

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES BY
ARCHIE MOSAY

VOLUME 3, NUMBER 2
FALL 1996

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

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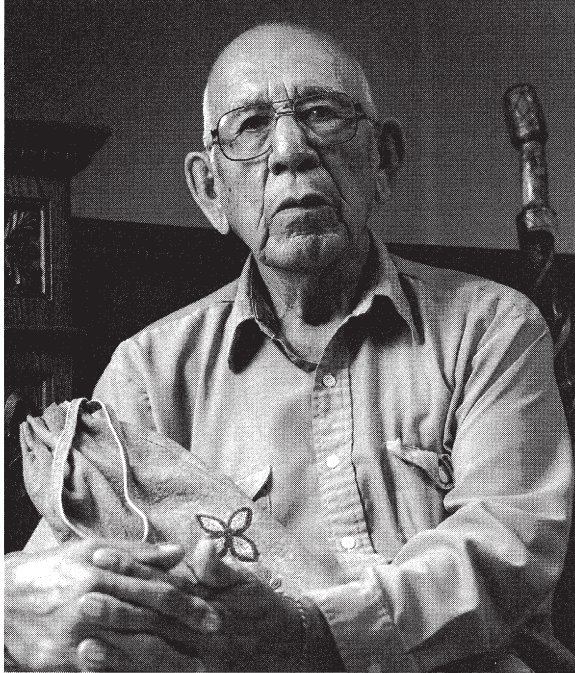
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For Archie Mosay (1901-1996), one of the most
generous, kind, wise and educated men I ever knew.
We'll keep your teachings alive, Nibaa-giizhig.

NIBAA-GIIZHIG*



* 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.

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INTRODUCTION

KEEPING LEGENDS ALIVE: NIBAA-GIIZHIG AND ANISHINAABE-BIMAADIZIWIN

ANTON TREUER*

Archie Mosay was a man whose influence transcended his many titles.¹ 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.² 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;

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and his family and students are more firmly resolved than ever to keep the teachings of this great man alive.

Born in a wiigiwaam on August 20, 1901 near Balsam Lake, Wisconsin, Mosay was raised in a traditional Indian community.³ 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 Lacs 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 Mewinza" 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'amaageng" 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 odiiyawen'enyang, Nibaa-giizhig, and the language in which he gave them alive.

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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, "Nebageshig 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 wiigiwaam, 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.

STORIES BY ARCHIE MOSAY

GAA-TAZHI-ONDAADIZIYAANG

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Akawe niwii-tibaajim o'ow gaa-izhiwebiziyaan o'ow isa gii-oshki-bimaadiziyaan. Gaawiin ingikendanziin aandi gaa-tazhi-ondaadiziyaan — gemaa gaye wiigiwaaming gaa-tazhi-ondaadiziwaanen gemaa gaye nisawa'ogaaning gemaa gaye iwidi ingoji megwekob gemaa gaye. Mii iwidi gaa-tazhi-ondaadiziwaambaanen.
- [2] Baanimaa ashi-niiyo-biboonagiziyaan, mii apii waakaa'igaans noosiban gaa-ozhitood. Mii apii gii-ayaayaang. Ishkweyaang, mii apane wiigiwaaming ingii-taamin. Mii dash imaa gaa-tazhi-nitaawigiyaan imaa, imaa sa Inaandagokaag izhinikaadeg. Mewinzha ingii-tazhi-ondaadiz. Ingitiziimag igaye imaa ginwenzh omaa gii-tanakiiwag, nayenzh igo.
- [3] Noosiban, iwidi sa Misi-zaaga'iganiing izhinikaadeg, mii iwidi gaa-tazhi-ondaadizid a'aw noosiban. Mii dash imaa, miish imaa midaaswi-ashi-zhaangaso-biboonagizid, mii imaa gii-wiidi gemaad nimaamaayibanen. Miish omaa gii-ayaad biinish gii-maajaad. Miinawaa onow oniijaanisan gii-shaangachiwan oniijaanisan, ingitiziimag.

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.

APANE ANISHINAABE OGAGANOONAAN MANIDOO

GAA-TIBAAJIMOD ARCHIE MOSAY

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Miinawaa o'ow isa anooj izhichiged anishinaabe ganoonaad manidoon, niigaan bezhig apegish inenimiyangid manidoo. Mii gaa-izhichigewaad ow midewiwin. Mii iw gaa-tazhiikang anishinaabe, gii-onji-maajiishkaad, gii-onji-bimaadizid. Mii gaa-onji-tazhiikang.
- [2] Miinawaa wa'aw noongom dewe'igan omaa ayaabaji'aajin anishinaabe, imaa Misi-zaaga'iganiing izhinikaadeg, mii imaa gii-pagidinaad a'aw sa meyagwed anishinaabe ji-onji-maajiishkaanid anishinaaben neyaab imaa ji-onji-bagidinamawaad. Mii dash imaa gaa-onji-maajiishkaad a'aw dewe'igan. Akina anooj omaa wendaabang akeyaa, mii imaa gii-pimibaagid gii-inindwaa dewe'iganag. Geyaabi noongom aanind a'aw anishinaabe ominjimendaan i'iw isa gaa-miinigod manidoon ji-onji-bimaadizid, ji-onji-maajiishkaad. Mii gaa-onji-miinigod.
- [3] Miinawaa o'ow isa abwezod anishinaabe, mii gaye bezhig gaa-miinind a'aw anishinaabe daa-izhichiged. Gaye o'ow megwaa wii-aabawakamigak, mii iw apii gaa-inind anishinaabe ji-abwezod. Miinawaa zhayigwa dagwagig wii-bibooninig, mii gaye iw apii gii-inind anishinaabe ji-abwezod. Ayi'ii o'ow isa wesidaagishkaagod anishinaabe akina ingoji, mii iw gaa-onji-izhi'ind a'aw anishinaabe ji-izhichiged.

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.

- [4] Mii dash gaa-izhichiged mewinzha a'aw anishinaabe gii-abwezod miinawaa gii-kii' igoshimod gaye oshki-bimaadizid— gwiiwizensag, ikwezensag. Gii-kii' igoshimowag mewinzha imaa noongom manidoon gii-inandawenimaawaad ji-naanaagadawenimigoowaad. Mii gaa-onji-izhichigewaad. Mii gaye imaa gaa-onji-gikendamowaad o'ow isa anishinaabe gaye izhinikaazowinan ji-miinind anishinaabe. Mii imaa gaa-onji-gikendamowaad, gikenimaawaad onow awesiinyan miinawaa binesiwana.
- [5] Akina sa go awiia onow omaa akiing bebaamibatood awesiinyag, mii iniw gaa-shawenimigoowaajin wenjida a'aw isa makwa ezhinikaazod, miinawaa wa'aw, a'aw isa migizi. Mii gaye a'aw wenjida gaa-shawenimaawaad anishinaaben, gii-miinaawaad i'iw isa ge-ni-izhi-ayaanid giigidonid ge-ni-izhi-gaagiikimaanid anishinaaben. Mii gaa-onji-miinigod manidoon.
- [6] O'ow gaye ikwezensag, mii go gaye wiinawaa gaa-izhi-gaganoonigoowaad mindimooyenyan, gii-wiindamaagoowaad o'ow isa gaa-pi-izhi-bimaadizininid ishkweyaang. Mii dash iw gaa-onji-gikendang anishinaabe gaa-ni-izhichiged, gii-kaganoonigoowaad ogitiziimiwaan. Apegish ani-gikendang i'iw isa gaa-pi-izhi-bimaadiziyaan niin, mii inendang.
- [7] Miinawaa o'ow isa mewinzha go anishinaabeg gii-kiiyosewaad gaye, wa'aw oshki-inini oshki-nisaad awesiinyan, awegwen igo awesiinyan weshki-nisaajin, mii iniw ogii-sagaswe' aan manidoon. Asemaan ogii-pagidinaawaan o'ow isa gii-oshki-nisaad onow awesiinyan. Miinawaa asemaan ogii-pagidinamawaan manidoon wii-izhi-miijid i'iw isa, o'ow isa gaa-nisaajin. Akawe manidoon ogii-wiindamawaan.
- [8] O'ow gaye manoomin, mii gaye aw anishinaabe gaawiin ogii-izhi-miijisiin gii-kiizhitood. Baanimaasemaan

- [4] 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.
- [5] 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.
- [6] 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.
- [7] 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.
- [8] 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 apii gaa-miijid iw manoomin. Ayiigwa gaye wii-pawa' iganaandang, mii gaye iw apii manidoon gii-kanoonaad, bagidinamawaad asemaan o'ow isa wii-mamood o'ow isa nibiikaang gaa-pagidinang manidoon ji-inanjiged anishinaabe.

[9] Mii nawaa yo'ow isa mashkiki gaa-miinang manidoo ji-aabajitooyang, akawe asemaan obagidinaan wii-mamood anishinaabe i'iw. Mii sa mashkiki gaa-aabajitood mewinzha anishinaabe. Gaawiin ogii-izhi-aabajitoosin, ogii-igoon manidoon, akawe asemaan ji-bagidinaad wii-mamood mashkiki o'ow isa ayiigwa wii-pakaaninakamigisidood manidoo ow akiing. Mii gaa-igod iniw manidoon.

[10] O'ow gaye, o'ow isa nibiikaang endanakiid giigoonh, mii gaye iniw akawe awiia ogii-izhinawaan. Akawe manidoon ogii-pagidinamawaan asemaan wii-amwaad iniw isa giigoonyan.

[11] Mii akeyaa gaa-izhi-bagidinind anishininaabe mewinzha. O'ow isa gii-pi-noondawagwaa akiwenziiyag gaa-pi-gaagiigidojig. Miish iw noongom ezhi-gaganoonag anishinaabe naadamawag gegoo waanzod.

[12] Mii dash akawe imaa minik waa-kaagiigidoyaan. Baanimaa apii miinawaa inga-gaagiigid. Mii iw.

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.

