

# OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES AND SCHOLARLY ARTICLES BY

JOE AUGINAUSH, GILLES DELISLE, ROBERT FAIRBANKS,  
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EDITOR  
ANTON TREUER

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The *Oshkaabewis Native Journal* is a bi-annual interdisciplinary forum for significant contributions to knowledge about native peoples. Special attention is given to the Ojibwe language.

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This issue of the *Oshkaabewis Native Journal* is dedicated to the memory of Emma Fisher, an Ojibwe woman of unsurpassed grace and kindness.



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# EDITORIAL COMMENT

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# BUILDING A FOUNDATION FOR THE NEXT GENERATION: A PATH FOR REVIVAL OF THE OJIBWE LANGUAGE

ANTON TREUER†

Retaining and strengthening a base of fluent Ojibwe language speakers has never been more challenging. Working closely with the elders and teachers who contributed material to the last issue of the journal has made this undeniable fact especially manifest. Two of our contributors died while the journal was being published. The loss of Scott Headbird and Emma Fisher is tragic in itself; but their passing may foretell of greater sorrows. With a rapidly decreasing population of speakers, the Ojibwe language itself, and the thought patterns and cultural values it contains, is in jeopardy.

If we—the teachers and students of Ojibwe—sit idly over the next three decades, the language will die. If that is allowed to happen, our children will no longer be Ojibwe. They will be the descendants of Ojibwe people—largely disconnected from the culture of our ancestors and its natural mode of expression—the Ojibwe language. It is imperative that we work to prevent this from happening. Today, the resources exist to enable us to maintain and strengthen a solid foundation of Ojibwe speakers to insure the future of our language and the culture it contains. There remains a sufficient population of fluent speakers and a (slowly) growing

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body of teaching curriculum and Ojibwe language publications to augment the oral use of Ojibwe. We have to use these resources proactively and immediately.

The *Oshkaabewis Native Journal (ONJ)* is one tool that can prove invaluable in the retention and growth of the language. As a vehicle for transmitting information about the language and, more importantly, stories and other material in the language, the *ONJ* is a critical resource. As elders die and many Ojibwe people live far away from their original communities, the journal can play a vital role in bridging the geographical and temporal gaps that frustrate many students.

Recognizing the importance of the *ONJ* as a tool in language revitalization, Kent Smith, Earl Nyholm and I decided to escalate the publication of the journal to two issues per year. With a regular publication of the journal we can begin to develop and expand a base of subscribers, further broadening the audience for Ojibwe language material and making the material that is available easier to access. Additionally, for the first time, we have produced a cassette tape to accompany the material printed in the journal. This will enable students to hear what is written and work on listening and speaking skills—the most important aspect of Ojibwe language study.

Having spoken to the need for arduous work in Ojibwe language teaching and learning and the role of the *ONJ* in that work, let me now turn to the application of that labor. To revitalize Ojibwe, many people will need to learn Ojibwe outside of their homes as a second language because there are no longer sufficient resources to enable fluent language learning and use in the home for many. How does one learn Ojibwe as a second language?

In learning native languages, listening and speaking skills are paramount. The best option is of course to live with fluent speakers and use the language all the time. However, since that is not an option for most students of the language, alternatives must be discussed; and there are several. First, is to use the language and

listen to the language whenever possible—visit fluent speakers, engage them when traveling, at ceremonies and social events. Students have to seek out people who know the language. Secondly, cassette tapes can be tremendously helpful to both beginning and advanced students. A good beginner cassette was produced by the Minneapolis Public School System under the guidance of Rick Gresczyk with Jim Clark and Margaret Sayers providing the lessons. A good advanced cassette can be ordered through Indian Studies Publications at Bemidji State University—it is composed of Ojibwe stories with no translation. This tape accompanies the current issue of the *ONJ* and can be ordered with the form printed in the back of the journal. A third way for students to work on their listening and speaking skills is to record elders telling stories and jokes in the language and using those recordings to practice, pick out new vocabulary words and get a feel for Ojibwe sentence structure—the flow of the language. For advanced students, recordings of elders can be transcribed and translated for additional practice. My own work recording and transcribing Ojibwe stories has dramatically improved my comprehension and speaking ability in Ojibwe.

In addition to the listening and speaking skills which must be the primary goal of Ojibwe language students, reading and writing skills can be very helpful as well. Working with publications such as the *ONJ* as well as dictionaries and textbooks like *A Concise Dictionary of Minnesota Ojibwe* by John Nichols and Earl Nyholm, now in its second printing, provides a rich set of materials for students to analyze Ojibwe grammar, verb conjugations and tenses.

The real key to becoming fluent in the language is use. Tape notes to the salt shakers and window panes in Ojibwe so that all members of the household use the Ojibwe word and associate that word with the item. Speak half and half if necessary. Do not use the word “thanks” when you know the word “miigwech.” Say “Miigwech for coming,” rather than “Thanks for coming.” Use the

language all the time in all ways possible. Do not be shy—elders will not laugh when young people are serious about trying to learn. On the contrary, they will be delighted to see the next generation showing an interest in our language and culture. It would be shame and embarrassment to lose our language. Be proud to use what you know.

Listening and speaking and reading and writing, when pursued with dedication will produce fluent speakers of the Ojibwe language. It takes hard work and time to learn a language but it can and must be done. Native people often take our culture and language for granted—assuming that it will always be there. The White Fish Bay Ojibwe community in southern Ontario is a relatively isolated village, and until twenty years ago had an entirely fluent population. As the number of Indian people at White Fish Bay increased, so did the number of Ojibwe speakers. Now, however, there is a generation break—everyone over the age of sixteen is fluent, but many of the younger people are not. By the time today's children are elders, White Fish Bay will be entirely dominated by the English language and the values and culture inherent in that new language. Lac La Croix, also in Canada is home to a traditional Ojibwe community where all members are fluent. Due to its isolation, accessible only by float plane and boat, Lac La Croix is one of the few places in the world where the Ojibwe language thrives. However, a new road has been constructed linking the village to the rest of Canada, and in one generation we will see the first Lac La Croix Ojibwe who do not know their own language. In two generations, we will see English start to dominate social discourse. In three, there will still be speakers, but almost entirely elders. In four, Lac La Croix will be like Fond du Lac or Lac du Flambeau, with three or four fluent elders and a gloomy hope for the future of traditional culture and language.

It does not have to be this way, however. White Fish Bay and Lac La Croix, with large populations of fluent speakers are in a

good position to turn things around and insure that Ojibwe remains a viable language if they begin immediate work to reverse the trends of the past two decades. Ojibwe communities in the United States, far less isolated and far more impoverished in terms of language, might also keep the language alive if a significant number of people are willing to learn Ojibwe as a second language and pass it on to their children.

The future is not entirely gloomy for the Ojibwe language. However, we are at a make a make or break time for the future of the Ojibwe language and culture. The need is clear. We have no choice but to learn our language, or we will forget who we are.





# ARTICLES

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# WARRIORS FOR GIDANISHINAABEMOWININAN

HENRY FLOCKEN<sup>†</sup>

As Indian people we are feeling the long 500 year cycle of Christopher Columbus. Since his arrival and the introduction of rats, epidemics, chemical warfare and other forms of pestilence and war directed at Native Americans, we have experienced the 500 year cycle of language loss and its return. Hopefully, this pattern has come full cycle, and our language is on the upswing.

What exactly is the state of Ojibwe language? Only one percent of the population of the White Earth Reservation in Minnesota is fluent. Leech Lake has only four percent fluency. Only the communities of Mille Lacs and Ponemah are showing any strength left. The Canadian Ojibwe seem to be following the footsteps of their American brethren; and English dominates discourse in America's Ojibwe communities. What does this mean?

It has been said that the current generation will retrace our traditional foot steps to find and regain what has been lost. It is scary to approach this prophesied time when the White race appears to be faced with a choice between technology or the Earth. Native participation in the massive damage to our environment is equally frightening—I am writing this on my Macintosh computer and the book you are holding is printed using modern technology. Perhaps the decision has to do with using technology for the good of the

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people instead of financial gain. After all, as with anything, the important issue is not what is, but rather what you do with it.

On the downward swing of the 500 year cycle we are losing many dialects of Ojibwe. All hard times bring strength, though. Maybe with the narrowing of dialects our language will be strengthened. This brings up an interesting point. If the dialects of southern Ojibwe are approaching extinction, then why are we teaching southern dialects. It would seem to make more sense to teach northern dialects so that by the time we get it back together as one nation, we will be the same language and dialect. Maybe what we do save from all dialects adds to our knowledge base.

One speaker I know from Canada said when he talks to older elders here, he understands them quite well. They speak the old language. The younger speakers give him the most challenge. They are feeling the effects of acculturation in mentality and language sound and syntax patterns. For example, some non-fluent teachers are telling youth to pronounce the number eleven as “aashi bezhig,” where it should be “ashi bezhig.” Also “namadaBIN” is often incorrectly pronounced “NAMadabin.” English sound patterns and sentence structure are changing Ojibwe. This is an historical event in the evolution of gidanishinaabemowininaan, fate, gemaa gaye destiny, maagizhaa something that can and should be avoided.

Of course I have not yet earned the right to talk about any of this because I am not fluent. But then again, I do have the right to fight for language. It is still my language, and my fight to get healthy again. Do not feel bad if you were not born with the language—that is not your fault. Anyone can fight for the language and should fight for the language even if they know only two or three words. I will get to that later.

On the upward swing people are starting the fight for the language. We are putting together data bases and networks beyond the government border lines. We are realizing that the fight for the language goes beyond an Ojibwe classroom. Think of the power we

can create by working together as one. Periodicals such as the *Oshkaabewis Native Journal* are getting communication going around the country. Interactive television classrooms are bringing groups together. National and international language conferences are sharing ideas and getting battle plans drawn. Positions of power are being filled by American Indians who feel language is important and are including language in their agendas. The upward swing is starting.

Why do we need our language? Our language is our existence. Language, culture, our connection to all living things on Earth, our ceremonies all come together to create an umbilical cord to the land, creation and the creator. This is what has been given to us. This is who we are. These are our sacred gifts. For many people the umbilical cord has been severed and to stay alive it has been connected to the White nations of Europe and North America. This is why our life spans are so short. Our communities have become sick and our nation has become sick. To become healthy again we need to connect back to the earth, language, land, and our ceremonies. This is how we find our center and our balance. Our language is not lost—we are. It is all there in front of our noses but so hard to find.

We need to look at the problems that we face in the fight for our language. These are easy to find because criticism and negativism are conspicuous and common. In dealing effectively with negativism, we can find ways to strengthen the language.

The youth are our future and figure centrally in the fight. For our children, school compromises two thirds of their day, of their life. In former times, traditional teachers were the families and classrooms were daily activities. This time allotment has been replaced by the school. Therefore, it is logical that school is the battle front.

In our schools students have a dismal chance of learning Ojibwemowin. Our current language instructors are holding the

trenches. They are our champions. They are greatly outnumbered and out-gunned by English language use, technology, institutionalization, mass media, chaos caused by the boarding school era, frequent lack of interest in language by the tribal government, and countless other Goliaths.

A quick survey of the best Ojibwe schools in Minnesota, Wisconsin and Ontario shows what we are up against. On the average, these schools have three language instructors or language staff to serve entire schools from kindergarten to grade twelve. Each student gets about one half hour of language per day; and these are our best schools. One half hour a day is not going to produce the necessary results.

Curriculum is often poorly developed and very simplistic. Typical examples are the “color crayon” and “noun vocabulary” approaches to language acquisition. These approaches consist of recitation of animals, numbers, furniture, food, and some memorized phrases. In the field of second language acquisition, these are archaic and do not teach how to use a language. Some schools report language classes with students coloring pictures while the instructors are beading things for personal sale outside of the school. Spot checks have found many classes not engaged in language manipulation most of the time. Mid-year and end-year reports will say their students have accomplished the objectives of their grants; but the reality is that the students have accomplished little. Programs do not want to lose next year’s funding so they report that everything is fine. Grant sources continue to pour money into stagnant programs.

The positive side of this type of curriculum is that the few words they learn make the children feel good. This builds their self esteem, and thus their academic and personal achievement. Parents are proud to hear these utterances from their children. However, the fight is for the language and we should not accept this. Students soon become bored with the language classroom because they go

unchallenged after a while. All too frequently, students report on their classroom evaluations, “I don’t want to learn this, I’ve been learning the same thing for twelve years.” Students are extremely bright and must be challenged.

Simply being fluent does not mean one is a good teacher. It is a fallacy perpetuated by the layman and territorial fluent speakers. However, being a non-fluent teacher with a degree in teaching does not mean that one can produce fluent speakers. How can the students become fluent if the teacher is not? Our elders find it hard to support a non-fluent teacher, and rightly so. A non-fluent teacher has no excuse to not learn the language. If they are on task and engaging the students in the language then they should be getting stronger also. And if language is truly their concern then they need to work on it themselves. The “8:00-3:00” mentality of any language instructor is a disservice to the children and our future.

Some of the teachers in the trenches are praying and working hard for our language. They take the time to ask questions, go to workshops, and do the research. These are the teachers who are engaging their students in the classroom. Their hours go well beyond 8:00-3:00. Administrators need to hold instructors accountable who go to far away workshops and skip the sessions to sit at the casinos during their new travels.

Currently the mainstay of Ojibwe methodology is drill and rote learning. Usually teachers who rely on this solely are hardly ever on task because kids can stand only so much of it. This should only be a part of the teachers tool box of skills. There are many skills, methods, and materials in the field of second language learning. Students must be engaged with the material. It is the teacher’s job to continually do the research to improve their classroom skills.

Another measurement is the teacher’s use of English versus Ojibwe use in the classroom. We need to stop favoring English. I have seen classes taught in only the target language to students with



no second language skill. The teacher uses a lot of acting and a limited classroom management vocabulary. Immersion works and it is being done with even preschool children. Students love this stuff. I have taught classes using only Ojibwe and I am not fluent.

The most important gauge I use is counting how often Ojibwe is coming out of the students' mouths. If it is coming out of their mouths, then the language cycle is complete. The more words out of their mouths the better. But you have to have varied activities. Audio-lingual approaches can get rather dry when you just have students repeating what you say and having them substitute a few words.

Students will not speak if they fear criticism. They need to feel totally safe to attempt creating in the language. New speakers such as myself have a real fear of being told they are saying it wrong. This fear is reinforced by some fluent speakers who criticize and insult others to make themselves appear higher. Correction is welcome if done in a positive manner.

Current research and major language institutes all say the most effective methodology for teaching a second language is the communicative approach. This involves using the language, not talking about the language, in problem solving situations. Write the word "mookomaan" on the chalkboard and its English equivalent. This is a good start. Have the students repeat after you and you are now teaching audio-lingual. Add the plural and explain in English its morphology and this is grammar-translation. Be sure to count the English versus Ojibwe use in this method. Now draw a knife on the board and erase the English word and you are improving the method by including visual input. Erase all of this and hold a knife in the air or pass it around. Now this includes "feel" in the learning compartments of the brain. Put the knife on a table with other table settings and have the students sit down and practice using vocabulary sentences they have learned for table talk. This is situational learning. Finally, at this same table ask the students in

Ojibwe “how many forks are on the table? Give me your plate. Pick up the salt. Point to the sugar.” Rely heavily on contextual clues while teaching additional concepts of the setting—using Ojibwe all the while. This is the communicative method of teaching.

Teachers are faced with another dilemma. They need support for time to research and develop materials. They need financial support to attend conferences, workshops, and take classes in second language learning. Administration points the finger at the instructor because they do not know what else to do. They need to start pointing the finger at themselves also. I have seen a few pro-language administrators and I praise them.

Language has to be school wide. Lac Courte Oreilles is the leader in this area. They require all staff to take at least one hour of language per week, even the non-native staff (which is very important if you are not hiring native classroom teachers). Staff can then talk Ojibwe to students in the hall ways and on the playground. Even the bus drivers can start talking Ojibwe to the students. Every needs assessment I have seen shows that almost everybody wants language. The irony is that the Ojibwe schools are composed of almost one hundred percent Ojibwe students and we are not producing fluent speakers, even after students have attended the school for twelve years.

Administration has immense power to regain our language. All they have to do is put language at the top of their agenda. They create the committees and the direction of the school. They decide where the money goes. They decide how many teachers to hire and in what areas. Everything is stagnant without their decisions. Every school board or parent advisory committee has negative people that will fight the language; but they are obstacles, not road blocks. Administrators must take the risk to set the agenda. Administrators must support their language teachers with time and money for improving skills. It is time to make Ojibwe language a core

curriculum rather than secondary activity, and make it across the school, not just a half hour block on the schedule of classes.

We need more American Indian classroom teachers to build bilingual classrooms. Non-Indian teachers bring a non-Indian agenda and sit on all the power committees in the school. Indian teachers, especially language teachers, need to sit on all of these committees. Major accomplishments can be made by something as simple as sitting on the calendar committee. The calendar committee sets the themes, the language used on the calendar and the pictures. These calendars are in all the classrooms and homes of the students. There is power there. The curriculum committee is the heart of any school. Speak up at the parent committees, bring ideas, stir them up. Campaign to have pro-language people on these committees. The athletic committee could have lacrosse or other indigenous sports.

Some schools are taking the lead. The Mille Lacs tribal school at Neyaashiing has put Ojibwe language at the top of their agenda. I challenge the other schools to follow their lead. They have five language teachers, several fluent teacher aides for the language, and a music program that is developing music with only Ojibwe lyrics. They have an elders council that administration cites often and is very pro-language. They have a full time program director for the language whose sole job is to improve the language program. Lac Courte Oreilles requires all school staff to attend one hour of Ojibwe class per week. Red Lake has a kindergarten full immersion class and will add a first grade class next year. Cass Lake/Bena School just received a grant to have an immersion classroom in the elementary. White Fish Bay has all native classroom teachers grades from kindergarten through grade three. These schools spark new ideas for school boards. We could have immersion or at least bilingual classroom teachers that follow students through the grades. Create new pilot programs if funding is scarce.

You do not have to be a fluent speaker to fight for the language. Every time you speak in front of a group always says

something for our language. If you only know one Ojibwe word, use it often. Every time you say one word into the air strengthens the language. So say it a bunch of times.

I strongly feel that all of our Ojibwe schools should be designated as bilingual schools. Local groups should start drives to have their schools changed to Ojibwe bilingual schools. Get elder meetings together and have them petition the tribal councils to change the schools. A bilingual school could have immersion tracks where a Native classroom teacher who is fluent could follow a group of students through the grade levels. This teacher would be their classroom teacher, but teaching in only Ojibwe.

The next level is the home followed by the community and then the nation as a whole. Every member of the education community has great power. Parents have the right to sit on any school committee and are greatly appreciated by the schools. Key parent power is on the parent advisory committees and the school boards. Get on these committees and set their agendas for language. Another effective tool is a phone call or letter to the superintendent. Tell them you are concerned that your child is not learning how to use the language, that they only know a few nouns. I have seen how affective this is. Put it in writing to the superintendent, school board and parent committees. Attend these committees even if you are not a voting member. I have seen non-voting members dominate meetings and usually against language. Get language tapes and play them even as background sounds around the house. Get a dictionary and some scotch tape and hang Ojibwe words around the house.

The community is full of opportunities. Get the reservation business committees to make the reservation bilingual on all its signs, billboards, room names and commodity cans. Get them to reserve a table at the bingo hall for Ojibwe language only. Have them build an Ojibwe radio station. Community programs for youth can be language immersion camps. Sit on their committees and get language going. Start writing letters to the editor of newspapers in

support of the language. Elders can tape personal stories, experiences and local history on cassettes and give them to the tribal colleges or schools for everyone to use.

As a nation we need to join forces. We need to network and share our successes. Do not charge money to share materials. Open up the language. Our tribal leaders need to put language at the top of their agendas. Use your tobacco. Every effort we make with tobacco is followed with double investment by helpers.

We need warriors to fight for our language. Maybe we can start an Ojibwe language warrior society. We need to join forces and draw up battle plans. We need armies across the entire Ojibwe nation. We need our own Pentagon to have unified strategic planning. I challenge every individual to pick up the fight. You do not have to be fluent to fight. We need your help. Wear red. Tie a red ribbon on your car antenna. Wear red arm bands or head bands. Always have something red to remind yourself and others of the fight for the language. This would let you know who your friends are and who will help you learn the language.

Weweni wiidookodaadig, indinawemaaganidog. Apane ko aabajitoodaa i'iw isa gidanishinaabemowininaan. Moozhag gaye aabaji'aadaa gidasemaaninaan. Gimiigwechiwi'ininim i'iw isa waa-anokiiyeg ji-bimaadiziiwinagak gidinwewininaan. Mii sa iw.

# ANISHINAABE SOVEREIGNTY AND THE OJIBWE LANGUAGE

ROBERT A. FAIRBANKS<sup>†</sup>

Given the conservative political climate that has swept the United States, the Anishinaabe can expect strong challenges to the sovereignty of their reservation governments. These challenges will be resilient and imaginative; they will take many forms and come from expected and unexpected sources. Although these external challenges are, indeed, formidable, the loss of the Ojibwe language is by far the greatest threat to Anishinaabe sovereignty.

