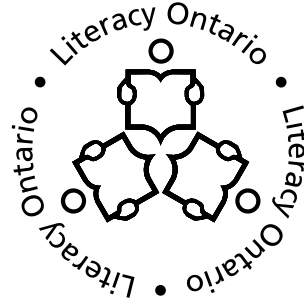


*Literacy Ontario*



# Naasaab Izhi- anishinaabebii'igeng

## *Conference Report*

August 8, 9, 10, 1996  
MacDonald Block,  
900 Bay Street,  
Toronto, Ontario

A Conference to find a Common  
Anishinaabemowin Writing System

Literacy and Basic Skills Section  
Workplace Preparation Branch  
Ministry of Education and Training



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**Naasaab Izhi-  
anishinaabebii'igeng**  
*Conference Report*

A Conference to find a Common  
Anishinaabemowin Writing System

Submitted by Pat Ningewance

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# *Gichi-miigwech*

- to the **Elders** and the **teachers, students, administrators, translators** and other **guardians** of Anishinaabemowin across this land who attended this conference and contributed their good thoughts, support, and guidance,
- to the Ministry of Education and Training (MET) that funded this important conference, especially **John Stanley**,
- to the Steering Committee members **Pauline Decontie** of Maniwaki, Quebec; **Nancy Jones** of Ft. Frances, Ontario; **John Nichols** of Winnipeg, Manitoba; **Agnes PeeAce** of Saskatoon, Saskatchewan; **Eunice Perez** of Winnipeg, Manitoba; and **Lena White** of Manitoulin Island, Ontario,
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Pat Ningewance

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# Naasaab Izhi-Anishinaabebii'igeng

## *Report of the Conference to Find a Common Writing System for the Anishinaabemowin*

### Executive Summary

Two hundred Anishinaabe teachers, Elders, translators, administrators, language activists, and students met in Toronto from 8 to 10 August, 1996 to find a common Anishinaabemowin orthography. They came from Quebec, Ontario, Manitoba, Saskatchewan, Alberta, Michigan, Wisconsin, and Minnesota.

**They chose the “Double Vowel” system as the International Anishinaabe orthography because it is the system of writing that the Anishinaabeg use on both sides of the international boundary. They also recognise the value and importance of syllabics as part of their linguistic heritage.**

The delegates compared the various orthographies that are now used. There were three “systems” used: the **Double Vowel** system which is used in Ontario (Native Language Instructors’ Program), Manitoba (Manitoba Association for Native Languages), Michigan, Wisconsin and Minnesota; the **Macron system** users were fewer in number, coming from Saskatchewan and Quebec; and **Folk Phonetic**, not really a system, but the way that many language teachers and fluent speakers still write their language “as it sounds.” The third way of writing is not consistent and differs from writer to writer.

The only difference between Double Vowel and Macron is in the long vowels:

<b>Macron Users:</b>	e	i	í	o	ó	a	á
<b>Double Vowel Users:</b>	e	i	ii	o	oo	a	aa

Furthermore, the following consonants were agreed upon:

<b>Double Vowel</b>	<b>k/g</b>	<b>t/d</b>	<b>p/b</b>	<b>y</b>	<b>h</b>	<b>sh/zh</b>	<b>s/z</b>	<b>ch/j</b>	<b>w</b>	<b>n</b>	<b>m</b>	<b>’</b>
<b>Macron</b>												
Quebec:	<b>k/g</b>	<b>t/d</b>	<b>p/b</b>	<b>y</b>	<b>h</b>	<b>sh/j</b>	<b>s/z</b>	<b>ch/dj</b>	<b>w</b>	<b>n</b>	<b>m</b>	<b>h</b>
Saskatchewan	<b>k/g</b>	<b>t/d</b>	<b>p/b</b>	<b>y</b>	<b>h</b>	<b>š</b>	<b>hs/s</b>	<b>č</b>	<b>w</b>	<b>n</b>	<b>m</b>	<b>h</b>

The Double Vowel system prevailed because of its larger number of users. Due to the time, the delegates did not look at standardising the nasal vowels, glottal stops, use of punctuation, or developing vocabulary (neologisms).

---

# Glossary of Linguistic Terminology

Linguistic terminology is defined for the convenience of the Anishinaabemowin language teachers who are self-taught or who have not been formally trained to teach the Anishinaabemowin language. These terms are used throughout this report.

**common orthography:** A spelling system that is agreed upon by all users.

**consistency:** Agreement of parts to one another.

**consonant:** A sound that is not a vowel. Ojibwe, Saulteaux, Chippewa and Algonquin teachers use these consonants: b, c, d, g, h, j, k, m, n, p, s, t, w, y, z.

**culture:** The language, customs, values, beliefs, art forms, and achievement of a society.

**curriculum:** The knowledge, information, abilities, activities, materials, and skills which are included in the teaching of any subject.

**dialect:** The language spoken at the community level. Although it is similar to the language spoken in the surrounding area, a dialect has its own vocabulary, grammar, intonation, and expressions unique to that community.

**dictionary:** A list of words and their meanings in the same language (unilingual dictionary) or in a contrasting language (bilingual dictionary).

**“Double Vowel System”:** The system of writing Ojibwe and Chippewa that doubles the long vowels instead of marking them. It is also called the Fiero system after the Minnesota missionary Charles Fiero who devised it in the late 1950’s.

**Fiero System:** See above.

**Folk Phonetic System:** Writing the language “as it sounds” using English (or French) spelling. Some examples: chee-mahn/jeemahn (boat), ekway/equay/eequay (woman).

**glossary:** A short list of words and their meanings.

**glottal stop:** A consonant which is made with a momentary stoppage of breath. It is expressed sometimes with an apostrophe or with h. Some examples: *ma'iingan/mahiingan* (wolf). In some dialects, it is actually pronounced as “h”.

**grammar:** The recurring patterns of language elements as they occur in forms of words and in arrangements of words in utterances.

**language:** The words, their pronunciation, and the methods of combining them used and understood by a considerable community.

**language family:** A group of related languages. They have some common vocabulary and a similar grammar. Anishinaabemowin and Cree belong to the same language family although they are different languages. The words for river and knife are the same for both languages, for example.

**lexicography:** The editing or making of a dictionary; compiling words and their definitions alphabetically.

**lexicon:** An alphabetical arrangement of the words in a language and their definitions; a dictionary.

**linguistics:** The science which systematically analyses and describes a language as used by native speakers. There are several branches of linguistic science, such as historical, comparative, and contrastive.

**literacy:** Being able to read and write. The Ontario Ministry of Education and Training uses as its definition ...Literacy is the ability to read, write, calculate, speak, and understand, as well as sign (for the Deaf) and communicate in other forms of language, according to need. It is a continuum of these skills necessary for everyday life in the home, at work, in education and in the community.

**long vowel:** A vowel that takes longer to utter. Some examples of long vowels: *jiimaan/jímán* (boat), *googii/gógi* (dives)

**“Macron System”:** The system of writing the language where the long vowels are marked, instead of being “lengthened” by doubling. Example: *ozhítá* (he/she gets ready), *ámó* (bee)

**neologism:** A newly formed word, usually developed in order to describe a new invention or idea. Example: car – *odaabaan* (that which hauls or is hauled)

**orthography:** A spelling system.

**Roman orthography:** A writing system with the alphabet used in the Latin language. Any Anishinaabe person writing their language uses the Roman orthography, regardless of the orthography – double vowel, macron, folk phonetic.

**short vowel:** A short vowel is one that takes less time to say than a “long vowel”. Example: *amo*, but not *aamoo*.

**standardisation:** Conforming to an agreed standard.

**syllabics (syllabic writing):** A writing system where each symbol stands for a consonant-and-vowel or just a vowel or consonant.



Syllabic chart

e	i/ii	o/oo	a/aa	finals
∇	Δ	▷	◁	
v	Λ	>	<	ı
u	∩	∪	∩	ı
ɾ	Γ	∩	L	c
q	p	d	b	\
ʎ	ɾ	ɾ	ɾ	ɾ
ɿ	ɿ	ɿ	ɿ	ɿ
ɔ	ɔ	b	p	ɔ
ʒ	ʒ	ʒ	ʒ	ʒ
•∇	•Δ	•▷	•◁	•

Examples:

a ni mo sh (dog) i kwe wa g (women)  
 ◁ σ ∩ ʒ Δ •q •◁ ı Δ•q◁

bi mo se (he or she walks)  
 Λ ∩ ʎ Λ∩ʎ

o sh ki ma zi na i ga n (new book)  
 ▷ ʒ p L ɾ a Δ b ɔ ΔʒpLɾaΔɾbɔ

zhoo sh kwa i gan a g (irons)  
 ʒ ʒ •b Δ b a ı ʒ•bΔbaı

**terminology:** The technical or special terms used in a subject.

**voiced sound:** A sound made with the vocal cords vibrating. Here are some that the Anishinaabeg use: b, g, d, j/dj, zh/j, z.

**voiceless sound:** A sound made while the vocal cords are not vibrating. Here are some that Anishinaabemowin uses: p, k, t, ch/č, sh/c, s.

**vowel:** One of a class of speech sounds in the articulation of which the oral part of the breath channel is not blocked and is not constricted enough to cause audible friction. The Anishinaabemowin speakers use these combinations of letters: e, i, í, ii, o, ó, oo, a, á, aa.

**vowel length:** The time it takes to utter a vowel. In Anishinaabemowin, there are four long vowels: e, ii, oo, aa and three short: i, o, a.

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# Introduction

## The Aboriginal Standardisation Project

The Ontario Ministry of Education and Training (MET), through the Literacy and Basic Skills Section, developed a multi-year proposal for Aboriginal language standardisation as part of its mandate for Aboriginal literacy. The Literacy and Basic Skills Section assists Ontario Aboriginals to standardise their languages. The Ministry provides funding to Aboriginal organisations in Ontario to develop standard literary forms and to prepare Native language materials for use in Native adult literacy agencies. The objective is to ensure the revitalisation, survival, and functional use of Ontario's thirteen Native languages.

The Anishinaabemowin Conference had some precedents in Aboriginal language standardisation in Canada and in other parts of the world where Aboriginal people dwell. The following projects have been initiated in recent years.

## Mohawk Language Standardisation Project

Before 1992, Mohawk did not “have a standard writing system ... Standardisation of the written form of the language is required to produce quality materials and to avoid fragmentation of a language”, says the 1995 report. The Mohawk language is intact only among the Elders. Many younger people have grown up not speaking or hearing Mohawk in their homes. Mohawk is being taught in many schools now. In early 1993, the Ministry staff began meeting with the Mohawk members to determine if they wished to develop a standard literacy form of Mohawk and to establish which organisation would be willing to co-sponsor such a project. The Mohawks formed a Conference Planning Committee and hired Dorothy Lazore as co-ordinator. The communities agreed to standardise their writing system. In August 1993, about fifty Mohawk Elders and teachers met for four days at Tyendinaga. The Conference was funded by three Ontario Ministries, including that of Education and Training. On the last day, the delegates' recommendations were reviewed and finalised. The orthography had been standardised and methods to coin new words were approved. The project co-ordinator's report was sent to each of the six Mohawk Nations band office. The Band Councils will review the report and approve it through Band Council Resolutions, endorsing its recommendations, and requiring the use of the approved standard orthography of Mohawk on its territory.

## Cree Syllabic Standardisation Conference

The Crees on the western James Bay coast met on February 1996 to standardise the syllabic writing that they use. They came from Fort Severn, Attawapiskat, Kashechewan, Fort Albany and Moose Factory. Their coordinator was Greg Spence.

## The Dene Language Standardisation Project

In 1985, following a comprehensive language study, a Task Force on Aboriginal Language in the Northwest Territories recommended that the Dene standardise their writing systems. The five Athapaskan or Dene Nations (Loucheux, Dogrib, Chipewyan, South Slavey, and North Slavey) began that process in 1987. This project's mandate was to develop recommendations on standardisation, as well as to establish rules for grammar, spelling, and pronunciation for the five languages. The hoped for result would be the preservation of the Dene languages, assuming there was more widespread Dene language literacy and publication of Native language materials.

