



Anishnaabemowin



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- Anishnaabemowin is also known as Ojibwe, Ojibway, Otchipwe, Ojibwemowin, Algonquin, or Chippewa is an Algonquian language
- Anishnaabemowin can be written using phonetics, the Fiero system, and syllabics
- Anishnaabemowin has many dialects, with word use and pronunciation being key indicators for regions
- Anishnaabemowin is spoken in Ontario, Quebec, Alberta, Saskatchewan, Manitoba, Michigan, Wisconsin, Minnesota, North Dakota, Montana, etc.



Dialects

- There are differences in dialects, but major dialect differences are indicated in the following
- Algonquin, Eastern Ojibwe, Odawa, Salteaux, Oji-Cree, Northwestern Ojibwe, Chippewa, Berens Northwest, North Superior, and Nipissing
- Ojibwe is the second-most spoken Indigenous language in Canada, after Cree
- It is the fourth most in Turtle Island, after Navajo (Diné), Inuit, and Cree





Numbers of Speakers

Language	Canada (2016)	Canada (2011)	United States	Total (by speakers)	Total ethnic population
Algonquin	1,660	2,680 ^[13]	0	2,680	8,266
Oji-Cree	13,630	12,600 ^[13]	0	12,600	12,600
Ojibwe	20,470	24,896 ^[33]	8,355 ^[31]	33,251	219,711
Ottawa	165	7,564 ^[34]	436 ^[32]	8,000 ^[35]	60,000 ^[35]
Total (by Country)	35,925	47,740	8,791	56,531	300,577

Ojibwe as a Trade Language

- The common language around the Great Lakes pre-contact
- Anishnaabemowin has many dialects, but they are all easy for speakers to understand. Therefore, all regional speakers trading in the area could understand one another
- Other tribal groups were known to speak Anishnaabemowin as well, such as the Menominee and Siouan nations, even as far as Sac and Fox and Pawnee



Anishinaabemowin Sound Chart

sounds like:	Nut	Awful	Beg	Pit	Seed	Look	Lone
	a	aa	e	i	ii	o	oo
B	Ba	Baa	Be	Bi	Bii	Bo	Boo
Ch	Cha	Chaa	Che	Chi	Chii	Cho	Choo
D	Da	Daa	De	Di	Dii	Do	Doo
G	Ga	Gaa	Ge	Gi	Gii	Go	Goo
J	Ja	Jaa	Je	Ji	Jii	Jo	Joo
K	Ka	Kaa	Ke	Ki	Kii	Ko	Koo
M	Ma	Maa	Me	Mi	Mii	Mo	Moo
N	Na	Naa	Ne	Ni	Nii	No	Noo
P	Pa	Paa	Pe	Pi	Pii	Po	Poo
S	Sa	Saa	Se	Si	Sii	So	Soo
Sh	Sha	Shaa	She	Shi	Shii	Sho	Shoo
T	Ta	Taa	Te	Ti	Tii	To	Too
W	Wa	Waa	We	Wi	Wii	Wo	Woo
Y	Ya	Yaa	Ye	Yi	Yii	Yo	Yoo
Z	Za	Zaa	Ze	Zi	Zii	Zo	Zoo
Zh	Zha	Zhaa	Zhe	Zhi	Zhii	Zho	Zhoo

<https://www.youtube.com/watch?v=GW0pGtmHJHU>

Structure

- Anishnaabemowin divides nouns into animate and inanimate, not masculine and feminine, with nouns such as trees and cars being animate
- The conjugation for animate and inanimate nouns are different
- The verbs associated with the nouns are conjugated differently, depending on the animacy. For example, bneshiinh is a bird, animate. Therefore, the colour would be the animate version of the verb “to be red” mskozi. Mskozi bneshiinh. If it were an inanimate noun, such as a door, shkwandem, it would be the inanimate version of red, mskwaa. Mskwaa shkwandem.





Structure

- Anishnaabemowin is a poly-synthetic morpheme language
- Morphemes are sounds, which carry a great deal of information in Ojibwe
- Phrases are created by stacking morphemes as prefixes and suffixes around a verb or noun
- Examples of suffixes include; pluralization, diminutive, pejorative, obviative (4th person), etc.
- Example: *(a)Nimosh* is a dog. *Nimoons* is a puppy. *Nimooshag* more than one dog. *Nimshish* is a bad/naughty puppy. *Nimshishag* are bad dogs.
- You can stack suffixes in proper order to build meaning
- Example: *Nimoonshag* means “the naughty puppies”

New Words

- New words are difficult in Anishnaabemowin because they are descriptive of the item
- When horses were brought to North America, different groups created names for them
- In Nehiyaw, they call them *mistatim* or “big dog”
- In Anishnaabemowin, we call them *bezhigoozhii*, meaning “having one nail to each hoof”



