

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES AND SCHOLARLY ARTICLES BY

JOE AUGINAUSH, DELORES BAINBRIDGE, JOSEPHINE
BEARHEART, ALAN CORBIERE, GILLES DELISLE, ROSE FOSS,
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RAND VALENTINE AND WAASAAGONESHKANG

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EDITORIAL COMMENT

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, Bwaanzhii-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.”¹ 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

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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.⁴ 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 to 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.⁷

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

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.⁸ 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.⁹ 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.¹⁰

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.¹¹ 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.¹² 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.¹³ 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.¹⁴ 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.¹⁵ 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.¹⁶ 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.

¹ Archie Mosay Speech, 1993.

² Sweetgrass First Nations Language Council, "Declaration on Aboriginal Languages." Aboriginal Languages Development in Southern Ontario: Interim Report, October 1994.

³ Earl Nyholm Interviews, 1994.

⁴ Steven Pinker, *The Language Instinct: How the Mind Creates Language* (New York: HarperPerennial, 1994).

⁵ Catherine Snow, "Rationales for Native Language Instruction: Evidence from Research," in Amado Padilla, et al, *Bilingual Education: Issues and Strategies* (Newbury Park: Sage Publications, 1990) 64-65.

⁶ Snow, 67.

⁷ Sweetgrass First Nations Language Council, "Sample of Fluent Native Speakers in Southern Ontario." Aboriginal Languages Development in Southern Ontario: Interim Report, October 1994.

⁸ 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.

⁹ Mary Losure, "Saving Ojibwe." National Public Radio Broadcast (December 26, 1996).

¹⁰ As cited in census data taken from world wide web site <http://www/dickshovel.com>; and John Nichols, "Ojibwa Language," in Frederick Hoxie, *Encyclopedia of North American Indians* (Boston: Houghton Mifflin, 1996) 440-441.

¹¹ Susan Headden et al, "One Nation, One Language: Would Making English the Nation's Official Language United the Country or Divide It?" *U.S. News and World Report* (September 25, 1995) 40.

¹² Grolier's Encyclopedia CD-ROM, "North American Languages," Grolier Electronic Publishing, 1993.

¹³ Grolier's, "North American Languages."

¹⁴ Alexander Ewen and Jeffrey Wollock, "The Survival and Revival of American Indian Languages," *Daybreak* (Winter 1994) 16.

¹⁵ Michael Krauss, "Status of Native American Language Endangerment," in Gina Cantoni, *Stabilizing Indigenous Languages* (Flagstaff: Northern Arizona State University Center for Excellence in Education, 1996) 17.

¹⁶ Barbara Burnaby, "Aboriginal Language Maintenance, Development, and Enhancement: A Review of Literature," in Gina Cantoni, *Stabilizing Indigenous Languages*, 24.

STORIES

GAA-JIIKAJIWEGAMAAG INGII-TAZHI-ONDAADIZ WIIGIWAAMING

GAA-TIBAAJIMOD JOE AUGINAUSH*

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Ahaaw sa naa ingii-odaapinaa sa go asemaa, iidog wa'aw isa inini gaa-miizhid iidog, nawaj igo wii-kikenimid miinawaa go ezhichigeyaan omaa sa gaye niin akiing ayaayaan. Nashke o'ow, gimanidoominaan ingagwejimaa gaye niin ji-wiidoowid omaa sa noongom waa-ani-ayikidooyaan.
- [2] Nashke ojibwe-izhinikaazoyaan, Giniw-aanakwad indizhinikaaz. Miinawaa dash o'ow chimookomaanikaazoyaan Joe Auginaush, indizhi-gikenimigoo.
- [3] Owidi dash gii-ondaadiziyaan, mii go omaa besho zhaawanong omaa Gaa-jiikajiwegamaag ezhinikaadeg, agaamiing iwidi Gaa-jiikajiwegamaag ezhinikaadeg. Mii iwidi gaa-tazhi-ondaadiziyaan. Iski gamiziganing ingii-tazhi-ondaadiz; 1922 ingii-ondaadiz. Mii dash igo eko-

* 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-JIIKAJIWEGAMAAG

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.
- [2] As for my Ojibwe name, I am called Giniw-aanakwad. 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 iskgamiziganing. Idash indede iidog gii-ozhige owidi Auginaush Creek ezhinikaadeg, mii iwidi ozhiged.

[4] Mii dash igo apane gii-ayaayaang maagizhaa go ingoji go. Gaawiin ingikendanziin aapiji agindaasoyaan sa ojbwemowining, ingoding gii-inaakonigewaad inga-zhaaganaashiim. Maagizhaa go ingoji go ishwaasobiboonagiziyaan ingii-apiitiz apii gikendamaan i'iw isa gikendamaan sa akina gegoo gaa-pi-izhiwebak miinawaa go gaa-pi-izhiwebiziyaang. Apane ko ingii-wiijiwaag sa ingitiziimag miinawaa go nookomisag anooj gii-izhaayaang gii-paa-niimi'idiyaang, miinawaa midewining gii-izhaayaang.

[5] Biinish igo apii ingoji go midaaso-biboonagiziyaan gii-apiitiziyaan, mii apii gaa-maajaayaan gikinoo'amaadii-wigamigong, gii-izhaayaan. Gaawiin ingii-kikendanziin i'iw zhaaganaashiimowin apii gaa-maajaayaan. Iwidi dash Wahpeton, North Dakota ingii-izhiwinigoomin gikinoo'amaagooyaang. Owidi apii gaa-izhi-dagoshinaang, aanish naa gaawiin ingii-kikendanziin i'iw zhaaganaashiimowin. Ingii-kagwaadagitoo ko ingoji go, ingobiboon ingii-kagwaadagitooon zhaaganaashiimoyaan.

[6] Inashke iwidi gaa-izhaayaang, gaawiin igo ingii-pagidinigoosiimin ji-ojbwemoyaang. Gaawiin gaye ingii-pagidinigoosiimin gegoo ji-nagamoyaang waa-ni-niimi'idiyaang. Booch dash igo ingii-izhichigemin. Imaa dash Wahpeton ingoji go ingii-ayaa, 1937 ishkwaaj imaa gii-ayaayaan. Ishkwe go weweni gii-shaaganaashiimoyaan, miinawaa gaye eighth grade ingii-kiizhiitaa.

[7] Mii dash gaa-pi-izhi-giiweyaan, omaa dash indaa-ni-wiiji'izhinizhaawigoo owidi Mashkimodaang ezhinikaadeg, miinawaa go ji-gikinoo'amaagooyaan. Gaawiin dash ingii-minwendanziin, miinawaa gegaa go ingii-inendam, "Imaa niin eta, imaa indayaa." Noongom ezhi-gikendamaan ganabaj niin

- [4] 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.
- [5] 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.
- [6] 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.
- [7] 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

eta ingii-anishinaabew imaa. Gaawesh, gaawiin dash ingii-inendanziin gii-izhaayaan baanimaa sa wayaabishkiiwed akeyaa ginwaabamaawizod. Inashke dash, gaawiin ingii-izhaasii. Ingii-izhi-naanaagadawendam i'iw biboon iw endaayaang gii-ayaayaan. Shke ingitiziimag imaa go nookomisag miinawaa ganabaj igo gii-izhichigewaad anishinaabewin, booch gaye niin daniziyaan. Anooj gegoo indani-gikinoo'amaagoog.

- [8] Mii dash gegapii gaa-izhi-ayaayaan ji-maadanokiiyaan imaa gichimookomaaning akeyaa. Naa booch iidog gii-anokiiyaan, mii dash gii-maadanokiiyaan, 1939 ingii-maajaa. Anooj dash igo ingii-paa-izhaa ji-baa-anokiiyaan. Montana gaye ingii-paa-izhaa gii-paa-anokiiyaan, anooj igo iw gii-izhichigeyaan biinish igo apii gaa-nandamigooyaan ji-omii gaazoyaan iwidi sa chi-agaamiing gii-kichi-mii gaadiing.
- [9] World War Two gii-izhinikaade. Mii dash apii gaa-maajaayaan gaye niin, ingoji go imaa 1942 ingii-maajaa. Sa naa chi-agaamiing ingii-paa-ayaa iwidi keyaa Europe ezhinikaadeg. Mii iwidi gaa-paa-izhaayaan gii-mii gaazoyaan gaye niin wiidookaazoyaan. Ingoji go niso-biboon ashi aabita ingii-ayaa imaa mii gaadiing.
- [10] Shke dash miinawaa owidi gii-pi-azhegiweyaan, gaawiin igo omaa gaa-tanakiiyaan, ingii-pi-izhaasii igo. Ingii-paa-ayaa miinawaa owidi Montana miinawaa ingii-paa-izhaa. Ingoji go, oon ingoji go gegaa midaaso-biboon gaawiin omaa ingii-ayaasii, omaa gaa-onji-ondaadiziyaan omaa.
- [11] Mii dash gaa-pi-azhegiweyaan. Mii dash miinawaa gii-maajii taayaan dash indanishinaabewin, anishinaabewin—niimi'iding miinawaa go anooj ingii-izhaa ji-baa-giigidoyaan. Miinawaa go ingii-naaniim. Miinawaa ingii-nagam.
- [12] Shke gaye gaa-ishkwaa-mii gaazoyaan, 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.

[8] 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.

[9] 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.

[10] 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.

[11] 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.

[12] 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.

ingii-ayaamin. Besho ingii-wiiji'idimin, biinish igo apii gaa-
ishkwaa-ayaad.

[13] Shke gaye anooj igo ingii-izhichige. Ingiw
chimookomaanag gaye ingii-kagwejimigoo gaye wiinawaa
iidog ji-wiidookawagwaa miinawaa go eyaabojiwaad sa gaye
wiinawaa izhichigewaad. Haa anooj gegoo ingii-izhichige imaa
keyaa chimookomaaning.

[14] Gaawiin dash go wiikaa ingii-nagadoosiin i'iw isa
anishinaabewin. Shke dash omaa noongom, aanish naa, mii
azhigwa gaa-ako-niizhwaasimidana-ashi-nisobiboonagak
indapiitiz. Gegaa go imbwaana'ow. Mii dash noongom eta go
izhichigeyaan anooj izhaayaan niimi'idiing gaye niin baa-
wiidookaazoyaan sa ojbwemoyaan gaagii gidoyaan sa
dibishkoo go wiidookawagwaa niijanishinaabemag. Inashke
gaye, anooj gaye indizhaa baa-wiidookaazoyaan o'ow isa
anishinaabe-nagamong, miinawaa go anishinaabe-anami'aang.
Gaawiin awenen igo midewin-sh geyaabi indizhitwaasiin. Mii
eta go apane dibaajimag a'aw isa gimanidoominaan miinawaa
go akina iniw aadizookaanan.

[15] Shke gaye noongom anooj indizhaa gaye imaa
gikinoo'amaadiiwigamigong ganooni gooyaan sa iidog gaye
niin ji-wiindamawagwaa sa ongow oshki-anishinaabeg
miinawaa oshki-chimookomaanag mewinzha gaa-pi-izhichiged
sa aw anishinaabe. Naaniibowa niwiindamaagoog sa ji-
ojbwemoyaan. Gaawiin dash onisidotanziinaawaa. Booch igo
indizhichige.

[16] Shke gaye owe noongom akina chi-anishinaabe
geyaabi eyaad, indigoo. Niizhobimaadizi go indawaaj, indaa-
ikid. Gegaa go, aanish naa zanagad wii-anishinaabewi
miinawaa wii-gichimookomaaniwiwag gaye wiinawaa. Booch
gaye ji-gii-izhichigeyan chimookomaan-izhichigeyan gaye
niinawind dash ji-anishinaabewiyaang akeyaa ji-
izhitwaayaang. Haa ingod geget sa zanagad, maagizhaa go

- [13] 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.
- [14] 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.
- [15] 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.
- [16] 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 zhaaganaashiimong, “You try to lead a double lifestyle.”

[17] Inashke go, ingoji go shke go naa niin. Haa mewinzha ingii-maajiitaa naaniimiyaan. Owidi go ingoji go gaa-ishwaasobi boonagiziyaan, mii gaa-maajiitaayaan niimiyaan, biinish igo 1968 ishkwaaj gii-niimiyaan. Mii dash apii gaa-ni-bwaana’owiyaan miinawaa ji-niimiyaan niin.

[18] Haa namanj iidog geyaabi ge-ikidowaambaanen. Haaw iidog i’iw ganabaj minik.

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

[17] 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.

[18] Well I don't know if I'm going to say anymore. That must be enough.

CHI-ACHAABAAN NAANAAGADAWENDAMAAN

GAA-TIBAAJIMOD SUSAN JACKSON*

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Inger ingii-tazhi-ondaadiz, Chi-achaabaaning ezhinikaadeg. Mii iwidi nimaamaa, miinawaa nimbaabaa gii-ayaawaad. Mii iwidi ondakaaneziwaad, gaa-onji-gikendamaan akina gegoo gii-pizindawagwaa nimaamaa miinawaa nookomis, gaye gegoo gii-kagwejimawagwaa gegoo waa-izhi-gikendamaan gii-izhichigeyaan gii-ni-mindidoyaan. Miish onow namanj gii-kikendamaan gegoo i'iw.
- [2] Miinawaa go ingii-kagiibaadiz gii-agaashiinyiyaan iidog. Gaawiin gegoo dibishkoo go ingii-pizikendanziin ji-wii-kikendamaan. Baamaash naagaj i'iwe maagizhaa gaye niizhwaasobiboonagiziyaan, miish o'ow dibishkoo gii-naanaagadawendamaan ji-bizindawagwaa gegoo ekidowaad miinawaa go gegoo gikinoo'amaagooyaan ji-ni-gikendamaan.
- [3] Gaawiish wiin ingii-kikinoo'amaagoosii gegoo ji-gikendamaan gegoo, akina gegoo. Ingii-wiidoowakawaa gaa-maamaayaan aseked gaye. Mii imaa gii-kanawaabamag gii-wiidoowakawag. Mii imaa gaa-onji-gikendamaan i'iw waa-izhichigeyaan. Akina gegoo ingii-wiidoowakawaa nimaamaa.

* 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.

WHEN I THINK ABOUT CHI-ACHAABAAN

TOLD BY SUSAN JACKSON

TRANSCRIBED BY ANTON TREUER

- [1] I was born in Inger, Chi-achaabaaning 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.
- [2] 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.
- [3] 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.

Gaawiin wiikaa gegoo gii-anokiisii nimaamaa. Mii eta go gii-chiibaakwed.

[4] Akina gegoo niinawind ingii-nisimin ingiw niwiijaan, indinawemaag gayesh. Mii imaa ayaad bezhig nimisenh gaye niin dash mii gaa-nisayeyaan. Mii minik gaa-ishkonewaad, gaa-ishkoneyaang iw minik.

[5] Akinash gegoo ingii-wiidoorkawaanaan nimaamaa. Gaawiin gegoo gichi-anokiisii. Miinawaa akina gegoo ingii-izhichigemin. Imaa gaye nimbaabaa gii-anokiid, niinawind akina gegoo ingii-izhichigemin. Ingii-kiishkiboojigemin, biindigenising bigishkiga'iseyaang gaye, akina gegoo bi-naadiyaang gaye akina gegoo. Mii eta go gii-pagidinised a'aw nimaamaa jiibaakwed akina gegoo. Mii izhi-wiidoorkawag nimaamaayiban gii-pimaadizid. Akina gegoo, gaawiin ingii-pagidinaasiiwaanaan ge-gichi-anokiid gegoo.

[6] Mii eta go gii-anokiid nimbaabaam. Azhigwa nenitaawigid indinawemaa, mii ezhi-wiijiwaad onow nimbaabaayan gaa-anokiinid. Miish iw booch dagoshinowaad, mii booch, maagizhaa go onaagoshig, miish iw akina gegoo anokiiyaang. Mii gaa-izhi-wiidoorkawangid nimaamaa, miinawaa nimbaabaayinaan.

[7] Gayesh nimaamaa gii-ishkwaa-ayaad, mii dibishkoo gaawiin aapiji nimaanendanziin gii-wani'agin nimaamaa. Imaa sa akina gegoo ingii-wiidoorkawaa. Mii gaa-onji-maanendanziwaan aapiji gii-wani'agin nimaamaa. Mii go gaye nimbaabaa gii-ayaadog, noomag gii-ni-bimaadizi niizhwaasimidana ashi niizh ganabaj gii-wani'angid nimbaabaa, mii iw. Gaawiin igaye ingii-maanendanziin iye gii-ishkwaa-ayaad nimbaabaa. Akina gegoo ingii-wiidoorkawaa. Ingii-wiidoorkawaa gii-pimaadizid. Nizhawenimaa sa go nimbaabaa gii-ayaad.

[8] Mii go noongom bimaadiziwaad miinawaa, gaawiin niin indaa-asaasiig imaa endazhi-ganawenimindwaa gichi-

- [4] 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.
- [5] 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.
- [6] 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.
- [7] 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].
- [8] 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

aya'aag. Niin igo indaa-bami'aag. Mii iw akiwenzii gaa-
ayaawangid, Bezhigoogaabaw gii-izhinikaazo. Niin ingii-
kanawenimaa gii-ni-gichi-aya'aawid. Gaye dash gaawiin ingii-
pi-maanendanziin apii ishkwa-ayaad akiwenzii. Mii gii-
shawenimag gii-omishoomisinin akiwenzii. Ingodwaak
awashiime gii-taso-biboonagizid gii-nibod. Mii gaa-izhi-
zhawenimag, zhawenimag sa go gichi-aya'aa.

[9] Gaawiin gegoo booch igo maajaayaan igo gegoo
wiidookawag. Onow gaye niin niizhwaasimidana indaso-
biboonagiz. "Gaawiin," indigoo dash wiin igo. Gaawiin
indebwenimigoosii gaye. Niwiindamawaa endaso-
biboonagiziyaan. Indaa-wiindamawaa, "Niwajebaadiz giiwenh
o'owe."

[10] Mii sa ganabaj iw.

one old man, he was called Bezhiogoogaabaw. 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**

- [1] Mewinzha giuwenh dibaajimowag. Bezbig oshkinawe gii-bimaadizi. Gii-kitimishki gagwejimaawaad da-izhichiged gegoo. Ikido, "Gaawin. Indayekoz." "Ahaaw. Wiidookawishinaam," ikido mindimooyenh. "Gaawiin," ikido, "Gaawiin. Indayekoz. Indaakoz." "Ahaaw dash," mindimooyenh ikido, "Aaniin dana ezhiwebiziyān apāne aakoziyan—apāne aakoziyan?" Ikido aw oshkinawe, "Oon nimishoomisiban gaa-inaapined. Mii sa go gaye niin enaapineyaan." Aw mindimooyenh ikido, "Niiyaa! Ganabaj giiwanim. Ingikenimaaban gimishoomisiban. Gaawiin gii-aakozisii. Gii-kawanaandam." Mii iw.

