OSHKAABEWIS
NATIVE JOURNAL

Featuring Ojibwe Stories and Scholarly Articles by

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Special Double Issue
Volume 6, Numbers 1 and 2
Spring and Fall 2003
OSHKAABEWIS
NATIVE JOURNAL

SPECIAL DOUBLE ISSUE
VOLUME 6, NUMBERS 1 AND 2
SPRING AND FALL 2003

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OJIBWE LANGUAGE PROGRAM
BEMIDJI STATE UNIVERSITY

INDIAN STUDIES PUBLICATIONS
BEMIDJI STATE UNIVERSITY
Oshkaabewis Native Journal

Special Double Issue

Volume 6, Numbers 1 and 2

Spring and Fall 2003

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

Staff

Editor:
Anton Treuer, Bemidji State University

Opinions expressed in the Oshkaabewis Native Journal are solely those of their authors and do not reflect the opinions or judgments of the staff or Bemidji State University. All proceeds from the sale of this publication are used to defray the costs of production, and to support publications in the Ojibwe language. No royalty payments will be made to individuals involved in its creation. This issue was published with financial support from The Grotto Foundation.

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

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


ISBN 978-1-257-02357-8

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OSHKAABEWIS NATIVE JOURNAL

VOLUME 6, NUMBERS 1-2

SPRING AND FALL 2003

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INTRODUCTION
ANISHINAABEWISIJIGEWIN: PRESERVING, LEARNING AND TEACHING OJIBWE

ANTON TREUER *

The window of opportunity for keeping ojibwemowin a living language is open. There remain many carriers of the language and culture to teach. There is a growing body of avid learners trying to acquire their knowledge and use it. The time for action is now. In forty years, almost all of the Ojibwe speakers in the United States and the majority of the Ojibwe speakers in Canada will be dead. This need not be tragic if others can take their places and the group of fluent speakers does not lose its critical mass.

The Oshkaabewis Native Journal was created as a tool in Ojibwe language preservation, instruction and learning. Nothing can or should replace immersion experience and learning directly from the fluent speakers around us. However, the Oshkaabewis Native Journal does preserve material for study. It is here on compact disc and in paper. Some stories are presented bilingually so students of the language can practice translating and transcribing and check their work against what is printed here. Students can study the speeches and stories on the tapes and check their comprehension and pronunciation. Students can use the glossary to look up words they don’t know and try to decipher the monolingual Ojibwe texts. There are also articles here about verb patterns and aspects of anishinaabe

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culture. It is all designed to aid in the preservation and instruction of Ojibwe language so that it may live for generations to come.

This special double issue of the ONJ was funded by a grant from the Grotto Foundation. It is only through the generous support of Grotto and other charities that the ONJ has stayed afloat and in production. The ONJ has been behind schedule for a few years, and this double issue was produced to speed up delivery of valuable language material and get our production back on track. Bemidji State University and Indian Studies Publications remains committed to the preservation and instruction of the Ojibwe language. Indian Studies Publications of Bemidji State University has now been producing Ojibwe language material such as *Ojibwewi-ikidowinan* (now reprinted as *A Concise Dictionary of Minnesota Ojibwe*) and the ONJ for over thirty years.

The ONJ and the Ojibwe community here has changed with the retirement of Earl Otechingwanigan (Nyholm). His peerless work made the language program and journal all that it is. Although I could never replace Mr. Otechingwanigan, I do succeed him in this endeavor. Our subscribers, readers and fellow believers in the future of anishinaabemowin can be certain that his legacy and the important work he began here more than thirty years ago will always continue. Anokiitaazodaa enigok ji-bimaadiziwinagak gidinwewininaan!
MEZINAANAKWAD

GAA-TIBAAJIMOD ROBERT JOURDAIN*

GAA-ANISHINAABEWISIDOOJIG HENRY FLOCKEN**
MIINAWAA ANTON TREUER


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MEZINAANAKWAD

TOLD BY ROBERT JOURDAIN

TRANSCRIBED BY HENRY FLOCKEN
AND ANTON TREUER

[1] All right. My name is Mezinaanakwad, as I’ve been called recently here in my most recent Indian naming. I am of the Lynx Clan. A long time ago I came from Canada. I’ve been where we live for forty long years now. I was there for twenty eight years maybe. Leech Lake, that’s the name of my current home. I work there at the college.

[2] And this here Henry has given me tobacco. He’s giving me tobacco to start talking about this for a while. Hello Henry. Why should respect be given for the Indian way of being and the Indian language given to the people as it’s called I am to tell him. They call it Ojibwe. And it is thought of very highly. That’s the Indian language. We have been given that. It’s intended for our speech. And everything is contained there in the language, everything the Indian knows and does. Contained in the language is the Indian knowledge of how to do things and how to live. And also the respect of one’s fellow Indians and the care the Indian takes with everything he does. Also [contained] is the care of children and those who need help, the knowledge of others and the care for them and how to look after one’s spouse in a good way. It is these spouses which are asked to care for children and to care for


everything and everyone who is here every day and to see that respect is always given to them.

[3] Everything is contained in that Indian language. That what those old men always eventually say when they teach. We have respect to care for everything, to show respect for everything that the Indian is. You see when we sit around here expressing our respect for this purpose of honoring it. That’s how it’s spoken, sounding like an old time canoe, that is how we respect it. I am very carefully respectful to use it in a good way if someone goes ricing. He’ll go quietly, using it as I do so carefully and I try to straighten it out if something comes out broken, as this is how the Indian people are taught.

[4] And one respects all material things, whatever kind, as this is the way the Indian is. Like the so called ax, they look after those axes like they could die if not kept in a proper condition.
owaagaakwadoon ji-gii-niibomagak gaye i’iw waagaakwad weweni gaye ji-ayaamagadinig.


In the future [if] you are broke you [still] respect all things in the Indian language. You see, remember this to respect others. Always show the Indian way of respect. That is what is said and taught in our language, the Indian language as it’s called. And the Indian should always take care with everything he does. It’s especially true that the Indian is careful in how he talks to others. It carries life when someone always loves the Indian [in this way].

This is what I have been taught myself when I was a little boy always being talked to by my mother. You aren’t seen in that light so much when the Indians are here. But you’ll really think about them [later]. You don’t think about yourself in what you have been instructed.

I should say this first. I was told in my instruction that you will be thought of by the Indian people because they watch over and observe the elders. It that elder or someone who dreams that is helped in things. That’s the elder. And the people respect these things. And I was told, “Go help that elder. You see when we are elders they go first. Think highly of them. Help them when it’s your turn and as you indulge them they will look after you.” I almost misspoke until I was taught that one should always listen to what an Indian person has to say when one is talking and listen in a good way to that person.

And don’t think while someone’s saying something. And it’s in this way that one uses the Indian language. And he doesn’t


know what he’s [going to] say. That’s it. The Indian has this perception for a purpose, to listen to people. And the Indian is highly thought of when we listen to someone. And we don’t pass judgements about things or harbor bad feelings about how someone is thought of. He doesn’t know anything. This is why my mother said, “Don’t gossip about your fellow Indian. You’ll hold them in high regard wherever the Indians are,” she told me.

[9] And you’re always seen as pitiful in what you do later. After you remember yourself the Indians are next in how you remember their state of being. He thinks first of them. They are more highly perceived than you my mother told me. This is how you are gifted, with the Indian language. And you’ll talk about everything that you know and hold it up [in your mind].

[10] For young people now, definitely not. My students are in the middle of making a mistake with what we’ve been instructed. They think of how we’ve become elders. They leave it alone for no good reason. That is the Indian language. Some young people are no longer instructed very much about what to know of how to be careful, as the Indian people say. And respect everything, that’s what the Indian people say. And these young people do make mistakes. And that’s why we see this today, Indians butchering the language.

[11] And the Indians have been fighting one another for a long time too. And this contributes to their mistakes. The Indian language is taught this way here and everything’s a different way there, but in the way we speak it and know it it’s the same goodness and how we treat one another and care for one another should reflect that condition. We have respect for one another for
this purpose it is said. And it's contained therein. There in the Indian language is contained the very reason for our language. Everything we know is contained here for us to have a good life and to take care of one another and to respect one another and to avoide being angry with one another and our fellow Indians. That is all. This is it for now.


* Hartley White is Leech Lake Anishinaabe and retired Tribal Chairman.
ZHAAWANOSE

TOLD BY HARTLEY WHITE

TRANSCRIBED BY HENRY FLOCKEN
AND ANTON TREUER

[1] I am Eagle Clan. I have been about the importance that they place on the Ojibwe language. And this here, now the children are trying to become educated about it’s power. This is what I have come to know and maybe you too. This is why I value my childhood so highly when I was taken to my grandmother and grandfather as a child. These are the ones who raised me. They could really talk about this Ojibwe language, Indian language and true speech.

[2] That’s the only way that you’ll be strong in your life. The Spirit is always starved for [offerings] when he’s talked about. It is from here that they receive their strength, the difficult truth in order to speak, speak truthfully as to the very reason for their Indian identity. It is strong. They sit imbued with the power of their Indian identity. This is the first ever beginning of their love of their language.

[3] I was almost totally lost to my quest for alcohol before. I almost forgot their Indian way of being and my own Indianness and the language I first spoke. I only started to speak what I knew and then I was speaking all the time. I told my fellow Indians all kinds of things. I wasn’t known to be good to my fellow Indian But when I spoke Ojibwe I was filled with mirth and good thinking. That’s what I remembered.
izhi-gikenimaagozisii weweni weweni ji-wijji’ag
niijanishinaabe. Mii sa ojibwemoyaan gii-onji-baapi’igendamaan
miinawaa ninagendam. Mii o’ow gaa-inendamaan.
i’iw nisimidana ashi ingodaaso-biboon gaa-ako-minikweyaan
akina gegoo. Mii azhigwa gii-waabandamaan o’ow ezhi-
miskwa’aabak gakeyaa anishinaabe wii-izhi-minowendaagwak.
Gaye anishinaabe. Ezhi-minowendaagwak gaye gagoomooniding
anoojiding ge-onji-baapiding mawandabiwaad ingiw
anishinaabeg. Geget mashkaawizimagad i’iw.
gaagiigidotamawagwaa anishinaabeg. Mii o’ow niinjaanisag
noozhishenyag apane aaniikanootamawaa akawe dash o’ow
debwendamowaad o’ow anishinaabewiwaad bijinag. Bijinag wiin
eta gaye daa-gaagiigidowag. Owii-kikendaanaawaa. Awenen
eyaaawiwaad? Awenenag ezhi-debweyenjigewaad? Miish ji-
gikendamowaad odinwewiniwaa odiojibwemowiniwaa ji-
gaagiigidowaad. Bijinag gii-kaagiigido. Mii sa onji-zanagak. Mii
wenji-zanagak wii-nisidotamowaad abinoojiinyag gegoo noongom
ezhi-ayaawaad.
bijiinag. Daga waabandaand aandaand onow anishinaabewinid ezhi-
ayaanid. Ezhi-mashkawaadang o’ow gaye biijnayi’ii iidoog
gimishoomisinaan nanaandamang daa-wiidoookoonaan. Mii sa
o’ow dash go ogii-odaapinaan iniw anishinaabewinid. Mii o’ow
aazhaa dash ji-gikinoo’amawind enwed miinawaa gaye “boozhoo”,
“aaniin”, dibi awegodwen akina. Mii bijiinag weweni ji-gikendang
i’iw. Miish o’ow waa-anokiiimagak i’iw dibishkoo.
[7] Mii i’iw niin inendamaan. Wa’aw manidoo wiidoookaazo ji-
gaagiigidowaad abinoojiinyag. Mii i’iw niin gaa-izhi-
gikinoo’amaagooyaan anishinaabemowin zaagitoong gichi-
apittendaning gaye anishinaabewiwin gaye waa-
anishinaajitookeng. Mii gaye o’ow waa-kikendaman ge-inweyan
[4] So now I have woken up from my drunken stupor. It's been thirty-six years since I last drank anything. Now I see the goodness of the Indian's red ways. And the Indian people. It is a blessing to speak to one another and laugh together about things when the Indian sit and visit. It is truly a powerful thing.

[5] That's why they try as do I to talk to the Indian people. My children and grandchildren are always being translated for to understand their truth and their Indianness. And now is only the first time they can speak. They want to know it. Who are they? Who is it that they really are? And that's why they want to know their language, their Ojibwe language so they can speak. It's the first time they speak. That's why it's hard. That's why it's difficult for them to understand their present condition.

[6] They must first be schooled in their language. Let's look at the house where an Indian is at. The strength abounds on the inside with our grandfather saying I'll help you. And he'll help them in their Indianness. And he's already been taught his language and "hello", "howdy", all things. So it's the first time someone wants to know it. This will be work.

[7] That's what I think. The Spirit helps so that the children can speak. This is how I was taught the Indian language and the great respect I have for my Indian ways and all things. In this way you will know your language to speak to the children. Maybe we are Indians. It's like this. These will be the first to speak Indian.
ji-gaganoonad gaagiigidod abinoojiinh. Maagizhaa
gidanishinaabewimin. Mii o’ow. Miish wiin ongow nitam wii-ani-
ankanishinaabemowaid.

[8]  Mii wa’aw gimishoomisinaan manidoo. Mii o’ow ge-
wiidookok. Mii gaye a’aw gaye wiin ge-ozisidamok gaa-
ozisidamokikiyang bimidaziyan. Mii o’ow ganawaabandaman
mikawaad. Omikaagoon goda. Anokiimagad. Mii o’ow gaa-izhi-
apiichi-gikendamaan niin go nimbimaadiziwin. Neshiwaad
noongom izhi-anokiitamawaa o’ow. Abinoojiiyag
gekinoo’amawindwaa igo ge-anishinaabewiwaad o’ow ge-
inwewaad ji-gaagiigidoyaan.

[9]  Mii o’ow gichi-apiitendaagwak. Mii o’ow manidoo gaa-
ina’ooninang ji-anishinaabewiyang o’ow gaye ji-inweyang. Mii
i’iw omaa wenjidamak. Mii o’ow wenji-gichi-apiitendamaan. Mii
o’ow gaa-miizhid. Nindanishinaabew. Mii gaye o’ow gaa-miizhid
nindinwewin. Mii gaye gaa-miizhid ji-nibaayaan akina gegoo. Mii
omaa gaa-onjidaagooyaan. Mii sa o’ow onji-gichi-apiitendaagwak
anishinaabemowin. Mii i’iw.
And Our Grandfather, the Spirit. He helps you in this. And he will grant you understanding, grant us understanding of life. That's what I see him finding. He is found [by them]. It works. I've acquired this much knowledge of my life. Now he needs to be worked for. The children who have been taught will be Indians and will speak this language.

This is the highest priority. The Spirit has gifted us with our Indian way of being and our Indian language. It is here for that purpose. That's why I hold it in such high regard. This is what he has given me. I am Indian. And I was given my language. I was given this to sleep with. I get it from here. This is why the Indian language is given the highest priority. That's it.
ANISHINAABEMOWIN

GAA-TIBAAJIMOD GEORGE GOGGLYE, SR.*

GAA-ANISHINAABEWISIDOOGIG HENRY FLOCKEN
MIINAWAA ANTON TREUER


*George Gogglye, Sr. is Leech Lake Anishinaabe and lives in Inger, Minnesota.

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THE INDIAN LANGUAGE

TOLD BY GEORGE GOGLEYE, SR.

TRANSCRIBED BY HENRY FLOCKEN
AND ANTON TREUER

[1] The guy sitting here, Flocken, has given me tobacco because he wants to know why we should use our language. And I’m going to tell you some of what I know about it. All of you, including that man sitting on the other side, you all know what you think by any means. This is how you all will be talked about. And I won’t harbor bad feelings if anyone has a different perspective about this, the importance of medicine dance or why a speaker is held in such high regard.

[2] You see the [people] should be named. Not for the elder, but it’s that we disapprove of when the speakers name the white men. And I disapprove of them using even a little bit of English. How many [speakers] are there? I am speaking here on this earth. And they all use their language themselves there, and that’s how I was taught myself when we conversed with one another. I’m telling the truth about what they say. You should use those ways of speaking.

[3] I take great pride in my Indianness. And I’m not just telling you all about when you dance, what I was saying about what you wanted to know about that. That’s the reason you all use the language. Look, you all will see it when you look. You all will reflect upon these things that I’m saying. This is the reason it’s here. But some, when you all speak Indian, you don’t know these things, these ways of thinking, philosophies as they’re called. And


[6] Myself I don’t know. Anybody else? Gayesh maanoo akawe. Don’t be bashful. People would like to know. Gidebwe ikidoyan. This guy wants to know. Nobody knows. What’s going to happen? The world will be here. What’s going to happen? This is what I’m talking about. What are those kids going to do? Keep on being a white man? Or an Indian?

that’s just what’s happening. This is what I’m seeing myself. They are abandoning the use our language.

[4] Let him refuse to use two ways of speaking with his tongue. I believe that old man when we converse on occasion. My Indian language is disabled the spirit said. There is truth in this he told me. They make two different vocalizations when they speak. This is what he found out when you don’t hear ojibwe.

[5] What else? Please speak. And my children shall do this. Now that I’m an old man you all will believe me about spiritual matters. You let yourselves give away all of your whiteness. What would happen should you return [your Indianness] or lose everything I tell him. What is going to happen?

[6] Myself I don’t know. Anybody else? Let it be. Don’t be bashful. People would like to know. You speak the truth when talk this guy wants to know. Nobody knows. What’s going to happen? The world will be here. What’s going to happen? This is what I’m talking about. What are those kids going to do? Keep on being a white man? Or an Indian?

[7] Us Indians are starting to want to transform whiteness to Indianness. I don’t want to scare you all. That’s it. I hope. This talk has [not] been in vain. When we speak in Indian all the time the [people] will speak Ojibwe themselves.
MEZINAASHIIKWE

GAA-TIBAAJIMOD DELORES WHIPPLE*

GAA-ANISHINAABEWISIDOOGIG HENRY FLOCKEN
AND ANTON TREUER


* DELORES WHIPPLE IS LEECH LAKE ANISHINAABE, ORIGINALLY FROM THE COMMUNITY OF BOY RIVER. SHE LIVES IN MINNEAPOLIS.
MEZINAASHIIKWE

TOLD BY DELORES WHIPPLE

TRANSCRIBED BY HENRY FLOCKEN
AND ANTON TREUER

[1] At this time you’ve come to see me about the reason why
Indians know this, this which the Indian people knew long ago. As
for me, I was a big girl now myself when I became acquainted with
what my mother said. Nobody speaks Ojibwe well any more.

[2] I’m from over here at the Twin Cities, where there are only
a few more good Ojibwe speakers. And it’s from this that I do [my
work] where we teach these young people to speak Ojibwe and
things so they won’t lose [their] Indianness. Those young people
don’t want to know things. I speak to my own children myself. But
the don’t listen to me too well.

[3] Long ago my mother was in the family way as us kids
numbered twelve, then fourteen. Over here far off in the woods we
lived, near Boy Lake and Boy River. And we only spoke Ojibwe
and my mother and father did Indian things. I’ve never been
initiated into the midewiwin. But my mother was big time mide
over there.


[4] One time we went over there to Inger. They came with me. My mother was mide over there. She was a member at Mizhawanaakwa'ing, over there where they first used the dance grounds. Now in the spring time the Indian make offerings. I no longer see that done, that which the Indians did long ago when they made offerings now with such care when the ice left the lakes.

[5] And he also put tobacco in the lake and gave thanks to those spirits. And they looked upon things as a blessing in the summer, they use tobacco ritually with everything. And now they don’t do that either. I saw my elders last night. They just started. When they cooked they made offerings with tobacco. And when they riced, then too.. They no longer do that. I tell them. We have a feast with me and my kids and grandchildren. But those people listen to nothing. People act different now.

[6] And I try to make offerings to those beings which live in the depths, as one time those people used to do, many of whom have died. And many give things to the water and do Indian things together so they’ll leave their homes alone. And as before in the summer I give offerings to the wind there so it won’t cause damage by us. And that’s how we’ve been taught to make offerings to the sounding spirits with what they put in the lake. And tobacco is spoken for, he is lectured over when they come around in a good way. They will guard your children, your grandchildren and in a good way all beings, your children. And so I’m always making offerings in the summer. I still remember what thos elders did.
Geyaabi igo nimikwendaan i’iw gaa-izhichigewaad ingiw gichi-anishinaabemag
[7] I always reflect upon these things in my own elderhood too. When I listened to them well, when I listened to my elders, I was told a lot about medicines. [When] I didn’t listen, I [couldn’t] learn. And my mother spoke. Only me and my siblings, us kids, listened to our mother. They’re all gone now. There are only two of us. I should have known many things which I was given knowledge of in regards to medicine, medicine water which the Indians have been told about.

[8] That is what we’ve been doing in the Twin Cities when we visit one another too and talk about medicine. Long ago they did this at times and held that tobacco in the highest regard. This is what I do myself when I go somewhere. It’s with this tobacco that I shall arrive wherever I’m going. And I was raised in that way myself. That’s right. Nobody ever does today; they do and say things [different], kids, Indians. They do everything. I always hear about writing this. But I am not listened to about anything. And Indians always talk to them in vain about learning it somewhere.

[9] But that Indian is losing the Ojibwe language and theyr way of doing things. I will put it down myself some time. But nobody is told, no one is spoken to. What more can I say?
NAAWI-GIIZIS MIINAWAA GIMIWAN

GAA-TIBAAJIMOJIG JAMES CLARK* 
MIINAWAA RAINING BOYD**

GAA-ANISHINAABEWISIDOOGIG ANTON TREUER
MIINAWAA HENRY FLOCKEN

[1H] Aaniish ge-onji-gikendamaang ojibwemowin?
[2J] Niin ina?

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NAAWI-GIIZIS MIINAWAA GIMIWAN

TOLD BY JAMES CLARK
AND RAINING BOYD

TRANSCRIBED BY ANTON TREUER
AND HENRY FLOCKEN

[1H] Why should we know Ojibwe?
[2J] Me?
[3J] Why do you all want to know it? If it’s lost, if that Indian way of speaking, the Ojibwe language is lost, the Indian people lose everything of their Indianness, that’s what they’ll lose. That’s why that Ojibwe language is guarded over here for the future of these children who shall carry it, who shall come to know it, when they are Indians over here in the future.

[4J] You see these ones here who don’t speak Ojibwe, they don’t know what’s happening here. They don’t know it. That’s what was told to me about the reason the drum was placed, the reason it was placed here.
[5J] And that tobacco. They don’t understand it. That’s what they’re losing themselves, their Indian way of being. We still know it ourselves, we have come to know it ourselves here, which is why we want to go and put that tobacco to make requests for our good health over there in our future.
nandawendamang giinawind ge-ani-izhi-mino-ayaayang iwidigiiniganayi’iiminaan.

[6J] Awegodogwen?

Dibishkoo niibowa gaawi onisidotanziinaawaa wenji-izhichiged anishinaabe i’iw.


[6J] Whatever else?
[7R] Many of those children don’t understand whatever is done there [at the drum], as it’s there that we, the Indian people make requests. That’s why there is good fortune. And when he wants things to happen it is there that he makes queries when we do that together in beseechment of the spirit. It is there in that way that the spirit is begged for things to be done for the [people]. And some of these people don’t understand some of what we do and say of this. Many don’t understand why the Indian people do things.

[8R] And it’s there that they’re losing their Ojibwe language. They don’t want to know it. That’s why he does things, why they do things here when they want to teach this Ojibwe Indian way of speaking. It’s in this way that I have come to know the things that the Indian people don’t do sometimes. They can’t do it. That’s beseeching the spirit in the way I’ve come to know it.

[9J] When the Indian people endeavor, when they make the effort the children of today and young people can be enabled. They don’t make an effort to want to speak more Ojibwe. They think it’s easier to speak the language of the American, so that’s how they want to speak. They think it’s easier.

[10J] You see that white man doesn’t know whatever the reason is that we’ve been put here. And the white man is different himself. It’s in a different way that the white man was gifted to do things. And there. And it’s those children who speak, who teach how to talk that think the white man’s speech is easier.
[11J] Awegonen geyaabi?
[12H] Mii na i’iw?
[15R] Aaniish apii waa-azhegiiweyan?
[17J] Oh, gaawii giwii-ayaasiin waabang?
[18H] Ganabaj. Aaniin dash?
[12H] Is that it?
[13J] No. You should be told a lot.
[14J] Or now they say they’ll embrace total immersion, what they call immerse. Those children are just saturated with the Indian language. You all should know how to speak Ojibwe. They can’t know whatever the Indian does, but later he’ll know and understand when he becomes a good speaker. It’s at that time that he’ll realize here what the Indian people do and believe. No. You see when the white man arrived here he wanted to tell every one what we are doing. That’s why it’s left alone. That’s the extent of his knowledge of it at the time. He can’t know what’s going on over here inside [the dance hall] and the reasons behind the Indian people’s actions.

[15R] When do you want to go home?
[16H] Me? After we do this here.
[17J] Oh, you won’t be around tomorrow?
[18H] Maybe. Why?
[19R] We should do this at his house.
[20H] I don’t understand.
NISIDOTAWIMINAAGOZI ANISHINAABE

GAA-TIBAAJIMOD DORIS WHITE CROW*

GAA-ANISHINAABEWEISIDOOJIG ANTON TREUER
MIINAWAA HENRY FLOCKEN

[2H] Gidaa-wiindamaw ina gaa-onji-gikendamang ojibwemowin?
gikendameg, gigagwejim ji-wiindamawinaan. Awegodogwen?
Awegonesh?
[4H] Wiindamawishin niin.
[5L] Wiindamawishin aaniish wiin oshki-aya’aansag ji-
gikendamowaad anishinaabemowin.
[6H] Geget.
[7L] Aaniish wiin ji-onji-gikendamangiban ji-
anishinaabemowang? Aaniish wiin waa-onji-inwed anishinaabe?
[8D] O’owe niin de-izhi-ayaaawaang ezhi-gikendamaang. Aapiji mashkawiziimagad. Mashkawisin awiiya aya’aa ge-anishinaabe-
gaagiigidod ge-anishinaabemod. Mii eta gegoo wenji-
bimoosemagak o’owe ezhi-nisidotawiminaagozid a’aw anishinaabe
i’iwe gaa-inwed awiiya. Mii eta ge-izhi-nisidotawiminaagozid
a’awe anishinaabe o’owe gii-pi-michi-izhiwebak o’owe gii-niibing
gii-animikiikaag miinawaa gii-kichi-nooding gii-pimi-ayaag.
[9D] Miinawaa go noongom o’owe gaa-inwed a’aw anishinaabe
gii-shaaganaashiimod. Gaawiin nisidotawiminaagozisii i’iwe

* DORIS WHITE CROW IS SEINE RIVER ANISHINAABE. SHE LIVES AT SEINE RIVER FIRST NATION IN CANADA.

