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FEATURING OJIBWE STORIES BY

JAMES CLARK

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EDITOR
ANTON TREUER
DEPARTMENT OF HISTORY
UNIVERSITY OF WISCONSIN—MILWAUKEE

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STAFF

EDITOR:

Anton Treuer, University of Wisconsin—Milwaukee

EDITORIAL ADVISOR:

Earl Otchingwanigan, Bemidji State University

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INTRODUCTION

NAAWI-GIIZIS

ANTON TREUER *

Jim Clark (1918-), whose Anishinaabe name is Naawi-giizis, answered one of the most perplexing questions I had about the Mille Lacs Indian Reservation. I often wondered how the communities there could be so successful in maintaining their language and culture. They've fared far better than most of their neighbors in this regard in spite of the fact that they are located a little over one hundred miles from Minneapolis and have a small population surrounded by a sea of white resorts, hotels and summer homes. They've managed to keep Big Drum culture in particular flourishing despite consistent efforts to remove them from their homeland, including the burning of their homes in 1901 and the withholding of allotments for all who did not relocate to White Earth until 1926.

As I became more and more familiar with Big Drum culture myself, the answers to that question became manifest. The power of the Drums themselves did much to protect the people of Neyaashiing and its cousins to the east in Sandy Lake and Lake Lena. However, the unbending faith of the Drum Keepers did much to protect the Drums and everything associated with them as well. It was the strength of traditional Ojibwe religion and the tenacity of traditional Ojibwe people that enabled Mille Lacs to keep so much in spite of the enormous pressures to relinquish all they had.

As I got to know some of the elders from Mille Lacs and hear them tell the history of their physical and cultural survival, I

* ANTON TREUER IS LEECH LAKE OJIBWE AND ASSISTANT PROFESSOR OF HISTORY AT THE UNIVERSITY OF WISCONSIN—MILWAUKEE.

came to appreciate more and more the importance of strong leadership. And that strong leadership is an acquired knowledge much more than a natural gift. The people of Mille Lacs have maintained regional Big Drum culture for all Ojibwe people through the strength of their teaching and the strength of their learning. Good students make good teachers; and the legacy of strong leadership at Mille Lacs is one that has been handed down for generations in the families of that community. The process of keeping cultural knowledge depends upon a large web of knowledgeable family and community members with an unshaken faith in the power of the Drum.

Jim Clark has certainly exemplified that development. His parents and grandparents taught by example rather than command, and Jim grew up immersed in his language, culture and religion. The success of his Anishinaabe education has proven to be remarkable indeed. Today, his advice and prayers are frequently sought at the Big Drum ceremonials in Mille Lacs and with every other sort of spiritual endeavor that the Ojibwe maintain today.

Most of Jim's childhood was spent at Nenaandago-ziibiing, a small village on the Tamarack River near the present day Mille Lacs Reservation community of Lake Lena. He moved several times in his life, serving as a medic in the United States army during World War II and then taking various jobs in Minneapolis and elsewhere to support his growing family. From 1953 to 1983 Jim worked for hospitals in Minneapolis, primarily as a supply handler. After he officially retired in 1983 he taught Ojibwe for several more years in the Minneapolis public school system. He currently resides in the Mille Lacs community of Neyaashiing (Onamia, Minnesota).

Jim Clark recorded many of the stories in this book himself. Others were recorded by Louise Erdrich. At her request and with Jim's permission, I worked on the transcriptions and translations. The material here is very rich. Some of the stories about Jim's childhood include numerous Ojibwe place names which only a small

handful of Anishinaabe people still know. The inclusion of nursery rhymes and jokes also shows the importance of Ojibwe in all types of communication and reinforces Jim's hope that the language and culture it contains will survive.

STORIES BY JAMES CLARK

DIBAAKONIGEWININI MIINAWAA ANISHINAABE

- [1] Namanj igo ingoding ingii-tazhi-nitaawiz, mii iwidi akeyaa biinish igo gii-kichi-miigaading, World War II gii-izhinikaadeg. Mii apii ganabaj gaa-maajaayaan. Name-ayi'ii gii-izhaayaan dibishkoo go ingii-paa-nanda-bami'idiz. Mewinzha-sh igo iwidi jibwaa-nisidotamowaad aapiji ingiw anishinaabeg i'iw chimookomaanimowin. Gii-ayaawag iwidi. Gaawiin igo gegoo ogii-kwayakotanziinaawaa gegoo inindwaa.
- [2] Miish i'iw apane, mii gaye i'iw apii, ganabaj gemaa gaye 1937, 1938, geget gii-minikweshkiwag aanind ingiw anishinaabeg, gii-kiiwashkwebiiwaad. Aaningodinong-sh gii-tebibinaawag miigaadiwaad gaa-izhi-gibaakwa'indwaa. Mii i'iw miigaazong miinawaa go awiia bapakite'waawaad. Miish a'aw bezhig inini gaa-izhi-maajiinind. Gii-nitaa-miigaazo geget a'aw gaa-izhi-maajiinind Wiigoobiiziibiing. Mii iko iwidi gaa-izhiwinindwaa gii-kibaakwa'indwaa. Namanj iwidi gaa-izhiwinind, mii a'aw inini. Gaawiin go aapiji ogii-nisidotanziin. Baamaa go gaye zhaaganaashiimo. Miish iwidi azhigwa gii-izhiwinind imaa wii-tibaakwanind. Niibawid imaa agindaamagad dibaakonigewininiwan awegonen wenji-gibaakwa'ind ginwenzh gii-wiindamaagod. Odigoon iniw dibaakonigewininiwan. "You're charged with assault and battery," inaa giiwenh.
- [3] Ani-ganawaabamaad iniw dibaakonigewininiwind, "Oonh wenh, gaawiin sa niin wiikaa zhiiwitaagan gemaa gaye waasamoo-makakoons igaye ingimoodisiin," odinaan giiwenh. Mii i'iw gaa-initang. Mii gaa-izhi-noondamaan iwidi gaa-o-bizindaagwak ayi'ii, mii dibaakwa'ind.

THE JUDGE AND THE INDIAN

- [1] I was raised over there until the time of the big war, World War II as it was called. That was probably the time when I left. When I went away from there, it was like I was going around in search of ways to support myself. This was a long time before those Indians had a good understanding of that American language. They were over there. They didn't hear things right when something was said to them.
- [2] It was always the case at that point in time, maybe around 1937, 1938, that some Indians were truly chronic drinkers, getting drunk. And once in a while they got caught fighting one another and were thus imprisoned. And that's how fighting was when they boxed someone. Then that one man was taken away. He was really a good fighter, the one taken away to Grantsburg. They were usually brought there when they were locked up. He must have been brought over there, that man. He did not understand very well. Later he would speak English. Now then he was brought there when he would be indicted. As he stood there it was read by the judge and told at length what the reason for his imprisonment was. He was informed by the judge. "You're charged with assault and battery," he said, so the story goes.
- [3] As he looked at that judge, "Oh baloney, I never stole any salt or battery," he told him, so the story goes. That's how he understood [the charge]. That's how I heard it over there, listening about how he was indicted.

MAWINZOWIN

- [1] Anooj igo indinaajim, dadibaajimoyaan
aaningodinong. A'aw-sh nookomisiban iniw indedeyiban
omaamaayan, mii i'iw nookomis, mii a'aw apane
gaa-wiiji-ayaawangid, besho endaad apane gii-ayaayaang.
Aanishinange ingii-saagi'aanaan sa go.
Gii-ini-danitaawaadizooke a'aw mindimooyenh.
- [2] Miish ingoding iko awiia gaa-kagwejimid aaniin
gaa-izhichiged a'aw anishinaabe gegoo gii-atamaazod ge-miijid
ishkwaa-ayaamagak, aaniish gaye iniw anooj editeg—
asaweminan, miinan igaye. Miish iniw gagwejimigooyaan
iko aaniin gaa-izhitoowaad. Miish a'aw, dibaajimagwaa, anooj
inaajimowin nimaamaanaaban, gemaa gaye gii-mawinzoyaang
gaye miinawind dibi sa gaa-ondinamogwen iniw miinan.
Ingoding igo aazhaa gaa-izhi-anoozhiyangid
zhingaatesidooyaang omaa wagidigamig. Daa-bazakiteniwan
endaawaad. Oshtiwagidigamig gii-iningaatesidooyaang iniw.
Mii miinawaa gii-kanawaabamangidwaa ingiw
gii-koshko'angidwaa bineshiinyag ji-miijisigwaa. Omaa apiish
igo gii-paatewan iniw miinan, wawiiziigiminagoon. Mii
gii-paateg. Ishkwaa-izhi-mamood, ganabaj mashkimodensing,
babagiwayaanimashkimodensing ogii-atoonan. Mii gaye
agoodeg apane.
- [3] Baamaash ingoding ingiw, gemaa gaye
gaa-piboonogwen, omaa apii gaa-izhi-mookinang iniw miinan
gaa-paatenigin a'aw mindimooyenh. Nibiing gii-agwanjitood
gemaa gaye gegoo omaa, gemaa gaye gegoo mashkikiwan.
Mii sa omaa mayaajiging gaa-tago-atoogwen, gii-agwanjitood
iniw miinan. Gomaa apii gii-siigobiigin imaa gii-agwanjitood.

BERRY PICKING

- [1] I speak about all sorts of things, telling stories from time to time. That grandmother of mine, my father's mother, that was my grandma, the one we always accompanied as we were always at her house. We really loved her. That old lady told stories there.
- [2] Then one time someone asked me about how the Indian people did things, how he stored away things he wanted to eat after [harvest], such as the variety of things that ripen—chokecherries and blueberries. These are the things I was asked about, how they customarily prepared things. Then I spoke about them, different stories of my grandmother, maybe about when we went berry picking ourselves and the different places she got blueberries. One time she had already told us to spread them out in the sun on the top of the house here. Their houses were built low to the ground so we spread them out on top of the roof. And whenever we saw those little birds, we startled them away so they wouldn't eat them. The blueberries were dried here at that time, wrinkled [like raisins]. They were dried. After they were retrieved she put them in a small bag, maybe a little cloth bag. And it was always hung up.
- [3] And sometime later, perhaps when it might be winter, at this time here that old lady brought out those dried blueberries. She submersed them in water here kind of like some medicines. So they started to rehydrate as she added them in here, soaking those blueberries. Liquid was poured in for some time there when she soaked them. When we tasted them

Gomaa godandamaang indagonaa geget oshki-miinan iniw.
Oshki-ayi'iin igo miinan gaa-izhinaagwak. Migwandagoon
gaye wenda-minopogwadoon igo gaye.

- [4] Mii gemaa gaye aanawi gikinoo'amawiyangid gegoo.
Aanishinange ingii-kagiibaadizimin. Mii
gaa-onji-gikendanziwaang gaye niinawind awegonen imaa
gaa-atood, gegoo aano-gikinoo'amawiyangid a'aw
mindimooyenh, mindimooyenyiban.

they were just like fresh new blueberries. They looked like fresh [picked] blueberries. And it was like they were still growing and they tasted just good.

- [4] So in any event, that's how she taught us things. We really were foolish. That's why we don't know what all the different things were that she put in there, as that old lady taught us to no avail.

AYAABADAK ISHKODE

- [1] Mii go geyaabi wiin nenda-dibaadodamaan gegoo noongom ezhi-aagonwetang awiia. Gaa-izhi-bimaadizid a'aw anishinaabe mewinzha, imaa gaye anooj aapiji gichi-mewinzha ogii-kikendaanaawaa gegoo waa-aabajitoowaad. Miish aya'aag, gichi-aya'aag, ingii-mawadisaanaanig indedeyiban iwidi endaawaad. Gii-tagwaagin igo omaa. Niinawind ingii-taamin Gakaabikaang. Wiinawaa-sh iwidi ishkoniigan Misi-zaaga'iganiing gii-ayaawag indedeyiban iwidi gaa-taawaad. Miish o-mawadisangidwaa ingoding endazhindamowaad gegoo. Mii o'ow niwiji'aawaagan gegoo ani-gagwedwed.
- [2] Miish i'iw gii-tibaajimod indedeyiban i'iw. Mii go omaa wiigwaasing gaa-tazhi-onzamowaad iko gaye gegoo gii-chii baakwaadamowaad, inajimo. Maagizhaa gaawiin gaye aapiji, gaye aapiji indebwetanziimin. Inashke sa wiin, inashke jaagide wiigwaas ingoji ishkodeng. Miish iwidi, nimoonenimaazawaanaan onow. Akiwenzii, indedeyiban gii-ani-zaaga'amogwen. Namanj igo madwe-ganoozhiyangid iwidi.
- [3] Agwajing imaa gii-poodawegwen. Miish agwajing iko gii-poodawewaad, mii igo anishinaabeg. Mii i'iw gii-poodawegwen imaa agaasishkodeyaa ishkode. Owii-takonaan i'iw makakoons. Biskitenaaganing igo izhinaagwad i'iw wiigwaasimakakoons. Mii i'iw nibi atening. Gegaa go imaa gaye ingodoninj eko-biigwen i'iw makakoons. Gaawiin igo gii-michaasinoon. Gemaa gaye niyoninj, niyoninjiiskaayaa. Inigokwadeyaagwen. Ingodwaasoninj

THE USE OF FIRE

- [1] Today I still search for ways to tell about these things which people find unbelievable. This is how the Indian lived long ago, because a very long time ago they had knowledge of the many things that they wanted to use. My father and I visited some of them, the elders over there at their houses. It was fall here. We lived in Minneapolis. But they were over there at the Mille Lacs reservation, over there where my father and the [others] lived. Then as we went over [there] visiting one time, they were talking about something. This is what my partner came to ask about.
- [2] Then my father told a story about it. They used to boil [water] in birch bark here and cook things with it, he says. Maybe we didn't really believe it, not entirely. You see birch bark just burns up anywhere in a fire. We were unable to sense what he was doing. The old man, my father must have went outside. He was heard talking to us out there.
- [3] Outside there he must have built a fire. The Indians customarily built fires outside then. The fire was a small fire where he must have kindled it there. He grasped that basket. It looked like a birch bark sap collecting bucket inside. Water had been put in there. There must have been about an inch of liquid in that basket. It wasn't big. It was four inches across, approximately four inches. It was that wide. It was six inches long. And it must have been about eight inches in height, made

gii-akwaa. Miinawaa gemaa gaye nishwaasoninj
gaa-apiitadogwen, apiitooigod. Miish igo nibi atemagak.
Miish imaa ishkode. Gaawiin gaye gichi-zakwanesinoon.
Gaawiin gaye gichi-michaamagasinoon ishkode. Mii imaa
ayagwanang i'iw wiigwaasimakakoons nibi atenig. Ingoding
gegoo imaa ji-ganawaabandamaang, geget imaa
gii-tazhi-ondemagad i'iw nibi.

- [4] Miish waabanda'iyangid i'iw wiigwaasing iko gegoo
gii-tazhi-giizizamowaad mewinzha ingiw anishinaabeg.
Gaawiin gii-chaagidesinoon i'iw wiigwaas megwaa nibi ateg
biinjayi'ii. Gaye, mii gaye wiinawaa gii-kikinoo'amawiyangid
gegoo gaa-ani-izhichigewaad ingiw anishinaabeg
gaa-ani-izhi-bimaadiziwaad.

to that size. Then there was water inside. It was there on the fire. And it did not burst into flames. The fire wasn't especially large. But that birch bark basket was resting level there with water inside. We looked inside there then, and that water in there was really boiling.

- [4] That's when he showed us how that birch bark was customarily used by those Indians long ago when they cooked things. That birch bark did not burn while water was put inside. And that's how they taught us something about what those Indian people did and the way they lived their lives.

INDAY

- [1] Gaawiin niin ingezikwenimaasiin a'aw nimishoomisinaaban, iniw indedeyiban gaa-oosijin. Mii eta go a'aw nimaamaanaaban ginwenzh gii-pimaadizi. Mii iniw indedeyiban omaamaayan. Miish a'aw benaadiziwobanen a'aw nimishoomisinaaban, a'aw indedeyiban odedeyan. Nibogobanen a'aw akiwenzii. Inashke gaawiin ingezikwenimaasiin gemaa gaye gaa-niizhobiboonagiziwaanen benaadizid. Ginwenzh idash gii-pizhishigozi a'aw nimaamaanaaban, nookomisiban. Mii go i'iw apane gaa-izhinikaanangid "maamaanaan." Miinawaa, mii ezhinikaanangidwaa niinawind ingiw ganoonangidwaa ingiw nookomisinaanig. Mii azhigwa ginwenzh gii-pizhishigozi.
- [2] Mii ingoding gaa-izhi-mikawaad, mii iniw ge-bami'igojin akiwenziiyan. Ayi'iin, ganabaj imaa akeyaa agamiing gii-onjibaa a'aw akiwenzii. Gii-panaadiziwan gaye wiin iniw gaa-wiiwijin. Agaawaa go ingezikwenimaa a'aw. Gii-izhaayaang imaa gii-ani-inind a'aw mindimooyenh, mii iniw a'aw dibaajimag akiwenzii. Gaye, mii gaye wiin gii-pizhishigozid. Ingoding-sh iidog azhigwa gii-wiijiwaad iniw nookomisinaaban, mii iniw akiwenziiyan. Miish iw ingoding iizon gaa-izhi-wiidigendiwaad, gaa-izhi-wiijiwaawendiwaad.
- [3] Geget iidog o'ow gegoo ogii-ayaan a'aw akiwenzii. Ingezikwenimaa wiin igo. Gii-wenda-onizhishiwan iniw gaa-odayjin bebezhigooganzhiin. Miinawaa gichi-gwanaajiwananig gaye iniw odapikanan iniw. Enda-gwanaajiwag ingiw bebezhigooganzhiig. Miinawaash igo gegoo gaye ingii-shawenimigonaan sa go a'aw akiwenzii

MY HORSE

[1] I don't vividly remember my grandfather, my dad's father. It was only my grandmother that lived a long time. That was my father's mother. My grandfather passed away then, my dad's dad. The old man has since died. You see I don't have a clear memory of him as I must have been about two years old when he passed away. And my grandmother had been single for a long time, my grandma. That's what we always called her—"maamaanaan." And that is what we call our grandmothers when we talk to them. She had now been widowed for quite some time.

[2] So one time she found someone [new], that old man who would take care of her. That old man was probably from over by the shore. And she was spoiled when he made her his wife. I do have somewhat hazy memories of him. We went there when that old lady was proposed to, that was by that old man I've been speaking about. He was single himself. And one time now my grandmother went with him, that old man. And then married one another, and thus became partners.