Federal policy makers have known the political significance of Native American languages for ages and, consequently, made eradication of native languages a political and social priority in the boarding schools of yesteryear. As a result, today in the overwhelming majority of Native American communities a scant few individuals under the age of thirty can speak the native tongue of their ancestors. Furthermore, history teaches that when a language is no longer heard, cultural distinctiveness soon fades from view.

Perhaps, Captain Richard Henry Pratt, who founded Carlisle Indian School, the first boarding school for Native Americans, expressed the federal government's assimilation policy best when he said, "In Indian civilization I am a Baptist, because I believe in immersing the Indians in our civilization, and when we get them under holding them there until they are thoroughly soaked."<sup>1</sup> The

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<sup>†</sup> ROBERT A. FAIRBANKS IS LEECH LAKE OJIBWE. HE IS PRESIDENT OF THE NATIVE AMERICAN COLLEGE PREPARATORY CENTER IN NORMAN, OKLAHOMA.

Anishinaabe's baptism was swift and the western civilization catechism was earnestly taught by Pratt, the Catholic Church and others.<sup>2</sup> Today, conversion from ancient traditional teachings is at an unacceptably high level, and Anishinaabe sovereignty is endangered.

Other than cultural nostalgia, why is the Ojibwe language important? It is important because it provides political distinctiveness and permits identification of the Anishinaabe as a distinct people. As Ojibwe writer and artist Larry Cloud-Morgan has said, "The language is the people, the language is the people!"<sup>3</sup> In other words, for a people to exist they must be distinguishable in some significant way. The important point here is that there is no "sovereignty," if there is no "people."

The "inherent" sovereignty refrain is heard time and again on every Anishinaabe reservation in the United States and Canada. The measure of this "inherent" governmental power must begin with the identification of the Anishinaabe as a culturally distinct people. However, such identification becomes increasingly problematic as the Ojibwe language marches toward extinction. Simply put, if the Ojibwe language is not a living language, the Anishinaabe are no longer a distinctive people; and there is no inherent Anishinaabe sovereignty.

Anishinaabe sovereignty was redefined and restructured by the United States Congress which passed the Indian Reorganization Act of 1932. This Act permitted Native peoples to form "reservation business committees" to conduct limited affairs with the local, state and federal governments. Although now often called "Reservation Tribal Councils," the form and power of the business committee has changed little since 1932 and the exercise of such power, in large measure, remains subject to approval by Bureau of Indian Affairs officials.

The salient point here is that the business committees can be eliminated by Congress very simply. Given the misconduct of

certain elected reservation officials, the perception that huge casino profits abound, and contemporary political conservatives' desire to slash the cost of federal government, the vestige of sovereignty exercised by the Anishinaabe is indeed endangered.

What are the Anishinaabe to do? Assuming the cries of "inherent" sovereignty are earnest, then the Anishinaabe must make the revitalization of the Ojibwe language their highest priority. Moreover, the Anishinaabe must take responsibility for language revival into their own hands. They must insist that their reservation governments provide the resources for effective language programs. Waiting for the federal government or eleemosynary foundations to provide the resources will only hasten the extinguishment of Anishinaabe sovereignty.

The Ojibwe language is in grave jeopardy. Canadian Anishinaabe scholar Cecil King recently stated, "At the present rate of decline, it is doubtful the Ojibwe language will survive another generation."<sup>4</sup> University of Alaska linguist Michael Krass and others support this prediction.<sup>5</sup> If King and Krass are correct, Anishinaabe proclamations of sovereignty will soon fall on deaf ears. The Anishinaabe should examine their language situation carefully and act accordingly. Their very existence as a distinct, sovereign people depends on it.

#### NOTES

<sup>1</sup> Richard Henry Pratt, *Battlefield and Classroom: Four Decades with the American Indian, 1876-1904*, at x (1964).

<sup>2</sup> See David Wallace Adams, *Education For Extinction: American Indians and the Board School Experience, 1875-1928* (1995).

<sup>3</sup> *Aa-Niin* (documentary film produced and directed by Barbara P. Ettinger and Robert A. Fairbanks, 1995).



<sup>4</sup> *Aa-Niin*, supra note 2.

<sup>5</sup> Recorded telephone interview with Michael Krass, Alaska Native Language Center, University of Alaska (Fairbanks), Feb. 16, 1996).

# STORIES

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# WEMIZISEKONAA

DEBAAJIMOD JOHN PINESI<sup>†</sup>

OGII-ANISHINAABEWISIDOOON WILLIAM JONES<sup>‡</sup>

GAA-AANIKE-AANJIBII'ANG JOHN D. NICHOLS<sup>\*</sup>

Ningoding giiwenh bezhig oshkiniigikwe gii-taa; oshiimeyan odayaawaan, gwiiwizensan agaashiinyiwan; onitaawigi' aan. Gegapii idash nawaj gii-ani-mindidowan; apii idash geshkitood jidakonaad mitigwaabiinsan, aw oshkiniigikwe ogii-ozhitawaan mitigwaabiinsan bikwakoons gaye. Mii idash a'aw gwiiwizens gii-odaminod agwajjiiing. Ningoding idash aw gwiiwizens ogii-nisaan bineshiinyan, gijigaaneshiinyan, mii idash ezhi-apatood endaawaad. "Nimisenh! nashke bineshiinh!"

Mii idash oshkiniigikwe ekidod: "Niyaa! nishiime bineshiinyan onisaan!" Mii idash gaa-izhi-bakonaad bineshiinhwayaanan ogii-paaswaan. Mii idash enaad oshiimeyan: "Miinawaa wii-nishi bineshiinh! Giishpin debisewaad ninga-ozhitoon gibabiizikawaagan."

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<sup>†</sup> JOHN PINESI (1833-1910), WHOSE ANISHINAABE NAME WAS GAAGIGE-BINESI, WAS A TRADITIONAL CHIEF AT FORT WILLIAM ON THUNDER BAY IN ONTARIO.

<sup>‡</sup> WILLIAM JONES (1871-1909), A NATIVE SPEAKER OF MESQUAKIE (FOX), HELD A PH.D. IN ANTHROPOLOGY FROM COLUMBIA UNIVERSITY AND COLLECTED THIS STORY UNDER THE AUSPICES OF THE CARNEGIE INSTITUTION.

<sup>\*</sup> JOHN D. NICHOLS IS PROFESSOR OF NATIVE STUDIES AND LINGUISTICS AT THE UNIVERSITY OF MANITOBA.

Geget idash miinawaa ogii-nisaan bineshiinyan. Apii idash dayebisenid bineshiinhwayaana' mii iwe gii-ozhitood babiizikawaagaans aw oshkiniigikwe, mii idash gaa-izhi-biizikonaad oshiimeyan.

Gegapii idash gii-ani-mindido a'aw oshkinawe, anooj idash gegoo ogii-nitoo—binewa', mizise', awesiinyan gaye, waawaashkeshiwa', adikwan gaye, anooj igo awesiinya'. Niibiwa miijim odayaanaawaa, wiiyaas bimide gaye. Apii idash gaa-nitaawigid aw oshkinawe gii-shigadendam imaa ayaawaad. Mii idash gaa-izhi-gagwejimaad omisenyan: "Gaawiin ina ningoji ayaasiiwag anishinaabeg?"

Mii idash enaad oshiimeyan: "Geget ayaawag anishinaabeg owidi ningaabii'anong."

Mii idash ekidod oshkinawe: "Daga ningadizhaa."

Mii dash ekidod oshkiniigikwe: "Aaniish booshke giin."

Mii dash ekidod oshkinawe: "Waabang ninga-maajaa.

Ozhitooon nimakizinan gaye nindaasan gaye."

Mii dash geget gii-ozhitawaad ge-biizikaminid. Gigizheb idash gaa-wiisinid oshkinawe, ogii-kanoonigoon omisenyan: "Gwayak ningaabii'anong izhaan. Gookomis giga-odisaa onaagoshig.

Mii idash gii-maajaad oshkinawe, gabe-giizhik gii-pimose; wenaagoshig idash ogii-waabandaan wiigiwaamens. Mii idash dapaabid ishkaandeng owaabamaan mindimooyenyan. Gaawiin ganage bi-inaabisiiwan. "Noozhis biindigen!" odigoon. Mii dash gii-piindiged. "Namadabin, noozhis!" odigoon. Mii dash gii-namadabid ogii-ashamigoon idash ookomisan baate-miinan bimide gaye. Dagonigaadeni mako-bimide. Mii idash gii-wiisinid. Nibi gaye ogii-miinigoon ge-minikwed; gaa-ishkwaa-wiisinid idash ogii-kanoonigoon ookomisan: "Waabang miinawaa onaagoshig giga-odisaa gimishoomis. Mii idash a'aw weweni ge-wiindamook ezhiwebak ezhaayan." Wayaabang idash miinawaa ogii-ashamigoon ookomisan manoomin bimidekaadeni.

Gaa-ishkwaa-wiisinid dash oshkinawe gii-maajaa; gabe-giizhik gii-pimose; wenaagoshig idash miinawaa owaabandaan wiigiwaamens. Mii dash miinawaa ezhi-dapaabid ishkwaandeng, owaabamaan akiwenziyan namadabinid. Gaawiin ganage bi-inaabisiwan. “Noozhis, biindigen!” odigoon. “Namadabin noozhis!”

Akikoonsan idash owaabamaan abinid jii-gishkode. Mii idash gaa-izhi-miinigod omishoomisan iniw akikoonsan. “Noozhis, wiisinin.” Apii idash wayaabandang jii-baakwaan mandaamina’, mii idash enendang aw oshkinawe: “Gaawiin nindaa-debi-wiisinisii.” Apii idash waasinid mii go apane ekooshkinenid akikoonsan biinish gii-te-wiisinid.

Mii dash egod omishoomisan: “Ayaangwaamizin, noozhis, zanagad ezhaayan. Waabang naawakweg giga-oditaan mishawashkodeyaag; apane go gwayak ezhaayan inaabin. Bezhigh imaa ayaa maji-anishinaabe, aapiji maanaadizi. Giga-zaasaakwaanig, ‘Akawe bii’ishin,’ gigadig. Gego ganage bizindawaaken. Giga-noopinanig, anooj da-ikido ji-wiwayezhimik. Gego ganage debwetawaaken. Mii eta go apane ji-waawaabamad, gego miinawaa aabanaabiken.” Mii iw gaa-igod omishoomisan. Mii idash gigizheb miinawaa ogii-ashamigoon bimide wiyaas gaye.

Mii dash gaa-izhi-maajaad, nayaawakwenig idash ogii-oditaan mishawashkodeyaanig; mii idash ezhi-maajibatood gwayak igo ezhaapan. Zhayigwa awiia onoondawaan zaasaakwenid. Mii dash debaabamaad, geget sa maanaadiziwan bookwaawiganewan. Mii dash bii-baagimigod; “E’e, niiji! akawe bii’ishin, giwii-kanoonin!”

Gaawiin ganage odebwetawaasiin. Anooji bi-ikidowan wiwayezhimigod. Gaawiin dash obizindawaasiin. Gegapii ningoding bi-madweshinooon. “Iyoo, niiji! nindaapijishin.” Mii idash a’aw oshkinawe gii-wayezhimigod, mii idash gii-aabanaabid. Mii idash gaa-izhi-gashkiidibikisenig, gii-tibikadini.

Mii dash ekidonid: “Mii sa omaa ji-gabeshiyang; baanimaa waabang giga-oditaamin endaawaad anishinaabeg.” Mii dash ekidod a’aw bwaakwaawiganed: “Niiji, ningadaadzooke.” Mii dash geget aadizooked gabe-dibik. Mii dash igo zhigwa ji-biidaabaninig, mii gii-nibaad aw oshkinawe. Zhayigwa omadwe-ganoonigoon aw: “Ambe, niiji, maajaadaawi!” Apii idash wayaabandizod geget sa maanaadizi; ezhi-naagozinipan mii iwe ezhi-naagozid; wiin idash ezhi-naagozipan mii ezhi-naagozid. Geget sa agaji; mii idash maanoo ezhi-wiijiwaad. Apii idash weditamowaad oodena, mii iw ekidod gaa-pookwaawiganepan: “Anishaa go gwiiwizensag ji-baapi’aawaad ba-onji-wiijiwag.”

Mii dash geget gii-paapinodawaad, gegapii dash ogii-nisaawaan. Wiin idash a’aw inini gii-miinaa ikwewan ji-wiidigemaad. Gegapii dash a’aw gaa-nisind gii-pakobiwebinaa, mii idash gii-maajiiyaabogod.

Wiin idash a’aw gaa-wiidiged, aw aano-andawenjiged; wiikaa go bezhig baapaasen onisaan, mii idash bebangii ashangewaagobanen iniw baapaasen.

A’aw idash ogimaa imaa eyaad niizh oidaanisa’ daawa’ nizhike niisaajiwana. Ningoding idash nibinaadid a’aw weshiimeyimind, mii iw waabamaad anishinaaben agwinjininid niibing; odoonji-ganoonigoon: “Gaawiin ina gidaa-ozhitoosiin madoodwaan? Giizhitooyan idash biindig odaabaazhishin.” Mii dash gii-wiindamaagod gaa-izhiwebizid, gii-pakinaagod iniw bwaakwaawiganenid. “Aapiji nindoonizhishinaaban. Giishpin dash madoodooyaan mii iwe miinawaa gedizhi-naagoziyaan, giga-wiidigemin idash,” weweni ogii-wiindamaagoon. Mii dash geget a’aw Majikikewis gii-ozhitood madoodoson. Apii idash wayaabamigod omisenyan oganoonigoon: “Wegonen wezhitooyan?” odigoon.

“Madoodison isa,” odigoon oshiimeyan.

Mii dash enaad, “Awenen a’a waa-madoodood?” odigoon.

“Bijiinag isa giga-waabamaa.” Apii idash gaa-kiizhitood madoodosan, asiniin gaye gaa-kizhaabikizonid gaa-asaad madoodosaning, mii iwe ezhi-naajidaabaanaad iniw jibayan.

Apii idash wayaabamaad a’aw Majikikwewis oganoonaan oshiimeyan: “Zhizhii! Aaniin waa-doodawad a’aw? Ningoji izhiwizh!”

Gaawiin dash ogii-pizindawaasiin omisenyan, maanoo go ogii-piindiganaan madoodosaning. Wiin idash a’aw ikwe ogii-siiga’andaan gegapii igo madwe-noondaagozi, “O o o o o o.”

Majikikwewis idash oganoonaan oshiimeyan, “Mii na awe gaa-piindiganad gaa-madwe-noondaagozid?”

Gaawiin dash oganoonaasiin omisenyan.

Naagaj idash gii-madwe-giigido a’aw inini, mii sa iw izhi-baakinang madoodosan. Apii idash gaa-paakinang madoodosan, mii iwe waabamaawaad zazegaa-ininiwan.

Majikikwewis onawadinaan omadadaasan odapagidawaan oshiimeyan. “Ginaabeminaan ogadagwazhenan.”

Aw idash ikwe ogii-nawadinaan madadaasan ogii-apagidawaan omisenyan madadaasan. “Gimikaw ina? Mashii na gigiizhi’aa a’aw madadaas.”

Miinawaa dash gii-apagizo giiskabag Majikikwewis. Mii dash bimide onamakwaan omiinaan oshiimeyan.

“Gimikaw ina? Ginamakwaan gosha iw.”

Mii idash gii-saaga’ang, agwajiing gii-izhaad.

Mii idash megwaa oshkinawewid, bibigwanens odayaanaaban omaa ogondaaganing. Mii idash\* gii-wiikwajitood; mii idash ezhi-boodaadang, “to no no no!” niibiwa miziseg bi-izhaawag. Niibiwa ogii-pookogwebinaan.

Aa, mii dash Majikikwewisag ezhi-ozhi’aawaad!

Ningoding idash a’aw mindimooyenh wedaanisid ikido: “Ningadizhaa nindaanisag, ningadawi-binaakwe’waag.” Jibwaa-

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\* The translation inserts “Ahem!” here and a note indicates that this is the sound of clearing the throat.



odisaad idash oidaanisa' niibiwa miigwana' owaabamaa'. Gii-mayagendam idash a'aw mindimoonenh. Apii dash waa-piindiged owaabamaan ininiwan aapiji onizhishiwan. Mii idash ezhi-giiwebatood mindimoonenh oada-wiindamawaan onaabeman. Mii idash maamawi mii idash gii-waabamaawaad oningwaniwaan, aapiji zazegaa-inini.

Miinawaa agwajjig gii-izhaa a'aw inini, mii dash miinawaa gii-poodaang bibigwanens. Mii dash geget niibiwa gii-nisaad mizise'. Mii idash gaa-izhi-giiwewinaawaad mizise' gii-kichi-bimiwanewag. Niibiwa dash ogii-ashamaawaan anishinaabe ezhi-nitaagenid oningwaniwaan.

Ningoding idash a'aw na'aangish miinawaa ba-izhaanid ozigosan ogii-miinaan midaazhishan — gaa-bookwaawiganed odaazhishan. "Oga-biidoonan nindaya'iiman!"

Apii idash maanind odaya'iiman gaawiin odoodaapinanziinan. "Niin onow biizikiiganan, gaawiin wii-miigiwesii."

Debikadinig idash gii-izhaa, Wemizisekonaa megwaa nibaanid. Mii idash gii-piindiged wiigiwaaming endaanid, mii idash gaa-izhi-odaapinang ode'iman meshkod idash imaa ogii-atoonan odaya'iimini. Mii dash gaa-izhi-bookwaawiganenaad. Gaye dash ogii-sagigwenaan aapiji akiwenziying ji-izhi-naagozinid. Mii dash gii-kiiwed a'aw Wemizisekonaa.

Apii idash gigizheb gweshkoziwaad, bwaakwaawiganed mii iw waabamigod wiiwan aapiji maanaadizid, aapiji gaye akiwenziyiwi. Mii idash a'aw ikwe gaa-izhi-onishkaabatood; ogii-odaapinaan gichi-mitig wii-nisaad akiwenzhiishan, wiin idash gaa-pookwaawigang gii-saagijibattoo. Gii-kichi-zaasaakwe gii-ikido: "Mii sa naa ganage gaa-toodawagwaa ikwewag." Mii apane gii-maajibatood.

Wiin idash Wemizisekonaa, ningoding odinaa' wiiwa': "Daga izhaadaa nimisenh endaad!" Mii dash gii-maajaawaad, bezhig gaye owiitaan owiijiwaawaan. Apii idash wedisaawaad omisenyan,

mii idash enaad wiitaan: “Mii sa naa aw gaye giin gaa-wiidigemaad a’aw nimisenh.”

Mii idash geget gii-wiidigemaad a’aw inini. Mii idash moozhag gii-kii’osewaad, anooj awesiinyan ogii-nisaawaan. Niibiwa miijim ogii-ayaanaawaa. Ningoding idash gii-ikidowag: “Ambe sa naa izhaadaa noosinaan endaad!”

“Haaw isa, izhaadaa!”

Mii dash geget gii-maajaawaad. Apii idash gaa-tagwishinowaad oosiwaan endaanid, mii iwe gii-waabamimind wiiwan; miinawaa dash gii-kichi-wiikondim, niibiwa anishinaabeg gii-wiikomaawag. Gaa-ishkwaakamigak idash mii iwe gaa-izhi-maamawi-bimaadiziwaad. Eshkam idash gii-ani-baatayinowag.

Mii sa ekoozid.

#### NOTES

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Gaagige-Binesi (1833-1910), also known as John Pinesi, was chief at Ft. William at Animikii-Wiikwedong ‘Thunder Bay’. From 1903 to 1905 he received several extended visits from the linguist William Jones to whom he told this and many other stories. According to Jones, “No name is better spoken of or more widely known by the Canadian Ojibwas than that of this fine, old man.” The stories written down by Jones from Gaagige-Binesi’s dictation, as well as those from other story-tellers in Ontario and Minnesota, were published as phonetic transcriptions with very formal English translations on the facing pages (Jones 1917, 1919). The text of this story, which appears as Series II, number 19 in the second of these volumes (Jones 1919:195-207), was retranscribed from the phonetic version by John D. Nichols as part of a long-term project to restore all of the Ojibwe texts in these volumes. Typographic errors have been corrected and a few missing phonetic details such as vowel nasalization have been supplied from knowledge of adjacent

dialects. In this preliminary retranscription, the original paragraphing, sentence division, and punctuation generally have been left unchanged.

William Jones (1871-1909) was raised speaking the Fox (Mesquakie) language by his grandmother in Oklahoma. Although he left her lodge as a boy, he returned to visit and study among his father's people as a graduate student at Columbia, from which he received a Ph.D. in Anthropology for his studies of Algonquian language structure. Employed as a researcher by the Carnegie Institution, he made several trips to the Anishinaabe of the Great Lakes and further west in 1903-1905. Before he had completed writing up the material he had collected, he took a new job at the Field Museum in Chicago which sent him on an expedition to the Philippines where, in 1909, he met a tragic end.

