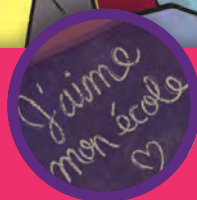


CANADA'S
History
FOR KIDS
#70 | DEC 2019
\$5.00 CDN

Canada's History Magazine for Kids **Kayak** ᐱᐱᐱ



PIA #40063001



**BATTLE IN THE
CLASSROOM**



**SPEAKING LIKE
A CANADIAN**

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PSST! Psst! These symbols spell "Kayak" in Inuktitut.



Cover illustration: Rennie Geffroi

The Plains Cree sign on the cover says "môcîkâ" or, in English, "have fun."

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FROM THE EDITOR



Words matter. Well, of course I'm going to say that. I'm a magazine editor! Our words and languages are what let us talk to the people we care about — to enjoy books and movies and yes, magazines. Canadians speak more than 200 different languages. And if you have 100 of us in a group, about 20 would speak at least one language besides French or English. Fifty years ago, those two were named our country's official languages. That's why we have both of them on everything from cereal boxes to national road signs and much more. But there are many other stories of language that go back as far as anyone remembers. After all, there were hundreds of thousands of Indigenous people speaking many languages here before a word of French or English was ever spoken in what would become Canada.

Nancy

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HUDSON'S BAY

UPFRONT

C'EST VERY INTÉRESSANT

BILINGUAL

ABLE TO SPEAK TWO LANGUAGES. IN CANADA,
THIS USUALLY MEANS FRENCH AND ENGLISH.

IN 1535, TWO YOUNG WENDAT MEN WERE GIVING
EXPLORER JACQUES CARTIER DIRECTIONS. THEY SAID
KANATA [VILLAGE] AND POINTED TOWARD
THEIR VILLAGE OF STADACONA. CARTIER ASSUMED
THEY WERE TALKING ABOUT THE WHOLE COUNTRY,
WHICH IS PROBABLY HOW CANADA GOT ITS NAME.



Danesh Mohiuddin

3,586,410

NUMBER OF PEOPLE IN QUEBEC WHO
CAN SPEAK BOTH FRENCH AND ENGLISH



FRANGLAIS

THE JOKEY NAME SOME PEOPLE
GIVE TO A MIXTURE OF THE TWO LANGUAGES
SPOKEN IN PLACES LIKE EASTERN ONTARIO.



THE FOUR
LARGEST
FAMILIES OF
INDIGENOUS
LANGUAGES
IN CANADA
ARE CREE,
INUKTITUT,
OJIBWE AND
DENE.



“Of course a bilingual state is
more expensive than a unilingual
one — but it is a richer state.”

—Former Prime Minister
Pierre Elliott Trudeau

The only other
country with French
and English as its two
official languages is
Mauritius, where
most people actually
speak Creole.



550,600
people in
Ontario speak
French as
their first
language.

FEATURE STORY

FRENCH and ANGLAIS

Our two official languages have been around for a long time, but the story of bilingualism in Canada hasn't always been an easy one.

The first Europeans to settle permanently in Canada came from France. They were soon followed by settlers from England. For these early Europeans, language and religion were all mixed up together. If you spoke French, chances were very good that you were also Roman Catholic. If you spoke English, chances were very good that you were not — you probably went to a Methodist, Anglican, Baptist, Presbyterian or other Protestant church. (There were, of course, lots of Roman Catholics — mainly settlers from Ireland — whose language was English or Gaelic.) Protestants and Catholics often didn't like each other. French and English often *really* didn't like each other. So there was no guarantee things would work out in Canada, either.

There were lots of fights over language and religion. And yet, Canadian history also has many stories of French- and English-speaking people getting along, especially (amazingly!) political leaders. Right from the time Canada was created in 1867, the *British North America Act* made it clear that both languages could be used in the House of Commons, in the Supreme Court, and in official laws and documents.

But in real life, English nearly always won out. People who spoke French found it very hard to get information or service from the Canadian government in their own language. Although there were organizations of francophones in nearly every part of the country, the reality was that outside Quebec and New Brunswick, there were only a few spots in Canada where the French language and French culture were treated equally.



Istockphoto



In 1963, Prime Minister Lester Pearson appointed André Laurendeau and Davidson Dunton, shown at right, to lead the Royal Commission on Bilingualism and Biculturalism. Its job was to look into how English and French were treated in Canada. It took seven years. The report of the Bi and Bi Commission, as it came to be known, was clear: It said the government needed to do better at making sure Canadians all over the country could be served in English or French, and that people had the same chances of getting a job with the government whether they spoke one language or the other. So, on September 7, 1969, the government of the next Prime Minister, Pierre Trudeau, passed the Official Languages Act and created the Commissioner of Official Languages to help put it into action.



