

OSHKAABEWIS NATIVE JOURNAL

NOOKOMIS GAA-INAAJIMOTAWID

WHAT MY GRANDMOTHER TOLD ME

Maude Kegg

VOLUME 1 - NUMBER 2 - 1990
SPECIAL EDITION

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BEMIDJI

STATE UNIVERSITY

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Indian Studies Publications
Bemidji State University

OSHKAABEWIS NATIVE JOURNAL

VOLUME 1, NUMBER 2, (1990)

OSHKAABEWIS NATIVE JOURNAL is a scholarly quarterly providing an interdisciplinary forum for significant contributions to the advancement of knowledge about Native People. Authors are requested to submit manuscripts.

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Bemidji State University

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ISBN 978-1-257-01026-4

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Special thanks to the publications and purchasing offices of Bemidji State University.

NOOKOMIS GAA-INAAJIMOTAWID
WHAT MY GRANDMOTHER TOLD ME

with texts in Ojibwe (Chippewa) and English

told by Maude Kegg

edited, transcribed, and with a glossary by John D. Nichols

Second, Revised Edition

Indian Studies Publications
Bemidji State University
Bemidji, Minnesota

1990

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PREFACE

In *Nookomis Gaa-inaajimotawid / What My Grandmother Told Me* are presented stories of the history and customs of the Chippewa Indians of Minnesota in the Ojibwe and English languages. Maude Kegg, 87, of the Mille Lacs Indian Reservation at Vineland near Onamia in Central Minnesota retells here stories told her by her grandmother, Margaret Pine, the *Nookomis* 'my grandmother' and *Mindimooyenh* 'old lady' mentioned in the texts, as well as others of similar interest.

The stories written down here are selected from many told to me by Mrs. Kegg in the course of our study of the Ojibwe language begun in 1970. A selection of her reminiscences about life with her grandmother was published in Ojibwe and English in 1978 as *Gabekanaansing / At the End of the Trail: Memories of Chippewa Childhood in Minnesota* by the University of Northern Colorado, Museum of Anthropology, as No. 4 of its Linguistic Series. An enlarged and revised edition of that book is scheduled for publication in 1990 by the University of Alberta Press as *Portage Lake*. Mrs. Kegg was also a primary contributor to *Ojibwewi-ikidowinan: An Ojibwe Word Resource Book*, an Ojibwe-English and English-Ojibwe vocabulary edited by Earl Nyholm and myself and published in 1979 by the Minnesota Archaeological Society as Occasional Publications in Minnesota Anthropology, No. 8. The first edition of the present book was published by Bemidji State University in 1983 under the imprint of the Society. This revised second edition incorporates numerous changes in the texts and translations, and extensive revisions in the glossary, as well as being completely reset.

We hope these stories and the glossary will be useful to those interested in Ojibwe history, culture, and language, be they school or university students, professional scholars, or teachers.

Tim Cochran entered most of the texts on the computer, Earl Nyholm designed the cover, and Kent Smith oversaw the production of the book. Paul Voorhis and Richard Rhodes made several helpful suggestions after reading the manuscript. The second edition was prepared with the technical assistance of Arden Ogg of the Department of Linguistics of the University of Manitoba. The Social Sciences and Humanities Research Council of Canada has supported the recent lexicographical work underlying this revised edition.

John David Nichols

1. Akiwenzii Gaa-wani'ind

(1) Nookomisiban iko anooj gegoo ingii-ig. (2) Ingii-waawiindamaag gaa-izhiwebak mewinzha. (3) Miish i'iw gaa-ikidod iwidi iidog ayi'ing niingidawitigweyaang ogii-izhi-wiindaanaawaa iwidi gichi-ziibing – gaa-ondinamowaad iko anooj gegoo wiisiniwin. (4) Anooj gegoo gii-ashamaawag iidog iwidi.

(5) Miish iidog ingoding anishinaabeg – amanj gaa-tasoonagiziwaagwen - mii iwidi ezhaawaad o-naadashamigoowinewaad; anooj gegoo gii-miinindwaa, waabooyaanan igaye. (6) Miish iidog iwidi ezhaawaad. (7) Miish giuwenh bezhig akiwenzii, gikaa. (8) Miish imaa i'iw – gaawiin ingikendanzin ezhinikaadeg, aanawi go ingii-wandendaan ezhinikaadeg i'iw zaaga'igan. (9) Niizhwaachinoon imaa iniw minisensan. (10) Bezhig giuwenh minisens enda-onizhishin. (11) Bapashkwaa. (12) Mii iidog imaa gii-ani-nibaawaad. (13) Aaniish naa ogosaawaan igaye bwaanana iidog, ingoji ji-waabamaawaad. (14) Mii imaa gii-ani-nibaawaad.

(15) Miish giuwenh ekidod a'aw akiwenzii: “Mii omaa nagazhishig,” ikido giuwenh a'aw akiwenzii. (16) “Mii omaa nagazhishig, omaa. (17) Mii omaa ji-ayaayaan, bi-washki-giiweyeg apii. (18) Bimi-nandawaabamishiikeg,” ikido giuwenh a'aw akiwenzii. (19) Mii eta go asemaan, odoopwaaganan. (20) Gichi-aya'aawi a'aw akiwenzii.

(21) Miish sa giuwenh imaa gii-ayaad, gaa-izhi-maajaawaad miinawaa, gaa-izhi-maajaawaad ingiw anishinaabeg. (22) Miish iwidi gaa-izhaawaad – zhimaaganishii-oodenawens ogii-idaanaawaa – gii-naadiwaad i'iw wiisiniwin. (23) Maagizhaa iwidi noomag igo dasogon gaa-o-ayaawaagwen,

1. The Old Man Who Disappeared

(1) My late grandmother used to tell me all sorts of things. (2) She told me about what happened a long time ago. (3) She said that it must have been over there at what's called *Niingidawitigweyaang* 'River Fork' (Crow Wing) on the Mississippi where they got all kinds of food. (4) They must have been fed with all sorts of things over there.

(5) Once some Indians – I don't know how many canoes of them there were – went there to fetch rations; they were given all sorts of things, blankets too. (6) That's where they must have been going. (7) There was one elderly old man. (8) It was there at – I don't know what it's called, indeed I have forgotten what that lake is called. (9) There are seven little islands there. (10) One of the little islands is really nice. (11) There is a clearing there. (12) They must have slept there on the way. (13) Well, they're afraid that they would see the Sioux someplace. (14) They slept there on their way.

(15) The old man says: "Leave me here," that's what the old man says. (16) "Leave me here. (17) I'll be right here when you come back. (18) Look for me here as you come by," says the old man. (19) There was only tobacco and his pipe. (20) That old man was elderly.

(21) The old man stayed there and the Indians took off again. (22) They went over there – they call it *Zhimaaganishii-oodenawens* 'Little Soldiertown' – they were going after food. (23) They must have been over there for a few days, maybe two or three, then they came back again. (24) "Let's go and look for our grandfather," they say. (25) So they landed

maagizhaa gaye niizhogan, maagizhaa gaye nisogon, gaa-pi-izhi-maajaawaad miinawaa. (24) “Da naa, ani-waabamaadaa gimishoomisinaan,” ikidowag giiwenh. (25) Mii imaa gaa-izhi-agwaa’owaad miinawaa.

(26) Mii sa gaawiin awiia iniw akiwenziiyan, miziwe imaa aano-gii-pabaa-izhaawaad. (27) Mii sa go gaawiin awiia. (28) Gaawiin gegoo misko-waabowayaan; gii-izhi-wiindewan iko gaa-agwazhewaaain. (29) Mii gaye gaawiin gegoo i’iw. (30) Miish iidog amanj gaa-izhiwebizigwen. (31) Mii eta go baashkizigan eteg, gichi-gete-baashkiziganish, gaa-izhi-nagadamowaad. (32) Aaniish naa gaawiin oadaa-mamoosiinaawaa.

(33) Apane imaa aano-izhaawaad, mii gaawiin wiikaa ogii-waabamaasiwaawaan. (34) Mii dibi a’aw akiwenzii. (35) Gaawiin gaye bwaanana oadaa-gii-mamigosiin. (36) Gaawiin sa go gegoo. (37) Mii sa go gii-wani’ind a’aw akiwenzii.

(38) Miish omaa, ingii-anokii omaa adaawewigamigong. (39) Noomaya go ingoji go niizho-biboonagadodog. (40) Bezhig imaa gichi-mookomaan iko ninagadenimaanaan mazhii’iganing, adaawewinini, gaa-pi-izhi-izhaad a’aw ikwe. (41) Miish i’iw ekidod a’aw: “Gigii-noondaan iko Perry Borden gaa-dibaaajimod a’aw akiwenzii gaa-naganaawindibanen imaa mewinzha,” indig. (42) Zhaaganaashiimo.

(43) “Eyan’,” indinaa. (44) “Nookomis iko ingii-wiindamaag,” indinaa.

(45) “Ogii-mikaanaawaa ingiw gwiiwizensag imaa o-nibaawaad gichi-gete-baashkizigan,” ikido. (46) “Anaamakamig igo imaa – amanj iidog gaa-izhichigewaagwen imaa anaamakamig igo – gegaa geyaabi onizhishin giiwenh baashkizigan, gii-mikamowaad ingiw gwiiwizensag.”

their canoes there again.

(26) Although they went all around there, there was no old man there. (27) He wasn't there, there was nothing there. (28) There wasn't even a *misko-waabowayaan* 'red blanket'; that's what the ones they wore used to be called. (29) There wasn't anything there. (30) They didn't know what might have happened to him. (31) There was just a gun there, an old gun, which they left behind. (32) Well, they wouldn't take it along.

(33) Although they kept going over there, they never saw the old man. (34) They wondered where he was. (35) Might not the Sioux have taken him? (36) There was nothing. (37) That old man was lost.

(38) I was working here at the trading post. (39) Just a little while ago, maybe it's about two years ago. (40) We are friends with one of the white people from Garrison, a storekeeper, and that woman came over. (41) She says, "You used to hear what Perry Borden told about the old man who got left behind long ago," she says to me. (42) She's talking English.

(43) "Yes," I tell her. (44) "My grandmother used to tell me about it," I tell her.

(45) "The boys found an old gun over there where they went to sleep," she says. (46) "Under the ground – I don't know what they were doing under the ground – and that gun the boys found is still in pretty good shape."

(47) Maagizhaa gaye, mii i'iw geget igo aayaawanogwen gaa-inaajimong.

(48) Mii sa go i'iw.

(47) Maybe it really happened the way it was told.

(48) That's it.

2. Nookomis Gaa-noondang Gii-miigaadiwind

(1) Mewinzha nookomisiban igaye gii-tibaajimod, mii iwidi ezhi-wiindeg Aitkin; anishinaabewinikaade go bepashkojiishkiwagaag izhi-wiindemagad.

(2) Oodena iidog imaa gii-tagon. (3) Mii iidog imaa apane ezhaawaad maa'ishkamowaad gegoo go adaawewaad ozhooniyaamiwaad.

(4) Mii iidog a'aw nookomisiban niibowa ogii-nagadenimaawaan iniw gichi-mookomaanan imaa. (5) Ogii-waawiinaan iko ezhinikaazonid. (6) Ingii-wanendam-sh ezhinikaazowaad mii ingiw.

(7) Ingoding igo giiwenh bi-zaagizibatoowan. (8) Mii go giiwenh ezhi-baapagibinigonid. (9) "Ginoondaam ina ezhiwebak? (10) Miigaadim. (11) Anishinaabeg nawadiniwewag gaa-zagaskwaajimekaag. (12) Niibowa wii-ozhimowag imaa," ikidowidog, "mii imaa oodenaang. (13) Zegiziwag ingiw gichi-mookomaanag, aaniish naa mii akina ji-nisindwaa. (14) Enda-zegiziwag. (15) Amanj iidog ge-izhi'igoowegwen. (16) Maagizhaa gaye ga-debibinigoom," ikido giiwenh a'aw gichi-mookomaan.

(17) Maagizhaa gaye gaa-nisidotawaawaagwen, enda-zegiziwaad gaye wiinawaa. (18) Aaniish naa onaganaawaan imaa, mii iidog gaye nimaamaayan igo gii-oshkiniigikwewinid naganaawaad. (19) Mii iidog giimooj gaa-pi-izhi-maajaawaad gii-pi-giiewewaad.

(20) Miish iidog imaa neyaashiing imaa enda-baapinakamigiziwag giiwenh inigiw oshki-ininiwag debibinaawaad iniw odayiwaan. (21) Mii iwidi waa-apa'igowaad iwidi endanakandenig wii-o-naadamawaawaad iniw anishinaaben miigaanimind.

(22) Mii ko gaa-inaajimod a'aw mindimooyenyiban.

2. When My Grandmother Heard About the War

(1) Long ago it was my late grandmother who told me of the place called Aitkin; in Indian it's called *Bepashkojiishkiwagaag* 'Mudflats'. (2) There was a town there. (3) That's where they always go shopping to buy things when they have money.

(4) My late grandmother was acquainted with lots of white people there. (5) She used to name them. (6) But I have forgotten their names.

(7) Once one of them came running out. (8) He's trembling. (9) "Have you heard what's happening? (10) There's a war. (11) The Indians are taking captives at Leech Lake. (12) Many in town are going to run away," he must have said. (13) "The white people are scared that they might be killed. (14) They're really scared. (15) I don't know what might be done to you people. (16) Maybe you'll be taken prisoner, "that white man says.

(17) They must have understood him and they too got scared. (18) Well, they leave some people behind; my mother, who was a young lady, must have been left behind too. (19) They snuck away to come home.

(20) At *Neyaashiing* (Vineland) the young men are in a state of excitement and are catching their horses. (21) They want to ride to where the action is and go and help the Indians in the war.

(22) That's what the old lady used to tell.

3. Gaa-wanishing Ikwezens

(1) Miinawaa nookomis gaa-inaajimotawid. (2) “Mewinzha gaa-izhiwebak,” ikido.

(3) Mii iidog imaa, maagizhaa gaye imaa neyaashiing, ingiw anishinaabeg goziwaad wii-iskigamizigewaad. (4) Dibi-sh akeyaa gaa-izhaawaagwen. (5) Maagizhaa gaye imaa iskigamiziganing izhi-goziwag. (6) Ziibiins idash imaa bimitigweyaa imaa aabita, ozhiwanikewaad ingiw anishinaabeg, bi-maajaawaad gigizheb ji-de-giizhiitaawaad, jibwaa-dibikadinig ji-ozhitoowaad iniw wiigiwaaman ji-ayaawaad.

(7) Mii sa go gomaapii go giuwenh, weniban giuwenh a’aw ikwezens, obimiwanaanens gaye wiin. (8) Gomaa go gii-inigini a’aw ikwezens. (9) Weniban giuwenh a’aw ikwezens, gaa-izhi-washki-giiwed giuwenh bezhig a’aw ikwe, nandawaabamaad aaniin ezhichigenid ji-gii-poozibizonid imaa ziibiinsing. (10) Gii-ateni giuwenh obimiwanaanens, mii a’aw ikwezens. (11) Aano-baabiibaagimaad, mii gaawiin onakomigosiin. (12) Miinawaa ko giuwenh ingoji aano-izhaa imaa. (13) Mii sa gaawiin omikawaasiin, gaa-izhi-washki-giiwed iidog gii-o-dibaajimod gii-mikang i’w bimiwanaanens. (14) “Gaawiin imaa ingoji ayaasiin.”

(15) Mii sa azhigwa zegiziwaad ingiw anishinaabeg aandi gaa-izhaad a’aw ikwezens, wanishing. (16) Miinawaa akiwenziyag-sh iidog imaa gii-ayaawag, nenaandawii’iwejig, maagizhaa gaye jaasakijig. (17) Mii azhigwa miinaawaad asemaan miinawaa anooj igo gegoo – azhigwa ani-onaagoshininig – azhigwa ji-gikendang a’aw akiwenzii aandi gaa-izhaanid. (18) Mii go giuwenh azhigwa ani-bangishimog azhigwa, ani-bangishimog azhigwa, baanimaa go giuwenh gaa-piidaasamosed, mii a’aw ikwezens. (19) Mii go giuwenh gaawiin dibaajimosiin. (20) Miinawaa ko gegoo

3. The Lost Girl

(1) More of what my grandmother told me. (2) “What happened long ago,” she says.

(3) The Indians must be moving, perhaps to the point, to boil sap. (4) I don’t know which way they must have gone. (5) Maybe they move to *Iskigamiziganing* ‘Sap Boiling Place’. (6) There’s a stream flowing there halfway, and the Indians are packing up in the morning to leave for over here so they can finish making the wigwams to stay in before it gets dark.

(7) A while later a girl turns up missing along with her pack. (8) She was sort of grown up. (9) She disappeared, so one of the women went back to see what was happening to her because she might have fallen in the stream. (10) The girl’s bundle was sitting there. (11) Although she calls for her, she gets no reply from her. (12) She goes around the area, but in vain. (13) She can’t find her, so she turned back and went to tell of finding that little pack. (14) “She’s not there anywhere.”

(15) The Indians are scared about where the little girl has gone, she’s lost. (16) There must have been some old men there, Indian doctors, perhaps conjurers. (17) They give an old man tobacco and things – it’s getting late in the evening – so he would find out where she has gone. (18) After a while, as the sun was setting, the girl walked in. (19) She didn’t tell anything. (20) They say everything to her (to get her to tell), but to no avail. (21) She doesn’t tell where she had gone or what she had done.

odaano-inaawaan. (21) Mii gaawiin dibaajimosiin aandi gaa-izhaad, aaniin gaa-izhichiged.

(22) Ingoding-sh iidog igo apane gagwejimaawaad ingiw, maagizhaa gaye omisenyan, maagizhaa gaye onoshenyan a'aw ikwezens, maagizhaa gaye odaangoshenyan: "Aandi gaa-izhaayan? (23) Aaniin dadibaajimosiwan aandi gaa-izhaayan?"

(24) Ingoding sa iidog igo enda-ishkendam a'aw ikwezens, gaa-izhi-dibaajimod: "Inini imaa ingii-adimig, gaa-izhi-maajiizhid. (25) Imaa odinimaanganaang ingii-asig, gaa-izhi-giiwitaashkaayaang i'iw misi-zaaga'igan. (26) Miish miinawaa imaa azhigwa bangishimog gegaa, mii imaa gii-pagidinid gaa-ondinid. (27) 'Gego wiikaa dibaajimoken,' ingii-ig," ikido giwenh a'aw ikwezens. (28) Mii iidog i'iw gaa-ikidod.

(29) Miish igo geget gaa-izhi-nibod wayiiba, mii a'aw ikwezens. (30) Ogi-igoon giwenh: "Gego dibaajimoken. (31) Ginwenzh ga-bimaadiz dibaajimosiwan."

(22) They keep asking the girl, it might be her older sisters or her aunts or her girl cousins: "Where did you go? (23) Why don't you tell where you went?"

(24) After a while the girl gets sort of tired of this, so she told about it: "A man caught up to me there and took me. (25) He put me on his shoulders and we went all around Mille Lacs Lake. (26) Just when it was about sundown, he put me back where he got me. (27) 'Don't ever tell!' he told me," the girl says. (28) That's what she said.

(29) So, sure enough, that girl died just a little while later. (30) He had told her: "Don't tell! (31) You'll live long if you don't tell."

4. Aazhawakiwenzhiinh Gegaa Gii-wiindigoowid

(1) Miinawaa gichi-mewinzha, nii'awen'enh-kiwenzhiinh ko a'aw Aazhawakiwenzhiinh gaa-inind, gaa-izhi-wiindigoowid gegaa.

(2) Awiiya iidog waaboozoon dazhiikawaad, gii-pitikonidizo.

(3) Miish iidog maagizhaa gaye gaa-taangandamogwen i'iw miskwi. (4) Miish i'iw gaa-ikidod. (5) Miish gaa-onji-aabaakawizid niibowa manoominaaboo gichi-gizhaagamidenig gaa-izhi-mina'aawaad; ingoding igo gaa-izhi-aabaakawizid. (6) Miish eta minik gekendamaan.

(7) Miish ingoding gaa-izhi-gagwejimag a'aw nookomis: "Aaniin ezhiwebiziwaad wii-wiindigoowiwaad ingiw anishinaabeg, wegonen wenji-wiindigoowiwaad? (8) Ikidom gii-amodiwaad mewinzha."

(9) Miish i'iw gaa-ikidod a'aw nookomis: "A'aw giwenh waandigoowid, mii go giwenh ezhinawaad iniw anishinaaben ezhi-wawidoodeminid. (10) Mii awiiya gaye makwan odoodemid, mii go makwan ezhi-izhinawaad, miinawaa mii ezhi-nisaad iniw amwaad, miinawaa iniw waawaashkeshiwan, awiiya sa go. (11) Amikwan awiiya go wedoodeminijin, mii i'iw ezhinawaad iniw, miish ezhi-nisaad, amwaad."

(12) Mii dash i'iw... gii-ikido: "Ani-ziigwang, mii ganabaj a'aw onaabani-giizis, mii azhigwa ani-gagizhaateg, mii ezhi-ningizod," ikido, "maagizhaa gaye mikwamiin awiiya iidog gegishkawaagwen."

(13) Indaano-gii-kagwejimaa. (14) Gaawiin ingikendanziin. (15) Mii ezhi-ningizod giwenh a'aw waandigoowid, azhigwa ani-abaaatenig, mii ezhi-mikawid. (16) Mii gaawiin ogikendanziin iwedi minik aaniin ba-ayizhichiged wiindigoowid. (17) Mii sa go i'iw.

4. When Aazhawakiwenzhiinh Almost Became A Windigo

(1) More of long ago, how my namesake-old man, the one called *Aazhawakiwenzhiinh*, almost became a windigo.

(2) Someone working on a rabbit accidentally cut herself. (3) He must have tasted the blood. (4) That's what he said. (5) He recovered because they gave him boiling hot wild rice broth to drink; he was all right then. (6) That's all I know of that.

(7) Once I asked my grandmother: "Why do the Indians act like they want to become windigos, why do they become windigos?" (8) It is said that long ago they ate each other."

(9) This is what my grandmother said: "He who is a windigo sees the other Indians as their totems. (10) He sees anybody who has a bear for his totem as a bear, and so he kills and eats him, and so with someone who has the deer as his totem. (11) If anyone has a beaver as his totem, that's how he sees him and so he kills and eats him."

(12) And she said: "When it's beginning to be spring, perhaps in March, and it's starting to warm up, then it melts," she says, "the ice he must bear within himself," she says.

(13) I asked her in vain. (14) I don't know about it. (15) So he who is a windigo melts when it starts to warm up, then he recovers. (16) He doesn't know much of what he did previously as a windigo. (17) That's all.

5. Wiindigoo

(1) Gichi-mewinzha giiwenh zagwaandagaag gii-inaawag iwidi akeyaa waasa. (2) Zagwaandagaag ingiw anishinaabeg. (3) Mii giiwenh ingiw gwesinjig bakadewaad.

(4) Mii go gaa-izhi-maajaad a'aw inini, wiiwan miinawaa niswi onijjaanisan miinawaa-sh iniw ozigozisan, gaa-izhi-maajaawaad. (5) Megwayaak iwidi waasa gii-izhi-goziwag. (6) Mii iwidi waawaashkeshiwan gii-nisaawaad iidog, gaa-izhi-gichi-gisinaag, iidog. (7) Gaawiin wiikaa gii-waabamaasiwag.

(8) Mii go giiwenh ingoding azhigwa go eni-giwe-bibooninig, azhigwa go mamitanateg, gaa-izhi-dagoshing iidog imaa iniw wiiji-anishinaaben. (9) "Aaniish naa giwiiw miinawaa onijjaanisan."

(10) "Mii akina gii-nibowaad. (11) Niineta imbimaadiz," ikido giiwenh. (12) "Amanj iidog gaa-inaapinewaagwen."

(13) Mii gaawiin boonendanziiwag: "Aandi-sh naa gii-ningwa'wadwaa."

(14) "Mii eta go iwidi anaamaagon gaa-izhi-asagwaa."

(15) Miish iidog ingiw wedinawemaaganijig ingiw iniw ikwewan, gaa-izhi-maajaawaad, maajaawaad. (16) Wiin-sh iidog igo gii-maajiizhiwe – dibi gaa-taawaagwen, gichi-waasa – eni-dagoshinowaad giiwenh iwidi wiigiwaaming, indigo giiwenh gaa-biiwishinowaad ingiw. (17) Mii eta go jiiichiichiigwamaawindwaawen. (18) Mii eta go okanan etenigin ingiw gaa-nibojig. (19) Mii gii-amwaagwen a'aw inini.

5. Windigo

(1) Long ago a people way far away were called *Zagwaandagaag*. (2) Those Indians are *Zagwaandagaag*. (3) They're the ones that are feared when they are hungry.

(4) A man, his wife, his three children, and his mother-in-law started off. (5) They moved their camp far into the bush. (6) Perhaps they killed some deer there when it was very cold. (7) They were never seen.

(8) Then along past the height of the winter when the snow was melting in patches, he arrived there where his fellow Indians were.

(9) "Well, what about your wife and her children?"

(10) "They all died. (11) I'm the only one left alive," he says. (12) "I don't know what was wrong with them."

(13) The Indians don't leave it at that: "Well then, where did you bury them?"

(14) "I just put them there under the snow."

(15) The relatives of the woman must have gone there. (16) He led the way – I don't know where they must have lived, a long way away – and when they got to the wigwam, they (the man's family) were lying about, scattered about in pieces. (17) The flesh must have been chewed off their bones. (18) There were just the bones of the dead ones there. (19) That man must have eaten them.

(20) Aaniish naa ge-izhi'indiban; gii-wiindigoowi. (21) Noomaya go gii-izhiwebad i'iw. (22) Ganabaj ogii-kikenimigoon gichi-mookomaanan, azhigwa go eyaawaad ingiw gichi-mookomaanag. (23) Noomaya go gii-izhiwebad; gaawiin go aapiji noomaya, ingoji go ingodwaak gikinoonowin. (24) Miish ganabaj gii-kibaakwa'waa a'aw. (25) Gii-wiindigoowi.

(20) Well, there's nothing that could be done with him; he had turned into a windigo. (21) It happened a while ago. (22) Perhaps he was known to the whiteman as they were around then. (23) It happened a while ago; not so very long ago, about a hundred years ago. (24) Maybe he was jailed. (25) He had turned into a windigo.

6. Gaa-paashkizodijig

(1) Miinawa mewinzha gaa-inaajimotawid a'aw nookomis. (2) Gii-agaashiinyi ganabaj. (3) Agaawaa ogikendaan. (4) Miish giiwenh gaa-izhi-naganindwaa akina ingiw anishinaabeg, o-gaanjweba'igewaad ingiw ininiwag. (5) Miish giiwenh maagizhaa gaye gaa-ishkwaagamizigewaagwen, gaa-izhi-dagoshinowaad giiwenh ingiw anishinaabeg, ingiw gaa-o-gaanjweba'igejig. (6) Ogii-piidoonaawaa dash iidog ishkodewaaboo, gaa-izhi-giiwashkwebiiwaad.

(7) Miish iidog ani-onaagoshininig gaa-izhi-noondamowaad baashkizigan madwewenig. (8) Miish iidog maagizhaa gaye bezhig imaa anishinaabe – agaawaa sa go ogikendaan, ikido a'aw nookomis – bimibatoonid imaa iniw anishinaaben, ininiwan. (9) “Nisidiwag,” ikidowan giiwenh.

(10) “Oo, yay,” odigoon giiwenh iniw omaamaayan, “o-nibaadaa ingoji,” dash iidog gaa-o-izhi-gawishimowaad megwekob mamadwewenig baashkiziganan. (11) Mii eta giiwenh iniw omakakiin bezindawaawaajin, azhigwa giiwenh wayaabaninig, gaa-izhi-giiwewaad.

(12) Gichi-ginoondawaaning gii-ayaawag, gii-taawag. (13) Indigo giiwenh nibaawan ezhishininid iniw anishinaaben, maagizhaa gaye niizhwaaswi, maagizhaa gaye ingodwaaswi, gii-ikido ko a'aw mindimooyenh, indigo giiwenh nibaawan.

(14) Miish giiwenh iniw gii-mamaanjigoziwan iniw bezhig mindimooyenyan, maagizhaa gaye gaa-omaamaayigwen iniw omaamaayan. (15) Miish giiwenh babaamoodenid baa-mawinid. (16) “Indaanis ingii-paashkizogoo gaye niin,” mii ko gaa-ikidod. (17) Mii giiwenh

6. The Ones that Shot Each Other

(1) More of what my grandmother told me long ago. (2) She must have been small. (3) She barely remembers it. (4) All the Indians had been left behind as the men were out poling logs. (5) They must have gotten through making syrup when the Indians who had been out poling logs came back. (6) They brought whiskey and got drunk.

(7) In the evening they heard a gun go off. (8) There was one Indian there – my grandmother says she barely remembers this – that Indian, that man, running there. (9) “They’re killing each other,” he says.

(10) “Oh, yay,” her mother says to her, “let’s go sleep someplace else,” and they must have gone and lain down in the brush as they heard the guns going off. (11) They just listened to the frogs and went home in the morning.

(12) They lived there in long lodges. (13) Those Indians are laid out as if they were sleeping, maybe seven or six of them, the old lady said, as if they were sleeping.

(14) There was one crippled old lady there, maybe it was her mother’s mother. (15) She was crawling around, crying. (16) “My daughter, they shot me too,” that’s what she said. (17) That old lady’s belt was shot right in two.

gaa-izhi-bakishkoodenig i'iw ogijipizon a'aw mindimooyenh. (18) Gaawiin idash gegoo gii-inikoozosiin, mii eta go i'iw ogijipizonigwaajigan.

(19) Miish i'iw ekidod a'aw noondawaad omakakiin noondaagozinid, ezhi-mikwendang gii-kichi-nisidiwaagobanen ingiw anishinaabeg. (20) Mii gaa-ikidod a'aw mindimooyenh.

(21) Miish giwenh i'iw gaa-onji-izhiwebak bezhig iidog a'aw anishinaabe ogii-nisaan ininiwan. (22) Miish giwenh awedi gaye wewijikiwenyid gaa-izhi-baashkizwaad iniw gaa-paashkizwaanijin iniw wiiijikiwenyan a'aw gaa-nisind, biinish igo ishwaaswi gii-nisidiwaad.

(23) Mii i'iw minik.

(18) But there wasn't a mark on her, just on the belted part of her skirt.

(19) She says that every time she hears those frogs, she thinks about when those Indians killed each other. (20) That's what the old lady said.

(21) It happened because one Indian killed another man. (22) And the brother of the one that got killed, he shot the one who had shot his brother, and so on until eight of them killed each other.

(23) That's all.

7. Gaa-paashkizodijig

(1) Gichi-mewinza gaa-inaajimotawid a'aw mindimooyenyiban. (2) Gichi-aakogwan gii-izhinikaazo, mii a'aw nookomis.

(3) Gii-kaanjweba'igewag iidog iko ingiw ininiwag – dibi. (4) Miish giiwenh gaa-izhi-dagoshinowaad. (5) Mii azhigwa ani-dibikak, mii ishkwaaw-iskigamizigewaad ingiw ikwewag; miish giiwenh azhigwa ani-dibikak, indigo giiwenh gaawanweg gaawashkwebijig. (6) Enda-zegizwan giiwenh iniw omaamaayan a'aw nookomisiban. (7) Miinawaa ogichi-ookomisan iidog gii-ayaawan.

(8) “Oonh, yay,” ikido giiwenh mii iniw omaamaayan a'aw nookomis. (9) “Indawaaj naa ingoji o-nibaadaa megwayaak. (10) Daga naa ingoji o-nibaadaa megwayaak,” ikido giiwenh, odigoon giiwenh. (11) Mii iidog gaa-izhi-maajaawaad.

(12) Azhigwa mayaajikodaadiwind, aya'aa-sh iidog maagizhaa gaye wiitaan, gaa-pi-baashkizwaagwen; giikaandiwaad, bezhig a'aw inini gaa-pi-izhi-baashkizwaad iniw wiitaan. (13) Miish gaa-izhi-ginjiba'iwewaad, mii a'aw nookomis iniw omaamaayan gaa-izhi-ginjiba'iwewaad iidog, ingoji iwidi gii-o-gawishimowaad jii-gashkosiw iwidi, iwidi gii-o-gawishimowaad.

(14) Ingoji go giiwenh ingodwaaching gii-madweweni baashkizigan. (15) Mii gwana go iniw wiijikiwenyini gaa-paashkizominjin, mii gaa-o-izhi-baashkizwaad, gii-o-naadamawaad iniw, mii miinawaa iniwedin bezhig a'aw wewiijikiwenyid iniw bayaashkizominjin miinawaa gaa-o-izhi-baashkizwaad, biinish igo ingodwaaswi, mii go ezhi-inawendiwaad, gaa-izhi-naadamaadiwaad.

7. The Ones That Shot Each Other

(1) What the old lady told me long ago. (2) She, my grandmother, was named *Chi-Aakogwan*.

(3) The men used to go logging – I don't know where. (4) They arrived home, so the story goes. (5) It is just getting dark and the women are through boiling sap; it is getting dark now and there is heard the wandering sound of drunks. (6) My grandmother's mother is really scared. (7) Her great-grandmother was there too.

(8) "Oh, yay," my grandmother's mother says. (9) "We'd better go sleep somewhere in the brush. (10) Let's go sleep in the brush," she says, she tells her. (11) So they must have left.

(12) Then some started fighting; one of them must have shot his brother-in-law; they were arguing and one man shot his brother-in-law. (13) They fled, my grandmother and her mother fled, they went and lay down somewhere by the meadow, they went and lay down.

(14) There were about a hundred gun shots. (15) And a brother of the one who had been shot went there and shot another, to help his brother; and the brother of that one who had been shot went and shot another one, and so on until six (were shot), the relatives having aided each other.