* 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 PURSUING GRADUATE STUDIES IN OJIBWE LANGUAGE.

MEWINZHA DASH NOONGOM

GAA-TIBAAJIMOD DENNIS JONES*

- [1] Ahaaw, boozhoo. Inashke, niwii-tazhindaan ezhichiged a'aw anishinaabe mewinzha miinawaa dash aaniin ezhichiged noongom. Idash mazina'igan izhinikaade "Mewinzha dash Noongom."
- [2] Mewinzha gete-anishinaabeg gii-izhi-daawag waaginogaaning. Noongom idash waakaa'iganing izhi-yendaawag.
- [3] Mewinzha gete-anishinaabeg bashkwegin ogii-kagishkaanaawaa. Noongom idash babagiwayaanishan giinawind gigagishkaamin.
- [4] Mewinzha ininiwag ogii-aabaji'aawaan mitigwaabiin ji-giiyosewaad. Noongom idash ininiwag baashkizigan odaabajitoonaawaa ji-andawenjigewaad.
- [5] Mewinzha anishinaabeg miinan ayi'ii dash wiiyaas ogii-miijinaawaan. Noongom idash anishinaabeg ondinigewag adaawewigamigong ji-wiisiniwaad.
- [6] Mewinzha abinoojiinyag aadizookaanan ogii-pizindawaawaan. Noongom idash abinoojiinyag mazina'iganan odagindaanaawaan.
- [7] Mewinzha anishinaabeg ogii-aabaji'aawaan zhooshkodaabaanan ji-wiikobidoowaad gegoo. Noongom idash anishinaabeg odaabajitoonaawaa waasiganibimide-zhooshkodaabaan ji-wiikobidoowaad gegoo.

* DENNIS JONES IS NIGIGOONSIMINIKAANING OJIBWE. HE CURRENTLY WORKS AS PROFESSOR OF OJIBWE AT THE UNIVERSITY OF MINNESOTA DEPARTMENT OF AMERICAN INDIAN STUDIES.

- [8] Mewinzha ikwewag agwajing gii-abwewag.
Noongom idash ikwewag biindig giizizekwewag.
- [9] Mewinzha anishinaabeg zhingobiin ogii-asaawaan
mitakamig. Noongom dash nabagisagoon odasaawaan
michisag.
- [10] Mewinzha mindimooyenyag ojii'taad ogii-
aabajitoonaawaa ji-gashki'gwaasowaad. Noongom idash
mindimooyenyag asabaabisens odaabajitoonaawaa ji-
gashki'gwaasowaad.
- [11] Mewinzha anishinaabeg giizisoon ogii-aabaji'aawaan
ji-gikendamowaad aaniin endaso-diba'iganyaanig. Noongom
idash anishinaabeg diba'igiiziswaan an odaabaji'aawaan.
- [12] Mewinzha abinoojiinyag naabowaaganan ogii-
odaminwaagenaawaan. Noongom idash abinoojiinyag
odaminwaaganan odaminwaagewag.
- [13] Mewinzha anishinaabeg wiigwaasing gii-izhi-
ozhibii'igewag. Noongom idash anishinaabeg mazina'iganing
izhi-ozhibii'igewag.
- [14] Mii dash eta minik waa-ikidowaan noongom. Mii
ezhichiged anishinaabe mewinzha idash ezhichiged omaa
noongom. Mii eko-bii'igak.

WENABOZHO MIINAWAA ONIBWAAKAAMINAN

GAA-TIBAAJIMOD ROSE FOSS*

GAA-ANISHINAABEWISIDOOD GILLES DELISLE**

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

- [1] Megwaa babaa-maazhagaamed Wenabozho, ezhi-nagishkawaad wiiji-anishinaaben. Ezhi-gagwejimid, "Wenabozh, gegoo giwii-kagwejin. Aaniin danaa giin wenji-nibwaakaayan?" Wenabozho ezhi-nakwetawaad, "Aanish naa, nibwaakaaminensan apane nimiijanan."

* 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.

- [2] “Aaniindi dash wendinaman iniw nibwaakaaminensan? Gaye niin indaa-gii-miijinan,” odigoon iniw wiiji-anishinaaben. Wenabozho ezhi-nakwetawaad, “Ambe wiijiwishin. Giga-waabanda’in wendinamaan.” “Ahaaw. Giga-babaa-wiijiwin.”
- [3] Mii ezhi-izhaawaad imaa megwekob, Wenabozho wii-waabanda’aad ayaamagadinig iniw nibwaakaaminensan. Wenabozho giigido, “Mii omaa waaboozoo-miikanaang wii-mikamang iniw nibwaakaaminensan.” “Oon, mii na omaa?”
- [4] Wenabozho ezhi-maamiginang iniw waaboozoo-moowensan ezhi-ininamawaad owiijiwaagan. Ezhi-mamood a’aw bebaa-gikinoo’amawind, ezhi-zhakamod. Mii dash ezhi-ikidod, “Ishte! Waaboozoo-moowensan onow ingwana. Gaawiin nibwaakaaminensan aawanzinon!” Wenabozho ezhi-nakwetawaad, “Enh, mii gwayak. Gaawiin nibwaakaaminensan aawanzinon. Mii azhigwa gaye giin nibwaakaayan.”

ZAAGA'ANG AWIIYA

GAA-TIBAAJIMOD ANTON TREUER

- [1] Mii o'ow ekidowaad aanind oshki-anishinaabeg
gagwe-gikendamowaad i'iw anishinaabemowin:
- [2] 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

- [1] Ahaaw akawe bangii niwii-tibaajimaa a'aw isa Wenabozho. Inashke Wenabozho iidog anooj gii-izhichige. Anooj gegoo ogii-kashkitoon. Akina gegoo ogii-kikendaan iidog.
- [2] Shke dash aabiding iidog, inamadabid imaa—imaa sa endaad iidog. Mii sa gaa-chi-inendang, "Haa ganabaj apane inga-babaamose." Mii iidog maajaad babaamosed. Maagizhaa imaa aandi eyaad iidog wa haa bakitejii'igewag. Miish iidog omaa ezhi-biindiged imaa bakitejii'igewaad. Miish imaa bezhig iidog gaa-izhi-nandomigod, "Hey Wenabozh! Giwii-pakitejii'ige na?" "Haaw isa geget." Wa, mii sa iidog odaminod bakitejii'iged.
- [3] Maagizhaa mii sa iidog wiin nitam iwidi obakite'aan i'iw bikwaakwad. Wa, hai' niibawid aazhaa gaa-izhi-bakite'ang. Wa apane iidog iw bikwaakwad iwidi chi-waasa iwidi ogii-ni-ganaandaan. Miish iidog imaa gii-ipitood imaa jigizhiibatood iidog anishinaabeg gaa-izhi-noondaagoziwaad aaniin igo anishinaabeg, "Haa Wenabozh! Home run. Home run," inaa iidog. Haa mii sa go Wenabozho iidog, mii sa go apane gii-kiiwebatood." Haa mii sa iw.

WHEN WENABOZH 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.

AABADAK

WAABOOZOO-NAGWAAGANEYAAB

GAA-TIBAAJIMOD SUSAN JACKSON*

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Mii o'owe ayi'ii wii-agoodooyan, miinawaa akina gegoo ge-aabajitooyan—babiinzikawaagan, gimakizinan, giminjikaawanag, miinawaa ginagwaaganeyaab, mashkimod miinawaa aagimag. Mii imaa onow gaye ge-ozhiitaayan wii-agoodooyan. Miish imaa akina onow gaa-aabajitooyan.
- [2] Miinawaa imaa azhigwa maajaayan, noopiming ezhaayan, nandawaabandaman iniw waaboozoo-miikanan, mii imaa ji-agoodooyan miikaman iw waaboozoo-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.
- [3] Gaye a'aw gookooko'oo imaa nemadabid, mii a'aw waa-kimoodimik iniw giwaabooziman imaa nagwaanad. Waaboozoo-gimoodishki a'aw gookooko'oo.
- [4] Miinawaa dash maajaayan imaa nawaj nandawaabandaman iniw miikanensan, iniw ajina waa-agoodooyan. 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.

- [5] Mii miinawaa gii-nagwaanadwaa ingiw waaboozoog, mii ge-izhi-dazhiikawadwaa. Gii-kiizhiikawadwaa ingiw waaboozoog, miish imaa azhigwa ji-giizizwadwaa, da-atooyan nibi, imaa ji-atooyan miinawaa awegonen go imaa waa-tagonaman zhiiwitaagan, wiisagad igaye. Miish azhigwa ji-onji-giizizwad, mii imaa gii-kiizizwad dash a'aw waabooz miinawaa awegonen imaa waa-tagonaman, miinawaa go imaa ji-atooyan imaa nawaj wiisiniyeg imaa adoopowin. Onaaganan imaa atewan, emikwaanensan gaye badaka'igan. Mii imaa wii-wiisiniyeg. Mii azhigwa waabooz gii-amweg imaa awegonen imaa gaa-tagoziyeg, opiniig igaye.
- [6] Mii dash gii-ishkwaa-wiisiniyan, mii iw ge-izhinaagwak ow gimisad onzaam niibowa wiisiniyan gaa-piikojiiyan. Mii iw ge-izhi-aanizhiitaman wii-wiisiniyan.
- [7] Mii go gaye wii-kiiyoseyan gaye, mii go omaa gaye naasaab igo ge-biizikonayeyan gaa-piizikaman wii-kiiyoseyan wii-izhi-babaa-nandawaabamad a'aw waawaashkeshi. Mii mewinzha gaa-izhichiged anishinaabe gii-maajaad wii-wiisinid, giyyosed. Mii go gaye naasaab iniwe giigoonyan wii-amwaad, miish igo maajaad o-bagida'waad imaa, jiimaaning boozid. Mii imaa gaye gaa-ondinang mewinzha anishinaabe gii-wiisinid.

[5] 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.

[6] 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.

[7] 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.

GICHI-JAANZH

GAA-TIBAAJIMOD DELORES BAINBRIDGE

GAA-ANISHINAABEWISIDOOD KELLER PAAP

- [1] Mewinzha giiwenh bezhig anishinaabe gii-nibo. Idash nibebing, akina anishinaabeg wii-piindigewaad omaa waakaa'iganing— wii-nagamowaad, wii-anami'aawaad. Mii dash niizh ikwewag namadabiwaad omaa gaa-ayaawaad. Bezhig ikwe gii-pi-biindige omaa. Ahaaw dash bezhig ikwe ikido, "Niiyaa! Nashke. Awenen dana a'aw gaa-piidooniged omaa? Gichi-michaa ojaanzh." Mii dash biindiged a'aw ikwe, besho gii-namadabi gaye wiin omaa. Besho ikwewag namadabiwag. Oyii-noondawaan gaganoonidinid. Mii dash gii-maajiitaawaad nagamowaad. A'aw dash bezhig ikido, "Haaw. Nagamon gaye giin. Wiidookawishinaam." Ikido, "Gaawiin." "Aaniin dash? Aaniin ezhiwebiziyan? Nagamon!" "Gaawiin," ikido, "Gaawiin ninagamosii." "Aaniin dash?" Ikido, "Onzaam michaa ninjaanzh." Mii iw.

WENABOZHO MIINAWAA BINE

GAA-TIBAAJIMOD ROSE FOSS

GAA-ANISHINAABEWISIDOOD GILLES DELISLE

GAA-AANIKE-AANJIBII' ANG ANTON TREUER

- [1] Aabiding Wenabozho babaamosed, babaa-wenda-gagijjiidiyed. Binensan ezhi-mikawaad, ezhi-gagwejimaad, "Aaniin ezhinikaazod gimaamayiwaa?" Binensish ezhi-nakwetawaad, "Goshko'igens." "Gaawiin daa-goshko'igesii," ikido Wenabozho. Mii dash gaa-izhi-miiziinaad iniw binensan. Mii dash gaa-ani-izhi-maajaad.
- [2] Apii dash degoshing chi-bine, ogii-pi-mikawaan oniijaanisan moowiininid. Ezhi-gagwejimaad iniw oniijaanisan, "Awenen dash o'ow gaa-toodooneg?" "Wenabozho ingii-miiziinigoonaan," ikidowag ingiw binensag.
- [3] Gii-kichi-niishkaadizi chi-bine. Gaa-izhi-noopinanaad Wenabozhon, ogii-ni-gabikawaan, mii dash gaa-izhi-boonid imaa zhingobiing. Miish imaa gii-pii'aad ji-bi-dagoshininid jii-gi-giishkaabikaang. Apii dash imaa bemosed Wenabozho gezika chi-enigok ezhi-bazigwa'od a'aw chi-bine, gaa-izhi-gichi-goshko'aad Wenabozhon.
- [4] Aatayaa! Mii apane Wenabozho gaa-izhi-gakaabikised, ani-zhooshkodiyebizod. A banaabid ezhi-waabandang odoomigiiman bimagokenig imaa giishkaabikaang. Mii

Wenabozho ezhi-ikidod, “Waakoonag giga-izhiwinigoom.”
Mitigoonsan igo gaye ogii-tebibidoonan, aanawi zagaakwiid,
gaa-ani-izhi-miskwiwinijiishing. “Gaye giinawaa
miskwaabiminzhiig giga-izhiwinigoom gaagigenig,” ikido
a’aw Wenabozho.

MAANG AADIZOOKAAN

GAA-TIBAAJIMOD JOSEPHINE BEARHEART*

GAA-ANISHINAABEWISIDOOD KELLER PAAP

- [1] [Mii iw aabiding] giikaamigod epiichi-bagandizid ginwenzh namadabid abaasandedek. Neboo aanind gegiibiingwejjig ininiwag ayaawag. Makakoonsikewag, biminaakwaan odoozhitoonaawaan. Miish eta go namadabiyan giin zhoomingwetawaad wa'aw giizis. Awiiya bi-naazikawik zagamashkikikawad. Mii eta go abwezowin niwin daching, giiwashiimon niwin daso go, niwin o'ow, niwin i'iw, baa! Nawaj igo gegiibaadizid debi'idizo. Gaawiin a'aw gegiibiingwed da-bizindawaasii. Gaawiin onondawaasiin biibaaginid. Mii eta go onow maangwan noondaagozinid iw apii wenishkaad oninjiin debibidood o'ow mitig ayaabajitood naazikawaad iniw maangwan ayaangodinong.
- [2] Ginwenzh gii-inendi ingo-biboong gii-pangishin. Gii-kichi-gisinaamagad. Giiyosewininiwag gii-pwaanawichigewag zanagataagewaad. Ikwewag omawi'aawaan abinoojiinyan bakadewan. Oгии-waabandaanaawaa. Akina ininiwag debweyendamooг, onow oshkinawen da-izhaanid wiisiniwan da-o-meshkadoonaawaad. Inini waabang Kalora odinaan,

* 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.

“Ma’iinganag bakadewag gaye wiinawaa, abinoojiinyan oga-amwaawaan.” Mii eta go baapi’ind booch gegoo aanoo-gwaapadizinid, obaapi’igoon.

- [3] Ani-dibikadinig ongow onoondawaawaan ma’iinganan. Miish igo Kalora da-aabajitood gaa-miini god dino manidoon gii-nandomaad. Ginwenzh igo gii-inendi. Gii-kagiiginigod, mii ezhi-biizikang o’ow migizi naabikawaagan, mitigwaabiin gaa-mookiinaad, maajii-nagamod. Weweni epideniwan onow opigwaako biinish igo kina ma’iinganan gaa-izhi-izhaawaad.
- [4] Ani-ziigwang, ani-ziigwaninig Kalora maajaa, o-waabamaad obaabaayan — onow maangwan. Gii-pabimose megwaayaak, nandotawaad o-mazinitamaagozinid. Azhigwa ani-bangishimog ogii-kikendaan besho ani-ayaa. Zagime geget igo ogii-takwamigoon, ogoshkamigoon onow beshkwen. Gaye gichi-noodin i’iw, gii-animikiikaa i’iw. Zezkaa azheskwaabisaanig giizisoon miinawaa gimookaashiwan. “Nimbaabaa, adamawishin aabiding miinawaa.” Awiiya giigido, “Awegonen ningos waa-ayaaman?” “Ningagiibiingwe. Nimbaabaa, apegish isa waabiyaan gaye niin.” “Akwaandawe nipikwanaang,” ikido maang. Kalora geget ezhichigenid, ezhi-googiid a’aw maang waasa bamaadagaad. “Mashi na giwaab ningos?” “Agaawaa go,” ikido Kalora. Niiwing daching gii-koogiiwag. “Mii weweni waabiyaan. Miigwech,” odinaan ezhi-giizikang o’ow naabikawaagan, apagidawaad iniw maangwan. Mii ezhibakisenig.
- [5] Miish igo noongom wenji-waabamaad onow maangwan geyaabi biizikawaad onow naabikawaaganan.

MIKINAAK GAYE OMITIGWAPISHIMONIKE

GAA-TIBAAJIMOD JOHN PINESI*

GAA-ANISHINAABEWISIDOOD WILLIAM JONES**

GAA-AANIKE-AANJIBII'ANG ALAN CORBIERE***

- [1] Ningoding isa giiwenh odetoowag gakina endaswewaanagizid—mikinaak, dedebikinaak, boosikado, miskwaadesi, mii iw gakina ezhi-maamawi-odetoowaad. Wiin dash mikinaak ogimaawi. Ningoding idash mikinaak inaakonige wii-andobanid; omitigwapishimoniken owii-awimii gaanaan. Mii zhigwa ozhiitaawaad wii-andobaniwaad' gii-kichi-manidookaazo mikinaak. Apii waa-andobanid gii-kichi-inendam gaye:

* 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 INSTITUTION.

