

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES BY

THOMAS J. STILLDAY

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FALL 2009

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INTRODUCTION

WEZAAWIBITANG

ANTON TREUER

Introducing Thomas J. Stillday

On March 3, 2004, I brought Thomas J. Stillday, Jr. to Bena, Minnesota, to officiate the wake for my cousin Michael Matthews, Sr. I had served as an Oshkaabewis (messenger or helper) to Tommy J. since 1992 on many occasions for ceremonies of both life and death. At the wake, Michael's brother, Bobby Matthews, remarked, "This is the first time in decades that there has been a traditional funeral in the Matthews family. But it won't be the last. That old man does a beautiful job." Tommy had a way of igniting passion about Ojibwe culture, and this was just one of many similar stories where he touched the lives of people, families, and whole communities without even trying. Tommy was a fire starter and much, much more.

After the wake was over, I helped Tommy into the passenger seat of my brother David's Subaru wagon. It was brutally cold and snowing and Tommy shivered as he gingerly slid into the passenger seat. Dave drove and I sat behind the old man. Dave had the seat warmers turned up high and the heat cranking out at maximum to ease Tommy's coldness. No sooner had we pulled out of the parking lot and onto Highway 2, then Tommy started a long story. Now Tommy was a consummate storyteller—smart, witty, and with a penchant for details and deadpan humor. He also had a double stroke several years before that left him with a partial speech impediment. His long narrations were sometimes strained and even longer than before. His speech demanded patience for its stamina and also for the poignant remarks and deep knowledge they contained. His story that evening was about

stereotypes of cowboys and Indians. He was saying, “You know how they say that Indians used to capture cowboys and tie them up upside down? And then they made a fire and they cooked him alive?” We nodded our heads in agreement as the story droned on for nearly twenty minutes. “Well,” he said, “They say that they built that fire right under his upside down head and cooked him until his head just burst open. That’s how my nuts feel right now.” I burst out in uncontrolled laughter as David smacked every button on his control panel until the seat warmers and heat were off. When the heat got to be too much, Tommy could have simply said, “Turn off the seat warmers.” He would have saved himself a thorough cooking in twenty seconds instead of twenty minutes, but then he wouldn’t be Tommy if he took a quick, impatient path that wasn’t loaded with humor.

Thomas J. Stillday, whose Indian name was Wezaawibiitang, was born on February 20, 1934 and died on October 14, 2008. Sometimes his name has been translated as Yellow Water. When I asked him what his name really meant, he simply replied, “You know when the waves are coming in from the lake and they make that foam that kind of looks like puke? That’s my name.” His parents were Thomas Stillday, Sr. and Lucy (Johnson) Stillday. His father was one of his great teachers, although by his own admission, Tommy was not groomed for a position of spiritual leadership. He was a regular attendee at ceremonies, but not a leader and not from a family of leaders. That would change for him as a relatively young man, in his thirties.

The community of Ponemah on the Red Lake Reservation was home to Tommy, and it is a very special place. To this day there has never been a church burial in Ponemah. All residents follow traditional Ojibwe religious beliefs, and aside from Round Lake, Wisconsin, it may be the only other place on earth where that is the case. Twice the Catholic Church tried to build missions in Ponemah only to have them burned to the ground each time.

They eventually gave up and retreated across the lake to Red Lake village. Community pride and cohesion are strong and affable in Ponemah. When there is a funeral, all families cook food and bring it to the service—not just because they usually knew the deceased, but because they are part of the same community. And one of the road signs on the way to the village reads “Home of the Ojibway Language.” Ponemah’s high Ojibwe fluency rate relative to the rest of the United States is a source of great pride even for non-speakers who live there.

Tommy was frequently in the company of great men in Ponemah like Dan Raincloud, Nodin Wind, and Leonard Hawk. Although not trained as their successor, he assumed that mantle when nobody else would. Tommy had wild days when he was very young, and his colorful existence was hard for some of his peers to forget. Tommy often recited the old adage that no man is a prophet in his own town. But Tommy had integrity, experience, and spirit in abundance.

He served honorably in Korea at the conclusion of the conflict in the Army Corps of Engineers. He used his Ojibwe language there proudly with other Ojibwe servicemen. However, he was not really an Ojibwe Code Talker as has sometimes been claimed by others. That honor was unique to the Navajo (Dineh) speaking servicemen of World War II and some less developed Army experiments with Lakota and Choctaw.

Tommy worked in many professions ranging from education to commercial fishing. He graduated from high school, but that was his highest academic achievement. In spite of his travels in the service and for work, Tommy always rooted home at Ponemah. When he returned there he served on the board of the Red Lake Fisheries for seventeen years, the Red Lake School Board for five years, and the Red Lake Tribal Council for eight years. He was invited to serve on many other distinguished boards and panels ranging from the Minnesota Historical Society to the

University of Minnesota-Duluth and numerous health organizations.

He married Mary Lou Thomas in 1973, and as accomplished as he was, he would have been completely hopeless without her. I picked him up from his house on August 1, 1996, to bring him to Balsam Lake, Wisconsin, to officiate at the wake and funeral of Archie Mosay, a renowned medicine man. Mary Lou was gone that day, and he packed his own bag. Without her help, though, he ended up officiating the funeral (with over 2,000 people attending) with a tattered braid, sweat pants, his diabetic shoes, his son Dexter's AC/DC tee shirt, and a man purse. I always checked in with Mary Lou when picking him up after that.

As time went on, and many of Ponemah's great spiritual leaders passed, Tommy did something that very few others have done. When the going got tough and people were worried about who could maintain the work and preserve the knowledge of Ponemah, Tommy stepped up. He took tobacco, officiated at funerals, medicine dance, and many other ceremonies. He never claimed title or position, but people kept asking him, over and over again.

Tommy also broke with a long-standing tradition among the Ojibwe people. Where customarily the knowledge of ceremonial practice was kept in families and guarded very closely, Tommy actively worked to teach all who would learn. He knew that the Ojibwe were in for the fight of their lives to keep their language and culture going, so he reached out. As a result, he is single-handedly responsible for the fact that Ponemah still has medicine dance today. One of his greatest students, Anna C. Gibbs, learned all of her critical ceremonial knowledge from Tommy; and that would have been impossible if he decided only to share it within his family.

As testament to his widely recognized spiritual gifts, Tommy has advised ceremonial drums in several communities,

from Oak Point on the Leech Lake Reservation to Ponemah. He officiated funerals in nearly every single Ojibwe community in Minnesota and Wisconsin. He even had white people ask him for spiritual help, guidance, and healing, including Minnesota State Senate Majority Leader, Roger Moe. He was also the first Indian ever named to be Chaplain for the Minnesota State Senate.

Throughout his life, Tommy was also one of the funnest and funniest people alive. Sometimes he didn't even know how funny he was, like when I drove him to Lac Courte Oreilles to officiate the funeral for Marilyn Benton. His blood thinner medication gave him terrible nose bleeds at that time, and he had one right in the middle of the service. A woman came up and helped him push the end of a paper towel in his nose to stop the flow, telling him that she was a nurse. The paper towel stuck out sixteen inches from his face. I told him that we could tear the end off so it wasn't in the way, but he said, "No. That lady's a nurse." So he conducted the entire funeral with the massive paper towel in his nose. The family would be mourning and sad, but then they would look up at Tommy, start smiling, and put their heads down again. He had no idea that his nose was mitigating their hurt.

Sometimes, he purposefully entertained. Once, Tommy and I flew from Bemidji to Minneapolis and then on to Toronto for a conference on writing systems for the Ojibwe language. In Minneapolis, he walked up to the kiosk and rather abruptly said, "Hey. Get me one of them golf carts. I'm a cripple." He showed them his cane.

"Right away, sir," came the response.

A young woman drove the cart up to the kiosk and then he said, "My friends too." And he motioned for everyone from the Bemidji flight to hop on his golf cart.

The machine groaned under the weight and I couldn't help smiling as the woman asked Tommy, "Are you all native American or something?"

“Yeah.”

“Do you all live in teepees?”

What followed was classic Tommy J.: “Yeah. This morning we got up in our teepees. And we walked two miles to where the horses are stabled. Then we rode horse for another twelve miles to the canoes. We got in those canoes and paddled twenty-three miles to the railhead. Then we took the train here.”

The woman soaked it all in. “Really? Wow.” Tommy never even cracked a smile until we all got off the cart at the end of the terminal. In typical fashion, his telling took the entire time we spent on the ride.

Thomas Stillday and the Oshkaabewis Native Journal

Tommy’s stories in this volume of the *Oshkaabewis Native Journal* are wide-ranging. He has legends about fasting and children playing in the night. There is a substantial speech that he gave at Sault Ste. Marie, Michigan, at a language conference where he talks about coming of age ceremonies, religion, sweat lodges, and drum ceremonies. He also has a long interview with me about Ponemah history, medicines, military service, and the future of our language. There are even a couple jokes thrown in for good measure, including the hilarious, rated R story of the Prick and the Shoe (told twice in different versions).

Resonating throughout these stories and the audio discs that they are derived from is a wealth of knowledge that informs the most critical issues of our day—Indian identity, survival, healing, and life. Tommy and I worked on this material for several years before his death, and it was always his hope to share his teachings, knowledge, and language with as many people as would listen. I wish he could have seen this work come to fruition since he devoted so much labor to it. Yet in the Indian way of thinking, a death is not an end, but a beginning, and I know he’s watching us all from a better place.

Acknowledgements

I have taken great care to minimize mistakes, including having John Nichols and Brendan Fairbanks, both of the University of Minnesota, proofread the texts. The mistakes that remain are entirely my own. I am deeply indebted to both Eugene Stillday and Anna Gibbs, who spent many hours with me correcting my errors and helping me figure out obscure vocabulary words, going through the stories line by line. The laughter and voices of other people can often be heard on the audio tracks. Thank you to Mary Lou Stillday, Dexter Stillday, Richard Kelly, Sean Fahrlander, Vernon Whitefeather, and David Treuer, all of whom attended many of the recording sessions with us. David Treuer conducted one of them independently with his own equipment as well. A special thank you has to be included for Tommy's wife and children as well, who have always in good spirit so freely shared their beloved Wezaawibiitang with me and the rest of the world. We are all richer for your generosity.

My time was made available to work on this project in part because of fellowship and grant support from the National Science Foundation/National Endowment for the Humanities Documenting Endangered Languages Fellowship Program, the American Philosophical Society, the John Simon Guggenheim Foundation, the Bush Leadership Fellows Program, the Minnesota State Arts Board, and the Bemidji State University Professional Improvement Grant program. Publication of this special issue of the ONJ was made possible entirely by a grant from the Minnesota Humanities Commission. Thank you to all who have supported the journal, this project, and my work.

Ponemah Ojibwe

The dialects of Ojibwe at Ponemah have never been documented before. Even the Josselin DeJong texts from Red Lake do not cover

the richness of Ponemah Ojibwe. That's a remarkable statement given the fact that Ponemah has the highest fluency rate for Ojibwe in the United States and the sign going into the community reads "Home of the Ojibway Language." There is not enough space to properly discuss all nuances of dialect variance here and I also prefer to let Tommy's texts speak for themselves.

Some patterns will be obvious to those who have studied Ojibwe, others may cause confusion. In Ponemah, for example, the prevailing trend with glide sounds is similar to the pattern in Soto Ojibwe (Manitoba). Tommy uses *w* for glides after *o* and *oo* as well as negative conjuncts and dubitatives, but uses the *y* for a glide in other conjunct paradigms. For example, he says, "Mii iwe ezhinikaazowaan (emphasis mine)," for "That's what my name is." But he uses "Mii iwe waa-izhichigeyaan," for "That's what I want to do." This pattern is one of many that distinguishes Ponemah Ojibwe from most other dialects in the United States. The differentiated pattern is not an inconsistency in the dialect or in the transcription, but rather my best effort to write it how Tommy said it.

Demonstrative pronouns have significant variation in Ponemah Ojibwe as well; and words like *i'iw*, *i'iwe*, and *iwe* (all used for inanimate "that" or "that one") and the animate counterparts *a'aw* and *awe* are use fairly interchangeably. Also *iniw* (inanimate for "those") is often voiced as *ini* (depleted) or *iniwen* (extended form), as are the counterparts for inanimate "these" (*onow*, *ono*). Nasals are usually missing from demonstrative pronouns in Ponemah as well, Tommy says *igiw* rather than *ingiw* and *ogow* rather than *ongow* for the animate versions of "those" and "these." There are simply multiple accepted forms for demonstrative pronouns which indicate a rich and varied dialect rather than an inconsistency in Tommy's speech. The usage of certain words changes depending on their placement in speech as well. For example, *awe* means "that" (animate), but

when used with *mii* can be understood to mean “this,” as in “*mii awe bezhig anishinaabe*” for “this one Indian.” When queried separately, Tommy, Eugene and Anna would say that *awe* means “that” and *wa’aw* or *wa’awe* mean “this,” but when translating in context derive both meanings depending on usage, especially with *mii*.

Another fascinating dimension of Tommy’s speech is one that desperately needs to be studied throughout all Ojibwe dialects—initial consonant change. Most teachers of Ojibwe (myself included) have understood and taught that after the tense markers *gii-* and *wii-* (and their changed forms *gaa-* and *waa-*), soft consonants *b*, *d*, *g*, *j*, and *z* always harden to *p*, *t*, *k*, *ch*, and *s*. However, that is not what Thomas Stillday does when he speaks Ojibwe. He consistently performs initial consonant change when the initial soft sound is part of a consonant cluster such as “*gii-kweki-manidoowi*.” However, he does not make initial consonant change when the first consonant is soft if the second consonant is hard. For example, Tommy says, “*gii-gichi-bakade*,” because the initial “g” after the “*gii-*” is soft but the second syllable’s consonant is a hard “ch.” However, where the first and second consonants are both soft, Tommy always makes initial consonant change, as in “*gii-pabaa-ayaa*.” Again, I wrote it how I heard it and double-checked everything with Eugene Stillday and Anna Gibbs, but this pattern needs to be more fully studied so that it can be incorporated into instruction of Ponemah Ojibwe. It also needs to be examined in other dialects throughout the Ojibwe speaking world. The pattern may vary from one community to another and it is certainly more sophisticated than is currently being taught in most places.

Similarly, Tommy frequently used a rather anomalous irregular initial vowel change for *da-*, which he changed to *de-*, but still kept the change of *daa-* to *ge-*. I still have not been able to figure this one out, as even his first cousin, also raised in Ponemah,

Eugene Stillday, uses *ge-* in both places as do most other Minnesota Ojibwe speakers. Whether this is an outside dialect influence, an anomalous development in Tommy's speech pattern, or an effect of his strokes is uncertain. However, it was very consistent, so like all other matters of dialect, I simply wrote it like I heard it. What Tommy's fantastic language skills demonstrate, among other things, is that a great deal more study should be devoted to Ponemah Ojibwe.

Transcription and Translation Challenges

Linguists may be frustrated with Tommy's texts. Sometimes it is nearly impossible to tell if he is reduplicating the first syllable of a word or stuttering from his speech impediment. Reduplication is a very common feature in the Ojibwe language, but it has a tremendous impact on meaning. Linguists want the translation to be exact, and without being able to tell the difference, that is impossible in some places. There are other junctures where phrases such as "mii sa noongom o'ow" sounds conflated, like "mii sa noomo." A linguist wants to write it exactly as it is said and be certain if it's a unique Ponemah discourse marker or a pet phrase. These types of differentiations are rendered extremely difficult in the texts, especially now that Tommy himself is gone. I did check all of the material in this issue with Eugene Stillday and Anna Gibbs, who often "normalized" the material, eliminating false starts and noting where Tommy used short forms or his speech impediment made certain words sound different than he would have said them before his strokes. In spite of the challenges and limitations of the texts, I elected to let the linguists be frustrated. There is simply far more good than bad in the texts, and the value of Tommy's words goes way beyond discourse markers, enlightening many realms—literary, historical, cultural, and linguistic.

I found the translation dimension of this work challenging as well. Aside from the rich vocabulary that Tommy employs and the fact that Ponemah dialects have not been documented before, the stories themselves defy translation at times. “Gidaan,” for example hinges on a phoneme. It is funny because the word “gidaan,” meaning “eat it up” sounds like “get down” and the phrase “inde-miijin,” meaning “I am satisfied with what I ate,” sounds like “damn Indian.” Yet if those words are translated, the phoneme disappears and it’s no longer funny.

In another vein altogether, the story of “Nenabozho Agoozid,” is completely hilarious because of a dual meaning in the word “agoozi,” which is usually translated as “he is perched up high,” or something similar, but can also be understood to mean a sexual reference “he is in a mounted position.” The rated R meaning of the term would be known or understood in context for adult speakers, but not for children. The story’s punch line delivers because Nenabozho, who is an adult with a child’s mind is listening to his grandmother visit with her female friends about a man who was stuck in the mounted position and died there of a heart attack. But Nenabozho misinterprets their communication as an insinuation that a real Man is always perched in a high place. His grandmother finally finds Nenabozho in the top of tree, unwilling to come down because he himself wants to prove his manhood by perching in the top of the tree, all based on his child mind’s understanding of the old ladies’ nasty story. The subtle shifts in meaning don’t translate well as there is so much packed into the word “agoozi.”

Making a Difference

Every year the American Indian Resource Center at Bemidji State University has a banquet to honor graduating Indian seniors and academic achievement throughout the native student population. They keynote speaker is usually an academician, politician, or

educational leader. In 2001, however, I recommended that we pick someone who had cultural credentials rather than academic ones, and Tommy's name was the first one out of my mouth. The Beaux Arts Ballroom was packed with graduates and their families, deans, professors, tribal leaders, and university presidents. And Tommy broke every rule about graduation banquet speeches (which are supposed to be short and focused on the students). He spoke for an hour and a half about Ojibwe culture—all in Ojibwe. When he was done, he said only one thing in English: "All you people who study Indians, study that!" Laughing to myself about the glazed eyes of the university officials, but reflecting on the contents of his speech, and his eloquent language, I could help but think: "That's advice we all should take."

This work is but a small contribution to the great endeavor of Tommy's life—a spiritual healing and renewal for all the Ojibwe people. Ponemah has always been a great bastion of strength for the people—keeping the language and culture alive when others succumbed to pressures of a pernicious history and colonial experience. And Tommy was a consummate warrior, leading the charge to fight for our most precious gifts. It now falls on you to muster the courage and the will to renew his effort with the many tools Tommy left for us all—the people, the language, the drum, the pipe, and even the book.

TRADITIONAL TEACHINGS

THOMAS J. STILLDAY

The following article is comprised of Thomas J. Stillday's notes in English for a speech that he gave on April 18, 2000, on the subject of education, at the Wisconsin Indian Education Association Conference in Milwaukee, Wisconsin. Anton Treuer brought him to the conference, but his wife, Mary Lou Stillday, typed his notes through dictation prior to the conference.

TRADITIONAL TEACHINGS: THE WAY TO STRENGTHEN THE CULTURAL FOUNDATION OF OUR INDIAN YOUTH

This address is presented in its entirety in the Ojibwe language in order to emphasize the importance of language to American Indian people living on Turtle Island, and in order to help in the preservation of native languages.

TRADITIONAL TEACHINGS

The creator and his spirit helpers gave the Indian people our traditions through dreams and visions. These were teachings given to us to strengthen us and our children. Dreams and visions are the vehicles through which Indian people are taught and can learn.

THE FAMILY

The mother is the most important teacher of the child because she teaches everything to her children from birth and continues to do so for many years. It is only later that the father also joins in this

learning process. Traditional teachings are an integral part of the child's education. The youth are taught respect, pride, honesty, self esteem, courage, love, humility, and how to lead proper lives in accordance with traditional values. When our children reach adulthood, the parents remain teachers. Their responsibilities do not end, but rather continue on, even after they become grandparents. At this point in time, our children become the teachers of their own children, passing on the traditional teachings given to Indian people by the creator. Education is a recurring cycle, being passed from one generation to the next.

POWER OF WOMEN AND MEN

It is in the nature of women to have power, but for men power must be earned. Both men and women play crucial roles in the process of education.

INDIAN IDENTITY

All Indian people should have Indian names. The creator and other spirits address Indian people by their Indian names. Language provides us with the power of communication. Language is both spiritual and sacred in nature. It is through language that we are all teachers.

INDIAN SOCIETY TODAY

We need to adopt all educational formats in order to survive as a people. As we learn we must still use the creator's gifts to us—our traditional teachings. We must continue to dream and have visions.

THE LAST WORD

We continue to learn throughout life. We stop learning in this life only after we leave Turtle Island and walk on.

STORIES

GIDAAN

[1] Ayi'iidog, aya'aa, mewinzha eta go apane ogii-aabaji'aawaan anishinaaben gii-pimiwinigowaad ini chimookomaanag. Aaniin go gegoo waa-izhichigewaad miinawaa gii-ayaawaad ige owe sa gii-wewebanaabiiwaad. Owii-aabaji'aan anishinaaben ji-babaamiwinigowaad miinawaa iwedi, owe iwidi, owe iwidi, zaaga'eganini eyaanig. Aanish naa ogikendaanaawaa ge-izhaawaad igiw anishinaabeg. Miish iwedog aya'aa gii-tagwaagin gii-noojishibewaad iidog. Inashke iidog bezhig a'aw anishinaabe gaa-pi-izhi-naanind.

[2] “Dash igo izhi-wiindamawishinaam iwedi da-izhi-nooji'angidwaanid noongom ige zhiishiibag,” izhi-inaa iidog. Mii a'aw, mii anishinaabe.

[3] “Ahaaw,” ikido iidog. “Owidi giga-izhaamin iwidi owe dash noongom owedi Obaashiing. Geget iwidi, minjibizowag ige, ige zhiishiibag dazhi-naakwenaageyeg,” odinaan iidog. “Haa zhigwa iidog.”

[4] Degoshinowaad iwedi, waa-tazhi-naakwenaagewaad. “Haaw iwidi ge. Gidizhaamin iwidi eni-inakizowaad ayi'ii owe sa. Geget noongom o'ow iwe sa iwedi gwayak eni-inakizowaad igiw aya'aag. Zhagweyaagin, mii iwidi, awedi go ge eni-inakideging.”

[5] Miish owe inakeyi'ii waa-izhaawaad ige, chimookomaanag igo wii-naakwenaagoowaad. Miish imaa ji-maajiidoowaad ayi'ii owe sa jiimaan. Ishkwaa-boozitoowaad, owe sa noongom owedi maajii-baaboozitoowaad obaashkiziganiwaan miinawaa noongom ige iniw odayi'iimiwaan. Zhigwa miinawaa awedi ow, owe sa waa-onji-wiinanjiiwaad. Mii iwe. Mii iidog iw, mii iidog ige gaa-izhi-boozitaasowaad.

EAT IT UP*

[1] Long ago it must be white men used Indians, taking them along (as guides). And that's how they did things when they went fishing, as Indians were used to take them around over there where the lake is. Well, those Indians know where they're going. It was fall and they must have been duck hunting. You see, this one certain Indian was fetched this way (to guide).

[2] "Please tell us where over there we'll slay some ducks today," he must have been told. That's that Indian.

[3] "All right," he must have said. "We're going to go over there towards Ponemah today. The ducks are really flying one after the other all the time over there where you all will be knocking them down," he must have told them. "Haa it must be right now."

[4] They arrived over there where they were going to blast away. "Haa over there. We're going over there by the edge of the trees. Right now, right where the tree line is. Over there by the border of the tree line."

[5] And then the white guys wanted to go that way as they wanted to be place for good shooting. So they took that canoe along with them after they loaded it, as they loaded it up now with

* This story uses a classic play on translation words. If you don't speak Ojibwe and want to get the punch line, you need to know that "gidaan" means "eat it up" and "inde-miijin" means "I am satisfied with (having ate) it."

[6] Miish awedi iidog giiwenh anishinaabe, “Haaw giin iwidi, giin iwidi ani-izhidaabii’iwen,” mii iwe inaa iidog.

[7] Mii iniw minik giigoonsan iidog gii-aabaji’aawaad iwidi wii-izhaawaad iwidi waa-tazhi-naakwenaabewaad. Haaw sa naa, gii-pimisewag eta ge ayi’ii sa zhiishiibag bimi-ayaawaad. Aanish iidog ow, aanish naa miinawaa iwedi onishkimikaazowaad iidog igiw chimookomaanag. Mii zhigwa ayi’ii, mii bizaan igo gaa-izhi-naakwenaagewaad.

[8] Haa zhigwa ganoonind iidog awe, awe iidog, mii awe anishinaabe, “Get down! Get down! Get down,” iidog inaa awe.

[9] Aanish naa iidog o’ow gii-mamadwechigewaad iidog, mii igiw chimookomaanag. Aanish naa, “Gidaan,” iidog inaa. Baabige iidog iwidi ogii-nandawaabandaan iwe, iwe sa iidog iw ayi’ii waa-miijiwaad ige aya’aag, mii gichimookomaanag. Haa zhigwa gii-maadanjiged a’aw, mii awe, mii aw anishinaabe. Mii iidog gaa-izhi-gidaanawed, zhigwa iidog, zhigwa iidog inaa iw ayi’ii.

[10] Haa zhigwa go naa iidog nanaamadabiwaad imaa gaawiin da-bijiseseiwag igiw aya’aag zhiishiibag. Haa zhigwa noonde-wiisiniwaad ige igiw chimookomaanag, miish iidog, miish idash iwidi.

[11] “Daga omaa bi-izhiwidoon owe sa, owe iidog, owe gaa-pi-nawapoowaang,” odigoon ini chimookomaanan. Aanish naa iidog gegoo gii-izhi-nakebagizo. Mii iwidi, gaawiin geyaabi ayaasiinon. Miish iidog ezhi-waabamigod ini inaabininig chimookomaanan iidog ow. Gaawiin ge, anda-bizhishigwaamagadini iidog ow, waa-miijiwaapanig chimookomaanan.

[12] “He,” mii iw, mii izhid, “God dammit you Indian,” inaa iidog. “You God damn Indian,” inaa iidog iniw chimookomaanan awe anishinaabe.

[13] “Haa. Geget. Miigwech. Inde-miijin,” ikido.

their guns and their stuff and now this lunch that they wanted to eat. That's it. So the must have embarked.

[6] Then that Indian must have been told, "Haa you there, be ready."

[7] They had all fish ducks over there where they wanted to go shoot them down. Well, the ducks must have been flying by and hanging around by there. Well anyways, those white guys were getting pissed off. They still just kept on shooting them down.

[8] Haa now that Indian must have been told, "Get down! Get down! Get down," he must have been told.

[9] Well those white guys must have been making noise shooting. Well, "Gidaan," he must have (thought) he was told. He was looking for that over there until he must have come across what the white guys wanted to eat. Haa so that Indian started eating now. He was told to, so he must have consumed it entirely now.

[10] Haa as they were sitting there now those ducks weren't coming in. Haa and so those white guys wanted to eat there.

[11] "Please bring this food we brought along here," he was told by those white guys. Well he must have put his arm in something. It wasn't there any more. When it was seen by those white guys, he must have been just looked at. But for no good, as whatever those white guys had wanted to eat must have been completely empty.

[12] "Hey," he was told, "God dammit you Indian," he was told. "You God damn Indian," that Indian must have been told by those white guys.

[13] "Haa. Definitely. Thank you. Inde-miijin," he said.

GOOKOOKO'OO OTAWAGAANG

[1] Mii iidog gaa-izhiwebakoban mewinzha ayi'iing owe gii-onji-ayaawag idash abinoojiinyag ji-odaminosigwaa igiw iwe sa gii-ani-dibikak. Mii iidog omaamaayiwaan, obaabaayiwaan gaa-izhi-baabiindigezhigowaad ige ingod gegoo ji-doodanzigwaa isa. Miish iw gaa-indwaa, "Giishpin odaminoweg iwedi, imaa sa, iwedi gii-ani-dibikak, aya'aa giga-ayaawigowaa owe sa. Giga-mamigowaa. Giga-odaapinigowaa a'awe sa gookooko'oo." Mii gaa-indwaa. Mii zhidwa gii-kagwe-zegimaawag.

[2] Gaawiish iidog ow, gaawiin gii-pizindanziin a'aw bezhig gwiiwizens. Mii iwidi gaa-izhi-giimiid gii-pabaa-odaminod gii-tibikadinig. Ingoding iidog, aanish naa ogii-tanenimaawaan iniw ogwiiwizensimiwaan iwe sa ji-gii-kawishimonid. Haa iidog a'aw, mii iwidi megwaa gii-pabaa-odaminonid iniw gwiiwizensan gaa-izhi-mamigod iniw gookooko'oon. Mii zhidwa gii-piina'ogod imaa sa otawagaang.

