PAPERS OF THE
THIRTY-FOURTH
ALGONQUIAN CONFERENCE

H.C. Wolfart
Editor

Oge Mah Ke Kain Dah Moo Kee Win.

VICTORIA, en je 0 shah wain je ga we ning Ge sha mah ne
dah, &c., &c.
Ne gee e she sah Ke Kain dah moo ne goo min owh pashig
Kitchie Baptiste, ah ne she nah ba, Kiya, wa gemah Kun dah
wood enewh Oje hwain Kiya Odah waun sib, dah ah Kee
jig emah wain je moo Kah ung e nah Ka e wh Odahwah me
ne sing, ah she be be nah, dah so be boon, pe sah ne se win
ning pah e she be mah de sid. Kiya pah sah ge tood, pah me
no be mah de sid, emah Ogemah win ning de bain dah go sid.
Ogemah je doo dah goom onowh pa pah main dah se gooch-e-
atah owh Kitchie Baptiste, Kiya sah go, me nah wah pah
Kaan, wa gwain-e-sah go e doog, we Kah Ka go shish che e
she me goes Kah je ah se win dwah enmah qui y uyk, pe saum
Ode bain dah so win ne woung, Odah Kee me woung, Kiya a
yin dah woung, me sah dush omah wa wa ne Ke Kain dah
moo Kee yung Kish pin ah we y ah, wa gwain-e-sah go-e-doog,
Ka nees Kah je tah gwain, Kiya Ka me goes Kah je ah gwain
enewh Kitchie Baptiste, Kiya dush-e-go wa gwain-e-doog da
bain dah go sid emah negrahmah wa ne go we ne nong da
bain dung ah Keen, Kiya wegewah mun, wa gwain-e-doog-e-
sah go Ka go shish Ka-e-she me goes Kah je tah gwain e she
sin ewh che e she de bah Ko sind & she sing enewh e mah Ko
ne go we nun omah Ain dah nah Kee yung. Ah neesah wa
gwain-e-sah dush e door. Ka bah nan ie too gwain onowh e
PAPERS OF THE
THIRTY-FOURTH
ALGONQUIAN CONFERENCE

H.C. Wolfart
Editor

UNIVERSITY OF MANITOA
WINNIPEG
2003
Contents

Preface vii

George F. Aubin 1
The Algonquin-French Manuscript ASSM 104 (1661): Miscellanea

Lisa Conathan & Esther Wood 19
Repetitive Reduplication in Yurok and Karuk: Semantic Effects of Contact

Clare Cook 35
A Semantic Classification of Menominee Preverbs

Alan Corbiere 57
Exploring Historical Literacy in Manitoulin Island Ojibwe

Amy Dahlstrom 81
Owls and Cannibals Revisited: Traces of Windigo Features in Meskwaki Texts

Regna Darnell 115
Algonquian Perspectives on Social Cohesion in Canadian Society

James L. Fidelholtz 129
Contraction in Mi’kmaq Verbs and its Orthographical Implications

Inge Genee 147
An Indo-Europeanist on the Prairies: C.C. Uhlenbeck’s Work on Algonquian and Indo-European

Ives Goddard 165
Heckewelder’s 1792 Vocabulary from Ohio: A Possible Attestation of Mascouten

