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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.

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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


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

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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.


[5] Dibishkoo go i’iw gii-ani-miinaawaad; iwidii ingiw bwaanzhii-dewe’iganag imaa wenji-ayaawaad, weweni
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.

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.

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


Mii gaa-izhi-waawindamawiwaad i’iw aaniin ji-gikendaasoyaan, o’ow gaagiigidoyaan imaa niimi’idiing. Ingii-waawidookawaag 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.

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.

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.

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


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.

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.

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

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


[12] Naa miinawaa-sh biindigeyaan

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-kaagigidoyaan. Gegoo 
gaa-wiindamooaan i’iw gegoo biindigeyaan imaa 
niimi’iidii’ wigamigong niimi’idiing. Gaawin gegoo 
indaa-gikendanzin igo. Niwiidookaaaz sa nagamong. Ingoding 
sa go innendaagoziyaan iwidi wii-gaagiigidoyaan, mii iwidi 
bezhih gikendamaan waa-ikidoyaan. Gaawin memwech 
indaa-mikwendanziin waa-ikidoyaan, mii go 
ba-izhi-dagoshinaan imaa gaye waa-inaaajimoyaan.

“Gegoo naagaj igo gaye giin ge-izhiwebiziyan, 
maagizh-a-sh, mii go gaye ezhiwebiziwani azhigwa, mii go. 
Giga-zhawendaagoz i’iw bimiwinad dewe’igan enaginzoyan 
gidewe’igan dibininendaagoziyis xan i’iw oshkaabewisiiyin.
Mii gosha gii-kikendaagwak ji-minoseyan. Gigikendaanan 
gaye giin iniw nagamoner. Akina go weweni gigikendaan 
gaye. Gidinendaagoz ji-gikendaman iniw nagamoner 
miinawaa ge-ikidoyaan sa go. Mii iw wiidookawag 
inendaagoziyin. Gimanidoog giwiidookaagoog gegoo go wii-
izhichigejeyan.” Mii gaa-pi-izhid akiwenzin, gichi-aya’aa.

Ingii-kaganooniigoog weweni ingiw akiwenziyiyag. 
Gaawin wiikaa indaa-weninimaasiig i’iw gaa-pi-izhi-
ayayawaad ingiw akiwenziyiyag. Miinawaa aangodinong igo 
gegoo giikoshkoziyaan gigizhebaawagak, mii dash zhayigwa 
i’iw gegoo i’iw mikwendamaan gaa-wiindamawiwaad. 
Gaawin gaye apane naasaab indaa-izhi-mikwendanjin.
Miinawaa go gegoo gaye a’aw dewe’igan imaa 
genawendamaagejeyan wiipemag imaa indabiwining. Mii go iw 
gegoo aaningodinong gigizhebaawagak goshkoziyaan, 
maagizh-a gaye dibikak onishkaayaan, mii dash 
mikwendamaan iniw nagamoner gaa-pi-noondamaan. 
Maagizh-a gaye imaa wiidookawag inendaagoziyaan 
ezhi-gikendamaan niibowa iniw nagamoner. Niibowa 
ingikendaanan iniw nagamoner. Gaawiish indaa-gashkitoosiin 
inii ji-maajii’amaan akina go iniw nagamoner 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 though 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.

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


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-siigwang, nisimidana ashi ingodwaaswo-biboon ganabaj gii-maajii-agimigooyaan imaa dewe’iganag.


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.

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.

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


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.”

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

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


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.


“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


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.

One time, one time when I was starting to carry these Drums, I was talked to by those old men. That’s for sure, it’s when I was just starting to 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, your 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.

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.

Miinawaa-sh gegoo a’aw bezhig, a’aw anishinaabe,
a’aw ogii-anooji’ aan iko iniw ogozisenan. Ingii-paa-wiijiwaa
ko ji-baa-izhadaa jiigibiig. Miish omaa gaa-ni-bimoseyaang
jiigibiig. “Gayesh owidi inaabin,” indig. Miish inaabiyaan
iwdi jiigibiig keyaa ani-izhaayaang. Omoo sa naa baawan
aboonjiyiwaad ingiw, ingiw dibishkoo go gegaa go ingiw
giiwiwizensag ingiw gii-ayaawaad. Ingiw manidoonsag
bemaashijig, mii gaye baagomojig omoo, gayesh ongow
ikidong. “Mii ingiw, mii ingiw manidoonsag bemaashijig,”
indinaa. “Gaawiin,” ikido. “Gayesh owidi keyaa o’ow keyaa
o-waabandamaan i’iw waasakonenjiganaaboo imaa angodeg.
Gayesh gaa-izhi-debibinaad onow okanan. “Gayesh weweni
ganawaabam ingiw,” indig. Mii sa weweni ganawaabamagwaa
ggeget. Wa, oniisidonnaawaa ongow giiwiwizensag. “Ogaard
ingiw,” ikido. “Mii dash ezhi-inaachigewaad ingiw
chimookomaanag,” ikido. “Mii iw waasakonenjiganaaboo
ingiw bemibizojig. Gaye gaawiin gaye izhinaachigessiivag
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-dabaabandamowaad i’iw ezhinaagwak
naamayii’ii. Gaawiin onizhishinzinoon ji-izhichigewaapan i’iw.

Mii o’ow ko mewinzha, mii iw gaa-izhi-mikamaang ko
iniw waa-ni-ayaayaang. Mii imaa ko niising i’iw. Mii gaa-izhi-
gashkidiyeaang iwdi aandi ezhi-debaabandamaang. Mii imaa
gii-ayaawaad. Ingii-kwaamigoo gaa-izhi-mikawangid a’aw.
Weweni gomaa ashi ningodwaaswi ko gii-tebinaagwak
mewinzha ingiw giigoonyag ajina gomaa debinangidwaaw
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 unfriended when we found one of those [fish]. One


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

[34] Miish o’ow gii-kashkitoowaad o’ow ongow waadookawiyangijig o’ow gaa-ina’oonigooyaaang igo o’ow gii-nagishkawaawaad ingiw akiwenziibaneg. Wa’aw Migizi gaa-inind a’aw aya’a, miinawaa aya’a Zhaabaashkang gaa-ogimaawijig omaa. Mii a’aw Migizi, a’aw nimishoomisiban miinawaa go, miinawaa go gaye odedeyibanen a’aw aya’a, miinawaa aya’a Zhaabaashkang gaa-inind. Mii gaye gaa-kashkitoojig o’ow miinawaa go iwidii keyaa niibowa gii-ayaawag ingiw iwidii 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

this land just like the land had been taken away from us.\textsuperscript{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.\textsuperscript{2} Up until then they white people were getting beaten. “Not any longer,” he would say then.

