

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES BY
MELVIN EAGLE

VOLUME 5, NUMBER 1
SPRING 1998

OSHKAABEWIS NATIVE JOURNAL

VOLUME 5, NUMBER 1
SPRING 1998

EDITOR
ANTON TREUER
OJIBWE LANGUAGE PROGRAM
BEMIDJI STATE UNIVERSITY

INDIAN STUDIES PUBLICATIONS
BEMIDJI STATE UNIVERSITY

OSHKAABEWIS NATIVE JOURNAL

VOLUME 5, NUMBER 1

SPRING 1998

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

STAFF

EDITOR: **Anton Treuer**, Bemidji State University

EDITORIAL ADVISOR: **Earl Nyholm**, Bemidji State University

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

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

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

Subscription information is printed in the back of the journal.

Cover Design, "Sky, Earth and Path of the Sun," by Earl Nyholm.

ISBN 978-1-257-02280-9

©1998, 2011 Indian Studies Publications, Bemidji State University
All rights reserved.

OSHKAABEWIS NATIVE JOURNAL

VOLUME 5, NUMBER 1

SPRING 1998

CONTENTS

INTRODUCTION

TRADITIONAL ANISHINAABE LEARNING: MELVIN EAGLE AND
THE ART OF GIKENDAASOWIN

Anton Treuer.....3

STORIES BY MELVIN EAGLE

GEKENDAASOJIG

Melvin Eagle.....8

GLOSSARIES

TRANSCRIPTION NOTES FOR "GEKENDAASOJIG"

Anton Treuer..... 89

MAIN GLOSSARY

Anton Treuer..... 97

INTRODUCTION

TRADITIONAL ANISHINAABE LEARNING: MELVIN EAGLE AND THE ART OF GIKENDAASOWIN

ANTON TREUER*

I often wondered how a community like Neyaashiing on the Mille Lacs Indian Reservation could be so successful in maintaining their language and culture. They've fared far better than most of their neighbors in this regard in spite of the fact that they are located a little over one hundred miles from Minneapolis and have a small population surrounded by a sea of white resorts, hotels and summer homes. They've managed to keep Big Drum culture in particular flourishing despite consistent efforts to remove them from their homeland, including the burning of their homes in 1901 and the withholding of allotments for all who did not relocate to White Earth until 1926.

As I became more and more familiar with Big Drum culture myself, the answers to that question became manifest. The power of the Drums themselves did much to protect the people of Neyaashiing and its cousins to the east in Sandy Lake and Lake Lena. However, the unbending faith of the Drum Keepers did much to protect the Drums and everything associated with them as well. It was the strength of traditional Ojibwe religion and the tenacity of traditional Ojibwe people that enabled Mille Lacs to keep so much in spite of the enormous pressures to relinquish all they had.

* ANTON TREUER IS LEECH LAKE OJIBWE AND ASSISTANT PROFESSOR OF HISTORY AT THE UNIVERSITY OF WISCONSIN—MILWAUKEE.

As I got to know some of the elders from Mille Lacs and hear them tell the history of their physical and cultural survival, I came to appreciate more and more the importance of strong leadership. And that strong leadership is an acquired knowledge much more than a natural gift. The people of Mille Lacs have maintained regional Big Drum culture for all Ojibwe people through the strength of their teaching and the strength of their learning. Good students make good teachers; and the legacy of strong leadership at Mille Lacs is one that has been handed down for generations in the families of that community. The process of keeping cultural knowledge alive is much more than simple study. It is an art form, depending upon a large web of knowledgeable family and community members with an unshaken faith in the power of the Drum.

This art form is called *gikendaasowin*—the art of becoming knowledgeable. It is an art form that has been preserved by many passionate carriers of the Ojibwe language and culture at Mille Lacs and elsewhere. And it is an art form in which Melvin Eagle was immersed since his birth in *Zaagiing* (Vineland, Minnesota) on November 4, 1931.

Melvin Eagle, whose *anishinaabe* name is *Miskwaanakwad*, grew up hearing the legends of his grandfathers Chief *Migizi* and *Jim Littlewolf*, both of whom were prominent religious and political figures in their community. As a small boy, his uncles and a number of older men from the community at *Neyaashiing* forced him to sit and listen to their stories about history, culture and daily life.

When he was first sent to day school at *Onamia*, Minnesota, Melvin spoke nothing but his first language, Ojibwe. The school was run entirely in English, and through the power of immersion and embarrassment, Melvin quickly acquired knowledge of the English language. However, he never forgot Ojibwe; and throughout his schooling in reading, writing and arithmetic, Melvin

continued to be instructed about Big Drum, hunting, fishing and ricing by numerous elders in his community.

As a young man, Melvin was commissioned to take one of the permanent seats on the Mille Lacs Big Drums. There he began his formal education in the songs and speeches used at the ceremonial dances. He would eventually become a member on the Ladies Drum at Mille Lacs and two more Big Drums. The miraculous story of his healing at the Drum and reaffirmed faith in Ojibwe culture is told in detail in the story to follow.

As Melvin approached middle age, his knowledge of the Drum and fluency in the language proved to be assets well appreciated by his peers, as Melvin was raised up on one of the Big Drums to the position of Drum Chief. From then on, Melvin was to be not only a student of Indian ways, but an increasingly recognized and respected teacher of Ojibwe culture.

Melvin worked several jobs, sometimes as far away as Minneapolis. However, he never relinquished Mille Lacs as his home base and spiritual center. In his current retirement, Melvin is busier than ever. He was recently seated as the first Oshkaabewis on the Big Drum at White Earth and uses that position to teach about the proper means of conducting the ceremonies. He also travels frequently to participate in Drum ceremonies at Round Lake, Lake Lena, East Lake and elsewhere.

In December 1997, I was in Mille Lacs for the dance at which Melvin's Big Drum was being used. I stayed at Melvin's house to visit and record some Ojibwe stories. As I flipped on the tape and Melvin began to speak, I was astounded by the depth of his knowledge and experience as well as his gift for the gab. Melvin filled up one side of my 120 minute tape and continued to speak as I flipped the tape over, nearly filling the second side as well. He only used one English word—Batiste—the name of a Mille Lacs elder. Everything else was unwavering fluent Ojibwe, full of inspiring thoughts about the importance of language and culture as well as

several humorous reminiscences about Melvin's learning process and actions of various elders around him. I found myself with goose bumps at parts of his story and laughing out loud in others.

When he was done, Melvin had shared a great deal of information about numerous learned elders—gekendaasojig, and the process of acquiring their knowledge himself—gikendaasowin. Humble, open and very entertaining, the story before you, which fills up this entire issue of the *Oshkaabewis Native Journal*, vividly details the art gikendaasowin.

STORIES BY MELVIN EAGLE

GEKENDAASOJIG

GAA-TIBAAJIMOD MELVIN EAGLE*

GAA-ANISHINAABEWISIDOOD ANTON TREUER

- [1] Ahaaw-sh iwidi mewinzha go daa-gii-pi-agaashiinyi yaan iko gii-pabizindawagwaa akiwenziiyag gii-pizindawagwaa ko waawiindamawiwaad gegoo iwidi ko mewinzha o'ow indazhindaan. Owidi mewinzha ko gii-kichi-naaniimi'idiwaad Gaa-waababiganikaag gii-izhaa gii-pi-onjibaad gaa-onji-ondaadiziyaan gaye niin. Wa'aw akiwenzii iwidi Gaa-waababiganikaag gii-onjibaa. Owidi gii-pi-niimi'idiid omaa, omaa o'ow ikwe-dewe'igan omaa gii-tibendaagozi omaa nookomis. Miish imaa nimishoomis gaye gii-pi-wiidigemaad gii-pi-niimi'idiwaad ko. Mii imaa gaa-izhi-ondaadizid nimaamaa.
- [2] Miinawaa-sh gegoo nisiwag ingiw gwiiwizensag imaa, iwidi Gaa-waababiganikaag. Ma'iingaansag gii-izhinikaazowag. Miinawaa aya'aa iwidi bezhig a'aw wiijikiwending. Gaawiin ingikenimaasiin ezhinikaazod a'aw akiwenzii gii-wiidigending Gaa-miskwaawaakokaag. Mii gaye wiiidged imaa-sh gaye wiin akiwenzii imaa-sh besho iwidi Gaa-waababiganikaag. Mii iwidi gaa-onjibaawaad ingiw Ma'iingaansag gaa-izhinikaazojig.

* MELVIN EAGLE IS MILLE LACS OJIBWE. HE IS WELL KNOWN AND RESPECTED AS A CARRIER AND TEACHER OF OJIBWE CULTURE.

THE LEARNED ONES

TOLD BY MELVIN EAGLE

TRANSCRIBED BY ANTON TREUER

[1] All right then, a long time ago when I was a child I used to listen to the elderly men, listening to them in what they told me about different things over there a long time ago, this what I'm talking about. A long time ago they used have huge Big Drum ceremonies over there at White Earth, the people went there where they came from just as I was originally born there myself. This one old man was from over there at White Earth. My grandmother was a member of the Ladies Drum here [at Mille Lacs] when they were having a Big Drum Ceremony over here. And then my grandfather married her while they were having Drum Ceremony. That's where my mother was born.

[2] And there were three boys there too, over there at White Earth. They were called the Littlewolfs. And with that one guy over there, they were all brothers. I don't know that one old man's name who got married at Cass Lake. And that one old man got married there, but that's close over there to White Earth. That's where they were from, those Littlewolfs as they were called.

- [3] O'ow dash akiwenzii imaa ingii-waawiindamaag ko gii-pi-naaniimi'idiawaad ko biboong gii-paa'igoowaad iko miinawaa go sa ingoji aabita gii-tazhi-daawag ko gii-pi-azhegiwewaad imaa gii-pi-niimi'idiawaad. Mii eta ko gii-pi-anokiiwaapan gii-niimi'idiawaad miinawaa go mawadishiwewaad gaye wii-ishkwaa-niimi'idiawaad gigizhebaawagak. Miinawaa aangodinong ko niiyogon ko gii-niimi'idiwag omaa. Mii omaa Neyaashiing keyaa gii-kichi-naaniimi'idiawaad ko ongow dewe'iganag.
- [4] Mii iwidi keyaa dewe'iganag gaa-pi-onjibaawaad bwaanakiing. Niibowa eyaajig omaa o'ow dash dagoshinowaad omaa ingiw dewe'iganag. Mewinzha ko ongow anishinaabeg gii-miigaanaawaad iniw bwaan. Gaawiin igo sa gikendanziiwag. Gii-maanendiwag apane ingiw bwaanag miinawaa go anishinaabeg, gii-miigaanaawaad iniw bwaan. Gaawiin ongow anishinaabeg oadaa-gii-miigaanaasiiwaawaan iniw bwaan. Ayi'iin dash iniw baashkiziganan ogii-ayaanaawaan wiinawaa go anishinaabeg iwidi gii-pi-onjibaawaad keyaa wendaabang. Omaa gii-pi-dagoshinowaad gii-minwendamowaad o'ow aki. Mii gaa-onji-miigaanaawaad iniw bwaan. Gayesh imaa gii-izhaawaad ingiw bwaanag keyaa bangishimog gii-kiizhikawaawaad. Gayesh ingiw bwaanag gaa-shawenimaawaad iniw dibishkoo gii-maanendiwag sa go. Miish ingiw bwaanag gaa-izhi-inendamowaad i'iw wii-miinaawaad iniw dewe'iganan, dibishkoo go keyaa o'ow apane gii-miigaadiwaad dibishkoo go gii-shawendiwaad, gii-shawenimaawaad iniw anishinaaben i'iw gii-niimiwenigoowaad. Mii gaa-pi-onji-maajii-izhaawaad ingiw dewe'iganag imaa gii-pi-dagoshinowaad ingiw dewe'iganag.
- [5] Dibishkoo go i'iw gii-ani-miinaawaad; iwidi ingiw bwaanzhii-dewe'iganag imaa wenji-ayaawaad, weweni

[3] That old man there told me this here about how they used to have Drum Ceremony in the winter and they would go along until somewhere about half way there where they would stay and then return there when it came to be time for the Dance to be held. They only used to work when they had Drum ceremonies and then they visited after they had the dance in the morning. And sometimes they used to hold a dance for four days here. Right here by Neyaashiing they used to have really big Drum ceremonies with these Drums.

[4] The Drums originated over there in the Sioux lands. There were a lot of them here when those Drums came here. A long time ago these Indians used to fight those Dakotas. They don't know why. The [Ojibwe] Indians and the Dakotas hated each other, and they fought those Dakotas. These Indians shouldn't have fought the Dakotas. But the Indians had acquired guns for themselves from the east where they came from. When they arrived here they liked this land. That's why they fought those Dakotas. And those Dakotas went out there towards the west where the [Ojibwe] chased them. And then the Dakotas loved them just like they used to hate one another. Then it occurred to the Dakota to give them the Drums, and they loved one another the same way they used to hate one another, they really blessed those Indians in making such a gift as that. That's how those Drums came there, how those Drums arrived.

[5] It was just like that when they bestowed the gift to them; that's why those Sioux Drums are there, when the

ji-ganawendaagozinid iniw anishinaaben. Mii imaa wenji-ayaawaad ingiw dewe'iganag. Biinish igo iwidi keyaa gii-izhaawag keyaa iwidi keyaa bangishimog gii-pi-maajaawaad bangishimog gii-izhaawaad keyaa. Mii eta go bezhig i'iw apane ezhaad a'aw dewe'igan iwidi keyaa wendaabang. Gaawiin daa-gii-azhegiwesiin imaa, iwidi.

- [6] Imaa gaye wiinawaa ingiw Waawiyegamaag, mii imaa gaye wiinawaa ongow anishinaabeg gii-shawenimaawaad anishinaaben iwidi Waawiyegamaag. Biinish igo iwidi keyaa iwidi waasa gii-izhi-izhaawaad dewe'iganag gii-kikinoo'amawaawaad gaye wiinawaa gii-shawenimaawaad, gichi-ganawenimigoowaad iniw dewe'iganan. Mii gaa-onji-ayaad dewe'igan ji-wiidookawaawaad zhawendaagozinid anishinaaben.

- [7] Mii sa go gaa-onji-gikendaasoyaan gaye niin gaa-wiindamawid a'aw akiwenzii, a'aw moozhag gaa-waawiindamawid gii-agaashiinyiwaan. Gaawiin go ingii-izhi-mikwendanziin go wiin. Iwidi go wiin-sh chi-aya'aawiyaan, niin maagizhaa gikendamaan iko wiindamawid akiwenzii. Dibishkoo go bijiinaago, awasanaago indinendam ko gii-waawiindamawid a'aw akiwenzii, keyaa gaye manidoo akiwenzii gaa-wiindamawid akina go gegoo omaa miikana gaa-agoojigewaad, gaa-adaawaagewaad wiigwaasi-mazinigwaasowaad. Miish gegoo-gii-pi-maajaawaad bi-izhaawaad adaawewigamigoŋg. Mii go akiwenzii ganoozhid, "Hey! Omaa bi-izhaan. Omaa bi-izhaan, ishkwaaaj biindigen. Wewiib bi-izhaan omaa." Namadabiyaan, "Haa namadabin. Anibiish minikwen." Mii eta go anibiish minikwed. Mii go omaa ashamigooyaan, niibowa ashamigooyaan gaye.

- [8] Mii gaa-izhi-waawindamawiwaad i'iw aaniin ji-gikendaasoyaan, o'ow gaagiigidoyaan imaa niimi'idiing. Ingii-waawiidookawaag inendaagoziyaan, iniw manidoon

Indian people are looked after so well. That's why these Drums exist there. So they went over that way, out there towards the west, they left going out west. The Drum always only goes over there towards the east. It can't return over there.

- [6] And the ones over there at Round Lake, these Indians here blessed them at Round Lake. The [Dakotas] themselves taught about them too up until the Drums went a long ways away over there and they loved them and wanted the Drums to be given the very best care. That's why the Drum came into being so that they could help the Indians in their blessing.
- [7] This is how I became so learned myself about what that old man told me, as he was always telling me things when I was small. I couldn't remember then. But as I am now an elder myself, maybe I remember what that old man used to tell me. It's just like yesterday or the day before when I think about what that old man used to tell me about, as he told me about all Spiritual matters and everything about this road—when they were hanging out their baskets for sale and working on birch bark embroidery. They would leave and go to the trader's shop. So this old man converses with me, "Hey! Come here. Come here, come in. Get over here quick." Then I would sit down, "All right sit down. Drink some tea." He only drank tea. I got fed there, and I got fed a lot.
- [8] He would tell me about things that would make me smarter, like the talk I give there at the Drum Ceremony. I helped them when I was thought of, and they would tell me

o'ow gii-waawiindamawiwaad. Mii moozhag. Mii omaa gii-izhi-aajimod a'aw akiwenzii bezhig. Haa ani-maajaayaan, mii go miinawaa gomaa apii miinawaa ani-izhaawaad dagoshinowaad ani-agoojigewaad. "Hey, omaa bi-izhaan. Omaa bi-izhaan, nishiimens." Indizhinikaanigoog ishkwaaj. "Hey, omaa bi-izhaan." Mii go omaa biindigeyaan miinawaa imaa. Gaawiin igo wiigiwaamens— wiigiwaamiin ogii-ayaanaawaan. Mii go omaa, "Haa, namadabin. Aniiibiish minikwen." "Gaawiin ganabaj igo niin." Ingii-naanoogishkaa gaa-wiindamaagooyaan akina. Gaawiin gaye naasaab indibaajimotaagoosiin. Mii booch igo gii-kikendamaan igo, miish ginwenzh. Gaawiin ingii-mikwendanziin. Imaa-sh ezhi-gichi-aya'aawiyaan ezhi-ni-gikendamaan gaa-waawiindamawiwaad ingiw akiwenziiyag. Miish i'iw wenji-gikendaasoyaan gaye niin o'ow. Gaawiin go akina go ingikendanziin. Maagizhaa gaye ingoding booch inga-gikendaan i'iw gaa-wiindamawiwaad ingiw akiwenziiyag.

[9] Mii sa go ani-maajaayaan, "Wayaa niin indebisinii." "Hey gomaa indaakoshkade," indinendam ko mooseyaan, "niibowa dash." Gaawiin indaa-ikidosiin. Apiichi-apiitenimadwaa ingiw waawiindamokwaa, biinish go gii-miinadwaa gidasemaan ishkwaaw-waawiindamokwaa. Ishkwaa-wiindamaagooyaan gegoo, o'ow isa ani-maajaayaan miinawaa indaakoshkade, wii-ni-maajaayaan. Booch igo miinawaa chi-ganoozhid a'aw akiwenzii, gaye aaniish gaa-onji-izhichigewaad ingiw akiwenziiyag.

[10] Maazhaa ingii-kikenimigoog miinawaa naagaj ji-ni-biinag dewe'igan ji-ni-gikendamaan. Mii imaa gaa-onji-waawiindamawiwaad ingiw, o'ow isa akiwenzii gii-waawiindamawid a'aw. Gaawiin igo wiinawaa apane ingii-kagagoonigoosiin. Aya'aa Dedaakam, aya'aa abezhig akiwenzii Medwe-ganoonind gii-izhinikaazod, mii gaye

this about those Spirits. This was all the time. That one old man would tell me things here in a certain way. And when I prepared to leave, a little while later he would get ready to take off and show up where they were hanging the laundry. “Hey, come here. Come here my little brother.” That’s what they called after a while. “Hey, come here.” So I would go inside there again. Not some little hut—they had huge wigwams. So in here, “All right, sit down. Drink some tea.” “Maybe not for me.” I had [already] stopped by time to time when he told me about all these things. But he wouldn’t tell me about the same things. So I certainly learned, and for a long time. I didn’t remember then. But as I came into my old age, I arrived at an understanding of what those old men had been telling me about. And that’s why I’m so knowledgeable about this myself. I don’t know everything. But maybe sometime I’ll certainly come to understand that which those old men told me.

[9] So I would get ready to leave, “Wayaa am I ever full.” “Hey I even got a little stomach ache,” I used to think as I was crawling, “very much so.” But I couldn’t say that. When you hold them in such high regard for what they’ve told you, you gave them your tobacco after they told you about things. After I was told about these things, when I prepared to leave and had a stomach ache [from over eating], then I would go. And that old man really gave me a talking to, and that’s why all those elderly men did that.

[10] Perhaps they knew my [destiny] was to carry a Drum and come to know about it. That’s why they told me about stuff there, why that old man told me about this. I wasn’t told about this constantly. But that Dedaakam and that one old man named Medwe-ganoonind, he’s the one who told me what would happen with the Drum. We used to start driving to Big

weweni gaa-wiindamawid ge-izhiwebak dewe'igan sa go. Weweni iko gii-maajibizoyaang gii-niimi'idiiyaang owidi Waawiyegamaag. Mii go ani-maajaayaang, ani-maajii-gaagiigidod a'aw akiwenzii. Mii iwidi booch igo dagoshinaang, mii iwidi geyaabi waawiindamawid o'ow isa dagoshinaang, wii-kabaayaang. Zhebaa akawe gii-ayaa—gaawesh. Mii gaa-izhid akiwenzii. Mii go miinawaa maajaayaang, gaawiin go naasaab miinawaa inaa jimotaagozisiin, apane go bakaan gii-inaajimotawid. Mii go omaa dagoshinaang, mii go omaa geyaabi gii-wiindamawid a'aw akiwenzii keyaa gaa-izhi-gikendaasod a'aw akiwenzii. Mii iw wenji-gikendamaan ingiw dewe'iganag gaye niin gaa-onji-ininendaagoziyaan ji-bimiwinag a'aw dewe'igan, maagizhaa gikendaagoziwaanen o'ow ji-gikendamaan gegoo akiwenziiyag gaa-waawiindamawiwaad. Booch igo ingii-kaganoonigoog ingiw akiwenziiyag, keyaa gaye bezhig akiwenzii.

- [11] Bezhig oshki-gwiiwizens gaa-wiijiiwag apane—niwiiijii'idiimin sa go, ingikinoo'amaagoomin gaye. Aabiding imaa naaniibawiyaang jiiigikana, haa imbaapi'idimin, gaagiigidoyaang imaa imbaapi'idimin. Aanish bimosed a'aw Zhimaaganish gii-izhinikaazod a'aw akiwenzii, haa sa naa miinawaa imbaapi'idimin maanoo ji-ikidoyaang. Wa, bimosed a'aw akiwenzii, wa gwashkibagizo imaa gaa-waabamiyangid. Zaka'onan, miish iniw dekonang gaye. Ezhi-waabamiyangid i'iw, ingii-inenimigoonaan gii-paapi'angid. "Aaniin dash wenji-baapiyeg," indigoonaan a'aw akiwenzii. Waa-ayiizhino'wiyangid i'iw, ingii-segizimin sa go. Gaawiin ingii-inaasiin a'aw akiwenzii i'iw apane gaa-inaabamiyangid i'iw, gaa-pi-izhi-maajii-apa'iweyaan daa-awi-giiweyaan. Gaawiish. Wiindamawagaa indedeban nimaamaam eyaawaad, "Wiin a'aw akiwenzii, niinawind a'aw Biindige-gaabaw ingaagiigidomin jiiigikana. Imbaapi'idimin miinawaa bimosed

Drum ceremonies over there at Round Lake. And as we prepared to leave, that old man started talking. Over there when we arrived, he was still jabbering at me over there when we got there, even when we disembarked. He was there first thing that morning—unbelievable. That’s how the old man talked to me. And when we left again, he didn’t tell about the same things again, he always told me about something different. When we arrived here, that old man was still telling me about his knowledge of things as an elder man. That’s how I know about these Drums and why I was thought of myself to carry that Drum, as maybe I must have been known to have learned about these things from the old men who talked to me. Certainly those elderly men were always conversing with me, particularly that one old man.

- [11] There was one young boy who I accompanied all the time—we were always together, and we went to school together too. One time we were standing around near the road, laughing with one another, as we were talking and laughing together there. Well that elder man named Zhimaaganish came walking by, and we were laughing together, letting ourselves say whatever [came to mind]. Wa, as that old man was walking, he turned around just startled there when he saw us. And he was holding onto those canes too. As he saw us, he thought we were laughing at him. “So why are you guys laughing,” that old man says to us. As he pointed at us with [his cane], we were scared. I didn’t tell that old man anything as he just stared at us the whole time, so we started to run away to go home. But no. I told my father and mother where they were, “That old man, Biindige-gaabaw and I were talking by the road. We were laughing together and that Zhimaaganish

a'aw Zhimaaganish, a'aw ingii-inenimigoonaan ji-baapi'angid, gii-ikido. Gaawiin gidaa-baapi'aasiig gichi-aya'aag, mii gaa-inendamaan i'iw. Miish, ingii-nishki'igoonaan a'aw akiwenzii. Miish miinawaa waabamiyangid mitigong.”
 “Gaawiin dash,” wiindamawid nimaamaam. “Ambe wewiib, wewiib asemaan iwidi awi-miizh a'aw akiwenzii wiindamawad gii-paapi'aasiwad. Wewiib igo. Maajaan igo. Wii-piiskaayan igo dash, maajaan igo endaad igo. Biindigen,” gii-ikido.

- [12] Naa miinawaa-sh biindigeayaan wii-paabaagoo'igekeyaan biindigeayaan igo jiishkimag namadabid a'aw akiwenzii. Wa, apane ge-inaabamid a'aw, o'ow debaabandang ozaka'on. Aan wiindamawag, “Hey Zhimaaganish. Gaawiin gibaapi'igoosiin iwidi. Miinawaa ingii-paapi'idimin.” Imaa go miinind asemaan a'aw, “Gaawiin ji-maanenimigooyaan igo gibaapi'isinoon i'iw.” Wa, mii a'aw akiwenzii gii-paapid gaye. “Ho, ho, ho, ho, noozis. Weweni, weweni gaye weweni wii-pi-izhichigeyan,” ikido. “Gaawiin gigikenimisinoon. Weweni giinawaa gigii-paapim, indinendam,” gii-ikido a'aw akiwenzii. Mii bijiinag gii-minwendamaan gii-ni-giiweyaan. Wa, naa imbaabaapi'aa miinawaa nagamoyaan ani-maajaayaan. Mii go bijiinag gii-miinag asemaan. Gaye go, miish imaa gii-wiindamawid a'aw indedeban miinawaa nimaamaaban, “Gego wiikaa aapiji gaye ingoji niibawiyaa baapi'aaken ingiw akiwenziiyag miinawaa mindimooyenyag,” gii-ikido. “Gichi-apiitenimad gichi-aya'aa,” gii-ikido. “Gaye ingoding igo giga-ganawenimigoog gichi-aya'aag. Gegoo giga-ganawenimigoog,” ingii-ig. Miish i'iw gaa-izhi-debwewaad.

- [13] Miish i'iw wenji-gikendaasoyaan gaye niin. Indinaa sa gikendaasoyaan. Gaawiin go akina gegoo indaa-gikendanzin. Indinendam igo debinaak, debinaak o'ow inendamaan

walked by. He thought we were laughing at him he said. You shouldn't laugh at elders, that's what I was thinking. Then that old man got mad at us. Then he saw us again by the tree." "Oh no," my mom tells me. "Come quick, hurry up, go over and give that old man tobacco telling him you were not laughing at him. Hurry up. Go on. As fast as you can, go over to his house. Go inside," she says.

[12] And so I went inside, wanting to be as timid as possible, as I entered I nudged that old man where he was sitting. Boy, he just stared at me, and kept an eye on his cane. So I tell him, "Hey Zhimaaganish. You weren't being laughed at over there. We were just laughing at one another again." He was given tobacco then, "So I won't be thought of in a bad way because I wasn't laughing at you." Boy, then that old man laughed too. "Ho, ho, ho, ho, grandson. It's good, in a good way that you come to do this," he said. "I don't know you. But I think you guys were laughing in a good way," that old man said. So for the first time again I was happy when I prepared to go home. Golly, I laughed [with] him and I was singing again as I left. That was the first time I gave him tobacco. Then my father told me and my mother too, "Never ever laugh at those old men and old women when you're standing around some place," he says. "Hold the elder in high regard," he said. "One time the elders are going to watch over you. They'll take care of you in various endeavors," he told me. And they spoke the truth.