Pronouns

Niin- I/me

Giin- you

Wiin- she/her/he/him

Niinwin- All of us (but not you)

Giinwin- All of us (including you)

Giinwaa- Y'all

Wiinwaa- They



Prefix Tenses

FUTURE:

Wii- It will happen *nwii giiwe*

Ga- less definite but will happen *nga zhaa dawewgamigong*

Da- should happen *da niimi*

Waa- unknown future (questions and distant future) *Waa ngamo?*

PAST:

Gii- it happened *ggii bmose*

Gaa- it might have happened *ngaa ngam*

Daa- it should have happened *daa bmpitoo*

PRESENT:

Has no tense marker





Verbs

- We group verbs into 4 groups
- Animate transitive (**VTA**) an animate thing is doing something to another animate thing- She is talking to him
- Inanimate transitive (**VTI**) the object that the verb is happening to is inanimate- She is throwing the ball
- Animate intransitive (**VAI**) the animate thing is performing a verb alone (not to another thing or person)- she is looking
- Inanimate intransitive (**VII**) the object performing the verb is inanimate- the meat is cooking

Verb Conjugations

- <https://www.gidinwewini.naan.com/vta>



Sentence Types

- There are 3 types of sentences in Anishnaabemowin
- A form sentence, B form sentence and C form sentence.
- • A form- A complete sentence (independent clause) . ex- I am running - nimbimbatoo, you are running- gibimibatoo, s/he is running- bimibatoo.
- • B form- An incomplete sentence (dependent clause). ex if I am running-giishpin bimibatooyaan, if you are running- giishpin bimibatooyan, if s/he is running- giishpin • bimibatood.
- • C form- Interrogative (information getters), all the who, what, where, when, why, and how questions: awenen, awegonen, aandi, aaniin, apii, aniish wiin and aaniin.
- • When using C form, 2 things need to happen. Initial vowel change and B form person indicator need to be used.



Imperatives

- The verb *nbaa-* to sleep becomes *Nbaan!* –Sleep! (right now)
- *Bmose-* to walk = *Bmosen!* Walk!
- Most verbs can become imperatives



Formal Introductions

- Formal introductions in Ojibwe
- Always includes the following protocols;
 1. My spirit name
 2. My English name
 3. My clan
 4. My community
 5. Where I am living
 6. Thank you