MII GAA-PI-IZHICHIGEWAAD MEWINZHA

GAA-TIBAAJIMOD ARCHIE MOSAY¹

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Boozhoo anishinaabedog! Akawe niwii-tibaajim o'ow isa ayindiyaan ishkweyaang gii-oshki-bimaadiziyaan. Gaawiin indaa-gikendanziin dibi gaa-tazhi-ondaadiziwaanen— gemaa gaye wiigiwaaming gemaa gaye nisawa'ogaaning gemaa gaye iwidi ingoji megwekob gemaa gaye. Mii iwidi gaa-tazhi-ondaadiziwaad aanind anishinaabeg ishkweyaang.
- [2] Ganabaj gii-ashi-niiyo-biboonagiziyaan, mii bijiinag apii gaa-piindigeyaan ayi'ii waakaa'igaans indedeyiban gaa-ozhitood. Mii eta go wiigiwaaming gii-ayaayaang bebiboon. Miinawaa wa'aw ingitiziimag iwidi Odaawaa-zaaga'iganiing izhinikaadeg, mii iwidi nimaamaayiban gaa-tazhi-ondaadizid. Imaa o'ow, aya'aa Aanakwad ezhinikaazod anishinaabe, iwidi gaa-tanakiiwaad. Miish iwidi ingoji gaa-tazhi-ondaadiziwagobanen a'aw nimaamaayiban aya'aa Neweyaash akiwenzii gii-izhinikaazowan odedeyan. Ow dash nimaamaa onaabeman gaa-wiidigemaajin ishkweyaang a'aw mindimooyenh gii-izhinikaazod.

¹ This dibaajimowin was originally recorded by Paul DeMain during a telephone interview with Archie Mosay broadcast on Lac Courte Oreilles tribal radio station WOJB 88.9FM of Reserve, Wisconsin on April 10, 1996. He released reproduction rights for the recording to the *ONJ* with the knowledge and permission of Archie's family.

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.

- [3] Mayaajaanid sa onow onaabeman, miish imaa neyaab Inaandagokaag gaa-pi-izhi-goziwaad. Mii dash imaa gaa-tanakiiwaad, gaa-tazhi-gonaadizid a'aw nookomisiban, nimaamaayiban igaye wiiba go gaawiin aapiji mewinzha gaa-ako-bimaadizid. Miinawaa a'aw isa noosiban, iwidi Misi-zaaga'iganiing ezhinikaadeg, mii imaa gaa-tazhi-ondaadizid. Imaa dash Inaandagokaag, imaa gii-wiidigemaad iniw nimaamaayibanen. Midaaswi-ashi-zhaangaso-biboonagizid, mii apii imaa gaa-wiidigemaad nimaamaayibanen.
- [4] Mii dash gaye niin imaa gaa-onji-maajiishkaayaan wendaadiziyaan. Waakaa'igaans ogii-ozhitoon imaa a'aw noosiban. Mii imaa gii-ayaayaang.
- [5] Gaye dash o'ow isa zii gwang, ow apiitak, mii apii mewinzha anishinaabe gii-kozid noopiming izhi-gozi, gii-ozhitood o'ow, o'ow isa ziinzibaakwad mitigong ininigaadeg zhiiwaagamizigan. Mii gaa-ozhitoowaad. Mii iwidi gaa-taawaad, gaawiin waasa— gemaa gaye naano-diba'igan o'ow apii iwidi ingoji megwaayaak. Mii iwidi gaa-taawaad iski gamizigewaad.
- [6] Mii miinawaa ishkwaaw-iskigamizigewaad, miish imaa jii gii biig zaaga'iganiing Inaandagokaag, mii imaa gii-kabeshiwaad. Noongom miinawaa imaa gii-kabeshiwag gii-nooji gii goonyiwewaad waaswaawaad, ashiganan aajigwaawaad. Mii imaa gaa-tanakiid wa'aw, gaa-onji-bimaadizid a'aw anishinaabe mewinzha.
- [7] Mii miinawaa giiwegoziwaad. Mii dash zhayigwa gii-ozhitaawaad o'ow isa gii-midewid anishinaabe. Akina ingoji gii-midewi aw anishinaabe— Odaawaa-zaaga'iganiing, miinawaa a'aw Waaswaaganing, miinawaa Mashkii-zii biing, miinawaa iwidi Dewegishigamiing. Namanj ezhinikaadegwen iw, anishinaabewinikaadeg iwidi ishkoni gan. Miinawaa go omaa ayi' iing gaye Wekonamindaawagaansing izhinikaadeg,

- [3] 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.
- [4] And that's where my own life began when I was born. My father built a house there. We were right there.
- [5] 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.
- [6] 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.
- [7] 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 Dewegishigamiing. 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.

- [8] Mii miinawaa ishkwa-midewiwaad, mii dash
miinawaa gii-sagaswe'idiwaad o'ow baakibii'ang o'ow
zaaga'iganiing, gii-asemaakewaad onji-
naanaagadawenimigoowaad manidoon imaa
wenjishkaawaaniwenijin.
- [9] Mii miinawaa ishkwa-zagaswe'idiwaad, mii dash
miinawaa ayiigwa o'ow isa gii-mawinzowaad onow editeg
miinan, miskominan, godagaagominan, o'ow isa gegoo
editenig. Mii iw gaa-mawinzowaad. Mii gaa-onji-bimaadizid
a'aw anishinaabe mewinzha, gaye niin bi-de-gikendamaan.
Mii dash iw.
- [10] Miinawaa dagwaaginig, mii azhigwa gii-
madaabiigoziwaad o'ow isa gii-manoominikewaad, manoomin
gii-bawa'amowaad. Akawe gii-sagaswe'idiwag waa-
manoominikewaad, asemaakewag o'ow isa zaaga'iganiing gii-
kaagijitoowaad o'ow isa manoomin wii-pawa'amowaad.
Gaawiin awiia gii-izhi-boozisii. Akawe asemaan ogii-
pagidinaan nibiikaang.
- [11] Miinawaa gii-kiizhitood a'aw anishinaabe manoomin,
akawe asemaan ogii-pagidinamawaan manidoon wii-izhi-
miijisig iw manoomin. Mii gaa-miijiwaad. Mii keyaa gaa-pi-
izhi-waabamagwaa ingiw anishinaabeg ishkweyaang.
- [12] Akina ingoji gii-izhaa gaye aw anishinaabe sa o'ow isa
gii-paa-midewid. Gaye iwidi Odaawaa-zaaga'iganiing
izhinkaadeg imaa Baatawigamaag, mii imaa gaa-tazhi-
midewiwaad mewinzha anishinaabeg. Ingoji gaa-izhi-
bimoseyaang gii-o-midewiyaang gii-nandomaakawaa noosiban
o-wiidookaazod owidi wiidookawaad akiwenziiyan gaa-
midewiwinijin. Niso-giizhigon ingii-tazhi-izhaamin gii-
tagoshinaang. Mii keyaa gaa-izhichiged a'aw anishinaabe

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.

[8] 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.

[9] 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.

[10] 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.

[11] 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.

[12] 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

ishkweyaang gii-naazikang o'ow isa gaa-onji-bimaadizid. Noongom gaawiin izhichigesii a'aw anishinaabe bi-naazikang bi-onji-bimaadizid. Gaye o'ow midewiwin ogii-igoon a'aw manidoo, mii go gaa-ni-izhi-maamawookang a'aw anishinaabe o'ow isa maanangid, o'ow isa gii-onji-maajiishkaad mii gaa-ininang manidoo. Mii sa iw gaa-izhichigewaad mewinzha ongow anishinaabeg, gii-izhaawaad gegoo inakamigizid ingoji anishinaabe.

- [13] Mii go gaye a'aw, a'aw isa dewe'igan gaa-pi-bagidinaajin a'aw meyagwed anishinaabe omaa keyaa. Iwidi mashkodeng izhinikaadeg, mii iwidi gaa-onjiid a'aw meyagwed anishinaabe imaa Neyaashiing Misi-zaaga'iganiing izhinikaadeg. Mii imaa gii-pi-bagidinaad iniw dewe'iganan gaa-onji-maajiishkaanid anishinaaben. Mii imaa gaa-pi-onji-bagidinaad. Mii dash imaa gaa-onji-maajiishkaad aw anishinaabe. Gaye a'aw meyagwed anishinaabe, o'ow isa gii-aasamigaabawi'aad onow isa meyagwenijin chimookomaanan ogii-igoon wii-chaaginagod. Manidoo dash gaawiin ogii-minwaabandanziin. Mii sa ji-gaawi'awiwid aabiding inwed anishinaabe. Mii dash gaa-onji-niishimaad manidoo naagaanizid onow dewe'iganag omaa noongom inawiindamaagejin.

- [14] Mii keyaa gaa-izhichiged a'aw anishinaabe ishkweyaang. O'ow isa gaye niin gii-te-gitenimag gii-waabamagwaa gaa-izhichigewaad. Mii gaye niin imaa bangii wenji-gikendamaan o'ow isa izhi-inaadamawag anishinaabe. Gii-kikinoo'amawiwaad, mii a'aw Neweyaash akiwenzii gaa-izhinikaazod nimishoomisiban, mii a'aw gaa-waawiindamawid i'iw ge-ni-izhichigeyaan naadamawag anishinaabe gegoo. Gaawiin indaa-inaasii. Gaawiin indaa-inaasii gegoo gagwejimid. Mii eta go wiindamawag gegoo gaye wii-kikendang.

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.

- [13] 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.

- [14] 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 Neweyaash. 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.

- [15] Gaye onow izhinikaazowinan, anishinaabe-
izhinikaazowinan, mii o'ow iw isa gii-kii'igoshimoyaan
mewinzha gii-kwiiwizensiwiyaan. Mii imaa wendinamaan
iniw, iniw isa anishinaabe-izhinikaazowinan. Noongom
gaawiin gwech anishinaabe-izhinikaazowinan odayaanzinan.
Mii iw wanitoowaad iw. Akina sa go gegoo owanitoon
anishinaabe mewinzha gaa-pi-izhi-waabamagwaa.
- [16] Gaye onow wiigiwaaman, gabe-niibin ongow
ikwewag gii-ozhitoowaad onow, onow isa gaa-
apishimowaajin anaakaning, gaa-izhi-wiindamawaajin.
Miinawaa onow megwaa makwang iniw wiigwaasan, mii apii
gaa-mamoowaad gii-ozhitoowaad iniw, iniw isa wiigwaasi-
makwayan. Miinawaa ingiw aya'aa apakweshkweyag gii-
iniibinaawaad ingoji ayi'ii wiigiwaaming. Mii imaa gii-
aabaji'aawaad iniw agidigamish iniw wiigwaasan wiigwaasi-
makwayan. Mii keyaa gaa-ozhitoowaad iniw, iniw isa gii-
abiwaad.

