Daughters, Sisters, Mothers & Wives

An Anishnaabe Reader
Cover picture “Women Knowledge Keeper”
Mixed Media on wood panel, 24x30”
curtesy of : Lindsey Lickers
Contact info: lindsey.rayane@gmail.com
Portfolio Page: http://www.facebook.com/LindseyRayane
Acknowledgements

Ani

Thank you to Heritage Canada, Ontario Ministry of Training, colleges and Universities, and Ningwakwe Learning Press (NLP).

This project has been made possible in part by the Government of Canada. Ce projet a été rendu possible en partie grâce au gouvernement du Canada, and Ontario Government.

This Language workbook was completed to be included in the Daughters, Sisters, Mothers & Wives educational-Kit. It is written in part in the Anishinaabe language and includes some introductory phrases and speeches often associated with an Anishinaabe woman’s role, but not exclusive to that. I would like to thank Donika Stonefish for the translations, Lindsey Lickers for contributing her artwork, Brennor Jacobs and Simon Hill for the assistance in putting this together.

This learning-language workbook has a CD that will accompany it.

This is only one part of the Woman’s Role Educational-Kit.

Miigwetch,

Michelle Davis
Ontario Native Literacy CoalitionExecutive Director

Bob Rice
NLP Executive Director
DAUGHTERS, SISTERS, MOTHERS & WIVES

TABLE OF CONTENTS

Welcoming Address .......................................................... 5
Thanksgiving Speech .......................................................... 6
Greetings and Introductions ............................................... 7
Anishinaabe Writing System .............................................. 8
Doodemag—Clans .............................................................. 9
Colours ........................................................................ 10
Nursery Rhymes ............................................................... 11
Songs ............................................................................. 14
This is a short speech used to welcome people into a home or to welcome guests from other areas during a gathering. The English translation to this address can be found in the Daughters, Sisters, Mothers & Wives cultural textbook.

**WELCOMING ADDRESS**

Waussuh K’gee bi ondjibaum  
Ganwaesh n’gee baubeewimim  
K’d’ayekozimwaudook  
Weedibim shinaung  
Weedopimishinaung  
Bezhigwon K’d’onaug inaun  
Ezhi bezhigo-packadae-ing  
Wenibik k’ga aubizeeshinomim  
Weedjiga ubiwitwishnaung  
K’ga bezhigo dae-aemim  
K’ga bezhigo-inaendaumim
THANKSGIVING SPEECH

This is a speech used by people who give thanks to the Creator usually at the start and end of each day, and can also be used to give thanks before a meal or a gathering.

Miigwech
  Thank You

Miigwech ki gaa-miizhyaang
  Thank you for the world

Miigwech miijim gaa-miizhyaang
  Thank you for the food we eat

Miigwech bineshiinyag ngamwad
  Thank you for the birds that sing

Miigwech gzhemnido kina gegoo
  Thank you Creator for everything

Gaa-miizhyaang
  That was given

Mii iw
  That is all
GREETINGS AND INTRODUCTIONS

This introduction is commonly used in the Walpole Island region and throughout Western Ontario. This is a brief conversation in which you will greet someone with a hello, ask them how they’re doing, ask them their name and clan, and thank them.

<table>
<thead>
<tr>
<th>Anishnaabe</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boozhoo</td>
<td>Hello</td>
</tr>
<tr>
<td>Aaniish naa ezhiyaayin?</td>
<td>How are you?</td>
</tr>
<tr>
<td>Giyak</td>
<td>I am good.</td>
</tr>
<tr>
<td>Aaniish naa ezhinikaazyin?</td>
<td>What is your name?</td>
</tr>
<tr>
<td>_____ Ndizhinikaaz</td>
<td>_____ is my name.</td>
</tr>
<tr>
<td>_____ Ndoonjiba</td>
<td>_____ is where I am from</td>
</tr>
<tr>
<td>_____ Ndodem</td>
<td>_____ is my clan.</td>
</tr>
<tr>
<td>Baamaaipi miinwaa gaawaabmin?</td>
<td>Will I see you later?</td>
</tr>
<tr>
<td>Enh / Gaawiin</td>
<td>Yes / No</td>
</tr>
<tr>
<td>Miigwetch</td>
<td>Thank You</td>
</tr>
</tbody>
</table>
In the Ojibway language there are seven vowels. These are split into three short vowels and four long vowels. These vowels are as follows.

(English vowel sounds that correspond are given)

**Short Vowels**
- ù- a (mkak)
- ì- i (mik)
- cold- o (nimosh)

**Long Vowels**
- ē- ii (giin)
- aw- aa (naanan)
- ō- oo (goon)
- è- e (kwe)

**Consonants**
- b, p, d, t, g, k, j, ch, z, s, zh, sh, m, n, w, y, ’

**Other Sounds:**
Nasal “n”: Written as “nh” at the ending of a word and written as “n” inside of a word (binoojiinh / binoojiins)
Glottal Stop: Written as ’ or h - catch in the throat (ode’)
“ay” - as in (“mooday”)
DOODEMAG - CLANS

These are the Anishinaabe translations of the seven clans that come from the seven-star clan system.

