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.

**STAFF**

**EDITOR:** Anton Treuer, Bemidji State University  
**EDITORIAL ADVISOR:** Earl Nyholm, Bemidji State University  
**MANAGING EDITOR:** Kent Smith, Bemidji State University

Opinions expressed in the *Oshkaabewis Native Journal* are solely those of their authors and do not reflect the opinions or judgments of Indian Studies or Bemidji State University. All proceeds from the sale of this publication are used to defray the costs of production, and to support publications in the Ojibwe language. No royalty payments will be made to individuals involved in its creation.

Authors are encouraged to submit manuscripts for possible publication as articles, stories and book reviews. Submissions should be made in duplicate and addressed to the editor:

Oshkaabewis Native Journal  
112 American Indian Resource Center #21  
Bemidji State University  
1500 Birchmont Drive NE  
Bemidji, MN 56601-2699

Subscription information is printed in the back of the journal.


ISBN 978-1-257-02254-0

©1996, 2011 Indian Studies Publications, Bemidji State University  
All rights reserved.
Publication of this issue of the Oshkaabewis Native Journal is funded in large part by an anonymous private donation. Miigwech aapiji wiidookawiyaang.
For Archie Mosay (1901-1996), one of the most generous, kind, wise and educated men I ever knew. We’ll keep your teachings alive, Nibaa-giizhig.
Nibaagiiziig

* Archie Mosay, 1991. ©Greg Gent Studios, Milwaukee, Wisconsin. This photo was taken by Greg Gent during one of Archie’s frequent trips to Ain-Dah-Ing (Endaayang) Half Way House in Spooner, Wisconsin.
OSHKAABEWIS NATIVE JOURNAL

VOLUME 3, NUMBER 2

FALL 1996

CONTENTS

INTRODUCTION

KEEPING LEGENDS ALIVE: NIBAA-GIIZHIG AND ANISHINAABEBIMAADIZIWIN

Anton Treuer ...................... 3

SPIRIT GROUNDS

Brooke Ammann ................. 15

STORIES BY ARCHIE MOSAY

GAA-TAZHI-ONDAAADIZIYAANG ........................................ 18

APANE ANISHINAABE OGAGANOONAAN MANIDOON .................. 20

MII GAA-PI-IZHICIGEWAAD MEWINZHA .............................. 26

GAAGIGIIDOWIN JI-GIKINOO’AMAAGENG ............................... 36

WAYESHKAD GAA-WAABAMAG AADAMOOBII ............................ 46

FALL 1996 VOL. 3 / NO. 2 OSHKAABEWIS NATIVE JOURNAL
CONTENTS

Nitamising Gaa-waabamag Makadewiyaas .............. 48
Nandawaaboozwe Makadewiyaas Miinawaa ............ 50
Waabooz Gaa-piindashkwaanind ......................... 52
Gaa-pazhiba’wid Niijanishinabe ......................... 54
Gaa-amwaawaad Animoonsan ......................... 58
Wenabozho Gaa-kiishkigwebinaad Zhiishiiban ......... 62
Mii Sa Iw .......................................... 68

GLOSSARIES

MAIN GLOSSARY

Anton Treuer .......................... 73

Oshkaabewis Native Journal  Vol. 3 / No. 2  Fall 1996
INTRODUCTION
KEEPING LEGENDS ALIVE: NIBAA-GIIZHIG AND ANISHINAABE-BIMAADIZIWIN

ANTON TREUER*

Archie Mosay was a man whose influence transcended his many titles. Medicine man, Midewakiwenzii, Chief, Boss, Healer, Speaker, Religious Leader, Spiritual Adviser, Grandpa, Dad, Friend. Nibaa-giizhig was all of these things and many more. The 1,200 people who showed up to pay their respects at his funeral represent a mere fraction of the lives he touched so deeply. Archie’s passing comes amidst a time of rapid change for the Ojibwe people whose long standing oral tradition and complicated religious ceremonies are still alive, but held onto by the thinnest of threads. It now falls upon Archie’s family and friends still here on earth to keep the legends he taught and the legend of his own life alive.

Archie Mosay’s parents did not send him to school after the second grade, choosing instead to keep at home and instruct him in the art and rituals of traditional Indian religious leadership. This lack of education in the Western tradition enabled him to learn more than most of his peers about Ojibwe culture; and I can say without a doubt that he was one of the best educated people I ever met. His passing on July 29, 1996 at the age of ninety-four was a tremendous loss for the Ojibwe people. All hardships bring strength, though;

*ANTON TREUER IS LEECH LAKE OJIBWE. A LONG TIME OSHKAABEWIS, STUDENT AND FRIEND OF ARCHIE MOSAY, HE CURRENTLY WORKS AS ASSISTANT PROFESSOR OF HISTORY AT THE UNIVERSITY OF WISCONSIN—MILWAUKEE.
and his family and students are more firmly resolved than ever to keep the teachings of this great man alive.

Born in a wiiguwaam on August 20, 1901 near Balsam Lake, Wisconsin, Mosay was raised in a traditional Indian community. He was known only by his Indian name, Nibaa-giizhig (Sleeping Sky or Evening Sky). The name Archie was given to him as a teenager when he went to work as a farm hand. The wife of the farmer he worked for was shocked to learn that he had no English name. When he returned to the farm house for lunch one day, she told him, “I have a name for you—Archie.” Nibaa-giizhig liked his new name and carried it with pride throughout the rest of his life.

Life was filled with hardships for Archie’s family during his youth. In 1918 a flu epidemic ravaged the Ojibwe communities along the St. Croix River, taking Archie’s maternal grandmother and two siblings in one night. Archie’s first wife and first child also died in the early 1900s of tuberculosis. In spite of these sorrows, Archie rebounded, remarried and had eight more children.

Like his father and grandfather before him, Mosay was instructed not only in ancient Ojibwe life ways, but the complicated rituals of ceremonial leadership. At the age of twelve, he was given a position in the Midewiwin (Medicine Lodge) as Oshkaabewis (Messenger). Through that job he began to learn the complicated procedures and detailed legends essential to conducting ceremonies later in his life.

A skilled medicine man, Archie knew hundreds of plants and trees used for different types of healing, a knowledge he eagerly taught to his children. He knew many ancient secrets for hunting and fishing, including the elaborate rituals of bear hunting. He was also well acquainted with the art of making bows and traditional Ojibwe birch bark canoes. Although much of his knowledge is still carried in the minds of his family members and helpers, much has also been taken with Archie to the grave.
When Archie’s father died in 1971 at the age of one hundred and two, the communities of Round Lake and Balsam Lake were in a quandary as to how best to fill the vacuum left by Mike Mosay’s death. Archie’s father Mike had been the Grand Chief of the St. Croix Band and the central spiritual leader of his people. For a few years, the Medicine Dance was not conducted as the people adjusted to the loss of their ceremonial chief.

In the early 1970s, an Ojibwe man from Round Lake approached Archie, gave him tobacco and said that his daughter would die if she could not be initiated into the Midewiwin. He begged Archie to help his girl, and eventually he acquiesced. Archie healed the man’s daughter and revived his father’s Midewiwin. From that point on, Archie and his brother assumed the jobs of his father to preside over the Medicine Dance and speak at Big Drum Ceremonies. John Stone of Lac Courte Oreilles and other Ojibwe spiritual leaders from Wisconsin and Minnesota helped the Mosay brothers conduct their ceremonies initially. However, as time went on, Archie and his brother carried on the work alone, with increasing numbers of people traveling from other Ojibwe communities to participate in ceremonies at Round Lake and Balsam Lake.

The honored position of Grand Chief of the St. Croix Ojibwe was also assumed by Archie shortly after his father’s death. The position had been in the family for several generations, and Archie carried the feather war bonnet and 1789 United States peace medallion passed on through his father as proud symbols of that title and position.4

In all of his spiritual work, Archie used his first language, the only language he knew until a teenager, and according to Mosay, the only language intended for Ojibwe prayer—anishinaabemowin, the Ojibwe language. One day, Archie stepped outside of the ceremonial Medicine Lodge to lecture his helpers, saying, “I can’t use English in there. The Spirit doesn’t understand me when I use
English.” This also explains Mosay’s focus on the importance of keeping the Ojibwe language alive. Without the language, there is no Midewiwin, no Big Drum, no Jiisakaan. Without the Ojibwe language, there is no Ojibwe culture.

At various times Archie fed his family by hunting and fishing, working as a groundskeeper at Balsam Lake resorts, a mason and as a rations plant worker during World War II. But for the bulk of his working years—thirty-four years—Archie Mosay worked for the Polk County Highway Department. However, as often happens with Indian elders, Mosay’s retirement was busier than his working years. His new work included helping counsel people recovering from alcohol addiction at the Ain-Dah-Ing (Endaayang) Half Way House in Spooner, Wisconsin. Throughout his ninety-four years on earth, Archie Mosay had never used alcohol; a fact to which he attributes much of his good health and long life. Traveling frequently to conduct various ceremonies and speak at pow-wows and conferences, Archie became a true servant of the Spirit—working hard for his people to his last day on earth.

At age ninety-four, Archie still drove himself and lived alone. His children, especially Dora Ammann looked after him, bringing food to his house and washing clothes; but Archie lived his own life every day. He never lived in a nursing home.

Thousands of people came to Archie over the years—from his maternal grandmother’s reservation, Lac Courte Oreilles, from his father’s place of origin, Mille Lacs, and from many other places as well. Archie gave hundreds of people their Indian names. He initiated over a thousand people into the Medicine Lodge. He spoke at countless pipe ceremonies and Big Drum feasts. When he died, shock waves reverberated throughout Indian country. Everyone who knew him knew that Archie lived a long, healthy, happy life. They would miss him terribly, but they would see him again when their time came. What was really scary and shocking was the idea of
carrying on without Nibaa-giizhig. Many people depended on Archie for everything from naming ceremonies to funerals. How would his family, oshkaabewisag and other students carry on the teachings of Nibaa-giizhig?

I had the privilege over the past five years of serving as Oshkaabewis to Archie Mosay—sitting next to him for a few weeks every spring and fall while he talked from nine o’clock in the morning to about ten o’clock at night. Through that work and getting to know his family, I have seen both the complexity of Ojibwe culture and the talent working to keep it alive. The task of maintaining Ojibwe ceremonies, especially the highly ritualistic Midewiwin can be daunting indeed. However, I am certain that Archie’s family and students will rise to the challenge and insure the viability of Ojibwe culture for one more generation. Losing elders like Archie is tragic, but it will never amount to cultural annihilation as long as new people learn how to carry on their work.

Archie’s belief in the importance of maintaining and revitalizing the Ojibwe language and culture had an indelible impact on the production of the Oshkaabewis Native Journal. Archie had a couple stories published in previous issues which he proudly showed visitors to his home, encouraging them to study Ojibwe wherever they were. He shared and encouraged the recording of all material he felt appropriate for publication. No sacred legends were recorded. However, the stories presented here are rich and varied. Archie remembered the first time he saw a car as a young man and the first time he saw a black man. He remembered what it was like when his children were born in wiigiwaams.\(^5\) He also recalled how Ojibwe people traveled long distances on foot to participate in the Medicine Dance at other communities. Frequently his family walked to Lac Courte Oreilles for this purpose, a one way journey of three days on foot. His father used to journey by foot from Mille Laes to Balsam Lake in order to court Archie’s mother, a trip that took six days round trip. Archie also remembered hunting in the St. Croix
River Valley's tall pine forests before logging decimated them—trees so large and canopies so dense that no other plant life grew on the forest floor and one could walk on the pine needles more quietly than pavement. All these stories as well as several other jokes and remembrances are included in the collection here.

It is my hope and belief that the stories presented in this volume are not simply reproduced here to preserve the words of a great man. These stories are alive today among Archie's friends and family. I hope this journal will serve to help keep those memories fresh and share the wisdom, laughter and language of Nibaa-giizhig with other people interested in revitalizing their Ojibwe culture. These stories, this Ojibwe language and the spirit that gave birth to them can then live not just in the hearts and minds of Archie's contemporaries, but in the lives of future generations.

**Recording, Transcribing and Translating**

The stories presented here were usually recorded at the home of Archie Mosay. Sometimes I would arrange special trips to visit Archie for this purpose. More often, we would record a few stories before or after some ceremonial event that brought me to Balsam Lake such as the naming ceremony for my daughter, a funeral, drum ceremony or Medicine Dance. With the exception of "Mii Sa Iw," which I wrote down through dictation and John Nichols' twenty-five year old recording of "Gaagiigidowin Ji-gikinoo'amaageng" which is no longer usable, all the stories presented here are on tape and included on the cassette published with this issue of the journal.

