

GRADE /

# Consophia



Artist: Ian Lazarus

## Curriculum Links

Literacy

Aboriginal Studies

Drama

## Before You Visit:

Visit the website: <http://ojibwe.lib.umn.edu/about>

**Step 1:** In the computer lab, have students listen to various Ojibwe words and practice saying them with a partner. Have students choose a few words from either of these categories found under “Browse the Dictionary”: *Wild Animals, Birds, Trees, and Sugaring*, to say in front of the class and tell their meanings.

**Step 2:** Divide them in pairs or small groups and combine their chosen words to create a Tableau that strings them together with meaning, ex: a red squirrel (ajidamoo) in a White Ash tree (aagimaak), a fox (waagosh) in the Sugar camp (iskigamizigan). Have them improvise props if needed.



## BROKEN LINK?

Search the Net:

“The Ojibwe People’s Dictionary”

## Vocabulary:

- Ajidamoo
- Aagimaak
- Waagosh
- Isikigamizigan

## The Ojibwe Alphabet:

A, AA, B, CH, D, E, G, H, ‘, I, II, J, K, M, N, O, OO, P, S, SH, T, W, Y, Z, ZH

On a basic level, this differs from our alphabet in its use of double vowel and consonant sounds, and missing which letters?

**Answer:** F, L, Q, R, U, V, X.

**Ojibwe Language Work Sheet**

Name: \_\_\_\_\_

Date: \_\_\_\_\_

1. What five other ways has the Ojibwe language been called?

\_\_\_\_\_

2. Around what area is this language centered?

\_\_\_\_\_

3. Which variety is used in the Ojibwe People’s Dictionary?

\_\_\_\_\_

4. Where is it mostly spoken?

\_\_\_\_\_

5. Who is it mostly spoken by?

\_\_\_\_\_

6. Why do you think it is a “mostly endangered language?”

\_\_\_\_\_

\_\_\_\_\_

7. What is being done to remedy this situation?

\_\_\_\_\_

\_\_\_\_\_

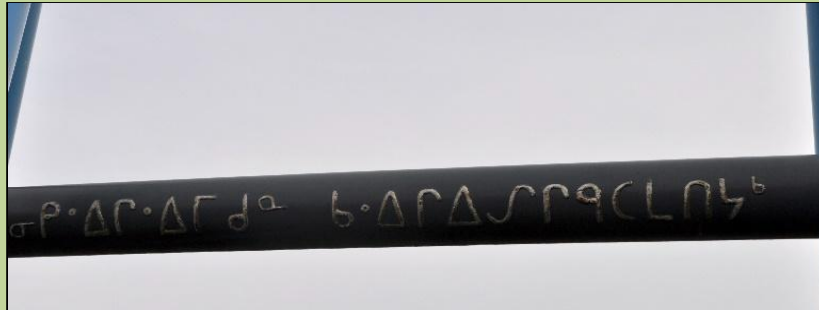
## Ojibwe Language Work Sheet

### Answers:

1. *Ojibwe has been called by many names including Anishinaabemowin, Ojibwe, Ojibway, Ojibwa, Southwestern Chippewa, and Chippewa.*
2. *It is Central Algonquian language spoken by the Anishinaabe people throughout much of Canada from Ontario to Manitoba and US Border States from Michigan to Montana. It is centered around the Great Lakes homeland of the Ojibwe people.*
3. *The variety of Ojibwe used in the Ojibwe People's Dictionary is the Central Southwestern Ojibwe.*
4. *It is spoken in Minnesota, Wisconsin, and Canadian border lakes communities.*
5. *Today, it is spoken mainly by elders over the age of 70.*
6. *Because it is a language "spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves."*
7. *Revitalization efforts are underway, with immersion schools operating in Minnesota and Wisconsin. Ojibwe has a growing number of second-language speakers, and the language is taught in many secondary and post-secondary classrooms throughout Minnesota, Wisconsin, Michigan, and Ontario. The People's Dictionary is also part of that greater Project.*

