

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES AND SCHOLARLY ARTICLES BY

RAINING BOYD, JOE CHOSA, JAMES CLARK,
ALAN CORBIERE, HENRY FLOCKEN, MARY GENIUSZ,
GEORGE GOGGLEYE, SR., LISA LARONGE, WILLIAM JONES,
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ANTON TREUER, DELORES WHIPPLE, HARTLEY WHITE
AND DORIS WHITE CROW

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

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INTRODUCTION

ANISHINAABEWISIJIGWIN: 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 Otchingwanigan (Nyholm). His peerless work made the language program and journal all that it is. Although I could never replace Mr. Otchingwanigan, 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-bimaadiziiwinagak gidinwewininaan!

STORIES

MEZINAANAKWAD

GAA-TIBAAJIMOD ROBERT JOURDAIN*

GAA-ANISHINAABEWISIDOOJIG HENRY FLOCKEN**

MIINAWAA ANTON TREUER

[1] Ahaaw. Mezinaanakwad nindizhinikaaz, daga izhinikaanigoowaan noomaya igo omaa-sh gaye niin gagiibisayendamaan gii-anishinaabewinikaazoyaan. Bizhiw nindoodem Mewinzha iwidi Zhaaganaashiiwakiing ningii-pi-onji-ayaa. Mewinzha go imaa endaayaang gegaa niimidana daso-biboon imaa ayaayaan. Niishtana ashi niizhwaaso-biboon ganabaj imaa nindayaa imaa. Gaa-zagaskwaajimekaag, mii ezhinikaadeg noongom idash endaayaan. Nindanokii imaa gabe-gikendaasowigamigong.

[2] A'aw idash ayi'ii, aya'aa Henry ningii-miinig asemaan. Nimiinig asemaan ajina maajii-dazhindamaan. Aaniin Henry. Awegonen gaa-onji-gagwe-manaajitood anishinaabewid gaa-pi-miinigozid anishinaabemowin izhinikaadeg gaa-inag. Ojibwemowin odizhinikaadaanaawaa. Mii dash i'iw gichi-inendaagwak aapiji. Mii i'iw anishinaabemowin. Aanishinaa gigii-miinigozimin. Mii i'iw ji-inwewang gii-nandodomaan Mii dash i'iw imaa gakina gegoo ayaamagak imaa anishinaabemowining gakina gegoo izhi-gikendang anishinaabe inakeyaa ani-izhichiged.

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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

Mii go gaye i'iw naa gemaa anishinaabemowining
 maajiishkendang anishinaabe gaye ge-ani-izhichiged gwayak
 akawe ji-bimaadizid. Gaye ji-ayaangwaamizid anishinaabe gakina
 gegoo wii-izhichiged. Miinawaa gaye ji-minaazimaad iniw
 wiijanishinaaben gaye ji-ayaangwaamizid gakina gegoo ezhichiged
 anishinaabe. Miinawaa o'ow gaye ji-ganawenimaad gaye
 oniijaaniisan miinawaa gaye waa-wiisangejig gekenimaad ji-
 ganawenimaad gakina miinawaa gaye odikweman gaye giishpin
 wiidiged awiia weweni ji-ganawenimaad. Mii onow
 owiijiwaaganan apane gagwejiimaad ji-manaazomaad iniw
 oniijaanisan miinawaa gaye awiia dash igaye ji-manaazomaad
 gakina go omaa eyaanid endaso-giizhig gaye o-waabamaad awiia
 apane ji-manaazomaad.

[3] Gigaanishibayishig gakina imaa gaye eyaamagak i'iw
 anishinaabemowin. Gegapii ji-gikinoo'amaagewaad i'iw
 akiwenziibaneg gaye gegapii ikidowaad apane.
 Ginawiijamanaazomin ji-manaadi'ing gaye gakina gaye gegoo ji-
 manaajitood a'aw anishinaabe gegoo ayaad. Inashke gaye omaa go
 namadibiwaang omaa go dago-maawenzaagondamaan minji-
 maanishing onjida dash igonaa ji-manaajitoowaang. Mii waa-
 inwed gete-jiimaaninig anooj ezhigweshing gagwe-
 manaajitoowaan. Ayaangwaamanaajitoowaan weweni ji-
 aabadakin gaye awiia nanda-manoominiked awiia. Mii go
 bizaan daa-wii-izhaad aabijitoopan niyang biinji'amaan wiin i'iw
 ningagwe-nanaa'itoonan gaye giishpin eni-biigooshkaagin ezhi-
 gikinoo'amawind anishinaabe.

[4] Miinawaa gegoo ji-manaajitood miinawaa gaye
 odayi'iiman awegodogwen igo ayaad anishinaabe. Inashke go
 omaa waagaakwad ayaad o'ow wiinjigaadeg ganawendamowaaban

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.

[5] Mii o'ow niigaan gibiigoshkaa naa gegoo akina go gegoo
ji-manaajitood anishinaabemong. Iwidi gegoo inashke
minjimendan da-manaaji'ad. Mii ani-wiiji-
anishinaabemanaazomad gaye apane. Mii i'iw ikidomagak i'iw
ezhi-gikinoo'amaagemagak i'iwe nindinwewininaan
anishinaabemowin ezhinikaadeg. Mii na gaye apane ji-
ayaangwaamizid anishinaabe akina go gegoo
ezhichiged. Moge bimoodisigwad awiia onow eyaangwaamizid
anishinaabe ezhi-ganoonaad. Mii wiinawaa bimaadiziigwak akina
go awenen apane ji-zaagi'aad anishinaabe.

[6] Mii niin gaa-izhi-gikinoo'amaagowaan i'iw gosha gaye
gwiwiizensiwiwaan apane ko gaa-izhid nimaamaamiban. Gaawiin
giin gegoo gidinaabadendaagozisii gwech igonaa anishinaabeg
omaa eyaawaad. Mii go gigii-kichi-inenimadwaaban. Gaawiin giin
ji-gichi-inendaagoziwan izhi-gikinoo'amaagoowaan.

[7] Bijiinag nindaa-ikid o'ow. Anishinaabe, giishpin ani-gichi-
inendaagoziwan ningii-igoo ezhi-gikinoo'amaagowaan ji-
ganwenimigowaad anishinaabeg gaye giishpin wiin da-ani-gichi-
anishinaabewid awiia ji-onji-ganawaabamind. Mii a'aw gichi-
anishinaabe gemaa gaye ani-bawaajiged go wiin gegoo ezhi-
naadamawind. Mii a'aw gichi-anishinaabe. Miinawaa gegoo
manezid a'aw anishinaabe. Miinawaa gaa-igoowaan, "Awi-wiiji-
wiidookaw a'aw gichi-anishinaabe. Inashke dash wiin a'awe gichi-
anishinaabewiyaang wiinitam awiia wiin. Apiitenimig i'iwe.
Wiidookawig apii daga naa giinitam awiia giga-
onzaambimichiganaa ji-ganawenimik." Gegaa niwanigiizhiwe
gegaapii gikinoo'amaagoowaan gaye niin miinawaa gegaa apane
weweni ji-bizindang a'aw anishinaabe awiia gaagiigidonid gaye
weweni ji-bizindawaad o'ow gwen anishinaabe.

[8] Gego gaye ji-inendanzig gii-ikidonid. Mii i'iwe
anishinaabemod miinawaa gaye a'aw. Gaawiin gaye i'iwe

[5] 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].

[6] 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.

[7] 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.

[8] 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

ogikendanziin gaagiigidod. Mii i'iwe. Gaawiin daga ji-inendang anishinaabe onjida go a'aw wiin ji-bizindawaad a'aw anishinaabe. Anishinaa gakina awiia gaye gichi-inendaagozi anishinaabe ji-bizindawiyang gaye awiia. Gaawiin giinawind gidibaakonigesiimin gegoo ji-izhi-maji-gwanongindiban gaye awiia ji-inendamind. Gaawiin ogii-kikendanziin gegoo. Enigaa izhi-onji'ind nimaamaamiban, "Gego izhi-madwenimaaken giijanishinaabe. Apane go giga-zhappenimaag imaa eyaawaad anishinaabeg," ningii-ig.

[9] Giin dash igo apane ishkwaa*j* iwidi gidinigaazodiz giin igo gegoo wii-izhichigewan akina go. Ishkwaa*j* mikwenidizo idash ayaawaad anishinaabeg wiinawaa nitam ji-ga-mikwenimaad o'owe shke go naa gaye awesii gaye aawiwaad. Mii o'ow gaye nitam gemikwenimaad a'aw. Mii imaa nawaj gichi-inendaagoziwaad dash giin, ingii-ig nimaamaamiban. Anishinaa ezhi-miinigoziwan, mii i'iwe anishinaabemowin. Mii o'ow akina gegoo da-dazhindaman omaa ji-gikendaman go gii-nawombinawan.

[10] Weshki-bimaadizid noongom gichi-gaawiin. Megwaa aniwanike*waad* ningikino*o'*amaaganag gaa-kikino*o'*amaagooyang giinawind. Inendamoo*g* eni-gichi-anishinaabewiyang. Anishaa gidani-boonitoomin. Mii i'iwe anishinaabemowin. Gaawiin geyaabi aapiji gikino*o'*amaadisiiwag aanind oshki-anishinaabeg gaye wiinawaa gii-kikendamowaad ji-ayaangwaamiziwaad, gii-ikidod anishinaabe. Miinawaa gaye manaajitoon akina gegoo, wii-ikidod a'aw anishinaabe. Mii gaa-ani-wanikewaad oshki-bimaadiziwaad ongow. Mii sa dash i'iwe wenji-waabandamang noongom apane wiikawidang anishinaabe.

[11] Miinawaa gaye miigaadiwaad ginwenzh anishinaabe. Mii i'iwe eni-wanikewaad. Mii i'iwe gikino*o'*amaagemagak anishinaabemowin akina go gegoo omaa ayaamagak wiin imaa anishinaabemowang ge-gikendamowaaban weweni ji-endoodaadiwang weweni ji-ganawemindiwang gaye imaa akina gegoo ayaamagak. GimANJI'idimin onji'iding, gii-ikidong. Mii

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

imaa gaye ayaamagakin. Mii imaa go i'iwe imaa
anishinaabemowining imaa akina ayaamagakin ezhi-onji-inwed
anishinaabemowin. Gakina gegoo omaa ayaamagak
gikendamangiban o'owe weweni ji-bimaadiziyang miinawaa
weweni gaye ji-ganawenimindiyang ji-manaaji'idiyang gaye
nishkaazimaasiyang gaye i'iwe awegwen igo niiji-
anishinaabeminaan daga. Mii eta go a'aw. Mii o'owe akawe.

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.

ZHAAWANOSE

GAA-TIBAAJIMOD HARTLEY WHITE*

GAA-ANISHINAABEWISIDOOJIG HENRY FLOCKEN
MIINAWAA ANTON TREUER

[1] Nindoodem migizi. Gagwejimigooyaan aaniin ezhi-gichi-apiitendaagoziwaad ingiw ojbwemowin. Mii o'ow dash, mii noongom gagwe-gikendaasowaad abinoojiinyag aaniin epichi-mashkawiziimagak. Mii dash iidog ezhi-gikendamaan iidog gaye giin. Mii o'ow gaye gii-apiitendamaan o'ow apii abinoojiwiyaan gii-mamigowaad nookomisinaan nimishoomis gii-abinoojiwiyaan. Mii ongow gaa-pi-nitaawigi'ishiwaad. Mii o'ow daa-dazhindamowaad ojbwemowin miinawaa anishinaabewedang didebwendang.

[2] Mii eta go i'iw wii-maskwawiziyan ji-bimaadiziyan. Niin apane o'ow ge-ginanaandamod a'aw manidoo apane endazhimind. Mii gaye omaa ge-ozhigaamak i'iw mashkawiziwaad zanagak debwewin isa naa go ji-gaagiidoyan odasidebwe'endaman onjida ji-anishinaabewid. Mashkawizimagad. Mashkawaadabi'oog anishinaabewiwin. Bijinaag wiikaa ge-jiikendang odinwewin.

[3] Ishkweyaang gegaa ningii-wanishin o'ow minikwewin naadabiikamaan. Mii o'ow gegaa anishinaabewiwaad gii-wanendamaan o'ow nidanishinaabewiwin akawe gaa-inweyaan. Mii eta go gii-maaji-giizhweyaan gii-kikendamaan apane maaji-giizhweyaan. Anooj ningii-inaa nijanishinaabe. Gaawiin ningii-

* 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 whay 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-wiiji'ag
niijanishinaabe. Mii sa ojibwemoyaan gii-onji-baapi'igendamaan
miinawaa ninagendam. Mii o'ow gaa-inendamaan.

[4] Daga sa noongom gaa-koshko'amaan minikweyaan go. Mii
i'iw nisimidana ashi ingodaaso-biboon gaa-ako-minikweyaan
akina gegoo. Mii azhigwa gii-waabandamaan o'ow ezhi-
miskwaa'aabak gakeyaa anishinaabe wii-izhi-minowendaagwak.
Gaye anishinaabe. Ezhi-minowendaagwak gaye gaganooniding
anoojiding ge-onji-baapiding mawandabiwaad ingiw
anishinaabeg. Geget mashkaawizimagad i'iw.

[5] Miish i'iw wenji-wiikwajitoowaad niin goda go gegoo
gaagiigidotamawagwaa anishinaabeg. Mii o'ow niinjaanisag
noozhishenyag apane aaniikanootamawaa akawe dash o'ow
debwendamowaad o'ow anishinaabewiwaad bijiinag. Bijiinag wiin
eta gaye daa-gaagiigidowag. Owii-kikendaanaawaa. Awenen
eyaawiwaad? Awenenag ezhi-debweyenjigewaad? Miish ji-
gikendamowaad odinwewiniwaa odoojibwemowiniwaa ji-
gaagiigidowaad. Bijiinag gii-kaagiigido. Mii sa onji-zanagak. Mii
wenji-zanagak wii-nisidotamowaad abinoojiinyag gegoo noongom
ezhi-ayaawaad.

[6] Mii akawe wii-kagwe-kikinoo'amawindwaa iko inwewin
bijiinag. Daga waabandaa endaanid onow anishinaabewinid ezhi-
ayaanid. Ezhi-mashkawaadang o'ow gaye biinjayi'ii iidog
gimishoomisinaan nanaandamang daa-wiidookoonaan. 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-anokiimagak i'iw dibishkoo.

[7] Mii i'iw niin inendamaan. Wa'aw manidoo wiidookaazo ji-
gaagiigidowaad abinoojiinyag. Mii i'iw niin gaa-izhi-
gikinoo'amaagooyaan anishinaabemowin zaagitoong gichi-
apiitendaninig 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-anishinaabemowaad.

[8] Mii wa'aw gimishoomisinaan manidoo. Mii o'ow ge-wiidookok. Mii gaye a'aw gaye wiin ge-ozisidamok gaa-ozisidamokikiiyang bimidaziyan. Mii o'ow ganawaabandaman mikawaad. Omikaagoon goda. Anokiimagad. Mii o'ow gaa-izhi-apiichi-gikendamaan niin go nimbimaadiziwin. Neshiwad 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.

[8] 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.

[9] 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 GOGGLEYE, SR.*

GAA-ANISHINAABEWISIDOOJIG HENRY FLOCKEN
MIINAWAA ANTON TREUER

[1] Asemaa ningii-miinigoo ezhi-namadabid Flocken, wii-kikendang awegonen wenji-aabajitooyang enweyang. Giga-wiindamoon miinawaash minik ezhi-gikendamaan i'iw. Giinawaa wiin igo aanind inini nemadabid agaamayi'ii gigikendaanaawaa enendameg giinawaa waa-inendameg ganage. Mii sa waa-tazhimaagooyeg. Gaawiin gaye weweni bakaan igo ji-inendang jiigayi'ii wii-inendamoosinoonigoog ji-apiitendaagwak midewiwin igo ji-apiitendaagozid i'iw isa endwe'aad igo.

[2] Inashke go daa-gii-pi-wiinzo. Gaawiin igo gichi-anishinaabe, mii sa imaa o'ow jiikendamang wejibwemowaajin ge-wiiji-waawiinigod chimookamaanensag miinawaa imaa ininiinsag. Mii gomaa waa-chiikendamaan bangii zhaanganaashiimowaad ingiw. Inashke aaniin endaso-ayaad? Ningaagiigid omaa ayaad aki noongom. Mii go izhi-aabajitoowaad wiinawaa enwewaad i'iw akina iwidi, dash gaawiin, mewinzha ezhi-gikinoow'amaagoowaanen wii-kaganoonidiyang i'iw. Nindebwe ikidowaad. Gidaa-aabajitoonan gosha endogwen.

[3] Ningichi-apiitendaan i'iw anishinaabewiwaanen. Gaawiin gaye ginitaagominisinoon niimiyeg gii-ikidoyaan i'iw isa wii-gikendameg sa. Mii i'iw wenji-aabajitooyeg sa i'iw enweng. Inashke gosha gaa-inaabiyeg giga-waabandaanaawaa. Dibishkoo

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THE INDIAN LANGUAGE

TOLD BY GEORGE GOGGLEYE, 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

go ezhinamaan o'ow giga-izhi-naanaagadawendaanaawaan. Mii sa o'ow wenjida onding o'ow. Ayaanind gaawiin, anishinaabemoyeg, gaawiin ganabaj gigikendanziinan iniw aanind onow naanaagadawendamowinan ezhinikaadegin. Mii gaye i'iw dibishkoo ge-ani-izhiwebak. Mii i'iw ezhi-waawaabandamaan niin igo. Mii sa ezhi-nitaa-nagadamaagewaad sa aabajitoong gidinwewininaan igo.

[4] Maanoo gaye iniw niizhing inisiged giigidod inwed igo odenaniw. Indebwetawaa a'aw akiiwenzii aangodinong ikidodi'iyang i'iw. Mii sa gwiinitaag nindanshinaabemowin a'aw manidoo gii-ikidod. Mii sa debwewin ingii-ig. Mii sa niizh agigwendwandawaawaad inaaajimod. Mii sa a'aw mikang noondawisiweg ji-ojibwemod.

[5] Awegodogwen? Daga gaagiigidon. Mii i'iw gaye niniijaanisag ge-izhichigewaad o'ow. Aaniish naa ezhi-akiwenziiwiyaan, manidoo debwetawiyeg. Giga-miinaawaa o'ow maanoo akina ezhi-chimookomaaniwiyedog. Aaniish ge-izhiwebak azhewebiyeg wanitooyang i'iw gakina nindinaa. Aaniin ge-izhiwebak?

[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?

[7] Mii sa maajiwadisigeyang anishinaabe waa-aanjiwichinaagozid chimookomaan igo anishinaabe. Gaawiin giwii-segi'isinooninim. Mii sa igo. Apegish. Mii o'ow anishaa go ge-inaajimoyaan i'iw. Apane anishinaabemong ikidoyang o'ow ji-ojibwemod gaye wiin.

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-ANISHINAABEWISIDOOJIG HENRY FLOCKEN
AND ANTON TREUER

[1] Wa'aw omaa apii waabamik o'ow wendikendamowaad anishinaabeg, ezhi-gikendang anishinaabe gichi-mewinzha. Gaye niin, miish igo gaye niin aayiigwa gichi-ikwezensiwiyaan wedishkimaamaan ezhi-gikendamaan nimaamaa gaa-ikidod. Gaawiin geyaabi awiya weweni ojibwemosii.

[2] Owidi gichi-oodenaang nindoonjibaa, bangii nawaj geyaabi weweni wejibwemojig. Mii gaye niin naa ondoodang o'ow izhichigeyaan gikinoo'amawangidwaa ongow weshki-bimaadizijig ji-ojibwemowaad gegoo ji-wanitoosigwaa a'aw anishinaabewiwinagak. Mii go gaawiin ingiw weshki-bimaadizijig gegoo owii-gikendanziinaawaan. Gaye niin nindabinoojiimag apane ani-gaganoonagwaa. Gaawiin weweni nimbizindaagoosiig ingiw.

[3] Mewiinzha ko nimaamaa endasogenind ningii-ashi-niizhimin nindashi-niiwimin abinoojiwiyaang. Megwayaak owidi gichi-waasa niinawind Gwiiwizensiwi-zaaga'iganiing, Gwiiwizensiwi-ziibiing ningii-tazhi-nitaawigimin. Mii eta go gaye ojibwemoyaang miinawaa nimaamaam gaye nimbaabaam

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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.

anishinaabewichigewaad. Gaa dash wiin igo wiikaa nimidewisii. Idash nimaamaam iwidi gichi-midewi.

[4] Ayi'ii ingoding ningii-izhaamin iwidi Chi-achaabaan. Niwiji'igoog. Gii-midewi iwidi nimaamaam. Ayi'ii, iwidi ayi'ii Mizhawanaakwa'ing gii-tibendaagozi., iwidi bi-niimi'idiid akawe iwidi nimaamaa aabajichigewaad gaye. Mii azhigwa o'ow apii ziigwang ani-bagijigewaad anishinaabeg. Gaawiin geyaaabi niwaabandanzii i'iw ji-izhichiged a'aw anishinaabe mewinzha gaa-izhichigewaad bagijigewaad azhigwa ayaangwaam mikwam enibizod zaaga'iganiing.

[5] Miinawaa gaye asemaan daa-gii-inaamaad zaaga'iganiing miinawaa go miigwechiwi'aawaad iniw manidoon. Gii-ozisaabandamowaad miinawaa niibininig gakina gegoo ogii-piitaagodaanaawaa asemaan. Noongom idash gaawiin gaye gii-izhichigesiiwag. Ningii-waabamaag dibikong ningichi-anishinaabemag. Mii go gii-maajiitaawaad. Mii i'iw gii-sezizekwewaad, asemaan ayi'ii bagijigewaad. O'ow gaye manoominikewaad, mii sa go. Gaawiin geyaaabi izhichegesiiwag i'iw. Niwiindamawaag. Niwiikoongemin gaye niin niniijaanisag noozhishenyag. Gaawiin gegoo bizindanziwag ingiw-sh bemaadizijig. Bakaan noongom izhiwebiziwag.

[6] Ayi'ii o'ow igaye ebijig gichi-anaamay'i'ii ningagwe-biindaakoonaag ingoding gaye ge-izhiwebiziwaad ingiw bemaadizijig gichi-neniibowang nibowaad igaye. Gaye miinawaa nibi nibowa miinaawaad anishinaa nindanishinaadi'odiwaad endaawaad booni'itoowaad. Gaye miinawaa o'ow neyaab niibiing nimiinaa aya'aa gichi-noodin imaa jiigi-miwisigowaa. Mii gaye azhe-gikino'amaagooyaang ayi'ii i'iw bagijigeng biidwewedamowaad manidoog i'iw o'ow aasamowaad zaaga'igan. Asemaa ashi ani-gaagiigidod ogaagiizomaan onow weweni waa-jibimi-ayaawaad gaye. Gaye gidabinoojiiman goozhishenyan igaye weweni o'ow miinawaa ongow i'iw isa eyaajig ji-waawaasageng giniijaanisag aya'aag. Mii sa go apane biindaakoojigeyaan niibing.

[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] Ninaanaagadawendaan apane go ayi'ii gaye niin gichi-anishinaabewiyaan. Weweni bizindawagwaaban, bizindawagwaaban ingiw ningichi-anishinaabemag mashkiki gaye anishinange mashkiki niibowa nindigoo. Gaawiin nimbizindanzii gaye daa-gii-kikendang gegoo. Miinawaa gaye nimaamaam gii-kaagiigido. Niin eta, eta go nisayenyag abinoojiwiyaang ningii-pizindawaanaan nimaamaaminaan. Miish akina gii-wani'aaban. Meta geyaabi niizhiyaang. Niibowa gegoo gaye niin nindaa-gii-kikendaan daa-gii-kikendaandanziwaambaan mashkiki, mashkikiwaaboo de-bi-maaji-igoowaad niijanishinaabeg.

[8] Miish i'iw gaye niin ondaanakamigiziyaang owidi gichiodenaang mawanji'idiyaang gaye dazhindamaang mashkiki. Mewinzha ayaapii izhichigewaad ogichi-apiitenaanaawaan iniw asemaan. Miish o'ow gaye niin ani-izhichigeyaan ingoji gaye wii-izhaayaan. Mii sa asemaa wa'aw sa weweni da-dagoshinaan aandi ezhaayaan. Mii gaye niin wa'aw da-izhi-nitaawigiyaan iwidi dibishkoo. Mii gwayak. Gaawiin awiya wiikaa noongom; ezhichigewaad abinoojiinyag anishinaabeg ikidowaad. Gakina gegoo izhichigewag. Mii apane noondamaan agindamaan o'ow. Gaa gegoo nimbizindaagoosiin gaye niin. Mii gaye o'ow anishinaabemag apane ani-aano-gaganoonagwaa jigikendamowaad ingoji.

[9] Owanitooon wa'aw o'ow dash anshinaabe ojibwemowin miinawaa go ge-izhichigewaad. Mii go gaye niin waa-atooyaan ingoding. Mii sa go gaawiin awiya gegoo o'ow gaa-igoosiwaambaan awiya gii-gaganoonigowaad. Aaniish geyaabi miinawaa ge-ikidoyaan?

[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 their 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-ANISHINAABEWISIDOOJIG ANTON TREUER
MIINAWAA HENRY FLOCKEN

[1H] Aaniish ge-onji-gikendamaang ojibwemowin?