[3] Gigizheb iidog aya'aa zhidwa iidog onishkaawaad ige anishinaabeg. Mii zhidwa iwedi gaa-izhi-metasinaawaad ogwiiwizensimiwaan. Gaa naa ayaasiiwan. Haa-sh zhidwa iidog aya'aa ojaanimenimaawaad aandi gaa-izhi-maajaanid iniw, mii sa ini ogosiwaan. Miziwe gii-pabaa-gagagwedwewaad ji-gii-waabamaawaad iniw ogosiwaan. Mii sa gaawiin. Mii sa iidog iwedi gaa-izhi-waabamaawaad iniw iwidi owe noongom igo owedi gookooko'oon iniwen iwedi namadabimind imaa sa iniw mitigong. Gaawiin-sh gegoo ogii-inenimaasiiwaawaan iniw gookooko'oon. Aanish naa, mii geget, geget ige iidog maazhendamowaad igiw anishinaabeg gwiiwizensan wanishininid iniw noongom ini ogosiwaan. Ge-sh awedi gaa-ani-apiitenimowaad.

IN THE EAR OF THE OWL

[1] This is what must have happened long ago, as children are kept (in) here for a reason so that they don't play when it starts to get dark. Their mothers and fathers chased everyone inside so that they wouldn't do this. Then they were told, "If you play out there in the night, he will have you. He'll steal you away. That owl will take you." That's what they were told. They tried to scare them.

[2] But no, that one boy didn't listen. So he hid, playing in the night. Well, in the meantime they thought their boy had gone to bed. But the boy must have been out there playing when he was taken by that owl. He was brought there into its ear.

[3] In the morning all the Indians must have gotten up. Now they were missing their boy. He wasn't there. Now they were worried about him, wherever their son had gone. Now they started asking others if they had seen their son. Nope. Then they saw that owl over there sitting in that tree. But they didn't think anything of that owl. Well, truly the Indians kept it in their minds how their son was lost. He meant so much to them.

[4] Haa dash igo, “Daga waa-anoonaawaad aya’aan awe sa. Akawe noongom o’ow chi-manidookaazod akiwenzii,” gii-ikido. Miish iidog iwedi gaa-izhaawaad gii-o-anoonaawaad ini akiwenziiyan manidookaazonid. Miish iw gaa-izhi-jiisakiid aw, mii aw akiwenzii zhigwa gii-inaad iniw odaadizookaaniman ji-andawaabamaanid iniw aandi gaa-izhi-maajaanid iniw ogwiiwizensimiwaan. Miish iidog aya’aa awe aadizookaan mii zhigwa gii-o-mikawaad. Miish iwidi gaa-ondinaad iniwen sa ini gookooko’oon otawagaaning gii-pi-inigaazonid iniw ogozisiwaan. Haa gii-inaadaadode aadizookaan gii-piinaad imaa endazhi-manidookaazonid.

[5] Miish iwedi gaa-inind. Iwe noongom owedi chi-gosaawaad ini, mii ini gookooko’oon. Aanish naa, mii pane gaa-inind zhigwa awe sa abinoojiinh, “Gego odaminoken iwe sa giwenh niibaa-dibik. Giga-debinig a’aw gookooko’oo. Giga-biina’wig imaa iwe noongom o’ow otawagaang.” Mii gaa-izhi-zegimind aya’aa awe sa abinoojiinh. Mii gaa-izhiwebak iwedi mewinzha.

[4] And they hired someone. An old man spoke, having a big ceremony now. They must have gone over and hired that old man to have a ceremony. Then that old man had a shake tent ceremony and told his spirits to look for their boy wherever he had gone. Now that one spirit must have went and found him. And it was there that retrieved him from the owl's ear where their son had been held captive. The spirit retrieved him from that place he was held there to where the ceremony was taking place.

[5] So now they are told to be very fearful of owls. Well, children are always told now, "Don't play late at night. The owl will get a hold of you. You'll be put in his ear. That's how the children were frightened. That's what happened long ago.

OPICHI

[1] Mii anishinaabe naa inga-dibaajim. Inga-dibaajim gaa-izhiwebizid aya'aa awe bezhig inini iidog. Gii-ini-dagwaagininig gii-kii'igoshimo. Mii zhigwa iwedi, iwe noongom owedi gii-pagidinang wiisiniwin. Keyi'ii ge noongom iwedi nibi ge ogii-pagidinaan. Mii anda-bawaajiged miinawaa, miinawaa aaniin gwayak de-izhinang. Mii ge, mii iwe gaa-izhi-andawendang.

[2] Mii zhigwa iidog owe noongom o'ow zhigwa eko-niiyogonagadinig ekwaniikwaninig. Mii zhigwa iidog ayaad awe geget anda-giishkaabaagwed miinawaa iwe noonde-wiisimid. Aanawi dash ogii-minjiminigoon ini aadizookaanan iwe sa, iwe sa ji-onishkaasig . Geyaabi go ji-ini-gii'igoshimod. Miish iwedi eko-niiyogonagadinig, mii zhigwa iwedi owe noongom owedi eko-niiyogonagadinig eshkwa-niiwadinig geyaabi gii-ini-gii'igoshimod, ge-sh iidog iwedi dibishkoo go gii-ayaa, isa gii-bakaded, mii iwe noonde-wiisimid zhigwa gegoo gii-ini-izhi-ayaa.

[3] Miish gigizheb iidog andawaabamigod ini, ini, iniwen, iwe sa iniw, iniwen sa go ini wiiwan miinawaa ini isa go ono oniijaanisan, mii gaa-izhi-gwiinawaabamigod inaabiwaad iidog iwidi, naa iwidi gii-kanoonigowaad iniw opichiwan. Mii zhigwa owedi gii-ayaa, isa gii-ayaa, opichi gii-ayaa iwe sa. Gii-ini-izhi-ayaa, mii owe, mii aw inini endibaajimag gii-wiindamawaad ini awe sa noongom iniw neganaad. Iwidi ini-izhaa inakeyi'ii, iwidi inakeyi'ii zhaawanong. "Bijjinag miinawaa niibing inga-bi-azhegiuwe ji-bi-waabaminagoog," ogii-inaan iidog. Aanish naa geget, aanish igo gii-kweki-manidoowid mii wa'aw, mii awe inini, mii gii-opichiiwid.

[4] Ge-sh miinawaa iwedi gii-ayaamagak iwe noongom iwedi inaabaninig. Mii zhigwa wiin gii-naanoondaagozid iwe noongom

THE ROBIN

[1] I'm going to tell about the Indian. I am going to tell a story about that one man who went fasting in the fall. Now he gave up food and water over there. And he sought a vision so that he could see things in the right (spiritual) way. And he had a vision quest.

[2] Now it must have been the fourth day. Now he must have been truly parched and craving food. In any event, he was held in place by the spirits, no longer able to get up for the duration of his fast. It was there on the fourth day, as he was still fasting on the fourth day that he hungered, craving food in this condition.

[3] And then the next morning, when his wife and children looked for him, that's when they were unable to spot him, and they were addressed by a robin. There was a robin there now. He had come to this condition, that is the man of whom I speak, and he now told them that he would be leaving them. He went that way, in a southerly direction. "Until I return in the spring to see you all again," he must have told them. Well, in all actuality, he had spiritually transformed, that man, who was now a robin.

[4] And that's how things were with spiritual vision. And now upon arrival he would chirp around over there until he was seen by

iwedi gii-tagoshing baabige gii-waabamigod ini gaa-naganaad ini owiiwan miinawaa noongom owedi oniijaanisan. “Haanh, mii zhigwa ow gii-pabaa-wiindamawagwaag gegoo iwe noongom iwe de-izhiwebak ige,” mii iidog ow gaa-inaad.

[5] Ge-sh imaa, mii owe noongom owedi. Aaniin ge? Iwe, iwe noongom owedi ko... Tayaa miinawaa gii-wanendamaan iwe ezhinikaazod aya’aa awe sa opichi. Miish aya’aa opichi iidog, mii noongom o’ow waakowazh ezhinikaazod. Mii awe babaa-wiindamaaged gegoo wii-izhiwebadinig keyi’ii gii-maazhisewaad aya’aag anishinaabeg, mii ge a’aw gaa-wiindamaaged. Mii noongom owedi, mii iw ge wiin gaa-izhi-gikendang, mii a’aw inini, awe sa opichi, waakowazh noongom a’aw ezhinikaazod.

those whom he had left behind, his wife and children. “Haa, and now I’m telling them that something is going to happen,” he must have told them.

[5] And there it is now. What is it? Gosh, I’m forgetting the name of that robin. That must have been a robin, the one now called the whippoorwill. He’s the one who tells about things that will happen, how the Indians will have misfortune, he is the one who tells of it. And now that’s how he knew about it, that man, that robin, the one now called the whippoorwill.

BAJAAGANISH MIINAWAA MAKIZINISH (VERSION 1)

[1] Hay'. Ingoding iidog, ingoding iidog aya'aa Bajaaganish miinawaa Makizinish gaa-izhi-nakweshkodaadiwaad ayi'ii, mii iwidi maazhendamowaad. Aanish naa gaa-izhi-

nakweshodaadiwaad, mii aw Bajaaganish miinawaa Makizinish.

[2] Miish iidog, mii go iw ezhi-bimoodemod iw aya'aa Bajaaganish. Mii iw ge wiin gaa-giikademo aya'aa Makizinish.

“Aaniin nijii,” odinaan iidog a'aw, mii awe, mii awe, awe sa Makizinish iniw Bajaaganishan. “Aaniish igonaa wendademowan,” ezhi-gagwejimaad iniw Bajaaganish.

[3] “Aaniin. Geget sa ingichi-maazhidoodaag anishinaabe. Mii iwe wenji-mawiyaan,” ikidodog Bajaaganish.

[4] “Aaniish igonaa endoodok awe sa anishinaabe?”

[5] “Inashke iwe. Giga-wiindamoon ezhi-inigaa'id dash a'aw anishinaabe.”

[6] “Aaniin?”

[7] “Giishpin isa... aandi go ayi'iing epiichi-agaasaamagak, mii iw waa-izhi-zhegonid. Miinawaa, mii imaa, mii owe, mii imaa eget indetewindibeshimig. Mii endoodawid awe anishinaabe. Zhigwa miinawaa, miinawaa iwedi iwe sa noongom iwedi mechaamagak ayi'ii iwe sa iwe noongom owedi ezhi-zhegonid, mii miinawaa iwedi, mii imaa noongom owedi endazhi-gibwanaabaawizhid. Mii iwe imaa azhezhegwanid aw anishinaabe, mii epiichi-inigaa'id,” ikidod aw Bajaagan. “Zhigwa miinawaa owedi, mii miinawaa azhezhegwanid apane imaa bi-biinjiwebishkawid bijiinag iwedi gegaa iko ji-wayekwaanaamowaan bijiinag iwedi ayaagadeseyaan, mii ezhi-booni'id,” mii iwidi ekidod a'aw, mii a'aw Bajaaganish.

THE PRICK AND THE SHOE (VERSION 1)

[1] It's so sad. One time the Prick and the Shoe made an acquaintance of one another, feeling very melancholy. Well, this is how they met one another, that Prick and the Shoe.

[2] It must have been that the Prick was crawling by, crying. And the old Shoe was crying out loud to himself. "Hello my friend," he must have told him, that old Shoe to the Prick. "Why are you crying," he asked the Prick.

[3] "Hello. I am truly mistreated by the Indian. That's why I am crying," the Prick must have said.

[4] "What does that Indian do to you?"

[5] "Look at this. I'm going to tell you about how that Indian abuses me."

[6] "How?"

[7] "If... wherever it's incredibly small, that's when he then wants to stick me in. And that's where he keeps bumping me on the head. This is what that Indian does to me. And now over there once it gets big, he sticks me in, as that's where he drowns me. That Indian just forces me back and forth there, such is the extent of his abuse of me," that Prick said. "And now as I'm forced back and forth all the time, he pushes me inside until I am almost completely out of breath, until I spew all over, and then he just leaves me alone," that's what he said, that Prick.

[8] “Haa zhigwa miinawaa iwedi, aanish ge niin giga-wiindamoon owe sa noongom o’ow wenji-giikademowaan,” gii-ikidod a’aw Makizinish. “Ke gosha epiichi-inigaa’id awe sa noongom a’aw anishinaabe ge sa noongom iwedi giwaabandaan i’iw owe sa nimakizin. Geget ayi’ii owe sa noongom o’ow ezhi-inigaa’id. Mii go, mii go ezhi-bapagoneshkawid,” ikidod a’aw, mii awe Makizinish. “Haa zhigwa mii iwe, aaniin inakeyi’ii, ayi’iing ge owe noongom o’ow isa asiniinsing, mii imaa enda-atakoshkawishid, aanish naa wiisagendamaan iwe imaa ezhi-atakoshkaagoowaan ge miinawaa iwedi owe sa gii-ayaamagak iwe sa iwe noongom owedi ezhi-biigaag imaa sa eni-izhaang. Mii imaa booch imaa eni-izhi-atakoshkaagoowaan i’iw imaa sa imaa enizhikawid a’aw anishinaabe. Geget niwiini’ig,” ikido. “Ge-sh iwedi izhichiged, mii zhigwa iwedi gii-paazagoshkawid. Mii ezhiwebizid,” ikidodog a’aw Makizinish.

[9] “Haa. Ingaawese. Gaawiin aapiji giin, iwe sa noongom o’ow nakweshkodaadiziyang, niin nawaj indinigaa’ig awe sa anishinaabe. Aaniin gwayak de-izhimaagwak keyaa ge dibishkoo go giigoowag isa gii-ayaawaad gii-maazhishinowaad, mii imaa ezhi-zhegonigoowaan. Mii iw bijiinag. Imboonii’igoo iwe sa gii-ayaagadiseyaan. Mii endoodawid a’aw anishinaabe. Nawaj niin indinigaa’ig,” ikido iidog a’aw Bajaaganish.

[10] Haa, mii iw.

[8] “Well now, I’m going to tell you now why I am crying out loud to myself,” that old Shoe said. You see my (shoe’s) body, such is the extent of my abuse by the Indian. I am truly abused now. He makes all sorts of holes in me like this,” he said, that old Shoe. “And now in this way there are little rocks that he just stomps into me, hence I am sore, as I am stepped on and now it is worn out to the point of breaking wherever it goes. It is certain that I am stepped on in being mistreated by that Indian. He soils me,” he said. “And when he acts like this, he makes me sticky. That’s how he is,” that old Shoe must have said.

[9] “Haa. I am chaffed raw. Not so much you, as we have become acquainted now, I am far more abused by the Indian. And how it smells like fish are there, lying there spoiled and nasty, and that’s where he sticks me in. That’s just the start. I am abandoned after being made to projectile vomit. That’s what the Indian does to me. He abuses me worse,” that Prick must have said.

[10] All right, that’s it.

BAJAAGANISH MIINAWAA MAKIZINISH (VERSION 2)

[1] Bajaaganish miinawaa Makizinish. Mii iwedi megwaa bimosed aw Bajaaganish ezhi-babaa-maamikwendang ezhi-goopijiged. Mii iwedi naanaagadwendang. Miish igo ezhi-mawid owe sa epiichi-maazhendang aanish naa. Miish iwedi megwaa bimosed owedi gii-pi-ayaa awiya. Mii iwe oga-nakweshkawaan, miish awe Makizinish, mii iwidi gaa-ayaad gaa-izhi-nakweshkodaadiwaad.

[2] Miish owe Makizinish, miish iw gaa-izhi-gagwejimaad iniw Bajaaginshan, “Aaniish wenji-mawiyany?”

[3] Miish iw, “Oon naanaagadawendamaan epiichikwajed awe isa, geget noongom o’ow nimaazhendam. Ge-sh iwe giga-wiindamoon ezhichiged. Mii iwe wenji-maazhendamaan. Mii iwedi aaniin gwayak de-izhimaagwak, mii imaa noongom owedi ezhi-biinjwebishkamawid? Mii imaa noongom o’ow ezhichiged. Aaniin gwayak de-izhimaagwak? Maagizhaa-sh ge, gaawiin. Name’idizo ani-miinibijishiziiginishid. Keyaa noongom agaasaamagad ige noongom iwedi. Mii imaa noongom iwedi ezhi-gagwe-azhezhebigwanawid geget noongom waa-wiisagishing. Keyaa ge noongom owedi, keyaa ge ayaapii ayaamagad iwedi izhi-biinjwebishkamawid. Geget iwedi niminoshinaa. Geget naa, geget iwedi niminwendaan owe noongom isa owe biinjwebishkamawid ge-sh iwe miinawaa iwedi ikidong, mii noongom iwedi aaniin de-izhimaagwak, miish imaa ezhi-biinjwebishkamawid. Mii bijiinag iwedi, mii noongom iwedi ayaagadeseyaan. Mii ezhi-boonii’id. Miish imaa noongom iwedi, mii zhigwa giizhiwebishkawid. Mii iwedi noongom iwedi eni-zhibaagoshing. Mii... noongom iwedi wenji-maazhendamaan,” ikido Bajaaganish.

THE PRICK AND THE SHOE (VERSION 2)

[1] The Prick and the Shoe. The Prick was in the midst of walking, deep in reflection about the nature of his disrespectful treatment. He was pondering there. Well, such was the extent of his sorrow that he was crying. As he walked along there, someone else came up. He made his acquaintance, that is that old Shoe, so while he was there they met one another.

[2] Then the old Shoe thusly asked that Prick, “Why are you crying?”

[3] Then, “Oh, as I think about the extent of his mistreatment, I truly feel sad about it now. And I’m going to tell you about what he does. That’s why I’m sad. How should it smell now when he pushes me inside? That’s what he does there now. How exactly should it smell? Maybe and maybe not. He leaves his own sign as he pours his seed out of me. And in this way it becomes so small. Then he tries to shove me back and forth to the point where it really hurts. That’s the way it is when he pushes me in there. I do like lying in there. I really, really like it, (but) when he shoves me in there and there is, so it’s said, there’s the way it smells when he shoves me in there. Now, that is until I spew my contents. Then he abandons me. Now then he completely discards me there. Now it lies there all swollen. This is why I’m so sad,” the Prick said.

[4] “Aanish ge wiin gaa mashi niwii-kiigoopanjii’igoosiin,” inaad, mii iniw Bajaaganishan. “Haa nawaj niin iwedi nimaazhi-doodaag iwidi inakeyi’ii,” ikido. “Akina iwe ezhichiged, mii noongom iwedi, iwe noongom o’ow gii-biikawid ayi’ii bijiinag owedi gaa-aagoobishoobed. Mii iwedi ezhiwebizid ezhi-webinid, mii noongom iwedi aaniindi iwedi biigwanjibeshkaag. Mii noongom iwedi, mii wenji-izhi-webinid.” Mii iniw noongom iwedi epiichi-goopanjiid. Mii awe noongom o’ow Makizinish.

[5] “Haa mii sa geget igo, geget igo. You know, gidaa-wiji’idiimin apane while noongom isa ezhi-doodang owe, awe ezhinikaazod Gaa-kiigoopanjiigonaad,” ikidowag. Mii aw Bajaaganish miinawaa noongom awedi Makizinish. Makizinish, mii iwedi gwekoosing iwe. Mii iwe Bajaaganish miinawaa Makizinish. Mii iwe.

[4] “Well, I don’t want to be treated with such blatant disrespect,” he said to that Prick. “I am far more horribly mistreated in this way,” he said. “With everything he does now, he makes his tracks on me, until he peels off his clothes. That how he is as he throws me away, pushed in a hole somewhere. That’s why he throws me away like that.” He was now completely abused. That is this old Shoe.

[5] “It’s very true. You know, we could be partners of his mistreatment, that one called the Abuser,” they said. That is this Prick and that old Shoe. The old Shoe straightened that out. That’s the Prick and the old Shoe. That’s it.

WAABIKWED

[1] Haa iidog, gaa-izhi-nakweshkawaawaad a'aw mindimooyensan, "Waah," odinaawaan iidog. "Mii na zhigwa waabikweyan," odinaawaan ini mindimooyensan. "Aaniish igonaa, mii go naa epiitiziyaang, ge giin epiitiziyaa! Aaniish iw wenji-waabikweyaan?"

[2] "Apane nimaazhendaan," ikido, "haanh gegoo inendamaan iw apane ezhi-maazhendamaan. Gaawiish igo iw, ji-maazhendamaan igo, indaa-ayaanziin iwedi wenji-ikwezensiwiyaan ige. Iwidi, gaa mashi niwaabikwesiin. Mii iwidi minwendamaan."

THE ONE WITH WHITE HAIR

[1] They met a little old lady, “wow,” they must have told her. “You have white hair now,” they told that little old lady. “Well how the hell can that be, you are the same age as us! How come you have white hair?”

[2] “I am always sad,” she says, “as I always think about things that make me sad. But in feeling sad about things, I don’t have any on my womanhood. (Down) there, I don’t have any white hair yet. (Down) there is where I am happy.”

OBAASHING

ANTON TREUER:

[1] Giishpin gashkitooyan da-ganoodaman o'ow ojibwemong, nawaj da-onizhishin.

THOMAS J. STILLDAY:

[2] Iwe, aya'aa. See look back, go back to this thing... we didn't have no cars. Ayi'iing, gii-abinoojiiwiyaan, gaawiin gii-ayaasiinon ayi'iin odaabaanan. Miinawaa aaniin gaa-izhichigeyaang ow isa gii-pabaamaadiziyaang dibishkoo go ingii-ayaamin ingii-pimosemin. Mii dash gii-ayaawaawaad iniw mishtadamon, mii gaa-teskwaanaawaad.

[3] Aya'aag abinoojiinyag mewinzha ayi'ii gaa-izhi-odaminowaad gii-manisetaadiwag. Mii i'iwe. Abinoojiinyag, gwiiwizensag, gii-izhichigewag. Miinawaa gii-niimi'idiawaad, gii-niimi'idiwag. Mii iw gaa-izhichigewaad mewinzha abinoojiinyag. Bakaan ge ikwezensag, gii-wiiji'aadog omaamaayiwaan. Aaniish naa, gaa-onji-wiijiwaadog omaamaayiwaan, ogii-gikino'amaagoowaan mashkiki, mashkikiwewin. Gii-mashkikikewag mewinzha gaa-izhi-gikendamowaad enaabadadinig iniw mashkikiwan. Naa ge-sh imaa abinoojiinyag ogow gii-taniziwaad. Gaawiin wiindamaagesiiwag iniw mashkikiwan gaa-izhi-aabajitoowaad mewinzha. Mii sa ogow dash anishinaabeg noongom ogow waadookawaawaad wiijanishinaabemiwaan, mii ogow, mii i'iwedi gii-koshko'amowaad, mii i'iwedi gii-kagwejimaawaad iniw aadizookaanan iniw mashkikiwan aaniin enaabadadinig. Haa noongom owedi, dibishkoo go mii gobijigewi, mii noongom owe ge-izhichigeyaang. Mii dash owedi wiindamaagoziyaang iniw

PONEMAH

ANTON TREUER:

[1] If you're able to talk about this in Ojibwe that will be better.

THOMAS J. STILLDAY:

[2] That. See look back, go back to this thing... we didn't have no cars. When I was a kid there weren't any cars. And whatever we did when we traveled, it's like we were, we walked. Then they had those horses, that what they rode.

[3] Long ago when the kids played they cut wood together. That's it. Kids, the boys did this. And they pow-wowed, dancing with one another. That's what kids did long ago. It was different for girls as they helped their mothers. Well, there's a reason that they went with their mothers, they were taught medicine, the making of medicine. Long ago they made medicine, thus knowing the uses uses of those medicines. And these kids there spent time at it. They were not simply told about those medicines they used long ago. So these Indians who helped their fellow Indians now, when they were scared about [sickness] they asked those spirits about how those medicines were used. It's like they are of no use now, with the way we do things now. So we are simply told about the ancient use of medicines. So now when these Indians want to use them today, it's like they're just told about medicines to know about their use.

mashkikiwan gaa-aabadakin mewinzha. Mii sa go owedi, mii sa go noongom ogowedig noongom ogow anishinaabeg wii-aabajitoowaad, mii dibishkoo go ayi'ii igiwedig waandamaagoziwaad mashkikiwan ayaag izhi-gikendamowaad isa enaabadak.

[4] Mii zhigwa dibishkoo go gii-aapaakoziganikewaad, awenesh gaa-wiindamawaad? Gaawiin. Awenen gaa-tibaajimod ayi'ii anishinaabe-mashkiki gii-ikidong? Mii iwedi awegwen gaa-tibaajimod, mii iwedi ikidowaad, mii iwedi, dibishkoo go oga-zaagizitonaawaa ge-sh imaa ji-aabaajichigaadenig. Mii iwedi, mii zhigwa daga gagwedwewaad aaniindi gaa-ondinameg, mii ikidong. Mii dash i'iw ani-maajii-nandawaanig noonom ogow anishinaabeg gekendamowaad iniw mashkikiwan enaabajichigaadegin iniw. Ingoji ingikendaamin; igiw indinaanaanig. Mii sa go ge-izhwebak i'iw.

[5] Aya'aa ge noongom iniw gaagiigidowinan aabajitoowaad noongom onow, mii eta go ekwewiwaad madwe'waawaad iniw owe noongom o'ow iwedi odewe'iganiwaan, mii awedi. Niwiindamaagozimin, mii iniw enaabadakin noongom iniw gaagiidowinan, gii-ikidom, mii iwedi mewinzha iwedi gii-aabadak ow. Miinawaa ayi'ii dibishkoo go iniw ezhegiwe-aabadakin, mii noongom iwedi, mii zhigwa.

[6] Aya'aa dash aya'aa genawenimaawaad noongom iniw odewe'iganiwaan. Namanj, niwii-kagwejimaanaanig wenji-ayaawegwaa noongom iniw dewe'iganan. Booch ogii-miinaawaan noongom iniw gaagiigidowinan de-aabajitoowaad gaa-izhi-gagwejimangidwaanig niwanendamaanaanig. Mii dash awedi gii-ikidowaad gii-miinindwaa iniw dewe'iganan, nagomwinan daa-gii-miinaawag. Gaawiin dash izhiwebasinoon. Akina gegoo gidaanoo-wiindamaagozimin owe. Noongom o'ow anishinaabe ezhinikaazod, gaawiin dash obabaamendanzinaawaa. Mii iw ge-izhichigewaad.

[4] So now it's like the way they made red willow tobacco, who tells them? No. Who tells about what Indian medicines are called? Whoever [just] talks about it, when they say that, it's like they are going to be stingy with how it's used there. So they ask where where did you all get it, so it's said. So now there's a growing desire on the part of these Indians to know the uses of these medicines. We know where they are; and we tell them. So that's what's happening.

[5] And those kind of songs that they use now, it's only those who are women that sound their drums now. We have been told about the use of those songs, it was said that they were used long long ago. And now it's like they are returning to usage, right now.

[6] And for those who take care of their drums. I don't know, we want to ask them why you all have those drums. Certainly they gave them songs to use but when we ask them they have forgotten about them. So whoever was given those drums, they should have been given the songs. But it's not happening. We have been told everything to no avail. And now the Indian people as they're called, they don't worry about it. That's what they're going to do.

[7] Aaniin ezhichiged? Eshkwaa-gaaggiidowaan mii na ayi'ii ezhi-gibijiseg?

ANTON TREUER:

[8] He's asking if whenever you end it, if you mark the track.

[9] Gii-oshki-ogichidaawiyān, aaniish gaa-izhichigeyān gaa-izhi-izhaayan agaamiing? Gegoo na gigii-izhichige omaa akawe dabwaa-maajaayan imaa agaamiing?

THOMAS J. STILLDAY:

[10] Mewinzha dash anishinaabeg gii-izhichigewaad gii-madwewe'okokwewag. Ogii-o-asemaakaanaawaan awenen eyaawaawaanid onow dewe'iganan, mii onow anishinaabedewe'iganan. Mii o'owe gaa-sagaswe'ind. Miish o'owe gaa-niimi'aawaani iniw ogichidaan jibwaa-maajaanid. Gii-pagijikewag iko anishinaabeg. Asemaa miinawaa awegenon dinowa gaa-miigiwe'waawaad. Mii mewinzha gaa-izhichigewaad. Mii miinawaa gii-niimi'iding. Gii-madwewe'okokwewag ogow anishinaabeg, iniw odewe'iganiwaan. Mii imaa gii-pagijigewaad. Mii iwedi gii-pagijigetamawaawaad iniw ogichidaan gaa-maajaanid iwidi gaa-miigaazonid. Mii gaa-izhichigewaad. Miish iwedi gii-tagwaaging gii-izhichigewaad.

[11] Mii iwedi... Miish i'we gaa-kiiwewaad ogow ogichidaag. Gaa-aapidendiwaad, gaawiin gii-izhichigesiiwan iniw oniigi'igoowaan o'ow isa ji-niimi'aawaad. Miish i'w isa jibagijigewaad miinawaa izhichigesigwaa. Miish iw gaa-izhi-aapidendiwaad. Mii iwedi mewinzha gii-miigaadiwaad igiw aya'aag anishinaabeg gaa-onji-dazhiikodaadiwaad igiw aaniindi gii-ayaawaad gii-taawaad, mii iw gaa-onji-dazhiikodaadiwaad, aaniish naa.