Usually I let Archie pick topics for discussion or stories he wished to tell. Occasionally, one of his daughters or I would encourage him to share a story we had heard him tell before. In all cases however, Archie, Dora and I were careful to chose topics appropriate for recording and publication. No sacred legends from
the Midewiwin were ever recorded. Archie always strictly maintained that those stories could only be learned in the Medicine Lodge itself and that they had to be passed on through oral tradition, without the aid of modern technology. We can not use the *Oshkaabewis Native Journal* to keep those legends alive. However, we can use this publication to try to keep the language in which they are told alive; and we can use this publication to help keep the experiences and wisdom of Nibaa-giizhig from fading away. His life is a legend in itself.

After recording sessions, I took the tapes with me back to my home near Cass Lake, Minnesota and worked on transcriptions. When I was unsure of vocabulary words, I often called Archie or one of his daughters. When I was unsure of false starts and grammatical errors, I usually saved the questions for my next visit and read parts of the texts back to Archie for clarification. I read final transcriptions of most stories to Archie as well. Some minor modifications were made based on Archie’s responses to my questions. As a result, in some places the recording on the tape may differ slightly from the written version. These differences are very minor, however, and one can easily read along in the journal while listening to the tape. With the material presented in this format, improvements in the transcription are possible as well.

It should also be pointed out that some Ojibwe sounds are difficult to differentiate and can vary across dialects. For example, John Nichols and I could not reach a final conclusion as to whether lake should be written as *zaaga’igan* or *zaaga’egan*. Similarly, the difference between *iniw* and *aniw* is also difficult to distinguish. *Iniw* is preferred in Mille Lacs where Archie’s father was from. *Aniw* is preferred in Balsam Lake where Archie’s mother was from. Both Nichols and I wrote down words as we heard them, and any inconsistencies are the fault of our ears in differentiating between these similar sounds.
Originally, I intended to publish all of the material Archie felt appropriate in a monolingual Ojibwe format. However, Archie was clear that he wanted to record stories so they would be preserved for his family and other Indian people to understand and use. With many of Archie’s friends and younger family members still struggling to regain their language, I decided that it would be appropriate and well appreciated to share those stories in English as well as Ojibwe. The process of translating these stories is one I undertook after Archie Mosay passed away. I never had a chance to check translations with Archie himself. I also created the titles for all of the stories presented here. They are usually derived from lines in the stories themselves, but are not part of the oral tradition they label. They are conventions used here for ease of reading and differentiating stories. In the process of translating stories and selecting titles, I consulted some of Archie’s friends and family members as well as Ojibwe linguist Earl Nyholm, all of whom helped a great deal.

ACKNOWLEDGMENTS

Publishing this issue of the Oshkaabewis Native Journal would not have been possible without the help of many people. First and foremost, I want to thank Archie’s children—Dan, Kenny, Jim, Wayne, Betsy, Barbara and especially Dora for their permission and encouragement of this endeavor. Archie’s stories are their stories now, and I am honored to have been permitted to record Archie, transcribe and translate his thoughts and share them here.

My sincere thanks are also extended to Paul DeMain who recorded the story “Mii Gaa-pi-izhichigewaad Mewinzha” during a telephone interview with Archie broadcast on Lac Courte Oreilles radio station WOJB. Paul released the story to me for transcription,
translation and publication with the knowledge and permission of Archie’s family.

Chi-miigwech to John Nichols who recorded, transcribed and translated the story “Gaagiigidowin Ji-gikinoo’amageng” published here. Thanks also to those who assisted Nichols, especially Archie Mosay and Maude Kegg who did most of the translating for that story and Earl Nyholm who did much of the editing. Nichols’ impeccable work has done much to preserve the Ojibwe language in its full complexity and power.

I was also assisted by several people in translating local place names and editing texts. I am greatly indebted to Archie’s good friend Dick Barber, sister-in-law Connie Rivard and daughters Dora Ammann and Betsy Schultz. My mentor Earl Nyholm also spent several hours editing transcriptions with me, and his masterful command of Ojibwe has done much to make these texts as solid as they are. Thanks always to the ONJ staff, especially Editorial Advisor Earl Nyholm and Managing Editor Kent Smith whose belief in and support of the ONJ have made production of the journal not only feasible but richly rewarding and extremely successful.

An anonymous private supporter of the Oshkaabewis Native Journal donated over two thousand dollars to facilitate production of this issue. Thanks so much, whoever you are, for your kind help. I also would like to thank several groups who funded parts of the research and work that went into recording and transcribing Archie’s stories. The Leech Lake Band of Chippewa Indians gave me enough money to buy my first recording device, which I still use today. The Committee on Institutional Cooperation and the Minnesota Historical Society also awarded me small research grants to cover travel expenses to visit Archie and other Ojibwe elders.

Often other people were present when I recorded stories and the laughter of many people can be heard at times on the cassette. Thanks for sharing the fun to Veronica Hvezda, Sheila LaFriniere, Brooke Ammann, Dora Ammann and everyone else who listened in.
Above all, thanks to my wife Sheila LaFriniere for supporting all my trips to Balsam Lake to help out during ceremonies and visit Archie. If she didn’t believe in me or my teacher, it may never have happened. And thanks to my little daughter Madeline Treuer who has inspired me and reinvigorated my conviction to keep the teachings of odiyawen'enyang, Nibaa-giizhig, and the language in which he gave them alive.

**Publications of Archie Mosay**


same. “Nebageshig, Grandson of Mosay, the Caterpillar.” *News From Indian Country*. Mid September 1996: 7A.


same. “Nebageshig is Laid to Rest.” *News From Indian Country*. Mid September, 1996: 7A.


1 This observation, held by many people was eloquently written by David Hanners in “Spirit World Now Beckons to Legendary Tribal Leader,” St. Paul Pioneer Press. August 2, 1996: 1B, 4B.

2 Paul DeMain, "Nebagehig is Laid to Rest," News From Indian Country. Mid September, 1996: 7A.

3 The exact date of Archie Mosay’s birth is not known. Archie and his children accepted the date of August 20, 1901. However, this is their best guess. His exact place of birth is also unknown—whether in the woods or a wiigwaam, although he was born somewhere in the vicinity of the Indian village of Inaandagokaag near present day Balsam Lake, Wisconsin.

4 It is not clear if the peace medallion was originally given to Archie’s paternal grandfather Shakopee of Mille Lacs or a chief on his mother’s side at St. Croix. The feather war bonnet appears to have come from Mille Lacs. The name Shakopee was adopted from the Dakota and carried by a couple of prominent Ojibwe leaders as well as Dakota people.

5 Wayne Mosay, his youngest child was the only one of Archie’s offspring to have born in a hospital.
SPIRIT GROUNDS

BROOKE AMMANN

Take this.
Set it out in the woods
Among the thin, speckled birch
Where my spirit lives.
Set it in the damp mass of leaves
That carpets the forest floor.
Place it on the lily pads
That silently float
Barely above the water’s ridge
In the creek that runs
By the grounds of the dance.
Take this
Precious gift.
Let it live forever
In the misty green haze
Of early summer leaves
Just outside the entrance of the lodge.
Let it nourish the black soil.
Let its life flow up through the veins of every tree
To the tips of every dew-laden leaf.
Let my spirit live forever—
Let it keep you laughing
And put it in a song.

* BROOKE AMMANN IS ST. CROIX OJIBWE AND GRAND-DAUGHTER TO ARCHIE MOSAY. SHE IS CURRENTLY A SENIOR AT DARTMOUTH COLLEGE IN HANOVER, NEW HAMPSHIRE.

FALL 1996 VOL. 3 / NO. 2 OSHKAABEWIS NATIVE JOURNAL
STORIES BY ARCHIE MOSAY
GAA-TAZHI-ONDAADIZIYAANG

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER


WHERE WE WERE BORN

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] First of all, I am going to talk about what happened with me when I was young. I don’t know where I was born—in a bark lodge or maybe I was born in a lodge with a peaked roof, or maybe somewhere in the woods. That’s where I must have been born.

[2] Later on, when I was fourteen years old, my father made a house. We stayed there at that time. Before that we had always lived in bark lodges. Then I was born there, there at Balsam Lake as it’s called. I was born a long time ago. And both of my parents lived here for a long time.

[3] My father, he was born over there at Mille Lacs as it is called. Then, when he was nineteen years old, there he married my mother. Then he stayed here until he left [for the spirit world]. And my parents had nine children.


THE INDIAN ALWAYS TALKS TO THE SPIRIT

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] And the Indian does this when he talks to the spirit, when he wants the head spirit to think of us. That's what they did in the medicine dance. That's why the Indian participated in it, why he started [his life], why he lived. That's why he was involved.

[2] And this drum the Indian uses here today, it was placed among the Indian people there at Mille Lacs as it is called, placed there for him so that the Indian could start [his life] as it was before. That's why that drum started there. They all went out there towards the east, they were told this of the drums. Today the Indian still keeps this in mind, how the spirit gave him this to start [his life]. That's why it was given to him.

[3] And when the Indian sweats, a certain [person] was given this so that the Indian could do so. And while it will be the warm season, at that time the Indian was told to sweat. And when it's fall already or when it's winter, the Indian was told to sweat at that time too. When the Indian was afflicted with something, that's when the Indian was told to do this.


And that is what the Indian did long ago when he sweated and again when he fasted in his youth—boys, girls. Now long ago they fasted so the spirits would want them to be considered [for pity]. That is why they did that. And that is why the Indian came to know names there to be given to the Indian people. That is why they knew them there, knowing the animals and the birds.

And every one of the animals running about here on earth, they were blessed for a reason—the bear as he is called, and also the bald eagle. And they pitied the Indian for a reason, giving him things to improve his condition, appeasing the Indian when he talked. That is why the spirit gave things to him.

And the girls, they were spoken to by the old ladies and told how the Indian lived before. When they were talked to by their parents, that is how the Indian knew what to do. I hope he will come to know this by the way I lived myself, when he thinks about it.

And when the Indians went hunting long ago as well, when a young man first killed an animal, whatever kind of animal was first killed, he smoked to the spirit. He offered tobacco for killing this animal first. Again tobacco was offered to the spirit when he ate that which he killed. He talked to the spirit first.

And this here rice, the Indian could not eat it when he finished making it. After they offer tobacco to the spirit, at that
obagidinamawaawaan manidoon, mii iw api gaa-miijid iw manoomin. Ayiigwa gaye wii-pawa’iganaandang, mii gaye iw api manidoon gii-kanoonaad, bagidinamawaad asemaan o’ow isa wii-mamood o’ow isa nibiikaang gaa-pagidinang manidoon ji-inanjiged anishinaabe.


O’ow gaye, o’ow isa nibiikaang endanakiid giigoonh, mii gaye iniw akawe awiiya ogii-izhinawaan. Akawe manidoon ogii-pagidinamawaan asemaan wii-amwaad iniw isa giigoonyan.


time they ate the rice. And now already when he knocks it, at that time too he speaks to the spirit, offering him tobacco when he will take this from the waterways so that the spirit gives permission for the Indian to have a traditional diet.

[9] And this here medicine the spirit gave us to use, when the Indian wants to pick it, he offers tobacco first. That is how the Indian used medicine long ago. Thus he could not use it, the spirit told him, tobacco was to be put down first when he wanted to pick medicine or already the spirit will change its condition on this earth. That is what he was told by the spirit.

[10] This too, this water where the fish live, for them too one thinks of them respectfully first of all. He offered the spirit tobacco first when he wanted to eat those fish.

[11] In this way the Indian was put [here] long ago. This what I heard the old men that gave the lectures say. Now that is what I tell my fellow Indian when I help someone getting a name or something.

[12] And for starters, that is all I want to say. At a later time I will talk again. That is it.

WHAT THEY DID
LONG AGO

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] Hello Indians! First of all I want to talk about this how things were with me in former times when I was young. I can’t know where I must have been born—in a bark lodge or a lodge with a peaked roof or somewhere out there in the bush. In former times some Indians were born out there.

[2] Maybe when I was fourteen, that was the first time I went inside a house my father had built. We had only been in bark lodges each winter. And this one of my parents, over there at Lac Courte Oreilles as it is called, my mother was born over there. There with that Indian named Aanakwad, they lived over there. Then over there somewhere they must have been born, my mother and the old man Neweyaash as her father was called. And my mother’s husband she had married long ago, this old woman as she was called.


When her husband left [for the spirit world], then she moved back there to Balsam Lake. Then they lived there, my grandmother who had spent her entire life there and mother who had come to live there not so very long ago. And my father, over there at Mille Lacs as it's called, that's where he was born. And there at Balsam Lake, there he married my mother. When he was nineteen years old, at that time he married my mother there.

And that's where my own life began when I was born. My father built a house there. We were right there.

And in the spring too, in the midst of this season, long ago the Indian moved then, moving into the deep forest, he made this, this here sugar from the trees as the syrup was handled in a certain way. That's how they made it. Over there where they lived, it wasn't far—five miles out in the woods somewhere. They lived over there when they sugared off.