[2J] Niin ina?

[3J] Aaniish waa-onji-gikendameg? Giishpin wanising, giishpin wanising i'iw anishinaabe enwed ojibwemowin, akina gegoo gichi-wanitood anishinaabe odanishinaabewiwin, mii ji-wanitoowaad. Mii i'iw wenji-ganawenjigaadeg i'iw ojibwemowin owidi oniigaan-ayi'iimiwaang da-ani-bimiwidoowaad ongow abinoojiinyag da-ani-gikendamowaad ingiw anishinaabewiwaad owidi niigaan.

[4J] Inashke ongow omaa eyaajig netaa-ojibwemosigoog, gaawiin ogikendanziinaawaa omaa enakamigak. Gaawiin ogikendanziinaawaa. Mii sa go aaniin ezhid awegonen omaa wenji-asind a'aw dewe'igan awegonen omaa wenji-asind.

[5J] Miinawaa a'aw asemaa. Gaawiin nisidotanziiwag i'iw. Mii i'iw gii-wanitoowaad wiinawaa i'iw odanishinaabewiwiniwaa. Gaye giinawind गयाabi gigikendaamin, gibi-gikendaamin giinawind omaa waa-onji-izhaayang i'iw asang a'aw asemaa

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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 iwidi giniiganayi'iiminaan.

[6J] Awegodogwen?

[7R] Niibowa gaawiin nisidotanziiwag ingiw abinoojiinyag awegonen ezhichigeng gaye dash imaa, mii imaa niinawind anishinaabe nandodamaaged. Mii i'iw onji-minoseg. Miinawaa go gegoo misawendang da-izhiwebadinig, mii imaa nandodamaaged i'iw wiiji-izhichigeyang o'ow inaandomind wa'aw manidoo. Mii imaa akeyaa eni-wiitaamagak i'iw inaandomind manidoo gegoo indoodamawind. Gaye gaa ogikendanziinaawaa ongow aanind, aanind igo awegonen ji-izhichigeyang o'ow ikidod o'ow. Dibishkoo niibowa gaawiin onisidotanziinaawaa wenji-izhichiged anishinaabe i'iw.

[8R] Miish imaa wanitoowaad o'ow odoojibwemowiniwaa. Gaawiin owii-kikendanziinaawaa. Miish i'iw wenji-izhichiged a'aw, wenji-izhichigewaad omaa wii-kikinoo'amaagewaad o'ow ojibwe-anishinaabe enwed. Mii akeyaa niin ezhi-gikendamaan i'iw izhichigesig a'aw anishinaabe gegoo aaningodinong. Gaawiin odaa-ani-gashkitoosiin. Mii o'ow inaandomaad iniw manidoon akeyaa ezhi-nisidotamaan i'iw.

[9J] Wiikwajitood a'aw anishinaabe wiikwajitoowaad ingiw odaa-gashkitoonaawaa ongow noongom abinoojiinyag ingiw weshkiwijig. Gaawiin owiikwajitoosiinaawaa ji-wii-ojibwemowaad nawaj. Nawaj owenapanendaanaawaa chimookomaan enwed wii-inwewaad. Nawaj owenapanendaanaawaa.

[10J] Inashke gaawiin wiin a'aw chimookomaan ogikendanziin awegonen o'ow omaa gii-onji-ayaayang. Omaa gaye wiin a'aw chimookomaan bakaanizi. Bakaanadini gaye wiin gaa-ina'oonind gii-izhichiged a'aw chimookomaan. Miish imaa. Miish ingiw abinoojiinyag enigweshimogoowaajin gikinoo'amaagewaad ji-gaagiigidowaad nawaj wenapanadinig i'iw enwed a'aw chimookomaan.

[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?

[13J] Gaawiin. Niibowa gidaa-dibaajimotaagoo.

[14J] Aya'aa gemaa noongom ekidowaad ingiw wedaapiijiwaajin "total immersion" ezhinikaadamowaad i'iw "immerse". Akina da-enda-godaanindwaa ingiw abinoojiinyag anishinaabemowin.

Gidaa-gikendaanaawaa i'iw ji-ojibwemowaad. Gaawiin dash odaa-gikendanziinaawaa awegonen ezhichiged anishinaabe, baamaa gii-kikendang gii-nisidotang gii-nitaa-gaagiigidod. Mii i'iw apii ge-nisadawendang omaa wii-izhichiged ezhitwaad a'aw anishinaabe. Gaawiin. Inashke chimookomaan wiin dagoshing omaa waa-wiindamawaad akina gegoo aaniin ezhichigeyang. Mii i'iw wenji-nagamong. Mii eta go minik ge-gikendangiban. Gaawiin owidi biinjayi'ii odaa-gikendanziin i'iw wenji-izhichiged a'aw anishinaabe gegoo.

[15R] Aaniish apii waa-azhegiweyan?

[16H] Niin? Ishkwaa-izhichigeyang omaa.

[17J] Oh, gaawiin giwii-ayaasiin waabang?

[18H] Ganabaj. Aaniin dash?

[19R] Gidaa-izhichigemin endaad a'aw.

[20H] Gaawiin ninisidotanziin.

[11J] What else?

[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-ANISHINAABEWISIDOOJIG ANTON TREUER
MIINAWAA HENRY FLOCKEN

- [1D] Ahaaw. Gagwejimishin awegonen igo waa-kikendaman.
[2H] Gidaa-wiindamaw ina gaa-onji-gikendamang
ojibwemowin?
[3D] Waa-onji-gikendameg? Ahaaw. Giinawaa waa-onji-
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-ayaawaang ezhi-gikendamaang. Aapiji
mashkawiziimagad. Mashkawisin awiia aya'aa ge-anishinaabe-
gaagiigidod ge-anishinaabemod. Mii eta gegoo wenji-
bimosemagak o'owe ezhi-nisidotawiminaagozid a'aw anishinaabe
i'iwe gaa-inwed awiia. 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.

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

azhigwa gii-pi-animikiikaag. Gii-segizid awiia onjida go asemaan odasaan. Weweni wii-tibaajimo o'owe biindaakoonaad iniw gii-pi-animikiikaag. Mii miinawaa wenji-niigaanising anishinaabemowin. Mii iko ge-miigeyizhiimaandang giga-wiindamaag sa o'owe zhaaganaashiimowin. Ahaaw.

[10D] Miinawaa inagakayi'ii aapiji izhi-nandawaabaminaagozi a'aw anishinaabe i'iwe gii-wiigiwaamid awiia. Inashke o'owe waakaa'iganing gii-ayaawang, onjida wiigiwaam ji-badakideg. Mii sa wenji-nisidotawiminaagozid i'iwe anishinaabewid awiia ingoji gii-taawaad awiyyag. Miinawaa onow waaginogaanan gii-ayaag, mii sa imaa ezhi-inaabid dino gaa-pabaa-ayaad dino gaandoowaad gaa-andonewaad anishinaabeg apane babaa-ayaad awiia. Inashke gii-inwewaad wemitigoozhiig, gaawiin nisidotawiminaagozisii. Gaawiin igaye gegoo wiigiwaam. Gaawiin igaye gegoo waaginogaan.

[11D] Miinawaa gaa-onji-badakideg agwajing o'owe waakaa'igan. Waaginogaan imaa gidoozhitoon ji-nisidotawiminaagozid a'awe anishinaabe. Miinawaash igaye wiigiwaam imaa gidizhi-badakitoon. Miish i'iwe. Inashke gii-pi-animikiikaa gaye. Ingoding imaa ezhi-namadabid waaginogaaning waa-onji-sagaswaad noonde-inaakoonamawaa ingoji ji-ani-bake-ayaanig, bake ji-izhi-ayaamagak gii-kichi-izhiwebak. Mii iziindamowaad miinawaa.

[12D] Daabishkoo iidog giwani'igoog goma abinoojiinyan gaa-kikino' amawaawaad. Daabishkoo iidog aanind, gaawiin onisidotanziinaawaa i'iwe gwek ji-anishinaabemonid. Mii eta ji-ozhibii'igegwen o'owe. Miinawaa a'aw miskwaadesi, gaawiin gii-indigosindigaad. Mii sa da-anokiimid ingiw wanikaan ezhi-anishinaabewinikaazod Robert.

[13D] Mii dash i'iwe aaniin igo gwekisidoowaad geget i'iwe ji-izhi-bimosemagak iniw anooj igo iidog nishkindamaagod daabishkoo. Mii eta, mii sa gaa-inag. Giishpin mashkawendaman

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
debwetamowaad ingiw. Gii-mizhi'amowaad ningii-inaa. "Ahaaw,"
gii-ikido dash. Gaawiin iidog 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.

WENABOZHO ONDAADIZID

GAA-TIBAAJIMOD EILEEN SKINAWAY^{*}

GAA-ANISHINAABEWISIDOOD KELLER PAAP^{**}

- [1] Owiigiwaaming anishinaabe-mindimooyenh ayaa. Odaanisan ogii-wiiji-ayaawaan. Ningoding igo oganoonaan aniw odaanisan: "Ambe sa noo nindaanis, ayaangwaamizin. Noondawishin ge-ininaan. Geget sa ningichi-gotaaj. Giniinzaayenimin. Gego wiikaa izhichigeken owidi ningaabii'anong da-inaasamabiyan zaaga'aman. Gegoo giga-izhi-ayaa giishpin iwidi inaasamabiyan. Gegoo giga-izhi-ayaa. Ayaangwaamizin o'ow noongom eninaan.
- [2] Aaniish, mii sa eget ayaangwaamizigobanen wa'aw ikwe, oshkiniigikwewid. Gaawiin wiikaa ininiwan besho ogii-waabamaasiin. Ningoding igo gaa-izhi-wanishing, wa'aw oshkiniigikwe. Ezhi-gikendang dakaashid iwidi zaaga'amowining. Ezhi-bazingwajised, "Nimaamaa gaa-izhiyan, mii ganabaj ezhi-ayaayaan." Azhe-ganoonaad wa'aw mindimooyenh aniw odaanisan, "Geget gigii-inigatoon giyaw." Aaniish, mii sa azhigwa gii-mawid wa'aw mindimooyenh. "Aaniish mii go nindaanis gii-inigatooyan giyaw. Zanagad gaa-izhiwebiziyan. Awiiya gii-piindigewag giyawing. Mii go nindaanis, gii-inigaaziyan. Gaawiin anishinaabewisiwag ongow gaa-piindigejig imaa sa

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^{**} KELLER PAAP IS RED CLIFF ANISHINAABE AND 2ND AND 3RD GRADE OJIBWE LANGUAGE INSTRUCTOR AT WAADOOKODAADING OJIBWE IMMERSION CHARTER SCHOOL IN HAYWARD, WISCONSIN.

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."
-

giyawing. Gaawiin waasa dabwaa-ondaadiziwaad. Mii dash igo ge-gosagwaa.”

- [3] Aaniishinaa, ayaapii ogii-noondawaan wa'aw mindimooyenh, awiia madwe-giikaandinid. Ogii-kikenimaan anaamayii danwewedaminid. Mii sa moozhag gii-mawid wa'aw mindimooyenh. Mii dash igo geget imaa gwayakwenimaad ezhi-bimaadizinid aniw odaanisan. Aaniish, ogii-noondawaan o'ow giikaandinid omaa sa omisadaaning danwewedaminid; o'ow wiin dash madwe-ikidowan bezhig, "Niin, ninga-zaziikiz." "Gaawiin," madwe-ikido bezhig.

- [4] Aaniish mii sa apane mawid wa'aw mindimooyenh bizindawaad o'ow giikaandinid. Ogii-kikenimaan wa'aw mindimooyenh o'ow isa waa-tashinid aniw oozhishenyan. Naa, mii dash o'ow ikidowaad nagaawebiniwaad wii-saaga'amowaad. Agiwedig aanind agiw ikidowag: "Gaawiin, gegoo banaa. Gidaa-inigaa'aanaan gosha gimaamaayinaan. Weweni banaa go zaaga'andaa," ani-ikidowag. Gaawiin idash izhi-minwendanziiwag agiw waa-saziikizijig. Mii dash o'ow ekidowaad azhigwa anooj igo wii-saaga'amowaad. Bezhig ogii-waabandaan waasakonenig. "Aaniish mii omaa gwayak niin waa-izhaayaan."

- [5] Mii ani-giikaandiwaad awenen nitam ge-zaaga'ang; mii dash o'ow gaa-izhi-baashkikawaawaad aniw omaamaayiwaan. Wiikaa go ningoding babaa-inaabid wa'aw mindimooyenh, ogii-mikaan miskwii bangii. Mii sa wiigwaasan gaa-izhi-bapigiginang. Gii-na'enang aaniish ayaapii ogii-waabandaan.

- [6] Ningoding igo ogii-waabamaan abinoojiinyan. Mii go gii-kanoonigod. O'ow idash ogii-igoon, "Nookomis, gigikenim ina awenen aawiyaan? Niin isa Wenabozho!"

- [3] Now then after a while this old lady heard someone quarelling. 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.
- [4] 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."
- [5] 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.
- [6] 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

- [1] [Mii iw aabiding] giikaamigod epiichi-bagandizid
ginwenzh namadabid abaasandeked. Neboo aanind
gegiibiingwejig ininiwag ayaawag. Makakoonsikewag,
biminaakwaan odoozhitoonaawaan. Miish eta go namadabiyan
giin zhoomingwetawaad wa'aw giizis. Awiiya bi-naazikawik
zagamashkikikawad. Mii eta go abwezowin niiwin daching,
giiwashiimon niiwin daso go, niiwin o'ow, niiwin i'iw, baa!
Nawaj igo gegiibaadizid debi'idizo. Gaawiin a'aw
gegiibiingwed da-bizindawaasii. Gaawiin onoondawaasiin
biibaaginid. Mii eta go onow maangwan noondaagozinid iw
apii wenishkaad oninjiin debibidood o'ow mitig ayaabajitood
naazikawaad iniw maangwan ayaangodinong.
- [2] Ginwenzh gii-inendi ingo-biboong gii-pangishin. Gii-
kichi-gisinaamagad. Giiyosewininiwag gii-

* 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.

pwaanawichigewag zanagataagewaad. Ikwewag omawi'aawaan abinoojiinyan bakadewan. Ogii-waabandaanaawaa. Akina ininiwag debweyendamoo, onow oshkinawen da-izhaanid wiisiniwan da-o-meshkadoonaawaad. Inini waabang Kalora odinaan, "Ma'iinganag bakadewag gaye wiinawaa, abinoojiinyan oga-amwaawaan." Mii eta go baapi'ind booch gegoo aanoo-gwaapadizininid, obaapi'igoon.

- [3] Ani-dibikadinig ongow onoondawaawaan ma'iinganag. Miish igo Kalora da-aabajitood gaa-miinigod dino manidoon gii-nandomaad. Ginwenzh igo gii-inendi. Gii-kagiiginigod, mii ezhi-biizikang o'ow migizi naabikawaagan, mitigwaabiin gaa-mookiinaad, maajii-nagamod. Weweni epideniwan onow opigwaako biinish igo kina ma'iinganag gaa-izhi-izhaawaad.

- [4] Ani-ziigwang, ani-ziigwaninig Kalora maajaa, o-waabamaad obaabaayan—onow maangwan. Gii-pabimose megwaayaak, nandotawaad o-mazinitamaagozinid. Azhigwa ani-bangishimog ogii-kikendaan besho ani-ayaa. Zagime geget igo ogii-takwamigoon, ogoshkamigoon onow beshkwen. Gaye gichi-noodin i'iw, gii-animikiikaa i'iw. Zezikaa azheskwaabisaanig giizisoon miinawaa gimookaashiwan. "Nimbaabaa, adamawishin aabiding miinawaa." Awiiya giigido, "Awegonen ningos waa-ayaaman?" "Ningagiibiingwe. Nimbaabaa, apegish isa waabiyaan gaye niin." "Akwaandawe nipikwanaang," ikido maang. Kalora geget ezhichigenid, ezhi-googiid a'aw maang waasa bamaadagaad. "Mashi na giwaab ningos?" "Agaawaa go," ikido Kalora. Niiwing daching gii-koogiiwag. "Mii weweni waabiyaan. Miigwech," odinaan ezhi-giizikang o'ow naabikawaagan, apagidawaad iniw maangwan. Mii ezhi-bakisenig.

- [5] Miish igo noongom wenji-waabamaad onow maangwan geyaabi biizikawaad onow naabikawaaganan.

INWEWIN

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOJIG KELLER PAAP

MIINAWAA LISA LARONGE*

- [1] Giishpin ishkwaaw-ojibwemod anishinaabe niwiindamaag giwiindamaagoonaanig gichi-aya'aag bizindawangidwaa: Nashke ingoding wa'aw ganoonang, gaganoonang manidoo gegoo nandoodamawang. Amanj iidog endogwen ge-bizindoonang bakaan inweyang wa'aw wayaabishkiiwed odinwewin aabajitooyang. Amanj giwenh ji-ikidowaad ingoji anishinaabeg i'iw endogwen iidog ge-bizindoonang iw shke wa'aw wayaabishkiiwed aw ge ganoozhid. Endogwen igo gekendam ongo awegonen endodang o'ow sa inwed gaa-ina'onind wiin onow wayaabishkiiwed gaye wiin ji-inwed.
- [2] Mii ji-wanising o'ow anishinaabe odizhitwaawin. Gaawiin gaawiin igaye gidaa-gashkitoosiimin weweni ji-ikidoyaan i'iw ge-ikidoyaangiban shke ojibwemoyang. Ingikendaan i'iw mino-ikidoyang zhaaganaashiimoyang. Idash gaawiin akina gigikendanziimin i'iw zhaaganaashiimowin. Mii gaawiin go wiinge gidaa-ikidosiimin i'iw ge-ikidoyang ingoji ojibwemoyang shke omaa gaganoonang wiin wa'aw giinawind wa'aw manidoo. Mii imaa bizindawaad iniw anishinaabeman nashke dash wanitooyang o'ow gidinwewininaan.

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

- [3] Wii-inendam iwidi ishkweyaang da-dadibaajimoyang geyaabi mii o'ow mazina'igan wa'aw chimookomaanan ayaabajitood. Mii omaa ge-onji-ninamangi ge-ikidoyang. Gaawiin omaa niwaabamaangidoziimin i'iw dezhindamang mazina'iganing omaa atemagad mii iidog ge ikidoyang gaawiin gegoo ganabaj i'iw. Odaa-nisidotanziin a'aw manidoo mii dash wenji-babaazomind/gaazomind a'aw noongom weshki-bimaadizid o'ow weweni ji-wii-kagwe-gikendang i'iw gidinwewininaan gaa-ina'onigooyang giinawind ji-inweyang.
- [4] Nashke go bebakaan enwejig anishinaabeg. Nawaj ongow wiinawaa niibowa odaabajitoonaawaa i'iw gaa-ina'oonindwaa gaye wiinawaa ji-inwewaad giinawind idash omaa wa'aw ningweshkoonang wa'aw wayaabishkiiwed mii imaa ji-wanitooyang giishpin gaganawiizhiikamang o'ow gidoojibwemowininaan wanitooyang i'iw gidoojibwemowininaan mii go gaye ji-wanitooyang o'ow gidizhitwaawininaan miinawaa ji-wanitooyang epiitenangwaa giiji-anishinaabeminaanig miinawaa giga/ingii-wani'aanaanig ongo gaa-naganing gaye wiinawaa gaawiin gidaa-gashkitoosiimin geyaabi weweni ji-dadibaajimotawangwaa gegoo iwidi gaye mamiikwenimangwaa wiikaa giigidoyang
- [5] Inashke wa'aw manidoo gaagiigidoyang mii o'ow dibishkoo gaye ge-aanikanootoonang da-dadibaajimotawaad iniw weni'angig omaa aaniin ekidoyang o'ow mikwenimangwaa gidinawemaaganinaan mewinzha gaa-ininang. Mii o'ow gaye niin mii wenji-biminazha'amaan o'ow ojibwemowin. Nindaa-aano-gikinoo'amaage gaye niin inashke go minik iwidi Gichi-oodenaang gaye gaa-ayaayaan. Mayaaminonendamowaad ongow anishinaabeg, wanitoowaad i'iw odinwewiniwaa. Mii azhigwa go gii-pi-gagwejimiwaad.
- [6] Miish azhigwa gii-maajiikamaan gaye niin o'ow gii-kagwe-wiidookawagwaa niiji-anishinaabe aaniin akeyaa ga-izhi-ojibwemod. Mii imaa gaye niin akeyaa ani-izhi-

wiidookawag wa'aw anishinaabe ji-wanitoosig miinawaa
 nindadibaajimotawaag o'ow awegonen wenji-apiitendaagwak
 gidinwewininaan weweni ji-ni-ganawendamang o'ow niigaan.
 Inashke giishpin wanitooyang ninoondawaag aanind ongow
 anishinaabeg gaa-wanitoowaad wiinawaa o'ow
 gidinwewininaan. Mii gaa-izhi-azhegiwewaad gii-izhaawaad
 gikinoo'amaadiwin imaa dash mazina'iganing gii-
 ondinamowaad o'ow wenji-ojibwemowaad.

- [7] Giishpin anishinaabe-gaagiigidod o'ow mazina'iganing
 gaa-onji-gikendang gikinoo'amaadiwigamigong maajii-
 gikendang ji-ojibwemod. Mii go maajii-ojibwemod. Mii go
 apii nesidotawaad aaniindi gaa-ondinang o'ow
 odoojibwemowin gaye wiin bakaan inwe a'aw noongom
 anishinaabe giishpin gikinoo'amaadiwigamigong, gii-onji-
 gikendang o'ow odinwewin miinawaa go o'ow
 odizhitwaawin. Inashke noogom bakaan mii go gaye wenji-
 ikidayaan i'iw wanitooyang, mii go ji-wanitooyang.

- [8] Inashke wa'aw noongom anishinaabe dazhiikang o'ow
 wii-anishinaabewitoowaad, mii go naa gegoo izhiwebadinig.
 Mii go azhigwa wii-nanaadomad awiya nanaadomad awiya
 gichi-aya'aan asemaan mii baginaad imaa gegoo o'ow gegoo
 gegoo inendang. Mii imaa. Onzaam enigok
 owiikwajitoonaawaa i'iw, i'iw sa anooy iwidi akeyaa wii-ani-
 aabaji'aawaad onow asemaan gegaa go dibishkoo booziwag
 imaa wa'aw wenji-ayaad wa'aw noongom wayaabishkiiwed.

- [9] Mii go imaa akeyaa gaye dibishkoo ongow
 bakobiibizowag imaa i'iw wiikwajitoowaad wii-
 anishinaabewiwaad moozhag igo gaye niin nimbaapi'aa go
 gegoo bi-gagwejimiwaad, onow ji-o-gaagiigidotamawagwaa
 ayaangodinong gaye nindaagonwetawaag. Gaawiin nindaa-
 izhichigesiin i'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-ANISHINAABEWISIDOOJIG KELLER PAAP
MIINAWAA LISA LARONGE

[1] Inashke gaye noongom eni-gikendang wa'aw anishinaabe o'ow waa-ani-onji-mino-bimaadizid, ge-ani-onji-mino-ayaad, o'ow ongow nenaandawi'iwejug noongom ayaawag wiinawaa wiikwajitoowaad ingoji wiinawaa wii-onji-gikendamowaad o'ow ji-nanaandawi'iwewaad, ongow wiin mewinzha go wii-kenimagig nenaandawi'iwejug, Manidoon ogii-miinigoowaan onji-gikendamowaad mashkiki, miinawaa ezhiwebizinid onow wiiji-anishinaabewaan awiya nenaandomigowaad. Inashke mewinzha dibaajimowaad ongow gaa-nanaadawi'iwejug. Mii wiinawaa gaa-izhi-mikamowaad biinjayi'ii awegonen etenig imaa awiya aakozid awegonen o'ow wayaa ayaakoziishkaagod. Mii dash i'iw omaa.

[2] Inashke. Mii noongom enigaaziyang. Gaawiin awiya ayaasiiwag geyaabi aapiji ongow ge-nanaandawi'inangig. Inashke miinawaa ongow mewinzha gaa-nanaandawi'iwejin wiinawaa ogii-wiidookoonamiwaan gii-aabaji'aawaad miinawaa awegonen miinindwaa ji-aabajitoowaad. Mii go biinjayi'ii anishinaaben wii-o-wiinind gaa-paa-izhi-izhaawaad gii-paa-waabandamowaad gii-mikamowaad awegonen o'ow mayaanikaagod a'aw anishinaabe. Inashke miinawaa weweni gii-kaganoonaawaad iniw manidoon miinawaa weweni, wa'aw manidoo. Gaawiin wiin ganabaj daa-bi-

zhaaganaashiimosiin ji-bi-wiindamoonang gegoo wa'aw manidoo.

