Ningo Gikinonwin

Ojibwe

Four Seasons

Teacher's Guide
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Series Overview

Before contact with Europeans, the Ojibwe, like other Native American tribes, practiced a seasonal cycle of hunting, fishing, and gathering in order to survive. *Ningo Gikinonwin: Ojibwe Four Seasons* is a series of four 15-minute videos for grades K–3 that celebrates this circle of life. These programs are narrated by young Ojibwe children and are told through extraordinary reenactments at Waswagoning, a recreated 17th-century Ojibwe village located in Lac de Flambeau, Wisconsin (www.waswagoning.com). Students see how time has altered some Ojibwe customs and practices while others have continued into the present.

Each program in the series focuses on one season, demonstrating how the Ojibwe learned about their heritage, gathered food, created crafts, and entertained themselves before European settlement in the northern Great Lakes region and today. This video series can serve as a springboard for lessons on aspects of Native American cultures, including their traditions, family structure, sense of community, and language—as well as provide opportunities to learn about time, continuity, and change as they affect culture.

Creating a Thematic Unit of Study

In order to help your students understand the culture and traditions of the Ojibwe people, you might want to use these episodes as springboards for a multi-week Native American theme-based unit. Although the episodes have been designed around the seasonal cycle, they lend themselves easily to other themes surrounding community, tradition, family, time and continuity, or cultural diversity.

A four-week unit can be created that will engage your students in the culture and customs of Native Americans while also covering all your other subject areas. With a minimum of advance planning, you can create a rich learning experience in your classroom. Following are suggestions that will help you create a vibrant thematic unit.

Create the Right Atmosphere

Decorations, posters, and artifacts can help your students get into the right frame of mind for a thematic unit. Adding theme-related books to the reading corner, playing Native music during passing periods, etc., will help to create an atmosphere conducive to cultural awareness. Contact nearby children’s museums to see if they have any Native American artifacts available for loan. Visit your town’s public library, or a nearby college library, to look for books and audi-tapes that may enrich your lessons, and find nearby historical societies, which usually provide a wealth of materials for public use and research. The state historical societies of Minnesota and Wisconsin especially can be invaluable resources for materials on the Ojibwe (see Web sites at the end of this section for more information), or contact one in your area to find resources on local Native American tribes.

Then and Now Bulletin Board

Share some of your childhood memories with the class. Describe things that were done differently back then—what games did you play before the days of video games and the Internet, and how was school different? Describe these same activities from the perspectives of people who were children during the 1930s and 40s—in days before television and computers, fax machines and cell phones—using photographs or drawings to illustrate the differences. Then ask your students to bring in photographs, mementos, or stories about their parents and grandparents when they were young. Especially point out the fact that while the activities themselves didn’t change, the way they were done changed. For example, children still must go to school, but educational techniques have changed dramatically. Families still
spend time together in the evenings, but the things they do now (e.g., watch television or play video games) are different.

Divide a bulletin board into two areas labeled “Then” and “Now.” Display photographs and drawings of life during pioneer days and life today (you may want to have students draw these for an art assignment). Leave room on the bulletin board to add photographs and student drawings of Native Americans from the past and the present. (For downloadable photo stills from the landmark PBS series on the Ojibwe, *Waasa Inaabidaa: We Look in All Directions*, visit [www.ojibwe.org](http://www.ojibwe.org). Select the “About *Waasa Inaabidaa*” tab at the top right of the screen and then the “Press Room” link.)

On video days, instruct students to watch for the things the Ojibwe did in the past, and notice how they perform the same tasks today.

**Have Students Work Together in Groups**

Having students work together within cohesive groups can promote a feeling of community involvement while it encourages teamwork. This can greatly enhance the thematic experience. A unit on the Native Americans lends itself easily to grouping, because many tribes had such a system. The Ojibwe groups were called clans.

**Ojibwe Clan System**

All people have the same needs in order to survive: food, shelter, and protection (both from illness and from attack). The Ojibwe clan system was created to divide the responsibilities and duties of meeting these needs among different groups. In the words of Edward Benton-Benai of the Lac Courte Oreilles band of Ojibwe:

> According to what we’ve been given in the lodge originally there were eight [original clans], but seven came to the earth. And in some kind of order it was the loon clan, the crane clan, the fish clan, the bear clan, the marten clan, the eagle and the deer clan. Each of those animals brought some quality, some gift, some characteristic to humankind. And they also brought with them order, and that then was transferred to, given unto humankind. And so the clan system, not only did it deliver skills, characteristics, tendencies in that manner, but it gave pattern, it gave reason, it gave logic to the people.

