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NAAWI-GIIZIS

ANTON TREUER

Jim Clark (1918-), whose Anishinaabe name is Naawi-giizis, answered one of the most perplexing questions I had about the Mille Lacs Indian Reservation. I often wondered how the communities there 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.

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

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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 depends upon a large web of knowledgeable family and community members with an unshaken faith in the power of the Drum.

Jim Clark has certainly exemplified that development. His parents and grandparents taught by example rather than command, and Jim grew up immersed in his language, culture and religion. The success of his Anishinaabe education has proven to be remarkable indeed. Today, his advice and prayers are frequently sought at the Big Drum ceremonial in Mille Lacs and with every other sort of spiritual endeavor that the Ojibwe maintain today.

Most of Jim’s childhood was spent at Nenaandago-ziibiing, a small village on the Tamarack River near the present day Mille Lacs Reservation community of Lake Lena. He moved several times in his life, serving as a medic in the United States army during World War II and then taking various jobs in Minneapolis and elsewhere to support his growing family. From 1953 to 1983 Jim worked for hospitals in Minneapolis, primarily as a supply handler. After he officially retired in 1983 he taught Ojibwe for several more years in the Minneapolis public school system. He currently resides in the Mille Lacs community of Neyaashiing (Onamia, Minnesota).

Jim Clark recorded many of the stories in this book himself. Others were recorded by Louise Erdrich. At her request and with Jim’s permission, I worked on the transcriptions and translations. The material here is very rich. Some of the stories about Jim’s childhood include numerous Ojibwe place names which only a small
handful of Anishinaabe people still know. The inclusion of nursery rhymes and jokes also shows the importance of Ojibwe in all types of communication and reinforces Jim’s hope that the language and culture it contains will survive.
STORIES BY JAMES CLARK
DIBAAKONIGEWININI MIINAWAA ANISHINAABE


THE JUDGE AND THE INDIAN

[1] I was raised over there until the time of the big war, World War II as it was called. That was probably the time when I left. When I went away from there, it was like I was going around in search of ways to support myself. This was a long time before those Indians had a good understanding of that American language. They were over there. They didn’t hear things right when something was said to them.

[2] It was always the case at that point in time, maybe around 1937, 1938, that some Indians were truly chronic drinkers, getting drunk. And once in a while they got caught fighting one another and were thus imprisoned. And that’s how fighting was when they boxed someone. Then that one man was taken away. He was really a good fighter, the one taken away to Grantsburg. They were usually brought there when they were locked up. He must have been brought over there, that man. He did not understand very well. Later he would speak English. Now then he was brought there when he would be indicted. As he stood there it was read by the judge and told at length what the reason for his imprisonment was. He was informed by the judge. “You’re charged with assault and battery,” he said, so the story goes.

[3] As he looked at that judge, “Oh baloney, I never stole any salt or battery,” he told him, so the story goes. That’s how he understood [the charge]. That’s how I heard it over there, listening about how he was indicted.
MAWINZWONIN


BERRY PICKING

[1] I speak about all sorts of things, telling stories from time to time. That grandmother of mine, my father's mother, that was my grandma, the one we always accompanied as we were always at her house. We really loved her. That old lady told stories there.

[2] Then one time someone asked me about how the Indian people did things, how he stored away things he wanted to eat after [harvest], such as the variety of things that ripen—chokecherries and blueberries. These are the things I was asked about, how they customarily prepared things. Then I spoke about them, different stories of my grandmother, maybe about when we went berry picking ourselves and the different places she got blueberries. One time she had already told us to spread them out in the sun on the top of the house here. Their houses were built low to the ground so we spread them out on top of the roof. And whenever we saw those little birds, we startled them away so they wouldn't eat them. The blueberries were dried here at that time, wrinkled [like raisins]. They were dried. After they were retrieved she put them in a small bag, maybe a little cloth bag. And it was always hung up.

[3] And sometime later, perhaps when it might be winter, at this time here that old lady brought out those dried blue berries. She submersed them in water here kind of like some medicines. So they started to rehydrate as she added them in here, soaking those blueberries. Liquid was poured in for some time there when she soaked them. When we tasted them

they were just like fresh new blueberries. They looked like fresh [picked] blueberries. And it was like they were still growing and they tasted just good.

[4] So in any event, that's how she taught us things. We really were foolish. That's why we don't know what all the different things were that she put in there, as that old lady taught us to no avail.
AYAABADAK ISHKODE


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THE USE OF FIRE

[1] Today I still search for ways to tell about these things which people find unbelievable. This is how the Indian lived long ago, because a very long time ago they had knowledge of the many things that they wanted to use. My father and I visited some of them, the elders over there at their houses. It was fall here. We lived in Minneapolis. But they were over there at the Mille Lacs reservation, over there where my father and the [others] lived. Then as we went over [there] visiting one time, they were talking about something. This is what my partner came to ask about.

[2] Then my father told a story about it. They used to boil [water] in birch bark here and cook things with it, he says. Maybe we didn’t really believe it, not entirely. You see birch bark just burns up anywhere in a fire. We were unable to sense what he was doing. The old man, my father must have went outside. He was heard talking to us out there.

[3] Outside there he must have built a fire. The Indians customarily built fires outside then. The fire was a small fire where he must have kindled it there. He grasped that basket. It looked like a birch bark sap collecting bucket inside. Water had been put in there. There must have been about an inch of liquid in that basket. It wasn’t big. It was four inches across, approximately four inches. It was that wide. It was six inches long. And it must have been about eight inches in height, made
gii-akwaa. Miinawaa gemaa gaye nishwaasoninj
gaa-apiitadogwen, apiitoonigod. Miish igo nibi atemagak.
Miish imaa ishkode. Gaawiin gaye gichi-zakwanesinoon.
Gaawiin gaye gichi-michaamagasinoon ishkode. Mii imaa
ayagwanang i’iw wiigwaasimakakoons nibi atenig. Ingoding
gegoo imaa ji-ganawaabandamaang, geget imaa
gii-tazhi-ondemagad i’iw nibi.

Miish waabanda’iyangid i’iw wiigwaasing iko gegoo
gii-tazhi-giiizizamowaad mewinzha ingiw anishinaabeg.
Gaawiin gii-chaagidesinoon i’iw wiigwaas megwaa nibi ateg
biinjayi’ii. Gaye, mii gaye wiinawaa gii-kikinoo’amawiyangid
gegoo gaa-ani-izhichigewaad ingiw anishinaabeg
gaa-ani-izhi-bimaadiziwaad.
to that size. Then there was water inside. It was there on the fire. And it did not burst into flames. The fire wasn’t especially large. But that birch bark basket was resting level there with water inside. We looked inside there then, and that water in there was really boiling.

[4] That’s when he showed us how that birch bark was customarily used by those Indians long ago when they cooked things. That birch bark did not burn while water was put inside. And that’s how they taught us something about what those Indian people did and the way they lived their lives.
INDAY


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MY HORSE

[1] I don’t vividly remember my grandfather, my dad’s father. It was only my grandmother that lived a long time. That was my father’s mother. My grandfather passed away then, my dad’s dad. The old man has since died. You see I don’t have a clear memory of him as I must have been about two years old when he passed away. And my grandmother had been single for a long time, my grandma. That’s what we always called her—“maamaanaan.” And that is what we call our grandmothers when we talk to them. She had now been widowed for quite some time.

[2] So one time she found someone [new], that old man who would take care of her. That old man was probably from over by the shore. And she was spoiled when he made her his wife. I do have somewhat hazy memories of him. We went there when that old lady was proposed to, that was by that old man I’ve been speaking about. He was single himself. And one time now my grandmother went with him, that old man. And then married one another, and thus became partners.

[3] That old man really had [many] possessions. I remember him. He had ponies and those horses were just beautiful. And his [horse] tackle was magnificent. Those ponies were just beautiful. And that old man loved us too. He and my grandmother were elders now. He just helped her too and they took care of us. That old man stayed there himself.
i’iw. Mii i’iw nookomisiban azhigwa
waa-kichi-aya’aawiwaad. Mii eta go gii-wiidookawaad gaye
gii-pami’iyangidwaa gaye wiin. Mii go imaa gaye wiin
gaa-tanizid a’aw akiwenzi. Ingoding-sh igo, mii azhigwa
gaa-wiidigemaad nimaamaanaaban, nookomisiban
gaa-wiidigemaad onow akiwenziian. Mii gomaa gaye
ininiwan besho gaa-taayaang. Anooj igo gomaa apii ingoding
ingii-taamin miinawaa da-dagoshinowaad mawadisidiwaad
igaye.

[4]
Ingoding igo ogii-pizagaabiiginaan
bebezhiigooganzhiin. Aagaashiinyi a’aw bebezhiigooganzhiins.
Wiikaa wawaabijiizi. Gagidagishin igo waawiyeyaag imaa
gagidagishing. Miish i’iw apii ininamawid niin i’iw
biiminkwaan bezagaabiiginaad iniw bebezhiigooganzhiin.
Miish i’iw gaa-izhid, “Mii a’aw giday,” indig. Wayaa
gichi-minwendamaan niin odayiyaan. Aanishinange
indedeyibin nawaj gii-nanaa’itood i’iw
bebezhiigooganzhiiwigaan. Igamay imaa ogii-ayaawaan odayan
indedeyibin. Mii imaa gaye niin gii-asag a’aw. A’aw-sh, mii
gii-igooyaan, “Giinish o’ow giga-ashamaa gaye gidoominaa
Miish i’iw, “Aanish waa-izhinikaanad,” indigoo. Miish i’iw
ganawaabamag indagonaa, “Giwaabandaanaawaadog iko
awiiya zhishigagowed. Mii sa go gaa-izhinawag i’iw inaanzod
a’aw bebezhiigooganzhi. Aanish, mii sa iidog i’iw
Zhishigagowaan inga-izhinikaanaa.” Miish i’iw
gaa-izhinikaanag a’aw inday—Zhishigagowaan.

[5]
Aan, aabiding ganabaj eta ingii-pimoomig. Gaawiiin
ingii-ayaanziimin gegoog i’iw bimoomigoo-apabiwinang. Mii
go mitaawigan gaa-izhi-bimoomigooyaan azhigwa. Aanish,
ingii-agaashiny i’iw apii imaa gegaag
gaa-naano-biboonagiziwaanen apii gii-odayiyaan. Mii i’iw
inday Zhishigagowaan gaa-izhinikaanag. Gaawiiish igo,
And one time, now my grandmother married him, my grandmother married this old man. And so we lived pretty close together. We lived for some time like this and one time they arrived and visited one another.

One time he was leading a horse with a rope. That pony was small. He had a dapple colored coat. He was speckled with round dots on his spotted coat there. Then at that time he handed me that rope myself as he lead that horse around. Then he told me this, "That's your pony," he tells me. Boy was I ever elated to be a horse owner. My dad made more repairs to that horse stable. My dad kept horses there too. So I put mine in there too. And in regards to him, I was told, "You are going to feed him and furnish his oats too," I'm told. "You are going to take care of your horse," I'm told. And then this, "What do you want to call him," I'm told. Then as I took a fresh look at him, "Do you all see how it [looks] like someone's just puked. This is what that horse looked like to me in his coloration. Well, I am going to name him Puke." That's what I named that pony of mine—Puke.

Oh, I probably only rode on him one time. We didn't have anything for that saddle. So I just rode bare back then. Well, I was small at that time there as I must have been almost five years old when became a horse owner. That was my horse Puke as I called him. But no, you see my mother didn't think much of what that pony of mine was named. Maybe then
inashke gaawiin nimaamaa odinendanziidog
gaa-inikaagobanen a’aw inday. Gemaa go gaye azhigwa
gii-taawag indeheyibin odayan gaye wiin
gaa-tago-adaawaageyaang. Inashke gaawiin ingii-ayaasiimin
endaayaang. Mii gaye ginwenzh opime-ayi’ii
gii-paa-anokiidog indeheyiban gii-naganangidwaa ingiw
bebezhiigooganzhiig. Mii imaa gaye, gemaa gaye
gaa-adaawaagegwen indeheyiban iniw odayan miinawaa go
gaye niin a’aw inday. Gaawiin naganag aapiji
ingezikwendanziin i’iw.
my dad’s horses were there too when we sold them at that place. You see we weren’t at our house. My father would have to go off working for long periods of time so we left those horses behind. So my dad must have sold those horses there including my own pony. I don’t recall if I left him alone very much.
GIBAAKWA’IGAN DAZHI-ANISHINAABEG


THE DAM INDIANS

[1] I have been asked to speak about all the places I’m from, to discuss a little bit places such as Mille Lacs and where I was born here, towards The Dam, at Shakopee Lake as it is called. So my father told me it must have been there that I was born. Now my dad, on the other hand, was raised over there towards Lake Lena as it’s called. And it was there that he started going with my mother. I moved over there too [later on], over there towards Lake Lena as it’s called. But we weren’t right at Lake Lena there. They were at various different locations, each of those different family groups.

[2] You see that was my grandfather. Over there on the bank of the Tamarack River, on the other hand, that’s where my grandpa was. And that’s where his children were too. And that was my father’s father and my maternal aunt and one of my maternal uncles. My maternal uncle was there. I don’t remember them [all].

[3] And over there on the bank of the river, we lived over there at the blockage ourselves. The white people used to dam up the rivers where they managed the log shoots; and the made lakes where they floated the logs. That’s where the damming was, the dam. So that’s why it was called The Dam. Now then I was raised over there myself. We always lived over there.


Over there at The Dam as it's called, there was a fishing village, [and] they camped over there. That little village was named the so called Markville. The white people called it Markville—Markville, Minnesota. That little village was located perhaps eight miles away. And on the other side of [the river] there somewhere there was a little store. The white people called that place Duxbury. But according to these Indians I remember from long ago, it was called Eko-biising [end of the water]. It is called so today.