(16) Mii iidog gaa-izhi-nibaad bizindawaad iniw omakakiin noondaagozinid. (17) Mii iidog gaa-izhi-nibaad, amajwebinigod giiwenh iniw omaamaayan a'aw nookomis: "Ambe giiwedaa. (18) Gaawiin geyaabi awiyya madwe-miigaadisiwwag," odigoon giiwenh. (19) Bakadewag igaye, gaa-izhi-giwwewaad gigizheb. (20) Gii-kichi-michaawan-sh ko iniw ayi'in iskgamizige-wiigiwaaman. (21) Indigo giiwenh gaawanishininid iniw gaa-nisiminjin, indigo giiwenh gaawanishininid. (22) Indigo giiwenh nibaawan enadog, mawiwaad ingiw anishinaabeg iidog.

(23) Bazigonjisewan giiwenh iniw omaamaayan... iniw ogichi-ookomisan. (24) "Waa, indaanis, nashke gosha gaye niin, ingii-pwaawinaagoo," ikido giiwenh a'aw gichi-mindimooyenh, gaa-izhi-bakishkoodenig i'iw ogjipizon. (25) Gaawiin-sh wiin gii-miikoshkoozosiin. (26) Geyaabi go giwashkwebii iidog. (27) Gaawiin gii-miikoshkoozosiin.

(28) Miish ko gaa-ikidod a'aw mindimooyenh, miish ko gaa-ikidod a'aw mindimooyenh, endaso-noondaagoziwaad ingiw omakakiig, mii ezhi-mikwendang i'iw gichi-niibowa gii-nisidinigobanen iniw anishinaaben.

(29) Mii sa go i'iw.

(16) She must have gone to sleep listening to the frogs croaking. (17) She must have slept, and then her mother shook her, my grandmother, awake: "Come on, let's go home." (18) There is nobody to be heard fighting any more," she tells her. (19) They were hungry, so they went home that morning. (20) The sap boiling lodges used to be very big. (21) The dead ones were lying scattered around. (22) It's just like they're sleeping, and the Indians are crying.

(23) Her mother... her great-grandmother leaps up suddenly from the ground. (24) "Waa, my daughter, look, I too have been shot at," says that very old lady, her belt having been shot in two. (25) She didn't get hit. (26) She must still be drunk. (27) She hadn't been hit.

(28) The old lady used to say, she used to say, that every time she hears frogs, she is reminded of when that bunch of Indians killed each other.

(29) That's it.

8. Bwaanag

- (1) Mewinzha ko a'aw nookomis gaa-izhi-waawiindamawid gaa-izhiwebak.
 (2) Mewinzha giiwenh omaa gii-taawag gichi-niibowa anishinaabeg.
 (3) Geyaabi go, mii ezhi-namesing iniw, wegogdogwen iidog dinowan, dibi gaa-taawaagwen imaa neyaashiing.

(4) Miish giiwenh iniw ogichi-omaamaayibanen; ogichi-odaanikobijiganibanen; gii-mindimooyenyiwiwan. (5) Mii iidog igo gaa-omaamaayijin a'aw nookomis; gii-ikwezensiwiwan. (6) Aapiji go gii-agaashiinyiwan. (7) Miish giiwenh iniw ogichi-ookomisan gii-mamaanjigoziwan. (8) Mii eta go gii-namadabinid, ogii-inaajimotaagoon.

(9) Miish giiwenh ingoding, gigizhebaawagadinig, mii azhigwa bi-mooka'aminid, baanima go giiwenh wenji-mawinanindwaa, bwaananzasaakwenid, baa-zaasaakwenid iniw bwaan. (10) Miish giiwenh iidog iniw omaamaayan gaa-omaamaayinijin, maagizhaa gaye gaa-ookomisinigwen. (11) Miish giiwenh i'iw ekidonid: "Indaanis, maajaan," odigoon giiwenh, "maajibatoo!" (12) Gii-agaashiinyiwidog a'aw ikwe. (13) "Maajibatoo indaanis, maajibatoo!"

(14) Ayi'ii-sh iidog mashkiki, ogii-ayaan mashkimodaang, mashkimod iidog, anishinaabe-mashkimod. (15) "Mii o'o indaanis, bimiwidoon, gego wiikaa webinangen," odigoon giiwenh, "i'iw mashkiki" – amanj gaa-izhinaagwadogwen iniw mashkimodan. (16) Miish giiwenh gaa-izhinawadinang a'aw ikwezens, gii-pi-maajibatood. (17) Mii iidog a'aw nookomis gaye niin, maagizhaa gaye ingichi-ookomis, amanj sa iidog igo. (18) Miish giiwenh, azhigwa giiwenh imaa ezhi-bimibatood, akawe ko giiwenh inaabi iwidi bimi-bapakite'omind iniw anishinaaben, inaabi.

8. The Sioux

(1) What my grandmother used to tell me about what happened long ago. (2) Long ago there were a lot of Indians living here. (3) There are still marks of things, whatever kind of things, where they must have lived there on the point.

(4) It was her great-grandmother; she was an old lady. (5) My grandmother's mother must have been a little girl. (6) She was very small. (7) It was her great-grandmother who was paralyzed. (8) She just sat and told stories to her.

(9) One morning as the sun is coming up, they are suddenly under attack and the Sioux are making war whoops, the Sioux are around them making war whoops. (10) It must have been her mother's mother or maybe her (mother's) grandmother. (11) This is what she says: "My daughter, go," she tells her, "run away." (12) That woman must have been small. (13) "Run, my daughter, run away."

(14) It must have been medicine she had in a bag, an Indian bag. (15) "Carry this, my daughter, don't ever throw the medicine away," she tells her – I don't know what those bags must have looked like. (16) So the girl grabbed it and started running here. (17) This must have been my grandmother, maybe my great-grandmother, I don't know exactly. (18) As she runs past, she looks there where the Indians are being clubbed.

(19) Ingoding igo giwenh miinawaa baanimaa go giwenh awiia wenji-biimiskowebinigod; wegwaagi giwenh ikwewan! (20) “Wewiib ambe,” odigoon giwenh. (21) Mashkosiw-sh imaa ayaamagad. (22) Mii imaa ezhi-aazhawibatoowaad; ziigwan, gii-ziigwanini, azhigwa go iidog igo zaagibagaag, gii-ziigwang, imaa mashkosiing ezhi-bimibatoowaad.

(23) Azhigwa giwenh iwidi agaamashkosiw bagamiba’idiwag. (24) “Gego aabanaabiken,” odigoon giwenh mii iniw ikwewan; ginooziwan. (25) “Gego aabanaabiken,” odigoon giwenh iniw ikwewan. (26) Enda-zhoobizi giwenh. (27) Odoondami’igon gaye i’iw mashkimod. (28) “Webinan,” odaano-igoon giwenh. (29) Mii i’iw mashkimod bemiwidood mashkiki. (30) Aabanaabid giwenh imaa akina nawadidenig i’iw mashkosiw, mii imaa gii-kaazowaad ingiw anishinaabeg, ingiw abinoojiinyag gaye imaa gii-kaazowaad. (31) Indigo giwenh gaa-tanweweg mewijig, mewijig, mii imaa mashkosiing gibwaakizondwaa.

(32) Azhigwa giwenh imaa agidaaki, mii iidog mitigoon giwenh imaa, bimaakoshinon, gaa-izhi-apaginigod giwenh imaa aagawaatig a’aw mitig imaa bimaakoshing. (33) Mii giwenh iwidi wenzaabid anaamaatig. (34) “Gibiminizha’ogoomin,” odigoon giwenh, ezhi-minjimishkaagod, mii iniw ikwewan.

(35) Inaabid giwenh iwidi anaamaatig, geget giwenh baanimaa giwenh wenji-zaagikweninid bwaan. (36) Enda-zeginaagoziwan giwenh, wawezhi’onid, mii iniw bwaan. (37) Ajina go giwenh imaa gii-inaabiwan. (38) Miish madweweg aanind baashkiziganan miinawaa zayaasaakwejjig miinawaa mewijig iwidi. (39) Inaabid, inaabid giwenh a’aw bwaan iwidi gichi-ginoodaawangaag imaa zaaga’iganiing, imaa weniban iwidi giwenh ge-animiba’idiwaad ingoji; gwiinawaabamigowaad washkibagizod giwenh a’aw bwaan gaa-izhi-maajiibatood, azhegiwebatood akeyaa wenjibaanid. (40) Wayiiba go giwenh gwekibagizowan, gaa-kwekibagizonid.

(19) Suddenly somebody grabs her and hurls her around; it's a lady. (20) "Hurry up, come on," she says to her. (21) There is a meadow there. (22) They run across it; it is spring and the buds are coming out, so they run across the meadow.

(23) Then they get to the other side of the meadow. (24) "Don't look back," the lady says to her; she is tall. (25) "Don't look back," the lady says to her. (26) She's tempted to. (27) The bag hinders her. (28) "Throw it away," she tells her in vain. (29) It's the bag she carries the medicine in. (30) When she looks back, all of the meadow, where the Indians and the children were hidden, is on fire. (31) They could be heard crying, trapped there on the meadow by the fire.

(32) There must be logs lying on the ground there on the hill, so she threw her behind a log lying there. (33) She takes a look over there from under the log. (34) "We're being chased," the lady tells her, lying on top of her to keep her down.

(35) When she takes a look over there from under the log, sure enough a Sioux's head is showing. (36) The Sioux is kind of scary looking, all painted up. (37) He looked there a little while. (38) The sound of some guns could be heard, and some people whooping and some people crying. (39) The Sioux looks at a long stretch of sandy beach there on the lake, but there's nobody running away any place; they aren't seen by the Sioux, so he turned around and ran off, running back in the direction they had come from. (40) Soon they turn around, they turned around.

(41) “Wewiib, ambe,” odigoon giwenh, zaginikeba’igod, gii-maajiiba’idiwaad miinawaa. (42) Enda-ayekozi gaye giwenh, mii a’aw ikwezens, gii-agaashiinyiwidog, ayekozi. (43) “Enigok,” odigoon giwenh, maajiiba’idiwaad.

(44) Miish iwedi gichi-ziibi iidog. (45) Gii-kinoozi giwenh a’aw ikwe. (46) Mii iwidi gichi-ziibi ezhi-nandawaabandaminid aandi ji-aazhoged, ji-aazhogewaad. (47) Mii azhigwa onaagoshininig, minik gaa-pimiba’idiwaad; gegaa gabe-giizhik gii-pimiba’idiwag gichi-ziibiing. (48) Miish azhigwa onaagoshininig, “Wewiib,” ikidowan giwenh gaa-izhi-aazhawagaaziinid, mii i’iw ziibi. (49) Miish giwenh ezhi-bimoomigod aazhawagaanid, mii i’iw ziibi, gichi-ziibi, ezhi-bimoomigod iniw ikwewan, miinawaa gii-maajiiba’idiwaad.

(50) Gaawiin booch gii-nibaasiwag. (51) Miish iwidi gaa-izhaawaad iidog ayi’ing gaa-zagaskwaajimekaag. (52) Aanind anishinaabeg gii-ayaawag. (53) Miish iwidi gaa-izhaawaad, ezhaawaad. (54) Niizhohon giwenh gii-pimiba’idiwag.

(55) Mii go gaawiin nibaasiin a’aw ikwe; aano-nibaad giwenh ezhi-amajwebinigod; “Wewiib, o-dibaajimodaa.” (56) Niizhohon sa go ogikendaan, gii-pimiba’idiwaad.

(57) Miish iwidi gaa-izhi-dagoshinowaad iniw anishinaaben gii-ayaanid, dibaajimowaad giwenh. (58) Mii eta niizh bimaadzizaad minik imaa misi-zaaga’iganiing gaa-taawaad ingiw anishinaabeg. (59) Miish giwenh miinawaa gii-pi-maajaawaad ingiwedig aanind anishinaabeg gaa-zagaskwaajimekaag. (60) Miish giwenh gaa-pi-izhi-maajaawaad iwidi ingiw anishinaabeg. (61) Odinawemaaganiwaan imaa gii-paatayiinowan imaa iniw gaa-nisiminjin. (62) Mii go apane ezhi-mawid, mii a’aw ikwezens, apane ezhi-bimademod bimosewaad.

(41) "Hurry up, come on," she tells her, hurries her along holding her arm, and they ran away again. (42) She's so tired, that girl, she must have been small, she's tired. (43) "Harder," she tells her, as they run away.

(44) That must be the Mississippi over there. (45) That lady was tall. (46) She's looking for a place where she can cross, where they can cross the river. (47) They had run so long it was evening; it had taken them nearly all day to run to the Mississippi. (48) Then it's evening, "Hurry up," she says, and she waded across the river. (49) She carries her on her back as she crosses the river, the Mississippi; that lady has her on her back, and again they run off.

(50) They didn't sleep at all. (51) They went there to Leech Lake. (52) There were some Indians there. (53) That's where they went, where they're going. (54) They ran for two days.

(55) The lady doesn't sleep; when she (the girl) tries to sleep, she wakes her up, "Hurry let's go tell." (56) She knows they ran for two days.

(57) After arriving where the Indians were, they tell them. (58) Only those two were left alive of the Indians dwelling at Mille Lacs. (59) Some of those Indians there at Leech Lake started off for here. (60) Those Indians came here. (61) Many of their relatives there had been killed. (62) The girl cries constantly, she constantly cries as they walk.

(63) Azhigwa giiwenh gii-niizhogon giiwenh imaa gii-tazhitaawag wii-pi-azhegiwewaad, gii-bimosewaad imaa, gii-izhaawaad, azhigwa giiwenh degoshinowaad imaa anishinaaben gaa-taanid. (64) Mii go giiwenh, mii eta go giiwenh aya'aag ookweg ingodoninj gii-apiichishinoog. (65) Miish ingiw ookweg ingodoninj gii-apiichishinoog, gii-inaajimo ko. (66) Miish giiwenh iniw ookomisan a'aw ikwe, a'aw nookomis iniw ogichi-ookomisan memaanjigozinijin, mii go giiwenh gaa-izhi-wenda-bigishkizhond a'aw mindimooyenh. (67) "Amanj i'iw," gii-ikido ko, "gii-pigishkizhond. (68) Ganabaj ogii-pazhiba'waan bwaan, gii-ikidom iko. (69) Mii a'aw mindimooyenh, miish gaa-onji-inizhond."

(70) Mii sa go i'iw.

(63) It took them two days to walk back here to where the Indians had lived. (64) There were only maggots, lying an inch thick. (65) The maggots lay an inch thick, she used to tell. (66) The woman's grandmother, my grandmother's great-grandmother, the crippled one, that old lady was just cut to pieces. (67) "I wondered why," she used to say, "she had been cut to pieces. (68) Perhaps she stabbed a Sioux, it was said. (69) That's why they cut the old lady like that."

(70) That's all.

9. Gaa-zhaagawashkodeyaag Gii-kagwejikaniidiwaad

(1) Mewinzha ko a'aw nookomis gaa-inaajimotawid osayenyan. (2) Agaawaa ingezikwenimaa a'aw akiwenzii. (3) Gii-kichi-akiwenziiyiwi.

(4) Miish miinawaa gaa-inaajimotawid. (5) Gii-waabizhagindibe a'aw akiwenzii. (6) Gii-aakozi iidog. (7) Gii-kaaskanazo gaye. (8) Agaawaa go gii-noondawaa gaagiigidod.

(9) Miish gaa-inaajimod a'aw mindimooyenh mewinzha giiwenh gii-oshki-ininiiwid. (10) Gii-ikwezensiwi-sh iidog a'aw nookomis. (11) Gii-oshki-ininiiwiwan-sh wiin iniw osayenyan.

(12) Mii ko giiwenh ingiw bwaanag mewinzha, gaa-izhi-ataadiwaad jibwaa-miigaadiwaad igo. (13) Miish iwidi gaa-zhaagawashkodeyaag izhi-wiinde, iwidi akeyaa, waasa. (14) Gaawiin go aapiji waasawasinoon.

(15) Miish giiwenh ingiw bwaanag gii-ataadiwaad akina go gegoo odaniwiniwaan. (16) Mii ezhi-ataadiwaad wiiwiwaan igo gaye miinawaa go iniw oniijaanisiwaan. (17) Miish gaye wiin iidog a'aw akiwenzii, gaawiin igo gii-paatayinisiwaan, maagizhaa gaye gaa-niizhinigwen iniw oniijaanisan, mii a'aw akiwenzii. (18) Odayan, maagizhaa gaye gaa-niizhinigwen, maagizhaa gaye gaa-nisinigwen. (19) Aaniish naa gii-pimoomigowag eta mewinzha, apane gii-pimoomigowaad eta go.

(20) Miish giiwenh iwidi we'o-daawaad gaa-zhaagawashkodeyaag, gagwejikaniidiwaad ingiw bwaanag miinawaa ingiw anishinaabeg; o-ataagewaad ingiw ojbwewanishinaabeg, o-ataawaawaad iniw bwaan.

9. The Long Prairie Race

(1) What my grandmother used to tell me about her older brother long ago.
(2) I barely remember him. (3) He was an old man.

(4) And this is what she told me. (5) That old man was bald. (6) He must have been sick. (7) He whispered. (8) He could hardly be heard when he talked.

(9) She told about long ago when he was a young man. (10) My grandmother must have been a little girl then. (11) But her older brother was a young man then.

(12) A long time ago the Sioux used to gamble with them, before they fought each other. (13) It was there over by what is called *Gaa-zhaagawashkodeyaag* (Long Prairie), over that way, way off. (14) Not so very far away.

(15) Those Sioux gambled all their belongings. (16) They gambled their wives and also their children. (17) That old man, he didn't have many children, maybe he just had two of them. (18) Maybe he had two horses, maybe he had three of them. (19) You see, long ago they travelled along only on horseback, they always just travelled along on horseback.

(20) They went over there to Long Prairie to live, and the Sioux and the Chippewa had races with each other; the Chippewa go there to gamble, to bet with the Sioux.

(21) Miish giiwenh azhigwa bezhig iniw bwaanana; enda-mindidowan giiwenh. (22) Miish igo gaa-izhi-ataadiwaad, mii a'aw akiwenzii, ikido a'aw mindimooyenh. (23) Miish giiwenh azhigwa gaa-izhi-maajiiba'idiwaad, waasa-sh giiwenh, waasa izhi-mizhishawaamagad. (24) Maagizhaa gaye niizho-diba'igan waasa sa iidog da-apa'idiwag. (25) Miish giiwenh i'iw ekidong a'aw akiwenzii, ingiw gaa-kanawaabamaajig, aayaabita giiwenh eni-ayaad, gegaa ogii-adimigoon iniw bwaanana. (26) Miish ingiw gaa-kanawaabamaajig ayi'ii giiwenh i'iw aniibiishibag i'iw gaa-ani-ditibibideg, gii-ikidowag. (27) Azhigwa, mii eta go gii-waabandamowaad aniibiishibag bimi-ditibibidenig iidog. (28) Azhigwa iwidi begamiba'idiwaad akeyaa gepa'idiwaad iidog, begamibatoowaad, gii-niibawi giiwenh a'aw akiwenzii gichi-zaasaakwed.

(29) Mii ko inaaajimod a'aw mindimooyenh, gaa-izhi-bakinawaad iniw bwaanana.

(21) There's this one Sioux; he's really big. (22) He and the old man bet with each other, says the old lady. (23) So they took off running a long way across the clearing. (24) It must be a distance of two miles that they had to run. (25) It is said, by those who were watching, that the Sioux nearly caught up to the old man when he was halfway. (26) Those who watched said that there was a leaf tumbling along. (27) That's all they saw, a leaf tumbling along. (28) When they arrived there, when they ran up there, the old man was standing there giving a big war whoop.

(29) That's what the old lady used to tell about, how he beat that Sioux.

10. Ganawenimishin

(1) Mewinzha ko a'aw mindimooyenh gaa-inaajimotawid iwidi iidog wabigamaag; zezabegamaag izhinikaade zaaga'igan. (2) Mii iidog iwidi ingodwaak gii-tasogamiziwag ingiw anishinaabeg, ojibwewanishinaabeg.

(3) Mii iidog bezhig a'aw ikwe, gii-shiigaawi. (4) Mewinzha-sh iidog, mii i'iw akeyaa gaa-izhichiged awiia nibonid onaabeman. (5) Mii gegoo odayi'iimini ezhi-ganawendang a'aw zhiigaa, a'aw ikwe.

(6) Miish i'iw enendamowaad. (7) Mii go geyaabi ezhi-ayaanid imaa iniw onaabeman, wiiji-ayaawigod. (8) Baanimaa dash igo ingo-gikinoonowin, mii i'iw asiginang sa go akina gegoo, waabooyaanan, maagizhaa gaye manidoominensikaanan. (9) Miish giizhiitaad, mii ezhi-nandomaad iniw onaabemibanen wiiji-aya'aani – odinawemaaganini, dibishkoo go wiijikiwenyini, oshiimeyini, omisenyini, besho sa go enawemaanijin – giuweniged. (10) Miish ezhi-nanaa'inind, biizikonaye'ind weweni, wawezhi'ind, miinawaa nazikwe'ond.

(11) Miish i'iw bijiinag ezhi-ishkwaa-ganawenimaad iniw onaabeman ge-wii-izhichiged igo. (12) Mii i'iw gii-ishkwaa-ganawendaagozid a'aw ikwe. (13) Mii i'iw akina gii-kiiwenamawaad, dibishkoo go odiba'amawaan iniw gaa-inawemaanijin.

(14) Mii dash giuwenh ingoding gigizheb nibinaadid a'aw ikwe gaa-izhi-waabamaad ma'iingan aazhoobatoonid iwidi wabi-ayaanig. (15) Miinawaa go giuwenh bezhig aazhoobatoowan. (16) Mii giuwenh gaa-izhi-gopiid; akiwenziinyan dash imaa ogii-wiiji-ayaawaawaan.

10. Take Care of Me

(1) A long time ago my grandmother used to tell me about there where the lakes almost touch; that lake is called *Zezebegamag* (Bay Lake). (2) There were about a hundred wigwams of Indians there, Chippewas.

(3) There was one lady; she was a widow. (4) A long time ago this is what they did when somebody's husband died. (5) The widow, the lady, keeps her husband's belongings.

(6) This is what they believe. (7) Her husband is still there, staying with her. (8) After a year she collects together all sorts of things, blankets, maybe beadwork. (9) When she gets through, she summons her husband's associates – his relatives, for example, his brothers, his younger brothers and sisters, his older sisters, those closely related to him – and has a give-away. (10) She is looked after, clothed properly, made up, and her hair is dressed.

(11) Then she is through taking care of her husband and she can do what she wants. (12) The lady is through being taken care of. (13) She has given presents to everyone for him, as if she is paying his relatives for him.

(14) One morning this lady went after water and saw a wolf running across the channel. (15) Then another one runs across. (16) So she went inland; they were staying there with an old man.

(17) Miish i'iw ekidod, "Ma'iinganag niwaabamaag, nimishoo.

(18) Enda-niibowa aazhooba'idiwag iwidi wabi-ayaag."

(19) "Noozis," ikido giwenh a'aw akiwenzii, "Bwaanag ingiw."

(20) Miish giwenh gaa-izhi-biibaagimaad iniw anishinaaben a'aw akiwenzii: "Baapiniziwaagan, bwaanag gidoodisigonaanig." (21) Mii go giwenh ezhi-ikidod zaasaakwenid bwaan, mawinanigowaad.

(22) Miish giwenh a'aw zhiigaa, zhingwaak giwenh imaa badakizo gaa-izhi-aatwaakowebinang i'iw genawendang. (23) "Ganawenimishin," odidaan giwenh, gaa-izhi-akwaandawed imaa zhingwaakong. (24) Miish imaa gaa-onzaabid niwana'omind iniw anishinaaben. (25) Mii go akina gaa-izhi-jaaginanindwaa ingiw anishinaabeg. (26) Aanind ogii-nisaawaan iniw bwaan. (27) Miish giwenh imaa ayagoozid imaa zhingwaakong ganawaabamaad iniw bwaan.

(28) Gii-siigwan iidog, jii-gewezhaagigamiiwan. (29) Miish giwenh iniw bwaan gaa-izhi-dwaa'igenid imaa zaaga'iganiing. (30) Miish imaa gii-piinjwebinidinid imaa dwaa'ibaaning.

(31) Miish iko gaa-ikidod a'aw mindimooyenh, nookomis, "Mii go geyaabi ezhi-wawijiishigiwaad ingiw mitigoog," gii-ikido. (32) Gaawiin mewinzha aapiji gii-izhiwebasinoon. (33) Mii go gaa-inaajimod. (34) Miish giwenh a'aw ikwe, mii go gaawiin ogii-waabamigosiin iniw bwaan. (35) Mii eta a'aw gaa-pimaadizid. (36) Mii i'iw.

(17) This is what she says: “Grandfather, I see some wolves. (18) There are lots of them running across the channel.”

(19) “My granddaughter,” the old man says, “they are the Sioux.” (20) The old man called out to the Indians: “There is danger; the Sioux are attacking us.” (21) As he’s saying that, the Sioux give war whoops and attack them.

(22) There was a pine tree there, so the widow went up to it and threw that thing she kept up against it. (23) “Take care of me,” she says to it, and she climbed up that pine. (24) From there she looked down at the Indians being killed. (25) The Indians (Chippewas) were all wiped out. (26) They killed some of the Sioux. (27) She stays up there in the tree watching the Sioux.

(28) It must have been spring as it was open along the shore. (29) The Sioux cut a hole in the ice there on the lake. (30) It is there that they had a mass burial, there in the hole.

(31) The old lady, my grandmother, said: “The trees still have the scars on them,” she said. (32) It didn’t happen so very long ago. (33) This is what she told. (34) That lady wasn’t seen by the Sioux. (35) She was the only one left alive. (36) That’s all.

11. Ganawenimishin

(1) Mii iwidi ani-bimidaabii'iweyaang a'aw nookomis zezabegamaag gaa-izhi-izhinoo'amawid iwidi gichi-neyaashiiwan iwidi wabi-ayaamagad. (2) "Mii iwidi," ikido, "niibowa imaa anishinaabeg gii-taawag imaa awasayi'ii awasagaam," ikido. (3) "Miish giiwenh a'aw ikwe bezhig ganawendaaso," gii-ikido, "zhiigaa. (4) Oгии-wani'aan onaabeman; ganawendamowaad gegoo maagizhaa gaye obagiwayaanini, maagizhaa gaye ingodwewaan biizikiiganan ezhi-dakobidoowaad. (5) Miish ezhi-ganawendang a'aw ikwe ezhi-ganawendang, odashandaan igaye miinawaa, mii go ezhaad ezhiwidood. (6) Mii i'iw enendang gaa-ikidowaad mewinzha anishinaabeg, mii imaa ishkonaad iniw onaabeman gii-ikidowag mewinzha."

(7) Mii giiwenh gigizheb ingoding nibinaadid bezhig oshkiniigikwe, gaa-izhi-waabamaad ma'iinganen, mii imaa wabi-ayaanig. (8) Aano-aazhooba'idiwan giiwenh ma'iinganen, aano-aazhooba'idiwan giiwenh ma'iinganen imaa, gaganawaabamaad ingoding giiwenh azhigwa gomaa go minik gaa-izhi-gopiid. (9) Besho go imaa akiwenzii namadabi imaa. (10) Aaniish naa gigizhebaa-wiisiniwag, mii bijiinag gigizhebaawagadinig. (11) "Amanaa gaye enda-niibowa niwaabamaag ma'iinganen iwidi aazhogebe'idiwaad," ikido giiwenh.

(12) "He, baapiniziwaagan, baapiniziwaagan," ikido giiwenh a'aw akiwenzii, baabiibaagid. (13) "Bwaanag gimawinanigonaanig." (14) Mii go ezhi-ikidod, mii azhigwa imaa ingiw bwaanag bagamiba'idiwaad.

(15) Miish giiwenh a'aw ikwe genawenimaad iniw onaabeman ani-izhi-apagidang imaa zhingwaakong. (16) "Ganawenimishin, ganawenimishin geget imaa eyaawanen," ikido giiwenh gaa-izhi-akwaandawebatood imaa zhingwaakong. (17) Miish iwidi gii-ayagoozid, ganawaabamaad imaa

11. Take Care of Me

(1) Once my grandmother and I were driving by Bay Lake and she pointed out to me the big point there at the channel. (2) "Over there," she says, "there were a lot of Indians living there on the other side of the lake," she says. (3) "There was one lady carrying the bundle," she said, "a widow. (4) She had lost her husband; they keep something, maybe his shirt, or maybe a suit of clothes tied together. (5) The woman takes care of it, and also feeds it, taking it along wherever she goes. (6) The Indians long ago said that she thinks that's where she keeps her husband, that's what they said long ago."

(7) In the morning once a young woman going after water saw wolves there at the channel. (8) She watches the wolves attempt to run across the channel, and then she went a ways inland. (9) There was an old man sitting nearby. (10) You see, they are having breakfast as it is just beginning to be morning. (11) "I wonder why I am seeing a lot of wolves running across over there," she says.

(12) "Hey, there is cause for alarm," the old man says, shouting. (13) "The Sioux are attacking us." (14) He no more than says that and the Sioux are upon them.

(15) That lady who is taking care of her husband throws it (the bundle) up on a pine tree. (16) "Take care of me if you are really there," she says and she climbed up the pine. (17) That's where she perched as she

niiwana'omind iniw odinawemaaganan. (18) Gaawiin giiwenh gegoo gii-izhiwebizisiin giiwenh.

(19) Akina gaa-izhi-niiwana'omind imaa iniw imaa gaa-taajig anishinaabeg. (20) Miish giiwenh gaa-ikidong, mii i'iw giiwenh gaa-izhi-dwaa'igewaad ingiw imaa ingiw bwaanag. (21) Miish imaa gii-piinjwebinidiwaad. (22) Niibowa gaye wiinawaa gii-nisaawag. (23) Niibowa gaye imaa gii-nisaawag ingiw bwaanag.

(24) Mii gaa-ikidod a'aw nookomisiban. (25) Mii sa go i'iw.

(26) Mii i'iw ekidod a'aw mindimooyenh: "Noomaya go geyaabi," ikido, "mii go eyezhishing iniw waagaakwadoonsan, aano-gii-ayaagwaakoba'iwewaad ganabaj ingiw imaa, ingiw anishinaabeg aanind. (27) Miish giiwenh ingiw mitigoog imaa izhi-maamaakigiwaad," gii-ikido a'aw mindimooyenh.

watched her relatives get killed. (18) Nothing whatever happened to her.

(19) All of the Indians who lived there were killed. (20) It is said that the Sioux chopped holes in the ice. (21) That's where they threw them (the bodies). (22) A lot of them were killed. (23) A lot of Sioux were killed there too.

(24) That's what my late grandmother said. (25) That's it.

(26) This is what the old lady said: "Even recently," she says, "there were signs of the hatchets used to try to pin people up against the trees, maybe some of the Indians there. (27) The trees there have grown up scarred," the old lady said.

12. Gaa-chaagizigaadenig Odaasan

(1) Mewinzha gaa-inaajimotawid a’aw nookomis iniw iidog omaamaayibanen omaamaayini, gaa-izhi-naganindwaa giiwenh akina ikwegawag iskgamizigewaad – iskgamiziganing izhi-wiinde – o-gaanjweba’igewaad ingiw ininiwag. (2) Agaaming iidog iwidi gii-ayaawan iniw omaamaayan a’aw mindimooyenh, gichi-neyaashiing izhi-wiindenig.

(3) Miish iidog ingoding iniw onaagoshininig naadoobiid. (4) Dibi dash gaa-ondinamowaagwen iniw makakosagoon – atoobaanan ogii-izhi-wiindaanaawaan. (5) Miish giiwenh imaa ziiginang ziikoobiiginang i’iw wiishkobaaboo, gaa-izhi-waabamaad bwaananiw ojichaagobiishininid. (6) Gaawiin-sh giiwenh gii-segizisiin, gaa-izhi-washkigaabawid gaa-izhi-biindiged. (7) Mii giiwenh azhigwa nibaawaad, noondawaawaad iniw bebaamweweshininijin imaa agwajiing miinawaa apakweshkwayan gaaskibinaanid, dawibinaanid, gagwe-giimaabamigowaad awiiya. (8) Miish iidog gaawiin gii-segizisiin.

(9) Mii go miinawaa wayaabaninig gaa-izhi-maajitaawaad anokiiwaad. (10) Azhigwa miinawaa debikadinig, ingoding igo giiwenh goshkozid niibaadibik, gaa-izhi-waabamaad nemadabinijin, genagaapinijin sa go, gaaskanazonid, dazhiikaminid i’iw ishkode. (11) Enda-ishkendam giiwenh, zegizi; gaa-izhi-gwekishing, gaa-izhi-zaagiziba’idinid. (12) Niizh ogii-waabamaan ani-ginagaapinid gaa-izhi-onishkaad, wii-piizikang iniw odaasan, gaa-achigaadenigwen giiwenh imaa ishkodeng gaagiishkaakidenig iniw odaasan. (13) Miish giiwenh gaawiin gii-segizisiin.

(14) Anishinaabeg-sh iidog imaa gii-ayaawag, maagizhaa gaye gaa-nisogamiziwaagwen, amanj idash iidog igo. (15) Bezhig giiwenh ikwe enda-dakoozi. (16) Ogii-manidookenaawaan gaa-izhi-wiindamawaad: “Ganabaj

12. The Burnt Leggings

(1) A long time ago my grandmother told me about, maybe it's her mother's mother, and how all the women were left alone to boil sap there at the sap boiling place as it is called, while the men went logging.

(2) Across the lake was the old lady's mother, at what is called *Gichi-neyaashiing* 'The Big Point'.

(3) One evening she is carrying sap. (4) I don't know where they got those barrels – they called them *atoobaanan*. (5) While she was pouring and straining sap, she saw the reflection of a Sioux in the sap. (6) She wasn't afraid, so she turned around, and went inside. (7) When they go to sleep, the sound of someone walking around outside is heard; someone is rustling and parting the cattail mat trying to peek at them. (8) She wasn't scared.

(9) When daylight came, they started to work. (10) Then again it is night; she woke up once in the night and saw someone seated there, someone giggling, whispering, playing with the fire. (11) She is disturbed and scared; as she turned over they ran out. (12) She saw two run out giggling, then she got up intending to put on her leggings, but they must have been placed on the fire as they were burnt in half. (13) She wasn't scared.