[3] That old man really had [many] possessions. I remember him. He had ponies and those horses were just beautiful. And his [horse] tackle was magnificent. Those ponies were just beautiful. And that old man loved us too. He and my grandmother were elders now. He just helped her too and they took care of us. That old man stayed there himself.

i'iw. Mii i'iw nookomisiban azhigwa waa-kichi-aya'aawiwaad. Mii eta go gii-wiidoookawaad gaye gii-pami'iyangidwaa gaye wiin. Mii go imaa gaye wiin gaa-tanizid a'aw akiwenzii. Ingoding-sh igo, mii azhigwa gaa-wiidigemaad nimaamaanaaban, nookomisiban gaa-wiidigemaad onow akiwenziiyan. Mii gomaa gaye iniwan besho gaa-taayaang. Anooj igo gomaa apii ingoding ingii-taamin miinawaa da-dagoshinowaad mawadisidiwaad igaye.

- [4] Ingoding igo ogii-pizagaabiiginaan bebezhiigooganzhiin. Agaashiinyi a'aw bebezhiigooganzhiins. Wiikaa wawaabijiizi. Gagidagishin igo waawiyeyaag imaa gagidagishing. Miish i'iw apii ininamawid niin i'iw biiminakwaan bezagaabiiginaad iniw bebezhiigooganzhiin. Miish i'iw gaa-izhid, "Mii a'aw giday," indig. Wayaa gichi-minwendamaan niin odayiyaan. Aanishinange indedeyiban nawaj gii-nanaa'itood i'iw bebezhiigooganzhiiwigaan. Igaye imaa ogii-ayaawaan odayan indedeyiban. Mii imaa gaye niin gii-asag a'aw. A'aw-sh, mii gii-igooyaan, "Giinish o'ow giga-ashamaa gaye gidoominaa gaye," indigoo. "Giin giga-ganawenimaa giday," indigoo. Miish i'iw, "Aaniish waa-izhinikaanad," indigoo. Miish i'iw ganawaabamag indagonaa, "Giwaabandaanaawaadog iko awiia zhishigagowed. Mii sa go gaa-izhinawag i'iw inaanzod a'aw bebezhiigooganzhii. Aaniish, mii sa iidog i'iw Zhishigagowaan inga-izhinikaanaa." Miish i'iw gaa-izhinikaanag a'aw inday—Zhishigagowaan.

- [5] Aan, aabiding ganabaj eta ingii-pimoomig. Gaawiin ingii-ayaanziimin gegoo i'iw bimoomigoo-apabiwinang. Mii go mitaawigan gaa-izhi-bimoomigooyaan azhigwa. Aaniish, ingii-agaashinyi i'iw apii imaa gegaa gaa-naano-biboonagiziwaanen apii gii-odayiyaan. Mii i'iw inday Zhishigagowaan gaa-izhinikaanag. Gaawiish igo,

And one time, now my grandmother married him, my grandmother married this old man. And so we lived pretty close together. We lived for some time like this and one time they arrived and visited one another.

- [4] One time he was leading a horse with a rope. That pony was small. He had a dapple colored coat. He was speckled with round dots on his spotted coat there. Then at that time he handed me that rope myself as he lead that horse around. Then he told me this, "That's your pony," he tells me. Boy was I ever elated to be a horse owner. My dad made more repairs to that horse stable. My dad kept horses there too. So I put mine in there too. And in regards to him, I was told, "You are going to feed him and furnish his oats too," I'm told. "You are going to take care of your horse," I'm told. And then this, "What do you want to call him," I'm told. Then as I took a fresh look at him, "Do you all see how it [looks] like someone's just puked. This is what that horse looked like to me in his coloration. Well, I am going to name him Puke." That's what I named that pony of mine—Puke.

- [5] Oh, I probably only rode on him one time. We didn't have anything for that saddle. So I just rode bare back then. Well, I was small at that time there as I must have been almost five years old when became a horse owner. That was my horse Puke as I called him. But no, you see my mother didn't think much of what that pony of mine was named. Maybe then

inashke gaawiin nimaamaa odinendanziidog
gaa-inikaagobanen a'aw inday. Gemaa go gaye azhigwa
gii-taawag indedeyiban odayan gaye wiin
gaa-tago-adaawaageyaang. Inashke gaawiin ingii-ayaasiimin
endaayaang. Mii gaye ginwenzh opime-ayi'ii
gii-paa-anokiidog indedeyiban gii-naganangidwaa ingiw
bebezhigooganzhiig. Mii imaa gaye, gemaa gaye
gaa-adaawaagegwen indedeyiban iniw odayan miinawaa go
gaye niin a'aw inday. Gaawiin naganag aapiji
ingezikwendanziin i'iw.

my dad's horses were there too when we sold them at that place. You see we weren't at our house. My father would have to go off working for long periods of time so we left those horses behind. So my dad must have sold those horses there including my own pony. I don't recall if I left him alone very much.

GIBAAKWA'IGAN DAZHI-ANISHINAABEG

- [1] Ingagwejimi goo dibaajimoyaan akina wenjibaayaan, ayi'ii sa iwidi Misi-zaaga'iganiing wiin gomaa ini-dibaajimotaagooyaan dash o'ow ingii-tazhi-ondaadizinaadog omaa akeyaa Gibaakwa'iganing akeyaa Nesawegamaag ezhinikaadeg. Mii iidog imaa gii-wiindamawipan indedeyiban gaa-tazhi-ondaadiziyaan iidog. Mii azhigwa a'aw indedeyiban wiin iwidi akeyaa Aazhoomog ezhinikaadeg, mii iwidi akeyaa gaa-tazhi-nitaawigid wiin. Gayesh i'iw imaa azhigwa mayajii-wiiji-ayaawaad iniw nimaamaayibanen. Mii iwidi gaa-izhi-goziyaan iidog iwidi, iwidi akeyaa Aazhoomog ezhinikaadeg. Gaawiin iwidi Aazhoomog ingii-ayaasiimin. Jejajibaan igo gii-ayaawag ingiw, ingiw sa go niningwezhinaningodwewaanagiziwaad.
- [2] Inashke a'aw nimishoomisinaaban a'aw. Ayi'iing iwidi jiigibiig i'iw Nenaandago-ziibi ezhinikaadeg, mii iwidi gii-ayaad wiin a'aw nimishoomisiban. Mii iwidi gii-ayaawaad iniw gaye wiin oniijaanisan igaye. Gaye, mii indedeyiban gaa-tedeyijin miinawaa go inzigosiban miinawaa go bezhig ninzhishenh. Nimishoome gii-ayaa iidog. Gaawiin ingezikwenimaasiig.
- [3] Ayi'iing idash iwidi jiigi-ziibi, gaye niinawind igo ziibi, mii iwidi gaa-taayaang gibaakweg. Gii-kaanjweba'igeng iko ogii-kagii baakwaanaawaan chimookomaanag ziibiwan; zaaga'iganiin gii-ozhitoowaad dash miinawaa mitigoon gii-nisaaboonawaad. Mii imaa gii-ayaamagak iidog gibaakwa'iganing, gibaakwa'igan. Miish i'iw wenji-izhinikaadeg Gibaakwa'iganing. Mii iwidi

THE DAM INDIANS

- [1] I have been asked to speak about all the places I'm from, to discuss a little bit places such as Mille Lacs and where I was born here, towards The Dam, at Shakopee Lake as it is called. So my father told me it must have been there that I was born. Now my dad, on the other hand, was raised over there towards Lake Lena as it's called. And it was there that he started going with my mother. I moved over there too [later on], over there towards Lake Lena as it's called. But we weren't right at Lake Lena there. They were at various different locations, each of those different family groups.
- [2] You see that was my grandfather. Over there on the bank of the Tamarack River, on the other hand, that's where my grandpa was. And that's where his children were too. And that was my father's father and my maternal aunt and one of my maternal uncles. My maternal uncle was there. I don't remember them [all].
- [3] And over there on the bank of the river, we lived over there at the blockage ourselves. The white people used to dam up the rivers where they managed the log shoots; and the made lakes where they floated the logs. That's where the damming was, the dam. So that's why it was called The Dam. Now then I was raised over there myself. We always lived over there.

gaa-tazhi-nitaawigiyaan gaye niin azhigwa. Mii iwidi apane gaa-taayaang.

- [4] Iwidi Gibaakwa'iganing ezhinikaadeg, ayi'iing wiin i'iw giigoonh-oodena, iwidi gabeshiwag. Oodenawens Jekaakwaag ezhinikaadeg gii-izhinikaade. Chimookomaanag wiinawaa *Markville* ogii-izhinikaadaanaawaa—*Markville, Minnesota*. Mii i'iw ganabaj nishwaaso-diba'igan i'iw apii dagon i'iw oodenawens. Miinawaa-sh imaa akeyaa aazhawayi'ii adaawewigamigoons gomaa gaye ayaamagad. Chimookomaanag odizhinikaadaanaawaa *Duxbury*. Anishinaabeg dash wiin igo gezikwenimagwaa ongow mewinzha, Eko-biising gii-izhinikaade. Izhinikaade sa go noongom.
- [5] Inashke, mii iwidi, imaa Gibaakwa'iganing gii-kibaakwa'igaade i'iw ziibi. Gii-saaga'iganikaadeg idash, mii iwidi *Duxbury* gaa-ako-biising i'iw gichi-zaaga'igan iidog imaa gibaakwa'igaadeg i'iw ziibi. Miish i'iw wenji-izhinikaadeg Eko-biising. Mii gaye niin iwidi akeyaa gaa-tazhi-nitaawigiyaan Jekaakwaag miinawaa go Aazhoomog, miinawaa iwidi Aazhoomogwen iwidi besho oodena i'iw agaamiing ezhinikaadeg *Danbury*. Mii imaa wiinawaa gaa-ondinamowaad omazina'iganiwaan ingiw Aazhoomog gaa-ayaajig. Mii iwidi gaye niin akeyaa gii-tazhi-nitaawigiyaan i'iw. Ayi'iing, jiigayi'ii go iwidi Aazhoomog anooj igo imaa akeyaa noongom geyaabi ayaawag anishinaabeg imaa. Mii imaa gaa-tazhi-nitaawigiyaan gaye niin o'ow jiigi-gichi-ziibi go gaye; Gichi-ziibi—*St. Croix River*.
- [6] Ginwenzh o'ow mayaajii-zhaaganaashiimoyaan; mayaajii-zhaaganaashiimowaad sa go ongow anishinaabeg iwidi miinawaa gii-ishkwaa-anishinaabewinikaadeg iwidi Gibaakwa'iganing. Aanishinange chimookomaanag gaa-izhinikaadamowaad *the dam*. Mii i'iw Gibaakwa'igan. Mii iwidi gaa-taayaang. Gayesh o'ow noongom anooj

[4] Over there at The Dam as it's called, there was a fishing village, [and] they camped over there. That little village was named the so called Markville. The white people called it Markville—Markville, Minnesota. That little village was located perhaps eight miles away. And on the other side of [the river] there somewhere there was a little store. The white people called that place Duxbury. But according to these Indians I remember from long ago, it was called *Eko-biising* [end of the water]. It is called so today.

[5] You see, over there at The Dam, that river is blocked up. And it was referred to as a lake, as over there at Duxbury that gigantic lake elongated there where that river was dammed up. That's why it was called Long Lake. Thus I was raised over there towards Markville and Lake Lena and also over there by the village near Lake Lena on the other side of the river called Danbury. That's where those Lake Lena villagers got their papers. So I was also raised over there. Near Lake Lena over there today there are still Indians all over there. So I was raised there myself and also along the Big River; the Big River—the St. Croix.

[6] It's a long time since I started speaking English; [and] as these Indians started speaking English The Dam ceased to be called that in Indian. The whites certainly called it The Dam. That's *Gibaakwa'igan*. That's where we lived. And now when I want to teach some of them to speak Ojibwe they tell me things. They ask me, "How come you live way over there in

inaajimotawiwaad wii-ani-gikinoo'amawagig ingiw
ojibwemowaad anooj awiia. Mii gagwejimiwaad, "Aaniish
iwidi gaa-onjiikogaayan iwidi daayamban 'at the dam,'"
izhiwaad. Miish i'iw wii-wiindamawagwaa.
Ingii-izhi-gadedamin apane gii-izhinikaanigooyaang i'iw "the
damn Indians." Mii gaye niinawind i'iw gaa-onjiikogaayaang.

the toolies over there where you live 'at the dam,'" they say to me. Then I want to tell them about this. We jokingly thought about how we were always called "the damn Indians." And that's where we lived in the toolies by ourselves.

BAA BAA MAKADE-MAANISHTAANISH

- [1] Baa Baa makade-maanishtaanish
 Awiiya na maanishtaanishibiiwiin gidayaawaa?
 Eya'. Eya'. Niso-mashkimod.
 Ingod o'ow mashkimod a'aw indoogimaam.
 Ingo-mashkimod wiin indoogimaakwem.
 Miinawaa ingo-mashkimod a'aw gwiiwizens
 Iwidi miikanensing gii-ani-danademod.

BAA BAA BLACKSHEEP

[1]

Baa Baa blacksheep
Have you any wool?
Yes sir. Yes sir. Three bags full.
One bag is for the king.
One bag is for the queen.
And one bag is for the little boy
Who lives down the lane.

GAAZHAGENS MIINAWAA NAAZHAABII'IGAN

- [1] Inashke gosha, inashke gosha dazhi-naazhaabii'ige a'aw gaazhagens. Miinawaa gaa-izhi-gichi-gwaashkwanid a'aw bizhiki imaa dibiki-giizisong. Imaa endanaapid a'aw animoons waabandang menwendaagwadinig. Miinawaa a'aw onaagan miinawaa emikwaanens ginjiba'iwewag.

THE CAT AND THE FIDDLE

[1] Hey dittle dittle the cat played the fiddle. And the cow
 jumped over the moon. The little dog laughed to see such a
 sport. And the dish ran away with the spoon.

JIIIGIBIIG NENAANDAGO-ZIIBIING

- [1] Mi i'iw bezhig gaa-izhiwebiziyaang iko
gii-abinoojiinyiwiyaang. Ayi'iing, mii iwedi
Gibaakwa'iganing izhinikaadeg iwidi gii-taayaang jiiigiibiig,
jiiigi-ziibi i'iw Nenaandago-ziibi ezhinikaadeg. Mii eta go gaye
niin gaa-izhi-gikendamaan ezhinikaadeg mewinzha. Noongom
wiin chimookomaan *Tamarack River* odizhinikaadaanaawaa.
Mii iwidi gaa-taayaang. Mii megwaa go gii-pimaadizishid a'aw
nimaamaayiban gii-ayaayaang iwidi. Gaye gomaa apii go
gii-ayaamagad i'iw ziibi imaa gaa-onda'ibiyaang
gaa-ondinamaang sa go nibi.
- [2] Ayaabita go gaye imaa, mii imaa gii-poodawed;
indedeyiban gii-poodawaanaad giziibiiga'igenid
nimaamaayibanen ji-gizhaagamezang nibi. Mii agood a'aw
jiiibaakwaanaad gegoo imaa. Ogii-ozhitoonaawaa. Miish i'iw,
iniw okaadakikoon imaa gaa-agoonaawaajin imaa
gaa-tazhi-gizhaabikizang nimaamaayiban i'iw
dazhi-gizhaagamezang i'iw nibi imaa aabajitood
wii-kiziibiiga'iged. Gaa-izhi-abinoojiinyiwiyaang
gii-anoozhiyangid nimaamaayiban i'iw ji-mooshkinebinangid
a'aw akik, okaadakik wii-kizhaagamezang nibi. Mii booch
epiichi-boodawaanaad iniw akikoon.
- [3] Mii gaa-onji-batwaadamaang i'iw nibi. Anooj igo
wii-tazhi-daayaang igo imaa, inashke ayi'ii gaawiin igo
gii-timiisinooon i'iw ziibi imaa noongom ayaamagak
gaa-onda'ibiyaang. Mii gaa-onji-batwaadamaang i'iw nibi.
Mii ingiw igaye, bezhig nishiimeyiban a'aw gii-agaashiinyi
gaye wiin. Agaawaa go gii-pimose gaye wiin onaagaans
gii-takonang gii-naadid nibi. Nawaj omaa aanish

ON THE BANK OF THE TAMARACK RIVER

- [1] This one's about how we used to do things when we were kids. We lived over there on the shore at The Dam as it's called near the river, the Tamarack River as it's called. And I might be the only one who remembered what it was called long ago. Today the white man calls it the Tamarack River. That's where we lived. We were over there while my mother was still alive. There was a river there then where we fetched water there, where we got water.
- [2] About half way [to the river] there he built a fire there; my father built a fire for my mother where she washed clothes so that she could heat water. She hung it there when she cooked things. They built it. That was that tripod kettle they suspended there where my mother heated things, heated up that water she would use when she wanted to wash clothes. When we were kids my mother made us fill up that kettle, that [three] legged kettle when she wanted to heat water. Then she really built up the fire around that kettle.
- [3] So that's why we raced after that water. Wherever we lived there, you see now it wasn't deep at that river there where we fetched the water. So that's why we made a game of running for that water. The others [did] too, and one of my younger siblings was quite small. And he could hardly walk as he grasped that bucket when he went after water. We tried to haul water for more of my relative's kettles, whoever [needed

indinawemaaganag akikoonsan gegoo gagwe-aawadiiyaang awenen nawaj. Mii gii-aawadood nibi. Gaye miish gii-shiiigonamowaad i'iw gii-shiiigonang nimaamaa i'iw bengo-bakwezhigan, bibine-bakwezhigan gii-pi-abid mashkimodaang, mii i'iw. Inashke, gaawiin igo aapiji gii-kichi-onjigaasinoon iniw. Gegaa go gii-paabaabasaabiigadoon iniw mashkimodan, babagiwayaaneshkimodan.

[4] Mii gaye niin i'iw gaa-aabajitooyaan mikwendamaan ani-maajii-batwaadamaan i'iw mashkimodaash. Mooshkinebadooyaan, gaawiin igo minik i'iw gii-ako-gashkinamaan gii-piidooyaan gaye niin i'iw ziiigwebinamaan imaa akikong i'iw. Gaye, mii gaye niin i'iw mikwendamaan gaa-aabajitooyaan gii-onzibiiyaang gaa-aawadooyaan i'iw nibi.

[5] Booch igo ingoding igo ingii-mooshkinebanaan a'aw akik. Gaye ingii-aawadood. Ingii-tazhitaamin igo dazhitaayaang dazhiikamaang i'iw nibi. Ganabaj onzaam imaa akeyaa iko i'iw awiia ge-biziiigwebakiteshing i'iw nibi, aya'aa ogii-mooshkinebanaan aawanaad dash iko nimaamaayiban i'iw booch igo gii-mooshkinebanangid a'aw akik. Inashke wiin, mii go o'ow apii, ingii-odaminomin igo, dibishkoo i'iw apii noongom wiin anoonigooyaan iko gichi-anokiiwin, gichi-anokiiwinagak i'iw aawadoong, nibinaading sa go gegoo wii-mooshkinebanind a'aw akik.