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[35]

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

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\textsuperscript{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.

\textsuperscript{2} Civil War.

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


Miinawaa giigoonyag, mii gaa-izhi-wewebanaabiiyaang. Mii eta gaa-izhi-wisiniyaang 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.

“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.

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 niij-niiyoshkinag o’ow
gaa-kiizhitoowaad. Mii gaa-inanjigeyaang. Miinawaa go
gii-kitigewag iniw opiniin. Anooj igo gegoog gii-kitigewag. Mii
et a imaa naamayi’ii naamakamig imaa ogii-ayaanaawaa
naamayi’ii waakaayi iganing. Mii eta go oomaa gaa-tinowaad
gegoog ge-miiijiyaang. O’ow isa gabe-biboon gii-wiisiniyaang
gegoog, imaa ani-ziigwang, ani-dagwaagig, mii go miinawaa
gaa-izhichigeiyaang gii-ishkanangidwaag gegoog o’ow isa
deboseg gaa-pabaa-ayaayaang baa-nanda-agoodooyaang.
Miinawaa go waawaashkeshiwaan babaa-nyaawaad gaye. Mii
ko gegoog maajaawaad wiinawaa ko ininiwag
babaa-giiyosewaad. Aaningodinong go bezhig eta onisaawaan
waawaashkeshiwaan. 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 wiijanishinaabewaa bebangii
go. Mii debiseg gii-ayaawaad iko gaa-izhiwebizwaad ko
mewinzha giiyosewaad. Miinawaa go waaboozoo-nagwaagan,
waaboozoon obiinaawaan. Mii ba-izhi-agoodoowaad igaye
wiinawaa.

Mii gaa-onji-gikendaasoyaan gaye niin
gaa-izhiwebizwaad anishinaabebaneg. Mii sa
wennj-gikendaasoyaan gaye niin o’ow
ghi-pi-waawaabamagwaa gaa-pi-izhichigewaad miinawaa
ghi-pabizindawagwaa gaye iwidii nimaamaa, nookomisag.
Biiinish sa ingii-waawindaamaagoog gegoog
gaa-izhi-minosewaad ingiw anishinaabeg. Miish sa go gaye
niin igo ezhi-gashkitooyaan o’ow waawindaamoonaan igo
nawaj igo gegoog ge-ikidooyaan igo. Maagizhaa go gaye
gabe-dibik o’ow geyaabi go gidaa-waawindaumoon. Gigizheb
o’ow giga-ayaa omaa. Naa indaa-mooshkinadoonan iniw. Mii
ezhi-gikendaasoyaan akina gegoog. Mii sa
wenda-minwendamaan iko gaagiigidoyaan 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 gegoog go ezhi-mikwendamaan igo
ezhi-gikinoo’amawagwaa ongow oshki-ininiwag
weshki-bimaadizijig i’iw bizindawiwaad ingiw nesidotawijig.
Miish ingoding, oga-ani-aabajitoomaawaan gaye wiinawaa
ji-ni-gikendaasowaa ingiw o’ow ezhi-dazhimindwaag ingiw
manidoog ge-ani-apiichi-nookwikamig i’iw manidoo, manidoo
bezhig o’ow isa. Niibowa waa-ayaawaad manidoog gegoog
akina gegoog omaa o-ganawendweninangwaa
ji-ganaweniminangwaa sa go gaye ingiw manidoog.
Aaningodinong ko, aaningodinong ko niwenda-niizaanendam
ko gaagiigidooyaan i’iw aanii i’iw wenjiniinendaagoziyaan
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 awiyya go
i’iw, “Aaniish gaa-onji-gikendaman gaye giin o’ow?” Onjida,
onjida ongow go wiidookawagwaa, indinenimigoog manidoog
o’ow gii-pi-waawiandamawiwaad ingiw akiwenziibaneg
mewinzha. Gegoog niibowa go ingii-pi-wanendaan a’aw
akiwenzi gii-paa-wiindamawid azhigwa. Miinawaa azhigwa
nichi-aya’aaw. Nichi-aya’aaw gikendaasoyaan ezhinikaaadeg
gegoog. Mii azhigwa ani-gikendaamoo i’iw ge-izhi-minosed
a’aw nijihanishaabe azhigwa ge-izhi-gikendasod igo awiyya.

Mii gegoog, gegoog giin ge-izhi-waawiandamoonaan go
gaye, gegoog go wiindamoonaan iwidi niimi’idiing ko. Mii
ezhi-minwendamaan igo gegwejimidi awiyya anishinaabe
moozag igo gagwejimid ezhi-gikendaasoyaan. Mii gaye niin
ji-ni-gikendaasoyaan, nawaj gikendaasod a’aw bezhig.
Miinawaa go ongow aanind ongow weshki-bimaadizijig gegoog
azhigwa midaaswi-ashi-ningodwaaso-biboonagiziwag
azhigwa gaye—gaawiin geyaabi indate-izhi-agindanziin—
maagizhaa gaye midaaso-biboon, niishtana, namanj iidog.
Miish iw wenji-wiidookawag nijihanishaabe
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


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

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.

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 thinks 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


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 Jiègegaabaw. Niin omaa bizindawishin gaye.”
Mii aw weweni, “Gaawin miinawaa inga-bizindawaasiin
wiikaa.” Wewiib igo ingii-kikendaan igo i’iw wiinigizhwyaan
akina gaa-izhi-ikidoyaan gaye. “Eko-bi-wiijiiyan,” ingii-ig
gaye, mii a’aw Jiègegaabaw gii-izhinikaazod. “Miinawaa go
gibi-wiijii’in,” indig. “Enh,” indinna gaye wiin igo, ongow
oshki-ininiwig gaye miinawaa ingi. Gaawin gaye, aanish sa
gaawin gaye owii-kikendanzinhaawaa ji-anishinaabe-
gaagiigidowaad. Gaawin ogii-kikendanzinhaawaa. Miish iw
gaa-izhid. “Gegoo aanawewiziyan,” indigoo. Gii-tagwaagig
gii-maajii-gikiiw’amaagooyaan, azhigwa ani-zigwung, mii
azhigwa ani-izhi-gikkendamaan i’iw chimookomaani-
gaagiigidoyaan. “Anishinaa go awenesh ge-bonezid,” indinnaag
gwiwizensag. “Niizh ingikendaanan. Inga-ayetoonaan,”
indinna gaye. Bizaaniiwagaw. Gaawin imbaapi’igoosiin
geyaabi. Gaawin geyaabi imbagosenimigoosiin,” ingii-inaag,
baa-baapi’agwaa ingi wi sa go weweni, weweni gii-
kashkitooyaan ji-gaganoonagwaa ingiw chimookomaanag
dash.