(14) There must have been Indians there, perhaps three lodges of them, I don't know exactly. (15) There was one short lady. (16) They thought

bwaanag imaa ayaawag,” ogii-inaan, ogii-wiindamawaan iniw ikwewan.

(17) “Gego zegiziken,” odigoon giiwenh. (18) “Gaawiin gegoo gidaa-izhiwebizisiimin.” (19) Miish giiwenh gaawiin ogii-pabaamendanziin ji-zegizid.

(20) Miish giiwenh miinawaa wayaabaninig, gaa-izhi-zoogiponinigwen. (21) Gii-bimikawewan imaa agwajiing ininiwan, mii eta go bezhig. (22) Miish iko gaa-ikidod maagizhaa gaye gaa-nisinigwen gii-naaba’anidizowan iniw bwaan. (23) Mii sa apane gii-maajaanid, maagizhaa gaye gaa-shawenimigowaagwen, ji-gii-naaniwana’ogowaapan.

(24) Mii sa i’iw gaa-inaajimod a’aw nookomis.

of her as having spiritual power, and she told her: "Perhaps there are Sioux there," she said to her, she told that woman.

(17) "Don't be afraid," she said back to her. (18) "Nothing will happen to us." (19) Then she had no further thought of being scared.

(20) Then it was morning again and it must have been snowing. (21) There were tracks of a man outside, but only of one. (22) She said that there must have been three of those Sioux stepping in the same tracks. (23) They had gone away so perhaps they had taken pity on them as they might have killed them.

(24) That is what my grandmother told.

13. Giigoonh-zhagomod

(1) Mewinzha ko a'aw mindimooyenh anooj ingii-inaajimotaag; wiipemag iko, dadibaajimod, dibaajimotawid. (2) "Miish giuwenh mewinzha" ikido "iwidi giigoonh-zhagomod izhi-wiindemagak, giigoonh agomod," ikido.

(3) Miish giuwenh mewinzha niizh ininiwag, bezhig giuwenh wiitaan iidog, nibaawaad, maagizhaa gaye baa-wanii'igewaad. (4) Mewinzha ko gii-adaawaagewaad iidog adaawaaganan.

(5) Miish giuwenh giigoonyan gaa-izhi-nisaad, mii a'aw inini; a'aw bezhig giigoonyan gaa-izhi-nisaad, gabaashimaad. (6) Aaniish naa bakade giuwenh. (7) Gaye wiin a'aw bakadewan iniw wiitaan.

(8) "Gaawiin ganage indaa-amwaasiin a'aw giigoonh," odigoon giuwenh, "ginoozhe. (9) Gaawiin indaa-amwaasiin a'aw," odinaan giuwenh iniw wiitaan.

(10) "Haw, booch sa go ji-amwad."

(11) "Gego, gaawiin niwii-amwaasiin."

(12) Mii sa giuwenh gaa-izhi-gagaandinoonaad iniw wiitaan ji-amwaanid. (13) Miish giuwenh ekidod a'aw inini bezhig: "Gego sa naa nibaaken, gego sa naa nibaaken. (14) Mii eta go apane o-gwaaba'an i'iw nibi ji-amwag a'aw giigoonh," odinaan giuwenh.

(15) Azhigwa giuwenh geget, azhigwa, dibikadinig, mii gii-amwaad iniw giigoonyan. (16) "He niit, ingiishkaabaagwe," odinaan giuwenh. (17) Mii

13. Stillwater

(1) A long time ago the old lady used to tell me all kinds of stories; when I sleep with her she tells things, she tells me about things. (2) "It was a long time ago," she says, "there at what they call *Gügoonh-zhagomod* (Stillwater, Minnesota)," she says.

(3) Once long ago there were two men sleeping, one being the other's brother-in-law, perhaps they were setting traps around there.

(4) Long ago they used to sell furs.

(5) That man killed a fish; one of the men killed and cooked a fish.

(6) Well, he's hungry. (7) His brother-in-law was also hungry.

(8) "There's no way I can eat that fish, that pike," the other one told him. (9) "I can't eat it," his brother-in-law says to him.

(10) "Well, you're just going to have to eat it anyway."

(11) "Don't! I don't want to eat it."

(12) He coaxed his brother-in-law to eat it. (13) Then that man said: "Don't you dare go to sleep, don't go to sleep. (14) Just go and keep on dipping up water so I can eat the fish," he says to him.

(15) Then, sure enough, when it got dark, he ate the fish. (16) "Heh, my brother-in-law, I'm thirsty," he says to him. (17) All that man does then

sa giiwenh apane azhigwa, mii eta go gwaaba'ang i'iw nibi a'aw inini akikong. (18) Mii go wewiib ezhi-ziikaapidang a'aw inini, iniw wiitaan, iniw akikong, mii eta go epiichitaad.

(19) Mii giiwenh azhigwa biidaabaninig, gaa-izhi-gawingwashid, mii a'aw, mii a'aw nebinaadid, gaa-izhi-gawingwashid. (20) Mii giiwenh gaa-izhi-amajised giiwenh, weniban giiwenh iniw wiitaan.

(21) Mii giiwenh azhigwa, mii giiwenh azhigwa gii-kiizhagomonid ezhi-aazhawaakwagomonid imaa zaaga'iganiing, mii iniw wiitaan. (22) Miish giiwenh i'iw egod gichi-giigoonh imaa gii-agomo. (23) Miish giiwenh i'iw egod: "Mii imaa ge-ani-danenimiyan. (24) Mii imaa giigoonh-agomod ge-izhi-wiindeg," odigoon giiwenh.

(25) Miish igo noongom ezhi-naagwadogwen i'iw zaaga'igan.

(26) Gichi-aazhawakamigaadog imaa zaaga'igan.

(27) Mii sa go i'iw minik.

is keep dipping up water in the pail. (18) All the other man, his brother-in-law, does is drink up the pail.

(19) Then it was dawn and the one bringing the water fell asleep.
(20) He woke up with a start and his brother-in-law was gone.

(21) Then there was his brother-in-law, floating across the lake.
(22) The big fish floating there told him this. (23) This is what it told him:
“You will know that I will be there from henceforth. (24) There at what will be called *Gügoonh-agomod* ‘Where the Fish Floats’, he told him.

(25) The lake must still look that way today. (26) There must be a piece of land crossing the lake there.

(27) That’s all.

14. Gii-pakweshkaag I'iw Aki

(1) Anooj iko ingii-inaajimotaag a'aw mindimooyenh. (2) Nashke gaye imaa mazhii'iganing nibaawaad iidog aabiding. (3) Miziwe ko gii-pimi-nibaawag anishinaabeg, baa-mawinzowaad, maagizhaa gaye baa-wewebanaabiiwaad, baa-daawaad sa go gaye. (4) Gaawiin wiikaa bezhigwanong gii-ayaasiiwag. (5) Mii eta go gii-pimi-goziwaad, anooj igo izhi-goziwaad.

(6) Miish iidog imaa nibaawaad imaa, mii imaa mazhii'iganing ezhi-wiindeg, gaa-izhi-gichi-animikiikaanig giiwenh, gichi-nichiiwadinig giiwenh. (7) Mii sa giiwenh ezhi-wenda-go-aabiji-waasesenig. (8) Mii go ezhi-giizhigadinig. (9) Mii naa iwidi enaabiwaad iidog giiwenh gegoo gaa-ani-ayaanig gaa-ani-naagwadinig, ezhi-waasesenig. (10) Enda-michaani giiwenh, enda-ginwaani, zegiziwaad giiwenh enaabiwaad aaniin ezhiwebak ani-daadobiinig, akiish i'iw, aki iidog i'iw, animi-ayaanig. (11) Miish giiwenh wegodogwen apane giiwenh iwidi ani-wawaasesenig apane giiwenh iwidi akeyaa minisaabikong, apane giiwenh inaabiwin eni-inaabiigagoodenig imaa. (12) Miish i'iw gaa-ikidod awegwen a'aw.

(13) Miish giiwenh gweshkoziwaad goda, gii-ayaanig giiwenh imaa ziiibiins imaa ayaanig, imaa ge-ani-izhidaabii'iwewaad. (14) Enda-dimiini. (15) Mii ko imaa bimi-aazhogadaabii'iwewaad i'iw. (16) Enda-dimiini imaa.

(17) Weniban giiwenh, weniban giiwenh imaa i'iw aki, gomaag go minik gaa-izhi-bakweshkaanigwen imaa, biinge'endamowaad ingiw anishinaabeg. (18) Aandi gaa-inikaag i'iw ayi'ii? (19) Awegwen dinowa manidoo imaa gaa-maajaagwen gii-ikido ko.

(20) Miish iwidi minisaabikong gaa-izhaad. (21) Ayaamagad-sh igo geyaabi i'iw. (22) Mii imaa gaawiin wiikaa iskaabiisoon imaa

14. The Land Splits Off

(1) The old lady used to tell me about all sorts of things. (2) It's like this: they were sleeping at Garrison once. (3) The Indians used to sleep all over on their way around picking berries or out fishing, living here and there. (4) They never stayed in one place. (5) They just moved along, camping all sorts of places.

(6) When they were sleeping there at the place called Garrison, a heavy thunderstorm came up, a great storm. (7) There was continuous lightning. (8) It was like daylight. (9) When they took a look, something was there, something visible and moving away in the lightning. (10) It was very big and very long, and they were scared when they beheld what was happening, a piece of land was making a wake, a piece of land was moving off. (11) They wondered what was going on, as the lightning continued moving off in the direction of *Minisaabikong* 'Rock Island' (Spirit Island), as it moved off with lightning bolts strung across the sky. (12) She said she didn't know who it was (that caused that).

(13) When they woke up there was a creek there where they would have to drive. (14) It's very deep. (15) That's where they drive across. (16) It's very deep there.

(17) Gone, gone was the land there; a piece of land must have split off there and the Indians were surprised. (18) Where had it gone? (19) I wonder what sort of manitou had taken off from there, she used to say.

(20) It went over there to *Minisaabikong*. (21) It is still there. (22) It is never dry there where the land split off.

gii-pakweshkaag i'iw aki.

(23) Mii i'iw gaa-inaajimod a'aw mindimooyenyiban. (24) Mii i'iw minik.

(23) That's what the old lady used to tell. (24) That's all.

15. Gii-pakweshkaag I'iw Aki

(1) Miinawaa-sh gichi-mewinzha, nookomis iidog gii-oshkiniigikwewid igo, maagizhaa gaye gaa-wiidigegwen, amanj iidog igo. (2) Miish iidog imaa ayi'ing mazhii'iganing izhi-wiindeg, mii iidog imaa gaa-izhi-nibaawaad. (3) Anooj igo gii-pimi-nibaawag niibininig, imaa misi-zaaga'iganiing, nandawaabamaawaad gaye akakojiishensan. (4) Ogii-amwaawaan iko. (5) Mii iidog imaa gaa-izhi-nibaawaad ini-onaagoshininig.

(6) Aaniish naa mitosewag, bimiwanewag, maagizhaa gaye bimishkaawag. (7) Mii iidog gaa-izhi-onaagoshininig imaa gaa-izhi-nibaawaad, gaa-izhi-onakidoowaad iniw – wegodogwen iidog dinowan, maagizhaa gaye ozagimewayaaaniwaan, maagizhaa gaye bagiwayaanegamigoonsan. (8) Mii iidog azhigwa ishpi-dibikadinig bi-wawaasesenig. (9) Mii iidog gaa-izhi-nibaawaad gaa-izhi-goshkoziwaad gichi-nichiiwadinig, gichi-wawaasaminid iniw manidoon.

(10) Mii iidog gaa-izhi-zaaga'amowaad iko waabandamowaad aaniin ge-izhiwebadinig. (11) Mii iidog gaa-izhi-waabandamowaad imaa aki bakweshkaanig, niibowa go. (12) Miish gaa-izhi-maajiishkaamagadinig. (13) Miish iidog i'iw waasamowin, mii apane imaa enaabiigisenig. (14) Mii i'iw waasamowin bimi-ayaamagadinig imaa zaaga'iganiing apane giiwenh gwayak iwidi minisaabikong.

(15) Mii iidog eshkwa-nichiiwadinig, gaa-izhi-nibaawaad. (16) Gigizheb giiwenh gweshkoziwaad: "Nashke gosha naa omaa izhinaagwak," ikidowag giiwenh. (17) Ziibiins imaa noongom dagon. (18) Gaawin wiikaa ayaasinoon iskaabiisinoon imaa. (19) Enda-gichi-niibowa imaa gii-pakweshkaadog i'iw aki.

15. The Land Splits Off

(1) Again long ago, it must be when my grandmother was a young lady, maybe she was married, I don't really know. (2) Right there at what's called Garrison, that's where they slept. (3) They slept at Mille Lacs Lake in the summer, on their way looking for groundhogs. (4) They used to eat them. (5) It must have been there that they went to sleep towards evening.

(6) Well, they're on foot, carrying packs, or maybe they're paddling. (7) It must have been late in the evening when they went to sleep there, having set up something – I don't know what, maybe their mosquito bars or maybe little tents. (8) Then late at night, lightning comes. (9) They must have gone to sleep and woken up in a great storm with the manitous flashing lightning.

(10) They must have gone out to see what was going to happen. (11) They must have seen a piece of land split off, a lot of it. (12) It starts moving off. (13) The lightning keeps striking it. (14) That lightning goes out along toward the lake, always going straight to *Minisaabikong* 'Rock Island' (Spirit Island).

(15) When the storm was over, they slept. (16) In the morning when they woke up: "Take a look here at what it looks like," they say. (17) Now there is a stream there. (18) It's never dry there. (19) A great hunk of land must have broken off there.

(20) Miish igo geyaabi imaa ezhi-ayaamagak i'iw aki gaa-onji-maajiishkaamagak. (21) "Awegwen imaa gaa-kinjiba'iwegwen," gii-ikidowag iko mewinzha.

(22) Mii sa go i'iw.

(20) It is still there where that land came off. (21) “Wonder who it was that ran away,” they used to say long ago.

(22) That’s it.

16. Maji-mindimooyenyish

(1) Bezhig giwenh a'aw mindimooyenyish gii-ayaagoban, maji-mindimooyenyish. (2) Biiwaabikwakizinensan giwenh ogii-piizikaanan.

(3) Miish giwenh ingoding, "Mii i'iw wenji-izhinikaadeg niin i'iw Onamia – naaniimi'aa – ingii-naaniim imaa, ingii-tazhi-naaniim," ikido giwenh a'aw mindimooyenyish. (4) Gii-wenda-gichi-maji-aya'aawishiwi. (5) Gaawiin awiyya daa-gii-paapisiin, miinawaa ingoji waabamind, gaawiin awiyya daa-gaagiigidosiin. (6) Gaawiin gaye awiyya odaa-zhoomiingwetawaasiin, gaawiin sa go gegoo.

(7) Miish giwenh ingoding, niizh gii-oshki-wiidigendiwig iidog, mii oshki-aya'aag, gaa-izhi-oniijaanisensiwaad. (8) Amanj iidog gaa-izhichigegwen a'aw ikwe, iniw onaabeman ogii-paapi'aan namadabiwaad, gaa-izhi-baashkaapid giwenh a'aw ikwe. (9) Amanj gaa-izhichigenigwen iniw onaabeman, ogii-paapi'aan.

(10) Miish giwenh imaa a'aw mindimooyenyish namadabid, gichi-ganawaabamaad giwenh, gichi-ganawaabamaad, mii iniw bayaapiniin. (11) "Imbaapi'igoo," inendam.

(12) Miish iidog ingoding gaa-izhi-ayaad, amanj igo endasogonagak, gaa-izhi-niimi'iding, maagizhaa gaye gaa-midewiwiingen, amanj iidog. (13) Gegoo sa wiin igo gii-inakamigad. (14) Mii giwenh imaa enaasamabinid iniw, maanendaminid iniw gaa-wani'aanijin iniw oniijaanisensini. (15) Mii giwenh imaa endazhishimod, gaa-piindashkwaanaagwen giwenh iniw abinoojiinyan, ogashkibidaaganid, miinawaa ko giwenh gaa-niisiwesed a'aw abinoojiinh.

16. The Witch

(1) There was said to have been an old woman, a witch. (2) She wore metal shoes.

(3) Once the old woman says: "It is called 'Onamia' – *Naaniimi'aa* – because I danced around there [*ningii-tazhi-naaniim*]." (4) She was a very evil witch. (5) If she is seen about somewhere, no one would laugh and no one would speak. (6) No one would smile at her or do anything at all.

(7) Once there were two young people, newly married, who had a little baby. (8) I don't know what the woman must have done, but she laughed at her husband as they were sitting down; that woman burst into laughter. (9) I don't know what her husband must have done, but she laughed at him.

(10) The evil old woman is sitting there looking hard at the laughers. (11) "I'm being laughed at." she's thinking.

(12) Then, once, I don't know how many days later, she was there where they were having a dance, maybe it was the Midewiwin, I don't know. (13) There was some event. (14) They are sitting in front feeling bad about having lost their little child. (15) She's dancing there with that child stuffed and used as her medicine pouch, shaking as if it were fringed.

(16) Miish giwenh gaa-ikidod a'aw inini, "Booch igo ingoding niwii-niiwana'waa a'aw mindimooyenyish. (17) Gaawiin indaa-boonenimaasiin," ikido giwenh.

(18) Wayiiba dash iidog igo wiin gii-mikawind, mii a'aw mindimooyenh, bimi-abid. (19) Animoshan ogii-kiikamigoon, ikidom giwenh. (20) Ogondashkwaang giwenh gii-eyenizi, gii-niiwana'waawinden a'aw mindimooyenh. (21) Maagizhaa gaye awiyya gaa-kiikamigogwen, ikidom.

(22) Noomaya-sh igo geyaabi, ayamanisodawaa giwenh a'aw mindimooyenh babiminizha'ged. (23) Mii giwenh iniw makizinensan gaa-onji-gikenimind.

(24) Miish imaa noongom gikinoo'amaadiiwigamig imaa gii-tagon. (25) Gichi-niibowa imaa jii-begamigoon gii-atewan, miish imaa gikinoo'amaadiiwigamig gii-achigaadeg, anishinaabe-gikinoo'amaadiiwigamig. (26) Miish imaa, mii imaa gaa-onjinizha'ged iko, gaawiin imaa awiyya daa-gii-izhaasiin. (27) Miish giwenh ingiw enokiijjig imaa, iniw anishinaabeg, imaa niibaadibik ezhi-anokiiwaad, boodawewininiwiwaad, mii ko ezhi-noondawaawaad gechi-bagidanaamonijin. (28) Mii gaa-izhi-aanizhiitang imaa a'aw gaa-anokiid bezhig miinawaa bezhig aano-gii-anokii. (29) Mii go gaye wiin naasaab enaajimod imaa nibaad noondawaad awiyya gichi-bagidanaamonid. (30) Mii go gaye wiin gaa-izhi-ishkwaa-anokiid imaa, imaa jii-begamigoon gii-paatayinadoon.

(16) The man said: "I'll kill that evil old woman for sure one of these days. (17) I won't leave her alone."

(18) Not long after that old lady was found slumped over. (19) It is said that the dogs chewed at her. (20) The old lady must have been killed as there were marks on her throat. (21) It is said that something must have attacked her.

(22) Even to this day, the old lady's presence is known to chase people around. (23) She is identified by those shoes.

(24) It was there where the school is today. (25) There were a lot of graves where the school was, where the school was put, the Indian school. (26) She goes out chasing from there, so nobody can go there. (27) The workers there, the Indians, those that work there at night as custodians, they hear someone breathing hard. (28) One worker quit and another one tried to work. (29) But he told the same story about sleeping there, that he heard someone breathing hard. (30) So he stopped working there where there were a lot of graves.

17. Onamia - Anami'aa

(1) Mewinzha giiwenh gaa-izhi-noondamaan i'iw Onamia izhi-wiindamowaad gichi-mookomaanag. (2) "Anami'aa," gii-ikido ko imaa nookomisiban. (3) Miish i'iw gaa-ikidod, mewinzha giiwenh imaa bimishkaawaad anishinaabeg. (4) Iwidi akeyaa niisaaboonowag iwidi iidog akeyaa izhijiwan, waasa i'iw ziibi. (5) Gii-michaamagad mewinzha gichi-ziibi imaa, imaa bimishkaawaad.

(6) Baanimaa giiwenh ingoding wenji-nagaashkaanig i'iw jiimaan, nagaashkaanig i'iw jiimaan. (7) Miish giiwenh, inaabiwaad giiwenh imaa a'aw akiwenzii, a'aw akiwenzii imaa, wegwaagi giiwenh ezhi-wendagichiwishkaanig i'iw jiimaan. (8) Mii go gaawiin wii-maajiishkaasinini.

(9) Wegwaagi giiwenh, indigo giiwenh gichi-owaazisiin ezhinaagozinid. (10) Bezhig giiwenh agaashiinyiwan. (11) Odeshkanaawan. (12) Miish giiwenh i'iw, "He," asemaan apaginaawaad imaa miinawaa-sh iidog ezhi-gaagiigidod iniw obawaajigewinan a'aw akiwenzii dazhimaad miinawaa go iniw manidoo, gotamowaad ojiimaaniwaa ji-gondaashkaanig.

(13) Ingoding igo giiwenh gaa-izhi-maajiishkaanig i'iw ojiimaaniwaa. (14) Mii iniw gaa-nagishkawaawaajin awegwenan dinowan. (15) Gichi-giigoonyag izhinaagoziwan odeshkanaawan, maagizhaa gaye gichi-owaazisiin. (16) "Awegwen manidoo," gii-ikidowag iko. (17) Mii i'iw gaa-ikidowaad mewinzha. (18) Miish i'iw wenji-izhi-wiindeg gii-anami'aawaad imaa Onamia.

17. Onamia - Anami'aa

(1) What I heard long ago about how the white men named Onamia. (2) My late grandmother said it is "*Anami'aa*" 'he prays'. (3) She said that a long time ago there were Indians paddling along there. (4) They are going downstream as the river flows, a long way. (5) Long ago it was a big river there where they are paddling.

(6) Suddenly the canoe comes to a halt. (7) The old man and his party take a look, and behold, the canoe is suspended motionless. (8) It won't move.

(9) Behold, there are things that look like huge catfish. (10) One is small. (11) They have horns. (12) And then: "Hey!"; the old man throws tobacco there and speaks of his visions and talks of the manitous as they are afraid that their canoe is sinking.

(13) Then their canoe started moving. (14) They wondered what sort of things they had met up with. (15) They look like giant fish with horns, perhaps giant catfish. (16) They used to say that they were some sort of manitou. (17) That's what they said long ago. (18) That's why where they prayed [*gii-anami'aawaad*] is called Onamia.

18. Minis Gaa-pabaamaaboodeg

(1) Bezhig giiwenh imaa gibaakwa'iganing ayi'ii ko imaa minis gii-pabaamaaboodemagad, gichi-mewinzha go.

(2) Miish giiwenh ingoding niizh ininiwag, akiwenziiyag, maagizhaa gaye gaa-wiitaawigwen, imaa namadabiwaad. (3) Enda-minwamanji'owag, maagizhaa gaye gaa-minikwewaagwen. (4) Gichi-mewinzha go gii-aawan.

(5) Miish giiwenh, ingoding giiwenh miinawaa dash igo imaa, maagizhaa gaye gaa-koshkoziwaagwen. (6) Mii giiwenh imaa baa-ayaanig jiiigayi'ii i'iw minis.

(7) "Tayaa," ikido dash giiwenh a'aw. (8) "Tayaa, daga gopiidaa. (9) Omaa wiigob bisha'andaa, gitaakwapidoodaa i'iw minis," ikido giiwenh, gaa-izhi-gopiiwaad, gaa-o-izhi-bisha'igobiiwaad. (10) Niibowa go wiigob imaa. (11) Miish imaa gaa-izhi-dakobidoowaad i'iw minis. (12) Mii gaawiin miinawaa gii-maadaaboodesinoon. (13) Miish igo imaa gii-ayayaag noongom. (14) Miish igo noongom imaa jiiigayi'ii go imaa akiing ezhi-ayaamagak. (15) Gaawiin geyaabi minisiwanzinoon. (16) Mii gii-takobidoowaad ingiw akiwenziiyag i'iw minis.

18. The Island that Floated Around

(1) Long, long, ago there was an island at Onamia that floated around.

(2) Once there were two men, old men, perhaps they were brothers-in-law, sitting there. (3) They were really feeling good, maybe they had been drinking. (4) It happened a long, long time ago.

(5) Then they must have woken up. (6) That island was right near there.

(7) "*Tayaa*," says one. (8) "*Tayaa*, let's go inland. (9) Let's peel some basswood bark and tie the island down," he says, so they went inland and peeled some bark. (10) There's a lot of basswood bark there. (11) They tied up the island there. (12) It didn't start to float off again. (13) That's where it remains today. (14) Now it is right next to the land there. (15) There's not an island there any more. (16) Those old men tied up the island.

19. Ikwewag Wezhigwanaajig

(1) Miinawaa gaa-inaajimod a'aw nookomisiban iko aangodinong dadibaajimotawid. (2) Gaawiin giiwenh awiia daa-aazhogesiin imaa, daa-izhaasiin iwidi i'iw minis ayi'ii imaa ayaamagad, minis imaa misi-zaaga'iganiing ayaamagad. (3) Gaawiin imaa awiia daa-izhaasiin. (4) Giishpin awiia izhaad iwidi, mii ezhi-gichi-noodininig. (5) Niiyogon-sh giiwenh noodin imaa, giishpin awiia imaa izhaad.

(6) Miish i'iw gaa-ikidod: "A'aw iwidi akeyaa biidaabang, wenji-biidaabang," ikido, "aya'aa iidog imaa asin. (7) Mii go ezhi-ayaad, gichi-desaabikizi. (8) Gichi-mindido a'aw asin," ikido. (9) "Mii iidog imaa gii-waabamindwaa ingiw ikwewag, abaasandekewaad."

(10) Amanj ezhinikaazowaagwen aya'aag ikwewag. (11) "Giigoonh-ozhigwanaawag," ikido. (12) Mii imaa iidog gii-ayaawaad ingiw ikwewag.

19. The Women with Fishtails

(1) More of what my late grandmother used to tell me sometimes when she told me stories. (2) Nobody should go across, should go over to that island that is in Mille Lacs Lake. (3) No one should go over there. (4) If someone goes over there, it gets very windy. (5) There is four days of wind if someone goes there.

(6) She said: "Over there towards the east, from where the sun rises," she says, "there is a rock there. (7) It's like it's flat. (8) That rock is very big," she says. (9) "Some women were seen there sunning themselves."

(10) I don't know what they call those women. (11) "They have fishtails," she says. (12) That's where those women must have been.

20. Gichi-giigoonh

(1) Gichi-giigoonh imaa danaajimaa misi-zaaga'iganiing ayaad. (2) Mii azhigwa waawaabamaawaad ingiw gichi-mookomaanag. (3) Mazina'iganing igo moozhag niwaabandaamin waabamaawaad iniw gichi-giigoonyan.

(4) Mewinzha-sh iko gii-ikidowag anishinaabeg gii-waabamaawaad iidog. (5) Gichi-mindido a'aw gichi-giigoonh. (6) Awegwen dino giigoonh. (7) Miish imaa gaa-ikidod mii imaa minisensing ayaad imaa neyaashiing. (8) Mii imaa wenjiid ikidowag iko gichi-anishinaabeg. (9) Minis imaa ayaamagad. (10) Gii-taa ko imaa gichi-mookomaan mewinzha – Minisiwinini gii-inaa – imaa minising. (11) Mii go megwaa ko bwaanag gii-miigaadiwaad, mii imaa gii-ayaad a'aw akiwenzii, gii-taawaad.

(12) Miish i'iw imaa naawayi'ii ikidowag, bapashkwaa ikidowag. (13) Mii iidog imaa gaa-izhi-gonzaabiig, mii i'iw imaa naawayi'ii. (14) Mii go ezhi-dootoobang imaa ikidowag, mii imaa naawayi'ii minising. (15) Miish imaa besho minisaabikoons ezhi-ayaamagak. (16) Miish imaa ayaad a'aw gichi-giigoonh ikidowag. (17) Mii iidog imaa ayaangodinong igo gichi-animikiikaag waabamind. (18) Mii iwidi epa'iwed minisaabikong; gomaapii go dagon minisaabik, mii iwidi epa'iwed. (19) Mii go ezhi-oskwaadigoshing ikidowag, eniginid a'aw gichi-giigoonh.

(20) Mii iwidi minisaabikong, miish iidog imaa apane inaabiwin enaabiigiseg, mii go gaye bwaanaw'aawaad ingiw – awegwenag ingiw manidoog, animikiig, – ji-nisaawaapan, mii iniw gichi-giigoonyan.

(21) Moozhag-sh ko mewinzha ogii-waabamaawaan ingiw anishinaabeg wii-kichi-nichiiwak. (22) Maagizhaa gaye bebaa-ayaagwen ingoji imaa zaaga'iganiing. (23) Mii giuwenh wii-kichi-nichiiwak, mii i'iw

20. The Big Fish

(1) They tell of a big fish there in Mille Lacs Lake. (2) Now the white people are seeing it. (3) Lots of times we see in the papers that they're seeing a big fish.

(4) A long time ago the Indians used to say that they saw it. (5) It's a very big fish. (6) I don't know what kind of fish. (7) He said that it is there at the small island off the point. (8) The Indians of old used to say that that's where it comes from. (9) There is an island there. (10) A whiteman called *Minisiwinini* 'Island-man' lived there on the small island long ago. (11) That old man was there, he and his family lived there while the Sioux were making war.

(12) They say that right in the middle of it is a meadow. (13) It must sink down right there in the middle of it. (14) They say there's a quaking bog there right in the middle of the island. (15) Nearby is a small rock island. (16) They say that's where the big fish is. (17) Sometimes when there is a great thunderstorm, he is seen. (18) He runs there to *Minisaabikong* (Spirit Island), the rock island further on, that's where he runs to. (19) They say that the water ripples as if there is something under it, that's how big the fish is.

(20) The rock island is where the lightning bolts always strike, but they're unable to do it – I don't know who those manitous are, Thunderers – to kill the big fish.

(21) Long ago the Indians used to see it all the time when it was going to storm. (22) It must be around somewhere in the lake. (23) When it is going to storm, that's when they see such a high wake going by in the

ezhi-waabandamowaad gomaa go bimi-apiitakidenig i'iw nibi, mii iwidi epa'iwed minisaabikong gii-ikido ko mewinzha.

(24) Miinawaa-sh iidog mewinzha imaa akeyaa noopiming, ingiw akiwenziyyag iko gii-tibaajimowag, mii imaa wendaayaag gichi-waazh, iidog, miish iwidi akeyaa waasa go owidi akeyaa eni-ayizhi-ayaagwen gichi-waazh, imaa-sh ayi'ing wiikwegamaansing wabibiiyaamagad. (25) Gaawiin awiia daa-debakii'igesiin ekwiindimaag. (26) Mii imaa apane ikidowaad ingiw anishinaabeg mewinzha animikiikaanig. (27) Mii iidog imaa ezhi-maajjiwang, imaa ezhi-maajjiwang gichi-animikiikaag. (28) Mii imaa akeyaa ezhi-ayaag i'iw gichi-waazh.

(29) Mewinzha go anooj gegoo gii-ikidowag ingiw anishinaabeg.

water, as he runs to the rock island, so he said long ago.

(24) The old men used to tell long ago that a great tunnel runs out from back in the woods, that's the way the great tunnel must go, out there into the bay where the channel is. (25) Nobody can determine how deep it is. (26) That's what the Indians always said long ago when it was thundering. (27) There must be a whirlpool there when there is a great thunderstorm. (28) That's the direction the big tunnel goes.

(29) The Indian used to say all sorts of things long ago.

21. Gichi-giigoonh

(1) Miinawaa-sh ingiw anishinaabeg ko ninoondawaag gaagiigidowaad.
(2) Miinawaa-sh jiigibiig iko gii-ayaawag mewinzha. (3) Gii-taawag ingiw anishinaabeg imaa.

(4) Miish iko gichi-animikiikaag, ikidowag, niibaadibik igaye ayaangodinong gichi-animikiikaanig, miish ezhi-waabandamowaad i'iw iidog nibi. (5) Gomaa giivenh bimi-apiitakideni, gichi-waasa go apiitakideni, gegoo gichi-bimibidenig iwidi. (6) Miish imaa giivenh i'iw inaabiwin imaa enaabiigisenig apane, apane ko giivenh iwidi gwayak minisaabikong.

(7) Ayaa-sh igo giivenh imaa gichi-giigoonh, ikidowag iko, ayaa giivenh imaa gichi-giigoonh misi-zaaga'iganiing. (8) Miish azhigwa ingiw gichi-mookomaanag waawaabamaawaad iniw gichi-giigoonyan.

(9) Geget igo ayaa imaa gichi-giigoonh misi-zaaga'iganiing, iidog.

21. The Big Fish

(1) And again I used to hear the Indians talking. (2) Long ago they used to be along the shore. (3) The Indians lived there.

(4) They say that when there is a big thunderstorm, or sometimes when there is a big thunderstorm at night, they would look at the water. (5) The water goes by in a big swell, rising up a great distance, as there's something speeding by there. (6) That's where the lightning always strikes, always straight at the island.

(7) There's a big fish there, they keep saying, there's a big fish in Mille Lacs Lake. (8) Now the whitemen are seeing a big fish.

(9) There really must be a big fish in Mille Lacs Lake.

22. Nibii-bizhiki

(1) Mewinzha gaye a'aw mindimooyenh gaa-inaajimotawid iko. (2) Maagizhaa gaye gaa-manoominikewaagwen imaa beke-zaagidawaag akeyaa. (3) Gaawiin-sh iko imaa miikana gii-inamosinoo izhi-gwayak, enamog gichi-miikana iwidi akeyaa. (4) Mii gaa-izhi-waawaaninishkaawaad zezabegamaag. (5) Miish imaa – aaniindanaa ge-izhi-izhinikaadamaambaan i'iw zaaga'igan, menisiwang maagizhaa gaye ezhi-wiindegwen. (6) Enda-onizhishin sa go i'iw zaaga'igan.

