

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES AND SCHOLARLY ARTICLES BY

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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

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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-TIBAAJIMOD HARTLEY WHITE*

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Boozhoo anishinaabeg, indinawemaaganidog. O'ow isa gagwejimi gooyaan ji-gaagii gidoyaan ji-nisidotamoonagwaag sa go abinoojiinyag noongom niibowa gegwaadagitoojig, gagwaadagii'igoowaad o'ow isa gaye niin gaa-kagwaadagii'igooyaan.
- [2] Akawe go niwanendaan igo ojibwewi-izhinikaazoyaan. Zhaawanose indizhinikaaz. Mii gaa-miizhid niyaweh'enh nitam gaa-tazhi-izhinikaanid gii-igooyaan. Nookomis miinawaa nimishoomis ingii-nitaawigi'igoo o'ow wayeshkad o'ow gii-ondaadiziyaan. Mii imaa gii-makandwewaad niyawish. Geget gii-sanagad o'ow gii-pi-abinoojiinyiwiyaan igo. Niibowa ingii-noondawaag chi-aya'aag dazhindamowaad ezhi-zanagak akina gegoo gii-noojichigaadeg gaye miijim. Noongom idash, mii eta go adaawewigamigong izhaang adaawed. Gaawiin mewinzha—gii-kiiyosewag ininiwag. Ikwewag idash weweni gii-chiibaakwewaad gii-paamenimaawaad abinoojiinyan.

* 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

- [1] 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.
- [2] 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.
-

- [3] Miish o'ow waa-tazhindamaan dawaaj igo gaye niin gaa-kagwaadagii'igooyaan, mii iw minikwewin maanaadak. Giniijaanisinaanig niibowa anishaa ji-gii'igoowaad, nisidiwaad, maagizhaa gaye wiinawaa nisidizowaad. Ashi niswi indaso-biboonagiz apii maajiitaayaan gaye niin gii-oshki-minikweyaan o'ow zhoominaaboo, mii iw. Mii imaa gaye niin gaa-maajiikamaan iw minikwewin. Bijinag-sh niimidana endaso-biboonagiziyaan, mii bijinag maagizhaa indaa-ikid gii-aabaakawiziyaan, gaa-aabaakawiziyaan o'ow isa, anishinaa ji-gii-igooyaan o'ow gaye minikwewin, mii iw. Ingii-wiidige igaye. Niizhwaaswi abinoojiinyag — naanan ikwezensag, niizh gwiiwizensag ingiw — ingii-nitaawigi'aanaanig. Mii ongow gaa-inigaa'agig o'ow isa minikwewin apane gii-tazhiikamaan.
- [4] Gaawiin. Gaawiin wiikaa gaye nimikwenimaasii awenen a'aw manidoo. Ongow nimishoomis, nookomis gaa-izhi-gikenimaawaad weweni bamenimag a'aw manidoo. Ingii-wani'aa dash a'aw. Ingii-wanendaan. Mii iw minikwewin maji-manidoo ezhichigemagak.
- [5] Noongom idash moozhag indazhindaan bijinag gaa-ayendamaan i'iw minikwewin zhawenimagwaa sa ongow waasookanjig eni-gaa'idizowaad eni-gaa'aawaad gaye wiinawaa odabinoojiinyiimiwaan. Apegish gegoo, inga-ikid. Apegish gashkitooyaan ji-daanginangiban ji-izhi-inigoondebinagiban a'aw bemaadizid ji-booniikang o'ow isa gegwaadagitoowaad gegwaadagii'igoowaad gaye wiinawaa sa ji-nandawaabandamowaad aandi o'ow dibendaagoziwaad o'ow dibishkoo omaa akiing. Niitaa, akina endaso-bezhigooyang ingii-miinigoomin, ingii-pagidini goomin gaye giinawind. Gaawiin igo gidayaasiimin gegoo gomaa. Ayaamagad gigii-izhi-miinig a'aw manidoo gaye giin ge-bima'adooyan ge-ni-waabanda'ad sa anishinaabe bemaadizid miinawaa a'aw owiijabinoojiinyimag. Miish iw apane, gaawiin noondawidwaa bizindawagwaa weweni

- [3] 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.
- [4] 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.
- [5] 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 gaagii gidowaad. Mii go gaye wiinawaa ge-izhi-inaaboo'iwewaaban ongow.

- [6] Endaso-giizhig akina gegoo bakaan gii-kikendaan, mii iw endaso-giizhig apane gikendaasowin. Mii iw keyaa bimaadiziyan. Mii goma ji-naazikaman ji-noondaman ji-waabandaman. Miinawaa maada'ookii a'aw manidoo. Mii iw keyaa nandawaabandaman wenizhishing. Mii gaawiin wii-ni-maanaadak. Gegoo bizindawiyaang omaa zhebaa a'aw bezhig chi-aya'aa mindimooyenh gaagii gidoyaang i'iw goma anooj gii-ikidowaad ongow anishinaabeg wii'idiwaad, anooj ikidowaad o'ow gaa-injinawetaadiziwaad chi-baabaapiwaad. Noongom idash gaawiin nitaa-izhichigesii. Mii go onzaamakamig ji-niiwani'wigoowaaban ow awiia bisoomak. Gaawiin dash, mii iw anishinaabe bemiwidood baapiwin miinawaa menwendang menwaanigozid. Miish giishpin dazhiikaman ow maji-ayaawish ow gaye zegaswaajigaadeg anooj endodaagooyang anishinaabewiyang.

- [7] Mii o'ow ge-ni-gaa'igoowing giishpin wii-kikino'amaawaasiwangidwaa ongow gidabinoojiinyiiminaanig weweni gikino'amaadiiwigamigong ji-izhaawaad ji-gabe-gikendaasowaad sa gaye wiinawaa weweni sa ji-ni-bimaadiziwaad ji-gikendamowaad sa weweni gaye obimaadiziwiniwaa weweni go ji-anokiiwaad. Gaawiin wiin, imaa ge-dazhi-inigaaziwaad.

- [8] Miish o'ow keyaa endaso-giizhig goshkoziyaanin go mikwenimagig ge-inigaazojig abinoojiinyag. Mii ow minikwewin wenjishkaamagak gii-inigaa'aawaad onow. Niibowa ongow ayaawag ongow mindimooyenyag, akiwenziiyag zhewendaagoziwaad sa go inenimaawaad onow odabinoojiinyiimiwaan apane gaagii gidowaad. Mii go ezhi-zhingitaagoziyaang. Aaningodinong ingiikaamigoonaanig abinoojiinyag. Indabinoojiinyiiminaanig gaawiin onisidotanziinaawaan. Bijinag maagizhaa gaye wiinawaa

- [6] 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.
- [7] 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.
- [8] 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 mindimooyen
miinawaa akiwenzii o'ow ji-izhiwebak. Mii o'ow
waa-waabandamaan noongom. Mewinzha ko gii-kaagii gidod
a'aw nimishoomis aw gaye nookomis o'ow ge-bi-izhiwebak.

- [9] Enh indanishinaabensidog! Mii noongom
waabandamaan endaso-giizhig o'ow isa gaa-tazhindamowaad
ongow chi-anishinaabeg. Gegoo noongom geyaabi noongom
odazhindaanaawaa. Zhawendaagoziwag zhawenimigoowaad
go anishinaabeg sa iw. Maagizhaa ogii-igoon o'ow.
Enaanimiziwaad abinoojiinyag ongow gaye anishinaabensag.
“Odinigayendaanaawaan. Nizhingenimigoog.
Indinigayenimigoog,” mii ekidowaad. Gaawiin giishpin
inigayenimigwaapinood nimishoomis i'iw a'aw, nookomis.
Gaawiin da-gaagii gidosisiwag. Mii go apane
enda-zhawenimaawaad wii-kagwe-giikimaawaad,
ji-ni-gikendamowaad awenen o'ow isa mino-bimaadiziwin
eyaamagak omaa.

- [10] Mii iw apane ji-dazhindamaan gabe-ayi'ii.
Ingii-kagwaadagii'igoo, ingii-kitimaagii'igoo iniw
minikwewinish iw. Noongom idash ezhi-minwaanendamaan
miinawaa minwaagoziyaan waabamagwaa niijanishinaabeg,
indinawemaaganag chi-baabaapiyaang. Gayesh indazhimigoo
apane gii-kiiwashkwebiiyaan. Ingii-inigaayenimigoog. Aaniish
naa, gaawiin maanoo niin ingii-toodaaz. Gaawiin awiia
bakaan.

- [11] Apegish, mii sa iw noongom apegish awegwen ow
ge-bizindamogwen o'ow gaagii gidoyaan sa ongow
abinoojiinyag weshki-bimaadizijig gaye gii-pizindamowaad sa
go gaa-izhi-gagwaadagii'igoowaad sa o'ow endazhindamaan.
Geget, eget indabinoojiinyimidog! Onizhishin. Onizhishin
o'ow bimaadiziwin. Giishpin weweni eget 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.

- [12] Miish iw minik eta go noongom. Apegish geget
bizindawiyeg bizindawegwaa sa gaye ongow chi-anishinaabeg
baa-gaagii gidowaad. Maanoo ji-bizindameg gegoo imaa
gigii-ondinaawaa. Apegish gagwejjimagiban Gizhe-manidoo,
Manidoo zhawenimineg maanoo. Mii gwech.

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-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Zhaawanoowinini indizhinikaaz, miinawaa dash a'aw ogiishkimansii indoodem. Imaa wenjibaayaan, imaa Miskwaagamiwi-zaaga'iganiing, mii wenjiwaad ingitiziimag apane. Miinawaa dash a'aw nimaamaayiban, onow odoodeman migiziwan. Ganabaj a'aw nimishoomisiban Zhaaganaashiiwakiing gii-onjibaa. Gii-pi-izhaa omaa. Aabiding igo ogii-mawidisaan onow ikwewan imaa Obaashiing. Mii gaa-ikidowaad ingitiziimag apane.
- [2] Aan noongom niwii-aadizooke. Geyaabi biboonagad gomaa noongom. Mii dash noongom, mii wenji-izhichigewaad anishinaabegoban. Anishinaabeg aadizookewag megwaa biboonong, megwaa biboong.

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

MY NAME IS ZHAAWANOOWININI

TOLD BY COLLINS OAKGROVE

TRANSCRIBED BY ANTON TREUER

[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**

- [1] Ozaawaabik indizhinikaaz. Giwii-wiindamooninim gaa-izhiwebak mewinzha omaa gii-pimaadiziyaan omaa ishkoniganing, dash noongom ezhichigewaad omaa bimaadiziwaad noongom. Mewinzha anishinaabeg gii-nitaa-giiwasewag, gaye gii-wanii'igewag. Ogi-tasooaawaan iniw—amikwag, wazhashkwag, nigigwag, zhaangweshiiwag—gakina iniw ge-aabaji'aawaad anooj awesiiwayaanan, gaye adaawaagan. Adaawewininiwag gii-pi-izhaawag omaa, gii-adaawewaad anooj awesiiwayaanan.
- [2] Gaye anishinaabeg gii-nitaa-giiwasewag, mii omaa gii-ayaawaad. Gii-pataniinowag igiw awesiinyag gii-kiiwasenid omaa. Gii-ayaawag waawaashkeshiwag, binewag, agaaskwag, zhiishiibag, nikag, waaboozoog, ajidamoog, wazhashkwag, miinawaa gaagwag. Anooj awesiinyan ogii-amwaawaan. Ogi-amwaawaan gaye anooj giigoonyan—adikamegwag, ogaawag, ginoozheg, ashiganag, asaaweg—gakina igo, anooj iniw giigoonyan ogii-amwaawaan.

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HOW WE LIVED LONG AGO AND TODAY

TOLD BY JOE CHOSA

TRANSCRIBED BY BETH TORNES

[1] 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.

[2] 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.

- [3] Gaye azhigwa zii gwang, mii apii gii-kitigewaad. Mii imaa gii-atoowaad mandaaminan, opiniig, ogosimaan, oginiig, anooj gaye gitigaanensan gaa-miijiwaad. Gaye zii gwang, mii apii gii-iskigamizigewaad. Miinawaa dagwaaging, mii apii gii-wazhitoowaad anishinaabe manoomin. Giishpin gaye wii-pabaamaadiziwaad, mii imaa gii-pimishkaawaad omaa zaaga'iganing gaye gakina ingoji gii-pimosewaad ingoji wii-izhaawaad. Noongom dash giishpin wii-izhaawaad ingoji, mii imaa booziwaad odaabaaning, gaye waasamoo-jiimaan, gemaa gaye chi-waasa wii-izhaawaad, mii imaa booziwaad omaa ishpiming bemibideg.
- [4] Gaye mewinzha giishka'aakwaanan omaa gii-atemagadoon omaa. Omaa gii-anokiiwaad omaa giishka'aakwewaad gaye gii-aawadanaawaad iniw mitigoon dash gii-wazhitoowaad iniw nabagisagoon. Nabagisagoon omaa gii-aabaji'aawaad waaka'iganan gii-wazhitoowaad. Gaye ikwewag omaa gii-chiibaakwewag omaa giishka'aakwaaning, gaye omaa ininiwag omaa gii-odaabii'iwewaad. Igiw bezhigoganzhiig, gii-aabaji'aawaad iniw bezhigoganzhiin omaa giishka'aakwaaning.
- [5] Nimishoomis, mii gaa-izhichiged omaa gii-anokiid omaa giishka'aakwaaning. Mii gii-odaabii'iwed ogii-aawadoonan iniw mitigoon. Aabiding ezhi-mikwendamaan miinawaa gii-waanikewaad, dash bezhig bebezhigoganzhii omaa gii-piinbibizod imaa. Mii dash gaye gii-kisinaamagad. Mii gaye gii-kawajid a'aw bezhigoganzhii baataashing omaa akiing. Mii dash a'aw nimishoomis gii-aabaji'aad iniw bezhigoganzhiin omaa wiikobinaad; a'aw bezhigoganzhii omaa gii-kawajid. Mii apii gii-wiindamawid gii-ikidod omaa gii-anokiid imaa giishka'aakwaaning odaabii'iwed apane.
- [6] Gaye ishkodewidaabaan omaa gii-pi-izhaa gaye omaa ishkodewidaabaanikanaang. Gakina omaa ingoding omaa gii-atemagadoon omaa ishkoniiganing. Mii omaa gaye

[3] 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.

[4] 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.

[5] 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.

[6] 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.

ishkodewidaabaanikana oodenaang gii-atemagak. Gaye giishpin ingoji wii-izhaawaad, mii omaa gii-pooziwaad omaa ishkodewidaabaan, gii-izhaawaad iwidi Zhigaagong, Mino-akiing, Azhede-ziibing, gakina ingoji omaa gaa-izhaawaad. Mii omaa gii-pooziwaad omaa ishkodewidaabaan.

