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EDITORIAL COMMENT
OUR MISSION: PRESERVE AND REVITALIZE

ANTON TREUER*

In previous issues of the journal we have published both articles and bilingual stories which have stressed the importance of the Ojibwe language to cultural retention, sovereignty, self-esteem and personal achievement in native communities. Although fluency rates vary from less than one percent in some areas to one hundred percent in others, all Ojibwe language educators and cultural practitioners are concerned about the fate of anishinaabemowin. The battle to preserve and revitalize the Ojibwe language has reached a new urgency; and the people involved in this publication are striving to make the Oshkaabewis Native Journal one tool that can help in the endeavor to keep anishinaabemowin a living language in the United States and Canada.

We recognize the fact that Ojibwe is first and foremost an oral language and that indigenous ways of knowledge, both spiritual and historical have been transmitted orally for centuries. We value this tradition and in no way seek to undermine the importance of oral instruction. We seek to support and strengthen oral instruction through preserving the medium in which it is given—anishinaabemowin. Whether there are speakers present or not, most Ojibwe households have television sets, radios and books. We need to develop a literature in all of these media which will enable those

* ANTON TREUER IS LEECH LAKE OJIBWE AND ASSISTANT PROFESSOR OF HISTORY AT THE UNIVERSITY OF WISCONSIN—MILWAUKEE.
who value Ojibwe language (but won’t get rid of their television sets) to use anishinaabemowin and immerse in it in all matters of daily life. The Oshkaabewis Native Journal is a small step in this direction, but it is an important one.

We also believe that the journal is important in that it preserves the thoughts of many wise elders on paper for their families and community members to use. This does not undermine the important or need for oral instruction, because in spite of the fact that there is a great deal of information recorded in the Oshkaabewis Native Journal, matters of spiritual import and answers to specific questions of that nature are not addressed. We will always need our living elders, and that will never change. However, we can add as a cultural resource and linguistic resource the recorded thoughts of many elders from different parts of Ojibwe country. For people living in urban areas in particular, this makes it easier to start bringing the language more directly into their lives. The value of preserving language material is immense.

In spite of the great importance of preservation, however, revitalization is the most important goal of our language work. We don’t want a language that is on paper only. We want to put it on paper and tape to provide a tool which will help people listen and speak Ojibwe more fluently and in greater numbers. With the language accessible in both of these media, the stories come alive on tape and become easier to study and understand with written transcriptions and glossaries.

Our mission is to preserve the language and thoughts of various elders, yet it is all being done for the purpose of retaining and revitalizing our language. The Oshkaabewis Native Journal is tool, it is necessary means to a necessary end—cultural survival.
STORIES
Onizhishin O’ow
Bimaadiziwin

Gaa-tibaaajimod Hartley White*

Gaa-anishinaabewisidoop Anton Treuer


* Hartley White is Leech Lake Ojibwe. He is a well known elder and tribal leader. In his current retirement, Hartley is raising two grandchildren and volunteers time to help teach Ojibwe to reservation youth.
THIS WAY OF LIFE IS GOOD

TOLD BY HARTLEY WHITE

TRANSCRIBED BY ANTON TREUER

Hello Indians, my relatives. I have been asked to speak so that the children can understand me, the many who are having difficulties today, suffering through things as I suffered myself.

First of all I forget my Indian name. My name is Zhaawanose. It was given to me by my first namesake who named me I’ve been told. I was raised by my grandmother and my grandfather at first when I was born. So I was taken there. Things were really hard when I was a child. I heard a lot of elders talking about how tough everything was, even getting food. Today they only go to the supermarket to buy things. But not a long time ago—the men hunted. The women were good cooks and took care of the children.


I want to talk about how I was made to suffer through alcoholism. Many of our children are told in vain about this, as they kill one another and maybe even kill themselves. I was thirteen years old when I first started drinking wine, that’s all. I starting my drinking habit right there. I was forty years old when I first said I would sober up and get well, and be talked to about drinking. I got married too. Seven children—five girls, two boys—we raised. They were the ones I made suffer through the drinking I was always involved in.

No. I never remember the spirit, whichever one. My grandmother and grandfather knew him so well and I took care of that spirit. But I’ve lost him. I forgot it. That drinking is the devil’s work.

But today I always talk about when I first started to disapprove of that drinking because I feel for the abusers of alcohol who punish themselves and inflict such pain on their children. My hope is this, I’ll say. I hope I’ll be able to reach them to convince the people to start over, to abstain from this suffering, from that which makes them suffer and that they will look for their real place of belonging here on earth. Niitaa, we’ve all been gifted, every one of us, and we’ve been put here ourselves. We’re not here for very long. But there is something that spirit gave you to carry with you so you can show the living Indians and their children. Although not all the time, they do hear me, just as I listened to these elders in a good way when the old people spoke. And they will echo those thoughts themselves.
ongow chi-anishinaabeg, chi-aya’aag gaagiigidowaad. Mii go gaye wiinawaa ge-izhi-inaaboo’iwewaaban ongow.


Every day you learned something different, every day a new piece of knowledge. That's the way you live your life. Then you approach those things a little more to hear them, to see them. And the spirit shares. That's how you search for the good things. Nothing bad will come of it. You were listening to us here this morning, that one elder woman and I speaking about the different things Indians said when they were together, saying all kinds of things, teasing and laughing so hard. But today he's not so good at doing that. When somebody wants to beat someone up it's usually an overreaction because of a misunderstanding. But no, the Indian has a sense of humor and likes to have a good time. But if you are involved with bad things like smoking marijuana those of us who are Indian do [bad] things to one another.

We are going to be very pitiful if we don't teach these children of ours to go to school in a good way, and to get good college educations for themselves too so that they can lead good lives so they can learn things in their lifetimes to acquire good jobs. If not, they are going to be poor and pitiful.

Every day when I get up I remember the kids who are going to have a hard time. It's the start of this drinking that has made them so pitiful. There are lot of these old women and these old men who are blessed when they think about their children all the time when they talk [to them]. We don't like to use that [alcohol]. Sometimes the children argue with us. Our own children don't understand these things. Maybe when they first get up they're just sobering up. We lectured like that old woman and that old man talk about what will happen in the
da-goshkoziwag, da-aabaakawiziwag. Mii sa ow
gaa-tibaajimang, gaa-tazhindang wa’aw mindimooyenh
miinawaa akiwenzii o’ow ji-izhiwebak. Mii o’ow
waa-waabandaamaa noongom. Mewinzha ko gii-kaagiigidod
a’aw nimishoomis aw gaye nookomis o’ow ge-bi-izhiwebak.

Enh indanishinaabensidog! Mii noongom
waabandaamaa endaso-giizhig o’ow isa gaa-tazhindamowaad
ongow chi-anishinaabeg. Gegoo noongom geyaaabi noongom
odazhindaanaawaa. Zhwendaagoziwag zhawenimigoowaad
go anishinaabeg sa iw. Maagizhaa ogii-igoon o’ow.
Enaanimizwaad abinoojiinyag ongow gaye anishinaabensag.
Indinigayenimigoog,” mii ekidowaad. Gaawii gaishpin
inigayenimigwaapinood nimishoomis i’iw a’aw, nookomis.
Gaawii da-gaagiigidosiwag. Mii go apane
enda-zhawenimaawaad wii-kagwe-giikimaawaad,
ji-ni-gikendamowaad awenen o’ow isa mino-bimaadiziwin
eyaamagak omaa.

Mii iw apane ji-dazhindamaan gabe-ayi’ii.
Ingii-kagwaadagii’igoo, ingii-kitimaagii’igoo iniw
minikwewinish iw. Noongom idash ezhi-minwaanendaamaan
miinawaa minwaagoziyan waabamagwaa nijanishinaabeg,
indinawemaaganag chi-baabaapiyaang. Gayesh indazhimigoog
apane gii-kiwashkwebiyaan. Ingii-inigaayenimigoog. Aaniish
naa, gaawii maanoo niin ingii-toodaaz. Gaawii awiyya
bakaan.

Apegish, mii sa iw noongom apegish awegwen ow
ge-bizhindamogwen o’ow gaagiigidoyaan sa ongow
abinoojiinyag weshki-bimaadizijig gaye gii-pizindamowaad sa
go gaa-izhi-gagwaadagii’igoowaad sa o’ow endazhindamaan.
Geget, geget indabinoojiinyiimidog! Onizhishin. Onizhishin
o’ow bimaadiziwin. Gaishpin weweni geget wii-inaazikameg
wendinameg gidaa-nandawaabandaanaawaa—gego wiin onow
future. This is what I want to see today. A long time ago my
grandfather used to talk, and my grandmother too, about what
was going to happen.

[9] Yes young Indians! Now I used see these elders talk
about this every day. And now today they are still talking
about it. The Indians are blessed and loved. Maybe they were
told this. But these young Indians are intimidated. "They
disapprove of them. They dislike me. They disapprove of
me," that's what they say. But my grandfather never
expressed disapproval or my grandmother. They wouldn't say
such things. They just love them so much that they want to
preach to them so that they'll know about the good life that is
right here.

[10] This is what I'm always talking about all the time. I
really suffered and I was so pitiful with that alcoholism. But
today I am able to have a good time and laugh with my fellow
Indians and relatives while maintaining a clear mind. And I
still get talked about from when I was a drunk. Some people
disliked me. Well, I let myself do those things. Nobody else
did.

[11] I wish, that is today I hope that whomever would
happen to hear what I'm saying here like these kids and young
ones will listen to what I'm saying about their current state of
suffering. Really, truly my children! It is good. This way of
life is good. If you pick it up in a good way you will find
everything you are searching for—not in these bars, and not if
ziiginigewigamigong, gego gaye nandawaabandameg o’ow gaye zagaswaadameg. Mii ow gaye gii-inaazikaagooyeg.

you are looking for it in a haze of smoke. But it will come to you.

[12] And that’s all for today. I truly hope that you listen to me and listen to these elders in what they say. Let yourselves listen and you will get [good life] from there. In this wish I ask the Great Spirit [for a favor], that the Spirit may bless you all. Thank you.
ZHAAWANOOWININI
INDIZHINIKAAZ

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEewisidoood ANTON TREUER


* COLLINS OAKGROVE IS RED LAKE OJIBWE AND OJIBWE LANGUAGE INSTRUCTOR FOR RED LAKE HIGH SCHOOL.

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[1] My name is Zhaawanoowinini, and my clan is the kingfisher. Where I am from, there at Red Lake, that's where my parents were from. And my late mother, she was of the bald eagle clan. My grandfather may have been from Canada. He came here. One time he visited this woman there at Ponema. That's what my parents always said.

[2] And today I'm going to tell legends. It's still winter today. And that's how the Indians did things. Indians tell legends while it's winter, in the midst of the winter.
GAA-IZHI-BIMAADIZIYAANG
MEWINZHA MIINAWAA NOONGOM

GAA-TIBAAJIMOD JOE CHOSA*

GAA-ANISHINAABEWISIDOOD BETH TORNES**


* JOE CHOSA IS LAC DU FLAMBEAU OJIBWE AND A WELL KNOWN ELDER, TEACHER AND STORY TELLER.

** BETH TORNES IS LAC DU FLAMBEAU OJIBWE AND WORKS IN THE LAC DU FLAMBEAU OJIBWE LANGUAGE PROGRAM.

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My name is Ozaawaabik. I am going to tell you all how things were long ago as I was living here on the reservation, versus how they live today. A long time ago the Indian people were good hunters, and they were good trappers. They trapped beaver, muskrat, otter, mink, all kinds of animal hides they were going to use for barter. Trader came here, buying different kinds of animal hides.

And the Indian people who lived here were very good hunters. There were lots of animals here to hunt. There were deer, partridges, prairie chickens, ducks, geese, rabbits, squirrels, muskrats and porcupines. They ate a variety of animals. And they ate different kinds of fish too—whitefish, walleye, northern pike, bass, perch, all different varieties of fish they ate.


And in the spring they planted gardens. There they put corn, potatoes, squash, tomatoes and various types of vegetables they ate. And in the spring they made maple sugar. And in the fall, they made Indian rice. And if they wanted to travel, they paddled across the lake and everybody walked wherever they wanted to go. But if they want to go somewhere today, they get in an automobile or a motor boat, and if they want to travel really far, they travel in those airplanes.

And a long time ago there were lumber camps here. They worked here cutting pulp and milling trees to fabricate boards. They used the boards when they made houses. And the women here cooked for the lumber camps and the men here drove horse teams, using those horses here in the lumber camps.

That’s what my grandfather did when he was teamster in the lumber camps. He drove (horses) to haul the logs. One time, as I remember, they were digging a hole and one of the horses fell in there.* It was really cold then. And that horse froze [to death], he got stuck in the hole, and my grandfather used horses to pull out the frozen horse. That’s what he told me when he talked about working there in the lumber camp, driving [horses] all the time.

And the train came here, because at one time there were railroad tracks all over the reservation. There was also a

* Holes were dug for garbage disposal.

railroad that went into town. If they wanted to go somewhere, they got on the train here, and they went to Chicago, Milwaukee, Rhinelander, wherever they wanted to go. They just got on the train.

At one time there were many resorts on the different lakes within the boundaries of the reservation. And a lot of Indians used to work as fishing guides at this time. There must have been forty or fifty fishing guides here. And the ladies worked there at the resorts cooking and cleaning (cabins). All sorts of work was generated here. There was also a school here on the reservation, an Indian boarding school as it was called. The Indians came here from all over: Bad River, Lac Courte Oreilles, Lac Vieux Desert. They came from all over. That's when the language was taken away from us. They almost lost the Indian language then.
BIJIINAG ANISHINAABE
GAA-WAABAMAAD CHIMOOKOMAANAN

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEWISIDOOD ANTON TREUER


THE FIRST TIME AN INDIAN SAW A WHITE MAN

TOLD BY COLLINS OAKGROVE

TRANSCRIBED BY ANTON TREUER

[1] Once when the white people first came here, these ones there, the Indians around here, they had never seen white men.

[2] Then one time that man told his wife, "It's the middle of autumn," he told his wife, "Dear, I am going to go hunting today. I am going to go there towards the west." "All right," she says, "When will you come back?" "I'll be there in the bush for just a little while."

[3] So that man left to go around hunting. While he was out there, he heard someone approaching. Then, he waited for him to show up—maybe he thought—a deer. Wa, he stopped to wait for him there, hanging around there for a spell. And then he came there. Ho wa, he was going to see that white man, as that [Indian] guy was shocked by him. He had never seen a white man come there.

[4] "Hey," that white man yelled, "You see anything today?" Ho wa, and maybe that Indian, perhaps he was afraid of that white man. "Ho, what can I think of to do," thinks this Indian. "It's a nice day today, eh," he told him. Then that
“Mino-giizhigad noongom, eh,” gaa-izhi-inaad. Mii dash ezhi-ikidod a’aw chimookomaan, “Jeez, it’s a nice day out.”

Miinawaa dash a’aw anishinaabe ogii-poodaan o’ow ojaanzhan imaa akiing iw, bingwiing imaa. Ishkwaa-izhichiged, miinawaa dash o’ow chimookomaan gaa-izhichiged—omishwen ogii-poodaan ow jaanzhan imaa.

white man says, "Jeez, it's a nice day out." "Yup," says that Indian. He saw him holding a gun. He had never seen a gun. "What's this you're holding," this Indian asks him. He asked that white man. "Ya, it's a good day," says that white guy. By then, they are really sweating—the Indian and that white guy.

[5] And then that Indian blew his nose there on the earth, in the sand there. After he does this, then that white man does this—he blew his nose there in his handkerchief.

GAA-GWEKAAANIMI’INDWAABAN
MAYAGANISHINAABEBANIIG

GAA-OZHIBII’ANG ROGER ROULETTE


* ROGER ROULETTE IS A MEMBER OF THE SANDY BAY FIRST NATION. HE TEACHES ANISHINAABEMOWIN AND IS RESEARCH ASSOCIATE FOR EZHI-GIIZHWEYAANG: THE ANISHINAABEMOWIN PROJECT IN THE DEPARTMENT OF LINGUISTICS AT THE UNIVERSITY OF MANITOBA.