- [3] Mii onow nenaandawi'iweninjin, mii onow nenaandomawaajin awegonen megonaazikaagod a'aw anishinaabe, miinawaa awegonen dino, dino mashkiki ge-aabajitood ji-ani-mino-ayaad. Inashke ongow anishinaabeg mewinzha gii-waabikoge'idiwaad iko. Mii imaa bebezhiig gegoo gigikendaanaawaa gemaa endaso-gamigiziwaad, gemaa gaye bezhiig omaa gaye niibowa gaa-kikendamogwen omashkiki. Mii dash imaa wa'aw nenaandawi'iwed gikenimaad aaniin ezhiwebizinid onow nenaandawi'aajin.
- [4] Mii onow gaa-izhinizha'aawaad iwidi, awedi. Mii gikendang gegoo mashkiki, gaye minokaagwen miinawaa gegoo bakaan ezhiwebizinid awiya miinawaa bakaan iwidi gii-izhinizha'aawaan. Mii miinawaa awedi bekaanizid gekendaman mashkiki gaye minokaagwen. Mii gaa-izhichiged a'aw nenaandawi'wed wiin weweni akina gegoo. Gaawiin ongow anishinaabeg ganabaj awiya akina gegoo mashkiki odaa-gikendanziin eniwek, eniwek ge-gikendaasopan akina ji-ganawendang o'ow mashkiki awegonen noomayaa gaye minokaagod a'aw anishinaabe gegoo enaapined. Mii dash bebakaan weweni ogii-kikendaanaawaa awegonen o'ow enaabadak omashkiki.
- [5] Inashke a'aw nookomisiban, mii ko gaa-paa-izhi-mamood omashkiki gekendaagwak iniw ge-inikaagod a'aw anishinaabe gii-agoodood endaad gii-paasang gii-na'inang. Inashke ingoding miinawaa ogii-pi-mawadisigoon awiya wa'aw nenaandawi'iwejin indig gidayaan i'iw mashkiki giiwenh gaye minokaagooyaan. Miish i'iw wiindamaawaad aaniin enaapined ogii-wiindamaagoon onow nenaandawi'iweninjin. Mii go o'ow nookomisiban gii-mamood o'ow mashkiki gii-ozhiitaawaad gemaa ge gii-ataawaajin ji-maajiitoonid. Mii i'iw minokaagwen. Mii i'iw

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

- [6] Inashke wiin mii go gaye wiin o'ow gaa-izhichiged a'aw mashkikiwinini ezhichiged noongom wa'aw dash nenaandawi'iwed gaawiin igo akina imaa maagizhaa ogii-ayaanziin i'iw mashkiki nanaandawi'aad awiya. Mii imaa gii-tiba'amawind nenaandawi'iwed dibaajimod aaniin ezhiwebizinid onow nenaandawi'aajin gemaa gaye waabooyaan, wiisiniwin, noongom wiin onow meshkwadooniganan odaabaji'aawaan diba'amawaawaad onow nenaandawi'iweninjin i'iw gikendamowaad wiindamaagoowaad ge-inaapinewaad. Miish miinawaa iwidi izhinazha'igod onow gikendam i'iw iwidi omashkiki. Mii miinigod iwidi mashkiki. Mii gaye iniwedin deba'amowaajin, diba'ang mashkiki gaawiin i'iw gaye ogii-ozhisidoosiin wa'aw aaniin enagidangim mashkiki omaa giiwed a'aw gikendang o'ow mashkiki wa'aw nindoodamaagod i'iw mashkiki maanind.

- [7] Mii i'iw epiitendang o'ow bimaadiziwin. Mii i'iw minik gaa-izhi-miinaad onow aanigojin i'iw mashkiki gaye go onow ninaandawi'iweninjin. Inashke mii go imaa epiitenindizod. Mii imaa minik gaa-miinaad onow nenaandawi'iweninjin miinawaa o'ow mashkiki gaa-miinigojin gaye wiin imaa gii-tiba'amowaad onow nashke. Mii noongom ezhichiged a'aw wayaabishkiiwed. Mashkikiwinini inangwaa wayaabishkiiwed mashkikiwinini. Gaawiin imaa gidiba'amawaasiwaanaan wiin. Inashke ayaamagad iniw ayaabajitood, mii imaa agindamoonang aaniin minik epiitendaagwak wiin odibendaan i'iw epiitagindaasod i'iw gikinoo'amoonang gaa-inenaapineyang. Mii izhinizha'oonang

iwidi mashkikiwigamigong ji-izhaayang. Mii gii-ozhibii'ang imaa mazina'iganing awegonen dino mashkiki ge-miinigooyang. Inashke miinawaa iwidi mashkiki iwidi mashkiki miinigooyang mii go miinawaa iwidi mashkikiwigamig mazina'igan miininang dibaajimod aaniin enagidiyang o'ow wiin o'ow mashkiki.

- [8] Inashke miinawaa wiinawaa odagindaanaawaa o'ow gibimaadiziwinaan miinawaa i'iw mashkiki odagindaanaawaa epiitendamowaad wiinawaa wa'aw anishinaabe gii-tibaamaawaad anishinaaben gii-nanaadowe go epiitenimod, miinawaa go aaniin ezhi-gashkitood epiitendang o'ow bimaadiziwin. Mii iw minik gaa-miinaad onow nenaadawi'igoojin miinawaa onow mashkikiwigamigong, mashkiki gaa-miinigoojin, bakaan noongom izhisemagad. Gaawiin aapiji geyaabi ayaasiiwag ongow nenaandawi'iwejig. Inashke mii go gaye niin o'ow ezhichigeyaan gegoo go animino-amanji'oyaan. Mii go imaa epaatooyaan omashkikiwinini ayaad onzaam ge maagizhaa waasa da-ayaa a'aw nenaandawi'iwed. Noongom wiinawaa omaa besho ayaawag ongow ba-nanda-wiidookawaajig anishinaaben, niibowa geget geyaabi izhaawag imaa nenaandai'iwejin niin wenji-izhaayaan a'aw chimookomaan mashkikiwinini niin, nashke wa'aw nenaandawi'iwed omaa besho ayaad, mii omaa akina epatoowaad ongow anishinaabeg weweni geget debi'owag wiinawaa omaa izhaawaad.

- [9] Inashke dash o'ow niin wenji-zhaagwenimoyaan aangodinong wii-waabamag a'aw ji-ninaandawi'iwed. Ningikenimaag mewinzha ongow onzaam, onzaam niibowa ogii-waabamaawaan iniw anishinaaben gegoo ezhiwebizid. Mii geget gii-ojaanimiziwag ondago gii-kawanokii'idizowag igo aanind o'ow apane gii-waabamaawaad o'ow.

OSHKI-AYA' AAG

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOJIG KELLER PAAP

MIINAWAA LISA LARONGE

- [1] Gaawiin gigichi-mookomaaniwisiin ji-inweyan i'iw inwewin. Gichimookomaanag ongow gii-miinaawag wiinawaa. Gidayaana gaye giin i'iw gidinwewin. Mii ge-inweyan, mii iiw inwewin. Gaawiin geyaabi ayaasiin a'aw weweni ge-ojibwemod, aapiji ongow oshki-aya'aag, imaa gaa-onji-wanitood a'aw anishinaabe odinwewin, gii-wiikwaji'iwigod iniww chimookomaanan da-chimookomaanimod ji-inwed chimookomaan enwed. Mii imaa gii-minjimindwaa ongow gikino'amaadiiwigamigong. Mii go minik omaa gaa-ayaawaad gikino'amaadiiwigamigong. Mii go minik omaa gaa-ayaawaad gikino'amawindwaa gii-oshki-maajitaawaad biinish.
- [2] Inashke iwidi akeyaa gikaang gii-izhaayaan, ekwash waa-chiingidipagamangide mazina'igan imaa gikino'amaading aanind ongow abinoojiinyag. Mii go minik iwidi gaa-ayaawaad biinish gii-kiizhikamowaad enagindenig o'ow gikino'amaadiwin biinish gii-nishwaaso-agindang, ekwaagijigaadeg i'iw mazina'igan. Mii omaa gii-ani-wanitood a'aw abinoojiinh odinwewin miinawaa go odizhitwaawin. Gaawiin imaa gikino'amaadiiwigamigong awiia wii-ayaasiin ge-gikino'amaaged o'ow anishinaabe odinwewin miinawaa go odizhitwaawin. Gaawiin awiia imaa gikino'amaagesiin. Mii imaa gii-wanitoowaad noongom abinoojiinyag. Gaye niin igo imaa nindaa-anaamindiz igo dibishkoo epiitiziwaad ongow

nii-anishinaabeg epiitiziyaan gaa-izhaajig imaa
gikinoo'amaadiiwigamigong.

- [3] Inashke, azhigwa enapiitiziyaan gaye niin mii iw ge-
izhi-ikidoyaan gii-maajii-noondendamaan iwidi dibishkoo gaye
niin gikenimagwaa ongow ikwezensag gaa-ayaawaad
ikwezensiwiwaad gii-kikenimagwaa. Mii imaa gii-
wiikwajitoowaad gaye niin wii-shaaganaashiimoyaan. Mii iw
noongom a'aw anishinaabe wenitood odinwewin.
- [4] Mii imaa wayaa gichi-apiitenimo nindaa-
zhaaganaashiim niin ongow gichi-aya'awamag aapiji gaa-nitaa-
zhaaganaashiimosijig, gaa-kikendanzig weweni ji-
zhaaganaashiimowaad ji-nisidotamowaad ningii-pi-
anoonigoonaanig gaye niinawind, gaye niinawind
ojaanikanootawangidwaa miinawaa ji-wiindamawangidwaa
egowaad iniw chimookomaanan weweni, weweni ani-
nisidotamowaad. Mii gaye omaa iwidi, onh noongom
beminizhang o'ow anishinaabe o'ow sa onow omaa
endaakonigewaninini wiikwajitood wii-pimiwidood geyaabi
a'aw anishinaabe gaa-ondinang da-onji-bimaadizid.
- [5] Mii genabaj omaa gaa-onji-wanitood a'aw anishinaabe
i'iw, gaawiin weweni ogii-nisidotawaasiin iniw
chimookomaanan enaakonigenid. Miish igo gaa-izhi-nitaa-
nisidotamowaad mazina'igan imaa enoonindwaa ji-
daangigwanetamowaad. Mii gaye niin imaa ingii-kagwejimig
a'aw bezhig chimookomaan, ji-wiidookawag ji-
aanikanootamaang i'iw mazina'igan miinawaa go gaa-ikidod
weweni gaa-izhi-nisidotawinangwaa anishinaabe weweni dash
ingii-waawiindamawaa, i'iw weweni gii-aanikanootamaan
aanind onow ikidowinan a'aw anishinaabe gaa-nisidotangin.
- [6] Geget gii-minwewndam wa'aw chimookomaan gaa-
kiizhitood iw mazina'igan gii-ozhibii'ang iw waa-ikidod imaa
gaye wiin gii-nandomind iw gaagiigidod i'iw
dibaakonigewind. Mii imaa gii-kashkitood o'ow gaye wiin

weweni gii-tibaadodang o'ow sa anishinaabe gaa-onji-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. Gaawiin geyaabi odaa-zhaagojigosiin iniw wayaabishkiiwejin igo ji-wiinizhowayezhimigod. Mii azhigwa akina gii-nisidotam gaye wiin a'aw anishinaabe miinawaa onow ikidowinan ayaabajitoojin wa'aw dibaakonigewiniwni go gaye dibishkoo gichi-ayi'ii ikidowinan omaa odayaanan gaye wiin o'ow aanonisidotanzigon anishinaabe.

- [8] Inashke mii zhigwa ayaawaad ongow anishinaabensag noongom. Mii gaye wiinawaa imaa gaye ge-izhi-wiikwaji'iwndwaa ji-wii-gikendamowaad o'ow sa anoos i'iw ikidowinan ayaabajitood noongom dibaakonigewinini weweni gaye wiin ji-ani-gashkitood anishinaabe ji-nisidotanginwaa. Mii iw imaa, gaye niin, inashke wenji-ikidayaan o'ow gegaa go indanaanenimagwaa ongow epiitiziyaan noongom gii-maajii-zhaaganaashiimowaad. Gaye wiin ningii-kichi-apiitenimomin ozhowa zhaaganaashiimoyaang o'ow go dibishkoo wii-waabandaangid niiji-anishinaaben, aaniin aandi epiichi-gikendaasoyaan.

- [9] Mii imaa gaye niin wenji-ikidayaan gegaa go niin epiitiziyaan epiitizijig niniwijaanisijig noongom. Mii imaa wenji-ikidayaan gegaa go anaanamindizoyaan o'ow wanitooyang o'ow anishinaabe go inaan.

GIDIZHITWAAWININAAN

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOJIG KELLER PAAP
MIINAWAA LISA LARONGE

- [1] Shanda go omaa, nindaa-nanaakomaa awiia o'ow
dibishkoo o-miikwendamaan. Inashke iwidi
Moningwaneminising* iwidi gii-izhaayaan dagwaaging ningii-
paa-wiijii'iwe. Gaawiin igo ningii-onji-izhaasiin iwidi gii-
maawanji'idiwaad gii-tazhindamowaad onow isa
maagaadamang apane waa-kagwe-makaminangwaa
chimookomaan.
- [2] Miish iwidi gaye niin wayaabamigooyaan omaa akeyaa
Misi-zaaga'iganiing wenjibaayaan. Mii iwidi gaye niin gii-
kanoonigooyaan ji-wiidoonkawagwaa ongow gaagiigidojig.
Niwiidoonkaaz nayenzh iwidi imaa gaye niizhing gaa-
apagozimaad a'aw asemaa miinawaa gii-kagaanomawangwaa
ongow aya'aansag gaye wiinawaa ji-biminizha'amowaad wii-
inaakonigewing. Inashke, giishpin akina gegoo wanitooyang
gidinwewininaan, gidizhitwaawininaan, ongow aya'aansag
noongom, mii eta go ayi'ii wiinawaa ge-ikidowaad
anishinaabeg anishinaabewiwaad gaye wiin endoonijig.
- [3] Inashke gaawiin gaye aabita ayaasiin a'aw anishinaabe
ezhinaagozid, anishinaabe enwed, anishinaabe ezhitwaad,
anishinaabe ezhi'od. Gaawiin geyaabi da-ayaasiiwag ongow
giishpin wanitooyang gidinwewininaan. Akina gegoo gaye
niin inakoniged a'aw chimookomaan, mii go gaye wiin imaa
gaye niin inakoniged ji-nisidotang wa'aw noongom

* 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-kanoonawaad iniw manidoon.

- [4] Inashke omaa noongom ekidoyaan endogwen gebizindoonang. Gemaa gaye gaawiin gidaa-bizindaagoosiinaan wa'aw manidoo ganoonang ji-inweyang wa'aw wayaabishkiiwed enwed noongom. Inashke mii imaa, gaawiin wiinange nindaa-ikidosiin ji-wawaanendang wa'aw manidoo. Gaawiin wiin gegoo owawanendanziin. Mii imaa ji-inendang eta go wii-waabishkiiwewaad iizan. Miinawaa wa'aw anishinaabe gemaa gaye owii-piminizha'aan anishinaabe-izhitwaawin.

- [5] Mii imaa wenji-gagaanimindwaa noongom ongow aya'aansag wiikwajitoojig gidinwewininaan ji-bimiwidooyeg geyaabi ji-gashkitooyeg ji-objbwemoyeg ji-izhitwaayeg gaa-ina'oonigooyang ji-izhi'oyeg miinawaa go akina gegoo gaa-pi-izhitwaad wa'aw , wa'aw sa gigitiziiminaan mewinzha gaa-naganinang wiikwajitooyeg o'ow. Mii go geyaabi ji-ni-bizindoonang wa'aw manidoo gegoo ani-ganoonang. Geget igo noongom bebakaan gegoo izhise a'aw. Inashke gaye mewinzha a'aw anishinaabe ko gii-miinind odayi'iiman gegoo dibang gegoo gaa-ozhitood, gegoo gaa-aabajitood. Mii i'iw ayaabajitood diba'iged noongom wiin gegoo. Miinawaa aniazhegiwewag iwidi ingiw mashkikiwininiwag miinawaa ongow nenaandawi'iwewininiwag diba'amawangwaa. Mii wa'aw chimookomaan omeshkwadoonigan ayaabaji'ang noongom. Gaawiin geyaabi odayaanziin a'aw anishinaabe gaa-ozhitood, gaa-aabajitood ji-miinaad onow nenaandawi'igojin. Mii go agaawaa gaye onow wayaabishkiiweninjin mashkikiwininiwan agaawaa ezhi-gashkitood diba'ang o'o sa ezhi-wiidookaagod. Inashke ganoonaad iniw anishinaabe a'aw noongom manidoon ani-ganoonaad.

- [6] Mii imaa geget ge-bi-onindang o'ow ji-aniganwendang wa'aw anishinaabe odizhitwaawin. Miinawaa wa'aw anishinaabe weweni oga-nisidotawaan ge-ani-ikidong dino dibaakonigewinini gemaa noongom ekidayaan a'aw ji-ikidong. Odaabajitoonan. Minjida gaye aanind izhichigewag ongow dibaakonigewininiwag onow ji-ikidong aniaabajitoowaad wii-o-waanimaawaad aanind onow bemaadizijin. Mii imaa gaa-onzikaag o'ow gaye wiin a'aw anishinaabe gii-nisidotanzig o'ow awegonen inaakonigewin. Geget onizhishin o'ow noongom wii-gikendang wa'aw gidabinoojiiminaan aaniin akeyaa enaadizid a'aw wayaabishkiiwed. Mii gaye wiin omaa ji-nisidotawaad.
- [7] Inashke dash gaye wiin omaa oganawendaan o'ow odinwewin, odizhitiwaawin, miinawaa go obimaadiziwin anigikendang geyaabi mii wiin imaa ge-ondinang onow jiganoonaad iniw manidoon ji-gikino'amaagod ji-wiidookaagod. Inashke gaye omaa noongom ikidayaan o'ow endogwen ge-bizindoonang geyaabi anizhaaganaashiimotawangwaa a'aw manidoo gaye wiin omaa.

EZHIWEBIZID ANISHINAABE

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOJIG KELLER PAAP
MIINAWAA LISA LARONGE

- [1] Inashke omaa noongom baa-ikidoyaan o'ow. Anigikendang wa'aw noongom bemaadizid, weshki-bimaadizid, jiganawendang i'iw odinwewin geyaabi odizhitwaawin, odizhi'owin, miinawaa go o'ow bimaadiziwin anigikendang minjimendang. Mii imaa wenji-gagaanawind noongom a'aw anishinaabe ji-izhaad imaa gikinoo'amaadiwigamigong, jigikendang o'ow chimookomaan ayaabajitood odinwewin.
- [2] Inashke onow a'aw dibaakonigewinini noongom gaganoonaad anishinaaben imaa o'ow gaye awiia wiji-gichimookomaanan igo gaye odoodawaan o'ow. Gegoo wii-owaanimaad mii azhigwa biidood wa'aw dibaakonigewinini iniw gichi-ikidowinan. Geget zanagitaagwad o'ow aanind, mii imaa wiikwajitood wii-o-aanimi'aad iniw anishinaaben gegoo gaye biinish igo onow wiji-gichi-mookomaanan, mii iniw endoodawaad. Wiin wa'aw dibaakonigewinini weweni, wii-owanishimaad o'ow isa awegonen akeyaa wiin ezhi-wiikwajitood. Mii imaa eget gagaanawindwaa ongow oshki-aya'aag gaye giinawaa jigikendameg o'ow isa chimookomaan odinwewin. Miinawaash igo mii imaa aagwiita miinawaa ezhi-gagaanimindwaa epiichitaayan onow wii-kikendaman wa'aw wayaabishkiiwed odikidowin.
- [3] Gego wanendangen o'ow gidinwewin. Gego wanendangen o'ow gidizhitwaawin. Gego wanendangen o'ow isa ezhichigeyan noongom bimaadiziyan wii-wiikwajitooyan

wii-wiidoowakawad a'aw giiji-anishinaabe. Mii i'iw akeyaa ezhi-gagaanimindwaa ongow noongom oshki-aya'aag. Geget onizhishinoon iniw, eget gaye izhi-waawiisiwag wiinawaa wiikwajitoowaad wii-kagwe-gikendamowaad o'ow mazina'igan ingoji gikinoo'amaadiiwigamigong noongom waa-izhaajig. Mii gaye niin imaa akeyaa apane izhi-ganoonag wa'aw ongow isa anooj eninaajig onow zhooniyaan wii-kikendamaan aaniin akeyaa ge-izhi-gashkendang a'aw anishinaabe eyaawaasig onow meshkwadooniganan ji-izhaad imaa gichi-gikinoo'amaadiiwigamigong.

- [4] Mii dash imaa gaye, gaye niin apane igo gaganoonagwaa ongow gikendang igo sa wenzikaad wa'aw zhooniyaa o'ow meshkwadoonigan maajiidiba'igaadenig a'aw anishinaabe weweni ji-wii-kagwe-gikendang i'iw mazina'igan noongom. Iniw wawaani'igod anishinaabe iwidi akeyaa ishkwewaang, gikendang wa'aw anishinaabe o'ow odizhitwaawiniwaa ongow wayaabishkiiwejig. Mii gaye wiinawaa imaa gaawiin wii-toodawezhimigosiwaan onow, onow wayaabishkiiweninjin. Miinawaa dash o'ow गयाabi odinwewin nidibaajim, bangii wa'aw apane gaye niin ganoonigooyaan ingoji jibwaa-ganoonagwaa wayaabishkiiwejig igo ko ayaawaad ingoji ninandomigoo ko ji-dibaajimotawagwaa onow anishinaaben ezhitwaanid miinawaa wenji-izhichiged o'ow anishinaabe gegoo onow isa wayaabishkiiwed inenimaad. Gagiibaadizi a'aw anishinaabe गयाabi izhichiged inenimaawaad azhigwa akina gaye wiindamawagwaa awegonen wenji-izhichiged a'aw anishinaabe i'iw.

- [5] Mii imaa azhigwa o'ow gaye wiinawaa eko-manadendamowaad o'ow isa ezhichiged wa'aw anishinaabe manaajitoonaawaa aanind ongow, eget ba-wiindamawag ingiw awegonen wenji-izhichiged anishinaabe i'iw bemaadizid isa gaye gegoo anooj, anooj inendaagozi wiin izhichiged. Gii-

inaa onow, ogii-ina'oonigoon onow manidoon ji-izhichiged o'ow. Mii dash o'ow wenji-dibaajimotawag gaye niin noongom o'ow wayaabishkiiwed ganoonigooyaan ingoji ji-odadibaajimotawag. Weweni ji-gikenimaawaad anishinaaben odizhitwaawin iniw miinawaa odinwewin iniw miinawaa go o'ow weweni. Inashke mii onow noongom omaa ishkwaaj wii-ani-dibaajimoyaan. Wa'aw anishinaabe ganabaj akina gegoo gigizhewaadizi a'aw anishinaabe. Mii go gegoo ayaang. Mii go gaye wiin miinaad onow gegoo nandodamaagod

- [6] Inashke mii go gaye omaa gaa-onzikaag o'ow. O'ow isa gii-wanitood o'ow odakiim a'aw anishinaabe ogii-manaaji'aan onow wayaabishkiiwenijin wayeshkad wayaabamaad. Mii o'ow manaajitwaawin. Mii akina gegoo nindigoo dibishkoo ogii-miigiwen o'ow isa noongom eyaanzig wa'aw anishinaabe.

- [7] Mii go imaa minik gaye niin, ezhi-gikendamaan ji-bi-inaajimoyaambaan.

AYAANJIGAADEG

GAA-TIBAAJIMOD JAMES CLARK

GAA-ANISHINAABEWISIDOOJIG KELLER PAAP
MIINAWAA LISA LARONGE

- [1] Ningii-noondaanaadog iko a'aw minik ongow, anishinaabe nisidotang igo gichimookomaanimowin. Inashke go noongom o'ow ingoji mazina'igan agindang a'aw anishinaabe nesidotang o'ow zhaaganaashiimowin dazhimaad a'aw chimookomaan onow anishinaaben mewinzha gaa-pi-izhiwebizininid. Ayaamagad imaa ikidowin apane noondamaan aabajitood wa'aw wayaabishkiiwed dazhimaad iniw anishinaaben i'iw ikidowin imaa waa-ikidayaan, waa-dibaajimoyaan dibaajimind a'aw anishinaabe, dibaajimigod iniw gichimookomaanan. Mii o'ow ikidowin ayaabajitood isa go गयाabi a'aw chimookomaan dazhimaad anishinaaben mewinzha gaa-pi-izhiwebizininid.
- [2] Geget gadaweng ongow गयाabi izhiwebiziwaad chimookomaan anishinaaben. Inashke iwidi Gichi-oodenaang minik gaa-ayaayaan gaye niin naanimidana daso-biboon nindayaa. Gegaa ganabaj, inashke ingodwaak awashime daso-diba'iganed iwidi, iwidi Gichi-oodenaang gii-ayaayaan gaye niin. Mii go wajichiseg o'ow apii gaye niin ge-anokiisiwaan eko-gashkitooyaan. Mii i'iw gii-pooziyaan odaabaaning, gii-pi-maajibizoyaan, gii-pi-izhaayaan omaa gaa-onji-giiyaan. Mii go apane gaa-izhichigeyaan i'iw gii-azhegiweyaan iwidi waa-tazhi-nitaawigiyaan miinawaa go omaa niijaanisag odinawemaaganiwaan eyaanid. Mii imaa apane gaye niin baa-izhaayaan miinawaa go anooj gaye wiinawaa baa-

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

- [3] Wa'aw wayaabishkiiwed ayaabajitood i'iw ikidowin
dibaajimaad anishinaaben, "*nomad*" ogii-izhinikaanigoon
onow, chimookomaan dibaajimigod miinawaash igo apane gii-
apatood. Ingoji wii-waabamaad odanishinaabeman wiiji-
anishinaaben, ingoji ge-baa-daa. Gaawiin ingoji, gaawiin
ingoji weweni ogii-ayaasiin eko-gezikwendamaan. Mii imaa
o'ow apii gemaa gaye niimidana daso-biboon, naanimidana
daso-biboon iwidi ishkweyaang jibwaa-bimaadiziyaan gaye
niin.