[15] 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.

[16] 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**

- [1] Miinawaa-sh imaa niwii-ikid a'aw anishinaabe gaa-izhi-bimaadizid imaa sa ishkweyaang wayeshkad wendaadiziyaan niin. Gaawiin niibowa imaa gichi-mookomaan gii-ayaasiin; wiikaa eta go gii-ayaa.
- [2] Mii a'aw dash gaa-izhi-bimaadizid. Weweni gii-kidimaagizi. Gaawiin gaye weweni odabiwin ogii-ayaanziin. Mii eta go wiigiwaaming gaa-taawaad. Gaawiin gaye wiikaa gwech oodenaang gii-izhaasiiwag ji-naadiwaad waa-miijiwaad. Mii eta go gii-nandawendamowaad megwaayaak sa gaa-miijiwaad. Miinawaa giigoonyan eta ogii-amwaawaan miinawaa wazhashkwan igaye miinawaa waawaashkeshi wi-wiyyaas. Mii eta gaa-inanjigewaad.
- [3] Miish i'iw aayaano-wii-gikinoo'amaagooyeg gegoo da-wanendanziweg anishinaabe gaa-izhi-bagidinind ji-izhi-gaagiigidod. Akina gegoo giwanitoomin noongom, anishinaabe igooyang. Wa'aw gichi-mookomaan onzaam giwiisookawaanaan gaganoonang. Mii wenji-wanitooyang

* 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.

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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 gigitiziiminaanig
gaa-izhi-gikendamowaad wiinawaa.

[4] Miinawaa imaa niwii-ikid keyaa go anishinaabe
noongom. Gaawiin anishinaabe-mashkiki
odaabajitoosiinaawaa. Mii eta gichi-mookomaan noongom
nenaandawi'inang. Mewinzha wiin, gaawiin anishinaabe
gichi-mookomaanan ogii-nanaandawi'igosiin. Miinawaa go
gii-nanaandawi'idizowag akina gegoo gaa-inaapinewaad.
Gaawiin gaye wiikaa aakoziwigamigong gii-izhaasiiwag. Mii
eta gii-nanaandawi'idiwaad. Gaawiin eta gii-pezhigosiin gaa-
kikendang sa gaa-nanaandawi'od anishinaabe. Akina awiyya
ogii-kikendaan. Noongom-sh wiin gaawiin awiyya
ogikendanziin i'iw sa nanaandawi'owin ezhnikaadeg. Gaye
niin gii-oshki-bimaadiziyaan, gaa wiikaa mashkikiwinini
ningii-izhaasiin. Mii eta go ingitiziimag gii-nanaandawi'iwaad,
gegoo gaye gii-maazhi-ayaayaang. Mii azhigwa baa-
nandawaabandamowaad iwidi megwaayaak i'iw sa waa-
aabajitoowaad: "Apegish mino-ayaawaad agiw niniijaanisag,"
mii gaa-inendamowaad. Miinawaa o'o gaye anooj enaasing,
mii gaye gaa-wiikwajitoowaad: "Apegish dagoshkaagosig
wa'aw niniijaanis," mii gaa-inendamowaad.

[5] Miinawaa yo'o niimi'idiwin igaye, mewinzha
anishinaabe gaa-pi-dazhiikang. Mii gaye i'iw azhigwa
wenitood anishinaabe gaa-izhi-bagidinigod manidoon ji-
dazhiikang. Noongom gaawiin gwech awiyya obaamendanziin
i'iw, i'iw sa niimi'idiwin, anishinaabeg gii-pagidinimind
dewe'iganan ani-apenimowaad. Mii gaawiin noongom gwech
awiyya obaamendanziin i'iw. Mewinzha wiin gichi-waasa gii-
pi-izhaa anishinaabe gii-naazikang i'iw sa niimi'idiwin, gii-
pagosendang imaa ji-onji-bimaadizid. Mii gaa-onji-
naanaazikang i'iw. Noongom-sh wiin gaawiin
imbaamendanziimin gwech i'iw, miinawaa yo'o, akina go

[4] I'll speak there some more about the Indian today. They aren't using Indian medicine. Its 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.

[5] 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.

gegoo anishinaabe gaa-izhi-bagidinind ji-apenimod. Mii i'iw, akina noongom wenitooyang o'o gaye midewiwin, mii i'iw wenitooyang noongom. Gaawiin gwech gibaamendanziimin. Mewinzha wiin anishinaabe, mii imaa gaa-pi-onji-bazigwiid sa, akina gegoo gwayak gii-izhichiged anishinaabe ishkwyaang. Noongom-sh wiin giwanitoomin akina i'iw.

[6] Miinawaa yo'o sa mitigong wendinaming ziinzibaakwad, mii gaye i'iw wenitooyang. Gaawiin noongom anishinaabe omamoosiin i'iw sa ziinzibaakwad ezhinikaadeg. Mewinzha wiin anishinaabe gichi-neniibowa ogii-kiizhitoon ziinzibaakwad, gii-aabajitood bibooninig.

[7] Miinawaa yo'o manoomin, mii gaye i'iw akina benaajitood gichi-mookomaan. Onzaam gakina omamoon a'aw gichi-mookomaan. Gaawiin gegoo neyaab obagidinanziin imaa zaaga'iganiing. A'aw wiin anishinaabe gakina ogii-pagidinaan neyaab aanind imaa i'iw sa manoomin miinawaa dagwaaginig ji-zaagakiinig, mii i'iw minik gaa-pagidinang. Noongom-sh wiin, mii go akina ezhi-mamooyang; aanish, mii a'aw gichi-mookomaan ezhichiged, mii eni-izhichigeyang.

[8] Akawe miinawaa imaa giwiindamooninim gaa-pi-izhi-bimaadiziyaan niin, gii-oshki-bimaadiziyaan. Nashke i'iw gaa-abiiitamaang waakaa'igaanzhish; baanimaa ezhi-niizho-biboonagiziyaan, mii i'iw apii biindig waakaa'igaanzhishing gaa-ayaayaan. Apane wiigiwaaming ingii-pi-ayaamin, gaye gii-piboong. Gaawiin gaye gegoo gizhaabikiziganing ingii-ayaanziimin, wiigiwaaming gii-ayaayaang. Mii go gaa-izhi-michi-boodaweyaang, miinawaa, mii eta go gegabe-giizhig gii-manisewaad menisejig anishinaabeg, gii-poodawewaad. Miinawaa yo'o, ayi'ii, 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-nigiiwadinig 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 *ziinzibaakwad* 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.

[9] Nashke miinawaa yo'o giwiindamooninim anow wiigiwaaman sa gaa-abitamowaajin anishinaabeg. Nashke i'iw gii-manoominikewaad imaa gaye, ingoji inini o-giiyosed, mii i'iw nabanegaanens gaa-ozhitoowaad. Miish i'iw imaa gii-abiwaad, gii-manoominikewaad, imaa gaye o-giiyosed ingoji inini, mii dinowan gaa-ozhitoowaajin. Miinawaa niibininig anow, waaginogaan, mii imaa gii-abiwaad, niibininig, abakwayan aniw gaa-apakwewaajin miinawaa wiigwaas-abakwayan. Miinawaa bibooninig, o'o dash nisawa'ogaaan, mii i'iw bibooninig dinowa gaa-abitamowaad. Mii i'i wanagekwan aniw gaa-apakwewaajin imaa dabazhish miinawaa ishpingim iwidi wiigwaas-abakwayanan aniw gaa-apakwewaajin. Mii i'iw gaa-izhi-bimaadiziwaad agiw anishinaabeg imaa ishkweyaang gii-pimaadiziwaad.

[10] Miinawaa imaa ozhiga'igewaad agiw anishinaabeg ishkweyaang, gii-michi-ozhiga'igewag. Miinawaa negwaakwaan oyii-ozhitoonaawaan. Miish gii-kiizhi-ozhiga'amowaad bezhig mitig, mii azhigwa naanaakobinawinamowaad i'iw sa ziinziibaakwadwaaboo ge-izhijiwang imaa biskitenaaganing. Gaawiin akikoonsan ogii-aabaji'aasiwaawaan, mii eta biskitenaaganan gaa-aabajitoowaajin i'iw ozhiga'igewaad miinawaa gii-naazibiiwaad, mii gaye aniw biskitenaaganan gaa-aabajitoowaajin. Aaningodinong gaye gii-ishpatenig gii-ozhiga'igewaad, mashkosaagiman ogii-aabaji'aawaan ikwewag, gii-ozhiga'igewaad, miinawaa go gii-naazibiiwaad, mii aniw gaa-aabaji'aawaajin mashkosaagiman. Gaawiin wiin gwech inini ogii-naadisiin nibi, mii agiw ikwewag gaa-tazhiikang i'iw sa ziinziibaakwad i'iw —ozhiga'igewaad

[9] 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 some place, 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.

[10] 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
ziinziibaakwad— gii-iskigamizigewaad ikwewag agiw gaa-
waabamagig iko gii-tazhiikamowaad imaa ishkweyaang gii-
oshki-bimaadiziyaan.

- [11] Akawe miinawaa imaa giwiindamooninim wa'aw
noosiban. Gichi-aya'aawi. Waasa iwidi ishkweyaang gegoo
ogii-onji-gikendaan wiin. Mii imaa-sh gaye niin gegoo wenji-
gikendamaan ge-ani-izhi-gaaggiidoyaan. Gaye wiin gii-
nibwaakaa sa gegoo wii-kaganoonaad aniw anishinaaben
aano-gii-wiindamawaad sa gaa-pi-ayindid ishkweyaang
anishinaabe. Niin wiin noongom, gaawiin gwech
ingikendanzin ge-ani-izhi-gaganoonagiban anishinaabe. Ge-
izhi-gashkitooyaan eta indizhi-gaganoonaa. Waasa wiin iwidi
Misi-zaaga'iganiing, mii wiin iwidi gaa-tazhi-ondaadizid.
Miish imaa, amanj iw apii imaa gaa-maajii-danakiigwen
Inaadagokaag izhinikaade. Miish imaa gaye niin noongom
endanakiyaan geyaabi.