*** 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 nindaamaayaawose
 Ya oo, ya iw, ya iw, ya iw, ya iw
 Ayo hoo nindaamaayaawose
 Ya oo, ya iw, ya iw, ya iw, ya iw
 Ayo hoo nindaamaayaawose
 Ya oo, ya iw, ya iw, ya iw, ya iw
 Ayo hoo nindaamaayaawose
 Ya oo, ya iw, ya iw, ya iw, ya iw

- [2] Mii dash gii-maajaawaad aapiji niibiwa owijjiwaan
 odooshkiinig imaa. Apii idash wedisaad
 omitigwapishimoniken odetoonid, bizhishig bagamaaganan
 odakonaanaawaan; gaawiin bekaan gegoo ogii-
 ayaasiinaawaa. Mii iidog go bagamaaganan. Mii idash
 zhigwa mawinadamowaad i'iw oodena,
 mitigwaapishimonish odoodena, mii iwe miigaadiiwaad.
 Giishpin awiia nisind boodaanidiwag, mii iw miinawaa
 bimaadiziwaad; gaye dash babaasaganaandiwag, mii go gaye
 iw endoodaadiwaad, boodaanidiwaad. Gaye iniw
 mitigwapishimonish odooshkiniigiman endoodaminid awiia
 bigwaganaamind, boodaanidiwag. Mii dash neyaab
 naabisewaad ezhinaagoziwaad. Apii eni-naawakweg, mii iw
 zhigwa zhaagooji'ind mikinaak; gaawiin gashki'idisiwag ji-
 bi-maajidiwaad, aapiji gichi-miigaadiwag. Gegapii mikinaak
 zhaagooji'aa. Gegapii gakina gii-nisinaa odooshkiniigiman;
 wiin eta mikinaak gaawiin nisaasii, gii-takona. Ogii-
 kanawenimigoon mitigwaphishimoniken. Gaawiin
 bagidinaasii ji-babaamosed. Gegapii dash gii-ikido mikinaak:
 "Daga bagidinishiyok! Gaawiin ninga-maajaasii. Moozhag
 inga-wiijiwaa gigwizis," odinaan iniw
 omitigwapishimoniken. "Giga-bagidinaa." Geget moozhag
 owijjiwaan iniw oshkinawen, omitigwapishimonike
 ogwizisan moozhag babaamosewag. Ningoding idash

ikidowag a'aw oshkinawe mikinaak gaye: "Daga naa, babaamaadizidaa!" ikidowag, "owidi inakake ningaabi'anong izhaadaa!" ogii-kagwejimaan oosan a'aw oshkinawe, ogii-pagidinigoon dash oosan.

- [3] Mii dash gii-maajaawaad mikinaak wijiwaad iniw oshkinawen; biinish gii-madaabiiwaad gichi-gamiing. Mii dash imaa babaamosewaad mitaawangaag. Ningoding gegoo onoondaanaawaa madwesininig, jiisakaan agaamakiing. Mii dash ekidod a'aw oshkinawe: "Apegish sa izhaayang," ikido aw oshkinawe.
- [4] "Ahaaw, izhaadaa!" odinaan mikinaak. "Aaniin dash ge-izhi-gashkitooyang ji-izhaayang," odigoon. "Omaa sa biinson niningwiing."
- [5] Mii dash geget imaa gii-asaad iniw oshkinawen oningwiing. Mii dash gii-bakobiid aw mikinaak agaamakiing izhaad. Eniwek ginwenzh gii-ani-dazhiitaa agaamakiing gii-izhaad. Apii idash eni-mooshkamod ogii-pagidinaan iniw oshkinawen. Mii dash gaa-ani-izhi-biindigewaad imaa jiisakaaning, aapiji mooshkinewaad imaa eyaanid biindig jiisakaaning gaagiigidowaad, nagamowaad gaye. Igiw biindig jiisakaaning eyaawaad odazhi-inaawaa miziwe owe giizhig ondinoon gaye; mii iw wenji-mamaasikaag i' iwe jiisakaan. Gii-widaagik wendaanimak, gaa-pi-izhiwebak. Mewinzha gaye gedani-izhiwebak baanimaa— mii iw gakina endazhindamowaad. Ginwenzh idash gaa-ayaawaad imaa jiisakaaning, gii-ani-zaaga' amoog miinawaa. Inaabiwaad iwi awas inakake ningaabi'anong owaabandaanaawaa wajiw, niibiwa gaye bebaamisenid binesiwan waabamaawaad. Miinawaa dash ikido a'aw omitigwapishimonike ogwizisan: "Daga izhaadaa!" odinaan mikinaakwan.
- [6] "Haaw izhaadaa!"
- [7] Gii-izhaawag, niibiwa ogii-waabamaawaan banajaanyan. Bezhi idash ogii-odaapinaan a'aw oshkinawe,

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

- [8] “Gaawiin wiikaa gibijisesinoon minik baakiiwang,
gaawiin gaye wiikaa da-gibijisesinoon minik gedani-
akiiwang. Giishpin eta miziwe enigokwaag owe giizhig
anwaating, mii eteg maagizhaa ji-gibijisegiban. Gaawiin
ganabaj wiikaa daatedago anwaatinzinoon enigokwaag owe
giizhig.”
- [9] Mii dash gaa-pi-izhi-zaaga’amowaad; 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-gijiwebinaad 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. Oгии-paaswaan dash gaa-mizhagaad.
Mii dash gii-pi-maajaad bi-giiwed. Apii idash gaa-
tagwashing oosan endaanid, aapiji ogii-saagi’aawaan iniw
banajaanyan.
- [10] Naagaj idash gii-pi-animikiikaa; dibishkoo imaa
ayaad banajaanh, mii imaa gaa-pi-noondaagoziwaad
animikiig gii-pi-waabamaawaad onijjaanisiwaan. Miinawaa
dash gii-ani-giiwewag animikiig.
- [11] Mii dash gaa-izhi-maajaawaad binwedis gii-agoode.

WENABOZHO GII-ONDAADIZID

GAA-TIBAAJIMOD ROSE FOSS

GAA-ANISHINAABEWISIDOOD GILLES DELISLE

GAA-AANIKE-AANJIBII'ANG ANTON TREUER

- [1] Owiiigiwaamiwaang gii-taawag mindimooyenh miinawaa odaanisan. Ingoding gaa-izhi-gaganoonaad iniw odaanisan. Mii o'ow gaa-inaad, "Gibagosanimin, nindaanis, ji-ayaangwaamiziyan. Bizindawishin ge-inaan. Geget ingotaaaj. Gego wiikaa inaasamabiken ningaabi'anong zaaga'aman. Gegoo giga-izhi-ayaa giishpin i'iw izhichigeyan. Mii iw wenjii-naniizaaneniminaan. Ayaangwaamizin eninaan noongom, gemaa gaye giga-inigaatoon giyaw." Aanish, mii sa geget gii-ayaangwaami'idizod a'aw ikwezens. Gaawiin wiikaa ininiwan ogii-peshwaji'aasiin.
- [2] Ingoding igo zaaga'ang, ogii-wanendaan gaa-igod iniw omaamaayan. Ningaabi'anong gaa-wi-izhi-inaasamabid. Ezhi-noondang biindigeyaanimagadinig imaa wi yawing. Mii dash gaa-izhi-bazigonjised, omaamaayan biibaagimaad, "Mii azhigwa ezhiwebiziyaan gaa-izhi-gagiikimiyamban."
- [3] Apii nwaandawaad iniw odaanisan biibaagimigod, gaa-izhi-mawid, ezhi-inaad iniw odaanisan, "Mii gii-inigaatooyan giyaw. Giga-gikendaan ge-ni-izhi-inigaaziyan. Awiiya imaa gii-piindigewag gi yawing. Gaawiin anishinaabewisiyaw imaa

gaa-piindigejig giyawing. Gaawiin dash waasawasinoon apii ge-ondaadiziwaad. Mii ingiw gananiizaanimagwaa.”

- [4] Nashke dash gomaa go apii a’aw mindimooyenh gaa-izhi-noondawaad awiia madwe-giikaandinid imaa odaanisan omisading. Mii dash imaa gii-kwayakwendang ji-bimaadizisinid iniw odaanisan.
- [5] Mii ezhi-noondawaad awiia madwe-ikidonid, “Niin nitam, inga-ondaadiz.” Awiiya ezhi-nakwetang, “Gaawiin giin nitam giga-ondaadizisii. Niin nizaziikiz.” Aaniish mii sa apane mawid a’aw mindimooyenh noondawaad iniw gaakaandinid. Oгии-kikendaan a’aw mindimooyenh waa-tashinid iniw oozhishenyan.
- [6] Naa, mii dash i’iw ekidowaad, nagaawebinidiwaad aanawi ondaadiziwaad. “Aaniin dana,” gii-ikidowag. “Gego binaa naa. Giga-inigaa’aanaan gosha gimaamaayinaan. Weweni binaa go ondaadizidaa.”
- [7] Gaawiin igo minwendanziiwag i’iw ondaadiziwaad, awenen nitam waa-ondaadizid. Mii dash gaa-izhi-inaakonigewaad akeyaa waa-izhi-zaaga’amowaad, bebakaan igo ji-izhi-zaaga’amowaad. Mii dash bezhig gaa-izhi-waabandang waaseyaanig. Ezhi-ikidod, “Mii niin imaa akeyaa waa-ni-izhi-zaaga’amaan.” Megwaa dazhi-gagwe-debindiwaad a’aw nitam ge-zaaga’ang, gaa-izhi-baashkijiishkiwaawaad omaamaayiwaan.
- [8] Wiikaa igo ingoding babaa-inaabid a’aw mindimooyenh, gaa-izhi-mikang wadow. Mii dash wiigwaasimitigoon gaa-izhi-bishagibinaad, mii dash imaa wiigwaasing gaa-izhi-atood i’iw wadow. Gaa-izhi-gashkibidood, weweni gii-nanaa’inang. Ayaapii igo ogii-waabandaan.
- [9] Ingoding igo baakinang i’iw wiigwaas, gaa-izhi-waabamaad abinoojiinyan, gaa-izhi-gaganoonigod,

“Nookomis, gigikenim ina ayaawiyaan? Nangwana niin
Wenabozho.”

AANIINDI DA-ATOOPYAAN

GAA-TIBAAJIMOD DELORES BAINBRIDGE

GAA-ANISHINAABEWISIDOOD KELLER PAAP

- [1] Mewinzha giiwenh abinoojiinyag gii-pagizowag niibing. Ezhi-maajitaawaad izhaawaad iwidi agamiing, mii dash giiwenh, mii ezhi-nagishkawaawaad omaa gichi-mitigominaatigoon awiiaa biibaaginid iwidi megwaayaak. A'aw biibaagid ikido, "Aaniindi da-atooyaan? Aaniindi da-atooyaan?" Abinoojiinyag dash ikidowag, "Shh. Aaniin ekidod a'aw?" Ongow abinoojiinyag gaawiin onisidotanziiwag ojobwemowin. Idash gii-maajaawaad gii-izhaawaad iwidi agamiing bagizowag. Idash giiwenh apane izhaawaad iwidi agamiing gii-noondawaawaad awiiaa ikidonid, "Aaniindi da-atooyaan?"
- [2] Mii dash giiwenh aabiding [bezhig] omishoomisiwaabaniin gii-pi-izhaanid omaa endaawaad idash abinoojiinyag wiindamawaad, "Awiiya ayaa iwidi megwaayaak. Awiiya biibaagid iwidi. Haaw. Wijiwishinaam ezhaayaang iwidi agamiing." Idash omishoomisiwaabaniin gaye wiin izhaanid, idash omaa mitigominaatigoon gii-nagishkawaad, gaa-pizindawaad megwaayaak miinawaa a'aw ezhi-biibaagid, "Aaniindi da-atooyaan? Aaniindi da-atooyaan?"
- [3] Omishoomisiwaabaniin dash ikidonid, "Tayaa! Ambe sa naa iniwatoon omaa gaa-ondinaman." Idash abinoojiinyag ikidowag gagwejimaawaad omishoomisiban, "Aaniin dana?"

Aaniin gaa-ikidoyan? Aaniin ekidod a'aw biibaagid?"
Omishoomisiwaabaniin dash ogii-wiindamawaan, "Oon, a'aw
ogii-mamoon gegoo, ikido dash, 'Aaniindi da-atooyaan?'
Ingii-nakwetawaa dash. Ingii-wiindamawaa, 'Tayaa! Gidaa-
atoon gaa-ondinaman." Idash ishkwaaj gaawiin miinawaa ogii-
noondawaasiin awiia ikidonid, "Aaniindi da-atooyaan?"

ISHKODE GII-KIIMOODING

GAA-TIBAAJIMOD ROSE FOSS

GAA-ANISHINAABEWISIDOOD GILLES DELISLE

GAA-AANIKE-AANJIBII' ANG ANTON TREUER

- [1] Aanish mii sa i'iw azhigwa a'aw mindimooyenh giinitaawigi'aad Wenabozhon. Mii sa ezhi-gagwejimaad iniw ookomisan, "Gigikendaan ina anishinaabeg ayaawaad?" "Iwidi agaamiing gichi-gami ayaawag ingiw anishinaabeg," ogii-igoon iniw mindimooyenyan. "Gidaa-gikendaan ina ji-ayaamowaad ishkode ingiw anishinaabeg?" "En'," ogii-igoon ookomisan, "Odayaanaawaa i'iw ishkode."
- [2] "Ambe sa naa, inga-naadin i'iw ishkode," ogii-inaan ookomisan. O'ow dash ogii-igoon iniw ookomisan, "Gaawiin gidaa-gashkitoosin. Aapiji ganawendamowaad i'iw ishkode. Mii go apane abid akiwenzii imaa endaawaad dazhi-asabiked. Niizhiwan odaanan, agwajiing wiin ingiw apane ayaawag."
- [3] Miish ezhi-inaad iniw ookomisan, "Booch igo niwii-izhaa." "Ahaaw goda," odigoon ookomisan. "Bijiinag gashkading, inga-nandone'aan i'iw ishkode," ikido Wenabozho. Mii sa geget gaa-izhi-gashkading.
- [4] Mii sa Wenabozho gaa-izhi-izhinaago'idizod waaboozon ji-izhinaagozid. Mii sa gaa-ni-izhi-maadagaakobatood. Gaawiin ingoji gii-ni-dwaashinzii. Mii sa gaa-izhi-dagoshing imaa anishinaaben ayaanid. Ezhi-

- waabandang imaa wenda'ibiinid. Ezhi-inendang, mii omaa ji-bii' ag ikwe ji-bi-nibinaadid. Giishpin wawiyadenimid, maagizhaa indaa-ni-giwwewinig. Mii sa geget gaa-izhiwebak.
- [5] Ani-biindigewinogod iniw ikwewan, geget ezhi-waabamaad iniw akiwenziian apane esabikenijin. Omisenyan ezhi-naazikawaad, giimooji-waabanda'aad, inaad, "Ishke gosha waabam wa'aw bwaandoomoyaan. Apegish gaye giin wawiyadenimad wa'aw waabooz." Ezhi-igod omisenyan, "Giga-gichi-nishkaasomigoonaan gibaabaayinaan." Jiiigishkode gaa-izhi-asaad iniw waaboozoon ji-baasonid.
- [6] Obaabaayiwaan ezhi-ganoonigoowaad, "Aaniin ezhichigeyeg? Gigichi-ombiigwewetoom." Ezhi-wiindamawaawaad obaabaayiwaan, "Ishke gosha bi-waabam waabooz gaa-mikawag gii-nibinaadiyaan.
- [7] "Gaa! Gaawiin ina wiikaa gigii-pi-noondanziim anooj izhi-niigiwaad ongow manidoog? Azhewinik. Gigii-gagii baajichigem omaa gii-piineg," odigoowaan obaabaayiwaan. "Aaniish ge-izhi-gashkitood a'aw waabooz ji-manidoowid?" ikido a'aw ikwe. "Geget isa gaawiin gigikendanziinaawaa niin epiitiziyaan wii-aagonwetawiyeg."
- [8] Gaawiin ogii-pizindawaasiwaawaan obaabaayiwaan. Booch igo ogii-asaawaan jiiigishkode. Mii sa geget Wenabozho gaa-izhi-jiishi'aad iniw ikwewan waabooziwid. Mii sa Wenabozho ezhi-inendang, "Apegish biskaakoneseg." Mii geget ezhi-biskaakoneseg ezhi-nawadizod. Bazigonjise agwajiing ezhi-zaagijibatood.
- [9] "Ishke gosha naa! Maajibatwaadang i'iw ishkode," odigoowaan obaabaayiwaan. "Hai"! Geget sa gaawiin ginitaan-noondanziim gegoo daa-ni-igooyeg. Mii sa a'aw bezhig manidoo ba-makaminang i'iw ishkode," ikido a'aw akiwenzii.
- [10] Ezhi-bazigonjised akiwenzii, aanawi biminizha' waad. Ani-naazikang ojiimaan ezhi-mikwendang gii-kashkadininig.

Miish eta go jiiGew gii-niibawiwaad ani-waabamaad ani-biskaakonebatoonid iniw waaboozon.

- [11] Mii azhigwa Wenabozho debaabandang endaawaad. Ani-biindigebatood endaawaad ezhi-inaad ookomisan, "Aate'oshin! Injaagiz nooko!" Mii dash geget gaa-izhi-aatebinaad a'aw mindimooyenh. Mii dash imaa gaa-ondinamaawaad i'iw ishkode. Mii sa Wenabozho gaa-izhi-ikidod, "Mii sa ge-izhinaagozid a'aw waabooz endaso-niibininig." Mii dash o'ow wenji-ozaawizid waabooz niibing.

ARTICLES

ABOUT FASTING: FOUR ACCOUNTS AND STORIES

GAA-TIBAAJIMOD JOHN PINESI

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

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

1. Makadekewin

- [1] Megwaa gii-abinoojiinyiwiyaan moozhag ningii'igwishim; noosiban ningii-kagaanzomig. Gigizheb ningii-miinig onaagan miijim atenig; gaye dash akakanzhe odakonaan bezhig ji-odaapinamaan gonimaa miijim gomaa gaye akakanzhe. Ningoding idash ningii-makadeke; ningoji ningii-pabaa-izhaa biinakamigaang; gomaa gaye wajiwing. Eniwek zanagad; niizhogon, biinish niiyogon, biinish ningodwaasogon, biinish ishwaasogon, mii iw eta minik gaa-izhi-gashkitooyaan. Anooji-gegoo ningii-pawaadaan, — miziwe akiing ayaamagak ningii-pawaadaan; gichigami gaye, giizisoog, anangoog gaye; gakina gaye giwitaa-giizhik wewondaanimak ningii-pawaadaan, ondinoog ishwaaching wendaanimak ningii-pawaadaan. Gaye go ishpinging eyaad manidoo ningii-pawaanaa; ningii-kaganoonig, ningii-wiindamaag aaniin gedizhiwebiziyaan. Gakina gaye anangong

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anishinaabeg ningii-shawenimigoog. Mii dash i'iw apii gii-ani-bawaadamaan anooji-gegoo izhichigewin nagamowin gaye; ishping eyaagin nagamonan ningii-noondaanan. Gichi-niibiwa giizhigoowininiwag ningii-shawenimigoog; miziwe ningii-izhiwinigoog akiing ishping gaye, ezhinaagwak ningii-waabanda'igoog, miziwe giiwitaa-giizhik ayaamagak gaa-pawaadamaan.

- [2] Ningoding idash ningii-izhiwinigoog ayaamagak jiisakaan; ningii-piindige; niibiwa i'ima 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.

