

**Sky Stories: A First Nations Journey
Teacher's Resources**



This teacher's resource package is sponsored by NSERC-Pacific



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Theme

Experience the night sky as never before in our Star Theatre through the stories, dances, cultural practices, and traditional beliefs of the First Nations of BC and the Yukon. Follow Raven as we fly through time and space to learn about the 13 moons of the Wsanec, experience an origin story of the Gitksan, and marvel at the beauty and meaning of the northern lights. This multi-media presentation features the work of First Nations storytellers, academics, dancers, singers and actors, in traditional and contemporary forms.

Objectives

To provide a learning resource that shares Indigenous knowledge on the night sky through cultural practices of First Nations peoples of British Columbia and the Yukon.

Learning Outcomes (from Grade 9 IRP)

- Students will be able to describe traditional perspectives of a range of Aboriginal peoples in BC on the relationship between the Earth and celestial bodies

About Sky Stories: A First Nation's Journey

Margaret Grenier has worked as the Aboriginal Liaison & Educational Coordinator at the HR MacMillan Space Centre where she developed and directed the planetarium production *Sky Stories: a First Nations Journey*. Margaret holds a Masters of Arts in Education with a focus on identity and inclusion from Simon Fraser University. She received her B.Sc. from McGill University with a geography major and environmental science minor. She has also worked with the Vancouver School Board anti-racism consultant on developing workshops that foster inclusion and diversity. She is on the editorial board for *Science Times* a k-12 environmental science newsletter and the board of directors for *FORED BC*.

Margaret Grenier is of Gitksan and Cree ancestry. She holds the Gitksan hereditary title of Gildedowet, House of Lelt. She is the Executive and Artistic Director for the Dancers of Damelahamid Society which is dedicated to reviving Gitksan dance traditions belonging to her family's ancestry. She choreographed and produced the full length dance works *Koelhz se mos: Setting the Path* in 2005 and *Gilo Hyte: Sharing the Spirit* in 2007. She also co-produced the *We yah hani nah Coastal First Nations Dance Festival* in collaboration with the UBC Museum of Anthropology and the 2010 Vancouver Olympiad. The Dancers of Damelahamid are currently the Dance Artists in Residence at the UBC Museum of Anthropology and conduct primary to post-secondary educational workshops and perform at numerous community and private events. Trained in accordance with Gitksan customs since birth, Margaret is a cultural instructor, choreographer and lead dancer for the group.

Sky Stories is a unique planetarium experience that introduces students to Aboriginal perspectives of the night sky and diverse ways of knowing. It describes the understandings of the night sky from three First Nations' oral histories in British Columbia and the Yukon; the Wsanec moon calendar, the Gitksan origin story and Tlingit aurora borealis stories. Grandmother, Grandfather and Raven guide the audience through the journey as the audience travels from story to story, each in its own setting. The relationship between the Elders and the youth, the female roles and the male counterparts frame and balance the overall piece. This balance between young and old, male and female is reflective of the circular and non-hierarchical way of knowing where even time is non-linear but part of a continuum.

Recognition of the traditional territory of Coast Salish First Nations opens *Sky Stories* and honours First Nations protocol. Charlene Aleck of the Tsleil-waututh Nation shares her family's welcome song and Elder Barbara Charlie offers an opening address from the Squamish Nation. Many perspectives were brought together by the artists involved in *Sky Stories* from the Saanich, Gitksan, Tlingit, Northern Tutchone storytellers to the screenwriter Sasha Hobbs, to the composer Crystal Favel, to the visual artist Andy Everson who each, as First Nations artist, brought awareness and cultural understanding that shaped the piece and maintained Indigenous consciousness.

The Wsanec Moon Calendar

The Saanich Year is a resource funded by the Saanich Indian School Board and developed in 1993, by Dave Elliott Sr., Earl Claxton, Sr. and John Elliott. The 13 Moons of the Wsanec is a beautifully illustrated and culturally rich calendar of the Saanich. The 13 moons mark seasonal weather and environmental changes, as well as economic and cultural activities such as fishing, harvesting, ceremony, gatherings and longhouse activities. The moon Pexsison, for example, is the moon of the opening of hands, which marks the time of blossoms and coming of spring. Sis,et, the Elder moon, marks a time at the end of the year for teaching and story. The 13 moon calendar can be described as observation based and place based Indigenous knowledge which means that it is knowledge gathered by observation and an intimate connection to a specific geographical location. Within *Sky Stories* it is the most tangible understanding that can translate between Western thought and Indigenous teachings because both epistemologies use celestial objects to mark seasons or for navigation. The 13 moon calendar is however distinct to the Wsanec peoples and contains the layered teachings and time depth, meaning ancestral wisdom gathered through many generations, of their oral histories.