FRANCOPHONE

SOMEONE WHOSE FIRST LANGUAGE IS FRENCH

ANGLOPHONE

SOMEONE WHOSE FIRST LANGUAGE IS ENGLISH

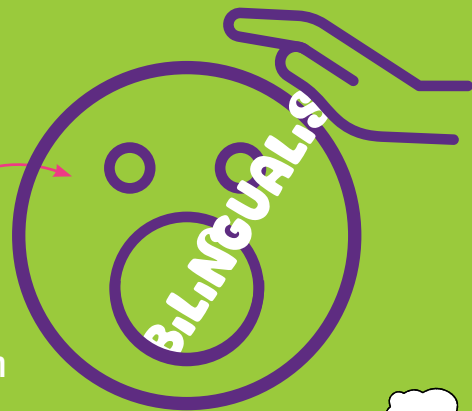
Library and Archives Canada

**We speak English /
Nous parlons Français**



What official
bilingualism
meant

What official
bilingualism
did not mean





Lord Durham's Détestable Report

"I wish to give the Canadians (French Canadians) our English character." His plan had more to it than that, but that was the basic idea of what Lord Durham reported back to the government in Great Britain in 1838. Some of his ideas were put in place, but French Canadians did not give up their language, culture or religion. As the group Le Vent du Nord puts it in their song "Lettre à Durham," "Nous serons là que nous serons debout" (We are here and still standing).

TO MARK 60 YEARS SINCE THE FIRST FOUR PROVINCES GOT TOGETHER TO CREATE A COUNTRY, CANADA POST RELEASED CANADA'S FIRST BILINGUAL STAMP IN 1927.



THE CANADIAN GOVERNMENT FORMED ITS NATIONAL RADIO ORGANIZATION IN 1932. THE BROADCASTER HAD STATIONS RUNNING BOTH FRENCH AND ENGLISH SHOWS.

CANADA ISSUED ITS FIRST BILINGUAL PAPER MONEY AND COINS IN 1937.



Chez Hélène was a short program on CBC-TV from 1959 to 1973. Host Hélène Baillargeon and her puppet, as well as children on the show, spoke a mixture of French and English.

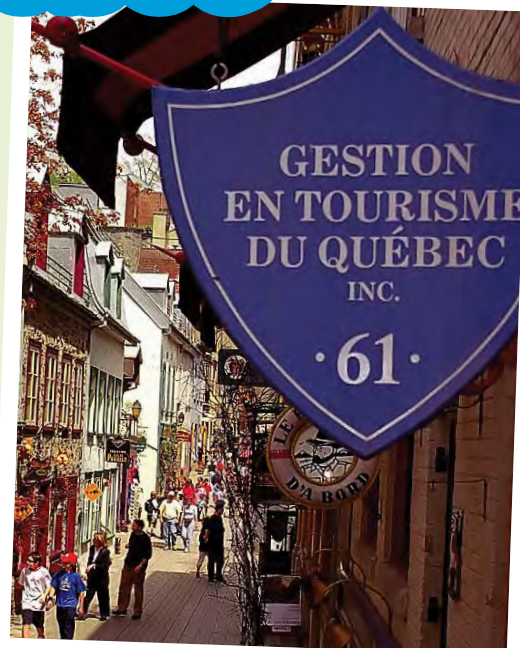


PROTECTING FRENCH IN QUEBEC

By Alexis Bédard-Fiset
Translated by Nancy Payne

Quebec's **Charter of the French Language**, often known as **Bill 101**, went into action on August 26, 1977. The Charter's mission? To ensure that French stayed the official language of Quebec, as well as the one that most Quebecers used for school, work and other parts of their lives.

Maybe you're wondering why French in Quebec needed protecting. According to many historians, the issue dates back to the British Conquest of New France. In 1763, after signing the Treaty of Paris, the French turned over all of their colonies in Canada to the English. French-speaking people continued to use their language, but the future was uncertain.



Two hundred years later, in the 1960s, francophones started once again to want more respect and better lives for the French language and French-speaking people. It was a time when Quebec anglophones earned much more money than francophones, and more than eight out of every 10 employers — people who hire other people to work for them — were English-speaking. It seemed like English was in charge. For all of these reasons, people favoured the ideas behind Bill 101.

These days, some people think that Bill 101 is too strict and not flexible enough. Others say that the law is essential to ensure French does not disappear. One reason that is often mentioned is that Quebec is becoming more multicultural all the time. Bill 101 requires immigrant children to go to school in French in order to help them become part of the society around them.



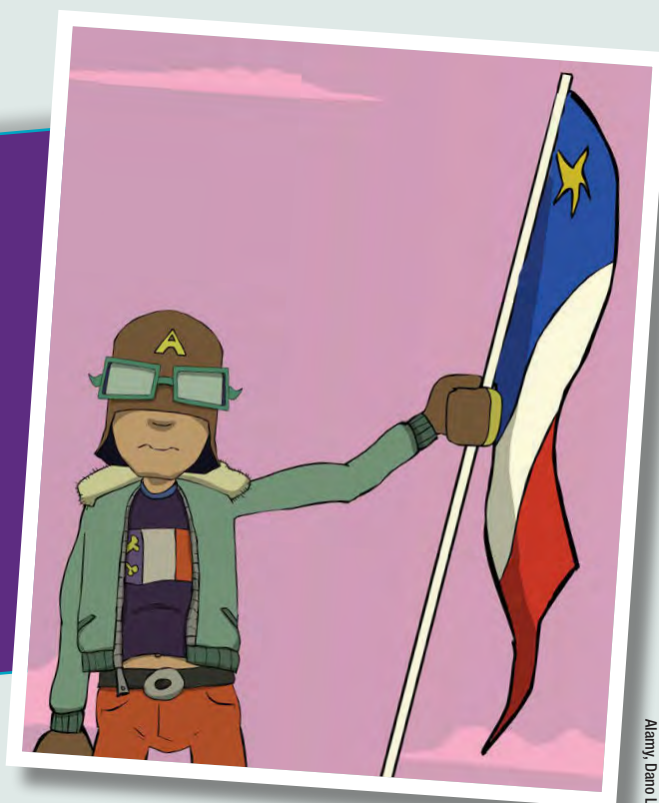
ABOUT ONE-THIRD OF PEOPLE WHO LIVE IN NEW BRUNSWICK CAN SPEAK BOTH FRENCH AND ENGLISH.