Gaawin wiikaa, wiikaa dibi go baa-anokiiyaan—anooj
igo ingii-paa-anokii waasa iwidi keyaa daga biizh ingiwi
chimookomaanag gaa-woanokiimagak—gaa wiikaa gaye
ingii-wanendanzhi’i’iw anishinaabe-gaagiigidowin. Gegoo
azhigwa ginwenzh ingii-anokii iwidi Gakaabikaaang. Ganabaj
igo nisimidana daso-biboon o’ow gaye ingii-anokii. Anooj igo
wii-tanakiiwagwaa ingiwi chimookomaanag, gaawin wiikaa
niwanendanzhi’i’iw indizhitaawin. Gegoo aaningodonong
igo abinoojiinyag, mii gegoo noongom igo ongow
abinoojiinyag, mii dash gaawin ogikendanzinhaawaa i’iw
anishinaabe-izhitaawin. Ingikendaan igo. Gaawin niibowa,
niibowa o’ow gaye gichi-aya’aag, gaawin
ogikendanzinhaawaa i’iw anishinaabe-izhitaawin. Miinawaa
ji-gaagiigidoyaan, 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

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


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. Whatever your Drums are at, nothing will be bothered. It truly turns right around and goes up there in the sky again.

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.

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.


Mii sa go noongom i’iw, noongom igo wenji-minwendaaagozing 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

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.

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-wiendumawaawaad dibishkoo go oshkaabewisag
gii-paa-wiendumamaagewaad imaa gii-waabamaawaad iniw imaa
gii-oshki-bakite’ wind a’aw dewe’ igan; gego gaa-izhiwebak
dash iwidii sa gaa-chawaazhendamaan gii-chi-minwendamaan
sa go gii-maajiishkaayang a’aw dewe’ igan
gii-wiidookazaazyaan ji-maajiishkaayang iwidii dewe’ igan. Mii
go noongom iigo gichi-apittendamaan i’iw
gii-wiidookawagwaa gwiwiwizensag sa go iwidii
ji-maajiishkaawaad iniw dewe’iganan o’ow api jibwaa-
ghiizhiikawangid giihiizhiikawawaad iniw dewe’ iganan.

Ingii-pi-maakoii. Ingii-pi-maakovenan. Bezhiq
waaka’a igan gii-ayaa. Mii imaa gii-pawaanag a’aw dewe’ igan
iwidi ezhi-abid imaa niisidoowingoowag, mii i widii. Gaawii
igo onjida indinaabandanziin i’iw dewe’ igan i’iw
ji-wiidookawagwaa gaa-onji-inabandamaan 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.”
Ingii-tago-bawaanaan iniw dewe’ iganan bimi-wiidookazaazod.
Gaye ingii-inendaagoz i’iw. Owwii-inenimigoon iniw manidoon
miinawaa iniw waa-inaabishkawaajin i’iw ji-inabandamaan
i’iw weweni ji-bi-bimiiwinaad. Mii gaa-wwaawindamawag a’aw
oshki-inini. O’ow isa naa gaye miigaadiwin gaye i widi
gii-ayaa. Gego gaye ingii-wiandumawaa, “I’iw gijjipizon
onagamon, mii gaye ezhi-niimikamowaad ingi ogichidaag.
Mii iww aanishinaa ogichidaa-nagamon i’iw akina go.” Mii iw
gaa-izhi-wiandumawag. “Gaaawii iigo memwech i’iw
ekoo-nizhing gidaa-niimi’ isiin,” indinaa. “Mii iw akina ge-izhi-
niimikaman binaa go gijjipizoon,” indinaa. “Gaye miinawaa go
ingoji go gego ingoji go dewe’ igan a’aw bwaanzhii-
 dewe’ igan madwewed gikenimigooyan i’iw ogichidaawiyan,
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-wiindookaazoyan dibi go.” Mii gaa-izhi-wiindamawag a’aw oshki-inini weweni ji-wiindookaazod i’iw jibwaa-migosig sa go i’iw gegoo go ingoji aabadizid a’aw dewe’igan.


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.

Miinawaa go dibishkoo wiinawaa go gaye ingiw, ongow oshkaabewisag, mii ingiw bemiwinaajig iniw aseemaan. Mii inag. Aanish naa mii a’aw anishinaabe maamawi-niigaanizinid iniw aseemaan. Mii a’aw naagaaned aseemaan, mii i’iw oshkaabewis bemiwinaad. Mii go gaye a’aw oshkaabewis, awegwen sa go omaa ongow, awegwen igo omaa debinendaagozid o’ow omaa, niimiwewininiwig omaa,
“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.

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 abiigizigewininiwag, mii go opwaaganan ezhi-zaka’awaapan, awegwen igo, gaawiiin igo memwech opwaaganiwinini, mii go awegwen igo ezhi-gagwejimaad ayaasig a’aw opwaaganiwinini, awegwen igo. Mii go ezhi-bima’adoowaad. Miinawaa-sh weweni obimiwinaan gaye onow opwaaganan.

thuishly 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 thuishly 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 thuishly 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


Mii gaye weweni gaa-izhid a’aw akiwenzii gaye.

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


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. Gaawiiin igo
ingikendanziin i’iw eko-niizhing. Bezhig eta go weweni
ingii-kikendaan iko. Moozhag go ingii-pizindaawaag ingiw.
Makoozid gaa-inind a’aw chi-ogimaan gii-shiiishiiginid imaa,
mii ani-makoozid. Ingoding sa go giga-aadizookoon. Gaawiiin
igo aapiji gidaadizookaasiinoon i’iw. Ingoji go maagizhaa gaye
ingo-diba’igan imaa awashiime. Namanj iidog.