His Ojibwe manuscripts were recovered from the Philippines and edited by Truman Michelson of the Bureau of American Ethnology. Franz Boas, Jones's teacher at Columbia, arranged for their publication as two parts of Volume VII of the *Publications of the American Ethnological Society* in 1917 and 1919. They were reprinted by AMS Press in 1974. These two volumes are a monumental legacy of Jones to his Anishinaabe relatives for they preserve, albeit in the form of cold type, voices of their great storytellers of the past.

#### GLOSSARY

This glossary is composed of words appearing in the story "Wemizisekonaa," told by John Pinesi, not appearing in Nichols and Nyholm's *A Concise Dictionary of Minnesota Ojibwe* (1995), or which have a significantly different form from their Minnesota dialect forms.

- agwinjin** *vai* float, be suspended in the water  
**akooshkine** *vai* be full to a certain extent  
**andawenjige /nandawenjige-/** *vai* hunt  
**babiizikawaagan** *ni* coat  
**bimidekaade** *vii* be made with grease  
**biizikozh /biizikoN-/** *vta* dress s.o.  
**bookwaawigane** *vai* have a broken back, be a hunchback. *Also:*  
**bookwaawigan.** (The participle form **bwaakwaawiganed**  
has been restored from the otherwise unknown form  
**gwaakwaawiganed** which appears three times in the printed  
text.)  
**dagwishin** *vai* arrive  
**gashkiidibikise** *vii* suddenly grow dark  
**gijgaaneshiinh** *na* chickadee  
**gizhaabikizo** *vai* be heated (as something mineral)  
**giiskabag** *pc* at the edge or perimeter (as around the wall of a  
lodge)  
**ishkwaandeng** *pc* at the door  
**iyoo** *pc* oh!  
**jiibaakwaan** *ni* cooked food  
**madadaas** *na* robe  
**madoodosan** *ni* sweat lodge *Also spelled: madoodoson,*  
**madoodison**  
**madoodwaan** *ni* sweat lodge  
**Majikikwewis** *name* Foolish Maiden  
**mako-bimide** *ni* bear grease  
**maajiiyaabogo** *vai* float away  
**meshkod** *pc* in exchange  
**midaazhish** *nid /-daazhish-/* old legging. *3s poss.*  
**odaazhishan** 'his old leggings'  
**mishawashkodeyaa** *vii* be an open plain  
**namakwaan** *ni* oil for dressing hair  
**naajidaabaazh /naajidaabaaN-/** *vta* go get and drag s.o.

- niyaa** *pc* oh, dear me (used by women only)  
**nizhike** *pc* alone  
**noozhis** *nad* my grandchild  
**onishkaabattoo** *vai* hurry, leap out of bed  
**Wemizisekonaa** *name* Clothed-in-the-Garb-of-a-Turkey. (This is given as **Wemizisekone** in the original title and as **Wemizisekonaa** in the text.)  
**wiwayezhim** *vta* deceive s.o. *Reduplicated form of: wayezhim*  
**zagigwen** *vta* hold s.o. fast by the nape of the neck  
**zazegaa-inini** *na* handsome man  
**zaasaakwaazh** /**zaasaakwaaN-**/ *vta* call out to s.o.  
**zhigadendam** *vai2* be tired, be bored

#### ACKNOWLEDGEMENTS

Thanks to the Reverend William Maurice, S.J. of St. Anne's Church, Thunder Bay for supplying John Pinesi's birth and death dates and to Tom Beardy of Lakehead University for help with glossing *giiskabag*.

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# WAABOOZ GAA-PIINDASHKWAANIND

DEBAAJIMOD ARCHIE MOSAY<sup>†</sup>

OGII-ANISHINAABEWISIDOOON ANTON TREUER

Aabiding gaye, mii go makadewiiaas, mii go aw inini gaa-maajiinaad. Mii dash iniw waaboozoon gii-kijii gibinaad, gaa-izhibiindashkwaanaad. Mii dash iwidi waa-izhiwinaagwen, mii iwidi gii-wenabi'aad iniw waaboozoon.

Maajii-giiewewaad idash, bebimosewaad gaa-izhi-gaganooonaad, "Waabamaan awedi waabooz nemadabid," ogii-inaan. Ginwezh wiin a'aw waabooz gaa-piindashkwaanind. Ezhi-gaabawid imaa makadewiiaas ezhi-baashkizwaad iniw — gaa-piindashkwaanijin waaboozoon.

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<sup>†</sup> ARCHIE MOSAY IS A TRADITIONAL CHIEF OF THE ST. CROIX OJIBWE AND THE HEAD MIDEWAKIWENZII AT BALSAM LAKE WHERE HE CURRENTLY RESIDES. AT NINETY-FIVE YEARS OF AGE, MR. MOSAY IS A HIGHLY RESPECTED ELDER AND IS FREQUENTLY ASKED TO CONDUCT CEREMONIES IN MINNESOTA AND WISCONSIN.



# ANISHINAABE-IZHICHIGEWIN GEYAABI OMAA AYAAMAGAD

DEBAAJIMOD JOE AUGINAUSH<sup>†</sup>

OGII-ANISHINAABEWISIDOO ANTON TREUER

“Haa ganabaj giwanitoomin,” ikidong. “Anishininaabe-izhichigeng giwanitoomin.” Gaawiin ganabaj—i’iw anishinaabemowin geyaabi ayaamagad. Mii go giinawind eta go, giwanishinimin, akina gegoo giwanitoomin. Anishinaabe-izhichigewinan miinawaa go anishinaabe gaa-pi-izhichigewaad mewinzha, geyaabi imaa ayaamagad. Like I heard one old gentleman say, “We’re not losing our language, the language is losing us.”

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<sup>†</sup> JOE “MAUDE” AUGINAUSH (GINIW-AANAKWAD) IS WHITE EARTH OJIBWE AND CURRENTLY RESIDES IN THE RESERVATION COMMUNITY OF RICE LAKE. BORN IN A WIIGIWAAM NEAR ROY LAKE, HE IS ONE OF A SMALL HANDFUL OF ELDERS FROM WHITE EARTH THAT STILL REMEMBERS THE ORIGINAL VILLAGE LOCATIONS, CEREMONIAL GROUNDS AND PATTERNS OF EARLY RESERVATION LIFE. A RESPECTED BEARER OF THE OJIBWE LANGUAGE, MR. AUGINAUSH IS FREQUENTLY ASKED TO SPEAK AT POW-WOWS AND OTHER SOCIAL AND CEREMONIAL EVENTS.





# ODAKAWAKWAANING

DEBAAJIMOD NANCY JONES<sup>†</sup>

OGII-ANISHINAABEWISIDOOON DENNIS JONES

Miinawaa ayi'ii, ayi'ii inga-dazhindaanan aadizookaanan. Baatayiinadoon aapiji iye aadizookaanan gaa-izhinikaadegin. Ayi'iin iniwe gii-aadizookaandang awiia ingoji gaa-izhinikaadeg ayii'ii gii-manidoowi izhinikaadeg ingoji. Nashke ge mewinzha anishinaabe gii-nisidiwaad gii-miigaadiwaad ako gaa-bebakaaniziwaad anishinaabeg.

Mii iniw amanj igo apii gaa-tazhindaanan debinaak igo awiia akawe asemaan zaka'waad, zagaswaa eko-bii'igak igaye asemaa wii-tazhindang nibiikaang. Omaa gaye mitakamig ingoji wii-dazhindang anooj igo akawe asemaan ezhi-bakobiiwaad maagizhaa gaye odoopwaaganiwaa odao-zaka'waan akawe.

Mii dash iwe gii-maajii-dazhindang iniw iye awegonen iye wenji-izhinikaadeg iye ingoji. Nashke omaa maadkwakwaaning gii-izhinikaade ayi'iin, "Bear's Pass Bridge," gii-etaming. Mii imaa odakwakwaan, gii-ikidong ayi'ii iye ikido, gii-tazhi-akandowag imaa gaye anishinaabeg ga-dazhi-akamawaa i'iw gaa-miigaanaawaad. Mii dash gaa-onji-izhinikaadeg odakwakwaan.

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<sup>†</sup> NANCY JONES (OGIMAAWIGWANEBIIK, OGIMAAKWEWABIIK) IS NIGIGOONSIMINIKAANING OJIBWE AND A HIGHLY RESPECTED ELDER FROM HER COMMUNITY. SHE RUNS A TRAP LINE ON RAINY LAKE, HUNTS, FISHES AND MAKES TRADITIONAL INDIAN CRAFTS.



# MASHKODEWANISHINAABENAANG

DEBAAJIMOD EARL NYHOLM<sup>†</sup>

Wedi inagakeyaa ningaabii' anong giiwenh eniwek sa go mewinzha, imaa mii gaadigwaaban zhimaaganishag, anishinaabeg gaye. Namanj iidog gaa-izhi-wiinzowaagwen ingiw mashkodewanishinaabeg imaa gaa-tazhi-danakii jig.

Ingiw dash zhimaaganishag, mii iwapii aabiding giiwenh gii-awi-mawinanaawaad iniw anishinaaben imaa endazhi-bizaani-bimaadizininid. Azhigwa ezhi-giimoozikawaawaad wedi dash ingoding igo dabasagidaaki gii-pi-dagoshinogwaaban.

Bezhi dash igo memaangishenyan ogii-ayaawaawaan, miish iniw ezhi-bimoonda' aawaajin gichi-ginwaabikobaashkizigan ezhinikaadenig. Aaniish mii sa iw, zezikaa dash igo wedi besho ogii-onzaabamaawaan aanind anishinaaben bemoonigonijin waa-izhi-miigaanigowaajin.

Mii sa ingiw zhimaaganishag, gaawiin ogii-kashkitoosiinaawaa ji-niisinamowaad i' iw gichi-ginwaabikobaashkizigan. Aanawi dash iw, wewiib ogii-izhi-onashkinadoonaawaa gichi-baashkizigan. Igo gaye imaa ogii-izhi-gwekigaabawi' aawaan iniw memaangishenyan bekish dash igo giiwenh ezhi-baashkizigewaad igo.

Tayaa, imaa dash igwayak bangishin aw memaangishenh maamawi sa go iw gichi-baashkizigan. Oon hay', nashke naa, mii

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<sup>†</sup> EARL NYHOLM IS KEWEENAW BAY OJIBWE, DESCENDED FROM A LONG LINE OF TRADITIONAL STORYTELLERS. FOR THE PAST TWENTY-FIVE YEARS HE HAS WORKED AS PROFESSOR OF OJIBWE IN THE DEPARTMENT OF MODERN AND CLASSICAL LANGUAGES AT BEMIDJI STATE UNIVERSITY.

dash imaa eni-ditibizod niisaaki memaangishenh igo gaye iw gichi-baashkizigan, ezhi-gichi-bingwe' ombaasininig.

Wa, azhigwa go giuwenh ingiw anishinaabeg wewiib aniozhimowag maamawi noondaagoziwaad ini-zaasaakwewaad. Wedi dash igo bezhig anishinaabe geget igo odebibinigoon gichimookomaan, imaa dash i'iw isa edawininjiimanaanjigwaapizod ji-wii-ozhimosig ingoji go miinawaa.

Mii dash i'iw isa ezhi-gagwejimigod, "Giinawaa sa minik endashiyeg, wegonen dash gaa-onji-maajiba' idiyeg, ozhimoyeg?" Yo'ow isa ikido aw anishinaabe, ezhi-nakwetang, "Niin dash wiin igo, ingichi-inendaagoz; geget igo mii gaawiin igo ingotanziin iw gichi-ginwaabikobaashkizigan. Booch igo gichi-baashkiziganan, gaawiin igo gaye ganage ingotanziinan. Naa, apii dash gichimookomaan imaa madwezigeed, ezhi-biinashkina' waad iniw memaangishenyan ji-aabaji' injin wii-paashkizwaad iniw nijanishinaabeman wii-nisigod anishinaabe. Aapiji sa wewiib anishinaabe geget igo ozhimobattoo gosha!"

# NAGAMOTAWAG INDAANIS

DEBAAJIMOD ANTON TREUER

Apiitendaagwad oshki-anishinaabe ji-bizindang i'iw anishinaabemowin, mii sa i'iw inwewin, nagamowin igaye. Giishpin awiia abinoojiinh mawid, inademod ji-wiisinid, gemaa gaye mawishkid, giishkowe apii bizindang anishinaabe-inwewin. Mii go naasaab giishpin noondang anishinaabe-nagamowin. Mii iw wenji-nagamotawag indaanis.

Ingikendaan igaye giisphin noondang i'iw anishinaabemowin, anishinaabe-nagamonan igaye, weweni go oga-gikendaanan iniw gaye wiin. Aangodinong indaabajitooon o'ow nagamon.

*We yaa we yaa we yaa  
We yaa we yaa  
We yaa we yaa  
We yaa we yaa we yaa  
We hi yaa yaa we hi yaa*

*Gizhawenimigoo  
Oon nindaanis  
Oon nindaanis  
Gizhawenimigoo  
We hi yaa yaa we hi yaa*

Awiiya oadaa-aabajitooŋ o'ow nagamon ji-nagomtawaad gwiiwizensan igaye, aabajitooŋ i'iw ikidowin "ingoziis." Mii o'ow keyaa daa-izhichiged.

*We yaa we yaa we yaa*  
*We yaa we yaa*  
*We yaa we yaa*  
*We yaa we yaa we yaa*  
*We hi yaa yaa we hi yaa*

*Gizhawenimigoo*  
*Oon ningozis*  
*Oon ningozis*  
*Gizhawenimigoo*  
*We hi yaa yaa we hi yaa*

Mii iw minik waa-ikidoyaan. Giishpin aabadak indinwewininaan, indina'amowininaan igaye, booch igo da-bimaadiziiwinagadoon. Mii sa go iw.

# DAKAASIN

DEBAAJIMOD DANIEL JONES<sup>†</sup>

Mewinzha gii-kichi-gisinaa agwajiing. Ingii-piindigemin idash indedeban gii-namadabi imaa biindig. Gii-kiizhoozi, gaye niin ingii-kiizhooz. Idash nisayenh gii-piindige imaa, agwajiing gii-pabaa-ayaa. Gabe-giizhig gii-pabaa-ayaa agwajiing. Gii-kichi-gisinaa agwajiing sa go. Idash gii-piindige. Gii ikido, “Shaanh! Ge naa dakaasin agwajiing.” “Ge naa dakaasin,” ikido. Idash indedeban ogii-inaan, “Aaniin gwek? Ge naa agaasin?”

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<sup>†</sup> DANIEL JONES IS NIGIGOONSIMINIKAANING OJIBWE. HE CURRENTLY WORKS AS INSTRUCTOR FOR THE OJIBWE SPECIALIST PROGRAM AT RAINY RIVER COMMUNITY COLLEGE.





# OGII-IZHINAASHISHKAWAAN BWAANAN

DEBAAJIMOD PORKY WHITE<sup>†</sup>

OGII-ANISHINAABEWISIDON ANTON TREUER<sup>‡</sup>

Inashke gaa-izhiwebak mewinzha, chi-mewinzha. Oon, iwidi keyaa waabanong gii-onjibaawaad ingiw anishinaabeg. Mii iwidi keyaa gaa-izhinaashishkawaad bwaanana ningaabi'anong.

Niibowa gii-ayaawag omaa ingiw bwaanag. Aanish, anishinaabeg iwidi gii-pi-izhaawaad Bawatig akeyaa, Moningwanikaaning, mii iwidi ishkwa, ji-pi-beshiwiwaad Moningwanikaaning. Mii iwidi gaa-inendamowaad jinandawaabandamowaad i'iw wiisiniwin nibikaang etemagak, mii manoomin. Manoomin ogii-izhinikaadaanaawaa. Mii imaa gii-mikamowaad onow manoomin. Mii sa omaa keyaa, anooj igo omaa keyaa, gii-pi-izhaawaad.

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<sup>†</sup> WALTER "PORKY" WHITE IS LEECH LAKE OJIBWE. HE CURRENTLY RESIDES IN ROSEMOUNT, MINNESOTA AND TRAVELS EXTENSIVELY THROUGHOUT MINNESOTA, WISCONSIN AND ONTARIO.

<sup>‡</sup> Porky White's stories appearing in this volume of the *ONJ* will be included in a book titled *Omaa Akiing*, to be published this year by the Western Americana Collections of Princeton University. I would like to extend my thanks to Alfred Bush, whose support of monolingual Ojibwe language material made it possible not only to publish the book with Porky's stories, but also to include a few of them here prior to release of that publication. I also want to thank Earl Nyholm, Melvin Losh and Dennis Clayton for their personal support of this project. The Leech Lake Tribal Council and the Committee on Institutional Cooperation funded parts of the research that made publication of these stories possible.

Niibowa bwaanag omaa gii-taawag. Miish igo gii-maajinizhikawaawaad iwidi mashkodeng. Mashkodeng gii-izhinaazhikawaad iniw bwaanag, akina. Miish akina imaa Minisooding gii-nagadamowaad mitigokaag, aanjigoziwaad.

Mii sa naagaj, mii iw gaa-izhi-zagaswe'idiwaad ingiw bwaanag, ingiw anishinaabeg igaye. Gaawiin geyaabi wii-miigaadisiiwag, wiijikiwendiwaad.

# GII-AGAASHIINYIYAAN

DEBAAJIMOD EMMA FISHER<sup>†</sup>

OGII-ANISHINAABEWISIDOON ANTON TREUER<sup>‡</sup>

Emma Fisher indizhinikaaz. Mii gaa-ondaadiziyaan, ingii-maajig imaa Gwiiwizensiwi-ziibing. Mii iw wendaadiziyaan biindig anishinaabe-wiigiwaam, wanagekogamig waawiyeyaakwak. Nimaamaa gii-nibo ishkwa-ondaadiziyaan. Miish iw apii nitaawigi'idwaa nookomis, nimishomis igaye. Mii dash gii-anishinaabewinikaanagwaa imbaabaa, nimaamaa gaye. Mii ezhi-maajigiyaan, ingii-aanjigozimin imaa Gwiiwizensiwi-zaaga'iganing, gaa-ayaawaad indinawemaaganinaanig. Noongom ayaamagad gaa-tazhishinikaag imaa gaa-danakiiyaang.

Debaasige gii-akiwenziwi iw apii wendaadiziyaan. Miish ezhi-owiiyawe'enyid. Ingii-wiinig a'aw akiwenziiban. Gii-piibiiyaan, ingii-sagawe'idimin ji-anishinaabe-izhinikaanigooyaan.

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<sup>†</sup> EMMA FISHER (1911-1996) WAS LEECH LAKE OJIBWE, ORIGINALLY FROM THE VILLAGE OF BOY RIVER. A QUIET, GENTLE WOMAN, MRS. FISHER SPENT MOST OF HER TIME VISITING, TELLING STORIES AND MAKING CRAFTS.

<sup>‡</sup> Emma Fisher's stories appearing in this volume of the *ONJ* will be included in a book titled *Omaa Akiing*, to be published this year by the Western Americana Collections of Princeton University. I would like to extend my thanks to Alfred Bush, whose support of monolingual Ojibwe language material made it possible not only to publish the book with Emma's stories, but also to include a few of them here prior to release of that publication. I also want to thank Earl Nyholm, Melvin Losh and Dennis Clayton for their personal support of this project. The Leech Lake Tribal Council and the Committee on Institutional Cooperation funded parts of the research that made publication of these stories possible.

Mii nising ezhi-wiinzoyaan. Apiitendaagwad ji-wiinzod anishinaabe  
ji-mashkawiziid obimaadiziwining.

# GAA-TAKOOZID GIIZIS

DEBAAJIMOD DENNIS JONES <sup>†</sup>

Niwii-tazhimaa ezhinikaazod a'aw gaa-takoozid giizis. Namebini-giizis miinawaa migizi-giizis idash makoonsag-gaa-nitaawigi'aawaadi-giizis izhinikaazo. "Aaniin dash wenji-izhinikaazod giizis? Niibiyo izhinikaazo," maawiin gidinendam. Namebinag iizan ogii-shawenimaan iniw anishinaaben. Mii iye bezhig wenji-izhinikaazod. Ayi'ii dash, mii ow apii begamisewaad migiziwag. Mii dash iye niizh. Ayi'ii gaye mii ow apii gaa-nitaawigi'aawaad ingiw makoonsag. Mii iizan ow apii ondaadiziwaad ingiw makoonsag. Mii dash wenji-izhinikaazod.

Mii dash ow apii sa go gaye gaa-webinaad odaakoziwin aw anishinaabe. Mitigoons oga-apagidoon ishpingimig gaa-waawiyezinid ow apii iniw dibiki-giizisoon. Mii dash ekidod anishinaabe, "Niwebinaan nindaakoziwin." Mii dash a'aw gookomisinaan gaa-odaapinang iye aakoziwin. Mii sa iw.

