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The *Oshkaabewis Native Journal* is a interdisciplinary forum for significant contributions to knowledge about the Ojibwe language.

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EDITORIAL COMMENT

GIDIZHI-GIIZHWEWININAAN

ANTON TREUER

Since I assumed the position of Editor of the *Oshkaabewis Native Journal* in 1995, I have seen many things change in Ojibwe country. We have lost many great speakers of our language, including some of our greatest spiritual leaders—Archie Mosay, Thomas Stillday, Albert Churchill, James Clark, and many others. These losses, and the thinning of our ranks across the region, has been heart-rending and terrifying. Yet I have also seen tremendous signs of hope as well.

When I went to Waadookodaading Ojibwe Immersion School to work on assessments with their staff this past spring, a young second grader came running up to me with a copy of the monolingual younger reader book *Awesiinyensag: Dibaajimowinan Ji-gikinoo'amaageng* in his hand, loudly proclaiming, "Waagosh. Inashke, niminwendaan o'ow mazina'igan *Awesiinyensag*. Baapinendaagwad sa go." To hear this kind of spontaneous uncoached language from a seven-year-old gives me hope. In addition to that moment serving as evidence of burgeoning oral language skills in young children, it also spoke to the emergence of a literary tradition for our originally oral language. While fluency remains our preeminent goal, literacy can help get us there, and the immersion schools are proving that. There are now Ojibwe language immersion schools across Ojibwe country in Wisconsin, Minnesota, and Ontario. Some have been going for ten years or more. Waadookodaading has, in addition to its language accomplishments, a 100% pass rate on state-mandated tests in English administered in English for ten years in a row. There are a lot of wealthy white suburban schools that can't boast a

record like that. Recognizing that tribal language immersion produces academic achievement, many tribal leaders and communities are rallying to the ongoing efforts.

I used to able to name every single book published about the Ojibwe language (and in chronological order of publication), but there are now so many hundreds of books on Ojibwe that I can't even name them all. There is even a peer-reviewed professional press (Birchbark House) devoted to tribal language revitalization in Minnesota now.

A new video titled *First Speakers: Restoring the Ojibwe Language*, which is available for free at Twin Cities Public Television (tpt.org), chronichiles the inspiring efforts underway to revitalize Ojibwe. Things are changing and growing.

Bemidji State University received a generous grant from the Minnesota Historical & Cultural Grants Program to support Ojibwe language revitalization. As part of that grant, we have been able to archive all back issues of the *Oshkaabewis Native Journal* on the Bemidji State University website for free public access. There are now thousands of pages of Ojibwe language material and around 70 hours of Ojibwe audio material archived there for your free use. A simple google search or visit to the American Indian Resource Center page on the BSU website will bring you there (http://www.bemidjistate.edu/airc/oshkaabewis/issues/). You can download audio files and drop them on your iPhone, iPod, mp3 players, or computer. It is our hope that the ease of access, technological interchange, and free cost will help encourage more people to use these resources to learn more about the language and incorporate the stories and teachings of our elders in ongoing teaching and sharing.

A grassroots movement in Bemidji has now led over 120 area businesses to put up their signs bilingually in Ojibwe and English, including all of the largest employers in town such as the hospital and university. I've even heard nonnative cashiers at

Target and my mechanic speak in Ojibwe to native cleintale. There is much to be proud of.

The rate at which we lose speakers still eclipses the rate at which we make new ones, but we are gaining ground in some places. The immersion schools are great places for kids to learn, but also great places for second language learners to hone their skills to an entirely different level of fluency. While the future vitality of Ojibwe is not certain, for the first time in my career devoted to this labor, I do feel that it is possible. I sincerely hope that the work archived on our website and available in this issue of the *ONJ* can help you with your efforts to participate in this ambitious, yet critically important effort.

STORIES

MA'IINGAN

GAA-TIBAAJIMOD GEORGE FAIRBANKS*

GAA-ANISHINAABEWISIDOOD ANTON TREUER

[1] Aaniin. Mashkawaa-binesi nindizhinikaaz. Gaa-waababiganikaag ozhinaagan nindoonjibaa. Mii i'iw ezhichigeyaang omaa—nimanoozike gaye—ezhichigeyaang. Imaa gaye a'aw ma'iingan—gii-minwenimaawan miinawaa ezhichigeyaang. Gaye miinawaa gidaa-booni'aag gakina ingiw ma'iinganag. Niinawind omaa anishinaabewin, minwenimaawi wa'aw ma'iingan. Abinoojiinyag apane niwiindamawaag gaye wiinawaa, "Booni' a'aw ma'iingan. Mii a'aw gidoodem. Booni' Maanoo da-babaa-ayaa omaa." Mii o'ow gagwejiminaan gaye miinawaa omaa. Booni' a'aw ma'iingan, ma'iinganag omaa. Miigwech.

* GEORGE "JOE BUSH" FAIRBANKS WAS A WIDELY RESPECTED ELDER FROM WHITE EARTH. THIS TEXT WAS HIS FORMAL TESTIMONY TO THE U.S. DEPARTMENT OF THE INTERIOR IN OPPOSITION TO THE DELISTING OF THE WOLF FROM THE ENDANGERED SPECIES ACT.

THE WOLF

TOLD BY GEORGE FAIRBANKS

TRANSCRIBED BY ANTON TREUER

[1] Hello. My name is Strong Thunderbird. I am from the White Earth Reservation. That's what we're doing here—I'm making a representation—in what we're doing. And in regard to that wolf there—he has been admired in what we do. And you should also leave all of the wolves alone. And for us here, in the Indian way, this wolf is admired. And I always tell the children, "Leave that wolf alone. That's your clan. Leave him alone. Let him roam freely here." This is also what I am asking of you here. Leave the wolf alone, the wolves here. Thank you.

GAA-DANAPININIDING

GAA-TIBAAJIMOD VERNON WHITEFEATHER*

GAA-ANISHINAABEWISIDOOD DAVID TREUER**

[1] Gaye niin sa gonaa bangii inga-dibaajim owe minik gekendamaan omaa gaa-nakadamawid aya'aa gaa-niiged nibabaayiban. Zhaawanigaabaw gii-izhinikaazo. Aanish naa gaye niin ingii-gagiibaadiz gaye niin gii-gwiiwizensiwiyaan. Ingii-zhazhiibitam. Gaawiin apane go weweni ingii-pizindawaasii gaa-izhi-gagiikamid.

[2] Miish o'ow bezhig aya'aa gaa-wiindamawid o'ow ge-wiindamageyaan omaa. Gii-dagoshinowaad ongow bwaanag, omaa gii-mawine'igewaad, gii-mawina'aawaad iniwen anishinaaben. Aanish naa ayi'ii iidog aabiding imaa gii-nakweshkodaadiwaagwen omaa ziibiing, Gaa-danapininidiwining ezhinikaademagak.

[3] Mii dash iidog gaa-izhi-miigaadiwaagwen gii-mawine'idiwaad gii-mamiskwiiwanaakanadiwaagwen iidog. Mii dash iidog gaa-apiichi-mamiskwiiwaapinidiwaagwen o'ow gii-tazhiikodaadiwaad imaa ziibiinsing.

* VERNON WHITEFEATHER A WIDELY RESPECTED ELDER AND OJIBWE LANGUAGE TEACHER FROM PONEMAH ON THE RED LAKE RESERVATION.

** DAVID TREUER IS PROFESSOR OF ENGLISH AT THE UNIVERSITY OF SOUTHERN CALIFORNIA.

BATTLE RIVER

TOLD BY VERNON WHITEFEATHER

TRANSCRIBED BY DAVID TREUER

[1] I will also try to tell something of what my late father related to me when he raised me. His name was Stands in the South. Well, I was naughty when I was a boy. I was stubborn. And I didn't always listen well to him when he preached to me.

[2] But I will tell about this one thing that he told me here. These Dakotas came and they were looking for blood here, seeking to retaliate aginst the Ojibwe. They ran into one another here at the river, Battle River [The Place of Slaughter] as it's called.

[3] They must have had a terrible fight, a retributional fight, one where they spilled one another's blood. They fought to such an extent that their blood just ran together in the river there.

[4] Mii iidog omaa gaa-zaagijiwaninig imaa omiskwiimiwaan imaa zaaga'igan o'ow zaaga'iganiing. Omaa zhigwa endaawaad igo anishinaabeg omaa gaa-kabeshiwaagwen. Mii dash o'ow iidog aya'aa gii-zaagijiwaninig omiskwiimiwaa. Mii iidog imaa wenji-inaandeg iidog o'ow zaaga'igan gii-miskwaabiiwaninig iidog. Mii iidog aya'aa Miskwaagamiiwi-zaaga'iganiing wenji-izhinikaademagak. Mii iwe.

[4] Then their blood flowed forth to the lake, and out into the lake. Now the Ojibwe live here where the [Dakota] must have camped. And this is where their blood flowed out. That's why the lake turned this color, from the red plume of blood. And that is how Red Lake received its name. That's it.

WAABI-BINES

GAA-TIBAAJIMOD VERNON WHITEFEATHER

GAA-ANISHINAABEWISIDOOD DAVID TREUER

[1] Aaah sa gona ingagwe-gashkitoon ayi'ii da-wiindamaageyaan minik gaye niin ezhi-gikendamaan wendakaaneziyaan iidog. Mii dash iidog mewinzha omaa gii-ayaawag anishinaabeg omaa Obaashiing omaa ezhinikaademagak.

[2] Aanish naa omaa gii-dagoshinowag iidog aya'aa wemitigoozhi gaa-izhinikaanind. Mii dash iidog aya'aag anishinaabeg o'owe ogii-meshkwadoonamawaawaan iniwen awesiinyan owe gii-dasoonaawaad. Mii dash iidog o'owe minik o'owe zhigwa gikendamaan iidog wa'awe bezhig gaa-ozhibii'igegwen aya'aa bezhig wemitigoozhi-wanii'igewinini ezhinikaazod.

[3] Aabiding iidog imaa gii-miigaadiwag omaa anishinaabe miinawaa bwaanan. Amanj igo dibi go omaa baakaj gaa-tazhiikodaadiwaagwen.

[4] Miish iidog a'aa owe bezhig omaa gwiiwizens iidog omaa ogii-wiijiwaan iniw bwaanan iidog. Mii dash iidog zhigwa gii-maaji-dazhiikawaawaad iidog bwaanan omaa anishinaabeg omaa gaa-ayaawaad. Mii dash iidog omaa, mii dash iwidi ozhibii'igegwen aya'aa bezhig aya'aa wemitigoozhi.

WHITE THUNDERBIRD

TOLD BY VERNON WHITEFEATHER

TRANSCRIBED BY DAVID TREUER

[1] I will try my best to tell what I know of my own roots. For a long time there must have have been Indians here in the village of Ponemah as it's called.

[2] They arrived at the time of the so called Frenchman. It was to these people that the Indians traded the animals they trapped. So a certain so called French trapper must have also written down what I already know.

[3] One time the Ojibwe nd Dakota must have been starting a war. I'm not sure exactly where they battled one another.

[4] But there was a certain boy who must have been with the Dakota. So the Ojibwe and Dakota started to go at it when they were here. And it took place here, according to the writings of that one Frenchman.

[5] Ayi'ii wiindamaaged owe ozhibii'igewin gaye wiin aya'aa o'ow sa minik iidog gikendamaan. Awedi iidog gwiiwizens gaawiin ogii-kashkitoonziin iidog aya'aa ji-bimiba'iwed. Aanish naa aya'aa bwaanens a'aw iidog aya'aa gwiiwizens. Mii dash omaa zhigwa anishinaaben iidog omaa gii-mikaagod iidog omaa dibi go gii-kaazogwen aya'aa bwaanens.

[6] Mii dash iidog gaa-izhi-dakonind. Mii iidog omaa azhigwa iwe sa gonaa gii-ayaad gii-maaji-wiiji-ayaawaad iniwen anishinaaben a'aw bwaanens. Aanish naa iidog gii-izhinikaazoban iidog aya'aa Waabi-bines gii-anishinaabewinikaazo.

[7] Miish iidog imaa gaa-izhi-wiidigegwen omaa anishinaabekwen iidog. Mii dash iidog aya'aa owe, owe sa gonaa gaye wiin omaa giikaad gii-ombigii'ind gaye wiin omaa owe bwaanensiban ningichi-mishoomisinaaban, aya'aa Waabi-bines gaa-izhinikaazogwen.

[8] Mii sa iidog iwe wenji-bwaanimaagoziyaan iidog noongom. Mii iwe.

[5] It is told in this writing what must have already known. That one boy wasn't able to run away. That's this little Dakota, this boy. And so the little Dakota was discovered by the Ojibwe wherever he had been hiding.

[6] And he was captured. So from then on that little Dakota started to live in the company of the Ojibwe. He was given a name, and his Indian name was White Thunderbird.

[7] He must have eventually married an Ojibwe girl here. And so this little Dakota who was raised here was my great grandfather, and his name was White Thunderbird.

[8] That's probably why I smell like a Sioux today. That's it.

ZHAANGWESHI WAABIZHESHI GAYE

GAA-ANISHINAABEWISIDOOD WILLIAM JONES*

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU**

[1] Ningoding giiwenh zhaangweshi; bimaazhagaamebatoo, ningoding idash owaabamaan giigooyan. Ogosaan idash aanawi miigaanaad; aapiji omisawenimaan. "Apegish amwag," inendam. "aaniin ge doodamaan ji nisag?" inendam. Gii kakiiwebatoo dash.

[2] Miinawaa dash owaabamaan gichi ginoozhen, mii dash enaad: "Gichi ogaa ingii waabamaa omaa awasi gakiiwe. Anooj gidig, gi giikamig isa go."

[3] Mii dash ekidod aw ogaa: "Aaniin ezhimid, aw mayaanaadizid naasawedaamikang?"

[4] Miinawaa dash gii kakiiwebatoo. Miinawaa dash gii kakiiwebatoo. Mii dash miinawaa enaad ogaawan: "Gichi ginoozhe ayaa omaa awesiinh gakiiwe. Anooj gidig mayaanaadizid wekaniwid." Niibowa niibowa dasing gii kakiiwebatoo, anooj gii ayinaajimod.

---

* WILLIAM JONES IS MESQUAKIE, BUT A LONG-TIME STUDENT OF OJIBWE LANGUAGE AND CULTURE. HE DID A LOT OF TRANSCRIPTION WITH OJIBWE SPEAKERS FROM ONTARIO AND MINNESOTA IN THE VERY EARLY 1900S.

** ALEX DECOTEAU IS FROM TURTLE MOUNTAIN AND WORKS AS A TEACHER AT WAADOOKODAADING OJIBWE IMMERSION CHARTER SCHOOL.

THE MINK AND THE MARTEN

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Once, as the story goes, was a martin; running along the shore. Then, all of a sudden, he saw a fish. Although he feared it, he fought it. He really wanted that fish. "I wish I could eat it," he thought. "What am I going to do to kill it?" he thought. Then he ran across the point of land.

[2] Then next he saw a huge pike, he said to it: "I saw a big pickeral on the other side of this portage. He's saying all kinds of things about you, he's sure talking bad about you."

[3] Then the pickeral said: "Why is he talking about me, that ugly one from the bottom?"

[4] Then again he ran across the portage. And again he ran across the portage. Then again he told the pickeral: "There's a big pick on the other side of the portage. The ugly, bony thing is saying all kinds of things about you." Many a time he ran back and forth across the portage, reporting all kinds of things.

[5] Gegapii dash gii ikido: "ingadawimiigaanaa." Mii dash ginoozhe gaa izhi giiwitaakwashiwed. Gaye wiin idash zhaangweshi gii kakiiwebatoo, mii dash miigaadiwaad ginoozhe ogaa gaye. Zhaangweshi dash oganawaabamaan miigaadinid. Apii idash wayaabamaad nisidinid mii iw ezhi nagamod:

[6] "Booni'idiyok, ga miskwiwaabinaanidim!"

[7] Apii dash gaa nisidinid mii iw gii ayaagwaadaabaanaad, wiimbakamigaang ogii paabiindiganaan. Mii dash imaa gaa indaad ginwenzh.

[8] Apii dash eni biboonining, ningoding ogii nagishkawaan waabizheshiwan, mii dash ekidowaad maamawi ji daawaad bibooninig. Mii dash geget gii ozhitoowaad endaawaad; mii dash imaa gaa onji maamaajaawaad nandawenjigewaad. Waabizheshi wiin, waabooz onooji'aan, binewan, ajidamoon, waawaabiganoojiinhyan. Wiin dash zhaangweshi, giigooyan eta onooji'aan. Aanawi dash ashandiwag, bangii waabizheshi, gaa wiikaa odashamaasiin zhaangweshiwan waabooz oshtigwaan. Zhaangweshi dash mindawe. Gaye wiin dash zhaangweshi gaawiin odashamaasiin waabizheshiwan ojigwanan. Gaye wiin dash waabizheshi mindawe.

[9] Baanimaa dash gichi giiwedininig, mii iw gabaatood oshtigwaanan, gaawiin dash odashamaasiin zhaangweshiwan ojigwanan. Ningoding idash gichi giiwedininig, mii dash zaaga'ang zhaangweshi. "Eya, gichi noodin!" ikido.

[10] "Aaniindi wending?" ikido waabizheshi.

[11] "Bandaaboshtigwaaning isa ondaanimad."

[5] Then eventually he said: "I'm going to go fight him." So then pike swam around to the place. And also that mink ran across the portage again. Then the pike and pickeral fought. Mink watched them fight. And after he saw that they were killing each other, he sang:

[6] "Leave each other alone, you'll draw blood!"

[7] After they had killed one another, he dragged them out of the water. He put them in a hold. And there he lived for a long time.

[8] And when winter came on, he once met a marten, they said they would live together during the winter. Then sure enough, they built a place; and it was from there that they left to go hunting. As for the marten, he hunted rabbits, grouse, squirrels, mice. As for the mink, he only hunted fish. Although they fed each other, the marten gave only a little. He never gave mink a rabbit's head. So mink was unsatisfied. And as for mink, he didn't feed marten a fish tail. And so marten was also unsatisfied.

[9] And later, while there was a great northern wind, he cooked some heads. But he didn't feed mink a tail. Then once, during a great northern wind, mink went out. "Oh, a great wind!" he said.

[10] "Where's the wind coming from?" said the marten.

[11] "The wind blows from the rabbit's head."

[12] Ningoding idash gaye wiin waabizheshi agojiing izhaa, “Eya gichi noodin!”

[13] “Aaniindi wending?”

[14] “Ojigwanensan sa ko gii miijing mii iwidi wendaanimak,” ikido waabizheshi.

[15] Apii dash eni niibininig, mii iw gii pakewinidiwaad.

[16] Mii sa iw ekoozid.

[12] Then that marten went outside too. "Oh, a great wind!"

[13] "Where's the wind coming from?"

[14] "From the part of the fish tail that's usually eaten, is where the wind is coming form," said the marten.

[15] When summer came on, they went their separate ways.

[16] That's as far as it goes.

WENJIIWAAD ANIMOSHAG

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Ningoding niizh anishinaabeg bimishkaawaad jiimaaning gichigaming iwidi giiwedinong inakake, mii iw gaa izhi gichi noodininig; mii dash gaa izhi webaashiwaad mizhawagaam gichigaming; gaawiin ogii waabandanziinaawaa aki. Aapiji gii kichi noodinini, gaawiin gii kwanabishkaasiiwag; ginwenzh gichigaming gii pabaa ayaawag. Ningoding gii agwaaweba'owag agaamaking. Gii kabaawaad owaabandaanaawaa awiiya bimikawenid gichi anishinaaben. Mii dash gii segiziwaad, ogii kopiwidoonaawaa ojiimaaniwaa, mii dash imaa anaamoonag gii kaazowaad.

[2] Ningoding onoondaanaawaa gegoo madwesininig; mii dash inaabiwaad owaabandaanaawaa gichi bikwak atenig. Mii dash geget zegiziwaad. Wiiba go ogii pi odisigoowaan gichi anishinaaben, oganoonigoowaan: "Nishiime, gego zegizikegon. Niin misaabe egooyaan. Gaawiin niin imbanaaji'aasiig anishinaabeg," odigoowaan. Owaabamaawaan adikwan zhegwazonid, mii wiin iniw bebaapimwaad, wii amwaad aw misaabe.

[3] Mii dash gaa izhi odaapinigowaad aapiji mindidowan iniw misaaben. Ogii piindoomonaan iniw anishinaaben aw misaabe. Mii dash gii kiiwewinigowaad endaanid. Apii dash gaa piindigewaad, naanaage gii piindige aw wiindigoo. Mii dash

THE ORIGIN OF DOGS

TRANSCRIBED BY WILLIAM JONES

RETRANSCRIBED BY ALEX DECOTEAU

[1] Once upon a time, two men were paddling north in their canoe on the sea, there was a great wind; so they were blown out to sea; they didn't see any land. The wind blew very strong, they didn't capsize; they continued aimlessly on the sea for a long time. Eventually they were blown ashore. When they landed, they saw the tracks of some mighty being. Since they were scared, they carried their canoe inland, and there they hid underneath it.

[2] By and by they heard something fall; and when they looked they saw a huge arrow there. So of course they were scared. Soon after they were approached by a great being. They were spoken to by him: "My little brothers, don't be afraid. I'm called giant. I don't destroy people," they were told by him. They saw a caribou hanging from his belt. And that was what the giant was shooting, to eat it.

[3] Then they were picked up by him, as the giant was very large. The giant carried the people under his garment. Then they were carried by him back to his place. Then they went in. After a while the wiindigoo went in. Then the wiindigoo said to the giant: "You have people," he said to him.

enaad iniw misaaben aw wiindigoo: "Anishinaabeg gidayaawaag," odinaan.

[4] Ogii kaanigowaan biindig endaanid iniw misaaben jibwaa biindigenid iniw wiindigoon. "Gaawiin anishinaabeg indayaawaasiig," ikido aw misaabe. "Geget," ikido aw wiindigoo. Mii go ezhi noondaagozid ikwanaamod. "Up!" ikwanaamod aw wiindigoo, epiichi misawenimaad anishinaaben wii amwaad. Gegapii go nishkaadizi, ginwenzh gaganoonidiwaad. Gegapii gaye wiin misaabe nishkaadizi. Mitigoonaagan ateni imaa biindig endaad. Mii dash iw gaa paakikwaadang, mii dash imaa animoons ayaad imaa anaamaya'ii onaaganing, odayensan aw misaabe. "Daga, bashkwadaash awi miigaazh aw maji anishinaabe."

[5] Mii iw geget bazigwiid aw animoons; gii papawi, mii dash gii ani mindidod. Eshkam, gii ani bapawi aw animosh, aapiji gii ani mindido aw animosh.

[6] Apii dash wayaabamaad animoon mindidonid gii ani zaaga'am aw wiindigoo. Ogii kagaanzomaan odayan ji nisaad wiindigoon. Mii dash gii miigaanaad iniw wiindigoon aw animosh biinish ogii nisaan. Apii dash gaa nisaad, miinawaa gii piindige imaa anaamaya'ii onaaganishing.

[7] Mii idash egoowaad iniw misaaben: "nishiime'idog, onjida ingii inendam ji bi izhaayeg omaa. Wii waabaminagog. Mii sa indawaaj ji giiweyeg. Wa'aw indayens gimiinininim. Gaawiin miinawaa da bi giiwesii. Gaawiin awiiya animosh ayaasii iwidi giinawaa endanakiiyeg. Maagizhaa eniwek giga aabaji'aawaa, gegaa go anishinaabeng da izhiwebizi."
Mii dash gaa izhi ganoonaad iniw odayensan aw misaabe: "Daga, giiwewizh ogow nishiimeyag!" ogii naazibiiwinaan iniw odayensan; nawaj gii ani mindido aw bashkwadaash. Ogii

[4] They were hidden by the giant in his house before the wiindigoo came in. "I have no people," said the giant. "Sure," said the wiindigoo. Then he could be heard breathing. "Up!" the wiindigoo was sucking in his breath, so eager was he to eat the people. Eventually he became angry, for they were talking for a long time. Eventually the giant became angry too. There was a wooden bowl there inside his house. Then he pried it up with a stick. Then there, there was a puppy under the bowl, the giant's pet. "Up, Hairless go fight the bad guy."