[12] Ogii-ayaawaagwen wayaabishkiwenyan iwedi wendaabang inakeyi'ii gii-pi-onjibaawaad igiw waabishkiwewaad, ge-sh iwedi aanind ige anishinaabeg ogii-nakweshkawaawaan gii-

[7] What's it doing? Did it shut off while I was talking?

ANTON TREUER:

[8] He's asking if whenever you end it, if you mark the track.

[9] When you were new in the service, what did you do when you went overseas? Did you do anything here first before you left for overseas?

THOMAS J. STILLDAY:

[10] Long ago the Indians sounded drums when they did this. They went over and offered tobacco to whoever kept these drums, these Indian drums. So he was given tobacco [smoke]. So there was a dance given for the warrior before his departure. Customarily the Indians had a give-away. They gave away tobacco and whatever kinds of things [they had]. They did so long ago. And so there was a pow-wow. These Indians sounds the drums, their drums. They had a give-away there. So they made give-away offerings on behalf of the warriors who were departing over there who were going to war. They did so. So then they did this when it was fall.

[11] So... And so these warriors returned. Those who didn't come back, their parents didn't do this in order to give a dance for them. And so it was with the give-away when they didn't do it. They didn't come back. So it was long ago when the Indians fought with one another, the reason for their clashing wherever they were, where they lived, well they had a reason for their fighting one another.

[12] There were white people over there in the east where those white people came from, and some Indians met them and helped them, which is the reason that the [white] elders lived. So the ones

wiidookawaawaad ayi'ii gichi-aya'aan ge o'ow isa ji-onji-bimaadizinid. Miish iwedi gii-ayaawaawaad owe noongom iwedi gii-ashmaaawaad ige gii-gikinoo'amawaawaad ige owe weweni jigitigenid. Mii iw gaa-izhichigewaad anishinaabeg. Miinawaa gii-kagwaadagitood a'aw isa chimookomaan. Mii iwedi gii-ayaad, gii ashamaawaad ige weweni noongom iwedi gii-gikinoo'amawaawaad ji-gitigenid, akina gegoo gii-gikinoo'amawaawaad, keyaa ge mashkikiwan ogii-gikinoo'amawaawaan ge-aabajitoonid. Mii iw gaa-pi-ni-izhichigewaad.

[13] Ge-sh noongom iwedi ezhiwebak, mii sa noongom o'ow isa chimookomaanish noongom iwedi bimiwidood ayi'ii aaniin gedani-izhi-ayaad aw anishinaabe ge-onji-wiisinid miinawaa noongom o'ow ayaad. Mii noongom o'ow isa wii-pimaadizid. Aaniish naa dibishkoo go gii-dakonaa aw anishinaabe akawe noongom iniw ishkongiganan ezhinikaadegin. Mii imaa noongom gaa-inind da-izhi-ayaad. Miish imaa gaa-izhi-gagwaadagitood imaa noongom iwedi. Aaniin gwayak de-izhi-bimiyaawasod? Mii iwedi, mii sa noongom o'ow ezhiwebizing. Mewinza gaa-pimizhiwed aanind igo waa-izhaad anishinaabe, mii iw gaa-izhi-maajaad... aandi gii-pabaa-biibiyaawsod. Mii ge noongom iwedi gaa-pi-izhichigewaad.

[14] Ge-sh noongom dash iwe, mii dibishkoo gii-dakonind, mii imaa noongom o'ow izhiwebiziyang ishkongigan ezhinikaadeg. Miish miinawaa ezhichigewaad noongom o'ow chimookomaanag. Miish noongom o'ow ayaawaad wii-piiginamowaad ayi'iin ishkongiganan ezhinikaadeg. Mii dibishkoo go chimookomaanag ezhi-ayaawaad, mii iwedi, mii noongom iwedi ezhi-wiiwegimawaawaad ji-izhichigenid noongom iniw anishinaaben. Mii noongom iwedi, mii noongom iwedi bemi-izhiwebak.

[15] Haa dash, imaa noongom o'ow akina gegoo izhiwebad mazinaatesijigan ayaamowaad. Mii noongom o'ow abinoojiinyag ge-izhaawaad ganawaabandamowaad aya'aa ge-izhiwebadinig. Ge

there fed them and taught them the proper way to farm. That's what the Indians did. And that white man suffered. So over there where the people were, they fed them and taught them in a good way how to farm, teaching them everything, and they taught them about the use of medicines. That's what they came to do.

[13] And now what happening, it's the darn white man bringing his way of being to the Indian, and his way of eating now, and being. So that's how the people will live. Well, it's like how the Indian was imprisoned on the so-called reservations. So that's where he was told how to be. And so the people suffered. How exactly should one bear [and raise] children? So now this is happening. Long ago the Indian people took [children] along wherever they went, whenever they left, carrying their babies around. And so that's what they did.

[14] But now it's like the people are imprisoned, so that's how the so-called reservation is for us now. And so it with the white people's way of doing things. And so now where they are, they want to break up the so-called reservations. That's the just the way the Americans are, so now they have enveloped the Indians and everything they do. This is what has now come to be.

[15] And now they have everything that happens on the television set. The youth go there, watching what's happening. And now they observe how things appear to them here on earth, so

noongom iwedi akiing oganawaabandaanaawaa omaa ezhinamowaad, miish iwedi, mii noongom iwedi ezhi-ayaawaad... ezhi-ayaawaawaad iniw wiijanishinaabemiwaan. Mii iwedi, mii noongom iwedi gaa-izhinamowaad ayi'ii. Mii iwedi bimi-izhichigewaad.

[16] Geget noongom o'ow nisidiwag miinawaa noongom iwedi ow isa gii-kagwe-goopadaadiwaad. Mii iwedi o'ow isa, mii noongom o'ow gii-miigaadiwaad. Mii noongom o'owedi gedani-izhiwebak geyaabi ge gegoo weweni noongom o'ow izhichigesiwang o'ow isa. Wa'aw abinoojiinh ezhinikaazod, akina gegoo miinaa ge-aabajitood. Gaawiin geyaabi odanokiitoosiin owe noongom o'ow ji-ni-izhi-ayaad. Haa mii imaa noongom owedi.

ANTON TREUER:

[17] Aaniish ezhi-nisidotaman keyaa chimookomaanag enendamowaad ezhi-dibendamowaad i'iw "Washkish" oodena gaa-izhi-makandwewaad, mamooowaad i'iw anishinaabe-aki?

THOMAS J. STILLDAY:

[18] We talk about it. Ayi'ii, ayi'ii... Aya'aag ganabaj wii-dakoniwe ow mii inagakeyi'ii Washkish inakeyi'ii enigokwaamagak iwedi owe zaaga'egan. Gii-wezhimaawag ge anishinaabeg gaa-tiibaakewaad, mii ge gaa-ayaawaad.

[19] So many miles around the lake owe ge-sh gaa-kiishkibijged, mii iwidi Upper Red Lake. Mii iwedi waa-tazhiikamowaad. Gii-wawezhimaawag ge anishinaabeg mewinzha. Dash owe... waa-piiginamowaad ige ishkonigan owe noongom, owe noongom isa zaaga'egan wii-aabajitoowaad i'iw isa chimookomaanag imaa ji-biindigewaad iw ji-ayaawaad ji-wewebanaabii'idiwaad, mii iwe. Akawe noongom owedi waa-izhichigewaad, miish iw, miish iwedi, miish ge wiinawaa dash igiw anishinaabeg iwidi wii-mamooowaad iwedi, iwidi gaa-wezhimindwaa. Mii iw waa-izhichigewaad.

now they are that way... they are that way with their fellow Indians. So now things appear to be that way to them. So this is what they do.

[16] Now they are actually killing one another and trying to be awful to one another. So now they fight with one another. So that's what will happen now as we don't do things in a proper way now. The child as he's called is given everything he can use. He longer has to work for things now to be this way. That's how it is now.

ANTON TREUER:

[17] How do you understand the way that the white people think they own the village of Washkish, how they coerced it and took the Indian land?

THOMAS J. STILLDAY:

[18] We talk about it. That's, that's... The [white man] took the area around Washkish by the boundary line of the lake. The Indians were deceived in their agreement, and so that's how they were.

[19] So many miles around the lake they broke off, that's Upper Red Lake. That's where they did it. And the Indians were deceived long ago. They broke the reservation now, because the white people wanted to use the lake to enter it, to occupy it, to fish with one another there. That's what they want to do, the Indians who have been deceived want to have first access. That's what they want to do.

[20] A'aw dash ekidod aya'aa chimookomaan wiinawaa dibendamowaad ayi'iin isa zaaga'eganiin o'ow isa, wa'aw ogimaanaan State of Minnesota. Gaawiin ge ogii-adaawaagesiin aw anishinaabe. Mii iwedi noongom o'ow, noongom isa nibi ezhinikaadeg, owidi onibiim aya'aa awe aya'aa gimaamaanaan owe o'ow isa ge ezhinikaazod aya'aa dibiki-giizis owe, mii iw odibendaan ayi'ii nibi dibiki-giizis ezhinikaazod. Daa-iskaapiichige giishpin wii-miikinjitwaad awiya chimookomaan ezhinikaazod. Gidaa-inaawaa aya'aa gimaaminaan ji-iskaapiichiged ji-waabanda'ind awe chimookomaan. Gaawiin wiinawaa odibendanziinaawaa. Gaawiin ige anishinaabe odibendanziin. Mii awedi dibiki-giizis debendang. Gii-izhiwebak, izhiwebad aya'aa, iwidi gikendanziwang.

[21] Mii iwidi gaa-izhichigewaad iwidi inakeyi'ii niiskaabi'anong inakeyi'ii iwidi ayi'iing eyaawaad anishinaabeg zhaawanong miinawaa niiskaabi'anong inakeyi'ii. Mii iwidi gaa-izhichigewaad anishinaabeg. Giinawaa gii-inaawaad noongom iniw gimaamaanaan da-mamood ayi'ii akawe noongom ow isa nibi, onibiim owe noongom isa wenji-dazhiikodaading onibiim. Mii iw gaa-izhichigewaad igiw anishinaabeg. Ge-sh ayi'ii gii-izhiwebak ingo-biboon ayi'ii gii-izhiwebad ayi'ii gii-mamood iw onibiim iw imaa gimaamaanaan dibishkoo gaa-izhaamagak, gaa-izhaamagak gii-ikidong. Mii sa iw dibishkoo de-izhiwebak omaa Miskwaagamiwi- zaaga'eganiing dash wiin. Mii noongom o'ow aya'aa wii-meshkoshkaajitaawaad aw chimookomaan ezhinikaazod. Ganabaj ayi'ii gii-poonitawaawaad ige waa-izhichigewaad.

ANTON TREUER:

[22] Aaniin wenji-wiindeg owe zaaga'egan Miskwaagamiwi-zaaga'egan?

[20] But the white people say that they own all the lakes, that's this Governor of the State of Minnesota. But the Indian people didn't sell it. And now with the water as it's called, it's the water of our grandmother as it's called, and the moon, the water is owned by the moon as it's called. She could run out of patience if the so-called white man makes light of it. We should tell him that our grandmother could run out of patience for the white man to be shown. They don't own it. And the Indian doesn't own it. It's the moon that owns it. When it happened [before] it happened when we didn't know.

[21] That's what they did over there out west where the Indians are and in the south and west. That's what the Indians did over there. Now they were told that our grandmother would take the water, her water now, since her water was the source of conflict. That's what those Indians did. And sure enough it happened one year, it happened that our grandmother took her water, like it just went away, it left so to say. So that's what could happen over here at Red Lake. So now so so-called white man wants to change his ways. Maybe they will stop harassing people the way they want to do.

ANTON TREUER:

[22] Why is this lake called Red Lake?

THOMAS J. STILLDAY:

[23] Aya'aag ayaawag mewinzha omaa gii-ayaawag. Gii-ayaawag ogow bwaanag. Inashke wiinawaa awedi. Wendaabang gii-pi-onjibaad awe aya'aa anishinaabe, onjibaa anishinaabe. Mii imaa noongom owedi gaa-onji-dazhiikodaadiwaad ayi'ii o'ow isa o'ow aki, o'ow odakiimiwaa iniw bwaan. Mii iwidi Dapinanidiwining iw ziibi ezhinikaadeg. Mii imaa gaa-tazhi-miigaadiwaad. Chi-niibowa imaa gii-ayaawag. Gii-nisaawag bwaanag. Mii dash igo, miish imaa omiskwiimiwaa. Mii iwidi gii-inaaboodeg, mii iwidi jiigibiig zhayigwaa gii-waabandamowaad ayi'ii miskwaamagak ayi'ii zaaga'egan. Miish iwe... akawe ge owedi gaa-ikidowaad ayi'ii Miskwaagamiiwi-zaaga'egan owii-izhi-wiindaanaawaa.

ANTON TREUER:

[24] Gigii-noondaan ina gaa-izhwebak mewinzha apii anishinaabeg, ojibwewi-anishinaabeg gaa-izhi-miigaanaawaad iniw bwaan nawaj miigaadiwinan gaa-izhi-dazhindamowaad dibishkoo go iwidi Thief River Falls gemaa ingoji bakaan gaa-tazhi-miigaadiwaad?

THOMAS J. STILLDAY:

[25] Iwidi ge Red Lake Falls, Thief River, miish iwidi gonaa gaa-izhi-nishkawinding inakeyi'ii awe bwaan North Dakota, South Dakota gaa-izhi-maajaawaad igiw anishinaabeg inakeyi'ii ezhinikaadeg iwidi Mikinaako-wajiwing. Aaniin dash ge iwidi ezhinikaadeg Pembina? It's an Indian name?

ANTON TREUER:

[26] Mii sa ganabaj.

THOMAS J. STILLDAY:

[23] People have been here, for a long time they have been here. There were these Dakotas. You see them. The Ojibwe came from the east, the Ojibwe are from there. So there they had a conflict over territory, the territory of the Dakota. So it was at Battle River as it's called. That's where they battled. There were a great many people there. The Dakotas were slaughtered. And then, their blood was there. So it flowed out over there along the shore now when they looked at it the whole lake was red. And so... for the first time they said it was a red lake, so they named it so.

ANTON TREUER:

[24] Have you heard about what happened long ago when the Indians, the Ojibwe Indians, fought the Dakota, more warfare that they talked about over there at Thief River Falls or elsewhere where they had battles with one another?

THOMAS J. STILLDAY:

[25] And over there at Red Lake Falls, Thief River, and then there was a traditional battle with the Dakota over there towards North Dakota, and South Dakota when the Indians over there left for Turtle Mountain as it's called. And what is Pembina called? It's an Indian name?

ANTON TREUER:

[26] It's possible.

THOMAS J. STILLDAY:

[27] Yeah. I wonder why it's so... Pembina? That's an Indian name. Mii iwidi eyaawaad anishinaabeg. Ge Roseau River, that's part of that.

ANTON TREUER:

[28] Miskwaagamiiwi-zaaga'eganiing anishinaabeg gaa-izhi-aanjigoziwaad imaa?

THOMAS J. STILLDAY:

[29] Yeah. Iwidi Swan Lake, Manitoba. Mii iwidi Roseau River, Manitoba. That's part of the Ojibwes. Miinawaa iwidi Long Plains and Little Shell, then Rockville, Rocky Boy and dash there's some aaniin ezhinikaadeg iwidi Saskatchewan that, jeez, by the border there, mii ge, mii go ge part of the Red Lakers. A lot of Ojibwes, all the way.

ANTON TREUER:

[30] Aaniish gaa-onji-zhimaaganishiiwiyan ige giin gaa-noonde-izhaayan agaamiing?

THOMAS J. STILLDAY:

[31] Ingii-izhiwinigoo niin iwidi. Niibowa iwidi gii-izhi-izhiwinaawag igiw anishinaabeg.

ANTON TREUER:

[32] Gigii-wii-wijiwaag ina?

THOMAS J. STILLDAY:

[33] Gaawiin sa go. Bebakaan ge ingii-asigoomin.

THOMAS J. STILLDAY:

[27] Yeah. I wonder why it's so... Pembina? That's an Indian name. There are Indians over there. And Roseau River, that's part of that.

ANTON TREUER:

[28] Red Lakers relocated there?

THOMAS J. STILLDAY:

[29] Yeah. Over there to Swan Lake, Manitoba. Over there to Roseau River, Manitoba. That's part of the Ojibwes. And over there to Long Plains and Little Shell, then Rockville, Rocky Boy and there's some what's it called in Saskatchewan that, jeez, by the border there, there too, also part of the Red Lakers. A lot of Ojibwes, all the way.

ANTON TREUER:

[30] Why did you become a soldier and want to go overseas?

THOMAS J. STILLDAY:

[31] I was drafted over there. A lot of those Indians were drafted over there.

ANTON TREUER:

[32] Did you want to go with them?

THOMAS J. STILLDAY:

[33] No. We were drafted into different [branches of the service].

ANTON TREUER:

[34] Gii-pi-dagoshin Mary Lou, inindendam.

DAVID TREUER:

[35] Gaawiin ganabaj. Sean.

ANTON TREUER:

[36] Aangodinong ninaanaagadawendaan ezhichigewaad anishinaabeg. Niibowa anishinaabeg gii-shimaaganishiiwiwag. Aaniish wenji-baataniinowaad igiw anishinaabeg zhimaaganishag? Aaniish waa-onji-izhichigewaad? Mii eta go gagwe-apa'iwewaad ishkoninganing? Noonde-ogichidaawiwag? Aaniish enendamowaad? Aaniish wenji-baataniinowaad ingiw anishinaabe-zhimaaganishag?

THOMAS J. STILLDAY:

[37] Aanind mewinzha... Aaniin gaa-onji-maajaawaad igiw iwidi? Geyaabi. Gaawiin anokiiwin gii-ayaasiinon. Miish igiw oshki-ininiwag, gaawiin ige gii-anokii'aasiwag. Mii ge, mii igiw ahangewininiwag. Mii eta go gaa-ashamaawaad iniw gaa-ayaanid anishinaaben ige gaa-noondesening. Oshki-ininiwag gaawiin ingoji gii-anokii'aasiwag. Gaawiin sa go gii-ayaasiinon anokiiwin. Mii eta go gii-pimiba'edizowaad iwidi. Gii-kiiyosewag miinawaa owe noongom isa gii-kiigoonyikewaad. Mii iw gaa-izhichigewaad. Miish iwedi gaa-izhi-maajaawaad igiw aya'aag oshki-ininiwag niibowa omaa Miskwaagamiiwi-zaaga'eganiing. Gii-ayaawag, mii sa noongom iwedi. Gii-ozhibii'igewag iwidi wii-shimaaganishiiwiwaad. Mii iwedi wenji-maajaawaad. Aaniish miinawaa gaa-ni-izhiwebak iwe? Gii-mamindwaa. Gii-mamaawag ji-zhimaaganishiiwiwaad.

ANTON TREUER:

[34] Mary Lou is here, I think.

DAVID TREUER:

[35] Maybe not. Sean.

ANTON TREUER:

[36] Sometimes I think about what the Indians do. A lot of Indians have been soldiers. Why are there so many Indian veterans? Why do they want to do it? Do they just want to try to get off the Rez? Do they want to be warriors? What do they think? Why are there so many Indian veterans?

THOMAS J. STILLDAY:

[37] A long time ago some... Why did they leave over there? Still do. There was no work here. They are young men. They aren't made to work. And so they [are] waiters. So the Indians who are here just serve food to others when they run short of help. Young men weren't made to work anywhere. There simply wasn't work. So they just cruised around over there. Now they hunted and they fished. That's what they did. And then a great many young men left Red Lake. They were [out and about] now. They enlisted over there, wanting to be soldiers. So that's why they left. And why did that happen again? They were drafted. They were taken to be soldiers.

ANTON TREUER:

[38] Gii-izhiwingooyan imaa agaamiing aaniish gaa-izhichigeyan imaa? Giggii-pimiwidoon baashkizigan eta gema...

THOMAS J. STILLDAY:

[39] Gaawiin. Ingii-ayaan. Ingii-odaabii'aa, ingii-odaabii'aa gaazhagens, "catpillar." I was in the Combat Engineers... Ingii-ozhitoomin ayi'iin roads.

ANTON TREUER:

[40] Giggii-minwendaan ina?

THOMAS J. STILLDAY:

[41] Gaawiin.

ANTON TREUER:

[42] Gaawiin ganabaj.

THOMAS J. STILLDAY:

[43] Gaawiin ajinens. Ingii-segiz apane.

ANTON TREUER:

[44] Geget ina?

DAVID TREUER:

[45] Giggii-giikaj ganabaj? Brutal winter over there.

THOMAS J. STILLDAY:

[46] Oh yeah. Still brutal. Akina wiin gii-kiishkokwaakosed aya'aa gimaamaanaan. Mii miinawaa giiwenh gii-maadaashkaak owe gashkading ige ayi'ii iwidi... Aaniin ezhinikaadeg iw, aya'aa, aya'aa aniibiishikewi-minising. Mii iwidi gii-bakiteyaashkaag.

ANTON TREUER:

[38] When you were sent overseas what did you do there? Did you just carry a gun, or...

THOMAS J. STILLDAY:

[39] No. I had one. I drove a cat, "caterpillar." I was in the Combat Engineers... We made the roads.

ANTON TREUER:

[40] Did you like it?

THOMAS J. STILLDAY:

[41] No.

ANTON TREUER:

[42] Maybe not.

THOMAS J. STILLDAY:

[43] Not in the least little bit. I was always scared.

ANTON TREUER:

[44] Really?

DAVID TREUER:

[45] Were you cold maybe? Brutal winter over there.

THOMAS J. STILLDAY:

[46] Oh yeah. Still brutal. The whole of Mother Earth froze solid. And when the ocean waves started again, it was still frozen... What is Asia called? There was a tsunami over there. And over there towards China, Japan, and China, Korea. There

Miinawaa iwidi, iwidi inakeyi'ii China, Japan, and China, Korea. There that ayi'ii, mii iniwen noongom ow isa gii-bakiteyaashkaamagak. Imaa dash imaa ayi'iing all the way to Hawaii. Gii-izhi-bakiteyaashkaa. They had a tsunami. It went that way and that way.

ANTON TREUER:

[47] Gigii-ayaaban ina iwidi apii gaa-izhiwebak?

THOMAS J. STILLDAY:

[48] No. No. No. Just lately.

ANTON TREUER:

[49] Noomaya na?

THOMAS J. STILLDAY:

[50] Yeah. Maybe about two weeks ago.

ANTON TREUER:

[51] Ingii-noondaan. Aaniish enendaman ezhi-aanjiwebak? Gaawiin geyaabi onzaam gisinaasiinon biboong. Miinawaa bakaan izhiwebiziwag aanind ingiw awesiinyag, giigoonyag. Aaniish enendaman waa-izhiwebak niigaan?

THOMAS J. STILLDAY:

[52] Ayi'ii... indagonaa ayi'ii owe eyaamagad owe... Gizhe-manidoo gwayakaawigonaan. Mii ingwana ogii-pazhanzhegonaan. Ayi'ii... Owe gimaamaanaan wii-nishkaadizi. Nishkaadizi. Nishkaadizi sa go. Daga miinawaa iwedi wii-taashkikamigisewid inakeyi'ii ow niiskaabi'anong. Miinawaa iwedi wii-ayaa. Miinawaa iwedi wii-poodaajige. Owii-poodaadaan noongom o'ow isa odishkodem a'aw gimaamaanaan iwidi inakeyi'ii... Yellowstone.

that's where that tsunami happened now. There and all the way to Hawaii. There was a tsunami. They had a tsunami. It went that way and that way.

ANTON TREUER:

[47] Were you there when that happened?

THOMAS J. STILLDAY:

[48] No. No. No. Just lately.

ANTON TREUER:

[49] Recently?

THOMAS J. STILLDAY:

[50] Yeah. Maybe about two weeks ago.

ANTON TREUER:

[51] I heard about it. What do think about climate change? It's no longer as cold in the winter. Some of the animals and fish are acting differently. What do you think will happen in the future?

THOMAS J. STILLDAY:

[52] Well... it seems like there's something to this... The Great Spirit straightened people out. It seems that he whipped people into shape... So... Our Mother Eath will get mad. She is mad. She's angry. And again she will make an earthquake out west. It will be that way again out there. It's going to blow again. Our Mother Earth will blow up her fire over there towards... Yellowstone.

ANTON TREUER:

[53] Ishkode-wajiw imaa.

THOMAS J. STILLDAY:

[54] Owii-poodaadaan. Owii-saagajiboodaadaan i'iw. Aandish ige iwidi inakeyi'ii wendaabang? Ayaamagad geyaabi de-izhiwebak. Mii iwidi they're going to have an earthquake. Ayi'iating chigami-zaaga'egan, miish iwidi miinawaa ji-bakiteyaashkaag.

ANTON TREUER:

[55] Bakiteyaashkaa.

THOMAS J. STILLDAY:

[56] Mii iwidi dibishkoo go out east.

ANTON TREUER:

[57] Da-ishkwaakiiwan ina?

THOMAS J. STILLDAY:

[58] Gaawiin ingod da-ishkwaasiinon. Giinawind ayi'ii wife was out, another...

ANTON TREUER:

[59] Mii eta bemaadizijig waa-ishkwaataawaad, gaawiin aki.

THOMAS J. STILLDAY:

[60] Onishiwanaajitonaawaa. Giga-mamizhwigonaanig our own government, government scientists.

[END CD NUMBER 1 — BEGIN CD NUMBER 2]

ANTON TREUER:

[53] There's a volcano there.

THOMAS J. STILLDAY:

[54] It's going to blow. That one will erupt. And where over there towards the east? There's one that's still going to do that. Over there they're going to have an earthquake. The ocean over there, there will be a tsunami again.

ANTON TREUER:

[55] There will be a tsunami.

THOMAS J. STILLDAY:

[56] Like over there out east.

ANTON TREUER:

[57] Will there be an apocalypse?

THOMAS J. STILLDAY:

[58] The earth will not come to an end. You all there, wife was out, another...

ANTON TREUER:

[59] Only people will come to an end, not the earth.

THOMAS J. STILLDAY:

[60] They are destroying it. Our own government is blaming us, government scientists.

[END CD NUMBER 1 — BEGIN CD NUMBER 2]

ANTON TREUER:

[61] Aaniish gaa-waabandaman iw apii gii-tazhiikamowaad?

THOMAS J. STILLDAY:

[62] Awegonen dinowa?

ANTON TREUER:

[63] Gaa-izhi-booni'itoowaad iniw isa ayi'iin imaa Bemijigamaag. Gaawiin gegoo gii-adaawesiiwag imaa miinawaa gaa-izhi-booni'itoowaad iniw adaawewigamigoon.

THOMAS J. STILLDAY:

[64] Mii owe besho, miish igo ayi'ii gii-ayaawaad. Gii-nishki'aa a'aw akiwenzii ayi'iing. Namanj igo gaa-izhiwebadogwen. Gii-pi-mawadishiwe awe bezhig aya'aa ogimaa. Mii imaa noongom owed i aya'aa Beltrami County Commissioner, mii awe Kohl gii-izhinikaazod. He's got a resort in Turtle River so he visits Red Lake because you know all that time gii-ayaawag they were even up to today they bitch about the welfare and so mii awedi, they talk about the welfare at that time the Commissioners. So this one Commissioner came to Red Lake gii-pi-waabamaad iniw, mii iniw iwedi gaa-miinind iniw zhooniyaan. They come across that Ritchie family, you know and the condition of the living it was kind of substandard, kids running around and all that, no clothes on, no shoes, dirty. Mii go awe aya'aa chimookomaan... so he had a series of his findings broadcast that over the air, radio. People listened to his broadcast. He worked in the broadcast ayi'ii, being a commissioner, county commissioner. He was a broadcaster too.

DAVID TREUER:

[65] Imaa KBUN ezhinikaadeg.

ANTON TREUER:

[61] What did you see when they were going at it?

THOMAS J. STILLDAY:

[62] What kind?

ANTON TREUER:

[63] When they boycotted things in Bemidji there. They didn't buy anything there and they boycotted those stores.

THOMAS J. STILLDAY:

[64] It was nearby here, that's where they were. That old man got ticked off. I don't know exactly what had happened. One of the officials came to visit. So it was a Beltrami County Commissioner there, the one named Kohl. He's got a resort in Turtle River so he visits Red Lake because you know all that time they were there they were even up to today they bitch about the welfare and so that guy there, they talk about the welfare at that time the Commissioners. So this one Commissioner came to Red Lake to look at the people receiving welfare monies. They come across that Ritchie family, you know and the condition of the living it was kind of substandard, kids running around and all that, no clothes on, no shoes, dirty. So that white guy... so he had a series of his findings broadcast that over the air, radio. People listened to his broadcast. He worked in the broadcast, being a commissioner, county commissioner. He was a broadcaster too.

DAVID TREUER:

[65] There at KBUN as it's called.

