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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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EDITOR: Anton Treuer, Bemidji State University
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MANAGING EDITOR: Kent Smith, Bemidji State University

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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
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

† Anton Treuer is Leech Lake Ojibwe. He is currently a Ph.D. candidate in the Department of History at the University of Minnesota.

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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 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.
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

† Henry Flocken is White Earth Ojibwe. He currently works as Director of Cultural Programming for the Leech Lake Bug-O-Nay-Geshig School.
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, gëmaa 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.

ANISHINAABE SOVEREIGNTY AND THE OJIBWE LANGUAGE

ROBERT A. FAIRBANKS†

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.”

† 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. 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!” 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." University of Alaska linguist Michael Krass and others
support this prediction. 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

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


3 *Aa-Niin* (documentary film produced and directed by Barbara P. Ettinger and Robert A. Fairbanks, 1995).
4 *Aa-Niin*, supra note 2.

5 Recorded telephone interview with Michael Krass, Alaska Native Language Center, University of Alaska (Fairbanks), Feb. 16, 1996.
STORIES
WEMIZISEKONAA

DEBAAJIMOD JOHN PINESI†

OGII-ANISHINAABEWISIDOON WILLIAM JONES‡

GAA-AANIKE-AANJIBII’ANG JOHN D. NICHOLS*


† JOHN PINESI (1833-1910), WHOSE ANISHINAABE NAME WAS GAAGIGE-BINESI, WAS A TRADITIONAL CHIEF AT FORT WILLIAM ON THUNDER BAY IN ONTARIO.
‡ 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.
* JOHN D. NICHOLS IS PROFESSOR OF NATIVE STUDIES AND LINGUISTICS AT THE UNIVERSITY OF MANITOBA.


Mii idash enaad oshiimeyan: “Geget ayaawag anishinaabeg owidi ningaabii’anong.”

Mii idash ekidod oshkinawe: “Daga ningadizhaa.”
Mii dash ekidod oshkiniiigikwe: “Aaniish booshke giin.”
Mii dash ekidod oshkinawe: “Waabang nga.nga-maajaa. Ozhitoon nimakizinan gaye nindaasan gaye.”


Gaa-ishkwaaw-wiisinid dash oskinawee gii-maaajaa; gabe-
giizhik gii-pimose; wenaagoshig idash miinawaa owaabandaan
wiigiwaamens. Mii dash miinawaa ezhi-dapaabid ishkwaandeng,
owaabamaan akiwenziyin namadabinid. Gaawiiin ganage bi-
inaabisiiwan. “Noozhis, biindigen!” odigoon. “Namadabin
noozhis!”

Akiikoonsan idash owaabamaan abinid jiigishkode. Mii idash
gaa-izhi-miinigod omishoomisan iniw akiikoonsan. “Noozhis,
wiisinin.” Apii idash wayaabandang jiibaakwaan mandaamina’, mii
idash enendang aw oshkinawee: “Gaawiiin nindaad-debi-wiisinisii.”
Apii idash waasinid mii go apane ekooshkinened akiikoonsan biinish
gii-te-wiisinid.

Mii dash egod omishoomisan: “Ayaangwaamizin, noozhis,
zanagad ezaaayan. Waabang naawakweg giga-oditaan
mishawashkodeyaaq; apane go gwayak ezaaayan inaabin. Bezhig
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-maaajaad, nayaawakwenig idash ogii-
oditaan mishawashkodeyaanig; mii idash ezhi-maajijbatood gwayak
igo ezaapan. Zhayigwa awiyya onoondawaan zaasaakwenid. Mii
dash debaabamaad, geget sa maanaadiziwan bookwaawiganewan.
Mii dash biibaagimigod; “E’e, niiji! akawe bii’ishin, giwii-
kanoonin!”

Gaawiiin ganage odebwetawaasiin. Anooji bi-ikidowan
wiwayezhimigod. Gaawiiin dash obizindawaasiin. Gegapii
ningoding bi-madweshinoon. “Iyoo, niiji! nindaapijishin.” Mii idash
a’aw oshkinawee gii-wayezhimigod, mii idash gii-aabaanaabid. Mii
idash gaa-izhi-gashkiidibikisenig, gii-tibikadini.