[5] Sure enough, the dog got up; shook himself, and then began to get bigger. The more the dog shook, the more he grew.

[6] When he saw that the dog got big, the wiindigoo headed outside. He urged his dog to kill the wiindigoo. So the dog fought the wiindigoo until he killed him. After he had killed him, again he went inside there under the bowl.

[7] Then they were told by the giant: "My little brothers, I had a purpose for yous to come here. I wanted to see yous. Therefore now you may go back home. I'm giving you this little pet of mine. He won't come back. There are no dogs over there in your country. Maybe you can put him to use. And he acts very much like a human.

niibawi'aan iniw odayan, mii dash imaa ogidaawigan gii asaad iniw anishinaaben. "Aw, mii iw izhi maajiizh, gwayak endanakiiwaad izhiwizh!"

[8] Mii dash gii maajiibatood aw bashkwadaash, eshkam gii ani mindido; ogii aazhawagaamebatoon iw gichi gichigaming; ayaabitawagaad eta gii akoobii, biinish gii tagoshing omaa aking. Eshkam miinawaa gii pi agaashiinyi apii gegaa ba oditang ow aki. Biinish miinawaa animoonsing gii inigini aw bashkwadaash. Mii dash gaa izhi naganigowaad iniw animoon, wiinawaa dash gii kiiwewag endaawaad.

[9] Baanimaa dash ningoding ogii odisigowaan animoon, mii go iw gii pi inawemigowaad. Mii go iw miziwe gaa izhiwebak akiing gii odisigowaad animoshan igiw anishinaabeg. Mii iw bijiinag apii gii ayaawaad animoog omaa akiing; mii aw bashkwadaash oniijaanisan.

[10] Niibowa daswewaan animoog gii ayaawag, anooj ezhinaagoziwaad animoshag; niibowa daswewaanagizi aw animosh ezhinikaazod. Mii go aw bashkwadaash gakina imaa wenjiiwaad igiw animoshag, miziwe noongom eyaawaad animoog. Mii sa iw ekoozid.

[8] So then the giant says to his pet: "Come, take home these little brothers of mine!" He carried his little pet to the water. 'Hairless' started to grow more. He stood up his pet, and there on his back he placed the people. "There, now take them there, take them straight to where they live!"

[9] Then Hairless took off running. He started getting bigger. He ran through the water, crossing to the other side of the sea. The water was only half way up his leg. He continued till he arrived to this land here. When he was approaching this land, again he gradually got smaller, until Hairless was again the size of a dog. Then they were left by the dog, but they were back home.

[10] Not until later were they approached by the dog, then they were 'made up' to by him. That's what happened every where on earth, when the people are approached by a dog. That was the first time dogs were here on earth; they are 'Hairless's" children. There are many kinds of dogs, various types of dogs; there are many kinds of the one called dog. All of the dogs come from Hairless, where ever there are dogs today. That's as far as it goes.

NAME WEDESHKANID

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Ningoding anishinaabeg gii pooziwag nandawaabamaawaad namewan; anitiin odayaanaawaan; mizhawagaam izhaawag. Mii dash inaabiwaad anaamiindim, ayaapii owaabamaawaan namewan, mii iw bazhiba'waawaad namewan. Ningoding bezhig anishinaabe madwe giigido: "Oo, nashke gosha ezhinaagozid wa'aw name! Odeshkani indigo moozoong ezhinaagozinid odeshkani!"

[2] Mii dash gakina gii pi izhaawaad jiimaanan ji waabamaawaad ezhinaagozinid. "Geget odeshkani!" ikidowag. "Mii sa manidoo name!"

[3] Mii dash zagaswaawaad, asemaan gaye gii asaawaad nibiikaang. Gaa ishkwaa zagaswaawaad ingoji gii ani izhaawag.

[4] Bezhig idash jiimaan miinawaa gii izhaawag, miinawaa owaabamaawaan. Mii iw ezhi odaapinang odanit, aw anishinaabe ogii pazhiba'waan iniw namewan.

[5] Apii dash mwaakibiiwinaad, mii iw waabamaad migiziwan agokenid imaa name oshtigwaaning. Mii dash gii kichi baapiwaad gakina anishinaabeg.

THE HORNED STURGEON

TRANSCRIBED BY WILLIAM JONES

RETRANSCRIBED BY ALEX DECOTEAU

[1] Once upon a time, some people got in their canoes to look for sturgeon; they had spears; and they went out on the lake. When they looked down into the water, sometimes they saw a sturgeon. Then they speared the sturgeon. Once, one guy was heard saying: "Oo, look at how this sturgeon looks! He has horns like a moose, he has horns like him.

[2] So they all came in their canoes to see how he looked. "It really does have horns!" they said. "So it's a sacred sturgeon!"

[3] So then they smoked, and put tobacco on the water. After they smoked they went their separate ways.

[4] Then another canoe of people went out, and again they saw him. Then, taking his spear, the man speared the sturgeon.

[5] After he brought it up from the water, he saw a bald eagle clinging to the sturgeon's head. Then all the people had a big laugh.

ADAAWEWIN

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Miinawaa bangii gegoon indibaajim gaa pi izhiwebiziyaang mewinzha. Gaa wiikaa ingii waabandanziimin waabishkiiwe miijim; mii eta awesii wiiyaas gaa miijiyaang, zhiishiibag gaye dash anooji gegoo netaawiging akiing, miinan gaye giigooyag. Gaa mashi gii ayaasiiwag wayaabishkiiwejig. Mii eta maamawichigewinini gaa ayaad, mii imaa eniwek gaa odinamaang gaa agwiiyaang.

[2] Aapiji gii sanagad gakina gegoo. Niswi waabizheshiwag, mii iw bezhigwaabik gii inaginzowaad; zhaangweshiwag niiwin, mii iw bezhigwaabik; waagosh, aapiji wenizhishid, makade waagosh, niiwaabik eta gii inaginzo; zhooniyaa waagosh niizhwaabik eta gii inaginzo; ojiig bezhigwaabik; bizhiw gaye bezhigwaabik; makwa aapiji wenizhishid niiwaabik; nawaj egaashii'id niizhwaabik; amik gaye niizhwaabik, egaashii'id bezhigwaabik; wazhashkwag niishtana, mii iw bezhigwaabik.

[3] Geget aapiji gii sanagad wii pimaadiziyaang. Anishaa aapiji gii maanewag awesiiyensag. Gaa wiikaa zhooniyaa ingii miinigoosiimin, mii eta go anokaajigan gaa meshkwadoonamaagooyaang; gaye dash gii sanagad anokaajigan.

COMMERCE

TRANSCRIBED BY WILLIAM JONES

RETRANSCRIBED BY ALEX DECOTEAU

[1] I'll talk about a few more things that happened to us long ago. We never saw white people food; we just ate game meat, ducks and various plants, blueberries and fish. There weren't any white people yet. There was only the company man, that's where we got a good deal of what we wore.

[2] Everything was scarce. Three martins, they were worth a dollar; four mink, they were a dollar; a fox, a real good one, a black fox, was only worth four dollars; a silver fox was only worth two dollars, an otter was only worth two dollars; a fisher one dollar; and a lynx one dollar; a real nice bear four dollars; a smaller one two dollars; and a beaver two dollars, a small one one dollar; twenty muskrats, were one dollar.

[3] Life was sure hard. Not that it was any easier, the small game was abundant. We never got any money, we only traded for supplies; and they were hard to get.

GAA-ONJIBAAMAGAKIN EZHINAAGOZID NENABOZHO

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Mii dash imaa moozhag gii ayaad a'aw Nenabozho. Ingoding idash gii koziwag Nenabozho wiiwan, ookomisan dash ogii wiijiiwigoowaan. Moozhag gii andawenjige. Nenabozho, amikwan gaye ogii nooji'aan. Anit ogii ozhitoon Nenabozho mii iw gaa aabajitood amikwan gii pazhiba'waad. Michigiw izhinikaade iw okan (point) gaa ozhitood.

[2] Ingoding idash ogii mikawaan gichi amikwan daanid mii owe gichigaaming. Aapiji mamaandidowan. Mii dash enaad wiiwan: "Inga nooji'aag ingiw amikwag." Niizhinoon iniw amikwag endaawaad. Mii iwe bezhig Minong miinawaa dash Michibigwadoominising. Mii iwe gaye amikwag gaa taawaagobanen. Ogii piigo'aanan iniw amikowiishan. Mii dash gii pabaamaazhagaamed owe gichigami. Aanind ogii nisaan amikoonsan, bezhig gaye gichi amikwan. Bezhig idash gichi amikwan gaawiin omikawaasiin. Gegapii dash gii inendam: "Indawaa inga biigo'aan iw okonim. Maanoo dash da iskate o'ow gichigami. Mii iw ji mikawag a'aw amik.

[3] Mii dash gaa izhi wiizhaamaad (he had her go with him) okomisan iwidi okonimiing. Apii dash gaa piigo'ang iw okonim, "Mii omaa ayaan, ganawendan ji bimaaboonosig a'aw amik," odinaan. Aa! (ah) mii dash gii siigijiwang iw nibi. Miinawaa dash

Nenabozho gii maajiiyaazhagaame (set out following the shore) owe gichigami. Mii dash imaa Michibigwadoominising gii aazhawigwaashkonid. Megwaa dash imaa niibawid owaabamaan nigigwan ani(n)iskatenig (where the water was running low). Mii dash gaa izhi miinawaa aazhawigwaashkonid. Mii dash imaa ogii ozhaashishing azhashkiikaang. Mii dash gaa pazigwiid, ogii paapitoon imaa gii enaakwidiyeshing (where he had left an imprint of his butt). Owiinge go ezhinaagozid izhinaagwadini. "Maanoo, noozhiseyag bijiinag gedani bimaadiziwaad oga baapitoonaawaa."

[4] Mii dash gaa izhi noopinanaad iniw nigigwan ogii pazhiba'waan iw michigiwanid (with the fin spine of his harpoon). Wii wiisini giiwenh. "Indawaa akawe ingadamwaa a'aw nigig," gii inendam. Mii dash gaa izhi bakonaad, gii poodawe. Mii dash ezhi abwed (he roasted it). Apii dash gaa kiiziswaad mii iw ezhi wawenabid (then he sat down). Ogii padakinaan (he stuck the spit into the ground). Zhigwa dash gaa manizhang bezhig iw nigigotawag. Mii iw noondawaad ookomisan madwe gwiishkoshinid iwidi Baawiting. Mii dash gaa izhi bazigonjised, gii maajiibatood. Apii dash degamibatood iwidi Baawiting, "Aaniin?" odinaan ookomisan.

[5] Mii dash ekidod a'aw makakiimindimooye: "Aazha apane, (it's gone), gii pimaaboono aw amik."

[6] Aapiji nishkaadizid dash a'aw Nenabozho, mii iw gaa izhi niiwana'waad ookomisan. Miziwe dash gii miskwiiwaabikaa (reddened with blood) iw wajiw. "Omakakiiwaabikong da izhinikaade," gii ikido Nenabozho.

[7] Mii dash iwidi aano gii pabaa andawaabamaad iniw amikwan. Gaawiin dash ogii mikawaasiin. Miinawaa dash gii pi giiwe. Geyaabi gii pabaa nandawaabanjiged geyaabi ji ayaanid amikwan.

Gaawiin dash awiiya ogii mikawaasiin. Miziwe aano gii pabaa izhaa. Imaa wiishan gaa onji biigo'ang, miiyeta mitigoon biiwandamowaad (which they had gwawed to pieces) amikwag gaa waabandangin.

[8] Miinawaa dash gii ani giiwe ayaazhagaame. Dasing eni waabandangin imaa gii ozhaashishingiban, o gichi baapitoon. Mii dash imaa Michibigwatoo wiikwedang (bay) mii imaa gaa izhi onabid. "Giishpin anishinaabeg ge bimi waabamiwaad giishpin bangii asemaan miizhiwaad nendawendamowaad (in their wish) ji naama'amowaad (for a fair wind), mii iw bangii ji boodaajigeyaan."

[9] Mii dash igo imaa apane namadabid (and so there he still sits), anishinaabe gii namadabid (like a person sitting) mii iw ezhinaagwak iw asin. Mii dash igo geget ezhiwebak. Giishpin awiiya bangii apaginaad aemaan, "Nenabozho! Gi biindaakoonin ingawii naama'aamin," (we wish for a fair wind), mii go geget ezhi naama'aanigwak.

[10] Mii sa akoozid, binewidiz gii agoode.

GAA-OZHICHIGAADEG, WENJIBAAMAGAK NIBOWIN

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] "Mii sa, niiji, iw ge izhi ozhitooyang ge izhiwebak minik ge akiiwang. Gakina gegoo ga ozhitoomin. Gaye giinawaakin gekek!- gaye giin, gookooko'oo!-nigig! Gaye giin,- giwiiyaabaji'ininim ji midewid aw bijiinag waa ozhi'ag; anishinaabe da izhinikaazo."

[2] Mii dash gii nandomaad oshiimeyan. Zhigwa dash gaa tagoshininid gaa izhi ganoonaad: "Mii sa zhigwa ji ozhi'ang bakaan awiiya ge manitooked a'aw manidoo. Giinawind idash giga niigaanizimin."

[3] Gaa izhi maajitaawaad gii ozhi'aawaad iniw manidoon.

[4] "Gaawiin iw wiikaa oga waabamaasiin aw bijiinag ge ozhi'ang."

[5] Zhigwa dash gii maajitaawag gii ozhi'aawaad manidoon. Endasoondaanimak obagidinaawaan iniw manidoon. Gaye anaamakamig gaye giizhigong. Mii dash iw bijiinag gii mikwenimaawaad iniw anishinaaben. Nenabozho dash gii saaga'am. Waasa gii izhaad. Aki dash ogii maamoon. Gii ozhi'aad anishinaaben. Geget ogii kashkitoon iw gii ozhi'aad iniw

ininiwan. Gaa izhi ganoonaad: "Mii omaa ayaan. Baamaa waabang giga bi andawaabamigoo."

[6] Zhigwa dash gii tibikadini. Wayaabaninig izhaa iniw ininiwan. Aweniban. Miisa gii kiimoodimind. Geget maamakaadendam. Akawe giiwe. "Mii sa iw gii kiimoodimigooyang aw inini."

[7] Oganoonigoon oshiimeyan: "Aaniish, miinawaa ji ozhi'aad aw inini. Gaawiin gosha gi bwaanawitoosiin gegoo waa izhichigeyaanin."

[8] Nenabozho dash zhigwa ezhi maajaad. Miinawaa ezhi ozhi'aad iniw ininiwan. Gaa kiizhi'aad: "Mii omaa ayaan. Baamaa waabang ga bi andawaabamigoo." Gaa waabaninig, zhigwa oganoonaan oshiimeyan: "Ambesa, awi andawaabamaadaa aw inini!"

[9] Ezhi maajaawaad oshiimeyan; eni debaabandamowaad imaa ayaanipan, aweniban. Geget maamakaadakamig inendam. "Gegoo ganabaj gidizhi wanichigemin. Ambesanoo, mii iw izhi giiwedaa!"

[10] Gaa piindigewaad, mii sa zhigwa ganoonigod iniw oshiimeyan: "Aaniin ge izhi anishinaabekaagobanen iw ji wanishinogwen aano ayaajin aw anishinaabe? Daga, ando mikwendan ge izhichigeyang iw ji anishinaabekaag omaa."

[11] Nenabozho dash ogii mikwendaan waa izhichiged. "Ambesa, inga ozhi'aag ingiw gegoo memindage ji mikwendaagoziwaad. Ambesa, binesiwag da inaawag, gaye animikiig da inaawag." Mii sa geget Nenabozho maajitaad ozhi'aad iw binesiwan. Abaapish niibowa gaa ozhi'aad, giiwedinong midaaswaak ogii pagidinaan. Gaye waabanong ogii pagidinaan. Gaye iwidi zhaawanong ogii

pagidinaan. Miinawaa ningaabii'anong. Zhigwa dash gaa izhi ganoonaad: "Ambesa, wawajiwang izhi baabaaginaayok!"

[12] Geget ingiw animikiig gii paginaawag wajiwing. Geget gii segiziwag ingiw machi manidoog.

[13] "Mii dash iw ge izhi ganawenimeg aw anishinaabe. Bijiinag niwii ozhi'aa aw anishinaabe. Booch igo ingoding da waningwashi aw abinoojii. Giishpin aw anishinaabe iniwedi bawaanaad anaamakamig zhigwa gaa izhi dabazi'ineg, mii sa iw ji migoshkaadizid gaa wanimigod iniw machi manidoon. Indawaa dash eta manidoowiwin daa ayaa. Niigaan ge ayaag. Midewiwin da izhinikaade. Gaye dash 'onaamanimidewin,' miinawaa 'oshkaabewizimidewiwin.' Mii sa iw ge dasing onow onji iw gii paataajigeyaan gii wanidoodamaan iw gii ozhi'agwaa ingiw machi manidoog. Ambe dash, ganawenimig ongow anishinaabeg!" inaawag ingiw animikiig. "Giishpin aabiding iw ge apiichi niibing babaawaabamaasiwegwaa, mii iw ji nibod aw anishinaabe. Aaniish ozaam da gizhaate. Mii dash eta iw apane ji bami'eg aw anishinaabe. Mii sa izhi maajaayok. Endasoondaanimak ji izhaayeg."

[14] Geget binesiwag ezhi maajaawaad. Mii sa zhigwa gii kabeshiwaad endasoondaanimak. "Gakina gegoo giga bizindawaawaa ningodanoo ikidod aw anishinaabe. Mii sa iw minik genooninagog."

[15] Zhigwa dash Nenabozho oganoonaan iniw oshiimeyan: "Ambesa, mii dash geget ji ozhi'ang aw anishinaabe." Mii sa zhigwa ezhi maajaad Nenabozho. Mii dash gii ozhi'aad iniw ininiwan, mii iw gii kanoonaad: "Ambe dash, ayaan omaa! Baamaa waabang ga bi andawaabamin." Weyaabaninig

Nenabozho izhaa ininiwan. Geyaabi gii namadabiwan. Ezhi ganoonaad: "Gi bimaadiz ina?"

[16] "Eya, geget imbimaadiz."

[17] Mii dash Nenabozho gaa izhi giiwed. "Nishiime, mii iw gashki'ewiziyang iw ji anishinaabekaag. Gaawiin sa ganabaj daa izhi maajiigisii aw anishinaabe. Ambesa, gaye ikwe ga ozhi'aanaan!"

[18] "Awawa, nisaye. Ayaangwaamizin." Nenabozho ezhi zaaga'ang ji ozhi'aad ikwewan. Geget ogiizhi'aan. "Mii sa omaa ji ayaayeg. Akawe niwii kiiwe."

[19] Oshiimeyan ogagwejimaan: "Aaniin?" Mii dash iw gii kanoonigod: "Geyaabi awiiya giga ozhi'aa."

[20] Geget Nenabozho ezhi zaaga'ang. "Indawaa miinawaa bezhig niwii ozhi'aa." Waabiganan onandawaabamaan. Memwech wayaabishkizinid iniw waabiganan. Mii dash imaa gaa izhi mazini'aad dibishkoo iniw anishinaabeng ji izhinaagozinid gaye iniw ikwewan gii tagoshi'aad. Gaa kiizhi'aad mii zhigwa gii niibawi'aad. "Geget gidininim iw giga nisidotaadim gaagiigidoyeg. Mii sa iw ge wii izhi maajiigiyeg. A'aw ge ojichaagoyeg mii a'aw ge onji'aabesiyeg.

[21] Mii dash zhigwa gii kiiwed Nenabozho. Zhigwa oganoonaan oshiimeyan: "Aaniish ge izhiwebak? Indawaa da nibo a'aw anishinaabe." Zhigwa oganoonigoon oshiimeyan: "Atawaa, nisayenh, gi baataajige. Iw wenji ininaan ji nibogwen a'aw anishinaabe. Nisayenh, gigaganoonin. Ambesanoo, debwetawishin iw ge ininaan. Ambesanoo, da gaagige bimaadiziwag ongow gaa ozhi'adwaa."

[22] Nenabozho gichi goshkwaawaadabi gabeya'ii goshkwaawaadabi. "Enh," inwewan osayeyan ezhi ganoonigod: "Atawaa, nishiime! Aanawi sa geget gi zaagi'in, gaawesaa. Ozaam wiiba daa mooshkine o'ow aki. Maanoogo da nibo a'aw bemaadizid."

[23] "Miinawaa, Nenabozho, gi baataajige. Gidinigaa'aa a'aw anishinaabe. Ganage go iw minik ge akiiwang iw minik ji bimaadizid a'aw anishinaabe."

[24] "Gaawiin gosha! Daa mooshkine a'aw anishinaabe. Ambesanoo, o'ow da izhiwebad. Ingodwaak daso biboon iw wii kikaad mii iw minik ge bimaadizid a'aw anishinaabe.

[25] Etawaa! Nenabozho oshiimeyan bazingojisewan. Ezhi gashkitoonid enigok mawinid. "Mii sa iw nisayenh! baataajigeyan."

[26] Zhigwa dash oganoonaan oshiimeyan: "Nishiime, gego ningodinoo inendangen. Meshkwad iw gaa nibojin a'aw anishinaabe da onji aanikoo bimaadizi. Bakaan danakiiwin da izhaa awiiya gaa nibojin, (Iniw ojichaagwan ji izhaanid bakaan danakiiwin.) Nishiime, giin isa gi ogimaakandawaag iw sa ojichaagwan ji ganawenimad.

[27] Epangishimog gaye zhaawanong naanaawaya'ii mii iwidi ge izhaayan iw isa ji ganawenimad minik ge nibod, a'aw ge gii pimaadizipan omaa akiing. Nishiime, ambesa, debwetawishin waa ininaan. Mii sa iw eninaan. Gego aanwetawishiken. Mii iw zhigwa ji maajaayan ji izhaayan ji onaabandaman ge danakiiyan gaye go ingiw minik ge ani nibowaad. Gaawiin wiikaa ga manezisiinan a'aw asemaa gaye iw wiisiniwin, miigwaapane ji

miinikwaa ingiw ge ani nibowaad. Bijiinag da ani baataniini a'aw anishinaabe. Mii dash ingiw ge miinikwaa iw wiisiniwin gaye a'aw asemaa."

[28] Mii sa zhigwa gii kanoonaad oshiimeyan: "Nishiime, gidinin ji aanwetawisiwan iw waa ininaan. Ambesa, nibon!" o gichi ganawaabamigoon. "Nisayenh, aaniin wenji izhiyan?"

[29] Nenabozho ezhi ganoonaad: "Noongom gidinin ji aanwetawisiwan. Gaawiin gosha wiin geget ji niboyan. Anishaa gosha ji ganawenimad a'aw minik ge ani nibod."

[30] Zhigwa dash oganoonigoon Nenabozho oshiimeyan: "Etawaa, nisayenh! mii na go iw geget gedizhiwebiziyaan?"

[31] "Eya, mii go geget iw ge izhiwebiziyan."

[32] "'Aaw, gidebwetoon." Mii sa geget ezhi nibod a'aw Nenabozho oshiimeyan. Ajina go jiibaayendam a'aw nebod. Ani maajaa, besho go eni dagoshing onoondawaan osayeyan madwe gichi mawinid mookawaanigod. Indawaa, neyaab giiwe. Neyaab idash aabijiibaa. Ezhi ganoonaad osayeyan Nenabozhowan: "Aaniin gii mawiyan?" "Mii sa iw ge izhiwebak minik ge akiiwang ji mookawaaninid ge nibod. Mii dash geget iw aniizhimaajaan. Gaawiin geyaabi ga mookawaanisinoon."

[33] Geget ani maajaa Nenabozho oshiimeyan. Mii sa nandawaabandang bakaan o'owidi zhaawanong inaka'keyaa. Mii dash gii ozhitood bakaan aki.

MIZIWE ZAGASWE'INDWAA AWESIINYAG MIINAWAA BIGWAJAKI IZHISIJIGAADEG

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Mii dash imaa gii ayaawaad minising. Nenabozho dash gii poodaajige giiwitaya'ii minising. Mii dash eshkam gii ani michaag aki. Mii go iw gaa toodang ginwenzh. Gaa ingodwaasogonagak idash ogii anoonaan adikwan, "shkomaa giiwitaashkan o'ow aki."