THOMAS J. STILLDAY:

[66] So he was broadcasting all that. Gaa-izhi-noondang that old man, holy he got mad. He went over to Leech Lake to talk to the, to talk to aya'aa the Chairman there. Then he went to ayi'iing White Earth. They met together to settle that boycott Bemidji. They took all their monies in the banks. Aaniin gaa-izhichigewaad? Took all their monies and everything. Then people went to Thief River. White Earth went to Thief River. Red Lake went to Thief River. Cass Lake went to Walker. Gaawiin gii-izhaasiiwag Bemidji. Miish iw ge Chamber of Commerce tried to apologize. Until that guy apologized they hurted Bemidji anyway, emergency boycott. That's what he did.

ANTON TREUER:

[67] Gimikwendaan ina those riots in the 70s when they burned Red Lake? Aaniindi gaa-ayaayan iw apii? Omaa na? Aaniish gaa-izhiwebak?

THOMAS J. STILLDAY:

[68] Ayi'iing gii-maajiitaawaad igiw ogimaanaan, mii ge eshpabid, eshpabiwaad miinawaa ge. Ingiigidomin. Giigido iwidi ayi'ii... Gegaa giigidowaad igiw ge gaa-onagamindwaag. Gii-ayaawag ge gaa-izhi-ayaawaad. Gii-onagamindwaag, mii imaa election imaa ayaamaan gaa-izhi-niiweyizhiwed awe ikwe. "Airpo" apane ogii-miigaanaawaan noongom iniw aaniin... ezhichigenid iniw akiwenziiyan gaa-ishpabinid. Miish awe, miish awedi gaa-izhi-ayaad, gaa-izhi-niiweyizhiwed mii ikwe. Wa'aw ikwe gii-niiweyizhiwe. Mii zhigwa gii-maajiitaad ogii-miikinji'aa awedi gaa-onabimind. Aaniish naa gii-shooniyaawe. Gii-shooniyaawe awe ikwe. Gaawiin geyaabi ogii-ozhibii'anziin iniw noongom iniw owe noongom iniw da-onji-diba'amawindwaag noonow ogow gaagiigidowaad.

THOMAS J. STILLDAY:

[66] So he was broadcasting all that. When he heard that that old man, holy he got mad. He went over to Leech Lake to talk to the, to talk to the Chairman there. Then he went to White Earth. They met together to settle that boycott Bemidji. They took all their monies in the banks. What did they do? Took all their monies and everything. Then people went to Thief River. White Earth went to Thief River. Red Lake went to Thief River. Cass Lake went to Walker. They didn't go to Bemidji. And then the Chamber of Commerce tried to apologize. Until that guy apologized they hurted Bemidji anyway, emergency boycott. That's what he did.

ANTON TREUER:

[67] Do you remember those riots in the 70s when they burned Red Lake? Where were you at that time? Here? What happened?

THOMAS J. STILLDAY:

[68] They started with our chief, the Tribal Chair, and the Tribal Council Members. We were talking. He was talking over there... The elected officials were talking too. And they were there in this way. That woman who had declared victors the election when I was there was among those who had been voted in in the election there. Now they were always fighting that old man, the Tribal Chair over what he had done with "Airpo." And then it got to be that way for that lady who declared the victors. That woman was the chief election official. So now she started to blow the whistle on the elected official. Well, he was a profiteer. That woman was a profiteer. She no longer wrote down why these speakers were receiving payments.

[69] Mii iwidi gaa-izhi-mii.... Mii iwidi gaa-izhi-mawanji'idiwaad. Mii zhi-gwa gii-saagidaakonaawaad. Miish awe ikwe iniw onaabeman, mii sa go ge gii-ayaawaad, mii iwidi gii-ayaamagad ige, gii-ayaamagad ige gibaakwa'odiiwigamig. Mii iwedi gaa-izhi-jaagizamowaad iwe, mii ge, mii igiwe ikwe iniw onaabeman oshki-ininiwag sa go ge wii-chaagizamowaad ayi'ii. Niibowa gegoo ogii-chaagizaanaawaa... Gii-pabaa-baashkizwaawaad iniwe, awe noongom owidi akiwenzii, baashkizwaawaad ayi'iin iniw owaakaa'igan. Aaniish naa gii-kinjiba'iwewag aya'aag anishinaabeg. Miish iwidi Dapinanidiwining wiin igiwedig. Mii iwidi... gaa-izhi-akandoong. Ingii-akandoomin.

[70] Mii dawaaj iw ingii-nagaanaanaanig igiwedig. Aanind gii-gopii'idiwaad igiw ge anishinaabeg omaa. Gaawiin gii-pangidii'aasaawanaad gii-pi-izhaawaad. Mii iwidi gii-chaagizigewaad ige ow gii-tibaakamindwaag ogow. Mii o'ow akina o'ow... gaa-wiidoookaazod gii-dakonaawag. Mii iwedi, mii iwedi ge, mii awe geyaabi inini geyaabi ani-bagidinaa akawe wiinaash. Gii-izhi-maazhised gegoo miinawaa iwidi ezhi-dakonind. Peewee gii-izhinikaazo, Peewee Hanson. Mii iwidi gaa-izhichigewaad.

ANTON TREUER:

[71] Ingiw Obaashiing anishinaabeg ogii-kina'amawaawaan dabi-izhaanid omaa Obaashiing. Ingii-noondaan i'iw. Ogii-kibaakwa'aanaawaa igo miikana besho imaa endaayan.

THOMAS J. STILLDAY:

[72] Mii iwidi bi-izhaasig. By Battle River.

DAVID TREUER:

[73] By the beach.

[69] So then there.... So they had a meeting there. So now they impeached him. So then that one woman's husband was being kept over there where the jail was at. So they burned it down, that woman's husband and some young men had wanted to burn it down. They burned up a lot of stuff... They went shooting around that old man, shooting up his house. Well, some of the Indians ran away. And some [went] to Battle River. So over there... was an ambush. We set an ambush.

[70] Mii dawaaj iw ingii-nagaanaanaanig ingiw awedig. Aanind gii-gopii'idiwaad ingiw gaye anishinaabeg omaa. Gaawiin gii-pangidii'aasaawanaad gii-pi-izhaawaad. Mii iwidi gii-chaagizigewaad igaye ow gii-tibaakamindwaag ongow. Mii o'ow akina o'ow gaa-... gaa-wiidookaazod gii-takonaawag. Mii iwedi, mii iwedi gaye, mii awe geyaabi inini geyaabi ani-bagidinaa akawe wiinaash. Gii-izhi-maazhised gegoo miinawaa iwidi ezhi-dakonind. Peewee gii-izhinikaazo, Peewee Hanson. Mii iwidi gaa-izhichigewaad.

ANTON TREUER:

[71] Those Ponemah Indians prohibited from coming here to Ponemah. I heard that. They blocked the road near your house there.

THOMAS J. STILLDAY:

[72] No one could come there. By Battle River.

DAVID TREUER:

[73] By the beach.

THOMAS J. STILLDAY:

[74] Dibishkoo... we had ayi'ii made fox holes. Everybody that was in the ayi'ii military had a gun. Mii sa go iw. They didn't let nobody come in here. They were from Red Lake. Relatives here just turned them around. They turned them away. Aaniish ezhichigewaad?

* * *

THOMAS J. STILLDAY:

[75] Ayi'ii gidibaajimowiniwaa ji-dibaajimowamban.

RICHARD KELLY:

[76] Awegodogwen?

THOMAS J. STILLDAY:

[77] Gegoo sa go.

RICHARD KELLY:

[78] Onzaam indaga.

THOMAS J. STILLDAY:

[79] Ayi'iing iwidi, iwidi inakeyi'ii, aaniin ezhinikaadeg? Shaabashkaang ji-dibaajimowamban ayi'ii gaa-pi-izhiwebak.

RICHARD KELLY:

[80] Onimaaganing iw.

* * *

ANTON TREUER:

[81] Noondegidaazo.

THOMAS J. STILLDAY:

[74] It's just like... we had made fox holes. Everybody that was in the military had a gun. That's it. They didn't let nobody come in here. They were from Red Lake. Relatives here just turned them around. They turned them away. What did they do?

* * *

THOMAS J. STILLDAY:

[75] You should tell your stories.

RICHARD KELLY:

[76] Which?

THOMAS J. STILLDAY:

[77] Some.

RICHARD KELLY:

[78] Come on, it's too much.

THOMAS J. STILLDAY:

[79] Over there that way, what's it called? Talk about what happened at Shaabashkaang.

RICHARD KELLY:

[80] That's Onimaaganing.

* * *

ANTON TREUER:

[81] He quit in frustration.

THOMAS J. STILLDAY:

[82] Mii aaniin godinaa? Noondegidaazo... you could say a lot of things, you know. Gaawiin geyaabi ge niwii-izhichigesii. Not going to do that again. Noondegidaazo. Aya'aa I got some ayi'ii aaniin ezhinikaadeg iw. Zhaaganaashiiwininiwag aya'aag odoozhitoonaawaa ayi'ii a tape, cd. Mii eta go aabiding gii-kiigidowaad. He probably got those... Do you have a lot of stuff in aya'aa your department?

ANTON TREUER:

[83] Anooj. Gaawiin dash debisesiinoon ayaamaang ojibwemowin dazhiikamaan nawaj nandawaabandamaan. It will never be done, indinendam.

THOMAS J. STILLDAY:

[84] Aaniin giin gii-ozhichigaadenig iniw ayi'iin enikidong?

ANTON TREUER:

[85] Iw mazina'igan endazhiikamaan, aaniin ezhi-ikidong?

THOMAS J. STILLDAY:

[86] Mii gosha iw. Dibishkoo go iwidi mewinzha gaa-pi-ikidowaad. Niibowa gegoo imaa, mii na ayaamagad? Ani-ayaamagad de-ni-ikidong. Dibishkoo go gii-ozhibii'igaadeg iwe isa enwed aya'aa gaagiigidod aya'aa zhaaganaashimod. Mii iwidi wenji-... gaa-onji-maazhisemagak. Miish iw apane go ezhi-ozhichigaade... eni-ezhi-ozhichigaadeg de-ini-ikidong. Mii iwe ekidowaan iwidi dictionaries. Mii go dibishkoo ge giinawind imaa ekidong aaniin gaa-pi-ikidowaad mewinzha eni-izhi-ayaamagak eni-ozhitoowang aaniin ezhi-wiindamang gegoo: a name, a new item, make a new word. Eni-izhi-ayaad. That's why we're so we're kind of stuck. Aaniin gaa-ikidowaad mewinzha? This is new.

THOMAS J. STILLDAY:

[82] So how's it used? Noondegidaazo... you could say a lot of things, you know. I don't want to do it anymore. Not going to do that again. Noondegidaazo. I got some what's it called. Some Canadians use a tape, cd. They only talked about it once. He probably got those... Do you have a lot of stuff in your department?

ANTON TREUER:

[83] A variety. The Ojibwe material we have it's not enough as I am working on and looking for more. I think it will never be done.

THOMAS J. STILLDAY:

[84] What kinds of oral material did you make?

ANTON TREUER:

[85] That book I'm working on, what's said (in it)?

THOMAS J. STILLDAY:

[86] That's right. Like oral histories. Is there a lot of it there? Word resources are being developed. Like what has been written about language and speaking when they use the English language. So over there... that's why [the language] is in such an unfortunate state. So then when it's written... when word resources are written. That's what I'm talking about there, dictionaries. So it's like that with you guys there with how they say, how that speak about things of long ago, how they are coming to be, how we develop ways of calling things: a name, a new item, make a new word. Development. That's why we're so we're kind of stuck. How did they say things long ago? This is new.

ANTON TREUER:

[87] Gidaa-ozhitoomin oshki-ikidowinan.

THOMAS J. STILLDAY:

[88] Mii iw imaa eni-ayaagin. Inakeyi'ii ge mewinzha gii-ayaawaad iniw keyi'ii ge aya'aag awesiinyag gaa-niiyogaadewaad. Mii iwidi bagwajiing eyaawaad ge miinawaa ge netaawigi'aawaad igo noongom owedi eni-aabaji'aawaad enamonangidwaanig. Awenen dinowa. There was a... Dibishkoo go bezhig gii-ikidong aya'aa awe noongom o'ow awesiinh. Miinawaa dibishkoo, you know you talk about the animals wild animals eyaawaad. Then they have domestic animals. You match them. Keyaa aw gookoosh. Who do you match that pig? We have wild pigs. Then we have domestic pigs. Ge iniw waawaashkeshiwan, waawaashkeshiwag. Gidaa-ayaawaanaanig igiw those domestic same as ayi'ii, same kind of animal match that's domestic, deer, we have keyi'ii moonz. We got somebody that uses a horse. Keyi'ii ge... Mii iwedi aya'aa got to match somebody wild animals and domestic animals. You match them.

ANTON TREUER:

[89] Gimikwendaan ina gaa-ayaawaad ingiw bagwajimishtadimoog omaa Obaashiing? Geyaabi na gii-pagwajiwag iw apii gii-agaashiinyiyan? Aanind?

THOMAS J. STILLDAY:

[90] Gii-niiboogiziwag. Gii-ayaawag ge ay'aag igiw mishtadimoog aya'aag. Gii-ayaawag. Ogii-aabaji'aawaan igiw anishinaabeg iniw mishtadimoon. Mii iwe... Akawe noongom ow isa gii-gitigewaad igiw ogii-aabaji'aawaan. Miinawaa gii-pabaamosejiwewaad. Ganage gii-pabaa-giiwodewaad ige gii-aabaji'aawaad iniw mishtadimoon. Miinawaa gii-wiindamaage awe mishtadim. Aaniin de-ni-izhiwebadinig gii-tibaajimod iwe

ANTON TREUER:

[87] We can make new words.

THOMAS J. STILLDAY:

[88] That's what's being developed there. Like ancient four-legged animals that were here. And also the wild animals that are there and now the animals that they domesticated that they use for leading, guiding, and working for us. Whatever kinds. There was a... It's like they say this one kind of animal now. And for example, you know you talk about the animals, the wild animals that are there. Then they have domestic animals. You match them. Like the pig. Who do you match that pig? We have wild pigs. Then we have domestic pigs. And those deer, the deer. We can have those domestic same as, same kind of animal match that's domestic, deer, we have like moose. We got somebody that uses a horse. And so... So there you got to match somebody wild animals and domestic animals. You match them.

ANTON TREUER:

[89] Do you remember when there were wild horses here at Ponemah? Were they still wild when you were little? Some?

THOMAS J. STILLDAY:

[90] They were numerous. And those horses were there. They were there. The Indians used those horses. So that... They used them first of all when they farmed. And they walked around. And they used those horses when they traveled round trip. And that horse told things. He told about what would come to happen with the weather, when it would thunder and when it would snow over there, and when it would be windy. And so that's what they told

wii-animikiikaamagak miinawaa wii-soogipog mii iwidi, mii miinawaa ayi'iing wii-nooding. Mii ge iwe gaa-wiindamaagewaad. Miish iw gii-waabamaawaad iniw mishtadimoon gii-pabaa... gii-pabaa... ayi'ii dibishkoo go gii-, Mii sa gii-pabaamibatooni. Babaamibato. Mii iwidi... mii iwe gii-ni-doodamowaad ige igiw mishtadimoog, miish iwedi gegoo izhiwebadinig, mii iwedi. Gii-kaagigebaamibatoowag. Mii iw gaa-izhigewaad. Wiikaa na gigii-noondaan iwe ekidowaan? Gii-pabaagiiwaabibatoowaad.

ANTON TREUER:

[91] Gii-pabaamibatoowaad?

THOMAS J. STILLDAY:

[92] Gii-pabaagiiwaabibatoowag.

ANTON TREUER:

[93] Gaawiin ingii-noondanziin iw.

THOMAS J. STILLDAY:

[94] It's like they act crazy. They ran around acting crazy.

ANTON TREUER:

[95] Stampeding.

THOMAS J. STILLDAY:

[96] Yeah. And that's a way of warning ayi'ii the people that something was up, up in the air. Storms. Heavy storms you know—rain, thundering, sleet, and snow, and high winds. That's how people knew. Mii iw gaa-izhichigewaad mishtadimoog. And the people used to say it was good to have a horse around the area. Mii iw.

about. And then they watched those horses... like... So the ran ran around. He runs around. When the horses did that, something was going to happen. They ran around unceasingly. That's what they did. Did you ever hear about what I'm talking about? They ran around crazy, glancing in all directions.

ANTON TREUER:

[91] They ran around?

THOMAS J. STILLDAY:

[92] They ran around acting crazy.

ANTON TREUER:

[93] I haven't heard that one.

THOMAS J. STILLDAY:

[94] It's like they act crazy. They ran around acting crazy.

ANTON TREUER:

[95] Stampeding.

THOMAS J. STILLDAY:

[96] Yeah. And that's a way of warning the people that something was up, up in the air. Storms. Heavy storms you know—rain, thundering, sleet, and snow, and high winds. That's how people knew. That's what those horses did. And the people used to say it was good to have a horse around the area. That's it.

ANTON TREUER:

[97] Mii wiin babaanaajimod giishpin gegoo waa-izhiwebak.

THOMAS J. STILLDAY:

[98] Mii iw gaa-izhichigewaad igiw ge mishtadimoog. Aan, miish ge gii-aabaji'indwaa ge iwe noongom ow isa ayi'ii gii... akawe noongom o'ow isa gii-piigokamibijigewaad. Miinawaa gii-pi-inaakwaandawebijigewaad. Miinawaa noongom iwedi gii-pabaa-mawadishiwewaad.

[99] Gii-pabaa-giiwodewaad igiw iwidi gaa-aabaji'indwaa. Owidi gii-pabaa-izhaawag owidi zhaaganaashiiwakiing mewinzha. Aanind ige gii-chiimewag iwidi sa gii-pabaamagomowaad imaa ziibing. Mii iwidi gaa-izhi-maajaawaad mewinzha anishinaabeg. Geget. Geget mewinzha... aanind ge gii-awi-babaa-giiwodewaad. Aanish ge gaa-anokiiwaad iwidi gaa-anokiitaagewaad. Mii iw, mii ge gaa-kiiwodewaad, mii ge aya'aag dibishkoo go gii... aaniin goda ge-ikidowaan? Gii-pabaa... Gii-pabaa-giiwodewag miinawaa. Mii sa go gii-pabaa-ayaawaad. Gaawin gegoo gii-izhichigesiiwag. Mii eta go what you call bums, you know, bumming around. They did that a long time ago. Well, we still have people that do that bumming around, you know. Mii ge aya'aag gaa-kiiwodewaad dibishkoo go mewinzha. And they... Miinawaa owii-aabaji'aawaan iniw mishtadimoon geyaabi. Mewinzha... Ambegish. Aaniin enigokwaamagak iwidi ayaayeg, mii iw geyaabi ezhi-dibendang iw gibaabaa iwe, o'ow isa miinawaa ge gii-pagidinaad inini aya'aa, ayi'ii, aya'aag? Aaniin ezhinikaazowaad igiw? Igiweg noongom ogow zhingwaakoog. Does your dad still have all that ayi'ii plantations? How many acres is that?

ANTON TREUER:

[100] Niiwaak. Zhingwaakoog miinawaa bakwaanagemakoog.

ANTON TREUER:

[97] So he tells if something will happen with the weather.

THOMAS J. STILLDAY:

[98] And that's what those horses did. And now they were also used that way... when they plowed. And they skidded timber. And now they went around visiting.

[99] They were used when they sojourned. Long ago they went to Canada. Some crossed by barge and some forded the river. Many Indians left that way long ago. Really. Truly, a long time ago... some of them used to go around visiting over there. Well, some were working, serving as laborers. That's it, they went and came back, so it's like... how should I say it? They traveled round trip. So then they traveled around. They didn't do anything. They're just what you call bums, you know, bumming around. They did that a long time ago. Well, we still have people that do that bumming around, you know. So they travel around like long ago. And they... And they still wanted to use the horses. Long ago... I wish. How big is that [land parcel] over there where you guys are, that you father still owns, and where he let that one guy [keep horses]? What are they called? Those kind of pine trees. Does your dad still have all that plantation? How many acres is that?

ANTON TREUER:

[100] Four hundred. White pines and Norway pines.

THOMAS J. STILLDAY:

[101] Aaniish wiin wezhibii'iged that Tom Cain? He knows that trees. You know?

ANTON TREUER:

[102] Gaawiin ingii-waabandanziin gaa-ozhibii'ang.

THOMAS J. STILLDAY:

[103] He has a big booklet someplace.

ANTON TREUER:

[104] Aaniish gaa-izhi-ayaamagak gii-ayaashiinyiyan? Bakaan ina gii-izhi-ayaamagad? Gaawiin biiwaabiko-miikana gii-ayaamagasiinoon ganabaj.

THOMAS J. STILLDAY:

[105] Gii-ayaamagad dinowa. Dinowa odaabaanan ogii-ayaawaan.

ANTON TREUER:

[106] Aanind?

THOMAS J. STILLDAY:

[107] Mewinzha.

ANTON TREUER:

[108] Gaawiin ina mazinaatesijigan?

THOMAS J. STILLDAY:

[109] Gaawiin gegoo gii-ayaasiinoon.

THOMAS J. STILLDAY:

[101] What did that Tom Cain write? He knows that trees. You know?

ANTON TREUER:

[102] I haven't seen his writing.

THOMAS J. STILLDAY:

[103] He has a big booklet someplace.

ANTON TREUER:

[104] What happened when you were little? Was it different? Maybe there weren't paved roads.

THOMAS J. STILLDAY:

[105] There were some kinds. They had different kinds of cars.

ANTON TREUER:

[106] Some?

THOMAS J. STILLDAY:

[107] Long ago.

ANTON TREUER:

[108] No television?

THOMAS J. STILLDAY:

[109] There wasn't any.

ANTON TREUER:

[110] Aaniish gaa-izhichigeyan gaa-paa-odaminoyan gii-abinoojiiensiwiyan, gii-abinoojiiwiyan?

THOMAS J. STILLDAY:

[111] Ingii-anokii minawaa ingii-odamin. Ayi'ii ingii-ayaa. Ingii-ayaa. Memeshkwad ingii-izhaa iwidi aya'aa nibaabaanaan miinawaa nimaamaanaan miinawaa nibaabaa, nimaamaa gii-ani-abinoojiiwiyaan. Nibaabaanaan, nimaamaanaan ingii-kashki'ewinigoog nibaabaanaan, mii owe gaa-toodang. Miinawaa gii-pabaamiwizhid aya'aa megwayaak ayi'iing waa-wiindamawid iw. Miinawaa iwe ingikinoo'amaag iniw mitigoon ezhinikaazonid. Miinawaa ingii-gikinoo'amaagoo noongom iniw gitigaanensan ezhinikaadegin de-miijing miinawaa de-miijisiwaan. Miinawaa noongom owedi mashkikiwan ingii-gikinoo'amaag.

[112] Mii iw gaa-izhichiged aw akiwenziiban. Miinawaa ingii-wiijiwaa gii-kiiyosed, gii-agoodood, miinawaa gii-wanii'iged. Mii go iwidi gaa-kikinoo'amawid... Mii dash ayi'ii miinawaa memeshkwad ingii-izhaa. Ingii-andawenimig a'aw nibaabaam iwidi ji-wiijiwag. Miish i'iw gii-gikinoo'amawid. Miish ge wiin gaa-izhichiged nibaabaa. Ingii-gikinoo'amaag. Miinawaa, miinawaash ingii-wiidookawaag igiw owe sa gii-gitiged gaa-anokiiyaang.

[113] Miinawaash ge ayi'ii ingii-odaminawaa akina gegoo. Ingii-ayaamin. Ingii-odaminawaa. Mii... niiji-gwiiwizensag ingii-wiijiwaa. Ingii-makizinataadimin iwe gii-niibing. Miinawaa awedi bikwakwag ingii-aabajj'aanaanig iwe. Gii-nooji'angidwaanig noongom o'ow waaboozoog, miinawaa noongom ogow binewag, miinawaa noongom ogow chi-ajidamoog. Mii gaa-izhichigeyaang. Miinawaa iwedi ingii-pabaa... ingii-piminizha'waanaanig noongom ogow makwag. Miish igoo noongom owedi weweni owedi dibishkoo... awegonen dinowa gaa-miijiwaad, mii iwedi ingii-kanawaabamaanaanig. Miinawaa

ANTON TREUER:

[110] What did you do when you played as a baby, as a child?

THOMAS J. STILLDAY:

[111] I worked and I played. I was here. I was there. When I was a kid, I went with my grandfather and my grandmother and my father and my mother, taking turns. My grandfather and my grandmother managed me fine, the way my grandfather did things. And he brought me around in the woods when he wanted to tell me things. And he taught me the names of those trees. And I was taught now about the names of the plants that could be eaten and those that I couldn't eat. And now he taught me about these here medicines.

[112] That's what that old man did. And I accompanied him when he hunted, snared, and when he trapped. So that's how I was taught over there... And so then again I took turns going. My father wanted me to accompany him over there. And then he taught me. And that's what my dad did too. He taught me. And, and I helped them with this when he farmed as we worked.

[113] And I also played everything with others. We were there. I played with them. So... I went around with my fellow boys. We played moccasin games in the summer. And we used arrows that way when we went after rabbits and these partidge, and now these gray squirrels. So that's what we did. And now we chased these bears along. And then we watched them in a good way like this for whatever kinds of things they ate. We picked berries when those bears picked berries, so that's when we picked berries. Whatever things the [bear] ate, that's what we ate. He taught us. That's how it was with us.

ingii-mawinzomin gii-mawinzowaad igiw makwag... mii iwe niinawind gaa-izhi-mawinzowaang. Awegonen dino gaa-miijid, mii gaa-miijiyaang. Ingii-gikinoo'amaagoonaan. Mii gaa-izhiseyaang.

[114] Gaawiin aapiji, gaawiin aapiji geyaabi ayaasiiwag noongom ogowedig gaa-wiijiwagwaag noongom ogow. Owe noongom o'ow anishinaabeg... niiji-gwiiwizensag ge ezhinikaazowaad. Mii ge iwedi aya'aa, namanj iwe aya'aa. Mii ganabaj ow nisiwag igo ge gaa-wiijiwagwaa geyaabi bimaadiziwaad. Miish iwedi, amanj iwedi, geyaabi go ge ezhi-minjimaamagwaa ge miinawaa iwedi mewinzha gaa-pi-izhi-odaminowaad. Geyaabi ingii-ozhitoomin ige noongom iniw, aaniin ezhinikaadeg akawe noongom ow isa bikwakwag owe noongom igo, owe noongom iniw geget iwedi gaa-waagishkaaged. Miish iwedi gaa-pimoomindwaanig. Noongom ogow waawaashkeshiwag igo ge, miinawaa noongom owedi eyaawaad. Gaawiin ingii-pabaamenimaasiiwaanaanig igiw makwag ige ezhinikaazowaad. Miinawaa gaawiin ingii-pabaamenimaasiiwaanaanig ige noongom ogow owe binesiwag gaa-izhinikaazowaad. Miinawaash zhiishiibag ige ingii-nooji'aanaanig. Mii iwedi gaa-pi-izhichigeyaang.

[115] Gii-piboong ige ingii-ayaamin. Ingii-shooshokkwajiwemin. Ingii-nooji'aanaanig noongom ogow, owe noongom ow isa gaa-onji-zhooshkoobizowaang. Mii igiw, mii ge, mii ge aya'aa, aaniin ezhinikaazod aya'aa "tobbagan" ezhinikaazod? There's a word for tobbagan.

ANTON TREUER:

[116] Zhooshkoodaabaan.

THOMAS J. STILLDAY:

[117] Zhooshkoodaabaan. Mii iwedi... Miinawaa iwe, miinawaa ayi'ii ingii-onapinaanaanig noongom ogow, ogow animoshag.

[114] Now there aren't too many of those guys I went around with left now. These Indians, my fellow boys as they're called. So I don't know. So there might be three of my [play] partners still living. So then, I don't know as I remember them and also how we played long ago. Now we made more of them, what are they called first, arrows, [bows] that really recurved. So then they were carried on the back. And these deer were there. And we didn't worry about the bears they're called. And we also didn't worry about the thunderbirds as they were called now. And we went after ducks too. So that's what we did.

[115] We were out there when it was winter too. We went sledding. We went after these things now, that we use for sledding. So those, and so, what's a "tobbagan" called? There's a word for tobbagan.

ANTON TREUER:

[116] Zhooshkoodaabaan.

THOMAS J. STILLDAY:

[117] Zhooshkoodaabaan. That's it... And now we harnessed those dogs. They brought us around by sled when it was winter.

Ingii-pabaamindaamaanigoonaanig gii-piboong. Mii iw gaa-izhichigeyang. Miinawaa ayi'ii ingii-koji'aanaanig igiw... zhooshkwaada'egaansag. Wooden skates ingii-koji'aanaanig. Those little runners, before we got regular skates. We made our own. Mii iw gaa-pi-izhichigeyaang. Ayi'ii gii-gikinoo'amaagoowaang ezhi-gikinoo'amaagoowaang iwe. Ingii-ondaganaamigoomin iwe, owe noongom isa... mii iwe gii-ojibwemowaang. Mii noongom. Ingii-bakite'wigoonaan owe. Mii owe, mii owe ingii-gikinoo'amaagoomin iniwe ayi'iin miinawaa gikinoo'amaagewikweg. Mii iwe bizaani-zhaaganaashiimowaad noongom ayi'ii gaa-toodaagoowaang. Ingoji go... ayi'ii eginimamaang iwe mii... go ge niizhwaasong. Mii iwedi gii-pooniikaagoowaang. Mii iw gaa-izhichigewaad mewinzha.