OSHKAABEWIS NATIVE JOURNAL VOL. 6 / NO. 1-2 2003
THE PEOPLE ARE RECOGNIZED

TOLD BY DORIS WHITE CROW

TRANSCRIBED BY ANTON TREUER
AND HENRY FLOCKEN

[1D] All right. Ask me whatever you want to know.
[2H] Could you tell me why we should know ojibwe?
[3D] The reason you all should know it? All right. You’re asking me to tell you the reason you all should know it. Whatever is it? What is it?

[4H] Tell me.
[5L] Tell me why the young ones should know the Indian language.
[6H] Absolutely.
[7L] Why should all of us know how to speak Indian? Why should the Indian people have a language?
[8D] Our condition depends upon what we know. It’s very strong. It’s powerful when someone speaks in the Indian fashion, talking the Indian language. That’s the only reason it turns out that the Indian people are recognized is when someone speaks the language. That’s the only way the Indian are recognized when there’s big weather like this summer when it thundered and the gale force wind came.
[9D] And the way the Indian speaks nowadays is in English. He is not recognized now when the thunders come. When he was scared he put out tobacco for a purpose. He will speak in a proper way when he makes offerings to them when the thunders come. And that’s why the Indian language is the first priority. You have


been told of how this English language is void of spiritual meaning. All right.

[10D] And in this fashion the Indian people are visually recognized when they have wigwams. You see when we’re in a house a wigwam is erected [nearby] for this purpose. That’s how he is recognized in his Indianess where people lived. And when there are large lodges, it is there that certain ones came around take offerings of the Indians when they come around all the time. You see when Frenchmen speak, they aren’t recognized. There’s no wigwam. And there’s no big lodge.

[11D] And that’s why it’s erected outside by the house. You make a lodge there so that the Indian will be recognized. And you construct a wigwam there. That’s it. You see, the thunders come. Sometime someone’s sitting there in the lodge, smoking for this very purpose, when they come for offerings, then they go around, the bade weather goes around. And that’s what’s been said of the matter.

[12D] It’s like the children are losing you when they are taught. Some for example don’t understand the correct way to speak Indian. They only write. Like that guy called Miskwaadesi, he had employment but lost it, the one called Robert.

[13D] But in any event they really do straighten it out when things anger them for example. That’s all that I told him. If you have a conviction about what you all teaching that way, let them have
i'iwe gikinoo'amaageyeg inagakeyaa, mii go manoo minik
gii-ikido dash. Gaawiin i'idog ninisidotaagoosii. Giin nitam
gidoozhibii'aanaawaanaadogen.

[14D] Anishinaabe eta go ogichiwishkaan o'owe gidakiiminaan.
faith in that. They’ve hit a bullseye I told him. “All right,” he said. Maybe I haven’t been understood. It’s your turn. You write it down.

[14D] Only the Indian people cradle our earth.


*Eileen (Bearheart) Skinaway is St. Croix Anishinaabe. She is a well known and respected elder and language teacher.*

**Keller Paap is Red Cliff Anishinaabe and 2nd and 3rd Grade Ojibwe Language Instructor at Waadookodaading Ojibwe Immersion Charter School in Hayward, Wisconsin.*

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THE BIRTH OF WENABOZHO

TOLD BY EILEEN SKINAWAY

TRANSCRIBED BY KELLER PAAP

[1] There lived an old Indian lady in this wigwam. She lived with her daughter. Once upon a time she spoke to her daughter: “I wish for you my daughter to be very careful. Hear me in what I tell you. Truly I am greatly afraid. I am fearful for you. Don’t ever sit facing west when you go out. Something will happen to you if you sit facing that way over there. Something will happen to you. Be careful for what I say to you now.”

[2] As it was, truly this maiden was being very careful, a newly blossomed woman. She’d never seen a man up close. Once upon a time she lost her sense of direction, this newly blossomed woman. She knew she felt a cold wind there where you go out. As she jumped up, “My mother what you told me maybe is the matter with me.” This woman called to her daughter, “Yes you have ruined your life.” And so this old woman wept. “Now my daughter you have damaged your body. It is hard what has happened to you. Somebody has entered your body. My daughter you are in a poor state. They are not human those who went into your body. It won’t be long before they will be born. There, it was whom I feared.”


Now then after a while this old lady heard someone quarrelling. She knew the sounds came from within. So she cried off and on, this old lady. So it was there that her thoughts were correct about her daughter's life. For she had heard quarreling here in her belly from whence came the sounds. This is what one was saying, "I'm going to be the oldest." "No," another one said.

So all the while this old lady wept listening to them quarreling. She knew, this old lady, how many of them would be her grandchildren. Now this is what they said as they held each other back from trying to get out. The others tried to say: "No, don't. We will hurt our mother. Carefully, we must go out," they said. No but they didn't like it, those who wanted to be the eldest. So they said anywhere they tried to go out. One of them saw a light. "Now there I am going straight."

Then while they were quarreling as to who would go first; so it was they burst open their mother. After awhile somewhere looking about this old lady, she found a spot of blood. So in birch bark she folded it. She put it away so by and by she watched it.

Once upon a time she saw a child. Then they spoke to her. And this is what he said. "Grandmother do you know who I am? I am Wenabozho!"
MAANG AADIZOOKAAN

GAA-TIBAAJIMOD EILEEN SKINAWAY*

GAA-ANISHINAABEWISIDOOD KELLER PAAP


* Editor’s Note: This story was originally published in Volume 4, Number 1 of the ONJ under the name Josephine Bearheart in error. The true author is Eileen (Bearheart) Skinaway. Keller Paap, who acquired the story originally and published it in the ONJ was misinformed about the identity of the author. Our apologies to Mrs. Skinaway who was kind enough to straighten this out and submit more of her stories to the ONJ.

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Miish igo noongom wenji-waabamaaad onow maangwan geyaabi biizikawaad onow naabikawaaganan.
INWEWIN
GAA-TIBAAJIMOD JAMES CLARK
GAA-ANISHINAABEWISIDOOGIG KELLER PAAP
MIINAWAA LISA LAONGE*

[1] Giishpin ishkwaanja-jibwemod anishinaabe
niwiindamaa ga-wiindamaagoonaanig gichi-aya'aag
bizindawangidwaa: Nashke ingoding wa'aw ganoonang,
gaganoonang manidoo gegoog nandonamawan. Amanj iidog
endogwen ge-bizindoonang bakaan inweyang wa'aw
wayaabishkiwed odinwewin aabajitooyang. Amanj giwenh
ji-ikidowaad ingoji anishinaabeg i'iw endogwen iidog ge-
bizindoonang iw shke wa'aw wayaabishkiwed aw ge
ganoozhid. Endogwen igo gekendam ongo awegonen
endodang o'ow sa inwed gaa-ina'onind wiin onow
wayaabishkiwed gaye wiin ji-inwed.

Gaawin gaawiin igaye gidaa-gashkitoosiimin weweni ji-
ikiidoyaan i'iw ge-ikidoyaangibun shke ojibwemoyang.
Ingikendaan i'iw mino-ikidoyaang zhaaganaashiimoyang. Idash
gaawiin akina gigikendanziimin i'iw zhaaganaashiimowin. Mii
gaawiin go wiinge gidaa-ikidosiimin i'iw ge-ikidoyaang ingoji
ojibwemoyang shke omaa gaganoonang wiin wa'aw
gi nawind wa'aw manidoo. Mii imaa bizindawaad iniw
anishinaabeman nashke dash wanitooyang o'ow
gidinwewininaan.

* LISA LAONGE IS LAC COURTE OREILLES ANISHINAABE AND
OJIBWE LANGUAGE INSTRUCTOR FOR LAC COURTE OREILLES
OJIBWE TRIBAL COLLEGE IN RESERVE, WISCONSIN.

Nashke go bebakaan enwejig anishinaabeg. Nawaj ongow wiinawaa niibowa odaabajitoonaawaa i'iw gaa-inaa'oonindwaa gaye wiinawaa ji-inwewada giinawind idash omaa wa'aw ningweshkoonang wa'aw wayaabishkiiwed mii imaa ji-wanitooyang giishpin gaganwiizhiikamang o'ow gidoojibwemowininaan wanitooyang i'iw gidoojibwemowininaan mii go gaye ji-wanitooyang o'ow gidizhiwaawininaan miinawaa ji-wanitooyang epitenangwaa giiji-anishinaebaminaanig miinawaa giga/ingii-wani'aanaanig ongo gaa-naganing gaye wiinawaa gaawiin gidaa-gashkitoosiimin geyaabi weweni ji-dadibaajimotawangwaa gegoo iwidi gaye mamiikwenimangwaa wiikaa giigidoyang


Miish azhigwa gii-maajikamaan gaye niin o'ow gii-kagwe-wiidookawagwaa niiji-anishinaabe aanii akeyaa ga-izhi-ojibwemod. Mii imaa gaye niin akeyaa ani-izhi-


Mii go imaa akeyaa gaye dibishkoo ongow bakobiibizowag imaa i'iw wiikwajitoowaad wii-anishinaabcwiwaad moozhag igo gaye niin nimbaapi'aag go gegoo bi-gagwejimiwaad, onow ji-o-gaagiigidotamawagwaa ayaangodinong gaye nindaagonwetawaag. Gaawiiin nindaai-izhichigesii n'iw nindinaa gaye niin baa-izhi-noondamaan gaye niin gaa-izhi-gikinoo'amawindwaa gichi-aya'aag. Mii gaye niin i'iw ezhi-gikendamaan ji-izhichigeyaan weweni wii-
paapinenimaasiwag wa'aw sa ganoonaa enwaazoyaan
manidoo apane gaa-noondamawagwaa niijanishinaabeg. Mii
imaa gaye niin akeyaa wenji-wiidookawagwaa
niijanishinaabeg akawe.
MASHKIKI

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOGIG KELLER PAAP
MIINAWAA LISA LARONGE


zaaganaashimosiin ji-bi-wiindamoongang gegoo wa'aw manidoo.


gaa-onji-ayaawaan bebakaan ongow anishinaabeg akina gii-apenindiwig iwidi dibishkoo akina eneningodwewaan gii-ayaawaad onow awegenon ongow oodenaang gii-ayaawaad gii-apenindiwig i'iw mashkiki gekendang imaa ingoji da-ayaad.


iwdii mashkiki wigamigong ji-izhaayang. Mii gii-ozihibii'ang imaa mazina'iganing awegonen dino mashkiki gemiinigooyang. Inashke miinawaa iwdii mashkiki iwdii mashkiki miinigooyang mii go miinawaa iwdii mashkiki wigamig mazina'igan miininang dibajimod aaniin enagidiyang o'ow wiin o'ow mashkiki.


niij-anishinaabeg epiitiziyaan gaa-izhaajig imaa gikinoo’amaadiiwimagong.


weweni gii-tibaadodang o'ow sa anishinaabe gaa-onjii-
wanitood o'ow odakiim noongowm geyaabi maagaadamang.
Mii iw gaye niin omaa enendamaan o'ow.

[7] Inashke noongom anishinaabe weweni nisidotang
nayenzh igo keyaa onow ikidowinan. Mii imaa ji-minosed.
Gaaawiin geyaabi odaa-zhaagojigosii iniw wayaabishkiwejin
igo ji-wiinizhowayezhimigod. Mii azhigwa akina gii-nisidotam
gaye wiin a’aw anishinaabe miinawaa onow ikidowinan
ayaabajitojin wa’aw dibakonigewiniwi on gaye dibishkoo
gichi-ayi’ii ikidowinan omaa odayaanan gaye wiin o’ow aano-
nisidotanzigon anishinaabe.

[8] Inashke mii zhigwa ayaawaad ongow anishinaabensag
noongom. Mii gaye wiinawaa imaa gaye ge-izhi-
wiikwaji’iwndwaa ji-wii-gikendamowaa o’ow sa anooj i’iw
ikidowinan ayaabajitood noongom dibakonigewiniwi weweni
gaye wiin ji-ani-gashkitood anishinaabe ji-nisidotanginwaa.
Mii iw imaa, gaye niin, inashke wenji-ikidoyaan o’ow pegaa
go indanaanenimagwaa ongow epitiziyaan noongom gii-
maajii-zhaaganaashiimowaa. Gaye wiin ningii-kichi-
apiitenimomin ozhowa zhaaganaashiimoyaang o’ow go
dibishkoo wii-waabandaangid niji-anishinaaben, aaniin aandi
epiichi-gikendaasoyaan.

[9] Mii imaa gaye niin wenji-ikidoyaan pegaa go niin
epitiziyaan epitizijig niniwijaanisijig noongom. Mii imaa
wenji-ikidoyaan pegaa go anaanamindizoyaan o’ow
wanitooyang o’ow anishinaabe go inaan.
GIDIZHITWAAWININAAN

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOGI KELLER PAAP
MIINAWAA LISA LARONGE


* MADELINE ISLAND. ALSO: MONINGWANEKAAN.
anishinaabe omaa waadookaazod a'aw dazhiikang weweni wenji-gagaazomind wa'aw ongow aya'aansag nisidotamowaad ji-gikendamowaad o'ow gidinwewininaan ingoding wii-kanoonaawaad iniw manidoon.


Inashke dash gaye wiin omaa oganawendaan o'ow odinwewin, odizhitiwaawin, miinawaa go obimaadiziwin ani-gikendang geyaabi mii wiin imaa ge-ondinang onow ji-ganoonaad iniw manidoon ji-gikinoor'amaagod ji-wiidoonaagod. Inashke gaye omaa noongom ikidoyaan o'ow endogwen ge-bizindoonaang geyaabi ani-zhaaganaashiimotawangwaa a'aw manidoo gaye wiin omaa.
Ezhiwebizid Anishinaabe

Gaa-tibaaajimod James Clark

Gaa-anishinaabewisidoojig Keller Paap
Miinawaa Lisa LaRonge


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Mii imaa azhigwa o’ow gaye wiinawaa ekomanaadendamowaad o’ow isa ezhichiged wa’aw anishinaabe manaajitoonaawaa aanind ongow, geget ba-wiindamawag ingiw awegonen wenji-izhichiged anishinaabe i’iw bemaadizid isa gaye gegoo anooj, anooj inendaagozi wiin izhichiged. Gii-


AYAANJIGAAGA

GAA-THBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOGIG KELLER PAAP
MIINAWAA LISA LARONGE


mawadisagwaa anishinaabeg ingoji go izhiwebiziwaa. Inashke wiin mewinzha gaa-izhichiged a'aw anishinaabe, miish azhigwa wii-tibaajimoyaan o'ow.


gii-wiikwajitood, gii-kitiged, gii-weweni-giizhisidood o'ow gitigaan.


EZHI-MIKWENDAMAAN

GAA-TIBAAJIMOD JOE CHOSA

GAA-ANISHINAABEWISEDOOD BETH TORNES


[4] Ziigwang, mii apii gii-iskigamizigewaad, gaye gii-wazhitoowaad wiigwaasi-biskitenaaganan gaa-aabajitoowaad

"JOE CHOSA IS LAC DU FLAMBEAU ANISHINAABE.
"BETH TORNES IS INSTRUCTOR AT THE LAC DU FLAMBEAU OJIBWE LANGUAGE PROGRAM.

Oshkaabweis Native Journal Vol. 6 / No. 1-2 2003
WHAT I REMEMBER

TOLD BY JOE CHOSA

TRANSCRIBED BY BETH TORNES

[1] A long time ago when I was a boy and a young man, I lived in my grandmother's house. That is where I was raised. My mother passed on to the spirit world before I was three years old. I was always spoken to in the Chippewa language. My grandmother never spoke English to me. That is why I understand and am able to talk the Indian language today.

[2] I asked my grandfather once, "Why is it that my grandmother always talks Indian to me? My grandmother knows the English language very well." And this is what my grandfather said: "Someday you will see a young man walking toward you. He will look like an Indian person, but he will not be able to talk the Indian language. You will see that day in the future, that's what will happen."

[3] My grandmother and grandfather were very intelligent. They knew a lot about many things. They always taught me how I should live my life. My grandfather taught me all the things that the Indian people did long ago: hunting, making wild rice, making maple sugar, trapping, spearing through the ice, and fishing with a hook and line.

[4] In the springtime, they made maple syrup and maple sugar, and they made birchbark containers to gather the sap. At springtime they also planted gardens. When the ice melted from the lake, they also looked for walleyes at night. They used birchbark torches, to see the walleyes' eyes. A long time ago, there was a trading post along the shores of Flambeau Lake. The French


[9] Zanagad noongom bimaadiziwin, mewinzha gaawiin gii-atemagasinon oomaa ishkodewaaboo, zhingoobaaboo, zhoominaaboo, giiwashkwe-zagawewin, miinawaa majimashkiki. Mewinzha gaawiin gii-bagadinaasiin anishinaahe da-
traders purchased various types of animal hides. Muskrat hides, beaver hides, mink hides, otter hides, raccoon hides, marten hides, fisher hides, wolf hides, fox hides, and deer hides. A long time ago there were many different kinds of animals here.

[5] It was during this time that the French fur traders saw the torches on the lake. At that time they named this "Lac du Flambeau," the Indian people called it Waaswaaganing.

[6] In the summertime, this is when they fished with fishing rods, fishing lines, hooks, and live bait. That's what they used. This is also the time they picked berries, and also took care of their gardens.

[7] In the fall, they made wild rice. The following items were used to make wild rice: a canoe, paddles, a push pole, rice knocking sticks, a container (half-barrel) for threshing wild rice, and a birchbark fanning basket. They also hunted and trapped, using iron traps.

[8] In the wintertime, this is the time they speared muskies through the ice. This is also the time when they hung snares on rabbit trails to catch rabbits.

[9] Life today is difficult, a long time ago we did not have liquor, beer, wine, marijuana, and dope. A long time ago Indians were not allowed to drink alcohol. That's where the way of life started to deteriorate. The old Indian people tried hard to teach

[10] Bizindan waa-ikidoyaan noongom:

1. Zhawenim giijibimaadaziim weweni doodaw gaye.

2. Weweni gegoo mamoon.


5. Wiidookaw miinawaa zhawenim giiji-anishinaabeg.

6. Gego nibaadiziken! Gego zazaagiziken!

7. Gego hitimishkiiken! Enigok izhichigen! Gego gagjiibaadiziken!


their children how to live a good life. I will tell you one by one the values that the old Indians tried to teach.

[10] Listen to what I have to say now:

1. Be kind to others and treat them well.

2. Take things carefully.

3. Be thankful that you were born, that you are Indian.

4. Be thankful for what you have.

5. Do something for your people and be kind to them.

6. Don't be greedy! Don't be stingy!

7. Don't be lazy! Try hard! Don't be foolish!

8. Don't fight. Don't trouble anyone.

9. Don't make fun of anyone who is suffering.

10. Don't say anything about anyone else.

11. Don't steal anything. Don't bother anything.


15. Giishpin weweni bimaadiziyan, ginwenzh giga-bimaadiz.


17. Gidaa-baapi’idiz giishpin wanichigeyan.


12. Don't waste anything. Use everything properly.

13. Everything was created for a purpose.

14. If you fall down once, get back up and try again, then you should walk carefully.

15. If you live a good life, you will live a long time.

16. Know yourself. Take care of those things you have been given.

17. Laugh at yourself if you make a mistake.

18. Try to learn something every day.

19. Listen carefully to the elders.

20. Listen carefully to what you are told and remember it.

21. Try hard to live a good life.

22. Love each other. Care for each other.

23. Remember our Loving Creator, who gives us life and takes good care of us, and give him thanks every day.

24. Remember what you see in dreams and visions, someday you will know their purpose.
25. Gidaa-mikwenimaag agiw ge-ondaadisijig goozhisheneyag naagaj.


27. Manaaji'idig. Weweni wiiji'idig.


29. Manaajitoon giiyaw.


32. Mashkawiziimagad anishinaabe-bimaadiziwin.

33. Naanaagadawendan dabwaa-izhichigeyan.

34. Bima'adoon i'iw anishinaabe-bimaadiziwin. Weweni anishinaabe-izhichigen.

35. Awiya bi-mawadisig, asham awegodogwen eyaaman igo.

36. Gizhawendaagoz miziwe igo awegwen ayaawiyang.

37. Giga-minwaabamigoo giishpin gwayak izhichigeyan.

38. Naanaagadawendan akawe dabwaa-gaagiigidoyan.

25. Remember those grandchildren who will be born in the future.

26. Respect your fellow human beings, and what they believe.

27. Respect each other. Go with each other respectfully.

28. Respect this earth. Don't waste anything that has been put here, things that have been made for us.

29. Respect your body.

30. Tell the truth. Don't lie.

31. There are people you can go to for help.

32. The Indian way of life is powerful.

33. Think before you act.

34. Follow the Indian way of life. Be careful of the things that you do.

35. When someone comes to visit, feed them whatever you have.

36. You are appreciated for who you are.

37. You will be rewarded if you do well.

38. Think it over before you speak.

39. Treat other people exactly the way that you would like to be treated.
GIIWASEWIN

GAATIBAAJIMOJ JOE CHOSA

GAANISHINAAWEWISIODOO BETH TORNES


HUNTING

TOLD BY JOE CHOSA

TRANSCRIBED BY BETH TORNES

[1] My uncle taught me the things that you have to know about hunting. In the fall after a fresh snowfall is when we started to look for deer tracks in the snow. After they found fresh tracks, they also checked the wind direction. One of the hunters would follow the deer tracks, driving the deer towards two or three hunters on a stand.

[2] This is how they hunted a long time ago. They knew the direction of the wind, and knew the direction that the deer would go on the runways. After they killed it, they gutted and cleaned the deer immediately.

[3] That is the the time they offered tobacco to thank the Great Spirit. They used all parts of the deer: the deer hide, the feet, heart, liver, head, neck, and ribs. They used the brains in the process of tanning the hide. They used the deer hide for mocassins, also for mittens. They used everything. My grandmother used the deer feet when she made hominy soup. They used the tallow to make fry bread. The only thing they threw away was the deer's holler!
GINIIGAAN-AYI’IIMINAAN

ANTON TREUER

Nagishkodaadiwin


Waa-onji-bimaadiziwinagak Ojibwemowin


* THIS ORATORY WAS CREATED AS PART OF THE WDSE PUBLIC TELEVISION SERIES WAA SA I NAA BIDAA. IT ORIGINALLY TOOK THE FORM OF AN INTERVIEW, RECORDED IN 1999. EACH SECTION REPRESENTS A RESPONSE TO THE QUESTIONS POSED BY LORRAINE NORGAARD OF WDSE.
OUR FUTURE

ANTON TREUER

Introduction

[1] All right. First of all I am going to talk about that which has been asked of me here as to where I am from. I reside over there at Leech Lake. I have a cabin there. And my name is Waagosh. I am called Anton or Tony Treuer by my English name as well. I was raised over there by Cass Lake, near Cass Lake. I went to school however further west. I was educated over there at Bemidji High School. Recently however I have been traveling. I currently work. I am employed in Milwaukee as it’s called towards the east. And I work at the university.

Why Ojibwe Will Live

[2] All right. I know why this broadcast is being developed for this project of yours. And as I reflect upon our language, the Indian language, I always think of this one old man. He was called Niibaa-giizhig. And one time when I was helping him—and I always helped him—and one time he conveyed something to me as I helped him there where he officiated ceremonies. Surely we were inside that wigwam and we were sitting here. He only spoke Ojibwe when he conducted ceremonies. He never used that English language. And while we were there that old man suddenly


stood up. He saw something that irked him and he left the wigwam there.

[3] And there outside he gave a speech in English. And this is what he said when he spoke English. He said this, “I am never understood if I use that English language.” He said so. “The Spirit does not understand that English language. That’s why I use that Indian language all the time. But if I use that Indian language the Indians don’t understand that which I am saying. That’s why I left (the wigwam) here, to converse with you all in English in order to tell you all this.” And afterwards he addressed the reason he became perturbed when he saw some mistake we made. In this way I came to know that it’s of the utmost importance to use our language properly—that’s the Ojibwe language—all the time.

[4] That’s how I know that if that Ojibwe language is lost, the Indian people will become lost. We will no longer be Indian people if we lose our language. That’s what I know. That’s why your endeavor is so critically important because you all help in this good way so that this Ojibwe language can live forever in the future if the Indian people are to be here in times to come.
Nanda-gikendaasowin


The Learning Process

[5] I am always asked by my fellow Indians to address that which I have done myself in my own life, how I endeavored to know that which I learned of the Ojibwe language. Indians always find it difficult to do that as they learn that Ojibwe language or as they try to teach. That Ojibwe language is truly difficult. But I tell them, “Don’t fret about the difficulty of Ojibwe.” I know that this has transpired in my life. That’s the reason I think it shall live.

[6] Approximately ten years ago I did not know how to speak Indian. I knew two words at that time—boozhoo and miigwech. That was the extent of my knowledge at that time. But now when I lay down to sleep in the evening I dream in Indian. And when I reflect upon what has transpired I truly know this. And when I talk about this, I’m not trying to brag about myself, only impart the information to you all and tell our Indian people. If I am able to do this myself, anybody will be able to this him or herself. It really will happen. And all the time I think about my daughter, my child, I speak to her in the Indian language and as I converse with her or lecture her, as I visit with her I always use that Ojibwe language. And as I talk to her she really does understand that which I say. But if she wants something she uses that English again. I speak to her only in Indian. And I tell her, “What do you want? I don’t understand what you’re saying. Say it again.” Or, “Ask me in Indian and I’ll give it my full consideration.” In this way that Ojibwe language is used when my daughter and I converse with one another. And increasingly she knows our language. She’s only three years old at this time.
i’iw ojibwemowin ezhi-gaganoonidiyaang nindaanis gaye niin. Miinawaa go eshkaa igo ogikendaan i’iw gidinwewininaan. Mii eta go niso-biboonagizid o’ow apii.


[10] Idash yo’ow niwii-tazhindaan gaa-kikinoo’amawiwaad ingiw gichi-ayaa’aag nawaj epitizijig gekendamowaad i’iw
[7] And as I've seen this happen, I know this. The Ojibwe language will surely survive. Approximately ten years ago I could not have said that the Ojibwe language would live. But now I know definitively that it will survive. It will never be lost while I am alive. As my daughter increases in age I know this. It will not be lost while she's alive either. I could not have said that about ten years ago.