You see, over there at The Dam, that river is blocked up. And it was referred to as a lake, as over there at Duxbury that gigantic lake elongated there where that river was dammed up. That's why it was called Long Lake. Thus I was raised over there towards Markville and Lake Lena and also over there by the village near Lake Lena on the other side of the river called Danbury. That's where those Lake Lena villagers got their papers. So I was also raised over there. Near Lake Lena over there today there are still Indians all over there. So I was raised there myself and also along the Big River; the Big River—the St. Croix.

It's a long time since I started speaking English; [and] as these Indians started speaking English The Dam ceased to be called that in Indian. The whites certainly called it The Dam. That's Gibaakwa'igan. That's where we lived. And now when I want to teach some of them to speak Ojibwe they tell me things. They ask me, "How come you live way over there in
inaajimotawiwaad wii-ani-gikinoo’amawagig ingiw
ojibwemowaad anooj awiiya. Mii gagwejimiwaad, “Aaniish
iwidi gaa-onjiikogaayan iwidi daayamban ‘at the dam,’”
izhiwaad. Miish i’iw wii-wiindamawagwaa.
Ingii-izhi-gadaamin apane gii-izhinikaanigooyaang i’iw “the
damn Indians.” Mii gaye niinawind i’iw gaa-onjiikogaayaang.
the toolies over there where you live 'at the dam,'" they say to me. Then I want to tell them about this. We jokingly thought about how we were always called "the damn Indians." And that's where we lived in the toolies by ourselves.
BAA BAA MAKADE-MAANISHTAANISH

[1] Baa Baa makade-maanishtaanish
    Awiiya na maanishtaanishibiwiin gidayaawaa?
    Ingod o’ow mashkimod a’aw indoogimaam.
    Ingo-mashkimod wiin indoogimaakwem.
    Miinawaa ingo-mashkimod a’aw gwiiwizes
    Iwidi miikanensing gii-ani-danademod.
Baa Baa Blacksheep

[1] Baa Baa blacksheep
Have you any wool?
Yes sir. Yes sir. Three bags full.
One bag is for the king.
One bag is for the queen.
And one bag is for the little boy
Who lives down the lane.
GAAZHAGENS MIINAWAA
NAAZHAABII’IGAN

THE CAT
AND THE FIDDLE

[1] Hey dittle dittle the cat played the fiddle. And the cow jumped over the moon. The little dog laughed to see such a sport. And the dish ran away with the spoon.
JIIGIBIIG NENAANDAGO-ZIIBIING

[1] Mi i’iw bezhig gaa-izhiwebiziyaang iko
gii-abinoojiinyiwiyaang. Ayi’iing, mii iwedi
Gibaakwa’iganing izhinikaadeg iwidg gii-taayaang jiigibiig,
jiigi-ziibi i’iw Nenaandago-ziibi ezhinikaadeg. Mii eta go gaye
niin gaa-izhi-gikendamaan ezhinikaadeg mewinzh. Noongom
wiin chimookomaan Tamarack River odizhinikaadaanaawaa.
Mii iwidi gaa-taayaang. Mii megwaa go gii-pimaadizishid a’aw
nimaamaayiban gii-ayayaang iwidg. Gaye gomaa apii go
gii-ayamaagad i’iw ziibi imaa gaa-onda’ibiyaang
gaa-ondinamaang sa go nibi.

indedeyiban gii-poodawanaad giziibiiga’igenid
nimaamaayibanen ji-gizhaagamezang nibi. Mii agoood a’aw
jiibaakwaanaad gegoo imaa. Ogii-ozhitoonaawaa. Miish i’iw,
iniw okaadakikoon imaa gaa-agoonaawaajin imaa
gaa-tazhi-gizhaabikizang nimaamaayiban i’iw
dazhi-gizhaagamezang i’iw nibi imaa aabajitood
wiikiziibiiga’iged. Gaa-izhi-abinoojiinyiwiyaang
gii-anoozhiyangid nimaamaayiban i’iw ji-mooshkinebinangid
a’aw akik, okaadakik wiikizhaagamezang nibi. Mii booch
epiichi-boodawaanaad iniw akikoon.

wii-tazhi-daayaang igo imaa, inashke ayi’ii gaawiiin igo
gii-timiiisinoon i’iw ziibi imaa noongom ayaamagak
gaa-onda’ibiiyaang. Mii gaa-onji-batwaadamaang i’iw nibi.
Mii ingiwi gaye, bezhig nishiimeyiban a’aw gii-agaashiinyi
gaye wiin. Agaaawaa go gii-pimose gaye wiin onaagaans
gii-takonang gii-naadid nibi. Nawaj ooma aanish
ON THE BANK OF THE TAMARACK RIVER

[1] This one’s about how we used to do things when we were kids. We lived over there on the shore at The Dam as it’s called near the river, the Tamarack River as it’s called. And I might be the only one who remembered what it was called long ago. Today the white man calls it the Tamarack River. That’s where we lived. We were over there while my mother was still alive. There was a river there then where we fetched water there, where we got water.

[2] About half way [to the river] there he built a fire there; my father built a fire for my mother where she washed clothes so that she could heat water. She hung it there when she cooked things. They built it. That was that tripod kettle they suspended there where my mother heated things, heated up that water she would use when she wanted to wash clothes. When we were kids my mother made us fill up that kettle, that [three] legged kettle when she wanted to heat water. Then she really built up the fire around that kettle.

[3] So that’s why we raced after that water. Wherever we lived there, you see now it wasn’t deep at that river there where we fetched the water. So that’s why we made a game of running for that water. The others [did] too, and one of my younger siblings was quite small. And he could hardly walk as he grasped that bucket when he went after water. We tried to haul water for more of my relative’s kettles, whoever [needed
indinawemaaganag akikoonsan gegoog gagwe-aawadiiyaang awenen nawaj. Mii gii-aawadood nibi. Gaye miish
gii-shiigonamowaad i’iw gii-shiigonang nimaamaa i’iw
bengo-bakwezhigan, bibine-bakwezhigan gii-pi-abid
mashkimodaang, mii i’iw. Inashke, gaawiin igo aapiji
gii-kichi-onjigaasinoon iniw. Gegaa go
gii-paabaabasaabiigadoon iniw mashkimodan,
babagiwayaaneshkimodan.

ani-maajji-batwaadamaan i’iw mashkimodaash.
Mooshkinebadooyaan, gaawiin igo minik i’iw
gii-ako-gashkinamaan gii-piidooyaan gaye niin i’iw
ziigwebinamaa imaa akikong i’iw. Gaye, mii gaye niin i’iw
mikwendamaan gaa-aabajitooyaan gii-onzibiyaang
gaa-aawadooyaang i’iw nibi.

a’aw akik. Gaye ingii-aawadoon. Ingii-tazhitaamin igo
dazhitaayaang dazhiikamaang i’iw nibi. Ganabaj onzaam imaa
akeyaa iko i’iw awiiya ge-bizigwebakiteshing i’iw nibi,
aya’aa ogii-mooshkinebanaan aawanaad dash iko
nimaamaayiban i’iw boocho igo gii-mooshkinebanangid a’aw
akik. Inashke wiin, mii go o’ow apii, ingii-odaminomin igo,
dibishkoo i’iw apii noongom wiin anoonggooyaan iko
gichi-anokiiwin, gichi-anokiiwinagak i’iw aawadoong,
nibinaading sa go gegoog wii-mooshkinebanind a’aw akik.

[6] Mii imaa aabiding mamikwendamaan i’iw iwid
Gibaakwa’iganing gii-taayaang jiigibiig i’iw Nenaandago-zii
ezhikikaadeg. Mii i’iw minik imaa ezhi-ani-mikwendamaan
ji-inaaajimong i’iw. Noongom wiin ganabaj gaawiin awiiya
geyaabi ogikendanziin ezhinkakaadenig i’iw zii,
anishinaabewinkaadenig. Niin igo indaa-ani-gagwedwe iko
iwid izhayaan. Gaawiin awiiya geyaabi ogikendanziin. Mii
eta go ezhi-gikendamowaad Tamarack River. Mii wanising
help]. So he hauled water. Then they emptied it in, my mother emptied it from the flour and meal bags. You see, they didn’t leak very much. Those bags almost tightened up around the liquid, those sacks.

[4] So that’s what I remember using myself too when I started to fill that old bag. I filled it to no particular level, just what I was capable of managing to bring it and pour it into that kettle there myself. So that’s what I remember using when I got and hauled that water.

[5] One time we really filled that kettle. I was hauling too. We spent quite a bit of time as we were there working on [hauling] that water. Maybe all to often there one of us would wipe out, spilling that water, and then my mother used to fill it, hauling it herself, so we certainly filled up that kettle. You see, we played around at times, like when I used to get ordered about that hard work because hauling is hard labor, fetching water in order to fill that kettle.

[6] So that’s my recollection of when we lived at The Dam on the banks of the Nenaandago-zibi (Tamarack River) as it was called. That’s the extent of what I can recall to be told of it. Today nobody knows what that river is called any more, how it’s called in Indian language. I should ask the next time I go over there. No one knows that any more. They only know Tamarack River. Those Indian names are getting lost. The names of many villages as they were called over there are
iniw anishinaabe-izhinikaazowinan. Wanisinoon anooj
gaa-izhinikaadeg iniw gaye oodenawan iwidi. Noongom
wanisinoon gii-anishinaabewinikaadeg iko mewinzha.
getting lost. Today it is getting lost how things were called in Indian long ago.
IKWABIN


SIT ELSEWHERE

[1] There are some good [puns] in the ojibwe language, for example that first one I talked about over there—the [meaning] of the name pants. There are all kinds of sayings. You see if someone is sitting somewhere and someone wants him to sit somewhere else, he is thus told to go sit in a different place, not to sit there any more, and someone says this, "indaga ikwabin." That’s what that person is told in order to go sit in a different place, sit elsewhere.

[2] And a long time ago Indians used to get lice. That’s those head lice, body lice. They were called ikwa. And so when someone says "ikwabin," it’s just like someone is being told to sit however it is that louse sits. It’s easier to explain that in English because it sounds, when you say "ikwabin," it means "sit like a louse." That’s how that sounds in the Ojibwe Indian language.
Gidinwewininaan


[3] Inashke go iwidi gaa-ako-gichi-miigaadiing gaye niin gaa-izhaayaan ba-dagoshinaan; azhegiigweyan
OUR LANGUAGE

[1] Perhaps this Ojibwe language really is being lost. You see that’s what that one recording I made there is about. Recently I finished telling about how the Indian is thus losing this thing he was gifted with to have a language for us to speak Ojibwe. They’re really losing it; you see this is what I was talking about over there, how they’re losing the names of many villages, rivers, roads and they have lost all sorts of things. Nobody knows this any more. They don’t know what those lakes are called, what they’re called in Ojibwe. Kids today only call things by their English names since that’s all they know. Perhaps if someone talked to these children, maybe they would endeavor to do that.

[2] You see it’s even like that today with bilingual people, when those who speak Ojibwe and English meet one another some place. As for me, when I meet someone somewhere, if I know he speaks Ojibwe, I speak to him in Ojibwe. You see, when I speak that [language] we end up speaking to one another in Ojibwe. And quite similarly when I see someone somewhere and we start speaking English to one another, the entire time we visit one another we’ll speak English. When the first person to speak starts speaking Ojibwe, then he’ll succeed in having the [entire] conversation in Ojibwe. However, if he doesn’t respond much in Ojibwe when he’s spoken to, that’s it. It doesn’t get used. It’s simple. Today the children think it is easier for them to speak English.

[3] You see I went over there arriving over there for World War II; when I came back after the war was over when I heard
eshkwaamigaadiing i’iw gii-noondawagwaingii
abinoojiiyinagaawinaapii ojibwemosiiwag. Miish iniw iigo
niiyaya’aag, iniw indedeyiban oniijaanisan. Ingii-wani’aanaan
niinawind nimaamaa. Gayesh wiinawaa, gii-widiged a’aw
indedeyiban, mii abinooojiyinawinaawaa gii-ayawaadaagii
ingiw, gaa-izhi-wiikwajii’angidwaanii ojibwemowaad. Gayesh
igo noongom mii go akina izhi-ojibwemowaad ongow, ongow
nishiimeyag, mii ingiw. Niinawind
ingii-ojibwemotawaanaangii. Gaye wiin a’aw bezhig
gaa-omiseniyiidan waadiged gaa wiin, iniw oniijaanisangii
bebakanii gii-ayawaag. Gaa wiin awiia
ogii-ojibwemotaagosiiaan. Inashke noongombi gaa awaag
ojibwemowaingii, mii iniiw nishimisag miinawaa
Nisidotamaagigo. Aanawi gaa wiin dash
ogii-aabajitoonsinaawaa. Namaniigemaagayee
agadendamowaagwen ingoji gegoo jii-wanigiiizhwewaad.
Gegoo ogotaanaawaa awiia gia-baapi’igowaa.

i’iw. “Giiishpin awiia wanigiiizhweegai, gego baapi’aakegon,”
ingii-inaag. Ingii-inaag miinawaa, “Gii-kikinoogamaagoziyiigo
awiiya ii-wiijiiwig apanigayee-ge-waabameg. Mii imaa akeyaa
gii-izhi-gaganoonidyiengo. Ingii-inaag idash.

owiikwajitooiuin wii-aabajitoood i’iw, ji-ojibwemod.
Ojibwemotawindoogii awiiaa, mii gomaapii ge-izhi-nisidotingii.
Miiinawaa go, mii gomaa apii ge-izhi-wiikwajitood
ji-ojibwemod.