The clans were a form of community organization and governance. Each clan had a particular role in the community. For instance, the members of the crane and loon clans were considered the leaders, and those in the marten clan were the warriors and protectors.

**Clans in the Classroom**

You can help your students connect with Native American culture by creating a simple clan system in your classroom. Divide the class into seven groups. Each group will represent one of the original Ojibwe clans—loon, crane, fish, bear, marten, eagle, and deer. Have students arrange their desks into clan groups. Make a copy of the outline drawings of the animal totems from [Blackline Masters](#) for each group. Allow students to use the drawings to design a poster of their clan’s totem. The poster should include the clan’s name, a colored picture of the totem, and the names of the students who are members of the clan. Hang the posters over the groups’ desks, or on a nearby wall. Older students can research at the library or the Internet to learn more about the roles and duties of their clans within the Ojibwe community.

When group activities are assigned, allow students to work within their clans to complete them. Assign each clan a daily classroom duty, such as end-of-day tasks like straightening the desks, gathering trash from the floor, caring for classroom pets, etc. Have students line up by clan (allowing a different clan to be first in line each day). Keeping the clans together will promote a feeling of fellowship, encourage teamwork, and provide students with an ingrained understanding of the Native American tradition of community unity.

Many activities and assessment suggestions in the individual teaching guides will refer to clan or group activities.

**Connect Lessons on Ojibwe to Native Americans from Your Region**

It has been said that there is a Native American reservation within 300 miles of every community in North America. What Native American tribes are located in your region? Use this series as a springboard for study of all Native Americans, not just the Ojibwe. All Native Americans share aspects of cul-
ture—and even many customs—with the Ojibwe, and your students will connect with the content more if you provide them with contextual links to Native Americans nearby. The following suggestions may help you incorporate activities in this guide to lessons on all Native Americans.

- In mapping activities, include locations of local Native American reservations.
- How does the cycle of the seasons affect Native Americans near you? (e.g.: Are there maple trees in your area? What customs and activities do local Native Americans perform every spring?)
- Compare and contrast Native American cultures. How are they alike, and how are they different? Include information on traditional clothing, homes, food, tools, stories, and songs.
- Invite local Native Americans to speak to your class about their culture.

**Connect the Lessons to Other Curriculum Areas**

Besides the social studies activities expected in a series on Native Americans, *Ningo Gikinonwin: Ojibwe Four Seasons* lends itself readily to lessons in most other curriculum areas. Incorporating these other subjects will ensure your students a full, rich learning experience. You will find several of these “Connections” activities throughout the teacher guides for individual episodes.

**Language Arts**

The Ojibwe people consider their “teaching stories,” or *aadisokan*, sacred. Long ago it was believed that the storytellers owned their stories—they came to them in dreams—and therefore only they could tell them. Anyone else who wanted to tell one of these stories would offer the owner a gift. If permission was given, the story could be told. The stories passed down by the ancestors are of vital importance as an oral record of the culture. The stories can help people understand the meaning of their own existence and the existence of other things in the world. Through storytelling, young children learn how people came to be, why things are the way they are, and how to live properly.

An important Native American cultural belief is that of respecting the storyteller. These stories came down through the centuries by word of mouth—there was no written language for many years. Without storytellers this valuable resource would have been lost over time. Consequently, storytellers are held in the highest regard among Native American tribes, and when someone shares a story, listeners demonstrate respect by listening attentively. Be sure your students demonstrate respect for storytellers in your classroom by insisting on good listening manners.

Besides the stories in each episode guide, the bibliography of suggested stories and books included here will enhance the lessons for your students. Native American authors wrote most of these books, which were chosen for their relevance to Native American culture. The children’s book selections have all been published in recent years and should be readily available from local libraries or bookstores.

**The Arts**

Each lesson includes arts and crafts activities that will help students understand the culture of the Ojibwe people. Each activity is tied to the video—so, for example, in “Ziigwan: Spring,” students see Ojibwe children eating maple sugar out of birch-bark cones and then later make their own cones, decorated to resemble birch bark. Other lessons contain activities in music, dance, and performing arts.