[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-wiidookawig] —> {ji-
   wiidookawaawaad}
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 [niwin gaa-... dewe’iganag] —> {niwin 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-piindaakooyigeyaan] —> {Miish iw gii-piindaakooyigeyaan}

32. paragraph 22, line 11 [Miish iw gaa-... gego] —> {Miish iw gego}

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 [Gaawiiin gaye gaawiin gaye omamoosiin] → {Gaawiiin 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-ashii-naanoboonagiz... niiyo-biboonagiz go] → {ingii-ashii-naanoboonagiz gemaa ingii-ashii-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-... gashkitooyaang o’ow gaa-ni-onigooyaang] → {o’ow gashkitooyaang o’ow gaa-ni-onigooyaang}
52. paragraph 31, line 1 [mewinzha da-gii-...] → {mewinzha}
53. paragraph 31, line 2 [Mii ezhi-... gaa-izhi-gashkidiibeyaan] → {Mii gaa-izhi-gashkidiibeyaan}
TRANSCRIPTION NOTES FOR “GEKENDAASOJIG”

54. paragraph 31, line 10 [Gaawiin gaye... mii gaa-izhi-michi-abweiiyaang] —> {Mii gaa-izhi-michi-abweiiyaang}
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 akiwenzi 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-miigaazosi... ji-miigaanaasigwaa] —> {ji-miigaanaasigwaa}
64. paragraph 35, line 7 [gaa-miininang... gaa-...] —> {gaa-miininang}
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... gego gogo] —> {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 [Giwi-nibaa.. ge-... waa-izhi-... gego] —> {Giwi-nibaa gego}

78. paragraph 43, line 21 [Wii-manidoowag] —> {Wii-manidoowaadiziwag}

79. paragraph 43, line 23 [gaa-izhi-... gaa-izhi-... ingichi-miigwechiwi’aag] —> {Ingichi-miigwechiwi’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 [abinoojiinyyag wii-..UNINTELLIGIBLE SEGMENT] —> {abinoojiinyyag}
88. paragraph 46, line 20 [indizhichige] —> {indizhichigesiin}
89. paragraph 47, line 7 [Miinawah gaa-ni-izhi-... ishpiming] —> {Miinawah ishpiming}
90. paragraph 47, line 17 [Batiste] —> {Naawigiizisookwe}
91. paragraph 48, line 3 [gaawin 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 [Gaawin gii-...] —> {Gaawin}
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 gaawin... gego... 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-... gego] —> {Mii gego}
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 [gaawiiin giga-giken... giin] -> {giin}
122. paragraph 61, line 10 [Makoozid ogii-... gii-makanded] -> 
    {Makoozid gii-makanded}
123. paragraph 61, line 11 [aanji-aando... 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, I', 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
abiigizigewininiwig
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
agoozi vai be perched, sit overlooking something
agwajiing pc outside
akakojiish na woodchuck; pl akakojiishag
akamaw \textit{vta} lie in wait for someone
akandoo \textit{vai} wait in ambush, hunt game from a blind
akandoon \textit{vti} hunt on stand at a certain place
akeyaa \textit{pc} in a certain direction
aki \textit{ni} earth; \textit{pl} akiin
akik \textit{na} kettle; \textit{pl} akikoog
akina \textit{pc} all
akiwenzii \textit{na} old man; \textit{pl} akiwenziiyag
ako- \textit{pv} since
ako-bii'igad \textit{vii} that is the extent of it, be so long
akoozi \textit{vai} be a certain length
akwa'wewigamig \textit{ni} fish house; \textit{pl}
akwa'wewigamigoon
akwaabi \textit{vai} wait in watch
akwaandawe \textit{vai} climb up
amajj \textit{pc} I don't know (dubiative indicator)
ambegish \textit{pc} I wish; also apegish
ambeshke \textit{pc} come on
amo /\textit{amw-}/ \textit{vta} eat someone
amoongi \textit{vai} be consumed
anami' \textit{vta} pray for someone
anama'etaw \textit{vta} pray for someone
anami'ewigamig \textit{ni} church; \textit{pl} anami'ewigamigoon
anamewin \textit{ni} prayer, religion; \textit{pl} anamewinan
ananagoowinini \textit{na} star person; \textit{pl}
anangoowininiwag
anaakan \textit{ni} mat; \textit{pl}
anaaakanan
anaamakamig \textit{pc} under ground
anaamibag \textit{pc} under the leaves
anaamibiig \textit{pc} under water
andaadizooken \textit{vii} the legend changes
angoode \textit{vii} it floats
ani- \textit{pv} coming up into time, getting along towards; also \textit{ni-}
animaw \textit{vta} impart information to someone
animikiikaa \textit{vii} be thundering
Animikiins \textit{name}
Animikiins
animise \textit{vai} fly away
animiwizh /animiwin-/ vta
  take someone away, carry
  someone away
animosh na dog; pl
  animoshag
animoons na puppy; pl
  animoonsag
anisha 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
anokiiitaw vta work for
  someone
anooj pc a variety of
anooji’ vta bring someone
  along in a boat
anoozho anoonh 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
apwakozidamaw vta
  prepare someone for
  something
apakwaan ni roof; pl
  apakwaanan
apakweshkwe na birch
  bark roofing rolls; pl
  apakweshkweyag
apane pc always
apenimo vai+o rely on
  people, rely on things
apishimo vai lay a bed
apishimonike vai make
  bedding, make mats
apii pc time, at a certain time
apiihiikaw 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 Asiniboine 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-
   jiimaanan
Azhede-ziibiing place
   Rhinelander, Wisconsin
azhegliewe vai returns
azhemayishin vai come
   after something
azhigwa pc now

A A
aabadad vii be used
aabadizi vai be used
aabaji’ vta use someone
aabajitoon vti use
   something
aabawaa vii warm weather
aabaakawi’ vta revive
   someone
aabaakawizi vai to revive,
   come to one’s senses,
   sober up
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
aadizookaanan; also
aadizookaananag (for some dialects this word is animate, for others it is inanimate)
Aagawaat name Aagawaat
aagawaatshkaaw 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
aakozinaagozi vai look sick
aakoziwini ni sickness; pl aakoziwinan
aakoziiwigamig ni hospital; pl aakoziiwigamigoon
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
aapijitaa vai to be about
aasamigaabawi' vta stand
before someone
aasaakamig ni moss; pl
aasaakamigoon
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
aazhawaadagaaw vai swim
across
aazhikwe vai scream
aazhogan pc across
Aazhoomag place Lake
Lena, Minnesota
aazhooshkaa vai cross to
the other side