- [7] Mii apii gaye niibinishiiwigamigong gii-atemagak omaa anooj zaaga'iganan omaa ishkoni ganing. Mii apii gaye niibowa anishinaabeg gii-pima'okiiwaad. Omaa gaye ganabaj gii-ayaawag niimidana gemaa gaye naanimidana bima'okiiwininiwag. Gaye ikwewag gii-anokiiwaad imaa niibinishiiwigamigong gii-chiibaakwewaad gaye gii-piinichigewaad. Anooj anokiiwin omaa gii-atemagad. Mii apii gaye omaa gikinoo'amaadiiwigamigong gii-atemagak imaa ishkoni ganing, anishinaabe-gikinoo'amaadiiwigamig gii-izhi-wiinji gaadeg. Gakina ingoji gii-onjibaawag anishinaabeg omaa: Mashkiziibing, Odaawaa-zaaga'iganing, Getegitigaaning. Gakina ingoji gii-onjibaawag. Mii apii gaye gii-makamigooyaang i'iw anishinaabemowin. Mii dash gegaa gii-wanitoowaad i'iw anishinaabemowin.

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.

- [7] 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.

BIJINAG ANISHINAABE GAA-WAABAMAAD CHIMOOKOMANAN

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Aabiding giiwenh wayeshkad gii-pi-izhaawaad omaa chimookomaanag, imaa ingiwedog, gaawiin wiikaa ogii-waabamaasiywaawaan chimookomaanan, anishinaabeg gaa-ayaawaad omaa.
- [2] Mii dash aabiding aw inini ogii-inaan owiiwan, “Megwaa dagwaagig,” ogii-inaan owiiwan, “Gizhenaab, niwii-kiiyose noongom. Mii imaa ningaabi’anong keyaa niwii-izhaa.” “Haaw,” ikido a’aw, “Aaniish apii waa-pi-azhegiweyan?” “Ajina sa go inga-ayaa imaa megwekob.”
- [3] Gaa-izhi-maajaad a’aw inini babaa-giiyosed. Megwaa ayaad imaa ogii-noondawaan awiia biidaasamosed. Mii dash, ogii-paabi’aan ji-dagoshininid onow — maagizhaa gaye gii-inendam — waawaashkeshiwan. Wa, gaa-izhi-noogised jibaabi’aad imaa, noomag igo gii-ayaa imaa. Miinawaa dash a’aw gaa-pi-izhaad imaa. Ho wa, wii-waabamaad onow chimookomaanan imaa chi-goshko’igod onow a’aw. Gaawiin wiikaa ogii-waabamaasiin chimookomaanan ji-bi-izhaang imaa.
- [4] “Hey,” aw chimookomaan gii-piibaagid, “You see anything today?” Ho wa, maagizhaa gaye a’aw anishinaabe, ganabaj ogii-kosaan iniw chimookomaanan. “Ho, aaniish enendamaan ji-izhichigeyaan,” inendam wa’aw anishinaabe.

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.”

“Eya’,” ikido aw anishinaabe. Oгии-waabandaan dakonang baashkizigan. Gaawiin wiikaa ogii-waabandanziin iw baashkizigan. “Awegonen o’ow gii-takonaman,” gaa-izhi-gagwejimaad wa’aw anishinaabe. Oгии-kagwejimaan onow chimookomaanan. “Ya, it’s a good day,” ikido a’aw chimookomaan. Mii dash iw, booch igo abwezowag anishinaabe miinawaa a’aw chimookomaan.

[5] 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.

[6] Noomaya go ogii-inaan anishinaabe, “Hey,” ogii-inaan, “Akina gegoo ogoshkanaan a’aw chimookomaan,” odinaan.

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.
- [6] Soon thereafter the Indian says to him, “Hey,” he tells him, “The white man keeps everything,” he says to him.

GAA-GWEKAANIMI'INDWAABAN MAYAGANISHINAABEBANIIG

GAA-OZHIBII'ANG ROGER ROULETTE*

- [1] Mii go aazha ani-ziigwaninig wiisagi-gigizheb,
moozhaabe gizhaagamizige jibwaa-mooka'aninig.
Onegwaabamaa' oningodwezhaana', oniizhoodema'
gashkiidibikadong, aapiji ningii-gichi-ayinokiimin gabe-
biboon ayinendam. Bekish idash owawiiyadenimaa',
ogizhizhawiziwinensiwaani'. Babaa-waawiidookaagenid
ambe gaye wiinawaa zaasaki gaabawiwaad,
nenaapagaanji'igowaad onitaawakamigiziwiniwaa.
- [2] Bigo waa-izhiwebiziyaang, aazha ayipiitizidogwenag
niniizhoode'ensimag ji-gikinoo'amawagwaaban, ayinendam
iinzan. Bazigwii, obaakii ginaan wii-tapaabanji gaaged
owaaseniganensikaanish. Ayinaabi agwajiing. Aazha ogii-
nagajitooon gikinawaadendang aanapii ji-amaji'aawasod jibwaa-
mookaasigenijin. Nawaaj igo obiigizawinawaan omitigoman
gaa-ayaagwaateshimigwad gizhaatenig. Wawaaj igo anoojigo
odani-izhinawaan. Mii aazha inendam.
- [3] "Onishkaag!", odinaa' odoombigichigana'.
"Aadinamawig giizis!" Geget gosha odamanzomaa'. Gaawiiin
gegoo giigidowin, bizaanigo sa go bezhig maaji-gaasiingwe,

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bezhig miinawaa anda-zaaga'am. "Noongom ji-awi-nagishkawinang Anishinaabe," ikido. "Waasawekamig igo i'iwe, aapiji ji-gwaawaandiziyang awegonen ge-ondaaji'owangobanen. Gaawiin bijiinag igo nagishkawangidwaanig Anishinaabeg ji-gii-apenimonadawangwaaban. Ginishikewizimin o'owe, ji-gagwe-bimenindizoyang bigo imaa eyiyaayang." Gaa-ishkwaa-giizhiitaawaad, miisa geget, ezhi-maada'adoowaad.

- [4] Gaawiin wiikaa niizhoodensag ogii-nitaa-majendamawaasiwaani' odinaasagaadendamowinini. Aapiji igo gagaanwezh babimosewag, ningoding igo zeziikizid oganoonaan oshiiimeyan. "Wegodogwen wenji-awinagishkaagegwen akiwenzi?" nawaj igo ogaagiimimaan. "Miisa go maawanj ge-onizhishiimagadinigoban gidoondoseminaadog. Gaawiin anishaa gidaa-babigwaazide'oseiimin ningoji ji-niiwana'wangwaaban mayaganishinaabeg. Ningechinaaw wiin igo ogii-gichi-naanaagadawendaanaadog odinwaazowin."
- [5] Gezika akiwenzi gibichibagizo, ezhi-zhagashkibani'od. "Ma'! gwiiwizensidog! Ginoondaamiwaadog iwe bedikwewemagak. Mii i'i eshwiitamaan andotamaan. Asiniinsa' oganakibinaa' ezhi-biiwiwebinaad. Geget gosha onoondawaa' neyaab apagidamawindwaa asiniinsa'.
- [6] "Ay, niijii! Wiikaa go." bagwana izhi-giigido. Wenjinakwetaagod awiyawan, "Wii-aabawaa. Aaniin enwesinokeyeg?" "Eniwek isa wiin igo, mamino-ayaam," odinaan a'a akiwenzi. Ezhi-zaagewed inini. Nawaaj igo oshkiniigiiwi. Odakonaan mashkimodens. Mii a'awe akiwenzi ezhi-gidinaad odasemaansiman. Odininamawaan ini oshkiniigiwan. "Na," odinaan, "Mii a'aw gaagii-ashodamooninaambaan niibinong." odinaan. "Miisa go gaye niin o'ow gaawii-miininaambaan. Miisa go iidog giga-mino-izhiwebizi'idizomin giishin inenimigoowiziyang.

- [7] Gaa-ishkwaa-meshkwadoonamaadiwaad ezhi-ganoonigod akiwenziwan, “Gaawiin iidog miinawa gegoo awashime giga-masagonanziin dazhiikaman. Nanaakongeyan gidaabaji’aa a’a asemaa. Miigwechiwi’idaman gidanokiiwinan, maminoseyan.” “Miinange,” odigoon ini oshkiniigiwan. “Baanimaa metagwaagig miinawaa giga-waabandimin. Mii apii miinawaa ge-giizhitooyaan gidadaawaaninaanin. Mii apii gaye ge-gikinoo’amawiyang o’owe gaa-noonde-gikendamaan.” “Ahaaw isa,” odinaan a’a akiwenzi. “Jibwaa-maada’adooyeg,” ikido aw oshkiniigi. “Agaamiing gimaji-ashodamaagoom. Ayaangwaamizig! Giga-awi-odisigoom jibwaa-boonaginzod a’aw giizis!” Miisa ezhi-maamaada’adoowaad.
- [8] “Mii na zhigwa ji-giiweyang?” ikidowan weshiimeyimaajin? Gaawiin wiin igo mashi, odinaan a’aw akiwenzi. Akawe giga-waaninishkaamin o’owidi jaageweng nagekeyaa. Zhigwa sa miinawaa aapiji gagaanwezha babima’adoowag. Wenji-giigidod a’a akiwenzi, “Giwii-andawaatoomin awegonen nanda’eshodaminangwaa giwiijanishinaabeminaanig. Miisa degoshinowaajin gaashaabikadinaanig wawonabiwag. Mii i’imaa wenzaabiwaad. Naana’egaaj igo, gaawiin gagizhii-ayindisiiwag ji-waabamaasiwindwaa. Aazha anidibikadininaagwadini.
- [9] Ningoding igo a’a akiwenzi wenji-ganoonaad odoombigichigana’, “Awi-aawadoog mizhishigogamizhiinsan ningoji ow ji-ayikwaakoziwaad. Wewiib!” Gaawiin gaye ingiwe niizhoodeg apooshke onakwetawaasiwaawaan. Bagaminisewag. Zhemaag a’a akiwenzi ogagii gaabamaa’ ini mizhishigogamizhiinsa’. “Boozinikog onakwaatig!” odinaa’, bekish bikinong danakamigiziwag.
- [10] Bezhi a’a niizhoode obizwaabandaan wiibimaan gaagii-ozhitoonid. Amanj gaa-izhi-ginibiikang a’aw akiwenzi

odayinenimaan iinzan. Bezhiig miinawaa a'a niizhoode obizwaabamaan mitigwaabiin. Amanj gaa-izhi-ginibi'aad a'aw akiwenzi odayinenimaan gaye wiin iinzan. "Ahaam, niibawikinikog! Babaazhiig!" Nii baadibikwekamigiziwag. Gaa-ishkwaa-giizhakinaawaad, ezhi-babii'owaad.

[11] Geget isa, owaabandaanaawaa gegoo bwaawaanzhenig agaamiing. "Ahaaw," ikido a'a akiwenzi, "Zaka'amog ini mitigoon." Ezhi-odaapinaad ini omitigwaabiin, ezhi-goda'aakwed. Niibidebiwag zhigwa. Geget gosha aakwaawaaj babishkwaanzhesewan. "Mii iwe," ikido a'a akiwenzi. "Gaawiin awashime oga-babaamenimaasiwaawaa' awiyawa'." ikido a'a akiwenzi. Miisa ezhi-maada'adoowaad biidaabaninig.

[12] "Awiinge giga-gichi-inaajimomin apii dagoshinang." ikido iinzan bezhiig a'a niizhoode'ens. Gaawiin gegoo giga-ikidosiim." ikido iinzan a'a akiwenzi. "Wegonen dash onji?" mii bijiinag gegoo gegwejimaawaad. "Giga-zegitwaam. Gichi-anishinaabeg eta ji-wiindamawindwaa." odinaa' iinzan a'a akiwenzi. "Gegoo wiiji'aayekwaa giijanishinaabeg, gaawiin wiikaa ji-mamiikwaadameg gidanokiiwiniwaa. Gaawiin enishinaabewiyang gidizhigaabawisiimin giinawind i'iwe onwaadamang. Baanima gagaagii zhigiyeg giga-dadibaadodaam gaagii-izhichigeyeg ji-nishwaanaaji'aasiwindwaa giijanishinaabemiwaag."

WENJI-NIBWAAKAAD NENABOZHO

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Aabiding giiwenh o'ow babaamaazhagaamed a'aw Nenabozho enind, ogii-waabamaan biidaasamosed owiijanishinaaben. Mii dash ow, ogii-naazikaagoon iniw anishinaaben. "Nenabozho," ikido anishinaabe, "Giwii-kagwejimin gegoo." "Ahaaw," Nenabozho gaa-izhi-nakwetawaad. "Aaniin wenji-nibwaakaayan," ogii-kagwejimiigoon iniw anishinaaben, owiijanishinaaben.
- [2] "Haaw." Nenabozho gaa-izhi-inendang wii-inaad iniw anishinaaben, owiijanishinaaben. "Apane sa niin niijii nimiijanan nibwaakaaminensan." "Oon, dagish waabanda'ishin wendinaman onow nibwaakaaminensan. Gaye niin niwii-nibwaakaa." "Haaw," Nenabozho gaa-izhi-inaaad, "Daga wiijiwishin. Giga-waabanda'in wendinamaan onow nibwaakaaminensan."
- [3] Mii dash megwekob gii-izhi-izhaawaad imaa. Megwaa bimosewaad, Nenabozho gaa-mikang o'ow waaboozoo-miikanens. "Mii imaa wendinamaan nibwaakaaminensan," ikido Nenabozho imaa miiginaad onow nibwaakaaminensan gaa-izhi-miinaad bezhig owiijanishinaaben—a'aw waa-kikinoo'amawind. "Daga zhakamon abezhig," ikido Nenabozho. "Ahaaw." Owiijanishinaaben gaa-izhi-zhakamod bezhig. "Ishte," ikido owiijanishinaaben, "Gaawiin

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 in his mouth. “Ishte,” says his fellow Indian, “These aren’t smart

aawaasinoon nibwaakaaminensan. Waaboozoo-moowensan gosha.” “Enh. Enh,” ikido Nenabozho, “Miish ow gaye giin nibwaakaayan.”

berries. These are damned rabbit tirds.” “Yes. Yes,” says Nenabozho, “Then you’re getting smart yourself.”

ANISHNAABEMOWIN GENWENDIMAANG

GAA-OZHIBII'ANG ISADORE TOULOUSE-BEBAMIKAWÉ*

- [1] Ngii-paatiinmi endaayaang, pane noos ngoji ogii-nji-naakii zaagji shkonganing. Ngaashi dash pane gaabignawenmigoowaang. Pane gii-naamaami naamegamigong. Aabji giizooong — naamaawag ngitziimag.
- [2] Enjikinoo' maading giie gii-yaawag mekiidiye-kwaniiyeg miinwa naamekweg. Aabji gwondag gii-mjizhowebziwag. Pane gii-anishnaabemyaang giiewepdaagoomin shtigwaaning, ninjiing maagiiye bakwaanang. Gaawiin gwondag gii-pshigendiziinaawaa anishinaabemyaang.
- [3] Ngaashi gii-kwejimaaban, "Aaniish giin gaa-zhiwebzyin giibi-kinoomaagoowin?" Gaawiin wiikaa ngii-nakwetaaksii, gaawiin giidbaataaziin gaa-piidoowindowaa. Mii iidig noongom enji-gchi-zoongnaamaa'agwen.
- [4] Gii-maajaanaaban dash endaayaang. Gchi-kinoomaagegamigong ngii-zhaa wii-kendimaan maanda anishnaabe ezhi-maadzid. Nooj gegoo ngii-kinoo' maagoomin. Piichi kinoo' maagoowaan dash gii-nendam, "Aaniish iidig maaba zhaagnaash ooshme ezhi-kendaang anishnaabe ezhi-

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maadzid?” Gii-boontaa dash. Gaawiin ngii-nendizii zhaagnaash wii-kinoo’ mawid gegoo anishnaabe ezhi-maadzid.