[8] That is why I think native people will be here in the future. And the Ojibwe language shall live. When I lecture them, beseeching our fellow Indians I always truly tell them to consider working in a good way to endeavor to know that Ojibwe language. They shall be empowered to do it if they desire to have it and work with all effort. I ponder this when I am always asked to discuss what the Indians should do in order to learn it. It can happen if they work hard to make it happen. That's what I know.

[9] I always talk about what I did in my life as I learned it. I was instructed over there at college and I've used tape recordings and been a student of the writing system and I've been told things, talked to be the carriers of the Indian language. I talked about a variety of things. I used what I learned.

[10] And I want to talk about this which I was taught by those elders, older people who know that Ojibwe language. Recently


Indians have forgotten to use their tobacco. It is critically important for Indians to use their tobacco. We should really do this all the time.

[11] The first time I talked to this elder called Manidoo-giizhig I spoke to him over there in Bemidji where Bemidji State University is located. And I spoke to him. But he didn’t look there where I was standing waiting to talk to him. He just peered out the window there. He didn’t even glance where I was standing. I was a little intimidated. I was scared as I just stood there. But he wrote something down there on a piece of paper. And he threw it away. Again he wrote something down. He only looked out the window. And he turned there, glancing at where I stood. And he gave me that piece of paper. Here he had written something. “If you want to learn something, first you must learn this.” And this is what was written there, “I come to you with all respect today to ask you something. I’m giving you tobacco.” That’s what he wrote. “First you should know this. And afterwards we’ll begin.” That’s what that old man Manidoo-giizhig told me.

[12] I went home. I studied it while I drove and by the time I arrived over there at my house I already knew it. But I couldn’t immediately talk to Manidoo-giizhig. Later on, however, I spoke to him. I said, “I come to you with all respect today to ask you something. And I’m giving you tobacco.” I gave him tobacco. And he said, “All right Waagosh. I can begin.” That old man helped me. He taught me something there. Tobacco. And I always used this tobacco when I endeavored to know Ojibwe.
[13] And in similar fashion one time I visited this certain elder man over there in Cass Lake. He was called Niigaani-bines. And I visited him where he lived in his little house. I gave him tobacco. “I come to you with all respect today to ask you something. I’m giving you tobacco.” I gave him tobacco. “Please teach me something of the Ojibwe language. Talk to me in Indian.” He immediately stood up and left. Wow, why’s he leaving? As for me, I had no idea why he left. I was sitting in his house. And he went over there to a room there in his house. I heard him. I was scared sitting there. Why? Maybe I made a mistake. Maybe I misspoke. I didn’t know what I did. But after a while that old man came back. And he was holding tobacco in his hands. “All right boy. I want to give you tobacco myself to thank you for coming here to learn the Indian language. Surely I will help you,” he told me.

[14] That’s how I was instructed about tobacco. It’s strong. That tobacco has power. And always whenever I talk to the Spirit, talk to my fellow Indian [or] talk to an elder I remember my tobacco. I used tobacco all the time to ask that Spirit to beseech the Creator to have pity on me. That’s why I was helped. That’s why I know this little bit that I know and still strive to learn. But I am definitely helped by the Spirits when I use my tobacco. I am most certainly helped by those who are more advanced in years, the learned elders when I use my tobacco. It is essential that the Indian people always use their tobacco. That’s what I have been taught.

[15] I did all kinds of things. I’ve become convinced that it’s best for Indians to always use the Ojibwe language if they want to

Oshkaabewis Mazina’igan


learn it or if they want to teach it. Indians always talk about the Ojibwe language in English. It will surely be lost if that happens. But if we use our language all the time it is certain that Ojibwe will live on here in the mind and here in the heart. And if someone wants to be bilingual he should use two languages. If someone only wants to be monolingual he can behave like the Indian people have been in recent times. He only speaks English. But if he wants to be bilingual he should be using two. If he wants to speak Indian only and be Indian only he should be using the Indian language only. That’s what I know. That’s what I believe myself. That should be sufficient.

Oshkaabewis Journal

[16] All right, first of all, approximately four years ago I was asked by two Indian men over there at Bemidji State University. Those two Indian men asked me to work on the Oshkaabewis Native Journal as it’s called, as I had already been taught at that time to address that which I had done in my quest to learn the Ojibwe language. As I became more deeply involved I certainly visited those fluent speakers of Indian, the elders where I am from.

[17] And increasingly I visited a certain elder named Niibaa-giizhig who always used the Ojibwe language when I visited with him or accompanied him. Later on he asked me something, and gave me tobacco to help him by serving as Oshkaabewis there where he officiated ceremonies. At the time when I was asked I certainly received help. And he spoke all day long in Indian. He would start to officiate at around nine o’clock in the morning. And

he spoke all day long. He quit talking in the evening, around eleven o’clock. And as for me, he asked me to sit with him and to help him to fill his pipe and do other things there. I was instructed in the Ojibwe language as I listened to it. And I knew it. Ever increasingly I knew that which he told me. I understood. I dreamed in Indian too, just hearing that which he said. That’s the way that guy spoke.

[18] And later on as I reflected upon what I had done to learn the Ojibwe language, someone told me, “If you would like to be more learned, if you want to know more of the Ojibwe language, you should work on [writing] that which you hear. You should learn in that fashion.” I most certainly did work on it that way there. But I never wrote down anything of a sacred nature. And as I visited that old man named Niibaa-giizhig, one time I brought that tape recorder. And I put it there. I never brought it into the wigwam or anywhere he conducted ceremonies. It was only in the house and only when he wanted to talk about things that happened when he was young. I never used a recorder if someone spoke of sacred things. It was only when they talked about the events of their lives. And that old man talked about things that happened when he was little, going hunting, the first time he encountered a black man or white man. This old man remembered all kinds of things.
[19] Baanimaa dash apii gaa-izhi-aabayitooyaan i’iw gaagiiido-
makakoons ningii-kagwe-anishinaabewisidoon. Aanind
anishinaabeg odinendaanaawaaw giishpin awiiya aabayitood i’iw isa
ozhibii’igewin mii eta go daazhiikang ozhibii’igewin. Mii gaawiiin
gwayak. Giishpin awiiya waa-tazhiikang i’iw isa
anishinaabemowin ezhi-anishinaabewisidood geget odazhiikaan
i’iw isa bizindamowin apane. Ningii-pizindaan i’iw ekidod.
Miinawaa gaa-izhi-bizindamaan apane ganabaj igo midaaching
gaa-pizindamaan i’iw ekidod. Baanimaa dash gaa-ishkwaaw
anishinaabewisidooyaan aangodinong ningii-kikendaan akina gaa-
tibaajimod awiiya. Mii akeyya gaa-wiidoookaagooyaan nawaaj gaa-
izhi-nanda-gikendaamaan i’iw ojibwemowin.
aangodinong gaawiiin nigii-kikenanziinan iniw ikidowinan gaa-
aabayitoowaad. Miinawaa ningii-kagwejimaag, “Awegonen o’ow
ikidowin? Gaawiiin ningikendanziin.” Dibishkoo “jiishkim”. Mii
i’iw bezhig ikidowin, gaawiiin ningii-kikendanziin nitamising gaa-
noondamaan. “Awegonen o’ow ikidowin? Giiig-ikid, ‘ogii-
chiishkimaan’ baanimaa dash ‘ogii-chiishkimigoon’. Awegonen
o’ow ikidowin?” Miinawaa ningii-pi-wiindamaag
anishinaabemong, “Oon giishpin awiiya waa-kanoonaad awiiya
wiijanishinaaben ganabaj igo ji-mimigoshkaaji’aad gemaa gaye ji-
gaagiizomaad odaa-aabayitoon oninjiin, okaadan gaye ji-
jiishkimaad dibishkoo ji-wanishkwe’aad. Mii akeyya ezhi-aabadak
i’iw ikidowin.” “Oon,” ningii-ikid. Mii akeyya gaa-izhi-gikino-
람awid oshki-ikidowin.
zhaaganaashiimong gaye. Miinawaa ingiw niizh
anishinaabewininiiwag gaa-tazhimagig ningii-pi-gagwejimigoog ji-
aabayitooyaan i’iw gaa-anishinaabewisidooyaan ji-atooyaan imaa
mazina’iganing Oshkaabewis Mazina’iganing ezhiniikaded.
Miinawaa geget igo ningii-izhichige. Noongom niizhing endaso-
biboon, niizhing nindooshitoonan iniw Oshkaabewis
[19] And after I had used that tape recorder I tried to put it down in Indian. Some Indians think that if someone’s working on writing that he’s only involved with writing. That not true. If someone is working on that Indian language by writing in Indian he is most assuredly working on comprehension constantly. I listened to that which he said. And as I listened all the time I probably had to listen to what he said ten times. And after I put it down in Indian sometimes I knew what someone said line by line. In this way I was helped even more as I pursued knowledge of the Ojibwe language.

[20] And as I wrote things down in Indian sometimes I didn’t know those words which they had used. And I asked them, “What’s this word? I don’t know it.” For example “jiishkim”. That’s one word I didn’t know the first time I heard it. “What’s this word? You said, ‘ogii-chiishkimaan’ and later on ‘ogii-chiishkimigoon’. What is this word?” And he told me in Indian, “Oh if someone wants to speak to his fellow Indian maybe to tease him or lecture him he could use his hand or leg to nudge someone to interrupt him for example. That’s how that word is used.” “Oh,” I said. And thus I was taught a new word.

[21] And I wrote it down in Indian. And I put it down in English too. And those two Indian men I talked about, they asked me to use that which I had written down in Indian to put it in a book, the so called Oshkaabewis Native Journal. And I certainly did that. Now twice each year I make those Oshkaabewis Native Journals. And they use a tape recording to listen to that which those elders


said and to read along with it. That’s how that Oshkaabewis Native Journal helps.

[22] If Indians want to listen to this Ojibwe language they can listen to it. If they want to try to transcribe the Ojibwe language they may endeavor to write it down in Indian. If they want to read the Ojibwe language to work on proper pronunciation they certainly can do that. And they can listen to the recording to ascertain if they are speaking correctly. There are many ways in which the Ojibwe language may be used.

[23] And as I listen to those fluent speakers the learned ones who put things there in the journal, they are so proud to see that, like Miskwaanakwad as one is called. He spoke at great length. He talked for more than two hours straight. He only spoke Ojibwe. He never used the English language when he spoke. And I wrote it down in Indian. When he heard it the first time, he really liked what he saw and heard. It was the same with that Niibaa-giizhig, he was so proud when he saw that. And his children were very pleased with it, especially after someone passes away, to listen to it. It’s nice.

[24] That’s why I work on it. And I always work on the Oshkaabewis Native Journal. I hope it’ll help. And many other Indians assist, like Bebaamibines. Many Indians put stories in there. Wherever those Indians are from they speak slightly different dialects there. And it’s beneficial when many Indian have stories and teaching in there, there in the Oshkaabewis Native Journal. It really will help. That’s it. Those are my thoughts on the matter.

Mako-minis


Bear Island

[25] In my profession I actually teach history. That’s how they call it [in Ojibwe]. And I want to talk about something that happened a long time ago with those Indians from over there in Leech Lake during their lifetimes. They really took excellent care of the native culture they had been given. And there was a certain chief named Bagone-giizhig. He had only been involved with the medicine dance and other age-old Indian ways of doing things. He was greatly admired. The Indians over there at Leech Lake really listened to him. The old man was a hereditary chief there at Leech Lake. And he had a wigwam over there on an island there in the lake called Mako-minis. And that’s where that old man lived.

[26] All right. And when Bagone-giizhig was alive they white men came to Leech Lake. And they tried to do all kinds of things at that time. The Americans tried to construct that railroad track there on the reservation. And as they tried to make it some of the Leech Lakers were very displeased with what those white people were trying to do. And the Indians over there at Leech Lake became increasingly angry as the white people continued to put down railroad tracks across the reservation and built houses and the Americans constructed dams and built three dams there on the reservation.
ozhitoowaad gibaakwa'iganan miinawaa niswi gibakwa'iganan gaa-izhi-ozhitoowaad imaa ishkoniganing.


[27] When that happened the water got deeper on lakes Winnie, Leech and Cass and as it deepened and the water rose and it flooded everywhere. Their rice beds were no longer in existence. And that's how the Indians suffered there at Leech Lake. And as the white people made the dams they found it ever more difficult. That's why they were mad.

[28] And the white people never listened to it. When the white men came they asked for more, asked the Indians to give them more land. Those Indians chiefs said, "No. Not any more. The American people will not have any more land." The Indians will be the only ones to have and use it. "It is really important for us to have it." That's what that old man named Bagone-giizhig said. And the chief didn't allow anyone. He didn't allow another chief to give anything away. And those white people.

[29] Those Indians successfully inhibited those Americans. They were never able to get more land. They had two treaty documents and tried asking the Indians to put their signatures there but no one would do it. And those white people tried doing all kinds of things to the one called Bagone-giizhig. But he was too powerful. He had a conviction at that time not to give away any more Leech Lake area land there. And those white people did all kinds of things to Bagone-giizhig.
chimookoamanag anooy igo gegoo gii-kagwe-izhichigewag jidoodawawaad gegoo Bagone-giizhig.


[30] And the policemen came and told that Bagone-giizhig, “You messed up. You violated the Indian liquor law.” And those policemen arrested that Bagone-giizhig. And they brought him off to the east. And he wasn’t able to escape at that time. When he came closer to Lake Superior there the policemen had custody of Bagone-giizhig. But after he had been there a while he really was able to escape. And he returned home to Leech Lake. He was only walking around on foot. He walked over one hundred miles to return to his home.

[31] When he arrived there those Indians were pleased with the way events transpired so that they could see Bagone-giizhig. And they returned over there to Mako-minis where they had been. But the white people were enraged and policemen told the army soldiers to do something.

[32] And they had a barge on the big lake over there near Onigamiins. That’s where the whites had that barge. Many of the soldiers embarked on the barge there, along with many policemen and a few Indians who served as policemen all embarked there themselves. And they were there on the barge. And they steamed across and arrived there near Mako-minis. They were there at the shore. Those Indians had already been apprised of the actions and activities of the white people. And so they saw those soldiers and policemen.
chimookomaanag. Miinawaa ogii-waabamaawaan iniw zhimaaganishan, dakonigewininiwan.


[33] And all the Indians were prepared and knew. Those children and many—but not all—of the Indian women had already fled. And they were off in the deep woods. But those men were in the woods much closer. There was a clearing there where the Americans disembarked. And there nearby the field there those Indians were in the woods by the tree line. All the Indian men had guns. And they were ready.

[34] Those soldiers disembarked there on the beach. And they disembarked and tried to set up base camp from which they would search for the one known as Bagone-giizhig. And this one soldier was a really young person. And he might have just been standing there when he made a mistake. He dropped a rifle. And when that gun fell it actually discharged. And it gave a [loud] report when that soldier shot. Those Indians heard it and some Indian thought, "Ah white people. Maybe the soldiers know the Indians are here." Actually no soldier knew about it, as they had no knowledge that Indians were all around there. But when that happened as that soldier discharged his firearm and it sounded out, those Indians started shooting. And they killed some soldiers. About five soldiers died there and one Indian police officer. No Indian there in the woods, however. They were unharmed.


[35] Those soldiers immediately returned fire, trying all kinds of tactics to engage the Indians. And those white people were overwhelmed and quickly jumped back onto their barge. And that Bagone-giizhig embarked in a little canoe and two native ladies took paddles and they immediately left and headed for the far shore there.

[36] And no white man was able to take the one called Bagone-giizhig. Later on those white people returned there near Onigiamiins and disembarked there. They did all kinds of things while Bagone-giizhig was alive, as the whites as the white kept searching for him to arrest him with policemen and soldiers.

[37] He lived a long time after that. And nobody was able to take him in. He only lived there in the woods on Mako-minis. And throughout his life he was involved with the medicine dance and age-old Indian customs. That’s how he lived his life.

[38] And he made something. He took those shell casings there, retrieving them from the battlefield. And he made an adornment to wear around his [neck]. There are still pictures from that era which show this Bagone-giizhig wearing that [necklace]. And he was extremely proud. He was proud of the events that transpired, his survival and strength and his ability to live the way Indians can live and should live. That’s the way that old man was. And those Indians all over Leech Lake were pleased about it. And this old man greatly admired. He lived a long time. And the Indians were proud when they thought about that history. And the Leech Lakers are still proud when they think about it. That’s it.

Giniigaan-ayi’iiminaan


Our Future

[39] I'm glad you asked that. I think about this all the time. Those elders told me, certain elders, "That white man will never get in our way," they say. Those elders really speak the truth when they say that. The Indians can keep that Ojibwe language in the future as long as the Indian people live provided that they act—not in the future—right now.

[40] Today where I am from there are a lot of fluent speakers. But those who know the Ojibwe language are older, elders only. The older folks know this Ojibwe language. There are some younger one who are learning it—Minisinogaabaw, Naabekwa, Giniw-giizhig, Biidwewe-giizhig—who are on a quest for the Ojibwe language and increasingly able to do so. But only some. But if Ojibwe is to survive many Indians must know it. Many.

[41] I know this. If someone wants to learn Ojibwe and is prepared to work hard, he will surely be able to speak fluently and properly. He should do so. About ten years ago in my life I could not say that the Ojibwe language would live. But now I know this.


It will never be lost while I’m alive. It is here. And I know some other younger people who can say that too.

[42] And if someone wants to learn Ojibwe, he can’t say, “I wish I spoke Ojibwe.” Only if he truly desires it; if he’s ready to sit there in a wigwam to listen to an old man all day long; if he’s ready to throw away that television set if it’s advisable to do so. Only if he’s prepared to work hard all the time every day will he then be able to take and have the Ojibwe language. That’s what I know, what I’ve been told and come to see in my own life, as I’m still a young man on a quest to speak Ojibwe.

[43] And if we help one another in our Indianness, if we work, it will surely live. If I am able to do what I have done in my life, anyone else will be able to do so in his as well. If I am able to learn my language and teach my daughter that which I have learned as well, anybody else will be able to do so himself. And if it is important for me to do this—and it’s critically important—if it’s important for me to do this, it is surely imperative for others to do so, for many Indians to do so. If we help one another, if we work hard, it will definitely happen. I know it. And I believe the Ojibwe language will live.

[44] One time I heard an old man say, “That Ojibwe language is not lost. It’s only us. We are lost.” That old man spoke the absolute truth. Our language is still here on earth, that Ojibwe language. It’s not lost. There are still many Indians who know how to speak Indian. They never use English when the try to speak Indian.
anishinaabemowaad. Gaawin wiikaa zhaaganaashiimosiiwag
giishpin gagwe-anishinaabemowaad. Odayaanaawaan akina iniw
ikidowinan waa-aabajitoowaad. Idash geget igo wanishinoog
niibowa anishinaabeg. O’ow apii giishpin anokiiyaang da-
bimaadiziwinagad. Giishpin gagwe-anokiiyaang niigaan
maajiitaayaang waa-nisimidana-biibonagak gaawiin nингa-
gashkitoosiimin. Idash o’ow apii giishpin ezhichigeyaang geget igo
da-bimaadiziwinagad. Mii i’iw izhitwaayaan. Mii inendamaan
niin. Miigwech bizindawiyeg. Mii i’iw.
have all the words they want to use. But many Indians are
definitely lost. At this time if we work, it shall live. If we try to
work in the future, starting in thirty years time, we won't be able.
But at this point in time if we do it it will certainly live. That's
what I believe. That's what I think myself. Thank you all for
listening. That's it.
NAMING A CHILD

GAA-TIBAAJIMOD JOHN PINESI*

GAA-ANISHINAABEWISIDOOD WILLIAM JONES**

GAA-AANIKE-AANJIBII'ANG ALAN CORBIERE***


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OSHKAABEWIS NATIVE JOURNAL Vol. 6 / No. 1-2 2003
NAMING A CHILD

TOLD BY JOHN PINESI

TRANSCRIBED BY WILLIAM JONES

RE-TRANSSCRIBED BY ALAN CORBIERE

[1] This is the way the people of this place do.

[2] When a (woman) gives birth to a child, then the parents ask for a certain old man to come, or else an old woman.

[3] They ask them, saying: “Will you not name our child?”

[4] And if the old man should say, “Yes,” then in advance do they make him some little gift, especially some tobacco.

[5] Thereupon they tell him that they will provide a feast.


[12] Mii dash iw apii gaagiigidod a’aw akiwenzii dazhindang i’iw gegoo gaa-kiikendang megwaan gii-oshkiniiigid; owaawiindaan i’iw inakake waa-izhi-wiinaad iniw abinoojiinyan.

[6] They set the time as to what day they will hold it.

[7] Now, the old man meditates upon what he has dreamed in a fast during his youth.

[8] Beforehand he dwells in thought about the child whom he is to name

[9] Now, when the day is up, the time which they have set for the feast, when they have arranged the feast, they call for the old man to come.

[10] And something they give him, such as a blanket, and the food that has been cooked they give him.

[11] Even the old man invites some people too, and he decides how many people shall be asked.

[12] So thereupon, discoursing at length, the old man tells of the things he learned while he was yet young; he tells of the sort of name he intends to bestow upon the child.

[13] Everything which a person sees\(^1\) is the source from whence people obtain the means of getting names; it may be (of) this earth, or the sea, or the rapids, or all the places from whence blow the winds, or the suns, stars, cloud, trees, stone, or all the animal-folk and all the fishes, or all the birds that fly in the air.

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\(^1\)Jones Footnote - "In a dream while fasting" (Jones 1919, p. 332).


[16] Naaningodinong gaye nagamo a’aw anishinaabe waandaawasod; mii dash imaa megwaa nagamod ani-wiindang i’iw izhinikaazowin ezhinikaanaad iniw abinojiinyin.


[14] It is from all these sources that they obtain the means of getting names.

[15] At times the people speak in a loud sing-song when they are giving the name.

[16] And frequently the man giving the name sings; accordingly, while he sings, he then pronounces the name which he gives the child.

[17] Now, this is a reason why they have kept up the custom, many a time has one recovered from sickness when a child has been given a name.

[18] And they try to eat up all the food that has been cooked.

[19] Such is the way the people do when they want to give a name.

[20] And the people whose child has been named will regard as parent to the child the one to whom they had given the child (to name).

[21] Some time later on they will give another feast in behalf of their child, with the prayer that long may (the child) live.
THE TWELVE DAYS OF CHRISTMAS

MARY SIISUP GENIUSZ

[1] Nitam nibaa-anami’ie-giizhigad niinimoshenh ningii-miinig

Bine zhingwaakong


Niizh omiimiig

Igaye bine zhingwaakong


Niswi baaka’aakwenyag

Niizh omiimiig

Igaye bine zhingwaakong


Niiwin ininishibag

Niswi baaka’aakwenyag

Niizh omiimiig

Igaye bine zhingwaakong


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

OSHKAABEWIS NATIVE JOURNAL  Vol. 6 / No. 1-2  2003
THE TWELVE DAYS OF CHRISTMAS

MARY SIISUP GENIUSZ

[1] On the first day of Christmas my sweetheart gave to me
    A partridge in a white pine tree

[2] On the second day of Christmas my sweetheart gave to me
    Two doves
    And a partridge in a white pine tree

[3] On the third day of Christmas my sweetheart gave to me
    Three chickens
    Two doves
    And a partridge in a white pine tree

[4] On the fourth day of Christmas my sweetheart gave to me
    Four mallards
    Three chickens
    Two doves
    And a partridge in a white pine tree

[5] On the fifth day of Christmas my sweetheart gave to me
    Five beaver pelts
    Four mallards
    Three chickens
    Two doves
Naanan amikwayaanag
Niiwin ininishibag
Niswi baaka’aa kwenyag
Niizh omiimiig
Igaye bine zhingwaakong

Ningodwaaswi nikag boonamowaad
Naanan amikwayaanag
Niiwin ininishibag
Niswi baaka’aa kwenyag
Niizh omiimiig
Igaye bine zhingwaakong

Niizhwaaswi waabiziig bimaadagaawaad
Ningodwaaswi nikag boonamowaad
Naanan amikwayaanag
Niiwin ininishibag
Niswi baaka’aa kwenyag
Niizh omiimiig
Igaye bine zhingwaakong

Nishwaaswi oshkiniigikweg mawinzowaad
Niizhwaaswi waabiziig bimaadagaawaad
Ningodwaaswi nikag boonamowaad
Naanan amikwayaanag
Niiwin ininishibag
Niswi baaka’aa kwenyag
And a partridge in a white pine tree

[6] On the sixth day of Christmas my sweetheart gave to me
   Six Canada geese laying (eggs)
   Five beaver pelts
   Four mallards
   Three chickens
   Two doves
   And a partridge in a white pine tree

[7] On the seventh day of Christmas my sweetheart gave to me
   Seven swans swimming
   Six Canada geese laying (eggs)
   Five beaver pelts
   Four mallards
   Three chickens
   Two doves
   And a partridge in a white pine tree

[8] On the eighth day of Christmas my sweetheart gave to me
   Eight young ladies picking berries
   Seven swans swimming
   Six Canada geese laying (eggs)
   Five beaver pelts
   Four mallards
   Three chickens
   Two doves
Niizh omiimiig
Igaye bine zhingwaakong

   Zhaangaswi ikwewag niimiwaad
   Nishwaaswi oshkiniigikweg mawinzowaad
   Niizhwaaswi waabiziig bimaadagaawaad
   Ningodwaaswi nikag boonamowaad
   Naanan amikwayaanag
   Niiwin ininishibag
   Niswi baaka’aakwenyag
   Niizh omiimiig
   Igaye bine zhingwaakong

    Midaaswi ogimaag gaagiigidowaad
    Zhaangaswi ikwewag niimiwaad
    Nishwaaswi oshkiniigikweg mawinzowaad
    Niizhwaaswi waabiziig bimaadagaawaad
    Ningodwaaswi nikag boonamowaad
    Naanan amikwayaanag
    Niiwin ininishibag
    Niswi baaka’aakwenyag
    Niizh omiimiig
    Igaye bine zhingwaakong

    Ashi bezhig oshkinaweg bibigwewaad
    Midaaswi ogimaag gaagiigidowaad
    Zhaangaswi ikwewag niimiwaad
And a partridge in a white pine tree

[9]  On the ninth day of Christmas my sweetheart gave to me
     Nine women dancing
     Eight young ladies picking berries
     Seven swans swimming
     Six Canada geese laying (eggs)
     Five beaver pelts
     Four mallards
     Three chickens
     Two doves
     And a partridge in a white pine tree

[10] On the tenth day of Christmas my sweetheart gave to me
     Ten chiefs talking
     Nine women dancing
     Eight young ladies picking berries
     Seven swans swimming
     Six Canada geese laying (eggs)
     Five beaver pelts
     Four mallards
     Three chickens
     Two doves
     And a partridge in a white pine tree

[11] On the eleventh day of Christmas my sweetheart gave to me
     Eleven young men playing love flutes
     Ten chiefs talking
     Nine women dancing
Nishwaaswi oshkiniigikweg mawinzowaad
Niizhwaaswi waabiziig bimaadagaawaad
Ningodwaaswi nikag boonamowaad
Naanan amikwayaanag
Niiwin ininishibag
Niswi baaka’aakwenyag
Niizh omiimiig
Igaye bine zhingwaakong

[12] Eko-ashi-niizhing nibaa-anami’ie-giizhidak niinimoshenh ningii-miinig
Ashi niizh ininiwag nagamowaad
Ashi bezhig oshkinaweg bibigwewaad
Midaaswi ogimaag gaagiigidowaad
Zhaangaswi ikwewag niimiwaad
Nishwaaswi oshkiniigikweg mawinzowaad
Niizhwaaswi waabiziig bimaadagaawaad
Ningodwaaswi nikag boonamowaad
Naanan amikwayaanag
Niiwin ininishibag
Niswi baaka’aakwenyag
Niizh omiimiig
Igaye bine zhingwaakong
Eight young ladies picking berries
Seven swans swimming
Six Canada geese laying (eggs)
Five beaver pelts
Four mallards
Three chickens
Two doves
And a partridge in a white pine tree

[12] On the twelfth day of Christmas my sweetheart gave to me
Twelve men singing
Eleven young men playing love flutes
Ten chiefs talking
Nine women dancing
Eight young ladies picking berries
Seven swans swimming
Six Canada geese laying (eggs)
Five beaver pelts
Four mallards
Three chickens
Two doves
And a partridge in a white pine tree
ARTICLES
ANIMATE INTRANSITIVE VERBS
IN MINNESOTA OJIBWE

ANTON TREUER*

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

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

* ACKNOWLEDGEMENT: My understanding of vais has come through the teaching, writing and personal tutelage of Earl Otchingwanigan and my transcription work with numerous Ojibwe elders. Verb patterns in this article have been checked with Archie Mosay and Melvin Eagle.
If a verb is transitive (either a vti or vta), the action carries from a person to an object or another person. For example, anishinaabemotaw vta “speak Indian to someone” or biidoon vti “bring it”, are considered transitive because the action in those verbs moves from one person to another person or thing. For intransitive verbs, the action is contained and does not carry over from one object or person to another. For example, gisinaa vii “it is raining” or wiisini vai “he is eating”, are considered intransitive because they are conditions or actions that do not carry between two objects or people.