ANTON TREUER:

[118] Aaniindi gaa-kikinoo'amaagooyan?

THOMAS J. STILLDAY:

[119] Mii omaa Obaashiing.

ANTON TREUER:

[120] Obaashiing. Gigii-minwendaan ina?

THOMAS J. STILLDAY:

[121] Gaawesa. Gaawesa sa go ge. Ingii-kiimii ko. When they used to get too bad you ran away.

ANTON TREUER:

[122] Gigii-pagidinig ina gikinoo'amaagewinini da-ojibwemoyan iwidi? Gaawiin.

That's what we did. And we tried out those little wooden training skates. We tried the wooden skates. Those little runners, before we got regular skates. We made our own. That's what we did. When we went to school, we went to school in a certain way. We were beaten when we spoke Ojibwe. So it was now. We got hit. And so we were taught by those female teachers. So they just spoke English now in whatever was done to us. Up until we were in about the seventh grade, that's when we were left alone. That's what they did long ago.

ANTON TREUER:

[118] Where did you go to school?

THOMAS J. STILLDAY:

[119] Here at Ponemah.

ANTON TREUER:

[120] Ponemah. Did you like it?

THOMAS J. STILLDAY:

[121] Not one bit. And not the least little bit. I used to play hookey. When they used to get too bad you ran away.

ANTON TREUER:

[122] Did the teacher let you speak Ojibwe over there? No.

THOMAS J. STILLDAY:

[123] Gaawiin. Mii gaa-izhi-maamawookawangid aya'aa mii aw gikinoo'amaagewinini. Ingii-bakite'waanaan. Mii gaa-izhi-boonii'ind. Miish miinawaa ikwewag, they do that. They did the same thing.

DAVID TREUER:

[124] Chimookomaaniwi na gaa-kikinoo'amaaged akina awiya?

THOMAS J. STILLDAY:

[125] Enh.

ANTON TREUER:

[126] Gii-chimookomaaniwiwag.

THOMAS J. STILLDAY:

[127] Holy they were mean people. I guess they were told to make us learn ayi'ii English, to talk English, think English. Mii iw gaa-izhichigewaad.

ANTON TREUER:

[128] Aaniish enendaman? Nawaj ina gii-gisinaa gii-piboong gii-agaashiinyiyan awashime gisinaag noomaya? Nawaj ina gii-soogipon? Aanjiwebad ina?

THOMAS J. STILLDAY:

[129] Miinawaa iwedi ayi'ii dibishkoo go o'ow about ningodwaasiw... ingodwaaso-biboonagad iwe gii-gichi-ayaamagak. Gii-gichi-soogipon. Mii iwedi gaa-izhiwebak mewinzha.

ANTON TREUER:

[130] Mii eta go gizhaabikizigan gigii-ayaan?

THOMAS J. STILLDAY:

[123] No. So we piled that teacher. We beat him. So he left people alone. And then the women, they do that. They did the same thing.

DAVID TREUER:

[124] Were all of the teachers white?

THOMAS J. STILLDAY:

[125] Yes.

ANTON TREUER:

[126] They were white.

THOMAS J. STILLDAY:

[127] Holy they were mean people. I guess they were told to make us learn English, to talk English, think English. So that's what they did.

ANTON TREUER:

[128] What do you think? Were the winters colder when you were a kid than they are now? It snowed more? Is the climate changing?

THOMAS J. STILLDAY:

[129] And it was like about six winters ago that it was a big one. It really snowed. So that's what the weather was like long ago.

ANTON TREUER:

[130] So you just had a stove?

THOMAS J. STILLDAY:

[131] Enh.

ANTON TREUER:

[132] Aaniish waa-izhiwebak niigaan?

THOMAS J. STILLDAY:

[133] Miish iwe. Gii-gikendamaan iwe that there's people aaniind gii-miinigoziwag anishinaabeg iwe sa go dibishkoo go ji-ini-nakwebidood a'aw ji-ini-nakwebidoowaad. Aaniin gwek de-ini-izhaamagadinig noongom o'ow isa owe noongom o'ow owe noongom o'ow... noodin ge ezhinikaadeg? Miinawaa ayi'ii owe gii-kimiwanaanakwad miinawaa ayi'iing gii-aanakwadoon ingoji ji-naasidoowaad? Gii-miinigoziwag ogow anishinaabeg. Mii iwe controlling the weather got a use of that. Mii awedi aya'aa dibiki-giizis. That's the spirit that helps. He control that weather—the wind, the rain, the snow, the clouds. He can do that. Ayi'ii... I notice that. That's why those aya'aag, those aaniin ezhinikaazowaad igo ge aya'aag mishtadimoog. That's where they come in. That's why we're always fighting all the time the people in Leech Lake. We have a pow-wow here in Red Lake so we say well, send the weather over there, we'll rain them out. So those people, you know, their ayi'ii o-niibidebiwaad omaa da-bi-izhaawaad Red Lake for our pow-wow. And they do the same thing to us. So they're kind of, what do you call it, it gets to that in-fighting in Bemidji. Mii imaa. That's where the stalemate is. That's a filibuster town.

* * *

THOMAS J. STILLDAY:

[131] Yes.

ANTON TREUER:

[132] What do you think will happen in the future?

THOMAS J. STILLDAY:

[133] That's it. I have come to know that there's some people, Indian people who were given things like that to catch, for them to hold onto. What's the right direction for the wind as it's called to go? And the rain cloud and the clouds to blow things away somewhere? These things were given to these Indian people. So controlling the weather got a use of that. So that's the moon. That's the spirit that helps. He controls that weather—the wind, the rain, the snow, the clouds. He can do that. So... I notice that. That's why those, those what are they called, horses. That's where they come in. That's why we're always fighting all the time the people in Leech Lake. We have a pow-wow here in Red Lake so we say well, send the weather over there, we'll rain them out. So those people, you know, they are sitting side-by-side in a row coming here to Red Lake for our pow-wow. And they do the same thing to us. So they're kind of, what do you call it, it gets to that in-fighting in Bemidji. It's there. That's where the stalemate is. That's a filibuster town.

* * *

THOMAS J. STILLDAY:

[134] Aya'aag... gaa-anokiiwaad mii ge aya'aa ogimaanaan
miinawaa igiw aya'aag imaa gii-gikinoo'aadiiwaad anokiiwaad,
mii iwidi gaa-izhi-zhooniyaamewaad.

THOMAS J. STILLDAY:

[134] So... they worked, and so the Tribal Chair and some of those with an education work, so they made good money.

NENABOZHONG AGOOZID

[1] Aanish aya'aa Nenabozho iidog aya'aa ogii-wij'-ayaawaan iniw ookomisan. Mii... mii iwedi gaa-pabaamenigod ge-sh awedi. Aanish naa gii-mawadisaanid iniw owiijiwikwewan, mii ini ookomisan. Mii ge gii-tibaajimowaad igiwedig ikwewag aaniin iwedi ezhichigewaad ayi'ii aaniin gii-kaagiigowaad iko ikwewag, mii iwe gaa-tazhindamowaad ayi'ii o'ow isa odakiweziimiwaan miinawaa noongom o'ow ogwiiwizensimiwaan. Mii iwe o'owe sa ge gegoo gii-toodaadiwaad. Mii iwedi ge aya'aa emanisoowaad, mii gaa-tazhindamowaad.

[2] Aanish, mii geget iwedi gii-tibaajimod awe bezhig aya'aa, mii iw akiwenzii gii-aapidagoozid. Mii awedi gaa-tazhindamowaad. Ge-sh iwedi gii-ayaa. Gii-aapidagoozid aya'aa akiwenzii. Ogii-ayaawigon iniw ode'an. Miish iwedi gaa-izhi-nibod megwaa gii-ayaad. Mii iw gii-aapidagoozid aw, awe isa, awe akiwenzii. Miish iwidi gaa-izhi-ookweshkawaad ayi'ii awe ikwe iniw onaabeman. Mii gii-nibonid. Mii sa gii-aapidagoozid aya'aa, mii aw akiwenzii, gii-ikidowag. Miish iidog iwedi.

[3] Aanish naa bizindang aya'aa awe sa Nenabozho. "Aaniin wenji-ikidowaad owe sa debaajimowaad ige ow odakiwenziiwiwaan owe sa gii-agoozinid? Haa indaga ge niin indagooz," gii-ikido. Gii-ikido Nenabozho. Miish iwedi gaa-izhaad gii-andawaabamaad iniw, mii iniw mitigoon gaa-izhi-akwaandawaanaad iwidi gii-o-agoozid.

[4] Owidi iwedi gaa-izhi-jiibaakwed, mii awe mindimooye, mii iniw ookomisan. Miish iwedi, dibishkoo go iwedi gaa-izhi-ganoonind aya'aa Nenabozho. Mii zhigwa andamindawenid ji-bi-wiisinid. Miish awedi babaa-biibaaginid, mii iniw ookomisan. Miish iwedi, "Aaniin Nenabozho. Aaniindi eyaayan? Daga bi-

WHEN NENABOZH0 PERCHED UP HIGH

[1] Well Nenabozho must have been with his grandmother. He was always worried about by her. His grandmother was visiting a female friend of hers. And they were telling stories the way those ladies do when women talk, talking about their men and their boys. That's what they were doing with one another. And they talked about experiencing an apparition.

[2] Well, that one really told a story, it was of an old man who couldn't dismount. That's what they talked about. And he was there. The old man was stuck in a mounted position. His heart got him. Then like that he died while he was up there. So that old man was stuck perched on top. Then that woman had to slide her husband off of her. He had died. So that old man had stayed stuck in a mounted position they said. Then it must have been so.

[3] Well that Nenabozho was listening. "Why are they saying this story they tell of their old men perched up on something? "Haa I'm going to perch on something myself," he said. Nenabozho said so. Then he left, looking for a tree he would climb up, for him to go perch.

[4] The old lady was cooking over here, that is his grandmother. Then Nenabozho was addressed like this. She was pouting for him to come and eat. So she yelled around, his grandmother that is. Then, "Hello Nenabozho. Where are you?"

giiwen! Bi-wiisninin!” Mii iidog gaa-anda-dagoshing. Gaawiin dash wiin. Awedi gii-izhi-maajaad awedi. Mii sa miinawaa o’ow babaa-biibaagid, mii awe, mii awe nookomisinaan. Haa, dash wiin awedi, mii sa go miinawaa awedi ganoonind aya’aa Nenabozho, “Nenabozho aaniindi eyaayan? Omaa naa noongom owedi indaga bi-wiisninin! Mii zhigwa awedi ji-dakiseg owe noongom o’ow isa owe noongom o’ow de-miijiyen,” odinaan. Haa, mii sa miinawaa gaawiin, gaawiin awe dagoshinziin. Haa dash wiin miinawaa awedi, dash enigok miinawaa, mii iwedi ezhi-baabiibaagid miinawaa gookomisinaan, “Nenabozho aandi imaa eyaayan? Daga bi-wiisninin! Daga bi-giiwen!”

[5] Ezhi-noondawaad iniw ookomisan iwe owe sa noongom iwedi ganoonigod, miish iwe. “Ayi’ii omaa goshaa indayaa owe maamaanaan,” gii-ikido, “Omaa gosha indagooz.”

[6] “Aandi?”

[7] “Omaa gosha niin indagooz.”

[8] Miish iwedi noondawind iwedi aandi endanagoozid. Mii sa ayi’ii gaa-izhaad aya’aa nookomisinaan. “Nenabozho aandi eyaayan?”

[9] “Omaa gosha ishpiming omaa indagooz.”

[10] “Aaniish iw wenji-izhichigeyan iwe sa gaa-agooziyan imaa,” gagwejimaad iniw ookomisan.

[11] “Aanish naa ikidowaad noongom ogowedig giijikweg iwe sa iwedi gii-aapidagoozid awe, awe sa awedi inini. Mii noongom iwedi wenji-agooziyaan ge niin.”

[12] Mii iwe.

Come home! Come eat!” He must come back. But he didn’t. So she left. And she yelled around, our grandmother this is. Haa, that Nenabozho over there was addressed. “Nenabozho where are you? Come and eat over here now! So now what you’re going to eat is getting cold now,” she told him. Haa, so again he didn’t return. Haa and then again with great effort our grandmother yelled over there, “Nenabozho where are you there? Please come eat! Please come home!”

[5] As he was talked to he heard his grandmother then. “Granny, I’m right here,” he said, “I am mounting.”

[6] “Where?”

[7] “I am perching right here.”

[8] Then he was heard from where he perched. Our grandmother went over there. “Nenabozho where are you?”

[9] “I am perching way up high.”

[10] “Why are you doing that, perching there,” she asked him, his grandmother that is.

[11] “Well your lady friends said today that Man is stuck in a perched position. So now I’m perching myself.”

[12] That’s it.

BAWATIG*

THOMAS J. STILLDAY:

[1] Our conference, o'ow isa ji-ojibwemowang giiwenh izhaayang noongom o'ow isa gichi-giizhendamang ojibwemowin. Mii i'iw wenji-ayaayang. Iwidi aaniindi wenjibaayeg ge miinawaa inweyeg ojibwemoweg ge iwidi wenjibaayaan bakaan indinitaagoz ojibwemowaan. Miish i'iw akina izhi-nisidotaadiyang. Mii i'iwe. Giishpin gikendamang i'iwe ojibwemowin, miish ezhi-nisidotaadiyang ge-sh imaa noongom o'ow ji-gaagiigidowang. Miish i'iw de-izhichigeyang ji-ojibwemotaadiyang. Giishpin wii-kagwedwed gegoo ge-ani-aapiichitaayaang ji-nisidowaawiindamaagoowang gegoo. Mii ge noongom gedani-izhichigeyang.

[2] Ge-sh o'ow akawe bezhig aya'aa ezhichiged anishinaabe gii-aadizookeng ige gii-waawiindamaading. Mii i'iwe. O'owe omaa eyaamagak, eyaawegwaa asemaa gidaa-asaawaa. Bijinag ige inga-ganoonaa o'owe, o'ow isa manidoo miinawaa aadizookaan jii-gaganoondamoonagoog o'ow isa gidasemaawaa.

ANTON TREUER:

[3] Giishpin wii-asemaakeyeg imaa gidaa-biinaawaa asemaa. Banimaa dash wiin oga-dazhimaan iniw asemaa. He wants to talk about some traditional things, spiritual things. If you have tobacco with you and you want to put a little pinch of tobacco in this basket up here, that's appropriate for asking for information about this.

* This text is a transcript of a joint presentation by Anton Treuer and Thomas J. Stillday on March 30, 2000, at Sault Ste. Marie, Michigan, at the Anishinaabemowin Teg Conference.

SAULT STE. MARIE

THOMAS J. STILLDAY:

[1] Our conference is for the purpose of speaking Ojibwe it is said, as we have come here today with resolve for the Ojibwe language. That's why we're here. I speak my dialect when I speak Ojibwe as I come from a different place than wherever you all are from and how you all sound when you speak Ojibwe. But then we all understand one another. That's it. If we know Ojibwe, we understand one another in our speaking. That's what we should do in order to speak Ojibwe to one another. If we become impatient when someone asks something we make a complete effort to be understood in the telling. We're going to do this today too.

[2] But first of all, this is one thing the Indian does when telling legends and having conversations. That's it. Those of you who have tobacco should put it in this thing that's put here. And in a short while I will address the creator and the spirits to address them about your tobacco on your behalf.

ANTON TREUER:

[3] If you all want to make a tobacco offering there you can bring your tobacco. Afterwards he'll speak for the tobacco. He wants to talk about some traditional things, spiritual things. If you have tobacco with you and you want to put a little pinch of tobacco in this basket up here, that's appropriate for asking for information about this.

(break — tobacco offering)

THOMAS J. STILLDAY:

[4] We're going back to our Indianness. Ayi'ii Wezaawaabiitang indigoo. Mii ge niin ezhinikaazowaan anishinaabewiinak. Miinawaa Bizaani-giizhig indizhinikaaz. Miinawaa indoodem ayaa makwa. Wiin ge-sh a'awe wedoodemid makwa, igiwedig indinawemaaganinaan niijakiwenzii. Mii i' iwe. Imaa dash imaa giga-waawiindamaagoom waa-izhichiged a'aw anishinaabe ge wiin bimaadizid akina gegoo o'ow isa go maajiishkaanig i'iw sa go bimaadiziwin iwidi. Niijakiwenzii iwidi giga-wiindamaagoowaa ge wiin ezhinikaazod.

ANTON TREUER:

[5] Boozhoo. Giboozhoo'ininim. Niin dash wiin Waagosh indizhinikaaz miinawaa Makoons indizhinikaaz anishinaabewinikaazoyaan. Migizi a'aw indoodem. Mii ganabaj minik waa-wiindamawagwaa. Ahaaw. Wiin nitam wii-kaaggiido.

THOMAS J. STILLDAY:

[6] Daga iwidi da-azhegiwe. Mii sa gii-piibiiwing gaa-ikidowaad anishinaabeg, manidoog. Gaawiin ayaasiiwag gigitiziiminaanig izhinikaazowaad, gibaabaanaan miinawaa gimaamaanaan. Iwidi noongom iwidi gii-pi-mooka'ang a'aw isa giizis giiwenh wenji-maajiitaamagak i' iwe bimaadiziwin. Ge gii-piibiinsiwiyan, mii zhigwa, mii apii imaa o'ow isa gii-ayaang o'ow isa gii-ondaabitamang i' iwe, i'iw bimaadiziwin. Ge iwidi i' iwe giizhig gii-ayaayangiban i'iw isa biibiiwing. Ge-sh, ge gii-maajisemagak i' iwe imaa gii-maajii-bimaadizing. Mii i' iwe. Mii ge noongom iwedi wenji-maajiitaayang.

[7] Mii iw bezhig gaa-izhichigewaad anishinaabeg. Geyaabi indizhichigemin. Aanish naa owe sa gii-piibiiyensiwiyan, mii

(break — tobacco offering)

THOMAS J. STILLDAY:

[4] We're going back to our Indianness. I am called Wezaawaabiitang. And I am named in the Indian way. I am also called Bizaani-giizhig. And my clan is the bear. And anyone who is of the bear clan is our relative, like my fellow old man. That's it. And you all are going to be told of what the Indian will do in life and of all things from the start of life. My fellow old man there is going to tell you all his name.

ANTON TREUER:

[5] Hello. I greet you all. My name is Waagosh and I am also called Makoons as I am named in Indian. I am eagle clan. That might be all that I will tell you. All right. He will speak first.

THOMAS J. STILLDAY:

[6] He'll be back. This is what the Indians, the spirits have said about childhood. The ones who raise us as they are called aren't there, it's our grandfather and grandmother. It is said that when the sun rose, it was the source of life. It is the same when you're a small baby, life is obtained from being. Our existence in childhood is like that of the sun. And like the beginning of flight, so is the beginning of life. That's it. And that's how we begin.

[7] This is one thing that the Indians did. We still do this. Well, when you're a small baby, your father and mother used tobacco

zhigwa awedi gibaabaa miinawaa gimaamaa gii-aabaji'aawaad iniw asemaan ezhi-asemaakaanaawaad iniw anishinaaben, daga ji-wiyawe'ewiyan niijaanisiwiyan. Miish iwe eko-niiyogonagak, mii imaa zhigwa gii-maandoomindwaa ige anishinaabeg, mii ge asemaa. Mii apii gaa-wiinzod a'aw abinoojiinh iwe ezhinikaazod. Mii zhigwa gii-gikenimigod iniw manidoon miinawaa aadizookaanan. Mii iwe, mii iw gikenimigod ezhinikaazod. Gaawiin miinawaa aya'aa chimookomaan, gii-chimookomaaniwinikaazod. Anishinaabewi.

[8] Miinawaa iwe gii-ini-aapiichiged. Mii zhigwa, mii zhigwa, mii miinawaa ingoji aya'aa aabaji'ind netaa-gaagiigidod gegoo ekidod a'aw, mii zhigwa iwedi gii-miinigod iniw aadizookaanan ikidowin. Mii iwedi ezhi-miigwechiwi'ind awe sa aadizookaan. Mii sa noongom iwedi dibishkoo go owe sa zagaswe'ind, zagaswe'aa owe sa gii-kiigidod a'aw. Mii zhigwa miinawaa iwedi eni-aapiichiged. Mii zhigwa miinawaa iwedi ezhi-ayaad, mii zhigwa babaamosed, mii iw isa miinawaa iwedi ezhi-asemaaked, mii iwe maajii-maada'adood iwe aya'aa abinjoojiinh omaa aki ezhinikaadenig. Mii gaa-pi-izhichiged aw anishinaabe. Gaawiin geyaabi wiizhaandemagasiinon owe noongom o'ow endazhindamaan.

[9] Mii zhigwa iwedi gii-ayaad, gii-ayaad aya'aa a'aw abinoojiinh maagizhaa ge gwiiwizens, ikwezens. Ezhootang ige, mii iwe sa noongom iwedi, ikwezensiwid. Mii iwedi bakaaniged, mii iwe bakaaniged. Mii iw gaa-izhichigewaad igiw anishinaabeg owe, owe sa bi-minesidoowaad. Mii iidog gaa-izhi-ozhitawaawaad ayi'ii waaginogaan. Mii imaa gii-ayaad a'aw, mii imaa izhi'ind awe ikwezens owe noongom o'ow gii-bakaaniged a'aw. Mii imaa, gaawiin ogii-paginidinaasiin ji-waabamaad iniw iwedi eyaanid gwiiwizensan. Mii iwidi gemaa... mii imaa gii-ayaa bijiinag, ogii-ayaawigoon ige gii-bakaaniged ge weweni ge gii-wiisinid. Ogi-abaajitoonan iniw gegoo iwe, iwe noongom o'ow gii-aabajitood.

and thus made an offering to the people so that you have namesakes as a child. Then on the fourth day the people are treated in a spiritual manner, and with tobacco. The child as he's called is named at that time. Now he is known to the creator and the spirits. That's it, then he is known to them by his name. And not with white people, who are known by their white names. He's an Indian.

[8] And he is eager. So now a skilled orator is used as speaker, as he is now given the word by the spirits. Thus the spirit is given thanks. So now it's like he is offered smoke, he is given smoke as that guy talks. So now he's very eager for this. So that's who he is now, as he walks now, and again as he makes his tobacco offering, so it is as the child begins to follow his path here on earth as it's called. This is what the Indian has done. So what I'm talking about is no longer incomplete.

[9] Now he exists, and that child might be a boy or a girl. And so she changes over, so it is now as she's a girl. So it is that she has a change of life when she gets her period. That's what the Indians did, they did this. That what the Indians did, they put it up. They made a lodge. The girl was made to be there now, secluded while in her menses. She was not allowed to view any boys over there. After she was there a while, she was given things while secluded during her period and she ate well. She used those things now, now this is what she used. Nobody else used them. And I say this for a reason of the girl who is secluded in her menses.

Gaawiin awiya ogii-aabajitoosiin. Ge-sh igo onji-ikidowaan i' iwe miinawaa awe ikwezens gii-bakaaniged.

[10] Mii zhigwa iwedi ji-bi-giigidonid aadizookaanan, manidoon owe noongom owedi de-onji-mashkawizing. Mii iw gaa-izhichiged. Mii iw ge, mii iwe bezhig gaa-ikidong sa ji-ayaang iwe sa bakaaniged aw, awe sa, awe ikwezens ikwewi. Geget, geget iwedi mashkawizii akina gegoo, mii iw gegoo daanginang dibishkoo go ezhininjing keyi'ii ge gii-bakaaniged gii-o-bagizod. Mii gegoo ezhi-maanaadawishkaad iniw owe sa, owe sa noongom o'ow nibi ezhinikaadenig miinawaa iwedi eyaawaad iniw giigoonyan gegoo ezhi-ayaang. Miinawaa noongom owedi gii-taanginang noongom iniw editegin, mii ge iwedi gaa-izhinang.

[11] Mii iwedi noongom iwedi gaa-onji-... gegoo ji-izhichiged ge ji-odaapinaad abinoojiinyan, mii ge gaa-onji-, mii iwedi giishpin gii-odaapinind, gii-odaapinaad, mii zhigwa iwedi ezhi-mamizhinaag isa owe isa okanan ezhinikaadenig. Gaawiin wiin bimosesii a'aw. Mii ge gaa-onji-ayaawaad. Ba-onjiid awe ikwe, ikwezens dabwaamaasiged. Aaniin de-izhiwebak? Ingii-ayaa ingod a'aw abinoojiinh aw ikwezens igo dinowa. Giizhiibaashkige giizhiibaashkang. Giizhiibaashkigaadeg giishpin wiikaa biizikamaan. Oгии-ayaawigoon inashke sa zhigwa. Mii iwe gaa-izhi-onjiged.

[12] Zhigwa miinawaa iwedi awedi gwiiwizens daga... giga-wiindamooninim owe sa gii-bakaaniged aw gwiiwizens iwedi gaa-pi-izhichiged, mii iwedi gii-ayaad. Gii-ayaa. Oniigi'igoon. Oгии-ayaawaan gii-kii'igoshimowindwaa. Mii imaa, mii iwedi gii-ayaad... dibishkoo go... ogii-igoon iniw, ogii-igoon, "Daga mamoon akakanzhe ji-waabamikwaa igiw aadizookaanag owe sa mamooan ayi'ii akakanzhe. Gaawiin gidaa-wiisinisii. Gaawiin ge, gaawiin ge giga-minikwesiin nibi. Mii iwidi aaniin de-apiichi-ayaayan sa go gii-noonde-wiisiniyan miinawaa gii-ni-noonde-minikweyan aaniindi de-apiitaadizisiwan owe noongom o'ow de-ni-aapijiyaabakadeg bimaadiziyan."

[10] The spirits come to speak (with her) now, the spirits that are the source of strength. That's what she did. And another thing that is said of the condition of someone secluded while in menses, that girl is a woman. Really, she is truly powerful in all ways, for when she touches things it's like her moon power is in her fingers, even when swimming. She damages other beings in this condition, so it is with the water as it's called and the fish that are in it. And if she touches ripened fruit, it is the same with her handling of it.

[11] So it is now with the things that she does, for her to hold a child, if he's held, when she holds him, his bones as they're called will be stunted. He won't walk. This is why they were like this. That woman came into this, the girl had moon power. What could happen? One time I was by a kid, a girl like this. She destroyed things, breaking them by touch. It burst whenever I put something on. [The moon spirit] had her now. That was the source of her power.

[12] And now as for the boy, I will tell you all about the boy's change of life, what he did when he had this condition. He was like this. He was born. They had them fast. Then in this condition, it's like he was told, "Please take this charcoal so that those spirits see you when you take the charcoal. You can't eat. And you won't drink water. However long you are in this condition, you'll be craving food and drink without any concept of time and place now such is the extent of the hunger in your life.

[13] Mii iwedi maagizhaash ge ingogon isa aabiding i'iw ombi-giizhigak noongom gaawiin, wii-shingishing, mii iwe ezhinikaazod imaa gii-nibaad, mii imaa ezhi-mawadisigod iniw aadizookanan da-bawaajiged ige. Aanish naa anda-ogaashiged, miish iw apii gii-ayaad awe sa gii-bakaaniged a'aw gwiiwizens.

[14] Mii zhigwa gii-bakaanizid gii-inwed zhigwa. Mii zhigwa maajiinigod iniw obaabaayan. Mii zhigwa iwedi megwayaak, mii iwidi ozhichigaadeni madoodooswan. Mii zhigwa iwedi gii'igoshimowin. Mii iwedi, mii zhigwa noongom owedi owe sa waabanda'aad iniw aadizookanan iwe dinowa gwiiwizensiwinid, mii zhigwa ininiwinid. Aanish naa, mii iwe, mii iwidi wenji-maajiishkaamagak owe sa noongom owedi ge-ni-izhi-ayaad gekendang owe sa noongom o'ow awe sa gwiiwizens awe sa gii-ininiwid. Aanawi go iniw dinowa aanin ge-ni-izhi-aabajichiged.

[15] Aaniin... owe sa wenjibaamagak iwe sa gii-miinind awe sa ayi'ii gii-miinind ji-nanaandawi'iwed miinawaa go gegoo ji-maaminonendamichiged iwedi, iwedi noongom iwedi. Mii owedi miinawaa awedi gii-azhegiwe. A'aw ikwe ezhinikaazod, gaawiin wiin memwech awe ikwe. Mii go bizaan iwe ezhi-miinigod ji-miinind awe o'ow isa ikwe ezhi-miinind inenimigod iniw aadizookaanan gegoo gii-miinind. Aanish naa, aya'aa wiin aya'aa awe ikwe manidoog owe, manidoowi awe. Ge, ge o'ow odayaawaan abinoojiinyan bemaadizinid. Mii noongom wenji-manidoowid.