Dene Elders, language teachers, and fluent speakers formed the Planning Committee. They adopted and standardised the writing system using the Roman alphabet. The direct outcome of this project has been the publication of more Dene language materials for use in their schools and in their communities

## Maori Language Orthography Standardisation

Not only in this part of the world are Native people striving to revive or maintain their languages by standardising their writing systems. The Maoris in New Zealand standardised the writing of their language in 1958 when the New Zealand government decided that all Maori publications should be written in a standard orthography. Written Maori can now be understood by any tribe regardless of dialect or region.

## The Anishinaabemowin Project

This project is not about standardising the Anishinaabe language. At this conference, it was obvious that there are as many Anishinaabemowin dialects as there are Anishinaabemowin communities. We were not trying to change the language of each community. Each community has the right to speak its own language or dialect.

There are many reasons for the Anishinaabe people, from across the land, to use one standard spelling for the Anishinaabe language.

1. Our language is rapidly disappearing. We are unable to teach our languages at home in the same way that we fluent speakers learned it. We allow too many obstacles to block the teaching of our language in the home – English-language television and radio, English-language books, parents' preference to speak English with each other and to their children, lack of Native terminology for modern items and concepts, and perhaps, living in an English-speaking environment (urban or

rural). The children must then learn their language at school. **The language is written when it is taught at school. At schools, when students learn their language, their teachers use different orthographies or ways of writing the Anishinaabe language.** Sometimes a teacher who has not been trained in a writing system will spell a word several different ways in a single lesson. This practice is confusing to a student. Imagine learning to spell in English and the word “school” was spelled in different ways in the same book. This example is actually what happens in many instances. As well, our people still migrate from territory to territory. Anishinaabe families move from rural to urban areas, or from town to town. It would be helpful for them to have their language spelled the same everywhere they go.

2. **Using a common writing system will make our language easier to learn.** Language teachers must learn how to teach their language in the classroom setting. They must learn that Anishinaabemowin consists of seven distinct vowels and a certain number of voiced/voiceless consonants, and that it has a grammar. They learn to spell the long vowels differently from short vowels, and voiced consonants from voiceless consonants. Then they can properly teach Anishinaabe grammar to students. When the students learn the grammatical rules, they can grasp the “feel” of the language and will be able to formulate their own sentences sooner. It is necessary to “dissect” our language in order to understand its structure. Only then can it be taught and re-introduced to English-speaking Anishinaabe children and adults in classrooms or by correspondence.
3. We will raise the stature of our language if we use a common spelling system. **Our language will be made more credible and “official” to the Anishinaabeg when written consistently everywhere it is spoken.** It will no longer be primarily oral. Languages with a long history of literacy are sometimes seen as being “better” than those without.
4. **When we learn to write our language accurately, we can learn new words – ancient words or newly-coined words.** It is like using a tape recorder. You can spell a new word and be sure to pronounce it properly. In this way we can learn words used by speakers of other Anishinaabe dialects. We will be able to enrich our own language if we were to expand our vocabulary. At least, we would learn to appreciate more fully our language.
5. **If we were to use a common spelling system, we could publish more Anishinaabe language story books, dictionaries, grammar books, workbooks, and other language materials and distribute them more widely.** We could send them outside our own territories because teachers of other dialects could still read our materials. For instance, Alberta’s Anishinaabemowin books can be used in Minnesota even though they are of different dialects. The Anishinaabe language is still basically the same. This unity can be emphasised by using one common spelling system everywhere. Teachers will also have access to a wider range of language books. They will not have to spend as much time developing teaching materials.

6. If Anishinaabe language books were written and published in greater numbers, it would lower the cost of each book. **More money could then be spent on artwork, colour, and hard-cover books so these books can rival any English or French-language books on the market.** Children need to see their language contained in beautiful, well-made books, creating more work for Anishinaabe artists, writers, and translators.
7. **When we use a common writing system, it will help fluent Anishinaabeg to become literate in their language.** Once a person can read the Anishinaabe language easily, then an individual can read it fluently like one can read English out loud at a natural pace. Then we can write original scripts in our languages and produce good quality radios, videos, and plays. The old method is to write scripts in English and then to translate them. This method results in a limited and colourless version of our language.

These reasons demonstrate why it will be beneficial to use one common spelling system for the Anishinaabe language.

---

## The Project

This project began as part of the Ministry of Education and Training's (MET) Aboriginal Language Standardisation (ALS) Project. The Project's objectives are to ensure the revitalisation of Ontario's Aboriginal languages and to respond to the needs of Aboriginal peoples in Ontario while ensuring the survival and functional use of their language. MET funded the thirteen Aboriginal language communities in Ontario to standardise and codify their languages.

Lac Seul First Nation member Pat Ningewance wrote a proposal to hold an orthography standardisation conference which she sent to every Anishinaabe Nation in Ontario. She asked for a co-sponsor. Only Lac Seul offered to co-sponsor the Anishinaabemowin project with MET. No other First Nation responded. The agreement was signed on 13 February 1995. Pat began as the project co-ordinator. She is fluent, uses the Double Vowel system, and has experience in language teaching, media, and co-ordinating language projects. Her responsibilities were:

- to form a steering committee made up of language specialists from the regions;
- to develop a questionnaire that would be used as a consulting tool;
- to organise the three-day conference;
- to contact Ojibwe, Chippewa, Algonquin, and Saulteaux Elders, students, and language teachers,
- to publicise the conference;
- to hire help as required; and
- to write and translate the final report after the conference.

---

# The Steering Committee

To form the Project Steering Committee, the Co-ordinator contacted Anishinaabemowin teachers and program administrators (and one linguist) from as far east as Quebec and as far west as Saskatchewan and invited them to the first meeting.

Terms of Reference for the Steering Committee were:

- to guide the coordinator;
- to inform the coordinator of language issues in their area;
- to make decisions; and
- to raise funding.

## The Steering Committee Members:

**Pauline Decontie**, Algonquin language specialist, Kitigan-Zibi. She was born and raised in Maniwaki, Quebec. She is familiar with the history of the Algonquin language and culture. She uses the Macron system for writing.

**Agnes PeeAce**, Saulteaux Language Curriculum Developer/Researcher, Saskatchewan Indian Cultural Centre, Saskatoon. She has also been a Saulteaux language teacher at Saskatchewan Indian Federated College, Saskatoon campus. She was born and raised in Yellow Quill Reserve, Saskatchewan. She uses the Macron system.

**Lena Odjig White**, Nishnaabemwin language teacher. She was born and raised in Wikwemikong, Manitoulin Island, Ontario and is a former Director of the Native Language Instructors Program at Lakehead University, Thunder Bay, Ontario. She now lives in Roseau Reserve, Manitoba. She uses the Double Vowel System for writing.

**Nancy Jones**, Ojibwe Elder and language teacher in Fort Frances, Ontario. She was born and raised in Nigickousemenekaning, Ontario. She uses the Double Vowel System.

**Eunice Perez**, Fluent Anishinaabemowin speaker and Executive Director of the Manitoba Association for Native Languages (MANL), Winnipeg. She was born and raised in Sandy Bay, Manitoba. MANL promotes the use of the Double Vowel system throughout Manitoba. Eunice was sometimes accompanied or replaced by MANL staff member Carol Beaulieu.

**Dr. John Nichols**, a linguist who has worked with Anishinaabemowin for many years in Minnesota, Ontario, and Manitoba, and teaches at the University of Manitoba. He uses the Double Vowel System, the Macron system, and syllabics.

**Dolores Wakefield**, Minneapolis, Minnesota. Ojibwe Elder and Language Instructor at the University of Minneapolis, at the time. She now is retired from teaching. She uses the folk phonetic system.

## The First Steering Committee Meeting

The steering committee met first at the Avila Centre, Lakehead University, Thunder Bay, on 22 July 1995. Present were:

- Carol Beaulieu, Manitoba (for Eunice Perez)
- Pauline Decontie, Quebec
- Nancy Jones, Northern Ontario
- John Nichols, Linguist
- Pat Ningewance, Co-ordinator
- Agnes PeeAce, Saskatchewan
- Dolores Wakefield, Minnesota
- Lena White, Southern Ontario

Regrets:

- John Stanley, MET, Toronto
- Doug Anderson, MET, Toronto
- Eunice Perez, MANL, Manitoba

At the first meeting, the Committee Members reviewed the project proposal. They added information pertinent to their geographical areas. They agreed to hold the three-day conference in Toronto from 8 to 10 August 1996. The sole objective of the Toronto conference would be to choose one common writing system for writing the Anishinaabemowin language. The committee decided that “a common writing system for Ojibwe, Saulteaux, Chippewa, and Algonquin” would be the term that would be used from now on instead of “standardisation of Ojibwe, Saulteaux, Chippewa, and Algonquin orthography”. The term “standardisation” has negative connotations, such as Ojibwe, Saulteaux, Chippewa, and Algonquin peoples having to change their language. They also decided, by consensus, that the Ojibwe, Saulteaux, Chippewa and Algonquin term would be “*Naasaab izhi-anishinaabebii’igeng*” (“writing Anishinaabemowin the same way”) to describe the conference goal. It was anticipated that there would be no time to make decisions on any other topics, just the orthography issue. The Steering Committee members all spoke on the need to have a common writing system – across the land, across boundaries – so that teaching materials and books could be shared. If a common writing system were chosen, publishers could print higher quality books. Many teachers also feel isolated when having to develop their own materials. After this conference it was hoped they would feel part of a larger language teaching community. Books, short novels, song books, grammar reference books, and video/radio drama/play scripts can be mass-produced. The language of students will be enriched by reading books written in other dialects but in the same orthography; it could expose them to other Anishinaabemowin dialects. The new official orthography will “legitimise” the language and raise its prestige in the eyes of students. An official, permanent, widely-used orthography may stimulate more creative writing in Anishinaabemowin when writers know that their work will have wider readership.



Mrs. Decontie described a similar orthography development process in Quebec. Children learning Algonquin were asked to choose the orthography that they could best use. That orthography was adopted for the Algonquin dictionary.

As for syllabic writing, the six Ojibwe communities in the Sioux Lookout District use only syllabics in their schools. The school in Pikangikum publishes its own reading books and teaching materials in syllabics. Syllabics would be the only option for this community.

It was decided that students would be delegates at this conference. They did not have to be fluent speakers.

## Second Steering Committee Meeting

It was held on 25 May at the Manitoba Indian Cultural Education Centre in Winnipeg.

Present were:

- Carol Beaulieu, Manitoba
- Pauline Decontie, Quebec
- Nancy Jones, Northern Ontario
- John Nichols, Linguist
- Patricia Ningewance, Co-ordinator
- Agnes PeeAce, Saskatchewan
- Eunice Perez, Manitoba
- John Stanley, MET
- Lena White, Southern Ontario

Observers:

- Roger Roulette
- Brian Cochrane

The committee met to discuss the progress of the co-ordinator's activities thus far. The co-ordinator commented on the remarks made by Elders and language teachers from the questionnaires distributed and from conversations. People are concerned about having to write the language. "We didn't have to write the language before and we were fine." There was a suggestion from the group that pictographs be introduced or spoken about in the conference. Pictographs were the original writing system that the Anishinaabe used in prehistoric times. What role could they fill now and what can we learn from them today? In short, a writing system has always existed. We need to create the awareness of the different writing systems. We must use common words at the conference, – the Anishinaabe vocabulary understood by the Anishinaabe people across the land, so that there is little misunderstanding or confusion. Dialects do exist.

The conference schedule was discussed. The conference objective is to bring together users of the different orthographies from the United States and Canada and have them choose one system by consensus. To begin, the co-ordinator had divided the Anishinaabe territory into five areas:

- 1) the west which includes Alberta and Saskatchewan;
- 2) northwestern Ontario and Quebec;
- 3) the United States (North Dakota, Minnesota, Wisconsin, Michigan);
- 4) southern Ontario including Manitoulin Island; and
- 5) Manitoba.