NOUVEAU/NEW BRUNSWICK

Canada has just one officially bilingual province: New Brunswick. In April 1969 it declared that English and French were its two official languages. That means people have the right to get information and help from the provincial government in either language. In 2002 New Brunswick widened bilingual rules to include major cities and communities in which a large group of people speaks the other language. It also named a Commissioner of Official Languages to help francophones and anglophones get equal treatment.

C'EST AWESOME

People in parts of New Brunswick have a unique way of speaking. It's called Chiac (SHEE-yak), and it's more than 300 years old. It's mostly Acadian French, but it throws in a lot of English, too. Instead of "J'ai traversé la rue," or "I crossed the street," a Chiac-speaker might say "J'ai crossé le street." There's even a cartoon character who speaks Chiac: Acadieman. His creator describes him as "Le first superhero Acadien."



Alamy, Dario Leblanc



ONTARIO IS NOT BILINGUAL, BUT IT DOES HAVE 26 PLACES WHERE FRENCH-SPEAKING PEOPLE CAN BE SERVED IN THEIR LANGUAGE. IN THESE AREAS, ABOUT ONE IN 10 PEOPLE IS FRANCOPHONE. IF IT'S A CITY, AT LEAST 5,000 PEOPLE MUST SPEAK FRENCH.

DiViNg iN

Immersion means putting something completely under water. French immersion is kind of the same idea for English-speaking students. In some places French immersion starts on the first day of school. In others, it can begin as late as Grade 7.

Parents first started trying to get better French classes (known as core French) for their kids in the 1950s. Two parents started the private Toronto French School in 1962 because they felt it was important for anglophone students to speak French and understand francophone culture.

In the early 1960s, a group of parents in St. Lambert, Que., decided it was wrong that anglophone kids were graduating from school without being able to speak French. Their school board started experimenting with French immersion in 1965.

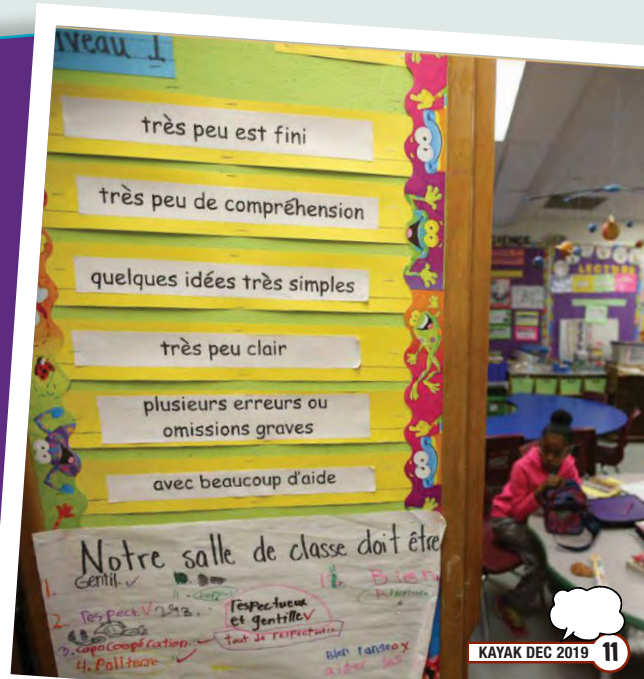
The idea took off in the 1970s and spread across the country. Today there are about 425,000 students taking French immersion in Canada.



IF THERE AREN'T A LOT OF FRENCH-SPEAKING STUDENTS OR TEACHERS IN AN AREA, FRANCOPHONE STUDENTS SOMETIMES END UP IN FRENCH IMMERSION CLASSES INTENDED FOR ANGIOPHONES. AS ONE ALBERTA PARENT TOLD THE CBC IN 1988, "BASICALLY OUR STUDENTS ARE GOING TO A SCHOOL DESIGNED BY AND FOR ENGLISH-SPEAKING PEOPLE. AS A RESULT THEY'RE GETTING A SECOND-CLASS EDUCATION."

EQUALLY iMMERSED?

Many kids in French immersion come from families that already have more money and better education than the average student's family. There are generally more girls than boys in these programs, and fewer kids with disabilities.



SPEAKING OF SURVIVAL

Imagine being taken away from your family to a school where you can't understand what the teachers are saying. You get slapped or worse if you speak the only language you've ever known. When the Canadian government forced Indigenous children into residential schools, the goal was clear: Destroy Indigenous cultures.

Residential school students caught speaking their language could have their meals taken away or be shamed in front of others. To make kids stop using their language, teachers might slap them in the mouth with a ruler, force them to eat soap, or strike their hands with a leather strap.

When they left residential school, most Indigenous children could no longer speak their language. If their family didn't know English or French, the kids couldn't talk to them or learn traditional ways. They couldn't even explain what had happened to them. Residential schools had cut them off from their past and their future.