- [12] Miinawaa imaa o'o da-niimi'idiinyang, gaawiin gwech
noongom awiia naanimisiwig agiw ininiwag. Mewinza
wiin gii-paataniinowag gaa-naanimijig ininiwag. Niimi'idiid
anishinaabe, mii i'iw gaa-izhi-apiitendang sa niimi'idiwin
ezhinikaadeg. Gaye negamojig, gii-paataniinowag ininiwag.
Noongom, gaawiin gwech ayaasiin o'o sa negamojig. Mii go
ezhi-wawaanendamang aaniin gakeyaa waa-izhichigeyang, mii
sa niimi'idiid ingoji a'aw anishinaabe. Mii akina ani-wanitood
sa gaa-izhi-bagidinigod manidoon ji-ani-izhichiged, gaye.
Mewinza wiin, mii iw gaa-izhi-mangaanibiid anishinaabe
bibooinig gaa-ayindanakamigizid. Gaawiin biindig ogii-
tazhiikanziin, agwajiing, mii iwidi gaa-tazhiikang i'iw sa
niimi'idiwin.

[11] 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.

[12] 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

- [1] Wayeshkad, ayaaban a'aw chimookomaan,
bimiwinigoojin a'aw isa aadamoobii gaa-izhi-wiinaawaajin.
Miikana imbima'adomin bezhig oshki-inini. Aazhaa
noondawangid biidwewebizod, biidweweg gegoo. Mii dash
gaawiin, ingwiiwizensiwimin. Ingii-segizimin dash
noondamaang biidweweg omaa miikanaang.
- [2] Gaawiin igo, noongom izhinaagwak onow miikanan,
gaawiin gii-izhinaagwasinon. Mii eta go onow,
gitawaakwaa'igaadewan. Mii gaa-izhinaagwak iniw miikanan
mewinzha.
- [3] Mii eta bebezhi goganzhiig miinawaa dibidaabaanan
gaa-izhidaabii'iwewaad chimookomaanag. Mii dash imaa gaye
gii-noondawangid a'aw, biidweweg gegoo, mii gaa-izhi-
bakeyaang gaa-kaazootawangid. Nimiki gaazomin opime-
miikanaang megwaa omaa go besho baa-ayaad ginwenzh
wa'aw, wa'aw isa aadamoobii bemiwininang noongom.
- [4] Ginwenzh wii-adima'wiyangid imaa gaa-
waabamiyangid bimibizod, ingii-segi-igoonaan gii-piidwewed.
Mii go wayeshkad gii-waabamag a'aw, a'aw isa aadamoobii
izhi-wiinaajin anishinaabe mewinzha. Mii dash imaa gaa-onji-
gaazotawangid gii-segi'iyangid.
- [5] Mii dash imaa akawe minik waa-kaagii gidoyaan.

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

- [1] Wayeshkad gii-waabamag a'aw isa makadewiiaas aazhaa wiindamawaajin anishinaabe omaa oodenaang, omaa endanakiiyaan, gaye imaa gii-pagaboodegoziwaad ingiw makadewiiaasag, oniijaanisan aw inini, wiiwan, gaa-pi-aanjigoziwaad omaa o'ow isa gaa-paapaagokozhiwewinini, mii iw a'aw makadewiiaas. Ginwenzh omaa gii-tanakii Inaandakokaag, gii-paapaagokozhiwewininiwid wayeshkad gii-waabamag a'aw, a'aw isa makadewiiaas ezhi-wiinind.
- [2] Imaa wiin gaye weweni ogii-inenimaan anishinaaben. Imaa gaa-tanakiinijin, gaawiin wiikaa gegoo omaa ayaasii endaad inini. Gaye odaa-gii-inaan. Mii eta go anooj gii-inaajimod igaye aanawi ojibwemo gaye gii-kikinoo'amawangid i'iw isa ojibwemowin. Mii apii gii-oshki-waabamag a'aw isa mekadewizid bemaadizid. Iwidi chi-agaamiing akeyaa o'ow isa bezhig minis, mii iwidi gaa-onjibaad, a'aw makadewiiaas ezhi-wiinaajin anishinaabe.
- [3] Mii dash akawe imaa minik waa-kaagii gidoyaan.

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 *makadewiiaas* 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 *makadewiiaas* 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

- [1] Aabiding bezhig inini ingii-wiiji'igoonaan baanandawaaboozweyaang. Waabashkiki imaa ayaamagad, mii imaa gii-ayaawaad ingiw waabishkii-waaboozoog. Miish imaa gaa-inaad, "Mii omaa akandoon," ogii-inaan, "Da-binaazikawaawag waaboozoog."
- [2] Miish imaa gii-naaniibawid aw makadewiyyaas. Gaawiin dash ogii-naazikawaasiiwaawaan ingiw waaboozoog, iniw anishinaabe gaa-wiiji'waad. Mii iwidi gii-naganaad gaa-pi-izhi-giiwed. Mii wenji-izhiwebizigwen a'aw makadewiyyaas.

THE MAKADWIIYAAS GOES RABBIT HUNTING

TOLD BY ARCHIE MOSAY

TRANSCRIBED BY ANTON TREUER

- [1] 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]."
- [2] 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

- [1] Aabiding gaye mii go makadewiiaas, mii go a'aw inini gaa-maajiinaad. Mii dash iniw waaboozon gii-kijii gibinaad, gaa-izhi-biindashkwaanaad. Mii dash iwidi waa-izhiwinaagwen, mii iwidi gii-wenabi'aad iniw waaboozon.
- [2] Maajii-giiewaad idash, bebimosewaad gaa-izhi-gaganoonaad, "Waabam awedi waabooz nemadabid," ogii-inaan. Ginwezh wiin a'aw waabooz gaa-piindashkwaanind, ezhi-gaabawid imaa makadewiiaas ezhi-baashkizwaad iniw—gaa-piindashkwaaniwinijin waaboozon.

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-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Oodenaang-sh ingii-izhaa maajaayaan. Omaa apii aabita inagakeyaa anishinaabeg endaawaad, ikwe imaa zaagizibatoo waakaa'igaansing. "Inini omaa omiigaanaan ninaabeman. Oгии-pazhiba' waan mookomaanens," indig.
- [2] Ingii-ashi-naano-biboonagiz iw apii. Amanj iidog izhichigewaanen. "Gaa indaa-bazhiba' wigosiig waa-animiigaanaajin," indinendam. Imaa anooj igo inendamaan, ingii-o-biindige. Imaa dash dazhiikodaadiwaad imaa michisag, debibidowag i'iw onik da-bagijwebinang i'iw mookomaanens. Mii imaa apiichiikawag o'ow, aanawi maakabiwag mookomaanens gaa-izhi-bazhiba' odamaan nindinimaanganaang.
- [3] Miinawaa omaa ninikaang gaye omaa ingii-inizhwig. Miinawaa indiy ingii-pazhiba' wig niizhing. Imbeshizhwig o'ow nininjiining. Mii gii-gwayako-giishkizhwid o'ow mashkijiitad a'aw. Oon aanawi giishkizhaa omaa apii. Mii dash gaa-inizhang. Mii go omaa o'ow ezhinaagwak. Mii gaawiin dash ogii-kiishkizhanziin. Mii iw keyaa gaa-inaapinazhid a'aw inini.
- [4] Miish gaa-azhegiweyaan endaayaan, biindigeyaan imaa endaawaad, nimaamaayiban, "Aaniish ezhiwebiziyan miskwiiwiyan," 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 omii gaanaan owii-pazhibi'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

- [1] Ingoding iwidi Bwaanakiing gii-izhaayaan, gii-niimi' idiiwag iwidi anishinaabeg. Mii gaa-izhaayaan gii-waabamangidwaa wenaagoshing gii-wiisiniwaad. Mii dash iwidi jiigi-ziibiing, gabeshiwin iwidi ayaamagad. Mii iw waa-tazhi-wiisiniwaad. Mii dash imaa bii' oyaang, bezhig imaa inini gii-pi-wawenabi namadabiyaan adoopowining, imaa gaagigidod, dibaajimod. Mii gaa-tibaajimotawid.
- [2] Waakaa' igan imaa ate. Bedosewag endaawaagwen. Ininiwag-sh omaa niswi gii-kiiwashkwebiiwag. Agwajjiing imaa boodawewag, boodawazowag.
- [3] Chimookomaan imaa gii-pimibizo. Animoonsan ogii-ayaawaan imaa odoodaabaaning. Miish gaa-inaad anishinaaben, "Awiiya na imaa animoonsan ogii-ayaawaan?" Odinaan gaye wiin ininiwan niswi. "Gaawiin indayaasiiwaanaanig ingiw animoonsag," odinaan. Mii dash chimookomaan odinaan, "Inga-naganaag awiiya waa-ayaawaad," gii-izhi-mamaad. Mii inaad iniw anishinaaben.
- [4] Miish imaa gii-naganaad iniw animoonsan, niswi ganabaj inaajimotaagooyaan. Miish ingiw ininiwag, gaawashkwebiijig, gemaa gaye gaa-pakadewaagwen. Mii waa-izhi-amwaad bezhig animoonsan. Imaa dash a'aw inini wii-

WHEN THEY ATE PUPPIES

TOLD BY ARCHIE MOSAY

TRANSCRIBED 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

inendam, bezhig inini. Miish iw waa-panzwaad a'aw bezhig inini animoonsan. Mii dash ganabaj gaa-izhi-aabizhiishing a'aw animoons. Mii gaa-izhi-dakwamigod omaa oninjiing. Mii apaginaad iwidi megwe-mashkosiing. Mii gaa-izhi-maadakizige'iding. Niibowa gii-chaagide.

- [5] Niizh waakaa'iganan ogii-chaagizaanan a'aw waa-pagamibizowaad ingiw getewininiwag. Bezahig gwiiwizens imaa babaamibizod oditibiwebishkiganan. Miish aw naagaanizid iw baate gaye miinawaa ogagwejimaan gwiiwizensan, "Aaniish gaye wiin wenji-maadaakideg omaa," odinaan ji-izhi-gagwejimaad. "Amanj iidog," ikido. "Gaawiin ingikendanziin," ikido. "Mii eta go ingiwedig ininiwag, nemadabijig," ikido. "Animoonsan imaa owii-panzwaawaan. Megwe-mashkosiwishiing owii-apaginaan. Mii imaa gaa-onji-maadaakideg," odinaan iniw chimookomaanan. "Oon chi-baakizigewaad iw. Niizh waakaa'iganan ojaagizaanaawaan."