[13] And that's why I'm so learned myself. I tell [people] about the things I know about. I can't know everything. I think in a number of ways, a variety of ways in my thinking,

wiidookawiwaad ingiw manidoog wii-kaaggiidoyaan. Gegoo gaa-wiindamoonaan i'iw gegoo biindigeyaan imaa niimi'idi'wigamigong niimi'idiing. Gaawiin gegoo indaa-gikendanzin igo. Niwiidookaaz sa nagamong. Ingoding sa go ininendaagoziyaan iwidi wii-gaaggiidoyaan, mii iwidi bezhig gikendamaan waa-ikidoyaan. Gaawiin memwech indaa-mikwendanzin waa-ikidoyaan, mii go ba-izhi-dagoshinaan imaa gaye waa-inaajimoyaan.

[14] "Gegoo naagaj igo gaye giin ge-izhiwebiziyan, maagizhaa-sh, mii go gaye ezhiwebiziwanen azhigwa, mii go. Giga-zhawendaagoz i'iw bimiwinad dewe'igan enaginzooyan gidewe'igan dibininendaagoziyang i'iw oshkaabewisiwiyan. Mii gosha gii-kikendaagwak ji-minoseyan. Gigikendaanan gaye giin iniw nagamonan. Akina go weweni gigikendaan gaye. Gidinendaagoz ji-gikendaman iniw nagamonan miinawaa ge-ikidoyan sa go. Mii iw wiidookawag inendaagoziyan. Gimanidoog giwiidookaagoog gegoo go wii-izhichigeyan." Mii gaa-pi-izhid akiwenzii, gichi-aya'aa.

[15] Ingii-kaganoonigoog weweni ingiw akiwenziiyag. Gaawiin wiikaa indaa-wanenimaasiig i'iw gaa-pi-izhi-ayaawaad ingiw akiwenziiyag. Miinawaa aangodinong igo gegoo gii-koshkoziyaan gigizhebaawagak, mii dash zhayiiigwa i'iw gegoo i'iw mikwendamaan gaa-wiindamawiwaad. Gaawiin gaye apane naasaab indaa-izhi-mikwendanzin. Miinawaa go gegoo gaye a'aw dewe'igan imaa genawendamaageyaan wiipemag imaa indabiwining. Mii go iw gegoo aaningodinong gigizhebaawagak goshkoziyaan, maagizhaa gaye dibikak onishkaayaan, mii dash mikwendamaan iniw nagamonan gaa-pi-noondamaan. Maagizhaa gaye imaa wiidookawag inendaagoziyaan ezhi-gikendamaan niibowa iniw nagamonan. Niibowa ingikendaanan iniw nagamonan. Gaawiish indaa-gashkitoosiin iniw ji-maajii'amaan akina go iniw nagamonan indaga

the Spirits help me when I want to talk I told you something about when I went in the dance hall there during the Big Drum Ceremony. I didn't know anything. Yet I'm helped by the singing. One time I was thought of over there to give the speech, right at once I knew what I was going to say. It's not necessary for me to remember what I'm going to say, when I come to that point there I simply speak.

[14] "You'll fare this way yourself later on, and maybe, this must be how things are with you right now. You will be blessed in that you'll carry a Drum and you'll be counted among the membership of your Drum just as you're its messenger. It was already known that you would have good fortune. You know those songs yourself. And you know everything very well. You are thought to know those songs and what to say as well. That's how I help when I am thought of. You are helped by your Spirits in the things you will do." That's what an old man told me, an elder.

[15] I was spoken to by those elders in a good way. I'll never forget how those old men were. Sometimes when I wake up in the morning, then already I remember certain things that they told me. But I can't always remember those same things. And it's the same thing again with that Drum I watch over and sleep with there in my room. And sometimes when I wake up in the morning, or maybe if I get up at night, then I remember those songs I came to hear. And maybe I help him there when I am thought of to do so as I remember a lot of those songs. I do know a lot of those songs. But I am unable to start all of those songs off, all those position songs, when I am thought of to do so. But I know them all. I just can't remember them all the time. Sometimes I'm unable to lead them out, I don't know maybe if I might make an offering, I don't know.

ininendaagoziyaan imaa dibendaagwak iniw nagamonan.
 Ingikendaanan akina go. Gaawiin dash wiin
 indaa-mikendanziinan apane. Aaningodinong
 imbwaanawitoonan iniw ji-maajii'amaan, namanj sa maagizhaa
 gaye bagijigewaanen, namanj iidog.

- [16] Mii sa go iw, mii sa go iw gaa-izhid a'aw akiwenzii,
 "Mii go naagaj igo ji-ni-gashkitooyan." Gegoo a'aw bezhig
 akiwenzii imaa gaa-tewe'iganid iniw, Waabishki-bines
 ge-bimiwinaad iniw dewe'iganan. Negwanebii
 gii-izhinikaazowag. Negwanebii, mii a'aw akiwenzii
 gii-tibenimaad iniw jibwaa-dibenimaad a'aw Waabishki-bines.
 Mii gii-wiindamawid a'aw akiwenzii iwidi Waawiyegamaag.
 Ingii-izhaamin. Mii iw oshki-bimiwinag a'aw dewe'igan,
 ingii-wiijiiwaag iwidi gegoo. Gaawiin igo
 ingii-kikendaagozisiin awashiime Medwe-ganoonind, ikwe,
 miinawaa-sh a'aw Negwanebii gaa-inind, miinawaa a'aw
 Wewanabi. Mii niwiwaad ingiw dayewe'iganjigejig
 gii-izhaawaad iwidi. Gayesh goshkoziwaad inindwaa ingiw
 niwin, ingiw dewe'iganag, owidi gii-izhaawaad. Gayesh
 a'aw Bezhigoogaabaw gii-izhinikaazod a'aw akiwenzii. Iwidi
 Moose gaa-inind, Bezhigoogaabaw gii-izhinikaazo. Oon
 Niibaa-giizhig, mii a'aw gaa-waawiindamawid. Awegwesh
 a'aw gaa-wiindamaagoogwen a'aw akiwenzii. Ganabaj a'aw
 bezhig akiwenzii gaa-tewe'iganinijin ogii-pi-wiindamaagoon,
 gii-wiindamawaad iniw gii-pazhitooni gooyaan imaa.
 Onishkaad a'aw akiwenzii. "Ambe omaa. Niwanichige omaa,"
 ikido. "Ambe sa go naadig a'aw bezhig imaa dewe'iganid
 bemiwinjiged aya'aa gaa-pezhigoo'oonang," gii-ikido
 akiwenzii. Mii sa go omaa maajaawaad akina ingiw, akina
 ongow gaa-piindigewaad endashiiwaad akina go anishinaabeg,
 akina ingiw biitoowaajigan bi-dagoshinowaad waa-ni-aabideg,
 waa-ni-gwapideg i'iw gaa-apwakoqidamaagooyaan niin eta
 go, ji-niibawid. Niibawi minik gaye, minik wiinawaa niwin

[16] That's it, that's what that old man told me, "Later on you'll be able to do that." That elder man was a Drum keeper there, Waabishki-bines, and he would carry those Drums. They were called Negwanebii. Negwanebii, he was owner of that one before Waabishki-bines became the caretaker. That's what that old man from over there at Round Lake told me. We went. When he first carried that Drum I went around with them over there. I wasn't known then nearly as much as Medwe-ganoonind, that woman, and that one called Negwanebii, and also that Wewanabi. There were four of those Drum keepers that went over there. And as those four were called, they got up for those Drums, over there were they went. And there was one old man named Bezhigoogaabaw. Over there he was called Moose, but his name was Bezhigoogaabaw. Niibaa-giizhig, he's the one who told me about this. Someone told that old man. Perhaps one of the other Drum keepers talked to him and told him that I was being neglected there. That old man got up. "Come here. I made a mistake here," he says. "Come fetch that one Drum keeper there who carries [that Drum] that's been left by himself," the old man said. So they all left here, and they all came in however many Indians there were, and all of them putting blankets there as they arrived, it was getting huge as they prepared that bundle just for me, as he stood there. He stood for a certain amount of time, then all four Drum chiefs themselves. And he talked to me where it was resting there about how I was forgotten there. They spoke. "I don't go over

gaa-tewe'iganijig. Mii genoozhid-sh gaa-pibideg iwidi gii-wanenimigooyaan imaa. Shke gii-ikidowag. "Gaawiin dash indizhaasiin iwidi. Gaawiin ingikenimaasiig ingiw dayewe'iganijig iwidi," gii-ikido a'aw akiwenzii.

- [17] Miish a'aw Negwanebii, niwiidabimaa imaa, nimamaag iniw asemaan wiindamawag, "Haa, gaagii gidotamawishin." Wa, chi-ganawaabamid a'aw akiwenzii. "Tayaa! Gidoodoon-sh ji-gaagii gidoyan," indig. "Gaagii gidon gaye waa-izhi-miigwechiwitaagoziyan igo." Mii sa iw gaa-izhi-bazigwiiwaad dash i'iw baapish gii-maajii-giigidoyaan. Gaawiin dash wiikaa ingii-kaganoonaasiig ingiwejig, akiwenzii gaa-toodawid. "Atoon gaye gidayaan ji-gaagii gidoyan," indig. Gegaa anooj ingii-toodawaa a'aw akiwenzii, booch igo, booch igo gaye. "Mii sa iw baa-wiindamawad maajaayang." Niin eta ishkwaa akawe. "Iwidi izhichigeyan weweni iw ji-miigwechiwi'ad giijanishinaabe gegoo memwech. Gego gaganooaaken," ikido. "Keyaa gaye gigaganoonig, gaganoonik ji-aaniikanootawad. Wii-miinag asemaan, gego wiin inaaken. Wewiib igo ge-izhi-bazigwiiyan igo ji-wiindamawad. Mii iw ge-izhi-gikendaagwak i'iw waa-ikidoyan," ingii-pi-wiindamaag a'aw akiwenzii.

- [18] Mii go gaye baa-wiindamawid. Mii sa wenji-baa-gashkitooyaan ji-gaagii gidoyaan dibishkoo go giin igo. Gii-kaagii gidoyaan imaa, "Gaa gidaa-gaagii gidotamaagoosin," indig. Gaawiin gii-ayaasiin go apii gii-maajii-inenimag. Ganabaj igo miinawaa go niin nitam ingii-taso-biboonagiz iw apii ganabaj igo. Gaawiin nisimidana gii-taso-biboonagizisiin apii gaa-bimiwinaad dewe'iganan. Gaye niin nisimidana ashi ningodwaaso-biboonagiziyaan gii-maajii-bimiwinag a'aw dewe'igan. Maajii-dibinendaagoziyaan sa go ingiw dewe'iganag, keyaa gaye a'aw ikwe-dewe'igan, indibendaagoz imaa miinawaa

there. I don't know those Drum keepers over there," that old man said.

[17] Then that Negwanebii, I sit with him there, I picked up those tobaccos and told him, "Hey, speak for me." Golly, that old man really looked at me. "Tayaa! But you do that speaking," he tells me. "Give a speech about what you want to express thanks for." So they all stood up when I started to speak. I never talked to those other ones an account of what the old man did to me. "And put down whatever you've got to give your speech," he tells me. I almost did all kinds of things to that old man, really, truly. "You talk to him when we start." I was the only one left. "It's necessary for you to do this in a good way over there to express thanks to your fellow Indian. Don't just converse with him," he says. "That's how they will come to you, as he'll ask you to translate for him. I want to give him tobacco, but don't tell him. You'll stand up right away to talk for him. That's how the understanding will come when you speak," that old man said to me.

[18] And that's what he went around telling me. That's how I became able to give speeches just like you. When I spoke there, "You don't have to be spoken for," he tells me. He wasn't there at times when I started to think of him. Maybe then I was the oldest at that time perhaps. He wasn't even thirty years old when he first started to carry the Drum. As for myself, I was thirty-six years old when I started to carry that Drum. When I started being a member to these Drums, it was that Ladies Drum, and I'm a member of Negwanebii's Drum and there on Chi-aanakwad's Drum I'm a member myself—

Negwanebii odewe'iganan miinawaa Chi-aanakwad
 odewe'iganan imaa-sh wa'aw niin dibinendaagoziyaan—niswi
 bwaanzhii-dewe'iganag miinawaa bezhig a'aw
 ikwe-dewe'igan dibinendaagoziyaan i'iw. Mii go gii-
 sii-gwang, nisimidana ashi ingodwaaswo-biboon ganabaj
 gii-maajii-agimigooyaan imaa dewe'iganag.

- [19] Baamaa naagaj ingii-pi-miini-goog.
 Ingii-meshkwadabi'ig iwidi ko bimiwinag. Iwidi keyaa
 wendaabang keyaa ingii-neskwaakide'wig keyaa.
 Ingii-namadab ajina go omaa, mii iw. Miish a'aw Naawigiizis
 ezhinikaazod, maajaawan odedeyan. Mii a'aw dayewe'iganid
 a'aw gaa-izhinikaazod akiwenzii. Miish iw gaa-tewe'iganid.
 Booch igo inga-mikwenimaa a'aw naagaj. Miish i'iw
 gaa-izhi-ikidod, "Wiin odaa-bi-miinaan iniw Naawigiizis
 ezhinikaazod odewe'iganan." Miish gaa-izhi-ikidod, "Gaawiin
 niin indaa-aashki'aasiin ji-miinag a'aw dewe'igan, indawaaj
 igo bezhig omaa debinendaagozid. Asig," gii-ikido. Mii sa
 a'aw ogichidaakwe bezhig gaa-ikidod niin maajii-asigooyaan.
 Miish imaa gii-aandabii'igooyaan. Aagawaat gaa-izhinikaazod
 a'aw gaa-wiidabimag. Mii gaye gii-wiidabimag o'ow isa
 gii-inendamaan igo ji-wiidookawid a'aw nitam, a'aw nitam
 akiwenzii gii-maajaad imaa gii-namadabii'igooyaan. Gaye
 a'aw go nitam gaye, mii nitam waa-kaagiinisigeg,
 gekoonisookideg. Mii iwidi wendaabang keyaa, mii iwidi
 gii-namadabii'igooyaan.

- [20] O'ow dash gegoo ezhi-manidoowaadiziwaad
 gidewe'iganag imaa ko gii-anokiiyeg daashki-boojiganing imaa
 awas keyaa agaaming gemaa gaye anokiiyaan, miish i'iw.
 Miish a'aw nabagisag wasigone-ombinag, ingii-chagitaan
 bikwan. Mii gaa-izhi-bwaanawitooyaan. Mii
 gaa-izhi-mashki'inigooyaan gaa-izhi-waabamag. Hai'! Mii iw
 giizhiitaamagak dibi go. "Gaawiin wiikaa gidaa-gashkitoosiin
 iwidi ji-ayaayan. Giga-mashki'inin," miish imaa

that's three Sioux Drums and one Ladies Drum I belong to. Last spring it was perhaps thirty-six years since I've been counted among the membership of the Drums there.

[19] Later on they gave it to me. He put me in a different position so I could be the carrier. He removed me from the east [stick]. I had been sitting here for just a little while, that's it. Then that guy called Naawigiizis, his dad passed away. That old man had been named the Drum keeper. He was the Drum owner. I'm certainly going to remember that guy. Then he said this, "That guy called Naawigiizis should be given his Drum." Then he said, "I can't take care of him or give [enough] to that Drum, it's best to use someone who's already a member here. Seat him," he said. So that one warrior woman said that I am starting to be seated myself. Then I was shifted over there. I sat with Aagawaat as he was called. As I sat with him I thought he would help me at first, as that the old man who had passed away where I was sitting was first. And first of all it was going to be the third stick, the third stick it was. It was over there in the east, it's over there that I had been seated.

[20] And your Drums are sacred things even there in the saw mill where you used to work or where I worked myself on the other side of the lake. As I was lifting a wooden beam, I pulled a muscle in my back. I was just unable to do it. I thought I was strong enough when I saw it. Too bad! That's all done with now. "You could never manage being over there. I'll give you strength," that's [what I was told] there at the Big

bi-niimi'idiing. Mii imaa. Mii jibwaa-dibinendaagoziyaan ingiw dewe'iganag imaa bi-biindigeyaana imaa dash niimi'idiing. Mii a'aw medwewed biindigeyaana, omaa babaa-naazikawid a'aw Aagawaat megwaa gii-pi-maajiid a'aw akiwenzii gaa-inaabishkawagiban. Mii dash i'iw bezhig a'aw Nitamigooneb gaa-izhinikaazod a'aw akiwenzii. Nitamigooneb gii-izhinikaazo, geyaabi go gii-inaabishkawag. Miish gaa-izhi-izhid, "Haaw. Dibendaagozin imaa. Gigagwejimin ji-dibinendaagoziyan. Haaw sa giin inakomag." Mii gaa-izhid a'aw akiwenzii, "Gego gaagii gidoken wii-kagwejimi gooyan ji-dibinendaagoziyan dewe'igan. Giniijaanisag miinawaa gidinawemaaganag weweni da-dibendaagoziwag. Mii sa go gaawiin da-maazhisesigwaa, weweni ji-ni-bimaadiziwaad."

- [21] Gayesh indaakoz. Imbikwan indaakoz. Wayaa! Mii ezhi-bwaanawitooyaan wii-mino-ayaayaan, azhigwa miinawaa go gaye wii-izhi-ayaayaan bimoseyaan. Aanish naa, mii gaa-wiindamawid a'aw Mashkiin. "Gaawiin wiikaa giga-minosesiin gibikwan," ingii-ig. "Aaniish iniw nagamonan i'iw eko-nising, haa gidaa-niimi'aawaa," ikido. Medwe-ganoonind igo oshki-niimi'iweng imaa, "Niimig." "Haa sa ezhi-gashkitooyaan ji-niimiyaan," indinendam. Ingii-naaniim iko. Ingii-pwaanzhii'igoo naaniimiyaan. "Haa niimig," ikido. "Nagamon gegaa imaa giizhibaaashiwan imaa," indig. Gegaa go, gegaa go ingashkitoon bimoseyaan, anooj igo aakoziyaan imbikwan oseyaan. Zhayiiigwa apii go niizhing gaa-izhibaaataayaan, aanish miinawaa imaa go bakaadendamaan imaa dash gaa-izhi-gashkitooyaan miinawaa naaniimiyaan. Azhigwa omaa nising ge-izhibaaashkaayaan o'ow gaa-niimi'igooyaan, weniban aanh miinawaa gii-aakoziyaan. Indig wa'aw, "Wa, hai'!" Wii-paa-apagizoyaan igo ani-mino-ayaayaan sa go omaa bakaadendamaan i'iw aandiish sa go naa indigooban a'aw Mashkiin. Indig a'aw, "Gaawiin izhisinon gibikwan. Mii giizhiitaamagak," ingii-ig. Mii iw

Drum Ceremony. Right there. This was before I was member on those Drums when I came inside the Drum ceremonial there. The [Drum] was sounding out as I came in, and in the middle of leading out a song that old man Aagawaat, whose position I would assume, came after me here. Then that one guy, that old man who was called Nitamigooneb. Nitamigooneb was his name, and I still have his old position. So he tells me, "All right. Take your position there. I am asking you to be a Drum member. All right, you answer him yourself." That's what that old man told me, "Don't speak as you are being asked to become a member on the Drum. But your children and your relatives will have a place at the Drum too. They won't have any misfortunes, and will come live in a good way."

- [21] And I was in poor health too. My back was ailing me. Holy buckets! Although I was disabled I was going to be healthy, that's how I was going to be now when I started walking again. Well now, that's what Mashkiin told me. "You will never have good luck with your back," he told me. "But for these songs, you should dance for him that third one," he says. Medwe-ganoonind was just starting to dance there, "Dance." Well [I was uncertain] whether I'd be able to dance," I'm thinking. I used to dance. I was a traditional war dancer when I danced. "Well dance," he says. "That song there is almost done there," he tells me. Barely, I'm barely able to walk, as there were all kinds of things messed up in my back when I got to my feet. Now at this time I had circled [the Drum] twice, and again there things changed for me there as I was able to dance again. I had now circled around three times here as I was dancing, and then my ailments were gone. I am told by him, "Boy, unreal!" I flopped down here in perfect health with everything changed around for me where I was being talked to by that Mashkiin. He tells me, "Your back

Mashkiin inind. Mii gaa-izhi-gagwejimaga a'aw akiwenzii, niyawew'enh gii-wiiyawew'enyid ko gii-abii gizigewiniiniwid. Mii imaa Giiyoganebii gii-izhinikaazod, mii a'aw gaa-niimid. Haaw sa naa gaa-izhi-ayaayaan imbikwan. Indinaa imbwaaniwinaaban. "Enh," indig. "Mii iw dewe'igan, dibishkoo ingii-nanaandawi'ig," gii ikido. Miish iw gii-kikendamaan i'iw gegoo ingiw dewe'iganag ji-wiidookawiyangidwaa. Gegaa imaa, gaawiin ingii-pi-aakozisiin imbikwan. Indizh, gaawiin igo wiin igo naasaab, ginwenzh namadabiyaan imaa niimi'idiing. Zanagad igo ginwenzh nagamong imaa. Ingikendaan igo. Mii sa go ajina go indaakoz. Gaawiin igo indaakozisiin, indashkawigam eta go. Gaawiin wiikaa miinawaa imbi-aakozisiin imbikwan—gegoo gaa-izhi-minoseyaan imaa gii-nakodamaan dibishkoo go ingiw dewe'iganag wiidookawiwaad igo gegoo go. Gegoo gaye epiichii-manidoowaadiziwaad ingiw dewe'iganag, a'aw ikwe-dewe'igan.

- [22] Miinawaa a'aw noozhishenh owidi gii-paashkizwaa Gakaabikaang omisadaang. Yo'ow dash ayi'ii o'ow—aaniin ezhinikaadeg iw—opikwanding, mii iwidi gii-ni-aabideg anwii. "Gaawesa. Gaawiin," gii-ikido mashkikiwinini. "Gaawiin gaye nanaandawii'iwewinini oadaa-gashkitoosiin i'iw." Miinawaa oadaa-gashkitoon igo gegoo. "Gaawiish oadaa-bimosesiin," ingii-ig. "Ojiitaad gii-pagisin. Zegosin imaa," gii-ikido, "anwii." Miish iw gii-piindaakoojigeyaan, miinawaa gii-atooyaan onaagan ikwe-dewe'igan. Mii go apii gii-chi-niimi'idiing imaa, gii-shingishing iwidi aakoziwigamigong gichi-aakozi. Miish iw gegoo gii-naanogii zhigak gii-paashkizwind, mii sa go gaa-izhi-wiindamawid a'aw. Mii go gaa-niizho-giizhigak, mii gii-pi-giiwed. Mii iw gii-pi-bimosed. Mii go ikidong, "Giwii-kagwejimin." "Ingikendaan," indig. "Awegonen?" "Awiiya imaa zhingishinaan ingii-paa-ayaawaa," ikido. "Mii

won't act up now. It's all over," he told me. That was Mashkiin as he's called. So I asked that old man, my namesake, if he would be a namesake for me as well as that one who was a Drum warmer. That there was Giiyoganebii as he was called, the one who had danced. All right, that was how things were with my back then. I told him I was feeble. "Yes," he tells me. "But it's like that Drum doctored you," he said. It was then that I knew something about how these Drums help us. I was barely even ailing there in my back. So you might tell me it's not the same, as I sit for a long time at the Drum ceremonies there. But singing for a long time there is difficult. I know. I only get sick for a little while. I'm not ill, I only get minor ailments. And I've never had problems with my back again—I've had good fortune there in being answered just like those Drums helped me through things. Those Drums have the utmost Spiritual power, [like] that Ladies Drum.

- [22] And one of my grandchildren was shot in the stomach over here in Minneapolis. And this body part right here—what's it called—the spine, the bullet lodged itself right there. "There's now way. No," the doctor said. "And an Indian doctor won't be able to do anything about it." But he was indeed able to do things. "He'll never walk," he told me. "His spinal cord has been severed. The bullet is lodged there," he said. Then I made a tobacco offering and put a bowl down at the Ladies Drum. At that time they had a really big dance there while he was stretched out there in the hospital, terribly ill. He was shot on a Friday, or so he told me. And then on Tuesday, he came home. He was already walking then. So he says, "I want to ask you something." "I know," he tells me. "What is it?" "When I was laid out there someone came to be with me," he says. "When I peeked there I knew who he was. There was

gaa-izhi-gikenimag imaa inaabiyaan. Gaawiin bakaan awiia
 imaa ayaasiin. Mii eta waa-izhi-gikenimagwaa ongow
 awenenag imaa eyaagwenag aya'aag zhingishinaan. Mii sa go
 maajii-mino-ayaayaan igo," ikido. "Gaawiin
 zhaaganaashiimosiwig. Gaawiin gaye ninitaa-anishinaabe-
 gaagii gidosiin omaa." Gaye imaa, mii imaa
 gii-piindaakoojigeyaan imaa gii-kanawenimigod iniw
 manidoon gii-kagwedweyaan miinawaa gaye. Miish a'aw
 gwiiwizens gii-mino-ayaad, mii a'aw geyaabi bezhig.

[23] "Mii doodoobik. Gigii-aanawi-maw bikwanaang;
 gaawiin wiikaa gaa-pimigaadesinon. Miinawaa
 gaa-pimigaadenig, daa-niboose." Mii gaa-ikidod a'aw
 nanaandawii'iwed imaa. Gaye go, miish igo nawaj igo gegoo,
 mii nawaj igo wenji-gikendamaan i'iw ji-wiindookawag
 inendaagozid a'aw anishinaabe iniw asemaan biindaakoonaad
 dewe'iganan. Niigaani-manidoog bemiwinaad iniw
 dewe'iganan, moozhag igo ingii-pi-wiindamaagoo. Mii iw
 dewe'iganag bemiwinikwaa sa go dibi go ezhaayan gaye o'ow
 ingoji sa go, ingoji wii-izhaayan biindaakoojigeyan. Mii
 genawinendaagoziyan i'iw. Miinawaa go ongow gegoo
 gaagii gidoyaan, ongow gagwedwetamaageyaan ingiw
 bemiwinikwaa, ingiw ji-dagoshinowaad weweni ji-
 dagoshinowaad. Ingoji maajaayan gaye gizaagi'aag weweni
 ji-ni-waabamadwaa miinawaa. Mii gaa-pi-wiindamaagooyaan.

[24] Hey, gayesh bangishenh wiin o'ow
 waa-wiindamoonaan omaa. Geyaabi go nawaj igo, geyaabi go
 gigizhebaawagak ezhi-gikendamaan igo gaa-pi-izhiseg.
 Miinawaa go gegoo, gaye a'aw bezhig nimaamaayiban iniw
 oshiimeyan gii-shawendaagozinid iniw. Zhaangaswi
 waawaashkeshiwan gii-nisaad a'aw nimaamaayan oshiimeyan,
 Animikiins gii-izhinikaazod, gaa-izhi-nisaad iniw zhaangaswi
 waawaashkeshiwan, nishiwed iniw waawaashkeshiwan.
 Ingoding sa go, mii midaaswi ji-gii-nisaapan iniw

nobody else there. I was only going to know these beings that were there while I was laying down. Then I started to get well," he says. "They didn't speak English. And I'm not good at talking Indian here." So there, right there I made a tobacco offering there and I requested that he be watched over by the Spirit. Then that boy was healthy, and he is still.

[23] "This is what's been done. Despite your crying about your back, nothing ever came of it. And this is despite the fact that what did happen could have caused paralysis." That's what that Indian doctor said there. And then to a greater extent, to a much higher degree did I come to understand how [critical] it is to help the Indian when he thinks of his tobacco to make an offering of it at the Drums. The head Spirits carry those Drums, that's what I was always told. And those Drums in turn carry you wherever you go and wherever it might be that you want to go as you make a tobacco offering. That's how you are looked after. Again when I give speeches about these things, when I make requests to these [Spirits] that you'll be carried so they will come, come in a good way. And when you leave somewhere you care for them in a good way so that you'll see them again. That's what I was told.