Gitksan Origin Story

The Gitksan origin story of Ska twa, belongs to Chief Kenneth Harris who holds the title of Hagbegwatku, Dakhumhast House. It is narrated and performed by the Dancers of Damelahamid. Having developed *Sky Stories* as well as being the Artistic Director of the Dancers of Damelahamid, this aspect of the project carried great depth and meaning, as the knowledge belongs to my immediate family. It also exemplifies a relationship with the night sky as construed through oral history which is called Adaawk for the Gitksan peoples. Adaawk have been kept orally and passed down since time immemorial and are owned by specific lineages, defining a sense of self, ethical guidance and affirming cultural authority, supporting our position in relation to others, our surroundings and circumstances. The happenings in heaven, the characters in the story depict celestial beings and their cultural significance. The story itself exemplifies the time depth and beauty of the oral traditions of the people of the northwest coast. Embodied in Adaawk are teachings that are not necessarily understood until the listener is ready to hear them and so there is a relationship between the storyteller and the audience. Therefore it is the presence of oral history in *Sky Stories* that enables us to reassess our imposed cultural parameters and give recognition to another form of knowledge that is equally valid.

Tlingit Aurora Borealis Story

Sharon Shorty of the Tlingit, Northern Tutchone Nations shares a story of the aurora borealis, as she learned about the lights from her grandmother. The story is complimented by music from Leela Gilday of the Dene Nation. The lights, as described by these northern nations, demonstrate a spiritual and individual relationship with the night sky as they represent a tangible connection to their ancestors. This segment of *Sky Stories*, through the beauty and majesty of the aurora borealis and the story of Sharon's grandmother truly gives insight to the profoundness that the celestial realm holds for Indigenous peoples.

**Processes and challenges in the development of
Sky Stories: A First Nations Journey
M. Grenier**

Sky Stories: A First Nations Journey was developed over a two year process. Firstly, it involved research of Indigenous astronomy, resources, and peoples, a process which led to a significant change in approach. It began with a search for Indigenous astronomy specific to the Aboriginal peoples of the west coast and finding that this knowledge was not readily made public and rarely documented, it broadened to a search for those with a background in Indigenous science. This path led to a deeper understanding of Indigenous science, or more broadly, Indigenous epistemologies, and then with a change in approach, a search again for Indigenous knowledge that relates to the night's sky. My experience affirmed for me that Indigenous knowledge, which has always been based on oral traditions, can make it difficult to find an established network of peoples undertaking similar work when one approaches with a specific theme such as Indigenous astronomy. Even to seek out researchers on a broader theme such as Indigenous science leads to a small network of academics. In the process, what I realized that I had to broaden my mind to look beyond an exclusive search for constellations and celestial maps and see that astronomy needed to be redefined to see from multiple cultural and social perceptions which include spiritual and social relationships.

Sky Stories collectively demonstrates diverse views of the night sky but more than that, it is intended to present Indigenous knowledge of the night sky without compromise and without validating Indigenous knowledge with western scientific thought. Ultimately, *Sky Stories* is wholly based on the First Nations peoples who have been generous enough to share their stories. It is a collaborative effort from Elders, storytellers, singers, dancers, visual artists, composers, and knowledge holders. Everyone involved, from outside of the HR MacMillan Space Centre's production team, including the script writer, logo designer, actors and narrators are of First Nations ancestry and brought their perspective and helped to shape the piece. Where there was not a person or a project that could be found with experience in presenting west coast Indigenous knowledge of the night sky in such a manner that *Sky Stories* has, we became the support network and mentors for one another in an unprecedented project.