[6] Mii imaa aabiding mamikwendamaan i'iw iwidi Gibaakwa'iganing gii-taayaang jiiigibiig i'iw Nenaandago-ziibi ezhinikaadeg. Mii i'iw minik imaa ezhi-ani-mikwendamaan ji-inaajimong i'iw. Noongom wiin ganabaj gaawiin awiia geyaabi ogikendanziin ezhinikaadenig i'iw ziibi, anishinaabewinikaadenig. Niin iko indaa-ani-gagwedwe iko iwidi izhaayaan. Gaawiin awiia geyaabi ogikendanziin. Mii eta go ezhi-gikendamowaad *Tamarack River*. Mii wanising

help]. So he hauled water. Then they emptied it in, my mother emptied it from the flour and meal bags. You see, they didn't leak very much. Those bags almost tightened up around the liquid, those sacks.

[4] So that's what I remember using myself too when I started to fill that old bag. I filled it to no particular level, just what I was capable of managing to bring it and pour it into that kettle there myself. So that's what I remember using when I got and hauled that water.

[5] One time we really filled that kettle. I was hauling too. We spent quite a bit of time as we were there working on [hauling] that water. Maybe all too often there one of us would wipe out, spilling that water, and then my mother used to fill it, hauling it herself, so we certainly filled up that kettle. You see, we played around at times, like when I used to get ordered about that hard work because hauling is hard labor, fetching water in order to fill that kettle.

[6] So that's my recollection of when we lived at The Dam on the banks of the Nenaandago-ziibi (Tamarack River) as it was called. That's the extent of what I can recall to be told of it. Today nobody knows what that river is called any more, how it's called in Indian language. I should ask the next time I go over there. No one knows that any more. They only know Tamarack River. Those Indian names are getting lost. The names of many villages as they were called over there are

iniw anishinaabe-izhinikaazowinan. Wanisinoon anooj
gaa-izhinikaadeg iniw gaye oodenawan iwidi. Noongom
wanisinoon gii-anishinaabewinikaadeg iko mewinzha.

getting lost. Today it is getting lost how things were called in Indian long ago.

IKWABIN

[1] Anooj igo gegoo ayi'ii nitaawadoon iniw ojbwemong, inashke a'aw iwidi wayeshkad gii-tibaajimoyaan— giboodiyegwaazon ezhinikaazod. Mii i'iw, mii i'iw anooj eni-ikidong. Inashke awiia namadabid ingoji nandawenimind ingoji bakaan ji-o-namadabid, gegoo izhi-wiindamawind ingoji bakaan ji-o-namadabid, ji-namadabisig imaa geyaabi, gaye noongom awiia ikidod i'iw, "indaga ikwabin." Mii i'iw enind a'aw awiia ingoji bakaan ji-o-namadabid, ikwabing.

[2] Gayesh wiin a'aw, mii ko mewinzha anishinaabeg gii-odikwamiwaad. Mii i'iw *head lice*, *body lice*. Mii iniw ikwan gaa-izhinikaanaawaajin. Gayesh awiia ikidong i'iw "ikwabin," ingod dibishkoo inind awiia ji-inabid amanj enabigwen a'aw ikwa. *It's easier to explain that in English because it sounds, when you say "ikwabin," it means "sit like a louse."* Mii i'iw anooj initaagwak iniw anishinaabe-ojbwemowinang.

SIT ELSEWHERE

- [1] There are some good [puns] in the ojibwe language, for example that first one I talked about over there—the [meaning] of the name pants. There are all kinds of sayings. You see if someone is sitting somewhere and someone wants him to sit somewhere else, he is thus told to go sit in a different place, not to sit there any more, and someone says this, “*indaga ikwabin*.” That’s what that person is told in order to go sit in a different place, sit elsewhere.
- [2] And a long time ago Indians used to get lice. That’s those head lice, body lice. They were called *ikwa*. And so when someone says “*ikwabin*,” it’s just like someone is being told to sit however it is that louse sits. It’s easier to explain that in English because it sounds, when you say “*ikwabin*,” it means “sit like a louse.” That’s how that sounds in the Ojibwe Indian language.

GIDINWEWININAAN

- [1] Ganabaj igo mii geget wanising o'ow ojbwemowin. Inashke imaa bezhig gaa-ozhitooyaan naabisijigan. Noomaya gomaa ingii-kiizhiikaan gaa-tibaajimoyaan o'ow ezhi-wanitood a'aw anishinaabe gaa-ina'oonind ji-inwed da-objbwemoyang. Geget wanitoowaad; inashke igo gaa-inaadodamaan iwidi wanitoowaad ezhinikaadenig anooj oodenawan, ziibiwan, miikanan, anooj igo gegoo gii-wanitoowaad. Gaawiin awiia geyaabi ogikendanziin. Gaawiin ogikendanziinaawaa iniw zaaga'iganiin ezhinikaadeg, ojbwewinikaadeg. Mii noongom eta go zhaaganaashiiwinikaadamowaad ezhi-gikendamowaad noongom abinoojiinyag. Ganabaj awiia gaganooaad onow abinoojiinyan, maagizhaa odoo-wiikwajitoonaawaa.
- [2] Inashke go noongom onow niizhing akeyaa enwejjig, wejibwemojig miinawaa go zhaaganaashiiimowaad ingoji nagishkodaadiwaad. Niin wiin igo, ingoji nagishkawag, giishpin gikenimag ji-objbwemod, mii go ojbwemotawag. Inashke, mii go imaa minik gayaagiigidoyaan ge-izhi-objbwemotaadiyaang. Maagizhaa go miinawaa a'aw naasaab a'aw ingoji waabamag maajii-zhaaganaashiiimotaadiyaang, mii go minik ge-mawadisidiyaang ge-zhaagaanaashiiimoyaangiban. A'aw nitam gaagidod maajii-objbwemod, mii go gaye ge-izhi-objbwemongiban ji-wii-kashkitood. Gaye wiin aapiji ojbwemosig a'aw ge-ganoonind, mii i'iw. Gaawiin aabadasinoon. Wenipanad. Owenipanendaanaawaa noongom abinoojiinyag o'ow zhaaganaashiiimowaad.
- [3] Inashke go iwidi gaa-ako-gichi-miigaadiing gaye niin gaa-izhaayaan ba-dagoshinaan; azhegiweyaan

OUR LANGUAGE

- [1] Perhaps this Ojibwe language really is being lost. You see that's what that one recording I made there is about. Recently I finished telling about how the Indian is thus losing this thing he was gifted with to have a language for us to speak Ojibwe. They're really losing it; you see this is what I was talking about over there, how they're losing the names of many villages, rivers, roads and they have lost all sorts of things. Nobody knows this any more. They don't know what those lakes are called, what they're called in Ojibwe. Kids today only call things by their English names since that's all they know. Perhaps if someone talked to these children, maybe they would endeavor to do that.
- [2] You see it's even like that today with bilingual people, when those who speak Ojibwe and English meet one another some place. As for me, when I meet someone somewhere, if I know he speaks Ojibwe, I speak to him in Ojibwe. You see, when I speak that [language] we end up speaking to one another in Ojibwe. And quite similarly when I see someone somewhere and we start speaking English to one another, the entire time we visit one another we'll speak English. When the first person to speak starts speaking Ojibwe, then he'll succeed in having the [entire] conversation in Ojibwe. However, if he doesn't respond much in Ojibwe when he's spoken to, that's it. It doesn't get used. It's simple. Today the children think it is easier for them to speak English.
- [3] You see I went over there arriving over there for World War II; when I came back after the war was over when I heard

eshkwaa-miigaadiing i'iw gii-noondawagwaa ingiw abinoojiinyag gaawiin aapiji ojbwemosiiwag. Miish iniw igo niijaya'aag, ingiw indedeyiban oniijaanisan. Ingii-wani'aanaan niinawind nimaamaa. Gayesh wiinawaa, gii-wiidiged a'aw indedeyiban, mii abinoojiinyan wiinawaa gii-ayaawaad. Mii ingiw gaa-izhi-wiikwaji'angidwaa ji-ojbwemowaad. Gayesh igo noongom mii go akina izhi-ojbwemowaad ongow, ongow nishiimeyag, mii ingiw. Niinawind ingii-ojbwemotawaanaanig. Gaye wiin a'aw bezhig gaa-omisenyiyaan waadiged gaye wiin, iniw oniijaanisan bebakaan gii-ayaawag. Gaawiin awiia ogii-ojbwemotaagosiiwaan. Inashke noongom agaawaa ojbwemowag ingiw, mii ingiw nishimisag miinawaa niningwanisag. Gaawiin ojbwemosiiwag. Ogikendaanaawaa. Nisidotamoog igo. Aanawi gaawiin dash ogii-aabajitoonsiinaawaa. Namanj gemaa gaye agadendamowaagwen ingoji gegoo ji-wanigiizhwewaad. Gegoo ogotaanaawaa awiia ji-baapi'igowaad.

[4] Aanawi wii-wiikwaji'agwaa gii-kikinoo'amawagwaa bemaadizijigji-ojbwemowaad, mii i'iw apane gaa-inagwaa i'iw. "Giishpin awiia wanigiizhwed, gego baapi'aakegon," ingii-inaag. Ingii-inaag miinawaa, "Gii-kikinoo'amaagoziyeg awiia bi-wiijiwig apane gaye ge-waabameg. Mii imaa akeyaa ge-izhi-gaganoonidiyeg," ingii-inaag idash.

[5] Gaye wiin noongom abezhig bezhigod, gaawiin owiikwajitoosiin wii-aabajitood i'iw, ji-ojbwemod. Ojbwemotawind igo awiia, mii gomaapii ge-izhi-nisidotang. Miinawaa go, mii gomaapii ge-izhi-wiikwajitood ji-ojbwemod.

[6] Inashke iniw gaa-omaamaayikaayaan oozhishenyan ogii-ayaawaan. Gaye, gaawiin ingiw gii-pi-nitaawigiwaad ingiw ojbwemosiiwag. Miish a'aw nimaamaayikaan imaa,

those children they weren't speaking Ojibwe very much. That [included] my companions, my father's children. We had lost my mother. And those ones, my father had those kids through his [second] marriage. We tried to enable them to speak Ojibwe. And today they all speak Ojibwe, my younger siblings. We spoke Ojibwe to them ourselves. And one who was an older sister to me had gotten married too, so there were different kids. Nobody spoke Ojibwe to them. You see today they hardly speak any Ojibwe, that's my nieces and nephews. They don't speak Ojibwe. They know it. They understand. But in spite of this they don't use it. Perhaps they might feel shy to make some mistake somewhere. They are afraid someone will laugh at them.

- [4] Anyhow I want to try to enable the people I taught to speak Ojibwe, which is why I always tell them that. "If someone makes a mistake speaking, don't laugh at him," I told them. I also told them, "When you're being taught, always accompany someone who can oversee you. In that way there you will always be conversing," I told them.
- [5] Also today when one person is by himself, he won't endeavor to want to use it, to speak Ojibwe. When someone is spoken to in Ojibwe, that's when he will come to an understanding of it. Then at that time he will also make the effort to speak Ojibwe.
- [6] You see my step mother had grandchildren. And as the were raised they didn't speak Ojibwe. Then my step mother there who had married my father, my namesake, they took
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niiyawe'enh, a'aw nindedeyiban gaa-wiidigemaajin,
 ogii-pami'aan aanind iniw. Apane gii-pamoozhe, mii go
 apane. Gaawiin gii-nitaa-zhaaganaashiimosiin. Mii i'iw apane
 gii-ojibwemotawaad iniw abinoojiinyan. Inashke, mii i'iw
 gomaa apii ingoji ingiw abinoojiinyag
 gaa-izhi-zhaaganaashiimowaad. Noongom dash igo
 ojibwemowag gaganoonindwaa. Ojibwemotawindwaa ongow
 ji-ojibwemowaad. Zhaaganaashiimotawindwaa,
 zhaagaanaashiimowag. Mii go niizhing akeyaa izhi-inwewaad
 gaagii gidowaad. Daa-gaagii gidowag ongow abinoojiinyag.
 Niizhiwag ganabaj netaa-gaagii gidojig.

[7] Wiikwaji'ind igo gaganoonind a'aw awiia, mii i'iw
 akeyaa ge-izhi-gashkitood ji-ojibwemod, nitam ji-nisidotang.
 Miish miinawaa ge-izhi-wiikwajitood giishpin awiia
 ayaasinig ge-baapi'igod ingiw wanigiizhwed. Gaawiin onjida
 odoodanziin i'iw—wanigiizhwed gegoo gikinoo'amawind.
 Noongom niin awiia noondawag gegoo wani-ikidod, mii
 gomaa apii ezhi-wiindamawag imaa gii-ikidod.

[8] Inashke noongom ingiw nishiimeyag, mii go gaye
 wiinawaa ezhi-nitaa-ojibwemowaad ingiw. Gaye wiinawaa
 gegoo ani-wawanendamowaad, geyaabi ingagwejimigoog.
 Miinawaa ingagwejimigoog mii onow akeyaa ekidong,
 ikidoyaan. Mii ezhi-wiindamawagwaa akeyaa wii-ikidowaad.
 Mii ganabaj akeyaa gii-izhi-gikendang a'aw bemaadizid
 ji-ojibwemod.

[9] Indayaa owidi aayaapii ishkoniganing gabe-niibin
 noongom endaayaan. Mii go omaa, ingii-ani-onji-maajaa.
 Gichi-oodenaang ayaawag ingiw omaa anishinaabeg. Mii wiin
 omaa, owiikwajitoonaawaa. Owiikwajitoonaawaa nawaj
 niibowa omaa wii-ojibwemowaad. Iwidi wiin ishkoniganing
 eyaajig gaawiin aapiji owiikwajitoosiinaawaa. Mii eta go
 gii-shaaganaashiimowaad, wiinawaa iwidi bezhig
 wiikwajitoowaad. Namanj iidog gemaa gaye

care of them. She was always baby-sitting, always. She didn't speak English too good. So she was always speaking Ojibwe to those kids. You see, some time later those kids would thus speak English somewhere. And today they speak Ojibwe when they are spoken to. Talk to people in Ojibwe so that they will speak Ojibwe. When people are spoken to in English, they speak English. That's how it is when bilingual people speak. These kids should speak. There are probably [only] a couple good speakers.

[7] When someone is enabled to be spoken to, that's the way he will be able to speak Ojibwe, to understand first. And then he makes an effort when there is nobody there to laugh at him if he makes a mistake. He won't do that intentionally—make a mistake while speaking something he's been taught. Today when I hear someone misspeak, sometime later I just tell him what he said there.

[8] You see now my younger siblings, they also speak good Ojibwe. But when they forget something, they still ask me. They ask me things about how things are said, how I say them. So I tell them about what they want to say. That's probably the way that a person learns how to speak Ojibwe.

[9] I have been over here on the reservation all spring time where I now live. So this is why I left here [long ago]. There are a lot of Indians [from] here in the Twin Cities. But unlike here, they are making a concerted effort. More of the [people from] here are making that endeavor [there] as the want to speak Ojibwe. In contrast, the people on the reservation don't seem to be making much of an effort. They only speak English, whereas the ones over there are trying. Maybe they're

agadendamowaagwen anishinaabewiwaad. Mii akeyaa
ge-izhi-wanitood a'aw anishinaabe odinwewin, agadendang
i'iw anishinaabewid.

ashamed of being Indian. So that's how the Indian is losing his language, by becoming ashamed of being Indian.

MAWADISHIWEWIN

[1] Mewinzha ko gaa-izhichigewaad gii-mawadisidiwaad gichi-anishinaabeg gii-paa-naniibendaadiwaad. Mii go gaye awiia wii-maajaad. Mii go mawadishiwed ingoji gemaa gaye waaboowayaan ogii-maajiidoon. Aanawi go ogikendaan ingoji ji-nibe'ind. Mii dash igo gaa-izhi-biidood i'iw konaas igaye ji-agwazhed. Gaawiish memwech inime'odisaajin memwech akina gegoo odaa-ondinamaagosiin o'ow wiin gaa-izhi-bimoondang gaye wii-agwazhed miinawaa go iniw apikweshimod igaye. Mii eta go gii-waabanda'ind aandi ji-nibaad miinawaa a'aw gegoo gii-miinind ji-apishimod. Mii imaa wiinawaa gii-mawadisidiwaad. Akina gegoo ogii-tazhindaanaawaa.

[2] Inashke giinawind noongom mawadisidiyaang, gegoo maagizhaa ingo-diba'igan, niizho-diba'igan mawadisang awiia. Mii go i'iw. Gemaa go gaye gaa ingii-kaganoonaasiiwaanaan. Mii i'iw mazinaatesijiganimakak genawaabandamaang. Mewinzha ko wiinawaa gii-tadibaajimotaadiwag akina gegoo ezhiwebadinig. Gayesh wiin noongom gaawiin geyaabi gidizhichigesiin. Inashke go owidi noongom gabe-niibin o'ow ayaayaan, mii imaa ayaad a'aw besho igo a'aw niitaa. Miish naa gayesh, iwidi go ingii-o-naanaa indawemaagan. Miish imaa nazhikewid jiigi-ayaawid niitaa. Giishpin ezhaayaan imaa endaad awi-mawadisag, mii eta go i'iw mazinaatesijiganimakak genawaabandamaang. Mii go, gaawiin gegoo indinaajimotaadisiimin. Gaye wiin igo bi-izhaad giishpin gegoo wii-inaajimotaadiyaang, mii i'iw giigidowin ayaabajitooyaang. Mii gaa-kanoozhid

VISITING

[1] This is about what our ancestors used to do a long time ago when they visited one another and stayed at one another's homes. Say someone wanted to leave. So he goes visiting somewhere and he brought a blanket along. Anyway he knows he'll be offered a place to sleep somewhere. And so he thus brought that blanket to cover up with. It's wasn't necessary for those hosting him to furnish him with everything as he would carry with him what he wanted to cover up with and use for a pillow too. He was just shown where he would sleep and given something to lie down on. So they visited one another there. They talked about everything.

[2] You when we visit one another today, it's maybe one hour or two that we visit someone. That's it. And maybe we don't even talk to him. We just watch that television set. Long ago they used to talk to one another about everything that was going on. But today however, we no longer do that. You see I've been staying over here all spring now, near where my brother-in-law is there. Then I'd go over there and get my relation [of sorts]. So my brother-in-law is there by himself next door. If I go to his house to go over and visit him, we only watch that television set. So we don't really talk to one another. And instead of coming over, if we want to talk to one another, we use that telephone. It was he who informed me of this, revealing how we converse on the telephone when we want to talk to each other about something. So that's the only time we visit one another, when we use that telephone to discuss things. That's how it is there. We laugh about it. We

ganawaabanda'iyaamagak gaganoonidiyaang giigidowining
gegoo waa-inaajimotaadiyaang. Mii eta go apii
mewadisidiyaang, i'iw giigidowin aabajitooyaang
dibaajimotaadiyaang gegoo. Mii imaa akeyaa. Imbaapimin igo.
Agwajiing igo niibing ayaayaang eniwek waa-kanoozhid,
inaajimotaading.

go outside a little more in the summer when he wants to talk to me, making conversation.