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


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


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.


Majikikwewis onawadinaan omadadaasen odapagidawaan oshiimeyan. “Ginaabeminaa ogadagwazhenan.”

Aw idash ikwe ogii-nawadinaan madadaasan ogii-apagidawaan omisenyan madadaasan. “Gimikaw ina? Mashi 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, agwajiiing gii-izhaad.

Mii idash megwaa oshkinawewid, bibigwanens odayaanabang ommaa 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’aaawaad!

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

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


Ningoding idash a’aw na’aangish miinawaa ba-izhaanid ozigosan ogii-miinaan midaazhishan—gaa-bookwaawiganed odaazhishan. “Oga-biiidoonan nindaya’iiman!”

Apii dash maanind odaya’iiman gaawiin odoodaapinanziinan. “Niin onow biizikiiganan, gaawiin wii-miigiwesii.”


Wiin idash Wemizisekonaa, ningoding odinaa’ wiiwa’: “Daga izhaadaa nimisenh endaad!” Mii dash gii-maajaawaad, bezhig gaye owiitaan owiijiwaawaan. Apii dash wedisaawaad omisenyan,
mii idash enaad wiitaan: “Mii sa naa aw gaye giin gaa-wiidigemaad a’aw nimisenh.”


“Haaw isa, izhaadaa!”


Mii sa ekoozid.

NOTES

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 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
gijigaaneshiinh 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
maaajiyaabogo vai float away
meshkod pc in exchange
midaaazhish nid /-daazhish-/- old legging. 3s poss.
    odaazhishan ‘his old leggings’
mishawashkodeyaa vii be an open plain
namakwaan ni oil for dressing hair
naajidaabaazh /naajidaaabaaN-/- vta go get and drag s.o.
niyaa pc  oh, dear me (used by women only)
nizhike pc  alone
noozhis nad  my grandchild
onishkaabatoo 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†

OGII-ANISHINAABEWISIDOOON ANTON TREUER


† ARCHIE MOSAY IS A TRADITIONAL CHIEF OF THE ST. CROIX OJIBWE AND THE HEAD MIDEWAKIWIENZII 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.
"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.”

† 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†

OGII-ANISHINAABEWISIDOON DENNIS JONES


Mii iniw amanj igo apii gaa-tazhindaanan debinaak igo awiiya akawe asemaan zaka’waad, zagaswaaw eko-bii’igak igaye asemaa wii-tazhindang nibikaang. Omaa gaye mitakamig ingoji wii-dazhindang anooj igo akawe asemaan ezhi-bakobiwaad maagizhaa gaye odoopwaaganiwaaw odaa-zaka’waan akawe.


†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†


Bezhig dash igo memaangishenyan ogii-ayawaawaan, miish iniw ezhi-bimoonda’aawain gichi-ginwaabikobaashkizigan ezhinikaadenig. Aaniish mii sa iw, zezikaa dash igo wedi besho ogii-onzaabamaawaan aanind anishinaiben bemooni tonijin waa-izhi-miigaanigowaajin.


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

†EARL NYHOLM IS KEEWEENAW 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.

SPRING 1996 VOL. 3 / NO. 1 OSHKAABEWIS NATIVE JOURNAL
dash imaa eni-ditibizod niisaaki memaangishenh igo gaye iw gichi-baashkizig, ezhi-gichi-tingwe’ombaasininig.

Wa, azhigwa go giwenh ingiw anishinaabeg wewiib ani-ozhimowag 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.