[6] Inashke iniiw gaa-oamaamaayikaayaan oozhishenyan
ogii-ayawaan. Gaye, gaa wiin ingiiw gii-pi-nitaawigiaad
ingii ojibwemosiiwag. Miish a’aw nimaamaayikaan imaa,
those children they weren’t speaking Ojibwe very much. That [included] my companions, my father’s children. We had lost my mother. And those ones, my father had those kids through his [second] marriage. We tried to enable them to speak Ojibwe. And today they all speak Ojibwe, my younger siblings. We spoke Ojibwe to them ourselves. And one who was an older sister to me had gotten married too, so there were different kids. Nobody spoke Ojibwe to them. You see today they hardly speak any Ojibwe, that’s my nieces and nephews. They don’t speak Ojibwe. They know it. They understand. But in spite of this they don’t use it. Perhaps they might feel shy to make some mistake somewhere. They are afraid someone will laugh at them.

[4] Anyhow I want to try to enable the people I taught to speak Ojibwe, which is why I always tell them that. “If someone makes a mistake speaking, don’t laugh at him,” I told them. I also told them, “When you’re being taught, always accompany someone who can oversee you. In that way there you will always be conversing,” I told them.

[5] Also today when one person is by himself, he won’t endeavor to want to use it, to speak Ojibwe. When someone is spoken to in Ojibwe, that’s when he will come to an understanding of it. Then at that time he will also make the effort to speak Ojibwe.

[6] You see my step mother had grandchildren. And as the were raised they didn’t speak Ojibwe. Then my step mother there who had married my father, my namesake, they took


care of them. She was always baby-sitting, always. She didn’t speak English too good. So she was always speaking Ojibwe to those kids. You see, some time later those kids would thus speak English somewhere. And today they speak Ojibwe when they are spoken to. Talk to people in Ojibwe so that they will speak Ojibwe. When people are spoken to in English, they speak English. That’s how it is when bilingual people speak. These kids should speak. There are probably [only] a couple good speakers.

[7] When someone is enabled to be spoken to, that’s the way he will be able to speak Ojibwe, to understand first. And then he makes an effort when there is nobody there to laugh at him if he makes a mistake. He won’t do that intentionally—make a mistake while speaking something he’s been taught. Today when I hear someone misspeak, sometime later I just tell him what he said there.

[8] You see now my younger siblings, they also speak good Ojibwe. But when they forget something, they still ask me. They ask me things about how things are said, how I say them. So I tell them about what they want to say. That’s probably the way that a person learns how to speak Ojibwe.

[9] I have been over here on the reservation all spring time where I now live. So this is why I left here [long ago]. There are a lot of Indians [from] here in the Twin Cities. But unlike here, they are making a concerted effort. More of the [people from] here are making that endeavor [there] as the want to speak Ojibwe. In contrast, the people on the reservation don’t seem to be making much of an effort. They only speak English, whereas the ones over there are trying. Maybe they’re
agadendamowaagwen anishinaabewiwaad. Mii akeyaa
ge-izhi-wanitood a’aw anishinaabe odinwewin, agadendang
i’iw anishinaabewid.
ashamed of being Indian. So that's how the Indian is losing his language, by becoming ashamed of being Indian.
Mawadishiwewin


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VISITING

[1] This is about what our ancestors used to do a long time ago when they visited one another and stayed at one another’s homes. Say someone wanted to leave. So he goes visiting somewhere and he brought a blanket along. Anyway he knows he’ll be offered a place to sleep somewhere. And so he thus brought that blanket to cover up with. It’s wasn’t necessary for those hosting him to furnish him with everything as he would carry with him what he wanted to cover up with and use for a pillow too. He was just shown where he would sleep and given something to lie down on. So they visited one another there. They talked about everything.

[2] You when we visit one another today, it’s maybe one hour or two that we visit someone. That’s it. And maybe we don’t even talk to him. We just watch that television set. Long ago they used to talk to one another about everything that was going on. But today however, we no longer do that. You see I’ve been staying over here all spring now, near where my brother-in-law is there. Then I’d go over there and get my relation [of sorts]. So my brother-in-law is there by himself next door. If I go to his house to go over and visit him, we only watch that television set. So we don’t really talk to one another. And instead of coming over, if we want to talk to one another, we use that telephone. It was he who informed me of this, revealing how we converse on the telephone when we want to talk to each other about something. So that’s the only time we visit one another, when we use that telephone to discuss things. That’s how it is there. We laugh about it. We
go outside a little more in the summer when he wants to talk to me, making conversation.


HOW INDIAN PEOPLE WERE GIFTED

[1] When we were in the city here, when we were in Minneapolis, one time a certain man came to speak here. He must have been here in the Twin Cities a long time. So, in any event he had lost his religion. And he didn’t speak Ojibwe. He didn’t understand either. Then he had brought [Indian ways] into the white man’s church here [or] what he knew of it, as he thus came to know how the white man worshipped.

[2] And so in this way he always accompanied those [people]. And one of his parents was over here on the reservation yet. You see she still followed the Indian religion. And she had been initiated into the medicine dance. And they had been involved with these [ceremonial] drums. That old lady must have been over there, that’s his mother. And that man came to talk to me there even though she also knew about the Indian religion.

[3] Then he asked me there, “Could we do it? Could you help us to use both religions to work them together—the Indian’s religion and the white man’s religion—church and medicine dance? Would we be able to blend them both together so that they could be used that way?” He beseeched me there to talk to him myself about what they might do to be able to weave together those religions—church and medicine dance. “Well,” they asked me.

Bebakaan gii-inawag ongow bemaadizijig. Odizhihtwaawiniwaaw o’ow gii-miinaawag ji-aabajitoowaad ingiw. Anishinaabe gii-miindiing igaye onow dewe’iganan miinawaa i’iw midewiwin miinawaa asemaan ji-aabaji’aad. Mii wiin gaa-ina’oonind a’aw anishinaabe.


[4] So I told them this. “Leave it alone,” I told them at that time. “You will not be able to do it.” In spite of that, “It’s almost the same thing how we know and talk to the spirit. There is only one [faith] here that we were offered,” That Indian guy said. The white man he spoke to somewhere said the same thing though, “But you can not mix those religions.” I told them, “You won’t be able to do it. Just abandon your endeavor to work them together and mix up the people’s religious beliefs. That can’t be right.”

[5] Each [group of] people was told something different. They were [each] given religions for their use. The Indian people were given these drums and the medicine dance and tobacco to use. That is how the Indian people were gifted.

[6] And on the other hand, that white man created his knowledge of everything from a book. He wrote it down in a book. But today all people don’t understand it. The [Indian] shouldn’t read things in that. And he shouldn’t derive things from that book for his study. Now that would be education to no avail; one would not be able to learn about the status of the Indian there in how he was gifted himself. And he couldn’t write down somewhere things that were not to be written.

[7] Eventually as he was so gifted the [Indian] made a certain way of marking things about his religion. However, he wrote that on birch bark. He didn’t write down words. Symbols were used about what he did, those were the inscriptions. He did not write words on the birch bark there. So he only wrote about how the Indian’s life would turn out. Also [put] there was the Indian’s knowledge of how the

animal was to be used. So it was spiritual. Well everything relating to how the spirit made Indian people was considered spiritual. The white man, however, uses the passages in that book to get his knowledge of how he believes today. And also from time to time he write changes to that book.

[8] So that's what I told them there when they asked me about integrating the religion gifted to the Indian and that of the white man. You see each people was gifted differently including those who are on the other side of the ocean. And those Jewish people have different religious beliefs themselves. And these Asian people have different religious beliefs too. Well the white man wanted to try to take the Indian's [god] given religion away from him. That's what I wanted to tell them over there. That was after that time they came to ask me about that. My brethren didn't call upon me again to go over and talk to them as I had now told them everything about why I know that.
Glossaries
The main glossary is composed of terms appearing in this issue of the Oshkaabewis Native Journal. It is intended to assist students of the Ojibwe language in translation and comprehension of the stories presented here. The glossary, like the texts before it, employs the double-vowel orthography, developed by C.E. Fiero in the 1950s, with additional writing conventions and refinements added by John Nichols and Earl Nyholm in the 1970s. Although some discussion of the format follows here, it is not comprehensive; and students of the language are recommended to refer to a good double-vowel Ojibwe dictionary for a more complete list of Ojibwe vocabulary and further discussion of the writing system. I recommend John D. Nichols and Earl Nyholm, A Concise Dictionary of Minnesota Ojibwe ed. (Minneapolis: University of Minnesota Press, 1995).

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

a, aa, b, ch, d, e, g, h, ’, i, ii, j, k, m, n, o, oo, p,
   s, sh, t, w, y, z, zh

Thus, abi comes before aanakwad because the double-vowel aa is considered a single vowel, voiced by a single sound. The letter a comes fater the letter aa. Bear this in mind as you search for entries. The glossary follows the Ojibwe alphabet, not English. Also, many Ojibwe words take numerous conjugated forms, some of which differ significantly from the head word forms which are sequenced here. As you look up words, it is necessary to uninflect the conjugated forms and use the word stems to look them up. This is a glossary, not a grammar book, and thus there is not sufficient space to provide a detailed grammatical analysis here. Students are recommended to refer to the Oshkaabewis Native Journal, Vol. 4, No. 1, 121-38, Vol. 4, No. 2, 61-108, and Our Ojibwe Grammar
by Jim Clark and Rick Gresczyk for pedagogical double-vowel grammar material.

The gloss format employed here follows the system devised Nichols and Nyholm. Entries begin with an Ojibwe head word. With the exception of preverbs and prenouns which attach to verbs, all head words are complete Ojibwe words. The head word is followed by a class code, and abbreviation of the word class, identifying the type of word. The code is followed by the gloss which approximates as closely as possible the English equivalent of the head word. A basic entry looks like this:

\[ \text{omaa} \quad \text{pe} \quad \text{here} \]
\[ \text{(head word)} \quad \text{(class code)} \quad \text{(gloss)} \]

Plural noun forms and alternate spellings of certain words are also provided with many of the entries. For example:

\[ \text{manoomini} \quad \text{na} \quad \text{Menomini Indian; pl manoominiig; also omanoomini} \]
\[ \text{(head word)} \quad \text{(class code)} \quad \text{(gloss)} \quad \text{(plural form)} \quad \text{(alternate reference)} \]

Some of the verb entries also include a word stem immediately after the head word. This is done for the relatively small number of verbs for which the word stem is not a complete sentence or command. For example:

\[ \text{waabandiwag} \quad /\text{waabandi-}/ \quad \text{vai they see one another} \]
\[ \text{(head word)} \quad \text{(word stem)} \quad \text{(class code)} \quad \text{(gloss)} \]

The only head words presented here which are not complete words are preverbs and prenouns. Some vta entries use the n for certain conjugations and the letter zh for other inflections of that same word. Letters that fall in this pattern are written just how they are used in the texts (n or zh), but the glossary notes that letter in the word stem as N. For example:

\[ \text{miizh} \quad /\text{miIN-}/ \quad \text{vta give something to someone} \]
All Ojibwe nouns and verbs are differentiated by gender as animate or inanimate. A list of class codes and Ojibwe word classes follows here:

<table>
<thead>
<tr>
<th>Code</th>
<th>Word Class</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>animate noun</td>
<td>animate gendered noun</td>
</tr>
<tr>
<td>nd</td>
<td>dependent animate noun</td>
<td>animate gendered noun that must be possessed</td>
</tr>
<tr>
<td>na-pt</td>
<td>animate participle</td>
<td>animate gendered noun-like verb</td>
</tr>
<tr>
<td>ni</td>
<td>inanimate noun</td>
<td>inanimate gendered noun</td>
</tr>
<tr>
<td>nid</td>
<td>dependent inanimate noun</td>
<td>inanimate gendered noun</td>
</tr>
<tr>
<td>ni-pt</td>
<td>inanimate participle</td>
<td>inanimate gendered noun</td>
</tr>
<tr>
<td>nm</td>
<td>number</td>
<td>number</td>
</tr>
<tr>
<td>pc</td>
<td>particle</td>
<td>particle (can function as adverb, exclamation, or conjunction)</td>
</tr>
<tr>
<td>pn</td>
<td>prenoun</td>
<td>prefix attached to nouns (functions as adjective)</td>
</tr>
<tr>
<td>pr</td>
<td>pronoun</td>
<td>pronoun</td>
</tr>
<tr>
<td>pv</td>
<td>preverb</td>
<td>prefix attached to verbs (functions as adverb)</td>
</tr>
<tr>
<td>vai</td>
<td>animate intransitive verb</td>
<td>verb with no object and a subject of the animate gender</td>
</tr>
<tr>
<td>vai+o</td>
<td>animate intransitive verb plus object</td>
<td>verb with a subject of the animate gender and object (animate or inanimate) which inflects like a traditional vai verb with no object and subject of the inanimate gender</td>
</tr>
<tr>
<td>vii</td>
<td>inanimate intransitive verb</td>
<td>verb with a subject and object of the animate gender</td>
</tr>
<tr>
<td>via</td>
<td>transitive animate verb</td>
<td>verb with a subject and object of the animate gender</td>
</tr>
</tbody>
</table>
vti  transitive inanimate verb  verb with a subject of the animate gender and object of the inanimate gender

The codes used here are consistent with those employed by Nichols and Nyholm in *A Concise Dictionary of Minnesota Ojibwe*. The codes for *pv*, *vti* and *vai* are further divided into subclasses by Nichols and Nyholm. There are some differences in conjugation patterns within class codes. The subclasses of these word types primarily denote further differentiations in inflection patterns, not class description. Those differences, while significant, are relatively minor. Thus, this glossary does not distinguish between them. Students of the language are encouraged to refer to the grammar references mentioned above for further analysis of inflection patterns.