**Science and Physical Education**

Because each of the videos is tied to a season, this series naturally lends itself to companion lessons on seasonal changes in North America. One simple way to incorporate these lessons is by focusing on the paper birch tree that is so important to the culture and livelihood of the Ojibwe people. For example, in addition to the birch-bark cone craft idea described in the “Ziigwan: Spring” episode, you might include this science activity in your thematic unit: Have your students study the paper, or white, birch tree. Is it an evergreen or a deciduous tree? Where can it be found in North America? What do its leaves look like? If there are any in your community and the season is right, bring in some leaves for students to study. If not, what trees are indigenous to your area? Do they have distinctive leaves or needles? How do they change throughout the seasons?

Students also learn about Native American games and sports, which can easily be incorporated into a physical education curriculum. See individual program teacher guides for discussions of physical activities.

**Mathematics**

There are many opportunities to incorporate math into your Native American thematic unit. Among the
easiest is to create word problems based on the activities in the videos, replacing two or three word problems from your classroom math text with similar problems using events from the episodes. For example: "A maple grove had 43 trees. Fourteen of the trees were saplings and too small to tap for maple sap. From how many trees did the Native Americans gather sap?" or: "There were five canoes on the fishing trip. Each canoe held two Ojibwe. If each Ojibwe speared three fish, how many fish were caught in all?" Other episodes may lend themselves to activities in real-world applications of measurement, geometry, distance, ratio, or time. See individual episode guides for other ideas in incorporating mathematics.

Keep a Record of the Thematic Unit

Tying the activities together within a journal or similar booklet will provide students with a memento of the Native American unit that they can keep. In the individual teacher guides you will discover several activities for using this record book.

My Ojibwe Book

Create an Ojibwe culture book that your students may add to as they explore lessons accompanying each episode of Ningo Gikinonwin: Ojibwe Four Seasons. Provide students with a 9" x 12" sheet of colored construction paper and have them carefully fold the paper in half. Turning the folded paper so the fold is on the left, they should neatly print “My Ojibwe Book” (or another title of your choice), leaving room for an illustration on the cover. You may wish to provide each student with a copy of the turtle outline drawing from the Blackline Masters, or have them create their own cover illustration (such as the totem animal of their clan).

Provide each student with five or six sheets of unlined white paper and have them fold this stack in half and insert the sheets into the cover. Staple the book together or have students punch holes along the fold and tie pieces of brown yarn or rawhide to hold the pages together. The books are ready to record your students’ thematic experiences.

Help Students Experience the Ojibwe Language

The Ojibwe language (known as Ojibwemowin) is thousands of years old and is an integral part of the culture. A full course in this rich language is beyond the scope of this guide, but allowing your students to hear and speak just a bit of it will add another layer to the cultural experience of your lessons. Ojibwemowin is an oral language, so many variations in spelling occurred when Europeans attempted to record it in English. The written form used in this guide, called the “double vowel system,” was designed by John Nichols and Earl Nyholm (in A Concise Dictionary of Minnesota Ojibwe—see the Bibliography). Only a few words will be taught in these guides, just enough to allow your students to get a feel for the language. You may want to have students in second or third grades use a page of their Ojibwe culture books to create their own glossary of these words.

Pronunciation of Ojibwe Words

The following vowel-sound associations are provided here solely for teachers’ use, to help in pronouncing Ojibwe words that may appear in the lessons. It is not recommended that these vowel-sound associations be taught directly to students in kindergarten or first grade. They are different from English vowel sounds, so they may interfere with phonics lessons for beginning readers. Teachers of older students should decide if teaching these vowel sounds is appropriate for their students.

In the English spellings of Ojibwe words, the following vowel-sound relationships are used.

<table>
<thead>
<tr>
<th>Written as</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>schwa—as in away</td>
</tr>
<tr>
<td>aa</td>
<td>ah—as in father</td>
</tr>
<tr>
<td>e</td>
<td>long a—as in make</td>
</tr>
<tr>
<td>i</td>
<td>short i—as in it</td>
</tr>
<tr>
<td>ii</td>
<td>long e—as in seem</td>
</tr>
<tr>
<td>o</td>
<td>long o—as in note (sometimes short oo—as in took)</td>
</tr>
<tr>
<td>oo</td>
<td>long o, stretched—as in moan (sometimes long oo—as in boot)</td>
</tr>
</tbody>
</table>

