OSHKAABEWIS
NATIVE JOURNAL

Featuring Ojibwe Stories and Scholarly Articles by

Joe Auginaush, Delores Bainbridge, Josephine
Bearheart, Alan Corbiere, Gilles Delisle, Rose Foss,
Susan Jackson, Dennis Jones, William Jones, John
Nichols, Keller Paap, John Pinesi, Anton Treuer,
Rand Valentine and Waasaagoneshkang

Volume 4, Number 1
Spring 1997
OSHKAAABEWIS
NATIVE JOURNAL

VOLUME 4, NUMBER 1
SPRING 1997

EDITOR
ANTON TREUER
OJIBWE LANGUAGE PROGRAM
BEMIDJI STATE UNIVERSITY

INDIAN STUDIES PUBLICATIONS
BEMIDJI STATE UNIVERSITY
OSHKAABEWIS NATIVE JOURNAL

VOLUME 4, NUMBER 1

SPRING 1997

The Oshkaabewis Native Journal is a bi-annual interdisciplinary forum for significant contributions to knowledge about the Ojibwe language.

STAFF

EDITOR: Anton Treuer, Bemidji State University
EDITORIAL ADVISOR: Earl Nyholm, Bemidji State University

Opinions expressed in the Oshkaabewis Native Journal are solely those of their authors and do not reflect the opinions or judgments of Indian Studies or Bemidji State University. All proceeds from the sale of this publication are used to defray the costs of production, and to support publications in the Ojibwe language. No royalty payments will be made to individuals involved in its creation. Funding for publication of this issue has been provided by the University of Wisconsin—Milwaukee American Indian Studies Program and Indian Studies Publications, Bemidji State University.

Authors are encouraged to submit manuscripts for possible publication as articles, stories and book reviews to the editor:

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

Subscription information is printed in the back of the journal.


ISBN 978-1-257-02261-8

©1997, 2011 Indian Studies Publications, Bemidji State University
All rights reserved.
OSHKAABEWIS NATIVE JOURNAL

VOLUME 4, NUMBER 1

SPRING 1997

CONTENTS

EDITORIAL COMMENT

THE IMPORTANCE OF LANGUAGE: A CLOSER LOOK
Anton Treuer ..................... 3

STORIES

GAA-JIJKAJIWEGAMAAG INGI-TAZHI-ONDAADIZ WIIGIWAAMING
Joe Auginaush .................. 14

CHI-ACHAABAAN NAANAAAGADAWENDAMAAN
Susan Jackson .................... 24

GETIMISHKID
Delores Bainbridge .......... 30

MEWINZHA DASH NOONGOM
Dennis Jones ..................... 31
WENABOZHO MIINAWAA ONIBWAANKAAMINAN

Rose Foss......................... 33

ZAAGA’ANG AWIIYA

Anton Treuer...................... 35

GII-PAKITEJII’IGED WENABOZHO

Joe Auginaush............... 36

AABADAK WAABOOZOO-NAGWAAGANENYAAAB

Susan Jackson..................... 38

GICHI-JAANZH

Delores Bainbridge.......... 42

WENABOZHO MIINAWAA BINE

Rose Foss......................... 43

MAANG AADIZOOKAAN

Josephine Bearheart......... 45

MIKINAAK GAYE OMITIGWAPISHIMONIKE

John Pinesi....................... 47

WENABOZHO GII-ONDAADIZID

Rose Foss......................... 51

AANIINDI DA-ATOOYAAAN

Delores Bainbridge........ 54

ISHKODE GII-KIMOODING

Rose Foss......................... 56

OSHKAABEWIS NATIVE JOURNAL  Vol. 4 / No. 1  SPRING 1997
MAKADEKEWIN

John Pinesi ...................... 61

GAAGIGE-BINESI

John Pinesi ...................... 65

WENZAAMAAABANDANG

John Pinesi ...................... 67

ANISHINAABE GAA-NIBOD MAKADEKED

John Pinesi ...................... 69

SUN AND MOON

Waasaagoneshkang ............ 94

ARTICLES

ABOUT FASTING: FOUR ACCOUNTS AND STORIES

John Nichols ...................... 61

THE VERBAL ARTISTRY OF ‘SUN AND MOON’

Rand Valentine ................. 73

INANIMATE INTRANSITIVE VERBS IN MINNESOTA OJIBWE

Anton Treuer ...................... 121
BOOK REVIEWS

NIKOTWAASIK ISKWAHTEM, PASKIHTEPAYIH: STUDIES IN HONOUR OF H.C. WOLFART. Ed. JOHN NICHOLS AND ARDEN OGG.

Mary Siisip Geniusz........... 141

NINGOONTAAN—I CAN HEAR IT: OJIBWE STORIES FROM LANSDOWNE HOUSE. By CECELIA SUGARHEAD. Ed. JOHN O’MEARA.

Wendy Geniusz ............... 142

A HERO’S VOICE. By CINDY GOFF AND STEVE PREMO.

Donna Beckstrom ............. 143

GLOSSARIES

GLOSSARY FOR ‘ABOUT FASTING’

John Nichols ................. 70

GLOSSARY FOR ‘SUN AND MOON’

Rand Valentine ............. 110

MAIN GLOSSARY

Anton Treuer ............... 147
THE IMPORTANCE OF LANGUAGE:
A CLOSER LOOK

ANTON TREUER

Wisdom comes with age and experience. This is a fact of life well understood and stressed in Ojibwe culture, even in these rapidly changing times. "Respect your elders" is a well known and adhered to concept. Ojibwe elders today almost universally stress the importance of the Ojibwe language to maintaining our culture, identity and sovereignty as distinct peoples. The Ojibwe people need their language to survive.

Ojibwe "high culture"—Midewiwin, Bwaanzhi-dewe’igan, Jiisakaan—require the use of ojibwemowin, the Ojibwe language. The modern day pow-wow is a new custom, derived as much from non-Indian rodeo traditions as it is from anything Indian; and the Indian contributions are largely from Lakota, Omaha and other non-Algonquian tribes. Older Ojibwe culture revolved around the Medicine Dance, the Shaking Tent and starting in the 1800s, the Big Drum; and those three ceremonies in particular are in jeopardy with the thinning ranks of fluent Ojibwe speakers.

The late Archie Mosay of Balsam Lake, Wisconsin once said, "The Spirit doesn't understand me when I speak English." To communicate with the Great Spirit, whether through the ceremonies just mentioned or even basic pipe ceremonies for name giving and first kill feasts, the Ojibwe language is the only medium available for

* Anton Treuer is Leech Lake Ojibwe. He currently works as Assistant Professor of History at the University of Wisconsin—Milwaukee.

SPRING 1997 VOL. 4 / NO. 1 OSHKABEWIS NATIVE JOURNAL
the Ojibwe people. If we lose the language we lose our means of communication with the realm of the Spirit.

The importance of language to maintaining culture is difficult to overstate. According to the Sweetgrass First Nations Language Council’s Declaration on Aboriginal Languages:

Our Native language embodies a value system about how we ought to live and relate to each other... It gives a name to relations among kin, to roles and responsibilities among family members, ties with the broader clan group... Now if you destroy our language, you not only break down these relationships, but you also destroy other aspects of our Indian way of life and culture, especially those that describe man’s connection with nature, the great spirit, and the order of other things. Without our language, we will cease to exist as a separate people.²

According to Earl Nyholm, well known carrier of the Ojibwe language and culture, “Throughout time in all societies, there has always been a small handful of people that were true leaders. This handful of people kept the religions of the world going; and everyone else was along for the ride. In previous times for our people, everyone along for the ride spoke Ojibwe; but today we have a big problem because that’s not the case any more.”³ There is still a handful of elders keeping the Medicine Dance, Big Drum and Shaking Tent alive; but most others believing in Ojibwe culture depend entirely upon those elders. Most people seem to take it for granted that there will always be someone to rely upon.

The harsh reality is, however, that unless more people stop relying on the few people with knowledge themselves, we will eventually lose those people and the knowledge they have. More
Ojibwe people today need to take responsibility for learning the language and creating opportunities for their children to learn. We can not expect the six Midewakiwenziiyag still alive to live forever. We need to train a new generation of students to eventually take their places. That requires an enormous commitment from a large number of people. No one, two or three people can do it alone. This needs to be an international Ojibwe effort.

The language is an essential tool in maintaining Ojibwe religion, but the language is much more than that. The language is central to our identities. Having the language means having a characteristic to our nation that separates and distinguishes us from our non-Indian neighbors. Having an Indian language strengthens one’s Indianness.

This is true on a national level too. Our sovereign Ojibwe nations define their very sovereignty in terms of having distinct cultures and histories. Losing the language means losing much of that distinctive culture. It weakens our claims to being sovereign peoples.

The Ojibwe language is critically important in that it embodies and contains the unique Ojibwe world view. Although some linguists argue that people can have radically different world views without having radically different languages, it is well accepted that languages like Ojibwe contain the best expressions of that unique world view and the best means of reinforcing it. Each Ojibwe word has deep meanings that clearly demonstrate the beauty and complexity of the Ojibwe cosmos. For example, the word for clan, “doodem” has the morpheme “de” in reference to center or heart, as its central component. The Ojibwe word for clan literally means “the center of one’s spiritual identity.” The entire Ojibwe lexicon is filled with similar meanings. If we lose the language, we lose these meanings, and clan becomes devalued and less understood as a part of identity.
Some Ojibwe language speakers chose not to teach the language to their children believing that they would grow up handicapped in the English dominated school systems. However, this belief has now been proven to be unfounded. The idea that bilingualism slows people down is a myth. The opposite is actually true. According the most recent studies on bilingualism:

Much research has now confirmed that children who grow up bilingual, or who become bilingual at an early age, enjoy an advantage in a number of areas of cognitive functioning over children who are monolingual. One particular advantage that bilingual children have is in the area of metalinguistic awareness—the ability to analyze the form as well as the content of language, knowledge of how to talk about language, and control over nonliteral uses of language like puns, irony, and figures of speech. Certain kinds of metalinguistic skills—such as recognizing that words have no intrinsic connection to the objects they refer to—typically emerge several years earlier in bilingual than monolingual children. Nor is it surprising that the process of learning a second language or of switching back and forth between two languages would heighten one’s likelihood of becoming aware of the formal aspects of the linguistic system.⁵

Teaching children Ojibwe at an early age or as a first language can actually increase their cognitive abilities. Being bilingual at an early age also has a positive impact on academic achievement. Bilingual children tend to have greater self esteem, become literate with greater ease and overall achieve at a higher level than monolingual students.⁶
In spite of all the aforementioned benefits of bilingualism and the importance of preserving Ojibwe language to keep the unique culture and world view of our ancestors alive, the Ojibwe language remains in a state of grave peril. Examine the following survey of fluency in Southern Ontario Indian communities conducted by the Sweetgrass First Nations Language Council.

<table>
<thead>
<tr>
<th>First Nations</th>
<th>Population</th>
<th>Number of Speakers</th>
<th>Fluency Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Credit</td>
<td>1,228</td>
<td>1</td>
<td>0.081</td>
</tr>
<tr>
<td>Six Nations</td>
<td>17,397</td>
<td>268</td>
<td>1.546</td>
</tr>
<tr>
<td>Cape Croker</td>
<td>1,708</td>
<td>116</td>
<td>6.792</td>
</tr>
<tr>
<td>Saugeen</td>
<td>1,230</td>
<td>88</td>
<td>7.154</td>
</tr>
<tr>
<td>Mohawks (Gibson)</td>
<td>540</td>
<td>43</td>
<td>7.963</td>
</tr>
<tr>
<td>Parry Island</td>
<td>806</td>
<td>53</td>
<td>6.576</td>
</tr>
<tr>
<td>Rama</td>
<td>996</td>
<td>81</td>
<td>8.133</td>
</tr>
<tr>
<td>Christian Island</td>
<td>1,237</td>
<td>151</td>
<td>12.206</td>
</tr>
<tr>
<td>Mohawks (Bay of Quinte)</td>
<td>5,595</td>
<td>17</td>
<td>0.030</td>
</tr>
<tr>
<td>Chippewa of the Thames</td>
<td>1,774</td>
<td>6</td>
<td>0.034</td>
</tr>
<tr>
<td>Moravian of the Thames</td>
<td>842</td>
<td>13</td>
<td>1.543</td>
</tr>
<tr>
<td>Muncey of the Thames</td>
<td>384</td>
<td>0</td>
<td>0.000</td>
</tr>
<tr>
<td>Oneida of the Thames</td>
<td>3,920</td>
<td>213</td>
<td>5.433</td>
</tr>
<tr>
<td>Walpole Island</td>
<td>3,041</td>
<td>295</td>
<td>9.701</td>
</tr>
<tr>
<td>Kettle &amp; Stony Point</td>
<td>1,572</td>
<td>57</td>
<td>3.626</td>
</tr>
<tr>
<td>Sarnia</td>
<td>1,477</td>
<td>13</td>
<td>0.088</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>43,747</strong></td>
<td><strong>1,415</strong></td>
<td><strong>3.23</strong></td>
</tr>
</tbody>
</table>

The region of Southern Ontario has 3.23 percent fluency and most of their speakers are over the age of sixty. It is a make or break time for the future of the language in that region. It must be learned by younger people there now. Otherwise, when today’s youth become elders, the language will be dead in that region. Southern Ontario’s situation is actually very similar to the status quo of Ojibwe in Wisconsin, Minnesota and North Dakota. Lac du
Flambeau, Wisconsin and Fond du Lac, Minnesota for example each have fewer than six fluent speakers left. White Earth, Minnesota has a fluency rate of one percent. Leech Lake has a fluency rate of four percent. Even the communities of Neyaashiing (Mille Lacs) and Ponema (Red Lake) in Minnesota which have higher fluency rates than most of their neighbors have very few young people who speak fluent Ojibwe. At Mille Lacs, all speakers are age forty-five and older. To put it another way, there are 130,000 anishinaabeg enrolled in America’s federally recognized Ojibwe reservations and another 60,000 status Ojibwe in Canada’s First Nations, but only 40,000 to 60,000 of them speak Ojibwe and most of those speakers reside in Canada.

Although some communities in Manitoba and Western Ontario have one hundred percent fluency rates, most Ojibwe communities, especially those in the United States and Southern Ontario do not. The data is compelling. Dramatic efforts must be taken now to insure a future for the language in many regions.

The Ojibwe people themselves must focus more energy on developing Ojibwe language instruction programs for people of all ages. Publications in the language are a critical resource and will be valued more and more as fewer and fewer people speak Ojibwe. Getting as much material on tape and paper as possible is also critically important work. Above all the Ojibwe people need to value the language—fight for its survival. That fight must first and foremost be on the home front—putting the language first in the home and first in the schools.

However, substantial energy must also be invested in efforts to fund publications and programs, and that means convincing the non-Ojibwe world of the importance of the language. In a frightening poll conducted by U.S. News & World Report in 1995, seventy three percent of the American public supported English-only laws. The movement towards recognizing English as the only official language of the United States could have an extremely
detrimental effect on Indian efforts to rebuild, strengthen and preserve their languages.

The facts are chilling. Over 1,200 distinct languages were spoken in the Western Hemisphere when Columbus first arrived. Today, there are still 14 million Indians speaking 500 different languages in South America and five million Indians speaking 70 different languages in Central America, but North American Indian languages are in a terrible state of decay. There are 300,000 speakers of 148 different native languages in North America, but most of those communities are small, with a small percentage of fluent speakers. The Dine (Navajo), Inuit (Eskimo), Cree and Ojibwe are the only large groups showing enough strength to make it through the next century; and looking at the surveys conducted on many Ojibwe communities, one has to question even that assertion.

Linguist Michael Krauss has developed four categories to help understand the stability of North American Indian languages. Category A is the most stable. Languages in this category are being learned as first languages by significant numbers of children. It includes Inuit, Cree, Dine, Hopi, Zuni and some dialects of Ojibwe such as that spoken at Lac La Croix, Ontario. However, category A only has 20 North American Indian languages today, and that number is expected to dwindle over the next century to less than half a dozen. Category B is composed of languages still spoken by the parental generation but not most younger people. This category also includes many dialects of Ojibwe such as those spoken at Red Gut, Ontario, White Fish Bay, Ontario and Ponema, Minnesota. Category C includes all languages spoken by people age fifty and above. This includes most of the Ojibwe dialects in the United States and Southern Ontario. Category D languages are spoken only by a few of the oldest tribal members, and there are some Ojibwe dialects in this category as well such those spoken at Lac du Flambeau, Wisconsin or Fond du Lac, Minnesota.
Amazingly, most of the language loss being experienced by North American Indian tribes today has been occurring quite recently. In 1951, 87.4 percent of all Indians in North America reported speaking a native language. Only thirty years later, in 1981, that number had dwindled to 29.3 percent.

For the Ojibwe, with tens of thousands of speakers across the United States and Canada, there is some hope. The data clearly indicates that language loss has been a phenomenon primarily of the past forty years. If we work hard for the next forty years, this trend may be reversed, at least in some areas. Ojibwe dialects in categories A and B are in a good position to reverse the trends and pressures exerted upon their languages. Category C dialects like that of the Mille Lacs Band of Ojibwe have some hope as well if they can take major pro-active changes and get the financial and technical help needed from the outside. Category D dialects are almost moribund, but most of these communities are close to other Ojibwe reservations, so cultural annihilation does not have to be the result.

Without the Ojibwe language, we will lose our connection to our ancestors, their definitions of Indian nations, Indianness and Indian religions. We will lose our connection to the past; but we will lose our connection to future as well—disconnected from the spirits we are supposed to pray to and the ceremonies used to heal our bodies, minds and souls. There is a tremendous fight ahead of us; but the battle is one that can be won. We need more warriors, however. We need more people who can see the importance of language and fight to insure its existence for generations to come.

Snow, 67.
The data on Minnesota fluency rates is taken from survey information obtained from the Language and Culture Program of the Bug-O-Nay-Geshig School. It is unclear from these records who conducted the initial surveys, although the data has never been questioned. The figure of three fluent speakers at Lac du Flambeau is based upon the comments of Lac du Flambeau elders and Ojibwe teacher Joe Chosa. Joe Chosa Interview, 1997.
Grolier's, "North American Languages."
STORIES
GAA-JIJKAJIWEGAMAAG
INGII-TAZHI-ONDAADIZ WIIGIWAAMING

GAA-TIBAAJIMOD JOE AUGINAUSH

GAA-ANISHINAABEWISIDOOD ANTON TREUER


* Joe “Maude” Auginaush (Giniw-aanakwad) is White Earth Ojibwe and currently resides in the reservation community of Rice Lake. Born in a wiigiwaam near Roy Lake, he is one of a small handful of elders from White Earth that still remembers the original village locations, ceremonial grounds and patterns of early reservation life. A respected bearer of the Ojibwe language, Mr. Auginaush is frequently asked to speak at pow-wows and other social and ceremonial events.
I WAS BORN IN A WIIGIWAAM AT
GAA-JIIKAJIWIWEGAMAAG

TOLD BY JOE AUGINAUSH

TRANScribed BY ANTON TREUER

[1] All right, I’ve accepted the tobacco given to me by this
man who wants to know me better as well as the things I do
while I am here on earth myself. See this, I am asking myself
for our great spirit to help me here today in what I am going to
say.

But then again this white man’s name, Joe Auginaush is how I
am known.

[3] And I was born over here, that’s here near the south
end of Roy Lake as its called, over there on the other side of
Roy Lake as it’s called. It’s over there that I was born. I was
born in the sugar bush; I was born in 1922. And that’s what
I’ve come to know of it, we were here in the sugar camp. And
my dad he built a house over here at Auginaush Creek as it’s
called, he built the house over there.
gikendamaan, mii go gii-ayaayaang omaa sa iskigamizigening. Idash indede iidoq gii-ozhige owidi Auginaush Creek ezhinikaadeg, mii iwidi ozhiged.


Then we were always someplace [around there]. I don’t know the extent to which I studied in Ojibwe, but one time they decided I’m going to speak English. Maybe when I was somewhere around eight years old, I was that age when I knew everything I know of what happened and how things were with us. I always accompanied my parents and grandmothers wherever we went to pow-wow together, and when we went to the medicine dance.

That was until I was around ten years of age, then at that time I left, departing for the boarding school. I didn’t know English when I left. And we were taken over there to Wahpeton, North Dakota as students. When we arrived over there, well I didn’t know that English language. We had a hard time, for one year I had a hard time speaking English.

You see over there where we went, we were not permitted to speak the Ojibwe language. And we were not permitted to sing anything when we wanted to pow-wow. But we certainly did that anyway. And I was somewhere around Wahpeton, after 1937 that’s where I was. And after a while I spoke English very well, and in the eighth grade I was done.

Then I came home, and here we were sent along over to Bagley as it’s called, and again I was a student. But I didn’t like it, and I almost thought, “It’s just me, I am the only one there.” Now I know I was perhaps the only one who was Indian there. But no, no I didn’t think about it that way when I


Shke gaye gaa-ishkwaamiigaazoyaan, ingii-nagishkawaa sa niitaa, Scott Headbird. Miish igo apane besho
went later on, the way the white man looks at himself. In fact I
didn’t even go. I was there at our home in the winter
reflecting. You see my parents and maybe my grandmothers
they did things the Indian way, and that’s right where I
belonged. They could teach me all kinds of things.