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[4]

[5]

[6]


[10] Bezhig a’aa niizhoode obizwaabandaan wiibimaan gaagii-ozhitoonid. Amanj gaa-izhi-gininbiikang a’aw akiwenzi


WENJI-NIBWAAKAAD
NENABOZHO

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEWISIODDO ANTON TREUER


WHY NENABOZHO IS SO SMART

TOLD BY COLLINS OAKGROVE

TRANSCRIBED BY ANTON TREUER

[1] This one time as that guy called Nenabozho was walking along the shore, he saw a fellow Indian walking towards him. Then he was approached by that Indian. “Nenabozho,” the Indian says, “I want to ask you something.” “All right,” Nenabozho replies to him. “Why are you so smart,” he was asked by that Indian, his fellow Indian.

[2] “All right.” Nenabozho was thinking of what he wanted to tell that Indian, his fellow Indian. “As for me, my friend, I always eat smart berries.” “Oh, please show me where you get these smart berries. I would like to be intelligent myself.” “Okay,” Nenabozho told him, “You come with me. I’ll show you where I get these smart berries.”

[3] Then they went off there in the bush. While they were walking along, Nenabozho finds this rabbit trail. “I get the smart berries right there,” Nenabozho says there as he gives away the smart berries, giving one to his fellow Indian—the one who was going to be taught a lesson. “Put one in your mouth,” says Nenabozho. “Okay.” His fellow Indian put one his mouth. “Ishte,” says his fellow Indian, “These aren’t smart
berries. These are damned rabbit tirds.” “Yes. Yes,” says Nenabozho, “Then you’re getting smart yourself.”
ANISHNAABEMOWIN
GENWENDIMAANG

GAA-OZHIBII’ANG ISADORE TOULOUSE-BEBAMIKAWE*


* ISADORE TOULOUSE-BEBAMIKAWE IS MANITOULIN ISLAND ODAAWAA. HE TEACHES ODAAWAA LANGUAGE FOR THE YORK REGION BOARD OF EDUCATION AND HELPS COORDINATE THE OJIBWE AND ODAAWAA LANGUAGE REVITALIZATION ACTIVITIES OF THE NON-PROFIT ORGANIZATION ANISHNAABEMOWIN TEG.


ANANGOOWININIWAG

GAA-TIBAAJIMOD SAM MITCHELL*

GAA-ANISHINAABEWISIDOOD JOHN D. NICHOLS**


** JOHN D. NICHOLS IS PROFESSOR OF LINGUISTICS AT THE UNIVERSITY OF MANITOBA.
wapaataawag giwenh. Gaa wiikaa gii-nibaasiiwig. 
Ombiigiziwag niibaa-dibik. Miish iidoog gaa-izhi-ikidowaad 
wiimaaawaad gaye wiinawaa, wi-azhegiwewaad owidi. 
Miish iidoog gaa-izhi-ozhitawindwaa bashkwegino-makizinan, 
niibowa daswewaan, miinawaa gii-nawapoonindwaa. 
Niibowa sa go gegoo gii-maajiida’aaawag. Miish giiwenh gii- 
maajaawaad, mii ingiw, anangoowinini bezhig miinawaa 
bezhig anishinaabe. Miish imaa apane gii-maajaawaagobanen, 
gaa wiikaa gii-dagoshinziwig. Mii ko gaa-inaaajimod aw 
minimooyenh.

Maagizhaa go iwidi eyaagwen aw anishinaabe. Aa, 
ogikendaanaadog aw anangoowinini gwayak, gaa-izhi- 
azhegiwewaad. Gayat gii-maajaawag ingodwaaswi. Gaawiin-
sh gaye wiikaa gii-pi-azhegiwesiiwig iidoog, ko gaa-
inaajimowaad ingiw gichi-anishinaabeg, Gii-
bangishinogwaaban ingiw anangoowiniwig, anishinaabeg-
sh igo giiwenh ingiw. Miish eta gaawiin gii-nitaa-nibaasiiwig. 
Mii ko gaa-inaaajimod aw akiwenzii, aw gaye minimooyenh.

Mii sa eta miinawaa inaaajimotoonagog.
Bebaamosed Miinawaa Gawigoshko’iweshiinh

Gaa-tibaajimod Collins Oakgrove

Gaa-anishinaabewisidood Anton Treuer


BEBAAMOSED AND GAWIGOSHKO’IWESHIINH

TOLD BY COLLINS OAKGROVE

TRANSCRIBED BY ANTON TREUER

[1] That Nenabozho walked all over when he was here, always walking around. Then as he was walking around, he found these birds that had been left by their mother here; so he asks them, “What are your names,” that Nenabozho asked them. Then, he was understood by them in his being [there]. But he wasn’t answered by those birds. I’m not going to leave you alone. “What are your names?” Then those birds told him, “We are called Bine.” “Oh. Look, I have two names myself. For the first one, I am called Nenabozho. And I am also called Bebaamosed.” “Oh.” They didn’t answer Nenabozho. “Tell me what you are called. Everyone has two names,” Nenabozho told them. Then those partridges said, “We are also called Gawigoshko’iweshiinh.”

[2] “Sate! Not you. I’ve been hanging around with you too long,” said that Nenabozho. Those birds were frightened as he crapped all over them. Then that Bebaamosed took off.

* Gawigoshko’iweshiinh means “the little scary bird.”


In the mean time, that hen flew up and perched there.
"Wish," she says, "Who did this to you, crapping all over you?" "Nenabozho," her kids said. "Wha. Just look at what I am going to do to him. Why did he do this?" "We were asked what our names were. Then, we told him, we told him what our names are—Bine and Gawigoshko’iweshiinh." "Oh.
"Then he crapped all over us here." "All right. I am going there. Which way did Nenabozho go there?" "That way there, he went towards the west." "Oh." Then that hen cleaned up her children.

While she was cleaning them, Bebaamosed—the one called Nenabozho; while he was walking he saw an old man sitting there. And his daughter was sitting with him there. "Why are you sitting," Nenabozho asked them. Then he glanced at the cliff there, looking a long way there [to the bottom]. Then that old man told Nenabozho, "Whoever shall be able to jump, he’s the one who will marry my daughter here." He sees the daughter. "That’s what I shall do," Nenabozho thought as he told that old man, "I shall marry your daughter myself. I am going to jump over this here precipice."

Then he walked back, standing for a little while there looking at the cliff there, he ran really hard there. He came to an abrupt stop right at the edge. He almost fell over there. Wa hiyaa, he looked at [the old man’s] daughter again. "I am going to marry her myself." Afterwards as he walked [away from the edge] reflecting on what he would do, he sprinted there again. And he came to a stop right at the edge too. He almost fell there. "Hiyaa," says Nenabozho, "I’, going to marry your daughter myself," he told that old man as he ran


back. He was really thinking hard, "I am going to do this. I must be able to jump off myself," that Nenabozho thought.

[6] Just before he ran, that hen perched there near the edge of the precipice. That hen thought, "I'm going to scare that Nenabozho before he jumps there."

[7] Then that Nenabozho really took a run for it there. Right at the edge he came to a halt; but that hen flew up like this, "Papapapa," she scared that Nenabozhon. Hai'! He fell right over the edge there.
THE WHIRLPOOL

Gaa-tibaaajimod Sam Mitchell

Gaa-anishinaabewisidood John D. Nichols


GAA-AAKOZID
AKIWENZII

GAA-TIBAAJIMO D C O L L I N S O A K G R O V E

GAA-ANISHNAABEWISEDOOD D A V I D T R E U E R


* DAVID TREUER IS LEECH LAKE OJIBWE AND A PH.D. CANDIDATE IN ANTHROPOLOGY AT THE UNIVERSITY OF MICHIGAN.

OSHKAABEWis NA TIVE Journal  Vol. 4 / No. 2  Fall 1997
inzhagaanaashiimosii.” “Oon.” Mii dash gaa-ozhibii ’igod gaa-
ayaad imaa abiwining baabi’aad onow mashkikiwininiwan.

mashkikiwininiwan. “Aaniin Mr. White,” gii-ikido a’aw,
“What’s the matter with you today?” Mii dash wa’aw Makwa,
gaawiin onisidotanziin zhaaganaashiimowin. Gaawiin gegoo
gii-ikidosii a’aw Makwa. Mii dash, “Do you understand me,”
ogii-kagwejimigoon a’aw mashkikiwininiwan, “What’s the
matter with you?” Mii dash, ogii-inaan a’aw
mashkikiwikwewan, “You tell me when Jackie White gets
back here. I want to have him translate what’s wrong with his
dad.” “Okay.”

[4] Ingoji go gii-naawakwe gii-piindiged imaa Jackie
White. “Could you tell me,” ogii-kagwejimigoon onow
mashkikiwikwewan, “What’s the matter with your dad?”
“Oh, it’s really easy, simple. He’s got stomach ache and he
wants something, some medicine from you for his stomach
ache.” “Oh, well, the doctor wants you to come over and see
him.” Miinawaa dash ogii-waabamaan imaa obaabaayan a’aw
Jackie White. “Baab,” ogii-kagwejimaan obaabaayan, “Gigii-
waabamaan na a’aw mashkikiwinini?” “Enh, gaawiin
ninisidotanziin gaa-kagwejimid.” “Oon.”

“Jackie, could you ask your dad what’s the matter?” “That’s
easy,” ikido, “He’s got a stomach ache. He needs medicine.”
“Oh, well, could you ask him if he had a bowel movement?”

Jackie odinaan mashkikiwininiwan, “No. His balls haven’t
moved.”
Misko-baaka’aaKwenh
Gaa-ozhii’ang Mary Siisip Geniusz


* Mary Siisip Geniusz is coordinator of Anishinaabe Besewijig Ojibwe Language Society in Milwaukee, Wisconsin.

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INDINAWEMAAGANAG

GAA-TIBAAJIMOD EMMA FISHER

GAA-ANISHINAABEWSIDOOD ANTON TREUER


ARTICLES
SAVING OJIBWE

MARY LOSURE*

The Nay Ah Shing School sits in dense forest on the small reservation of the Mille Lacs Band of Ojibwe. A sign in Ojibwe and English welcomes visitors to the school’s first annual language fair. Teachers stand by tables with Ojibwe language workbooks, games and home made picture books. There are tee shirts painted with Ojibwe words. To one side, tribal members watch a puppet show by three fourteen year old girls, performing in what is no longer their people’s first language.

The audience is mostly older people, the only generation able to speak Ojibwe fluently. Like fifty-eight year old Ojibwe language teacher Elleraine Weas, they learned the language at home: “My parent’s... that’s all we ever spoke. I couldn’t even speak English when I first started school. When I’d look at a teacher, it would look like her mouth was just going, but I couldn’t understand what she was saying. It was really hard.”

Because Ojibwe speaking children faced so many difficulties in an English language school system, many members of Weas’s generation did not teach their native tongue to their own children. The students at Nay Ah Shing School are the second generation to speak only English.

A recent survey of the three thousand members of the Mille Lacs Band found only two hundred who spoke Ojibwe, nearly all of

* MARY LOSURE IS REPORTER/PRODUCER FOR MINNESOTA PUBLIC RADIO. SHE WROTE AND PRODUCED THIS PIECE FOR NATIONAL PUBLIC RADIO WHERE IT AIRED ON DECEMBER 17, 1996 AS A PART OF ALL THINGS CONSIDERED.
them forty-five years old or more. As these remaining native speakers age and their numbers thin, the tribe has stepped up efforts to teach Ojibwe in school. Instruction now begins in the tribe’s newly built preschool and day care centers and continues through grade twelve. The school hopes to purchase computer software and is developing Ojibwe language videos and music.

Sylvia Norberg, a Guatemalan who is part Mayan and heads the Mille Lacs Language Program, says one of the first things she did when she was hired last year was convince tribal elders to work with a young, non-Ojibwe speaking music teacher to develop new songs in the language: “At the beginning, they weren’t very sure because this was something different. They said, ‘We already sing.’ And I said, ‘Yes, well we respect that, but what we’re going to do has nothing to do with religion. Right now the children are listening to television, listening to radio, and those songs are not helping your children to learn more Ojibwe.’” Norberg says children sing in Ojibwe on the bus now. To her delight, she’s even heard from some parents who say their kids are driving them crazy at home with the songs.

Ojibwe language teacher Millie Benjamin, who has taught at the school for years, says the new approach is making a difference: “You hear kids say things in Indian more outside of school than before. And that’s because they hear it more. We have elders in all our classrooms now and they speak it with the teachers. They hear it more and already it shows that even that little bit helps.”

But even the most optimistic supporters of the new program know it will be a difficult struggle. For a hundred years, the United States government made a systematic effort to wipe out Native American languages and religions. Federal laws forbidding native American religious practices were not repealed until 1978, and the scars of such policies can still be seen on the Mille Lacs Reservation.¹ Tribal elder Batiste Sam remembers being sent as a

teenager to a government boarding school where she was forbidden
to speak her native language. Even though she now works with
children in the schools to teach them to speak Ojibwe, she fears the
effort may have come too late: "I used to hear the old folks from my
back days like my great great grandmother used to say, 'Everything
will be lost. Everything's going to be turned to white people's
ways. Everything.' That's what they used to say. I believe it. I see it
too."

Others worry that even if children can be taught Ojibwe in
the classroom, something has already been lost. A language is not
just a set of words, but a unique way of thinking. Angie Ross, an
Ojibwe teacher from the White Earth Reservation in northwest
Minnesota, worries that a generation of children whose first
language is English will never see the world the way a native Ojibwe
speaker would: "Our language is picturesque. Something is
happening as you speak, and when you translate that over, that's
lost. In school I find myself thinking, even for a simple thing like an
owl... The name of an owl is gookooko'oo. And I don't even have
to close my eyes and I can see that owl going gookooko'oo. You
see? And you can't pass that on to the kids."

In addition the Ojibwe language is extremely complex. It's
divided into two realms, the animate and inanimate, and words vary
depending on which realm the subject inhabits and many other
factors. A given verb can take hundreds of subtly different forms.
Even the words for color change with the object described. Again,
language teacher Millie Benjamin...

But Anton Treuer, an Ojibwe who teaches history at the
University of Wisconsin—Milwaukee, and a leader in the effort to
revitalize the language, says those obstacles can be overcome.
Treuer, who now edits an academic journal of the Ojibwe language,
the Oshkaabewis Native Journal, learned Ojibwe as a second
language and now speaks it fluently. He says there are a number of
successful precedents for what people on the Mille Lacs Reservation
are trying to do: “For example, in the White Fish Bay community in Ontario, they teach the first three grades in Ojibwe, and then from fourth grade up in Ojibwe and English. Another example is the White Earth Reservation in northwest Minnesota. There was a pilot program in the kindergarten. Those kids were singing songs and speaking Ojibwe, much better than their parents I might add, just from one year in the program.”

Treuer and his wife are teaching their on baby daughter to speak Ojibwe. She is the first native Ojibwe speaker from the White Earth Reservation in sixty years. Treuer urges adults to learn the language too, and speak it at home with their children. He says it is time to act now before a vital part of the Ojibwe identity is lost: “Without the Ojibwe language it is impossible to conduct our most important religious ceremonies, our Big Drum ceremonies, Medicine Dance, Shaking Tent. Our elders clearly state that those ceremonies can only be done in Ojibwe. If we lose Ojibwe, we can’t speak with the Great Spirit that way. We can’t keep our culture going.”