Some Indigenous children did manage to hold on to their language. When she was at a British Columbia residential school in the late 1940s and early 1950s, Elizabeth Phillips "talked" to her parents in her head using the Halq'émeylem language. Other students whispered back and forth in their own languages after the lights were turned out at night, or talked to each other secretly while doing chores.



Children at the Old Sun Indian residential school, Gleichen, Alta., in the 1940s

Michif is the language of the Métis Nation. It's a mixture of Plains Cree and French words. Although it is considered an endangered language, Michif is gaining strength as more people learn it.

SCOOPED AND SEPARATED

In the 1950s, the Canadian government decided it would be best for Indigenous children to be taken from their families and adopted by non-Indigenous families in Canada and the United States. No one asked the kids if that's what they wanted. This process took off in the 1960s, which is why it's known as the Sixties Scoop, but it continued into the 1980s. Once again, these children were separated from their families, their culture and their language.

Indigenous people traditionally passed on information and knowledge orally — through talking rather than writing things down. Some Indigenous languages use symbols called **syllabics**, like the Plains Cree sign on this issue's cover. Syllabics were created by an English-Canadian minister in the mid-1800s. Until very recently, there were several different systems for writing Inuit words. They are being replaced by one known as Inuktitut Qaliujaaqpait.



An Inuit family, 1917



Alamy, The Canadian Press

"I was quite nervous, but I was very excited." That's how former Winnipeg Member of Parliament Robert-Falcon Ouellette, shown above, described his feelings on January 28, 2019. That was the day when he became the first person to speak an Indigenous language in the House of Commons, with an interpreter there to explain his words to the other members.

Of the 1.5 million Indigenous people in Canada, about 230,000 speak a First Nations or Inuit language, or Michif.

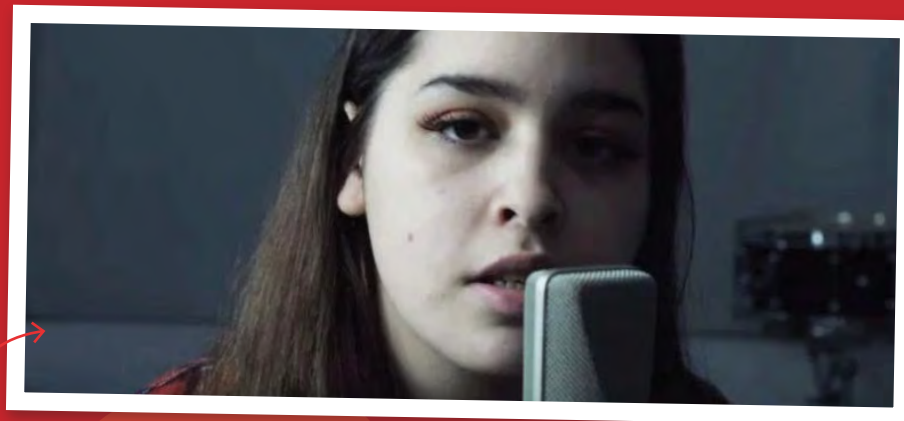
The government of Nunavut requires signs to show Inuit text alongside Canada's official languages. Inuit have the right to speak their own language if they work for the territorial government.



GROWING PRIDE

Many dedicated First Nations, Inuit and Métis people all over Canada have never stopped working to keep their languages alive. Some languages are still in danger of disappearing. But more and more Indigenous people are learning their languages. In June 2019, the Canadian government passed the *Indigenous Languages Act*, intended to help protect these languages.

Joi T. Arcand is an artist from Muskeg Lake Cree Nation, Saskatchewan. In her art she uses Cree syllabics — which she doesn't necessarily explain — to get people thinking about and maybe even learning some of the language. This 2017 artwork of hers is called "Don't Speak English".



Joi T. Arcand, Emma Stevens

Emma Stevens, pictured above, and others from her high school on the Eskasoni First Nation in Nova Scotia recorded a version of "Blackbird," a famous song by a group called The Beatles, in Mi'kmaq earlier this year. It has more than one million views online.





FROM PINNGUAQ ASSOCIATION

SINGUISTICS

Singuistics is a free app that lets you dive right into Indigenous languages and cultures.

Paniapiutsunga

For example, listen to the song *Paniapiutsunga* (pa-NIA-pee-oot-soo-NGA) in the Inuktitut language. In English, *Paniapiutsunga* translates to as a *little daughter*. *Paniapiutsunga* is a song to be sung by a little daughter (or *panik*, in Inuktitut) as part of a game. The girl in the song hops from place to place as Inuit children often do, navigating the uneven and rocky terrain of the tundra.



Let the fun begin!

You can download the free app by visiting appstore.com/pinnguaq/singuistics. With the app on your iPad, you get 15 songs to learn by listening, practising and then recording your own version. There are also original paintings and illustrations by Indigenous artists to go with each song.

Artwork by Jolly Atagoyuk

Say WHAT?!!

Many words only make sense in one language. Sometimes a word is shared by two languages. But these words are part of at least three languages: an Indigenous language as well as French and English. Do you think some, all or none of them are for real?

kayak

This word from Inuktitut refers to a small boat with an opening for a person to sit in. That person uses a double-ended paddle to move the kayak around. And of course it's one of our favourites!