(7) Mii iidog imaa gaa-izhi-nawajiiwaad ini-onaagoshininig, gaa-izhi-nibaawaad imaa. (8) Miish iidog gweshkoziwaad azhigwa gigizheb – maagizhaa gaye eniibiishikewaagwen – awegwen-sh iidog a'aw ikwe o-gwaaba'ang i'iw nibi wii-aniibiishikewaad giuwenh bi-gopiibatood. (9) “Nashke gosha naa iwidi inaabig; bizhiki iwidi bimaadagaa,” ikido giuwenh.

(10) Wegwaagi giuwenh geget bizhiki iwidi gii-pimaadagaa. (11) Mii imaa enaadagaanid minising. (12) Miish i'iw gaa-ikidowaad, indigo giuwenh i'iw waasaabikizo, indigo giuwenh gegoo wawaawiyeyaani ezhi-waasaabikizonid. (13) Mii imaa enaadagaanid akeyaa minising iniw bizhikiwan. (14) Mii iidog a'aw nibii-bizhiki. (15) “Awegwen iidog dinowa manidoo,” gii-ikidowag iko.

22. The Water Cow

(1) Long ago what the old lady told me about. (2) Maybe they were ricing there towards *Beke-zaagidawaag*. (3) The road didn't used to go straight through there where the highway goes. (4) They used to go around Bay Lake. (5) There – what can I call that lake, maybe it's called *Menisiwang* (Farm Island Lake). (6) That lake is really nice.

(7) They must have stopped and slept there in the evening. (8) It must have been when they woke up in the morning – maybe they were making tea – a woman, I don't know who, was going to dip up water for them to make tea, but she ran inland. (9) “Look over there; there's a cow swimming by,” she says.

(10) Behold, there really was a cow swimming by. (11) He was swimming for the island. (12) They said that it was just as if he was shining with little round spots. (13) That cow was swimming for the island. (14) He must have been a water-cow. (15) “Wonder what sort of manitou he was,” they used to say.

23. Babaamadaawaagewinini

(1) Mii gaye a'aw nookomisiban, ingoding igo mii iidog omaa a'aw nookomis gaa-omaamaayijin, ogii-wiindamaagoon, iwidi dabasaakweyaag izhi-wiindemagad imaa misi-zaaga'iganiing. (2) Mii iidog iwidi gichi-niibowa gaa-taawaad anishinaabeg.

(3) Miish iidog ini-onaagoshig ko enda-gichi-mino-onaagoshin, mii ingiw oshki-aya'aag bimoomigowaad gagwejikanidiwaad. (4) Akina sa go gegoo gii-izhichigewag odaminowaad ingiw oshki-aya'aag.

(5) Miish iidog ingoding miinawaa gitigaan ogii-ayaanaawaa, okosimaan. (6) Enda-gichi-minochigewag giienh. (7) Gichi-mamaachaaniwan gaye iniw okosimaan.

(8) Miish iidog a'aw akiwenzii bezhig goshkwaawaadabi zagaswaad. (9) "Baapiniziwaagan, gaawiin ganabaj naa gegoo giwii-izhiwebizimin," ikido giienh. (10) "Gaawiin onizhishinzinon i'iw gitigaan onzaamiging. (11) Indawaaj bakobiidaabaadamok iniw okosimaan," ikido giienh a'aw akiwenzii. (12) "Giwii-maazhi-izhiwebizimin."

(13) Iiw gaye apii ogii-kosaawaan iniw bwaan. (14) Mii iidog i'iw apii megwaa go gii-miigaadiwaad. (15) Amanj sa iidog gaa-izhiwebiziwaagwen.

(16) Miish giienh ingoding enda-mino-onaagoshin, enda-anwaatin. (17) Eni-onaagoshininig ogii-waabamaawaan giienh awiia biidaasamosenid waasa go iwidi jiiigibiig. (18) Mii ko imaa ezhi-bangishininid. (19) Mii giienh miinawaa ezhi-onishkaanid. (20) Besho go izhaawan miinawaa ezhi-bangishininid.

23. The Peddlar

(1) My late grandmother was once told by her mother about what is called *Dabasaakweyaag* 'Stunted Woods' over on Mille Lacs Lake. (2) A lot of Indians were living there.

(3) Along toward evening when it's real nice, the young people ride horseback and have races. (4) Those young people did all sorts of things when they played.

(5) They had gardens too, and pumpkins. (6) Their gardens grow really well. (7) The pumpkins are huge.

(8) There is one old man sitting still and smoking. (9) "There's danger, there's no doubt something is going to happen to us," he says. (10) "It's not good when the garden grows too well. (11) You had better drag those pumpkin vines into the water," the old man says. (12) "Something bad is going to happen to us."

(13) At this time they were scared of the Sioux. (14) It must have been when they were fighting each other. (15) I don't know what was really happening to them.

(16) Then, on one fine evening, it's very still. (17) Along toward evening they saw somebody approaching on foot, a long way down the shore. (18) He falls down there. (19) Then he gets up again. (20) He comes a little closer and then falls down again.

(21) “He, awenen da naa awedi baadaasamosed?” miish iidog i’iw gaa-inendamowaad. (22) Mewinzha ko ingoji anishinaabeg daawaad gegoo izhiwebak, mii iidog ezhi-ayaawaad bezhig igo a’aw dibishkoo sa iidog babaamaajimo. (23) Gegoo ezhiwebadinig miinawaa ezhi-nandone’waad iniw anishinaaben mii iwidi o-dibaaajimod.

(24) Mii iidog i’iw gaa-inendamowaad ingiw anishinaabeg, maajiiba’idiwaad giwenh ingiw ininiwag miinawaa go aanind ikwewag, awenenan iniw. (25) Bagamiba’idiwaad, wegwaagi giwenh gichi-mookomaanan. (26) Mewinzha ko babaamadaawewininiwag gii-ayaawag. (27) Gii-michiwanewag gichi-mookomaanag. (28) Akikoon anooj igo gegoo ogii-paa-adaawaagen. (29) Maagizhaa gaye gaa-paa-meshkwadonigegwen (30) Owenda-zhawenimaawaan gaa-izhi-maajiinaawaad gaa-izhi-giiewinaawaad aano-mashkikiikaanaawaad.

(31) Mii sa giwenh gaa-izhi-nibod mii a’aw gichi-mookomaan. (32) Wayiiba go giwenh bezhig gaa-izhi-mizizid. (33) Mii go miinawaa bezhig gaa-izhi-aakozid. (34) Eshkam igo, mii go gomaa go minik aakoziwag. (35) Aaniish naa gaawiin ogikendanziinaawaa aaniin enaapinewaad ingiw anishinaabeg. (36) Eshkam igo azhigwa nibowag, eshkam igo mii go gegaa go enigokwaag i’iw anishinaabe-oodena ezhi-aakoziwaad.

(37) Bezhig iidog iwidi inini ishkwege, nawaj igo oshki-inini, onijaanisensan-sh iidog niizhiwan miinawaa odayensan. (38) Gichi-mashkosiw-sh iwidi ayaamagad, gichi-mashkosiw-sh iwidi ayaamagad iwidi. (39) Mii iidog gaa-izhi-inaad iniw wiiwan ji-izhi-goziwaad agaamaakwaa. (40) “Maagizhaa gaawiin gegoo indaa-izhiwebizisiin,” gii-inendam, gaa-izhi-maajaawaad gii-o-ozhigewaad, ayayaawaad. (41) Enda-wewayiiba giwenh madwewewan, madwewe baashkizigan.

(21) "Hey, who is that over there walking this way?" they thought. (22) Long ago if something happens where the Indians are living, they have one person who takes the news around. (23) If anything happens, he goes and seeks other Indians and tells them.

(24) That's what the Indians were thinking about, so the men and some women start running (to find out) who he is. (25) When they arrive there, behold it's a whiteman. (26) Long ago there used to be peddlars around. (27) Those whitemen carry goods on their backs. (28) He went around selling pails and all sorts of things. (29) Maybe he was trading around for things. (30) They really took pity on him and took him back home and tried in vain to doctor him up.

(31) Then the whiteman died. (32) In a little while one of them started to get a cold. (33) Then another one got sick. (34) Then gradually quite a few of them got sick. (35) Of course the Indians don't know what's wrong with them. (36) Gradually the Indians in nearly the whole town are sick or dying.

(37) There's one man living at the end of the village, just older than a young man, with two children and his puppy. (38) There is a big meadow over there. (39) He told his wife that they should move to the woods across the clearing. (40) "Maybe nothing will happen to me," he thought, so they went there and built a place to stay. (41) Every once in a while they heard shots, gun shots.

(42) Mii nibod awiia ayaangoding nising miinawaa aabiding. (43) Mii nising madweweg mii a'aw gichi-aya'aa. (44) Aabiding-sh madwewed, mii a'aw abinoojiinh. (45) Mii ko gaa-izhichigewaad ingiw anishinaabeg, madwezigewaad, nibod awiia.

(46) Ingoding igo giienh ayayaawaad, ingoding igo giienh gigizheb goshkoziwaad, baanima go giienh gaa-pijibatood animoons.

(47) Wegwaagi giienh iniw odayensan indigo giienh gaa-apangishininid imaa ishkwaandeming, aakozinid iniw odayiwaan, ganawaabamaad giienh a'aw inini. (48) Mii sa gaye wiinawaa gaa-izhi-maajinewaad. (49) Mii iidog a'aw animoons gaa-izhiwidood iwidi i'iw mamakiziwin.

(50) Geget igo gii-aawan o'o. (51) Imaa gii-ayaawaad, mii go gaye gaawiin gii-maajigisiwwag ingiw mitigoog. (52) Noongom idash gaa-dabasaakweyaag izhi-wiinde. (53) Ingiw mitigominzhiig endadadaakwaakoziwag iwidi. (54) Geget gii-izhiwebad i'iw.

(42) When anyone dies, there are either three shots or a single shot.
(43) It is three shots for an adult. (44) It is a single shot for a child.
(45) That's what the Indians used to do, shoot off guns if anyone dies.

(46) They were living there, when, one morning a while after they woke up, a puppy came running towards them. (47) Behold, it was his puppy, and it fell down there in the doorway, and the man looked at that sick dog of theirs. (48) Then they too started getting sick. (49) The puppy had carried the smallpox there.

(50) This certainly happened. (51) Where they lived, the trees don't grow up. (52) Today it's called *Gaa-dabasaakweyaag* 'Stunted Woods'.
(53) The oaks are really short there. (54) That happened for sure.

24. Bagwaji-opiniig

(1) Mewinzha ko gaa-inaajimod a'aw mindimooyenh giwenh ingiw anishinaabeg, mii iniw opiniin gii-maamiginaawaad. (2) Mii gaa-ishkwa-aabita-niibininig, mii ezhi-maadaawanidiwaad ingiw ikwewag. (3) Mii iwidi gichi-ziibiing ezhaawaad. (4) Miish iwidi, mii giwenh iwidi gii-ayaawaad ingiw bagwaji-opiniig. (5) Maagizhaa gaye nebaawaagwen iwidi, maamiginaawaad iniw opiniin. (6) Miish ezhi-ayaawaawaad, aanind ezhi-bishagikonaawaad, baaswaawaad iniw opiniin. (7) Miinawaa aanind oningwa'abwenaawaan, imaa epiichitaawaad maamiginaawaad iniw opiniin. (8) Nibiikaang odoondinaawaan, nibiikaang ogii-ondinaawaan iniw opiniin.

(9) Miish miinawaa, miish iko gaa-ikidod a'aw mindimooyenyiban, abinoojiinyan wijiwaawaad ji-bakite'odisigwaa iniw opiniin. (10) Gaawiin giwenh awiia daa-bakite'waasiin iniw bagwaji-opiniin. (11) Mii ko gaa-ikidod a'aw, mii giwenh giishpin awiia bakite'ond iniw opiniin, gaawiin ingo-gikinoonowin bimaadizisiin. (12) Mii giwenh ezhi-nibod, giishpin bakite'ond iniw opiniin a'aw anishinaabe. (13) Mii ko gaa-ikidod a'aw mindimooyenyiban.

(14) Mii dash giwenh, mii ezhi-biinaawaad iniw opiniin. (15) Mii azhigwa bibooninig, akina gii-paaswaawaad, miish bibooninig, ingiw anishinaabeg wiyaas ingoji ondinamowaad. (16) Miish imaa wiyaas gabaatoowaad. (17) Miish imaa ezhi-dago-onzwaawaad iniw opiniin. (18) Miish opiniin gii-amwaawaad.

24. Wild Potatoes

(1) What the old lady used to tell about the Indians gathering potatoes long ago. (2) After the middle of the summer, the women would travel in a group. (3) They go to the Mississippi River. (4) It was there that the wild potatoes were. (5) Perhaps they slept there while gathering the potatoes. (6) When they get them, they peel some of the potatoes and dry them. (7) They roast some in the coals while they are engaged in picking the potatoes. (8) They get them from the wet places; they got the potatoes from the wet places.

(9) The old lady also used to say that the children accompanying them are not to hit each other with the potatoes. (10) No one should be hit by wild potatoes. (11) She used to say that if someone is hit by wild potatoes, he won't live a year. (12) If an Indian is hit by wild potatoes, he dies. (13) That's what the old lady used to say.

(14) They bring the potatoes back. (15) Then in the winter, having dried all of them, in the winter, the Indians get meat from somewhere. (16) They cook the meat there. (17) They boil the potatoes together with the meat. (18) Then they ate the potatoes.

25. Okaadakikoog

(1) Gichi-mewinzha akina gegoo ingii-nanda-gikendaan. (2) Miish iko gaa-izhi-gagwejimag a'aw mindimooyenh: "Aandi gaa-ondinaawaad akikoon mewinzha, okaadakikoon."

(3) Miish i'iw gaa-inaajimod: "Gichi-mewinzha ko gii-ayaawag gii-meshkwadoonamawindwaa gegoo. (4) Ayi'ii adaawaagan iidog iko ogii-meshkwadoonaanaawaan gegoo waa-aabajitoowaajin gichi-mewinzha. (5) Miish iniw okaadakikoon gaye aabiding iidog gaa-izhi-miinindwaa. (6) Miish igo, giishpin awiia gaa-ayaawaad iniw okaadakikoon, mii go apane ezhi-ayaawaad. (7) Mii go gichi-aya'aawid, maagizhaa gaye nibod, mindimooyenh, mii ezhi-miinaad iniw odaanan zeziikizinijin iniw akikoon. (8) Mii go apane; mii go gaye wiin a'aw mindimooyenyiwid, nibod, maagizhaa gaye nibod, mii go gaye wiin miinawaa iniw odaanan, maanaajin, iniw okaadakikoon."

(9) "Maagizhaa gaye onzaam gozigwaninid, mii ezhi-waanikewaad ingoji go ishkwa-iskigamizigewaad. (10) Mii gaye imaa aabaji'aawaad iniw akikoon miinawaa go gidasigewaad, manoomin gidasamowaad. (11) Giishpin idash igo waasa izhi-goziwaad, bwaanawi'aawaad wii-pimiwinaawaad, ogii-wenda-mino'aawaan iniw akikoon bimoomaawaad."

(12) "Giishpin-sh igo wii-naganaawaad ingoji, mii ezhi-waanikewaad imaa akiing. (13) Miish imaa biina'waawaad iniw okaadakikoon.

(14) Miinawaa zigwaninig, miinawaa mamaawaad aabaji'aawaad."

(15) Miish igo gaa-izhi-gagwejimag: "Wegonen dinowa gaa-aabajitoowaad, giishpin gii-ayaawaasigwaa iniw akikoon."

25. Legged Kettles

(1) Long ago I tried to find out everything. (2) So I asked the old lady: "Where did they get the kettles from, the legged kettles, long ago?"

(3) This is what she had to tell about that: "Long ago they were traded for things. (4) They must have traded pelts for the things they wanted a long, long time ago. (5) At one time the legged kettles too must have been given to them. (6) If someone has a legged kettle, she holds on to it always. (7) When an old lady becomes elderly or perhaps is dying, she gives the kettle to her oldest daughter. (8) And so on; that one too, when she becomes an old lady or is dying, might be dying, it is to her daughter that she gives the kettle."

(9) "Maybe if the kettle is too heavy, they dig a hole for it somewhere after they boil sap. (10) They use the kettle there again when they parch, when they parch wild rice. (11) If they move camp a long way and can't carry it along, they just pack it carefully on someone's back."

(12) "If they want to leave it behind somewhere, they dig a hole in the ground. (13) They put the kettle in. (14) In the spring again, they take the kettle to use."

(15) I asked her: "What sort of thing did they use if they didn't have a kettle?"

(16) “Oonh,” ikido, “gichi-ziibiing iwidi,” gii-ikido, “baatayiinadoon iniw biiwaabikwashkoonsan, odizhi-wiindaanan, jiiigi-gichi-ziibi baatayiinadoon,” ikido. (17) “Mii gaa-izhi-niibidoowaad, mii iniw mashkosiwan. (18) Gaawiin daa-jaagidesinoon. (19) Mii ezhi-niibidoowaad weweni ji-zhaabosesinog i’iw manoomin. (20) Mii eyiidawayi’ii mitigoon ezhi-badakidoowaad, miish imaa agijayi’ii ezhi-atoowaad, mii iniw biiwaabikwashkoonsan. (21) Miinawaa i’iw manoomin, mii imaa ezhi-atoowaad agijayi’ii. (22) Mii iwidi anaamayi’ii ezhi-בודawewaad. (23) Gaawiin jaagidesinoon, mii iniw iidog iniw biiwaabikwashkoonsan, mii eta go ezhi-miskwaabikideg,” gii-ikido ko. (24) Mii imaa gwekwekinamowaad. (25) Miish igo ezhi-ozaawaakizamowaad i’iw manoomin.”

(26) Mii imaa gaa-inaajimod a’aw mindimooyenyiban.

(16) “Oh,” she says, “over at the Mississippi River,” she said, “there are lots of those ‘iron rushes’, as they call them, along the river,” she says. (17) They weave those plants together. (18) They won’t burn. (19) They weave them carefully so the wild rice won’t fall through. (20) On each side (of the fireplace) they put up sticks, then they put the iron rushes on top. (21) Then the rice is put on top (of them). (22) They build the fire there underneath. (23) The iron rushes don’t burn, they just get red-hot,” she said. (24) “They turn it over and over. (25) Then they toast the rice brown.”

(26) That’s what the old lady told about.

26. Webinige-giizis

(1) Miinawaa gaa-inaajimod nookomis. (2) Mii giienh mewinzha ingiw anishinaabeg, miish a'aw webinige-giizis ogii-inaawaan. (3) Mii iidog i'iw aabita-biboong, maagizhaa gaye gichi-manidoo-giizis.

(4) Miish giienh awiia aakozid – dibi go ji-aakozid, okaading, onikaang, opikwanaang – mii mitigoons we'o-izhi-bookobidoowaad.

(5) Miish iwidi asemaan ezhi-agwapinaawaad iwidi ishkweyayi'ii. (6) Mii ezhi-biibaagiwaad, mii iwidi gwayak a'aw giizis agoojing. (7) Mii iwidi epagidoowaad. (8) “Niwebinaan indaakoziwin,” mii giienh ikidowaad.

26. Throw-Away Moon

(1) More of what my grandmother told. (2) It is said that the Indians of long ago had what they called a Throw-Away Moon. (3) It is maybe half-way through the winter, perhaps in the Great Spirit Moon (January).

(4) It is said that if someone is sick – I don't know where he'd be sick, in his leg or his arm or his back – then they go and break off a stick. (5) There at the end they tie tobacco. (6) Then they call out straight up in the sky at the moon. (7) That's where they throw it. (8) "I throw away my illness," that's what they say.

27. Niwebinaan Nikaad

(1) Mewinzha giwenh gii-kagiibaadiziwag oshki-ininiwag, mii go ezhi-gagiibaadiziwaad gwiiwizensag.

(2) Miish giwenh azhigwa ishkwa-aabita-bibooninig, oshki-agoojininid iniw giizisoon. (3) “Wegonesh naa ge-webinamang,” ikidowag giwenh babaamosewaad imaa. (4) “Haw naa,” ezhi-bookobidoowaad giwenh mitigoons, asemaan asaawaad.

(5) “Niwebinaan nikaad,” ikido giwenh bezhig a’aw inini, a’aw gwiiwizens. (6) Miish giwenh geget jibwaa-ojjisenig, miinawaa ji-aabita-bibooninig, mii gaa-izhi-bookogaadeshing. (7) Miish igo gaa-izhi-wanitood i’iw okaad.

27. I Throw Away My Leg

(1) A long time ago the young men were foolish, the boys were foolish.

(2) It is after the middle of the winter and the new moon is up.

(3) "What shall we throw away" they are saying as they walk around. (4) "Haw, so," and they break off sticks and put tobacco there.

(5) "I throw away my leg," says one man, one boy. (6) Sure enough, before the year was up, before the middle of the winter came again, he fell and broke his leg. (7) So he lost that leg of his.

28. Nibo A'aw Giizis

(1) Mewinzha giwenh, "Nibo a'aw giizis," gii-ikidowag iko, giishpin i'iw ayaad aateyaabikishing. (2) Gii-segiziwag ingiw anishinaabeg iko iidog gii-waabamaawaad iniw dibik-giizisoon ani-makadewaabikizimid. (3) Oonh, zegiziwag giwenh, aaniin ge-izhichigewaad?

(4) Bezhig-sh iidog a'aw akiwenzii: "Mamadwezigeg, ishpiming izhi-mamadwezigeg," ikido giwenh, gichi-ombiigiziwaad, gichi-baabiibaagiwaad igaye.

(5) Miish igo azhigwa aabita ani-makadewaabikizimid aangodinong gegaa akina go makadewaabikizimid iniw giizisoon, ezhi-mamadwezigewaad, baabiibaagiwaad, naanoondaagoziwaad igaye.

(6) Miish iko gaa-ikidod a'aw mindimooyenh: "Odaabaakawi'aawaan iniw giizisoon. (7) Mii miinawaa ani-izhi-aatenaagozid makadewizid a'aw giizis. (8) Mii ko gaa-ikidowaad."

28. The Moon is Dying

- (1) Long ago they used to say “The moon is dying” if the moon gets dark.
- (2) The Indians were scared when they saw the moon start to get black.
- (3) Oh, they’re scared, what are they to do?

(4) One old man: “Shoot, shoot into the sky!”, he says, and they make an uproar and keep shouting.

(5) It gets half-dark, sometimes the moon goes almost completely black, and so they keep shooting, hollering, and making lots of noise.

(6) The old lady used to say: “They revive the moon. (7) Then the blackness of the moon appears to fade away. (8) That’s what they used to say.”

29. Miigwechiwendamowaad

(1) Ingiw anishinaabeg mewinzha giiwenh gaa-izhichigewaad. (2) Gaawiin gegoo odaa-gii-izhi-nawadandanziinaawaa, booch igo akawe zagaswe'iwewaad, ziigwaninig, ziinzibaakwad giizhitoowaad. (3) Mii ezhi-zagaswe'iwewaad, manidookewaad sa go, miigwechiwendamowaad i'iw ziinzibaakwad, giizhitoowaad. (4) Miish weweni ezhi-giizhitoowaad, minik igo eskigamizigewaad. (5) Miinawaa i'iw manoomin, mii i'iw gaye dibishkoo. (6) Mii go gaye dibishkoo, mii go oshki-bawa'amowaad.

(7) Mii go gaye gaawiin odaa-izhi-nawadandanziinaawaa.

(8) Miinawaa go ongo zhiigaag, maagizhaa gaye onijaanisiwaan imaa banaadinid, maagizhaa gaye odinawemaaganiwaan, mii akawe booch ezhi-ashamindwaa ezhi-zhakamoonda'indwaa i'iw. (9) Miish gaawiin daa-banaadasinon i'iw manoomin miinawaa go iniw miinan miinawaa go wegodogwen sa go etiteg. (10) Gitigaan igo gaye, mii gaa-ikidowaad, mii i'iw giizhigininig mii ezhi-zhakamoonda'indwaa. (11) Gaawiin odaa-nawadandanziinaawaa. (12) Booshke go i'iw ayaawaad ji-bagizosigwaa zaaga'iganiing. (13) Mii i'iw gaye gaa-inindwaa, mii i'iw giiwenh giigoonyag ezhi-miidaagwetaawaad. (14) Gii-aakoodewagiziwag giiwenh ingiw zhiigaag, miinawaa iniw onijaanisiwaan weni'aawaajin.

(15) Mii ko gaa-ikidod a'aw mindimooyenyiban. (16) Akina gegoo ingii-kikinoo'amaag ji-izhichigesiwaan. (17) Akina gegoo ingii-gikinoo'amaag.

(18) Miish igo geyaabi aangodinong ezhichigeyaang. (19) Giishpin gashkitooyaang gegoo, manoomin igaye miinawaa go ziinzibaakwad miinawaa go iniw etitegin, mii ezhi-mikwenimangidwaa ingiw awiia gaa-inigaazijig. (20) Mii ezhi-wiidookawangidwaa ashamangidwaa. (21) Mii

29. They Give Thanks

(1) What the Indians did long ago. (2) In the spring when they finish off the sugar, they wouldn't take a bite of anything unless they first have the necessary feast. (3) They give a feast, have a ceremony, and give thanks for the sugar after they finish it. (4) They finish it just right, as much as they boil from the sap. (5) It's like that too for wild rice. (6) It's like that too when they first knock rice.

(7) They won't take a bite. (8) Those who have lost a spouse, or maybe if a child of theirs has died, or maybe a relative, must be fed first, spoon-fed. (9) None of the rice would spoil then, or berries, or whatever is ripe. (10) They said that even when the garden is full grown, those people are spoon-fed. (11) They can't take a bite on their own. (12) They can't even go swimming in the lake. (13) It's said of them that the fish go away to avoid them. (14) Those that had lost a spouse were kind of dangerous, and also those who have lost a child.

(15) That's what the old lady said. (16) She taught me all the things that I wasn't to do. (17) She taught me everything.

(18) We still do this sometimes. (19) If we get something, rice or sugar or something ripe, then we consider the ones that are mourning. (20) We help them and feed them. (21) Then later on they can eat or pick berries.

bijiinag ezhi-miijiwaad, mii ezhi-mawinzowaad.

(22) Mii i'iw.

(22) That's it.

30. Esho-wiidigendijig

(1) Mewinzha gaa-inaajimotawid a'aw mindimooyenyiban.

(2) Mii iidog abinoojiinyag mewinzha “ningitigaan” gii-ikidowag, abinoojiinyiwiwaad. (3) Azhigwa go mamaandidowaad igo, mii iniw ge-wiidigemaajin, aangodinong gii-miigiwewag, gii-miinidiwag, miinawaa gii-nandodamaagewag ji-wiidigemaanid iniw ikwezansan miinawaa gwiiwizensan. (4) Miish iidog iniw mitigoon ingoji, gaa-izhi-onaabamind a'aw mitig, besho badakizowaad. (5) Miish iniw ayi'iin, wadikwanan, mii ezhi-onaaginamowaad ezhi-biimaaginamowaad. (6) Miish azhigwa nitaawigiwaad we'o-izhi-waabamaawaad iniw mitigoon. (7) Giishpin giiwenh bezhig a'aw baasod bigishkananid, mii gaawiin owiidigemaasiin iniw. (8) Giishpin-sh giiwenh weweni go badakizowaad maajigiwaad, mii ezhi-wiidigendiwaad, mii ingiw gichi-mewinzha iidog.

(9) Mii ko gaa-inaajimod a'aw mindimooyenyiban.

30. The Betrothed

(1) What the old lady told me long ago.

(2) The children long ago said 'my garden', when they were children. (3) When they got bigger, they (the parents) sometimes give the one to be married away, arrange an engagement, and go and ask if he or she can marry the girl or boy. (4) Trees somewhere, a tree is selected, two close together. (5) They bend the branches, entwining them. (6) Then when they come of age, they go to see the trees. (7) If one is dried up and withered, they don't marry each other. (8) If the trees are erect and maturing, then they get married, those of long ago.

(9) That's what the old lady told.

31. Bimo Gaabiboonoke

- (1) Miinawaa gaa-inaajimotawid a'aw mindimooyenh. (2) Akina gegoo ingii-waawiindamaag. (3) Mii giwenh mewinzha anishinaabeg giikajiwaad, onzaam ginwenzh bibooninig. (4) Mii giwenh mitigwaabikawaawaad iniw abinoojiinyan. (5) Miish ezhi-inaawaad: "Ishpiming iwidi o-ina'en. (6) Bimo gaabiboonoke." (7) Miish giwenh ingiw gwiiwizensag zaagiziba'idiwaad, mii iwidi ishpiming ina'ewaad. (8) Mii iidog bimwaawaad iniw gaabiboonoken. (9) Miish giwenh geget ezhi-aabawaag.

31. Shoot the Wintermaker

(1) Again what the old lady told me. (2) She talked about everything with me. (3) It's long ago and the Indians are cold because the winter is too long. (4) They make bows for the children. (5) They tell them: "Go and shoot up in the sky. (6) Shoot the Wintermaker." (7) The children go outside and aim skywards. (8) They shoot the Wintermaker. (9) And sure enough it warms up.

32. Gagiikimaawasowin

(1) Mewinzha ko akina gegoo ingii-ig a'aw mindimooyenh gii-waawiindamawid gii-pi-nitaawigiyaan.

(2) Miish i'iw gaa-ikidod gichi-mewinzha giiwenh anishinaabeg, mii go ani-dibikak, mii zagakimindwaa ingiw abinoojiinyag. (3) Gaawiin agwajiing daa-baa-ayaasiiwag. (4) Miish a'aw mindimooyenh ezhi-maadaajimotawaad iniw, mii iniw abinoojiinyan, akina gegoo gagiikimaad, miinawaa azhigwa gigizheb goshkoziwaad.

(5) Mii azhigwa nitaa-gashkigwaasod a'aw ikwezens, gaawiin gaye daa-baa-dazhitaasiin. (6) Mii gikinoo'amawind i'iw ji-gashkigwaadang, ji-gashkigwaasod, miinawaa gikinoo'amawindwaa ji-asekewaad. (7) Akina go gegoo, mii eta go ezhichigewaad ingiw ikwezensag.

(8) Mii go gaye ingiw gwiiwizensag, mii go gaye ingiw gaa-izhi-inindwaa iidog mewinzha, mii azhigwa go eni-nitaawigiwaad. (9) Animindidowaad, mii i'iw ezhi-maajiinaawaad ingiw gichi-aya'aag. (10) "Nandobaniwag," gii-ikidowag iko; wegodogwen iidog i'iw gii-nandobaniwaad. (11) Miish giiwenh gaa-izhi-gikinoo'amawaawaad ji-nitaa-giiyosenid akina go gegoo. (12) Miinawaa gii'igoshimowag ingiw gwiiwizensag.

(13) Mii go gaye ikwezensag ezhi-gii'igoshimowaad. (14) Mii azhigwa ani-ziiigwang ingiw ikwezensag, mii ezhi-miinindwaa akakanzhe bi-goshkoziwaad gigizheb, ezhi-beshibii'odizowaad. (15) Aangodinong igaye imaa odengwaawaang ezhi-zinigonamowaad akakanzhe. (16) Mii ezhi-maajaawaad bezhig igo wiigiwaam, awiia mikwenimaawaad ge-wiiji-gii'igoshimomaawaajin. (17) Mii miinawaa awiia jibwaa-wiisinid, mii i'iw

32. Education by Exhortation

(1) The old lady used to say all kinds of things to me long ago, telling me about things as I was growing up.

(2) This is what she said of the Indians long ago, that the children are told to settle down as it becomes night. (3) They are not to play around outside. (4) An old lady starts telling stories to them, to the children, preaching to them about everything, and again when they get up in the morning.

(5) When a girl can sew, she won't go out and play around. (6) She is instructed in sewing and they are taught to tan hides. (7) Those are all the things the girls do.

(8) As for the boys, they were also spoken to this way long ago as they were growing up. (9) When they get bigger, the elders send them out. (10) "They '*nandobani*'," she used to say; I don't know what it meant for them to '*nandobani*'. (11) They taught them how to hunt everything. (12) And the boys fast.

(13) The girls fast too. (14) As soon as it gets to be toward spring, the girls are given charcoal when they wake in the morning and they mark themselves. (15) Sometimes they rub the charcoal on their faces. (16) When they think of someone they can go fasting with, they go to one of the wigwams. (17) Before any of them can eat, she takes the charcoal.

akakanzhe ezhi-mamood. (18) Aangodinong niizhogon gaawiin wiisinisiwag, mii gaa-izhi'indwaa mewinzha.

(19) Miinawaa mii ezhi-gikinoo'amawindwaa awiia nitaaged, mii ezhi-ozhitoowaad abwaanaak. (20) Miish i'iw wiiyaas ezhi-baanizhamowaad. (21) Mii imaa ezhi-agoodoowaad. (22) Mii eta akeyaa gaa-izhi-gashkitoowaad i'iw wiiyaas gii-kanawendamowaad abwaadamowaad i'iw wiiyaas. (23) Miinawaa niibowa ayaamowaad wiiyaas anooj igo gegoo, mii ezhi-ozhitoowaad agoojiwanaanaak, iwidi agoodoowaad. (24) Wiigwaasi-makakong obiina'aanaawaa i'iw wiiyaas. (25) Miish ingiw animoshag, maagizhaa gaye awesiinyag, anooj igo awiia ji-debandanzig. (26) Agoojiwanaanaakoon gii-izhi-wiindewan.

(27) Mii miinawaa niibininig ezhi-mawinzowaad, anooj igo gegoo asasaweminan, miinan, akina sa go gegoo etitenig. (28) Mii ezhi-baasamowaad. (29) Miish ezhi-biina'amowaad imaa wiigwaasi-makakong. (30) Miish i'iw miinawaa go wedaniibiishimiwaad, waabashkikiing ogii-ondinaanaawaa. (31) Mii go awiia wii-pagandizid, mii i'iw ezhi-gawanaandang iidog. (32) Gaawiin ge-wiidookodaadisiwag aapiji sa go.