NAGAMOTAWAG
INDAANIS

DEBAAJIMOD ANTON TREUER

Apiitendaagwad oshki-anishinaabe ji-bizindang i’iw
anishinaabemowin, mii sa i’iw inwewin, nagamowin igaye.
Giishpin awiiya 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 indaabajitoom 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 odaa-aabajitoon o’ow nagamon ji-nagomtawaad
gwiwizensan igaye, aabajitood i’iw ikidowin “ingozis.” Mii o’ow
keyaa daa-izhichiged.

\[\text{We yaa we yaa we yaa}
\text{We yaa we yaa}
\text{We yaa we yaa}
\text{We yaa we yaa we yaa}
\text{We hi yaa yaa we hi yaa}\]

\[\text{Gizhawenimigoo}
\text{Oon ningozi}
\text{Oon ningozi}
\text{Gizhawenimigoo}
\text{We hi yaa yaa we hi yaa}\]

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

Debaajimod Daniel Jones†


† Daniel Jones is Nigigoonsiminikaaning Ojibwe. He currently works as Instructor for the Ojibwe Specialist Program at Rainy River Community College.
OGII-IZHINAAZHISHKAWAAN
BWAANAN

DEBAAJIMOD PORKY WHITE†

OGII-ANISHINAABEWISIDOOON ANTON TREUER‡


† WALTER “PORKY” WHITE IS LEECH LAKE OJIBWE. HE CURRENTLY RESIDES IN ROSEMOUNT, MINNESOTA AND TRAVELS EXTENSIVELY THROUGHOUT MINNESOTA, WISCONSIN AND ONTARIO.

‡ 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 bwaanan, 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-
miiigaadisiiwag, wiijikiwendiwaad.
Gīi-agāashিনιyiyaan

Debaajimod Emma Fisher†

Ogii-anishinaabewisidoon Anton Treuer‡

Emma Fisher indizhinikaaz. Mii gaa-ondaadiziyaan, ingii-
maajig imaa Gwiiwizensiwi-ziibing. Mii iw wendaadiziyaan biindig
anishinaabe-wiigiwaam, wanankegògamig waawiyeyaakwak.
Nimaamaa gii-niboishkwaa-ondaadiziyaan. Miish iw api
nitaawigi’idwaa nookomis, nimishomis igaye. Mii dash gii-
anishinaabewinikaanagwaa imbaaba, nimaamaa gaye. Mii ezhi-
maajigiyaan, ingii-aanjigozimin imaa Gwiiwizensiwi-zaaga’iganing,
gaa-aayawaad indinawemaaganinaanig. Noongom ayaamagad gaa-
tazhishinikaag imaa gaa-danakiiyaang.

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

† 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.
‡ 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†


† Dennis Jones is Nigigoonsiminikaaning Ojibwe. He currently works as Professor of Ojibwe at the University of Minnesota.
AADIZOOKEWIN

DEBAAJIMOD ROSE FOSS†

OGII-ANISHINAABEWISIDOON GILLES DELISLE‡

GAA-AANIKE-AANJIBI'ANG ANTON TREUER*


† ROSE FOSS WAS MILLE LACS OJIBWE AND A WELL KNOWN STORYTELLER. SHE DIED SEVERAL YEARS AGO.
‡ 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.
* 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-ANISHINAABEWISIDOON DENNIS JONES


Mii dash onji-biindaakojiged awiiya ingoding omaa ani-bimishkaad awiiya.
Akiwenziiyarn Gaa-miinaad Nagamon Zagime

Debaajimod Anton Treuer

Ingoding gaa-pabizindawagwaa niizh akiwenziiyag gaganoonidiwaad, ingii-noondaan o’ow dibaaajimon. Mii geget igo giwenh gii-inakamigak.


BAAPAASE

DEBAAJIMOD ROSE FOSS

OGII-ANISHINAABEWISIDOON GILLES DELISLE

GAA-AANIKE-AANJIBII’ANG ANTON TREUER

(1) Ingoding igo niizh abinoojiinyag ogii-kagwejimaawaan omaamaayiwaan wii-pabaa-mawinzowaad imaa megwekob.
(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 weni-izhiwinind baapaase.
(8) Noondaagozid, gii-noondawaa inwed,

Nishiime, nishiime, nishiime

(9) Mii sa a’aw zeziikizid geyabi 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,