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.

- [5] 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

- [1] Wenabozho gii-pimosed bakade; gaa gegoo omiijsiin. Maajibadaabiid zaaga'igan owaabamaan zhiishiiban gii-awibakaded omaa jii gibiig. Miish abezhig zhiishiib, "Zhiishiibidog!" odinaan, "Wenabozho madaabii. Naawij inaadagaag. Anooj izhiwebizi Wenabozho."
- [2] Wenabozho onoondawaan zhiishiiban. "Gaawiin nishiimenyidog! Imaa noopiming niwii-niimi'idiimin noongom onaagoshig." Mii gaa-izhi-gopiid wiigiwaam imaa gaa-ozhitood waagaashkang. Wiigiwaam imaa badakidenig. Mii gaa-izhi-onapidood giboodiyegwaazonan, aasaakamig gaa-kashkapidood omaa o'ow bimoondang.
- [3] Miish i'iw inaad zhiishiiban, "Nishiimenyidog!" Odizhi-inaan, "Nishiimeyidog! Mii keyaa bemoondamaan," ikido. "Nagamonan onow bimoondamaanin. Owidi Mooniyaang izhinikaadeg, mii iwidi wenjibaayaan. Miish omaa waa-onji-niimi'idiiaang noongom noopiming." "Apegish," gii-inendam wii-nisaad iniw zhiishiiban, wii-amwaad bakaded.
- [4] Gaa-izhi-gopiiwaad iwidi, zhiishiibag o-niimi'idiwaad, biindigewaad imaa wiigiwaam. Megwaa oganoonaan, "Nishiimeyidog! Inga-nagam. Nishiimeyidog,

WHEN WENABOZHO 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-mamiskoshkiinzhigwem
Yo weh heh heh
Yo weh heh heh

- [5] Mii aangodinong giishkigwebinaad iniw zhiishiiban, “kwenk,” inwewan giwenh. “Haa nishiimeyidog, mii go waa-inweyeg.” Nagamo, giishkigwebinaad. “Wenk.”
- [6] Miish aw zhingibiz gaa-izhi-doskaabamaad aaniin ezhichiged. Awenesh ingiw gaa-kiishkigwebinaawaad iniw zhiishiiban? Mii gaa-izhi-biibaagimaad zhiishiiban, “Hey zhiishiibidog! Gidishkwamigoonaan Wenabozho. Giga-abwaanigoonaan.” Aabita-zaagiziba’idiwaad ingiw zhiishiibag. Mii go giwenh iniw zhingibizan gaa-waagaawinid omadaabiiba’igoon ini-daangishkawaad. Miish iw gaa-inaad, “Oon gidizhi-maajiikamigoog. Gaawiin a’aw iwidi, a’aw anishinaabe, giga-amwigosii,” ogii-inaan zhingibizan. “Giga-mamiskoshkiinzhigwe gaye,” ogii-inaan. Mii wenji-mamiskoshkiinzhigwed aw zhingibiz.
- [7] Mii gaa-izhi-ayaad Wenabozho.
- [8] Mii gaa-maajaad, apii ziibiwan madaabii, bimoomaad zhiishiiban gaa-kiishkigwebinaajin, iidog iwidi waabandang wii-abwed iniw zhiishiiban. Imaa naa akawe gii-kiizhiitaad gii-nibaa aapiji, giizizwaad ongow zhiishiibag. Mii dash o’ow gii-nibaad.
- [9] Mii dash awedig, ongow akandoowaagwen, “Akawaabin,” iniw gaa-inaajimaad, “inaabin.” Bwaanag

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

ongow boonowag. “Wiindamawishin awiia biidaaboonod.” Amanj apii nibaagobanen. Mii gaawiin waabamaawaad omaa bashkinedenig bwaanag. “Mii aw Wenabozho,” ikidowag. “Gegoo omaa odayaan.” Miish iniw miskwaaniganan wewebinamowaad, mii niigaan wiindamawaasig iniw akandoowaajin, akina gaa-izhi-mamoonid iniw abwaadang maajaanid.

- [10] Omaa apii wiin gaye gweshkozid, a’aw mewinzha iidog igo minozogoban, onishkaad inaabid Wenabozho bangii odabwaan gii-mamoonid, mamigod iniw bwaan. Mii dash ayi’ii gaa-izhi-nishkaadizid. Mii gaa-izhi-jaagizodizod, omaa apii maajaad. Mii dash o’ow gii-chaagizod, gizhiibazhed giiwenh omigiid. Mii dash onow mitigoonsan gaa-ni-izhi-ayaang.
- [11] Mii dash iw gaa-ikidod. “Nishiimeyidog,” ogii-inaan, “aw anishinaabe omaa ge-ni-bimaadizid. Mii gaye ezhi-wiinineg apaakozigan, gaa-izhi-miinigoowaawiyeg.” Mii gaa-ondinang anishinaabe gaa-sagaswaadang apaakoziganan. Mii iw Wenabozho gaa-ozhitood iw.
- [12] Mii inaadizookewaad ongow akiwenziyag mewinzha.

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 scabbed 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

- [1] Aabiding gii-ayaa mooska'osi nandawaabamaad omakakiin imaa sa waabashkikiing. Mii gaa-izhi-wiisinid aw mooska'osi, gii-pagamise zhashagi, nonde-wiisinid gaye wiin. Ogi-kagwe-maajini zhikawaan iniw mooska'osiwan.
- [2] Mii nawaj sa mindidod zhashagi awashime iniginid mooska'osi. Gaawiin idash gii-segizisii a'aw mooska'osi. Gaawiin wii-maajaasii mooska'osi. Gaawiin igaye wii-maada'ookiisiin iw wiisiniwin. Giizhiitaa ji-miigaazod.
- [3] Enigok ogii-mawinanaan iniw zhashagiwan. Geget igo gii-pakite'odiwag, aabajitoowaad oningwii ganiwaan, bapawaangeniwaad, dakwamidiwaad igaye. Waasa gii-noondaagwad omii gazowiniwaa.
- [4] Baanimaa go bijiinag a'aw mooska'osi ogii-bakinawaan iniw zhashagiwan. Gegaa gii-niiwana'aagoo a'aw zhashagi. Mii dash ezhi-ikidod a'aw mooska'osi, "Mii sa iw. Mii sa iw."

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.

GLOSSARIES

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:

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

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

* 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.

A

- a'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'wewigamigoon**
- akwaabi** *vai* wait in watch
- akwaandawe** *vai* climb up
- amanj** *pc* I don't know (dubiative indicator)
- ambegish** *pc* I wish; also
- apegish**
- ambeshke** *pc* come on
- amo** /amw-/ *vta* eat someone
- amoongi** *vai* be consumed
- anama'etaw** *vta* pray for someone
- anamewin** *ni* prayer, religion; *pl* **anamewinan**
- 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
- anokiitaw** *vta* work for someone
- anooj** *pc* a variety of
- anoozh** /anoon-/ *vta* order someone, commission someone
- anwebi** *vai* rest
- apagazom** *vta* use someone in prayer, e.g. tobacco
- apagidoon** *vti* throw something
- apagin** *vta* throw someone
- apa'iwe** *vai* run away from people to a certain place

apakwaan *ni* roof; *pl*

apakwaan

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

asemaa *na* tobacco; *pl*

asemaag

asemaake *vai* make a

tobacco offering

ashi /*as-*/ *vta* put someone

in a certain place

ashigan *na* largemouth

bass; *pl* **ashiganag**

asin *na* rock; *pl* **asiniig**

asinii-bwaan *na* Asiniboin

Indian; *pl* **asinii-**

bwaanag

ataadiwag /*ataadi-*/ *vai*

they gamble with one

another

atemagad *vii* put there

atoon *vti* put something

somewhere

awanjish *pc* persistently,

stubbornly, even though

awas *pc* go away

awashime *pc* more so,

much more

awedi *pr* that one over there

awesiinh *na* wild animal; *pl*

awesiinyag

awiiya *pc* someone

ayaa *vai* be somewhere

ayaan *vti* have something

ayaaw *vta* have someone

ayekozi *vai* tired

ayindanakamigizi *vai*

something happens with

someone

ayindi *vai* it is a certain way
with someone
ayipidoon *vti* pull
something a certain way
repeatedly
azhe- *pv* backwards,
returning
azheboye *vai* row
azheboye-jiimaan *ni* row
boat; *pl* **azheboye-
jiimaan**
azhegiwe *vai* returns
azhigwa *pc* now

A A

aabadad *vii* be used
aabaji' *vta* use someone
aabajitoon *vti* use
something
aabawaa *vii* warm weather
aabaakawi' *vta* revive
someone
aabiding *pc* once
aabita- *pn, pv* half
aabizhiishin *vai* perk up,
come to, come back to life
aada' /aada'w-/ *vta* arrive
before someone
aadamoozii *na* automobile;
pl **aadamooziiig**
aadizookaan *na* main
character of a traditional
story, Wenabozho; *pl*
aadizookaanag
aadizookaan *ni, na*
traditional story; *pl*
aadizookaanag; also
aadizookaanag (for
some dialects this word is
animate, for others it is
inanimate)
aajigwaazh /aajigwaan-/
vta hook someone, catch
someone with a hook

aakoziinaagozi *vai* look
sick

aakoziwin *ni* sickness; *pl*
aakoziwinan

aakoziwigamig *ni*
hospital; *pl*

aakoziwigamigoon

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

aaniiin *pc* how, why

aaniiin danaa *pc* well

why?, well how?, why
not?