Ideally, the delegates should come from the five areas in equal numbers. For instance, we would want the same number of macron-using Francophone Algonquins as the double-vowel users from southern Ontario. Since two hundred would be the desired number of conference delegates, about forty delegates should come from each area. Ten facilitators would take approximately twenty delegates for each workshop, that is, four people from each area. Because the conference would be taking place in Toronto, there would be more double-vowel users from southern Ontario attending. As many delegates from the west as possible should be encouraged to attend. As well, those teachers from everywhere that use the folk phonetic spelling would be encouraged to attend too. This conference would not be just for the double-vowel or macron users.

The committee discussed how the delegates would be chosen, what delegates would be asked to speak. The delegates would choose by consensus and not by voting. If voting were done, there would be losers.

It will be called an Anishinaabe conference and Anishinaabemowin would be used constantly by the staff and facilitators. There would be no simultaneous translation as it was too costly and the facilitators were already bilingual. The workshops would be conducted in Anishinaabemowin as much as possible. The delegates would be chosen on the basis of their (1) location, (2) knowledge of Anishinaabemowin, (3) being Aboriginal [white students could not be delegates] and (4) literacy in Anishinaabemowin, whenever possible. The conference schedule would be as follows:

### Facilitators

The facilitators would meet for two days before the conference in order to become informed on all the literacy issues, various orthographies, and terminology.

**Day One** In the morning plenary session, there would be introductions and greetings from all the areas. The chairperson would address the linguistic issues that led to having an orthography standardisation conference. Delegates would be asked to focus on the topic of orthography. Many language conferences have occurred in Canada and USA to discuss language loss. Now we must look at orthographies that are used and choose one that we can all use. The consensus procedure to be followed will be outlined. The groups will break up and move into their rooms to begin the discussions on orthography use.

**Day Two** The groups would continue to meet in their groups of twenty to thirty delegates. By the end of this day, they should have gone through the exercises and discussions, and have been able to choose one orthography by consensus.

**Day Three** The delegates would meet in the plenary room on this last day and present their group's recommendations. In the end, one orthography should be chosen for use.

## Third Steering Committee Meeting

The next Steering Committee meeting was held in Kenora, Ontario, on July 20, 1996.

Present were:

- Carol Beaulieu, Manitoba
- Pauline Decontie, Quebec
- Nancy Jones, Northern Ontario
- Pat Ningewance, Co-ordinator
- Agnes PeeAce, Saskatchewan
- Eunice Perez, Manitoba
- Tracey Robinson, Asst. Co-ordinator
- John Stanley, MET

The meeting was held on Powwow Island at Rat Portage First Nation. The co-ordinator reported on the conference planning. Nancy Jones opened the meeting with a prayer.

### Staff

The co-ordinator introduced the conference staff. The staff member present was the Assistant Co-ordinator Tracy Robinson who is from Swan Lake, Manitoba. Tracy does not speak Anishinaabemowin but previously helped organise a national conference. Daisy Kejick, Conference Assistant for the Elders, is from Lac Seul and speaks fluent Anishinaabemowin. She is able to talk easily to delegates including Elders from Quebec to Saskatchewan and who prefer to speak Anishinaabemowin.

A part-time staff person was university Anishinaabemowin language student Natasha Henderson from Sageeng (Ft. Alexander) First Nation in Manitoba. A chairperson would not be hired. The committee asked the co-ordinator to take that role since she was familiar with the objectives and orthographical issues.

### Delegates

There was a list of 130 signed-up conference delegates. The committee submitted more names. Anihshininii-mowin (Oji-crees or Severn Ojibwe) will come as observers. Three Woodland Cultural Centre staff will arrive from Brantford to meet with conference staff and facilitators at the orientation meeting. They are experienced in holding conferences and will help to prepare handout materials and name tags.

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## Co-ordinator's Activities

### **April 1995**

Pat made contact with Agnes PeeAce, Language Program Co-ordinator with the Saskatoon Cultural Centre and Saulteaux Language Instructor at the University of Saskatchewan. Mrs. PeeAce invited Pat to meet with Saulteaux language teachers at a meeting in Yellow Quill Reserve in Saskatchewan. She facilitated the symposium which met to discuss their orthography in Yellow Quill Reserve. Pat made a presentation telling them of this project and the plan for a conference in 1996 to standardise the orthography.

### **July 1995**

First Steering Committee meeting in Thunder Bay, Ontario.

### **August 1995**

Pat travelled to Vancouver, British Columbia, to attend a conference on Aboriginal publishing. She participated in a workshop that dealt with issues in Aboriginal language publishing. She met new Anishinaabemowin language teachers and students who live in British Columbia. They filled out the questionnaire in order to attend the August conference. Some Saskatchewan Saulteaux language teachers and publishers were also there to discuss Aboriginal language publishing.

### **September 1995**

Pat attended a meeting in Kenora of Treaty Three teachers, including those who teach the Anishinaabemowin language in First Nation schools. She was part of a panel discussion on language retention.

### **October 1995**

Pat attended a symposium of Anishinaabemowin language teachers in Grand Rapids, Minnesota. The local university sponsored this symposium, offering course credits to language students who were attending the conference. She spoke about standardisation of Anishinaabemowin language orthography and the upcoming conference.

### **November 1995**

In mid-November, she flew to Ottawa and travelled to meet Algonquins in Golden Lake, Ontario, with Mrs. Pauline Decontie. They went to see Algonquin language teachers and school committee members there. They went on to Maniwaki, Quebec, where Mrs. Decontie works. Pat met her colleagues, including Mr. Ernest McGregor, compiler of the *Algonquin Lexicon*. They continued on to Amos, Quebec, to meet with

Algonquin teachers from the nearby reserve, and later to Rouyn-Noranda. Since the co-ordinator's high school French was rather rusty, it was more efficient to speak in the Anishinaabe language when French and English became difficult. There was not much of a dialect problem when we spoke in our languages. There was no strange vocabulary. The next day they travelled south to Temiscaming to meet with other Algonquin teachers. Pat then travelled by bus to Toronto in order to meet with the Conference facility personnel and a Ministry official. She looked at the main meeting room at the MacDonald Block where the conference would take place.

The following day, she went by bus to Lansing, Michigan, to meet with Joan Webkamigad, Michigan Department of Education. She also attempted to meet with Candace Escoval, Ojibwe language teacher in Chicago, and Ojibwe language teachers in Green Bay, Wisconsin but she became ill and flew home.

**1996**

### **January 1996**

Pat travelled to Sault Ste. Marie, Michigan, to attend the founding meeting of the Board of Directors of Anishinaabemowin Tek, of which she was a member. Its mandate is to preserve and maintain the Nishnaabemowin language throughout the region. She made a short presentation to the group about the conference this coming summer. The group is made up of Nishnaabemowin language teachers and administrators from southern Ontario, mostly from Manitoulin Island. She was the sole western, Anishinaabemowin representative. On her way back to Lac Seul, she stopped at Marquette, Michigan, to meet with Don Chosa, who teaches Ojibwe at the University of Northern Michigan in Marquette but only the director of the Indian Studies program was able to meet with her. She stopped at the Fond Du Lac Community College in Duluth, Minnesota, to meet with Wilf Cyr, an Anishinaabemowin language instructor. He agreed to be a facilitator for the coming conference. He is originally from northwestern Ontario but teaches at the Fond Du Lac Community College.

### **February 1996**

She travelled to the Canadian Indian Teachers Education Program conference in Vancouver, British Columbia, to hold a workshop on the topic of Anishinaabemowin language orthography standardisation. Ojibwe and Saulteaux language teachers and students who live in B. C. and other provinces took part in this workshop.

On 22 February, Pat made a presentation at the Native language teachers' conference in Winnipeg sponsored by the Manitoba Association for Native Languages.

### **March 1996**

Pat attended a regional annual Ojibwe Language Conference in Sault Ste Marie, from 28 to 30 March and she did a workshop on the coming conference, distributed posters, and collected names of Anishnaabemowin language teachers who would attend. She met Don Soscia from Marquette and spoke to him about the conference. She also met Stella Kichi-moniyas from Saskatchewan who agreed to be a facilitator.

### **April 1996**

The co-ordinator went to Milles Lacs, Minnesota, to make a presentation on Anishnaabemowin orthography standardisation at the annual National Aboriginal Languages Issues (NALI) Conference. She took the video and distributed the posters there. There she met Ojibwe language teachers, administrators, and language students. A group of language activists and teachers were there from Lacs Courtes Oreilles.

### **May 1996**

From 1 to 3 May, the co-ordinator went to Saskatoon in order to attend the Saskatchewan Indian Cultural Centre (SICC) Saskatchewan First Nations Language Instructors' Workshop. Pat met the Saulteaux language teachers who were present.

A steering committee took place on 25 May in Winnipeg.

### **June 1996**

On 24 June, Tracey Robinson was hired as Assistant Conference Co-ordinator. Rooms at the Colony Hotel and Howard Johnson's were booked and payment made.

### **July 1996**

On 4 July 1996, the co-ordinator went to Ottawa to meet with Gordon Big Canoe of the Department of Secretary of State, and with Dorothy Lazore of Kahnawake.

At the same time, Tracey flew to Saskatoon where she met SICC language student Sarah Machiskinic and they travelled by Greyhound Bus to Red Deer, Alberta. There, they met with Chief Alice Strawberry and her band councillors from the O'Chiese (Saulteaux) First Nation at Rocky Mountain House. She described the project to them and invited their Saulteaux language teachers, staff, and students to attend.

In mid-July, Natasha Henderson was hired as part-time help with organising the conference.

On 17 July 1996, the co-ordinator made a presentation at the weekly assembly of the Native Language Instructors Program (NLIP) at Lakehead University, Thunder Bay, Ontario. These are Ojibwe, Chippewa, and Saulteaux language teachers who are enrolled in language teaching courses. She talked about the orthography conference in Toronto and afterwards spoke individually with those teachers interested in attending. These teachers filled out the questionnaire.

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# Preparation For The Conference

## 1. Questionnaire

A one-page questionnaire was devised and sent out with the preliminary information packages to ask language teachers, Elders, and translators what orthographies they were presently using.

In the questionnaire, they were asked to translate this passage into their orthography: “Where I come from, everyone used to speak the Native language – children and the Elders. When we played, we spoke only our language. Now, it’s very different. The youth don’t speak the Anishinaabe language. They can’t talk to their grandparents.”

The questionnaire consisted of ten points:

1. They are asked to name their language: Algonquin, Chippewa, Ojibwe, or Saulteaux.
2. They then list their home area.
3. How long they have used the orthography.
4. What their occupation or status is.
5. Where they learned their writing system.
6. If they’re happy with it.
7. They are also asked if they think the Algonquins, Chippewas, Ojibwes, and Saulteaux speak the same language and
8. If the above groups should use one common writing system,
9. Why the above groups should use one common writing system.
10. They are also asked to state how often they order or use materials written in other orthographies.

This questionnaire helped gather different orthographies and showed which regions have diverse orthographies (Macron/Phonetic, Double Vowel/Phonetic). It also provided more information on local Native language issues.

## 2. Poster

A full-colour 14”x19” poster inviting Ojibwes, Saulteaux, Chippewas, and Algonquins to the orthography conference in Toronto was designed and drawn by the co-ordinator. Five hundred copies were printed and sent out with an information package to First Nations band offices, language teachers, Cultural Centres, Friendship Centres, Education Authority offices, and language development offices in Canada and the USA for the Anishinaabeg.

### 3. Video: “Naasaab Izhi-anishinaabebii’igeng” Finding a Common Ojibwe Orthography

The co-ordinator wrote the Anishinaabe-only language script for an 8-minute video on orthographical issues facing our language teachers. In September and October 1995, she produced this video, hiring local cameraman Victor Dobchuk and production assistant Maeengan Linklater to shoot this video, with Roger Roulette as the on-camera host. The shooting was done at two schools at Sageeng First Nation (Fort Alexander Reserve), Neechee Food Store, Manitoba Indian Cultural Education Centre library, Nijimahkwa Elementary School, and other locations around Winnipeg, Manitoba. The different Saulteaux, Ojibwe, Chippewa, and Algonquin orthographies used in the different regions throughout Canada and the United States were shown. The host cited the reasons why the Anishinaabeg should adopt one writing system. This video was shown as a visual aid at Native language conferences and workshops by the co-ordinator for the rest of the year, before the conference. The video was funded by the Ontario Heritage Foundation, an agency of the Ontario Ministry of Citizenship, Culture, and Recreation.

