naina Tangri



Work by Yash Machhiana





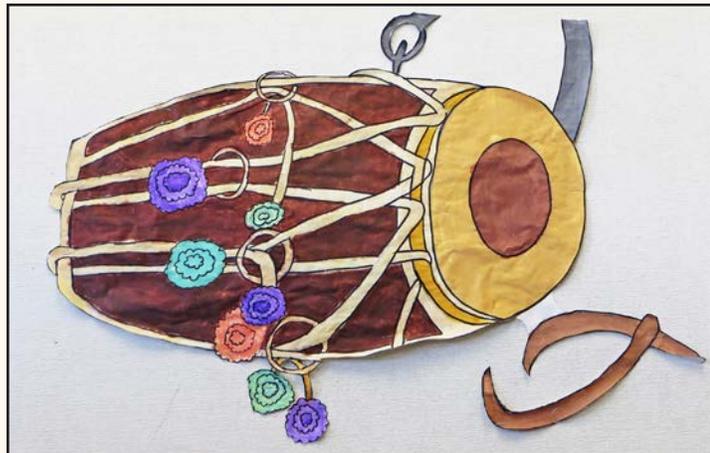


**Matkas**, have been used since ancient times throughout the Indian subcontinent, to store and keep water cool. Traditionally these beautiful containers are made by combining two types of clay, one gathered from the surface of the earth and the other coming from holes dug in depths close to 3m (10 ft). It is the porous nature of clay that made them such great storage and cooling agents.

**Sources:** <https://gaatha.com/matka-the-earthen-pot/>  
[https://en.wikipedia.org/wiki/Matki\\_\(earthen\\_pot\)](https://en.wikipedia.org/wiki/Matki_(earthen_pot))  
 Please watch this short, 1.37min video of the making of Matka, the Indian water peacher at <https://youtu.be/6ScZF2KUu7M>

**The Charkha** is the traditional spinning wheel of Punjab, India. Once an integral part of any bridal trousseau and household, spinning with this beautifully crafted manual machine, is a dying art. Once profusely used to spin short-stapled cotton yarn, the Charkha, has been replaced by mechanical looms. Charkha became world-wide known by Margaret Bourke-White's 1946 iconic photograph of Mohandas Karamchand Gandhi (1869 – 1948), pictured cross legged next to his spinning wheel.

**Sources:** <https://time.com/3639043/gandhi-and-his-spinning-wheel-the-story-behind-an-iconic-photo-and>  
 The Charkha: A Disappearing Act by S.P. Sharma at <http://sikhchic.com/article-detail.php?id=2844&cat=1>

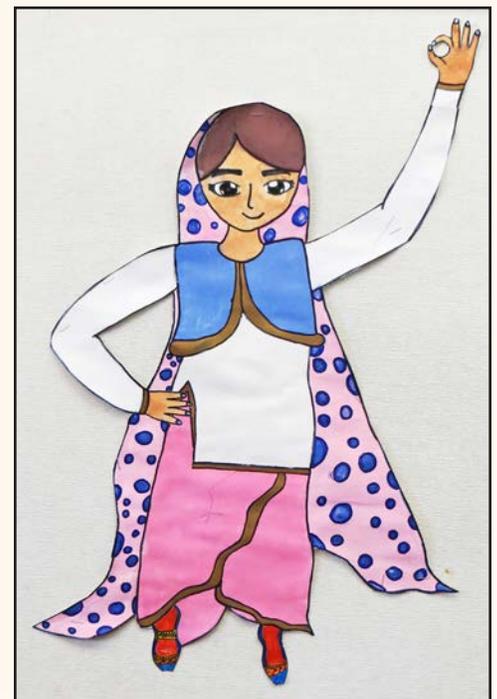


**Dholak**, a folk percussion instrument, is a two-headed barrel. Dhols are large dholaks. Traditionally dholaks have cotton rope lacing and/or stretching screw for adjusting the tension of the ropes. The high-pitched side can be played using a thin, long stick of rattan or bamboo while the bass side, the low-pitched one, using a thicker, curved stick. Traditionally, the smaller drum head is made out of goat skin and the larger one is made out of buffalo hide.

**Sources:** <https://commons.wikimedia.org/wiki/Category:Dholak>  
<https://en.wikipedia.org/wiki/Dholak>

**Bhangra** originated in the Majha region of Punjab, India. Originally connected to the spring harvest festivals of Vaisakhi, it was created by farmers. It is named after one of the major crops, bhang (hemp). The dance includes powerful kicks, jumps and bends. Gidha is the name of the female dance of bhangra. Their common thread is the beat of the dhol, the traditional double headed drum. In gidha the women sing riming short anecdotes, the boliyan, which reflect their daily life experiences. These stories are shared in the form of dialogues and interactions among the dancers with hand and head gestures portraying the sung words.

**Sources:** <https://www.britannica.com/art/bhangra> and personal consultation with Khushy Brar



Artwork by Pankti Shah, Gurneet Kaur Khaira, Jasmine Kaur, Priya Kalay, Simran Mahant, Rose Daniel, Julia Carmat, Amisha Dhillon, Naina Tangri, Harkirat Bal, Santoshi Singh, and Ruchita

# SURREY SCHOOL DISTRICT

## ਸਾਡੀ ਮਾਂ ਬੋਲੀ ਦੀ ਮਹੱਤਤਾ

ਸਾਰਿਆਂ ਨੂੰ ਮੇਰੇ ਵਲੋਂ ਪਿਆਰੇ ਭਰੀ ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ। ਮੇਰਾ ਨਾਮ ਗੁਰਕੀਰਤ ਕੌਰ ਮਨਹਾਸ ਹੈ, ਅਤੇ ਮੈਂ ਐਲ. ਏ. ਮੈਥਿਸਨ ਸੈਕੰਡਰੀ ਸਕੂਲ ਜਾਂਦੀ ਹਾਂ ਅਤੇ ਦਸਵੀਂ ਜਮਾਤ ਵਿਚ ਪੜ੍ਹਦੀ ਹਾਂ।

ਸਾਡੀ ਮਾਂ ਬੋਲੀ। ਇਹ ਉਹ ਭਾਸ਼ਾ ਹੈ ਜੋ ਸਾਡੀ ਮਾਂ ਨੇ ਸਾਨੂੰ ਬੋਲਣੀ ਸਿਖਾਈ ਹੈ। ਇਹ ਉਹ ਭਾਸ਼ਾ ਹੈ ਜੋ ਅਸੀਂ ਇਸ ਸਮੇਂ ਸਕੂਲ ਵਿੱਚ ਲਿਖਣੀ ਅਤੇ ਬੋਲਣੀ ਸਿੱਖ ਰਹੇ ਹਾਂ। ਇਹ ਉਹ ਭਾਸ਼ਾ ਹੈ ਜਿਹੜੀ ਮੇਰੀ ਪੀੜ੍ਹੀ ਅੱਗੇ ਲੈਕੇ ਜਾਵੇਗੀ।

ਤੁਸੀਂ ਸੋਚ ਰਹੇ ਹੋਵੋਗੇ ਕਿ ਮੈਂ ਇਸ ਵਿਸ਼ੇ ਬਾਰੇ ਕਿਉਂ ਗੱਲ ਕਰਨਾ ਚਾਹੁੰਦੀ ਹਾਂ। ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਨੂੰ ਗੁਆਉਣਾ ਇੱਕ ਵੱਡਾ ਮੁੱਦਾ ਨਹੀਂ ਜਾਪਦਾ ਹਾਲਾਂਕਿ ਇਹ ਸਮੱਸਿਆ ਹੈ ਸਕਦੀ ਹੈ।

ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਘਰ ਵਿਚ ਪੰਜਾਬੀ ਬੋਲਦੇ ਹਨ। ਹਾਲਾਂਕਿ, ਬਹੁਤ ਸਾਰੇ ਮਾਪੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਪੰਜਾਬੀ ਸਿਖਾਉਣ ਵਿੱਚ ਨਿਰਾਸ਼ਾ ਦਰਸਾਉਂਦੇ ਹਨ। ਉਨ੍ਹਾਂ ਦਾ ਮੰਨਣਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਸਿਖਣੀ ਸਮੇਂ ਦੀ ਬਰਬਾਦੀ ਹੈ ਕਿਉਂਕਿ ਨੌਕਰੀ ਪ੍ਰਾਪਤ ਕਰਨ ਅਤੇ ਸਫਲ ਕਰੀਰ ਬਣਾਉਣ ਲਈ ਤੁਹਾਨੂੰ ਸਿਰਫ ਅੰਗਰੇਜ਼ੀ ਜਾਣਨੀ ਜ਼ਰੂਰਤ ਹੈ। ਹਾਲਾਂਕਿ, ਤੁਸੀਂ ਅੰਗਰੇਜ਼ੀ ਸਿੱਖਣ ਦੀ ਉਮੀਦ ਕਿਵੇਂ ਕਰ ਸਕਦੇ ਹੋ, ਜੇ ਤੁਸੀਂ ਆਪਣੀ ਮਾਂ-ਬੋਲੀ ਨੂੰ ਕੋਈ ਸਤਿਕਾਰ ਵੀ ਨਹੀਂ ਦੇ ਸਕਦੇ?

ਮੈਂ ਇਹ ਸਭ ਗੱਲਾਂ ਕਹਿ ਰਹੀ ਹਾਂ ਕਿਉਂਕਿ ਮੈਂ ਇਸਦਾ ਅਨੁਭਵ ਕੀਤਾ ਹੈ। ਇਹ ਉਹ ਸਮਾਂ ਹੈ ਜਦੋਂ ਮੈਂ ਕਿਸੇ ਰਿਸ਼ਤੇਦਾਰ ਦੇ ਘਰ ਗਈ ਸੀ। ਮੈਂ ਉਨ੍ਹਾਂ ਕੋਲ ਗਈ ਅਤੇ ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ਕਿਹਾ। ਉਨ੍ਹਾਂ ਨੇ ਅੰਗਰੇਜ਼ੀ ਵਿਚ "ਹੈਲੋ" ਕਹਿ ਕੇ ਜਵਾਬ ਦਿੱਤਾ ਸੀ। ਅਸੀਂ ਗੱਲਬਾਤ ਕਰ ਰਹੇ ਸੀ ਪਰ ਉਹ ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਗੱਲਾਂ ਕਰਦੇ ਰਹੇ। ਉਹ ਕਿਸੇ ਕੰਮ ਵਿਚ ਪੰਜਾਬੀ ਨਹੀਂ ਬੋਲਣਾ ਚਾਹੁੰਦੇ ਸੀ ਕਿਉਂਕਿ ਉਹ ਸਰਮ ਮਹਿਸੂਸ ਕਰ ਰਹੇ ਸੀ। ਇਹ ਕਹਾਣੀ ਦਰਸਾਉਂਦੀ ਹੈ ਕਿ ਬਹੁਤ ਲੋਕ ਆਪਣੀ ਮਾਂ-ਬੋਲੀ ਵਿਚ ਬੋਲਣਾ ਪਸੰਦ ਨਹੀਂ ਕਰਦੇ। ਫਿਰ ਸੋਚੋ ਕਿ ਆਉਣ ਵਾਲੀਆਂ ਪੀੜ੍ਹੀਆਂ ਦਾ ਕੀ ਬਣੇਗਾ? ਇਸ ਲਈ ਇਹ ਮਹੱਤਵਪੂਰਨ ਹੈ ਕਿ ਅਸੀਂ ਸਾਰਿਆਂ ਨੂੰ ਸਿਖਾਈਏ ਕਿ ਸਾਡੀ ਮਾਂ ਬੋਲੀ ਇੰਨੀ ਮਹੱਤਤਾ ਕਿਉਂ ਰੱਖਦੀ ਹੈ।

ਕੁਝ ਲੋਕ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਆਪਣੀ ਭਾਸ਼ਾ ਨਹੀਂ ਸਿਖਾਉਣਾ ਚਾਹੁੰਦੇ। ਫਿਰ ਬੱਚੇ ਪੰਜਾਬੀ ਤੋਂ ਵੱਧ ਅੰਗਰੇਜ਼ੀ ਬੋਲਣਾ ਪਸੰਦ ਕਰਦੇ ਹਨ ਕਿਉਂਕਿ ਉਨ੍ਹਾਂ ਨੂੰ ਇਸ ਬਾਰੇ ਬਹੁਤ ਦੱਸਿਆ ਗਿਆ ਹੈ। ਇੱਕ ਉਦਾਹਰਣ ਹੈ ਕਿ ਜਦੋਂ ਬੱਚੇ ਟੈਲੀਵਿਜ਼ਨ ਦੇਖਦੇ ਹਨ, ਸੰਗੀਤ ਸੁਣਦੇ ਹਨ, ਜਾਂ ਬੋਲਦੇ ਹਨ, ਤਾਂ ਉਹ ਅੰਗਰੇਜ਼ੀ ਭਾਸ਼ਾ ਦੁਆਰਾ ਪ੍ਰਭਾਵਤ ਹੁੰਦੇ ਹਨ। ਇਹ ਇੱਕ ਮੁੱਖ ਕਾਰਨ ਹੈ ਕਿ ਲੋਕ ਆਪਣੀ ਘਰੇਲੂ ਭਾਸ਼ਾ ਬੋਲਣ ਤੋਂ ਸ਼ਰਮਿੰਦਾ ਹਨ। ਉਹ ਇਸ ਨਿਯਮ 'ਤੇ ਜੀਉਂਦੇ ਹਨ ਕਿ ਉਨ੍ਹਾਂ ਦੀ ਭਾਸ਼ਾ ਦੀ ਕੋਈ ਮਹੱਤਤਾ ਨਹੀਂ ਹੈ।

ਬਹੁਤ ਸਾਰੇ ਲੋਕ ਪੰਜਾਬੀ ਭਾਸ਼ਾ ਬੋਲਦੇ ਹਨ। ਹਾਲਾਂਕਿ, ਸਮੱਸਿਆ ਇਹ ਹੈ ਕਿ ਬਹੁਤ ਸਾਰੇ ਮਾਪੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਪਹਿਲੀ ਭਾਸ਼ਾ ਨਹੀਂ ਸਿਖਾਉਣਾ ਚਾਹੁੰਦੇ। ਹਾਲਾਂਕਿ, ਉਹ ਨਹੀਂ ਸਮਝਦੇ ਕਿ ਦੂਜੀ ਭਾਸ਼ਾ ਸਿੱਖਣ ਦਾ ਕੋਈ ਮਤਲਬ ਨਹੀਂ ਹੁੰਦਾ, ਜਦੋਂ ਤੁਸੀਂ ਆਪਣੀ ਭਾਸ਼ਾ ਦਾ ਸਤਿਕਾਰ ਨਹੀਂ ਕਰ ਸਕਦੇ! ਤੁਹਾਡੀ ਭਾਸ਼ਾ ਤੁਹਾਡੀ ਪਛਾਣ ਹੈ!

ਸਾਡੀ ਮਾਂ ਬੋਲੀ ਨੂੰ ਬਚਾਉਣ ਦਾ ਸਭ ਤੋਂ ਵਧੀਆ ਤਰੀਕਾ ਹੈ ਦੂਜਿਆਂ ਨੂੰ ਉਨ੍ਹਾਂ ਦੀ ਘਰੇਲੂ ਭਾਸ਼ਾ ਸਿੱਖਣ ਲਈ ਪ੍ਰੇਰਿਤ ਕਰਨਾ ਅਤੇ ਉਤਸ਼ਾਹਿਤ ਕਰਨਾ ਅਤੇ ਉਨ੍ਹਾਂ ਨੂੰ ਇਹ ਸਿਖਾਉਣਾ ਕਿ ਤੁਹਾਡੀ ਪਹਿਲੀ ਭਾਸ਼ਾ ਕਿੰਨੀ ਮਹੱਤਵਪੂਰਨ ਹੈ। ਪੰਜਾਬੀ ਇੱਕ ਅਜਿਹੀ ਭਾਸ਼ਾ ਹੈ ਜਿਸ ਨੂੰ ਸਾਡੇ ਨਾਲ ਰਹਿਣ ਦਾ ਅਧਿਕਾਰ ਹੈ। ਤੁਹਾਨੂੰ ਆਪਣੀ ਭਾਸ਼ਾ ਬਿਨਾਂ ਕਿਸੇ ਖ਼ਿਜਕ ਦੇ ਬੋਲਣੀ ਚਾਹੀਦੀ ਹੈ ਕਿਉਂਕਿ ਤੁਹਾਡੀ ਭਾਸ਼ਾ ਤੁਹਾਨੂੰ ਦੂਜਿਆਂ ਨਾਲ ਜੋੜਦੀ ਹੈ।

ਧੰਨਵਾਦ।

ਗੁਰਕੀਰਤ ਕੌਰ ਮਨਹਾਸ

## The Importance of our Mother Language

A very warm welcome to everyone. My name is Gurkirt Kaur Manhas, and I am in grade 10. I go to school at L.A Matheson Secondary.

Our mother tongue. This is that language. The language our mother taught us to speak. This is the language that we are learning to write and speak in school right now. This is the language that my generation will take further.

You all might be wondering why I chose to talk about this topic. Losing the Punjabi language doesn't seem like such a big issue. However, it can become a problem.

Many people speak Punjabi at home. However, many parents show disappointment in their children learning Punjabi. They believe that learning Punjabi is a waste of time because to get a job and have a successful career, you only need to know English. However, how can you expect to encourage learning English, if you cannot even give any respect to your own mother tongue?

I am saying all these things because I have witnessed such incidents very closely. This is the time when I had gone to a relative's house. I went to them and greeted them in Punjabi. They had replied by saying "hello" in English. We were just having a casual conversation, but they kept talking in English even though I was talking in Punjabi. They did not want to speak in Punjabi at any cost because they were feeling ashamed. This story shows that even a number of adults don't like speaking in their mother tongue. Then just imagine what would happen to the upcoming generations? Hence, it is important that we teach everyone why our mother language holds so much importance.

Some people do not want to teach their own language to their children. Then the children prefer to speak English over Punjabi, since they have been exposed to it so much. An example is when kids watch television, listen to music, or even speak, they are constantly influenced by the English language. This is one of the main reasons why people are ashamed of speaking their home language. They live upon the rule that their language does not carry any importance.

Many people speak the Punjabi language. However, the problem is that many parents do not want to teach their kids their first language. However, they don't understand that there is no point in learning a second language, when you cannot even respect your own! Your language is your identity!

The best way to save our mother tongue is by motivating and encouraging others to learn their home language and by teaching them how important your first language is. Punjabi is a language that has the right to remain with us. You should speak your language without any hesitation because your language unites you with others.

Thank You!

Speech by Gurkirt Kaur Manhas



Gurkirt Kaur Manhas and Armaan Thandhi Smile for the Camera.

# PUNJABI SPEECH CONTEST

ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ। ਮੇਰਾ ਨਾਮ ਅਰਮਾਨ ਸਿੰਘ ਥਾਂਦੀ ਹੈ ਅਤੇ ਮੈਂ ਐਲ. ਏ. ਮੈਥਿਸਨ ਸਕੰਡਰੀ ਸਕੂਲ ਵਿਚ ਦਸਵੀਂ ਜਮਾਤ ਦਾ ਵਿਦਿਆਰਥੀ ਹਾਂ। ਅੱਜ ਕਲ, ਮੈਂ ਦੇਖਦਾ ਆ ਰਿਹਾ ਹਾਂ ਕਿ ਮੇਰੇ ਆਲੇ ਦੁਆਲੇ, ਇਕ ਇਹੋ ਜਿਹੀ ਚੀਜ਼ ਬਹੁਤ ਜ਼ਿਆਦਾ ਵਾਪਰ ਰਹੀ ਹੈ।

ਮਾਨਸਿਕ ਸਿਹਤ। ਮੈਂਟਲ ਹੈਲਥ। ਸਾਨੂੰ ਸਾਰਿਆਂ ਨੂੰ ਇਹਦਾ ਪਤਾ ਹੁੰਦਾ, ਪਰ ਇਸ ਬਾਰੇ ਗੱਲ ਕਰਨ ਤੋਂ ਅਸੀਂ ਕਿਉਂ ਕਤਰਾਉਂਦੇ ਹਾਂ। ਤਕਰੀਬਨ ਟੂ ਬਰਡਜ਼ ਬੈਚੋ ਅਤੇ ਜਵਾਨ ਲੋਕਾਂ ਨੂੰ ਮਾਨਸਿਕ ਸਿਹਤ ਦੀ ਮਦਦ ਨਹੀਂ ਮਿਲਦੀ। ਮੇਰਾ ਸਵਾਲ ਹੈ: ਅਸੀਂ ਇਕ ਬਹੁਤ ਪ੍ਰਗਤੀਸ਼ੀਲ ਦੇਸ਼ ਵਿਚ ਰਹਿੰਦੇ ਹਾਂ। ਫੇਰ, ਮੇਰੇ ਵਰਗੇ ਬੱਚੇ ਅਤੇ ਨੌਜਵਾਨਾਂ ਨੂੰ ਮਾਨਸਿਕ ਸਿਹਤ ਦੀ ਮਦਦ ਕਿਉਂ ਨਹੀਂ ਮਿਲਦੀ।

ਕਲੀਨਿਕਸ, ਡਾਕਟਰਜ਼ ਅਤੇ ਸਾਈਕੋਲੋਜਿਸਟ ਆਪਣੇ ਪੇਸ਼ੇਵਰਾਂ ਨੂੰ ਇਕ ਸਲਾਹ ਦਿੰਦੇ ਹਨ। ਉਹ ਪੇਸ਼ੇਵਰਾਂ ਨੂੰ ਕਹਿੰਦੇ ਹਨ ਕਿ ਤੁਸੀਂ ਦਵਾਈ ਖਾਓ, ਅਤੇ ਤੁਹਾਡੇ ਮਾਨਸਿਕ ਰੋਗ ਠੀਕ ਹੋ ਜਾਣਗੇ। ਪਰ ਇਕੱਲੀ ਦਵਾਈ ਖਾਣੀ ਠੀਕ ਨਹੀਂ। ਰੀਸਰਚ ਕਹਿੰਦਾ ਹੈ ਕਿ ਕਾਊਂਸਲਿੰਗ ਅਤੇ ਸਾਈਕੋਲੋਜੀਕਲ ਥੈਰੇਪੀ ਦਵਾਈ ਨਾਲੋਂ ਚੰਗੇ ਹੋਣਗੇ। ਦੁਸਰਾ ਕਾਰਨ, ਹੈ ਕਿ ਜ਼ਿਆਦਾ ਦਵਾਈ ਖਾਣ ਨਾਲ ਅਭਿਕਸ਼ਨ ਵੀ ਹੋ ਸਕਦੀ। ਕਾਊਂਸਲਿੰਗ ਮਿਲਣ ਦਾ ਕੋਈ ਡਾਊਂਸਾਈਡ ਨਹੀਂ ਹੈ। ਮੈਨੂੰ ਇਹ ਗੱਲ ਬੜੀ ਅਜੀਬ ਲਗਦੀ ਹੈ, ਕਿ ਡਾਕਟਰ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਮਦਦ ਅਤੇ ਸਲਾਹ ਆਪਣੇ ਪੇਸ਼ੇਵਰਾਂ ਨੂੰ ਸਿੱਧੀ ਕਿਉਂ ਨਹੀਂ ਦਿੰਦੇ।