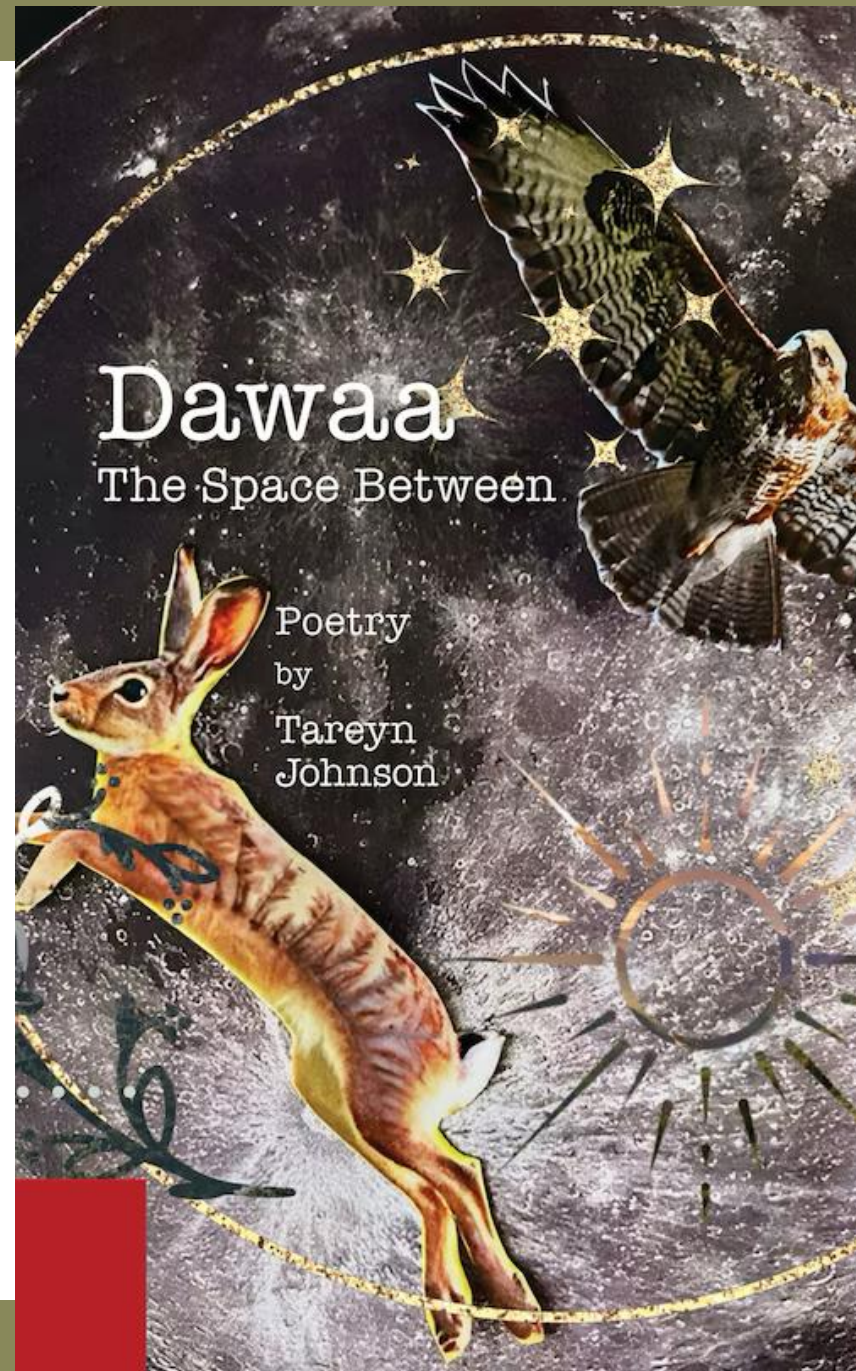
Introduction

Aaniin/Boozhoo/Kwey

- _____ ndizhnikaaz
- _____
zhaagnaashiiwinikaazay
aanh
- _____ ndoodem OR
gaawiin niin
nindoodemesii
- _____ ndoonjibaa
- _____ megwaa ndidaa
- Ndi gchinendam yaa
maampii noongom,
miigwech



<https://www.goodminds.com/products/dawaa-the-space-between-pre-order-for-march-3-26>