NOTE: An apostrophe (‘) dividing two vowels in a word signals a glottal stop (a quick closing of the back of the throat) between the two vowel sounds—similar to the way we say “uh-oh;” therefore, the word ma’iingan (wolf) would be pronounced muh–eengun, with the first syllable stopping abruptly before beginning the vowel sound of the second.
Animate and Inanimate

Ojibwe nouns are given grammatical gender, in this case not feminine and masculine but “animate” and “inanimate.” Inanimate nouns are considered to have no life, whereas animates are believed to have life or a spirit. This division is usually based on a common sense (e.g., dog is animate, fork is inanimate), but there are also some things, which we usually define as non-living in English, but which are considered to be alive in Ojibwe language. The sun, moon, and stars, for example, are animate, or living to the Ojibwe. This is based on traditional beliefs that many natural and cultural items (such as a drum or a feather) can house spirit, and thus they are alive.

Serious students of Ojibwemowin learn these distinctions, since they affect agreement of nouns and verbs. Depending on the level of your students, you may want to present this information or ignore it at this time.

Listen to the Language

Another way to help your students experience the language is to provide them with opportunities to hear it spoken by native Ojibwe speakers. You can find audio recordings of Ojibwe stories told in the native language at the official Web site of the PBS series Waasa Inaabidaa: We Look in All Directions. Each story is illustrated and includes English subtitles. Found at www.ojibwe.org/home/wigwam_story_main.html.

NOTE: For more information about this invaluable Internet resource, see the Web Sites section at the end of this section of the guide.

Curriculum Standards for Social Studies

When used with the activities in this teacher’s guide, this program correlates to the following National Social Studies Standards, from NCSS Bulletin 89, ©1994 National Council for the Social Studies.

I. Culture

Social studies programs should include experiences that provide for the study of culture and cultural diversity, so that the learner can:

a. explore and describe similarities and differences in the ways groups, societies, and cultures address similar human needs and concerns;

b. give examples of how experiences may be interpreted differently by people from diverse cultural perspectives and frames of reference;

c. describe ways in which language, stories, folktales, music, and artistic creations serve as expressions of culture and influence behavior of people living in a particular culture;

d. compare ways in which people from different cultures think about and deal with their physical environment and social conditions;

e. give examples and describe the importance of cultural unity and diversity within and across groups.

II. Time, Continuity, & Change

Social studies programs should include experiences that provide for the study of the ways human beings view themselves in and over time, so that the learner can:

b. demonstrate an ability to use correctly vocabulary associated with time, such as past, present, future, and long ago; read and construct simple timelines; identify examples of change; and recognize examples of cause and effect relationships;

c. compare and contrast different stories or accounts about past events, people, places, or situations, identifying how they contribute to our understanding of the past;

d. identify and use various sources for reconstructing the past, such as documents, letters, diaries, maps, textbooks, photos, and others;

e. demonstrate an understanding that people in different times and places view the world differently.

III. People, Places, & Environments

Social studies programs should include experiences that provide for the study of people, places, and environments so that the learner can:

b. interpret, use, and distinguish various representations of the earth, such as maps, globes, and photographs;
c. use appropriate resources, data sources, and geographic tools such as atlases, databases, grid systems, charts, graphs, and maps to generate, manipulate, and interpret information;

e. describe and speculate about physical system changes, such as seasons, climate and weather, and the water cycle;

g. examine the interaction of human beings and their physical environment, the use of land, building of cities, and ecosystem changes in selected locales and regions.

IV. Individual Development & Identity

Social studies programs should include experiences that provide for the study of individual development and identity, so that the learner can:

b. describe personal connections to place—especially place as associated with immediate surroundings;

e. identify and describe ways family, groups, and community influence the individual’s daily life and personal choices;

h. work independently and cooperatively to accomplish goals.

V. Individuals, Groups, & Institutions

Social studies programs should include experiences that provide for the study of instructions among individuals, groups, and institutions, so that the learner can:

a. identify roles as learned behavior patterns in group situations such as student, family member, peer play group member, or club member;

b. give examples of and explain group and institutional influences such as religious beliefs, laws, and peer pressure, on people, events, and elements of culture;

f. give examples of the role of institutions in furthering both continuity and change;

g. show how groups and institutions work to meet individual needs and promote the common good, and identify examples of where they fail to do so.