[5] Mii dash mondaa pii gaa-kidwaan, “Gaawiin nishisoon ji-kinoo’ maagepan maaba zhaagnaash ezhi-bimaadzid maabaa anishnaabe.” “Gaawiin gaye daa-pshigenziin zhaagnaash niin kinoo’ maageyaan ezhi-bimaadzid maaba zhaagnaash. Gaawiin ndaa-kendiziin ge-kidwaambaan.”

[6] Noongom dash nwiindamawaag gwondag eniigaanzijig kinoo’ maagewigamigong monda ezhi-mshkowedimaa. Baatiinwag go gwondag anishnaabeg niibina gegoo ekendigig nooj go gegoo. Yaawag ge-dbaataang’ gik. Yaawag noongom anishnaabeg gaa-pi-gchi-kinoo’ maagzijig, yaawag gwondag anishnaabeg semaan gaa-miinaajig mishoomsiwaan nookmiswaan miinwaa getchi-piidzinjin wii-wiindimaagoowaad nooj gegoo anishnaabe gaa-pi-zhi-bimaadzid mewzha.

[7] Mii dash gwondag noongom ezhaajig enji-kinoo’ maading. Giinwind ezhi-anishnaabewying ga-kinoo’ mawaanaanig gwonda zhaagnaashag maanda ezhi-bimaadiziying, ezhi-anishnaabemying miinwaa ezhi-naadmaadiying kina.

ANANGOOWININIWAG

GAA-TIBAAJIMOD SAM MITCHELL*

GAA-ANISHINAABEWISIDOOD JOHN D. NICHOLS**

- [1] Imaa gaa-izhiwebadogobanen mewinzha, imaa gii-taagwaaban ingiw anishinaabeg, noongom, Gichi-gebej ko gaa-taad: gii-pangishinowaagobanen ingiw anangoog, niizhwaaswi giiwenh. Miish igo anishinaabeng ezhi-naagoziwaad. Aa, gaawiin dash gii-nitaa-nibaasiiwag. Miish giiwenh gaa-izhi-mawimigowaad iw nibaawaad. "Nibowag," giiwenh ogii-inenimigowaan ingiw anishinaabeg. Mii ko enaajimod a'aw Jijiipaanyooban, ini wiijidimooyenyan, gaa-inaajimowaad.
- [2] Miish giiwenh gaa-izhi'aad ini bezhig ininiwan, ji-izhiwebizinid ini ji-nitaa-nibaasininig. Aya'aa-sh giiwenh ini gaa-ozhi'aajin, mitigwaabiinsan. Miish gaa-izhi-bapiimwaad imaa bimidikwebinid. Miish giiwenh gaa-izhi-inaad, "Mii akina gii-nisagwaa ingiw wenji-nibaayan," odigoon giiwenh. Miish giiwenh gaa-izhi-maajaawaad, ingodwaaswi gii-maajaawaagobanen. Miish nashke wiinetawaa. Gii-

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wapaataawag giiwenh. Gaa wiikaa gii-nibaasiiwag.
 Ombiigiziwag niibaa-dibik. Miish iidog gaa-izhi-ikidowaad
 wii-maajaawaad gaye wiinawaa, wii-azhegiiwewaad owidi.
 Miish iidog gaa-izhi-ozhitawindwaa bashkwegino-makizinan,
 niibowa daswewaan, miinawaa gii-nawapoonindwaa.
 Niibowa sa go gegoo gii-maajiida'aawag. Miish giiwenh gii-
 maajaawaad, mii ingiw, anangoowinini bezhig miinawaa
 bezhig anishinaabe. Miish imaa apane gii-maajaawaagobanen,
 gaa wiikaa gii-dagoshinziwag. Mii ko gaa-inaajimod aw
 mindimooyenh.

- [3] Maagizhaa go iwidi eyaagwen aw anishinaabe. Aa,
 ogikendaanaadog aw anangoowinini gwayak, gaa-izhi-
 azhegiiwewaad. Gayat gii-maajaawag ingodwaaswi. Gaawiin-
 sh gaye wiikaa gii-pi-azhegiiwesiiwag iidog, ko gaa-
 inaajimowaad ingiw gichi-anishinaabeg, Gii-
 bangishinogwaaban ingiw anangoowininiwag, anishinaabeg-
 sh igo giiwenh ingiw. Miish eta gaawiin gii-nitaa-nibaasiiwag.
 Mii ko gaa-inaajimod aw akiwenzii, aw gaye mindimooyenh.
- [4] Mii sa eta miinawaa inaajimotoonagog.

BEBAA MOSED MIINAWAA GAWIGOSHKO' IWESHIINH

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Apane babaamosed a'aw Nenabozho gii-pabaamose gii-ayaad omaa. Mii dash ow ani-babaamosed gaa-izhi-miikawaad onow binesiwana, onow gii-naganaawaad omaamaayiwaaw omaa; gaa-izhi-gagwejjimaad, "Aaniish giinawaa ezhinikaazoyeg," ogii-kagwejjimaan a'aw Nenabozho. Mii dash, ogii-nisidotaagoon i'iw ayaawid. Mii dash, gaawiin ogii-nakwetawaasiigoon onow binewan. Gaawiin giwii-pooni'isiinooninim. "Aaniish ezhinikaazoyeg?" Mii dash binesiwag gaa-izhi-inaawaad, "Bine indizhinikaazomin." "Oon. Inashke niin niizhing indizhinikaaz. Mii iw bezhig, Nenabozho indizhinikaaz. Miinawaa dash Bebaamosed gaye indizhinikaaz." "Oon." Gaawiin ogii-nakwetawaasiigoonaan Nenabozho. "Wiindamawishin ezhinikaazoyan. Niizhing akina awiia adayaanaawaan izhinikaazowinan," ogii-inaan Nenabozho. Mii dash iniw binewan, "Gawigoshko'iweshiinh indizhinikaazomin gaye niinawind," gii-ikidowag.
- [2] "Sate! Gaawiin giin. Onzaam sa go gibi-wiiji'ininim," gii-ikido a'aw Nenabozho. Mii gaa-izhi-zhaagode'enid gaa-izhi-miiziinaad onow sa binesiwana. Mii dash gaa-izhi-maajaad a'aw Bebaamosed.

BEBAMOSED 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."

- [3] Megwaa, bimised a'aw ikwe-bine, gaa-izhi-booniid imaa. "Wish," ikido a'aw, "Awenesh gaa-toodoonég owe gii-miiziinegwaa?" "Nenabozho," gii-ikidowag oniijaanisan. "Wha. Inashke niin ge-doodawag. Aaniish wenji-izhichiged?" "Ingii-kagwejimigoonaan iwe ezhinikaazoyaang. Mii dash, ingii-inaanaan, ingii-wiindamawaanaan ezhinikaazoyaang—Bine miinawaa Gawigoshko'iweshiinh." "Oon." "Mii dash, ingii-miiziinigoonaan omaa." "Haaw. Inga-izhaa imaa. Aaniish keyaa gaa-izhaad imaa Nenabozho?" "Mii keyaa imaa, ningaabi'anong gii-izhaa." "Oon." Mii dash a'aw ikwe-bine gaa-izhi-biini'aad oniijaanisan.
- [4] Megwaa biini'aad onow, Bebaamosed—enind Nenabozho; megwaa bimosed a'aw gaa-izhi-waabamaad imaa iniw akiwenziiyan imaa namadabinid. Odaanan dash owiidabimigoon imaa. "Aaniish wenji-namadabiyeg," ogii-kagwejimaan Nenabozho. Mii dash gaa-izhi-inaabid imaa giishkaabikokaaning imaa chi-waasa imaa enaabid. Mii dash akiwenzii gaa-izhi-inaad Nenabozhon, "Mii awiia ge-giishkitood ji-azhe-gwaashkwanid, mii awe ge-wiidigemaad onow indaanisan omaa." Owaabamaan odaanan. "Mii owe ge-izhichigeyaan," gii-inendam Nenabozho gaa-izhi-wiindamawaad onow akiwenziiyan, "Niin sa go inga-wiidigemaa gidaanís. Inga-azhe-gwaashkwan owe omaa giishkaabikokaaning."
- [5] Mii dash ishkwé gaa-izhi-bimosed, noomag gii-niibawid imaa waabandang giishkaabikokaaning imaa gaa-izhi-chi-bimibatood imaa. Jiigayi'ii imaa gaa-izhi-chi-noogised. Gegaa sa go gii-pangishin imaa biinjayi'ii imaa. Wa hiyaa, gaa-izhi-waabamaad miinawaa odaanan. "Niin sa go inga-wiidigemaa." Ishkwéyaang go gaa-izhi-bimosed naanaagadawendang o'ow ge-izhichiged gaa-izhi-chi-bimibatood imaa miinawaa. Jiigayi'ii gaye gaa-izhi-chi-noogised gayesh. Gegaa go gii-pangishin imaa. "Hiyaa," ikido

[3] 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.

[4] 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.”

[5] 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

Nenabozho, “Niin sa go inga-wiidigemaa gidaanin,” ogii-inaan akiwenziiyan gaa-izhi-azhe-bimibatood. Gii-chi-inendam o’ow, “Inga-izhichige. Gaye niin sa go inga-giishkitoon azhe-gwaashkwaniwaanen,” gii-inendam a’aw Nenabozho.

[6] Jibwaa-ni-bimibatood, gaa-izhi-booniinid ikwe-binewan imaa jii gayi’ii giishkaabikokaaning. Mii gii-inendang a’aw ikwe-bine, “Inga-goshko’aa a’aw Nenabozho jibwaa-ni-gwaashkwaniid imaa.”

[7] Mii dash a’aw Nenabozho gaa-izhi-chi-bimibatood imaa. Jii gayi’ii gaa-izhi-chi-noogised; mii dash onow ikwe-binewan gaa-izhi-bazigwiinid, “Papapapa,” gaa-izhi-goshko’aad onow Nenabozhon. Hai’! Mii sa go gii-pangishin imaa biinjayi’ii.

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-TIBAAJIMOD SAM MITCHELL

GAA-ANISHINAABEWISIDOOD JOHN D. NICHOLS

- [1] Imaa iidog iko gii-taawag anishinaabeg, o'oo, o'owedi imaa Zhaagobe endaaawaad, awasiwidi. Mii iidog imaa mewinzha wiin anishinaabe bwaa-ayaad Gichi-mookomaan. O'oo imaa zaagidawaag, o'oo sa go wiikwegamaag, o'oo sa go zaagidawaag. Ayi'ii ko imaa ogii-tanaadodaanaawaa waazh ayaamagadinig imaa, mii go mandidoog noondaagoziwaad ezhi-maajjiwang i'iw, apane go. Gaawiin-sh giiwenh wiikaa awiya gii-aazhawa'osiin anishinaabe. Mii imaa aazhawa'od endapined. Miish giiwenh aw akiwenzii, imaa gii-taa iidog. Aa, ingii-wanenimaa go ezhinikaazod, niwanenimaa go. Mii giiwenh imaa gii-aazhawa'onigobanen iniw ogosan. Mii giiwenh, aaniish wiigwaasi-jiimaan eta ogii-aabajitoonaawaa. Mii iidog imaa gaa-izhi-gwanabaabogod, mii aw oshki-inini. Mii sa apane imaa iniw ogosan, iidog gii-tapinenid, mii aw akiwenzii.
- [2] Apane giiwenh gabe-niibin aano-gii-bimishkaad aw akiwenzi, nandawaabamaad ingoji gaye ji-gii-agwaawebe'ogonid iniw ogosan. Mii sa giiwenh gaawiin wiikaa ogii-mikawaasiin, nashke-sh iidog igo gabe-biboon.
- [3] Naabininig giiwenh --- mitadaawangaa-sh igo imaa neyaashiiwang --- mii giiwenh madaabiid aw akiwenzii, gii-namadabiwan giiwenh iniw ogosan, miskwaaboyaan giiwenh iw egwazhenid. Madaabiibatood giiwenh aw akiwenzii gii-odebibinaad iniw ogosan, gaa-izhi-nagaanigod.

- [4] “Akawe o-biinitoon endaayang,” odigoon giiwenh. Mii giiwenh gaa-pi-izhi-gopibatood aw akiwenzii, gii-piinitoowaad iw endaawaad wiijidimooyenyan. Miish giiwenh bijiinag apii gaa-pi-gopiid aw inini.
- [5] Miish giiwenh gii-wiindamaagoowaad, gii-odaapinigoogod iniw imaa, manidoo giiwenh imaa ayaa go giiwenh wiigiwaaming, wiigiwaam igo dibishkoo ezhinaagwadinig. Mii go giiwenh anaakanan dazhwegisininig. Anishinaabeng sa go giiwenh ezhi-ayaanid. Miish giiwenh gii-kikendang aw inini zhingishing. I’iw giiwenh gaa-onabinid anishinaaben, odizhinawaan manidoon-sh iidog iniw, dibaakonind waa-izhi’ind, gaa-izhi-igod giiwenh iniw sa gaa-odaapinigojin wii-nisigosig.
- [6] Miish giiwenh gii-wiiji-ayaawaad gabe-biboon. Nashke-sh iidog iko anishinaabeg biindaakoojigewaad, bagidinamowaad wiisiniwin, ko giiwenh onaaganan biindigeshkaanig. Miish giiwenh imaa wiisiniwaad. Mii iidog ingiw anishinaabeg manidoowichigewaad biindaakoojigewaad. Mii giiwenh wiisiniwaad biindigeshkaanig iniw onaaganan iidog biindaakoonind imaa aw manidoo endaad.
- [7] Mii go giiwenh ayaapaapii gabe-biboon imaa gii-ayaad. Miish giiwenh apii gaa-igod zaagwaninig. “Haa, giga-giiwe noozis,” odigoon giiwenh. Miish giiwenh gii-agwazhe’igod i’iw miskwaabowayaan. Miish giiwenh imaa oninjiining gaa-izhi-bagidiniigod ekwadaawangaanig i’iw gii-pagidinigoogod ji-bi-giiwed.
- [8] Mii ko iw apii ba-ayinaajimotawiwaad anishinaabeg bi-bizindawagwaa. Miish igo miinawaa iw debaajimotoonaan. Miish eta go minik.

GAA-AAKOZID AKIWENZII

GAA-TIBAAJIMOD COLLINS OAKGROVE

GAA-ANISHINAABEWISIDOOD DAVID TREUER*

- [1] Imaa bezhig oshki-inini ogii-izhiwinaan obaabaayan imaa aakoziwigamigong gii-aakoziwan onow obaabaayan aapiji omisadaang. Mii dash jibwaa-naadasabiid gaa-izhiwinaad obaabaayan imaa aakoziwigamigong. Jackie White gii-izhinikaazo a'aw oshki-inini. Mii dash, gaawiin gii-shaaganaashiimosii obaabaayan gaa-izhi-naganaad imaa aakoziwigamigong; jibwaa-ani-maajaad imaa gaa-izhiwinaad obaabaayan.
- [2] "Hey Baab," ikido, "Giga-binaanin ishkwaanaadasabiiyaan." "Ahaaw," ikido obaabaayan gaa-izhibiindiged imaa aakoziwigamigong. Namadabid imaa ogii-paabi'aan onow mashkikiwininiwan. Mii dash, bezhig mashkikiwikwe ogii-naazikaagoon gaa-izhi-gagwejimigod, "Aaniin ezhinikaazoyan ingikaam?" Gaa-izhi-inaad, "Makwa indizhinikaaz." "Oon." Mii dash, gaawiin gii-nitaa-ojibwemosii a'aw mashkikiwikwe. Mii dash, "Indaga, please put your name on this." Mii dash Makwa gaa-izhi-inaad, "Gaawiin ninitaa-ozhibii'igesii. Miinawaa dash gaawiin

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inzhaaganaashiimosii.” “Oon.” Mii dash gaa-ozhibii’igod gaa-ayaad imaa abiwining baabi’aad onow mashkikiwininiwan.