[2] Gii maajaa dash adik. Aapiji gii akiwenziiwi apii degoshing.

[3] Miinawaa dash ma'iinganan ogii anoonaan. Gaye wiin dash ma'iingan aapiji gii akiwenziiwi apii degoshing. Iniw idash awesiiyan gaa poozi'aapan aapiji gii paata'iinowan. Gaye wiinawaa go anishinaabeg aazha gii ani baata'iinowag. Bebaamisejig gaye bineshiiyag. Nenabozho dash ogii waawiinaan gedizhinikaazowaad awesiiyag. Gaye go bebaamisewaad bineshiiyag ogii waawiinaan gedizhinikaazowaad, giigooyan gaye. Gaye dash giigidowag gedashiwaad giizisoog ingobiboon. Gaye dash ge ondaanimak giiwitaa giizhik nishwaaching ji ondaanimak. Mii dash gaa ikidod: "Aaniish, mii sa gakina gii ozhitooyaan gedonji bimaadiziwaad anishinaabeg."

[4] Mii dash iwapii gii saswe'idiwaad miziwe aking. Gaa izhi maajaawaad, gaye win dash Nenabozho gii maajaa.

[5] Mii sa ekoozid.

NENABOZHO WIIDIGED

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII'ANG ALEX DECOTEAU

[1] Aaniish, ingoding sa giiwenh Nenabozho gii pabimose babaamaadizid. Wiin eta go nazhike. Gegapii ingoding anishinaabe odoodisaan. Imaa dash ayaawaad ingiw anishinaabeg opimeya'ii dash imaa owaabandaan wiigiwaamens ayaanig. Mii dash gaa izhi naazikang, gii tapaabi dash ishkwaandeng. Ikwewan owaabamaan namadabinid. Gaawiin ganage bi inaabisiiwan. Apii dash gekenimigod mii ganoonigod: "Gego indawaa biindigeken," odigoon. "Onjida omaa nazhike indayaa," odigoon.

[2] "Maanoo, inga biindige!" odinaan.

[3] "Gego biindigeken," odigoon. "Gaawiin awiiya omaa da biindigesii." Gaawiin ganage bi onji inaabisiiwan.

[4] Nenabozho dash aapiji inendam wii piindiged. Mii dash gaa izhi biindiged. Mii giiwenh aw ikwe ezhi aapiji nawagikwenid.

[5] Baanimaa dash wayaabang gigizheb bi dagoshinoon ogiin aw ikwe bi ashamigod. Baateniwiiyaas baatood aw mindimooye. Mii iw gaa ashamaad odaanisan.

[6] Nenabozho dash oganoonaan iniw mindimooyeyan: "Gaawiin ina indaa wiidigemaasii a'aw gidaanis?"

[7] “Niyaa,” ikido aw mindimooye. “Megwaa gosha manidoo’owi! Gaye dash gaawiin dibenindizosii. Oosan odibenimigoon. Inga wiindamawaa aw akiwenzii.”

[8] “Aaniish, maanoo sa (alright). Miinawaa naawakwe inga babaamaadiz. Gii ishwaasogonagak inga dagoshin. Mii iw ji bi nando gikendamaan gedikidogwen aw akiwenzii.” Mii dash gaa izhi maajaad Nenabozho gii pabaamaadizid noopiming. Anooji gegoon obabaa nitoon maajid. Apii dash eni nishwaasogonagadinig mii iw zhigwa izhaad. Anooj awesiiyensan odani maajiinaan. Apii dash eni oditang iwe wiigiwaamens owaabandaan weweni biinichigaadenig. Apii dash debaabandang iwe wiigiwaamens, obi ganawaabamigoon iniw ikwewan. “Aaniish, gidaa biindige,” odigoon.

[9] Mii dash aw ikwe agwajing gii izhaa. Mii dash waabandang Nenabozho obimiwanaan, wiiyaas etenig, mizise gaye binewan gaye. Mii dash aw ikwe gaa izhi jiibaakwed. Mii dash ekidod: “Ingadawi nandomaag niniigi’igoog.” Mii gaa izhi maajaad aw ikwe. Ogii awi nandomaan oosan ogiin gaye. Niigaan idash gii pi dagoshin aw ikwe.

[10] Apii dash degoshinowaad ingiw gichi anishinaabeg, owaabamaawaan Nenabozhon namadabinid agaamindesing. Mii dash ekidod aw akiwenzii: “Aaniish, Nenabozho, ingii wiindamaagoo iw gaa ikidowanen enenimaawaden a’aw indaanisinaan. Gaawiin aapiji gegoon onitaawitoosiin. Noondezi.” Weweni ogii wiindamawaan iniw Nenabozhon. “Giishpin dash aanawenimaasiwad, maanoo sa indawaa gidaa wiijiiwaa.” Mii dash gaa izhi bazigwiid a’aw akiwenzii ogii saaginikenaan odaanisan. Nenabozhon dash namadabinid ogii

onabi'aan. Mii dash gii kagiikimaawaad iniw odaanisiwaan weweni ji wii pimaadizinid.

[11] Mii dash gaa izhi wiisiniwaad. Gaa ishkwaa wiisiniwaad gii kanoonaa Nenabozho: "Ambe, biizhaayok endaayaang gaye giinawaa ji bi ayaayeg imaa oodetoowaad anishinaabeg."

[12] Mii dash imaa gii na'aangabid. Moozhag idash gii nandawenjige. Anooj gegoo onitoon awesiiyan. Naaniingodinoo obi wiijiiwaan makwan. Mii dash imaa baanimaa bi dagoshing ishkwaandeng mii imaa niiwana'waad. Wiiba dash igo Nenabozho gii ikido: "Wiikondiwin ji ozhichigaadenig awesiimiijim, mizise gaye, gakina go endaswewaanagiziwaad, binewan gaye."

[13] Mii dash gaa izhi wiikomindwaa niibowa anishinaabeg, ikwewag gaye. Gaa ishkwaa wiikonding dash mii iw gaa izhi odaminowaad, bi baagaadowewag. Ikwewag gaye bakaan gii odaminowag. Gii pabasikawewag. Mii dash gaa ikidong: (for it was said) "Mii sa iw Nenabozho owiidigewin noongom wenji odaminoyang. Mii gedizhiwebak awiiya ge wiidigedin," gii ikidowag.

[14] Mii iw gaye wiinawaa gaa izhichigewaad anishinaabeg awiiya gaa wiidigedin.

MANAAJITOON ANISHINAABE-BIMAADIZIWIN

GAA-TIBAAJIMOD JOE CHOSA*

[1] Giishpin weweni bimaadiziyan, ginwenzh giga-bimaadiz. Gidaa-mikwenimaa wa'aw gizhe-manidoo, wa'aw miininang o'ow bimaadiziwin weweni ganaweniminang. Gidaa-miigwechiwi'aa gaye. Minjimendan enaabandaman, ingoding giga-gikendaan wenji-bawaajigeyan. Naanaagadawendan akawe dabwaa-gaagiigidoyan. Weweni baabekaadizin. Gego zazaagiziken. Gego gitimishkiken. Enigok izhichigen. Gego gagiibaadiziken. Gego miigaazoken. Gego gimoodiken. Gego babaamendangen. Giishpin bangishiman, bazigwiin miinawaa. Gikenindizon. Weweni ganawendan i'iw gaa-miinigooyan. Gidaa-baapi'idiz giishpin wanichigeyan. Gikendan gegoo endaso-giizhig. Bizindan weweni gagiikamigooyan, gidaa-minjimendaan gaye. Weweni bimaadizin. Weweni dibaajimon. Gego giiwanimoken. Gizhawendaagoz dinowa awegwen aawiyan. Giga-minwaabamigoo giishpin gwayak izhichigeyan.

[2] Mashkawiziimagad imaa anishinaabe-bimaadiziwin. Bima'adoon weweni i'iw anishinaabe-bimaadiziwin, anishinaabe-izhichigewin. Gego gegoo anishaa aabajitooken. Akina weweni aabajitoon. Gakina gegoo gii-ozhigaade ge-inaabadak. Bishigendan aki. Gego gegoo nishibabaamendangen omaa gaa-

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RESPECT
THE INDIAN WAY OF LIFE

TOLD BY JOE CHOSA

[1] If you live right, you will live a long life. You should remember the great spirit, the one who has given us this life looking after us in a good way. You should give him thanks too. Remember your dreams, sometime you will known the purpose of your dreams. Think things over before you speak. Be patient. Don't be stingy. Don't be lazy. Try hard. Don't be foolish. Don't fight. Don't steal. Don't bother anything. If you fall down, get up again. Know yourself. Take good care of the things you've been given. You should laugh at yourself if you make a mistake. Learn something every day. Listen to what you are told, you should remember it too. Live well. Tell the truth. Don't lie. You are appreciated for who you are. You will be rewarded if you do things right.

[2] There is strength in the Indian way of life. Carry the Indian way of life, the Indian religion in a proper way. Don't waste anything. Use everything properly. Everything was made for a reason. Respect the earth. Do not waste anything that has been put on the earth. Respect your body.

pagidinigaadeg akiing gaa-ozhitamaagooyang. Manaajitoon giyaaw.

[3] Zaagi'idig, zhawendig. Manaaji'idig. Weweni wiiji'idig. Ayaawag anishinaabeg ge-izhaayan wii-wiidookaagoziyan, naadamaagoziyan. Zhawenim giiji-bimaadiziim, weweni doodaw gaye. Wiidookaw miinawaa zhawenim giiji-anishinaabeg. Gego wanishkwa'aaken awiiya. Gego awiiya baapinenimaaken gegwaadagitood enigaazid gaye. Gego dazhimaaken awiiya. Bizindaw weweni gete-anishinaabeg. Gidaa-mikwenimaag agiw goozhishenyag. Manaaji' giiji-bimaadizid ezhi-debweyendang gaye wiin. Awiiya bi-mawidisik, asham eyaaman igo.

[4] Gidaa-miigwechiwendam gii-ondaadiziyan anishinaabewiyan. Gidaa-miigwechiwendam awegodogwen ayaaman.

[3] Love one another. Respect each other. Go with each other respectfully. There are people you can go to for help, assistance. Be kind to your fellow people, treat them well. Help and love your fellow Indians. Don't trouble anyone. Don't make fun of anyone who is suffering. Don't talk about anyone. Listen carefully to the elders. You should remember your grandchildren. Respect your fellows in their beliefs. When someone comes to visit you, feed him whatever you have.

[4] You should be grateful you were born an Indian. You should be thankful for whatever you have.

ANISHINAABE GAA-NAGISHKAWAAD INIW CHIMOOKOMAANAN

GAA-OZHIBII'ANG CHARLES GROLLA*

[1] Dibaajimowin o'ow gaa-pi-wiindamawishid nookomisiban, Fanny Johns gaa-izhinikaazod. Niin Ogimaa-giizhig indigoo. Adik indoodem. Ningii-gikinoo'amaag igo bangii ojibwemowin nookomisiban Fanny Johns. Mii o'ow gaa-ikidod.

[2] Mewinzha anishinaabeg gii-taawag waabanong. Gii-apa'iwewag noopiming gaa-waabamaawaad iniw chimookomaanan. Gaawiin ogii-waabamigosiiwaan. Gii-azhegiiwewan iniw chimookomaanan.

[3] Wiikaa gii-naazikaagewaad ingiw chimookomaanag, gii-ginjiba'iwewan anishinaaben. Apane ko gii-aangwaamiziwan anishinaaben.

[4] Aabiding dash gii-pi-izhaawaad chimookomaanan, ogii-ziiginaanaawaa ishkodewaaboo imaa mitigo-onaagaansan anishinaabe-oodenaang. Geyaabi gii-ondendiwan anishinaaben gii-ginjiba'iwenid.

* CHARLES GROLLA IS BOIS FORTE OJIBWE AND INSTRUCTOR OF OJIBWE AT WAUBUN SCHOOLS.

WHEN THE INDIAN FIRST MET THE WHITE MAN

WRITTEN BY CHARLES GROLLA

[1] This is a story that was told to me by my late grandmother, who went by the name Fanny Johns. My name is Ogimaa-giizhig. I'm from the Caribou Clan. My late grandmother Fanny Johns taught me a little Ojibwe language. This is what she said.

[2] Long ago, the people lived in the east. The rn away to the deep woods when they saw white men. They were never seen. The whites kept coming back.

[3] Whenever the whites approached, the Indians ran away. The Indians were always very cautious.

[4] One time when the whites came, they poured liquor into wooden bowls at the Indian village. The Indians were still absent from fleeing.

[5] Anishinaabeg gii-bi-azhegiiwewaad ogii-mikaanaawaa ishkodewaaboo onaagaansing. Gete-anishnaabeg gii-wiindamaagewag maazhisemagak iw miinawaa daa-boonitoowaad. Gii-maazhi-biijimaate. Aanawi go ayaapii baabii'owaad, anishinaabewinini bezhig ogii-koji-minikwen. Gii-ani-giiwashkwebiinaadog. Mii iw gaa-izhiwebak biinish igo nawaj niibowa anishinaabeg gii-odaapinamowaad, ani-giiwashkwebiiwaad gaye wiinawaa.

[6] Gii-pi-naazikaagewag miinawaa ingiw chimookomaanag, nagishkawaawaad iniw anishinaaben. Onzaam iidog gii-kiiwashkwebiiwan ji-ginjiba'iwenid. Mii keyaa gaa-izhi-gashkitoowaad chimookomaanag ji-nagishkawaawaad iniw anishinaaben nitamising. Mii iw gaa-ikidod Fanny Johns.

[5] When the Indians came back, they found the liquor in the bowls. The old time Indians said that it would be bring misfortune and that they should leave it alone. It stunk. Anyways, after they waited for a while one Indian man tried to drink it. He must have become intoxicated. That's what happened until more Indians took some and became drunk themselves.

[6] Then the white approached again, and made contact with the Indians. They were too drunk to run awayThat's how the whites were able to meet the Indians for the first time. That's what Fanny Johns said.

MOOZ

GAA-OZHIBII'ANG CHARLES GROLLA

[1] Dibaajimowin ingii-wiindamaag niijikiiwenh Joe B. Mii o'ow gaa-izhichiged aabiding gii-kiiyosed mewinzha. Mii ow gii-wiindamawid.

[2] Ingii-waaswaamin aabiding ningaabi'anong Miskwaagamiiwi-zaaga'iganiing. Ayaabe-mitigokaag odizhi-wiindaanaawaa. Ingii-aabajitoomin gitigedaabaan. Agaami-mashkodens mooz ingii-waabamaanaan.

[3] Ingii-izhinoo'aanaanig waaswaayaang, mii imaa waabamangwaa omangishkiinzhigweg. Michi-baashkizigan ingii-aabajitoomin. Ingii-waabamaanaan mamaajiid gaa-ishkwaa-baashkizigeyaang. Gii-pangishinoon oshkiinzhan. Mii iw niiwaak diba'igaansan gii-waabamind awedi mooz. Ingii-miigaadimin ganoodamang gwayak eyaad awedi mooz. Mii imaa gii-niibawid awedi mooz. Gii-kiiwashkewose.

[4] Gaawiin dash zezikaa gii-nibosii. Chi-noozhe-aya'aa. Gii-paashkizigeyaang anwiins gii-niisaandawese. Mii imaa oshaakigan, opime-ayii opidemagong gii-piindigese sa gonaa. Asemaa ingii-pagidinaa. Mii imaa gii-asag omoodayan mooz. Mii dash imaa niizho-diba'igan gii-izhiwidooyaang iw moozoo-wiiyaas. Chi-niibowa wiiyaas ingii-miigwemin. Ingii-ayaawaanaanig niswi waawaashkeshiwag miinawaa bezhig mooz.

THE MOOSE

WRITTEN BY CHARLES GROLLA

[1] This story was told to me by my friend, Joe B. This is what happened one time when he went hunting long ago. This is what he told me.

[2] We were shining one time on the west end of Red Lake. They call it Buck Grove. We used a tractor. On the other side of a field we saw a mooz.

[3] We pointed him out with the light, looking at his large eyes. We used a high-caliber rifle. We saw him moving after we shot. His eyes dropped. It must have been 400 yards away where that moose was seen. We argued about where exactly the moose was over there. Then that moose stood up over there. He was walking dizzily.

[4] He didn't die right away. It was a big cow moose. When we shot, the bullet dropped. There deep in her chest beside thr rib cage, the bullet penetrated. I offered tobacco. I put that moose beard out there too. We packed that moose meat out for about two miles. We gave away a lot of meat. We had three deer and one moose.

ANIMWAANESING

GAA-OZHIBII'ANG EARL NYHOLM*

[1] Aanind gii-taniziwag imaa minising bemaadizijig. Ingikendaanan niin iniw minisan. Bezhig i'iw gichi-minis, misaabikong ezhinikaadeg. Bezhig dash nawaj agaasaa animwaanesing ezhinikaadeg. Mii imaa gaa-taniziwaagobanen ingiw anishinaabeg wayeshkad.

[2] Ingoding bezhig oshkiniigikwe ogii-wiijiiwaan apane oosan adayini ingoji. Mii dash eniwek ezhi-nisidotawaad i'iw isa ekidonid gomaapii aw ikwe iniw animoshishan. Naabe-animosh (gemaa gaye gidaa-ikidomin "naabesimosh") gii-aawi. Miinawaa go gaye apane anooj igo bebakaan ingoji gii-pabaa-izhaa aw ikwe, mii sa ezhi-wiigobiked apane igo gaye ezhi-wiijiiwaad iniw animoshishan.

[3] Ingoding dash igo bijiinag ogii-kaganoonigoon. Akina go gegoo ogii-waawiindamaagoon. Aanish naa, ingoding dash imaa ogii-kagwejimigoon ji-wiidigemigad. Ogii-nakomaan sa go aw ikwe. Mii sa ezhi-wiiji-ayaawaad, mii naasaab ezhi-ayaawaad bemaadizijig wiidigendiwaad. Mii aapiji zaagi'idiwaad. Weweni sa go gii-pimaadiziwag. Mii sa gii-ayaawaawaad abinoojiinyan bezhig gomaapii wayiiba gii-kichi-mindido aw ikwe eni-ziigwaning gii-ayaawaawaad iniw abinoojiinyan.

[4] Ingoding dash ezhi-ikidod aw animosh, "Ambe, shke naa maajaadaa! Gozidaa! Iwidi minising giga-izhaamin." "Naa sanaa

* EARL NYHOLM IS KEWEENAW BAY OJIBWE AND BEMIDJI STATE UNIVERSITY PROFESSOR EMERITUS OF OJIBWE.

akawe ozhitoon biindasaagan ji-dakama'oyaang iwidi minising." "Igo gaye maajidoon akina go gegoo waa-aabajitooyang, mii sa giwaaboowayaanan, giwaagaakwad, wiigwaasimakakoon, akina go gegoo." Mii sa geget igo gii-ozhitaad aw ikwe gigizheb. Megwaa dash igo ozhiitaad omaamaayan ogii'igoon, "Aaniin dash ezhiwebiziyan i'iw isa gichi-mindidoyan?" "Abinoojiin sa indayaawaa, mii sa wenji-gichi-mindidoyaan." "Aandish wendinad aw abinoojiin?" "Oon, gego sa naa babaamendangen i'iw isa aandi wendinag." Mii dash gii-aapijitaad ezhi-ozhiitaad ezhi-ozhitood i'iw biindasaagan wewiib. Imaa dash ogii-naadamaagoon iniw owiidigemaaganan, animoshishan. Mii sa akina gii-ozhitood i'iw isa gaa-igod iniw owiidigemaaganan.

[5] Mii sa azhigwa ezhi-booziwaad, ezhi-dakamaashiwaad izhaawaad imaa minising. Aapiji sa go gii-minwaashiwag azhigwa dash igo ezhi-gabaawaad iwidi minising. "Omaa giga-ozhigemin," ogii'igoon odininiiman ayaawinijin. Gaawiin igo geget inini gii-aawisii. Ininiwan ogii-izhinawaan. Aapiji dash animosh gii-aawi.

[6] Mii dash igo gii-maajitaad aw ikwe ezhi-giishka'aakwed ezhi-aawanaawaad iniw mitigoon miinawaa go gaye ezhi-aawadoowaad wiigwaas akina izhiwidoowaad imaa waa-tazhi-wiigiwaamikewaad. Imaa dash ozhitoonaawaa gichi-waaginogaan. Gaa-kiizhiged aw ikwe, gomaapii weweni ogii-shingobikaadaan imaa biindig. Aapiji sa go ogii-minotoon. Akina go gegoo ogii-wiidookaagoon iniw isa onaabeman, iniw animoshishan.

[7] Mii sa ingoding ezhi-ikidod odizhi-inaan aw animosh iniw odikweman, "Wegonesh nendawendaman wii-miijiyan?" "Giigoon," ikido aw ikwe. "Awenesh dinowa giigoon waa-amwad?" "Adikameg sa nawaj indaa-minwenimaa ji-amwagiban." "Ahaaw, waabang gichi-gigizheb inga-naanaa." Mii sa gigizheb gweshkozid gii-pi-dagoshinoon owiidigemaaganan, iniw

animoshishan. “Ahaaw goda, ambe shke wewiib onishkaan! Awi-bakazhaawen dash! Baanimaa dash giga-gabaashimaag ingiw giigoonyag ji-wiisiniyang.” Imaa dash jiigibiig gii-awi-bakazhaawe. Aapaji sa go gwanaajiwiwag ingiw giigoonyag. Mooshkin geget igo odakikong ezhi-gabaashimaad iniw adikamegwan. Mii sa gii-wiisiniwaad.

[8] Endaso-giizhig aapiji eshkam gii-pakade aw ikwe. Mii go apane ji-noonde-wiisinid. “Wegodogwen gegwejimiyan i’iw waa-miijiyan, akina inga-biidoon gonimaa gaye wiiyaas giga-miinin,” ikido aw animosh. “Baamaa sa da-gwanaajiwi aw waawaashkeshi, gichi-minogaamo gaye gidaa-awi-nisaa bezhig,” aw ikwe odinaan iniw animoshan. Gomaapii geget igo gii-kwanaajiwi waawaashkeshi. Aapiji gii-nitaa-gizhiibatoo aw animosh. Gaawiin igo gaye gii-kijiba’iwesii waawaashkeshi. Mii sa iw gii-nisaad iniw waawaashkeshiwan. Endaso-gigizheb, gichi-gigizheb gii-izhi-maajaa ezhi-babaa-giiyosed aw animosh wegodogwen nendawendaminid wii-inanjigenid iniw odikweman.

[9] Mii sa ingoding eni-onaagoshininig gii-maadaapined aw ikwe. Aapiji go gii-aakozinaagozi. “Indaakoz,” odinaan. “Mii na giizhiitaayan? Akina na gegoo gigii-ozhiitaa?” “Geget sa ingii-ozhiitaa,” ikido aw ikwe. “Gaawiin ginwenzh giga-aakozisii,” ogii’igoon iniw odininiiman ayaawinijin animoshan. Geget igo wayiiba ogii-pagamishkaagoon ji-niigi’aawasod ezhi-ayaawaad ingodwaaswi abinoojiinyensan. Mii imaa minising gii-niigiwaad ingiw abinoojiinyag.

[10] Geget igo aw ikwe ogii-niigi’aan abinoojiinyensan ezhi-niigitawaad odininiiman. Geget igo aabita-animoshag aawiwag miinawaa aabita-anishinaabewiwag ingiw weshki-ayaa’aawijig. Ezhi-ikidod aw animosh, “Bazigwiin, giga-biini’in!” Mii dash gii-izhi-bazigwiid. Aapiji dash ogii-nooshkwaada’ogoon akina gii-

piini'igod. "Mii go waabang miinawaa ezhi-ayaayamban naasaab ji-izhi-ayaayan." Aanish mii sa iw miinawaa gii-izhi-mino-ayaad, gii-izhi-noojimod.