Then around the time I was there [at home] I started to
work in the white man’s way. I must have worked hard, and
when I started working, I left in 1939. And I went all over the
place to work. And I went around Montana working, doing all
kinds of things up until the time I was enlisted to go over and
fight in Europe during the big war.

It was called World War Two. And then I left there
myself, sometime in 1942 I left. I was over seas over there in
Europe as it’s called. Over there I went all over the place,
fighting and helping out. I was in the war there for three and a
half years.

And when I returned over here again, I didn’t come
back here to live. I was all over the place again, going over to
Montana again. Just about, oh nearly ten years I wasn’t here,
here where I was born.

Then I returned home. Then once again I started my
Indian ways, the Indian way—pow-wow and again going
around speaking. Once again I danced. And I sang.

And after I fought, I met my brother-in-law, Scott
Headbird. And we were always close. We were good friends
up until the time he was no longer here.


You see I did all kinds of things. I was asked by those white men themselves to help them out and forward their understanding too in what they did. I did all kinds of things in the white man's way.

But I never abandoned the Indian way. You see here today, well, now I'm seventy-three years old. I'm almost feeble. And today I only do certain things when I go to pow-wows and go around helping out speaking Ojibwe, talking and helping out my fellow Indians. And you see, I go all over helping out with this Indian singing, and also with the Indian praying. I no longer practice the medicine dance. I only speak to our great spirit and all of his fellow spirits.

And now I go to different schools too being spoken to about helping these young Indians and young white kids about what the Indian did long ago. A lot of them tell me to speak Ojibwe. But they don't understand. But I certainly do it.

You see this here today among all of the older generation that's still here, I am told. They might as well lead a dual life, I should say. Almost, well it is difficult being Indian as well as wanting to be white people themselves. Certainly you had to do certain things, doing them in the white man's way, but we are still Indians and believe that way. Oh it's truly
indaa-ikid miinawaa zhaaganaashimong, "You try to lead a double lifestyle."


difficult, so maybe I should say it again in English, “You try to lead a double lifestyle.”

You see, that’s how things are with me. A long time ago, I started pow-wow dancing. When I was about eight years old over here, I started dancing, dancing up until 1968. Then at that time I became too feeble to dance myself.

Well I don’t know if I’m going to say anymore. That must be enough.
CHI-ACHAABAAN
NAANAAGADAWENDAMAAN

GAA-TIBA AJIMOD SUSAN JACKSON*

GAA-ANISHINAABEWISIDOOD ANTON TREUER


*SUSAN JACKSON IS LEECH LAKE OJIBWE FROM THE COMMUNITY OF INGER, MINNESOTA. FROM HER TRADITIONAL UPBRINGING AS A CHILD AND CONSTANT INVOLVEMENT IN LOCAL CEREMONIES AS AN ADULT, SHE HAS COME TO BE WIDELY RECOGNIZED AND RESPECTED FOR HER KNOWLEDGE OF OJIBWE CULTURE.

OSHKAABEWIS NATIVE JOURNAL VOL. 4 / NO. 1 SPRING 1997
I was born in Inger, Chi-achaabaanning as it’s called. My mother and father were over there. That’s where they come from, where I got my knowledge of everything from, listening to my mother and grandmother and asking them what I wanted to know in what I did as I got bigger. That must be how I learned these things.

And I must have been foolish when I was little. It was just like I didn’t pay attention to the things I wanted to know. Then maybe after I was seven years old, then I started to reflect on things like this to listen to them in the things they said and the things I was taught to know.

I wasn’t just taught things to know them however, not everything. I helped my mother when she tanned hides. And there I would observe her as I helped her. That’s how I knew what I wanted to do. I helped my mother with everything. My mother never took any kind of job. She only cooked.
Gaawin wiikaa gegoo gi-anokiisii nimaamaa. Mii eta go gii-chiibaakwed.


[8] Mii go noongom bimaadiziwaad miinawaa, gaawin niin indaa-asaasiiq imaa endazhi-ganawenimindwaa gichi-
It was always the three of us, my siblings and relatives. There was my one older sister and myself and my older brother. That was how many of them survived, just that many of us survived.

And we helped my mother with everything. She didn’t work very hard. And we did everything. And my dad worked there, and we did everything [at home]. We sawed wood, chopping it into kindling as it was brought inside and everything, we hauled in everything. And my mother only hauled in wood and cooked everything. That’s how I helped my mom when she was alive. In all things, we never let her work too hard.

My dad was the only one who worked. Now as my [older brother] grew up, then he accompanied my father when he worked. Then when they arrived, maybe sometime in the evening, then we did all the work. That’s how we helped my mother and my father.

And then after my mother was gone, it was like I didn’t feel bad about having lost my mom. I had always helped her there with everything. That’s why I didn’t feel overly sorrowful when I lost my mother. And my father must have been, he must have lived just a little past seventy-two perhaps when we lost my dad. And I didn’t feel bad about it after my dad was gone either. I had helped him with everything. I had helped him while he was alive. I loved my dad while he was [here].

And the ones still living today, I can’t put them in a nursing home. I can only take care of them myself. There was one old man, he was called Bezhigoogaabaw. I looked after


one old man, he was called Bezhigoogaabaw. I looked after him myself as he became an elder. Then too I didn’t feel bad about that old man’s passing. I loved that old man as he was like a grandfather to me. He was over one hundred years old when he died. That’s how much I loved him, I loved that old guy.

[9] And it’s not [time] for me to leave as I’m helping him. And I’m seventy years old too. But I’m told, “No.” And they don’t believe me. I tell them how old I am. I should tell them, “I’m [still] spry.”

[10] That must be it.
GETIMISHKID

GAA-TIBAAJIMOD DELORES BAINBRIDGE

GAA-ANISHINAABEWISIDOOD KELLER PAAP


---

* DELORES BAINBRIDGE IS RED CLIFF OJIBWE. SHE CURRENTLY TEACHES OJIBWE AT NORTHLAND COMMUNITY COLLEGE IN ASHLAND, WISCONSIN.

** KELLER PAAP IS RED CLIFF OJIBWE. HE WORKS AS TEACHING ASSISTANT IN THE OJIBWE LANGUAGE PROGRAM AT THE UNIVERSITY OF MINNESOTA WHILE PURSUEING GRADUATE STUDIES IN OJIBWE LANGUAGE.

*OSHKAABEWIS NATIVE JOURNAL*  Vol. 4 / No. 1  SPRING 1997
Mewinzha Dash Noongom

Gaa-tibaajimod Dennis Jones*


* Dennis Jones is Nigigoonsiminikaaning Ojibwe. He currently works as Professor of Ojibwe at the University of Minnesota Department of American Indian Studies.

Spring 1997 Vol. 4 / No. 1 Oshkaabewis Native Journal


WENABOZHO MIINAWAA ONIBWAASKAAINI YAN

GAA-TIBAAJIMOD ROSE FOSS*

GAA-ANISHINAABEWISIDOOG GILLES DELISLE**

GAA-AANIKE-AANJIBII'ANG ANTON TREUER***


* ROSE FOSS WAS MILLE LACS OJIBWE AND A WELL KNOWN STORYTELLER. SHE DIED SEVERAL YEARS AGO.
** GILLES DELISLE IS AN INVENTOR WHO CURRENTLY RESIDES IN LAS CRUCES, NEW MEXICO. AS A LINGUIST IN THE 1960S, MR. DELISLE WORKED EXTENSIVELY WITH ROSE FOSS, DELORES SNOOK, WINIFRED JOURDAIN AND OTHER OJIBWE SPEAKERS. HE HAS ALSO PUBLISHED LINGUISTIC MATERIAL ON THE MICMAC.
*** In 1970, Gilles Delisle published Southwestern Chippewa: A Teaching Grammar through a grant from the National Endowment for the Humanities. That publication included a few stories dictated by Rose Foss. Delisle’s single vowel orthography, no longer in common usage, and the fact that Southwestern Chippewa is now out of print have combined to make Mrs. Foss’s stories inaccessible to most students. Anton Treuer edited and retranscribed these stories for the ONJ, converting them to the double vowel orthography and modern Ojibwe writing conventions. Hopefully, the important work done by Mr. Delisle and Mrs. Foss can be preserved and opened to a wider audience in its current format.


Mii o’ow ekidowaad aanind oshki-anishinaabeg
gagwe-gikendamowaad i’iw anishinaabemowin:

Giishpin noonde-zaaga’aman, gidaa-ikid, “Niwii-
saaga’am.” Gemaa gaye gidaa-ikid, “Niwii-wiiwii.” Mii iw
minik waa-inwewedamaan.
GII-PAKITEJII'IGED
WENABOZHO

GAA-TIBAAJIMOD JOE AUGINAUSH

GAA-ANISHINAABEWISIDOOD ANTON TREUER


WHEN WENABOZHO
PLAYED BASEBALL

TOLD BY JOE AUGINAUSH

TRANSCRIBED BY ANTON TREUER

[1] All right, first of all I want to tell a little story about that Wenabozho. You see Wenabozho must have been up to something. He was always trying to do something. He must have known everything too.

[2] One time he was sitting there—there where he lived. He was really thinking hard, "Maybe I'll walk around." Then he left walking around. Maybe there where he must have been they were playing baseball. Then he went in there where they were playing ball. Then one person there must have invited him [to play], "Hey Wenabozh! Do you want to play baseball?" "You bet." So he must have played, playing baseball.

[3] So maybe during his turn he hits that ball way over there. He just stands there after he already hit it. But he smacked that ball way far over there. Then as he was running there, running just fast, the Indians made a ruckus. "Haa Wenabozh! Home run. Home run," he must have been told. So Wenabozho ran home. That's it.
Mii o’owe ay’ii wiigoo agoodooyan, miinawaa akina
gego ge-aabajitooyan—babiinzikawaagan, gimakizinan,
giminjikaawanag, miinawaa ginagwaaganeyaab, mashkimo
d miinawaa aagimag. Mii imaa onow gaye ge-ozhiitaayan wi-
agooodoooyan. Miish imaa akina onow gaa-aabajitooyan.

Miinawaa imaa azhigwa maajaayan, noopiming
ezhaayan, nandawaabandaman iniw waaboozo-miikanan, mii
imaa ji-agoodooyan miikaman iw waaboozo-miikanens.
Miish imaa azhigwa gii-maamawising ginagwaaganeyaab. Mii
imaa mitigoons ezhi-atooyan miikanens ayaamagak. Mii imaa
ge-izhi-agoodooyan ginagwaagan. Miinawaa gii-kiizhiikaman
imaa iye ginagwaagan gii-agoodeman imaa, maajaayan
miinawaa geyaabi indawaaj nandawaabandaman.

Gaye a’aw goookooko’oo imaa nemadabid, mii a’aw
waa-kimoodimik iniw giwaabooziman imaa nagwaanad.
Waaboozo-gimoodishki a’aw goookooko’oo.

Miinawaa dash maajaayan imaa nawaj
nandawaabandaman iniw miikanensan, iniw ajina waa-
agooodooyan. Mii go minik ge-miikaman miikanensan.

* This story was told as part of a series of teachings in the Ojibwe language at an
anishinaabemowin immersion camp sponsored by the Leech Lake Bug-O-Nay-
Geshick School in Bena, Minnesota in March, 1996.
Using a Rabbit Snare Wire

Told by Susan Jackson

Transcribed by Anton Treuer

[1] When you want to go snaring, this here is everything you will need to use—a coat, your moccasins, your mittens, and your snare wire, a rucksack and snowshoes. And you have to get these things ready when you want to go snaring. That's everything you use.

[2] And there now when you leave, you go into the deep forest, looking for rabbit trails, and where you find that rabbit path, that's where you set your snare wire. And there you put your snare wire together. And you place sticks where the trail is. Then you hang your snare there. And when you've finished hanging your snare there, you leave again looking for more.

[3] And [maybe] that owl's sitting there, wanting to steal the rabbits you snare. That owl is a chronic rabbit thief.

[4] And again you leave, looking for more of those rabbit trails, as that's where you want to set snares. Then that's as many trails as you'll find.

Mii dash gii-ishkwaawiisiniy, mii iw ge-izhinaagwak ow gimisad onzaam niibowa wisiniygan gaa-piikojiiyi. Mii iw ge-izhi-anizhiitaman wiivwisiniy.

And those rabbits you snared, they must be dressed out. When you finished those rabbits, now then you cook them, putting in water, and you put in there whatever you want to mix in there, salt and pepper. Now that’s how you cook him, and you cook that rabbit there and whatever you want to add in with it, and you put it there on the table so you all can eat good. Plates are put there, spoons and a fork. That’s where you all will eat. And now you all ate that rabbit there and whatever you all added in, potatoes too.

Then after you ate, this is how that belly of yours will look, from overeating, you got a pot belly. That’s how you finish your meal when you’re going to eat.

And when you want to go hunting too, here it’s the same thing too as you shall get dressed having donned what you’ll go hunting with you’ll go around searching for that deer. That’s how the Indian did things when he left for what he wanted to eat, hunting. And it’s the same if he wanted to eat fish, then he left going over and setting net there, embarking in a canoe. Long ago the Indian got what he ate from there too.


MAANG
AADIZOOKAAN

GAA-TIBAAJIMOD JOSEPHINE BEARHEART*

GAA-ANISHINAABEWISIDOOD KELLER PAAP


---

* JOSEPHINE BEARHEART WAS ST. CROIX OJIBWE. HER STORY WAS TAPED BY DELORES BAINBRIDGE MANY YEARS AGO AND PASSED ON TO KELLER PAAP FOR TRANSCRIPTION AND PUBLICATION.

SPRING 1997 VOL. 4 / NO. 1 OSHKAABEWS NATIVE JOURNAL
“Ma’iinganag bakadewag gaye wiinaawaa, abinoojiinyan ogaamwaawaanaan.” Mii eta go baapi’ind booch gegoo aanoo-gwaapadizinid, obaapi’igoon.


Miish igo noongom wenji-waabamaad onow maangwan geyaabi biizikawaad onow naabikawaaganan.
MIKINAAK GAYE
OMITIGWAPISHIMONIKE

GAA-TIBAAJIMOD JOHN PINESI*

GAA-ANISHINAABEWISIDOOD WILLIAM JONES**

GAA-AANIKE-AANJIBI’ANG ALAN CORBIERE***


* JOHN PINESI (1833-1910), WHOSE ANISHINAABE NAME WAS GAAGIGE-BINESI, WAS A TRADITIONAL CHIEF AT FORT WILLIAM NEAR THUNDER BAY, ONTARIO.

** WILLIAM JONES (1871-1909), A NATIVE SPEAKER OF MESQUAKIE (FOX), HELD A PH.D. IN ANTHROPOLOGY FROM COLUMBIA UNIVERSITY AND COLLECTED THIS STORY UNDER THE AUSPICES OF THE CARNEGIE INSTITUTE.

*** ALAN CORBIERE IS MANITOULIN ISLAND ODAAWAA FROM THE COMMUNITY OF WEST BAY. HE CURRENTLY WORKS FOR THE ASSEMBLY OF FIRST NATIONS EAGLE PROGRAM IN TORONTO.
Ayo hoo nindaamaayawose
Ya oo, ya iw, ya iw, ya iw, ya iw
Ayo hoo nindaamaayawose
Ya oo, ya iw, ya iw, ya iw, ya iw
Ayo hoo nindaamaayawose
Ya oo, ya iw, ya iw, ya iw, ya iw
Ayo hoo nindaamaayawose
Ya oo, ya iw, ya iw, ya iw, ya iw


mii wiin iniw gaa-pi-giiwenaad. Miinawaa gii-pi-
biiindigewag iwe jiisakaan; gaa wiikaa anwaasesininig. Aw
idash oshkinawee ogii-kagwejimaan iniw naagaanizinid:
“Ningoding inakokibiji isa o’ow jiisakaan?”

“Gaawiiin wiikaa gibijisesinoon minik baakiiwang,
gaaawiiin gaye wiikaa da-gibijisesinoon minik gedani-
akiwiiwang. Giishpin eta miziwe enigokwaag owe giizhig
anwaating, mii eteg maagizhaa ji-gibijisegibin. Gaawiiin
ganabaj wiikaa daatedago anwaatinzinoon enigokwaag owe
giizhig.”

Mii dash gaa-pi-izhi-zaaga’amowaaad; miinawaa ogii-
pina’owaan imaa ningwiing iniw oshkinawen gaye iniw
banajaanyan. Mii dash gaa-pi-izhi-bakobiid mikinaak, bi-
giiwewaad. Gegaa dash bamiizhagad mikinaak ogii-
mikwendaan gakina gii-nisimindiban odooshkiniigiman. Mii
dash gaa-izhi-giijwebinaad iniw oshkinawen banajaanyan
gaye. Ningoji gii-inakwazhiwe mikinaak. Aw idash
omitigwapishimonike ogwizisan agaawa gii-mooshkamo.
Besho ayaamagadinig, agaawaa dash ogii-kashkitoon gii-pi-
mizhagaad, gaye iniw obanajaanyensiman. aapiji gii-
shaabwaabaawewan. Ogii-paaawaan dash gaa-mizhagaad.
Mii dash gii-pi-maajaad bi-giiwed. Aapi idash gaa-
tagwashing oosan endaanid, aapiji ogii-saagi’aawaan iniw
banajaanyan.

Naagaj idash gii-pi-animikiikaa; dibishkoo imaa
ayaad banajaanh, mii imaa gaa-pi-noondaagoziwaad
animikig gii-pi-waabamaawaad oniijaanisiwaan. Miinawaa
dash gii-ani-giiwewag animikiig.

Mii dash gaa-izhi-maajaawaad binwedis gii-agoode.


Nashke dash gomaa go a’aw mindimooyenh gaa-izhi-noondawaad awiiya madwe-giikaandinid imaa odaanisan omisading. Mii dash imaa gii-kwayakwendang ji-bimaadizisinid iniw odaanisan.


Ingoding igo baakinang i’iw wiigwaas, gaa-izhi-waabamaad abinoojiinyan, gaa-izhi-gaganoonigod,
“Nookomis, gigikenim ina ayaawiyaan? Nangwana niin Wenabozho.”


Aaniin gaa-ikidoyan? Aaniin ekidod a’aw biibaagid?”
ISHKODE
GII-KIIMOODING

GAA-TIBAAJIMOD ROSE FOSS

GAA-ANISHINAABEWISIDOOD GILLES DELISLE

GAA-AANIKE-AANJIBII’ANG ANTON TREUER


Jiigishkode gaa-izhi-asaad iniw waaboozoon ji-baasonid.


“Ishke gosha naa! Maajiibatwaadang i’iw ishkode,”

Ezhi-bazigojjised akiwenzi, aanawi biminizha’waad. Ani-naazikang ojjiimaan ezhi-mikwendang gii-kashkadininig.
Miish eta go jiigew gii-niibawiwaad ani-waabamaad ani-biskaakonebatoonid iniw waaboozoon.

ARTICLES
ABOUT FASTING:
FOUR ACCOUNTS AND STORIES

GAA-TIBAAJIMOD JOHN PINESI

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

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

1. Makadekewin


* JOHN D. NICHOLS IS PROFESSOR OF NATIVE STUDIES AND LINGUISTICS AT THE UNIVERSITY OF MANITOBA.

SPRING 1997 VOL. 4 / NO. 1 OSHKAABEWIS NATIVE JOURNAL

Ningoding idash ningii-izhiwinigoog ayaamagak jiisakaan; ningii-piindige; niibiwa i’imaa ningii-waabamaag ogiizhigoowininiwag, anishinaabeng izhinaagoziwag. Aapiji minotaagoziwag nagamowaad:

Eko-giizhingowang-ii gaa-pabaa-inaabiyaan.
Eko-giizhingowang-ii gaa-pabaa-inaabiyaan.
Eko-giizhingowang-ii gaa-pabaa-inaabiyaan.
Eko-giizhingowang-ii gaa-pabaa-inaabiyaan.
Eko-giizhingowang-ii gaa-pabaa-inaabiyaan.


bi-biindiged. Niin igo enendamaan mii iw ezhi-nagamod.
Waasa inaabiwag igiw ogiizhigoowinniwig. Giishpin awiya
madwe-dazhimid nintendoawaa; amanj igo api eyaagwen,
gonimaa aagal-iichigamig ayaad madwe-ganoozhid
nintendoawaa. Biinish igo mooshkine i’iw jiisakaan minik
baandigewaad ogiizhigoowinniwig; dibishkoo wiigiwaam
wenizhishing mii iw ezhinaagwak abiwinan imaa biindi
jiisakaaning. Giishpin gaye awiya nandawenimind anishinaabe
ji-bi-izhaad mii go gwiishkoshimind mii go bi-izhaad. Mii
dash gagejiming: “Aaniin ezhi-bimaadiziyan?”

“Gaawiin, gaawiin, gaawiin aapiji nimino-
bimaadizisiimin. Naaningodino nimino-bimaadizisiimin,“
ikiido.

Moozhag mikinaak gii-anoonaa ji-awi-nandomaad
awiyaa; mii awe oshkaabewis. Amanj igo gedikidogwen mii
go iw geget ezhiwebizwaad. Mii iniw ojichaagwan ba-
gagiigidoniid. Amanj igo enwegwen mii go iw enwed i’imaa
jiisakaaning bi-gagiigii dod a’aw anishinaabe. Gakina awiya
biindigewag imaa jiisakaaning; gakina gaye awesiinyag akiing
eyaajig, gakina gaye ishpiming eyaajig binesiwag, ondinoog,
gakina gaye biwaabik endaswawaanagak, asiniig gaye, gakina
gaye nibiing endanakijig biindigewag. A’aw igo jaasakiid
anishinaabe eyinendang mii iw enwewaad igiw baandigewaad:
nagamowag, anooj ina’amoog.