### 4. Contacting The Facilitators

During her travels, the co-ordinator contacted fluent and literate language teachers from Canada and the United States who were knowledgeable of language issues and asked them to facilitate workshops at the upcoming conference. The names of people who accepted this challenge follow.

**Rene Barker** is a fluent and literate (Double Vowel) Ojibwe from Manitoba. He now lives in Winnipeg, Manitoba.

**Brian Cochrane** is a fluent and literate (Double Vowel) Ojibwe from Couchiching, Ontario, but living in Lorette, Manitoba.

**Pauline Decontie** is a fluent and literate Algonquin from Quebec. She is also a Steering Committee member.

**Laura James** is a fluent and literate (Syllabics and Folk Phonetic) Ojibwe from Cat Lake, Ontario. She is presently an Anishnaabemowin language teacher for Pelican First Nation High School, in Sioux Lookout, Ontario.

**Stella Kichimoniyas** is a fluent and literate (Macron) Saulteaux from Kinistin, Saskatchewan. She is a Saulteaux language instructor at the Saskatchewan Indian Federated College in Regina, Saskatchewan.

**Pat Ningewance** replaced Wilf Cyr of Minnesota.

**Agnes PeeAce** is a fluent and literate (Macron) Saulteaux from Yellow Quill First Nation, Saskatchewan. She is a Saulteaux Language Developer with the Saskatchewan Indian Cultural Centre in Saskatoon and has taught the Saulteaux language for the Saskatchewan Indian Federated College, Saskatoon campus.



**Roger Roulette** is a fluent and literate (Double Vowel) Ojibwe from McGregor, Manitoba (Sandy Bay Band). He has taught Anishnaabemowin evening courses for the Manitoba Association for Native Languages in Winnipeg, Manitoba. He is presently documenting Ojibwe Elders' stories in the language for the Manitoba Indian Cultural Education Centre in Winnipeg, Manitoba.

**Lois Thomas** is a fluent and literate (Macron) Saulteaux from Kinistin, Saskatchewan. She is presently a Saulteaux language teacher in Saskatchewan.

## 5. Selection of Conference Delegates

Completed questionnaires were mailed to Lac Seul First Nation, Ontario. These questionnaires were filled out by language teachers, translators, Elders, education administrators, and language students. The co-ordinator also met potential delegates at consulting meetings, conferences, and workshops that she attended throughout the year. On 20 July the Steering Committee made the final selection so that equal numbers of delegates would come from the different regions, as much as possible. Language teachers most often responded to the questionnaire. Next were Elders and second-language learners and thirdly, the translators.

## 6. Facilitators' Preparatory Meeting

The facilitators arrived in Toronto on 5 August to be prepared by the co-ordinator for the conference. They met in the Colony Hotel which served as the working site. They introduced themselves and briefly described their background in the Anishinaabemowin language. They were given the planned three-day schedule. They played the two warm-up games to be used in their workshops and chose kinship terms that would be mutually understood by all the delegates from Quebec to Saskatchewan and the United States. They listed all the language issues to include in their opening remarks in the conference workshops. These issues had been identified at previous language conferences.

Then they took the list of delegates from the five areas. Delegates' names were assigned to each facilitator so that there would be an equal number of delegates from each area distributed in the nine workshops. The facilitator wanted to distribute evenly the students, Elders, and teachers so that no facilitator would have only Elders or teachers in their group.

To prepare visual aids, the facilitators studied orthographies – Double Vowel, Macron, Folk Phonetics, and Syllabics. They printed them on Bristle board, using coloured magic markers in order to show clearly the different systems in use.

Then they composed a sentence to be translated by each group. The sentence had to contain words which are exactly the same in all dialects. It also had to contain all the sounds of the language: all seven vowels, nasalised vowels, p/b, t/d, s/z, k/g, sh/c/s/zh/j, ch/j/tch/dj, m, n, y, h, w, kw. This sentence would be translated by each group as an exercise.

## Familiarisation with the issues

The pre-conference questionnaire that was distributed had asked “Should the Anishinaabe language be standardised?” The following are some answers which reflect some of the issues that Ojibwe, Sauk, Chippewa, and Algonquin language teachers must contend with in their communities. The linguistic terminology was discussed briefly, so that the facilitators would be prepared to talk clearly about these ideas.

**Some Language Issues** (Should the Anishinaabe language be standardised?):

- “Ojibwe is an oral language, but the written language should be standardised”
- “I don’t know. All these groups [who use their own system] will have to attend school to learn another way. We’re already losing time with our language” (a university-trained Anishinaabemowin language teacher who uses Double-Vowel)
- “Yes, consistency [is good], but aren’t most people using Double Vowel now anyway?” (a self-taught student who has studied Anishinaabemowin for ten years)
- “Possibly. Standardisation has its pros and cons.” (a self-taught, Anishinaabemowin-language teacher who has taught ten years)
- “Yes. Native-as-a-Second-Language teachers need to share curriculum and teaching ideas written in the Native tongue. A standard orthography makes it easier to translate into the dialect you speak.” (a university-trained Anishinaabemowin-language teacher who has used the Double Vowel system since 1979)
- “Yes, it would be nice but not critical. Sounds and imprinting on minds are more important.” (a self-taught student of Anishinaabemowin)
- “I don’t.” (a university-trained Anishinaabemowin-language teacher)
- “I think that should be decided by each group. I don’t think we should use colonial methods we are rejecting.” (a university-trained student who has studied Anishinaabemowin for two years)
- “No, [because of] dialect differences. Just as long as their language does not lose the correct pronunciation.” (a university-trained, Anishinaabemowin-language teacher who has taught for four years)
- “Yes. So that we may teach the young children our language since so many of us have lost our language.” (a student of Anishinaabemowin)
- “We have to begin to our children from somewhere. We have to maintain some sort of system.” (an Ojibwe)
- “No. Everyone should use the mother tongue taught in their area.” (a university-trained Anishinaabemowin-language teacher)
- “Yes, so many teachers are using the double vowel system. So all teachers should use it in case one student should happen to learn from more than one teacher.” (a university-trained Anishinaabemowin-language teacher who has taught for 4 years)
- “No, because of different dialects. The locations make it different.” (an Ojibwe Elder)
- “We must not lose the unique features of our language.”

- “We must use the double vowel system.”
- “We give it time to get to know it.”
- “We got to start from somewhere.”
- “We do need one common writing system.”
- “It’s easy to teach young children how to read.”
- “Teach first-level speaking and sounds. Level 2, start writing and reading”
- “Orthography standardising a good goal, double vowel a good system”
- “Only 15 of us who speak the language at home”
- “I look forward to seeing the written language but also agree it should be spoken. My parents were ashamed to teach me Ojibwe”
- “Syllabics, phonetic and now double vowel. For Native language”
- “I don’t know.” (an Ojibwe)
- “It would be good if it means just standardising the writing system and not the language itself.”
- “Yes. Because we are losing our language. When there is nobody to speak to us, we have to learn from reading the language.” (a student in Northwestern Ontario)
- “Yes. Yet you may lose the traditional Elders’ way. They may not want to learn the new system if they are accustomed to syllabics.” (a student)
- “No. Because of different dialects” (a university-trained and self-taught in syllabics Ojicree language teacher and translator)
- “Yes, so that we can share materials” (a self-taught, Saulteaux language teacher who has taught for one year in Saskatchewan)
- “Yes, so we can share materials” (a university-trained, Saulteaux language teacher in Saskatchewan)
- “Yes, well, if we standardise it and put all the information together, we could have more sharing of materials and bring everyone up together. (a university-trained, Anishinaabemowin language teacher)
- “Yes, so we can share materials” (a university-trained, Native language teacher and translator who has taught for one year)
- “Yes, it would be beneficial to use one spelling system for everyone.” (a university-trained, Saulteaux language teacher who has taught for ten years)
- “Yes, we could use and exchange teaching materials.” (a self-taught, Saulteaux language teacher in Saskatchewan)
- “Yes, it would be more helpful, material-wise.” (a university-trained, Native language teacher who has taught for ten years)
- “Yes, it would be very easy to learn.” (a university-trained, Native language teacher who has taught for ten years and used the Double Vowel system)
- “Generation after generation, we are slowly losing our language.” (teacher)

- “Our language needs to be taught at school because that’s the only place children will learn. Ideally, it should be taught at home.” (Elder)
- “New words need to be made as new objects or inventions appear.” (Translator)
- “One common writing system would benefit the Ojibwe nation.” (Elder)
- “Would translating the language from one language to another lose its cultural ‘purity’ or would we lose our own dialects?” (Teacher)
- “How are delegates going to present this information back home about what was discussed so that it could be understood?” (Teacher)
- “Money is limited for publishing.”

## Volunteers

Three Woodland Cultural Centre staff – Amos Keye, Angie Monture, and Joan Greenbird – arrived on Wednesday to help organise. Lila Duffy, Anishinaabemowin student from Manitoba, arrived to help for all three days. Another Winnipeg Anishinaabemowin student, Paul Von Wichert, was visiting in Toronto, and donated his time to help for three days. An organising meeting was held that afternoon with the staff, volunteers, and facilitators. The Brantford group helped the conference staff greatly by stuffing the conference handouts the night before and by preparing the name tags and registration lists.

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# The Conference

The conference was held at the Ontario Room, in the Macdonald Block, 900 Bay Street, Toronto, Ontario. Nearby break-out rooms were used for workshops.

## First Day: Thursday, 8 August 1998

The opening introductory speeches and greetings began at 9:00 AM. Pat Ningewance chaired the conference. She introduced the following speakers from the different regions:

- Shirley Williams, Manitoulin Island
- Linda Pelly-Landrie, Saskatchewan
- Donat Mushoom, Quebec
- Chief Roy Carpenter, Lac Seul First Nation, Northern Ontario
- Thomas Stillday, Minnesota
- Mark Thompson, Manitoba

Lunch was served in the Ontario Room. After lunch, the delegates went to their pre-assigned workshop rooms.

In each workshop, the delegates all introduced themselves briefly, stating their name and their status or occupations (Elder, student, teacher, or translator).

As an ice-breaker exercise, each delegate wrote down, in his/her own orthography, one of the following kinship terms: “my daughter” (nin-daanis/ni-tanis/ne-dah-niss), “my grandmother” (nookom/nokom/nokom), “my son” (nin-gozi/ni-kosis/neegozes), “my mother-in-law” (ninzigos/nisikos/nezickos). Then the facilitator took them and gave one term to each delegate who had a different orthography. Some were written in double vowel, some macron and the rest in folk phonetics. Then delegates were asked to stand in the middle of the room, close their eyes, and say the kinship term that they were given. They were to keep saying the word loudly and listen for others who had the same word. Then they would find each other and hang on to each other. When they had all found each other, the game was over. They enjoyed this game because it was humorous. It also showed them that they had exactly the same words for those kinship terms even though they had to look carefully to read each other's writing.

Next, the facilitator briefly spoke about the problems which face our language teachers as they try to do their jobs. These problems have been listed and recommendations written at many Native language conferences. One common orthography is not a cure-all but it is a good beginning to addressing some of the problems for language teachers.

The delegates were asked the question: “Why should we strive to have one common writing system?” Each one in the circle answered the question. The answers were mostly favourable towards a common orthography, especially those who write the Double Vowel system. Generally, those who wrote the Macron were aware that a more widely used system existed outside their area but many still wished to keep their own system. The inconvenience of having to learn a new orthography after years of mastering a different system was the usual reason for keeping their own system. Those who wrote in folk phonetics were usually against writing in the language but admitted that they had not learned any writing system in school.