[11] "Naa sa naa, giizhooshim giniijaanisinaanig!" Mii dash gii-izhi-nibaawaad. Wayaabaninig gii-mazitaagoziwag ingiw abinoojiinyensag. Niswi animoonsing inwewag, aanind dash wiin mawiwag abinoojiinyiying inwewaad mawiwaad. Mii dash goo-onishkaad gii-noonaawasod. Akina go ogii-nooni'aan iniw odabinoojiinyensiman. Niswi animoshing izhinaagoziwag, aanind dash ingiw anishinaabeng izhinaagoziwag.

[12] Mii sa ingoding ezhi-ikidod aw animosh, "Ahaaw! Bi-jiibaakwen! Naboob giga-ozhitoomin. Naa! Wegonesh dino waa-izhi-jiibaakwaadaman, wiiyaas gemaa gaye giigoon?" "Giigoon sa." "Wewiib inga-awi-naanaa sa go." Imaa dash jiigibiig bezhig ogii-tebibinaan namewan imaa izhiwinaad endaawaad. Mii dash imaa gii-kiizizekwed aw ikwe gii-wiisiniwaad. Aapiji mino-ayaa aw ikwe, aapiji gaye naangizi.

[13] Medaasogonagedining nitam gii-paakakaabiwag ingiw niswi. Aanind dash wiin ingiw anishinaabeng ezhinaagozijig, mii iw wayeshkad gii-inaabiwaad. Akina ogii-kaganoonigoon iniw oniijaanisiwaan akina gaye ogii-nisidotawaan iniw. Bekish dash gaye ogii-nisidotaagoon i'iw isa minik enaad.

[14] Niiwing ogii-niijaanisi. Aapiji sa go eshkam gii-paatayiinowag wewiib. Geget igo gii-mooshkineni owiigiwaamiwaa. Apane go ogii-wiidookaagoon gegoo gii-inanokiid aw ikwe iniw [niswi] bemaadizinijin ezhinaagozinid. Gaye wiin igo ingiw aanind mii go naasaab ezhi-wiidookaagewaad gomaapii eni-gichaya'aawiwaad ingiw animoonsag, mii iw naasaab akeyaa ezhi-babaa-giiyosewaad dibishkoo go

obaabaayiwaan ezhichigenid. Aapiji sa go apane ogii-paatayiinadoonaawaa i'iw isa waa-miijiwaad ezhi-wiidookaagod animosh oniijaanisan. Miinawaa dash imaa biboong, mii go naasaab gaa-izhi-ayaamowaad i'iw isa waa-miijiwaad sa go. Aapiji gii-mino-bimaadiziwag.

[15] Ingoding dash igo niswi odawemaan ogii-pi-mawadisigoon aw ikwe. Geget igo ogii-pi-waabamigoon [aaniin] ezhi-ayaad aw ikwe. "Aanish naa! Aaniin ezhi-bimaadiziyan?" ogii'igoon, "Aapiji ginwenzh ishkwaaj gaa-ako-waabamigooyan." "Oon, weweni sa go indizhi-bimaadiz. Aapiji sa go nimino-ayaa. Wegodogwen igo ezhi-maneziyaan gegoo, i'iw isa imbiidamaagoo."

[16] Imaa dash biindig akina gii-niibidebiwan oniijaanisan. Chi-waasa ogii-onji-gikenimaawaan bi-mawadisigowaad anishinaaben. Ezhi-gina'amawaad, "Gego sa naa babaamenimaakegon ingiw degoshingig," ogii'inaan [aw ikwe] iniw oniijaanisan. "Mii ingiw gizhishenyiwaag," ogii-inaan iniw oniijaanisan. Ingiw animoshing ezhinaagozijig gii-migiwag, aanind dash anishinaabeg gii-inwewag ezhi-gaganoonidiwaad. Mii dash ezhi-maajaawaad, ezhi-azhegiiwewaad ingiw ininiwag, mii iniw odawemaan.

[17] Mii sa imaa ezhi-giizhendamowaad, maamawi ekidowaad, "I'iw isa gaa-waabandamang iwidi, mii gaawiin igo onizhishinzinoon ji-izhiwebak. Aanish naa aapiji dawaaj gidaa-nisaanaanig gosha!" "Mii iw geget igo ge-izhi-onizhishingiban ji-izhichigewinagak. Aanish naa! Da-gichi-nishkaadizi a'aw giitaanaan." "Bekaa! Akawe giga-zagaswaamin ji-maajaayang meshkwad gidaa-nisigonaan. Mii ganabaj gosha!" Mii dash gaa-kiizhiitaawaad gaa-ishkwaa-zagaswaawaad maamawi, ezhi-maajiidoowaad obaashkiziganiwaan.

[18] A'aw dash igo animosh aapiji go gii-onwaachige. "Mii iw waabang wii-pi-nisigooyang," odinaan iniw owiidigemaaganan. "Aaniin dash?" ikido aw ikwe. "Mii iw gaa-izhi-inaakonigewaad gii-sagaswaawaad ingiw gidawemaag."

[19] Eni-gigizhebaawagadinig dash igo gii-piidaasamishkaawag ingiw ininiwag, mii iniw odawemaan. Mii dash besho azhigwa baayaawaad, niibowa dasing ogii-paashkizwaawaan iniw wiitaawaan oniijaanisini gaye. Akina dash igo gii-izhi-nisaawag, odikweman eta go gaawiin. Mii eta go gii-ishkwaaned aw ikwe.

ASEMAAN ANISHINAABE APANE ODAABAJI'AAN

GAA-TIBAAJIMOD JESSIE CLARK*

GAA-ANISHINAABEWISIDOOD RICK GRESCZYK**

[1] Asemaan gii-pagidinaawan omaa akiing anishinaabe ji-ni-aabaji'aad. Asemaan gii-aabadiziwan gii-miigwechiwitaagozid anishinaabe. Gigizheb igaye ogii-aabaji'aawaan iniw asemaan. Mii go gaye ezhi-asemaa-zaka'wind a'aw gegwejimind ji-aadizooked, bibooninig eta go. Anishinaabe ogii-piindaakoonaan animikiin bimi-ayaanid. Mii gaa-onji-gikenimind anishinaabe ayaad.

[2] Gakina go gegoo wiin gii-izhichiged aw anishinaabe gii-piindaakoojiged asemaan. Ingoji waasa gii-izhaad, nibiikaang baa-ayaad gaye, miinawaa awesiinyan gii-nisaawaad, gii-piindaakoonaawaad. Gegoo mayaginamowaad ogii-piindaakoodoonaawaa—gaa-kaabikaang, chi-asiniig, wajiwan—ogii-manidoowendaanaawaan.

* JESSIE CLARK WAS A REVERED ELDER AND TEACHER FROM MILLE LACS.

** RICK GRESCZYK IS A LONG-TIME TEACHER AND SCHOOL ADMINISTRATOR. HE IS CURRENTLY COMPLETING HIS DOCTORATE IN EDUCATION.

AN INDIAN ALWAYS USES TOBACCO

TOLD BY JESSIE CLARK

TRANSCRIBED BY RICK GRESCZYK

[1] Tobacco was put here on earth for the Indian to use. Tobacco was used when an Indian person gave thanks. In the morning too, they used tobacco. Also, tobacco was offered to the one asked to tell legends, only done in the winter. An Indian always offered tobacco to the thunderbirds when they came around. That is why it was known that an Indian was present.

[2] In everything an Indian did, he offered tobacco. If he went far, if he was by the water, and if animals were killed, they made an offering. When they saw something unusual, they made a tobacco offering—at waterfalls, huge rocks, mountains—they considered them sacred.

[3] Awiiya mamood omashkikiim booch igo biindaakoodood, asemaan odasaan. Miinawaa manoominiked awiiya, booch igo biindaakoodood asemaan odasaan nibiikaang.
Miinawaa wii-iskigamiziged awiiya, booch igo biindaakojiged. Asemaa miinaa awiiya netaa-gaagiigidod apagazomaad asemaan. Gaawiin gakina go awiiya nitaawichigesii. Mii iw dash wenji-wiikwaji'ind abinoojiinh ji-ojibwemod ji-nisidotang anishinaabe-izhitwaawin.

[3] When somebody picks his medicine, he certainly makes an offering, putting down his tobacco. And if somebody is picking rice, he certainly makes an offering and puts down tobacco in the water. And if somebody is going to boil sap, he certainly makes an offering. Tobacco is given to somebody who is a gifted speaker when he prays with tobacco. Not everyone knows how. That is why attempts are being made for children to speak Ojibwe to understand the Indian way of life.

AN ANISHINAABE PRAYER

GAA-OZHIBII'ANG JAMES CLARK

Gizhe manidoo.
Odaapinamawishin wa'aw asemaa.
Ganawenim niwiiji'ayaawaaganag, gakina-go indiniwemaaganag ayaakozijig, gechi-aya'aawijig miinawaa-go gegoo ezhigagwaadagitoojig.
Ganawenim weweni ji-izhiwebiziwaad, weweni ji-bimaadiziwaad miinawaa ji-aapiitaadiziwaad ji-bimiwidoowaad enaadiziwaad.
Wiidookaw ji-zhaagoji'igosigwaa awegodogwen ge-wiiapaginigoowaagwen.
Ganawenim gigichi-aya'aaminaanig.
Wiidookaw weweni ji-bimaadiziwaad aapiji jibabaamenimaasigwaa
oniw oshkaya'aan maanoo ji-nigikinoo'amoonangwaa gekendamowaad jibwaa naganinangwaa.
Ganawendan igaye o'o gidakiim-nookomisinaan gakina gegoo wendinamawiyangid.
Ganawenim bemisejig miinawaa awesiiyan nibiikaang eyaajig mitakamig bemoodejig.
Gakina igaye wewinjiseg noodinong namadabiwaad manidoog, waabanong, zhaawanong, ningaabii'anong miinawaa giiwedinong.
Wiidookawishinaam weweni ji-ganawaabamangidwaa gakina genoodamawagig.
Zhawenimishinaam igaye gakina indinawemaaganag.

AN ANISHINAABE PRAYER

WRITTEN BY JAMES CLARK

Kind spirit.
Accept this tobacco.
Take care of my family, all my relatives, who are sick and old and also those who suffer from anything.
Take care of them so that they will behave in a good way and live their life in a good way and have happy lives and be strong enough to carry on the ways.
Help them so that they will not be weakened by whatever gets them down.
Take care of our elders.
Help them to live well and not be bothered too much by those who are young and help them teach us what they know before they leave us.
Take care of your earth, our grandmother, and all of the things we get from her.
Take care of those who fly and the animals, those in the water, and the crawlers on earth.
Also, all the spirits that sit in the directions from where the winds blow, the east, the south, the west, and the north.
Help us to take care of them all that I pray for.
Bless all of our relatives.

OGIMAAWIWIN ENAAKONIGAADEG GAA-WAABABIGANIKAAG

NAAGAANIBII'IGAADEG

GAA-ANISHINAABEWISIDOOD ANTON TREUER

Gichi-manidoo-giizis midaasogonagizi ashi ningodwaaswi,
Niizho-midaaswaak ashi zhaangaswi
Gaa-aanike-ozhibii'igaadeg Waa-apenimoyang Ogimaawiwin
Enaakonigaadeg Gaa-waababiganikaag

[1] Gaa-waababiganikaag dazhi-anishinaabeg obimiwiidoonaawaa gaa-izhichigenid ogitiziimiwaan ishkweyaang ji-biitaashkaagoosigwaa bimaadiziwaad, odinawemaaganiwaan, odoodemiwaan. Geyaabi odibaadodaanaawaa anishinaabeg keyaa enendamowaad, zoongide'ewaad, baapinendamowaad, manidoowendamowaad, zhaabwiiwaad, wiidookawaawaad wiijanishinaabemiwaan, miinawaa go anishinaabe-ogimaawiwaad.

[2] Niinawind sa anishinaabewiyaang Gaa-waababiganikaag wii-kanawendamaang keyaa bimiwidooyaang indoogimaawiwininaan, ji-biitaakoshkaagoosiwaang, ji-mino-doodaagooyaang, ji-bizaani-bimaadiziyaang, ji-ganawendamaang indakiiminaan, miinawaa ji-ganawendamaang keyaa ina'oonigooyaang ji-ogimaawiyaang, indinaakonigemin miinawaa indoozitoomin o'ow Ogimaawiwin Enaakonigaadeg Gaa-waababiganikaag.

WHITE EARTH CONSTITUTION

PREAMBLE

OJIBWE TRANSLATION BY ANTON TREUER

January 16, 2009
Revised Proposed Constitution

[1] The Anishinaabeg of the White Earth Nation are the successors of a great tradition of continental liberty, a native constitution of families, totemic associations. The Anishinaabeg create stories of natural reason, of courage, loyalty, humor, spiritual inspiration, survivance, reciprocal altruism, and native cultural sovereignty.

[2] We the Anishinaabeg of the White Earth Nation in order to secure an inherent and essential sovereignty, to promote traditions of liberty, justice, peace, and reserve common resources, and to ensure the inalienable right of native governance for our posterity, do constitute, ordain and establish this Constitution of the White Earth Nation.

ZAAGIDIWIN DIBAAJIMON

GAA-OZHIBII'AMOWAAD
MICHELLE DEFOE* AND JASON JONES**

[1] Aabiding iinzan aapiji-zazegaa-ikwe Waabigwaniins izhinikaazo. Gaawiin ojaanimendanzii igiwedi aanid ikwewag ezhi-ojaanimendamowaad. Ogii-aabijitoon odiba'igan izhaad oshki-akiing, gaye waabamaad awiya'. Apane go ogii-naanaagadawendaan owe aki. Apane ganawenindizo ezhi-ojaanimizid. Mii dash owe aapiji wenji-minwendang.

[2] Igiwedi aanid oshki-niigikweg gaa-wiijidaso biboonemaad wiidigewa' gaye omaamaa'imaawag. Gaawiin gegoo inendanzii. Apane go giiwiizhaamaa onzaam idash odoondamendaan odizhichigemin, gaawiin ogii-bizizkendanziin. Mii dash gegapii go ogitiziima' ogagwejimigon, "Aaniin dana apii giin waa-wiidigeyan?"

[3] Mii sa gaa-izhiwendang gonige miizhigwa ji-andonewagiban gii-wiidigemag. Noomag igo endaso-gonigak gaa-izhi-mikwendamosed, enya' geget ninandawendamaa wiijiwaagan. Mii 'i gii-kiizhendang ji-omaamaawimind.

* MICHELLE DEFOE IS RED CLIFF OJIBWE AND A GRADUATE STUDENT THE UNIVERSITY OF MINNESOTA-DULUTH.
** JASON JONES IS NIGIGOONSIMINIKAANING FIR NATION OJIBWE AND AN ELEMNTARY TEACHER FOR RAINY RIVER DISTRICT SCHOOL BOARD.

A LOVE STORY

WRITTEN BY
MICHELLE DEFOE AND JASON JONES

[1] There was a beautiful young woman named Waabigwaniins. She was not so much occupied with the same things the other young women her age were interested in. She spent most of her time going on adventures, meeting new people and learning new things. She was very curious about the world around her. And she kept herself very busy most of the time. And this is what made her truly happy.

[2] All of the other young women her age were getting married and becoming mothers. At first this did not bother her. She had many offers but she was so occupied with her adventures that she did not really think about it too much. Eventually her friends and family began wondering and said to her, "When will you find someone to marry?"

[3] She began to feel pressured from the people around her and this made her sit down and think about whether or not this was the right time for her to start looking for someone to be with. After a few days of thinking and focusing her thoughts she realized that she really did want a companion to share her adventures with. And she was ready to be a mother.

[4] Aapiji-jiikendam gigikendamaawizid ge-izhi-gikinoo'amowaad apii oniijaanizid. Onaanaagadawendaan aaniin ge-ayiizhiipan, apii omaamaawimind. Gaa-izhi-inendang wii-and one'waad ge-wiijiiwaaganid. Wiiba go gaa-kiizhedang wii-andone'waad wiijiiwaaganan ogii-wiindamowaa ogitiziima'. Gii-ani-aanji-waawiindamaadiwag aapiji gizhiibade dibaajimowin.

[5] Gomaa go endasogonigak ogii-gikendaan niswi inini' iizan omisawenimigo' wii-wiidigemigod. Apanego obii-waabamigo gaa-misawenimigod, idash aapijigo minwendaan babaa-ayaad owi-waabamaad.

[6] Awenitam oshki-inini gaawiin waasa endaasii. Niso-diba'igan eta go gii-dazhitaa ji-mikang endanakiinid. Gii-ani-dagoshing ogii-pinagishkaagong. Aapiji ojiikaabamaan ezhi-goozinid. Aapiji minonaagozi zazenaagaanakwe dibishkoo-dibikak giiningaabiigode, aapiji zhooshkwazhe, dibishkoo giiwaasibiite. Aapiji zhoomiingweni dibishkoo anang giiwaasakaazhed miinawaa oshkiinzhigoon makadewaagamishkiizhigwe. Gabe-giizhik ogii-mawidisaan ogitiziiman gaye odininaawemaaganan. Ogii-miinigon ezhi-minwaabamigod, aapiji zhawendaazo. Ogii-igon, "Giishpin niin inenamiiyan ji-wiijiwinaan, gaawiin wiikaa giga-gwiinawi-inendanzii." Ningo-dibik ogii-mawidisaan mii sa gaa-inendang. "Mii wa'awe waa-wiidigemag," gii-inendam.

[7] Wiiba goshkozi gigizheb miinawaa bezhig andone'waad. Gaa-ani-izhi-dagoshing ishkwaanaawakwenig endanakiinid ininiwan. Gii-ashamaa eni-dagoshing. Mii omaa gii-waabamaa eko-niizhiing ininiwan. Gaawiin aapiji jiikinaagozisii ogii-igoon idash gaawiin wiikaa giga-gidimaagizisii. Ogii-giiwewinigoon endaanind epiichi-

[4] She was excited to be able to pass down all the wonderful things she had learned so far in her life with her children. She was imagining how her life would be as a mother. And so she decided to make it her number one priority to find the man that was right for her. As soon as Waabigwaaniins made her decision she told her friends and family. And they all told people who told other people and news traveled fast to the surrounding communities.

[5] After a few days had passed she found out that there were three men interested in having her hand in marriage. Typically the men would travel to visit the woman when meeting her for the first time but Waabigwaaniins always loved a good adventure so she decided to travel herself to meet these three young men.

[6] The first young man did not live too far away. It only took her three hours to find his community. When she arrived he greeted her right away. Waabigwaniins was amazed at how beautiful this man was. He was so beautiful his hair was like the flowing night sky, his skin as flawless and smooth as the reflection of the sun on the water. His smile was so bright it was like a shining star and his eyes were deep dark and mysterious like the unkown mysteries of the sea. She spent the entire day with him and his family. He gave her lots of compliments, he was very sweet and romantic. He promised her, “If you chose me, you would never get bored and I will keep your life adventurous and full of life.” She stayed one night and she thought to herself. “This is the man I am going to be marrying,” she thought.

[7] She got up early the next morning and left to meet the next man. She arrived at the next community in the afternoon. They had a feast waiting for her when she arrived. She met the second man at the community feast. This man was not as beautiful and sweet as the first man but he had a lot of riches and he offered her security

onishindaanid ogidajiw, eko-debinaagwak zaaga'igan. Aapiji sa minonaagwad. Ogii-gigoon, "Giishpin niin inenimiyan ji-wiidigeminaan apane giga-giizhooz gaye giniijaanisinaanig. Wenizhishing ninga-diba'amawaag ge-izhi-gikinoo'amawindwaa giniijaanisinaaning, gaye wegodogwen igo ezhi-andawendaman gegoo gaa-apii-onishishing." Gabe-giizhik omawadisaan gaye oniigi'igoo'. Gii-ani-nibaad gii-inendam, "Mii sa wa'awe waa-wiigidigemag."

[8] Wiiba gii-goshkozi miinawaa gigizheb andonewaad eki-niswi ininiwan. Gii-ani-dagoshin endanakiinid ogii-boozhoo'igon. Ogii-waabamaan ininiwan, "Shaanh hay' gaawiin gegoo indinenimaasii a'aw inini." Gaawiin jiikinaagozisii dibishkoo inini nitaminaagozid, gaye gaawiin gichi-danisii eko-nising inini. Ani-naanaagadawendam awegonen ge-onji-wiidigemagiban. Gabe-giizhig babaa-mawadishwewag. Apane babaa-jiigaapi minaawaanigotoo. Gaawiin aapiji minik gii-paapisii gii-pi-abinoojiinyid. Eni-dibigadinig ogii-gagwejimaan, "Awegonen ge-miizhinyaban giishpin wiidigeminaan," ogii-inaan. Ogii-igon ininiwan, "Gaawiin niwenoodewizisii gaye dash gidaa-ozhitamowin waakaa'igan. Apane go giga-ishpenimigoo gaawiin wiikaa giga-maazhiwisinoon. Apane weweni giga-bamini'in gaye giniijaanisinaaning. Aaniwigo gaawiin niibowa gegoo odayaasii gakina gegoo giga-miinin gaye ninde'." Gii-ani-nibaad debakadinig aapiji go wanishikweyendam. Biinish igo ogii-ani-ishpenimaan. Biinish igo ogii-minwendaan ezhi-mayagi-zhoomiingwenind. Gaye ogii-minwendaan enaapinid. Inawe gaagii-naanaagadawaabandazid nitam giiwaabamaad ogii-ani-gwiiniwendaan.

for the rest of her life. He took her to his beautiful home on the mountain top overlooking the lake. The view was peaceful and breathe-taking. He promised her, "If you chose me, you will always have a warm safe home for you and our babies. And I will pay for the best education for our children, and a life of luxury full of whatever she wanted." She stayed the entire day and night with him and his family. As she was falling asleep she thought to herself, "This is going to be the one that I will marry."

[8] She woke up early in the morning and began her journey to meet the third man. She arrived in the next community and they all welcomed her in. When she met this last man there was really nothing that got her attention about him. She said "I'm not interested in this man." He did not have the beautiful looks of the first man and he did not have the riches of the second man. She kept wondering what is it that this man would offer her for her hand in marriage. They spent their entire day visiting community members and family. She must have spent the whole day laughing and having a good time. She had not laughed this much since she was a little girl. Later that night she asked him, "What is it that you would offer for my hand in marriage?" The man told her, "I don't have a lot of wealth but I could build you a house. I will always respect you and never hurt you. I will always provide for you and take care of her and their children. And though I do not have much I promise to give you all that I have including my heart." She stayed the night and as she was falling asleep she felt very confused.

[9] Gaawiin igo ogikendanziin awenen iniwe ge-inenamaad ji-owii-jiiwaaganid. Gaawiin wa'awe odayaasiin igiwediniizhiwag ininiwag gegoo idash imaa odayaa enendang gaagii-inendazig igiwedi aanind ininiwag. Eni-gigizhebaawagak gii-ani-giiwe. Aapiji niibowa gegoo ge-izhi-naanaagadawendang gaawiin wewiip wiikiizhendanzii. Gakina awiya ogii-wiindamawaan, "Ziigwang ninga-giizhendam awenen ge-wiidigemag." Geget wiinigo onji-dago-bezhig awiya ji-wiidigemaad. Biinish igo gabe-biboon ogii-naanaagadawenimaan ogii-naanaagadawendaan awegonen ishpendaagwak gii-wiidiged. Ayaa biichinaag igo ogii-bi-ozhibii'imaagoon eki-bezhig inini wiindamaagod epiichi-zezegaa-ikwewid. Ogii-miinigoon waabigwaaniin gaye waasesiniisag eko-niizh inini. Eko-nising inini ogii-bi-odisigoon gii-pi-naanaagaji'igod. Gaye gii-kiiwosewan ashamigod gaye ogitiziima'. Aanawi go eko-nising inini mashkawaani enendang gaawiin idash gwayakwendanzii awenenan waa-wiidigemaad.