Gaawiin gakina igiw anishinaabeg
ogashkitoosiinaawaa ji-jiisakiwaaad, eniwewiikag awiya ji-
gikendang jiisakiwiin. Akawe da-zanag’iido ji-gii’igoshimod
mii iw bijiinag ji-gikendang ge-izhiwebak i’iw jiisakiwiin.
Aanind anishinaabeg anishaa doodamooog, gaawiin geget
jiisakiiwiig; gikenimaawag anishaa doodamowaad. A’aw
idash geget igo netaa-jiisakiid gikenimaa gaye wiin.
Dibishkoo gichi-miikana mii iw ezhinaagwak nibewinan
dagonoon ezhi-nibaawaad mekadekewaad. Awiya ishkwa-

---

SPRING 1997 VOL. 4 / NO. 1 OSHKAABEWIS NATIVE JOURNAL


2. Gaagige-Binesi


* Jones notes that “this sentence was probably not caught correctly” so the words here might have been mistranscribed or something is missing. I have been unable to verify the verbs gaawiin... biijinikaasiiwag and giizhibaakaak and their retranscriptions are thus uncertain.


Anishaa go nindibaajim gaa-pi-izhiwebiyyaan.

Noongom idash, gaawin geyaabi i’iw nindizhi-mashkawi-bimaadizisii; agaawaa noongom ningashkitoon wenjibimaadiziyaan. Anishaa aanind wayaabishkiwejig mewinzha gaa-kikenimiwaad bengbi gegoog nimiinigoog baazikamaan.

Aaniish mii iw.

3. Wenzaamaabandang


Mii dash gii-miinaad ozaanamanan ogwisang. A’aw idash oshkinawe miziwe okaakiganaang ogii-asaan ozaanamanan. Mii dash gii-ani-bazigiid a’aw oshkinawe; gii-ani-zaaga’am; gaawiin anishinaabeng gii-izhinaagozisii, bineshiinying idash odizhinawaan. Ani-noondaagozi; mii dash eni-inwed: “Chinh, hanh, hanh, hanh!”


4. Anishinaabe Gaa-nibod Makadeked


NOTES

These accounts and stories were told by Gaagige-Binesi (1833-1910), also known as John Pinesi, a chief at Ft. William, now Thunder Bay, Ontario. They were written down by William Jones around 1903-1905, edited by Truman Michelson, and published as Series II, numbers 32-36 in phonetic transcriptions and with English translations in the second volume of Jones’s Ojibwa Texts (Publications of the American Ethnological Society 7, 1919). In retranscribing the texts, typographic errors have been corrected and a few missing phonetic details (such as vowel nasalization
which is inconsistently recorded) have been supplied from knowledge of adjacent dialects. In this preliminary retranscription, the original paragraphing, sentence division, and punctuation has been left largely unchanged.

Although evidence for the strengthening of stop and sibilant consonants after gii- (and changed form gaa-) and wii- (and changed form waa-) is not clear in the original phonetic transcription in all cases, it has been supplied here.

Glossary

This glossary contains the words and word stems from the Pinesi texts which do not appear in Nichols and Nyholm’s A Concise Dictionary of Minnesota Ojibwe (1995) or which differ in form or meaning from the equivalents given there.

abanzhiyaak ni lodge pole; *pl abanzhiyaakoon
adoopoozh /adoopooN/- vta place something for s.o. to eat from
agaami-gichigamig pc across the sea or great lake [possibly: agaami-gichigami or agaami-gichigamiing]
agoojigaade vii be hung
andawenjige /nandawenjige/- vai hunt
apiichinaag pc every so often

awe pr that animate singular demonstrative
aazha pc already
aazhibikowan vii be rocky (with rock formations), have cliffs
bapichi na robin pl
bapichiwag
beshibii’igaade vii be marked with a stripe or line
bazigwa’o vai fly up
biboonishiwin ni winter camp
biijinikaa vai move here [retranscription and meaning uncertain]
biinakamigaa vii be a cleared area, be clean ground
biinakamigaa ni a cleared area, clean ground
dagwishin vai arrive
dasogonii vai be gone a certain number of days
daswewaanagad vii be a certain number of kinds or sets of things
gidimaagizi'idizo vai make oneself suffer
gikenjigaade vii be known
gikiwe'onaatig ni flagpole; pl gikiwe'onaatigoon
gitwen pc nevertheless, reluctantly
gizhibaakaa vai/vii rotate [retranscription uncertain]
gii'igwishimo vai fast for a vision. Also:
gii'igoshimo
giiwitaa-giizhik pc in the circle of heavens
giiwitaaya'ii pc all around
giizhigowan vii be sky, be the heavens. Sung as:
giizhingowan-ii
giizhigoowininini na sky person; pl
giizhigoowinininwag;
Also: ogiizhigoowininini
godagi'idizo vai abuse oneself, cause oneself hardship
gomaa gaye pc or
gonimaa pc perhaps, whether
gozaabandamowin ni divination ("testing by dream")
gwiishkwa’e na chirper (robin)
igiwe pr those animate plural demonstrative
inabi vai sit a certain way, be placed a certain way
iwe pr that inanimate singular demonstrative
jiisakiiwin ni practice of divination using a shakling tent
madweyaakwa’an vti pound on s.t. (as something stick-like)
makadeke vai blacken one’s face (for a fast), fast
makadekewin ni blackening one’s face (for a fast), fasting
mashkawi- pv strong
mayaginan vti see s.t. as strange
midaasogonii vai be gone ten days
minwenim *vta* esteem s.o.
mishawakwam *pc* out on
the open ice
naaningodinooc *pc*
sometimes
naazibii *vai* go down to the
water
ningodwaasogon *pc* six
days
ningwis */-gwis-*/ *nad* my
son; *obviative: ogwisani*
his/her son
nisidam *pc* proper
niizhoganii *vai* be gone two
days
noos */-oos-*/ *nad* my father;
*vocative* singular: *noose*
ogiizhigoowinini *na* sky
person; *pl*
ogiizhigoowininiwig;
Also: *giizhigoowinini*
o’o we *pr* this *inanimate*
*singular demonstrative*
ojiiganang *na* North Star;
*literally* “fisher star”
ondin *na* wind (of a certain
direction); *pl ondinoog*
onji’ *vta* forbid (s.t.) to s.o.,
prevented s.o. from doing
(s.t.)
onzaabaminaagozi *vai* be
seen from a certain place
or direction
THE VERBAL ARTISTRY OF 'SUN AND MOON'

RAND VALENTINE*

The traditional tale presented here, Sun and Moon¹, comes from the collection recorded by William Jones, a Fox Indian anthropological linguist. During the period from 1903 to 1905, Jones transcribed the oral performances of five Ojibwe storytellers living at Fort William, Ontario (now Thunder Bay), and Bois Fort, Minnesota. These materials are quite phenomenal, in their content, in their verbal artistry, and in the accuracy with which Jones was able to record them, given the circumstances under which he worked. Basically, the storytellers had to deliver their stories at a slow enough rate that Jones had time to write down by hand every word they spoke, and Jones had to work at a fast enough speed to allow them some continuity in their tellings. Although there are sometimes indeterminacies in the transcriptions, they are overall of surpassingly good quality, testifying to both Jones’ ability to transcribe quickly and accurately, and to the storytellers’ ability to maintain the high quality of their performances even under the disruptive circumstances of giving dictation.

Who told the traditional tale titled Sun and Moon is not exactly known. The editor of Jones’ texts after his untimely death was not sure. It was either Waasaagoneshkang, translated as ‘He that Leaves the Imprint of his Foot Shining in the Snow,’ or his nephew, Midaasoganzh, ‘Ten Claws,’ both of whom were from the

* RAND VALENTINE IS PROFESSOR OF LINGUISTICS AT THE UNIVERSITY OF WISCONSIN—MADISON.
area of Bois Fort, Minnesota. Based on a cursory study of the linguistic patterns used by the author, which I discuss in the conclusion below, my guess is that the author was Waasaagoneshkang. The story is about the establishment of the reciprocally beneficial relationship between the sun and moon and human beings. When the story opens, the Sun (described here as inini) returns from his daily circuit at dusk, laden with gifts from humans:

(2) Mii sa gigizheb maajaad a’aw inini;
ani-dibikadinig dagwishin;
obidoon anokaajigan
gaye wiisiniwin maanigod i’iw anishinaabe’,
asemaan gaye.

The Moon, however, returns each morning with human victims strung to her belt:

(3) Mii sa zhigwa gaa-dagwishing maajaawan wiwan,
mii sa gabe-dibik ondendinid;
zhigwa wayaabaninig dagwishinoon anishinaabe’
zhegwazonid.

This pattern of behavior greatly distresses the sun, who earnestly desires to have good relations with humans. Later, Sun helps a woman in distress, and she returns home with him, where eventually the Moon plots to kill her. The rest of the story I leave for the reader to discover. Though nowhere explicitly identified as such, it is probably of a type of story which Ojibwe people traditionally call an aadizookaan, a term translated in Nichols and Nyholm 1995 as a ‘traditional story, legend, myth, or character of a legend or
myth.’ What is striking about the word *aadizoookaan* is that it is grammatically animate in gender, whereas words for other kinds of speaking are not, such as *dibaaajimowin* ‘story, narrative,’ *giigidowin*, ‘speech’, *inwewin*, ‘language, way of speaking’ and *nagamon*, ‘song, singing.’ The explanation usually given for this fact is that these traditional stories have religious significance, and are thus endowed with certain kinds of spiritual power, much as pipes, tobacco, and other religious objects are, all of which are designated with words of animate gender as well.

Around the world myths embody the particular ways that different peoples have envisioned the world and their place in it. Myths often explain in narrative terms the ways in which life has come to have its present order and form. This is true of the present story, which explains the relationship of the sun and moon to human life. It ends with the sun making a poetic pronouncement of his and his wife’s goodwill towards humans:

(170) “Mii iw ge-izhiwebak,  
mii sa iw mino-doodawadwa’ igiw anishinaabeg.

(171) Aaniish mii sa iw ge-izhiwebak ji-ani-akiiwang,  
weweni ji-bami’ hangwaa igiw anishinaabeg.”

In the western tradition of transcribing Native American stories, the custom has been to represent them on the page as if they were prose statements, in the familiar block-paragraph format of written European stories and essays, such as the one you are now reading. This is how they are represented in the Jones texts. Such treatment, however, fails to recognize the oral nature of the originals in two important ways. First, written prose almost always gives no attention to prosody, that is, to such things as modulations in the loudness of the storyteller’s voice, changes in rhythm and tempo, the taking on of special voices for particular characters, and other
aspects of spoken performance. Unfortunately, we do not have any means of recovering these features from the William Jones transcriptions, though careful study of the forms that we do have suggests that they must have been an important part of the original performances. A second problem with prose transcriptions is that the patterns of repetition and parallelism that characterize traditional oral materials tend to be depreciated, if not ignored entirely. Consider the parallelism of the blessing formula in sentences (170-171), above, two couplets each with a statement, 'this is how it will be,' each followed by a statement of good-will and provision for humans. Simple block paragraph treatment plays down such patterns.

In many ways, the prosody and parallelism that characterize Native American oral tradition align it with European poetry, rather than prose, and in recent years many transcribers have taken to using the line-based format of poetry in order to highlight the rhetorical features of these traditions. This has drawbacks, too, because oral traditional materials are usually something in between poetry and prose, showing patterns of repetition and parallelism, but not necessarily conceptualized in terms of lines in quite the same way that poetry is. But I think there is value in representing traditional materials in line-based formats, at the very least because it allows a closer look at what the storyteller is doing in telling his or her story. Patterns of repetition stand out, and it is easy to see such things as the order of words, and various kinds of parallelism. I have provided a line-based presentation of the story, in which each sentence is numbered separately, with the numbering based on William Jones's original transcription and punctuation. I have also provided Jones' original English translation of the story. In the line-based Ojibwe transcription, I have used indentation to set off some of the parallelistic features that I have noticed, though the reader
should be aware that there are many possible interpretations of a story such as this and that mine is just one.3

Although Jones did an excellent job of transcription, there are difficulties in producing modern 'double vowel' transliterations of his work. The main problem is that the Jones transcription is very phonetic, attending to many details of pronunciation, some of which neutralize the distinctions between distinctive sounds in the language. For example, Jones often writes with the letter s sounds which are spelled with either s or z, but not both, in the modern system. He does the same thing with the sounds that are spelled b and p, d and t, g and k, and j and ch, respectively, in the modern system. So there is lots of room for error in converting the material to a modern transcription, and the only way to be sure of one's transcription is to be familiar with each word being transcribed. In most cases, the words found in these stories are still in use, and are attested in one or another of the many Ojibwe dictionaries that exist, but there are many cases, particularly in this story, in which I could not find the words in any of the dictionaries at my disposal. In such cases, I had to make some guesses. Such words are marked in my transcription with a superscript dagger, as in aweneniwiwanen', 'Who (do you think) you are?' It's my hope that those more knowledgeable of Ojibwe than I can help to correct my errors. When in doubt, consult Jones' transcriptions for the original. It should not surprise us, though, that there is uncertain vocabulary in these stories for readers with only a limited, modern knowledge of the language, such as I have. Myths, legends, and other forms of traditional speech, in all languages, tend to preserve older forms, especially in formulaic passages. English proverbs, for example, such as 'foul water will quench fire,' or 'it's an ill wind that bodes no good' use archaic vocabulary and sentence patterns. There are many archaisms in the stories which William Jones transcribed.
In the notes which follow I will discuss some of the grammatical features of this story, in order to highlight aspects of its artistry, and as an aid to students of the Ojibwe language. I will first look at the order of subjects, verbs, and objects in this story, and discuss ways in which Ojibwe differs from English. Then I will discuss a common feature of traditional materials, the use of quotation frames. Lastly, I will take a look at the patterns of character perspective that occur in this story.

**Word Order**

The order of the basic elements of a clause, its subject, object and verb, is very different in Ojibwe than English, as can easily be seen by inspecting the sentences of this story. English has a fairly rigid system in which the order subject-verb-(object) predominates, but Ojibwe tends to prefer ordering the subject after the verb, and usually the object as well. Perhaps even more significantly, because of the rich marking of subjects and objects on verbs by means of prefixes and suffixes, it is not common for an Ojibwe sentence to have nouns referring to *both* the subject and the object. In this story, consisting of over 170 sentences, only one reasonably clear example of a clause with both a subject noun and an object noun occurs, in sentence (161).

Subjects overwhelmingly follow their verbs in this story. The following sentences illustrate this, with the verb single-underlined and the subject double-underlined.

1. Aaniish **daawag** **anishinaabeg**.

2. Mii sa gigiz heb **maajaad** **a'aw inini**;
(3) Mii sa zhigwa gaag-dagwishing maajaawan wiwan,

(12) Mii dash geget zhigwa wii-maajaanid ani-dibikadinig iniw wiwan.

When there is an object, it usually follows the verb as well, though there is more variation than in the relationship of subjects and their verbs.

(2) Mii sa gigizheb maajaad a’aw inini;
ani-dibikadinig dagwishin;
obidoon anokaajigan
gaye wiisiniwin maanigod i’iw anishinaabe’,
asemaan gaye.

(4) “Geget sa gidinigaa’aag mii igiw anishinaabeg
  gii-toodawadwaa dasing gii-biinadwaa.”

(13) Zhigwa miinawaa zaagajiwed a’aw ikwe,
owaabamaan zaaga’aminid ikwewan;

Two other word order patterns are worth mentioning. First, verbs and particles that express the time of an action usually, but not always, precede the verb they are associated with, as in the following (with the time expression shown with double-underline):

(2) Mii sa gigizheb maajaad a’aw inini;
    ani-dibikadinig dagwishin;
(3) Mii sa zhigwa gaa-dagwishing maajaawan wiiwan, mii sa gabe-dibik ondendinid; zhigwa wayaabaninig dagwishinoon anishinaabe’ zhegwazonid.

Lastly, when a verb takes a clause as an object, what is called its complement, the complement seems always to follow the verb (complements are shown with double-underline):

(76) Geget sa minwendamoong waabamigod iniw onaabeman.


(127) Geget sa ozhiingenimaan ganawaabamigod.

QUOTATION FRAMES

A feature that is especially common in Ojibwe traditional stories is the quotation frame. In this construction, direct speech and direct thoughts are both preceded and followed by a verb of speaking or thinking, as in the following examples:

(104) Mii dash *gaa-ikidod*:

"Gaaawiin niin nindaa-izhichigesii,"

*gii-ikido*.

(31) Mii dash *enendang*:

"Ambe sa noo, ninga-wiijiyawaa,"

*inendam* a’aw inini.

Sometimes, there may be cascading quotations, framed by quotative verbs, as in sentences (9-11). In some cases, however, such as sentences (4), (20), (42), there is no quotative verb at all, and the act of speaking and the identity of the speaker are understood. In this story, for example, these unframed quotations all involve the Sun speaking, and always in anger and frustration. Probably such features were evident in the voice of the storyteller, but were not recorded in the transcription. In many other cases, a single quotative verb precedes the direct quotation, as in sentences (49), (52), and (62), while in others, a single quotative verb follows the quotation, as in (81), (82), and (87). So there is lots of variation, but a large number of quotation frames.

Closer examination of quotation frames shows that there is other kinds of structure to them as well. One pattern involves the use of verbal order. The opening quotative verb can sometimes be in the independent order, as in (54), or sometimes in the conjunct order, as in (9) and (33). However, the closing quotative verb is always in the independent order. Even in cases where there is only a single verb of speaking, when it follows the quotation, it is in the independent order. Verbs opening quotation frames often occur with the particle *mii*, ‘and then..., and so..., it’s that...,’ which favors conjunct order verb inflection on associated verbs.
Sometimes the first verb may be a more specific verb than the general and very common verb of speaking, izhi, ‘say Y to s.o.’, as in the following examples:

(86) Mii sa owizhaamaan:
    “Ambe sa noo, babaa-dazhiikeda!”
    odinaan.

(94) Zhigwa oganoonigoon.
    “Aaniindi dash wiin ezhaad?”
    odigoon.

It is always the case though, that when there is a quotation frame involving a more specific and a more general verb, that the more specific verb precedes the quote and the more general follows it.

**Perspective (Obviation)**

A very powerful resource in Ojibwe storytelling is the grammatical system of perspective, traditionally called *obviation* by linguists. Basically, the system of perspective applies to third persons, especially animate third persons. It requires that, at any given point in a story, one and only one third person animate character (or group of characters treated as a unit) must serve as the story perspective, and all other characters are marked to show that their perspective is *not* being taken. The character whose perspective is being taken is called the proximate. All other characters are said to be obviative. The obviative, ‘not in perspective’, status of characters is indicated by several grammatical means, including special markings on the verbs associated with them, distinct forms of
pronouns used with them, and by a suffix (ending in n) on the
nouns that identify them. For example, in the sentence (25), below,
the story is being told from the perspective of a woman, identified as
a'aw ikwe. In sentence (34), however, the perspective of the story
is that of someone other than this woman:

(25) Mii sa miinawaa maajaad a'aw ikwe.

(34) Mii sa geget zhigwa gii-ani-wiijiwaad iniw ikwewan.

Notice that not only are the nouns different in these two
sentences, in that the 'non-perspective' form, ikwewan, has a suffix
lacking on the 'in perspective' form, ikwe, but the pronouns are
different as well, a'aw, in (25), representing a character whose
perspective is being taken, and iniw, in (34), representing a
character whose perspective is not being taken.

One important grammatical restriction on obviation has to do
with nouns expressing relationships and possession. Any third
person animate possessed by another third person animate is
required to be obviative, that is, not the basis of story perspective.
Relationship necessarily involves two characters, and Ojibwe
requires that the character expressed as a relation must be obviative.
For example, a word such as onaabeman, 'her husband,' can only
be obviative, because a man is being identified from the perspective
of his relationship to someone else, that is, on the basis of his being
a husband to someone else. In the same way, wiwyan, 'his wife,'
can only be obviative, because a female character is now being
expressed from the perspective of someone else, in the relationship
of wife to that person. 'Husband' and 'wife' are both terms of
relationship, one can only be a husband or a wife in relationship to
someone else. A storyteller could also refer to the same individuals
though, using the non-relationship nouns ini, 'man' and ikwe,
‘woman,’ in which case there would be no obligatory obviation, since obviation is only obligatory when there is more than one third person. Note also that expressions of relationship involving first and second persons, such as ninaabem, ‘my husband’ or giwiiw, ‘your wife,’ do not require obviation, since in these cases there is only one third person. Since they are third persons, though, they can be obviated if another character is in perspective.

One commonly used way of changing the perspective in a story seems to be to shift a character’s reference between a simple noun and one expressing relationship. The following example from the story shows how this can be done:

(12) Mii dash geget zhigwa wii-maajaanid ani-dibikadinig

iniw wiiwan.