- [3] Noomag sa gii-ayaa imaa. Mii dash gii-piindiged imaa 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.”
- [5] Mii dash gii-piindiged miinawaa a’aw mashkikiwinini. “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?”
- [6] “Baab, onji-mamaajii wag ina ginishiwag?” “Gaawiin.” Jackie odinaan mashkikiwininiwan, “No. His balls haven’t moved.”

MISKO-BAAKA' AAKWENH

GAA-OZHIBII' ANG MARY SIISIP GENIUSZ*

- [1] Gichi-mewinzha Misko-baaka'aakwenh ogii-waabandaan manoomin. Gii-manoominikaamagad. "Niwii-manoominike. Giwii-manoominike na? Gidaa-wiidookaw ina," gii-ikido.
- [2] "Gaawiin niwii-manoominikesii," gii-ikido Zhiishiib. "Gaawiin niwii-manoominikesii," gii-ikido Animosh. "Gaawiin niwii-manoominikesii," gii-ikido Gookoosh. "Gaawiin niwii-manoominikesii," gii-ikido Gaazhagens. "Niin dash wiin, niwii-manoominike," gii-ikido Misko-baaka'aakwenh. Miinawaa gii-minochige.
- [3] "Giwii-pawa'am ina," gii-ikido. "Gaawiin niwii-pawa'anzii," gii-ikido Zhiishiib. "Gaawiin niwii-pawa'anzii," gii-ikido Animosh. "Gaawiin niwii-pawa'anzii," gii-ikido Gookoosh. "Gaawiin niwii-pawa'anzii," gii-ikido Gaazhagens. "Niin dash wiin, niwii-pawa'am," gii-ikido Misko-baaka'aakwenh. Miinawaa gii-minochige.
- [4] "Giwii-pawishkam ina," gii-ikido. "Gaawiin niwii-pawishkanzii," gii-ikido Zhiishiib. "Gaawiin niwii-pawishkanzii," gii-ikido Animosh. "Gaawiin niwii-pawishkanzii," gii-ikido Gookoosh. "Gaawiin niwii-pawishkanzii," gii-ikido Gaazhagens. "Niin dash wiin,

* MARY SIISIP GENIUSZ IS COORDINATOR OF ANISHINAABE BESWEWIJIG OJIBWE LANGUAGE SOCIETY IN MILWAUKEE, WISCONSIN.

- niwii-pawishkam,” gii-ikido Misko-baaka'aakwenh. Miinawaa gii-minochige.
- [5] “Giwii-nooskaachige na,” gii-ikido. “Gaawiin niwii-nooshkaachigesii,” gii-ikido Zhiishiib. “Gaawiin niwii-nooshkaachigesii,” gii-ikido Animosh. “Gaawiin niwii-nooshkaachigesii,” gii-ikido Gookoosh. “Gaawiin niwii-nooshkaachigesii,” gii-ikido Gaazhagens. “Niin dash wiin, niwii-nooshkaachige,” gii-ikido Misko-baaka'aakwenh. Miinawaa gii-minochige.
- [6] “Giwii-chiibaakwaadaan ina,” gii-ikido. “Gaawiin niwii-chiibaakwaadanziiin,” gii-ikido Zhiishiib. “Gaawiin niwii-chiibaakwaadanziiin,” gii-ikido Animosh. “Gaawiin niwii-chiibaakwaadanziiin,” gii-ikido Gookoosh. “Gaawiin niwii-chiibaakwaadanziiin,” gii-ikido Gaazhagens. “Niin dash wiin, niwii-chiibaakwaadaan,” gii-ikido Misko-baaka'aakwenh. Miinawaa gii-minochige.
- [6] “Giwii-miijin ina manoomin,” gii-ikido. “Eya', niwii-miijin,” gii-ikido Zhiishiib. “Eya', niwii-miijin,” gii-ikido Animosh. “Eya', niwii-miijin,” gii-ikido Gookoosh. “Eya', niwii-miijin,” gii-ikido Gaazhagens. “Ahaaw,” gii-ikido Misko-baaka'aakwenh, “Niwii-maada'oonag gakina indinawemaaganag. Wiikoongedaa.”
- [7] Miinawaa gii-kidaanawewag. Mii iw.

INDINAWEMAAGANAG

GAA-TIBAAJIMOD EMMA FISHER

GAA-ANISHINAABEWISIDOOD ANTON TREUER

[1] Noongom ayaamagad gaa-tazhishinikaag imaa gaa-odaminoyaan iko gii-agaashiinyiwaan. Ingii-mamakii'igoomin imaa, nimiseban gaye niin sa. Ingii-ayaawaa bezhig nimise, mii dash igo nitaawigid omaa Gaa-miskwaawaakokaag. Gii-nitaawigi'aad odinawemaaganan Emaa Bear. Gii-webinidiwag ingitiziimag. Imbaabaaban gii-nagazhiwe, naganaad nimaamaayan. Gaawiin moozhag ingii-waabamaasii imbaabaaban, aanawenimag wayaabamag. Ingii-wiindamawaa nookomis, "Gaawiin niminwenimaasii a'aw." "Aaniin dash?" ezhi-gagwejimid nookomisiban. "Gidede gosha naa aawi." Ingii-wiindamawaa, "Gaawiin niminwenimaasii, booch igo gaawiin."

[2] Mii dash aapiji zhawenimidiyaang nookomis, nimishomis igaye niin sa. Miish igo aanind ninzhishenyag nonde-nitaawigi'iwaad. Ingii-panaaji'ig nookomis, mii go gaa-inendamowaad ninzhishenyag. Gaawiin ingii-tibendaagozisi, mii gaa-inendamowaad. Gaawiin dash ingii-misawendanziin ji-danakiiyaan gaa-ayaawaad niibowa abinoojiinyag. Ingii-minwendam ji-danakiiyaan iwidi endaad nookomis.

[3] Ingii-ayaawaag niwin ninzhishenyag igo gaye bezhig nisayen. Akina gii-ojaanisiwag, mii ezhi-ayaawaad niibowa abinoojinyag. Ninzhishenyag ingii-wiindamaagoog, "Eshkam igo gibanaadiz. Gidaa-ganawenjigaade weweni. Gidaa-dibendaagoz." Apane ko ingii-miigaanaag

odabinoojinyag, mii ishkwaaj gii-apa' iweyaan ji-
gaazootawagwaa ingiw iwidi endaad nookomisiban. Aanish
mii sa go gaa-izhi-maajigiwaad indaangoshenyag, eshkam igo
mashkawiziiwaad, ingii-aangwaamiz. Ingii-ayaawaag niibowa
inawemaaganag, mii dibishkoo go ingiw Mitchells mii go gaye
Cummingses--gwiiwizensag, ikwezensag, egaashiinjig,
mendidojig, bekaakadozjig, waaninojig, gegwaanisagizijig.
Mii gaa-mindidowaad ingiw gwiiwizensag, gaawiin ingii-
miigaanaasiig. Nawaj gii-mashkawiziiwag,
gagwaanisagiziwaad gaye awashiime niin. Mii iw apii gii-
miigaanagwaa ikwezensag. Mii iw.

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

¹ American Indian Religious Freedom Act, 1978.

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.

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

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

* 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: waabandan~~n~~ + 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~~n~~ + 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*.

aabaabika'an *vti-1* unlock it: aabaabika'an + daa = aabaabika'andaa

example: **Aabaabika'andaa** ishkwandem. = Let's unlock the door.

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

aabajitoo *vti-2* use it: aabajitoo~~n~~ + 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'okwaan
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 letter *-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 dibaajimowinan 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*.

waabandan *vti-1* see it: ni + waabandaan = niwaabandaan

example: **Niwaabandaan** ziibiins. = I see the creek.

Initial Letter of Verb Stem	First Person Prefix*
ch, k, m, n, p, s, sh, t, w	ni-
b	im-
d, j, g, z, zh	in-
(any vowel)	ind-

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 vowel, 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.

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 *vti-1* hear it: gi + noondaan + min = ginoondaamin

example: **Ginoondaamin** nagamong. = We hear the singing.

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 *gi-* or *gid-* added to the front of the verb. The final vowel *a* is extended again. Then a different suffix, *-aawaa*, is appended to the end of the verb.

bazigwiitan *vti-1* stand up for it: gi + bazigwiitaan + aawaa = gibazigwiitaanaawaa

example: **Gibazigwiitaanaawaa** bündigeshimowin = You all are standing up for the grand entry.

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 *o-* or *od-* to the front of the verb. Lengthen the final vowel *a*. Add *-aawaa*.

gikendan *vti-1* know it: o + gikendaan + aawaa = ogikendaanaawaa

example: **Ogikendaanaawaa** weweni ji-anishinaabemowaad. = They know how to speak Indian very well.

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: **Imbiizikaanan** nimakizinan. = I'm putting my shoes on.

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

example: **Giwebinaanan** 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 ishkwandeman. = 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: **Ominwendaanaawaan** anooj dino
ziinzibaakwadoosan. = 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 = indaabajitoon

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*.

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

example: Aangwaamizin! **Giwiinitoomin** gibiizikiiganinaanin. = 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.

agoodoon *vti-2* hang it: *gid* + **agoodoon** + *aawaa* = **gidagoodoonaawaa**

example: **Gidagoodoonaawaa** 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 = odatonaawaa

example: **Odatonaawaa** 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 *-an* 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**
giminikwaajiganiwaan. = 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: **Imbaashkijibidomin** 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: omiigiwenaawaa + n = omiigiwenaawaan

example: **Omiigiwenaawaan** 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 niminwendanziin

example: **Gaawiin niminwendanziin**
gookooshiwiwiiyaas. = 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 gibabaamendanziin

example: **Gaawiin ina gibabaamendanziin?** = Aren't you worried about it?*

* Remember: The yes/no question markers **na** and **ina** always appear as the second 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-giiwed. = 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-waakaa'iganish. = We no longer own a tar paper shack.

SECOND PERSON PLURAL NEGATIVE VTI-1: Put down *gaawiin*, attach the second person prefix, then add *-ziinaawaa* to the end of the verb.

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

example: **Gaawiin** ina **gibizindanziinaawaa** ekidod a'aw akiwenzii? = Aren't you all listening to what that old man is saying?

THIRD PERSON PLURAL NEGATIVE VTI-1: Put the word *gaawiin* 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: *gaawiin o + dazhindan + ziinaawaa = gaawiin odazhindanziinaawaa*

example: **Gaawiin** 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
gaawiin inzhiingendanziin + an = gaawiin inzhiingendanziinan

example: **Gaawiin 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	<i>vti-1</i>	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 + biidoon + siin = gaawiin imbiidoosiin*

example: **Gaawiin imbiidoosiin** imbibigwan. = 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*.

miijin *vti-2* eat it: *gaawiin gi + miijin + siin = gaawiin gimiijsiin*

example: **Gaawiin** ina **gimiijsiin** mandaaminaaboo? = 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 *gaawiin*, 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: *gaawiin im + biinitoon~~n~~ + siimin = gaawiin imbiinitoosiimin*

example: **Gaawiin** *mashi imbiinitoosiimin*
miiziiwigamig. = 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: *gaawiin gi + gojipidoon~~n~~ + siimin = gaawiin gigojipidoosiimin*

example: **Gaawiin gigojipidoosiimin** *i'iw*
gichi-aniibiish. = We're not tasting that cabbage.

SECOND PERSON PLURAL NEGATIVE VTI-2: Put down *gaawiin*, 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: *gaawiin gi + biindigadoon~~n~~ + siinaawaa = gaawiin gibiindigadoosiinaawaa*

example: **Gaawiin gibiindigadoosiinaawaa** *i'iw*
apabiwin omaa. = You all are not bringing that chair in here.

THIRD PERSON PLURAL NEGATIVE VTI-2: Put down *gaawiin*, add the third person personal prefix to the front of the verb, drop the final letter *n* and add *-siinaawaa*.

zaaga'itoo*n* *vti-2* take it outside: *gaawiin o + zaaga'itoo*n* + siinaawaa = gaawiin ozaaga'itoosiinaawaa*

example: **Gaawiin** wiikaa **ozaaga'itoosiinaawaa** i'iw ziiwebinigan 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: *gaawiin indoozhitoosiin + an = gaawiin indoozhitoosiinan*

example: **Gaawiin** **indoozhitoosiinan** 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: *gaawiin gidadaawesiimin = gaawiin gidadaawesiimin*

example: **Gaawiin** **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 inflected verb.

nanaa'itooon *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 conjunction (dash, *miinawaa*, *gema*), 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).

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 agwajiing. = 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: Apegish **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 = abiiitamaang

example: Niminwendaan anishinaabe-waakaa'iganish
abiitamaang. = 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: ~~gikenda~~n + 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: ~~ondina~~n + 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: ~~zhawenda~~n +
 mowaad = zhawendamowaad

example: Giishpin **zhawendamowaad**
 gidinwewininaan, 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*.

mooshkinadoon *vti-2* fill it up (solids): mooshkinadoon~~n~~ + yaan = mooshkinadoo~~n~~yaan

example: **Mooshkinadoo~~n~~yaan** indoonaagan, ingagichi-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*.

atoon *vti-2* put it (there): atoon~~n~~ + yan = atooyan

example: **Atooyan** niminikwaajigan imaa adoopowining, gego zii~~n~~gwebinangen 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*.

biiskaakonebidoon *vti-2* turn it on (appliance): biiskaakonebidoon + d = biiskaakonebidood

example: **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* = **biigobidooyang**

example: Da-nishkaadizi giishpin **biigobidooyang** 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 awiia ji-aanikanootaaged. = If I 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-banaajitooon 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 = nandawendanziswaang

example: Giishpin **nandawendanziswaang** ji-miijiyaang okon, giga-bagidinimin ji-miijisiwaang?

= 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 dibaajimowin, gaawiin awiia 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~~n~~ + 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~~n~~ + 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~~n~~ + sig = maagobidoosig

example: Giishpin **maagobidoosig**, gaawiin gegoo da-ziiiginigaadesinooon. = If he doesn't squeeze it, nothing will come out.

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'iw
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** gaagiigidoo-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 *vti-2* make it: ~~ozhitoon~~ + siweg = ozhitoosiweg

example: Giishpin **ozhitoosiweg** i'iw
nooshkaachinaagan wayiiba, da-zanagad ji-
giizhiikamang i'iw 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 iskgamiziganing 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 learned 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: Gaawin 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-*.

aabaabika'an *vti-1* unlock it

example: Apegish wii-aabaabika'amowaad ishkwandem wayiiba. = I hope they will open the door soon.

apagidoon *vti-2* throw it

example: Owii-apagidoon bikwaakwadoons. = 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-
anishinaabemowaad 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.