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<sup>†</sup> DENNIS JONES IS NIGIGOONSIMINIKAAANING OJIBWE. HE CURRENTLY WORKS AS PROFESSOR OF OJIBWE AT THE UNIVERSITY OF MINNESOTA.

# AADIZOOKEWIN

DEBAAJIMOD ROSE FOSS<sup>†</sup>

OGII-ANISHINAABEWISIDOOON GILLES DELISLE<sup>‡</sup>

GAA-AANIKE-AANJIBII'ANG ANTON TREUER<sup>\*</sup>

(1) Gaawiin wiikaa anishinaabeg gii-aadizookesiiwag azhigwa ani-ziigwang. (2) Biboong eta go gii-aadizookewag. (3) Mii go apane gii-pi-gotamowaad ji-aadizookewaad ongow ayaadizookejig. (4) I'iw gii-pi-ikidong chi-obiigomakakii oga-binoobaanaan iniw ayaadizookejin ziigwang. (5) Mii dash ezhi-ozhaawashkobii giziwaad ingiw ayaadizookejig. (6) Oniigi'igoowaan miinawaa ogichi-niigi'igoowaan mewinzha abinoojiinyag gii-wiindamawaawag onow aadizookaanan ji-gikinoo'amawindwaa weweni ji-izhi-ayaawaad.

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<sup>†</sup> ROSE FOSS WAS MILLE LACS OJIBWE AND A WELL KNOWN STORYTELLER. SHE DIED SEVERAL YEARS AGO.

<sup>‡</sup> GILLES DELISLE IS AN INVENTOR WHO CURRENTLY RESIDES IN LAS CRUCES, NEW MEXICO. AS A LINGUIST IN THE 1960s, MR. DELISLE WORKED EXTENSIVELY WITH ROSE FOSS, DELORES SNOOK, WINIFRED JOURDAIN AND OTHER OJIBWE SPEAKERS. HE HAS ALSO PUBLISHED LINGUISTIC MATERIAL ON THE MICMAC.

<sup>\*</sup> In 1970, Gilles Delisle published *Southwestern Chippewa: A Teaching Grammar* through a grant from the National Endowment for the Humanities. That publication included a few stories dictated by Rose Foss. Delisle's single vowel orthography, no longer in common usage, and the fact that *Southwestern Chippewa* is now out of print have combined to make Mrs. Foss's stories inaccessible to most students. Anton Treuer edited and rewrote these stories for the *ONJ*, converting them to the double vowel orthography and modern Ojibwe writing conventions. Hopefully, the important work done by Mr. Delisle and Mrs. Foss can be preserved and opened to a wider audience in its current format.

# STORYTELLING

STORYTELLER ROSE FOSS

INDIAN TRANSCRIPTION BY GILLES DELISLE

RETRANSCRIBED BY ANTON TREUER

(1) The Indians never told stories along towards spring. (2) They only told stories in the winter. (3) These storytellers always came to be afraid to tell stories. (4) It was said that a giant toad would mark those storytellers in the spring. (5) And then those storytellers would get blue welts. (6) Long ago the children were told these stories by their parents and their grandparents to teach them to properly conduct themselves.





# MANIDOO-MINISAABIKONG

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDOO DENNIS JONES

Mii dash i'we amanj igo apii odaa-dazhindaanan, biboong gemaa niibing. Giishpin waa-kikendang awe gegoo, mii eta go iniwe asemaan akawe ji-miigiwed awiia. Aapiji baatayiinadoon ayi'iin aadizookaanan. Mii iniwe ge-gagwe-wiindamawaad awe gegoo, awegonen wenji-izhinikaadeg.

Nashke minisaabik ingoji ayaa, mii gaawiin wiikaa ji-izhinoo'ang. Minisaabik, Manidoo-minisaabik izhinikaadaman iniwe. Mii gaawiin ji-abajitood awiia oninj gemaa gaye odabwi ji-izhinoo'iged iwidi. Gegoo go omaa inwaade, ingoding omaa ge-onji-maazhised awiia. Ingoding webaashid awiia gemaa gaye owii-segi'igoon. Mii dash ga-ganabised jiimaan. Mii iye gaa-onji'iding ji-izhinoo'iged awiia.

Booch igo gayaashkwag, gayaashkwag gaa-taawaad ingoji gaa-tazhi-waawanoowaad. Mii gaawiin omaa awiia ji-gabaad ji-izhi-zhiishiiigid. Gemaa gaye awiia gaawiin da-izhichigesii. Aanishinaa, Manidoowaabik dazhi-ombigiyaawasowag omaa gayaashkwag, mii dash iye manaajichigaadeg. Aanind igo gaye gegoo wenji-manaajichigaadegin, ingoding manidoo ogii-waabamaadog mewinzha omaa. Maagizhaa gaye izhaagowaataad imaa manidoo odizhi-baason. Mii dash manaajichigaadegin, aanind gaye iniwe ingoji gii-ombi-ayaawag, gii-ombaashiwang ingoji, "the narrows," maawiin ikidong, maagizhaa gaye, "rocky narrows." Mii omaa namadabigwen awiia onji-ganawaabamaad gaa-bimi-ayaanid.

Mii dash onji-biindaakojiged awiiya ingoding omaa ani-bimishkaad awiiya.

# AKIWENZIIYAN GAA-MIINAAD NAGAMON ZAGIME

DEBAAJIMOD ANTON TREUER

Ingoding gaa-pabizindawagwaa niizh akiwenziiyag gaganoonidiwaad, ingii-noondaan o'ow dibaajimon. Mii geget igo giuwenh gii-inakamigak.

Aabiding bezhig akiwenzii gii-ayaa iwidi Odaawaa-zaaga'iganing ani-niibiing, mawadishiwed gaa-niimi'idiwaad ingiw anishinaabeg iwidi keyaa. Gaa-ishkwaa-zhingishing a'aw biinji-babagiwayaanegamigong, giizhiitaad ji-nibaad, ogii-noondawaan awiiaa inaajimotaagod imaa biindig. Gaa-izhi-babaa-inaabid, ogii-waabamaan chi-zagime.

Mii o'ow ekidod a'aw chi-zagime, "Indinawemaa! Ginwenzh gigii-noopinadon i'iw isa anishinaabe-miikana. Giwii-miinin gegoo ji-aabajitooyan weweni ji-wiidookawad giijanishinaabe. Gimiiinin o'ow nagamon ji-bimiwidooyan gedako-bimaadiziyan." Mii apii gii-maajii-nagamod aw chi-zagime, ena'ang o'ow, "Yaaaaaaaaa."

Gigizheb ezhi-onishkaad a'aw akiwenzii, gii-inendam, "Oon yay, ingii-pawaajige. Ganabaj idash igo gwayak i'iw isa gaa-waabandamaan. Maagizhaa indaa-mikwendaan i'iw nagamon, aabajitooyaan aangodinong."

Mii iw ekidowaad ingow niizh akiwenziiyag gaa-noondawagwaa gaganoonidiwaad. Mii geget igo aw bezhig obimiwidoon iw nagaomon geyaabi. Mii iw minik.

# BAAPAASE

DEBAAJIMOD ROSE FOSS

OGII-ANISHINAABEWISIDON GILLES DELISLE

GAA-AANIKE-AANJIBII'ANG ANTON TREUER

(1) Ingoding igo niizh abinoojiinyag ogii-kagwejimaawaan omaamaayiwaan wii-pabaa-mawinzowaad imaa megwekob.

(2) "Ahaaw, babaa-mawinzog. Giin, zaziikiziyen, weweni babaa-ganawenim gishiime," gii-ikido omaamaayiwaan.

(3) Megwaa igo babaa-mawinzowaad, gaa-izhi-metasinaad iniw oshiimeyan. (4) Miziwe ogii-nandawaabamaan miinawaa aano-biibaagiimaad. (5) Mii dash epiitaanimizid, gaa-izhi-aanji-ayaad, gii-pineshiinyiwi dash.

(6) Mii go aapiji gaa-izhi-wanishinowaad ingiw niizh abinoojiinyag. (7) Mii dash a'aw bineshiinh wenji-izhiwinind baapaase. (8) Noondaagozid, gii-noondawaa inwed,

*Nishiime, nishiime, nishiime*

(9) Mii sa a'aw zeziikizid geyaabi go babaa-nandawewemaad iniw oshiimeyan.

# THE WOODPECKER

STORYTELLER ROSE FOSS

INDIAN TRANSCRIPTION BY GILLES DELISLE

RETRANSCRIBED BY ANTON TREUER

(1) One time two children asked their mother to go berry picking there in the bush. (2) "All right, go around picking berries. You, since you are older, watch your sister carefully," said their mother.

(3) While they were going around berry picking, she realized her little sister was missing. (4) She searched all over and called out for her to no avail. (5) And then she became so frightened that she changed her condition and became a bird.

(6) Those two children were very lost. (7) And that is why that bird is called a woodpecker. (8) When he makes his pecking sound, you hear him say,

*Little sister, little sister, little sister*

(9) That oldest one is still going around making noise in search of her little sister.



# GII-KIKINOO' AMAAGOZIYAAN

DEBAAJIMOD EMMA FISHER

OGII-ANISHINAABEWISIDOO ANTON TREUER

Ingii-ozhigaagoonaanig ingiw odaake-ogimaag. Mii ko gaa-ozhitoowaad mitigo-waakaa'iganan iw apii. Apane ko ingii-anishinaabemomin gaganoonidiyaang. Nawaj sa gii-kikendamaan anishinaabemowin iw apii awashiime gikendamaan noongom. Mii gaa-kagwe-gimoodimiwaad enweyaan ingiw chi-mookomaanag gii-kikinoo' amaagoziyaan. Ingii-izhinaazhikaagoo imaa, wiindamawidwaa odaake-ogimaag giiwiziyaan. Gaawiin ingii-kiiwizisii. Gaawiin onandawendanzii wag ji-maajaayan nimishoomis, nookomis igaye. Mii dash wiin gii-animiwini gooyaan.

Oon ingii-izhaamin imaa Washashkoonsing jigikinoo' amaagoziyaang. Mii dibishkoo go gii-ayamagak mii gaadiwini-gikinoo' amaadii-wigamigong. Wayeshkad aapiji go gii-zanagad ji-ayaayaan imaa. Gii-apiitendaagwad ji-gwayakoinoseyaang bebezhiig. Ingii-niiwenigoomin giishpin wanichigeyaang. Akina anishinaabe-gaawizijig jigikinoo' amaagoziwag imaa, mii sa ingiw Wiinibii goog, Ojibweg, Manoominiig igaye imaa Wazhashkoonsing. Ingii-ishwaasobiboonagin z iw apii.

Gii-ayaamadoodon gwiiwizensiwi-waakaa'iganan dibishkoo gabe-gikendaasowigamigong. Gwiiwizensiwi-waakaa'iganan gii-ayaamadoodon opime-ayi'ii i'iw jigikinoo' amaagewigamigong, dibishkookamig ayaamagak iniw ikwezensiwi-waakaa'iganan. Ingii-danakii imaa giiwizigamigong, wiji-ayaawagwaa gaawizijig. Ingii-



gikinoo'amaage imaa jibwaa-apatiiziyaan ji-anokiiyaan. Gii-ayaawag ogimaakweg, ogimaag igaye.

Ingii-kinjiba' iwe. Ingii-ashi-niso-bibooniginz iw apii ginjiba' iweyaang, niin igaye aanind ikwezensag. Nookomis, nimishoomis ingii-kanawenimigoog ishkwaazhegiiweyaan imaa Gwiiwizensiwi-ziiibiing. Ingii-kina' amawidwaa ji-azhegiiweyaan imaa Wazhashkoonsing. Mii sa go maajii-gikinoo' amaagoziyaan imaa Gwiiwizensiwi-ziiibiing, gikinoo' amaagewigamigoonsing. Ingiw chimookomaani-getigejig ogii-ayaanaawaa waakaa' igaans besho Gwiiwizensiwi-ziiibiing. Ogii-nanaa' itoonaawaa ji-ayaamagak gikinoo' amaagewigamig.

Mii iw gaa-inakamigak iw apii gaa-gikinoo' amaagoziyaan. Ingii-boonitoomin giisphin misawendamaang. Ingii-azhe-izhiwijigaaz Wazhashkoonsing ishkwaaboontooyaan gikinoo' amaagoziyaan imaa Gwiiwizensiwi-ziiibiing. Mii go miinawaa go gaye gii-kinjiba' iweyaan, izhaayaan imaa Misi-zaaga' iganing. Miish imaa nakweshkawag ninaabem. Ingii-wiidigendimin. Mii dash gii-nagadamaan niwaakaa' igan imaa Gwiiwizensiwi-zaaga' iganing ji-danakiiyaan imaa Misi-zaaga' iganing. Naaning ingii-ondaadiziike, gii-niigi' agwaa naanan abinoojiinyag. Niwani' aag niiwin, bezhig eta zhaabwiid.

# AKIWENZII OMISAD

DEBAAJIMOD DANIEL JONES

Mewinzha gii-ayaa bezhig akiwenzii miinawaa bezhig mindimoowenh. Biji-niizh igo gii-anishinaabemowag, idash awe bezhig akiwenzii gii-nitaa-ojibwemo eta, idash owiiwan gii-nitaa-anishinaabemo miinawaa gii-nitaa-zhaaganaashiimo. Idash aabiding gigizheb gii-onishkaa, idash ogii-wiindamawaan owiiwan, "Oon nindaakoz." Ikido akiwenzii, "Niwiisagendam omaa nimisading. Oon gaawiin ganabaj noongom niwii-anokiisii. Onzaam niwiisagendam. Ningichi-aakoz." Idash owiiwan, mindimoowenh, gii-ikido, "Bizaan igo zhingishinin. Gaawiin memwech gidaa-onishkaasii. Onzaam gidaakoz."

"Oon," ikido miinawaa akiwenzii, "Wiin gegoo niwiisagendam. Gaawiin ganabaj indaa-kashkitoosiin ji-nibaawaan gabe-giizhig. Onzaam niwiisagendam." "Shaanh," ikido mindimoowenh, "Gaye naa gidoombiigiz. Daga nibaan." "Oon," ikido akiwenzii. Geget igo niwiisagendam." "Ahaaw dash," ikido mindimoowenh, "Inga-gaganoonaa awedi mashkikiwinini ji-izhaawan iwidi oodenaang." "Oon, niwiisagendam geyaabi." Ikido aw mindimoowenh, "Eya'. Geget igo gidaa-izhaa oodenaang. Gidaa-waabamaa awedi mashkikiwinini."

"Oon," ikido akiwenzii, "Gashkimaaya gaye giin bi-izhaan." "Shaanh," ikido aw mindimoowenh, "Gaawiin niin niwii-izhaasii oodenaang. Geget sa." Ikido akiwenzii, "Giin ginittaa-zhaaganaashiim. Gaawiin niin ninitaa-zhaaganaashiimosii. Giin gidaa-bi-izhaa gaye giin. Ninitaa-anishinaabem eta. Oon." Ikido,

“Shaanh! Gego abinoojiikaazoken. Bizaan igo. Giin igo izhaan!”  
 “Aa, ahaaw dash. Niin igo inga-izhaa oodenaang. Inga-izhaa aakoziwigamigong.” Idash akiwenzii miinawaa gii-ikido,  
 “Gashkimaaw wiiji’ ishin. Bi-izhaan gaye giin. Ambegish ji-bi-izhaawan gaye giin.” “Daga gaawiin,” ikido mindimoowenh. “Idash gegoo inga-izhichige,” ikido minidmoonwenh. “Iga-aabajitoo iye gaagii gigo-biwaabikoons. Inga-gaganoonaa awedi mashkikiwinini. Idash inga-wiindamawaa aaniin ezhiwebiziwan. Idash gaawiin gegoo giin gidaa-inaasii.” Idash ikido akiwenzii,  
 “Oon ahaaw. Mii gwech niwiiw.” “Mii gwech,” ikido. “Gaawiin memwech inga-gaagii dosii ga-izhaawaan iwidi aakoziwigamigong. Mii gwek giga-izhichigemin.” Idash gii-izhaa oodenaang.

Idash gii-pimose. Gichi-waasa sa go gii-pimose. Idash gii-tagoshing aakoziwigamigong. Idash gii-piindiged, mashkikiikwe ogii-waabamaan idash ikidod, “Mr. Jones, *come in*, biindigen.” Ogii-igoon, “Bi-namadabin. *Come sit down*.” Idash gii-piindige aakoziwigamigong, idash gii-namadabi. “*The doctor will be with you in a minute*.” “Aaniin dash ikidod awe,” inendam akiwenzii.

Idash gii-namadabi. Ingodiba’igan gii-namadabi. Idash mashkikiwinini gii-piindige. “*Is Mr. Jones here?*” Gii-pazigwii Mr. Jones, akiwenzii a’aw. “*Come in, come in*,” ogii-igoon. Idash gii-piindiged, ogii-waabamaan. “*Sit here. Sit down here*,” ogii-inaan. Gii-namadabi. Idash gii-namadabi akiwenzii. “*What can I do for you today? It says here on your chart that you have a sore stomach*.” Idash akiwenzii gii-ikido, “Oon, niwiisagendam nimisad.” “*Yes I understand that you have a sore stomach*.” Idash mashkikiwinini ogii-waabandaan omisad. “Ah,” ikido mashkikiwinini, “*I see what your problem is. Your problem is monotonous*.” Idash akiwenzii gii-ikido, “Oon.” “*There Mr. Jones, I’ll give you these pills. Take them once a day, and that should help you*.” Ikido miinawaa akiwenzii, “Oon.” Idash gii-pazigwii. Gii-izhaa agwajjii, anigiiwed. Gii-piindiged endaad, mindimoowenh ogii-kagwejimigoon, “Oon. Aaniin dash ekidod mashkikiwinini?” “Oon niibiyo go gegoo

gii-ikido. Ganabaj ingikendaan bangii gegoo gaa-ikidod.” “Aaniin dash ekidod?” “Oon, nimaanaadiz indigoo.”

Mii sa go minik.



# GAAGOONS INDIGOO

DEBAAJIMOD PORKY WHITE

OGII-ANISHINAABEWISIDOO ANTON TREUER

Eh niyawe'e, Gaag-akiwenzii gaa-izhinikaazoban, gii-kete-anishinaabew, a'aw akiwenzii, Civil War ogichidaa. Mii sa go apane oodenaang gaa-izhaad. Mii gaa-izhaad oodenaang, niyawe'e gaa-izhid, "Ambe baa-wiiji'ishin." Ingii-kwiwizensiw ow apii.

Mii sa gaye anishinaabeg gaa-inaabinikaazowaad. Niyawe'e Gaag-akiwenzii gii-gaaginaagozi, mii gaye niin sa gaa-izhinaagoziyaan gaagoons, mii sa gaa-inendamowaad ingiw bemaadizijig waabamiyangidwaa. Miinawaa sa gaye chimookomaanag waabamiyangidwaa bimoseyaang ezhi-ikidowaad, "There goes Old Man Porcupine, and there goes Little Porky." Mii sa go wenji-maaji-izhinikaazoyaan Porky, maaji-igooyaan Gaagoons. Mii iw.



# BAWITIGOONSING

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDOOON DENNIS JONES

Ingashkimaan iye bawitigoonsing gaa-izhinikaadeg imaa “Ranier.” Mii omaa ko bezhig ingii-noondawaa akiwenziiban gii-wiindamawid. “Endaawigaam imaa namadabiwag manidoog,” gii-ikido, “Mii omaa.” Ingoding igo weweni omaa asemaan ji-bakabiiwaad wii-izhaawaad ayi’ii. Aanawi niibiyo gegoo izhinaagwad noongom wemitigoozhiiwag gaa-izhichigewaad. Gaawiin dash wiin getet ogii-nishiwanaajaasiin ayaad manidoo. “Geyaabi go omaa namadabiwag ingiwe manidoog,” gii-ikido ko.

Aanawi go ge-niibiyo gegoo maji-izhinikaadewin gaa-bimibidegin. Nashke gaye aazhogan omaa aazhawamon, mii go omaa namadabid igo geyaabi. Mii ko gaa-ikidod. Mii go imaa ezhi-namadabid jiigi-agamiing gii-opwaaganebi, odoonaagan gaye jimiinind wiisiniwin. Mii omaa gaa-onji-namadabid. Mii dash igo gaye ingoding gaa-onji-maazhised awiia, mindawewag igo manidoog dibishkoo go wiindamawind gegoo, “Onzaam bangii ingii-wiisin.” Mii ezhi-mindaweng nishkaadendam, onzaam bangii awiia gegoo wiisinid. Mii dash gaye wiin gaa-izhi-ayaawaad a’aw manidoo. Mindawe ikido. Mii onji-maazhised awiia. Gaye iye ingoding ginoondaamin wemitigoozhiiwag gaye gii-nisaabaawewag. Mii sa naa aanishinaa iidog maagizhaa gaawiin debwetanziiwag gegoo gaa-ani-wiindamawindwaa ingoji. Mii iye gaa-manaajichiged awiia.



