INTERMEDIARY

BOOK 4

ACKNOWLEDGEMENTS

We wish to thank Heritage Canada for providing the funding to support this important Indigenous Language Initiative.

Special thanks also to:

Patricia Ningewance for allowing us to use her book Gookomo's Language as an amazing guide and reference to introduce our community members from Basic to more Advanced Ojibway levels. Patricia is an Ojibway person from Lac Seul First Nation in northwestern Ontario. She has travelled throughout Anishinaabe country, where Ojibway is spoken.

Bomgiizhik (Isaac Murdoch) for allowing us to use his book "The Trail of Nenaboozhoo" and its beautiful stories. Bomgiizhik is from the Serpent River First Nation in Anishinaabek Territory on the North Shore of Lake Huron.

Marleen Ironstand, for all her time and assistance with the translations, recordings, and editing of all the program materials. Marleen is an Elder from TTR who was instrumental in executing this program.

Lillian Lynxleg, for her support in the translation and recordings of the materials, as well as for helping us understand the importance of location and dialects of the Ojibway language. Lillian is an Elder and Ojibway Language teacher at TTR's Chief Clifford Lynxleg Anishinaabe School.

Madeleine Whitehawk, for assisting us with the recording and explaining the tutorials and recordings. Madeleine is an Elder and teacher from the Cote First Nation who has actively worked and advocated for language recovery and preservation for many years. Madeleine helped us bring the educational materials into the context of the local dialect of our area.

Chief Barry McKay and the TTR Council for their support.

Thank you all for your generosity and for furthering our language.

Disclaimer

Some of the educational materials in this language program have been edited, adapted, and modified from their original form to ensure compatibility with the local dialect.

Pronouns

Anishinaabemowin is a language focused on describing the world and the action that takes place in it. To use the verbs you will need to know the pronouns. These are the basic ingredients of speech: a root verb and words to show who is doing whatever you are describing. It is important to learn the seven pronouns and how they are used.

Personal Pronouns:

Niin is the word for both "me" and "I."

Giin is the word for "you," meaning just one other person who is being spoken to.

Wiin is the word for "he," "she," "him," and "her." There is no indication of male or female. This is just one person other than the person speaking or the person listening.

We can use the context to find out if he or she is male or female when necessary. Compared to English, this is an elegant way to avoid choosing "he" or "she" when often we don't know and don't want to make assumptions.

Niinawind (Niinwi) is the word for "us" or "we." Because there are two words for "us" in Anishinaabemowin, the easiest definition to use is "just us" because "niinawind" does not include the person being spoken to. For that reason it is sometimes called "exclusive." Think of it as "niin / me" and some other people, not including you. An example that helps explain this word would be a couple of kids telling a busy Mom, "we are going out to play." This would be the exclusive form because Mom is not going out to play with them.

Giinawind (Giinwi) is another word for "us" or "we." Because there are two words for "us" in Anishinaabemowin, the easiest definition to use is "all of us" because "giinawind" does include the person you are speaking to. For that reason it is sometimes called "inclusive." Think of it as "giin / you" and some other people, including me. An example that helps explain this word would be a busy Mom saying to kids, "we are all going to work together now." In Anishinaabemowin the Mom can be very clear that she is including all the children in her statement.

Giinawaa (Giinwi) is a word for "you all' meaning all of the people a person might be speaking to. This is another instance of Anishinaabemowin giving more specific detail than English. In English the word "you" is used for both one person and a group. In Anishinaabemowin speakers are able to clarify who is included in a statement.

Wiinawaa (Wiinwi) is the word for "them." Like "wiin" there is no indication of male or female this is just a group of people other than you or I.

Wan/wah describing the fourth person in a speech

Ojibway Pronoun	English Pronoun
niin	I
giin	you
wiin	he / she
niinawind / niinwi	just us
giinawind / giinwi	all of us
giinawaa / giinwaa	you all
wiinawaa / wiinwaa	them
wan	4th person obviative singular
wah	4th person obviative plural

Pronouns are rarely used independently. There are a few examples when the whole pronoun is used. People often sign letters or emails, "Niin sa" which is the first person pronoun with a small emphasis marker. This is like saying, "yours truly" but literally means "it's me!" Another instance of the pronoun used in its full form is when action flows from one person to another: Giinitam – your turn; Niinitam – my turn; v – his / her turn.