Since hyphens (-) are used to separate preverbs and prenouns from the main forms they attach to, the equal sign (=) symbol is used to break up words that span more than one line. Entries in this glossary have been carefully checked with James Clark. Mistakes in glossing and spelling words, however, are entirely mine.
A

a'aw pr that one (animate)
abakway ní shingle; pl
abakway an
abanaabi vâi peek behind
abi vâi stay home, stay put, sit
abinoojiikaazo vâi act like a child
abinoojiinh na child; pl
abinoojiinyag
abinoojiinyiwi vâi be a child
abitian vti live in it, inhabit something
abwaadan vti roast something
abwaazh /abwaaN/- vta roast someone
abwe vâi+o roast things
abwezo vâi sweat, take a sweat bath
abwi ní paddle; pl abwiin
adaawaage vâi sell
adaawee vâi buy
adikameg na whitefish; pl
adikamegwag
adima' /adima'w/- vta catch up to someone by boat
adite vii be ripe
agadendan vti feel bashful about something
agamiing pc on the shore, at the water, at the lake
agaasaa vii be small
agaashiinyi vâi be small
agaasin vii be small (object)
agaasishkodyaa vii be small fire

agidigamish pc on top of the lodge; also wagidigamish, ogidigamish
agiw pr those ones (animate)
ago /agw/- vta haul someone in
agoo vâi+o hang things
agoodoon vti hang something up
agoojin vâi hang
agoozh /agooN/- vta hang someone
agoozi vâi be perched, sit overlooking something
agwajiing pc outside
agwanjitoon vti submerge something in liquid, soak something
agwazhe vâi cover up, use blankets
akakojiish na woodchuck; pl
akakojiishag
akamaw vta lie in wait for someone
akandoo vâi wait in ambush, hunt game from a blind
akeyaa pc in a certain direction
aki ní earth; pl akiin
akik na kettle; pl akikoog
akina pc all
akiwenziin na old man; pl
akiwenziinyag
ako- pv since
ako-bii'igad vîi that is the extent of it, be so long
akoozi vâi be a certain length
akwa'wewigamig ni fish house; pl
akwa'wewigamigoon
akwaa vii be a certain length
akwaabi vâi wait in watch
akwaandawe vâi climb up
amanjidoowin na symbols, glyphs; pl amanjidoowinag
ambegish pc I wish; also apegish
ambeshke pc come on
amo /amw-/ vta eat someone
amoongi vai be consumed
anami' vta pray for someone
anama'etaw vta pray for someone
anamewin ni prayer, religion; pl anamewinan
anaakan ni mat; pl anaakanan
anaamakamig pc under ground
anaambilbag pc under the leaves
anaambilig pc under water
ani- pv coming up into time,
getting along towards; also ni-
animikiikaa vii be thundering
animise vai fly away
animiwizh /animiwiN-/ vta
take someone away, carry
someone away
animosh na dog; pl animoshag
animoons na puppy; pl animoonsag
anishaa pc in vain, for nothing
anishinaabe na Indian; pl
anishinaabeg
anishinaabemo vai speak Indian
anishinaabewin ni Indian
custom; pl anishinaabewinan
anishinaabewinikaade vii it is
named in Indian
anishinaabewinikaazh
/anishinaabewinikaanN-/ vta call someone in Indian
anishinaabewitwaat vai follow
an Indian religion

aniibiishaaboo ni tea
aniibiishaabooke vai make tea
aniibiishaabookewinini na
Asian; pl
aniibiishaabookewininiw
ag; also
aniibilishikewinini
anokii vai work
anokiiat vta work for someone
anokiiwinagad vii be work
anooj pc a variety of
anoozh /anooN-/ vta order
someone, commission
someone
anwebi vai rest
apagazom vta use someone in
prayer, e.g. tobacco
apagidoon vti throw something
apagin vta throw someone
apa'iwe vai run away from
people to a certain place
apakwaan ni roof; pl
apakwaanan
apakweshkwe na birch bark
roofing rolls; pl
apakweshkweyag
apane pc always
apenimo vai-o rely on people,
rely on things
apikan ni horse tackle; pl
apikanan
apikweshimo vai use a pillow
apishimo vai lay a bed, use a
mattress
apishimonike vai make
bedding, make mats
apii pc time, at a certain time
apiichiikaw vta control
someone to a certain extent
apiitad vii be a certain time, in
the midst of a certain season,
or be a certain height; also
apiitaa
apiitaw vta make someone a
certain height
apiitaanimizi vai be of a
certain status, be important, be
a certain height
apiitendaagwed vti 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
asemaa
asemaake vai make a tobacco
offering
asham vta feed someone
ashi /as/- vta put someone in a
certain place
ashigan na largemouth bass; pl
ashiganag
asin na rock; pl asiniig
asiniibwaan na Asiniboin
Indian; pl asiniibwaanag
atamaazo vai+o store things
ataadiwag /ataadi/- vai they
gamble with one another
atemagad vti put there
atoon vti put something
somewhere
awanjish pc persistently,
stubbornly, even though
awas pc go away
awashime pc more so, much
more
awedi pr that one over there

awesiinh na wild animal; pl
awesiinyag
awiya pc someone
ayagwanan vti rest in a level
position
ayaa vai be somewhere
ayaabita pc half way
ayaaboji 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
ayi’ii pr thing, something; pl
ayi’iin
ayi’iing pr some place
ayikido vai speak, lecture
ayindanakamigizi vai
something happens with
someone
ayindi vai it is a certain way
with someone
ayipodoon vti pull something a
certain way repeatedly
azhe- pv backwards, returning
azheboy e vae row
azheboy-e-jiiamaan ni row boat;
pl azheboy-e-jiiamaanan
azhegiwe vae returns
azhigwa pc now
aabadad vii be used
aabaji' vta use someone
aabajitoon vti use something
aabawaa vii warm weather
aabaaakawi' vta revive someone
aabdining pc once
aabitapn, pv half
aabizhishin vai perk up, come to, come back to life
aada'/aada'w/- vta arrive before someone
aadamoobii na automobile; pl aadamoobiig
aadizookaan na main character of a traditional story, Wenabozho; pl aadizookaanag
aadizookaan ni, na traditional story; pl aadizookaanan; also aadizookaanag (for some dialects this word is animate, for others it is inanimate)
aagim na snowshoe; pl aagimag
aagonwetam vai disbelieve
aagonwetan vti disbelieve something
aagonwetaw vta disbelieve someone
aajigwaazh/aajigwaan/- vta hook someone, catch someone with a hook
aakoziinaagozi vai look sick
aakoziwin ni sickness; pl aakoziwinan

aakoziiwigamig ni hospital; pl aakoziiwigamigoon
Aanakwad name name of Lac Courte Oreilles elder Aanakwad
aanawipc anyhow, despite, although, but
aanawitaw vta disbelieve someone
aangodinong pc sometimes
aanike-pv sometimes
aanikesequential, next in a sequence
aanind pc some
aanind dash pc the others
aanish pc well, well then
aanishinaa pc well then
aanizhitalyrs, quit, finish, give up
aaniinchow, why
aaniin danaa pc well why?, well how?, why not?
aanindai pc where
aanish pc well now
aanji-ayaavai change one’s condition
aanjibiian vti retranscribe, rewrite
aanjigozi vai change residence, move; also aanji-gozi
aanon-pv in vain, to no avail, without result
aapijipc very
aapijitaavai to be about
aasamigaabawivta stand before someone
aasaakamig nimoss; pl aasaakamigoon
aatayapc exclamation (of male speech)
aate' vta extinguish him
aatebadoon vti turn off the light
aawadii vai haul things
aawadoon vti haul something
aawan  *vii* be a certain thing
aawazh /aawaN-/ *vt* haul
someone
aawi *vai* be
aayaapii *pc* from time to time,
every once in a while
aazhawa'am *vai* go across by
boat
aazhawyayi'i*ii* *pc* opposing
bank of a body of water
aazhawaadaga*a* *vai* swim across
aazhikwe *vai* scream
aazhogan *pc* across
Aazhoomog *place* Lake Lena,
Minnesota

B, C

bababakite’ /babakite’w/- *vt*
box someone, hit someone
repeatedly
babagiwayaaneshkimo*nd* *ni*
cloth bag; *pl*
babagiwayaaneshkimo*nd*;
also
babagiwayaanimashkimo*nd*
baba*aa- *pv* go about, here and
there
babaamadi*z* *vai* travel
babaamendan *vt* care about,
pay attention to something
babaamenu*mi* *vai* care about,
bother with someone
babaamibato*o* *vai* run about
babaamibizo *vai* drive about
babaamini*z*ha’
/babaamini*z*ha’w-/ *vt*
chase someone about
babaamise *vai* fly about
babaamose *vai* walk about
babaamoode *vai* crawl about
babimise *vai* fly around
babimose *vai* walk around
babizindaw *vt* listen to
someone repeatedly
babii*ni*zi*ka*wa*ga*gan *n* *i*
coat,
jacket; *pl*
babi*ni*zi*ka*wa*ga*gan;
also
babi*zi*ka*wa*ga*gan
bada*ki*de *vii* be planted, be
placed in the ground
bagaboode*go*zi *vai* move to a
new residence by water
bagadoodego*zi* *vai* move here
together (as a family)
bagamibizo vai drive up, arrive by motor
bagaan na nut; pl bagaanag
bagaanibimide ni peanut butter
bagamise vai arrive by flight
bagamishkaw vta encounter someone upon arrival
bagandizi vai lazy, incompetent
bagidanaamo vai breathe, exhale
bagidin vta offer someone, release someone
bagidinan vti set something down, release something, offer something
bagidinise vai stack wood, pile wood
bagijwebin vta release someone, let go of someone
bagijwebinan vti let go of something, release something
bagoneganaanjigaade vii have a hole shot through
bagosendan vti beg for something, hope for something
bakade vai hungry
bakadenaagozi vai look hungry
bakazhaawe vai clean fish
bakaan pc different
bakaaninakamisidoon vti make something different, change the condition of something
bake vai go off to the side
bakinaw vta beat someone in a contest
bakinaage vai win
bakite’an vti hit something, strike something
bakitejii’ige vai play baseball
bakite’odiwag /bakite’odi-/ vai they hit one another
bakobii vai go down into the water
bakobiigwaashkwani vai jump in the water
bakobiise vai fall into the water
bakwajindibezh /bakwajindibezh-w- vta scalp someone
bami’ vta support someone, take care of someone
bami’idizo vta be self sufficient
bamoozhe vai baby-sit
banaadizi vai be spoiled
banaajitoon vti spoil something, ruin something
bangii pc little bit, small amount
bangiiwagizi vai be a little bit, be few
banzo /banzw-/ vta singe someone
bapawaangeni vai flap wings, beat wings
batwaadan vti race after something
bawa’am vai knock rice
bawa’iganaandan vti knock rice
bawa’ilinaan vai pincherry; pl bawa’ilinaan
Bawatig place Sault Ste. Marie; also Bawating
bawaazh /bawaazN-/ vta dream about someone
bazakiteniwan vii built low to the ground
bazangwaabishim vai dance with eyes closed
bazigwi vai get up, stand up
bazhiba’ /bazhiba’w- vta stab someone
bashiba’oden  vti  it stabs someone (reflexive)
baabaabasaabigad  vii tighten up around something
baabige  pc  immediately
baabii’  vta  wait for someone
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
baakininge  vai  lift (something) open
baakizige  vii  it is consumed in flames
baamaadagaa  vai  swim about
baamendan  vti  pay attention to something
baanimaa  pc  afterwards, later on
baapaagaakwa’an  vti  knock on something (of wood)
baapaagokozhiwewinin  na  barber; pl
baapaagokozhiwewiniwin
ag  baapaagokozhiwewininwi  vai  be a barber
baapaase  na  red headed woodpecker; pl  baapaaseg
baapi  vai  laugh
baapinakamigizi  vai  good time with laughter involved
baasan  vti  dry something; also baasoon
baashkijishkiw  vta explode out of someone
baashkinede  vii  it steams, the breathing is visible

bashkiz  /bashkizw/-  vta shoot at someone
bashkizigan  ni  gun; pl  bashkizigan
bashkizige  vai  shoot
Baatawigamaag  place
Whitefish, Wisconsin
baatayinad  vii  be numerous
baatayinadoon  vti  have a lot of something, plenty
baatayino  vai  plentiful, numerous; also baataniino
baate  vii  be parched, dry
baazagobizh  /baazagobin/-
 vta  scratch someone
bebakaan  pc  different
bebakaanad  vii  be different
bebakaanitaagod  vii  be talked about differently; also bebakaanitaagwad
bebakaanizi  vai  be different
bebezhig  pc  one at a time
bebezhigooganzhi  na  horse; pl bebezhigooganzhi
bebezhigooganzhiwigaan  ni  stable; pl bebezhigooganzhiwigaanan
bebiboon  pc  each winter
bedose  vai  walk slowly
bekaa  pc  wait
bekish  pc  at the same time
bengo-bakwezhigan;  na  flour; also bibine-bakwezhigan
beshizh  /beshizhw/-  vta cut someone
besho  pc  near
bezhig  nm  one
bezhig  pc  certain one; also abezhig
bezhigo  vai  be one, there is one, be alone
Bezhigoogaabaw name
Bezhigoogaabaw (Stands Alone)
bi- pv coming
bibine-bakwezhigan na flour;
also bengo-bakwezhigan
biboon viti winter
biboonaginzo vai be so many
years old
bigishkiga'iise vai chop wood
into kindling
bijjinag pc after a while,
recently, just now, for the first
time
Bikoganaagan place Danbury,
Wisconsin
bikwaakwad ni ball; pl
bikwaakwadoon
bima'adoon viti follow it along
bimagoke viti it rubs off onto
something
bimaadagaay vai swim by
bimaadizi vai lives, life goes by
bimaadiziishi vai be alive
bimaadiziwin ni life
bimaadiziwinagad viti lives
bimaaji’ vta save someone's life
bimaaazhaaame vai go along
the shore
bimi-ayaa vai come by
bimibatoo vai run
bimibagi vai it goes along (in
its calling)
blimibide viti speed along, fly
along, drive along
blimibizo vai drive by
blimishkaa vai paddle by
blimiwizh /blimiwiN/- vta
carry someone along, bring
someone along
blimose vai walk
bimoom vta carry someone on
one's back
bimoomigoo-apabiwin ni
saddle; pl bimoomigoo-
apabiwinan
bimoonda’ vta carry something
for someone
bimoondan vti carry something
off on one's back
binaadizi vai pass away, die
bi-naadin vti fetch it here, haul
something inside
bi-naagozi vai appear, come
forth
binaan vta carry someone away
binaanoondan vti acquire
knowledge or something
bi-naazikaw vta come to
someone
bine na partridge; pl binewag
bineshiinh na bird; pl
bineshiinyag
bineshiinyiwi vai be a bird
binesi na thunderbird, eagle,
large bird; pl binesiyag
bingwe’ombaasin viti cloud of
dust is stirred up
binoobaan vta mark someone
biskaakonebidoon vti turn
something on (appliance)
biskitenaagan ni birch bark sap
bucket; pl
biskitenaaganan
bizagaabiigizh
/bizagaabiigiN/- vta lead
someone (horse or dog)
bizaani-bimaadizi vai live
quietly
bizindaw vta listen to someone
bizigwebakiteshin vai spill
things as a result of falling
bizishig pc empty
bizhishigozi vai be single
bizhishigwaaw vii be empty
bii vii be a certain amount of liquid
bii’ vta wait for someone
biibaagiim vta call out for someone
biibii na baby; pl biibiiyag
biibiliwi vai be a baby
biidaboono vai float here, approach by water
biidaasamishkaa vai arrive by water
biidnamaw vta hand something over to someone
biidoon vti bring something
biidwewe vai be heard approaching
biidwewebizo vai be heard approaching by motor
biikojiyi vai have a pot belly, be plump
biiminakwaan ni rope; pl biiminikawaanan
biinad vii be clean
biinashkina’ /biinashkina’w-/ vta load ammunition into someone
biindasaagan ni raft; pl biindasaaganan
biindashkwaazh /biindashkwaan-/ vta stuff someone
biindaakojige vai offer tobacco
biindaakoozh /biindaakooN-/ vta offer someone tobacco
biindiig pc inside
biindiige vai go inside, enter
biindiigebatoo vai run inside
biindiigenaazhikaw vta chase someone inside