B, C

baba- 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
**bagaan** **na** nut; **pl** bagaanag
**bagaanibimide** **ni** peanut butter
**bagamis**e **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
**bagadin** **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 /bakwajindibezh-/ vta scalp someone

bamenim vta take care of someone
banaaji’ vta spoil someone
banaajitone vti spoil something, ruin something
bangishimo vai fall
bangishin vai fall
bangisidoon vti drop it
bangisijigaade 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
baskindibe’/baskindibe’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’okwaanan
baakaakonan 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 vti 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=
wininiwi 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
baatayiinad 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
baazagogizh /baazagobin-/ vta
scratch someone
bebakaan pc different
bebakaanad vii be different
bebakaanitaagod vii be talked about differently; also bebakaanitaagwad
bebakaanizi vai be different
bebemzig pc one at a time
bebiboone pc each winter
bedose vai walk slowly
bekaa pc wait
bekish pc at the same time
beshizh /beshizhw-/ vta cut someone
besho pc near
bezhig nm one
bezhig pc certain one; also abezhig
bezhigo vai be one, there is one
bezhigo'aw vta leave someone by himself or herself
Bezhigoogaabaw name Bezhigoogaabaw (Stands Alone)
bi- pv coming
bibide vii it is resting, it is in place
biboon vii winter
biboonaginzo vai be so many years old
bidakiing pc top of a slough
bigishkaasijige vai tear things up, destroy things
bigishkiga'ise vai chop wood into kindling
| Bijiinag pc | Bimwindamaw vta | Carry something for someone |
| Bikwaakwad ni | Bimose vai | Walk |
| Bikwakwadoon | Bimoom vta | Carry someone on one’s back |
| Bima’adoon vti | Bimoonda’ vta | Carry something for someone |
| Along; also carry it along | Bimoondan vti | Carry something off on one’s back |
| Bimagoke vii | Bi-naadin vti | Fetch it here, haul something inside |
| Rubs off onto something | Bi-naagozi vai | Appear, come forth |
| Bimaadagaa vai | Binaan vta | Carry someone away |
| Swim by | Bi-naazikaw vta | Come to someone |
| Bimaadizi vai | Bine na | Partridge; pl binewag |
| Lives, life goes by | Bineshiinh na | Bird; pl bineshiinyag |
| Bimaadiziwin ni | Bineshiinyiwi vai | Be a bird |
| Life | Binesi na | Thunderbird, eagle, large bird; pl binesiyag |
| Bimaadiziiwinagad vii | Bingwe’ombaasin vii | Cloud of dust is stirred up |
| Lives | Binoobaan vta | Mark someone |
| Bimaaji’ vta | Biskaakonebidoon vti | Turn something on |
| Save someone’s life | (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
biibiwi 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
biikoji 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
/biindaakoonz/- vta offer someone tobacco
biindig pc inside
biindige vai go inside, enter
biindigebatoo vai run inside
| Biindigegaabaw  | biiwaabikoons ni | tin can; |
| name            | biiwaabikoonsan  |
| Biindigegaabaw  | biizikan         | vti    | wear something |
| biindigenaazhikaw  | biizikaw         | vta    | envelop someone |
| vta              | biizikigan       | ni     | clothing; pl    |
| chase someone inside | biizikiiganan     |        |
| biindigenisin    | bonezi           | vai    | lack certain knowledge |
| vii              | booch            | pc     | certainly, for sure |
| wood is brought inside | boodan           | vti    | blow air through something |
| biindigewin      | boodawazo        | vai    | warm up by a fire |
| vta              | boodawe          | vai    | build a fire |
| bring someone inside | boodaa           | vii    | it intensifies |
| biindigeyoode    | boodaajige       | vai    | blow |
| vai              | boodaakwe        | vai    | build a cooking fire |
| crawl inside     | boonimaa         | vii    | storm releases in a certain place |
| biini’           | boonitoon        | vti    | leave something, quit something |
| vta              | boonii           | vai    | land, perch |
| clean someone    | booni’           | vta    | quit an activity |
| biinish          | boonii-          | pn, pv | quit an activity |
| pc               | boonii-          | pv     | quit an activity |
| until, up to, including | biinjajii         | pc    | over the edge |
| biinisigwadashamoon | boodaajige       | vai    | blow |
| vti              | boodaakwe        | vai    | build a cooking fire |
| dance in with something | boonitoon        | vti    | leave something, quit something |
| biinjajii         | boonimaa         | vii    | storm releases in a certain place |
| biinji-           | boonii           | vai    | land, perch |
| pn, pv            | boonii-          | pv     | quit an activity |
| inside            | biinjibizo       | vai    | fall while going fast, fall in |
| vai              | biit’o           | vai    | wait |
| fall while going fast, fall in | biishkaa         | vai    | vent one’s fury, unleash anger |
| vai              | biiskaa          | vai    | go as fast as possible |
| vait              | biitoowajigan    | ni     | quilt; pl |
| biitoowajiganan   | biitoowajiganan  |        |
| biiwaabikoo-miikana | biiwaabikoo-miikanan | ni   | tar road; pl |
|                   |                   |        | biiwaabikoo-miikanan |
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
bwaanawitoon vti be unable to do something
bwaanawizi vai be unable to do something
bwaanzhii’ vta make someone into a traditional warrior 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
danwevidam vai be heard speaking in a certain place
dash pc and, but
dashiwag /dashi-/ vai they are a certain number, they are so many
dasing pc times, so many times
daso-gilzighon 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
dazhinijigaade vii be talked about
dazhishin vai be buried in a certain place, lie in a certain place
dazhishinikaa vii there is a cemetery
dazhitaa vai spend time in a certain place
dazhiikan vti be involved with something, work on something
dazhiikaw vta work on someone, dress someone out (animal)
dazhiikodaadiwag /dazhiikodaadi-/ vai they are involved with one another
daa vai dwell
daangandan vti sample something by taste
daanginan vii 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
debinagwad *vii* it is caught
debinak *pc* carelessly, any old way
debose *vii* be sufficient
debisinii *vai* have enough to eat
debewenim *vta* believe someone, be convinced by someone
debewetan *vti* believe something, heed something, e.g. a warning or belief
debewetaw *vta* obey someone, believe someone
debeweyendam *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’igeblii’igaans *ni*
receipt; *pl*
diba’igeblii’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 vīi it is night
dibikadinaagwad vīi be dark
dibiki-giizis na moon; pl
dibiki-giizisoog
dibishkoo pc just like
dibishkookamig pc opposite, right across
dimii vīi 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, alsoenda- pv justenda- pv everyenda-so-dibik pc every nightenda-so-giizhig pc every day; also endaso-giizhikendazhi-ganawenimindwaa
gichi-aya’aag place nursing homeendaawigam ni dwelling; pl endaawigamoonenigok pc with effort, forcefullyenigoons na ant; plenigoonsag; also: enigeigoowigamig ni ant hill; pl enigoowigamigooneniwek pc relativelyeshkam pc increasingly soEshpan name Eshpanetapc onlyeta pc onlyeta go gaawiin pc excepteyapc yes; also enh
G, H