(33) Mii miinawaa ezhi-maajaawaad, aangodinong iwidi gichi-ziibiing izhaawag, wiijiwaawaad iniw abinoojiinyan, o-maamiginaawaad iniw aya'aan bagwaji-opiniin. (34) Aangodinong gaye abinoojiinyan ogii-wiijiwaawaan. (35) Miish giiwenh gaawiin ingiw abinoojiinyag daa-o-bapakite'odisiwag iniw opiniin. (36) Giishpin bakite'odiwaad iniw opiniin, mii go giiwenh jibwaa-ningo-gikinoonowagak ezhi-nibod wa'aw bekite'ond iniw opiniin, ezhi-gina'amawindwaa ji-baa-bapakite'odisigwaa iniw opiniin.

(37) Akina go gegoo gii-izhichigewag, gaa-onji-bimaadiziwaad mewinzha. (38) Mii eta go bidigwesabiwaad gashkigwaasowaad ingiw ikwezensag. (39) Gaawiin igaye ingoji daa-baa-ayaasiwag.

(18) Sometimes they don't eat for two days, that's what they were made to do long ago.

(19) They are taught to make an *abwaanaak* 'roasting frame' when someone kills game. (20) They cut the meat up into strips. (21) They hang it up there. (22) The only way they were able to preserve the meat was to process it over the fire. (23) If they had a lot of meat, all kinds of it, then they make an *agoojiwanaanaak* 'hanging frame' and hang it up there. (24) They put the meat away in birchbark baskets. (25) This is so the dogs or animals or anything can't get at it. (26) These are called *agoojiwanaanaakoon* 'hanging frames'.

(27) In the summer they pick berries, all kinds of berries, chokecherries, blueberries, anything that is ripe. (28) They dry them. (29) They put them away in birchbark baskets. (30) They get what they have for tea from the swamps. (31) If anyone wanted to be lazy, he'd starve. (32) They won't help each other out very much.

(33) They go away, sometimes to the Mississippi, taking the children along to pick those wild potatoes. (34) Sometimes they take the children along. (35) The children are not supposed to go and hit each other with the potatoes. (36) If they hit each other with potatoes, then before one year is up the one that is hit with potatoes dies, so they are forbidden to go around hitting one another with the potatoes.

(37) They did everything to survive long ago. (38) The girls just sit on their knees and sew. (39) They wouldn't wander around any place.

33. Waabizheshiwag

(1) Miinawaa-sh i'iw nookomisiban gaa-inaajimod. (2) Mii giiwenh gaa-izhi-inawendiwaad, gaa-ayindaawaad ezhi-odoodemiwaad mii akeyaa gaa-izhi-ayinawendiwaad. (3) Amanj-sh iidog gaa-inaajimogwen.

(4) Aanind iwidi akeyaa giowedinong gii-onjibaawag ingiw anishinaabeg miinawaa iwidi aanind mooningwanekaaning gii-ayaawag zhizhodewe-gichigami. (5) Mii sa go ezhi-ayinawendiwaad gaa-izhi-wawiko-ayaawaad.

(6) Miinawaa-sh iko gaa-izhi-wiindamawid gii-kichi-miigaadiwag, maagizhaa gaye bwaanag. (7) Miinawaa-sh ingiw gii-wenda-gagiibaadiziwag giiwenh mii ingiw waabizheshiwag. (8) Anaamakamig gii-taawag. (9) Akiwe-wiigiwaaman gii-izhi-wiindewan. (10) Mii imaa dinong gii-taawaad ingiw waabizheshiwag. (11) Miish imaa, miish iidog ingiw bwaanag gaa-izhi-biinjwebinamowaad makade imaa. (12) Miish imaa gaa-izhi-baashkidenig, miish i'iw gaa-izhi-jaaginanindwaa, mii ingiw aya'aag waabizheshiwag gaa-ininjig. (13) Mii sa eta ikwezansan miinawaa gwiiwizensan, ogii-ishkonaawaan gii-ikidom iko.

(14) Noongom idash gichi-baatayiinowag ingiw waabizheshiwag. (15) Baatayiinowag imaa niigiwaad ingiw waabizheshiwag gichi-baatayiinowag. (16) Miinawaa gaawiin gii-pagidinaasiwag ji-izhi-wiidigendiwaad ezhi-inawendiwaad, mii ingiw waabizheshiwag. (17) Gaawiin gii-pagidinaasiwag – amanj i'iw gii-pagidinaasiwindwaa. (18) Dibishkoo go odawemaawaan, dibishkoo sa go wiijikiwenyindiwaad mii ingiw waabizheshiwag.

33. The Martens

(1) More of what my late grandmother told. (2) Those that lived in different places were related by sharing a totem, that's how they were related. (3) I don't know what she told of that.

(4) Some of the Indians came from the north and some were at Madeline Island along the shore of Lake Superior. (5) They lived in groups according to their relationship.

(6) Another thing she told me was that there was a big war, perhaps with the Sioux. (7) The Martens were very foolish. (8) They lived under the ground. (9) They are called earthen lodges. (10) That's the kind of place the Martens lived in. (11) The Sioux must have thrown gunpowder in there. (12) They exploded and those called Martens were wiped out. (13) They spared only a girl and a boy, so it used to be said.

(14) There are a lot of Martens today. (15) A lot of the Martens are born, a whole lot of them. (16) And the Martens weren't allowed to marry each other as they were related. (17) They weren't allowed to – I don't know why they weren't allowed to. (18) It's just like they are siblings, like brothers to each other, those Martens.

(19) Mii ko akeyaa gaa-inaajimod a'aw nookomisiban. (20) Giishpin wiidigemaad iniw waabizheshiwan, gaawiin gwayakogisiwan onijaanisiwaan. (21) Mii ko gaa-inaajimotawid a'aw nookomisiban.

(19) That's the way my grandmother used to tell it. (20) If one of them marries another Marten, the children don't grow up straight. (21) That's what the old lady used to tell me.

TEXT NOTES

This section includes notes on the content and form of the texts. Where a replacement was made in the Ojibwe text after the original telling of the story, the original material is given preceded by the material which replaces it and the symbol <. Where deletions have been made, the deleted material is underlined and a word or so from the printed text is given to locate the place where the deletion took place. False starts and repetitions which duplicate the dictated text are not noted here. The year each text was recorded or dictated is given after the title.

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Gilfillan, Joseph A. 1887. Minnesota Geographical Names Derived from the Chippewa Language. *Fifteenth Annual Report of the Geological and Natural History Survey of Minnesota, for 1886*, pp. 451-477. (Note: Gilfillan's abbreviation sag. stands for the Ojibwe word for 'lake'.)

Upham, Warren. 1920. *Minnesota Geographic Names. Collections of the Minnesota Historical Society 17*, repr. 1969, St. Paul: Minnesota Historical Society. (Page references are to the 1969 edition.)

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Text 1. Akiwenzii Gaa-wani'ind / The Old Man Who Disappeared. (1971)

3. *niingidawitigweyaang* 'at the river fork' was identified by Gilfillan (p. 470, no. 306) as Crow Wing Village, a nineteenth century-trading village "on the East side of the Mississippi opposite the mouth of the Crow Wing River" (Upham p. 154).
- 8-11. Borden Lake, just west of the town of Garrison, appears to be the only lake with islands on a water route from Mille Lacs to the Mississippi west of Mille Lacs. It was once called Pike Lake (Upham, p. 161) and Gilfillan (p. 471, no. 337) gave the Chippewa name as "Wijiwi-sag. The lake-full-of-muskrat-houses or beavers." The Perry Borden mentioned in sentence 41 is a member of the family that the lake is now named after.
22. *zhimaaganishii-oodenawens* 'little soldier-town' may refer to Ft. Ripley "built in 1849-50 on the west bank of the Mississippi... opposite the mouth of the Nokasippi river, which continued in use as a military post of the United States until July 1878 (Upham, p. 355)." The Nokasippi (Ojibwe *Nooke-ziibi*) was a main travel route to the Mississippi from Mille Lacs.

Text 2. Nookomis Gaa-noondang Gii-miigaadiwind / When My Grandmother Heard about the War. (1980)

The event referred to here was the Battle of Sugar Point at Leech Lake in 1898.

1. *bepashkojiishkiwagaag* is Mud Lake and River "tributary to the Mississippi at Aitkin" (Upham p. 17). These have been renamed Ripple Lake and River (Upham p. 776-777). Gilfillan gives "Mud Lake, Pepushkodjishkiwugag-sag., means Thick-mud but smooth as it were shorn lake." (p. 471, no. 339.)
11. *mii gaa...* *nawadiniwewag*
18. *gii-oshkiniigikwewinid* < *gii-oshkiniigikwewiwaad*
20. *neyaashiing* 'at the point' is the name for the main community on the Mille Lakes Reservation at Vineland.

Text 3. Gaa-wanishing Ikwezens / The Lost Girl. (1977)

5. *iskigamiziganing* 'at the sap boiling place' is the name of the sugar

camp on the point north of *neyaashiing*. This point is marked on maps variously as Kegg's Point and Sherman's Point.

Text 4. Aazhawakiwenzhiinh Gegaa Gii-wiindigoowid / When Aazhawakiwenzhiinh Almost Became a Wiindigoo. (1978)

1. For another story about Aazhawakiwenzhiinh, see Maude Kegg's *Gabekanaansing / At the End of the Trail*, pp. 77-78. For a photograph, see Brower (1901) *Kathio* p. 96.
2. ayi'ii awiia Awiiya

Note that it was not Aazhawakiwenzhiinh who got cut. The blood he tasted was that of the woman who skinned the rabbit.

5. *onji-* added during transcription to *gaa-aabaakawizid*.
12. gegishkawaagwen I don't know (laugh) I don't know
12. Maude Kegg explains that we can each bear within ourselves a sample of something that we cannot tolerate; in the case of a windigo, this is ice.

Text 5. Wiindigoo / Windigo. (1978)

1. *.zagwaandagaag* here refers to the *zagwaandagaawininiwag*, perhaps referring to the members of the Bois Fort band, now at Nett Lake and Vermilion Lake in northeastern Minnesota and Lac la Croix in Ontario.
9. oonh, aanimiziw... Aaniish naa
9. *oniijaanis* 'her children' dictated also as *giniijaanisag* 'your children'
15. ikwewan miinawaa iniw
18. etenigin iniw
19. gii-amwaawaagwen gii-amwaagwen
23. ningodwaak < bezhig

Text 6. Gaa-paashkizodijig / The Ones that Shot Each Other. (1971, dictated)

22. Syntax unclear.

Text 7. Gaa-paashkizodijig / The Ones that Shot Each Other. (1976)

5. *iniw mindimooyenh...* ingiw ikwewag
5. *gaawanweweg* has an inanimate subject; the function of the animate plural *gaawashkwebiiijig* 'those who are drunk' is not understood.
7. syntax unclear
12. *mayaajiikodaadiwind* is a relational verb form; the intransitive stem is followed by /w/ and a transitive inflection. Relational verb forms indicate a unspecified relation of the action to a third person (not a subject or object). In dictation, Mrs. Kegg preferred the non-relational *mayaajiikodaading*.
15. syntax unclear
21. *gaawanishininid* appears to have a stem /giiwanishin-/ under initial change. I have been unable to get any other forms of this verb, perhaps because independent forms then sound like the stem /wanishin-/ 'lost' with past tense *gii-*. The meaning is something like 'they were lying scattered about'. Note *giiwanaadizi* 'he is crazy' with /giiwan-/ + /-aadizi/.
21. *gaa-nisid...gaa-nisid... gaa-nisiminjin*

Text 8. Bwaanag / The Sioux. (1971)

35. *bwaanag* < *anishinaaben*
44. *gichi-ziibi* 'big river' is the Ojibwe name for the Mississippi in this region. The name Mississippi, while clearly Algonquian in origin, is not used in Mille Lacs Ojibwe. The element spelled *Missi-* is probably the same as the *Misi-* prefix in *Misi-zaaga'igan* 'Mille Lacs Lake'.
51. *gaa-zagaskwaaajimekaag* 'place of leeches' is Leech Lake, a large lake and reservation north of Mille Lacs.
68. Mrs. Kegg notes that this lady had been holding a knife when the attack came.

Text 9. Gaa-zhaagawashkodeyaag Gii-kagwejikanidiwaad / The Long Prairie Race. (1971)

1. This is another story of *Aazhawakiwenzhiinh*; see the notes to 4.
13. The Long Prairie is in present-day Todd County to the SE of Mille Lacs. It is "a long and relatively narrow prairie, from a half-mile to one mile wide" running along the Long Prairie River (Upham p. 545).

15. a'aw inigiw
17. The stem in *gii-paatayiinisiiwan* is /baatayiini-/ rather than the usual /baatayiino-/.
26. ayi'ij miish

Text 10. Ganawenimishin / Take Care of Me. (1971, dictated)

For a version of this story recorded in 1852, see William Warren's *History of the Ojibway Nation*, pp. 345-346. He locates the action at Cross Lake, rather than at Bay Lake. The scouts dressed as wolves are mentioned. Of the storyteller, he wrote:

The narrative of this bloody event was related to the writer by an aged woman, who is now the mother and grandmother of a large and respectable family of half-breed children. She was a young maiden at the time of the massacre, and being present, she witnessed all its terrible incidents. She escaped the fate of her fellows by climbing into a pine tree, the thick foliage of which effectively screened her from the eyes of the bloody Dakotas. After they had finished... the young woman descended from her perch in the pine tree, and vividly she describes the scene which presented itself to her eyes as she walked about the encampment, weeping bitter tears for her murdered relatives. The defence had been so long and desperate, that not a lodge pole, or shrub about the late encampment, but what had the marks of bullets or arrows.

1. *Zezebagamaag* (Bay Lake) is NW of the town of Garrison.

Text 11. Ganawenimishin / Take Care of Me. (1973)

7. ma'iingan < bwaan
8. translation uncertain
11. *amanaa* is an unidentified particle, possibly from *amanj naa*.
- 26-7. This section was added as an afterthought. It is equivalent to sentence 31 in text 10.

Text 12. Gaa-chaagizigaadenig Odaasan / The Burnt Leggings. (1971, dictated).

Text 13. Giigoonh-zhagomod / Stillwater. (1971).

2. Stillwater is on the St. Croix River to the east of Mille Lacs. The name used here, *giigoonh-zhagomod* (possibly *giigoonh-shagomod*) is recognized as strange and at one point is regularized to *giigoonh agomod* '(where) the fish floats'. Gilfillan (p. 474, no. 381) gives for the town of Stillwater "Gigo-shugumot-odena-ga-tugog. The town-on-the-lake-of-the-floating-fish" The lake (no. 378) is Lake St. Croix "gigo-shugumot. Floating Fish lake.". For a version of this story told on Manitoulin Island in Lake Huron, see J.D. Kaye, G.L. Piggott, and K. Tokaichi, eds. *Odawa Language Project, First Report*, Department of Anthropology, University of Toronto, Anthropological Series No. 9, 1971, pp. 182-186.
3. wiitaawisan no wiitaan wiitaan
9. odigoon odinaan
26. Upham (p. 571) notes "a minor feature of the St. Croix lake is the Catfish bar near the middle of the length of the lake, reaching into it from the east shore, named in allusion to a legend of the Ojibways, whence their name for this lake is 'gigo-shugumot, Floating Fish Lake.'"

Text 14. Gii-pakweshkaag P'iw Aki / The Land Splits Off. (1971)

2. *mazhii'iganing* 'at the cut-over clearing' is the town of Garrison on the west shore of Mille Lacs Lake a few miles north of the present reservation.
3. baa-daawaad < baa-daadaawaad
11. *minisaabikong* 'rock island', Spirit Island, is located in the southwest section of Mille Lacs Lake. The English name is a translation of the Dakota name Wakan: "The Sioux applied this name especially to a very remarkable but small island far out in the lake... consisting of rock, granitic boulders piled by the ice of the lake to a height of nearly 20 feet." (Upham, p. 346). For a photo, see Brower and Bushnell, p. 118.

Text 15. Gii-pakweshkaag P'iw Aki / The Land Splits Off. (1979)

For place names, see notes under 14.

Text 16. Maji-mindimooyenyish / The Witch. (1973)

2. Neither of us understands what is meant by 'metal shoes'.
3. The Ojibwe name for the town of Onamia, just southwest of Mille Lacs Lake, is *gibaakwa'iganing* 'at the dam'. For another story of the origin of the English name Onamia, see text 17.
11. Added in English translation: "Within a day or two, that baby died."
21. Length of o unclear in *gaa-kiikamigowen*.
23. ezhi... *gaa-onji-gikenimind*
24. This section added after a short interruption.
24. The school was just NE of the Museum at Neyaashiing (Vineland).

Text 17. Onamia - Anami'aa. (1973)

5. The Rum River is the outlet to Mille Lacs Lake and is known as *missi-zaaga'igani-ziibi*.
9. *owaazisii* 'bullhead' locally called 'catfish'.

Text 18. Minis Gaa-pabaamaaboodeg / The Island That Floated Around. (1973)

1. *gibaakwa'iganing* 'at the dam' (Onamia).
1. gii-pabaamoode... *gii-pabaamaaboodemagad*

Text 19. Ikwewag Wezhigwanaajig / The Women with Fishtails. (1977)

7. *gichi-desaabikizi* < *asin iwidi ayaa ikido*.
11. ozhigw... *giigoonh-ozhigwanaawag*

Text 20. Gichi-giigoonh / The Big Fish. (1978)

1. Minisens imaa, minis *Gichi-giigoonh*
7. Robbin's Island (also called Rainbow Island) off the end of Neyaashiing.
10. Probably David Robbins after whom the island has been named.
14. *minising* < *minisaabikoons omaa dago-ayaamagad*, *minis idash igo i'iw*. The difficulty here involves an attempt to distinguish several different islands.
25. mii giuwenh imaa izhi-gichi... *gaawiin*

Text 21. Gichi-giigoonh / The Big Fish. (1979)**Text 22. Nibii-bizhikii / The Water Cow. (1979)**

2. *beke-zaagidawaag* perhaps refers to the area of Mallard Lake, also called Rice Lake, north of Mille Lacs, near the town of Bennetville.
5. *menisiwang* '(where) there is an island', is Farm Island Lake "having an island of 29 acres, on which the Ojibways formerly had large cultivated fields." (Upham, p. 15).
9. ikido giuwenh < ikidowag giuwenh, ikidowan giuwenh
12. syntax unclear
15. gaa... gii-ikidowag

Text 23. Babaamadaawaagewinini / The Peddler. (1980)

The word for 'peddler' used in the title is different from that used in sentence 26: *babaamadaawaagewinini* 'around-he sells-man'; *babaamadaawewinini* 'around-he buys-man' (based on *adaawewinini* 'storekeeper').

1. *dabasaakweyaag* is on the north shore of Mille Lacs Lake between Wealthwood and Malmo.
42. niswi nising
51. Before this line was spoken: I didn't...gaawiin ningii-tibaajimosiin iwidi English. (This refers to an earlier English version.)

Text 24. Bagwaji-opiniig / Wild Potatoes. (1976).

14. This section added as an afterthought.

Text 25. Okaadakikoog / Legged Kettles. (1976)

2. An *okaadakik* 'legged kettle' is a cast iron cauldron with short legs on the bottom. An *okaadakik* is still used by Mrs. Kegg and her family in sugar making and wild rice processing.
15. gaa-aabajitoowaad < gaa-aabaji'aawaad.

Text 26. Webinige-giizis / Throw-Away Moon. (1976)

1. *nookomis* added in dictation.

Text 27. Niwebinaan Nikaad / I Throw Away my Leg. (1976)

4. Haw, I know haw, naa

Text 28. Nibo A'aw Giizis / The Moon is Dying. (1977)

6. gaa-ikidod...gaa-ikidowaad... gaa-ikidod

Text 29. Miigwechiwendamowaad / They Give Thanks. (1976).**Text 30. Esho-wiidigendijig / The Betrothed. (1978)**

2. *ingitigaan* 'my garden; my intended', said to girls not yet ready to marry. See the teasing use of this mentioned in *Gabekanaansing*, p. 54-55.
3. syntax unclear.

Text 31. Bimo Gaabiboonoke / Shoot the Wintermaker. (1976)**Text 32. Gagiikimaawasowin / Education by Exhortation. (1978)**

2. mii i'iw ga...na... zagakimindwaa
6. ji-gashkigwaanaa... ji-gashkigwaadang
10. *nandobani* is given in Baraga's dictionary in the first person subject form as "I try to make war-captives, slaves, I go on a war-party, on a war expedition (according to the Indian manner of making war)". This is now an archaic term at Mille Lacs. A form of it was once written over the warfare showcase in the museum at Vineland, but was recently replaced by a transcription of *miigaadim* 'there is fighting, a war'.
11. miish giwenh, miish i'iw
25. ji-debi... ji-debandanzig
35. giwenh i'iw

Text 33. Waabizheshiwag / The Martens. (1980)

Of the Marten totem, the Ojibwe historian William Warren wrote (p. 50): "Tradition says that they are sprung from the remnant captives of a fierce and warlike tribe whom the coalesced Algie [Algonquian-speaking] tribes have exterminated."

Upham (p. 267 citing Winchell's *The Aborigines of Minnesota*) mentions "A tradition among the Sioux and Ojibways...told of Hidatsa Indians, a branch of the great Dakotan stock, anciently living in Minnesota, who were driven westward to the Mississippi river by the coming of the Sioux. These Indians lived in wooden huts covered with earth."

Mrs. Kegg told this tradition of her grandmother's because we were transcribing a story told to me by Jim Littlewolf in 1971 about the Chippewa invasion of Mille Lacs and the driving out of the Sioux by putting gunpowder into the earth lodges they were living in. This tradition was also recorded by Warren (p. 161).

EDITOR'S NOTES

Recording and Transcribing the Stories

The stories were told in Ojibwe and recorded on tape. We usually recorded four or five stories at a time, sometimes more. Mrs. Kegg usually chose the topic, although we had often discussed what might be good stories to record. Sometimes I have asked about a feature of Ojibwe tradition and she recorded something about it. After recording a group of stories, we listened to them and Mrs. Kegg dictated the Ojibwe text to me phrase by phrase as I wrote it down. Between stays at Mille Lacs, I checked my transcription against the tape recording and marked difficult passages to check with Mrs. Kegg by phone or on my next visit. In most cases these problems involved missing particles (uninflected words), changes in word order, false starts and repetitions, and the transcription of unfamiliar words. Ultimately we came to an agreement about the form of the text. Mrs. Kegg occasionally made word substitutions during the redictation or checking and usually eliminated false starts. The substitutions have been incorporated into the final text, but the material originally recorded is given in the notes following the texts. A few texts were dictated directly and not recorded.

Translation

After the rough transcription was made, we listened to each recorded story again and Mrs. Kegg dictated an English translation to me. Sometimes this was recorded on a second tape recorder. Occasionally a free English version of the story was recorded before or after the Ojibwe version. I took whatever translations I had and did a linguistic analysis of the text, returning to Mrs. Kegg for checks on new vocabulary or grammatical constructions. I worked over the translations for English style and parallelism with the Ojibwe text. The result is quite a compromise as I wanted to be fairly literal in the translation without being too awkward in English. As there are many points of Ojibwe structure and style difficult for the non-speaker to understand fully and still more difficult, once grasped, to express in the translation, there are no doubt many passages where the meaning has been misinterpreted. Preservation of the Ojibwe texts makes future improvement of the translation possible.

Chunks and Punctuation

The division into sentences and paragraphs in the Ojibwe texts is quite tentative as I do not yet understand well the structure of Ojibwe narrative. Punctuation and capitalization conventions are mostly English ones. I use periods to mark off sentence-like grammatical units. Where such units are run together phonologically I often use a semi-colon, but have not been consistent in this practice. Clauses of naming and doubt are often set off by dashes. I use question marks (for questions) and exclamation marks (for commands and exclamations) although neither are really needed in writing in Ojibwe since the grammatical marking is clear. Within sentences, commas mark off major phonological units (not just breathing pauses) or grammatical ones. Ojibwe place names are not capitalized.

Presentation

The Ojibwe transcription is given on the left-hand page and the parallel English on the facing page. I have numbered the sentences for ease of reference for students. The titles in most cases were made up during the translation process and are not to be taken as anything more than convenient references. The texts are grouped into four sections by content, but this is not to be taken as a traditional Ojibwe classification. When a story has been recorded twice, both versions are given. Comments on substitutions and a few notes on content and translation are given for each text in the notes after the text section.

Writing System

The writing system used in the Ojibwe transcription is a practical orthography based on one devised by C. E. Fiero. A brief description follows, but for more details and examples, see J. Nichols and E. Nyholm, eds., *Ojibwewi-Ikidowinan: Ojibwe Word Resource Book*, pp. 250-253.

1. Basic Vowel Sounds

LONG VOWELS

ii	oo
e	aa

SHORT VOWELS

i	o
a	

The long vowels which are paired with short vowels are written as double vowels and are alphabetized after the paired short ones. The vowel *e* is also long but has no paired short vowel.

2. Nasal Vowels

As in previous versions of this orthography, the sequences of a vowel + *ns*, *nz*, or *nzh* stands for a nasalized vowel followed by *s*, *z* or *zh*. The character *ɹ* used in earlier versions for other nasalized vowels is not used here. Instead the sequences *n'* and *ny* stand for a nasalized vowel followed by ' or *y*, and the sequence *nh* is used to mark nasalized vowels at the end of words.

3. Consonants

The consonants and other sounds are written:

STOPS

weak:	b	d	j	g
strong:	p	t	ch	k

SIBILANTS

weak:	z	zh
strong:	s	sh

NASALS

m n

GLIDES

w y h

' (glottal stop)

The weak consonants (which are usually voiced between vowels and after nasal consonants) are paired with strong consonants (which are always unvoiced). The strong consonants do not begin words other than some enclitics and exclamations. The apostrophe stands for a glottal stop.

4. Consonant clusters

NASAL-STOP CLUSTERS

mb nd nj ng

SIBILANT-STOP CLUSTERS

shp sht shk sk

In addition to these, a single consonant (except *y*) or cluster may be followed by *w* except at the end of a word. For *ns*, *nz*, and *nzh* see above under 2. Nasal Vowels.

5. Other symbols

The hyphen is used to separate prefixes (except for personal prefixes) and an initial member of a compound word from what follows. It is also used at the end of abstract stems and at the beginning of dependent stems. A trailing

equal sign is used to indicate a word fragment is being quoted.

Spelling Conventions

We generally replace the normal rapid speech forms with careful speech forms. This reflects traditional Indian and missionary writing practice: The following note most of the places where the written form deviates markedly from the spoken or where our writing practice has changed from previously published texts.

1. The first person prefix is now written as heard; forms previously written as *nin*, *nind*, and *nim* are here written as *in*, *ind*, and *im*. These could also be written without the initial vowel. Particles and prefixes previously written with initial *nin* are now written as heard without the initial *n*: *ingoding*, *ingoji*, *ingodwaak*, *ingodwaaswi*, *ingodwaaching*, *ingodoninj*, *ingodwewaan*, *ingo-*, etc.

2. Word-initial *g* plus short vowel before *k* and *ch* is written on noun and verb stems even though what is normally heard is the *k* or *ch* (or a velar fricative followed by *k* or *ch*). The initial syllable reappears when a personal prefix is added. Examples: *gichi-mookomaan* (heard as *chimoookomaan*); *gikendam* (heard as *kendam*). Compare prefixed forms showing presence of underlying /gi-/: *ingichi-mookomaan*, *ingikendaan*.

A few particles that in other dialects may begin with *g* are here written without it, as the *g* is not recoverable: *akina*, *akeyaa*.

2. The following are given in full form as dictated:

baanimaa	for	baamaa
maagizhaa	for	maazhaa
gaye	for	ge
azhigwa	for	zhigwa, zhigo

4. The reduced form of *dash* 'but, and' is written as *-sh* added to a word, except for the combination *miish*.

5. Other than in *miish*, the predicative particle *mii* is written as a separate word, although in normal rapid speech it often merges with a following

particle or preverb. Note especially:

mii iidog	for	miidog
mii eta	for	meta

6. Full rather than reduced forms of the demonstratives are used.

7. Initial short vowels of prefixes and stems are written after prefixes ending in long vowels even when normally lost: *niiwii-ani-maaajaa* for *niiwii-ni-maaajaa*, etc.

8. Compounds are a troubled area and no consistent practice has been observed here. Generally where a vowel is replaced by ' at a compound boundary, the vowel is written: *wiiji-aya'aan* for *wiij'aya'aan*.

9. I remain uncertain of the length of the middle vowel of *awiiya*. I have some difficulty in determining the length of *i* in certain locatives (such as *neyaashiing*, *neyaashing*; *ayi'iing*, *ayi'ing*). The prefixes *ani-*, *ini-* seem to be the same, but have perhaps been inconsistently recorded.

10. I write the strengthening of weak consonants after the tense prefixes *gii-* (changed form *gaa-*) and *wii-* (changed form *waa-*). How to interpret this and the extent of its distribution in other Ojibwe dialects remain unclear to me.

IX. GLOSSARY

USING THE GLOSSARY

Students wishing to use the glossary will find some knowledge of the linguistic terms appropriate to Ojibwe structure helpful. There are three basic classes of words in Ojibwe: nouns, verbs, and particles (uninflected words). Many sub-classes can be set up within these, although we make only a few such distinctions here.

Nouns contain a noun stem and may have one or more inflectional affixes (prefixes or suffixes). These affixes index such grammatical categories as gender (animate or inanimate), number (singular or plural), obviation (proximate, regular third person, or obviative, secondary third person), and person (of a possessor). Certain noun stems, called dependent, are obligatorily inflected for person. There are also affixes marking locative (an oblique case), preterit, pejorative, and vocative forms. Interrogative, indefinite, dubitative, and certain other pronouns form a sub-class of nouns and can be similarly inflected except for person. The stem of a noun may be a compound (made of two word stems). Word stems are usually internally complex, having parts that have meaning but can't stand alone as words.

In this glossary we give the singular form of nouns as the head word in the entry for a noun. This form is followed by the plural ending, or, where because of the application of phonological rules the plural form would be difficult to predict, the full plural form. Knowledge of these forms is usually sufficient to create the abstract stem or to predict the forms the other affixes take when added to that noun. Dependent nouns that occur in the texts have a main entry under the stem which is cited between slashes and with preceding and following hyphens. The possessed forms occurring in the texts are glossed in this entry, but also have a separate cross-reference entry under each prefixed form, cited without affixes.

Verbs have a verb stem around which inflectional affixes appear. The categories (gender, number, obviation, and person) of the participants (subject and/or object) to a verb are indexed by affixes. In addition there are affixes indexing mode, negation, tense, direction-location, and certain adverbial

categories. Two different processes can also alter the verb: in initial change, the first part of a whole verb can be altered and in reduplication the first part of a stem or more rarely a prefix can be altered. The inflectional affixes occur in three sets, each set marking an order of the verb having different functions in the sentence. Generally, independent order verbs occur in main clauses, conjunct order verbs occur in subordinate clauses (but have a number of other uses), and imperative verbs are used in commands and prohibitions. Verb stems are specialized for transitivity and, if intransitive, gender of the subject, or if transitive, gender of the object.

In the glossary intransitive stems are cited in the independent order third-person singular subject form. This is the same as the abstract stem. Transitive verbs are cited in an imperative order form with a singular subject and a third person singular (inanimate or animate as the verb stem requires) object. How to extract the stem is discussed for each transitive verb type and subclass in the endings section. There are some exceptions to this format: some intransitive verbs commonly have plural subjects and so are given with a third-person plural subject inflection in the glossary with the abstract stem given elsewhere in the entry.

To identify an Ojibwe inflected word, you must identify the stem, the prefixes, and the inflectional ending. Identifying each of the suffix components of the endings is difficult and requires more knowledge of linguistic analysis than can be presented here.

The following steps will help in the process of analysis:

- (1) Consult the section PREFIXES or the MAIN GLOSSARY to identify the prefixes, if any.
- (2) Look in the MAIN GLOSSARY to locate the stem or main part of the word.
- (3) Consult the section ENDINGS to identify the inflectional suffix complexes, if any.

PREFIXES

Prefixes on nouns are either personal prefixes or pre-nouns. Prefixes on verbs are personal prefixes, tense prefixes, direction prefixes, relative prefixes, or are preverbs. Initial change alters the first syllable of the first part of a verb complex. Several tense prefixes may occur in a verb and there may be several preverbs, but generally only one of each of the other categories of prefixes may occur in a verb. The order in which these occur is given in the chart below:

Verb Prefix Order Chart

1	2	3	4	5
(personal prefix) or (initial change)	(tense prefix)	(direction prefix)	(relative prefix)	(preverbs)

In addition the process of reduplication adds a copy or partial copy of the first syllable to a verb stem, or occasionally one of the prefixes.

Following these steps will help in learning to peel off and identify prefixes:

1. Is there a personal prefix?

There are three personal prefixes, but each has a small number of variant forms. The personal prefix, if present, is the first part of the word. The following chart summarizes the forms of the personal prefixes as written in this book:

Personal Prefix Chart

	Consonant-Initial Stem			Vowel Initial Stem	Vowel-Initial Dependent Noun Stem	
	b-	d-,j-,g-,z-,zh-	Other		-ii-	-oo-
1st	im	in	ni	ind		n
2nd		gi		gid		g
3rd		o		od	w	(none)

A stem-initial *o* is lengthened to *oo* directly after a personal prefix.

2. Is there initial change?

If you are taking apart a verb and there is no personal prefix, it may have initial change. This is a process that alters the first vowel sound (whether it is the first sound of the verb or it comes after a consonant) in certain conjunct order verb forms. The nominalized verbs called participles (used in 'who' and 'what' questions) always have initial change. Initial change is also common in 'when', 'how', and some 'where' questions, and in a number of other constructions. To help you locate the basic form of a prefix or verb having initial change in the glossary, we have listed the first part of the changed form of all prefixes or verbs with a cross reference (marked IC>) to the head word. It will be quicker if you learn to identify initial change yourself. Below is given a reference chart, but not all words starting with such sequences (or having such sequences after an initial consonant) are changed forms.

Initial Change Chart

Unchanged	Changed
a=	e=
aa=	ayaa=
e=	aye=
i=	e=
ii=	aa=
o=	we=
oo=	waa=

There are some stems with irregular initial change. These often begin with *dan=*, *das=*, *dazh=*, or *daa=* and make a changed form by prefixing *en=*. All examples occurring in the stories are given with a cross-reference to the unchanged headword. For the changed form of the common prefixes see section 3 below.