[16] Geget, eget noongom owedi ezhichigewaad aanind i'iwe sa gii-madoodoowaad. Gaawiin wiin ikwe memwech daabiindigesii madoodoong geteniged owe noongom owedi. Mii wiin igo imaa ezhi-madoodoowid gii-ayaawigod iniw awe sa ikwe ge wiin iniwe gii-ini-maamadoodood. Mii iwe.

[17] Ge gidazhinamooninim a'aw asemaa imaa... ge wiin ezhichiged a'aw akiwenzii ge iniw ji-naanaagadawendang. Aanish naa, aanish naa gigii-miinigoonaan awe sa aw manidoo. **[END CD NUMBER 2 — BEGIN CD NUMBER 3]** Oгии-asaan omaa iniw

[13] And maybe after one day when the new day comes, he'll be lying there, whatever his name is, sleeping, so then he'll be visited by those spirits and have a vision. Well in the vision quest then in this condition that boy had a change of life.

[14] So now he developed a change in his voice. Now his father took him somewhere. So now out in the bush a sweat lodge was made. So now is the fast. Now he sees different kinds of spirits as he was a boy, but now is a man. Well, that's it, that's the beginning of his evolving condition, the boy's knowledge of this made him a man. In any event he developed a use for these kinds of things.

[15] This is how his gift was derived, a gift to do Indian doctoring and to have spiritual intuition now. So he returned again. But the woman as she's called, it wasn't necessary for the woman. She was simply gifted to be bestowed a gift as a woman as she was thought of by those spirits for such a gift. Well that woman [is with spirits], she is spiritual. And she has living children. This is why she is spiritual now.

[16] Truly, they definitely do this now as they have sweat lodge ceremonies. But it's not necessary for her to go in the sweat as she is imbued with ancient power now. When she has a sweat lodge ceremony she is already in the [spirits'] company when she sweats. That's it.

[17] I have handled that tobacco for you all there as that old man has done in order to think about things. Well, the spirit gifted us with tobacco. **[END CD NUMBER 2 — BEGIN CD NUMBER 3]** He put tobacco here on earth along with all the growing things as they

asemaan omaa akiing, mii ge gitigaanensan ezhinikaadeg. Aya'aa agaji awe ji-miizhiyeg gii-sagaswaa'idiyeg. Giga-wiiji-zagaswe'idimin gaa-gitamaweg gegoo gemaa, gemaa ji-wiidoookoonagoog. Ge-sh noongom o'ow, mii iwe noongom owedi wenji-aabaji'angid aw asemaa. Aaniindi wenjibaayeg, aanind ge mandaaminan ezhi-aabaji'aawaad isa asemaan. Miinawaa aanind owii-aabaji'aawaan iniw aapaakoziganan, asemaan. Mii iwidi gaa-ina'oonind a'aw, awe sa ezhichiged a'aw... ezhi-aabajichigaazod.

[18] Miinawaa noongom owedi awe sa asin ezhinikaazod. Aaniindi wenjibaayeg maagizhaa ge mashkodeng wenjibaayeg gigii-miinigoonaan owe besigosiw, owe aya'aa asin, wajiw, opwaagan. Keyaa ge imaa makadewasinii-opwaagan. Mii ge aanind ezhinaagozid. Mii awe daa-miinigoowang ji-aabaji'angwaa. Aanind ige owii-aabaji'aawaan igiw anishinaabeg iniw aya'aan asinii-opwaaganan.

[19] Owe dash noongom o'ow aki, waababigan ezhinikaazod. Mii ge noongom inaabaji'ind. Miinawaa noongom ogow, awe, awe sa mitig owe noongom o'ow, owe noongom o'ow isa meshkawizid aya'aa mitig, mii ge imaa wenji-opwaaganewaad. Miinawaa awesiinyan ogii-aabaji'aawaan iniw isa odeshkanan. Mii ge noongom owe geget gii-aabaji'aawaad. Mii dino-ayi'ii gaa-miinigoowang ezhi-aabajichigenig.

[20] Aaniin ge noongom ogow? Gii-waabamaawag igiw opwaaganag ge ezhinikaazowaad owe sa niigaan iwedi ginwaakoziwin, ginwaakoziwag. Aanind ge... dibishkoo go gii-kiishkizhwaawan, mii... opwaaganan aya'aan ikwewag ayaawaawaad. Mii iniw gii-aabajichigaazonid. "Aanind," ikidowag iwe sa, iwe sa. Gii-waabamaa ko aanind bemiwinaawaad opwaaganan. Aaniin ge ezhi-indwaa?

[21] Ge niin. Ge niin aya'aa ingii-miinigoon ge niin indoopwaaganan. Ingii-miinigoo. Gaawiin ingiizhii'igoosiin. Aya'aag go ingii-wiindamaagoog ji-aabaji'ind. Miish iw ayaabaji'ind iwedi ge niin wenjibaayaan. Aanind ge iwe sa maajii-

are called. Some are shy to give me tobacco for us to smoke with one another. We shall smoke together that which he planted on your behalf so that I can help you all. Now this is why we use that tobacco. Where some of you are from they use corn like tobacco. And some use red willow as tobacco. That's how the [Indian] has been bestowed the gift in his doings, thus making use of it.

[18] And now as for the stone as it's called. Wherever you all are from, even the plains, the Great Plains, we have been given the stone, the mountain, the pipe. And similarly with the black stone pipe. Some look like this. So we have been given that in order for us to use it. Some Indians want to use those stone pipes.

[19] And from the earth there is the so-called clay. That's another one that's used this way. And now from the tree, the strong tree, some get their pipes from there. And from animals, they use their horns. They also really use these. So these are some of the things which we were given for use.

[20] How about these? Those pipes as they are called were seen with the elongation on front, they are long. And some are like cut off, women have these pipes. So they are used in this fashion. "Some," they say. Some people traditionally are seen carrying pipes. And how are they told?

[21] Me too. My pipe was given to me too. I was given it. It wasn't made for me. I was told to put it to use. And that's used where I am from. Some have started to use them. So they bring them to me. We were gifted this way to offer smoke to the spirit as

aabaji'aawaad. Mii iwidi biminizha'amawiwaad. Mii sa gaa-izhi-miinigoowang owe sa ji-ini-zagaswemang aya'aa manidoo owe sa gii-miinigoowang asemaan igiw awe. Mii aanind... giishpin anishinaabewiyan ezhichigeyamban. Mii ge ezhi-wiindamok. Gaawiin, gaawiin gidaa-izhichigesii gii-baapinenimind a'aw. Gego baapiwizhichigeken weweni ganawenimind. Mii noongom o'owe isa giga-gichi-wiidookaagoowaa owe noongom owe endazhindamok. Niibowa gegoo ate gaa-ini-izhi-bimaadizid aya'aa awe sa ikwe miinawaa inini gaa-izhi-miinigozid gaa-ini-izhichigewaad anishinaabeg. Geyaabi gidizhichigemin noongom.

[22] Giwii-wiindamooninim bezhig owe sa awe noongom o'ow. Waabishkiiwed giga-gagwe-miiwenigoonaan iwidi ge niinawind gaa-izhi-gikinoo'amoogoowang de-izhichigeyang keyaa ge. Ogiipiidoonaawaan noongom iniw anami'ewigamigoon ezhinikaadegin gemaa aanind enaabenaawadinig menwaagideg, mii iniw anishinaaben. Gigii-miinigozimin ge giinawind anishinaabewiyang de-izhichigeyang owe sa go noongom owedi ji-gaganoonind a'aw isa manidoo ge aadizookaan ge.

[23] Awe manidoo gii-ozhi'aagobanen iniw gaa-pimaadizinid: aanind gii-waabishkiziwan iniw gaa-pimaadizinid keyaa ge aanind noongom iniw awe noongom owedi gii-ozaawizinid keyaa ge gii-makadewiziwaad keyaa ge noongom owedi anishinaabe awe noongom gaa-miskozid, mii a'aw anishinaabe. Mii iwedi, mii iwe, mii iw gii-ozhi'aad iniw, mii iwe gaa-pimaadizinid. Miish iw gaa-izhi-maamiinaad noongom iniw ge wiinawaa de-izhichigewaad iwe sa de-izhi-bagijigewaad ji-gaganooonaawaad iniw manidoon mii go ge iniw aadizookaanan. Ge-sh noongom o'ow, mii wenji-ikidowaad aya'aag. Waabishkiiwed, mii awedi iidog gegaa go giizhaagwanjiigonaad. Keyaa ge geget noongom o'ow enweyang gegoo, mii noongom owedi gii-aabajitoowang iwedi zhaaganaashiimowin de-ini-izhinaagwak. Mii noongom o'ow waaonjii'idiyang noongom o'ow, owe sa waawiindamaadiyang ezhi-objbwemowang ji-aabajitoowang owe iidog ge giinawind gaa-izhi-

we were gifted with tobacco. If you're Indian you do this. And you are told. No, you shouldn't do that when someone is ridiculed. Don't ridicule when it's being looked after in a good way. Someone who speaks for you will help you a great deal. Many things have been put here for the woman gifted with life and the man gifted with the Indian way of doing things. We still do this today.

[22] I want to tell you all of another thing today. The white man has tried to assimilate us ourselves as we have been taught to do things in a certain way. They brought those churches or the good word as it's called, to those Indians. And we have been gifted ourselves with our Indianness as we do things now to address the creator and the spirits.

[23] The spirit created living beings: some living beings in this fashion were white, some in this way yellow, some like black, and some Indians, red, that is the Indian people. He made all of the living beings. And to each he gave their own way to do things, to make offerings, addressing the creator and the spirits. That's why they say this now. The white man, he almost drowned the others. This is the way it looks for our language now, as we now use English. So now we have a unifying purpose as we communicate with one another speaking Ojibwe in order to use what we have been given to use in our speech. So now, how is the Indian Indian? This is how it looks now.

miinigoziyang ji-aabajitoowang enweyang. Mii noongom o'ow aaniin anishinaabe enishinaabewid? Mii imaa noongom o'ow ezhinaagwak.

[24] Inakeyi'ii-sh aya'aa, inakeyi'ii-sh noongom owedi waa-inagoog owe noongom owedi gaa-izhi-miinigoowizid aya'aa anishinaabe aaniin gwayak ge wiin de-izhichiged o'ow ji-bagijiged anda-bimaadiziwined. Mii gaa-izhi-miinind i'iw wenjibaayang ge giinawind imaa sa anishinaabewiyang imaa noongom o'ow gii-miinind aya'aa anishinaabe, mii iniw ge wiin ezhinikaadeg, mii iwedi gaa-miinind gegoo ge-izhichiged ji-bagijiged gii-anda-bimaadiziwined. Mii iwe noongom owedi ezhichiged. Mii go geyaabi ezhichigewaad anishinaabeg onjibaayaan miinawaa, miinawaa owedi ezhinikaadeg aanish naa gaawiin iidog Odaawaag, ikwe iwidi ge wiin i'iw.

[25] Wenjibaayaan iwidi Minnesota, Wisconsin, Michigan, we have those Mide ceremonies. That's the Indian religion. Then when you go out west sundance, that's the Indian religion. Then the ones that are in ayi'iing longhouses in the east and west they're using their religion. But they have different languages. That's Indianness. Mii iwedi eyaamang. Ge-sh miinawaa iwedi gaa-izhi-miinigoowizid a'aw anishinaabe.

[26] Mii ge igiw aya'aag manidoo-dewe'iganag, traditional drums, traditional drum ceremonies every spring and fall they try to do that. That's the way to worship the creator, the spirits in the four directions even the dewe'igaansag, hand drums, they have those ceremonies. They have what they call a healing ceremonies with drums. Mii igiw, aaniin ingwana ezhinikaazod zhiishiigwanag they use that ayi'iing gii-nanaandawii'iweng, healing. Those ayi'iing everything that comes together like your ayi'iing gii-aabaji'aawag go ge binesiwag, healing bones come from ayi'iing a eagle, eagle bones these are, these are given to the anishinaabe people miinawaa, miinawaa gii-izhi-jiisakiing shaking tents. That's really important when they have those ceremonies because you

[24] And see now what I want to tell you all about the gifting of the Indian, how exactly he should do things in order to make an offering in search of life. This what [the people] were given where we're from as we ourselves are Indians gifted as Indian people, and this gifting as it is called is for us to do things to make offerings in the search for life. That's what people do now. That's what Indian people still do where I am from, but maybe not the so called Ottawas, like the woman over there.

[25] Where I am from over there in Minnesota, Wisconsin, Michigan, we have those Mide ceremonies. That's the Indian religion. Then when you go out west sun dance, that's the Indian religion. Then the ones that are in those longhouses in the east and west they're using their religion. But they have different languages. That's Indianness. That's what we have there. And so the Indian has been gifted.

[26] And those spirit drums, traditional drums, traditional drum ceremonies every spring and fall they try to do that. That's the way to worship the creator, the spirits in the four directions even the small drums, hand drums, they have those ceremonies. They have what they call a healing ceremonies with drums. So those, what are they called, shakers, they use that for Indian doctoring, healing. Those things, everything that comes together like your using eagles, healing bones come from an eagle, eagle bones these are, these are given to the Indian people and shake tent, shaking tents. That's really important when they have those ceremonies because you talk to the spirits. They'll talk to you with your own language that's why language is so important to all those Indian people.

talk to the spirits. They'll talk to you with your own language that's why language is so important to all those Indian people. Then one of the things that you need to do is pass whatever you learn to your children, your languages. Inashke, ayi'iing you can still live the society you live off and can still practice your own traditional beliefs and traditional way. That your thing. Mii iwe de-izhichigeyang.

[27] One of the things that they used to do a long time ago if you, and they still do that... I visit a lot of places. When you visit the home, maybe you visit there, the person you go visit, you know their ayi'iing gii-ayaaw... baabige, akawe mawadishiweyan, mii zhigwa ezhi-ayaawaad ezhisapiiwaad gidashamigoo gidashamig. Gii-ishkwaa-wiisinyan, maagizhaa dash ge wii-wiizimaamad a'awe. Mii zhigwa iwedi ezhi-mamawaad. Gimiinigoowaa iwe aandi... gidayaawaa onibewiniwaa, mii imaa ezhi-biindigeyan. That's I guess respect of people. Indian people respect eachother. Ayi'iing ge gii-aabaji'eg awe sa oshki-nakweshodaadiyeg booch o'ow sa ji-izhiniketaadiyeg ji-daninjige'idiyeg. Mii iwe wenzhishing. Mii iwe noongom iwedi owe sa wenji-ayaad a'aw anishinaabe wenji-mashkawizid. Mii iwe wenzjigewaad. Aanish naa gemaa omaa naaniibawiyaan niibawiyaan omaa gaganooninagoog, mii omaa aanind akiwenziiyag niibawiwaad, omaa wiinawaa omaa da-niibawiwag. Gidaa-waawiindamaagoonaanig noongom ezhi-waawiindamoonagoog... Mii go owedi, mii noongom o'ow, gidaa-naanaagadawendaanaawaa wiindamoonagoog.

[28] Geget, geget noongom o'ow wenzhishing ayi'ii owe sa omaa mawanji'idiyang daabishkoo go ji-ombigaabawiyang owe sa weweni ezhi-anishinaabewiyang ji-waawiindamaadiyang aaniin gwayak de-izhi-waawiindamawindwaanig giniijaanisinaanig miinawaa goozhishenyinaanig. Mii ge noongom ogow de-izhi-indwaa. Dibishkoo go giinawind, giinawind gikinoo'amaageyeg. Aanind giniijaanisinaanig gii-gikinoo'amawaanaanig gii-pi-obiibiiwiwaad miinawaa goozhishenyinaanig booch da-

Then one of the things that you need to do is pass whatever you learn to your children, your languages. You see you can still live the society you live off and can still practice your own traditional beliefs and traditional way. That your thing. That's what we should do.

[27] One of the things that they used to do a long time ago if you, and they still do that... I visit a lot of places. When you visit the home, maybe you visit there, the person you go visit, you know first of all when you visit there for some time, now you are fed, they feed you. After you eat, maybe it will nourish. Now he takes that from him. You are given their place to sleep, so you go in there. That's I guess respect of people. Indian people respect each other. And another thing, when you make us of someone or make an acquaintance, you have to hold hands to one another and shake hands with one another. That's nice. That's how the Indian people are [and it's] a source of strength. They get something from that. Well as I stand around here speaking to you, there are some old men standing, they're standing here themselves. They could tell us what I'm telling you now. You should think about what I'm telling you now.

[28] Really, it is truly nice having this conference as it is like we are standing up in a good way for our Indianness to converse with one another about the right way for our children and grandchildren to be spoken to. And they shall be spoken to. It's like this with all of you when you teach. You have taught some of our children as little babies and our grandchildren they need to do this. And they themselves shall do what they should do. So now they are thinking about it.

izhichigewaad. Mii ge wiinawaa de-ini-izhichigewaad o'ow isa daa-bi-izhichigewaad. Mii noongom owedi gii-naanaagadawendamowaad.

[29] Geget noongom o'ow gichi-apiitendandagwad owe noongom ezhichigeyang. Keyi'ii iwedi anishinaabeg eyaawaad awegwen go dinowa anishinaabeg. Mii go akina gegoo iwe noongom ezhi-waawiindamoonagoog. Mii go ge wiinawaa ezhichigewaad bakaan dash ge wiinawaa enweng. Mii... ayi'ing gegaa go... ayi'ing naanwaak dashiwag igiw anishinaabeg wiinawaa, bakaan wiinawaa. Mii noongom owedi, mii noongom o'ow isa. Niibowa... endazhimawagwaa anooj imbabaa-izhaa. Mii noongom o'ow, mii sa noongom owedi izhi-gikenimaawag ge... Ge niin noongom iwedi ingii-mawadisigoog iwe noongom iwedi. Gaawiin igo aapiji bakaan indizhichigesimin anishinaabewiyang.

ANTON TREUER:

[30] Ogikendaanaawaa. Mii go apane ayaamowaad iw Midewiwin miinawaa izhitwaawaad imaa keyaa. Dibi go, dibi go endazhi-danakiiijig igiw anishinaabeg ayaawag aanind izhitwaawaad, inendamowaad waa-izhitwaawaad izhitwaadamowaad iw Midewiwin miinawaa gaa-pi-izhichigewaagwen igiw anishinaabeg mewinzha, idash iwidi Obaashiing, mii go akina izhitwaadamowaad, mii go akina. Geget igo onizhishin. Gaawiin wiikaa ogii-wanitoosiinaawaa i'iw izhitwaawin, anishinaabe-izhichigewin, midewiwin—gaawiin wiikaa. Geyaabi go noongom iwidi Waawiyegamaag, Aazhoomoog, miinawaa Zhaaganaashiiwakiing odayaanaawaa i'iw midewiwin, idash ishkweyaang ogii-wanitoonaawaa miinawaa baamaa ogii-nanda-gikendaanaawaa ji-maajii'amowaad i'iw. Mii iwidi Obaashiing, mii go apane gaa-ayaamowaad. Miinawaa eget ogikendaanaawaa, mii go imaa weweni ji-ganawendamowaad anishinaabe-izhitwaawin ji-bimaadiziiwinagak. Miinawaa wa'aw inini, wa'aw akiwenzii eget igo ogikendaan i'iw Midewiwin,

[29] What we are doing today is really incredibly important. This is how Indians will be, whatever kind of Indians. So it is with everything that I have told you. So what if they have a different way and language. There are nearly five hundred different kinds of Indians. So today it is this. I go all over speaking to many different kinds. They are known [to me]. And they visit me now over there. We don't do thing so very differently as we are [all] Indian.

ANTON TREUER:

[30] They know it. They have always had that medicine dance and always worshipped that way. Wherever else the Indian people are from there are some who have the religion who think they want to have medicine dance and believe in it and what the Indians have done for a long time, but over there at Ponemah, they all follow the Indian religion, all of them. It's really nice. They have never lost their religion, the Indian way of doing things, medicine dance—never. At Round Lake, Lake Lena, and Canada they still have medicine dance today, but at some point they lost it and afterwards learned it and started it again. At Ponemah, they have always had it. And they know it, so there they take care of their Indian religion so that it will live. And this man, this old man really knows about medicine dance, traditional Indian funerals. He officiates at medicine dance. He is truly knowledgeable.

maajaa'aad anishinaaben. Manidooke imaa midewing. Geget igo gikendaaso.

[31] Gaawiin ginwenzh niwii-kaagiidosii noongom. Gaawiin ginwenzh niwii-kaagiidosii noongom giishpin waa-kagwedweyeg gegoo. Wiin nawaj gikendaaso wii-kanoodang iw waa-kagwedweyeg, idash geget igo booch debwe a'aw miinawaa niin ezhi-naanaagadawendamaan iw ekidod. Geget igo gikendaaso. Akawe wa'aw gidaa-minjimendaanaawaa weweni da-aabaji'ind wa'aw asemaa giishpin gegoo waa-izhichigeyang noongom nawaj ji-bimaadiziiwinagak o'ow gidinwewininaan miinawaa go gidizhichigewininaan, gidizhitwaawininaan. Mii go apane asemaa waa-aabaji'ind. Haaw. Geget igo gidaa-mikwendaamin i'iw ji-izhichigeyang apane da-asemaakeyang. Giishpin bagosenimind a'aw manidoo weweni giga-wiidookaagoomin. Mii iw inendamaan.

[32] Miinawaa naasaab gaa-izhi-ganoodang anishinaabeg ge-izhichigewaad gaa-izhichigewaagwen ishkweyaang miinawaa गयाabi ezhichigewaad noongom. Mii iw dawaaj ge-ini-izhichigeyang giishpin waa-pimaadiziiwinagak i'iw anishinaabemowin miinawaa sa gaa-pi-izhichigewaagwen igiw anishinaabeg.

[33] Mii iw anishinaabe-wiinzowin. Apane akina anishinaabeg odaa-ayaanaawaan anishinaabe-izhinikaazowinan. Miinawaa giishpin mikwendamang ji-izhichigeyang apane, geget sa nawaj giga-gikenindizomin anishinaabewiyang miinawaa ji-maada'adooyang i'iw anishinaabe-miikana. Miinawaa naasaab gidoodemiwaag, gidoodeminaanig, geget sa gidaa-gikenindizomin giishpin gikenimindwaa igiw doodemag. Miinawaa go akina gegoo gaa-tazhindang. Mii iw inendamaan dawaaj gedani-izhichigeyang.

[34] Miinawaa ji-mikwendamang akeyaa ezhiwebizid inini miinawaa ikwe, geget igo apiitendaagwad ji-mikwendamang o'ow. Apane ninoondawaag igiw gekendaasojig ganoodamowaad o'ow. Mii wenji-wanitooyang gegoo dibishkoo yo'ow manoomin,

[31] I won't speak for very long today. I won't speak long if you all want to ask questions He is far more learned in addressing your questions than I am as I think about what he said. He's truly knowledgeable. First of all, you all should remember to use tobacco in a good way if you want to do something more so that our language and way of doing things and our religion will live. Tobacco will always be used. All right. We should remember to do that all the time, to make tobacco offerings. If the spirit is beseeched in a good way, we will be helped. That's what I believe.

[32] And it's the same with what he discussed of Indian doings, what they have done in former times and still do today. It is preferable for us to do this if the Indian language will live and also the way that the Indian has come to do things.

[33] So it is with Indian naming. All Indians always should have Indian names. And if we remember to do this we shall know ourselves better in our Indian identity in order to follow the Indian path. And it's the same with your clans, our clans, we can know ourselves if our clans are known. So it is with all the things he talked about. That's what I think is best for us to do.

[34] And to remember how it is with man and woman, it's very important for us to remember this. I always hear knowledgeable people speak of this. This is why we're losing the rice, the berries, and our language. We aren't being careful if a woman is on her

dibishkoo miinan, miinawaa, miinawaa gidinwewininaan. Gaawiin weweni gidaangwaamizisiimin giishpin ikwe bakaaniged giishpin awiya wani'aad odinawemaaganan. Gaawiin weweni gidaangwaamizisiimin. Mii eta go aanind weweni ganawendamowaad iw manoomin weweni baabii'owaad ji-ashamigoowaad dabwaa-odaapinamowaad giishpin bakaaniged gemaa ge giishpin wani'aad awiya odinawemaaganan. Geget sa gidaa-mikwendaamin.

[35] Noongom, noomaya go ingii-noondawaa bezhig akiwenziiban gaa-ikidod, "Mii iw enakagamigak. Gaawiin giwanitoosiimin gidinwewininaan, idash eget giwanishinimin. Geyaabi omaa akiing ate iw anishinaabemowin, ojbwemowin. Geyaabi go omaa ate. Ayaawag aanind gikendamowaad, dibishkoo wa'aw Wezaawibiitang ezhinikaazod, eget igo gikendang iw. Mii go niibowa anishinaabeg gikendamowaad iw anishinaabemowin, ojbwemowin, idash eget giwanishinimin. Giishpin nanda-gikendamang o'ow endazhindang wa'aw akiwenzii eget giga-wiidookaagomin. Gaawiin geyaabi giga-wanishinziimin giishpin gikenindizoyang ayaamang, akina ayaamang gidanishinaabe-izhinikaazowininaan miinawaa gikenindizoyang gidoodeminaanig weweni gikenimindwaa.

[36] Geget sa, eget sa giga-wiidookaagoomin. Miinawaa gaawiin geyaabi giga-wanishinziimin. Mii i'iw ganoodamowaad wa'aw Wezaawibiitang miinawaa aanind akiwenziiyag, mindimooyenyag bizindawagwaa. Giishpin anishinaabe wii-anishinaabewid, eget igo odaa-maada'adoon iw anishinaabe-miikana. Gaawiin akina odaa-babaamendanziin i'iw anami'ewin miinawaa iw Midewiwin. Gaawiin nayenzh odaa-ayaanziinan. Bezhigh. Naanaagadawendan. Mamoon. Maada'adoon. Mii iw akeyaa. Giishpin wii-maajaad awiya waa-ishkwaa-nibod, gaawiin odaa-maada'adoosiinan niizh miikanensan, mii eta go bezhigh, gemaa da-wanishin. Mii o'ow naanaagadawendamaan. Giishpin wii-anishinaabewiyang gidaa-maada'adoomin i'iw anishinaabe-

moon or if someone has lost a relative. We aren't properly careful. Only some people properly take care of the rice and wait to be fed before accepting it if going through a change of life or losing a relative. We should really remember that.

[35] Recently I heard an old man say, "That's what's happening. We're not losing our language, but we are truly lost. The Indian language, Ojibwe language is still here on earth. It's still here. There are some who know it like this Wezaawibiitang as he's called, for he really knows it. There are many people who know the Indian language, Ojibwe language, but we are definitely lost. If we learn what this old man is talking about we'll be helped. We won't be lost anymore if we know ourselves when we have, when we all have our Indian names and know ourselves by our clans as they are known properly.

[36] We shall most certainly receive help. And we won't be lost anymore. This is what this Wezaawibiitang and other elder men and women talk about when I listen to them. If the Indian wants to be Indian he definitely should follow the Indian road. He can't trouble himself with church ways and medicine dance. He can't have both. One. Think about it. Take it. Follow it. That's the way. If someone leaves after his death, he can't follow two trails, only one, or he'll get lost. This is what I am pondering. If we want to be Indian we should follow the Indian road. It's unnecessary for us to worry about following a church way as it's called. It's not needed. The white man brought that here about five hundred years ago. That's when the Indian started to get lost. That's when he started to

miikana. Mii gaawiin memwech apane ji-babaamendamang gemaa ji-maada'adooyang iw anami'ewin ezhinikaadeg. Mii gaawiin memwech. Chimookomaan obiidoon omaa gaa-ako-naanwaako-biboonagak awashiime. Mii apii gaa-maajii-wanishing anishinaabe. Mii apii gaa-maajii-wanitood anishinaabe-izhichigewin, anishinaabe-izhinikaazowin, doodem. Akina gegeoo ogii-maajii-wanitood i'iw apii. Igiw anishinaabeg gikendamowaad, mii igiw izhitwaawaad imaa akeyaa. Mii iw inendamaan niin.

[37] Gaawiin niwii-tazhimaasii awiya. Giishpin awiya waa-izhichiged gegoo, gaawiin inga-babaamendanziin, idash mii iw inendamaan ezhi-bizindawag a'aw miinawaa ezhi-bizindawagwaa igiw gekendaasojig, mii akeyaa dawaaj ge-ini-izhiwebizid aw anishinaabe da-wiidookaagod da-gikenindizod. Miinawaa giishpin wii-pimaadiziiwinagak i'iw anishinaabe-izhichigewin, anishinaabemowin, mii iw dawaaj ge-ini-izhichigeyang. Mii inendamaan. Mii izhitwaayaan ge niin.