Personal Pronouns of Precedence:

There is a set of pronouns, combined with the partcle **'nitam'** (first), expressing concepts of precedence or turn.

niinitam - me first, my turn
giinitam - you first, your turn
wiinitam - s/he first, his/her turn
niinitamawind - we (ex.) first, our (ex.) turn
giinitamawind- we (in.) first, our (in.) turn
giinitamawaa - you (pl.) first, your (pl.) turn
wiinitamawaa - they first, their turn
wiinitamawaawan - 4th person singular - them first
wiinitamawaawah - 4th person plural - them/selves first

Personal Pronouns + 'eta' (only)

There is also another set of personal pronouns, combined with the partcle 'eta' (only), expressing concepts of 'only', or 'alone'.

niineta - only me, me alone
giineta - only you, you alone
wiineta - only him/her, s/he alone
niinetawind - only us (ex.), we (ex.) alone
giinetawind - only us (in.), we (in.) alone
giinetawaa - only you (pl.), you (pl.) alone
wiinetawaa - only them, they alone
giinetawaawan - 4th person singular - only them
giinetawaawah - 4th person plural - themselves

Personal Pronouns + 'gaye' (too)

Another set of personal pronouns, combined with the partcle 'gaye', or 'ge' (also, too).

geniin - me too
gegiin - you too
gewiin - s/he too
geniinawind - we (ex.) too
giinwind - we (in.) too
gegiinawaa - you (pl.) too
gewiinwaa - they too
gewiinwaawan - 4th person singular - them too
gewiinwaawah - 4th person plural - them selve too

Interrogative Pronouns

There are also pronouns which indicate that the Person or thing referred to is of a certain type. They can be inflected for number and obviation.

		Plural	Obviative
who	awenen	awenenag	awenenan
what	wegonen	wegonenan	

Indefinite Pronouns

Indefinite pronouns are used to identify someone or something, who/which is unknown or not important:

awiiya - somebody
gegoo - something

Indefinite pronouns can be combined with **gakina** (all) and **gaawiin** (no):

gakina awiiya - everyone, all
gakina gegoo - everything

gaawiin awiiya - no one
gaawiin gegoo – nothing

Dubitative Pronouns

Dubitative pronouns express doubt or uncertainty about the identity of a being or thing. Dubitative pronouns can be inflected for nubmer and obviation

awegwen - whoever (singular)
awegwenag - whoever (plural)
awegwenan - whoever (obviative)
wegodogwen - whatever (singular)
wegodogwenan - whatever (plural)

Pausal Pronouns

Pausal pronouns are used as substitutes for nouns that the speaker is trying to remember, but cannot momentarily recall. Pausal pronouns are inflected like nouns.

aya'aa - some being, "what's-his-name"
aya'aag - some beings, "what's-their-name"

ayi'ii - some thing, "whatchamacallit"
ayi'iin - some things

Pausal pronouns can also be possessed or occurring with other affixes.

nindaya'aam - my stuff, my property (animate)
odayi'iim - his stuff, his property (inanimate)

Pronouns of Kind

There are also pronouns which indicate that the person or thing referred to is of a certain type. They can be inflected for nubmer and obviation.

dino, or dinowa - kind, sort, variety (animate, inanimate)
dinowag - kind, sort, variety (animate, plural)
dinowan - kind, sort, variety (inanimate, plural)
dinowan - kind, sort, variety (obviative)

awenen dinowag? - Of what kind are they (animate)?
onow dinowan - several objects like these here

Demonstrative Pronouns

Demonstrative pronouns are used to point out things or persons. They agree with the nouns to which they relate, and inflect for animacy, number, obviation, and remoteness from the speaker. The two demonstrative pronouns most often used, correspond roughly to English 'this (one)' and 'that (one)'. Further degrees of distance (this one over here, that one over there, etc.) can also be expressed.

Demonstrative pronouns commonly used in Treaty 4 area in Saskatchewan and Manitoba.

	This	That	That (in the distance)
Animate Singular	awee, waha	awee, a,aa	aweeti
In animate Singular	owee, o,oo	Iwee, i,ii	iweeti
	These	Those	Those (in the distance)
Animate Plural	ongo ongowee	ingi ingiwee	ingiweeti
In animate Plural	ono onuwee	ini iniwee	iniweeti

Forms of demonstrative pronouns vary in different dialects and communities.

Note that inanimate plural forms are also used to refer to an obviative noun. Although demonstrative pronouns can be used alone, they can also be used to modify a noun.

a'aw ikwe - that woman (animate)
i'iw jiimaan - that canoe (inanimate)

Ningikendaan i'iw - I know that
Gigikenimaa a'aw - You know him/her

Owaabamaan John iniw ikwewan - Jonh sees that woman (obviative)

Aaniindi gaa-ondinaman i'iw? - Where did you get it?