GAA-INA' OONIND ANISHINAABE

- [1] Omaa oodenaang ayaayaang, gichi-oodenaang ayaayaang, ingoding igo omaa gii-pi-giigido bezhig a'aw inini. Ginwenzh igo omaa ayaadog gichi-oodenaang. Mii go, mii wiin igo gii-wanitood i'iw odizhitwaawin. Miinawaa gaawiin ojbwemosiin. Gaawiin igaye onisidotanziin. Miish i'iw gaa-izhi-biindigadood iniw chimookomaanan omaa ji-anami'aad gaa-izhi-gikendang, gaa-izhi-gikendang ezhitwaanid iniw chimookomaanan.
- [2] Mii go omaa gaye wiin akeyaa gii-wiiji'iwed. Miinawaash igo onow ogitiziiman bezhig owidi gii-ayaawan ishkoninganing geyaabi. Inashke, mii wiin awedi geyaabi gaa-anishinaabewitwaad. Gaye gii-midewi. Gaye wiinawaa onow dewe'iganan ogii-tazhiikawaawaan. Mii iwidi gii-ayaagwen a'aw ganabaj a'aw mindimooyenh, iniw omaamaayan. Gayesh wiin a'aw inini imaa gii-pi-ganoozhid gaye wiin ogii-kikendaan anishinaabewitwaawin.
- [3] Miish imaa gii-pi-gagwejimid, "Gidaa-gashkitoomin ina? Gidaa-wiidoowawimin ina ji-aabajitooyaang nayenzh igo keyaa onow izhitwaawinan ji-wiiji'indiimagak igo—a'aw anishinaabe odizhitwaawin miinawaa go a'aw chimookomaan odizhitwaawin—i'iw anami'aang miinawaa midewing? Gidaa-gashkitoomin ina ji-wiiji'indiimagak igo nayenzh iniw akeyaa da-izhi-aabadak?" Ingii-kanoonig imaa ji-bi-gaganoonag gaye niin i'iw aaniin akeyaa ge-izhichigewaad ji-gashkitoowaad ji-wiiji'indiimagadinig iniw izhitwaawinan—anami'ewin miinawaa midewiwin. "Aaniish," ingagwejimigoog.

HOW INDIAN PEOPLE WERE GIFTED

- [1] When we were in the city here, when we were in Minneapolis, one time a certain man came to speak here. He must have been here in the Twin Cities a long time. So, in any event he had lost his religion. And he didn't speak Ojibwe. He didn't understand either. Then he had brought [Indian ways] into the white man's church here [or] what he knew of it, as he thus came to know how the white man worshipped.
- [2] And so in this way he always accompanied those [people]. And one of his parents was over here on the reservation yet. You see she still followed the Indian religion. And she had been initiated into the medicine dance. And they had been involved with these [ceremonial] drums. That old lady must have been over there, that's his mother. And that man came to talk to me there even though she also knew about the Indian religion.
- [3] Then he asked me there, "Could we do it? Could you help us to use both religions to work them together—the Indian's religion and the white man's religion—church and medicine dance? Would we be able to blend them both together so that they could be used that way?" He beseeched me there to talk to him myself about what they might do to be able to weave together those religions—church and medicine dance. "Well," they asked me.

- [4] Mii gaa-izhi-wiindamawagwaa. “Mii go izhi-booni’itoog,” ingii-inaag i’iw apii. “Gaawiin gigashkitoosiinaawaa.” Aanawi go, “Mii i’iw gegaa naasaab ezhi-gikenimang a’aw manidoo geganoonang. Bezhigo a’aw omaa gaa-pagidininang,” mii ikidod a’aw anishinaabe. Chimookomaan igo gaye wiin, mii iniw genoonaajin ingoji gegoo ekidod, “Gaawiin dash daa-ginigawisinziinoo iniw izhitwaawinan.” Mii gaa-inagwaa, “Gaawiin gidaa-gashkitoosiinaawaa. Mii go izhi-booni’itoog i’iw wii-wiikwajitooyeg ji-wiiji’indiimagak miinawaa go ji-ginigawi’ind ezhitwaad a’aw bemaadizid. Gaawiin daa-gwayakosesinoo.”
- [5] Bebakaan gii-inaawag ongow bemaadiziji g. Odizhitwaawiniwaa o’ow gii-miinaawag ji-aabajitoowaad ingiw. Anishinaabe gii-miinind igaye onow dewe’iganan miinawaa i’iw midewiwin miinawaa asemaan ji-aabaji’aad. Mii wiin gaa-ina’oonind a’aw anishinaabe.
- [6] A’aw dash chimookomaan akina gegoo wiin gekendang mazina’iganing ogii-ozhitoon. Mazina’iganing ogii-ozhibii’aan. Miish igo akina awiia noongom gaawiin onisidotanziin. Gaawiin igo gegoo oada-agindanziin i’iw. Gaawiish gegoo wiin imaa oada-ondinanziin i’iw mazina’iganing ji-agindang. Noongom aano-gikendaasod; gaawiin oada-gashkitoosin ji-gikendang i’iw enamanji’od a’aw anishinaabe imaa isa wiin gaa-ina’oonind. Gaye gaawiin wiin ingoji oganawisinzininig ogii-ozhibii’anziin.
- [7] Gegapii ina’oonind geget ayi’iing gii-ozhitood gii-kikinawaajitood akeyaa ge-ani-izhitwaad. Wiigwaasing wiin ogii-ozhibii’aan i’iw. Gaawiin wiin ikidowinan ogii-ozhibii’anziinan. Iniw amanjidoowinan ayaabaji’aaajin gegoo izhichiged, mii iniw gaa-ozhibii’waajin. Gemaa wiigwaasing gaawiin gegoo ikidowin imaa ogii-ozhibii’anziin. Mii eta go gii-ozhibii’ang aaniin akeyaa ge-ini-inikaad a’aw

- [4] So I told them this. "Leave it alone," I told them at that time. "You will not be able to do it." In spite of that, "It's almost the same thing how we know and talk to the spirit. There is only one [faith] here that we were offered," That Indian guy said. The white man he spoke to somewhere said the same thing though, "But you can not mix those religions." I told them, "You won't be able to do it. Just abandon your endeavor to work them together and mix up the people's religious beliefs. That can't be right."
- [5] Each [group of] people was told something different. They were [each] given religions for their use. The Indian people were given these drums and the medicine dance and tobacco to use. That is how the Indian people were gifted.
- [6] And on the other hand, that white man created his knowledge of everything from a book. He wrote it down in a book. But today all people don't understand it. The [Indian] shouldn't read things in that. And he shouldn't derive things from that book for his study. Now that would be education to no avail; one would not be able to learn about the status of the Indian there in how he was gifted himself. And he couldn't write down somewhere things that were not to be written.
- [7] Eventually as he was so gifted the [Indian] made a certain way of marking things about his religion. However, he wrote that on birch bark. He didn't write down words. Symbols were used about what he did, those were the inscriptions. He did not write words on the birch bark there. So he only wrote about how the Indian's life would turn out. Also [put] there was the Indian's knowledge of how the

anishinaabe. Gaye, mii imaa wiin a'aw anishinaabe gikendang i'iw aaniin enaabadizid a'aw awesiinh gaye. Mii ezhi-manidoowid. Aanish akina gegoo wiin ogii-manidookaadaan a'aw manidoo azhigwaa wezhi'aagobanen anishinaaben. A'aw wiin wayaabishkiiwed binaanoodang mazina'igan i'iw ayaabajitood wenji-gikendang noongom i'iw ba-izhitwaad. Gayesh igaye aayaapii odani-aanjibii'aan i'iw mazina'igan.

- [8] Mii gaa-inagwaaban imaa gii-pi-gagwejimiwaad ji-ginigawisidooyaang i'iw ayi'ii izhitwaawin gaa-ina'oonind a'aw anishinaabe miinawaa a'aw chimookomaan. Inashke bebakaan wiinawaa gaye gii-ina'oonawag agaami-gichi-gamiing eyaajig. Gaye ingiw zhoodaawiniwag gaye wiinawaa bakaan izhitwaawag. Miinawaa ongow aniiibiishikewiniwag gaye wiinawaa bakaan izhitwaawag. Aaniish imaa waa-izhi-wiikwajitood o'ow chimookomaan wii-makamaad iniw anishinaaben i'iw odizhitwaawininig gaa-ina'oonimind. Mii gaa-wii-inaajimotawagwaa iwidi. Miish igo ishkwaaj i'iw apii gii-pi-gagwejimiwaad. Gaawiin miinawaa niikaanag ingii-nandomigosiig ji-o-ganoonagwaa azhigwa akina gegoo gaa-wiindamawagwaa aaniin ezhi-gikendamaan.

animal was to be used. So it was spiritual. Well everything relating to how the spirit made Indian people was considered spiritual. The white man, however, uses the passages in that book to get his knowledge of how he believes today. And also from time to time he write changes to that book.

- [8] So that's what I told them there when they asked me about integrating the religion gifted to the Indian and that of the white man. You see each people was gifted differently including those who are on the other side of the ocean. And those Jewish people have different religious beliefs themselves. And these Asian people have different religious beliefs too. Well the white man wanted to try to take the Indian's [god] given religion away from him. That's what I wanted to tell them over there. That was after that time they came to ask me about that. My brethren didn't call upon me again to go over and talk to them as I had now told them everything about why I know that.

GLOSSARIES

MAIN GLOSSARY

ANTON TREUER

This glossary is composed of terms appearing in this issue of the *Oshkaabewis Native Journal*. It is intended to assist students of the Ojibwe language in translation and comprehension of the stories presented here. The glossary, like the texts before it, employs the double-vowel orthography, developed by C.E. Fiero in the 1950s, with additional writing conventions and refinements added by John Nichols and Earl Nyholm in the 1970s. Although some discussion of the format follows here, it is not comprehensive; and students of the language are recommended to refer to a good double-vowel Ojibwe dictionary for a more complete list of Ojibwe vocabulary and further discussion of the writing system. I recommend John D. Nichols and Earl Nyholm, *A Concise Dictionary of Minnesota Ojibwe* ed. (Minneapolis: University of Minnesota Press, 1995).

This glossary is alphabetized according to the Ojibwe double-vowel 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

Thus, *abi* comes before *aanakwad* because the double-vowel *aa* is considered a single vowel, voiced by a single sound. The letter *a* comes later than the letter *aa*. Bear this in mind as you search for entries. The glossary follows the Ojibwe alphabet, not English. Also, many Ojibwe words take numerous conjugated forms, some of which differ significantly from the head word forms which are sequenced here. As you look up words, it is necessary to uninflect the conjugated forms and use the word stems to look them up. This is a glossary, not a grammar book, and thus there is not sufficient space to provide a detailed grammatical analysis here. Students are recommended to refer to the *Oshkaabewis Native Journal*, Vol. 4, No. 1, 121-38, Vol. 4, No. 2, 61-108, and *Our Ojibwe Grammar*

by Jim Clark and Rick Greszyk for pedagogical double-vowel grammar material.

The gloss format employed here follows the system devised Nichols and Nyholm. Entries begin with an Ojibwe head word. With the exception of preverbs and prenouns which attach to verbs, all head words are complete Ojibwe words. The head word is followed by a class code, and abbreviation of the word class, identifying the type of word. The code is followed by the gloss which approximates as closely as possible the English equivalent of the head word. A basic entry looks like this:

omaa *pc* here
 / | \
 (head word) (class code) (gloss)

Plural noun forms and alternate spellings of certain words are also provided with many of the entries. For example:

manoominii *n* Menomini Indian; *pl* **manoominiig**; also **omanoominii**
 / / | \
 (head word) (class code) (gloss) (plural form) (alternate reference)

Some of the verb entries also include a word stem immediately after the head word. This is done for the relatively small number of verbs for which the word stem is not a complete sentence or command. For example:

waabandiwag /**waabandi-**/ *vai* they see one another
 / / \
 (head word) (word stem) (class code) (gloss)

The only head words presented here which are not complete words are preverbs and prenouns. Some *vta* entries use the *n* for certain conjugations and the letter *zh* for other inflections of that same word. Letters that fall in this pattern are written just how they are used in the texts (*n* or *zh*), but the glossary notes that letter in the word stem as *N*. For example:

miizh /**miiN-**/ *vta* give something to someone

All Ojibwe nouns and verbs are differentiated by gender as animate or inanimate. A list of class codes and Ojibwe word classes follows here:

Code	Word Class	Definition
<i>na</i>	animate noun	animate gendered noun
<i>nad</i>	dependent animate noun	animate gendered noun that must be possessed
<i>na-pt</i>	animate participle	animate gendered noun-like verb
<i>ni</i>	inanimate noun	inanimate gendered noun
<i>nid</i>	dependent inanimate noun	inanimate gendered noun that must be possessed
<i>ni-pt</i>	inanimate participle	inanimate gendered noun-like verb
<i>nm</i>	number	number
<i>pc</i>	particle	particle (can function as adverb, exclamation, or conjunction)
<i>pn</i>	prenoun	prefix attached to nouns (functions as adjective)
<i>pr</i>	pronoun	pronoun
<i>pv</i>	preverb	prefix attached to verbs (functions as adverb)
<i>vai</i>	animate intransitive verb	verb with no object and a subject of the animate gender
<i>vai+o</i>	animate intransitive verb plus object	verb with a subject of the animate gender and object (animate or inanimate) which inflects like a traditional <i>vai</i>
<i>vii</i>	inanimate intransitive verb	verb with no object and subject of the inanimate gender
<i>vta</i>	transitive animate verb	verb with a subject and object of the animate gender

<i>vti</i>	transitive inanimate verb	verb with a subject of the animate gender and object of the inanimate gender
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The codes used here are consistent with those employed by Nichols and Nyholm in *A Concise Dictionary of Minnesota Ojibwe*. The codes for *pv*, *vti* and *vai* are further divided into subclasses by Nichols and Nyholm. There are some differences in conjugation patterns within class codes. The subclasses of these word types primarily denote further differentiations in inflection patterns, not class description. Those differences, while significant, are relatively minor. Thus, this glossary does not distinguish between them. Students of the language are encouraged to refer to the grammar references mentioned above for further analysis of inflection patterns.

Since hyphens (-) are used to separate preverbs and prenouns from the main forms they attach to, the equal sign (=) symbol is used to break up words that span more than one line. Entries in this glossary have been carefully checked with James Clark. Mistakes in glossing and spelling words, however, are entirely mine.

A

a'aw *pr* that one (animate)
abakway *ni* shingle; *pl*
abakwayan
abanaabi *vai* peek behind
abi *vai* stay home, stay put, sit
abinoojiikaazo *vai* act like a
child
abinoojiinh *na* child; *pl*
abinoojiinyag
abinoojiinyiwi *vai* be a child
abiitan *vti* live in it, inhabit
something
abwaadan *vti* roast something
abwaazh /*abwaan*-/ *vta* roast
someone
abwe *vai+o* roast things
abwezo *vai* sweat, take a sweat
bath
abwi *ni* paddle; *pl* **abwiin**
adaawaage *vai* sell
adaawe *vai* buy
adikameg *na* whitefish; *pl*
adikamegwag
adima' /*adima'w*-/ *vta* catch
up to someone by boat
adite *vii* be ripe
agadendan *vti* feel bashful about
something
agamiing *pc* on the shore, at the
water, at the lake
agaasaa *vii* be small
agaashiinyi *vai* be small
agaasin *vii* be small (object)
agaasishkodeyaa *vii* be small
fire

agidigamish *pc* on top of the
lodge; also **wagidigamish**,
ogidigamish
agiw *pr* those ones (animate)
ago /*agw*-/ *vta* haul someone in
agoo *vai+o* hang things
agoodoon *vti* hang something
up
agoojin *vai* hang
agoozh /*agooN*-/ *vta* hang
someone
agoози *vai* be perched, sit
overlooking something
agwajiing *pc* outside
agwanjitoon *vti* submerge
something in liquid, soak
something
agwazhe *vai* cover up, use
blankets
akakojiish *na* woodchuck; *pl*
akakojiishag
akamaw *vta* lie in wait for
someone
akandoo *vai* wait in ambush,
hunt game from a blind
akeyaa *pc* in a certain direction
aki *ni* earth; *pl* **akiin**
akik *na* kettle; *pl* **akikoog**
akina *pc* all
akiwenzii *na* old man; *pl*
akiwenziiyag
ako- *pv* since
ako-bii'igad *vii* that is the
extent of it, be so long
akoozi *vai* be a certain length
akwa'wewigamig *ni* fish
house; *pl*
akwa'wewigamigoon
akwaa *vii* be a certain length
akwaabi *vai* wait in watch
akwaandawe *vai* climb up

amanjidoowin *na* symbols, glyphs; *pl* **amanjidoowinag**
ambegish *pc* I wish; also
apegish
ambeshke *pc* come on
amo /amw-/ *vta* eat someone
amoongi *vai* be consumed
anami' *vta* pray for someone
anama'etaw *vta* pray for someone
anamewin *ni* prayer, religion; *pl* **anamewinan**
anaakan *ni* mat; *pl* **anaakanan**
anaamakamig *pc* under ground
anaamibag *pc* under the leaves
anaamibiig *pc* under water
ani- *pv* coming up into time, getting along towards; also **ni-**
animikiikaa *vii* be thundering
animise *vai* fly away
animiwizh /animiwiN-/ *vta* take someone away, carry someone away
animosh *na* dog; *pl* **animoshag**
animoons *na* puppy; *pl* **animoonsag**
anishaa *pc* in vain, for nothing
anishinaabe *na* Indian; *pl* **anishinaabeg**
anishinaabemo *vai* speak Indian
anishinaabewin *ni* Indian custom; *pl* **anishinaabewinan**
anishinaabewinikaade *vii* it is named in Indian
anishinaabewinikaazh /anishinaabewinikaaN-/ *vta* call someone in Indian
anishinaabewitwaa *vai* follow an Indian religion

aniibiishaaboo *ni* tea
aniibiishaabooke *vai* make tea
aniibiishaabookewinini *na* Asian; *pl* **aniibiishaabookewininiwag**; also **aniibiishikewinini**
anokii *vai* work
anokiitaw *vta* work for someone
anokiwinagad *vii* be work
anooj *pc* a variety of
anoozh /anooN-/ *vta* order someone, commission someone
anwebi *vai* rest
apagazom *vta* use someone in prayer, e.g. tobacco
apagidoon *vti* throw something
apagin *vta* throw someone
apa'iwe *vai* run away from people to a certain place
apakwaan *ni* roof; *pl* **apakwaan**
apakweshkwe *na* birch bark roofing rolls; *pl* **apakweshkweyag**
apane *pc* always
apenimo *vai+o* rely on people, rely on things
apikan *ni* horse tackle; *pl* **apikanan**
apikweshimo *vai* use a pillow
apishimo *vai* lay a bed, use a mattress
apishimonike *vai* make bedding, make mats
apii *pc* time, at a certain time
apiichiikaw *vta* control someone to a certain extent
apiitad *vii* be a certain time, in the midst of a certain season,