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

The change only occurs on the initial consonant of the original verb stem only after *gii-*, *gaa-*, *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.

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

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

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'itooon *vti-2* fix it: aaniin nanaa'itooon + yeg + (initial vowel change) = aaniin nanaa'itooyeg

example: Aaniin nanaa'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-takobidood niwaazakizinan =
Who tied my Sorel boots?

INITIAL VOWEL CHANGES WITH PARTICIPLE FORMATION: Participles 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-gaganoonaa 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*.

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

example: Gidaa-miigwechiwi'aag ingiw
debendangig o'ow niimi'idiiwigamig. = 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** ishkodewaaboo. = 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: Gii-noondawaag ina ingiw
gaa-kojipidoojig inzhiiwaagamizigan? = 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 VIIs can open the door to a firmer understanding of the entire language. Anybody who seriously wants to become fluent can do it. There is no miracle or easy answer. However, with hard work and this type of exercise, it can be done. Miigwech.

VTI COMMAND CONJUGATION REFERENCE CHART

	giin you	giinawaa you plural	giinawind us (inclusive)
affirmative vti-1	VTI <i>waabandan</i>	VTI - n + mok <i>waabandamok</i>	VTI + daa <i>waabandandaa</i>
negative vti-1	gego VTI + gen <i>gego waabandangen</i>	gego VTI + gegon <i>gego waabandangegon</i>	gego VTI + zidaa <i>gego waabandanzidaa</i>
affirmative vti-2	VTI <i>biidoon</i>	VTI - n + yok <i>biidooyok</i>	VTI - n + daa <i>biidoodaa</i>
negative vti-2	gego VTI - n + ken <i>gego biidooken</i>	gego VTI - n + kegon <i>gego biidookegon</i>	gego VTI - n + sidaa <i>gego biidoosidaa</i>

VTI-1 CONJUGATION REFERENCE CHART A FORM

	<i>singular positive</i>	<i>plural positive</i>	<i>singular negative</i>	<i>plural negative</i>
niin me	ninoondaan I hear it	ninoondaanan I hear those things	gaawiin ninoondanziin I don't hear it	gaawiin ninoondanziinan I don't hear those things
giin you	ginoondaan you hear it	ginoondaanan you hear those things	gaawiin ginoondanziin you don't hear it	gaawiin ginoondanziinan you don't hear those things
wiin him, her	onoondaan he or she hears it	onoondaanan he or she hears those things	gaawiin onoondanziin he or she doesn't hear it	gaawiin onoondanziinan he or she doesn't hear those things
niinawind us (exclusive)	ninoondaamin we hear it	ninoondaamin we hear those things	gaawiin ninoondanziimin we don't hear it	gaawiin ninoondanziimin we don't hear those things
giinawind us (inclusive)	ginoondaamin we hear it	ginoondaamin we hear those things	gaawiin ginoondanziimin we don't hear it	gaawiin ginoondanziimin we don't hear those things
giinawaa you plural	ginoondaanaawaa you all hear it	ginoondaanaawaan you all hear those things	gaawiin ginoondaanaawaa you all don't hear it	gaawiin ginoondaanaawaan you all don't hear those things
wiinawaa them	onoondaanaawaa they hear it	onoondaanaawaan they hear those things	gaawiin onoondaanaawaa they don't hear it	gaawiin onoondaanaawaan they don't hear those things

VTI-1 CONJUGATION REFERENCE CHART B FORM

	<i>singular positive</i>	<i>plural positive</i>	<i>singular negative</i>	<i>plural negative</i>
niin me	noondamaan when, as I hear it	noondamaan when, as I hear those things	noondanziwaan when, as I don't hear it	noondanziwaan when, as I don't hear those things
giin you	noondaman when, as you hear it	noondaman when, as you hear those things	noondanziwan when, as you don't hear it	noondanziwan when, as you don't hear those things
wiin him, her	noondang when, as he or she hears it	noondang when, as he or she hears those things	noondanzig when, as he or she doesn't hear it	noondanzig when, as he or she doesn't hear those things
niinawind us (exclusive)	noondamaang when, as we hear it	noondamaang when, as we hear those things	noondanziwaang when, as we don't hear it	noondanziwaang when, as we don't hear those things
giinawind us (inclusive)	noondamang when, as we hear it	noondamang when, as we hear those things	noondanziwang when, as we don't hear it	noondanziwang when, as we don't hear those things
giinawaa you plural	noondameg when, as y'all hear it	noondameg when, as you all hear those things	noondanziweg when, as you all don't hear it	noondanziweg when, as you all don't hear those things
wiinawaa them	noondamowaad when, as they hear it	noondamowaad when, as they hear those things	nondanzigwaa when, as they don't hear it	noondanzigwaa when, as they don't hear those things

VTI-2 CONJUGATION REFERENCE CHART A FORM

	<i>singular positive</i>	<i>plural positive</i>	<i>singular negative</i>	<i>plural negative</i>
niin me	imbiidoon I bring it	imbiidoonan I bring those things	gaawiin imbiidoosiin I don't bring it	gaawiin imbiidoosiinan I don't bring those things
giin you	gibiidoon you bring it	gibiidoonan you bring those things	gaawiin gibiidoosiin you don't bring it	gaawiin gibiidoosiinan you don't bring those things
wiin him, her	obiidoon he or she brings it	obiidoonan he or she brings those things	gaawiin obiidoosiin he or she doesn't bring it	gaawiin obiidoosiinan he or she doesn't bring those things
niinawind us (exclusive)	imbiidoomin we bring it	imbiidoomin we bring those things	gaawiin imbiidoosiimin we don't bring it	gaawiin imbiidoosiimin we don't bring those things
giinawind us (inclusive)	gibiidoomin we bring it	gibiidoomin we bring those things	gaawiin gibiidoosiimin we don't bring it	gaawiin gibiidoosiimin we don't bring those things
giinawaa you plural	gibiidoonaawaa you all bring it	gibiidoonaawaan you all bring those things	gaawiin gibiidoosiinaawaa you all don't bring it	gaawiin gibiidoosiinaawaan you all don't bring those things
wiinawaa them	obiidoonaawaa they bring it	obiidoonaawaan they bring those things	gaawiin obiidoosiinaawaa they don't bring it	gaawiin obiidoosiinaawaan they don't bring those things

VTI-2 CONJUGATION REFERENCE CHART B FORM

	<i>singular positive</i>	<i>plural positive</i>	<i>singular negative</i>	<i>plural negative</i>
niin me	biidooyaan when, as I bring it	biidooyaan when, as I bring those things	biidoosiwaan when, as I don't bring it	biidoosiwaan when, as I don't bring those things
giin you	biidooyan when, as you bring it	biidooyan when, as you bring those things	biidoosiwan when, as you don't bring it	biidoosiwan when, as you don't bring those things
wiin him, her	biidood when, as he or she brings it	biidood when, as he or she brings those things	biidoosig when, as he or she doesn't bring it	biidoosig when, as he or she doesn't bring those things
niinawind us (exclusive)	biidooyaaang when, as we bring it	biidooyaaang when, as we bring those things	biidoosiwaang when, as we don't bring it	biidoosiwaang when, as we don't bring those things
giinawind us (inclusive)	biidooyang when, as we bring it	biidooyang when, as we bring those things	biidoosiwang when, as we don't bring it	biidoosiwang when, as we don't bring those things
giinawaa you plural	biidooyeg when, as y'all bring it	biidooyeg when, as you all bring those things	biidoosiweg when, as you all don't bring it	biidoosiweg when, as you all don't bring those things
wiinawaa them	biidoowaad when, as they bring it	biidoowaad when, as they bring those things	biidoosigwaa when, as they don't bring it	biidoosigwaa when, as they don't bring those things

GLOSSARIES

MAIN GLOSSARY

ANTON TREUER

This glossary is composed of terms appearing in the stories published in this edition of the *Oshkaabewis Native Journal*. It is intended to assist students of the Ojibwe language in translation and comprehension of those stories. For a good Ojibwe dictionary, please refer to John D. Nichols and Earl Nyholm, *A Concise Dictionary of Minnesota Ojibwe* ed. (Minneapolis: University of Minnesota Press, 1995).

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

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

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

A

a'aw *pr* that one (animate)
abakwayan *ni* cattail mat; *pl*
abakwayanan
abanaabi *vai* peek behind
abi *vai* stay home, stay put,
 sit
abinoojiikaazo *vai* act like
 a child
abinoojiinh *na* child; *pl*
abinoojiinyag
abiitan *vti* live in it, inhabit
 something
abwaan *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
agoodoon *vti* hang
 something up
agoojin *vai* hang
agoosi *vai* be perched, sit
 overlooking something
agwajiing *pc* outside
akakojiish *na* woodchuck;
pl **akakojiishag**
akamaw *vta* lie in wait for
 someone
akandoo *vai* wait in
 ambush, hunt game from
 a blind
akeyaa *pc* in a certain
 direction
aki *ni* earth; *pl* **akiin**
akik *na* kettle; *pl* **akikoog**
akina *pc* all
akiwenzii *na* old man; *pl*
akiwenziiyag
ako- *pv* since

- ako-bii'igad** *vii* that is the extent of it, be so long
- akoozi** *vai* be a certain length
- akwa'wewigamig** *ni* fish house; *pl*
- akwa'wewigamigoon**
- akwaabi** *vai* wait in watch
- akwaandawe** *vai* climb up
- amanj** *pc* I don't know (dubiative indicator)
- ambegish** *pc* I wish; also
- apegish**
- ambeshke** *pc* come on
- amo /amw-/** *vta* eat someone
- amoongi** *vai* be consumed
- anami'** *vta* pray for someone
- anama'etaw** *vta* pray for someone
- anamewin** *ni* prayer, religion; *pl* **anamewinan**
- ananagoowinini** *na* star person; *pl*
- anangoowininiwag**
- anaakan** *ni* mat; *pl*
- anaakanan**
- anaamakamig** *pc* under ground
- anaamibag** *pc* under the leaves
- anaamibiig** *pc* under water
- ani-** *pv* coming up into time, getting along towards; also **ni-**
- animikiikaa** *vii* be thundering
- animise** *vai* fly away
- animiwizh /animiwini-/** *vta* take someone away, carry someone away
- animosh** *na* dog; *pl*
- animoshag**
- animoons** *na* puppy; *pl*
- animoonsag**
- anishaa** *pc* in vain, for nothing
- anishinaabe** *na* Indian; *pl*
- anishinaabeg**
- anishinaabemo** *vai* speak Indian
- anishinaabewin** *ni* Indian custom; *pl*
- anishinaabewinan**
- anishinaabewinikaade** *vii* it is named in Indian
- anishinaabewinikaazh /anishinaabewinikaan-/** *vta* call someone in Indian
- anokii** *vai* work
- anokiitaw** *vta* work for someone
- anooj** *pc* a variety of

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

anwebi *vai* rest

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

apagidoon *vti* throw something

apagin *vta* throw someone

apa'iwe *vai* run away from people to a certain place

apakwaan *ni* roof; *pl* **apakwaan**

apakweshkwe *na* birch bark roofing rolls; *pl* **apakweshkweyag**

apane *pc* always

apenimo *vai+o* rely on people, rely on things

apishimo *vai* lay a bed

apishimonike *vai* make bedding, make mats

apii *pc* time, at a certain time

apiichiikaw *vta* control someone to a certain extent

apiitad *vii* it is a certain time, in the midst of a certain season; also **apiitaa**

apiitaanimizi *vai* be of a certain status, be

important, be a certain height

apiitendaagwad *vii* be of great importance

apiitenim *vta* hold someone in high regard, feel about someone to a certain extent, be proud of someone

apiitizi *vai* be a certain age

asabaabisens *ni* thread; *pl* **asabaabisensan**

asabike *vai* make nets

aseke *vai* tan hides

asemaa *na* tobacco; *pl* **asemaag**

asemaake *vai* make a tobacco offering

ashi /*as-*/ *vta* put someone in a certain place

ashigan *na* largemouth bass; *pl* **ashiganag**

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

asinii-bwaan *na* Asiniboin Indian; *pl* **asinii-bwaanag**

ataadiwag /*ataadi-*/ *vai* they gamble with one another

atemagad *vii* put there

atoon *vti* put something somewhere

awanjish *pc* persistently,
stubbornly, even though

awas *pc* go away

awashime *pc* more so,
much more

awedi *pr* that one over there

awesiinh *na* wild animal; *pl*
awesiinyag

awiiya *pc* someone

ayaa *vai* be somewhere

ayaabojii *vai* forward one's
understanding of
something

ayaan *vti* have something

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

ayaaw *vta* have someone

ayekozi *vai* tired

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*

Rhineland, 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
aabaakawi' *vta* revive someone
aabaakawizi *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
aadamooii *na* automobile; *pl* **aadamooiiig**
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
aapijita *vai* to be about
aasamigaabawi' *vta* stand
 before someone
aasaakamig *ni* moss; *pl*
aasaakamigoon
aatayaa *pc* exclamation (of
 male speech)
aate' *vta* extinguish him
aatebadoon *vti* turn off the
 light
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

babaa- *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'odiwag
/bakite'odi-/ *vai* they hit one another

bakobii *vai* go down into the water

bakobiigwaashkwani *vai* jump in the water

bakobiise *vai* fall into the water

bakwajindibezh
/bakwajindibezhw-/
vta scalp someone

bamenim *vta* take care of someone

banaaji' *vta* spoil someone

banaajitooon *vti* spoil something, ruin something

bangii *pc* little bit, small amount

bangiiwagizi *vai* be a little bit, be few

banzo /banzw-/ *vta* singe someone

bapawaangeni *vai* flap wings, beat wings

bawa'am *vai* knock rice

bawa'iganaandan *vti* knock rice

bawa'iminaan *vai* pincherry; pl

bawa'iminaanan

Bawatig *place* Sault Ste. Marie; also Bawating

bawaazh /bawaan-/ *vta* dream about someone

bazangwaabishim *vai* dance with eyes closed

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

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

bazigwii *vai* get up, stand
up

baabige *pc* immediately

baabii' *vta* wait for
someone

baakaakon *vti* open
something

baakakaabi *vai* open eyes

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

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

baakinige *vai* lift
(something) open

baakizige *vii* it is
consumed in flames

baamaadagaa *vai* swim
about

baamendan *vti* pay
attention to something

baamenim *vta* worry about
someone

baanima *pc* afterwards,
later on

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

baapaagokozhiwewinini
na barber; *pl*

baapaagokozhiwe=
wininiwag

baapaagokozhiwe=
wininiiwi *vai* be a
barber

baapaase *na* red headed
woodpecker; *pl*

baapaaseg

baapi *vai* laugh

baapinakamigizi *vai* good
time with laughter
involved

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

baashkijiishkiw *vta*
explode out of someone

baashkinede *vii* it steams,
the breathing is visible

baashkiz /**baashkizw-** *vta*
shoot at someone

baashkizigan *ni* gun; *pl*
baashkizigan

baashkizige *vai* shoot

Baatawigamaag *place*
Whitefish, Wisconsin

baatayiinat *vii* be
numerous

baatayiinadoon *vti* have a
lot of something, plenty

baatayiino *vai* plentiful,
numerous; also

baataniino

baataashin *vai* get stuck

baate *vii* air is parched, dry

baazagobizh

/baazagobin-/ *vta*

scratch someone

bebakaan *pc* different

bebakaanad *vii* be different

bebakaanitaagod *vii* be

talked about differently;

also **bebakaanitaagwad**

bebakaanizi *vai* be

different

bebezhig *pc* one at a time

bebiboon *pc* each winter

bedose *vai* walk slowly

bekaa *pc* wait

bekish *pc* at the same time

bishizh /bishizhw-/ *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

bimibatoo *vai* run

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

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

bimibizo *vai* drive by

bimishkaa *vai* paddle by

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

bimose *vai* walk

bimoom *vta* carry someone on one's back

bimoonda' *vta* carry something for someone
bimoondan *vti* carry something off on one's back
bi-naadin *vti* fetch it here, haul something inside
bi-naagozi *vai* appear, come forth
binaan *vta* carry someone away
bi-naazikaw *vta* come to someone
bine *na* partridge; *pl*
binewag
bineshiinh *na* bird; *pl*
bineshiinyag
bineshiinyiwi *vai* be a bird
binesi *na* thunderbird, eagle, large bird; *pl*
binesiyag
bingwe'ombaasin *vii* cloud of dust is stirred up
binooban *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 *vti* bring something
biidwewe *vai* be heard approaching
biidwewe *vii* sound approaches
biidwewebizo *vai* be heard approaching by motor
biikojii *vai* have a pot belly, be plump
biinad *vii* be clean
biinashkina'
/biinashkina'w-/ *vta*