- [4] Mii azhigwa gii-maajii-ozhigewaad anishinaabeg
wiinawaa endaawaad gii-ayaamowaad, omaa gii-onji-
azhegiwewaad. Geget, mii go apane gii-pimigozid a'aw
anishinaabe ingoji bakaan ge-dazhi-giiyosed, ge-dazhi-
wewebanaabiid, ge-dazhi-ozhiga'iged, ge-dazhi-bimaadizid.
Mii i'iw apane, gaawiin ingoji gaa-izhi-izhaad a'aw
anishinaabe gii-paabami'idizod. Inashke gabe-biboon o'ow,
gezikwendamaan niin endaayaan waakaa'igan gii-ayaamagad,
i'iw waakaa'igan ogii-ozhitoon a'aw nindedeyiban. Mii imaa
gaye niin noonde-gii-piboonishiyaang o'ow isa
waakaa'iganing. Azhigwa dash, azhigwa ninaningaateg ani-
ziigwang.

- [5] Mii go gii-maawanji'idiwaad ongow
ningitiziiminaanig. Mii azhigwa go gii-maawanji'isidoowaad
onow odaye'igowaad gii-koziyaang. Mii go akawe gaa-
asanjigoyaang o'ow endaayaang, o'ow wenjida dash wii-
iskigamizigeng mii iwidi gaa-o-daayaang. Inashke mii gaawiin
ningii-ayaasiimin imaa endaayaang miinawaa ishkwa-
iskigamizigeng, ajina miinawaa omaa gii-pimi-ayaa wa'aw
anishinaabe endaad. Mii wiindawemaa akawe minik gaa-ayaad,

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

- [6] Mii go miinawaa ogiizhisidoon miinawaa go maajigozid ingoji gii-paa-anokiitawaad onow wayaabishkiiweninjin. Gaawiin omaa endaad gabe-niibin gii-ayaasiin aayaapii eta go gii-izhaa omaa gemaa gaye gii-oganawendamooog ogitigaan, gemaa gaye gaawiin wiin anishinaabe ogii-ayaawaasiin otawakaan noongom. Wa'aw chimookomaan eyaawaad ge-onji-azhegiwed. Mii go gaa-izhibimigozid gakina gegoo debendang. Mii wiinawaa gaye miinawaa gaye gabe-niibin gii-paa-mawinzowaad, gii-manoominikewaad, mii go miinawaa ani-dagwaaginig ogii-anokiitawaawaan onow wayaabishkiiweninjin.

- [7] Inashke mii baamaa go miinawaa mii wajitood wiigiwaamiing mii gii-izhaad imaa endaad mitigowaakaa'iganing gii-ondaad gii giizhoodenigo o'ow isa endaad. Mii miinawaa gabe-biboon gii-ayaad a'aw anishinaabe niin wiin igo gezikwendamaan. Mii eta go i'iw apii omaa go ayaayaang endaayaang gabe-biboon minikesinaag. Mii i'iw go noongom ongow anishinaabeg gaa-izhiwebiziwaad eko-gashkitoowaad igo gaye niin anokiiaayan mii gii-maajaayaan gaye niin ani-ziigwang. Inashke wenji-ikidoyaan omaa iwidi gaa-taayaang ashi-ishwaaso-biboon eta omaa ningii-ayaa, maamaaminonendamaan. Mii gii-maajaayaan ingoji gii-paa-anokiiaayan gii-kashkitooyaan gii-paamiidizoyaan biinish igo biinish igo gii-shimaaganishiwiyaan gaye miinawaa ishkwaaj omaa zhimaaganishiwiyaan mii ajina omaa ningii-pi-ayaa omaa jiigi-ayaayaan.

- [8] Mii miinawaa apii gaa-maaminonendamaan gaawiin omaa nindaa-mino-ayaasiin geyaabi. Gaawiin omaa ayaasinoon o'ow anokiwin ge-onji-barni'ag awiya ningiinendam. Mii gaa-maajaayaan iwidi Gichi-oodenaang anokiwin ayaamagak gii-izhaayaan dibishkoo igo ningii-

apa'iwe iwidi ji-bami'ag. Inashke dash wiin igo a'aw ikwe gaa-pami'ag gaye niin miinawaa go niniijaanisinaanig mii indikid iwidi. Gaawiin ganabaj ningashki'aasiig ji-nitaa-wangi'agwaa ongow abinoojiinyag ingoji ayaasiwaambaan iwidi Gichi-oodenaang o'ow isa gikendamaan onow. Anokiiwin o'ow. Mii wenji-dazhimag noongom wa'aw mashkikiwinini, mashkikiwininiwag, miinawaa mashkikiwigamigong. Ningii-anokii nisimidana-daso-biboon. Ningii-tazhitaa imaa gii-anokiitawagwaa ongow aakoziiwigamigong gegoo mayaajii-ishkwaatoojin o'ow mashkiki gaye miinawaa onow aabajichiganan gaye niin ningii-adaawetamaage ayaabajitood a'aw mashkikiwinini omaa mashkikiwigamigong.

- [9] Weweni akina gegoo ningii-kikendaan gaye azhigwa nisimidana daso biboon endaso-biboonagak iwidi gii-ayaayaan. Mii i'iw apii gaa-ishkwaataayaan. Mii apii miinawaa dash i'iw gegaa go ajinensi. Gaawiin ningii-anokiisiin. Mii miinawaa ongow gikinoo'amaadiiwigamigong gaa-izhi-maajii-anokiyaan biinish igo biinish igo ningodwaasimidana-ashi-naano-biboonagiziyaan. Mii i'iw apii gaa-pagidinid wa'aw gaa-anokiitawag gaye niin ji-ishkwaataayaan

- [10] Noongom idash ongow anishinaabeg omaa gii-pi-azhegiwewaad. Inashke niin ningichi-ayaa'aw. Gaawiin niin geyaabi ningashkitoosiin iniw ji-inanokiyaan. Gemaa gaye nindaa-gikinoo'amawaag abinoojiinyag o'ow gidinwewininaan. Mii niin eta akeyaa ge-inaabadiziyaan ongow dash oshki-aya'aag gekinoo'amawangig giizhiitaawaad iwidi omaa bi-azhegiwewaad. Mii gaye wiinawaa imaa gikendamowaad aaniin akeyaa ge-izhichigewaad, ge-izhi-minosewaad geget noongom onow ataagewigamigoon eyaamagakin geget o'ow minosegin a'aw anishinaabe. Mii imaa wenji-gashkitood noongom aanind wa'aw anishinaabens ge-bami'idizod bami'aad onow odinawemaaganan

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- [11] Mii dash imaa minik wenji-onizhishing. Ningii-waabandaan gwekishing a'aw anishinaabe. Anishinaabewi biinish noongom wii-kichimookomaaniwid. Mii dash igaye niin omaa minik gaye gikendamaan ge-inaajimayaan. Gaawiin gaye badano awiya ogii-wiini'aasiin igo netaawid.

EZHI-MIKWENDAMAAN

GAA-TIBAAJIMOD JOE CHOSA*

GAA-ANISHINAABEWISIDOOD BETH TORNES**

[1] Mewinzha abinoojiinh gaye oshki-inini gii-aawiyaan, mii imaa nookomis endaad gii-ayaayaan. Mii imaa gii-kanawenimigooyaan. Nimaamaa gii-nibo dabwaa-niso-biboonagiziyaan. Mii apane gii-anishinaabemotaagoyaan. Gaa wiikaa gii-zhaaganaashiimosiin nookomis. Mii wenji-nisidotamaan gaye gashkitooyaan da-anishinaabemoyaan noongom.

[2] Nimishomis ningii-gagwejimaa aabiding, "Aaniin dash apane wenji-anishinaabemotaagooyaan? Nookomis ogashkitoon weweni da-zhaaganaashiimod." Mii dash gaa-ikidod nimishomis: "Ingoding giga-waabamaa oshki-inini biidaasimosed, da-anishinaabewinaagozi, gaawiin dash oga-gashkitoosiin da-anishinaabemod, giga-waabandaan ingoding niigaan, mii ge-ezhiwebak."

[3] Gii-nibwaakaawag nookomis minawaa nimishomis. Gakina gegoo ogii-gikendaanaawaa. Mii apane gii-kikinoo'amaagooyaan ge-izhi-bimaadiziyaan. Nimishomis ningikinoos'amaag gaa-izhichigewaad anishinaabeg mewinzha: gii-kiiwasewaad, manoominikewaad, iskigamizigewaad, waniigewaad, akwa'waawaad, miinawaa wewebinaabiiwaad.

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

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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

naadobiiwaad ziinsibaakwadaaboo. Mii apii gaye gii-gitigewaad. Mii apii gaye gii-nandawaabamaawaad ogaawan dibikak. Waaswaaganan ogii-aabajitoonaawaan, waabamaawaad ogaawan oshkiinzhigoonan. Gichi-mewinzha gii-atemagad adaawaagan adaawewigamig imaa jiigibiig zaage'igan, Waaswaaganing ezhinikaadeg. Wemitigoozhii-ininiwag gii-pabaa-adaawewag anooj awesiiwayaan: wazhashkwayaan, amikwayaan, zhaangweshiiwayaan, nigigwayaan, esibaniwayaan, waabizheshiwayaan, zhingosiwayaan, ojiigiwayaan, ma'iinganiwayaan, waagoshiwayaan, miinawaa waawaashkeshiiwayaan. Mewinzha gii-paatayii nowag awesiiyag omaa.

[5] Mii apii wemitigoozhii-adaawaagan adaawewininiwag gii-waabandamowaad waaswaaganan imaa zaage'iganiing. Mii apii dash gii-izhinikaadamowad o'ow omaa "Lac du Flambeau." Anishinaabeg gii-izhi-wiindamowaad "Waaswaaganing."

[6] Niibing, mii apii gii-wewebinaabiiwaad, wewebinaatig, migiskaneyaab, migiskan, miinawaa miijimikanjigan ogii-aabajitoonawaa. Mii apii gaye gii-mawinzowaad, miinawaa mii apii gii-kanawendamowaad ogitigaanan.

[7] Dagwaaging, mii apii gii-manoominikewaad. Anooj gegoo ogii-aabajitoonawaa manoominikewaad: jiimaan, abwiin, gaandakii'iganaatig, bawa'iganaatigoon, mimigoshkami-makakoons, miinawaa wiigwaasi-nooshkaachinaagan. Mii apii gaye gii-kiiwasewaad, miinawaa gii-wanii'igewaad, biiwaabik dasoonaganan ogii-aabajitoonaawaan.

[8] Biboong, mii apii gii-akwa'waawaad nandawaabamaawaad ginoozheg. Mii apii gaye gii-agoodoowaad nagwaaganan imaa bimikawewaad mikanens waaboozoog.

[9] Zanaganad noongom bimaadiziwin, mewinzha gaawiin gii-atemagasinoon omaa ishkodewaaboo, zhingooabaaboo, zhoominaaboo, giwashkwe-zagaswewin, miinawaa maji-mashkiki. Mewinzha gaawiin gii-bagadinaasiin anishinaabe 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

minikwed ishkodewaaboo. Mii gaa-onjibaamagak
 zhiiwinaadiziwin. Gete-anishinaabeg ogii-wiikwajitoonaawaa da-
 gikinoos'amaawaad onijjaanisiwaan ge-izhichigewaad da-mino-
 bimaadiziwaad. Giga-wiindamooninim bebezhiig ikidowinan gaa-
 aabajitoowaad gete-anishinaabeg gii-kikinoos'amaagewaad.

[10] Bizindan waa-ikidoyaan noongom:

1. Zhawenim giijbimaadaziim weweni doodaw gaye.
2. Weweni gegoo mamoon.
3. Gidaa-miigwechiwendam gii-ondaadiziyan, anishinaabe aawiyen.
4. Gidaa-miigwechiwendam awegodogwen ge-ayaaman.
5. Wiidookaw miinawaa zhawenim giiji-anishinaabeg.
6. Gego nibaadiziken! Gego zazaagiziken!
7. Gego gitimishkiiken! Enigok izhichigen! Gego gagiibaadiziken!
8. Gego miigaazoken! Gego migoshkaaji'aaken awiya.
9. Gego awiya baapinenimaaken gagwedagitood, enigaazid gaye.
10. Gego dazhimaaken awiya.
11. Gego gegoo gimoodiken. Gego gegoo babaamendangen.

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.

12. Gego gegoo nishiwanaajitooken. Gakina gegoo weweni aabajitoon.
13. Gakina gegoo gii-ozhichigaadeg ge-inaabadak.
14. Giishpin bangishinan bazigwiin miinawaa, wiikwajitoon miinawaa weweni da-bimoseyan.
15. Giishpin weweni bimaadiziyan, ginwenzh giga-bimaadiz.
16. Gikenindizon. Weweni ganawendan iniw gaa-miinigooyan.
17. Gidaa-baapi'idiz giishpin wanichigeyan.
18. Wiikwajitoon anooj gegoo da-gikendaman endaso-giizhig.
19. Bizindaw weweni gete-anishinaabeg.
20. Bizindan weweni gaa-wiindamaagooyan gidaa-minjimendan gaye.
21. Wiikwajitoon weweni da-mino-bimaadiziyan.
22. Zaagi'idig. Zhawenindig.
23. Gidaa-mikwenimaa wa'aw Gizhe-manidoo, wa'aw gaa-miininang o'ow bimaadiziwin, weweni ganaweniminang gaye gidaa-miigwechiwi'aa endaso-giizhig.
24. Minjimendan enaabandaman, ingoding giga-gikendaan wenji-inaabandaman.

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 goozhishenyag naagaj.
26. Manaaji' giijii-bimaadiziim, ezhi-debweyendang gaye.
27. Manaaji'idig. Weweni wiiji'idig.
28. Bishigendan aki. Gego gegoo nishibabaamendangen omaa gaa-pagidinigaadeg, gaye gaa-ozhitamaagooyang.
29. Manaajitoon gi yaw.
30. Weweni dibaajimon. Gego gi wanimoken.
31. Ayaawag anishinaabeg ge-izhaayan wii-wiidookaagoziyan.
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 ayaawiyen.
37. Giga-minwaabamigoo giishpin gwayak izhichigeyan.
38. Naanaagadawendan akawe dabwaa-gaagiigidoyan.
39. Doodaw giiji-bemaadazid dibishkoo enendaman da-doodaagooyan gaye giin.

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

GAA-TIBAAJIMOD JOE CHOSA

GAA-ANISHINAABEWISIDOOD BETH TORNES

[1] Nimishoome ningii-gikino'amaag ge-izhichigeyaan giiwaseyaan. Gwiwizens gii-aawiyaan. Dagwaaging, mii apii zhayiigwa zoogipomagak, gii-babaa-nandawaabandamawaad da-bimikawewaad waawaashkeshiwag. Azhigwa gii-mikamawaad oshki-waawaashkeshi-bimikawewinan, gaye gikendamawaad wendaanimak noodin. Bezhig inini gii-anoopinaan aniw waawaashkeshiwan. Mii dash oshaakawaad iwidi gakeyaa akawaabinjigewaad niizh gemaa gaye niswi ininiwag iwidi gakeyaa animibatood a'aw waawaashkeshi.

[2] Mii gaa-izhichigewaad mewinzha gii-kiiwasewaad. Ogii-kikendaanaawaa wendaanimak noodin, dash gaye gakeyaa ge-animibatood a'aw waawaashkeshi. Azhigwa gii-nitaagewaad wewiib ogii-piini'aawaan aniw waawaashkeshiwan.

[3] Mii dash apii gaye gii-pagijigewaad asemaan. Miigwechiwiyaawaad aniw naagaanizinid manidoon. Ogii-aabajitoonaawaa gakina gegoo: waawaashkeshiwayaan, ozidan, ode', okan, oshtigwaan, okwegan, opigemagoog. O'ow wiinindib ogii-aabajitoonaawaa asekewaad. Ogii-aabajitoonaawaa waawaashkeshiwayaan wezhitoowaad makizinan, gaye minjikaawinan. Gakina gegoo ogii-aabajitoonaawaa. Nookomis ogii-aabajitoon waawaashkeshi ozidan gii-ozhitood giizikonayezigan naboob. Mashkawaji-bimide ogii-aabajitoonaawaa zaasakokwaanikewaad. Mii eta noondaagoziwin gaa-webinamowaad!

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

[1] Ahaaw. Akawe ninga-dazhindaan i'iw gaa-pi-gagwejimigooyaan omaa wenjibaayaan. Iwidi Gaa-zagaskwaajimekaag nindazhi-danakii. Indayaan waakaa'igaans imaa. Miinawaa go Waagosh nindigoo. Anton gemaa Tony Treuer indizhinikaaz zhaaganaashiiwinikaazoyaan igo gaye. Ningii-nitaawig imaa iwidi sa Gaa-miskwaawaakokaag, besho imaa Gaa-miskwaawaakokaag. Ningii-kikinoo'amaagoo dash awas iwidi akeyaa ningaabi'anoong. Iwidi Bemijigamaag Gikinoo'amaadiwigamigong ningii-kikinoo'amaagoo. Idash noomaya eshkam nimbabaamaadiz. Noongom nindanokii. Nindazhi-anokii iwidi waabanong akeyaa Mino-akiing ezhinikaadeg. Imaa dash gabe-gikendaasowigamigong nindanokii.

Waa-onji-bimaadiziiwinagak Ojibwemowin

[2] Ahaaw. Ningikendaan wenji-ozhigaadeg o'ow isa ezhichigeyeg o'ow mazinaateseg. Miinawaa go ezhi-naanaagadawendamaan i'iw isa gidinwewininaan anishinaabemowin apane nindinenimaa bezhig akiwenziiban.

* THIS ORATORY WAS CREATED AS PART OF THE WDSE PUBLIC TELEVISION SERIES *WAASA INAABIDAA*. 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

Niibaa-giizhig gii-izhinikaazoban. Miinawaa aabiding gaa-wiidokawag—apane gaye ingii-wiidookaawaa—aabiding dash gaa-izhi-gikinoo’amawid gaa-izhi-wiidookawag imaa endazhi-manidooked. Geget sa ningii-ayaamin biindig i’iw wiigiwaaming miinawaa gaa-namadabiyaang omaa. Wiin dash mii eta go ojibwemod ezhi-manidooked. Gaawiin wiikaa ogii-aabajitoosiin i’iw zhaaganaashiimowin. Miinawaa gii-ayaayaang imaa a’aw isa akiwenziiban, zezikaa gii-pazigwii. Ogii-waabandaan gegoo gaa-onji-nishkaadizid miinawaa gaa-izhi-zaaga’ang imaa wiigiwaaming.

[3] Imaa dash agwajiing gii-kaagiigido zhaaganaashiimong. Mii o’ow gaa-ikidod zhaaganaashiimong idash. Gii-ikido o’ow, “Gaawiin wiikaa ninisidotaagoosiin giishpin aabajitooyaan i’iw zhaaganaashiimoyaan.” Mii ekidod. “Gaawiin manidoo onisidotanziin i’iw zhaaganaashiimowin. Mii i’iw wenji-aabajitooyaan i’iw anishinaabemowin apane. Idash giishpin aabajitooyaan i’iw anishinaabemowin gaaawiin anishinaabeg onisidotanziinaawaa i’iw isa ekidoyaan. Mii wenji-zaaga’amaan omaa, weweni ji-gaganooninagoog zhaaganaashiimong ji-wiidamoonagoog o’ow.” Baanimaa dash ogii-kanoodaan i’iw gaa-onji-nishkaadizid gaa-izhi-waabandang gegoo gaa-wanichigeyaang. Mii akeyaa gaa-izhi-gikendamaan ezhi-apiitendaagwak weweni ji-aabadak gidinwewininaan—mii i’iw ojibwemowin—apane.

[4] Mii wenji-gikendamaan giishpin wanising i’iw isa ojibwemowin da-wanishinoog anishinaabeg. Gaawiin geyaabi giga-anishinaabewisiimin giishpin wanitooyaang nindinwewininaan. Mii i’iw gikendamaan. Mii i’iw wenji-apiitendaagwak i’iw isa ezhichigeyeg ji-wiidookaageyeg weweni ji-bimaadiziwinagak yo’ow ojibwemowin niigaan akeyaa go gaagigenig giishpin anishinaabeg waa-ayaawaad omaa niigaan.

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

[5] Apane ningagwejimigoog nijanishinaabeg ji-ganoodamaan gaa-pi-izhichigeyaan nimbimaadiziwinig niin, gaa-onji-nanda-gikendamaan gaa-izhi-nanda-gikendamaan yo'ow ojibwemowin. Apane anishinaabeg ozanagendaanaawaa i'iw ezhichigewaad ezhi-nanda-gikendamowaad i'iw ojibwemowin gemaa gaye ezhi-gagwe-gikino'amaagewaad. Geget igo zanagad i'iw ojibwemowin. Idash niwiindamawaag, "Gego babaamendangegon i'iw ezhi-zanagak ojibwemowin." Ningikendaan o'ow gaa-inakamigak nimbimaadiziwining. Mii wenji-inendamaan da-bimaadiziiwinagak.

[6] Gaa-ako-midaaso-biboonagak ingoji go gaawiin ningii-nitaa-anishinaabemosiin i'iw apii. Ningii-kikendaanan niizh ikidowinan i'iw apii—boozhoo miinawaa miigwech. Mii-go minik gii-kikendamaan i'iw apii. Noongom idash ezhi-zhingishinaan jinnibaayaan ani-onagoshig nimbawaajige anishinaabemong. Miinawaa go ezhi-naanaagadawendamaan gaa-inakamigak eget igo ningikendaan o'ow. Miinawaa wenji-ganoodamaan o'ow, gaawiin niwii-tazhimidizosii mii eta go ji-wiindamoonagoog ji-wiindamawagwaa nijanishinaabeminaanig. Giishpin gashkitooyaan niin ji-izhichigeyaan booshke wiin awiia waa-kashkitood ji-izhichiged gaye wiin. Geget igo da-inakamigad. Miinawaa go ezhi-inenimag nindamis apane ninijaanis, apane ningaganoonaa anishinaabemong miinawaa ezhi-ganoonag izhi-gaagiizomag izhi-mawadisag apane go nindaabajitooon i'iw isa ojibwemowin. Miinawaa ezhi-ganoonag eget igo onisidotaan i'iw ekidoyaan. Miinawaa go giishpin waa-ayaang geoo miinawaa aabajitood i'iw isa zhaaganaashiimowin. Ningaganoonaa anishinaabemong eta. Miinawaa niwiindamawaa, "Awegonen waa-ayaaman? Gaawiin ninisidotanziin i'iw ekidoyan. Aabiding miinawaa ikidon." Gemaa, "Gagwejimishin anishinaabemong miinawaa ninga-naanaagadawendaan." Mii akeyaa ezhi-aabadak

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.

[7] Miinawaa go ezhi-waabandamaan i'iw enakamigak ningikendaan yo'ow. Geget igo da-bimaadiziiwinagad o'ow ojibwemowin. Gaa-ako-midaaso-biboonagak ingoji go gaawiin nindaa-gii-ikidosii da-bimaadiziiwinagak i'iw ojibwemowin. Noongom dash eget igo ningikendaan waa-pimaadiziiwinagak. Gaawiin da-wanisinzinoon megwaa bimaadiziyaan. Ezhi-apiitizid nindaanisim ningikendaan o'ow. Gaawiin da-wanisinzinoon megwaa bimaadizid gaye wiin. Gaawiin nindaa-gii-ikidosii gaa-ako-midaaso-biboonagak ingoji go.

[8] Mii i'iw wenji-inendamaan anishinaabeg geyaabi da-ayaawag omaa niigaan. Miinawaa da-bimaadiziiwinagad i'iw ojibwemowin. Ezhi-gaagiizomagwaa ingiw gaaziizomagig igiw isa niijanishinaabeminaanig, eget igo niwiindamawaag apane ji-inendamowaad i'iw wewini ji-anokiiwaad ji-nanda-gikendamowaad i'iw ojibwemowin. Geget igo oga-gashkitoonaawaa giishpin misawendamowaad ji-ayaamowaad miinawaa anokiiwaad enigok. Mii inendamaan ezhi-gagwejimigooyaan apane ji-ganoodamaan i'iw ge-izhichigewaad anishinaabeg ji-nanda-gikendamowaad. Geget igo daa-inakamigak giishpin enigok anokiiwaad ji-inakamigak. Mii gikendamaan.

[9] Apane ninganoodaan i'iw isa gaa-izhichigeyaambaan nimbimaadiziwinig gaa-izhi-nanda-gikendamaan. Ningii-kikinoo'amaagoo iwidi sa gabe-gikendaasowigamigong miinawaa go gaa-izhi-aabajitooyaan gaagiigido-makakoonsan miinawaa gaa-kikinoo'amaagooyaan ozhibii'amaan miinawaa wiindamaagooyaan gegoo gaa-pi-wiindamawiwaad ingiw netaa-anishinaabemojig. Anooj igo gegoo ningii-tazhindaan. Ningii-aabajitoon gaa-izhi-nanda-gikendamaan.