# IKWE MIINAWAA OGWIZISAN

DEBAAJIMOD ROSE FOSS

OGII-ANISHINAABEWISIDON GILLES DELISLE

GAA-AANIKE-AANJIBII'ANG ANTON TREUER

(1) Bezhiġ ikwe apane ogii-naganaan ogwizisensan. (2) Mii go apane gii-aano-mookawaakiid a'aw gwiiwizens. (3) Gaawiin ogii-pizindaagoosiin iniw omaamaayan. (4) Booch igo apane gaa-izhi-naganind a'aw gwiiwizens.

(5) Ingoding igo nanisaanabid a'aw gwiiwizens gaa-izhi-ikidod, "Apeġish bakaan awiia aawiyaan." (6) Ezhi-nakomigod omaamaayan, "Ingwis! Ingwis! Gego i'iw ikidoken." (7) Mii dash igo booch gii-naganaad ogwizisan. (8) A'aw gwiiwizens odaanonanagimaan ingoji ji-izhaasinid iniw omaamaayan.

(9) Aabiding igo miinawaa bi-giiwed a'aw ikwe, gaawiin ogii-waabamaasiin iniw ogwiiwizensan. (10) Meshkwad dash ogii-waabamaan awiia babaamisenid imaa biinji-wiigiwaaming. (11) Ganawaabamaad, wegwaagi naa, aabita-bineshiinyiwi miinawaa aabita-gwiiwizensiwi, ezhi-noondawaad nagamonid. (12) Miish o'ow ena'ang,

*Abin, abin, abin, ingwis  
Nimaamaa indig abin*

(13) Mii sa go iw.

# THE WOMAN AND HER SON

STORYTELLER ROSE FOSS

INDIAN TRANSCRIPTION BY GILLES DELISLE

RETRANSCRIBED BY ANTON TREUER

(1) A certain woman always abandoned her son. (2) To no avail, that boy was always crying. (3) That mother of his never listened to him. (4) Truly that boy was always left behind.

(5) Sitting alone one time, that boy said, "I wish I were someone else." (6) Thus his mother replied, "My son! My son! Do not say that." (7) And then she certainly abandoned her son. (8) That boy tried in vain to coax that mother of his not to go anywhere.

(9) Once again when that woman came home, she did not see that boy of hers. (10) Instead, she saw someone flying around there inside the lodge. (11) Startled, as she saw someone, half bird and half boy, she thusly heard him sing. (12) And then he sang this,

*Stay home, stay home, stay home, my son  
My mom tells me stay home*

(13) That is it.



# GAA-IZHINIKAANAAD ASAAWEN

DEBAAJIMOD ANTON TREUER

Aabiding ingii-noondawaag ingiw gete-anishinaabeg gaganoonidiwaad. Bezhig ogii-wiindamawaan odinawemaaganan gaa-izhinikaanaad asaawen. Mii o'ow ikidod a'aw akiwenzii gaagiigidod.

Eniwek mewinzha bezhig anishinaabe gii-kiigoonyike, wwebanaabiid biinji-akwa'wewigamigong. Niibowa asaawen ogii-nisaan a'aw anishinaabe. Giizhiitaad idash ji-giiwed, ogii-mikwendaan wanendang ji-bagidinaad odasemaan. Mii dash ezhi-ikidod zhaaganaashimong, "I sorry." Mii iw wenji-izhinikaazod aw giigoonh, "asaawe." Apane anishinaabe wiindamawaad iniw giigoonyan, "niminjinawenz," abajitood iw ikidowin "asaawe."

Mii geget igo gii-inakamigak. Mii iw.



# MOOKII OMAKAKII

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDOOON DENNIS JONES

Iwe sa wiin aya'aa Nenabozho odaadizookaanan, onow baatayiinadoon aapiji. Inashke dibi go inaabiyan ingoji babaamoseyan, mii go aazhaa waabandaman aaniin o'owe gaa-izhichiged a'aw Nenabozho. Aaniin gaye gaa-izhi-waawiji'iyed gii-ozhichigaadeg o'ow aki. Mii dash wiin wii-tazhindaman awe Nenabozho aadizookaan. Baamaa gii-ayaa gakina maajaawaad aandegwag, mii sa go niibini-binesiyag baamaa gakina ishkwaanoondaagoziwaad, nashke gaye omakakiig gagiibidwewaad, goon abid omaa mitakamig. Mii azhigwa ani-maajii-aadizooked.

Mii dash eta go minik gii-waabishkaagoonikaag minik waabishkaag o'ow akii, mii minik awe aadizooked. Azhigwa miinawaa gaa-inaginzod goon, mii sa go gaye aandegwag noondaagoziwaad, azhigwa ongow omakakiig, mii ingiwe aapiji naanezaayendaagoziwaad iidog, gaa-onji-niibini-aadizookesing. Awiiya gaye go omaa ani-aadizookaade ge-izhi-ayaad awiiya giishpin gaa-kagwe-bi-izhiwewaad wii-aadizookeng aazhaa gii-mookiiwaad omakakiig.

O'ow iko ingii-izhi-noondam. Mewinzha iidog awiiya bezhig anishinaabegoban. Gaawiin iizan ogii-tebwetanziin ji-izhi-onji'iding ji-niibini-aadizooked, gaa-inind, "Aaniin daa-inendamaan? Gaawiin indaa-noondaagosiig omakakiig," ikido iizan. Geget iizan gaa-aadizooked ani-dibikadinig. Aanishinaa wiiigiwaaming gii-

ayaadogenag mewinzha wiigiwaaming gii-nibaawag, ho apane gaa-izhi-nibaawaad. Wa, sa go gigizheb goshkoziwag, mii gaa-koshkozid wiin. Mii dash a'aw gaa-aadizooked. Wa, mii sa naa, mii iizan ezhi-ayaad miziwe mashkawazhe. "Aaniin dana ezhi-ayaawaan," ikido iizan. Mii dash giizikang obabagiiwayaan. Apane iizan igo miziwe gaa-ozhaawashkwaabaawed edino'o apikonaang miziwe sa go. Mii sa go iizan bi-noonaanigod omakakii. Miish wiin iidog gaa-wiindamaagozid iye gii-tebwetanzig iwe wiikaa ji-niibini-aadizookesing. Mii go ezhi-ayaad awiia gegoo gii-tebwetanzig. Gegoo go bangii akawe izhi-ayaa. Mii dash igo iye ge-wiindamaagozid giisphin dash i'iw gaawiin igo geyaabi debwetanzig, anooj igo oshiimeyan da-gichi-izhi-ayaawan miinawaa giishpin izhichiged.

Aazhaa gii-onji-agoozid iye gegoo. Awashime miinawaa nawaj ani-izhi-ayaa awe gichi-izhi-ayaa. Booch gaye ingoding awe gegoo onji-wanisnoon gii-tebwetanzig. Giishpin igo awashime go, weweni eshkam awe gegoo, bangii go gegoo, akawe izhi-ayaa. Giishpin igo awashime go geyaabi, ani-gagwe-kagaanzitang, mii imaa gegoo gaa-maazhidoodaadizod awiia.

Ingoding igo gaye awiia gegoo baamaa naagaj da-gichi-wiikaa, mii iwidi moogishkaagod iye maji-izhichigewin, iye gaa-abinoojiinwid ingoding gaye onijaananisan gegoo izhi-ayaawaad. Mii dash gaawiin gikendanzid awegonen wenji-maanzhi-ayaad. Mii imaa moogishkaagod iye mewinzha maji-izhichigewin. Mii iye gaa-onji-ikidong iye, "Onji'idim." Aapiji gichi-gikinoo'amaadiwin iye, giishpin gii-inind awiia, "Onji'idim." Giishpin igo gichi-anishinaabe inik gegoo iye, "Onji'iding iye," mii go iye mii onji-gooyan ji-izhichigeyan. Gego aanawitawaaken gichi-anishinaabe. Gizhawenimig. Mii iye gaa-onji-ikidod, "Onji'idim." "Onji'idim ji-izhichigeyang," ikido.

# GII-KINJIBA' IWEYAAN

DEBAAJIMOD EMMA FISHER

OGII-ANISHINAABEWISIDOOON ANTON TREUER

Aabiding ingii-kinjiba'aa nookomis. Gii-nichiiwad, animikiikaamagak, wawaasesemagak igaye maajii-mikwamiwang. Mii maamakaaj ji-izhiwebak niibing. Ingii-amwaa a'aw mikwam. Nookomis ingii-wiindamaag maazhipogozid. Gaawiin idash ingii-pizindanziin ekidod. Ingii-kinjiba'iwe, ezhi-amwag a'aw mikwam. Mii dash igo nisayenh gii-saaga'ang, nisaabaawed, ji-biindigenaazhikawid izhidaabaanid imaa biindig.

Aabiding baaniṃmaa miinawaa go gaye ingii-kinjiba'iwe, aabajitooyaan i'iw isa azheboyi-jiimaan. Nookomis ingii-piibaagimig, mawimid imaa agamiing. Gii-chiigeweyaazhagaame nookomis, ezhi-ekidod, "Madaabiin. Omaa bi-izhaan!" "Gaawiin," ingii-ikid, ezhi-azheboyed imaa Gwiiwizensiwi-zaaga'iganing. Naaningim ingii-maji-izhiwebiz.





# BINE OJIID

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDON DENNIS JONES

Mii dash i'iw weweni bizindang, gii-pizindang gaa-ani-aadizookenid awiiya. Ingoding igo gaa-inaabid iwidi ishpiming. Bine ojiid iizan gaa-ani-zipokaanig.



# NOOPINADOON GIDE' WAA-IZHICHIGEYAN

DEBAAJIMOD ANTON TREUER

Babizindawagwaa ingiw chi-aya'aag gaagiigidowaad, aangodinong ikidowaad, "Noopinadoon gide' waa-izhichigeyan." Mii izhitwaawaad ingiw gichi-anishinaabeg. Onizhishin ji-mikwendamowaad i'iw ingiw abinoojiinyag.

Weweni dash odaa-mikwendaanaawaa. Niibowa wani-giizhwewag, ikidowaad, "noopinadoon giday waa-izhichigeyan," gemaa gaye "noopinadoon gidiy waa-izhichigeyan." Mii iw wenji-apiitendaagwak ji-gwayako-giizhwed anishinaabe, aangwaamizid gaagiigidod.

Mii iw minik waa-ikidoyaan.

# GOOKOOKO'OO MIINAWAA IKWEZENS

DEBAAJIMOD ROSE FOSS

OGII-ANISHINAABEWISIDOOON GILLES DELISLE

GAA-AANIKE-AANJIBII'ANG ANTON TREUER

(1) Gookooko'oo gii-aabaji'aa gii-kagwe-zegi'indwag abinoojiinyag ingoji waasa ji-izhaasiwaad. (2) Gii-kagii baadizi bezhig ikwezens. (3) Omaamaayan gii-izhi-igod o'ow, "Giishpin awanjish wii-kagii baadiziyan, gookooko'oo giga-binaanig." (4) Mii dash ezhi-nakwetawaad omaamaayan, "Gaawiin gidebwetoosinon. Gaawiin igaye ningosaasii a'aw gookooko'oo."

(5) Mii sa aabiding ani-onaagoshing, gookooko'oo gaa-izhi-noondaagozid imaa jiigi-wiigiwaaming. (6) Omaamaayan gaa-izhi-baakini genid imaa owiigiwaamiwaang, gaa-izhi-asaad odaanisensan agwajiing wii-kagwe-zegi'aad. (7) Mii apii wii-nandawaabamaad, gaawiin imaa gii-ayaasiwan.

(8) Niiyo-biboon gii-ondendiwan. (9) Mii gaa-izhi-nanaandomaad nanaandawi'iwewininiwan ji-nanda-gikendang aaniindi ayaanid oniijaanisan. (10) Oгии-pawaanaan iniw ikwezensan, gaa-izhi-wiindamawaad omaamaayan, "Weweni go ingoji dazhmino-ayaa."

(11) Ingoding igo azhigwa ani-ziigwang gaa-izhi-dagoshininid odaanisan. (12) Omaamaayan ezhi-gagwejimigod, "Aaniindi gii-ayaayan? Niiyo-biboon sa naa gigii-ondend."

# THE OWL AND THE LITTLE GIRL

STORYTELLER ROSE FOSS

INDIAN TRANSCRIPTION BY GILLES DELISLE

RETRANSCRIBED BY ANTON TREUER

(1) The owl was used to try to frighten children so they would not go far away. (2) A certain girl was naughty. (3) Her mother told her this, "If you keep on being naughty, the owl is going to get you." (4) And then she answered her mother, "I do not believe you. And I am not afraid of that owl."

(5) One time along toward evening, the owl was hooting there near the lodge. (6) When her mother opened the flap there on their lodge, she placed her daughter outside to try to frighten her. (7) At the time when she went to look for her, she was not there.

(8) She was gone four years. (9) Then she made a request of the medicine man to find out where her child was. (10) He had a dream about the little girl, and thus told her mother, "She is all right somewhere."

(11) Sometime later when it was starting to get along towards spring, her daughter arrived. (12) Her mother asked her thus, "Where were you? You have been gone four winters."

(13) “Mitigong ingii-taa. (14) Anooj gegoo wiiyaasan miinawaa wiisiniwin ingii-miinigoo,” mii gaa-ikidod a’aw ikwezens. (15) Mii sa omaamaayan gaa-ni-izhi-debweyedaminid gookooko’oon gii-pinaanigod weweni dash ogii-kanawenimigoon.

(13) "I lived in a tree. (14) I was given all kinds of meat and food," that is what that girl said. (15) Then her mother became convinced that the owl took her and cared for her very well.





# AADIZOOKAANAN MIINAWAA AADIZOOKAANAG

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDOOON DENNIS JONES

Ayi'ii gaye gaa-onji-bebakaanaking iniw gaa-pebakaanitaagoking aadizookaanan, gii-ikidong. Ayi'ii iniwe gii-tazhinjigaadegin iye ingoji awe gaa-aadizookeng, nashke manidoo-minisaabik, gii-ikidong, mii iye, mii iniwe aadizookaanan, ingiwe dash wiin aadizookaanag, gii-ikidong. Mii go gaye awiia gii-tazhimindwaa dibishkoo go awesiinyag iye, gemaa gaye awe Nenabozho, mii sa a'aw gaa-pabaamibatoowaad. Mii ingiwe aya'aag, "animate," gii-ikidong. Mii ingiwe aadizookaanag gaa-onji-ikidong. Bi-izhaa go dash wiin gii-kaagiigidod awiia. "Akawe inga-aadizooke," gii-ikidod awiia. Mii go iye minji-niizh dazhindang iye iniwe aadizookaanan o'ow gaye aadizookaanag. Mii go iye minji-niizh ikidod, "Nashke inga-aadizooke," gii-ikido awiia. Mii iye ezhi-bebakaaniking aadizookaanan, booch igaye aadizookaanag, gii-ikidong.



# NIIZHWAABIK ZHOONIYAA: DIBAAJIMOWIN JI-BAAPING

DEBAAJIMOD EARL NYHOLM

Waagoshens, bezhig anishinaabe, Waagoshens gii-izhinikaazo. Mewinzha gii-aawan. Ingoding igo niizhwaabik zhooniyaan ogii-kimoodimaan bezhig wayaabiingwenijin. A'aw dash wiin anishinaabe iwapii geyaabi gii-oshkinawewi. Aniiish mii sa iw, baamaa dash ingoding Waagoshens gii-kiizhendam ji-odaapinang i'iw isa gichimookomaaniwinanamewin. Ipiskopoo ezhinikaadenig i'iw izhitwaawin.

Mii azhigwa giizhiitaad ji-odaapinang, wedi ogii-awinaazikawaan gagiikwewininiwan. Imaa dash owii-kaganoonaan giiwenh ji-wiindamawaad i'iw isa gaa-izhichiged mewinzha, gaa-kimoodid iniw zhooniyaan, mii a'aw niizhwaabik.

Wegwaagi naa, a'aw dash wiin gagiikwewinini, mii aw naana'idaa gaa-izhi-gimoodimigod iniw anishinaaben, taayaa hay! Aaniish mii sa iw, ezhi-inaad aw Waagoshens, "Mii geget igo noongom mino-izhiwebiziyaan, mii sa go apane! Mii sa iw ba-onji-naazikoonaan noongom — nashke naa, niizhwaabik zhooniyaan mewinzha gaa-kimoodiminaambaan. Inashke noose, neyaab gimiiinin gizhooniyaam, mii aw niizhwaabik gosha! Mii aw nookomis gaa-izhid, 'Waagoshens, wewiib awi-miizh neyaab a'aw chimookomaan iniw zhooniyaan gaa-kimoodimad mewinzha! Giishpin giin izhichigeyan i'iw, aw gagiikwewinini weweni iidog gi ga-ziiiga'andaag.'"

Mii dash ezhi-ikidod gagiikwewinini, "Waagoshens, geget igo giminochige omaa bi-miizhiyan aw niizhwaabik, mii na? Mii aw

Gizhe-manidoo waabamik sa noongom ezhi-gwayakochigeyan, igo gaye geget gidaapiji-zhawenimig!”

Aaniish mii sa iw, a’aw Waagoshens azhigwa ezhi-mino-ziiga’anjigaazod. Mii go bijiinag gaa-ishkwaa-ziiga’andaagod, mii gaawiin gii-maajaasii a’aw anishinaabe, anishaa go geyaabi noogigaabawid imaa, ezhi-babaa-ayaad besho imaa endazhi-ondamitaanid iniw gagiikwewininiwan.

“Waagoshens, aaniishwiin giin geyaabi babaa-noogigaabawiyen omaa,” ogii-gagwejimigoon iniw gagiikwewininiwan. Ezhi-nakwetang Waagoshens, “Naa, ambesh sa naa, i’iw isa diba’igebii’igaans miizhiyan ge-onji-gikendaagoziyaan geget igo gii-miininaan aw niizhwaabik zhooniyaa!”

Miish a’aw gagiikwewinini ezhi-gagwejimaad Waagoshensan enaad, “Wegonesh giin waa-onji-ayaaman i’iw diba’igebii’igaans?” Ezhi-ikidod Waagoshens, “Noose, weweni giga-wiindamoon— apii ge-niboyaan niin, inga-awi-baapaagaakwa’aan imaa Gichitwaa Piita odishkwaandemim, imaa ishpiming giizhigong, maa sa dazhi-ishkwaandem. O’ow dash niin inga-inaa aw Gichitwaa Piita— Gichitwaa Piit, weweni baakaakonamawishikan! Aw dash Gichitwaa Piita inga-ig, ‘Awegwen dash giin?’ ‘Niin sa aw Waagoshens! Geget noomaya gaye niin ingii-odaapinaan i’iw isa anamewin, daga naa, baakaakonamawishikan!’ Aw dash Gichitwaa Piita inga-gagwejimig, ‘Waagoshens, neyaab ina gigii-miigiwe aw zhooniyaa gaa-kimoodiyan ingoding ishkweyaang akeyaa wedi gaa-tazhi-bimaadiziyan imaa akiing?’ Inga-nakomaa, ‘Gichitwaa Piit, enangekaa, geget isa ingii-izhichige i’iw!’ ‘Waagoshens, daga naa, wiindamawishin, aandi dash gidiba’igebii’igaans? Wewiib waabanda’ishin iw diba’igebii’igaans! Mii dash aw wiin Waagoshens ge-inendaagozid enigokwaag anaamakamig ji-babaa-nandone’ok wii-ondinang imaa i’iw isa diba’igebii’igaans gosha!”

Mii i’iw.

# BOOK REVIEWS

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## BOOK REVIEWS

*I WILL REMEMBER: INGA-MINJIMENDAM.* BY KIMBERLY  
NELSON. TRANSLATION BY EARL NYHOLM. BEMIDJI:  
LOONFEATHER PRESS, 1995. 28 PP.

For the Ojibwe language to survive, it must be used in the home, beginning at an early age. As one of the first bilingual Ojibwe-English children's books ever published, *Inga-minjimendam* has made a major first step in pursuing this task.

As a student of the language, I appreciate the fact that the material is in the double vowel orthography, consistent with my prior instruction. It is difficult for many people to learn a new system of writing the language every time they have a new teacher, and most teachers use the double vowel system, so this is helpful.

The illustrations in *Inga-minjimendam* are appropriate for understanding Indians in a modern context. Too often, Indian children's literature is set in ancient times, making it difficult for children to relate to the characters or the story. However, the modern context is still connected to older lifestyles, as the reader sees a respect for elders, traditional lifestyles (fishing and dancing), and of course the Ojibwe language.

As a new mother, interested in learning the language and passing it on to my daughter, I am acutely aware of the need for books like *Inga-minjimendam*. As I read the book to my child, I can see its value for Indian people of all ages.