- [3] Mii iw gaa-inendamaan, "Niibiwa gegoon ningii-shawenimigoog, gakina igiw anangoog, aw ojiiganang gaye, ishwaaswi anangoog aapiji memaandidojig, aapiji gaye gichi-waasa aanind eyaawaajig anangoog;" gaa wiikaa awiya odaa-gashkitoosiin ji-odisaad iniw anangoon. Aapiji waasa ayaawaad aanind anangoog; dibishkoo o'omaa akiing ezhi-ayaawaad bemaadizijig. Mii gaye i'iw ezhiwebak iwidi anangoog ayaawaad anishinaabeg.

- [4] Mii iw gaa-izhi-waabandamaan, biinish niswi ningii-pawaadaanan iniw jiisakaan. Naagwadoon giizhigong iniw jiisakaan anangoog enagoojinowaad. Inaabi yok gaa-waabamaawaag igiw debaajimagwaa. Gaye dash aapiji gichi-zoongan i'iw bezhig jiisakaan gaa-pawaadamaan. Giishpin idash jiisakiiyaan enendamaan i'iw go izhiwebad. Giishpin mikwenimag bezhig manidoo gaa-pawaanag mii go iw zhigwa

bi-biindiged. Niin igo enendamaan mii iw ezhi-nagamod. Waasa inaabiwag igiw ogiizhigoowininiwag. Giishpin awiya madwe-dazhimid ninoondawaa; amanj igo apii eyaagwen, gonimaa agaami-gichigamig ayaad madwe-ganoozhid ninoondawaa. Biinish igo mooshkine i'iw jiisakaan minik baandigewaad ogiizhigoowininiwag; dibishkoo wiigiwaam wenizhishing mii iw ezhinaagwak abiwinan imaa biindig jiisakaaning. Giishpin gaye awiya nandawenimind anishinaabe ji-bi-izhaad mii go gwiishkoshimind mii go bi-izhaad. Mii dash gagwejimind: "Aaniin ezhi-bimaadiziyan?"

[5] "Gaawiin, gaawiin, gaawiin aapiji nimino-bimaadizisiimin. Naaningodinoo nimino-bimaadizisiimin," ikido.

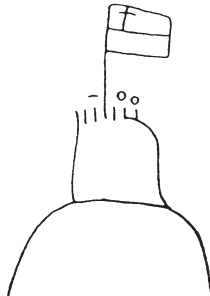
[6] Moozhag mikinaak gii-anoonaa ji-awi-nandomaad awiyan; mii awe oshkaabewis. Amanj igo gedikidogwen mii go iw geget ezhiwebiziwaad. Mii iniw ojichaagwan ba-gaagiigidonid. Amanj igo enwegwen mii go iw enwed i'imaajiisakaaning bi-gaagiigidod a'aw anishinaabe. Gakina awiya biindigewag imaa jiisakaaning; gakina gaye awesiinyag akiing eyaajig, gakina gaye ishpiming eyaajig binisiwag, ondinoog, gakina gaye biiwaabik endaswewaanagak, asiniig gaye, gakina gaye nibiing endanakijig biindigewag. A'aw igo jaasakiid anishinaabe eyinendang mii iw enwewaad igiw baandigewaad: nagamowag, anooj ina'amoog.

[7] Gaawiin gakina igiw anishinaabeg ogashkitoosiinaawaa ji-jiisakiiwaad, eniwek zanagad awiya jigikendang jiisakiiwin. Akawe da-zanagi'idizo ji-gii'igoshimod mii iw bijiinag ji-gikendang ge-izhiwebak i'iw jiisakiiwin. Aanind anishinaabeg anishaa doodamoog, gaawiin geget jiisakiisiwag; 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 ishkwaa-

makadedek wenizhishing miijim ashamaa. Wiigwaas-onaagan adoopoonaa. Gaa-tasogoniid mii iw minik bayeshibii'igaadeg. Ningoji dash awi-agoojigaade.

- [8] Giishpin gaye megwaa jiisakiing bezhig mitig gaawiin mamaazikaasinoon, igiw idash biindig ayaawaad ogiizhigoowininiwag omadweyaakwa'aanaawaa i'iw abanzhiiyaak. Mii idash ekidowaad gaawiin nisidam da-izhiwebasinoon igiwe anishinaabeg giuwitaaya'ii nemadabiwaad; maanaabamaawag. Ganabaj gegoo da-izhiwebizi, gonimaa da-aakozi. Mii iw wenji-izhinikaadeg i'iw jiisakaan "gozaabandamowin." Niigaan gegoon gikenjigaade gedizhiwebak i'iw jiisakiing.

- [9] Miinawaa ningoding makadekeyaan ningii-wezhibaabandam. Apii ishwaasogon waasinisiwaan aapiji gii-paate niyaw wii-minikweyaan. Awiya dash ishpiming gii-pionjii anishinaabeng izhinaagozi nimbi-ganoonig: "Geget sha, niniijaanis, gigidimaagi'idiz. Bazigwiin, naazibiin." Ningii-wiijiiwig. Mii dash gii-madaabiiyaan o'owe gichigami. Gashkadin. Mishawakwam eniwek ningii-izhaa, mii dash imaa gii-twaa'ibiiyaan. Ningii-shingishin minikweyaan, geget sa aapiji niwii-minikwe. Apii menikweyaan ginwenzh niibiwa gwendamaan nibi; gaawiin dash ninde-minikwesii. Gichi-ginwenzh nindaano-gii-minikwe; gaawiin ganage ninde-minikwesii. Gichi-niibiwa ningii-iskandaan o'owe gichigami; gii-agoojin a'aw mikwam minik gaa-iskandamaan. Mii iwe eniwek ginwenzh wii-pimaadiziyaan gaa-onji-inaabandamaan.



- [10] Miinawaa ningoding gii'igoshimoyaan ningii-waabandaan wajiw gechi-ishpadinaag. Mii dash iwidi gii-waabamag mitig badakizod ogidaaki, gikiwe'onaatig. Waasa akiing onzaabaminaagozi; gikiwe'on agoode imaa. Imaa dash ogidajiw mii imaa gii-waabandamaan niibiwa anokaajigan, gakina gaye miijim anooj ezhinaagwak, zhooniyaa gaye. "Mii iwe gidaya'iim," ningii-ig. I'iwe wajiw nitam igo bingwiikaag, baanimaa dash iwidi ishpingim aazhibikowan. Mii sa iw gaa-onji-inaabandamaan, manidoo ningii-inenimig anishinaabeg ji-inenimiwaad ji-ogimaawiyaa. Miziwe eniwek ningii-pabaamaadiz. Aapiji ningii-minwenimigoog bemaadizijig gaa-pabaa-waabamagwaa. Wayaabishkiiwejig gaye aapiji ningii-minwenimigoog. Zhimaaganishii-ogimaag aapiji ningii-saagi'igoog gii-waawijiiwagwaa. Megwaa gii-soongi-bimaadiziyaan niibiwa gegoon ningii-kashkitoon; noongom idash zhigwa eniwek ningichi-anishinaabew. Gaawiin aapiji geyaabi ningashkitoon ji-babaamaadiziyaan.

2. Gaagige-Binesi

- [1] Mii iwe niin gaa-izhiwebiziyaan megwaa gii-abinoojiinyiwiyaan. Apii nayaano-biboonagiziyaan mii iw apii gii-kagaanzomid noosiban ji-makadekeyaan. Gigizheb gaawiin ningii-ashamigoosii; makade ningii-atoon nishkiinzhigong. Ningoji biinakamigaang ningii-pabaa-izhaa. Apii idash wenaagoshi gin ningii-kiiwe bakadeyaan; mii dash bangii nindashamigoo. Mii go iw moozhag gaa-izhi-gagaanzomigooyaan ji-makadekeyaan, gegapii ningii-kashkitoon ningo-giizhik ningo-dibik gaye gii-wiisinisiwaan.
- [2] Apii idash eni-mindidooyaan naaningodinoo ningii-niizhgonii: gaawiin biindig wiigiwaaming ningii-nibaasii; ningoji go biinakamigaang ningii-awi-nibaa. Gegapii anooj gegoon ningii-ayinaabandam. Apii dash geshkitooyaan

niiyogon wiisinesiwaan gaawiin eta ajina i'iw ningii-izhichigesii apane go moozhag, moozhag ningii-kii'igwishim. Gegapii ningii-waabamaag anishinaabeng ezhinaagoziwaad. "Noozhis, giba-zhawenimin," ningii-igoog. Miziwe ningii-pabaa-izhiwiniigoog; gii-pabaa-waabanda'igooyaan miziwe aki ezhinaagwak, gichigami gaye. Apii idash gaa-kashkitooyaan ishwaasogon gii-wiisinesiwaan mii iwe apii geget miziwe gii-kikendamaan ezhinaagwak giizhigong. Mii sa i'iw gaa-izhi-waabandamaan aapiji gichi-michaamagad iwe giizhig. Gaawiin ningoji wekweyaasinoon gakina anangoog ayaawaad; ningii-waabanda'igoog gakina ezhiwebak anangoog ayaawaad. Niibiwa bemaadizijig iwidi ayaawag anangong. Mii go gakina anangoog ayaawaad ezhiwebak. Gaye dash ishpiming eyaad manidoo ningii-waabamaa. Nibaayaan weweni aanawi ningii-kaganoonig; mii go iw gakina giizhig enigokwaag mii go iw manidoo wiiyaw. Gaawiin gakina gidebaabamaasiinaanig anangoog gaye giizisoo; gaawiin bijinikaasiiwag, o'owe dash aki gizhibaakaa.* Aanawi mii iw gaa-izhi-waabandamaan gichi-miikanan inamonoon ezhaad giizis, gaye dibiki-giizis; gakina gaye anangoog ezhaawaad. Gaye anooj gegoon ningii-waabandaan ishpiming eyaamagak.

- [3] Gaye dash gaye niin ningii-kikendaan i'iw jiisakiiwin. Niswi ayaawan iniw jiisakaan. Gakina waabandamowaad anishinaabeg niibawa gaye niyawing; ningii-tanendaan i'iw gaa-pawaadamaan megwaa gii-oshkinawewiwaan. Gakina giizhaa ningii-waabandaan minik gaa-pi-izhiwebiziyaan baako-bimaadiziyaan. Eniwek igo wawaasa ningii-pabaa-ayizhaaa. Gaawiin ningoji ningii-mayaginanziin; aki giizhaa gakina ningii-waabandaan megwaa gii-oshki-bimaadiziyaan;

* 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...* *bijinikaasiiwag* and *gizhibaakaa* and their retranscriptions are thus uncertain.

oodenawan gaye. Gakina gaye bemaadizijig gaa wiikaa awiya ningii-mayagenimaasii. Aapiji ningii-saagi 'igoog bemaadizijig minik gaa-pabaa-waabamagwaa; ikwewag gaye aapiji nizaagi 'igoog, aapiji gaye ningii-nitaa-andawenjige. Gaawiin gegoon ningii-agaawaadanziiin megwaa gii-kashkitooyaan gii-andawenjigeyaan.

- [4] Gaye dash apii ayaamagak o'o anokiiwin memindage moozhag ningii-anoonigoo ji-babaamaadiziyaan. Miziwe gegoo gii-izhiwijigaade eyindagog biboonishiwinan, eniwek gaye ningii-mashkawizii megwaa gii-ininiiwiyaan. Naanan mashkimodan ningii-kashkitoonan gii-pimoondamaan.
- [5] Anishaa go nindibaajim gaa-pi-izhiwebiziyaan. Noongom idash, gaawiin geyaabi i'iw nindizhi-mashkawi-bimaadizisii; agaawaa noongom ningashkitoon wenji-bimaadiziyaan. Anishaa aanind wayaabishkiiwejig mewinzha gaa-kikenimiwaad bebangii gegoo nimiinigoog baazikamaan.
- [6] Aaniish mii iw.

3. Wenzaamaabandang

- [1] Bezhiig akiwenzii moozhag ogii-kagaanzomaan ogwisan ji-makadekenid. Geget idash moozhag gii-makadeke a'aw oshkinawe; aanawi naaningodinoog gii-ishkwaataanid, miinawaa ogagaanzomaan ogwisan ji-makadekenid. Mii dash ekidod a'aw oshkinawe. "Aazha gosha gakina gegoon ningii-pawaadaan. Gakina aki ezhinaagwak, ondinoog enabiwaad ningii-kikenimaag. Gakina gaye izhichigewinan ningii-pawaadaanan. Gakina gaye giizhigong eyaamagak ningii-pawaadaan," ikido a'aw oshkinawe.
- [2] Mii dash enaad ogwisan: "Maanoo geyaabi makadeken. Geyaabi gosha gegoo ayaamagadodog, mashi gekendanziiwan. Miinawaa gitwen." Omiinaan akakanzhe ji-gichi-makadekenid ogwisan.

- [3] Aw idash oshkinawe maanoo miinawaa gii-makadeke. Niibiwa dasing gii-midaasogonii, aapiji gii-kichi-godagi'idizo. Mii dash gii-maajaad makadeked. Ningoding bi-dagwishin a'aw oshkinawe. Neshwaasogonagak aanawi odaano-wii-ashamaan ogwisan, gaawiin odoodaapinanziin i'iw miijim. Mii dash ekidod a'aw oshkinawe: "Daga, noose! Miihishin ozaanaman. Niwii-wawezhi'," ikido.
- [4] Mii dash gii-miinaad ozaanamanan ogwisan. A'aw idash oshkinawe miziwe okaakiganaang ogii-asaan ozaanamanan. Mii dash gii-ani-bazigwiid a'aw oshkinawe; gii-ani-zaaga'am; gaawiin anishinaabeng gii-izhinaagozisii, bineshiinying idash odizhinawaan. Ani-noondaagozi; mii dash eni-inwed: "*Chinh, hanh, hanh, hanh!*"
- [5] Gii-saagijise aw akiwenzii noondawaad ogwisan enwenid. Mii dash ezhi-waabamaad agoozinid mitigong noondaagoziwan: "*Noonh na-chige, noonh na-chige, noonh na-chige, chinh hanh, hanh, hanh!*" Omadwe-ganoonigoon ogwisan: "Mii iw gedinweyaan giishpin awiya waa-nibojin. Gwiishkwa'e ningadigoo." Mii dash apane gii-ani-bazigwa'onid ogwisan, gaawiin miinawaa gii-pi-giiwesii aw oshkinawe.
- [6] Mii idash i'iw ezhinikaazod a'aw bineshiinh gwiishkwa'e goma gaye bapichi, mii aw anishinaabegoban. Mii dash i'iw ekidowaad anishinaabeg: "Giishpin noondaagozid a'aw bineshiinh gaawiin onizhishinziinooon," ikidowag. Awiya gegoo da-izhiwebizi giishpin i'iw inwenid, "Indoonwaachige." Dibishkoo anishinaabeng ikido a'aw bineshiinh. Gaye wiinawaa anishinaabeg naaningodinoo mii iw ekidowaad gegoo gekendamowaajin waa-izhiwebadinig. "Indoonwaachige," ikidowag. Mii dash i'iw gaa-ikidogobanen a'aw gwiishkwa'e.

4. Anishinaabe Gaa-nibod Makadeked

- [1] Ningoding miinawaa gaa-izhiwebizid bezhig anishinaabe; onzaam moozhag ogii-kagaanzomaan ogwisan ji-o-gii'igwishimonid. Aanawi a'aw oshkinawegoban ogii-wiindamawaan oosan zhigwa gakina gegoon gii-kikendang ezhinaagwak miziwe giizhigong gaye akiing ezhiwebak gichigamiing gaye ishping gaye ezhinaagwak, aw idash akiwenzii gaawiin ogii-poonimaasiin geyaabi ji-makadekenid. Wajiwing ogidaaki gii-ayaa aw oshkinawe. Gegapii gaawiin gii-kashkitoosii ji-bazigwiid, epiichi-bakaded.
- [2] Ningoding idash miinawaa awi-waabamaad ogwisan awiya ogii-waabamaan, gichi-binesiwan imaa onji-bazigwa'onid. Apii dash eni-oditang imaa ayaanipan ogwisan, mii eta okanan atening a'aw oshkinaweban. Mii idash i'iw wenji-izhichigewaad onzaam ginwezh ji-gii'igwishimosigwaa. Igiw anishinaabeg apiichinaag ogagwejimaawaan onijaanisiwaan minik gegoon ge-gikendaminid. Giishpin awiya ikidod: "Mii iw zhigwa gakina gegoon gii-kikendamaan," ikidod a'aw mekadeked, mii iw ezhi-onji'igod oosan ji-ishkwaa-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.

abanzhiiyaak *ni* lodge pole;

pl **abanzhiiyaakoon**

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

daswewanagad *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'onaatigoo**

gitwen *pc* nevertheless,
reluctantly

gizhibaakaa *vai/vii* rotate
[retranscription uncertain]

gii'igwishimo *vai* fast for a
vision. Also:

gii'igoshimo

giiwita-giizhik *pc* in the
circle of heavens

giiwitaaya'ii *pc* all around

giizhigowan *vii* be sky, be
the heavens. Sung as:

giizhingowan-ii

giizhigoowinini *na* sky
person; *pl*

giizhigoowininiwag;

Also: **ogiizhigoowinini**

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
naaningodinoo *pc*
 sometimes
naazibii *vai* go down to the
 water
ningodwaasogon *pc* six
 days
ningwis /-*gwis*-/ *nad* my
 son; *obviative*: **ogwisan**
 his/her son
nisidam *pc* proper
niizhogonii *vai* be gone two
 days
noos /-*oos*-/ *nad* my father;
vocative singular: **noose**
ogiizhigoowinini *na* sky
 person; *pl*
ogiizhigoowininiwag;
 Also: **giizhigoowinini**
o'owe *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.,
 prevent s.o. from doing
 (s.t.)
onzaabaminaagozi *vai* be
 seen from a certain place
 or direction

onzaamaabandam *vai*²
 overfast
ozaanaman *na* vermilion (as
 paint)
wezhibaabandam *vai*² have
 a vision
wekweyaa *vii* be the edge,
 be the end
zanagi'idizo *vai* make
 things difficult for oneself
zaagijise *vai* rush out
zoongi- *pv* strong

THE VERBAL ARTISTRY OF 'SUN AND MOON'

RAND VALENTINE*

The traditional tale presented here, *Sun and Moon*¹, 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

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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;
 obiidoon 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 wiiwan,
 mii sa gabe-dibik ondendinid;
 zhigwa wayaabaninig dagwishinooon 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 1995² as a 'traditional story, legend, myth, or character of a legend or

myth.' What is striking about the word *aadizookaan* 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-doodawadwaa 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 gigizheb maa jaad a'aw inini;

- (3) Mii sa zhigwa gaa-dagwishing maajaawan wiiwan,
- (12) Mii dash geget zhigwa wii-maajaanid ani-dibikadinig
iniw wiiwan.