\textit{Little sister, little sister, little sister}

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


Gii-ayaamagadoon gwiiwizensiwi-waaka’iganan dibishkoo gabe-gikendaasowigamigong. Gwiiwizensiwi-waaka’iganan gii-ayaamagadoon opime-ayi’ii i’iw giiikinoo’amaagewigamigong, dibishkookamig ayamagak iniw ikwezensiwi-waaka’iganan. Ingii-danakii imaa gwiiwizigamigong, wiiji-ayaawagwaa gaawizijig. Ingii-


AKIWENZII
OMISAD

DEBAAJIMOD DANIEL JONES


“Shaanh! Gego abinoojiikazoken. 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-
gegoog inga-izhichige,” ikido minidmoonwenh. “Iga-aabajitoon iye
gagiigigido-biwaabikoons. Inga-gaganoonaa awedi
mashkikiiwinini. Idash inga-wiindamaawaa aaniin ezhiewebizian.
Idash gaawiin gegoog giin gidaa-inaasii.” Idash ikido akiwenzii,
memwech inga-gaagiidosisi 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.”
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-
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 agwajiing, ani-
giwed. 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-ANISHINAABEWISIDOON ANTON TREUER


BAWITIGOONSING

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDOON DENNIS JONES


IKWE MIINAWAA
OGWIZISAN

DEBAAJIMOD ROSE FOSS

OGII-ANISHINAABEWISOODOON GILLES DELISLE

GAA-AANIKE-AANJIBII’ANG ANTON TREUER

(1) Bezhig ikwe apame ogii-naganaa ogwizisensan. (2) Mii go apame gii-aano-mookawaakiid a’aw gwiiwizens. (3) Gaawiiin ogii-pizindaagoosiin iniw omaamaayan. (4) Booch igo apame gaaiizhi-naganind a’aw gwiiwizens.


(9) Aabiding igo miinawaa bi-giiwed a’aw ikwe, gaawiiin ogii-waabamaasiin iniw ogwiiwizensan. (10) Meshkwad dash ogii-waabamaan awiyya babaamisenid imaa biinji-wiigiwaaming.


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 akiwenzi
gaagiigido.

Eniwek mewinzha bezhig anishinaabe gii-kiigoonyike,
wewebanaabiid biinji-akwa’wewigamigong. Niibowa asaawen ogii-
nisaan a’aw anishinaabe. Giizhiitaad idash ji-giwen, 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-ANISHINAABEWISEDOON DENNIS JONES


Gii-Kinjiba’iweyaan

Debaajimod Emma Fisher

Ogii-Anishinaabewisidoon Anton Treuer


BINE
OJIID

DEBAAJIMOD NANCY JONES

OGII-ANISHINAABEWISIDOON DENNIS JONES

NOOPINADOON
GIDE’ WAA-IZHICHIGEYAN

DEBAAJIMOD ANTON TREUER


Mii iw minik waa-ikidoyaan.
Gookooko’oo Miinawaa Ikwezens

Debaajimod Rose Foss

Ogii-anishinaabewisidoon Gilles Delisle

Gaa-aanike-aanjibii’ang Anton Treuer


Oshkaabewis Native Journal Vol. 3 / No. 1 Spring 1996
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) "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-ANISHINAABEWISIDOON DENNIS JONES


Mii dash ezhi-ikidod gagiiikwewinini, “Waaqoshens, geget igo giminochige omaa bi-miizhiyan aw niizhwaabik, mii na? Mii aw
Gizhe-manidoo waabamik sa noongom ezhi-gwayakochigeyan, igo gaye geget gidaapiji-zhawenimig!


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


Mii i’iw.
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 LA FRINIERE, 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
MAIN
GLOSSARY

ANTON TREUER†

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:


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

† 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’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
agaashiniiyi vai be small
agaasin vii be small (object)
agogoodoon vti hang
    something up
agogojin vai hang
agogoozi vai be perched, sit
    overlooking something
agwajiing pc outside
akakojiish na woodchuck;
    pl akakojiishag
akamaw vta lie in wait for someone
akandoop 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
    akiwenziinyag
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
akwaandawee vai climb up
amanj pc I don’t know
    (dubitative 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-
amimikiikaa  vii be thundering
animise  vai fly away
animiwich  /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
anokitaw  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 apakwaanan
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
asinnii-bwaan  na Asiniboin Indian; pl asinnii-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- 
    jiimaanan
azhegiiwe vai returns
azhigwa pc nów