[10] Idash yo'ow niwii-tazhindaan gaa-kikinoo'amawiwaad ingiw gichi-ayaa'aag nawaj epiitizijig 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

ojibwemowin. Noomaya anishinaabeg owanendaanaawaa ji-aabaji'aawaad odasemaaniwaan. Geget igo apiitendaagwad anishinaabeg ji-aabaji'aawaad odasemaaniwaan. Geget igo nindaa-izhichigemin apane.

[11] Apii bijinag gaa-kanoonag wa'aw isa akiwenzii Manidoo-giizhig ezhinikaazod ningii-kaganoonaa iwidi Bemijigamaag iwidi gabe-gikendaasowigamigong Bemijigamaag eteg. Miinawaa ningii-kaganoonaa. Wiin dash gaawiin gii-inaabisii imaa gaa-tazhi-naaniibawiyaan baabii'ag a'aw waa-kanoonag. Mii eta go gaa-inaabid imaa waasechiganing. Gaawiin gii-inaabisii gaa-tazhi-naaniibawiyaan. Bangii go ningii-agaji. Ningii-segiz gaa-izhi-naaniibawiyaan imaa. Wiin dash ogii-ozhibii'aan gegoo imaa mazina'iganing. Miinawaa ogii-webinaan i'iw. Ogii-ozhibii'aan gegoo miinawaa. Mii eta go inaabid waasechiganing. Miinawaa gii-kwekitaa imaa, inaabid gaa-tazhi-naaniibawiyaan. Miinawaa ningii-pi-miinig i'iw mazina'igaans. Omaa ogii-ozhibii'aan gegoo. "Giishpin waa-nanda-gikendaman gegoo, akawe gidaa-nanda-gikendaan o'ow." Imaa dash gii-ozhibii'igaade o'ow, "Weweni gibi-naazikoon gegoo ji-gagwejiminaan sa noongom. Gimiinin asemaa." Mii gaa-ozhibii'igaadeg. "Akawe gidaa-gikendaan o'ow. Baanimaa dash giga-maajiitaamin." Mii gaa-pi-wiindamawid a'aw akiwenzii Manidoo-giizhig.

[12] Ningii-kiiwe. Megwaa odaabii'iweyaan ningii-kanawaabandaan i'iw miinawaa apii gaa-tagoshinaan iwidi endaayaan aazhaa ningii-kikendaan. Idash gaawiin zezikaa nindaa-gii-kaganoonaasii a'aw Manidoo-giizhig. Baanimaa dash ningii-kaganoonaa. Ningii-ikid, "Weweni gibi-naazikoon gegoo ji-gagwejiminaan sa noongom. Miinawaa go gimiinin asemaa." Ningii-miinaa asemaa. Miinawaa gii-ikido, "Naa ahaaw Waagosh. Gidaa-maajiitaamin." Ningii-pi-wiidookaag wa'aw akiwenzii. Ningii-kikino'amaag gegoo imaa. Asemaa. Apane gaye ningii-aabaji'aa wa'aw asemaa gaa-izhi-nanda-gikendamaan i'iw ojibwemowin.

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] Miinawaa dibishkoo aabiding ningii-mawadisaa bezhig akiwenziiban iwidi Gaa-miskwaakokaag. Niigaani-bines gii-izhinikaazo. Miinawaa ningii-mawadisaa imaa endaad owaakaa'igaansing. Ningii-miinaa asemaa. "Weweni gibaazikoon gegoo ji-gagwejiminaan sa noongom. Gimiinin asemaa." Ningii-miinaa asemaa. "Nindaga shke naa gikinoo'amawishin gegoo i'iw ojibwemowin. Anishinaabemotawishin." Zezikaa wiin gii-pazigwii miinawaa gaa-ani-maajaad. Hayaa aaniish wenji-maajaad? Niin dash wiin gaawiin ningii-kikendanziin gaa-onji-maajaad. Ningii-namadab owaakaa'iganing. Wiin dash gii-izhaa iwidi abiwining imaa owaakaa'iganing. Ningii-noondawaa. Ningii-segiz gaa-namadabiyaan. Aaniish wiin? Ganabaj ningii-wanichige. Ganabaj ningii-wanigiizhwe. Namanji iidog gaa-izhichigeyaambaan. Baanimaa dash gii-pi-azhegiwe a'aw akiwenziiban. Miinawaa ogii-takonaan asemaan oninjiining. "Naa ahaaw gwiiwizens. Giwii-miinin asemaa gaye giin ji-miigwechiwi'inaan gii-pi-izhaayan ji-nanda-gikendaman i'iw isa anishinaabemowin. Geget giga-wiidoookoon," ningii-ig.

[14] Mii gaa-pi-gikinoo'amawid asemaa. Mashkawizi. Mashkawaadizi a'aw asemaa. Miinawaa apane ezhi-ganoonag manidoo ezhi-ganoonag niijanishinaabe ezhi-ganoonag gichi-aya'aa nimikwenimaa nindasemaa. Ningii-aabaji'aa asemaa apane ji-gagwejimag a'aw manidoo ji-bagosenimeg a'aw manidoo jizhawenimid. Mii gaa-onji-wiidookaagooyaan. Mii gaa-onji-gikendamaan i'iw isa bangii go gekendamaan geyaabi go nandagikendamaan. Idash eget igo niwiidookaagoog manidoog ezhi-aabaji'ag nindasemaa. Geget igo niwiidookaagoog ingiw nawaj epiitizijig gekendaasojig gichi-aya'aag ezhi-aabaji'ag nindasemaa. Apiitendaagwad anishinaabe apane aabaji'aad odasemaan. Mii i'iw gaa-kikinoo'amaagooyaan.

[15] Anooj igo gegoo ningii-izhichige. Ningikendaan dawaaj anishinaabeg apane ji-aabajitoowaad i'iw isa ojibwemowin

[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

giishpin waa-nanda-gikendamowaad gemaa gaye giishpin waa-gikinoo'amaagewaad. Apane anishinaabeg oganoodaanaawaa i'iw ojibwemowin zhaaganaashiimong. Geget igo da-wanisin giishpin inakamigak. Idash giishpin aabajitooyaang nindinwemininaan apane eget igo da-bimaadiziwinagak omaa niishtigwaning omaa ninde'ing i'iw ojibwemowin. Miinawaa go giishpin waa-niizho-giizhwed awiia odaa-aabajitoonan niizh inwewinan. Giishpin waa-pezhigo-giizhwed eta daa-izhiwebizi dibishkoo izhiwebizid anishinaabe noomaya. Mii eta go zhaaganaashiimod. Idash giishpin waa-niizho-giizhwed odaa-aabajitoonan niizh. Giishpin waa-anishinaabemod eta, giishpin waa-anishinaabewid eta odaa-aabajitoon i'iw anishinaabemowin eta. Mii i'iw gikendamaan. Mii i'iw izhitwaayaan niin. Mii go memwech.

Oshkaabewis Mazina'igan

[16] Ahaaw akawe gaa-ako-niiyo-biboonagak ingoji go ningii-pi-gagwejimigoog niizh anishinaabewininiwag iwidi Bemijigamaag gabe-gikendaasowigamigong. Ningii-pi-gagwejimigoog ingiw niizh anishinaabewininiwag ji-dazhiikamaan i'iw isa Oshkaabewis Mazina'igan ezhinikaadeg i'iw apii gaa-pi-gikinoo'amaagooyaan aazhaa gaa-kanoodamaan i'iw isa gaa-izhichigeyaambaan ji-gagwe-nanda-gikendamaan i'iw ojibwemowin. Eshkam gaa-izhi-dazhiikamaan i'iw eget igo ningii-mawadisag ingiw netaa-anishinaabemojig gichi-aya'aag wenjibaayaan.

[17] Miinawaa go eshkam gaa-izhi-mawadisag bezhig akiwenziiban Niibaa-giizhig gaa-izhinikaazoban gaa-izhi-mawadisag eget igo apane gaa-izhi-aabajitood i'iw ojibwemowin miinawaa gaa-izhi-wiijiwag. Baanimaa ningii-pi-gagwejimig a'aw, asemaan miinawaa ningii-pi-miinig, ji-wiidookawag weweni ji-oshkaabewisiwiyaan imaa gaa-tazhi-manidooked. Apii dash gaa-kagwejimigooyaan eget igo ningii-wiidookaagoo. Wiin dash

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

gii-kaagiigido gabe-giizhig anishinaabemong. Gii-maajii-manidooke ingoji go zhaangaso-diba'iganek gigizheb. Miinawaa gii-kaagiigido gabe-giizhig. Ani-onaagoshig ashi-bezhigo-diba'iganek ingoji go gii-pooni-giizhwe. Niin dash wiin ningii-pi-gagwejimig ji-wiidabimag miinawaa ji-wiidookawag ji-mooshkinidawag odoopwaaganan gemaa gaye gegoo ezhichigeyaan imaa. Mii akeyaa gaa-pi-gikinoo'amaagooyaan i'iw ojibwemowin gaa-izhi-bizindamaan i'iw. Miinawaa go ningii-kikendaan i'iw. Eshkam ningii-kikendaan i'iw isa gaa-pi-wiindamawid. Ningii-nisidotaan. Ningii-pawaajige gaye anishinaabemong mii eta go noondamaan i'iw gaa-ikidod. Mii akeyaa gaa-izhi-giizhwed a'aw.

[18] Baanimaa dash gaa-izhi-naanaagadawendamaan gaa-izhichigeyaan gaa-izhi-nanda-gikendamaan i'iw ojibwemowin ningii-pi-wiindamaag awiia, "Giishpin nawaj waa-kikendaasoyan, giishpin nawaj waa-kikendaman i'iw ojibwemowin gidaa-tazhiikaan i'iw isa noondaman. Gidaa-nanda-gikendaan imaa akeyaa." Geget igo ningii-tazhiikaan imaa akeyaa. Gaawiin dash ningii-ozhibii'anziin gegoo gechitwaawendaagwak. Miinawaa gaa-izhi-mawadisag a'aw akiwenziiban Niibaa-giizhig gaa-izhinikaazoban aabiding ningii-piidoon i'iw gaagiigido-makakoons. Miinawaa gaa-izhi-atooyaan imaa. Gaawiin ningii-piindigadoosiin imaa wiigiwaaming gemaa gaa-tazhi-manidooked. Mii eta go waakaa'iganing miinawaa waa-kanoodang gegoo gaa-inakamigak gii-agaashiinyid. Gaawiin wiikaa ningii-aabajitoosiin gaagiigido-makakoons giishpin awiia gaa-tazhindang gegoo gechitwaawendaagwak. Mii eta go gaa-izhi-ganoodamowaad gaa-pi-inakamigak obimaadiziwiwaang. Miinawaa go a'aw akiwenziiban ogii-kanoodaan gegoo gii-inakamigak gii-agaashiinyid gii-pabaa-giiyosed, bijiinag gaa-izhi-odisag a'aw makadewiiaas gemaa chimookomaan. Anooj igo gegoo ogii-mikwendaan wa'aw akiwenziiban.

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-aabajitooyaan i'iw gaagiido-makakoons ningii-kagwe-anishinaabewisidoon. Aanind anishinaabeg odinendaanaawaa giishpin awiia aabajitood i'iw isa ozhibii'igewin mii eta go dazhiikang ozhibii'igewin. Mii gaawiin gwayak. Giishpin awiia 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-ishkwaa anishinaabewisidooyaan aangodinong ningii-kikendaan akina gaa-tibaaajimod awiia. Mii akeyaa gaa-wiidookaagooyaan nawaj gaa-izhi-nanda-gikendamaan i'iw ojibwemowin.

[20] Miinawaa go gaa-izhi-anishinaabewisidooyaan aangodinong gaawiin nigii-kikenanziinan iniw ikidowinan gaa-aabajitoowaad. Miinawaa ningii-kagwejimaag, "Awegonen o'ow ikidowin? Gaawiin ningikendanziin." Dibishkoo "jiishkim". Mii i'iw bezhig ikidowin, gaawiin ningii-kikendanziin nitamising gaa-noondamaan. "Awegonen o'ow ikidowin? Gigii-ikid, 'ogii-chiishkimaan' baanimaa dash 'ogii-chiishkimigoon'. Awegonen o'ow ikidowin?" Miinawaa ningii-pi-wiindamaag anishinaabemong, "Oon giishpin awiia waa-kanoonaad awiia wiijanishinaaben ganabaj igo ji-mimigoshkaaji'aad gemaa gaye ji-gaagiizomaad odaa-aabajitoon oninjiin, okaadan gaye ji-jiishkimaad dibishkoo ji-wanishkwe'aad. Mii akeyaa ezhi-aabadak i'iw ikidowin." "Oon," ningii-ikid. Mii akeyaa gaa-izhi-gikinoo-amawid oshki-ikidowin.

[21] Miinawaa ningii-anishinaabewisidoon. Ningii-atoon zhaaganaashiimong gaye. Miinawaa ingiw niizh anishinaabewininiwag gaa-tazhimagig ningii-pi-gagwejimigoog ji-aabajitooyaan i'iw gaa-anishinaabewisidooyaan ji-atooyaan imaa mazina'iganing Oshkaabewis Mazina'iganing ezhinikaadeg. Miinawaa geget igo ningii-izhichige. Noongom niizhing endasobiboon, niizhing nindoozhitoonan 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

Mazina'iganan. Miinawaa go i'iw gaagiigido-makakoons odaa-aabajitoonaawaa ji-bizindamowaad i'iw isa gaa-ikidowaad ingiw gichi-aya'aag miinawaa ji-agindamowaad i'iw. Mii akeyaa ezhi-wiidookaagemagak i'iw isa Oshkaabewis Mazina'igan.

[22] Anishinaabeg giishpin waa-pizindamowaad yo'ow ojibwemowin odaa-bizindaanaawaa. Gishpin waa-kagwe-anishinaabewisidoowaad yo'ow ojibwemowin odaa-gagwe-anishinaabewisidoonaawaa. Giishpin waa-agindamowaad i'iw ojibwemowin ji-gagwe-gwayako-giizhwewaad geget igo daa-izhichigewag. Miinawaa odaa-bizindaanaawaa i'iw gaagiigido-makakoons ji-gikendamowaad giishpin gwayako-giizhwewaad. Anooj igo akeyaa ge-aabadak i'iw ojibwemowin.

[23] Miinawaa ezhi-bizindawagig ezhi-bizindawagwaa ingiw netaa-anishinaabemojig gekendaasojig gaa-atoowaad gegoo imaa mazina'iganing geget igo odishpadendaanaawaa i'iw isa izhi-waabandamowaad dibishkoo Miskwaanakwad bezhig ezhinikaazod. Gii-kaagiigido nawaj. Awashiime niizho-diba'iganan gii-kaagiigido. Mii eta go ojibwemod. Gaawiin wiikaa ogii-aabajitoosiin i'iw zhaaganaashiimowin gaa-izhi-gaagiigidod. Miinawaa ningii-anishinaabewisidoon. Apii dash gaa-izhi-bizindang nitam, oon ogii-minwendaan i'iw gaa-waabandang gaa-pizindang. Naasaab igaye a'aw Niibaa-giizhig geget igo gii-ishpenimo apii gaa-izhi-waabandang i'iw. Miinawaa oniijaanisan aapiji sa go ominwendaanaawaa, memindage ishkwa-maajaad awiia ji-bizindang i'iw. Onizhishin.

[24] Mii i'iw wenji-dazhiikamaan i'iw. Miinawaa apane nindazhiikaan i'iw Oshkaabewis Mazina'igan. Apegish ge-wiidookaagemagak i'iw. Miinawaa niibowa anishinaabeg wiidookaagewag dibishkoo Bebaamibines. Niibowa anishinaabeg odatonaawaan dibaajimowinan imaa. Dibishkoo wenjibaawaad ingiw anishinaabeg bangii go bakaan izhi-giizhwewaad imaa. Miinawaa onizhishin giishpin niibowa anishinaabeg ayaamowaad dibaajimowinan miinawaa go gikinoo'amaadiwinan imaa, imaa sa

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.

Oshkaabewis Mazina'iganing. Geget igo da-wiidokaagemagad.
Mii i'iw. Mii i'iw inendamaan.

Mako-minis

[25] Ezhi-anokiiyaan geget ningikino'amaage ganoodamaan i'iw gaa-pi-izhiwebak mewinzha. Mii i'iw ezhinikaadamowaad. Miinawaa go niwii-kanoodaan gegoo gaa-inakamigak ishkweyaang waasa go ishkweyaang ingiw anishinaabeg iwidi Gaa-zagaskaajimekaag wenjibaajig apii gaa-izhi-bimaadiziwaad. Geget igo weweni ogii-kanawendaanaawaa i'iw gaa-pi-miinigoowaad i'iw isa anishinaabe-izhichigewin. Miinawaa gii-ayaa bezhig ogimaawiban Bagone-giizhig gaa-izhinikaazoban. Wiin dash mii eta go gaa-tazhiikang i'iw isa midewiwin miinawaa gaa-pi-izhichiged anishinaabe mewinzha. Miinawaa gii-kichi-minwaabamewizi a'aw. Ingiw anishinaabeg iwidi Gaa-zagaskwaajimekaag geget igo ogii-pizindawaawaan iniw. Akiwenziiban gii-ogimaawi imaa Gaa-zagaskwaajimekaag. Miinawaa ogii-ayaan wiigiwaam iwidi minising imaa zaaga'iganiing imaa dash Mako-minis ezhinikaadeg. Imaa dash gii-tazhi-danakii a'aw akiwenziiban.

[26] Ahaaw. Miinawaa i'iw apii gaa-pimaadizid a'aw Bagone-giizhig ingiw chimookomaanag gii-pi-izhaawaad imaa Gaa-zagaskwaajimekaag. Miinawaa go anooj gii-kagwe-izhichigewag i'iw apii. Ingiw chimookomaanag gagwe-ozhitoonaawaa i'iw isa ishkodedaabaanikana imaa ishkoniganing. Miinawaa sa gaa-izhi-gagwe-ozhitoowaad aanind Gaa-zagaskwaajimekaag wenjibaajig gaawiin ogii-minwendanziinaawaa i'iw isa gaa-kagwe-izhichigewaad ingiw chimookomaanag. Miinawaa eshkam gaa-izhi-nishkaadiziwaad ingiw anishinaabeg iwidi Gaa-zagaskwaajimekaag ingiw chimookomaanag ogii-ozhitoonaawaa i'iw ishkodedaabaanikana imaa ishkoniganing miinawaa go gaa-izhi-ozhiga'igawaad ingiw chimookomaanag miinawaa gaa-

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 ishkoniinganing.

[27] Apii gaa-inakamigak eshkam gii-tiimii i'iw nibi imaa zaaga'iganiing Wiinibigoshish miinawaa Gaa-zagaskwaajimekaag miinawaa Gaa-miskwaawaakokaag eshkam gaa-izhi-diimiig i'iw nibi gaa-pi-mookiibiig geget igo nibi miziwesin imaa gii-ate. Imaa manoomin gaa-tazhi-mamoowaad gaawiin geyaabi imaa gii-atesinoonin. Mii akeyaa gaa-izhi-gagwaadagitoowaad ingiw anshinaabeg imaa Gaa-zagaskwaajimekaag. Apii chimookomaanag gaa-ozhitoowaad iniw gibaakwa'iganan geget igo ogii-sanagendaanaawaa. Mii gaa-onji-nishkaadiziwaad.

[28] Miinawaa sa chimookomaanag gaawiin wiikaa ogii-pizindanziinaawaa. Apii chimookomaanag gii-pi-izhaawaad ji-gagwedwewaad gegoo nawaj ogii-kagwejimaawaan iniw anishinaaben nawaj aki ji-bi-miinigoowaad. Ingiw anishinaabeg wegimaawijig gii-ikidowag, "Gaawiin. Gaawiin geyaabi. Gaawiin nawaj gidakiiminaan odaa-ayaanziin a'aw chimookomaan." Mii eta go anishinaabeg waa-ayaamowaad waa-aabajitoowaad. "Geget igo apiitendaagwad ji-ayaamaang." Mii ekidod wa'aw isa akiwenziiban Bagone-giizhig gaa-izhinikaazoban. Miinawaa gaawiin ogii-pagidinaasiin awiia wegimaawid. Gaawiin ogii-pagidinaasiin awiia ogimaan ji-miigiwenid gegoo. Miinawaa ingiw chimookomaanag.

[29] Geget igo ingiw anishinaabeg ogii-pitaakoshkawaawaan iniw chimookomaanan. Gaawiin ogii-kashkitoosiinaawaan nawaj aki ji-mamoowaad. Ogii-ayaanin iniw mazina'iganan miinawaa gaa-izhi-gagwejimaawaad iniw anishinaaben ji-ozhi-bii'amowaad iniw owiinzowiniwaan imaa gaawiin awiia gii-izhichigesii. Miinawaa ingiw chimookomaanag i'iw gagwe-doodawaawaad gegoo iniw Bagone-giizhig ezhinikaazonid. Wiin dash onzaam gii-mashkawaadizi. Apii gaa-izhi-inendang gaawiin owii-miigiwesiin i'iw isa aki imaa Gaa-zagaskwaajimekaag. Miinawaa go ingiw

[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.

chimookomaanag anooj igo gegoo gii-kagwe-izhichigewag ji-doodawaawaad gegoo Bagone-giizhig.

[30] Miinawaa go ingiw dakonigewiniwag gii-pi-izhaawag miinawaa gaa-izhi-wiindamawaawaad iniw Bagone-giizhig, "Giin igo giwanichige. Onzaam niibowa ishkodewaaboo gigii-mamoon." Miinawaa ingiw dakonigewininiwag gaa-izhi-mami'aawaad iniw Bagone-giizhig. Miinawaa gaa-izhi-biinaawaad iwidi waabanong akeyaa. Miinawaa go gaawiin ogii-kashkitoosiin ji-apa'iwed i'iw apii. Apii dash gaa-izhi-ayaad imaa besho imaa gichi-gamiing imaa dakonigewininiwag gaa-ayaawaawaad iniw Bagone-giizhig. Wiin dash geget igo gaa-ishkwaa-ayaad imaa gaa-kashkitood ji-apa'iwed. Miinawaaa gii-azhegiowed iwidi sa Gaa-zagaskwaajimekaag. Mii eta go babaamosed. Awashiime ningodwaak diba'iganan gii-pabaamose a'aw ji-azhegiowed iwidi gaa-tazhi-danakiid.

[31] Apii dash gaa-pi-dagoshing imaa geget igo ingiw anishinaabeg ogii-minwendaanaawaa gaa-inakamigak ji-waabamaawaad iniw Bagone-giizhig. Miinawaa gii-azhegiuwewag iwidi sa Mako-minising imaa dash gaa-izhi-ayaawaad. Wiinawaa dash ingiw chimookomaanag gii-apiichi-nishkaadiziwag ingiw chimookomaanag miinawaa go ingiw dakonigewininiwag gaa-izhi-wiindamawaawaad iniw isa zhimaaganishan gegoo ji-izhichigenid.

[32] Miinawaa gichi-jiimaan ogii-ayaanaawaa iwidi sa gichi-gamiing besho imaa sa Onigamiinsing, Onigamiing. Imaa dash ingiw chimookomaanag gaa-ayaamowaad i'iw gichi-jiimaan. Niibowa ingiw zhimaaganishag gii-pooziwag imaa gichi-jiimaaning, miinawaa go dakonigewininiwag, aanind anishinaabeg igaye gaa-anokiiwaad dakonigewininiwiwaad gaa-pooziwaad gaye wiinawaa. Miinawaa gaa-izhi-ayaawaad imaa gichi-jiimaaning. Geget igo gii-takamaashiiwaad miinawaa gaa-pi-dagoshinowaad imaa sa besho imaa Mako-minising. Imaa jiigibiig gii-ayaawaad. Ingiw anishinaabeg aazhaa ogii-kikendaanaawaa gaa-izhichigewaad akeyaa gaa-izhiwebiziwaad ingiw isa

[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] Miinawaa gii-kiizhiitaawag akina ingiw anishinaabeg gaa-izhi-gikendamowaad. Ingiw abinoojiinyag miinawaa niibowa—gaawiin akina—idash niibowa ingiw anishinaabekwewag aazhaa gii-apa'iwewag. Miinawaa noopiming gii-ayaawag. Ingiw ininiwag idash gii-ayaawag imaa noopiming idash nawaj besho. Imaa dash gii-ate i'iw mashkodeng imaa sa apii gaa-kabaawaad gaa-tazhi-gabaawaad ingiw chimookomaanag. Miinawaa imaa besho imaa jiigayi'ii imaa mashkodeng imaa noopiming megwaayaak ingiw anishinaabeg gii-ayaawag. Akina ingiw anishinaabewininiwag ogii-ayaanaawaan baashkiziganan. Miinawaa gii-kiizhiitaawag.