Anthony Brennan



moccasin

The rest of the world uses this word, too, usually to mean a kind of soft leather shoe or slipper. It's an Ojibwe word for exactly that — a slip-on shoe sewn from an animal skin.



salal

This bush and its berries grow wild all over British Columbia. So it's not surprising that it would have a name specific to that area, taken from a language called Chinook Jargon that was a mixture of First Nations languages with English, French and others.



toboggan

Forget about those American “sleds.” Every Canadian kid knows that the proper thing to slide down a snowy hill on is a toboggan. The word pops up as *udabagan* (Abenaki) and *topagan* (Mi'kmaq), but we all know what we're talking about. Fun fact: Some Americans use this word to mean a knitted cap, which Canadians would of course call a tuque.

ouananiche

We admit this freshwater Atlantic salmon found in eastern Canada isn't that well-known. Its official name is the French way to spell the Montagnais word *wananish*, or little salmon.



Answer on page 34.

MORE THAN WORDS

LANGUAGE ISN'T JUST A WAY TO TALK TO OTHERS.
IT'S HOW WE EXPRESS WHO WE ARE.

People in England, New Zealand, Jamaica and parts of Canada speak English. People in France, Haiti, Cameroon and parts of Canada speak French. But that doesn't make them the same. Language is probably the most important part of a **culture** — the mixture of things that connect a particular group of people. What are some of the things that make up your culture? There's music, the way we greet each other, food, beliefs, art, jokes, religion, the way we expect others to behave, and much more. But you can't have a culture if you can't talk to the other people in your group. When a language dies, there are things that can no longer be expressed properly

because the way that culture said them also dies. That's why the people who usually speak up the loudest for a language are parents. They want to make sure their kids learn their language, whether that's during the regular school day or in special classes they pay for. After all, the more languages you can speak, the more people you can speak to, whether that's your grandfather or a person you meet on the other side of the world.

istockphoto



HOW CAN IT HELP YOU TO KNOW ANOTHER LANGUAGE?

THE UNTRANSLATABLES

Every language seems to have some words or sayings that perfectly describe something that other languages don't. Think of French expressions like **Je ne sais quoi** (something you can't quite put your finger on) or **flâner**, which means to wander around a place, just people-watching and taking things in. Non-English-speakers have trouble coming up with a term that means exactly the same thing as our words **silly** and **cool**.

What would happen if you woke up tomorrow and could no longer speak your language? Worse still, what if you were the only person left who spoke your language? How would you talk to anyone else? How would you describe your feelings or ask for what you wanted?

Raffi Cavoukian



Singer Raffi Cavoukian

Hear that? It's the sound of musicians all over Canada who sing in more than one language. There's kids' entertainer Raffi — he speaks English, French, Arabic, Turkish and Armenian! — and the catchy tunes of La Bottine Souriante. Artists like Christie Lee Charles of the Musqueam Nation, Inuit pop singer Aasiva, and Wolastoq (Maliseet) classical singer Jeremy Dutcher make memorable music in all kinds of languages.

FICTION FEATURE



CLASSROOM FIGHT

Illustrated by Stéphane Boutin • Written by Allyson Gulliver

ST. BONIFACE, MANITOBA, AUGUST 1888

Click. Pause. Click. Clickety-clack.

Louis slowed down and then stopped. His parents always told him it wasn't polite to look into someone else's yard, but he couldn't help it. The new boy in the village was playing Louis's favourite game, marbles. Better still, there were flashes of blue and — "C'est rouge?"

The other boy looked up and smiled. "Is rouge the same as red?"

"Oui. Yes!" Louis said. "I've heard of red marbles but I've never seen one."

"Do you want to come and play with me? I haven't met anyone to shoot marbles with since we moved here."

Louis had seen the wagons arrive but stayed away. After all, his friends said, the new boy was English — bad enough! — and from Ontario — even worse! — so he was probably too snooty to play with Métis kids like them. After all, his father told him that many of the Manitoba Métis had moved west because *les anglais* had treated them poorly and even squeezed them off of their river lot farms.

As Louis hesitated, the other boy stood up to open the gate. "My name is George," he said.

"I'm Louis. Louis Joseph Chartrand." Here's where the other boy would probably show himself to be an English snob.

"So are you French or Métis?" George asked.

Aha! Louis had been right. "Je suis fier d'être Métis," he said, standing up tall. "We speak French, but we know English, too."

George grinned. "I kind of figured that last part out for myself." The boys both burst out laughing. "My grandmother sent me these marbles from England," he went on, trying not to sound too proud. "That's why I have the coloured ones."

They flicked the smooth little clay globes, laughing and yelping as each tried to knock the other's marbles around.

The door to the neatly white house opened and George's mother came out to watch. Suddenly Louis felt his face get hot. George had turned out to be



nice, but surely his mother wouldn't want them playing together.

He looked up, a defiant expression on his face, but George's mother was smiling. "Would your friend like to stay for supper?"

"Merci, mais non. Thank you, but yes. I mean no," Louis stammered in amazement. "I have to get home to help with chores."

Mrs. Sinclair nodded understandingly. "Perhaps next time."

Again, Louis was surprised. "But Madame . . . Usually English boys like George don't play with Métis boys like me. They say we're silly Catholics."

"Well, I think they're the silly ones, to talk like that," George's mother said. "We should all be able to get along no matter what church we go to. And you should all go to one school where you can learn to be friends with each other, too."