(13) Zhigwa miinawaa zaagajiwed a’aw ikwe,

In sentence (12) the woman is referred to in terms of the relationship of wife, wiiwan, ‘his wife,’ and so, is obviatorily obviative. However, in sentence (13), she is referred to with the non-relationship noun ikwe, ‘woman,’ and the perspective is now that of her. In sentence (12), the storyteller’s perspective is that of the husband; in sentence (13), his perspective is that of the wife, now identified with the noun, ikwe. The storyteller could not use the term wiiwan for the woman and still have his perspective be that of her. In order to shift the perspective to that of the woman, he can either refer to her by means of the independent noun ikwe, or he can refer to the man by means of the expression onaabeman, ‘her husband,’ which simultaneously changes the perspective from that of the man to that of the woman.
In talking about a storyteller’s strategies for presenting a story, it is very important to make a distinction between topic and perspective. Topic has to do with who is being talked about; perspective has to do with which character the storyteller is choosing to view the events and characters of the story from. To understand this difference, consider the following two sentences from the story:

(2) Mii sa gigizheb maajaad a’aw inini;
    ani-dibikadinig dagwishin;

(119) Aaniish mii zhigwa wii-ani-maajaanid iniw onaabeman;
      mii sa apane gii-ani-maajaanid.

(120) Zhigwa wenaagoshininig dagwishinoon.

In sentence (2), the man, identified with the expression a’aw inini, is both the topic, because he is being talked about, and represents the perspective of the storyteller, because he is referred to with proximate forms. In sentences (119-120), however, the man is still the topic, since it is his actions that are being talked about, but now the perspective is that of his wife. Notice that in (2), an independent, non-relationship term, inini, ‘man,’ is used to refer to him, but in (119), a relationship term, onaabeman, ‘her husband,’ is used. Notice also that the pronouns are different, a’aw in (2) and iniw in (119). The verbs maaja, ‘leave,’ and dagwishin, ‘arrive’ have different endings in the two sentences as well, even though they are referring to the same character. But even though the storyteller’s perspective is not that of the man in sentences (119-120), the man is nonetheless still the topic of the story at this point, since it is his activities that are being described.
The notion of perspective is thus crucial to understanding how verbs, pronouns, and nouns work in Ojibwe. It is also important to understanding how characters are presented in a story. For example, each of the three main characters in this story is identified by two nouns, one a simple independent noun, and one a noun of relationship. The following chart shows these identifications:

<table>
<thead>
<tr>
<th>Simple</th>
<th>Relationship Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Woman</td>
<td>ikwe</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Man (Sun)</td>
<td>inini</td>
</tr>
<tr>
<td>Second Woman</td>
<td>ikwe</td>
</tr>
</tbody>
</table>

It is useful to consider whether any device like obviation exists in English. Many students of Algonquian grammar have noticed that obviation is something like the active and passive voice distinction of English. Consider the following sentences:

(A) The man shot the moose.

(P) The moose was shot (by the man).

In the (A) sentence, called active voice, the subject is the agent, the doer of the action. In the (P) sentence, called the passive voice, the subject is the patient, or receiver of the action. The active voice is far more common in English than the passive, and the passive is also grammatically more complex, involving an auxiliary verb 'be' not found in the active, as well as the preposition 'by' to
express the agent. Passive voice is used in English when the speaker wishes to focus in some way on the recipient of an action, by taking the recipient’s perspective and making the recipient the subject of the sentence. The passive exists in order to get around a default relation in English, namely that the agent is usually the subject. Passive voice only has relevance to transitive verbs, that is, those that have more than one noun role associated with the verb. It has no relevance to intransitive verbs, which have only a subject and therefore have no need of a grammatical strategy of shifting the alignment of a verb’s arguments to the sentence roles of subject and object. In passives, the agent is optional, as indicated by the parentheses around it in the (P) example, above. Passive seems primarily to be have the function of promoting the patient to topic/subject status, by demoting or eliminating the agent.

Ojibwe perspective works very differently from English voice distinctions, however. There is no sense in Ojibwe in which agency is diminished by the use of obviation. Obviation does not affect at all the basic roles associated with the verb. Rather, it is an independent system that gives some kind of prominence to a particular character by taking that character’s perspective. It does not necessarily matter whether the character is a primary agent or not. This can be seen very clearly by considering how obviation is used in the present story. The story opens from the perspective of the sun, who is introduced in the following passage:

(2) Mii sa gigizheb maajaad a’aw inini;
    ani-dibikadinig dagwishin;
    obiidoon anokaajigan
    gaye wiisiniwin maanigod i’iw anishinaabe’,
    asemaan gaye.
Being the only third person character, the first animate third person introduced in a story is always the basis of perspective. Here the Sun, identified as a'aw inini, 'that man,' is treated so. Later in the sentence additional characters are introduced, people, anishinaabe', as givers of food and tobacco, but the storyteller retains the Sun's perspective. We know this because the word anishinaabe' carries a suffix that indicates it is non-perspective, and plural. Many dialects of Ojibwe do not make a distinction between singular and plural obviative nouns, but many in northwestern Ontario do. Also, the verb form maanigod, with its suffix -igod, indicates '(which) non-perspective gives to single character whose perspective the storyteller is taking.'

Next, the Sun's wife is introduced, as his complement: he travels by day, but she travels by night; he brings home gifts bestowed on him by grateful people, but she brings home the corpses of people suspended from her belt. When introducing the woman, however, while the storyteller could shift the perspective to her, he retains the perspective of the sun, and his wife is only referred with obviative, non-perspective forms:

(3) Mii sa zhigwa gaa-dagwishing maajaawan wiiwan,
mii sa gabe-dibik ondendinid;
zhigwa wayaaabaninig dagwishinoon anishinaabe' zhegwazonid.

When his wife returns in this fashion, a brief conversational exchange ensues, in which the sun criticizes his wife for her ill treatment of the humans. When she defends herself, her perspective is briefly taken, for a single sentence. The story continues with another cycle of the Sun's activities, who upon returning, exhorts his wife to behave towards humans in the helpful way that he does.
The perspective is still that of the Sun, even when describing the Moon (the woman) setting off into the night (sentence 12). In the next sentence, though, the action shifts to an account of events that take place during the Moon’s journey through the night, and the storyteller then shifts his perspective to her. When she returns with more humans strung from her belt, however, the Sun again takes issue with her, in a cycle similar to that of the first, but throughout this episode, the perspective remains that of the woman, from sentences (13) to (26). It is only in sentence (27), when the Sun’s activities apart from the woman become the narrative focus, that the perspective shifts back to him. While traveling, he encounters a woman in distress, and decides to help her. Only when he returns with her to their home does the perspective shift, this time to the new wife, by means of the following sentence:

(35) Dagwishing endaawaad,
     “Gaawin igo booch gidaa-anokiiisii,”
     odigoon.

This is a very subtle shift, because no reference is made to who is speaking, while at the same time a shift in perspective occurs. We only know who is speaking by virtue of what is said—only the Sun could be saying this, but the form of the verb of speaking, odigoon, indicates that a character whose perspective is not being taken is addressing a character whose perspective is being taken. What then ensues in terms of the storyteller’s use of perspective is nothing short of phenomenal, because, outside of a couple of sentences containing direct speech in which the Sun’s perspective is taken, the new wife’s perspective is used for over one hundred successive sentences. Several distinct episodes occur, in which the first wife attempts to kill the second wife, in which the second wife succeeds in killing the first wife, and in which the
second wife sets out herself on the nightly round, and too succumbs to the temptation to kill a human, and is assailed by her husband, only to repent, and vows never to do so again. On her second night, she is successful in resisting her anger. It is only when the story shifts to an account of the Sun’s little dog that the storyteller shifts perspective back to him. What is intriguing about all this is the degree to which the storyteller emphatically chooses to align his perspective with that of the second wife. This can be seen clearly by examining the obviation (non-perspective marking) on verbs during the long sequence in which the second wife serves as the basis of perspective. The breakdown of how this is done is shown with the following chart.

<table>
<thead>
<tr>
<th></th>
<th>First Wife Obviative</th>
<th>Second Wife Obviative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intransitive</td>
<td>36, 37, 37, 41, 77, 83</td>
<td></td>
</tr>
<tr>
<td>Subject</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transitive</td>
<td>43, 43, 44, 45, 48, 51, 54, 55, 59, 59, 73, 74</td>
<td>90</td>
</tr>
<tr>
<td>Agent</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The numbers in this chart refer to the sentence numbers used in the textual display. What this chart indicates is that in six cases in which intransitive verbs are predicated of the first wife in the context of her dealings with the second wife, the verbal form is that of obviative, non-perspective. An example is the sequence of sentences (36) and (37). Although the first wife is the subject of four verbs in these two sentences, in none of them is a proximate (in perspective) form used.
(36) Aaniish mii sa geget zhigwa gii-dagwishinowaad
    i’imaa endaawaad, namadabiwan odaangweyan.

(37) Zhigwa eni-dibikadinig gichipizowan apan maajaanid;
    mii sa gabe-dibik ondendinid.

In the case of transitive verbs involving both the first and
second wife, in twelve cases, even though the first wife is the agent,
the perspective aligns with the second wife. An example is sentence
(73), in which the second wife returns home after the first wife
assumes her to be dead.

(73) Geget sa ogichi-ganawaabamigoon iniw odaangweyan.

Truly overwhelmingly, then, in interactions between the first
and second wives, the storyteller chooses to have the perspective of
the second, even in those cases where the action either involves the
first wife alone (intransitive verbs), or the actions involves the first
wife as the initiator of actions affecting the second wife (transitive
verbs with first wife as agent).

Examining the storyteller’s perspective in portions of the
story involving interaction between the sun and his second wife, we
find very similar results, namely that overwhelmingly, the
perspective is that of the second wife.
<table>
<thead>
<tr>
<th>Sun Obviative</th>
<th>Second Wife Obviative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intransitive Subject</td>
<td>43, 75, 76, 85, 93, 119, 119, 120, 121, 136, 137, 139, 147</td>
</tr>
<tr>
<td>Transitive Agent</td>
<td>35, 38, 76, 78, 94, 94, 97, 97, 113, 114, 114, 118, 132, 132, 168, 168, 169</td>
</tr>
</tbody>
</table>

Clearly, the Sun is a prominent character in this traditional story, though often he is not chosen by the storyteller to be the basis of perspective. The table shows, for example, thirteen cases where he is the subject of an intransitive verb, but represented in such a way as to not be in perspective. An example will show how this is so:

(75) Mii sa dagwishinoon onaabeman.

(76) Geget sa minwendamoon waabamigod iniw onaabeman.

First, the storyteller refers to the Sun in his role of husband, onaabeman, necessarily focusing on the wife; the verbs dagwishinoon and minwendamoon indicate that the their subject is not the basis of perspective, and the verb waabamigod indicates that a non-perspective character sees a character who is the basis of perspective, namely the second wife. Time and time again in this story, this is the way in which the storyteller presents the action.
CONCLUSION

Very little literary study has been done of Ojibwe verbal art. Yet when we look closely at the grammatical patterns, we find that they are very rich, involving the subtle, artful use of the particular linguistic resources that the language provides. One set of features that I have not had opportunity to talk about is that of the use of particles, such as aaniish, mii, and geget. These particles are very structured in their patterning. One interesting point in regard to them is the authorship of this story. A striking feature of the story is the frequent use of the term geget, ‘truly,’ which occurs an amazing 43 times. A casual inspection of the stories in the Jones collection that are attributed to Waasaagoneshkgang shows that indeed he has a penchant for this word. An examination of the stories attributed to Midaasoganzh shows that he also uses geget, as many Ojibwe speakers do, but not as commonly as his uncle does. This suggests that Waasaagoneshkgang may well have been the teller of the story presented here. One exciting aspect of the careful study of the linguistic patterns of these traditional stories is that we may begin to discern the particular styles of the various storytellers, and thereby gain a richer sense of the language’s resources and how they are used by individual creative artists.

4 A verbal order is a system for marking subjects and objects on verbs. Ojibwe has three distinct verbal orders, independent, conjunct, and imperative. For example, the second person singular, “you” form of jiibaakwe, ‘cook’ is gijijiibaakwe in the independent, jiibaakweyan in the conjunct, and jiibaakwen in the imperative.
Sun and Moon

Gaa-tibaaajimod Waasaagoneshkang gemaa Midaasoganzh

Gaa-anishinaabewisidood William Jones

Gaa-aanike-aanjibii’ang Rand Valentine

(1) Aaniish daawag anishinaabeg. (2) Mii sa gigizheb maajaad a’aw inini; ani-dibikadiniig dagwishin; obiiidoon anokaajigan gaye wiisiniwin maanigod i’iw anishinaabe’, asemaan gaye. (3) Mii sa zhigwa gaa-dagwishing maajaawan wiiwan, mii sa gabe-dibik ondendinin; zhigwa wayaabaninig dagwishinoon anishinaabe’ zhegwazonid. (4) “Geget sa gidinigaa’aag mii giw anishinaabeg gii-doodawadwaas dasing gii-biinadwaas.”


(8) Aaniish, mii zhigwa miinawaa ge-ani-maajaad a’aw inini wayaabaninig; mii sa miinawaa wenaagoshininig dagwishin; mii geyaabi bagamiwaned i’iw anokaajigan. (9) Mii sa enaad iniiw

* Waasaagoneshkang and Midaasoganzh were both Bois Fort Ojibwe who shared several stories with William Jones from 1903 to 1905. It is not clear which of these storytellers gave the legend ‘Sun and Moon’, so both are listed as potential authors.
SUN AND MOON

TOLD BY WAASAAGONESHKANG OR MIDAASOGANZH

TRANSCRIBED BY WILLIAM JONES

RETRANSCRIBED BY RAND VALENTINE

(1) Now, some people were abiding (there). (2) And so in the morning away went the man; when night was drawing on, he came back home; he fetched home some goods and some food that had been given him by the people, likewise some tobacco. (3) And when he was come, then away went his wife, whereupon all night long she was gone; then on the morrow back she came with a human being hanging from her belt. (4) “In truth, you do harm to the people by the way you treat them every time that you come home with one.”

(5) “I am really not serious about it, for with no definite purpose do I seize them, I think. (6) Again I will let them go, I think. (7) Therefore I will not seize them again,” she said to her husband.

(8) Well, it was so that the man set forth on the next day; and again, when it was evening, he came home; just as before, he came home bringing some goods. (9) Whereupon he said to his wife: “Please have a care! Don’t do so!” he said to his wife. (10) “In truth, you do them harm,” he said to her. (11) “Behold, as I behave, so do you,” he said to his wife.


(22) Inaabid a’aw ikwe, ogii-zhegwazona’ i’iw anishinaabe’.

(23) Mii sa apane ezhichiged, maajaawan onaabeman gigizheb; onaagoshininig dagwishinoon. (24) Geget niibiwa anokaajigan obiidooni, gaye wiisiniwin.


(12) And now, of a truth, it was growing dark when his wife was about to start. (13) When again she was come out on the top of a hill, she fixed her look upon a woman that came forth (from her dwelling), she was watched by her who was scratching her head with both hands; exceedingly far apart were her legs as she stood making water; when watched by her (thus), truly was she angered by her. (14) Then she went and seized her, (but) she let her go again; then she touched her belt. (15) Now, of course she was angered to be watched by that person, whereupon she again seized her. (16) "Indeed, again (shall) I let her go," was what she pretended. (17) Again she touched her belt. (18) And that was what she kept on doing to the people. (19) In time she came back to the place where she lived, whereupon at her gazed her husband. (20) "What has that fool been doing? (21) Of a truth, are you in the habit of not heeding what you are told."

(22) As the woman looked, (she saw) the people she had hanging to her belt.

(23) And this was what he always did, away would go her husband in the morning; when it was evening, back home would he come. (24) In truth, much goods he fetched, and food.

(25) Whereupon again departed the woman. (26) Now, every time that she returned, she came fetching some people. (27) So he said to her: "Truly, but you do mistreat them. (28) ‘I intend to give them sustenance’, is what you pretend," he said to his wife.

(29) Again upon his way went the man. (30) And once, while walking along, truly did he feel pity for a woman (that he saw in trouble). (31) And this he thought: "Behold, I will join her," thought the man. (32) From her husband was she fleeing, and this by her he was told: "Verily, I am in awful trouble," he was told by the woman. (33) While the Sun went walking along, this is what he said

(37) Zhigwa eni-dibikadinig gichipizowan apan maajaanid; mii sa gabe-dibik ondendinid.


(41) Zhigwa geget dagwishingoon anishinaabe’ zhegwazonid.

(42) “Nashke, giwaabamaa na enaadizid?”


to her: "Very well, I will go along with you," he said to her. (34) Whereupon truly he then went along with the woman. (35) When they got home, "It is not necessary for you to work," she was told. (36) So accordingly, when they were now truly come at the place of their home, there was seated her companion.

(37) When it was growing dark, (the old woman) girdled on her belt, and then was off on her way; whereupon throughout the whole night was she gone.

(38) "Just you watch and see how she behaves when she comes back!" (the woman) was told by her husband. (39) "In truth, it is now time for her to return. (40) Now, come, and be on the watch!" he said to her.

(41) In a while she truly came back home with some people hanging from her belt.

(42) "Look! do you see what her nature is?"

(43) When (the man) departed, (the maiden) was invited by her friend saying: "Please, come hither! let us go gather firewood!" she was told by her friend. (44) So accordingly, when they were done with their work, then again was the woman asked: "Please, come hither! let us go wander about in play! (45) Straight off in this direction is an exceedingly pleasant place, it is there that I usually amuse myself in play," she was told.

(46) And now truly it was soon observed that a swing was hanging (there). (47) "Oh, now! here is where we shall have a delightful time swinging ourselves." (48) Thereupon truly, "Oh, now, you first!" she was told. (49) Whereupon (the young woman) said to her: "No, am I the first to swing? (50) You swing first instead." (51) And then she was told, when the (old woman) got up into the swing: "Now, gently push me off." (52) Then away could be heard the buzz of the wire. (53) In truth, over toward the west, where the earth ends, was where she went in the swing; and every time (she went, the maiden) saw her go out of sight. (54) And this

(75) Mii sa dagwishinoon onaabeman. (76) Geget sa minwendamoon waabamigod iniw onaabeman.

(77) Aaniish, mii sa miinawaa maajaawan odaangweyan. (78) Zhigwa odigoon iniw onaabeman: “Ambe sa noo, geyi giin
(the maiden) was told: "Please stop! I don't wish to meet with an accident. (55) Therefore it is now your turn," (the maiden) was told. (56) Thereupon truly up into the swing went the (young) woman. (57) And then presently the swing began to go. (58) "Nowhere is it (probably) going to stop," she thought. (59) In a while she was being swung, and then with great might was she being swung by the other. (60) And continuously then did the woman in turn hear the sound of "Poo!" as she swung. (61) And little by little was she gradually weakening her hold on the swing; then down she fell among the bones which with her feet she knocked, clanking; it was into a rock that was hollow; and in no place was she able to get a hold, for every part of the rock was slippery. (62) Thereupon then she said: "Perhaps now I shall die." (63) And then she began to call upon her power. (64) "Once in the past, after eight days of fasting, I dreamed of an (ulna) awl. (65) I cannot fail to pierce a rock, was what I once dreamed." (66) Whereupon, of a truth, she fell into possession of some (ulna) awls; when in truth she got the (ulna) awls, then it was that she began to climb, up she went climbing. (67) After a time she rendered one pair useless; so another set of the (ulna) awls (she tried), and in time she had three pairs used up. (68) When presently with effort she was getting near to (the top of the rock), she then had but a single pair left. (69) And as she was on the point of getting near to (the top), she became greatly afraid. (70) "It is possible that I may wear them out before I get there," she thought. (71) Thereupon, of a truth, when she cast the last stroke, she then grabbed for the top, and with that she got out. (72) And then she went till she was come at home. (73) Verily, with much amazement was she observed by her friend. (74) And so she was not killed by her.

(75) And then back home came her husband. (76) Truly pleased was her husband when she was seen by him.

(77) Well, so then again did her friend depart. (78) Presently she was told by her husband: "Come, do you also try to kill her! (79)
wiikwajitoon ji-wii-nisad. (79) Naamaaw† igo giishpin nisad! (80)
Geget aanawi nizhiigenimaa i’iw gii-doodawaad i’iw anishinaabe’.”
(81) O’o dash ogii-inaan: “Ganabaj maawiin gegoo gidaa-
izh,” ogii-inaan.
(82) “Gawwiin ganage gegoo nindaa-inendanzii,” ogii-inaan
iniw wiiwan. (83) Aaniish mii sa zhigwa dagwishinoon miinawaa
iniw odaangweyan. (84) Aaniish mii sa onjida ezhinawaad iniw
odaangweyan.
(85) Mii sa gaa-igod maajaanid onaabeman, mii sa zhigwa
wiikwajitood wiinitam wii-nisad odaangweyan. (86) Mii sa
owiizhaamaan: “Ambe sa noo, babaa-dazhiikedaal” odinaan. (87) Mii
sa geget, “Daga mii omaa akawe ayaan,” ogii-inaan. (88) Mii dash
dgeget gii-ani-maajaad. (89) Mii dash gaa-ikidod, gii-nanaandomaad
i’iw ma’iingana’. (90) Mii sa gii-nisigod a’aw ikwe. (91) Mii dash
ezhi-giwed, geget sa zegizi. (92) “Ningodinoo† maawiin ninga-ig,”
gii-inendam iniw owiidiHEMAaganan.

(93) Zhigwa wenaagoshininig dagwishinoon. (94) Zhigwa
oganoonigoon. “Aaniindi dash wiin ezhaad?” odigoon.