gaba $vai$ 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

gagiijiidiye $vai$ be constipated

gagiikwewinini $na$
preacher; $pl$

gagiikwewininiwag

gagwaadagito $vai$ 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 vii 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 na 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

gawaanaandam vai starve

Gawigoshko’iweshiinh
name
Gawigoshko’iweshiinh (Scary Bird)

gayashk na seagull; pl

gayaashkwag


gaye pc and


gaa’ vta punish someone, inflict suffering on someone


gaabawi vai stand

gaa na porcupine; pl


gaagwag

gaginaagozi vai look like a porcupine


gaagiigido vai talk, give a speech


gaagiigidoo-
\[\text{biiwaabikoons ni}\]
telephone; pl


gagagiigidoo-
\[\text{biiwaabikoonsan}\]

gagiiijibidoon vti finish tying something off


gagiiijitoon 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
gaashkiishkigijibizh
/gaashkiishkigijibin-/ 
vi a slice somebody into
pieces
gaasiidibee vai erase things
Gaa-waababiganikaag
place White Earth,
Minnesota
gaawi’awiiwi 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 vi a hide from
someone
gegaa pc almost
geget pc truly, really
gego pc don’t
gego pc something
gekoonisookideg ni-prt
third stick
gemaa gaye pc or

gete- pn old time, old
fashioned
Gete-gitigaaning place Lac
Vieux Desert
geyaabi pc still
Gibaakwa’igaansing
place Bena, Minnesota
giboodiyegwaazon na
pants; pl
giboodiyegwaazonag
gibwanaabaawe vai
drown
gichi- pn, pv very, greatly
gichi-aya’aawi vai grown up; also: gichaya’aawi
gichi-
ginwaabikobaashkizigan,
-an ni cannon
gichimookomaan na white
man; pl
gichimookomaanag; also chimookomaan
gichimookomaaniwin=
anamewin ni white
man’s religion; pl
gichimookomaaniwin=
winanamewinan
Gichtwaa 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-wisini vai eats breakfast

gigizhebaawagad vii be morning

gijige vai be removed

gijipizon ni belt; pl
gijipizonan

gijipizoniwinini na Belt Man; pl
gijipizoniwininiwag

gijiligibin 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

gitimaaqii' vta make some poor, reduce someone to poverty

gitiwaakwaa'igaade vii it is made of logs, it is made of corduroy
gitiziim na parent, ancestor;  
   pl  gitiziimag  
gizhaabikizigan ni stove;  
   pl  gizhaabikiziganan  
gizhenaab na kind being; pl  
gizhenaabiig  
gizhiibatoo 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  
gikaam vta preach to someone  
giimii vai escape  
gimoodad vii secret  
giimoozikaw vta sneak up on someone  
giin pc you, yourself  
giishka’aakwaan ni lumber camp; pl  
   giishka’aakwaanan  
giishka’aakwe vai cut timber  
   giishkaabaagwe vai thirsty  
giishkaabaagwenaagozi vai look thirsty  
giishkaabikaa vii there is a cliff; also  
   giishkaabikokaa  
giishkaabikokaa nii precipice; pl  
   giishkaabikokanan  
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  
   giawanimo vai tell lies  
   giwashkwe vai dizzy  
   giwashkwebatoo vai run staggering  
   giwashkwebii vai be drunk  
   giwaadise vai have a certain fortune, fate  
   giwe vai go home  
   giwebatoo vai run home  
   giwegozi vai move home  
   giwenh pc as the story goes  
   giwewin 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
giizhibaashiwaniit is done reverberating
giizhichigaademagad vii finished, done
giizhig na day, sky
giizhigad vii be day
giizhigele vai complete (building)
giizhikaw vta chase someone off
giizhitoon vti finish something
giizhikan vti finish something
giizhikaw vta finish someone, finish working on someone
giizhiiitaavai ready
giizhiiitaamagad vii it is finished, ready

giizhooshim vta wrap, bundle someone up warm-like
giizhoosti vai be warm
giizikan vti take an item of clothes off the body
giiziz /giizizw-/ vta finish cooking someone
giizizewi vai cooking
go pc (emphatic particle)
godaganaandam vai suffer miserably from starvation
godagaagomininli 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

gwanaajiwan vii beautiful

gwanaajiwi *vai* nice, beautiful, glorious

gwapidé 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’iganining *place* Boy Lake, also

Gwiiwizensiwi-ziibiing

place Boy River; also

Gwiiwizensi-ziibiing

gwiiwizensidewewe’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
imbaaba  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
inaginzo  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
inawindamaage  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
inaadaga 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
indee 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
ingodwewan pc pair
ingoji pc somewhere, approximately, nearly
ingwana pc it turns out that, it was just so
ingwizis nad my son; pl
ingwizisag; also
ingozi
inigayendan vti disapprove of something
inigaa’ vta make someone poor, reduce someone to a pitiful state
inigaazi vai be poor, pitiful
iniginan vti ply something away
inigini vai be a certain size
iningoondebin vta convince someone of something
ininan vti hand something down, present something
ini 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 ishkconiganan
ishkwam vta place a corpse
in a certain way
ishkwaas pv after
ishkwaakamigad vpi be
over with
ishkwaane vai survive an
epidemic
ishkweyaang pc behind, in
the rear, in the past
ishpate vpi there is deep
snow
ishpaagonagaai vpi be deep
snow
ishpi pv above
ishpimling pc up above,
high, in heaven
iskigamizigan ni
sugarbush; pl
iskigamiziganiin
iskigamizige vai sugar off
itaming loc place, at a
certain location
iwapii pc at that time
iye pr that one
izhaa vai goes there
izhaagowaataa vai climb
onto a rock from the water
izhaanendan vti 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
izhichigaaazh
/izhichigaan vta treat
someone a certain way
izhichigaaazo vai be treated
a certain way
izhichige vai does so
izhichigewinagad vpi be
done (this way)
izhidaabaazh
/izhidaabaan vta drag
someone to a certain place
izhidaabii’iwe vai drive in
a certain way
izhijiwan vpi 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

izhinoon’an vti point at something

izhinoon’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

izhiwijiagazoo 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
jiigeweyazhagaame 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
**madwebizzo** *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
**makadewiinyaas** *na* black man, African American; *pl makadewiinyaasag*