SHEILA LAFRINIÈRE, BEMIDJI STATE UNIVERSITY



*TRAVELING WITH OJIBWE: A PHRASEBOOK IN THE CHIPPEWA LANGUAGE.* BY JIM CLARK AND RICK GRESCZYK.  
MINNEAPOLIS: EAGLE WORKS PRESS, 1991. 100 PP.

Respected Mille Lacs elder Jim Clark joined forces with teacher Rick Gresczyk several years ago to develop new teaching material for the Ojibwe language and make that material available to those endeavoring to learn ojibwemowin. Publication of the book and cassette tape series titled *Traveling With Ojibwe* was a major milestone in their labors. The book is useful and quite fun as the reader learns Ojibwe phrases and words in a modern context, covering subjects ranging from self-introduction to shopping.

Of the one hundred subjects listed in the table of contents, seventy-one of them pertain to a specific subject, introduced with a few phrases and a list of applicable verbs to create new sentences. A semi-creative mind could use these lines to have a lot of fun while learning modern Ojibwe (snagging, fixing the car, eating, all in ojibwemowin). *Traveling With Ojibwe* also contains basic information on grammar, word and sentence structure that is very helpful to the beginning and intermediate speaker.

Ojibwemowin is a living language. While deeply rooted in traditional life, it changes and grows to suit the times. Thus, we are given words for computer, telephone and much else that did not exist or we had no use for in former times. In order for this language to remain useful, we must learn in a modern context as well as traditionally.

Jim Clark and Rick Gresczyk have produced many fine accomplishments over the past several years; and *Traveling With Ojibwe* is one of their best. No book can effectively take the place of a fluent instructor. However, in addition to verbal instruction, this book can be an invaluable tool.

ADRIAN LIBERTY, PINE POINT SCHOOL

# GLOSSARIES

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# MAIN GLOSSARY

ANTON TREUER<sup>†</sup>

This glossary is composed of terms appearing in the stories published in this edition of the *Oshkaabewis Native Journal*. It is intended to assist students of the Ojibwe language in translation and comprehension of those stories. For a good Ojibwe dictionary, please refer to John D. Nichols and Earl Nyholm, *A Concise Dictionary of Minnesota Ojibwe* (Minneapolis: University of Minnesota Press, 1995). John Nichols has prepared a separate glossary for words appearing in the story “Wemizisekonaa,” due to the significant dialect difference and archaic vocabulary appearing in that legend.

This glossary is alphabetized according to the Ojibwe double-vowel alphabet:

A, AA, B, CH, D, E, G, H, ', I, II, J, K, M, N, O, OO, P,  
S, SH, T, W, Y, Z, ZH

For a description of codes and discussion of the double-vowel system, see Nichols and Nyholm, ix-xxvii.

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<sup>†</sup> I would like to acknowledge Earl Nyholm, whose helpful comments have improved this glossary immensely. My thanks are also extended to Daniel Jones and Dennis Jones for their assistance with dialect variations in vocabulary from the Rainy Lake area.

## A

**a'aw** *pr* that one (animate)  
**abi** *vai* stay home, stay put,  
 sit  
**abinoojiikaazo** *vai* act like  
 a child  
**abinoojiinh** *na* child; *pl*  
**abinoojiinyag**  
**abwi** *ni* paddle; *pl* **abwiin**  
**adaawe** *vai* buy  
**adikameg** *na* whitefish; *pl*  
**adikamegwag**  
**agamiing** *pc* on the shore,  
 at the water, at the lake  
**agaasaa** *vii* be small  
**agaashiinyi** *vai* be small  
**agaasin** *vii* be small (object)  
**agoodoon** *vti* hang  
 something up  
**agoojin** *vai* hang  
**agoози** *vai* be perched, sit  
 overlooking something  
**agwajiing** *pc* outside  
**akakojiish** *na* woodchuck;  
*pl* **akakojiishag**  
**akamaw** *vta* lie in wait for  
 someone  
**akandoo** *vai* ambush, hunt  
 game from a blind

**akeyaa** *pc* in a certain  
 direction  
**aki** *ni* earth; *pl* **akiin**  
**akik** *na* kettle; *pl* **akikoog**  
**akina** *pc* all  
**akiwenzii** *na* old man; *pl*  
**akiwenziiyag**  
**ako-** *pv* since  
**ako-bii'igad** *vii* that is the  
 extent of it, be so long  
**akoozi** *vai* be a certain  
 length  
**akwa'wewigamig** *ni* fish  
 house; *pl*  
**akwa'wewigamigoon**  
**akwaandawe** *vai* climb up  
**amanj** *pc* I don't know  
 (dubiative indicator)  
**ambegish** *pc* I wish; also  
**apegish**  
**ambeshke** *pc* come on  
**amo** /amw-/ *vta* eat  
 someone  
**amoongi** *vai* be consumed  
**anama'etaw** *vta* pray for  
 someone  
**anamewin** *ni* prayer,  
 religion; *pl* **anamewinan**  
**anaamakamig** *pc* under  
 ground  
**anaamibag** *pc* under the  
 leaves  
**anaamibiig** *pc* under water

- ani-** *pv* coming up into time, getting along towards; also **ni-**
- animikiikaa** *vii* be thundering
- animise** *vai* fly away
- animiwizh** /**animiwin-**/ *vta* take someone away, carry someone away
- animoons** *na* puppy; *pl* **animoonsag**
- animosh** *na* dog; *pl* **animoshag**
- anishaa** *pc* in vain, for nothing
- anishinaabe** *na* Indian; *pl* **anishinaabeg**
- anishinaabemo** *vai* speak Indian
- anishinaabewinikaazh** /**anishinaabewinikaan-**/ *vta* call someone in Indian
- anokii** *vai* work
- anokiitaw** *vta* work for someone
- anooj** *pc* a variety of
- anoozh** /**anoon-**/ *vta* order someone, commission someone
- anwebi** *vai* rest
- apagazom** *vta* use someone in prayer, e.g. tobacco
- apagidoon** *vti* throw something
- apagin** *vta* toss someone
- apa'iwe** *vai* run away from people to a certain place
- apakwaan** *ni* roof; *pl* **apakwaan**
- apane** *pc* always
- apii** *pc* time, at a certain time
- apiitaanimizi** *vai* be of a certain status, be important, be a certain height
- apiitendaagwad** *vii* be of great importance
- apiitenim** *vta* hold someone in high regard, feel about someone to a certain extent, be proud of someone
- apiitizi** *vai* be a certain age
- ashi** /**as-**/ *vta* put someone in a certain place
- asin** *na* rock; *pl* **asiniig**
- asinii-bwaan** *na* Asiniboin Indian; *pl* **asinii-bwaanag**
- ataadiwag** /**ataadi-**/ *vai* they gamble with one another
- atemagad** *vii* put there
- atoon** *vti* put something somewhere

**awanjish** *pc* persistently,  
stubbornly, even though  
**awas** *pc* go away  
**awashime** *pc* more so,  
much more  
**awedi** *pr* that one over there  
**awesiinh** *na* wild animal; *pl*  
**awesiinyag**  
**awiiya** *pc* someone  
**ayaa** *vai* be somewhere  
**ayaan** *vti* have something  
**ayaaaw** *vta* have someone  
**ayekozi** *vai* tired  
**ayipidoon** *vti* pull  
something a certain way  
repeatedly  
**azhe-** *pv* backwards,  
returning  
**azheboye** *vai* row  
**azheboye-jiimaan** *ni* row  
boat; *pl* **azheboye-**  
**jiimaan**  
**azhegiwe** *vai* returns  
**azhigwa** *pc* now

## AA

**aabadad** *vii* be used  
**aabaji'** *vta* use someone  
**aabajitoon** *vti* use  
something  
**aabawaa** *vii* warm weather  
**aabaakawi'** *vta* revive  
someone  
**aabiding** *pc* once  
**aabita-** *pn, pv* half  
**aada' /aada'w-/** *vta* arrive  
before someone  
**aadizookaan** *na* main  
character of a traditional  
story, Wenabozho; *pl*  
**aadizookaanag**  
**aadizookaan** *ni, na*  
traditional story; *pl*  
**aadizookaan**; also  
**aadizookaanag** (for  
some dialects this word is  
animate, for others it is  
inanimate)  
**aakoziinaagozi** *vai* look  
sick  
**aakoziwin** *ni* sickness; *pl*  
**aakoziwinan**  
**aakoziwigamig** *ni*  
hospital; *pl*  
**aakoziwigamigoon**

**aanawi** *pc* anyhow, despite,  
although, but

**aanawitaw** *vta* disbelieve  
someone

**aangodinong** *pc*  
sometimes

**aanind** *pc* some

**aanind dash** *pc* the others

**aanish** *pc* well, well then

**aanishinaa** *pc* well then

**aaniin** *pc* how, why

**aaniin danaa** *pc* well  
why?, well how?, why  
not?

**aaniindi** *pc* where

**aaniish** *pc* well now

**aanji-ayaa** *vai* change  
one's condition

**aanjigozi** *vai* change  
residence, move; also

**aanji-gozi**

**aano-** *pv* in vain, to no  
avail, without result

**aapiji** *pc* very

**aapijita** *vai* to be about

**aawan** *vii* be a certain thing

**aawazh** /**aawan-**/ *vta* haul  
someone

**aawi** *vai* be

**aazhawa'am** *vai* go across  
by boat

**aazhawaadagaa** *vai* swim  
across

**aazhikwe** *vai* scream

**aazhogan** *pc* across (Rainy  
Lake dialects)



## B

- babaa-** *pv* go about, here  
and there
- babaamaadizi** *vai* travel
- babaamendan** *vti* care  
about, bother with  
something
- babaamenim** *vai* care about,  
bother with someone
- babaamibatoo** *vai* run  
about
- babaamibizo** *vai* drive  
about
- babaaminizha'**  
*/babaaminizha'w-/ vta*  
chase someone about
- babaamise** *vai* fly about
- babaamose** *vai* walk about
- babaamoode** *vai* crawl  
about
- babimise** *vai* fly around
- babimose** *vai* walk around
- babizindaw** *vta* listen to  
someone repeatedly
- bagaan, -ag** *na* nut
- bagaanibimide** *ni* peanut  
butter
- bagamise** *vai* arrive by  
flight
- bagamishkaagoon** *vti*  
undergo something,  
something comes upon  
someone
- bagandizi** *vai* lazy,  
incompetent
- bagidanaamo** *vai* breathe,  
exhale
- bagidin** *vta* offer someone,  
release someone
- bagidinan** *vti* set something  
down, release something,  
offer something
- bagoneganaanjigaade** *vii*  
have a hole shot through
- bakade** *vai* hungry
- bakadenaagozi** *vai* look  
hungry
- bakazhaawe** *vai* clean fish
- bakaan** *pc* different
- bakinaw** *vta* beat someone  
in a contest
- bakinaage** *vai* win
- bakite'odiwag**  
*/bakite'odi-/ vai* they  
hit one another
- bakobii** *vai* go down into  
the water
- bakobiigwaashkwani** *vai*  
jump in the water
- bakobiise** *vai* fall into the  
water

- bakwajindibezh**  
/bakwajindibezhw-/  
*vta* scalp someone
- bangii** *pc* little bit, small amount
- bangiiwagizi** *vai* be a little bit, be few
- bapawaangeni** *vai* flap wings, beat wings
- bawa'am** *vai* knock rice
- bawa'iminaan** *vai* pincherry; *pl*  
**bawa'iminaan**
- Bawatig** *place* Sault Ste. Marie; also Bawating
- bawaazh** /bawaan-/  
*vta* dream about someone
- bazigwii** *vai* get up, stand up
- baabige** *pc* immediately
- baabii'** *vta* wait for someone
- baakaakon** *vti* open something
- baakakaabi** *vai* open eyes
- baakaakonamaw** *vta* open something (of wood) for someone
- baakinige** *vai* lift (something) open
- baamaadagaa** *vai* swim about
- baanimaa** *pc* afterwards, later on
- baapaagaakwa'an** *vti* knock on something (of wood)
- baapaase** *na* red headed woodpecker; *pl*  
**baapaaseg**
- baapi** *vai* laugh
- baapinakamigizi** *vai* good time with laughter involved
- baasan** *vti* dry something; also **baasoon**
- baashkiz** /baashkizw-/  
*vta* shoot at someone
- baashkizigan** *ni* gun; *pl*  
**baashkizigan**
- baashkizige** *vai* shoot
- baatayiinaad** *vii* be numerous
- baatayiinaadoon** *vti* have a lot of something, plenty
- baatayiino** *vai* plentiful, numerous
- baazagobizh**  
/baazagobin-/  
*vta* scratch someone
- bebakaan** *pc* different
- bebakaanad** *vii* be different
- bebakaanitaagod** *vii* be talked about differently; also **bebakaanitaagwad**

**bebakaanizi vai** be  
different

**bebezhig pc** one at a time

**bekaa pc** wait

**bekish pc** at the same time

**besho pc** near

**bezhig nm** one

**bezhig pc** certain

**bi- pv** coming

**biboon vii** winter

**biboonaginzo vai** be so  
many years old

**bi-naagozi vai** appear,  
come forth

**bijiinag pc** after a while,  
recently, just now

**bimaadagaa vai** swim by

**bimaadizi vai** lives, life  
goes by

**bimaadiziwin ni** life

**bimaadiziiwinagad vii**  
lives

**bimaaji' vta** save  
someone's life

**bimaazhagaame vai** go  
along the shore

**bimi-ayaa vai** come by

**bimibatoo vai** run

**bimibide vii** speed along,  
fly along, drive along

**bimibizo vai** drive

**bimishkaa vai** paddle by

**bimiwizh /bimiwin-/ vta**  
carry someone along,

bring someone along

**bimose vai** walk

**bimoom vta** carry someone  
on one's back

**bimoonda' vta** carry  
something for someone

**binaan vta** carry someone  
away

**bine na** partridge; *pl*

**binewag**

**bineshiinh na** bird; *pl*

**bineshiinyag**

**bineshiinyiwi vai** be a bird

**bingwe'ombaasin vii**  
cloud of dust is stirred up

**binoobaan vta** mark  
someone

**biskaakonebidoon vti**

turn something on  
(appliance)

**bizaani-bimaadizi vai** live  
quietly

**bizhishig pc** empty

**bizhishigwaa vii** be empty

**bizindaw vta** listen to  
someone

**biibaagiim vta** call out for  
someone

**biibii na** baby; *pl*

**biibiiyag**

**biibiiwi vai** be a baby

- biidaasamishkaa** *vai* arrive  
by water
- biidinamaw** *vta* hand  
something over to  
someone
- biidoon** *vti* bring something
- biinad** *vii* be clean
- biinashkina'**  
/biinashkina'w-/ *vta*  
load ammunition into  
someone
- biindasaagan** *ni* raft; *pl*  
**biindasaaganan**
- biindashkwaazh**  
/biindashkwaan-/ *vta*  
stuff someone
- biindaakojige** *vai* offer  
tobacco
- biindaakoozh**  
/biindaakoon-/ *vta*  
offer someone tobacco
- biindig** *pc* inside
- biindige** *vai* go inside,  
enter
- biindigenaazhikaw** *vta*  
chase someone inside
- biindigeyoode** *vai* crawl  
inside
- biini'** *vta* clean someone
- biinish** *pc* until, up to,  
including
- biinitoon** *vti* clean  
something
- biinji-** *pn, pv* inside
- biizikan** *vti* wear something
- biizikiigan** *ni* clothing; *pl*  
**biizikiiganan**
- booch** *pc* certainly, for sure
- booni'** *vta* quit someone,  
leave someone alone
- booni-** *pv* quit an activity
- boonitooon** *vti* leave  
something alone, quit  
something
- boozhoo** *pc* hello
- boozi'** *vta* give a ride to  
someone
- bwaan** *na* Dakota Indian; *pl*  
**bwaanag**; also  
**abwaanag**

## D

**dabasagidaaki** *pc* knoll  
**dabasagoode** *vii* hang low  
**dagoshin** *vai* arrive there  
**dakama'o** *vai* ferry across  
**dakamaashi** *vai* sail, cruise  
 (by wind)  
**dakamii** *vai* ferry  
**dakaasin** *vii* frigid, cold  
 wind  
**dakoozi** *vai* be short  
**dakwam** *vta* bite someone,  
 get a hold of someone  
**dakwamidiwag**  
 /**dakwamidi-/** *vai* they  
 bite one another  
**dakwange** *vai* bite  
**danakii** *vai* dwell, live,  
 reside  
**danaasag** *pc* so to speak  
**danizi** *vai* stay (somewhere)  
**danwewidam** *vai* be heard  
 speking in a certain place  
**dash** *pc* and, but  
**dashiwag** /**dashi-/** *vai*  
 they are a certain number,  
 they are so many  
**dasing** *pc* times, so many  
 times

**dawaaj** *pc* preferable, better  
 to  
**dawegishkaa** *vii* form a  
 part, gap  
**dazhi-** *pv* location  
**dazhim** *vta* talk about  
 someone  
**dazhingan** *vti* talk about  
 something  
**dazhinijigaade** *vii* be  
 talked about  
**dazhishin** *vai* be buried in a  
 certain place, lie in a  
 certain place  
**dazhitaa** *vai* spend time in a  
 certain place  
**daa** *vai* dwell  
**daangandan** *vti* sample  
 something by taste  
**daanginan** *vti* touch  
 something  
**de-** *pv* sufficiently, enough  
**Debaasige** *name* Light of  
 the Sun  
**debibidoon** *vti* catch  
 something, grab  
 something  
**debibizh** /**debibin-/** *vta*  
 catch someone  
**debinaak** *pc* carelessly, any  
 old way  
**debwetan** *vti* believe  
 something, heed

something, e.g. a warning  
or belief

**debwetaw** *vta* obey

someone, believe  
someone

**debweyendam** *vai* become  
convinced, come to  
believe something

**dewe'igan** *na* drum; *pl*

**dewe'iganag**

**diba'igan** *ni* hour; *pl*

**diba'iganan**

**diba'igebii'igaans** *ni*

receipt; *pl*

**diba'igebii'igaansan**

**dibaabandan** *vti* inspect  
something, look  
something over

**dibi** *pc* wherever, I don't  
know where

**dibiki-giizis** *na* moon; *pl*

**dibiki-giizisoog**

**dibishkoo** *pc* just like

**dibishkookamig** *pc*

opposite, right across

**dimii** *vii* deep water

**dino** *pc* kind, type

**dinowa** *pc* kind, type

**ditibizo** *vai* roll along,  
speed along by rolling

## E

**edawininjiimanaanji=**

**gwaapizo** *vai* have both  
hands shackled or tied  
together as a prisoner

**edino'o** *pc* even, also

**enda-** *pv* just

**endaso-** *pv* every

**endaso-dibik** *pc* every  
night

**endaso-giizhig** *pc* every

day; also **endaso-  
giizhik**

**endaawigam** *ni* dwelling;  
*pl* **endaawigamoon**

**enigok** *pc* with effort,  
forcefully

**enigoons** *na* ant; *pl*

**enigoonsag**; also: **enig**

**enigoowigamig** *ni* ant hill;

*pl* **enigoowigamigoon**

**eniwek** *pc* relatively

**eshkam** *pc* increasingly so

**eta** *pc* only

**eta go gaawiin** *pc* except

**eya'** *pc* yes; also **enh**

## G, H

**gabaa** *vai* disembark, get out of a vehicle or a boat  
**gabaashim** *vta* boil someone (in water)  
**gabe-** *pv, pn* all, entire  
**gabe-zhigwa** *pc* all the time now  
**gaganoondamaw** *vta* talk for someone  
**gaganoonidiwag** /**gaganoonidi-** / *vai* they talk to one another, converse  
**gaganoozh** /**gaganoon-** / *vta* converse with someone  
**gagaanzitan** *vti* act contrary to a warning or belief  
**gagiibaadad** *vii* foolish  
**gagiibaadizi** *vai* naughty, foolish  
**gagiibidwe** *vai* be quiet for a time, be heard periodically  
**gagiikwewinini** *na* preacher; *pl*  
**gagiikwewininiwag**

**gagwaanisagendaagozi** *vai* be considered terrible, be considered disgusting  
**gagwe-** *pv* try  
**gagwejim** *vta* ask someone  
**gagwejitoon** *vti* try something; also:  
**gojitoon** (Rainy Lake dialects)  
**ganawaabam** *vta* look at someone  
**ganawaabandan** *vti* look at something  
**ganawenim** *vta* look after someone  
**ganoozh** /**ganoon-** / *vta* call to someone, talk to someone  
**gashki'** *vta* earn someone  
**gashkibidaagan** *na* tobacco, pipe or bandolier bag; *pl*  
**gashkibidaaganag**  
**gashkimaa** *pc* I'll show you, come on, look  
**gashkitoon** *vti* be able to do something, be successful at something  
**gashkendam** *vai* sad  
**gawanaandam** *vai* starve  
**gayaashk** *na* seagull; *pl*  
**gayaashkwag**  
**gaye** *pc* and