[24] Hey, I want to tell you a little bit more about this here.. There is still more that I remember in the morning about what has come to pass. Again in these things my mother's younger brother was blessed as well. My mother's younger brother killed nine deer, that Animikiins as he was called, he killed nine white tail deer, he killed all those deer. Then one time as he prepared to kill the tenth one, he saw a buck there, right there as we were crossing the highway. And so he shot him.

gaa-izhi-waabamaad iniw ayaaben imaa, mii aazhooskaayaang imaa biiwaabikoo-miikanaang. Miinawaa sa go naa wii-paashkizwaad. “Baamaa dash gaa-izhi-niibawid imaa zhaadigewining,” gii-ikido. “Apane gaa-inaabamag,” ikido. “Namanj sa go naa izhichigewaanen,” ikido. “Weniban imaa gii-shaadigeng gii-niibawid imaa waawaashkeshi, wa’aw gichi-ayaabe,” gii-ikido. Miinawaa gaawiin ogii-paashkizwaasiin. “Mii dash gaa-izhi-maajibatood,” ikido. “Gayesh ingii-inendaagoz i’iw.” Onzaam niibowa ogii-nisaan iniw. Gegoo da-izhiwebizi giishpin nisaad iniw midaaswi. Weweni ji-ganawendaagozid i’iw ge-izhi-inang gegoo, gegoo asemaan gii-asaad ko endaso-giiyosed asaad iniw asemaan iw gaye. Mii gaa-izhi-wiidoowag inendaagozid i’iw. Maagizhaa daa-gii-izhiwebizi a’aw akiwenzii.

- [25] Moozhag igo gaye niin iko ingii-kiiyose, gaawiish geyaabi. Omaa keyaa bagijishkamaagooyaan, ingiw chimookomaanag imbagijishkamaagoog. Indakandoon imaa sa bidaakiing miinawaa ge-izhi’igooyaan. Gaawiin gegoo gaa-noondamaan o’ow isa, miinawaa megwaa bimosed a’aw gichi-ayaabe gaa-noogishkaad besho go. Gaawiin igo waasa, besho imaa niibawi apane. Gaa-inaabamag, wayaa wenda-onizhishi. Indaa-waateshkaagoo dibishkoo o’ow isa apane ba-inaabamid, inaabamid iwidi, inaabamid keyaa apane gaa-inaabamid. Miish igo omaa eteg baashkizigan. Gaawiin gaye nimamoosiin, apane gaa-inaabamag. Wa, chi-weweni bimosed besho, chi-weweni apane gaa-ako-waabishkikiing apane. Naa sa naa gii-izhiwebiziyaan, indinendam isa ogoopimaanaawaan ingiw chimookomaanag waa-pagidinishkawaawaad. Wa, bi-dagoshing a’aw chimookomaan indizhi’aa imaa gaa-pi-izhaad a’aw.

- [26] Besho imaa ingaganoonig ojbwemong. “Besho omaa, besho omaa izaabamaad awedin waawaashkeshiwan,” indig. “Enh,” indinaa. Miinawaa indoojbwemotawaa. “Geget,”

“But after a while he was just standing there in the shadows,” he said. “I just stared at him the whole time,” he says. “What the heck am I doing,” he says. “Then that deer there disappeared as he was standing there in the shade, this big buck,” he said. He didn’t shoot him again. “Then he took off running,” he says. “And I was considered [blessed] in that.” He had killed too many of them. Something would have happened to him if he had killed that tenth one. So he was being watched over in a good way, at least that’s what he came to say of it, and he used to put tobacco down every time he went hunting, he would put that tobacco out. I used to help him when he was being considerate like that. Maybe that’s how that old man should have been.

[25] I used to hunt all the time myself, but not any more. Over this way I was having drives made for me, those white guys were making drives for me. I’m waiting in the stand there on the top edge of a slough again where I was put. I hadn’t heard a thing when a great big buck stops in mid-stride just close. It wasn’t far, he stood close there the whole time. When I looked at him, boy he was just beautiful. I was all decked out in blaze orange, but it was just like he stared at me the whole time, as he stared at me over there, and he stared and stared. Then my rifle was here. But I didn’t grab it, as I just kept my eye fixed on him. Boy, he [looked] so fine as he walked up close, just regal and right by the slough the whole time. Well what am I doing I thought as those white guys were so upset about [the deer] they had permitted to pass by them. Gee, that one white man showed up and I had him go over there.

[26] Then somebody talked to me close by in Ojibwe. “Near here, right near here he was so close to that deer over

indinaa. “Geget besho omaa ninandawaabamaa. Ninandawaabamaa weweni ji-gii-nisagiban,” indinaa. “Apane gaa-inaabamag,” indinaa. “Wenda onizhishi a’ aw waawaashkeshi. Gaawiin gaye aagawaateshkaasiin,” indinaa. “Weweni bimose jekaakwa’ ang.” Gaa-izhi-gagwejimag a’ aw, indinaa gaa-izhi-gagwejimag a’ aw ji-ganawaabamag miinawaa bangii bimaadiziyaan. Mii gaa-izhi-gagwejimag, “Aaniin ezhiwebiziyaan,” indinaa. “Enh,” ikido. “Gaawiin. Gaawiin inendaagwasinoon ji-nisad onow,” ingii-ig. “Gego miinawaa wiikaa nisaaken onow,” ingii-ig. “Gizhawenimaa a’ aw awesiinh,” gii-ikido. “Gizhawenimigoog giin igo. Manidoog i’ iw oga-zhawenimaawaan giniijaanisan,” gii-ikido. “Gego miinawaa wiikaa omaa nisaaken eta noo onjida,” ingii-ig. “Giga-naganigoz. O’ ow manidoog giga-naganigoog onjida nisadwaa,” gaa-ikidod. “Aan naa manidoog ingiw, mii ingiw awesiinyag ezhinikaazojig, waawaashkeshiwag. Gegoo ezhiwebak biindaakoojigezan igo gaye, mii ezhi-gikendaagwak gegoo ji-izhichigesiwan.”

[27] Mii gaye akiwenzii gaa-wiindamawid. “Mii ingoding, mii ezhi-gikendaman igo gegoo, maagizhaa gaye ji-giiwaadiseyan,” gii-ikido a’ aw akiwenzii. Mii sa gaye, mii sa apane wii-inendamaan i’ iw gegoo. Gegoo niwii-izhaanendaan sa go gegoo wii-wanichigeyaan ji-wanigiizhweyaan gaye ayaapii. Gaawiin igo ingotaayisiin, eta go bangii niizhaan eta, gaawiish gegoo. Gegoo gaa-izhid a’ aw akiwenzii. “Gego, gego gaye. Gaawiin gaye gidaa-giiwanimosiin gegoo,” ikido. Ingii-wiindamaagoz i’ iw gaagiigidod i’ iw, “Gego agajiken gaye da-gaagiigidoyan.” Mii gaa-izhid a’ aw akiwenzii. Moozhag go ingii-paa-wiindamaagoog ingiw akiwenziiyag i’ iw. “Gego babaamendangen gegoo ji-wanigiizhweyan gaye,” gii-ikido.

[28] Gegoo ingoding, ingoding igo gaye gaa-ni-bimiwinagwaa dewe’ iganag, ingii-igoog ingiw akiwenziiyag.

there,” he tells me. “Yeah,” I say to him. Again I spoke Ojibwe to him. “Truly,” I tell him. “I am tracking him down really close here. I’m searching for him so I can properly kill him,” I tell him. “I saw him the whole time,” I tell him. “That deer was just nice. I never let him out of my sight,” I tell him. “He walked by just dignified and then went off in the woods.” Then I asked that guy, I told him as I was asking him that I look after him a little bit in my life. So I asked him, “What am I doing,” I tell him. “Yes,” he says. “No. It wasn’t meant for you to kill this one,” he told me. “Don’t ever try to kill this one again,” he told me. “You love that animal,” he said. “And they’ll love you too. The Spirits will bless your children,” he said. “Never intentionally kill one again,” he told me. “You’ll get abandoned. The Spirits will abandon you if you kill them intentionally,” he said. “Now those Spirits are animals and the so called deer. Something will happen when you make a tobacco offering too, that’s how it will become known what you have not done.”

[27] That old man told me this too. “One time as you come to know about things, maybe you will have that kind of fortune too,” that old man said. That too, I think about that all the time. I want to let my thoughts go to a certain place if I’m going to make a mistake or misspeak at times. I’m not scared, only a little bit, but not really. That old man told me other things too. “Don’ts and don’ts. You shouldn’t lie about things,” he says. I was told that when he gave a speech, “Don’t be bashful to speak.” That’s what that old man said. Those old men always used to come around telling me that. “And don’t worry about things like making a mistake while speaking,” he said.

Gayesh igo geget, gayesh bimiwinagwaa ingiw dewe'iganag, wiidookaazoyaan ji-bimiwinag wa'aw dewe'igan. "Onjida go noondaagozi ji-bimiwinaad ji-gikendang iniw dewe'iganan." "Da-zhawinendaagoziyan sa go, giyaw da-zhawendaagwad. Miinawaa giniijaanisag, goozhishenyag, gidaanikobijiganag, gegoo akina giijikiwenyag, miinawaa go gidinawemaaganag sa go akina, mii akina ingiw ge-zhawendaagozijing gagwejimadwaa ongow manidoog miziwe eyaajig genawendangig o'ow aki. Mii sa gaye, gaawiin giinawind gidibendanziiimin o'ow aki. Gaawiin sa go gidaa-dibendanziiin. Giganawendaamin eta go. Gayesh wiinawaa chimookomaanag, 'Hey indibendaan o'ow aki.' Hey, gaawiin gidibendanziiinaawaa. Maagizhaa gaye, maagizhaa gaye niisininig da-dibendamowaad. Gaawiish odaa-dibendanziiin. Gaa odaa-ikidosiin owidi da-dibendang. Anishaa gidabiitaan mino-aki. Gizhe-manidoo giigii-izhi-igoonaan ji-ganawendamang o'ow, ji-ganawendamang o'ow aki ji-ganawenimangwaa ongow, weweni ji-ganawaabamangwaa ongow awesiinyag, miinawaa ingiw binesiyyag, miinawaa giigoonyag, miinawaa zaaga'igan, mitigoog, akina sa ingiw." Mii gaa-izhid a'aw ani-igooyang ji-ganawendamang.

- [29] Gayesh noongom ingoji go naabe izhind akina ingoji ji-asinajigaadeg o'ow aki. Gegoo omaa zaaga'igan ingoding igo, ingoji go ingii-ashi-naanobiboonagiz gemaa ingii-ashiniiyo-biboonagiz go, gii-paa-kikinoo'amaageyaan i'iw giigoonyag gii-pi-miinagwaa sa chimookomaanag ingiw wii-tiba'amawiwaad gaye ji-gikinoo'amawagwaa iniw giigoonyan ayaanid. Gegoo iwidi keyaa Neyaashiing ingii-wiindamaagoo maagizhaa go gaye midaaso-ashi-niiyogozid. Mii go dash debaabandamaang ingiw giigoonyag gaa-tebaabamangidwaa babaamakwazhiwewaad. Noongom dash ezhaayaan iwidi, gaawiin iwidi gidaa-debaabandanziiin i'iw gichi-wiinagamiginig bimi-izhi-naajigaadeg. Gegoo ongow

[28] One time, one time when I was starting to [help] carry these Drums, I was talked to by those old men. That's for sure, it's when I was just starting to [help] carry those Drums, helping out and then carrying that one Drum myself. "He is being heard on purpose so that he'll carry these Drums and know about them." "You will be blessed, your body will be blessed. And your children, your grandchildren, you great grandchildren, all your friends and all your relatives, they will all be blessed when you ask the ever-present Spirits that take care of this earth. And also, we don't own this land. You can never own it. We only take care of it. But those white people, 'Hey I own this land.' Hey, you guys can't own it. Maybe, maybe the ones who lowered it here shall own it. But he can't own it. He can't say that he will own it. You live on this good earth but for the grace of God. And that Kindly Spirit told us to look after this here, to take care of this earth and look after these creatures, so that we can take good care of these animals, and these birds, and the fish, and the lake, the trees, all of these things." He said that we've been told to be caretakers.

[29] The people have been told now too how things are gathered up from the earth. One time this lake here, when I was about fifteen years old or maybe fourteen years old, I went around as a fishing guide and gave the white people whatever they would pay me for to teach them where the fish were at. Over there towards Neyaashiing I was told there were about fourteen of them had moved. And we saw it from a ways off, as we eyed up those fish when they went along the shore. Now as I went over there you couldn't keep your eye on what was happening as they had made a terrible mess in the

chimookomaanag—i'iw medwebizod i'iw isa
 waasakonenjiganaaboo, mii inetood a'aw—ani-atoowaad i'iw
 ongow chimookomaanag ezhinikaazojig.

- [30] Miinawaa-sh gegoo a'aw bezhig, a'aw anishinaabe,
 a'aw ogii-anooji' aan iko iniw ogozisensan. Ingii-paa-wiijiiwaa
 ko ji-baa-izhaad jii gibiiig. Miish omaa gaa-ni-bimoseyaang
 jii gibiiig. "Gayesh owidi inaabin," indig. Miish inaabiyaan
 iwidi jii gibiiig keyaa ani-izhaayaang. Omaa sa naa baawan
 aboonjiiyiwaad ingiw, ingiw dibishkoo go gegaa go ingiw
 gwiiwizensag ingiw gii-ayaawaad. Ingiw manidoonsag
 bemaashijig, mii gaye baagomojig omaa, gayesh ongow
 ikidong. "Mii ingiw, mii ingiw manidoonsag bemaashijig,"
 indinaa. "Gaawiin," ikido. "Gayesh owidi keyaa o'ow keyaa
 izhitaan," ikido. "Inaabin iwidi." Miinawaa-sh
 o-waabandamaan i'iw waasakonenjiganaaboo imaa angoodeg.
 Gayesh gaa-izhi-debibinaad onow okanan. "Gayesh weweni
 ganawaabam ingiw," indig. Mii sa weweni ganawaabamagwaa
 geget. Wa, oniisidoonaawaa ongow gwiiwizensag. "Ogaawag
 ingiw," ikido. "Mii dash ezhi-inaachigewaad ingiw
 chimookomaanag," ikido. "Mii iw waasakonenjiganaaboo
 ingiw bemibizojig. Gaye gaawiin gaye izhinaachigesiiwag
 ingiw. Mii keyaa inga-wiinimbigoonaanig ingiw
 chimookomaanag o'ow gashkitooyaang o'ow
 gaa-ni-onigooyaang. Gegoo ongow chimookomaanag
 neko' aakwendamowaad wii-wewebanaabiiwaad gegoo, gegoo
 go o'ow da-izhi-dabaabendamowaad i'iw ezhinaagwak
 naamayi'ii. Gaawiin onizhishinziinon ji-izhichigewaapan i'iw.
- [31] Mii o'ow ko mewinzha, mii iw gaa-izhi-mikamaang ko
 iniw waa-ni-ayaayaang. Mii imaa ko niising i'iw. Mii gaa-izhi-
 gashkidibeyaang iwidi aandi ezhi-debaabandamaang. Mii imaa
 gii-ayaawaad. Ingii-kwaamigoo gaa-izhi-mikawangid a'aw.
 Weweni gomaa ashi ningodwaaswi ko gii-tebinaagwak
 mewinzha ingiw gii goonyag ajina gomaa debinangidwaa

water that was just getting picked up. These white people—as they motorboat along it’s that gasoline, they dump it there—they just put it there, those Big Knives as they’re called.

- [30] And again this certain Indian, he used to bring his son along in the boat. I used to hang around with him when he went to the shore. “And look over here,” he tells me. Then I glanced over there at the shore in the direction we were heading. There was something vaporizing in the air here but they were kids, but it was like one could barely [see] where those boys were. Those bugs were hovering, so they’re floating there, so that’s what they say. “Those are bugs sailing around,” I tell him. “No,” he says. “Over here, go over that way,” he says. “Look over there.” And I went over and looked at [what turned out to be] gasoline floating there [on the water]. So he grabs [my arm] bones. “And take a good look at them,” he tells me. So I took a real good look at them. Golly, those boys were lowering something. “Those are walleye pike,” he says. “That’s how those white people do things,” he says. “The speedboaters [use] that gasoline. But they don’t do that in the [right] way. That’s how those white people are desecrating our waters so that we’ll be able to relinquish them. These white people want to have everything so bad when they fish, they have a very low regard for how things look underneath them. It just isn’t right for them to do that.

- [31] It used be this way a long time ago, that is to say that we used to find [what we needed] whatever we were at. It was put there. We could make use of things over there wherever we might happen to see them. That’s how they were there. I would be unrefused when we found one of those [fish]. One

biijisewaad gii-ayaawangidwaa ashi ningodwaaswi ingiw
 giigoonyag. Gegoo gaa-izhi-minosed mewinzha anishinaabe,
 weweni go gii-pimiwidood iniw. Mii
 gaa-izhi-michi-abwiiyaang iwidi gii-izhaawag. Gaawiin gaye,
 medwebanzigwaa ingiw isa. Mii zhooniyaamising
 ji-ayaamagadwaag a'aw, enh ji-maanensang
 ge-ni-aabajitoowaagin ani-baa-nininjii'igooyaan. Aanh,
 dibishkoo gaa-izhi-debinangidwaa ko giigoonyag. Gaye
 memwech chi-waasa, chi-waasa da-baa-izhaayaang o'ow
 gaa-anoojii'igaang o'ow jiiigibiig omaa gii-mikawangidwaa
 ingiw giigoonyag. Mii go gaa-izhi-gikendamaan i'iw
 wii-pi-wiindamawiwaad ingiw akiwenziiyag.

- [32] "Gaye imaa baa-izhaayaan jiiigibiig, baa-izhaayaan
 jiiigibiig waa-ako-baa-inaagwak," gii-ikidowag. "O'ow akina
 bizoyeg omaa, gaawiin gaye omaa o'ow biiwaabikoons,
 gaawiin sa go gaye o'ow gii-paangide'angodesinoon imaa.
 Daa-biinad. Ogii-piini'aawaan sa go jiiigibiig imaa gaye," a'aw
 akiwenzii gaa-ikidod. "Ingoding igo, ingoding igo gaawiin
 daa-nisidoo'anaagosinoon ezhiwebak o'ow, ezhinaagwak
 o'ow aki," gii-ikido. "Mii go omaa ingiw chimookomaanag
 o'ow wii-shiishiiigiwaad imaa zaaga'iganiing." "Hey," ikido.
 "Wiinichigewag owidi biboong," gii-ikido. "Mii gaye
 ezhichigewaad. Mii dash inaa'itoowaad i'iw zaaga'igan.
 Inga-miigaanigoonaanig ingiw chimookomaanag
 wii-ayaamowaad. Wiin-sh wiinawaa dash odinaajitoonaawaa
 o'ow zaaga'igan," gii-ikido.

- [33] Mii iw akina Misi-zaaga'igan gaa-tazhindamowaad iko,
 akina sa go. Akina go gegoo omaa neyaashiiwan
 gii-tazhindamowaad ingiw akiwenziiyag. Gii-kikendaasowag
 ingiw akiwenziiyag waa-ni-izhiwebak. Gegoo noongom igo,
 gegoo noongom igo bangii-sh wii-izhaayaang, gaawiin igo
 noongom. Mii go gashkitoosiwaang, nawaj anooj gii-igooyaan
 noongom. Gaawiin igo, anooj gii-igooyaanin

time the catch was really good and there were sixteen fish or little bit less that we grabbed with our bare hands as they as they swam up just fast and we had sixteen of those fish. The Indian people had goof fortune a long time ago, he carried that with him in a proper way. When they went somewhere, we paddled over there by hand. And they didn't motor around. When there was no money to be had, they found it disagreeable to use that which I had pan-handled. It was just like that when we used to catch some fish. And we had to go a long, long way when we made sales of the fish we [caught] at the shore there. That's how I knew about what those old men wanted to tell me.

[32] "And I used to walk along the shore there, walking along [thinking about] how it used to look," they said. "This motoring around here didn't happen like that, and the tin cans and other junk wasn't left floating there. It should be clean. They cleaned them at the shore there too," that old man said. "One time, one time nothing will be disposed of on the earth as it happens [now] and how it is made to look," he said. "Right here those white people want to urinate in the lake there." "Hey," he says. "They're dirtying it over here in the winter," he said. "And that's what they do. That's what they're doing with that lake. Those white people are going to fight us for what they want to have. But that's what they say about this lake," he said.

[33] They used to talk about the whole length and breadth of Mille Lacs Lake, all of it. Those old men talked about every one of these peninsulas here. Those old men were so knowledgeable about what was going to happen. Today, when we want to go somewhere today, that's no longer the case. So we aren't able to do that, as I'm told more about a variety of

ezhi-dakone' iyangidwaa ingiw chimookomaanag. Miinawaa dibendamowaad i' iw zaaga' igan, gii-ikidowag. Gaawiin odibendanziinaawaa o' ow zaaga' igan. Gizhe-manidoo debendang zaaga' igan, akina go giigoonyan, mii imaa gaa-asaad, gaawiin ji-asaad iniw giigoonyan i' iw ji-ni-waabanji' aad a' aw anishinaabe awegwen sa bemaadizid giigoonyan ji-izhi-bimaadizid sa go ji-amwaad gaye. Mii gaa-inaakonigooyang. Gayesh noongom iniw ge-izhi-inaajitood a' aw chimookomaan. Gegoo omaa miinawaa gii-kashkading ingoji go apii a' aw manidoo-giizisoons besho gii-kashkading. Mii go bizhishig iniw ko agomo iwidi ateg. Amanj igo, mii akina ezhi-bi-meginamowaad iwidi wiinitoowaad zaaga' igan. Ingoding igo oga-wanitoonaawaa zaaga' igan. Mii sa go bangii azhigwa, azhigwa bangii inga-wii-pagida' waanaanig. Inga-wiipazhibaaawanaan. Mii azhigwa ikidowaad, "gaawiin" ji-izhi-ind a' aw anishinaabe. Ikidowag ingiw chimookomaanag gayesh wiinawaa ezhi-inaachigewaad gegoo, gegoo minik debinangidwaa giigoonyag. Aabiding niibing oga-bagida' waawaan. Gayesh wiinawaa ingoding, ingo-giizhig minik nesaawaad niibowa anooj wiinawaa onisaawaan, "Biizh iniw minik eni-nisangidwaa," ogabe-igoon.

- [34] Miish o' ow gii-kashkitoowaad o' ow ongow waadookawiyangijig o' ow gaa-ina' oonigooyang igo o' ow gii-nagishkawaawaad ingiw akiwenziibaneg. Wa' aw Migizi gaa-inind a' aw aya' aa, miinawaa aya' aa Zhaabaashkang gaa-ogimaawijig omaa. Mii a' aw Migizi, a' aw nimishoomisiban miinawaa go, miinawaa go gaye odedeyibanen a' aw aya' aa, miinawaa aya' aa Zhaabaashkang gaa-inind. Mii gaye gaa-kashkitoojig o' ow miinawaa go iwidi keyaa niibowa gii-ayaawag ingiw iwidi keyaa. Bagone-giizhig gaa-izhinikaazod, mii gaye ingiw waa-wiidookaazojig o' ow gii-miinigooyang akina o' ow aki gaye dibishkoo sa go gii-

other things presently. No, I must have been told variously that those white people have a confining hold on us. And they own the lake, they said. They do not own this lake. The Great Spirit owns this lake, and all the fish, he put them there, and those fish were not just put there, but shown to the Indian people alive at that time so that he could live and eat those fish. That decision was made for us. But today that white man is going to talk about it his way. And when the lake froze over here sometime in December it froze nearby. It was just an empty floating mass out there. I don't know, they always come leave their [garbage] over there and dirty the lake. One time though they're going to lose the lake. It's a little bit right now, we just harvest those fish with nets a little bit now. But we are going to have [unfettered rights] to spear them. That what they're saying now, as the Indian is told "No." But those white people themselves say that they want to do these things, to catch [more] fish. Some summer they're going to harvest fish with nets. But any time, any day whenever the [Indians] had killed many fish, killing all kinds of them, "Bring whatever you've killed," they're always told.

- [34] But then these ones who've helped us, these old men who encountered those [whites], have been able to bestow a great gift upon us. That's this Migizi as he was called, and also that Zhaabaashkang who were chiefs here. That Migizi, he was my grandfather, and his father was the one called Zhaabaashkang as well. They're the ones who were able to do this even when there were so many [whites] over this way. And regarding that so called Bagone-giizhig, it was because of the ones who wanted to help the [whites] that we were given

makandweyang i' iw aki. Gaye o' ow gii-ikidowag ingiw chimookomaanag, "Mii weweni, mii weweni ongow anishinaabeg ge-bimiwidoowaad o' ow aki. Debinaak o' ow ji-miigaanaasigwaa iniw chimookomaanan." Gegoo a' aw Migizi gaa-inind, a' aw Bagone-giizhig gaawiin ogii-kanoonaasiin anishinaaben dambeng igo dibi go nisaadaaniking imaa chimookomaanag. Owidi biinish go, biinish igo iwidi keyaa Nisoogamaag miinawaa go imaa keyaa Oshki-oodenaang gii-izhinikaadeg, akina go iwidi keyaa gaa-tazhewaad ingiw chimookomaanag. Mii iw gaa-poodaag gii-nisaad akina anishinaaben a' aw chimookomaan. A' aw Bagone-giizhig wiidookawaapan. A' aw Migizi gaa-inind omaa, "Gaawiin," ikido Migizi. "Gaawiin niinawind nimiigaazosiimin." Miish iw gaa-izhi-inaatood a' aw Bagone-giizhig. Miish iw weweni gaawiin wiikaa miinawaa ji-miigaadising. Miish iw gii-miigwechiwi' ind a' aw Migizi imaa gii-miigaazosig o' ow gii-miinindwaa o' ow aki. Miish iw gaa-onji-ozhibii' igaadeg o' ow ji-dibendamang i' iw aki. Aanawi go aanind gii-miigiwewag i' iw aki. Gaawiish wiin i' iw gii-miigiwesiiwag i' iw, mitigoon, giigoonyan, waawaashkeshiwan, miinawaa i' iw manoomin. Mii gaa-kanawendamowaad anishinaabeg. Miish iw gaa-kashkitowaad imaa ongow Misi-zaaga' iganiing eyaajig sa go. Mii iw ezhi-wiidookaazowaad gaye iwidi keyaa, iwidi keyaa wendaabang, mii miinawaa gii-pakinaagewaad i' iw. Mii sa go biinish igo gii-pakinawind a' aw chimookomaan. "Gaawiin geyaabi," ge-izhi-ikidopan.

- [35] Mii sa go gaye, mii go gaye gaa-izhi-waawiindamawiwaad ingiw akiwenziyag, mii iw. Moozhag go, moozhag go bimi-mikwendamaan gaa-wiindamawiwaad i' iw weweni, weweni ji-bimiwidooyang o' ow aki. Aanishinaa doodoosiwang i' iw aki gaa-ina' oonigooyang. Gaawiin go wiin a' aw chimookomaan gigii-ina' oonigoosiinaan. A' aw

this land just like the land had been taken away from us.¹ And those white people said this, “It is good, it is in a good way that the Indians shall take this land. They didn’t want to foolishly fight the white man.” The one called Migizi, Bagone-giizhig had not consulted him or any of the Indians anywhere about the killing of whites there. From over this way to up there, up to the edge of Nisswa and also over there by Brainerd as it was called, all the white people there were in an uproar. Those sentiments intensified as the white people [thought about] killing all the Indians. That Bagone-giizhig was just helping to make things worse. So the one called Migizi here, he says, “No.” “We are not fighting.” Then Bagone-giizhig himself said the same thing about the situation. Then there was never any fighting again. Migizi was thanked there for not going to war and they were given title to this land. That’s why it was written down in the [treaty] that we own this here land. Some of them still made a land cession. But they never ceded this here, or the trees, fish, deer, and that rice. The Indians took care of those things. That how the ones at Mille Lacs have been able to [keep the land]. So they helped over that way, over there in the east, and they won there too.² Up until then they white people were getting beaten. “Not any longer,” he would say then.