All research in the direction of Indigenous astronomy seemed to lead to Dr. Nancy Maryboy of the Navajo and Cherokee Nations from the Four Corners (US). Nancy's mentorship in *Sky Stories* was integral to our understanding of Indigenous astronomy. When looking at astronomy from First Nations perspective it can be easiest to look only for calendars and constellations as described by different nations. These are familiar and also physically tangible ways to identify with what we can see through observation, and methodologies for gathering knowledge that parallel Western thought. Indigenous charts and calendars are nonetheless culturally specific because they are place-based and observation-based, observed from a specific geography and therefore make evident the differences in ways that peoples of diverse cultural backgrounds describe the night sky. It is important to remember in Indigenous epistemologies that learning is

physical, mental, emotional and spiritual and not to limit learning to what we see at first and to keep looking until we see the deeper meaning that observation based learning brings.

In looking further at Indigenous astronomy, it became apparent that the knowledge of stories was not always as directly evident. Story in its depth and beauty contain history, teachings, understanding of our self and one another and our environment, and the cultural significance of all things, including the night sky. Through the process of learning with this extending knowledge base, we become aware that although the matter of the night sky is universal, it is an individual relationship with the sky that we develop and therefore this ethereal relationship, as understood within Indigenous ways of knowing is sacred.

A key learning experience for me in working on *Sky Stories* as the primary researcher as well as the artistic director for the piece, and Aboriginal liaison for the HR MacMillan Space Centre, was what it means to be an Aboriginal liaison in a science museum and to develop such a uniquely situated project. I developed awareness of how limited the knowledge we as a society have of Aboriginal arts and culture and therefore how much of an active and conscientious role I have to play in helping others understand about Aboriginal culture. Within the informal learning circles of Vancouver, such as our various museums, there is a distinct lack of peers and mentors for Indigenous educators. Therefore an educator focusing on inclusion of Indigenous knowledge is constantly being asked to represent a whole. You are dependent upon the generosity of others, educators or academics, to take the time to offer advice on the content of the project.

Science education from the perspective of Indigenous peoples is a contentious issue that most people have difficulty in seeing as a valid way of looking at the world. Rather than bringing together the two epistemologies to widen the knowledge base, there is the fear that one way of knowing is competing with the other. This apprehension places an unnecessarily heavy burden on those undertaking the role of creating educational programs based on Indigenous knowledge. Therefore the project *Sky Stories*, which in itself is an in-depth depiction of coastal and northern First Nations views of the night sky becomes unreasonably controversial and takes away from the beauty and meaning of the stories themselves.

Pre-visit Activities

1. Introduce your students to *Sky Stories* (either tell them about it or have them read the two page description “*About Sky Stories*” in class). To help prepare for field trips all teachers may visit the Space Centre for free. Please bring your teacher ID.
2. Have your students research stories and characteristics of Raven as they relate to understandings of the night time sky. A good place to start is the Museum of Civilization website. <http://www.civilization.ca/aborig/haida/hapmc01e.html>
3. There are several First Nations represented in *Sky Stories*. Have your students research the following information about each group.
 - a. Location and physical geography
 - b. Traditions of the First Nation
 - c. Fine arts of the First Nation
 - d. Natural resources used by the First Nation
 - e. A brief bio of one of the members of the First Nation

Squamish

Tsleil-Waututh

Wsanec

Gitksan

Tlingit

Northern Tutchone

Dene

Navaho

Cherokee

4. Have your students research types of calendars (lunar, solar or calendars that use a combination). Ask your students to consider the following questions: What are some commonalities and differences of different calendar systems? How do they relate to astronomical phenomena? How would a calendar used by coastal peoples differ from one used by plains or northern peoples? (i.e. time to harvest, time to fish...)
5. As a class discuss “what is science”.

Questions to think about while watching *Sky Stories*

1. Watch the Raven characters. How are the characteristics of Raven portrayed through *Sky Stories*?
2. Listen to Grandmother and Grandfather. Why are our Elders of such importance to First Nations peoples?
3. Listen carefully to Dr. Nancy Maryboy as she describes Indigenous astronomy. How are her descriptions of Indigenous astronomy illustrated in *Sky Stories*?
4. In what ways is this perspective different from a Western perspective of science

Post-visit activities

1. Have your students in small groups discuss what they've learned while watching *Sky Stories* and summarize their findings for the class. The following categories might help guide your students' discussions:
 - a. different ways of knowing (or as the male Raven says at the end of the show "learning to look with different eyes")
 - b. relationships (between people and their physical world, between individuals and groups of people, between people and the spiritual world)
 - c. how the physical geography and traditions of each First Nation (Wsanec, Gitksan, Tlingit) might have influenced the perspectives in the stories
 - d. how do the stories of the Wsanec, Gitksan, and Tlingit teach us to care for our world