aaniiindi *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

aapijita *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

aazhawaadagaa *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
- babaamibattoo** *vai* run about
- babaamibizo** *vai* drive about
- babaaminizha'**
/babaaminizha'w-/ *vta* chase someone about
- babaamise** *vai* fly about
- babaamose** *vai* walk about
- babaamoode** *vai* crawl about
- babimise** *vai* fly around
- babimose** *vai* walk around
- babizindaw** *vta* listen to someone repeatedly
- badakide** *vii* be planted, be placed in the ground
- bagaboodegozi** *vai* move to a new residence by water
- bagadoodegozi** *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** *vti* beg for something, hope for something
- bakade** *vai* hungry
- bakadenaagozi** *vai* look hungry
- bakazhaawe** *vai* clean fish
- bakaan** *pc* different
- bakaaninakamisidoon** *vti* make something different, change the condition of something
- bake** *vai* go off to the side
- bakinaw** *vta* beat someone in a contest
- bakinaage** *vai* win
- bakite'odiwag**
/bakite'odi-/ *vai* they hit one another
- bakobii** *vai* go down into the water
- bakobiigwaashkwani** *vai* jump in the water
- bakobiise** *vai* fall into the water
- bakwajindibezh**
/bakwajindibezhw-/ *vta* scalp someone
- banaajitooon** *vti* spoil something, ruin something
- bangii** *pc* little bit, small amount
- bangiiwagizi** *vai* be a little bit, be few
- banzo** /banzw-/ *vta* singe someone
- bapawaangeni** *vai* flap wings, beat wings
- bawa'am** *vai* knock rice
- bawa'iganaandan** *vti* knock rice
- bawa'iminaan** *vai* pincherry; pl
- bawa'iminaanan**
- Bawatig** *place* Sault Ste. Marie; also Bawating
- bawaazh** /bawaan-/ *vta* dream about someone
- bazangwaabishim** *vai* dance with eyes closed
- bazhiba'** /bazhiba'w-/ *vta* stab someone
- bazhiba'odan** *vti* it stabs someone (reflexive)
- bazigwii** *vai* get up, stand up
- baabige** *pc* immediately
- baabii'** *vta* wait for someone
- baakaakonon** *vti* open something
- baakakaabi** *vai* open eyes
- baakaakonamaw** *vta* open something (of wood) for someone

- baakibii'an** *vii* ice clears
off a body of water
- 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)
- baapaagokozhiwewinini**
na barber; *pl*
baapaagokozhiwe=
wininiwag
- baapaagokozhiwe=**
wininiwi *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 **baasoon**
- 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
- baatayiinaad** *vii* be
numerous
- baatayiinaadoon** *vti* have a
lot of something, plenty
- baatayiino** *vai* plentiful,
numerous; also
baataniino
- baate** *vii* air is parched, dry
- baazagobizh**
/b**aaazagobin-** *vta*
scratch someone
- bebakaan** *pc* different
- bebakaanad** *vii* be different
- bebakaanitaagod** *vii* be
talked about differently;
also **bebakaanitaagwad**
- bebakaanizi** *vai* be
different
- bebezhig** *pc* one at a time
- bebiboon** *pc* each winter
- bedose** *vai* walk slowly
- bekaa** *pc* wait
- bekish** *pc* at the same time
- beshizh** /b**eshizhw-** *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
biboonaginzo *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-ayaa *vai* come by
bimibatoo *vai* run
bimibaagi *vai* it goes along (in its calling)
bimibide *vii* speed along, fly along, drive along
bimibizo *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
- biibiiwi** *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

boonitooon *vti* 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-agaamiing *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

dakamaashi *vai* sail, cruise
(by wind)

dakamii *vai* ferry

dakaasin *vii* frigid, cold
wind

dakoozi *vai* be short

dakwam *vta* bite someone,
get a hold of someone

dakwamidiwag

/dakwamidi-/ *vai* they
bite one another

dakwange *vai* bite

danakii *vai* dwell, live,
reside

danaasag *pc* so to speak

danizi *vai* stay (somewhere)

danwewidam *vai* be heard
speking in a certain place

dash *pc* and, but

- dashiwag** /*dashi-*/ *vai*
they are a certain number,
they are so many
- dasing** *pc* times, so many
times
- daso-giizhigon** *vii* it is so
many days
- dawaaj** *pc* preferable, better
to
- dawegishkaa** *vii* form a
part, gap
- dazhi-** *pv* location
- dazhim** *vta* talk about
someone
- dazhingan** *vti* talk about
something
- dazhinijigaade** *vii* be
talked about
- dazhishin** *vai* be buried in a
certain place, lie in a
certain place
- dazhitaa** *vai* spend time in a
certain place
- dazhiikan** *vti* be involved
with something
- dazhiikodaadiwag**
/*dazhiikodaadi-*/ *vai*
they are involved with one
another
- daa** *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*

dibaajimowinan

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 accross

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

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

G, H

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

- gagiikwewinini** *na*
preacher; *pl*
gagiikwewininiwag
gagwaanisagendaagozi
vai be considered terrible,
be considered disgusting
gagwe- *pv* try
gagwejim *vta* ask someone
gagwejitoon *vti* try
something; also:
gojitoon
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
gashkima *pc* I'll show
you, come on, look
gashkitoon *vti* be able to
do something, be
successful at something
gashkendam *vai* sad
gawanaandam *vai* starve
gayaashk *na* seagull; *pl*
gayaashkwag
gaye *pc* and
gaabawi *vai* stand
gaag *na* porcupine; *pl*
gaagwag
gaaginaagozi *vai* look like
a porcupine
gaagiigido *vai* talk, give a
speech
gaagiigidoo-
biiwaabikoons *ni*
telephone; *pl*
gaagiigidoo-
biiwaabikoonsan
gaagijibidoon *vti* finish
tying something off
gaagijitoon *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-sagaskwaaajimekaag
place Leech Lake,
Minnesota

gaashkiishkigijiibizh

*/gaashkiishkigijiibin-/
vta 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 *vta* hide from
someone

gegaa *pc* almost

geget *pc* truly, really

gego *pc* don't

gegoo *pc* something

gema *gaye* *pc* or

gete- *pn* old time, old
fashioned

geyaabi *pc* still

Gibaakwa'igaansing

place Bena, Minnesota

giboodiyegwaazon *na*
pants; *pl*

giboodiyegwaazonag

gibwanaabaawe *vai*
drown

gichi- *pn, pv* very, greatly

gichi-aya'aawi *vai* grown
up; also: **gichaya'aawi**

gichi-

ginwaabikobaashkizigan,
-an *ni* cannon

gichimookomaan *na* white
man; *pl*

gichimookomaanag;
also **chimookomaan**

gichimookomaaniwin=
anamewin *ni* white
man's religion; *pl*

gichimookomaani=
winanamewinan

Gichitwaa Piita *name*
Saint Peter

gichi-waaginogaan *ni* big
domed lodge; *pl* **gichi-
waaginogaan**

gidasige *vai* parch rice

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
- gitiwaakwaa'igaade** *vii* it is made of logs, it is made of corduroy
- gitiziim** *na* parent, ancestor; *pl* gitiziimag
- gizhaabikizigan** *ni* stove; *pl* **gizhaabikiziganan**
- gizhiibatoo** *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
- giiwanimo** *vai* tell lies
- giiwashkwe** *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*
- giiwiziigamigoon**
- giiyose** *vai* hunt
- giizhaa** *pc* beforehand, in
advance
- giizhendam** *vai* decide,
make a resolution
- giizhichigaademagad** *vii*
finished, done
- giizhig** *na* day, sky
- giizhigad** *vii* be day
- giizhige** *vai* complete
(building)
- giizhitoon** *vti* 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)
- godaganaandam** *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
- gopii** *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**
- gwanaajiwana** *vii* beautiful
- gwanaajiwai** *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
gwiiwizensiwi *vai* be a
boy
Gwiiwizensiwi-
zaaga'iganiing *place*
Boy Lake, also
Gwiiwizensi-
zaaga'iganiing
Gwiiwizensiwi-ziibiing
place Boy River; also
Gwiiwizensi-ziibiing
gwiiwizensidewe'igan *na*
little boy drum
hay' *pc* too bad; also: **hai'**
haaw *pc* all right, ok

I, II

i'iw *pr* that one (inanimate)
ikido *vai* say
iko *pc* as a habit,
customarily
ikwanagweni *vai* roll up
shirt sleeves
imaa *pc* there
imbaabaa *nad* my father; *pl*
imbaabaayag
ina'am *vai* sing a certain
way
inademo *vai* cry a certain
way
inagakeyaa *pc* towards that
way there
inaginzo *vai* be a certain
amount, be of a certain
value
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** *nid* my face; *pl*
indengwayan
- indoodem** *nad* my clan; *pl*
indoodemag
- inendam** *vai* think
- inendamowin** *ni* thought
- inendaagozi** *vai* be thought
 of in a certain way, have a
 certain destiny
- inenim** *vta* think of
 someone
- ingichi-niigi'ig** *nad* my
 grandparent; *pl ingichi-
 niigi'igoog*
- ingiw** *pr* them (animate)
- ingod** *pc* singularly
- ingoding** *pc* one time
- ingodwewaan** *pc* pair
- ingoji** *pc* somewhere,
 approximately, nearly
- ingwana** *pc* it turns out
 that, it was just so
- ingwizis** *nad* my son; *pl*
ingwizisag; also
ningozis
- inigaazi** *vai* be poor, pitiful
- 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 *vti* pull something in a certain way or direction

ipiskopoo *ni* Episcopal religion; *pl* **ipiskopoon**

ipitoo *vai* runs in a certain way

ipizo *vai* speeds, travels by motor in a certain way

ishkodewaaboo *ni* whiskey

ishkonigan *ni* reservation; *pl* **ishkoniganan**

ishkwam *vta* place a corpse in a certain way

ishkwaa- *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

ishpaagonagaa *vii* be deep snow

ishpi- *pv* above

ishpiming *pc* up above, high, in heaven

iskigamizige *vai* sugar off

itaming *loc* place, at a certain location

iwapii *pc* at that time

iye *pr* that one

izhaa *vai* goes there

izhaagowaataa *vai* climb onto a rock from the water

izhi /in-/ *vta* say to someone, call someone

izhi' *vta* deal with someone a certain way, make someone a certain way

izhi- *pv* thus, thusly

izhi-ayaa *vai* to be of a certain condition

izhichigaazh

/izhichigaan-/ vta treat someone a certain way

izhichigaazo *vai* be treated a certain way

izhichige *vai* does so

izhichigewinagad *vii* be done (this way)