[35] And that’s what those old men told me about. Always,
I will always remember what they told me in this good way,

¹ The following passage refers to Bagone-giizhig, or Hole in the Day II of Gull Lake, Minnesota, who made overtures about drawing the Ojibwe into the U.S.-Dakota Conflict of 1862. The Mille Lacs leadership strongly opposed his efforts.

² Civil War.

Gizhe-manidoo gaa-miininang, mii sa go ji-baamendamang. Mii iw wenji-gashkitooyang noongom. Gegoo wiidookawag inendaagoziyang igo weweni ge-gashkitooyang i' iw gaa-ina'oonigooyang. Moozhag go, moozhag go nimikwendaan iko gaa-izhi-mino-ayaad a'aw akiing a'aw anishinaabe memwendang go giyosed a'aw.

- [36] Gegoo gii-maajawaasakwad. Iwidi keyaa ingii-izhaamin. Gaawiin aapiji go waasa iwidi keyaa gii-paa-agooodooyang ingiw waaboozoog gii-nisangidwaa. Mii sa gaa-wedenimagiban a'aw akiwenzii gii-kichiwag azhigwa a'aw akiwenzii. "Ambe, ambe, ambe iwidi baa-agooodoodaa," indig. "Ingiw waaboozoog." "Haaw," indinaa sa gii-maajibatooyang mashkimodaasimoon madweyaang agaashiingobaans. Maagizhaa gaye ingii-ashi-niiyo-biboonagiz babaamoseyaang iwidi keyaa. Keyaa gichi-waabishkiki iwidi ayaamagad. "Haa, michi-agooodooyang waabang giga-bi-naadagwiimin," indinaa. "Gaawiin," ikido. "Gaawiin. Mii go baa-izhi-agooodoon gomaa omaa go nisawiyen. Anooj igo baayendamogwen miikana, waaboozo-miikanensan," ikido. "Giga-gikinoo' amoon ezhichigeyang. Gaawiin memwech gidaa-bi-izhi'iwesiimin waabang," ikido. Mii sa, mii gii-michaag o'ow waabishkiki gaa-agooodooyang imaa akina go baa-agooodooyang. "Haa, ambe maajaan. Maajaan. Anooj igo iwidi keyaa baa-izhaan o'ow. Ambe. Izhaan omaa keyaa," ikido gaye aya'aa. "Zhooshkaan igo gaye bimoseyan igo," ikido. Miish bi-dagoshinaan imaa wiin imbaabii'ig wiin niin. Niin ingii-izhi-ig imaa ji-baamoseyaan iwidi bagijinaashkiageyaan. Mii sa iidog. Gaawiin ingii-kikendanziin ji-bagidinaashkiageyaan. Mii sa bi-dagoshinaan, "Aaniish

how we kept our hold on this land so well. Well we didn't do [bad] things to this land when we migrated here on the waterways. And the white people certainly didn't paddle us over here. The Great Spirit gave it to us so that we could take care of it. And that's why we are able to do so today. So I help him with things since we have been considered in such a wonderful way to be able to migrate [here]. Always, I always remember how the people live so well on the earth, how the Indian enjoys his life when he hunts.

[36] Something happened [one time] way off in the toolies. We went over that way. Not too far over that way we had been hanging up [snares] and killing those rabbits. I thought that old man was acting silly in the things I did with that old man at that time. "Come, come on, come on let's go snaring over there," he tells me. "Those rabbits." "All right," I tell him as we start running, making noise with the little sack and backpack. And I must have been fourteen years old when we went walking over that way. There's a huge swamp over that way. "Boy, we'll hang these up by hand and then come after our snares tomorrow," I tell him. "No," he says. "No. We'll hang a certain amount here so you can make some kills. Different things must be taken into consideration about the trail, the rabbit trail," he says. "I'll teach you as we do this. It won't be necessary for us to come after them tomorrow," he said. So, this swamp was so gigantic that as we hung snares there it [seemed like] we hung snares throughout the whole thing. "Ok, come start out. Go on. You go over towards that way. Come on. Go this way here," he says. "And the slide the [snares into shape] while you are walking," he says. So when I finally get over there he's waiting for me himself. There he told me there to walk along over where I had been placing the [snares]. Confusion. I didn't know where I had put them

wenji-izhi-wendig akeyaa ji-baa-izhaayaan,” indinaa. “Ambe,” ikido omaa.

[37] “Omaa izhi’ ishin ikidomagak.” Wa! Gomaa apii wa, haa dazhi-wiikwaji’ o omaa waabooz. Omaa baskindibe’ wag. Mii sa omaa biindoomooyaan omaa mashkimodaang bimoseyaang. Wa, miinawaa iwidi a’ aw wii-ayaa, “Ashkimoonaan!” Niibowa indizhi-bimiwinaanig ingiw waaboozoog. Wiiyaa! Ashkimonaanigozibanewag. Tayaa! “Ingaashkinaazig,” indinaa. “Haa, inga-ani-bimiwindamoon,” indig. Mii gaye gii-pi-izhi-bimoondang. Wayaa, indayekoz. Waasa go gaye gaa-izhi-dibikadinaagwak gaa-ani-boodaajged ji-wanishinaang. “Daga aweshinimishinaam,” indinaa. “Gaawiin,” ikido. “Gidamigoo gomaa besho-sh go omaa endaayan wenji-wanishinang,” indig. Gaye wii-pimoseyaang o’ow isa gegapii indaniwin ayaag. “Endaayaan ate. Wewiibitaan.” “Gaawiin,” ikido. “Moozhag maajaadaa go,” ikido. “Wayaa indayekoz megwaa bimoseyaan o’ow isa anooj igo ningodwaaso-jiiigise. Apitrate bimoseyaang ingoji go ongow waaboozoog o’ow isa megwaa ganabaj igo naa, ganabaj igo naa ishwaaswi ingii-pimoomaag ingiw waaboozoog, waabishki-waaboozoog ezhinikaazojig. Wa! Da-minwendamoog ingitiziimag dagoshinowaad wiinawaa. Gaawiin gegoo. Apiichi-gigizheb miinawaa geyaabi wii-poodaakwewaad. Wayaa! Gaye niin inanjiageyaan gii-onaagoshi-wiisiniyaang ingiw waabishki-waaboozoog. Mii miinawaa gigizhebaawagak, mii go miinawaa. Aanishinaa gaawiin igo wiikaa gegoo aapiji ingii-ayanziimin. Dibishkoo ingii-inigaazimin sa go. Gaawiin dibishkoo wiikaa ingii-ayanziimin. Gaawiin wiikaa ingii-miini goosiimin i’ iw wiisiniwin. Booch igo.

[38] Miinawaa giigoonyag, mii gaa-izhi-wewebanaabiiyaang. Mii eta gaa-izhi-wiisiniyaang miinawaa niibing. Miinawaa dagwaagig gaye manoomin niibowa

down. So when I got there, "How could it be possible for me to backtrack that way," I tell him. "Come on," he says here.

- [37] "Tell me what's to be said about this." Holy buckets! Golly, after a little while there was a rabbit trying to get free here. Then I killed him with a blow to the head. So I put him in the bag here as we walked along. Boy, again there was another one over there. "Put him the bag." Thus, we ended up carrying a lot of those rabbits. Wow! They were all stuffed in the bag. Unreal! "The carrying is overwhelming me," I tell him. "Ok, I'll carry it for you," he tells me. Then he carried it. Boy, was I ever tired. It was completely dark way out there when he blew on his finger to see if we were lost.³ "Please get us out of here," I tell him. "No," he says. "You are so concerned with getting lost that you are oblivious to the fact that your house is so nearby," he tells me. And as we walked along, my house was right there. "My house is there. Hurry up." "No," he says. "Let's leave," he says. "Golly was I tired while walking around [my house] about six times. Then our walking around was sufficient because these rabbits, while we were [doing that], I brought in eight more of those rabbits, white rabbits as they are called. Wow! My parents are going to be happy when they get back. Nothing. And it was still early in the morning when they built the cooking fire. Boy! As for myself, I had been eating those white rabbits when we had supper. And again in the morning, then too. Well we never had too much. We were quite poor. It was more like we never had enough. But we were never given that food. That's for sure.

- [38] And regarding the fish, that's how we fished with poles. That's all we ate in the summer. And in the fall they

³ Moistening a finger by licking or breathing and holding the finger in the wind was commonly done to determine exact wind direction.

ogii-ishkonaanaawaan nij-niiyoshkinag o'ow
 gaa-kiizhiitoowaad. Mii gaa-inanjigeyaang. Miinawaa go
 gii-kitigewag iniw opiniin. Anooj igo gegoo gii-kitigewag. Mii
 eta go imaa naamayi' ii naamakamig imaa ogii-ayaanaawaa
 naamayi' ii waakaa' iganing. Mii eta go omaa gaa-tinowaad
 gegoo ge-miijiyaang. O'ow isa gabe-biboon gii-wiisiniyaang
 gegoo, imaa ani-zii gwang, ani-dagwaagig, mii go miinawaa
 gaa-izhichigeyaang gii-ishkanangidwaag gegoo o'ow isa
 debiseg gaa-pabaa-ayaayaang baa-nanda-agoodooyaang.
 Miinawaa go waawaashkeshiwan babaa-nisaawaad gaye. Mii
 ko gegoo maajaawaad wiinawaa ko ininiwag
 babaa-giiyosewaad. Aaningodinong go bezhig eta onisaawaan
 waawaashkeshiwan. Mii sa akina da-daashkonomidiwaad
 i'iw. Mii minik o'ow debisewaad. Mii sa go akina go weweni
 go, weweni go gaa-izhichigewaad anishinaabeg weweni go,
 weweni wii-ashamaawaad iniw wiijanishinaabewaan bebangii
 go. Mii debiseg gii-ayaawaad iko gaa-izhiwebiziwaad ko
 mewinzha giyyosewaad. Miinawaa go waaboozoo-nagwaagan,
 waaboozoon obiinaawaan. Mii ba-izhi-agoodoowaad igaye
 wiinawaa.

- [39] Mii gaa-onji-gikendaasoyaan gaye niin
 gaa-izhiwebiziwaad anishinaabebaneg. Mii sa
 wenji-gikendaasoyaan gaye niin o'ow
 gii-pi-waawaabamagwaa gaa-pi-izhichigewaad miinawaa
 gii-pabizindawagwaa gaye iwidi nimaamaa, nookomisag.
 Biinish sa ingii-waawiindamaagoog gegoo
 gaa-izhi-minosewaad ingiw anishinaabeg. Miish sa go gaye
 niin igo ezhi-gashkitooyaan o'ow waawiindamoonan igo
 nawaj igo gegoo ge-ikidoyaan igo. Maagizhaa go gaye
 gabe-dibik o'ow geyaabi go gidaa-waawiindamoon. Gigizheb
 o'ow giga-ayaa omaa. Naa indaa-mooshkinadoonan iniw. Mii
 ezhi-gikendaasoyaan akina gegoo. Mii sa
 wenda-minwendamaan iko gaagii gidoyaan i'iw omaa

saved up the rice, maybe four partners would finish it. That was our diet. They also planted potatoes. They planted a variety of things. The only kept things there in the cellar below, underneath the house. They only had certain kinds of things they could eat here. We would eat these things all winter, and in the spring there, and in the fall, we did that again to acquire a sufficient quantity of food wherever we would be and go snaring. And they killed deer too. The men were always leaving to go around hunting. Sometimes they would kill only one deer. So they all shared in that. Whatever amount they had was sufficient. So it is with all good things, the Indians things properly, and fed their fellow Indians a little at a time. So it was enough with the way they used to be, the way they used to behave when they went hunting. And with the rabbit snaring, they would bring a rabbit. Then they would all go snaring there themselves.

[39] This is how I became so knowledgeable myself about what the Indians used to do. Then I became learned myself about this which I saw them doing and listened to them too over there, my mother, my grandmothers. They told me about things like the Indians good fortunes. Then I too became able myself to tell you more about these things in what I shall say. And I might be able to talk to you about this all night long. In the morning you'll still be here. I could fill up those [cassettes]. I have knowledge about everything. So that's why I'm just happy talking about this here Drum Ceremony and things I remember to teach these young men, the young people who listen to me and understand me. Then one time they will use these things themselves to become knowledgeable about

niimi' idiing gegoo go ezhi-mikwendamaan igo
 ezhi-gikinoo' amawagwaa ongow oshki-ininiwag
 weshki-bimaadizijig i' iw bizindawiwaad ingiw nesidotawijig.
 Miish ingoding, oga-ani-aabajitoonaawaan gaye wiinawaa
 ji-ni-gikendaasowaad ingiw o'ow ezhi-dazhimindwaa ingiw
 manidoog ge-ani-apiichi-nookwikamig i' iw manidoo, manidoo
 bezhig o'ow isa. Niibowa waa-ayaawaad manidoog gegoo
 akina gegoo omaa o-ganawendweninangwaa
 ji-ganaweniminangwaa sa go gaye ingiw manidoog.
 Aaningodinong ko, aaningodinong ko niwenda-niizaanendam
 ko gaagii gidoyaan i' iw aaniin i' iw wenji-ininendaagoziyaan
 i' iw. Miish igo naa mikwendamaan, ingii-pi-wiindamaagoo ji-
 maada' ookiiyaan. Mii wenji-gikenimid a'aw, mii sa go ji-
 wiidookawag inenimid a'aw manidoo endazhimag. Moozhag
 go, moozhag go ingagwejimigoog ingiw anooj igo awiia go
 i' iw, "Aaniish gaa-onji-gikendaman gaye giin o'ow?" Onjida,
 onjida ongow go wiidookawagwaa, indinenimigoog manidoog
 o'ow gii-pi-waawiindamawiwaad ingiw akiwenzii baneg
 mewinza. Gegoo niibowa go ingii-pi-wanendaan a'aw
 akiwenzii gii-paa-wiindamawid azhigwa. Miinawaa azhigwa
 nichii-aya' aaw. Nichii-aya' aaw gikendaasoyaan ezhinikaadeg
 gegoo. Mii azhigwa ani-gikendamaan i' iw ge-izhi-minosed
 a'aw niijanishinaabe azhigwa ge-izhi-gikendaasod igo awiia.

[40] Mii gegoo, gegoo giin ge-izhi-waawiindamoonaan go
 gaye, gegoo go wiindamoonaan iwidi niimi' idiing ko. Mii
 ezhi-minwendamaan igo gegwejimid awiia anishinaabe
 moozag igo gagwejimid ezhi-gikendaasoyaan. Mii gaye niin
 ji-ni-gikendaasoyaan, nawaj gikendaasod a'aw bezhig.
 Miinawaa go ongow aanind ongow weshki-bimaadizijig gegoo
 azhigwa midaaswi-ashi-ningodwaaso-biboonagiziwag
 azhigwa gaye— gaawiin geyaabi indaa-izhi-agindanziin—
 maagizhaa gaye midaaso-biboon, niishtana, namanj iidog.
 Miish iw wenji-wiidookawag niijanishinaabe

how the Spirits are spoken of in a gentle way, and the one Spirit too. There will be a lot of Spirits who look after us here, the Spirits who take care of us. Sometimes it used to be, sometimes I used to be just stingy when I used to be considered to talk about this. Then I remembered about how I was told to share. That's why he knows me, so that I will help him when the Spirit I speak of thinks of me. Always, I'm often asked this by different people, "How come you know so much about this yourself?" Intentionally, when I help these ones with such purpose, the Spirits think of me in how those old men told me about things long ago. Now I have since forgotten many things that old man told me. And now I'm an elder. I'm a learned elder as it's called. So now I do know about how the Indian has good fortune now and how one becomes knowledgeable about that.

[40] There's something, something I want to tell you too, tell you about how the Drum Ceremony used to be. This is why I am happy when someone often asks me about things I'm knowledgeable about. And I have come to be knowledgeable myself, although that one [elder] is more knowledgeable. And again some of these young people now are sixteen years of age—I can't count any more—maybe ten years, twenty, I don't know. That's why I help my fellow Indian, the young ones who understand. It's so that they'll become knowledgeable too. One time when I was fifty-six

weshki-bimaadizid nesidootawid. Mii ji-ni-gikendaasod gaye. Ingoding go naanimidana ashi ingodwaaso-biboonagiziyaan, “Mii giin gikendaman o’ow ji-mikwendaman o’ow gidizhitwaawininaan sa go gaye ge-izhi-minoseyang sa go miinawaa go ge-izhi-minosewaad ginijjaanisinaanig, goozhishenyinaanig, giiji-ayaawaad, booch eyaawaad goozhishenyinaanig. Ingoding gaye, mii moozhag zhawendaagwak goozhishenyag ayaawaad imaa nawaj igo gidaanikobijigaansag ayaawaad sa go ongow.”

[41] Sa go ongow indaanikobijigaansag naaniwag azhigwa, bezhig gwiiwizens miinawaa niiwin ikwezensag. Wayaa! Mii apiichi-apiitenimagwaa. Mii gaawiin ge-inendaagoziwaanen ji-daanikobijigeyaan. Niibowa wiin gaye noozhishenyag ayaawag. Zhaangaswi ayaawag ingiw noozhishenyag. Miinawaa naaniwag, ganabaj igo nising endaayaan. Indaa-bimaadiz ji-daanikobijigeyaan. Maagizhaa gaye namanj ingikendaan. Gaawiin sa go ingikendanziin minik weni-bimaadizid. Mii go Gizhe-manidoo o’ow gii-pagaminang o’ow apii waa-ni-ishkwaa-ayaayang sa go.

[42] Gegoo mewinzha ko, mewinzha ko gaye ingii-kagii baadiz iko mewinzha. Ingii-minikweshk gaye gegoo. Gegoo aangodinong iko wii-minikweyaan, mii iw gaa-izhi-wanibiiyaan iko gaye. Ingii-kiiwashkwebii sa go. Gaawiin ingikendanziin gegoo dagoshinaan endaayaan gigizhebaawagak babaa-niibawiiyaan, “Aaniish gaa-izhi-dagoshinaan omaa?” Awiiya ingii-kanawenimig. Inganawendaagoz. Gegoo ingii-kanawendaagoz. Miish dash waa-kikendamaan gaa-onji-ganawendaagoziyaan. Mii iw wii-ni-wiidookawag a’aw niijanishinaabe, wii-pimiwinagwaa dewe’iganag wiidookaazoyaan. Mii gaa-onji-ganawendaagoziyaan sa go gegoo. Dibishkoo go ongow nimanidoomag inganawenimigoog. Enang, “Dibi go ezhaayan booch igo giganawenimig gegoo, gegoo o’ow inaabiiyan,”

years old, “Since you know about this and remember our culture too and how we have good fortune as well, your children, grandchildren, companions will have good luck and your grandchildren wherever they’re at. This time and always it will be a blessing wherever your grandchildren are at and your great grandchildren are too.

[41] My great grandchildren now number five, one boy and four girls. Wow! I have such strong feelings for them. I might or might not have been considered to have great grandchildren. My grandchildren are numerous too. There are nine of my grandchildren. And the five [great grandchildren], maybe three are at my house. I have been able to live to have great grandchildren. But maybe I knew that. I didn’t know how many would come into being. The Great Spirit has brought us here at this time until we will no longer exist.

[42] It used to be that a long time ago, I long time ago I used to misbehave. And I was chronic drinker. Sometimes when I wanted to drink, I used to consume way too much [liquor]. I was a drunk. I didn’t know when I arrived at my house, standing around in the morning, “How did I get here?” Someone watched over me. I am protected. I was protected in things. And then I wanted to know why I was being looked after. Then I wanted to help my fellow Indian, as I belonged on the Drums I helped. That’s why I was protected in things. It was like my Spirits protected me. It was said, “Wherever you go you are certainly protected by the [Spirit], so you see these things,” he tells me. “When something comes [at you], you dodge off to the side. When you want to sleep they will envelop you too. And you are protected. You are protected by

indig. "Keyaa opime-ayi' ii gaye gegoo bijibideg, awenesh dabaziyan awiia. Giwii-nibaa gegoo wii-piizikaagooyan gaye. Gaye giganawendaagoz. Ingiw gimanidoomag giganawenimigoog o'ow wenji-gikendaasoyan, wenji-gikendaman sa go gegoo." Mii iw gaye gaa-pi-izhiwaad ingiw akiwenziyag. "Gegoo, gegoo go gidoonji-ganawendaagoz," ingoding ingii-ig. "Gegoo ji-ni-wiidookawad giijanishinaabe," ingii-igoog ingiw akiwenziyag.

- [43] Gayesh igo geget, mii go ezhi-waawiidookawag geshkitooyaan gashkawewiziyaan ji-wiidookawag a'aw niijanishinaabe. Mii go ezhi-miigwechiwi' ag izhi-inendamaan a'aw bi-gagwejimid gegoo awiia ji-waawiindamawag. Miish i'iw gegoo omaa, gegoo omaa waawiindamoonaan o'ow eko-minwendamaan i'iw ji-gikendaasod aw niijanishinaabe ji-wii-ni-bizindawid. Gaye ingoding maagizhaa gaye ingoding o'ow gaawiin imaa inga-ayaasiin ingoding ji-gikendaagwak i'iw wenji-wiidookawag anishinaabe. Moozhag iko, moozhag iko o'ow nimishoomisiban, ambesh go dino indayaamaambaan, indinendam akina go gegoo gaa-pi-waawiindamawid. Mii nawaj gikendaasoyaan, gaawiin dash memwech i'iw, memwech i'iw. Ingoding go, ingoding go ezhi-mikwendamaan iko gaa-pi-izhid gii-pi-gogiiyaan aangodinong go. Ingoding go ingii-midaaso-biboonagiz i'iw. Ingii-ashi-niizho-biboonagiz gii-pi-waawiindamawid a'aw akiwenzii, akiwenziyag sa go, miinawaa go mindimooyeyag. Mii go gaye wiinawaa ingiw mindimooyeyag gaa-izhi-wiindamawiwaad iko i'iw. Mii go gaye gaa-pi-izhiwebak, ge-ni-izhiwebak sa go gii-kikendaasowag sa go ingiw akiwenziibaneg miinawaa mindimooyebaneg. Wii-manidoowaadiziwig sa go ingiw akiwenziibaneg, gaawiin miinawaa go o'ow, gaawiin go akina ongow. Moozhag go, moozhag go nimikwenimaag ongow. Ingichi-miigwechiwi' aag

those Spirits, that's why you are learned, why you know things." And that's what those old men told me. "You are protected for that reason," he told me one time. "You will help your fellow Indian," those old men told me.

[43] And truly, I do help him in what I am able to do to the full extent of my abilities to help my fellow Indian. Then I thank him as I think of how someone asked me to tell him these things. And then this here, what I'm telling you here is what I remember so that my fellow Indian becomes knowledgeable when he wants to listen to me. And one time, maybe I won't be there one time for it to be known why I help the Indian people. It always used to be like this with my grandfather, how I wish to have him with me as I would think about everything he told me. Now that I'm smarter, that's not so necessary. One time, I remember what he used to tell me, sometimes when I was growing up. One time I was ten years old. Although I was twelve years old when that old man started talking to me, the elder men, and the elder women. And those old ladies used to tell me things too. Those old men and old women were very knowledgeable about history and what was going to happen in the future. Those old men wanted to be Spiritual people, although not all of them. Always, I will always remember them. I give the my greatest thanks to those old men who told me about things. The reason I talk about this is because of what they told me. That's why they did that so that I would talk about this myself as I would become represented on the Drum over there far away and in all things helping the [people] who are considered for it, helping

go ingiw akiwenziiyag gaa-wiindamawiwaad. Mii gaye niin wenji-waawiindamaageyaan i' iw gaa-pi-waawiindamawiwaad. Mii gaa-onji-izhichigewaad i' iw ji-waawiindamaageyaan gaye niin igo owidi go biinish waasa dibinendaagoziyaan a' aw dewe' igan miinawaa go akina sa go gegoo, gegoo akina go ji-wiidookawag inendaagozid, ji-wiidookawag a' aw niijanishinaabe. Mii gaa-onji-asigooyaan gaye niin iidog omaa. Inde-inendam sa go gegoo gaye giin. Mii go gaye giin gaa-onji-asigooyan ji-ni-waawiidookawad ji-aaniikanootawad a' aw bwaaniwitood, ji-ojibwemowaad.

[44] Mii eta go zhaaganaashiimowaad, eta go aanind igo gaye, maagizhaa gaye ingoding go besho. Mewinzha ko gaawiin igaye awiia omaa, gaawiin gaye awiia omaa gii-shaaganaashiimosiin gaye, mii eta go. Mii gaye gii-pi-agaashiinyiyaan igo eko-giiaan igo iidog gaye niin gii-anishinaabe-ganoozhiyaang ingitiziimag miinawaa go akiwenziiyag. Gaawiin wiikaa gii-shaaganaashiimosiigaw ongow akiwenziiyag. Gaawiin sa ogii-kikendanzinaawaa ji-chimookomaani-gaagii gidowaad.

[45] Gegoo giga-wiindamoon i' iw. Ingii-ingodwaasobiboonagiz omaa gii-maajiitaayaan ji-gikinoo' amaagooyaan. Gaawiin gaye, gaawiin gaye ingii-kikendanzin i' iw chimookomaan gaa-izhid. Gaawiin gegoo ingii-kikendanzin. Mii gaa-izhi-bwaanawiziyaan awenesh ge-izhid a' aw indinendam. Miish a' aw isa niitaawis gaa-wiijigimag o' ow dibishkoo. Mii a' aw gaa-aaniikanootawid waawiindamawid. Jii gegaabaw gii-izhinikaazo. Mii gaa-wiindamawid i' iw gaye ikidowin indig. Aanish go ingii-kopaji' ig a' aw gwiiwizens, nijakiwenzii dibishkoo go. Mii gaa-izhi-izhid ko ji-wiindamawag i' iw gikinoo' amaagewinini. Ingii-wiinigiizhwe gomaa omaa gaye ji-bazanjiwid ko a' aw gikinoo' amaagewinini. Miish a' aw bezhig igo miinawaa bezhig niitaawis gaa-pi-izhi-wiindamawid, "Gego

my fellow Indian. That's why I have been seated [on the Drum] here myself. I've thought enough about this for you too. This is why you have been seated [at the Drum] to help [the people] and to translate for those who are unable to speak the Ojibwe language.

[44] They only speak English, and only some [speak Indian], but maybe sometime soon [it will be different]. A long time ago there wasn't anyone here, nobody spoke English here. And when I was small too growing up myself, my parents and those old men talked to me in Indian. These old men never talked English. They didn't know how to talk American (English).

[45] I'm going to tell you something about that. I was six years old here when I started going to school. And I didn't know what the white people were telling me. I didn't know anything. I would be unable to process whatever he was going telling me I thought. Then there was my cousin that I accompanied. He was the one who translated for me what the [whites] told me. He was called Jiigegaabaw. He talked to me and told me a word. Well that boy would trick me, just like my fellow elder [today]. He told me to tell that [word] to the teacher. I swore and that teacher made me stand in the [corner]. Then another one of my cousins came and told me, "Don't listen to Jiigegaabaw. Just listen to me here." He was nice, "I'm never going to listen to him again." Quickly I learned about my swearing and everything I should say too.

bizindawaaken Jiigegaabaw. Niin omaa bizindawishin gaye.” Mii aw weweni, “Gaawiin miinawaa inga-bizindawaasiin wiikaa.” Wewiib igo ingii-kikendaan igo i’ iw wiinigizhweyaan akina gaa-izhi-ikidoyaan gaye. “Eko-bi-wiijiiyan,” ingii-ig gaye, mii a’ aw Jiigegaabaw gii-izhinikaazod. “Miinawaa go gibi-wiijii’ in,” indig. “Enh,” indinaa gaye wiin igo, ongow oshki-ininiwag gaye miinawaa ingiw. Gaawiin gaye, aanish sa gaawiin gaye owii-kikendanziiinaawaa ji-anishinaabe-gaagiiigidowaad. Gaawiin ogii-kikendanziiinaawaa. Miish iw gaa-izhid. “Gegoo aanawewiziyan,” indigoo. Gii-tagwaagig gii-maajii-gikinoo’ amaagooyaan, azhigwa ani-zii gwang, mii azhigwa ani-izhi-gikendamaan i’ iw chimookomaani-gaagiiigidoyaan. “Anishinaa go awenesh ge-bonezid,” indinaag gwiiwizensag. “Niizh ingikendaanan. Inga-ayetoonan,” indinaag gaye. Bizaaniyaawag. Gaawiin imbaapi’ igoosiin geyaabi. Gaawiin geyaabi imbagosenimigoosiin,” ingii-inaag, baa-baapi’ agwaa ingiw sa go weweni, weweni gii-kashkitooyaan ji-gaganoonagwaa ingiw chimookomaanag dash.