2. As a class discuss the benefits of using both a Western perspective and an Indigenous perspective.

Advisors involved in the concept stages of research & development

David Zandvliet is an assistant professor, science, technology and environmental education at Simon Fraser University. David's interests have brought him to work on various aspects of Indigenous knowledge in education and he has worked with scholars such as Gregory Cajete who wrote *Igniting the Sparkle, An Indigenous Science Education Model*.

Gloria Snively co-developed the Aboriginal Knowledge and Science Education Research Project at the University of Victoria. Gloria Snively is an associate professor of science, environmental and marine education.

Laura Rudland, the Aboriginal Curriculum Consultant for the Vancouver School Board.

Tim Michel, the First Nations coordinator for the faculty of science and agricultural science (UBC). His work is specifically aimed at developing initiatives for recruitment and student support in Aboriginal science.

Artists/Advisors involved in the production of *Sky Stories*

Nancy C. Maryboy, Ph.D. of the Cherokee and Navajo Nations is the President and Founder of the Indigenous Education Institute, a non profit organization with a mission of preserving, protecting and applying Indigenous knowledge. She is also President of Wohali Productions, Inc., consulting in areas of Indigenous science, Indigenous astronomy, Native American education, curriculum development, film making and strategic planning. She is currently working to develop native astronomy educational materials with the World Hope Foundation and the Sun/Earth Connection of NASA. She is adjunct professor in the Department of Physics and Astronomy at Northern Arizona University, where she is developing an Internet based course of Native American Astronomy. She is a core member of the Native American Academy, working at the boundaries of traditional Indigenous and Western science.

Elder Barbara Charlie, Squamish Nation. Barbara has a direct cultural connection with Vanier Park (the location of the HR MacMillan Space Centre) through her Squamish lineage and is involved with the project as an Elder representing the Squamish Nation.

John Elliot co-authored and illustrated the curriculum resource "The Saanich Year" by John Elliott & Earle Claxton, which documents the 13 moons of the Wsanec people as an educational resource. He works as an educator with the LÅUWELNEW Tribal School.

Simoiget Kenneth Harris, Hagbegwatku, Dakhumhast House, Gitksan Nation. Chief Harris is Elder and mentor for the Dancers of Damelahamid Society and holds cultural authority of the origin story Ska twa. He has played an integral role in reviving and maintaining the oral histories and artistic practices of his family throughout his lifetime.

Sharon Shorty is from the Tlingit, Northern Tutchone and Norwegian People. Sharon is from the Raven Clan and was raised with the storytelling tradition of her southern Yukon community. She is a story producer and playwright. She has appeared on APTN, CBC, and CTV. Sharon is also an award winning actor (Aurora Award, 1997) and Storyteller (Aurora Award, 1998). She has received the Ross Charles Award (1999), the CTV Fellowship (1999) and The Yukon Filmmaker's Fund Award (1999). Sharon worked as Regina's first Aboriginal Storyteller- in-Residence for their 2004 Centennial Storytelling Project. Returning to the Yukon, she was the founding Artistic Director for SYANA Performing Arts (The Society of Yukon Artists of Native Ancestry). She also tells traditional stories and teaches about her culture.

Sasha Hobbs of the Cree nation is a professional screenwriter in both film and television. She received her screenwriter training at the Banff Centre for the Arts, receiving the Ross Screenwriting Award, 2001, and holds an MA in English Literature from UBC and a BA in English Literature from SFU. She is the owner, writer and editor of Shift Communications and has taught writing and creative process, literary interpretation, research and composition for the past 15 years.

Music and sound design

Crystal Favel of Métis heritage is an award-winning DJ, writer, producer, promoter, and a professional voice talent. Crystal, aka "DJ KWE" is the embodiment of creativity and social consciousness. Crystal has compiled, mixed and released five non-stop house mix CDs, showcasing her first three years as a professional DJ and the vast knowledge she has absorbed during a decade of diligently following the electronic music scene. In 2004, Crystal was featured on Canada's national Music television Station, Much Music, in celebration of National Aboriginal Day. She is one of the few female Aboriginal DJs in Canada. In 2003, Crystal founded her own production company, "Urban Indian Productions".