AAP

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 
    aadizookaanaag
aadizookaan ni, na 
    traditional story; pl 
    aadizookaanaan; also 
    aadizookaanaag (for 
    some dialects this word is 
    animate, for others it is 
    inanimate)
aakozinaagozi vai look 
    sick
aakoziwini ni sickness; pl 
    aakoziwinan
aakoziiwigamig ni 
    hospital; pl 
    aakoziiwigamigoon
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
aazhawaadaga vai swim across
aazhikwe vai scream
aazhogan pc across (Rainy Lake dialects)
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’odiwig
/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'iminaanan
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
baakaakonan 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
baatayiinad vii be numerous
baatayiinadoon 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
bimaadiziwini ni life
bimaadiziiwinagad vii
lives
bimaaaji’ 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
/ biindashkwaanz-/ vta stuff someone
biindaakojige vai offer tobacco
biindaakoozh
/ biindaakoonz-/ 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
boocho pc certainly, for sure
booni’ vta quit someone, leave someone alone
booni- pv quit an activity
boonitoon vti leave something alone, quit something
boozhoo pc hello
booozi’ 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
daakaasin 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
speaking 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
dawaaq pc preferable, better
to
dawegishkaa vii form a
part, gap
dazhi- pv location
dazhim vta talk about
someone
dazhindan vii 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
daai vai dwell
daangandan vii sample
something by taste
daanginan vti touch
something
de- pv sufficiently, enough
Debaasige name Light of
the Sun
debibi'oon vti catch
something, grab
something
debibizh /debibin-/ vta
catch someone
debinaak pc carelessly, any
old way
debwetaan vti believe
something, heed
something, e.g. a warning or belief

debwetaw vi: 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-giiizis na moon; pl
dibiki-giiizzoog
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

edawininjiimanaanjii=
gwaapizo vai have both hands shackled or tied together as a prisoner
edino’o pc even, alsoenda- pv just
dereso- pv every
dereso-dibik pc every night
dereso-giiizhig pc every day; also endeso-giizhik
endaawigam ni dwelling; pl endaawigamoon
enigok pc with effort, forcefully
enigoons na ant; pl
enigooonsag; also: enig
enigoowigamig ni ant hill; pl enigoowigamigoon
eniwek pc relatively
eshkam pc increasingly so
et a pc only
et a 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

gashkimaan 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
gaqinaagozi *vai* look like a porcupine
gaqigido *vai* talk, give a speech
gaqigidoo-
biwaabikoons *ni*
 telephone; *pl*
gaqigidoo-
biwaabikoonsan
Gaa-kaabikaang *place* St. Paul, Minnesota; also *loc*
at the waterfall
ganda’igwaason *ni*
thimble; *pl*
ganda’igwaasonan
gandakii’iige *vai* pole
Gaa-sagaskwaa-jimekaag
 *place* Leech Lake, Minnesota
 gaashkiishkigijiibizh
/gaashkiishgijiibin/-
 via slice somebody into pieces
gawwiin *pc* no
gawwiin ginwenzh *pc* not long
gawwiin ingod *pc* not a single thing
gaazhagens *na* cat; *pl*
gaazhagensag
gega *pc* almost
gget *pc* truly, really
gego *pc* don’t
gegoo *pc* something
gemaa *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
Gichtwaa 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
gikendaasowigamig *ni* college, university; *pl*
gikendaasowigamigoon
gikenum *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
giwanimo *vai* tell lies
giwashkwe *vai* dizzy
giwashkwebatoo *vai* run staggering
giwashkwebii *vai* be drunk
giwe *vai* go home
giwenh *pc* as the story goes
giiwizi vai be an orphan

giiwizigamig ni
orphanage; pl


giiwizigamigoon


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


giizizekwé 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


gwanaajiwan vii beautiful


gwanaajiwi 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’iganiiing place
Boy Lake, also