Down the road from the Nay Ah Shing School, the Mille Lacs Indian Museum sits on the birch covered shore of the lake that gave the Band its name. Inside the new building are beaded bags and grass dancers’ costumes, jingle dresses and a birch bark canoe. Saving a language is harder than preserving artifacts. There are only three hundred children in the Nay Ah Shing School and the future of the Ojibwe language on the Reservation depends on them. But Larry Matrious, the Mille Lacs elder who is helping to write the new songs used in the Nay Ah Shing School, believes Ojibwe will not die. After all it takes only a little while for a child to learn a language: “Right now I have a two year old that stays with me now, and we talk to him in Indian all the time, and he picks it up easy you know.”
INANIMATE TRANSITIVE VERBS
IN MINNESOTA OJIBWE

ANTON TREUER*

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

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

If a verb is transitive (either a VTI or VTA), the action carries from a person to an object or another person. For example,

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*ACKNOWLEDGEMENT: My understanding of VTIs has come through the teaching and personal tutelage of Earl Nyholm and my transcription work with numerous Ojibwe elders.*
anishinaabemotaw *vta* "speak Indian to someone" or *biidoon* *vti* "bring it", are considered transitive because the action in those verbs moves from one person to another person or thing. For intransitive verbs, the action is contained and does not carry over from one object or person to 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.

The Ojibwe language is further divided into realms called animate and inanimate—that which is 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 VTI (Verb Transitive Inanimate). These are the simplest transitive verbs to conjugate in Ojibwe and a good place for students to try to grapple with basic, yet powerful, communicative 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 VTI can go through, each time he learns a new VTI, he will actually be learning nearly three hundred different sentences because each VTI can be said and used that many different ways. Studying verb patterns will enable students to grow geometrically rather than linearly in their language learning. Once a student masters the rules for VTIs, he can apply those rules to any VTI he hears an elder say or any VTI he reads in a dictionary. 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.
THE BASICS: VTIs are the central feature of any story, conversation or command sequence involving inanimate objects. The root word that conjugations are built from is given in the singular command form because this is the most basic uninflected unit. There are three types of VTIs, each with slightly different endings. Here are some examples:

VTI-1: The first category of VTIs is the VTI-1. It includes all VTIs that end with -an.

biizikan vti-1 put it on

example: Biizikan gimakizin. = Put your shoe on.

VTI-2: The second category of VTIs is the VTI-2. It includes all VTIs that end with -oon, -en, and -in.

biidoon vti-2 bring it

example: Biidoon mazina’igan. = Bring the book.

minikwen vti-2 drink it

example: Minikwen doodooshaaboo. = Drink the milk.

VTI-3: The third category of VTIs is the VTI-3. It includes all other VTIs. VTI-3s are irregular, meaning that their conjugation patterns vary and are significantly different from the other two main types of VTIs. Because of this and the fact that there are very few VTI-3s in the Ojibwe language, we will not explore them in depth in this article.
ayaan vti-3 have it

example: Gidayaan ina ziinzibaakwad? = Do you have any sugar?

Yes/No Questions: In asking questions which can be answered with a simple yes or no, just put the word na or ina in your sentence. The question marker na or ina must always appear as the second word in your sentence. Some speakers use only na or ina, while others use both, preferring to use ina when the word prior ends with a consonant and na when the word before it ends with a vowel. The practice is flexible, so just remember that na or ina can only be used with yes/no questions and must appear as the second word in the sentence.

Plural Commands: In this article and most Ojibwe dictionaries, VTIs are given in the singular command form. Converting from the singular command form (you) to the plural command form (you all) is quite simple, although slightly different for VTI-1s and VTI-2s. For the plural command form, the subject (you) is pluralized.

VTI-1 Plural Commands: Change the final letter -n to -m and add -ok.

waabandan vti-1 see it, look at it: waabanda + m + ok = waabandamok

example: Waabandamok nimakizin. = You (all) look at my shoe.

VTI-2 Plural Commands: Drop the final letter -n and add -yok.

biidoon vti-2 bring it: biidoon + yok = biidooyok
example: Biidooyok i’iw mazina’igan. = You (all) bring that book.

Inclusive Plural Commands: Converting from a singular exclusive command (you) to a plural inclusive command (let’s) is also quite simple and also slightly different for VTI-1s and VTI-2s. Examine the following patterns in their conjugation.

VTI-1 Inclusive Plural Commands: Add -daa.

aababika’an vti-1 unlock it: aababika’an + daa = aababika’andaa

example: Aabaabika’andaa ishkwaandem. = Let’s unlock the door.

VTI-2 Inclusive Plural Commands: Drop the final letter -n and add -daa.

aabajitoon vti-2 use it: aabajitoon + daa = aabajitoodaa

example: Aabajitoodaa gidinwewininaan nawaj. = Let’s use our language more.

Pluralizing the Object: Pluralizing the subject (you to you all or you to us) in VTI commands should now be clear. Pluralizing the object is even easier—nothing changes. VTI commands, whether singular or plural, can take one or more than one object. No changes occur in the verbs. Only the nouns change.

ganawendan vti-1 look after it, protect it
example: **Ganawendamok** onow baaga’okwaanan weweni. = You (all) take good care of these drumsticks.

**biinitoon** *vti-2* clean it

example: **Biinitoodaa** apabiwinan. = Let’s clean the chairs.

**Singular Negative Commands:** Converting from a positive to a negative command is a very important and powerful communicative tool for VTIs. Here too, the two types of VTI differ somewhat, although both start with the particle **gego**, meaning “don’t”.

VTI-1 Singular Negative Commands: Put the word **gego** down first, then add *-gen* to the end of the VTI.

**daanginan** *vti-1* touch it: gego daanginan + gen = gego daanginangen

example: **Gego** zezikaa **daanginangen**. = Don’t touch it right away.

VTI-2 Singular Negative Commands: Put the word **gego** down first, drop the final latter *-n* from the VTI and then add *-ken*.

**gojipidoon** *vti-2* taste it: gego gojipidoon + ken = gego gojipidooken

example: **Gego** **gojipidooken**. Ninga da-nishkaadizi. = Don’t taste that. My mom will get mad.
Plural Negative Commands: For pluralizing negatives, again we focus on the subject of the verb, meaning the people who are doing the action. Converting from “you don’t...” to “you all don’t...” is another important basic paradigm.

VTI-1 Plural Negative Commands: Put down the word gego, and add -gegon to the end of the VTI.¹

babaamendan vti-1 worry about it: gego babaamendan + gegon = gego babaamendangegon

example: Gego babaamendangegon. = Don’t (you all) worry about it.

VTI-2 Plural Negative Commands: Put down the word gego, then drop the final letter -n on the VTI and add -kegon.

bookobidoon vti-2 break it: gego bookobidoon + kegon = gego bookobidookegon

example: Gego bookobidookegon i’iw waabamoojichaagwaan. = Don’t (you all) break break that mirror.

Inclusive Plural Negative Commands: For this pattern, we are converting to “let’s not...” The paradigm goes as follows.

VTI-1 Inclusive Plural Negative Commands: Put down the word gego, and add -zidaa to the end of the VTI.

¹ Reminder: This article studies patterns in Minnesota Ojibwe. Some other dialects use -geg rather than -gegon.
ganawaabandan vti-1 look at it: gego ganawaabandan + zidaa = gego ganawaabandanzidaa

example: Gego ganawaabandanzidaa. = Let's not look at it.

VTI-2 Plural Negative Commands: Put down the word gego, then drop the final letter -n on the VTI and add -sidaa.

biidoon vti-2 bring it: gego biidoon + sidaa = gego biidoosidaa

example: Gego biidoosidaa i'iw babagiwayaanigamig. = Let's not bring that tent.

Pluralizing the Object With Negative Commands:
Pluralizing the subject (you don't to you all don't) in VTI prohibitives is very simple. Pluralizing the object is even easier—nothing changes. VTI commands, whether singular or plural, positive or negative, can take one or more than one object. No changes occur in the verbs. Only the nouns change.

wanendan vti-1 forget it

example: Gego wanendangen onow dibaaajimowinan wiindamawinaan. = Don't you forget these stories I'm telling you.

giishkibidoon vti-2 tear it

example: Gego giishkibidookegon nimazina'igaansan. = Don't (you all) tear my magazines.
Conjugating VTIs: With an understanding of commands, VTIs can be used in a number of interesting and important ways. However, the true power of these verbs lies in their conjugation. Mastering the patterns of their inflection will enable to students to say a VTI over 285 different ways. This figure should not be intimidating, because the patterns of Ojibwe verb inflection are very consistent and not especially hard to learn. Once a student can become fully acquainted with the pattern, his or her language skills will grow geometrically rather than linearly. Instead of memorizing numbers, animals and simple phrases, a students can take any new VTI learned and say it 285 different ways. Each time a new word is learned, the student will be learning 285 new words. Furthermore, because each verb is a sentence in itself for Ojibwe, each time a student learns a new VTI, he or she will actually be learning 285 separate, complete sentences.

First Person Singular VTI-1: The first person singular conjugation corresponds to the English equivalent of “I” or “me”. For VTI-1s, add the first person prefix from the chart below in front of the verb stem and lengthen the final short a.

\[ \text{waabandan vti-1 see it: ni + waabandaan = niwaabandaan} \]

example: Niwaabandaan ziibiins. = I see the creek.
<table>
<thead>
<tr>
<th>Initial Letter of Verb Stem</th>
<th>First Person Prefix*</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch, k, m, n, p, s, sh, t, w</td>
<td>ni-</td>
</tr>
<tr>
<td>b</td>
<td>im-</td>
</tr>
<tr>
<td>d, j, g, z, zh</td>
<td>in-</td>
</tr>
<tr>
<td>(any vowel)</td>
<td>ind-</td>
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**SECOND PERSON SINGULAR VTI-1**: If the verb stem starts with a consonant, add the prefix *gi-* to the front of the verb and convert the final short *a* to a long *aa*. If the verb stem starts with a vowel, add *gid-* to the front of the verb and lengthen the short *a*.

*nisidotan* 

VTI-1 understand it: *gi* + nisidotaan = ginisidotaan

example: *Ginisidotaan* ina ekidoyaan? = Do you understand what I am saying?

*aaba’an* 

VTI-1 untie it: *gid* + aaba’aan = gidaaba’aan

example: *Gidaaba’aan* gimakizin. You’re untying your shoe.

**THIRD PERSON SINGULAR VTI-1**: For verbs beginning with a consonant, add the prefix *o-* to the front of the verb and lengthen the final short *a*. For verbs beginning with a consonant, add *od-* to the front of the stem and extend the final vowel *a*.

*dibendan* 

VTI-1 own it: *o* + dibendaan = odibendaan

*The prefixes *im-* , *in-* , and *ind-* may also be voiced as *nim-* , *nin-* , and *nind-* . Some speakers still voice them this way, although most do not.*
example: Gichi-manidoo eta odibendaan aki. = Only the Great Spirit owns the earth.

**First Person Plural Exclusive VTI-1:** In Ojibwe, there are two forms of the first person plural. One excludes the person you are speaking to. The other includes the person you are speaking to. The first person plural exclusive starts the same as the first person singular (see chart, page 70). The personal prefix for "me" is added to the front of the verb stem. Then the final short a is lengthened to *aa*. Finally, the final consonant *n* is dropped and a suffix *-min* is appended to the verb. This is a "sandwich conjugation" because something being added to both the front and back of the verb. The first person prefix means "me" the final suffix mean "the rest of us". Me and the rest of us is "us", but excludes the person to whom you are speaking.

\[
\text{nandawendan vti-1 want it: ni + nandawendaan + min = ninandawendaamin}
\]

example: Ninandawendaamin ji-bakinaageyaang. = We want to win.

**First Person Plural Inclusive VTI-1:** This conjugation is very similar to the first person plural exclusive described above. The main difference in meaning with this form is that it includes the person being spoken to. To do this, it start with the same prefix as the second person singular. *Gi*- is used for verbs beginning with a consonant. *Gid*- is used for verbs beginning with a vowel. The final vowel *a* is extended to *aa*. The final letter *n* is dropped. Then *-min* is added as above. This amounts to "you" and "rest of us", which includes the person being addressed.
noondan \textit{vti-1} hear it: gi + noondaan + min = ginoondaanmin

example: \textit{Ginoondaanmin} nagamong. = We hear the singing.

\textbf{Second Person Plural VTI-1}: This is a “sandwich conjugation” as well. Converting from “you” to “you all” starts the same way as the second person singular, with \textit{gi-} or \textit{gid-} added to the front of the verb. The final vowel \textit{a} is extended again. Then a different suffix, \textit{-aawaa}, is appended to the end of the verb.

\textbf{bazigwiitan} \textit{vti-1} stand up for it: gi + bazigwiitaan + aawaa = gibazigwiitaanaawaa

example: \textit{Gibazigwiitaanaawaa} biindigeshimowin. = You all are standing up for the grand entry.

\textbf{Third Person Plural VTI-1}: Here the prefix is the same as the third person singular and the suffix is the same as the second person plural. Add \textit{o-} or \textit{od-} to the front of the verb. Lengthen the final vowel \textit{a}. Add \textit{-aawaa}.

\textbf{gikendan} \textit{vti-1} know it: o + gikendaan + aawaa = ogikendaanaawaa

example: \textit{Ogikendaanaawaa} weweni ji-anishinaabemowaad. = They know how to speak Indian very well.

\textbf{First, Second and Third Person Singular With Plural Object VTI-1}: To plural the object of the verb (the inanimate thing being seen, smelled, hit, etc.) for first, second and third person
singular, simply conjugate the verb as above and add -an. Note: When you pluralize the object in your verb conjugation, you must also pluralize the object noun. Numbers must agree in Ojibwe.

**biizikan vti-1** put it on: imbiizikaan + an = imbiizikaanan

example: **Imbiizikaan**an nimakizinan. = I’m putting my shoes on.

**webinan vti-1** throw it away: giwebinaan + an = giwebinaanan

example: **Giwebinaan**an ina iniw adoopowinan? = Are you throwing away those tables?

**FIRST PERSON PLURAL EXCLUSIVE AND INCLUSIVE WITH PLURAL OBJECT VTI-1:** These two inflections are the easiest for object pluralization. Nothing changes. The singular object form and plural object form are identical.

**gashkaabika’an vti-1** lock it

example: **Ingashkaabika’aamin** akina ishkwaandeman. = We are locking all the doors.

**SECOND AND THIRD PERSON PLURAL WITH PLURAL OBJECT VTI-1:** Conjugate the verb as above and add -n.

**minwendan vti-1** like it: ominwendaanaawaa + n = ominwendaanaawaan
example: **Ominwendaanaaawaan** anoój dino ziinzibaakwadoonsan. = They like all kinds of candies.

**First Person Singular VTI-2:** The conjugation pattern for VTI-2s is slightly different than for VTI-1s. in the first person singular, simply add the first person prefix from the chart on page 70 to the front of the verb stem.

*aabajitoon* vti-2 use it: ind + aabajitoon = indaaabajitoon

example: **Indaabajitoon** nimazina’ige-mazina’igaans. = I’m using my credit card.

**Second Person Singular VTI-2:** Add *gi-* to the front of the verb if it begins with a consonant. Add *gid-* if it begins with a vowel.

*biinitoon* vti-2 clean it: gi + biinitoon = gibiinitoon

example: **Gibiinitoon** jiibaakwewigamig. = You’re cleaning the kitchen.

**Third Person Singular VTI-2:** If the verb begins with a consonant, add *o-* to the front of the verb. If it begins with a vowel, add *od-* . Note: When the first letter of a VTI is a short *o*, it lengthens with the addition of a personal prefix.

*ozhitoon* vti-2 make it: od + oozhitoon = odoozhitoon

example: Noos **odoozhitoon** nagwaagan. = My father is making a rabbit snare.
First Person Plural Exclusive VTI-2: Put the first person personal prefix on the front of the verb, drop the final letter n, and add -min.

**waasakonebidoon vti-2** turn it on (light): ni + waasakonebidoon + min = niwaasakonebidoomin

example: Azhigwa **niwaasakonebidoomin**. = We are turning the lights on now.

First Person Plural Inclusive VTI-2: Add the second person personal prefix to the front of the verb, drop the final n and add -min.