Leela Gilday, a Dene singer, was born in Yellowknife in the Northwest Territories of Canada. She completed her studies in Music Vocal Performance at the University of Alberta in 1997. Moving to Toronto in 1997 to pursue a career as a songwriter, Gilday's work reflects her northern roots, explores her identity as an urban Aboriginal and traces a unique perspective in music that combines traditional Canadian folk with blues, jazz and native singing. She has released two CDs, "Spirit world, Solid wood", and her second full-length album, a new CD by the name of "Sedzé" recently won the Aboriginal Recording of the Year at the 2007 Juno Awards. Gilday has performed across Canada, at festivals and native gatherings, and on CBC television and radio. She belongs to a performing artists collective in Ontario and Quebec and is production manager with Big Soul Productions.

Robbie Robertson had his earliest exposure to music at Six Nations 40, Ontario, where he spent summers with his Mohawk community. He studied guitar from his youth and has been writing songs and performing since his teen years. From 1987 onwards, Robertson released a series of four solo albums that began with a self-titled album. On 9 February 2002, Robertson performed "Stomp Dance (Unity)" as part of the Opening Ceremony of the 2002 Winter Olympic Games in Salt Lake City, Utah. In 2003, Robertson was inducted into Canada's Walk of Fame.

Actors

Byron Chief-Moon is a member of the Kainai First Nation of the Blackfoot Confederacy in southern Alberta. He is an established actor, choreographer, dancer, playwright, and founder of the Coyote Arts Percussive Performance Association, a dance theatre company. Chief-Moon has made appearances in several well-known American and Canadian TV shows as well as several feature films. Some of his dance theatre pieces have included *Possessed*, *Dancing Voices* and *Voices*, as well as *Jonesing*, an experimental video dance piece. He is also known for his choreography work on the documentary *Echoes of the Sisters* and the dance film *Quest*.

Grandmother Earth and Grandfather Sky: The voice roles of Grandmother and Grandfather are played by Pat Christie and John Elliot.

Raven: Alana La Malice and Colin Van loon played the acting roles of Raven.

Visual artist

Andy Everson: created the *Sky Stories* logo. Andy began drawing Northwest Coast art at an early age, and in 1990 started designing and painting chilkat-style blankets for use in potlatch dancing. He creates bold and unique representations that remain rooted in the age-old traditions of his ancestors. Andy is of the K'omoks and Kwakwaka'wakw First Nations and holds the title Nagedzi after his grandfather, the late Chief Andy Frank. Andy completed a Master's degree in anthropology focusing his thesis on notions and expressions of contemporary Comox identity. He formed the company, Copper Canoe, Inc, that specializes in the creation of Aboriginal language CD-ROMs. Andy also sings and dances with the Le-La-La Dancers and the K'umugwe Dancers.

The production of *Sky Stories: A First Nations Journey* was generously sponsored by



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Resource Lists

Indigenous science books and articles

- Aikenhead, G. S. (1996). Towards a First Nations Cross-Cultural Science and Technology Curriculum for Economic Development, Environmental Responsibility, and Cultural Survival. Saskatoon, Saskatchewan: Curriculum Studies, University of Saskatchewan. Retrieved January 15, 2008 from <http://www.usask.ca/education/people/aikenhead/iost1996.htm>
- Aikenhead, G.S., & Huntle, B. (1997, November). Science and culture nexus - Executive summary on Indigenous science and worldviews. Retrieved January 15, 2008 from <http://www.usask.ca/education/people/aikenhead/execsum.htm>
- Cajete, G. A. (1999). *Igniting the sparkle: An indigenous science education model*. Skyand, NC: Kivaké Press.
- DOWIE, J. (2004). Western science and traditional knowledge – no gap to bridge. The Environment Times. UNEP/GRID-Arendal. Retrieved March 18, 2008 <http://www.environmenttimes.net/article.cfm?pageID=31>
- MacIvor, M. (1995). Redefining science education for Aboriginal students. In M. Battiste, & J. Barman (Eds.), *First Nations education in Canada: The circle unfolds* (pp.73-98). Vancouver, B.C.: UBC Press.
- Snively, G. & MacKinnon, A. (Eds.). (1995). *Thinking globally about mathematics and science education*. Vancouver, BC: Centre for the Study of Curriculum & Instruction Development University of B.C.