- or be a certain height; also
apiitaa
apiitaw *vta* make someone a certain height
apiitaanimizi *vai* be of a certain status, be important, be a certain height
apiitendaagwad *vii* be of great importance
apiitenim *vta* hold someone in high regard, feel about someone to a certain extent, be proud of someone
apiitizi *vai* be a certain age
asabaabisens *ni* thread; *pl* **asabaabisensan**
asabike *vai* make nets
aseke *vai* tan hides
asemaa *na* tobacco; *pl* **asemaag**
asemaake *vai* make a tobacco offering
asham *vta* feed someone
ashi /*as-*/ *vta* put someone in a certain place
ashigan *na* largemouth bass; *pl* **ashiganag**
asin *na* rock; *pl* **asiniig**
asinii-bwaan *na* Asiniboian Indian; *pl* **asinii-bwaanag**
atamaazo *vai+o* store things
ataadiwag /*ataadi-*/ *vai* they gamble with one another
atemagad *vii* put there
atoon *vti* put something somewhere
awanjish *pc* persistently, stubbornly, even though
awas *pc* go away
awashime *pc* more so, much more
awedi *pr* that one over there
- awesiinh** *na* wild animal; *pl* **awesiinyag**
awiiya *pc* someone
ayagwanan *vii* rest in a level position
ayaa *vai* be somewhere
ayaabita *pc* half way
ayaabojii *vai* forward one's understanding of something
ayaan *vti* have something
ayaangwaami'idizo *vai* take care one's self
ayaaw *vta* have someone
ayekozi *vai* tired
ayi'ii *pr* thing, something; *pl* **ayi'iin**
ayi'iing *pr* some place
ayikido *vai* speak, lecture
ayindanakamigizi *vai* something happens with someone
ayindi *vai* it is a certain way with someone
ayipidoon *vti* pull something a certain way repeatedly
azhe- *pv* backwards, returning
azheboye *vai* row
azheboye-jiimaan *ni* row boat; *pl* **azheboye-jiimaan**
azhegiwe *vai* returns
azhigwa *pc* now

AA

aabadad *vii* be used
aabaji' *vta* use someone
aabajitoon *vti* use something
aabawaa *vii* warm weather
aabaakawi' *vta* revive someone
aabiding *pc* once
aabita- *pn, pv* half
aabizhiishin *vai* perk up, come to, come back to life
aada' /aada'w-/ *vta* arrive before someone
aadamoobii *na* automobile; *pl* **aadamoobiig**
aadizookaan *na* main character of a traditional story, Wenabozho; *pl* **aadizookaanag**
aadizookaan *ni, na* traditional story; *pl* **aadizookaanan**; also **aadizookaanag** (for some dialects this word is animate, for others it is inanimate)
aagim *na* snowshoe; *pl* **aagimag**
aagonwetam *vai* disbelieve
aagonwetan *vti* disbelieve something
aagonwetaw *vta* disbelieve someone
aajigwaazh /aajigwaaN-/ *vta* hook someone, catch someone with a hook
aakoziinaagozi *vai* look sick
aakoziwin *ni* sickness; *pl* **aakoziwinan**

aakoziwigamig *ni* hospital; *pl* **aakoziwigamigoon**
Aanakwad *name* name of Lac Courte Oreilles elder Aanakwad
aanawi *pc* anyhow, despite, although, but
aanawitaw *vta* disbelieve someone
aangodinong *pc* sometimes
aanike- *pv* sequential, next in a sequence
aanind *pc* some
aanind dash *pc* the others
aanish *pc* well, well then
aanishinaa *pc* well then
aanizhiitam *vai* quit, finish, give up
aaniiin *pc* how, why
aaniiin danaa *pc* well why?, well how?, why not?
aaniiindi *pc* where
aaniiish *pc* well now
aanji-ayaa *vai* change one's condition
aanjibii'an *vti* retranscribe, rewrite
aanjigozi *vai* change residence, move; also **aanji-gozi**
aano- *pv* in vain, to no avail, without result
aapiji *pc* very
aapijita *vai* to be about
aasamigaabawi' *vta* stand before someone
aasaakamig *ni* moss; *pl* **aasaakamigoon**
aatayaa *pc* exclamation (of male speech)
aate' *vta* extinguish him
aatebadoon *vti* turn off the light
aawadii *vai* haul things
aawadoon *vti* haul something

aawan *vii* be a certain thing
aawazh /aawaN-/ *vta* haul
 someone
aawi *vai* be
aayaapii *pc* from time to time,
 every once in a while
aazhawa'am *vai* go across by
 boat
aazhawiyai'ii *pc* opposing
 bank of a body of water
aazhawaadagaa *vai* swim across
aazhikwe *vai* scream
aazhogan *pc* across
Aazhoomog *place* Lake Lena,
 Minnesota

B, C

bababakite' /babakite'w-/ *vta*
 box someone, hit someone
 repeatedly
babagiwayaaneshkimod *ni*
 cloth bag; *pl*
babagiwayaaneshkimodan
 ; also
babagiwayaanimashkimod
babaa- *pv* go about, here and
 there
babaamaadizi *vai* travel
babaamendan *vti* care about,
 pay attention to something
babaamenim *vai* care about,
 bother with someone
babaamibattoo *vai* run about
babaamibizo *vai* drive about
babaaminizha'
 /babaaminizha'w-/ *vta*
 chase someone about
babaamise *vai* fly about
babaamose *vai* walk about
babaamoode *vai* crawl about
babimise *vai* fly around
babimose *vai* walk around
babizindaw *vta* listen to
 someone repeatedly
babiiizikawaagan *ni* coat,
 jacket; *pl*
babiiizikawaaganan; also
babiiizikawaagan
badakide *vii* be planted, be
 placed in the ground
bagaboodegozi *vai* move to a
 new residence by water
bagadoodegozi *vai* move here
 together (as a family)

bagamibizo *vai* drive up, arrive by motor
bagaan *na* nut; *pl* bagaanag
bagaanibimide *ni* peanut butter
bagamise *vai* arrive by flight
bagamishkaw *vta* encounter someone upon arrival
bagandizi *vai* lazy, incompetent
bagidanaamo *vai* breathe, exhale
bagidin *vta* offer someone, release someone
bagidinan *vti* set something down, release something, offer something
bagidinise *vai* stack wood, pile wood
bagijwebin *vta* release someone, let go of someone
bagijwebinan *vti* let go of something, release something
bagoneganaanjigaade *vii* have a hole shot through
bagosendan *vti* beg for something, hope for something
bakade *vai* hungry
bakadenaagozi *vai* look hungry
bakazhaawe *vai* clean fish
bakaan *pc* different
bakaaninakamisidoon *vti* make something different, change the condition of something
bake *vai* go off to the side
bakinaw *vta* beat someone in a contest
bakinaage *vai* win
bakite'an *vti* hit something, strike something
bakitejii'ige *vai* play baseball
bakite'odiwag /*bakite'odi-*/ *vai* they hit one another

bakobii *vai* go down into the water
bakobiigwaashkwani *vai* jump in the water
bakobiise *vai* fall into the water
bakwajindibezh
 /*bakwajindibezhw-*/ *vta* scalp someone
bami' *vta* support someone, take care of someone
bami'idizo *vta* be self sufficient
bamoozhe *vai* baby-sit
banaadizi *vai* be spoiled
banaajitooon *vti* spoil something, ruin something
bangii *pc* little bit, small amount
bangiiwagizi *vai* be a little bit, be few
banzo /*banzw-*/ *vta* singe someone
bapawaangeni *vai* flap wings, beat wings
batwaadan *vti* race after something
bawa'am *vai* knock rice
bawa'iganaandan *vti* knock rice
bawa'iminaan *vai* pincherry; *pl* **bawa'iminaanan**
Bawatig *place* Sault Ste. Marie; also Bawating
bawaazh /*bawaaN-*/ *vta* dream about someone
bazakiteniwan *vii* built low to the ground
bazangwaabishim *vai* dance with eyes closed
bazigwii *vai* get up, stand up
bazhiba' /*bazhiba'w-*/ *vta* stab someone

- bazhiba'odan** *vti* it stabs someone (reflexive)
- baabaabasaabiigad** *vii* tighten up around something
- baabige** *pc* immediately
- baabii'** *vta* wait for someone
- baakaakonon** *vti* open something
- baakakaabi** *vai* open eyes
- baakaakonamaw** *vta* open something (of wood) for someone
- baakibii'an** *vii* ice clears off a body of water
- baakinige** *vai* lift (something) open
- baakizige** *vii* it is consumed in flames
- baamaadagaa** *vai* swim about
- baamendan** *vti* pay attention to something
- baanimaa** *pc* afterwards, later on
- baapaagaakwa'an** *vti* knock on something (of wood)
- baapaagokozhiwewinini** *na* barber; *pl*
- baapaagokozhiwewininiw ag**
- baapaagokozhiwewininiwi** *vai* be a barber
- baapaase** *na* red headed woodpecker; *pl* **baapaaseg**
- baapi** *vai* laugh
- baapinakamigizi** *vai* good time with laughter involved
- baasan** *vti* dry something; also
- baasoon**
- baashkijiishkiw** *vta* explode out of someone
- baashkinede** *vii* it steams, the breathing is visible
- baashkiz** /**baashkizw-**/ *vta* shoot at someone
- baashkizigan** *ni* gun; *pl*
- baashkizigan**
- baashkizige** *vai* shoot
- Baatawigamaag** *place* Whitefish, Wisconsin
- baatayiinad** *vii* be numerous
- baatayiinadoon** *vti* have a lot of something, plenty
- baatayiino** *vai* plentiful, numerous; also **baataniino**
- baate** *vii* be parched, dry
- baazagobizh** /**baazagobiN-**/ *vta* scratch someone
- bebakaan** *pc* different
- bebakaanad** *vii* be different
- bebakaanitaagod** *vii* be talked about differently; also
- bebakaanitaagwad**
- bebakaanizi** *vai* be different
- bebezhig** *pc* one at a time
- bebezhigooganzhii** *na* horse; *pl*
- bebezhigooganzhiig**
- bebezhigooganzhiiwigaan** *ni* stable; *pl*
- bebezhigooganzhii=wigaanan**
- bebiboon** *pc* each winter
- bedose** *vai* walk slowly
- bekaa** *pc* wait
- bekish** *pc* at the same time
- bengo-bakwezhihan**; *na* flour; also **bibine-bakwezhihan**
- beshizh** /**beshizhw-**/ *vta* cut someone
- besho** *pc* near
- bezhig** *nm* one
- bezhig** *pc* certain one; also
- abezhig**
- bezhigo** *vai* be one, there is one, be alone

- Bezhiogogaabaw** *name*
Bezhiogogaabaw (Stands
Alone)
- bi-** *pv* coming
- bibine-bakwezhigan** *na* flour;
also **bengo-bakwezhigan**
- biboon** *vii* winter
- biboonaginzo** *vai* be so many
years old
- bigishkiga'ise** *vai* chop wood
into kindling
- bijiinag** *pc* after a while,
recently, just now, for the first
time
- Bikoganaagan** *place* Danbury,
Wisconsin
- bikwaakwad** *ni* ball; *pl*
bikwaakwadoon
- bima'adoon** *vti* follow it along
- bimagoke** *vii* it rubs off onto
something
- bimaadagaa** *vai* swim by
- bimaadizi** *vai* lives, life goes by
- bimaadizishi** *vai* be alive
- bimaadiziwin** *ni* life
- bimaadiziiwinagad** *vii* lives
- bimaaji'** *vta* save someone's life
- bimaazhagaame** *vai* go along
the shore
- bimi-ayaa** *vai* come by
- bimibatoo** *vai* run
- bimibaagi** *vai* it goes along (in
its calling)
- bimibide** *vii* speed along, fly
along, drive along
- bimibizo** *vai* drive by
- bimishkaa** *vai* paddle by
- bimiwizh** /*bimiwiN-*/ *vta*
carry someone along, bring
someone along
- bimose** *vai* walk
- bimoom** *vta* carry someone on
one's back
- bimoomigoo-apabiwin** *ni*
saddle; *pl* **bimoomigoo-**
apabiwinan
- bimoonda'** *vta* carry something
for someone
- bimoondan** *vti* carry something
off on one's back
- binaadizi** *vai* pass away, die
- bi-naadin** *vti* fetch it here, haul
something inside
- bi-naagozi** *vai* appear, come
forth
- binaan** *vta* carry someone away
- binaanoondan** *vti* acquire
knowledge os something
- bi-naazikaw** *vta* come to
someone
- bine** *na* partridge; *pl* **binewag**
- bineshiinh** *na* bird; *pl*
bineshiinyag
- bineshiinyiwi** *vai* be a bird
- binesi** *na* thunderbird, eagle,
large bird; *pl* **binesiyag**
- bingwe'ombaasin** *vii* cloud of
dust is stirred up
- binoobaan** *vta* mark someone
- biskaakonebidoon** *vti* turn
something on (appliance)
- biskitenaagan** *ni* birch bark sap
bucket; *pl*
biskitenaaganan
- bizagaabiigizh**
/*bizagaabiigiN-*/ *vta* lead
someone (horse or dog)
- bizaani-bimaadizi** *vai* live
quietly
- bizindaw** *vta* listen to someone
- biziigwebakiteshin** *vai* spill
things as a result of falling
- bizhishig** *pc* empty

- bizhishigozi** *vai* be single
bizhishigwaa *vii* be empty
bii *vii* be a certain amount of liquid
bii' *vta* wait for someone
biibaagiim *vta* call out for someone
biibii *na* baby; *pl* **biibiiyag**
biibiiwi *vai* be a baby
biidaboono *vai* float here, approach by water
biidaasamishkaa *vai* arrive by water
biidinamaw *vta* hand something over to someone
biidoon *vti* bring something
biidwewe *vai* be heard approaching
biidwewe *vii* sound approaches
biidwewebizo *vai* be heard approaching by motor
biikojii *vai* have a pot belly, be plump
biiminakwaan *ni* rope; *pl* **biiminikawaanan**
biinad *vii* be clean
biinashkina' /**biinashkina'w-** / *vta* load ammunition into someone
biindasaagan *ni* raft; *pl* **biindasaaganan**
biindashkwaazh /**biindashkwaaN-** / *vta* stuff someone
biindaakojige *vai* offer tobacco
biindaakoozh /**biindaakooN-** / *vta* offer someone tobacco
biindig *pc* inside
biindige *vai* go inside, enter
biindigebatoo *vai* run inside
biindigenaazhikaw *vta* chase someone inside
- biindigenisin** *vii* wood is brought inside
biindigewin *vta* bring someone inside
biindigeyaanimagad *vii* it enters something
biindigeyoode *vai* crawl inside
biini' *vta* clean someone
biinish *pc* until, up to, including
biinitoon *vii* clean something
biinjayi'ii *pc* inside
biinji- *pn, pv* inside
bii'o *vai* wait
biizikan *vti* wear something
biizikiigan *ni* clothing; *pl* **biizikiiganan**
booch *pc* certainly, for sure
boodawazo *vai* warm up by a fire
boodawaazh /**boodawaaN-** / *vta* build a fire for someone
boodawe *vai* build a fire
booni' *vta* quit someone, leave someone alone
booni- *pv* quit an activity
boonitoon *vti* leave something alone, quit something
boonii *vai* perch, come to rest from flight
boono *vai* float, drift
boozhoo *pc* hello
boozi' *vta* give a ride to someone
bwaan *na* Dakota Indian; *pl* **bwaanag**; also **abwaanag**
Bwaanakiing *place* Sioux lands, Dakota country
bwaana'owi *vai* feeble
chi- *pv, pn* large, big
chi-agaamiing *pc* across the ocean

Chi-agaamiing *place* Europe
chimookomaanikaazo *vai* be
 called something in American
 (English)

D

- dabasagidaaki** *pc* knoll
dabasagoode *vii* hang low
dabazhiish *pc* at the bottom of a
 lodge
dagon *vii* be located in a certain
 place
dagonan *vti* add something in,
 mix something in
dagoshin *vai* arrive there
dagoshkaagozi *vai* it comes
 upon someone
dagozi *vai+o* add things in, mix
 in
dakamanji'o *vai* feel chilly, feel
 cold
dakama'o *vai* ferry across
dakamaashi *vai* sail, cruise (by
 wind)
dakamii *vai* ferry
dakaasin *vii* frigid, cold wind
dakonan *vti* grasp something
dakoozi *vai* be short
dakwam *vta* bite someone, get a
 hold of someone
dakwamidiwag /**dakwamidi-/**
vai they bite one another
dakwange *vai* bite
danademo *vai* live in a particular
 place
danakii *vai* dwell, live, reside
danaapi *vai* laugh in a certain
 place
danaasag *pc* so to speak
danizi *vai* stay somewhere,
 belong somewhere
danwewidam *vai* be heard
 speking in a certain place

- dash** *pc* and, but
dashiwag /*dashi-*/ *vai* they are a certain number, they are so many
dasing *pc* times, so many times
daso-giizhigon *vii* it is so many days
dawaaj *pc* preferable, better to
dawegishkaa *vii* form a part, gap
dazhi- *pv* location
dazhim *vta* talk about someone
dazhingan *vti* talk about something
dazhinijigaade *vii* be talked about
dazhishin *vai* be buried in a certain place, lie in a certain place
dazhitaa *vai* spend time in a certain place
dazhiikan *vti* be involved with something, work on something
dazhiikaw *vta* work on someone, dress someone out (animal)
dazhiikodaadiwag /*dazhiikodaadi-*/ *vai* they are involved with one another
daa *vai* dwell
daangandan *vti* sample something by taste
daangigwanenige *vai+o* sign things
daanginan *vti* touch something
daangishkaw *vta* kick someone, kick someone along
de- *pv* sufficiently, enough
Debaasige *name* Debaasige (Light of the Sun)
debibido *vai+o* grapple over something, grab things
debibidoon *vti* catch something, grab something
debibizh /*debibiN-*/ *vta* catch someone
debinaak *pc* carelessly, any old way
debwenim *vta* believe someone, be convinced by someone
debwetan *vti* believe something, heed something, e.g. a warning or belief
debwetaw *vta* obey someone, believe someone
debweyendam *vai* become convinced, come to believe something
degitenim *vta* be impressed with someone
dewe'igan *na* drum; *pl*
dewe'iganag
diba'igan *ni* hour; *pl*
diba'iganan
diba'igebii'igaans *ni* receipt; *pl* *diba'igebii'igaansan*
dibaabandan *vti* inspect something, look something over
dibaadodan *vti* tell about something
dibaajim *vta* tell stories about someone
dibaajimo *vai* tell stories
dibaajimotaw *vta* tell someone stories
dibaajimowin *ni* story; *pl*
dibaajimowinan
dibaakonigewinini *na* judge or lawyer; *pl*
dibaakonigewininiwag
dibaakwa' *vta* charge someone with an offense, pass judgement on someone

dibaakwan *vta* indict someone
dibi *pc* wherever, I don't know
 where
dibidaabaan *ni* wagon, carriage;
pl **dibidaabaanan**
dibiki-giizis *na* moon; *pl*
dibiki-giizisoog
dibishkoo *pc* just like
dibishkookamig *pc* opposite,
 right accross
dimii *vii* deep water
dino *pc* kind, type
dinowa *pc* kind, type
ditibiwebishkigan *ni* bicycle;
pl **ditibiwebishkiganan**
ditibizo *vai* roll along, speed
 along by rolling
doodoon *vta* do something to
 someone
dooskaabam *vta* peek at
 someone