## Second Day: Friday, 9 August 1996

The delegates went to their workshops and performed a warm-up exercise. The group was divided into two groups, A and B. Each person on the A-side was asked to write on a piece of paper, in his/her orthography, a random question that begins with “why?” The B-side wrote random answers. Then the pieces of paper were mixed and exchanged with the other side. Then the first person on B-side had to read a question to the first A-side who then read an answer. Then the next B-side person read the next question, and so on. The random answers to the questions ranged from the ridiculous to the apt. The group enjoyed this game and again learned that they do share one language although they come from distant points. Again, the game showed that although we do share a language, it would be easier also to share one way of spelling our language.

### “Do’s And Don’ts”

The next activity is described below. The facilitator pointed out that we are one Aboriginal “tribe” called Anishinaabeg. We once shared the same territory but over the centuries, we disbanded and dispersed throughout Turtle Island. Through the passage of time and over great geographical distances, we still maintained our customs, our beliefs, and our language. No matter where we lived – on the prairies, in evergreen forests along lakes and rivers, or among warmer deciduous woodlands – we still remained the same people. We were raised with similar, often exactly the same, teachings. The facilitator asked the delegates to list the teachings, or “do’s and don’ts” that they could remember. The purpose of this exercise was to stress the point again that we are the same people with the same language despite various dialects and orthographies.

The following teachings were collected at the workshops.

1. Cover the mirror during a thunderstorm.
2. Wake up early in the spring time.
3. Don’t eat rabbit ears or you’ll be scared.
4. Girls, don’t eat fish eyes or your kids will have beady eyes.
5. Don’t point at people.

6. Don't tell legends in the summer or a frog will suck your toe.
7. Don't tell legends in the summer or a frog will creep into your bed and suck you.
8. Don't whistle outside at night or someone will slap you.
9. A red face will come look at you if you don't go to bed early.
10. Don't make a lot of noise before going to sleep or a giant will come to your home.
11. Don't kill a spider or a barn swallow or it will rain.
12. Don't pretend to cry or you'll get a real reason to cry.
13. Don't blow on a blade of grass to make a squeaking sound or a snake will come.
14. Respect visitors, especially Elders.
15. Don't laugh at anyone or it will come back to you.
16. Girls, don't step over anything.
17. Girls, use your own cup, so no one else will use it and be weakened by you.
18. Girls, don't pee in the centre of the road; whoever steps on it will get gummy eyes.
19. Girls, don't eat berries while having monthlies or it'll be a bad crop.
20. Girls, don't play with babies the first year.
21. Girls, don't swim without pants or a hairsnake will enter you.
22. Treat everyone as your grandmother but call your own grandmother "nikokomis."
23. Don't make too much noise or a big owl will take you and put you in his ear.
24. Don't disobey your grandparents or you will meet a bear.
25. When you lose a tooth, you must pray for one to replace it.
26. When you lose a tooth, throw it to the north if you want another to replace it soon.
27. Don't pick berries on Sundays or you will meet a snake.
28. Don't kill a cricket or grasshopper or it will come back and eat your best clothes.
29. Don't whistle at the northern lights or they will come down and get you. (They are spirits of people who passed away long ago.)
30. Don't swim at night or a water beetle will sleep with you.
31. If your feet are itchy, it means that you're going on a trip.
32. If your eye twitches, you'll see someone you haven't seen for a while.
33. In a thunderstorm, close the windows and offer tobacco.
34. Don't turn over a turtle on its back.
35. Don't make fun of animals or pets [don't dress them up] or else, "gi-ga-onjine."  
Your misdeed will come back to you as punishment.
36. Don't swim during a thunder storm. A snapping turtle might pull you under water.
37. When you bring berries to Elders, they'll bless you with long life.
38. Don't throw rocks into the water. A storm will result.
39. Don't step in someone's footsteps or you will bring them trouble.

40. When camping, don't sleep with your head towards the water.
41. The number of times you skip a flat pebble over still water is how many children you will have.
42. If you see a mole [a mouse-like mammal], it is bad news.
43. If you hear a fox barking, it's bad news.
44. Don't climb through your house window; only corpses are brought out like that.
45. Don't make a playhouse inside your home.
46. Don't put on a kettle or pan as a hat or you'll stay that small.
47. If you get stung by a bee, pee on a leaf and place that on your sting for relief.
48. Don't look into a mirror at night. You might see a "Jiibay" (skeletons or ghosts).
49. Don't throw bones or feathers in a fire or you'll invite evil spirits or "jiibayag."
50. If you want your pet dog to be faithful to you, spit into its open mouth and say "gidinawemin." From then on, he'll be yours.
51. When it's been raining for days, have a little boy go outside somewhere where he can be alone during a brief sunny interlude. He'll say to the peeping sun, "Baasan ni-mashkimod" [Dry my bag] and the weather will turn sunny.

## Comparing Our Orthographies

The delegates began the serious part of the conference workshop: writing in their orthographies. In this workshop, the facilitator wanted the group to translate sentences which contain all the sounds that we share, regardless of dialect or region. The facilitator wrote these sentences at the top of a long 30- to 40-foot newsprint blank paper.

The delegates from each region translated underneath each word or phrase, each person writing with a different coloured marker. Each wrote almost exactly the same translation, but with a different orthography as shown below.

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**Yesterday I arrived in the big city. It was raining. I saw five women.**

(Sample sentences are from various communities)

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Bijiinaago nin-gii-dagoshin gichi-oodenaang. Gimiwan. Nin-gii-waabamaag naanan ikwewag.

Pichínáko níki takoshin kichi ótanank. Kimiwan. Níki wápahmánk nánan ikwawak.

Pechenako ketagoshen kechi otanag. Ge me wun. Kewapamak nanon ekwawak.

Pitchínágo nígí tagoshin kitci ódenág. Gimiwan. Nígí wábamák nánan ikwewak.

Bjiinaago ngiidagoshin gchi oodinaang. Gamiwan. Ngii waabamaag naanan ikwewag.

Pitchinako nkitakoshin kitchi odanank. Kemewan. Nki wapamak nanan ikwewak.

Pitchenago nke takoshin kichi odenang. Kimiwan. Nke wapamak nanan ekwewak.

Bicínágo ngí takosin kici ótenânk. Kimiwan. Ngí wâbamâk nánan ikwewak.

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This exercise showed many delegates that they speak the same language but have many ways of spelling it. It elicited many favourable responses towards writing the same way, or at least consistently within each system.

As a result of this exercise, after lunch, each facilitator re-opened the discussion on choosing one orthography. Each group had one person recording the concluding remarks and recommendations, and another acted as spokesperson.

### **Third Day: Saturday, 10 August 1996**

The delegates met as a plenary group in the Ontario Room. All morning, the chairperson introduced each group's spokesperson who presented the choice of orthography and recommendations. The lunch break occurred between the third and fourth speaker. The presentations continued after lunch.

The plenary presentations are described below.

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# Report and Recommendations From Each Workshop

## 1. Facilitator: Brian Cochrane, Northern Ontario

### Summary:

- The focus is for the “future generations.”
- Consensus is for the “Double Vowel System”
- “hh” nasal vowel sound is essential
- Anishnaabe Ozhibii’igewin is the title given.
- Syllabic System is probably the “superior” system.

## 2. Facilitator: Lois Thomas, Saskatchewan

### Summary:

- They did not reach consensus.
- They chose two orthographies – the Double Vowel and the Macron systems. Virginia Henry sang a song in Anishinaabemowin.

## 3. Facilitator: Rene Barker, Manitoba

### Summary:

- The group, except for one person, chose the Double Vowel System.
  - The delegates from Milles Lacs, Minnesota would stay with the double Vowel system that they have adopted there already.
  - Lakehead University teaches the Double Vowel system, western dialect as well as central.
  - I learned the Double Vowel system and that’s how I teach. If I have to switch to another system, I have to re-learn and redo a lot of my resources.
  - The community left it up to me to decide what system I wanted to use.
  - Fort Alex, Manitoba, is already using the Double Vowel system.
  - I took the Double Vowel system but I use the other system, Macron, as well. I’ll let other teachers know and teach them about the Double Vowel system as soon as I return. Ngii-bigiiimii omaa wii-biizhaayaan. (I came here secretly)
  - At school they have typewriters that write syllabics, but students still have to learn the writing system.
  - The idea, thinking of English – accents vary from different areas, they can read the newspaper and understand.
  - We know differences between p’s and b’s, whatever is in their area.
  - I liked the Double Vowel system when I was younger, about 18 or 19. I wonder if the very young children get confused at the spelling of sounds. that is feet, “ee” sound in Anishinaabemowin is represented by “ii”.
  - Would it be too hard for the young children?

- If we're going to come up with one common writing system, we're going to have to all agree on what to use with what sound.
- The Manitoba Association for Native Languages uses the Double Vowel system.

#### 4. Facilitator: Agnes PeeAce, Trent Room

##### **Summary:**

- Anishinaabemowin needs to be taught in the home and school.
- Benefit of shared writing system includes resources, literature, curriculum.
- We reached a consensus on the "Double Vowel System."
  - Why? Reading will be easier. More materials will be available. Curriculum. Publishing cost will be lower if more books could be printed and distributed.
- Syllabics will be considered as an "alternate system."

More conferences need to be held for the nurturing of our language and culture.

#### 5. Facilitator: Roger Roulette, Manitoba

##### **Summary:**

- This group announced that the Double Vowel system should be the Anishinaabemowin orthography because it is the system of writing that the Anishinaabeg use on both sides of the international boundary.

##### **The common ground: issues of agreement.**

1. Writing is important. Anishinaabemowin is an oral language best learned at home. Immersion learning is not an option for most language learners. Writing is a critical tool.
2. Writing the same way is important. Consistency is necessary for students who have different language teachers. Anishinaabemowin language teachers can better share ideas and material. Anishinaabemowin language teachers can learn from each other. They don't have to re-invent the wheel. It will be easier to study dialect differences and grammar, as well as Anishinaabemowin morphology and etymology.
3. Picking an orthography for all Ojibwe people. Syllabics and diacritics are new symbols that can confuse second-language learners. Folk phonetics are inconsistent and confusing, especially on vowel length. The double vowel system is most commonly taught at universities. It is the most commonly published. It is easiest to teach and learn and is our first choice for the international Anishinaabemowin orthography. Syllabics also holds an important place in our linguistic and cultural heritage. Both systems reflect actual Anishinaabemowin sounds.

4. Resolution:

The double vowel writing system is the the new international Anishinaabemowin Orthography. However, we also recognise the value and importance of syllabics as part of our linguistic and cultural heritage.

6. Facilitator: Laura James, Northern Ontario

**Summary:**

- This group chose the Double Vowel system over the Macron, even though there were Macron-users with them. They proclaimed this choice with a huge banner they displayed to the rest of the conference.
  1. **Foundation** – This choice of one system will build, strengthen, and beautify our nation for the future generations.
  2. **Preservation** – A common writing system will preserve our language indefinitely.
  3. **Sharing Teacher’s Manuals** – Teachers can share, rather than work in isolation. It will unify the teachers.
  4. **Building on Existing Materials** – It would complement and strengthen existing material. We will be able to expand our vocabulary by being exposed to other dialects of our language. It will be less expensive to modify materials rather than writing new ones.
  5. **Legitimising the language** – Our language will be recognised as important because there are many Anishinaabeg that do not see our language as important to learn. The language is a transmitter of culture. (No language – no culture. We become Zhaaganaashag, Mooniyaag, etc.)
  6. **Beneficial for Professionals** – Medical Interpreters, Law Enforcement, Hospitality area.

We need a common writing system for our children. We must look at the “big picture” and not just at ourselves. It is hard to learn a new way. Nothing good ever comes easy.

At this time, Pat had to vacate the chair for one hour to cash some conference cheques. She designated Pauline Decontie of Quebec (Steering Committee Member) to chair for her and to introduce the remaining presenters.

Lena White, Steering Committee Member, got up to talk about the diversity of dialects represented at the conference and how that would pose some problems in finding a common spelling system for the Anishinaabeg.

Pauline Decontie, acting Chair and Steering Committee Member, then talked at length about the difficulty of striving for one common writing system since there were already two established orthographies. The west has one similar to Quebec’s orthography, and then there is the Double Vowel system.

Leonard Kichimoniya of Regina, Saskatchewan, agreed that Saskatchewan has its own orthography and should continue to use it and not change.