(95) “Enh, gaaWiin bijiinaag daa-dagwishinzii, mii sa gii-
nisag,” odinaan. (96) Geget aapiiji ziinjii i’iw ningodinoo† ji-igod.
(97) Zhigwa sa oganoonigoon, “Geget sa gii-wawiyazhi’aa†,”
odigoon. (98) “Ambe sa noo, ayaangwaamizin ge-izhichigeyan gaye
giin, giga-bami’aag anishinaabeg. (99) Gego dash wiin i’iw gaa-
izhichiged izhichigekan!” odinaan iniw wiiwan. (100) Mii dash
dgeget, “Ambe sa noo, maajaan! (101) Bima’adoow† i’iw omiikanA,
mii go iW baamaa waabang ji-dagwishinan.”

(102) Mii dash geget zhigwa gii-ani-maajaad. (103) Zhigwa
zaagajiwed pane go anishinaabe’. (104) Mii dash gaa-ikidod:
“Gawwiin niin nindaa-izhichigesii,” gii-ikido. (105) Ningoding Igo
babimosed oganawaabamigoon ikwewan. (106) Gomaa aPii bi-
Oh, if only you might slay her! (80) Now, of a truth, do I dislike her for what she does to the people."

(81) And this she said to him: "Perhaps you might then have something (unpleasant) to say to me," she said to him.

(82) "Not a whit would I mind it," he said to his wife. (83) So then it was that home again came her friend. (84) So, as before, did she behold her companion.

(85) And this was what she had been told by her husband when he went away, that now she herself should try to kill her friend. (86) Accordingly she invited her, saying: "Pray, let us wander about in play!" she said to her. (87) Whereupon, of a truth, "I say, in this place do you wait for a while," she said to her. (88) And then, in truth, she went away. (89) And when she had spoken, she called to the wolves. (90) Thereupon by them was the woman killed. (91) And then back home she went, truly in fear she was. (92) "Something (unpleasant) shall I surely be told," was the thought she had of her husband.

(93) When it was evening, then back home he came. (94) Then was (the woman) addressed by him saying: "And where has she gone?" she was told.

(95) "Oh, she will not soon come back, for I have slain her," she said to him. (96) Truly in sore distress was she, for fear that she would be told something (unpleasant). (97) In a while she was told: "Verily, you did the proper thing to her," she was told. (98) "Pray, have a care also, on your part, in what you are to do, you are to give sustenance to the people. (99) And don’t you do what she did!" he said to his wife. (100) Thereupon truly, "Pray, do you depart! (101) Follow her path, for not till to-morrow shall you return home."

(102) Thereupon truly on her way she went. (103) When she came out upon a high summit, a vast number of people (she saw). (104) And this was what she said: "I would not do (the same as she)," she said. (105) And once, while walking along, she was

(118) “Enyenh, gaawiiin gidizhi-andawenimisinoon i’iw ji-
izhichigeyan weweni sa go ji-bami’ adwaa igiw anishinaabeg; mii iw ezhi-andaweniminaan,” odigoon.

(119) Aaniish mii zhigwaa wii-ani-maajaanid iniw onaabeman; mii sa apane gii-ani-maajaanid. (120) Zhigwaa wenaagoshining dagwishingoon. (121) Aaniish bagamiwanewan anokaajigan, anooj isa gegoo wiisiniwin obiiidooni. (122) “Aaniish, mii sa zhigwaa ji-
maajaayan giinitam.”

(123) Mii sa geget gii-maajaad. (124) “Gaawiiin baapizh
miinawaa nindaa-izhichigesii,” gii-inendam. (125) Mii sa miinawaa zaagajiwed anishinaabe’ owaabamaa’. (126) Zhigwaa miinawaa bi-
zaaga’amoon ikwewan, mii sa oganawaabamigoon; aapiji wawaasa obadakidooni okaadini zhiishiiginid ganawaabamigod. (127) Geget sa ozhingenimaan ganawaabamigod. (128) Mii sa gaawiiin obiziskenimaasiin, bizaan igo ani-bimose. (129) Geget omamaazhitoon biziskenimaasig. (130) Ningoding igo bimosed owaabandaan anokaajigan etenig, mii iw maanigod i’iw
anishinaabe’; biinish igo gichi-bimiwanen minik maakang i’iw
anokaajigan. (131) Mii sa geget ani-dagwishing, mii go iw
observed by a woman. (106) Later on (she saw the woman) come nigh and stand, exceedingly far apart were her legs as she was making water, by her was she observed. (107) Of a truth, she was displeased thus to be watched. (108) Then, picking her up, she pretended that she would let her go again. (109) Now, it was so that in this she did wrong. (110) And then she went walking on, and that of a truth was the only (wrong) that she did. (111) And when she got home, she looked, (and saw that) she had hold of a person. (112) Thereupon went she into the place where they lived. (113) Presently she was seen by her husband. (114) "And what a fool you are to have done so!" she was told. (115) "That is the same thing over again that the other did", she was told. (116) Of course she angered him. (117) "I really did not intend doing what I did, never again would I do it," she said to her husband. 

(118) "Yea, I do not desire that you do so, for with care are you to give sustenance to the people; that is what I desire of you," she was told.

(119) So it was then that her husband was about to set forth on his way; and then gone was he on his journey. (120) When it was evening, he returned home. (121) Now, he fetched home some goods in his pack, all kinds of food he fetched back. (122) "Well, it is now your turn to go."

(123) Whereupon truly she went. (124) "Not at all would I do so again," she thought. (125) So, when again she came out upon a summit, some people she saw. (126) Then again out came a woman (from a wigwam), and then by her she was observed; very far apart were the (woman's) legs while making water when by her she was observed. (127) Of a truth, displeased was she that she should be gazed at by her. (128) But then she paid no heed to her, and so quietly she continued on her way. (129) In truth, she forsook her desire of wanting not to heed. (130) So once, while walking along, she saw (a place where some) goods were, and it was what had been given her by the people; and the measure of goods that she

(142) Mii sa geget ezhi-bimosed a’aw animosh.

(151) Mii dash geget ani-zaagijiba’idiwa’ a’aw odayensa’.
found was enough to make a great pack. (131) And then, of a truth, was she arriving home just as the morning came. (132) When she was seen by her husband, this was what she was told: "How grateful I am for the kindly way that you have treated the people! (133) Now, that is what I desire you to do. (134) Therefore in peace shall we follow this career. (135) Truly pleased am I with what you have done." (136) And then presently spoke her husband, saying: "Truly unwilling am I to go forth." (137) Upon a stick was her husband whittling. (138) A wooden bowl at the place behind the fire was lying bottom up. (139) Presently he spoke, saying: "Come, my daughter, go you forth upon this way where I have journeyed." (140) When he pried the bowl up with a stick, a dog without hair came running out of the place; he could be heard when shaking himself outside of the wooden bowl. (141) "Don't you look at the people!" he said to his little pet.

(142) Thereupon truly away went the dog walking.

(143) And while sitting (there), he suddenly heard some one, "Ay, ay, ay!" was the sound the being uttered. (144) "Where, where, where is my old woman!" (145) From (outside) it reached its hand within. (146) In fact, by it was the woman almost seized, whereupon she fled to her husband; she grabbed (and) shook him, but without avail.

(147) Without paying any heed, right on with his whittling continued her husband. (148) After some length of time, "Oh, what bother!" (149) When again he lifted the wooden bowl, "Come, my little pets, eat him up! (150) Verily, very noisy is the one that came barking," he said to them.

(151) Thereupon, of a truth, out went running those pets of his. (152) And then the sound of them could be heard as they shook (themselves) there outside. (153) Presently the voice of one was heard saying: "Call off your dogs! I shall be bitten to death by them!" (154) Thereupon the sound of them could be heard: "Yaw, yaw, yaw!" such was the sound they made. (155) And then was

(160) Zhigwa dagwishinon iniw odayensan mii sa miinawaa bagamiwanenid anokaajigan, dibishkoo gaye wiin ezhi-bagamiwaned i’iw, gaye wisiniwin. (161) Geget minwendam a’aw inini odayensan dagwishininid. (162) Mii sa dibishkoo ezhi-biidaasonid iniw odayensan.

heard the sound of them killing him, whereupon they could be heard 
eating him up, the pets of the Sun could be heard eating. (156) And 
then presently they could again be heard shaking themselves, 
whereupon, when they entered, big were the bellies of the dogs 
without hair. (157) When the wooden bowl was lifted, then 
straightway into it they rushed together. (158) And then he said to his 
wife: “Truly, the right kind of thing are you also going to do for 
having blessed them that live by giving them sustenance,” he said to 
her. (159) “Verily, that is what I should like to have you do,” he said 
to his wife.

(160) In time home returned his little pet, whereat with other 
goods upon his back he came, in the same way as he had done when 
he himself came home with some upon his back, also with food. 
(161) Truly pleased was the man (to see) his little pet come home. 
(162) And so his little pet came home with the same things (that he 
had fetched).

(163) In time upon her way went the woman. (164) When she 
came out upon a summit, she saw some people; all of them she saw 
as she went walking along. (165) Truly happy was she, that only 
once she had done wrong. (166) “Not another time would I ever do 
so,” she thought. (167) And then in time she returned home as the 
day was beginning to break. (168) In a talk that he gave, this was 
what she was told: “Now, therefore, are you treating the people 
kindly,” he said to her. (169) “To the end that we give sustenance to 
the people, that truly would be a good way for you to bless them,” 
she was told by her husband. (170) “That is the way it shall be, that 
you should treat the people kindly. (171) Now, this is the way it shall 
be till the end of the world, bountifully shall you sustain the people.” 
(172) That is all.
GLOSSARY FOR
'SUN AND MOON'

RAND VALENTINE

The following glossary is composed of terms found in the story 'Sun and Moon.' Because some of the vocabulary in this story is archaic and some glosses uncertain, this glossary is displayed separately from the Oshkaabewis Native Journal main glossary. For a good Ojibwe dictionary, see Nichols and Nyholm, A Concise Dictionary of Minnesota Ojibwe (1995).
a’aw prn that, that one
(anim. sing., in perspective)
anawzi pc anyhow,
although, despite, but
anieindi pc where
anieih pc well, so (in the
sense of ‘And so this is
what happened...’)
anqo- prev in vain, without
success
aaw pc oh! well!
abaapizh' pc after awhile
agaawaa pc barely, hardly,
scarcely
agoode vii hang suspended
agwajing pc outside, out of
doors
akwe pc first of all
aki ni earth, land
akiiwan vii be the earth; the
earth exists, lasts
akwaandawe vai climb up
ambe pc come on!, well!
anandaweniim vta want s.o.
(to do something)
andaweniim vta want s.o.
(to do something)
an- prev in the course of
time, going away
animikosin vii lie upside
down
animosh na dog

anishaa pc for no definite
purpose
anishinaabe na person
anokaaqijan ni supplies,
goods
anokii vai work
anoog pc various, of varied
kind
apagidoon’ vti throw s.t.
apan pc then, and then...
apane pc always
apii pc when, then
aseema na tobacco
asin na stone, rock
ate vii be placed there, be
there
awawa’ pc well!
awenieniwi’ vai be who,
who is s/he?
ayaa vai be (in a place)
ayaan vti-irr have s.t.
(irregular verb)
ayaangwaamizi vai be
careful, be cautious
ayaaw vta scold s.o.
ayabi vai sit, remain
ayambawe’ vai call upon
spiritual forces; pray
baamaa pc later
baapizh’ pc at all (used with
negatives)
babaa- prev go around
(and)...
babimose  
vai walk about,  
take a stroll

badakidoon  
vti stand s.t.  
up, erect s.t.

bagakaaban  
vii be broad  
daylight

bagamivane  
vai arrive  
laden with things, arrive  
carrying a pack

bagidin  
vti release s.o., let  
s.o. go, set s.o. down

bakaanad  
vii be different

bami'  
vti sustain s.o., give  
s.o. support

bangishin  
vai fall down, fall

bapawii  
vai shake oneself

bashkoji-  
pren hairless

bashkojiizi  
vai be hairless

bashkwaabam'  
vti see s.o.  
go out of sight (?)

bawaadan  
vti dream s.t.

bekaa  
pc carefully

bekaanad=  
vii changed form  
of bakaanad

beshwaabandan†  
vti see  
s.t. nearby; see s.t. to be  
close

bi-  
prev coming this way,  
hither

biidaaso  
vai bring a pile of  
goods

biidoon  
vti bring s.t.

biindige  
vai go inside, enter

biindigenikeni  
vai reach  
one's hand inside

biinish  
pc until, up to

biiwaabikoons  
ni wire

biizh  
vti bring s.o. (here)

bijiinag  
pc soon

bimaadizi  
vai live

bima'adoon  
vti follow s.t.  
on a path

bimibizo  
vai go through the  
air; fly

biminizhim†  
vti flee from  
s.o.

bimiwanen  
ni a pack (such  
as one might carry on  
one's back)

bimiwidoon  
vti carry s.t.

bimose  
vai walk along

biziskenim  
vti pay heed to  
s.o., bother s.o.

bizokananaam†  
vti pierce a  
rock, stumble on a rock?

booch  
pc necessarily,  
certainly

bwaawinan†  
vti fail to  
overcome s.o., fail to kill  
s.o.?

daak  
vai live somewhere,  
endaawaad 'where they  
live, their home'

daak-  
prev should, could,  
must

daanginan  
vti touch s.t.
nindaangwe nad ‘(my) (female’) sister-in-law, my (female’) female friend’
nindaanis nad ‘(my) daughter
daga pc please
dagwishin vai arrive
dakon vta hold s.o., take hold of s.o.
dash pc so, then, next, but, however
dasin vii be so many in number
dasing pc as many times, every time
ninday nad (my) dog (possessed form of animosh)
dazhi- prev there, at that place
dazhiike vai play, do things for fun
dazhishkotaaso† vai continue with one’s whittling??
deba’oozo† vai be able to hold on?
debibizh vta grab s.o., get ahold of s.o., catch s.o.
debii† vai be able to reach?
degwishin= vai changed form of dagwishin
dibaabam vta look at s.o., inspect s.o.
dibikad vii be night(time)
dibishkoo pc in the same way, like
doodaw vta do (something) to s.o.
en= vta changed form of izhi
enaadizi= vai changed form of inaadizi
endaa= vai changed form of daa
endazhi- prev changed form of dazhi-
enendan= vai2 changed form of inendam
eni- prev changed form of ani-
enigok pc hard, with great effort
enyenh pc yes!
eshkam pc gradually, increasingly
eta pc only
eta= vii changed form of ate
ezhaa= vai changed form of izhaa
ezhi- prev changed form of izhi-
ezhichige= vai changed form of izhichige
ga- prev future tense
gaa- prev changed form of
gii-, but often means
‘when..., where...’
gaaawiin pc not, no
gabe-dibik pc all night
gagwaadagenim vta think
s.o. to be suffering
gagwaadagendam vai2
suffer in mind, feel
downcast
gagwaanisagi- prev terribly
(used as an intensifier
with no negative sense,
just as in English)
ganabaj pc perhaps
ganage pc whatsoever, at all
ganawaabay vta look at
s.o.
ganoozh vta speak to s.o.,
address s.o.
gashki’o vai be able; get free
gashkitoon vti be able to do
s.t.
gaye pc also, and, as for
(with a pronoun)
ge- prev future tense
(changed form of ga-)
geega pc almost
geret pc truly, indeed
gerog pc don’t! (the negative
particle used in
commands)
gerayaabi pc still

gichi- prev, pren very,
really, of great size
gichipizo vai put on a belt,
gird oneself
gichipizon ni belt
gigizheb pc in the morning
gii- prev past tense
gigido vai speak
giikam† vta devour s.o.
giin prn you (singular)
igiinitam prn you (sg.) first,
your (sg.) turn
igiishekaa vii have an edge,
be cut
giishpin pc if
giiwe vai go (back) home
giizhiitaa vai finish (doing
something)
giizis na sun, moon
gitimi vai be tired, be lazy
giw prn those (anim. plur.,
in perspective)
goma pc after a while
goniginiin† pc ?
gwayak pc right, exactly,
straight away
i’imaa pc there
i’iw prn that (inan. sing.)
iiw prn those (anim. plur.,
not in perspective)
igoo pc adds emphasis
ikido vai say, say such a
thing
iko  pc customarily, as a matter of habit
ikwe  na woman
imaa  pc short form of i’imaa
ina  pc question word
inaabandan  vti dream of s.t.
inaabi  vai look at (something), take a look
inaadizi  vai live in such a way, have such a nature
inagoozi  vai be perched there, be perched in such a place
indendam  vai2 think in such a way, mind something
indi  vai have something happen to one, be such a way
inendam  vti think so about s.t., feel so about s.t.
inendam  vai2 think in such a way, think so
ingoji  pc somewhere, anywhere
inigaa’  vta be hard on s.o., injure s.o.
inini  na man
initam  vai2 hear a certain noise, hear such a noise
iniw  prn that (anim. sing., not in perspective)
iniw  prn those (inan. plur.)
inwaazo  vai try (with little effect); intend
inwe  vai sound so, speak such a language
ipizo  vai go through the air there, go through the air to such a place
isa  pc adds emphasis
ishkwaaj  pc at the end
iwidi  pc there, at that place
izhaa  vai go there
izhi  vta-irr say to s.o.
izhi-  prev thus, in that way, there, to...
izhichige  vai behave in such a way, do things in such a way
izhichigewin  ni deeds, doings
izhinaw  vta see s.o. in such a light, have such an assessment of s.o.’s character
izhiwebizi  vai have such a thing happen to one, have such an experience
jaagisidoon†  vti use s.t. up
ji-  prev that… (like English ‘that’ in ‘I know that it’s raining.’), to… (like English ‘to’ in ‘I want to go.’)
nikaad  nid (my) leg
nikan nîd (my) bone
ko pc used to; habitually
ma’iingan na wolf
maajaa vai leave, take off, start off
maajiiyaabikese vai start to move (involving a rope)
maajiiyaandawe vai begin to climb
maaminonendam vai2 think well of s.t., enjoy s.t., do s.t. with a (good) purpose in mind (shows reduplication by means of initial syllable maa)
maaminonendan vti enjoy s.t., really enjoy s.t.
maan= vta changed form of miizh
maawiin pc perhaps, maybe
maazhi- prev evil, badly, poorly
maazhichige vai do wrong, do evil
madwe- prev there (often, out of sight, but audible)
majinenzh† ?? ??
mamaazhitoon vti prevail over s.t., conquer s.t.
mamigowebin vta grab s.o. and shake them
manise vai get firewood
mii pc and then..., it’s that...

miidog pc it seems that...
miigwech pc thank you
miikana ni road, path
miinawaa pc ‘again’
miizh vta give Y to s.o.
mikan vti find s.t.
minimooye na old woman, old lady; nimiindimooyem my wife (very familiar)
minik pc amount, that much
minjimii vai get a grip, hang on
minochige vai do things well, do good things
minwendaagwad vii be fun, be nice
minwendam vai2 be happy about something
mitigonaagan ni wooden bowl
mookodaaso vai whittle, carve wood
nînaabem nad (my) husband
naajinizhim vta come to s.o.’s rescue, save s.o. from danger
naamaaw† pc how good! ?
namadabi vai sit
nanaandom vta summon s.o., call to s.o.
nangwana pc turns out that, happens to be
nashke pc look!, behold!
nawanjish′ pc in the least?
ngoji pc somewhere, anywhere
ni- prev variant of ani-
nibo vai die, pass away
niibiwa pc a lot, much, many
niin prn first person (I, me, mine, my)
niinitam prn me first, my turn
niizhoonik pc two arms, two hands
inggaabii’anong pc toward the west, in the west
inggaoding pc one time, once
inggaodwewaan pc one pair
nish vta kill s.o.
nishki′ vta anger s.o., make s.o. angry
nishwaaswi num eight
niswewaan pc three pairs
nitaa- prev habitually, well, artfully
nitam pc first
noo pc adds emphasis
noogishkaa vii stop, come to a halt
noondaagweyaabigise vii make noise (in particular reference to a rope)
noondan vti listen to s.t., hear s.t.
noondaw vta hear s.o.
noonde- prev prematurely, before the desired time
ogichi-misadaani′ vai have a big belly ??
o’o prn this (inan. sg.)
o’ow prn this (inan. sg.)
o’omaa pc here, at this place
o’owidi pc over here
odaapin vta take s.o.
odamino vai play
ojichinikan′ ni forearm bone, ulna
omaa pc here
ombigwaadan vti life s.t. (with a stick)?
ombiigizi vai be loud, be noisy
onaagoshin vii be evening
ondendi vai be absent from somewhere, be away
onizhishin vii be nice
onji- prev from, source
onjida pc on purpose
ow prn this (inan. sing.)
owiinge pc really, very much (also wiinge, wawiinge)
ozhigaabawi vai stand preparatory to doing something
pane pc always (also apane)
poow pc sound a rope makes
sa  pc adds emphasis
wa’aw  prn this (anim. sing.,
in perspective)
waabam  vta see s.o.
waaban  vii be tomorrow
waabang  pc/vii tomorrow (a
form of the verb waaban)
wanaqoozi†  vai be up onto a
 perch
wawaasa  pc far apart
wawiyaqzhi††  vta treat s.o. in
such a way that they get
their just desserts?
wayaaban=  vii changed
form of waaban
webaabiigin  vta push
someone (with a rope
involved), swing someone
(with a rope involved)
webishkan†  vii kick s.t.
wekwaasitoon†  vti reach
the limit of s.t., run out of
s.t.
wenagoshin=  vii changed
form of onaagoshin
wewebizo  vai swing
wewebizon  ni a swing
weweni  pc properly,
carefully
wii-  prev intend to, will,
want to
wiidigemaagan  na spouse

wiijiw  vta go with s.o.,
accompany s.o.
wiikaa  pc ever
wiikwaandesin  vii lie at the
end of the lodge
wiikwajitoon  vti pull s.t.,
attempt s.t.
wiimbaabikaa  vii be hollow
rock, be rock with a
depression in it forming a
hollow
wiin  pc then
wiinitam  prn his or her turn,
he or she first, in her/his
turn
wiisiniwin  ni cats, food
niwiiw  nad (my) wife, his
wife: wiwian
wiizhaam  vta coax s.o. to
go with you; invite s.o.
zaaga’am  vai come outside
zaagajiwe  vai emerge at the
top of a hill
zaagijiba’idiwig  vai-pl run
out as a group
zaagijibatoo  vai run out (of
something), emerge
running
zegizi  vai be afraid
zhawenim  vta love s.o.,
bless s.o., pity s.o.
zhayiigwa  pc now, already
zhégwazo  vai hang
        suspended (from a belt)
zhégwazo  vai+o attach Y to
        one’s belt
zhigi  vai urinate
zhigwa  pc and, so
zhiiingendam  vai2 think
        hatefully, feel outrage
zhiiingenim  vta hate s.o.
zhiiishiigi  vai urinate
zhoooshkozi  vai be slippery
ziinjii  vai feel physical or
        mental distress
INANIMATE INTRANSITIVE VERBS
IN MINNESOTA OJIBWE

ANTON TREUER*

The Ojibwe language is a verb language. Two-thirds of the words in Ojibwe are verbs. Understanding the language therefore requires understanding verbs and the patterns of their inflection. Ojibwe verbs are divided into four main categories depending on the animation and transitive properties of the word.