**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’aawaadigiizis** *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
mamiskoshkiinziggwe
  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
manido 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 manoominig;
  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
mashkijjidad ni tendon; pl
  mashkijjidadoon
mashkiki ni medicine
mashkiiwigamig ni
  pharmacy, hospital
mashkiiwinini na
  doctor; pl
  mashkiiwinininiwig
mashkimod ni back, sack,
  pocket; pl mashkimodan
Mashkimodaang place
  Bagley, Minnesota
mashkimodaasimoons ni
  little game kill bag; pl
  mashkimodaasimoons
  an
Mashkii-ziiibiing place
  Bad River, Wisconsin
Mashkiin name Mashkiin
mashkode ni prairie; pl
  mashkoden
mashkodewanishinaaabe
  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 /mawanen-/  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 cffigy, 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  viti  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
maajibadaabiia vai start to
come to the shore
maajibatoo vai start to run
maajidoon vti take
something along
maajiigi vai grow up, start
to grow
maajiikam vta work on
someone
maajiikan vti start it
maajiish /maaijiin-/ 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
maanenim vta think badly of
someone
maanensan vti find it
disagreeable
maang na loon; pl
maangwag
maanzhi-ayaa vai be bad
off
maawiin pc perhaps
maazhendam vai feel out
of balance, sickly
maazhi-ayaa vai be bad off
maazhidoodaadizo vai
cause self-inflicted injury,
injure one’s self
maazhipogozi vai taste bad
maazhise vai have bad luck
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' via 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'iwei 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
misabe  na  giant;  pl
   misaabeg
Misaabikong  place  Rock Island, Ontario
misabooz  na  hare, jack rabbit;  pl  misaboozoog
**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

**Misiziibi** *place* Mississippi
River

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

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

**Miskwaangamiiwi-**
zaaga’iganiing *place*
Red Lake, Minnesota

**miskwaanzigan** *ni* head
roach; *pl*
miskwaanziganan

**miskwiwi** *vai* bleed, be
bloody

**miskwiwinijiishin** *vai*
bleed on things, drip
blood

**mitig** *na* trec; *pl* mitigoog

**mitigokaa** *vii* be a forest

**mitigwaab** *na* bow; *pl*
mitigwaabiig

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**miziwe** *pc* all over,
everywhere

**miziwezi** *vai* intact

**mii** *pc* it is, there is

**miigaadiwinin***
- gikinoo’amaadiiwigamig
  *ni* military school; *pl*
- miigaadiwinin-
  gikinoo’amaadiiwi=
  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

**mijiin** *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
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
nagiskodaadiwag  
  /nagiskodaadi-/ vai  
  they greet one another
nagiskodaadi-nagamon  
  ni greeting song; pl  
  nagiskodaadi-  
  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'itoon vti fix something
nanaandawi' vta doctor someone, heal someone
nanaandawi'idiwag
/nanaandawi'idi-/ vai they doctor one another
nanaandawi'idizo vai doctor one's self
nanaandawi'iwe vai doctor, heal
nanaandawi'iwewinini na medicine man, Indian doctor, healer; pl
nanaandawi'iwe= wininiwag
nanaandawi'o vai doctor, heal
nanaandawi'owin ni doctoring, healing; pl
nanaandawi'owinan
nanaandom vta make a request of someone
nanda- pv search
nandakwaanda we 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
nanisaaanabi vai be in jeopardy
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch taken along; pl
nawapwaanan
nayenzh pc both
nazhike- pv alone
naa pc (emphatic)
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
niboosse vai be paralyzed
nibwaaka vai be wise,
intelligent
nibwaakaaminens ni
smart berry, smart pill; pl
nibwaakaaminensan
nichii vii there is bad eater
nichiwiad 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
ninjinji’ vta panhandle
someone
ninishiwag nad my testicles;
also
imbagasadiyeganag;
also nimiishi-opiniing
niniigi’ig nad my parent; pl
niniigi’igoog
ninjaanzh nid my nose
ninizhishenh *nad* my uncle;
ninizhshenyag
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/nisi-/*vta* kill
someone
nishiwan *vti* do away with
something
nishiwanaaaji’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
niibinishiwiwigamig  ni  resort; pl
   niibinishiwiwigamigoon
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
niijakiwenzi  nad  my fellow male elder
niijanishinaabe  nad  my fellow Indian;
   niijanishinaabeg
niijikiwenh  nad  my male friend; pl  niijikiwenyag
niijji  nad  my friend (used by and in reference to males); pl  niijjiyag
niijjikiwenz  nad  my fellow (between older men)

niikaanis  na  brother,
   brethren of a certain faith;
   pl  niikaanisag
niikimo  vai  growl
niimi  vai  dance
niimi’idiwig /niimi’idii-/  vai  dance with one another
niimi’idiwiwin  ni  powwow; pl
   niimi’idiwiwan
niimikan  vti  dance for it
niimiwe  vai  sponsor, give a dance
niimiwewinini  na  dance giver, singer; pl
   niimiwewininiwig
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
niwanaskindibe’
   /niwanaskindibe’w-/
vta  give someone a
stunning blow to the head

niwezh /niwen-/ vta beat
someone, defeat someone

niwing nm four times

niyaa pc exclamation (of
woman’s speech)