Roger Roulette, a Facilitator and a Manitoba Language Teacher, reminded the conference that they were there for the purpose of finding one common writing system for the people. “It is not the fact that we can’t learn a new system ourselves but we must do it for the next generations. It is for their benefit that we must do this. Not as much as been written in macron orthographies. We should be trying to assist this process, not hindering it.”

Margaret Houle, a Manitoba Elder, agreed with Roger Roulette. After this hour-long interlude of impromptu speeches, Pauline Decontie then introduced the next presenters:

#### **7. Facilitator: Stella Kichi-moniyas, Saskatchewan**

##### **Summary:**

- This group decided that they would stay with the two main systems: Double Vowel and the Macron.

#### **8. Facilitator: Pauline Decontie , Quebec**

##### **Summary:**

- This group chose the Double Vowel system.
  - One form of orthography for all, would benefit in teaching the language to first-time speakers of Anishinaabemowin.
  - The Double Vowel system is used by most language instructors. It’s easy to learn and write.
  - The Macron is easier to learn because the words are not as long for children to write.

#### **9. Facilitator: Pat Ningewance, Northern Ontario**

##### **Summary:**

- This group did not choose one system over the other. They stayed with two orthographies – the macron and double vowel. They did say that in time, one system will be used more than the other. This will be the double vowel system.

## Comments

The following list of comments came from workshop discussions, answering the question: How would one common orthography benefit the language?

- It would benefit in teaching the language to first-time speakers; legends and stories could be understood even when in a different dialect.
- Roman orthography (double vowel) is used by most language instructors. It would be hard to change. It is easy to learn and write in the double vowel system.
- A common orthography would be beneficial because people are travelling and technology is changing. A single orthography would be easier in developing new teaching materials.
- The other form of orthography (macron) is easier to learn because the words are not as long for children to write.
- The oral language is the best way to teach any language. People need to hear the sounds of the dialect spoken.
- The written form, when used too much, loses its usefulness and a student misses the meaning, because too much is concentrated on writing.
- The language needs to be preserved and the written form is the way to do it.
- A dictionary would benefit in teaching the language; a common form of writing would benefit in teaching the written form.
- One form of orthography would strengthen the language.
- It's important to preserve the language through the writing system because young people do not want to speak in their own language.
- A long time ago, language was taught orally.
- One form of writing would help in preserving the language and it would make our language stronger.
- A single form of orthography would cut the costs of publishing teaching materials.
- Consistency within any orthography is a must.
- There is an unadmitted inconsistency in all the orthographies. No one wants to admit that they're poor spellers. "It's my dialect." "It's the way I learned to spell and it's worked for me, so why should I change it?"
- If we are now going to write in our languages, we must stress that all language teachers take sufficient training in Anishinaabemowin language literacy. Those who are still learning to write in either the macron or double vowel system are inconsistent in their spelling. They forget to mark their long vowels or cannot decide whether a consonant is aspirated or not. This inconsistency is because we as a people are still new to literacy. We have only begun recently to write in our languages. The first to write our languages, the missionaries and later, the linguists, cannot themselves decide which orthography to use. In mainstream schools, it's taken for granted that elementary school teachers be excellent spellers, as well as being fluent in the teaching language.

- An Anishinaabemowin Commission or authority could edit our new language books. We have had linguists and a few good Anishinaabemowin writers who can edit. If there could be an international commission that has speakers from a larger area, they could make editorial changes that could make some books have a wider appeal or be of more universal use. For instance, they could suggest changes in vocabulary so that other dialects could understand. This work would not detract from the language because these chosen words exist already in the languages. This situation was the case when the steering committee chose a name for the conference. After looking at other words that could have expressed the concept well enough in their dialects, the one phrase that everyone could agree upon was NAASAAB IZHI-ANISHINAA-BEBII'IGENG. An Anishinaabemowin Commission could also do such a job.

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# The Advantages and Disadvantages of Each Orthography System

## Double vowel

### **Advantages**

- It is easier to type out on a computer because you don't have to pause each time to lengthen the vowels
- German and many other languages of the world have long words and that doesn't make them harder to learn.

### **Disadvantages**

- It is easier to associate a double vowel with a “longer” sound than a short vowel.
- It makes words too long to write out. (They take up too much room on the page.)
- It takes more paper (too expensive).

## Macron

### **Advantages**

- It makes words shorter than Double Vowel.

### **Disadvantages**

- The page looks too messy with all those slash marks, and “hats” on the vowels.
- Sometimes people forget to mark the long vowels.
- Not all computers have macron symbols.

## Folk phonetic system

### **Advantages**

- It is easier to understand because I'm writing the way it sounds in English
- The children will learn it faster.
- It's easier for teachers to learn.

### **Disadvantages**

- The writing is inconsistent because the English orthography that it's based on is inconsistent. Words are not spelled the same from one page to the next.
- Students will be confused and unable to learn when the spelling is inconsistent.



- Some folk phonetic writing is written by the syllable, sometimes hyphenated and sometimes not. This situation makes it uncertain for the student what constitutes a word, or part of a word. “Ne-de-sha-o-denagng” for “Nindizhaa oodenaang.” (I go to town.)
- You cannot teach grammar systematically when you write long vowels differently all the time. The student must be shown consistent writing of vowels in order to learn some elementary grammar.

## Other Business

The Chairperson used the second half of this last afternoon to open a dialogue on what should happen after this conference. It is recognised that the Double Vowel system is the one that most Anishinaabeg use for writing their language, but that Saskatchewan and Quebec teachers have also been using similar Macron orthographies. Now it is time to talk about what to do next.

The Chairperson asked the delegates if there were a need to have a permanent international Commission of Elders, language specialists, and translators who could meet regularly to develop newly coined words and to standardise the existing modern terminology.

The delegates left their workshop groups and went to their own Provincial and State groupings. This was not a good idea because it lost that initial community-wide character it had earlier. The Algonquin group decided to maintain its own writing system. The Saskatchewan group chose to meet again in Saskatchewan in order to make a decision.

This process led to a discussion about the existence of Anishinaabemowin Teg, a new association formed two years ago in Sault Ste. Marie, Ontario. Its Board of Directors are primarily from Manitoulin Island and the southern Ontario region. No western Ojibwe or Algonquins are on its Board of Directors yet. The meeting ended at 17:00.

## Evaluation

There was no formal evaluation of this conference by its delegates. No questionnaires were handed out at the end.

## Recommendation

The “Double Vowel” system is the writing system that is used most among the Anishinaabe people in Canada and the United States. In order for the language to survive, the people should adopt this one writing system and begin publishing in quantity and sharing materials with each other.

# Appendix “A”: Orthographies by Province and State

Province/State	vowels	consonants										
<b>Quebec</b> (Macron system)	e i í o ó a á	b-p	dj-ch	d-t	g-k	h	m	n	z-s	w	y	j-ch
<b>Ontario</b> (Largely double vowel system, and phonetic)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
<b>Michigan</b> (Double Vowel and phonetic)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
<b>Wisconsin</b> (Double Vowel and Phonetic)	e i ii o oo a aa	b-p	ch-j	d-t	g-k	h	m	n	z-s	w	y	zh-sh
<b>Minnesota</b>	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
<b>North Dakota</b>	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
<b>Manitoba</b>	e i ii o oo a aa	b-p	j-ch	d-t	g-k	h	m	n	z-s	w	y	zh-sh
	e i i o o a a	b-p	c-c	t-t	g-k	h	m	n	s-s	w	y	s-s
<b>Saskatchewan</b>	e i í o ó a á	b-p	č-hč	t-t	g-k	h	m	n	s-hs	w	y	s-hs
	e i í o ó a á	b-p	č-hč	t-t	g-k	h	m	n	z-s	w	y	s-hs
<b>Alberta</b>	e i í o ó a á	p-hp	č-hč	t-ht	k-hk	h	m	n	s-hs	w	y	s-s

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## Appendix "B": Conference Programme

### Day One

- 9:00 AM Prayer
- 9:30 AM Welcome speeches
- 11:00 AM Introduction to conference
- 12:00 Noon LUNCH catered in Ontario Room
- 1:00 PM Break out into groups. Study various regional orthographies submitted by delegates and collect samples.
- 6:00 PM SUPPER catered at the Ontario Room
- 7:30 PM Evening programme takes place in the Ontario Room. MCs were Dan and Dennis Jones of northwestern Ontario. Storytelling.

### Day Two

- 9:00 AM Prayer
- 9:30 AM Continuation of group discussions led by facilitators all day.
- 12:00 Noon LUNCH
- Groups work on one orthography. First Plenary Session. Each group submits an orthography that has been agreed to by all its members.
- 6:00 PM SUPPER
- 7:30 PM Evening programme: Stories and jokes in Anishinaabemowin.

### Day Three

- 9:00 AM Prayer
- 9:30 AM The Plenary Session, will be held in the Ontario Room. This is the time for delegates to discuss the choice of orthography. Group session will result in choice of one orthography.
- 12:00 Noon LUNCH
- Final revision of orthography to be used. Continuation of discussions. Conclude. Forming of an international Anishinaabe/Anisinabe/Anicinabe Language Commission composed of Elders, Native language teachers, and translators.
- Closing Speeches.

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## Appendix "C": Delegates

### Quebec

**Marie Anichinape**

**Judith Brazeau**

Lac Simon

**Pauline Decontie**

Steering Committee Member, Maniwaki

**Doria Dumont**

Elder, Lac Simon

**Georgette Dumont**

Student, Lac Simon

**Marie A. Dumont**

Teacher, Lac Simon

**Mani Dumont**

Algonquin Language Teacher

**Lena Jerome**

Elder, Rapid Lake

**Teresa Maranda**

Box 24, Lac Simon

**Donat Moushoom**

Elder, Lac Simon

**Thomas Papatens**

Elder, Lac Simon

**Evelynn Papatie**

Student, Lac Simon

**Jeannette Papatie**

Translator, Lac Simon

**Alice Pien**

Culture Agent, Lac Simon

**Eric Pien**

Student, Lac Simon

**Mary Pien**

Algonquin Language Teacher, Lac Simon

**Howard Polson**

**Jacob Wawatie**

Rapid Lake

### Southern Ontario

**Joan Akiwenzie**

Ojibwe Language Student, Cape Croker

**Joanna Anaquod**

Ottawa

**Nancy Armstrong**

West Bay

**Mary Assinewi**

Toronto, Ontario

**Lily Bourgeois Osawamik**

Peterborough

**Alan Corbiere**

Ojibwe Language Student, Toronto

**Sandra Corbiere**

Ojibwe Language Teacher, Sagamok

**Yvonne Corbiere**

Ojibwe Language Student, Toronto

**Doris Fisher**

Ojibwe Language Teacher/Elder/Translator

**Jim Fox**

Ojibwe Language Teacher

**Louise Garrow**

Ojibwe Language Student, Peterborough

**Virginia Henry**

Sarnia

**Rhonda Hopkins**

Publisher, Muncey

**Maxine Jacobs**

Ojibwe Language Teacher, Sagamok

**Polly Keeshig-Tobias**

**Linda King**

Parry Island

**Randy Mahgagahbow**

Curve Lake

**Irene Makadebin**

Sagamok,

**Joanne Mason**

Toronto

**Beatrice McCue**

Georgina Island

**Barbara McDonald**

Ojibwe Language Teacher, Sutton (Georgina Island)

**Bryan McGuinness**

**Lillian McGregor**  
Birch Island  
**Olive McGregor**  
Birch Island  
**Blanche Meawasige**  
Sudbury  
**Rose Nadjiwan**  
Ojibwe Language Teacher, Wiarton  
**Violet Naokwegijig**  
Wikwemikong  
**Monica Nawagabow**  
Birch Island  
**Thecla Neganegijig**  
Toronto  
**Barb Nolan**  
Ojibway Language Teacher, Sault Ste. Marie  
**Florence Osawamik**  
Wikwemikong  
**Martina Osawamik**  
Sudbury  
**Liz Osawamik**  
Wikwemikong  
**Mary Otakwadjiwan**  
Little Current  
**Theresa Pangowish**  
West Bay  
**Barb Peltier**  
**Rose Peltier**  
**Sandra Peltier**  
**Elizabeth Pitawanakwat**  
Sault Ste. Marie  
**Violet Pitawanakwat**  
Wikwemikong  
**Darlene Rivers**  
Thamesville  
**Marie Roy**  
**Carlo Rupnik**  
Pic River