ਕਦੇ ਕਦੇ, ਪੈਸੇ ਘੱਟ ਹੋਣ ਕਾਰਨ, ਬੱਚਿਆਂ ਅਤੇ ਨੌਜਵਾਨਾਂ ਦੇ ਪਰਿਵਾਰ, ਕਾਊਂਸਲਿੰਗ ਅਫੋਰਡ ਨਹੀਂ ਕਰ ਸਕਦੇ। ਇਕ ਐਵਰੇਜ਼ ਪਰਿਵਾਰ ਦੇ ਲਈ, ਪ੍ਰੋਫੈਸ਼ਨਲ ਕਾਊਂਸਲਿੰਗ ਬਹੁਤ ਮਹਿੰਗੀ ਹੈ। ਬੱਚਿਆਂ ਅਤੇ ਨੌਜਵਾਨਾਂ ਦੀਆਂ ਮਾਨਸਿਕ ਤਕਲੀਫਾਂ ਹੋਰ ਵੱਧ ਜਾਂਦੀਆਂ ਹਨ ਜੇ ਉਹਨਾਂ ਦਾ ਡੋਟੀ ਉਮਰ ਵਿੱਚ ਇਲਾਜ ਨਾ ਕੀਤਾ ਜਾਵੇ।

ਪਰਿਵਾਰਾਂ ਦੇ ਵਿੱਚ ਮੈਂਟਲ ਹੈਲਥ ਬਾਰੇ ਇਹੋ ਜਿਹੀਆਂ ਗੱਲਾਂ ਘਰ ਵਿੱਚ ਨਹੀਂ ਹੁੰਦੀਆਂ। ਪਰ ਨਾਲ ਦੀ ਨਾਲ, ਜਦੋਂ ਕੋਈ ਬੱਚਾ ਜਾਂ ਨੌਜਵਾਨ ਆਪਣਾ ਦੁੱਖ ਸਾਂਝਾ ਆਪਣੇ ਪਰਿਵਾਰ ਨਾਲ ਕਰਨ ਦੀ ਕੋਸ਼ਿਸ਼ ਕਰਦਾ ਹੈ, ਉਸਦੇ ਪਰਿਵਾਰ ਦੇ ਮੈਂਬਰਜ਼ ਉਸਦੀ ਮਾਨਸਿਕ ਤਕਲੀਫ ਨੂੰ ਵੱਡੀ ਨਹੀਂ ਸਮਝਦੇ। ਕਦੇ ਕਦੇ, ਮਾਪੇ ਮੰਨਣਾ ਨਹੀਂ ਚਾਹੁੰਦੇ ਕਿ ਉਹਨਾਂ ਦਾ ਬੱਚਾ ਮਾਨਸਿਕ ਤਕਲੀਫ ਤੋਂ ਗੁਜ਼ਰ ਰਿਹਾ ਹੈ। ਕਈ ਲੋਕ ਐਮੇਸੋਚਦੇ ਹਨ ਕਿਉਂਕਿ ਉਹਨਾਂ ਨੂੰ ਮੈਂਟਲ ਹੈਲਥ ਦੀ ਨਾਲਿਜ਼ ਨਹੀਂ ਹੁੰਦੀ, ਖਾਸ ਕਰਕੇ ਪੰਜਾਬੀ ਕਮਿਊਨਟੀ ਦੇ ਵਿੱਚ। ਇਸ ਸੋਚ ਨੂੰ ਅਸੀਂ ਵੀ ਬਦਲਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਦੁਨੀਆਂ ਦੇ ਵਿੱਚ ਬਹੁਤ ਸਾਰੇ ਕਾਰਨ ਹਨ, ਜਿਸ ਕਰਕੇ ਲੋਕਾਂ ਨੂੰ ਕਾਊਂਸਲਿੰਗ ਨਹੀਂ ਮਿਲ ਸਕਦੀ। ਪਰ ਜਿਹੜੇ ਕਾਰਨ ਮੈਂ ਤੁਹਾਨੂੰ ਸਾਰਿਆਂ ਨੂੰ ਦੱਸੇ ਹਨ, ਇਹ ਸਾਰੇ ਬਦਲ ਵੀ ਸਕਦੇ ਹਨ। ਪਰ ਐਕਸ਼ਨ ਬਿਨਾਂ, ਬਦਲ ਨਹੀਂ ਹੋਣਾ, ਅਤੇ ਗੱਲ ਕਰਨ ਤੋਂ ਬਿਨਾਂ, ਐਕਸ਼ਨ ਨਹੀਂ ਹੋਣਾ।

ਇਸ ਕਰਕੇ, ਮੈਂ ਆਪਣੀ ਵਾਰੀ ਇਹੋ ਕਹਾਂਗਾ, ਕਿ ਅਸੀਂ ਮੈਂਟਲ ਹੈਲਥ ਬਾਰੇ ਗੱਲ ਕਰਨ ਤੋਂ ਕਿਉਂ ਕਤਰਾਉਂਦੇ ਹਾਂ।

ਧੰਨਵਾਦ।

## Mental Health

Hello everyone. My name is Armaan Thandhi and I am a student in grade 10 at L.A. Matheson Secondary. Nowadays, I am seeing that all around me, one very specific topic keeps reoccurring.

Mental health. We've all heard of this topic. But, why don't we hear people talking about it more? Up to 1/3 of children and youth in Canada do not receive the mental health treatment they need. My question is this; if we're living in such a progressive country, then why are children and youth similar to me having unmet mental health needs?

Clinics, doctors and psychologists prescribe just one treatment method to their patients. Doctors tell their patients to take medication, and their mental health troubles will be fixed. However, only taking medications is not okay. Several studies show that counselling and psychological therapy is more effective. Another thing to consider is that medications can be abused and taken too much up to the point that a patient can develop an addiction to them. There simply is no downside to receiving too many therapy sessions. I find this so strange; why won't doctors give their patients this advice straight away?

Sometimes, due to financial struggles, the families of suffering children and youth cannot afford to visit these clinics and therapists who provide counselling. The reality is that counselling is very expensive for the average family. The mental health issues of children and youth can grow to become much bigger later in life if not treated at a young age.

Within families, discussions about mental health-related issues simply don't happen often in the household. In addition, in some cases, where a child or youth attempts to share their problem with their family, their family members don't understand the issues to be as big as they really are. Sometimes, families don't want to accept the fact that their child is suffering from a mental health problem. It's somewhat understandable that some people think this way because they aren't knowledgeable about mental health. However, this mentality can still be changed.

There are many factors that limit people from being able to access mental health care. Yet, every single factor I have mentioned to you all can be changed. But change doesn't happen without action, and people wouldn't know to take action without these issues being talked about. For this reason, I'll say it one last time; why aren't we talking more about mental health?

Thank you.

Speech by Armaan Thandhi



Ms. Bains & Ms. Singh join the Contestants for a Photo. Congratulations to all.

# 2018 DHAHAN PRIZE YOUTH AWARDS

2018 DHAHAN PRIZE

A Message from God



"MOM, WAKE-UP," Gurjeet yelled into my ear. It was 2:45 PM and I had just slept after completing all the chores and preparing the afternoon soup for Gurpreet. My body just needed some rest.

"What happened now? No one ever lets me sleep. In a few days, Gurpreet is going to deliver a baby, then that baby won't let me sleep either. What happened?" I asked.

"Mom, the buffalo delivered a boy," Gurjeet replied while setting his turban.

This news took my tiredness away. A thought came into my mind about selling the buffalo's kid to the butcher. At least this way we could get some money.

Gurjeet sat next to my bed to experience the cool breeze coming from the table fan. Within a few moments, Gurpreet screamed with pain in her voice. I knew it was time. She was ready to deliver the baby. Gurjeet quickly called the doctor. The doctor came twenty to thirty minutes later. I hesitated to go to the hospital because the fear of losing all my money traveled through my mind, since that is what happened the last time I went for my throat operation.

It's been half an hour since the doctor went into the room. Suddenly, the cry of a baby echoed in the house. The doctor came to us and said with a smile, "Congratulations, it's a girl."

What? Again? I was angry, but I didn't want to create a scene. I asked the doctor to leave and told him that the money would be sent to his clinic.

When I entered the room, I had flashbacks of those two girls who were born from Gurpreet's womb before this one. They were buried on our farm. I asked Gurjeet to do the same with this baby. I am a woman myself, but I wanted a grandson because I know what girls go through and how they are treated in this society.

"How much sin can you get away with?" Gurjeet asked me.

"Look how blindly you are following your wife. And I turned into a

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sinner the day I asked you to marry her. If you had married someone else, then I could have seen the face of a grandson by now," I replied.

Gurpreet replied, "From woman, man is born; within woman, man is conceived; to a woman, he is engaged and married. A woman becomes his friend; through a woman, the future generations come. When his woman dies, he seeks another woman; to the woman, he is bound. So why call her bad? From her, kings are born. From woman, a woman is born; without a woman, there would be no one at all. O Nanak, only the True Lord is without a woman."

I've never heard of anyone talking like this to her mother-in-law. "If you want to keep her, then keep her. Let me see how you'll save her from this society," I replied.

"I will take care of her. I'll take special care of her because she is special. She will be named Nimrat," Gurpreet said.

I walked away after listening to this.

Everyone left for the gurdwara except me. The landline phone started to ring. When I picked it up, I felt something weird. The voice on the other side was as sweet as syrup and it felt as if I knew the person but strangely I had never heard this voice before. Then it hit me... it was God's phone. I can swear that it was God's phone, but I can't tell anyone because no one will believe me. The voice spoke

"Wow! I never thought that this time will come when people will seek girl children from buffalos and boy children from women. I did a lot for humans by giving them food, shelter, family, and more, and the only thing I asked for in return was to not discriminate. But nowadays, it is a habit of human to discriminate."

After listening to this the only word I was able to speak was *Wabe-guru*. Then the voice started to repeat the same line again and again: "SO KYO MANDA AAKIYE JITT JAMEH RAJAN."

"So why call her bad? From her, kings are born."

I had heard the same thing from Gurpreet earlier that day, but I never realized the importance of this 'shabad.' The phone was disconnected and suddenly I woke up.

It was 2:45 PM. Gurjeet had been trying to wake me up for a while.

On asking, I came to know that the buffalo delivered a baby boy. And this time I don't know why I wasn't upset at all. I didn't even want to sell it to the butcher.

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A Message From God

Gurpreet screamed with pain in her voice. We quickly called the doctor. She gave birth to a baby boy and a baby girl. Never before had I felt such relief and happiness. I hugged Gurpreet and started looking at my beautiful granddaughter while hugging and kissing her baby cheeks. Gurpreet and Gurjeet were in shock because of seeing me like this. So, I replied, "It is the twenty-first century. We shouldn't differentiate between boys and girls. And moreover, how much sin can I get away with? If I had realized it earlier, those two girls who were killed because of me would still be alive."

I couldn't control myself, so I asked the parents, "Can I name my granddaughter?"

They were happy with me naming the baby, so I named her Nimrat. I felt like I had been gifted with all the joy in the world. My grandson was named Ishmeet.

I always thank that phone call that changed me and my life. Now, whenever I meet anyone, I say only one thing.

"Respect girls and treat them like you treat your son. And moreover, often sons want the land and the property while daughters only want their parents to be happy."

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Manjot S. Khaira

L.A. Matheson Secondary School

## ਰੱਬ ਦਾ ਸੁਨੇਹਾ

"ਮਾਤਾ, ਉੱਠ ਮਾਤਾ! ਹੁਣ ਉੱਠ ਵੀ ਖੜ੍ਹਾ!" ਗੁਰਜੀਤ ਨੇ ਮੈਨੂੰ ਸੁੱਤੀ ਪਈ ਨੂੰ ਹਿਲਾ ਹਿਲਾ ਕੇ ਕਿਹਾ। ਦੁਪਹਿਰ ਦੇ ਦੋ ਵਜੇ ਕੇ ਪੰਤਾਲੀ ਮਿੰਟ ਹੋਣੇ ਸਨ। ਸਾਰਾ ਚੁੱਲ੍ਹੇ ਚੌਕੇ ਦਾ ਕੰਮ ਖਤਮ ਕੀਤਾ। ਗੁਰਪ੍ਰੀਤ ਨੂੰ ਸੂਪ ਬਣਾ ਕੇ ਦਿੱਤਾ। ਮੈਂ ਹਜੇ ਸੁੱਤੀ ਹੀ ਸੀ ਕਿ ਗੁਰਜੀਤ ਮੈਨੂੰ ਉਠਾਉਣ ਆ ਗਿਆ।

"ਨਾ ਕੀ ਹੋਇਆ? ਮੈਨੂੰ ਸੌ ਤਾਂ ਨੈਣ ਦਿਆ ਕਰ। ਅੱਜ ਭਲਕ ਤੇਰੀ ਵਹੁਟੀ ਦੇ ਵੀ ਜਵਾਕ ਹੋ ਜਾਣਾ। ਫੇਰ ਉਹਨੇ ਨਹੀਂ ਸੌਣ ਦਿਆ ਕਰਨਾ। ਹਾਂ ਦੱਸ, ਕੀ ਹੋਇਆ?" ਮੈਂ ਅੱਖ ਮਲਦੀ ਨੇ ਕਿਹਾ।

"ਮਾਤਾ, ਆਪਣੀ ਮੱਥ ਨੇ ਕੱਟਾ ਦਿੱਤਾ।" ਗੁਰਜੀਤ ਨੇ ਆਪਣਾ ਪਰਨਾ ਸਿਰ ਤੇ ਬੰਨ੍ਹਦੇ ਨੇ ਕਿਹਾ।

ਮੈਂ ਬਹੁਤ ਥਕੀ ਹੋਈ ਸੀ ਪਰ ਇਹ ਗੱਲ ਸੁਣ ਕੇ ਮੇਰੀ ਨੀਂਦ ਉੱਡ ਪੁੱਛ ਗਈ। ਪਰ ਫੇਰ ਮੈਂ ਸੋਚਿਆ ਕਿ ਕਿਉਂ ਨਾ ਉਹ ਕੱਟਾ ਮਹੀਨੇ ਦੇ ਮਹੀਨਿਆਂ ਤਕ ਅਸੀਂ ਪਿੰਡ ਦੇ ਕਸਾਈ ਨੂੰ ਦੇ ਆਈਏ, ਇਸੇ ਬਹਾਨੇ ਘਰ ਵਿੱਚ ਕੁਝ ਪੈਸੇ ਆ ਜਾਣਗੇ।

ਮੇਰੇ ਮੱਜੇ ਦੇ ਨਾਲ ਹੀ ਇਕ ਟੇਬਲ ਫ੍ਰੈਨ ਲੱਗਿਆ ਹੋਇਆ ਸੀ। ਗੁਰਜੀਤ ਵੀ ਦਮ ਲੈਣ ਲਈ ਉੱਥੇ ਹੀ ਬਹਿ ਗਿਆ। ਹਜੇ ਮੇਰੀ ਅੱਖ ਲੱਗੀ ਹੀ ਸੀ ਕਿ ਅੰਦਰੋਂ ਗੁਰਪ੍ਰੀਤ ਹਾਕਾ ਮਾਰਨ ਲੱਗ ਪਈ। ਮੈਂ ਸਮਝ ਗਈ ਕਿ ਜਵਾਕ ਆਉਣ ਵਾਲਾ ਹੀ ਹੈ। ਗੁਰਜੀਤ ਨੇ ਡਾਕਟਰ ਨੂੰ ਫੋਨ ਕਰ ਦਿੱਤਾ। ਵੀਹਾਂ ਕੁ ਮਿੰਟ 'ਚ ਡਾਕਟਰ ਵੀ ਆ ਗਿਆ। ਮੈਂ ਨਹੀਂ ਸੀ ਚਾਹੁੰਦੀ ਕਿ ਅਸੀਂ ਹਸਪਤਾਲ ਜਾਈਏ ਕਿਉਂਕਿ ਪਿਛਲੀ ਵਾਰ ਜਦੋਂ ਮੈਂ ਆਪਣੇ ਗੱਲੇ ਦਾ ਅਪ੍ਰਸ਼ਨ ਕਰਵਾਉਣ ਗਈ ਸੀ ਤਾਂ ਬਹੁਤਾ ਹੀ ਖਰਚਾ ਹੋ ਗਿਆ ਸੀ।

ਡਾਕਟਰ ਨੂੰ ਹੁਣ ਕਮਰੇ 'ਚ ਗਏ ਨੂੰ ਅੱਧਾ ਕੁ ਘੰਟਾ ਹੋ ਗਿਆ ਸੀ। ਕਮਰੇ 'ਚੋਂ ਬਚੇ ਦੀਆਂ ਕਿਲਕਾਰੀਆਂ ਬਾਹਰ ਤਕ ਸੁਣਾਈ ਦੇਣ ਲੱਗੀਆਂ। ਡਾਕਟਰ ਬਾਹਰ ਆ ਕੇ ਕਹਿੰਦਾ, "ਬੀਜੀ, ਮੁਖਾਰਕ ਹੋਵੋ! ਲਕਸ਼ਮੀ ਹੋਈ ਆ।"

ਮੇਰੇ ਮੂੰਹੋਂ ਨਿਕਲਣ ਹੀ ਲੱਗਾ ਸੀ, "ਕੀ? ਫੇਰ ਕੁੜੀ ਜੰਮਤੀ?" ਮੇਰਾ ਪਾਰਾ ਹੁਣ ਸੱਤਵੇਂ ਅਸਮਾਨ ਤੇ ਸੀ ਪਰ ਮੈਂ ਕੋਈ ਤਮਾਸ਼ਾ ਨਹੀਂ ਸੀ ਬਣਾਉਣਾ ਚਾਹੁੰਦੀ, ਇਸ ਕਰ ਕੇ ਮੈਂ ਡਾਕਟਰ ਨੂੰ ਇਹ ਕਹਿ ਕੇ ਭੇਜਤਾ ਕਿ ਮੈਂ ਪੈਸੇ ਉਹਦੇ ਕਲਿਨਿਕ ਤੇ ਹੀ ਪਹੁੰਚਾ ਦੇਵਾਂਗੀ।

ਜਦੋਂ ਮੈਂ ਓਸ ਕਮਰੇ 'ਚ ਵਤੀ ਤਾਂ ਮੈਨੂੰ ਓਹ ਦੋਵੇਂ ਕੁੜੀਆਂ ਵੀ ਯਾਦ ਆ ਗਈਆਂ ਜਿਨ੍ਹਾਂ ਨੂੰ ਮੇਰੇ ਕਹਿਣ ਤੇ ਗੁਰਜੀਤ ਬੇਚ ਵਿੱਚ ਦੱਬ ਆਉਂਦਾ ਸੀ। ਮੈਂ ਇਕ ਔਰਤ ਹਾਂ ਪਰ ਮੈਂ ਇਕ ਪੱਤਾ ਚਾਹੁੰਦੀ ਸੀ। ਕਿਉਂਕਿ ਮੈਂ ਚਾਹੁੰਦੀ ਸੀ ਕਿ ਸਭਾ ਪਰਿਵਾਰ ਅੱਗੇ ਵਧੇ। ਨਾਲੋਂ ਵੈਸੇ ਵੀ ਮੈਂ ਜਾਣਦੀ ਸੀ ਕਿ ਕੁੜੀਆਂ ਨਾਲ ਕੀ ਸਲੂਕ ਹੁੰਦਾ ਹੈ। ਮੈਂ ਡਰਦੀ ਸੀ। ਮੈਂ ਗੁਰਜੀਤ ਨੂੰ ਇਸ ਨਵ-ਜੰਮੀ ਕੁੜੀ ਨੂੰ ਵੀ ਦੱਬ ਕੇ ਆਉਣ ਨੂੰ ਕਿਹਾ।

"ਮਾਤਾ, ਕਿਨਾਂ ਕੁ ਪਾਪ ਕਮਾਵੇਗੀ?" ਗੁਰਜੀਤ ਬੋਲਿਆ।

23

# A MESSAGE FROM GOD BY MANJOT S. KHAIRA

“ਰੋਨ ਪਿਛੇ ਲੱਗ ਕੇ ਵੇਖ ਗੱਲਾਂ ਕਰਦਾ। ਨਾਲੇ ਪਾਪ ਤਾਂ ਮੈਂ ਓਦੇ ਹੀ ਕਮਾ ਲਿਆ ਸੀ ਜਦੋਂ ਮੈਂ ਇਹਦਾ ਵਿਆਹ ਤੇਰੇ ਨਾਲ ਕਰਵਾਇਆ ਸੀ। ਜੇ ਤੈਨੂੰ ਕਿਸੇ ਹੋਰ ਨਾਲ ਵਿਆਹਿਆ ਹੁੰਦਾ ਤਾਂ ਹੁਣ ਤਕ ਮੈਂ ਪੌਤੇ

ਦਾ ਮੂੰਹ ਨਾ ਵੇਖਿਆ ਹੁੰਦਾ”, ਮੈਂ ਬੋਲੀ।  
ਗੁਰਪ੍ਰੀਤ ਗੁਰਬਾਣੀ ਦੀਆਂ ਤੁਕਾਂ ਬੋਲਣ ਲੱਗੀ:  
“ਭੇਡਿ ਜੰਮੀਐ ਭੇਡਿ ਨਿੰਮੀਐ ਭੇਡਿ ਮੰਗਣ ਵੀਆਹੁ॥  
ਭੇਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੇਡਹੁ ਚਲੈ ਰਾਹੁ॥  
ਭੇਡਿ ਮੁਆ ਭੇਡਿ ਭਾਲੀਐ ਭੇਡਿ ਹੋਵੈ ਬਧਾਨੁ॥  
ਜੋ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ॥”