Indigenous science education organizations

- Canadian Aboriginal Science and Technology Society (CASTS) <http://casts.ca/main/>
- The Indigenous Education Institute (IEI) <http://indigenouseducation.org/>
- Society for Advancement of Chicanos and Native Americans in Science (SACNAS) <http://www.sacnas.org/>

Indigenous science education resource sites

Ontario Institute for Studies in Education, University of Toronto: resource list for inclusive curriculum resources in science and technology

<http://www1.oise.utoronto.ca/cwse/inclusive/sci.htm>

Native Access to Engineering Programme (NAEP) at Concordia University. Established in 1993 by the Faculty of Engineering and Computer Science at Concordia and l'Ordre des ingénieurs du Québec, curriculum resources

<http://www.nativeaccess.com/teachers/curriculum.html>

The Cradleboard Teaching Project, Nihewan Foundation for American Indian education, curriculum resources.

<http://www.cradleboard.org/curriculum/index.html>

Indigenous astronomy

Nancy Maryboy http://sunearthday.gsfc.nasa.gov/2005/na/bio_nancy.htm

Sky Tellers, Lunar and Planetary Institute <http://www.lpi.usra.edu/education/skytellers/>

Virtual Museum of Canada

<http://www.virtualmuseum.ca/Exhibitions/Cosmos/english/html/skystories.html>

Secwepemculecw: Legends of the Secwepemc - story of moon

<http://landoftheshuswap.com/msite/moon.php>

Story and children's literature

Ahenakew, F. (1999). *Wisahkecahk flies to the moon*. Winnipeg, MB : Pemmican.

Barbeau, M., Beynon, W., Cove, J.J., MacDonald, G. (1987). *Tsimshian Narratives*. Ottawa, ON: Canadian Museum of Civilization: Education and Cultural Affairs Division.

blu Hilbert, Vi. (1985). *Haboo: Native American stories from Puget Sound*. Seattle: University of Washington Press.

Boas, F., Bouchard, R., Kennedy, I., & Bertz, D. (2002). *Indian myths and legends from the north pacific coast of America: A translation of Frank Boas' 1895 edition of Indianische Sagen von der Nord-Pacifischen Küste Amerikas*. Vancouver, BC: Talon Books.

Bruchac, J. (1992). *Thirteen moons on a turtle's back: a Native American year of moons*. New York: Philomel books.

Hanna, D., & Mamie, H. (1995). *Our tellings: Interior Salish Stories of the Nlha'kapmx people*. Vancouver: UBC Press.

Tate, H., & Ralph, M. (1993). *The porcupine hunter and other stories: The original Tsimshian texts of Henry W. Tate*. Vancouver: Talon Books.

Wallas, J., & Whitaker, P. (1981). *Kwakiutl legends as told to Pamela Whitaker*. North Vancouver: Blaine, Wash.: Hancock House Publishers.

White, E. (1997). *Kwulasulwut II: More stories from the Coast Salish*. Penticton, BC: Theytus Books.

White, E., & Smith, V. (1981). *Kwulasulwut: Stories from the Coast Salish*. Nanaimo, BC: Theytus Books.

Sky Stories additional resource list

13 Moons of the Wsanec

<http://www.racerocks.com/racerock/firstnations/13moons/13moons.htm>

Dancers of Damelahamid www.damelahamiddancers.org

Sharon Shorty. <http://www.sharonshorty.com/>

Tagé Cho Hudän Interpretive Centre, Carmacks, Yukon: Northern Tutchone Homeland
http://www.virtualmuseum.ca/pm.php?id=story_line_index&fl=0&lq=English&ex=00000280&pos=1

Nancy Maryboy http://sunearthday.gsfc.nasa.gov/2005/na/bio_nancy.htm

Begay, D., & Maryboy, N. (2005). *Sharing the skies: Navajo astronomy: A cross-cultural view*. Bluff, Utah: World Hope Foundation and indigenous Education Institute.

The Raven Steals the Light <http://www.civilization.ca/aborig/reid/reid14e.html>

Haida calendar http://daryl.chin.gc.ca/Inuit_Haida/english.html

All links valid March 2008.