The Ojibwe language is further divided into realms called animate and inanimate—that which is spoken of as living and that which is not. Animate verbs must be used to describe the actions and conditions of animate objects. Inanimate verbs must be used to describe the actions or conditions of inanimate objects as well as general conditions and weather words.

This article is designed to give students of Ojibwe a better pedagogical understanding of one type of Ojibwe verbs—the vai (Verb Transitive Inanimate). These verbs are a good place for students to try to grapple with basic, yet powerful, communicative patterns in the language. Learning the patterns verb conjugations take is the key to learning Ojibwe. Once a student has mastered the multiple changes a vai can go through, each time he learns a new vai, he will actually be learning nearly three hundred different sentences because each vai can be said and used that many different ways. Studying verb patterns will enable students to grow geometrically rather than linearly in their language learning. Once a student masters the rules for vais, he can apply those rules to any vai he hears an elder say or any vai he reads in a dictionary. Ojibwe may seem like a complex language, and in some ways it is. However, Ojibwe is an ancient language that has developed in very consistent ways. There are very few exceptions the rules of Ojibwe grammar.
THE BASICS: vais are the central feature of any story, conversation or command sequence involving animate objects. The root word that conjugations are built from is given in the third person singular form because this is the most basic uninflected unit. This basic form is uninflected, but it is still a complete word and a complete sentence. There are two main categories of vais, each with slightly different endings. Here are some examples:

vai1: The first category of vais is the vai1. It includes all vais that end with a vowel.

   wiisini vai1 eat

   example: Wiisini Jaan. = John is eating.

vai2: The second category of vais is the vai2. It includes all vais that end with a consonant.

   minwendam vai2 happy

   example: Minwendam gookomisinaan. = Our grandmother is happy.

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

example: Minwendam ina? = Is he happy?

**Singular Commands:** In this article and most Ojibwe dictionaries, vais are given in the third person (he/she) form. Converting from the third person form to the singular command form (a command to one person) is quite simple, although slightly different for vai1s and vai2s.

**vai1 Singular Commands:** Add the letter -n to the end of the word.

**minikwe vai1** drink: minikwe + n = minikwen

example: **Minikwen!** = (You) drink!

**vai2 Singular Commands:** Add -in to the end of the word.

**bizindam vai2** listen: bizindam + n = bizindan

example: **Bizindan** wiindamoonaan gegoo! = Listen when I tell you something!

**Plural Commands:** Converting the root word (third person form) into a plural command (to more than one person) uses a similar pattern, with different suffixes. There are two ways to make plural commands with each type of vai.

**vai1 Plural Commands (Option 1):** Add -yok.

**izhaa vai1** go: izhaa + yok = izhaayok
example: **Izhaayok** Gaa-miskwaawaakokaag! = (You all) go to Cass Lake!

\textit{vai}1 Plural Commands (Option 2): Add -g.

**wiisini** \textit{vai}1 eat: wiisni + g = wiisinig

example: **Wiisinig**! = (You all) eat!

\textit{vai}2 Plural Commands: Add -ok.

**bizindam** \textit{vai}2 listen: bizindam + ok = bizindamok

example: **Bizindamok** ekidoyaan! = (You all) listen when I speak!

**Inclusive Plural Commands:** Converting from the third person to a plural inclusive command (let’s) is also quite simple and also slightly different for \textit{vai}1s and \textit{vai}2s. Examine the following patterns in their conjugation.

\textit{vai}1 Inclusive Plural Commands: Add -\textit{daa}.

**bazigwii** \textit{vai}1 rise, stand up: bazigwii + daa = bazigwiidaa

example: **Bazigwiidaa** noongom! = Let’s stand up now!

\textit{vai}2 Inclusive Plural Commands: If the \textit{vai}2 ends with the letter \textit{m}, convert it to \textit{n} first and add -\textit{daa}. If it ends with the letter \textit{n} already, just add -\textit{daa}.
aanizhiitam vai2 give up, quit, change one’s mind:

\[ \text{aanizhiitam} + n + \text{daa} = \text{aanizhiitandaa} \]

eexample: **Aanizhiitandaa** jibwaa-noondeshinang! = Let’s quit before we’re completely exhausted!

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

vai1 Singular Negative Commands: Put the word **gego** down first, then add -\textit{ken} to the end of the **vai**.

\[ \text{maajaa vai1 leave: gego maajaa} + \text{ken} = \text{gego maajaaken} \]

eexample: **Gego zezikaa maajaaken**! = Don’t leave right away!

vai2 Singular Negative Commands: Put the word **gego** down first. If the final letter of the **vai2** is \textit{m}, change it to \textit{n} and add -\textit{gen}. Otherwise, change no letters and simply add -\textit{gen}.

\[ \text{gashkendam vai2 feel sad: gego gashkendam} + n + \text{gen} = \text{gego gashkendangen} \]

eexample: **Gego gashkendangen**! = Don’t be sad!

**Plural Negative Commands**: For pluralizing negatives (you all don’t) we again employ the word **gego** and a suffix on the verb.
Plural Negative Commands: Put down the word **gego**, and add **-kegon** to the end of the **vai**.\(^1\)

**namadabi** **vai** sit: gego namadabi + kegon = gego namadabikegon

example: **Gego namadabikegon** imaa! = Don’t (you all) sit there!

**babaamendam** **vai** worry: gego babaamendam + n + -gegon = gego babaamendangegon

example: **Gego** **geyaabi** babaamendangegon! = Don’t (you all) worry any more!

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

**vai** Inclusive Plural Negative Commands: Put down the word **gego**, and add **-sidaa** to the end of the **vai**.

**wiisini** **vai** eat: gego wiisini + sidaa = gego wiisinisidaa

example: **Gego wiisinisidaa**! = Let’s not eat!

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\(^1\) Reminder: This article studies patterns in Minnesota Ojibwe. Some other dialects use -keg rather than -kegon.
vai2 Plural Negative Commands: Put down the word *gego*. If the final letter of the verb stem is not *n*, convert it to *n*. Then add -zidaa.

**wiisagishin** vai2 get hurt: gego wiisagishin + zidaa = gego wiisagishinzidaa

example: **Gego wiisagishinzidaa**! = Let’s not get hurt!

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

**First Person Singular vai:** The first person singular conjugation corresponds to the English equivalent of “I” or “me”. For vai1s and vai2s, add the first person prefix from the chart on the next page in front of the verb stem.

**dwaashin** vai1 fall through the ice: nin + dwaashin = nindwaashin
example: **Nindwaashin o’ow ziibiing.** = I’m falling through the ice on this river.

<table>
<thead>
<tr>
<th>Initial Letter of Verb Stem</th>
<th>First Person Prefix*</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch, k, m, n, p, s, sh, t, w</td>
<td>ni-</td>
</tr>
<tr>
<td>b</td>
<td>nim-</td>
</tr>
<tr>
<td>d, j, g, z, zh</td>
<td>nin-</td>
</tr>
<tr>
<td>(any vowel)</td>
<td>nind-</td>
</tr>
</tbody>
</table>

**Special Cases:** The rules for first person singular conjugation apply exactly as described above. However, when adding either a first person or second person prefix to a *vai*, there are two additional rules that apply. These rules apply to first and second person conjugations.

Mutative Vowels: In the first and second person, the short *i* and short *o* drop from the end of *vais*.

- **bezhigo vai** be alone, be one: nim + bezhigo = nimbezhig
  
  example: **Nimbezhig.** = I am alone.

- **wiisini vai** eat: ni + wiisini = niwiisin.
  
  example: **Niwiisin** ani-onaagoshig. = I eat in the evening.

* The prefixes nim-, nin-, and nind- may also be voiced as im-, in-, and ind-. Both forms are correct.
Vowel Extension: With the additional of a personal prefix, verbs that begin with a short $o$ have the $o$ lengthen. It is then written as $oo$.

**onjibaa vai1** be from somewhere: $nind + o + onjibaa = nindo granny njibaa$.

example: Gaa-miskwaawaakokaag **nindo onjibaa**. = I am from Cass Lake.

**SECOND PERSON SINGULAR vai:** If the verb stem starts with a consonant, add the prefix $gi$- to the front of the verb. If the verb stem starts with a vowel, add $gid$- to the front of the verb.

**nisidotam vai1** understand it: $gi + nisidotam = ginisidotam$

example: **Ginisidotam ina?** = Do you understand?

**azhetaa vai1** go backwards: $gid + azhetaa = gidazhetaa$

example: **Gidazhetaa, niiiji.** = You’re going backwards, my friend.

**THIRD PERSON SINGULAR vai:** As mentioned at the beginning of this article, all vais are given in the third person singular form. The dictionary entry is also a complete sentence.

**bizogeshin vai1** stumble: bizogeshin = bizogeshin

example: **Bizogeshin ishkwaandeming.** = He stumbles in the doorway.
First Person Plural Exclusive vai1: In Ojibwe, there are two forms of the first person plural. One excludes the person you are speaking to. The other includes the person you are speaking to. The first person plural exclusive starts the same as the first person singular (see chart, page 70). The personal prefix for “me” is added to the front of the verb stem. Then the suffix -min is appended to the verb. This is a “sandwich conjugation” because something being added to both the front and back of the verb. The first person prefix means “me” the final suffix means “the rest of us”. Me and the rest of us is “us”, but excludes the person to whom you are speaking.

\[ \text{giikaji vai1 be cold: nin + giikaji + min = ningiikajimin} \]

example: **Ningiikajimin.** = We are cold.

First Person Plural Exclusive vai2: Put the first person personal prefix on the front of the verb and add -imin.

\[ \text{dagoshin vai2 arrive there: nin + dagoshin + imin = nindagoshinimin} \]

example: **Azhigwa nindagoshinimin imaa.** = We are arriving there now.

First Person Plural Inclusive vai1: This conjugation is very similar to the first person plural exclusive described above. The main difference in meaning with this form is that it includes the person being spoken to. To do this, start with the same prefix as the second person singular. Gi- is used for verbs beginning with a consonant. Gid- is used for verbs beginning with a vowel. Then -min is added to the end of the word as above. This amounts to “you” and “rest of us”, which includes the person being addressed.
zhakizi *vai1* be damp: $gi + zhakizi + imin = gizhakizimin$

example: **Gizhakizimin** naaniibawiyang agwajiing. = We are getting damp standing around outside.

**First Person Plural Inclusive vai2:** Add the second person personal prefix to the front of the verb and add *-imin* to the end.

*bawa’am* *vai2* knock rice: $gi + bawa’am + imin = gibawa’amimin$

example: **Gibawa’amimin** ani-dagwaagig. = We knock rice in the fall.

**Second Person Plural vai1:** This is a “sandwich conjugation” as well. Converting from “you” to “you all” starts the same way as the second person singular, with *gi* - or *gid* - added to the front of the verb. Then a different suffix, *-m*, is appended to the end of the verb.

*bazigwii* *vai1* stand up: $gi + bazigwii + m = gibazigwiim$

example: Anishaa **gibazigwiim**. = You all are standing up for no reason.

**Second Person Plural vai2:** Put the second person singular personal prefix on the front of the verb and add *-im* to the end.

*zhigingwaam* *vai2* wet the bed: $gi + zhigingwaam + imin = gizhigingwaamimin$
example: **Gizhigingwaamin** ina miinawaa? = Did you all wet the bed again?

**Third Person Plural vai1**: Pluralizing from the given third person singular form requires no prefix. The suffix -wag is appended to the end of the verb.

- **banizi** _vai1_ miss out: banizi + wag = baniziwag

  example: **Baniziwag** nishiimeyag. = My brothers are missing out.

**Third Person Plural vai2**: Attach -oog to the end of the verb.

- **biinda’am** _vai2_ caught in a net: biinda’am + oog = biinda’amoog

  example: **Biinda’amoog** namegozag. = The trouts are caught in the net.

**First Person Singular Negative vai1**: The regular independent negatives in Ojibwe all require a separate word— _gaawiin_ and a different inflection of the verb. Hence, Ojibwe uses double negatives for the independent form. For the first person singular, put down the word _gaawiin_ first, then add the first person prefix to the front of the verb and -sii to the end of the verb.*

- **aazhooshkaa** _vai1_ cross over: gaawiin nind + aazhooshkaa + sii = gaawiin nindaazhooshkaasi

*Some speakers from Mille Lacs and St. Croix use -siin instead of -sii. Most speakers of Minnesota Ojibwe dialects use -sii.
example: Gaawiin omaa nindaazhooshkaasii miikanaang. = I am not crossing the road here.

**FIRST PERSON SINGULAR NEGATIVE vai2**: Put down the word *gaawiin*. Add the first person personal prefix to the front of the verb stem. Then convert the final letter of the verb to *n* if it isn’t an *n* already and add -*zii* to the end of the verb.

**gawanaandam vai2** starve: gaawiin nin + gawanaandam + n + zii = gaawiin ningawanaandanzii

example: Gaawiin noongom ningawanaandanzii. = I’m not starving now.

**SECOND PERSON SINGULAR NEGATIVE vai1**: Put down the word *gaawiin*, attach the personal prefix for “you” to the front of the verb and append -*sii* to the end.

**mashkawaji vai1** get frostbite: gaawiin gi + mashkawaji + sii = gaawiin gimashkawajisii

example: Gaawiin ina gimashkawajisii? = Aren’t you frostbitten?*

**SECOND PERSON SINGULAR NEGATIVE vai2**: Put down the word *gaawiin*, add the second person personal prefix to the front of the verb, convert the final letter to *n* (if it isn’t already) and add the suffix -*zii*.

**babaamendam** vai1 worry: gaawiin gi + babaamendam + n + zii = gaawiin gibabaamendanzii

* Remember: The yes/no question markers *na* and *ina* always appear as the second word in your sentence.
example: *Gaawiin* ina *gibabaamendanzii*? = Aren’t you worried?

**Third Person Singular Negative vai 1:** Put down the word *gaawiin*, then add -*sii* to the end of the verb.

*Jiibaakwe* vai 1 cook: *gaawiin* *jiibaakwe* + *sii* = *gaawiin jiibaakwesii*

example: *Gaawiin* wiikaa *jiibaakwesii*. = He never cooks.

**Third Person Singular Negative vai 2:** Put down the word *gaawiin*, convert the final letter of the verb to *n* (if it isn’t already) and add -*zii*.

*Maanendam* vai 2 feel bad, depressed: *gaawiin* *maanendam* + *n* + *zii* = *gaawiin maanendanzii*

example: *Gaawiin* wiikaa *maanendanzii bakinaagesig*. = He never feels bad when he doesn’t win.

**First Person Plural Exclusive Negative vai 1:** Put down *gaawiin*, add the first person prefix to the front of the verb and add -*siimin* to the end of the verb.

*Izhichige* vai 1 do something: *gaawiin* nind + *izhichige* + *siimin* = *gaawiin nindzhichigesiimin*

example: *Gaawiin nindzhichigesiimin* omaa. = We don’t do that here.
**First Person Plural Exclusive Negative vai2**: Put down *gaawiin*, attach the first person personal prefix to the front (me), convert the final verb letter to *n* and add -*ziimin* (the rest of us).

**wiisagendam** vai2 be sore: *gaawiin ni + wiisagendam + n + ziimin = gaawiin niwiisagendanziimin*

example: *Gaawiin mashi niwiisagendanziimin*. = We aren’t sore yet.

**First Person Plural Inclusive Negative vai1**: Put down *gaawiin*, add the second person prefix to the verb, then append -*siimin* to the end.

**gwiishkoshi** vai1 whistle: *gaawiin gi + gwiishkoshi + siimin = gaawiin gigwiishkoshisiimin*

example: *Gaawiin wiikaa gigwiishkoshisiimin onaagoshig*. = We never whistle at night.

**First Person Plural Inclusive Negative vai2**: Conjugate the same as the exclusive form, except attach the second person personal prefix instead of the first person.

**gwekendam** vai2 change one’s mind: *gaawiin gi + gwekendam + n + ziimin = gaawiin gigwekendanziimin*

example: *Gaawiin gigwekendanziimin*. = We’re not changing our minds.
Second Person Plural Negative vai1: Put down gaawiin, attach the second person prefix, then add -siim to the end of the verb.

ziinikiigome vai1 blow one’s nose: gaawiin gi + ziinikiigome + siim = gaawiin giziinikiigomesiim

example: Gaawiin ina giziinikiigomesiim moshwensing? = Don’t you all blow your noses in handkerchiefs?

Second Person Plural Negative vai2: Put down gaawiin, add the second person prefix to the front of the verb, convert the final letter of the verb to n (if it isn’t already) and append -ziim to the end.

biidweweshin vai2 be heard approaching: gaawiin gi + biidweweshin + ziim = gaawiin gibiiidweweshinziim

example: Gaawiin gibiiidweweshinziim niwaakaa’iganing. = You all are not heard as you approach my house.

Third Person Plural Negative vai1: Put the word gaawiin in front of the verb, then append -siiwag to the end.

onwaawe vai1 hiccup: gaawiin onwaawe + siiwag = gaawiin onwaawesiiwag

example: Gaawiin onwaawesiiwag giishpin gosadwaa. = They don’t hiccup if you scare them.
THIRD PERSON PLURAL NEGATIVE vai2: Put down gaawiin, convert the final letter to n (if it isn’t already) and add -ziiwag.

zaaga’am vai2 exit, go outside (to the bathroom): gaawiin zaaga’am + n + ziiwag = gaawiin zaaga’anziiwag

example: Gaawiin wiikaa zaaga’anziiwag giishpin biiwang. = They never go out if there’s a blizzard.

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

All B Form conjugations are suffixes, meaning they are attached to the end of the verb. Also, because vai1 B Form conjugations follow a distinct and separate pattern from vai2 B Form conjugations, the B Forms will be presented in two sections—one for each main class of vai.
**Animate Intransitive verbs**

**First Person Singular B-Form vai1**: To create the dependent form, “when I...”, “as I...”, add the suffix -yaan.

*wiisini* vai1 eat: *wiisini + yaan = wiisiniyaan*

Example: *Wiisiniyaan, niminwendam. = When I eat, I am happy.*

**Second Person Singular B-Form vai1**: Add -yan.

*jiiibiingweni* vai1 wink: *jiiibiigungweni + yan = jiiibiingweniyan*

Example: *Giishpin jiiibiingweniyan, ganabaj giga-waabamig a’aw ikwe. = If you wink, maybe that woman will look at you.*

**Third Person Singular B-Form vai1**: Add *d*.

*mamagoniishkwede* vai1 have the mumps: *mamagoniishkwed + d = mamagoniishkwed*

Example: *Giishpin mamagoniishkwed, daa-anwebi. = If she has the mumps, she should rest.*

**First Person Plural Exclusive B-Form vai1**: Add -yaang. Note: The concept of me and the rest of us which we employed in the A Form still applies here with -yaan for me and -g for the rest of us, collectively -yaang.

*banoomigo* vai1 fall off a horse: *banoomigo + yaang = banoomigoyaang*
example: Gaawiin niminwendanzii banoomigoyaang. = I am not happy when we fall off our horses.

**FIRST PERSON PLURAL INCLUSIVE B-FORM vai1:** Add -yang. Here it is you (-yan) and the rest of us (-g).

zhooniyaake vai1 earn money: zhooniyaake + yang = zhooniyaakeyang

example: Apegish zhooniyaakeyang. Enigok gidanokiimin. = I hope we are earning money. We’re working hard.

**SECOND PERSON PLURAL B-FORM vai1:** Add -yeg.

zhooshkwaada’e vai1 skate: zhooshkwaada’e + yeg = zhooshkwaada’eyeg

example: Namanj iidog ezhinikaadeg i’iw zaaga’igaans zhooshkwaada’eyeg. = I’m not sure what the name of the lake is where you all skate.

**THIRD PERSON PLURAL B-FORM vai1:** Add -waad.

zhooshkwaagime vai1 ski: zhooshkwaagime + waad = zhooshkwaagimewaad

example: Giishpin zhooshkwaagimewaad, da-minwendamoog. = If they ski, they’ll be happy.

**FIRST PERSON SINGULAR B-FORM vai2:** Add -aan.
Animate Intransitive verbs

inendam vai2 think: inendam + aan = inendamaan

example: Mii i’iw inendamaan. = That’s what I think.

Second Person Singular B-Form vai2: Add -an.

doodam vai2 do something: doodam + an = doodaman

example: Mii na i’iw doodaman? = Is that what you’re doing?

Third Person Singular B-Form vai2: Convert the final letter to n (if it isn’t already) and add -g.

bizindam vai2 listen: bizindam + n + g = bizindang

example: Giishpin bizindang apane, da-nibwaakaa. = If he listens all the time, he’ll be smart.

First Person Plural Exclusive B-Form vai2: Add -aang.

bi-dagoshin vai2 arrive (here): bi-dagoshin + aang = bi-dagoshinaang

example: Niminwendaamin bi-dagoshinaang. = We are happy we’ve arrived.

First Person Plural Inclusive B-Form vai2: Add -ang.

ondamendam vai2 be preoccupied: ondamendam + ang = ondamendamang
example: Giishpin *ondamendamang* apane, da-maji-izhiwebiziwag giniijaanisinaanig. = If we are always preoccupied, our children will misbehave.

**SECOND PERSON PLURAL B-FORM vai2:** Add -*eg*.

**noondam** vai2 hear: noondam + eg = noondameg

example: Apegish *noondameg* gaagiigidod. = I hope you all hear when he talks.

**THIRD PERSON PLURAL B-FORM vai2:** Add -*owaad*.

**googa’am** vai2 jump out of the water: googa’am + owaad = googa’amowaad

example: Apane inganawaabamaag ingiw ashiganag *googa’amowaad*. = I always watch the largemouth bass as they jump out of the water.

**FIRST PERSON SINGULAR B-FORM NEGATIVE vai1:** Unlike the A Form negatives which require a double negative (gaawiin and a change in the verb conjugation), the B Form negatives are single negatives and all take the form of a change in the conjugated verb, again with a suffix. For the first person singular, append -*siwaan* to the end of the verb.

**mamakizi** vai1 have smallpox: mamakizi + siwaan = mamakizisiwaan
example: Apegish mamakizisiwaan. = I hope I don’t have smallpox.

**SECOND PERSON SINGULAR B-FORM NEGATIVE vai1**: Add -siwan.

**miniwitawage** vai1 have a middle ear infection: 
miniwitawage + siwan = miniwitawage

example: Aabajitoon o’ow mashkiki ji-miniwitawagesiwan. = Use this medicine so you won’t get a middle ear infection.

**THIRD PERSON SINGULAR B-FORM NEGATIVE vai1**: Add -sig.

**zhaashaagwamikiwe** vai1 chew: zhaashaagwamikiwe + sig = zhaashaagwamikiwesig

example: Giishpin zhaashaagwamikiwesig, da-bakwenishkaago. = If he doesn’t chew, he’ll choke.

**FIRST PERSON PLURAL EXCLUSIVE B-FORM NEGATIVE vai1**: Add -siwaang.

**aawajimine** vai1 haul rice: aawajimine + siwaang = aawajiminesiwaang

example: Giishpin aawajiminesiwaang da-nishkaadizi noos. = If we don’t haul rice my dad will be angry.
FIRST PERSON PLURAL INCLUSIVE B-FORM NEGATIVE VAIL: Add -siwang.

dagonige vail mix: dagonige + siwang = dagonigesiwang

example: Giishpin **dagonigesiwang**, gaawiin da-zhiiwaaganiiipogwasinoon. = If we don’t mix things in, it won’t taste salty.

SECOND PERSON PLURAL B-FORM NEGATIVE VAIL: Add -siweg.

bishkonaage vail shoot and miss: bishkonaage + siweg = bishkonaagesiweg

example: **Bishkonaagesiweg** ginjiba’iwewag ingiw waawaashkeshiwag. = When you all shoot and miss the deer run away.

THIRD PERSON PLURAL B-FORM NEGATIVE VAIL: Add -sigwaa.

wiisaakodewi vail be mixed-blood: wiisaakodewi + sigwaa = wiisaakodewisigwaa

example: Giishpin **wiisaakodewisigwaa** geget daa-dibendaagoziwag. = If they aren’t mixed-bloods, they surely should be enrolled.