“ਵਾਹਿਗੁਰੂ! ਵਾਹਿਗੁਰੂ! ਨੂੰਹਾਂ ਤਾਂ ਸੱਸਾਂ ਅੱਗੇ ਕੁਸਕਦੀਆਂ ਨਹੀਂ। ਪਰ ਇਹਦੀ ਤਾਂ ਗਿੱਠ ਜਿੰਡੀ ਜਬਾਨ ਆ। ਜੇ ਜੰਮੀ ਵਾ ਤਾਂ ਸਾਥੀ ਵੀ ਆਪੇ। ਮੈਂ ਵੀ ਵੇਖਦੀ ਆ ਕਿ ਸਮਾਜ ਤੋਂ ਕਿਵੇਂ ਬਚਾ ਕੇ ਰੱਖੇਗੀ”, ਮੈਂ ਬੋਲੀ।

“ਸੋਰਨੀ ਦਾ ਦੁੱਧ ਸੋਨੇ ਦੇ ਭਾਂਡੇ 'ਚ ਹੀ ਸਮਾਉਂਦਾ ਹੈ। ਮੈਂ ਇਹਦੀ ਬਹੁਤ ਚੰਗੀ ਤਰ੍ਹਾਂ ਪਰਵਰਸ਼ ਕਰਾਗੀ। ਤੇ ਅੱਜ ਤੋਂ ਸਾਰੇ ਇਹਨੂੰ 'ਨਿਮਰਤ' ਕਹਿ ਕੇ ਬੁਲਾਉਣਗੇ”, ਗੁਰਪ੍ਰੀਤ ਬੋਲੀ।  
ਮੈਂ ਇਹ ਗੱਲ ਸੁਣ ਕੇ ਕਮਰੇ ਤੋਂ ਬਾਹਰ ਚਲੀ ਗਈ।

ਸਾਮ ਦਾ ਸਮਾ ਸੀ। ਮੈਂ ਘਰ ਇਕੱਲੀ ਸੀ। ਗੁਰਜੀਤ ਹੋਰੀ ਗੁਰਦੁਆਰੇ ਗਏ ਹੋਏ ਸੀ। ਕੋਲ ਪਿਆ ਲੈਡਲਾਈਨ ਫੋਨ ਖੜਕਣ ਲੱਗ ਪਿਆ। ਮੈਂ ਜਦੋਂ ਫੋਨ ਚੁਕਿਆ ਤਾਂ ਵਿੱਚੋਂ ਜੋ ਆਵਾਜ਼ ਸੁਣ-ਈ ਦਿੱਤੀ ਉਸ ਨੇ ਮੈਨੂੰ ਮੰਤਰ-ਮੁਗਧ ਕਰ ਦਿੱਤਾ। ਮੈਂ ਇਹ ਆਵਾਜ਼ ਕਦੇ ਨਹੀਂ ਸੀ ਸੁਣੀ ਪਰ ਮੈਨੂੰ ਇੰਜ ਲੱਗ ਰਿਹਾ ਸੀ ਕਿ ਫੋਨ ਦੇ ਪਰਲੇ ਪਾਸੇ ਜੋ ਕੋਈ ਵੀ ਹੈ ਮੈਂ ਓਹਨੂੰ ਬਹੁਤ ਚੰਗੀ ਤਰ੍ਹਾਂ ਜਾਣਦੀ ਹਾਂ। ਮੈਨੂੰ ਕੁਝ ਸਮੇਂ ਬਾਅਦ ਇਹ ਅਹਿਸਾਸ ਹੋਇਆ ਕਿ ਓਹ ਫੋਨ ਰੱਬ ਦਾ ਸੀ। ਮੈਨੂੰ ਵਿਸ਼ਵਾਸ ਨਹੀਂ ਸੀ ਹੋ ਰਿਹਾ। ਮੈਨੂੰ ਇਹ ਵੀ ਪਤਾ ਸੀ ਕਿ ਜੇ ਮੈਂ ਕਿਸੇ ਨੂੰ ਦੱਸੁੰਗੀ ਤਾਂ ਕੋਈ ਮੇਰੀ ਗੱਲ ਦਾ ਯਕੀਨ ਨਹੀਂ ਕਰੇਗਾ ਪਰ ਮੈਂ ਸਹੁੰ ਖਾਣ ਨੂੰ ਤਿਆਰ ਹਾਂ ਕਿ ਓਹ ਫੋਨ ਰੱਬ ਦਾ ਹੀ ਸੀ। ਅੱਗੇ। ਓਹ ਆਵਾਜ਼ ਬੋਲੀ:

“ਕੀ ਸਮਾ ਆ ਗਿਆ ਹੈ। ਮੈਂ ਇਨਸਾਨ ਨੂੰ ਬਿਨਾਂ ਮੰਗੇ ਕਿਨਾਂ ਕੁਝ ਦਿੱਤਾ: ਘਰ, ਪਰਿ-ਵਾਰ, ਰੋਟੀ, ਆਦਿ। ਇਸ ਸਭ ਦੇ ਬਦਲੇ ਮੈਂ ਇਕੋ ਚੀਜ਼ ਮੰਗੀ ਕਿ ਕਿਸੇ ਦਾ ਬੁਰਾ ਨਾ ਸੋਚੇ ਤੇ ਸਭ ਨੂੰ ਇਕੋ ਨਿਗਾਹ ਨਾਲ ਵੇਖੇ। ਪਰ ਮੇਰੀ ਇਹ ਗੱਲ ਕਿਸੇ ਨੇ ਨਹੀਂ ਮੰਨੀ। ਕੁੜੀ ਮੁੰਡੇ 'ਚ ਫਰਕ ਕਰਨਾ ਤਾਂ ਹੁਣ ਇਨਸਾਨ ਦੀ ਫ਼ਿਤਰਤ ਹੀ ਬਣ ਗਈ ਹੈ। ਮੈਨੂੰ ਤਾਂ ਬਿਲਕੁਲ ਸਮਝ ਨਹੀਂ ਲੱਗਦੀ। ਮੱਝਾਂ ਤੋਂ ਕੱਟੀਆਂ ਭਾਲਦੇ ਹੋ ਤੇ ਔਰਤਾਂ ਤੋਂ ਮੁੰਡੇ।”

ਇਹ ਗੱਲ ਸੁਣ ਕੇ ਮੇਰੇ ਮੂੰਹੋਂ ਇਕੋ ਸ਼ਬਦ ਨਿਕਲਿਆ, “ਵਾਹਿਗੁਰੂ”。 ਹੁਣ ਅੱਗੇ ਇਕੋ ਸ਼ਬਦ ਮੇਰੇ ਕੰਨਾਂ ਵਿੱਚ ਵਾਰ ਵਾਰ ਗੂੰਜਣ ਲੱਗ ਪਿਆ: “ਜੇ ਕਿਉਂ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨੁ॥”

ਇਹ ਸ਼ਬਦ ਮੈਂ ਪਹਿਲਾਂ ਵੀ ਬਹੁਤ ਵਾਰ ਸੁਣਿਆ ਸੀ ਪਰ ਅੱਜ ਅਚਾਨਕ ਮੈਨੂੰ ਇਸ ਸ਼ਬਦ ਦੀ ਅਹਿਮੀਅਤ ਦਾ ਅਹਿਸਾਸ ਹੋਇਆ। ਜਦੋਂ ਮੈਂ ਫੋਨ ਰਖਿਆ ਉਦੋਂ ਹੀ ਮੇਰੀ ਅੱਖ ਖੁਲ੍ਹ ਗਈ। ਗੁਰਜੀਤ ਮੈਨੂੰ ਉਠਾਈ ਜਾ ਰਿਹਾ ਸੀ। ਦੁਪਹਿਰ ਤੋਂ ਬਾਅਦ ਦੋ ਪੱਤਾਲੀ ਹੋਏ ਸੀ। ਪੁੱਛਣ ਤੇ ਪਤਾ ਲਗਿਆ ਕਿ ਮੱਝ ਨੇ ਕੱਟਾ ਦਿੱਤਾ ਹੈ। ਮੈਂ ਓਹਨੂੰ ਕਸਾਈ ਕੋਲ ਭੇਜਣ ਤੋਂ ਮਨ੍ਹਾਂ ਕਰ ਦਿੱਤਾ। ਕੁਝ ਸਮੇਂ ਬਾਅਦ ਗੁਰਪ੍ਰੀਤ ਹਾਕਾਂ ਮਾਰਨ ਲੱਗ ਪਈ। ਅਸੀਂ ਡਾਕਟਰ ਨੂੰ ਬੁਲਾ ਲਿਆ।

ਗੁਰਪ੍ਰੀਤ ਨੇ ਇਕ ਕੁੜੀ ਅਤੇ ਇਕ ਮੁੰਡੇ ਨੂੰ ਜਨਮ ਦਿੱਤਾ। ਮੈਨੂੰ ਦੋਹਰੀ ਖੁਸ਼ੀ ਹੋਈ। ਮੈਂ ਭੰਜ ਕੇ ਗੁਰਪ੍ਰੀਤ ਨੂੰ ਆਪਣੇ ਗਲ ਨਾਲ ਲਗਾ ਲਿਆ। ਫੇਰ ਆਪਣੀ ਪੋਤੀ ਨੂੰ ਕਲੇਜੇ ਨਾਲ ਲਗਾ ਕੇ ਓਹਨੂੰ ਪਿਆਰ ਕੀਤਾ। ਗੁਰਪ੍ਰੀਤ ਤੇ ਗੁਰਜੀਤ ਮੇਰੇ ਵੱਲ ਹੋਰਨੀ ਨਾਲ ਵੇਖਣ ਲੱਗ ਗਏ। ਫੇਰ ਮੈਂ ਕਿਹਾ, “ਇਕੀਵੀ ਸਦੀ ਆ, ਮੁੰਡੇ ਕੁੜੀ 'ਚ ਫਰਕ ਨਹੀਂ ਕਰੀਦਾ। ਨਾਲੇ ਵੈਸੇ ਵੀ, ਕਿਨਾਂ ਕੁ ਪਾਪ ਕਮਾਵਾਗੀ ਮੈਂ। ਜੇ ਮੈਨੂੰ ਪਹਿਲਾਂ ਸਮਝ ਹੁੰਦੀ ਤਾਂ ਓਹ ਦੋ ਜਾਨਾਂ ਵੀ ਅੱਜ ਜ਼ਿੰਦਾ ਹੁੰਦੀਆਂ ਜਿਨ੍ਹਾਂ ਨੂੰ ਮੇਰੇ ਕਹਿਣ ਤੇ ਮਾਰ ਦਿੱਤਾ ਗਿਆ ਸੀ।”

ਮੇਰੇ ਤੋਂ ਚਿਹਾ ਨਾ ਗਿਆ ਤੇ ਮੈਂ ਪੁੱਛ ਹੀ ਲਿਆ ਕਿ ਕੀ ਮੈਂ ਆਪਣੀ ਪੋਤੀ ਦਾ ਨਾਮ ਰੱਖ ਸਕਦੀ ਹਾਂ? ਮੈਨੂੰ ਮਨਜ਼ੂਰੀ ਮਿਲਣ ਤੇ ਮੈਂ ਓਹਦਾ ਨਾਮ 'ਨਿਮਰਤ' ਰਖਿਆ। ਮੈਨੂੰ ਇਨ੍ਹਾਂ ਸਕੂਨ ਮਿਲਿਆ ਕਿ ਮੈਂ ਬਿਆਨ ਨਹੀਂ ਕਰ ਸਕਦੀ। ਮੁੰਡੇ ਦਾ ਨਾਮ ਅਸੀਂ ਇਸਮੀਤ ਰਖਿਆ।

ਮੈਂ ਹੁਣ ਹਰ ਪਲ ਉਸ ਫੋਨ ਦਾ ਧੰਨਵਾਦ ਕਰਦੀ ਹਾਂ ਜੋ ਮੇਰੇ ਸੁਪਨੇ 'ਚ ਆਇਆ ਸੀ। ਜਿਸ ਨੇ ਮੇਰੀ ਜ਼ਿੰਦਗੀ ਬਦਲ ਦਿੱਤੀ। ਹੁਣ ਜੇ ਕੋਈ ਵੀ ਮੈਨੂੰ ਮਿਲਦਾ ਹੈ, ਓਹਨੂੰ ਮੈਂ ਇਕੋ ਹੀ ਗੱਲ ਆਖਦੀ ਹਾਂ:

“ਪੀਆ ਦਾ ਸਤਿਕਾਰ ਕਰੋ, ਪੁੱਤਰਾਂ ਵਾਂਗੂੰ ਪਿਆਰ ਕਰੋ।”

ਨਾਲੇ ਵੈਸੇ ਵੀ, ਪੁੱਤ ਵੱਡਾਉਂਦੇ ਨੇ ਜਮੀਨਾਂ ਤੇ ਪੀਆ ਵੱਡਾਉਂਦੀਆਂ ਨੇ ਦੁੱਖ।

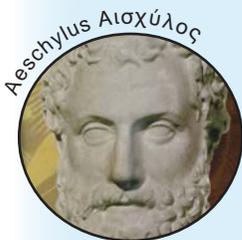


Photo Courtesy of Tanisha Chakroborty

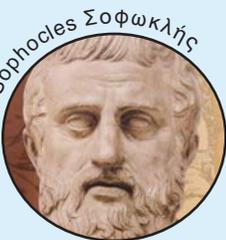
# ΤΗΕÂΤΡΕ

# ΘΕΑΤΡΟΝ

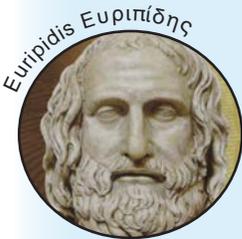
# THEATRE



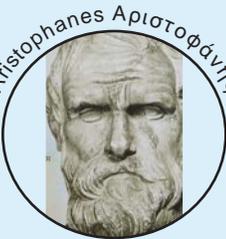
(525-455 BC)



(496-406 BC)



(480-406 BC)



(446-385 BC)



Επίδauρος (Epidauros): Constructed and perfected between late 4th to early 2nd century BC in Πελοπόννησος (Peloponnese), Ελλάδα (Hellas/Greece). It is well known for its impeccable ακουστική (acoustics), its συμμετρία (symmetry) and its αισθητική (aesthetics). Romans imitated the ελληνικά (Hellenic/Greek) designs to build their own during the Roman Empire.

Source: Ancient Theatres. Αρχαία Θέατρα. Ημερολόγιο. Calendar 2016. Μίλητος Miletus

Source of images of ancient poets/playwrights. Toumbis & Partners (eds) Greece: Ancient Philosophers Quotes and biographies of the 14 greatest philosophers. Calendar 2013. Athens, and Toubis, M. (ed) Image of Aristophanes from Greece: Distinguished men in Ancient Greece. Quotes and biographies of 14 distinguished men. Calendar 2017.

- **Did you know?**
- The Middle Ages had no theatres!
- Even during the high Renaissance the challenge of proper θεατρικό (theatrical) design was not solved. Then in the late 1500s, Palladio, the κλασικός (classicist) αρχιτέκτονας (architect), explored the foundations of θεατρικό (theatrical) design by revisiting the artistic achievements of the Greeks and the Romans: permanence, συμμετρία (symmetry), perspective and integrity of design. Baroque age αρχιτέκτονες and θεατρικοί producers elaborated further on his explorations and the result was that most of the greatest θέατρα in the world, such as the Teatro Colon in Buenos Aires (Argentina), the Scala in Milan (Italy), the Residenz in Munich (Germany), the Opera in Paris (France), New York (USA) and London (England) are re-creations of Greek and Roman θέατρα.

Source: Highet, Gibert. *Τhe Κλασσική (Classical) Tradition. Greek and Roman Influences on Western Literature.* Oxford University Press. 2015 (pgs. 129-130).

Words express ιδέες (ideas); so here are some of the timeless contributions of the Ελληνική language in the development of θέατρο (theatre) as an art. Today we take them for granted. However, they owe their existence, hence what they represent, to the ingenuity of the individual ποιητές (poets) who crafted them in order to express their ιδέες (ideas) and perfect their art. But this is not all. The ancient ελληνικό θέατρο (Hellenic theatre) gave

- The conception of a play as a fine art
- The realization of δράμα (drama) as a form of literature
- All possible θέματα (themes) for the creation of a play;
- The structure of modern δράμα (drama),
- The incorporation of χορός (chorus),
- The intricate plot (well, here the Romans contributed as well!)
- The φυσική (physical) structure of a θέατρο (theatre)
- The principles of δραματική (dramatic) production and, last but not least
- The high standards to inspire others to create their own best works!

Source: Highet, Gibert. *Τhe Κλασσική (Classical) Tradition. Greek and Roman Influences on Western Literature.* Oxford University Press. 2015 (pgs. 127-143)



κωμωδία	comédie	comedy
τραγωδία	tragédie	tragedy
διάλογος	dialogue	dialogue
μονόλογος	monologue	monologue
παρωδία	parodie	parody
σκηνή	scène	scene
χορός	choeur	chorus
θέμα	thème	theme
χαρακτήρας	caractère	character
πρωταγωνιστής	protagoniste	protagonist
ανταγωνιστής	antagoniste	antagonist
δράμα	drame	drama
μύθος	mythe	myth
μίμος	mime	mime
τριλογία	trilogie	trilogy
πρόλογος	prologue	prologue
ορχήστρα	orchestre	orchestra
ρητορική	rhétorique	rhetoric
μέθοδος	méthode	method
τεχνική	technique	technique
επεισόδιο	épisode	episode
ύβρις		hybris
αντίθεση	antithèse	antithesis
έπος	épique	epic
ήρωας	héro	hero
αμφιθέατρο	amphithéâtre	amphitheatre
ακουστική	acoustique	acoustic
συμμετρία	symétrie	symmetry
φαντασία	fantaisie	fantasy
ιστορία	histoire	history
σύνθεσις	synthèse	synthesis
πρόγραμμα	programme	programme
σάτυρος	satire	satire
σύνοψις	synopsis	synopsis
διδασκτικό	didactique	didactic
δίλημμα	dilemme	dilemma
αλληγορία	allégorie	allegory
μεταφορά	métaphore	metaphor

**Sebastian: "This is the air; that is the glorious sun"**  
**[Act IV, Scene 3]**

{Sebastian, Violet's lost ( and believed drowned) twin brother, has shown up in Illyria and been mistaken by Olivia for her beloved "Cesario" (Violet-in-disguise). He wonders at the world's confusion.}

This is the air; that is the glorious sun;  
 This pearl she gave me, I do feel't and see't;  
 And though 'tis wonder that enwraps me thus,  
 Yet 'tis not madness. Where's Antonio, then?  
 I could not find him in the Elephant:  
 Yet there he was; and there I found this credit,  
 That he did range the town to seek me out.  
 His counsel now might do me golden service;  
 For though my soul disputes well with my sense,  
 That this may be some error, but no madness,  
 Yet doth this accident and flood of fortune  
 So far exceed all instance, all discourse,  
 That I am ready to distrust mine eyes  
 And wrangle with my reason that persuades me  
 To any other trust but that I am mad  
 Or else the lady's mad. Yet, if 'twere so,  
 She could not sway her house, command her followers,  
 Take and give back and their dispatch  
 With such a smooth, discreet, and stable bearing  
 As I perceive she does. There's something in't  
 That is deceiveable. But here the lady comes.  
 From: Blaisdell, W. (ed) *Shakespeare's Great Soliloquies*. Dover Publications, Inc. NY 2006 (pgs 102-103).

**ELENA ANDREYEVNA:** It's not a question of forests and medicine... My darling, don't you understand, he has a touch of genius! And do you know what that means? It means daring, freedom of mind, a broad scope... When he plants a little tree, he is already imagining what will come of it in a thousand years, already dreaming of the happiness of mankind. Such people are rare, one must love them...

From **Uncle Vanya**, Act II, a play by **Anton Pavlovich Chekhov** (1860-1904) Source: Chekhov, Anton. *The Major Plays*. Signet Classic. 1964. (pg.201)

**LADY WINDERMERE:** I think that you spend your money strangely. That is all. Oh, don't imagine I mind about the money. As far as I am concerned, you may squander everything you have. But what I do mind is that you who have loved me, you who have taught me to love you, should pass from the love that is given to the love that is bought. Oh, it is horrible! (...)  
 (Act 1)

**LORD WINDERMERE :** Child, you and she belong to different worlds. Into your world evil has never entered.

**LADY WINDERMERE:** Don't say that Arthur. There is the same world for all of us, and good and evil, sin and innocence, go through it hand in hand. To shut one's eyes to half of life that one may live securely is as though one blinded oneself that one might walk with more safety in a land of pit and precipice.  
 (Act 4)

From **Lady Windermere's Fan**, Act 1 and Act 4 respectively, a play by **Oscar Wilde** (1854 - 1900) Source: Oxford English Drama Oscar Wilde *The Importance of Being Ernest and Other Plays*. Oxford World's Classics. Oxford University Press, 1998. (Act 1, p.17/Act 4, p.58)

## ΘΕΑΤΡΟ ΤΗΣ ΔΩΔΩΝΗΣ/DODONE THEATRE



In a beautiful valley in Ἠπειρος (Epirus), at the foot of Mountain Τόμαρος (Tomaros), in northwestern Greece, is the location of the oldest Ελληνικό (Hellenic/Greek) oracle. During προϊστορικούς (prehistoric) times it was the place of worship of the Great Goddess of fertility, later known as Διώνη (Dione). Dione formed a couple with Δίας (Zeus) who claimed the oracle. It is also the location of the ancient θέατρο of Δωδώνης. The theatre, which was built much later, in the early third century BC, during the reign of Πύρρος (Pyrrhos), had the capacity to host more than 17,000 spectators.

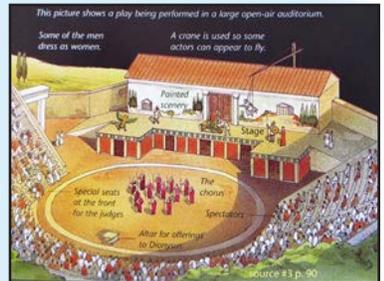
Source: Drosou-Panagioutou, Niki. 2013. Ancient Greece - The Monuments with Reconstructions. Papadimas Ekdotiki. Athens, Greece. (pp. 76-78)



**Τεχνολογία (technology) in the ancient Ελληνικό Θέατρο (Hellenic/Greek theatre) and the origin of the Roman expression DEUS EX MACHINA, a direct translation of the Ελληνική expression Ο ΑΠΟ ΜΗΧΑΝΗΣ ΘΕΟΣ.**

As early as the 5th century BC, since Αισχύλο (Aeschylus, 525-455 BC) times, a lifting μηχανή (machine) was used for the hovering and/or descending of important individuals, such as gods and ήρωες (heroes) on the stage. It was made of a long

jointed beam which was based on a rotating vertical beam. The load (actor) was lifted by a rope through a pulley and manual winch placed on both ends of the beam. The beam had a counterweight to balance the lifted load. The machine was mounted behind the σκηνή (scene) near the left passage in an almost οριζόντια (horizontal) position. The person responsible for its operation, after balancing the load, through levers, gave the required slope and rotation so that the actor be above the middle of the προσκήνιο (proscenium). When the plot demanded, waving effects were also produced to the suspended actor. And, when necessary, the actor (the load) was left onto the proscenium with the help of a winch. But there were more . . .