When placed after a noun, the noun phrase changes it's meaning from 'this/that (noun)' into 'this/that is a (noun)':

ikwe a'aw - that is a woman
jiimaan i'iw - that is a canoe

Nouns

Noun Gender and Plural

Nouns have gender – animate or inanimate. Nouns referring to people, animals, trees, and spirits belong to the animate gender. Some non-living things are also included in the animate gender, although most nouns referring to non-living things are classified as inanimate

Animate Nouns		Inanimate Nouns	
inini	man	waakaa'igan	house
ikwe	woman	adopowin	table
makwa	bear	waasechigan	window
mitig	tree	mitig	stick
giizis	sun, month	aanakwad	cloud
animikii	thunder	zaaga'igan	lake
miigwan	feather	miikana	road
akik	kettle	onaagaans	cup
zhoomin	grape	odaabaan	car

A noun and any demonstrative that accompanies it must agree in gender. Thus a demonstrative used with an animate noun must be in the animate gender; a demonstrative used with an inanimate noun must be in the inanimate gender.

wa'aw inini - this man (animate)
o'ow waakaa'igan - this house (inanimate)

a'aw ikwe - that woman (animate)
i'iw adopowin - that table (inanimate

Verbs also take on different inflections to show agreement with nouns. In the examples below, the form of I see varies in accordance with the gender (animate or inanimate) of the noun involved.

Inini niwaabamaa - I see a man (animate)
Waakaa'igan niwaabandaan - I see a house (inanimate)

Number:

Nouns have number; that is, they can be either singular or plural. The plural is formed by the addition of a suffix to the stem. Different suffixes are used to indicate the plural of animate and inanimate nouns. The animate plural suffix ends in -g and the inanimate plural suffix ends in -n. Most stems require a connective (a, wa, o, ii, oo) between the stem and the last sound of the suffix.

Animate Nouns

English	Singular	Plural
bear	makwa	makwag
wolf	ma'iingan	ma'iinganag
beaver	amik	amikwag
fish	giigoonh	giigoonyag
rabbit	waabooz	waabozoog
ice	mikwam	mikwamiig

Inanimate Nouns

English	Singular	Plural
fire	ishkode	ishkoden
dish	onaagan	onaaganan
plant	mashkiki	mashkikiwan
river	ziibi	ziibiwan
box	makak	makakoon
paddle	abwi	abwiin

The form of a demonstrative and a verb will also indicate the number of the noun to which they refer:
Onizhishin i'iw mazina'igan - This book is nice.
Onizhishinoon iniw mazina'iganan - These books are nice.

Note. In different Anishinaabemowin dialects the same noun can belong to different genders. E.g. they consider **bakwezhigan** (bread) - animate in Minnesota, and inanimate in Southern Ontario. Animate in Saskatchewan and Manitoba.

Note. Sometimes inanimate nouns could be treated as animate ones. In some stories or fairytales (or when used as names for people), inanimate objects are treated as alive and can perform actions including those directed towards other inanimate or animate objects - people, things; then they are treated as animate nouns using AI, TI, and TA verbs with them.

Locative Form

The locative form of a noun is used to express ideas of location.
The locative form is indicated by a suffix.

oodena - town
oodenaang - to/at/in the town

The actual form of the locative suffix varies from noun stem to noun stem. Each stem requires a particular connective sound between the stem and the last part of the suffix.

Noun		Noun Locative	
oodena	town	oodenaang	to/at/in the town
onaagan	dish	onaaganing	at/on the dish
makak	box	makakong	in/on the box
mitig	tree	mitigong	to/at/in/on the tree
zaaga'igan	lake	zaaga'iganing	to/at/in/on the lake

atoon o'ow onaaganing
put that (inanim.) on a dish

namadabi apabiwing
he is sitting on a chair

adaawewigamigong nind-izhaa
I'm going to the store

ningii-bimosemin miikanaang
we were walking on/along the road.

Possessed and Dependent Nouns

Possessed nouns. Nouns can also be inflected to indicate a grammatical relationship of possession. The possessor is shown by a personal prefix or a personal prefix and personal suffix added to the possessed noun.

(n)in-jiimaan	my boat (inanimate noun)
gi-jiimaan	your (singl) boat
o-jiimaan	his/her boat
(n)in-jiimaan-inaan	our (exc) boat
gi-jiimaan-inaan	our (inc) boat
gi-jiimaan-iwaa	your (pl) boat
o-jiimaan-iwaa	their boat

In addition to the personal prefix, a possessed noun may have a basic suffix showing its gender, number, and, if applicable, obviative or locative form.