**Gerrard Sagassige**  
Curve Lake  
**Reta Sands**  
Ojibwe Language Teacher  
**Teresa Shawanda**  
Ojibway Language Student, Manitowaning  
**Violet Shawanda**  
Nishnaabemwin language teacher, Niagara  
**Verne Shawkence**  
Ojibwe Language Teacher, Kettle and Stoney Point  
**Helen St. Pierre**  
Mactier  
**Mary Sturgeon**  
Muncey  
**Isadore Toulouse**  
Toronto  
**Linda Toulouse**  
Sagamok  
**Mary Ann Trudeau**  
**Rosemarie Trudeau**  
Wikwemikong  
**Pearl Wandibens**  
Sheguiandah  
**Howard Webkamigad**  
Ojibwe Language Teacher, Sault Ste. Marie  
**Lillian Webkamigad**  
Toronto  
**Marjorie Webkamigad**  
Wikwemikong  
**Mary Wemigwans**  
Toronto  
**Alice Williams**  
Curve Lake  
**Shirley Williams**  
Peterborough

## Northern Ontario

**Elmer Baxter**  
Ojibwe Language Teacher, Thunder Bay  
**Ruth Baxter Corbett**  
Administrator, Nishnawbe-Aski Nation,  
Thunder Bay  
**Mary Bombay**  
Fort Frances

**Elaine Boyce**  
Ojibwe Language Teacher Trainee, Fort Hope  
**Roy Carpenter**  
Chief, Lac Seul First Nation, Lac Seul  
**Bonnie Goodchild**  
Student, Heron Bay

**Jim Green**  
Administrator, Kenora

**Pat Green**  
Ojibwe Language Teacher, Kenora

**May Jaimison**  
Ojibwe Language Teacher

**Laura James**  
Ojibwe Language Teacher

**Nancy Jones**  
Elder, Nickegouseminikaning

**Jimmy Keeper**  
Pikangikum

**Daisy Kejick**  
Conference Staff

**Elizabeth Kejick**  
Conference Volunteer, Lac Seul

**John P. Kelly**  
Consultant, Kenora

**Rose Kelly**  
Ojibwe Language Teacher, Sabaskong

**Josephine King**  
Elder, Dryden

**Rosabelle Major**  
Interpreter, Kenora

**Genevieve McGuinness**  
Ojibwe Language Teacher, Fort Frances

**Darlene Mekanak**  
Webique

**Ron Morriseau**  
Elder/Ojibwe Language Teacher, Thunder Bay

**Linda Neshinapaise**  
Fort Hope

**Patricia Ningewance**  
Ojibwe Language Teacher, Lac Seul

**Alice Nummelin**  
Ojibwe Language Teacher, Ear Falls

**Steven Ombash**  
Elder, Cat Lake

**Emma Oskineegish**  
Ojibwe Language Teacher, Summer Beaver

**Doug Redsky**  
Shoal Lake 40

**Terry Skead**  
Rat Portage

**Rosie Spoon**  
Mine Centre

**Roland White**  
Ojibwe Language Teacher, Sioux Narrows

**Edna Whitefeather**  
Elder, Sioux Narrows

**Beverley Wilson**  
Ojibwe Language Teacher, Emo

## United States: Michigan, Wisconsin, Minnesota, North Dakota

**Don Abel**  
Ojibwe Language Teacher, Brimley, Michigan

**Vivian Ackley**  
Elder, Watersmeet, Michigan

**Ruth Antone**  
Elder, Watersmeet, Michigan

**Roxanne Bain**  
Elder, Watersmeet, Michigan

**Margaret Big George**  
Ojibwe Language Teacher, Duluth, Minnesota

**Russell Boyd**  
Onamia, Minnesota

**Margaret Cooper**  
Wisconsin

**Rick Greshick**  
Minnesota

**Mary Hart**

**Ted Holappa**  
Kinchelov, Michigan

**Bev Goudj**

**Dana Jackson**  
Education Director/Student, Ashland, Wisconsin

**Dan Jones**  
Ojibwe Language Teacher, International Falls, Minnesota

**Dennis Jones**  
Ojibwe Language Teacher, Minneapolis, Minnesota

**Sheila Lafreniere/Treuer**  
Ojibwe Language Student, Bemidji, Minnesota

**Robert Marril**  
Hayward, Wisconsin

**Rosie Martin**  
Elder, Watersmeet, Michigan

**Alice May**  
Elder, Watersmeet, Michigan

**Archie McGeshick**

Elder, Elder/Ojibwe Language  
Teacher/Translator, Watersmeet, Minnesota

**Gerald Miko**  
Lansing, Michigan

**Chris Moore**  
Lac Du Flambeau, Wisconsin

**Margaret Norris**

**Tom Peters**  
Ojibwe Language Student, Sault Ste. Marie,  
Michigan

**Robert Powless**  
Elder/Teacher, Bad River Reservation,  
Odanah, Wisconsin

**Pat Reisler**  
Administrator, Sault Ste. Marie, Michigan

**Caroline Helen Roy**  
Ojibwe Language Teacher, Dimondale,  
Michigan

**Thomas Stillday**  
Ponemah, Minnesota

**Roger Thomas**  
Ojibwe Language Student, Milwaukee,  
Wisconsin

**Yvonne Thomas**  
Milwaukee, Wisconsin

**David Treuer**  
Bemidji, Minnesota

**Tony Treuer**  
Bemidji, Minnesota

**Ann Weewasson**  
Elder, Lac du Flambeau, Wisconsin

**Harvey White**  
Watersmeet, Michigan

**Vernon Whitefeather**  
Elder, Blackduck, Minnesota

## Manitoba

**Rennie Barker**  
Winnipeg

**Carol Beaulieu**  
Winnipeg

**Charles Beaulieu**  
Elder, Amaranth

**Shirley Berthelette**  
Sageeng

**George Blackbird**  
Teacher, Elphinstone

**Annie Boulanger**  
Winnipeg

**Frank Campbell**  
Falcon Rapids

**Velma Campbell**  
Falcon Rapids

**Brian Cochrane**  
Lorette

**Lawrence Desmarais**  
Elder, Amaranth

**Lila Duffy**  
Conference Volunteer, Winnipeg

**David Henderson**  
Literacy Instructor, Winnipeg

**Natasha Henderson**  
Conference Staff, Winnipeg

**Joyce Houle**  
Ebb and Flow

**Margaret Houle**  
Dauphin

**Julia Mandamin**  
Winnipeg

**Mary Ann Maytwayashing**  
Winnipeg

**Ron Missyabit**  
Winnipeg

**Brian Monkman**  
Ebb and Flow

**Charlie Nelson**  
Elder, Ginew

**Gladys Nelson**  
Ginew

**Leonard Nelson**  
Ginew

**Dr. John Nichols**  
Winnipeg

**Peter Paul**  
Translator, Winnipeg

**Vernon Paul**  
Vogar

**Eunice Perez**  
Winnipeg

**William Richard**  
Elder, Marius

**Tracey Robinson**  
Winnipeg

**Roger Roulette**  
Conference Facilitator/Ojibwe Language  
Teacher, Winnipeg

**Susan Severite**  
Ojibwe Language Teacher, Shortdale

**Elizabeth Sinclair**  
St. Martin

**Julia Sinclair**  
Elder, St. Martin

**Ernie Spence**  
Ojibwe Language Teacher, Gypsumville

**Julie Swain**  
Dauphin

**Melvin Swan**  
Winnipeg

**Paul Von Wichert**  
Conference Volunteer, Winnipeg

**Mark Thompson**  
Elder, Pine Falls

**Lena White**  
Steering Committee Member/Ojibwe  
Language Teacher, Lettelier

**Nancy Whiteway**  
Ojibwe Language Teacher, Winnipeg

## Saskatchewan

**John Kakakaway**  
Kamasack

**Sharon Kaye**  
Saulteaux Language Teacher, Grenfell

**Violet Keepness**  
Saulteaux Language Teacher, Ederwald

**Albert Keshane**  
Teacher/Elder, Kamasack

**Delvina Kewisteeep**  
Rose Valley

**Leonard Kichi-monias**  
Regina

**Stella Kichi-monias**  
Conference Facilitator/Saulteaux Language  
Teacher, Regina

**Sarah Machiskinic**  
Student, Saskatoon

**Brenda Marceland**  
Saulteaux Language Teacher, Lestock

**Frances Monroe**  
Substitute Teacher, Kamasack

**Karen Naepetung**  
Student, Tisdale

**Sandra Naepetung**  
Tisdale

**Vivian Nanaquawetung**  
Saskatoon

**Betty Nippi**  
Saskatoon

**Clara Pasqua**  
Edgeley

**Agnes PeeAce**  
Saulteaux Language Teacher, Saskatoon

**Eleanor Peequaquat**  
Yellowquill

**Linda Pelly-Landrie**  
Administrator, Saskatoon

**Edna Sangwai**  
Grenfell

**Elsie Scott**  
Elder, Tisdale

**Mary Scott**  
Saulteaux Language Teacher, Pleasantdale

**Roger Scott**  
Elder, Tisdale

**Andrew Severight**  
Ojibwe Language Teacher, Edenwald

**Leslie Strongquill**  
Kamasack

**Alice Taysup**  
Saulteaux Language Teacher, Rose Valley

**Lois Thomas**  
Saulteaux Language Teacher, Archerwill

**Agnes Whitehead**  
Saulteaux Language Teacher, Archerwill

**Stanley Whitehead**  
Archerwill

**Joe Windigo**  
Elder, Saskatoon

**Mervin Wolfe**



## Alberta

**Bluestone Yellowface**  
Elder/Saulteaux Language Teacher, Rocky  
Mountain House  
**Cheechee Yellowface**  
Rocky Mountain House

**Alice Strawberry**  
Chief, Rocky Mountain House  
**Theresa Strawberry**  
Rocky Mountain House

## British Columbia

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**Gail Meagwe**  
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## Contacted, but did not attend

### Quebec

**Bertha Chief**  
Teacher, Notre Dame du Nord

**Tom Mapachee**  
Amos

**Lisa McMartin**  
Algonquin Language Teacher, Wagoshing

**Lena Polson**  
Algonquin Language Teacher, Winneway

### Ontario

**Eli Baxter**  
Muncey

**Tom Beardy**  
Thunder Bay

**Doris Boissoneau**  
Garden River

**Janet Bruyere**  
Ft. Frances

**Mary Ann Corbier**  
Nishnaabemwin Language Teacher, Sudbury

**Jeannette Commanda**  
Blind River

**Cindy Fisher**  
Heron Bay

**Basil Johnston**  
Toronto

**Joanne Labelle**  
Thunder Bay

**Valda Lesperance**  
Ojibwe Language Teacher, Macdiarmid

**Elizabeth McCoy**  
Elder, Sault Ste. Marie

**Carol Morrison**  
Muncey

**Claire Moses**  
Pic River

**Rose Moses**  
Ojibwe Language Teacher, Heron Bay

**Rubina Naogizic**  
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**Lucy Quezence**  
Ojibwe Language Teacher, Lac Seul

**Mike Riverside**  
Dryden

**Sam Senecal**  
Student, Sault Ste. Marie

**Jim Wemigwans**  
Toronto

**Saul Williams**  
Weagamow Lake

### United States

**Louis Barber Jr.**  
Hayward, Wisconsin

**Lucy Begay**  
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**Mildred Benjamin**  
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Lac Du Flambeau  
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Ojibwe Language Teacher, Marquette,  
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**Rita Corbine**  
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**Diane Defod**  
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**Joan Donald**  
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**Vicky Dowd**  
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**Candace Escoval**  
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**Robert Fairbanks**  
 Lawyer, Oklahoma