Περίακτος (periaktos), περίακτοι (periaktoi) in plural, were revolving triangular πρισματικές (prismatic) wooden devices used to display various settings and via rotation support the play's plot. They were the predecessors to set design.

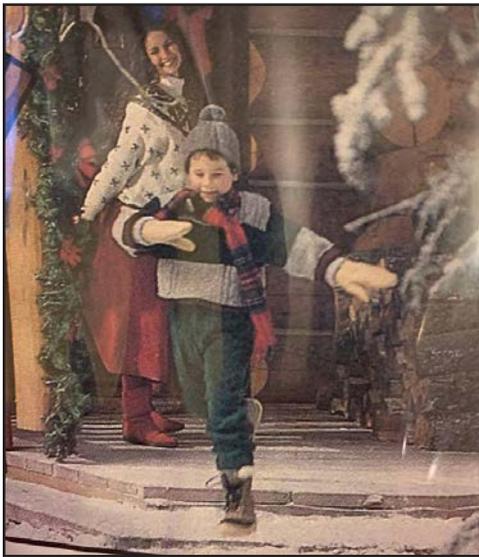
Other devices included the εκκύκλημα (ekkyklema) and the στροφεῖον, #21 and #22 respectively. They were platforms that were wheeled out, from the main door of the σκηνή (scene), to mark a change or an addition to the setting. Objects and the deceased were thus brought on stage. Those constitute the predecessors of the contemporary revolving scenes on wagons. And much more!

Sources: 1. Museum of Ancient Greek Technology (www.kotsanas.com/gb/exh.php/exhibit=0901001) 2. NOESIS Thessaloniki Science Centre & Technology Museum (www.noesis.edu.gr) (photos courtesy Ms Davradou) 3. Chisholm, Jane, Lisa Miles and Struan Reid. 2011. The Usborne Internet-Linked Encyclopedia of Ancient Greece. Usborne Publishing Ltd. London, England. (image p.90)

# Breaking Boundaries

**Building αυθεντικές Bridges: Le Monde des langues Mustang: Dear Mr Anderson, welcome to our school community and to our publication! This interview is long overdue. We didn't have the chance to say good-bye and to thank you for your work at LAM. Delighted to have you back for this exchange of ideas and information. So, here is the first question: Could you talk to us about your early contacts with the stage?**

My first play was in Grade 1 and it was called "Shaping up Santa." I played an elf that helped Santa. I was also in "Oliver," and "Clowns" where I played the character "Tricky Dicky" in Elementary school, and I played the policeman in LA Matheson's production of "Our Town."



*Christmas commercial in Canmore, Alberta: Mr. Anderson's first time in front of the camera. Can you guess his age?*

**Great opportunity to mention that LA Matheson was also your high school! I know you acted in a film when you were a teenager. Could you share some of your best memories and greatest challenge at the time? If you were to direct it yourself now, after all these years of experience, would you have chosen to do something differently?**

After the ways things have gone, I think I would have been a little more direct with my talent management and pushed to pursue my acting a little bit more. I may have shifted away from that career too quickly and too easily.

For me, my favourite memory would have to be working on Mr. Rice's Secret. I got to play a real character there. Having spent so much time as a drama teacher, I definitely would change the way I played that character.

My greatest challenge was understanding the commitment that such a career choice would have. The need to continuously study and work on my craft was not at the top of my mind at that age. Had I focused more, I could have been more successful and enjoyed the career. Opportunities now are abundant, and I could have been doing something completely different. However, I have always wanted to be a teacher.

**It is not everyday we meet someone who acted with David Bowie! Anything to share?**

Fantastic gentleman. We were told that when he was on set, we were not to ask for autographs or go up to him. He ended up sitting down right beside me, introducing himself and starting a conversation about the weather in BC. He seemed very down to earth and straight forward. Another crew member came up to him and asked for an autograph, so I asked, since he was already making one, would he make one for me too?

**Some of the plays you have seen and liked the most?**

Les Misérables, Phantom of the Opera and the Wicked! The Wicked! The music is spectacular and the imagery in the production is phenomenal.

**Safe to assume you enjoy musicals!?**

Absolutely yes!

**Contributions and involvements with our district in relation to theater. Please mention the stunning experiences we had together as well. I had the privilege to accompany you and our youth in one glorious occasion!**

From the time I started teaching Drama, I joined the Surrey Drama Teacher's Association and became the Treasurer. I would also serve as Vice President for a year. I helped bring our students to district events like the One Act Play Festival and Individual Events Festivals, as well as hosting each event multiple times during my involvement. Matheson saw great results at the IE Festivals each time we performed, receiving more top awards than any other school. At Salish, in our first year, we won the One Act Festival, which was the first trophy Salish ever won in it's short history.

By far, my greatest memory would have to be the IE Fest where Samuel Wakeland and Harnoor Gill performed the scene from "Batman: The Dark Night" with the Joker. Seeing all the hard

work they put into their planning and practice, and then their performance was definitely a highlight of my career as a Drama teacher.

**Best play in Matheson?**

There have been many good plays that I have seen produced at Matheson over the years. The students always worked so hard. "Steel Magnolias" and "Grease" would have to be my favourites. I was so impressed with the students and their dedication and hard work, some of whom had never acted on stage before this particular play. And this is where Jasmine Sidhu really came out of her shell to help organize and manage the stage. With "Grease," putting together a musical for Matheson was a feat in itself. So many people came together to work hard and beat the odds. I was very impressed with all of their work, and we ended up making money on top of that! While that is never our goal, we were anticipating a huge expenditure, but ended up breaking even, with a little extra to buy the students a pizza party! Their talent and hard work were remarkable. We almost sold out every show!!



*Theatre Company 2017. Mr. Anderson with Mrs. Crosby and their students. In Mr. Anderson's words, "Mrs. Crosby made everything possible!" What a team!*



*The Individual Events Festival at Earl Marriott, in June 2017. With four first finishes, LA Matheson was honoured to be ahead of many other deserving participants.*

# An Interview with Mr. Anderson



“Little Women” by Louisa May Alcott, in Spring 2017.



Κρήτη (Crete), Greece (GR)



Μύκονος (Mykonos), GR

**Congratulations! Just before we part, let's move to a different theme and talk about travelling and language. Could you share with us a few of your best memories and locations?**

I have had the unique opportunity of being able to travel quite extensively over the past few years. I have been able to use my French Language skills in France (Paris, Nice, Monaco, Cannes, Villefranche-Sur-Mer) and learn some limited Greek while on a Mediterranean Cruise (Rhodes, Athens, Santorini, Mykonos, Kataklon / Olympia, Crete).

My favorite places that I have visited would have to be Sydney, Australia, Athens, Greece, Saint Thomas, US Virgin Islands, Monte Carlo, Monaco and Merida, Mexico. Each year, I try to get to Mexico to spend a few days with family in Mexico City, a few days at the beach in Puerto Vallarta, and a few days exploring a new area of the country. There is so much rich history and culture in Mexico, it will take a lifetime to explore.

I still want to visit New Zealand, which we had planned but canceled because of COVID-19, Greece, Bali, Maldives, Egypt, Israel, Spain, Germany and any of the small micro-nations like Monaco (Andorra, Liechtenstein, Luxembourg etc). I love examining the history and culture of the places I visit and help shape my teaching and general world view.

**Dear Mr. Anderson, we thank you for the time and enthusiasm you devoted to this interview. We wish you the best in all your future endeavours. May your life's journey continue to bring joy and warmth to all you meet, as it has done so many years for all of us at LA Matheson! We love you!**



Σαντορίνη (Santorini), GR



Αθήνα (Athens), GR



Chapultepec Castle, Mexico City



Ixtapa, Zihuatanejo, Mexico



Village of Eze, South of France



Paris, France



The Royal Place, Monte Carlo



Sydney, Australia



Canberra, Australia



Dubrovnik, Croatia



St. Kitts Island, Carribean



Venice, Italy

# On LAM's Stage with Ms. Jemmott! Welcome!

**Building αθηντικές Bridges: Le Monde des Langues Mustang: Ms. Jemmott, welcome to our LAM community! Thank you for making the time for this interview. I value your time and work, so let's start right away with our questions. Could you share with us some information about your cultural linguistic heritage?**

In Trinidad, we speak a dialect of English. Its sentence structure and words from outside Trinidad, French and Spanish vocabulary, show the effects of lasting colonization. We call it a Patois. My great grunny and my grand-mother spoke it!

**Is there a dictionary of your language? Is this a good question?!**

Yes, the Glossary of Trinidadian English. While the official language of Trinidad and Tobago is English, Trinidadians use a large number of local words and expressions, originated from French, Spanish and a number of West African and Indian languages.

**Fascinating! Could you share with us some of your favourite expressions?**

Ay bonjay (Bon Dieux)- Good God  
Doux- Doux- sweetheart, term of affection for someone  
Bacchanal- (you might know this one)- Used to refer to the joy of wildness and abandon. Can also refer to drama (situation)  
Lime- not a fruit but every Trini's favourite pastime meaning to "hang out"

**Let's talk about theatre! How did it all start?**

In Trinidad, I was part of the Church choir. I was the first one in my family to go to University. It came as a surprise to my mother who thought I was going to work right after my graduation.

**Theatre, was this your first choice?**

Not planned! I liked theatre but what I really wanted to study was French! There was no theatre as such in high school.

**And . . . what happened?**

Jumping directly right after graduation to French literature and lectures in French was too hard! So, I turned to my other loves, English literature and theatre.

**Any writers who inspired you?**

Derek Walcott, the poet and playwright. Saint Lucia born, but we adopted him! V. S. Naipaul, Trinidadian writer, I love his fiction. His short stories and novels

capture Trinidadian culture and daily life. At times, his writing often critical, attracted negative reception.

Miguel Street, this was my favourite book from Naipaul as a teen. It featured so many relatable, ordinary people whose worlds were falling apart. Naipaul highlights the dark humour that characterizes Trini life. We laugh in the face of looming disaster. We even have curfew parties. Man-Man is one of my favourite characters. I even got to play him once in Literature class. Acting out the stories in the class as the closest I got to learning Drama in secondary school.

**How would you describe his work?**

It has been a while since I read him. If I was to re-read I do not know how I would find his work: rocky, critical, smart, very intelligent but, maybe, arrogant.

**Have you acted a lot after highschool?**

During the three years of my studies, I was in all plays directing, acting, behind the scenes. I did little bit of acting after university, but teaching and pursuing a masters degree took up most of my time.

**You are currently working on your PhD. Would you share with us its possible focus, its direction?**

Auto-ethnographic explorations of Blackness. I was first inspired by the work of Anna Deavere Smith, the American playwright, a prof. at NYU (New York University). Her plays are based on the stories she gathers through her interviews and she presents them Verbatim, that is she becomes the character, she takes on the personality, places them in their cultural environment where the interview took place. She focuses on social and current events.

**Your Master's work? Any highlights, warm memories to share?**

Co-creating a play with my students was the highlight. We had so much fun making something together.

**Let's change the topic. Childhood! One of your favourite memories as a child?**

Playing outside! Our favourite game was jumping an elastic rope. Two people stretch it on either end of their knees and we would jump in various combinations.

**Traditional foods?**

Cou-Cou or CouCou with Callaloo. My mother used to call me "coocoo bird" because I loved it to much. Cornmeal mixed with ochro (okra) and coconut

milk. Like polenta but . . . not really! The callaloo is made from Dasheen (Taro) leaf (I used Spinach in Canada) ochro, coconut milk, with spices swizzled to a soup consistency.

**What is it you miss the most from Trinidad? Not an easy question, probably not accurate either. I could not fully answer it if one was going to pose it to me. But, still, a meaningful one to consider.**

Besides the sun, I miss the people, a certain sensibility, and the language. Even though it is English, I find myself translating! It comes naturally to me when we speak in Trinidadian.

**I return to my first language each and every time I experience intense emotions and/or fatigue. I was not aware of it. My students were the first to point this out to me! "Ms. D. this was not French." True, it is the language woven in the fibre of by entire being, the one my feelings, when raw, directly refer to in order to be effortlessly expressed. I understand and I appreciate greatly the honesty of your comment.**

**Ms Jemmott, what a great pleasure this interaction has been. Sorry to see the clock calling your attention to the end of your prep. Just before we end, is there anything else you would like to add?**

Due to the small size of Trinidad, the things that do not work appear magnified, esp. through social media, the TV, and so on. There is sense of lack of safety. It can be a false feeling also because I've been away for so long.

**I relate to this as well. Being away from my first home, and, even though I visit often, the feeling of not really knowing what is going on, an unfamiliarity with my surroundings in addition to any new challenges and trends, augmented by the media, TV, newspapers, etc. create some anxiety in me.**

**Thank you Ms. Jemmott for sharing with us from the heart!**

# Sharing Memories from Exotic Trinidad, Favourite Writers, Theatre, & Academic Pursuits

At the Trinidad Airport. This is the door to customs, the last stop before finally arriving home.



The Trinidad and Tobago flag.

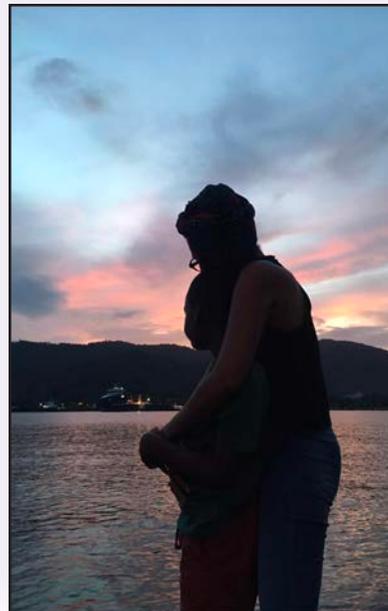


This is the Maracas Lookout. Every Trini probably has a picture of this exact spot. The picture truly highlights the character of Trinbagonian weather. It is sunny but the clouds are threatening an afternoon downpour of rain. This stop is along the north coast of Trinidad. We stop here to buy local snacks to take to the beach.

Here is Keanu again skipping stones at St Peter's, as it is called by the villagers. I swam here often as a child.



Me and one of my favourite people, my nephew Keanu. Taken at sunset at Alcoa (also called Williams Bay), a short walk from my childhood home.



# INQUIRY!

## Exploring New Horizons

**Building αθηντικές Bridges: Le Monde des Langues Mustang thrives on it! Thank you Ms Jemmott for opening new and exciting ορίζοντες (horizons) for us!**

As a result of this wonder-land of an interview, we explored several distant lands of knowledge. Here they are for you to enjoy and, who knows, to continue to explore.

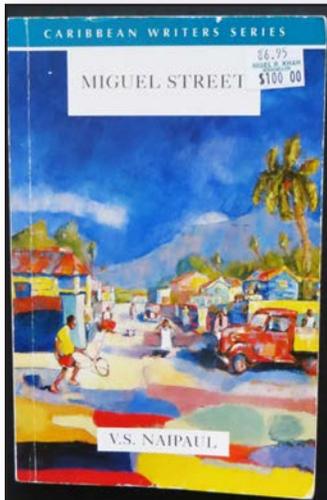
### New ορίζοντας (horizon)

Winer, L. 2009. Dictionary of the English/Creole of Trinidad & Tobago. Montréal: McGill-Queen's University Press.



**Sir Vidiadhar Surajprasad Naipaul** (1932-2018) is a Trinidadian author of Hindi Indian descent. He is the recipient of several prestigious awards and prizes including the Nobel Prize for Literature in 2001. His works include novels and short ιστορίες (stories) as well as nonfictional essays and studies. His writings explore among others the universal θέματα (themes) of alienation, integration of various cultural heritages, and individual assertion against well established collective settings and norms.

**Source:** V.S. Naipaul, Encyclopaedia Britannica, Inc. 13 August 2019  
<https://www.britannica.com/biography/V-S-Naipaul>



Ms. Davradou's first encounter with Miguel Street: An ανέκδοτο (anecdote)

Ms. Davradou is now the proud owner of a copy of Miguel Street, a cherished gift of Ms Jemmott.

"After our interview, I rushed to the public library to borrow a copy of Miguel Street. To my great disappointment there wasn't any – the book was not available as a hard copy. Next day I went back to Ms Jemmott and, after I told her I could not find the book, she suggested I borrowed one of her copies. A

copy of Miguel Street was in my hands in just one day! I returned home and started reading it. I read the entire book without any break! I was deeply touched by the humanity and the αθηντικότητα (authenticity) of Naipaul's writing, his insight into the hearts of his χαρακτήρες (characters), the universality of the human condition and the language he used to convey all of those to us. I fell in love with the book. Ready to order it, I was thrilled to find out Ms. Jemmott's intent to offer it to me as a gift!"

### Some Excerpts from Miguel Street

"Elias said, 'Boy, my father is a funny man. But you must forgive him. What he say don't matter. He old. He have life hard. He not educated like we are. He have a soul just like any of we, too besides.'" (pg. 17)

"A stranger could drive through Miguel Street and just say 'Slum!' because he could see no more. But we, who lived there, saw our street as a world where everybody was quite different from everybody else. Man-man was mad; George was stupid; Big Foot was a bully; Hat was an adventurer; Popo was a philosopher; and Morgan was our comedian." (pg.59)

"I was disappointed. Not only by Hat's cool reception. Disappointed because although I had been away, destined to be gone for good, everything was going on as before, with nothing to indicate my absence." (pg.175)

### Derek Walcott (1930-2017)

Born on the island of Saint Lucia, a playwright and poet, D. Walcott first became renown with his book *In a Green Night: Poems 1948 – 1960*. In this collection of his poems, Walcott, pays tribute to the Caribbean history and culture and explores the cicatrices of colonialism. Similar to his poetry, the socio-political themes of his plays explore colonialism and post-colonialism.

Did You Know? Derek Walcott is the recipient of many highly acclaimed prizes, including the 1992 Nobel Prize in Literature and the Griffin Trust for Excellence in Poetry Lifetime Recognition Award in 2015.

**Sources:** <https://www.poetryfoundation.org/poets/derek-walcott>  
[https://www.en.wikipedia.org/wiki/Derek\\_Walcott](https://www.en.wikipedia.org/wiki/Derek_Walcott)

### From Saint Lucia to Trinidad to Canada!

**Trinidad:** Derek Walcott, moved to Trinidad in 1953 where he worked as a critic, teacher and journalist. In 1959, with his twin brother Roderick Walcott, they created the Trinidad Theatre Workshop.

**Canada:** Derek Walcott, was University of Alberta's first Nobel Laureate! He was a faculty member at the Department of English and Film Studies between 2009 and 2012.

**Source:** <https://www.caribbeanmemoryproject.com/trinidad-theatre-workshop.html#/>

**Ετυμολογία (Etymology):** cicatrix meaning the scar of the healed wound, is a word of Latin origin. It comes from botany, a mark/scar on the bark or on a stem left after a part has been removed.

Can you figure out the rule we follow to change the word from singular to plural?

Cicatrix - cicatrices

Index – indices

Matrix – matrices

Can you add any more to the list?

# A CHRISTMAS CAROL BY CHARLES DICKENS

## ON STAGE AT LAM

BREAKING BOUNDARIES

**A CHRISTMAS CAROL**

Adapted for the stage by James Hutchison



DEC 5,6&7

Doors open 5:00  
Show starts 5:30

**TICKETS \$5**

Cast		DIRECTOR	ASSISTANT DIRECTOR
Nesta Kichamu	Ebenezer Scrooge	K. Jemmott	Charisma Wellman
Gem Lopez	Freddie, Jacob, Marley, & Ghost of Marley	STAGE MANAGER	COSTUMES
Ethan Moore	Bob Cratchit	Ani Nahar	Granth Querubin Charisma Wellman
Heather Igloria	First Spirit & Mrs. Cratchit	PROPS	FRONT OF HOUSE
Samira Welonsumbu	Second Spirit	Jannat Al-Nakshabandi	Bhavneet Bains
Manraj Ghuman	Third Spirit & Rose	Morgan James	Hasrat Buttar
Teferi Fantu	Dick Wilkens	Fatma Jawad	Maria Cheema
Abhey Aujla	Mr. Harrington	Jessica Do	Maria Cheema
Arshi Chadha	Belle	Tom	Jai Sivia
Sofia Finch	Mrs. Dilber & Young Man Scrooge	Amolika Chand	Jasleen Sahota
Muskan Gusain	Boy Scrooge	TECHNICAL CREW	Jovan Saran
Caroline Czulinski	Grace, Mr. Newbury, Mr. Bentley, & Martha	Lei Cordel	Kiran Gill
Katelyn Foubert	Tiny Tim, Mr. Murdock, Alice, & 3rd Man	Ani Nahar	Ranvir Sekhon
Cheryl Perpose	Emma, Fan, & Boy	STAGE CREW	Joban Sivia
Aubrei Scott	Old Joe, Topper, Abby, & 1st Man	Amolika Chand	Tegbir Gill
Manny Singh	George, 2nd Man, & Boy Scrooge's Friend	Kiana Dankoski	Maneet Thandi
Saransh Sharma	Peter, Hugh, Boy Scrooge's Friend, & Greed	Morgan James	Acting 10-12 students
Ms. D. Rupam Atwal	Headmaster & Cousin Herb	Fatma Jawad	POSTER ART WORK
Puneet Chahal	Tabatha, Belinda, & Ignorance	Zander Kaur	Guin Sykes
Marco Bianco	Mr. Fezzwig	Faith Ocheng	TICKET AND PROGRAMME DESIGN
		Era Sadia	Mr. McKillop
		THANKS TO	
		Ms. Cocar	Ms. Johal
		Ms. Fleming	Ms. Mucha



# A CHRISTMAS CAROL BY CHARLES DICKENS

## IN MME DAVRADOU'S CLASSROOM



FILMS both REFLECT and SHAPE the times they are made

**A CHRISTMAS CAROL** by Charles Dickens: The novel's ιστορία (story) through the cameras' eyes in the late 1930s and seventy years later, in the late 2000s.