Gwiiwizensi-
zaaga’iganiiing

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)  
ikiido *vai say  
iki *pc as a habit,  
    customarily  
ikiwanagweni *vai roll up  
    shirt sleeves  
imaa *pc there  
imbaaba *n *nad my father; *pl  
imbaabaayag  
in’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
indedede 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
ingodwewaan pc pair
ingoji pc somewhere, 
   approximately, nearly
ingwana pc it turns out 
   that, it was just so
ingwizis nad my son; pl 
   ingwizisag; also
   ningozis
inigaazi vai be poor, pitiful

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 viti 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
ishkodewaabo ni 
   whiskey
ishkonigan ni reservation; 
   pl ishkoniganan
ishkwaa- pv after
ishkwakamigad vii be over with
ishkwane vai survive an epidemic
ishkweyaang pc behind, in the rear, in the past
ishpaagonaga vii be deep snow
ishpi- pv above
ishpiming pc up above, high, in heaven
iskigamizige vai sugar off
itaming loc place, at a certain location
iwapii pc at that time
iye pr that one
izhaa vai goes there
izhaagowaataa vai climb onto a rock from the water
izhi /in/- vta say to someone, call someone
izhi' vta deal with someone a certain way, make someone a certain way
izhi- pv thus, thusly
izhi-ayaa vai to be of a certain condition
izhichigaazh /izhichigaan/- vta treat someone a certain way
izhichigaazo vai be treated a certain way
izhichige vai does so
izhichigewinagad vii be done (this way)
izhidaabaazh /izhidaabaan/- vta drag someone to a certain place
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 vīi it happens
izhiwebizi vai condition,
behaves a certain way
izhiwidoon vīi take
something
izhiwijigaazo vai be
carried or taken to a
certain place
izhiwizh /izhiwin-/ vīa
take someone somewhere
iizan pc so the story goes,
apparently (Rainy Lake
dialects)

J
ji- pv to, so that, in order to
jiibaakwaadan vīi 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
madwezigge 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 vti take something, pick something up
manaajichigaade vii be respected

manaajichige vai be respectful
manepwaa vai crave a smoke
manezi vai to be in need
manidoo na spirit; pl manidoog
Manidoo-minisaabikong place Spirit Rock Island
manidoowendan vti consider something sacred
manoominii na Menomini Indian; pl manoominiig; also omanoomini
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
mawinzö *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
mazitaagoz *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’idiwig
/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
maajiiği *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
maanzhi-ayaa *vai* be bad off
maawin *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
memaangishen 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
Minisoo ding 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
misawenden vti want something, desire something
misaabe na giant; pl misaabeg
Misaabikong place Rock Island, Ontario
misaabooz na hare, jack rabbit; pl misaaboozoog
misawenden vti want something, desire something
mishiimin na apple; pl mishiiminag
Misiziibi place Mississippi River
Miskwaagamiiwi-zaaga’iganiing place Red Lake
mitig na tree; pl mitigoog
mitigokaavii be a forest
miziwe pc all over, everywhere
miziwezi vai intact
mii pc it is, there is
miigaadiwini-gikinoo’amaadiiwigamig 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
mijin vti eat something
miikanani 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
mooki vai rise to a surface,
emerge from a surface
mooshkin pc full
mooshkinatoon vti fill
something up with solids
mooshkine vai be full
mooshkinonadoon 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
nagamonon ni song; pl
nagamomonan
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’idaabaanewinis na mechanic; pl
nanaa’idaabaane= wininiwag
nanaa’in vta organize someone
nanaa’itoon vti fix something
nanaandawi’ vta doctor someone, heal someone
nanaandawi’iwe vai doctor, heal
nanaandawi’iwewininis ru 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
nawapwaanan
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 \(vt\) reflect on something, consider something
naangizi \(vai\) be light (weight)
naangizide \(vai\) be light footed (good tracker, good dancer)
naamingim \(pc\) 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
nishiwanajja’aa \(vai\) be spared, saved from destruction or death
nishiimenh \(nad\) my younger sibling; \(pl\)
nishiimenyag
nishkaadendam vai have angry thoughts
nishkaadizi vai angry
nisidiwig /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
nijikiwenh nad my male friend; pl nijikiwenyag
nijii nad my friend (used by and in reference to males); pl nijiiyag
nijjiikiwenz 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
niisinan vti lower something
niiwana’ /niiwana’w- / vta beat someone to death
niwanaskindibe’
/niwanaskindibe’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