Again when they're done sugaring off, then there on the shore of Balsam Lake, that's where they set up camp. They set up camp there again at this time harvesting fish by shining them, hauling in the largemouth bass. He lived right there, that's how the Indian lived long ago.

Then again the Indian moved home. Then already they began preparations for when the Indian participated in the medicine lodge. The Indian took part in the medicine lodge everywhere—at Lac Courte Oreilles, again at Lac du Flambeau, and at Bad River, and again over there at Dewegisghaming. I am not sure what it's called, what that reservation over there is called in Indian. And here too at Little
miinawaa iwidi Metaawangaag, Bikoganaaganing—mii imaa gii-midewiwaad iko ingiw anishinaabeg mewinzha.


Sand Lake (Maple Plain) as it's called, and again over there at Big Sand Lake (Hertel), at Danbury—right there those Indians customarily did the medicine dance long ago.

And then when they finished the medicine dance, then again they had a pipe ceremony when the ice went out on this lake, they made tobacco offerings to the spirit to be thought of there in what they were up against in their lives.

Then again after they had the pipe ceremony, then again already they picked berries when they were ripe—the blueberries, the raspberries, the blackberries, whenever they ripened. That's how they harvested berries. That's why the Indian lived long ago, from the extent of what I've come to know of it myself. And that's it.

Again in the fall, now they move to the shores of the water to pick rice, knocking the rice. First of all they have a pipe ceremony when they want to pick rice, making tobacco offerings to this lake, tying up this rice they want to knock. Nobody embarked. First of all he offered tobacco in the waterways.

And when that Indian finished the rice, first of all he offered tobacco to the spirit as he doesn't want to eat that rice. Then they ate it. That's how I saw those Indians [do things] in former times.

And all the Indian people went to different places when he participated in this medicine dance. And over there at the Lac Courte Oreilles reservation as it's called, there at Whitefish, right there the Indians held the medicine dance long ago. We walked everywhere to go participate in the medicine dance as my father was summoned to go over and help out, assisting those old men who did the medicine dance. It took us three days to get there. That's how the Indian did things in


former times when he approached this where his life originated. Today the Indian doesn’t do this when he goes to where his life comes from. And the spirit told him of this medicine dance, that he was to come to do that which he had been given together, that this was the reason his life started as the spirit handed it down to him. That’s how these Indians did things long ago when they went to where the Indian people did certain things.

And this too, this drum was set down here by that strange speaking Indian [Dakota] in this direction. Over there on the prairies as they are called, it’s over there that the strange speaking Indian came from to Nay-Ah-Shing there at Mille Lacs Lake as it’s called. It’s there that he put that drum from which the Indian started his life. That’s why he put it there. And that’s why the Indian started it there. And that strange speaking Indian, as these strange speaking Indians stood before [the onslaught] of the white man he was told he would be used up, destroyed. But the spirit did not look favorably upon this. For once, he was thwarted as the Indian sounded his voice. And that’s why the head spirit placed among him these drums that are spoken of here today.

This is how that Indian did things in former times. I have been impressed with [the Indian people] myself as I have seen them doing these things. That’s why I know a little bit myself which I use to help the Indian. That’s how they taught me, that is to say my grandfather, the old man named Neweyaaash. He is the one who told me what I would come to do in helping the Indian with certain things. I can’t dictate to him. I can’t just dictate something to him when he asks me. And I only tell him things he wants to know about.

And these names, the Indian names, I fasted for them a long time ago when I was a boy. Out there is where I received them, those Indian names. Today not enough [Indian people] have Indian names. They are losing it. The Indian is losing everything I saw them [do] long ago.

And these bark lodges, every spring these women made them, they laid the beds for them on the mats, the ones that have been talked about. And while the birch bark was easy to peel, at this time they took it and made them, those birch bark coverings. And they lined up those birch bark roofing rolls in a certain way on the lodges. They used those birch bark coverings there on top of the lodges. That's how they made them when they were at home.
GAAGIIGIDOWIN
JI-GIKINOO’AMAAGENG

GAA-TIBAAJIMOD ARCHIE MOSAY*

GAA-ANISHINAABEWISIDOOD JOHN D. NICHOLS**


---

* This talk was recorded on February 13, 1975 in Round Lake, Wisconsin by Archie Mosay for the Wisconsin Native American Languages Project of the Great Lakes Inter-Tribal Council and the University of Wisconsin—Milwaukee.

** JOHN D. NICHOLS is PROFESSOR OF NATIVE STUDIES AND LINGUISTICS AT THE UNIVERSITY OF MANITOBA.
A TALK
FOR TEACHING

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY JOHN D. NICHOLS

[1] I want to speak about how the Indian lived back when I was born. There weren’t many white people around then, only later.

[2] This is how he [the Indian] lived. He was quite poor. Also, he didn’t have a permanent place to live. They just lived in wigwams. And they never went to town for things to eat. They just hunted around in the woods for what they ate. They ate only fish, muskrat, and deer meat. That’s the whole of their diet.

[3] We’re trying to teach you something so you won’t forget how the Indian was placed here to speak in such a way. We are losing everything today, we who are called the anishinaabe. We spend too much time talking to the white man. That’s why we are losing the way we spoke way back then and what our ancestors knew.
i’iw sa enweyangiban ishkweyaang keyaa gigiziiminaanig gaa-izhi-gikendamowaad wiinawaa.


I’ll speak there some more about the Indian today. They aren’t using Indian medicine. It’s only the white man who doctors us now. But long ago the Indian wasn’t doctored by the white man. They doctored themselves no matter how they were sick. They never went to the hospital. They just doctored each other. There wasn’t just one Indian who knew doctoring. Everybody knew it. But today nobody knows nanaandawi’owin as doctoring is called. As for me, when I was young I never went to a medical doctor. It was only my parents who doctored me when we were ill with something. Then they hunted around out in the woods for what they wanted to use: “I wish my children to be well,” they thought. And also the various stuff in the air [infectious diseases], they tried to deal with that too: “I hope it won’t affect my child,” they thought.

And moreover long ago the Indian took part in the dance. Now the Indian is losing that which the Spirit placed him here to do. Today hardly anyone pays attention to the dance, and the drum which was placed for the Indians to rely on. Hardly anybody pays attention to that today. But long ago the Indian came a great distance to attend the dance, hoping for the means of life. That’s why he attended it. Today we hardly pay attention to it and all the things that were placed here for the Indian to rely on. We’re losing it all today; we’re even losing the medicine dance. We hardly pay any attention to it.

Miinawaa yo’o sa mitigong wendingming zinzibaakwad, mii gaye i’iwi wenitooyang. Gaawiin noongom anishinaabe omamoosiin i’iwi sa zinzibaakwad ezhinikaadeg. Mewinzha wiin anishinaabe gichi-neniibowa ogii-kiizhitoon zinzibaakwad, gii-aabajitood bibooning.


Miinawaa yo’o, ayyii, apishimonan igaye, gaawiin gegoo ingii-ayaanziimin, mii eta go mashkosiwan gaa-apishimonikengin gii-shingishinaang keyaa. Aaningodinong gaa-apiichi-gisinaag go imaa wiigiwaaming, mii imaa bagidinaamoyaang, mii go gaa-izhi-niigiwadinig aniw
But long ago the Indian was healed by it; back then the Indian did things right. But today we’re losing it all.

[6] We’re also losing the sugar which is obtained from the trees. Today the Indian isn’t harvesting that *ziinzibaakwed* as the sugar is called. But long ago the Indian finished a lot of sugar, and used it in the winter.

[7] And moreover all of the wild rice is spoiled by the white man. The white man harvests entirely too much of it. He doesn’t put any of it back in the lake. But the Indian put some of the wild rice back in the fall so that it would sprout again, that’s how much he put there. But today we harvest it all; we are going on and doing what the white man does.

[8] Now, the next thing I’ll tell is how I lived when I was young. We inhabited a shack; after I was twelve I lived inside a shack. We always stayed in a wigwam in the winter. We didn’t use fuel in a stove when we were in the wigwam, but we made a fire right on the ground, and the woodcutters cut wood all day and built the fires up. We didn’t have any mattresses, only hay from which mats were made that we lay down on. Sometimes it was so cold in the wigwam that our blankets got frosted up from our breath—that’s how very cold it was inside the wigwam.
waabooyaanan, mii gaa-izhi-gichi-gisinaag imaa biindig wiigiwaaming.


So now I’ll tell you about the wigwams the Indians inhabited. You see, when they riced or when a man was out hunting somewhere, they made a lean-to. That’s where they lived when they riced, and also when a man went hunting someplace, those are the kinds of things they made. And in the summer, it was the domed lodge that they inhabited, the ones covered with cat-tail mats and birch bark mats. And in the winter, it was the peaked lodge that they inhabited. They covered it with tree bark at the bottom and with birch bark mats at the top. That’s how the Indians living back then lived.

And when the Indians tapped trees back then, they tapped directly [with an ax]. And they made spiles. When they finished tapping one tree, they pulled a path for the sap with their fingers, so that it would flow into the sap bucket. They didn’t use pails when they tapped trees or carried sap, only folded birch bark sap buckets, those biskitenaaganan. And sometimes if the snow was deep when they were tapping trees, the women used grass snowshoes, and they also used them when they carried sap. A man didn’t get anything, even water; it was the women worked on the sugar—tapping trees, and carrying sap, and making the sugar—it was the women I saw working at boiling sap back when I was young.
miinawaa gii-naazibiiwaad miinawaa gii-ozhitoowaad
ziinzibakwad — gii-iskigamizigewaad ikwewag agiw gaa-
waabamagig iko gii-tazhiikamowaad imaa ishkweyaang gii-
oshki-bimaadiziyaan.

noosiban. Gichi-a’aya’aawi. Waasa iwidi ishkweyaang gegoo
ogii-onji-gikendanaa wiin. Mii imaa-sh gaye niin gegoo weni-
gikendamaan ge-ani-izhi-gaagiigidoyaan. Gaye wiin gii-
nibwaakaas sa gegoo wii-kaganoonaad aniw anishinaaben
aano-gii-wiindamawaad sa gaa-pi-ayindid ishkweyaang
anishinaabe. Niin wiin noongom, gaawiiin gwech
ingikendanziin ge-ani-izhi-gaganoonagiban anishinaabe. Ge-
izhi-gashkitooyaan eta indizhi-gaganoonaa. Waasa wiin iwidi
Misi-zaaga’igiining, mii wiin iwidi gaa-tazhi-ondaadizid.
Miish imaa, amanji iw apii imaa gaa-maajii-danakigwen
Inaandagokaag izhinikaade. Miish imaa gaye niin noongom
endanakiiyaan geyaabi.

[12] Miinawaa imaa o’o da-niimi’idiiyang, gaawiiin gwech
noongom awiiya naaniimisiwag agiw ininiwag. Mewinzha
wiin gii-paataniinowag gaa-naaniimijig ininiwag. Niimi’idiid
anishinaabe, mii i’iw gaa-izhi-apitendang sa niimi’idiiiwin
ezhinikaadeg. Gaye negamojig, gii-paataniinowag ininiwag.
Noongom, gaawiiin gwech ayaasiin o’o sa negamojig. Mii go
ezhi-wawaanendamang aanin gakeyaa waa-izhichigeyang, mii
sa niimi’idiid ingoji a’aw anishinaabe. Mii akina ani-wanitood
sa gaa-izhi-bagidinigod manidoon ji-ani-izhichiged, gaye.
Mewinzha wiin, mii iw gaa-izhi-mangaanibiid anishinaabe
bibooninig gaa-ayindanakamigizid. Gaawiiin biindig ogi-
tazhiikanziin, agwajiiing, mii iwidi gaa-tazhiikkang i’iw sa
niimi’idiiiwin.
And next I'll tell you about my late father. He was very old. He knew things from way back. That's how come I know things I can speak about for the future. As for him, he was wise and spoke to the Indians telling them what had happened to the Indian in the past. But today I hardly know what I can tell to the Indian; I only speak of what I can to them. He was born way over at Mille Lacs Lake. I don't know when he started making his home at what is called Balsam Lake. That's where I still live today.

And of the dance we do, there are hardly any of the men dancing today. But long ago there were a lot of the men who danced. An Indian giving a dance valued the niimi'idiwin as the dance is called. As for singers, there were a lot of men who did that. But today there hardly are any singers. We have no idea of what to do when an Indian dances somewhere. He is losing out on why he was placed here by the Spirit to do that henceforth. Long ago the Indian shoveled it out in the winter if there was to be an event. He didn't do it inside, but it was outside that he had the dance.
WAYESHKAD
GAA-WAABAMAG AADAMOOBII

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER


The First Time
I Saw an Automobile

Told by Archie Mosay

Transcribed by Anton Treuer

[1] The first time, there was a white man riding in that
aadamoobii as they called it. A certain young man and I were
following the road. We already heard him speeding up there,
with some approaching sound. But no, we are boys. And we
were scared when we heard the noise coming here on the road.