A personal suffix may appear between the stem and the basic suffix to show that the possessor is plural or, if third person, obviative.

gi-jiimaan-an – your (single) boats
gi-jiimaan-iwaa-n – your (plural) boats

Some possessed nouns take on the possessive suffix -(i)m immediately after the stem but before any inflectional suffixes.

Note. There is no rule indicating which nouns take it and which - don't.

Dependent Nouns.

In Ojibwe, two groups of nouns, which include the names of body parts and relatives, always appear in possessed form with a personal prefix. These nouns are known as dependent nouns because their stems cannot appear alone but only with a personal prefix.

a(n)in-dengway - my face
ni-ninj - my hand
ni-kaad - my leg
ni-misad - my stomach
ni-shtigwaan - my head
(n)in-dooskwan - my elbow
(n)in-gidig - my knee
ni-pikwan - my back
(n)in-dinimaangan - my shoulder
(n)in-zid - my foot
(n)im-baabaa - my father
ni-maamaa - my mother
ni-mishoomis - my grandfather
nookoo - my grandmother
(n)in-gosis - my son
(n)in-daanis - my daughter
ni-sayenh - my older brother
ni-misenh - my older sister
ni-shiime - my younger brother/sister

Diminutive Nouns

A diminutive suffix can be added to a noun stem to indicate that the thing/being referred to is of small size or physically immature relative to other items of its kind or members of the group identified by the noun.
The diminutive suffix ends in -ns and its form very depending on noun stems (-ens, -ns, -oons, -iins)

ziibi (a river)
ziib-iins (a small river, a creek)

miigwan (a feather)
miigw-aans (a small feather)

nishiime (my younger brother)
nishiime-ns (my little younger brother)

wajiw (a mountain)
wajiw-ens (a small mountain, a hill)

gekek (a hawk)
gekek-oons (a small/little hawk)

Pejorative Nouns

A pejorative suffix can be added to a noun stem to indicate that the thing or the person named is in some way unsatisfactory or in disfavour.
The pejorative suffix is **-(i)sh**.

jiimaan-ish - useless boat
mookomaan-ish - useless knife

Note. The pejorative suffix may also indicate affection.

Preterit Nouns

A preterit suffix can be added to a noun stem to indicate past state or absence. For example, a preterit suffix added to a noun that refers to a person indicates that the person is deceased. In some varieties of Ojibwe, a preterit suffix added to a noun that refers to a thing indicates that the thing is missing or no longer usable.
The preterit suffix is /**-(i)ban/**.

nimishoomis-iban
my late grandfather

nimishoomis-iban-iig -
my late grandfathers

nimookomaan-iban
the knife I used to have, the thing that used to be my knife

nimashkimod-iban-iin
the bags I used to have, the things that used to be my bags

Vocative Nouns

There are special vocative forms used in addressing people by name or, in some cases, by designations indicating kinship.
These often involve shortening the full word.

Ninga (my mother)
Ning! (mom!)

Nimishoomis (my grandfather)
Misho! (grandfather!)

Nóókóo (my grandmother)
Kóókóo (grandmother!)

Aabitagiizhigokwe (Half-of-the-sky-woman, personal name)
Aabitagiizhigok!

In formal speech, a vocative plural suffix may be added to the noun stem designating the group addressed. A basic suffix does not appear.

Boozhoo, nindanishinaabe-dog
Hallo, my fellow Natives

Bizindamog inashke, abinoojiiy-idog
Listen to it, children!

Before moving forward with comprehensive grammar lessons, let's practice what we have learned so far by reading the story in English and Ojibway.
Try to identify some of the words that you have learned.

Odaawaakwe.
Ottawa-Woman.

From Ojibwa Texts collected by William Jones (1919).

Ningoding sa giiwen' gii-ayindaa odaawaakwe, nizhikewizi.

Now, once on a time, it is said, there was an Ottawa-Woman; she was alone.

Gaawiin ininiwan odayaawaasiin anooj gegoo odoozhitoon, apishimonan gakina gegoon gaa-izhichigewaad ikwewag, mashkimodan gaye; mii iw eniweg gaawiin aapiji gashkendanzii nizhikewizid.

She did not have a husband, yet various things she made, - mats and all the things that women are wont to make, likewise bags; for that very reason was she not so very sad that she was alone.

Apakwayan gaye odoozhi'aan bakiboojige.