**wiinitoond** vti-2 dirty it: gi + wiinitoond + min = giwiinitoomin

example: Aangwaamizin! **Giwiiinitoomin** gibiiizikiiganinaanin. = Careful! We’re soiling our clothes.

Second Person Plural VTI-2: Put the second person singular personal prefix on the front of the verb and add -aawaa to the end.

**agoodoond** vti-2 hang it: gid + agoodoond + aawaa = gidagoodoonaaawaa

example: **Gidagoodoonaaawaa** na waawaashkeshi-nagwaagan? = Are you all hanging a deer snare?

Third Person Plural VTI-2: Attach the third personal singular prefix to the front of the verb and the suffix -aawaa to the end.
atoon vti-2 set it down, put it somewhere: od + atoon + aawaa = odatoonaawaa

example: Odatoonaawaa bagijigan imaa michisag = They are putting a bundle down there on the floor.

**First, Second and Third Person Singular With Plural Object VTI-2:** Conjugate the verb as above for the singular object form and add -am to the end of the inflected verb. Refer to the end of this article for a complete paradigm chart.

mooshkinebadoon vti-2 fill it up (liquid):

nimooshkinebadoon + an = nimooshkinebadoonan

example: Nimooshkinebadoonan giminikwaajiganiiwaan. = I’m filling up your drinking glasses.

**First Person Plural Exclusive and Inclusive With Plural Object VTI-2:** The single object and plural object form for these two inflections are identical.

baashkijibidoon vti-2 smash it

example: Imbaashkijibidoomin akina desinaaganan. = We’re smashing all the dinner plates.

**Second and Third Person Plural With Plural Object VTI-2:** Conjugate the same as the singular object form and add -n to the end of the inflected verb.
miigiwen vti-2 give it away: omiigiwenaaawaa + n = omiigiwenaaawaan

example: Omiigiwenaaawaan biitoowaajiganan. They are giving away blankets.

First Person Singular Negative VTI-1: The regular independent negatives in Ojibwe all require a separate word—gaawiin and a different inflection of the verb. Hence, Ojibwe uses double negatives for the independent form. For the first person singular, put down the word gaawiin first, then add the first person prefix to the front of the verb and -ziin to the end of the verb.

minwendan vti-1 like it: gaawiin ni + minwendan + ziin = gaawiin niminwendanziiin

example: Gaawiin niminwendanziiin gookooshiiwiwiyaas. = I don’t like pork.

Second Person Singular Negative VTI-1: Put down the word gaawiin, attach the personal prefix for “you” to the front of the verb and append -ziin to the end.

babaamendan vti-1 worry about it, bother with it: gaawiin gi + babaamendan +ziin = gaawiin gibabaamendanziiin

example: Gaawiin ina gibabaamendanziiin? = Aren’t you worried about it?*

* Remember: The yes/no question markers na and ina always appear as the secondrd in your sentence.
THIRD PERSON SINGULAR NEGATIVE VTI-1: Put down the word *gaawiin*, then add the third person prefix to the front of the verb and -ziin to the end.

*noondan* vti-1 hear it: *gaawiin* o + *noondan* + *ziin* = *gaawiin onoondanziin*

example: *Gaawiin onoondanziin* nooding. = He doesn’t hear the wind.

FIRST PERSON PLURAL EXCLUSIVE NEGATIVE VTI-1: Put down *gaawiin*, add the first person prefix to the front of the verb and add -ziimin to the end of the verb.

*maanendan* vti-1 feel bad about it: *gaawiin* ni + *maanendan* + *ziimin* = *gaawiin nimaanendanziimin*

example: *Gaawiin nimaanendanziimin* maajaad akiwenzii. Minwendam wiin ji-giwiwed. = We don’t feel bad about that old man leaving. He’s happy to go home.

FIRST PERSON PLURAL INCLUSIVE NEGATIVE VTI-1: Put down *gaawiin*, add the second person prefix to the verb, then append -ziimin to the end.

*dibendan* vti-1 own it: *gaawiin* gi + *dibendan* + *ziimin* = *gaawiin gidibendanziimin*

example: *Gaawiin* geyaabi *gidibendanziimin* gete-anishinaabe-waaka’a’iganish. = We no longer own a tar paper shack.
SECOND PERSON PLURAL NEGATIVE VTI-1: Put down *gaawiiin*, attach the second person prefix, then add *-ziinaawaa* to the end of the verb.

*bizindan vti-1* listen to it: gaawiiin gi + bizindan + ziinaawaa = gaawiiin gibizindanziinaawaa

example: *Gaawiiin ina gibizindanziinaawaa* ekidod a’aw akiwenziid? = Aren’t you all listening to what that old man is saying?

THIRD PERSON PLURAL NEGATIVE VTI-1: Put the word *gaawiiin* in front of the verb, then attach the third person personal prefix to the front of the verb and append *-ziinaawaa* to the end.

*dazhindan vti-1* talk about it: gaawiiin o + dazhindan + ziinaawaa = gaawiiin odazhindanziinaawaa

example: *Gaawiiin wiikaa odazhindanziinaawaa* gaa-inakamigak. = They never talk about what happened.

FIRST, SECOND AND THIRD PERSON SINGULAR NEGATIVE WITH PLURAL OBJECT VTI-1: Conjugate the same way as the singular object negatives above and then add *-an* to the end of the verb.

*zhiingendan vti-1* dislike it, disapprove of it, hate it: gaawiiin inzhiingendanziin + an = gaawiiin inzhiingendanziinan

example: *Gaawiiin inzhiingendanziinan* gitigaanensan. = I don’t hate vegetables.
dabasendan vti-1 hold it in low regard: gaawiin gidabasendanziin + an = gaawiin gidabasendanziinan

example: Gaawiin gidabasendanziinan iniw mazina’iganan. = You don’t have a low regard for those books.

FIRST PERSON PLURAL EXCLUSIVE AND INCLUSIVE NEGATIVE WITH PLURAL OBJECT VTI-1: The singular and plural object forms for first person plural negatives are identical.

gwaaba’an vti-1 scoop it up

example: Gaawiin zezikaa ingwaaba’anziimin i’iw manoominaaboo. Akawe gichi-aya’aag da-wiisiniwag. = We aren’t scooping up that rice soup immediately. The elders will eat first.

SECOND AND THIRD PERSON PLURAL NEGATIVE WITH PLURAL OBJECT VTI-1: Conjugate the same as the singular object form and add -n to the end of the inflected verb.

jiibaakwaadan vti-1 cook it: gaawiin ojiibaakwaadanziinaawaa + n = gaawiin ojiibaakwaadanziinaawaan

example: Gaawiin ojiibaakwaadanziinaawaan gitigaanensan, mii eta go wiiyaas miinawaa manoomin. = They aren’t cooking any vegetables, only meat and rice.
**First Person Singular Negative VTI-2:** Put down the word *gaawiin*, add the first person personal prefix to the front of the verb stem, drop the final *n* and add `-siin` to the end of the verb.

**biidoon** *vti-2* bring it: *gaawiin im + biidoo* + *siin* = *gaawiin imbiidoosiin*

Example: **Gaawiin imbiidoosiin** imbibi`gwan. = I’m not bringing my flute.

**Second Person Singular Negative VTI-2:** Put down the word *gaawiin*, add the second person personal prefix to the front of the verb, drop the final letter *n* and add the suffix `-siin`.

**mijin** *vti-2* eat it: *gaawiin gi + miiji* + *siin* = *gaawiin gimiijisiin*

Example: **Gaawiin ina gimiijisiin** mandaaminaaaboo? = Aren’t you eating cornmeal soup?

**Third Person Singular Negative VTI-2:** Put down the word *gaawiin*, attach the third person personal prefix to the front of the verb, drop the final *n* and add *siin*.

**aatebidoon** *vti-2* turn off the light: *gaawiin od + aatebidoon* + *siin* = *gaawiin odaatebidoosiin*

Example: **Gaawiin wiikaa odaatebidoosiin** maajaad. = He never turns the light off when he leaves.
FIRST PERSON PLURAL EXCLUSIVE NEGATIVE VTI-2: Put down gaawii, attach the first person personal prefix to the front (me), drop the final letter n and add -siimin (the rest of us).

**biinitoon** vti-2 clean it: gaawii im + biinitoon + siimin = gaawii imbiinitoosiimin

example: **Gaawii** mashi **imbiinitoosiimin**
miiziwigamig. = We haven’t cleaned the bathroom yet.

FIRST PERSON PLURAL INCLUSIVE NEGATIVE VTI-2: Conjugate the same as the exclusive form, except attach the second person personal prefix instead of the first person.

**gojipidoon** vti-2 taste it: gaawii gi + gojipidoon + siimin = gaawii gigojipidoosiimin

example: **Gaawii** **gigojipidoosiimin** i’iw gichi-aniiibiish. = We’re not tasting that cabbage.

SECOND PERSON PLURAL NEGATIVE VTI-2: Put down gaawii, add the second person prefix to the front of the verb, drop the final n and append -siinaawaa to the end.

**biindigadoon** vti-2 bring it inside: gaawii gi + biindigadoon + siinaawaa = gaawii gibiindigadoosiinaawaa

example: **Gaawii** **gibiindigadoosiinaawaa** i’iw apabiwin omaa. = You all are not bringing that chair in here.
THIRD PERSON PLURAL NEGATIVE VTI-2: Put down *gaawin*, add the third person personal prefix to the front of the verb, drop the final letter *n* and add -*siinaawaa*.

**zaaga’itoon vti-2** take it outside: gaawin o + zaaga’itoon + siinaawaa = gaawin ozaaga’itoosiinaawaa

example: *Gaawin wiikaa ozaaga’itoosiinaawaa*

i’iw ziigwebinigan apii gagwejimagwaa. = They never take the garbage out when I ask them.

FIRST, SECOND AND THIRD PERSON SINGULAR NEGATIVE WITH PLURAL OBJECT VTI-2: Conjugate as above and add -*an* to the end of the inflected verb.

**ozhitoon vti-2** make it: gaawin indoozhtoosiin + an = gaawin indoozhtoosiinan

example: *Gaawin indoozhtoosiinan*
gimakizinan noongom. = I’m not making you moccasins today.

FIRST PERSON PLURAL EXCLUSIVE AND INCLUSIVE NEGATIVE WITH PLURAL OBJECT VTI-2: The singular and plural object forms with these verbs are the same. No change in inflection is necessary to pluralize.

**adaawen vti-2** buy it: gaawin gidadaawesiimin = gaawin gidadaawesiimin

example: *Gaawin gidadaawesiimin*
oshki-biizikiiganan. = We are not buying new clothes.
SECOND AND THIRD PERSON PLURAL NEGATIVE WITH PLURAL OBJECT VTI-2: Conjugate the negative form as above and add -n to the end of the enflected verb.

*nanaa’itoon* vti-2 fix it: gaawiin onanaa’itoosiinaawaa + n = gaawiin onanaa’itoosiinaawaan

example: *Gaawiin onanaa’itoosiinaawaan* iniw mazinaatesechiganan. = They are not fixing the television sets.

INTRODUCING B FORM: There are two ways to say everything in Ojibwe—an independent A Form, which we have examined thus far, and a dependent conjunct form or B Form which we will examine now. The A Form is independent, meaning that it makes a full and complete thought in and of itself. I bring it inside. You don’t eat oranges. They like it. These are complete independent thoughts. The B Form is dependent on something else in the sentence for it to make sense. B Form conjugations are sentence fragments rather than complete sentences. When I bring it inside... If you don’t eat oranges... As they like it... These are all incomplete sentences and need more words in the sentence for the thought to be complete and logical. B Form will always be used to establish dependent clauses like those just mentioned. Also, when there are two or more verbs in a sentence and those verbs are not set apart by a conjuntion (dash, miinawaa, gemaa), then only one of the verbs can be in A Form and the others must be conjugated in in B Form. Additionally, there are a number of particle which are automatic B Form introducers such as giishpin (if), mii (it is, that is) and apegish (hopefully).
Inanimate Transitive Verbs

First Person Singular B-Form VTI-1: All B Form conjugations are suffixes. Drop the final letter n and add the suffix -maan.

noondan vti-1 hear it: noondan + maan = noondamaan

example: Noondamaan nagamowin, niwii-naaniim. = When I hear singing, I want to dance.

Second Person Singular B-Form VTI-1: Drop the final letter n and add -man.

zhingobikaadan vti-1 line it with evergreen boughs: zhingobikaadan + man = zhingobikaadaman

example: Giishpin zhingobikaadaman giwiigiwaaminaan, inga-boodawe agwajjining. = If you are lining our wiigiwaam with evergreen boughs, I will build a fire outside.

Third Person Singular B-Form VTI-1: Add g.

biizikan vti-1 put it on: biizikan + g = biizikang

example: Apeghish biizikang onibewayaan. = I hope she is putting on her pajama.

First Person Plural Exclusive B-Form VTI-1: Drop the final letter n and add -maang. Note: The concept of me and the rest of us which we employed in the A Form still applies here with -maan for me and -g for the rest of us, collectively -maang.

abiitan vti-1 live in it: abiitan + maang = abiitamaang
example: Niminwendaan anishinaabewaaka'iganish abiiitamaang. = I like the Indian project house which we live in.

**First Person Plural Inclusive B-Form VTI-1**: Drop the final letter *n* and add -*mang*. Here it is you (-*man*) and the rest of us (-*g*).

**gikendan** *vti-1* know it: gikendaan + mang = gikendamang

example: Giishpin **gikendamang** akina iniw ikidowinan, inga-minwendam. = If we know all of those words, I will be happy.

**Second Person Plural B-Form VTI-1**: Drop the final letter *n* and add -*meg*.

**ondinan** *vti-1* get it from somewhere: ondinaan + meg = ondinameg

example: Namanj iidog **ondinameg** o’ow mashkiki, geget igo dash mashkawiziimagad.

**Third Person Plural B-Form VTI-1**: Drop the final letter *n* and add -*mowaad*.

**zhawendan** *vti-1* bless it, pity it, love it: zhawendaan + mowaad = zhawendamowaad

example: Giishpin **zhawendamowaad** gidinwewinianaan, odaa-aabajitoonaawaa. = If they love our language, they should use it.
**First Person Singular B-Form VTI-2:** Drop the final letter \( n \) and add -yaan.

\[ \text{mooshkinadoon} \ vti-2 \ \text{fill it up (solids): mooshkinadoon} + \ \text{yaan} = \text{mooshkinadooyaan} \]

example: \text{Mooshkinadooyaan} indooanaagan, inga-gichi-wiisin. = When I fill my bowl up, I’m going to eat big.

**Second Person Singular B-Form VTI-2:** Drop the final letter \( n \) and add -yan.

\[ \text{atoon} \ vti-2 \ \text{put it (there): atoo} + \ \text{yan} = \text{atooyan} \]

example: \text{Atooyan} niminikwaajigan imaa adoopowining, gego ziigwebinangen nimishiiminaaboo. = When you put my glass on the table, don’t spill my apple juice.

**Third Person Singular B-Form VTI-2:** Drop the final letter \( n \) and add -d.

\[ \text{biiskaakonebidoon} \ vti-2 \ \text{turn it on (appliance): biiskaakonebidoon} + \ d = \text{biiskaakonebidood} \]

example: \text{Biiskaakonebidood} mazinaatesechigan, zezikaa zegizi abinoojiinh. = Whenever she turns on the television set, the baby gets scared all of a sudden.
FIRST PERSON PLURAL EXCLUSIVE B-FORM VTI-2: Drop the final letter $n$ and add -yaang.

**azhewidoon** _vti-2_ put it back, return it: azhewidoon + yaang = azhewidooyaang

example: Giishpin **azhewidooyaang**, gaawiin geyaabi da-nishkaadizisii. = If we put it back, he won’t be angry any more.

FIRST PERSON PLURAL INCLUSIVE B-FORM VTI-2: Drop the final letter $n$ and add -yang.

**biigobidoon** _vti-2_ tear it: biigobidoon + yang = biigobidooyaang

example: Da-nishkaadizi giishpin **biigobidooyaang** omazina’igan. = He will be mad if we tear his book.