[2] No, the way the roads look now, they didn’t look like
that. These were the only kind, they were made of corduroy.
That’s how those roads looked long ago.

[3] Only horses and carriages, that’s how the white men
drove. And then when we heard that thing, some sound
approaching, we went off to the side hiding from it. We could
be found by the side trail for a long time while this thing was
hanging around near here, this automobile that carries us
today.

[4] For a long time when he was going to catch up to us,
seeing us there as he sped along, we were frightened as he
was heard coming. That was the first time I saw that
aadamoobii as the Indian named it long ago. And that’s why
we hid from him when he scared us.

[5] And that’s all I want to say for now.
Nitamising Gaa-waabamag
Makadewiiyaas

Gaa-tibaajimod Archie Mosay

Gaa-anishinaabewisidood Anton Treuer


Mii dash akawe imaa minik waa-kaagiigidoyaan.
THE FIRST TIME I SAW A BLACK MAN

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] When I first saw that black man the Indians already talked about here in town, here where I live, those black people floated down [the river] to settle there too, the children of that man, his wife, they moved here, this here barber, that is [to say] that black man. He lived here at Balsam Lake for a long time, the one who was the barber when I first saw him, that makadewiyaas as he was named.

[2] And he thought well of the Indians there. There where they lived, they never told the man that he couldn’t be here where he lived. But they could’ve told him. And he only talked in a certain way in spite of the fact that he spoke Ojibwe as we taught him that Ojibwe language too. At that time I first saw that black person. Over across the ocean towards this certain island, he was from over there, that makadewiyaas as the Indian called him.

[3] And that’s all I’m going to say for now.
NANDAWAABOOZWE
MAKADEWIIYAAS

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER


Once a certain man came with us when we went about rabbit hunting. There is a swamp out there, and there is where the white rabbits were. And then he told him there, "Right here you lie in wait," he told him, "The rabbits will come [to you]."

Then that black man stood right there. But none of those rabbits approached him, he who the Indian had brought along. He abandoned him out there and went home. That's why that happened to that black man.
WAABOOZ
GAA-PIINDASHKWAANIND

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER


THE STUFFED RABBIT

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] And one time it's the black man, that man brought him along. Then he snared that rabbit and stuffed him. Then out there where he must have wanted to bring him, out there he placed that rabbit.

[2] And as they started to go home, walking along he thusly spoke to him, "See that rabbit sitting over there," he told him. That rabbit had been stuffed for a long time, as that black man stood there, shooting—that stuffed rabbit.
GAA-PAZhiba’wid
NiiJAnishinaabe

GAA-tibaajimod Archie Mosay

GAA-anishinaabewisidoond Anton Treuer

inagakeyaa anishinabeg endaawaad, ikwe imaa zaagizibatoo
Ogii-pazhiba’waan mookomaanens,” indig.

izhichigewaanen. “Gaa indaa-bazhiba’wigosiig waa-ani-
miigaanaajin,” indinendam. Imaa anooj igo inendamaan, ingii-
o-biindige. Imaa dash dazhiikodaadiwaad imaa michisag,
debibidowag i’iwi onik da-bagijwebinang i’iwi mookomaanens.
Mii imaa apiichiikawag o’ow, aanawi maakabiwag
mookomaanens gaa-izhi-bazhiba’odamaan
nindinimangaanang.

Miinawaa indiy ingii-pazhiba’wig niizhing. Imbeshizhwig
o’ow nininjiining. Mii gii-gwayako-gishkizhwiid o’ow
mashkiijitad a’aw. Oon aanawi gishkizhaa ommaa apii. Mii
dash gaa-inizhang. Mii go ommaa o’ow ezhinaagwak. Mii
gaawiin dash ogii-kiishkizhanziin. Mii iw keyaa gaa-
inaapinazhid a’aw inini.

imaa endaawaad, nimaamaayiban, “Aaniish ezhiwebiiziyan
miskwiwiwiyiyan,” ikido. “Oon,” wiindamawag, “Ezhi-
WHEN I WAS STABBED BY MY FELLOW INDIAN

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] I was going to town when I left. At this time half way here towards where the Indians lived, a woman came running out of the house there. "A man is fighting my husband here. He stabbed him with a knife," she tells me.

[2] I was fifteen years old at that time. I don’t know what I must have been doing. "Those who want to fight shouldn’t stab me," I think. As I thought about all kinds of things there, I went over and entered. And there as they were involved with one another there on the floor, they grappled over his arm so he would release that knife. Right there I was controlling him to a certain extent, but anyway they were wounding [each other] with the knife as I was stabbed in the shoulder.

[3] And here in my arm here too he cut me. And he stabbed me twice in the butt. He cut me in my finger. That guy cut me straight through in this tendon. Oh anyway it’s cut through at this time. And he cut it like this. That’s how this looks here. And he didn’t cut it [this way]. That’s how that man sliced me up.

[4] Then when I returned to my home, going inside there where they lived, my mom says, "What happened to you that you’re so bloody." "Oh," I tell her, "When I was saving the
bimaaji’ag a’aw inini imaa, ininiwan omiigaanaan owii-
pazhiba’waan dash indaa-inaaginaan,” indinaa. Miish a’aw
noosiban gaa-izhi-mamood obaashkizigan, wii-o-
baashkizwaad; gaye wiin imaa akawe nimaamaayiban gaa-izhi-
gagwe-makamangid i’iw baashkizigan o-baashkizwaasigwaa.
life of that man there, another man was fighting him and was going to stab him and I had to intervene,” I tell her. Then my dad picked up his gun, wanting to go over and shoot him; and right away my mother herself and I had to try to take that gun away from him by force so he wouldn’t go over and shoot him.
GAA-AMWAAWAAD
ANIMOONSAN

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER


WHEN THEY ATE PUPPIES

TOLD BY ARCHIE MOSAY

TRANSCRIBE BY ANTON TREUER

[1] One time when I went over there to the Sioux lands, the Indians were dancing over there. When I went in the evening I saw them eating. Then over there near the river, there was a campsite over there. That's where they were eating. Then as we were waiting there, a certain man came to sit there where I was sitting at the table, talking there, telling stories. This is what he told me.

[2] There's a house there. They were walking slowly from where they must have lived. And three men were drunk here. There outside they made a fire, warming themselves up by the fire.

[3] A white man came driving up there. He had puppies there in his car. Then he told the Indians, "Did anybody there own [these] puppies?" He tells those three men too. "We don't own those puppies," [one] tells him. Then the white man tells him, as he picked them up, "I'm going to leave them with someone who wants to have them." That's what he told the Indians.

[4] Then he left those puppies, perhaps three of them as it was told to me. Then those men, the drunks, they must have been hungry. They wanted to eat a certain puppy. And that was this one man's intention, that one guy. Then that one man

wanted to singe the puppies. Maybe then that puppy came to, coming back to life. [That man] got bit here on his hand. He throws him over there among the grass. It burst into flames. Everything burned up.

That [guy] burned down two houses when those old men were going to drive up. A certain boy was cruising by there on his bicycle. The air was parched and then that leader asks the boy, "And why did the fire start here," he tells him in order to ask him this. "I wonder how," he says. "I don't know," he says. "Only those men over there, the ones sitting," he says. "They wanted to singe puppies there. He was going to throw one among that old grass. That's why the fire started there," he tells that white man. "Oh they really got everything consumed in flames. They burned down two houses."
WENABOZHO
GAA-KIISHKIGWEBINAAD ZHIISHIIBAN

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWisIDOoD ANTON TREUER


WHEN WENABOZOHO
DECAPITATED THE DUCKS

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

[1] Wenabozho was hungry as he walked along; he hadn’t eaten anything. When he started to come to the shore of the lake he sees the ducks, getting hungry here on the beach. Then a certain duck tells them, “My fellow ducks! Wenabozho is coming to the shore. Swim for the middle of the lake. Wenabozho is up to something.”

[2] Wenabozho hears the ducks. “No my little brothers! We are going to have a pow-wow this evening there in the forest.” Then he went inland, making an arbor there, bending it to shape. The arbor was planted in the ground there. Then he tied a pair of pants in place like this, bundling up some moss here and carrying this off on his back.

[3] Then he tells those ducks this, “My little brothers!” He tells them like so, “My little brothers! I’m carrying it this way,” he says. “I’m carrying these on my back for the [give away] songs. Over here at Montreal as it’s called, I’m from over there. That’s why we are going to have a pow-wow here in the forest today.” “I hope,” he thinks as he wants to kill those ducks, wanting to eat them as he’s hungry.

[4] As they went inland over there, the ducks went over and danced, entering the arbor there. In the midst of it he talks to them, “My little brothers! I am going to sing. My little
bazangwaabishimok! Gego inaabikegon,” odinaan iniw zhiishiiban. “Omaa apii azhigwa maajiiyaan nishiweyaan.”

Nishiimeyidogwen, gego inaabikegon
Giga-mamiskoshkiinzhiweg
Yo weh heh heh
Yo weh heh heh


brothers, dance with your eyes closed! Don’t peek,” he tells those ducks. “Here at this time now I am starting the slaughter.”

_My little brothers, don’t peek_
_Your eyes will turn red_
_Yo weh heh heh_
_Yo weh heh heh_

[5] From time to time he decapitated those ducks by wringing their necks, and as the story goes, they called out, “kwenk.” “Ha my little brothers, that’s how you want to sound.” He sings, wringing their heads off. “Wenk.”

[6] Then that helldiver opened his eyes to see what he was doing. Who are they who had twisted the heads off the ducks? Then he called out to the ducks, “Hey my fellow ducks! Wenabozho is piling up our corpses. He’s going to roast us over a fire.” Those ducks are half way out the door. Then as the story goes, that helldiver is running away from him to the shore as [Wenabozho] kicked him, hunching up his back. Then he told him this, “Oh they’ll work on you like this. That one over there, that Indian, he isn’t going to eat you,” he told that helldiver. “And your eyes will turn red,” he told him. That’s why that helldiver’s eyes turned red.

[7] That’s how Wenabozho was.

[8] As he left, [Wenabozho] came to the shore of the rivers, carrying the decapitated ducks, maybe seeing where he would roast those ducks over there. First of all he slept there extensively when he was ready, as he finished cooking those ducks. Then he slept.

[9] Then those people over there, these ones who must have been waiting in ambush, “Wait in watch,” they said of


him, "peek down there." These were Sioux that floated there. "Tell me if anybody floats up here." I don't know when he must have been sleeping. The Sioux couldn't see him here as the steam rose [from his breath]. "That's Wenabozho," they say, "He's got something here." Then they shook [their] roaches in agreement, as the leader didn't have to say anything to those waiting in ambush, they took all those things [Wenabozho] had roasted and left.

[10] And at this time as he wakes up, that [duck] having been done a long time, Wenabozho gets up glancing a little bit towards his roast that they had stolen, those Sioux having taken it from him. Then he got mad. He burned himself, leaving here at this time. Then he burned up this here, so the story goes getting itchy skin as he scabbled up. Then these sticks came to be like this.

[11] Then he said this. "My little brothers," he told them, "That Indian shall come to live here. And he'll call you apaakozigan, that's how you'll all be called." That's where the Indian gets the kinnikinnick he smokes. That's how Wenabozho made that.

[12] That's how these old men told legends long ago.
Mii Sa Iw
Gaa-tibaajimod Archie Mosay
Gaa-anishinaabewisidood Anton Treuer


That's It

Told by Archie Mosay

Transcribed by Anton Treuer

[1] Once there was a shypoke looking for frogs there in the swamp. As that shypoke was eating, a great blue heron showed up, having a big appetite himself. He tried to chase off that shypoke.

[2] The great blue heron is larger than the size of a shypoke. But that shypoke wasn’t scared. The shypoke wasn’t going to leave. And he didn’t want to share that food. He was ready to fight.

[3] He attacked that great blue heron ferociously. They were really hitting each other, using their wings, shaking their wings and biting one another. Their fight was heard from a long ways off.

[4] Later on after a while that shypoke defeated that great blue heron. That great blue heron was almost beaten to death. Then that shypoke says like this, "That’s it. That’s it."

* The shypoke is a small relative of the great blue heron also known as the swamp pump or American bittern.
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* ed. (Minneapolis: University of Minnesota Press, 1995).

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

S, SH, T, W, Y, Z, ZH

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

* Several people assisted in translating words for this glossary including Archie Mosay, his daughters Dora Ammann and Betsy Schultz, his sister-in-law Connie Rivard, good friend Dick Barber, Maude Kegg, John Nichols and Earl Nyholm.