[38] Geget igo debwe a'aw. Debwemagad i'iw. Miinawaa sa gidaa-mikwendaamin ige weweni ji-mino-doodaadiyang apane, weweni ji-wiidookadaadiyang. Gaawiin bezhig anishinaabe daa-izhichigesii gegoo weweni ji-bimaadiziiwinagak i'iw anishinaabemowin niigaan akeyaa go gaagigenig. Gaawiin bezhig. Gaawiin niizh. Gaawiin midaaswi. Akina gidaa-wiidookadaadimin weweni ji-bimaadiziiwinagak. Mii iw inendamaan. Mii iw gikendamaan, idash ezhi-naanaagadawendamaan enakamigak ezhi-dazhindang, geget sa awiya daa-izhichige.

[39] Geget ayaawag aanind, dibishkoo Keller, Waawaakeyaash nemadabid imaa, miinawaa niin, aanind oshki-anishinaabeg gaa-izhi-nanda-gikendamowaad i'iw anishinaabe-izhichigewin miinawaa ojibwemowin. Gaawiin ingii-gikendanziin i'iw apii gii-agaashiinyiwaan, idash geget igo giishpin gii-kashkitooyaan gii-izhichigeyaan iw bangii gaa-izhichigeyaan niin, geget igo booshke wiin awiya waa-izhichiged waa-kashkitood ge-izhichiged ge wiin, idash mii akeyaa anishinaabe-izhinikaazowin, doodem, miinawaa

lose the Indian culture, Indian names, clan. He started to lose everything then. The Indians knew it and they believed that way. That's what I think myself.

[37] I'm not talking (bad) about anybody. If someone wants to do something, I'm not going to worry about it. But I think as I listen to him and listen to those knowledgeable people, that's how it is best for the Indian to be to be helped to know himself. And if the Indian culture is to live, that's the best thing for us to do. That's what I think. That's what I believe myself.

[38] He's really telling the truth. It's true. And we should remember to treat one another well at all times, to help one another in a good way. No one person can do these things to properly made the Indian language live forever. No single person. Not two. Not ten. All of us must help one another in order to make it live in a good way. That's what I think. That's what I know, and as I think about what's happening as he talks about it, someone definitely can do something.

[39] There definitely are some, like Keller, Waawaakeyaash, who is sitting there, and myself, and other young people that have learned about Indian culture and Ojibwe language. I didn't know it when I was little, but if I was truly able to have done the little bit that I have done myself, then it is certainly up to anybody else to do whatever he can to do this for himself too, like it is with Indian names, clan, and learning to do things right in order to do them

ji-nanda-gikendamang ji-gwayakochigeyang ji-gwayakochigeyang weweni ji-manajitooyang gakina gegoo ina'oonewiziyang. Mii akeyaa.

[40] Geget, geget sa gidina'oonewizimin i'iw anishinaabemowin. Geget sa ina'oonind anishinaabe, ina'oonaa anishinaabe akeyaa ezhi-miinigod yo'ow inwewin miinawaa izhichigewin. Geget sa gwanaajiwani. Geget sa enigok gidaa-anokiimin ji-nanda-gikendamang miinawaa ji-gikinoo'amaageyang ganoodamang i'iw gikendamang weweni sa da-bimaadiziiwinagak. A'aw manidoo omisawendaan da-bimaadiziiwinagadinig yo'ow anishinaabe-izhichigewin. Giga-wiidookaagoomin giishpin asemaa aabaji'ind, giishpin weweni gagwedweyeg, giishpin bizindawindwaa igiw gekendaasojig dibishkoo Bizaani-giizhig, Wezaawibiitang ezhinikaazod.

THOMAS J. STILLDAY:

[41] Ahaaw.

ANTON TREUER:

[42] Geget sa, gidaa-minjimendaamin i'iw. Mii inendamaan. Mii ganabaj igo minik waa-kanoodamaan. Geyaabi midaasodiba'igaansan gemaa midaaswi ashi naano-diba'igaansan geyaabi giishpin wii-kagwedweyeg gegoo, mii go dawaaj ji-anishinaabemoyan, idash giishpin wii-shaaganaashiimoyan, gidaa-izhichige.

THOMAS J. STILLDAY:

[42] Ahaaw.

ANTON TREUER:

[43] Miigwech bizindawiyeg.

right in a good way to respect everything that we have been given. That's the way.

[40] Truly we have been gifted with the Indian language. So the Indian is truly gifted, he is gifted in this way as he is given this language and culture. It's incredibly beautiful. We should really work hard to learn it and teach it, talking about that which we know so that it will live. The spirit wants the Indian culture to live. We shall receive help if tobacco is used, if you ask questions in a good way, if the knowledgeable people are listened to, like Bizaani-giizhig, Wezaawibiitang as he's called.

THOMAS J. STILLDAY:

[41] All right.

ANTON TREUER:

[42] Really, we should remember that. I think so. This might be all I have to say. There's still ten or fifteen minutes if you want to ask questions, if you prefer speaking Indian or if you want to speak English, you can do that.

THOMAS J. STILLDAY:

[42] All right.

ANTON TREUER:

[43] Thank you all for listening to me.

THOMAS J. STILLDAY:

[44] Miigwech. Before you get started, we're gonna pass the evaluations.

ANTON TREUER:

[45] Ganabaj gidaa-dazhindaan ceremonies, Midewiwin miinawaa akeyaa ezhichigeyan.

THOMAS J. STILLDAY:

[46] Ayi'iing akiwenzii, niibowa go aanind ezhichiged a'aw anishinaabe iwe sa bagijiged, akawe nitam gaa-tazhindamaan. Akawe gii-wiinzod a'aw anishinaabe, akawe abinoojiinh gii-wiinzod, mii bezhig aya'aa ge-izhichigegwen, ezhichiged, mii wiinind anishinaabe. Booch niwin iniw ezhinikaazowinan ogii-ayaan. Aanish naa, mii inakeyi'ii wendaabang ayaawaad iniw aadizookaanan, keyi'ii iwidi zhaawanong ayaawaad iniw aadizookaanan, miinawaa iwedi niiskaabi'wanong aadizookaanan, miinawaa geyaabi ginwenzh iniw aadizookaanan, miinawaa iwedi giiwedonong eyaawaad iniw aadizookaanan. Mii iwidi wenjibaaginini izhinikaazowin. Mii iwe, mii iwe bezhig gii-miinind a'aw anishinaabe. Mii iwe noongom o'ow bezhig iwe izhinikaazowin da-bimaadiziwined gii-pagijiged. Mii iwe.

[47] Miinawaash iwedi igiw anishinaabeg eyaawaad onow gidawaawaad, ogidawaawaan. Mii ge wiinawaa izhi-goopijigewaad, goopijigewaad. Mii iwe, mii iwe noongom iniw bemaawaad iniw giigoonyan ayi'iing zaaga'eganiing, maazhaa-sh ge ziibiing. Mii go dibishkoo go asking for thanksgiving miinawaa gii-manoominikeng, ricing, mii ge wiin iwidi gaa-izhibagijigewaad igiw anishinaabeg gii-pawa'amowaad ige owe noongom o'ow isa manoomin miinawaa gii-pabaa-mawinzowaad picking berries, ceremony for that.

THOMAS J. STILLDAY:

[44] Thank you. Before you get started, we're gonna pass the evaluations.

ANTON TREUER:

[45] Maybe you could talk about ceremonies, medicine dance and how you do things.

THOMAS J. STILLDAY:

[46] The old man... Some do many things that the Indian people do in offering, as that was the first thing I talked about. First of all the Indian was given a name, that's one thing that he did, that he does, so the Indian is named. He certainly had those four names. Well, in the eastern direction there are spirits, in the south there are spirits, and in the west there are spirits, and there are still spirits in the north. That's where naming comes from. That's one thing that the Indian was given. That's one thing, a name was offered to give life. That's it.

[47] And when those Indians remove things, they take them right out. And they make an offering. That's how they bring in those fish from the lake, maybe in the spring. It's like asking for thanksgiving and when they riced, ricing, those Indians offer similar things when they knocked rice and when they picked berries, picking berries, ceremony for that.

[48] Mii sa go miinawaa ayi'ii, aya'aa, miinawaa ayi'ii, when they take the maple syrup, ceremony for that, thanksgiving, miinawaa drums, ceremony every spring and fall. We thank the creator and spirits what you did for each season was a ceremony and Midewiwin, that's a religion, that's for life. You go in a ayi'iiing where I'm from there's other places like Wisconsin. They have a what you call a fourth degree. They go through fourth degree over there in Wisconsin. Where I'm from in Red Lake Indian Reservation we do that eighth degree. Those people in northern Ontario, they go through eight degree.

[48] And so it is also, when they take the maple syrup, ceremony for that, thanksgiving, and drums, ceremony every spring and fall. We thank the creator and spirits what you did for each season was a ceremony and medicine dance, that's a religion, that's for life. You go in there where I'm from there's other places like Wisconsin. They have a what you call a fourth degree. They go through fourth degree over there in Wisconsin. Where I'm from in Red Lake Indian Reservation we do that eighth degree. Those people in northern Ontario, they go through eight degree.

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 (Otchingwanigan) 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 (Otchingwanigan), *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 James Clark and Rick Greszyk for pedagogical double-vowel grammar material.

The gloss format employed here follows the system devised Nichols and Nyholm (Otchingwanigan). Entries begin with an Ojibwe head word. With the exception of preverbs and pre-nouns 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 *na* 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

<i>vii</i>	inanimate intransitive verb	and object (animate or inanimate) which inflects like a traditional <i>vai</i> 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

The codes used here are consistent with those employed by Nichols and Nyholm (Otchingwanigan) in *A Concise Dictionary of Minnesota Ojibwe*. The codes for *pv*, *vti* and *vai* are further divided into subclasses by Nichols and Nyholm (Otchingwanigan). 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 pre-nouns 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 Anna Gibbs, Eugene Stillday, and Thomas J. Stillday. Mistakes in glossing and spelling words, however, are entirely mine.

A

a'aw *pr* that one (animate); also
awe
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 *vii* live in it, inhabit
something
abwaadan *vii* 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 *vii* feel bashful about
something
agamiing *pc* on the shore, at the
water, at the lake
agaamay'i *ii pc* across, on the
other side
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

agigwendwandaw *vta* make
someone's throat sound a
certain way
agimonaabawishin *vta* push s.o.
around
aginiman *vii* number it so many,
be in a certain grade
agiw *pr* those ones (animate)
ago /agw-/ *vta* haul someone in
agoo *vai+o* hang things
agoodoon *vii* hang something up
agoojin *vai* hang
agoozh /agooN-/ *vta* hang
someone
agoosi *vai* be perched, sit
overlooking something
agwajjig *pc* outside
agwanjitoon *vii* submerge
something in liquid, soak
something
agwazhe *vai* cover up, use
blankets
ajina *pc* for a little while
ajinensi *vii* be a little while
akakojiish *na* woodchuck; *pl*
akakojiishag
akamaw *vta* lie in wait for
someone
akandoo *vai* wait in ambush, hunt
game from a blind
akawaabinjige *vai* hunt from a
stand
akeyaa *pc* in a certain direction;
also **keyaa**, **keyi'ii**, **akeyi'ii**,
inakeyi'ii, **inagakeyaa**
aki *ni* earth; *pl* **akiin**
akik *na* kettle; *pl* **akikoog**
akina *pc* all
akiwenzii *na* old man; *pl*
akiwenziiyag
Akiwinini *name* Earth Man
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
akwaagijigaade *vii* be massive, be thick across (as in a book)
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
anaamikamig *pc* under the earth
anaamindizo *vai* have low self esteem
anaanamindizo *vai* have low self esteem
andawenim *vta* want s.o. to do s.t.
andone *vai* take an offering
ani- *pv* coming up into time, getting along towards; also **ni-**
animibatoo *vai* run away
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**
anishinaabemanaazom *vta* be kind to someone in the Indian way
anishinaabemo *vai* speak Indian
anishinaabewedam *vai* sound 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
anishinaajitooken *vti* tell of something in Indian
aniibiishaaboo *ni* tea
aniibiishaabooke *vai* make tea
aniibiishaabookewinini *na* Asian; *pl* **aniibiishaabookewininiwag;** also **aniibiishikewinini**
anokii *vai* work
anokii' *vta* make s.o. work
anokiitaw *vta* work for someone
anokiitaage *vai* be a laborer
anokiwinagad *vii* be work
anooj *pc* a variety of
anoozh /anooN-/ *vta* order someone, commission someone
anwebi *vai* rest
apabiwaadan *vti* sit on s.t.
apagazom *vta* use someone in prayer, e.g. tobacco
apagidoon *vti* throw something
apagin *vta* throw someone
apagishkaw *vta* discard s.o., throw s.o. away

apa'ive *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
apiichiitaa *vai* to be engaged in an activity for a certain amount of time, or to a certain extent
apiitad *vii* be a certain time, in the midst of a certain season, or be a certain height; also **apiitaa**
apiitagindaaso *vai* keep a certain amount of things
apiitaw *vta* make someone a certain height
apiitaadizi *vai* spend time, take time, be patient
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* Asiniboin Indian; *pl* **asinii-bwaanag**
atakoshkaw *vta* step on s.o.
atamaazo *vai+o* store things
ataadiwag /ataadi-/ *vai* they gamble with one another
atemagad *vii* put there
atewindibeshim *vta* smack s.o. on the head
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
ayaagadese *vai* puke, projectile vomit
ayaan *vti* have something
ayaangwaam *pc* carefully

ayaangwaami'idizo *vai* take care
one's self
ayaapii *pc* from time to time, every
once in a while
ayaaw *vta* have someone
ayekozi *vai* tired
ayi'ii *pr* thing, something; *pl*
ayi'iin
ayi'iing *pr* some place
ayikido *vai* speak, lecture
ayikwanagweni *vai* roll up one's
shirt sleeves
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
azhetaa *vai* go backwards
azhewebin *vti* throw it back
azhezhegwan *vta* rub s.o. back and
forth
azhigwa *pc* now; also **zhigwa**,
zhigo

AA

aabadad *vii* be used
aabaji' *vta* use someone
aabajichige *vai* make use of things
aabajitooon *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* outdo
someone, beat someone in a
contest, arrive before someone
aadamoozii *na* automobile; *pl*
aadamoozii
aadizookaan *na* main character of
a traditional story,
Wenabozho; *pl*
aadizookaanag
aadizookaan *ni, na* traditional
story; *pl* **aadizookaan**; also
aadizookaanag (for some
dialects this word is animate,
for others it is inanimate)
aagim *na* snowshoe; *pl* **aagimag**
aagonwetam *vai* disbelieve,
contradict, deny
aagonwetan *vti* disbelieve
something
aagonwetaw *vta* disbelieve
someone
aagwiitaa *pc* in contradiction to
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
aanimi' *vta* hold someone down
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**
aanjiwebad *vii* weather changes,
 climate change
aanjiwichinaagozi *vai* change
 one's appearance
aano- *pv* in vain, to no avail,
 without result
aapidagozi *vai* be stuck in a
 mounted position, be stuck
 perched up high
aapidaandawe *vai* be stuck in a
 high place (as a cat in a tree)
aapidendi *vai* leave and not come
 back

aapiji *pc* very
aapijिताa *vai* to be about
aapiichiitaa *vai* impatient
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
aawajimine *vai* haul rice
aawan *vii* be a certain thing
aawazh /aawaN-/ *vta* haul
 someone
aawi *vai* be
aazhawa'am *vai* go across by
 boat
aazhawayai'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
babagiwayaanishkimod

babaa- *pv* go about, here and
there

babaagiiwaabibattoo *vai* run
around crazy, glancing in all
directions (horse)

babaamagomo *vai* float around,
ford

babaamaadizi *vai* travel around

babaamendan *vti* care about, pay
attention to something

babaamenim *vai* care about,
bother with someone

babaamibattoo *vai* run about

babaamibizo *vai* drive about

babaamindaamaan *vta* pull s.o.
around by sled

babaaminizha' /**babaaminizha'w-**
/ *vta* chase someone about

babaamise *vai* fly about

babaamiwizh/babaamiwiN- / *vta*
bring s.o. around

babaamose *vai* walk about

babaamosejiwe *vai* circulate, walk
around

babaamoode *vai* crawl about

babimise *vai* fly around

babimose *vai* walk around

babizindaw *vta* listen to someone
repeatedly

babiinzikawaagan *ni* coat, jacket;
pl **babiinzikawaaganan**; also
babiizikawaagan

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)

bagakaabi *vai* see clearly

bagakendam *vai* clearly visualize

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

bagijigetamaw *vta* make an
offering on s.o. behalf, give-
away on s.o. behalf

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

bagwajiiing *pc* in the wild

bakade *vai* hungry

bakadenaagozi *vai* look hungry

bakazhaawe *vai* clean fish

bakaan *pc* different

- bakaanad** *vii* be different
bakaanizi *vai* be different
bakaaninakamisidoon *vti* make something different, change the condition of something
bake *vai* go off to the side
bake- *pv* on the side
bakinaw *vta* beat someone in a contest
bakinaage *vai* win
bakite'/bakite'w-/ *vta* hit s.o.
bakite'an *vti* hit something, strike something
bakitejii'ige *vai* play baseball
bakite'odiwag/bakite'odi-/ *vai* they hit one another
bakiteyaashkaa *vii* tsunami
bakobii *vai* go down into the water
bakobiigwaashkwani *vai* jump in the water
bakobiise *vai* fall into the water
bakwajindibezh
/bakwajindibezhw-/ *vta* scalp someone
bama'adoon *vti* adopt s.t., accept and follow something
bami' *vta* support someone, take care of someone
bami'idizo *vta* be self sufficient
bamoozhe *vai* baby-sit
banaadizi *vai* be spoiled
banaajitoon *vti* spoil something, ruin something
banizi *vai* miss out
bangii *pc* little bit, small amount
bangiiwagizi *vai* be a little bit, be few
banoomigo *vai* fall off a horse
banzo/banzw-/ *vta* singe someone
bapagoshkaw *vta* make holes in s.o.
- bapagowanishkaw** *vta* wear holes in s.o.
bapawaangeni *vai* flap wings, beat wings
bapigiginan *vti* fold something
bashanzhe'/bashanzhe'w-/ *vta* whip s.o.
bashanzhegon *vta* whip s.o. into shape, whip s.o. into good behavior
batwaaan *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
bazagozeshkaw *vta* make s.o. sticky
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)
bazingwajise *vai* jump up
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

baakiiginige *vai* lift a flap (door
covering)

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*

baapaagokozhiwewininiwag

baapaagokozhiwewininiwi *vai*
be a barber

baapaase *na* red headed
woodpecker; *pl* **baapaaseg**

baapi *vai* laugh

baapigendam *vai* be mirthful

baapinakamigizi *vai* good time
with laughter involved

baapinenim *vta* be amused by
someone

baasan *vti* dry something; also
baason

baashikaw *vta* burst someone
open

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

baatayiinat *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

baazo *vai* be loaded (pipe),
prepared for smoke

bebakaan *pc* each one different

bebakaanad *vii* be different

bebakaanitaagod *vii* be talked
about differently; also
bebakaanitaagwad

bebakaanizi *vai* each 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-bakwezhigan; *na* flour; also
bibine-bakwezhigan

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

Bezhigoogaabaw *name*
Bezhigoogaabaw (Stands
Alone)

bi- *pv* coming

bibine-bakwezhigan *na* flour; also
bengo-bakwezhigan

biboon *vii* winter

biboonaginzo *vai* be so many
years old

biboonishi *vai* winter somewhere, dwell somewhere in the winter
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**
bimademo *vai* walking and crying
bima'adon *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
bimaadiziigwad *vii* lives
bimaadiziwinagad *vii* lives
bimaaji' *vta* save someone's life
bimaazhagaame *vai* go along the shore
bimi-ayaa *vai* come by
bimiba'edizo *vai* cruise by
bimibatoo *vai* run
bimibaagi *vai* it goes along (in its calling)
bimibide *vii* speed along, fly along, drive along
bimibizo *vai* drive by
bimigozi *vai* move closer
biminizha'/biminizha'w-/ *vta* chase s.o. along
biminizha'an *vti* chase something along
bimishkaa *vai* paddle by
bimiwizh /bimiwiN-/ *vta* carry someone along, bring someone along
bimiyaawaso *vai* be pregnant
bimose *vai* walk
bimoodemo *vai* crawl up crying

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
binooaan *vta* mark someone
bishigendan *vti* respect something
bishkonaage *vai* shoot and miss
bisikaw *vta* bump s.o.
biskaakonebidoon *vti* turn something on (appliance)
biskitenaagan *ni* birch bark sap bucket; *pl* **biskitenaaganan**
bizagaabiigizh /bizagaabiigiN-/ *vta* lead someone (horse or dog)
bizaan *pc* without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaani- *pv* without protest, without further ado, just, go

ahead and; also peacefully,
quietly

bizaani-bimaadizi *vai* live
quietly

bizindaw *vta* listen to someone

biziigwebakiteshin *vai* spill things
as a result of falling

bizogeshin *vai* stumble

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

biibiyaawaso *vai* be pregnant

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

biidweweshin *vai* be heard
approaching

biigokamibijige *vai* plow, break
ground

biikoji *vai* have a pot belly, be
plump

biiminakwaan *ni* rope; *pl*
biiminikawaanan

biinad *vii* be clean

biinashkina' /**biinashkina'w-** / *vta*
load ammunition into someone

biinda'am *vai* get caught in a net

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 *vti* clean something

biinjayi'ii *pc* inside

biinji- *pn, pv* inside

biinji'an *vti* bring something in

biinjwebishkaw *vta* push s.o. in

bii'o *vai* wait

biitaagodan *vta* use someone
ritually

biitookaadiwag/biitookaadi- / *vai*
their legs are layered together

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

boodaadan *vti* blow it

boodaajige *vai* blow

booni' *vta* quit someone, leave someone alone
booni- *pv* quit an activity
boonitaw *vta* stop harassing s.o.
boonitooon *vti* leave something alone, quit something
boonii *vai* perch, come to rest from flight
booniikaw *vta* leave s.o. alone
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
bwaanawichige *vai* be unable to do things
chi- *pv, pn* large, big
chi-agaamiing *pc* across the ocean
chi-ajidamoo *na* gray squirrel; *pl* **chi-ajidamoog**; also **misajidoo**
Chi-agaamiing *place* Europe
chigamii-zaaga'egan *ni* ocean
chimookomaanikaazo *vai* be called something in American (English)

D

dabasagidaaki *pc* knoll
dabasagoode *vii* hang low
dabazhiish *pc* at the bottom of a lodge
dabwaamaasige *vai* s.o. growth is stunted; also waxing moon; also waxing moon power (girl pre-mensus)
dago- *pv* in a certain place
dagon *vii* be located in a certain place
dagonan *vti* add something in, mix something in
dagonige *vai* mix
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
dakaashi *vai* feel a 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
danwewedam *vai* be heard in a certain place
danademo *vai* live in a particular place

danagoozi *vai* perch in a certain 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 speaking in a certain place
dapinanidiwag/dapinanidi-/ *vai* they battle with one another
dapinanidiwin *ni* battlefield
Dapinanidiwin *place* Battle River (Red Lake); also **Gaa-dapinaniding**
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
dasoonaagan *ni* trap; *pl* **dasoonaaganan**
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
daangigwanetan *vti* sign something
daanginan *vti* touch something
daangishkaw *vta* kick someone, kick someone along
daashkakamigise *vii* earthquake
daashkakamigisewi *vai* make an earthquake
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
debi'o *vai* be enough
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
debweyenjige *vai* be faithful
degitenim *vta* be impressed with someone
denige *vai* hold things
deskwaan *vta* ride s.o.

dewe'igan *na* drum; *pl*
dewe'iganag
diba'an *vti* measure something
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
dibaakonige *vai* judge, be in
 politics
dibaakonigew *vta* judge someone
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 across
didebweyendam *vai* believe
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
dwaashin *vai* fall through the ice

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* pass someone
gadedan *vti* think something is
 funny, think in a humorous
 way about something
gagaanim *vta* convince someone
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
gashkibidaagan *na* tobacco, pipe
or bandolier bag; *pl*
gashkibidaaganag
gashkigwaaso *vai* sew
gashki' *vta* earn someone
gashki'ewizh/gashki'ewiN-/ *vta*
manage s.o., be able to handle,
control s.o.
gashkima *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
gawanokii'idizo *vai* work for one's
self, be self supportive
gawise *vai* fall over
gayaashk *na* seagull; *pl*
gayaashkwag
gaye *pc* and; also **ge, igaye, ige**
gayesh *pc* and also
gaabawi *vai* stand

Gaa-dapinaniding *place* Battle
River (Red Lake); also
Dapinanidiwin
gaag *na* porcupine; *pl* **gaagwag**
Gaa-gashiibiziibiing *place* Black
Duck River
gaagigebaamibattoo *vai* run
unceasingly
gaaginaagozi *vai* look like a
porcupine
gaagiigido *vai* talk, give a speech
gaagiigidoo-biiwaabikoons *ni*
telephone; *pl* **gaagiigidoo-
biiwaabikoonsan**
gaagiigidowin *ni* song, ceremonial
song
gaagijibidoon *vti* finish tying
something off
gaagijitoo *vti* appease
something
Gaa-jiikajiwegamaag *place* Roy
Lake, Minnesota
gaakaawaakizo *vai* combust, burn
gaanda'igwaason *ni* thimble; *pl*
gaanda'igwaasonan
gaandakii'iganaatig *ni* push pole
(for ricing); *pl*
gaandakii'iganaatigoon; *also*
gaandakii'igan
gaandakii'ige *na* pole
gaanjweba'ige *vai* put logs
through a water shoot
gaanjwebishkaw *vta* push s.o. in
gaashkiishkigijiibizh
/gaashkiishkigijiibiN-/ *vta*
slice somebody into pieces
gaawe *vai* be jealous
gaawese *vai* be jealous
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
gibijise *vii* stop
giboodiyegwaazon *na* pants; *pl*
giboodiyegwaazonag
gibwanaabaw *vta* drown s.o.
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**
gichiwishkan *vti* cradle something

Gichi-ziibiing *place* St. Croix
River
gidasige *vai* parch rice
gidaan *vti* eat something up,
consume something
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
gikinawaajitooon *vti* inscribe
something, mark something
(bark, rock)
gikinoo'amaadiwin *ni* teaching,
instruction, lesson; *pl*
gikinoo'amaadiwinan
gikinoo'amaagewigamig *ni*
school; *pl*
gikinoo'amaagewigamigoon
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
gitiwaakwaa'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**
gizhiibattoo *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**
giigoopanjii' *vta* dive s.o. in
gii'igoshimo *vai* fast for a vision
giikademo *vai* cry out loud to one's self
giikaandiwag/giikaandi-/ *vai* they fight one another
giimii *vai* play hookey, escape, run away
giimoodad *vii* secret
giimoozikaw *vta* sneak up on someone
giin *pc* you, yourself
giishka'aakwe *vai* cut timber
giishkawaawaso *vai* be pregnant, bear s.o.
giishkaabaagwe *vai* thirsty
giishkaabaagwenaagozi *vai* look thirsty

giishkaabikaa *vii* there is a cliff
giishkibijige *vai* pull and break things off
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
giishkokwaakose *vai* freeze solid, stop all movement
giishkowe *vai* stop crying, stop making a vocal noise
giishpin *pc* if
giiwanimo *vai* tell lies
giiwashkwe *vai* dizzy
giiwashkwe-zagaswewin *ni* marijuana; *pl* **giiwashkwe-zagaswewinan**
giiwashkwebattoo *vai* run staggering
giiwashkwebii *vai* be drunk
giuwe *vai* go home
giiwebattoo *vai* run home
giiwegozi *vai* move home
giiwenh *pc* as the story goes
giiwewin *vta* take someone home
giiweyendam *vai* think about going home
giiwizi *vai* be an orphan
giiwiziigamig *ni* orphanage; *pl* **giiwiziigamigoon**
giuwode *vai* sojourn, travel round trip, go and come back; *also* **giiyode**
giiyode *vai* sojourn, travel round trip, go and come back; *also* **giuwode**
giiyose *vai* hunt

giizikan *vti* take an item of clothes off the body
giizikonayezigan *na* hominy; *pl* **giizikonayeziganag**
giiziz /**giizizw-** *vta* finish cooking someone
giizizan *vti* cook something
giizizekwe *vai* cook
giizhaa *pc* beforehand, in advance
giizhide *vii* be cooked
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
giizhoodenigo *vai* stay where it's warm
giizhooshim *vta* wrap, bundle someone up warm-like
giizhoozi *vai* be warm
go *pc* (emphatic particle)
gobijigewi *vai* be of no use
godaganaandam *vai* suffer miserably from starvation
godagaagomin *ni* blackberry; *pl* **godagaagominan**
godandaman *vti* taste something, sample something
godaan *vta* immerse someone
goji' *vta* try someone (tease)
gojipijige *vai* taste
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
goshko'am *vai* be frightened
gotan *vti* fear something
gozi *vai* move, change residence
googa'am *vai* jump out of the water
gookooko'oo *na* owl; *pl* **gookooko'oog**
goopadaadiwag/goopadaadi- *vai* mistreat one another
goopijige *vai* be treated badly, be disrespected
goopojii'idiwag/goopojii'idi- *vai* mistreat one another
gwanabise *vai* capsize, flip over in a boat
gwanaajiwani *vii* beautiful
gwanaajiwani *vai* nice, beautiful, glorious
gwanongindibam *vai* think inappropriately, have wrong priorities
gwashkozi *vai* wakes up
gwayako- *pv* correctly
gwayakokaawigon *vta* straighten s.o. out
gwayakose *vii* be correct, be right
gwayakotan *vti* hear something correctly
gwaashkwani *vai* jump
gwech *pc* so much, enough
gwek *pc* correctly, exactly, right
gwekendam *vai* change one's mind
gwekigaabawi' *vta* turn someone around while standing
gwekisidoon *vti* turn it around
gwiishkoshi *vai* whistle

gwiiwizensiwi *vai* be a boy
Gwiiwizensiwi-zaaga'iganiing
place Boy Lake, Minnesota
Gwiiwizensiwi-ziiibiing *place*
 Boy River, Minnesota
gwiiwizensidewe'igan *na* little
 boy drum
hay' *pc* too bad; also: **hai'**
haaw *pc* all right, ok