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;
obiidoon 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 dagwishinooon 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 minwendamoon waabamigod iniw
onaabeman.
- (78) Zhigwa odigoon iniw onaabeman:
 "Ambe sa noo, gaye giin wiikwajitooon
ji-wii-nisad.
- (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:

- (33) A'aw giizis bimosed,
 mii dash *gaa-inaad*:
 "Awawa[†] giga-ni-wiijiwin,"
ogii-inaan.

(104) Mii dash *gaa-ikidod*:
"Gaawiin niin nindaa-izhichigesii,"
gii-ikido.

(31) Mii dash *enendang*:
"Ambe sa noo, ninga-wiijiwaa,"
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.⁴ 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 *owiizhaamaan*:
 "Ambe sa noo, babaa-dazhiikedaa!"
 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-wiijiiwaad *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, *wiiwan*, '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 *inini*, '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 obligatorily 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 dagwishinooon.

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 *maajaa*, '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:

	Simple	Relationship Noun	
First Woman	ikwe	wiiwan	'his wife'
		odaangweyan	'her friend'
Man (Sun)	inini	onaabeman	'her husband'
Second Woman	ikwe	wiiwan	'his wife'

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 wayaabaninig *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,
"Gaawiin igo booch gidaa-anokiisii,"
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.

	First Wife Obviative	Second Wife Obviative
Intransitive Subject	36, 37, 37, 41, 77, 83	
Transitive Agent	43, 43, 44, 45, 48, 51, 54, 55, 59, 59, 73, 74	90

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 obviation, 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 zhi-gwa gii-dagwishinowaad
i'imaa endaawaad, *namadabiwan* odaangweyan.
- (37) Zhi-gwa 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.

	Sun Obviative	Second Wife Obviative
Intransitive Subject	43, 75, 76, 85, 93, 119, 119, 120, 121, 136, 137, 139, 147	
Transitive Agent	35, 38, 76, 78, 94, 94, 97, 97, 113, 114, 114, 118, 132, 132, 168, 168, 169	32

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 Waasaagoneshkang 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 Waasaagoneshkang 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.

¹ Jones, William, comp. 1917, 1919. *Ojibwe Texts*. Truman Michelson, ed. American Ethnological Society Publications 7.1, Leiden/New York; 7.2, New York. Reprint New York: AMS Press. The story Sun and Moon is found in Volume II.609-623.

² Nichols, John and Earl Nyholm. 1995. *A Concise Dictionary of Minnesota Ojibwe*. Minneapolis: University of Minnesota Press.

³ For a good introduction to the study of oral tradition, see Ruth Finnegan, 1992, *Oral Traditions and the Verbal Arts*. London: Routledge. An interesting study of the history of the representation of American Indian verbal art is: Clements, William M. 1996. *Native American Verbal Art: Texts and Contexts*. Tucson: University of Arizona Press.

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 *giijiibaakwe* in the independent, *jiibaakweyan* in the conjunct, and *jiibaakwen* in the imperative.

SUN AND MOON

GAA-TIBAAJIMOD 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-dibikadinig dagwishin; obiidoon anokaajigan gaye wiisiniwin maanigod i'iw anishinaabe', asemaan gaye. (3) Mii sa zhigwa gaa-dagwishing maajaawan wiiwan, mii sa gabe-dibik ondendinid; zhigwa wayaabaninig dagwishinon anishinaabe' zhegwazonid. (4) "Geget sa gidinigaa'aag mii giw anishinaabeg giidoodawadwaa dasing gii-biinadwaa."

(5) "Gaawiin gosha nimaaminonendanzii, 'Anishaa go ko nindoodaapinaag,' nindinendam. (6) 'Miinawaa ko nimbagidinaag,' nindinendam. (7) Mii dash gaawiin ninga-odaapinaasiig miinawaa," odinaan iniw owiidigemaaganan.

(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 iniw

* 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.

wiiwan: “Ambe sa noo, ayaangwaamizin! Gego!,” odinaan iniw wiiwan. (10) Geget sa gidinigaa’aag,” odinaan. (11) “Ambe sa noo, i’iw enadiziyaan inaadizin,” odinaan iniw wiiwan.

(12) Mii dash eget zhigwa wii-maajaanid ani-dibikadinig iniw wiiwan. (13) Zhigwa miinawaa zaagajiwed a’aw ikwe, owaabamaan zaaga’aminid ikwewan; obi-ganawaabamigoon niizhoonik jiichiigiiwan; aapiji ow isa obadakidooni iniw okaadini gii-zhiginid; ganawaabamigod eget sa onishki’igoon. (14) Eni-izhi-odaapinaad, ezhi-bagidinaad miinawaa; ezhi-daanginang i’iw ogichipizon. (15) Aaniish mii go zhiingendam ganawaabamigod iniw anishinaaben, mii dash miinawaa ezhi-odaapinaad. (16) “Mii go miinawaa nimbagidinaa,” inwaazod. (17) Miinawaa ezhi-daanginang i’iw ogichipizon. (18) Mii sa biinish niibiwa odoodawaa’ i’iw anishinaabe’. (19) Zhigwa dagwishin iwidi endaaawaad, mii sa bi-inaabiwan iniw onaabeman. (20) “Aweneniwiwanen† idash wiin gaa-indid? (21) Geget sa gaawiin ginittaa-noondanzii gegoo enigooyan.”

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

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

(25) Mii sa miinawaa maajaad a’aw ikwe. (26) Aaniish mii go dasing degwishingin biinaad i’iw anishinaabe’. (27) Aaniish odinaan: “Geget sa gimaazhi-doodawaag gaye giin. (28) ‘Niwii-bami’aag,’ inwaazoyan,” odinaan iniw wiiwan.

(29) Miinawaa ani-maajaa wa’aw inini. (30) Ningoding igo babimosed eget sa ogagwaadagenimaan iniw ikwewan. (31) Mii dash enendang: “Ambe sa noo, ninga-wijjiwaa,” inendam a’aw inini. (32) Onaabemini obiminizhimaani, mii dash gaa-igod: Geget sa ningagwaadagendam,” odigoon iniw ikwewan. (33) A’aw giizis bimosed, mii dash gaa-inaad: “Awawa† giga-ni-wijjiwin,” ogii-

(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

inaan. (34) Mii sa geget zhigwa gii-ani-wiijiwaad iniw ikwewan. (35) Dagwishing endaawaad, “Gaawiin igo booch gidaa-anokiisii,” odigoon. (36) Aaniish mii sa geget zhigwa gii-dagwishingowaad i’ imaa endaawaad, namadabiwan odaangweyan.

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

(38) “Nashke gaa-izhinawad dagwishing,” odigoon iniw onaabeman. (39) “Nashke mii zhigwa ji-dagwishing. (40) Ambe dash, ayaangwaamizin!” odinaan.

(41) Zhigwa geget dagwishingoon anishinaabe’ zhegwazonid.

(42) “Nashke, giwaabamaa na enaadizid?”

(43) Zhigwa maajaawan zhigwa geget owiizhaamigoon odaangweyan. “Ambe daga naa manisedaa!” odigoon iniw odaangweyan. (44) Aaniish mii sa zhigwa gii-giizhiitaawaad zhigwa miinawaa owiizhaamigoon: “Ambe daga naa! Babaa-dazhiikedaa! (45) O’ omaa gwayak gagwaanisagi-minwendaagwad mii niin iko endazhi-odaminoyaan,” odigoon.

(46) Mii dash geget zhigwa goniginiin[†] wewebizon agoodenig. (47) “Aaw sa naa! o’ omaa ge-dazhi-odaminoyang ji-wewebizoyang.” (48) “Aaw sa naa, giinitam!,” odigoon. (49) Mii sa enaad: “Gaawiin, niinitam ina imaa wewebizoyaan? (50) Giin igo nitam wewebizon.” (51) Mii dash egod apii gaa-inagoozid i’ imaa wewebizoning: “Bekaa go webaabii ginishin.” (52) Pane go gaa-noondaagweyaabii gisenig i’ iw biiwaabikoons. (53) Mii nangwana o’ owidi ningaabii’ anong giishkaanig i’ iw aki epizonid; apane ko ezhi-bashkwaabamaad[†]. (54) O’ o dash ogii-igoon: “Ambe sa noo, gego, ninga-izhiwebizisii. (55) Aaw, giinitam,” odigoon.

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

(56) Mii dash geget ezhi-wanagoozid a'aw ikwe. (57) Mii sa zhigwa maajiiyaabikese a'aw. (58) "Gaawiin ngoji daa-noogishkaasii," inendam. (59) Zhayiigwa owebaabiiginigoon, mii sa gichi-enigok owebaabiiginigoon. (60) Apane go wiinitam a'aw ikwe, "Poow!" initam o'o bimibizod a'aw ikwe. (61) Eshkam igo agaawaa deba'oozo[†]; ezhi-bangishing apane go okanan gaa-izhi-ni-webishkang[†]; mii sa asiniing wiimbaabikaang; gaawiin dash ingoji odaa-gashkitoosiin ji-minjimiiid, owiinge zhooshkoziwan iniw asiniin. (62) Mii sa zhigwa ekidod: "Miidog ji-nibowaanen." (63) Mii sa zhigwa ayambawed[†]. (64) "Mii dash gaako[†] nimbawaadaanaabaniin ojichinikan[†] nishwaaswi. (65) Gaawiin mii sa nimbizokanaamaasii[†] a'aw asin nindinaabandaanaaban ako." (66) Mii sa geget gii-ayaad iniw ojichinikan; zhigwa sa geget gii-ayaad iniw ojichinikan, mii sa zhigwa maajiiyaandawed, akwaandawed. (67) Gomaa go apii ningodwewaan owekwaasidoonan[†]; aaniish bekaanadinig miinawa iniw ojichinikan, abaapish[†] niswewaan jaagisidood[†]. (68) Mii zhigwa aanawi beshwaabandang[†], mii dash eta ningodwewaan geyaabi ayaad. (69) Mii sa minjimii go beshwaabandang geget zegizi. (70) "Mii maawiin ji-noonde-wekwaasidooyaan[†]," gii-inendam. (71) Mii dash geget mii go iw ishkwaaaj apagidood[†] gaa-izhi-debiid[†], mii sa gii-gashki'od. (72) Mii dash zhigwa ani-dagwishin endaawaad. (73) Geget sa ogichiganawaabamigoon iniw odaangweyan. (74) Mii sa gii-bwaawinani god[†].

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

(77) Aaniish, mii sa miinawaa maajaawan odaangweyan. (78) Zhigwa odigoon iniw onaabeman: "Ambe sa noo, gaye 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)

wiikwajitooon 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) "Gaawiin 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 wiikwajitooon wiinitam wii-nisaad odaangweyan. (86) Mii sa owiizhaamaan: "Ambe sa noo, babaa-dazhiikedaa!" odinaan. (87) Mii sa geget, "Daga mii omaa akawe ayaan," ogii-inaan. (88) Mii dash geget 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-giiwed, geget sa zegizi. (92) "Ningodinoo[†] maawiin ninga-ig," gii-inendam iniw owiidi gemaaganan.

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

(95) "Enh, gaawiin bijiinag daa-dagwishinzii, mii sa gii-nisag," odinaan. (96) Geget aapiji ziinjii i'iw ningodinoo[†] ji-igod. (97) Zhigwa sa oganoonigoon, "Geget sa ggii-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 geget, "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: "Gaawiin 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

ozhigaabawiwana imaa, aapiji wawaasa[†] owii-badakidooni okaadini bi-zhiishiiginid, oganawaabamigoon. (107) Geget sa zhiingendam i'iw ganawaabamigod. (108) Ezhi-odaapinaad miinawaa ezhi-bagidinaad inwaazo. (109) Mii nangwana wii maazhichiged. (110) Mii sa ezhi-babimosed, mii sa eta go aanawi gaa-dasininig i'iw odizhichigewin. (111) Mii dash zhigwa ani-dagwishin endaawaad inaabid ogii-dakonaan iniw anishinaaben. (112) Mii sa biindiged i'imaada endaawaad. (113) Zhigwa owaabamigoon iniw onaabeman. (114) "Aweneniiwiwanen[†] idash wiin gaa-izhichiged!" odigoon. (115) "Mii nangwana go miinawaa wa'aw gaa-izhichiged!" odigoon. (116) Aaniish onishki'aan. (117) "Gaawiin go sha ningii-maaminonendanzii i'iw gii-izhichigeyaan. Gaawiin miinawaa wiikaa i'iw nindaa-izhichigesii," odinaan iniw onaabeman.

(118) "Enyenh, gaawiin gidizhi-andawenimisinoon i'iw ji-izhichigeyan weweni sa go ji-bami'adwaa igiw anishinaabeg; mii iw ezhi-andaweniminaan," odigoon.

(119) Aaniish mii zhigwa wii-ani-maajaanid iniw onaabeman; mii sa apane gii-ani-maajaanid. (120) Zhigwa wenaagoshininig dagwishinoon. (121) Aaniish bagamiwanewan anokaajigan, anooj isa gegoo wiisiniwin obiidooni. (122) "Aaniish, mii sa zhigwa ji-maajaayan giinitam."

(123) Mii sa eget gii-maajaad. (124) "Gaawiin baapizh miinawaa nindaa-izhichigesii," gii-inendam. (125) Mii sa miinawaa zaagajiwed anishinaabe' owaabamaa'. (126) Zhigwa miinawaa bi-zaaga'amoon ikwewan, mii sa oganawaabamigoon; aapiji wawaasa obadakidooni okaadini zhiishiiginid ganawaabamigod. (127) Geget sa ozhiingenimaan ganawaabamigod. (128) Mii sa gaawiin 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 eget 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

waabaninig. (132) Zhigwa owaabamigoon onaabeman, mii sa egod: “Mii gwech isa weweni endoodawadwaa igiw anishinaabeg! (133) Mii sa iw ezhi-andaweniminaan ji-izhichigeyan. (134) Mii sa iw weweni ji-bimiwidooyang o’ow. (135) Geget niminwendam i’iw izhichigeyan.” (136) Mii sa zhigwa ikidowan onaabeman: “Geget sa ningitim ji-izhaayaan.” (137) Mookodaasowan onaabeman. (138) Mitigonaagan waakwaandesing† animikosinini. (139) Zhigwa ikidowan: “Daga, nindaanis, babaa-izhaan o’owidi gaa-babaa-izhaayaan.” (140) Ezhi-ombigwaadaminid† mitigonaagan, animoshan bashkojiiwan† bemi-onji-zaagijibatoonid; madwe-bapawiiwan† agwajiing mii imaa mitigonaaganing. (141) “Geget wiin dibaabamaaken igiw anishinaabeg!” odinaan iniw odayensan.

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

(143) Megwaa go ayabid, baamaa go awiwa onoondawaan, “Ay, ay, ay!” inwewan. (144) “Aandi, andi, andi nimindimooyemish!” (145) Onji-biindigenikeninid. (146) Gegaa go ko odebinigoon a’aw ikwe, mii sa odaano-naajinzhimaan onaabeman; odaano-mamigowebinaan.

(147) Gaawiin ganage nawanjish† dazhishkodaasowan† iniw onaabeman. (148) Wiikaa sa, “Diwe†, aazhimaajizawiiinidog†!” (149) Ezhi-ombigwaadaminid miinawaa i’iw mitigonaagan, “Ambe sa noo, nindayensidog, amog!” (150) Geget sa gichi-ombiigizi a’aw gaa-bi-inwed,” odinaan.

(151) Mii dash eget ani-zaagijiba’idiwa’ a’aw odayensa’.

(152) Mii sa madwe-bapawiiwa’ i’imaa agwajiing. (153) Zhigwa madwe-giigidowan: “Ayaawik gidayiwaag, ningikamigoog†!” (154) Mii sa madwe-inwenid: “Yaw, yaw, yaw!” madwe-inwewan. (155) Mii sa gii-madwe-nisimind, mii sa madwe-amomind†, madwe-wiisininind i’iw odaya’ a’aw giizis. (156) Mii sa zhigwa miinawaa

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

madwe-bapawiiwa', mii sa zhi-gwa biindigenid ogichi-misadaani[†] i'iw bashkoji-animosha'. (157) Ezhi-ombigwaadenig i'iw mitigonaagan apane imaa ezhi-biindigeba'idinid. (158) Mii sa odinaan iniw wiiwan: "Geget giga-minochige gaye giin gii-zhawenimadwaa igiw bimaadiziwaad ji-bami'adwaa," odinaan. (159) "Geget sa mii iw ezhi-anandaweniminaan ji-izhichigeyan." odinaan iniw wiiwan.

(160) Zhi-gwa dagwishinoon iniw odayensan mii sa miinawaa bagamiwanenid anokaajigan, dibishkoo gaye wiin ezhi-bagamiwaned i'iw, gaye wiisiniwin. (161) Geget minwendam a'aw iniw odayensan dagwishininid. (162) Mii sa dibishkoo ezhi-biidaasonid iniw odayensan.

(163) Zhaiigwa ani-maajaa a'aw ikwe. (164) Zaagajiwed owaabamaa' anishinaabe'; gakina sa owaabamaan bimosed. (165) Geget sa minwendam mii eta aabiding maazhichiged. (166) "Gaawiin ganage miinawaa wiikaa nindaa-izhichigesii," gii-inendam. (167) Mii dash zhi-gwa dagwishin endaawaad bi-bagakaabaninig[†] igo. (168) Gii-gaagiigidowan mii dash gaa-igod: "Aaniish mii sa i'iw mino-doodawadwaa igiw anishinaabeg igiw majinenzh[†]," ogii-inaan. (169) "T'iw ji-bami'angwaa igiw anishinaabeg, mii sa i'iw geget sa daa-onizhishin gaye giin zhawenimadwaa," odigoon iniw onaabeman. (170) "Mii iw ge-izhiwebak, mii sa iw mino-doodawadwaa igiw anishinaabeg. (171) Aaniish mii sa iw ge-izhiwebak ji-ani-akiwang, weweni ji-bami'hangwaa igiw anishinaabeg." (172) Mii sa minik.