izhidaabaazh

/izhidaabaan-/ vta drag someone to a certain place

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 *vti* name something, call something a certain name

izhinikaade *vii* be called

izhinikaazh */izhinikaan-/ vta* name someone a certain way

izhinikaazo *vai* he is called

izhinikaazowin *ni* name; *pl* **izhinikaazowinan**

izhinoo'an *vti* point at something

izhinoo'ige *vai* point

izhitwaa *vai* have a certain custom, belief or religion

izhitwaawin *ni* faith, religion; *pl*

izhitwaawinan

izhiwe *vai* something happens to someone

izhiwebad *vii* it happens

izhiwebizi *vai* condition, behaves a certain way

izhiwidoon *vti* take something

izhiwijigaazo *vai* be carried or taken to a certain place

izhiwizh */izhiwin-/ vta* take someone somewhere

iizan *pc* so the story goes, apparently

J

- 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

M

- 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
majjiwi *vai* be bad
makadewiiaas *na* black
 man; *pl*
makadewiiaasag
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
mamiskoshkiinzhigwe
vai eyes turn red
mamoon *vti* take
 something, pick
 something up
manaajichigaade *vii* be
 respected
manaajichige *vai* be
 respectful
manepwaa *vai* crave a
 smoke
manezi *vai* to be in need
mangaanibii *vai* shovel
 snow
manidoo *na* spirit; *pl*
manidoog
Manidoo-minisaabikong
place Spirit Rock Island
manidoowendan *vti*
 consider something sacred
- manoominii** *na* Menomini
 Indian; *pl* **manoominiig**;
 also **omanoominii**
manoominike *vai* harvest
 rice
manoominike-giizis *na*
 September, the ricing
 moon
mashkawazhe *vai* have
 rough markings on the
 skins, e.g. scabs or severe
 rash
mashkawisin *vii* be strong
mashkawizii *vai* be strong
mashkawiziwin *ni*
 strength
mashkijiitad *ni* tendon; *pl*
mashkijiitadon
mashkiki *ni* medicine
mashkikiiwigamig *ni*
 pharmacy, hospital
mashkikiiwinini *na*
 doctor; *pl*
mashkikiiwininiwag
Mashkii-ziibiing *place*
 Bad River, Wisconsin
mashkode *ni* prairie; *pl*
mashkoden
mashkodewanishinaabe
na prairie Indian; *pl*
mashkodewanishi=
naabeg

mashkosaagim *na* grass
snowshoes; *pl*

mashkosaagimag

mawadishi /**mawadis-**/ *vta*
visit someone

mawadishiwe *vai* visit

mawi *vai* cry

mawim *vta* cry for someone

mawinazh /**mawinan-**/ *vta*
attack someone, charge
someone

mawinzo *vai* pick berries,
go blueberry picking

mawishki *vai* be a cry-
baby, cry constantly

mayagwe *vai* speak
strangely, speak a
different language

mazinichigan *na* image,
statue, doll; *pl*

mazinichiganag

mazinichigaazo *vai* be
represented in effigy, be
represented as an image

mazitaagozi *vai* cry out

maada'adon *vti* follow
something (trail, road)

maada'ookii *vai* share,
share things, distribute

Maadakawakwaaning
place Bear's Pass,
Ontario

maadakide *vii* it starts on
fire

maadakizige'idim *vii* it
bursts into flames

maadaapine *vai* fall ill

maajaa *vai* leave

maajaa' *vta* send someone
off, conduct funeral
services for someone

maajiba'idiwag
/**maajiba'idi-**/ *vai* run
away together, flee in a
group

maajinizhikaw *vta* chase
someone off

maajitoon *vti* start to make
something

maajii *vai* start an activity

maajii- *pv* start

maajibadaabii *vai* start to
come to the shore

maajiidoon *vti* take
something along

maajiigi *vai* grow up, start
to grow

maajiikam *vta* work on
someone

maajiish /**maajiin-**/ *vta*
take someone along

maajiishkaa *vai* 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
- maazhipogoz** *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'** *vta* pester
someone, bother someone
- migoshkaaji'iwi** *vai* be a
pest, annoying
- mikan** *vti* find something
- mikaw** *vta* find someone
- mikigaazo** *vai* he is found
somewhere
- mikwamiwan** *vii* hail
- mikwendan** *vti* remember
something
- mimigoshkaaji'** *vta* tease
someone
- mimigoshkam** *vai* jig rice
- mindawe** *vai* pout
- mindido** *vai* be big
- mindimooyenh** *na* old
woman; *pl*
- mindimooyenyag**; also
- mindimoowenh**
- minik** *pc* amount, certain
amount
- minikwe** *vai* drink
- minis** *ni* island; *pl*
- minisan**
- Minisaabikong** *place* Rock
Island, Ontario
- Minisooding** *place*
Minnesota
- minjiminan** *vti* hold
something in place, steady
something
- minji-niizh** *pr* both
- minobii** *vai* be pleasantly
drunk, be tipsy
- minochige** *vai* do good
- minogaamo** *vai* be
pleasingly plump
- minopogozi** *vai* tastes
good
- minotoon** *vti* make
something nice, good
- minozogo** *vai* he is well
done
- minwabi** *vai* sit
comfortably
- minwaabandan** *vti* look
favorably upon something
- minwendaagwad** *vii* be
fun, likable
- minwendan** *vti* like
something
- minwenim** *vta* like
someone
- misawendan** *vti* want
something, desire
something
- misaabe** *na* giant; *pl*
- misaabeg**
- Misaabikong** *place* Rock
Island, Ontario
- misaaboos** *na* hare, jack
rabbit; *pl* **misaaboozoog**
- misawendan** *vti* want
something, desire
something

mishiimin *na* apple; *pl*

mishiiminag

Misi-zaaga'iganiing *place*

Mille Lacs, Minnesota

Misiiziibi *place* Mississippi
River

miskomin *ni* raspberry; *pl*

miskominan

Miskwaagamiwi-

zaaga'iganiing *place*

Red Lake, Minnesota

miskwaanigan *ni* head
roach; *pl*

miskwaaniganan

miskwiiwi *vai* bleed, be
bloody

mitig *na* tree; *pl* **mitigoog**

mitigokaa *vii* be a forest

miziwe *pc* all over,
everywhere

miziwezi *vai* intact

mii *pc* it is, there is

miigaadiwini-

gikinoo'amaadiwigamig

ni military school; *pl*

miigaadiwini-

gikinoo'amaadiwi=

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

/**miinigoowaawi-** / *vai*
they are given something
as a group

miish *pc* and then

miishizinigon *vta* give

someone a whisker rub

miishidaamikam *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

mooshkinatoon *vti* fill

something up with solids

mooshkine *vai* be full

mooshkinebadoon *vti* fill
something up with liquid

mooshkinebii *vai* full of
water

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

mooska'osiwag

moozhag *pc* always

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

N

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'itooon** *vti* fix
something
- nanaandawi'** *vta* doctor
someone, heal someone
- nanaandawi'idiwag**
/nanaandawi'idi-/ vai
they doctor one another
- nanaandawi'idizo** *vai*
doctor one's self
- nanaandawi'iwe** *vai*
doctor, heal
- nanaandawi'iwewinini** *na*
medicine man, Indian
doctor, healer; *pl*
nanaandawi'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
- nandakwaandawe** *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*

nawapwaan

nayenzh *pc* both

nazhike- *pv* alone

naa *pc* (emphatic)

naadamaw *vta* assist
someone

naadin *vti* fetch something

naana'idaa *pc* by
coincidence

naanaagadawendam *vai*
reflect, ponder

naanaagadawendan *vti*
reflect on something,
consider something

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

negwaakwa *ni* spile; *pl*
newaakwaan

Nesawigamaag *place*

Middle Lake, Minnesota
(Shakopee Lake)

Neweyaash *name*

Neweyaash, name of
Archie Mosay's maternal
grandfather

neyaab *pc* as it was before

Neyaashiing *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**
- ninzhishenh** *nad* my uncle;
- ninzhishenyag**
- 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
- nising** *nm* three times
- niso-giizhig** *pc* three days
- nitam** *pc* first time
- nitaawichige** *vai* be good at doing things
- nitaawigi** *vai* grow up
- nitaawigi'** *vta* raise someone
- niwiiw** *nad* my wife
- niyawe'enh** *nad* my namesake; *pl*
- niyawe'enyag**

- niibawi** *vai* stand
niibidan *nid* my tooth; *pl*
niibidanan
niibin *vii* be summer
niibowa *pc* many; also
niibiyo
niigaan *pc* in the future,
 forward
niigaanizi *vai* lead
niigi *vai* be born
niigi' *vta* give birth to
 someone
niigi'aawaso *vai* give birth
niigitaw *vta* bear for
 someone
nij- *pv* fellow
nijanishinaabe *nad* my
 fellow Indian;
nijanishinaabeg
nijikiwenh *nad* my male
 friend; *pl* **nijikiwenyag**
nijii *nad* my friend (used
 by and in reference to
 males); *pl* **nijiiyag**
nijikiwenz *nad* my fellow
 (between older men)
niikaanis *na* brother,
 brethren of a certain faith;
pl **niikaanisag**
niikimo *vai* growl
niimi *vai* dance
- niimi'idiwag** /**niimi'idii-**/
vai dance with one
 another
niimi'idiwin *ni* pow-
 wow; *pl*
niimi'idiwinan
niin *pv* me, myself
niinizis *nid* my hair; *pl*
niinizisan
niisaaki *pc* downhill
niisaandawe *vai* climb
 down
niishim *vta* place something
 with someone
niisinin *vti* lower
 something
niiwana' /**niiwana'w-**/
vta beat someone to death
niiwanaskindibe'
 /**niiwanaskindibe'w-**/
vta give someone a
 stunning blow to the head
niiwezh /**niiwen-**/
vta beat
 someone, defeat someone
niiwing *nm* four times
niizh *nm* two
niizhodens *na* twin; *pl*
niizhodensag
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'
/nooskwaada'w-/ vta
 lick someone