SECOND PERSON PLURAL B-FORM VTI-2: Drop the final letter $n$ and add -yeg.

**bimiwidoon** _vti-2_ carry it, take it along: bimiwidoon + yeg = bimiwidooyeg

example: Giishpin **bimiwidooyeg** babagiwayaanigamig gijiimaaniwaang, inga-bimiwidoon wiisiniwin. = If you all carry the tent in your canoe, I’ll bring the food.

THIRD PERSON PLURAL B-FORM VTI-2: Drop the final letter $n$ and add -waad.
**gashka’oodoon** *vti-2* tie it in a knot: *gashka’oodoon + waad = gashka’oodoowaad*

Example: **Gashka’oodoowaad** biiminakwaanens, gaawiin wiikaa indaa-aaba’anziin. = When they tie the string in a knot, I can never untie it.

**Pluralizing the Object in B-Form:** For all conjugation patterns in the B Form, the singular and plural object forms are identical. “If they bring the moccasin...” and “If they bring the moccasins...” are conjugated the same way.

**dazhiikan** *vti-1* work on it, be involved with it

Example: Namanj iidog giishpin **dazhiikamowaad** iniw biitoowaajiganan noongom. = I don’t know if they are working on the quilts today.

**naadin** *vti-2* fetch it

Example: **Naadiyeg** iniw mishiiminan, wewiib biidooyok. = When you all fetch those apples, bring them here right away.

**First Person Singular B-Form Negative VTI-1:** Unlike the A Form negatives which require a double negative (gaawiin and a change in the verb conjugation), the B Form negatives are single negatives and all take the form of a change in the conjugated verb, again with a suffix. For the first person singular, append *-ziwaan* to the end of the verb.

**nisidotan** *vti-1* understand: *nisidotan + ziwaan = nisidotanziwaan*
example: Giishpin **nisidotanziwaan**, ingagwejimaa awi iy a ji-aanikanootaaged. = If if don’t understand, I ask someone to translate.

**SECOND PERSON SINGULAR B-FORM NEGATIVE VTI-1: Add -ziwan.**

**diba’an vti-1** pay for it: **diba’an + ziwan = diba’anziwan**

example: **Diba’anziwan** gegoo adaawewigamigong, gigimood. = When you don’t pay for something in the store, you are shoplifting.

**THIRD PERSON SINGULAR B-FORM NEGATIVE VTI-1: Add -zig.**

**ganawendan vti-1** take care of it: **ganawendan + zig = ganawendanzig**

example: Giishpin ikwe **ganawendanzig** i’iw nibi, odaa-banaajitoon i’iw manoomin. = If a woman doesn’t take care of the water, she can ruin the wild rice.

**FIRST PERSON PLURAL EXCLUSIVE B-FORM NEGATIVE VTI-1: Add -ziwaang.**

**nandawendan vti-1** want it: **nandawendan + ziwaang = nandawendanziwaang**

example: Giishpin **nandawendanziwaang** ji-mii jiyaang okon, giga-bagidinimin ji-mii jiisiwaang?
= If we don't want to eat liver, will you let us not eat it?

**First Person Plural Inclusive B-Form Negative VTI-1:** Add -ziwang.

_babaamendan vti-1_ worry about it, bother with it:
_babaamendan + ziwang = babaamendanziwang_

example: Giishpin _babaamendanziwang_, akina da-mino-ayaamagad. = If we don't worry about it, everything will be all right.

**Second Person Plural B-Form Negative VTI-1:** Add -ziweg.

_minjimendan vti-1_ recall it, remember it: _minjimendan + ziweg = minjimendanziweg_

example: Giishpin _minjimendanziweg_ o'ow dibaaajimowin, gaawiin awiiya oga-gikendanziin niigaan. = If you all don't remember this story, nobody will know it in the future.

**Third Person Plural B-Form Negative VTI-1:** Add -zigwaa.

_miikan vti-1_ find it: _miikan + zigwaa = miikanzigwaa_

example: Giishpin _miikanzigwaa_ namewashk omaa, odaa-nandawaandaanaawaa awas imaa keyaa. = If they don't find any catnip here, they should look further that way.
FIRST PERSON SINGULAR B-FORM NEGATIVE VTI-2: Drop the final letter n and add -siwaan.

aabajitoon vti-2 use it: aabajitoon + siwaan = aabajitoosiwaan

example: Giishpin aabajitoosiwaan anishinaabemwoin moozhag, ganabaj ingawanendaan. = If I don’t use the Indian language all the time, I might forget it.

SECOND PERSON SINGULAR B-FORM NEGATIVE VTI-2: Drop the final letter n and add -siwan.

agoodoon vti-2 hang it: agoodoon + siwan = agoodoosiwan

example: Giishpin agoodoosiwan agwazhe’on o’ow apii, da-agwaagosin. = If you don’y hang out the blanket now, it’s going to get moldy.

THIRD PERSON SINGULAR B-FORM NEGATIVE VTI-2: Drop the final letter n and add -sig.

maagobidoon vti-1 squeeze it: maagobidoon + sig = maagobidoosig

example: Giishpin maagobidoosig, gaawiin gegoo da-ziiginigaadesinoon. = If he doesn’t squeeze it, nothing will come out.
**INANIMATE TRANSITIVE VERBS**

**First Person Plural Exclusive B-Form Negative VTI-2:**
Drop the final letter *n* and add *-siwaang*.

*noopinadoon* *vti*-2 follow it: *noopinadoon* + *siwaang* = *noopinadoosiwaang*

example: Giishpin *noopinadoosiwaang* *i’iwiw* anishinaabe-miikana, inga-wanishinimin. = If we don’t follow the Indian road, we will be lost.

**First Person Plural Inclusive B-Form Negative VTI-2:**
Drop the final letter *n* and add *-siwang*.

*biidoon* *vti*-2 bring it: *biidoon* + *siwang* = *biidoosiwang*

example: *Biidoosiwang* gaagiigidoow-makakoons, apane nimisawendaan ji-ayaamaan. = When we don’t bring a tape recorder, I always wish I had one.

**Second Person Plural B-Form Negative VTI-2:** Drop the final letter *n* and add *-siweg*.

*ozhitoon* *vii*-2 make it: *ozhitoon* + *siweg* = *ozhitoosiweg*

example: Giishpin *ozhitoosiweg* *i’iwiw* nooshkaachinaagan wayiiba, da-zanagad ji-giizhihamang *i’iwiw* manoomin. = If you all don’t make that winnowing basket soon, it will be hard to finish the rice.

**Third Person Plural B-Form Negative VTI-2:** Drop the final letter *n* and add *-sigwaa*. 
**inaawadoon vti-2** haul it to a certain place: inaawadoon + sigwaa = inaawadoosigwaa

example: Giishpin **inaawadoosigwaa** iniw mitigoonsan imaa iskigamiziganing noongom, inga-wiindamawaag ji-manisewaad nawaj. = If they don't haul these sticks to the sugar camp now, I am going to tell them to collect more firewood.

**Pluralizing the Object in B-Form Negatives:** Pluralizing the object in B Form negatives requires no change in verb inflection from the singular object form. “Biidoosig...” means both “When he doesn’t bring it...” and “When he doesn’t bring those things...”.

**wanendan vti-1** forget it

example: **Wanendanzigwaa** mazina’iganan, inga-minwendam. = If they don’t forget the books, I’ll be happy.

**Simple Tenses:** By working through the grammar material presented thus far, you now know 28 basic patterns for each type of VTI. When used with other vocabulary, the question market ina and other verbs, you can say an enormous amount of material. However, by learning a few simple tenses, that capability will multiply. By knowing present and past tense, the number of conjugations you know will double. What follows below are four major simple tenses, all of which take the form of prefixes. They are gii-, wii-, da- and daa-. Each will be discussed individually. For all four tenses, however, there is a universal rule in verb inflection that is very important to keep in mind. When attaching a tense to the verb, put the tense on **before** inflecting the verb. The tense actually becomes part of the verb and the personal prefixes (gid-, im-, etc.)
go in front of the tense prefix. With a few examples, this process will become clear.

**Past Tense:** The simple past tense requires use of the preverb *gii-*. In conjugating with the past tense, add *gii-* directly to the front of the verb stem. It then become part of the verb and other inflections such as personal prefixes are attached with the rules described above.

**waabandan vti-1 see it**

example: Ingii-waabandaan. = I saw it.

**aabajitoon vti-2 use it**

example: Gaawiiin gigii-aabajitoosiimin bijiinaago. = We did not use it yesterday.

**Desiderative Tense:** Sometime referred to as an uncertain future tense, the desiderative expresses an action or condition that will or wants to happen. It employs use of the preverb *wii-*.

**aababika’an vti-1 unlock it**

example: Apeegish wii-aababika’amowaad ishkwaandem wayiiba. = I hope they will open the door soon.

**apagidoon vti-2 throw it**

example: Owii-apagidoon bikwaawkadoons. = She wants to throw the ball.
FUTURE TENSE: The certain future tense, which denotes that something shall definitely happen, requires use of da-. Da- is slightly different from the other tenses however, in that the initial d changes to g when prefixes are added to the front of the preverb.

**minwendan vti-1 like it**

example: Giishpin da-minwendamowaad giigoonyikewaad, bagidin ji-izhichigewaad. = If they shall like fishing, let them do that.

**gagwejitoon vti-2 endeavor to do it, try it**

example: Oga-gagwejitoonaawaa ji-anishinaabemowaaad eta noongom. = They shall try to speak Indian only today.

MODAL TENSE: The modal tense express an action that could or should take place. It employs the preverb daa-.

**naganan vti-1 abandon it**

example: Gaawiin ojibwe odaa-nagananziin i’iw anishinaabe-izhichigewin. = The Ojibwe people could never abandon the Indian culture.

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- (which will be discussed shortly). When gii-, gaa-, wii-, or waa- is attached to the front of a verb, the first or initial consonant in that verb will change if that first consonant is one of the five consonants listed in the chart below. Only those five consonants have initial change after gii-, gaa-, wii-,
or *waa*-.

In all other cases, no change is made. Here is a chart to simplify initial consonant change.

<table>
<thead>
<tr>
<th>Unchanged</th>
<th>Changed</th>
</tr>
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<tbody>
<tr>
<td>b</td>
<td>→ p</td>
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<tr>
<td>d</td>
<td>→ t</td>
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<td>g</td>
<td>→ k</td>
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<td>j</td>
<td>→ ch</td>
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<tr>
<td>z</td>
<td>→ s</td>
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</tbody>
</table>

The change only occurs on the initial consonant of the original verb stem only after *gii-*, *gaar-*, *wii-*, or *waa-* and only for the five consonants in the chart above.

**ganawaabandan** *vti-1* look at it, observe it

example: *Ingii-kanawaabandaan. = I looked at it.*

**biidoon** *vti-2* bring it

example: *Gaawiin niwii-piidoosiimin mazina’iganan.*

= We don’t want to bring books.

**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 and when to use it.

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

Exceptions: This chart details initial vowel change in all cases with two exceptions. The first exception is initial change on the directional preverb *bi-* which changes to *ba-* instead of following the chart above. The second exception to this rule is with verbs beginning with *da* or *daa* that describe location or have to do numbers, such as *d aa 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*.

**Initial Vowel Change With Interrogatives:** Asking simple yes/no questions required the use of *ina* or *na*, placed as the second word in a sentence and could be done in A Form. Most other types of questions require a separate question word, initial vowel change and verb inflection in the B Form. Common question words that follow this format include *awenen pr animate interrogative* “who is it”, *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.

Interrogatives With Initial Vowel Change VTI-1: Put down the question word first followed by the verb stem as a separate word. Then attach any necessary preverbs, including tenses, to the front of the verb. Then conjugate the verb in the B Form. Finally, change the initial consonant of the verb using your initial vowel change chart above.

minwendan vti-1 like it: awegonen minwendan + man + (initial vowel change) = awegonen menwendaman

example: Awegonen menwendaman? = What do you like?

jiibaakwaadan vti-1 cook it: awenen gii + jiibaakwaadan + g + (initial vowel change) + (initial consonant change) = awenen gaa-chiibaakwaadang

example: Awenen gaa-chiibaakwaadang o’ow wiiyaas? = Who cooked this meat?

Interrogatives With Initial Vowel Change VTI-2: Put down the question word first followed by the verb stem as a separate word. Then attach any necessary preverbs, including tenses, to the front of the verb. Then conjugate the verb in the B
Form. Finally, change the initial consonant of the verb using your initial vowel change chart above.

**nanaa’itoon** *vti-2*  
**fix it:** aaniin nanaa’itoon + yeg + (initial vowel change) = aaniin nenaa’itooyeg

example: Aaniin nenaa’itooyeg i’iw baashkizigan? = How are you all fixing that gun?

**dakobidoon** *vti-2*  
**tie it:** awenen gii + dakobiidoon + d + (initial vowel change) + (initial consonant change) = awenen gaa-takobidood

example: Awenen gaa-takobidoon niwaazakizinan = Who tied my Sorel boots?

**Initial Vowel Changes With Participle Formation:** Particiles are noun-like verbs. For example, “he who brings it”, “those who tie their shoes”, “people who drink beer”, etc. Forming participles with VTIs is quite simple. For the singular form, participles are created by conjugating in the B Form and making initial vowel change. Plural participles are slightly different. Look at the examples below.

**Singular Participles VTI-1**: Inflect as above for the third person singular B Form and conduct initial vowel change.

**gikendan** *vti-1*  
**know it:** gikendan + g + (initial vowel change) = gekendang

example: Inga-gaganoona a’aw inini **gekendang** anishinaabemowin. = I am going to talk to that man who knows the Indian language.
Plural Participles VTI-1: Conduct initial vowel change and add -gig.

**dibendar** *vti-1* own it: dibendar + gig + (initial vowel change) = debendangig

example: Gidaa-miigwechiwi’aat ingiw debendangig o’ow niimi’idiigamig. = You should thank the ones who own this dance hall.

Singular Participles VTI-2: Inflect the verb as above for third person singular B Form and conduct initial vowel change.

**biinitoon** *vti-2* clean it: biinitoon + d + (initial vowel change) = baanitood

example: Baanitood odabiwin odaa-ayaan ziinzibaakwadoons. = Whoever cleans his room can have a candy.

Plural Participles VTI-2: Drop the final letter *n*, add -jig and conduct initial vowel change.

**minikwen** *vti-1* drink it: minikwen + jig + (initial vowel change) = menikwejig

example: Gaawiin niwii-mawidisaasiig ingiw moozhag iko menikwejig ishkodewaabo. = I don’t want to visit those people who are always drinking whiskey.
**Participle Formation With Tenses:** Participles can be formed with tense markers as well as the regular present tense. Just put the simple tense marker on the front of the verb stem, then use the participle formation rules as above. The only difference will be that the initial vowel change now takes place in the tense rather than the verb stem. It is still taking place in the initial vowel of the verb.

**gojipidoon** vti-2 taste it: gii + gojipidoon + jig + (initial vowel change) + (initial consonant change) = gaa-kojipidoojig

example: Gigi-noondawaag ina ingiw  
**gaa-kojipidoojig** inzhiwaagamizigan? = Did you hear those people who tasted my maple syrup?

**Conclusion:** Once a student masters the patterns of the intransitive inanimate verbs explained in this article, he will be able to express each VTI in 296 different ways. Examine the charts on the following pages which synthesize the basic VTI paradigms described in detail above.

Each time a student learns a new VTI, he will actually learn 296 different sentences, commands and participles. 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 VTIs 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 VTIs. By trying to negate verbs and put them in B Form and practicing asking questions in the language, a foundation for conversational ability will be laid. Conjugate ten verbs a day for two weeks and this pattern will soon become second nature. This will help the student in many ways. Other types of Ojibwe verbs have the same concepts of
A Form and B Form, singular and plural, participles and question structure.