biindigenisin vii wood is brought inside
biindigewin vta bring someone inside
biindigeyaanimagad vii it enters something
biindigeyoode vai crawl inside
biini’ vta clean someone
biinish pc until, up to, including
biinitoon vti clean something
biinjayi’ii pc inside
biinji- pn, pv inside
bil’o vai wait
bilizikan vti wear something
biizikiigan ni clothing; pl bilizikiiganan
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawazh /boodawaaN-/ vta build a fire for someone
boodawe vai build a fire
booni’ vta quit someone, leave someone alone
booni- pv quit an activity
boonitoon vti leave something alone, quit something
boonii vai perch, come to rest from flight
boono vai float, drift
boozhoo pc hello
boozi’ vta give a ride to someone
bwaan na Dakota Indian; pl bwaanag; also abwaanag
Bwaanakiing place Sioux lands, Dakota country
bwaana’owi vai feeble
chi- pv, pn large, big
chi-agaamiing pc across the ocean
Chi-agamiiing *place* Europe
chimookomaani*kaazo* *vai* be called something in American
(English)

**D**

dabasagidaaki *pc* knoll
dabasagoode *vii* hang low
dabazhiish *pc* at the bottom of a
lodge
dagon *vii* be located in a certain
place
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
dakamanji’o *vai* feel chilly, feel
cold
dakama’o *vai* ferry across
dakamaashi *vai* sail, cruise (by
wind)
dakamii *vai* ferry
dakaasin *vii* frigid, cold wind
dakonan *vti* grasp something
dakoozi *vai* be short
dakwam *vta* bite someone, get a
hold of someone
dakwamidiwag /dakwamidi-/ *vai* they bite one another
dakwange *vai* bite
danademo *vai* live in a particular
place
danakii *vai* dwell, live, reside
danaapi *vai* laugh in a certain
place
danaasag *pc* so to speak
danizi *vai* stay somewhere,
belong somewhere
danwewidam *vai* be heard
speking in a certain place
dash pc and, but
dashiwag /dashi-/ vai they are
a certain number, they are so many
dasing pc times, so many times
daso-giizhigon vii it is so many days
dawaaaj pc preferable, better to
dawegishkaa vii form a part, gap
dazhi- pv location
dazhim vta talk about someone
dazhindan vti talk about something
dažhinijigaade vii be talked about
dažhishin vai be buried in a certain place, lie in a certain place
dažhitaa vai spend time in a certain place
dažhiikan vti be involved with something, work on something
dažhiikaw vta work on someone, dress someone out (animal)
dažhiikodaadiwag /dazhiikodaadi-/ vai they are involved with one another
daan vai dwell
daangandan vti sample something by taste
daangigwanenige vai+o sign things
daanginan vti touch something
daangishkaw vta kick someone, kick someone along
de- pv sufficiently, enough
Debaasige name Debaasige
(Light of the Sun)
debbido vai+o grapple over something, grab things
debibidoon vti catch something, grab something
debibizh /debibiN-/ vta catch someone
debinakaak pc carelessly, any old way
debwenim vta believe someone, be convinced by someone
debwetan vti believe something, heed something, e.g. a warning or belief
debwetaw vta obey someone, believe someone
debweyendam vai become convinced, come to believe something
degitenim vta be impressed with someone
dewe’igan na drum; pl
dewe’iganag
diba’igan ni hour; pl
diba’iganan
diba’igebii’igaans ni receipt; pl dib’aigebii’igaansan
dibaabandan vti inspect something, look something over
dibaadodan vti tell about something
dibaajim vta tell stories about someone
dibaajimo vai tell stories
dibaajimotaw vta tell someone stories
dibaajimowin ni story; pl
dibaajimowinan
dibaakonigewinini na judge or lawyer; pl
dibaakonigewiniwag
dibaakwa’ vta charge someone with an offense, pass judgement on someone
dibaakwan \( \textit{vta} \) indict someone
dibi \( \textit{pc} \) wherever, I don't know
where
dibidaabaan \( \textit{ni} \) wagon, carriage;
\( \textit{pl} \) dibidaabaanan
dibiki-giizis \( \textit{na} \) moon; \( \textit{pl} \)
dibiki-giizisoog
dibishkoo \( \textit{pc} \) just like
dibishkookamig \( \textit{pc} \) opposite,
right across
dimii \( \textit{vii} \) deep water
dino \( \textit{pc} \) kind, type
dinowa \( \textit{pc} \) kind, type
ditibiwebishkigan \( \textit{ni} \) bicycle;
\( \textit{pl} \) ditibiwebishkiganan
ditibizo \( \textit{vai} \) roll along, speed
along by rolling
doodoon \( \textit{vta} \) do something to
someone
dooskaabam \( \textit{vta} \) peek at
someone

dibaakwan \( \textit{vta} \) indict someone
dibi \( \textit{pc} \) wherever, I don't know
where
dibidaabaan \( \textit{ni} \) wagon, carriage;
\( \textit{pl} \) dibidaabaanan
dibiki-giizis \( \textit{na} \) moon; \( \textit{pl} \)
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right across
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ditibizo \( \textit{vai} \) roll along, speed
along by rolling
doodoon \( \textit{vta} \) do something to
someone
dooskaabam \( \textit{vta} \) peek at
someone

E

edino’o \( \textit{pc} \) even, also
Eko-biising \( \textit{place} \) Duxbury,
Wisconsin
enda- \( \textit{pv} \) just
endaso- \( \textit{pv} \) every
endaso-dibik \( \textit{pc} \) every night
endaso-giizhig \( \textit{pc} \) every day;
also endaso-giizhik
endazhi-ganawenimindwaa

gichi-aya’aag \( \textit{place} \)
nursing home
endaawigam \( \textit{ni} \) dwelling; \( \textit{pl} \)
endaawigamoon
enigok \( \textit{pc} \) with effort, forcefully
enigoons \( \textit{na} \) ant; \( \textit{pl} \)
enigoonsag; also: enig
enigoowigamig \( \textit{ni} \) ant hill; \( \textit{pl} \)
enigoowigamigoon
eniwek \( \textit{pc} \) relatively
eshkam \( \textit{pc} \) increasingly so
eta \( \textit{pc} \) only
eta go gaawiin \( \textit{pc} \) except
eya’ \( \textit{pc} \) yes; also enh

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G, H

gabaa vai disembark, get out of a vehicle or a boat
gabaashim vta boil someone (in water)
gabe- pv, pn all, entire
gabe-zhigwa pc all the time now
gabeshi vai camp, set up camp
gabikaw vta catch up to someone
gadedan vti think something is funny, think in a humorous way about something
gaganoondamaw vta talk for someone
gaganoonidiwag /gaganoonid/-vai they talk to one another, converse
gaganoozh /gaganooN/-vta converse with someone
gagaanzitan vti act contrary to a warning or belief
gagidagishin vai have spotted fur
gagiibaadad vti foolish
gagiibaadizi vai naughty, foolish
gagiibaakwan vti block something, dam something
gagiibidwe vbe be quiet for a time, be heard periodically
gagiiijiidiye vai be constipated
gagliikwewinini na preacher; pl
gagliikwewininiwag
gagwaadagito vai suffer
gagwaanisagendaaagozi vai be considered terrible, be considered disgusting
gagwe- pv try
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
ganawaabanda’iyaa viti be revealed
ganawaabandan vti look at something
ganawenim vta look after someone
ganoozh /ganooN/-vta call to someone, talk to someone
gashkapidoon vti bundle something up
gashki’ vta earn someone
gashkibidaagan na tobacco, pipe or bandolier bag; pl
gashkibidaaganag
gashkigwaaso vai sew
gashkimaa pc I’ll show you, come on, look
gashkinan vti do something to the extent of one’s ability
gashkitoon vti be able to do something, be successful at something
gashkendam vai sad
gawanaandum vai starve
gayaashk na seagull; pl
gayaashkwag
gaye pc and
gayesh pc and also
gaabawi vai stand
gaag na porcupine; pl gaagwag
gaaginaagozi vai look like a porcupine
gaagiigidoo-biwaabikoons ni telephone; pl gaagiigidoo-
biiwaabikoonsan

gaaigijibidoon vti finish tying
something off

gaaigijitoon vti appease
something

Gaa-jiikajiwegamaag place
Roy Lake, Minnesota

ganda’igwaason ni thimble;
pl gaanda’igwaasonan

gaandaki’ige vai pole

gaanjweba’ige vai put logs
through a water shoot

gaashkiishkigijibizh
/gaashkiishkigijibin/-
vtta slice somebody into pieces

gawii’awiwi vai+o thwart
people

gawiiin pc no

gawiiin ginwenzh pc not long

gawiiin ingod pc not a single
thing

Gaa-zagaskwaajimekaag place
Leech Lake, Minnesota

gaaazootaw vta hide from
someone

gaazhagens na cat; pl

gaazhagensag

Gichi-miigaadling ni-pt World
War II

gegapii pc eventually

gegaa pc almost

gegot pc truly, really

gego pc don’t

gego pc something

gemaa gaye pc or

gete- pn old time, old fashioned

geyaabi pc still

gezikwendar vti vaguely
remember something

gezikwenim vta vaguely
remember someone

gibaakwa’ vta lock someone up,
imprison someone

Gibaakwa’igaansing place
Bena, Minnesota

gibaakwe vii be blocked up, be
dammed

giboodiyegwaazon na pants;
pl giboodiyegwaazonag

gibwanaabaawe vai drown

gichi- pn, pv very, greatly

gichi-aya’aawi vai grown up;
also: gichaya’aawi

Gichi-
ginwaabikobaashkizigan
ni cannon; pl gichi-
ginwaabikobaashkiziganan

gichimookomaan na white
man; pl

gichimookoomanag; also
chimookomaan

gichi-waasinogaan ni big
domed lodge; pl gichi-
waasinogaan

Gichi-ziihiing place St. Croix
River

gidasige vai parch rice

gidimaagiizi vai be poor,
humble

gigizheb pc in the morning

gigizhebaa-wiisini vai eats
breakfast

gigizhebaawagad vii be
morning

gijjigibi vta snare someone

gikendan vti know something

gikendaasowigamig ni
college, university; pl

gikendaasowigamigoon
gikenim vta know someone

gikinawabi vai learn by observing

gikinawaajitoon vti inscribe something, mark something (bark, rock)