Ceremony

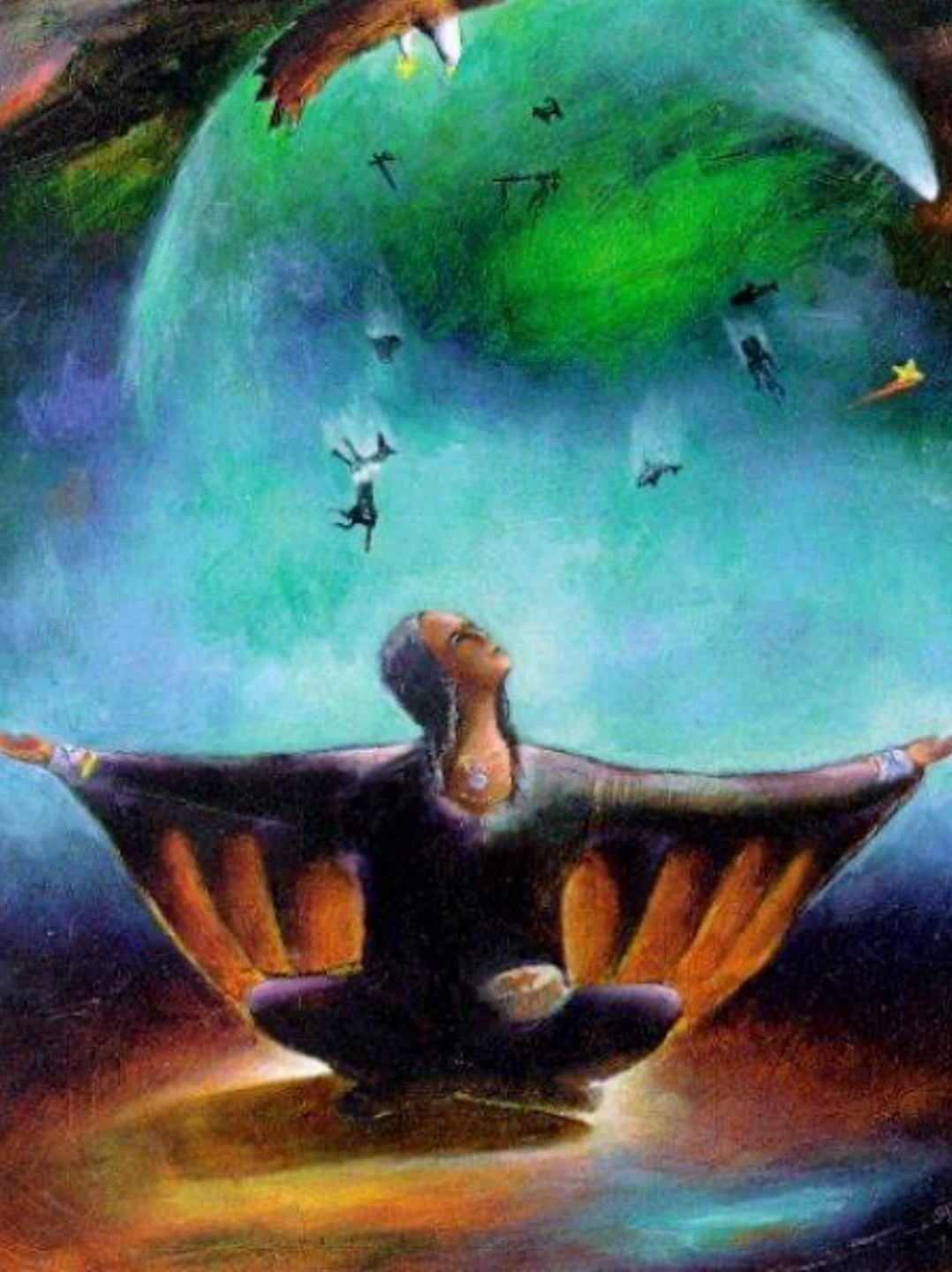


Naming
Ceremony



In Anishnaabe culture there are 3 main coming of age traditions; vision quests, the first kill ceremony and berry fasting. Vision quests and the first kill ceremony are typically completed by male preadolescence versus berry fasting which is done by female preadolescence.





Vision Quest

Vision Quests - A vision quest is typically completed just prior to or following hitting puberty. Traditionally, this is a custom among male children though modern day tribes have seen an increase in female participation. The child first spends a couple days in a sweat lodge, fasting, only drinking a tea made in part with datura. Datura is a wild flower known to cause delirium, anesthesia and erratic behavior. The children were given this in hopes they would forget what it is like to be a child so they may now learn to be an adult. The child would then venture into the woods anywhere from 4-8 days thinking about life and absorbing the environment, returning only once they have sought a strong enough vision. A child who could not complete the vision quest is thought to lack direction in life. Women can also experience vision quests during times of menstruation. Menstruation is viewed as women's sacrifice to bleed and bear children therefore they often remain secluded, cared for by other women, rest and receive 'dream guidance' which are perceived like vision quests.

First Kill Ceremony

The First Kill Ceremony - In Ojibwa culture, when a boy achieves his first hunting kill it is cause for a celebration. The kill symbolizes a boy turning to a man, as he now knows how to be a provider for his family. The family will prepare the meat which will be shared at a feast within the next day or so. To begin the ceremony, an elder will present the young hunter with an eagle feather and remind him of the uses of hunting - only for intentions of feeding the tribe. This will be followed by a drum circle, where the young hunter will receive a multitude of blessings. Before the feast begins, an elder will offer the first bite of meat to the young hunter who must reject this offer, to which the elder will reply "who will you offer it to?" The hunter will respond with "The children, who are too vulnerable and young to hunt." The elder will then offer the second piece of meat to the hunter to which he must respond "No. It is for the elders because they are too old and weak to hunt - and the rest of the meat I will give to the people of my reservation." The elder will then feed the young hunter a single piece of meat while the rest is given away to other tribe members. The hunter does not get to enjoy his first kill because it symbolizes the unselfishness in which he is to lead his life.