FIRST PERSON SINGULAR B-FORM NEGATIVE VAIL2: Change the final letter to n and add -ziwaan.
Aagonwetam vai2 deny, contradict, disbelieve: aagonwetam + n + siwaan = aagonwetaniwaan

example: Giishpin aagonwetaniwaan nawaj da-wenipanad. = If I don’t make a contradiction, it will be much easier..

Second Person Singular B-Form Negative vai2: Change the final letter to n and add -ziwan.

Debweyendam vai2 be convinced: debweyendam + n +ziwan = debweyendiwaan

example: Giishpin debweyendiwaan, namanj iidog ge-ikidoyaan. = You you aren’t convinced, I don’t know what to say.

Third Person Singular B-Form Negative vai2: Change the final letter to n and add -zig.

Noondeshin vai1 be exhausted: noondeshin + zig = noondeshinzig

example: Giishpin noondeshinzig, mii gaawiin memwech. = If he isn’t exhausted, it won’t be necessary.

First Person Plural Exclusive B-Form Negative vai2: Change the final letter to n and add -ziwaang.

Noondam vai2 hear: noondam + n + ziwaang = noondanziwaang
example: Mii i’iw wenji-noondanziwaang. = That’s why we can’t hear.

**FIRST PERSON PLURAL INCLUSIVE B-FORM NEGATIVE vai2:** Change the final letter to \( n \) and add \(-ziwang\).

\[ \text{wanendam} \ vai2 \ forget: \ mii \ i’iw \ + \ \text{wanendam} + \ n + \ ziwang = \ \text{wanendanziwang} \]

example: Giishpin \ wanendanziwang, gidaa-boo-zho’anaanig ingiw bemaadizijig. = If we don’t forget we should greet those people.

**SECOND PERSON PLURAL B-FORM NEGATIVE vai2:** Change the final letter to \( n \) and add \(-ziweg\).

\[ \text{bagakendam} \ vai2 \ clearly visualize: \ mii \ i’iw \ + \ \text{bagakendam} + \ n + \ ziweg = \ \text{bagakendanziweg} \]

example: Bagakendanziweg, mii i’iw dawaaj ge-naanaagadawendameg geyaabi. = When you don’t see clearly, it is best for you to reflect further.

**THIRD PERSON PLURAL B-FORM NEGATIVE vai2:** Change the final letter to \( n \) and add \(-zigwaa\).

\[ \text{giiweyendam} \ vai2 \ think about going home: \ mii \ i’iw \ + \ \text{giiweyendam} + \ n + \ zigwaa = \ \text{giiweyendanzigwaa} \]

example: Giishpin \ giiweyendanzigwaa gidaa-zaagajiwebinaag. = If they aren’t thinking about going home, you should throw them out.
Simple Tenses: By working through the grammar material presented thus far, you now know approximately ten basic patterns for each type of vai. When used with other vocabulary, the question marker ina and other verbs, you can say an enormous amount of material. However, by learning a few simple tenses, that capability will multiply. By knowing present and past tense, the number of conjugations you know will double. What follows below are four major simple tenses, all of which take the form of prefixes. They are gii-, wii-, da- and daa-. Each will be discussed individually. For all four tenses, however, there is a universal rule in verb inflection that is very important to keep in mind. When attaching a basic tense to the verb, put the tense on before inflecting the verb. The tense actually becomes part of the verb and the personal prefixes (gid-, nim-, etc.) go in front of the tense prefix. With a few examples, this process will become clear.

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

waabi vai1 see

example: Ningii-waab. = I saw.

nagamo vai1 sing

example: Gaawiin gigii-nagamosiimin bijiinaago. = We did not sing yesterday.
Desiderative Tense: Sometime referred to as an uncertain future tense, the desiderative expresses an action or condition that will or wants to happen. It employs use of the preverb *wii*-

**aniibiishaaboke vai1** make tea

Example: Apegiish *wii*-aniibiishaabookewaad wayiiba. = I hope they will make tea soon.

**minwendam vai2** happy

Example: *Wii*-minwendamoog giishpiin maada’ookiiyan. = They’ll be happy if you share.

Future Tense: The certain future tense, which denotes that something shall definitely happen, requires use of *da*-. *Da-* is slightly different from the other tenses however, in that the initial *d* changes to *g* when personal prefixes are added to the front of the preverb.

**mazinigwaaso vai1** bead, embroider

Example: Geget *da*-mazinigwaasowag ingiw ikwewag jiimaaning. = Those women really will bead on the boat.

**babaamendam vai2** worry

Example: Giga-babaamendam giishpin nazhikewid. = You will worry if she’s alone.
**Modal Tense:** The modal tense express an action that could or should take place. It employs the preverb *daa*.

**izhaa vai1 go**

example: Gaawiin *gidaa*-izhaasiimin iwidi. = We shouldn’t go over there.

**Initial Consonant Change:** Initial consonant change is a small but important process used only with the tenses *gii* and *wii* and their changed forms *ga* and *wa* (which will be discussed shortly). When *gii*, *ga*, *wii*, or *wa* is attached to the front of a verb, the first or initial consonant in that verb will change if that first consonant is one of the five consonants listed in the chart below and the second consonant is not a hard consonant sound. Only those five consonants have initial change after *gii*, *ga*, *wii*, or *wa*. In all other cases, no change is made. Here is a chart to simplify initial consonant change.

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

The change only occurs on the initial consonant of the original verb stem only after *gii*, *ga*, *wii*, or *wa* and only for the five
consonants in the chart above only when the next consonant is not a hard sound.

**ganawaabi vai1 observe**

example: Ningii-kanawaab. = I observed.

**biinda’am vai2 get caught in a net**

example: Gaawiin gii-piinda’anzi ogaa. = The walleye didn’t get caught in the net.

**INITIAL VOWEL CHANGE:** In Ojibwe, a process called initial vowel change is used to form participles (change a verb into a noun) and ask many types of questions. Yes/no questions require the use of *ina* or *na*; but questions about when, why, how and most questions about where all require initial vowel change, not *ina* or *na*. Here is a chart of initial vowel change followed by explanations of how and when to use it.

<table>
<thead>
<tr>
<th>Unchanged</th>
<th>Changed</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>—&gt; e</td>
</tr>
<tr>
<td>aa</td>
<td>—&gt; ayaa</td>
</tr>
<tr>
<td>e</td>
<td>—&gt; aye</td>
</tr>
<tr>
<td>i</td>
<td>—&gt; e</td>
</tr>
<tr>
<td>ii</td>
<td>—&gt; aa</td>
</tr>
<tr>
<td>o</td>
<td>—&gt; we</td>
</tr>
<tr>
<td>oo</td>
<td>—&gt; waa</td>
</tr>
</tbody>
</table>
Exceptions: This chart details initial vowel change in all cases with two exceptions. The first exception is initial change on the directional preverb bi- which changes to ba- instead of following the chart above. The second exception to this rule is with verbs beginning with da or daa that describe location or have to do with numbers, such as daa vai “dwell (somewhere)” or dashiwa\(g/dashi-/vai\) “be a certain number”. Instead of changing the initial vowel on those verbs, en- is added to the front of them. For example, danakii \(\rightarrow\) endanakii.

**Initial Vowel Change With Interrogatives:** Asking simple yes/no questions required the use of ina or na, placed as the second word in a sentence and could be done in A Form. Most other types of questions require a separate question word, initial vowel change and verb inflection in the B Form. Common question words that follow this format include awenen pr animate interrogative “who is it”, awegonen pr inanimate interrogative “what is it” and aaniin pr inanimate interrogative “what” or “how”. Often these words are contracted with the particle dash, meaning “and” or “but”. For example, aaniin + dash = aaniish; awegonen + dash = awegonesh. Also, keep in mind that initial vowel change must occur on the initial vowel. If a tense or other preverb is added to the front of a verb, that tense becomes part of the verb and initial vowel change must occur in the tense instead of the verb stem itself.

**Interrogatives With Initial Vowel Change vaii:** Put down the question word first followed by the verb stem as a separate word. Then attach any necessary preverbs, including tenses, to the front of the verb. Then conjugate the verb in the B Form. Finally, change the initial consonant of the verb using your initial vowel change chart above.
**jiibaakwe vai2** cook: awenen gii + jiibaakwe + d + (initial vowel change) + (initial consonant change) = awenen gaa-chiibaakwed

example: Awenen gaa-chiibaakwed zhebaa? = Who cooked this past morning?

**INTERROGATIVES WITH INITIAL VOWEL CHANGE vai2**: Put down the question word first followed by the verb stem as a separate word. Then attach any necessary preverbs, including tenses, to the front of the verb. Then conjugate the verb in the B Form. Finally, change the initial consonant of the verb using your initial vowel change chart above.

**zhingishin vai2** lie down: aaniin + onji- + zhingishin + g + (initial vowel change) = aaniin wenji-zhingishing

example: Aaniin wenji-zhingishing noongom? = Why is he lying down now?

**bawa’am vai2** knock rice: awenen wii + bawa’am + n + g + (initial vowel change) + (initial consonant change) = awenen waa-pawa’ang

example: Awenen waa-pawa’ang? = Who’s going to knock rice?

**INITIAL VOWEL CHANGES WITH PARTICIPLE FORMATION**: Participles are noun-like verbs. For example, “he who cooks”, “those who hunt”, etc. Forming participles with *vais* is quite simple. For the singular form, participles are created by conjugating in the B Form and making initial vowel change. Plural participles are slightly different. Look at the examples below.
Singular Participles vai1: Inflect as above for the third person singular B Form and conduct initial vowel change.

**gikendaaso** vai1 be knowledgeable: gikendaaso + d + (initial vowel change) = gekendaasod

example: Inga-gaganonaa a’aw **gekendaasod**. = I am going to talk to that knowledgeable person.

Plural Participles vai1: Conduct initial vowel change and add -jig.

**giiyose** vai1 hunt: giiyose + jig + (initial vowel change) = gaayosejig

example: Gidaa-miigwechiwi’aag ingiw **gaayosejig**. = You should thank the hunters.

Singular Participles vai2: Inflect the verb as above for third person singular B Form and conduct initial vowel change.

**bangishin** vai2 fall: bangishin + g + (initial vowel change) = bengishing

example: Wiidookaw a’aw **bengishing**. = Help that person who fell.

Plural Participles vai2: Change the final letter to n, add -gig and conduct initial vowel change.

**wanitam** vai1 misunderstand: wanitam + n + gig + (initial vowel change) = wenitangig
example: Wiindamawaadaa ingiw **wenitangig** mii gaawiin memwech ji-babaamendamowaad. = Let’s tell those who misunderstand so they won’t worry.

**Participant Formation With Tenses:** Participles can be formed with tense markers as well as the regular present tense. Just put the simple tense marker on the front of the verb stem, then use the participle formation rules as above. The only difference will be that the initial vowel change now takes place in the tense rather than the verb stem. It is still taking place in the initial vowel of the verb.

**biindige** *vai1* enter: gii + biindige + jig + (initial vowel change) + (initial consonant change) = gaa-piindigejig

example: Gigii-noondawaag ina ingiw **gaa-piindigejig**? = Did you hear those people who came in?

**Conclusion:** Once a student masters the patterns of the intransitive inanimate verbs explained in this article, he will be able to express each *vai* in 216 different ways. Examine the charts on the following pages which synthesize the basic *vai* paradigms described in detail above.

Once these patterns are mastered, each time a student learns a new *vai*, he will actually learn 216 different sentences, commands and participles. Memorizing word lists can only take a student so far. Learning the patterns of the language makes growth in the language geometric rather than linear. For practice, students should ask Ojibwe speakers for new words or look up *vais* in the glossary of the *Oshkaabewis Native Journal* or *A Concise Dictionary of Minnesota Ojibwe* by Nichols and Otchingwanigan
and then practice the patterns outlined above on those vais. By trying to negate verbs and put them in B Form and practicing asking questions in the language, a foundation for conversational ability will be laid. Conjugate ten verbs a day for two weeks and this pattern will soon become second nature. This will help the student in many ways. Other types of Ojibwe verbs have the same concepts of A Form and B Form, singular and plural, participles and question structure.

Understanding vais can open the door to a firmer understanding of the entire language. Anybody who seriously wants to become fluent can do it. There is no miracle or easy answer. However, with hard work and this type of exercise, it can be done. Reference charts follow below. Refer to the appropriate section of this article for detailed descriptions of verb inflection. Miigwech.
### Vai Command Conjugation Reference Chart

<table>
<thead>
<tr>
<th></th>
<th>Giin</th>
<th>Giinawaa</th>
<th>Giinawind</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>You</td>
<td>You plural</td>
<td>Us (inclusive)</td>
</tr>
<tr>
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<td>Wiisinidaa</td>
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<td>Wiisiniyok</td>
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<td>Gego bizindangegon</td>
<td>Gego bizindanzidaa</td>
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Root words for this chart are bizindam (listen) and wiisinii (eat).
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<td>I don’t hear</td>
</tr>
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### VAI-1 Conjugation Reference Chart

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WE GATHER IT AND BIND IT TOGETHER: ASSESSING OJIBWE CLAIMS TO WILD RICE

MELISSA OLSON*

The continuation of Ojibwe wild rice gathering, persistence on the part of American Indians to get a living from the earth, is not a new story. Many American Indian nations are faced with similar struggles. Two and half years ago, the Makah, a nation of American Indians living near the Pacific shore in the northwest corner of the United States, hunted a whale for the first time in seventy five years. American Indians in the West manage bison herds as large as 10,000 head. As well, American Indians living in the Columbia River basin continue to organize for the restoration of Salmon runs. For Ojibwe who make their homes on reservations and in cities throughout the Midwest, gathering wild rice is about the conservation of a relationship between themselves and their homewaters. Different from hunting and arguably fishing, which require near constant travel, gathering wild rice is about returning to a certain place year after year. Ojibwe management of wild rice reflects this sense of fixity. Historically, management of wild rice by Ojibwe people has meant creating a balance between what could be harvested in a season and stewarding the long-term strength of rice beds for future productivity.

In 1950, white-Americans began cultivating wild rice as a field crop. Moving wild rice inland changed it from a resource that required lakes and rivers to a crop that could be grown wherever

* MELISSA OLSON IS LEECH LAKE ANISHINAABE AND INSTRUCTOR OF OJIBWE AT ELK RIVER HIGH SCHOOL.
farmers could accommodate the plant’s most basic needs. Wetland paddy production has required farmers to invent ways of harvesting wild rice using a combination of airboats and combines. The goal of farmers has been to produce wild rice for sale on a market larger than what has previously existed in the Midwest. The relatively small-scale economy built by the cultivated wild rice industry has required an increase in mechanistic science. Agricultural and aquacultural research done at major land grant institutions such as the University of Minnesota and the University of California at Davis has assisted wild rice growers for fifty years. Agricultural research has contributed to production significantly; in Minnesota, the state university’s research has contributed to wild rice cultivation on an estimated 18,000 acres of land. (Oelke, Ervin, Historical Involvement and Contribution to Minnesota Cultivated Wild Rice Industry) Wild rice production is now fixed to lakes, rivers and land.

At the grocery store the name “wild rice” has become something of an oxymoron. Ojibwe who manage lake rice point out farmers who cultivate wild rice with the assistance of plant breeders and geneticists are not selling “wild rice”. What farmers and scientists have not been able to comprehend is that Ojibwe management of lake and river rice beds is not “wild”. For the purposes of this paper, it’s necessary to discuss the different names used to describe wild rice cultivated on land by farmers and researchers and wild rice gathered by Ojibwe people on lakes and rivers. Many researchers have chosen to use the name “natural stand” wild rice to refer to rice gathered by Ojibwe. In recounting migrations stories that have to do with locating abundant sources of wild rice, Ojibwe sometimes translate the Ojibwe name for wild rice, manomin, as “the-food-that-grows-on-water” So in place of the term “natural stand”, I will refer to these varieties as “lake rice” or wild rice from “lake stands”. Following this, I have also chosen to use the now common terms “cultivated wild rice” or “paddy
rice” to refer to the wild rice grown by farmers and plant breeders in wetland paddies. In order to examine this issue with regards to intellectual property and intellectual sovereignty, it is necessary to use names that reflect how wild rice is managed as a fixed resource both on water and land.

The conflict surrounding the name of the plant is evidence reflecting the reality that while wild rice is gathered by Ojibwe and harvested by farmers in independent fixed locations, competition exists in the marketplace. The contest over the name also hints at the imbalance of political power existing between the state of Minnesota and the six-reservation tribal body that makes up the Minnesota Chippewa Tribe (MCT). In 1976, a truth-in-labeling law meant to protect the small market niche Ojibwe had created by selling a hand-harvested product failed to be promulgated by the state legislature. One of the ways the Minnesota Chippewa Tribe is seeking to protect the market for hand-harvested rice is to insist to the University of Minnesota that gathering rights reserved by treaty are threatened by the “genetic manipulation” of wild rice.

In 1998, after two separate proposals came before the Minnesota State Legislature—one a request for research funds on behalf of the Minnesota Wild Rice Growers Association and the other a request from the Nett Lake Band of Ojibwe to fund conservation efforts with lake rice—MCT protest to genetic research came in the form of a letter to University of Minnesota president Mark Yodof. Then president of the MCT, Norm DesChampe stated two main objections to genetic research. First, he pointed to the relationship between University research and the production of wild rice by farmers, “We object to anyone exploiting our treaty rice for pecuniary gain.” (Letter to University of Minnesota President Mark Yodof from Minnesota Chippewa Tribe President Norm DesChampe: 1998). DesChampe’s next statements pointed to the economic and the cultural importance of wild rice to Ojibwe communities. “Our members harvest wild rice
not only for personal sustenance and religious ceremonies, but for commercial purposes as well.” (Letter from DesChampe 1998) His second objection to genetic research cited a possible threat to ecological health of lake rice,

“Additionally we have no idea as to what could be the possible biological effect of the introduction of genetically altered strain to the current resource stock. If introduced through natural means, the altered rice could prove stronger, and replace the original strains in their current habitat.” (Letter from DesChampe 1998)

DesChampe went on to assert a form of intellectual sovereignty over wild rice, “We are of the opinion that the wild rice rights assured by treaty accrue not only to the individual grains of rice, but the very essence of the resource.” (Letter DesChampe 1998) DesChampe’s letter reflects a fear that not only might white-American farmers and researchers replace Ojibwe as producers of wild rice, but that genetically altered cultivated varieties could replace lake stand varieties.

Joining the conversation on wild rice and intellectual property, Green Party Activist and White Earth tribal member, Winona LaDuke has written about the competition over wild rice claiming both theft of intellectual property rights and theft of intellectual property by researchers and farmers.

“Two things threaten our [the Ojibwe] cultural and economic relationship with wild rice. The first is degradation of the wild rice ecosystem by industrial society. Pollution is reducing yields and destroying natural rice beds... The second is the theft of our “intellectual property rights”... The contributions of
Anishinaabeg—and other indigenous people—to Western medicine, and the arts have yet to be recognized let alone paid for. Because the market does not compensate us for our knowledge—our traditional resource—we cannot make a living in traditional ways. When a native arrow poison shows up in a pharmaceutical giant’s “discovery,” or when university trained scientists cultivate wild rice strains we developed over centuries, these raise the question of rights. Western law protects the intellectual property of researchers, corporations, universities, government agencies. Indigenous people deserve the same rights.” (LaDuke, Winona, “War of the Rices” in State of the People: 1999)

LaDuke is correct in stating that both pollution and the property rights protections afforded individual researchers and institutions threaten the Ojibwe relationship with wild rice. It is however, necessary to draw a distinction between the theft of intellectual property rights and the theft of intellectual property. I argue that in order to understand what kind of property rights might protect lake stands, it is necessary to examine historic Ojibwe systems of wild rice management. To further claim theft of intellectual property, the current conflict between the University of Minnesota and the Minnesota Chippewa Tribe demands an initial understanding of how wild rice is managed as a fixed resource on both water and on land. Both Ojibwe ricers and white-American farmers who make a living from wild rice have sought ways to increase yields and maintain fixity by understanding how wild rice matures. Thus, wild rice seed management is central to understanding issues of cultural and political sovereignty, intellectual property and any possible ecological invasion of lake stands. The differences
between Ojibwe management of lake wild rice and White-American management of cultivated wild rice is an old story with some new twists.

Historically, Ojibwe ricers have managed lake rice seed by protecting it during the weeks before harvest by binding the stalks together. As a method used to increase yields, binding was community system through which ricers made a usufruct claim—a type of preemptitory property claim—to certain sections of wild rice beds. (Albers and Kay, Gender Systems of Property Ownership Among Indians of The Upper Middle West, Unpublished Manuscript)(Vennum, Jr., Thomas, Wild Rice and the Ojibway People, Minnesota Historical Society Press:1988) Plant breeders at the University of Minnesota assist wild rice growers by breeding plants that will hold the maturing seed longer. Breeding so called “non-shattering” varieties makes it possible for farmers to harvest cultivated wild rice using farmland equipment. Property rights distributed in relation to altered plant varieties express themselves in the form of patents or plant variety protections (PVPs) in which scientists must disclose how they have sought to “improve” or alter a plant variety. To restate, management of maturing seed heads has proved crucial to establishing claims to wild rice.

On the historic Ojibwe concept of property Cleland notes, “Properly it could be said that the Chippewa recognized territorial boundaries over which they claimed stewardship of resources.” (Cleland, Charles, Fish in the Lakes, Wild Rice and Game in Abundance: Testimony on Behalf of Mille Lacs Ojibwe Hunting and Fishing Rights, University of Michigan Press: 2000 p 45) It’s important to point out differences in how Ojibwe within their own communities have made claims to certain resources. For Ojibwe, gaining a living through hunting and fishing historically has required management of a land or a water base large enough to support abundant game and fish populations. Management of
hunting and fishing grounds depends on an individual’s or a group’s mobility across a certain territory. Thus, recognizing territorial boundaries becomes central to a making a claim to hunting and fishing grounds. Historic gathering methods are different from hunting and fishing methods in that gatherers staking a property claim tend to the resource itself. Sowing a lake with green rice for next season’s harvest and binding the rice together just before harvest were both ways in which Ojibwe made property claims to wild rice beds. It’s important to examine issues of mobility and fixity with regards to wild rice management. Seeding a lake with green rice in spring, it should be recognized, also depends a great deal on an individual or a group’s mobility. In partnership with seeding a lake, managing wild rice stands in the weeks before harvest depends on understanding the fixed nature of the resource. Binding the rice stalks to protect the maturing seed head reflected a detailed understanding of fixed resource management. On the historic Ojibwe concept of property, it may also be said that Ojibwe recognized preemptitory property claims over which they claimed stewardship of fixed resources.

Binding rice was a form economic and ecological management, providing several advantages for ricers. First by tying wild rice stalks together in sheaves, Ojibwe managed to both stop migratory birds from consuming a large portion of the rice and protect the maturing rice seed from heavy rain and strong winds. Second, binding created “streets” that allowed ricers to pass through rice fields without disturbing the rice during its milkstage. Third, gathering bound rice allowed ricers to divert a portion of the rice directly into their boats, increasing yields. (Vennum 87&88) It’s crucial to point out that by binding the plant stalks to protect the ripening rice heads, Ojibwe ricers were expressing their knowledge that wild rice seed tends to mature and fall from the stalk at different moments. It has been observed that the ability of ricers to sustain wild rice beds occurs during harvest as ricers
knock a certain portion of the rice into their canoes and another portion into to the lake. Binding plant stalks, as a part of the gathering process, reflected the knowledge that wild rice management on lakes depends on the careful stewardship of the seed before and during harvest. I argue that binding, as a form of seed management, is a central part of the historic intellectual claim Ojibwe ricers make to wild rice because it provided Ojibwe ricers a living and insured the vitality of the plant for seasons to come.