[10] Gaa-ani'izhid aakozid gii-ani-bibooninig miisa gii-gikendang awenanan waa-wiidigemaad. Aakoziwin gii-bagamishkaa gakina weshkaadiziwaad gaye wiinasago. Oniigii'igo odinawemaaganag weweni ganawenimigoo, gaawiin idash aapiji gegoo mashkiki ayaasinoon. Goshkwendamigo gii-bidagoshkoninid eko-niso-ininid biidoonid mashkiki gaagii-ishkosenik iwedi gaabi-onji-ayaad. Gakina awiya ogii-maamiinaa' omashkikiim. Weweni ogii-awi-ganawenimaan apanego omaa jigaya'ii ninga-ayaa miidash i'i gaa-izhi-giizhendang miisa waa'a waa-wiidigemag. Gaawiin etago

[9] She was not sure who she would choose now. This last man did not have what the first two men had but she had a strange connection with him that she did not feel with the first two men. In the morning she journeyed home. She had a lot to think about and was not ready to make a decision right away. She told everyone, I will make a decision in the spring about who I will marry." But one thing was for sure, she would marry one of them. So as the winter months went along she spent a lot of time thinking about each one of the men and what she felt was really important to have in a marriage and family for herself. She received a few letters love letters from the first man telling her how beautiful and wonderful she was and how he missed her. She received gifts from the second man of jewelry and flowers. And the third man traveled to come and visit her and spend time with her from time to time. He also hunted for her and brought meat for her and her family. She started to grow a strong connection with the third man because she had been spending so much time with him. She started to love his strange little smile. And she began to love the sound of his laugh. All the weird little things she wasn't so sure about at the first meeting she started to miss when he was gone. Though this connection with the third man was getting strong she still was not sure about who she would choose.

[10] It was not until she got sick in the last month of winter that she knew for sure who she was going to pick. There was a sickness going around the community and Waabigwaniins fell ill along with a lot of the younger people in the community. Her parents and other community members were taking good care of her but there was a shortage in medicine for everyone who was sick. To her surprise the third man that she had met showed up with some medicine left over from their community and he brought it for anyone who was sick. They shared the medicine with whoever needed it. And then he went to take care of Waabiwaniins and he

gaagii'igod miiwan onowe ode gaa-odaapinaanid. Gaawiin gaye odaa-gagwe-zhaagoonzodanziin enendamind ode'an. Weweni ogii-pami'aan minik gaa-aakozinind gaawiin ingoji-gii-izhaasii. Gaa-izhi-biindigegozid gii-wiindigediwag gii-ani-ziigwang.

told her he promised to be by her side and so she knew right then and there that this was the man she would choose. Not only did he keep his promise but this was the man her heart chose. She could not argue with what her heart wanted. And so he took care of her while she was sick and he never left. He just moved right in and they had a wedding in the spring.

INDINAWEMAAGANAG

GAA-TIBAAJIMOD EDWARD BENTON-BANAI*

GAA-ANISHINAABEWISIDOOD DIANE AMOUR**

[1] Nitam inga-wiindamaage ezhinikaazoyaan. Baadwewidang indizhinikaaz. Omaa Odaawaa-zaaga'eganiing ishkonigan gaye niin indoonjibaa.

Onjida dash a'aw asemaa gaa-pi-miizhid a'aw nishiime ikwezens miinawaa a'aw oshki-inini biidamawid iniw asemaan gagwejimid igo gaye niin imaa da-wiidookaazoyaan imaa gaye niin da-atooyaan i'iw giigidowin miinawaa ezhi-mikwendamaan gaa-pi-inaajimowaad gete-anishinaabeg gaye niin gaa-noondawagig. Dabwaa-maajiitaayaan dash akawe yo'ow nagamon niwii-atoon maanoo, maanoo wa'aw oshki-inini da-noondang miinawaa gemaa gaye anishinaabe owidi keyaa niigaan gaye wiinawaa da-ani-noondamowaad gaye iniw iko anishinaabe-inini. Mii dash imaa wii-maajiitaayaan.

Ininiwiyaane
Manidoowendamaan ininiwiyaane
Ininiwiyaane

[2] Aho. Akawe dash bangii inga-wi-zhaaganaashiim.

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** DIANE AMOUR IS LAC DU FLAMBEAU OJIBWE AND SERVES AS DIRECTOR OF AMERICAN INDIAN STUDENT SERVICES AT THE UNIVERSITY OF WISCONSIN-MILWAUKEE.

[3] A long time ago, men were different, men were different than the way we are today. That ah, that song there, it was very ah not only was it popular, but it was like a, like a statement, an affirmation aye. Anishinaabe man, I am, ininiwiyaane hey, I am a man, I am a man. That's an affirmation of ah character, of honesty, of integrity, that is the meaning of that song, and there's a lot in that song even though the words are so very simple, that affirmation, I am a man, I am a responsible father. I am a caring man. It's all in there in that in that in that meaning and in the second part it says it says *manidoowendamaan*, spiritually thinking, I am. I am a spiritual thinking man and that's that's that affirmation aye. And ah, that's one of the songs that that is going to come back into the lodge in conjunction with all these things that are that are is happening, ah these things you're doing with this journal I think, I think all of it, all of it fits in and meshes, so I wanted to say that much in English before then I start on my Ojibwe log. Okay.

[4] I'iw dash akawe inga-dibaadodaan nagamon. Mewinzha ko omaa gii-agaashiinyiyaan ingii-noondawaag ininiwag gii-izhi-nagamowaad. Gaawiin eta go dash gaye gii-izhi-nagamosiiwag. Moozhag, moozhag gii-ikidowag, "Ininiwiyaan." Agiw dash gaa-ikidojig, "Anishinaabe-inini, anishinaabe-inini aawiyaan." Gakina awiiya nimino-wiiji-ayaawaa. Gakina gegoo nimanaajitoon. I'iw gii-ikidowaad iko anishinaabe-ininiwag. Mii gaa-izhi-wiindamaagewaad. Weweni nimanaajitoon gakina bimaadiziwin gakina gegoo gaa-kiizhitood manidoo. Nimanaajitoon. Nimanaaji'aa niniijaanis. Nimanaaji'aa indikwem. Nimanaaji'aa anishinaabekwe. Gakina gegoo. Mii gaa-onji-ikidowaad gaa-onji-nanagamowaad. Gii-ikidowaad idash, "Manidoowendamaan." Mii imaa gaye gii- wiindamaagewaad. Mii iw nitam mekwendamaan. Gaye niin ezhi-zhawenimigooyaan. Gaa-izhi-zhawenimid a'aw

manidoo omaa gaye niin gii-ani-izhi-ayaayaan imaa akiing gaye niin da-bimizhaageyaan. Mii gaa-onji-aabajitoowaad i'iw giigidowin miinawaa i'iw nagamowin ezhi-gikendamang.

[5] Mii ko imaa gaa-inaadizid anishinaabe-inini gii-agaashiinyiyaan niin omaa, omaa yo'ow ishkonigan ezhinikaadeg Odaawaa-zaaga'eganiing. Mii omaa gaye niin gii-ondaadiziyaan. Omaa niisaajiwan izhinikaadeg Siganer ezhinikaadeg. Mii iwidi gii-kabeshiwaad ingitiziimag. Gii-paantayiinang iko anishinaabeg. Gii maamawootaawaad gii-ozhiitaawaad agiw anokiitamowaad i'iw ziinziibaakwad. Iw apii dash giiwenh iwidi dabwaa-ondaadiziyaan. Mii iwidi gii-o-gabeshiwaad agiw ingitiziimag nimishoomisibaneg miinawaa nookomisibaneg. Megwaa dash iwidi gii-kabeshiwaad anokiitamowaad aniw aninaatigoon, ziinzibaawkwad aninaatigoon gii-tazhiikawaawaad. Mii iwidi gii-ondaadiziyaan. Bebookwedaagan-giizis eko-niiyogonagizid, mii i'iw apii. Nibo-waabang mii i'iw apii giiwenh gii-ondaadiziyaan. 1934, mii i'iw apii gaa-ondaadiziyaan.

[6] Dabwaa-ishwaaso-giizhigadong, mii zhayiigwa niiyawe'enh gii-pazigwiid, gii-ombinid. Zhooniyaa-giizhiig gii-izhinikaanaa a'aw akiwenziiban. Miinawaa Nakiins gii-izhinikaanaa. Geget gii-kichi-apiitendaagozi. Geget ogichi-apiitenimaan anishinaabe aniw ininiban akiwenziiban. Mii a'aw gaa-miizhid i'iw ezhinikaazoyaan idash geyaabi Baadwewidang. Gii-wiindamaanagooyaan dash i'iw gaa-onji-izhinikaanid a'aw niyawen'enhban Nakiins. Miigiwe a'aw animikii gaa-odaapinid. Mii dash niyawen'enyag animikiig, mii wenji-izhinikaazoyaan. Eko-mikwendaamaan ingii-wiindamaagoo oshki-noondawagwaa go animikiig agiw awiiya oshki-ziigwang booch da-asemaakaanagwaa nitam noondaawaagwaa, nitam noondamowin giiwenh o'ow animiikii bi-maajaad. Mii imaa wenjibaamagak izhinikaazoyaan biidwewidamowaad animiikiig. Mii dash iw wenji-izhinikaazoyaan

gaye niin.

[7] Gaawiin dash igo gegoo indinendaaziin i'iw miigiiweyaan gaye niin gaa-onji-izhinikaazoyaan. Booch gakina awiiya gaa-miinind iw anishinaabe-izhinikaazowin gii-minaa gaye wiin o'ow dibaajimowin dibishskoo gaa-izhi-miinigooyaan. Mii gaye niin noongom izhichigeyaan ge-miinag awiiya gagwejimid awiiya da-izhinikaanag, mii ezhi-miinag gaa-inaabandamaan wenji-izhinikaazod. Gaawiin bakaan niin indaa-izhichigesiin gaa-izhichiged a'aw ingitiziim, nimishoomisibaneg, nookomisibaneg. Gaawiin gegoo bakaan niin indaa-izhichigesiin.

[8] Gaawiin dash gaye gegoo indinendaamaasiin iw awiiya giishpiin bakaan izhichiged. Gaawiin indaa-dibaakonaasiin awiiya. I'iw gaye niin ezhi-gikendaamaan, mii gaa-izhi-noondamaan gaye niin. Miinawaa-sh igo gaa-izhi-noondamaan gaye gaa-izhi-maamanoonendaamaan miinawaa wiinaawaa weweni gaye niin gii-asemaakeyaan miinawaa gii-kii'igoshimoyaan gaye niin manidoo ingii-kanoonig. Gaawiin gaye, gaawiin idash eta go aabiding ingii-kanoonigoosiin manidoo. Gaawiin awiiya indaa-dibaakonaasiin dezhimaad manidoon gaawiin niin ingii-noondaziin iw gii-kanoonind awiiya bakaan. Mii eta go gaa-izhi-noondamaan gaye niin gaa-izhi-ganoozhid a'aw manidoo. Gaawiin dash gegoo bakaan niin indaa-izhichigesiin wenji-ikidoyaan dash i'iw.

[9] Mii gaa-izhi-noondawag aw gete-anishinaabeban. Gaa-pi-noondawagig gaye niin omaa gaa-apiichi-baatayiinowaad omaa yo'ow ishkonigan, omaa yo'ow ishkonigan Odaawaa-zaaga'eganiing izhinikaadeg. Mii omaa maamawi agiw gii-maawenjitaawaad medewijig anishinaabeg. Gii-agaashiiyiyaan gakina ingoji ingii- waabamaa—odaabaan, bebezhigooganzhii, mishtadimoo. Mishtadimoo wawaasakobii gii-pi-oonjibaa aw anishinaabe—gaawiin eta go Minnesota. Kansas, gaye gii-pi-

oonjibaawag. Wiinibiigoog gii-pi-wiidookaazowag. Oklahoma anishinaabe gaye gii-pi-wiidookaazowag iko omaa gaye gii-maawanjitaad aw anishinaabe. Geget gii-paatayiinowag. Geget gii-kinwaamagad midewigaan. Akiwenziiyag iko owidi ishkwaandeming gii-niibawiwaad aanawi go biibaagiwaad gii-kaagiigidowaad. Gaawiin waasa zhaanawe ingii-noodawaanaan imaa keyaa mii gaa-inaateg i'iw midewigaan. Geget gii-paatayiinowag anishinaabeg iw apii. Akina ingoji inaabiyan namadabiwag anishinaabeg gaa-izhi-mooshkineg. Akiiwenzii. Gii-paatayiino anishinaabe gaa-midewid. Mii ezhi-gwiinawaabamind noongom. Mii dash agiw mikwenimagig. Mii agiw niin gaa-noondawagig. Mii imaa gaye niin wenji-baabangiid gaye niin aabajitooyaan.

[10] Mikwendamaan gaa-izhi-gagiikwewaad gaa-inwewaad iko gii-midewaajimowaad. Geget ginwenzh iko gii-kaagiigidowag anishinaabeg. Gaawiin eta go bezhig gii-kaagiigidosiin. Bezhig gii-kiizhiitaad miinawaa bezhig ezhi-bazigwiid. Mii 'iw apane. Niiyogon. Niiyogon gii-midewaajimowaad. Miinawaa ninoondawaa ko imaa sa geget niibowa gaa-aabajitoowaad nagamonan. Nimikwendaanan aanind, ambegish akina mikwendamaan. Gaa-piitenak niibowa nagamonan gaa-izhi-gikendamowaad, akiwenziiabanig, ikwewag, ikwewag gaye gii-nagamowag. Gii-baatayiinad owaabaman anishinaabe gaa-mideo ji-aabiding. Nashke pitizhiiyan noongom. Ishkweyaang inaabiyaan gaa niwaabmaasiin. end Awiiya maa ge wiin ezhi-biindaged o pii maa gii-opiinagamaged gaye niin. Goji-bakaan. Dibishkoo ezhi- daswewiigak akina gego mine ezhiwebiziwaad anishinaabeg. Akina goji-bakaan giizhaawak gego bakaan wii-noon daanaa'aawaa. Nashke dash gaye ikidon anishinaabeg ingoding miinawaa. Ingoding miinawaa giga-noondawaan midewatig, midewakik, indinoondaagozi miinawaa. Nitam o'ow gwiwizens dewe'igan ogaa-babaa mamaajii'an anishinaabe. Mii

gaa-ikidowaad wiinawaa omaa Anishinaabeg. Nashke dash mii noongom ezhiwebak. Mewinzha iko gii-tibaajimoyaan anishinaabeg e ikino ishko gii-kaagiigidowag.

[11] Geget ginaawe kaagii-tibaadimowaad. Iw apii aa manidoo gi-pii-gaa-gi noonaad anishinaaben. Nibo omaa daa-tagoshinaa ojibwem anishinaabe maa noongom gabeshiong. Ode geyaabi ode keyaa onji-waabanokii gaa wenji- waabanokii de anishinaabe mii o de geyaabi giiyowenyen. Gii-maagiipii wendamaan di anishinaabe aniin e naazitanigak gii- obimaadiziwin. Niizhwaaswi giiwe gii-tagoshi manidoo gii-wachisijik. Bezhig gii-ezhi-giiwe. Niizhwasswi dash ogii-kinoonaawaan anishinaabe. Mii gii-wendamaan wendaagiiwen iw apii. Ozhiitaa wii-tagoshin. Bakaan inaadizid, bakaan izhnaawozid. Maagiiwendamaan endow tagoshin wii-aabishkiiwid. Aandii gaye keyaa endayaashid giiwendamawaa. Ozhiitaa giwendamowaan anishinaabe. Nashke dash giniwe giwej anishinaabe gii-kaagii'ido. Aanin gaa igwetiziinaawaa. Giiwendamowaa dash anishinaabe giishpin nigwad nazhiwan. Aamgwaamizin gemaa ge giin nitam ge gwiinawab mii go. Nashke dash gaye ezhiwebak mii we geget gaye inaadiziwaad anishinaabeg. Gii-paatayiinad anishinaabe. Geget gii-paatayiinad. Geget gii-mashkoayo mide midewaajimowin mide ezhi midewaadizin anishinaabe mii go meziiwegak akiing anishinaabe gaa zhii midewaadizid giiwe. Nii waazhi kendaan mii go manidoo aa minaad oniijaansiiman.

[12] Nashke dash iw apii ogiiwe gii pii mawadisimin di anishinaabeg. Nindishpeniming gii iw apii gii pii onjibaawag. Iw apii mawadishinaad anishinaabeg ezhi manidoo aadiziwaad. Gaa omaa akiing nidonjibaasiiyag ode mide-manidoo wiigiwaming wii dig onjibaa. Giiwendamonid anishinaabe dash. Noongom ezhi-gikendamaan 7 prophecies ezhi- gikendamaan. Ge niizhwaaswag gegaa gaa- wiindamaagejig. Gii nii gaa-enaajimowag niigaan

inaajimowii mii izhinikaademagak prophecy izhinikaadeg niigaan inaajimowin mii gaa ezhi geget (ginaawe shkoomaage) tazhindaanawaa akiweziibanag ikwewag. Noongom idash gaa aapiji niibowa awiya mikwendaasiin i'iw. Gaa inaajimowaadmaan anishinaabeg. Geget gidimaagiziin anishinaaben noongom. Nashke dash egii-wendaamaan anishinaabe. Wii-tagoshin awiya. Wayaabishkiiwed. Geget giinaawenji i'iw daa-bwaa-dagoshin daa-bwaa-naagozid giiwendimo anishinaabe. Nashke dash ingoding weweni ogii-kaganoonaawaad manidoo. Miinawaa gii-mikwendamowaad gaa-ezhi-wiindamaagowaad ni manidoo.

[13] Nigaa-izhi-aasigitawaad geget weweni. Mii dash ode goji besho izhinikaademak biidaajiiwang mouth of the St. Lawrence River goji maa. Mii maagii weyaabin nibowid o'ow mikinaak. Mishikenh. Asin o'ow. Asin ogii-kiizhitaad ow gii-kiizhitaad anishinaabe ozhitaad dibi maajaad. Gii-inaabiinaabiiwaad waabamin giiwehn ow mikinaak ii ow asinamin inaabowid. Mii dash geyaabe gii owidi niibowid goji gaa-gikendaasiimin aagodjii. Nitam dash imaa gii-piniwiitaawaad gii-kabeshiwaad giwenzh. Imaa ziibing mii miinawaa mii maa gii-waabamindaa. Mii maa nitam giwaabamin di o'ow miigis. Gii-naagozidmaan soy'ii ziibing. Ni ezhi-gikendaamaan ani-keyaa eniizhiwaan. Mii dash igo api gaa ezhi-naagozid apane di keyaa izhaad anishinaabe giiwen gaa ji-mookii gii-naagoziidang o' ow miigis. Chi-gete-mide-miigis. Geget dash ginwenzh gii-dazhitawag. Ginwenzh gii-dazhitaawag giipii maajaawad. Mii apane gii-pimiodiwad di midewiwin. Gakina gego nitam gaa-izhi-(minindwa). Ingoding dash omaa gii-tagoshin anishinaabe. Maa gii-tagoshinmaa noongom ezhi-izhinikaadeg wiikwedoong. Ode keyaa gaye giiwedinong gii pii izhaag anishinaabe ode keyaa North Shore izhinikaadeg mino maa akeyaa on the South Shore izhinikaade. Mii dash de gii-nagishkodaadiwaad noongom izhinikaadeg Duluth izhinikaademak midii wii-nagishkodaadiwad miinawaa. Ji-wajiw

odash maa giiwenh geyabii gii-padakidemagad noongom izhinikaadeg Spirit Mountain izhinikaademaad. Mii maa ogijayi'ii mii giiwenh maa pagidin a'aw midewaakik, wiigwasin, wiigwaso ozhibii'iganan, miigis, midewaatig mii maa giiwenh igin gii-webiwaad.

[14] Gii-pabiaawaad miinawaa di naagozid o' ow mide miigis. Gemaa ge manidoo miinawaa daa-gigadood. Gii na wenj dash giiwenh maa gii-tashitawag. Akina goji maa gii-pabaayaawag. Gaa kendaziimin aaniin daso-biboon imaa gaa niibowa daa midewaatig aa midewaakik. Ingoding dash giiwenh gigizhebaawak akiwenzii gaa-ezhi- baziigwig. Aazhii ginoo'aad giiwenh indikwemanhaan dikwe nagamaa akawe bi-izhaa gego imaa agoodemagad imaa dibiikaaw wiinaagiiwangwaa ode kwemin. Izhe inaabiiwaad nisawayi'iid niminis imaa izhinaa'aawak. Nimino maa gii-waabmaawaad giiwenh mizhiike yo mikinaak ode dash keyaa gii-naabaaso. Ode keyaa gaa pii onjibaawaad dii aki waabano mi'iw keyaa gaye naabid. Mii dash gaa-wenji-gikendaamaad mii saa iw. Mii saa tagoshinan. Mii maa gii-tagoshinaawaad anishinaabeg miinawaa gii-tagoshinaa gii-nimishoomisinaan midewaakik. Mii dash maa goji-gikendaamaad mii maa goji daa- bagidianit mii ow midewaatig. Akina goji dash maa gii ayii naabiiwak akina goji giizhaayaawak. Ode keyaa gaye giiwendinong mii ode keyaa ningaabii'anong gii-ezhaag di daa-waabandimowaad aandi dibagadinid.

[15] Aandi wii we biibidaagaan nimishoomisinaan midewaakik. Gii naa wenj idash maa gii naa goji gii-ayaayawag. Mii wenji-izhinikaadeg noongom mii aa. Gaa weyaabi wii-gikendaasiin aani wenji-izhinikaadeg manidoo wajiw gii-izhinikademaa. Spirit Mountain noongom izhinikaademaa. Miinawaa dash imaa gii-naago'waad nibiikong indinishayii geyaabi awiya ogaa-waabandaan nii minis manidoo minis izhinikaadewaad. Mii iw

gaa-waabandimowaad Manidoo Island noongom izhinikaademaad. Manitoo Island izhinikaademaadnok. Mii gaa-pii-noondamaa gaye ezhi-noondamaan gaye niin. Nashke dash iw ezhi gigidowaan mewinzha iko ezhi-waa-gigiidowaan gaa-naajimotaad dewaad anishinaabe.

[16] Noongom gaa nii aabiin noondawaasiin izhi-debaadjimod. Nashke dash iw inendamaan niin . Mii maa oshki-anishinaabe wanitood gaawiin onjida wanitoosiin anishinaabe wanitoon. Gaawiin (igwita) maamigin naazikan ogii-dibishkoo iw odaapinaaziin gaye wii nibimi-wiidood ajina wiidood niniijaanisiiman. Mii dash niin imaa wenji moozhi' wenji maanendimaan. Niwenjiniisaaniziiyaan. Indaawaabaama gaa-niij-anishinaabe gaa wiijiiwag imaa gii gaye niin piindigeyaan midewiigaaning. Ezhi-gwiiniwaabmagwaa. Gaa-noondaamaad gaye wiinaawaa i'iw. Nishii gaye wiinaawaa nimisenyag gaa-inaagwe iw. Gaawiin ingwii noondaasiinaawaa. Nisayehn'iban aanawe wiigoo gii-noondaad gaye wiin gii-ayaa. Gaawiin dash mikwendaaziinaawaa. Omaa minik omaa yaawag indinawemaganag mii go nasaab gaye wiin gaa mikwendaasiinaawaa. Aanawi go gaye niin maagii giin noondaawaad. Ogii-noondawaawan gaye wiinaawaa omishoomisiban nokomisiban gaa dash (shobaa) gaa dash mikwendaasiinaawaa. Noongom nabon anishinaabe noodang iw ezhi gaa gii-gigodowan mii wazhiiaago nitam. Gaa dash kendaziinaawaa wenji aago netawang wenji-aagonetang o'ow kendaziinaawaa. Gaa dash niin aweaago nitaasiin.

[17] Mii omaa godeg nimaamaa'iban omazinaakosin. Mii ow mii ow geget wiimaskowe indan. Gaa wiin gii a zhaaganaashiziin. Wiinago gii giinenedam. Gaawiin gii-giniwaamaading nimiwiimaasiin niin gaye wii zhaaganaashimosii. Anishinaabekwe niin endow mii kooganendam mii koogakidit. Mii dash oo nasaabe

wii naa nimishoomisiban nimishoomisiban naazhoowan gii-izhinikaazo William Hut izhinikaazan nokomisiban ode misaazaaga'iganing Mille Lacs gidoonjibaa. Ozaawaandibikwe gii-izhinikaazan nokomisiban. Ndende akendaaziin aaniin aaniin azhi-wenen de zaa wandebe nekwenebii mii waa izhinikaazod nokomisiban. Banimaa maa aanikoogaabiiwiike izhinikaazod mii maa Archie Mosay besho maagii-oondaadizid mii gaye wiin besho maa gii ondaadizid White Ash Lake izhinikaademaad besho inaawe mii goon giinawe megooniwak Mosay miinaawaa Huts mii aagaa noondawag aanoo anishinaabe-kwe ogii-idoowenan wii no gii wiina okwe wii-ogii-pimiwiidoonan miinawaa nokomisiban.