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

gikinoo’amaagewigamig ni school; pl

gikinoo’amaagewigamigo on

gikinoo’amaagozi vai be a student, go to school

gimoodin vti steal something

gina’amaw vta forbid someone

ginigawi’ vta mix someone

ginigawisidoo vti mix something, intergrade something

ginigawisin vii be mixed

Giniw-aanakwad name Giniw-aanakwad (Golden Eagle Cloud)

ginjiba’ vta run away from someone

ginjiba’iwe vai escape by fleeing, run away

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

gitiwaakwaaligaade vii it is made of logs, it is made of corduroy

gitiziim na parent, ancestor; pl

gitiziimag

giziibiiga’ige vai wash clothes

gizhaabikizan vti heat something

gizhaabikizigan ni stove; pl gizhaabikiziganan

gizhaagamezan vti heat something (liquid only); also
gizhaagamizan

gizhiibatoo vai run fast
gizhiibazhe vai be itchy
gizhiibizi vai itchy
gizhiibizo vai drive fast
giigoonh na fish; pl
giigoonyag

giigoonh-oodenan na fish camp; pl
giigoonh-oodenawan

gii’igoshimo vai fast for a vision

giimi vai escape

giimoodad vtii secret

giimoozikaw vta sneak up on someone

giin pc you, yourself

gishka’aakwe vai cut timber

gishkaabaagwe vai thirsty

gishkaabaagwenaagozi vai look thirsty

gishkaabikaa vii there is a cliff

gishkiboojige vai saw wood

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

gishkizh /gishkizhwa- vta cut through someone

gishkitoon vti slice it

gishkizhan vti cut it through

gishkizhaa vai be cut through

gishkowe vai stop crying, stop making a vocal noise

gishpin pc if

giwanimo vai tell lies

giwashkwe vai dizzy
giwashkwebatoo vai run
         staggering
giwashkwebi vai be drunk
giwe vai go home
giwebatoo vai run home
giwegozi vai move home
giwenh pc as the story goes
giweewin vta take someone
         home
giwiizi vai be an orphan
giwiiziigamig ni orphanage; pl
giwiiziigamigoon
giyose vai hunt
giizikan vti take an item of
clothes off the body
giiziz /giizizw-/ vta finish
cooking someone
giizizan vti cook something
giizizekwe vai cook
giizhaa pc beforehand, in
         advance
giizhendam vai decide, make a
         resolution
giizhichigaademagad vti
         finished, done
giizhig na day, sky
giizhigad vti be day
giizhige vai complete (building)
giizhitoon vti finish something
giizhiikan vti finish something
giizhilakaw vta finish someone,
         finish working on someone
giizhiitaavai ready
giizhooshim vta wrap, bundle
         someone up warm-like
giizhoozi vai be warm
go pc (emphatic particle)
godaganaandam vai suffer
         miserably from starvation
godagaagomin ni blackberry;
         pl godagaagominan
godandaman vti taste something,
         sample something
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
gonimaapc possibly, perhaps,
         for instance
gopiivai go inland
gosha pc (emphatic)
goshi /gos-/ vta fear someone
goshko’ vta scare someone
gotan vti fear something
gozi vai move, change residence
gookooko’oo na owl; pl
gookooko’oog
gwanaajiwenvii beautiful
gwanaajivi vai nice, beautiful,
         glorious
gwashkozi vai wakes up
gwayako- pv correctly
gwayakotan vti hear something
         correctly
gwayakose vti be correct, be
         right
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
gwiwizensiwi vai be a boy
Gwiwizensiwi-
         zaaga’iganiing place Boy
         Lake, Minnesota
Gwiwizensiwi-zibiing place
         Boy River, Minnesota
gwiiwizensidewe'igan  
little boy drum
hay'  
PC  too bad; also: hai'
haaw  
PC  all right, ok

I, II

i'iw  
PR  that one (inanimate)
ikido  
vai  say
iko  
PC  as a habit, customarily
ikwa  
NA  louse;  PL  ikwag
ikwabi  
vai  sit elsewhere
ikwanagwene  
vai  roll up shirt sleeves
imaa  
PC  there
imbaabaa  
NA  my father;  PL
imbaabaayag
in'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
inamanji'o  
vai  be a certain condition
inandawenim  
vai  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  gift someone in a certain way
inapinazh  
/inapinaN-/  vta slice someone
inapine  
vai  be ill in a certain way
inashke  
PC  look, behold
inataadiwag  
/inataadi-/  vai they gamble, play games together in a certain way
inawemaagan  
NA  relative;  PL
inawemaaganag
inawiindamaage vai speak in a certain way
inabi vai glance, peek
inaadagaag vai swim in a certain way
inaadamaw vta help someone in a certain way
inaadodan vti talk about something
inaajimo vai tell
inaakonige vai make a decree, law
Inaandagokaag place Balsam Lake, Wisconsin
inaanzo vai be colored a certain way
indaga pc please
indangishkaw vta kick someone in a certain way
indanitaawaadizookwe vai tell stories in a certain place
inday nad my dog; pl indayag
indedo nad my father
indengway nïd my face; pl
indengwayan
indibaajimo vai tell things in a certain way
indiya nad my hind end
indoodem nad my clan; pl
indoodemag
inendam vai think
inendamowin ni thought
inendaagozi vai be thought of in a certain way, have a certain destiny
inenim vta think of someone
ingichi-niigi'ig nad my grandparent; pl ingichi-niigi'igoog
inglw pr them (animate)
ingod pc singularly
ingodiba'igan pc one mile or one hour
ingoding pc one time
ingodoninj pc one inch
ingodwaasoninj pc six inches
ingodwewaan pc pair
ingoji pc somewhere, approximately, nearly
ingwana pc it turns out that, it was just so
ingwizis n'ad my son; pl
ingwizisag; also ningozi
inigaazi vai be poor, pitiful
iniginan vti ply something away
inigini vai be a certain size
ininan vti hand something down, present something
inin na man; pl ininiwag
ininigaade vti it is handled in a certain way
inigaatesidoon vti spread something out
inigokwadeyaa vii be a certain diameter
inikaw vta name someone
inikaa vai condition or life turn out a certain way
inime'odishi /inime'odis/- vta host someone
iniminaw vta hand something to someone
initaagwad vii sound a certain way
iniw pr those (inanimate)
inizh /inizhw/- vta cut someone
inibin vta line someone up in a certain way
inibin vti line something up in a certain way
injichaag /-jichaag-/ nad my soul, my spirit; pl
injichaagwag
inose vai walk a certain way,
walk to a certain place
inwaade vii be a sacred place
inwe vai make a certain sound,
speak a certain language, make
a characteristic call (quack,
bark)
inwemagad vii something
sounds, something is spoken
inwewedan viti 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
iskkedewaaboo ni whiskey
iskkone vai survive
iskkonigan ni reservation; pl
iskkoniganan
iskkwam vta place a corpse in a
certain way
iskkwa- pv after
iskkwakamigad vii be over
with
iskkwaane vai survive an
epidemic
iskkweyaang pc behind, in the
rear, in the past
ishpate viti there is deep snow
ishpaagonagaa viti be deep
snow
ishpi- pv above
ishpimining pc up above, high, in
heaven
iskigamizigan ni sugarbush; pl
iskigamiziganiin
iskigamizige vai sugar off
itaming loc place, at a certain
location
iwapii pc at that time
iye pr that one
izhaa vai goes there
izhaagowaataa vai climb onto a
rock from the water
izhi /IN- vta say to someone,
call someone
izhi’ vta deal with someone a
certain way, make someone a
certain way
izhi- pv thus, thusly
izhi-ayaa vai to be of a certain
condition
izhichigaazh /izhichigaan-/ vta treat someone a certain
way
izhichigaazo vai be treated a
certain way
izhichige vai does so
izhichigewinagad vii be done
(this way)
izhidaabaazh /izhidaabaaan-/ vta drag someone to a certain
place
izhidaabii’iwe vai drive in a
certain way
izhijiwan vii it flows
izhinaw vta think of someone a
certain way, think of someone
respectfully
izhinaagozi vai look like, be in
the form of
izhinaagwad vii it looks a
certain way
izhinaazhikaw vta chase
someone to a certain place,
send someone to a certain
place; also izhinaazhishkaw

izhinikaadan vti name
something, call something a
certain name

izhinikaade vii be called
izhinikaazh /izhinikaaN-/ vta
name someone a certain way

izhinikaazo vai he is called
izhinikaazowin ni name; pl
izhinikaazowinan

izhinoo’an vti point at
something

izhinoo’ige vai point
izhitoon vti prepare something

izhitwaai vai have a certain
custom, belief or religion

izhitwaawin ni faith, religion;
pl izhitwaawan

izhiwe vai something happens to
someone

izhiwebad vii it happens
izhiwebizi vai condition,
behaves a certain way

izhiwidoon vti take something
izhiwijigaazo vai be carried or
taken to a certain place

izhiwizh /izhiwiN-/ vta take
someone somewhere

iizon pc as the story goes; also
iizin

J, K

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

jejniibaan pc various different
locations

Jejaakwaag place Markville,
Minnesota

ji- pv to, so that, in order to

jiibaakwaadan vti cook
something

jiibaakwaazh /jiibaakwaaN-/ vta cook someone

jiigayii pc adjacent
jiigeweyazhagaame vai walk
along the shore

jiigi- pv, pn near

jiigibiig pc along the shore, by
the water

jiigishkoe pc near the fire
konaas ni cloth, sheet; pl
konaasan
madaabii vai go to the shore
madaabiiba' vta run away from someone to the shore
madaabigozi vai move to the shore
madoooodoo vai attend sweat lodge ceremony
madwe-ikido vai be heard to say, speak from a distance
madwe'ooode vai be heard crawling
madwezige vai be heard shooting
maji-izhiwebizi vai misbehave
majiwi vai be bad
makade-maanishtaanish na black sheep; pl makade-maanishtaanishag
makadewiyyaas na black man, African American; pl makadewiyyaasag
makakoonsike vai make baskets, make containers
makam vta take something away from someone by force
makizin ni shoe, moccasin; pl makizinan
makoons na little bear, bear cub; pl makoonsag
makwa na bear; pl makwag
makwan vii it is easy to peel (bark)
mamaazikaa vai agitate, move
mami /mam-/ vta pick someone up, take someone
mamikwendan vti recollect things