[34] Ingiw zhimaaganishag gii-gabaawag imaa jiigibiig. Miinawaa gaa-izhi-gabaawaad geget igo gii-kagwe-gabeshiwag waa-izhi-nandawaabamaawaad iniw Bagone-giizhig ezhinikaazonid. Miinawaa go bezhig zhimaaganish geget igo gii-oshki-aya'aawi. Wiin dash gaa-izhi-naaniibawid imaa ganabaj gii-wanichige. Ogii-pangisidoon i'iw isa baashkizigan. Miinawaa apii gaa-pagisijigaade i'iw baashkizigan geget igo gaa-izhi-baashkiziged. Miinawaa gaa-noondaagwak i'iw isa baashkiziged a'aw zhimaaganish. Ingiw anishinaabeg gaa-izhi-noondamowaad miinawaa aanind anishinaabeg gaa-izhi-inendamowaad, "Aanh chimookomaanag. Zhimaaganishag ganabaj ogikendaanaawaa anishinaabeg omaa ayaawaad." Gaawiin dash awiia zhimaaganish ogii-kikendanziin, gaa-izhi-gikendanzig anishinaabeg gaa-ayawaad imaa. Idash apii gaa-izhi-inakamigak gaa-noondaagwak i'iw baashkiziged a'aw zhimaaganish ingiw anishinaabeg gii-maajii-baashkizigewag. Miinawaa go ogii-nisaawaan aanind zhimaaganishan. Ingoji go naanan zhimaaganishag gaa-izhi-nibowaad imaa miinawaa bezhig anishinaabe dakonigewininiwid. Gaawiin awiia anishinaabe imaa noopiming. Mii eta go mino-ayaawaad ingiw.

[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] Wewiib igo gaye ingiw zhimaaganishag gii-izhi-baashkizigewag, anooj igo gegoo gagwe-izhi-miigaanaawaad iniw anishinaaben. Miinawaa sa onzaabamewiziwig ingiw chimookomaanag wewiib igo gaa-izhi-booziwaad imaa ojiimaaniwaang. Miinawaa go a'aw Bagone-giizhig wiin dash gii-poozi imaa jiimaansing miinawaa niizh anishinaabekwewag gaa-izhi-mamoowaad iniw abwiin, miinawaa wewiib gaa-izhi-maajaawaad imaa agaamiing akeyaa gaa-izhi-izhaawaad.

[36] Miinawaa gaawiin awiia chimookomaan ogii-kashkitoosiin ji-mami'aad iniw Bagone-giizhig ezhinkaazonid. Baanimaa dash ingiw chimookomaanag gii-azhegiwewag imaa besho Onigamiing, miinawaa go gaa-izhi-gabaawaad imaa. Anooj igo gegoo gii-izhichigewag gaa-ako-bimaadizinid iniw Bagone-giizhig, apane ingiw chimookomaanag gaa-izhi-nandawaabamaawaad wii-mami'aawaad dakonigewininiwag miinawaa zhimaaganishag.

[37] Ginwenzh geyaabi gii-pimaadizi. Gaawiin dash awiia ogii-kashkitoosiin ji-mami'aad. Mii eta go gaa-izhi-bimaadizid imaa noopiming imaa Mako-minising. Miinawaa gaa-ako-bimaadizid ogii-tazhiikaan i'iw midewiwin miinawaa gaa-pi-izhichigewaagwen ingiw anishinaabeg mewinzha. Mii i'iw gaa-izhichiged gaa-pimaadizid.

[38] Miinawaa ogii-ozhitoon gegoo. Ogii-mamoonan iniw anwiinsan imaa gaa-izhi-mamood gaa-tazhi-miigaadiwaad. Miinawaa ogii-ozhitoon gegoo gaa-piizikang, imaa oshtigwaaning gaa-izhi-biizikang. Geget igo geyaabi imaa atewan iniw isa mazinaakizonan imaa dash ji-waabamind wa'aw akiwenziiban Bagone-giizhig biizikang i'iw. Wiin dash gii-kichi-ishpenimo. Ogii-ishpadendaan i'iw isa gaa-inakamigak gii-shaabwiid gii-mashkawaadizid gaa-izhi-gashkitood ji-bimaadizid dibishkoo anishinaabe ge-bimaadizid, daa-bimaadizid. Mii akeyaa gaa-izhiwebizid a'aw akiwenziiban. Miinawaa go ingiw anishinaabeg miziwe go imaa Gaa-zagaskwaajiimekaag ogii-

[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 Onigamiins 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.

minwendaanaawaa. Miinawaa gii-kichi-minwaabamewizi wa'aw isa akiwenziiban. Ginwenzh gii-pimaadizi. Miinawaa ingiw anishinaabeg gii-ishpenimowag gaa-izhi-inendamowaad i'iw gaa-inakamigak. Geyaabi go ingiw Gaa-zagaskwaajiimekaag anishinaabeg ishpenimowag ezhi-naanaagadawendamowaad. Mii i'iw.

Giniigaan-ayi'iiminaan

[39] Niminwendaan gagwedweyan i'iw. Yo'ow ninaanaagadawendaan apane. Ingiw gichi-aya'aag ningii-pi-wiindamaagoog aanind gichi-aya'aag, "Gaawiin wiikaa giga-bitakoshkaagoosiinaan a'aw chimookomaan," mii ekidowaad. Geget igo debwewag ingiw gichi-aya'aag ekidowaad. Ingiw anishinaabeg odaa-ayaanaawaa i'iw ojibwemowin niigaan gedako-bimaadizid anishinaabe giishpin gegoo ezhichiged—gaawiin niigaan—o'ow apii.

[40] Noongom wenjibaayaan niin ayaawag niibowa netaa-anishinaabemojig. Idash ingiw gekendamowaad, gekendangig i'iw ojibwemowin, mii eta go nawaj apiitiziwaad, mii eta go gichi-aya'aag. Nawaj epiitizijig ogikendaanaawaa yo'ow isa ojibwemowin. Ayaawag aanind oshki-anishinaabeg ezhi-nandagikendamowaad—Minisinogaabaw, Naabekwa, Giniw-giizhig, Biidwewe-giizhig—ezhi-nanda-gikendamowaad i'iw isa ojibwemowin eshkam ezhi-gashkitoowaad ji-izhichigewaad. Mii eta go aanind. Idash giishpin waa-pimaadiziiwinagak i'iw ojibwemowin niibowa anishinaabeg odaa-gikendaanaawaa. Niibowa go.

[41] Yo'ow ningikendaan. Giishpin awiia waa-nandagikendang yo'ow ojibwemowin miinawaa giizhiitaad ji-anokiid enigok eget igo oga-gashkitoon weweni ji-waawiingezid. Daa-izhichige. Gaa-ako-midaaso-biboonagak ingoji go nimbimaadiziwining gaawiin nindaa-gii-ikidosii waa-

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.

pimaadiziiwinagak i'iw ojibwemowin. Noongom dash ningikendaan o'ow. Gaawiin wiikaa da-wanisinzinoon megwaa bimaadiziyaan niin. Omaa ate. Miinawaa go ningikenimaag aanind oshki-aya'aag ge-ikidowaad gaye wiinawaa.

[42] Idash giishpin waa-nanda-gikendang i'iw ojibwemowin, gaawiin daa-ikidosii, "Apegish ojibwemoyaan." Mii eta go giishpin misawendang; giishpin giizhiitaad ji-namadabid imaa wiigiwaaming ji-bizindawaad akiwenziiyan gabe-giizhig; giishpin giizhiitaad ji-webinang i'iw mazinaatesijigan giishpin dawaaj ji-izhichigegwen. Mii eta go giishpin giizhiitaad ji-anokiid enigok apane endaso-giizhig waa-izhi-gashkitood ji-mamood ji-ayaang i'iw isa ojibwemowin. Mii i'iw gikendamaan gaa-pi-wiindamaagooyaan miinawaa go gaa-izhi-waabandamaan nimbimaadiziwining geyaabi go oshkinawewiyaan geyaabi go ezhi-nanda-gikendamaan i'iw ojibwemoyaan.

[43] Idash giishpin wiidookodaadiyaang anishinaabewiyaang, giishpin enigok anokiiyaang geget igo da-bimaadiziiwinagad. Giishpin gashkitooyaan ji-izhichigeyaan gaa-izhichigeyaambaan nimbimaadiziwining booshke awiia waa-kashkitood ji-izhichiged gaye wiin. Giishpin gashkitooyaan ji-nanda-gikendamaan miinawaa ji-gikino'o amawag nindaanis i'iw isa gekendang gaye wiin booshke awiia waa-kashkitood ji-izhichiged gaye wiin. Miinawaa giishpin apiitendaagwak ji-izhichigeyaan niin—geget igo apiitendagwad—giishpin apiitendaagwak ji-izhichigeyaan geget igo apiitendaagwad ji-izhichiged ji-izhichigewaad niibowa anishinaabeg. Giishpin wiidookodaadiyaang, giishpin enigok anokiiyaang geget igo da-inakamigad. Ningikendaan.

Nindizhitwaa gaye waa-pimaadiziiwinagak i'iw ojibwemowin.

[44] Aabiding ningii-noondawaa akiwenzii ekidod, "Gaawiin wanisinzinoon i'iw ojibwemowin. Mii eta go giinawind.

Giwanishininimin." Geget igo gii-tebwe a'aw akiwenzii. Geyaabi omaa akiing ate nindinwewininaan, i'iw ojibwemowin. Gaawiin wanisinzinoon. Geyaabi ayaawag niibowa anishinaabeg netaa-

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 they try to speak Indian. They

anishinaabemowaad. Gaawiin wiikaa zhaaganaashiimosiiwag
giishpin gagwe-anishinaabemowaad. Odayaanaawaan akina iniw
ikidowinan waa-aabajitoowaad. Idash geget igo wanishinoog
niibowa anishinaabeg. O'ow apii giishpin anokiiyaang da-
bimaadiziiwinagad. Giishpin gagwe-anokiiyaang niigaan
maajiitaayaang waa-nisimidana-biboonagak gaawiin ninga-
gashkitoosiimin. Idash o'ow apii giishpin ezhichigeyaang geget igo
da-bimaadiziiwinagad. 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***

- [1] Mii iw ezhichigewaad o'omaa igiw anishinaabeg.
- [2] Giishpin awiya waabamaad abinoojiinyan igiw idash weniijaanisiwaad onandomaawaan bezhig akiwenziiyan; gomaa gaye mindimooyeyan.
- [3] Ogagwejimaawaan: "Gaawiin ina gidaa-wiinaasii a'aw niniijaanisinaan?"
- [4] Giishpin dash "enh" ikidod a'aw akiwenzii, giizhaa bangii gegoo omiinaawaan memindage asemaan.
- [5] Mii dash i'iw enaawaad ji-ozhitoowaad wiikondiwin.

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NAMING A CHILD

TOLD BY JOHN PINESI

TRANSCRIBED BY WILLIAM JONES

RE-TRANSCRIBED 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.

[6] Owiindaanaawaa i'iw apii giizhigadinig ge-izhichigewaad.

[7] A'aw idash akiwenzii naanaagadawendam gaa-bi-inaabandang megwaa gii-bi- oshki-bimaadizid gii-makadeked.

[8] Giizhaa onaanaagadawenimaan iniw abinoojiinyan waa-wiinaad.

[9] Apii idash i'iw ojijiseg giizhigad, iw apii gii-waawiindamawaad wii-wiikongewaad, apii gaa-giizhitoowaad iw wiikondiwin, onandomaawaan iniw akiwenziiyan.

[10] Gegoon idash omiinaawaan agwiiwin, gaye dash i'iw miijim gaa-giizhideg omiinaawaan.

[11] Wiin dash a'aw akiwenzii onandomaan aanind anishinaaben, wiin igo odoonenimaan minik ge-nandomindwaa anishinaabeg.

[12] Mii dash iw apii gaagiigidod a'aw akiwenzii dazhindang i'iw gegoo gaa-kikendang megwaa gii-oshkiniigid; owaawiindaan i'iw inakake waa-izhi-wiinaad iniw abinoojiinyan.

[13] Gakina gegoo wayaabandang anishinaabe mii imaa wendinamowaad anishinaabeg wiindaawasowaad; gonimaa owe aki gomaa gaye gichi-gami, gomaa gaye bawitig, gomaa gaye endaso-ondaanimak, gomaa gaye giizisoog, anangoog, aanakwad, mitigooog, asin, gonimaa gaye gakina igiw awesiinyag gakina gaye igiw giigoonyag, gomaa gaye gakina bebaamisejig binesiwag.

[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 sees¹ 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.

¹JONES FOOTNOTE - "IN A DREAM WHILE FASTING" (JONES 1919, P. 332).

[14] Mii imaa gakina wendinamowaad waandaawasowaad.

[15] Naaningodinong jiingwewitamoog anishinaabeg wiindaawasowaad.

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

[17] Mii iw gaa-onji-izhichigewaad naaningodinong awiya gii-onji-bimaadizi giishpin gii-wiinzod abinoojiinh.

[18] Gakina dash owii-kidaanaawaa i'iw miijim gaa-giizhidenig.

[19] Mii sa gaa-izhichigewaad igiw anishinaabeg waandaawasowaajin.

[20] Igiw dash anishinaabeg gaa-wiinzonid oniijaanisiwaan weniijaanisingin oga-izhi-inenamaawaan iniw gaa-miinaawaad oniijaanisiwaan.

[21] Naaningodinong miinawaa oga-wiikonge'aawaan iniw oniijaanisiwaan bagosendamowaad ginwezh ji-bimaadizinid.

[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

[2] Eko-niizhing nibaa-anami'ie-giizhigad niinimoshenh ningii-miinig

Niizh omiimiig

Igaye bine zhingwaakong

[3] Eko-nising nibaa-anami'ie-giizhigad niinimoshenh ningii-miinig

Niswi baaka'aakwenyag

Niizh omiimiig

Igaye bine zhingwaakong

[4] Eko-niiwing nibaa-anami'ie-giizhigad niinimoshenh ningii-miinig

Niiwin ininishibag

Niswi baaka'aakwenyag

Niizh omiimiig

Igaye bine zhingwaakong

[5] Eko-naaning nibaa-anami'ie-giizhigad niinimoshenh ningii-miinig

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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'aakwenyag
 Niizh omiimiig
 Igaye bine zhingwaakong

[6] Eko-ningodwaaching nibaa-anami'ie-giizhigad
 niinimoshenh ningii-miinig

Ningodwaaswi nikag boonamowaad
 Naanan amikwayaanag
 Niiwin ininishibag
 Niswi baaka'aakwenyag
 Niizh omiimiig
 Igaye bine zhingwaakong

[7] Eko-niizhwaaching nibaa-anami'ie-giizhigad niinimoshenh
 ningii-miinig

Niizhwaaswi waabiziig bimaadagaawaad
 Ningodwaaswi nikag boonamowaad
 Naanan amikwayaanag
 Niiwin ininishibag
 Niswi baaka'aakwenyag
 Niizh omiimiig
 Igaye bine zhingwaakong

[8] Eko-nishwaaching nibaa-anami'ie-giizhigad niinimoshenh
 ningii-miinig

Nishwaaswi oshkiniigikweg mawinzowaad
 Niizhwaaswi waabiziig bimaadagaawaad
 Ningodwaaswi nikag boonamowaad
 Naanan amikwayaanag
 Niiwin ininishibag
 Niswi baaka'aakwenyag

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

[9] Eko-zhaangaching nibaa-anami'ie-giizhigad niinimoshenh
ningii-miinig

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

[10] Eko-midaaching nibaa-anami'ie-giizhigad niinimoshenh
ningii-miinig

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

[11] Eko-ashi-bezhigong nibaa-anami'ie-giizhigad
niinimoshenh ningii-miinig

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-giizhigad 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.

	Inanimate	Animate
Intransitive	VII Verb Inanimate Intransitive	VAI Verb Animate Intransitive
Transitive	VAI Verb Transitive Inanimate	VTa Verb Transitive Animate

* 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!

vai1 Plural Commands (Option 2): Add -g.

wiisini *vai1* eat: wiisni + g = wiisinig

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

vai2 Plural Commands: Add -ok.

bizindam *vai2* 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 *vai1*s and *vai2*s. Examine the following patterns in their conjugation.

vai1 Inclusive Plural Commands: Add -daa.

bazigwii *vai1* rise, stand up: bazigwii + daa = bazigwiidaa

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

vai2 Inclusive Plural Commands: If the *vai2* ends with the letter *m*, convert it to *n* first and add -daa. If it ends with the letter *n* already, just add -daa.

aanizhiitamvai2 give up, quit, change one's mind:
 aanizhiitam + n + daa = aanizhiitandaa

example: **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 *vai* differ somewhat, although both start with the particle **gego**, meaning "don't".

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

maajaa vai1 leave: **gego** maajaa + ken = **gego** maajaaken

example: **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 *m*, change it to *n* and add *-gen*. Otherwise, change no letters and simply add *-gen*.

gashkendam vai2 feel sad: **gego** gashkendam + n + gen =
gego gashkendangen

example: **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.

vai1 Plural Negative Commands: Put down the word **gego**, and add *-kegon* to the end of the *vai*.¹

namadabi *vai1* sit: $\text{gego namadabi} + \text{kegon} = \text{gego namadabikegon}$

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

vai2 Plural Negative Commands: Put down the word **gego**. If the word ends with the letter *m*, convert it to *n* and add *-gegon*. If it ends with *n* already, simply add *-gegon*.

babaamendam *vai2* worry: $\text{gego babaamendam} + n + \text{gegon} = \text{gego babaamendangegon}$

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.

vai1 Inclusive Plural Negative Commands: Put down the word **gego**, and add *-sidaa* to the end of the *vai*.

wiisini *vai1* eat: $\text{gego wiisini} + \text{sidaa} = \text{gego wiisinisidaa}$

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

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 = gegowiisagishinzidaa*

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 to 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 students 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.

Initial Letter of Verb Stem	First Person Prefix [*]
ch, k, m, n, p, s, sh, t, w	ni-
b	nim-
d, j, g, z, zh	nin-
(any vowel)	nind-

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* I be alone, be one: nim + bezhigə = nimbezhig

example: **Nimbezhig.** = I am alone.

wiisini *vai* I 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 *vaiI* be from somewhere: nind + o + onjibaa = nindoonjibaa.

example: Gaa-miskwaawaakokaag **nindoonjibaa**. = 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 *vaiI* understand it: gi + nisidotam = ginisidotam

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

azhetaa *vaiI* go backwards: gid + azhetaa = gidazhetaa

example: **Gidazhetaa**, niijii. = 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 *vaiI* 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.

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*.

dagoshin *vai2* arrive there: $nin + dagoshin + imin = nindagoshinin$

example: Azhigwa **nindagoshinin** 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 + min = 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 + zHINGINGWAAM + imin = gizHINGINGWAAMIMIN

example: **Gizhigingwaamimin** 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 nindaazhooshkaasii

* 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 *vai1*: Put down the word *gaawiin*, then add *-sii* to the end of the verb.

jiibaakwe *vai1* cook: *gaawiin jiibaakwe + sii = gaawiin jiibaakwesii*

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

THIRD PERSON SINGULAR NEGATIVE *vai2*: Put down the word *gaawiin*, convert the final letter of the verb to *n* (if it isn't already) and add *-zii*.

maanendam *vai2* 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 *vai1*: Put down *gaawiin*, add the first person prefix to the front of the verb and add *-siimin* to the end of the verb.

izhichige *vai1* do something: *gaawiin nind + izhichige + siimin = gaawiin nindizhichigesiiimin*

example: **Gaawiin nindizhichigesiiimin** 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 out 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 gibiidweweshinziim*

example: **Gaawiin** **gibiidweweshinziim**
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* hiccough: *gaawiin onwaawe + siiwag = gaawiin onwaawesiiwag*

example: **Gaawiin** **onwaawesiiwag** giishpin
gosadwaa. = They don't hiccough 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*, *gema*), then only one of the verbs can be in A Form and the others must be conjugated in in B Form. Additionally, there are a number of 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*.

FIRST PERSON SINGULAR B-FORM *vail*: To create the dependent form, “when I...”, “as I...”, add the suffix *-yaan*.

wiisini *vail* eat: wiisini + yaan = wiisiniyaan

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

SECOND PERSON SINGULAR B-FORM *vail*: Add *-yan*.

jiibiingweni *vail* wink: jiibiigweni + yan = jiibiingweniyan

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

THIRD PERSON SINGULAR B-FORM *vail*: Add *d*.

mamagoniishkwe *vail* have the mumps: mamagoniishkwe + d = mamagoniishkwed

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

FIRST PERSON PLURAL EXCLUSIVE B-FORM *vail*: 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 *vail* 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*.

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 *vail*: Add *-siwan.*

miniiwitawage *vail* have a middle ear infection:
miniiwitawage + siwan = miniiwitawage

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

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

zhaashaagwamikiwe *vail* chew: zhaashaagwamikiwe +
sig = zhaashaagwamikiwesig

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

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

aawajimine *vail* 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 *vai1*: Add *-siwang*.

tagonige *vai1* mix: *tagonige* + *siwang* = *tagonigesiwang*

example: Giishpin **tagonigesiwang**, gaawiin da-zhiiwitaaganiipogwasinoon. = If we don't mix things in, it won't taste salty.

SECOND PERSON PLURAL B-FORM NEGATIVE *vai1*: Add *-siweg*.

bishkonaage *vai1* 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 *vai1*: Add *-sigwaa*.

wiisaakodewi *vai1* 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 *vai2*: Change the final letter to *n* and add *-ziwaan*.

aagonwetam *vai2* deny, contradict, disbelieve:
 aagonwetam + n + siwaan = aagonwetanziwaan

example: Giishpin **aagonwetanziwaan** 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 = debweyendanziwan

example: Giishpin **debweyendanziwan**, namanj
 iidog ge-ikidayaan. = 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*.

wanendām *vai2* forget: wanendām + n + ziwang =
wanendanziwang

example: Giishpin **wanendanziwang**,
gidaa-boozhoo'aanaanig 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*.

bagakendām *vai2* clearly visualize: bagakendām + n +
ziweg = 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*.

giiweyendām *vai2* think about going home: giiweyendām
+ n + zigwaa = 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 *vai* see

example: Ningii-waab. = I saw.

nagamo *vai* 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-*.

aniibiishaabooke *vai1* make tea

example: Apegish **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 *vail* 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 *gaa-* and *waa-* (which will be discussed shortly). When *gii-*, *gaa-*, *wii-*, or *waa-* is attached to the front of a verb, the first or initial consonant in that verb will change if that first consonant is one of the five consonants listed in the chart below and the second consonant is not a hard consonant sound. Only those five consonants have initial change after *gii-*, *gaa-*, *wii-*, or *waa-*. In all other cases, no change is made. Here is a chart to simplify initial consonant change.

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

The change only occurs on the initial consonant of the original verb stem only after *gii-*, *gaa-*, *wii-*, or *waa-* and only for the five

consonants in the chart above 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'anzii** 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.

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

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

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

INTERROGATIVES WITH INITIAL VOWEL CHANGE *vai/*: 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 *vai1* 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-gaganoonaa a'aw **gekendaasod**. = I am going to talk to that knowledgeable person.

PLURAL PARTICIPLES *vai1*: Conduct initial vowel change and add *-jig*.

giyose *vai1* hunt: giyose + 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.

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

biindige *vai*l 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

	giin you	giinawaa you plural	giinawind us (inclusive)
affirmative <i>vai1</i>	<i>vai + n</i> <i>wiisinin</i>	<i>vai + g</i> <i>wiisinig</i> <i>vai + yok</i> <i>wiisiniyok</i>	<i>vai + daa</i> <i>wiisinidaa</i>
negative <i>vai1</i>	<i>gego vai +</i> ken <i>gego wiisiniken</i>	<i>gego vai + kegon</i> <i>gego wiisinikegon</i>	<i>gego vai +</i> sidaa <i>gego wiisinisidaa</i>
affirmative <i>vai2</i>	<i>vai - m + n</i> <i>bizindan</i>	<i>vai + ok</i> <i>bizindamok</i>	<i>vai - m + ndaa</i> <i>bizindandaa</i>
negative <i>vai2</i>	<i>gego vai - m</i> + n + gen <i>gego bizindangen</i>	<i>gego vai - m + n</i> + gegon <i>gego bizindangegon</i>	<i>gego vai - m +</i> n + zidaa <i>gego bizindanzidaa</i>

Root words for this chart are bizindam (listen) and
wiisini (eat).