At different locations during the late 19th and early 20th centuries, wild rice binding came to an end. The last known ricers to practice binding were two older women from the Lac Courte Oreilles reservation, Wisconsin in 1947. (Venum 89) By the late 1940s Ojibwe economies were rapidly changing as people began working as hunting and fishing guides and as cranberry pickers, suggesting that the cessation of wild rice binding had to do with changes in Ojibwe diets; as people began to replace traditional foods with store-bought foods, fewer people riced. Venum agrees only in part with research that attributes the end of binding to changes in work and diet. He attributes the decline of rice binding to possible trade dependency. One of Venum's informants suggests that the growing interest in wild rice as a commodity in the first decades of the twentieth century brought rice binding to an end. Venum theorizes,

“As [Euro-American] buyers began to buy up rice, the number of harvesters increased. As some ricers violated the customary property rights indicated by binding, and (mostly younger) Indians began to ignore community mechanisms for controlling the harvest, rice that stood bound and ready was an open invitation to theft.” (Venum 90).
Vennum argues that although binding has ended, vestiges of this practice can be found by examining the generational claims Ojibwe make to certain wild rice beds today. Further research is needed to fully investigate the claims families make in relation to this older form of management. (Vennum 90)

Concerning issues of agricultural management and biotechnology, plant breeders and geneticists have often compared their work to American Indian agricultural contact. In the case of wild rice management, rice binding, as a form of lake stand management was an epistemologically different method from that which wild rice farmers and university researchers employ in wetland paddies today. This much can be observed in how ricers versus farmers and researchers have kept blackbirds from consuming the rice during the weeks before harvest. As was mentioned previously, binding protected the maturing rice head from migrating birds. Once tied, the tight crooks of bound rice changed a lake's geography. One piece of evidence collected at Mille Lacs describes Ojibwe ricers who bound the rice stalks together with strength enough to provide hawks in pursuit of blackbirds a place to perch. (Vennum 88) In wetland paddies the process of protecting the maturing seed from consumption by birds is separated from the process of increasing yields. As has been previously stated, increasing yields is accomplished by altering the plant’s tendency to mature at different moments. Farmers and researchers keep blackbirds from consuming paddy crops by covering the crop with large plastic nets and later remove those nets before draining the paddy for harvest. (Oelke, Ervin, Harvesting Wild Rice as A Field Crop, Extension Folder 344-1977, Agricultural Extension Service University of Minnesota)

Moving wild rice from lakes and rivers to fields has sent researchers to work altering the plant’s tendency to drop seed from the stalk at different moments. Researchers have termed the tendency of wild rice plants to mature at differently times as a
“seed-shattering” trait. In 1950, two Minnesotans planted the first acre of wild rice in Aitken County, Minnesota with the assistance of a University of Minnesota agronomist. While the first plots of cultivated wild rice suffered setbacks from crop disease, the leading focus of research in the 1960s was to breed plants that expressed the “non-shattering” trait. In the following passage, Agronomist Ervin Oelke describes the history of wild rice breeding in regards to “seed shattering”,

“The first wild rice fields were planted with seed from natural stands. Mature seed from natural stands falls from the plant (shatters) and not all of the seed on a plant mature at the same time. Populations grown from seeds of natural stands are referred to as the “shattering” varieties. ... Shattering type populations are harvested with a multiple pass procedure that requires harvesting every other day for 10 days and will yield sixty pounds of processed grain per acre... In 1963, Dr. Paul Yagyu and Erwin Brooks, who were within the Department of Agronomy and Plant Genetics, University of Minnesota, founds some plants in a field of shattering wild rice that retained their seed longer than other plants. Seeds of the “non-shattering” plants were increased, and in 1968 Algot Johnson—whose fields the plants were found—grew 20 acres of this selection. ... Subsequently, other plants with some shattering resistance were found in growers’ fields and lakes.” (Oelke, Ervin, Wild Rice Production in Minnesota, 1982 p 12).
Breeding "non-shattering" varieties of rice had a significant impact on yield and harvest techniques and throughout the 1960s wild rice farming increased. Increases in production attracted corporate interest. In 1965, Uncle Ben's Inc. began to contract acreage from Minnesota wild rice farmers. (Oelke 1982) The same year, researchers from the University of Minnesota petitioned the state of Minnesota for funding. In 1969, legislators voted to support this with an annual outlay of $75,000 for research into seed production and development of hybrid plants. (Vennum 240) By 1970, researchers helped in the formation of the Minnesota Wild Rice Growers Association, a group whose goal was to produce and market cultivated wild rice. (Oelke 1982) (Vennum 242) Two varieties of non-shattering rice were developed to increase farm yields. Vennum reports,

"The results from such research were astonishing: in 1968 the 900 acres of paddies produced 90,000 pounds of green rice; by 1973 the acreage had not quite doubled to 17,000 acres and the yield increased to 4 million pounds. Paddy rice production helped stabilize the supply and the price of wild rice. From 1971 to 1974 processed wild rice was nationally available in sufficient quantities that it wholesaled for from $2.00 to $2.50 a pound, retailing from $2.70 to $6.00 a pound." (Vennum 240)

In 1975, agronomist Ervin Oelke founded the Minnesota Cultivated Wild Rice Research and Promotional Council to fund research. Between 1978 and 1992 a total four University varieties of wild rice had been released, the last of which has named
'Franklin' after Franklin Kosbau, a "pioneer" wild rice grower. (Oelke 1982)

"Improving" or altering a seed, the way plant breeders have with wild rice, is protected by a set of patent and plant variety protection laws. (A Patent of Life Ownership of Plant and Animal Research, International Development Research Center, 1991) (Erbisch and Maredia, Intellectual Property Rights in Agricultural Biotechnology, CAB International:1998) Scientists must meet three conditions when applying for patents. First, the product or inventive process must prove to be a "novelty"—the invention must be new. Second, scientists must make clear the "utility" of the product or process—it must be useful. Third, it must display "inventiveness"—it must represent a real advance that might not have been reached without the inventor's creative insight. (IDRC 6&7) Generally patents are granted for a period of twenty years. Plant Breeders Rights or Plant Variety Protections (PVPs) is a specific system of protection designed for plant varieties. To be eligible breeders must meet four conditions: First, the variety must be "new"—the variety must not have previously have been exploited commercially. Second, it must be "distinct"—it must be clearly distinguishable from all other varieties known at the date of application. Third, it must be "uniform"—all plants of the variety must be sufficiently uniform to allow it to be distinguished from other varieties taking into account the method of reproduction of the species. Fourth, it must be "stable"—it must be possible for the variety to be reproduced unchanged. (IDRC p 7) This type of property system grants rights for a limited amount of time, averaging 17-20 years. It is possible that wild rice research done at the University of Minnesota along with research done at other state agricultural research institutions meets the criteria for necessary for granting patenting or PVPs.

Research in molecular genetics is an extension of efforts to breed "improved" varieties of cultivated wild rice. The most recent
undertaking in wild rice research at the University of Minnesota is a project to sequence or “map” the wild rice genome and to assist in altering those traits considered “wild” in the genetic makeup of the plant. Begun in 1993, the first phase of the project was complete in 2000 with the publication of a comparative genetic map of wild rice. Researchers working on the comparative map of wild rice write, “Wild rice is a crop in transition from wild to domesticated form having been harvested by Ojibway, Menomini and Cree Native American Tribes in the Upper Midwest. (Journal of Applied Theoretical Genetics: W.C. Kennard, R. L. Phillips, R.A. Porter, A.W. Grombacher, 2000 p 677) (My italics). Geneticists conclude,

“Many genes deleterious to the successful cultivation of wild rice (e.g. seed-shattering, dormancy, Bipolaris Oryza susceptibility) are still present in the cultivated wild rice germplasm. A comparative map framework will allow mapped and cloned orthologous genes of wild rice to be immediately mapped in wild rice, providing streamlined access to marker loci for assisting breeding efforts.” (Journal of Applied Theoretically Genetics 2000 p 679)

These statements by geneticists and plant breeders reflect the growing sentiment that wild rice is a plant undergoing a shift in management from the hands of indigenous people to farmers and scientists. As stated by researchers, a genetic map is tool, one used to assist with breeding efforts.

In the current context, genetic mapping is comparable to the mapping of Indian lands and resources not long after Europeans arrived with the intent to create agricultural settlements.
As Carolyn Merchant, a historian of Abenaki agricultural life in the 17th century points out,

"The breakdown of Abenaki way of life began with the mapping of their homeland onto geometric space by European explorers and mapmakers. In the domain of the geometric, space becomes structured as a distant image on a plane surface. The history of spacial changes is a history of power changes." (Merchant, Carolyn: Ecological Evolutions, University of North Carolina: 1989. p 50)

English colonists in the 17th century chose to argue against the idea that Indian could make property claims because as they saw it, Indians did not "improve" land. They believed that Indians should move aside for those who could make better use of resources.

In the mid twentieth century American agriculturalists saw the only possible option that would enabling them to profit from wild rice would be to move the plant inland. Researchers assert "successful" cultivation can be measured by increases in cultivated wild rice yields. Following this, "successful" cultivation is also measured by the increase in the number of acres farmers can make productive. A map of wild rice, like the geographical map drawn of colonial New England, is a tool that can used to strengthen the ability of scientists or private companies to lay claim to the plant varieties they have altered for cultivation on land. Property rights granting patent protection to scientists or agricultural businesses do not so much threaten Ojibwe treaty rights as they do threaten to outstrip Ojibwe production and further entrench cultivated wild rice growers in the marketplace.

There is another aspect to map-making which interest researchers today. A comparative map of wild rice presents
researchers with the opportunity to contribute to the genetic maps of plants and animals currently being drawn up worldwide. Genomic research done with wild rice is of interest to researchers working with several different plant varieties around the world. The comparison between wild rice and rice is currently of greatest interest to researchers. Researchers have concluded that 85% of the material seen in the wild rice genome is similar to the materials studied in the rice genome. So similar are the two, researchers conclude, wild rice is a close relative of rice. Makers of the comparative map of wild rice write,

"A comparative map framework will facilitate mapping trait loci in rice and other grass species in wild rice. Wild rice is particularly poised to reap the benefits because it is just beginning to be domesticated and is the most closely related genus of agronomic value to rice." (Journal of Theoretically Applied Genetics 2001 p 678)

Much of the research being done today with varieties of white rice is funded and used by private agricultural businesses. Of the four researchers who have contributed to the comparative map of wild rice, two are employed by large agricultural businesses. It is unclear at this time whether there is any interest on the part of agricultural corporations to apply for patents or plant variety protections on "non-shattering" varieties of wild rice.

Researchers are aware that Ojibwe continue to gather wild rice on lakes and rivers in Minnesota. Understanding the tendencies of wild rice altered for field cultivation is key to addressing DesChampe's concern that genetically altered rice might overtake lake stands. When asked if such a thing were possible, University of Minnesota Plant Geneticist Ron Phillips
revealed that he thought the probability was low because cultivated wild rice is not designed to reseed itself and therefore is not likely to survive in lake or river environments. He also stated that he could not be certain what might happen if genetically altered rice were introduced to lakebeds. University of Minnesota agronomist Ervin Oelke said much the same: cultivated rice is essentially a plant not likely to survive in lakes. Researchers aware of the MCT's objections to genetic research are careful to point out that they have not done anything with wild rice that should be termed "genetic engineering" or "genetic manipulation". They point out that no "gene splicing" or transfer of DNA has been performed. Researchers cannot say how cultivated varieties might make their way into lakes beds and what effects, if any, these mono-varieties might have on genetically diverse lake stands of wild rice.

Two questions arise out of this discussion on intellectual property and wild rice: How do treaties protect the rights to gather wild rice after White-Americans established wild rice as a field crop? How do Ojibwe people strengthen and protect wild rice beds after certain methods of seed management have ended? The same genetic trait (or set of traits) scientists are interested in when seeking to alter the tendency of wild rice to "shatter" is the same trait Ojibwe ricers have managed in the past when binding wild rice. The loss of rice binding as a usufruct practice seems an immeasurable one when it's considered that DesChampe in his letter to the University claims not to know if cultivated strains of wild rice could overtake original varieties in lake stands. It seems that if cultivated varieties were to enter lake stands, binding would become a necessary part of protecting lake stands. No group is directly challenging the rights of Ojibwe to gather wild rice on reservations or within ceded territories. That wild rice is grown on land makes it unnecessary for any group to challenge Ojibwe treaty rights to gather wild rice on lakes. By establishing wild rice as a field crop with the assistance of researchers White-American fixity
on land has sought to replace Ojibwe fixity on waterways. In attempting to understand whether genetically manipulated wild rice could overtake lake rice, president DesChampe viewed any possible ecological invasion as an abrogation of treaty agreements based upon recognition of territorial boundaries over which Ojibwe people reserve the right to hunt, fish and gather. As has been demonstrated in this paper, there exists a difference in the ways Ojibwe make usufruct claims to certain resources. It’s been stated that hunting and fishing, which both require mobility, depends upon recognition of territorial boundaries and gathering depends upon fixing a claim to the resource itself. Therefore, much more research is need to determine how Ojibwe ricers today make claims to wild rice beds and to what extent these practices are linked to the erstwhile practice of binding. In terms of defending Ojibwe treaty rights, studying the language used to reserve the right to gather wild rice in land cession treaties should be studied with systems of fixed resource management in mind.

LaDuke’s claim that researchers have stolen a set of intellectual property rights seems to present a similar loss. Again, a distinction needs to be made between the theft of rights and the theft of property. A second set of questions must be asked: First, is the declination of rice binding theft? Second, has binding as a usufruct practice had any effects on “seed-shattering” traits? The answer to the first question demands a more detailed historical look at the changes in Ojibwe subsistence living for roughly the past two hundred years, with an emphasis on the factors that led to the declination of rice binding. Such a study would require a look at how reservation boundaries affected subsistence living and management of fixed water resources, along with research focused on economic dependency in the twentieth century and the changes in Ojibwe work and diet. In answer to the second question, I argue, it may be possible that binding wild rice over long periods of time has contributed to the strength and vitality of the plant in
its environment. Any exploitation of lake stands should be considered theft and a threat to ricers who continue to work in rice beds their grandparents and great-grandparents sustained in part through the practice of binding.

Ojibwe ricers have an irreducible interest in the wild rice research ongoing at the University of Minnesota and other land grant institutions. It may be argued that Ojibwe again find themselves in a time and place in which they wholly identify their cultural survival with the ability to gather wild rice. One of the basic premises of this paper enforces the position that Ojibwe people should engage in wild rice trade and commerce. Rather than position my arguments on any claim that concedes wild rice production to be a purely cultural or spiritual activity or stand my arguments on the idea that trade and economic motives have continually driven Ojibwe to gather wild rice, I choose to let my arguments turn on the basic idea that wild rice is a resource requiring a detailed understanding of fixed water resource management as it is tied to production. Ojibwe seed management reflects both the cultural and economic concerns of gatherers. Separating cultural from economic concerns undercuts the claims made by generations of Ojibwe people to wild rice over the past several hundred years.

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Mark G. Yudof to Students of the Agri 1000h Honors Class, March 12, 1999.
BOOK REVIEWS


After a seemingly endless stream of native autobiographies told to, transcribed and translated by non-native researchers, a text such as Kokominawak Otacimowiniwawa emerges as a valuable asset and offers promise for the future of writing about native peoples. In this text Freda Ahenakew, a native speaking Cree elder and Associate Professor of Native Studies at the University of Manitoba and H.C. Wolfart, Professor of Linguistics at the University of Manitoba, present autobiographical stories told in Cree by seven Cree women. These women speak of trap lines, customs from their grandmothers’ time, and the joys and sorrows of everyday life. Ahenakew and Wolfart provide texts of each story written in romanized phonetic Cree, English and syllabics.

Ahenakew and Wolfart introduce these women to readers not as subjects or informants for a cultural study, but as human beings. In the first fifteen pages of Kokominawak Otacimowiniwawa, the authors provide a picture and description of each storyteller. The authors give all royalties from the sales of Kokominawak Otacimowiniwawa to the women who speak through this text. The only disappointment of this text is that the authors did not publish audio tapes of these stories, but that is a minute point considering the advancement this work brings to native autobiography. Future
collectors of Indian stories should follow the example provided by the authors of Kokominawak Otacimowiniwawa.

WENDY GENIUSZ, UNIVERSITY OF MINNESOTA
Glossaries
MAIN
GLOSSARY

ANTON TREUER

This 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 Otchingwanigan 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 Otchingwanigan, *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 Otchingwanigan. Entries begin with an Ojibwe head word. With the exception of preverbs and pronouns 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:

```
omaa  pc  here
     /         \
    (head word) (class code) (gloss)
```

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

```
manoomini  na  Menomini Indian; pl manoominiig; also omanoomini
            /      /       \            \     \        \    \   
(head word) (class code) (gloss) (plural form) (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:

```
waabandiwag /waabandi/- vai  they see one another
              /       \      \      \    \   
(head word) (word stem) (class code) (gloss)
```

The only head words presented here which are not complete words are preverbs and pronouns. 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:

```
miizh /miiN/- 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>nad</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 that must be possessed</td>
</tr>
<tr>
<td>ni-pt</td>
<td>inanimate participle</td>
<td>inanimate gendered noun-like verb</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</td>
</tr>
<tr>
<td>vii</td>
<td>inanimate intransitive verb</td>
<td>verb with no object and subject of the inanimate gender</td>
</tr>
<tr>
<td>vta</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 Otchingwanigan in A Concise Dictionary of Minnesota Ojibwe.
The codes for pv, vti and vai are further divided into subclasses by
Nichols and Otchingwanigan. 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, Melvin Eagle, Archie Mosay and Tom Stillday. Mistakes in
glossing and spelling words, however, are entirely mine.
A

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

agidigamish pc on top of the
lodge; also wagidigamish,
ogidigamish
agigwendwandaw vta make
someone's throat sound a
certain way
agiw pr those ones (animate)
ago /agw/- vta haul someone in
agoo vai+o hang things
agoodoon vti hang something
up
agoojinh vai hang
agoozh /agooN/- vta hang
someone
agozi vai be perched, sit
overlooking something
agwajiing pc outside
agwanjitoon vti submerge
something in liquid, soak
something
agwazhe vai cover up, use
blankets
ajina pc for a little while
ajinensi vti be a little while
akakojiish na woodchuck; pl
akakojiishag
akamaw vta lie in wait for
someone
akandoo vai wait in ambush,
hunt game from a blind
akawaabinjige vai hunt from a
stand
akeyaa pc in a certain direction
aki ni earth; pl akiin
akik na kettle; pl akikoog
akina pc all
akwenziil na old man; pl
akwenziiyag
ako- pv since
ako-bii'igad vti that is the
extent of it, be so long
akoozi vai be a certain length
akwa’wewigamig ni fish house; pl
akwa’wewigamigoon
akwaa vii be a certain length
akwaabi vai wait in watch
akwaagijigaade vii be massive, be thick across (as in a book)
akwaanda we vai climb up
amanjidoowin na symbols, glyphs; pl amanjidoowinag
ambegish pc I wish; also apegish
ambeshke pc come on
amo /amw-/ vii eat someone
amoongi vai be consumed
anami* vii pray for someone
anama’etaw vii pray for someone
anamewin ni prayer, religion; pl anamewinan
anaakan ni mat; pl anaakanan
anaamakamig pc under ground
anaamibag pc under the leaves
anaamibig pc under water
anaamindizo vai have low self esteem
anaanamindizo vai have low self esteem
andone vai take an offering
ani- pv coming up into time, getting along towards; also ni-
amimbatoo vai run away
animikiikaa vii be thundering
animise vai fly away
animiwizh /animiwiN-/ vii 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
anishinaabemanaazom vii be kind to someone in the Indian way
anishinaabemo vai speak Indian
anishinaabewedam vai sound Indian
anishinaabewin ni Indian custom; pl anishinaabewinan
anishinaabewinikaade vii it is named in Indian
anishinaabewinikaazh /anishinaabewinikaaN-/ vii call someone in Indian
anishinaabewitwaa vai follow an Indian religion
anishinaajitookan vii tell of something in Indian
aniibiishaaboo ni tea
aniibiishaaboook vii make tea
aniibiishaaboookewinini na Asian; pl aniibiishaaboookewininiw ag; also aniibiishikewinini
anokii vai work
anokiiitaw vii work for someone
anokiiwinagad vii be work
anooj pc a variety of
anoozh /anooN-/ vii order someone, commission someone
anwebi vai rest
apagazom vii use someone in prayer, e.g. tobacco
apagidoon vii throw something
apagin vii 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
apiiitaavai to be engaged in
an activity for a certain amount
of time, or to a certain extent
apiitad vii be a certain time, in
the midst of a certain season,
or be a certain height; also
apiitaa
apiitagindaaso vai keep a
certain amount of things
apiitaw vta make someone a
certain height
apiitaanimizi vai be of a
certain status, be important, be
a certain height
apiitendaagwad vii be of great
importance
apiltenim vta hold someone in
high regard, feel about
someone to a certain extent, be
proud of someone
apiitizi vai be a certain age
asabaabisens ni thread; pl
asabaabisensan
asabike vai make nets

aseke vai tan hides
asemaa na tobacco; pl
asemaag
asemaake vai make a tobacco
offering
asham vta feed someone
ashi /as-/ vta put someone in a
certain place
ashigan na largemouth bass; pl
ashiganag
asinn na rock; pl asinniig
asinni-bwaan na Asiniboin
Indian; pl asinni-bwaanag
atamaazo vai+o store things
ataadiwag /ataadi/- vai they
gamble with one another
atemagad vii put there
atoon vii put something
somewhere
awanjish pc persistently,
stubbornly, even though
awas pc go away
awashime pc more so, much
more
awedi pr that one over there
awesiinh na wild animal; pl
awesiinyag
awiiya pc someone
ayagwanan vii 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
ayaangwaam pc carefully
ayaangwaami’ldizo vai take
care one’s self
ayaaw vta have someone
ayekozi vai tired
ayi’ii pr thing, something; pl
ayi’iin
aylí'ling pr some place
ayikido vai speak, lecture
ayindanakamigizi vai something happens with someone
ayindi vai it is a certain way with someone
ayipidoon vti pull something a certain way repeatedly
azhe- pv backwards, returning
azheboye vai row
azheboye-jiimaan ni row boat; pl azheboye-jiimaanan
azheghiwe vai returns
azhetaa vai go backwards
azhewebin vti throw it back
azhigwa pc now

AA
aabadad vii be used
aabaji' vta use someone
aabajichige vai make use of things
aabajitoon vti use something
aabawaa vii warm weather
aabakawii' vta revive someone
aabiding pc once
aabita- pn, pv half
aabizhiishin vai perk up, come to, come back to life
aad' /aad'a'w- vta arrive before someone
adamoobii na automobile; pl adamoobii\n
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, contradict, deny
aagonwetan vti disbelieve something
aagonwetaw vta disbelieve someone
aagwiitaa pc in contradiction to
aajigwaazh /aajigwaaN- vta hook someone, catch someone with a hook
aakozinaagozi vai look sick
aakoziwinni sickness; pl
aakoziwinnan
aakoziwigamig ni hospital; pl
aakozewigamigoon
Aanakwad name name of Lac
Courte Oreilles elder Aanakwad
aanawi pc anyhow, despite,
although, but
aanawitaw vta disbelieve
someone
aangodinong pc sometimes
aanike- pv sequential, next in a
sequence
aanimi’ vta hold someone down
aanind pc some
aanind dash pc the others
aanish pc well, well then
aanishinaa pc well then
aanizhiitam vai quit, finish,
give up
aanin pc how, why
aanin danaa pc well why?,
well how ?, why not?
aanindi pc where
aanish pc well now
aanji-ayaa vai change one’s
condition
aanjibii’an vti retranscribe,
rewrite
aanjigozi vai change residence,
movement; also aanji-gozi
aanjiwchinaagozi vai change
one’s appearance
aano- pv in vain, to no avail,
without result
aapiji pc very
aapijitaavai to be about
asamigaabawivta stand
before someone
asaaakamigni moss; pl
asaaakamigoon
aatayaa pc exclamation (of male
speech)
aate’ vta extinguish him
aatebadoon vti turn off the light
aawadii vai haul things
aawadoon vti haul something
aawajime vai haul rice
aawan vii be a certain thing
aawazh/aawaN-/vta haul
someone
aawi vai be
ayaapii pc from time to time,
every once in a while
aazhawa’am vai go across by
boat
aazhawayayi’ii pc opposing
bank of a body of water
aazhawaadagaavai swim across
aazhikwe vai scream
aazhogan pc across
Aazhoomog place Lake Lena,
Minnesota
bagakaabi vai see clearly
bagakendam vai clearly visualize
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 something
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
bakaanad vii be different
bakaanizi vai be different
bakaaninakamisidoon vti make something different, change the condition of something
bake vai go off to the side
bake- pv on 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
bakobii gwaashkwani vai jump in the water
bakobilise vai fall into the water
bakwajindibezh /bakwajindibezh-/ 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
banizi vai miss out
bangii pc little bit, small amount
bangiiwagizi vai be a little bit, be few
banoomigo vai fall off a horse
banzo /banzo-/ vta singe someone
bapijigigan vti fold something
bapaawaangeni vai flap wings, beat wings
batwaadan vti race after something
bawa’am vai knock rice
bawa’iganaandan vti knock rice
bawa’iminaan vai pincherry; pl bawa’iminaanan
Bawatig place Sault Ste. Marie; also Bawating

bawaazh /bawaazh-/ vta dream about someone
bazakitiw Hassan vti built low to the ground
bazangwaabishim vai dance with eyes closed
bazingwii vai get up, stand up
bazhiba’ /bazhiba’-/ vta stab someone
bazhiba’odan vti it stabs someone (reflexive)
bazingwajise vai jump up
baabaabasaabigad vti tighten up around something
baabige pc immediately
baabi vta wait for someone
baakaakonan vti open something
baakaakabi vai open eyes
baakaakonamaw vti open something (of wood) for someone
baakibi wan vti ice clears off a body of water
baakinige vai lift (something) open
baakizige vti it is consumed in flames
baamaadaga vti swim about
baamendan vti pay attention to something
baanimaa pc afterwards, later on
baapaagaakwa’an vti knock on something (of wood)
baapaagokozhiwewinini na barber; pl
baapaagokozhiwewininiwag
baapaagokozhiwewininiwi vai be a barber
baapaase na red headed woodpecker; pl baapaaseg
baapi vai laugh
baapigendam vai be mirthful
baapinakamigizi vai good time
with laughter involved
baapinenim vta be amused by
someone
baasan vti dry something; also
baasoon
baashikaw vta burst someone
open
baashkijiihkkiw vta explode
out of someone
baashkinede vii it steams, the
breathing is visible
baashkiz /baashkizw-/ vta
shoot at someone
baashkizigan ni gun; pl
baashkizigan
baashkizige vai shoot
Baatawigamaag place
Whitefish, Wisconsin
baatayinad vii be numerous
baatayinadoon vti have a lot
of something, plenty
baatayino vai plentiful,
numerous; also baataniino
baate vii be parched, dry
baazagobiizh /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
bebezhigooganzhii na horse; pl
bebezhigooganzhiig
bebezhigooganzhiiwigaan ni
stable; pl
bebezhigooganzhii= wigaanan

bebiboon pc each winter
bedose vai walk slowly
bekaa pc wait
bekish pc at the same time
bengo-bakwezhigan; na flour;
also bibeine-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
Bezhigoogaaabaw name
Bezhigoogaaabaw (Stands
Alone)
bi- pv coming
bibine-bakwezhigan na flour;
also bengo-bakwezhigan
biboon vti winter
biboonaginzoi vai be so many
years old
biboonishi vai winter
somewhere, dwell somewhere
in the winter
bigishkiga’ise vai chop wood
into kindling
bijlinag pc after a while,
recently, just now, for the first
time
Bikoganaagan place Danbury,
Wisconsin
bikwaakwad ni ball; pl
bikwaakwadoon
bima’adoon vti follow it along
bimagoke vti it rubs off onto
something
bimaadagaavai swim by
bimaadizi vai lives, life goes by
bimaadizishi vai be alive
bimaadiziiwin ni life
bimaadiziigwad vii lives
bimaadiziwinagad vii lives
bimaaji' vta save someone's life
bimaazhagaame vai go along the shore
bimi-ayaa vai come by
bimibatoo vai run
bimibaagi vai it goes along (in its calling)
bimibide vii speed along, fly along, drive along
bimibizo vai drive by
bimigozi vai move closer
biminizha'an vti chase something along
bimishkaa vai paddle by
bimiwizh /bimiwiN-/ vta carry someone along, bring someone along
bimose vai walk
bimoom vta carry someone on one's back
bimoomigoo-apabiiwin ni saddle; pl bimoomigoo-apabiiwinan
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 of 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 vii cloud of dust is stirred up
binoobaan vti mark someone
bishigendan vti respect something
bishkonaage vai shoot and miss
biskaakonebidoon vti turn something on (appliance)
biskitenaagan ni birch bark sap bucket; pl biskitenaaganan
bizagaabiligizh /bizaagaabiligin-/ vta lead someone (horse or dog)
bizaaani-bimaadizi vai live quietly
bizindaw vta listen to someone
bizigwebakiteshin vai spill things as a result of falling
bizogeshin vai stumble
bizhishig pc empty
bizhishigozi vai be single
bizhishigwaa vii be empty
bii vii be a certain amount of liquid
bil' vta wait for someone
biibaagim vta call out for someone
biibii na baby; pl biibiiyag
biibiiwi vai be a baby
biidaboono vai float here, approach by water
biidaasamishkaa vai arrive by water
biidinamaw vta hand something over to someone
biidoon vti bring something
biidwewe vai be heard approaching
biidwewe vii sound approaches
biidwewebizo vai be heard approaching by motor
biidweweshin vai be heard approaching
biikojii vai have a pot belly, be plump
biiminakwaan ni rope; pl biiminikawaanan
biinad vii be clean
biinashkina’ /biinashkina’w-/ vta load ammunition into someone
biinda’am vai get caught in a net
biindasaagan ni raft; pl biindasaaganan
biindashkwaazh /biindashkwaaN-/ vta stuff someone
biindakojige vai offer tobacco
biindakoozh /biindakooN-/ vta offer someone tobacco
biindig pc inside
biindige vai go inside, enter
biindigebatoo vai run inside
biindigenaazhikaw vta chase someone inside
biindigenisin vii wood is brought inside
biindigewin vta bring someone inside
biindigeyaanimagad vii it enters something
biindiugeyoode vai crawl inside
biini’ vta clean someone
biinish pc until, up to, including
biinitoon vti clean something
biinjai’ii pc inside
biinji- pn, pv inside
biinji’an vti bring something in