Fish—Giigoonh
Deer—Waawaashkeshi
Marten—Waabzheshii
Crane—Shaagi
Loon—Maang
Bear—Mkwa
Bird—Bneshiinh
In the Anishinaabe language there are different ways to describe colours, depending on whether it describes a living thing (animate) or it is an object (inanimate). The following are the colours from the four directions:

<table>
<thead>
<tr>
<th>COLOUR</th>
<th>INANIMATE</th>
<th>ANIMATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>red</td>
<td>mskwaa</td>
<td>mskozi</td>
</tr>
<tr>
<td>white</td>
<td>waabshkaa</td>
<td>waabshkizi</td>
</tr>
<tr>
<td>black</td>
<td>mkadewaa</td>
<td>mkadewozi</td>
</tr>
<tr>
<td>yellow</td>
<td>zaawaa</td>
<td>zaawozi</td>
</tr>
</tbody>
</table>
NURSERY RHYMES

These songs are classic nursery rhymes that have been translated into the Anishinaabe language, and are great to sing to children.

“I LOVE YOU”
Sing to the tune of “Frère Jacques”

   Put your arms around me. Put your arms around me.

   Hold my hand. Hold my hand.

   I am happy. I am happy.

Jiim-shin. N’zaa-gin!
   Kiss Me. I Love You!
“NAANAN KOOKOOSHENHSAG - FIVE LITTLE PIGS”

Maaba kookooshenhs daawegamgong wiizhaa.  
This little piggy went to the market.

Maaba kookooshenhs giig zhaadge.  
This little piggy stayed home.

Maaba kookooshenhs wii mii jim bzhiki wiyaas.  
This little piggy had roast beef.

Maaba kookooshenhs gagego diiyaasii.  
This little piggy had none.

Miinwa a maaba kookooshenhs mwi, mwi, mwi kina ena giwed.  
And this little piggy went wee, wee, wee, all the way home.
Singing to Baby
SONGS

ANISHINAABE KWE

Way Ha Way Hey Yo (Lead)
(All)Way Ha Way Hey Yo Way Hiya
Way Hey Yo Way Hiya
Way Hiya Way Hiya Ho O Ya
Way Hiya Ho Wayo Way Ya Hey Yo
Anishnaabe Kwe gee meen d’go dodem
Nah meen d’go dodem
Kina biindigek oh do ma
We we ni dgi nii mii yeg
Way ya way yo

X4
This song asks women to come back to their culture and join the circle once more.
WATER SONG

Wichita do ya do ya do ya
Wichita do ya do ya heh
Wichita do ya do ya do ya
Wichita do ya do ya heh
Wacha tonaya hey ya hey ya
Wacha tonaya hey ya hey
Wacha tonaya hey ya hey ya

Each verse is sung at a different tempo to represent all water, whether it be a fast-moving stream or a steadily flowing river.

Water is used to start all ceremonies, and this song is used to honour that water.

Pictures curtesy of: Lindsey Lickers
STRONG WOMAN SONG
Way hey ya
way hey ya hey yo (Lead)
(ALL) Way hey ya
way hey ya hey yo
Way hey ya way hi yo
way hey ya
oh way hey ya
way hey ya
way hi yo
way hey ya
way hey ya way hi yo
way hey ya
oh way hey ya
way hey ya
way hi yo
X4

This song originated (according to oral history) with Anishinaabe women who were held in solitary isolation. They would sing as a way to ask (the Creator) for the ability to continue on their journey, no matter what challenges they might encounter. Now this song is used as an
empowerment song or Anishinaabe women from all walks of life.

“Women Knowledge Keeper” - mixed media on wood panel, 24x30”

Pictures curtesy of: Lindsey Lickers
BIOGRAPHIES

Donika Stonefish—
Anishinaabe Translation

Donika Stonefish is of Pottawatomi and Lenni Lenaape descent from Walpole Island First Nation. She is nineteen years old and is from the Sucker Fish Clan. She is currently in her second year of kinesiology at University of Western Ontario aspiring to become an athletic trainer and work with elite athletes.

Lindsey Rayane Lickers—
Contributing Artist

Lindsey Lickers is an Ojibwe multi-media artist and arts administrator specializing in painting, traditional beading and leather work. She is a graduate of OCAD University, holding a Bachelor of Fine Art. Lindsey has sat on community advisory boards and committees, most recently becoming a member of the Planet IndigenUS Advisory Committee, and an interim director on the Native Canadian Centre of Toronto’s board. She currently works as a youth arts coordinator at Native Child and Family Services, Toronto, and maintains her practice in Toronto and Six Nations of the Grand River, Ontario.
This workbook is intended to be used with the accompanying cd.

Language translations by Donika Stonefish