VIII. Science, Technology, & Society

Social studies programs should include experiences that provide for the study of relationships among science, technology, and society, so that the learner can:

a. identify and describe examples in which science and technology have changed the lives of people, such as in homemaking, childcare, work, transportation, and communication.

Bibliography

Books for Teachers


From Nocbay.com: Recognized as an accurate and undistorted account of the culture, history, and philosophy of the Ojibway Nation as received from oral traditions. *The Mishomis Book* is considered the classic book about Ojibway traditional teachings. Throughout the book, the author includes the use of Ojibway words and their meanings, as well as helpful maps and illustrations.


NOTE: This book is part of the series *Native Voices*, from the Minnesota Historical Society.

MHS book description: With the art of a practiced storyteller, Ignatia Broker recounts the life of her great-great-grandmother, Night Flying Woman, who was born in the mid-19th century and lived during a chaotic time of enormous change, uprooting, and loss for the Minnesota Ojibway. But this story also tells of her people’s great strength and continuity.


From Amazon.com: Frances Densmore, born in 1867, was one of the first ethnologists to specialize in the study of American Indian music and culture. Her book, first published in 1929, remains an authoritative source for the tribal history, customs, legends, traditions, art, music,
economy, and leisure activities of the Chippewa Indians of the United States and Canada.


From back cover: An up-to-date resource for those interested in the linguistic and cultural heritage of the Anishinaabe, this dictionary contains over 7,000 of the most frequently used Ojibwe words. Features include: Ojibwe-English and English-Ojibwe sections; and words spelled to reflect their actual pronunciation.


From Amazon.com: *Ojibwe: Waasa Inaabidaa* is a uniquely personal history of the Ojibwe culture by Ojibwe educator Thomas Peacock. Illustrated with color and historic black-and-white photographs, artwork, and maps, it is the story of how the Ojibwe people and their ways have continued to survive, and even thrive, from pre-contact times to the present.

NOTE: This book is the companion to the PBS series *Waasa Inaabidaa: We Look In All Directions*. For more information about this series, see the Web Sites section below.


NOTE: This book is part of the series *Native Voices*, from the Minnesota Historical Society.

MHS book description: This substantial volume presents a rich and varied collection of tales from the Ojibwe (Chippewa) tradition while also integrating material from associated Algonquian tribes who migrated westward for centuries before European contact. Ten Indian elders from the northwestern United States and Canada provide narratives in their native language, with English translations appearing on the facing pages.

**Books for Students**


From *School Library Journal*: Grades 2–4. In this American Ojibway Indian legend about the origin of the water lilies, simple, relatively short sentences suffice to describe the events of how some magical sky maidens came to Earth to find rest and relaxation on the peaceful ponds as white water lilies. The watercolor paintings show clear evidence of anthropological research in the details of costumes and utensils. Each is heavily framed on three sides by patterned borders apparently derived from Ojibway textiles and beadwork.


From Minnesotahumanities.org: This is a board book that portrays two young Ojibwe children living a traditional life. At its simplest level, it is a poetic, repetitive, and reassuring book for very young children. For older children, the rich artwork provides a guide to introducing the stories of the Ojibwe.

NOTE: Check your local library, or order from www.oyate.org or Fond du Lac Head Start Program, 1720 Big Lake Rd., Cloquet, MN, 55620, 218-878-8100.


From Amazon.com: Ethnologist Johnston bridges several worlds in this book that is both exemplary original scholarship and a delightfully, even charmingly, written set of stories that, although written for adults, can be appreciated by those of any age, for, based in oral tradition, they read as if they have voices.


From *School Library Journal*: Kimmy is taken to stay with her Chippewa grandmother while her parents find a new place to live. Bad dreams and fear for her mother and father constantly disturb the child’s sleep until Grandmother tells her the legend of the dreamcatcher, which is intended to capture bad dreams and allow good ones to make their way back to the dreamer.

*From Amazon.com:* Kids of all cultures journey through time with the Ojibwe people as their guide to the Good Path and its nine universal lessons of courage, cooperation, and honor. Through traditional native tales, hear about Grandmother Moon, the mysterious Megis shell, and the souls of plants and animals. Through Ojibwe history, learn how trading posts, treaties, and warfare affected Native Americans. Through activities designed especially for kids, discover fun ways to follow the Good Path’s timeless wisdom every day.