Reed mats she also made, and she spun twine.

Ningoding dash ogikendaan abinoojiiyan odayaawaad wiiyawing.

Now, once she felt that there was a babe within herself.

Apii dash zhayiigwa waa-niigi'aawasod, binewan nitam gii-niigi-waan gakina dash anooj bebaamisejig endaswewaanagiziwaad - binewag gaye binesiwag.

And when the time came for her to be delivered, there was born first of all a ruffed grouse, and then all the various creatures of the air, as many as there were, - ruffed grouse and all the birds.

Miiw aniw gii-niigi'aad gakina ogii-ani-naganigoo, miiy eta bine-wan, gaawiin ogii-naganigoosiin.

Now, by all those to whom she had given birth was she forsaken as fast as they came, save only by the ruffed grouse, by it was she not abandoned.

A'aw bine gii-kido: "Gaawiin niin wiikaa ninga-naganaasii wa'aw giganaan; apane go moozhag besho ningad-ayaa dibi ji-ayaagwen giganaan.

The Ruffed Grouse spoke, saying: "Never will I leave this mother of ours; for always will I be near by, no matter at what place our mother may continie."

Mii dash i'iw aapiji wenji-waangawizid a'aw bine.
Such is the reason why so very gentle a ruffed grouse is.

Miinawaa ningoding ogikendaan abinoojiiyan ayaawaad.
Another time she felt that she was with child.

Apii dash miinawaa wejijisenig ji-niigi'aawasod, miinawaa ogii-niigi'aan gakina endaswewaanagizinid awesiiyan.

And when the time was come again for her to be delivered, again she gave birth to all the game-folk, as many as there were.

Mii go iw miinawaa gaa-ani-izhinaganigod gakina, miiy eta waaboozoon, gaawiin ogi--naganigoosiin.

Now, by them all, too, was she forsaken as fast as they came, save only by the hare, she was not deserted by it.

Gii-ikido a'aw waabooz: "Gaawiin wiikaa niin ninga-naganaasii wa'aw giganaan," gii-ikido.
Said the Hare: "Never will I leave this mother of ours," he said.

"Mii omaa pane ji-namadabiyaan."
"Here in this place will I always sit."

Asin idash waaboozoong izhinaagozidog; mii iw ezhinikaadegwen i'imaa waabooz namadabid.
There was a rock, probably in the likeness of a hare; accordingly it may have been called by the name of A-Hare-that-is-seated-here.

Moozhag igiw anishinaabeg ogii-dibaadodaanaawaa i'iw waabooz namadabid izhinikaadeg.
Always have the people referred to what was called The-hare-that-is-seated.

Mii idash a'aw waabooz moozhag wenji-bimaadiziwaad anishinaabeg; ozaagi'aan iniw ogiin, a'aw waabooz.
Therefore such is why the hare is always around where dwell the people; he loved his mother, the hare (did).

Mii dash miinawaa gii-ayindad a'aw odaawaakwe.
And so there continued Ottawa-Woman.

Ningoding miinawaa ogikendaan ayaawaad abinoojiiyan.
Another time she felt that she was with child.

Apii miinawaa naagi'aawasod giigoonya' ogii-niigi'aa', gakina go endaswewaanagiziwaad giigoonyag.

When the time was come for her to be delivered, to fishes gave she birth, to all kinds of fishes, as many as there were.

Mii go miinawaa gakina gii-ani'naganigod oniijaanisa', miiy eta adikamegwan, gaawiin ogii-naganigoosiin.

So again by all her children was she forsaken as fast as they came, save only by the whitefish, she was not left by it.

Mii iw gaa-ikidod a'aw adikameg: "Gaawiin niin wiikaa ninga-naganaasii a'aw giganaan.

For this was what Whitefish said: "Never will I leave this mother of ours.

Gakina miziwe akiing dibi zaaga'igan ji-ayaagwen,

boozh imaa ningad-ayaa," gii-ikido.
In every place upon earth wherever a lake may be, even
there will I be," he said.

Mii dash geget ezhiwebak, miziwe ayaawaad giigoonyag gakina go

zaaga'iganing giigoonyikaawan.

And that, sure enough, has come to pass, everywhere are there fishes,
and in all the lakes are there fishes.

Mii dash miinawaa anooj gegoo inanokiigobanen.
Thereupon she took up her work again, making all sorts of things.

A'aw odaawaakwe enaawindobanen gokoomisinaan.
Ottawa-Woman was the name that our grandmother was called.

Aaniish mii ekoozid.
Well, that is as far as (the story) goes.