3. Is there a verb prefix?

The following are the verb prefixes other than the personal prefixes that occur in the stories. They are always written with a trailing hyphen. The changed form, if known, is also given. All prefixes are also given in the glossary.

Tense Prefix Chart

Unchanged	Changed
aano-	in vain
da-	ge- (future)
daa-	ge- (modal)
ga-	ge- (future)
ji-	ge- (future, modal)
gii-	gaa- (past)
wii-	waa- (desiderative)

Directional Prefix Chart

Unchanged	Changed	
ani-	eni-	away; on the way
babaa-	bebaa-	around (extended)
baa-	--	around (local)
bi-	ba-	here
bimi-	bemi-	by; along
o-	we'o-	going over to

Relative Prefix Chart

Unchanged	Changed	
daso-	endaso-	so many; so much
dazhi-	endazhi-	there; in that place
izhi-	ezhi-	thus; so; there
onji-	wenji-	from; cause

4. Is there a preverb or prenoun?

Preverbs and prenouns are prefixes of fairly concrete meaning that may appear on verb and noun stems. They are listed in the glossary as PN if known primarily to occur on nouns, PV if on verbs, and PRE if on both or on both and particles. More than one may occur in a word. They are usually written with a trailing hyphen. Since the first part of a verb stem often resembles or is identical to a preverb it is may be difficult to be consistent in this practice.

Some of the most common prenouns and preverbs are listed here:

Preverbs and Prenouns

PREFIX	TYPE
aabita-	PRE half
bagwaji-	PN wild
de-	PV sufficient
enda- (wenda-)	PV just; very
gagwe-	PV try
gaa-	PV (place name marker)
gete-	PN old
gichi-	PRE very; great; big
ingo-	PRE one
ishkwaa-	PV after
ishpi-	PV high; advanced (time)
jibwaa-	PV before (ji- + bwaa-)
jiigi-	PN near
maji-	PN bad
maazhi-	PV bad
mino-	PRE good
misko-	PN red
nitaa-	PV know how to
niizho-	PRE two
oshki-	PRE new; young
wenda- (enda-)	PV just; very

5. Is there reduplication?

Reduplication is a process that affects the first syllable of verb stems, some prefixes, and a few particles and nouns. On many verbs it suggests extension or intermittency in time or space. On stative verbs it may indicate plurality. The full flavor of reduplication is not always fully reflected in the translations or glosses. Stems known to have reduplication are marked *Reduplicated form* in the Main Glossary. If the unreduplicated form is also in the texts, a cross-reference to it is given. No doubt there are stems in the glossary that have reduplication but are not so marked. Generally reduplication involves the prefixing of a syllable containing the same or a related consonant as the initial consonant of the unreduplicated stem. The vowel of this prefixed syllable may differ from that of the unreduplicated stem. The original vowel

and the original initial consonant may also change under reduplication. Vowel initial stems prefix *ay-* or *aay-* in most cases. There are some irregular patterns of reduplication.

ENDINGS

The complexes (endings) of inflectional suffixes appearing on nouns and verbs in these stories are listed in two ways: alphabetized from left to right in the normal way (forward index) and from right to left (inverse index), that is, from the end of a word inwards. Basic grammatical information identifying each suffix complex is given, although individual suffixes are not identified.

1. Verb Classes

- VAI animate intransitive verb - an intransitive verb with an animate subject.
- VAI+O VAI with object - a VAI stem inflected as a transitive verb.
- VAI2 a VAI subclass - VTI-like stem inflected as intransitive.
- VII inanimate intransitive verb - an intransitive verb with an inanimate subject or an ambient subject. The stem final /-d/ of some VIIs drops before certain suffixes, as indicated in the lists. Stems ending in /(n)-/ do not retain the *n* in the proximate conjunct and some other forms, for example: *zoogipon* 'it snows', but *zoogipog* 'if it snows'.
- VTA transitive animate verb - a transitive verb with an animate object. The stem is the same as the glossary headword unless given at the end of the entry. Stems ending in /Cw-/ (any consonant followed by w) vocalize the w to *o* in front of certain suffixes. These endings are given twice in the lists, once without w or o and once with initial *o*. Stems ending in /aw-/ contract /aw-/ to *aa-* before certain suffixes; these are given twice in the lists, once starting with a consonant and once starting with *aa*. Stems ending in /N-/ show the /N/ as *n* before some suffixes and as *zh* before other as indicated in the indexes. Two other types of stems show similar behavior before the same sets of suffixes: those in /-S/ show *s* and *sh*; those /-NS/ show *n* and *nzh*. The stem /izhi/ 'say so to s.o.' drops before inverse endings.

- VTI transitive inanimate verb - transitive verb with an inanimate object. The stem is found by removing the imperative ending -an from the glossary headword; for example, *ganawendan* is an imperative form '(you) take care of it!' containing the stem /ganawend-/ and an imperative ending /-an/.
- VTI2 a subclass of transitive inanimate verb. The stem is found by dropping the imperative ending /-oon/ from the imperative headword. Endings in the lists include the theme sign /oo/.
- VTI3 another subclass of transitive inanimate verb. The only text examples are forms of *naadin* 'fetch s.t.' and *mijin* 'eat s.t.' The VAI+O verbs take the same suffixes as the VTI3 verbs.
- VTI4 another subclass of transitive inanimate verbs. The only text example is *ayaan* 'have s.t.'.

2. Verb Category Codes

- conj. conjunct order - the verb order generally used for subordinate clauses and in supplementary ("WH") questions.
- conj. part. conjunct order participle (nominalized verb) in which the inflectional suffix complex differs from the usual conjunct suffix. Other participles also occur in the texts but if their suffix complex is the same as a regular conjunct one, they are not distinguished from unchanged forms in the lists.
- dub. dubitative mode
- imp. imperative order - used in commands.
- imp. delayed delayed imperative verb - used in requests to be executed in the future.
- imp. prohib. prohibitive or negative imperative - prohibitions.
- ind. independent order - generally used in main clauses.

<u>neg.</u>	negative form
<u>pret.</u>	preterit mode
<u>pret. dub.</u>	preterit dubitative mode

3. Person and Number Codes (subject and object). If the ending is transitive, the person and number of the subject is given before the hyphen and the person and number of the object after the hyphen. The symbols used to show person and number are:

<u>0</u>	inanimate singular
<u>0p</u>	inanimate plural
<u>0(p)</u>	inanimate singular or plural
<u>0'</u>	inanimate obviative singular
<u>0'p</u>	inanimate obviative plural
<u>0'(p)</u>	inanimate obviative singular or plural
<u>1</u>	first person singular
<u>1p</u>	first person plural exclusive (excluding the second person)
<u>2</u>	second person singular
<u>21</u>	first person plural inclusive (including the second person)
<u>2p</u>	second person plural
<u>3</u>	animate third person singular
<u>3p</u>	animate third person plural
<u>3'</u>	animate obviative

X indefinite actor

4. Noun Class and Category Codes

N noun of any gender

NA animate noun

NAD dependent animate noun - an animate noun which must occur with a personal prefix

NI inanimate noun

NID dependent inanimate noun - an inanimate noun which must occur with a personal prefix

locative locative form of noun

pejorative pejorative form of noun

vocative vocative form of noun

5. Other codes.

PC particle (uninflected word) s.o. someone (animate object)

PLACE place name s.t. something (inanimate object)

PN prenoun

PR pronoun

PRE prenoun, preverb, or preparticle

PV preverb

FORWARD LIST OF ENDINGS

ad	VTA conj. 2-3
adwaa	VTA conj. 2-3p
ag	NA 3p
ag	VTA conj. 1-3
agwaa	VTA conj. 1-3p
am	VAI2 ind. 1,2,3
amang	VTI conj. 21-0(p); VAI2 conj. 21
amaambaan	VTI conj. pret. 1-0(p); VAI2 conj. pret. 1
amaan	VTI conj. 1-0(p); VAI2 conj. 1
aminid	VTI conj. 3'-0(p); VAI2 conj. 3'
amogwen	VTI conj. dub. 3-0(p); VAI2 conj. dub. 3
amok	VTI imp. 2p-0(p); VAI2 imp. 2p
amowaad	VTI conj. 3p-0(p); VAI2 conj. 3p
amowaagwen	VTI conj. dub. 3p-0(p); VAI2 conj. dub. 3p
an	NI 0p
an	NA 3'
an	VTI imp. 2-0(p); VAI2 imp. 2
andaa	VTI imp. 21-0; VAI2 imp. 21
ang	VTI conj. 3-0(p); VAI2 conj. 3
angen	VTI imp. prohib. 2-0(p); VAI2 imp. prohib. 2
angidwaa	VTA conj. 1p-3p
anzig	VTI conj. neg. 3-0(p); VAI2 conj. neg. 3
anziin	VTI ind. neg. 1,2,3-0; VAI2 ind. neg. 1,2,3
anziinaawaa	VTI ind. neg. 2p,3p-0
anziiwag	VAI2 ind. neg. 3p
aa	VTA ind. 1,2-3
aa	VTA ind. X-3
aad	VTA conj. 3-3'
aadaa	VTA imp. 21-3
aag	VTA ind. 1,2-3p
aag	VTA ind. 3-1,2 (aw-)
aagod	VTA conj. 3'-3 (aw-)
aagoo	VTA ind. X-1,2 (aw-)
aagoon	VTA ind. 3'-3 (aw-)
aagwen	VTA conj. dub. 3-3'

aajig	VTA conj. part. 3p-3
aajin	VTA conj. part. 3-3'
aam	VAI2 ind. 2p
aamin	VTI ind. 1p,21-0(p); VAI2 ind. 1p,21
aan	VTI ind. 1,2,3-0
aan	VTA ind. 3-3'
aanan	VTI ind. 1,2,3-0p
aanaan	VTA ind. 1p,21-3
aanaawaa	VTI ind. 2p,3p-0
aanaawaan	VTI ind. 2p,3p-0p
aang	N locative
aanid	VTA conj. 3'-3'
aanijin	VTA conj. part. 3'-3'
aasigwaa	VTA conj. neg. 3p-3'
aasiwaawaan	VTA ind. neg. 3p-3'
aasiwindwaa	VTA conj. neg. X-3p
aasiin	VTA ind. neg. 1,2-3, 3-3'
aasiin	VTA ind. neg. X-3
aasiiwag	VTA ind. neg. X-3p
aawag	VTA ind. X-3p
aawaad	VTA conj. 3p-3'
aawaagwen	VTA conj. dub. 3p-3'
aawaajin	VTA conj. part. 3p-3'
aawaan	VTA ind. 3p-3'
aawaapan	VTA conj. pret. 3p-3'
aawinden	VTA conj. dub. X-3
aawindibanen	VTA conj. pret. dub. X-3
aawindwaawen	VTA conj. dub. X-3p
d	VAI conj. 3
daa	VAI imp. 21
dog	VII ind. dub. 0
g	NA 3p
g	VAI conj. 3
g	VAI imp. 2p
g	VII conj. 0(p)
g	VTA 3-1,2 (aw-)
gin	VII conj. part. 0p

goban	VAI ind. pret. dub. 3
god	VTA conj. 3'-3 (aw-)
gowaapan	VTA conj. pret. 3'-3p (Cw-)
goo	VTA ind. X-1,2 (aw-) (Cw-)
goomin	VTA X-1p,21 (Cw-)
goon	VTA ind. 3'-3 (aw-)
gwen	VAI conj. dub. 3; VII conj. dub. 0
iban	N nominal pret.
ibanen	N nominal pret. 3'
id	VTA conj. 3-1 (-N becomes -zh)
ig	VTA ind. 3-1,2 (stem iN- drops)
igod	VTA conj. 3'-3
igogwen	VTA conj. dub. 3'-3
igon	VTA ind. 0-3
igonaanig	VTA ind. 3p-1p,21
igosiin	VTA ind. neg. 3'-3
igowaad	VTA conj. 3'-3p
igowaagwen	VTA conj. dub. 3'-3p
igoo	VTA ind. X-1,2
igoom	VTA ind. X-2p
igoon	VTA ind. 3'-3 (stem iN- drops)
igoowegwen	VTA conj. dub. X-2p
imind	VTA conj. X-3'
iminjin	VTA conj. part. X-3'
inaan	N 1p,21 possessor
ind	VTA conj. X-3
indiban	VTA conj. pret. X-3
indwaa	VTA conj. X-3ping
	N locative
ini	VII 0'
ini	N 3' possessor
inid	VAI conj. 3'
inig	VII conj. 0'(p)
inigwen	VII conj. dub. 0'(p)
inijin	VAI conj. part. 3'
injig	VTA conj. part. X-3p
ish	N pejorative
ishig	VTA imp. 2p-1 (-N becomes zh)

ishin	VTA imp. 2-1
ishiikeg	VTA imp. delayed 2p-1
iwaa	N 3p possessor
iwaan	N 3p possessor of 0p or 3'
iyān	VTA conj. 2-1
iiġ	NA 3p
iin	NI 0p
iin	NA 3'
iing	N locative
jig	VAI conj. part. 3p
jin	VAI+O conj. pret. part. 3-3'
k	VII conj. 0(p) (stem final -d drops)
ken	VAI imp. prohib. 2
m	VAI ind. X
magad	VII optional suffix ind. 0
magak	VII optional suffix conj. 0
min	VAI ind. 1p,21
mind	VTA conj. X-3' (Cw-)
mini	N 3' possessor
minjin	VTA conj. part. X-3' (Cw-)
mowaad	VTI4 conj. 3p-0(p) (ayaa-)
n	NI 0p
n	NA 3'
n	VAI imp. 2
n	VTI4 ind. 1,2,3-0 (ayaa-)
n	VAI+O ind. 1,2,3-0
naawaa	VTI4 ind. 3p-0 (ayaa-)
naawaan	VAI+O ind. 3p-3'; 3p-0
nd	VTA conj. X-3 (Cw-)
ndwaa	VTA conj. X-3p (Cw-)
ng	VAI conj. X
ng	N locative
ni	VII ind. 0'
ni	N 3' possessor

nid	VAI conj. 3'
nig	VII conj. 0'(p)
nigin	VII conj. part. 0p'
nigobanen	VAI conj. pret. dub. 3'
nigwen	VAI conj. dub. 3'; VII conj. dub. 0'
nijin	VAI conj. part. 3'; VAI+O conj. part. <u>3'-3</u> ;3'- <u>3'</u>
niwan	VII ind. 0p'
odog	VII ind. dub. 0
ogowaapan	VTA conj. pret. 3p-3' (Cw)
ogoo	VTA ind. X-1,2 (Cw-)
ogoomin	VTA ind. X-1p,21 (Cw-)
ogwen	VII conj. dub. 0(p)
omind	VTA conj. X-3' (Cw-)
ominjin	VTA conj. part. X- <u>3'</u> (Cw-)
ond	VTA conj. X-3 (Cw-)
ondwaa	VTA conj. X-3p (Cw-)
ong	N locative
owaad	VAI conj. 3p
ood	VTI2 conj. 3-0(p)
oodaa	VTI2 imp. 21-0
oog	VAI ind. 3p
oog	NA 3p
oon	VTI2 imp. 2-0
oon	VII ind. 0p
oon	VAI ind. 3'
oon	NI 0p
oon	NA 3'
oonaawaa	VTI2 ind. 2p,3p-0
oosiinaawaa	VTI2 ind. neg. 2p,3p-0
oowaad	VTI2 conj. 3p-0(p)
oowaajin	VTI2 conj. part. 3p- <u>0p</u>
ooyaang	VTI2 conj. 1p-0(p)
sigwaa	VAI conj. neg. 3p
sinini	VII ind. neg. 0'
sinog	VII conj. neg. 0(p)
sinoon	VII ind. neg. 0(p) (stem final -d drops)

siwan	VAI conj. neg. 2
siwaan	VAI conj. neg. 1
siimin	VAI ind. neg. 1p,21
siin	VAI ind. neg. 1,2,3
siiwag	VAI ind. neg. 3p
siiwan	VAI ind. neg. 3'
wag	VAI ind. 3p
wag	NA 3p
wan	VII ind. 0p
wan	VAI ind. 3'
wan	NI 0p
wan	NA 3'
wanen	VAI conj. dub. 2
waad	VAI conj. 3p; VTI3 conj. 3p-0(p)
waagobanen	VAI conj. pret. dub. 3p
waagwen	VAI conj. dub. 3p
waajin	VAI-O conj. part. 3p-0p
waan	N 3p possessor of 3'
waang	N 3p possessor of locative
widog	VAI ind. dub. 3
wind	VAI conj. relational dub. X
wish	N pejorative
wiingen	VAI conj. dub. X
yag	NA 3p
yan	NA 3'
yan	VAI conj. 2
yaan	VAI conj. 1
yaang	VAI conj. 1p
yeg	VAI conj. 2p
yiban	N nominal pret. 3
yibanen	N nominal pret. 3'
yini	N 3' possessor
yish	N pejorative
zinoon	VII ind. neg. 0(p)

INVERSE LIST OF ENDINGS

aa	VTA ind. X-3
aa	VTA ind. 1,2-3
daa	VAI imp. 21
aadaa	VTA imp. 21-3
andaa	VTI imp. 21-0; VAI2 imp. 21
oodaa	VTI2 imp. 21-0
naawaa	VTI4 ind. 2p,3p-0 (ayaa-)
aanaawaa	VTI ind. 2p,3p-0
oosiinaawaa	VTI2 ind. neg. 2p,3p-0
anziinaawaa	VTI ind. neg. 2p,3p-0
oonaawaa	VTI2 ind. 3p-0
adwaa	VTA conj. 2-3p
angidwaa	VTA conj. 1p-3p
indwaa	VTA conj. X-3p
aasiindwaa	VTA conj. neg. X-3p
ndwaa	VTA conj. X-3p (Cw-)
ondwaa	VTA conj. X-3p (Cw-)
agwaa	VTA conj. 1-3p
sigwaa	VAI conj. neg. 3p
aasigwaa	VTA conj. neg. 3p-3'
iwaa	N 3p possessor
d	VAI conj. 3
ad	VTA conj. 2-3
magad	VII optional suffix ind.
aad	VTA conj. 3-3'
waad	VAI conj. 3p; VTI3 conj. 3p-0(p)
aawaad	VTA conj. 3p-3'
owaad	VAI conj. 3p
igowaad	VTA conj. 3'-3p
mowaad	VTI4 conj. 3p-0 (ayaa-)
amowaad	VTI conj. 3p-0(p); VAI2 conj. 3p
oowaad	VTI2 conj. 3p-0(p)
id	VTA conj. 3-1 (N- becomes zh)
nid	VAI conj. 3'

aanid	VTA conj. 3'-3'
inid	VAI conj. 3'
aminid	VTI conj 3'-0(p); VAI2 conj. 3'
nd	VTA conj. X-3 (Cw-)
ind	VTA conj. X-3
mind	VTA conj. X-3' (Cw-)
imind	VTA conj. X-3'
omind	VTA conj. X-3' (Cw-)
wind	VAI conj. dub. X (relational verb)
ond	VTA conj. X-3 (Cw-)
god	VTA conj. 3'-3 (aw-)
aagod	VTA conj. 3'-3 (aw-)
igod	VTA conj. 3'-3
ood	VTI2 conj. 3-0(p)
g	NA 3p
g	VAI conj. 3
g	VAI imp. 2p
g	VII conj 0(p)
g	VTA ind. 3-1,2 (aw-)
ag	VTA conj. 1-3
ag	NA 3p
wag	VAI ind. 3p
wag	NA 3p
aawag	VTA ind. X-3p
siiwag	VAI ind. neg. X-3p
aasiwag	VTA ind. neg. X-3p
anziiwag	VAI2 ind. neg 3p
yag	NA 3p (-nh becomes -ny)
aag	VTA ind. 1,2-3
aag	VTA ind. 3-1,2 (aw-)
ishiikeg	VTA imp. delayed 2p-1
yeg	VAI conj. 2p
ig	VTA ind 3-1,2 (-N becomes -zh)
ishig	VTA imp. 2p-1
jig	VAI conj. part. 3p
aajig	VTA conj. part. <u>3p</u> -3
injig	VTA conj. part. X- <u>3p</u>
igonaanig	VTA ind. 3p-1p,21

nig	VII conj. 0'(p)
inig	VII conj. 0'(p)
anzig	VTI conj. neg. 3-0(p); VAI2 conj. neg. 3
iig	NA 3p
ng	VAI conj. X
ng	N locative
ang	VTI conj. 3-0(p); VAI2 conj. 21
amang	VTI conj. 21-0(p); VAI2 conj. 21
aang	N locative
waang	N 3p possessor of locative
yaang	VAI conj. 1p
ooyaang	VTI2 conj. 1p-0(p)
ing	N locative
iing	N locative
ong	N locative
dog	VII ind. dub. 0
widog	VAI ind. dub. 3
odog	VII ind. dub. 0
sinog	VII neg. conj. 0(p)
oog	NA 3p
oog	VAI ind. 3p
sh	N pejorative
ish	N pejorative
wish	N pejorative
yish	N pejorative
ni	VII ind. 0'
ni	N 3' possessor
ini	VII ind. 0'
ini	N 3' possessor
mini	N 3' possessor
sinini	VII ind. neg. 0'
yini	N 3' possessor (-nh becomes -ny)
k	VII conj. 0(p) (stem final -d drops)
magak	VII optional suffix in conj. 0
amok	VTI imp. 2p-0(p); VAI2 imp. 2p

m	VAI ind. X
am	VAI2 ind. 1,2,3
aam	VAI2 ind. 2p
igoom	VTA ind. X-2p
n	NI 0p
n	NA 3'
n	VAI imp. 2
n	VTI4 ind. 1,2-0 (ayaa-); VAI-O ind. 1,2,3-0
an	NA 3'
an	VTI imp. 2-0(p); VAI2 imp. 2
an	NI 0p
iban	N nominal pret.
indiban	VTA conj. pret. X-3
yiban	N nominal pret.
goban	VAI ind. pret. dub. 3
aanan	VTI ind. 3-0p
aawaapan	VTA conj. pret. 3p-3'
gowaapan	VTA conj. pret. 3'-3p (Cw-)
ogowaapan	VTA conj. pret. 3'-3p (Cw-)
wan	NA 3'
wan	NI 0p
wan	VAI ind. 3'
wan	VII ind. 0p
niwan	VII ind. 0p'
siwan	VAI conj. neg. 2
siiwan	VAI ind. neg. 3'
yan	VAI conj. 2
yan	NA 3' (-nh becomes -ny)
iyan	VTA conj. 2-1
aan	VTI ind. 1,2,3-0
aan	VTA ind. 3-3'
amaambaan	VTI conj. pret. 1-0(p); VAI2 conj. pret. 1
amaan	VTI conj. 1-0(p); VAI2 conj. 1
aanaan	VTA ind. 1p,21-3
inaan	N 1p,21 possessor
waan	N 3p possessor of 3' or 0p
aawaan	VTA ind. 3p-3'
naawaan	VAI+O ind. 2p,3p-3'; 3p-0

aanaawaan	VTI ind. 2p,3p-0p
aasiwaawaan	VTA ind. neg. 2p,3p-3'
iwaan	N 3p possessor of 3' or 0p
siwaan	VAI conj. neg. 1
yaan	VAI conj. 1
aawinden	VTA conj. dub. X-3
angen	VTI imp. prohib. 2-0(p); VAI2 imp. prohib. 2
wiingen	VAI conj. dub. X
ken	VAI imp. prohib. 2
ibanen	N nominal pret. of 3'
aawindibanen	VTA conj. pret. dub. X-3
yibanen	N nominal preterit of 3'
waagobanen	VAI conj. pret. dub. 3p
nigobanen	VAI conj. pret. dub. 3'
wanen	VAI conj. dub. 2
aawindwaawen	VTA conj. dub. X-3p
gwen	VAI conj. dub. 3; VII conj. dub. 0
aagwen	VTA conj. dub. 3-3'
waagwen	VAI conj. dub. 3p
aawaagwen	VTA conj. dub. 3p-3'
igowaagwen	VTA conj. dub. 3'-3p
amowaagwen	VTI conj. dub. 3p-0(p); VAI2 conj. dub. 3p
igoowegwen	VTA conj. dub. X-2p
nigwen	VAI conj. dub. 3'; VII conj. dub. 0'
inigwen	VII conj. dub. 0'(p)
ogwen	VII conj. dub. 0(p)
igogwen	VTA conj. dub. 3'-3
amogwen	VTI conj. dub. 3-0(p); VAI2 conj. dub. 3
gin	VII conj. part. 0p
ishin	VTA imp. 2-1
nigin	VII conj. part. 0p'
jin	VAI-O conj. part. 3-3'
aajin	VTA conj. part. 3-3'
waajin	VAI+O conj. part. 3p-0p
aawaajin	VTA conj. part. 3p-3'
oowaajin	VTI2 conj. part. 3p-0p
nijin	VAI conj. part. 3'; VAI+O conj. part. 3'-3; 3'-3'
aanijin	VTA conj. part. 3'-3'
inijin	VAI conj. part. 3'

minjin	VTA conj. part. X-3' (Cw)
iminjin	VTA conj. part. X-3'
ominjin	VTA conj. part. X-3' (Cw-)
min	VAI ind. 1p,21
aamin	VTI ind. 1p,21-0(p); VAI2 ind. 1p,21
siimin	VAI ind. neg. 1p,21
goomin	VTA ind. X-1p,21 (Cw-)
ogoomin	VTA ind. X-1p,21 (Cw-)
iin	NI 0p
iin	NA 3'
siin	VAI ind. neg. 1,2,3
aasiin	VTA ind. neg. X-3
aasiin	VTA ind. neg. 12,-3,3-3'
igosiin	VTA ind. neg. 3'-3;0-3
anziin	VTI ind. neg. 1,2,3-0; VAI2 ind. neg. 1,2,3
igon	VTA ind. 0-3
oon	NA 3'
oon	NI 0p
oon	VAI ind. 3'
oon	VII ind. 0p
oon	VTI2 imp. 2-0
goon	VTA ind. 3'-3 (aw-)
aagoon	VTA ind. X-1,2 (aw-)
igoon	VTA ind. 3'-3 (stem iN- drops)
sinoon	VII ind. neg. 0(p) (stem final -d drops)
zinoon	VII ind. neg. 0(p)
goo	VTA ind. X-1,2 (aw-) (Cw-)
aagoo	VTA ind. X-1,2 (aw-)
igoo	VTA ind. X-1,2
ogoo	VTA ind. X-1,2 (Cw-)

MAIN GLOSSARY

A

- abaasandeke** (VAI) sun, bask.
abaate (VII) warm up (weather).
abi (VAI) be there, be placed there, be at home.
abinoojiinh, abinoojiinyag (NA) child.
abinoojiinyiwi (VAI) be a child.
abwaadan (VTI) cook s.t. over a fire, roast s.t.
abwaanaak, -oon (NI) frame for drying strips of meat over a fire.
achigaade (VII) be put there, be placed there.
adaawaagan, -an (NI) fur for trade.
adaawaage (VAI+O) sell, sell s.t./s.o.
adaawe (VAI+O) buy, buy s.t./s.o.
adaawewigamig, -oon (NI) store, trading post.
adaawewinini, -wag (NA) storekeeper, trader.
adim (VTA) catch up to s.o.
agaamashkosiw (PC) on the other side of the meadow, across the meadow.
agaamaakwa (PC) across the clearing.
agaaming (PC) across the lake.
agaashiinyi (VAI) be small.
agaawaa (PC) hardly, barely.
agidaaki (PC) on the hill, on top of the hill.
agijayi'ii (PC) on top of something.
- agomo** (VAI) float, be suspended in the water.
agoodoon (VTI2) hang s.t.
agoojin (VAI) hang.
agoojiwanaanaak, -oon (NI) hanging frame for food drying.
agwajjng (PC) outside.
agwapin = > agwapizh.
agwapizh (VTA) tie or fasten s.o. on to something. *Stem:* /agwapiN-/.
agwazhe (VAI+O) cover oneself, cover oneself with s.t./s.o.
agwaa'o (VAI) come off the water, land.
a'aw (PR) that. *animate demonstrative.*
ajina (PC) a little while, a short time.
akakanzhe (NI) charcoal.
akakojiishens, -ag (NA) little groundhog (woodchuck).
akawe (PC) first (in time), first of all. *Also: kawe.*
akeyaa (PC) in the direction of. *Also: keyaa.*
aki, akiin (NI) land, earth. *Pejorative: akiish.*
akik, -oog (NA) pail, kettle.
akina (PC) all, every. *Also: gakina, kina.*
akina gegoo (PC) everything.
akiwenzii, -yag (NA) old man.
akiwenziiyiwi (VAI) be an old man.
akiish > aki.
akiwe-wiigiwaam (NI) earthen

lodge.

akwaandawe (VAI) climb up.
akwaandawebatoo (VAI) climb up
 in a hurry, scurry up.
akwiindimaa (VII) be so deep a
 body of water.
amajise (VAI) come awake.
amajwebin (VTA) shake s.o. awake.
amanaa > **amanj** + **naa** (?).
amanj (PC) I don't know how, I
 wonder how. *dubitative*
adverbial.
ambe (PC) come on!
amik, -wag (NA) beaver.
amo (VTA) eat s.o. *Stem: /amw-/.
 amodiwag (VAI) eat e.o. *Stem:*
*/amodi-/.
 amw=* > **amo**.
anami'aa (VAI) pray.
anaamakamig (PC) under the
 ground.
anaamay'ii (PC) under something.
anaamaagon (PC) under the snow.
anaamaatig (PC) under wood
 (under a tree, under a stick,
 etc.).
ani- (PV) going away from, on the
 way, coming up to in time.
Also: ini-.
animi-ayaa (VII) go away.
animiba'idiwag (VAI) run away (in
 a group). *Stem: /animiba'idi-/.
 animikii, -g (NA) Thunderer.
animikiikaa (VII) there is thunder.
animosh, -ag (NA) dog.
animoons, -ag (NA) puppy.
anishinaabe, -g (NA) Indian,
 Chippewa.**

**anishinaabe-gikinoo'amaadii =
 wigamig, -oon** (NI) Indian
 school.
anishinaabe-mashkimod, -an (NI)
 Indian bag.
anishinaabewinikaade (VII) be
 named so in Indian.
aniibiishibag, -oon (NI) leaf.
aniibiishike (VAI) make tea.
anokii (VAI) work.
anooj (PC) various, all kinds.
anwaatin (VII) be calm (weather).
apagidan (VTI) throw s.t.
apagin= > **apagizh**.
apagizh (VTA) throw s.o. *Stem:*
*/apagiN-/.
 apa'idiwag (VAI) run there in a
 group. *Stem: /apa'idi-/.
 apa'iwe (VAI) run there.
apa'igo (VAI) ride there on
 horseback.
apakweshkway, -ag cattail, cattail
 mat in lodge.
apane (PC) always, continually.
apangishin (PC) fall there.
apii (PC) when, at that time.
apiichishin (VAI) lie so deep.
apiichitaa (VAI) be engaged in
 something, be so far along in
 in some activity or job.
apiitakide (VII) stand so high, be
 so high.
as= > **ashi**.
asasawemin, -an (NI) chokecherry.
aseke (VAI) tan hides.
asemaa, (-g) (NA) tobacco.
asham (VTA) feed s.o.
ashandan (VTI) feed s.t.**

- ashi** (VTA) put s.o. there, place s.o. there. *Stem*: /aS-/.
asho-wiidige (VAI) be engaged.
asho-wiidigendiwag (VAI) be engaged to e.o. *Stem* /asho-wiidigendi-/.
asiginan (VTI) put s.t. together, gather s.t. up.
asin, -iig (NA) rock, stone.
ataw (VTA) bet with s.o.
ataadiwag (VAI) bet with e.o., gamble. *Stem*: /ataadi-/.
ataage (VAI+O) bet, gamble; bet s.t./s.o., gamble s.t./s.o.
ate (VII) be there, be placed there, be put there.
atite (VII) be ripe.
atoobaan, -an (NI) trough, tank.
atoon (VTI2) put s.t. there, place s.t. there.
awasagaam (PC) on the other side of a body of water (across the lake, etc.).
awasayi'ii (PC) on the other side of something.
awedi (PR) that over there. *animate demonstrative*.
awegwen, -ag (PR) I don't know who, I wonder who. *dubitative animate*.
awenen, -ag (PR) who.
awesiinh, -yag (NA) wild animal.
awiiya, -g (PR) someone, anyone. *indefinite animate*.
ayagoozi (VAI) be perched (for some time). *Reduplicated form of*: **agoozi**.
aya'aa, -g (NA) whatisname, whatchamacallit; that one, a being. *animate base*.
gichi-aya'aa, -g (NA) adult.
oshki-aya'aa, -g (NA) youth, young person.
aya'aawi (VAI) be a being.
gichi-aya'aawi (VAI) be an adult.
aya'aawishiwi (VAI) be a no-good being.
maji-aya'aawishiwi (VAI) be an evil person, be a witch.
ayamanisodaw (VTA) sense the presence of s.o. *Reduplicated form*.
ayayaa (VAI) stay around (in a place). *Reduplicated form of*: **ayaa**.
ayaa (VAI) be there, be.
ayaa(magad) (VII) be there, be.
ayaagwaakoba'iwe (VAI) pin people against trees. *Reduplicated form*.
ayaan (VTI4) have s.t.
ayaangodinong (PC) sometimes, occasionally. *Also*: **aangodinong**.
ayaaw (VTA) have s.o.
ayekozi (VAI) be tired.
ayi'ing > ayi'ii.
ayi'ii, -n (PR) whatchamacallit, that thing, item. *inanimate base*; *locative*: **ayi'ing, ayi'ing**.
ayinawendiwag (VAI) be related to e.o. *Stem*: /ayinawendi-/. *Reduplicated form of*: **inawendiwag**.
ayindaa (VAI) live there (in several places). *Reduplicated form of*:

daa.

ayizhi- (PV) *Reduplicated form of: izhi-*.

ayizhichige (VAI) do so, do something (over a period of time or here and there).