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)
- aanawi** *pc* anyhow,
although, despite, but
- aaniindi** *pc* where
- aaniish** *pc* well, so (in the
sense of 'And so this is
what happened...')
- aano-** *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
- akawe** *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!
- anandawenim** *vta* want s.o.
(to do something)
- andawenim** *vta* want s.o.
(to do something)
- ani-** *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
- anokaajigan** *ni* supplies,
goods
- anokii** *vai* work
- anooj** *pc* various, of varied
kind
- apagidoon**[†] *vti* throw s.t.
- apan** *pc* then, and then...
- apane** *pc* always
- apii** *pc* when, then
- asemaa** *na* tobacco
- asin** *na* stone, rock
- ate** *vii* be placed there, be
there
- awawa**[†] *pc* well!
- aweneniwi**[†] *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

bagamiwane *vai* arrive
laden with things, arrive
carrying a pack

bagidin *vta* release s.o., let
s.o. go, set s.o. down

bakaanad *vii* be different

bami' *vta* sustain s.o., give
s.o. support

bangishin *vai* fall down, fall

bapawii *vai* shake oneself

bashkoji- *pren* hairless

bashkojiizi *vai* be hairless

bashkwaabam[†] *vta* 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 *vta* 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[†] *vta* 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 *vta* pay heed to
s.o., bother s.o.

bizokananaam[†] *vta* pierce a
rock, stumble on a rock?

booch *pc* necessarily,
certainly

bwaawinan[†] *vta* fail to
overcome s.o., fail to kill
s.o.?

daa *vai* live somewhere,
endaawaad 'where they
live, their home'

daa- *prev* should, could,
must

daanginan *vti* touch s.t.

nindaangwe *nad* '(my)
(female's) sister-in-law,
my (female's) 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= *vai*2 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...'
gaawiin *pc* not, no
gabe-dibik *pc* all night
gagwaadagenim *vta* think
 s.o. to be suffering
gagwaadagendam *vai*²
 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
ganawaabam *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-**)
gegaa *pc* almost
geget *pc* truly, indeed
gego *pc* don't! (the negative
 particle used in
 commands)
geyaabi *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
giigido *vai* speak
giikam[†] *vta* devour s.o.
giin *prn* you (singular)
giinitam *prn* you (sg.) first,
 your (sg.) turn
giishkaa *vii* have an edge,
 be cut
giishpin *pc* if
giive *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)
gomaa *pc* after a while
goniginiin[†] *pc* ?
gwayak *pc* right, exactly,
 straight away
i'ima *pc* there
i'iw *prn* that (inan. sing.)
i'iw *prn* those (anim. plur.,
 not in perspective)
igo *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 *nid* (my) bone
ko *pc* used to; habitually
ma'iingan *na* wolf
maajaa *vai* leave, take off,
 start off
maajiyaabikese *vai* start to
 move (involving a rope)
maajiyaandawe *vai* begin
 to climb
maaminonendam *vai*2 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.
mindimooye *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 *vai*2 be happy
 about something
mitigonaagan *ni* wooden
 bowl
mookodaaso *vai* whittle,
 carve wood
ninaabem *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

ningaabii'anong *pc* toward
the west, in the west

ningoding *pc* one time, once

ningodwewaan *pc* one pair

nishi *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

noondaagweyaabiigise *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)
wanagoozi[†] *vai* be up onto a
 perch
wawaasa *pc* far apart
wawiyazhi[†] *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[†] *vti* kick s.t.
wekwaasitoo[†] *vti* reach
 the limit of s.t., run out of
 s.t.
wenaagoshin= *vii* changed
 form of onaagoshin
wwebizo *vai* swing
wwebizon *ni* a swing
weweni *pc* properly,
 carefully
wii- *prev* intend to, will,
 want to
wiidigemaagan *na* spouse

wiijiiw *vta* go with s.o.,
 accompany s.o.
wiikaa *pc* ever
wiikwaandesin *vii* lie at the
 end of the lodge
wiikwajitoo *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* eats, food
niwiiw *nad* (my) wife, his
 wife: wiiwan
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'idiwag *vai-pl* run
 out as a group
zaagijibattoo *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

- zhegwazo** *vai* hang
suspended (from a belt)
- zhegwazo** *vai+o* attach Y to
one's belt
- zhigi** *vai* urinate
- zhigwa** *pc* and, so
- zhiingendam** *vai2* think
hatefully, feel outrage
- zhiingenim** *vta* hate s.o.
- zhiishiigi** *vai* urinate
- zhooshkozi** *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.

	Inanimate	Animate
Intransitive	VII Verb Inanimate Intransitive	VAI Verb Animate Intransitive
Transitive	VTI Verb Transitive Inanimate	VTA Verb Transitive Animate

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 VIIs 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 VIIs 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 vta** “speak Indian to someone” or **biidoon vii** “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 VIIs, he can apply those rules to any VII he hears an elder say or any VII he reads in a dictionary.

THE BASICS: VIIs 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 *vii* it is in a certain place

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

noondaagwad *vii* it is heard

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

gimiwan *vii* it is raining

example: **Gimiwan** agwajjiiing. = 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 *vii* it is sprinkling: awanibiisaa + magad = awanibiisaamagad

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

agoode *vii* 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 dibaajimowinan. = 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. VIIs 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 VIIs is also quite simple. There are three types VIIs 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: *Gaawiin noodinzinoon noongom.* = It's not windy today.

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

example: *Gaawiin gashkawanzinoon zaaga'iganiing.* = 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** jiibaakwewigamig.
= 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 gookoko'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: Gaawiin **ina** anakwasinoon imaa? = Isn't it cloudy there?

TENSES: A powerful concept in any language is the use of tenses to express past and future conditions. Using tenses on VIIs 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: Gaawiin **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 VIIs, there are two kinds of verbs—those ending with a *d* and all other VIIs. Here is how they work.

Final Letter D: Change the *d* to *k*.

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

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

maajiitaamagad *vii* it starts: maajiitaamaga~~d~~ + 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.

bangang *vii* it is peaceful, it is tranquil: **bangang** + **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 VIIs 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** giwiiwaaminaanin, giga-wiikongemin. = 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: ~~jiiginaagwad~~ + sinok = **jiiginaagwasinok**

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

wiinad *vii* it is dirty: ~~wiinad~~ + 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, ningaasimoonodaa. = 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

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

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

example: Giishpin **onaagamisinzinok**, 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", **gema 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.

Unchanged		Changed
a	—>	e
aa	—>	ayaa
e	—>	aye
i	—>	e
ii	—>	aa
o	—>	we
oo	—>	waa

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: bimsemaga~~d~~ + k + (initial change)
= bemisemagak

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

miikawaadad *vii* it is beautiful: miikawaada~~d~~ + 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: babakaanitaagwa~~d~~ + k + (initial change) + in = bebakaanitaagwakin

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

ozaawashkwaabaminaagwad *vii* it looks blue: ozaawashkwaabaminaagwa~~d~~ + 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.

Unchanged		Changed
b	—>	p
d	—>	t
g	—>	k
j	—>	ch
z	—>	s

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

example: **Wii-tibikate** ishkwaa-aatebidooyaan waasakonenjigan. = 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 VIIs 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 VIIs. 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 VIIs 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.

	VIIs Ending With a Vowel	VIIs Ending With a D	VIIs Ending With an N
A Form Singular	VII <i>ate</i>	VII <i>aabadad</i>	VII <i>onizhishin</i>
A Form Plural	VII + wan <i>atewan</i>	VII + oon <i>aabadadoon</i>	VII + oon <i>onizhishinoon</i>
A Form Negative Singular	gaawiin VII + sinoon <i>gaawiin atesinoon</i>	gaawiin VII - d + sinoon <i>gaawiin aabadasinoon</i>	gaawiin VII + zinoon <i>gaawiin onizhishinzinoon</i>
A Form Negative Plural	gaawiin VII + sinoon + in <i>gaawiin atesinoonin</i>	gaawiin VII - d + sinoon + in <i>gaawiin aabadasinoonin</i>	gaawiin VII + zinoon + in <i>gaawiin onizhishinzinoonin</i>
B Form Singular & Plural	VII + g <i>ateg</i>	VII - d + k <i>aabadak</i>	VII + g <i>onizhishing</i>
B Form Negative Singular & Plural	VII + sinok <i>atesinok</i>	VII - d + sinok <i>aabadasinok</i>	VII + zinok <i>onizhishinzinok</i>

BOOK REVIEWS

BOOK REVIEWS

*NIKOTWAASIK ISKWATEM, PASKIHTEPAYIH: STUDIES IN
HONOUR OF H.C. WOLFART.* ED. JOHN NICHOLS AND
ARDEN OGG. WINNIPEG: ALGONQUIAN AND IROQUOIAN
LINGUISTICS, MEMOIR 13, 1996. 490 PP.

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 Pigdin?" 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 surprised 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 BESWEWEJIG

*NINOONTAAN— I CAN HEAR IT: OJIBWE STORIES FROM
LANSDOWNE HOUSE.* BY CECELIA SUGARHEAD. ED.
JOHN O'MEARA. WINNIPEG: ALGONQUIAN AND
IROQUOIAN LINGUISTICS, MEMOIR 14, 1996. 224 PP.

Ninoontaan 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 *Ninoontaan*, 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

A HERO'S VOICE. BY CINDY GOFF AND STEVE PREMO.

NEYAASHIING: MILLE LACS BAND OF OJIBWE, 1996.

24 PP.

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.

A

a'aw *pr* that one (animate)
abakwayan *ni* cattail mat; *pl*
abakwayanan
abanaabi *vai* peek behind
abi *vai* stay home, stay put,
 sit
abinoojiikaazo *vai* act like
 a child
abinoojiinh *na* child; *pl*
abinoojiinyag
abiitan *vti* live in it, inhabit
 something
abwaadan *vti* roast
 something
abwaazh /**abwaan-**/ *vta*
 roast someone
abwe *vai+o* roast things
abwezo *vai* sweat, take a
 sweat bath
abwi *ni* paddle; *pl* **abwiin**
adaawe *vai* buy
adikameg *na* whitefish; *pl*
adikamegwag
adima' /**adima'w-**/ *vta*
 catch up to someone
adite *vii* it is ripe
agamiing *pc* on the shore,
 at the water, at the lake
agaasaa *vii* be small

agaashiinyi *vai* be small
agaasin *vii* be small (object)
agidigamish *pc* on top of
 the lodge; also
wagidigamish,
ogidigamish
agiw *pr* those ones
 (animate)
ago /**agw-**/ *vta* haul
 someone in
agoodoon *vti* hang
 something up
agoojin *vai* hang
agoози *vai* be perched, sit
 overlooking something
agwajiing *pc* outside
akakojiish *na* woodchuck;
pl **akakojiishag**
akamaw *vta* lie in wait for
 someone
akandoo *vai* wait in
 ambush, hunt game from
 a blind
akeyaa *pc* in a certain
 direction
aki *ni* earth; *pl* **akiin**
akik *na* kettle; *pl* **akikoog**
akina *pc* all
akiwenzii *na* old man; *pl*
akiwenziiyag
ako- *pv* since
ako-bii'igad *vii* that is the
 extent of it, be so long

akoozi *vai* be a certain length

akwa'wewigamig *ni* fish house; *pl*

akwa'wewigamigoon

akwaabi *vai* wait in watch

akwaandawe *vai* climb up

amanj *pc* I don't know (dubiative indicator)

ambegish *pc* I wish; also

apegish

ambeshke *pc* come on

amo /*amw-/ vta* eat someone

amoongi *vai* be consumed

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

anishinaabe *na* Indian; *pl*

anishinaabeg

anishinaabemo *vai* speak Indian

anishinaabewin *ni* Indian custom; *pl*

anishinaabewinan

anishinaabewinikaade *vii* it is named in Indian

anishinaabewinikaazh /**anishinaabewinikaan-/ vta** call someone in Indian

anokii *vai* work

anokiitaw *vta* work for someone

anooj *pc* a variety of

anoozh /**anoon-/ vta** order someone, commission someone

anwebi *vai* rest

apagazom *vta* use someone in prayer, e.g. tobacco

apagidoon *vti* throw something
apagin *vta* throw someone
apa'iwe *vai* run away from people to a certain place
apakwaan *ni* roof; *pl* **apakwaan**
apakweshkwe *na* birch bark roofing rolls; *pl* **apakweshkweyag**
apane *pc* always
apenimo *vai+o* rely on people, rely on things
apishimo *vai* lay a bed
apishimonike *vai* make bedding, make mats
apii *pc* time, at a certain time
apiichiikaw *vta* control someone to a certain extent
apiitad *vii* it is a certain time, in the midst of a certain season; also **apiitaa**
apiitaanimizi *vai* be of a certain status, be important, be a certain height
apiitendaagwad *vii* be of great importance
apiitenim *vta* hold someone in high regard, feel about someone to a certain

extent, be proud of someone
apiitizi *vai* be a certain age
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* **asinii-bwaanag**
ataadiwag /*ataadi-*/ *vai* they gamble with one another
atemagad *vii* put there
atoon *vti* put something somewhere
awanjish *pc* persistently, stubbornly, even though
awas *pc* go away
awashime *pc* more so, much more
awedi *pr* that one over there
awesiinh *na* wild animal; *pl* **awesiinyag**

awiiya *pc* someone
ayaa *vai* be somewhere
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-**
jiimaan
azhegiwe *vai* returns
azhigwa *pc* now

AA

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

aajigwaazh /aajigwaan-/
vta hook someone, catch
 someone with a hook
aakoziinaagozi *vai* look
 sick
aakoziwin *ni* sickness; *pl*
aakoziwinan
aakoziwigamig *ni*
 hospital; *pl*
aakoziwigamigoon
Aanakwad *name* name of
 Lac Courte Oreilles elder
 Aanakwad
aanawi *pc* anyhow, despite,
 although, but
aanawitaw *vta* disbelieve
 someone
aangodinong *pc*
 sometimes
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
aaniiin *pc* how, why
aaniiin danaa *pc* well
 why?, well how?, why
 not?
aaniiindi *pc* where
aaniiish *pc* well now

aanji-ayaa *vai* change
 one's condition
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
aazhawaadagaa *vai* swim
 across
aazhikwe *vai* scream
aazhogan *pc* across
Aazhoomag *place* Lake
 Lena, Minnesota

B, C

- babaa-** *pv* go about, here and there
- babaamaadizi** *vai* travel
- babaamendan** *vti* care about, pay attention to something
- babaamenim** *vai* care about, bother with someone
- 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
- babiiinziikawaagan** *ni* coat, jacket; *pl*
- babiiinziikawaaganan;** also **babiiizikawaagan**
- 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
- bagean** *na* nut; *pl* bageaanag
- bageanibimide** *ni* peanut butter
- bageamise** *vai* arrive by flight
- bageamishkaagoon** *vti* undergo something, something comes upon someone
- bageandizi** *vai* lazy, incompetent
- bageidanaamo** *vai* breathe, exhale
- bageidin** *vta* offer someone, release someone
- bageidinan** *vti* set something down, release something, offer something
- bageidinise** *vai* stack wood, pile wood
- bageijwebin** *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'odiwag
/bakite'odi-/ *vai* they hit one another

bakobii *vai* go down into the water

bakobiigwaashkwani *vai* jump in the water

bakobiise *vai* fall into the water

bakwajindibezh
/bakwajindibezhw-/
vta scalp someone

banaajitooon *vti* spoil something, ruin something

bangii *pc* little bit, small amount

bangiiwagizi *vai* be a little bit, be few

banzo /banzw-/ *vta* singe someone

bapawaangeni *vai* flap wings, beat wings

bawa'am *vai* knock rice

bawa'iganaandan *vti* knock rice

bawa'iminaan *vai* pincherry; pl

bawa'iminaanan

Bawatig *place* Sault Ste. Marie; also Bawating

bawaazh /bawaan-/ *vta* dream about someone

bazangwaabishim *vai* dance with eyes closed

bazhiba' /bazhiba'w-/ *vta* stab someone

bazhiba'odan *vti* it stabs someone (reflexive)

bazigwii *vai* get up, stand up

baabige *pc* immediately

baabii' *vta* wait for
someone

baakaakon *vti* open
something

baakakaabi *vai* open eyes

baakaakonamaw *vta* open
something (of wood) for
someone

baakibii'an *vii* ice clears
off a body of water

baakinige *vai* lift
(something) open

baakizige *vii* it is
consumed in flames

baamaadagaa *vai* swim
about

baamendan *vti* pay
attention to something

baanimaa *pc* afterwards,
later on

baapaagaakwa'an *vti*
knock on something (of
wood)

baapaagokozhiwewinini
na barber; *pl*

baapaagokozhiwe=
wininiwag

baapaagokozhiwe=
wininiiwi *vai* be a
barber

baapaase *na* red headed
woodpecker; *pl*

baapaaseg

baapi *vai* laugh

baapinakamigizi *vai* good
time with laughter
involved

baasan *vti* dry something;
also **baason**

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

baatayiinat *vii* be
numerous

baatayiinadoon *vti* have a
lot of something, plenty

baatayiino *vai* plentiful,
numerous; also

baataniino

baate *vii* air is parched, dry

baazagobizh

/baazagobin-/ *vta*
scratch someone

bebakaan *pc* different

bebakaanad *vii* be different

bebakaanitaagod *vii* be talked about differently; also **bebakaanitaagwad**

bebakaanizi *vai* be different

bebezhig *pc* one at a time

bebiboon *pc* each winter

bedose *vai* walk slowly

bekaa *pc* wait

bekish *pc* at the same time

beshizh /*beshizhw-/ vta* cut someone

besho *pc* near

bezhig *nm* one

bezhig *pc* certain one; also **abezhig**

bezhigo *vai* be one, there is one

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

bikwaakwad *ni* ball; *pl* **bikwaakwadoon**

bima'adoon *vti* follow it along

bimagoke *vii* it rubs off onto something

bimaadagaa *vai* swim by

bimaadizi *vai* lives, life goes by

bimaadiziwin *ni* life

bimaadiziiwinagad *vii* lives

bimaaji' *vta* save someone's life

bimaazhagaame *vai* go along the shore

bimi-ayaa *vai* come by

bimibatoo *vai* run

bimibaagi *vai* it goes along (in its calling)

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

bimibizo *vai* drive by

bimishkaa *vai* paddle by

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

bimose *vai* walk

bimoom *vta* carry someone on one's back

bimoonda' *vta* carry something for someone

bimoondan *vti* carry something off on one's back

bi-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'ombaasin *vii*
cloud of dust is stirred up

binoobaan *vta* mark
someone

biskaakonebidoon *vti*
turn something on
(appliance)

biskitenaagan *ni* birch
bark sap bucket; *pl*
biskitenaaganan

bizaani-bimaadizi *vai* live
quietly

bizhishig *pc* empty

bizhishigwaa *vii* be empty

bizindaw *vta* listen to
someone

bii' *vta* wait for someone

biibaagiim *vta* call out for
someone

biibii *na* baby; *pl*
biibiiyag

biibiiwi *vai* be a baby

biidaboono *vai* float here,
approach by water

biidaasamishkaa *vai* arrive
by water

biidinamaw *vta* hand
something over to
someone

biidoon *vti* bring something

biidwewe *vai* be heard
approaching

biidwewe *vii* sound
approaches

biidwewebizo *vai* be heard
approaching by motor

biikojii *vai* have a pot
belly, be plump

biinad *vii* be clean

biinashkina'