bii’o vai wait
biitaagodan vta use someone ritually
biizikan vii wear something
biizikiigan ni clothing; pl biizikiiganan
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawaazh /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 vii leave something alone, quit something
boonii vai perch, come to rest from flight
boono vai float, drift
boozhoo pc hello
boozl’ vta give a ride to someone
bwaan na Dakota Indian; pl bwaanag; also abwaanag
Bwaanakiing place Sioux lands, Dakota country
bwaana’owi vai feeble
bwaanawichige vai be unable to do things
chi- pv, pn large, big
chi-agaamiing pc across the ocean
Chi-agaamiing place Europe
chimookomaanikaazo vai be called something in American (English)
D

dabasagidaaki pc knoll
dabasagoode vii hang low
dabazhiish pc at the bottom of a lodge
dago- pv in a certain place
dagon vii be located in a certain place
dagonan vii add something in, mix something in
dagonige vai mix
dagoshin vai arrive there
dagoshaagozi 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)
dakamili vai ferry
dakaasin vii frigid, cold wind
dakaashi vai feel a 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
danwewedam vai be heard in a certain place
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 speaking in a certain place
dash pc and, but
dashiwag /dashi-/ vai they are a certain number, they are so many
dasing pc times, so many times
daso-gizhigon vii it is so many days
dasoonaan ni trap; pl dasoonaan nan
dawaaj pc preferable, better to
dawegishkaa vii form a part, gap
dazhi- pv location
dazhim vta talk about someone
dazhindan vti talk about something
dazhinijigaade vii be talked about
dazhishin vai be buried in a certain place, lie in a certain place
dazhiita vai spend time in a certain place
dazhiikan vti be involved with something, work on something
dazhiikaw vta work on someone, dress someone out (animal)
dazhiikodaadiwag /dazhiikodaadi-/ vai they are involved with one another
da'a vai dwell
daangandan vti sample something by taste
daangigwanenige vai+o sign things
daangigwanetan vti sign something
daanginan vti touch something
daangishkaw vta kick someone, kick someone along
deb- pv sufficiently, enough
Debaasige name Debaasige (Light of the Sun)
debibido vai+o grapple over something, grab things
debibidoon vti catch something, grab something
debibizh /debibin/-vta catch someone
debi’o vai be enough
debinaak pc carelessly, any old way
debwenim vta believe someone, be convinced by someone
debwetan vti believe something, heed something, e.g. a warning or belief
debwetaw vta obey someone, believe someone
debweyendam vai become convinced, come to believe something
debweyenjige vai be faithful
degitenim vta be impressed with someone
dewe’igan na drum; pl
dewe’iganag
diba’an vti measure something
diba’igan ni hour; pl
diba’iganan
diba’igebii’igaans ni receipt; pl
diba’igebii’igaansan
dibaabandann vti inspect something, look something over
dibaadodan vti tell about something
dibaaqim vta tell stories about someone
dibaaqimo vai tell stories
dibaaqimotaw vta tell someone stories
dibaaqimowin ni story; pl
dibaaqimowinan
dibaakonige vai judge, be in politics
dibaakonigew vta judge someone
dibaakonigewini ni judge or lawyer; pl
dibaakonigewiniwag
dibaakwa’ vta charge someone with an offense, pass judgement on someone
dibaakwan vta indict someone
dibi pc wherever, I don’t know where
dibidaabaan ni wagon, carriage; pl
dibidaabaanan
dibiki-giizis na moon; pl
dibiki-giizisoog
dibishkoo pc just like
dibishkookamig pc opposite, right across
didebeweyendam vai believe
dimii vii deep water
dino pc kind, type
dinowa pc kind, type
ditibiwebishkigan ni bicycle; pl
ditibiwebishkiganan
ditibizo vai roll along, speed along by rolling
doodoon vta do something to someone
dooskaabam vta peek at someone
dwaashin vai fall through the ice
E

Edino’o pc even, also
Eko-biising place Duxbury, Wisconsin
Enda- pv just
Endaso- pv every
Endaso-dibik pc every night
Endaso-giizhig pc every day; also endaso-giizhik
Endazhi-ganawenimindwaa
Gichi-aya’aag place
Nursing home
Endaawigam ni dwelling; pl
Endaawigamoone
Enigok pc with effort, forcefully
Enigoons na ant; pl
Enigoonsag; also: enig
Enigoowigamig ni ant hill; pl
Enigoowigamigoone
Eniwek pc relatively
Eshkam pc increasingly so
Eta pc only
Etga gaawiin pc except
Eya’ pc yes; also enh

G, H

Gaba vay 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 vay camp, set up camp
Gabikaw vta catch up to someone
Gadedan vti think something is funny, think in a humorous way about something
Gagaanim vta convince someone
Gaganoomandamaw vta talk for someone
Gaganoonidiwag/gaganoonidi- vay they talk to one another, converse
Gaganoosh/gaganooN- vta converse with someone
Gagaanzitan vti act contrary to a warning or belief
Gagidagishin vay have spotted fur
Gagiibaadad vyi foolish
Gagiibaadizi vay naughty, foolish
Gagiibaakwan vti block something, dam something
Gagiibidwe vay be quiet for a time, be heard periodically
Gagijjidiye vay be constipated
Gagiikwewinini na preacher; pl FAGIIKWEWININIWAG
Gagwaadagito vay suffer
gagwaanisagendaagozi 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'iyya vii 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
gashkimaas 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
gawanandaam vai starve
gawanokii'idizo vai work for one’s self, be self supportive
gayaashk na seagull; pl gayaashkwag
gaye pc and also gayesh pc and also
gaabawi vai stand
gaag na porcupine; pl gaagwag
gaaginaagozi vai look like a porcupine
gaagiigido vai talk, give a speech
gaagiigidoo-biwaabikoons ni telephone; pl gaagiigidoo-biwaabikoonsan
gaigiijidoon vti finish tying something off
gaigiijitoon vti appease something
Gaa-jiikajiwegamaag place
Roy Lake, Minnesota
gaanda'igwaason ni thimble; pl gaanda'igwaasonan
gaandakii'iganaatig ni push pole (for rice); pl gaandakii'iganaatigoon; also gaandakii'igan
gaandakii'ige vai pole
gaanjweba'ige vai put logs through a water shoot
gaashkiishkigijiiibizh /gaashkiishkigijiiibiN/- vta slice somebody into pieces
gaawi'awiwi vai+o thwart people
gaawiin pc no
gaawiin ginwenzh pc not long
gaawiin ingod pc not a single thing
Gaa-zagaskwaajimekaag place
Leech Lake, Minnesota
gaazootaw vta hide from someone
gaazhagens na cat; pl gaazhagensag
Gechi-miigaadiing ni-pt World War II
gegapii pc eventually
gegaa pc almost
geget pc truly, really
gego pc don’t
gegoo pc something
gemaay gaye pc or
gete- pn old time, old fashioned
geyaabi pc still
gezikwendan 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 giboodiyegwaazonagn

gibwanaabaawe vai drown
gichi- pn, pv very, greatly
gichi-aya’awii vai grown up;
also: gichaya’awii

gichi-
ginwaabikobaashkizigan
ni cannon; pl gichi-
ginwaabikobaashkiziganan

gichimoookaaman na white
man; pl
gichimoookaamanagn; also
chimoookaaman

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

gichiwishkan vti cradle
something
Gichi-ziibing place St. Croix
River
gidasige vai parch rice
gidaan vti eat something up,
consume something
gidimaaglizii vai be poor,
humble
gigizheb pc in the morning
gigizhebaawiisiini vai eats
breakfast
gigizhebaawagad vii be
morning
gijjiigibin vta snare someone
gikendan vti know something
gikendaasoowigamig ni
college, university; pl
gikendaasoowigamigoon

gikenim vta know someone
gikinawaabi vai learn by
observing
gikinawaajitooon vti inscribe
something, mark something
(bark, rock)
gikinoo’amaadiwin ni
teaching, instruction, lesson;
pl gikinoo’amaadiwinan

gikinoo’amaagewigamig ni
school; pl
gikinoo’amaagewigamigoon

gikinoo’amaagozi vai be a
student, go to school
gimoodin vti steal something
gina’amaw vta forbid someone
ginigawi’ vta mix someone
ginigawisidoon vti mix
something, integrate
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
gisinna vīi cold
gitenim vīa be impressed by
someone, be proud of someone
gitige vāi farm, plant
gitiwaakwaa’tigaade vīi it is
made of logs, it is made of
corduroy
gitàziim na parent, ancestor; pl
gitàziimag
gizilibiga’īge vāi wash clothes
gizhaabikizan vīi heat
something
gizhaabikizigan nī stove; pl
gizhaabikiziganan

gizhaaganzen vīi heat
something (liquid only); also
gizhaaganzan

gizhiibatoo vāi run fast
gizhiibazhe vāi be itchy
gizhiibizi vāi itchy
gizhiibizo vāi drive fast
gigoonh na fish; pl

gigoonyag
gigoonh-oodena nī fish camp;
pl gigoonh-oodenawan

gii’Igoshimo vāi fast for a
vision
giikaandiwagon/giikaandi-/- vāi
they fight one another
giimii vāi escape
giimoodad vīi secret
giimoozikaw vīa sneak up on
someone
giin pc you, yourself

gishka’āakwe vāi cut timber

gishkaabaagwe vāi thirsty

gishkaabaagwenaagozi vāi
look thirsty

gishkaabikaa vīi there is a
cliff
gishkiboojige vāi saw wood

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

gishkkizh /gishkkizh-/- vīa
cut through someone

gishkitoon vīi slice it

gishkizhan vīi cut it through

gishkizhan vāi be cut through

gishkhowe vāi stop crying, stop
making a vocal noise

gishpin pc if

giwanimo vāi tell lies

giwashkwe vāi dizzy

giwashkwe-zagaswewin nī
marijuana; pl giiwashkwe-
zagaswewinan

giwashkwebatoo vāi run
staggering

giwashkwebii vāi be drunk

giwe vāi go home

giwebatoo vāi run home

giwegozii vāi move home

giwenh pc as the story goes

giwehin vīa take someone
home

giweyendam vāi think about
going home

giwiizi vāi be an orphan

giwiiziimag nī orphanage; pl
giwiiziimagoon

giiyose vāi hunt

giizikan vīi take an item of
clothes off the body

giizikonayezigan nā hominy;
pl giizikonayeziganagan

giiziz /giiziz/- vīa finish
cooking someone

giizizan vīi cook something

giizizekwe vāi cook

giizhaa pc beforehand, in
advance

giizhde vīi be cooked

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giizhendam vai decide, make a resolution
giizhichigaademagad vį finished, done
gilzhig na day, sky
gilzhigad vįi be day
gilzhige vai complete (building)
gilzhitoon vti finish something
gilzhikan vti finish something
giizhikaw vta finish someone, finish working on someone
giizhiitaa vai ready
giizhoodenigo vai stay where it’s warm
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
godaan vta immerse someone
goji’ vta try someone (tease)
gojitoon vti try something (also: gagwejitoon)
gomaapii pc eventually, by and by
gonaadizi vai spend one’s life, live in a certain place
gonimaa pc possibly, perhaps, for instance
gopii vai go inland
gosha pc (emphatic)
goshi /gos-/ vta fear someone
goshko’ vta scare someone
goshko’ am vai be frightened
gotan vti fear something
gozi vai move, change residence
googa’am vai jump out of the water
goookooko’oo na owl; pl
goookooko’oog
gwanaajiwan vįi beautiful
gwanaajiwi vai nice, beautiful, glorious
gwanongindibam vai think inappropriately, have wrong priorities
gwashkozi vai wakes up
gwayako- pv correctly
gwayakotan vti hear something correctly
gwayakose vįi 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
gwekendam vai change one’s mind
gwekigaabawi’ vta turn someone around while standing
gwekisidoon vti turn it around
gwiishkoshi vai whistle
gwiwizensiwi vai be a boy
gwiwizensiwi-zaaga’iganing place Boy Lake, Minnesota
gwiwizensiwi-ziibling place Boy River, Minnesota
gwiwizensidewe’igan na little boy drum
hay’ pc too bad; also: hai’
haaw pc all right, ok
I, II

i’iw pr that one (inanimate)
ikido vai say
ikidodi’i/wag/ikidodi’i/- vai they speak to one another
liko pc as a habit, customarily
ikwa na louse; pl ikwag
ikwabi vai sit elsewhere
ikwanagweni vai roll up shirt sleeves
imaa pc there
imbaaba na my father; pl
imbaabaayag
in’a’am vai sing a certain way
inademo vai cry a certain way
inagakeyaa pc towards that way there
inaginzho vai be a certain amount, be of a certain value
inakake pc certain fashion, type variety, kind
inamanji’o vai be a certain condition
inandawenim vta want someone in a certain way
inanjige vai eat in a certain way, have a certain diet
inanokii vai work in a certain way
in’a’oosh /ina’oosh/- vta gift someone in a certain way
inapinazh /ina’pina/- 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
inaababad vii be used a certain way
inaabendaagozi vai belong in a certain way, be philosophically connected
inabi vai glance, peek
inadagaa vai swim in a certain way
inadamaw vta help someone in a certain way
inaadoden vti talk about something
inajimo vai tell
inakonamaw vta make a spiritual offering to someone
inakonige vai make a decree, law
Inaandagokaag place Balsam Lake, Wisconsin
inanzo vai be colored a certain way
inaasamabi vai sit facing 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
indede nad my father
indengway ni my face; pl
indengwayan
indibaajimo vai tell things in a certain way
indwe' vta sound a certain way to someone
inendam vai think
inendamowin ni thought
inendaagozi vai be thought of in a certain way, have a certain destiny
inenim vta think of someone
ingichi-niigi’ig nad my grandparent; pl ingichi-niigi’igoog
ingiw pr them (animate)
ingod pc singularly
ingo-diba’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 nad my son; pl ingwizisag; also ningozi
inibizo vai drive in a certain way
inigaa’ vta reduce, damage or impoverish someone
inigaaatoon vti damage something
inigaazi vai be poor, pitiful
iniginan vti ply something away
inigini vai be a certain size
inikaw vta do something to someone in a certain way
ininan vti hand something down, present something
ini na man; pl ininiwag
inígigaade vii 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
ininimaw vta hand something to someone
inisige vai have a certain belief, make a stand
initaagwad vii sound a certain way
iniw pr those (inanimate)
inizh /inizhwa/- vta cut someone
iniibin vta line someone up in a certain way
iniibin vti line something up in a certain way
injichaag /-jichaag/- nad my soul, my spirit; pl injichaagwag
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
inwewan vti speak a certain language
inwewedan vti preach about something
inwewedam vai make a speech, lecture
inzhaga’ay /-zhaga’ay/- nad my skin; pl inzhaga’ayag
ipidoon vti pull something in a certain way or direction
ipiskopoo ni Episcopal religion; pl ipiskopoon
ipitoo vai runs in a certain way
ipizo vai speeds, travels by motor in a certain way
ishkodewaaboo ni whiskey
ishkone vai survive
ishkonigan ni reservation; pl ishkoniganan
ishkwam vta place a corpse in a certain way
ishkwaa- pv after
ishkwaakamigad vii be over with
ishkwaane vai survive an epidemic
ishkwaataa vai be done with an activity
ishkweyaang pc behind, in the rear, in the past
ishpate vii there is deep snow
ishpaagonagaa vii be deep snow
ishpi- pv above
ishpiming pc up above, high, in heaven
iskigamizigan ni sugarbush; pl iskigamiziganin
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 /izhichigaanN-/ vta treat someone a certain way
izhichigaazo vai be treated a certain way
izhichige vai does so
izhichigewinagad vii be done (this way)
izhidaabaazh /izhidaabaaanN-/ vta drag someone to a certain place
izhidaabili'iwe vai drive in a certain way
izhi'o vai dress a certain way
izhijiwan vii it flows
izhinan vti perceive something in a certain way
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 /izhinikaaanN-/ 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
izhitwaa vai have a certain
custom, belief or religion
izhitwaawin ni faith, religion;
pl izhitwaaawinan
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
iizendan vti express an opinion
of something
iizon pc as the story goes; also
iizan

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
jejajiibaan 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
jiibiilngweni vai wink
jiigayi’ii pc adjacent
jiigeweyaazhaame vai walk
along the shore
jiigi- pv, pn near
jiigibiig pc along the shore, by
the water
jiigishkode pc near the fire
jiikendan vti be happy about
something, think something is
cool
jiingwewitam vai speak in a
loud sing-song voice
konaas ni cloth, sheet; pl
konaasasan
M

madaabii v'ai go to the shore
madaabiiba' v'ta run away from
someone to the shore
madaabigozi v'ai move to the
shore
madoodoo v'ai attend sweat lodge
ceremony
madwe-ikido v'ai be heard to
say, speak from a distance
madwe'oode v'ai be heard
crawling
madwezige v'ai be heard
shooting
maji-izhiwebizi v'ai misbehave
majiwi v'ai be bad
makadeke v'ai apply charcoal,
seek a vision by fasting
makade-maanishtaanish na
black sheep; pl makade-
maanishtaanishag
makadewiyyaas na black man,
African American; pl
makadewiyyaasag
makakoonsike v'ai make
baskets, make containers
makam v'ta 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 v'ii it is easy to peel
(bark)
mamagonishkwe v'ai have the
mumps
mamakizi v'ai have smallpox

mamaazikaa v'ai agitate, move
mami /mam-/ v'ta pick
someone up, take someone
mamikwendan v'ti recollect
things
mamiskoshkiinzhigwe v'ai
eyes turn red
mamoon v'ti take something,
pick something up
manaadendan v'ti think
respectfully of something
manaadi'lm v'ii respecting of
one another
manaajichigaade v'ii be
respected
manaajichige v'ai be respectful
manaazom v'ta be gentle to
someone
manepwaa v'ai crave a smoke
manezi v'ai to be in need
mangaanibii v'ai shovel snow
manidoo na spirit; pl
manidoog
manidookaadan v'ti consider
something spiritual
Manidoo-minisabikong place
Spirit Rock Island
manidoowendan v'ti consider
something sacred
manoominii na Menomini
Indian; pl manoominiig;
also omanoominii
manoominike v'ai harvest rice
manoominike-giizis na
September, the ricing moon
mashkawaadabi v'ai sit strongly
mashkawaji v'ai get frostbite
mashkawaji-bimide ni tallow
mashkawazhe v'ai have rough
markings on the skins, e.g.
scabs or severe rash
mashkawisin v'ii be strong
mashkawizii vai be strong
mashkawiziwin ni strength
mashkijjitaad ni tendon; pl
mashkijjitadoon
mashkiki ni medicine
mashkikiwigamig ni pharmacy, hospital
mashkikiwinini na doctor; pl
mashkikiwininiwig
Mashkimodaang place Bagley, Minnesota
Mashkii-ziiibiing place Bad River, Wisconsin
mashkode ni prairie; pl
mashkoden
mashkodewanishinaabe na prairie Indian; pl
mashkodewanishinaabeg
mashkosaagim na grass
snowshoes; pl
mashkosaagimag
mawadishi /mawadisi-/ vta visit someone
mawadishiwe vai visit
mawadisidiwig /mawadisi-/ vai they visit one another
mawandabi vai sit facing
mawi vae cry
mawim vta cry for someone
mawinizh /mawinazh-/ vta attack someone, charge someone
mawinzoonai vai pick berries, go blueberry picking
mawishki vai be a cry-baby, cry constantly
mayagwe vai speak strangely, speak a different language
mazinichigan na image, statue, doll; pl mazinichiganan
mazinichigaaazo vai be represented in effigy, be represented as an image
mazinigwaaso vai bead, emroider
mazinaatesijigan ni television; pl mazinaatesijiganan
mazinaatesijiganimakak ni television set; pl
mazinaatesijiganimakakoon
mazinimaagozi vai be noticed by smell and sight, leave evidence of one’s presence
mazitaagozi vai cry out
maada’adoon viti follow something (trail, road)
maadanokii vai start working
maada’ookii vai share, share things, distribute
maadakide viti it starts on fire
maadakizige’idim viti it bursts into flames
maadaapine vai fall ill
maajaa vai leave
maajaa’ vta send someone off, conduct funeral services for someone
maajiba’idiwig /maajiba’idi-/ vai run away together, flee in a group
maajinizhikaw vta chase someone off
maajitoon vtti start to make something
maajiwadisige vai start a process
maajii vai start an activity
maajii- pv start
maajiibadaabii vai start to come to the shore
maajiidiba’igaade viti start being measured
maajiidoon vti take something along
maajiigi vai grow up, start to grow
maajiigin vti start new condition, grow
maajiigozi vai start moving
maajiikam vta work on someone
maajiishkaa vai start, start one’s life
maajiishkaamagad vti start to move
maajiishkendam vai start thinking
maajiizh /maajiIN/- vta take someone along
maakabi vai wound people
maamakaaj pc unbelievable, amazing, awesome
maamawi pc all together
maamawookan vti do something together, do something in the company of others; also maama’ookan
maamawootaa vai he is put together, combined; also maama’ootaa
maamiginan vti collect something, put something together
maanaadizi vai be ugly
maanendan vti feel bad about something
maang na loon; pl maangwag
maanikaw vta inflict someone with illness, do something bad to someone
maanishtaanish na sheep; pl maanishtaanishag
maanishtaanishibiiwiin na wool
maanzhi-ayaa vai be bad off

maawenzaagondan vti bring something together
maazhendam vai feel out of balance, sickly
maazhi-ayaa vai be bad off
maazhidoodaadizo vai cause self-inflicted injury, injure one’s self
maazhipogozi vai taste bad
maazhise vai have bad luck
megwaa pc while, in the midst of
megwaayak 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
meshkwadoonigan ni something used in place of something else, paper money; pl meshkwadooniganan
Metaawangaag place Hertel, Wisconsin
Metaawangaansing place Little Sand Lake, Wisconsin
mewinsha pc long ago
michisag ni floor; pl michisagoon
midaaswi nm ten
midewakiwenzii na mide priest; pl midewakiwenziiyag
midewanishinaabe na mide Indian; pl midewanishinaabeg
midewi vai be mide
midewiwin ni medicine dance, medicine lodge ceremony; also midewin
migi vai bark
migiskan ni fishing hook; pl migiskanan
migiskaneyaab ni fishing line
migizi na bald eagle; pl migiziwag
migizi-giizis na February
migonaazikaw vta approach someone directly
migoshkaaji' vta pester someone, bother someone
migoshkaaji'iwi vai be a pest, annoying
migwandagoon vii grow
mikan vti find something
mikaw vta find someone
mikigaazo vai he is found somewhere
mikwamiwan vii hail
mikwendan vti remember something
mikwendizo vai remember one's self
mimidoshkaaji' vta tease someone
mimidoshkam vai jig rice
mimidoshkami-makakoons ni rice thrashing barrel; pl mimidoshkami-makakoonsan
minaaazim vta care about someone
mindawe vai pout
mindido vai be big
mindimooyen na old woman; pl mindimooyenyag; also mindimoowenh
minik pc amount, certain amount
minikwe vai drink
minikweshki vai drink chronically, be alcoholic
minis ni island; pl minisan
Minissooding place Minnesota
miniiwitawage vai have a middle ear infection
minjikaawan na glove, mitten; pl minjikaawanag
minjim vta get a hold of someone
minjiminan vti hold something in place, steady something
minji-niiizh pr both
minobii vai be pleasantly drunk, be tipsy
minocheig vai do good
minogaamo vai be pleasingly plump
minokaa vii be good things
minokaw vta be good to someone
minopogozi vai tastes good
minotoon vti make something nice, good
minowendaagwad vii be considered good
minozogo vai he is well done
minwabi vai sit comfortably
minwaabandan vti look favorably upon something
minwendaagwad vii be fun, likable
minwendan vti like something
minwendaaagwad vii be funny, humorous
minwenim vta like someone
misawendan vti want something, desire something
misawendan vti want something, desire something
misababe na giant; pl misaabeg
misabooz na hare, jack rabbit; pl misaaboozoog
mishiimin $na$ apple; $pl$
mishiiminag

Misi-zaaga’iganiiing $place$
Mille Lacs, Minnesota

Misizilii $place$ Mississippi River

miskomin $ni$ raspberry; $pl$
miskominan

miskwaabiminzh $na$ red oshier, red willow; $pl$
miskwaabiminzhig

Miskwaagamiiziaaga’iganiiing $place$ Red Lake, Minnesota

miskwa’aabad $vii$ be red
miskwaanzig $ni$ head roach; $pl$
miskwaanziganan

miskwiwi $vai$ bleed, be bloody

miskwiwinijiishin $vai$ bleed on things, drip blood

mitawigan $pc$ bare back

mitig $na$ tree; $pl$
mitigoog

mitigokaa $vii$ be a forest

mitigwaab $na$ bow; $pl$
mitigwaabig

miziwe $pc$ all over, everywhere

mizwezi $vai$ intact

mizhi’an $vti$ hit something in the center

mi $pc$ it is, there is

miigaadan $vti$ fight over something

miigaadini-gikinoo’amaadiwigamig $ni$ military school; $pl$
miigaadini-gikinoo’a= maadiwigamigoon

miigaazh/miigaaN/-vta fight someone

miigaazo $vai$ fight

miigaazowin $ni$ fight; $pl$
miigaazowinan

miigiwe vai+o give something away

mijim $ni$ food

mijimikanjigan $ni$ live fish bait

mijin $vti$ eat something

mijii $vta$ defecate on someone; also mijii

mikana $ni$ path, trail, road

miinawaa $pc$ again

miinigozi $vai$ be given something

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

miish $pc$ and then

miishizinigon $vta$ give someone a whisker rub

miishdaamikam $vai$ have whiskers, mustache; also
miishdaamikan, miishdaamikane

miizh /miIN/-vta give someone

miiziin $vta$ defecate on someone; also mijii

moogishkaa $vai$ rise up, surface

mookawaakii $vai$ cry to go along

mookinan $vti$ bring something out of storage

mookii $vai$ rise to a surface, emerge from a surface

moonenimaaazaw $vta$ sense someone’s presence

Mooningwanekaan $place$
Madeline Island, Wisconsin

Mooniyaang $place$ Montreal, Ontario

mooshkin $pc$ full
mooshkinatootn vtì fill
something up with solids
mooshkine vaì be full
mooshkinebadoon vtì fill
something up with liquid
mooshkinebin vtà fill someone
with liquid
mooshkinebii vaì full of water
mooska’sosi na shypoke, swamp
pump, American bittern; pl
mooska’sosiwig
moozhag pc always
moozhitootn vtì feel something
on or in one’s body