[18] Mii egii aa koo a noondawaagik. Mii wenji mikwendaamaan nibowaa. Anishnaabe-kwe gaye wiin gaye ezhi zhe kiimat. Miinawaa nagamonan anishinaabe-kwe nagmonan. Wiin waa ogii-minjaamiin indaanaawaa iw gaye miinid anishinaabe-kwe dibimiiwiidood nibi. Mii ojii gaawan. Gaa pimiiwiidood ji gi gaa gigidowin. Miinawaa nagamonan. Ezhe mikwendamaan dash mii ezhi izhii misawendamaan gaye wiin anishinaabe-kwe gaye a go anishnaabe-kwe ezhi midewiiwaad. Weweni gaye wiinawaad de dekendaamowaad. Mii iw mii iw o niin ezhi anoko miigiiweyaan. Giishpin izhichigesiiwaang gaawiin. Agii aayewaawendaadiziijig aa ode keyaa nigaan go yaa mii gaa wiinawaa izhi niigaaziiwaad gaawiin ogikendaaziinaawaa. Miinaasaabiiwan anishinaabe gaye wiin gaye ezhi kkiimin miinaa saabii wan ezhi nendaamaan. Gaawiin wiipaanminaamasiin aa awiiya bakaan ezhi-gikendaan. Gaye niin ezhi-gikendaamaan gaa zhi ginoozhid gaye wiin aa manidoo mii etago i'iw gaye niin ezhi ezhi dash kikomaan geget dash nishpinendam i'iw midewaajimowin. Maanoo de keyaa nigaan inddnoonaagan anishinaabe. Naashke giishpiin izhichigesiiwang iw we izhichige noongom. Mii maatooyan. Mii iw wiigwaas noongom. Mii aa oo wiigwaas saa wiindamowin

[19] Gaawiin weyaabe wiigwaas ge neyabishdosiimin. Mii ogii-

gaabishdomin miinawaa iw. Di ni iw diniwaa biiwaabiikoons izhinikaademag. Giigido biiwaabiikoons. Mii maadtinetemagak. Anishinaabe azhi wiindamaand anishinaabe gaye wiin de keyaa nigaan ninoondam mii ezhi zhinsetawag gaye niin aa manidoo. Mii dash wenji-izhichigeyaan i'iw. Wenji wiidookaazoyaan. Mii wenji ozhibii'ge gaye niin. Nigikendaan. Gaa awe ayaabe ayaasiin. Nitaa nitaa giin dang wiigaasi mide wiigwaas gaa weyaabii bangii weyaabii minkwendaan. Goji bedash bakaan naabiiyaan gaa neyaabii maasiin nitaa toot. Ani ige weyayasiin nisotang eh mine mii ezhi nigaazii noongom dash mii onji namabiiaan imaa. Wiidookaazoyaan.

[20] Begish nindamaan maanoo moosheg naandikobizhanak. Anishinaabe abinooje ondaadiziyaabid .Aa di keyaa nigaan naabiiyaan. Iwide zhaa pagidoyaan gaye niin gigidoowin. Indiniindamowad. Geget nibowaa geget niibowaa anishinaabe wanitoon. Booch idash minike ezhiminikwendam anishinaabe nashke go Naaske go gaye nagamonan mii maageatemagak history izhinikademagak. Gaa pii ezhiwebak idishkweyaan. Giishpin bizindaang wewenen anishinaabe nagamonan mii maagaaaydaa daamamii'dang gaye naadizid anishinaabe mewinzha. Gaye nendam anishinaabe mewinzha. Aaniin gaa ezhi gaabo da anishinaabe-inini. Aaniin gaa zhi gaabo indanishinaabekwe aaniin gaa izhichigeyan egii gii oonbinaang aagii jaansinminaan gii wiitaaged anishinaabe oniijaansiinmin. Bakaan gii-izhichigewaa bakaan gii izhichigewaad noongom izhichigewaad. Giishpin mikwendan anishinaabe e gaa zhe gaye ezhi nendamaang obimaadiziwin. Geget nibowaa daagwayokemagad ge gii-bimaadiziwing na noongom. Naashke dash iw'o inendan anishinaabe akina gego. Mii wenji-giidiimaadiziyang. Geget dakwamagad noongom ezhi maatiyang noomaya dash idish shkweyang geget giinawe gii-piimaadizin anishinaabe. Shke na

mishomishiban 108 years old izhi bimaadizi. Geyaabii anokii akiiwenziiban. Iw apii gii gii mament gaye wentigiiwid. Shke noongom mizhaakat Gene Begay omaamaa 94 years old noongom. Meyaabii oshkii niikwed dibishkoo. Gaye zhe naadiz koon anishinaabe mewinzhaa. Shke noongom dash eta komatiga bimaadiziwin.

[21] Mii yaa nadiziiyang. Shke mii gaa zhe wendamaan anishinaabe the 7 prophecies izhinikaademak mii maagiiwendamaan. Mii awiya ninaadizi ni akeyaa niigaan giishpin adaapinaman iw apii mimiiwaadoodaawe aabiishkiiwii mii gaye zhe wendamaan di anishinaabe. Giiwiindamaawaa mii iw wemaadiziiyan mii iw e niizhwebak. Naashke dash mii iw geget gaa ezhiwebak. Ni geget geyaabii ezhiwebak. Gii -wendamowan anishinaabe aa manidoo gii wendamaawaa. Giiwendamaa go daa pi gaadanagoot. Ingoding aagawaa giga-noondaan i'oo ezhi mina goon gaye niindendaweyan. Naashke dash noongom. Ninwaabindamageyaa ninwaabindamong. Ingoding dash meyaabii go ikido aanawe go di di niigaze;yan gaan wiikaagoogooningosiin. Nin aa manidoo aazhewendmok gagige bimaadiziwing gaye giin aani bimaadiziwing gaye giin aanawe go?? niwetowin moowamsjoo'e mii??webiaan aanit giiwendamowaa gaa dash wiidaagii waawebimosii aa manidoo aango wiikaagiiwaa webinosii mine wendamaan anishinaabe Ingoding dash maamwe nigaaz di anishinaabe miinawaa ingoding di basigwig awiiya miinawa midewaatig dibasigwig binibowaa miinawaa mindewaatig. Mii azhi wendamaan di anishinaabe miwaanoondawaa gwiwezeins go je giwenzh zhawendamowaan anishinaabe aagawaa giga-noondawaa Giishpin noondawind mii maa de amaadizig miinawaa oskhe-anishinaabe di mibowid mii gaa ezhi-wendamaad Miin dash ezhdewitdemaan mii aa egwag igoshinong mii aa egwat igoshinong mii da i ;yo naawisido oshki-anishinaabe, the new people dibishkoo ishkode kaanin ishdode kaanin ishkode-

niizhwaaswi ishkode nikaanenj dii keyaa nigaan mii gaa ezhi-wiindamaan anishinaabe in the time of the 7th fire mii o pii mii gaa ezhi-wiindamowaad ishkodekaanen in oo goonin gi o de keyaa kash nigaan de niizhwaaswi temagak mi'iw mii de waa pii ezhi ezhiwebak naske mii dash noongom gaye go noon ay yaa Niin di nendamiiyaa ge mii dagoshinong mii egogii piskaagoniiseegiw the 7th fire mii niin inendamaan Gaa niin gii-witoosiinoo biite anishinaabe gii-noondawaa biitebatotoong Gaa dash etago iw gaye niin aabjitoosiin gaye nikiigiishomayaan gaye niin nanagonoo indimanio bimadiziwin moondawag anishinaabe noondawag aa manidoo noondawag. Gii-gidoodaawaa midewaatig mii maa wenji-gikendamaan mii wenji onji-day no noganayiw daawendamaan niin noondaa wii kwejitoo aanwe wedindasiidotoowag aa manidoo.

[22] Gaa etago may gaye ishpeming onji-giigidosiin akina go ji onji-gigiido aa manidoo bebakaan gaye bye biiyaiinwe ayaan ingoding a gojiimong ninoondawaa gaye wiin masitaagosiit aanimaa biikong asiin asemaan gaye wiin gikomishinaan man bibiikong gaye wiin gaawaasiind gaye wiin gaye ayaamin Ingoding ayaawosid naaske dash miinawaa gaye ezhi-ikido mii maagin mii maa mii no mii maa miinawaa i'iw nasgwakii iw ezhi-gidemaagiziiyang gaa yaabin anishinaabe good aabinaoojeyan maano ?? giwgishimat megwaa gaashi it mii maa mii miwaage na ne waa izhichigeyan. Gaa geyabii izhichigesiin anishinaabe booch idash igo nibakgosiin asemagad moozhaag moozhaag akii noshimge mii agaashiat mii dash niin maa wendinemaag akina i'iw waasabingiigaa waasabingiigaa enii gii-gikendamaan gaa niin dinendaa kinendaaziin akina gego day endaakendamaan gaa wiin waasabinaii waasabingii niin gii-gikendamaan i'iw. Apegish Apegish, naawaj noondamaaban. Apegish nawaj gii naawaj nabiidawambat. Miigwagii kiigidowaad gi tam anishinaabeg.

[23] Mii dash mii iw minik gaye niin waasabaangii ezhi-

mikwendamaan geget dash nimiigwech giiwotaagos. Nimiigwech taawaa manidoo iw oo bangii gaye niin ezhi-mikwendamaan iw dash gegaa giizhitaa enamaa maajitay'yaan wiindamaawge geget daazhaagwemosii naa anishinaabe gaawiin gakina gii wanitoosiimin. Eyaabii eyaabii zhaawendaawozi anishinaabe eyaabii manidoo wiii jii wii goo)n) gii no wani shimin gaawiin aa manidoo anishizii gii no iwanishimin. Booch idash igo niyaabin agogakeo anishinaabe mikana. Booch iiyaabin a gok mii etago dagoshkoziiyang dagoshkosiidang anishinaabe dagshamwaabid dagoshdoziid dagozhamwaabit ogaa-waabaandaan gaye zhe miin gaye wiin iw gaagige bimaadiziwing mii dash mii iw minik maan nitam waa izhe waa ishe.

[24] Miigwech.

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 fater 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 Greszcyk 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 prenouns which attach to verbs, all head words are complete Ojibwe words. The head word is followed by a class code, and abbreviation of the word class, identifying the type of word. The code is followed by the gloss which approximates as closely as possible the English equivalent of the head word. A basic entry looks like this:

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

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

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

vii	inanimate intransitive verb	verb with no object and subject of the inanimate gender
vta	transitive animate verb	verb with a subject and object of the animate gender
vti	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 prenouns from the main forms they attach to, the equal sign (=) symbol is used to break up words that span more than one line. Entries in this glossary have been carefully checked with the speakers of the stories that comprise this issue. 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
abizo *vai* sit in warmth
abiitan *vti* live in it, inhabit something
abwaadan *vti* roast something
abwaazh /abwaaN-/ *vta* roast someone
abwe *vai+o* roast things
abwezo *vai* sweat, take a sweat bath
abwi *ni* paddle; *pl* **abwiin**
adaawaage *vai* sell
adaawe *vai* buy
adikameg *na* whitefish; *pl* **adikamegwag**
adima' /adima'w-/ *vta* catch up to someone by boat
adite *vii* be ripe
agadendan *vti* feel bashful about something
agamiing *pc* on the shore, at the water, at the lake
agaamayi'ii *pc* across, on the other side
Agaami-obaashiing *place* across Ponemah Point
agaasaa *vii* be small
agaashiinoo *vai* 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**
agig *na* phlegm
agigwendwandaw *vta* make someone's throat sound a certain way
agimonaabawishin *vta* push s.o. around
aginiman *vti* 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 *vti* hang something up
agoojin *vai* hang
agoozh /agooN-/ *vta* hang someone
agoozi *vai* be perched, sit overlooking something
agwajiing *pc* outside
agwamo *vai* float, be on top of the water
agwanjitoon *vti* submerse 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**
Akiiwinini *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 or distance
akwaabi *vai* wait in watch
akwaagijigaade *vii* be massive, be thick across (as in a book)
akwaandawe *vai* climb up
amadademo *vai* wake up crying
amanjidoowin *na* symbols, glyphs; *pl* **amanjidoowinag**
ambegish *pc* I wish; also **apegish**
ambeshke *pc* come on
amikwaash *ni* beaver channel
amikwiish *ni* beaver lodge
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
anaamig *pc* under a tree
anaamikamig pc under the earth
anaamindizo *vai* have low self esteem
anaanamindizo *vai* have low self esteem
anaapagin *vta* rethrow s.o.
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
animikiiwaanakwad *vii* thunder cloud
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**
anishinaabe-ziinzibaakwad *ni* maple sugar
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
anokiiwinagad *vii* be work
anooj *pc* a variety of
anoozh /anooN-/ *vta* order someone, commission someone
anwebi *vai* rest
anweshin *vai* rest while lying down
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'iwe *vai* run away from people to a certain place
apakwaan *ni* roof; *pl* **apakwaanan**
apakweshkwe *na* birch bark roofing rolls; *pl* **apakweshkweyag**
apane *pc* always
apenimo *vai+o* rely on people, rely on things
apenimondaw *vta* rely on s.o.
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
apiichaa *vii* be a certain distance
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
apiitendan *vti* appreciate s.t., hold s.t. in high regard
apiitendaagwad *vii* be of great importance
apiitenim *vta* hold someone in high regard, feel about someone to a certain extent, be proud of someone
apiitinigozi *vai* put on weight
apiitizi *vai* be a certain age
asabaabisens *ni* thread; *pl* **asabaabisensan**
asabike *vai* make nets
asanjigo *vai* preserve, store things
asanjigoon *vti* preserve, store s.t.
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**

Asiniiwikaag *place* Little Rock village
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
awasayi'ii *pc* on the other side
awasayi'iikamig *ni* moss; *pl* **awasayi'iikamigoon**; *also* **aasaakamig**
awasijiweng *pc* on the hill side
awedi *pr* that one over there
aweniban *pc* gone, disappeared; *also* **weniban**
awesiinh *na* wild animal; *pl* **awesiinyag**
awiiya *pc* someone
ayagwanan *vii* rest in a level position
ayaa *vai* be somewhere
ayaabe *na* buck; *pl* **ayaabeg**
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
ayekoshkiinzhigwe *vai* have tired eyes
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
azhebagon *vta* crawl under the covers with s.o.
azheboye *vai* row
azheboye-jiimaan *ni* row boat; *pl* **azheboye-jiimaanan**
azhegiiwe *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
aabajitoon *vti* use something
aabatoo *vai* scurry
aabawaa *vii* warm weather
aabaakawi' *vta* revive someone
aabiding pc once
aabita- *pn*, *pv* half
aabitawinan *vti* take half of s.t.
aabizhiishin *vai* perk up, come to, come back to life
aada' /aada'w-/ *vta* outdo someone, beat someone in a contest, arrive before someone
aadamoobii *na* automobile; *pl* **aadamoobiig**
aadizookaan *na* main character of a traditional story, Wenabozho; *pl* **aadizookaanag**
aadizookaan *ni, na* traditional story; *pl* **aadizookaanan**; also **aadizookaanag** (for some dialects this word is animate, for others it is inanimate)
aagim *na* snowshoe; *pl* **aagimag**
aagonwetam *vai* disbelieve, 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**
aakoziiwigamig *ni* hospital; *pl* **aakoziiwigamigoon**
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
aaniin *pc* how, why
aaniin danaa *pc* well why?, well how?, why not?
aaniindi *pc* where
aaniish *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
aanjiigi *vai* change
aanjiigigishin *vai* lay on one's back
aanjiiginaagozi *vai* appear in need of a diaper change
aanjiigizh / aanjiigiN-/ *vta* change s.o. clothes or diaper

aano- *pv* in vain, to no avail, without result
aanoobigi *vai* grow up
aapidagoozi *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
aapiji-mamoon *vti* take all of s.t.
aapijitaa *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
aazhawyayi'ii *pc* opposing bank of a body of water
aazhawaadagaa *vai* swim across
aazhikwe *vai* scream
aazhogan *pc* across
aazhooge *vai* go cross
Aazhoomog *place* Lake Lena, Minnesota

B, C

bababakite' /babakite'w-/ *vta* box someone, hit someone repeatedly
babagiwayaaneshkimod *ni* cloth bag; *pl* **babagiwayaaneshkimodan**; also **babagiwayaanimashkimod**
babakite' /babakite'w-/ *vta* hit s.o. repeatedly
babashanzhe' /babashanzhe'w-/ vta whip s.o. repeatedly
babazaganaabi *vai* blink eyes
babaa- *pv* go about, here and there
babaagiiwaabibatoo *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
babaamibatoo *vai* run about
babaamibizo *vai* drive about
babaamidaabaanens *ni* stroller; *pl* **babaamidaabaanensan**
babaamidaabaazh *vta* drive s.o. around (car, sled, or stroller)
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**
babiizikadoondane *vai* hop
badagwana' / badagwana'w-/ *vta* cover s.o.
badakide *vii* be planted, be placed in the ground
badakidoon *vti* stick s.t. in
badakininjii s.t. sticks into one's hand/paw
badakininjiishkaw *vta* stick s.t. into s.o. hand
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
bagamibatoo *vai* come running
bagamise *vai* arrive by flight
bagamishkaa *vii* arrive
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 s.o., let go of s.o., drop s.o. off
bagijwebinan *vti* let go of something, release something
bagoneganaanjigaade *vii* have a hole shot through
bagonezi *vai* have a hole
bagosendan *vti* beg for something, hope for something
bagwaji-ayaa *vai* be in the wild
bagwajiing *pc* in the wild
bagwaa *vii* there is an opening
bajiishka' / bajiishka'w-/ *vta* peck s.o.
bajiishkaa *vii* be pointed
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
bakegamaa *vii* be a fork in river
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
bakwadamaw *vta* chew s.t. off of s.o.
bakwadan *vti* bite s.t.
bakwajindibezh /bakwajindibezhw-/ *vta* scalp someone
bakwam *vta* bite s.o.
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 somthing, 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
basadinaa *vii* be a valley
bashanzhe'/bashanzhe'w-/ *vta* whip s.o.
bashanzhegon *vta* whip s.o. into shape, whip s.o. into good behavior
bashkizide *vai* turn one's feet in a certain direction
bashkobizh /bashkobin-/ *vta* pluck s.o.
bashkwegino-makizin *ni* hide moccasin; *pl* **bashkwegino-makizinan**
bashkwegino-makizin waabigwaniins *ni* moccasin flower
bashkweginozid *ni* moccasin covered foot
basiingwe' /basiingwe'w-/ slap s.o.
batwaadan *vti* race after something
bawa'am *vai* knock rice
bawa'iganaandan *vti* knock rice
bawa'iminaan *vai* pincherry; pl **bawa'iminaanan**
Bawatig *place* Sault Ste. Marie; also Bawating
bawaazh /bawaaN-/ *vta* dream about someone
bazagojibatoo *vai* jump to one's feet
bazagozeshkaw *vta* make s.o. sticky
bazakiteniwan *vii* built low to the ground
bazangwaabi *vai* close one's eyes
bazangwaabishimo *vai* dance with eyes closed
bazigwii *vai* get up, stand up
bazhiba' /bazhiba'w-/ *vta* stab, spear s.o.
bazhiba'igan *ni* spear; *pl* **bazhiba'iganan**
bazhiba'odan *vti* it stabs someone (reflexive)
bazigwa'o *vai* take off in flight
bazingwajise *vai* jump up
baabaabasaabiigad *vii* tighten up around something
baabige *pc* immediately
baabii' *vta* wait for someone

baaboogidigwaami *vai* fart intermittently in one's sleep
baadagwanawi *vai* be covered up
baagamoode *vai* crawl away
baakaakonan *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
baakidoone *vai* open one's mouth
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
baamenimin *vta* attention s.o. needs
baanimaa *pc* afterwards, later on
baapaagaakwa'an *vti* knock on something (of wood)
baapaagokozhiwewinini *na* barber; *pl* **baapaagokozhiwewininiwag**
baapaagokozhiwewininiiwi *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 **baasoon**
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
baatayiinad *vii* be numerous
baatayiinadoon *vti* have a lot of something, plenty
baatayiino *vai* plentiful, numerous; also **baataniino**
baate *vii* be parched, dry
baazagobizh /baazagobiN-/ *vta* scratch someone
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
bebaakwaang *pc* deep into the forest
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
bemibideg *vii-prt* machine; *pl* **bemibidegin**
bengo-bakwezhigan; *na* flour; also **bibine-bakwezhigan**

beshizh /beshizhw-/ *vta* cut someone
besho *pc* near
beshowad *vii* be near
bezhig *nm* one
bezhig *pc* certain one; also **abezhig**
bezhigo *vai* be one, there is one, be alone
Bezhigoogaabaw *name* Bezhigoogaabaw (Stands Alone)
bezhigoyaabi *vai* open one eye
bezhigozi *vai* stand on one foot
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
bigishkanad *vii* rot
bigishkiga'ise *vai* chop wood into kindling
bijiinag *pc* after a while, recently, just now, for the first time
Bikoganaagan *place* Danbury, Wisconsin
bikwaakobizh / bikwaakobiN-/ *vta* peel s.o.
bikwaakonijii *vai* double up one's fists
bikwaakwad *ni* ball; *pl* **bikwaakwadoon**
bimademo *vai* walking and crying
bima'adoon *vti* follow s.t. along
bima'azh /bima'aN-/ *vta* follow s.o.
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
bimaadiziiwinagad *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
bimigendiwag /bimigendi-/ *vai* they live together
bimigozi *vai* move closer
bimijiwan *vii* flow by
bimikawe *vai* make tracks
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
bimizha' /bimizha'w-/ *vta* follow s.o.
bimizha'an *vti* follow s.t.
bimose *vai* walk
bimoode *vai* crawl
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
binoobaan *vta* mark someone
bishigendan *vti* respect something
bishkise *vii* bend
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
bizaanabi *vai* sit still
bizaani- *pv* without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaani-ayaa *vii* be still
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
bizikandoodane *vai* hop
bizikendan *vti* pay attention to s.t.
bizikenim *vta* pay attention to s.o.
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
biibiiyaawaso *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
biidwewe-ayaa *vii* be heard coming
biidwewebizo *vai* be heard approaching by motor
biidweweshin *vai* be heard approaching
biigokamibijige *vai* plow, break ground
biijibizo *vai* accelerate
biijimaandan *vti* smell s.t.
biikojii *vai* have a pot belly, be plump
biimagad *vii* be the edge of water
biiminakwaan *ni* rope; *pl* **biiminikawaanan**

biina' /biina'w/ *vta* disguise one's self with s.o.
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
biindigekwe *vai* put one's neck in
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
biinjigwandashkwe *vai* one's throat overfills from eating or drinking too fast
biinji'an *vti* bring something in
biinjwebishkaw *vta* push s.o. in
bii'o *vai* wait
biitaagodan *vta* use someone ritually
biitoobii-diimii *vii* be a deep pool
biitookaadiwag/biitookaadi-/ *vai* their legs are layered together
biizikan *vti* wear something
biizikiigan *ni* clothing; *pl* **biizikiiganan**
booboogidi *vai* fart intermittently
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
boodaaji-ayaa *vii* be bloated
boodaajige *vai* blow
boodaakwe *vai* build a cooking fire
boodaazh /boodaaN-/ *vta* blow on s.o.
bookogwebizh / bookogwebiN-/ *vta* break s.o. neck by choking, wring s.o. neck
bookose *vii* break
bookwaanowe *vai* have a broken tail
booni' *vta* quit someone, leave someone alone
booni- *pv* quit an activity
boonitaw *vta* stop harassing s.o.
boonitoon *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)
dagashko *pc* [emphatic particle]
dago- *pv* in a certain place
dagokii *vai* step
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
daki-ayaaw *vta* cool s.o.
dakogaade *vai* be short-legged
dakokaan *vta* step on s.o.
dakon *vta* hold, grasp s.o.
dakonan *vti* hold, grasp s.t.
dakoozi *vai* be short
dakwa'amaw *vta* bite s.t. for s.o.
dakwam *vta* bite someone, get a hold of someone