- [46] Gaawiin wiikaa, wiikaa dibi go baa-anokiiyaan—anooj igo ingii-paa-anokii waasa iwidi keyaa daga biizh ingiw chimookomaanag gaa-wiidanokiimagak—gaa wiikaa gaye ingii-wanendanziiin i’ iw anishinaabe-gaagiiigidowin. Gegoo azhigwa ginwenzh ingii-anokii iwidi Gakaabikaang. Ganabaj igo nisimidana daso-biboon o’ ow gaye ingii-anokii. Anooj igo wii-tanakiiwagwaa ingiw chimookomaanag, gaawiin wiikaa niwanendanziiin i’ iw indizhitwaawin. Gegoo aaningodinong igo abinoojiinyag, mii gegoo noongom igo ongow abinoojiinyag, mii dash gaawiin ogikendanziiinaawaa i’ iw anishinaabe-izhitwaawin. Ingikendaan igo. Gaawiin niibowa, niibowa o’ ow gaye gichi-aya’ aag, gaawiin ogikendanziiinaawaa i’ iw anishinaabe-izhitwaawin. Miinawaa ji-gaagiiigidoyaan, mii eko-maanendamaan i’ iw bwaaniwitood

“You come with me,” he had told me, that was that Jiigegaabaw as he was called. “I’ll accompany you again,” he tells me. “Sure,” I tell him and all those young men. And no, well they didn’t want to know how to talk Indian. They didn’t know how. That’s what he told me. “You’re inadequate,” I was told. It was fall when I started going to school, but now by the spring time, I already knew how to talk like an American. “Well who is going to forget,” I tell the boys. “I know two [languages]. I’m going to use them,” I told them too. They were quiet. I wasn’t getting laughed at any more. I’m not getting wished for any more,” I told them, and I laughed at them in a good way, as I was able to properly converse with the white people.

- [46] Never ever in all my going around for work in different places—and I worked all over far away working with the white people—never did I forget the Indian way of talking. I had worked over there in Minneapolis for along time now. Maybe thirty years I worked there. I lived with those white people, but I never forgot my religion. Sometime children, these kids now, they don’t know the Indian religion. I know it. Even a lot of them, a lot of the elders don’t know about the Indian religion. And when I talk, I feel quite bad about how the Indian people are unable to manage speaking Indian over there, to speak wherever they’ve migrated. Often as I think about this I feel bad when I see my own children as they do not understand when I speak to them in vain. Well maybe there’s nobody [to blame] but myself because I might not have

anishinaabe ji-anishinaabe-gaagii gidod iwidi gaa-ina' ooninjin ji-gaagii gidod. Moozhag ko inendamaan maanendamaan ingiw waabamagwaa niniijaanisag gegoo niniijaanisag, gaawiin ninisidootaagosiin aano-gaganoonagwaa. Aanish igo gaye ganabaj igo gaye niin igo, gaawiin niin ganabaj igo indizhichigesiin gegoo gii-pi-agaashiinyiwaad weweni go bi-gaganoonagwaaban. Maagizhaa gaye wiinawaa, mii ge-izhi-gikendamowaaban azhigwa go o'ow apii. Gaawiish. Ingii-pi-aagonwetaan meta gii-ojibwemotawagwaa, chimookomaani-gaagii gidoyaan gii-agaashiinyiwaad gii-pi-gogiiwaad. Miinawaa gii-pizhishigwaa anishinaabeg bi-gaganoonagwaaban gaa-pi-doodawiwaad ingiw akiwenziyag miinawaa go ongow ingitiziimag. Booch igo weweni, weweni gaa-kaganoonagwaaban ingiw niniijaanisag, indaanisag, nisidootamowaad, maagizhaa gaye oada-gikendaanaawaa i'iw anishinaabe gaa-izhi-miinind. Moozhag go, moozhag go niwenda-maanendam niniijaanisag gikendanzigwaa i'iw. Gegoo gaye booch igo gayesh ogikendaanaawaa-sh igo wii-piindaakoojigewaad gegoo wii-izhiwebak i'iw ge-animikiikaag gaye gegoo go asemaan asaawaad. Ogikendaanaawaa ongow eniwek i'iw gagwejimaawaad ingiw iwidi. Ingii-waabamaabaneg ingiw iwidi gii-taayaang. Ongow ogikendaanaawaa ge-izhi-baayaashing gii-izhinikaadeg ge-izhi-baayaashing ge-chi-nichiig wii-chigewaad ingiw manidoog.

- [47] Ingoding owidi keyaa iwidi bangishimog iwidi keyaa ingii-waabandaanan, mii iniw bi-naagwak keyaa biindaakoojigeyaan, a'aw mii dash ingozis imaa gaa-wiijii-ayaad. "Hey. Ishpiming gaye inaabin," ikido chimookomaani-gaganoonid. "Gayesh naa ongow, gayesh naa wa'aw migizi," ikido. Gii-izhibaabasod a'aw sa omaa bi-waabamag. Miinawaa ishpiming gaa-ni-izhi-izhaad ishkwaabi-waabamangid a'aw migizi. Mii iwidi akina gaa-ninikawag i'iw gii-ni-maajiidood a'aw migizi. Gaawiin

done things when they were small to talk to them properly. And maybe them too, they know this now. But no. I did not see the importance of speaking only Ojibwe to them, as I spoke English when they were little and growing up. And it is almost in vain that I talk to Indians now how the old men and my parents used to do things for me. It is truly in a good way that I properly talk to my children, my daughters, so they can understand and maybe know what the Indian people have been given. Often, I always feel just bad about my children not knowing that. But they certainly know things like how to make a tobacco offering when certain things will happen, when it is thundering they put out tobacco. They know a certain amount about talking to the [Spirits] over there. I've seen them over there where we lived. They know about when there will be a tornado as it was called, when tornadoes will form and the weather will turn really bad and the Spirits do certain things.

[47] One time over there towards the west I saw them, and since they looked that way I made a tobacco offering and my son was there with me. "Hey. Look up there," he says, talking to me in English. "Those ones and this bald eagle," he says. He was soaring here when I came to see him. He went up in the sky after we saw that eagle. Over that way I held out my hand to him and that eagle took [the offering] with him. It didn't touch down here, here on the Indian lands. I was answered. I was answered again when I made the offering and

imaa gii-pangishinzinon omaa, omaa anishinaabe-aki keyaa. Ingii-nakomigoo. Ingii-nakomewiz miinawaa gii-piindaakoojigeyaan sa dash agaamed. Chimookomaanag endaawaad, mii gii-ni-boonimaag gii-ni-bigishkaasijigewaad iwidi manidoog iwidi agaamayi' ii miinawaa zaaga' iganiing. Ingii-pizindaamin igo debaajimomaawag gii-ni-bangising. Gaye gaawiin omaa gii-pagisinon. Inashke, gaa-izhi-gagwejimag a' aw bezhig Naawigiizisookwe miinawaa bezhig a' aw Zhaawanaasang gaa-inind. "Eya'," ikido. "Aya' aa a' aw binesi wayaabamad," ikido. "Ginookwezigemin imaa gii-piindaakoojigeyan, awas oga-izhiwidoon keyaa ishpiming ge-izhi-baayaasing miinawaa booniimangiban imaa akina ge-izhi-biishkaasigiban o'ow," ikido. Daaweshkesh igo eyaawaad gidewe' iganag, gaawiin wiikaa booniimagasinon eta noo o'ow. Debwe gwek bi-izhaamagad miinawaa iwidi keyaa miinawaa ishpiming.

[48] Mii ingiw dewe' iganag, gimishoomisinaanig begijigegig i' iw weweni biindaakoonangwaa weweni bimiwinangwaa. Weweni ongow, mii ingiw binewiwag i' iw genawenjigegig. Ganawendaagozi sa go anishinaabe gegoo go, gegoo zhawinendaagozid i' iw gagwedwed gagwejimaad iniw manidoon o-biindaakoojiged. Mii iw wenji-ganawinendaagozid a' aw anishinaabe gegoo. Mii go gaye gaa-onji-gikendamaan. Mii go wenji-gikendamaan i' iw akiwenziiyag gii-pi-waawiindamawiwaad gegoo.

[49] Akina sa go wiindamoonaan, gaawiin gegoo wiindamawisiwaaban ingiw akiwenziiyag. Gaawiin gaye gidaa-wiindamoosiinon, gaawiin sa go gaye gidaa-nagishkoosiinon iwidi gii-pi-ganoonigooyaan ji-wiidookawagwaa ingiw Gaa-waababiganikaag dewe' iganan gii-pi-gagwejimiwaad. "Enh. Giga-wiidookooninim," ingii-inaag. Miish iw bi-dagoshinowaad ingiw, ingiw gwiiwizensag waa-pi-gagwejimiwaad. "Gidaa-wiidookooninim

he traveled across the lake. Where the white people live, that's where they went to release [their fury] and the Spirits tore everything up over there on the other side of the lake. We listened as they told the story of its falling. Nothing came down here. You see, I asked that one Naawigiizisookwe and also that one Zhaawanaasang as he was called. "Yes," she says. "That's a thunderbird you saw," she says. "We burn medicine there when you make an offering, and he'll take it further up in the sky to sound out and leave us alone and not unleash himself here," she says. Whoever your Drums are at, nothing will be bothered. It truly turns right around and goes up there in the sky again.

[48] It's those Drums, our grandfathers, where they make offerings, where we make offerings to them in a good way as we carry them. And properly, it is the thunderbirds who are the protectors. The Indian people are protected in these things, he is blessed in what he asks, what requests he makes of the Spirits when he goes over to make an offering. That is why the Indian people are protected in these things. And that's how I came to know about it. That's why I know what the old men came to tell me about things.

[49] Everything that I'm telling you, these things weren't just told to me by those elder men. I wouldn't be able to tell you, and I wouldn't even have been able to even meet you if I hadn't been commissioned to help those [people] at White Earth when they came to ask me about the Drum. "Yes. I will help you," I told them. Then they came here, those boys who wanted to come ask me. "I can help you when you get started with that Drum which has been sitting over there for so long.

ji-maajiishkaayaang iwidi dewe'igan iwidi ginwenzh gaa-abid iwidi. Geget noongom ikidowag dash gii-wiindamawiwaad i'iw gaa-izhiwebak o'ow gii-noondawind ko dewe'igan imaa de-madwewed imaa gaye wiin. Gaawiin o'ow, gaawiin imaa anami'ewigamigong daa-ayaasiin. Gaye gii-kashkendamoog imaa ingiw manidoog, debendaagozijig gaa-onji-wiikwajiwaad gimishoomisinaan ji-gowi'aawaad imaa. Mii sa geget gii-kowi'aawaad iwidi. Miish iw gaa-izhi-wiindamawag. "Enh. Giga-wiidookooninim," ingii-pi-inaag, mii ongow gwiiwizensag o'ow isa ge-bimiwinaajig noongom iniw dewe'iganan. Ingiw ogimaag gii-pi-gagwejimiwaad miinawaa go niigaani-niimiwed gii-pi-gagwejimid. "Enh. Giga-wiidookooninim," indinaag. "Iwidi o'ow gagwejimig a'aw nanaandawii'iwewinini a'aw. Ogikenimaawaan onow dewe'iganan," ingii-igoog. "Gaawiin," ikidowag. "Haaw. Mii sa gagwejimig a'aw nanaandawii'iwewinini," ikidong. Mii sa gaye gii-wiindamaagoowaad. "Naanig o'ow bi-zhoonig," iwidi gii-igooyaan. Miish i'iw gii-wiindamaagooyaan i'iw nanaandawii'iwewinini. Mii gaa-tinowaad o'ow iwidi Neyaashiing eyaad. Mii a'aw bwaanzhii-dewe'igan gii-ikido daga. Miish gii-pi-wiindamawiwaad. Haanh, miish gii-ikido'amawagwaa ezhinaagwak miinawaa gii-atooyaang iniw nagamonan. Gegoo miinagwaa aanish noongom ge-wi-bimiwidoowaad. Mii imaa, mii iko gaa-oozhendamaan i'iw gii-maajiishkaayeg dewe'igan bimiwineg sa go gaye wii-chawezhendamaan ji-minwendamaan sa go wii-ayaad a'aw dewe'igan iwidi. Gaawiin daa-gii-inenaasiin a'aw. Gidaa-gii-pimiwinaawaa igo. Ingiw gegoo gaa-izhichigewaad ingiw gaa-pimiwinaajig, gii-azhe-asaawaad. Miinawaa imaa gaawiin da-gijigesiiwag i'iw. Gaawiish gijigesiiwag o'ow isa gii-maajii-bimiwinaawaad iniw.

[50] Mii sa go noongom i'iw, noongom igo wenji-minwendaagozing iwidi. Mii sa go wenji-gikending a'aw

They told me what had happened and what they say today about how the Drum used to be heard there sounding out there all by himself. The [Drum] should not, it can not be inside a church. And those Spirits were sad there, which is why the Drum members were trying to free our grandfather to enable him to leave there. Then they truly did enable him to leave over there. Then I told him that. "Yes. I will help you," I came to tell them, that's these boys who've come to carry that Drum today. Those chiefs came to ask me and again that head singer came to ask me. "Sure. I will help you," I tell them. "Go ask that medicine man over there about this. They know these Drums," the [elders] told me. "No," they say. "Well all right. Ask that medicine man," they say. So that's what they were told. "Get him and give him money," I was told. Then I was told that by the medicine man. There are many different kinds of [Drums] over there at Mille Lacs. But he said that was a Sioux Drum. That's what they told me. Well, then I explained to them how it was to look and again how we would put those songs on the [Drum]. Well I gave them certain things they would carry with to this day. Right there, I got goose bumps on myself when you guys started that Drum you carry and I was just overwhelmed with happiness that there was going to be Drum over there. It couldn't be made up. You guys had to bring it [into being]. The ones who carried it did things that way, as they were reseated. They will never be removed from there again. They will never be removed as they have now started to carry that [Drum].

[50] It's that way today, that's why there are such good feelings over there now. That's why it is known that we've

dewe'igan nagishkodaadiyang igo gaye ongow owidi
weshki-maajiitaayaang iwidi gii-kikinoo' amawagwaa iniw
nagamonan. I'iw nakweshkodaadi-nagamon ayaamagad gaye,
nakweshkodaadi-nagamon weshki-ayaawaad
oshki-nakweshkodaadiwaad igo. Mii a'aw akiwenzii
ge-izhi-gikinoo' amawid i'iw. Gaawiin go aapiji
indaa-izhi-mikwendanziin igo. Naagaj igo inga-mikwendaan
sa go i'iw. Indaa-mikwendaan miinawaa, miish i'iw
nakweshkodaadi-nagamon ezhinikaadeg. Gaawiin igo indaa-
izhi-mikwendanziin azhigwa i'iw. Ayaa. Indayaan igo imaa.
Niwenda-igoomin i'iw. Gaawiin indaa-gikendanziin i'iw niin.
Mii nitam iwidi, nitam iwidi oshki-ayaad a'aw dewe'igan,
oshki-maajiishkawangid sa go.

- [51] Mii o'ow apii i'iw gii-waabamaawaad ingiw
gichi-aya'aag iniw migiziwan niiwin gii-izhibaashkaanid imaa
gii-asangidwaa, gii-asangidwaa sa debendaagozijiig o'ow omaa
dewe'iganing akina go. Mii imaa gii-waabamaawaad niiwin
iniw migiziwan gii-izhibaashkaanid imaa
Gaa-waababiganikaag zaaga'igan ezhinikaadeg. Mii imaa
gaa-tazhi-niimi'idiiaayang nitam gii-wiidoowagwaa sa. Niin
ingii-namadabi'aa a'aw niigaani-ogimaa booch ezhichigewaad
o'ow ge-namadabi'aawaad iniw. Mii ge-ishkwaa-
namadabi'ag, miish akina gaye gaa-paa-izhi-namadabi'aawaad
gii-kikinoo' amawangidwaa. Miish megwaa go
baa-gikinoo' amawagwaa baa-asaawaad iniw
ge-dibendaagozinid o'ow apii. Mii imaa gii-izhi-baabasowaad
ingiw niiwin, ingiw migiziwag. Gaye gii-shawendaagoziwag
ongow anishinaabeg iwidi eyaajig. Ingoding igo gaa-izhi-
maamaajaawaad waasa iwidi wending keyaa izhaawag niiwin
igo wending gaye gaa-onji-izhichigewaad. Gaye iwidi keyaa
wendaabang, mii iwidi niigaani-manidoo eyaad, mii a'aw. Mii
ingiw migiziwag, mii iwidi dibishkoo go ingiw binewiwag,
ingiw binewiwag. Mii gii-paa-wiindamaagewaad; dewe'igan

made our acquaintances at the Drum and that we have made a new start over there and I've been teaching about those songs. And there is a certain greeting song there, a greeting song for when they first come into being and they meet one another for the first time. That old man taught me that. A lot of the time I can't remember it. Later on I'll remember it. I can remember it again, that's that greeting song as it's called. But I can't remember it right now. It's there. I have it there. We were just told about it. I can't know of it myself. But for the first time over there, when the Drum was first [used] over there, we started it anew.

- [51] Then at this time, those elders saw the four bald eagles circling there where we had placed them, where we placed the Drum members all here on the Drum. Then and there they saw those four bald eagles circling there at White Earth Lake as it's called. That's where we had Drum Ceremony there the first time when I was helping them. I seated the first Drum chief although they certainly did things in seating the others. After I seated him, then they seated all of them as we gave the teachings to them. Then while I was teaching them, they seated those would become Drum members at this time. Right there those four encircled the [Drum], those bald eagles. And these Indians who were over there were blessed. Then all at one time they started their departure in the far reaches of the winds over there, they went in the directions of the four winds and did so for this reason. And over there towards the east, the head Spirit is over there, that's one. These bald eagles, they are like those thunderbirds over there, the big birds. They went around telling the news; [this] is where the Drum was. That's why they started their departure, telling the Spirits over there, just like messengers they spread the news there that they

aandi eyaad. Mii gaa-onji-maamaajaawaad i' iw manidoon
 iwidi gii-paa-wiindamawaawaad dibishkoo go oshkaabewisag
 gii-paa-wiindamaagewaad imaa gii-waabamaawaad iniw imaa
 gii-oshki-bakite' wind a' aw dewe' igan; gegoo gaa-izhiwebak
 dash iwidi sa gaa-chawaazhendamaan gii-chi-minwendamaan
 sa go gii-maajiishkaayang a' aw dewe' igan
 gii-wiidookaazoyaan ji-maajiishkaayang iwidi dewe' igan. Mii
 go noongom igo gichi-apiitendamaan i' iw
 gii-wiidookawagwaa gwiiwizensag sa go iwidi
 ji-maajiishkaawaad iniw dewe' iganan o' ow apii jibwaa-
 giizhiikawangid giizhiikawaawaad iniw dewe' iganan.

- [52] Ingii-pi-maakojii. Ingii-pi-maakowenan. Bezbig
 waakaa' igan gii-ayaa. Mii imaa gii-pawaanag a' aw dewe' igan
 iwidi ezhi-abid imaa niisidoowinigoowag, mii iwidi. Gaawiin
 igo onjida indinaabandanzin i' iw dewe' igan i' iw
 ji-wiidookawagwaa gaa-onji-inaabandamaan i' iw. Mii sa
 gaa-inendamaan i' iw. Miinawaa noongom gaa-asangid a' aw
 noongom imaa dewe' iganing a' aw ogichidaa gii-asangid
 noongom. "Gigii-ayaa na imaa gii-asangid?" "Enh."
 "Ogichidaa?" Gaye ingii-pawaanaa gaye a' aw oshki-inini.
 Ingii-tagobawaanaan iniw dewe' iganan bimi-wiidookaazod.
 Gaye ingii-inendaagoz i' iw. Owii-inenimigoon iniw manidoon
 miinawaa iniw waa-inaabishkawaajin i' iw ji-inaabandamaan
 i' iw weweni ji-bi-bimiwinaad. Mii gaa-waawiindamawag a' aw
 oshki-inini. O' ow isa naa gaye miigaadiwin gaye iwidi
 gii-ayaa. Gegoo gaye ingii-wiindamawaa, "I' iw gijipizon
 onagamon, mii gaye ezhi-niimikamowaad ingiw ogichidaag.
 Mii iw aanishinaa ogichidaa-nagamon i' iw akina go." Mii iw
 gaa-izhi-wiindamawag. "Gaawiin igo memwech i' iw
 eko-niizhing gidaa-niimi' isiin," indinaa. "Mii iw akina ge-izhi-
 niimikaman binaa go gijipizon," indinaa. "Gaye miinawaa go
 ingoji go gegoo ingoji go dewe' igan a' aw bwaanzhii-
 dewe' igan madwewed gikenimigooyan i' iw ogichidaawiyen,

had seen the Drum struck for the first time; and as these things happened over there I was so overwhelmed with happiness that we had started that Drum that I was helping when we started that Drum over there. Today I have the highest regard for my helping those boys over there so that they could start that Drum at this time before we finished with him, before they finished with that Drum.

- [52] And something happened with me. It happened to me with those things. There was a certain house there. Right there I dreamed about that Drum sitting over there as they were lowered into position, right over there. I didn't intentionally dream about the Drum that way, [it happened] so that I would help them, that's why I dreamed about it like that. This is how I saw it in my mind. Today again when we seated that veteran there at the Drum today, we seated him that way today. "Were you there when we seated him?" "Yes." "The veteran?" And I dreamed about that young man too. I dreamt about that Drum with him coming to help out. And I was thought of in that. He was to be considered by the Spirit who wanted him to represent him so I saw that in my dream that he would come to be a good carrier. This is what I told that young man. And he was also over there during the war. And I told him things, "That belt song, those veterans dance for that too. Well, so it is with all veteran songs." I told him that. "You shouldn't dance just for that second one," I tell him. "You can dance for them all as well as the belt," I tell him. "And wherever it might be, wherever the Drum is at, when that Sioux Drum sounds his voice and you are known to be a veteran, wherever that is you shall help as well." And thus I told that young man to help

mii ezhi-wiidookaazoyan dibi go.” Mii gaa-izhi-wiindamawag a’aw oshki-inini weweni ji-wiidookaazod i’iw jibwaa-migosig sa go i’iw gegoo go ingoji aabadizid a’aw dewe’igan.

- [53] Mii gegoo gaye, mii go gaye a’aw Medwe-ganoonind gaa-pi-waawiindamawid i’iw. Mii iw. Gegoo gaye a’aw dewe’igan opwaaganan odayaawaan. Gegoo akina ongow, akina ongow akina go debendaagozjig, mii go ezhi-opwaaganiwaad. Awegwen igo bemiwinaad, mii ge-izhi-bimiwinaad igo iwidi opwaaganan. Mii iw. Akina go gidayaamin miinawaa go opwaagan shke izhi-ayaayang go opwaagan ingoji wii-pimiwinad dibi go. Gaawiin gaye, booch igo weweni akawe ji-giizhi’ad a’aw opwaagan i’iw ji-biindaakoonad gaye miinawaa ji-ombaabasod gaye. Mii i’iw ezhi-aabaji’ind. Amanj igo gegoo go ge-izhi-gagwejimid a’aw opwaagan ji-izhi-wiidookaak. Mii go gaa-igooyaan i’iw, Medwe-ganoonind gaa-izhid. Mii i’iw akina, mii iw wenji-gikendamaan gegoo sa i’iw. Gaawiin go i’iw akina indaa-izhi-gikendanzin i’iw. Gegoo dewe’igan moozhag niibowa ingikendaan. Ingiw dewe’iganag ingikenimaag. Ingiinendaagoz i’iw oshki-bi-wiindamawiwaad ingiw akiwenziiyag o’ow weweni. Mii sa wenji-gikendaasoyaan sa go.

- [54] Gegoo gaye ongow ayaawag ogichidaag. Nii gaani-ogichidaa, mii iw dibishkoo a’aw gijipizon bemiwidoon. Mii iw akina go gaye ge-izhi-izhichiged imaa o’ow dewe’igan enangizod. Mii go ezhi-ogichidaawid, mii go ezhi-oshkaabewisiwid, mii go gaye niimi’iwewininiwid akina sa go gaye gii-izhi-gaagii gidopan gaye. Mii ingiw ogichidaag enangizowaad. Miinawaa-sh aanind ongow ogichidaag ogii-pi-ni-asaawaan iniw bemaadizinijin. Mii wenji-ogichidaawiwaad gii-shimaaganishiiwiwaad gaye. Mii wenji-ogichidaawid o’ow a’aw anishinaabe omaa o’ow gaye.

in a proper way so as not to refuse his responsibilities wherever that Drum is used.

[53] And regarding these things, it was that Medwe-ganoonind who told me about it. That's it. And that Drum also has a pipe. And all of these one, all of these Drum members, they are pipe carriers. Whoever is a carrier [of the Drum], shall also be carrier of the pipe over there. That's it. We are all there and all carry the pipe, like the pipe you carry wherever you go. But no, first in a truly good way you make that pipe so that you may give tobacco offerings with it and have them swirl upwards. That's how it is used. I'm not exactly sure, but you may ask that pipe to help you. This is what I've been told, what that Medwe-ganoonind told me. Thus it is with everything, that's why I know about those things. I can't know everything about that. But I've always known many things about the Drum. I know those Drums. I was considered that way when I was first told things by those old men in such a proper way. This is why I am knowledgeable.

[54] And there are these veterans. The head veteran, he is the same status as the one who carries the belt. And they all do things this way there whoever is counted among the Drum membership. He who serves as veteran, he who serves as messenger, and he who gives the Dance, they are all speakers. They are counted as veterans. And again some of these veterans seat the one who shall live. This is the reason they are warriors and served as soldiers. This is why the Indian becomes a veteran here.

[55] “Gigikendaan ina wiikaa i’iw bangisinjiged awiia imaa de-bi-izhichigeyang?” Bangisinjiged gaye maagizhaa gaye miigwan bangishimod maagizhaa gegoo go bangisidooyan igo imaa niimi’idiing, booch igo ji-gii’imod a’aw wiin a’aw ogichidaa. Omamoon dash a’aw ogichidaa. Gaawiin gaye obiinisigawadashamoosiin gegoo ogichidaa. Bangisidood awiia, awiia gaawiin odao-izhi-mamoosiin. Gaye imaa azhemayishin ezhi-niimikang a’aw o’ow nagamon a’aw ogichidaa. Namanj igo apii ogichidaa—niizhing, nising, niwing—namanj igo apii enangizod, maagizhaa gaye gijipizon bemiwidood eyaad imaa. Miish i’iw ge-izhibashimod imaa dewe’iganing miinawaa-sh imaa gii-pangisijigaadeg. Mii miinawaa ezhi-giizhibashkang, niwing ezhi-giizhibashkang gaa-pangisijigaadeg, mii miinawaa ezhi-izhaad i’iw dewe’iganing ezhi-mamood i’iw ezhi-izhaad ezhi-mamood i’iw baaga’okwaan. Mii dash ezhi-mamood i’iw. Miish i’iw gegoo ezhi-mamood. Miish i’iw baaga’okwaan ezhi-giishkizhang, mii gegoo, akina gegoo. Miish ge-izhiwebak gegoo akina gaye gii-mamood. Mii akina gegoo giishkizhang iwidi gii-majii-izhiwebak. Gii-maanzhii-izhiwebizid a’aw bengisijiged gegoo, gegoo sa go ji-maanzhi-izhiwebizisig gegoo sa go zaagimijayi’ii go ji-giishkizhang a’aw ogichidaa. Mii enangizod a’aw ogichidaa. Mii ge-izhi-gaagiigidod gaye, namanj igo gashkitood. Mii enangizowaad ingiw ogichidaag akina go, mii ingiw maamawi dibishkoo a’aw naagaanzid ogichidaa.