VAI-2 CONJUGATION REFERENCE CHART

	<i>A-Form positive</i>	<i>B-Form positive</i>	<i>A-Form negative</i>	<i>B-Form negative</i>
niin me	ninoondam I hear	noondamaan when, as I hear	gaawiin ninoondanzii I don't hear	noondanziwaan I don't hear those things
giin you	ginoondam you hear	noondaman when, as you hear	gaawiin ginoondanzii you don't hear	ginoondanziwan you don't hear those things
wiin him, her	noondam he or she hears	noondang when, as he or she hears	gaawiin noondanzii he or she doesn't hear	noondanzig he or she doesn't hear those things
niinawind us (exclusive)	ninoondamimin we hear	noondamaang when, as we hear	gaawiin ninoondanziimin we don't hear	noondanziwaang we don't hear those things
giinawind us (inclusive)	ginoondamimin we hear	noondamang when, as we hear	gaawiin ginoondanziimin we don't hear	noondanziwang we don't hear those things
giinawaa you plural	ginoondamim you all hear	noondameg when, as you all hear	gaawiin ginoondanziim you all don't hear	noondanziweg you all don't hear those things
wiinawaa them	noondamoog they hear	noondamowaad when, as they hear	gaawiin noondanziwag they don't hear	noondanzigwaa they don't hear those things

VAI-1 CONJUGATION REFERENCE CHART

	<i>A-Form positive</i>	<i>B-Form positive</i>	<i>A-Form negative</i>	<i>B-Form negative</i>
niin me	nimbiindige I enter	biindigeaana when, as I enter	gaawiin nimbiindigesii I don't enter	biindigesiwaaan when, as I don't enter
giin you	giibiindige you enter	biindigeyan when, as you enter	gaawiin giibiindigesii you don't enter	biindigesiwaaan when, as you don't enter
wiin him, her	biindige he or she enters	biindiged when, as he or she enters	gaawiin biindigesii he or she doesn't enter	biindigesig when, as he or she doesn't enter
niinawind us (exclusive)	nimbiindigemin we enter	biindigeaang when, as we enter	gaawiin nimbiindigesiiimin we don't enter	biindigesiwaaang when, as we don't enter
giinawind us (inclusive)	giibiindigemin we enter	biindigeyang when, as we enter	gaawiin giibiindigesiiimin we don't enter	biindigesiwang when, as we don't enter
giinawaa you plural	giibiindigem you all enter	biindigeyeg when, as you all enter	gaawiin giibiindigesiiim you all don't enter	biindigesiweg when, as you all don't enter
wiinawaa them	biindigewag they enter	biindigewaad when, as they enter	gaawiin biindigesiiwag they don't enter	biindigesigwaa when, as they don't enter

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

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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 preemptory 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 preemptory 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. (Vennum 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. Vennum agrees only in part with research that attributes the end of binding to changes in work and diet. He attributes the declination of rice binding to possible trade dependency. One of Vennum'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. Vennum 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.” (Vennum 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 Yagy and Erwin Brooks, who were within the Department of Agronomy and Plant Genetics, University of Minnesota, found 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. Reseachers 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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BOOK REVIEWS

BOOK REVIEWS

KOKOMINAWAK OTACIMOWINIWAWA: OUR GRANDMOTHERS' LIVES AS TOLD IN THEIR OWN WORDS. ED. FREDA AHENAKEW AND H.C. WOLFART. SASKATOON: FIFTH HOUSE PUBLISHERS, 1992. 490 PP.

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.

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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 Greszyk 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 pre-nouns 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	<i>pc</i>	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:

manoominii	<i>na</i>	Menomini Indian;	<i>pl</i>	manoominiig ;	also	omanoominii
/	/		\	\		\
(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:

waabandiwaag	/waabandi-/	<i>vai</i>	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 pre-nouns. 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:

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

<i>vti</i>	transitive inanimate verb	verb with a subject of the animate gender and object of the inanimate gender
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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 /abwaanN-/ *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 *vii* 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 *vii* be small
agaashiinyi *vai* be small
agaasin *vii* be small (object)
agaasishkodeyaa *vii* 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
agoojin *vai* hang
agoozh /agooN-/ *vta* hang someone
agoozi *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 *vii* 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
akiwenzii *na* old man; *pl*
akiwenziiyag
ako- *pv* since
ako-bii'igad *vii* that is the extent of it, be so long
akoozi *vai* be a certain length

akwa'wewigamig *ni* fish house; *pl*
akwa'wewigamigoon
akwaa *vii* be a certain length
akwaabi *vai* wait in watch
akwaagijigaade *vii* be massive, be thick across (as in a book)
akwaandawe *vai* climb up
amanjidoowin *na* symbols, glyphs; *pl* **amanjidoowinag**
ambegish *pc* I wish; also **apegish**
ambeshke *pc* come on
amo /amw-/ *vta* eat someone
amoongi *vai* be consumed
anami' *vta* pray for someone
anama'etaw *vta* pray for someone
anamewin *ni* prayer, religion; *pl* **anamewinan**
anaakan *ni* mat; *pl* **anaakanan**
anaamakamig *pc* under ground
anaamibag *pc* under the leaves
anaamibiig *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-**
animibattoo *vai* run away
animikiikaa *vii* be thundering
animise *vai* fly away
animiwizh /animiwiN-/ *vta* take someone away, carry someone away
animosh *na* dog; *pl* **animoshag**
animoons *na* puppy; *pl* **animoonsag**
anishaa *pc* in vain, for nothing

anishinaabe *na* Indian; *pl* **anishinaabeg**
anishinaabemanaazom *vta* 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-/ *vta* call someone in Indian
anishinaabewitwaa *vai* follow an Indian religion
anishinaajitooken *vti* tell of something in Indian
aniibiishaaboo *ni* tea
aniibiishaabooke *vai* make tea
aniibiishaabookewinini *na* Asian; *pl* **aniibiishaabookewininiwag**; also **aniibiishikewinini**
anokii *vai* work
anokiitaw *vta* work for someone
anokiiwinagad *vii* be work
anooj *pc* a variety of
anoozh /anooN-/ *vta* order someone, commission someone
anwebi *vai* rest
apagazom *vta* use someone in prayer, e.g. tobacco
apagidoon *vti* throw something
apagin *vta* throw someone
apa'iwe *vai* run away from people to a certain place

apakwaan *ni* roof; *pl*
apakwaan
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
apiichiitaa *vai* 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
apiitenim *vta* hold someone in
 high regard, feel about
 someone to a certain extent, be
 proud of someone
apiitizi *vai* be a certain age
asabaabisens *ni* thread; *pl*
asabaabisensan
asabike *vai* make nets

aseke *vai* tan hides
asemaa *na* tobacco; *pl*
asemaag
asemaake *vai* make a tobacco
 offering
asham *vta* feed someone
ashi /*as-*/ *vta* put someone in a
 certain place
ashigan *na* largemouth bass; *pl*
ashiganag
asin *na* rock; *pl* **asiniig**
asinii-bwaan *na* Asiniboin
 Indian; *pl* **asinii-bwaanag**
atamaazo *vai+o* store things
ataadiwag /*ataadi-*/ *vai* they
 gamble with one another
atemagad *vii* put there
atoon *vti* put something
 somewhere
awanjish *pc* persistently,
 stubbornly, even though
awas *pc* go away
awashime *pc* more so, much
 more
awedi *pr* that one over there
awesiinh *na* wild animal; *pl*
awesiinyag
awiya *pc* someone
ayagwanan *vii* rest in a level
 position
ayaa *vai* be somewhere
ayaabita *pc* half way
ayaabojii *vai* forward one's
 understanding of something
ayaan *vti* have something
ayaangwaam *pc* carefully
ayaangwaami'idizo *vai* take
 care one's self
ayaaw *vta* have someone
ayekozi *vai* tired
ayi'ii *pr* thing, something; *pl*
ayi'iin

ayi'iing *pr* some place
ayikido *vai* speak, lecture
ayindanakamigizi *vai*
 something happens with
 someone
ayindi *vai* it is a certain way
 with someone
ayipidoon *vti* pull something a
 certain way repeatedly
azhe- *pv* backwards, returning
azheboye *vai* row
azheboye-jiimaan *ni* row boat;
pl **azheboye-jiimaanan**
azhegiwe *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
aabaakawi' *vta* revive someone
aabiding *pc* once
aabita- *pn, pv* half
aabizhiishin *vai* perk up, come
 to, come back to life
aada' /**aada'w-/** *vta* arrive
 before someone
aadamoobii *na* automobile; *pl*
aadamoobiig
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

aakoziinaagozi *vai* look sick
aakoziwin *ni* sickness; *pl*
aakoziwinan
aakoziwigamig *ni* hospital; *pl*
aakoziwigamigoon
Aanakwad *name* name of Lac
 Courte Oreilles elder Aanakwad
aanawi *pc* anyhow, despite,
 although, but
aanawitaw *vta* disbelieve
 someone
aangodinong *pc* sometimes
aanike- *pv* sequential, next in a
 sequence
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
aaniin *pc* how, why
aaniin danaa *pc* well why?,
 well how?, why not?
aaniindi *pc* where
aaniish *pc* well now
aanji-ayaa *vai* change one's
 condition
aanjibii'an *vti* retranscribe,
 rewrite
aanjigozi *vai* change residence,
 move; also **aanji-gozi**
aanjiwichinaagozi *vai* change
 one's appearance
aano- *pv* in vain, to no avail,
 without result
aapiji *pc* very
aapijita *vai* to be about
aasamigaabawi' *vta* stand
 before someone
aasaakamig *ni* moss; *pl*
aasaakamigoon

aatayaa *pc* exclamation (of male
 speech)
aate' *vta* extinguish him
aatebadoon *vti* turn off the light
aawadii *vai* haul things
aawadoon *vti* haul something
aawajimine *vai* haul rice
aawan *vii* be a certain thing
aawazh /aawaN-/ *vta* haul
 someone
aawi *vai* be
aayaapii *pc* from time to time,
 every once in a while
aazhawa'am *vai* go across by
 boat
aazhawyai'ii *pc* opposing
 bank of a body of water
aazhawaadagaa *vai* swim across
aazhikwe *vai* scream
aazhogan *pc* across
Aazhoomog *place* Lake Lena,
 Minnesota

B, C

bababakite' /babakite'w-/ vta
box someone, hit someone
repeatedly

babagiwayaaneshkimod ni
cloth bag; *pl*

babagiwayaaneshkimodan
; also

babagiwayaanimashkimod

babaa- pv go about, here and
there

babaamaadizi vai travel

babaamendan vti care about,
pay attention to something

babaamenim vai care about,
bother with someone

babaamibatoo vai run about

babaamibizo vai drive about

babaaminizha'

/babaaminizha'w-/ vta
chase someone about

babaamise vai fly about

babaamose vai walk about

babaamoode vai crawl about

babimise vai fly around

babimose vai walk around

babizindaw vta listen to
someone repeatedly

babiiizikawaagan ni coat,
jacket; *pl*

babiiizikawaaganan; also
babiiizikawaagan

badakide vii be planted, be
placed in the ground

bagaboodegozi vai move to a
new residence by water

bagadoodegozi vai move here
together (as a family)

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 someone

bagijwebinan vti let go of
something, release something

bagoneganaanjigaade vii have
a hole shot through

bagosendan vti beg for
something, hope for something

bakade vai hungry

bakadenaagozi vai look hungry

bakazhaawe vai clean fish

bakaan pc different

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
bakobiigwaashkwani *vai*
 jump in the water
bakobiise *vai* fall into the water
bakwajindibezh
 /**bakwajindibezhw-**/ *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 /**banzw-**/ *vta* singe
 someone
bapigiginan *vti* fold something
bapawaangeni *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 /**bawaaN-**/ *vta* dream
 about someone
bazakiteniwan *vii* built low to
 the ground
bazangwaabishim *vai* dance
 with eyes closed
bazigwii *vai* get up, stand up
bazhiba' /**bazhiba'w-**/ *vta*
 stab someone
bazhiba'odan *vti* it stabs
 someone (reflexive)
bazingwajise *vai* jump up
baabaabasaabiigad *vii* tighten
 up around something
baabige *pc* immediately
baabii' *vta* wait for someone
baakaakonnan *vti* open
 something
baakakaabi *vai* open eyes
baakaakonamaw *vta* open
 something (of wood) for
 someone
baakibii'an *vii* ice clears off a
 body of water
baakinige *vai* lift (something)
 open
baakizige *vii* it is consumed in
 flames
baamaadagaa *vai* swim about
baamendan *vti* pay attention to
 something
baanimaa *pc* afterwards, later on
baapaagaakwa'an *vti* knock on
 something (of wood)
baapaagokozhiwewinini *na*
 barber; *pl*
baapaagokozhiwewininiw
ag
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
baashkijiishkiw *vta* explode
 out of someone
baashkinede *vii* it steams, the
 breathing is visible
baashkiz /**baashkizw-** / *vta*
 shoot at someone
baashkizigan *ni* gun; *pl*
baashkizigan
baashkizige *vai* shoot
Baatawigamaag *place*
 Whitefish, Wisconsin
baatayiinaad *vii* be numerous
baatayiinaadoon *vti* have a lot
 of something, plenty
baatayiino *vai* plentiful,
 numerous; also **baataniino**
baate *vii* be parched, dry
baazagobizh /**baazagobiN-** /
vta scratch someone
bebakaan *pc* different
bebakaanad *vii* be different
bebakaanitaagod *vii* be talked
 about differently; also
bebakaanitaagwad
bebakaanizi *vai* be different
bebezhig *pc* one at a time
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 **bibine-bakwezhigan**
beshizh /**beshizhw-** / *vta* cut
 someone
besho *pc* near
bezhig *nm* one
bezhig *pc* certain one; also
abezhig
bezhigo *vai* be one, there is one,
 be alone
Bezhigoogaabaw *name*
 Bezhigoogaabaw (Stands
 Alone)
bi- *pv* coming
bibine-bakwezhigan *na* flour;
 also **bengo-bakwezhigan**
biboon *vii* winter
biboonaginzoo *vai* be so many
 years old
biboonishi *vai* winter
 somewhere, dwell somewhere
 in the winter
bigishkiga'ise *vai* chop wood
 into kindling
bijiinag *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 *vii* it rubs off onto
 something
bimaadagaa *vai* swim by
bimaadizi *vai* lives, life goes by
bimaadizishi *vai* be alive
bimaadiziwin *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-apabiwin *ni*
 saddle; *pl* **bimoomigoo-**
apabiwinan
bimoonda' *vta* carry something
 for someone
bimoondan *vti* carry something
 off on one's back
binaadizi *vai* pass away, die
bi-naadin *vti* fetch it here, haul
 something inside
bi-naagozi *vai* appear, come
 forth
binaan *vta* carry someone away
binaanoondan *vti* acquire
 knowledge os 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 *vta* 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
bizagaabiigizh
 /**bizagaabiigiN-**/ *vta* lead
 someone (horse or dog)
bizaani-bimaadizi *vai* live
 quietly
bizindaw *vta* listen to someone
biziigwebakiteshin *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
bii' *vta* wait for someone
biibaagiim *vta* call out for
 someone
biibii *na* baby; *pl* **biibiiyag**
biibiwi *vai* be a baby
biidaboono *vai* float here,
 approach by water
biidaasamishkaa *vai* arrive by
 water
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
biindaakojige *vai* offer tobacco
biindaakoozh /**biindaakooN-**/
vta offer someone tobacco
biindig *pc* inside
biindige *vai* go inside, enter
biindigebatoo *vai* run inside
biindigenaazhikaw *vta* chase
 someone inside
biindigenisin *vii* wood is
 brought inside
biindigewin *vta* bring someone
 inside
biindigeyanimagad *vii* it
 enters something
biindigeyoode *vai* crawl inside
biini' *vta* clean someone
biinish *pc* until, up to,
 including
biinitoon *vti* clean something
biinjayi'ii *pc* inside
biinji- *pn, pv* inside
biinji'an *vti* bring something in

bii'o *vai* wait
biitaagodan *vta* use someone
 ritually
biizikan *vti* 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
boonitoo *vti* leave something
 alone, quit something
boonii *vai* perch, come to rest
 from flight
boono *vai* float, drift
boozhoo *pc* hello
boozi' *vta* give a ride to
 someone
bwaan *na* Dakota Indian; *pl*
bwaanag; also **abwaanag**
Bwaanakiing *place* Sioux lands,
 Dakota country
bwaana'owi *vai* feeble
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 *vti* add something in, mix something in
dagonige *vai* mix
dagoshin *vai* arrive there
dagoshkaagozi *vai* it comes upon someone
dagozi *vai+o* add things in, mix in
dakamanji'o *vai* feel chilly, feel cold
dakama'o *vai* ferry across
dakamaashi *vai* sail, cruise (by wind)
dakamii *vai* ferry
dakaasin *vii* frigid, cold wind
dakaashi *vai* feel a cold wind
dakonnan *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 speking in a certain place
dash *pc* and, but
dashiwag /**dashi-** *vai* they are a certain number, they are so many
dasing *pc* times, so many times
daso-giizhigon *vii* it is so many days
dasoonagan *ni* trap; *pl* **dasoonaganan**
dawaaj *pc* preferable, better to
dawegishkaa *vii* form a part, gap
dazhi- *pv* location
dazhim *vta* talk about someone
dazhinnan *vti* talk about something
dazhinijigaade *vii* be talked about
dazhishin *vai* be buried in a certain place, lie in a certain place
dazhitaa *vai* spend time in a certain place
dazhiikan *vti* be involved with something, work on something
dazhiikaw *vta* work on someone, dress someone out (animal)
dazhiikodaadiwag /**dazhiikodaadi-** *vai* they are involved with one another
daa *vai* dwell
daangandan *vti* sample something by taste
daangigwanenige *vai+o* sign things

daangigwanetan *vti* sign something
daanginan *vti* touch something
daangishkaw *vta* kick someone, kick someone along
de- *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**
dibaabandan *vti* inspect something, look something over
dibaadodan *vti* tell about something

dibaajim *vta* tell stories about someone
dibaajimo *vai* tell stories
dibaajimotaw *vta* tell someone stories
dibaajimowin *ni* story; *pl* **dibaajimowinan**
dibaakonige *vai* judge, be in politics
dibaakonigew *vta* judge someone
dibaakonigewinini *na* judge or lawyer; *pl* **dibaakonigewininiwag**
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
didebweyendam *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*
endaawigamoon
enigok *pc* with effort, forcefully
enigoons *na* ant; *pl*
enigoonsag; also: **enig**
enigoowigamig *ni* ant hill; *pl*
enigoowigamigoon
eniwek *pc* relatively
eshkam *pc* increasingly so
eta *pc* only
eta go gaawiin *pc* except
eya' *pc* yes; also **enh**

G, H

gabaa *vai* disembark, get out of a
 vehicle or a boat
gabaashim *vta* boil someone (in
 water)
gabe- *pv, pn* all, entire
gabe-zhigwa *pc* all the time
 now
gabeshi *vai* camp, set up camp
gabikaw *vta* catch up to
 someone
gadedan *vti* think something is
 funny, think in a humorous
 way about something
gagaanim *vta* convince someone
gaganoondamaw *vta* talk for
 someone
gaganoonidiwag
 /**gaganoonidi-**/ *vai* they
 talk to one another, converse
gaganoozh /**gaganooN-**/ *vta*
 converse with someone
gagaanzitan *vti* act contrary to a
 warning or belief
gagidagishin *vai* have spotted fur
gagiibaadad *vii* foolish
gagiibaadizi *vai* naughty,
 foolish
gagiibaakwan *vti* block
 something, dam something
gagiibidwe *vai* be quiet for a
 time, be heard periodically
gagijiidiye *vai* be constipated
gagiikwewinini *na* preacher; *pl*
gagiikwewininiwag
gagwaadagitoo *vai* 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'iyaa *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

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

gashkinan *vti* do something to
the extent of one's ability

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

gashkendam *vai* sad

gawanaandam *vai* starve

gawanokii'idizo *vai* work for
one's self, be self supportive

gayaashk *na* seagull; *pl*

gayaashkwag

gaye *pc* and

gayesh *pc* and also

gaabawi *vai* stand

gaag *na* porcupine; *pl* **gaagwag**

gaaginaagozi *vai* look like a
porcupine

gaagiigido *vai* talk, give a
speech

gaagiigidoo-biiwaabikoons *ni*
telephone; *pl* **gaagiigidoo-
biiwaabikoonsan**

gaagiijibidoon *vti* finish tying
something off

gaagiijitoon *vti* appease
something

Gaa-jiikajiwegamaag *place*
Roy Lake, Minnesota

gaanda'igwaason *ni* thimble;
pl **gaanda'igwaasonan**

gaandakii'iganaatig *ni* push
pole (for ricing); *pl*

gaandakii'iganaatigoon;

also **gaandakii'igan**

gaandakii'ige *vai* pole

gaanjweba'ige *vai* put logs
through a water shoot

gaashkiishkigijiibizh

/gaashkiishkigijiibiN-/

vta slice somebody into pieces

gaawi'awiwi *vai+o* thwart
people

gaawiin *pc* no

gaawiin ginwenzh *pc* not long

gaawiin ingod *pc* not a single
thing

Gaa-zagaskwaajimekaag *place*
Leech Lake, Minnesota

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
gema *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
giboodyegwaazon *na* pants;
 pl **giboodyegwaazonag**
gibwanaabaawe *vai* drown
gichi- *pn, pv* very, greatly
gichi-aya'aawi *vai* grown up;
 also: **gichaya'aawi**
gichi-
 ginwaabikobaashkizigan
 ni cannon; *pl* **gichi-**
 ginwaabikobaashkiziganan
gichimookomaan *na* white
 man; *pl*
 gichimookomaanag; also
 chimookomaan
gichi-waaginogaan *ni* big
 domed lodge; *pl* **gichi-**
 waaginogaan
gichiwishkan *vti* cradle
 something
Gichi-ziibiing *place* St. Croix
 River
gidasige *vai* parch rice
gidaan *vti* eat something up,
 consume something
- gidimaagizi** *vai* be poor,
 humble
gigizheb *pc* in the morning
gigizhebaa-wiisini *vai* eats
 breakfast
gigizhebaawagad *vii* be
 morning
gijligibin *vta* snare someone
gikendan *vti* know something
gikendaasowigamig *ni*
 college, university; *pl*
 gikendaasowigamigoon
gikenim *vta* know someone
gikinawaabi *vai* learn by
 observing
gikinawaajitoon *vti* inscribe
 something, mark something
 (bark, rock)
gikinoo'amaadiwin *ni*
 teaching, instruction, lesson;
 pl **gikinoo'amaadiwinan**
gikinoo'amaagewigamig *ni*
 school; *pl*
 gikinoo'amaagewigamigo
 on
gikinoo'amaagozi *vai* be a
 student, go to school
gimoodin *vti* steal something
gina'amaw *vta* forbid someone
ginigawi' *vta* mix someone
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
gisinaa *vii* cold
gitenim *vta* be impressed by
 someone, be proud of someone
gitige *vai* farm, plant
gitiwaakwaa'igaade *vii* it is
 made of logs, it is made of
 corduroy
gitiziim *na* parent, ancestor; *pl*
 gitiziimag
gizilbiiga'ige *vai* wash clothes
gizhaabikizan *vti* heat
 something
gizhaabikizigan *ni* stove; *pl*
 gizhaabikiziganan
gizhaagamezan *vti* heat
 something (liquid only); *also*
 gizhaagamizan
gizhiibatoo *vai* run fast
gizhiibazhe *vai* be itchy
gizhiibizi *vai* itchy
gizhiibizo *vai* drive fast
giigoonh *na* fish; *pl*
 giigoonyag
giigoonh-oodena *ni* fish camp;
 pl **giigoonh-oodenawan**
gii'igoshimo *vai* fast for a
 vision
giikaandiwa/giikaandi-/ *vai*
 they fight one another
giimii *vai* escape
giimoodad *vii* secret
giimoozikaw *vta* sneak up on
 someone
giin *pc* you, yourself
giishka'aakwe *vai* cut timber
giishkaabaagwe *vai* thirsty
giishkaabaagwenaagozi *vai*
 look thirsty
giishkaabikaa *vii* there is a
 cliff
giishkiboojige *vai* saw wood

giishkigwebin *vta* twist
 someone's head off, decapitate
 someone by twisting his head
giishkizh /**giishkizhw-/** *vta*
 cut through someone
giishkitoon *vti* slice it
giishkizhan *vti* cut it through
giishkizhaa *vai* be cut through
giishkowe *vai* stop crying, stop
 making a vocal noise
giishpin *pc* if
giiwanimo *vai* tell lies
giiwashkwe *vai* dizzy
giiwashkwe-zagaswewin *ni*
 marijuana; *pl* **giiwashkwe-**
 zagaswewinan
giiwashkwebatoo *vai* run
 staggering
giiwashkwebii *vai* be drunk
giuwe *vai* go home
giiwebatoo *vai* run home
giiwegozi *vai* move home
giiwenh *pc* as the story goes
giiwewin *vta* take someone
 home
giiweyendam *vai* think about
 going home
giiwizi *vai* be an orphan
giiwiziigamig *ni* orphanage; *pl*
 giiwiziigamigoon
giiyose *vai* hunt
giizikan *vti* take an item of
 clothes off the body
giizikonayezigan *na* hominy;
 pl **giizikonayeziganag**
giiziz /**giizizw-/** *vta* finish
 cooking someone
giizizan *vti* cook something
giizizekwe *vai* cook
giizhaa *pc* beforehand, in
 advance
giizhide *vii* be cooked

- giizhendam** *vai* decide, make a resolution
- giizhichigaademagad** *vii* finished, done
- giizhig** *na* day, sky
- giizhigad** *vii* be day
- giizhige** *vai* complete (building)
- giizhitoon** *vti* finish something
- giizhiikan** *vti* finish something
- giizhiikaw** *vta* finish someone, finish working on someone
- giizhiitaa** *vai* ready
- 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
- gookooko'oo** *na* owl; *pl*
- gookooko'oog**
- gwanaajiwan** *vii* 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** *vii* 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
- gwiiwizensiwi** *vai* be a boy
- Gwiiwizensiwi-**
- zaaga'iganiing** *place* Boy Lake, Minnesota
- Gwiiwizensiwi-ziiibiing** *place* Boy River, Minnesota
- gwiiwizensidewe'igan** *na* little boy drum
- hay'** *pc* too bad; also: **hai'**
- haaw** *pc* all right, ok