O, OO

o'ow *pr* this one (inanimate)
Obaashing *place* Ponema,
 Minnesota
obi'ayaa *ni* narrows; *pl*
obi'ayaan
obiigomakakii *na* toad; *pl*
obiigomakakiig
odamino *vai* play
odaminotaw *vta* play with
 someone
odaabaan *na* car; *pl*
odaabaanag
odaake *vai* direct, steer
 affairs
odaapin *vta* accept
 someone, take someone
odaapinan *vti* accept
 something
odaapinaa *vai* take
Odaawaa-zaaga'iganiing
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)
- ojibwe** *na* Ojibwe Indian; *pl* **ojibweg**
- onjishkaawaaniwe** *vai* be challenged, be up against certain things (in life)
- omakakii** *na* frog; *pl* **omakakiig**
- omanoominii-anishinaabe** *na* Menomini Indian; *pl* **omanoominii-anishinaabeg**
- omaa** *pc* here
- ombi-ayaa** *vai* come to the surface, rise up, have one's spirit lifted
- ombigiyaawaso** *vai* raise a family
- ombiigizi** *vai* be loud
- omigii** *vai* scab up
- onapizh /onapin-/** *vta* harness someone, tie someone
- onapidoon** *vti* tie something
- onashkinadoon** *vti* load something
- onaagoshi-wiisini** *vai* eats supper
- onaagoshin** *vii* be evening
- ondamitaa** *vai* be busy
- ondaadizi** *vai* be born, come from a certain place
- ondaadiziike** *vai* give birth
- ondin** *vta* get someone
- 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
- onijjaanisi** *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)

- 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
- oshkaabewis** *na*
messenger, official,
helper; *pl*
oshkaabewisag
- oshkaabewisiwi** *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
- owiiyawē'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*
- wajiwān**
- wanagek** *na* tree bark; *pl*
- wanagekwag**
- wanagekogamig** *ni* bark lodge; *pl*
- wanagekogamigoon**
- wanaa'itooon** *vti* fix something wrong
- wani'** *vta* lose someone
- wanishin** *vai* be lost
- wanisin** *vii* be lost
- wanitooon** *vti* lose something
- 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*
- waabamoojichaagwaanān**
- waabanda'** *vta* show someone
- waabandan** *vti* see something
- waaban** *ni* east
- waabashkiki** *ni* swamp; *pl*
- waabashkikiin**
- waabishkaa** *vii* be white
- waabishkaagoonikaa** *vii* there is a white blanket of snow; also
- waabishkaagonagaa**
- waabishkiawe** *vai* be white
- waabiingwe** *vai* be pale faced
- waabooyaan** *ni* blanket; *pl*
- waabooyaanān**
- waaboos** *na* rabbit, cottontail; *pl*
- waaboosooog**
- 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

waawaabishkimoose *na*

grub worm; *pl*

waawaabishkimooseg

waawaashkeshi *na* deer;

pl **waawaashkeshiwag**

Waawiyegamaag *place*

Big Round Lake,

Wisconsin

waawiyeyaakwad *vii* be

round (something of

wood)

waawiyezi *vai* be round

waawiji'iyee *vai* be in

someone's company,

assist

webin *vta* throw someone

away, part with someone

webinan *vti* throw

something away

wegodogwen *pc* whatever

wegonen *pr* what, what is

it

wegwaagi *pc* behold

Wekonamindaawangaag

place Big Sand Lake,

Wisconsin (Hertel); also

Metaawangaag

Wekonamindaawangaansing

place Little Sand Lake,

Wisconsin (Maple Plain);

also

Metaawangaansing

wemitigoozhii *na*

Frenchman; *pl*

wemitigoozhiiwag

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

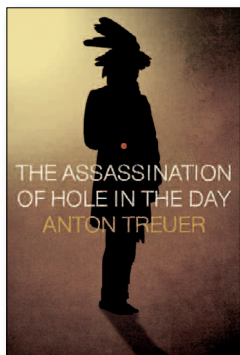
wiidabim *vta* sit with

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
- wiijiikiwendiwag**
/wiijiikiwendi-/ *vai* they are friends, be friendly to one another
- wiijiw** *vta* go with someone
- wiikaa** *pc* ever
- wiikobidoon** *vti* pull something
- wiikwaji'** *vta* try someone, try to escape from someone
- wiikwajitoo** *vai* endeavor
- wiikwajitooon** *vti* try to do something
- wiin** *pc* by contrast
- wiin** *pr* him, himself
- wiin** *vta* name someone
- wiineta** *pr* only him, only her
- wiindamaw** *vta* tell someone
- wiinde** *vii* be called
- wiindigoo** *na* windigo, cannibal, winter monster; *pl* **wiindigoog**
- wiinibiigoo** *na* Winnebago Indian; *pl* **wiinibiigoog**
- wiinzo** *vai* have a certain name
- wiinzowin** *ni* name; *pl*
- wiinzowinan**
- wiipemaawaso** *vai* sleep with a child protectively
- wiisagendam** *vai* be in pain, be sore, suffer
- wiisini** *vai* eat
- wiisiniwin** *ni* food
- wiisookaw** *vta* spend time with someone
- wiinyaas** *ni* meat; *pl*
- wiinyaasan**

Z, ZH**zagaswaa** *vai* smoke**zagaswaadan** *vti* smoke it**zagaswe'** *vta* offer smoke
to someone**zagaswe'idiwag***/zagaswe'idi-/ vai* they
smoke together, share a
smoke, have a ceremony
or meeting**zagaswem** *vta* offer smoke
to someone in prayer**zaka'** */zaka'w-/ vta* light
someone, smoke
someone, e.g. a pipe**zaka'on** *ni* cane; *pl***zaka'onan****zaziikizi** *vai* be the oldest,
be older than others**zaaga'am** *vai* go outside,
exit, go to outhouse**zaaga'igan** *ni* lake; *pl***zaaga'iganiin****zaagajiwe** *vai* come out
over a hill**zaagakii** *vii* sprout**zaagi'** *vta* love someone**zaagiziba'idiwag***/zaagiziba'idi-/ vai*
they run out together**zaagizibattoo** *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 blueheron; *pl* **zhashagiwag****zhawenim** *vta* pitysomeone, bless someone,
love someone**zhayiigwa** *pc* now already**zhazhiibitam** *vai* stubborn**zhaabwii** *vai* survive**zhaaganaashiimo** *vai*
speak English**zhaagode'e** *vai* be
cowardly**zhaashaaginizide** *vai* be
barefoot**zhimaaganish** *na* soldier;
pl **zhimaaganishag****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'anjigaazo** *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



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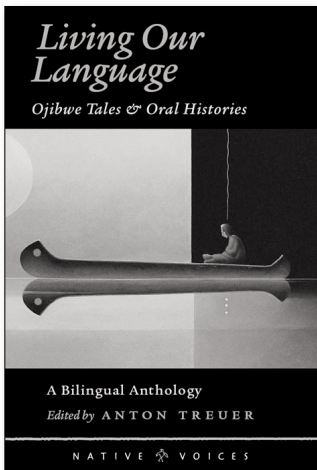
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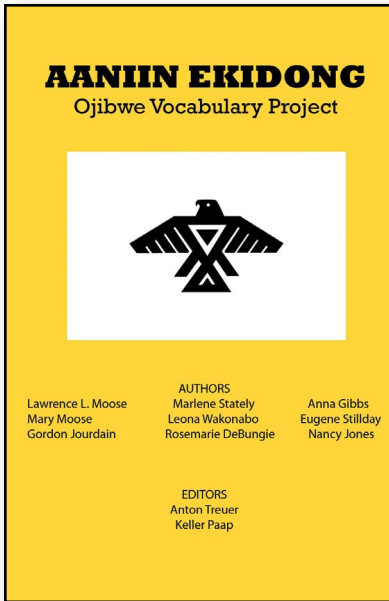
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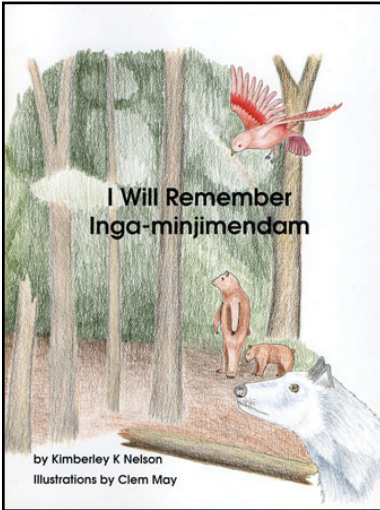


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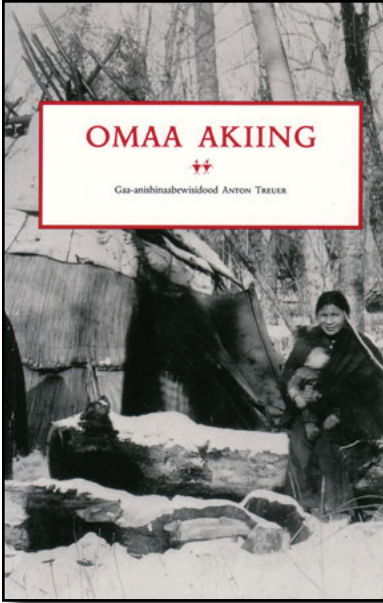
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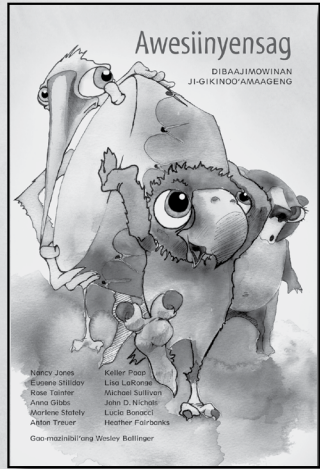
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—Dr. Rand Valentine, Native Language Instructors' Program, Lakehead University, Thunder Bay, Ontario



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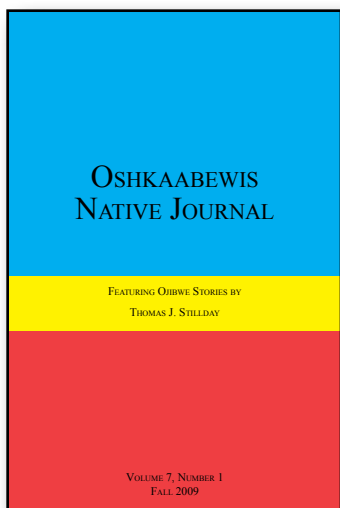
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