dakwamidiwag /dakwamidi-/ *vai* they bite one another
dakwange *vai* bite
dakwaa *vii* be short
dakwaanowe *vai* have a short tail
danwewedam *vai* be heard in a certain place
danademo *vai* live in a particular place
danagoozi *vai* perch in a certain place
danakamigizi *vai* be busy with daily tasks
danakii *vai* dwell, live, reside
danaapi *vai* laugh in a certain place
danaasag *pc* so to speak
dangishkan *vti* kick s.t.
danizi *vai* stay somewhere, belong somewhere
danwewidam *vai* be heard speking 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
dashwaan *ni* shell, casing, turtle shell; *pl* **dashwaanan**
dasing *pc* times, so many times
daso-giizhigon *vii* it is so many days
dasoonaagan *ni* trap; *pl* **dasoonaaganan**
daswaazh / daswaaN-/ *vta* snare s.o.
dawaaj *pc* preferable, better to
dawaas *pc* it's about time
dawegishkaa *vii* form a part, gap
dazhi- *pv* location
dazhim *vta* talk about someone
dazhindan *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
daagandaman *vti* taste s.t.
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
desabi *vai* be seated
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
dibaabaawazh /dibaabaawaN-/ *vta* wet s.o.
dibaabaawe *vii* get wet
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
ditibidaabaan *ni* motorcycle; *pl* **ditibidaabaanan**
ditibidaabaazh / ditibidaabaaN-/ *vta* roll s.o. over
ditibise-ayaa *vii* have wheels
ditibiwebinigan *ni* pedal; *pl* **ditibiwebiniganan**
ditibiwebishkigan *ni* bicycle; *pl* **ditibiwebishkiganan**
ditibizo *vai* roll along, speed along by rolling
doodoon *vta* do something to someone
doodooshaabootamaw *vta* provide milk for s.o.
dooskaabam *vta* peek at someone
dooskaabi *vai* open eyes
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
epideg *vii-prt* something that goes
eshkan *na* animal horn; *pl* **odeshkanag**
eshkam *pc* increasingly so
ezhi-ipideg *vii-prt* throttle
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-ayi'ii *pc* all over, always
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
gagiijiidiye *vai* be constipated
gagiikwewinini *na* preacher; *pl* **gagiikwewininiwag**
gagwaadagi' *vta* torment s.o., make s.o. suffer
gagwaadagitoo *vai* suffer
gagwaanisagendam *vai* be horrified

gagwaanisagendaagozi *vai* be considered terrible, be considered disgusting
gagwe- *pv* try
gagwejibidoon *vti* try to grab s.t.
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
ganawenjigaade *vii* be protected
ganoozh /ganooN-/ *vta* call to someone, talk to someone
gashkapidoon *vti* bundle something up
gashkendamide'e *vai* sad, heavy heart
gashkibidaagan *na* tobacco, pipe or bandolier bag; *pl* **gashkibidaaganag**
gashkigwaaso *vai* sew
gashki' *vta* earn someone; *also* be able to do s.t. to s.o.
gashki'ewizh/gashki'ewiN-/ *vta* manage s.o., be able to handle, control s.o.
gashkimaa *pc* I'll show you, come on, look
gashkinan *vti* do something to the extent of one's ability
gashkitoon *vti* be able to do something, be successful at something
gashkendam *vai* sad
gawanaandam *vai* starve
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**
gaagway *ni* porcupine quill; *pl* **gaagwayan**; *also* **zhimaaganens**
Gaa-gashiibiziibiing *place* Black Duck River
gaagigebaamibatoo *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
gaagiijibidoon *vti* finish tying something off
gaagiijitoon *vti* appease something
gaagiizom *vta* lecture so., officiate for s.o.
gaagway *ni* porcupine quill; *pl* **gaagwayan**
Gaa-jiikajiwegamaag *place* Roy Lake, Minnesota
gaakaawaakizo *vai* combust, burn
Gaa-mitaawangaagamaag *place* Big Sandy Lake, Minnesota

gaanda'igwaason *ni* thimble; pl **gaanda'igwaasonan**
gaandakii'iganaatig *ni* push pole (for ricing); *pl* **gaandakii'iganaatigoon**; *also* **gaandakii'igan**
gaandakii'ige *vai* pole
gaanjweba'ige *vai* put logs through a water shoot
gaanjwebishkaw *vta* push s.o. in
gaashkibizh / gaashkibiN-/ *vta* gore s.o., gouge s.o., scrape s.o.
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
gaazo-gwaashkwani *vai* hop and hide
gaazonaw *vta* camoflauge s.o.
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
gemaa gaye *pc* or
gete- *pn* old time, old fashioned
geyaabi *pc* still
gezikaa *pc* all of a sudden [Ponemah]; *also* **zezikaa**
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
gidagaakoons *na* fawn; *pl* **gidagaakoonsag**
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 breakfeast
gigizhebaawagad *vii* be morning

gijigaaneshiinh *na* chickadee; *pl* **gijigaaneshiinyag;** *also* **gijigijigaaneshiinh**
gijiigibin *vta* snare someone
gikendan *vti* know something
gikendaasoowigamig *ni* college, university; *pl* **gikendaasoowigamigoon**
gikenim *vta* know someone
gikenjigaade *vii* be known
gikinawaabi *vai* learn by observing
gikinawaajitoon *vti* inscribe something, mark something (bark, rock)
gikinoo'amaadiwin *ni* teaching, instruction, lesson; *pl* **gikinoo'amaadiwinan**
gikinoo'amaagewigamig *ni* school; *pl* **gikinoo'amaagewigamigoon**
gikinoo'amaagozi *vai* be a student, go to school
gikinoowan *vii* be a period of time, it is over the years
gimoodin *vti* steal something
gina'amaw *vta* forbid someone
ginigawi' *vta* mix someone
ginigawisidoon *vti* mix something, intregrate 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
ginwaa *vii* be long, be elongated
ginwaabamaawizo *vai* see one's self a certain way
ginwaanowe *vai* have a long tail
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**
gizii' *vta* wipe s.o.
giziibiiga'ige *vai* wash clothes
giziibiigazhe *vai* bathe
giziibiigazhe' *vta* bathe s.o.
giziibiigiinwega'igan *ni* face soap
giziibiigin *vta* wash s.o.
giziibiiginan *vti* wash s.t.
giziibiigininjiin *vta* wash s.o. hands
giziibiigwen *vta* wash s.o. face
giziibiishtigwaan *vta* wash s.o. head
giziibiitawagen *vta* wash s.o. ears
gizhaabikizan *vti* heat something
gizhaabikizigan *ni* stove; *pl* **gizhaabikiziganan**
gizhaagamezan *vti* heat something (liquid only); *also* **gizhaagamizan**
gizhiibatoo *vai* run fast
gizhiibazhe *vai* be itchy
gizhiibizi *vai* itchy
gizhiibizo *vai* drive fast
giziibiigazhenaw *vta* bathe s.o.
giziibiigide *vii* be cleaned
giigishkaw *vta* stick someone into s.t.
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
giijiikaazo *vai* hang on
giikademo *vai* cry out loud to one's self

giikajininjiiwaji *vai* have cold hands
giikajitawagewaji *vai* have cold ears
giikajizidewaji *vai* have cold feet
giikaandiwag/giikaandi-/ *vai* they argue with one another
giimii *vai* play hookey, escape, run away
giimoodad *vii* secret
giimooji- *pv* in secret
giimooji-bimizha' /giimooji-bimizha'w- / *vta* follow s.o. in secret
giimoozikaw *vta* sneak up on someone
giin *pc* you, yourself
giinaabide *vai* have sharp teeth
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
giiwashitoobinoojiinh *na* orphan; *pl* **giiwashitoobinoojiinyag**
giiwashkwe *vai* dizzy
giiwashkwe-zagaswewin *ni* marijuana; *pl* **giiwashkwe-zagaswewinan**
giiwashkwebatoo *vai* run staggering
giiwashkwebii *vai* be drunk
giiwe *vai* go home
giiwebatoo *vai* run home
giiwegozi *vai* move home
giiwenh *pc* as the story goes
giiwewin *vta* take someone home
giiweyendam *vai* think about going home
giiwitaa-niimi *vai* dance in a circle
giiwizi *vai* be an orphan
giiwiziigamig *ni* orphanage; *pl* **giiwiziigamigoon**
giiwode *vai* sojourn, travel round trip, go and come back; also **giiyode**
giiyode *vai* sojourn, travel round trip, go and come back; also **giiwode**
giiyose *vai* hunt
giiyosetamaw *vta* hunt for s.o.
giizhoo-ayaaw *vta* warm s.o.
giizhooyaagamin *vii* be warm (liquid)
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
giizhoo' *vta* warm s.o.
giizhoodenigo *vai* stay where it's warm
giizhooshim *vta* wrap, bundle someone up warm-like
giizhooyaa *vii* be warm
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
gopiibizo *vai* speed into the woods
gosha *pc* (emphatic)
goshi /gos-/ *vta* fear someone
goshko' *vta* scare someone
goshko'am *vai* be frightened
goshkokaa *vai* awaken
goshkonaagozi *vai* have a surprising appearance
gotaamigwad *vii* storm
gotan *vti* fear something
gozi *vai* move, change residence
googa'am *vai* jump out of the water
gookooko'oo *na* owl; *pl* **gookooko'oog**
goonikaan *na* snowball; *pl* **goonikaanag**
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
gwanaajiwan *vii* beautiful
gwanaajiwi *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
gwejikaan *vta* make s.t. appear certain way to s.o.
gwek *pc* correctly, exactly, right
gwekendam *vai* change one's mind
gwekigaabawi' *vta* turn someone around while standing
gwekisidoon *vti* turn it around

gwekweka'adoon *vti* turn by paddling
gwenawenim *vta* be lonesome for s.o.
gwiinawaabam *vta* be unable to see s.o.
gwiishkoshi *vai* whistle
gwiiwizensiwi *vai* be a boy
Gwiiwizensiwi-zaaga'iganiing *place* Boy Lake, Minnesota
Gwiiwizensiwi-ziibiing *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
ikwaabi *vai* see with perspective, see from a distance
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
inaw *vta* look like s.o.
inawemaagan *na* relative; *pl* **inawemaaganag**
inawiindamaage *vai* speak in a certain way
inaabadad *vii* be used a certain way
inaabadizi *vai* be of use, have a useful purpose, be used a certain way
inaabandam *vai* dream, visualize
inaabate *vii* waft a certain way (smoke or vapor)
inaabendaagozi *vai* belong in a certain way, be philosophically connected
inaabi *vai* glance, peek
inaabikibidoon *vti* twist s.t., turn s.t.
inaabikinan *vti* turn s.t., twist s.t.
inaabiigisin *vii* liquid channels, leads in a certain direction
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, legend is told about s.o.
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
inaande *vii* be certain color
inaanzo *vai* be colored a certain way
inaapinazh / inaapinaN-/ *vta* hurt s.o., inflict s.o. with illness
inaasamabi *vai* sit facing a certain way
indaga *pc* please
indagokii *vai* step
indangishkaw *vta* kick someone in a certain way
indanitaawaadizookwe *vai* tell stories in a certain place
inday *nad* my dog; *pl* **indayag**
indaashaan *pc* come here (to child); *also* **ondaashaan**
indede *nad* my father
indengway *nid* my face; *pl* **indengwayan**
indibaajimo *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**
inibizo *vai* drive in a certain way
inigaa' *vta* reduce, damage or impoverish someone
inigaa'idizo *vai* make one's self seem pitiful
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
inikawe *vai* make tracks
ininaagwad *vii* appear a certain way
ininan *vti* hand something down, present something
inini *na* man; *pl* **ininiwag**
ininigaade *vii* it is handled in a certain way; *also* protrude
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
ishkon *vta* survive s.o.
ishkone *vai* survive
ishkonigan *ni* reservation; *pl* **ishkoniganan**

ishkwam vta place a corpse in a certain way
ishkwaa- *pv* after
ishkwaakamigad *vii* be over with
ishkwaane *vai* survive an epidemic
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
izhide *vai* place one's feet in a certain way
izhi'o *vai* dress a certain way
izhigaabawi stand certain way, balance on feet
izhigaade *vii* s.o. leg goes over
izhijigaade *vii* be made
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**
izhinikeni *vai* hold up hand or fist
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 along
izhiwijigaazo *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-/ *vta* cook someone
jiibiingwashi *vai* be half asleep
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
jiigiwe- *pv, pn* along the shore
jiigiwe-ziibi *ni* by the shore of the river, riverbank
jiigizh' / jiigizh'w- / vta skin s.o.
jiikendam *vai* be proud, happy
jiikendan *vti* be happy, proud about something, think something is cool
jiime *vai* travel by barge
jiingwewitam *vai* speak in a loud sing-song voice
jiishka' *vta* peck s.o.
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
Madaabiimong *place* Redby
madoodoo *vai* attend sweat lodge ceremony
madwegaminjii *vai* stomach growl, gargle
madwegwaami *vai* snore; *also* **madwegwaamo**
madwe-ikido *vai* be heard to say, speak from a distance
madwe'oode *vai* be heard crawling
madwewe'okokwe *vai* beat a drum
madweyaabideshin *vai* one's teeth chatter from cold
madwezige *vai* be heard shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makadeke *vai* apply charcoal, seek a vision by fasting
makade-maanishtaanish *na* black sheep; *pl* **makade-maanishtaanishag**
makadewiiyaas *na* black man, African American; *pl* **makadewiiyaasag**
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
mamaajii *vai* move, be in motion
mamaazikaa *vai* agitate, move
mameshkwad *pc* taking turns; also **memeshkwad**
mami /mam-/ *vta* pick someone up, take someone
mamige *vai* take
mami'izhiigon *vta* blame s.o.
mamikwendan *vti* recollect things
mamiskojaabi *vai* see red, one's eyes turn red
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
manaajitoon *vti* respect s.t., spare s.t.
manaazom *vta* be gentle to someone
manepwaa *vai* crave a smoke
manezi *vai* to be in need
maneziin *vti* be in need of s.t.
mangaanibii *vai* shovel snow
manidoo *na* spirit; pl **manidoog**
manidookaadan *vti* consider something spiritual
Manidoo-minisaabikong *place* Spirit Rock Island
manidoowendan *vti* consider something sacred
manoominii *na* Menomini Indian; *pl* **manoominiig**; also **omanoominii**
manoominike *vai* harvest rice
manoominike-giizis *na* September, the ricing moon
mashkawad *vii* freeze solid
mashkawaji *vai* get frostbite
mashkawaji-bimide *ni* tallow
mashkawazhe *vai* have rough markings on the skins, e.g. scabs or severe rash
mashkwaa-debibizh /mashkwaa-debibiN-/ *vta* grasp hard
mashkawaadabi *vai* sit strongly
mashkawaadizi *vai* be physically strong
mashkawaagwanjige *vai* bite hard, have a strong bite
mashkawisin *vii* be strong
mashkawizii *vai* be strong
mashkawiziiwin *ni* strength
mashkijiitad *ni* tendon; *pl* **mashkijiitadoon**
mashkiki *ni* medicine
mashkikiiwigamig *ni* pharmacy, hospital
mashkikiiwinini *na* doctor; *pl* **mashkikiiwininiwag**
Mashkimodaang *place* Bagley, Minnesota
Mashkii-ziibiing *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
mayaginaagwad *vii* look strange
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
maadandawebatoo *vai* scamper up
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
maajiibadaabii *vai* start to come to the shore
maajiiba'iwe *vai* start running away
maajiibide *vii* start
maajiibizonii' *vta* start s.o.
maajiidiba'igaade *vii* start being measured
maajiidoon *vti* take something along
maajiigi *vai* grow up, start to grow
maajiigin *vii* start new condition, grow
maajiigozi *vai* start moving
maajiikam *vta* work on someone
maajiinishikaw *vta* chase s.o.
maajiinizha' *vta* send s.o.
maajiishkaa *vai* start, start one's life
maajiishkaamagad *vii* start to move
maajiishkendam *vai* start thinking
maajiizh /maajiiN-/ *vta* take someone along

maakabi *vai* wound people
maaki-ayaa *vai* be crippled
maaki-daangishkaw *vta* cripple s.o. by kicking
maamakaadakamig *pc* amazing happening
maamakaadendan *vti* think s.t. is marvelous
maamakaadenim *vta* marvel at s.o.
maamakaaj *pc* unbelievable, amazing, awesome
maamakaazinan *vti* be astonished with s.t.
maamakaazinaagozi *vai* look odd
maamawi *pc* all together
maamawi-izhichigaade *vii* be combined
maamawigendiwag /maamawigendi-/ *vai* be villagers, live together in the same area
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 *vti* collect something, put something together
maamigizh /maamigiN-/ *vta* collect s.o.
maanaadawishkaw *vta* damage s.o.
maanaadizi *vai* be ugly
maanendan *vti* feel bad about something
maang *na* loon; *pl* **maangwag**
maangishkan *vti* push it down
maanikaw *vta* inflict someone with illness, do something bad to someone
maanishtaanish *na* sheep; *pl* **maanishtaanishag**
maanishtaanishibiiwiin *na* wool
maanzhi-ayaa *vai* be bad off
maawenzaagondan *vti* bring something together
maazhendam *vai* feel out of balance, sickly
maazhendami'idizo *vai* be unhappy with one's self
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
megade *vai* burp
megade' *vta* burp s.o. (baby)
megwaa *pc* while, in the midst of
megwaayaak *pc* in the woods; *also* **megwaayaakwaang**
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**
memeshkwaj *pc* back and forth
memwech *pc* exactly, just that, it is so
menjiminigaademagakin *vii-prt* handle bars
meshkoshkaajitaa *vai* change one's ways
meshkwad *pc* instead
meshkwadoonigan *ni* something used in place of something

else, paper money; *pl* **meshkwadooniganan**
meshkwajii *vai* trade places
metasin *vta* miss someone
Metaawangaag *place* Hertel, Wisconsin
Metaawangaansing *place* Little Sand Lake, Wisconsin
mewinzha *pc* long ago
michaakozi *vai* be big (tree-like)
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* **migiskanan**
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'iwi *vai* be a pest, annoying
migwandagoon *vii* grow
mikan *vti* find something
mikaw *vta* find someone
mikigaazo *vai* he is found somewhere
mikwamiwan *vii* hail
mikwendamise *vai* realize
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**
Minisinaakwaang *place* East Lake
Minisooding *place* Minnesota
miniiwitawage *vai* have a middle ear infection
minjikaawan *na* glove, mitten; *pl* **minjikaawanag**
minjim *vta* get a hold of someone
minjimin *vta* cradle, hold s.o. in one's arms
minjimaam *vta* recall the smell of s.o., smell s.o.
minjimenim *vta* remember s.o.
minjiminan *vti* hold s.t. in place, steady s.t., grasp s.t.
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
minonigin *vai* grow well

minopidan *vti* like the taste of s.t.
minopogozi *vai* tastes good
minotaw *vti* like the way s.o. sounds; 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
minwendaagozi *vai* be happy, have fun
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* rasberry; *pl* **miskominan**
miskwaa *vii* be red
miskwaabiminzh *na* red oshier, red willow; *pl* **miskwaabiminzhiig**
Miskwaagamiiwi-zaaga'iganiing *place* Red Lake, Minnesota; *also* **Miskwaagamiiwi-zaage'iganiing** (Anna Gibbs)
miskwaa'aabad *vii* be red
miskwaanzigan *ni* head roach; *pl* **miskwaanziganan**
miskweyaab *ni* vein; *pl* **miskweyaabiin**
miskwiiwi *vai* bleed, be bloody
miskwiiwinijiishin *vai* bleed on things, drip blood
mitagwazhe *vai* be naked
mitaawigan *pc* bare back
mitig *na* tree; *pl* **mitigoog**
mitigokaa *vii* be a forest
mitigomin *ni* acorn; *pl* **mitigominan**
mitigwaab *na* bow; *pl* **mitigwaabiig**
mitisin *vta* be unable to see s.o.
miziwe *pc* all over, everywhere
miziwekamig *pc* all over the earth
miziwezi *vai* intact
mizhakwad *vii* be clear
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
miigwechiwendan *vti* be thankful for s.t.
miijim *ni* food

miijimikanjigan *ni* live fish bait
miijin *vti* eat something
miijiin *vta* defecate on someone; also **miiziin**
miikana *ni* path, trail, road
Miikindiz *name* Teaser
miikindizi *vai* tease
miikinji' *vta* taunt, tease s.o., tell on s.o.
miikinjitwaa *vai* make light of things
miikwaazo *vai* brag
miinawaa *pc* again
miinensagaawanzh *ni* hawthorne bush; *pl* **miinensagaawanzhiin**
miinigozi *vai* be given something
miinigoowaawiwag /miinigoowaawi-/ *vai* they are given something as a group
miinigoowizi *vai* be given something
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 **miijiin**
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' /moona'w-/ *vta* dig s.o. up
moona'am *vai* dig things out
moona'an *vti* dig s.t. up
moonenim *vta* suspect s.o., get wise to s.o.
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 bittern; *pl* **mooska'osiwag**
moowiike *vai* crap one's self, defecate
moozhag *pc* always
moozhitoon *vti* feel, sense s.t.