/biinashkina'w-/ vta
load ammunition into
someone

biindasaagan *ni* raft; *pl*
biindasaaganan

biindashkwaazh

/biindashkwaan-/ vta
stuff someone

biindaakojige *vai* offer
tobacco

biindaakoozh

/biindaakoon-/ vta
offer someone tobacco

biindig *pc* inside

biindige *vai* go inside,
enter

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

boonitoo *vti* leave
something alone, quit
something

boono *vai* float, drift

boozhoo *pc* hello

boozu' *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-agaamiing *pc* across
the ocean

Chi-agaamiing *place*
Europe

chimookomaanikaazo *vai*

be called something in
American (English)

D

dabasagidaaki *pc* knoll
dabasagoode *vii* hang low
dabazhiish *pc* at the bottom
of a lodge
dagonan *vti* add something
in, mix something in
dagoshin *vai* arrive there
dagoshkaagozi *vai* it
comes upon someone
dagozi *vai+o* add things in,
mix in
dakama'o *vai* ferry across
dakamaashi *vai* sail, cruise
(by wind)
dakamii *vai* ferry
dakaasin *vii* frigid, cold
wind
dakoozi *vai* be short
dakwam *vta* bite someone,
get a hold of someone
dakwamidiwag
/**dakwamidi-**/ *vai* they
bite one another
dakwange *vai* bite
danakii *vai* dwell, live,
reside
danaasag *pc* so to speak
danizi *vai* stay somewhere,
belong somewhere

danwewidam *vai* be heard
speking in a certain place
dash *pc* and, but
dashiwag /**dashi-**/ *vai*
they are a certain number,
they are so many
dasing *pc* times, so many
times
daso-giizhigon *vii* it is so
many days
dawaaj *pc* preferable, better
to
dawegishkaa *vii* form a
part, gap
dazhi- *pv* location
dazhim *vta* talk about
someone
dazhingan *vti* talk about
something
dazhinijigaade *vii* be
talked about
dazhishin *vai* be buried in a
certain place, lie in a
certain place
dazhitaa *vai* spend time in a
certain place
dazhiikan *vti* be involved
with something, work on
something
dazhiikaw *vta* work on
someone, dress someone
out (animal)

dazhiikodaadiwag

/dazhiikodaadi-/ vai
they are involved with one
another

daa vai dwell

daangandan vti sample
something by taste

daanginan vti touch
something

daangishkaw vta kick
someone, kick someone
along

de- pv sufficiently, enough

Debaasige name Light of
the Sun

debibido vai+o grapple
over something, grab
things

debibidoon vti catch
something, grab
something

debibizh /debibin-/ vta
catch someone

debinaak pc carelessly, any
old way

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

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

diba'igebii'igaans ni
receipt; *pl*

diba'igebii'igaansan

dibaabandan vti inspect
something, look
something over

dibaajimo vai tell stories

dibaajimotaw vta tell
someone stories

dibaajimowin ni story; *pl*
dibaajimowinan

dibi pc wherever, I don't
know where

dibidaabaan ni wagon,
carriage; *pl*

dibidaabaanan

dibiki-giizis na moon; *pl*

dibiki-giizisoog

dibishkoo pc just like

dibishkookamig pc
opposite, right 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

E

edino'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

gaganoodamaw *vta* talk
for someone

gaganoonidiwag
/**gaganoonidi-**/*vai*
they talk to one another,
converse

gaganoozh /**gaganoon-**/
vta converse with
someone

gagaanzitan *vti* act
contrary to a warning or
belief

gagiibaadad *vii* foolish

gagiibaadizi *vai* naughty,
foolish

gagiibidwe *vai* be quiet for
a time, be heard
periodically

gagiijiidiye *vai* be
constipated

gagiikwewinini *na*
preacher; *pl*

gagiikwewininiwag

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

gashkima *pc* I'll show you, come on, look
gashkitoon *vti* be able to do something, be successful at something
gashkendam *vai* sad
gawanaandam *vai* starve
gayaashk *na* seagull; *pl*
gayaashkwag
gaye *pc* and
gaabawi *vai* stand
gaag *na* porcupine; *pl*
gaagwag
Gaa-gaabikaang *place* St. Paul, Minnesota; also *loc* at the waterfall
gaaginaagozi *vai* look like a porcupine
gaagiigido *vai* talk, give a speech
gaagiigidoo-
biiwaabikoons *ni* telephone; *pl*
gaagiigidoo-
biiwaabikoonsan
gaagiijibidoon *vti* finish tying something off
gaagiijitoon *vti* appease something
Gaa-jiikajiwegamaag *place* Roy Lake, Minnesota

gaanda'igwaason *ni* thimble; *pl*
gaanda'igwaasonan
gaandakii'ige *vai* pole
gaashkiishkigijiibizh /**gaashkiishkigijiibin-** /
vta slice somebody into pieces
gaawi'awiwi *vai+o* thwart people
gaawiin *pc* no
gaawiin ginwenzh *pc* not long
gaawiin ingod *pc* not a single thing
Gaa-zagaskwaajimekaag *place* Leech Lake, Minnesota
gaazhagens *na* cat; *pl*
gaazhagensag
gaazootaw *vta* hide from someone
gegaa *pc* almost
geget *pc* truly, really
gego *pc* don't
gegoo *pc* something
gema **gaye** *pc* or
gete- *pn* old time, old fashioned
geyaabi *pc* still
Gibaakwa'igaansing *place* Bena, Minnesota

giboodiyegwaazon *na*
 pants; *pl*
giboodiyegwaazonag
gibwanaabaawe *vai*
 drown
gichi- *pn, pv* very, greatly
gichi-aya'aawi *vai* grown
 up; also: **gichaya'aawi**
gichi-
ginwaabikobaashkizigan,
-an *ni* cannon
gichimookomaan *na* white
 man; *pl*
gichimookomaanag;
 also **chimookomaan**
gichimookomaaniwin=
anamewin *ni* white
 man's religion; *pl*
gichimookomaani=
winanamewinan
Gichitwaa Piita *name*
 Saint Peter
gichi-waaginogaan *ni* big
 domed lodge; *pl* **gichi-**
waaginogaan
gidasige *vai* parch rice
gidimaagizi *vai* be poor,
 humble
gigizheb *pc* in the morning
gigizhebaa-wiisini *vai*
 eats breakfast
gigizhebaawagad *vii* be
 morning

gijiigibin *vta* snare
 someone
gikendan *vti* know
 something
gikendaasoowigamig *ni*
 college, university; *pl*
gikendaasoowigamigoon
gikenim *vta* know someone
gikinawaabi *vai* learn by
 observing
gikinoo'amaadiwin *ni*
 teaching, instruction,
 lesson; *pl*
gikinoo'amaadiwinan
gikinoo'amaagewigamig
ni school; *pl*
gikinoo'amaage=
wigamigoon
gikinoo'amaagozi *vai* be
 a student, go to school
gimoodin *vti* steal
 something
gina'amaw *vta* forbid
 someone
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
gitiwaakwa'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
giiwanimo *vai* tell lies
giiwashkwe *vai* dizzy
giiwashkwebatoo *vai* run
 staggering
giiwashkwebii *vai* be
 drunk
giiwe *vai* go home
giiwebatoo *vai* run home
giiwegozi *vai* move home
giiwenh *pc* as the story
 goes
giiwewin *vta* take someone
 home
giiwizi *vai* be an orphan
giiwiziigamig *ni*
 orphanage; *pl*
giiwiziigamigoon
giiyose *vai* hunt

giizhaa *pc* beforehand, in advance
giizhendam *vai* decide, make a resolution
giizhichigaademagad *vii* finished, done
giizhig *na* day, sky
giizhigad *vii* be day
giizhige *vai* complete (building)
giizhitoon *vii* finish something
giizhiikan *vii* finish something
giizhiikaw *vta* finish someone, finish working on someone
giizhiitaa *vai* ready
giizhooshim *vta* wrap, bundle someone up warm-like
giizhoozi *vai* be warm
giizikan *vii* take an item of clothes off the body
giiziz /**giizizw-**/ *vta* finish cooking someone
giizizekwe *vai* cooking
go *pc* (emphatic particle)
godaganaandam *vai* suffer miserably from starvation
godagaagomin *ni* blackberry; *pl*
godagaagominan

goji' *vta* try someone (tease)
gojitoon *vii* try something (also: **gagwejitoon**)
gomaapii *pc* eventually, by and by
gonaadizi *vai* spend one's life, live in a certain place
gonimaa *pc* possibly, perhaps, for instance
gopii *vai* go inland
gosha *pc* (emphatic)
goshi /**gos-**/ *vta* fear someone
goshko' *vta* scare someone
gotan *vii* fear something
gozi *vai* move, change residence
gookooko'oo *na* owl; *pl*
gookooko'oog
gwanaajiwan *vii* beautiful
gwanaajiwi *vai* nice, beautiful, glorious
gwashkozi *vai* wakes up
gwayako- *pv* correctly
gwaanabise *vai* capsized, flip over in a boat
gwaashkwani *vai* jump
gwech *pc* so much, enough
gwek *pc* correctly, exactly, right

gwekigaabawi' *vta* turn
someone around while
standing

gwiiwizensiwi *vai* be a
boy

Gwiiwizensiwi-
zaaga'iganiing *place*
Boy Lake, also

Gwiiwizensi-
zaaga'iganiing

Gwiiwizensiwi-ziibiing
place Boy River; also

Gwiiwizensi-ziibiing

gwiiwizensidewe'igan *na*
little boy drum

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

haaw *pc* all right, ok

I, II

i'iw *pr* that one (inanimate)

ikido *vai* say

iko *pc* as a habit,
customarily

ikwanagweni *vai* roll up
shirt sleeves

imaa *pc* there

imbaabaa *nad* my father; *pl*
imbaabaayag

ina'am *vai* sing a certain
way

inademo *vai* cry a certain
way

inagakeyaa *pc* towards that
way there

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

inandawenim *vta* want
someone in a certain way

inanjige *vai* eat in a certain
way, have a certain diet

inanokii *vai* work in a
certain way

inapinazh /inapinan-/ *vta*
slice someone

inapine *vai* be ill in a certain
way

inashke *pc* look, behold

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

inawemaagan *na* relative;
pl inawemaaganag

inawiindamaage *vai* speak
 in a certain way

inaabi *vai* glance, peek

inaadagaa *vai* swim in a
 certain way

inaadamaw *vta* help
 someone in a certain way

inaakonige *vai* make a
 decree, law

Inaandagokaag *place*
 Balsam Lake, Wisconsin

indaga *pc* please

indangishkaw *vta* kick
 someone in a certain way

inday *nad* my dog; *pl*
indayag

indede *nad* my father

indengway *nid* my face; *pl*
indengwayan

indoodem *nad* my clan; *pl*
indoodemag

inendam *vai* think

inendamowin *ni* thought

inendaagozi *vai* be thought
 of in a certain way, have a
 certain destiny

inenim *vta* think of
 someone

ingichi-niigi'ig *nad* my
 grandparent; *pl ingichi-*
niigi'igoog

ingiw *pr* them (animate)

ingod *pc* singularly

ingoding *pc* one time

ingodwewaan *pc* pair

ingoji *pc* somewhere,
 approximately, nearly

ingwana *pc* it turns out
 that, it was just so

ingwizis *nad* my son; *pl*
ingwizisag; also
ningozis

inigaazi *vai* be poor, pitiful

iniginan *vti* ply something
 away

inigini *vai* be a certain size

ininan *vti* hand something
 down, present something

inini *na* man; *pl ininiwag*

ininigaade *vii* it is handled
 in a certain way

iniw *pr* those (inanimate)

inizh /inizhw-/ *vta* cut
 someone

iniibin *vta* line someone up
 in a certain way

iniibin *vti* line something
 up in a certain way

injichaag /-jichaag-/ *nad*
my soul, my spirit; *pl*
injichaagwag
inose *vai* walk a certain
way, walk to a certain
place
inwaade *vii* be a sacred
place
inwe *vai* make a certain
sound, speak a certain
language, make a
characteristic call (quack,
bark)
inwemagad *vii* something
sounds, something is
spoken
inwewedan *vii* preach
about something
inwewedam *vai* make a
speech, lecture
inzhaga'ay /-zhaga'ay-/
nad my skin; *pl*
inzhaga'ayag
ipidoon *vii* 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
itamng *loc* place, at a
certain location
iwapii *pc* at that time
iye *pr* that one
izhaa *vai* goes there
izhaagowaataa *vai* climb
onto a rock from the water

izhi /in-/ vta say to someone, call someone
izhi' vta deal with someone a certain way, make someone a certain way
izhi- pv thus, thusly
izhi-ayaa vai to be of a certain condition
izhichigaazh /izhichigaan-/ vta treat someone a certain way
izhichigaazo vai be treated a certain way
izhichige vai does so
izhichigewinagad vii be done (this way)
izhidaabaazh /izhidaabaan-/ vta drag someone to a certain place
izhidaabii'iwe vai drive in a certain way
izhijiwan vii it flows
izhinaw vta think of someone a certain way, think of someone respectfully
izhinaagozi vai look like, be in the form of
izhinaagwad vii it looks a certain way
izhinaazhikaw vta chase someone to a certain place, send someone to a

certain place; also
izhinaazhishkaw
izhinikaadan vti name something, call something a certain name
izhinikaade vii be called
izhinikaazh /izhinikaan-/ vta name someone a certain way
izhinikaazo vai he is called
izhinikaazowin ni name; *pl izhinikaazowinan*
izhinoo'an vti point at something
izhinoo'ige vai point
izhitwaa vai have a certain custom, belief or religion
izhitwaawin ni faith, religion; *pl izhitwaawinan*
izhiwe vai something happens to someone
izhiwebad vii it happens
izhiwebizi vai condition, behaves a certain way
izhiwidoon vti take something
izhiwijigaazo vai be carried or taken to a certain place
izhiwizh /izhiwin-/ vta take someone somewhere

iizan *pc* so the story goes,
apparently

J

jaagide *vii* it burns up

jaaginan *vta* use somebody
up, destroy someone

jaagizan *vti* burn something
up

jaagizo *vai* burn up

jaagizodizo *vai* burn one's
self

ji- *pv* to, so that, in order to

jiibaakwaadan *vti* cook
something

jiigeweyaazhagaame *vai*
walk along the shore

jiigi- *pv, pn* near

jiigibiig *pc* along the shore,
by the water

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
madwezige *vai* be heard shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makadewiiaas *na* black man, African American;
pl **makadewiiaasag**
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'aawaadi-giizis *na* February
makwa *na* bear; *pl* **makwag**
makwan *vii* it is easy to peel (bark)
makway *ni* birch bark or cattail lodge covering; *pl* **makwayan**
mamaazikaa *vai* agitate, move
mami /mam-/ *vta* pick someone up, take someone
mamiskoshkiinzhigwe *vai* eyes turn red
mamoon *vti* take something, pick something up
manaajichigaade *vii* be respected
manaajichige *vai* be respectful
manepwaa *vai* crave a smoke
manezi *vai* to be in need
mangaanibii *vai* shovel snow
manidoo *na* spirit; *pl* **manidoog**

Manidoo-minisaabikong

place Spirit Rock Island

manidoowendan *vti*

consider something sacred

manoominii *na* Menomini

Indian; *pl* **manoominiig**;

also **omanoominii**

manoominike *vai* harvest

rice

manoominike-giizis *na*

September, the ricing

moon

mashkawazhe *vai* have

rough markings on the
skins, e.g. scabs or severe
rash

mashkawisin *vii* be strong

mashkawizii *vai* be strong

mashkawiziiwin *ni*

strength

mashkijiitad *ni* tendon; *pl*

mashkijiitadon

mashkiki *ni* medicine

mashkikiwigamig *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'adon *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

maajiigi *vai* grow up, start to grow

maajiikam *vta* work on someone

maajiish /maajiin-/ *vta* take someone along

maajiishkaa *vai* start, start one's life

maajiishkaamagad *vii* start to move

maakabi *vai* wound people

maamakaaj *pc* unbelievable, amazing, awesome

maamawi *pc* all together

maamawookan *vti* do something together, do something in the company of others; also

maama'ookan

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
mewinza *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
minobii *vai* be pleasantly drunk, be tipsy
minochige *vai* do good
minogaamo *vai* be pleasingly plump
minopogozi *vai* tastes good
minotoon *vti* make something nice, good
minozogo *vai* he is well done
minwabi *vai* sit comfortably

minwaabandan *vti* look favorably upon something
minwendaagwad *vii* be fun, likable
minwendan *vti* like something
minwenim *vta* like someone
misawendan *vti* want something, desire something
misaabe *na* giant; *pl*
misaabeg
Misaabikong *place* Rock Island, Ontario
misaabooz *na* hare, jack rabbit; *pl* **misaaboozoog**
misawendan *vti* want something, desire something
mishiimin *na* apple; *pl*
mishiiminag
Misi-zaaga'iganiing *place* Mille Lacs, Minnesota
Misiiziibi *place* Mississippi River
miskomin *ni* raspberry; *pl*
miskominan
miskwaabiminzh *na* red oshier, red willow; *pl*
miskwaabiminzhiig