Berry Fast

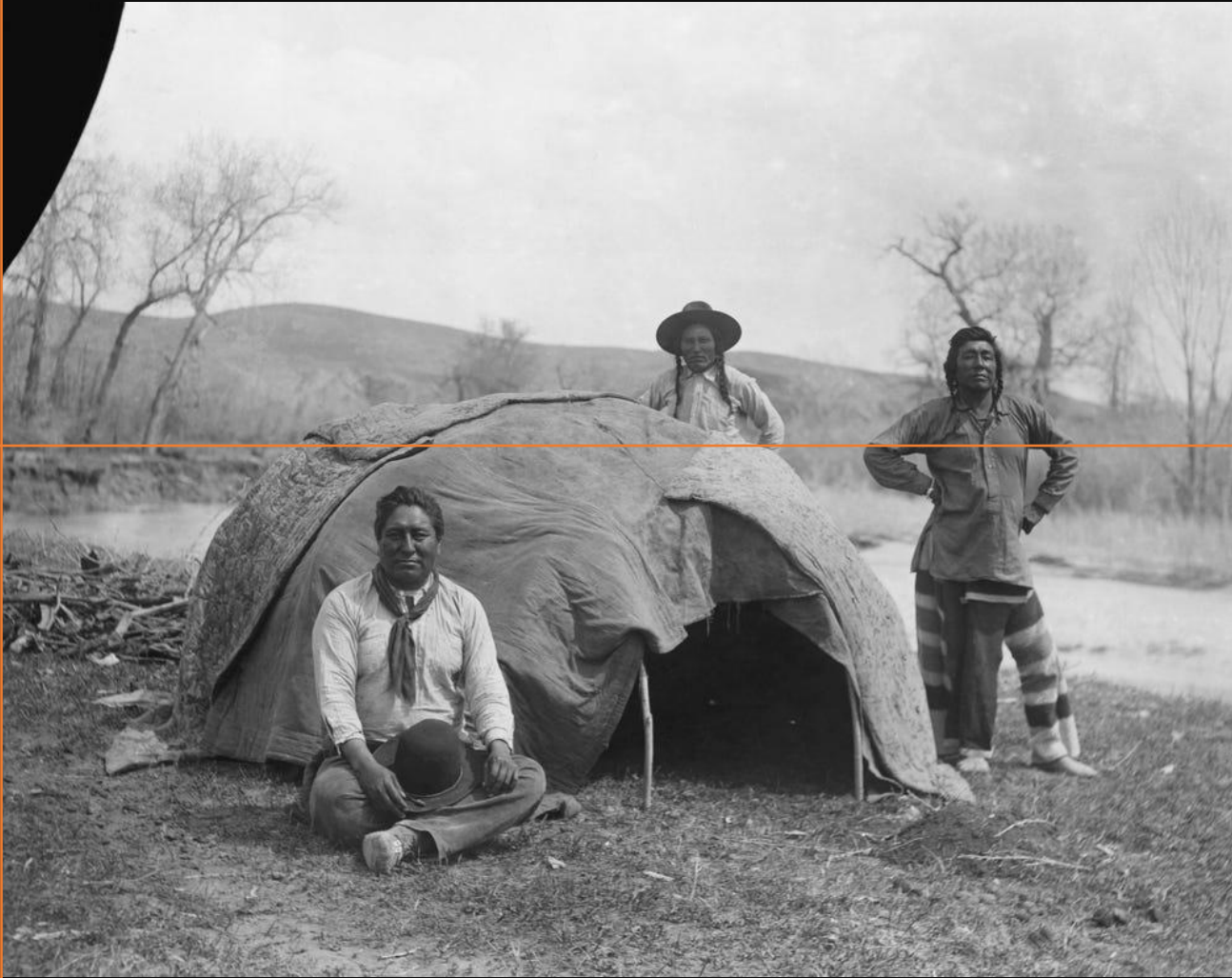
Berry Fast - To mark a female's end of childhood/coming of age, they will perform a berry fast in which they will not eat berries for an entire year and meditate in a sweat lodge frequently. During this year, she meets with older women and learns about the roles she will take on as a mother one day. Typically, this happens when a girl hits her first menstruation.

Fasting



Fire Teachings





Sweatlodge



7 Fires Prophecy

Then seven prophets appeared to the people. The First Prophet told the people that in the time of the First Fire they would leave their homes by the sea and follow the sign of the megis. They were to journey west into strange lands in search of a island in the shape of a turtle. This island will be linked to the purification of the earth. Such an island was to be found at the beginning and at the end of their journey. Along the way they would find a river connecting two large sweet water seas. This river would be narrow and deep as though a knife had cut through the land. They would stop seven times to create villages but they would know that their journey was complete when they found food growing on the water. If they did not leave, there would be much suffering and they would be destroyed. And they would be pursued and attacked by other nations along the way so they must be strong and ready to defend themselves.

The Second Prophet told them they could recognize the Second Fire because while they were camped by a sweet water sea they would lose their direction and that the dreams of a little boy would point the way back to the true path, the stepping stones to their future.





The Third Prophet said that in the Third Fire the Anishinabe would find the path to the lands prepared for them and they would continue their journey west to the place where food grows upon the water



The Fourth Prophet was two who came as one. The first told them to expect a race of people who had light skin. The future of the Anishinabeg would be known by the face the light-skinned people would wear. If they come in brotherhood there would be a time of wonderful change. New knowledge would be joined with the old knowledge and the two peoples would join to make a mighty nation. Two other nations would join to make four and they would become the mightiest nation of all. If they brought only their knowledge and their good-will they would be like brothers.

The second being of the Fourth Prophet warned the light-skinned race might wear the face of death that would almost look the same as the face of brotherhood. "If they come carrying a weapon and if they seem to be suffering, beware. Behind this face is greed. You shall recognize the face of death if the rivers are poisoned and the fish are unfit to eat."

The Fifth Prophet said that in the time of the Fifth Fire there will be a struggle between the way of the mind of the light-skinned people and the natural path of spirit of the many nations of natural people. "As this fire loses its heat there will come among the people those who promise great joy and salvation. If the people accept this promise and abandon the old ways, the struggle will continue for many generations. This promise is false and it will nearly destroy those who accept it."