- load ammunition into
someone
- biindasaagan** *ni* raft; *pl*
biindasaaganan
- biindashkwaazh**
/biindashkwaan-/ *vta*
stuff someone
- biindaakojige** *vai* offer
tobacco
- biindaakoozh**
/biindaakoon-/ *vta*
offer someone tobacco
- biindig** *pc* inside
- biindige** *vai* go inside,
enter
- biindigebatoo** *vai* run
inside
- biindigenaazhikaw** *vta*
chase someone inside
- biindigenisin** *vii* wood is
brought inside
- biindigewin** *vta* bring
someone inside
- biindigeyaanimagad** *vii* it
enters something
- biindigeyoode** *vai* crawl
inside
- biini'** *vta* clean someone
- biinish** *pc* until, up to,
including
- biinitoon** *vti* clean
something
- biinjayi'ii** *pc* over the edge
- biinji-** *pn, pv* inside
- biinjibizo** *vai* fall while
going fast, fall in
- bii'o** *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
- boonitoo** *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 *vti* add something
in, mix something in

dagoshin *vai* arrive there

dagoshkaagozi *vai* it
comes upon someone

dagozi *vai+o* add things in,
mix in

dakama'o *vai* ferry across

dakamaashi *vai* sail, cruise
(by wind)

dakamii *vai* ferry

dakaasin *vii* frigid, cold
wind

dakoozi *vai* be short

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

dakwamidiwag

/dakwamidi-/ vai they
bite one another

dakwange *vai* bite

danakii *vai* dwell, live,
reside

danaasag *pc* so to speak

danizi *vai* stay somewhere,
belong somewhere

danwewidam *vai* be heard
speking in a certain place

dash *pc* and, but

dashiwag /*dashi-/ vai*
they are a certain number,
they are so many

dasing *pc* times, so many
times

daso-giizhigon *vii* it is so
many days

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

dazhishinikaa *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

daa *vai* dwell

daangandan *vti* sample
something by taste

daanginan *vti* touch
something

daangishkaw *vta* kick
someone, kick someone
along

de- *pv* sufficiently, enough

Debaasige *name* Light of
the Sun

debibido *vai+o* grapple
over something, grab
things

debibidoon *vti* catch
something, grab
something

debibizh /*debibin-/ vta*
catch someone

debinaak *pc* carelessly, any
old way

debwenim *vta* believe
someone, be convinced by
someone

debwetan *vti* believe
something, heed

something, e.g. a warning
or belief

debwetaw *vta* obey
someone, believe
someone

debweyendam *vai* become
convinced, come to
believe something

degitenim *vta* be impressed
with someone

dewe'igan *na* drum; *pl*
dewe'iganag

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

diba'igebii'igaans *ni*
receipt; *pl*

diba'igebii'igaansan

dibaabandan *vti* inspect
something, look
something over

dibaajimo *vai* tell stories

dibaajimotaw *vta* tell
someone stories

dibaajimowin *ni* story; *pl*
dibaajimowinan

dibi *pc* wherever, I don't
know where

dibidaabaan *ni* wagon,
carriage; *pl*

dibidaabaanan

dibiki-giizis *na* moon; *pl*

dibiki-giizisoog

dibishkoo *pc* just like

dibishkookamig *pc*

opposite, right accross

dimii *vii* deep water

dino *pc* kind, type

dinowa *pc* kind, type

ditibiwebishkigan *ni*
bicycle; *pl*

ditibiwebishkiganan

ditibizo *vai* roll along,
speed along by rolling

doodaazo *vai* do something
to one's self

doodoon *vta* do something
to someone

dooskaabam *vta* peek at
someone

E

edino'o *pc* even, also
enda- *pv* just
endaso- *pv* every
endaso-dibik *pc* every
 night
endaso-giizhig *pc* every
 day; also **endaso-**
giizhik
endazhi-
ganawenimindwaa
gichi-aya'aag *place*
 nursing home
endaawigam *ni* dwelling;
pl **endaawigamoon**
enigok *pc* with effort,
 forcefully
enigoons *na* ant; *pl*
enigoonsag; also: **enig**
enigoowigamig *ni* ant hill;
pl **enigoowigamigoon**
eniwek *pc* relatively
eshkam *pc* increasingly so
eta *pc* only
eta go gaawiin *pc* except
eya' *pc* yes; also **enh**

G, H

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

gagijiidiye *vai* be constipated
gagiikwewinini *na* preacher; *pl*
gagiikwewininiwag
gagwaadagitoo *vai* suffer
gagwaadagii' *vta* make someone suffer
gagwaanisagendaagozi *vai* be considered terrible, be considered disgusting
gagwaanisagizi *vai* be mean
gagwe- *pv* try
gagwejim *vta* ask someone
gagwejitoon *vti* try something; also:
gojitoon
gakaabikise *vai* fall down a hill, fall off a cliff
ganawaabam *vta* look at someone
ganawaabandan *vti* look at something
ganawenim *vta* look after someone
ganawenjigaade *vii* it is looked after
ganoozh /ganoon-/ *vta* call to someone, talk to someone
gashkapidoon *vti* bundle something up

gashki' *vta* earn someone
gashkibidaagan *na* tobacco, pipe or bandolier bag; *pl*
gashkibidaaganag
gashkigwaaso *vai* sew
gashkimaa *pc* I'll show you, come on, look
gashkitoon *vti* be able to do something, be successful at something
gashkendam *vai* sad
gawaji *vai* freeze to death
gawanaandam *vai* starve
Gawigoshko'iweshiinh *name*
 Gawigoshko'iweshiinh (Scary Bird)
gayaashk *na* seagull; *pl*
gayaashkwag
gaye *pc* and
gaa' *vta* punish someone, inflict suffering on someone
gaabawi *vai* stand
gaag *na* porcupine; *pl*
gaagwag
Gaa-gaabikaang *place* St. Paul, Minnesota; also *loc* at the waterfall
gaaginaagozi *vai* look like a porcupine

gaagiigido *vai* talk, give a speech

gaagiigidoo-

biiwaabikoons *ni*

telephone; *pl*

gaagiigidoo-

biiwaabikoonsan

gaagiijibidoon *vti* finish tying something off

gaagiijitoon *vti* appease something

Gaa-jiikajiwegamaag

place Roy Lake,

Minnesota

gaanda'igwaason *ni*

thimble; *pl*

gaanda'igwaasonan

gaandakii'ige *vai* pole

gaashkiishkigijiibizh

/gaashkiishkigijiibin-/

vta slice somebody into pieces

gaawi'awiwi *vai+o* thwart people

gaawiin *pc* no

gaawiin ginwenzh *pc* not long

gaawiin ingod *pc* not a single thing

Gaa-zagaskwaajimekaag

place Leech Lake,

Minnesota

gaazhagens *na* cat; *pl*

gaazhagensag

gaazootaw *vta* hide from someone

gegaa *pc* almost

geget *pc* truly, really

gego *pc* don't

gegoo *pc* something

gemaa gaye *pc* or

gete- *pn* old time, old fashioned

Gete-gitigaaning *place* Lac

Vieux Desert

geyaabi *pc* still

Gibaakwa'igaansing

place Bena, Minnesota

giboodiyegwaazon *na*

pants; *pl*

giboodiyegwaazonag

gibwanaabaawe *vai*

drown

gichi- *pn, pv* very, greatly

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

gichi-

ginwaabikobaashkizigan,
-an *ni* cannon

gichimookomaan *na* white man; *pl*

gichimookomaanag;

also **chimookomaan**

gichimookomaaniwin=

anamewin *ni* white

man's religion; *pl*
gichimookomaani=
winanamewinan
Gichitwaa Piita *name*
 Saint Peter
gichi-waaginogaan *ni* big
 domed lodge; *pl* **gichi-**
waaginogaan
gidasige *vai* parch rice
gidimaagizi *vai* be poor,
 humble
gigizheb *pc* in the morning
gigizhebaa-wiisini *vai*
 eats breakfast
gigizhebaawagad *vii* be
 morning
gijiigibin *vta* snare
 someone
gikendan *vti* know
 something
gikendaasoowigamig *ni*
 college, university; *pl*
gikendaasoowigamigooon
gikenim *vta* know someone
gikinawaabi *vai* learn by
 observing
gikinoo'amaadiwin *ni*
 teaching, instruction,
 lesson; *pl*
gikinoo'amaadiwinan
gikinoo'amaagewigamig
ni school; *pl*

gikinoo'amaage=
wigamigooon
gikinoo'amaagozi *vai* be
 a student, go to school
gimoodin *vti* steal
 something
gina'amaw *vta* forbid
 someone
Giniw-aanakwad *name*
 Giniw-aanakwad (Golden
 Eagle Cloud)
ginjiba' *vta* run away from
 someone
ginjiba'iwe *vai* escape by
 fleeing
ginwaabamaawizo *vai* see
 one's self a certain way
ginwenzh *pc* long time
gisinaa *vii* cold
gitenim *vta* be impressed
 by someone, be proud of
 someone
gitige *vai* farm, plant
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*

gizhenaabiig

gizhiibattoo *vai* run fast

gizhiibazhe *vai* be itchy

gizhiibizi *vai* itchy

gizhiibizo *vai* drive fast

gii'igoshimo *vai* fast for a vision

giikaam *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'aakwaan

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

giiwanimo *vai* tell lies

giiwashkwe *vai* dizzy

giiwashkwebattoo *vai* run staggering

giiwashkwebii *vai* be drunk

giiwe *vai* go home

giiwebattoo *vai* run home

giiwegozi *vai* move home

giiwenh *pc* as the story goes

giiwewin *vta* take someone home

giiwizi *vai* be an orphan

giiwiziigamig *ni* orphanage; *pl*

giiwiziigamigoon

giiyose *vai* hunt

giizhaa *pc* beforehand, in advance

giizhendam *vai* decide,
make a resolution
giizhichigaademagad *vii*
finished, done
giizhig *na* day, sky
giizhigad *vii* be day
giizhige *vai* complete
(building)
giizhitoon *vti* finish
something
giizhiikan *vti* finish
something
giizhiikaw *vta* finish
someone, finish working
on someone
giizhiitaa *vai* ready
giizhooshim *vta* wrap,
bundle someone up warm-
like
giizhoozi *vai* be warm
giizikan *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
gwanaajiwani *vii* beautiful
gwanaajiwai *vai* nice,
beautiful, glorious
gwashkozi *vai* wakes up
gwayako- *pv* correctly
gwaanabise *vai* capsized,
flip over in a boat
gwaashkwani *vai* jump
gwech *pc* so much, enough
gwek *pc* correctly, exactly,
right
gwekigaabawi' *vta* turn
someone around while
standing

gwiiwizensiwi *vai* be a
boy

Gwiiwizensiwi-
zaaga'iganiing *place*

Boy Lake, also

Gwiiwizensi-
zaaga'iganiing

Gwiiwizensiwi-ziibiing
place Boy River; also

Gwiiwizensi-ziibiing

gwiiwizensidewe'igan *na*
little boy drum

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

haaw *pc* all right, ok

I, II

i'iw *pr* that one (inanimate)

ikido *vai* say

iko *pc* as a habit,
customarily

ikwanagweni *vai* roll up
shirt sleeves

imaa *pc* there

imbaabaa *nad* my father; *pl*

imbaabaayag

ina'am *vai* sing a certain
way

inademo *vai* cry a certain
way

inagakeyaa *pc* towards that
way there

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

inandawenim *vta* want
someone in a certain way

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

inanokii *vai* work in a
certain way

inapinazh /inapinan-/ *vta*
slice someone

inapine *vai* be ill in a certain
way

inashke *pc* look, behold

inataadiwag /inataadi-/
vai they gamble, play
 games together in a certain
 way
inawemaagan *na* relative;
pl inawemaaganag
inawiindamaage *vai* speak
 in a certain way
inaabi *vai* glance, peek
inaaboo'ive *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
Inaadagokaag *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
inendaagozi *vai* be thought
 of in a certain way, have a
 certain destiny
inenim *vta* think of
 someone
ingichi-niigi'ig *nad* my
 grandparent; *pl ingichi-*
niigi'igoog
ingiw *pr* them (animate)
ingod *pc* singularly
ingoding *pc* one time
ingodwewaan *pc* pair
ingoji *pc* somewhere,
 approximately, nearly
ingwana *pc* it turns out
 that, it was just so
ingwizis *nad* my son; *pl*
ingwizisag; also
ningozis
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**
- ipitoo** *vai* runs in a certain way
- ipizo** *vai* speeds, travels by motor in a certain way
- ishkodewaaboo** *ni* whiskey
- ishkodewidaabaan** *na* locomotive; *pl* **ishkodewidaabaanag**
- ishkodewidaabaanikana** *ni* railroad track
- ishkone** *vai* survive
- ishkonigan** *ni* reservation; *pl* **ishkoniganan**
- ishkwam** *vta* place a corpse in a certain way
- ishkwaa-** *pv* after
- ishkwaakamigad** *vii* be over with
- ishkwaane** *vai* survive an epidemic

ishkweyaang *pc* behind, in the rear, in the past

ishpate *vii* there is deep snow

ishpaagonagaa *vii* be deep snow

ishpi- *pv* above

ishpiming *pc* up above, high, in heaven

iskigamizigan *ni* sugarbush; *pl*

iskigamiziganiin

iskigamizige *vai* sugar off

itaming *loc* place, at a certain location

iwapii *pc* at that time

iye *pr* that one

izhaa *vai* goes there

izhaagowaataa *vai* climb onto a rock from the water

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

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

izhi- *pv* thus, thusly

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

izhichigaazh

/*izhichigaan-*/ *vta* treat someone a certain way

izhichigaazo *vai* be treated a certain way

izhichige *vai* does so
izhichigewinagad *vii* be done (this way)

izhidaabaazh

/*izhidaabaan-*/ *vta* drag someone to a certain place

izhidaabii'iwe *vai* drive in a certain way

izhijiwan *vii* it flows

izhinaw *vta* think of someone a certain way, think of someone respectfully

izhinaagozi *vai* look like, be in the form of

izhinaagwad *vii* it looks a certain way

izhinaazhikaw *vta* chase someone to a certain place, send someone to a certain place; also

izhinaazhishkaw

izhinikaadan *vti* name something, call something a certain name

izhinikaade *vii* be called

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

izhinikaazo *vai* he is called

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

izhinoo'an *vti* point at something
izhinoo'ige *vai* point
izhitwaa *vai* have a certain custom, belief or religion
izhitwaawin *ni* faith, religion; *pl*
izhitwaawinan
izhiwe *vai* something happens to someone
izhiwebad *vii* it happens
izhiwebizi *vai* condition, behaves a certain way
izhiwidoon *vti* take something
izhiwijgaazo *vai* be carried or taken to a certain place
izhiwizh /*izhiwin-/* *vta* take someone somewhere
iizan *pc* so the story goes, apparently