Reduplicated form of: izhichige.

azhegiwe (VAI) go back, return.

azhegiwebatoo (VAI) run back.

azhigwa (PC) now, then, at that time, next. *Also: zhigwa, zhigo.*

AA

aabaji' (VTA) use s.o.

aabajitoo (VTI2) use s.t.

aabanaabi (VAI) look back.

aabawaa (VII) be warm (weather).

aabaakawi' (VTA) revive s.o.

aabaakawizi (VAI) revive, come to.

aabiding (PC) once, at one time.

aabiji- (PV) continually.

aabita (PC) half.

aabita- (PRE) half.

aabita-biboon (VII) be halfway through the winter.

aabita-niibin (VII) be halfway through the summer.

aagawaatig (PC) behind a log or tree.

aakozi (VAI) be sick.

aakoziwin, -an (NI) sickness, disease.

aakoodewagizi (VAI) be dangerous.

aanawi (PC) anyhow, nevertheless.

aandi (PC) where. *locative interrogative.*

aangodinong (PC) sometimes,

occasionally. *Also:*

ayaangodinong.

aanikobijigan, -ag (NA)

great-grandparent, ancestor.

aanind (PC) some.

aanizhiitam (VAI2) quit, give up.

aaniin (PC) how. *adverbial interrogative.*

aaniish (PC) well!, you see.

aano- (PV) in vain.

aapiji (PC) very.

aatenaagozi (VAI) appear to be extinguished.

aateyaabikishin (VAI) be in a darkened state (*as rock or metal*).

aatwaakowebinan (VTI) throw s.t. up against (*stick-like*).

aawan (VII) be, happen.

aayaabita (PC) half. *Reduplicated form of: aabita.*

aayaawan (VII) be, happen.

Reduplicated form of: aawan.

aazhawagaa (VAI) go across.

aazhawagaazii (VAI) wade across.

aazhawakamigaa (VII) there is land lying across.

Aazhawakiwenzhiinh (NAME)

Maude Kegg's maternal grandmother's brother.

aazhawaakwagomo (VAI) float across (*stick-like*).

aazhawibatoo (VAI) run across.

Also: aazhoobatoo.

aazhoge (VAI) cross, go across.

aazhogeba'idiwag (VAI) run across in a group. *Stem: /aazhogeba'idi-/.*

aazhogedaabii'iwe (VAI) drive across.
aazhooba'idiwag (VAI) run across in a group. *Stem:* /aazhooba'idi-/.
aazhoobatoo (VAI) run across.
Also: **aazhawibatoo**.

B

ba- IC > **bi-**.
babaa- (PV) around, in no definite direction.
babaamadaawaagewinini, -wag (NA) peddler.
babaamadaawewinini, -wag (NA) peddler.
babaamaaboodemagad (VII) float around.
babaamaajimo (VAI) tell the news around.
babaamendam (VAI2) pay attention, attend to mentally.
babaamose (VAI) walk around.
babaamoode(magad) (VAI) crawl around.
babaamweweshin (VAI) be heard walking around.
babiminizha'ige (VAI) chase things around. *Reduplicated form.*
badakidoon (VTI2) erect s.t.
badakizo (VAI) be erect, stand erect (as a tree, etc.).
bagamiba'idiwag (VAI) arrive running. *Stem:* /bagamiba'idi-/.
bagamibatoo (VAI) arrive running.
bagandizi (VAI) be lazy, be shiftless.

bagidanaamo (VAI) take a breath, breathe heavily.
bagidin (VTA) put s.o. down, release s.o., allow s.o.
bagiwayaan, -an (NI) shirt.
bagiwayaanegamigoons, -an (NI) small tent.
bagizo (VAI) swim.
bagwaji- (PN) wild.
bagwaji-opin, -iig (NA) wild potato. [bagwaji'pin].
bakade (VAI) be hungry.
bakinaw (VTA) win over s.o.
bakishkoode (VII) be parted by being shot.
bakite' (VTA) strike s.o., hit s.o. *Stem:* /bakite'w-/.
bakite'o = > bakite'.
bakite'odiwag (VAI) strike e.o., hit e.o. *Stem:* /bakite'odi-/.
bakite'w = > bakite'.
bakobiidaabaadan (VTI) drag s.t. into the water.
bakweshkaa (VII) peel off in chunks.
banaadad (VII) be spoiled.
banaadizi (VAI) be spoiled, be dead.
bangishimon (VAI) set (of the sun). *Stem:* /bangishimo(n)-/.
bangishin (VAI) fall.
bapakite' (VTA) keep striking s.o., keep hitting s.o. *Stem:* /bapakite'w-/. *Reduplicated form of:* **bakite'**.
bapakite'o = > bapakite'.
bapakite'odiwag (VAI) keep striking e.o., keep hitting e.o.

- Stem: /bapakite'odi-/; Reduplicated form of: bakite'odiwag.*
bapakite'w= > **bapakite'**.
bapashkwaa (VII) there is a clearing.
bawa'am (VAI2) harvest wild rice, knock rice.
bawaajigewin, -an (NI) dream.
bayaapi= IC > **baapi**.
bayaashkizo= IC > **baashkizo**.
bazhiba' (VTA) stab s.o. *Stem: /bazhiba'w-/.
 /bazhiba'w-/.
bazhiba'o= > **bazhiba'**.
bazhiba'w= > **bazhiba'**.
bazigonjise (VAI) get up suddenly.
baa- (PV) around a place, locally distributed.
baabiibaagi (VAI) keep calling, keep shouting. *Reduplicated form of: biibaagi.*
baabiibaagim (VTA) keep calling to s.o., keep shouting to s.o. *Reduplicated form of: biibaagim.*
baadaasamose= IC > **biidaasamose**.
baanimaa (PC) later, after a while. *Often: baamaa. With conjunct verb: baanimaa... ningoding... wenji-* suddenly.
baanizhan (VTI) cut s.t. into strips.
baapagibinigo (VAI) tremble. *Reduplicated form.*
baapi (VAI) laugh.
baapi' (VTA) laugh at s.o.
baapinakamigizi (VAI) be in an excited state.
baapiniziwaagan (PC) beware!,
 danger!
baas (VTA) dry s.o. *Stem: /baasw-/.
baasan (VTI) dry s.t.
baashkaapi (VAI) burst into laughter or giggles.
baashkide (VII) explode.
baashkiz (VTA) shoot s.o. *Stem: /baashkizw-/.
 /baashkizw-/.
baashkizigan, -an (NI) gun. *Pejorative: baashkiziganish.*
baashkizo= > **baashkiz**.
baashkizodiwag (VAI) shoot e.o. *Stem: /baashkizodi-/.
baashkizw= > **baashkiz**.
baaso (VAI) be dry.
baaso= > **baas**.
baasw= > **baas**.
baatayiinat (VII) be abundant, be a lot.
baatayiini= > **baatayiino**.
baatayiino (VAI) be in abundance, be a lot. *Also: /baatayiini-/.
bebaa- IC > **babaa-**.
bebaamweweshin= IC > **babaamweweshin**.
begamiba'idi= IC > **bagamiba'idiwag**.
begamibatoo= IC > **bagamibatoo**.
beke-zaagidawaag (PLACE) a lake near Bennetville, Minnesota.
bekite'= IC > **bakite'o**.
bemiwid= IC > **bimiwidoon**.
bepashkojiishkiwagaag (PLACE) Aitkin, Minnesota ('mudflats').
beshibii'odizo (VAI) mark o.s.
besho (PC) near.
bezhig (PC) one.
bezhigwanong (PC) in one place.*****

- bezindaw** = IC > **bizindaw**.
bi- (PV) here, hither.
biboon (VII) be winter.
biboonagad (VII) be winter, a year passes.
niizho-biboonagad two years pass.
bidigwesabi (VAI) sit on one's knees.
bigishkanani (VAI) be rotten and falling to pieces.
bigishkizh (VTA) cut s.o. to pieces.
Stem: /bigishkizhw-/.
bigishkizho = > **bigishkizh**.
bigishkizhw = > **bigishkizh**.
bijiinag (PC) recently, after a while.
bimademo (VAI) cry walking along.
bimaadagaa (VAI) swim by.
bimaadizi (VAI) live.
bimaakoshin (VAI) lie extended (*stick-like*).
bimi- (PV) along, by, on the way.
bimiba'idiwag (VAI) run by in a group. *Stem: /bimiba'idi-/.*
bimibatoo (VAI) run by.
bimibide (VII) speed by.
bimidaabii'iwe (VAI) drive by.
bimikawe (VAI) leave tracks.
biminizha' (VTA) chase s.o. by.
Stem: /biminizha'w-/.
biminizha'o = > **biminizha'**.
biminizha'w = > **biminizha'**.
bimishkaa (VAI) paddle by.
bimitigweyaa (VII) flow along as a river.
bimiwanaanens, -an (NI) small pack.
bimiwane (VAI) pack, carry a pack along.
bimiwidoon (VTI2) carry s.t. along.
bimiwin = > **bimiwizh**.
bimiwizh (VTA) carry s.o. along.
Stem: /bimiwiN-/.
bimo (VTA) shoot s.o. with arrow or other missile. *Stem: /bimw-/.*
bimose (VAI) walk by.
bimoom (VTA) carry s.o. on back.
bimoomigo (VAI) ride by on horseback.
bimw = > **bimo**.
bishagikozh (VTA) peel s.o. (with a knife). *Stem: /bishagikoN-/.*
bisha'an (VTI) peel s.t.
bisha'igobii (VAI) peel wigob (inner bark of basswood).
bitikonidizo (VAI) cut o.s. accidentally.
bizhiki, -wag (NA) bison (*archaic*); cow.
bizindaw (VTA) listen to s.o.
biibaagi (VAI) call, shout.
biibaagim (VTA) call to s.o., shout at s.o.
biidaaban (VII) the dawn approaches.
biidaasamose (VAI) walk here.
biidoon (VTI2) bring s.t.
biijibatoo (VAI) run here.
biimaaginan (VTI) entwine s.t.
biimiskowebin (VTA) hurl s.o. around.
biin = > **biizh**.
biina' (VTA) put s.o. in a container.
Stem: /biina'w-/.
biina'an (VTI) put s.t. in a

container.
biina'o = > **biina'**.
biina'w = > **biina'**.
biindashkwaan = >
biindashkwaazh.
biindashkwaazh (VTA) stuff s.o.
Stem: /biindashkwaanN-/.
biindige (VAI) enter, come in, go
in.
biinge'endam (VAI2) be suprised,
be hysterical.
biinjwebinidiwag (VAI) be thrown
into a mass grave. *Stem:*
/biinjwebinidi-/.
biinish (PC) until, up to.
biinjwebinan (VTI) throw s.t. in.
biiwaabikwakizinen, **-an** (NI)
small iron or metal shoes.
biiwaabikwashkoon, **-an** (NI)
"iron" rush.
biiwishin (VAI) lie scattered.
biizh (VTA) bring s.o. *Stem:*
/biiN-/.
biizikan (VTI) wear s.t.
biizikiigan, **-an** (NI) item of
clothing.
biizikonaye' (VTA) clothe s.o.
booch (PC) necessary.
boodawe (VAI) build a fire.
boodawewininiwi (VAI) be a
custodian, be a maintenance
engineer.
bookobidoon (VTI2) break s.t. (in
half).
bookogaadeshin (VAI) fall and
break one's leg.
boonendam (VAI2) ignore
something, leave things alone

(mentally).
boonendan (VTI) leave s.t. alone
(mentally).
boonenim (VAI) leave s.o. alone.
boozibizo (VAI) fall in, embark
rapidly.
bwaan, **-ag** (NA) Dakota (Sioux)
Indian).
bwaanawi' (VTA) be unable to deal
with s.o.
bwaawinaw (VTA) be unable to
injure or kill s.o. by shooting

CH

For prefixes and stems showing
initial *ch* after tense prefixes *gii-*,
gaa-, *wii-*, and *waa-* see J.

D

da (PC) *emphatic particle*.
da- (PV) will. *future prefix on
independent order verbs without
a personal prefix*.
dabasaakweyaag (PLACE) place on
north shore of Mille Lacs Lake
('where the trees are stunted').
Also: **gaa-dabasaakweyaag**.
dadaakwaakozi (VAI) be short
(*stick-like*). *Reduplicated form*.
dadibaajimo (VAI) tell repeatedly
or in different places.
Reduplicated form of:
dibaajimo.
dadibaajimotaw (VTA) tell
something repeatedly or in
different places. *Reduplicated*

form of: dibaajimotaw.

daga (PC) please, come on.

dago- (PV) in a place with.

dagon (VII) be there, be situated there.

dagoshin (VAI) arrive.

dakobidoon (VTI2) tie s.t. well.

dakoozi (VAI) be short.

danakande (VII) there is activity there.

danaajim (VTA) tell of s.o. there.

danenim (VTA) think s.o. there.

daniwin, -an (NI) riches, property, belongings.

danwewe (VII) there is noise there.

dash (PC) and, but. *Also: -sh, idash.*

daso- (PV) every, so many.

dasogamiziwag (VAI) be in so many lodges. *Stem: /dasogamigizi-/.*

dasogon (PC) so many days.

dasogonagad (VII) be so many days.

dasoonagiziwag (VAI) be in so many canoes. *Stem: /dasoonagizi-/.*

/-dawemaa-/, **-g** (NAD) sibling of the opposite sex, parallel cousin of the opposite sex.

odawemaawaan their brother(s), their sister(s), their cousin(s).

dawibizh (VTA) part s.o. *Stem: /dawibiN-/.*

/-day-/, **-ag** (NAD) dog, horse.

odayan his/her dog(s) or horse(s); **odayiwaan** their dog(s) or horse(s).

/-dayens-/, **-ag** (NAD) puppy.

odayensan her/his puppy.

dazhi- (PV) there, in that place. changed form: **endazhi-**.

dazhim (VTA) talk about s.o.

dazhizhimo (VAI) dance there.

dazhitaa (VAI) play, take so long to do.

dazhiikan (VTI) be occupied with s.t., work on s.t.

dazhiikaw (VTA) be occupied with s.o., work on s.o.

daa (VAI) live there.

daa- (PV) would, could, can, ought. *modal prefix.*

daadobii (VII) there is a wake or ripple over something submerged.

/-daan-/, **-ag** (NAD) daughter. **odaanan** her/his daughter.

daangandan (VTI) taste (a sample of) s.t.

/-daangoshenh-/, **-yag** (NAD)

woman's female cross-cousin (mother's brother's daughter, father's sister's daughter).

odaangoshenyan her cousin(s).

/-daanis-/, **-ag** (NAD) daughter. **indaanis** my daughter.

/-daas-/, **-ag** (NAD) legging.

odaasan his/her legging(s).

de- (PV) sufficient.

debakii'ige (VAI) determine the depth.

debandan (VTI) reach for s.t. with the mouth (like a dog).

debibin = > **debibizh**.

debibizh (VTA) catch s.o., seize s.o.

Stem: /debibiN-/.

debika = IC > **dibikad**.
degoshin = IC > **dagoshin**.
/-dengway-/, -an (NID) face.
odengwaawaang on their faces.
desaabikizi (VAI) be flat (*as rock or metal*).
diba'amaw (VTA) pay s.o. for something.
diba'igan (NI) mile.
niizho-diba'igan (PC) two miles.
dibaajimo (VAI) tell.
dibaajimotaw (VTA) tell s.o. about something.
dibi (PC) I don't know where, I wonder where. *dubitative locative*.
dibikad (VII) be night.
dibik-giizis (-oog) (NA) moon.
dibishkoo (PC) just like, as if.
dimii (VII) be deep.
/-dinimaangan-/ (-an) (NID) back, shoulder. **odinimaanganaang** on his/her shoulder(s).
dino > **dinowa**.
dinowa, -n or, -g (PR) sort, kind.
Alternate form: dino. Locative: dinong.
ditibibide (VII) roll along.
dootooban (VII) there is a shaking bog.
dwaa'ibaan, -an (NI) hole in the ice.
dwaa'ige (VAI) make a hole in the ice.

E

egod > **izhi**.
ekido = IC > **ikido**.
ekwiindimaa = IC > **akwiindimaa**.
enadog (PC) *unknown*.
enamo = IC > **inamo**.
enawem = IC > **inawem**.
enaabi = IC > **inaabi**.
enaabiigise = IC > **inaabiigise**.
enaadagaa = IC > **inaadagaa**.
enaajimo = IC > **inaajimo**.
enaapine = IC > **inaapine**.
enaasamabi = IC > **inaasamabi**.
enda- (PV) very, just. non-initial form: **wenda-**.
endanakande = IC > **danakande**.
endaso- IC > **daso-**.
endasogonaga = IC > **dasogonagad**.
endazhi- IC > **dazhi-**.
endazhishimo = IC > **dazhishimo**.
enend = IC > **inendan, inendam**.
eni- IC > **ani-**.
enigini = IC > **inigini**.
enigok (PC) with effort, harder.
enigokwaa = IC > **inigokwaa**.
eniibiishike = IC > **aniibiishike**.
enokii = IC > **anokii**.
epagid = IC > **apagidoon**.
epa'iwe = IC > **apa'iwe**.
epiichitaa = IC > **apiichitaa**.
eshkam (PC) gradually, more and more, less and less.
eshkwaa- IC > **ishkwaa-**.
esho-wiidigendi = IC > **asho-wiidigendiwag**.
eskigamizige = IC > **iskigamizige**.

eta (PC) only.
ete= IC> ate.
etite= IC> atite.
eyan' (PC) yes.
eyaa= IC> ayaa, ayaan.
eyenizi (VAI) be marked, be scarred. *Reduplicated form.*
eyiidawayi'ii (PC) on both sides of s.t.
ezhaa= IC> izhaa.
ezhi- IC> izhi-.
ezhichige= IC> izhichige.
ezhinaw= IC> izhinaw.
ezhinaagozi= IC> izhinaagozi.
ezhinaagwa= IC> izhinaagwad.
ezhinikaade= IC> izhinikaade.
ezhinikaazo= IC> izhinikaazo.
ezhishin= IC> izhishin.
ezhiweba= IC> izhiwebad.
ezhiwebizi= IC> izhiwebizi.
ezhiwid= IC> izhiwidoon.

G

ga- (PV) will. *future prefix on independent verb with personal prefix.*
gabaashimo (VTA) cook s.o. by boiling.
gabaatoon (VTI2) cook s.t. by boiling.
gabe- (PRE) throughout, all (of a time).
gabe-giizhik (PC) all day.
gaganawaabam (VTA) look at s.o. *Reduplicated form of: gaganawaabam.*
gagaandinoon= >

gagaandinoozh.
gagaandinoozh (VTA) coax s.o. *Stem: /gagaandinoon-/; Reduplicated form.*
gagizhaate (VII) be hot weather (for some time). *Reduplicated form of: gizhaate.*
gagiibaadizi (VAI) be foolish.
gagiikim (VTA) preach to s.o. *Reduplicated form of: giikim.*
gagiikimaawasowin (NI) education by preaching, exhortation.
gagwe- (PV) try.
gagwejikanidiwag (VAI) race e.o. *Stem: /gagwejikanidi-/.*
gagwejim (VTA) ask s.o.
ganabaj (PC) perhaps, maybe.
ganage (PC)
gaawiin ganage (PC) not in the least.
ganawaabam (VTA) look at s.o.
ganawendan (VTI) take care of s.t.
ganawendaagozi (VAI) be taken care of.
ganawendaaso (VAI) carry a mourner's bundle.
ganawenim (VTA) take care of s.o.
gashkigwaadan (VTI) sew s.t.
gashkigwaaso (VAI) sew.
gashkitoon (VTI2) be able to do or obtain s.t., be able to deal with s.t.
gawanaandam (VAI2) starve.
gawingwashi (VAI) fall asleep.
gawishimo (VAI) lie down.
gaye (PC) and, also, as for.
gaa- (PV) *past tense.* IC> **gii-**.
gaa- (PV) *place name marker with*

conjunct verb.

gaabiboonoke, -g (NA)

Wintermaker.

gaagiigido (VAI) speak.

Reduplicated form of: giigido.

gaagiishkaakide (VII) be burnt in half. *Reduplicated form .*

gaanjweba'ige (VAI) pole logs.

gaaskanazo (VAI) whisper.

gaaskibin = > **gaaskibizh.**

gaaskibizh (VTA) rustle s.o. by pulling. *Stem: /gaaskibiN-/.*

gaawanishin = IC > **giwanishin.**

gaawashkwebii = IC >

giwashkwebii.

gaawiin (PC) no, not.

gaawiin wiikaa never.

gaa-zagaskwaajimekaag (PLACE)

Leech Lake ('place of leeches').

gaazo (VAI) hide.

ge- will, would, could, might, can.

future prefix and modal prefix under initial change; IC > ga-,

da-, daa-, ji-

gechi- IC > **gichi-**

gegaa (PC) nearly, almost.

geget (PC) certainly, for sure.

gegishkaw = IC > **gigishkaw.**

gego (PC) don't!

gego wiikaa don't ever!

gegoo (PR) something, anything. *indefinite inanimate.*

akina gegoo everything.

gekend = IC > **gikendan.**

genagaapi = IC > **ginagaapi.**

genawend = IC > **ganawendan.**

genawenim = IC > **ganawenim.**

gete- (PN) very old, ancient.

geyaabi (PC) still, yet.

gezikwenim (VTA) remember s.o.

gi = (PRE) *second person prefix in front of stems beginning with a consonant.*

gibaakwa'igan, -an (NI) dam.

gibaakwa'iganing (PLACE)

Onamia, Minnesota ('at the dam').

gibaakwa' (VTA) shut s.o. up, block s.o. up (*stick-like*). *Stem: /gibaakwa'w-/.*

gibaakwa'o = > **gibaakwa'.**

gibaakwa'w = > **gibaakwa'.**

gibwaakiz (VTA) block s.o. with fire. *Stem: /gibwaakizw-/.*

gibwaakizo = > **gibwaakiz**

gichi- (PRE) great, big, very.

gichi-aya'aa, -g (NA) adult.

Gichi-aakogwan (NAME) Maude

Kegg's maternal grandmother.

Also: Aakogwan.

gichigami (NI) Lake Superior.

locative: **gichigamiing.**

gichi-mookomaan, -ag (NA)

whiteman.

gichiwishkaa (VII) be fixed, not move.

gichi-ziibi (NI) Mississippi River.

locative: **gichi-ziibiing.**

gid = (PRE) *second person prefix in front of verb stems beginning with a vowel and non-dependent noun stems beginning with a vowel.*

gidasan (VTI) parch s.t. (wild rice).

gidasige (VAI) parch (wild rice).

gigishkaw (VTA) bear s.o. (on or in

- within self).
- gigizheb** (PC) in the morning.
- gigizhebaa-wiisini** (VAI) eat breakfast.
- gigizhebaawagad** (VII) be morning.
- gijipizon, -an** (NI) belt.
- gijipizonigwaajigan, -an** (NI) belted part of garment.
- gikaa** (VAI) be elderly.
- gikendan** (VTI) know s.t.
- gikenim** (VTA) know s.o.
- gikinoo'amaw** (VTA) teach something to s.o.
- gikinoo'amaadiiwigamig, -oon** (NI) school.
- gikinoonowagad** (VII) a year passes.
- gikinoonowin** (NI) year.
- ingo-gikinoonowin** (PC) one year
- gimishoomis = > gi = + /-mishoomis-/.**
- ginagaapi** (VAI) giggle.
- gina'amaw** (VTA) forbid s.o.
- giniijaanis = > gi = + /-niijaanis-/.**
- ginjiba'iwe** (VAI) run away, flee.
- ginoodaawangaa** (VII) there is a long stretch of sand beach.
- ginoondawaan, -an** (NI) long lodge.
- ginoozhe, -g** (NA) pike.
- ginoozi** (VAI) be tall, be long.
- ginwaa** (VII) be tall, be long.
- ginwenzh** (PC) long (in time), for a long time.
- gisinaa** (VII) be cold.
- gitaakwapidoon** (VTI2) tie s.t. down (*stick-like*).
- gitigaan, -an** (NI) garden.
- ingitigaan** my garden; my intended.
- giwiw = > gi = + /-wiw-/.**
- gizhaagamide** (VII) be hot (liquid).
- gii-** (PV) (past prefix).
- giigoonh, giigoonyag** (NA) fish.
- giigoonh-ozhigwanaa** (VAI) be fish-tailed.
- giigoonh-zhagomod** (PLACE) Stillwater, Minnesota. *Also:* **giigoonh-agomod.**
- gii'igoshimo** (VAI) fast.
- gii'igoshimom > wiiji-gii'igoshimom.**
- giikaji** (VAI) be cold (a person).
- giikam** (VTA) argue with s.o., chew at s.o.
- giikandiwag** (VAI) argue with e.o. *Stem:* /giikandi-/.
- giimaabam** (VTA) secretly look at s.o.
- giimooj** (PC) secretly.
- giishkaabaagwe** (VAI) be thirsty.
- giishpin** (PC) if.
- giiwanishin** (VAI) lie spread around.
- giiwashkwebii** (VAI) be drunk.
- giuwe** (VAI) go home, return.
- giuwe-biboon** (VII) the winter turns.
- giiwedinong** (PC) in the North.
- giiwenamaw** (VTA) give presents to s.o. in exchange.
- giiwenh** (PC) so the story goes, as it is said.
- giiwenige** (VAI) give presents in exchange, have give-away.
- giiwewin = > giiwewizh.**
- giiwewizh** (VTA) carry s.o. home,

take s.o. home. *Stem:*
/giiwewiN-/.
giiwitaashkaa (VAI) go all around.
giyose (VAI) hunt.
giizhagomo (VAI) float in one
place, be anchored.
giizhigad (VII) be day.
giizhigin (VII) be fully grown.
giizhitoon (VTI2) finish s.t.
giizhiitaa (VAI) finish.
giizis, -oog (NA) sun, moon, month.
go (PC) *emphatic particle*.
gomaa (PC) *emphatic particle*.
gomaapii (PC) after a while, by
and by.
/-gondashkway-/ (NID) throat.
ogondashkwaang on his throat.
gondaashkaa (VII) sink, go down.
gonzaabii (VII) sink (in water).
gopii (VAI) go inland.
gopiibatoo (VAI) run inland.
gos = > goshi.
gosha (PC) *emphatic particle*.
goshi (VTA) fear s.o. *Stem:* /goS-/.
goshkozi (VAI) wake.
goshkwaawaadabi (VAI) sit still.
gotan (VTI) fear s.t.
gozi (VAI) move one's camp or
residence.
gozigwani (VAI) be heavy.
gwana (PC) *emphatic particle*.
gwayak (PC) correct, straight, right.
gwayakogi (VAI) grow up straight.
gwaaba'an (VTI) scoop s.t.
gwekibagizo (VAI) turn around
quickly.
gwekishin (VAI) turn lying down.
gwekweginan (VTI) turn s.t. over

(sheet of something).

gwes = IC > goshi.
gweshkozi = IC > goshkozi.
gwiinawaabam (VTA) be unable to
see s.o.
gwiiwizens, -ag (NA) boy.

I

idan (VTI) say so to s.t.
idash (PC) and, but. *Also:* **dash**,
-sh.
ig > izhi.
igaye (PC) and, also, as for. *Also:*
gaye.
igo (PC) *emphatic particle*. *Also:* go.
igoon > izhi.
i'iw (PR) that. *inanimate*
demonstrative.
ikido (VAI) say so, speak so.
iko (PC) used to, usually. *Also:* **ko**.
ikwe, -wag (NA) woman, lady.
ikwezens, -ag (NA) girl.
ikwezensiwi (VAI) be a girl.
im = (PRE) *first person prefix in*
front of stems beginning in b.
imaa (PC) there.
in = *first person prefix in front of*
stems beginning in d, j, g, z, zh.
in = > izhi.
ina (PC) *yes-and-no question*
marker. *Also:* **na**.
ina'e (VAI) shoot there.
inakamigad (VII) there are events,
there is news.
inamon (VII) go there as a road or
trail. *Stem:* /inamo(n)-/.
inawem (VTA) be related to s.o.

- inawemaagan, -ag** (NA) relative, kinsman.
- inawendiwag** (VAI) be related to e.o. *Stem: /inawendi-/*.
- inaabi** (VAI) take a look, peek.
- inaabiwin** (NI) lightning.
- inaabiigagoode** (VII) string across the sky (as lightning bolts).
- inaabiigise** (VII) there are lightning bolts.
- inaadagaa** (VAI) swim there.
- inaajimo** he tells so.
- inaajimotaw** (VTA) tell so to s.o.
- inaapine** (VAI) have such a disease.
- inaasamabi** (VAI) sit facing so.
- ind=** (PRE) *first person prefix in front of verb stems beginning with a vowel and non-dependent noun stems beginning with a vowel.*
- indawaaj** (PC) it is necessary to, rather, let's.
- indaanis=** > **in=** + **/-daanis-/**.
- indig** > **izhi**.
- indigo** (PC) it is as if, just like
- inendam** (VAI2) think so.
- inendan** (VTI) think so of s.t., think s.t.
- ingiw** (PR) those. *animate demonstrative.*
- ingiwedig** (PR) those over there. *animate demonstrative.*
- ingo-** (PRE) one, single.
- ingoding** (PC) once, one time.
- ingodoninj** (PC) one inch.
- ingodwaaching** (PC) six times.
- ingodwaak** (PC) one hundred.
- ingodwaaswi** (PC) six.
- ingodwewan** (PC) one pair, one set.
- ingoji** (PC) somewhere, anywhere, some way. *indefinite adverbial.*
- ini-** > **ani-**.
- inigaazi** (VAI) be in a poor state, mourn.
- inigini** (VAI) be so big.
- inigokwaa** (VII) be so big.
- inikaa** (VII) s.t. go there, go so.
- inikoozo** (VAI) be wounded so.
- inini, -wag** (NA) man.
- ininiwi** (VAI) be a man.
- iniw** (PR) those. *inanimate demonstrative; that, those. animate obviative demonstrative.*
- iniwedim** (PR) those over there. *inanimate demonstrative; that, those over there. animate obviative demonstrative.*
- inizh** (VTA) cut s.o. so. *Stem: /inizhw-/*.
- inizho=** > **inizh**.
- inizhw=** > **inizh**.
- ishkendam** (VAI2) be disturbed, be upset.
- ishkode** (NI) fire.
- ishkodewaaboo** (NI) liquor.
- ishkon** (VTA) reserve s.o., spare s.o., keep s.o.
- ishkwaa-** (PV) after, through with.
- ishkwaagamizige** (VAI) finish sap-boiling.
- ishkwaandem, -an** (NI) door, doorway.
- ishkwege** (VAI) live in the last dwelling in a settlement.
- ishkweyayi'ii** (PC) at the end.
- ishpi-** (PRE) high, advanced (in

time).
ishpi-dibikad (VII) be late at night.
ishpiming (PC) up above, in the sky.
ishwaaswi (PC) eight.
iskaabii (VII) dry up (of water).
iskigamizigan (NI) sap-boiling place, sugar camp.
iskigamizige (VAI) boil sap.
iskigamizige-wiigiwaam, -an (NI) sap-boiling lodge.
iwedi (PR) that over there.
inanimate demonstrative.
iwidi (PC) over there.
izhaa (VAI) go there.
izhi (VTA) say so to s.o., call s.o. so. *Stem: /iN-/; stem is deleted before the theme signs /-ig(o)-/ and /-igoo-/:*
egod that she/he (obviative) says to s.o. (IC).
indig he/she says so to me.
ingii-ig she/he said so to me.
odigoon he/she (obviative) says so to s.o.
izhi- (PV) thus, so, there.
izhichige (VAI) do so.
izhidaabii'iwe (VAI) drive there.
izhi' (VTA) cause s.o. to, make s.o. so.
izhijiwan (VII) flow so.
izhinaw (VTA) see s.o. as something else, view s.o. so.
izhinaagozi (VAI) appear so, look so.
izhinaagwad (VII) appear so, look so.

izhinikaadan (VTI) name s.t. so, call s.t. so.
izhinikaade (VII) be named so, be called so.
izhinikaazo (VAI) be named so, be called so.
izhinoo'amaw (VTA) point something out to s.o.
izhishin (VAI) lie so.
izhiwebad (VII) happen so.
izhiwebizi (VAI) behave so, have such things happen to one.
izhiwidoon (VTI2) carry s.t. there.

II

iidog (PC) maybe, must be. (dubitative particle).
/-ii'awen'enh-/, **-yag** (NAD) namesake (reciprocal relationship of a name-giver and a namee).
nii'awen'enh-kiwenzhiinh my namesake-old man.
/-iiji-/ (PN) fellow. *Forms dependent nouns:*
wiiji-aya'aani his (obviative) companions.
wiiji-anishinaaben his fellow Indian(s) (obviative).
/-iijikiwenh-/, **-yag** (NAD) man's brother, man's male parallel cousin. **wiijikiwenyan** his brother(s), cousin(s);
wiijikiwenyini his (obviative) brother(s), cousins.
/-iit-/ > **/-iitaa-/**.
/-iitaa-/, **-g** (NAD) man's

brother-in-law. **wiitaan** his
brother(s)-in-law; *vocative: niit*

J

jaagide (VII) burn.

jaaginan (VTA) exterminate s.o.,
wipe s.o. out.

jaagizigaade (VII) be burned up.

jaasakii = IC > **jiisakii**.

ji- (PV) will, could, should, might,
can, so that, that. *future prefix
and modal prefix in unchanged
conjunct.*

jibwaa- (PV) before. *conjunct only.*

jiibegamig, -oon grave.

jiichiichiigwam (VTA) gnaw on
bones of s.o. *Reduplicated form.*

jiigashkosiw (PC) by the meadow.

jiigayi'ii (PC) by something, near
something.

jiigewezhaagigamiiwan (VII) be
open along the shore.

jiigi- (PN) by, near.

jiigi-gichi-ziibi by the
Mississippi.

jiigibiig (PC) by the water, on the
shore.

jiimaan, -an (NI) canoe, boat.

jiisakii (VAI) "conjure" using the
shaking tent.

K

For prefixes and stems showing
initial *k* after tense prefixes *gii-*,
gaa-, and *wii-*, *waa-*, see G.