Louis stood up to go, brushing off the dirty knees of his trousers. "Even

if I go to a French Catholic school and you go to an English Protestant one, we can still play marbles," he said to George. "À la prochaine! See you soon!"

AUGUST 1890

"C'est scandaleux! Ce n'est pas possible — pas acceptable!" Madame Chartrand banged her fist on one of the desks. Louis stood at the back of the one-room school, staring at the worn wooden floor.

"First of all, you need to speak English," the teacher said with a glare. "This is now an English school." His moustache practically vibrated as he struggled to stay polite.

"And that's exactly the problem!" Louis's mother snapped. "They say we French Catholics are good enough to pay school taxes but not good enough to get a French Catholic school in return? C'est ridicule!"

Mr. McDonald's face softened. "I know it doesn't seem fair, Mme



Chartrand, but we have no choice. The government won't pay for Catholic schools, and all public schools are to teach all lessons in English."

Mme Chartrand wasn't giving up. "I remember that day in March, when the government said French was no longer an official language in Manitoba. I thought to myself, 'We are being swamped by the English settlers, but we can still speak French at home, and we still have our schools.' But now . . ." her voice trailed off. "How can French survive if we can't teach it to our children? How will the Métis survive as a people?"

The teacher looked downright unhappy. "I don't blame you for feeling

betrayed. Things are . . . Manitoba is changing." Louis looked up in amazement. Was stern Mr. McDonald actually being kind?

Louis's mother put her gloves on and turned to leave, more sad now than angry. "This is a bitter, shameful thing. Viens, Louis." Louis almost had to run to keep up as she marched through the village.

"Louis! Did you hear?" George called out as they neared his yard. "We're going to be in the same school this year. Won't that be grand?"

Louis stopped and looked at his friend for a long moment. "I don't know," he said, almost to himself. "I don't know." **K**

When Manitoba became part of Canada in 1870, it was a very small area centred on the Red River Settlement around what is now Winnipeg. Just over half of the people there were French-speaking Roman Catholics. Many of them were Métis, born of fathers in the fur trade and First Nations mothers. The Métis leader Louis Riel ensured their rights were protected in the new province. But English-speaking settlers who belonged to Anglican, Presbyterian, Methodist and other Protestant (non-Catholic) churches soon flooded into the area. The Canadian government encouraged them, hoping to make Manitoba more English and Protestant.

In March 1890, the provincial government stopped providing money for Catholic schools. It also ended the use of French as one of Manitoba's official languages, ignoring the guarantees of the Manitoba Act, under which the province entered Confederation. The Canadian government could have stepped in to make sure the promise was kept, but didn't. In 1896, Manitoba allowed some classes to be taught in French, as well as any other language where there were enough kids who spoke it, and for half-hour classes in religion. Twenty years later, though, it went back to insisting that no languages other than English could be taught. It was only in 1970 that the two languages could both be taught in schools again. There are now nearly 25 schools in Manitoba where kids can learn in French as a first language, and many other French immersion schools.



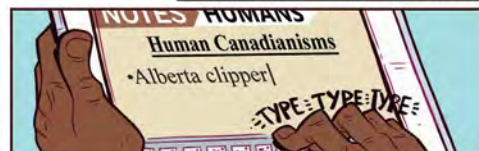
Students at the Sheffield School near Libau, Man., 1948

CRAZY CANUCKS

ILLUSTRATED BY ALEX DIOCHON
WRITTEN BY NANCY PAYNE



*A COLD, WINDY WINTER STORM.

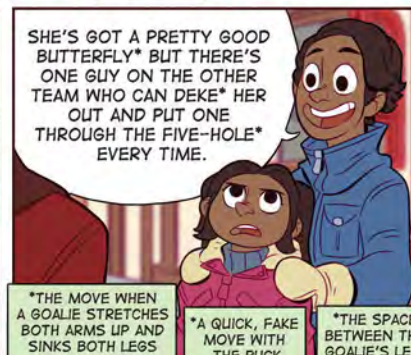












BACKYARD HISTORY

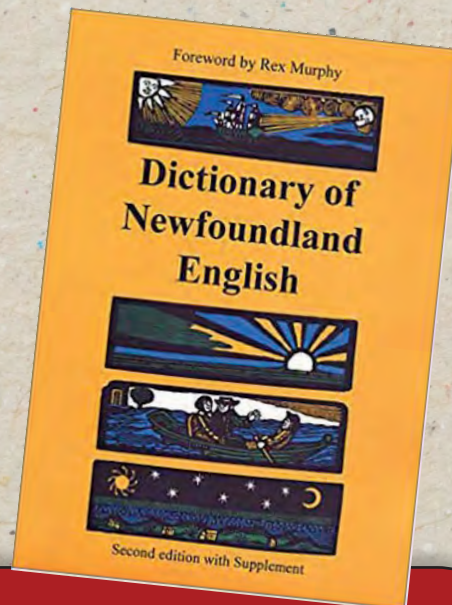
Everyday Bilingualism

If you look, you'll find Canada's two official languages — and the ones that were here long before French and English — all around.

You don't even have to leave your own home!



Since 1974, nearly anything you buy in a package in Canada has to be labelled in English and French.