Stephanie Inglis 193
The Deferential Evidential in Mi’kmaq

Marie-Odile Junker & Marguerite MacKenzie 201
Demonstratives in East Cree
<table>
<thead>
<tr>
<th>Authors</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monica Macaulay</td>
<td>217</td>
</tr>
<tr>
<td>Negation, Dubitatives and Mirativity in Menominee</td>
<td></td>
</tr>
<tr>
<td>Allan K. McDougall &amp; Lisa Philips Valentine</td>
<td>241</td>
</tr>
<tr>
<td>Treaty 29: Why Moore Became Less</td>
<td></td>
</tr>
<tr>
<td>Cath Oberholtzer</td>
<td>261</td>
</tr>
<tr>
<td>The Dorothy Grant Collections: Granting an Insight into Cree Material Culture</td>
<td></td>
</tr>
<tr>
<td>David H. Pentland</td>
<td>287</td>
</tr>
<tr>
<td>The Missinipi Dialect of Cree</td>
<td></td>
</tr>
<tr>
<td>Simone Poliandri</td>
<td>303</td>
</tr>
<tr>
<td>Mi'kmaq People and Tradition: Indian Brook Lobster Fishing in St. Mary’s Bay, Nova Scotia</td>
<td></td>
</tr>
<tr>
<td>Richard J. Preston</td>
<td>311</td>
</tr>
</tbody>
</table>
| Crees and Algonquins at “The Front:”  
More on 20th-Century Transformations          |       |
| Christine Schreyer                           | 321   |
| Travel Routes of the Chapleau Cree:  
An Ethnohistorical Study                     |       |
| Nicholas N. Smith                            | 333   |
| Creating New Relations to Improve Relations:  
Strangers as Wabanaki Chiefs                 |       |
| Bonnie Swierzbin                             | 341   |
| Stress in Border Lakes Ojibwe                |       |
| Lisa Philips Valentine & Allan K. McDougall   | 371   |
| The Discourse of British and US Treaties in the Old Northwest, 1790-1843 |       |
| Willard Walker                               | 393   |
| George Soctomah’s Hat                        |       |
Preface

The Thirty-fourth Algonquian Conference, 24-27 October 2002, was held in Kingston, Ontario at the invitation of Charlotte Reinholtz and Queen’s University. In a gesture of welcome never to be taken for granted, faculty and students from a number of disciplines at Queen’s took an active part in the conference program.

Under the direction of Charlotte Reinholtz and with the practical assistance of her students, the conference was sponsored by the University’s Aboriginal Council, Bookstore and School of Graduate Studies and Research along with the Departments of Canadian Studies, Development Studies, French Studies and, of course, Languages and Linguistics.

Beyond their scholarly merits, this year’s papers and discussions will long be remembered for the splendour of their backdrop, with the lake and Wolfe Island never out of sight.

Almost 60 papers were presented, including the following in addition to those published in the present volume:

Susana Béjar (University of Toronto): An Asymmetry in Nishnaabemwin Pronominal Number Agreement

Phil Branigan & Marguerite MacKenzie (Memorial University of Newfoundland): Interpreting Demonstrative Positions in Innu-aimun

Julie Brittain (Memorial University of Newfoundland): A Minimal Verb Stem Template for Algonquian

Barbara Burnaby (Memorial University of Newfoundland): Update on Aboriginal Language Education in Canada

Cecil Chabot (Indian Claims Commission, Ottawa): Unity vs. Uniformity of Understanding: Merging Euroamerican & Amerindian Understandings of the 1832 Hannah Bay “Massacre”

Alicia Colson (McGill University): New Images, New Sites and even New Meanings?

Jacqueline Moore Daigle (Queen’s University): Community-based Education

Jan P. van Eijk (University of Regina): A Translation of ‘Nieuwe Woorden in het Blackfoot’ by C.C. Uhlenbeck

George Fulford (University of Winnipeg): God’s Law: Oblate Teachings about the First Commandment at St. Anne’s Residential School, Fort Albany, Ontario

Marijke Huitema (Queen’s University): The Power of Mapping: (De)Constructing Culture through a Symbolic System
Bill Jancewicz (Naskapi Development Corporation) & Marie-Odile Junker (Carleton University): Cree on the Internet: How to Integrate Syllabics with Information Technology and the Web

Alana Johns (University of Toronto): Some Issues Concerning Algonquian Questions

Peter Joong (Nipissing University): Full Service School for Algonquian Children

Ed Koenig (University of Waterloo): Speaking about Fishing: Using Language in a Native Fishing Conflict

Bonita Lawrence (Queen’s University): Law, Land and Mixed-Blood Identity

Philip LeSourd (Indiana University): Maliseet-Passamaquoddy Comitatives: Affixes with Overlapping Reference

