Acknowledgements

We acknowledge the financial support of the Government of Canada to develop 15 books to support the Ojibwe bilingual program at Riverbend School. More importantly, we thank Seven Oaks School Division and its leadership for demonstrating commitment to Indigenous language revitalization. The Ojibwe bilingual program was first launched in September 2016 from Kindergarten to Grade 3 and will grow a grade level each consecutive year. A bilingual program is defined here as dual language education where Ojibwe is used up to 50% of academic instruction during the school day.

The double vowel system is reflected throughout this series. We acknowledge the contribution each person has made in the development of these books.

- Gloria Barker, Riverbend Ojibwe Language Teacher
- Kim Guimond, Riverbend Ojibwe Language Teacher
- Jo-Anne Wright, Riverbend Ojibwe Language Teacher
- Riverbend School Administration
- Rebecca Chartrand, (Former) Division Lead Aboriginal Education, Seven Oaks School Division
- Audrey Guiboche, Ojibwe Language Curriculum Developer
- Dwayne Bird, Debinan Strategy and Creative
- Ainsley Fontaine, Culture and Language Coordinator
- Shirley Roache, Ojibwe Program Elder in Resident

These books are dedicated to those that lost their language and those that aspire to learn Anishinaabemowin. These books are available for free on the Seven Oaks School Division website (www.7oaks.org) to anyone worldwide. This is our contribution to the preservation and restoration of Anishinaabemowin (Ojibwe/Saulteaux).
Spring
Ziigwan
zee/gwuhnh
Goon ningizo.

Snow melts.

gooohn

nihn/gih/zoh
Nibiwigamigaa.
The ground is wet.
nih/bih/wih/guh/mih/gaah
Bineshii nagamo.

The bird sings.

bih/nay/sheee
nuh/guh/moh
Mashkode giizhige.
The grass grows.
mush/koh/day
gee/zhih/gay
Riverbend School
Niminaadaan waabigoonan.
I smell the flowers.
nih/mih/naah/daahn
waah/bih/goooh/nuhn
Giimiiwan. It rains.

dgeem/mih/wuhn
Nigigakizine.
I wear boots.
nih/gih/guh/kih/zh/nay
Nika bimashiiiwag.
Geese fly.
nih/kuh
bih/muh/shee/wuhg
This book series is a small representation of the everyday language learning that goes on in the Ojibwe language program at Riverbend School. Anishinaabemowin is recognized as part of the Algonquian language group. In some places it is known as Saulteaux, Ojibwe, Chippewa or Nakawe. There are many dialects of Anishinaabemowin spoken across a vast geography including representation in Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia and Michigan, Wisconsin, Minnesota, North Dakota, Kansas, and Oklahoma in the United States. No single dialect is considered the most prominent and no standard writing system represents all dialects. Although the dialects vary widely, they share some common features today including the use of Roman Orthography along with a Double Vowel Writing system.

These letters use the same alphabet used to write English but they do not always have the same English sounds. The double letters count as one symbol. Here is the writing system we use at the Riverbend School and in this book.

Anishinaabemowin Alphabet:
a, aa, b, ch, d, e, g, h, ’, i, ii, j, k, m, n, o, oo, p, s, sh, t, *th, w, y, z, zh