We watched two films from Ms Davradou's personal collection. The first was released in 1938 and was directed by Edwin L. Martin with Reginald Owen in the leading role of Ebenezer Scrooge.

The second was a Walt Disney movie, directed by Robert Zemeckis and featuring Jim Carrey in the leading role of Ebenezer Scrooge. It was released in 2010 as a DVD.

Here we present our summary of the major χαρακτηριστικά (characteristics) of each film and their major differences.

### In the late 1930s version:

- black and white
- live action (real people and real scenes)
- frugal in scenes, enough to evoke emotions
- Bob throws a snow ball at Scrooge and he is fired because of it
- Scrooge at work when he was a young boy
- χορός (choir) in church and the service in church on Christmas Eve
- Christmas songs are played
- Fred ice skates with his fiancée
- the Spirit of Christmas Past was an angel
- Bob Cratchit and his family wish Scrooge well
- Scrooge doesn't fall into his own grave
- Scrooge brings in person the gifts to the family of his employee

### In the late 2000s version:

- colourful
- an animation film (not real persons as actors)
- more fictional and cartoon like
- much more δραματικό (dramatic); σκηνές (scenes) are longer in duration
- Bob doesn't get fired
- there are no church scenes
- the Spirit of Christmas Past is a flame
- Scrooge feels compassion towards himself reflected in his words "poor boy!"
- extensive σκηνή (scene) at Freeziwig's home and early interaction with Belle
- scene showing Scrooge and Belle, his fiancée, breaking up
- Fred's wife is not an important part of the film
- Scrooge falls into his own grave
- Bob Cratchit's wife is mad at Scrooge
- Scrooge eats dinner with his nephew at Christmas
- Scrooge sends someone to his employee's house to give them his gifts

### À RÉFLECHIR

**RÉFLECHISSONS BIEN SUR** la question posée par Ebenezer Scrooge au Fantôme des Noëls Futurs: "Ces choses que tu m'as montrées, sont elles le présage de choses qui vont arriver ou qui pourraient arriver? La vie des hommes a toujours une fin mais si leur vie changeait, leur fin changerait-elle aussi?"

#### Les vertues selon ce roman:

- la charité
- le pardon
- la tolérance
- la bienveillance
- la cordialité
- le réconfort
- la générosité
- la reconnaissance

#### MAY WE SUGGEST?

An inquiry into today's films, video games and popular novels could bring new insight into the values and trends at the dawn of the 21st century.

#### MAY WE SUGGEST?

"What reason you have to be happy? You are poor!" says Scrooge to his nephew, Fred.

"What reason you have to be miserable? You are rich!" replies Fred to his uncle.

#### MAY WE SUGGEST?

Two of the major vices of human nature are presented to Ebenezer Scrooge by the Ghost of Christmas Present: Ignorance and Want. Why do you think these human traits are seen as vices? Do you perceive them as such? Justify your answer with a few examples.

#### MAY WE SUGGEST?

Et, la vœux du petit Tim: "Que Dieu nous bénisse tous et toutes!"

And, here is Little Tim's Christmas wish: "May God bless us all!"

Can you think of a more meaningful wish?

### TO REFLECT UPON

**LET'S MAKE THE TIME TO REFLECT** upon the question posed by Ebenezer Scrooge to the Ghost of Christmas Yet to Come: "The things you have shown me, are they the things that will occur or that they could occur? It is true that human life has always an end, but, if they change their ways of living it, would their end change as well?"

#### The virtues demonstrated in this novel:

- charity
- forgiveness
- tolerance
- benevolence
- warmth
- comfort
- generosity
- gratitude

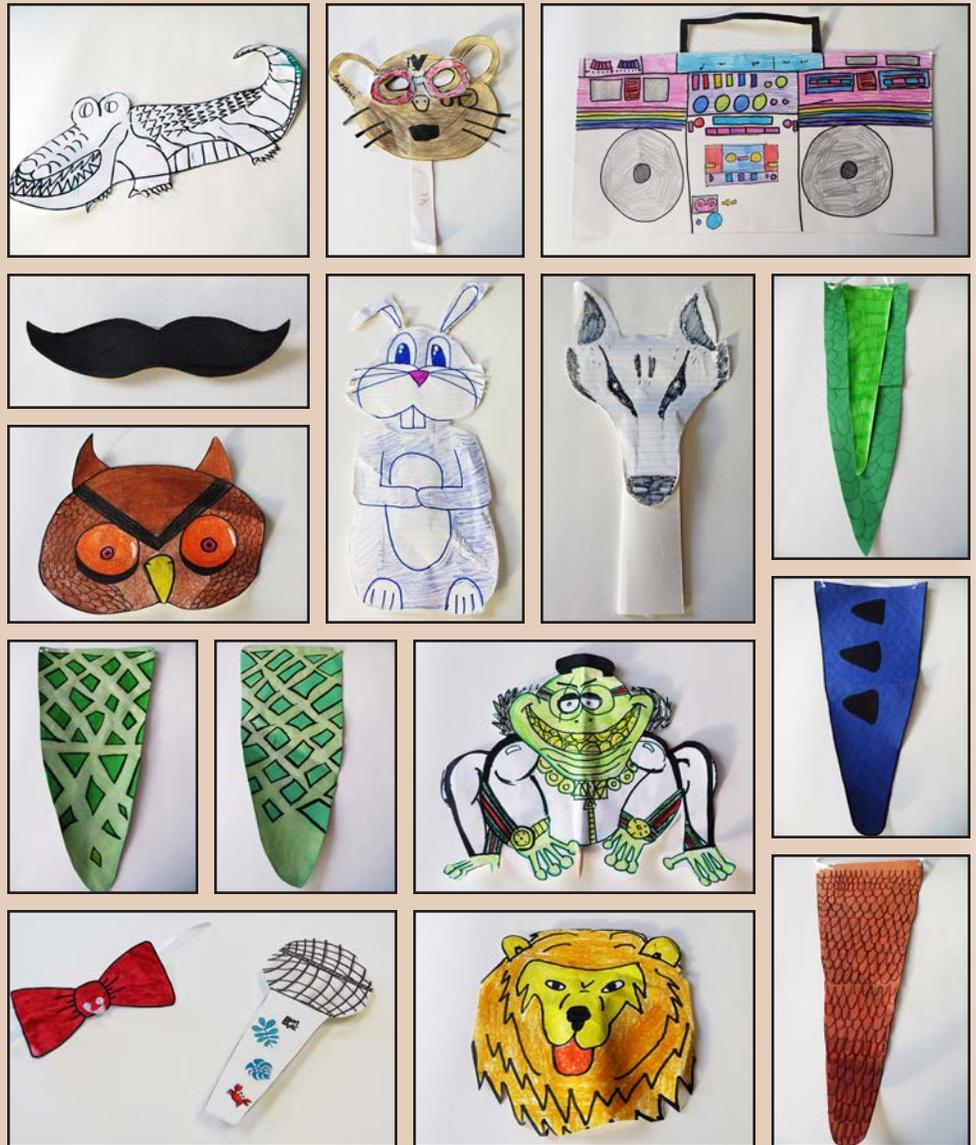
# Les Pièces de θEATPO (Théâtre) et Nos Élèves D'Huitième



Ces livres appartiennent à Mme Davradou

## Props for our plays were designed by the following students:

- Rabbit, wolf and fire (le lapin, le loup et la flamme de feu) by Jacob Visser
- Moustache and the papillon knot by Gurleen Guraya
- Microphone by Angelica Ratnam
- Crocodile, owl and frog (le crocodile, le hibou et la grenouille) by James Bag-O
- Coco le crocodile by Thomas Pellegrino
- Lion by Saransh Saransh
- Radio by Leyna Tu
- Mouse (la souris) by Rohin Sharma
- Tales of the Dinos (les queques des dinosaures) by Brianna Ngo, Hibba Javad, Disha Deo, Riya Prakash and Saraya Scobie.



Café Crocodile: Saransh Saransh, Rohan Sharma, Thomas Pellegrino, James Bag-O and Jessie Hartley.



Le Loup du Nord: Jacob Visser, Rain Rodgers, Shahil Chand and Sandeep Khaira



The Rock des Dinosaures: Riya Prakash, Jazmeen Kaila, Saraya Scobie, Brianna Ngo, Hibba Javad and Disha Deo.



Louis la Grenouille: Gurleen Guraya, Manroop Singh, Luen Madriz, Angelica Ratman and Leyna Tu



# INDIGENOUS ART IN VANCOUVER AIRPORT ΕΝΔΟΓΕΝΗΣ ΑHP+PORT



**Cedar Connection**  
Susan A Point, 2009  
Red Cedar, paint

This contemporary sculpture is a reflection of what this area once looked like, a representation of the First People who live here, the Musqueam, and their relationship to the great rainforest and the Fraser River.

The main body of the artwork represents an old-growth tree stump, with a flowing water-line motif along the vertical contour of the inside edges, representing the river. Inside the sculpture is a tufted weaving pattern that represents the tapestry of life and reflects Musqueam's use of cedar in the weaving of baskets, mats, hats and clothing. The Musqueam people used cedar in all aspects of life: for houses, canoes, implements, and spindle whorls.

The Owl and the human face within the tree stump both relate to the oral tradition within Salish culture. The Owl is the keeper of wisdom and a messenger within the story of life. There are many Salish legends surrounding the Owl, particularly in connection with this location, and although many stories have been lost in the time following European contact, the Owl is a reminder of who the Musqueam people are.

The human face on the tail side of the sculpture is a tribute to Dominic Point, a great Musqueam storyteller, who was a huge inspiration and educator for Susan as she began her work as an artist.

Assembled from western red cedar, the old growth tree stump speaks to the circle of life, and to the sustenance given from old growth to new growth. Mother Earth depends on the recycling of old growth; the great rainforest would not exist without the life that went on before it.

Susan A Point is a Coast Salish artist who lives and works on the Musqueam Reserve in Vancouver, B.C. Susan has played an important role in re-establishing the prominence of the Salish art form, drawing inspiration from the designs of her ancestors. Her great respect for Salish values, traditions, and stories, combined with her contemporary designs and materials have inspired a new generation of Northwest Coast artists. Susan's work can be found in collections nationally and internationally, including the National Museum of the American Indian, and the UBC Museum of Anthropology.

Please visit [www.yvr.ca](http://www.yvr.ca) for more information on YVR's art program.

**Cedar Connection**  
Susan A. Point, 2009  
Cèdre rouge

Cette sculpture contemporaine est une réflexion sur le passé de cette région, ainsi qu'une représentation de ses habitants, les Premiers Peuples appelés les Musqueam, et leur relation avec la forêt pluviale et le fleuve Fraser.

La partie principale de l'œuvre évoque une souche d'arbre ancien, ornée d'un motif d'eau coulant le long des courbes verticales intérieures, symbolisant le fleuve. Un motif tissé et touffé tapisse l'intérieur de la sculpture, représentant le trame de la vie et démontrant l'utilisation du cèdre par les Musqueam dans le tissage de la vannerie, de nattes, de chapeaux et de vêtements. Le peuple Musqueam utilisait cet arbre dans tous les aspects de la vie, c'est-à-dire dans la fabrication de maisons, de canoës, d'outils et de volants de fuseau.

Le hibou et le visage humain dans la souche de l'arbre évoquent la tradition orale dans la culture salish. En effet, le hibou est le gardien de la sagesse et un messager dans l'histoire de la vie. Il existe plusieurs légendes salish sur le hibou, particulièrement en connexion avec ce lieu. Bien que plusieurs récits aient été perdus après le contact avec les Européens, le hibou rappelle l'âme du peuple Musqueam.

Le visage humain sur le côté de la queue de la sculpture rend hommage à Dominic Point, grand conteur Musqueam, qui a été une source d'inspiration et un enseignant pour Susan lorsqu'elle a commencé sa carrière d'artiste.

Cette souche d'arbre ancien, faite de cèdre rouge de l'Ouest, fait référence au cercle de la vie, et à la relation de subsistance qui existe entre les arbres anciens et les jeunes pousses. La Terre mère dépend du recyclage des arbres anciens; la grande forêt tropicale humide n'existerait pas sans la vie qui eu lieu précédemment.

Susan A. Point est une artiste salish du littoral qui vit et travaille au sein de la collectivité Musqueam à Vancouver, en Colombie-Britannique. Susan a joué un rôle important dans le rétablissement de l'importance de cette forme d'art salish, s'inspirant des motifs de ses ancêtres. Son respect profond des valeurs, traditions et histoires salish, combiné avec ses motifs et matériaux contemporains ont inspiré une nouvelle génération d'artistes de la côte du Nord-Ouest. Les œuvres de Susan peuvent être trouvées dans des collections nationales et internationales, notamment celles du musée national des Indiens d'Amérique et le musée d'anthropologie de UBC.

Veuillez consulter le site [www.yvr.ca](http://www.yvr.ca) pour obtenir plus de renseignements sur le programme d'art de l'aéroport de Vancouver.

# ΕΝΔΟΓΕΝΗΣ ART AT VANCOUVER AQUARIUM



All Photos Courtesy Maria Davradou

# THE COMING TOGETHER OF TWO ANCIENT CULTURES A COMMUNITY PROJECT

Two ancient heritages, side by side, in the quartier of Kitsilano, Vancouver, B.C., Canada



More than a decade ago, the Hellenic Canadian Congress of BC, the W. Broadway Business Committee and the Kitsilano Chamber of Commerce honoured the cultural heritage of two ancient cultures working together in this beautiful quartier of Vancouver: the Coast Salish First Nations and the Hellenic community, celebrating a century in Kits! In addition to the above commemorative installation in 2009, situated at 2800 W. Broadway and 2400 Bayswater streets, one is enchanted by 36 (!) granite medallions, embedded mainly into the corner curbs of the sidewalks along W. Broadway, between Larch and Collingwood streets. Ancient motifs from both cultures, through the works of four women artists - Coast Salish Canadian Susan Point and Kelly Cannell and Ελληνίδες Canadian Evie Katevatis and Alexandra Dikeakos, provide us with an impeccable visual cultural display! Here are just four of the masterfully created cultural displays.

**SALISH**



**HELLENIC**



**SALISH**



**HELLENIC**



Source: Levi, Peter. Atlas of the Greek World. 1980. Phaidon Press Ltd., Oxford, UK (p. 102)

**DID YOU KNOW?** The owl, ΓΛΑΥΞ in Ελληνικά (sounds as glavx) was the sacred bird of goddess Αθήνα (Athena) and the symbol of wisdom and insight. **INQUIRY:** Coast Salish and the owl: explore! Here are some ideas! What is the word for "owl" in the language of Coast Salish? What does the owl symbolize? How do the designs of an owl differ between the two cultures? Do they have anything in common? And more! Explore!

**DID YOU KNOW?** Kitsilano is named after a Chief from the Squamish Nation, Khatsahlano.

Photos Courtesy of Maria Davradou

# Petit coin ακαδημαϊκή (académique)

## Ms DAVRADOU'S PAGE: A tribute to the Ελληνική (i.e. Hellenic/Greek) language.

Why should we care about Ελληνικά/Greek? Allow me to guide you in very brief journey into the timeless contributions of the Ελληνική language. We will discover that the ελληνικό αλφάβητο (Hellenic/Greek alphabet) is the foundation of many writing συστήματα (systems) used in today's world.<sup>1</sup> We will also discover 'how,' 'why' and 'when' the thousands of words we use in many European languages, including our two official languages, are indeed Ελληνική/Greek.

### The birth of a complete φωνητικό (phonetic) αλφάβητο (alphabet).

"It's all Greek to me!" An expression readily used in English when we do not understand something. A misleading expression indeed since we all speak and understand Ελληνικά/Greek although we do not always know it! But, did you ever wonder about the origin/root of this expression? Reading Gilbert Highet's book, *The Classical Tradition*<sup>2</sup>, one discovers that during the Dark, and for the most part, the Middle Ages as well, the Ελληνική language was not readily available as it had previously been. As a result of this, the medieval copyists, although very competent in the Latin language, were not able to understand the Ελληνική when they encountered it. In frustration they would include a note explaining that 'because this was in Greek, it was unreadable.' What they did not know though was that the ελληνικές words were always present in the texts they were copying: they were written with Latin letters as they were imported from ancient Ελληνικά to Latin. It is with their cultural identity concealed they were transmitted from Latin to the other Ευρωπαϊκές (European) languages at later times.

*Did you know* that the world's first αλφάβητο (alphabet) to include vowels was the ελληνικό (Greek)?

*Did you know* that, in ancient times, the Ελληνική (Greek language) was spoken and written in various διαλέκτους (dialects) and that there were various pronunciations and a number of local variations of the ελληνικό αλφάβητο?<sup>3</sup>

*Did you know* that the Latin alphabet was derived from one of those versions?

- The first scripts of the Greek language date as far back as 1600 BC. This was called Γραμμική Β (in English Linear B). It was during the times of the Μυκηναϊκό (Mycenaean) civilization. Linear B was a συλλαβική (syllabic) αλφάβητο similar to today's Japanese Kana writing alphabets: hiragana and katakana. Vowels were already included.<sup>4</sup> What is amazing is that we didn't know it was Greek until 1952 when Michael Ventris, a British αρχιτέκτονας (architect) and a passionate lover of languages, deciphered it.<sup>4</sup> Then, around 12th century BC most was lost with the destruction of the Μυκηναϊκό (Mycenaean) civilization.
- From the beginning of 800 BC it is γενικά (generally) accepted that the Greeks adopted some of the λογογράμματα (logograms)<sup>5</sup> used by the Phoenician people, altered them, and adapted them to the needs of their own language. Careful though: they did not just copy! The Phoenician script had only consonants. Vowels for these people were not as important because their languages allowed the removal of vowels without losing the meaning of the words. That was not the case for the Ελληνικά (Greek) and other Indo-European languages. On the contrary, for languages heavily depending on a variety of vowels, we could say that their words were written in an 'abbreviated' form.

*For instance if we were to write an English word without vowels, it might look something like 'sn'*

*How would a reader know if the intended word was 'son' 'sun' or 'sin'. Which one is it? We can hear it when we say the word but if we do not record the vowel sound, the meaning is lost outside of the original context and without us being present to utter the word.*

- The Greeks incorporated the various sounds of vowels into the writing σύστημα (system) they created. Here are the vowels – Α, Ε, Ι, Ο and Υ. They also added some new letters to convey sounds the Phoenician people did not have: Φ, Χ, Ψ and Ω, the last one being a long 'Ο' sound. A long 'Ι' sound was represented later on as well by the letter 'Η.' This was the world's first complete φωνητική (phonetic) αλφάβητο.<sup>6</sup>
- Around 700 BC, the ancient people, known as Etruscan, living in regions of the country today known as Italy, copied the western version of Greek alphabet and from them, and about 100 years later, it was taken by the early Romans (Latin speaking people).

Spotlight on origin of proper names: **Alexander**: A proper name found in so many cultures and with many different spellings; but did you know it is an Ελληνικό (Hellenic/Greek) name? The proper name Αλέξανδρος comes from the verb αλέξω (to help, to protect, to defend) and the genitive of the noun ανήρ (man). It means brave man! Other commonly used Ελληνικά (Hellenic/Greek) names are: **Philip** (φίλος + ιππος=friend of horses), **Rhea** (Ρέα, mother of Zeus) and **Iris** (Ίρις, the goddess of the rainbow).

<sup>1</sup> <http://www.britannica.com/topic/Greek-language>

<sup>2</sup> Highet, Gilbert. *The Classical Tradition. Greek and Roman Influences on Western Literature*. Oxford university Press. 2015.

<sup>3</sup> Cook, B.F. *Greek Inscriptions*. – Reading the Past. British Museum Publications Ltd, 1987. Please see table on page 10 of this publication.

<sup>4</sup> The 'unknown' script was first discovered in early 20th century by Arthur Evans on tablets at Κνωσός (Knossos) in the island of Κρήτη (Crete). Later on, more similar tablets were discovered in mainland Greece. Ventris, M. and J. Chadwick. *Documents in Mycenaean Greek*, Cambridge (1973).

<sup>5</sup> Logograms represent entire words (e.g. aleph meant 'ox', beth meant 'house, gimel signified 'camel' and so on). Letters represent individual sounds. So, the 'letters' of the Phoenician script did not function as the letters we know now. This radical shift in thinking is due to the ancient Hellenic (Greek) people.

<sup>6</sup> Horrocks, J. *Greek: A History of the Language and its Speakers*. 2nd edition, Wiley-Blackwell, 2010.

			Ιωνία	Αθήνα	Κόρινθος	Άργος	Εύβοια
			Ionia	Athens	Corinth	Argos	Euboea (cf. Etruscan)
A	α	a	AA	AA	AA	AA	AA
B	β	b	B	B	Π	▷	B
Γ	γ	g	Γ	Λ	CC	ΓΛ	CC
Δ	δ	d	Δ	Δ	Δ	▷	▷▷
E	ε	e	ÆE	ÆE	B	ÆE	ÆE
F	Ϝ	w	—	Ϝ	Ϝ	ϜϜ	Ϝ
Z	ζ	z	Ι	Ι	Ι	Ι	Ι
H	η	ē	ΕΗ	—	—	—	—
	[h]	h	—	ΕΗ	ΕΗ	ΕΗ	ΕΗ
Θ	θ	th	⊗⊗⊗	⊗⊗⊗	⊗⊗⊗	⊗⊗⊗	⊗⊗⊗
I	ι	i	Ι	Ι	Ξ	Ι	Ι
K	κ	k	K	K	K	K	K
Λ	λ	l	ΓΛ	Λ	ΓΛ	▷	Λ
M	μ	m	ΜΜ	ΜΜ	ΜΜ	ΜΜ	ΜΜΜ
N	ν	n	ΝΝ	ΝΝ	ΝΝ	ΝΝ	ΝΝ
Ξ	ξ	x	Ξ	(XS)	Ξ	ΞΗ	X
O	ο	o	Ο	Ο	Ο	Ο	Ο
Π	π	p	Π	Π	Π	Π	ΠΠ
M	—	s	—	—	M	M	M(?)
Ρ	ρ	q	Ϛ	Ϛ	Ϛ	Ϛ	Ϛ
Π	ρ	r	Ρ▷	ΡΡ	ΡΡ	ΡΡ	Ρ
Σ	σς	s	Ξ	Σ	—	Ξ	Σ
T	τ	t	Τ	Τ	Τ	Τ	Τ
Υ	υ	u	ΥΥ	ΥΥ	ΥΥ	ΥΥ	ΥΥ
Φ	φ	ph	Φ	Φ▷	Φ▷	Φ▷	Φ▷
Χ	χ	kh	Χ	Χ	Χ	Χ	Ψ
Ψ	ψ	ps	ΥΨ	(ΦΣ)	ΥΨ	Ψ	(ΦΣ)
Ω	ω	ō	ΩΩ	—	—	—	—

Editor's comments and clarifications: a) Archaic Greece spanned from 8th to the early 5th century BC. b) (Please know that this table includes only a few of the many Greek dialects present in that time.) The ancient Greek region of Ιωνία (Ionia), in present day Turkey, included many city-states such as Μίλητο (Miletus) and Σμύρνη (Smyrna). Εύβοια (Euboea), an island, had city-states as well including Κύμη (Kyme), Ερετρία (Eretria) and Χαλκίδα (Chalcis). It is from the latter the Etruscans adopted the western version of the Greek αλφάβητο. Αθήνα (Athens), Κόρινθος (Corinth) and Άργος (Argos) were city-states themselves.