Miskwaagamiwi-
zaaga'iganiing *place*
 Red Lake, Minnesota
miskwaanigan *ni* head
 roach; *pl*
miskwaaniganan
miskwiiwi *vai* bleed, be
 bloody
miskwiiwiniishin *vai*
 bleed on things, drip
 blood
mitig *na* tree; *pl* **mitigoog**
mitigokaa *vii* be a forest
mitigwaab *na* bow; *pl*
mitigwaabiig
miziwe *pc* all over,
 everywhere
miziwezi *vai* intact
mii *pc* it is, there is
miigaadiwini-
gikinoo'amaadiwigamig
ni military school; *pl*
miigaadiwini-
gikinoo'amaadiwi=
gamigoon
miigaazh /**miigaan-** / *vta*
 fight someone
miigaazo *vai* fight
miigaazowin *ni* fight; *pl*
miigaazowinan
miigiwe *vai+o* give
 something away
miijin *vti* eat something

miijin *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 **miijin**
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
 bitter; *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'itooon** *vti* fix something
- nanaandawi'** *vta* doctor someone, heal someone
- nanaandawi'idiwag**
/nanaandawi'idi-/ vai
they doctor one another
- nanaandawi'idizo** *vai*
doctor one's self
- nanaandawi'iwe** *vai*
doctor, heal
- nanaandawi'iwewinini** *na*
medicine man, Indian
- doctor, healer; *pl*
nanaandawi'iwe=wininiwag
- nanaandawi'o** *vai* doctor, heal
- nanaandawi'owin** *ni*
doctoring, healing; *pl*
nanaandawi'owinan
- nanaandom** *vta* make a request of someone
- nanda-** *pv* search
- nandakwaandawe** *vai* try to climb
- nandam** *vta* recruit someone, enlist someone for war
- nandawaabam** *vta* search for someone
- nandawaabandan** *vti*
search for something, look for something
- nandawaaboowze** *vai*
hunt rabbits
- nandawendan** *vti* want something, desire something
- nandawewem** *vta* search for someone with sound, search for someone by calling out
- nandobani** *vai* search for the enemy, go to war

nandobaakinan *vti* search
for something by
uncovering and opening
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*
nawapwaan
nayenzh *pc* both
nazhike- *pv* alone
naa *pc* (emphatic)
naadamaw *vta* assist
someone
naadin *vti* fetch something
naana'idaa *pc* by
coincidence
naanaagadawendam *vai*
reflect, ponder
naanaagadawendan *vti*
reflect on something,
consider something
naanaagadawenim *vta*
think about someone

naanaakobinawinan *vti*
make a path for something
with one's fingers
naanaazikan *vti* pay
attention to something
naangizi *vai* be light
(weight)
naangizide *vai* be light
footed (good tracker,
good dancer)
naaningim *pc* often
naaniibawi *vai* stand
around
naaniizaanendaagozi *vai*
be dangerous
naawakwe-wiisini *vai*
eats lunch
naawij *pc* middle of the lake
naazh /**naan-**/*vta* fetch
someone
naazibii *vai* haul water,
haul sap
naazikaage *vai* approach,
go to people
naazikan *vti* approach
something
naazikaw *vta* approach
someone
negwaakwaan *ni* spile; *pl*
newaakwaan
Nesawigamaag *place*
Middle Lake, Minnesota
(Shakopee Lake)

Neweyaash *name*
Neweyaash
neyaab *pc* as it was before
Neyaashiing *place* Nay-
Ah-Shing, Minnesota
nibaa *vai* sleep
nibiikaang *pc* in the water,
on the waterways
nibo *vai* die
nibwaakaa *vai* be wise,
intelligent
nibwaakaaminens *ni*
smart berry, smart pill; *pl*
nibwaakaaminensan
nichiiwad *vii* be a severe
storm, catastrophe
nigig *na* otter; *pl*
nigigwag
nigiigwadi *vii* it is frosted
up
nimaamaa *nad* my mother;
pl **nimaamaayag**
niminaaweshkaa *vai*
paddle away from shore
nimisad *nid* my stomach
nimishoomis *nad* my
grandfather; *pl*
nimishoomisag
nindaanis *nad* my
daughter; *pl*
nindaanisag
ningaabii'an *vii* be west

ningwizis *nad* my son; *pl*
ningwizisag; also
ningozis
niniigi'ig *nad* my parent; *pl*
niniigi'igoog
ninjaanzh *nid* my nose
ninzhishenh *nad* my uncle;
ninzhishenyag
nipikwan *nid* my back; *pl*
nipikwanan; also
nipikon
nisawa'ogaan *ni* lodge
with a peaked roof; *pl*
nisawa'ogaanan
nisayenh *nad* my older
brother; *pl* **nisayenyag**
nisaabaawe *vai* get wet
nishi /nis-/ *vta* kill
someone
nishiwan *vti* do away with
something
nishiwanaaji'aa *vai* be
spared, saved from
destruction or death
nishiimenh *nad* my
younger sibling; *pl*
nishiimenyag
nishkaadendam *vai* have
angry thoughts
nishkaadizi *vai* angry
nisidiwag /nisidi-/ *vai*
they kill one another, kill
each other

nisidotan *vti* understand something
nisidotaw *vta* understand someone
nising *nm* three times
niso-giizhig *pc* three days
nitam *pc* first time
nitaawichige *vai* be good at doing things
nitaawigi *vai* grow up
nitaawigi' *vta* raise someone; give birth to someone
niwiijaan *nad* my sibling unrelated by blood; *pl*
niwiijaanag
niwiiw *nad* my wife
niyawe'enh *nad* my namesake; *pl*
niyawe'enyag
niibawi *vai* stand
niibidan *nid* my tooth; *pl*
niibidanan
niibin *vii* be summer
niibowa *pc* many; also
niibiyo
niigaan *pc* in the future, forward
niigaanizi *vai* lead
niigi *vai* be born
niigi' *vta* give birth to someone
niigi'aawaso *vai* give birth

niigitaw *vta* bear for someone
niij- *pv* fellow
niijanishinaabe *nad* my fellow Indian;
niijanishinaabeg
niijikiwenh *nad* my male friend; *pl* **niijikiwenyag**
niijii *nad* my friend (used by and in reference to males); *pl* **niijiiyag**
niijikiwenz *nad* my fellow (between older men)
niikaanis *na* brother, brethren of a certain faith; *pl* **niikaanisag**
niikimo *vai* growl
niimi *vai* dance
niimi'idiiwag / **niimi'idii-** *vai* dance with one another
niimi'idiwin *ni* pow-wow; *pl*
niimi'idiwinan
niin *pv* me, myself
niinizis *nid* my hair; *pl*
niinizisan
niisaaki *pc* downhill
niisaandawe *vai* climb down
niishim *vta* place something with someone

niisinan *vti* lower something
niiwana' /niiwana'w-/ *vta* beat someone to death
niiwanskidibe'
/niiwanskidibe'w-/ *vta* give someone a stunning blow to the head
niwez */niwen-/ vta* beat someone, defeat someone
niwing *nm* four times
niyaa *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

noondaagwad *vii* heard
noonde- *pv* need, want, crave
noongom *pc* today
nooni' *vta* nurse someone
noopiming *pc* in the woods
noopinadoon *vti* follow something (abstract)
noopinazh /noopinan-/ *vta* follow someone
nooskwaada'
/nooskwaada'w-/ *vta* lick someone

O, OO

o'ow *pr* this one (inanimate)
Obaashing *place* Ponema,
 Minnesota
obi'ayaa *ni* narrows; *pl*
obi'ayaan
obiigomakakii *na* toad; *pl*
obiigomakakiig
odamino *vai* play
odaminotaw *vta* play with
 someone
odaabaan *na* car; *pl*
odaabaanag
odaake *vai* direct, steer
 affairs
odaapin *vta* accept
 someone, take someone
odaapinan *vti* accept
 something
odaapinaa *vai* take
Odaawaa-zaaga'iganiing
place Lac Courte Oreilles,
 Wisconsin
odiy *nid* his hind end
ogichidaa *na* warrior; *pl*
ogichidaag
ogichidaawi *vai* be a
 warrior

ogidakamig *pc* on top of
 the ground, on the bare
 ground
ogimaa *na* chief, boss; *pl*
ogimaag
ogimaakwe *na* head
 woman; *pl* **ogimaakweg**
Ogimaa-wajiwing *place*
 Chief Mountain (Sisseton)
ojibwe *na* Ojibwe Indian; *pl*
ojibweg
ojiitaad *ni* sinew; *pl*
ojiitaadoon
onjishkaawaaniwe *vai* be
 challenged, be up against
 certain things (in life)
omakakii *na* frog; *pl*
omakakiig
omanoominii-anishinaabe
na Menomini Indian; *pl*
omanoominii-
anishinaabeg
omaa *pc* here
ombi-ayaa *vai* come to the
 surface, rise up, have
 one's spirit lifted
ombigiyaawaso *vai* raise a
 family
ombiigizi *vai* be loud
omigii *vai* scab up
omigii *vii* it is scabby

- onapizh /onapin-/ vta**
harness someone, tie
someone
- onapidoon vti** tie
something
- onashkinadoon vti** load
something
- onaagoshi-wiisini 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
- onji- pv** reason for
- onjibaa vai** be from
somewhere
- onji'idim vai** be prohibited
from doing something, be
restricted
- onjii vai** be from
somewhere
- onow pr** these ones
(inanimate)
- onwaachige vai** be
psychic, have
premonitions
- onzaabam vta** see someone
from somewhere, see
someone from a certain
vantage point
- onzaam pc** overly, too
much, extremely
- onzaamibii vai** drink too
much
- onzaamine vai** deathly ill,
extremely sick
- opime- pv, pn** side
- opime-ayi'ii pc** on the side
of something
- opime-miikana ni** side
trail; *pl* miikanan
- opwaagan na** pipe; *pl*
opwaaganag
- opwaaganebi vai** pipe is
offered
- oshaakaw vta** scare
someone away
- oshkaabewis na**
messenger, official,

helper; *pl*
oshkaabewisag
oshkaabewisiwi *vai* be
 messenger
oshkiniigikwe *na* young
 woman; *pl*
oshkiniigikweg
osidaagishkaw *vta* affect
 someone's condition,
 afflict someone with
 something
owaakaa'igani *vai* has a
 house
owiiyawe'enyi *vai* be a
 namesake
Ozaawaa-zaaga'iganiing
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
ozhimobattoo *vai* run in
 flight

ozhishenyi *vai* have an
 uncle
ozhisinaagane *vai* sets the
 table
ozhitoon *vti* make
 something
ozhiitaa *vai* prepare
oodena *ni* village; *pl*
oodenawan
oonh *pc* oh, well (emphatic)

S, SH, T

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

W

wa'aw *pr* this one (animate)
wajebaadizi *vai* spry,
 peppy
wajiw *ni* mountain; *pl*
wajiwan
wanagek *na* tree bark; *pl*
wanagekwag
wanagekogamig *ni* bark
 lodge; *pl*
wanagekogamigoon
wanaa'itooon *vti* fix
 something wrong
wani' *vta* lose someone
wanishin *vai* be lost
wanisin *vii* be lost
wanitooon *vti* lose
 something
wawaanendan *vti* have no
 understanding of
 something
wawaasese *vii* be
 lightening
wawenabi *vai* be seated, sit
 down
wayaabishkiiwed *na-pt*
 white man; *pl*
wayaabishkiiwejig
wayeshkad *pc* beginning of
 a time sequence

wayiiba *pc* soon
Wazhashkoonsing *place*
 Wisconsin
waabam *vta* see someone
waabamoojichaagwaan *ni*
 mirror; *pl*
waabamoojichaagwaan
waabanda' *vta* show
 someone
waabandan *vti* see
 something
waaban *ni* east
waabashkiki *ni* swamp; *pl*
waabashkikiin
waabishkaa *vii* be white
waabishkaagoonikaa *vii*
 there is a white blanket of
 snow; also
waabishkaagonagaa
waabishkiiwe *vai* be white
waabiingwe *vai* be pale
 faced
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-
zhooshkoodaabaanag;
 also **waasiganibimide-**
zhooshkoodaabaan
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
waawaashkeshi *na* deer;
pl **waawaashkeshiwag**
Waawiyegamaag *place*
Big Round Lake,
Wisconsin
waawiyeyaakwad *vii* be
round (something of
wood)
waawiyezi *vai* be round
waawiiji'iyē *vai* be in
someone's company,
assist
webin *vta* throw someone
away, part with someone
webinan *vti* throw
something away
wegodogwen *pc* whatever
wegonen *pr* what, what is
it
wegwaagi *pc* behold
Wekonamindaawangaag
place Big Sand Lake,
Wisconsin (Hertel); also
Metaawangaag
Wekonamindaawangaansing
place Little Sand Lake,
Wisconsin (Maple Plain);
also
Metaawangaansing

wemitigoozhii *na*
Frenchman; *pl*
wemitigoozhiiwag
wenabi' *vta* place someone
in a sitting position
wendaabang *vii* east;
conjunct of *ondaaban*
wenjida *pc* on purpose, for
a particular reason; also
onjida
wewebinan *vti* shake
something
weweni *pc* properly, easily,
in a good way
wewiib *pc* hurry, fast
wiidabim *vta* sit with
someone
wiidigem *vta* marry
someone
wiidigendiwag
/wiidigendi-/ vai they
are married to one
another, be married
wiidookaw *vta* help
someone
wiigiwaam *ni* bark lodge,
dance arbor; *pl*
wiigiwaaman
wiigiwaamike *vai* make
wigwam
wiiji- *pv* together, with
wiiji' *vta* go with someone,
accompany someone

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

wiijiiv *vta* go with
 someone

wiikaa *pc* ever

wiikobidoon *vti* pull
 something

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

wiikwajitoo *vai* endeavor

wiikwajitooon *vti* try to do
 something

wiin *pc* by contrast

wiin *pr* him, himself

wiin *vta* name someone

wiineta *pr* only him, only
 her

wiindamaw *vta* tell
 someone

wiinde *vii* be called

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

wiinibiigoo *na* Winnebago
 Indian; *pl wiinibiigoog*

wiinzo *vai* have a certain
 name

wiinzowin *ni* name; *pl*
wiinzowinan

wiipemaawaso *vai* sleep
 with a child protectively

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

wiisini *vai* eat

wiisiniwin *ni* food

wiisookaw *vta* spend time
 with someone

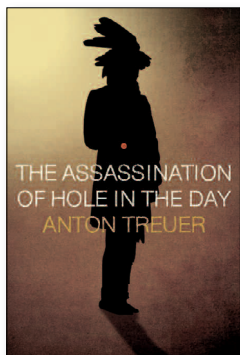
wiijaas *ni* meat; *pl*
wiijaasan

Z, ZH

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

zaagiziba'idiwag
 /zaagiziba'idi-/ *vai*
 they run out together
zaagizibattoo *vai* run out of
 someplace
zaasaakwe *vai* give a war
 whoop
zegi' *vta* scare someone
zegizi *vai* scared, fearful
zezikaa *pc* right away,
 immediately
zhashagi *na* great blue
 heron; *pl* **zhashagiwag**
zhawenim *vta* pity
 someone, bless someone,
 love someone
zhayiigwa *pc* now already
zhazhiibitam *vai* stubborn
zhaabwii *vai* survive
zhaaganaashiimo *vai*
 speak English
zhaagode'e *vai* be
 cowardly
zhaashaaginizide *vai* be
 barefoot
zhimaaganish *na* soldier;
pl **zhimaaganishag**
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
zhooshkodiyeviso *vai*
 slide quickly on one's
 hind end
zipokaani *vii* it closes
ziibi *ni* river; *pl* **ziibiwan**
ziibiins *ni* creek; *pl*
ziibiinsan; also
zhiiwoobishenh
 (archaic)
ziiga'andaw *vta* baptize
 someone, pour water on
 someone
ziiga'anjigaazo *vai* be
 baptized
ziiginan *vti* pour something
ziigwan *vii* be spring
ziikaapidan *vti* gulp
 something down
ziinzibaakwad *ni* sugar;
pl **ziinzibaakwadoon**
zoogipon *vii* be snowing
zoongide'e *vai* be brave
zoongizi *vai* strong, solid



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.

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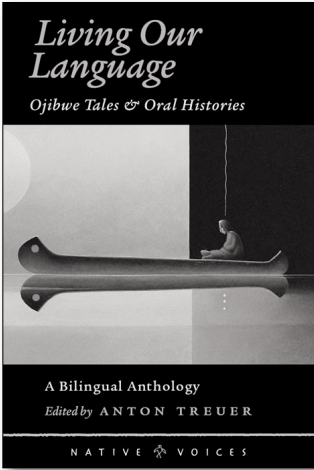
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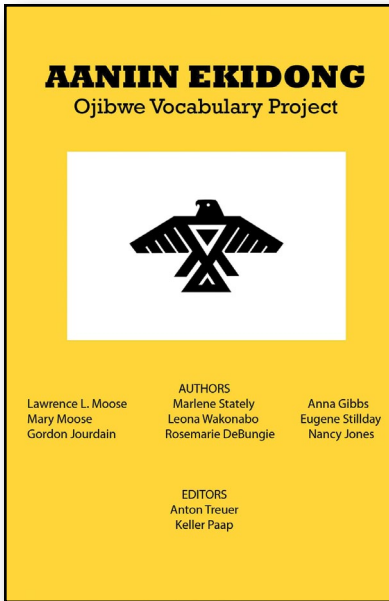
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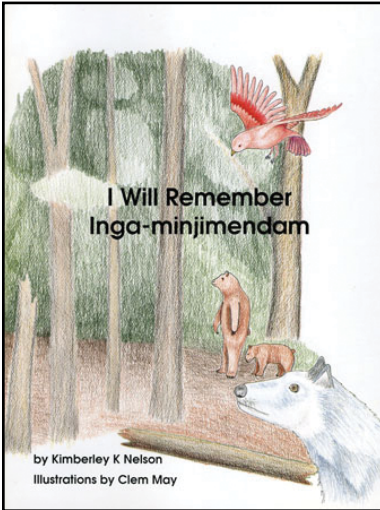


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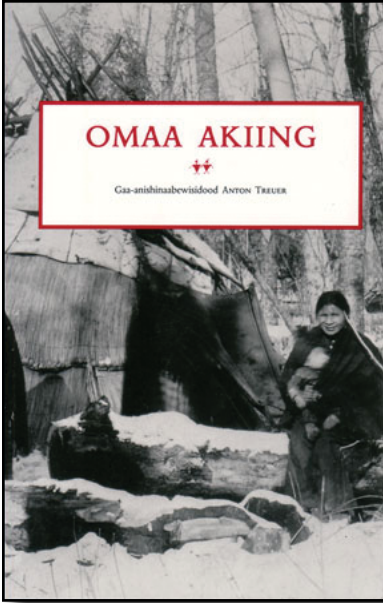
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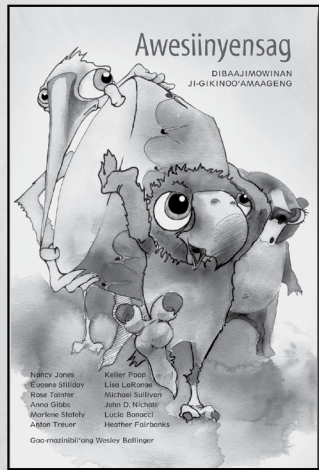
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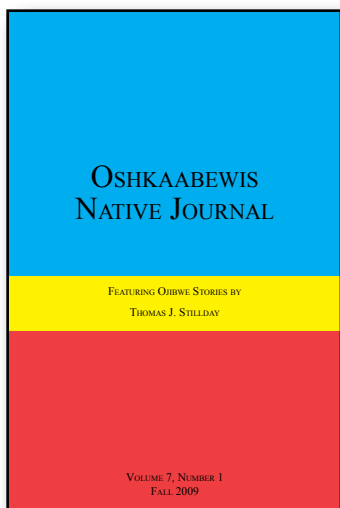
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