The Sixth Prophet told them that in the time of Sixth Fire it would be clear that the promise accepted during the Fifth Fire was false. "Those who were deceived by this promise will take their children away from the teachings of the elders. The elders will lose their purpose in life and many will become sick and die. Many people will be out of balance and the cup of life will become the cup of grief."



The Seventh Prophet was younger than the others who had come and there was a glowing light from his eyes. He said that there would come a time when the waters had been so poisoned that the animals and plants that lived there would fall sick and begin to die. Much of the forests and prairies would be gone so the air would begin to lose the power of life. The way of the mind brought to the red, black, and yellow nation by the white nation would bring danger to the whole earth. In this time there will be a new people who will emerge from the clouds of illusion. They will retrace their steps to find the treasures that had been left by the trail. The stories that had been lost will be returned to them. They will remember the Original Instructions and find strength in the way of the circle. Their search will take them to the elders and the new people will ask for guidance. But many of the elders will have walked the Path of the Souls to the Star Web. Many elders will have forgotten their wisdom and they will not be able to help. Some of the elders will point in the wrong direction and others will remain silent because of their fear. Some of the elders will be silent because no one has asked them for their wisdom





If the New People will find trust in the way of all things, in the circle, they will no longer need the selfish voice of the ego and they can begin to trust their inner voice. Wisdom will be once again be found in dreams of the night and of the day. The sacred fire will once again be lit. The Light-skinned People will be given a choice between two paths. If they choose the right path the Seventh Fire will light the Eighth Fire and final fire of brotherhood and sisterhood. If they choose the wrong path, remaining on the path of the mind, then the destruction they brought with them will come back to destroy them. The people of the earth will experience much suffering and death.

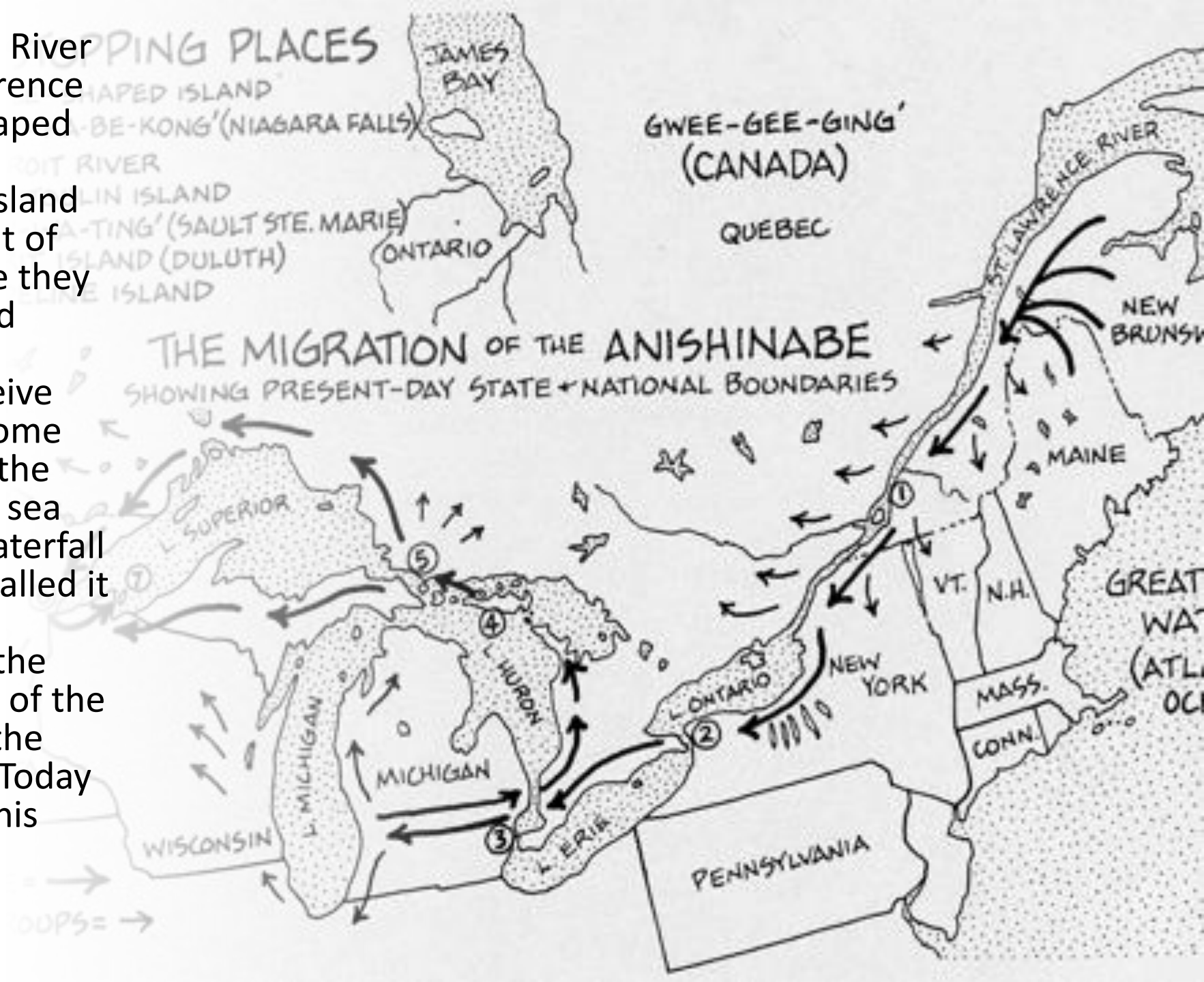
Along the Great Salt Water in the East, life was full and rich for the People, the Anishinabeg. After the Seven Prophets came to them, there were many large gatherings to discuss their predictions. Many people did not want to move away from their homes with their families and begin a long migration through strange lands. Some unselfishly supported those who believed in the power of the prophecies and were ready to follow because they thought it was in some way part of the Creator's Plan. One group supported the plans to follow the Megis into the unknown lands of the setting sun, but they pledged to stay and care for the eastern fire of the people. They were called the Wabun-ukeeg', the People of the Dawn.