[56] Miinawaa go dibishkoo wiinawaa go gaye ingiw, ongow oshkaabewisag, mii ingiw bemiwinaajig iniw asemaan. Mii inag. Aanish naa mii a’aw anishinaabe maamawiniigaanzinid iniw asemaan. Mii a’aw naagaaned asemaa, mii i’iw oshkaabewis bemiwinaad. Mii go gaye a’aw oshkaabewis, awegwen sa go omaa ongow, awegwen igo omaa debinendaagozid o’ow omaa, niimiwewiniwag omaa,

[55] “Do you know what we do there when somebody ever drops things?” When someone drops something or maybe a feather falls or if you drop something there at the Drum Ceremony, truly it is the veteran himself who retrieves it. And that veteran takes it. And that veteran does not just dance in with something. If someone drops something, nobody can pick it up. And that veteran comes after it while he dances for the song. It doesn’t matter which veteran—second, third, fourth—it doesn’t matter which number, and maybe even the one who carries the belt if he’s there. Then he dances there at the Drum and again there where it fell. Then again when he finished dancing for it, having finished dancing four times where the thing fell, then he goes to the Drum to fetch something, he goes and retrieves that Drumstick. Then he takes it. Then he grabs it. Then with the Drumstick he makes a cutting motion, that’s for the thing [which has fallen], everything. Then as this happens he grabs everything [which had fallen]. He cuts everything over there as this starts to happen. The one who drops things might have bad things happen to him, but won’t have anything bad happen to him when the veteran cuts underneath it. That’s whichever numbered veteran. And he shall make a speech, whatever he might be able to do. All of those veterans count the same, together they are just like the head veteran.

[56] And again things are the same with these messengers, it is they who carry the tobacco. So I tell him. Well it is all the Indian people’s tobacco that is combined for the most importance use. And it is this important tobacco which the messenger carries. And so that messenger, or whoever is here, whichever Drum member is here, the dance givers here, messengers, veterans, whoever, the Drum warmers, they

oshkaabewisag, ogichidaag, awegwen igo, mii go
 abii gizigewiniwag, mii go opwaaganan ezhi-zaka' awaapan,
 awegwen igo, gaawiin igo memwech opwaaganiiwini, mii
 go awegwen igo ezhi-gagwejiimaad ayaasig a'aw
 opwaaganiiwini, awegwen igo. Mii go ezhi-bima'adoowaad.
 Miinawaa-sh weweni obimiwinaan gaye onow opwaaganan.

- [57] Ganabaj igo gigii-wiindamoon ko mewinzha aya'aa.
 Indaa-inendam igo. Ganabaj gidaa-gii-wiindamoon. Gaawiin
 giishpin gigii-wiindamoosiinon gaye bijiinag go
 ji-gikendaman, ji-gikendaman sa go o'ow wenji-atooyaan
 o'ow ji-inendam i'iw gegoo go. Ingoding igo bizindaman
 igo, mii ge-izhi-gikendaman oshki-ayi'ii igo o'ow gegoo sa go
 booch igo, booch igo dazhimag a'aw manidoo gegoo omaa
 gaagii gidoyaan o'ow gaa-pi-izhiwebak, gaa-izhiwebiziyaan,
 gaa-pi-izhiwebiziwaad ingiw ingitiziimag, ingiw akiwenziyag,
 akina sa go. Ingoding igo inga-waawiidookaagoo ji-minji-
 mikwendamaan igo o'ow ezhi-waawiidookawid a'aw
 giijanishinaabem. Mii wenji-inendamaan i'iw ji-wiidookawag
 inendaagozid a'aw anishinaabe. Miinawaa go ongow, weweni
 ongow, weweni ongow ji-wiidookawadwaa gaye giin
 giijanishinaabeg gegoo o'ow gagwejimikwaa gikendaman
 gaye wenji-gikendaasoyan sa go. Mii wenji-
 waawiindamoonaan o'ow gegoo go. Ingoding gegoo
 giga-wiindamoon. Mewinzha go gigii-wiindamoon i'iw, gigii-
 wiindamoon giin igo ji-gaagii gidoyan gashkitooyan.
 Gigii-wiindamoon igo i'iw booch igo. Gaye aaningodinong
 gaye gaawiin indaa-gashkitoosiin ji-izhaayaan iwidi
 Gaa-waababiganikaag. Gaawiin gegoo, gegoo sa go imaa,
 gaawiin gegoo gidaa-gikendanziimin igo. Inga-ikid
 ji-izhaayaan iwidi naano-giizhigak. Maagizhaa gaye gaawiin
 indaa-izhaasiin. Maagizhaa gaye da-bii godaabaane. Namanj
 iidog. Gigikendaan ina? Booch igo, booch igo ji-gashkitooyan
 ji-bimiwidooyan o'ow akina go gaagii gidoyan miinawaa go

thusly light the pipe, not necessarily the pipe man, it is whoever he asks when the pipe man is not present, whoever. They carry it. And also in a proper way he may carry the pipe.

[57] Perhaps I used to tell you this a long time ago. I should think so. Maybe I did tell you. But if I didn't tell you, then this will be your first opportunity to know this, to know what I am putting [on tape] here so you can think about these things. And one time when you are listening to this, so shall you know it for the first time and for certain how I speak to the Spirit about things here, how I give speeches about history, what happened with me, how things were with my parents, those old men and everything. One time I will be helped to remember and will thusly be told so by your fellow Indian. This is the reason I see in my mind for me to help the Indian people when they are considered for it. And also when you help your fellow Indians yourself, and when they ask you about the things you know, this will be the reason you are so knowledgeable. So this is why I am telling about these things. Sometime I'll tell you more things. A long time ago I told about this, I told you to speak yourself as you've become able. I really did tell you that. And sometimes I will not be able to make it over there to White Earth. We can't know everything that [will happen]. I'll say I'm going to go over there on Friday. But maybe I won't be able to go. Perhaps my car will break down. I don't know. Do you know? Truly, certainly you will be able to carry all of this and to speak and do all these things you've thusly come to know about. And this is why I'm telling you this. You are the only one who can understand it. And you speak well. This is why I was so

ezhichigeyan akina go ezhi-gikendaman i'iw. Mii wenji-waawiindamoonaan i'iw gaye. Giin eta go gaye gidaa-gii-nisidotaan. Miinawaa i'iw weweni gigaaggiigid. Mii gaa-onji-minwendamaan i'iw gii-ikidoyan i'iw ji-gaaggiigidoyang o'ow dibi gegoo ekidoyaan.

- [58] Maagizhaa gaye geyaabi go omaa gaasiidibeyang indayaan waa-kaaggiigidoyaan. Miinawaa niin nimooshkinadoon igo naanan, ningodwaaswi gaye. Gaye indendamaan azhigwa i'iw gegoo, gegoo i'iw akiwenzii ikidoyaan apiish ayaamaambaan i'iw dinowa. Gayesh, mii azhigwa omaa gikendaagwak omaa i'iw ji-gashkitooyaan omaa gaaggiigidoyaan omaa ji-bizindawiyen, ji-bizindawiwaad sa go ingiw awegwen igo ongow anishinaabeg ji-ni-gikendaasowaad gaye. Gaye gizaagi'igoomin. Gizaagi'igoomin i'iw wenji-gashkitooyaan o'ow ji-gaaggiigidoyaan omaa sa. Obi-ni-wiidookaagoon igo gegoo go waawiindamoonaan sa go apane.

- [59] Mii gaye weweni gaa-izhid a'aw akiwenzii gaye. "Gaye gaawiin imaa. Awi-gikendan igo omaa wiindamoonaan. Mikwendan igo weweni go. Gego naa gaye wiikaa wanendangen," ikido. Gaawiin igo apane omaa indaa-ani-ayaasiin, mii ji-ayezhinood. Gaawiin wiikaa apane omaa indaa-ani-ayaasiin. Booch igo giin omaa ji-ni-gikendaman i'iw. Mii wenji-waawiindamoonaan giin. Gego-sh wiikaa wanendangen. Gego wiikaa ani-wanendangen ji-wiidookawad a'aw giijanishinaabe awegonen igo gagwejimigooyan. Gego naa wiikaa zhaagwenimoken, gaawiin wiikaa, gaawiin ji-inad o'ow. Gegoo sa go ji-wiidookawag inendaagozid. Moozhag gaye, moozhag gaye nimii gwechiwitaagoz i'iw bizindawiwaad ingiw niijanishinaabeg o'ow gegoo o'ow omaa gegoo ezhibizaaniyaawaad iko imaa niimi'idiing ingiw anishinaabeg bizindawiwaad. Mii go bizindawaawaad sa go iniw gayaaggiigidonijin. Mii gaye wenji-gikendaasowaad imaa ingiw

happy that you said that we would speak about this which I am saying.

[58] I have more that I want to talk about but maybe we'll be erasing [over what's already been said]. And I might fill up five or six [tapes]. And now that I think about things, things about the elder men, there's [many] different things I have to say. And also, it is now known here that I am able to speak about them for you to listen to me as well as whoever else of these Indians, so that they can become learned too. And we are loved. We are loved and that's why I am able to speak here. The [Spirit] helps the [people] with what I am always telling you.

[59] And that's what that old man told me in a good way as well. "Not there. Learn what I am telling you here. Remember it well. And never forget it," he says. "I won't be here forever," that's how he addressed the matter. I won't be here forever [either]. It is up to you to know this here. So this is why I'm telling you. And don't ever forget it. Don't forget to help your fellow Indian in whatever is asked of you. Never be shy, never, to talk to him about this. And so I help [the people] in the things for which they are considered. And always, all the time I express my thanks that my fellow Indians listen to me about these things and are customarily so quiet there at the Drum Ceremonies so the Indians listen to me. They listen to the speakers. That's why those old men are so knowledgeable there. This is why I am an old man myself. And this is why I am so knowledgeable, by listening to those old men, like that Naawigiizis and Gimiwan to whom I

akiwenziiyag. Mii go gaye niin wenji-akiwenziwiyaan. Miish i'iw wenji-gikendaasoyaan i'iw bizindawagwaa ingiw akiwenziiyag gegoo, a'aw Naawigiizis, miinawaa Gimiwan bizindawagwaa. Mii ani-izhi-gikendamaan. Akina sa go imbi-gikendaan igo bebizindawagwaa ingiw gaagiigidoyaan. Miinawaa go bezhig akiwenzii gii-pizindawag iko Eshpan gaa-inind. Mii gaye gaa-pizindawag iko miinawaa go Nii-baa-giizhig akina sa go. Mii iw akina maamawinendaagwak omaa gii-pi-bizindawagwaa igo ayi'ii inendamaan igo gegoo gaa-izhid a'aw akiwenzii bezhig miinawaa awedi bezhig. Mii iw akina imaa, akina imaa ani-gikendaasoyaan gegoo wenji-gikendaasoyaan igo. Gaawiin igo biizikamaan indizhi-gikendaasosiin i'iw. Weweni go ingii-pi-wiidookawaag, inendaagozid o'ow ji-gikendamaan gegoo. Onjida sa go gii-inendaagoziwag ingiw akiwenziiyag i'iw, o'ow ji-bi-miizhiwaad o'ow ge-ni-ikidoyaan.

[60] Miish i'iw, gego wiikaa wanendangen o'ow. Booch igo ingoding giga-ani-gikendaan i'iw. Gemaa maagizhaa gaye waabang, awaswaabang, giin onjibaayan gegoo bakaan, baa-anokiiyan, maagizhaa gaye gaawiin gidaa-mikwendanziin. Ingoding sa go eyaayan, mii go ge-izhi-gikendaman biinish igo anooj igo ezhi-gaganooninaan.

[61] Mii sa ganabaj igo minik i'iw ge-izhi-waawiindamoonaan. Maagizhaa gaye ingoding miinawaa giga-aadizookoon ingoding miinawa gashkitooyaan. Aaningodinong ingikendaan i'iw aadizookaan, booch igo ge-izhi-mikwendamaan i'iw akawe, akawe weweni. Gaawiin gaye iniw bakaan, anooj gigii-animoon. I'iw aadizookaan baamaash weweni sa go ayizhising go niizhinoon i'iw aadizookaan. Mii iw Makoozid ezhinikaadeg. Niizhinoon i'iw. Gaye nitam i'iw gaa-izhi-gashkitood a'aw Makoozid gii-makandwed o'ow aki. Miinawaa-sh ogii-wiidigemaan iniw chi-ogimaan odaanisan. Mii miinawaa imaa aanji-

listened. This is how I've come to know things. I've come to know everything about my speaking by listening to them. And there was another certain old man I used to listen to named Eshpan. Then I also used to listen to Niibaa-giizhig about everything. That's everything being thought of in unison here, how I came to listen to them and think about things I was told by that one old man and that other one over there. This is how it is with everything, everything of which I have knowledge there, that's why I'm knowledgeable about it. I am thusly not knowledgeable about everything with which I've come into contact. But for those who are thought of, I help them in a proper way with everything I know. Those old men were considered in these things for a reason, so that they could give me that which I would come to say.

[60] So then, never forget this. Some time you will definitely come to know this. Maybe tomorrow, or the day after, as you are from a different place, you go around working, and maybe you won't remember it. But one time when you are there, you will know about these things I'm telling you.

[61] So maybe that's the extent of what I'm going to tell you. Maybe again another time I will tell you legends another time when I'm up to it. Sometimes I know that legend, I'll remember the first part, the first part well. Not the different parents, but you can pick up different parts. And later on, that legend comes in two parts. It is called Makoozid. It is in two parts. In the first that Makoozid stole the earth. And he married the great chief's daughter. And there the story changes again. Again it is different in the second part when they lived well. I know it. But I don't know the second part. But it was only the first that I used to know so well. I always listened to them.

andaadizookeng. Miinawaa bakaan i' iw weweni
gii-ni-izhi-ayaawaad niizhing. Ingikendaan. Gaawiin igo
ingikendanziin i' iw eko-niizhing. Bezhigh eta go weweni
ingii-kikendaan iko. Moozhag go ingii-pizindawaag ingiw.
Makoozid gaa-inind a' aw chi-ogimaan gii-shiishii ginid imaa,
mii ani-makoozid. Ingoding sa go giga-aadizookoon. Gaawiin
igo aapiji gidaadizookaasiinooon i' iw. Ingoji go maagizhaa gaye
ingo-diba'igan imaa awashiime. Namanj iidog.

[62] Mii iw.

[63] *Ho, miigwech.*

[64] Ahaaw.

Makoozid as he was called, when the great chief urinated there, that's how he came to have the foot of a bear. Some time I'll tell you the legend. I don't tell you legends too much. It might be an hour long there or more. I'm not sure.

[62] That's it.

[63] *Ho, thank you.*

[64] Ok.

APPENDICES

TRANSCRIPTION NOTES FOR “GEKENDAASOJIG”

ANTON TREUER

Following is a list of editorial changes made to “Gekendaasojig.” Although Anton Treuer transcribed and edited this story, Melvin Eagle approved all changes. For the most, changes consisted of deleting false starts and correcting minor grammatical mistakes. Original taped material is noted in box brackets [], and the changed versions are noted in curly brackets {}. Paragraph and line numbers are included to aid students in locating corrections within the text.

1. paragraph 2, line 8 [gii-izhinikaazojig] → {gaa-izhinikaazojig}
2. paragraph 4, line 2 [o’ow gaa-onji-...dash] → {o’ow dash}
3. paragraph 4, line 4 [ongow bwaanag... mewinzha ko ongow anishinaabeg] → {mewinzha ko ongow anishinaabeg}
4. paragraph 4, line 17 [dibishkoo go keyaa... ezhinikaadeg..o’ow..gaawiin... dibishkoo o’ow apane gii-miigaadiwaad] → {dibishkoo go keyaa o’ow apane miigaadiwaad}
5. paragraph 6, line 7 [ji-wiidoowawig] → {ji-wiidoowawaawaad}
6. paragraph 7, line 1 [Mii gaa onji-... mii sa go gaa-onji-gikendaasoyaan] → {Mii sa go gaa-onji-gikendaasoyaan}
7. paragraph 8, line 15 [ezhi-aya’aawiyaan... gichi-aya’aawiyaan] → {ezhi-gichi-aya’aawiyaan}

8. paragraph 9, line 8 [chi-ganoozhiyaan a'aw akiwenzii] → {chi-ganoozhid a'aw akiwenzii}
9. paragraph 10, line 14 [gaawiin go miinawaa... gaawiin go naasaab miinawaa] → {gaawiin go naasaab miinawaa}
10. paragraph 11, line 22 [wiindamawad... gaawiin... gii-paapi'aasiwad] → {wiindamawad gii-paapi'aasiwad}
11. paragraph 12, line 11 [Mii sa gaa-izhi-... mii bijiinag] → {Mii bijiinag}
12. paragraph 14, line 9 [gimanidoog giwiidookawigig] → {gimanidoog giwiidookaagoog}
13. paragraph 15, line 15 [iniw nagamonan... ji-... indaga] → {iniw nagamonan indaga}
14. paragraph 15, line 17 [Gaawiin dash wiin indaa-...] → {Gaawiin dash wiin indaa-mikwendanziinan apane.}
15. paragraph 16, line 17 [mii a'aw gaa-...] → {mii a'aw gaa-waawiindamawid}
16. paragraph 16, line 19 [gaa-tewe'iganijig] → {gaa-tewe'iganinijin}
17. paragraph 16, line 29 [niiwin gaa-... dewe'iganag] → {niiwin gaa-tewe'iganijig}
18. paragraph 18, line 1 [Mii sa gaa-... wenji-baa-gashkitooyaan] → {Mii sa wenji-baa-gashkitooyaan}
19. paragraph 18, line 2 [dibishkoo go dibishkoo go giin igo giin igo] → {dibishkoo go giin igo}
20. paragraph 18, line 8 [nisimidana ashi naanan... ashi ningodwaaso-biboonagiziyaan] → {nisimidana ashi ningodwaaso-biboonagiziyaan}
21. paragraph 18, line 15 [Mii go ani-biboong ongow, ge-ni-izhi-... gii-siigwang] → {Mii go gii-siigwang}
22. paragraph 19, line 4 [Mii a'aw a'aw Naawi-giizis] → {Mii a'aw Naawi-giizis}
23. paragraph 19, line 6 [Miish iw gaa-... booch igo inga-mikwenimaa] → {Booch igo inga-mikwenimaa}

24. paragraph 20, line 1 [ezhi-manidoowaad] → {ezhi-manidoowaadiziwaad}
25. paragraph 21, line 13 [Aanish gaa-izhi-gana... miinawaa] → {Aanish miinawaa}
26. paragraph 21, line 23 [mii a’aw gaa-niimid... gaa... gaawiin... haaw sa naa gaa-izhi-ayaayaan] → {mii a’aw gaa-niimid. Haaw sa naa gaa-izhi-ayaayaan}
27. paragraph 21, line 25 [Mii iw, mii iw, mii iw dewe’igan ingii-... ingii-... ji-... ge-izhi-... gii-... dibishkoo ingii-nanaandawi’ig] → {Mii iw dewe’igan, dibishkoo ingii-nanaandawi’ig}
28. paragraph 21, line 34 [gii-nakootamaan ji-... ji-... dibishkoo] → {gii-nakootamaan dibishkoo}
29. paragraph 21, line 36 [manidoowaad] → {manidoowaadiziwaad}
30. paragraph 22, line 2 [yo’ow dash ayi’ii i’iw o’ow o’ow] → {yo’ow dash ayi’ii o’ow}
31. paragraph 22, line 8 [Miish iw, miish iw, miish iw gii-piindaakoojigeyaan] → {Miish iw gii-piindaakoojigeyaan}
32. paragraph 22, line 11 [Miish iw gaa-... gegoo] → {Miish iw gegoo}
33. paragraph 22, line 12 [Mii sa go gaa-izhi-... mii go gaa-izhi-wiindamawid] → {Mii sa go gaa-izhi-wiindamawid}
34. paragraph 22, line 23 [miinawaa gaye gii-...] → {miinawaa gaye}
35. paragraph 23, line 8 [Mii iw mii iw mii iw dewe’iganag] → {Mii iw dewe’iganag}
36. paragraph 23, line 9 [ezhaayan gaye gaye o’ow] → {ezhaayan gaye o’ow}
37. paragraph 24, line 3 [gigzhebaawagak indaa-ni-... ezhi-gikendamaan] → {gigzhebaawagak ezhi-gikendamaan}

38. paragraph 24, line 4 [Miinawaa go gegoo, ke gaye ongow... a'aw bezhig akiw... nimaamaayiban] → {Miinawaa go gegoo, gaye a'aw bezhig nimaamaayiban}
39. paragraph 24, line 21 [asemaan ogii... gii-asaad] → {asemaan gii-asaad}
40. paragraph 25, line 3 [ge-izhi'i...] → {ge-izhi'igooyaan}
41. paragraph 25, line 10 [Gaawiin gaye gaawiin gaye omamoosiin] → {Gaawiin gaye nimamoosiin}
42. paragraph 26, line 18 [nisaasiwan] → {nisadwaa}
43. paragraph 26, line 20 [Mii gaa-izhi-... gegoo... gegoo ezhiwebak] → {Gegoo ezhiwebak}
44. paragraph 27, line 2 [mii ezhi-gikendaman igo gegoo, wenji... wenji... ji... maagizhaa] → {mii ezhi-gikendaman igo gegoo, maagizhaa}
45. paragraph 27, line 7 [niizhaan eta, maajii-... gaawiish gegoo] → {niizhaan eta, gaawiish gegoo}
46. paragraph 28, line 2 [bimiwinag] → {bimiwinagwaa}
47. paragraph 28, line 11 [gaawiin giinawind gaawiin giinawind] → {gaawiin giinawind}
48. paragraph 29, line 3 [ingii-ashi-naanobiboonagiz... niiyo-biboonagiz go] → {ingii-ashi-naanobiboonagiz gemaa ingii-ashi-niiyo-biboonagiz go}
49. paragraph 29, line 6 [ji-gikinoo'amawiwaad] → {ji-gikinoo'amawagwaa}
50. paragraph 30, line 2 [gegoo ongow... gegoo a'aw bezhig] → {gegoo a'aw bezhig}
51. paragraph 30, line 20 [o'ow o'ow gaa-izhi-... gashkitooyang o'ow gaa-ni-onigooyang] → {o'ow gashkitooyang o'ow gaa-ni-onigooyang}
52. paragraph 31, line 1 [mewinzha da-gii-...] → {mewinzha}
53. paragraph 31, line 2 [Mii ezhi-... gaa-izhi-gashkidibeyaang] → {Mii gaa-izhi-gashkidibeyaang}

54. paragraph 31, line 10 [Gaawiin gaye... mii gaa-izhi-michi-abwiiyaang] → {Mii gaa-izhi-michi-abwiiyaang}
55. paragraph 31, line 12 [gaa-izhi-michi-... enh ji-maanensang] → {enh ji-maanensang}
56. paragraph 31, line 19 [Mii sa gaa-... waa-izhi-... mii go gaa-izhi-gikendamaan] → {Mii go gaa-izhi-gikendamaan}
57. paragraph 32, line 2 [ikido... gii-ikidowag] → {gii-ikidowag}
58. paragraph 32, line 6 [ongow... a'aw... akiwenziiyag... gaa-ikidod] → {a'aw akiwenzii gaa-ikidod}
59. paragraph 33, line 6 [Mii go gashkitoo...] → {Mii go gashkitoosiwaang}
60. paragraph 33, line 16 [anishinaabe... chimookomaan] → {chimookomaan}
61. paragraph 33, line 18 [amanj igo ezhi-...] → {amanj igo}
62. paragraph 34, line 11 [aki gaye gii-... dibishkoo] → {aki gaye dibishkoo}
63. paragraph 34, line 15 [ji-mii gaazosi... ji-mii gaanaasigwaa] → {ji-mii gaanaasigwaa}
64. paragraph 35, line 7 [gaa-miinang... gaa-...] → {gaa-miinang}
65. paragraph 35, line 8 [Gegoo wiidookaagoo... wiidookawag] → {Gegoo wiidookawag}
66. paragraph 37, line 20 [wii...] → {wiinawaa}
67. paragraph 37, line 27 [Gaawiin gii-... dibishkoo gii-... wiikaa ingii-ayanziimin.] → {Gaawiin dibishkoo wiikaa ingii-ayanziimin.}
68. paragraph 38, line 18 [gii-... weweni] → {weweni}
69. paragraph 39, line 25 [gaawiin... ingii-pi-wiindamaagoo ji-...] → {ingii-pi-wiindamaagoo ji-maada'ookiiyaan}
70. paragraph 39, line 25 <THERE IS BREAK IN THE ORIGINAL TAPE HERE AS SIDE ONE OF THE ORIGINAL ENDED. AS MELVIN CONTINUED TO SPEAK, I FLIPPED THE CASSETTE

OVER AND CONTINUED TO RECORD. A SMALL SEGMENT OF HIS SPEECH WAS IRRETRIVABLY LOST.>

71. paragraph 39, line 26 [ji-... ji-... ji-... ji-gikenimid a'aw ji-... ji-...] → {Mii wenji-gikenimid a'aw}
72. paragraph 40, line 2 [gegoo go... gegoo go] → {gegoo go}
73. paragraph 40, line 4 [Mii go ezhi-... mii gaye niin] → {Mii gaye niin}
74. paragraph 40, line 7 [azhigwa midaaswi... ingodwaaswi ingodwasso-... midaaso-... ingodwaaso-... biboonagiz-... azhigwa] → {azhigwa midaaswi-ashi-ningodwaaso-biboonagiziwag azhigwa}
75. paragraph 40, line 12 [naanimidana... ingodwaaso-biboonagiz...] → {naanimidana ashi ingodwaaso-biboonagiziyaan }
76. paragraph 41, line 3 [...gaawiin] → {Mii gaawiin}
77. paragraph 42, line 16 [Giwii-nibaa.. ge-... waa-izhi-... gegoo] → {Giwii-nibaa gegoo}
78. paragraph 43, line 21 [Wii-manidoowag] → {Wii-manidoowaadiziwag}
79. paragraph 43, line 23 [gaa-izhi-... gaa-izhi-... ingichi-miiigwechiwi'aag] → {Ingichi-miiigwechiwi'aag}
80. paragraph 43, line 26 [gii-pi-... mii wenji-... mii gaa-onji-izhichigewaad] → {Mii gaa-onji-izhichigewaad}
81. paragraph 43, line 28 [dewe'iganag] → {dewe'igan}
82. paragraph 43, line 30 [Mii gaa-onji-... wenji-... gaa-onji-asigooyaan] → {Mii gaa-onji-asigooyaan}
83. paragraph 45, line 21 [Gaawiin gaye gii-pi-..., aanish sa] → {Gaawiin gaye, aanish sa}
84. paragraph 45, line 29 [Bizaawag] → {Bizaaniyaawag}
85. paragraph 46, line 5 [gii-anokiid] → {ingii-anokii}
86. paragraph 46, line 6 [Anooj igo paa-...] → {Anooj igo}
87. paragraph 46, line 10 [abinoojiinyag wii-..UNINTELLIGIBLE SEGMENT] → {abinoojiinyag}