J

jaagide *vii* it burns up
jaaginan *vta* use somebody up, destroy someone
jaagizan *vti* burn something up
jaagizo *vai* burn up
jaagizodizo *vai* burn one's self
ji- *pv* to, so that, in order to
jiibaakwaadan *vti* cook something
jiigeweyaazhagaame *vai* walk along the shore
jiigi- *pv, pn* near
jiigibiig *pc* along the shore, by the water
jiigishkode *pc* near the fire

M

madaabii *vai* go to the shore
madaabiiba' *vta* run away from someone to the shore
madaabiigozi *vai* move to the shore
madoodoo *vai* attend sweat lodge ceremony
madwe-ikido *vai* be heard to say, speak from a distance
madwe'oode *vai* be heard crawling
madwezige *vai* be heard shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makadewiiaas *na* black man, African American;
pl **makadewiiaasag**
makakoonsike *vai* make baskets, make containers
makam *vta* take something away from someone by force
makandwe *vai* take by force
makizin *ni* shoe, moccasin;
pl **makizinan**

makoons *na* little bear, bear cub; *pl* **makoonsag**
makoonsag-gaa-nitaawigi'aawaadi-giizis *na* February
makwa *na* bear; *pl* **makwag**
makwan *vii* it is easy to peel (bark)
makway *ni* birch bark or cattail lodge covering; *pl* **makwayan**
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

manidoo *na* spirit; *pl*

manidoog

Manidoo-minisaabikong

place Spirit Rock Island

manidoowendan *vti*

consider something sacred

manoominikaa *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

mashkawiziiwin *ni*

strength

mashkijiitad *ni* tendon; *pl*

mashkijiitadoon

mashkiki *ni* medicine

mashkikiwigamig *ni*

pharmacy, hospital

mashkikiwinini *na*

doctor; *pl*

mashkikiwininiwag

Mashkimodaang *place*

Bagley, Minnesota

Mashkii-ziibiing *place*

Bad River, Wisconsin

mashkode *ni* prairie; *pl*

mashkoden

mashkodewanishinaabe

na prairie Indian; *pl*

mashkodewanishi=

naabeg

mashkosaagim *na* grass

snowshoes; *pl*

mashkosaagimag

mawadishi /mawadis-/ *vta*

visit someone

mawadishiwe *vai* visit

mawi *vai* cry

mawim *vta* cry for someone

mawinazh /mawinan-/ *vta*

attack someone, charge

someone

mawinzo *vai* pick berries,

go blueberry picking

mawishki *vai* be a cry-

baby, cry constantly

mayaganishinaabe *na*

strange Indian, non-local

Indian; *pl*

mayaganishinaabeg

mayagwe *vai* speak

strangely, speak a

different language

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

mazinichiganag

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

mazitaagozi *vai* cry out

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

maadanokii *vai* start
working

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

Maadakawakwaaning
place Bear's Pass,
Ontario

maadakide *vii* it starts on
fire

maadakizige'idim *vii* it
bursts into flames

maadaapine *vai* fall ill

maajaa *vai* leave

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

maajiba'idiwag

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

maajinzhikaw *vta* chase
someone off

maajitoon *vti* start to make
something

maajii *vai* start an activity

maajii- *pv* start

maajibadaabii *vai* start to
come to the shore

maajiidoon *vti* take
something along

maajiigi *vai* grow up, start
to grow

maajiikam *vta* work on
someone

maajiikan *vti* start it

maajiish /maajiin-/ vta
take someone along

maajiishkaa *vai* start, start
one's life

maajiishkaamagad *vii*
start to move

maakabi *vai* wound people

maamakaaj *pc*
unbelievable, amazing,
awesome

maamawi *pc* all together

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

maama'ookan

maamawootaa *vai* he is put
together, combined; also

maama'ootaa

maamiginan *vti* collect
something, put something
together

- maanaadad** *vii* it is bad, ugly
- maanaadizi** *vai* be ugly
- maanendan** *vti* feel bad
about something
- maang** *na* loon; *pl*
maangwag
- maanzyi-ayaa** *vai* be bad
off
- maawiin** *pc* perhaps
- maazhendam** *vai* feel out
of balance, sickly
- maazhi-ayaa** *vai* be bad off
- maazhidoodaadizo** *vai*
cause self-inflicted injury,
injure one's self
- maazhipogozi** *vai* taste bad
- maazhise** *vai* have bad luck
- megwaa** *pc* while, in the
midst of
- megwaayaak** *pc* in the
woods
- megwe-** *pn, pv* in the midst
of something, in the
middle
- megwekob** *pc* in the bush
- memaangishenh** *na* mule;
pl **memaangishenyag**
- memwech** *pc* exactly, just
that, it is so
- meshkwad** *pc* instead
- Metaawangaag** *place* Big
Sand Lake, Wisconsin
(Hertel); also
- Wekonamindaawangaag**
- Metaawangaansing** *place*
Little Sand Lake (Maple
Plain); also
- Wekonamindaawan=
gaansing**
- mewinza** *pc* long ago
- michisag** *ni* floor; *pl*
michisagoon
- midaaswi** *nm* ten
- midewakiwenzii** *na* mide
priest; *pl*
midewakiwenziiyag
- midewanishinaabe** *na*
mide Indian; *pl*
midewanishinaabeg
- midewi** *vai* be mide
- midewiwin** *ni* medicine
dance, medicine lodge
ceremony (also
midewin)
- migi** *vai* bark
- migizi** *na* bald eagle; *pl*
migiziwag
- migizi-giizis** *na* February
- migoshkaaji'** *vta* pester
someone, bother someone
- migoshkaaji'iwi** *vai* be a
pest, annoying
- mikan** *vti* find something
- mikaw** *vta* find someone

mikigaazo *vai* he is found
somewhere
mikwamiwan *vii* hail
mikwendan *vti* remember
something
mimigoshkaaji' *vta* tease
someone
mimigoshkam *vai* jig rice
mindawe *vai* pout
mindido *vai* be big
mindimooyenh *na* old
woman; *pl*
mindimooyenyag; also
mindimoowenh
minik *pc* amount, certain
amount
minikwe *vai* drink
minis *ni* island; *pl*
minisan
Minisaabikong *place* Rock
Island, Ontario
Minisooding *place*
Minnesota
minjikaawan *na* glove,
mitten; *pl*
minjikaawanag
minjiminan *vti* hold
something in place, steady
something
minji-niizh *pr* both
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
misaabe *na* giant; *pl*
misaabeg
Misaabikong *place* Rock
Island, Ontario
misaabooz *na* hare, jack
rabbit; *pl* **misaaboozoog**

misawendan *vti* want
something, desire
something

mishiimin *na* apple; *pl*
mishiiminag

mishwen *ni* handkerchief; *pl*
mishwenan; also
moshwens

Misi-zaaga'iganiing *place*
Mille Lacs, Minnesota

Misiiziibi *place* Mississippi
River

miskomin *ni* raspberry; *pl*
miskominan

miskwaabiminzh *na* red
oshier, red willow; *pl*
miskwaabiminzhiig

Miskwaagamiwi-
zaaga'iganiing *place*
Red Lake, Minnesota

miskwaanigan *ni* head
roach; *pl*

miskwaaniganan
miskwiiwi *vai* bleed, be
bloody

miskwiwinijiishin *vai*
bleed on things, drip
blood

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

mitigokaa *vii* be a forest

mitigwaab *na* bow; *pl*
mitigwaabiig

miziwe *pc* all over,
everywhere

miziwezi *vai* intact

mii *pc* it is, there is

miigaadiwini-

gikinoo'amaadiwigamig
ni military school; *pl*

miigaadiwini-
gikinoo'amaadiwi=
gamigoon

miigaazh /miigaan-/ *vta*
fight someone

miigaazo *vai* fight

miigaazowin *ni* fight; *pl*
miigaazowinan

miigiwe *vai+o* give
something away

miijin *vti* eat something

miijiin *vta* defecate on
someone; also **miiziin**

miikana *ni* path, trail, road

miinawaa *pc* again

miinigoowaawiwag

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

miish *pc* and then

miishizinigon *vta* give

someone a whisker rub

miishidaamikam *vai* have
whiskers, mustache; also

miishidaamikan,
miishidaamikane

miizh /miin-/ vta give someone

miiziin vta defecate on someone; also **miijiin**

moogishkaa vai rise up, surface

mookawaakii vai cry to go along

mookii vai rise to a surface, emerge from a surface

Mooningwanekaan place
Madeline Island,
Wisconsin

Mooniyaang place
Montreal, Ontario

mooshkin pc full

mooshkinatoon vti fill something up with solids

mooshkine vai be full

mooshkinebadoon vti fill something up with liquid

mooshkinebii vai full of water

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

mooska'osiwag

moozhag pc always

moozhitoon vti feel something on or in one's body

N

nabanegaanens ni lean-to; *pl* **nabanegaanensan**

na'enimo vai store things

nagadan vti abandon something, leave something behind; also **nagadoon**

nagamo vai sing

nagamon ni song; *pl* **nagamonan**

nagamowin ni singing; *pl* **nagamowinan**

nagazh /nagan-/ vta abandon someone, leave someone behind

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

search for someone by
calling out

nandobani *vai* search for
the enemy, go to war

nandobaakinan *vti* search
for something by
uncovering and opening

nandom *vta* invite someone

nandomaakaw *vta*
summon someone

nandomaandan *vti* smell
something

nandone' /**nandone'w-**/
vta look for someone

nanisaanabi *vai* be in
jeopardy

nawaj *pc* more so, more
than

nawapwaan *ni* bag lunch,
lunch taken along; *pl*

nawapwaan

nayenzh *pc* both

nazhike- *pv* alone

naa *pc* (emphatic)

naadamaw *vta* assist
someone

naadin *vti* fetch something

naana'idaa *pc* by
coincidence

naanaagadawendam *vai*
reflect, ponder

naanaagadawendan *vti*

reflect on something,
consider something

naanaagadawenim *vta*

think about someone

naanaakobinawinan *vti*

make a path for something
with one's fingers

naanaazikan *vti* pay
attention to something

naangizi *vai* be light
(weight)

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

naaningim *pc* often

naaniibawi *vai* stand
around

naaniizaanendaagozi *vai*
be dangerous

naawakwe-wiisini *vai*
eats lunch

naawij *pc* middle of the lake

naazh /**naan-**/*vta* fetch
someone

naazibii *vai* haul water,
haul sap

naazikaage *vai* approach,
go to people

naazikan *vti* approach
something

naazikaw *vta* approach
someone

negwaakwaan *ni* spile; *pl*

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

nibwaakaa *vai* be wise,

intelligent

nibwaakaaminens *ni*

smart berry, smart pill; *pl*

nibwaakaaminensan

nichiiwad *vii* be a severe

storm, catastrophe

nigig *na* otter; *pl*

nigigwag

nigiigwadi *vii* it is frosted

up

nimaamaa *nad* my mother;

pl **nimaamaayag**

niminaaweshkaa *vai*

paddle away from shore

nimisad *nid* my stomach

nimishoomis *nad* my

grandfather; *pl*

nimishoomisag

nindaanis *nad* my

daughter; *pl*

nindaanisag

ningaabii'an *vii* be west

ningwizis *nad* my son; *pl*

ningwizisag; also

ningozis

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 *nad* my
 younger sibling; *pl*
nishiimenyag
nishkaadendam *vai* have
 angry thoughts
nishkaadizi *vai* angry
nisidiwag /*nisidi-/ vai*
 they kill one another, kill
 each other
nisidizo *vai* commit suicide
nisidotan *vti* understand
 something
nisidotaw *vta* understand
 someone
nising *nm* three times
niso-giizhig *pc* three days
nitam *pc* first time
nitaawichige *vai* be good
 at doing things
nitaawigi *vai* grow up
nitaawigi' *vta* raise
 someone; give birth to
 someone
niwiijaan *nad* my sibling
 unrelated by blood; *pl*
niwiijaanag
niwiiw *nad* my wife
niyawe'enh *nad* my
 namesake; *pl*
niyawe'enyag
niibawi *vai* stand
niibidan *nid* my tooth; *pl*
niibidanan

niibin *vii* be summer
niibinishiiwigamig *ni*
 resort; *pl*
niibinishiiwigamigoon
niibowa *pc* many; also
niibiyo
niigaan *pc* in the future,
 forward
niigaanizi *vai* lead
niigi *vai* be born
niigi' *vta* give birth to
 someone
niigi'aawaso *vai* give birth
niigitaw *vta* bear for
 someone
niij- *pv* fellow
niijanishinaabe *nad* my
 fellow Indian;
niijanishinaabeg
niijikiwenh *nad* my male
 friend; *pl* **niijikiwenyag**
niijii *nad* my friend (used
 by and in reference to
 males); *pl* **niijiiyag**
niijikiwenz *nad* my fellow
 (between older men)
niikaanis *na* brother,
 brethren of a certain faith;
pl **niikaanisag**
niikimo *vai* growl
niimi *vai* dance

niimi'idiwag /niimi'idii-/

vai dance with one
another

niimi'idiwin *ni* pow-
wow; *pl*

niimi'idiwinan

niin *pv* me, myself

niinizis *nid* my hair; *pl*

niinizisan

niisaaki *pc* downhill

niisaandawe *vai* climb
down

niishim *vta* place something
with someone

niisinin *vti* lower
something

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

niiwanaskindibe'

/niiwanaskindibe'w-/
vta give someone a
stunning blow to the head

niivezh /niiwen-/ vta beat
someone, defeat someone

niiwing *nm* four times

niiyaa *pc* exclamation (of
woman's speech)

niizh *nm* two

niizhobimaadizi *vai* lead a
dual life, live in two
worlds

niizhodens *na* twin; *pl*

niizhodensag

noogigaabawi *vai* stop and
stand in place

noogise *vai* stop walking

noogishkaa *vai* stop

noojichigaade *vii* it is
accumulated, acquired

noojigiigoonyiwe *vai*
harvest fish

noojimo *vai* heal

nookomis *na* my
grandmother; *pl*

nookomisag

noonaan *vta* nurse
someone, nourish
someone

noondan *vti* hear something

noondaw *vta* hear someone

noondaagwad *vii* heard

noonde- *pv* need, want,
crave

noongom *pc* today

nooni' *vta* nurse someone

noopiming *pc* in the woods

noopinadoon *vti* follow
something (abstract)

noopinazh /noopinan-/
vta follow someone

nooskwaada'

