**Jim Clark Always Moving, Always Camping**

The Anishinaabe – what we Indian People call ourselves – were sometimes referred to as nomads, and for a good reason. Before the arrival of the Europeans, there was a lot of area for animals and people to live. Making a living was no problem for the Anishinaabe. They lived in one area until their sources of food, animals, wild plants, material for dwellings, and wood for heating was getting scarce. Then they would move to where these living sources were better.

When the European people arrived, the Anishinaabe had to find a way to make a living. That was to work for the white man. When the Anishinaabe found a job, they would move and camp closer to work. Very few Ojibwe Anishinaabe had horses. Lack of transportation was another reason they had to camp out.

Camping out for a whole season went something like this:  first it was the sugar camp. When that was over, it was home for a little while to clean around the house and prepare for planting. Around that time, the ceremonies would start, so they would move to the ceremonial site for a couple of weeks. Then it was pulpwood time. They would move to wood pulp camp and remain there until the blueberries ripened. During this time, the people would go check on their homes on weekends and maybe do some work on their gardens. Sometimes after blueberries were done, the people would move home and stay for a couple of weeks or until the rice was ripe. Then it was off to the ricing camp. After ricing, instead of going home, they looked for work helping the farmers harvest their crops. There they camped on the farmers’ land. By the time crops were harvested, it was too cold to camp anymore, so at last they moved home to work on their gardens and for the kids to go to school.

During the winter, the men hunted. Sometimes they would carry a blanket and stay out in the woods all night. A blanket, a small pot for tea, and bread – it’s nice by a big fire all night. No one does that anymore. Too bad!

Of course, the Anishinaabe spoke their own language during this time. Now we have a written language, too. To give you an idea of what our written language looks like, here is the first paragraph of this column again, this time in Ojibwe:

Eniwek isa apane gaapimigozidd a’aw Anishinaabe.  Misa waago imaa beshu endaad gegu wii ano kaadang giishpin igo niizho gon wii tazhii kang waa ina no kiid miigo booch iwidi kawe gaa izhi gozid iwidi wii nibaad.  Maagizhaa I’iw gii a’ya zig bemiwinigod mii apane gaa onji bimi gozid.