88. paragraph 46, line 20 [indizhichige] → {indizhichigesiin}
89. paragraph 47, line 7 [Miinawaa gaa-ni-izhi-... ishping] → {Miinawaa ishping}
90. paragraph 47, line 17 [Batiste] → {Naawigiizisookwe}
91. paragraph 48, line 3 [gaawiin gaye weweni ongow] → {Weweni ongow}
92. paragraph 49, line 31 [miish gii-izhi-... ogii-... gii-ikido'amawagwaa] → {miish gii-ikido'amawagwaa}
93. paragraph 49, line 33 [Mii gaa-... mii imaa... gii-pi-... gii-... gaa-... mii iko gaa-oozhendamaan] → {Mii imaa, mii iko gaa-oozhendamaan}
94. paragraph 49, line 38 [Gaawiin gii-...] → {Gaawiin}
95. paragraph 50, line 14 [nitam iwidi oshki-... nitam iwidi] → {nitam iwidi, nitam iwidi}
96. paragraph 51, line 2 [gii-izhibaash...] → {gii-izhibaashkaanid}
97. paragraph 51, line 6 [imaa gaa-tazhi-... Gaa-waababiganikaag] → {imaa Gaa-waababiganikaag}
98. paragraph 51, line 12 [baa-dazhi-gikinoo'am... baa-gikinoo'amawagwaa] → {baa-gikinoo'amawagwaa}
99. paragraph 51, line 25 [iwidi sa gii-... eko-... gaa-chi-... gaa-chawaazhendamaan] → {iwidi sa gaa-chawaazhendamaan}
100. paragraph 51, line 27 [mii gaa-... gaye gaawiin... gegoo... mii go noongom] → {Mii go noongom}
101. paragraph 52, line 3 [mii iwidi gii-...] → {mii iwidi}
102. paragraph 52, line 12 [ingiw] → {iniw}
103. paragraph 52, line 14 [O'ow isa gaa-izhi-... cha sa naa gaye] → {O'ow isa naa gaye}
104. paragraph 53, line 1 [Mii gaa-... gegoo] → {Mii gegoo}
105. paragraph 53, line 6 [Mii iw wenji-...] → {Mii iw}
106. paragraph 53, line 12 [Mii go ezhi-... mii go] → {Mii go}

107. paragraph 54, line 1 [Gegoo gaye gegoo gaye ongow ongow go ongow] → {Gegoo gaye ongow}
108. paragraph 54, line 4 [Mii go mii go] → {Mii go}
109. paragraph 55, line 11 [Miish i'iw niimi-... ge-izhibaashimod] → {Miish i'iw ge-izhibaashimod}
110. paragraph 55, line 14 [mii ezhi-... miinawaa] → {mii miinawaa}
111. paragraph 55, line 18 [mii gegoo mii gegoo] → {mii gegoo}
112. paragraph 55, line 21 [gegoo ji-...] → {gegoo}
113. paragraph 55, line 21 [ji-maanzhi-izhiwebizid] → {ji-maanzhi-izhiwebizisig}
114. paragraph 57, line 6 [gegoo sa go wenji-...] → {gegoo sa go}
115. paragraph 57, line 10 [mii wenji-... ingoding igo] → {Ingoding igo}
116. paragraph 57, line 16 [ji-...] → {mii}
117. paragraph 57, line 26 [da-oshki-... ji-bimiwidooyan] → {ji-bimiwidooyan}
118. paragraph 57, line 30 [mii wenji-... gaa-onji-minwendamaan] → {mii gaa-onji-minwendamaan}
119. paragraph 57, line 30 [wii-... gii-ikidoyan] → {gii-ikidoyan}
120. paragraph 59, line 13 [o'ow gegoo o'ow gegoo o'ow ji-... omaa gegoo] → {o'ow gegoo o'ow omaa gegoo}
121. paragraph 60, line 3 [gaawiin giga-giken... giin] → {giin}
122. paragraph 61, line 10 [Makoozid ogii-... gii-makanded] → {Makoozid gii-makanded}
123. paragraph 61, line 11 [aanji-aandood... andaadizookeng] → {aanji-andaadizookeng}

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
- abiigizigewinini** *na* Drum
Warmer; *pl*
abiigizigewininiwag
- abiigizigewininiwi** *vai* be
a Drum Warmer
- abiitan** *vti* live in it, inhabit
something
- abwaadan** *vti* roast
something
- abwaazh** /**abwaan-**/ *vta*
roast someone
- abwe** *vai+o* roast things
- abwezo** *vai* sweat, take a
sweat bath
- abwi** *ni* paddle; *pl* **abwiin**
abwii *vai* paddle canoe
- adaawaage** *vai* sell
- 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
- agaashiingobaans** *ni* small
backpack; *pl*
agaashiingobaansan
- 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
- agomo** *vai* float
- agoodoon** *vti* hang
something up
- agoojige** *vai* hang, set snares
- agoojin** *vai* hang
- agoози** *vai* be perched, sit
overlooking something
- agwajiing** *pc* outside
- akakojiish** *na* woodchuck;
pl **akakojiishag**

akamaw *vta* lie in wait for someone

akandoo *vai* wait in ambush, hunt game from a blind

akandoon *vti* hunt on stand at a certain place

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

anami'ewigamig *ni* church; *pl anami'ewigamigoon*

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

andaadizooken *vii* the legend changes

angoode *vii* it floats

ani- *pv* coming up into time, getting along towards; also **ni-**

animaw *vta* impart information to someone

animikiikaa *vii* be thundering

Animikiins *name* Animikiins

animise *vai* fly away

animiwizh /animiwin-/ *vta*
take someone away, carry
someone away

animosh *na* dog; *pl*
animoshag

animoons *na* puppy; *pl*
animoonsag

anishaa *pc* in vain, for
nothing

anishinaabe *na* Indian; *pl*
anishinaabeg

anishinaabemo *vai* speak
Indian

anishinaabewin *ni* Indian
custom; *pl*
anishinaabewinan

anishinaabewinikaade *vii*
it is named in Indian

anishinaabewinikaazh
/anishinaabewinikaan-/
vta call someone in Indian

anokii *vai* work

anokiitaw *vta* work for
someone

anooj *pc* a variety of

anooji' *vta* bring someone
along in a boat

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

anwebi *vai* rest

anwii *ni* bullet; *pl* **anwiin**

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

apagizo *vai* throw, flop

apwakoqidamaw *vta*
prepare someone for
something

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**
- ashkimoonaan** *vta* put someone in a bag
- ashkimoonaanigozibane** *vai* be stuffed inside a bag
- 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
- aweshinim** *vta* lead someone to a certain place
- 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
- ayetoon** *vti* use 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

ayizhisin *vii* it is arranged a
certain way

ayiizhino' / ayiizhino'w-
vta point at someone

azhe- *pv* backwards,
returning

azheboye *vai* row

azheboye-jiimaan *ni* row
boat; *pl* **azheboye-**
jiimaan

Azhede-ziibiing *place*
Rhineland, Wisconsin

azhegiwe *vai* returns

azhemayishin *vai* come
after something

azhigwa *pc* now

AA

aabadad *vii* be used

aabadizi *vai* be used

aabaji' *vta* use someone

aabajitooon *vti* use
something

aabawaa *vii* warm weather

aabaakawi' *vta* revive
someone

aabaakawizi *vai* to revive,
come to one's senses,
sober up

aabide *vii* rest, lodge

aabiding *pc* once

aabita- *pn, pv* half

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

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

aadamoobii *na* automobile;
pl **aadamoobiig**

aadizookaw *vta* tell legends
to someone

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

aadizookaan *ni, na*
traditional story; *pl*
aadizookaan; also

- aadizookaanag** (for some dialects this word is animate, for others it is inanimate)
- Aagawaat** *name* Aagawaat
- aagawaateshkaw** *vta* lose sight of someone
- aagim** *na* snowshoe; *pl*
- aagimag**
- aagonwetan** *vti* close eyes to something, be blind to to importance of something
- aajigwaazh /aajigwaan-/** *vta* hook someone, catch someone with a hook
- aakoshkade** *vai* have a stomach ache
- aakoziinaagozi** *vai* look sick
- aakoziwin** *ni* sickness; *pl*
- aakoziwinan**
- aakoziwigamig** *ni* hospital; *pl*
- aakoziwigamigoon**
- Aanakwad** *name* name of Lac Courte Oreilles elder Aanakwad
- aanawewizi** *vai* be inadequate
- aanawi** *pc* anyhow, despite, although, but
- aanawitaw** *vta* disbelieve someone
- aandabii'** *vta* shift someone to a different position, shift someone to a different place
- 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
- aaniikanootan** *vti* translate it
- aaniikanootaw** *vta* translate for someone
- 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*
aasaakamigoo
aashki' *vta* take care of
 someone
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
aazhooshkaa *vai* cross to
 the other side

B, C

babaa- *pv* go about, here
 and there
babaamakwazhiwe *vai*
 walk along edge
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)
- bagam** *vta* bring someone to a certain place
- bagamibizo** *vai* drive up, arrive by motor
- bagean** *na* nut; *pl* bageaanag
- bageanibimide** *ni* peanut butter
- bagamise** *vai* arrive by flight
- bagamishkaagoon** *vti* undergo something, something comes upon someone
- bagandizi** *vai* lazy, incompetent
- bagida' / bagida'w-** *vta* net someone
- bagidanaamo** *vai* breathe, exhale
- bagidin** *vta* offer someone, release someone
- bagidinan** *vti* set something down, release something, offer something
- bagidinaashkige** *vai* go along placing things, put things down while walking
- bagidinise** *vai* stack wood, pile wood
- bagidinishkaw** *vta* permit someone to pass by
- bagijinaashkide** *vai* go along placing things, put things down while walking
- bagijishkamaw** *vta* make a hunting drive for someone
- bagijwebin** *vta* release someone, let go of someone
- bagijwebinan** *vti* let go of something, release something
- bagoneganaanjigaade** *vii* have a hole shot through
- Bagone-giizhig** *name* Bagone-giizhig, Chief Hole in the Day II
- bagosendan** *vti* beg for something, hope for something
- bakade** *vai* hungry

bakadenaagozi *vai* look hungry
bakazhaawe *vai* clean fish
bakaadendam *vai* change
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 or war
bakinaage *vai* win
bakite' /bakite'w- *vta* strike someone
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
banaajitoon *vti* spoil something, ruin something
bangishimo *vai* fall
bangishin *vai* fall
bangisidoon *vti* drop it
bangisijgaade *vii* it is fallen
bangisijige *vai* drop things
bangisin *vii* it falls
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
bas kindibe' /bas kindibe'w- *vta* bash someone's skull in
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

bazanjiiwi *vai* stand in the

corner

bazhiba' /**bazhiba'w-**/ *vta*

stab someone

bazhiba'odan *vti* it stabs

someone (reflexive)

bazigwii *vai* get up, stand

up

baa' *vta* travel with someone

baabaso *vai* waft upwards

baabaagoo'igeke *vai*

behave timidly

baabige *pc* immediately

baabii' *vta* wait for

someone

baaga'okwaan *ni* drum

stick; *pl*

baaga'okwaan

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

baangide'angode *vii* it is

left floating

baanimaa *pc* afterwards,

later on

baapaagaakwa'an *vti*

knock on something (of wood)

baapaagokozhiwewinini

na barber; *pl*

baapaagokozhiwe=

wininiwag

baapaagokozhiwe=

wininiiwi *vai* be a

barber

baapaase *na* red headed

woodpecker; *pl*

baapaaseg

baapi *vai* laugh

baapi'idiwag/baapi'idi-/

vai laugh at one another

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
baayaashin *vii* tornado
baayendam *vai* think
differently about things,
consider different
possibilities
baazagobizh
/**baazagobin-**/ *vta*
scratch someone
bebakaan *pc* different
bebakaanad *vii* be different
bebakaanitaagod *vii* be
talked about differently;
also **bebakaanitaagwad**
bebakaanizi *vai* be
different

bebezhig *pc* one at a time
bebiboon *pc* each winter
bedose *vai* walk slowly
bekaa *pc* wait
bekish *pc* at the same time
beshizh /**beshizhw-**/ *vta*
cut someone
besho *pc* near
bezhig *nm* one
bezhig *pc* certain one; also
abezgig
bezhigo *vai* be one, there is
one
bezhigoo'aw *vta* leave
someone by himself or
herself
Bezhigooaabaw *name*
Bezhigooaabaw (Stands
Alone)
bi- *pv* coming
bibide *vii* it is resting, it is in
place
biboon *vii* winter
biboonaginzo *vai* be so
many years old
bidaakiing *pc* top of a
slough
bigishkaasijige *vai* tear
things up, destroy things
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; also carry 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

bimaashi *vai* soar, hover

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

bimigaade *vii* something
comes of it

bimishkaa *vai* paddle by

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

bimiwindamaw *vta* carry
something for someone

bimose *vai* walk

bimoom *vta* carry someone
on one's back

bimoonda' *vta* carry
something for someone

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

bi-naadin *vti* fetch it here,
haul something inside

bi-naagozi *vai* appear,
come forth

binaan *vta* carry someone
away

bi-naazikaw *vta* come to
someone

bine *na* partridge; *pl*

binewag

bineshiinh *na* bird; *pl*

bineshiinyag

bineshiinyiwi *vai* be a bird

binesi *na* thunderbird,
eagle, large bird; *pl*

binesiyag

bingwe'ombaasin *vii*
cloud of dust is stirred up

binoobaan *vta* mark
someone

biskaakonebidoon *vti*
turn something on
(appliance)

biskitenaagan *ni* birch
bark sap bucket; *pl*
biskitenaaganan
bisoomad *vii* it is
misunderstood
bizaani-bimaadizi *vai* live
quietly
bizaaniyaa *vai* be quiet, still
bizhishig *pc* empty
bizhishigwaa *vii* be empty
bizindaw *vta* listen to
someone
bizo *vai* travel by motor
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
biigodaabaane *vai* be an
automobile break down
biijibide *vii* it approaches
rapidly
biijise *vai* swim up,
approach by swimming or
flying
biikojii *vai* have a pot
belly, be plump
biinad *vii* be clean
biinashkina'
/biinashkina'w-/ vta
load ammunition into
someone
biindamoomoo *vai* put
things inside a container
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

Biindigegaabaw *name*

Biindigegaabaw

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

biinisigwadashamoon *vti*

dance in with something

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

biishkaa *vai* vent one's fury,

unleash anger

biiskaa *vai* go as fast as

possible

biitoowaajigan *ni* quilt; *pl*

biitoowaajiganan

biiwaabikoo-miikana *ni*

tar road; *pl*

biiwaabikoo-miikanan

biiwaabikoons *ni* tin can;

biiwaabikoonsan

biizikan *vti* wear something

biizikaw *vta* envelop

someone

biizikiigan *ni* clothing; *pl*

biizikiiganan

bonezi *vai* lack certain

knowledge

booch *pc* certainly, for sure

boodan *vti* blow air through

something

boodawazo *vai* warm up

by a fire

boodawe *vai* build a fire

boodaa *vii* it intensifies

boodaajige *vai* blow

boodaakwe *vai* build a

cooking fire

booni' *vta* quit someone,

leave someone alone

booni- *pv* quit an activity

boonimaa *vii* storm releases

in a certain place

boonitoon *vti* leave

something alone, quit

something

boonii *vai* land, perch

booniikan *vti* abstain from

it, leave it alone

boono *vai* float, drift

boozhoo *pc* hello

boozi' *vta* give a ride to someone

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

Bwaanakiing *place* Sioux lands, Dakota country

bwaana'owi *vai* feeble

bwaanawi *vai* be unable to do certain things

bwaanawitooon *vti* be unable to do something

bwaanawizi *vai* be unable to do something

bwaanzhii' *vta* make someone into a traditional war dancer

bwaanzhii-dewe'igan *na*
Big Drum, Sioux Drum, Chief Drum; *pl*
bwaanzhii-dewe'iganag

chi- *pv, pn* large, big

chi-agaamiing *pc* across the ocean

Chi-agaamiing *place*
Europe

Chi-aanakwad *name*
Chi-aanakwad

chige *vai* do certain things

chimookomaanikaazo *vai*
be called something in American (English)

D

dabasagidaaki *pc* knoll

dabasagoode *vii* hang low

dabazhiish *pc* at the bottom of a lodge

dabazi *vai* dodge to the side

dabaabendan *vti* have a low regard for something

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

dakone' *vta* have a confining hold on someone

dakoozi *vai* be short

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

dakwamidiwag
/dakwamidi-/ *vai* they bite one another

dakwange *vai* bite

dambeng *pc* any of them

dami *vai* be concerned

danakii *vai* dwell, live,
reside

danakiiw *vta* live with
someone

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

dazhe *vai* be extremely upset,
be in an uproar

dazhi- *pv* location

dazhim *vta* talk about
someone

dazhindan *vti* talk about
something

dazhinijgaade *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

daanikobijige *vai* be a great
grandparent

daashkiboojigan *ni* lumber
mill; *pl*

daashkiboojiganan

daashkonomidiwag
/**daashkonomidi-**/ *vai*

they share a kill with one
another

de- *pv* sufficiently, enough

debaabam *vta* eye someone

debaabandam *vai* spy, see

debaababdan *vti* eye it

Debaasige *name* Light of
the Sun

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

debibidoon *vti* catch
something, grab
something

debibizh /debibin-/ *vta*
catch, grab someone

debinaagwad *vii* it is caught

debinaak *pc* carelessly, any
old way

debise *vii* be sufficient

debisinii *vai* have enough to
eat

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

Dedaakam *name* Dedaakam,
Jim Littlewolf

degitenim *vta* be impressed
with someone

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

dewe'igani *vai* be a Drum
Chief

diba'amaw *vta* pay someone
for something

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

dibendan *vti* own it

dibendaagozi *vai* belong, be
a member, be enrolled

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

dibidaabaan *ni* wagon,
carriage; *pl*
dibidaabaanan
dibikad *vii* it is night
dibikadinaagwad *vii* be
dark
dibiki-giizis *na* moon; *pl*
dibiki-giizisoog
dibishkoo *pc* just like
dibishkookamig *pc*
opposite, right accross
dimii *vii* deep water
dino *pc* kind, type
dino *vai* be a certain kind of
thing
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
Eshpan *name* Eshpan
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
gagwedwetamaage *vai* make a request
gagwejim *vta* ask someone
gagwejitoon *vti* try something; also:
gojitoon
Gakaabikaang *place* Minneapolis, Minnesota
gakaabikise *vai* fall down a hill, fall off a cliff
ganawaabam *vta* look at someone
ganawaabandan *vti* look at something
ganawendaagozi *vai* be looked after
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

gashkawewizi *vai* have a
certain ability

gashkendam *vai* feel sad

gashki' *vta* earn someone

gashkibidaagan *na*
tobacco, pipe or bandolier
bag; *pl*

gashkibidaaganag

gashkidiben *vai* make use
of something

gashkidin *vii* it freezes over

gashkigwaaso *vai* sew

gashkima *pc* I'll show
you, come on, look

gashkitoon *vti* be able to
do something, be
successful at something

gashkendam *vai* sad

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

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

gaagiinisige *vii* it is the
third stick

Gaa-jiikajiwegamaag

place Roy Lake,
Minnesota

Gaa-miskwaawaakokaag

place Cass Lake,
Minnesota

gaanda'igwaason *ni*
thimble; *pl*

gaanda'igwaasonan

gaandakii'ige *vai* pole

gaashkinaazi *vai* be
overwhelmed by
something

gaashkiishkigijiibizh
/gaashkiishkigijiibin-/
vta slice somebody into
pieces

gaasiidibe *vai* erase things

Gaa-waababiganikaag
place White Earth,
Minnesota

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

gekoonisookideg *ni-prt*
third stick

gema *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

gijige *vai* be removed

gijipizon *ni* belt; *pl*

gijipizonan

gijipizoniiwinini *na* Belt
Man; *pl*

gijipizoniiwininiwag

gijiigibin *vta* snare
someone

gikendan *vti* know
something

gikendaagozi *vai* be known

gikendaagwad *vii* be
known

gikendaasoowigamig *ni*
college, university; *pl*

gikendaasoowigamigoon

gikendin *vii* be known

gikenim *vta* know someone

gikinawaabi *vai* learn by
observing

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

gikinoo'amaadiwinan

gikinoo'amaagewigamig
ni school; *pl*

gikinoo'amaage=
wigamigoon

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

gimiwan *vii* rain

Gimiwan *name* Gimiwan

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,
garden

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

gitiwaakwa'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
gii'imo *vai+o* retrieve
something
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

giishkaabikokaa *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
giiwanim *vai* tell lies
giiwashkwe *vai* dizzy
giiwashkwebattoo *vai* run
staggering
giiwashkwebii *vai* be
drunk
giiwaadise *vai* have a certain
fortune, fate
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

Giiyoganebii name

Giiyoganebii

giiyose *vai* hunt

giizhaa *pc* beforehand, in

advance

giizhendam *vai* decide,

make a resolution

giizhibaashivan *vii* it is

done reverberating

giizhichigaademagad *vii*

finished, done

giizhig *na* day, sky

giizhigad *vii* be day

giizhige *vai* complete

(building)

giizhikaw *vta* chase

someone off

giizhitoon *vti* finish

something

giizhiikan *vti* finish

something

giizhiikaw *vta* finish

someone, finish working

on someone

giizhiitaa *vai* ready

giizhiitaamagad *vii* it is

finished, 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

gogii *vai* grow up

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

gopaji' *vta* trick someone

gopii *vai* go inland

gosha *pc* (emphatic)

goshi /**gos-**/ *vta* fear

someone

goshko' *vta* scare someone

gotan *vti* fear something

gotaayi *vai* be scared
gowi' *vta* enable someone to
 leave

gozi *vai* move, change
 residence

gookooko'oo *na* owl; *pl*
gookooko'oog

goopimaan *vta* be upset
 about someone

gwanaajiwān *vii* beautiful

gwanaajiwi *vai* nice,
 beautiful, glorious

gwapide *vii* gigantic, large

gwashkibagizo *vai* be
 startled and turn around
 quickly

gwashkozi *vai* wakes up

gwayako- *pv* correctly

gwaanabise *vai* capsize,
 flip over in a boat

gwaashkwani *vai* jump

gwech *pc* so much, enough

gwek *pc* correctly, exactly,
 right

gwekigaabawi' *vta* turn
 someone around while
 standing

gwiiwizensiwi *vai* be a
 boy

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

Gwiiwizensi-

zaaga'iganiing

Gwiiwizensiwi-ziibiing

place Boy River; also

Gwiiwizensi-ziibiing

gwiiwizensidewe'igan *na*

little boy drum

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

haaw *pc* all right, ok

I, II

i'iw *pr* that one (inanimate)

ikido *vai* say

ikido'amaw *vta* say
something to someone

iko *pc* as a habit,
customarily

ikwanagweni *vai* roll up
shirt sleeves

ikwe *na* woman; *pl* ikwewag

ikwe-dewe'igan *na* Ladies
Drum; *pl* ikwe-
dewe'iganag

imaa *pc* there

imbaabaa *nad* my father; *pl*
imbaabaayag

imbikwan *nid* my back; also
nipikwan, nipikon

ina'am *vai* sing a certain
way

inademo *vai* cry a certain
way

inagakeyaa *pc* towards that
way there

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

inakom *vta* answer someone
in a certain way

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

ina'oozh /ina'oon-/ *vta*
paddle someone
somewhere, make
someone migrate by water
to a certain place

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

inaabandan *vti* envision it,
see something

inaabi *vai* glance, peek

inaabishkaw *vta* represent
someone

inaabishkaage *vai* be a
representative

inaaboo'iwe *vai* echo a
certain thought, repeat an

observed thought or life
process
inaachige vai do something
a certain way
inaadagaa vai swim in a
certain way
inaadamaw vta help
someone in a certain way
inaajimotaw vta tell
someone something
inaakon vta make a decision
for someone
inaakonige vai make a
decree, law
Inaandagokaag place
Balsam Lake, Wisconsin
inaanimizi vai be intimidated
inaazikan vti pick it up,
approach it in a certain
way
indaga pc please
indangishkaw vta kick
someone in a certain way
inday nad my dog; *pl*
indayag
indaanikobijigan nad my
great grandchild
indede nad my father
indengway nid my face; *pl*
indengwayan
indoodem nad my clan; *pl*
indoodemag

inen vta imagine someone,
mae someone up
inendam vai think
inendamowin ni thought
inendaagozi vai be thought
of in a certain way, have a
certain destiny, be
considered
inendaagwad vii it is
considered, thought of in
a certain way, meant to be
inenim vta think of
someone
inetoon vti dump it
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
iningoondabin *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

ishkan *vta* save someone up,
 store a supply of someone

ishkodewaaboo *ni*
 whiskey

ishkodewidaabaan *na*
 locomotive; *pl*

ishkodewidaabaanag

ishkodewidaabaanikana
ni railroad track

ishkonaan *vta* save someone
 up, have a cache of
 someone

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
iyeye *pr* that one
izhaa *vai* goes there
izhaagowaataa *vai* climb
 onto a rock from the water
izhaanendan *vi* let thought
 go to a certain place

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
izhibaabaso *vai* waft in a
 circular pattern, circle on
 the air currents
izhibaashimo *vai* dance a
 certain way by circling
izhibaashkaa *vai* circle in a
 certain way
izhibaataa *vai* circle in a
 certain way
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

izhinaachige *vai* do
something a certain way

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

izhitwan *vti* believe in
something

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

izhitwaawin *ni* faith,
religion; *pl*
izhitwaawinan

izhiwe *vai* something
happens to someone

izhiwebad *vii* it happens

izhiwebizi *vai* condition,
behaves a certain way

izhiwidoon *vti* take
something

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

izhiwizh /**izhiwin-**/
vta take someone somewhere

iizan *pc* so the story goes,
apparently

J

jagitan *vti* pull a muscle
somewhere

jawaazhendan *vti* be
overwhelmed with
emotion about something

jawezhendam *vai* be
overwhelmed with
emotion

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

jekaakwa'am *vai* go off in
the woods

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

jiibaakwaadan *vti* cook
something

Jiigegaabaw *name*
Jiigegaabaw

jiigeweyaazhagaame *vai*
walk along the shore

jiigi- *pv, pn* near

jiigibiig *pc* along the shore,
by the water

jiigikana *pc* near the road

jiigishkode *pc* near the fire
jiishkim *vta* nudge someone

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** *vai* sound out
- madwebizo** *vai* be heard speeding by
- madwe-ikido** *vai* be heard to say, speak from a distance
- madwe'oode** *vai* be heard crawling
- madwewe** *vai* sound out
- madwezige** *vai* be heard shooting
- ma'iingan** *na* wolf; *pl* **ma'iinganan**
- Ma'iingaans** *name* Littlewolf
- maji-izhiwebizi** *vai* misbehave
- majiwi** *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
- makandwen** *vti* take something by force
- makizin** *ni* shoe, moccasin; *pl* **makizinan**
- makoons** *na* little bear, bear cub; *pl* **makoonsag**
- makoonsag-gaa-nitaawigi'aawaadi-giizis** *na* February
- Makoozid** *name* Makoozid (He Who Has the Foot of a Bear)
- 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

manidoowaadizi *vai* be
 sacred

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

mashki'in *vta* think
 someone has a certain
 strength

mashkijiitad *ni* tendon; *pl*
mashkijiitadoon

mashkiki *ni* medicine

mashkikiwigamig *ni*
 pharmacy, hospital

mashkikiwinini *na*
 doctor; *pl*
mashkikiwininiwag

mashkimod *ni* back, sack,
 pocket; *pl* **mashkimodan**

Mashkimodaang *place*
 Bagley, Minnesota

mashkimodaasimoon *ni*
 little game kill bag; *pl*
mashkimodaasimoon
an

Mashkii-ziibiing *place*
 Bad River, Wisconsin

Mashkiin *name* Mashkiin

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

mazinigwaaso *vai*

embroider

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

maajawaasakwad *vii* it

starts to happen far away

maajaa *vai* leave

maajaa' *vta* send someone

off, conduct funeral

services for someone

maajiba'idiwag

/maajiba'idi-/ vai run

away together, flee in a
group

maajinizhikaw *vta* chase

someone off

maajitoon *vti* start to make

something

maajii *vai* start an activity

maajii- *pv* start

maajii'an vti start something
maajibadaabii vai start to
 come to the shore
maajibatoo vai start to run
maajidoon vti take
 something along
maajigi vai grow up, start
 to grow
maajikam vta work on
 someone
maajikan vti start it
maajiish /maajiin-/ vta
 take someone along
maajiishkaw vta start
 someone
maajiishkaa vai start, start
 one's life
maajiishkaamagad vii
 start to move
maakabi vai wound people
maakojii vai something
 happens to someone
maakowen vti something
 happens to someone
maamakaaj pc
 unbelievable, amazing,
 awesome
maamawi pc all together
maamawi- pv 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
maamaajaa vai start out
maamiginan vti collect
 something, put something
 together
maanaadad vii it is bad, ugly
maanaadizi vai be ugly
maanendan vti feel bad
 about something
**maanendiwag /maanendi-/
 vai** they hate one another
maananim vta think badly of
 someone
maanensan vti find it
 disagreeable
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