I, II

i'iw *pr* that one (inanimate); also
iwe
igiw *pr* them (animate); also
ingiwedig (extended form);
 also **ingiw**
ikido *vai* say
ikidodi'iwag/ikidodi'i-/ *vai* they
 speak to one another
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 *nad* 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
inakake *pc* certain fashion, type
 variety, kind
inake *pc* look, behold; also
inashke, ke
inamanji'o *vai* be a certain
 condition
inamozh/inamoN-/ *vta* work for
 s.o. in a certain way, lead s.o.
 (animal)
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; also
inake, ke
inataadiwag /inataadi-/ *vai* they gamble, play games together in a certain way
inawemaagan *na* relative; *pl*
inawemaaganag
inawiindamaage *vai* speak in a certain way
inaabadad *vii* be used a certain way
inaabendaagozi *vai* belong in a certain way, be philosophically connected
inaabi *vai* glance, peek
inaadagaa *vai* swim in a certain way
inaadamaw *vta* help someone in a certain way
inaadizookaazo *vai* s.o. is spoken of in legend in a certain way
inaadodan *vti* talk about something
inaajimo *vai* tell
inaakonamaw *vta* make a spiritual offering to someone
inaakonige *vai* make a decree, law
inaakwaandawebijige *vai* skid logs out, load logs
Inaandagokaag *place* Balsam Lake, Wisconsin
inaanzo *vai* be colored a certain way
inaasamabi *vai* sit facing 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
indwe' *vta* sound a certain way to someone
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**
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**
inibiz *vai* drive in a certain way
inigaa' *vta* reduce, damage or impoverish someone
inigaatoon *vti* damage something
inigaazi *vai* be poor, pitiful
iniginan *vti* ply something away
inigini *vai* be a certain size
inikaw *vta* do something to someone in a certain way
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
inigokwadeyaa *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
inisige *vai* have a certain belief, make a stand
initaagwad *vii* sound a certain way
iniw *pr* those (inanimate); also **ini**; also **iniwen** (extended form)
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
inwewan *vti* speak a certain language
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
iskaapiichige *vai+o* run out of patience for s.o., s.t.
ishkodewaaboo *ni* whiskey
ishkone *vai* survive
ishkonigan *ni* reservation; *pl* **ishkoniganan**
ishkwam *vta* place a corpse in a certain way
ishkwa- *pv* after
ishkwaakamigad *vii* be over with
ishkwaane *vai* survive an epidemic
ishkwaataa *vai* be done with an activity
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
itaming *loc* place, at a certain location
iwapii *pc* at that time
iye *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

izhi'o *vai* dress a certain way

izhijiwan *vii* it flows

izhinan *vti* perceive something in a certain way

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**

izhinikaadan *vti* name something, call something a certain name

izhinikaade *vii* be called

izhinikaazh /izhinikaaN-/ *vta* name someone a certain way

izhinikaazo *vai* he is called

izhinikaazowin *ni* name; *pl* **izhinikaazowinan**

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

izhiwijgaazo *vai* be carried or taken to a certain place

izhiwizh /izhiwiN-/ *vta* take someone somewhere

iizendan *vti* express an opinion of something

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 *N-/ vta* cook someone
jiibiingweni *vai* wink
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
jiikendan *vti* be happy about something, think something is cool
jiime *vai* travel by barge
jiingwewitam *vai* speak in a loud singing-song voice
ke *pc* look, behold; also **inashke, inake**
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
madwewe'okokwe *vai* beat a drum
madwezige *vai* be heard shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makadeke *vai* apply charcoal, seek a vision by fasting
makade-maanishtaaniish *na* black sheep; *pl* **makade-maanishtaaniishag**
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**
makizinataadiwag/makizinataadi *-/ vai* play moccasin games with one another
makoons *na* little bear, bear cub; *pl* **makoonsag**
makwa *na* bear; *pl* **makwag**
makwan *vii* it is easy to peel (bark)
mamagoniishkwe *vai* have the mumps

mamakizi *vai* have smallpox
mamaazikaa *vai* agitate, move
mameshkwad *pc* taking turns; also
memeshkwad
mami /*mam-/* *vta* pick someone
 up, take someone
mami'izhiigon *vta* blame s.o.
mamikwendan *vti* recollect things
mamiskoshkiinzhigwe *vai* eyes
 turn red
mamizh/mamizhw-/ *vta* cut s.o.
 out
mamoon *vti* take something, pick
 something up
manaadendan *vti* think
 respectfully of something
manaadi'im *vii* respecting of one
 another
manaajichigaade *vii* be respected
manaajichige *vai* be respectful
manaazom *vta* be gentle to
 someone
manepwaa *vai* crave a smoke
manezi *vai* to be in need
manganibii *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
mashkawaadabi *vai* sit strongly
mashkawaji *vai* get frostbite
mashkawaji-bimide *ni* tallow

mashkawazhe *vai* have rough
 markings on the skins, e.g.
 scabs or severe rash
mashkawisin *vii* be strong
mashkawizii *vai* be strong
mashkawiziwin *ni* strength
mashkijiitad *ni* tendon; *pl*
mashkijiitadon
mashkiki *ni* medicine
mashkikiwigamig *ni* pharmacy,
 hospital
mashkikiwinini *na* doctor; *pl*
mashkikiwininiwag
Mashkimodaang *place* Bagley,
 Minnesota
Mashkii-ziiibing *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
mawandabi *vai* sit facing
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
mazinigwaaso *vai* bead, emroider
mazinaatesijigan *ni* television; *pl* **mazinaatesijiganan**
mazinaatesijiganimakak *ni* television set; *pl* **mazinaatesijiganimakakoon**
mazinimaagozi *vai* be noticed by smell and sight, leave evidence of one's presence
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
maadaashkaa *vii* waves start
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
maajitoon *vti* start to make something
maajiwadisige *vai* start a process
maajii *vai* start an activity
maajii- *pv* start
maajibadaabii *vai* start to come to the shore
maajidiba'igaade *vii* start being measured
maajidoon *vti* take something along

maajigi *vai* grow up, start to grow
maajigin *vii* start new condition, grow
maajigozi *vai* start moving
maajikam *vta* work on someone
maajiishkaa *vai* start, start one's life
maajiishkaamad *vii* start to move
maajiishkendam *vai* start thinking
maajizh /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**
maamawookaw *vta* pile s.o., gang up on s.o.
maamawootaw *vta* combine s.o.
maamawootaa *vai* he is put together, combined; also **maama'ootaa**
maamaagobin *vta* massage s.o.
maamiginan *vii* collect something, put something together
maanaadawishkaw *vta* damage s.o.
maanaadizi *vai* be ugly
maanendan *vti* feel bad about something
maang *na* loon; *pl* **maangwag**
maanikaw *vta* inflict someone with illness, do something bad to someone
maanishtaanish *na* sheep; *pl* **maanishtaanishag**

maanishtaanishibiwiin *na* wool
maanzyi-ayaa *vai* be bad off
maawenzaagondan *vti* bring something together
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**
memeshkwad *pc* taking turns; also **mameshkwad**
memwech *pc* exactly, just that, it is so
meshkoshkaajitaa *vai* change one's ways
meshkwad *pc* instead
meshkwadoonigan *ni* something used in place of something else, paper money; *pl* **meshkwadooniganan**
metasin *vta* miss someone
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
migiskan *ni* fishing hook; *pl* **migiskananan**
migiskaneyaab *ni* fishing line
migizi *na* bald eagle; *pl* **migiziwag**
migizi-giizis *na* February
migonaazikaw *vta* approach someone directly
migoshkaaji' *vta* pester someone, bother someone
migoshkaaji'iwii *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
mikwendizo *vai* remember one's self
mimigoshkaaji' *vta* tease someone
mimigoshkam *vai* jig rice
mimigoshkami-makakoons *ni* rice thrashing barrel; *pl* **mimigoshkami-makakoonsan**
minaazim *vta* care about someone
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
miniwitawage *vai* have a middle ear infection
minjikaawan *na* glove, mitten; *pl* **minjikaawanag**
minjim *vta* get a hold of someone
minjimaam *vta* recall the smell of s.o., smell s.o.
minjimenim *vta* remember s.o.
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
minokaa *vii* be good things
minokaw *vta* be good to someone
minopogozi *vai* tastes good
minotaw *vti* make s.o. good
minotoon *vti* make something nice, good
minowendaagwad *vii* be considered 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**
miskwaabiminzh *na* red oshier, red willow; *pl* **miskwaabiminzhiig**
Miskwaagamiiwi-zaaga'iganiing *place* Red Lake, Minnesota
miskwaa'aabad *vii* be red
miskwaanzigan *ni* head roach; *pl* **miskwaanziganan**
miskwiivi *vai* bleed, be bloody
miskwiwinijiishin *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**
mitisin *vta* be unable to see s.o.
miziwe *pc* all over, everywhere
miziwezi *vai* intact
mizhi'an *vti* hit something in the center
mii *pc* it is, there is
miidaashkini *vai* be so full that poop is pushing out the other end; also **miidaashkine**
miigaadan *vti* fight over something
miigaadiwini-gikinoo'amaadiiwigamig *ni* military school; *pl* **miigaadiwini-gikinoo'a=maadiiwigamigoon**
miigaazh /miigaaN-/ *vta* fight someone

miigaazo *vai* fight
miigaazowin *ni* fight; *pl*
miigaazowinan
miigiwe *vai+o* give something
 away
mijim *ni* food
mijimikanjigan *ni* live fish bait
mijin *vti* eat something
mijiin *vta* defecate on someone;
 also **miiziin**
miikana *ni* path, trail, road
miikindizi *vai* tease
miikinji' *vta* taunt, tease s.o., tell
 on s.o.
miikinjitwaa *vai* make light of
 things
miinawaa *pc* again
miinigozi *vai* be given something
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
miiwishkaw *vta* crowd s.o.
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
moona'am *vai* dry things out
moonenimaazaw *vta* sense
 someone's presence
Mooningwanekaan *place*
 Madeline Island, Wisconsin

Mooniyaang *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
nagaawebiniwag/nagaawebini-/
vai they hold one another back
nagendam *vai* be comfortable
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
nakwebidoon *vti* catch s.t.
nakweshkaw *vta* meet, intercept
 someone
nakwetam *vai* answer
nakwetaw *vta* answer someone
namadabi *vai* sit
namanj *pc* I don't know
 (dubiative 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'idaabaanewininiwag
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'iwewininiwag
nanaandawi'o *vai* doctor, heal
nanaandawi'owin *ni* doctoring,
 healing; *pl*
nanaandawi'owinan
nanaandom *vta* make a request of
 someone
nanaandomaw *vta* plead for
 someone
nanda- *pv* search
nandabimaadiziwine *vai* search
 for life, seek life
nandakwaandawe *vai* try to
 climb
nandam *vta* recruit someone,
 enlist someone for war
nandawaabam *vta* search for
 someone
nandawaabaminaagozi *vai*
 search for recognition
nandawaabandan *vti* search for
 something, look for something

nandawaaboozwe *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
nandodamaage *vai* ask
nandodamo *vai* ask
nandodan *vti* ask for something
nandom *vta* invite someone, request something of someone
nandomaakaw *vta* summon someone
nandomaandan *vti* smell something
nandone' /nandone'w-/ *vta* look for someone
nandotaw *vta* search for someone
nandoodamaw *vta* try to treat someone a certain way
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**
nawombinawan *vti* keep a lofty thought of something
nayenzh *pc* both
nazhike- *pv* alone
nazhikewi *vai* be alone
naa *pc* (emphatic)
naabikawaagan *na* necklace; *pl* **naabikawaaganag**
naabisijigan *ni* tape recorder; *pl* **naabisijiganan**

naadabiikan *vti* get something (liquid)
naadamaw *vta* assist someone
naadin *vti* fetch something
naadobii *vai* fetch water
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
naasidoon *vti* blow s.t. away
naawakwe-wiisini *vai* eats lunch
naawewidam *vai* howl
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

nibaadizi *vai* greedy

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

nikwegan *nid* my spine

nimaamaa *nad* my mother; *pl*
nimaamaayag

niminaaweshkaa *vai* paddle
away from shore

nimisad *nid* my stomach

nimishoomis *nad* my grandfather;
pl **nimishoomisag**

nindaanis *nad* my daughter; *pl*
nindaanisag

nindiy *nid* my hind end

nindoodem *nad* my clan; *pl*
nindoodemag

ningaabii'an *vii* be west

ningwizis *nad* my son; *pl*
ningwizisag; also **ningozis**

niningwanis *nad* my cross-nephew

niningwezhinaningodwe=
waanagizi *vai* be a member of
a certain group or family

niniigi'ig *nad* my parent; *pl*
niniigi'igoog

ninjaanzh *nid* my nose

ninzhishenh *nad* my uncle;
ninzhishenyag

nipikwan *nid* my back; *pl*
nipikwanan; also **nipikon**

nisadawendam *vai* realize

nisawa'ogaan *ni* lodge with a
peaked roof; *pl*
nisawa'ogaanan

nisayenh *nad* my older brother; *pl*
nisayenyag

nisaabaawe *vai* get wet

nisaaboozh /nisaaboon-/ *vta* float
someone downstream

nishi /nis-/ *vta* kill someone

nishibabaamendan *vti* take
something for granted, waster
something

nishimis *nad* my cross-niece

nishiwan *vti* do away with
something

nishiwanaajitooon *vti* waste
something

nishiwanaajii'aa *vai* be spared,
saved from destruction or
death

nishiimenh *nad* my younger
sibling; *pl* **nishiimenyag**

nishkaadendam *vai* have angry
thoughts

nishkaadizi *vai* angry

nishkaazimaazi *vai* be bitter,
resentful

nishkindamaw *vta* anger
someone

nishwaaso-diba'igan *pc* eight
miles or eight hours

nishwaasonin *pc* eight inches

nisidiwag /nisidi-/ *vai* they kill one another, kill each other
nisidotan *vti* understand something
nisidotaw *vta* understand someone
nisidotawiminaagozi *vai* be recognized
nising *nm* three times
niso-giizhig *pc* three days
nishinaadendam *vai* fall apart (emotive)
nishinaadizo *vai* fall apart (physical)
nishiwanaajitoon *vti* destroy s.t.
nishiwe *vai* kill people
nishkawin *vta* kill s.o. with a war club
nishkawindiwag/nishkawindi-/ *vai* kill one another with war clubs
nishki' *vta* anger s.o.
nitam *pc* first time
nitaage *vai* kill
nitaagomin *vta* be good to someone
nitaawichige *vai* be good at doing things
nitaawigi *vai* grow up
nitaawigi' *vta* raise someone; give birth to someone; domesticate s.o. (animal)
nitaawizi *vai* be raised
niwiijaan *nad* my sibling unrelated by blood; *pl*
niwiijaanag
niwiiw *nad* my wife
niyawe'enh *nad* my namesake; *pl*
niyawe'enyag
niibawi *vai* stand
niibebi *vai* sit in wake, lie in wake
niibidebi *vai* sit side-by-side in rows

niibidan *nid* my tooth; *pl*
niibidanan
niibin *vii* be summer
niibowa *pc* many; also **niibiyo**
niibowagizi *vai* be numerous; also
niiboogizi
niiboogizi *vai* be numerous; also
niibowagizi
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**
niijikiwenh *nad* my male friend; *pl* **niijikiwenyag**
niijii *nad* my friend (used by and in reference to males); *pl*
niijiyag
niijikiwenz *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**
niinzayenim *vta* be concerned about someone
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
niiwanaskindibe' /**niiwanaskindibe'w-/** *vta* give someone a stunning blow to the head
niiweyizhiwe *vai* win an election, declare victory in an election
niiwez /**niiweN-/** *vta* beat someone, defeat someone
niiwing *nm* four times
niiyaa *pc* exclamation (of woman's speech)
niiyogaade *vai* have four legs, be four-legged
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
nooji' *vta* hunt s.o., search for s.o.
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
noondegidaazo *vai* quit in frustration, not satisfied, give up

noondese *vai* run short, be in need
noongom *pc* today
nooni' *vta* nurse someone
noopiming *pc* in the woods
noopinadoon *vti* follow something (abstract)
noopinazh /**noopinaN-/** *vta* follow someone
nooskwaada' /**nooshkwaada'w-/** *vta* lick someone

O, OO

o'ow *pr* this one (inanimate); also
owe
Obashing *place* Ponemah,
Minnesota
obi'ayaa *ni* narrows; *pl*
obi'ayaan
obiigomakakii *na* toad; *pl*
obiigomakakiig
odaminaw *vta* play with s.o.; also
odaminotaw
odamino *vai* play
odaminotaw *vta* play with
someone; also **odaminaw**
odayi *vai* be a horse or dog owner
odaabaan *na* car; *pl* **odaabaanag**
odaake *vai* direct, steer affairs
odaapijiw *vta* immerse someone
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
ogow *pr* these ones (animate);
also **ongow**

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)
onagim *vta* be voted in by s.o.
onapizh /onapiN-/ *vta* harness
someone, tie someone
onapidoon *vti* tie something
onapin *vta* harness s.o.
onashkinadoon *vti* load
something
onaagoshi-wiisini *vai* eats supper
onaagoshin *vii* be evening
ondademo *vai* cry for a certain
reason, cry in a certain place
ondaganaam *vta* beat s.o. up
onda'ibii *vai* get water from
somewhere
ondakaanezi *vai* be from
somewhere, be raised
somewhere
ondamendam *vai* be preoccupied
ondamitaa *vai* be busy

ondaadizi *vai* be born, come from a certain place
ondaadiziike *vai* give birth
ondaanakamigizi *vai* do things in a certain place
ondemagad *vii* boil
ondikendan *vti* get knowledge from somewhere
ondin *vta* get someone
ondinamaw *vta* furnish someone with something
ondinan *vti* get something from somewhere
ondoodan *vti* do something somewhere
onganawisin *vii* meant to be a certain way, be divined or watched over
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
oniijaanisi *vai* has a child
onji- *pv* reason for
onjibaa *vai* be from somewhere
onjidamad *vii* have a purpose
onjidaagaw *vta* get someone from somewhere
onjige *vai* get s.t. from somewhere
onji'idim *vai* be prohibited from doing something, be restricted
onji'idim *vii* originate from somewhere
onjigaa *vii* leak from somewhere
onjii *vai* be from somewhere
onjiikogaa *vai* come from a remote area
onow *pr* these ones (inanimate); also **ono**
onwaachige *vai* be psychic, have premonitions

onwaawe *vai* hiccough
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
onzikaa *vii* originate 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
oshaabewis *na* messenger, official, helper; *pl* **oshaabewisag**
oshaabewisiwi *vai* be messenger
oshkiniigi *vai* be young
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
owaanzh *nid* den
owiiyawe'enyi *vai* be a namesake
Ozaawaa-zaaga'iganiing *place* Yellow Lake, Wisconsin
ozaawizi *vai* he is brown
ozisaabandan *vti* view something as a blessing

ozisidam *vai* be wrinkled
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
ozhigaamad *vii* be received from
 somewhere
ozhige *vai* build lodges
ozhimo *vai* flee
ozhimobattoo *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

wadikwaans *na* branch; *pl*
wadikwaansag
wa'aw *pr* this one (animate)
wagidigamig *pc* on the roof
wajebaadizi *vai* spry, peppy
wajichise *vai* be tangled
wajiw *ni* mountain; *pl* **wajiwan**
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
wanitam *vai* misunderstand
wanitooon *vti* lose something
waniike *vai* forget
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
wawezhim *vta* deceive s.o.
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
waabikoge'idiwag/waabikoge'idi-
l vai they sense one another
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
waabooz *na* rabbit, cottontail; *pl*
waaboozoog
waaboozoo-miikanens *ni* rabbit
 trail; *pl* **waaboozoo-**
miikanensan
waagaakwad *ni* ax; *pl*
waagaakwadoon
waagaashkan *vti* bend something
 to a certain shape
waagaawi *vai* be bent, hunched
 over
waagishkaage *vai* curve
Waagoshens *name* Little Fox
waakaa'igan *ni* house; *pl*
waakaa'iganan
waakaa'igaanzhish *ni* shack; *pl*
waakaa'igaanzhishan
waakoon *na* fungus; *pl*
waakoonag

waanim *vta* dig a hole for someone
waasa *pc* far
waasamoobimide-
zhooshkodaabaan *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
waaswaagan *ni* torch; *pl* **waaswaaganan**
Waaswaaganing *place* Lac du Flambeau, Wisconsin
waawanoo *vai* lay eggs, nest
waawaabiganoojiinh *na* mouse; *pl* **waawaabiganoojiinyag**
waawaabishkimoose *na* grub worm; *pl* **waawaabishkimooseg**
waawaasagen *vii* extend something
waawaashkeshi *na* deer; *pl* **waawaashkeshiwag**
Waawiyegamaag *place* Big Round Lake, Wisconsin
waawiyeyaakwad *vii* be round (something of wood)
waawiyezi *vai* be round
waawiji'iyē *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
wekwaanaamo *vai* run out of breath, gasp
wemitigoozhii *na* Frenchman; *pl* **wemitigoozhiiwag**
wenabi' *vta* place someone in a sitting position
Wenabozho *name* Wenabozho; also Nenabozho (Red Lake)
wenapanendan *vti* find something easy
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
wewebinaatig *ni* fishing rod; *pl* **wewebinaatigoon**
weweni *pc* properly, easily, in a good way
wewiib *pc* hurry, fast
wezhim *vta* deceive s.o.
wiidabim *vta* sit with someone
wiidigem *vta* marry someone
wiidigendiwig /**wiidigendi-** / *vai* they are married to one another, be married
wiidinige *vai+o* get s.t. from an activity
wiidookaw *vta* help someone
wiigiwaam *ni* bark lodge, dance arbor; *pl* **wiigiwaaman**
wiigiwaamike *vai* make wigwam
Wiigoobiiziibiing *place* Grantsburg, Minnesota
wigwaasimakak *ni* birch bark basket; *pl* **wigwaasimakakoon**
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
wiikawidan *vti* butcher something, use something inappropriately
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
wiikwajitoon *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
wiindaawaso *vai* receive an Indian name
wiinde *vii* be called
wiindigoo *na* windigo, cannibal, winter monster; *pl* **wiindigoog**
wiinibiigoo *na* Winnebago Indian; *pl* **wiinibiigoog**
wiinjigaade *vii* be named a certain way
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
wiisagine *vai* be in pain
wiisaakode *na* mixed-blood; *pl* **wiisaakodewag**
wiisaakodewi *vai* be mixed blood
wiisini *vai* eat
wiisiniwin *ni* food
wiisookaw *vta* spend time with someone
wiiewegimaw *vta* envelope s.o., surround s.o.
wiyyaas *ni* meat; *pl* **wiyyaasan**
wiizhaande *vii* be inviting, open
wiizhaandige *vii* unfinished

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
zanagataage *vai* have a hard time
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
zaagajiboodaadan *vti* blow it up and out, erupt s.t. (e.g. volcano)
zaagakii *vii* sprout
zaagidaakon *vta* impeach s.o., remove s.o. from office
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
zezikaa *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
ziinin *vta* milk s.o.
ziiniskiigoome *vai* blow one's nose
ziinzibaakwad *ni* sugar; *pl* **ziinzibaakwadoon**
zoogipon *vii* be snowing
zoongide'e *vai* be brave
zoongizi *vai* strong, solid
zhakizi *vai* be damp
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
zhaashaagwamikiwe *vai* chew

- zhegon** *vti* stick someone in something
- zhegonan** *vti* stick something in
- zhigingwaam** *vai* wet the bed
- zhigwa** *pc* now; also **azhigwa**, **zhigo**
- 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
- zhiiwaagamizigan** *ni* maple syrup
- zhiiwinaadizi** *vai* deteriorate
- zhoodaawinini** *na* Jew; **zhodaawininiwag**; *also* **zhoodewinini**
- zhoomingwetaw** *vta* smile at someone
- zhooniyaake** *vai* make money
- zhooshkodaabaan** *ni* sleigh, toboggan; *pl* **zhooshkodaabaanan**
- zhooshkodiyebizo** *vai* slide quickly on one's hind end
- zhooshkoobizo** *vai* speed by sled
- zhooshkwaada'e** *vai* skate
- zhooshkwaada'egaans** *na* little wooden training skates; *pl* **zhooshkwaada'egaansag**
- zhooshkwaagime** *vai* ski
- zhooshkwajiwe** *vai* sled



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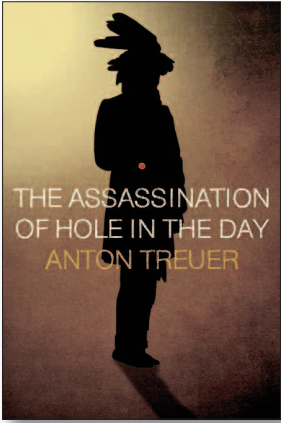
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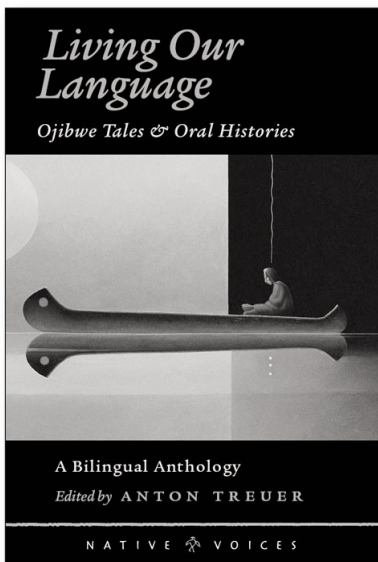
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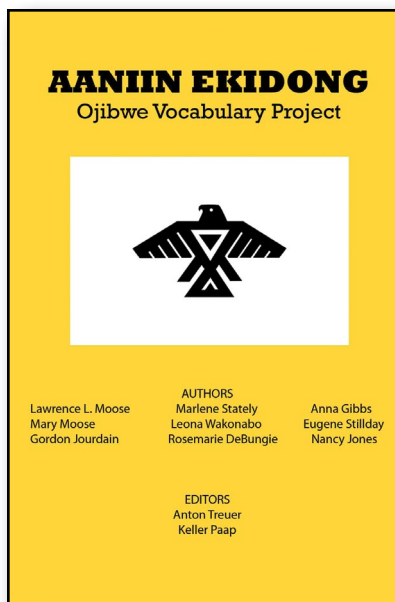
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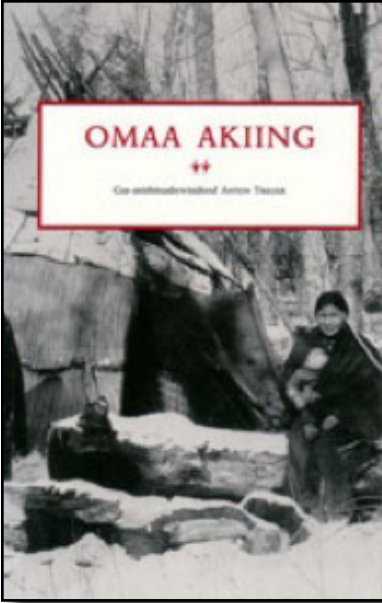
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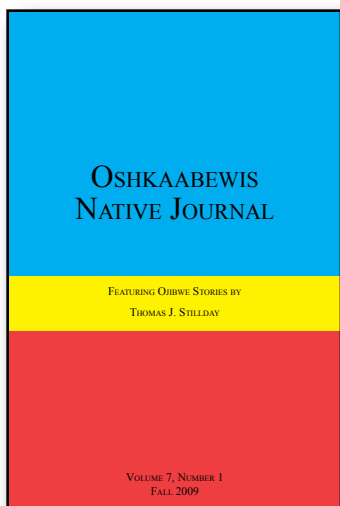
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