N
nabanegaanens ni lean-to; pl
nabanegaanensan
na’enimo vaì store things
nagadan vtì abandon something,
leave something behind; also
nagadoon
nagamo vaì sing
nagamon ni song; pl
nagamonan
nagamowin ni singing; pl
nagamowinan
nagazh /nagaN-/ vtà abandon
someone, leave someone
behind
nagaaawebiniwig/nagaaawebini
/- vaì they hold one another
back
nagendam vaì be comfortable
nagishkodaadiwig
/nagishkodaadi/- vaì they
meet one another
nagwaagan ni snare; pl
nagwaaganan
nagwaaganeyaab ni snare wire;
pl nagwaaganeyaabiin
nagwaan vtà snare someone
nakom vtà answer someone,
reply to someone, promise
someone
nakweshkaw vtà meet someone
nakwetam vaì answer
nakwetaw vtà answer someone
namadabi vaì sit
namanj pc I don’t know
(dubiative indicator)
name na sturgeon; pl namewag
namebin na sucker; pl
namebinag
namebini-giizis na February
nanagim vta coax someone, convince someone
nanaa’ichige vai repair, fix
nanaa’idaabaane vai car repair
nanaa’idaabaane winini na mechanic; pl
nanaa’idaabaane winini 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’iwewinini na medicine man, Indian doctor, healer; pl
nanaandawi’iwewinini wag
nanaandawi’o vai doctor, heal
nanaandawi’owin ni doctoring, healing; pl
nanaandawi’owinanan
nanaandom vta make a request of someone
nanaandomaw vta plead for someone
nanda- pv search
nandakwaandawe vai try to climb
nandam vta recruit someone, enlist someone for war
nandawaabam vta search for someone
nandawaabaminaagozi vai search for recognition
nandawaabandanan 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
nandodamaage vai ask
nandodamo vai ask
nandodan vti ask for something
nandom vta invite someone, request something of someone
nandomaakaw vta summon someone
nandomandan vti smell something
nandone’ /nandone’w-/ vta look for someone
nandotaw vta search for someone
nandoodamaw vta try to treat someone a certain way
nanisaanabi 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
nawombinawan vti keep a lofty thought of something
nayenzh pc both
nazhike- pv alone
nazhikewi vai be alone
naa pc (emphatic)
naabikawaagan na necklace; pl
naabikawaaganan
naabisiijigan ni tape recorder; pl
naabisiijiganan
naadabiikan vti get something
(liquid)
naadamaw vta assist someone
naadin vti fetch something
naadobii vai fetch water
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
naanibawi vai stand around
naaniizaanendaagozi vai be
dangerous
naawakwe-wiisini vai eats
lunch
naawij pc middle of the lake
naazh /naaN-/- vta fetch
someone
naazhaabii’igan ni fiddle, violin;
pl naazhaabii’iganan
naazhaabii’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 splice; 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
nibaadizi vai greedy
nibe’ vta offer someone a place to
sleep
nibi ni water
nibinaadin vti fetch water
nibiikaang pc in the water, on
the waterways
nibo vai die
nibwaaka 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
nikwegan nid my spine
nimaamaa nad my mother; pl
nimaamaayag
niminaaweshkaa vai paddle
away from shore
nimisad nid my stomach
nimishoomis nad my
grandfather; pl
nimishoomisag
nindaanis nad my daughter; pl nindaanisag
nindiy nid my hind end
nindoodem nad my clan; pl nindoodemag
ningaabi’an vii be west
ningwizis nad my son; pl ningwizisag; also ningozis
ningingwanis nad my cross-nephew
ningwezhinaningodwe= waanagizi vai be a member of a certain group or family
ninigi’ig nad my parent; pl ninigi’igoog
ninjaanzh nid my nose
ninzhisenhe nad my uncle; ninzhisenyag
nipikwan nid my back; pl nipikwanan; also nipikon
nisadawendam vai realize
nisawa’ogaan ni lodge with a peaked roof; pl nisawa’ogaanan
nisayenh nad my older brother; pl nisayenyag
nisaabaawe vai get wet
nisaaboobzh /nisaaboobN-/ vta float someone downstream
nishi /nis-/ vta kill someone
nishibabaamendan vti take something for granted, waster something
nishimis nad my cross-niece
nishiwani vti do away with something
nishiwanaajtoon vti waste something
nishiwanaaji’a vai be spared, saved from destruction or death
nishimenh nad my younger sibling; pl nishiimenyag
nishkaadendam vai have angry thoughts
nishkaadizi vai angry
nishkaazimaazi vai be bitter, resentful
nishkindamaw vta anger someone
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
nisidotawiminaagozi vai be recognized
nising nm three times
niso-giizhig pc three days
nitam pc first time
nitaage vai kill
nitaagomin vta be good to someone
nitaawichige vai be good at doing things
nitaawigi vai grow up
nitaawigi’ vta raise someone; give birth to someone
nitaawizi vai be raised
niwijaan nad my sibling unrelated by blood; pl niwijaanag
niwiwv ad my wife
niyawe’enh nad 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
<table>
<thead>
<tr>
<th>English</th>
<th>Nuer</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>niigaanizi</td>
<td>vai</td>
<td>lead</td>
</tr>
<tr>
<td>niigi</td>
<td>vai</td>
<td>be born</td>
</tr>
<tr>
<td>niigi’vta</td>
<td>give birth to someone</td>
<td></td>
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<tr>
<td>niigi’aawaso</td>
<td>vai</td>
<td>give birth</td>
</tr>
<tr>
<td>niigitaw</td>
<td>vta</td>
<td>bear for someone</td>
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<tr>
<td>niij-</td>
<td>pv</td>
<td>fellow</td>
</tr>
<tr>
<td>niijanishinaabe nad</td>
<td>my fellow</td>
<td></td>
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<tr>
<td>Indian; niijanishinaabeg</td>
<td></td>
<td></td>
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<tr>
<td>niijaya’aad</td>
<td>my comrade, my</td>
<td></td>
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<tr>
<td>companion; pl niijayaa’ag</td>
<td></td>
<td></td>
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<tr>
<td>niijikiwenh nad</td>
<td>my male</td>
<td></td>
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<tr>
<td>friend; pl niijikiwenyag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niijii nad</td>
<td>my friend (used by and</td>
<td></td>
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<tr>
<td>in reference to males); pl</td>
<td></td>
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<tr>
<td>niijiiyag</td>
<td></td>
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<tr>
<td>niijikiwenz nad</td>
<td>my fellow</td>
<td></td>
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<tr>
<td>(between older men)</td>
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<td></td>
</tr>
<tr>
<td>niikanis na</td>
<td>brother, brethren of</td>
<td></td>
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<tr>
<td>a certain faith; pl</td>
<td></td>
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<tr>
<td>niikanisag</td>
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<tr>
<td>nikimo</td>
<td>vai</td>
<td>growl</td>
</tr>
<tr>
<td>niimi</td>
<td>vai</td>
<td>dance</td>
</tr>
<tr>
<td>niimi’idiwag /niimi’idi-</td>
<td>vai</td>
<td>dance with one another</td>
</tr>
<tr>
<td>niimi’idiwin ni</td>
<td>pow-wow; pl</td>
<td></td>
</tr>
<tr>
<td>niimi’idiwinan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nil</td>
<td>pv</td>
<td>me, myself</td>
</tr>
<tr>
<td>niinizis</td>
<td>nid</td>
<td>my hair; pl</td>
</tr>
<tr>
<td>niinizisan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niinzayenim vta</td>
<td>be concerned</td>
<td></td>
</tr>
<tr>
<td>about someone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niisaaki</td>
<td>pc</td>
<td>downhill</td>
</tr>
<tr>
<td>niisaandawe</td>
<td>vai</td>
<td>climb down</td>
</tr>
<tr>
<td>niishim vta</td>
<td>place something</td>
<td></td>
</tr>
<tr>
<td>with someone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niisinan vti</td>
<td>lower something</td>
<td></td>
</tr>
<tr>
<td>niiwana’/niiwana’w-</td>
<td>vta</td>
<td>beat</td>
</tr>
<tr>
<td>someone to death</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niwanaskindibe’/niwanaskindibe’w-</td>
<td>vta</td>
<td>give someone a stunning blow</td>
</tr>
<tr>
<td>to the head</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niwezh /niweN/-</td>
<td>vta</td>
<td>beat</td>
</tr>
<tr>
<td>someone, defeat someone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niwing</td>
<td>nm</td>
<td>four times</td>
</tr>
<tr>
<td>niyiya</td>
<td>pc</td>
<td>exclamation (of</td>
</tr>
<tr>
<td>woman’s speech)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niyoninj</td>
<td>pc</td>
<td>four inches</td>
</tr>
<tr>
<td>niyoninjiiskaayaa</td>
<td>vii</td>
<td>be four</td>
</tr>
<tr>
<td>inches in width</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niizh</td>
<td>nm</td>
<td>two</td>
</tr>
<tr>
<td>niizhobimaadizi</td>
<td>vai</td>
<td>lead a dual</td>
</tr>
<tr>
<td>life, live in two worlds</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niizhodens</td>
<td>na</td>
<td>twin; pl</td>
</tr>
<tr>
<td>niizhodensag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>niizhodo-diba’igan</td>
<td>pc</td>
<td>two miles</td>
</tr>
<tr>
<td>or two hours</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noogigaabawi</td>
<td>vai</td>
<td>stop and</td>
</tr>
<tr>
<td>stand in place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noogise</td>
<td>vai</td>
<td>stop flying</td>
</tr>
<tr>
<td>noogishkaa</td>
<td>vai</td>
<td>stop</td>
</tr>
<tr>
<td>noojigigoonyiwe</td>
<td>vai</td>
<td>harvest</td>
</tr>
<tr>
<td>fish</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noojimo</td>
<td>vai</td>
<td>heal</td>
</tr>
<tr>
<td>nookomis</td>
<td>na</td>
<td>my grandmother;</td>
</tr>
<tr>
<td>pl nookomisag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noonaan</td>
<td>vta</td>
<td>nurse someone,</td>
</tr>
<tr>
<td>nourish someone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noondan</td>
<td>vti</td>
<td>hear something</td>
</tr>
<tr>
<td>noondaw</td>
<td>vta</td>
<td>hear someone</td>
</tr>
<tr>
<td>noondaagwad</td>
<td>vti</td>
<td>heard</td>
</tr>
<tr>
<td>noonde-</td>
<td>pv</td>
<td>need, want, crave</td>
</tr>
<tr>
<td>noongom</td>
<td>pc</td>
<td>today</td>
</tr>
<tr>
<td>nooni’vta</td>
<td>nurse someone</td>
<td></td>
</tr>
<tr>
<td>noopiming</td>
<td>pc</td>
<td>in the woods</td>
</tr>
<tr>
<td>noopinadoon</td>
<td>vti</td>
<td>follow</td>
</tr>
<tr>
<td>something (abstract)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>noopinazh /noopinaN/-</td>
<td>vta</td>
<td>follow someone</td>
</tr>
<tr>
<td>nooskwaada’/nooshkwaada’w-</td>
<td>vta</td>
<td>lick</td>
</tr>
<tr>
<td>someone</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
O, OO

O'ow pr this one (inanimate)
Obaashing place Ponemah, Minnesota
obi'ayaa ni narrows; pl
obi'ayaan
obiigomakakii na toad; pl
obiigomakakiig
odamino vai play
odaminotaw vta play with someone
odayi vai be a horse or dog owner
odaabaan na car; pl
odaabaanag
odaake vai direct, steer affairs
odaapijiw vta immerse someone
odaapin vta accept someone, take someone
odaapinan vni accept something
odaapinaa vai take
Odaawaa-zaaga'iganing place
Lac Courte Oreilles, Wisconsin; also Odaawaa-
zaaga'eganining
odikwami vai have head or body lice
ogichidaa na warrior; pl
ogichidaag
ogichidaawi vai be a warrior
ogidakamig pc on top of the ground, on the bare ground
ogimaa na chief, boss; pl
ogimaag
ogimaakwe na head woman; pl
ogimaakweg
ojibwe na Ojibwe Indian; pl
ojibweg

ojiitaad ni sinew; pl
ojiitaadoon
okaadakik na kettle with legs, tripod kettle; pl
okaadakikoog
onjishkaawaaniwe vai be challenged, be up against certain things (in life)
omakakii na frog; pl
omakakiig
omanoominii-anishinaabe na Menomini Indian; pl
omanoominii-
anishinaabeg; also manoominii-anishinaabe
omaa pc here
ombi-ayaa 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 vni it is scabby
omin vta furnish oats to someone (animal)
onapizh /onapIN-/ vta harness someone, tie someone
onapidoon vti tie something
onashkinadoon vtii load something
onaagoshi-wilsini vai eats supper
onaagoshin vni be evening
onda'ibii vni get water from somewhere
ondakaanezi vai be from somewhere, be raised somewhere
ondamendam vai be preoccupied
ondamitaa vni be busy
ondaadizi vai be born, come from a certain place
ondaadizikiike vai give birth
ondaanakamigizi vai do things in a certain place
ondemagad viti boil
ondikendan viti get knowledge from somewhere
ondin vta get someone
ondinamaw vta furnish someone with something
ondinan vti get something from somewhere
ondoodan vti do something somewhere
onganawisin viti 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 oninjiiin
onishkaa vai get up (from a lying position)
onizhishin viti be nice, good
onijaanisi vai has a child
onji- pv reason for
onjibaa vai be from somewhere
onjidad viti have a purpose
onjidaagaw vta get someone from somewhere
onji’idim vai be prohibited from doing something, be restricted
onji’idim viti originate from somewhere
onjigaa viti leak from somewhere
onji vai be from somewhere
onjiikogaa vai come from a remote area
onow pr these ones (inanimate)
onwaachige vai be psychic, have premonitions
onwaawe vai hiccough
onzan vti boil something
onzaambam vta see someone from somewhere, see someone from a certain vantage point
onzaam pc overly, too much, extremely
onzaambii vai drink too much
onzaamine vai deathly ill, extremely sick
onzibii vai get water from somewhere
onzikaa viti originate somewhere
opime- pv, pn side
opime-ayi’i’i pc on the side of something
opime-miikan ni side trail; pl miikanan
opwaagan na pipe; pl opwaaganag
opwaagane bi vai pipe is offered
oshaakaw vta scare someone away
oshaabewis na messenger, official, helper; pl oshkaabewisag
oshaabewisiwi vai be messenger
oshkiniigi vai be young
oshkiniigikwe na young woman; pl oshkiniigikweg
oshtiwigidigamig pc on the roof top
osidaagishkaw vta affect someone’s condition, afflict someone with something
owaaka’igani vai has a house
owilyawe’enyi vai be a namesake
Ozaawaa-zaaga'iganing place
Yellow Lake, Wisconsin
ozaawizi vai he is brown
ozisaabandan viti view
something as a blessing
ozisidam vai be wrinkled
ozhaawashkobiigizi vai have
blue welts
ozhaawashkwaabaawe vai have blue marks on one's body
ozhibii' /ozhibii'w-/ vta write
someone down, draw someone
ozhibii'an viti write something
ozhibii'ige vai write
ozhichigaade viti be built
ozhiga'ige vai tap trees
ozhigaw vti build a house for someone
ozhigaamad viti be received from somewhere
ozhige vai build lodges
ozhimo vai flee
ozhimobato vti run in flight
ozhishenyi vai have an uncle
ozhisinaagane vai sets the table
ozhitoon vti make something
ozhiita vti prepare
oodena ni village; pl
oodenawan
oonh pc oh, well (emphatic)

S, SH, T

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa’aw pr</td>
<td>this one (animate)</td>
</tr>
<tr>
<td>wagidigamig pc</td>
<td>on the roof</td>
</tr>
<tr>
<td>wajebaadizi vai</td>
<td>spry, peppy</td>
</tr>
<tr>
<td>wajichise vai</td>
<td>be tangled</td>
</tr>
<tr>
<td>wajiw ni</td>
<td>mountain; pl wajiwan</td>
</tr>
<tr>
<td>wakewaji vai</td>
<td>get cold easily, unable to withstand cold temperatures</td>
</tr>
<tr>
<td>wanagek na</td>
<td>tree bark; pl wanagekwag</td>
</tr>
<tr>
<td>wanagekogamig ni</td>
<td>bark lodge; pl wanagekogamigoon</td>
</tr>
<tr>
<td>wanaa’itoon vti</td>
<td>fix something wrong</td>
</tr>
<tr>
<td>wani’ vta</td>
<td>lose someone</td>
</tr>
<tr>
<td>wanishin vai</td>
<td>be lost</td>
</tr>
<tr>
<td>wanisin vii</td>
<td>be lost</td>
</tr>
<tr>
<td>wanitam vai</td>
<td>misunderstand</td>
</tr>
<tr>
<td>wanitoon vti</td>
<td>lose something</td>
</tr>
<tr>
<td>wanike vai</td>
<td>forget</td>
</tr>
<tr>
<td>wawanendan vti</td>
<td>forget something from time to time</td>
</tr>
<tr>
<td>wawaabijizizi vai</td>
<td>have dapple colored fur</td>
</tr>
<tr>
<td>wawaanendan vti</td>
<td>have no understanding of something</td>
</tr>
<tr>
<td>wawaasses vii</td>
<td>be lightening</td>
</tr>
<tr>
<td>wawenabi vai</td>
<td>be seated, sit down</td>
</tr>
<tr>
<td>wawilziigimina ng ni</td>
<td>dried berry; pl wawilziigimina gon</td>
</tr>
<tr>
<td>wayaabishkiiwed na-pt</td>
<td>white man; pl wayaabishkiiwejig</td>
</tr>
<tr>
<td>wayeshkad pc</td>
<td>beginning of a time sequence</td>
</tr>
<tr>
<td>wayiiba pc</td>
<td>soon</td>
</tr>
</tbody>
</table>

### 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
- waabikoge’idiwag/waabikoge ’idi-: vai they sense one another
- waabishkaa vii: be white
- waabishkaagoonikaa vii: there is a white blanket of snow; also waabishkaagonagaa
- waabishkiiwe 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’igan ni: house; pl waakaa’iganan
- waakaa’igaanzhish ni: shack; pl waakaa’igaanzhishan
- waakoorn na: fungus; pl waakoornag
waanim vta dig a hole for someone
waasa pc far
waasamoobimide-
ahooshkodaabaan na snowmobile; pl
waasamoobimide-
ahooshkoodaabaan; also
waasiganibimide-
ahooshkoodaabaan
waasamoo-makakoons ni battery; pl waasamoo-
makakoonsan; also
ishkode-makak
waasawad vii it extends, it goes far
waaswa vai-o shine things
waaswaagan ni torch; pl
waaswaaganan
Waaswaaganing place Lac du Flambeau, Wisconsin
waawanoo vai lay eggs, nest
waawaabiganoojiinh na mouse; pl
waawaabiganoojiinyag
waawaabishkimoose na grub worm; pl
waawaabishkimooseg
waawaasagen vti extend something
waawaashkeshi na deer; pl
waawaashkeshiwig
Waawiyegamaag place Big Round Lake, Wisconsin
waawiyeyaakwad vii be round (something of wood)
waawiyeye vai be round
waawiiji’iye vai be in someone’s company, assist
webin vta throw someone away, part with someone
webinanan 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
Wenabozho name Wenabozho; also Wenabozho (Red Lake)
wenapanandan vti find something easy
wendaabang vii east; conjunct of ondaaban
wenipan pc easily
wenipanad vii be easy, be simple
wenipandan vti think something is easy
wenjida pc on purpose, for a particular reason; also onjida
wewebinan vti shake something
wewebinaatig ni fishing rod; pl wewebinaatigoon
weweni pc properly, easily, in a good way
wewiib pc hurry, fast
wildaibim vta sit with someone
wiidigem vta marry someone
wiidigendiwig /wiidigendi-/ vai they are married to one another, be married
wiidookaw vta help someone
wiigiwaam ni bark lodge, dance arbor; pl wiigiwaaman
wiigiwaamike vai make wigwam
Wiigoobliziibiing place Grantsburg, Minnesota
wiigwaasimakak ni birch bark basket; pl
wiigwaasimakakoon
wiiji- pv together, with
wiiji’ via go with someone, accompany someone
wiiji’iindiimagad vii be worked together, be woven together
wiijiwaawendiwag
/wiijiwaawendi/- vai they are partners
wiiji’iwe vai accompany people
wiijiikiwendiwag
/wiijiikiwendi/- vai they are friends, be friendly to one another
wiijiiw vta go with someone
wiikanidan vti butcher something, use something inappropriately
wiikaa pc ever
wiikobidon vti pull something
Wiikonamindaawangaag place Hertel, Wisconsin
Wiikonamindaawangaansing place Maple Plain, Wisconsin
wiikwaji’ vta try someone, try to escape from someone, or enable someone
wiikwajito 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
wiindaawaso vai receive an Indian name
wiinde vii be called
wiindigoo na windigo, cannibal, winter monster; pl
wiindigoog
wiinibiiego na Winnebago Indian; pl wiinibiiegoog
wiinjigaade vii be named a certain way
wiinzoo vai have a certain name
wiinzowin ni name; pl wiinzowinan
wiipemawaawso vai sleep with a child protectively
wiisagendam vai be in pain, be sore, suffer
wiisagine vai be in pain
wiisaakode na mixed-blood; pl wiisaakodewag
wiisaakodewi vai be mixed blood
wiisini vai eat
wiisiniwin ni food
wiisookaw vta spend time with someone
wiiyas ni meat; pl wiyyasanan
Z, ZH

zagawaa v ai smoke
zagawadan v ii smoke it
zagawe' v ta offer smoke to
someone
zagawe'idiwag /zagawes'i- v ai they smoke together, share
a smoke, have a ceremony or
meeting
zagawem v ta offer smoke to
someone in prayer
zaka' /zakaw/- v ta light
someone, smoke someone, e.g.
a pipe
zaka'on ni cane; pl zak'ona
zakwane v ii burst into flames
zanagataage v ai have a hard
time
zazilizi v ai be the oldest, be
older than others
zaaga'am v ai go outside, exit,
go to outhouse
zaaga'igan ni lake; pl
zaaga'iganin; also
zaaga'egan (Wisconsin)
zaagajiwe v ai come out over a
hill
zaagajibatoow v ai run around a
hill
zaagakii v ii sprout
zaagi' v ta love someone
zaagiziba'idiwag
/zaagiziba'i- v ai they
run out together
zaagizibatoo v ai run out of
someplace
zaasaakwe v ai give a war whoop
zegi' v ta scare someone
zegizi v ai scared, fearful

zezikaa pc right away,
immediately
zipokaani v ii it closes
ziibi ni river; pl ziibiwan
ziibiins ni creek; pl
ziibiinsa; also
zhiiwoobishen (archaic)
ziiga'andaw v ta baptize
someone, pour water on
someone
ziiga'anjigaazo v ai be baptized
ziiginan v ii pour something
ziigobiihin v ii be poured
ziigwan v ii be spring
ziikaapidan v ti gulp something
down
ziinikiiigome v ai blow one's
nose
ziinzibaakwad ni sugar; pl
ziinzibaakwadoon
zoogipon v ii be snowing
zoongide'e v ai be brave
zoongizi v ai strong, solid
zhakizi v ai be damp
zhashagi na great blue heron; pl
zhashagiwag
zhawenim v ta pity someone,
bless someone, love someone
zhayiigwa pc now already
zhazhiibitam v ai stubborn
zhaabwii v ai survive
zhaaganaashiimo v ai speak
English
zhaaganaashiimotaadiwag
/zhaaganaashimotaadi/-
v ai they speak English to one
another
zhaaganaashiiwinikaadan vti
name something in English
zhaagode'e v ai be cowardly
zhaashaaqinizide v ai be
barefoot
zhahaagwamikiwe vai chew
zhigingwaam vai wet the bed
zhimaaganish na soldier; pl
   zhimaaganishag
zhingaatesidoon vti spread
   something out to dry
zhingibiz na helldiver (grebe);
   pl zhingibizag
zhingishin vai lie down
zhingobikaadan vti line
   something with evergreen
   boughs
zhishigagowe vai puke, vomit
zhiiagonan vti empty something,
   pour something out
zhiiishiib na duck; pl
   zhiiishiibag
zhiiishiigi vai urinate
zhiiwaagamizigan ni maple
   syrup
zhiiwinadizi vai deteriorate
zhoodaawinini na Jew;
   zhodaawininiwag; also
   zhoodewinini
zhoomingwetaw vta smile at
   someone
zhoomiyaake vai make money
zhoshkodaabaan ni sleigh; pl
   zhooshkodaabaanan
zhoshkodiyebizo vai slide
   quickly on one's hind end
zhoooshkwaada'e vai skate
zhoooshkwaagime vai ski
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.

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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.

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**OJIBWE IN MINNESOTA**

ANTON TREUER

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

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

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

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

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

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

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LIVING OUR LANGUAGE
ANTON TREUER

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

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

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

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

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

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

With these words the author introduces the young narrator who takes us through the everyday experiences that he most enjoys—a walk along the lakeshore or through the woods, “looking at all the little animals that are there,” netting fish with his father, swimming, ice fishing, going to pow-wows. “But most of all,” he says, “I like to listen to my grandfather tell stories. He tells all sorts of legends to me, and about all those things he did when he was small.” The bilingual text—English and Ojibwe—is imaginatively and colorfully illustrated from the artist’s own experiences living near the shores of Red Lake in northern Minnesota.
OMAA AKIING
Anton Treuer, Editor
$11.00

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

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—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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