<table>
<thead>
<tr>
<th>Inanimate</th>
<th>Animate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Intransitive</strong></td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>VAI</td>
</tr>
<tr>
<td>Verb Inanimate</td>
<td>Verb Animate</td>
</tr>
<tr>
<td>Intransitive</td>
<td>Intransitive</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transitive</strong></td>
<td></td>
</tr>
<tr>
<td>VTI</td>
<td>VTA</td>
</tr>
<tr>
<td>Verb Transitive</td>
<td>Verb Transitive</td>
</tr>
<tr>
<td>Inanimate</td>
<td>Animate</td>
</tr>
</tbody>
</table>

If a verb is intransitive (either a VII or VAI), the action is contained and does not carry over from one object or person to

* ACKNOWLEDGEMENT: Most of my understanding of VII's has come through the teaching, writing and personal tutelage of Earl Nyholm as well as the late Archie Mosay from whom I gained an understanding of participle formations with VII's and double checked conjugation patterns.
another. For example, **gisinaa vii** "it is raining" or **wiisini vai** "he is eating", are considered intransitive because they are conditions or actions that do not carry between two objects or people. Transitive verbs are required to express action that is done by one person to another person or thing. For example, **anishinaabemotaw vi ta** "speak Indian to someone" or **biidoon vti** "bring it", are considered transitive because the action in those verbs moves from one person to another person or thing.

The Ojibwe language is further divided into realms called animate and inanimate—that which spoken of as living and that which is not. Animate verbs must be used to describe the actions and conditions of animate objects. Inanimate verbs must be used to describe the actions or conditions of inanimate objects as well as general conditions and weather words.

This article is designed to give students of Ojibwe a better understanding of one type of Ojibwe verbs—the VII (Verb Intransitive Inanimate). These are the simplest verbs to conjugate in Ojibwe and a good place for students to try to grapple with the basic patterns in the language. Learning the patterns verb conjugations take is the key to learning Ojibwe. Once a student has mastered the multiple changes a word can go through, each time he learns a new verb, he will actually be learning dozens of words because the verb can be said and used that many different ways. Ojibwe may seem like a complex language, and in some ways it is. However, Ojibwe is an ancient language that has developed in very consistent ways. There are very few exceptions the rules of Ojibwe grammar. Once a student masters the rules for VIIIs, he can apply those rules to any VII he hears an elder say or any VII he reads in a dictionary.

**The Basics:** VIIIs are often referred to as "it is" verbs because they describe weather conditions or the status of inanimate objects. Here are a few examples.
ate vi  it is in a certain place

example: Desinaagan ate adoopowining. = The plate is on the table.

noonddaagwad vi  it is heard

example: Ziibi noondaagwad imaa. = The river is heard there.

gimiwan vi  it is raining

example: Gimiwan agwajiing. = It is raining outside.

Verb Extension: Often, VIIs ending with a vowel are extended by having -magad added to the end of the verb. The addition of -magad does not change the meaning of the word. It simply makes the word longer. Students should be aware of this general practice because they will hear VIIs ending in a vowel spoken in both their regular and extended form.

awanibiisaa vi  it is sprinkling: awanibiisaa + magad = awanibiisaamagad

example: Awanibiisaamagad Waawiyegamaag azhigwa. = It is sprinkling in Round Lake now.

agoode vi  it is hanging: agoode + magad = agoodemagad

example: Agoodemagad ninagwaagan waaboozoo-miikanensing. = My snare is hanging on the rabbit trail.
Pluralization: Changing VIIs from singular to plural is easy. For purposes of pluralization, there are two kinds of VIIs—those ending with a vowel and those ending with a consonant. Each type has slightly different rules for pluralization.

Vowel Ending: Add -wan to the end of the verb to pluralize it.

michaa vii it is big: michaa + wan = michaawan

example: Michaawan mazina’iganan. = The books are big.

giizhiitaa vii it is done, it is ready: giizhiitaa + wan = giizhiitaawan

example: Giizhiitaawan gimakizinan. = Your moccasins are ready.

Consonant Ending: Add -oon to the end of the verb to pluralize it.

onizhishin vii it is nice: onizhishin + oon = onizhishinoon

example: Onizhishinoon onow dibaaajimowinan. = These are nice stories.

wese’an vii there is a tornado: wese’an + oon = wese’anoon

example: Wese’anoon noongom iwidi Bawatigong. = There are tornados today over there at Sault Ste. Marie.
Number and Animation Agreement: If your verb is pluralized, you must also pluralize your noun. If your noun is pluralized, you must pluralize your verb. The numbers must agree. You must also make sure that the animation of your verbs and nouns agree. VIIIs can only be used with inanimate nouns, hence the name Verb Intransitive Inanimate or VII. If your noun is animate, you must use a different kind of verb with different rules of conjugation. Use your dictionary to determine which nouns are animate and which are inanimate. If the code says NI, it means Noun Inanimate. If you are asking elders for words, ask them for the plural form of the nouns. If the final letter in the plural form in an n, your verb is inanimate. If your final letter in the plural form is a g, your verb is animate.

Negation: Negating VIIIs is also quite simple. There are three types VIIIs for purposes of negation, again depending on the final letter of the verb stem—those that end with an n, those that end with a d, and those that end with a vowel.

Final Letter N: Put gaawiin in front of the verb and add -zinoon to the end.

**noodin vii** it is windy: gaawiin noodin + zinoon = gaawiin noodinzinoon

example: Gaawiiin **noodinzinoon** noongom. = It's not windy today.

**gashkawan vii** there is a thick fog: gaawiin gashkawan + zinoon = gaawiin gashkawanzinoon

example: Gaawiin **gashkawanzinoon** zaaga’iganiiing. = It’s not extremely foggy by the lake.
Final Letter D: Put *gaawiin* in front of the verb, drop the final letter *d* and add *-sinoon*.

**biinad vii** it is clean: gaawiin biina+d + sinoon = gaawiin biinasinoon

example: Gaawiin **biinasinoon** jii'baakwewigamig.
= The kitchen isn’t clean.

**niiskaadad vii** there is bad weather: gaawiin niiskaada+d + sinoon = gaawiin niiskaadasinoon

example: Gaawiin **niiskaadasinoon** Bemijigamaag noongom. = There’s no bad weather in Bemidji today.

Final Letter Vowel: Put *gaawiin* in front of word and add *-sinoon* to the end.

**minose vii** it goes well, it is good luck: gaawiin minose + sinoon = gaawiin minosesinoon

example: Gaawiin **minosesinoon** ji-waabamind gookookoo’oo. = It is not good luck to see an owl.

**baswewe vii** it echoes: gaawiin baswewe + sinoon = gaawiin baswewesinoon

example: Gaawiin **baswewesinoon**. Nawaj enigok nagamon. = There is no echo. Sing harder.
PLURALIZING NEGATIVES: Pluralizing negatives is simple. Follow the steps for negation outlined above and then add -in to the end of the verb.

**minopogwad** vii it tastes good: gaawiin minopogwasinoon
+ in = gaawiin minopogwasinoonin

example: Gaawiin **minopogwasinoonin**
gitigaanensan. = Vegetables don’t taste good.

**gikendaagwad** vii it is known: gaawiin gikendaagwasinoon + in = gaawiin gikendaagwasinoonin

example: Gaawiin **gikendaagwasinoonin** iniw nagamonan imaa. = Those songs are not known there.

YES/NO QUESTIONS: Making questions that can be answered with a simple yes or no is an easy process in Ojibwe. Use any of the conjugations already explained and add the word *na* or *ina* as the second word in your sentence. Whether you have two words in your sentence or twenty, na or ina will always be the second word. Some speakers only use na. Some only use ina. And some use ina when the word before it ends with a consonant and na when the word before it ends with a vowel. Take your pick—all of these three practices are legitimate.

**minomaagwad** vii it smells good; **ina** *pc interrogative*

example: Minomaagwad **ina** i’iw miijim?= Does that food smell good? Enh. Minomaagwad o’ow miijim. = Yes. This food smells good.
aanakwad vii it is cloudy

example: Gaawin ina aanakwasinoon imaa? = Isn’t is cloudy there?

Tenses: A powerful concept in any language is the use of tenses to express past and future conditions. Using tenses on VIIIs is quite simple. They attach to the front of the verb stem. For the past tense, gii- is added to the front of the stem. To denote a certain future condition (something shall happen), da- is added to the front of the verb stem. To denote a wish or less certain future condition (something will or wants to happen), wii- is added to the front of the stem.

zoogipo vii it is snowing; da- pv future tense

example: Da-zoogipo waabang. = It shall snow tomorrow.

mizhakwad vii the sky is clear; wii- pv future tense

example: Wii-mizhakwad awaswaabang. = It will be clear the day after tomorrow.

aabawaa vii it is warm weather; gii- pv past tense

example: Gaawin gii-aabawaasinoon bijiinaago. = It wasn’t warm yesterday.

Dependent or B Form: There are two ways to say everything in Ojibwe—an A Form, which we have looked at thus far and a B Form, which we will look at now. The A Form is independent, meaning that the thoughts are not dependent on anything else in the
sentence. It’s raining. It’s not snowing. It will be warm. It was cold. These are complete independent thoughts. The B Form is dependent on something else in the sentence. For example, "when it’s raining...", "as it snowed...", "if it’s warm..." all require extra information. These clauses are dependent on something else in the sentence to complete the thought. For purposes of B Form conjugations with VIIIs, there are two kinds of verbs—those ending with a d and all other VIIIs. Here is how they work.

Final Letter D: Change the d to k.

**aabadad** **vii** it is used: aabadad + k = aabadak

example: **Aabadak** ojibwemowin, niminwendam. = When the Ojibwe language is used, I am happy.

**maajiitaamagad** **vii** it starts: maajiitaamagad + k = maajiitaamagak

example: Niminwendam **maajiitaamagak** aadizookewin. = I am happy when the storytelling starts.

Final Letter Anything Except D: Add g.

**gisinaa** **vii** it is cold: gisinaa + g = gisinaag

example: Giishpin **gisinaag**, inga-boodawe. = If it’s cold, I will build a fire.
bangan vii it is peaceful, it is tranquil: bangan + g = bangang

example: Niminwendam namadabiyaan jiigibiig bangang zaaga’igan. = I like sitting on the beach when the lake is tranquil.

Pluralization in the B Form: The singular and plural conjugations of the B Form for VIIIs are identical. Aabadak actually means “when it is used...” and “when they are used...”.

zanagad vii it is difficult: zanagad + k = zanagak

example: Namanj iidog giishpin zanagak anishinaabemowinan. = I don’t know if Indian languages are difficult.

badakide vii it is planted, it is placed in the ground, it stands up from a surface: badakide + g = badakideg

example: Badakideg giwiigiwaaminaanin, giga-wii Kongemin. = When our lodges are in place (planted), we will have a feast.

Negation in the B Form: Negation in the B Form comes in three forms, depending again on the final letter of the verb stem. None of the B Form negatives use gaawiin. Only A Form negatives require the use of that word.
Final letter D: Drop the final letter d and add -sinok to the end of the verb stem.

jiiginaagwad vii it looks good: jiiginaagwaç + sinok = jiiginaagwasinok

example: Giishpin jiiginaagwasinok, gaawin inga-adaawesiin. = If it doesn’t look good, I’m not going to buy it.

wiinad vii it is dirty: wiinadç + sinok = wiinasinok

example: Giishpin wiinasinok gibabiinzikawaagan, gego giziibiiginangen. = If your coat isn’t dirty, don’t wash it.

Final Letter Vowel: Add -sinok to the end of the verb stem.

giinaa vii it is sharp: giinaa + sinok = giinaasinok

example: Giishpin giinaasinok, gidaa-ayaan. = If it’s not sharp, you can have it.

awibaa vii the wind is calm: awibaa + sinok = awibaasinok

example: Giishpin awibaasinok noongom, ninggaasimoondaa. = If the wind isn’t (too) calm today, let’s go sailing.
Final Letter N: Add -zinok to the end of the verb stem.

**awan** vii it is foggy: awan + zinok = awanzinok

dexample: Giishpin awanzinok, awi-wewebanaabiidaa. = If it's not foggy, let's go fishing.

**onaagamisin** vii the water is clear: onaagamisin + zinok = onaagamisinzinzinok

dexample: Giishpin onaagamisinzinzinok, gego minikweken. = If the water isn't clear, don't drink it.

When to Use B Form: Any time you want establish a dependent clause like “when it’s raining...”, “if there’s a tornado...”, “when it started...”, “if they are used...” you must use the dependent B Form. Also, if you have multiple verbs in your sentence, no two verbs can be in the A Form unless the are separated by the particles **dash** pc “and, but”, **gaye** pc “and”, **gemaa** pc “or”, or **miinawaa** pc “and, again”. Also some particles and preverbs are guaranteed B Form introducers, meaning that your verb must be in B Form after these words or preverbs. Particles like **mii** pc “it is” and **giishpin** pc “if” require that the following verb be in B Form; so too do preverbs like ji- pv “to, so that, in order to” and jibwaa- pv “before”.

**Initial Vowel Change:** In Ojibwe, a process called initial vowel change is used to form participles (change a verb into a noun) and ask many types of questions. Yes/no questions require the use of ina or na; but questions about when, why, how and most questions about where all require initial vowel change, not ina or na. Here is a
chart of initial vowel change followed by explanations of how to use it.

<table>
<thead>
<tr>
<th>Unchanged</th>
<th>Changed</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>aa</td>
<td>ayaa</td>
</tr>
<tr>
<td>e</td>
<td>aye</td>
</tr>
<tr>
<td>i</td>
<td>e</td>
</tr>
<tr>
<td>ii</td>
<td>aa</td>
</tr>
<tr>
<td>o</td>
<td>we</td>
</tr>
<tr>
<td>oo</td>
<td>waa</td>
</tr>
</tbody>
</table>

Exceptions: This chart details initial vowel change in all cases with two exceptions. The first exception is initial change on the directional preverb bi- which changes to ba- instead of following the chart above. The second exception to this rule is with verbs beginning with da or daa that describe location or have to do numbers, such as daa vai “dwell (somewhere)” or dashiwag /dashi-/ vai “be a certain number”. Instead of changing the initial vowel on those verbs, en- is added to the front of them. For example, danakii → endanakiid.

Forming Singular Participles: A participle is a verb made into a noun. To change a VII into a noun, make the B Form conjugation to the end of the verb stem and make initial vowel change on the first (initial) vowel.
**bimisemagad** vii it flies: bimisemagad + k + (initial change) = bemisemagak

example: **bemisemagak** ni-pt airplane, literally “that which flies”

**miikawaadad** vii it is beautiful: miikawaadał + k + (initial change) = maakawaadak

example: **maakwaadak** ni-pt beautiful thing, literally, “that which is beautiful”

Pluralizing Participles: Form the participle with the rules above and add *-in*.

**babakaanitaagwad** vii it sounds different:
babakaanitaagwad + k + (initial change) + in = bebakaanitaagwakin

example: **bebakaanitaagwakin** ni-pt pl different sounding things, literally “those things which sound different”

**ozaawashkwaabaminaagwad** vii it looks blue:
ozaawashkwaabaminaagwad + k + (initial change) + in = wezaawashkwaabaminaagwakin

example: **wezaawashkwaabaminaagwakin** ni-pt pl blue things, literally, “those things which look blue”

Asking Questions With Initial Vowel Change: For most questions that can not be answered with a yes or no, use the following format.
A question word such as **aaniindi pr inanimate interrogative** "where is it" is used. Then the verb stem is conjugated in the B Form and initial vowel change is added to the verb stem.

**ayaamagad vii** it is (somewhere): aaniindi ayaamagad + k + (initial change) = aaniindi eyaamagak

example: Aaniindi **eyaamagak**? = Where is it?

**ondin vii** the wind comes from a certain place: aaniindi ondin + g + (initial change) = aaniindi wending

example: Aaniindi **wending** noongom? = Where is the wind coming from today?

Other common question words that follow this format include **awegonen pr inanimate interrogative** "what is it" and **aaniin pr inanimate interrogative** "what" or "how". Often these words are contracted with the particle **dash**, meaning "and" or "but". For example, aaniin + dash = aaniish; awegonen + dash = awegonesh. Also, keep in mind that initial vowel change must occur on the *initial* vowel. If a tense or other preverb is added to the front of a verb, that tense becomes part of the verb and initial vowel change must occur in the tense instead of the verb stem itself.

**inakamigad vii** it happens in a certain way: aaniin wii + inakamigad + k + (initial change) = aaniin waa-inakamigak

example: Aaniin **waa-inakamigak** waabang? = What is going to happen tomorrow?
izhiwebad vii the weather is a certain condition, it happens a certain way: aaniin gii + izhiwebad + k + (initial change) = aaniin gaa-izhiwebak

example: Aaniin gaa-izhiwebak omaa bijiinaago? = What was the weather like here yesterday?

**Initial Consonant Change:** Initial consonant change is a small but important process used only with the tenses gii- and wii- and their changed forms gaa- and waa-. When gii-, gaa-, wii-, or waa- is attached to the front of a verb, the first or initial consonant in that verb will change if that first consonant is one of the five consonants listed in the chart below. Only those five consonants have initial change after gii-, gaa-, wii-, or waa-. In all other cases, no change is made. Here is a chart to simplify initial consonant change.

<table>
<thead>
<tr>
<th>Unchanged</th>
<th>Changed</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>-&gt;</td>
</tr>
<tr>
<td>d</td>
<td>-&gt;</td>
</tr>
<tr>
<td>g</td>
<td>-&gt;</td>
</tr>
<tr>
<td>j</td>
<td>-&gt;</td>
</tr>
<tr>
<td>z</td>
<td>-&gt;</td>
</tr>
</tbody>
</table>

dibikate vii it is dark (inside a building): wii + dibikate = wii-tibakate

example: **Wii-tibikate** ishkwaaw-aatebidooyaan wasakonenjigan. = It will be dark after I turn out the light.
**biite vii** it is foamy: gii + biite = gii-piite

example: **Gii-piite zaaga’igan.** = The lake was foamy.

**Conclusion:** Once a student masters the patterns of the intransitive inanimate verbs explained in this article, he will be able to express each VII in eighteen different ways. Examine the chart on the following page which synthesizes the basic VII paradigm described in detail above.

Each time a student learns a new VII, he will actually learn eighteen different words. Memorizing word lists can only take a student so far. Learning the patterns of the language makes growth in the language geometric rather than linear. For practice, students should ask Ojibwe speakers for new words or look up VIIIs in the glossary of the *Oshkaabewis Native Journal* or *A Concise Dictionary of Minnesota Ojibwe* by Nichols and Nyholm and then practice the patterns outlined above on those VIIIs. By trying to negate verbs and put them in B Form and practicing asking questions in the language, a foundation for conversational ability will be laid. Conjugate ten verbs a day for two weeks and this pattern will soon become second nature. This will help the student in many ways. Other types of Ojibwe verbs have the same concepts of A Form and B Form, singular and plural, participles and question structure.