Understanding VIIIs can open the door to a firmer understanding of the entire language. Anybody who seriously wants to become fluent can do it. There is no miracle or easy answer. However, with hard work and this type of exercise, it can be done. Miigwech.

**VTI Command Conjugation Reference Chart**

<table>
<thead>
<tr>
<th></th>
<th><strong>giin</strong></th>
<th><strong>giinawaa</strong></th>
<th><strong>giinawind</strong></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>you</td>
<td>you plural</td>
<td>us (inclusive)</td>
</tr>
<tr>
<td><strong>affirmative</strong></td>
<td>VTI</td>
<td>VTI - n + mok</td>
<td>VTI + daa</td>
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<tr>
<td>vti-1</td>
<td>waabandan</td>
<td>waabandamok</td>
<td>waabandandaas</td>
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<tr>
<td><strong>negative</strong></td>
<td>gego VTI + gen</td>
<td>gego VTI + gegon</td>
<td>gego VTI + zidaas</td>
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<tr>
<td>vti-1</td>
<td>gego</td>
<td>gego</td>
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<td>waabandangen</td>
<td>waabandangegon</td>
<td>waabandanzidaas</td>
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<td><strong>affirmative</strong></td>
<td>VTI</td>
<td>VTI - n + yok</td>
<td>VTI - n + daa</td>
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<td>vti-2</td>
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<td>biidooyok</td>
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<td><strong>negative</strong></td>
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<td>gego VTI - n + kegon</td>
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<td>biidookegon</td>
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<td><strong>singular positive</strong></td>
<td><strong>plural positive</strong></td>
<td><strong>singular negative</strong></td>
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<td></td>
<td></td>
<td>I hear it</td>
<td>I hear those things</td>
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<td>you</td>
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<td>ginoondaanan</td>
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<td>you hear it</td>
<td>you hear those things</td>
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<tr>
<td><strong>wiin</strong></td>
<td>him, her</td>
<td>onoondaan</td>
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<td></td>
<td></td>
<td>he or she hears it</td>
<td>he or she hears those things</td>
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<td>ninoondaamin</td>
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<td>noondang</td>
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<td>obiidoonan</td>
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<td>biidoowaad when, as they bring those things</td>
<td>biidoosigwa when, as they don’t bring it</td>
</tr>
</tbody>
</table>
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:


For a description of codes and discussion of the double-vowel system, see Nichols and Nyholm, ix-xxvii.
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)
agaask na prairie chicken; pl
agaaskwag
agidigamish pc on top of the lodge; also
wagidigamish, ogidigamish
agiw pr those ones (animate)
ago /agw-/ vta haul someone in
agogoodoon vti hang something up
agogojin vai hang
agoozi vai be perched, sit overlooking something
agwajiing pc outside
akakojiish na woodchuck; pl akakojiishag
akamaw vta lie in wait for someone
akando 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 (dubitative indicator)
ambegish pc I wish; also apegish
ambeshke pc come on
amo /amw-/ vta eat someone
amoongi vai be consumed
anami’ vta pray for someone
anama’etaw vta pray for someone
anamewin ni prayer, religion; pl anamewinan
ananagoowini ni na star person; pl
anangoowininiiwig
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 thuddering
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 vii throw
something
apagin vta throw someone
apa’iwe vai run away from
people to a certain place
apakwaan ni roof; pl
apakwaanan
apakweshkwe na birch
bark roofing rolls; pl
apakweshkweyag
apane pc always
apenimo vai+o rely on
people, rely on things
apishimo vai lay a bed
apishimonike vai make
bedding, make mats
apii pc time, at a certain time
apiichiikaw vta control
someone to a certain extent
apiitad vii it is a certain time, in the midst of a
certain season; also
apiitaa
apiitaanimizi vai be of a
certain status, be
important, be a certain height
apiitendaagwad vii be of
great importance
apiitenim vta hold someone
in high regard, feel about
someone to a certain extent, be proud of
someone
apiitizi vai be a certain age
asabaabisens ni thread; pl
asabaabisensan
asabike vai make nets
aseke vai tan hides
asemaa na tobacco; pl
asemaag
asemaake vai make a
tobacco offering
ashi /as-/ vta put someone
in a certain place
ashigan na largemouth
bass; pl ashiganag
asin na rock; pl asiniig
asini-bwaan na Asiniboin
Indian; pl asini-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
ayaaboji vai forward one’s
understanding of
something
ayaan vti have something
ayaangwaami’idizo vai
take care one’s self
ayaaaw vta have someone
ayekozi vai tired
ayendan vti disapprove of
something
ayikido vai speak, lecture
ayindanakamigizi vai
something happens with
someone
ayindi vai it is a certain way
with someone
ayipidoon vti pull
something a certain way
repeatedly
azhe- pv backwards,
returning
azheboye vai row

azheboye-jiimaan ni row
boat; pl azheboye-
jiimaanan
Azhede-ziibiing place
Rhinelander, Wisconsin
azhegiwe vai returns
azhigwa pc now
A a

aabadad vii be used
aabaji’ vta use someone
aabajitoon vti use
something
aabawaa vii warm weather
aabaaakawi vta revive
someone
aabaaakawizi vai to revive,
come to one’s senses,
sober up
aabiding pc once
aabita- pn, pv half
aabizhiishin vai perk up,
come to, come back to life
aada’ /aada’w- vta arrive
before someone
aadamoobii na automobile;
pl aadamoobiig
aadizookaan na main
character of a traditional
story, Wenabozho; pl
aadizookaanag
aadizookaan ni, na
traditional story; pl
aadizookaanan; also
aadizookaanag (for
some dialects this word is
animate, for others it is
inanimate)
aagim na snowshoe; pl
aagimag
aajigwaazh /aajigwaan-/
vta hook someone, catch
someone with a hook
aakoziinaagozi vai look
sick
aakoziwin ni sickness; pl
aakoziwinan
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
aaniin pc how, why
aaniin danaa pc well
why?, well how?, why
not?
aaniindi  pc where
aaniish  pc well now
aanji-ayaa  vai change
   one's condition
aanjibii'an  vti retranscribe, rewrite
aanjigozi  vai change
   residence, move; also
aanji-gozi
aano-  pv in vain, to no avail, without result
aapiji  pc very
aapijitaa  vai to be about
aasamigaabawi'  vta stand
   before someone
aasaakamig  ni moss; pl aasaakamigoon
aatayaa  pc exclamation (of male speech)
aate'  vta extinguish him
aatebadoon  vii turn off the light
aawadoon  vta haul someone
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

babaai- pv go about, here and there
babaamaadizi vai travel
babaamaazhagaame vai walk along the shore
babaamendan vti care about, pay attention to something
babaamenim vai care about, bother with someone
babaamibatoo vai run about
babaamibizo vai drive about
babaaminizha’ /babaaminizha’w/- vta chase someone about
babaamise vai fly about
babaamose vai walk about
babaamoode vai crawl about
babimise vai fly around
babimose vai walk around
babizindaw vta listen to someone repeatedly
babiinzikawaagan ni coat, jacket; pl
babiinzikawaaganan;
also babiizikawaagan

badakide vii be planted, be placed in the ground
bagaboodegozi vai move to a new residence by water
bagadoodegozi vai move here together (as a family)
bagamibizo vai drive up, arrive by motor
bagaan na nut; pl bagaanag
bagaanibimide ni peanut butter
bagamise vai arrive by flight
bagamishkaagoon vti undergo something, something comes upon someone
bagandizi vai lazy, incompetent
bagidanaamo vai breathe, exhale
bagidin vta offer someone, release someone
bagidinan vti set something down, release something, offer something
bagidinise vai stack wood, pile wood
bagijwebin vta release someone, let go of someone
bagijwebinan vti let go of something, release something
bagoneganaanjigaade vii have a hole shot through
bagosendan vti beg for something, hope for something
bakade vai hungry
bakadenaagozi vai look hungry
bakazhaawe vai clean fish
bakaakadozo vai be skinny
bakaan pc different
bakaaninakamisidoon vti make something different, change the condition of something
bake vai go off to the side
bakinaw vta beat someone in a contest
bakinaage vai win
bakite’an vti hit something, strike something
bakitejii’ige vai play baseball
bakite’odiwig /bakite’odi-/ vai they hit one another
bakobii vai go down into the water
bakobiigwaashkwani vai jump in the water

bakobiise vai fall into the water
bakwajindibezh /bakwajindibezhw-/ vta scalp someone
bamenim vta take care of someone
banaaji’ vta spoil someone
banaajitoon vti spoil something, ruin something
bangii pc little bit, small amount
bangiwigizi vai be a little bit, be few
banzo /banzw-/ vta singe someone
bapawaangeni vai flap wings, beat wings
bawa’am vai knock rice
bawa’iganaaandan vti knock rice
bawa’iminaan vai pinch cherry; pl

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
<table>
<thead>
<tr>
<th>baazhiba’odan</th>
<th>vti</th>
<th>it stabs someone (reflexive)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bazigwii</td>
<td>vai</td>
<td>get up, stand up</td>
</tr>
<tr>
<td>baabige</td>
<td>pc</td>
<td>immediately</td>
</tr>
<tr>
<td>baabii’</td>
<td>vta</td>
<td>wait for someone</td>
</tr>
<tr>
<td>baakaakonan</td>
<td>vti</td>
<td>open something</td>
</tr>
<tr>
<td>baakakaabi</td>
<td>vai</td>
<td>open eyes</td>
</tr>
<tr>
<td>baakaakonamaw</td>
<td>vta</td>
<td>open something (of wood) for someone</td>
</tr>
<tr>
<td>baakibii’an</td>
<td>vii</td>
<td>ice clears off a body of water</td>
</tr>
<tr>
<td>baakinige</td>
<td>vai</td>
<td>lift (something) open</td>
</tr>
<tr>
<td>baakizige</td>
<td>vii</td>
<td>it is consumed in flames</td>
</tr>
<tr>
<td>baamaadagaa</td>
<td>vai</td>
<td>swim about</td>
</tr>
<tr>
<td>baamendan</td>
<td>vti</td>
<td>pay attention to something</td>
</tr>
<tr>
<td>baamenim</td>
<td>vta</td>
<td>worry about someone</td>
</tr>
<tr>
<td>baanimaa</td>
<td>pc</td>
<td>afterwards, later on</td>
</tr>
<tr>
<td>baapaagaakwa’an</td>
<td>vti</td>
<td>knock on something (of wood)</td>
</tr>
<tr>
<td>baapaagokozhiwewinini</td>
<td></td>
<td>na  barber; pl</td>
</tr>
<tr>
<td>baapaagokozhiwe=</td>
<td>wininiwag</td>
<td></td>
</tr>
<tr>
<td>baapaagokozhiwe=</td>
<td>wininiiwi vai</td>
<td>be a barber</td>
</tr>
<tr>
<td>baapaase</td>
<td>na</td>
<td>red headed woodpecker; pl</td>
</tr>
<tr>
<td>baapaaseg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>baapi</td>
<td>vai</td>
<td>laugh</td>
</tr>
<tr>
<td>baapinakamigizi</td>
<td>vai</td>
<td>good time with laughter involved</td>
</tr>
<tr>
<td>baasen</td>
<td>vti</td>
<td>dry something; also baasoon</td>
</tr>
<tr>
<td>baashkijiishkiw</td>
<td>vta</td>
<td>explode out of someone</td>
</tr>
<tr>
<td>baashkinede</td>
<td>vii</td>
<td>it steams, the breathing is visible</td>
</tr>
<tr>
<td>baashkiz /baashkizw-</td>
<td>vta</td>
<td>shoot at someone</td>
</tr>
<tr>
<td>baashkizigan</td>
<td>ni</td>
<td>gun; pl</td>
</tr>
<tr>
<td>baashkizigan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>baashkizige</td>
<td>vai</td>
<td>shoot</td>
</tr>
<tr>
<td>Baatawigamaag</td>
<td>place</td>
<td>Whitefish, Wisconsin</td>
</tr>
<tr>
<td>baatayiinad</td>
<td>vii</td>
<td>be numerous</td>
</tr>
<tr>
<td>baatayiinadoon</td>
<td>vti</td>
<td>have a lot of something, plenty</td>
</tr>
<tr>
<td>baatayiino</td>
<td>vai</td>
<td>plentiful, numerous; also</td>
</tr>
<tr>
<td>baataniino</td>
<td></td>
<td></td>
</tr>
<tr>
<td>baataashin</td>
<td>vai</td>
<td>get stuck</td>
</tr>
</tbody>
</table>
**baate** vii air is parched, dry

**baazagobizh**

/bbaazagobin-/- vta

scratch someone

**bebakaan** pc different

**bebakaanad** vii be different

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

**bebakaanizi** vai be different

**bebezhi** pc one at a time

**bebiboon** pc each winter

**bedose** vai walk slowly

**bekaa** pc wait

**bekish** pc at the same time

**beshizh /beshizhwa-/-** 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

**bimaadiziwinagad** vii lives

**bimaaji’** vta save someone’s life

**bimaazhagaame** vai go along the shore

**bimi-ayaa** vai come by

**bimibatoon** 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

**bimoomb** 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
bisoomad vii it is
misunderstood

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
biidaasamose vai approach on foot
biidinamaw vta hand
something over to someone
biidoon vii 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

*biindaakoohz*
/ *biindaakoohn/- 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

*biindigeyanimagad* *vii* it enters something

*biindigeyoode* *vai* crawl inside

*biini’* *vta* clean someone

*biinish* *pc* until, up to, including

*biinitoon* *vti* clean something

*biinjayi’ii* *pc* over the edge

*biinji-* *pn, pv* inside

*biinjibizo* *vai* fall while going fast, fall in

*biio’* *vai* wait

*biizikan* *vti* wear something

*biizikiigan* *ni* clothing; pl
*biizikiiganan*

booch *pc* certainly, for sure

*boodan* *vti* blow air through something

*boodawazo* *vai* warm up by a fire

*boodawe* *vai* build a fire

*booni’* *vta* quit someone, leave someone alone

*booni-* *pv* quit an activity

*boonitoon* *vti* leave something alone, quit something

*boonii* *vai* land, perch

*booniikan* *vti* abstain from it, leave it alone

*boono* *vai* float, drift

*boozhoo* *pc* hello

*boozi’* *vta* give a ride to someone

*bwaan* *na* Dakota Indian; pl
*bwaanag*; also
*abwaanag*

*Bwaanakiing* place Sioux lands, Dakota country

*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 vii 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
**Main Glossary**

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danwewidam *vAI* be heard speaking in a certain place
dash *pc* and, but
dashiwag */dashi/- *vAI* they are a certain number, they are so many
dasing *pc* times, so many times
daso-giizhigon *viI* it is so many days
dasoon *vta* trap someone
dawaaj *pc* preferable, better to
dawegishkaa *viI* form a part, gap
dazhi- *pv* location
dazhim *vta* talk about someone
dazhindan *vti* talk about something
dazhinijigaade *viI* be talked about
dazhishin *vAI* be buried in a certain place, lie in a certain place
dazhishininaka *viI* there is a cemetery
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
daav *vAI* dwell
daangandan *vti* sample something by taste
daanginan *vti* touch something
daangishkaw *vta* kick someone, kick someone along
depend *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