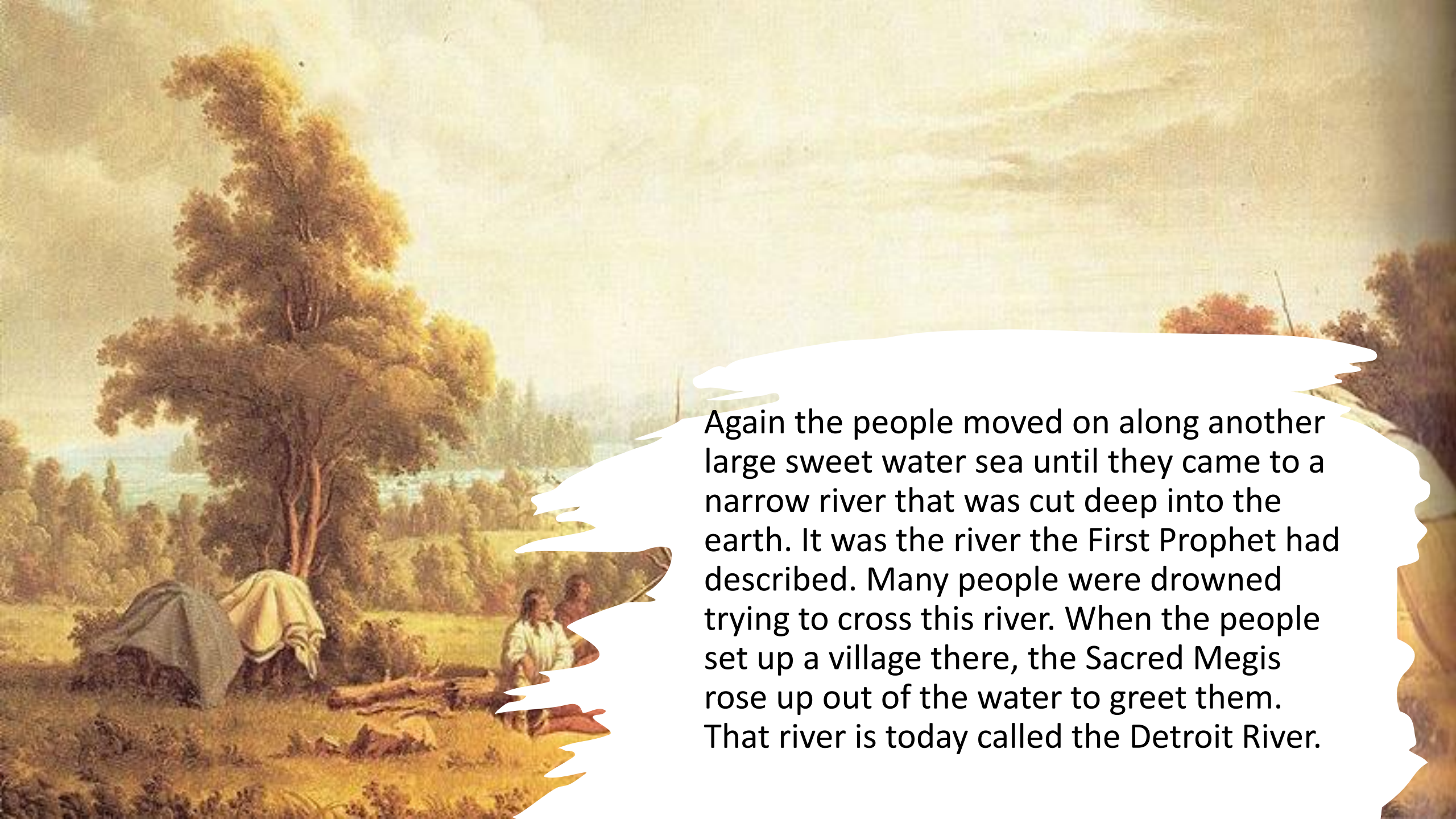




Five hundred years later they would be among the first to be caught in the death and suffering the Light-skinned people would bring. By the time of the Fourth Fire, their homes, families, and villages would be torn apart. They would be scattered, lose their roots, their power.

The people followed the Great River to the Setting Sun, the St. Lawrence River, looking for the island shaped like a turtle. Near present-day Montreal they found such an island and the Megis shell rose up out of the water to greet them. There they brought the Sacred Fire and did many ceremonies to cleanse themselves to be ready to receive their next instructions. After some time they continued to follow the Great River into a sweet water sea until they came to a roaring waterfall that spoke like thunder. They called it Ani-mi-kee'wabu, place of the thundering water. Once again the Sacred Megis shell rose up out of the water and greeted them, and the Sacred Fire was brought here. Today the Light-skinned people call this place Niagara Falls.





Again the people moved on along another large sweet water sea until they came to a narrow river that was cut deep into the earth. It was the river the First Prophet had described. Many people were drowned trying to cross this river. When the people set up a village there, the Sacred Megis rose up out of the water to greet them. That river is today called the Detroit River.

At this time there came to be three groups among the Anishinabeg. Each group had a special task. One group, called the O-dah-wahg', were responsible for providing the people with their food and supplies. They were the hunters and traders. A second group, called the O-day'wah-to-mee, were the keepers of the Sacred Fire as the people moved along. The third group was the faith keepers of the nation, called the Ojibway.






Today, the O-dah-wahg' are called the Ottawa, the O-day'wah-to-mee are called the Potawatomi, and the O-jib-way are called the Ojibwe or incorrectly, Chippewa. These were the nations of the Three Fires, powerful and united by a common purpose—following the Sacred Megis to an unknown destination.

Thus began the time of the Fifth Fire. The wave of light-skinned people forced all native people into poverty on tiny reservations supported by erratic deliveries of promised supplies and equipment. These were usually rotten, poor quality, or insufficient to care for the needs of the people. To educate the children in the new ways the light-skinned people took children away from their parents, put them in boarding schools far away from their homes and families, cut their hair, took away their medicine bundles, forbade