E

edino'o *pc* even, also
Eko-biising *place* Duxbury,
 Wisconsin
enda- *pv* just
endaso- *pv* every
endaso-dibik *pc* every night
endaso-giizhig *pc* every day;
 also **endaso-giizhik**
endazhi-ganawenimindwaa
gichi-aya'aag *place*
 nursing home
endaawigam *ni* dwelling; *pl*
endaawigamoon
enigok *pc* with effort, forcefully
enigoons *na* ant; *pl*
enigoonsag; also: **enig**
enigoowigamig *ni* ant hill; *pl*
enigoowigamigoon
eniwek *pc* relatively
eshkam *pc* increasingly so
eta *pc* only
eta go gaawiin *pc* except
eya' *pc* yes; also **enh**

G, H

- gabaa** *vai* disembark, get out of a vehicle or a boat
- gabaashim** *vta* boil someone (in water)
- gabe-** *pv, pn* all, entire
- gabe-zhigwa** *pc* all the time now
- gabeshi** *vai* camp, set up camp
- gabikaw** *vta* catch up to someone
- gadedan** *vti* think something is funny, think in a humorous way about something
- gaganoondamaw** *vta* talk for someone
- gaganoonidiwag**
/gaganoonidi-/ *vai* they talk to one another, converse
- gaganoozh** /gaganooN-/ *vta* converse with someone
- gagaanzitan** *vti* act contrary to a warning or belief
- gagidagishin** *vai* have spotted fur
- gagiibaadad** *vii* foolish
- gagiibaadizi** *vai* naughty, foolish
- gagiibaakwan** *vti* block something, dam something
- gagiibidwe** *vai* be quiet for a time, be heard periodically
- gagijiidiye** *vai* be constipated
- gagiikwewinini** *na* preacher; *pl*
- gagiikwewininiwag**
- gagwaadagitoo** *vai* suffer
- gagwaanisagendaagozi** *vai* be considered terrible, be considered disgusting
- gagwe-** *pv* try
- gagwejim** *vta* ask someone
- gagwejitoon** *vti* try something; also: **gojitoon**
- Gakaabikaang** *place*
Minneapolis, Minnesota
- gakaabikise** *vai* fall down a hill, fall off a cliff
- ganawaabam** *vta* look at someone
- ganawaabanda'iyaa** *vii* be revealed
- ganawaabandan** *vti* look at something
- ganawenim** *vta* look after someone
- ganoozh** /ganooN-/ *vta* call to someone, talk to someone
- gashkapidoon** *vti* bundle something up
- gashki'** *vta* earn someone
- gashkibidaagan** *na* tobacco, pipe or bandolier bag; *pl*
- gashkibidaaganag**
- gashkigwaaso** *vai* sew
- gashkimaa** *pc* I'll show you, come on, look
- gashkinan** *vti* do something to the extent of one's ability
- gashkitoon** *vti* be able to do something, be successful at something
- gashkendam** *vai* sad
- gawanaandam** *vai* starve
- gayaashk** *na* seagull; *pl*
- gayaashkwag**
- gaye** *pc* and
- gayesh** *pc* and also
- gaabawi** *vai* stand
- gaag** *na* porcupine; *pl* **gaagwag**
- gaaginaagozi** *vai* look like a porcupine

gaagiigido *vai* talk, give a speech
gaagiigidoo-biiwaabikoons ni telephone; *pl* **gaagiigidoo-biiwaabikoonsan**
gaagiijibidoon *vti* finish tying something off
gaagiijitoon *vti* appease something
Gaa-jiikajiwegamaag *place* Roy Lake, Minnesota
gaanda'igwaason *ni* thimble; *pl* **gaanda'igwaasonan**
gaandakii'ige *vai* pole
gaanjweba'ige *vai* put logs through a water shoot
gaashkiishkigijiibizh /**gaashkiishkigijiibiN-** / *vta* slice somebody into pieces
gaawi'awiwi *vai+o* thwart people
gaawiin *pc* no
gaawiin ginwenzh *pc* not long
gaawiin ingod *pc* not a single thing
Gaa-zagaskwaajimekaag *place* Leech Lake, Minnesota
gaazootaw *vta* hide from someone
gaazhagens *na* cat; *pl* **gaazhagensag**
Gechi-miigaadiing *ni-pt* World War II
gegapii *pc* eventually
gegaa *pc* almost
geget *pc* truly, really
gego *pc* don't
gegoo *pc* something
gema *gaye* *pc* or
gete- *pn* old time, old fashioned
geyaabi *pc* still

gezikwendan *vti* vaguely remember something
gezikwenim *vta* vaguely remember someone
gibaakwa' *vta* lock someone up, imprison someone
Gibaakwa'igaansing *place* Bena, Minnesota
gibaakwe *vii* be blocked up, be dammed
giboodiyegwaazon *na* pants; *pl* **giboodiyegwaazonag**
gibwanaabaawe *vai* drown
gichi- *pn, pv* very, greatly
gichi-aya'aawi *vai* grown up; also: **gichaya'aawi**
gichi-
ginwaabikobaashkizigan *ni* cannon; *pl* **gichi-ginwaabikobaashkiziganan**
gichimookomaan *na* white man; *pl*
gichimookomaanag; also **chimookomaan**
gichi-waaginogaan *ni* big domed lodge; *pl* **gichi-waaginogaan**
Gichi-ziibiing *place* St. Croix River
gidasige *vai* parch rice
gidimaagizi *vai* be poor, humble
gigizheb *pc* in the morning
gigizhebaa-wiisini *vai* eats breakfast
gigizhebaawagad *vii* be morning
gijiigibin *vta* snare someone
gikendan *vti* know something
gikendaasoowigamig *ni* college, university; *pl* **gikendaasoowigamigoon**

- gikenim** *vta* know someone
gikinawaabi *vai* learn by observing
gikinawaajitoon *vti* inscribe something, mark something (bark, rock)
gikinoo'amaadiwin *ni* teaching, instruction, lesson; *pl* **gikinoo'amaadiwinan**
gikinoo'amaagewigamig *ni* school; *pl* **gikinoo'amaagewigamigon**
gikinoo'amaagozi *vai* be a student, go to school
gimoodin *vti* steal something
gina'amaw *vta* forbid someone
ginigawi' *vta* mix someone
ginigawisidoon *vti* mix something, integrate something
ginigawisin *vii* be mixed
Giniw-aanakwad *name* Giniw-aanakwad (Golden Eagle Cloud)
ginjiba' *vta* run away from someone
ginjiba'iwe *vai* escape by fleeing, run away
ginwaabamaawizo *vai* see one's self a certain way
ginwenzh *pc* long time
gisinaa *vii* cold
gitenim *vta* be impressed by someone, be proud of someone
gitige *vai* farm, plant
gitawaakwaa'igaade *vii* it is made of logs, it is made of corduroy
gitiziim *na* parent, ancestor; *pl* **gitiziimag**
giziibiiga'ige *vai* wash clothes
- gizhaabikizan** *vti* heat something
gizhaabikizigan *ni* stove; *pl* **gizhaabikiziganan**
gizhaagamezan *vti* heat something (liquid only); *also* **gizhaagamizan**
gizhiibato *vai* run fast
gizhiibazhe *vai* be itchy
gizhiibizi *vai* itchy
gizhiibizo *vai* drive fast
giigoonh *na* fish; *pl* **giigoonyag**
giigoonh-oodena *ni* fish camp; *pl* **giigoonh-oodenawan**
gii'igoshimo *vai* fast for a vision
giimii *vai* escape
giimoodad *vii* secret
giimoozikaw *vta* sneak up on someone
giin *pc* you, yourself
giishka'aakwe *vai* cut timber
giishkaabaagwe *vai* thirsty
giishkaabaagwenaagozi *vai* look thirsty
giishkaabikaa *vii* there is a cliff
giishkiboojige *vai* saw wood
giishkigwebin *vta* twist someone's head off, decapitate someone by twisting his head
giishkizh /**giishkizhw-** *vta* cut through someone
giishkitoon *vti* slice it
giishkizhan *vti* cut it through
giishkizhaa *vai* be cut through
giishkowe *vai* stop crying, stop making a vocal noise
giishpin *pc* if
giiwanim *vai* tell lies
giiwashkwe *vai* dizzy

giiwashkwebatoo *vai* run
 staggering
giiwashkwebii *vai* be drunk
giiwe *vai* go home
giiwebatoo *vai* run home
giiwegozi *vai* move home
giiwenh *pc* as the story goes
giiwewin *vta* take someone
 home
giiwizi *vai* be an orphan
giiwiziigamig *ni* orphanage; *pl*
giiwiziigamigoon
giiyose *vai* hunt
giizikan *vti* take an item of
 clothes off the body
giiziz /**giizizw-** / *vta* finish
 cooking someone
giizizan *vti* cook something
giizizekwe *vai* cook
giizhaa *pc* beforehand, in
 advance
giizhendam *vai* decide, make a
 resolution
giizhichigaademagad *vii*
 finished, done
giizhig *na* day, sky
giizhigad *vii* be day
giizhige *vai* complete (building)
giizhitoon *vti* finish something
giizhiikan *vti* finish something
giizhiikaw *vta* finish someone,
 finish working on someone
giizhiitaa *vai* ready
giizhooshim *vta* wrap, bundle
 someone up warm-like
giizhoozi *vai* be warm
go *pc* (emphatic particle)
godaganaandam *vai* suffer
 miserably from starvation
godagaagomin *ni* blackberry;
pl **godagaagominan**

godandaman *vti* taste something,
 sample something
goji' *vta* try someone (tease)
gojitoon *vti* try something
 (also: **gagwejitoon**)
gomaapii *pc* eventually, by and
 by
gonaadizi *vai* spend one's life,
 live in a certain place
gonimaa *pc* possibly, perhaps,
 for instance
gopii *vai* go inland
gosha *pc* (emphatic)
goshi /**gos-** / *vta* fear someone
goshko' *vta* scare someone
gotan *vti* fear something
gozi *vai* move, change residence
gookooko'oo *na* owl; *pl*
gookooko'oog
gwanaajiwan *vii* beautiful
gwanaajiwi *vai* nice, beautiful,
 glorious
gwashkozi *vai* wakes up
gwayako- *pv* correctly
gwayakotan *vti* hear something
 correctly
gwayakose *vii* be correct, be
 right
gwaanabise *vai* capsize, flip
 over in a boat
gwaashkwani *vai* jump
gwech *pc* so much, enough
gwek *pc* correctly, exactly, right
gwekigaabawi' *vta* turn
 someone around while standing
gwiiwizensiwi *vai* be a boy
Gwiiwizensiwi-
zaaga'iganiing *place* Boy
 Lake, Minnesota
Gwiiwizensiwi-ziibiing *place*
 Boy River, Minnesota

gwiwizensidewe'igan na
 little boy drum
hay' pc too bad; also: **hai'**
haaw pc all right, ok

I, II

i'iw pr that one (inanimate)
ikido vai say
iko pc as a habit, customarily
ikwa na louse; **pl ikwag**
ikwabi vai sit elsewhere
ikwanagweni vai roll up shirt
 sleeves
imaa pc there
imbaabaa na! my father; **pl**
imbaabaayag
ina'am vai sing a certain way
inademo vai cry a certain way
inagakeyaa pc towards that way
 there
inaginzo vai be a certain
 amount, be of a certain value
inamanji'o vai be a certain
 condition
inandawenim vta want someone
 in a certain way
inanjige vai eat in a certain way,
 have a certain diet
inanokii vai work in a certain
 way
ina'oozh /ina'ooN-/ vta gift
 someone in a certain way
inapinazh /inapinaN-/ vta
 slice someone
inapine vai be ill in a certain
 way
inashke pc look, behold
inataadiwag /inataadi-/ vai
 they gamble, play games
 together in a certain way
inawemaagan na relative; **pl**
inawemaaganag

inawiindamaage *vai* speak in a certain way
inaabi *vai* glance, peek
inaadagaa *vai* swim in a certain way
inaadamaw *vta* help someone in a certain way
inaadodan *vti* talk about something
inaajimo *vai* tell
inaakonige *vai* make a decree, law
Inaadagokaag *place* Balsam Lake, Wisconsin
inaanzo *vai* be colored a certain way
indaga *pc* please
indangishkaw *vta* kick someone in a certain way
indanitaawaadizookwe *vai* tell stories in a certain place
inday *nad* my dog; *pl* **indayag**
indede *nad* my father
indengway *nid* my face; *pl* **indengwayan**
indibaaajimo *vai* tell things in a certain way
indiy *nid* my hind end
indoodem *nad* my clan; *pl* **indoodemag**
inendam *vai* think
inendamowin *ni* thought
inendaagozi *vai* be thought of in a certain way, have a certain destiny
inenim *vta* think of someone
ingichi-niigi'ig *nad* my grandparent; *pl* **ingichi-niigi'igoog**
ingiw *pr* them (animate)
ingod *pc* singularly

ingo-diba'igan *pc* one mile or one hour
ingoding *pc* one time
ingodoninj *pc* one inch
ingodwaasoninj *pc* six inches
ingodwewaan *pc* pair
ingoji *pc* somewhere, approximately, nearly
ingwana *pc* it turns out that, it was just so
ingwizis *nad* my son; *pl* **ingwizisag**; also **ningozis**
inigaazi *vai* be poor, pitiful
iniginan *vti* ply something away
inigini *vai* be a certain size
ininan *vti* hand something down, present something
inini *na* man; *pl* **ininiwag**
ininigaade *vii* it is handled in a certain way
inigaatesidoon *vti* spread something out
ingokwadeyaa *vii* be a certain diameter
inikaw *vta* name someone
inikaa *vai* condition or life turn out a certain way
inime'odishi /**inime'odis-/** *vta* host someone
ininimaw *vta* hand something to someone
initaagwad *vii* sound a certain way
iniw *pr* those (inanimate)
inizh /**inizhw-/** *vta* cut someone
iniibin *vta* line someone up in a certain way
iniibin *vti* line something up in a certain way

injichaag /-jichaag-/ *nad* my soul, my spirit; *pl injichaagwag*
inose *vai* walk a certain way, walk to a certain place
inwaade *vii* be a sacred place
inwe *vai* make a certain sound, speak a certain language, make a characteristic call (quack, bark)
inwemagad *vii* something sounds, something is spoken
inwewedan *vti* preach about something
inwewedam *vai* make a speech, lecture
inzhaga'ay /-zhaga'ay-/ *nad* my skin; *pl inzhaga'ayag*
ipidoon *vti* pull something in a certain way or direction
ipiskopoo *ni* Episcopal religion; *pl ipiskopoon*
ipitoo *vai* runs in a certain way
ipizo *vai* speeds, travels by motor in a certain way
ishkodewaaboo *ni* whiskey
ishkone *vai* survive
ishkonigan *ni* reservation; *pl ishkoniganan*
ishkwam *vta* place a corpse in a certain way
ishkwaa- *pv* after
ishkwaakamigad *vii* be over with
ishkwaane *vai* survive an epidemic
ishkweyaang *pc* behind, in the rear, in the past
ishpate *vii* there is deep snow
ishpaagonagaa *vii* be deep snow
ishpi- *pv* above

ishpiming *pc* up above, high, in heaven
iskigamizigan *ni* sugarbush; *pl iskigamiziganiin*
iskigamizige *vai* sugar off
itamng *loc* place, at a certain location
iwapii *pc* at that time
iyē *pr* that one
izhaa *vai* goes there
izhaagowaataa *vai* climb onto a rock from the water
izhi /iN-/ *vta* say to someone, call someone
izhi' *vta* deal with someone a certain way, make someone a certain way
izhi- *pv* thus, thusly
izhi-ayaa *vai* to be of a certain condition
izhichigaazh /izhichigaaN-/ *vta* treat someone a certain way
izhichigaazo *vai* be treated a certain way
izhichige *vai* does so
izhichigewinagad *vii* be done (this way)
izhidaabaazh /izhidaabaaN-/ *vta* drag someone to a certain place
izhidaabii'iwe *vai* drive in a certain way
izhijiwan *vii* it flows
izhinaw *vta* think of someone a certain way, think of someone respectfully
izhinaagozi *vai* look like, be in the form of
izhinaagwad *vii* it looks a certain way

izhinaazhikaw *vta* chase
 someone to a certain place,
 send someone to a certain
 place; also **izhinaazhishkaw**
izhinkaadan *vti* name
 something, call something a
 certain name
izhinkaade *vii* be called
izhinkaazh /*izhinikaaN-*/ *vta*
 name someone a certain way
izhinkaazo *vai* he is called
izhinkaazowin *ni* name; *pl*
izhinkaazowinan
izhinoo'an *vti* point at
 something
izhinoo'ige *vai* point
izhitoon *vti* prepare something
izhitwaa *vai* have a certain
 custom, belief or religion
izhitwaawin *ni* faith, religion;
pl **izhitwaawinan**
izhiwe *vai* something happens to
 someone
izhiwebad *vii* it happens
izhiwebizi *vai* condition,
 behaves a certain way
izhiwidoon *vti* take something
izhiwijigaazo *vai* be carried or
 taken to a certain place
izhiwizh /*izhiwiN-*/ *vta* take
 someone somewhere
iizon *pc* as the story goes; also
iizan

J, K

jaagide *vii* it burns up
jaaginan *vta* use somebody up,
 destroy someone
jaagizan *vti* burn something up
jaagizo *vai* burn up
jaagizodizo *vai* burn one's self
jejajiibaan *pc* various different
 locations
Jejaakwaag *place* Markville,
 Minnesota
ji- *pv* to, so that, in order to
jiibaakwaadan *vti* cook
 something
jiibaakwaazh /*jiibaakwaaN-*/
vta cook someone
jiigayi'ii *pc* adjacent
jiigeweyaazhagaame *vai* walk
 along the shore
jiigi- *pv, pn* near
jiigibiig *pc* along the shore, by
 the water
jiigishkode *pc* near the fire
konaas *ni* cloth, sheet; *pl*
konaasan