**doodaazo** **vai** do something to one’s self

**doodooon 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
gagiijiiidiye vai be constipated
gagiikwewinini na preacher; pl
   gagiiikwewininiwag
gagwaadagitoog vai suffer
   gagwaadagii’ vta make some one suffer
   gagwaanisagendaagozi
     vai be considered terrible,
     be considered disgusting
   gagwaanisagizi vai be mean
   gagwe- pv try
   gagwejim vta ask some one
   gagwejitoon vti try
     something; also:
     gojitoon
   gakaabikise vai fall down
     a hill, fall off a cliff
   ganawaabam vta look at some one
   ganawaabandan vti look at
     something
   ganawenim vta look after
     some one
   ganawenjigaade viiit is
     looked after
   ganoozh /ganoon-/ vta
     call to some one, talk to
     some one
   gashkapidoon vti bundle
     something up
   gashki’ vta earn some one
   gashkibidaagan na
     tobacco, pipe or bandolier
     bag; pl
   gashkibidaaganag
   gashkigwaaso vai sew
   gashkimaa pc I’ ll show
     you, come on, look
   gashkitoon vti be able to
     do something, be
     successful at something
   gaskendam vai sad
   gawaji vai freeze to death
   gawanaandam vai starve
   G Wigoshko’iweshiinh
     name
     G Wigoshko’iweshiinh
     (Scary Bird)
   gayaashk na seagull; pl
   gayaashkwag
   gaye pc and
   gaa’ vta punish some one,
     inflict suffering on
     some one
   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
gaa-giiigido-
biwaabikoons ni telephone; pl
gaa-giiigido-
biwaabikoonsan
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 /gaashkiishkigijiibizh-/ 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
gego pc something
gemaa gaye pc or
gete- pn old time, old fashioned
Gete-gitigaaning place Lac Vieux Desert
geyaabi pc still
Gibaa-kwa’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-
-ain ni cannon
gichimookomaan na white man; pl
gichimookomaanag; also chimookomaan
gichimookomaniwin=
anamewin ni white
man’s religion; pl
*ginchimookomamaani* =
*winanamewinan*

Gichitwaa Piita name
Saint Peter

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

*gidasige vai* parch rice

*gidimaagizi vai* be poor,
humble

*gigizheb pc* in the morning

*gigizhebaa-wiiisini vai*
eats breakfast

*gigizhebaawagad *vii be
morning

*gijjigibin vta* snare
someone

*gikendan vti* know
something

*gikendaasowigamig ni*
college, university; *pl*

*gikendaasowigamigoon*

*gikenim vta* know someone

*gikinawaabi vai* learn by
observing

*gikinoo’amaadiwin ni*
teaching, instruction,
lesson; *pl*

*ginchimookomaani*

*gikinoo’amaadiwinan*

*gikinoo’amaagewigamig*
i school; *pl*

*ginchisii*

*gikinoo’amaage=
wigamigoon*

*gikinoo’amaagozi vai* be
a student, go to school

*gimoodein 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

*ginwaabamaawizoo vai* see
one’s self a certain way

*ginwenzh pc* long time

*gisinaa vti* cold

*gitenim vta* be impressed
by someone, be proud of
someone

*gitige vai* farm, plant

*gitimaagii’ vta* make some
poor, reduce someone to
poverty

*gitiwaakwaa’igaade vii* it
is made of logs, it is made
of corduroy

*gitiziim na* parent, ancestor;

*pl* *gitiziimag*

*gizhaabikizigan ni* stove;

*pl* *gizhaabikiziganan*
gizhenaab  na kind being;  pl
   gizhenaabiiig

gizhiibatoo  vai  run fast

gizhiibazhe  vai  be itchy

gizhiibizi  vai  itchy

gizhiibizo  vai  drive fast

gii’igoshimo  vai  fast for a
   vision

giikam  vta preach to
   someone

giimii  vai  escape

giimoodad  vii  secret

giimoozikaw  vta  sneak up
   on someone

giin  pc  you, yourself

giishka’aakwaan  ni  lumber
   camp;  pl
   giishka’aakwaanan

giishka’aakwe  vai  cut
   timber

giishkaabaagwe  vai
   thirsty

giishkaabaagwenaagozi
   vai  look thirsty

giishkaabikaa  vii  there is a
   cliff;  also
   giishkaabikokaa

giishkaabikokaan  ni
   precipice;  pl
   giishkaabikokaanan

giishkiboojige  vai  saw
   wood

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

giishkizh  /giishkizhw-/
   vta  cut through someone

giishkizhan  vti  cut it
   through

giishkizhaa  vai  be cut
   through

giishkowe  vai  stop crying,
   stop making a vocal noise

giishpin  pc  if

giwanimo  vai  tell lies

giwashkwe  vai  dizzy

giwashkwebatoo  vai  run
   staggering

giwashkwebii  vai  be
   drunk

giiwe  vai  go home

giiewatoo  vai  run home

giwegozi  vai  move home

giwenh  pc  as the story
   goes

giwewin  vta  take someone
   home

giwiizi  vai  be an orphan

giwiiziigamig  ni
   orphanage;  pl
   giwiiziigamigoon

giiyose  vai  hunt

giizhaa  pc  beforehand, in
   advance
giizhendam vai decide, make a resolution

giizhichigaademagad vii finished, done

giizhig na day, sky

giizhigad vii be day

giizhige vai complete (building)

giizhitoon vti finish something

giizhiikan vti finish something

giizhiikaw vta finish someone, finish working on someone

giizhiita vai ready

giizhooshim vta wrap, bundle someone up warm-like

giizhoozi vai be warm

giizikan vti take an item of clothes off the body

giiziz /giizizw/- vta finish cooking someone

giizizekwe vai cooking

go pc (emphatic particle)

godaganaandam vai suffer miserably from starvation

godagaagomin ni blackberry; pl

godagaagominan

goji’ vta try someone (tease)

gojitoon vti try something (also: gagwejitoon)

gomaapii pc eventually, by and by

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

gonimaa pc possibly, perhaps, for instance

gopii vai go inland

gosha pc (emphatic)

goshi /gos-/ vta fear someone

goshko’ vta scare someone

gotan vti fear something

gozi vai move, change residence

gookooko’oo na owl; pl gookooko’oog

gwanaajiwan vii beautiful

gwanaajiwi vai nice, beautiful, glorious

gwashkozi vai wakes up

gwayako- pv correctly

gwaanabise vai capsize, flip over in a boat

gwaashkwani vai jump

gwech pc so much, enough

gwek pc correctly, exactly, right

gwekigaabawi’ vta turn someone around while standing
gwiiwizensiwi vai be a boy
Gwiiwizensiwi-zaaga’iganiniing place
Boy Lake, also
Gwiiwizensi-zaaga’iganiniing
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
inagakeyya 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
inataadiwig /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

inaaboo’iwe vai echo a  
  certain thought, repeat an  
  observed thought or life process

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

inaanimizi vai be intimidated

inaazikan vti pick it up,  
  approach it in a certain way

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  
  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

inigayendan vti disapprove  
  of something

inigaa’ vta make someone  
  poor, reduce someone to a  
  pitiful state

inigaazi vai be poor, pitiful

iniginan vti ply something  
  away

inigini vai be a certain size
iningoondebin vta convince someone of something
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
injinawetaadizi vai tease, have fun by joking and teasing
inose vai walk a certain way, walk to a certain place
inwaade vii be a sacred place
inwe vai make a certain sound, speak a certain language, make a characteristic call (quack, bark)
inwemagad vii something sounds, something is spoken

inwewedan vti preach about something
inwewedam vai make a speech, lecture
inzhaga’ay /-zhaga’ay/- nad my skin; pl
inzhaga’ayag
ipidoon vti pull something in a certain way or direction
ipiskopoo ni Episcopal religion; pl ipiskopoon
ipito in runs in a certain way
ipizo vai speeds, travels by motor in a certain way
ishkodewaaboo ni whiskey
ishkodewidaabaan na locamotive; pl
ishkodewidaabaanag
ishkodewidaabaanikana ni railroad track
ishkone vai survive
ishkonigan ni reservation; pl ishkoniganan
ishkwam vta place a corpse in a certain way
ishkwaas pv after
ishkwaakamigad vii be over with
ishkwane vai survive an epidemic
ishkweyaang pc behind, in
the rear, in the past
ishpate vii there is deep
snow
ishpaagonагaa vii be deep
snow
ishpi- pv above
ishpiming pc up above,
high, in heaven
iskigamизigan ni
sugarbush; pl
iskigamизiganii
iskigamизige vai sugar off
itaming loc place, at a
certain location
iwapii pc at that time
iye pr that one
izhaa vai goes there
izhaагowaataa 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)
izhidaабaazh
/izhidaaban-/ vta drag
someone to a certain place
izhidaабii’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
izhinaазhikaw vta chase
someone to a certain
place, send someone to a
certain place; also
izhinaазhishkaw
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
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'ooke vai be heard crawling
madwezige vai be heard shooting
maji-izhiwebizi vai misbehave
majiwi vai be bad
makadewiyyas na black man, African American; pl makadewiyyasag
makakoonske vai make baskets, make containers
makam vta take something away from someone by force
makandwe vai take by force
makizin ni shoe, moccasin; pl makizinan
makoons na little bear, bear cub; pl makoonsag
makoonsag-ganiitaawigi'aawaadi-giiizis 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
mamaaji vai move, shift position
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
**Manidoog**

Manidoog-manisabikong _place_ Spirit Rock Island

Manidoowendan _vti_ consider something sacred

Manoomininikaa _vii_ there is a bounty of wild rice

Manoominike _vai_ harvest rice

Manoominike-giizis _na_ September, the ricing moon

Manoominii _na_ Menomini Indian; _pl_ manoominiig; also omanoominii

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

Mashkawisin _vii_ be strong

Mashkawizii _vai_ be strong

Mashkawiziwin _ni_ strength

Mashkijjidad _ni_ tendon; _pl_ mashkijiitadon

Mashkiki _ni_ medicine

Mashkikiiwigamig _ni_ pharmacy, hospital

Mashkikiiwinini _na_ doctor; _pl_ mashkikiiwininiwag

**Mashkimodaang** _place_ Bagley, Minnesota

Mashkii-ziiibiing _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

Mayaganishinaabe _na_ strange Indian, non-local Indian; _pl_ mayaganishinaabeg

Mayagwe _vai_ speak strangely, speak a different language
majinichigan *na image, statue, doll; pl
majinichiganag
majinichigaazo *va start be represented in effigy, be represented as an image
mazitaagozi *va cry out
maada’adoon *vti follow something (trail, road)
maadanokii *va start working
maada’ookii *va share, share things, distribute
Maadakawakwaaning *place Bear’s Pass, Ontario
maadakide *vii it starts on fire
maadakizige’idim *vii it bursts into flames
maadaapine *va fall ill
maaaja *va leave
maaaja’*vta send someone off, conduct funeral services for someone
maajiba’idiwag
/maajiba’idi-/ *va 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 *va start to come to the shore
maajiidoon *vti take something along
maajiigi *va grow up, start to grow
maajiikam *vta work on someone
maajiikan *vti start it
maajiish /maajiin-* *vta take someone along
maajiishkaa *va start, start one’s life
maajiishkaamagad *vii start to move
maakabi *va 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 *va he is put together, combined; also
maama’ootaa
maamIGINAN *vti collect something, put something together
maanaadad vii it is bad, ugly
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
newinzha 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
midoshkaaji’ vta pester
    someone, bother someone
midoshkaaji’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
minjii-niizh pr both
Mino-akiing place Milwaukee

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
minwaanendam vai have a clean mind, be sober
minwendaagwad vii be fun, likable
minwendan vti like something
minwenim vta like someone
misawendan vti want something, desire something
misaae na giant; pl
misaaabeg
Misaabikong place Rock Island, Ontario
misaabooz na hare, jack rabbit; pl misaaboozoog
misawendan vti want
something, desire
something
mishiimin na apple; pl
mishiiminag
mishwen ni handkerchief; pl
mishwenan; also
moshwens
Misi-zaaga’iganiing place
Mille Lacs, Minnesota
Misiiiziibi place Mississippi
River
miskomin ni raspberry; pl
miskominan
miskwaabiminzh na red
oshier, red willow; pl
miskwaabiminzhig
Miskwaagamiiwi-
zaaga’iganiing place
Red Lake, Minnesota
miskwaanzigan ni head
roach; pl
miskwaanziganan
miskwiiwi vai bleed, be
bloody
miskwiiwinijiishin vai
bleed on things, drip
blood
mitig na tree; pl mitigoog
mitigokaa vii be a forest
mitigwaab na bow; pl
mitigwaabiiig
miziwe pc all over,
everywhere
miziwezi vai intact
mii pc it is, there is
miigaadiwini-
gikinoo’amaadiiwigamig
ni military school; pl
miigaadiwini-
gikinoo’amaadiiwi=gamigoon
miigaazh /miigaan-/ vta
fight someone
miigaazo vai fight
miigaazowin ni fight; pl
miigaazowinan
miigiwe vai+o give
something away
miijin vti eat something
miijiin vta defecate on
someone; also miiziin
miikana ni path, trail, road
miinawaa pc again
miinigoowaawiwag
/miinigoowaawi-/ vai
they are given something
as a group
miish pc and then
miishizinigon vta give
someone a whisker rub
miishidaamikam vai have
whiskers, mustache; also
miishidaamikan,
miishidaamikan
miizh /miin-/ vta  give someone
miiziin vta defecate on someone; also miijiin
moogishkaa vai rise up, surface
mookawaakii vai cry to go along
mookii vai rise to a surface, emerge from a surface
Mooningwanekaan place
Madeline Island, Wisconsin
Mooniyaang place
Montreal, Ontario
mooshkin pc full
mooshkinatoon vti fill something up with solids
mooshkine vai be full
mooshkinebadoon vti fill something up with liquid
mooshkinebii vai full of water
mooska’osi na shypoke, swamp pump, American bittern; pl
mooska’osiwag
moozhag pc always
moozhitoon vti feel something on or in one’s body

N

nabanegaanens ni lean-to; pl nabanegaanensan
na’enimo vai store things
nagadan vti abandon something, leave something behind; also nagadoon
nagamo vai sing
nagamon ni song; pl nagamonan
nagamowin ni singing; pl nagamowinan
nagazh /nagan-/ vta abandon someone, leave someone behind
nagazhiwe vai abandon people
nagwaagan ni snare; pl nagwaaganan
nagwaaganeyaab ni snare wire; pl nagwaaganeyaabiin
nagwaan vta snare someone
nakom vta answer someone, reply to someone, promise someone
nakweshkaw vta meet
someone
nakwetam vai answer
nakwetaw vta answer
someone
namadabi vai sit
name na sturgeon; pl
namewag
namebin na sucker; pl
namebinag
namebini-giizis na
February
nanagim vta coax someone,
convince someone
nanaa’ichige vai repair, fix
nanaa’idaabaane vai car
repair
nanaa’idaabaanewinini
na mechanic; pl
nanaa’idaabaane= wininiwag
nanaa’in vta organize
someone
nanaa’itoon vti fix
something
nanaandawi’ vta doctor
someone, heal someone
nanaandawi’idiwag
/nanaandawi’idi-/ vai
they doctor one another
nanaandawi’idizo vai
doctor one’s self
nanaandawi’iwe vai
doctor, heal
nanaandawi’iwewanini na
medicine man, Indian
doctor, healer; pl
nanaandawi’iwe= wininiwag
nanaandawi’o vai doctor,
heal
nanaandawi’owin ni
doctoring, healing; pl
nanaandawi’owinan
nanaandom vta make a
request of someone
nanda- pv search
nandakwaandawe vai try
to climb
nandam vta recruit
someone, enlist someone
for war
nandawaabam vta search
for someone
nandawaabandan vti
search for something,
look for something
nandawaaboozwe vai
hunt rabbits
nandawandan vti want
something, desire
something
nandawewem vta search
for someone with sound,
search for someone by calling out
nandobani vai search for the enemy, go to war
nandobaakinan vti search for something by uncovering and opening
nandom vta invite someone
nandomaakaw vta summon someone
nandomaandan vti smell something
nandone’/nandone’w-/ vta look for someone
nanisaanabi vai be in jeopardy
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch taken along; pl
nawapwaanan
nayenzh pc both
nazhike- pv alone
naa pc (emphatic)
nadamaw 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)
naaamingim pc often
naaniibawi vai stand around
naaniizaanendaagozi vai be dangerous
naawakwe-wiisini vai eats lunch
naawij pc middle of the lake
naazh /naan-/ vta fetch someone
naazibii vai haul water, haul sap
naazikaage vai approach, go to people
naazikan vti approach something
naazikaw vta approach someone
negwaakwaan ni spile; pl newaakwaanan
Nesawigamaag place
Middle Lake, Minnesota
(Shakopee Lake)
Neweyaash name
Neweyaash
neyaab pc as it was before
Neyaashiing place Nay-Ah-Shing, Minnesota
nibaa vai sleep
nibiikaang pc in the water,
on the waterways
nibo vai die
nibwaakaai vai be wise,
intelligent
nibwaakaaminens ni
smart berry, smart pill; pl
nibwaakaaminensan
nichiiwad vii be a severe
storm, catastrophe
nigig na otter; pl
nigigwag
nigigwadi 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
ninishiwag nad my testicles;
also
imbagasadiyeganag;
also nimiishi-opiniing
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 νad my younger sibling; pl
nishiimenyag
nishkaadendam νai have angry thoughts
nishkaadizi νai angry
nisidiwag /nisidi-/ νai they kill one another, kill each other
nisidizosh νai commit suicide
nisidotan νti understand something
nisidotaw νta understand someone
nising nm three times
niso-giizhig pc three days
nitam pc first time
nitaawichige νai be good at doing things
nitaawigi νai grow up
nitaawigi’ νta raise someone; give birth to someone
niwiijaan νad my sibling unrelated by blood; pl
niwiijaanag
niwoo νad my wife
niyawe’enh νad my namesake; pl
niyawe’enyag
niibawi νai stand
niibidan νid my tooth; pl
niibidanan