the use of their native language. So the hoop of the nation was broken, taking the young people away from the medicines, the stories, the teachings, the spirit ways, the strength that had brought a spirit-filled people on a journey for more than six hundred years. The children were taught to walk the way of the light-skinned people who thought that theirs was the superior way, the way of "progress."





The Prophecy of the 8th Fire

They will come to a fork in the road. One road will lead to Materialism and Destruction....for almost all living creatures...The other road will lead to a Spiritual Way upon which the Native People will be standing...This path will lead to the lighting of the 8th fire, a period of eternal peace, harmony and a "New Earth" where the destruction of the past will be healed

Anishnabe Prophecy

This was the time of the Sixth Fire. Children were turned against their parents and their grandparents. The teachings of the elders could not be heard and the elders grew sick. They had lost their place in the circle. The circle was broken. The weapons used by the light-skinned were untrue stories, racism, guns and bayonets, cannon and disease. Today the weapons are courts, attorneys, textbooks and schools that teach propaganda as history, movies and television that portray the way of Native People in a shallow way, and sometimes guns and bayonets.



Now is the time of the Seventh Fire. By the light of the Seventh Fire come the Ogichidaag', those who would use their power and strength with wisdom and gentleness to bring harmony and balance. They will soar with wabishkie ginu', the White Eagle, bringing the wisdom of Spirit with the first light of day. They will learn of their power and strength like the gidzhii makwa' the Great Bear who holds ice and snow in the North so the Earth would not be covered with water. And they will open their mind and heart like makinaak' the turtle who offered his back upon which to build a new earth.



Lighting the Eighth Fire

- This Eighth Fire launches a golden age leading to Peace on Earth and is rooted in the Anishinaabe Peoples prophecy of the Seven Fires. According to the prophecy, it is at this time that the New People will emerge and be given a choice between two roads. One road will be green and lush, and very inviting. The other road will be black and charred, and walking it will cut their feet.
- In the prophecy, the people decide to take neither road, but instead to turn back, to remember and reclaim the wisdom of those who came before them. They will retrace their steps to find what was left by the trail. Their steps will take them to the Elders who they will ask to guide them on their journey.