Understanding VIIIs can open the door to a firmer understanding of the entire language. Anybody who seriously wants to become fluent can do it. There is no miracle or easy answer. However, with hard work and this type of exercise, it can be done.
<table>
<thead>
<tr>
<th>A Form</th>
<th>VII Ending With a Vowel</th>
<th>VIIs Ending With a D</th>
<th>VIIs Ending With an N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>VII até</td>
<td>VII aabadod</td>
<td>VII onizhishin</td>
</tr>
<tr>
<td>Plural</td>
<td>VII + wan atéwán</td>
<td>VII + oon aabadadoon</td>
<td>VII + oon onizhishinoon</td>
</tr>
<tr>
<td>Negative</td>
<td>gaawiin VII + sinoon gaawtín atésinoon</td>
<td>gaawiin VII - ď + sinoon gaawtín aabadasinga</td>
<td>gaawiin VII + zinoon gaawiin onizhishinzinoon</td>
</tr>
<tr>
<td>Singular</td>
<td>gaawiin VII + sinoon + in gaawiin atésinoonin</td>
<td>gaawiin VII - ď + sinoon + in gaawiin aabadasinga</td>
<td>gaawiin VII + zinoon + in gaawiin onizhishinzinoonin</td>
</tr>
<tr>
<td>Plural</td>
<td>VII + g atég</td>
<td>VII - ď + k aabadak</td>
<td>VII + g onizhishing</td>
</tr>
<tr>
<td>Negative</td>
<td>VII + sinok atésinok</td>
<td>VII - ď + sinok aabadasinok</td>
<td>VII + zinok onizhishinzinok</td>
</tr>
</tbody>
</table>
BOOK REVIEWS


Although I am not a linguist, my personal interest in learning the Ojibwe language has drawn me works like this before; and in spite of the sometimes dense, technical jargon presented, I found the book both enjoyable and educational.

The parts I enjoyed most were the stories. The majority of the articles contained complete texts of traditional stories rendered in both anishinaabemowin and an English translation. Although I will probably never seriously study languages other than Ojibwe, Cree and English, I also enjoyed the diversity of the languages presented, including Fox and Hua among others. I also enjoyed the stories themselves, for although I had fancied myself rather well read in various English translations of Indian stories, most of material presented in this book was new to me. Even for stories with which I was familiar, the versions presented and benefit of having them presented bilingually added much detail and nuance to the familiar tales.

I found the articles themselves rewarding as well, although I could not always follow the authors’ more technical discussions. The first article, “Hudson Bay Trader’s Cree: A Cree Pidgin?” by Peter Bakker I enjoyed for its historical as well as linguistic value. It is fascinating to read about how the fur trading administrators were
opposed to their employees being able to communicate with their own customers. The implications for this policy in white-Cree relations is staggering. Another article of particular interest was Rand Valentine’s “Amik Anicinaabewigonban: Rhetorical Structures in Albert Mowatt’s Telling of an Algonquin Tale”. Valentine’s approach to the aadizookaan as an animate being is fascinating and says much about the rich oral tradition of Indian peoples. Initially, I was suprised and even distrustful of attempts to textualize aadizookaanag. However, I can now see more clearly how textualization validates the oral tradition and preserves the stories.

All told, I would recommend this book to anyone interested in the languages and cultures of Algonquin speaking peoples of the United States and Canada.

MARY SISSIP GENIUSZ, ANISHINAABE BESWEJEJIG


Nиноontaan is an inspirational work. Sugarhead’s method of combining syllabics, the romanized double vowel system of writing Ojibwe and English to tell traditional stories makes her work enjoyable on many levels. Even people with no knowledge of the Ojibwe language can see the humor and wisdom of the stories. Students can use the book as a powerful learning tool.

In the introduction to Nиноontaan, Sugarhead provides a detailed explanation of the orthographies she employs, and at the end of the volume provides a detailed glossary. With these tools, even a novice speaker can try to translate texts and learn new words directly from the textualized oral tradition. Although I have never
studied syllabics, this book provided a sufficiently detailed explanation to enable me to try reading in syllabics as well. A beginning student might be overwhelmed by the language material, but intermediate and advanced students could gain much from this work.

Cecilia Sugarhead captures the flavor of traditional Ojibwe storytelling beautifully. It is commendable that she does not try to retell these stories in a modern English fashion. Her preservation of the traditional style brings the stories to life, even in English translation. I would recommend *Ninoontaan* to all those interested in Ojibwe language and culture as well as anyone who just likes good stories.

*Wendy Geniusz, University of Wisconsin—Milwaukee*


This comic book is an excellent example of traditional storytelling in a contemporary format. It teaches the reader about real Ojibwe heroes from an Indian point of view, and incorporates a fair amount of Ojibwe language material in the process. Although the book uses a folk phonetic system with the explanation that it is easier pronounce, I would have preferred the double vowel system. However, the primary value of the book as a teaching tool is not greatly diminished by the writing system it employs. A brief glossary of terms is supplied as well as a list of the various real life Ojibwe heroes who appear in the comic book.

The publication of this comic book comes at a time when our children and even adults are bombarded with television and movie
heroes, none of whom are Indian. These television heroes use "unreal" powers to accomplish good deeds. However, the real life heroes of this comic book only need the power of their culture and the wisdom of their elders. This is the greatest teaching of the book and it comes across very well. I recommend this comic book to all tribal, public and private libraries as well as all Ojibwe language and culture programs.

Donna Beckstrom, Milwaukee Area Technical College
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.
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
agooodoon 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
akandoor 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

A

a'aw pr that one (animate)
abakwayan ni cattail mat; pl
   abakwayanan
abanaabi vai peek behind
abi vai stay home, stay put,
   sit
abinoojiikaaazo 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
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 (dubitative indicator)

ambegish pc I wish; also apegish

ambeshke pc come on

amo /amw-/ vta eat someone

amoongi vai be consumed

anami’ vta pray for someone

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

anishinaaabe na Indian; pl anishinaabeg

anishinaabemo vai speak Indian

anishinaabewin ni Indian custom; pl anishinaabewinan

anishinaabewinkaade vii it is named in Indian

anishinaabewinkaazh /anishinaabewinkaan-/ 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
apakwaanan
apakweshkwe na birch
bark roofing rolls; pl
apakweshkweyag
apane pc always
apenimo vai+o rely on
people, rely on things
apishimo vai lay a bed
apishimonike vai make
bedding, make mats
apii pc time, at a certain time
apiichiikaw vta control
someone to a certain extent
apiitad vii it is a certain
time, in the midst of a
certain season; also
apiitaa
apiitaanimizi vai be of a
certain status, be
important, be a certain height
apiitendaagwad vii be of
great importance
apiitenim vta hold someone
in high regard, feel about
someone to a certain extent, be proud of
someone
apiitizi vai be a certain age
asabaabisens ni thread; pl
asabaabisensan
asabike vai make nets
aseke vai tan hides
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 asiniii-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

**ayaabojii** *vai* forward one’s understanding of something

**ayaan** *vti* have something

**ayaangwaami’idizo** *vai* take care one’s self

**ayaaw** *vta* have someone

**ayekozi** *vai* tired

**ayikido** *vai* speak, lecture

**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-jiimaanan**

**azhegiiwe** *vai* returns

**azhigwa** *pc* now

**AA**

**aabadad** *vii* be used

**aabaji** *vta* use someone

**aabajitoon** *vti* use something

**aabawaa** *vii* warm weather

**aabaakawi** *vta* revive someone

**aabiding** *pc* once

**aabita** *pn, pv* half

**aabisintaan** *vai* perk up, come to, come back to life

**aada’ /aada’w/-** *vta* arrive before someone

**aadamoo** *na* automobile; *pl* **aadamoo**

**aadizookaan** *na* main character of a traditional story, Wenabozho; *pl* **aadizookaanag**

**aadizookaan** *ni, na* traditional story; *pl* **aadizookaanan**; also **aadizookaanag** (for some dialects this word is animate, for others it is inanimate)

**aagim** *na* snowshoe; *pl* **aagimag**
aajigwaazh /aajigwaan-/vta hook someone, catch
someone with a hook
aakoziinaagozi vai look
sick
aakoziwin ni sickness; pl
aakoziwinan
aakoziuwigamig ni
hospital; pl
aakoziuwigamigoon
Aanakwad name name of
Lac Courte Oreilles elder
Aanakwad
aanawi pc anyhow, despite,
although, but
aanawitaw vta disbelieve
someone
aangodinong pc
sometimes
aanike- pv sequential, next
in a sequence
aanind pc some
aanind dash pc the others
aanish pc well, well then
aanishinaa pc well then
aanizhiitam vai finish
eating
aaniin pc how, why
aaniin danaa pc well
why?, well how?, why
not?
aaniindi pc where
aaniish pc well now

aanji-ayaa vai change
one’s condition
aanjibii’an vti retranscribe,
rewrite
aanjigozi vai change
residence, move; also
aanji-gozi
aano- pv in vain, to no
avail, without result
aapiji pc very
aapijitaa vai to be about
aasamigaabawi’ vta stand
before someone
aasaakamig ni moss; pl
aasaakamigoon
aatayaa pc exclamation (of
male speech)
aate’ vta extinguish him
aatebadoon vti turn off the
light
aawan vii be a certain thing
aawazh /aawan-/ vta haul
someone
aawi vai be
aazhawa’am vai go across
by boat
aazhawaadagaas vai swim
across
aazhikwe vai scream
aazhogan pc across
Aazhoomag place Lake
Lena, Minnesota
B, C

babaa- pv go about, here and there
babaamaadizi vai travel
babaamendan vti care about, pay attention to something
babaamenim vai care about, bother with someone
babaamibatoo vai run about
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
babiinzikawaagan ni coat, jacket; pl
babiinzikawaaganan;
also babiizikawaagan
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
bagidinise vai stack wood, pile wood
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’an vti hit something, strike something

bakitejii’ige vai play baseball

bakite’odiwig /bakite’odi/- vai they hit one another

bakobii vai go down into the water

bakobiigwaashkwani vai jump in the water

bakobiise vai fall into the water

bakwajindibezh /bakwajindibezhw/- vta scalp someone

banaajitoon 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
baakaakonan vti open
   something
baakakaabi vai open eyes
baakakaakonamaw 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
baashkijiishkiw vta
   explode out of someone
baashkinede vii it steams,
   the breathing is visible
baashkiz /baashkizw-/ vta
   shoot at someone
baashkizigan ni gun; pl
   baashkizigan
baashkizige vai shoot
Baatawigamaag place
   Whitefish, Wisconsin
baatayiinad vii be
   numerous
baatayiinadoon vti have a
   lot of something, plenty
baatayiino vai plentiful,
   numerous; also
   baataniino
baate vii air is parched, dry
baazagogizh
   /baazagogin-/ vta
   scratch someone
bebakaan pc different
bebakaanad vii be different
bebakaanitaagog vii be talked about differently; also bebakaanitaagwad
bebakaanizi vai be different
bebezhib pc one at a time
bebiboon pc each winter
bedose vai walk slowly
bekaa pc wait
bekish pc at the same time
beshizh /beshizh-w/- vta cut someone
besho pc near
bezhig nm one
bezhig pc certain one; also abezhib
bezhigo vai be one, there is one
Bezhigoogaabaw name Bezhigoogaabaw (Stands Alone)
bi- pv coming
biboon vii winter
biboonaginzo vai be so many years old
bigishkiga’ise vai chop wood into kindling
bijiinag pc after a while, recently, just now, for the first time
bikwaawkwad ni ball; pl bikwaawkwadoon
bima’adoon vti follow it along
bimagoke vii it rubs off onto something
bimaadagaan vai swim by
bimaadizi vai lives, life goes by
bimaadiziwin ni life
bimaadiziiwinagad vii lives
bimaaji’ vta save someone’s life
bimaazhagaame vai go along the shore
bimi-ayaa vai come by
bimibatoo vai run
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 vii carry something off on one’s back
bi-naadin vti fetch it here, haul something inside
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’ombasain 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
bii’ vta wait for someone

biibaagiim vta call out for someone
biibi na baby; pl biibiiyag
biibiwi vai be a baby
biidaboono vai float here, approach by water
biidaasamishkaa vai arrive by water
biidinamaw vta hand something over to someone
biidoon vti bring something
biidwewe vai be heard approaching
biidwewe vii sound approaches
biidwewebizo vai be heard approaching by motor
biikoji vai have a pot belly, be plump
biinad vii be clean
biinashkina’
/biinashkina’w- vta load ammunition into someone
biindaasagan ni raft; pl biindaasaganan
biindashkwaazh /biindashkwaan- vta stuff someone
biindakojige vai offer tobacco
biindaakoozh
/biindaakoon-/ vta
offer someone tobacco
biindiq pc inside
biindige vai go inside, enter
biindigebatoo vai run inside
biindigenaazhikaw vta chase someone inside
biindigenisin vii wood is brought inside
biindigewin vta bring someone inside
biindigeyaanimagad vii it enters something
biindigeyoode vai crawl inside
biini' vta clean someone
biinish pc until, up to, including
biinitoon vti clean something
biinji- pn, pv inside
bii'o vai wait
biizikan vti wear something
biizikiigan ni clothing; pl
biizikiiganan
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawe vai build a fire
booni' vta quit someone, leave someone alone
booni- pv quit an activity
boonitoon vti leave something alone, quit something
boono vai float, drift
boozhoo pc hello
booji' vta give a ride to someone
bwaan na Dakota Indian; pl bwaanag; also abwaanag
Bwaanakiing place Sioux lands, Dakota country
bwaana'owi vai feeble
chi- pv, pn large, big
chi-agaaamiing pc across the ocean
Chi-agaaamiing place Europe
chimookomaanikaazo vai be called something in American (English)
### D

<table>
<thead>
<tr>
<th>Dabasagidaaki</th>
<th>PC</th>
<th>Knoll</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dabasagoode</td>
<td>Vii</td>
<td>Hang low</td>
</tr>
<tr>
<td>Dabazhiish</td>
<td>PC</td>
<td>At the bottom of a lodge</td>
</tr>
<tr>
<td>Dagonan</td>
<td>Vti</td>
<td>Add something in, mix something in</td>
</tr>
<tr>
<td>Dagoshin</td>
<td>Vai</td>
<td>Arrive there</td>
</tr>
<tr>
<td>Dagoshkaagozi</td>
<td>Vai</td>
<td>It comes upon someone</td>
</tr>
<tr>
<td>Dagozi</td>
<td>Vai + O</td>
<td>Add things in, mix in</td>
</tr>
<tr>
<td>Dakama’o</td>
<td>Vai</td>
<td>Ferry across</td>
</tr>
<tr>
<td>Dakamaashi</td>
<td>Vai</td>
<td>Sail, cruise (by wind)</td>
</tr>
<tr>
<td>Dakamii</td>
<td>Vai</td>
<td>Ferry</td>
</tr>
<tr>
<td>Dakaasin</td>
<td>Vii</td>
<td>Frigid, cold wind</td>
</tr>
<tr>
<td>Dakoozi</td>
<td>Vai</td>
<td>Be short</td>
</tr>
<tr>
<td>Dakwam</td>
<td>Vta</td>
<td>Bite someone, get a hold of someone</td>
</tr>
<tr>
<td>Dakwamidiwag</td>
<td>/Dakwamidi/-</td>
<td>Vai</td>
</tr>
<tr>
<td>Dakwange</td>
<td>Vai</td>
<td>Bite</td>
</tr>
<tr>
<td>Danakii</td>
<td>Vai</td>
<td>Dwell, live, reside</td>
</tr>
<tr>
<td>Danaasag</td>
<td>PC</td>
<td>So to speak</td>
</tr>
<tr>
<td>Danizi</td>
<td>Vai</td>
<td>Stay somewhere, belong somewhere</td>
</tr>
<tr>
<td>Danewidam</td>
<td>Vai</td>
<td>Be heard speaking in a certain place</td>
</tr>
<tr>
<td>Dash</td>
<td>PC</td>
<td>And, but</td>
</tr>
<tr>
<td>Dashiwag</td>
<td>/Dashi/-</td>
<td>Vai</td>
</tr>
<tr>
<td>Dasing</td>
<td>PC</td>
<td>Times, so many times</td>
</tr>
<tr>
<td>Daso-giizhigon</td>
<td>Vii</td>
<td>It is so many days</td>
</tr>
<tr>
<td>Dawaaj</td>
<td>PC</td>
<td>Preferable, better to</td>
</tr>
<tr>
<td>Dawegishkaa</td>
<td>Vii</td>
<td>Form a part, gap</td>
</tr>
<tr>
<td>Dazhi-</td>
<td>PV</td>
<td>Location</td>
</tr>
<tr>
<td>Dazhim</td>
<td>Vta</td>
<td>Talk about someone</td>
</tr>
<tr>
<td>Dazhindan</td>
<td>Vti</td>
<td>Talk about something</td>
</tr>
<tr>
<td>Dazhinijigaade</td>
<td>Vii</td>
<td>Be talked about</td>
</tr>
<tr>
<td>Dazhishin</td>
<td>Vai</td>
<td>Be buried in a certain place, lie in a certain place</td>
</tr>
<tr>
<td>Dazhitaa</td>
<td>Vai</td>
<td>Spend time in a certain place</td>
</tr>
<tr>
<td>Dazhiikan</td>
<td>Vti</td>
<td>Be involved with something, work on something</td>
</tr>
<tr>
<td>Dazhiikaw</td>
<td>Vta</td>
<td>Work on someone, dress someone out (animal)</td>
</tr>
</tbody>
</table>
dazhiikodaadiwag /dazhiikodaadi/- vai
they are involved with one another
daar 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
debinak pc carelessly, any old way
debwenim vta believe
someone, be convinced by someone
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
dewe'igan na drum; pl
dewe'iganag
dibaa'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 across
dimii vii deep water
dino pc kind, type
dinowa pc kind, type
ditibiwebishkigan ni
   bicycle; pl
   ditibiwebishkiganan
ditibizo vai roll along,
speed along by rolling
doodoon vta do something
to someone
dooskaabam vta peek at
someone

dino’o pc even, also
enda- pv just
endaso- pv every
endaso-dibik pc every
   night
endaso-giizhig pc every
day; also endaso-
   giizhik
endazhi-
   ganawenimindwaa
   gichi-aya’aag place
   nursing home
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
gabikaw vta catch up to someone
gaganoondamaw vta talk for someone
gaganoonidiwag /gaganooni/- 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
gagiijiidiye vai be constipated
gagiikwewinini na preacher; pl
gagiikwewininiwig
gagwaadagitoo vai suffer
gagwaanisagendaagozi vai be considered terrible, be considered disgusting
gagwe- pv try
gagwejim vta ask someone
gagwejitoon vti try something; also:
gojitoon
gakaabikise vai fall down a hill, fall off a cliff
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
gashkigwaaso vai sew
gashkimaan pc I’ll show you, come on, look

\[ gashkitoon \] vii 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
gagweg

Gaa-gaabikaang place St. Paul, Minnesota; also loc at the waterfall
gaaginaagozi vai look like a porcupine
gaagiigidoo vait talk, give a speech

<table>
<thead>
<tr>
<th>gaagiigidoo-</th>
<th>biwaabikoons ni</th>
<th>telephone; pl</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaagiigidoo-</td>
<td>biwaabikoonsan</td>
<td></td>
</tr>
</tbody>
</table>

gaagiijibidoon vti finish tying something off

\[ gaagiijitoon \] vti appease something

Gaa-jiijikariwejamaag place Roy Lake, Minnesota

\[ gaanda’igwaason ni \] thimble; pl
\[ gaanda’igwaasonan \]
\[ gaandakii’ige vai \] pole
\[ gaashkiishkigijibiizh \]
\[ /gaashkiishkigijibiin/- \]
\[ vta slice somebody into pieces \]
\[ gaawi’awiwi vai-o \] thwart people

\[ gaawiin pc no \]
\[ gaawiin ginwenzh pc not not long \]

\[ gaawiin ingod pc not a single thing \]

Gaa-zagaskwaajimekaag place Leech Lake, Minnesota

\[ gaazhagens na \] cat; pl \[ gaazhagensag \]

gaaazootaw vta hide from someone

\[ gegaa pc almost \]
\[ geget pc truly, really \]
\[ gego pc don’t \]
\[ gegoo pc something \]

\[ gemaa gaye pc or \]
\[ gete- \] pn old time, old fashioned

\[ geyaabi pc still \]

Gibaakwa’igaansing place Bena, Minnesota
giboodiyegwaazon na pants; pl
   giboodiyegwaazonag
   gibwanaabaawe vai
drown
   gichi- pn, pv very, greatly
gichi-aya’aawi vai grown up; also: gichaya’aawi

   gichi-
   ginwaabikobaashkizigan,
   -an ni cannon

   gichimookomaan na white man; pl
   gichimookomaanag;
   also chimookomaan
   gichimookomaaniwin=
   anamewin ni white man’s religion; pl
   gichimookomaani=
   winanamewinan

Gichitwa Piita name
   Saint Peter
   gichi-waaginogaan ni big domed lodge; pl gichi-
   waaginogaan
   gidasige vai parch rice
   gidimaagizi vai be poor, humble
   gigizhek pc in the morning
   gigizhebaa-wiisini vai
eats breakfast
   gigizhebaawagad vii be morning

   gijiigibin vta snare someone
   gikendan vti know something
   gikendaasowigamig ni
college, university; pl
   gikendaasowigamigoon
   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