niibin vii be summer
niibinishiiwigamig ni resort; pl
niibinishiiwigamigoon
niibowa pc many; also
niibiyi
niigaan pc in the future, forward
niigaanizi νai lead
niigi νai be born
niigi’ vta give birth to someone
niigi’aawaso νai give birth
niigitaw vta bear for someone
niij- pv fellow
niijanishinaabe νad my fellow Indian;
niijanishinaabeg
niijikiwenh νad my male friend; pl niijikiwenyag
niijii νad my friend (used by and in reference to males); pl
niijiiyag
niijikiwenz νad my fellow (between older men)
niikaanis na brother, brethren of a certain faith;
pl niikaanisag
niikimo νai growl
niimi νai dance
niimi’idiwag /niimi’idi-/  
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  vii  lower  
something
niiwana’ /niiwana’w-/  vta  
beat someone to death
niwanaskindibé’  
/niwanaskindibé’w-/  
 vta  give someone a  
stunning blow to the head
niwezh  /niwen-/  vta  beat  
someone, defeat someone
niwing  nm  four times
niiyaa  pc  exclamation (of  
woman’s speech)
niižh  nm  two
niizhobimaadizi  vai  lead a  
dual life, live in two  
 worlds
niizhodens  na  twin;  pl
niizhodensag
noogigaabawi  vai  stop and  
stand in place
noogise  vai  stop walking
noogishkaa  vai  stop
noojichigaade  vii  it is  
accumulated, acquired
noojaigoonyiwe  vai  
harvest fish
noojimo  vai  heal
nookomis  na  my  
grandmother;  pl
nookomisag
noonaan  vta  nurse  
someone, nourish
someone
noondan  vti  hear something
noondaw  vta  hear someone
noondaagwad  vii  heard
noonde-  pv  need, want,  
crave
noongom  pc  today
nooni’  vta  nurse someone
noopiming  pc  in the woods
noopinadoon  vti  follow  
something (abstract)
noopinazh  /noopinan-/  
 vta  follow someone
nooskwaada’  
/nooshkwaada’w-/  vta  
lick someone
O, OO

o’ow pr this one (inanimate)
Obaashing place Ponema, Minnesota
obi’ayaa ni narrows; pl
obi’ayaan
obiigomakakii na toad; pl
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’iganiiing place Lac Courte Oreilles, Wisconsin
odiy nid his hind end
ogichidaa na warrior; pl
ogichidaag
ogichidaawi vai be a warrior

ogidakamig pc on top of the ground, on the bare ground
ogimaa na chief, boss; pl
ogimaag
ogimaakwe na head woman; pl ogimaakweg
Ogimaa-wajiwing place Chief Mountain (Sisseton)
ogiishkimansii na kingfisher; pl
ogiishkimansiyyag
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
ombigiyyawaso vai raise a family
ombiiigizi vai be loud
omigii vai scab up
<table>
<thead>
<tr>
<th>omigii  vii</th>
<th>it is scabby</th>
</tr>
</thead>
<tbody>
<tr>
<td>onapizh /onapin-/  vta</td>
<td>harness someone, tie someone</td>
</tr>
<tr>
<td>onapidoon  vti</td>
<td>tie something</td>
</tr>
<tr>
<td>onashkinadoon  vti</td>
<td>load something</td>
</tr>
<tr>
<td>onaagoshi-wiisini  vai</td>
<td>eats supper</td>
</tr>
<tr>
<td>onaagoshin  vii</td>
<td>be evening</td>
</tr>
<tr>
<td>ondakaanezi  vai</td>
<td>be from somewhere, be raised somewhere</td>
</tr>
<tr>
<td>ondamitaa  vai</td>
<td>be busy</td>
</tr>
<tr>
<td>ondaadizi  vai</td>
<td>be born, come from a certain place</td>
</tr>
<tr>
<td>ondaadiziike  vai</td>
<td>give birth</td>
</tr>
<tr>
<td>ondin  vta</td>
<td>get someone</td>
</tr>
<tr>
<td>ondinan  vti</td>
<td>get something from somewhere</td>
</tr>
<tr>
<td>ongow  pc</td>
<td>these ones (animate)</td>
</tr>
<tr>
<td>oningwiigan  nid</td>
<td>his wing; pl oningwiiganan</td>
</tr>
<tr>
<td>oninj  nid</td>
<td>his finger; pl oninjiin</td>
</tr>
<tr>
<td>onishkaa  vai</td>
<td>get up (from a lying position)</td>
</tr>
<tr>
<td>onizhishin  vii</td>
<td>be nice, good</td>
</tr>
<tr>
<td>oniijaanisi  vai</td>
<td>has a child</td>
</tr>
<tr>
<td>onji- pv</td>
<td>reason for</td>
</tr>
<tr>
<td>onjibaa  vai</td>
<td>be from somewhere</td>
</tr>
<tr>
<td>onji’idim  vai</td>
<td>be prohibited from doing something, be restricted</td>
</tr>
<tr>
<td>onjishkaamagad  vii</td>
<td>it starts from a certain place, it starts for a certain reason</td>
</tr>
<tr>
<td>onjii  vai</td>
<td>be from somewhere</td>
</tr>
<tr>
<td>onow  pr</td>
<td>these ones (inanimate)</td>
</tr>
<tr>
<td>onwaachige  vai</td>
<td>be psychic, have premonitions</td>
</tr>
<tr>
<td>onzaabam  vta</td>
<td>see someone from somewhere, see someone from a certain vantage point</td>
</tr>
<tr>
<td>onzaam  pc</td>
<td>overly, too much, extremely</td>
</tr>
<tr>
<td>onzaamakami  vii</td>
<td>it is an overreaction</td>
</tr>
<tr>
<td>onzaamibii  vai</td>
<td>drink too much</td>
</tr>
<tr>
<td>onzaamine  vai</td>
<td>deathly ill, extremely sick</td>
</tr>
<tr>
<td>opime- pv, pn</td>
<td>side</td>
</tr>
<tr>
<td>opime-ayi’ii  pc</td>
<td>on the side of something</td>
</tr>
<tr>
<td>opime-miikanana  ni</td>
<td>side trail; pl miikanan</td>
</tr>
</tbody>
</table>
opwaagan *na* pipe; *pl* 
opwaaganag

opwaaganebi *vai* pipe is offered

oshakaewis *na* messenger, official, helper; *pl*

oshkaabewisag

oshkaabewisawi *vai* be messenger

oshkiniigikwe *na* young woman; *pl*

oshkiniigikweg

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

owaaka’igani *vai* has a house

owiiyawe’enyi *vai* be a namesake

Ozaawaabik *name*  

Ozaawaabik (Yellow Metal), Joe Chosa

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

ozaawizi *vai* he is brown

ozhaawashkobiigizi *vai* have blue welts

ozhaawashkwaabaaawe  

*vai* have blue marks on one’s body

ozhichigaade *vii* be built

ozhiga’ige *vai* tap trees

ozhigaw *vta* build a house for someone

ozhige *vai* build lodges

ozhimo *vai* flee

ozhimobatoo *vai* run in flight

ozhishenyi *vai* have an uncle

ozhisinaagane *vai* sets the table

ozhitoon *vti* make something

ozhiitaa *vai* prepare

oodena *ni* village; *pl*

oodenawan

oonh *pc* oh, well (emphatic)
S, SH, T

sa pc (emphatic)
sate pc (exclamation)
shaanh pc come on now, oh please
shke pc (emphatic)
tayaa pc good golly (of men’s speech)

W

wa’aw pr this one (animate)
wahebaadizi vai spry,
peppy
wajiw ni mountain; pl
wajiwan
wanagek na tree bark; pl
wanagekwag
wanagekogamig ni bark lodge; pl
wanagekogamigoon
wanaa’itoon vti fix
something wrong
wani’ vta lose someone
wanishin vai be lost
wanisin vii be lost
wanitoon vti lose
something
wanaanendan vti have no understanding of
something
wawaaseese vii be lightening
wawenabi vai be seated, sit down
wayaabishkiiwey 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
waabamoojichaagwaanan
waabanda’ vta show
someone
waabandan vti see
something
waaban ni east
waabashkiki ni swamp; pl
waabashkikiin
waabishkaa vii be white
waabishkaagoonikaah 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-
zooshkodaabaan na
snowmobile; pl
waasamoobimide-
zooshkoodaabaanag;
also waasiganibimide-
zooshkoodaabaan
waasawad vii it extends, it
goes far
waawawa 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* waawaashkeshiwig

**Waawiyegamaag** *place*  
Big Round Lake,  
Wisconsin

**waawiyeyaakwad** *vii* be  
round (something of wood)

**waawiiyezi** *vai* be round

**waawiiji’iye** *vai* be in  
someone’s company,  
assist

**webin** *vta* throw someone away, part with someone

**webinan** *vti* throw  
something away

**webinidiwag**/*webinidi-*/  
*vai* they divorce one  
another, get divorced

**wegodogwen** *pc* whatever

**wegonen** *pr* what, what is it

**wegwaagi** *pc* behold

**Wekonamindaawangaag** *place*  
Big Sand Lake,  
Wisconsin (Hertel); also  
Metaawangaag

**Wekonamindaawangaansing** *place*  
Little Sand Lake,  
Wisconsin (Maple Plain);  
also  
Metaawangaansing

**wemitigoozhii** *na*  
Frenchman; *pl*  
**wemitigoozhiiwig**

**wenabi’** *vta* place someone in a sitting position

**wendaabang** *vii* east;  
*conjunct* of ondaaban

**wenjida** *pc* on purpose, for  
a particular reason; also  
onjida

**wewebinan** *vti* shake  
something

**weweni** *pc* properly, easily,  
in a good way

**wewiib** *pc* hurry, fast

**wiidabim** *vta* sit with  
someone

**wiidigem** *vta* marry  
someone

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

**wiidookaw** *vta* help  
someone

**wiigiwaam** *ni* bark lodge,  
dance arbor; *pl*  
**wiigiwaaman**

**wiigiwaamike** *vai* make  
wigwam

**wiiji-** *pv* together, with
wiiji’ vta go with someone, accompany someone
wiijiikiwendiwig /wiijiikiwendi-/ vai they are friends, be friendly to one another
wiijiiw vta go with someone
wiikaa pc ever
wiikobidoon vti pull something
wiikwaji’ vta try someone, try to escape from someone
wiikwajitoo vai endeavor
wiikwajitoon vti try to do something
wiin pc by contrast
wiin pr him, himself
wiin vta name someone
wiineta pr only him, only her
wiindamaw vta tell someone
wiinde vii be called
wiindigoo na windigo, cannibal, winter monster; pl wiindigoog
wiinibiigoo na Winnebago Indian; pl wiinibiigoog
wiinino vai be fat
wiinjigaade vii it is named so
wiinzoo vai have a certain name
wiinzowin ni name; pl wiinzowinan
wiipemaawaso vai sleep with a child protectively
wiisagendam vai be in pain, be sore, suffer
wiisini vai eat
wiisiniwin ni food
wiisookan vti abuse it, fixate on something, spend lot of time with something
wiisookaw vta spend lots of time with someone, fixate on someone
wiiyaaas ni meat; pl wiyyaasan
Z, ZH

zagaswaawai  smoke
zagaswaadan  viti  smoke it
zagaswaajigaade  viti  it is smoked
zagaswe'  veti  offer smoke to someone
zagaswe'idiwag
/zagaswe'idi-/  vai  they smoke together, share a smoke, have a ceremony or meeting
zagaswem  veti  offer smoke to someone in prayer
zaka'/zaka'w-/  veti  light someone, smoke someone, e.g. a pipe
zaka'on  ni  cane;  pl
zaka'oronan
zaziikizi  vai  be the oldest, be older than others
zaaga'am  vai  go outside, exit, go to outhouse
zaaga'igan  ni  lake;  pl
zaaga'iganin
zaagajiwe  vai  come out over a hill
zaagajibatoo  vai  run around a hill
zaagakii  viti  sprout
zaagi'  veti  love someone
zaagiziba'idiwag
/zaagiziba'idi-/  vai  they run out together
zaagizibatoo  vai  run out of someplace
zaasaakwe  vai  give a war whoop
zegi'  veti  scare someone
zegizi  vai  scared, fearful
zezikaa  pc  right away, immediately
zhakamo  vai  put things in one's mouth
zhashagi  na  great blue heron;  pl  zhashagiwag
zhawenim  veti  pity someone, bless someone, love someone
zhayiigwa  pc  now already
zhazhiibitam  vaiti  stubborn
zhaabwii  vai  survive
zhaaganaashiimo  vaiti  speak English
zhaagode'e  vaiti  be cowardly
zhaashaaginizide  vaiti  be barefoot
Zhaawanose  name
Zhaawanose, Hartley White
Zhaawanoowinini name
    Zhaawanoowinini, Collins
    Oakgrove
Zhigaagong place Chicago;
    also Gaa-
    zhigaagowanzhigokaag
zhimaaganish na soldier;
    pl zhimaaganishag
zingenim vta disapprove of
    someone
zingibiz na helldiver
    (grebe); pl zingibizag
zingishin vai lie down
zingitaagozi vai express
    disapproval of something
zingobikaadan vti line
    something with evergreen
    boughs
zhiishiib na duck; pl
    zhiishiibag
zhiishiigi vai urinate
zhiwaagamizigan ni
    maple syrup
zhoominaaboo ni wine
zhoooshkodaabaan ni
    sleigh; pl
    zhoooshkodaabaanan
zhoooshkodiyebizo vai
    slide quickly on one's
    hind end
zipokaani vii it closes
ziibi ni river; pl ziibiwan
ziibiins ni creek; pl
    ziibiinsan; also
    zhiwobishenh
    (archaic)
ziiga’andaw vta baptize
    someone, pour water on
    someone
ziiga’anjigaazo vai be
    baptized
ziiginan vti pour something
ziiginigewigamig ni bar; pl
    ziiginigewigamigoon
ziigwan vii be spring
ziikaapidan vti gulp
    something down
ziinzibaakwad ni sugar;
    pl ziinzibaakwadoon
zoogipon vii be snowing
zoongide’e vai be brave
zoongizi vai strong, solid
THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREUER

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

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

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

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

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

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

ANTON TREUER

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

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

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

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

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

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

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

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

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

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

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

FREE DOWNLOAD
minnesotahumanities.org/aaniin

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

http://www.tpt.org/?a=productions&id=3 or http://www.tpt.org and type in “First Speakers”
By Kimberly Nelson
Illustrated by Clem May
Translation by Earl Otchingwanigan (Nyholm)
Audio by Anton Treuer

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

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