Sincerely,
Rebecca Chartrand,
Project Lead
<table>
<thead>
<tr>
<th>English</th>
<th>Sounds like (phonetics)</th>
<th>English Word Example</th>
<th>Ojibwe Word Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>uh</td>
<td>Sounds like an English u as in up or cup</td>
<td>ambe (sounds like uhmbay)</td>
</tr>
<tr>
<td>aa</td>
<td>aah</td>
<td>Has a bit of an extended sound as in ah-ha or haaw</td>
<td>omaa (sound like omaah)</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>Can sound like English p/b combined</td>
<td>bangan</td>
</tr>
<tr>
<td>ch</td>
<td>ch</td>
<td>Can sound like English ch/j combined</td>
<td>apichi</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>Can sound like English d/t combined or d</td>
<td>debwe</td>
</tr>
<tr>
<td>e</td>
<td>ay</td>
<td>Sounds like a long English a as in play</td>
<td>awe (sounds like away)</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>Can sound like English g/k combined</td>
<td>gaawiin</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>Sounds like English h</td>
<td>haawnsa</td>
</tr>
<tr>
<td>‘</td>
<td>-</td>
<td>Is used like a hyphen in English</td>
<td>Is used to create a pause when two vowels are used consecutively like ma’iingan</td>
</tr>
<tr>
<td>i</td>
<td>ih</td>
<td>Sounds like a short English i as in bit</td>
<td>ikwe (sounds like ihkway)</td>
</tr>
<tr>
<td>ii</td>
<td>ee</td>
<td>Sounds like a long English e as in beet</td>
<td>niin (sounds like neen)</td>
</tr>
<tr>
<td>j</td>
<td>j</td>
<td>Sounds like English j</td>
<td>jibwaa</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>Can sound like English k/g combined</td>
<td>ikwe</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>Sounds like English m</td>
<td>makade</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>Sounds like English n</td>
<td>niimi</td>
</tr>
<tr>
<td>o</td>
<td>ou or oh</td>
<td>Sounds like the beginning of a short u in English combined with a double oo as in soup</td>
<td>owe (sounds like ooway or ohway)</td>
</tr>
<tr>
<td>oo</td>
<td>ooh</td>
<td>Sounds like a drawn out double oo in English as in zoo or pooh</td>
<td>boozhoo (sound like boohzooh)</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>Sounds like an English p</td>
<td>opin</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>Sounds like English s</td>
<td>niswe</td>
</tr>
<tr>
<td>sh</td>
<td>sh</td>
<td>Sounds like English sh</td>
<td>Anishinaabe</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>Can sound like English t/d combined</td>
<td>niitaa</td>
</tr>
<tr>
<td>w</td>
<td>w</td>
<td>Sounds like English w</td>
<td>waabang</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
<td>Sounds like English y</td>
<td>eya</td>
</tr>
<tr>
<td>z</td>
<td>z</td>
<td>Sounds like English z</td>
<td>zagime</td>
</tr>
<tr>
<td>zh</td>
<td>zh</td>
<td>Sounds like English zh combined</td>
<td>zhaawanong</td>
</tr>
</tbody>
</table>
Although Anishinaabemowin is spoken across the vast geography shown in this map, the process of colonization changed the boundaries of the Anishinaabeg through population decimation, displacement and relocation. As a result of the reserve system the Anishinaabe were dispossessed of all but one percent of their traditional territory. As an activity, identify the First Nations communities that speak Anishinaabemowin (Ojibwe, Saulteaux) throughout the map or near you.

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What the teachers say and we do: singular commands

Wegonen gikinoomaageg ikidowad zhigo wiidodamang.

What we think about our school.

What is he/she doing at school?

Wegonen doodang gikinoomaagewigamig?

What are you doing?

Wegonen doodaman?

Numbers

Written by: Iris Chartrand
Edited by: Gloria Barker
Illustrated by: Dwayne Bird

Aaniin abinoojiiyag enamijiwad?

What are the children feeling?

Aaniin abinoojiiyag enamijiwad?

How are the children feeling?

Wegonen aaniish.

I am happy because.

Wegonen aaniish.

What are the animals doing?

Wegonen awesii doodaamowad?

What are the boy and girl doing?

Wegonen doodaman gwiiwizens zhigo ikwezens?

What do the boys and girls do?

What the teachers says.

Wegonen gikinoomaageg ikidowad zhigo wiidodamang.

What do the teachers say and we do: singular commands

What are the children doing at school?

Wegonen doodang gikinoomaagewigamig?

What are you doing?

Wegonen doodaman?

What is he/she doing at school?

Wegonen doodang gikinoomaagewigamig?

What is the weather like at school?

Wegonen doodaman?

What are you doing?

Wegonen doodaman gwiiwizens zhigo ikwezens?

What are the boys and girls doing?

Wegonen doodaman gwiiwizens zhigo ikwezens?

What are the boys and girls doing?

What are the animals doing?

Wegonen awesii doodaamowad?

What are the animals doing?

Wegonen awesii doodaamowad?

What are the children doing?

Wegonen awesii doodaamowad?

What are the children doing?

What are the animals doing?

Wegonen awesii doodaamowad?
The desire to create an Indigenous language bilingual program was a long time coming both from staff within the Seven Oaks School Division and beyond our own generations’ history. Language is the essence of who we are as Indigenous peoples. These books emerged from many people including: Elders, Seven Oaks staff, community members, parents and children who inspired these books.