Yes, it's English, but nothing quite like it is spoken anywhere else in the world. The *Dictionary of Newfoundland English* features unique terms from **firk** (move quickly) to **quism** (a clever remark). You can also find many of the words on the Heritage Newfoundland & Labrador website.



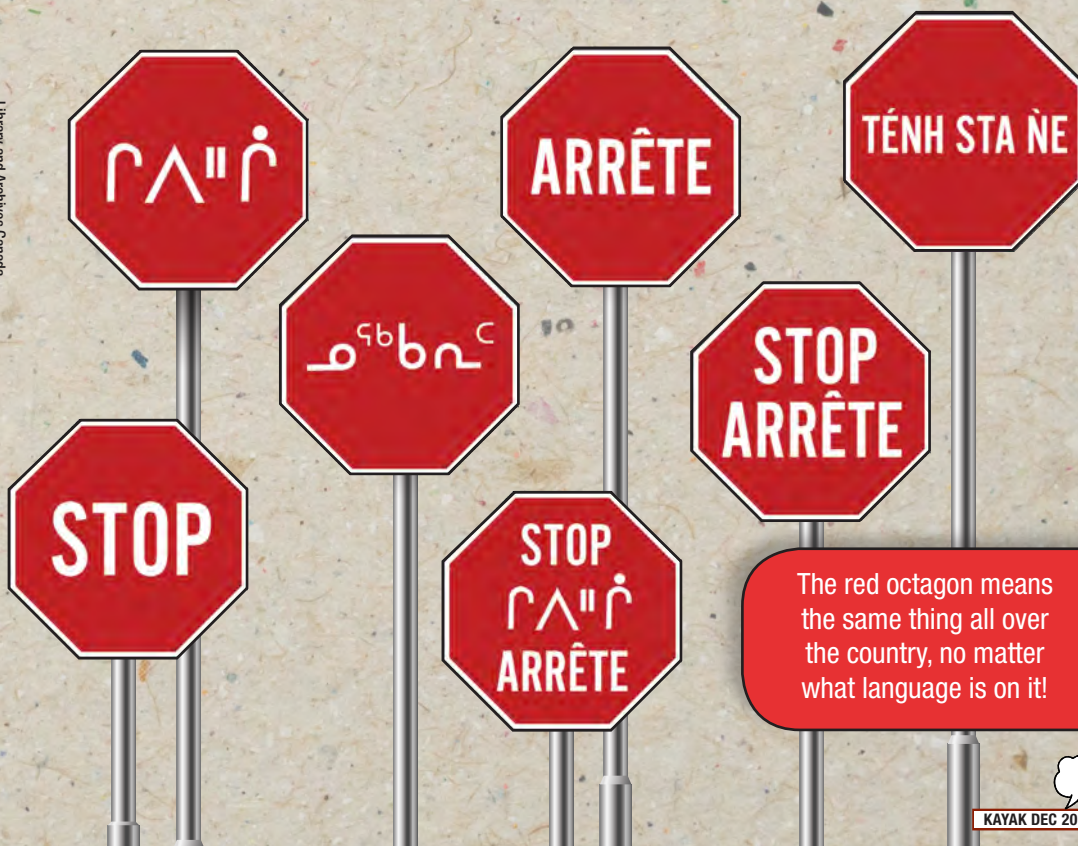
Battle of the Hatpins

In 1912, Ontario passed Regulation 17, which sharply limited the use of French in schools. Like others across the province, sisters Diane and Béatrice Desloges, shown at left, refused to give in to the law. They continued teaching in French at École Guigues, below, in downtown Ottawa even though the province took away their teaching licences and they weren't getting paid. In January 1916, police tried to storm into the school but they were driven back by mothers