/nooskwaada'w-/ vta
lick someone

O, OO

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

ogidakamig *pc* on top of
 the ground, on the bare
 ground
ogimaa *na* chief, boss; *pl*
ogimaag
ogimaakwe *na* head
 woman; *pl* **ogimaakweg**
Ogimaa-wajiwing *place*
 Chief Mountain (Sisseton)
ogiishkimansii *na*
 kingfisher; *pl*
ogiishkimansiiyag
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 Menomoni Indian; *pl*
omanoominii-
anishinaabeg
omaa *pc* here
ombi-ayaa *vai* come to the
 surface, rise up, have
 one's spirit lifted
ombigiyaawaso *vai* raise a
 family
ombiigizi *vai* be loud
omigii *vai* scab up

omigii *vii* it is scabby

onapizh /onapin-/ *vta*
harness someone, tie
someone

onapidoon *vti* tie
something

onashkinadoon *vti* load
something

onaagoshi-wiisini *vai*
eats supper

onaagoshin *vii* be evening

ondakaanezi *vai* be from
somewhere, be raised
somewhere

ondamitaa *vai* be busy

ondaadizi *vai* be born,
come from a certain place

ondaadiziike *vai* give birth

ondin *vta* get someone

ondinan *vti* get something
from somewhere

ongow *pc* these ones
(animate)

oningwiigan *nid* his wing;
pl oningwiiganan

oninj *nid* his finger; *pl*
oninjiin

onishkaa *vai* get up (from a
lying position)

onizhishin *vii* be nice, good

oniijaanisi *vai* has a child

onji- *pv* reason for

onjibaa *vai* be from
somewhere

onji'idim *vai* be prohibited
from doing something, be
restricted

onjishkaamagad *vii* it starts
from a certain place, it
starts for a certain reason

onjii *vai* be from
somewhere

onow *pr* these ones
(inanimate)

onwaachige *vai* be
psychic, have
premonitions

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

onzaam *pc* overly, too
much, extremely

onzaamakami *vii* it is an
overreaction

onzaamibii *vai* drink too
much

onzaamine *vai* deathly ill,
extremely sick

opime- *pv, pn* side

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

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

opwaagan *na* pipe; *pl*

opwaaganag

opwaaganebi *vai* pipe is offered

oshaakaw *vta* scare someone away

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

oshkaabewisag

oshkaabewisiwi *vai* be messenger

oshkiniigikwe *na* young woman; *pl*

oshkiniigikweg

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

owaakaa'igani *vai* has a house

owiiyaw'e'nyi *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

ozhaawashkwaabaawe

vai have blue marks on one's body

ozhichigaade *vii* be built

ozhiga'ige *vai* tap trees

ozhigaw *vta* build a house for someone

ozhige *vai* build lodges

ozhimo *vai* flee

ozhimobattoo *vai* run in flight

ozhishenyi *vai* have an uncle

ozhisinaagane *vai* sets the table

ozhitoon *vti* make something

ozhiitaa *vai* prepare

oodena *ni* village; *pl*

oodenawan

oonh *pc* oh, well (emphatic)

S, SH, T

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

wayiiba *pc* soon

Wazhashkoonsing *place*

Wisconsin

waabam *vta* see someone

waabamoojichaagwaan *ni*

mirror; *pl*

waabamoojichaagwaan

waabanda' *vta* show

someone

waabandan *vti* see

something

waaban *ni* east

waabashkiki *ni* swamp; *pl*

waabashkikiin

waabishkaa *vii* be white

waabishkaagoonikaa *vii*

there is a white blanket of
snow; also

waabishkaagonagaa

waabishkiwe *vai* be white

waabiingwe *vai* be pale

faced

waabooyaan *ni* blanket; *pl*

waabooyaanan

waabooz *na* rabbit,

cottontail; *pl*

waaboozoog

waaboozoo-miikanens *ni*

rabbit trail; *pl*

waaboozoo-

miikanensan

waagaakwad *ni* ax; *pl*

waagaakwadoon

waagaashkan *vti* bend

something to a certain

shape

waagaawi *vai* be bent,

hunched over

Waagoshens *name* Little

Fox

waakaa'igan *ni* house; *pl*

waakaa'iganan

waakaa'igaanzhish *ni*

shack; *pl*

waakaa'igaanzhishan

waakoon *na* fungus; *pl*

waakoonag

waasa *pc* far

waasamoobimide-

zhooshkodaabaan *na*

snowmobile; *pl*

waasamoobimide-

zhooshkoodaabaanag;

also **waasiganibimide-**

zhooshkoodaabaan

waasawad *vii* it extends, it

goes far

waaswaa *vai+o* shine

things

Waaswaaganing *place* Lac

du Flambeau, Wisconsin

waawanoo *vai* lay eggs,

nest

waawaabiganoojiinh *na*

mouse; *pl*

w a a w a a b i g a n o o j i i n y a g

waawaabishkimoose *na*

grub worm; *pl*

waawaabishkimooseg

waawaashkeshi *na* deer;

pl **waawaashkeshiwag**

Waawiyegamaag *place*

Big Round Lake,

Wisconsin

waawiyeyaakwad *vii* be

round (something of
wood)

waawiyezi *vai* be round

waawiiji'iyē *vai* be in

someone's company,
assist

webin *vta* throw someone

away, part with someone

webinan *vti* throw

something away

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*

wemitigoozhiiwag

wenabi' *vta* place someone

in a sitting position

wendaabang *vii* east;

conjunct of *ondaaban*

wenjida *pc* on purpose, for

a particular reason; also

onjida

wewebinan *vti* shake

something

weweni *pc* properly, easily,

in a good way

wewiib *pc* hurry, fast

wiidabim *vta* sit with

someone

wiidigem *vta* marry

someone

wiidigendiwag

/**wiidigendi-**/ *vai* they

are married to one

another, be married

wiidookaw *vta* help

someone

wiigiwaam *ni* bark lodge,

dance arbor; *pl*

wiigiwaaman

wiigiwaamike *vai* make

wigwam

wiiji- *pv* together, with

wiiji' *vta* go with someone,
accompany someone

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

wiijiiw *vta* go with
someone

wiikaa *pc* ever

wiikobidoon *vti* pull
something

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

wiikwajitoo *vai* endeavor
wiikwajitooon *vti* try to do
something

wiin *pc* by contrast

wiin *pr* him, himself

wiin *vta* name someone

wiineta *pr* only him, only
her

wiindamaw *vta* tell
someone

wiinde *vii* be called

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

wiinibiigoo *na* Winnebago
Indian; *pl wiinibiigoog*

wiinino *vai* be fat

wiinjigaade *vii* it is named
so

wiinzo *vai* have a certain
name

wiinzowin *ni* name; *pl*
wiinzowinan

wiipemaawaso *vai* sleep
with a child protectively

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

wiisini *vai* eat

wiisiniwin *ni* food

wiisookan *vti* abuse it,
fixate on something,
spend lot of time with
something

wiisookaw *vta* spend lots
of time with someone,
fixate on someone

wiinyaas *ni* meat; *pl*
wiinyaasan

Z, ZH

- zagaswaa** *vai* smoke
zagaswaadan *vti* smoke it
zagaswaajigaade *vii* it is smoked
zagaswe' *vta* offer smoke to someone
zagaswe'idiwag
 /zagaswe'idi-/ *vai* they smoke together, share a smoke, have a ceremony or meeting
zagaswem *vta* offer smoke to someone in prayer
zaka' /zaka'w-/ *vta* light someone, smoke someone, e.g. a pipe
zaka'on *ni* cane; *pl*
zaka'onan
zaziikizi *vai* be the oldest, be older than others
zaaga'am *vai* go outside, exit, go to outhouse
zaaga'igan *ni* lake; *pl*
zaaga'iganiin
zaagajiwe *vai* come out over a hill
zaagajibatoo *vai* run around a hill
zaagakii *vii* sprout
- zaagi'** *vta* love someone
zaagiziba'idiwag
 /zaagiziba'idi-/ *vai* they run out together
zaagizibatoo *vai* run out of someplace
zaasaakwe *vai* give a war whoop
zegi' *vta* 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 *vta* pity someone, bless someone, love someone
zhayiigwa *pc* now already
zhazhiibitam *vai* stubborn
zhaabwii *vai* survive
zhaaganaashiimo *vai* speak English
zhaagode'e *vai* be cowardly
zhaashaaginizide *vai* be barefoot
Zhaawanose *name*
 Zhaawanose, Hartley White

Zhaawanoowinini *name*
 Zhaawanoowinini, Collins
 Oakgrove

Zhigaagong *place* Chicago;
 also **Gaa-**
zhigaagowanzhigokaag
zhimaaganish *na* soldier;
pl zhimaaganishag
zhingenim *vta* disapprove of
 someone

zhingibiz *na* helldiver
 (grebe); *pl zhingibizag*

zhingishin *vai* lie down

zhingitaagozi *vai* express
 disapproval of something

zhingobikaadan *vti* line
 something with evergreen
 boughs

zhiishiib *na* duck; *pl*
zhiishiibag

zhiishiigi *vai* urinate

zhiwaagamizigan *ni*
 maple syrup

zhoominaaboo *ni* wine

zhooshkodaabaan *ni*
 sleigh; *pl*
zhooshkodaabaanan

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

zipokaani *vii* it closes

ziibi *ni* river; *pl ziibiwan*

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

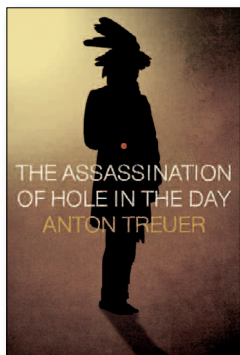
ziikaapidan *vti* gulp
 something down

ziinzibaakwad *ni* sugar;
pl ziinzibaakwadoon

zoogipon *vii* be snowing

zoongide'e *vai* be brave

zoongizi *vai* strong, solid



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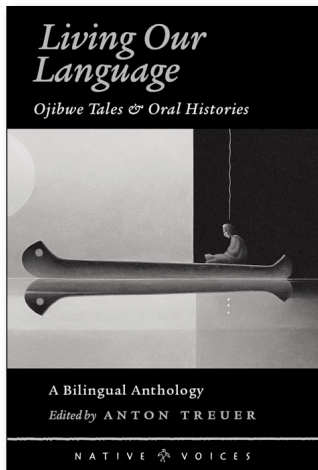
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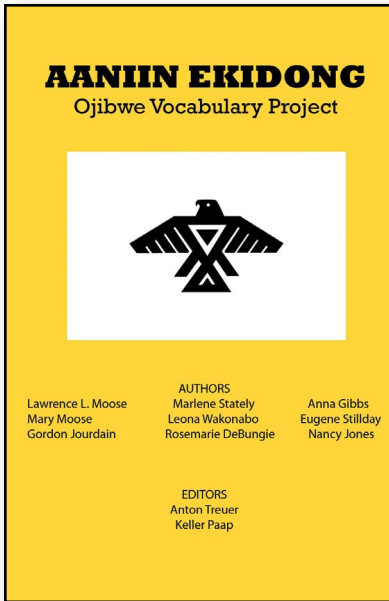
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For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things 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.

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First Speakers

RESTORING THE OJIBWE LANGUAGE



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.

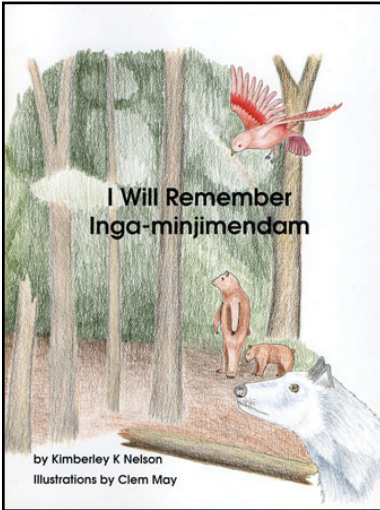


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*By Kimberly Nelson
Illustrated by Clem May
Translation by
Earl Otchingwanigan
(Nyholm)
Audio by Anton Treuer*

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.

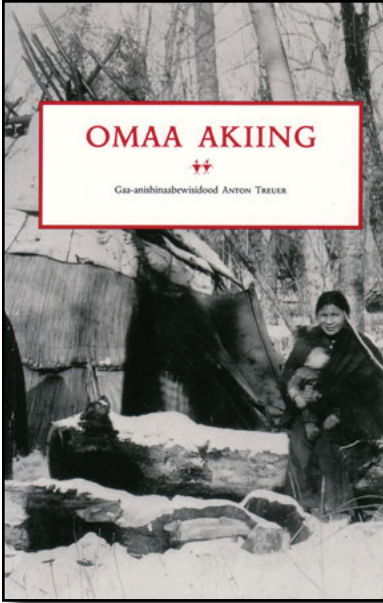
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OMAA AKIING

Anton Treuer, Editor

\$11.00

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

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Illustrated by Wesley Ballinger

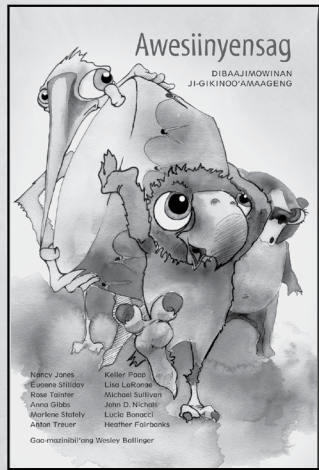
These original stories, written in Anishinaabemowin, delight readers and language learners with the antics of animals who playfully deal with situations familiar to children in all cultures. Suitable for all ages, this book can

be read aloud, assigned to classes, shared at language tables, gifted to elders, and enjoyed by all who love Anishinaabemowin.



Aapiji go ingii-minwendam agindamaan o'o mazina'igan, anishinaabewi-mazina'igan, abinoojiinyiwi-mazina'igan. Baatayiinowag ingiw anishinaabeg gaa-wiidookaazowaad o'o gii-ozhichigaadeg, aanind gii-dibaaJimowag, aanind dash gii-ozhibii'igewag; ingiw gichi-aya'aag, weshki-aya'aawijig igaye, gikinoo'amaagewiniwag, gikinoo'amaagewikweg igaye. Gakina go onandawendaanaawaa i'iw ji-ozhitoowaad i'iw ge-naadamaagonid iniw odabinoojiimiwaan, weweni ji-nitaa-anishinaabemonid, ji-nitaa-agindamonid odinwewinini, weweni go ji-nitaaanishinaabewibii'aminid igaye. Awesiinyensag aajimaawag o'o mazina'iganing, mino-mazinaakizowag ingiw igaye.

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



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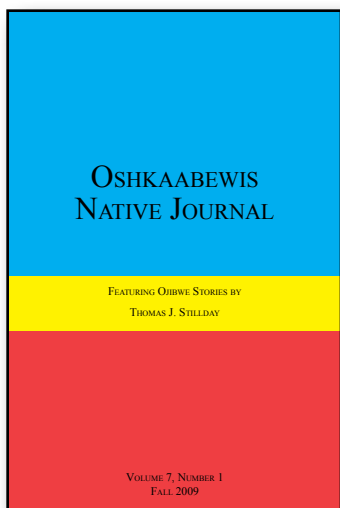
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