### ΟΛΥΜΠΙΑΚΗ/OLYMPIC FLAME



ΟΛΥΜΠΙΑΚΗ FLAME, VANCOUVER 2010, BC, CANADA Photo courtesy Maria Davrado

Did you know? The fire burning in the cauldron comes all the way from the city of Ολυμπία (Olympia) in Ελλάδα (Hellas/Greece), the original birthplace of the Ολυμπιακούς (Olympic) Games.

In ancient Ελλάδα (Hellas/Greece), a sacred fire was kept burning throughout the duration of the Olympic Games It

was lit by the sun's rays and the use of a concave mirror. It was a σύμβολο (symbol) of the sacred fire taken from the gods and offered as a gift to humans by Προμηθέα (Prometheus). His gesture was meant to assist them not only in creating (fire was a σύμβολο of divine inspiration) but also in using their creations wisely. Since their start in 776 BC, the Ολυμπιακοί (Olympic) Games were taking place every 4 years until they were banned in 393 AD by the Roman Emperor of that time. They were considered 'pagan.'

The Modern Ολυμπιακοί (Olympic) Games took place for the first time in Αθήνα (Athens) in 1896. The flame continues to be lit in a way similar to the one used in antiquity and to be transferred from Ολυμπία (Olympia) in Ελλάδα (Hellas/Greece) to the host city. It connects the Modern Games to their place of birth!

### ΜΑΡΑΘΩΝΙΟΣ / MARATHON LONG DISTANCE FOOTRACE



Marathon in Victoria, BC, 2016 (photo courtesy Maria Davrado)

It takes its name from the Battle of Μαραθώνα (Marathon) in 490 BC in ancient Ελλάδα (Hellas/Greece).The Αθηναίοι (from the πόλις of Athens) and the Πλαταιείς (from the πόλις of Plataia) defended their freedom over the army of the invading Persians. A soldier ran all the way from the battlefield to Αθήνα (Athens) to announce the results of the battle. Exhausted, right after he said «Νενικήκαμεν» (we won) he collapsed and died. It was his επικό (epic) run that inspired the inclusion of a Μαραθώνιο (Marathon) race in the first Modern Olympics in 1896. The distance was set at 40 km to commemorate the distance covered by the first 'Marathon runner', that Έλληνα soldier in 490 BC. In 1921, during the Olympic Games in London, England, the distance was set at 42.195 km and remains the same ever since.

### Modern Ελληνικό αλφάβητο (Greek alphabet)

Α α	Β β	Γ γ	Δ δ	Ε ε	Ζ ζ
άλφα a [a]	βήτα b [v]	γάμα g, y [ɣ, i]	δέλτα d [ð]	έμιλον ē [e]	ζήτα z [z]
Η η	Θ θ	Ι ι	Κ κ	Λ λ	Μ μ
ήτα ē [i]	θήτα th [θ]	ιώτα i [i]	κάπα k [k, c]	λάμδα l [l, ɣ]	μι m [m]
Ν ν	Ξ ξ	Ο ο	Π π	Ρ ρ	Σ σς
νι n [n]	ξι ks, x [ks]	όμικρον o [o]	πι p [p]	ρο r, rh [r]	σίγμα s [s]
Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
ταυ t [t]	ύψιλον u, y [i]	φι ph [f]	χι kh, ch [z, ɣ]	ψι ps [ps]	ωμέγα ō [o]

Top Table: Cook, B.F. *Greek Inscriptions. – Reading the Past.* British Museum Publications Ltd, 1987. Page 8. (The Greek names were added by the editor.)

Bottom Table: <http://www.omniglot.com/charts/print/greek.pdf>



# Petit coin d'activités linguistiques ou bien, petit coin d'ετυμολογία<sup>1</sup>

(in Italian: *etymologia*, in French: *étymologie*, in Spanish: *etimología*, in German: *Etymologie* and in English: *etymology*)

Both Danielle De Clercq – Douillet in the publication *Etymons Grecs et Latins du Vocabulaire Scientifique Français* and James Morwood with Mark Warman in their book *Greek and Latin Roots* highlight the fundamental role of the ancient Ελληνική language and of Latin in our understanding and intimate appreciation of other European languages. Furthermore, Francisco Rodríguez Adrados, member of the Real Academia (Academia) Española (in English: Royal Spanish Academy) and Jacqueline de Romilly, member of l'Académie Française put great emphasis (emphasis) on the pre-eminence of the Ελληνική language due to the διαχρονικό (diachronic) impact of its αλφάβητο (alphabet), λεξικό (lexicon), σύνταξη (syntax), γραμματική (grammar), and literary styles to the spiritual and intellectual development of other languages. (refer to the end of this section for the above used references).

To my students, who are bewildered by my passion for words, I explain that words connote ιδέες (ideas) and without appropriate words our understanding of intellectual, scientific, artistic, and other matters is inadequate. Why? Simply because we do not have explicit language to engage us in meaningful discourse.

A) Can you match the **Latin** word with its ancestral **Ελληνική** word?

ΑΙΓΙΣ	PROBLEMATICUS
ΑΓΩΝΙΣΤΗΣ	PANTHEON
ΖΗΛΟΣ	AGONISTA
ΕΠΙΘΕΤΟΝ	AEGIS
ΠΡΟΛΟΓΟΣ	ERITHETON
ΜΕΝΤΩΡ	EPOS
ΠΑΝΘΕΟΝ	GENEALOGIA
ΓΕΝΕΑΛΟΓΙΑ	ZELUS
ΠΡΟΒΛΗΜΑΤΙΚΟΣ	PROLOGUS
ΕΠΟΣ	MENTOR

B) Can you match the **English** word with its ancestral **Ελληνική** word?

ΜΗΧΑΝΗ	AGORAPHOBIA
ΙΩΔΙΟ	MACHINE
ΗΜΙΣΦΑΙΡΙΟ	HEMISPHERE
ΝΕΥΡΩΤΙΚΟΣ	PHARE
ΗΘΙΚΟ	SCANDAL
ΑΓΟΡΑΦΟΒΙΑ	ETHICAL
ΦΑΡΟΣ	IDYLLIC
ΣΚΑΝΔΑΛΟ	STALAGMITE
ΕΙΔΥΛΛΙΑΚΟ	NEUROTIC
ΣΤΑΛΑΓΜΙΤΗΣ	IODINE

C) Can you match the **French** word with its ancestral **Ελληνική** word? Can you think of the equivalent English word?

ΓΕΩΜΕΤΡΙΑ	ΑΘΛΗΤΙΣΜΟΣ	ΑΤΗΛΕΤΙΣΜΕ
ΑΘΛΗΤΙΣΜΟΣ	ΣΤΡΑΤΗΓΙΚΗ	CIRCLE
ΣΤΡΑΤΗΓΙΚΗ	ΤΕΧΝΟΛΟΓΙΑ	MÉTAL
ΤΕΧΝΟΛΟΓΙΑ	ΧΗΜΕΙΑ	SYMBOLE
ΧΗΜΕΙΑ	ΘΕΡΑΠΕΙΑ	COMÉDIE
ΘΕΡΑΠΕΙΑ	ΚΩΜΟΔΙΑ	ΓΕΟΜΕΤΡΙΕ
ΚΩΜΟΔΙΑ	ΜΕΤΑΛΛΟ	TECHNOLOGIE
ΜΕΤΑΛΛΟ	ΚΥΚΛΟΣ	CHEMIE
ΚΥΚΛΟΣ	ΣΥΜΒΟΛΟ	STRATÉGIE
ΣΥΜΒΟΛΟ		THÉRAPIE

D) Can you now match the **Spanish** word with its ancestral **Ελληνική** word? Can you think of the equivalent French word?

ΟΡΘΟΓΡΑΦΙΑ	CORO
ΟΠΤΙΚΗ	PROGRAMA
ΜΥΣΤΗΡΙΟ	GEOGRAFÍA
ΠΡΟΓΡΑΜΜΑ	GRAMÁTICA
ΣΥΣΤΗΜΑ	ORTOGRAFÍA
ΧΟΡΩΔΙΑ	ÓPTICA
ΓΕΩΓΡΑΦΙΑ	MISTERIO
ΓΡΑΜΜΑΤΙΚΗ	ENERGÍA
ΔΗΜΟΚΡΑΤΙΑ	SISTEMA
ΕΝΕΡΓΕΙΑ	DEMOCRACIA

E) Now try to match the **Italian** word with its root **Ελληνική** word?

ΑΡΙΘΜΗΤΙΚΗ	MUSICA
ΑΝΑΛΟΓΙΑ	POLITICA
ΜΟΝΟΛΟΓΟΣ	PARAGRAFO
ΜΟΥΣΙΚΗ	EGO
ΟΙΚΟΝΟΜΙΑ	ARITMETICA
ΡΥΘΜΟΣ	MONOLOGO
ΕΓΩ	ANALOGIA
ΠΑΡΑΓΡΑΦΟΣ	SCUOLA
ΠΟΛΙΤΙΚΗ	ECONOMIA
ΣΧΟΛΕΙΟ	RITMO

F) Now try to match the **German** word with its grandparental **Ελληνική** word? Is it difficult to think of the equivalent English word? Please don't let your possible lack of knowledge of the German language prevent you from trying. You will be amazed by how much you already recognize!

ΦΑΙΝΟΜΕΝΑ	ΕΥΦΗΜΙΣΜΟΣ
ΟΡΜΟΝΗ	STALAGMIT
ΟΡΓΑΝΩΝΩ	ASTHMA
ΕΛΑΣΤΙΚΟΤΗΣ	PHAENOMENA
ΑΣΘΜΑ	HORMONE
ΣΤΑΛΑΓΜΙΤΗΣ	ORGANIZIEREN
ΜΑΓΝΗΤΗΣ	ELASTIZITÄT
ΕΥΦΗΜΙΣΜΟΣ	AMETHYST
ΚΥΛΙΝΔΡΟΣ	MAGNET
ΑΜΕΘΥΣΤΟΣ	ZYLINDER

G) We will take a bigger risk now. Without any hints, can you guess the English and/or French words that came from the following ancestral Ελληνικές words?

- |                 |                   |
|-----------------|-------------------|
| 1. ΒΙΟΛΟΓΙΑ     | 11. ΜΙΚΡΟΚΟΣΜΟΣ   |
| 2. ΕΜΦΑΣΗ       | 12. ΓΕΝΕΤΙΚΗ      |
| 3. ΕΠΙΛΟΓΟΣ     | 13. ΓΑΛΛΕΙΑΣ      |
| 4. ΙΣΤΟΡΙΑ      | 14. ΠΛΑΝΗΤΗΣ      |
| 5. ΜΑΘΗΜΑΤΙΚΑ   | 15. ΜΟΥΣΑ         |
| 6. ΑΝΘΡΩΠΟΛΟΓΙΑ | 16. ΚΑΛΕΙΔΟΣΚΟΠΙΟ |
| 7. ΨΥΧΟΛΟΓΙΑ    | 17. ΕΥΦΟΡΙΑ       |
| 8. ΒΙΒΛΙΟΓΡΑΦΙΑ | 18. ΜΕΛΩΔΙΑ       |
| 9. ΑΣΤΡΟΝΟΜΙΑ   | 19. ΜΕΜΒΡΑΝΗ      |
| 10. ΚΟΣΜΟΛΟΓΙΑ  | 20. ΕΝΔΟΓΕΝΗΣ     |

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*Etymons Grecs et Latin du Vocabulaire Scientifique Français* Conçu par Danielle De Clercq - Douillet et réalisé par Philippe Delsate pour le Centre de Documentation pour l'Enseignement Secondaire et Supérieur, LLN.

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**DID YOU KNOW?** *Etymon* comes from the ελληνική word Έτυμον = sincere, truthful. *Etymology* comes from the composite ελληνική word ετυμολογία = the ανάλυσις (analysis) of a word in order to find its origin. The suffix -logy comes from the ελληνική word λόγος = oral expression, speech, narration.



Answer key: 1. biology/biologie 2. emphasis/emphase 3. epilogue/epilogue 4. history/histoire 5. mathematics/mathématiques 6. anthropology/anthropologie 7. psychology/psychologie 8. bibliography/bibliographie 9. astronomy/astronomie 10. cosmology/cosmologie 11. microcosm/microcosme 12. genetics/génétique 13. galaxy/galaxie 14. planet/planète 15. muse/muse 16. kaleidoscope/kalaidoscopo 17. euphoric/euphorie 18. melody/méloдие 19. membrane/membrane 20. indigenous/indigène.

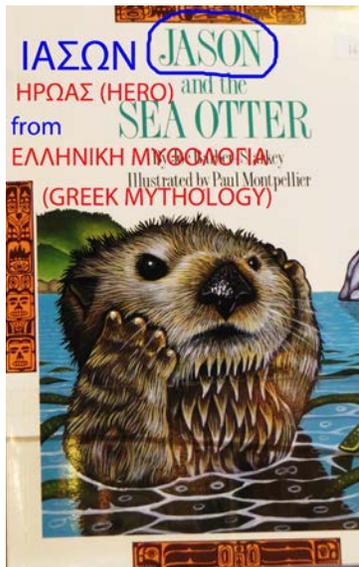
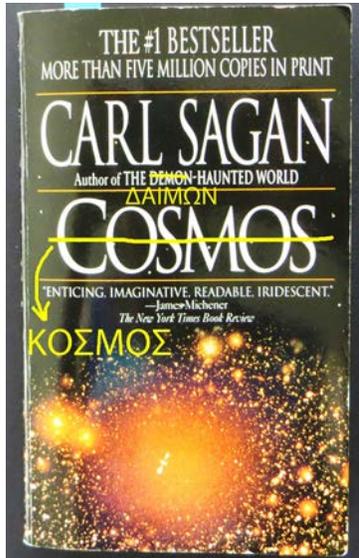
# CAN YOU SEE MY LANGUAGE? POUVEZ-VOUS VOIR MA LANGUE?

It is yours as well!

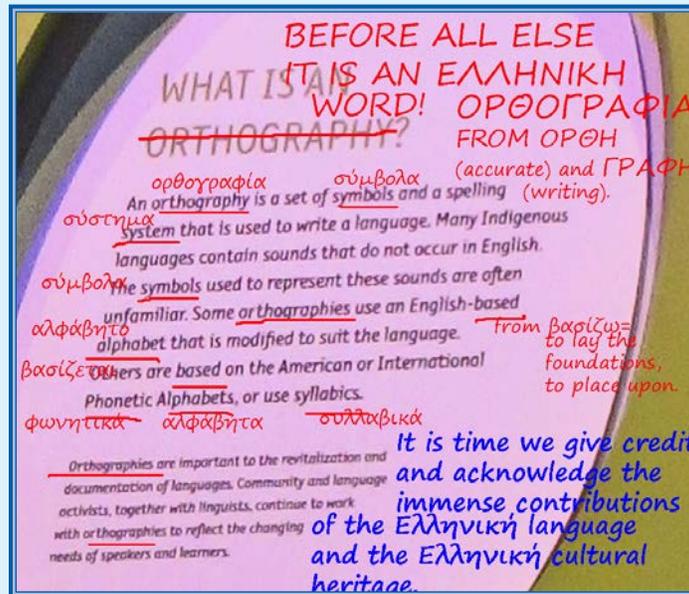
Ι Δ Ε Ε Σ

C'est la vôtre aussi!

Ελληνική Πολιτιστική Κληρονομιά | Le Patrimoine Hellénique | The Hellenic Heritage



In the Royal BC Museum, in Victoria, the 21st of June 2014 marked the opening of the exhibition Our Living Languages: First Peoples' Voices in BC . There were audio recordings from the 34 distinct First Nations' languages in our province, videos, art pieces and various artifacts, button-activated interactive maps and speakers and more. But there was also something else that I observed: my own language, Ελληνική, with its presence obscured and its contributions silenced, demanded my attention.

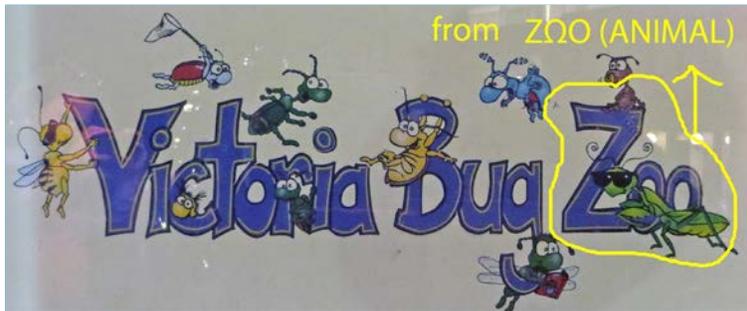
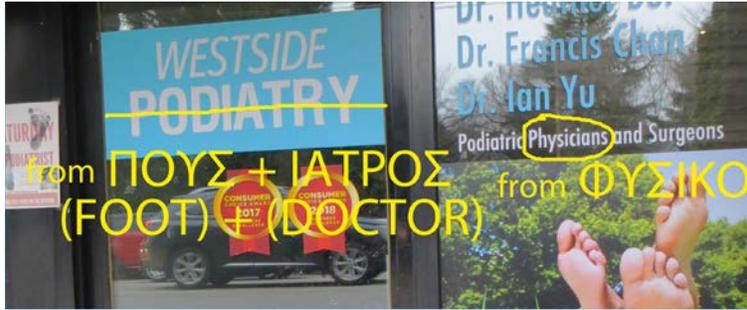
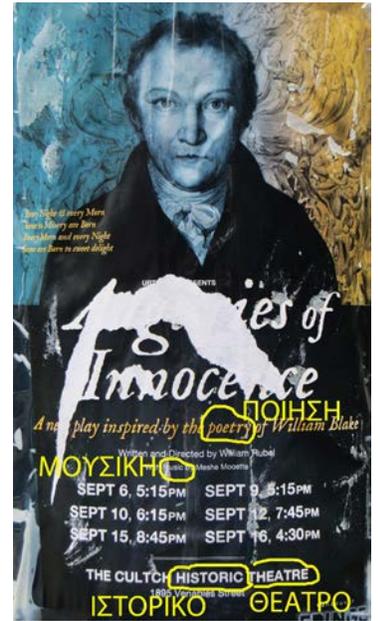


Editor and Teacher Susan Croll, in her article INFUSING Aboriginal ways: What does the revised curriculum say about Aboriginal education? stresses the importance of recognition of the cultural identity of aboriginal people and clarifies that "Appropriation is akin to stealing, or taking someone's story without asking for permission and/or giving credit to the story's originator." (refer to the article cited at the bottom).

To my amazement, in the same article, there were several words of Ελληνική/Hellenic/Greek culture obscured and unidentified: stories, ideas, antidote, analyzes, strategies, based, decade, historical, stereotypes, histories, graphic, anthropologized, authentic, topic, and school. I wonder why the Ελληνική language continues to remain unacknowledged while, at the same time, it is excessively used in every possible context: medical, τεχνολογικό (technological), educational, all forms of literary, θεατρικό (theatrical) and all areas of scientific.

Croll, Susan. INFUSING Aboriginal ways: What does the revised curriculum say about Aboriginal education? Teacher. January/February 2016.





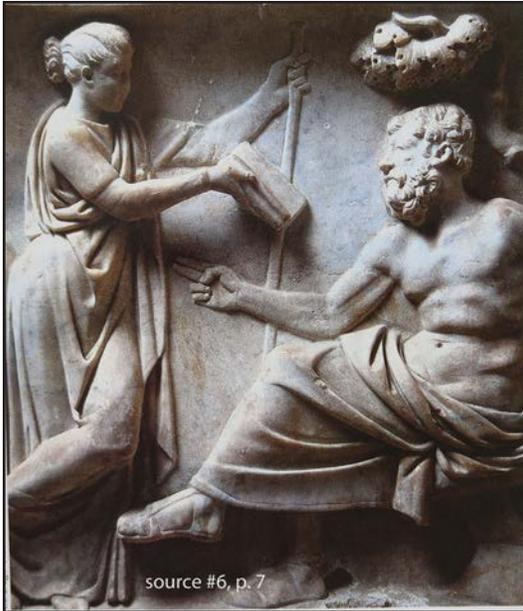
# CAN YOU SEE MY CULTURAL HERITAGE? POUVEZ-VOUS VOIR MON PATRIMOINE CULTUREL?

It is yours as well!

Ι Δ Ε Ε Σ

C'est le vôtre aussi!

Ελληνική Πολιτιστική Κληρονομιά | Le Patrimoine Hellénique | The Hellenic Heritage



source #6, p. 7

**Museum** and **music** originate from the nine **muses**, the daughters of **Zeus** and Titaness **Mnemosyne**\*. They were trained by **Apollo** and each one of them had a special gift.

- Ερατώ (Erato), the **muse of Poetry**
- Ευτέρπη (Euterpe), the **muse of Music**
- Θάλεια (Thalia), the **muse of Comedy**
- Μελπομένη (Melpomene), **muse of Tragedy**
- Τερψιχόρη (Terpsichore), **muse of Dance**\*\*
- Ουρανία (Urania), **muse of Astronomy** and all exact sciences\*\*\*
- Κλειώ (Clio), **muse of History, Diplomacy** and **Memory**
- Πολύμνια (Polymnia), **muse of Hymns**
- Καλλιόπη (Calliope), **muse of Epics**

\***Mnemonic**, **amnesia**, and **amnesty** originate from the Titaness **Mnemosyne**.

\*\* The Ελληνική/Greek word for dance is χορός and the words that derived from it are, among others, the common words: **choir**, **choral**, **choreography**, and **chorus**.

\*\*\* The Ελληνική/Greek word for science is επιστήμη and the word **epistemology**=the **theory** of knowledge derived from it.