M

madaabii *vai* go to the shore
madaabiiba' *vta* run away from someone to the shore
madaabiigozi *vai* move to the shore
madoodoo *vai* attend sweat lodge ceremony
madwe-ikido *vai* be heard to say, speak from a distance
madwe'oode *vai* be heard crawling
madwezige *vai* be heard shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makade-maanishtaanish *na* black sheep; *pl* **makade-maanishtaanishag**
makadewiiaas *na* black man, African American; *pl* **makadewiiaasag**
makakoonsike *vai* make baskets, make containers
makam *vta* take something away from someone by force
makizin *ni* shoe, moccasin; *pl* **makizinan**
makoons *na* little bear, bear cub; *pl* **makoonsag**
makwa *na* bear; *pl* **makwag**
makwan *vii* it is easy to peel (bark)
mamaazikaa *vai* agitate, move
mami /*mam-*/ *vta* pick someone up, take someone
mamikwendan *vti* recollect things

mamiskoshkiinzhigwe *vai* eyes turn red
mamoon *vti* take something, pick something up
manaajichigaade *vii* be respected
manaajichige *vai* be respectful
manepwaa *vai* crave a smoke
manezi *vai* to be in need
mangaanibii *vai* shovel snow
manidoo *na* spirit; *pl* **manidoog**
manidookaadan *vti* consider something spiritual
Manidoo-minisaabikong *place* Spirit Rock Island
manidoowendan *vti* consider something sacred
manoominii *na* Menomini Indian; *pl* **manoominiig**; also **omanoominii**
manoominike *vai* harvest rice
manoominike-giizis *na* September, the ricing moon
mashkawazhe *vai* have rough markings on the skins, e.g. scabs or severe rash
mashkawisin *vii* be strong
mashkawizii *vai* be strong
mashkawiziiwin *ni* strength
mashkijiitad *ni* tendon; *pl* **mashkijiitadoon**
mashkiki *ni* medicine
mashkikiwigamig *ni* pharmacy, hospital
mashkikiwinini *na* doctor; *pl* **mashkikiwininiwag**
Mashkimodaang *place* Bagley, Minnesota
Mashkii-ziiibiing *place* Bad River, Wisconsin

mashkode *ni* prairie; *pl*
mashkoden
mashkodewanishinaabe *na*
 prairie Indian; *pl*
mashkodewanishinaabeg
mashkosaagim *na* grass
 snowshoes; *pl*
mashkosaagimag
mawadishi /**mawadis-** / *vta*
 visit someone
mawadishiwe *vai* visit
mawadisidiwag /**mawadisidi-** /
vai they visit one another
mawi *vai* cry
mawim *vta* cry for someone
mawinazh /**mawinaN-** / *vta*
 attack someone, charge
 someone
mawinzo *vai* pick berries, go
 blueberry picking
mawishki *vai* be a cry-baby, cry
 constantly
mayagwe *vai* speak strangely,
 speak a different language
mazinichigan *na* image, statue,
 doll; *pl* **mazinichiganag**
mazinichigaazo *vai* be
 represented in effigy, be
 represented as an image
mazinaatesijigan *ni* television;
pl **mazinaatesijiganan**
mazinaatesijiganimakak *ni*
 television set; *pl*
mazinaatesijiganimakakoon
mazitaagozi *vai* cry out
maada'adoon *vti* follow
 something (trail, road)
maadanokii *vai* start working
maada'ookii *vai* share, share
 things, distribute
maadakide *vii* it starts on fire

maadakizige'idim *vii* it bursts
 into flames
maadaapine *vai* fall ill
maajaa *vai* leave
maajaa' *vta* send someone off,
 conduct funeral services for
 someone
maajiba'idiwag /**maajiba'idi-** /
vai run away together, flee in
 a group
maajinizhikaw *vta* chase
 someone off
maajitooon *vti* start to make
 something
maajii *vai* start an activity
maajii- *pv* start
maajiibadaabii *vai* start to
 come to the shore
maajiidoon *vti* take something
 along
maajiigi *vai* grow up, start to
 grow
maajiigin *vii* start new condition,
 grow
maajiikam *vta* work on someone
maajiishkaa *vai* start, start
 one's life
maajiishkaamagad *vii* start to
 move
maajiizh /**maajiiN-** / *vta* take
 someone along
maakabi *vai* wound people
maamakaaj *pc* unbelievable,
 amazing, awesome
maamawi *pc* all together
maamawookan *vti* do
 something together, do
 something in the company of
 others; also **maama'ookan**
maamawootaa *vai* he is put
 together, combined; also
maama'ootaa

- maamiginan** *vti* collect something, put something together
- maanaadizi** *vai* be ugly
- maanendan** *vti* feel bad about something
- maang** *na* loon; *pl* maangwag
- maanishtaanish** *na* sheep; *pl* maanishtaanishag
- maanishtaanishibiwiin** *na* wool
- maanzhi-ayaa** *vai* be bad off
- maazhendam** *vai* feel out of balance, sickly
- maazhi-ayaa** *vai* be bad off
- maazhidoodaadizo** *vai* cause self-inflicted injury, injure one's self
- maazhipogozi** *vai* taste bad
- maazhise** *vai* have bad luck
- megwaa** *pc* while, in the midst of
- megwaayaak** *pc* in the woods
- megwe-** *pn, pv* in the midst of something, in the middle
- megwekob** *pc* in the bush
- memaangishenh** *na* mule; *pl* memaangishenyag
- memwech** *pc* exactly, just that, it is so
- meshkwad** *pc* instead
- Metaawangaag** *place* Hertel, Wisconsin
- Metaawangaansing** *place* Little Sand Lake, Wisconsin
- mewinzha** *pc* long ago
- michisag** *ni* floor; *pl* michisagoon
- midaaswi** *nm* ten
- midewakiwenzii** *na* mide priest; *pl* midewakiwenziiyag
- midewanishinaabe** *na* mide Indian; *pl* midewanishinaabeg
- midewi** *vai* be mide
- midewiwin** *ni* medicine dance, medicine lodge ceremony; also midewin
- migi** *vai* bark
- migizi** *na* bald eagle; *pl* migiziwag
- migizi-giizis** *na* February
- migoshkaaji'** *vta* pester someone, bother someone
- migoshkaaji'iwi** *vai* be a pest, annoying
- migwandagoon** *vii* grow
- mikan** *vti* find something
- mikaw** *vta* find someone
- mikigaazo** *vai* he is found somewhere
- mikwamiwan** *vii* hail
- mikwendan** *vti* remember something
- mimigoshkaaji'** *vta* tease someone
- mimigoshkam** *vai* jig rice
- mindawe** *vai* pout
- mindido** *vai* be big
- mindimooyenh** *na* old woman; *pl* mindimooyenyag; also mindimoowenh
- minik** *pc* amount, certain amount
- minikwe** *vai* drink
- minikweshki** *vai* drink chronically, be alcoholic
- minis** *ni* island; *pl* minisan
- Minisooding** *place* Minnesota
- minjikaawan** *na* glove, mitten; *pl* minjikaawanag
- minjiminan** *vti* hold something in place, steady something

minji-niizh *pr* both
minobii *vai* be pleasantly drunk,
 be tipsy
minochige *vai* do good
minogaamo *vai* be pleasingly
 plump
minopogoz *vai* tastes good
minotoon *vti* make something
 nice, good
minozogo *vai* he is well done
minwabi *vai* sit comfortably
minwaabandan *vti* look
 favorably upon something
minwendaagwad *vii* be fun,
 likable
minwendan *vti* like something
minwendaagwad *vii* be funny,
 humorous
minwenim *vta* like someone
misawendan *vti* want
 something, desire something
misawendan *vti* want
 something, desire something
misaabe *na* giant; *pl* **misaabeg**
misaabooz *na* hare, jack rabbit;
pl **misaaboozoog**
mishiimin *na* apple; *pl*
mishiiminag
Misi-zaaga'iganiing *place*
 Mille Lacs, Minnesota
Misiiziibi *place* Mississippi
 River
miskomin *ni* raspberry; *pl*
miskominan
miskwaabiminz *na* red oshier,
 red willow; *pl*
miskwaabiminzhiig
Miskwaagamiiwi-
zaaga'iganiing *place* Red
 Lake, Minnesota
miskwaanigan *ni* head roach;
pl **miskwaaniganan**

miskwiiwi *vai* bleed, be bloody
miskwiiwinijiishin *vai* bleed
 on things, drip blood
mitaawigan *pc* bare back
mitig *na* tree; *pl* **mitigoog**
mitigokaa *vii* be a forest
mitigwaab *na* bow; *pl*
mitigwaabiig
miziwe *pc* all over, everywhere
miziwezi *vai* intact
mii *pc* it is, there is
miigaadiwini-
gikinoo'amaadiwigamig
ni military school; *pl*
miigaadiwini-gikinoo'a=
maadiwigamigooon
miigaazh /miigaaN-/ *vta* fight
 someone
miigaazo *vai* fight
miigaazowin *ni* fight; *pl*
miigaazowinan
miigiwe *vai+o* give something
 away
miijin *vti* eat something
mijiin *vta* defecate on someone;
 also **miiziin**
miikana *ni* path, trail, road
miinawaa *pc* again
miinigoowaawiwag
/miinigoowaawi-/ *vai*
 they are given something as a
 group
miish *pc* and then
miishizinigon *vta* give
 someone a whisker rub
miishidaamikam *vai* have
 whiskers, mustache; also
miishidaamikan,
miishidaamikane
miizh /miiN-/ *vta* give
 someone

miiziin *vta* defecate on someone;
also **mijiin**
moogishkaa *vai* rise up, surface
mookawaakii *vai* cry to go
along
mookinan *vti* bring something
out of storage
mookii *vai* rise to a surface,
emerge from a surface
moonenimaazaw *vta* sense
someone's presence
Mooningwanekaan *place*
Madeline Island, Wisconsin
Moonyaang *place* Montreal,
Ontario
mooshkin *pc* full
mooshkinatoon *vti* fill
something up with solids
mooshkine *vai* be full
mooshkinebadoon *vti* fill
something up with liquid
mooshkinebin *vta* fill someone
with liquid
mooshkinebii *vai* full of water
mooska'osi *na* shypoke, swamp
pump, American bitter; *pl*
mooska'osiwag
moozhag *pc* always
moozhitoon *vti* feel something
on or in one's body

N

nabanegaanens *ni* lean-to; *pl*
nabanegaanensan
na'enimo *vai* store things
nagadan *vti* abandon something,
leave something behind; also
nagadoon
nagamo *vai* sing
nagamon *ni* song; *pl*
nagamonan
nagamowin *ni* singing; *pl*
nagamowinan
nagazh /nagaN-/ *vta* abandon
someone, leave someone
behind
nagishkodaadiwag
/nagishkodaadi-/ *vai* they
meet one another
nagwaagan *ni* snare; *pl*
nagwaaganan
nagwaaganeyaab *ni* snare wire;
pl **nagwaaganeyaabiin**
nagwaan *vta* snare someone
nakom *vta* answer someone,
reply to someone, promise
someone
nakweshkaw *vta* meet someone
nakwetam *vai* answer
nakwetaw *vta* answer someone
namadabi *vai* sit
namanj *pc* I don't know
(dubitative indicator)
name *na* sturgeon; *pl* **namewag**
namebin *na* sucker; *pl*
namebinag
namebini-giizis *na* February
nanagim *vta* coax someone,
convince someone

nanaa'ichige *vai* repair, fix
nanaa'idaabaane *vai* car repair
nanaa'idaabaanewinini *na*
 mechanic; *pl*
nanaa'idaabaanewinini wag
nanaa'in *vta* organize someone
nanaa'itooon *vti* fix something
nanaandawi' *vta* doctor
 someone, heal someone
nanaandawi'idiwag
/nanaandawi'idi-/ vai they
 doctor one another
nanaandawi'idizo *vai* doctor
 one's self
nanaandawi'iwe *vai* doctor,
 heal
nanaandawi'iwewinini *na*
 medicine man, Indian doctor,
 healer; *pl*
nanaandawi'iwewini wag
nanaandawi'o *vai* doctor, heal
nanaandawi'owin *ni* doctoring,
 healing; *pl*
nanaandawi'owinan
nanaandom *vta* make a request
 of someone
nanda- *pv* search
nandakwaandawe *vai* try to
 climb
nandam *vta* recruit someone,
 enlist someone for war
nandawaabam *vta* search for
 someone
nandawaabandan *vti* search for
 something, look for something
nandawaaboowe *vai* hunt
 rabbits
nandawendan *vti* want
 something, desire something
nandawewem *vta* search for
 someone with sound, search for
 someone by calling out

nandobani *vai* search for the
 enemy, go to war
nandobaakinan *vti* search for
 something by uncovering and
 opening
nandom *vta* invite someone,
 request something of someone
nandomaakaw *vta* summon
 someone
nandomaandan *vti* smell
 something
nandone' /nandone'w-/ *vta*
 look for someone
nanisaanabi *vai* be in jeopardy
naniibendaadiwag
/naniibendaadi-/ vai they
 sleep at one another's houses
nawaj *pc* more so, more than
nawapwaan *ni* bag lunch, lunch
 taken along; *pl*
nawapwaan
nayenzh *pc* both
nazhike- *pv* alone
nazhikewi *vai* be alone
naa *pc* (emphatic)
naabisijigan *ni* tape recorder; *pl*
naabisijiganan
naadamaw *vta* assist someone
naadin *vti* fetch something
naana'idaa *pc* by coincidence
naanaagadawendam *vai* reflect,
 ponder
naanaagadawendan *vti* reflect
 on something, consider
 something
naanaagadawenim *vta* think
 about someone
naanaakobinawinan *vti* make
 a path for something with
 one's fingers
naanaazikan *vti* pay attention to
 something

- naangizi** *vai* be light (weight)
naangizide *vai* be light footed
 (good tracker, good dancer)
naaningim *pc* often
naaniibawi *vai* stand around
naaniizaanendaagozi *vai* be
 dangerous
naawakwe-wiisini *vai* eats
 lunch
naawij *pc* middle of the lake
naazh /naaN-/ vta fetch
 someone
naazhaabii'igan *ni* fiddle, violin;
pl naazhaabii'iganan
naazhaabii'ige *vai* fiddle, play
 violin
naazibii *vai* haul water, haul sap
naazikaage *vai* approach, go to
 people
naazikan *vti* approach
 something
naazikaw *vta* approach someone
negwaakwaan *ni* spile; *pl*
newaakwaanan
Nenabozho *name* Nenabozho
 (Red Lake); also **Wenabozho**
Nenaandago-ziibiing *place*
 Tamarack River
Nesawegamaag *place* Shakopee
 Lake, Minnesota
Neweyaash *name* Neweyaash
neyaab *pc* as it was before
Neyaashiing *place* Nay-Ah-
 Shing, Minnesota
nibaa *vai* sleep
nibe' *vta* offer someone a place to
 sleep
nibi *ni* water
nibinaadin *vti* fetch water
nibiikaang *pc* in the water, on
 the waterways
nibo *vai* die
- nibwaakaa** *vai* be wise,
 intelligent
nibwaakaaminens *ni* smart
 berry, smart pill; *pl*
nibwaakaaminensan
nichiiwad *vii* be a severe storm,
 catastrophe
nigig *na* otter; *pl nigigwag*
nigiigwadi *vii* it is frosted up
nimaamaa *nađ* my mother; *pl*
nimaamaayag
niminaaweshkaa *vai* paddle
 away from shore
nimisad *nid* my stomach
nimishoomis *nađ* my
 grandfather; *pl*
nimishoomisag
nindaanis *nađ* my daughter; *pl*
nindaanisag
ningaabii'an *vii* be west
ningwizis *nađ* my son; *pl*
ningwizisag; also **ningozis**
niningwanis *nađ* my cross-
 nephew
niningwezhinaningodwe=
waanagizi *vai* be a member
 of a certain group or family
niniigi'ig *nađ* my parent; *pl*
niniigi'igoog
ninjaanzh *nid* my nose
ninzhishen *nađ* my uncle;
ninzhishenyag
nipikwan *nid* my back; *pl*
nipikwanan; also **nipikon**
nisawa'ogaan *ni* lodge with a
 peaked roof; *pl*
nisawa'ogaanan
nisayenh *nađ* my older brother;
pl nisayenyag
nisaabaawe *vai* get wet
nisaaboozh /nisaabooN-/ vta
 float someone downstream

nishi /nis-/ vta kill someone
nishimis nad my cross-niece
nishiwān vti do away with something
nishiwānaji'aa vai be spared, saved from destruction or death
nishiimēnh nad my younger sibling; *pl* **nishiimēnyag**
nishkaadendam vai have angry thoughts
nishkaadizi vai angry
nishwaaso-diba'igan pc eight miles or eight hours
nishwaasoninj pc eight inches
nisidiwag /nisidi-/ vai they kill one another, kill each other
nisidotān vti understand something
nisidotaw vta understand someone
nising nm three times
niso-giizhig pc three days
nitam pc first time
nitaawichige vai be good at doing things
nitaawigi vai grow up
nitaawigi' vta raise someone; give birth to someone
nitaawizi vai be raised
niwiijaan nad my sibling unrelated by blood; *pl* **niwiijaanag**
niwiiw nad my wife
niyawe'ēnh nad my namesake; *pl* **niyawe'enyag**
niibawī vai stand
niibidān nid my tooth; *pl* **niibidānan**
niibin vii be summer
niibowā pc many; also **niibiyo**
niigaan pc in the future, forward
niigaanizi vai lead

niigi vai be born
niigi' vta give birth to someone
niigi'aawaso vai give birth
niigitaw vta bear for someone
niij- pv fellow
niijanishinaabe nad my fellow Indian; **niijanishinaabeg**
niijaya'aa nad my comrade, my companion; *pl* **niijaya'aag**
niijikiwēnh nad my male friend; *pl* **niijikiwenyag**
niijii nad my friend (used by and in reference to males); *pl* **niijiiyag**
niijikiwēnz nad my fellow (between older men)
niikaanis na brother, brethren of a certain faith; *pl* **niikaanisag**
niikimo vai growl
niimi vai dance
niimi'idiiwag /niimi'idii-/ vai dance with one another
niimi'idiiwin ni pow-wow; *pl* **niimi'idiiwinan**
niin pv me, myself
niinizis nid my hair; *pl* **niinizisan**
niisaaki pc downhill
niisaandawe vai climb down
niishim vta place something with someone
niisinan vti lower something
niiwana' /niiwana'w-/ vta beat someone to death
niiwānaskindibe' /niiwānaskindibe'w-/ vta give someone a stunning blow to the head
niivezh /niiveN-/ vta beat someone, defeat someone
niiwing nm four times

niiyaa *pc* exclamation (of woman's speech)
niiyoninj *pc* four inches
niiyoninjiiskaayaa *vii* be four inches in width
niizh *nm* two
niizhobimaadizi *vai* lead a dual life, live in two worlds
niizhodens *na* twin; *pl* **niizhodensag**
niizho-diba'igan *pc* two miles or two hours
noogigaabawi *vai* stop and stand in place
noogise *vai* stop flying
noogishkaa *vai* stop
noojigiigoonyiwe *vai* harvest fish
noojimo *vai* heal
nookomis *na* my grandmother; *pl* **nookomisag**
noonaan *vta* nurse someone, nourish someone
noondan *vti* hear something
noondaw *vta* hear someone
noondaagwad *vii* heard
noonde- *pv* need, want, crave
noongom *pc* today
nooni' *vta* nurse someone
noopiming *pc* in the woods
noopinadoon *vti* follow something (abstract)
noopinazh /**noopinan-** / *vta* follow someone
nooskwaada' /**nooskwaada'w-** / *vta* lick someone