- gaag** *na* porcupine; *pl*  
**gaagwag**  
**gaaginaagozi** *vai* look like  
 a porcupine  
**gaagiigido** *vai* talk, give a  
 speech  
**gaagiigidoo-**  
**biiwaabikoons** *ni*  
 telephone; *pl*  
**gaagiigidoo-**  
**biiwaabikoonsan**  
**Gaa-kaabikaang** *place* St.  
 Paul, Minnesota; also *loc*  
 at the waterfall  
**gaanda'igwaason** *ni*  
 thimble; *pl*  
**gaanda'igwaasonan**  
**gaandakii'ige** *vai* pole  
**Gaa-sagaskwaajimekaag**  
*place* Leech Lake,  
 Minnesota  
**gaashkiishkigiijiibizh**  
 /**gaashkiishkigiijiibin-/**  
*vta* slice somebody into  
 pieces  
**gaawiin** *pc* no  
**gaawiin ginwenzh** *pc* not  
 long  
**gaawiin ingod** *pc* not a  
 single thing  
**gaazhagens** *na* cat; *pl*  
**gaazhagensag**  
**gegaa** *pc* almost
- geget** *pc* truly, really  
**gego** *pc* don't  
**gegoo** *pc* something  
**gema** **gaye** *pc* or  
**gete-** *pn* old time, old  
 fashioned  
**geyaabi** *pc* still  
**Gibaakwa'igaansing**  
*place* Bena, Minnesota  
**giboodiyegwaazon** *na*  
 pants; *pl*  
**giboodiyegwaazonag**  
**gibwanaabaawe** *vai*  
 drown  
**gichi-** *pn, pv* very, greatly  
**gichi-aya'aawi** *vai* grown  
 up; also: **gichaya'aawi**  
**gichi-**  
**ginwaabikobaashkizigan,**  
**-an** *ni* cannon  
**gichimookomaan** *na* white  
 man; *pl*  
**gichimookomaanag;**  
 also **chimookomaan**  
**gichimookomaaniwin=**  
**anamewin** *ni* white  
 man's religion; *pl*  
**gichimookomaani=**  
**winanamewinan**  
**Gichitwaa Piita** *name*  
 Saint Peter



- gichi-waaginogaan** *ni* big domed lodge; *pl* **gichi-waaginogaan**
- gidasige** *vai* parch rice
- gigizheb** *pc* in the morning
- gigizhebaa-wiisini** *vai* eats breakfast
- gigizhebaawagad** *vii* be morning
- gijiigibin** *vta* scratch someone
- gikendan** *vti* know something
- gikendaasoowigamig** *ni* college, university; *pl* **gikendaasoowigamigoon**
- gikenim** *vta* know someone
- gikinawaabi** *vai* learn by observing
- gikinoo'amaadiwin** *ni* teaching, instruction, lesson; *pl* **gikinoo'amaadiwinan**
- gikinoo'amaagewigamig** *ni* school; *pl* **gikinoo'amaage=wigamigoon**
- gikinoo'amaagozi** *vai* be a student, go to school
- gimoodin** *vti* steal something
- gina'amaw** *vta* forbid someone
- ginjiba'** *vta* run away from someone
- ginjiba'iwe** *vai* escape by fleeing
- ginwenzh** *pc* long time
- gisinaa** *vii* cold
- gitige** *vai* farm, plant
- gizhiibatoo** *vai* run fast
- gizhiibizi** *vai* itchy
- gizhiibizo** *vai* drive fast
- giimii** *vai* escape
- giimoodad** *vii* secret
- giimoozikaw** *vta* sneak up on someone
- giin** *pc* you, yourself
- giishka'aakwe** *vai* cut timber
- giishkaabaagwe** *vai* thirsty
- giishkaabaagwenaagozi** *vai* look thirsty
- giishkowe** *vai* stop crying, stop making a vocal noise
- giishpin** *pc* if
- giiwanimmo** *vai* tell lies
- giiwashkwe** *vai* dizzy
- giiwashkwebatoo** *vai* run staggering
- giiwashkwebii** *vai* be drunk
- giiwe** *vai* go home
- giiwenh** *pc* as the story goes

- giiwizi** *vai* be an orphan  
**giiwiziigamig** *ni*  
 orphanage; *pl*  
**giiwiziigamigoon**  
**giiyose** *vai* hunt  
**giizhaa** *pc* beforehand, in  
 advance  
**giizhendam** *vai* decide,  
 make a resolution  
**giizhichigaademagad** *vii*  
 finished, done  
**giizhig** *na* day, sky  
**giizhigad** *vii* be day  
**giizhige** *vai* complete  
 (building)  
**giizhiitaa** *vai* ready  
**giizhooshim** *vta* wrap,  
 bundle someone up warm-  
 like  
**giizhoozi** *vai* be warm  
**giizikan** *vti* take an item of  
 clothes off the body  
**giizizekwe** *vai* cooking  
**go** *pc* (emphatic particle)  
**godaganaandam** *vai* suffer  
 miserably from starvation  
**goji'** *vta* try someone  
 (tease)  
**gojitoon** *vti* try something  
 (also: **gagwejitoon**)  
**gomaapii** *pc* eventually, by  
 and by  
**gonimaa** *pc* possibly,  
 perhaps, for instance  
**gosha** *pc* (emphatic)  
**goshi** /*gos-/* *vta* fear  
 someone  
**gotan** *vti* fear something  
**gookooko'oo** *na* owl; *pl*  
**gookooko'oog**  
**gwanaajiwani** *vii* beautiful  
**gwanaajiwani** *vai* nice,  
 beautiful, glorious  
**gwashkozi** *vai* wakes up  
**gwayako-** *pv* correctly  
**gwaanabise** *vai* capsize,  
 flip over in a boat  
**gwaashkwani** *vai* jump  
**gwek** *pc* correctly, exactly,  
 right  
**gwekigaabawi'** *vta* turn  
 someone around while  
 standing  
**gwiiwizensiwi** *vai* be a  
 boy  
**Gwiiwizensiwi-**  
**zaaga'iganiing** *place*  
 Boy Lake, also  
**Gwiiwizensi-**  
**zaaga'iganiing**  
**Gwiiwizensiwi-ziibiing**  
*place* Boy River; also  
**Gwiiwizensi-ziibiing**  
**gwiiwizensidewe'igan** *na*  
 little boy drum

**hay'** *pc* too bad; also: **hai'**

**haaw** *pc* all right, ok

## I, II

**i'iw** *pr* that one (inanimate)

**ikido** *vai* say

**iko** *pc* as a habit,  
customarily

**ikwanagweni** *vai* roll up  
shirt sleeves

**imaa** *pc* there

**imbaabaa** *nad* my father; *pl*

**imbaabaayag**

**ina'am** *vai* sing a certain  
way

**inademo** *vai* cry a certain  
way

**inagakeyaa** *pc* towards that  
way there

**inaginzo** *vai* be a certain  
amount, be of a certain  
value

**inanjige** *vai* eat in a certain  
way

**inanokii** *vai* work in a  
certain way

**inapine** *vai* be ill in a certain  
way

**inashke** *pc* look, behold

**inataadiwag** /inataadi-/  
*vai* they gamble, play  
games together in a certain  
way

- inawemaagan** *na* relative;  
*pl inawemaaganag*  
**inaabi** *vai* glance, peek  
**inaakonige** *vai* make a  
 decree, law  
**indaga** *pc* please  
**inday** *nad* my dog; *pl*  
**indayag**  
**indede** *nad* my father  
**indengway** *nid* my face; *pl*  
**indengwayan**  
**indoodem** *nad* my clan; *pl*  
**indoodemag**  
**inendam** *vai* think  
**inendamowin** *ni* thought  
**inendaagozi** *vai* be thought  
 of in a certain way, have a  
 certain destiny  
**ingichi-niigi'ig** *nad* my  
 grandparent; *pl ingichi-*  
**niigi'igoog**  
**ingiw** *pr* them (animate)  
**ingod** *pc* singularly  
**ingoding** *pc* one time  
**ingodwetaan** *pc* pair  
**ingoji** *pc* somewhere,  
 approximately, nearly  
**ingwana** *pc* it turns out  
 that, it was just so  
**ingwizis** *nad* my son; *pl*  
**ingwizisag**; also  
**ningozis**  
**inigaazi** *vai* be poor, pitiful
- inigini** *vai* be a certain size  
**inini** *na* man; *pl ininiwag*  
**iniw** *pr* those (inanimate)  
**injichaag** /-jichaag-/ *nad*  
 my soul, my spirit; *pl*  
**injichaagwag**  
**inose** *vai* walk a certain  
 way, walk to a certain  
 place  
**inwaade** *vii* be a sacred  
 place  
**inwe** *vai* make a certain  
 sound, speak a certain  
 language  
**inwemagad** *vii* something  
 sounds, something is  
 spoken  
**inzhaga'ay** /-zhaga'ay-/  
*nad* my skin; *pl*  
**inzhaga'ayag**  
**ipidoon** *vti* pull something  
 in a certain way or  
 direction  
**ipiskopoo** *ni* Episcopal  
 religion; *pl ipiskopoon*  
**ipitoo** *vai* runs in a certain  
 way  
**ipizo** *vai* speeds, travels by  
 motor in a certain way  
**ishkodewaaboo** *ni*  
 whiskey  
**ishkonigan** *ni* reservation;  
*pl ishkoniganan*

**ishkwaa-** *pv* after  
**ishkwaakamigad** *vii* be  
 over with  
**ishkwaane** *vai* survive an  
 epidemic  
**ishkweyaang** *pc* behind, in  
 the rear, in the past  
**ishpaagonagaa** *vii* be deep  
 snow  
**ishpi-** *pv* above  
**ishpiming** *pc* up above,  
 high, in heaven  
**iskigamizige** *vai* sugar off  
**itamig** *loc* place, at a  
 certain location  
**iwapii** *pc* at that time  
**iye** *pr* that one  
**izhaa** *vai* goes there  
**izhaagowaataa** *vai* climb  
 onto a rock from the water  
**izhi** /*in-*/ *vta* say to  
 someone, call someone  
**izhi'** *vta* deal with someone  
 a certain way, make  
 someone a certain way  
**izhi-** *pv* thus, thusly  
**izhi-ayaa** *vai* to be of a  
 certain condition  
**izhichigaazh**  
 /*izhichigaan-*/ *vta* treat  
 someone a certain way  
**izhichigaazo** *vai* be treated  
 a certain way

**izhichige** *vai* does so  
**izhichigewinagad** *vii* be  
 done (this way)  
**izhidaabaazh**  
 /*izhidaabaan-*/ *vta* drag  
 someone to a certain place  
**izhinaw** *vta* see someone  
 (as something)  
**izhinaagozi** *vai* look like,  
 be in the form of  
**izhinaazhikaw** *vta* chase  
 someone to a certain  
 place, send someone to a  
 certain place; also  
**izhinaazhishkaw**  
**izhinikaadan** *vti* name  
 something, call something  
 a certain name  
**izhinikaade** *vii* be called  
**izhinikaazh** /*izhinikaan-*/  
*vta* name someone a  
 certain way  
**izhinikaazo** *vai* he is called  
**izhinikaazowin** *ni* name;  
*pl izhinikaazowinan*  
**izhinoo'an** *vti* point at  
 something  
**izhinoo'ige** *vai* point  
**izhitwaa** *vai* have a certain  
 custom, belief or religion  
**izhitwaawin** *ni* faith,  
 religion; *pl*  
**izhitwaawinan**

**izhiwe vai** something  
 happens to someone  
**izhiwebad vii** it happens  
**izhiwebizi vai** condition,  
 behaves a certain way  
**izhiwidoon vti** take  
 something  
**izhiwijigaazo vai** be  
 carried or taken to a  
 certain place  
**izhiwizh /izhiwin-/ vta**  
 take someone somewhere  
**iizan pc** so the story goes,  
 apparently (Rainy Lake  
 dialects)

## J

**ji- pv** to, so that, in order to  
**jiibaakwaadan vti** cook  
 something  
**jiigeweyaazhagaame vai**  
 walk along the shore  
**jiigi- pv, pn** near  
**jiigibiig pc** along the shore,  
 by the water

## M

- madaabii vai** go to the shore
- madoodoo vai** attend sweat lodge ceremony
- madwe-ikido vai** be heard to say, speak from a distance
- madwe'oode vai** be heard crawling
- madwezige vai** be heard shooting
- maji-izhiwebizi vai** misbehave
- majiwi vai** be bad
- makoons na** little bear, bear cub; *pl* **makoonsag**
- makoonsag-gaa-nitaawigi'aawaadi-giizis na** February (Rainy Lake dialects)
- makwa na** bear; *pl* **makwag**
- mamaazikaa vai** agitate, move
- mamoon vi** take something, pick something up
- manaajichigaade vii** be respected
- manaajichige vai** be respectful
- manepwaa vai** crave a smoke
- manezi vai** to be in need
- manidoo na** spirit; *pl* **manidoog**
- Manidoo-minisaabikong place** Spirit Rock Island
- manidoowendan vi** consider something sacred
- manoominii na** Menomini Indian; *pl* **manoominiig**; also **omanoominii**
- manoominike vai** harvest rice
- manoominike-giizis na** September, the ricing moon
- mashkawazhe vai** have rough markings on the skins, e.g. scabs or severe rash
- mashkawisin vii** be strong
- mashkawizii vai** be strong
- mashkawiziiwin ni** strength
- mashkiki ni** medicine
- mashkikiwigamig ni** pharmacy, hospital
- mashkikiwinini na** doctor; *pl* **mashkikiwininiwag**

- mashkode** *ni* prairie; *pl*  
**mashkoden**  
**mashkodewanishinaabe**  
*na* prairie Indian; *pl*  
**mashkodewanishi=**  
**naabeg**  
**mawadishi /mawadis-/ vta**  
 visit someone  
**mawadishiwe** *vai* visit  
**mawi** *vai* cry  
**mawim** *vta* cry for someone  
**mawinazh /mawinan-/ vta**  
 attack someone, charge  
 someone  
**mawinzo** *vai* pick berries,  
 go blueberry picking  
**mawishki** *vai* be a cry-  
 baby, cry constantly  
**mazinichigan** *na* image,  
 statue, doll; *pl*  
**mazinichiganag**  
**mazinichigaazo** *vai* be  
 represented in effigy, be  
 represented as an image  
**mazitaagozi** *vai* cry out  
**maada'adoon** *vti* follow  
 something (trail, road)  
**maada'ookii** *vai* share,  
 share things, distribute  
**Maadakawakwaaning**  
*place* Bear's Pass,  
 Ontario  
**maadaapine** *vai* fall ill  
**maajaa** *vai* leave  
**maajaa'** *vta* send someone  
 off, conduct funeral  
 services for someone  
**maajiba'idiwag**  
 /**maajiba'idi-/** *vai* run  
 away together, flee in a  
 group  
**maajinizhikaw** *vta* chase  
 someone off  
**maajitoon** *vti* start to make  
 something  
**maajii-** *pv* start  
**maajiidoon** *vti* take  
 something along  
**maajiigi** *vai* grow up, start  
 to grow  
**maajiish /maajiin-/ vta**  
 take someone along  
**maajiishkaamagad** *vii*  
 start to move  
**maamakaaj** *pc*  
 unbelievable, amazing,  
 awesome  
**maamawi** *pc* all together  
**maanaadizi** *vai* be ugly  
**maang** *na* loon; *pl*  
**maangwag**  
**maanzyi-ayaa** *vai* be bad  
 off  
**maawiin** *pc* perhaps  
**maazhendam** *vai* feel out  
 of balance, sickly



**maazhidoodaadizo** *vai* cause self-inflicted injury, injure one's self  
**maazhipogozi** *vai* taste bad  
**maazhise** *vai* have bad luck  
**megwaa** *pc* while, in the midst of  
**megwaayaak** *pc* in the woods  
**megwekob** *pc* in the bush  
**memaangishenh** *na* mule; *pl* memaangishenyag  
**memwech** *pc* exactly, just that, it is so  
**meshkwad** *pc* instead  
**mewinzha** *pc* long ago  
**michisag** *ni* floor; *pl* michisagoon  
**midaaswi** *nm* ten  
**midewanishinaabe** *na* mide Indian; *pl* midewanishinaabeg  
**midewi** *vai* be mide  
**midewiwin** *ni* medicine dance, medicine lodge ceremony (also midewin)  
**migi** *vai* bark  
**migizi** *na* bald eagle; *pl* migiziwag  
**migizi-giizis** *na* February (Rainy Lake dialects)

**migoshkaaji'** *vta* pester someone, bother someone  
**migoshkaaji'iwi** *vai* be a pest, annoying  
**mikan** *vti* find something  
**mikaw** *vta* find someone  
**mikwamiwan** *vii* hail  
**mikwendan** *vti* remember something  
**mimigoshkaaji'** *vta* tease someone  
**mimigoshkam** *vai* jig rice  
**mindawe** *vai* pout  
**mindido** *vai* be big  
**mindimooyenh** *na* old woman; *pl* mindimooyenyag; also mindimoowenh (Rainy Lake dialects)  
**minik** *pc* amount, certain amount  
**minikwe** *vai* drink  
**minis** *ni* island; *pl* minisan  
**Minisaabikong** *place* Rock Island, Ontario  
**Minisooding** *place* Minnesota  
**minjiminan** *vti* hold something in place, steady something  
**minji-niizh** *pr* both

- minobii** *vai* be pleasantly drunk, be tipsy
- minochige** *vai* do good
- minogaamo** *vai* be pleasingly plump
- minopogozi** *vai* tastes good
- minotoon** *vti* make something nice, good
- minwabi** *vai* sit comfortably
- minwendaagwad** *vii* be fun, likable
- minwendan** *vti* like something
- minwenim** *vta* like someone
- misawendan** *vti* want something, desire something
- misaabe** *na* giant; *pl* **misaabeg**
- Misaabikong** *place* Rock Island, Ontario
- misaabooz** *na* hare, jack rabbit; *pl* **misaaboozoog**
- misawendan** *vti* want something, desire something
- mishiimin** *na* apple; *pl* **mishiiminag**
- Misiiziibi** *place* Mississippi River
- Miskwaagamiwi-zaaga'iganiing** *place* Red Lake
- mitig** *na* tree; *pl* **mitigoog**
- mitigokaa** *vii* be a forest
- miziwe** *pc* all over, everywhere
- miziwezi** *vai* intact
- mii** *pc* it is, there is
- miigaadiwini-gikinoo'amaadii wigamig** *ni* military school; *pl* **miigaadiwini-gikinoo'amaadiiwi-gamigoon**
- miigaazh /miigaan-/** *vta* fight someone
- miigaazo** *vai* fight
- miigaazowin** *ni* fight; *pl* **miigaazowinan**
- miigiwe** *vai+o* give something away
- miijin** *vti* eat something
- miikana** *ni* path, trail, road
- miinawaa** *pc* again
- miish** *pc* and then
- miishizinigon** *vta* give someone a whisker rub
- miishidaamikam** *vai* have whiskers, mustache; also **miishidaamikan, miishidaamikane**

**miizh /miin-/ vta** give  
someone

**Mooningwanekaaning**  
*place* Madeline Island,  
Wisconsin

**moogishkaa vai** rise up,  
surface

**mookawaakii vai** cry to go  
along

**mookii vai** rise to a surface,  
emerge from a surface

**mooshkin pc** full

**mooshkinatoon vti** fill  
something up with solids

**mooshkine vai** be full

**mooshkinebadoon vti** fill  
something up with liquid

**mooshkinebii vai** full of  
water

**mooska'osi na** shypoke,  
swamp pump, American  
bittern; *pl*

**mooska'osiwag**

**moozhag pc** always

**moozhitoon vti** feel  
something on or in one's  
body

## N

**na'enimo vai** store things

**nagadan vti** abandon  
something, leave  
something behind

**nagamo vai** sing

**nagamon ni** song; *pl*

**nagamonan**

**nagamowin ni** singing; *pl*

**nagamowinan**

**nagazh /nagan-/ vta**

abandon someone, leave  
someone behind

**nakom vta** answer

someone, reply to  
someone, promise  
someone

**nakweshkaw vta** meet  
someone

**nakwetam vai** answer

**nakwetaw vta** answer  
someone

**namadabi vai** sit

**name na** sturgeon; *pl*

**namewag**

**namebin na** sucker; *pl*

**namebinag**

**namebini-giizis na**

February

- nanagim** *vta* coax someone, convince someone
- nanaa'ichige** *vai* repair, fix
- nanaa'idaabaane** *vai* car repair
- nanaa'idaabaanewinini**  
*na* mechanic; *pl*
- nanaa'idaabaane=wininiwag**
- nanaa'in** *vta* organize someone
- nanaa'itooon** *vti* fix something
- nanaandawi'** *vta* doctor someone, heal someone
- nanaandawi'iwe** *vai* doctor, heal
- nanaandawi'iwewinini** *na* medicine man, Indian doctor, healer; *pl*
- nanaandawi'iwe=wininiwag**
- nanaandom** *vta* make a request of someone
- nanda-** *pv* search
- nandakwaandawe** *vai* try to climb
- nandawaabam** *vta* search for someone
- nandawaabandan** *vti* search for something, look for something
- nandawendan** *vti* want something, desire something
- nandawewem** *vta* search for someone with sound, search for someone by calling out
- nandobani** *vai* search for the enemy, go to war
- nandobaakinan** *vti* search for something by uncovering and opening
- nandomaandan** *vti* smell something
- nandone' /nandone'w-/** *vta* look for someone
- nanisaanabi** *vai* be in jeopardy
- nawaj** *pc* more so, more than
- nawapwaan** *ni* bag lunch, lunch taken along; *pl*
- nawapwaan**
- nayenzh** *pc* both
- nazhike-** *pv* alone
- naa** *pc* (emphatic)
- naadamaw** *vta* assist someone
- naadin** *vti* fetch something
- naana'idaa** *pc* by coincidence
- naanaagadawendam** *vai* reflect, ponder