(The original Ελληνικές/Greek words: μουσείο, μουσική, μούσα, Δίας, Τιτανίδα, ποίηση, μουσική, κωμωδία, τραγωδία, αστρονομία, ιστορία, διπλωματικότητα, ύμνος, αμνησία, αμνηστία, μνημονικός και έπος)

Image: **Homer** and **Clio**, **sarcophagus of the muses**, roman art, ca. 150 B.C.

“**HOPE DIES LAST!**” and the **myth of Pandora!**

**Pandora** and the expression “**Hope Dies Last**” originate from the **myth of Pandora**. She was a beautiful girl sent to humans by **Zeus** as a punishment for trying to trick him and accept the sacred fire from **Prometheus**. She was made by clay by **Hephaistos** and carried to Earth by **Hermes**. All gods offered her gifts: beauty was bestowed on her by **Aphrodite**, the skill of plant cultivation by **Demetra**, **Apollo** offered her the gift of **music**, **Hera** gave her the gift of curiosity and so on. **Zeus** offered her a box and advised her not to open it. Curious as she was, she eventually opened the box and human life's challenges/evils were released into the world. She was able to close it just in time to keep hope in it. Later on, pushed once more by her curiosity, reopened the box and thus Hope spread to the world.

(The original Ελληνικές/Greek words: Πανδώρα (Παν+δώρα=the one who has all the gifts), μύθος, Δίας, Προμηθέας (the one who has fore-thought), Ήφαιστος, Ερμής, Αφροδίτη, Δήμητρα, Απόλλων, μουσική, Ήρα, Δίας).

Thanks-giving, the horn of plenty and the fairy goat Amaltheia.

What does **Cornucopia**, from Latin *cornu copiae*, **horn of plenty** has in common with the fairy goat **Amaltheia** from the **Hellenic/Greek mythology**?

**Cornucopia**, for L. *Cornu copiae*, also known of the **horn of plenty**, originates in the **myth** of baby **Zeus** and the fairy goat **Amaltheia**. **Amaltheia** was the goat who nursed baby **Zeus** while he was entrusted in the care of **nymphs** by his mother **Rhea**, to hide him in a cave in the island of **Crete**. From his horns flowed a continuous stream of **ambrosia** and **nectar**, the food and drink of gods. One day, baby **Zeus** broke accidentally one of the horns. Being the horn of a fairy goat, it could never be emptied and so, when he grew up, he gifted it to the **nymphs** who cared for him. The word we use is of Latin origin, one among the thousands appropriating the **Ελληνικό**/Greek heritage, and it comes from *cornus* meaning horn and *copiae* that stands for supply, abundance.

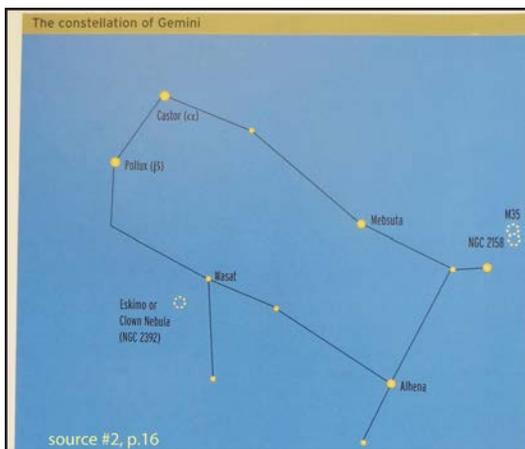
(The original Ελληνικές/Greek words: Ζεύς, Αμάλθεια, νύμφη, Ρέα, Κρήτη, αμβροσία, and νέκταρ).



source #2, p.131

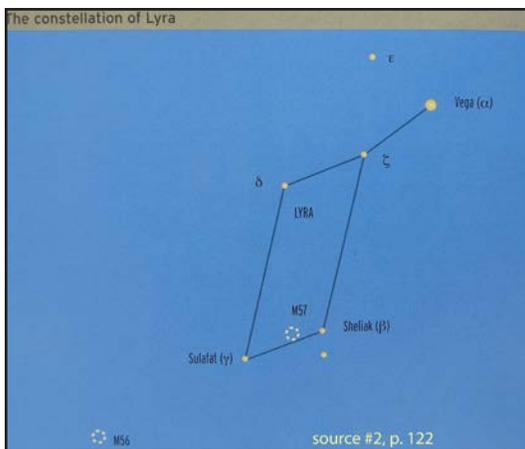
**Galaxy!** **Hera's** milk, while breast-feeding her son **Herakles** (Hercules in Latin), was shot and spread into the skies. The ancient Έλληνες/Hellenes referred to this cloud of stars as “**Galaxies**.” (It helps to know that the Ελληνική word for milk is γάλα, that sounds, in approximation, as gala).

(The words of Ελληνική/Greek origin: Γαλαξίας, Ήρα and Ηρακλής).



**Dioscuri**, the constellation of Gemini is based on the story of the two twin brothers, **Castor** and **Polydeuces**, later on known as Pollux by the Romans. Both sons of **Leda**, **Castor** was the son of her husband **Tyndareos**, king of **Sparta**. **Leda** was seduced by **Zeus** who was transformed to a white swan and as a result of their union, **Polydeuces** was born on the same day. When **Castor**, being mortal, was killed, his brother, devastated by his loss, pleaded with his father, **Zeus**, to grant half of his immortality to his brother. **Zeus** transformed both brothers to the constellation of Gemini.

(The words of **Ελληνική**/Greek origin: Διόσκουροι (from Δίας+κούροι=young men of **Zeus**), ιστορία, Κάστωρ, Πολυδεύκης, Λήδα, Τύνδαρος and Σπάρτη).



What does **Orpheum Theatre** in Vancouver, Canada, les **Champs-Élysées** in Paris, France and the constellation of **Lyra** have in common?

**Orpheus**, the son of the muse **Calliope**, was a gifted musician who played the lyre (harp) and sang. When his beloved wife **Eurydice** was killed by a snakebite, he descended to the Underworld and pleaded with **Hades** and **Persephone** for mercy. Touched deeply by his music, **Hades** agreed to release her under the condition that **Orpheus** wouldn't look at her until they both emerged from the Underworld. But, just before the exit to the world of the living, **Orpheus**, turned and looked at his beloved only to lose her forever. When he died, his soul returned to the Underworld where he joined **Eurydice** and they moved together to **Elysia** fields, the final resting place of the souls of heroes and the pure in heart. **Orpheus**, his beloved **Lyra** and **Eurydice** were transformed into constellations by **Zeus**.

(The original **Ελληνικές**/Greek words: Ορφέας, θέατρο, μούσα, Καλλιόπη, μουσικός, λύρα, Άδης, Περσεφόνη, μουσική, Ηλύσια, ήρωας, and Ζεύς).

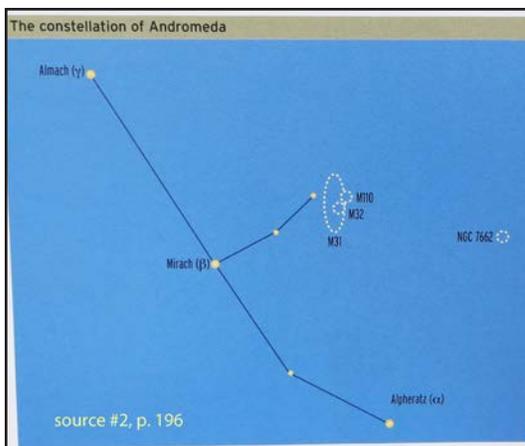
What do the continent **Europe** and **Europa**, the moon of Jupiter\*, have in common?

**Europe** was a beautiful princess chosen by **Zeus** to become the first queen of the island of **Crete**. He appeared to her as a light coloured bull and the young princess, charmed by his beauty and gentleness, climbed up on his back. The bull rushed away and took her to **Crete**, where he revealed his real form. **Minos** was one of their three sons.

\* Jupiter was the Roman equivalent to Ζεύς/Δίας (**Zeus**)  
(The original **Ελληνικές**/Greek words: Ευρώπη, Δίας, Κρήτη, Μίνως)

**Narcissus** was a young, handsome hunter. One day, as he was wandering through the woods, he was thirsty and he stopped to drink water from a small body of clean water he found on his path. The waters were calm and as he leaned forward to quench his thirst, he saw the reflection of his face for the first time. Not knowing it was his own face, he fell in love with the youth he saw. Obsessed with his new love, he sat by the water abandoning all other activities and pursuits. Eventually, he died. The gods took pity on him and transformed him to a beautiful flower. **Narcissus** (the flower), appeared in the place **Narcissus** died and it was named after him. (Hint: what is daffodil's scientific name?)

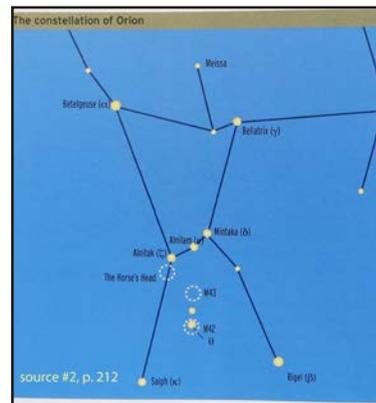
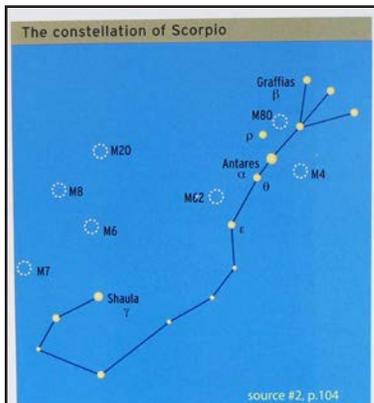
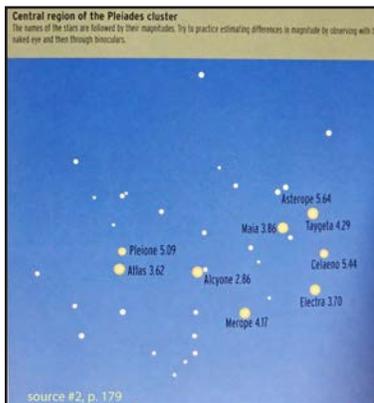
(The original **Ελληνικές**/Greek word: Νάρκισσος, όνομα)



**Medusa** was one of the three **Gorgon** sisters. **Pegasus**, the white winged horse, was the result of the union of **Medusa** and **Poseidon**, god of the oceans. **Pegasus** sprang out of **Medusa's** neck when she was killed by **Perseus**. **Pegasus** became a constellation by **Zeus**. And so did **Perseus** and his beloved **Andromeda**.

**Andromeda** nebulae galaxy. **Perseus**, riding his winged horse **Pegasus**, saved the **Ethiopian** princess **Andromeda** by killing the sea-monster to which she was going to be sacrificed.

(The original **Ελληνικές**/Greek words: Μέδουσα, γοργών, Πήγασος, Ποσειδών, ωκεανός, Περσέας, Δίας, Ανδρομέδα, γαλαξίας, and Αιθίοψ).



Do you recognize the common Hellenic/Greek heritage in the following, apparently so different, words?

**Atlas**, the first vertebra supporting the skull; the **Atlantic Ocean**; the **Mountain Atlas** in Lybia on the west coast of Africa; the lost **continent of Atlantis**; the map-books called **Atlases**, **Pleiades**, the young open cluster of stars in the constellation Taurus, the constellation of **Orion** and the **Orion Nebula**?

They are all named after the Titan **Atlas**. He was punished by **Zeus**, after the defeat of the **Titans** by the **Olympian** gods, to carry the heavens, represented as a **sphere**, onto his shoulders.

**Pleiades** (also called the Seven Sisters) were the seven daughters of the Titan **Atlas** and the Oceanid **Pleione**. Their names were **Maia**, **Electra**, **Alcyone**, **Taygete**, **Asterope**, **Celaeno** and **Merope**. The ceaseless pursuits of **Orion**, the hunter, were the source of great discomfort for the **nymphs** and great concern for their **Titan** father. Eventually **Zeus** transformed them into **stars**.

(The original **Ελληνικές**/Greek words: Ἄτλας, Ατλαντικός, Ατλάντις, Πλειάδες, Τίταν, Δίας, Ολύμπιος, σφαίρα, Ωκεανός, Πληϊόνη, όνομα, Μαΐα, Ηλέκτρα, Αληνόνη, Ταυγέτη, Αστερόπη, Γαιλενώ, Μερόπη, Ορίων, νύμφη, and αστήρ).

**Orion** was a **giant** and a son of **Poseidon**. He was an exquisite but modest hunter, whose skills were highly regarded by **Artemis**, the goddess of hunting and the woods. He was killed by an enormous **scorpion**, sent by **Apollo**, who was jealous because of his sister's fondness and admiration of this young male. Later on, **Apollo**, to satisfy his sister's wish to be able to see **Orion**, he transformed him into a constellation.

(The original **Ελληνικές**/Greek words: Ορίων, γίγας, Ἄρτεμις, σκορπιός and Απόλλων).

Do you know the origin of **Achilles** tendon in **anatomy** and the expression "**Achilles heel**" that denotes a fatal weakness, moral and/or **physical**, in an otherwise powerful individual.

**Achilles** was the son of the **Nereid Thetis** and **Peleus**, who was one of the **Argonauts**. He was born mortal, to the dismay of his immortal mother. In her efforts to make her son invincible, she dipped him into the waters of the river **Styx**, the one separating the world of the living from the Underworld or **Hades**. Holding him tight by his heel/ankle, this part of his body was not touched by the waters of the river and so remained vulnerable to defeat. The otherwise invincible **hero**, struck by an arrow in his heel, died in the battlefield in **Troy**.

(The words of **Ελληνική**/Greek origin: ανατομία, φυσικό, Αχιλλέας, Νηρηΐς (**nymph** of the **ocean**), Θέτις, Πηλέας, Αργοναύτες, Στύξ, Ἄδης, ἥρωας and Τροία).

We hope you know the definition of an **echo** from your science studies. But, what do you know about the origin of the word and its connection to **Hellenic**/Greek heritage?

**Echo** was a **nymph** of the woods and one of the followers of the goddess **Artemis**. She loved to talk and to have always the last word! One day, **Hera** came down to Earth from Mount **Olympus**, to look for **Zeus**, who was flirting among the **nymphs**. To give him time to flee, **Echo** kept **Hera** for a long time with her idle talk. When **Hera** understood her trick, she punished her by removing her ability to form her own words and condemned her in a life where she could only repeat the last few words of another.

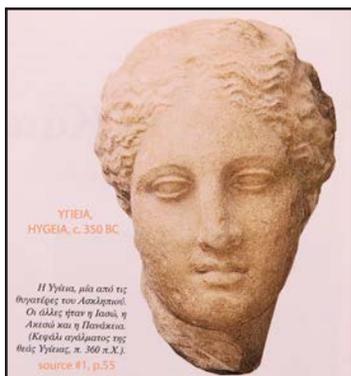
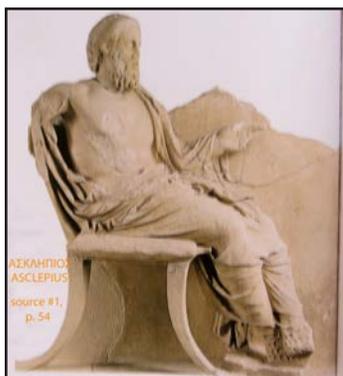
(The original **Ελληνικές**/Greek words: Ηχώ, νύμφη, Ἄρτεμις, Ἥρα, Ὀλυμπος, Δίας).

Do you recognize the **Ελληνικό**/Greek heritage in the following?

**Laurel, laureate, lauréat/e, poète laureate** and the expressions "**to rest on one's laurels**" and "**se reposer sur ses lauriers**" (Be aware that it is not as easily seen since, as most of the times, the Romans appropriated the **Ελληνικές**/ **Hellenic** traditions and presented them as their own! Hint? Laurel-tree is the Latin word for Δάφνη-tree).

**Daphne** was a **nymph** who had vowed to remain single. Pursued by **Apollo** and serenaded by his **music** she asked her father, the river-god **Ladon**, to come to her rescue. She was changed into a laurel tree. **Apollo**, to honour her, cut a few twigs and carefully crafted a wreath. Ever since, artists and **heros**, were crowned with a laurel wreath.

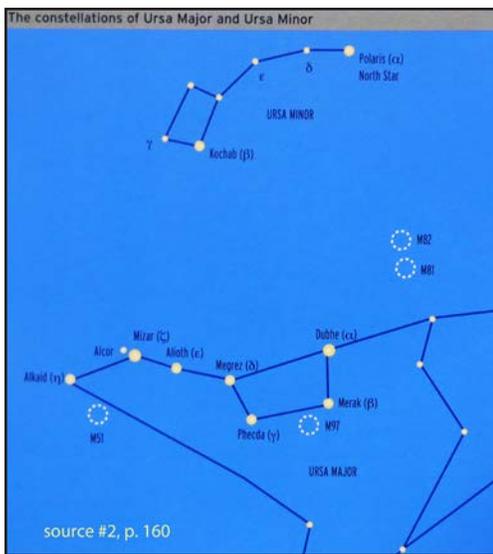
(The words of **Hellenic**/Greek origin: Δάφνη, νύμφη, Απόλλων, μουσική, Λάδων and ἥρωας).



Do you know the origin of the English words **hygiene** and **panacea**?

**Asclepius**, the son of **Apollo** was the first great **physician** and a pupil of wise **centaur Chiron**. **Hygeia** was one of the daughters of **Asclepius**, a goddess of health, who washed and cleaned the wounds of the sick with great care. **Panacea**, one of her sisters, was able to cure all ailments. All of his sons and daughters could heal the sick.

(The original **Ελληνικές**/Greek words: Ασκληπιός, Απόλλων, the word **physician** comes from the word φυσικόν=related to nature, κένταυρος, Χείρων, Υγιεία and Πανάκεια).

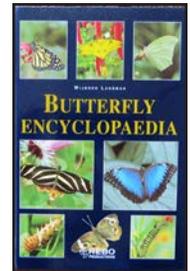
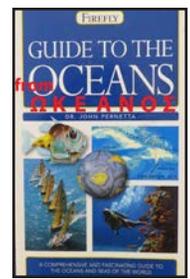
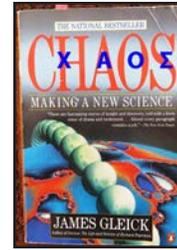


In the following, once more, the Ελληνική/Greek heritage is concealed. Latin words are used, having replaced the original Ελληνικές/Greek ones, to name the constellation.

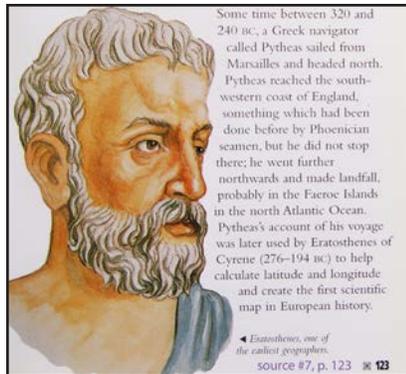
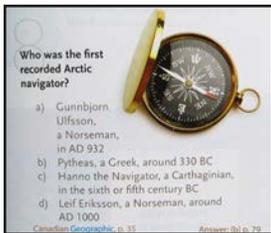
**Ursa Major** and **Ursa Minor** Zeus was transformed to **Artemis** to trick one of her companions, the wood-nymph huntress **Callisto**. Their union produced a young boy named **Arkas**. **Hera**, turned **Callisto** into a bear. When **Arkas** grew up, he became a skillful hunter. In one of his hunts, he would have killed his transformed mother had not been changed into a young bear himself by **Zeus**. **Zeus** placed both bears into the skies as constellations.

(The words of Ελληνική/Greek origin: Δίας, Ἄρτεμις, νύμφη, Καλλιτώ, Ἀρκάς and Ἥρα).

**Inquiry!**  
**what about**



**and much,**  
**much more!**  
**Enjoy!**



Ερατοσθένης ο Κυρηναίος (**Eratosthenes of Cyrene**) (c. 275-195 B.C.) was an Έλληνη/Greek μαθηματικός (**mathematician**), αστρονόμος (**astronomer**), γεωγράφος (**geographer**), χαρτογράφος (**cartographer**), μουσικός (**musician**), ιστορικός (**historian**) and φιλόσοφος (**philosopher**). He was the director of the library of Αλεξάνδρεια (**Alexandria**). 2,300 years ago, he calculated, with a small error, the Earth's circumference, making him the first person to calculate the size of a πλανήτης (**planet**). He produced a **star catalogue** and measured the obliquity of the εκλειπτική (**ecliptic**). He calculated latitudes and longitudes and by using their lines he erected grids, creating the first scientific maps. (source #9, pp. 4-9). Despite the contributions and progress made by **Eratosthenes**, it was not until the 16th century that Gerardus Mercator used a κυλινδρικό (**cylindrical**) projection to produce the world map. (source#7, p. 124)

**Sources:**

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6. Les Collections de l' Histoire. N. 24-juillet-septembre 2004. La Méditerranée d' Homère: De la guerre de Troie au retour d' Ulysse.
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8. Montgomery, Scott, L. Science in Translation : movements of knowledge through cultures and time. 2000. The University of Chicago Press, Chicago, USA.
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10. Batten, Alan H. Aristarchos of Samos. J. Roy. Astron. Soc. Can., Vol. 75, No. 1, 1981

Αρίσταρχος from Σάμος (**Aristarchos of Samos**) was one of the last Έλληνες (**Ionian**) scientists. He was the first to argue that the Earth and the other πλανήτες (**planets**) orbit the Sun. In other words, he developed a υπόθεση (**hypothesis**) of an ηλιοκεντρικό (**heliocentric**) σύστημα (**system**). The Earth rotates on its άξων (**axis**) once a day and orbits the Sun once a year. This is why Galileo referred to Copernicus as the "restorer and confirmer" and not the inventor of the **heliocentric hypothesis**.

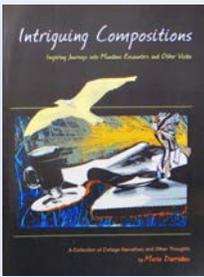
(source #9, pp. 155-156)

Among his many other contributions to κοσμολογία (**cosmology**) and αστρονομία (**astronomy**) were the determination of the summer solstice in 281 B.C., the design of an instrument to measure the sun's altitude and azimuth, and the calculation of the angular διάμετρο (**diameter**) of the moon. He suspected, due to the absence of detectable stellar παράλλαξις (**parallax**) as the Earth moved, that the **stars** (from αστήρ) were much farther away from the sun and in great distances from the Earth. It was two thousand years later that the **parallax** of a **star** was first measured and, with the use of Ελληνική/Greek γεωμετρία (**geometry**), it was shown that the **stars** were light years away!