/-kan-/, -an (NID) bone. **okanan**
his/her bones.

/-kaad-/, -an (NID) leg. **okaad**
her/his leg; *locative: okaading.*
ko (PC) used to, usually. *Also: iko.*

M

madwe- (PV) audible from a
distance.

madwewe (VAI) make noise.

madwewe (VII) make a noise, be
heard as a shot.

madwezige (VAI) fire a shot.

ma'iingan, -ag (NA) wolf.

maji- (PN) bad, evil.

maji-aya'aawishiwi (VAI) be an
evil person, be a witch.

makade (NI) gunpowder.

makadewaabikizi (VAI) blacken (*as
rock or metal*), there is an
eclipse.

makadewizi (VAI) be black.

makak, -oon (NI) box.

makakosag, -oon (NI) tub, barrel.

makizinens, -an (NI) little shoe,
little moccasin.

makwa, -g (NA) bear.

mam = > **mami**.

mamadwewe (VII) be repeated
shots. *Reduplicated form of:*
madwewe.

mamadwezige (VAI) repeatedly fire
a gun. *Reduplicated form of:*
madwezige.

mamakiziwin (NI) smallpox.

mamaachaawan (VII) be big. *Stem:*

/mamaachaa-/; *Reduplicated form of: michaa.*

mamaandidowag (VAI) be big.

Stem: /mamaandido-/,

Reduplicated form of: mindido.

mamaanjigozi (VAI) be paralyzed.

mami (VTA) take s.o. *Stem:*

/mam-/.

mamitanate (VII) melt in patches.

mamoon (VTI2) take s.t.

manidoo, -g (NA) manitou.

manidoo-giizis (NA) January.

manidooke (VAI) have spiritual power, give a ceremony.

manidoominensikaan, -an (NI) item of beadwork.

manoomin (NI) wild rice.

manoominaaboo (NI) wild rice broth.

manoominike (VAI) harvest wild rice, rice.

mashkiki, -wan (NI) medicine.

mashkikiikaan = >

mashkikiikaazh.

mashkikiikaazh (VTA) doctor s.o.

Stem: /mashkikiikaaN-/.

mashkimod, -an (NI) bag, sack.

Locative: mashkimodaang.

mashkosiw, -an (NI) blade of grass, meadow (collective). *Locative:*

mashkosiing. *Pejorative:*

mashkosiwish.

mawi (VAI) cry.

mawinan = > mawinazh.

mawinazh (VTA) attack s.o., slaughter s.o. in attack. *Stem:*

/mawinaN-/.

mawinzo (VAI) pick berries.

mayaajiikodaadi = IC >

maajiikodaadiwag.

mazhii'igan, -an cut-over clearing.

mazhii'iganing (PLACE)

Garrison, Minnesota.

mazina'igan, -an (NI) book, paper.

maadaaboode (VII) start floating off.

maadaajimotaw (VTA) start to tell something to s.o.

maadaawanidiwag (VAI) go off in a group. *Stem:*

/maadaawanidi-/

maagizhaa gaye (PC) perhaps, maybe. *Often: maazhaa ge.*

maa'ishkam (VAI2) shop.

maajaa (VAI) leave, go away.

maajiiwan (VII) start to whirl, there is a whirlpool.

maajine (VAI) start to get sick.

maajitaa (VAI) start.

maajiiba'idiwag (VAI) start running in a group. *Stem:*

/maajiiba'idi-/.

maajiibatoo (VAI) start running off.

maajiigi (VAI) grow up.

maajiikodaadiwag (VAI) start

fighting with e.o. *Stem:*

/maajiikodaadi-/.

maajiin = > maajiizh.

maajiishkaa (VAI) go off.

maajiishkaa(magad) (VII) go off.

maajiizh (VTA) take s.o. away.

Stem: /maajiiN-/.

maajiizhiwe (VAI) take people away.

maamaakigi (VAI) grow deformed, grow scarred.

/-maamaay-/, **-ag** (NAD) mother.
omaamaayan his/her mother;
omaamaayini his/her
 (obviative) mother;
omaamaayibanen his/her late
 mother.

maamigin (VTA) pick s.o., gather
 s.o.

maan = IC > **miizh**.

maanendam (VAI2) feel badly.

maazhi- (PV) bad.

maazhi-izhiwebizi (VAI) behave
 badly.

megwayaak (PC) in the woods.

megwaa (PC) while, during.

megwekob (PC) in the brush.

memaanjigozi = IC >

mamaanjigozi.

menisiwan = IC > **minisiwan**.

menisiwang (PLACE) Farm Island
 Lake ('where there is an
 island').

meshkwadoonan (VTI) trade for s.t.

meshkwadoonamaw (VTA) trade
 s.o. (for s.t.).

meshkwadoonige (VAI) trade for
 things.

mewi = IC > **mawi**.

mewinza (PC) long ago, a long
 time ago.

michaa(magad) (VII) be big.

michiwane (VAI) pack things on
 one's back.

midewi (VAI) go through the
 Midewiwin, be a member of the
 Midewiwin.

mikan (VTI) find s.t.

mikaw (VTA) find s.o.

mikawi (VAI) recover, come to.

mikwam, **-iig** (NA) ice.

mikwendam (VAI2) remember,
 consider, think of something.

mikwendan (VTI) remember s.t.,
 consider s.t., think of s.t.

mikwenim (VTA) remember s.o.,
 consider s.o., think of s.o.

mina' (VTA) give s.o. a drink.

mindido (VAI) be big.

mindimooyenh, **mindimooyenyag**
 (NA) old lady.

mindimooyenyiwi (VAI) be an old
 lady.

minik (PC) much, many, amount.

minikwe (VAI) drink.

minis, **-an** (NI) island.

minisaabik, **-oon** (NI) rock island.

minisaabik (PLACE) Spirit Island,
 in Mille Lacs Lake.

minisaabikoons, **-an** (NI) small
 rock island.

minisens, **-an** (NI) small island.

minisiwan (VII) be an island, there
 is an island there.

Minisiwinini, **-wag** (NAME) Island
 Man.

minjimishkaw (VTA) hold s.o.
 down with foot or body.

mino- (PRE) good.

minochige (VAI) do well, make
 things well.

mino' (VTA) deal with s.o.
 carefully.

minwamanji'o (VAI) feel good

/-misenh-/, **-yag** (NAD) older sister.

omisenyanyan his/her older
 sister(s); **omisenyini** his/her

(obviative) older sister(s).
 /-mishoo-/ > /-mishoomis-/.
 /-mishoomis-/, -ag (NAD)
 grandfather. **gimishoomisinaan**
 our (inclusive) grandfather.
Vocative: nimishoo.
misi-zaaga'igan (PLACE) Mille Lacs
 Lake. *Locative: misi-*
zaaga'iganiing.
misko- (PN) red.
misko-waabowayaan, -an (NI)
 red blanket.
miskwaabikide (VII) be red hot (*as*
rock or metal).
miskwi (NI) blood.
mitig, -oog (NA) tree.
mitig, -oon (NI) stick.
mitigominzh, -iig (NA) oak.
mitigoons, -ag (NA) small tree.
mitigoons, -an (NI) stick.
mitigwaabikaw (VTA) make a bow
 for s.o.
mitose (VAI) go on foot.
mizhishawaamagad (VII) there is
 an open space or clearing.
miziwe (PC) all over, complete.
mizizi (VAI) start to get sick, catch
 some disease.
mii (PC) it is thus, it is so, then.
mii dash, miish and then.
miidaagwetaa (VAI) go away from
 people.
miigaadiwag (VAI) fight e.o. *Stem:*
 /miigaadi-/.
miigaadim there is a battle.
miigaan = > miigaazh.
miigaazh (VTA) fight s.o. *Stem:*
 /miigaaN-/.
miigiwe (VAI) give things away to
 someone.
miigwechiwendan (VTI) give thanks
 for s.t.
miijin (VTI3) eat s.t.
miikana, -n (NI) road, trail.
miikoshkoozo (VAI) be hit, be
 wounded.
miin = > miizh.
miinan (NI) blueberries. *Stem:*
 /miin-/.
miinawaa (PC) and, also, again.
miinidiwag (VAI) give things to
 e.o., be engaged to e.o. *Stem:*
 /miinidi-/.
miish > mii + dash.
miizh (VTA) give (something) to
 s.o. *Stem: /miiN-/.
mooka'am (VAI2) be sunrise.
mookomaan, -an (NI) knife.
gichi-mookomaan, -ag (NA)
 whiteman.
mooningwanekaaning (PLACE)
 Madeline Island, Wisconsin
 ('place of yellow-shafted
 flickers').
moozhag (PC) always, all the time.*

N

n- (PRE) *first person prefix in front*
of dependent noun stems
beginning with ii or oo.
nagadan (VTI) abandon s.t., leave
 s.t. behind.
nagadenim (VTA) be used to s.o.,
 know s.o. well.
nagan = > nagazh.

nagazh (VTA) abandon s.o., leave s.o. behind. *Stem: /nagaN-/.*

nagaashkaa (VII) halt, stop moving.

nagishkaw (VTA) meet s.o.

nakom (VTA) reply to s.o., answer s.o.

namadabi (VAI) sit down.

namesin (VII) leave a trace or mark.

nanaa'in (VTA) fix s.o. up, arrange s.o., attend to s.o. *Reduplicated form.*

nanda- (PV) seek (to).

nandawaabandan (VTI) look for s.t., search for s.t.

nandawaabam (VTA) look for s.o., search for s.o.

nandobani (VAI) go to war, be on the warpath. *archaic.*

nandodamaage (VAI) ask or beg people for something.

nandom (VTA) summon s.o., call s.o. over.

nandone' (VTA) seek s.o., search for s.o. *Stem: /nandone'w-/.*

nandone'o= > **nandone'.**

nandone'w= > **nandone'.**

nanaandawii'iwe (VAI) heal someone.

nenandawii'iwed Indian doctor.

nashke (PC) behold.

nawadandan (VTI) take a bite of s.t.

nawadide (VII) catch fire.

nawadinan (VTI) grab s.t., pick s.t. up in a hurry.

nawadiniwe (VAI) grab people, take captives in a raid.

nawaj (PC) more than.

nawajii (VAI) stop to rest, take a lunch break.

nazikwe' (VTA) dress s.o.'s hair. *Stem: /nazikwe'w-/.*

nazikwe'o= > **nazikwe'.**

nazikwe'w= > **nazikwe'.**

naa (PC) *emphatic particle.*

naaba'anidizo (VAI) step in the same tracks.

/-naabem-/, **-ag** (NAD) husband.

onaabeman her husband;

onaabemibanen her late husband.

naadamaw (VTA) help s.o.

naadamaadiwag (VAI) help e.o. *Stem: /naadamaadi-/.*

naadashamigoowine (VAI) go after rations.

naadi= > **naadin.**

naadin (VTB) get s.t., fetch s.t., go after s.t. *Stem: /naadi-/.*

naadoobii (VAI) go after water.

naagwad (VII) appear, be visible.

naaniimi (VAI) dance and dance.

Reduplicated form of: niimi.

naaniimi' (VTA) make s.o. dance and dance. *Reduplicated form of: niimi'.*

naaniiwana' (VTA) kill s.o., slaughter s.o. *Stem:*

/naaniiwana'w-/; reduplicated form of: niiwana'.

naaniiwana'o= > **naaniiwana'.**

naaniiwana'w= > **naaniiwana'.**

naanoondaagozi (VAI) make much

- noise, yell and shout;
reduplicated form of:
noondaagozi.
- naasaab** (PC) the same.
- naawayi'ii** (PC) in the middle of
 s.t.
- nebaa** = IC > **nibaa.**
- nebinaadi** = IC > **nibinaadi.**
- nemadabi** = IC > **namadabi.**
- nenaaandawii'iwe** = IC >
nanaandawii'iwe.
- neyaashi** (NI) point of land.
Locative: neyaashiing,
neyaashing.
neyaashiing (PLACE) the main
 settlement at Vineland on Mille
 Lacs Reservation. ('at the
 point')
- neyaashiiwan** (VII) there is a point
 of land.
- ni** = (PRE) *first person prefix in front
 of verb stems and non-dependent
 noun stems beginning in m, n, w
 and in front of dependent noun
 stems beginning in p, t, k, s, sh.*
- nibaa** (VAI) sleep.
- nibi** (NI) water.
- nibinaadi** (VAI) get water.
- nibii-bizhiki, -wag** (NA) water cow.
- nibiikaang** (PC) in a wet or marshy
 place.
- nibo** (VAI) die.
- nichiiwad** (VII) there is a storm.
 /-nik-/, -an (NID) arm. **onikaang**
 at/on her/his arm(s).
- nikaad** = > **ni** = + /-kaad-/.
- nimaamaa** = > **ni** = +
 /-maamaay-/.
- nimishoo** > /-mishoomis-/.
- ningizo** (VAI) melt.
- ningwa'** (VTA) bury s.o. *Stem:*
 /ningwa'w-/.
- ningwa'abwe** (VAI+O) roast
 (something) on coals, roast
 s.t./s.o. on coals.
- ningwa'o** = > **ningwa'.**
- ningwa'w** = > **ningwa'.**
- nis** = > **nishi.**
- nishi** (VTA) kill s.o. *Stem:* /niS-/.
- nisidiwag** (VAI) kill e.o. stem
 /nisidi-/.
- nisidotaw** (VTA) understand s.o.
- ninging** (PC) three times.
- nisiwag** (VAI) be three. *Stem:*
 /nisi-/.
- nisogamiziwag** (VAI) be in three
 lodges. *Stem:* /nisogamizi-/.
- nisogon** (PC) three days.
- niswi** (PC) three.
- nitaa-** (PV) know how to, be
 skilled at.
- nitaage** (VAI) kill something, get
 game.
- nitaawigi** (VAI) grow up.
- niibawi** (VAI) stand.
- niibaa-dibik** (PC) late at night.
- niibidoon** (VTI2) weave s.t.
- niibin** (VII) be summer.
- niibowa** (PC) much, a lot, many.
- niigi** (VAI) be born, multiply.
- nii'awen'enh-kiwenzhiinh** > **n** =
 + /-ii'awen'enh-kiwenzhiinh-/
 /-niijaanis-/, -ag (NAD) child.
oniijaanisan her/his child(ren);
oniijaanisiwaan their
 child(ren).

/-niijaanisens-/, -ag (NAD) small child. **oniijaanisensan** his/her small child(ren);
oniijaanisensini his/her (obviative) small child(ren).
niimi'idiwag (VAI) have a dance.
*Stem: /niimi'idi-/.
niin (PR) I, me. *first person singular pronoun.*
gaye niin as for me, me too.
niineta (PR) only me, me alone.
first person singular pronoun.
niingidawitigweyaang (PLACE) Crow Wing, Minnesota. (where the Crow Wing and Mississippi rivers meet). ('river fork').
niisaaboono (VAI) go downstream.
niisiwese (VII) flap like fringe.
niit > **/-iitaa-/.
niiwana' (VTA) kill s.o. by blows.
*Stem: /niiwana'w-/.
niiwana'o= > **niiwana'**.
niiwana'w= > **niiwana'**.
niiyogon (PC) four days.
niizh (PC) two.
niizhiwag (VAI) be two. *Stem: /niizhi-/.
niizho- (PRE) two.
niizhogon (PC) two days.
niizhwaachinoon (VII) be seven.
*Stem: /niizhwaachin-/.
niizhwaaswi (PC) seven.
/-nosshenh-/, -yag (NA) (parallel-) aunt, mother's sister.
onoshenyān his/her aunt.
noodin (VII) be windy, there is wind.
gichi-noodin (VII) there is a big******

storm.
nookomis= > **n=** + **/-ookomis-/.
noomag (PC) for a while.
noomaya (PC) recently, not long ago.
noondam (VAI2) hear.
noondan (VTI) hear s.t.
noondaw (VTA) hear s.o.
noondaagozi (VAI) make noise, shout and yell.
noongom (PC) now, today.
noopiming (PC) in the woods, inland.
noozis > **n=** + **/-oozhishenh-/.
o****

o= (PRE) *third person prefix in front of stems beginning with a consonant.*
o- (PV) GO over to.
od= (PRE) *third person prefix in front of verb stems beginning with a vowel and non-dependent noun stems beginning with a vowel.*
odamino (VAI) play.
odaniibiishimi (VAI+O) have tea, have s.t./s.o. for a tea.
odawem= > **o=** + **/-dawem-/.
oday= > **o=** + **/-day-/.
odayens= > **o=** + **/-dayens-/.
odaan= > **o=** + **/-daan-/.
odaangoshen(y)= > **o=** + **/-daangoshenh-/.
odaas= > **o=** + **/-daas-/.
odengwa= > **o=** + **/-dengway-/.
odeshkanāa (VAI) be horned.**************

odigoon > **izhi**.

odinawemaagani (VAI) have relatives.

odinimaangan = > **o=** +
/ -dinimaangan- /.

odis = > **odish**.

odish (VTA) visit s.o. *Stem*: /odiS- /.

odoodemi (VAI) have a totem (clan), have s.o. as one's totem.

ogashkibidaagani (VAI+O) have a medicine bag, have s.t./s.o. as a medicine bag.

ogondashkwa = > **o=** +
/ -gondashkway- /.

o'o (PR) this. *inanimate demonstrative*.

ojibwewanishinaabe, -g (NA)
Ojibwe Indian.

ojichaagobiishin (VAI) be reflected in liquid.

ojijise (VII) come (span of time), pass (span of time).

okan = > **o=** + / -kan- /.

okaad = > **o=** + / -kaad- /.

okaadakik, -oog (NA) cauldron, treaty kettle.

okosimaan, -an (NA) pumpkin.

omakakii, -g (NA) frog.

omaa (PC) here.

omaamaa = > **o=** +
/ -maamaay- /.

omaamaayi (VAI+O) have a mother, have s.o. for a mother.

ombiigizi (VAI) make an uproar.

omisen(y) = > **o=** + / -misenh- /.

onakidoon (VTI2) set s.t. up.

onaabam (VTA) choose s.o., pick s.o. out.

onaabem = > **o=** + / -naabem- /.

onaabani-giizis (NA) March.

onaaginan (VTI) bend s.t. into a bow.

onaagoshin (VII) be evening. *Stem*: /onaagoshi(n)- /.

ondami' (VTA) hinder s.o., get in s.o.'s way.

ondaayaa (VII) go from there.

ondin (VTA) get s.o. from there.

ondinan (VTI) get s.t. from there.

ongo (PR) these. *animate demonstrative*.

onjishkaa (VAI) get up (from a lying position).

onizhishin (VAI) be nice, be good.

onijaanis = > **o=** +
/ -nijaanis- /.

onijanisans = > **o=** +
/ -nijaanisens- /.

onijaanisensi (VAI) have small children.

onji- (PV) from, cause.

onjibaa (VAI) come from there.

onjinizha'ige (VAI) chase something from there.

onjii (VAI) come from there.

onoshen(y) = > **o=** +
/ -noshenh- /.

onzaabi (VAI) take a look from there.

onzaam (PC) too (much).

onzaamigin (VII) grow too well.

onzo (VTA) boil s.o. *Stem*: /onzw- /.

onzw = > **onzo**.

opikwan = > **o=** + / -pikwan- /.

opin, -iig (NA) potato.

bagwaji-opin, -iig (NA) wild

potato. [bagwaji'pin].
opwaagan, -ag (NA) pipe (for smoking).
osayen(y) = > o = + /-sayenh-/.
oshiime(y) = > o = + /-shiimey-/.
oshki- (PRE) new, young.
oshki-agoojin (VAI) hang anew (as a new moon) [oshk'agoojin].
oshki-aya'aa, -g (NA) youth, young person.
oshkiniigikwe, -g (NA) young lady.
oshkiniigikwewi (VAI) be a young lady.
oskwaadigoshin (VAI) show one's presence in the water by ripples.
owaazisii, -g (NA) bullhead (locally known as "catfish").
owidi (PC) over here.
owijikiwenyi (VAI) have a brother or close friend (of a man).
ozaawaakizan (VTI) brown s.t., toast s.t. brown.
ozhige (VAI) build.
ozhigwanaa (VAI) have a (fish) tail.
giigoonh-ozhigwanaa (VAI) have a fish tail.
ozhimo (VAI) flee.
ozhitoon (VTI2) make s.t.
ozhiwanike (VAI) pack up.
ozhooniyaami (VAI) have money.
ozigozis = > o = + /-zigozis-/

OO

oo (PC) oh!
oodena, -wan (NI) town. locative:
oodenaang.

/-ookomis-/, **-ag** (NAD) grandmother. **nookomis** my grandmother; **nookomisiban** my late grandmother; **ingichi-ookomis** my great-grandmother; **ogichi-ookomisan** his/her great-grandmother(s).
ookomisi (VAI+O) have a grandmother, have s.o. as a grandmother.
ookwe, -g (NA) maggot.
oonh (PC) oh!
/-oozhishenh-/, **-yag** (NAD) grandchild. *Vocative: noozis* (used by an elder to address a younger person).

P

For prefixes and stems showing initial *p* after tense prefixes *gii-*, *gaa-*, *wii-*, and *waa-*, see B.

/-pikwan-/, **-an** (NID) back.
opikwanaang at/on his/her back.

S

For prefixes and stems showing initial *s* or *sh* after tense prefixes *gii-*, *gaa-*, *wii-*, and *waa-*, see Z or ZH.

sa (PC) *emphatic particle*.
/-sayenh-/, **-yag** (NAD) older brother. **osayenyan** her/his older brother(s).

-sh (PC) and, but. *Also*: **dash**,
idash.
/-shiimey-/, **-ag** (NAD) younger
sibling (brother or sister).
oshiimeyini his/her (obviative)
younger brother(s) and/or
sister(s).

T

For prefixes or stems showing
initial *t* after tense prefixes *gi-*,
gaa-, *wii-*, and *waa-* see D.

tayaa (PC) *exclamation used by
men.*

W

w= (PN) *third person prefix in front
of dependent noun stems
beginning with ii.*

wabi-ayaa (VII) there is a channel.

wabibiiyaamagad (VII) there is a
channel between lakes.

wabigamaa (VII) there are
connecting lakes.

wadikwan, **-an** (NI) branch.

wa'aw (PR) this. *animate
demonstrative.*

wanendam (VAI2) forget.

wanendan (VTI) forget s.t.

wani' (VTA) lose s.o.

wanishin (VAI) be lost.

wanitoon (VTI2) lose s.t.

wanii'ige (VAI) trap.

washki-giwe (VAI) turn around
and go back.

washkibagizo (VAI) turn around
standing in place.

washkigaabawi (VAI) turn standing.

wawaasam (VAI2) keep flashing
lightning. *Reduplicated form.*

wawaasese (VII) there are lightning
flashes. *Reduplicated form of:*
waasese.

wawaawiyeyaa (VII) be round.
Reduplicated form.

wawezhi' (VTA) make s.o. up (with
face paint, etc.).

wawezhi'o (VAI) be made up (with
face paint, etc.).

wawidoodemi (VAI) have totems
(clans). *Reduplicated form of:*
odoodemi.

wawijiishigi (VAI) grow with scars.
Reduplicated form of: ojiishigi.

wawiko-ayaa (VAI) be in a group
or bunch. *Reduplicated form.*

wayaaban = IC > waaban.

wayiiba (PC) SOON.

waa (PC) (exclamation).

waa- IC > wii-.

waabam (VTA) see s.o.

waaban (VII) be dawn, be
tomorrow.

waabandan (VTI) see s.t.

waabashkiki (NI) swamp.

waabizhagindibe (VAI) be bald.

waabizheshi, **-wag** (NA) marten.

waabowayaan, **-an** (NI) blanket.

Also: waabooyaan.

waabooyaan, **-an** (NI) blanket.

Also: waabowayaan.

waaboos, **-oog** (NA) rabbit.

waagaakwadoons, **-an** (NI) hatchet.

- waandigoowi** = IC > **wiindigoowi**.
waanike (VAI) dig a hole.
waasa (PC) far, a long way.
waasamowin (NI) lightning.
waasawad (VII) be far.
waasaabikizo (VAI) shine (*as rock or metal*).
waasese (VII) there is lightning.
waawaabam (VTA) keep seeing s.o., look at s.o. *Reduplicated form of: waabam*.
waawaaninishkaa (VAI) go around (not by a direct route).
Reduplicated form.
waawaashkeshi, -wag (NA) deer.
waawiin = > **waawiinzh**.
waawiindamaw (VTA) tell something to s.o., tell s.o. to do something.
waawiinzh (VTA) name s.o. *Stem: /waawiiNS-/. Reduplicated form of: wiinzh*.
waazh, -an (NI) den, cave, tunnel.
webin (VTA) throw s.o. away.
webinan (VTI) throw s.t. away.
webinige (VAI) throw things away.
wedaniibiishimi = IC > **odaniibiishimi**.
wedinawemaagani = IC > **odinawemaagani**.
wedoodemi = IC > **odoodemi**.
wegodogwen, -an (PR) whatever. *inanimate dubitative*.
wegonen, -an (PR) what. *inanimate interrogative*.
wegonesh > **wegonen** + **dash**.
wegwaagi (PC) behold!
we'o- IC > **o-**.
- wenda-** (PV) very, just. (initial form: **enda-**).
wendaayaa = IC > **ondaayaa**.
weniban (PC) gone!, disappeared!
weni' = IC > **wani'**.
wenji- IC > **onji-**.
wenjibaa = IC > **onjibaa**.
wenjii = IC > **onjii**.
wenzaabi = IC > **onzaabi**.
wewayiiba (PC) very soon.
Reduplicated form of: wayiiba.
wewebanaabii (VAI) fish (with a line).
weweni (PC) properly.
wewiib (PC) hurry, quick(ly).
wewiijikiwenyi = IC > **owiijikiwenyi**.
wezhiwanaa = IC > **ozhiwanaa**.
wii- (PV) will, want to. *desiderative future*.
wiidige (VAI) marry, be married.
wiidigem (VTA) marry s.o.
wiidigendiwag (VAI) marry e.o.
*Stem: /wiidigendi-/.
wiidookaw (VTA) help s.o.
wiidookodaadiwag (VAI) help e.o.
*Stem: /wiidookodaadi-/.
wiigiwaam, -an (NI) wigwam, lodge.
wiigob, -iin (NI) inner bark of basswood, bast.
wiigwaasi-makak, -oon (NI) birchbark box.
wiiji- > **w=** + **/-iiji-/.
wiiji- (PV) with, in company with.
wiiji-ayaaw (VTA) stay with s.o.
wiiji-gii'igoshimom (VTA) fast with s.o.****

wiijikiwenyindiwig (VAI) be brothers or close friends (of a male). *Stem*: /wiijikiwenyindi-/.
wiijiw (VTA) go with s.o., accompany s.o.
wiikaa (PC).
gego wiikaa don't ever.
gaawiin wiikaa never.
wiikwegamaans, -an (NI) small bay.
wiikwegamaans (PLACE) bay at south side of Neyaashiing at Vineland on Mille Lacs).
wiin (PR) he, she, something, someone, him, her. *third person singular personal pronoun*.
wiin (PC) *contrastive particle*.
wiin= > **wiinzh**.
wiinawaa (PR) they, them. *third person plural personal pronoun*.
wiindamaw (VTA) tell s.o. (of something), tell s.o. to do something.
wiindan (VTI) name s.t.
wiinde(magad) (VII) be named.
wiindigoowi (VAI) be a windigo, become a windigo.
wiinzh (VTA) name s.o. *Stem*: /wiiNS-/.
wiipem (VTA) sleep with s.o.
wiishkobaaboo (NI) maple sap.
wiisini (VAI) eat.
wiisiniwin, -an (NI) food.
wiitaa= > **w=** + /-iitaa-/.
wiitaawi (VAI) have a brother-in-law.
/-wiw-/ (NAD) wife. **giwiw** your wife; **wiwan** his wife.
wiiaas, -an (NI) meat.

Z

zagakim (VTA) tell s.o. to settle down.
zagaswaa (VAI) smoke (tobacco).
zagaswe'uwe (VAI) have a feast, give a feast.
zagimewayaan, -an (NI) mosquito net.
zaginikeba' (VTA) hurry s.o. along by the hand.
zagwaandagaa, -g (NA) Indian of a northern band.
zayaasaakwe= IC> zaasaakwe.
zaziikizi (VAI) be the eldest.
zaaga'am (VAI2) go outside.
zaaga'igan, -an (NI) lake. *Locative*: **zaaga'iganiing**.
zaagibagaa (VII) there are buds.
zaagikweni (VAI) stick one's head out.
zaagiziba'idiwig (VAI) run out together. *Stem*: /zaagiziba'idi-/.
zaagizibattoo (VAI) run out.
zaasaakwe (VAI) give war whoops.
zeginagozi (VAI) look scary.
zegizi (VAI) be scared.
zezabegamaag (PLACE) Bay Lake, Minnesota.
zeziikizi= IC> zaziikizi.
zhakamoonda' (VTA) spoon feed s.o.
zhawenim (VTA) pity s.o., bless s.o.
zhaabose (VII) go through.
zhaaganaashiimo (VAI) speak English.
zhaagawaskodeyaag (PLACE) Long

Prairie, Minnesota.

zhimaaganishii-oodenawens

(PLACE) Fort Ripley, Minnesota.

(‘little soldier-town’).

zhingwaak, -wag (NA) white pine.

zhizhodewe-gichigami (PC) along
the shore of Lake Superior.

zhiigaa, -g (NA) widow, widower.

zhoobizi (VAI) be tempted.

zhoomiingwetaw (VTA) smile at s.o.

/-zigozis-/, **-ag** (NAD) mother-in-
law. **ozigozisan** her/his mother-
in-law.

zinigonan (VTI) rub s.t. (as with
grease or salve).

ziibi, -wan (NI) river.

gichi-ziibi Mississippi River.

ziibiins, -an (NI) stream, creek.

ziiginan (VTI) pour s.t., spill s.t.

ziigwan (VII) be spring.

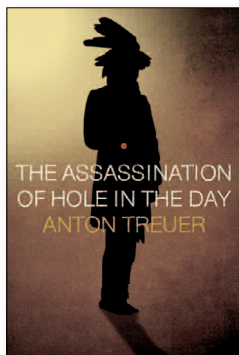
ziikaapidan (VTI) drink s.t. quickly.

ziikoobiiginan (VTI) strain s.t.

ziinzibaakwad (NI) sugar.

zoogipon (VII) snow. *Stem:*

/zoogipo(n)-/



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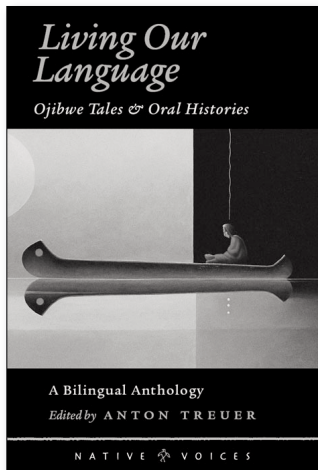
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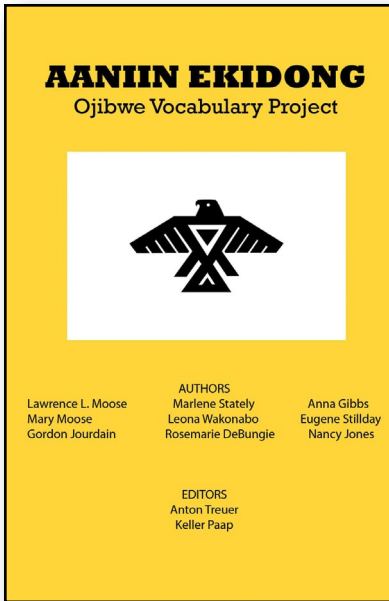
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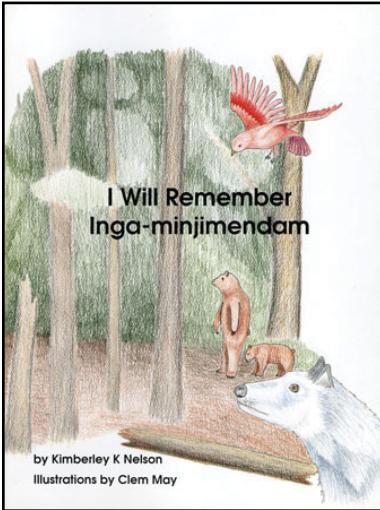


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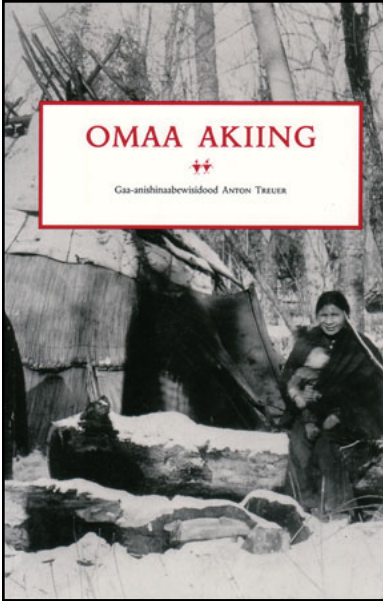
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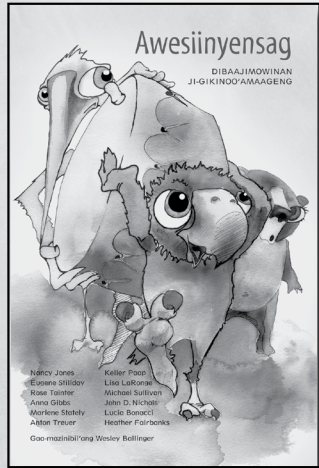
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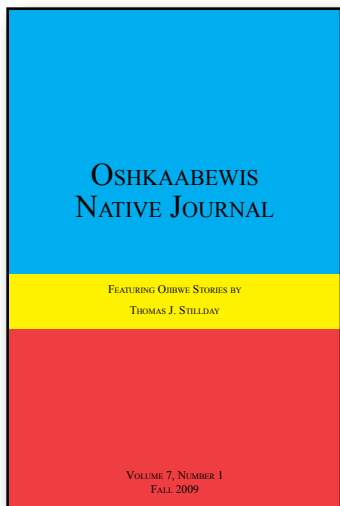
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