Medwe-ganoonind *name*

Medwe-ganoonind, Sam
Mitchell

meginan *vti* dispose of
garbage somewhere

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

meshkwadabi' *vta* replace
someone, be seated in
someone's place

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

Wekonamindaawangaag

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

**Wekonamindaawan=
gaansing**

mewinzha *pc* long ago

michi- *pv* by hand

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 *name* Migizi, Chief
Migizi (Bald Eagle),
American Eagle

migizi-giizis *na* February

migo *vai* refuse a
responsibility

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
minikweshki *vai* be an alcoholic
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
minose *vai* have good luck
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
minwendaagozi *vai* be happy, have good feelings
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* **misaaboozog**

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

miskwiiwinijiishin *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

miigwechiwi' *vta* thank
someone

miigwechiwitaagozi *vai*
express thanks

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

nabagisag *na* plank, board;

pl nabagisagoog

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

naganigozi *vai* be

abandoned

nagazh /**nagan-**/ *vta*

abandon someone, leave

someone behind

nagazhiwe *vai* abandon

people

nagishkodaadiwag

/**nagishkodaadi-**/ *vai*

they greet one another

nagishkodaadi-nagamon

ni greeting song; *pl*

nagishkodaadi-

nagamonan

nagwaagan *ni* snare; *pl*

nagwaaganan

nagwaaganeyaab *ni* snare

wire; *pl*

nagwaaganeyaabiin

nagwaan *vta* snare

someone

nakom *vta* answer

someone, reply to

someone, promise

someone

nakomewizi *vai* be

answered

nakweshkaw *vta* meet

someone

nakweshodaadiwag

/**nakweshkodaadi-**/ *vai*

they meet one another

nakweshodaadi-nagamon

ni meeting song; *pl*

nakweshodaadi-

nagamonan

nakwetam *vai* answer

nakwetaw *vta* answer

someone

namadabi *vai* sit

namadabii' *vta* seat

someone

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)

naadagwii *vai* fetch, come
after things

naadamaw *vta* assist
someone

naadin *vti* fetch something

naagaani-niimiwed *na-prt*
Big Stick, head dance
giver

naagwad *vii* it looks a certain
way

naajigaade *vii* it is picked
up, cleaned up

naamakamig *pc* below the
ground, underground

naamayi'ii *pc* below

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

Naawigiizis *name*
Naawigiizis (Center of the
Sun)

Naawigiizisookwe *name*
Naawigiizisookwe (Center
of the Sun Woman),
Batiste Sam

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
Negwanebii *name*
Negwanebii
negwaakwaan *ni* spile; *pl*
negwaakwaanan
neko'aakwendan *vti* crave
possession of something
Nesawigamaag *place*
Middle Lake, Minnesota
(Shakopee Lake)
Neweyaash *name*
Neweyaash
neyaab *pc* as it was before
Neyaashiing *place* Nay-
Ah-Shing (Mille Lacs),
Minnesota
nibaa *vai* sleep
nibiikaang *pc* in the water,
on the waterways
nibo *vai* die
niboose *vai* be paralyzed
nibwaakaa *vai* be wise,
intelligent
nibwaakaaminens *ni*
smart berry, smart pill; *pl*
nibwaakaaminensan

nichii *vii* there is bad eather
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
ninikaw *vta* hold out one's
hand to someone
nininjii' *vta* panhandle
someone
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
nipikwandin *nid* my spine;
 also **nipikondin**
nipikwan *nid* my back; *pl*
nipikwanan; also
nipikon, imbikwan
nisawa'ogaan *ni* lodge
 with a peaked roof; *pl*
nisawa'ogaanan
nisayenh *nad* my older
 brother; *pl* **nisayenyag**
nisaabaawe *vai* get wet
nisaadaanikin *vii* there is a
 killing
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
nishki' *vta* get mad at
 someone
nisidiwag /nisidi-/ *vai*
 they kill one another, kill
 each other

nisidizo *vai* commit suicide
nisidotan *vti* understand
 something
nisidotaw *vta* understand
 someone
nisidoo'anaagwad *vii* it
 looks like garbage, it
 appears to be disposed of
nising *nm* three times
niso-giizhig *pc* three days
Nisoogamaag *place*
 Nisswa, Minnesota
nitam *pc* first time
Nitamigooneb *name*
 Nitamigooneb
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
Niibaa-giizhig *name*
 Niibaa-giizhig (Evening
 Sky), Archie Mosay

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
niigaane *vai* lead
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
niijakiwenzii *nad* my fellow
 male elder
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**
niijiikiwenz *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'iddi-**
vai dance with one
 another
niimi'iddiwin *ni* pow-
 wow; *pl*
niimi'iddiwinan
niimikan *vti* dance for it
niimiwe *vai* sponsor, give a
 dance
niimiwewinini *na* dance
 giver, singer; *pl*
niimiwewininiwag
niin *pv* me, myself
niinizis *nid* my hair; *pl*
niinizisan
niisaaki *pc* downhill
niisaandawe *vai* climb
 down
niishim *vta* place something
 with someone
niisidoowin *vta* lower
 someone into position
niisinan *vti* lower
 something
niiwana' /**niiwana'w-** / *vta*
 beat someone to death
niiwanaskindibe'
 /**niiwanaskindibe'w-** /

- vta* give someone a stunning blow to the head
- niiwezh /niiwen-/** *vta* beat someone, defeat someone
- niiwing** *nm* four times
- niiyaa** *pc* exclamation (of woman's speech)
- niiyoshkin** *na* fourth partner
- niizaanendam** *vai* be stingy
- 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**
- nookwezige** *vai* smudge, make a ceremonial smoke offering
- nookwikami** *vii* it is gentle, soft
- noonaan** *vta* nurse someone, nourish someone
- noondan** *vti* hear something
- noondaw** *vta* hear someone
- noondaagwad** *vii* heard
- noonde-** *pv* need, want, crave
- noongom** *pc* today
- nooni'** *vta* nurse someone
- noopiming** *pc* in the woods
- noopinadoon** *vti* follow something (abstract)
- noopinazh /noopinan-/** *vta* follow someone
- nooskwaada'**
- /nooshkwaada'w-/** *vta* lick someone

O, OO

o'ow *pr* this one (inanimate)

Obaashing *place* Ponema,
Minnesota

obi'ayaa *ni* narrows; *pl*

obi'ayaan

obiigomakakii *na* toad; *pl*

obiigomakakiig

odamino *vai* play

odaminotaw *vta* play with
someone

odaabaan *na* car; *pl*

odaabaanag

odaake *vai* direct, steer
affairs

odaapin *vta* accept

someone, take someone

odaapinan *vti* accept

something

odaapinaa *vai* take

Odaawaa-zaaga'iganiing

place Lac Courte Oreilles,
Wisconsin

odiy *nid* his hind end

ogichidaa *na* warrior; *pl*

ogichidaag

ogichidaakwe *na* Head

Woman, warrior woman;
pl **ogichidaakweg**

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)

ogimaawi *vai* be chief

ogiishkimansii *na*

kingfisher; *pl*

ogiishkimansiiyag

ojibwe *na* Ojibwe Indian; *pl*

ojibweg

ojiitaad *ni* sinew; *pl*

ojiitaadoon

ojiitaad *ni* spinal cord

omakakii *na* frog; *pl*

omakakiig

omanoominii-anishinaabe

na Menomini Indian; *pl*

omanoominii-

anishinaabeg

omaa *pc* here

ombaabaso *vai* waft

upwards

ombi-ayaa *vai* come to the

surface, rise up, have
one's spirit lifted

ombigiyaawaso *vai* raise a family
ombin *vta* lift someone up
ombiigizi *vai* be loud
omigii *vai* scab up
omigii *vii* it is scabby
on *vta* relenquish something to someone
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* oninjii
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
onjishkaamad *vii* it starts from a certain place, it starts for a certain reason
onjishkaawaaniwe *vai* be challenged, be up against certain things (in life)
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
opwaagani *vai* be a pipe carrier
opwaaganiwinini *na* Pipe Man; *pl* **opwaaganiwininiwag**
oshaakaw *vta* scare someone away
oshkaabewis *na* messenger, official, helper; *pl* **oshkaabewisag**
oshkaabewisiwi *vai* be messenger
oshkiniigikwe *na* young woman; *pl* **oshkiniigikweg**
Oshki-oodenaang *place* Brainerd, Minnesota
osidaagishkaw *vta* affect someone's condition,

afflict someone with something
owaakaa'igani *vai* has a house
owiiyawe'enyi *vai* be a namesake
Ozaawaabik *name* Ozaawaabik (Yellow Metal), Joe Chosa
Ozaawaa-zaaga'iganiing *place* Yellow Lake, Wisconsin
ozaawizi *vai* he is brown
ozhaawashkobiigizi *vai* have blue welts
ozhaawashkwaabaawe *vai* have blue marks on one's body
ozhibii'an *vti* write it
ozhibii'igaade *vii* it is written
ozhibii'ige *vai* write
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*
wajiw
wanagek *na* tree bark; *pl*
wanagekwag
wanagekogamig *ni* bark
 lodge; *pl*
wanagekogamigoon
wanaa'itooon *vti* fix
 something wrong
wanenim *vta* forget someone
wani' *vta* lose someone
wanigiizhwe *vai* make a
 mistake speaking
wanishin *vai* be lost
wanisin *vii* be lost
wanitooon *vti* lose
 something
wasigone- *pv* with physical
 stress
wawaanendan *vti* have no
 understanding of
 something
wawaasese *vii* be
 lightning
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
waaban *ni* east
waabanda' *vta* show
 someone
waabandan *vti* see
 something
waabanji' *vta* reveal
 something to someone
waabashkiki *ni* swamp; *pl*
waabashkikiin
waabishkaa *vii* be white
waabishkaagoonikaa *vii*
 there is a white blanket of
 snow; also
waabishkaagonagaa
Waabishki-bines *name*
 Waabishki-bines (White
 Eagle)
waabishkiiwe *vai* be white
waabiingwe *vai* be pale
 faced

- waabooyaan** *ni* blanket; *pl*
waabooyaan
waaboos *na* rabbit,
 cottontail; *pl*
waaboosoozoo
waaboosoozoo-miikanens *ni*
 rabbit trail; *pl*
waaboosoozoo-
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
waasakonenjiganaaboo *ni*
 gasoline
waasamoobimide-
zhooshkodaabaan *na*
 snowmobile; *pl*
waasamoobimide-
zhooshkodaabaanag;
 also **waasiganibimide-**
zhooshkodaabaan
waasawad *vii* it extends, it
 goes far
waaswaa *vai+o* shine
 things
Waaswaaganing *place* Lac
 du Flambeau, Wisconsin
waateshkaw *vta* dress
 someone in bright colors,
 dress someone in blaze
 orange
waawanoo *vai* lay eggs,
 nest
waawaabiganoojiinh *na*
 mouse; *pl*
waawaabiganoojiinyag
waawaabishkimoose *na*
 grub worm; *pl*
waawaabishkimooseg
waawaashkeshi *na* deer;
pl **waawaashkeshiwag**
Waawiyegamaag *place*
 Big Round Lake,
 Wisconsin
waawiyeyaakwad *vii* be
 round (something of
 wood)
waawiyezi *vai* be round
waawiiji'iyee *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
wedenim *vta* find someone's behavior silly
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*
weniban *pc* vanished, gone
wenjida *pc* on purpose, for a particular reason; also
onjida

Wewanabi *name* Wewanabi
wewebinan *vti* shake something
weweni *pc* properly, easily, in a good way
wewiib *pc* hurry, fast
wiidabim *vta* sit with someone
wiidanokiimagad *vii* there is work with something
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
wiijii *vai* have company, companionship
wiijiikiwendiwag
 /**wiijiikiwendi-**/
vai they are friends, be friendly to one another

- wiijiw** *vta* accompany someone
- wiikaa** *pc* ever
- wiikobidoon** *vti* pull something
- wiikwaji'** *vta* try someone, try to escape from someone
- wiikwaji'o** *vai* try to escape, get free
- wiikwajitoo** *vai* endeavor
- wiikwajitooon** *vti* try to do something
- wiikwajiw** *vta* free someone
- wiin** *pc* by contrast
- wiin** *pr* him, himself
- wiin** *vta* name someone
- wiinagamigin** *vii* there is dirty water
- wiineta** *pr* only him, only her
- wiindamaw** *vta* tell someone
- wiinde** *vii* be called
- wiindigoo** *na* windigo, cannibal, winter monster;
pl **wiindigoog**
- wiinibiigoo** *na* Hochunk (Winnebago) Indian; *pl* **wiinibiigoog**
- wiinichige** *vai* dirty things, defile things, make a mess
- wiinigiizhwe** *vai* swear, talk dirty
- wiinimbigaw** *vta* dirty something for someone
- wiinino** *vai* be fat
- wiinjigaade** *vii* it is named so
- wiinzo** *vai* have a certain name
- wiinzowin** *ni* name; *pl* **wiinzowinan**
- wiipazhibaawanan** *vti* have an unfettered right to do something
- 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
zagaswaan *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'aw *vta* ignite someone
zaka'on *ni* cane; *pl*
zaka'onan
zaziikizi *vai* be the oldest,
 be older than others
zaaga'am *vai* go outside,
 exit, go to outhouse
zaaga'igan *ni* lake; *pl*
zaaga'iganiin
zaagajiwe *vai* come out
 over a hill
zaagajibattoo *vai* run
 around a hill

zaagakii *vii* sprout
zaagi' *vta* love someone
zaagimijayi'ii *pc*
 underneath
zaagiziba'idiwag
/zaagiziba'idi-/ vai
 they run out together
zaagizibattoo *vai* run out of
 someplace
Zaagiing *place* Vineland,
 Minnesota
zaasaakwe *vai* give a war
 whoop
zegi' *vta* scare someone
zegizi *vai* scared, fearful
zegosin *vii* it is lodged,
 stuck
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
Zhaabaashkang *name*
 Zhaabaashkang
zhaabwii *vai* survive
zhaadigen *vii* there is shade

zhaadigewin *ni* shade,
shadows

zhaaganaashiimo *vai*
speak English

zhaagode'e *vai* be
cowardly

zhaagwenimo *vai* be shy

zhaashaaginizide *vai* be
barefoot

Zhaawanaasang *name*
Zhaawanaasang

Zhaawanose *name*
Zhaawanose, Hartley
White

Zhaawanoowinini *name*
Zhaawanoowinini, Collins
Oakgrove

Zhigaagong *place* Chicago;
also **Gaa-**

zhigaagowanzhigokaag
zhimaaganish *na* soldier;
pl **zhimaaganishag**

Zhimaaganish *name*
Zhimaaganish (Soldier)

zhimaaganishiiwi *vai* be a
soldier, serve in war

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

zhiywaagamizigan *ni*
maple syrup

zhoominaaboo *ni* wine

zhoon *vta* give someone
money

zhooniyaamisin *vai* there is
money

zhooshkan *vti* slide it

zhooshkobi *vai* slide over

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

zhiwoobishenh
(archaic)

ziiga'andaw *vta* baptize
someone, pour water on
someone

ziiga'anjigaazo *vai* be
baptized

ziiginan *vti* pour something

ziiginigewigamig *ni* bar; *pl*

ziiginigewigamigoon

ziigwan *vii* be spring

ziikaapidan *vti* gulp

something down

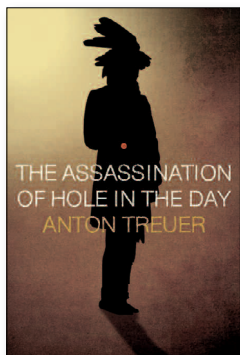
ziinzibaakwad *ni* sugar;

pl **ziinzibaakwadoon**

zoogipon *vii* be snowing

zoongide'e *vai* be brave

zoongizi *vai* strong, solid



THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREUER

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

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

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

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

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

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

NOW AVAILABLE

CLOTH • 304 PAGES • 6 X 9
30 B&W PHOTOGRAPHS, NOTES, INDEX,
APPENDIX, BIBLIOGRAPHY
\$25.95 • ISBN-13: 978-0-87351-779-9
E-BOOK: \$20.95 • ISBN-13: 978-0-87351-801-7

BOOKSTORES & RESELLERS

Borealis Books titles are available direct from the publisher or from wholesalers. Contact us for discount schedule and terms (800-647-7827 or Leslie.Rask@mnhs.org). Canadian resellers should contact Scholarly Book Services at 800-847-9736.

ALSO OF INTEREST

Ojibwe in Minnesota

Anton Treuer
\$14.95, Paper, ISBN-13: 978-0-87351-768-3
E-Book: \$11.95 • ISBN-13: 978-0-87351-795-9

Living Our Language: Ojibwe Tales and Oral Histories

Anton Treuer
\$19.95, Paper, ISBN-13: 978-0-87351-404-0
E-Book: \$15.95 • ISBN-13: 978-0-87351-680-8

E-books are available from your favorite e-book vendors in a variety of formats.



BOREALIS BOOKS

c/o Chicago Distribution Center
11030 South Langley Ave.
Chicago, IL 60628-3830
phone: 800-621-2736; fax: 800-621-8476

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____
Check enclosed VISA MC AmEx Discover
Credit Card # _____ Exp. Date _____
Signature _____

CODE	TITLE	QUANTITY	PRICE	TOTAL
779-9	The Assassination of Hole in the Day		\$25.95	\$
768-3	Ojibwe in Minnesota		\$14.95	\$
404-0	Living Our Language		\$19.95	\$

Subtotal \$ _____

10% discount (MHS members) \$ _____

State, county, or city sales tax* \$ _____

Shipping (\$5.00 + \$1.00 per additional book) \$ _____

TOTAL ENCLOSED \$ _____

*Minnesota residents, 6.875%; Hennepin County residents, 7.275%; Minneapolis residents, 7.775%; St. Paul residents, 7.625%; Anoka, Dakota, and Washington county residents, 7.125%; Illinois residents, 10.25%.



OJIBWE IN MINNESOTA

ANTON TREUER

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

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

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

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

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

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

AVAILABLE NOW

PAPER • 112 PAGES • 6 X 9
50 B&W ILLUSTRATIONS, 1 MAP, NOTES, INDEX,
BIBLIOGRAPHY
\$14.95 • ISBN-13: 978-0-87351-768-3

BOOKSTORES & RESELLERS

MHS Press titles are available direct from the publisher or from wholesalers. Contact us for discount schedule and terms (800-647-7827 or Leslie.Rask@mnhhs.org). Canadian resellers should contact Scholarly Book Services at 800-847-9736.

ALSO OF INTEREST

Living Our Language

Ojibwe Tales and Oral Histories

Anton Treuer

\$19.95, Paper, ISBN-13: 978-0-87351-404-0

NATIVE VOICES

MINNESOTA HISTORICAL SOCIETY PRESS



c/o Chicago Distribution Center
11030 South Langley Ave.
Chicago, IL 60628-3830
phone: 800-621-2736; fax: 800-621-8476

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

Check enclosed VISA MC AmEx Discover

Credit Card # _____ Exp. Date _____

CODE	TITLE	QUANTITY	PRICE	TOTAL
768-3	Ojibwe in Minnesota		\$14.95	\$
404-0	Living Our Language		\$19.95	\$

Subtotal \$ _____

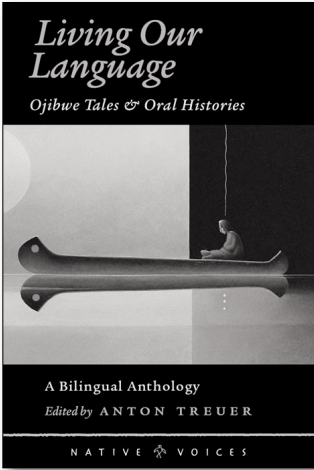
10% discount (MHS members) \$ _____

State, county, or city sales tax* \$ _____

Shipping (\$5.00 + \$1.00 per additional book) \$ _____

TOTAL ENCLOSED \$ _____

*Minnesota residents, 6.875%; Hennepin County residents, 7.275%; Minneapolis residents, 7.775%; St. Paul residents, 7.625%; Anoka, Dakota, and Washington county residents, 7.125%; Illinois residents, 10.25%.



LIVING OUR LANGUAGE

ANTON TREUER

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

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

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

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

Anton Treuer is professor of Ojibwe at Bemidji State University, and the author of *The Assassination of Hole in the Day* and *Ojibwe in Minnesota*. He is also the editor of *Oshkaabewis Native Journal*, the only academic journal of the Ojibwe language.

NOW AVAILABLE

LIVING OUR LANGUAGE:
 OJIBWE TALES & ORAL HISTORIES
 A BILINGUAL ANTHOLOGY

\$19.95 PAPER 320 PAGES
 ISBN: 978-0-87351-404-0
 E-BOOK: \$15.95 ISBN: 978-0-87351-680-8

BOOKSTORES & RESELLERS

MHS Press titles are available direct from the publisher or from wholesalers. Contact us for discount schedule and terms (800-647-7827 or Leslie.Rask@mnhs.org). Canadian resellers should contact Scholarly Book Services at 800-847-9736.

E-books are available from your favorite e-book vendors in a variety of formats.

MINNESOTA HISTORICAL SOCIETY PRESS



c/o Chicago Distribution Center
 11030 South Langley Ave.
 Chicago, IL 60628-3830
 phone: 800-621-2736; fax: 800-621-8476

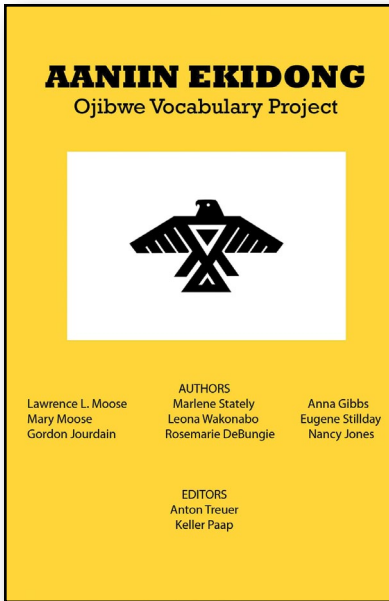
Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone _____
 Check enclosed VISA MC AmEx Discover
 Credit Card # _____ Exp. Date _____

CODE	TITLE	QUANTITY	PRICE	TOTAL
404-0	Living Our Language		\$19.95	\$
				Subtotal \$ _____
				10% discount (MHS members) \$ _____
				State, county, or city sales tax* \$ _____
				Shipping (\$5.00 + \$1.00 per additional book) \$ _____
				TOTAL ENCLOSED \$ _____

*Minnesota residents, 6.875%; Hennepin County residents, 7.275%; Minneapolis residents, 7.775%; St. Paul residents, 7.625%; Anoka, Dakota, and Washington county residents, 7.125%; Illinois residents, 10.25%.

MINNESOTA HUMANITIES CENTER

AANIIN EKIDONG



For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things is not often taught or thought about by most teachers and students of the language. A group of nine fluent elders representing several different dialects of Ojibwe gathered with teachers from Ojibwe immersion schools and university language programs to brainstorm and document less-well-known but critical modern Ojibwe terminology. Topics discussed include science, medicine, social studies, geography, mathematics, and punctuation. This book is the result of their labors.

**FREE
DOWNLOAD**

[minnesotahumanities.org/
aaniin](http://minnesotahumanities.org/aaniin)

PURCHASE

amazon.com
lulu.com
[minnesotahumanities.org/
aaniin](http://minnesotahumanities.org/aaniin)

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.

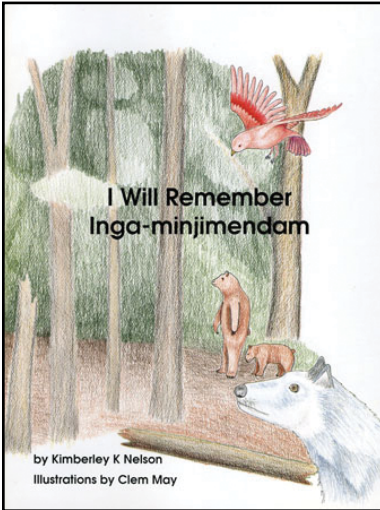


VIEW ONLINE OR DOWNLOAD

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

<http://www.tpt.org> and type in "First Speakers"

Birchbark Books



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.

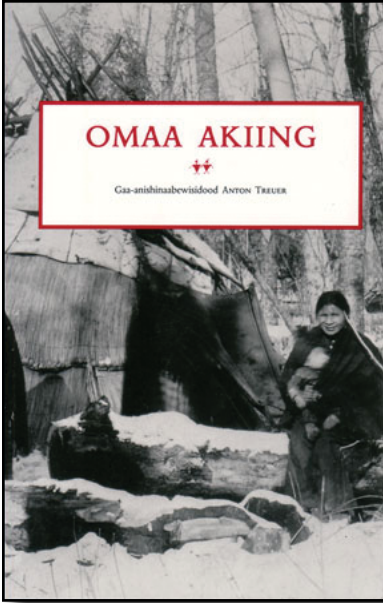
ORDER ONLINE

<http://www.birchbarkbooks.com>

VISIT

Birchbark Books
2115 West 21st Street
Minneapolis, MN 55405
612-374-4023

Birchbark Books



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.

ORDER ONLINE

<http://www.birchbarkbooks.com>

VISIT

Birchbark Books

2115 West 21st Street

Minneapolis, MN 55405

612-374-4023

The Debut Title from Wiigwaas Press

Awesiinyensag

DIBAAJIMOWINAN JI-GIKINOO'AMAAGENG

Nancy Jones, Eugene Stillard, Rose Tainter, Anna Gibbs, Marlene Stately, Anton Treuer, Keller Paap, Lisa LaRonge, Michael Sullivan, John Nichols, Lucia Bonacci, Heather Fairbanks

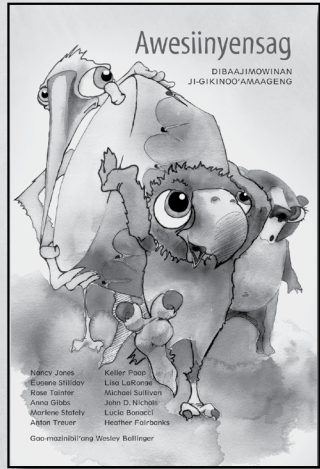
Illustrated by Wesley Ballinger

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



Paperback • 96 pages • 6 X 9 • Color illustrations • \$16 • ISBN-978-0-9830025-0-5




WIIGWAAS PRESS
Birchbark House
NONPROFIT

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

Name _____
Address _____
City _____ State _____ Zip _____

Cardholder name _____
Card # _____ Exp date _____

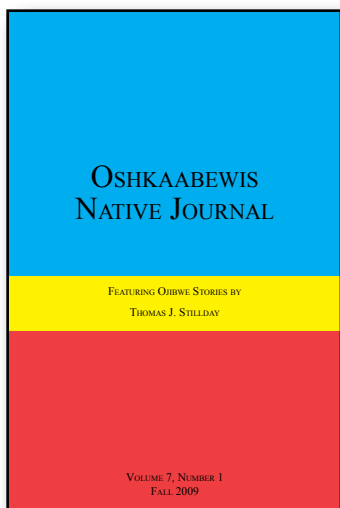
Phone _____
 Check made out to Birchbark Books
Bill my MasterCard Visa American Express

Signature for credit card orders _____
Please include \$4.50 for shipping and handling.
Minnesota residents please include \$1.59 for sales tax.

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

BEMIDJI STATE UNIVERSITY

OSHKAABEWIS NATIVE JOURNAL



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

U.S. Subscriptions

\$48.00 per year (two journals and compact discs)

Foreign Subscriptions

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

Name / Institution

Address

City

State

ZIP

Phone

New Subscription

Renewal

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

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

Make checks payable to
Oshkaabewis Native Journal.
Discount available for wholesale
only. Prices include shipping and
handling for two journals and two
CDs per year. (9/02 AST)

AUDIO MATERIAL

for all Oshkaabewis Native Journal back issues
has been digitally archived for free download
or online listening at the Oshkaabewis Native
Journal homepage:

<http://www.bemidjistate.edu/airc/oshkaabewis/>

BACK ISSUES

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

SUBSCRIPTIONS

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