noondaaw vta hear someone

noondaagwad vii heard

noonde- pv need, want,
crave

noongom pc today

nooni’ vta nurse someone

nooping pc in the woods

noopingadoon vti follow
something (abstract)

noopingazh /noopingan-/
vta follow someone

nooskwaada’
/nooshkwaada’w-/ vta
 licked someone

O, OO

o’ow pr this one (inanimate)

Obaashing place Ponema,
Minnesota

obi’ayaa ni narrows; pl
obi’ayaan

obiigomakakii na toad; pl
obiigomakakiiig

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

odiis 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* Menomini 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

ondaadiziikike *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

oniijaanisi *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

onzaaabam *vta* see someone from somewhere, see someone from a certain vantage point

onzaaam *pc* overly, too much, extremely

onzaaambilii *vai* drink too much

onzaaamine *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
oshakaw vta scare someone away
oshkaabewis na messenger, official, helper; pl
oshkaabewisag
oshkaabewisiti vai be messenger
oshkiniigikwe na young woman; pl
oshkiniigikweg
owaaka’igani vai has a house
owiiyawe’enyi vai be a namesake
ozhaawashkobiigizi vai have blue welts
ozhaawashkaabaawe 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
ozhimo batoo vai run in flight
ozhishenyi vai have an uncle

ozhisinaagane vai sets the table
ozhitoon vti make something
ozhiita 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
wanitoon vti lose something
wawaasese vii be lightening
wayeshkad pc beginning of a time sequence
wayiiba pc soon
Wazhashkoonsing place Wisconsin
waabam vta see someone
waabamoojichaagwaan ni mirror; pl
waabamoojichaagwaanan
waabanda’ vta show someone
waabandan vti see something
waaban ni east
waabashkiki *ni* swamp; *pl*
waabashkikiin
waabishekaa *vii* be white
waabishkaagoonika *vii*
there is a white blanket of snow; also
waabishkaagonagaa
waabishkiiwe *vai* be white
waabiiingwe *vai* be pale faced
waabooz *na* rabbit, cottontail; *pl*
waaaboozoog
waagaakwad *ni* ax; *pl*
waagaakwadoon
Waagoshens *name* Little Fox
waaka’igan *ni* house; *pl*
waaka’iganan
waasa *pc* far
waawanoo *vai* lay eggs, nest
waawaabiganoojiinh *na*
mouse; *pl*
waaawaabiganoojiinyag
waawaabishkimoose *na*
grub worm; *pl*
waaawaabishkimooseg
waawaashkeshi *na* deer;
*pl* waawaashkeshiwig
waawiyeyaakwad *vii* be round (something of wood)
waawiyez *vai* be round
waawiiji’iye *vai* be in someone’s company, assist
webin *vta* throw someone away, part with someone
webinan *vii* throw something away
wegodogwen *pc* whatever
wegonen *pr* what, what is it
wegwaagi *pc* behold
wemitigoozhii *na*
Frenchman; *pl*
wemitigoozhiiwig
wenabi’ *vta* place someone in a sitting position
weweni *pc* properly, easily, in a good way
weeiiib *pc* hurry, fast
wiiidabim *vta* sit with someone
wiiidigem *vta* marry someone
wiiidigendiwig
/wiiidigendi-/ *vai* they are married to one another, be married
wiiidookaw *vta* help someone
wiiigwaamike *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 vii pull something
wiikwaji' vta try someone, try to escape from someone
wiikwajitoon 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
wiinzoo 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
wiiyaas ni meat; pl wiiyaasan
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 ziiibiwan
ziibiins ni creek; pl
ziiibiinsan; also
zhiiwoobishenh
(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
THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREUER

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

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

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

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

“An essential study of nineteenth-century Ojibwe leadership and an important contribution to the field of American Indian Studies by an author of extraordinary knowledge and talent. Treuer’s work is infused with a powerful command over Ojibwe culture and linguistics.” —Ned Blackhawk, author of Violence Over the Land: Indians and Empires in the Early American West

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

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This compelling, highly anticipated narrative traces the history of the Ojibwe people in Minnesota, exploring cultural practices, challenges presented by more recent settlers, and modern-day discussions of sovereignty and identity.