- naanaagadawendan** *vti*  
reflect on something,  
consider something
- naangizi** *vai* be light  
(weight)
- naangizide** *vai* be light  
footed (good tracker,  
good dancer)
- naaningim** *pc* often
- naaniizaanendaagozi** *vai*  
be dangerous
- naawakwe-wiisini** *vai*  
eats lunch
- naazh /naan-/** *vta* fetch  
someone
- naazikaage** *vai* approach,  
go to people
- naazikaw** *vta* approach  
someone
- Nesawigamaag** *place*  
Middle Lake (known  
today as Shakopee Lake,  
on the Rum River near  
Mille Lacs)
- nibaa** *vai* sleep
- nibiikaang** *pc* in the water,  
on the waterways
- nibo** *vai* die
- nichiiwad** *vii* be a severe  
storm, catastrophe
- nigig** *na* otter; *pl*  
**nigigwag**
- nimaamaa** *nad* my mother;  
*pl nimaamaayag*
- niminaaweshkaa** *vai*  
paddle away from shore
- nimisad** *nid* my stomach
- nimishoomis** *nad* my  
grandfather; *pl*  
**nimishoomisag**
- nindaanis** *nad* my  
daughter; *pl*  
**nindaanisag**
- ningaabii'an** *vii* be west
- ningwizis** *nad* my son; *pl*  
**ningwizisag**; also  
**ningozis**
- niniigi'ig** *nad* my parent; *pl*  
**niniigi'igoog**
- ninzhishenh** *nad* my uncle;  
**ninzhishenyag**
- nipikwan** *nid* my back; *pl*  
**nipikwanan**; also  
**nipikon**
- nisayenh** *nad* my older  
brother; *pl nisayenyag*
- nisaabaawe** *vai* get wet
- nishi /nis-/** *vta* kill  
someone
- nishiwanaaji'aa** *vai* be  
spared, saved from  
destruction or death
- nishiimenh** *nad* my  
younger sibling; *pl*  
**nishiimenyag**

- nishkaadendam** *vai* have angry thoughts
- nishkaadizi** *vai* angry
- nisidiwag** /**nisidi-**/ *vai* they kill one another, kill each other
- nisidotan** *vti* understand something
- nisidotaw** *vta* understand someone
- nising** *nm* three times
- niso-giizhig** *pc* three days
- nitam** *pc* first time
- nitaawichige** *vai* be good at doing things
- nitaawigi** *vai* grow up
- nitaawigi'** *vta* raise someone
- niwiiw** *nad* my wife
- niyawe'enh** *nad* my namesake; *pl*
- niyawe'enyag**
- niibawi** *vai* stand
- niibidan** *nid* my tooth; *pl*
- niibidanan**
- niibin** *vii* be summer
- niibowa** *pc* many; also
- niibiyo** (Rainy Lake dialects)
- niigaan** *pc* in the future, forward
- niigi** *vai* be born
- niigi'** *vta* give birth to someone
- niigi'aawaso** *vai* give birth
- niigitaw** *vta* bear for someone
- niij-** *pv* fellow
- niijanishinaabe** *nad* my fellow Indian;
- niijanishinaabeg**
- niijikiwenh** *nad* my male friend; *pl* **niijikiwenyag**
- niijii** *nad* my friend (used by and in reference to males); *pl* **niijiiyag**
- niijiikiwenz** *nad* my fellow (between older men)
- niikaanis** *na* brother, brethren of a certain faith; *pl* **niikaanisag**
- niikimo** *vai* growl
- niin** *pv* me, myself
- niinizis** *nid* my hair; *pl*
- niinizisan**
- niisaaki** *pc* downhill
- niisaandawe** *vai* climb down
- niisinin** *vti* lower something
- niiwana'** /**niiwana'w-**/ *vta* beat someone to death
- niiwanaskindibe'** /**niiwanaskindibe'w-**/

*vta* give someone a  
stunning blow to the head  
**niwezh** /*niwen-*/ *vta* beat  
someone, defeat someone  
**niwing** *nm* four times  
**niizh** *nm* two  
**niizhodens** *na* twin; *pl*  
**niizhodensag**  
**noogigaabawi** *vai* stop and  
stand in place  
**noogishkaa** *vai* stop  
**noojimo** *vai* heal  
**nookomis** *na* my  
grandmother; *pl*  
**nookomisag**  
**noonaan** *vta* nurse  
someone, nourish  
someone  
**noondan** *vti* hear something  
**noondaw** *vta* hear someone  
**noondaagwad** *vii* heard  
**noonde-** *pv* need, want,  
crave  
**noongom** *pc* today  
**nooni'** *vta* nurse someone  
**noopiming** *pc* in the woods  
**noopinadoon** *vti* follow  
something (abstract)  
**noopinazh** /*noopinan-*/  
*vta* follow someone  
**nooskwaada'**  
/*nooshkwaada'w-*/ *vta*  
lick someone

## O, OO

**o'ow** *pr* this one (inanimate)  
**Obaashing** *place* Ponema,  
Minnesota  
**obi'ayaa** *ni* narrows; *pl*  
**obi'ayaan**  
**obiigomakakii** *na* toad; *pl*  
**obiigomakakiig**  
**odamino** *vai* play  
**odaminotaw** *vta* play with  
someone  
**odaabaan** *na* car; *pl*  
**odaabaanag**  
**odaake** *vai* direct, steer  
affairs  
**odaapin** *vta* accept  
someone, take someone  
**odaapinan** *vti* accept  
something  
**odaapinaa** *vai* take  
**odiy** *nid* his hind end  
**ogichidaa** *na* warrior; *pl*  
**ogichidaag**  
**ogichidaawi** *vai* be a  
warrior  
**ogidakamig** *pc* on top of  
the ground, on the bare  
ground  
**ogimaa** *na* chief, boss; *pl*  
**ogimaag**

- ogimaakwe** *na* head  
woman; *pl* **ogimaakweg**
- Ogimaa-wajiwing** *place*  
Chief Mountain (Sisseton)
- ojibwe** *na* Ojibwe Indian; *pl*  
**ojibweg**
- omakakii** *na* frog; *pl*  
**omakakiig**
- omanoominii-anishinaabe**  
*na* Menomoni Indian; *pl*  
**omanoominii-**  
**anishinaabeg**
- omaa** *pc* here
- ombi-ayaa** *vai* come to the  
surface, rise up, have  
one's spirit lifted
- ombigiyaawaso** *vai* raise a  
family
- ombiigizi** *vai* be loud
- onapizh /onapin-/** *vta*  
harness someone, tie  
someone
- onashkinadoon** *vti* load  
something
- onaagoshi-wiisini** *vai*  
eats supper
- onaagoshin** *vii* be evening
- ondamitaa** *vai* be busy
- ondaadizi** *vai* be born,  
come from a certain place
- ondaadiziike** *vai* give birth
- ondin** *vta* get someone
- ongow** *pc* these ones  
(animate)
- oningwiigan** *nid* his wing;  
*pl* **oningwiiganan**
- onishkaa** *vai* get up (from a  
lying position)
- onizhishin** *vii* be nice, good
- onijjaanisi** *vai* has a child
- onji-** *pv* reason for
- onjibaa** *vai* be from  
somewhere
- onji'idim** *vai* be prohibited  
from doing something, be  
restricted
- onow** *pr* these ones  
(inanimate)
- onwaachige** *vai* be  
psychic, have  
premonitions
- onzaabam** *vta* see someone  
from somewhere, see  
someone from a certain  
vantage point
- onzaam** *pc* overly, too  
much, extremely
- onzaamibii** *vai* drink too  
much
- onzaamine** *vai* deathly ill,  
extremely sick
- opime-** *pv, pn* side
- opime-ayi'ii** *pc* on the side  
of something



**opwaagan** *na* pipe; *pl*

**opwaaganag**

**opwaaganebi** *vai* pipe is  
offered

**oshaakaw** *vta* scare  
someone away

**oshkaabewis** *na*  
messenger, official,  
helper; *pl*

**oshkaabewisag**

**oshkaabewisiwi** *vai* be  
messenger

**oshkiniigikwe** *na* young  
woman; *pl*

**oshkiniigikweg**

**owaakaa'igani** *vai* has a  
house

**owiiyawe'enyi** *vai* be a  
namesake

**ozhaawashkobiigizi** *vai*  
have blue welts

**ozhaawashkwaabaawe**  
*vai* have blue marks on  
one's body

**ozhichigaade** *vii* be built

**ozhigaw** *vta* build a house  
for someone

**ozhige** *vai* build lodges

**ozhimo** *vai* flee

**ozhimobatoo** *vai* run in  
flight

**ozhishenyi** *vai* have an  
uncle

**ozhisinaagane** *vai* sets the  
table

**ozhitoon** *vti* make  
something

**ozhiitaa** *vai* prepare

**oodena** *ni* village; *pl*

**oodenawan**

**oonh** *pc* oh, well (emphatic)

## S, SH, T

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

## W

**wa'aw** *pr* this one (animate)  
**wajiw** *ni* mountain; *pl*  
**wajiwan**  
**wanagekogamig** *ni* bark  
 lodge; *pl*  
**wanagekogamigoon**  
**wanaa'itooon** *vti* fix  
 something wrong  
**wani'** *vta* lose someone  
**wanishin** *vai* be lost  
**wanisin** *vii* be lost  
**wanitooon** *vti* lose  
 something  
**wawaasese** *vii* be  
 lightening  
**wayeshkad** *pc* beginning of  
 a time sequence  
**wayiiba** *pc* soon  
**Wazhashkooncing** *place*  
 Wisconsin  
**waabam** *vta* see someone  
**waabamoojichaagwaan** *ni*  
 mirror; *pl*  
**waabamoojichaagwaan**  
**waabanda'** *vta* show  
 someone  
**waabandan** *vti* see  
 something  
**waaban** *ni* east

**waabashkiki** *ni* swamp; *pl*  
**waabashkikiin**  
**waabishkaa** *vii* be white  
**waabishkaagoonikaa** *vii*  
 there is a white blanket of  
 snow; also  
**waabishkaagonagaa**  
**waabishkiiwe** *vai* be white  
**waabiingwe** *vai* be pale  
 faced  
**waaboos** *na* rabbit,  
 cottontail; *pl*  
**waaboosooz**  
**waagaakwad** *ni* ax; *pl*  
**waagaakwadoon**  
**Waagoshens** *name* Little  
 Fox  
**waakaa'igan** *ni* house; *pl*  
**waakaa'iganan**  
**waasa** *pc* far  
**waawanoo** *vai* lay eggs,  
 nest  
**waawaabiganoojiinh** *na*  
 mouse; *pl*  
**waawaabiganoojiinyag**  
**waawaabishkimoose** *na*  
 grub worm; *pl*  
**waawaabishkimooseg**  
**waawaashkeshi** *na* deer;  
*pl* **waawaashkeshiwag**  
**waawiyeyaakwad** *vii* be  
 round (something of  
 wood)

**waawiyezi** *vai* be round  
**waawiiji'iyee** *vai* be in  
 someone's company,  
 assist  
**webin** *vta* throw someone  
 away, part with someone  
**webinan** *vti* throw  
 something away  
**wegodogwen** *pc* whatever  
**wegonen** *pr* what, what is  
 it  
**wegwaagi** *pc* behold  
**wemitigoozhii** *na*  
 Frenchman; *pl*  
**wemitigoozhiiwag**  
**wenabi'** *vta* place someone  
 in a sitting position  
**weweni** *pc* properly, easily,  
 in a good way  
**wewiib** *pc* hurry, fast  
**wiidabim** *vta* sit with  
 someone  
**wiidigem** *vta* marry  
 someone  
**wiidigendiwag**  
 /**wiidigendi-**/ *vai* they  
 are married to one  
 another, be married  
**wiidookaw** *vta* help  
 someone  
**wiigiwaamike** *vai* make  
 wigwam  
**wiiji-** *pv* together, with

**wiiji'** *vta* go with someone,  
accompany someone

**wiijiikiwendiwag**  
/wiijiikiwendi-/ *vai*  
they are friends, be  
friendly to one another

**wiijiw** *vta* go with  
someone

**wiikaa** *pc* ever

**wiikobidoon** *vti* pull  
something

**wiikwaji'** *vta* try someone,  
try to escape from  
someone

**wiikwajitoo** *vai* endeavor

**wiikwajitooon** *vti* try to do  
something

**wiin** *pc* by contrast

**wiin** *pr* him, himself

**wiineta** *pr* only him, only  
her

**wiindamaw** *vta* tell  
someone

**wiinde** *vii* be called

**wiindigoo** *na* windigo,  
cannibal, winter monster;  
*pl* **wiindigoog**

**wiinibiigoo** *na* Winnebago  
Indian; *pl* **wiinibiigoog**

**wiinzo** *vai* have a certain  
name

**wiinzowin** *ni* name; *pl*  
**wiinzowinan**

**wiipemaawaso** *vai* sleep  
with a child protectively

**wiisagendam** *vai* be in  
pain, be sore, suffer

**wiisini** *vai* eat

**wiisiniwin** *ni* food

**wiinyaas** *ni* meat; *pl*  
**wiinyaasan**

## Z, ZH

**zagaswaa** *vai* smoke

**zagaswe'idiwag**

*/zagaswe'idi-/ vai* they  
smoke together, share a  
smoke, have a ceremony  
or meeting

**zaka' /zaka'w-/ vta** light  
someone, smoke  
someone, e.g. a pipe

**zaka'on** *ni* cane; *pl*

**zaka'onan**

**zaziikizi** *vai* be the oldest,  
be older than others

**zaaga'am** *vai* go outside,  
exit, go to outhouse

**zaaga'igan** *ni* lake; *pl*

**zaaga'iganiin**

**zaagajiwe** *vai* come out  
over a hill

**zaagi' vta** love someone

**zaasaakwe** *vai* give a war  
whoop

**zegi' vta** scare someone

**zegizi** *vai* scared, fearful

**zezikaa** *pc* right away,  
immediately

**zhashagi** *na* great blue  
heron; *pl* **zhashagiwag**

**zhawenim** *vta* pity

someone, bless someone,  
love someone

**zhayiigwa** *pc* now already

**zhazhiibitam** *vai* stubborn

**zhaabwii** *vai* survive

**zhaaganaashiimo** *vai*  
speak English

**zhaagode'e** *vai* be  
cowardly

**zhaashaaginizide** *vai* be  
barefoot

**zhimaaganish** *na* soldier;  
*pl* **zhimaaganishag**

**zhingishin** *vai* lie down

**zhingobikaadan** *vti* line  
something with evergreen  
boughs

**zhiishiigi** *vai* urinate

**zipokaani** *vii* it closes

**ziibi** *ni* river; *pl* **ziibiwan**

**ziibiins** *ni* creek; *pl*

**ziibiinsan**; also

**zhiwoobishenh**

(archaic)

**ziiga'andaw** *vta* baptize  
someone, pour water on  
someone

**ziiga'anjigaazo** *vai* be  
baptized

**ziiginan** *vti* pour something

**ziigwan** *vii* be spring

**ziikaapidan** *vti* gulp

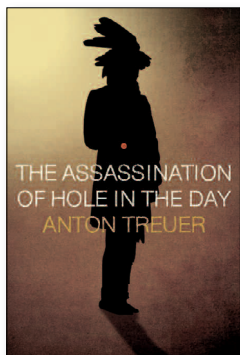
something down

**zoogipon** *vii* be snowing

**zoongide'e** *vai* be brave

**zoongizi** *vai* strong, solid





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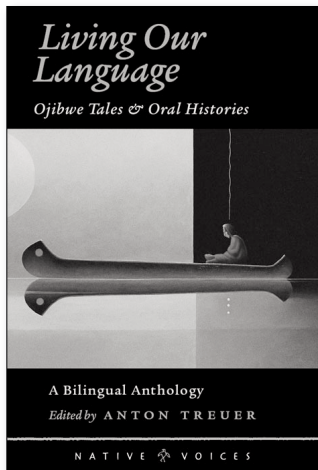
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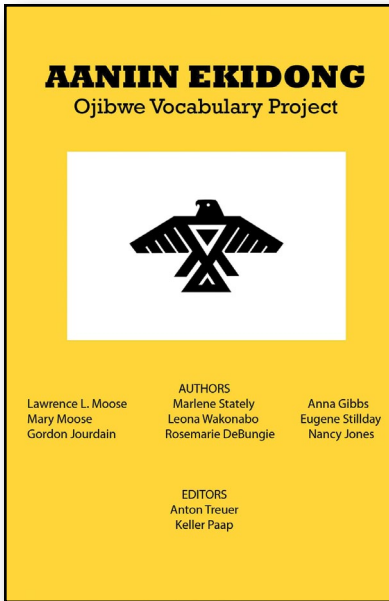
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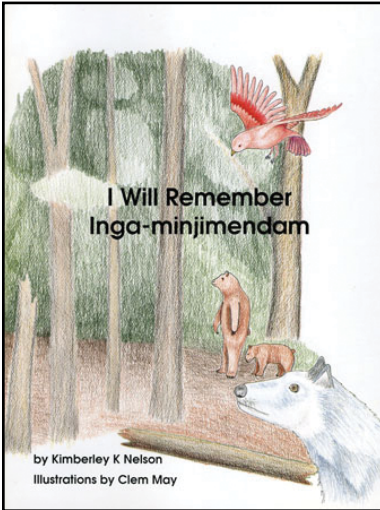


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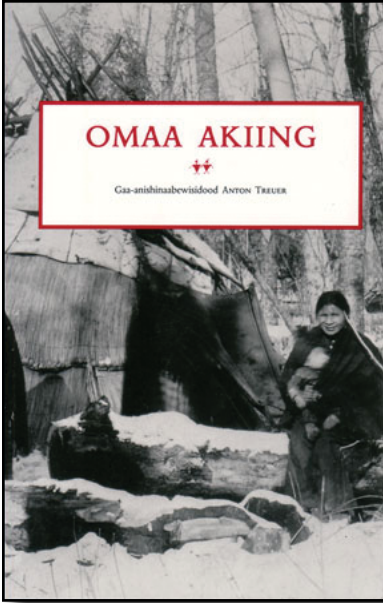
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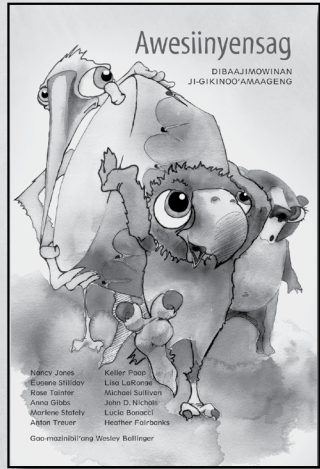
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*Aapiji go ingii-minwendam agindamaan o'o mazina'igan, anishinaabewi-mazina'igan, abinoojiinyiwi-mazina'igan. Baatayiinowag ingiw anishinaabeg gaa-wiidookaazowaad o'o gii-ozhichigaadeg, aanind gii-dibaaJimowag, aanind dash gii-ozhibii'igewag; ingiw gichi-aya'aag, weshki-aya'aawijig igaye, gikinoo'amaagewiniwag, gikinoo'amaagewikweg igaye. Gakina go onandawendaanaawaa i'iw ji-ozhitoowaad i'iw ge-naadamaagonid iniw odabinoojiimiwaan, weweni ji-nitaa-anishinaabemonid, ji-nitaa-agindamonid odinwewinini, weweni go ji-nitaaanishinaabewibii'aminid igaye. Awesiinyensag aajimaawag o'o mazina'iganing, mino-mazinaakizowag ingiw igaye.*

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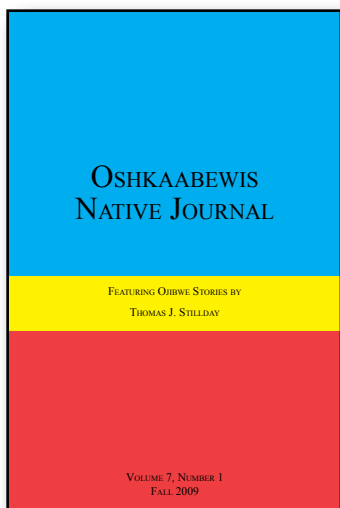
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