**Henry Flocken**  
 Cass Lake, Minnesota

**Lynn Ketola**  
 Sault Ste. Marie, Michigan

**Ona Kingbird**  
 Ojibwe Language Teacher, Minneapolis, Minnesota

**Richard LaFramboise**  
 Belcourt, North Dakota

**Francine Loper**  
 Hannahville, Michigan

**Julie Martinson**  
 Ojibwe Language Teacher,  
 Lac Courtes Oreilles, Wisconsin

**Joanne Mason**

**Larry Matrious**  
 Ojibwe teacher, Hannahville, Michigan

**Alice May**  
 Watersmeet, Michigan

**Joe Megwanabe**  
 Elder, Hannahville, Michigan

**Jim Miller**  
 Lac Courtes Oreille, Wisconsin

**Cecilia Myron**  
 Turtle Mountain, North Dakota

**Thelma Nayquonabe**  
 Lac Courtes Oreilles, Wisconsin.

**Earl Nyholm**  
 Bemidji, Minnesota

**Leslie Pelletier**  
 Turtle Mountain, North Dakota

**Kenny Pheasant**  
 Ojibwe Language Teacher,  
 Hannahville, Michigan

**Angie Ross**  
 Ojibwe Language Teacher,  
 White Earth Reservation, Minnesota

**Hank Shuman**  
 Elder, Lac du Flambeau, Wisconsin

**Eileen Skinaway**  
 Elder, Luck, Wisconsin

**Larry Smallwood**  
 Ojibwe Language Teacher,  
 Hannahville, Michigan

**Sonny Smart**  
 Bad River Reservation, Wisconsin

**Marlene Stately**  
 Ojibwe Language Teacher, Bagley, Minnesota

**Lynn Taylor**

**Lloyd Topsy**  
 Box Elder, Montana

**Joan Webkamigad**  
 Lansing, Michigan

**Alma Wilkie**  
 North Dakota

**Manitoba**

**Isaac Beaulieu**  
 Elder, Sandy Bay

**Jean Bishop**  
 Ojibwe Language Teacher, Winnipeg

**Karen Bruyere**  
 Teacher, Sageeng

**Isabel Courchene**  
 Teacher, Sageeng

**Judy Doolittle**  
 Ojibwe Language Teacher Trainee, Amaranth

**Elizabeth Kejick Mason**  
 Teacher, Winnipeg

**Elizabeth Loran**  
 Gull Lake

**Olga McIvor**  
 Ojibwe Language Teacher, Winnipeg

**Randy Thomas**  
 Roseau

**Valerie Roulette**  
 Ojibwe Language Teacher, Sandy Bay

**Saskatchewan**

**Alvin Musqua**

Saskatchewan

**Orvin Scott**

Saulteaux Language Teacher, Pleasantdale

**Marcia Shepherd**

Carlyle

**British Columbia**

Shirley Peters

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## Appendix “D”: Orthographies

### Communities and Institutions Using the Macron System (Marked Long Vowel) (30)

Kitigan Zibi, Quebec  
Pikogan, Quebec  
Rapid Lake, Quebec  
Lac Simon, Quebec  
Wolf Lake, Quebec  
Winneway, Quebec  
Golden Lake, Ont.  
Cote, Sask.  
Cowessess, Sask.  
Fishing Lake, Sask.  
Gordon, Sask.  
Keeseekoose, Sask.  
Key, Sask.  
Kinistin, Sask.  
Muscowpetung, Sask.  
Muskowekwan, Sask.  
Okanese, Sask. Pasqua, Sask.  
Peepeekisis, Sask.

Sakimay, Sask.  
Saulteaux, Sask.  
White Bear, Sask.  
Yellow Quill, Sask. (Nut Lake)  
O’Chiese Band, Alberta  
Kitigan Zibi Cultural Centre, Maniwaki,  
Quebec  
Saskatoon Indian Cultural Centre,  
Saskatoon, Saskatchewan  
University of Saskatchewan, Regina,  
Saskatchewan  
Saskatchewan Indian Federated College,  
Regina, Saskatchewan

#### Publications:

Algonquin Lexicon/Gitigan Zibi  
Saskatchewan publications include the  
Okinins Series Storybooks (10).

### Communities and Universities Using the Double Vowel System (140)

Alderville, Ont.  
Aroland Reserve, Ont.  
Batchewana, Ont.  
Big Grassy, Ont.  
Big Island Reserve, Ont.  
Chippewas of Georgina Island, Ont.  
Chippewas of Kettle and Stoney, Ont.  
Chippewas of Rama, Ont.  
Chippewas of the Thames, Ont.  
Chippewas of Nawash, Ont.  
Chippewas of Sarnia, Ont.  
Chippewas of Saugeen, Ont.  
Cockburn Island, Ont.  
Couchiching, Ont.  
Curve Lake, Ont.  
Dalles, Ont.

Dokis, Ont.  
Eagle Lake, Ont.  
Fort William, Ont.  
Garden River, Ont.  
Ginoogamiing (Long Lac), Ont.  
Grassy Narrows, Ont.  
Gull Bay, Ont.  
Henvey Inlet, Ont.  
Hornepayne, Ont.  
Lac De Milles Lacs, Ont.  
Lac La Croix, Ont.  
Lake Nipigon, Ont.  
Long Lake 58, Ont.  
Michipicoten, Ont.  
Mississauga, Ont.  
Mississauga of New Credit, Ont.

Mississauga of Scugog, Ont.  
 Wikwemikong, Ont.  
 Naicatchewenin, Ont.  
 Nigigousiminikaning, Ont.  
 Nipissing, Ont.  
 Northwest Angle 33B, Ont.  
 Northwest Angle 34A, Ont.  
 Ojibways of Hiawatha, Ont.  
 Onegaming, (Sabaskong) Ont.  
 Pays Plat, Ont.  
 Pic Heron Bay, Ont.  
 Pic Mobert, Ont.  
 Rainy Lake Reserve, Ont.  
 Rat Portage, Ont.  
 Red Rock (Lake Helen), Ont.  
 Rocky Bay Reserve, Ont.  
 Sagamok, Ont. (Spanish River)  
 Sandpoint, Ont.  
 Saugeen, Ont.  
 Seine River, Ont.  
 Serpent River, Ont.  
 Shawanaga, Ont.  
 Sheguiandah, Ont.  
 Sheshegwaning, Ont.  
 Shoal Lake 39, Ont.  
 Shoal Lake 40, Ont.  
 Sioux Narrows, Ont.  
 Stanjikoming, Ont.  
 Sucker Creek, Ont.  
 Teme-Augama (Temagami), Ont.  
 Thessalon, Ont.  
 Wabaseamong (White Dog), Ont.  
 Wabauskang, Ont.  
 Wabigoon, Ont.  
 Walpole Island, Ont.  
 Wasauksing (Parry Island), Ont.  
 Washagamis Bay, Ont.  
 West Bay, Ont.  
 Whitefish Bay, Ont.  
 Whitefish Lake, Ont.  
 Whitesand, Ont.  
 Grand Portage, (Pigeon R.) Minnesota USA  
 Milles Lacs Reservation, Minnesota, USA  
 Nett Lake (Bois Fort), Minnesota USA  
 Red Lake Reservation, Minn. USA  
 White Earth Res., Minnesota USA  
 Bay Mills Res., Michigan, USA  
 Grand Traverse Res., Michigan, USA  
 Hannahville Ind. Com., Michigan, USA  
 Isabella Res., Michigan, USA  
 Sault Ste. Marie Tribe of Chippewa Indians,  
 Michigan, USA  
 Turtle Mountain, North Dakota USA  
 Bad River Res., Wisconsin, USA  
 Lac Courtes Oreilles, Wisconsin, USA  
 Lac Du Flambeau, Wisconsin, USA  
 Red Cliff Res., Wisconsin, USA  
 St. Croix Res., Wisconsin, USA  
 Magnetawan, Ont.  
 Mattatchewan, Ont.  
 Mattagami, Ont.  
 Moose Deer Point, Ont.  
 Hollow Water, Manitoba  
 Roseau River, Manitoba  
 Roseau Rapids, Manitoba  
 Berens River, Manitoba  
 Bloodvein River, Manitoba  
 Brokenhead River, Manitoba  
 Buffalo Point, Manitoba  
 Crane River, Manitoba  
 Dauphin River, Manitoba  
 Duck Bay, Manitoba  
 Ebb and Flow, Manitoba  
 Fairford, Manitoba  
 Fisher River, Manitoba  
 Jackhead, Manitoba  
 Keeseekoowenin, Manitoba  
 Lake Manitoba, Manitoba  
 Lake St. Martin, Manitoba  
 Little Black River, Manitoba  
 Little Grand Rapids, Manitoba  
 Little Saskatchewan River, Manitoba  
 Long Plains Reserve, Manitoba  
 Pauingassi, Manitoba  
 Peguis, Manitoba  
 Pine Creek, Manitoba  
 Swan Lake, Manitoba  
 Poplar River, Manitoba

Portage La Prairie, Manitoba  
Rolling River Reserve, Manitoba  
Valley River, Manitoba  
Waterhen, Manitoba  
Waywayseecappo, Manitoba  
Red River Community College, Winnipeg,  
Manitoba  
Lakehead University, Thunder Bay, Ontario  
University of Manitoba, Winnipeg, Manitoba  
University of Wisconsin, Madison,  
Wisconsin  
Bemidji State University, Bemidji, Minnesota  
University of Minnesota, Minneapolis,  
Minnesota  
Laurentian University, Sudbury, Ont.  
Trent University, Peterborough, Ont.  
Fanshawe College, Ont.  
Sault College, Sault Ste. Marie, Ont.  
Algoma University, Sault Ste. Marie, Ont.  
United Native Friendship Centre,  
Fort Frances, Ont.

Ojibway Cultural Foundation, West Bay,  
Ont.  
Ojibway Cultural Centre, Kenora, Ont.  
Itasca Community College, Grand Rapids,  
Minnesota  
Manitoba Association for Native Languages,  
Winnipeg, Manitoba  
Manitoba Indian Cultural Education Centre,  
Winnipeg, Manitoba

### **Some Publications Using Double Vowel:**

Anishinaabemodaa: Becoming A Successful  
Ojibwe Eavesdropper/Ningewance  
Ojibwe Dictionary/Nichols and Nyholm  
Ojibwe Dictionary/Rhodes  
Ojibwemowin/Staples  
Oshkaabewis Journal/Bemidji  
Survival Ojibwe/Ningewance  
Travelling With Ojibwe/  
Kidwenan/Toulouse

## **Communities and Institutions Using Syllabic Writing and Folk Phonetics (16)**

Cat Lake, Ont.  
Constance Lake, Ont.  
Fort Hope, Ont.  
Lac Seul, Ont.  
Pikangikum, Ont.  
Poplar Hill, Ont.  
Ft. Alex Res., (Sageeng), Manitoba  
New Slate Falls, Ont.  
New Osnaburgh, Ont.  
Webique, Ont.

Summer Beaver, Ont.  
Ogoki Post, Ont.  
University of Toronto, Toronto, Ont.  
Confederation College, Thunder Bay, Ont.  
Wawatay News/Wawatay Native  
Communications Society, Sioux Lookout,  
Ont.  
Ojibway Cree Cultural Centre, Timmins,  
Ont.

## **(8) Communities That Use Folk Phonetic Orthography or Orthographies That Are Not “Macron” or “Double Vowel”**

(This is a partial list because every community that officially uses Macron or Double Vowel orthography has many phonetic spellers.)

Fond Du Lac Res., Minnesota, USA  
Leech Lake Reservation, Minnesota, USA  
Beauseoleil, Ont.  
Brunswick House, Ont.  
Beaverhouse, Ont.  
Chapleau Ojibwe, Ont.  
Sokoagon Chippewa Com., Wis. USA  
Sandy Bay, Manitoba

**Publications Using Folk Phonetic or Other Orthography**  
Materials/Rosemarie Christianson, Duluth, Minnesota  
Grandmother’s Stories/Sandy Bay  
Ojibway Lessons/Basil Johnston  
Dictionary of the Otchipwe Language/Baraga  
Ojibwe Dictionary/Wilson  
Saulteaux Lessons/Voorhis