With insight and candor, noted Ojibwe scholar Anton Treuer traces thousands of years of the complicated history of the Ojibwe people—their economy, culture, and clan system and how these have changed throughout time, perhaps most dramatically with the arrival of Europeans into Minnesota territory.

Ojibwe in Minnesota covers the fur trade, the Iroquois Wars, and Ojibwe-Dakota relations; the treaty process and creation of reservations; and the systematic push for assimilation as seen in missionary activity, government policy, and boarding schools.

Treuer also does not shy away from today’s controversial topics, covering them frankly and with sensitivity—issues of sovereignty as they influence the running of casinos and land management; the need for reform in modern tribal government; poverty, unemployment, and drug abuse; and constitutional and educational reform. He also tackles the complicated issue of identity and details recent efforts and successes in cultural preservation and language revitalization.

A personal account from the state’s first female Indian lawyer, Margaret Treuer, tells her firsthand experience of much change in the community and looks ahead with renewed cultural strength and hope for the first people of Minnesota.

Anton Treuer is professor of Ojibwe at Bemidji State University and editor of Living Our Language: Ojibwe Tales and Oral Histories, Aaniin Ekidong: Ojibwe Vocabulary Project, Omaa Akiing, and the Oshkaabewis Native Journal, the only academic journal of the Ojibwe language.
As fluent speakers of Ojibwe grow older, the community questions whether younger speakers know the language well enough to pass it on to the next generation. Young and old alike are making widespread efforts to preserve the Ojibwe language, and, as part of this campaign, Anton Treuer has collected stories from Anishinaabe elders living at Leech Lake (MN), White Earth (MN), Mille Lacs (MN), Red Lake (MN), and St. Croix (WI) reservations. Based on interviews Treuer conducted with ten elders--Archie Mosay, Jim Clark, Melvin Eagle, Joe Auginaush, Collins Oakgrove, Emma Fisher, Scott Headbird, Susan Jackson, Hartley White, and Porky White--this anthology presents the elders’ stories transcribed in Ojibwe with English translation on facing pages. These stories contain a wealth of information, including oral histories of the Anishinaabe people and personal reminiscences, educational tales, and humorous anecdotes.

“A rich and varied collection of tales from the Ojibwe (Chippewa) tradition . . . Drawn from printed and oral sources, the stories are meticulously and sensitively translated and annotated giving shape, form, and nuance to a fragile, almost extinct, civilization. This preservation project will be a vital addition to Native American lore.” – Library Journal

“A major contribution to Anisbinaabe studies. Treuer’s collection is particularly welcome as it brings in new voices to speak of the varied experiences of the Anishinaabe of recent generations.” – John D. Nichols, co-editor of A Concise Dictionary of Minnesota Ojibwe

Anton Treuer is professor of Ojibwe at Bemidji State University, and the author of The Assassination of Hole in the Day and Ojibwe in Minnesota. He is also the editor of Oshkaabewis Native Journal, the only academic journal of the Ojibwe language.
For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things is not often taught or thought about by most teachers and students of the language. A group of nine fluent elders representing several different dialects of Ojibwe gathered with teachers from Ojibwe immersion schools and university language programs to brainstorm and document less-well-known but critical modern Ojibwe terminology. Topics discussed include science, medicine, social studies, geography, mathematics, and punctuation. This book is the result of their labors.
This inspiring new documentary about ongoing efforts to revitalize the Ojibwe language was produced by Emmy-award winning producer John Whitehead. Major segments are devoted to the community of Ponemah on the Red Lake Reservation, the immersion schools in Bena, Minnesota, and Reserve, Wisconsin, and resource development at Bemidji State University.

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

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