John S. Long (Nipissing University): The Northern Native Languages Project, 1979-82

Robert Lovelace (Queen’s University): Articulating the Echo

Joan A. Lovisek (Lovisek Research): Distinguishing the Aboriginal from the Traditional: Reassessing the Evidence for the Midewiwin

Victor P. Lytwyn (Acton, Ontario): Pontiac’s Resistance: the Three Fires and Western Confederacy in War and Diplomacy 1760-1766

Marguerite MacKenzie (Memorial University of Newfoundland): The Grammaire Montagnaise of Fr. J.B. de la Brosse, S.J.

Jeff Muehlbauer (University of British Columbia): Adjuncts of AI Verbs in Menominee

John Murdoch (Rupert’s House, Quebec): A Return to Dress-Up Creek: Development of Education for Young Northern Algonquians, Athapaskans and Inuit

Robert A. Papen (Université du Québec à Montréal): Michif: A Question of Gender


Conor Quinn (Harvard University): Variation in Penobscot

Richard A. Rhodes (University of California, Berkeley): Obviation, Inversion and Topic Rank Revisited

Christopher A. Roy (Princeton University): Considering Sabial

Krystyna Sieciechowicz (University of Toronto): Dilemmas of Audit Governance: First Nations, Respect and Bill C-61

Christianne Stephens (University of Western Ontario): “Culturing TB:” The Biological and Ideological Legacy of Residential Schools on the Health of Aboriginal Canadians
In the continuous struggle to meet the standard set by William Cowan and have each volume in print by the time of the subsequent conference, an earlier deadline for manuscript submissions has proven advantageous, and the constructive (and, for the most part, cheerful) response of the authors deserves to be formally acknowledged.

We also thank the Faculty of Arts at the University of Manitoba for its institutional support and Paul D. McIlroy of the Archives of Ontario for his help with the cover illustration.

Above all, the community of Algonquianist scholars owes a debt of gratitude to the many colleagues, in a variety of disciplines, who agreed to referee manuscripts; while academic convention requires that they remain nameless, their task is as burdensome as it is indispensable.

It is an all the more pleasant duty to thank the public members of the Editorial Advisory Board and the two former editors, David H. Pentland and John D. Nichols, who have, as always, been unstinting in their support.

The broadside in Ojibwe which appears (in part) on the cover is preserved in the Archives of Ontario (Broadsides: on expulsion of Wikwemikong (English and Ojibway), 1866, Indian Office / Department of Indian Affairs, A.E. Williams / United Indian Bands of Chippewas and Mississaugas fonds, F4337-10-0-6). A rather literal translation (often word-by-word and using nouns, for example, where spoken Ojibwe would show verbal constructions) of parts of an English original, it is written in the "Protestant" orthography; for context and content cf. Alan Corbiere’s paper in this volume.
In standard orthography (with thanks, again, to John Nichols and David Pentland), the heading and opening formulae read as follows:

*Ogimaa-gikendamookiiwin.*
(potential glosses range from ‘governmental announcement’ to ‘Official Notice’ or, indeed, ‘Royal Proclamation’);

*Victoria, onji ozhawenjigewining Gizhe-manidoo, &c. &c.*
(the phrase ‘by the grace of God’ is the only portion of the royal title to have been translated);

*Gakina [a]wegwen isa igo iidog ge-wii-waabandamogwen maanda, &c. &c.*
(‘All who may / should come to see this’, with a remarkable cumulation of dubitative elements).

The word printed to the left of the coat of arms is *Naabibii 'igan*, probably to be glossed ‘(true) copy’.

The English document on which the translation is based opens as follows:

Proclamation.

[coat of arms]

Monck.

Province of Canada.

Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., &c., &c.

To all and every Our loving subjects the Tribes of Indians resident on the Island of Manitoulin [...] — Greeting:

The date of publication (at Ottawa, and by Monck as “Governor General of British North America”) is 15 March 1866, with the coat of arms showing the Garter lozenge-shaped.