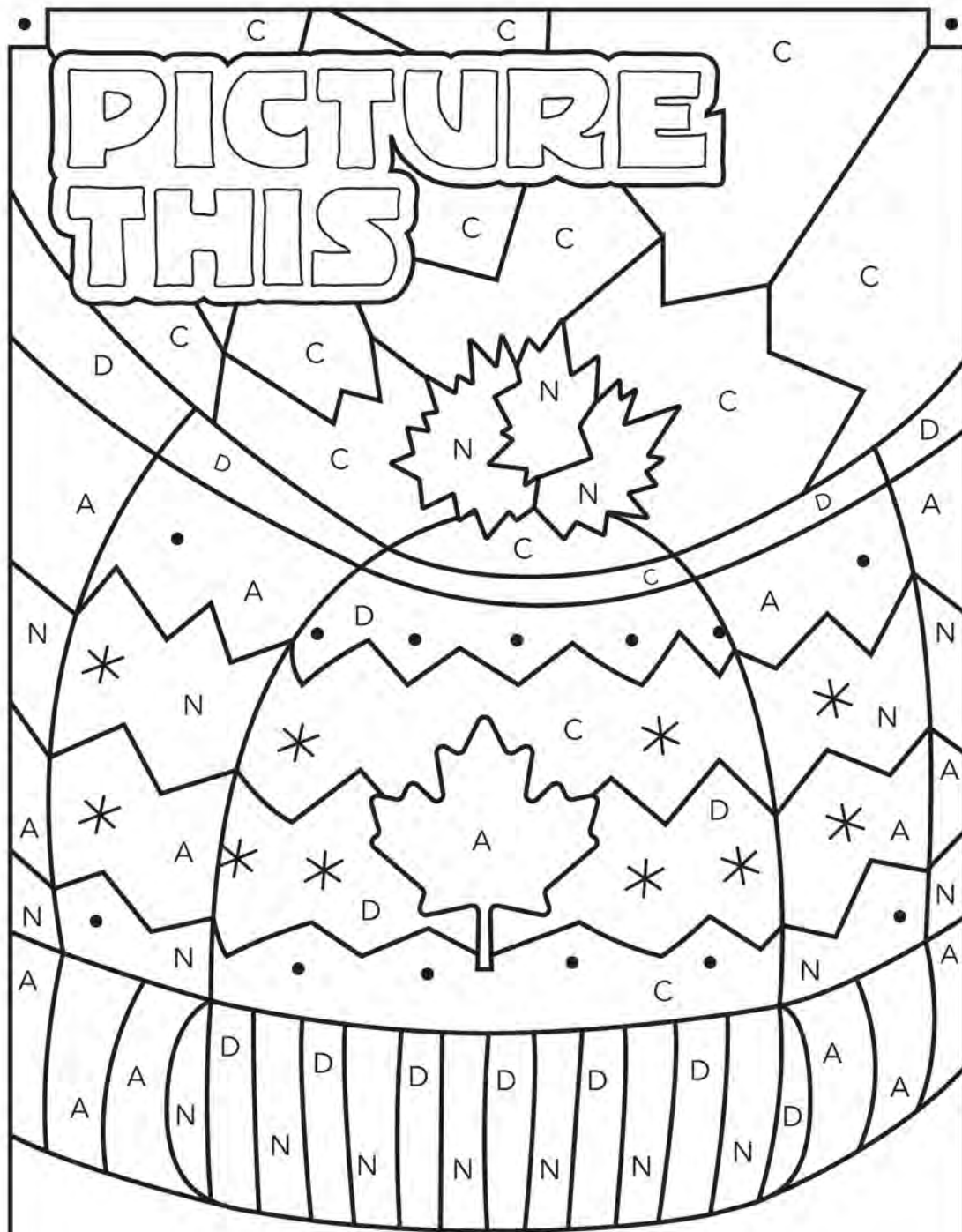
using rolling pins, heavy pans and long, sharp hatpins. Ontario scrapped Regulation 17 the next year. The building still stands in Ottawa's Byward Market, but it's no longer a school. In 2016, the one hundredth anniversary of the event, the Ontario government announced that from then on, January 29 would be officially known as Battle of the Hatpins Day.



Library and Archives Canada



The red octagon means the same thing all over the country, no matter what language is on it!



We have so many great words that you won't hear outside of Canada.
Even better, many of those words are the same in French and English.

Use blue to colour the spaces marked with a C. Use red to colour the spaces marked with an A.
Colour the spaces marked with an N green and the ones marked with a D yellow.



BUBBLEDIGY

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TO WIN!
at Kayakmag.ca

K CLUB
PRIZE PACK

WINNER:

Winner: Julien, 10
Langley, B.C.

RUNNERS-UP:

Hey, does somebody know the
directions to the graveyard?
Anna, 8
Sioux Lookout, Ont.

Okay, hi. I would like a boneless
burger and fries, please.
Sean, 13
Montague, P.E.I.

I think this road
is a dead end!
Nathan, 5
Maple, Ont.

Hey everybody!
I just got my braces off!
Theo, 8
Whitehorse, N.W.T.

#70



What was this girl saying?

#69



What is this skeleton thinking?

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ANSWERS

SAY WHAT?!! P. 16

All of these words
are real ones!

PICTURE THIS P. 34

That's right —
it's a tuque!



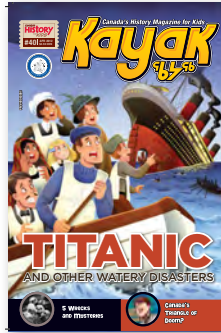
TEACHER'S CORNER

You can find classroom material in both French and English to go with this issue of *Kayak*. Just visit canadashistory.ca/frenchetanglais or histoirecanada.ca/frenchetanglais.

The Pinnguaq Learning Space at pinnguaq.space has lots of great resources related to Indigenous languages. The Augmented Reality (AR) Vocabulary Wall activity uses AR technology to help kids learn vocabulary words in Inuktitut and English. Visit pinnguaq.space/curriculum/lesson/augmented-reality-vocabulary-wall.

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KAYAK: Canada's History Magazine for Kids
(issn 1712-3984) is published four times a year by
Canada's National History Society
Bryce Hall, Main Floor, 515 Portage Ave, Winnipeg, MB,
R3B 2E9

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Member Services
Kayak Magazine, PO Box 118 Stn Main, Markham, ON, L3P 3J5

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One-year subscription price (4 issues): Canada \$16.95 (plus tax).
Please add \$5.00 for U.S. orders and \$8.00 for international orders.
Single copy price: \$5.00. G.S.T. Registration Number 13868 1408 RT.

Mailing preference
KAYAK does not currently make its mailing list available to third parties.

PUBLICATIONS MAIL AGREEMENT NO. 40063001

Funded by the
Government
of Canada

Financé par le
gouvernement
du Canada

Canada

Return undeliverable Canadian addresses to:
Kayak Magazine, PO Box 118 Stn Main, Markham, ON, L3P 3J5

Second class postage paid at Winnipeg.

Printed in Canada.



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