This commemorative stamp is one of the two issued by Ελλάδα/Greece in 1980, the year chosen to honour the 2,300th anniversary of his birth. (source #10)

**May we suggest?**

- Gabriel, Ema Idang. Thales, Anaximander and Anaximenes as pathfinders of modern science. International Journal of Philosophy. 2013;1(4): 57-65. doi: 10.11648/j.ijp.20130104.12
- Montgomery, Scott L. Science in Translation: movements of knowledge through cultures and time. 2000. The University of Chicago Press.
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# SELF-HEALING



Once again, I invite you to engage in your own creative healing journey. Dare to collage your own images, write, doodle or draw, as you respond to the visual and written cues provided by me.

## Harvest



*Do you recall . . .  
a time when you became aware of  
belonging to the fabric of life*

“Nature, allow me to play the song I composed for you years ago but I was too shy to share.” gestured the mime to Nature. “You offer us so much!”  
“Play for both of us graceful mime! We are one!” responded Nature humbly.

Davradou, M. 2013. *Intriguing Compositions*. Inspirational Journeys into Mundane Encounters and Other Vistas. A Collection of Collage Narratives and Other Thoughts. Friesen Press, Victoria, BC. (pgs. 38, 94)

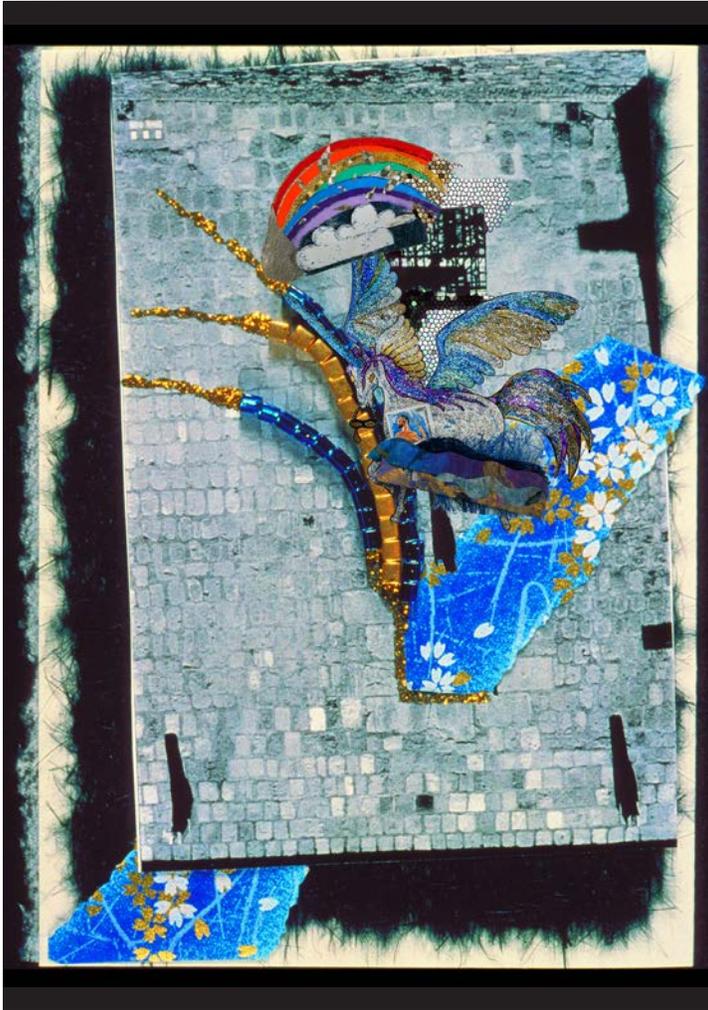


# LIFE-LONG JOURNEY



## REFLECTIONS THROUGH IMAGERY & THE WRITTEN WORD

### Hope



*Do you recall . . .  
a time when following your heart called for  
prayer and demanded the leap of unques-  
tionable faith in the unknown.*

There was a brick wall to my right, nothing ahead, while behind me was the life built with the dreams that another dreamed of me. Now, the only possible direction I could take was the wall to my left, the place of my heart.

Davradou, M. 2013. *Intriguing Compositions. Inspirational Journeys into Mundane Encounters and Other Vistas. A Collection of Collage Narratives and Other Thoughts.* Friesen Press, Victoria, BC. (pgs. 70, 99)



# DAILY PRACTICE OF BREATHING AND GRATITUDE: PILLARS TO THE CULTIVATION OF A MINDFUL, MEANINGFUL LIFE



In the fall of 2014, I successfully completed the eight-week **Compassion Cultivation Training (CCT)** program facilitated by Ms. Magdalena Szpala in Vancouver. The workshop was developed by the Centre for Compassion and Altruism Research (CCARE), Medical School, Stanford University in California. Shortly after, in the spring of 2015, my journey continued with the successful completion of **The Science of Happiness** online course, offered by the Greater Good Science Center (GGSC), UC Berkeley in California. Both educational experiences, validated and encouraged my lifelong commitment to personal development and healing as a core source of any deep, effective social and community work. For more than a decade, I share the practice of conscious breathing and gratitude with those entrusted in my care via my service as an educator. In 2019, I developed my own workshop, **Breath Riders: on the Art of Cultivating Mindfulness and Gratitude**, which I facilitated with my colleagues during the spring of the same year.

It is with great pleasure, my students and I, share with you in this section some of the mindfulness nurturing practices we explore throughout the years.



### what is mindfulness?

Mindfulness is awareness, the ability to be attentive to the present moment. Be attentive to your own thoughts, emotions and the outside world as an observer, without identifying with any of them.

*for the mindful*

When we observe with patience and kindness and without judging, we remain relatively detached and more able to make the right choice.

*for the deeply*

One of the ways to cultivate mindfulness is to practice deep breathing. Deep breathing is an ancient practice found in many traditions. There is a growing body of research that shows intentional deep breathing helps our mind/body to relax, to calm down. This is achieved by the release of hormones that slow down our heart rate, relax our muscles, calm our nervous system, support our immune system, help our digestion, lower our blood pressure, improve our brain functions and more!

*ma. davradou's corner - sharing from the heart*

*gracious deep breathing*

Instructions with my students:

- sit comfortably in a chair with your lower back well supported and your neck straight. Make sure to relax your shoulders.
- keep your feet slightly separated and in full contact with the ground.
- place your left hand on your chest at the place of your heart. Purpose to feel your chest rising and falling as you breathe.
- place your right hand on your lower abdomen (belly). Purpose to feel your belly rising and falling as you breathe.
- check your attitude to see how you feel in the present moment. Just observe, do not engage in an inner dialogue.
- breathe through your nose and from the abdomen.
- turn your attention to your breath. Be present in this moment of your day all you really want to do is BREATHE!

*the need for deep breathing*

It provides us with:

- an awareness and appreciation of being alive in the now
- a place of silence always available to me
- a refuge, a safe place to retreat when I want to be alone
- a calm place underneath any strong emotions I experience in times of stress
- an awareness of my true nature, an insight to the nature of my soul
- a way to be healed

### cultivating gratitude

Gratitude is one of the positive emotions. It is thankfulness and appreciation of our lives as they happen. Feeling grateful does not mean everything in our lives is working perfectly well. We may feel frustration, sadness, loss, anxiety, fear, loneliness and other not so pleasant, but very human, emotions. It means that we make the conscious decision to focus our attention, to really see, recognize and appreciate the good things in our life. Dr. Tai Ben-Shabat, a Harvard University Professor, in his course Happiness III, invites us to write down, every evening before we go to sleep, five things we feel grateful for our day.

*shifting our understanding and challenging our perceptions*

The glass is empty space to some of us, to another is overflowing with life-sustaining oxygen. How about some of our lives we perceive as empty? Could they be filled with potential for healing, growth and happiness?

*the importance of gratitude*

There is a growing body of scientific research that shows daily practice of being mindfully appreciative has the power to help us make us more cooperative and generous, to lower toxic thoughts and emotions, to be more optimistic and happier with our lives.

*Drift's Every Day!*

Instructions:

- say thank for the things you see.
- say thank for the people you love.
- say thank for the food you eat.
- say thank for the things you do.
- say thank for the things you have.
- say thank for the things you are.

Your Turn: Date: Every Day

Go!

*Grateful for a new day*

BECAUSE BEING ALIVE IS INDEED EXTRAORDINARY!  
LET'S GIVE MY LIFE A CHANCE!



## ÊTRE RECONNAISSANT(E)

### MES RECONNAISSANCES

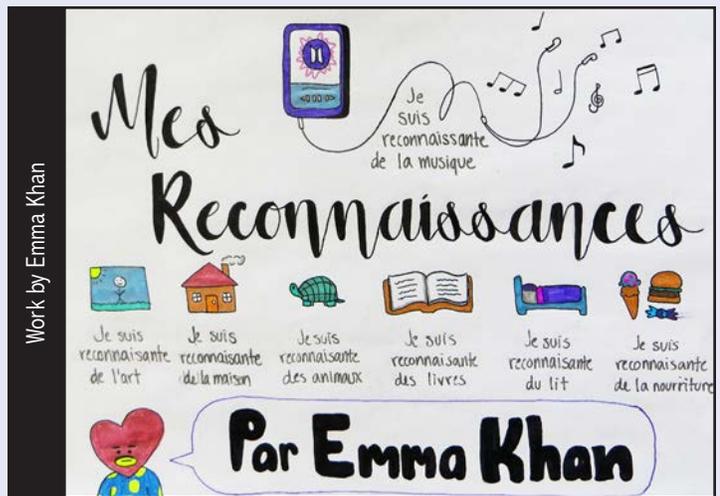
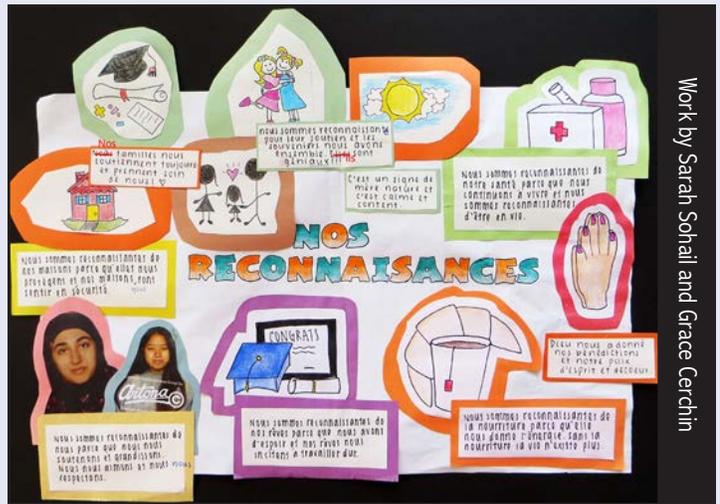
- Je suis reconnaissante de la NATURE.
- Je suis reconnaissante de la mon aptitude à l'écriture.
- Je suis reconnaissante de MA VIE.
- Je suis reconnaissante de MA FAMILLE.
- Je suis reconnaissante de l'art.
- Je suis reconnaissante de l'éducation.
- Je suis reconnaissante de la liberté.

Work by Karman Gill

### Mes Reconnaissances

- Je suis reconnaissante de la nature car cela me donne le calme et la nature nous donne la vie.
- Je suis reconnaissante de ma culture parce que cela me permet de faire partie d'une communauté unique.
- Je suis reconnaissante de l'école parce que j'aime apprendre de nouvelles choses.
- Je suis reconnaissante de la peinture et l'art parce que cela me rend heureuse.
- Je suis reconnaissante de ma famille car elle est toujours là pour moi et soutient tout mes décisions.
- Je suis reconnaissante de ma santé car avec un esprit et un corps sain, je peux réaliser tous mes rêves et objectifs.
- Je suis reconnaissante des livres car la lecture me met à l'aise et je trouve la lecture me permet toujours d'être dans le monde.

Work by Tegbir Gill



# MÈRE, MERCI DU FOND DU COEUR MOTHER, THANK YOU FROM THE BOTTOM OF MY HEART

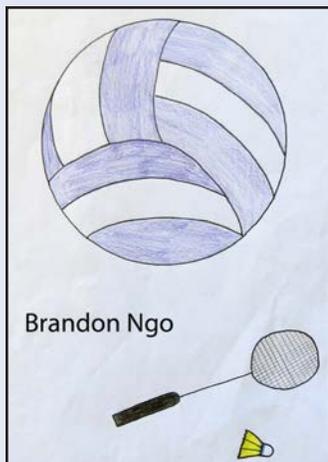


# THINGS THAT MAKE US HAPPY!

Un arbre en automne me donne de la joie car it reminds me of the beauty of nature, and all of the amazing natural changes that occur with each season. I especially love the fall, the season when the leaves start to change colour, and a crisp breeze begins to become more frequent in the air. With the leaves changing colours and beginning to fall down, the world begins to look like a stunning painting, with hues of reds, oranges, yellows, and golds visible everywhere the eye can see. To me, the transformation in nature shows the change in the world in a very natural way, and it represents a time for new beginning and new opportunities. Since in the fall the leaves begin their cycle again, changing colours to eventually leave the tree branches bare for winter, blooming in the spring, and fully grown leaves in the summer, it reminds me of the beginning of a new journey. During the fall, summer vacation also comes to an end, welcoming the new school year, which means a fresh start of new opportunities and accomplishments. Another reason why autumn brings me joy is because the weather outside becomes not too hot, not too cold, which brings me a sense of relief. When I step outside and look around, the scent of coffee and pumpkin spice lattes line the air, and the wind has a soft breeze, which has a calming sensation to it. Now, when I look at this picture of a tree (which goes through so many changes over the year) in the fall, it reminds me of all the very many things I have to be grateful for. For instance, je suis reconnaissante de toutes des couleurs différentes car elles font le monde un endroit tellement lumineux et agréable à y vivre. Je suis aussi reconnaissante des arbres car ils nous procurent de l'oxygène qui est essentiel à notre existence. Lastly, je suis reconnaissante des saisons parce qu'elles représentent something different, and show the beauty of nature as they change over time.



Work by Tegbir Gill



Brandon Ngo

"I would like to thank my parents for introducing me to these sports. (...) Playing volleyball and badminton is special to me. I feel it is part of me. I play to keep me occupied and I like being active with a goal to be the best at these sports." – Brandon Ngo



"I love the baking supplies because I love to bake! My favorite food to bake is red velvet cupcakes. (...) I love baking with my family too. I enjoy baking sugar cookies, chocolate chip cookies and chocolate cake with them too!" – Harleen Dhindsa



Cassandra Lim

"Music is how I relate myself to the world, it is how I express myself. The notes I play on my violin bring me into my own world of imagination. It is not just the violin; music is the key to my imagination." – Cassandra Lim



Photos Courtesy of Tasfia Haque

"I dance! I feel free. I don't feel contained or locked up. I release all my emotions through dance and I bring me back to normal or reality." – Tasfia Haque

"J'aime jouer du piano. Quand je joue, je me sens plus calme et détendu. Le piano est mon instrument préféré. J'ai joué beaucoup de morceaux de musique. J'ai commencé à jouer quand j'avais huit ans. Le premier morceau que j'ai joué était 'Mary had a Little Lamb.'" – Cody Zhu



Cody Zhu



Mudit Mahna

"I like my camera the most. It shares a lot of memories with me and it shows me the world in a different way. It is a working piece of art." – Mudit Mahna

"I love to play the piano. When I play, I feel calmer and relaxed. The piano is my favorite instrument. I have played many pieces. I started to play when I was eight years old. The first song I played was 'Mary had a Little Lamb.'" – Cody Zhu

# MON PARAPLUIE DE BONHEUR

my umbrella of happiness  
mon parapluie de bonheur



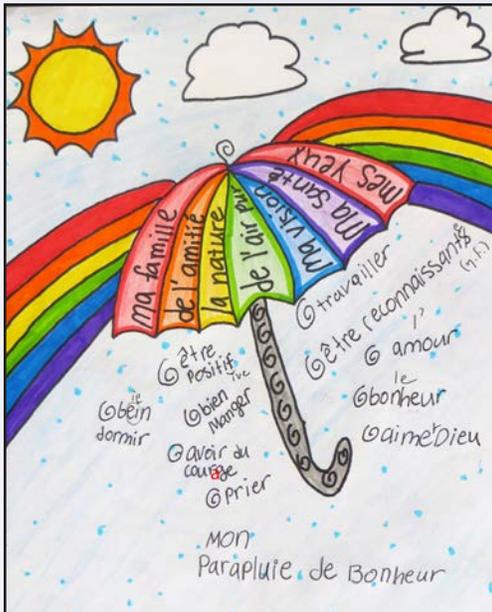
by Ms Davradou © 2019  
inspired by my studies in Forest Sciences and the concept of an umbrella species in Conservation Biology.

## Mon Parapluie de Bonheur par Mme Davradou

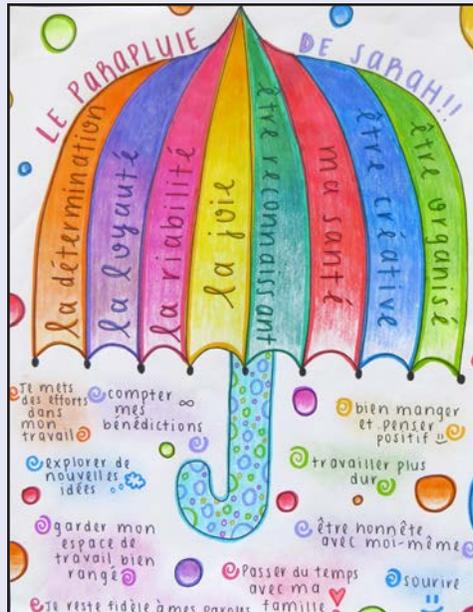
Inspired by the notion of umbrella species in *οικολογία* (ecology), I created my own umbrella to demonstrate the set of values I am not willing to negotiate when I need to make serious choices in my life's path. It is as if when I hold my umbrella up, I am safe underneath it. So, under it, I wrote the list of things I need to do to maintain the elements that are of vital importance to my wellbeing.

Design a beautiful umbrella and write eight of your values/people/things that are indispensable to your happiness. Under your umbrella, please write 5 to 8 thoughts/actions/things you need to do to maintain them.

Dessinez un beau parapluie et écrivez huit de vos valeurs/personnes/choses qui sont absolument nécessaires pour votre bonheur. Sous votre parapluie écrivez 5 – 8 pensées/actions/choses que vous devez faire pour les soutenir.



Work by Harleen Dhindsa



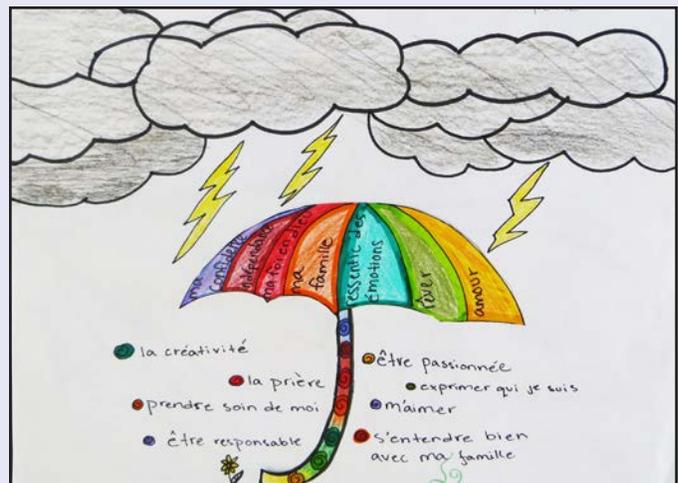
Work by Sarah Sohail



Work by Kristan Tymrick



Work by Karman Gill



Work by Jacqueline Hakizimana

# MA CIBLE MES EMOTIONS

MA CIBLE MES EMOTIONS

L'observation de mes émotions pendant une semaine, comment me sens je quand...

	VENDREDI	SAPEUR	DI MANCHE	LUNDI	MARDI	MERCREDI	JEUDI
Je me réveille le matin	calme	heureuse	heureuse	triste	fatigué	fatigué	triste
Je suis au lycée	heureuse			triste	triste	triste	triste
La journée scolaire termine	bien			deçu	stupide	gêné	bien
Je fais mon activité favorite	gala bien	deconcoctée	fière	calme	surprenante	une grosse	surprenante
Je me couche le soir	fatigué	bien	triste	fatigué	indigné	fatigué	triste
Je suis au travail	heureuse					bien	
Quand je fais mes devoirs	calme	fière	fatigué	fière	stupide	fatigué	fatigué

Work by Ngoc-My Phan

## GIANT SEQUOIA SEQUIADENDRON GIGANTEUM PARLIAMENT BUILDINGS VICTORIA, BC, CANADA



Over 30 metres tall (100 feet), this Sequoia tree was planted in the late 1800's. Commonly referred to as a Coastal Redwood, the tree grows an average of 1 foot per year. It is the official provincial Christmas tree that is decorated with thousands of lights each December.



Photos Courtesy Maria Davradou



## TESTIMONIALS

"I think about the events I felt impacted me and shaped me, and most of the time, I remember the times that made me feel like I was a part of something bigger than myself. The Anthology is a perfect example. It was a way to be a part of something that students and teachers felt equally passionate about. I thought it was a creative and out-of-the-box way to learn and have fun at the same time! I remember during class the extensive time and effort that you, and my fellow classmates and I put in together, to create passages, illustrations, etc. for the Anthology; I also remember how proud we felt with the end results. After I saw the final printed version, I can still remember the huge smile I had on my face knowing I was able to contribute to the knowledge of Languages at L.A. Matheson. Merci! À bientôt!"  
— **Jaspreet Dodd**

"The anthology that Ms. Davradou produced has brought many opportunities for people in the L.A. Matheson Community to be able to share and bond over something very important which is language. I always enjoyed being able to include my work that was in the French language and still being able to connect with people that wrote in French and other languages as well. I appreciate the effort that went into producing the anthology because whenever I saw the published piece, I was so proud of the work that Ms. Davradou and many other people put into it. It was always fun whenever I got to look over the anthology with my classmates because of how hard everyone worked. The anthology was a unique way for people of different ages, backgrounds, and experiences to be able to bond over what we have in common which is language! I am so appreciative that I got to be included in the anthologies that Ms. Davradou created and proud that I got to connect with the rest of L.A. Matheson through language! Merci!" — **Simran Nijjar**