FALL 1996    VOL. 3 / NO. 2    OSHKAABEWIS NATIVE JOURNAL
A

da’aw pr that one (animate)
abakwayan ni cattail mat; pl 
    abakwayanan
abi vai stay home, stay put,
sit
abinoojiikaazo vai act like
    a child
abinoojiinh na child; pl 
    abinoojiinyag
abiitan vti live in it, inhabit
    something
abwaadan vti roast
    something
abwaazh /abwaan/- vta 
    roast someone
abwe vai+o roast things
abwezo vai sweat, take a
    sweat bath
abwi ni paddle; pl abwiin
adaawe vai buy
adikameg na whitefish; pl 
    adikamegwag
adima’ /adima’w/- vta 
    catch up to someone
adite vii it is ripe
agamiing pc on the shore,
    at the water, at the lake
agaasaa vii be small
agaashiinyi vai be small
agaasin vii be small (object)
agidigamish pc on top of 
    the lodge; also
    wagidigamish,
    ogidigamish
agiw pr those ones
    (animate)
ago /agw-/ vta haul
    someone in
agoodoon vti hang
    something up
agoojin vai hang
agoozi vai be perched, sit
    overlooking something
agwajiing pc outside
akakojiish na woodchuck;
    pl akakojiishag
akamaw vta lie in wait for
    someone
akandoo vai wait in
    ambush, hunt game from
    a blind
akeyaa pc in a certain
    direction
aki ni earth; pl akiin
akik na kettle; pl akikoog
akina pc all
akiwenzii na old man; pl 
    akiwenziiyag
ako- pv since
ako-bii’igad vii that is the
    extent of it, be so long
akoozi \( vai \) be a certain length
akwa'wewigamig \( ni \) fish house; \( pl \)
akwa'wewigamigon
akwaabi \( vai \) wait in watch
akwaandawe \( vai \) 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
anaakan \( ni \) mat; \( pl \) anaakanan
anaamakamig \( pc \) under ground
anaamibag \( pc \) under the leaves
anaamibiig \( pc \) under water
ani- \( pv \) coming up into time, getting along towards; also ni-
animikiikaa \( vii \) be thundering
animise \( vai \) fly away

animiwizh /animiwin- \( vta \) take someone away, carry someone away
animosh \( na \) dog; \( pl \) animoshag
animoons \( na \) puppy; \( pl \) animoonsag
anishaa \( pc \) in vain, for nothing
anishinaabe \( na \) Indian; \( pl \) anishinaabeg
anishinaabemo \( vai \) speak Indian
anishinaabewinikaade \( vii \) it is named in Indian
anishinaabewinikaazh /anishinaabewinikaan- \( vta \) call someone in Indian
anokii \( vai \) work
anokitaw \( vta \) work for someone
anoj \( pc \) 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 \( vta \) throw someone
apa'iwe \( vai \) run away from people to a certain place
apakwaan ni roof; pl
apakwaanan
apakweshkwe na birch
    bark roofing rolls; pl
apakweshkweyag
apane pc always
apenimo vai+o rely on
    people, rely on things
apishimo vai lay a bed
apishimonike vai make
    bedding, make mats
apii pc time, at a certain time
apiichiikaw vta control
    someone to a certain
    extent
apiitad vii it is a certain
    time, in the midst of a
    certain season; also
    apiitaa
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
aseamaa na tobacco; pl
    asemaag
    asemaake vai make a
    tobacco offering
ash /as/- vta put someone
    in a certain place
ashigan na largemouth
    bass; pl ashiganag
asin na rock; pl asiniig
asini-bwaan na Asiniboin
    Indian; pl asinii-
    bwaanag
ataadiwag /ataadi/- vai
    they gamble with one
    another
atemagad vii put there
atoon vti put something
    somewhere
awanjish pc persistently,
    stubbornly, even though
awas pc go away
awashime pc more so,
    much more
awedi pr that one over there
awesinh na wild animal; pl
    awesiinyag
awiiya pc someone
ayaa vai be somewhere
ayaaan vti have something
ayaaaw vta have someone
ayekozi vai tired
ayindanakamigizi vai
    something happens with
    someone
ayindi vai it is a certain way with someone
ayipidoon vii pull something a certain way repeatedly
azhe- pv backwards, returning
azheboyé vai row
azheboyé-jiimaan ni row boat; pl azheboyé-jiimaanan
azhegiwe vai returns
azhigwa pc now

aabadad vii be used
aabaji' vta use someone
aabajitoon vti use something
aabawaa vii warm weather
aabaaakawí' vta revive someone
aabiding pc once
aabita- pn, pv half
aabizhiishin vai perk up, come to, come back to life
aada' /aada'w-/ vta arrive before someone
aadamoobií na automobile; pl aadamoobiíg
aadizookaan na main character of a traditional story, Wenabozho; pl aadizookaanag
aadizookaan ni, na traditional story; pl aadizookaanan; also aadizookaanag (for some dialects this word is animate, for others it is inanimate)
aajigwaazh /aajigwaan-/ vta hook someone, catch someone with a hook
aakodziinaagozi vai look sick
aakodziwin ni sickness; pl
aakodziwinan
aakodziwigamig ni hospital; pl
aakodziwigamigoon
Aanakwad name name of Lac Courte Oreilles elder Aanakwad
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
aanin pc how, why
aanin danaa pc well why?, well how?, why not?
aaniindi pc where
aaniiish 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
aapijitaa vai to be about
aasamigaabawi’ vta stand before someone
aasaakamig ni moss; pl
aasaakamigoon
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
Aazhoomag place Lake Lena, Minnesota
**B, C**

**babaa-** *pv* go about, here and there

**babaamaadizi** *vai* travel

**babaamendan** *vti* care about, pay attention to something

**babaamenim** *vai* care about, bother with someone

**babaamibatoo** *vai* run about

**babaamibozo** *vai* drive about

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

**babaamise** *vai* fly about

**babaamose** *vai* walk about

**babaamoode** *vai* crawl about

**babimise** *vai* fly around

**babimose** *vai* walk around

**babizindaw** *vta* listen to someone repeatedly

**badakide** *vii* be planted, be placed in the ground

**bagaboodegozi** *vai* move to a new residence by water

**bagadodegozi** *vai* move here together (as a family)

**bagamibizo** *vai* drive up, arrive by motor

**bagaan** *na* nut; *pl* bagaanag

**bagaanibimide** *ni* peanut butter

**bagamise** *vai* arrive by flight

**bagamishkaagoon** *vti* undergo something, something comes upon someone

**bagandizi** *vai* lazy, incompetent

**bagidanaamo** *vai* breathe, exhale

**bagidin** *vta* offer someone, release someone

**bagidinan** *vti* set something down, release something, offer something

**bagijwebin** *vta* release someone, let go of someone

**bagijwebinan** *vti* let go of something, release something

**bagoneganaanjigaade** *vii* have a hole shot through
bagosendan \textit{vii} beg for something, hope for something 

bakade \textit{vai} hungry 

bakadenaagozi \textit{vai} look hungry 

bakazhaawe \textit{vai} clean fish 

bakaan \textit{pc} different 

bakaaninakamisidoon \textit{vii} make something different, change the condition of something 

bake \textit{vai} go off to the side 

bakinaw \textit{vta} beat someone in a contest 

bakinaage \textit{vai} win 

bakite’odiwag 
\textit{/bakite’odi/-} \textit{vai} they hit one another 

bakobii \textit{vai} go down into the water 

bakobiigwaashkwani \textit{vai} jump in the water 

bakobiise \textit{vai} fall into the water 

bakwajindibezh 
\textit{/bakwajindibezh/-} \textit{vta} scalp someone 

banaajitoon \textit{vti} spoil something, ruin something 

bangii \textit{pc} little bit, small amount 

bangiiwagizi \textit{vai} be a little bit, be few 

banzo \textit{/banzw/-} \textit{vta} singe someone 

bapawaangeni \textit{vai} flap wings, beat wings 

bawa’am \textit{vai} knock rice 

bawa’iganaandan \textit{vti} knock rice 

bawa’iminaan \textit{vai} pinch cherry; pl 

bawa’iminaanan 

Bawatig \textit{place} Sault Ste. Marie; also Bawating 

bawaazh \textit{/bawaan/-} \textit{vta} dream about someone 

bazangwaabishim \textit{vai} dance with eyes closed 

bazhiba’ \textit{/bazhiba’w/-} \textit{vta} stab someone 

bazhiba’odan \textit{vii} it stabs someone (reflexive) 

bazigwii \textit{vai} get up, stand up 

baabige \textit{pc} immediately 

baabii’ \textit{vta} wait for someone 

baakaakonan \textit{vti} open something 

baakakaabi \textit{vai} open eyes 

baakaakonamaw \textit{vta} open something (of wood) for someone
baakibii’an vii ice clears off a body of water
baakinige vai lift
(something) open
baakizige vii it is consumed in flames
baamaadagaa vai swim about
baamendan vti pay attention to something
baanimaa pc afterwards, later on
baapaagaakwa’an vti knock on something (of wood)
baapaagokozhiwewininini na barber; pl
baapaagokozhiwe= wininiwag
baapaagokozhiwe= wininiiwi vai be a barber
baapaase na red headed woodpecker; pl
baapaaseg
baapi vai laugh
baapinakamigizi vai good time with laughter involved
baasan vti dry something; also baason
baashkinede vii it steams, the breathing is visible
baashkiz /baashkizw-/ vta shoot at someone
baashkizigan ni gun; pl baashkizigan
baashkizige vai shoot
Baatawigamaag place Whitefish, Wisconsin
baatayiinad vii be numerous
baatayiinadoon vii have a lot of something, plenty
baatayiino vai plentiful, numerous; also baataniino
baate vii air is parched, dry
baazagobizh /baazagobin-/ vta scratch someone
bebakaan pc different
bebakaanad vii be different
bebakaanitaagod vii be talked about differently; also bebakaanitaagwad
bebakaanizi vai be different
bebezheg pc one at a time
bebiboon pc each winter
bedose vai walk slowly
bekaa pc wait
bekish pc at the same time
beshizh /beshizhw-/ vta cut someone
besho pc near
bezhig  nm  one
bezhig  pc  certain one; also
   abezhig
bezhigo  vai  be one, there is
   one
bi-  pv  coming
biboon  vii  winter
biboonginzo  vai  be so
   many years old
bijiinag  pc  after a while,
   recently, just now, for the
   first time
bima’adoon  vti  follow it
   along
bimaadagaa  vai  swim by
bimaadizi  vai  lives, life
   goes by
bimaadiziwin  ni  life
bimaadiziwinagad  vii
   lives
bimaaji’  vta  save
   someone’s life
bimaazhagaame  vai  go
   along the shore
bimi-aya  vai  come by
bimibatoo  vai  run
bimibaagi  vai  it goes along
   (in its calling)
bimibide  vii  speed along,
   fly along, drive along
bimibizoo  vai  drive by
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
bimoondan  vti  carry
   something off on one’s
   back
bi-naagozi  vai  appear,
   come forth
binaan  vta  carry someone
   away
bi-naazikaw  vta  come to
   someone
bine  na  partridge; pl
   binewag
bineshiinh  na  bird; pl
   bineshiinyag
bineshiinyiwi  vai  be a bird
binesi  na  thunderbird,
   eagle, large bird; pl
   binesiyag
bingwe’ombaasin  vii
   cloud of dust is stirred up
binoobaan  vta  mark
   someone
biskaakonebidoon  vti
   turn something on
   (appliance)
biskitenaagan ni birch bark sap bucket; pl
biskitenaaganan
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
biibiwi vai be a baby
biidaboono vai float here, approach by water
biidaasamishkaa vai arrive by water
biidinamaw vta hand something over to someone
biidoon vti bring something
biidwewe vai be heard approaching
biidwewe vii sound approaches
biidwewebizo vai be heard approaching by motor
biinad vii be clean
biinashkina’ /biinashkina’w/- vta load ammunition into someone
biindasaagan ni raft; pl
biindasaaganan
biindashkwaazh /biindashkwaan/- vta stuff someone
biindaakojige vai offer tobacco
biindaakoozh /biindaakoon/- vta offer someone tobacco
biindig pc inside
biindige vai go inside, enter
biindigenaazhikaw vta chase someone inside
biindigeyoode vai crawl inside
biini’ vta clean someone
biinish pc until, up to, including
biinitoon vti clean something
biinji- pn, pv inside
bii’o vai wait
biizikan vti wear something
biizikiigan ni clothing; pl
biizikiiganan
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawe vai build a fire
booni’ vta quit someone, leave someone alone
booni- *pv* quit an activity
boonitoon *vii* leave something alone, quit something
boono *vai* float, drift
boozhoo *pc* hello
boozi’ *vta* give a ride to someone
bwaan *na* Dakota Indian; *pl* bwaanag; also abwaanag
Bwaanakiing *place* Sioux lands, Dakota country
chi- *pv, pn* large, big
chi-agamiing *pc* across the ocean