O, OO

o'ow *pr* this one (inanimate)
Obaashing *place* Ponemah, Minnesota
obi'ayaa *ni* narrows; *pl* **obi'ayaan**
obiigomakakii *na* toad; *pl* **obiigomakakiig**
odamino *vai* play
odaminotaw *vta* play with someone
odayi *vai* be a horse or dog owner
odaabaan *na* car; *pl* **odaabaanag**
odaake *vai* direct, steer affairs
odaapin *vta* accept someone, take someone
odaapinan *vti* accept something
odaapinaa *vai* take
Odaawaa-zaaga'iganiing *place* Lac Courte Oreilles, Wisconsin; also **Odaawaa-zaaga'eganiing**
odikwami *vai* have head or body lice
ogichidaa *na* warrior; *pl* **ogichidaag**
ogichidaawi *vai* be a warrior
ogidakamig *pc* on top of the ground, on the bare ground
ogimaa *na* chief, boss; *pl* **ogimaag**
ogimaakwe *na* head woman; *pl* **ogimaakweg**
ojibwe *na* Ojibwe Indian; *pl* **ojibweg**
ojiitaad *ni* sinew; *pl* **ojiitaadoon**

okaadakik *na* kettle with legs,
tripod kettle; *pl*
okaadakikoog
onjishkaawaaniwe *vai* be
challenged, be up against
certain things (in life)
omakakii *na* frog; *pl*
omakakiig
omanoominii-anishinaabe *na*
Menomini Indian; *pl*
omanoominii-
anishinaabeg; also
manoominii-anishinaabe
omaa *pc* here
ombi-ayaa *vai* come to the
surface, rise up, have one's
spirit lifted
ombigiyaawaso *vai* raise a
family
ombiigizi *vai* be loud
omigii *vai* scab up
omigii *vii* it is scabby
omin *vta* furnish oats to someone
(animal)
onapizh /onapiN-/ *vta* harness
someone, tie someone
onapidoon *vti* tie something
onashkinadoon *vti* load
something
onaagoshi-wiisini *vai* eats
supper
onaagoshin *vii* be evening
onda'ibii *vai* get water from
somewhere
ondakaanezi *vai* be from
somewhere, be raised
somewhere
ondamitaa *vai* be busy
ondaadizi *vai* be born, come
from a certain place
ondaadiziike *vai* give birth
ondemagad *vii* boil

ondin *vta* get someone
ondinamaw *vta* furnish someone
with something
ondinan *vti* get something from
somewhere
onganawisin *vii* meant to be a
certain way, be divined or
watched over
ongow *pc* these ones (animate)
oningwiigan *nid* his wing; *pl*
oningwiiganan
oninj *nid* his finger; *pl*
oninjiin
onishkaa *vai* get up (from a
lying position)
onizhishin *vii* be nice, good
onijaanisi *vai* has a child
onji- *pv* reason for
onjibaa *vai* be from somewhere
onji'idim *vai* be prohibited from
doing something, be restricted
onjigaa *vii* leak from somewhere
onjii *vai* be from somewhere
onjiikogaa *vai* come from a
remote area
onow *pr* these ones (inanimate)
onwaachige *vai* be psychic,
have premonitions
onzan *vti* boil something
onzaabam *vta* see someone from
somewhere, see someone from
a certain vantage point
onzaam *pc* overly, too much,
extremely
onzaamibii *vai* drink too much
onzaamine *vai* deathly ill,
extremely sick
onzibii *vai* get water from
somewhere
opime- *pv, pn* side
opime-ayi'ii *pc* on the side of
something

opime-miikana *ni* side trail; *pl*
miikanan
opwaagan *na* pipe; *pl*
opwaaganag
opwaaganebi *vai* pipe is offered
oshaakaw *vta* scare someone
 away
oshkaabewis *na* messenger,
 official, helper; *pl*
oshkaabewisag
oshkaabewisiwi *vai* be
 messenger
oshkiniigikwe *na* young
 woman; *pl* **oshkiniigikweg**
oshtiwagidigamig *pc* on the
 roof top
osidaagishkaw *vta* affect
 someone's condition, afflict
 someone with something
owaakaa'igani *vai* has a house
owiiyawe'enyi *vai* be a
 namesake
Ozaawaa-zaaga'iganiing *place*
 Yellow Lake, Wisconsin
ozaawizi *vai* he is brown
ozhaawashkobiigizi *vai* have
 blue welts
ozhaawashkwaabaawe *vai*
 have blue marks on one's body
ozhibii' /**ozhibii'w-'** *vta* write
 someone down, draw someone
ozhibii'an *vti* write something
ozhibii'ige *vai* write
ozhichigaade *vii* be built
ozhiga'ige *vai* tap trees
ozhigaw *vta* build a house for
 someone
ozhige *vai* build lodges
ozhimo *vai* flee
ozhimobatoo *vai* run in flight
ozhishenyi *vai* have an uncle
ozhisinaagane *vai* sets the table

ozhitoon *vti* make something
ozhiitaa *vai* prepare
oodena *ni* village; *pl*
oodenawan
oonh *pc* oh, well (emphatic)

S, SH, T

sa *pc* (emphatic)
shaanh *pc* come on now, oh
 please
shke *pc* (emphatic)
tayaa *pc* good golly

W

wa'aw *pr* this one (animate)
wagidigamig *pc* on the roof
wajebaadizi *vai* sry, peppy
wajiw *ni* mountain; *pl* **wajiw**
wakewaji *vai* get cold easily,
 unable to withstand cold
 temperatures
wanagek *na* tree bark; *pl*
wanagekwag
wanagekogamig *ni* bark lodge;
pl **wanagekogamigoon**
wanaa'itooon *vti* fix something
 wrong
wani' *vta* lose someone
wanishin *vai* be lost
wanisin *vii* be lost
wanitooon *vti* lose something
wawanendan *vti* forget
 something from time to time
wawaabijiizi *vai* have dapple
 colored fur
wawaanendan *vti* have no
 understanding of something
wawaasese *vii* be lightening
wawenabi *vai* be seated, sit
 down
wawiiziigiminag *ni* dried berry;
pl **wawiiziigiminagoon**
wayaabishkiiwed *na-pt* white
 man; *pl*
wayaabishkiiwejig
wayeshkad *pc* beginning of a
 time sequence
wayiiba *pc* soon
Wazhashkoonsing *place*
 Wisconsin
waabam *vta* see someone

- waabamoojichaagwaan** *ni*
mirror; *pl*
- waabamoojichaagwaan**
waabanda' *vta* show someone
- waabandan** *vti* see something
- waaban** *ni* east
- waabashkiki** *ni* swamp; *pl*
- waabashkikiin**
- waabishkaa** *vii* be white
- waabishkaagoonikaa** *vii* there
is a white blanket of snow;
also **waabishkaagonagaa**
- waabishkiiwe** *vai* be white
- waabiingwe** *vai* be pale faced
- waaboowayaan** *ni* blanket; *pl*
- waaboowayaan**
- waabooyaan** *ni* blanket; *pl*
- waabooyaan**
- waaboos** *na* rabbit, cottontail; *pl*
- waaboosoo**
- waaboosoo-miikanens** *ni*
rabbit trail; *pl* **waaboosoo-**
miikanensan
- waagaakwad** *ni* ax; *pl*
- waagaakwadoon**
- waagaashkan** *vti* bend
something to a certain shape
- waagaawi** *vai* be bent, hunched
over
- Waagoshens** *name* Little Fox
- waakaa'igan** *ni* house; *pl*
- waakaa'iganan**
- waakaa'igaanzhish** *ni* shack;
pl **waakaa'igaanzhishan**
- waakoon** *na* fungus; *pl*
- waakoonag**
- waasa** *pc* far
- waasamoobimide-**
zhooshkoodaabaan *na*
snowmobile; *pl*
- waasamoobimide-**
zhooshkoodaabaanag; also
- waasiganibimide-**
zhooshkoodaabaan
- waasamoo-makakoons** *ni*
battery; *pl* **waasamoo-**
makakoonsan; also
ishkode-makak
- waasawad** *vii* it extends, it goes
far
- waaswaa** *vai+o* shine things
- Waaswaaganing** *place* Lac du
Flambeau, Wisconsin
- waawanoo** *vai* lay eggs, nest
- waawaabiganoojiinh** *na*
mouse; *pl*
- waawaabiganoojiinyag**
- waawaabishkimoose** *na* grub
worm; *pl*
- waawaabishkimooseg**
- waawaashkeshi** *na* deer; *pl*
- waawaashkeshiwag**
- Waawiyegamaag** *place* Big
Round Lake, Wisconsin
- waawiyeyaakwad** *vii* be round
(something of wood)
- waawiyezi** *vai* be round
- waawiji'iyee** *vai* be in
someone's company, assist
- webin** *vta* throw someone away,
part with someone
- webinan** *vti* throw something
away
- wegodogwen** *pc* whatever
- wegonen** *pr* what, what is it
- wegwaagi** *pc* behold
- wemitigoozhii** *na* Frenchman;
pl **wemitigoozhiiwag**
- wenabi'** *vta* place someone in a
sitting position
- Wenabozho** *name* Wenabozho;
also Nenabozho (Red Lake)
- wendaabang** *vii* east; *conjunct*
of ondaaban

wenipan *pc* easily
wenipanad *vii* be easy, be simple
wenipanendan *vti* think
 something is easy
wenjida *pc* on purpose, for a
 particular reason; also **onjida**
wewebinan *vti* shake something
weweni *pc* properly, easily, in a
 good way
wewiib *pc* hurry, fast
wiidabim *vta* sit with someone
wiidigem *vta* marry someone
wiidigendiwag /**wiidigendi-**/
vai they are married to one
 another, be married
wiidookaw *vta* help someone
wiigiwaam *ni* bark lodge, dance
 arbor; *pl* **wiigiwaaman**
wiigiwaamike *vai* make
 wigwam
Wiigoobiiziibiing *place*
 Grantsburg, Minnesota
wiigwaasimakak *ni* birch bark
 basket; *pl*
wiigwaasimakakoon
wiiji- *pv* together, with
wiiji' *vta* go with someone,
 accompany someone
wiiji'iindiimagad *vii* be worked
 together, be woven together
wiijiwaawendiwag
 /**wiijiwaawendi-**/
vai they
 are partners
wiijii'iwe *vai* accompany people
wiijiikiwendiwag
 /**wiijiikiwendi-**/
vai they
 are friends, be friendly to one
 another
wiijiiw *vta* go with someone
wiikaa *pc* ever
wiikobidoon *vti* pull
 something

Wiikonamindaawangaag *place*
 Hertel, Wisconsin
Wiikonamindaawangaansing
place Maple Plain, Wisconsin
wiikwaji' *vta* try someone, try
 to escape from someone, or
 enable someone
wiikwajitoo *vai* endeavor
wiikwajitooon *vti* try to do
 something
wiin *pc* by contrast
wiin *pr* him, himself
wiin *vta* name someone
wiineta *pr* only him, only her
wiindamaw *vta* tell someone
wiinde *vii* be called
wiindigoo *na* windigo, cannibal,
 winter monster; *pl*
wiindigoog
wiinibiigoo *na* Winnebago
 Indian; *pl* **wiinibiigoog**
wiinzo *vai* have a certain name
wiinzowin *ni* name; *pl*
wiinzowinan
wiipemaawaso *vai* sleep with a
 child protectively
wiisagendam *vai* be in pain, be
 sore, suffer
wiisini *vai* eat
wiisiniwin *ni* food
wiisookaw *vta* spend time with
 someone
wiijaas *ni* meat; *pl* **wiijaasan**

Z, ZH

- zagaswaa vai** smoke
zagaswaadan vti smoke it
zagaswe' vta offer smoke to someone
zagaswe'idiwag /zagaswe'idi-/ vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem vta offer smoke to someone in prayer
zaka' /zaka'w-/ vta light someone, smoke someone, e.g. a pipe
zaka'on ni cane; *pl* **zaka'onan**
zakwane vii burst into flames
zaziikizi vai be the oldest, be older than others
zaaga'am vai go outside, exit, go to outhouse
zaaga'igan ni lake; *pl* **zaaga'iganiin**; also **zaaga'egan** (Wisconsin)
zaagajiwe vai come out over a hill
zaagajibatoo vai run around a hill
zaagakii vii sprout
zaagi' vta love someone
zaagiziba'idiwag /zaagiziba'idi-/ vai they run out together
zaagizibatoo vai run out of someplace
zaasaakwe vai give a war whoop
zegi' vta scare someone
zegizi vai scared, fearful
zematikaa pc right away, immediately
zipokaani vii it closes
ziibi ni river; *pl* **ziibiwan**
ziibiins ni creek; *pl* **ziibiinsan**; also **zhiiwoobishenh** (archaic)
ziiga'andaw vta baptize someone, pour water on someone
ziiga'anjigaazo vai be baptized
ziiginan vti pour something
ziigobiigin vii be poured
ziigwan vii be spring
ziikaapidan vti gulp something down
ziinzibaakwad ni sugar; *pl* **ziinzibaakwadoon**
zoogipon vii be snowing
zoongide'e vai be brave
zoongizi vai strong, solid
zhashagi na great blue heron; *pl* **zhashagiwag**
zhawenim vta pity someone, bless someone, love someone
zhayiigwa pc now already
zhazhiibitam vai stubborn
zhaabwii vai survive
zhaaganaashiimo vai speak English
zhaaganaashiimotaadiwag /zhaaganaashiimotaadi-/ vai they speak English to one another
zhaaganaashiiwinikaadan vti name something in English
zhaagode'e vai be cowardly
zhaashaaginizide vai be barefoot
zhimaaganish na soldier; *pl* **zhimaaganishag**
zhingaatesidoon vti spread something out to dry

zhingibiz *na* helldiver (grebe);

pl **zhingibizag**

zhingishin *vai* lie down

zhingobikaadan *vti* line

something with evergreen

boughs

zhishigagowe *vai* puke, vomit

zhiigonan *vti* empty something,

pour something out

zhiishiib *na* duck; *pl*

zhiishiibag

zhiishiigi *vai* urinate

zhiwaagamizigan *ni* maple

syrup

zhoodaawinini *na* Jew;

zhodaawininiwag; *also*

zhoodewinini

zhooshkodaabaan *ni* sleigh; *pl*

zhooshkodaabaanan

zhooshkodiyeviso *vai* slide

quickly on one's hind end



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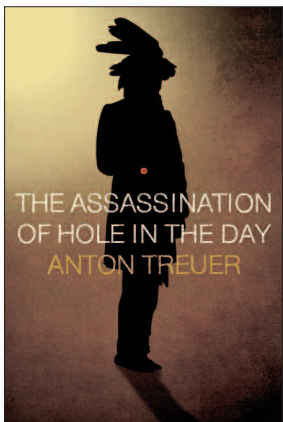
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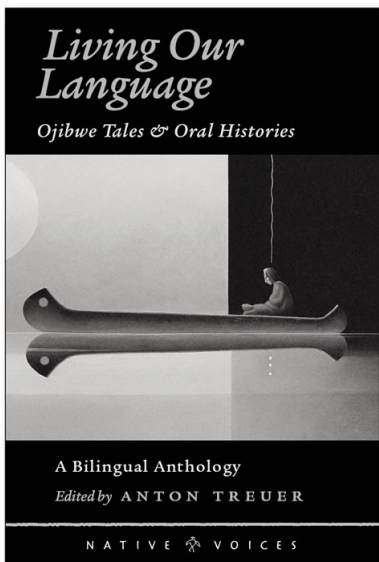
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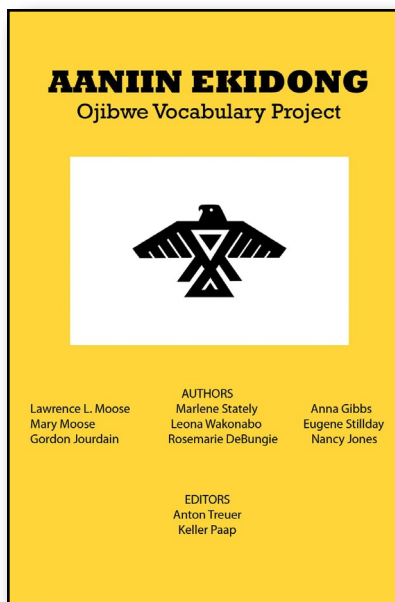
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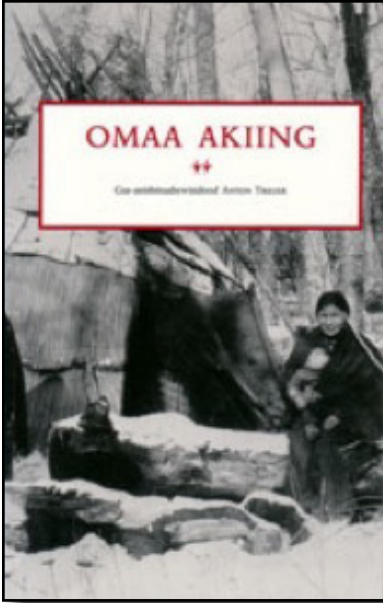
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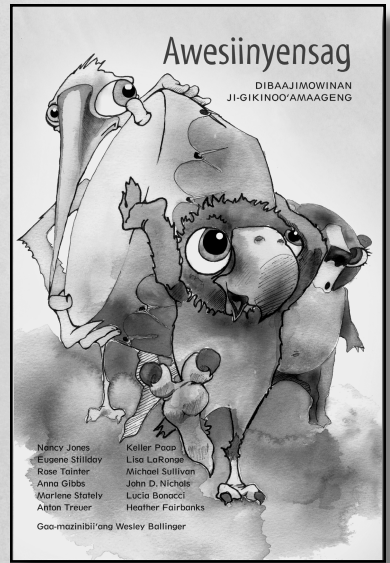
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—Dr. Rand Valentine, Native Language Instructors' Program, Lakehead University, Thunder Bay, Ontario



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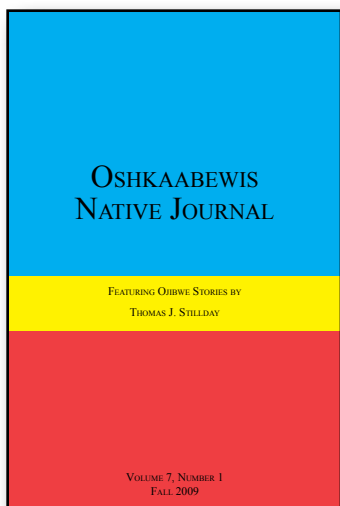
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