mamiskoshkiinzhiwge 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
manidookaadan vti consider something spiritual
Manidoo-minisaabikong place Spirit Rock Island
manidoowendar vti consider something sacred
manoomini ni Menomini Indian; pl manoominiig; also omanoomini
manoominike vai harvest rice
manoominike-giizis na September, the ricing moon
mashkawazhe vai have rough markings on the skins, e.g. scabs or severe rash
mashkawisini vii be strong
mashkawizi vai be strong
mashkawiziwin ni strength
mashkijiitad ni tendon; pl mashkijiitadon
mashkiki ni medicine
mashkikiwiwigamig ni pharmacy, hospital
mashkikiwiwinini na doctor; pl mashkikiwiwininawg
Mashkimoadaang place Bagley, Minnesota
Mashkii-zibiing place Bad River, Wisconsin
mashkode \textit{ni} prairie; \textit{pl} mashkoden
mashkodewanishinaabe \textit{na} prairie Indian; \textit{pl}
mashkodewanishinaabeg
mashkosaagim \textit{na} grass
snowshoes; \textit{pl}
mashkosaagimag
mawadishi /mawadis-/ \textit{vta} visit someone
mawadishiw \textit{vai} visit
mawadisidiwig /mawadisidi-/ \textit{vai} they visit one another
mawi \textit{vai} cry
mawim \textit{vta} cry for someone
mawinazh /mawinaN-/ \textit{vta} attack someone, charge
someone
mawinz \textit{vai} pick berries, go blueberry picking
mawishki \textit{vai} be a cry-baby, cry constantly
mayagwe \textit{vai} speak strangely, speak a different language
mazinichigan \textit{na} image, statue, doll; \textit{pl} mazinichiganag
mazinichigaa \textit{vai} be represented in effigy, be represented as an image
mazinaatesijig \textit{ni} television; \textit{pl} mazinaatesijigan
mazinaatesijiganimakak \textit{ni} television set; \textit{pl}
mazinaatesijiganimakakoon
mazitaagozi \textit{vai} cry out
maada’adoon \textit{vti} follow something (trail, road)
maadanok \textit{vai} start working
maada’ook \textit{vai} share, share things, distribute
maadakide \textit{vii} it starts on fire
maadakizige’idim \textit{vii} it bursts into flames
maaadapine \textit{vai} fall ill
maajaa \textit{vai} leave
maajaa’ \textit{vta} send someone off, conduct funeral services for someone
maajiba’idiwig /maajiba’idi-/ \textit{vai} run away together, flee in a group
maajinizhikaw \textit{vta} chase someone off
maajitoon \textit{vti} start to make something
maaji \textit{vai} start an activity
maaji- \textit{pv} start
maajibadaabii \textit{vai} start to come to the shore
maajiidoon \textit{vti} take something along
maaji \textit{vai} grow up, start to grow
maaji \textit{vii} start new condition, grow
maaji \textit{vta} work on someone
maaji \textit{vai} start, start one’s life
maaji \textit{vii} start to move
maajiizh /maajiN-/ \textit{vta} take someone along
maakabi \textit{vai} wound people
maamakaaj \textit{pc} unbelievable, amazing, awesome
maamawi \textit{pc} all together
maamawookan \textit{vti} do something together, do something in the company of others; also \textit{maama’ookan}
maamawootaa \textit{vai he is put together, combined; also} \textit{maama’ootaa}
maamiginan vti collect something, put something together
maanaadizi vai be ugly
maanendan vti feel bad about something
maang na loon; pl maangwag
maanishtaanish na sheep; pl maanishtaanishag
maanishtaanishibiwiin na wool
maanzhi-ayaa vai be bad off
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
megwa 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
memaangishen na mule; pl memaangishenyag
memwech pc exactly, just that, it is so
meshkwad pc instead
Metaawangaag place Hertel, Wisconsin
Metaawangaansing place Little Sand Lake, Wisconsin
mewinza pc long ago
michisag ni floor; pl michisagoon
midaaswi nm ten
midewakienzi na mide priest; pl midewakienziiyag
midewanian na mide Indian; pl midewanianabeg
midewi vai be mide
midewiwin ni medicine dance, medicine lodge ceremony; also midewin
migi vai bark
migizi na bald eagle; pl migiziwag
migizi-giizis na February
migoshkaaji’ vta pester someone, bother someone
migoshkaaji’iwi vai be a pest, annoying
migwandagoon vti grow
mikan vti find something
mikaw vta find someone
mikigaazo vai he is found somewhere
mikwamiwan vti 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 mindimoowen
minik pc amount, certain amount
minikwe vai drink
minikweshki vai drink chronically, be alcoholic
minis ni island; pl minisan
Minisooding place Minnesota
minjikaawan na glove, mitten; pl minjikaawanag
minjiminan vti hold something in place, steady something
minji-nizh pr both
minobii vai be pleasantly drunk, be tipsy
minochige vai do good
minogaamo vai be pleasingly plump
minopogozi vai tastes good
minotoon vti make something nice, good
minozogo vai he is well done
minwabi vai sit comfortably
minwaaban vti look favorably upon something
minwendagwad vii be fun, likable
minwendar vti like something
minwendagwad vii be funny, humorous
minwenim vta like someone
misawandan vti want something, desire something
misawandan vti want something, desire something
misabe na giant; pl misaabeg
misabooz na hare, jack rabbit; pl misaaboozog
mishiimin na apple; pl mishilminag
Misi-zaaga’iganing place Mille Lacs, Minnesota
Misizibi place Mississippi River
miskomin ni rasberry; pl miskominan
miskwaabiminh na red oshier, red willow; pl miskwaabiminhig
Miskwaagamiwi-Zaaga’iganing place Red Lake, Minnesota
miskwaanzigan ni head roach; pl miskwaanziganan
miskwiwi vai bleed, be bloody
miskwiwinjiishin vai bleed on things, drip blood
mitaawigan pc rare back
mitig na tree; pl mitigoog
mitigokaa vii be a forest
mitigwaab na bow; pl mitigwaabig
miziwe pc all over, everywhere
miziwezi vai intact
mii pc it is, there is
miigaadiwini-
gikinoo’amaadiiwigamig ni military school; pl
miigaadiwini-gikinoo’a= maadiiwigamigoon
miigaazh/miigaan/- vta fight someone
miigaazo vai fight
miigaazowin ni fight; pl miigaazowinan
miigiwe vai+o give something away
miijin vti eat something
mijii vta defecate on someone; also mijii
mikana ni path, trail, road
milnawaa pc again
miinigoowaawiwig
/miinigoowaawi-/- vai they are given something as a group
miish pc and then
miishizinigon vta give someone a whisker rub
miishdaamikan vai have whiskers, mustache; also miishdaamikan,
miishdaamikane
miizh/miim/- vta give someone
<table>
<thead>
<tr>
<th>English</th>
<th>Ojibwe</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>miiziin</td>
<td><em>vta</em></td>
<td>defecate on someone; also <em>miijiin</em></td>
</tr>
<tr>
<td>moogishkaa</td>
<td><em>vai</em></td>
<td>rise up, surface</td>
</tr>
<tr>
<td>mookawaakii</td>
<td><em>vai</em></td>
<td>cry to go along</td>
</tr>
<tr>
<td>mookinan</td>
<td><em>viti</em></td>
<td>bring something out of storage</td>
</tr>
<tr>
<td>mookii</td>
<td><em>vai</em></td>
<td>rise to a surface, emerge from a surface</td>
</tr>
<tr>
<td>moonenimaazaw</td>
<td><em>vta</em></td>
<td>sense someone’s presence</td>
</tr>
<tr>
<td>Mooningwanekaan</td>
<td><em>place</em></td>
<td>Madeline Island, Wisconsin</td>
</tr>
<tr>
<td>Mooniyaang</td>
<td><em>place</em></td>
<td>Montreal, Ontario</td>
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<tr>
<td>mooshkin</td>
<td><em>pc</em></td>
<td>full</td>
</tr>
<tr>
<td>mooshkinatoon</td>
<td><em>viti</em></td>
<td>fill something up with solids</td>
</tr>
<tr>
<td>mooshkine</td>
<td><em>vai</em></td>
<td>be full</td>
</tr>
<tr>
<td>mooshkinebadoon</td>
<td><em>viti</em></td>
<td>fill something up with liquid</td>
</tr>
<tr>
<td>mooshkinebin</td>
<td><em>vta</em></td>
<td>fill someone with liquid</td>
</tr>
<tr>
<td>mooshkinebii</td>
<td><em>vai</em></td>
<td>full of water</td>
</tr>
<tr>
<td>mooska’osi</td>
<td><em>ma</em></td>
<td>shypoke, swamp pump, American bittern; <em>pl</em></td>
</tr>
<tr>
<td>mooska’osiwag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>moozhag</td>
<td><em>pc</em></td>
<td>always</td>
</tr>
<tr>
<td>moozhitoon</td>
<td><em>viti</em></td>
<td>feel something on or in one’s body</td>
</tr>
<tr>
<td>nabaneegaanens</td>
<td><em>ni</em></td>
<td>lean-to; <em>pl</em></td>
</tr>
<tr>
<td>nabaneegaanensan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>na’enimo</td>
<td><em>vai</em></td>
<td>store things</td>
</tr>
<tr>
<td>nagadan</td>
<td><em>viti</em></td>
<td>abandon something, leave something behind; also</td>
</tr>
<tr>
<td>nagadoon</td>
<td></td>
<td></td>
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<tr>
<td>nagamo</td>
<td><em>vai</em></td>
<td>sing</td>
</tr>
<tr>
<td>nagamon</td>
<td><em>ni</em></td>
<td>song; <em>pl</em></td>
</tr>
<tr>
<td>nagamonan</td>
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<tr>
<td>nagamowin</td>
<td><em>ni</em></td>
<td>singing; <em>pl</em></td>
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<tr>
<td>nagamowinan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nagazh</td>
<td><em>/nagaN/-vta</em></td>
<td>abandon someone, leave someone behind</td>
</tr>
<tr>
<td>/nagishkodaadiwag</td>
<td></td>
<td></td>
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<tr>
<td>/nagishkodaadi/-vai</td>
<td></td>
<td><em>vai</em> they meet one another</td>
</tr>
<tr>
<td>nagwaagan</td>
<td><em>ni</em></td>
<td>snare; <em>pl</em></td>
</tr>
<tr>
<td>nagwaaganan</td>
<td></td>
<td></td>
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<tr>
<td>nagwaaganeyaab</td>
<td><em>ni</em></td>
<td>snare wire; <em>pl</em></td>
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<tr>
<td>nagwaaganeyaabiin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nagwaan</td>
<td><em>vta</em></td>
<td>snare someone</td>
</tr>
<tr>
<td>nakom</td>
<td><em>vta</em></td>
<td>answer someone, reply to someone, promise someone</td>
</tr>
<tr>
<td>nakweshkaw</td>
<td><em>vta</em></td>
<td>meet someone</td>
</tr>
<tr>
<td>nakwetam</td>
<td><em>vai</em></td>
<td>answer</td>
</tr>
<tr>
<td>nakwetaw</td>
<td><em>vta</em></td>
<td>answer someone</td>
</tr>
<tr>
<td>namadabi</td>
<td><em>vai</em></td>
<td>sit</td>
</tr>
<tr>
<td>namanj</td>
<td><em>pc</em></td>
<td>I don’t know (dubitative indicator)</td>
</tr>
<tr>
<td>name</td>
<td><em>na</em></td>
<td>sturgeon; <em>pl</em></td>
</tr>
<tr>
<td>namewag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>namebin</td>
<td><em>ma</em></td>
<td>sucker; <em>pl</em></td>
</tr>
<tr>
<td>namebinag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>namebini-giizis</td>
<td><em>ma</em></td>
<td>February</td>
</tr>
<tr>
<td>nanagim</td>
<td><em>vta</em></td>
<td>coax someone, convince someone</td>
</tr>
</tbody>
</table>
nanaa'ichige vai repair, fix
nanaa'idaabaane vai car repair
nanaa'idaabaanewinini na mechanic; pl
nanaa'idaabaanewinini wag
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'iwevinini na medicine man, Indian doctor, healer; pl
nanaaandawi'iwevinini wag
nanaandawi'o vai doctor, heal
nanaandawi'owin ni doctoring, healing; pl
nanaandawi'owinan
nanaandom vta make a request of someone
nanda- pv search
nandakwaandawe vai try to climb
nandam vta recruit someone, enlist someone for war
nandawaabam vta search for someone
nandawaabandan vti search for something, look for something
nandawaaboozwe vai hunt rabbits
nandawendan vti want something, desire something
nandawewem vta search for someone with sound, search for someone by calling out
nandobani vai search for the enemy, go to war
nandobaakinan vti search for something by uncovering and opening
nandom vta invite someone, request something of someone
nandomaakaw vta summon someone
nandomaandan vti smell something
nandone' /nandone'w-/ vta look for someone
naniisaanabi vai be in jeopardy
naniibendaadiwag
/naniibendaadi-/ vai they sleep at one another’s houses
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch taken along; pl
nawapwaanan
nayenzh pc both
nazhike- pv alone
nazhikewi vai be alone
naa pc (emphatic)
nabisijigan ni tape recorder; pl
nabisijiganan
nadamaw vta assist someone
naadin vti fetch something
naana'idaa pc by coincidence
naanaagadawendam vai reflect, ponder
naanaagadawendan vti reflect on something, consider something
naanaagadawenim vta think about someone
naanaakobinawinan vti make a path for something with one’s fingers
naanaazikan vti pay attention to something
naangizi vai be light (weight)
naangizide vai be light footed
(good tracker, good dancer)
naaningim pc often
naanilibawi vai stand around
naaniizaanendaagozi vai be
dangerous
naawakwe-wiisini vai eats
lunch
naawij pc middle of the lake
naazh /naaN/- vta fetch
someone
naazhaabi’igan ni fiddle, violin;
pl naazhaabi’iganan
naazhaabi’ige vai fiddle, play
violin
naazibii vai haul water, haul sap
naazikaage vai approach, go to
people
naazikan vti approach
something
naazikaw vta approach someone
negwaakwaan ni spile; pl
newaakwaanan
Nenabozho name Nenabozho
(Red Lake); also Wenabozho
Nenaandago-ziibiing place
Tamarack River
Nesawegamaag place Shakopee
Lake, Minnesota
Neweyaash name Neweyaash
neyaab pc as it was before
Neyaashiing place Nay-Ah-
Shing, Minnesota
nibaa vai sleep
nibe’ vta offer someone a place to
sleep
nibi ni water
nibinaadin vti fetch water
niibiikaang pc in the water, on
the waterways
nibo vai die

nibwaakaai vai be wise,
intelligent
nibwaakaaminens ni smart
berry, smart pill; pl
nibwaakaaminensan
nichiiwad vii be a severe storm,
catastrophe
nigig na otter; pl nigigwag
nigigwadi vii it is frosted up
nimaamaa naa’i my mother; pl
nimaamaayag
niminaaweshkaa vai paddle
away from shore
nimisad na’d my stomach
nimishoomis naa’l my
grandfather; pl
nimishoomisag
nindaanis naa’l my daughter; pl
nindaanisag
ningaabi’ian vii be west
ningwizis naa’l my son; pl
ningwizisag; also ningozis
ningowabais naa’l my cross-
nephew
ningowezhinaningodwe=
waanagizi vai be a member
of a certain group or family
ninigi’ig naa’l my parent; pl
ninigi’igoog
ninjaanzh nid my nose
ninzishenh naa’l my uncle;
ninzishenhag
nipikwan nid my back; pl
nipikwanan; also nipikon
nisawa’ogaan ni lodge with a
peaked roof; pl
nisawa’ogaanan
nisayenh naa’l my older brother;
pl nisayenyaag
nisaabaawe vai get wet
nisaaboozh /nisaabooN/- vta
float someone downstream
nishi /nis-/ vta  kill someone
nishimis nəɬ my cross-niece
nishiwan vti do away with something
nishiwanaajɪ’aa vai be spared, saved from destruction or death
nishiimenh nəɬ my younger sibling; pl nishiimenyag
niskaadendam vai have angry thoughts
niskaadizi vai angry
nishwaaso-diba’igan pc eight miles or eight hours
nishwaasoninj pc eight inches
nisidiwag /nisidi-/ vai they kill one another, kill each other
nisidotan vti understand something
nisidotaw vta understand someone
nising nm three times
niso-giizhig pc three days
nitam pc first time
nitaawichige vai be good at doing things
nitaawigi vai grow up
nitaawigi’ vta raise someone; give birth to someone
nitaawizi vai be raised
niwiijaan nəɬ my sibling unrelated by blood; pl niwiijaanag
niwiiw nəɬ my wife
niyawe’enh nəɬ my namesake; pl niyawe’enyag
niibawi vai stand
niibidan nid my tooth; pl niibidanan
niibin vii be summer
niibowa pc many; also niibiyo
niigaan pc in the future, forward
niigaanizi vai lead
niigi vai be born
niigi’ vta give birth to someone
niigi’aawaso vai give birth
niigitaw vta bear for someone
niij- pv fellow
niijanishinaabe nəɬ my fellow Indian; niijanishinaabeg
nijaya’aa nəɬ my comrade, my companion; pl niijay’aag
nijiikwenh nəɬ my male friend; pl nijiikwenyag
nijiin nəɬ my friend (used by and in reference to males); pl nijiijiyag
nijiikwenzi nəɬ my fellow (between older men)
niikaanis nə brother, brethren of a certain faith; pl niikaanisag
niikimo vai growl
niimi vai dance
niimi’idiwag /niimi’idiii-/ vai dance with one another
niimi’idiwin ni pow-wow; pl niimi’idiwinan
niin pv me, myself
niinizis nid my hair; pl niinizisan
niisaaki pc downhill
niisaandaw vai climb down
niishim vta place something with someone
niisinan vti lower something
niiwana’/niiwana’w-/ vta beat someone to death
niiwanskindibe’ /niiwanskindibe’w-/ vta give someone a stunning blow to the head
niwezh /niweN-/ vta beat someone, defeat someone
niiwing nm four times
niiyaa pc exclamation (of woman’s speech)
niiyoniŋŋ pc four inches
niiyiŋniŋjiisakaayaa viti be four inches in width
niizh nm two
niizhobimaadizi vai lead a dual life, live in two worlds
niizhodens na twin; pl
niizhodensag
niizhodo-diba’igan pc two miles or two hours
noogigaabawi vai stop and stand in place
noogise vai stop flying
noogishkaa vai stop
noojigiigoonyiwe vai harvest fish
noojimo vai heal
nookomis na my grandmother; pl nookomisag
noonaan vta nurse someone, nourish someone
noondan vti hear something
noondaw vta hear someone
noondaagwad viti heard
noonde- pv need, want, crave
noongom pc today
nooni’ vta nurse someone
noopiming pc in the woods
noopinadoon vti follow something (abstract)
noopinazh /noopinaN/- vta follow someone
nooskwaada’ /nooshkwaada’w/- vta lick someone