D

dabasagidaaki *pc* knoll
dabasagoode *vii* hang low
dabazhiish *pc* at the bottom of a lodge
dagoshin *vai* arrive there
dagoshkaagozi *vai* it comes upon someone
dakama’o *vai* ferry across
dakamaashii *vai* sail, cruise (by wind)
dakamii *vai* ferry
dakaasin *vii* frigid, cold wind
dakoozi *vai* be short
dakwam *vta* bite someone, get a hold of someone
dakwamidiwag
/dakwamidi/- *vai* they bite one another
dakwange *vai* bite
danakii *vai* dwell, live, reside
danaasag *pc* so to speak
danizi *vai* stay (somewhere)
danwewidam *vai* be heard 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
daso-giizhigon vii it is so
many days
daawaj pc preferable, better
to
dawegishkaa vii form a
part, gap
dazhi- pv location
dazhim vta talk about
someone
dazhindan vti talk about
something
dazhinijigaade vii be
talked about
dazhishin vai be buried in a
certain place, lie in a
certain place
dazhitaa vai spend time in a
certain place
dazhiikan vti be involved
with something
dazhiikodaadiwig
/dazhiikodaadi-/ vai
they are involved with one
another
da vai dwell
daangandan vti sample
something by taste
daanginan vti touch
something
daangishkaw vta kick
someone, kick someone
along
de- pv sufficiently, enough
Debaasige name Light of
the Sun
debibido vai+o grapple
over something, grab
things
debibidoon vti catch
something, grab
something
debibizh /debibin-/ vta
catch someone
debinaak pc carelessly, any
old way
debwetan vti believe
something, heed
something, e.g. a warning
or belief
debwetaw vta obey
someone, believe
someone
debweyendam vai become
convinced, come to
believe something
degitenim vta be impressed
with someone
Dewegishigamiing *place*
Dewegishigamiing,
Wisconsin (no English equivalent—a small community on the north end of the Lac Courte Oreilles reservation)

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
dibaajimo *vai* tell stories
dibaajimotaw *vta* tell someone stories
dibaajimowin *ni* story; *pl* dibaaajimowinan
dibi *pc* wherever, I don’t know where
dibidaabaan *ni* wagon, carriage; *pl*
dibidaabaanan
dibiki-giizis *na* moon; *pl*
dibiki-giizisoog
dibishkoo *pc* just like
dibishkookamig *pc*
opposite, right across
dimii *vii* deep water
dino *pc* kind, type
dinowa *pc* kind, type
ditibiwebishkigan *ni*
bicycle; *pl*
ditibiwebishkiganan
ditibizo *vai* roll along,
speed along by rolling
dooskaabam *vta* peek at someone
E

edawininjiimanaanjí=
gwaapizo vai have both
dhands shackled or tied
together as a prisoner
edino’o pc even, also
enda- pv just
endaso- pv every
endaso-dibik pc every
night
endaso-giizhig pc every
day; also endaso-
giizhik
endaawigam ni dwelling;
pl endaadwagamoon
enigok pc with effort,
forcefully
enigoons na ant; pl
enigoonsg; also: enig
enigoowigamig ni ant hill;
pl enigoowigamigoon
eniwek pc relatively
eshkam pc increasingly so
eta pc only
eta go gaawiin pc except
eya’ pc yes; also enh

G, H

gabaa vai disembark, get out of a vehicle or a boat
gabaashim vta boil
someone (in water)
gabe- pv, pn all, entire
gabe-zhigwa pc all the time now
gabeshi vai camp, set up camp
gaganoondamaw vta talk for someone
gaganonidiwig
/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

ganawaabam *vta* look at
someone

ganawaabandan *vti* look at
something

ganawenim *vta* look after
someone

ganoozh /ganoon/- *vta*
call to someone, talk to
someone

gashkapidoon *vti* bundle
something up

gashki’ *vta* earn someone

gashkibidaagan *na*
tobacco, pipe or bandolier
bag; *pl*
gashkibidaaganag

gashkimaa *pc* I’ll show
you, come on, look

gashkitoon *vti* be able to
do something, be
successful at something

gashkemandam *vai* sad

gawanaandam *vai* starve
gayaashk *na* seagull; *pl*
gayaashkwag

gaye *pc* and

gaabawi *vai* stand

gaag *na* porcupine; *pl*
gaagwag

gaaginaagozi *vai* look like
a porcupine

gaagiigido *vai* talk, give a
speech

gaagiigidoo-
biiwaabikoons *ni*
television; *pl*

gaagiigidoo-
biiwaabikoonsan

gaagiijibidoon *vti* finish
tying something off

gaagiijitoon *vti* appease
something

**Gaa-kaabikaang place** St.
Paul, Minnesota; also *loc*
at the waterfall

gaanda’igwaason *ni*
thimble; *pl*
gaanda’igwaasonan

gaandakii’ige *vai* pole

**Gaa-sagaskwaajimekaag**
*place* Leech Lake,
Minnesota
gaashkiishkigijiibizh
\(/gaashkiishkigijiibizh-/
\) vita slice somebody into pieces
gaawi’awiwi vai+o thwart people
gaawiin pc no
gaawiin ginwenzh pc not long
gaawiin ingod pc not a single thing
gaazhagens na cat; pl
gaazhagensag
gaazootaw vita hide from someone
gergera pc almost
gerget pc truly, really
gergeo pc don’t
gergeoo pc something
gemaa gaye pc or
gete- pn old time, old fashioned
geryaabi 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 chimoookomaan
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
gidimaagizi vai be poor, humble
gigizheb pc in the morning
gigizhebaa-wiisini vai eats breakfast
gigizhebaawagad vii be morning
gijiigibin vta snare someone
gikendan vti know something
gikendaasoowigamig ni college, university; pl
gikendaasoowigamigoon
gikenim vta know someone
gikinawaabi vai learn by observing

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

gitenim vta be impressed by someone, be proud of someone

gitige vai farm, plant

gitiwaakwa’aigaade vii it is made of logs, it is made of corduroy

gitiziim na parent, ancestor; pl gitiziimag

gizhaabikizigan ni stove; pl gizhaabikiziganan

gizhiibatoor vai run fast
gizhiibazhe vai be itchy
gizhiibizi vai itchy
gizhiibizo vai drive fast
gii’igoshimo vai fast for a vision
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
giishkigwebin vta twist someone’s head off, decapitate someone by twisting his head

giishkizh /giishkizhw-/ vta cut through someone

giishkizhan vti cut it through

giishkizhaa vai be cut through

giishkowe vai stop crying, stop making a vocal noise
giishpin pc if
giwanimo vai tell lies
giwashkwe vai dizzy
giiwashkwebatoo vai run
  staggering

giiwashkwebii vai be drunk

giiwe vai go home

giiwegozi vai move home

giiwenh pc as the story
  goes

giiwizi vai be an orphan

giiwiziigamig ni
  orphanage; pl

  giiwijigiigamigoon

  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)

  giizhitoon vii finish
  something

  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

  giiziz /giizizw-/ vta finish
  cooking someone

  giizizekwe vai cooking

  go pc (emphatic particle)

  godaganaandum vai suffer
  miserably from starvation

  godagaagomin ni
  blackberry; pl

  godagaagominan

  goji’ vta try someone
  (tease)

  gojitoon vti try something
  (also: gagwejitoon)

  gomaapii pc eventually, by
  and by

  gonaadizi vai spend one’s
  life, live in a certain place

  gonimaa pc possibly,
  perhaps, for instance

  gopi vai go inland

  gosha pc (emphatic)

  goshi /gos/- vta fear
  someone

  gotan vti fear something

  gozi vai move, change
  residence

  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

gwech pc so much, enough

gwek pc correctly, exactly, right

gwekigaabawi' vta turn
   someone around while standing

gwiwizensiwi vai be a boy

Gwiwizensiwi-
  zaaga'iganiing place
    Boy Lake, also
Gwiwizensi-
  zaaga'iganiing

Gwiwizensiwi-ziiibiing
  place Boy River; also
Gwiwizensi-ziiibiing
gwiwizensidewe'igan na
   little boy drum

hay' pc too bad; also: hai'

haaw pc all right, ok

---

I, II

i'iw pr that one (inanimate)
iendo vai say
iko pc as a habit, customarily
ikwanagweni vai roll up shirt sleeves
imaa pc there
imbaabaa nad my father; pl
  imbaabaayag
ina'am vai sing a certain way
inademo vai cry a certain way
inagakeyaa pc towards that way there
inaginzo vai be a certain amount, be of a certain value
inandawenim vta want someone in a certain way
inanjige vai eat in a certain way, have a certain diet
inanokii vai work in a certain way
inapinazh /inapinan-/ vta slice someone
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

inawiindamaage vai speak  
in a certain way

inaabi vai glance, peek

inaadagaa vai swim in a  
certain way

inaadamaw vta help  
someone in a certain way

inaakonige vai make a  
decree, law

inaandagokaag place  
Balsam Lake, Wisconsin

indaga pc please

indangishkaw vta kick  
someone in a certain way

inday nad my dog; pl  
indayag

indede nad my father

indengway niid 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

inenim vta think of  
someone

ingichi-niigig’ig nad my  
grandparent; pl ingichi-  
niigig’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

iniginan vti ply something  
away

inigini vai be a certain size

ininan vti hand something  
down, present something

inini na man; pl ininiwag

ininigaade vii it is handled  
in a certain way

iniw pr those (inanimate)

inizh /inizhw-/ vta cut  
someone

iniibin vta line someone up  
in a certain way

iniibin vti line something  
up in a certain way
injichaag /-jichaag-/ nad
my soul, my spirit; pl
injichaagwag
inose vai walk a certain
way, walk to a certain
place
inwaade vii be a sacred
place
inwe vai make a certain
sound, speak a certain
language, make a
characteristic call (quack,
bark)
inwemagad vii something
sounds, something is
spoken
inzhaga’ay /-zhaga’ay-/ nad
my skin; pl
inzhaga’ayag
ipidoon vtii 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
ishkodewaanji ni
whiskey
ishkonigan ni reservation;
pl ishkoniganan

ishkwam vta place a corpse
in a certain way
ishkwa- pv after
ishkwaakamigad vii be
over with
ishkwaane vai survive an
epidemic
ishkweyaang pc behind, in
the rear, in the past
ishpate vii there is deep
snow
ishpaagonaga vavii 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
izhidaabii’iwe vai drive in
a certain way
izhijiwan vii it flows
izhinaw vta think of
someone a certain way,
think of someone
respectfully
izhinaagozi vai look like,
be in the form of
izhinaagwad vii it looks a
certain way
izhinaazhikaw vta chase
someone to a certain
place, send someone to a
certain place; also
izhinaazhishkaw
izhinikaadan vni name
something, call something
a certain name
izhinikaade vii be called
izhinikaazh /izhinikaan-/ vta name someone a
certain way
izhinikaazo vai he is called
izhinikaazowin ni name;
pl izhinikaazowinan
izhinoo’an vti point at
something
izhinoo’ige vai point
izhitwaa vai have a certain
custom, belief or religion
izhitwaawin ni faith,
religion; pl
izhitwaawinan
izhiwe vai something
happens to someone
izhiwebad vii it happens
izhiwebizi vai condition,
behaves a certain way
izhiwidoon vti take
something
izhiwijigaazo vai be
carried or taken to a
certain place
izhiwizh /izhiwin-/ vta
take someone somewhere
iizan pc so the story goes,
apparently
Jaagide vii it burns up
Jaaginan vta use somebody up, destroy someone
Jaagizan vti burn something up
Jaagizo vai burn up
Jaagizodizo vai burn one’s self
Ji- pv to, so that, in order to
Jiibaakwaadan vti cook something
Jiigeweyaazhagaame vai walk along the shore
Jiigi- pv, pn near
Jiigibiig pc along the shore, by the water