N

nabanegaanens *ni* lean-to; *pl* **nabanegaanensan**
na'aangabi *vai* shack up, cohabitate
na'enimo *vai* store things
na'ii *vai* hibernte; *also* be quick
nagadan *vti* abandon something, leave something behind; also **nagadoon**
nagamo *vai* sing
nagamon *ni* song; *pl* **nagamonan**
nagamonitaw *vta* sing to s.o.
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**
nagwaajigan *ni* snare; *pl* **nagwaajiganan**
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
nameshin *vai* have indentations, be marked by pressure
nanagim *vta* coax someone, convince someone
nanaa' *vta* straighten s.o. out, correct s.o.
nanaa'ichige *vai* repair, fix
nanaa'idaabaane *vai* car repair
nanaa'idaabaanewinini *na* mechanic; *pl* **nanaa'idaabaanewininiwag**
nanaa'in *vta* organize someone
nanaa'itoon *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* **nawapwaanan**
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 or sap
naana'idaa *pc* by coincidence
naanamadabi *vai* sit up
naanaagadawendam *vai* reflect, ponder
naanaagadawendan *vti* reflect on something, consider something
naanaagadawenim *vta* think about someone
naanaagadwenindizo *vai* be selfish, think selfishly
naanaagishkaa *vii* be soft
naanaakobinawinan *vti* make a path for something with one's fingers
naanaawe *vai* soar (in search of things)
naanaawikwamiing *pc* middle of the ice
naanaazikan *vti* pay attention to something
naangizi *vai* be light (weight)
naangizide *vai* be light footed (good tracker, good dancer)
naaniibaayawe *vai* yawn
naaningim *pc* often
naaniibawi *vai* stand around
naaniizaanendaagozi *vai* be dangerous

naasidoon *vti* blow s.t. away
naawakwe-wiisini *vai* eats lunch
naawayi'ii *pc* between, in the middle
naawewidam *vai* howl
naawij *pc* middle of the lake
naayo-ditibisemagak *vii-prt* four wheeled vehicle; *pl* **naayo-ditibisemagakin**
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* appraoch something
naazikaw *vta* approach someone
negwaakwaan *ni* spile; *pl* **newaakwaanan**
Nenabozho *name* Nenabozho (Red Lake); also **Wenabozho**
Nenaandago-ziibiing *place* Tamarack River
neniizh *pc* two at a time
Nesawegamaag *place* Shakopee Lake, Minnesota
newegwaami *vai* snore loudly
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; *also* put s.o. to bed
nibebizo *vai* fall asleep from motion (e.g. baby in car or boat)
nibi *ni* water
nibinaadin *vti* fetch water
nibinaakwaanizid *nid* my toe; *pl* **nibinaakwaanizidan**
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
nigaapizi *vai* be brittle
nigichinikaad *nid* my right leg [Ponemah]
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**
ninamanjinikaad *nid* my left leg
nindaanis *nad* my daughter; *pl* **nindaanisag**
nindiy *nid* my hind end
nindoodem *nad* my clan; *pl* **nindoodemag**
ningaabii'an *vii* be west
ningiz' /ningiz'w-/ *vta* melt s.o.
ningizo *vai* melt
ningwizis *nad* my son; *pl* **ningwizisag**; also **ningozis**
niningizo *vai* melt
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
nishiwanaajitoon *vti* waste something
nishiwanaaji'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
nishki' *vta* anger s.o.
nishkim *vta* anger s.o.
nishkindamaw *vta* anger s.o.
nishwaaso-diba'igan *pc* eight miles or eight hours
nishwaasoninj *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
nisim *vta* be killed by s.o.
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* **niijiiyag**
niijiikiwenz *nad* my fellow (between older men)
niijiikiiwenh *nad* my brother (between adult males); *pl* **niijiikiiwenyag**
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
niisayi'ii *pc* below
niisaaki *pc* downhill
niisaandawe *vai* climb down
niisandawebatoo *vai* scamper down, run down
niisaanendaagozi *vai* torment others
niisaanenim *vta* worry, be distraught about s.o.
niishim *vta* place something with someone
niisibizo *vai* dive, swoop down fast
niisijiiwan *vii* water runs down, there is low point of water (below a rapids or waterfall)
niisinan *vti* lower s.t.
niisise *vai* swoop down
niiskaanowe *vai* have a bushy tail
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
niiwezh /niiweN-/ *vta* beat someone, defeat someone
niiwezhiwe *vai* win, prevail, be victorious
niiwing *nm* four times
niiyaa *pc* exclamation (of woman's speech)
niiyo-ditibisemagad *vii* have four wheels
niiyogaade vai have four legs, be four-legged
niiyoninj *pc* four inches
niiyoninjiiskaayaa *vii* be four inches in width
niizaanendaagozi *vai* be vicious
niizh *nm* two
niizho-diba'igan *pc* two miles or two hours
niizhobimaadizi *vai* lead a dual life, live in two worlds
niizhode *na* twin; *pl* **niizhodeyag**

niizhodens *na* twin; *pl* **niizhodensag**
niizhogaade *vai* have two legs
noobaadan *vti* suck s.t.
noobaajige *vai* suckle
noobaajige' *vta* provide a bottle to s.o.
noogiba'iwe *vai* stop running away
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
nookaa *vii* soft
nookizi *vai* soft
nookomis *na* my grandmother; *pl* **nookomisag**
noonaa' *vta* nurse s.o.
noonaan *vta* nurse someone, nourish someone
noonaawaso *vai* provide milk by breast, nurse (children or cubs)
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 *vai* nurse
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
nooswaakide *vii* catch fire
noozhemik *na* female beaver; *pl* **noozhemikwag**

O, OO

o'ow *pr* this one (inanimate); also **owe**
Obaashing *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
ogichi-miskweyaabiim *nid* his aorta
ogichi-onagizh *nid* his large intestine
ogichidaa *na* warrior; *pl* **ogichidaag**
ogichidaawi *vai* be a warrior
ogidakamig *pc* on top of the ground, on the bare ground
ogiji- *pv* on top
ogimaa *na* chief, boss; *pl* **ogimaag**
ogimaakwe *na* head woman; *pl* **ogimaakweg**
ogi' *vta* raise s.o.; *also* **nitaawigi'**
ogow *pr* these ones (animate); also **ongow**
ojibwe *na* Ojibwe Indian; *pl* **ojibweg**
ojiid *nid* his rectum
ojiim *vta* kiss s.o.
ojiishigi *vai* be marked
ojiitaad *ni* sinew; *pl* **ojiitaadoon**
ojiiwaaman *nad* his friend
okawi' *vta* find so. tracks
okaadakik *na* kettle with legs, tripod kettle; *pl* **okaadakikoog**
okoonzh *nid* beak
ombigi *vai* grow up
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
ombishim *vta* pile s.o. up
ombiwayaan *ni* fur
ombiwewebiide *vii* whiz by making noise
ombizideni *vai* lift foot
ombiigizi *vai* be loud
omigii *vai* scab up
omigii *vii* it is scabby
omin *vta* furnish oats to someone (animal)
omooday *na* bottle; *pl* **omoodayag**
onabiwin *ni* seat; *pl* **onabiwinan**
onagim *vta* be voted in by s.o.

onapizh /onapiN-/ *vta* harnass 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
ondamikamizi *vai* be busy, industrious
ondamitaa *vai* be busy
ondamizige *vai* be busy with sugar camp
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
ondwaa'ibii *vai* chop a hole in the ice
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
oniijaaniw *na* doe; *pl* **oniijaaniwag**
onji- *pv* reason for
onji-mamoon *vti* take some of it from somewhere
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
onzaamidoone *vai* talk a lot, talk too much
onzaamigidaazo *vai* become enraged, be overwhelmed with anger

onzaamine *vai* deathly ill, extremely sick
onzaamitaagwad *vii* be a chattering noise
onzaamiinoo *vai* be numerous
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
oshkaabewis *na* messenger, official, helper; *pl* **oshkaabewisag**
oshkaabewisiwi *vai* be messenger
oshki-ikwezens *na* maiden, young girl; *pl* **oshki-ikwezensag**
oshkiniigi *vai* be young
oshkiniigikwe *na* young woman; *pl* **oshkiniigikweg**
oshkitiziinh *na* new parents; *pl* **oshkitiziinyag**
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
owiiji-megwayaakojiiwaaman *nad* his fellow forest friends
owiiyawe'enyi *vai* be a namesake
Ozaawaa-zaaga'iganiing *place* Yellow Lake, Wisconsin
ozaawegad *vii* be brown or yellow (cloth-like)
ozaawizi *vai* he is brown
ozisaabandan *vti* view something as a blessing
oziisidam *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
ozhigaaganaaboo *ni* sap
ozhigaamad *vii* be received from somewhere
ozhige *vai* build lodges
ozhimo *vai* flee
ozhimobatoo *vai* run in flight
ozhishenyi *vai* have an uncle
ozhisinaagane *vai* sets the table
ozhitamaw *vta* make s.t. for s.o.
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**
wanak *ni* tree top
wanaa'itoon *vti* fix something wrong
wani' *vta* lose someone
wanishin *vai* be lost
wanishkwe' *vta* interrupt, disturb s.o.
wanisin *vii* be lost
wanitam *vai* misunderstand
wanitoon *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.
wawezhinaagwad *vii* cute
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
wazoswan *ni* nest
waabam *vta* see someone
waabamoojichaagwaan *ni* mirror; *pl* **waabamoojichaagwaanan**
waabanda' *vta* show someone
waabandan *vti* see something
waaban *ni* east
waabashkiki *ni* swamp; *pl* **waabashkikiin**
waabigan *na* clay
waabikoge'idiwag/waabikoge'idi- / *vai* they sense one another
waabishkaa *vii* be white
waabishkaagoonikaa *vii* there is a white blanket of snow; also **waabishkaagonagaa**
waabishkisewasin *na* shining star
waabishkizi *vai* be white
waabishkiiwe *vai* be white
waabiingwe *vai* be pale faced
waaboowayaan *ni* blanket; *pl* **waaboowayaanan**
waabooyaan *ni* blanket; *pl* **waabooyaanan**
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**
waanakozid *ni* paw; **waanakozidan**
waanike *vai* make a den
waanike'an *vti* dig s.t.
waanim *vta* dig a hole for someone
waanzh *ni* den
waasa *pc* far
waasamoobimide *ni* gasoline
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
waase-ayaamagad *vii* be light
waaswaa *vai+o* shine things
waaswaagan *ni* torch; *pl* **waaswaaganan**
Waaswaaganing *place* Lac du Flambeau, Wisconsin
waawanoo *vai* lay eggs, nest
waawaabam *vta* look at s.o. intermitently, obseve s.o.
waawaabiganoojiinh *na* mouse; *pl* **waawaabiganoojiinyag**
waawaabishkimoose *na* grub worm; *pl* **waawaabishkimooseg**
waawaaboozagoodoo *vai* snare rabbits intermittently

waawaagizide *vai* have bowed legs, be pigeon-toed
waawaasagen *vti* extend something
waawaasaabikizo *vai* twinkle
waawaashkeshi *na* deer; *pl* **waawaashkeshiwag**
waawaasisoo *vai* sparkle
Waawiyegamaag *place* Big Round Lake, Wisconsin
waawiyemashkawad *vii* be frozen all around
waawiyeyaakwad *vii* be round (something of wood)
waawiyezi *vai* be round
waawiiji'iye *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
wenipanizi *vai* have an easy time of something
wenjida *pc* on purpose, for a particular reason; also **onjida**
wewebinan *vti* shake something
wewebinaatig *ni* fishing rod; *pl* **wewebinaatigoon**
wewebizh /wewebiN-/ *vta* rock, swing s.o.
wewebizo *vai* swing
wewebizon *ni* swing; *pl* **wewebizonan**
wewegizowe *vai* wag one's tail
wewenabi *vai* sit upright
weweni *pc* properly, easily, in a good way
wewesiinijitaw *vta* wave at s.o.
wewiib *pc* hurry, fast
wezhim *vta* deceive s.o.
wiidabim *vta* sit with someone
wiidigem *vta* marry someone
wiidigendiwag /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
wiigwaasaatig *na* birch; *pl* **wiigwaasaatigoog**
wiigwaasi-mitig *na* birch; *pl* **wiigwaasi-mitigoog**
wiigwaasimakak *ni* birch bark basket; *pl* **wiigwaasimakakoon**
wiigwaasiwikaang *ni-loc* hollow birch log
wiigwaasiwike *vai* harvest birchbark
wiiji- *pv* together, with

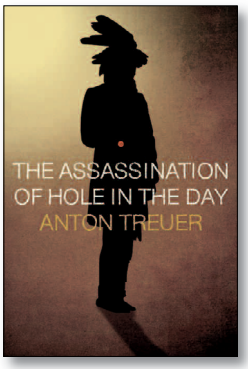
wiiji' *vta* go with someone, accompany someone
wiiji'iindiimagad *vii* be worked together, be woven together
wiijiwaawendiwag /wiijiwaawendi-/ *vai* they are partners
wiijii'iwe *vai* accompany people
wiijiikiwendiwag /wiijiikiwendi-/ *vai* they are friends, be friendly to one another
wiijiiw *vta* go with someone
wiikawidan *vti* butcher something, use something inappropriately
wiikaa *pc* ever
wiikenh *ni* bitterroot
wiikobidoon *vti* pull something
Wiikonamindaawangaag *place* Hertel, Wisconsin
Wiikonamindaawangaansing *place* Maple Plain, Wisconsin
wiikwaji- *pv* try, endeavor
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
wiindaawaso *vai* give a spirit name
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**
wiinizis *ni* hair
wiinjigaade *vii* be named a certain way
wiinzo *vai* have a certain name
wiinzowin *ni* name; *pl* **wiinzowinan**
wiipem *vta* sleep with s.o.
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
wiiwegimaw *vta* envelope s.o., surround s.o.
wiiyawe'eyi *vai* have/be a namesake
wiiyaas *ni* meat; *pl* **wiiyaasan**
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
zagininjiin *vta* shake s.o. hand
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
zanagi' *vta* make things difficult for s.o.
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); **zaage'igan** (Anna Gibbs)
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, bud
zaagashkaa *vii* protrude (as in grass)
zaagidakide *vii* protrude
zaagidaakon *vta* impeach s.o., remove s.o. from office
zaagidiyoode *vai* crawl out of someone's rectum
zaagi' *vta* love someone
zaagijiiwan *vii* run like water
zaagiwebidoon *vti* put s.t. to use
zaagiziba'idiwag /zaagiziba'idi-/ *vai* they run out together
zaagizibatoo *vai* run out of someplace
zaasaakwe *vai* give a war whoop
zaagijiiwan *vii* run like water
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
zhagadendan *vti* be bored with s.t. tire of s.t.
zhagadenim *vta* tire of s.o., get annoyed with s.o.
zhakizi *vai* be damp
zhashagi *na* great blue heron; *pl* **zhashagiwag**

zhawendiwag /zhawendi-/ *vai* they love one another
zhawenim *vta* pity someone, bless someone, love someone
zhayiigwa *pc* now already
zhazhiibitam *vai* stubborn
zhaaboba'iwe *vai* escape by running through s.t.
zhaabookaawizh /zhaabookaawiN-/ *vta* give s.o. diarrhea
zhaabookaawizi *vai* have diarrhea
zhaabwii *vai* survive
zhaaganaashiimo *vai* speak English
zhaaganaashiimotaadiwag /zhaaganaashiimotaadi-/ *vai* they speak English to one another
zhaaganaashiiwinikaadan *vti* name something in English
zhaagawendam *vai* be bored
zhaagode'e *vai* be cowardly
zhaashaaginizide *vai* be barefoot
zhaashaagwadam *vai* nibble
zhaashaagwamikiwe *vai* chew
zhaazhoobii' /zhaazhoobii'w-/ *vta* smear s.t. on s.o.
zhegon *vti* stick someone in something
zhegonan *vti* stick something in
zhigingwaam *vai* wet the bed
zhigwa *pc* now; also **azhigwa**, **zhigo**
zhimaaganens *ni* lance; *also* thorn; *pl* **zhimaaganensan**
zhimaaganish *na* soldier; *pl* **zhimaaganishag**
zhingaatesidoon *vti* spread something out to dry
zhingibiz *na* helldiver (grebe); *pl* **zhingibizag**
zhingishin *vai* lie down
zhingob *na* spruce; balsam (Ponemah); *pl* **zhingobiig**
zhingobikaadan *vti* line something with evergreen boughs
zhishigagowe *vai* puke, vomit
zhiibiigibidoon *vti* pull and stretch s.t.
zhiigenim *vta* be annoyed with s.o., not want s.o.
zhiigenimaw *vta* grow tired of s.o., be annoyed with s.o.
zhiigitaw *vta* tire of s.o., get annoyed with s.o.
zhiigonan *vti* empty something, pour something out
zhiishiib *na* duck; *pl* **zhiishiibag**
zhiishiigi *vai* urinate
zhiiwaagamizigan *ni* maple syrup
zhiiwinaadizi *vai* deteriorate
zhiiwinige *vai* sweeten beverages
zhoodaawinini *na* Jew; **zhodaawininiwag**; *also* **zhoodewinini**
zhoomingweni *vai* smile
zhoomingwenidaw *vta* smile at s.o.
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
zhooshkwaa *vii* be smooth
zhooshkwaada'e *vai* skate
zhooshkwaada'egaans *na* little wooden training skates; *pl* **zhooshkwaada'egaansag**
zhooshkwaagime *vai* ski
zhooshkwajiwe *vai* sled

zhooshoobiiwanjige *vai* taste sweet things
zipo-ayaan *vti* tuck s.t. in (as in turtle retreating limbs into shell)
zoongide'e *vai* be brave



THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREUER

Explores the murder of the controversial Ojibwe chief who led his people through the first difficult years of dispossession by white invaders—and created a new kind of leadership for the Ojibwe.

On June 27, 1868, Hole in the Day (Bagone-giizhig) the Younger left Crow Wing, Minnesota, for Washington, DC, to fight the planned removal of the Mississippi Ojibwe to a reservation at White Earth. Several miles from his home, the self-styled leader of all the Ojibwe was stopped by at least twelve Ojibwe men and fatally shot.

Hole in the Day's death was national news, and rumors of its cause were many: personal jealousy, retribution for his claiming to be head chief of the Ojibwe, retaliation for the attacks he fomented in 1862, or reprisal for his attempts to keep mixed-blood Ojibwe off the White Earth Reservation. Still later, investigators found evidence of a more disturbing plot involving some of his closest colleagues: the business elite at Crow Wing.

While most historians concentrate on the Ojibwe relationship with whites to explain this story, Anton Treuer focuses on interactions with other tribes, the role of Ojibwe culture and tradition, and interviews with more than fifty elders to further explain the events leading up to the death of Hole in the Day. *The Assassination of Hole in the Day* is not only the biography of a powerful leader but an extraordinarily insightful analysis of a pivotal time in the history of the Ojibwe people.

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Anton Treuer, professor of Ojibwe at Bemidji State University, is the author of *Ojibwe in Minnesota* and several books on the Ojibwe language. He is also the editor of **Oshkaabewis Native Journal**, the only academic journal of the Ojibwe language.

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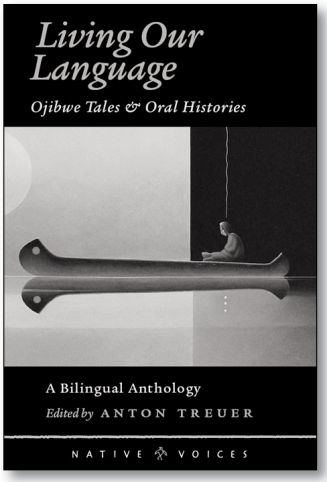

LIVING OUR LANGUAGE

ANTON TREUER

As fluent speakers of Ojibwe grow older, the community questions whether younger speakers know the language well enough to pass it on to the next generation. Young and old alike are making widespread efforts to preserve the Ojibwe language, and, as part of this campaign, Anton Treuer has collected stories from Anishinaabe elders living at Leech Lake (MN), White Earth (MN), Mille Lacs (MN), Red Lake (MN), and St. Croix (WI) reservations.

Based on interviews Treuer conducted with ten elders--Archie Mosay, Jim Clark, Melvin Eagle, Joe Auginaush, Collins Oakgrove, Emma Fisher, Scott Headbird, Susan Jackson, Hartley White, and Porky White--this anthology presents the elders' stories transcribed in Ojibwe with English translation on facing pages. These stories contain a wealth of information, including oral histories of the Anishinaabe people and personal reminiscences, educational tales, and humorous anecdotes.

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Anton Treuer is professor of Ojibwe at Bemidji State University, and the author of *The Assassination of Hole in the Day* and *Ojibwe in Minnesota*. He is also the editor of *Oshkaabewis Native Journal*, the only academic journal of the Ojibwe language.

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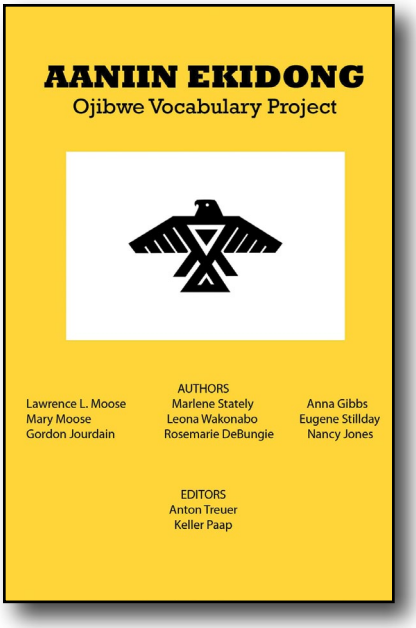

For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things is not often taught or thought about by most teachers and students of the language. A group of nine fluent elders representing several different dialects of Ojibwe gathered with teachers from Ojibwe immersion schools and university language programs to brainstorm and document less-well-known but critical modern Ojibwe terminology. Topics discussed include science, medicine, social studies, geography, mathematics, and punctuation. This book is the result of their labors.

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RESTORING THE OJIBWE LANGUAGE

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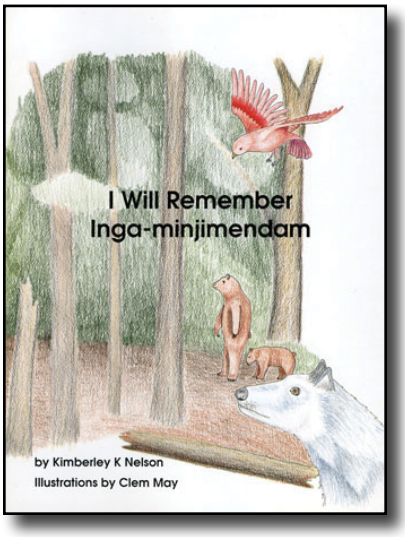

By Kimberly Nelson
Illustrated by Clem May
Translation by
Earl Otchingwanigan
(Nyholm)
Audio by Anton Treuer

I Will Remember: Inga-minjimendam

With these words the author introduces the young narrator who takes us through the everyday experiences that he most enjoys—a walk along the lakeshore or through the woods, "looking at all the little animals that are there," netting fish with his father, swimming, ice fishing, going to pow-wows. "But most of all," he says, "I like to listen to my grandfather tell stories. He tells all sorts of legends to me, and about all those things he did when he was small." The bilingual text—English and Ojibwe—is imaginatively and colorfully illustrated from the artist's own experiences living near the shores of Red Lake in northern Minnesota.

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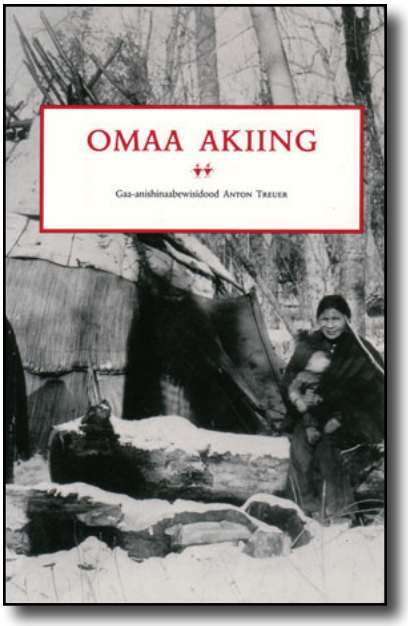

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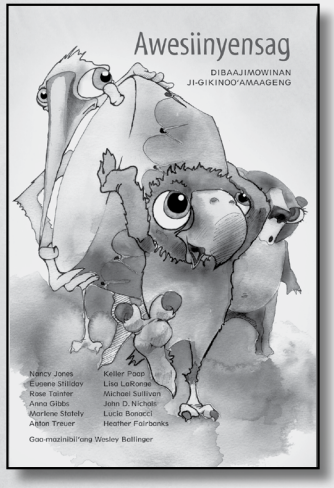

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—Dr. Rand Valentine, Native Language Instructors' Program, Lakehead University, Thunder Bay, Ontario

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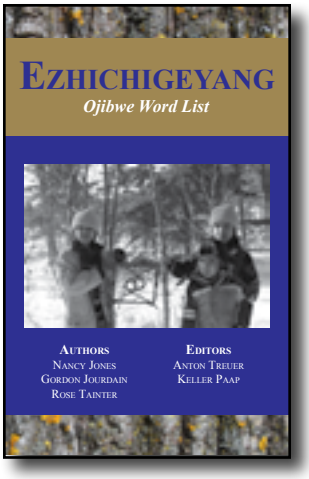

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EZHICHIGEYANG
Ojibwe Word List

Immersion schools thrive on content-based education. They teach science while harvesting rice, mathematics while playing the traditional Ojibwe moccasin game. Yet the fledgling immersion efforts already undertaken for Ojibwe today are profoundly challenging for schools with Ojibwe immersion mandates and required instruction of all state-mandated curriculum with limited resource materials available in print. Even many fluent speakers are not well versed in techniques for making bulrush mats, or the nomenclature of a #6 conibear trap. In order to better document and equip immersion schools and others with the traditional vocabulary needed to teach netting and wigwam building, a trio of brilliant Ojibwe speakers came together with a team of language learners, teachers, and scholars to document *ezhichigeyaang* (what we do).

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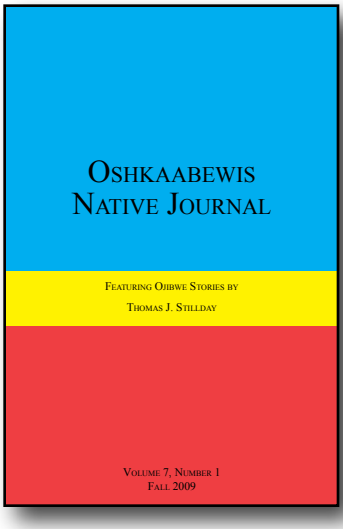

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