*From card catalog description:* Describes how Indians have relied on the sugar maple tree for food and tells how an Anishinaabe Indian in Minnesota continues his people’s traditions by teaching students to tap the trees and make maple sugar.

**Web Sites**

*Ningo Gikinonwin: Ojibwe Four Seasons* has been adapted for young children from the landmark PBS television series *Waasa Inaabidaa: We Look in All Directions*. The official Web site of this series can be an invaluable resource as you plan your lessons. Find lesson plans, resources (including downloadable photo stills from the series), chat rooms, and audio files of members of the Ojibwe nation telling stories in the native language, with English subtitles. Found at [www.ojibwe.org](http://www.ojibwe.org).

The goal of the Noc Bay Trading Company of Escanaba, Michigan, is to provide craft supplies, craft kits, books, videos, and other resources to those wishing to learn about Native American cultures. It is a well-respected resource. Found at [www.nocbay.com/store/library/index.html](http://www.nocbay.com/store/library/index.html).

The Minnesota Historical Society is a private, non-profit educational and cultural institution established in 1849 to preserve and share Minnesota history. The Society collects, preserves, and tells the story of Minnesota’s past through interactive and engaging museum exhibits, extensive libraries and collections, 25 historic sites, educational programs, and book publishing. Found at [http://www.mnhs.org](http://www.mnhs.org).

The Wisconsin Historical Society is both a state agency and a private membership organization. Founded in 1846, two years before statehood, and chartered in 1853, it is the oldest American historical society to receive continuous public funding. By statute, it is charged with collecting, advancing, and disseminating knowledge of Wisconsin and of the trans-Allegheny West. Found at [www.wisconsinhistory.org](http://www.wisconsinhistory.org).

NativeTech is an Internet resource for indigenous ethno-technology, focusing on the arts of Eastern Woodland Indian Peoples, providing historical and contemporary background with instructional how-to’s and references. Found at [www.nativetech.org](http://www.nativetech.org).

**Glossary of Native American Terms**

**Anishinaabe**

This is the name the Ojibwe people prefer, the name they call themselves. It means “first people.”

**Aadisokan**

The sacred “teaching stories” of the Ojibwe people.

**Biboon**

The Ojibwe word for the season of winter.

**Clan**

A system of organization, tradition, and government used by the Ojibwe. Each clan was responsible for one of the basic needs of The People (food, protection, medicine, leadership, and so on). In Ojibwe, the word for “clan” is *dodaim*.

**Dagwaagin**

The Ojibwe word for the season of fall (or autumn).

**Native American**

A descendent of any of the groups of people who lived in North or South America before European settlement. May also be known as American Indians, Indigenous Nations, or Aboriginal Peoples.

**Niibin**

The Ojibwe word for the season of summer.
**Ojibwe**

Native Americans of North America who make their homes in Canada and the United States around the Great Lakes region. Although you may see various spellings of this name (Ojibway, Ojibwa, Ojibwe), that used throughout this series and guide is generally accepted as the standard spelling today. In the Algonquian language the word *Ojibwe* means “puckered seam,” referring to the unique way the Ojibwe sew their moccasins, with a puckered seam. The Ojibwe are also called Anishinaabe. NOTE: The name *Chippewa* resulted from the French explorers mispronouncing the word “Ojibwe” when they first encountered the tribe. That name has continued among many Native and non-Native Americans.

**Ojibwemowin**

The Ojibwe language, an oral language thousands of years old.

**Totem**

An animal emblem that represents a clan, symbolizing its strength. The original seven Ojibwe totems were the loon, crane, fish, bear, deer, marten, and eagle.

**Tradition**

A custom or belief handed down through a group of people, both orally and by example.

**Wigwam**

A Native American home; a structure made of bark supported by wooden poles. The Ojibwe used these structures in the past because they were easy to take down, move, and reassemble quickly as they moved their village throughout the seasonal cycle.

**Ziigwan**

The Ojibwe word for the season of spring.

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**Blackline Masters for Thematic Units**

Turtle
Loon
Crane
Fish
Bear
Marten
Eagle
Deer

**Individual Episode Guides**

Episode One—*Ziigwan*: Spring
Episode Two—*Niihin*: Summer
Episode Three—*Dagwaagin*: Fall
Episode Four—*Biboon*: Winter
LOON
CRANE
FISH
REAR
MARTEN
EAGLE