Madaabii vai go to the shore
Madaabiiba’ vta run away from someone to the shore
Madaabiigozi vai move to the shore
Madoodoo vai attend sweat lodge ceremony
Madwe-ikido vai be heard to say, speak from a distance
Madwe’oode vai be heard crawling
Madwezige vai be heard shooting
Maji-izhiwebizi vai misbehave
Majiwi vai be bad
Makadewiiyaas na black man; pl
Makadewiiyaasag
Makam vta take something away from someone by force
Makoons na little bear, bear cub; pl makoonsag
Makoonsag-gaa-nitaawigi’aawaadi-giizis na February
makwa na bear; pl makwag
makwan vii it is easy to peel (bark)
makway ni birch bark or cattail lodge covering; pl makwayan
mamaazikaa vai agitate, move
mami /mam-/ vta pick someone up, take someone
mamiskoshkiinzhiwegwe vai eyes turn red
mamoon vti take something, pick something up
manaajichigaade vii be respected
manaajichige vai be respectful
manepwa vai an gram a smoke
manezi vai to be in need
mangaanibii vai shovel snow
manidoo na spirit; pl manidoog
Manidoo-minisaabikong place Spirit Rock Island
manidoowenandan vti consider something sacred
manoominii na Menomini Indian; pl manoominiiig; also omanoominii
manoominike vai harvest rice
manoominike-giizis na September, the ricing moon
mashkawazhe vai have rough markings on the skins, e.g. scabs or severe rash
mashkawisim vii be strong
mashkawizi vai be strong
mashkawiziwin ni strength
mashkijjidad ni tendon; pl mashkijjidadoon
mashkiki ni medicine
mashkikiiwigamig ni pharmacy, hospital
mashkikiwinini na doctor; pl mashkikiwininiwag
Mashkii-zibiing place Bad River, Wisconsin
mashkode ni prairie; pl mashkoden
mashkodewanhinaabe na prairie Indian; pl mashkodewanishi= naabeg
mashkosaagim na grass
snowshoes; pl
mashkosaagimag
mawadishi /mawadis-/ vta
visit someone
mawadishiwewa vawi visit
mawi vawi cry
mawim vta cry for someone
mawinazh /mawinan-/ vta
attack someone, charge
someone
mawinzo vawi pick berries,
go blueberry picking
mawishki vawi be a cry-
baby, cry constantly
mayagwe vawi speak
strangely, speak a
different language
mazinichigan na image,
statue, doll; pl
mazinichiganag
mazinichigaazo vawi be
represented in effigy, be
represented as an image
mazitaagozi vawi cry out
maada’adoon vti follow
something (trail, road)
maada’ookii vawi share,
share things, distribute
Maadakawakwaaning
place Bear’s Pass,
Ontario
maadakide vii it starts on
fire
maadakizige’idim vii it
bursts into flames
maadaapine vawi fall ill
maajaa vawi leave
maajaa’ vta send someone
off, conduct funeral
services for someone
maajiba’idiwag
/maajiba’id/- vai run
away together, flee in a
group
maajinizhiwaw vta chase
someone off
maajitoon vii start to make
something
maajii vawi start an activity
maajii- pv start
maajiibadaabii vawi start to
come to the shore
maajiidoon vti take
something along
maajiigi vawi grow up, start
to grow
maajiikam vta work on
somene
maajiish /maajin-/ vta
take someone along
maajiishkaa vawi start, start
one’s life
maajiishkaamagad vii
start to move
maakabi vai wound people
maamakaaj pc unbelievable, amazing, awesome
maamawi pc all together
maamawookan vti do something together, do something in the company of others; also
maama’ookan
maanaadizi vai be ugly
maang na loon; pl maangwag
maanzhi-ayaa vai be bad off
maawiin pc perhaps
maazhendam vai feel out of balance, sickly
maazhi-ayaa vai be bad off
maazhidoodaadizo vai cause self-inflicted injury, injure one’s self
maazhipogozi vai taste bad
maazhise vai have bad luck
megwaa pc while, in the midst of
megwaayaak pc in the woods
megwe- pn, pv in the midst of something, in the middle
megwekob pc in the bush

memaangishenh na mule; pl memaangishenyag
memwech pc exactly, just that, it is so
meshkwad pc instead
Metaawangaag place Big Sand Lake, Wisconsin (Hertel); also
Wekonamindaawangaag
Metaawangaansing place Little Sand Lake (Maple Plain); also
Wekonamindaawan= gaansing
mewinzha pc long ago
michisag ni floor; pl michisagoon
midaaswi nm ten
midewakiwenzii na mide priest; pl midewakiwenziiyag
midewanishinaabe na mide Indian; pl midewanishinaabeg
midewi vai be mide
midewiwin ni medicine dance, medicine lodge ceremony (also midewin)
migi vai bark
migizi na bald eagle; pl migiziwag
migizi-giizis na February
migoshkaaji’ *ta pester
    someone, bother someone
migoshkaaji’iwi *ai be a
    pest, annoying
mikan *ti find something
mikaw *ta find someone
mikigaazo *ai he is found
    somewhere
mikwamiwan *iig hail
mikwendan *ti remember
    something
mimigoshkaaji’ *ta tease
    someone
mimigoshkam *ai jig rice
mindawe *ai pout
mindido *ai be big
mindimooyenh *na old
    woman; *pl
    mindimooyenyag; also
    mindimoowenh
minik *pc amount, certain
    amount
minikwe *ai drink
minis *ni island; *pl
    minisan
Minisaabikong *place Rock
    Island, Ontario
Minisooding *place
    Minnesota
minjiminan *ti hold
    something in place, steady
    something
minji-niiizh *pr both
minobii *ai be pleasantly
    drunk, be tipsy
minochige *ai do good
minogaamo *ai be
    pleasingly plump
minopogozi *ai tastes
    good
minotoon *ti make
    something nice, good
minozogo *ai he is well
    done
minwabi *ai sit
    comfortably
minwaaban *ti look
    favorably upon something
minwendaagwad *iig be
    fun, likable
minwendan *ti like
    something
minwenim *ta like
    someone
misawendan *ti want
    something, desire
    something
misaa *na giant; *pl
    misaabeg
Misaabikong *place Rock
    Island, Ontario
misaabooz *na hare, jack
    rabbit; *pl misaaboozoog
misawendan *ti want
    something, desire
    something
mishiimin * na / apple; * pl
mishiiminag
Misi-zaaga'iganing * place
Mille Lacs, Minnesota
Misiiziibi * place Mississippi
River
miskomin * ni / raspberry; * pl
miskominan
Miskwaagamiiwi-
zaaga'iganing * place
Red Lake, Minnesota
miskwaanzigan * ni / head
roach; * pl
miskwaanziganan
miskwiwi * vai / bleed, be
bloody
mitig * na / tree; * pl mitiggoog
mitigokaa * vii / 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
miijin * vti / eat something
miikana * ni / path, trail, road
miinawaa * pc / again
miinigoowaawiwag
/numigoowaawi-/* vai
they are given something
as a group
miish * pc / and then
miishizinigon * vta / give
someone a whisker rub
miishidaamikan * vai / have
whiskers, mustache; also
miishidaamikan,
miishidaamikane
miizh /miin-/* vta / give
someone
moogishkaa * vai / rise up,
surface
mookawaakii * vai / cry to go
along
mookii * vai / rise to a surface,
emerge from a surface
Mooningwanekaaning
* place Madeline Island,
Wisconsin
Mooniyaang * place
Montreal, Ontario
mooshkin * pc / full
mooshkinatooon * vti / fill
something up with solids
mooshkine * vai / be full
mooshkinebadoon vti fill something up with liquid
mooshkinebii vai full of water
mooska’osi na shypoke, swamp pump, American bittern; pl
mooska’osiwag
moozhag pc always
moozhitoon vti feel something on or in one’s body

N
nabanegaanens ni lean-to; pl nabanegaanensan
na’enimo vai store things
nagadan vti abandon something, leave something behind
nagamo vai sing
nagamon ni song; pl nagamonan
nagamowin ni singing; pl nagamowinan
nagazh /nagan-/ vta abandon someone, leave someone behind
nakom vta answer someone, reply to someone, promise someone
nakweshkaw vta meet someone
nakwetam vai answer
nakwetaw vta answer someone
namadabi vai sit
name na sturgeon; pl namewag
namebin na sucker; pl namebinag
namebini-giizis na
February
nanagim vta coax someone, convince someone
nanaa'ichige vai repair, fix
nanaa'idaabaane vai car repair
nanaa'idaabaanewinini na mechanic; pl
nanaa'idaabaane=wininiwag
nanaa'in vta organize someone
nanaa'itoon vii fix something
nanaandawi' vta doctor someone, heal someone
nanaandawi'idiwag
/nanaandawi'idi-/* vai they doctor one another
nanaandawi'idizo vai doctor one's self
nanaandawi'iwe vai doctor, heal
nanaandawi'iwewinini na medicine man, Indian doctor, healer; pl
nanaandawi'iwe=wininiwag
nanaandawi'o vai doctor, heal
nanaandawi'owin ni
doctoring, healing; pl
nanaandawi'owinan
nanaandom vta make a request of someone
nanda- pv search
nandakwaanda we vai try to climb
nandawaabam vta search for someone
nandawaabandan vti search for something, look for something
nandawaaboozwe vai hunt rabbits
nandawendan vti want something, desire something
nandawewem vta search for someone with sound, search for someone by calling out
nandobani vai search for the enemy, go to war
nandobaakinan vti search for something by uncovering and opening
nandomaakaw vta summon someone
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

nay pc (emphatic)

naadamaw vta assist someone

naadin vti fetch something

naana’idaa pc by coincidence

naanaagadawendam vai reflect, ponder

naanaagadawendan vti reflect on something, consider something

naanaagadawenim vta think about someone

naanaakobinawinan vti make a path for something with one’s fingers

naanaazikan vti pay attention to something

naangizi vai be light (weight)

naangizide vai be light footed (good tracker, good dancer)

naaningim pc often

naaniibawi vai stand around

naaniizaanendaagozi vai be dangerous

naawakwe-wiisini vai eats lunch

naawij pc middle of the lake

naazh /naan-/- vta fetch someone

naazibii vai haul water, haul sap

naazikaage vai approach, go to people

naazikan vti approach something

naazikaw vta approach someone

negwaakwaan ni spike; pl
newaakwaanan

Nesawigamaag place
Middle Lake, Minnesota (Shakopee Lake)

Neweyaash name
Neweyaash, name of Archie Mosay’s maternal grandfather

neyaab pc as it was before

Neyaashling place Nay-Ah-Shing, Minnesota

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
nigiigwadi vii it is frosted up
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
ninzishenh nad my uncle; ninzishenyag
nipikwan nid my back; pl nipikwanan; also nipikon
nisawa’ogaan ni lodge with a peaked roof; pl nisawa’ogaanan
nisayenh nad my older brother; pl nisayenyag
nisaabaawe vai get wet
nishi/nis-/ vta kill someone
nishiwan vti do away with something
nishiwanaaji’aa vai be spared, saved from destruction or death
nishiimenh nad my younger sibling; pl nishiimenyag
nishkaadendam vai have angry thoughts
nishkaadizi vai angry
nisidiwag /nisidi-/ vai they kill one another, kill each other
nisidotan vti understand something
nisidotaw vta understand someone
nisin nx 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
niigaan  pc  in the future,
   forward
niigaanizi  vai  lead
niigi  vai  be born
niigi’  vta  give birth to
   someone
niigi’aaawaso  vai  give birth
niigitaw  vta  bear for
   someone
niij-  pv  fellow
niijanishinaabe  nad  my
   fellow Indian;
   niijanishinaabeg
niijikiwenh  nad  my male
   friend;  pl  niijikiwenyag
niijii  nad  my friend (used
   by and in reference to
   males);  pl  niijiiyag
niijikiwenz  nad  my fellow
   (between older men)
niikaanis  na  brother,
   brethren of a certain faith;
   pl  niikaanisag
niikimo  vai  growl
niimi  vai  dance
niimi’idiiwag  /niimi’idii-/ 
   vai  dance with one
   another
niimi’idiiwin  ni  pow-
   wow;  pl
   niimi’idiwiinan
niin  pv  me, myself
niinizis  nid  my hair;  pl
   niinizisan
niisaaki  pc  downhill
niisaandawe  vai  climb
   down
niishim  vta  place something
   with someone
niisinan  vti  lower
   something
niiwana’  /niiwana’w-/  vta
   beat someone to death
niwanaskindibe’
   /niwanaskindibe’w-/
   vta  give someone a
   stunning blow to the head
niwezh  /niwen-/  vta  beat
   someone, defeat someone
niwiwing  nm  four times
niizh  nm  two
niizhdens  na  twin;  pl
   niizhdensag
noogigaabawi  vai  stop and
   stand in place
noogishkaa  vai  stop
noojigiigoonyiwe  vai
   harvest fish
noojimo vai heal
nookomis na my
   grandmother; pl
nookomisag
noonaan vta nurse
   someone, nourish
   someone
noondan vti hear something
noondaw vta hear someone
noondaagwad vii heard
noonde- pv need, want, crave
noongom pc today
nooni' vta nurse someone
noopiming pc in the woods
noopinadoon vti follow
   something (abstract)
noopinazh /noopinan-/ vta follow someone
nooskwaada'
   /nooshkwaada'w-/ vta
   lick someone