   Giniw-aanakwad name
   Giniw-aanakwad (Golden Eagle Cloud)
   ginjiba’ vta run away from someone
   ginjiba’iwe vai escape by fleeing
   ginwaabamaawizo vai see one’s self a certain way
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

giishkaabikaa *vii* there is a
cliff

giishkiboojige *vai* saw
wood

giishkigwebin *vta* twist
someone’s head off,
decapitate someone by
twisting his head

giishkizh /giishkizhw-/
*vta* cut through someone

giishkizhan *vti* cut it
through

giishkizhaa *vai* be cut
through

giishkowe *vai* stop crying,
stop making a vocal noise

giishpin *pc* if

giwanimo *vai* tell lies

giwashkwe *vai* dizzy

giwashkwebatoo *vai* run
staggering

giwashkwebii *vai* be
drunk

giwe *vai* go home

giwebatoo *vai* run home

giwegozii *vai* move home

giwenh *pc* as the story
goes

giwe win *vta* take someone
home

giwiizi *vai* be an orphan

giwiiziigamig *ni*
orphanage; *pl*
giwiiziigamigoon

giiyose *vai* hunt
gojī' vta try someone (tease)
gojitoon vti try something (also: gagwejiton)
gomaapii pc eventually, by and by
gonaadizi vai spend one's life, live in a certain place
gonima pc possibly, perhaps, for instance
go'ii vai go inland
gosha pc (emphatic)
goshi /gos-/ vta fear someone
goshko' vta scare someone
gotan vti fear something
gozi vai move, change residence
gookooko'oo na owl; pl
goookoko'oog
gwanaajiwani vii beautiful
gwanaajiwī 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
**Main Glossary**

176

**gwekigaabawi** vta turn someone around while standing

**gwiwizensiwi** vai be a boy

**Gwiwizensiwi-zaaga’iganiing** place Boy Lake, also **Gwiwizensi-zaaga’iganiing** **Gwiwizensiwi-ziiibiing** place Boy River; also **Gwiwizensi-ziiibiing** **gwiwizensidewe’igan** na little boy drum **hay’** pc too bad; also: **hai’** **haaw** pc all right, ok

---

**I, II**

**i’iw** pr that one (inanimate)

**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
indee 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-
iigi’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 /inizh-/ 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
inwewedan  vti  preach
  about something
inwewedam  vai  make a
  speech, lecture
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
ishkone  vai  survive
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
iskigamizigan  ni
  sugarbush; pl
iskigamiziganiin
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)
izhidaabazh
/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
izhino’an vti point at something
izhino’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
jiigeweyazhagaame vai walk along the shore
jiigi- pv, pn near
jiigibiig pc along the shore, by the water
jiigishkode pc near the fire
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
madwezigge vai be heard shooting
maji-izhiwebizi vai misbehave
majiwi vai be bad
makadewiiyaas na black man, African American; pl makadewiiyaasag
makakoonsike vai make baskets, make containers
makam vta take something away from someone by force
makizin ni shoe, moccasin; pl makizinan

makoons na little bear, bear cub; pl makoonsag
makoonsag-gaa-nitaawigi'aawaadigiiziis 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 manoominiiig; also omanoominii
manoominike vai harvest rice
manoominike-giizis na September, the ricing moon
mashkawazhe vai have rough markings on the skins, e.g. scabs or severe rash
mashkawisin vii be strong
mashkawizii vai be strong
mashkawiziiwin ni strength
mashkijitad ni tendon; pl mashkijitadoon
mashkiki ni medicine
mashkikiiwigamig ni pharmacy, hospital
mashkikiwinini na doctor; pl mashkikiwininiwag
Mashkimodaang place Bagley, Minnesota
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’adoon vti follow something (trail, road)
maadanokii vai start working
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
maajiibadaabii vai start to come to the shore
maajiidoon vti take something along
maajiiigi 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
maamawootaa vai he is put together, combined; also maama’ootaa
maamiginan vti collect something, put something together
maanaadizi vai be ugly
maanendan vti feel bad about something
maang na loon; pl maangwag
maanzhi-ayaa vai be bad off
maawiin pc perhaps
| maazhendam | vai | feel out of balance, sickly |
| maazhi-ayaa | vai | be bad off |
| maazhidoodaadizo | vai | cause self-inflicted injury, injure one’s self |
| maazhipogozi | vai | taste bad |
| maazhise | vai | have bad luck |
| megwaa | pc | while, in the midst of |
| megwaayaak | pc | in the woods |
| megwe- | pn, pv | in the midst of something, in the middle |
| megwekob | pc | in the bush |
| memaangishenh | na | mule; pl memaangishenyag |
| memwech | pc | exactly, just that, it is so |
| meshkwad | pc | instead |
| Metaawangaag | place | Big Sand Lake, Wisconsin (Hertel); also Wekonamindaawangaag |
| Metaawangaansing | place | Little Sand Lake (Maple Plain); also Wekonamindaawan=gaansing |
| mewinzha | pc | long ago |
| michisag | ni | floor; pl michisagoon |
| midaaswi | nm | ten |
| midewakiwenzii | na | mide priest; pl midewakiwenziiyag |
| midewanishinaabe | na | mide Indian; pl midewanishinaabeg |
| midewi | vai | be mide |
| midewiwin | ni | medicine dance, medicine lodge ceremony (also midewin) |
| migi | vai | bark |
| migizi | na | bald eagle; pl migiziwag |
| migizi-giizis | na | February |
| migoshkaaji’ | 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

*minjikaawan* *na* glove, mitten; *pl*
*minjikaawanag*

*minjiminan* *vti* hold something in place, steady something

*minji-niizh* *pr* both

*minobi* *vai* be pleasantly drunk, be tipsy

*minochige* *vai* do good

*minogaamo* *vai* be pleasingly plump

*minopogozig* *vai* tastes good

*minotoon* *vti* make something nice, good

*minozego* *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

*misawendant* *vti* want something, desire something

*misaabe* *na* giant; *pl*
*misaabeg*

*Misaaabikong* *place* Rock Island, Ontario

*misaabooz* *na* hare, jack rabbit; *pl* *misaaboozoog*

*misawemandan* *vti* want something, desire something

*mishiimin* *na* apple; *pl*
*mishiiminag*

*Misi-zaaga’iganii* *place*
Mille Lacs, Minnesota

*Misiiziibi* *place* Mississippi River

*miskomin* *ni* raspberry; *pl*
*miskominan*

*miskwaabiminzhe* *na* red oshier, red willow; *pl*
*miskwaabiminzhiig*
Miskwaagamiiwi-zaaga’iganiiing place
Red Lake, Minnesota
miskwaanzigan ni head roach; pl
miskwaanziganan
miskwiiwi vai bleed, be bloody
miskwiiwinijishin vai bleed on things, drip blood
mitig na tree; pl mitigoog
mitigokaa vii be a forest
mitigwaab na bow; pl mitigwaabiiig
miziwe pc all over, everywhere
miziwezi vai intact
mii pc it is, there is
miigaadiwini-
gikinoo’amaadiwiwigamig
ni military school; pl
miigaadiwini-
gikinoo’amaadiwi=gamigoon
miigaazh /miigaan-/ vta fight someone
miigaazo vai fight
miigaazowin ni fight; pl
miigaazowinan
miigiiwe vai+o give something away
miijin vti eat something

miijiin vta defecate on someone; also miiziin
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
miiziin vta defecate on someone; also miijiin
moogishkaa vai rise up, surface
mookawaakii vai cry to go along
mookii vai rise to a surface, emerge from a surface
Mooningwanekaan 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; also
nagadoon
nagamo vai sing
nagamon ni song; pl
nagamonan
nagamowin ni singing; pl
nagamowinan
nagazh /nagan-/ vta
abandon someone, leave
someone behind
nagwaagan ni snare; pl
nagwaaganan
nagwaaganeyaab ni snare wire; pl
nagwaaganeyaabiin
nagwaan vta snare
someone
nakom vta answer
someone, reply to
someone, promise
someone
nakweshkaw vta meet
someone
nakwetam vai answer
nakwetaw vta answer someone
namadabi vai sit
name na sturgeon; pl namewag
namebin na sucker; pl namebinag
namebini-giizis na
February
nanagim vta coax someone, convince someone
nanaa'ichige vai repair, fix
nanaa'idaabaane vai car repair
nanaa'idaabaanewinini na mechanic; pl
nanaa'idaabaane= wininiwag
nanaa'in vta organize someone
nanaa'itoon 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
nandam vta recruit someone, enlist someone for war
nandawaabam vta search for someone
nandawaabandan vti search for something, look for something
nandawaaboozwe vai hunt rabbits
nandawendant 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
nandom vta invite someone
nandomaakaw vta summon someone
nandomaandan vti smell something
nandone’ /nandone’w-/ vta look for someone
nanisaanabi vai be in jeopardy
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch taken along; pl
nawapwaanan
nayenzh pc both
nazhike- pv alone
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
negwaakwaan ni spile; pl newaakwaanan
Nesawigamaag place Middle Lake, Minnesota (Shakopee Lake)
Neweyaash *name*
   Neweyaash
neyaab *pc* as it was before
Neyaashii *place* Nay-Ah-Shing, Minnesota
nibaa *vai* sleep
nibiikaaang *pc* in the water, on the waterways
nibo *vai* die
nibwaaka *vai* be wise, intelligent
nibwaakaamins *ni*
   smart berry, smart pill; *pl*
nibwaakaaminsan
nichiwi *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’ *vii* be west

ningwizis *nad* my son; *pl*
ingwizisag; also
ningozis
niniigi’ig *nad* my parent; *pl*
niniigi’igoog
ninjaanzh *nid* my nose
ninzhishen *nad* my uncle; *ninzhishen* *nyag*
nipikwan *nid* my back; *pl*
nipikwanan; also
nipikon
nisawa’ogaan *ni* lodge with a peaked roof; *pl*
nisawa’ogaanaan
nisayen *nad* my older brother; *pl nisayen* *nyag*
nisaabaawe *vai* get wet
nishi /nis-/ *vta* kill someone
nishiwan *vti* do away with something
nishiwanaji’aa *vai* be spared, saved from destruction or death
nishiimen *nad* my younger sibling; *pl*
nishiimen* *nyag*
nishkaadenda *vai* have angry thoughts
niskhaadizi *vai* angry
nisidiwag /nisidi-/ *vai*
   they kill one another, kill each other
nisidotan vti understand something
nisidotaw vta understand someone
nisig mm 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; give birth to someone
niwiaan nad my sibling unrelated by blood; pl
niwiaanag
niwiw 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
niij- pv fellow
niijanishinaabe nad my fellow Indian;
niijanishinaabeg
niijikiwenh nad my male friend; pl niijikiwenyag
niijii nad my friend (used by and in reference to males); pl niijiiyag
niijikiwenz nad my fellow (between older men)
niikaanis na brother, brethren of a certain faith;
pl niikaanisag
niikimo vai growl
niimi vai dance
niimi'idiiviag /niimi'idiii-/
vai dance with one another
niimi'idiiiwin ni powwow; pl
niimi'idiiiwinan
niin pv me, myself
niinizis nid my hair; pl
niinizisan
niisaaki pc downhill
niisaandawe vai climb down
niishim vta place something with someone
niisinan vti lower
  something

niiwana’ /niiwana’w-/ vta
  beat someone to death

niiwankanidibe’
  /niiwankanidibe’w-/ vta
  give someone a
  stunning blow to the head

niiewezh /niiewen-/ vta beat
  someone, defeat someone

niiwning nm four times

niiyaa pc exclamation (of
  woman’s speech)

niizh nm two

niizhobimaadizi vai lead a
  dual life, live in two
  worlds

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
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
odaapinnaa vai take
Odaawaa-zaaga’iganiiing place Lac Courte Oreilles, Wisconsin
odiya 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
ojiitaad ni sinew; pl
ojiitaadoon
onjishkaawaaniwe vai be challenged, be up against certain things (in life)
omakakii na frog; pl
omakakiig
omanoomini-anishinaabe na Menomini Indian; pl
omanoomini-anishinaabeg
omaa pc here
ombi-ayaa vai come to the surface, rise up, have one’s spirit lifted
ombigiyaawaso vai raise a family
ombigizi vai be loud
omigii vai scab up
omigii vii it is scabby
onapizh /onapin-/ vta
harnass someone, tie
someone

onapidoon vti tie
something

onashkinadoon vti load
something

onaagoshi-wilsini vai
eats supper

onaagoshin vii be evening

ondakaanezi vai be from
somewhere, be raised
somewhere

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

oniijaanisi vai has a child

oni- 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-miihana ni side
trail; pl miikanan

opwaagan na pipe; pl
opwaaganag

opwaagnebe na pipe is
offered

oshaakaw vta scare
someone away

oshkaabewis na
messenger, official,
helper; *pl*

oshkaabewisag

oshkaabewisawi vai be messenger

oshkiniigikwe na young woman; *pl*

oshkiniigikweg

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

owaakaa’igani vai has a house

owiiyawe’enyi vai be a namesake

Ozaawaa-zaaga’iganiiing
  place Yellow Lake, Wisconsin

ozaawizi vai he is brown

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

ozhiiataa 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)
wajebaadizi vai spry,
       peppy
wajiw ni mountain; pl
       wajiwan
wanagek na tree bark; pl
       wanagekwag
wanagekogamig ni bark
       lodge; pl
       wanagekogamigoon
wanaa’itoon vti fix
       something wrong
wani’ vta lose someone
wanishin vai be lost
wanisin vii be lost
wanitoon vti lose
       something
wawaanendan vti have no
       understanding of
       something
wawaasese vii be
       lightening
wawenabi vai be seated, sit
       down
wayaabishtkiiwed na-pt
       white man; pl
wayaabishtkiiwejig
wayeshkad pc beginning of
       a time sequence
wayiiba *pc* soon
Wazhashkooning *place*
Wisconsin
waabam *vta* see someone
waabamoojichaagwaan *ni*
mirror; *pl*
\[waabamoojichaagwaanan\]
waabanda’ *vta* show
someone
waabandan *vii* see
something
waaban *ni* east
waabashkiki *ni* swamp; *pl*
waabashkikiin
waabishkaa *vii* be white
waabishkaagoonikaa *vii*
there is a white blanket of
snow; also
\[waabishkaagonagaa\]
waabishkiiwe *vai* be white
waabiingwe *vai* be pale
faced
waabooyaan *ni* blanket; *pl*
waabooyaanan
waabooz *na* rabbit,
cottontail; *pl*
waaboozoog
waaboozoo-miikanens *ni*
rabbit trail; *pl*
waaboozoo-
miikanensan
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
waakoon *na* fungus; *pl*
waakoonag
waasa *pc* far
waasamoobimide-
\[zhooshkodaabaan *na*
snowmobile; *pl*
waasamoobimide-
\[zhooshkodaabaanag;*
also waasiganibimide-
\[zhooshkodaabaan\]
waasawad *vii* it extends, it
goes 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*
*waawaashkesi *na* deer;  
  *pl* *waawaashkesiwig*
*Waawiyegamaag* *place*
  Big Round Lake,  
  Wisconsin
*waawiyeyaawkad* *vii* be  
  round (something of  
  wood)
*waawiyeyezi* *vai* be round
*waawiiji’iye* *vai* be in  
  someone’s company,  
  assist
*webin* *vta* throw someone  
  away, part with someone
*webinan* *vti* throw  
  something away
*wegodogwen* *pc* whatever
*wegonen* *pr* what, what is  
  it
*wegwaagi* *pc* behold
*Wekonamindaawangaag*  
  *place* Big Sand Lake,  
  Wisconsin (Hertel); also
*Metaawangaag*
*Wekonamindaawangaansing*  
  *place* Little Sand Lake,  
  Wisconsin (Maple Plain);  
  also
*Metaawangaansing*
*wemitigoozhii* *na*  
  Frenchman; *pl*
*wemitigoozhiiwig*
*wenabi’* *vta* place someone  
  in a sitting position
*wendaabang* *vii* east;  
  *conjunct* of ondaaban
*wenjida* *pc* on purpose, for  
  a particular reason; also  
  *onjida*
*wewebinan* *vti* shake  
  something
*weweni* *pc* properly, easily,  
  in a good way
*weewiib* *pc* hurry, fast
*wiidabim* *vta* sit with  
  someone
*wiidigem* *vta* marry  
  someone
*wiidigendiwig*  
  /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

wiijiiv  vta  go with  
someone

wiikaa  pc  ever

wiikobidoon  vti  pull  
something

wiikwaji'  vta  try someone,  
try to escape from  
someone

wiikwajitoor  vai  endeavor

wiikwajitoon  vti  try to do  
something

wiin  pc  by contrast

wiin  pr  him, himself

wiin  vta  name someone

wiineta  pr  only him, only  
hers

wiindamaw  vta  tell  
someone

wiinde  vii  be called

wiindigoo  na  windigo,  
cannibal, winter monster;  
pl  wiindigoog

wiinibiigoo  na  Winnebago  
Indian;  pl  wiinibiigoog

wiinzoo  vai  have a certain  
name

wiinzowin  ni  name;  pl  
wiinzowinan

wiipemaawaso  vai  sleep  
with a child protectively

wiisagendam  vai  be in  
pain, be sore, suffer

wiisini  vai  eat

wiisiniwin  ni  food

wiisookaw  vta  spend time  
with someone

wiyaas  ni  meat;  pl  
wiyaas
Z, ZH

zagaswa vai smoke
zagaswaadan vti smoke it
zagaswe' vta offer smoke to someone
zagaswe'idiwag /zagaswe'idi-/ vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem vta offer smoke to someone in prayer
zaka' /zaka'w-/ vta light someone, smoke someone, e.g. a pipe
zaka'on ni cane; pl
zaka'onan
zaziikizi vai be the oldest, be older than others
zaaga'am vai go outside, exit, go to outhouse
zaaga'igan ni lake; pl
zaaga'iganin
zaagajiwe vai come out over a hill
zaagajibatoo vai run around a hill
zaagakii vii sprout
zaagi' vta love someone
zaagiziba'idiwag /zaagiziba'idi-/ vai they run out together
zaagizibatoo vai run out of someplace
zaasaakwe vai give a war whoop
zeigi' vta scare someone
zegizi vai scared, fearful
zezikaa pc right away, immediately
zhashagi na great blue heron; pl zhashagiwag
zhawenim vta pity someone, bless someone, love someone
zhayiigwa pc now already
zhazhiibitam vai stubborn
zhaabwii vai survive
zhaaganaashiimo vai speak English
zaagode'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

zhooshkodaabaan *ni*
  sleigh; *pl*
  zhooshkodaabaanan

zhooshkodiyebizo *vai*
  slide quickly on one’s hind end

zipokaani *vii* it closes

ziibi *ni* river; *pl* ziibiwan

ziibiins *ni* creek; *pl*
  ziibiinsan; also
  zhiiboobishenh
  (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

ziinzibaakwand *ni* sugar;
  *pl* ziinzibaakwadoon

zoogipon *vii* be snowing

zoongide’e *vai* be brave

zoongizi *vai* strong, solid
THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREUER

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

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

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

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

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

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

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

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

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

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

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

Anton Treuer is professor of Ojibwe at Bemidji State University and editor of Living Our Language: Ojibwe Tales and Oral Histories, Aaniin Ekidong: Ojibwe Vocabulary Project, Omaa Akiing, and the Oshkaabewis Native Journal, the only academic journal of the Ojibwe language.
LIVING OUR LANGUAGE

ANTON TREUER

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

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

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

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

Anton Treuer is professor of Ojibwe at Bemidji State University, and the author of The Assassination of Hole in the Day and Ojibwe in Minnesota. He is also the editor of Oshkaabewis Native Journal, the only academic journal of the Ojibwe language.
For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things is not often taught or thought about by most teachers and students of the language. A group of nine fluent elders representing several different dialects of Ojibwe gathered with teachers from Ojibwe immersion schools and university language programs to brainstorm and document less-well-known but critical modern Ojibwe terminology. Topics discussed include science, medicine, social studies, geography, mathematics, and punctuation. This book is the result of their labors.

minnesotahumanities.org/aaniin

amazon.com
lulu.com
minnesotahumanities.org/aaniin
This inspiring new documentary about ongoing efforts to revitalize the Ojibwe language was produced by Emmy-award winning producer John Whitehead. Major segments are devoted to the community of Ponemah on the Red Lake Reservation, the immersion schools in Bena, Minnesota, and Reserve, Wisconsin, and resource development at Bemidji State University.

VIEW ONLINE OR DOWNLOAD

http://www.tpt.org/?a=productions&id=3 or

http://www.tpt.org and type in “First Speakers”
I Will Remember: Inga-minjimendam

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

ORDER ONLINE
http://www.birchbarkbooks.com

VISIT
Birchbark Books
2115 West 21st Street
Minneapolis, MN 55405
612-374-4023
This monolingual anthology of Ojibwe stories by elders from Leech Lake will entertain and enlighten. Walter “Porky” White, Hartley White, Susan Jackson, Emma Fisher, and Charles “Scott” Headbird share numerous childhood reminiscences, jokes, and stories in their first language.

ORDER ONLINE
http://www.birchbarkbooks.com

VISIT
Birchbark Books
2115 West 21st Street
Minneapolis, MN 55405
612-374-4023
These original stories, written in Anishinaabemowin, delight readers and language learners with the antics of animals who playfully deal with situations familiar to children in all cultures. Suitable for all ages, this book can be read aloud, assigned to classes, shared at language tables, gifted to elders, and enjoyed by all who love Anishinaabemowin.

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

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

Name

Address

City State Zip

Phone

☐ Check made out to Birchbark Books

Bill my ☐ MasterCard ☐ Visa ☐ American Express

Cardholder name

Card # Exp date

Signature for credit card orders

Please include $4.50 for shipping and handling. Minnesota residents please include $1.59 for sales tax.

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

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

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

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

Name / Institution
______________________________

Address
______________________________

City State ZIP

Phone

□ New Subscription
□ Renewal

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

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

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

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

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