O, OO
o’ow pr this one (inanimate)
Obaashing place Ponemah, Minnesota
obi’ayaa ni narrows; pl obi’ayaan
obiligomakakii na toad; pl obiligomakakiig
odamino vai play
odaminotaw vta play with someone
odayi vai be a horse or dog owner
odaabaaan na car; pl odaabaaanag
odaake vai direct, steer affairs
odaapin vta accept someone, take someone
odaapinan vti accept something
odaapinnaa vai take
Odaawaa-zaaga’iganing place Lac Courte Oreilles, Wisconsin; also Odaawaa-zaaga’eganing
odikwami vai have head or body lice
ogichidaa na warrior; pl ogichidaag
ogichidaawi vai be a warrior
gidakamig pc on top of the ground, on the bare ground
ogimaa na chief, boss; pl ogimaag
gimaakwe na head woman; pl ogimaakweg
ojibwe na Ojibwe Indian; pl ojibweg
ojiitaad ni sinew; pl ojiitaadoon
okaadakik ḉa kettle with legs, tripod kettle; pl
okaadakikoog
onjishkaawaaniwe vai be challenged, be up against certain things (in life)
omakakii ḉa frog; pl
omakakig
omanoomini-anishinaabe ḉa Menomini Indian; pl
omanoomini-anishinaabeg; also
manoomini-anishinaabe
omaa pc here
ombi-aayaai vai come to the surface, rise up, have one’s spirit lifted
ombigiyaaawaso vai raise a family
ombigizi vai be loud
omigii vai scab up
omigii vii it is scabby
omin vta furnish oats to someone (animal)
onapizh /onapin-/ vta harness someone, tie someone
onapidoon vti tie something
onashkinadoon vti load something
onaagoshi-wiisini vai eats supper
onaagoshin vii be evening
onda’ibii vai get water from somewhere
ondaakaanezi vai be from somewhere, be raised somewhere
ondamitaa vai be busy
ondaadizi vai be born, come from a certain place
ondaadiziike vai give birth
ondemagad vii boil
ondin vta get someone
ondinamaw vta furnish someone with something
ondinan vti get something from somewhere
onganawisin vii meant to be a certain way, be divined or watched over
ongow pc these ones (animate)
oningwiigan nid his wing; pl
oningwiiganan
oninj nid his finger; pl
oninjiin
onishkaa vai get up (from a lying position)
onizhishin vii be nice, good
oniijaanisi vai has a child
onji- pv reason for
onjibaa vai be from somewhere
onji’idim vai be prohibited from doing something, be restricted
onjigaa vii leak from somewhere
onji jai be from somewhere
onjiikogaa vai come from a remote area
onow pr these ones (inanimate)
onwaachige vai be psychic, have premonitions
onzan vti boil something
onzaabam vta see someone from somewhere, see someone from a certain vantage point
onzaam pc overly, too much, extremely
onzaamibii vai drink too much
onzaamine vai deathly ill, extremely sick
onzibii vai get water from somewhere
opime- pv, pn side
opime-ayl’ii pc on the side of something
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation and Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>opime-miikana</td>
<td>side trail; plural miikanan</td>
</tr>
<tr>
<td>opwaagan</td>
<td>pipe; plural opwaaganag</td>
</tr>
<tr>
<td>opwaaganebi</td>
<td>pipe is offered</td>
</tr>
<tr>
<td>oshaakaw</td>
<td>vta scare someone away</td>
</tr>
<tr>
<td>oshkaabewis</td>
<td>na messenger, official, helper; plural oshkaabewisag</td>
</tr>
<tr>
<td>oshkaabewiswi</td>
<td>vai be messenger</td>
</tr>
<tr>
<td>oshkiniigikwe</td>
<td>na young woman; plural oshkiniigikweg</td>
</tr>
<tr>
<td>oshtiwigidigamig</td>
<td>pc on the roof top</td>
</tr>
<tr>
<td>osidaagishkaw</td>
<td>vta affect someone’s condition, afflict someone with something</td>
</tr>
<tr>
<td>owaaka’tigani</td>
<td>vai has a house</td>
</tr>
<tr>
<td>owiiyawe’enyi</td>
<td>vai be a namesake</td>
</tr>
<tr>
<td>Ozaawaa-zaaga’tiganiing</td>
<td>place Yellow Lake, Wisconsin</td>
</tr>
<tr>
<td>ozaawizi</td>
<td>vai he is brown</td>
</tr>
<tr>
<td>ozhaawashkobigizi</td>
<td>vai have blue welts</td>
</tr>
<tr>
<td>ozhaawashkwaabaawe</td>
<td>vai have blue marks on one’s body</td>
</tr>
<tr>
<td>ozhibii’ /ozhibii’w-</td>
<td>vta write someone down, draw someone</td>
</tr>
<tr>
<td>ozhibii’an</td>
<td>vti write something</td>
</tr>
<tr>
<td>ozhibii’ige</td>
<td>vai write</td>
</tr>
<tr>
<td>ozhichigaade</td>
<td>vii be built</td>
</tr>
<tr>
<td>ozhiga’ige</td>
<td>vai tap trees</td>
</tr>
<tr>
<td>ozhigaw</td>
<td>vta build a house for someone</td>
</tr>
<tr>
<td>ozhige</td>
<td>vai build lodges</td>
</tr>
<tr>
<td>ozhimo</td>
<td>vai flee</td>
</tr>
<tr>
<td>ozhimobatoo</td>
<td>vai run in flight</td>
</tr>
<tr>
<td>ozhishenyi</td>
<td>vai have an uncle</td>
</tr>
<tr>
<td>ozhisinaagane</td>
<td>vai sets the table</td>
</tr>
<tr>
<td>ozhittoon</td>
<td>vti make something</td>
</tr>
<tr>
<td>ozhitaaw</td>
<td>vai prepare</td>
</tr>
<tr>
<td>oodenaa</td>
<td>ni village; plural oodenawan</td>
</tr>
<tr>
<td>oonh</td>
<td>pc oh, well (emphatic)</td>
</tr>
</tbody>
</table>
S, SH, T

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

W

wa'aw pr this one (animate)
wagidigamig pc on the roof
wajebaadizi vai spry, peppy
wajiw ni mountain; pl wajiwan
wakewaji vai get cold easily, unable to withstand cold temperatures
wanagek na tree bark; pl wanagekwag
wanagekogamig ni bark lodge; pl wanagekogamigoon
wanaa'itoon vti fix something wrong
wani' vta lose someone
wanishin vai be lost
wanisin vii be lost
wanitoon vti lose something
wawanendan vti forget something from time to time
wawaabijijiizi vai have dapple colored fur
wawaanendan vti have no understanding of something
wawaasese vii be lightening
wawenabi vai be seated, sit down
wawiiiziigiminag ni dried berry; pl wawiiiziigiminagoon
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
waabanda' vta show someone
waabandan vti see something
waaban ni east
waabashkiki ni swamp; pl
waabashkikiin
waabishkaa vii be white
waabishkaagoonika vii there is a white blanket of snow;
also waabishkaagonaga
waabishkiwe vai be white
waabiingwe vai be pale faced
waaboowayaan ni blanket; pl
waaboowayaanan
waabooyaan ni blanket; pl
waabooyaanan
waabooz na rabbit, cottontail; pl
waaboozoog
waaboozo-miikanens ni rabbit trail; pl waaboozo-miikanensan
waagaakwad ni ax; pl
waagaakwadoon
waagaashkan vti bend
something to a certain shape
waagaawi vai be bent, hunched over
Waagoshens name Little Fox
waakaa'i gan ni house; pl
waakaa'iganan
waakaa'igaanzhish ni shack;
pl waakaa'igaanzhishan
waakoon na fungus; pl
waakoonag
waasa pc far
waasamoobimide-
zooshkodaabaan na snowmobile; pl
waasamoobimide-
zooshkoodaabaanaag; also
waasiganibimide-
zooshkoodaabaan
waasamoo-makakoons ni battery; pl waasamoo-
makakoonsan; also
ishkode-makak
waasawad vti it extends, it goes far
waaswaa vai+o shine things
Waaswaaganing place Lac du Flambeau, Wisconsin
waawanoo vai lay eggs, nest
waawaabiganoojiiinh na mouse; pl
waawaabiganoojiiinyag
waawaabishkimoose na grub worm; pl
waawaabishkimooseg
waawaashkeshi na deer; pl
waawaashkeshiwig
Waawiyegamaag place Big Round Lake, Wisconsin
waawiyeyaakwad vii be round
(something of wood)
waawiyezl vai be round
waawiiji'iyvai be in
someone's company, assist
webin vta throw someone away,
part with someone
webinan vti throw something away
wegodogwen pc whatever
wegonen pr what, what is it
wegwaagi pc behold
wemitigoozhii na Frenchman;
pl wemitigoozhiiwig
wenabi' vta place someone in a sitting position
Wenabooho name Wenabozo;
also Nenaboaho (Red Lake)
wendaabang vii east; conjunct of ondaaban
wenipan pc easily
wenipanad viti be easy, be simple
wenipanendar viti think
something is easy
wenjida pc on purpose, for a
particular reason; also onjida
wewebinaw viti shake something
weweni pc properly, easily, in a
good way
wewiib pc hurry, fast
wiidabim vta sit with someone
wiidigem vta marry someone
wiidigendiwag /wiidigendi-/
vai they are married to one
another, be married
wiidookaw vta help someone
wiigiwam ni bark lodge, dance
arbor; pl wiigowiwaaman
wiigowiwaamike vai make
wigwam
Wiiigoobiziibiing place
Grantsburg, Minnesota
wiigwaasimakak ni birch bark
basket; pl
wiigwaasimakakoon
wiiji- pv together, with
wiiji' vta go with someone,
accompany someone
wiiji'indimagad viti be worked
together, be woven together
wiijiiwagwag
/wiijiiwagwag-/-vai they
are partners
wiijii'iwe vai accompany people
wiijiikiwendiwag
/wiijiikiwendi-/-vai they
are friends, be friendly to one
another
wiijiiw vta go with someone
wiikaa pc ever
wiikobidoon viti pull
something

Wiikonamindaawangaag place
Hertel, Wisconsin
Wiikonamindaawangaansing
place Maple Plain, Wisconsin
wiikwaji' vta try someone, try
to escape from someone, or
enable someone
wiikwajitoow vai endeavor
wiikwajitoon vti try to do
something
wiin pc by contrast
wiin pr him, himself
wiin vta name someone
wiineta pr only him, only her
wiindamaw vta tell someone
wiinde vti be called
wiindigoog ni windigo, cannibal,
winter monster; pl
wiindigoog
wiinibiigoog ni Winnebago
Indian; pl wiinibiigoog
wiinzow vai have a certain name
wiinzowin ni name; pl
wiinzowinan
wiipemaaawaso vai sleep with a
child protectively
wiisagendam vai be in pain, be
sore, suffer
wiisin vai eat
wiisininiwin ni food
wiisookaw vta spend time with
someone
wiyaas ni meat; pl wiyaasan
Z, ZH

zagaswaai vai smoke
zagaswaadan vti smoke it
zagaswe' vta offer smoke to someone
zagaswe’idiwag /zagaswe’idi-/ vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem vta offer smoke to someone in prayer
zaka' /zaka’w-/ vta light someone, smoke someone, e.g. a pipe
zaka'on ni cane; pl zaka’onan
zakwane vii burst into flames
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; also zaaga’egan (Wisconsin)
zaagajiwe vai come out over a hill
zaagajibatoo vai run around a hill
zaagakii vii sprout
zaagi' vta love someone
zaagiziba’idiwag /zaagiziba’idi-/ vai they run out together
zaagizibatoo vai run out of someplace
zaasaakwe vai give a war whoop
zegi’ vta scare someone
zegizi vai scared, fearful
zezikaa pc right away, immediately

zipokaani vii it closes
ziibi ni river; pl ziibiwan
ziibiins ni creek; pl ziibiinsan; also zhiwoobishenh (archaic)
ziiga’andaw vta baptize someone, pour water on someone
ziiga’anjigaazo vai be baptized
ziiginan vti pour something
ziigobiigin vii be poured
ziigwan vii be spring
ziikaapidan vti gulp something down
ziinzibaakward ni sugar; pl ziinzibaakwadoon
zoogipon vii be snowing
zoongide’e vai be brave
zoongizi vai strong, solid
zhashagi na great blue heron; pl zhashagiwag
zhawenim vta pity someone, bless someone, love someone
zhayiigwa pc now already
zhazhiihitam vai stubborn
zhaabwii vai survive
zhaaganaashii mo vai speak English
zhaaganaashii mitaadiwag /zhaaganaashii mitaadi-/ vai they speak English to one another
zhaaganaashii winikaadan vti name something in English
zhaagode’e vai be cowardly
zhaashaaginizide vai be barefoot
zhimaaganish na soldier; pl zhimaaganishag
zhingaatesidoon vti spread something out to dry
zingibiz \( \text{n}\) helldiver (grebe);
\( p\) zingibizag
zingishin \( \text{v}\)\( a\)i lie down
zingobikaadan \( \text{v}\)\( ti\) line
\hspace{2em} something with evergreen boughs
zhishigagowe \( \text{v}\)\( ai\) puke, vomit
zhigonan \( \text{v}\)\( ti\) empty something,
\hspace{2em} pour something out
zhishiib \( \text{n}\)\( a\) duck; \( p\)l
\hspace{2em} zhiishiibag
zhishiigi \( \text{v}\)\( ai\) urinate
zhiiwaagamizigan \( \text{n}\) maple syrup
zhooadaawinini \( \text{m}\) Jew;
\hspace{2em} zhodaawiniwag; also
\hspace{2em} zhooedewinini
zhoooshkodaabaan \( \text{n}\) sleigh; \( p\)l
\hspace{2em} zhoooshkodaabaanan
zhoooshkodiyebizo \( \text{v}\)\( ai\) slide quickly on one’s hind end
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.
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 Anishinaabe 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.

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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”
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.
OMAA AKIING
Anton Treuer, Editor
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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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