O, OO
o'ow pr this one (inanimate)
Obaashing place Ponema, Minnesota
obi'ayaa ni narrows; pl
   obi'ayaan
obiigomakakii na toad; pl
   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 vii accept
   something
odaapinaa vai take
Odaawaa-zaaga'iganiiing
   place Lac Courte Oreilles, Wisconsin
odiy nid his hind end
ogichidaa na warrior; pl
   ogichidaag
ogichidaawi vai be a
   warrior
ogidakamig pc on top of the ground, on the bare ground
ogimaa na chief, boss; pl ogimaag
ogimaakwe na head woman; pl ogimaakweg
Ogimaa-wajiwing place
Chief Mountain (Sisseton)
jibwe na Ojibwe Indian; pl ojibweg
onjishkaawaaniwe vai be challenged, be up against certain things (in life)
omakakii na frog; pl omakakiig
omanoomini-anishinaabe na Menomini Indian; pl omanoomini-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
omigii vai scab up
onapizh /onapin-/ vta harness someone, tie someone
onapidoon vti tie something
onashkinadoon vti load something
onaagoshi-wiiisini vai eats supper
onaagoshin vii be evening
ondamitaa vai be busy
ondaadizi vai be born, come from a certain place
ondaadiziike vai give birth
ondin via get someone
ondinan vti get something from somewhere
ongow pc these ones (animate)
oningwiigan nid his wing; pl oningwiiganan
oninj nid his finger; pl oninjiin
onishkaa vai get up (from a lying position)
onizhishin vii be nice, good
oniijaanisi vai has a child
onji- pv reason for
onjibaa vai be from somewhere
onji'idim vai be prohibited from doing something, be restricted
onjii vai be from somewhere
onow pr these ones (inanimate)
**Main Glossary**

**onwaachige vai** be psychic, have premonitions

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

**onzaam pc** overly, too much, extremely

**onzaamibii vai** drink too much

**onzaamine vai** deathly ill, extremely sick

**opime- pv, pn** side

**opime-ayi’ii pc** on the side of something

**opime-miikana ni** side trail; **pl miikanan**

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

**opwaaganebi vai** pipe is offered

**oshaakaw vta** scare someone away

**oshaabewis na** messenger, official, helper; **pl oshkaabewisag**

**oshaabewisowi vai** be messenger

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

**osidaagishkaw vta** affect someone’s condition, afflict someone with something

**owaakaa’igani vai** has a house

**owiiyawe’enyi vai** be a namesake

**Ozaawaa-zaaga’iganiing place** Yellow Lake, Wisconsin

**ozhaawashkobiigizi vai** have blue welts

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

**ozhichigaade vii** be built

**ozhiga’ige vai** tap trees

**ozhigaw vta** build a house for someone

**ozhige vai** build lodges

**ozhimo vai** flee

**ozhimobatoo vai** run in flight

**ozhishenyi vai** have an uncle

**ozhisinaagane vai** sets the table

**ozhitoon vti** make something

**ozhiitaa vai** prepare

**oodena ni** village; **pl oodenawan**
oonh pc oh, well (emphatic)

S, SH, T

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

wa’aw pr this one (animate)
wajiw ni mountain; pl
wajiwan
wanagek na tree bark; pl
wanagekwag
wanagekogamig ni bark
lodge; pl
wanagekogamigoon
wanaa’itoon vti fix
something wrong
wani’ vta lose someone
wanishin vai be lost
wanisin vii be lost
wanitoon vti lose
something
wawaanendan vti have no
understanding of
something
wawaasese vii be
lightening
wawenabi vai be seated, sit
down
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
waabishkaa vii be white
waabishkaagoonika vii
there is a white blanket of
snow; also
waabishkaagonaga
waabishkiiwe vai be white
waabiiingwe vai be pale
faced
waabooyaan ni blanket; pl
waabooyaanan
waabooz na rabbit,
cottontail; pl
waaboozoog
waagaakwad ni ax; pl
waagaakwadoon
waagaashkan vti bend
something to a certain
shape
waagaawi vai be bent,
hunched over
Waagoshens name Little
Fox
waakaa’igan ni house; pl
waakaa’iganan
waakaa’igaanzhish ni
shack; pl
waakaa’igaanzhishan
waasa pc far
waaswaa vai+o shine
things
Waaswaaganing place Lac
du Flambeau, Wisconsin
waawanoo vai lay eggs,
nest
waawaabiganoojiinh na
mouse; pl
 waawaabiganoojiinyag
waawaabishtkimoose na
grub worm; pl
 waawaabishtkimooseg
waawaashkeshi na deer;
pl waawaashkeshiwig
Waawiyegamaag place
Big Round Lake,
Wisconsin
waawiyeyaakwand vii be
round (something of
wood)
waawiyeyzi vai be round
waawiiji’iye vai be in
someone’s company,
assist
webin vta throw someone
away, part with someone
webinan vti throw
something away
wegodogwen pc whatever
wegonen pr what, what is
it
wegwaagi pc behold
Wekonamindaawangaag
place Big Sand Lake,
Wisconsin (Hertel); also
Metaawangaag
Wekonamindaawangaansing
place Little Sand Lake,
Wisconsin (Maple Plain);
also
Metaawangaansing
wemitigoozhii na
Frenchman; pl
wemitigoozhiiwig
wenabi’ vta place someone
in a sitting position
wendaabang vii east;
conjunct of ondaaban
wenjida pc on purpose, for
a particular reason; also
onjida
wewebinan vti shake
something
weweni pc properly, easily,
in a good way
wewiib pc hurry, fast
wiidabim vta sit with
someone
wiidigem vta marry someone

wiidigendiwag /wiidigendi-/ vai they are married to one another, be married

wiidookaw vta help someone

wiigiwaam ni bark lodge, dance arbor; pl

wiigiwaaman

wiigiwaamike vai make wigwam

wiiji- pv together, with

wiiji’ vta go with someone, accompany someone

wiijikiwendiwag /wiijikiwendi-/ 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 vai endeavor

wiikwajitoon vti try to do something

wiin pc by contrast

wiin pr him, himself

wiin vta name somone

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

wiisookaw vta spend time with someone

wiinyaas ni meat; pl

wiinyaasan
Z, ZH

zagaswa vai smoke
zagaswaadan vti smoke it
zagaswe’ vta offer smoke to someone
zagaswe’idiwag
/zagaswe’idi-/- vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem vta offer smoke to someone in prayer
zaka’ /zaka’w/- vta light someone, smoke someone, e.g. a pipe
zaka’on ni cane; pl
zaka’onan
zaziikizi vai be the oldest, be older than others
zaaga’am vai go outside, exit, go to outhouse
zaaga’igan ni lake; pl
zaaga’iganiiin
zaagajiwe vai come out over a hill
zaagakii vii sprout
zaagi’ vta love someone
zaagiziba’idiwag
/zaagiziba’idi-/- vai they run out together

zaagizibatoo vai run out of someplace
zaasaakwe vai give a war whoop
zegi’ vta scare someone
zegizi vai scared, fearful
zezikaa pc right away, immediately
zhashagi na great blue heron; pl zhashagiwag
zhawenim vta pity someone, bless someone, love someone
zhayiigwa pc now already
zhazhiibitam vai stubborn
zhaabwii vai survive
zhaaganaashimo vai speak English
zhaagode’e vai be cowardly
zhaashaaginizide vai be barefoot
zhimaaganish na soldier; pl zhimaaganishag
zhingibiz na helldiver (grebe); pl zhingibizag
zhingishin vai lie down
zhingobikaadan vti line something with evergreen boughs
zhiishiib na duck; pl zhiishiibag
zhiishiigi vai urinate
zhiiwaagamizigan ni
  maple syrup
zipokaani vii it closes
ziibi ni river; pl ziibiwan
ziibiins ni creek; pl
  ziibiinsan; also
  zhiiwoobishenh
  (archaic)
ziiga'andaw vta baptize
  someone, pour water on
  someone
ziiga'anjigaaazo vai be
  baptized
ziiginan vti pour something
ziigwan vii be spring
ziikaapidan vti gulp
  something down
ziinzibaakwad ni sugar;
  pl ziinzibaakwadoon
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.
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.
LIVING OUR LANGUAGE

ANTON TREUER

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

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

"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 Anishinaabe 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.

NOW AVAILABLE
LIVING OUR LANGUAGE:
OJIBWE TALES & ORAL HISTORIES
A BILINGUAL ANTHOLOGY

$19.95 PAPER 320 PAGES
ISBN: 978-0-87351-404-0

BOOKSTORES & RESELLERS
MHS Press titles are available direct from the publisher or from wholesalers. Contact us for discount schedule and terms (800-647-7827 or Leslie.Rask@mhs.org). Canadian resellers should contact Scholarly Book Services at 800-847-9736.

E-books are available from your favorite e-book vendors in a variety of formats.
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.

http://www.tpt.org/?a=productions&id=3 or http://www.tpt.org and type in “First Speakers”
I Will Remember: Inga-minjimendam

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

ORDER ONLINE
http://www.birchbarkbooks.com

VISIT
Birchbark Books
2115 West 21st Street
Minneapolis, MN 55405
612-374-4023
OMAA AKIING
Anton Treuer, Editor
$11.00

This monolingual anthology of Ojibwe stories by elders from Leech Lake will entertain and enlighten. Walter “Porky” White, Hartley White, Susan Jackson, Emma Fisher, and Charles “Scott” Headbird share numerous childhood reminiscences, jokes, and stories in their first language.

ORDER ONLINE
http://www.birchbarkbooks.com

VISIT
Birchbark Books
2115 West 21st Street
Minneapolis, MN 55405
612-374-4023
The Debut Title from Wiigwaas Press

Awesiinyensag
DIBAAJIMOWINAN JI-GIKINOOWAMAAGENG


Illustrated by Wesley Ballinger

These original stories, written in Anishinaabemowin, delight readers and language learners with the antics of animals who playfully deal with situations familiar to children in all cultures. Suitable for all ages, this book can be read aloud, assigned to classes, shared at language tables, gifted to elders, and enjoyed by all who love Anishinaabemowin.

Aapiji go ingii-minwendam agindamaan o’o mazina’igan, anishinaabewi-mazina’igan, abinoojiinyiwi-mazina’igan. Baatayiinowag ingiw anishinaabeg gaa-wiidoookaazowaad o’o gii-ozhichigaadeg, aanind gii-dibaajimowag, aanind dash gii-ozhibii’igewag; ingiw gichi-aya’aagog, weshki-aya’aawijig igaye, gikinoo’aamagewininiwag, gikinoo’aamagewikweg igaye. Gakina go onandawendaanaawaa i’iw ii-ozhitoowaad i’iw ge-naadamaagonid iniw odabinojiimiwaan, weweni ii-nitaanishinaabemondi, i’i-nitaag-dindomondi odinwewini, weweni go i’i-nitaanishinaabewibi’i-aminid igaye. Awesiinyensag aaiiawaag o’o mazina’iigoning, mino-mazinaakizowag ingiw igaye.

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

ORDER at WWW.BIRCHBARKBOOKS.COM or use this form.

Name
Address
City State Zip

Cardholder name
Card # Exp date

Phone
☐ Check made out to Birchbark Books
☐ Bill my ☐ MasterCard ☐ Visa ☐ American Express

Signature for credit card orders
Please include $4.50 for shipping and handling. Minnesota residents please include $1.59 for sales tax.

www.birchbarkbooks.com • 2121 West 21st Street • Minneapolis, MN 55405 • (612) 374-4023
OSHKAABEWIS NATIVE JOURNAL

The ONJ is an interdisciplinary forum for significant contributions to knowledge about the Ojibwe language. Contributions include monolingual and bilingual Ojibwe stories in the double vowel orthography, scholarly articles, and reviews of Ojibwe language material.

U.S. Subscriptions
$48.00 per year (two journals and compact discs)

Foreign Subscriptions
$60.00 per year in U.S. funds (two journals and compact discs)

Name / Institution

Address

City    State    ZIP

Phone

☐ New Subscription
☐ Renewal

Send payment and form to
Dr. Anton Treuer, Editor
Oshkaabewis Native Journal
112 Amer. Indian Res. Ctr.
Bemidji State University
1500 Birchmont Drive NE
Bemidji, MN 56601

Questions? Call
218-755-3968
or e-mail
antontreuer@yahoo.com

Make checks payable to
Oshkaabewis Native Journal.
Discount available for wholesale only. Prices include shipping and handling for two journals and two CDs per year. (9/02 AST)
Audio Material
for all Oshkaabewis Native Journal back issues has been digitally archived for free download or online listening at the Oshkaabewis Native Journal homepage:
http://www.bemidjistate.edu/airc/oshkaabewis/

Back Issues
for all ONJ publications are available at Lulu.com and Amazon.com and have links on the ONJ homepage

subscriptions
for the ONJ are obtained with the order form in the back of the journal or on the ONJ website