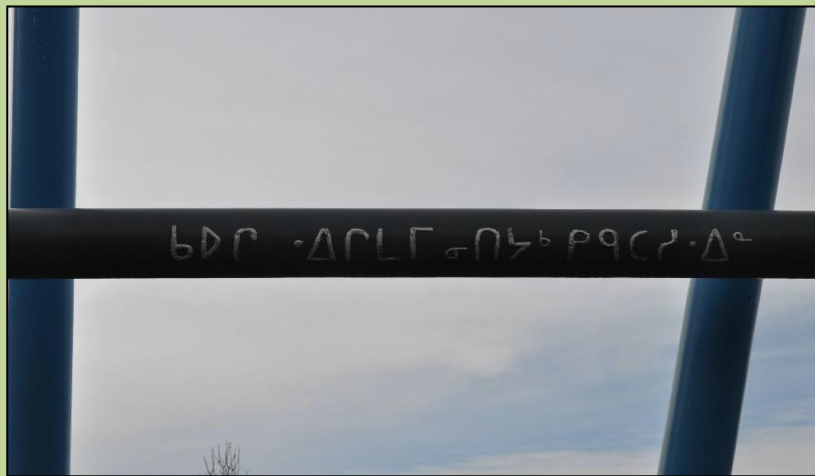
## Development in the Sculpture Park:

**Step 1:** While visiting Consophia at the Sculpture Park, have students examine the Ojibwe inscriptions on each side of the Sculpture’s steel middle bar.



“Inspired Interaction”

**Step 2:** Facilitate a discussion around what the students hypothesize these letters could represent? Explain the Ojibwe inscriptions made by the artist with **steel welds** and have students copy each markings on notepaper for further examination in the classroom.



“Sharing of Knowledge”

**Step 3:** Hand out copies of the vowel chart and suggest students work in groups to see if they can decipher some of the words and shapes connecting the message. Remembering that a literal translation is best interpreted by a Native Ojibwe Scholar, as dialects differs by region.

**Step 4:** Discuss the use of slang in English and how language evolves over time and place. Have students pair up to invent and present the words they might use, or those that have recently changed meaning and are becoming part of language (ex. “selfie,” “sick”).

Development in the Sculpture Park Continued:

Initial	Vowel							Final
	e	i	o	a	ii	oo	aa	
∅	▽	△	▷	◁	△̇	▷̇	◁̇	
p	∇	∧	>	<	∧̇	>̇	<̇	<
t	U	∩	⌋	⌈	∩̇	⌋̇	⌈̇	⌈
k	q	p	d	b	ṗ	ḋ	ḃ	b
ch	ŋ	ʀ	ʝ	ʟ	ʀ̇	ʝ̇	ʟ̇	ʟ
m	ɿ	ɽ	ɹ	ɻ	ɿ̇	ɽ̇	ɹ̇	ɻ
n	ɔ	σ	ɒ	ɹ	σ̇	ɒ̇	ɹ̇	ɹ
s	ʅ	ʆ	ʇ	ʈ	ʆ̇	ʇ̇	ʈ̇	ʆ
sh	ʎ	ʏ	ʘ	ʚ	ʏ̇	ʘ̇	ʚ̇	s
y	ɹ	ɻ	ɹ	ɻ	ɹ̇	ɻ̇	ɹ̇	ɻ
w	·∇	·△	·▷	·◁	·△̇	·▷̇	·◁̇	·
h	"∇	"△	"▷	"◁	"△̇	"▷̇	"◁̇	"

“Sharing Knowledge” Inscription Information:

The inscription is written in Ojibwe and means “Sharing Knowledge” and “Inspired Interaction.” The Sculpture symbolically reflects communication across borders-standing as it does on the international border of the United States and Canada. Consophia refers to wisdom among friends. Linking this sculpture with the Geometric syllabics of the Native Ojibway script, the sculptor presents a form that represents sharing of idea’s among equals. The inclusion of this ancient language further expands this sculpture’s metaphor of communication across culture, location, and time.

Closure:

**Step 1:** Back in the computer lab, have students use different Webdings (or Wingdings) fonts to create their own inscriptions about what communication and language means to them and or how the Ojibwe may feel about the demise of their language



Example: “We are sad not to have our Language.”

**Step 2:** Print out the inscriptions, and trace with black marker on to brown craft paper (or brown paper bags), ripped into strips as mock bark to create a more realistic Aboriginal effect. Use a fine marker to mimic the natural grain in wood and thicker marker for the inscription.



Extensions:  
In the Park

Look for other inscriptions on sculptures while visiting in the park. Are there other sculptures that relate to communication and different cultures? How do you know? How does the relationship of the triangular shapes speak to what the inscriptions say? Study other cultures and their written modes of language and compare to the Ojibwe language (ex. Egyptian Hieroglyphs, Runes).