niyoshkin 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

noonan vta nurse
someone, nourish
someone

noondan vti hear something

noondaaw vta hear someone

noondaagwad vii heard

noonde- pv need, want,
crave

noongom pc today

nooni’ vai 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
odaabanaag
odaake vai direct, steer affairs
odaapin vta accept someone, take someone
odaapinan vti accept something
odaapinaa vai take
Odaawaa-zaaga’iganiiing place Lac Courte Oreilles, Wisconsin
odiy nid his hind end
ogichidaa na warrior; pl
ogichidaag
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
ogimaaag
ogimakwe na head woman; pl ogimakweg
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
omanoomini-anishinaabe na Menomini Indian; pl
omanoomini-anishinaabeg
omaa pc here
ombaabaso vai waft upwards
ombi-ayaa vai come to the surface, rise up, have one’s spirit lifted
ombigiyaaawaso 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 oninjiin
onishkaa vai get up (from a lying position)
onizhishin vii be nice, good
oniijaanisi vai has a child
onji- pv reason for
onjibaa vai be from somewhere
onji’dim vai be prohibited from doing something, be restricted
onjishkaamagad 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
opwaagnanewi vai pipe is offered
opwaagni vai be a pipe carrier
opwaagniwinini na Pipe Man; pl
opwaagniwininiwag
oshakaw vta scare someone away
oshkaabewis na messenger, official, helper; pl
oshkaabewisag
oshkaabewiswi vai be messenger
oshkiniigikwe na young woman; pl
oshkiniigikweg
Oshki-oodenaang place Brainerd, Minnesota
osidaagishkaw vta affect someone’s condition, afflict someone with something
owaaka’igani vai has a house
owiyyawe’enyi vai be a namesake
Ozaawaabik name Ozaawaabik (Yellow Metal), Joe Chosa
Ozaawaa-zaaga’iganiing place Yellow Lake, Wisconsin
ozaawizi vai he is brown
ozhawashkobiigizi vai have blue welts
ozhawashkwaabaawe 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
ozhimobatoo vai run in flight
ozhishenyi vai have an uncle
ozhisinaagane vai sets the table
ozhitoon vti make something
ozhiitaa vai prepare
oodena ni village; pl
oodenawan
oonh pc oh, well (emphatic)

S, SH, T

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

wa’aw pr this one (animate)
wajebaadizi vai spry,
peppy
wajiw ni mountain; pl
wajiwan
wanagek na tree bark; pl
wanagekwag
wanagekogamig ni bark
lodge; pl
wanagekogamigoon
wanaa’itoon vti fix
something wrong
wanenim vta forget someone
wani’ vta lose someone
wanigiizhwe vai make a
mistake speaking
wanishin vai be lost
wanisin vii be lost
wanitoon vti lose
something
wasigone- pv with physical
stress
wawaanendan vti have no
understanding of
something
wawaasese vii be
lightening
wawenabi vai be seated, sit
down

wayaabishkiiwed na-pt
white man; pl
wayaabishkiiwejig
wayeshkad pc beginning of
a time sequence
wayiiba pc soon
Wazhashkoonsing place
Wisconsin
waabam vta see someone
waabamoojichaagwaan ni
mirror; pl
waabamoojichaagwaanan
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
waabooyaanan
waabooz na rabbit, cottontail; pl
waaboozoog
waaboozoo-miikanens ni rabbit trail; pl
waaboozoo-miikanensan
waagaakwad ni ax; pl
waagaakwadoon
waagaashkan vti bend something to a certain shape
waagaawi vai be bent, hunched over
Waagoshens name Little Fox
wakaa’igan ni house; pl
wakaa’iganan
wakaa’igaanzhish ni shack; pl
wakaa’igaanzhishan
wakoon na fungus; pl
wakoonag
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 waawaashkeshiwig
Waawiyegamaag place Big Round Lake, Wisconsin
waawiyeyaakwad vii be round (something of wood)
waaawiezyi vai be round
waawiiji’lye vai be in someone’s company, assist
webin via throw someone away, part with someone
webinan vti throw something away
webinidiwag /webinidi-/ vai they divorce one another, get divorced
wedénim 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
wemitigoozhiiwig
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 mi 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
wiijiiw 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
wiikwajitoon 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
wiinzon vai have a certain name
wiinzowin ni name; pl wiinzowinan
wiipayhbaawan 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
wiiyas ni meat; pl wiinyaasan
Z, ZH

zagaswaa vai smoke
zagaswaadan vti smoke it
zagaswaajigaade vii it is smoked
zagaswe’ vta offer smoke to someone
zagaswe’idiwag /zagaswe’idi-/ vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem vta offer smoke to someone in prayer
zaka’ /zaka’w-/ vta light someone, smoke someone, e.g. a pipe
zaka’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’iganin
zaagajiwe vai come out over a hill
zaagajibatoo 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
zaagizibatoo 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
zhagaanaashiimo *vai* speak English
zhagode’e *vai* be cowardly
zhagwenimo *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
zhiiishiib *na* duck; *pl*
   zhiiishiibag
zhiiishiigi *vai* urinate
zhiiwaagamizigan *ni* maple syrup
zhoominaabo ni* wine
zhoon *vta* give someone money
zhooniyaamisin *vai* there is money
zhoooshkan *vti* slide it
zhoooshkobi *vai* slide over
zhoooshkodaabaan *ni*
   sleigh; *pl*
   zhooshkodaabaanan
zhoooshkodiyebizo *vai*
   slide quickly on one’s hind end
zipokaani *vii* it closes
ziibi *ni* river; *pl* ziiibiwan
ziibiins *ni* creek; *pl*
   ziiibiinsan; also
   ziiwoobishenh
   (archaic)
ziiga’an*andaw* *vta* baptize
   someone, pour water on someone
ziiga’anjigaaazo *vai* be baptized
ziiginan *vti* pour something
ziiginigewigamig *ni* bar; *pl* ziiginigewigamigoon

ziigwan *vii* be spring

ziikaapidan *vti* gulp

something down

ziinzibaakwad *ni* sugar;

*pl* ziinzibaakwadoon

zoogipon *vii* be snowing

zoongide’e *vai* be brave

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

ANTON TREUER

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

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

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

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

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

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

ANTON TREUER

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

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

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

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

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

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

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

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

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

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

Anton Treuer is professor of Ojibwe at Bemidji State University, and the author of The Assassination of Hole in the Day and Ojibwe in Minnesota. He is also the editor of Oshkaabewis Native Journal, the only academic journal of the Ojibwe language.
For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things is not often taught or thought about by most teachers and students of the language. A group of nine fluent elders representing several different dialects of Ojibwe gathered with teachers from Ojibwe immersion schools and university language programs to brainstorm and document less-well-known but critical modern Ojibwe terminology. Topics discussed include science, medicine, social studies, geography, mathematics, and punctuation. This book is the result of their labors.
This inspiring new documentary about ongoing efforts to revitalize the Ojibwe language was produced by Emmy-award winning producer John Whitehead. Major segments are devoted to the community of Ponemah on the Red Lake Reservation, the immersion schools in Bena, Minnesota, and Reserve, Wisconsin, and resource development at Bemidji State University.

http://www.tpt.org/?a=productions&id=3 or http://www.tpt.org and type in “First Speakers”
I Will Remember: Inga-minjimendam

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

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

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

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