I, II

i'iw *pr* that one (inanimate)
ikido *vai* say
ikidodi'iwag/ikidodi'i-/ *vai*
 they speak to one another
iko *pc* as a habit, customarily
ikwa *na* louse; *pl ikwag*
ikwabi *vai* sit elsewhere
ikwanagweni *vai* roll up shirt
 sleeves
imaa *pc* there
imbaabaa *nad* my father; *pl*
imbaabaayag
ina'am *vai* sing a certain way
inademo *vai* cry a certain way
inagakeyaa *pc* towards that way
 there
inaginzo *vai* be a certain
 amount, be of a certain value
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
ina'oozh /**ina'ooN-/** *vta* gift
 someone in a certain way
inapinazh /**inapinaN-/** *vta*
 slice someone
inapine *vai* be ill in a certain
 way
inashke *pc* look, behold

inataadiwag /**inataadi-/** *vai*
 they gamble, play games
 together in a certain way
inawemaagan *na* relative; *pl*
inawemaaganag
inawiindamaage *vai* speak in a
 certain way
inaabadad *vii* be used a certain
 way
inaabendaagozi *vai* belong in a
 certain way, be philosophically
 connected
inaabi *vai* glance, peek
inaadagaa *vai* swim in a certain
 way
inaadamaw *vta* help someone in
 a certain way
inaadodan *vti* talk about
 something
inaajimo *vai* tell
inaakonamaw *vta* make a
 spiritual offering to someone
inaakonige *vai* make a decree,
 law
Inaandagokaag *place* Balsam
 Lake, Wisconsin
inaanzo *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 *nid* 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
ingodwewan *pc* pair
ingoji *pc* somewhere, approximately, nearly
ingwana *pc* it turns out that, it was just so
ingwizis *nad* my son; *pl* **ingwizisag**; also **ningozis**
inibizo *vai* drive in a certain way
inigaa' *vta* reduce, damage or impoverish someone
inigaatoon *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
inini *na* man; *pl* **ininiwag**
ininigaade *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 /**inizhw-/** *vta* cut someone
iniibin *vta* line someone up in a certain way
iniibin *vti* line something up in a certain way
injichaag /**-jichaag-/** *nad* my soul, my spirit; *pl* **injichaagwag**
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* **iskigamiziganiin**
iskigamizige *vai* sugar off
itaming *loc* place, at a certain location
iwapii *pc* at that time
iye *pr* that one
izhaa *vai* goes there
izhaagowaataa *vai* climb onto a rock from the water
izhi /iN-/ *vta* say to someone, call someone

izhi' *vta* deal with someone a certain way, make someone a certain way
izhi- *pv* thus, thusly
izhi-ayaa *vai* to be of a certain condition
izhichigaazh /izhichigaaN-/ *vta* treat someone a certain way
izhichigaazo *vai* be treated a certain way
izhichige *vai* does so
izhichigewinagad *vii* be done (this way)
izhidaabaazh /izhidaabaaN-/ *vta* drag someone to a certain place
izhidaabii'iwe *vai* drive in a certain way
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 /izhinikaaN-/ *vta* name someone a certain way
izhinikaazo *vai* he is called

izhinikaazowin *ni* name; *pl*
izhinikaazowinan
izhinoo'an *vti* point at
 something
izhinoo'ige *vai* point
izhitoon *vti* prepare something
izhitwaa *vai* have a certain
 custom, belief or religion
izhitwaawin *ni* faith, religion;
pl izhitwaawinan
izhiwe *vai* something happens to
 someone
izhiwebad *vii* it happens
izhiwebizi *vai* condition,
 behaves a certain way
izhiwidoon *vti* take something
izhiwijigaazo *vai* be carried or
 taken to a certain place
izhiwizh /izhiwiN-/ *vta* take
 someone somewhere
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
jiibiingweni *vai* wink
jiigayi'ii *pc* adjacent
jiigeweyaazhagaame *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
jiingewewitam *vai* speak in a
 loud sing-song voice
konaas *ni* cloth, sheet; *pl*
konaasan

M

madaabii *vai* go to the shore
madaabiiba' *vta* run away from
 someone to the shore
madaabiigozi *vai* move to the
 shore
maddoodoo *vai* attend sweat lodge
 ceremony
madwe-ikido *vai* be heard to
 say, speak from a distance
madwe'oode *vai* be heard
 crawling
madwezige *vai* be heard
 shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makadeke *vai* apply charcoal,
 seek a vision by fasting
makade-maanishtaaniishag
 black sheep; *pl* **makade-**
maanishtaaniishag
makadewiiaas *na* black man,
 African American; *pl*
makadewiiaasag
makakoonsike *vai* make
 baskets, make containers
makam *vta* take something away
 from someone by force
makizin *ni* shoe, moccasin; *pl*
makizinan
makoons *na* little bear, bear cub;
pl **makoonsag**
makwa *na* bear; *pl* **makwag**
makwan *vii* it is easy to peel
 (bark)
mamagoniishkwe *vai* have the
 mumps
mamakizi *vai* have smallpox

mamaazikaa *vai* agitate, move
mami /*mam-/* *vta* pick
 someone up, take someone
mamikwendan *vti* recollect
 things
mamiskoshkiinzhigwe *vai*
 eyes turn red
mamoon *vti* take something,
 pick something up
manaadendan *vti* think
 respectfully of something
manaadi'im *vii* respecting of
 one another
manaajichigaade *vii* be
 respected
manaajichige *vai* be respectful
manaazom *vta* be gentle to
 someone
manepwaa *vai* crave a smoke
manezi *vai* to be in need
mangaanibii *vai* shovel snow
manidoo *na* spirit; *pl*
manidoog
manidookaadan *vti* consider
 something spiritual
Manidoo-minisaabikong *place*
 Spirit Rock Island
manidoowendan *vti* consider
 something sacred
manoominii *na* Menomini
 Indian; *pl* **manoominiig**;
 also **omanoominii**
manoominike *vai* harvest rice
manoominike-giizis *na*
 September, the ricing moon
mashkawaadabi *vai* sit strongly
mashkawaji *vai* get frostbite
mashkawaji-bimide *ni* tallow
mashkawazhe *vai* have rough
 markings on the skins, e.g.
 scabs or severe rash
mashkawisin *vii* be strong

mashkawizii *vai* be strong
mashkawiziwin *ni* strength
mashkijiitad *ni* tendon; *pl*
mashkijiitadoon
mashkiki *ni* medicine
mashkikiwigamig *ni*
 pharmacy, hospital
mashkikiwinini *na* doctor; *pl*
mashkikiwininiwag
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 /mawadis-/ *vta*
 visit someone
mawadishiwe *vai* visit
mawadisidiwag /mawadisidi-/
vai they visit one another
mawandabi *vai* sit facing
mawi *vai* cry
mawim *vta* cry for someone
mawinazh /mawinaN-/ *vta*
 attack someone, charge
 someone
mawinzo *vai* pick berries, go
 blueberry picking
mawishki *vai* be a cry-baby, cry
 constantly
mayagwe *vai* speak strangely,
 speak a different language
mazinichigan *na* image, statue,
 doll; *pl* **mazinichiganag**

mazinichigaazo *vai* be
 represented in effigy, be
 represented as an image
mazinigwaaso *vai* 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 *vti* follow
 something (trail, road)
maadanokii *vai* start working
maada'ookii *vai* share, share
 things, distribute
maadakide *vii* it starts on fire
maadakizige'idim *vii* it bursts
 into flames
maadaapine *vai* fall ill
maajaa *vai* leave
maajaa' *vta* send someone off,
 conduct funeral services for
 someone
maajiba'idiwag /maajiba'idi-/
vai run away together, flee in
 a group
maajinizhikaw *vta* chase
 someone off
maajitoon *vti* 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 *vii* start
 being measured

maajiidoon *vti* take something along
maajiigi *vai* grow up, start to grow
maajiigin *vii* start new condition, grow
maajiigozi *vai* start moving
maajiikam *vta* work on someone
maajiishkaa *vai* start, start one's life
maajiishkaamagad *vii* 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
maamawoockan *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
megwaayaak *pc* in the woods
megwe- *pn, pv* in the midst of something, in the middle
megwekob *pc* in the bush
memaangishenh *na* mule; *pl* **memaangishenyag**
memwech *pc* exactly, just that, it is so
meshkwad *pc* instead
meshkwadoonigan *ni* something used in place of something else, paper money; *pl* **meshkwadooniganan**
Metaawangaag *place* Hertel, Wisconsin
Metaawangaansing *place* Little Sand Lake, Wisconsin
mewinzha *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*
migiskan
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'wi 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
mimigoshkaaji' vta tease
 someone
mimigoshkam vai jig rice
mimigoshkami-makakoons
ni rice thrashing barrel; *pl*
mimigoshkami-
makakoonsan
minaazim vta care about
 someone
mindawe vai pout
mindido vai be big
mindimooyenh na old woman;
pl **mindimooyenyag**; also
mindimoowenh
minik pc amount, certain
 amount
minikwe vai drink
minikweshki vai drink
 chronically, be alcoholic

minis ni island; *pl* **minisan**
Minisooding place Minnesota
miniitawage 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-niizh pr both
minobii vai be pleasantly drunk,
 be tipsy
minochige 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
minwendaagwad vii be funny,
 humorous
minwenim vta like someone
misawendan vti want
 something, desire something
misawendan vti want
 something, desire something
misaabe na giant; *pl* **misaabeg**
misaabooz na hare, jack rabbit;
pl **misaaboozog**

mishiimin *na* apple; *pl*
mishiiminag
Misi-zaaga'iganiing *place*
 Mille Lacs, Minnesota
Misiiziibi *place* Mississippi
 River
miskomin *ni* raspberry; *pl*
miskominan
miskwaabiminz *na* red oshier,
 red willow; *pl*
miskwaabiminzhiig
Miskwaagamiiwi-
zaaga'iganiing *place* Red
 Lake, Minnesota
miskwaa'aabad *vii* be red
miskwaanigan *ni* head roach;
pl **miskwaaniganan**
miskwiiwi *vai* bleed, be bloody
miskwiiwinijiishin *vai* bleed
 on things, drip blood
mitaawigan *pc* bare back
mitig *na* tree; *pl* **mitigoog**
mitigokaa *vii* be a forest
mitigwaab *na* bow; *pl*
mitigwaabiig
miziwe *pc* all over, everywhere
miziwezi *vai* intact
mizhi'an *vti* hit something in
 the center
mii *pc* it is, there is
miigaadan *vti* fight over
 something
miigaadiwini-
gikinoo'amaadiwigamig
ni military school; *pl*
miigaadiwini-gikinoo'a=
maadiwigamigoon
miigaazh /**miigaaN-** / *vta* fight
 someone
miigaazo *vai* fight
miigaazowin *ni* fight; *pl*
miigaazowinan

miigiwe *vai+o* give something
 away
miijim *ni* food
miijimikanjigan *ni* live fish
 bait
miijin *vti* eat something
miijin *vta* defecate on someone;
 also **miiziin**
miikana *ni* path, trail, road
miinawaa *pc* again
miinigozi *vai* be given
 something
miinigoowaawiag
/miinigoowaawi-/ *vai*
 they are given something as a
 group
miish *pc* and then
miishizinigon *vta* give
 someone a whisker rub
miishidaamikam *vai* have
 whiskers, mustache; also
miishidaamikan,
miishidaamikane
miizh /**miin-** / *vta* give
 someone
miiziin *vta* defecate on someone;
 also **miijin**
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
moonenimaazaw *vta* sense
 someone's presence
Mooningwanekaan *place*
 Madeline Island, Wisconsin
Mooneyaang *place* Montreal,
 Ontario
mooshkin *pc* full

mooshkinatoon *vti* fill
 something up with solids
mooshkine *vai* be full
mooshkinebadoon *vti* fill
 something up with liquid
mooshkinebin *vta* fill someone
 with liquid
mooshkinebii *vai* full of water
mooska'osi *na* shypoke, swamp
 pump, American bittern; *pl*
mooska'osiwag
moozhag *pc* always
moozhitoon *vti* feel something
 on or in one's body

N

nabanegaanens *ni* lean-to; *pl*
nabanegaanensan
na'enimo *vai* store things
nagadan *vti* abandon something,
 leave something behind; also
nagadoon
nagamo *vai* sing
nagamon *ni* song; *pl*
nagamonan
nagamowin *ni* singing; *pl*
nagamowinan
nagazh /**nagaN-**/ *vta* abandon
 someone, leave someone
 behind
nagaawebiniwag/nagaawebini
-/ *vai* they hold one another
 back
nagendam *vai* be comfortable
nagishkodaadiwag
/nagishkodaadi- *vai* they
 meet one another
nagwaagan *ni* snare; *pl*
nagwaaganan
nagwaaganeyaab *ni* snare wire;
pl **nagwaaganeyaabiin**
nagwaan *vta* snare someone
nakom *vta* answer someone,
 reply to someone, promise
 someone
nakweshkaw *vta* meet someone
nakwetam *vai* answer
nakwetaw *vta* answer someone
namadabi *vai* sit
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'idaabaanewinini *na*
 mechanic; *pl*
nanaa'idaabaanewininiwag
nanaa'in *vta* organize someone
nanaa'itooon *vti* fix something
nanaandawi' *vta* doctor
 someone, heal someone
nanaandawi'idiwag
/nanaandawi'idi-/ vai they
 doctor one another
nanaandawi'idizo *vai* doctor
 one's self
nanaandawi'iwe *vai* doctor,
 heal
nanaandawi'iwewinini *na*
 medicine man, Indian doctor,
 healer; *pl*
nanaandawi'iwewininiwag
nanaandawi'o *vai* doctor, heal
nanaandawi'owin *ni* doctoring,
 healing; *pl*
nanaandawi'owinan
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

nandawaabandan *vti* search for
 something, look for something
nandawaaboozwe *vai* hunt
 rabbits
nandawendan *vti* want
 something, desire something
nandawewem *vta* search for
 someone with sound, search for
 someone by calling out
nandobani *vai* search for the
 enemy, go to war
nandobaakinan *vti* search for
 something by uncovering and
 opening
nandodamaage *vai* ask
nandodamo *vai* ask
nandodan *vti* ask for something
nandom *vta* invite someone,
 request something of someone
nandomaakaw *vta* summon
 someone
nandomaandan *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*
nawapwaan
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*
naabikawaaganag
naabisijigan *ni* tape recorder; *pl*
naabisijiganan
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
naaniibawi *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* spile; *pl*
newaakwaanan
Nenabozho *name* Nenabozho
 (Red Lake); also **Wenabozho**
Nenaandago-ziiibiing *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
nibwaakaa *vai* be wise,
 intelligent
nibwaakaaminens *ni* smart
 berry, smart pill; *pl*
nibwaakaaminensan
nichiivad *vii* be a severe storm,
 catastrophe
nigig *na* otter; *pl* **nigigwag**
nigiigwadi *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
ningaabii'an *vii* be west
ningwizis *nad* my son; *pl*
ningwizisag; also **ningozis**
ningingwanis *nad* my cross-
nephew
ningingwezhinaningodwe=
waanagizi *vai* be a member
of a certain group or family
niniigi'ig *nad* my parent; *pl*
niniigi'igoog
ninjaanzh *nid* my nose
ninzhishenh *nad* my uncle;
ninzhishenyag
nipikwan *nid* my back; *pl*
nipikwanan; also **nipikon**
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
nisaaboozh /**nisaabooN-/** *vta*
float someone downstream
nishi /**nis-/** *vta* kill someone
nishibabaamendan *vti* take
something for granted, waster
something
nishimis *nad* my cross-niece
nishiwan *vti* do away with
something
nishiwanaajitoon *vti* waste
something
nishiwanaaji'aa *vai* be spared,
saved from destruction or death
nishiimenh *nad* my younger
sibling; *pl* **nishiimenyag**

nishkaadendam *vai* have angry
thoughts
nishkaadizi *vai* angry
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
niwiijaan *nad* my sibling
unrelated by blood; *pl*
niwiijaanag
niwiiw *nad* my wife
niyawe'enh *nad* my namesake;
pl **niyawe'enyag**
niibawi *vai* stand
niibidan *nid* my tooth; *pl*
niibidanan
niibin *vii* be summer
niibowa *pc* many; also **niibiyo**
niigaan *pc* in the future, forward

- niigaanizi** *vai* lead
niigi *vai* be born
niigi' *vta* give birth to someone
niigi'aawaso *vai* give birth
niigitaw *vta* bear for someone
niij- *pv* fellow
niijanishinaabe *nad* my fellow
 Indian; **niijanishinaabeg**
niijaya'aa *nad* my comrade, my
 companion; *pl* **niijaya'aag**
niijikiwenh *nad* my male
 friend; *pl* **niijikiwenyag**
niijii *nad* my friend (used by and
 in reference to males); *pl*
 niijiiyag
niijiikiwenz *nad* my fellow
 (between older men)
niikaanis *na* brother, brethren of
 a certain faith; *pl*
 niikaanisag
niikimo *vai* growl
niimi *vai* dance
niimi'idiiwag /**niimi'idii-**
 vai dance with one another
niimi'idiiwin *ni* pow-wow; *pl*
 niimi'idiiwinan
niin *pv* me, myself
niinizis *nid* my hair; *pl*
 niinizisan
niinzayenim *vta* be concerned
 about someone
niisaaki *pc* downhill
niisaandawe *vai* climb down
niishim *vta* place something
 with someone
niisinin *vti* lower something
niiwana' /**niiwana'w-** *vta* beat
 someone to death
niiwanaskindibe'
 /**niiwanaskindibe'w-** *vta*
 give someone a stunning blow
 to the head
- niiwezh** /**niiweN-** *vta* beat
 someone, defeat someone
niiwing *nm* four times
niiyaa *pc* exclamation (of
 woman's speech)
niiyoninj *pc* four inches
niiyoninjiiskaayaa *vii* be four
 inches in width
niizh *nm* two
niizhobimaadizi *vai* lead a dual
 life, live in two worlds
niizhodens *na* twin; *pl*
 niizhodensag
niizho-diba'igan *pc* two miles
 or two hours
noogigaabawi *vai* stop and
 stand in place
noogise *vai* stop flying
noogishkaa *vai* stop
noojigiigoonyiwe *vai* harvest
 fish
noojimo *vai* heal
nookomis *na* my grandmother;
 pl **nookomisag**
noonaan *vta* nurse someone,
 nourish someone
noondan *vti* hear something
noondaw *vta* hear someone
noondaagwad *vii* heard
noonde- *pv* need, want, crave
noongom *pc* today
nooni' *vta* nurse someone
noopiming *pc* in the woods
noopinadoon *vti* follow
 something (abstract)
noopinazh /**noopinaN-** *vta*
 follow someone
nooskwaada'
 /**nooshkwaada'w-** *vta* lick
 someone

O, OO

o'ow *pr* this one (inanimate)

Obaashing *place* 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 *vti* accept something

odaapinaa *vai* take

Odaawaa-zaaga'iganiing *place*

Lac Courte Oreilles,

Wisconsin; also **Odaawaa-**

zaaga'eganiing

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

ombigiyaawaso *vai* raise a
family

ombiigizi *vai* be loud

omigii *vai* scab up

omigii *vii* it is scabby

omin *vta* furnish oats to someone
(animal)

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

onapidoon *vti* tie something

onashkinadoon *vti* load
something

onaagoshi-wiisini *vai* eats
supper

onaagoshin *vii* be evening

onda'ibii *vai* get water from
somewhere

ondakaanezi *vai* be from
somewhere, be raised
somewhere

ondamendam *vai* be preoccupied

ondamitaa *vai* be busy

- ondaadizi** *vai* be born, come from a certain place
ondaadiziike *vai* give birth
ondaanakamigizi *vai* do things in a certain place
ondemagad *vii* boil
ondikendan *vti* get knowledge from somewhere
onidin *vta* get someone
onidinamaw *vta* furnish someone with something
ondinan *vti* get something from somewhere
ondoodan *vti* do something somewhere
onganawisin *vii* meant to be a certain way, be divined or watched over
ongow *pc* these ones (animate)
oningwiigan *nid* his wing; *pl* oningwiiganan
oninj *nid* his finger; *pl* oninjiin
onishkaa *vai* get up (from a lying position)
onizhishin *vii* be nice, good
onijjaanisi *vai* has a child
onji- *pv* reason for
onjibaa *vai* be from somewhere
onjidamad *vii* have a purpose
onjidaagaw *vta* get someone from somewhere
onji'idim *vai* be prohibited from doing something, be restricted
onji'idim *vii* originate from somewhere
onjigaa *vii* leak from somewhere
onjii *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
onzaabam *vta* see someone from somewhere, see someone from a certain vantage point
onzaam *pc* overly, too much, extremely
onzaamibii *vai* drink too much
onzaamine *vai* deathly ill, extremely sick
onzibii *vai* get water from somewhere
onzikaa *vii* originate somewhere
opime- *pv, pn* side
opime-ayi'ii *pc* on the side of something
opime-miikana *ni* side trail; *pl* miikanan
opwaagan *na* pipe; *pl* opwaaganag
opwaaganebi *vai* pipe is offered
oshaakaw *vta* scare someone away
oshkaabewis *na* messenger, official, helper; *pl* oshkaabewisag
oshkaabewisiwi *vai* be messenger
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
owaakaa'igani *vai* has a house
owi yawe'enyi *vai* be a namesake

Ozaawaa-zaaga'iganiing *place*

Yellow Lake, Wisconsin

ozaawizi *vai* he is brown**ozisaabandan** *vti* view

something as a blessing

oziisidam *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 *vti* write something**ozhibii'ige** *vai* write**ozhichigaade** *vii* be built**ozhiga'ige** *vai* tap trees**ozhigaw** *vta* build a house for
someone**ozhigaamad** *vii* be received from
somewhere**ozhige** *vai* build lodges**ozhimo** *vai* flee**ozhimobatoo** *vai* run in flight**ozhishenyi** *vai* have an uncle**ozhisinaagane** *vai* sets the table**ozhitoon** *vti* make something**ozhiitaa** *vai* prepare**oodena** *ni* village; *pl***oodenawan****oonh** *pc* oh, well (emphatic)**S, SH, T****sa** *pc* (emphatic)**shaanh** *pc* come on now, oh
please**shke** *pc* (emphatic)**tayaa** *pc* good golly

W

wa'aw *pr* this one (animate)
wagidigamig *pc* on the roof
wajebaadizi *vai* spry, peppy
wajichise *vai* be tangled
wajiw *ni* mountain; *pl* wajiwan
wakewaji *vai* get cold easily,
 unable to withstand cold
 temperatures
wanagek *na* tree bark; *pl*
 wanagekwag
wanagekogamig *ni* bark lodge;
 pl wanagekogamigoon
wanaa'itooon *vti* fix something
 wrong
wani' *vta* lose someone
wanishin *vai* be lost
wanisin *vii* be lost
wanitam *vai* misunderstand
wanitoon *vti* lose something
waniike *vai* forget
wawanendan *vti* forget
 something from time to time
wawaabiijiizi *vai* have dapple
 colored fur
wawaanendan *vti* have no
 understanding of something
wawaasese *vii* be lightening
wawenabi *vai* be seated; sit
 down
wawiiziigiminag *ni* dried berry;
 pl wawiiziigiminagoon
wayaabishkiiwed *na-pt* white
 man; *pl*
 wayaabishkiiwejig
wayeshkad *pc* beginning of a
 time sequence
wayiiba *pc* soon

Wazhashkoonsing *place*

Wisconsin

waabam *vta* see someone

waabamoojichaagwaan *ni*
 mirror; *pl*

waabamoojichaagwaan

waabanda' *vta* show someone

waabandan *vti* see something

waaban *ni* east

waabashkiki *ni* swamp; *pl*

waabashkikiin

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*

waaboowayaan

waabooyaan *ni* blanket; *pl*

waabooyaan

waabooz *na* rabbit, cottontail; *pl*

waaboozoog

waaboozoo-miikanens *ni*

rabbit trail; *pl* **waaboozoo-**

miikanensan

waagaakwad *ni* ax; *pl*

waagaakwadoon

waagaashkan *vti* bend

something to a certain shape

waagaawi *vai* be bent, hunched
 over

Waagoshens *name* Little Fox

waakaa'igan *ni* house; *pl*

waakaa'iganan

waakaa'igaanzhish *ni* shack;

pl **waakaa'igaanzhishan**

waakoon *na* fungus; *pl*

waakoonag

waanim *vta* dig a hole for someone
waasa *pc* far
waasamoobimide-
zhooshkodaabaan *na* snowmobile; *pl*
waasamoobimide-
zhooshkoodaabaanag; also
waasiganibimide-
zhooshkoodaabaan
waasamoo-makakoons *ni* battery; *pl* **waasamoo-**
makakoonsan; also
ishkode-makak
waasawad *vii* it extends, it goes far
waaswaa *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*
waawaashkeshiwag
Waawiyegamaag *place* Big Round Lake, Wisconsin
waawiyeyaakwad *vii* be round (something of wood)
waawiyezi *vai* be round
waawiiji'iye *vai* be in someone's company, assist
webin *vta* throw someone away, part with someone

webinan *vti* throw something away
wegodogwen *pc* whatever
wegonen *pr* what, what is it
wegwaagi *pc* behold
wemitigoozhii *na* Frenchman; *pl* **wemitigoozhiiwag**
wenabi' *vta* place someone in a sitting position
Wenabozho *name* Wenabozho; also Nenabozho (Red Lake)
wenapanendan *vti* find something easy
wendaabang *vii* east; *conjunct* of ondaaban
wenipan *pc* easily
wenipanad *vii* be easy, be simple
wenipanendan *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
wiidadim *vta* sit with someone
wiigidem *vta* marry someone
wiigidendiwag /**wiigidendi-** *vai* they are married to one another, be married
wiidoockaw *vta* help someone
wiigiwaam *ni* bark lodge, dance arbor; *pl* **wiigiwaaman**
wiigiwaamike *vai* make wigwam
Wiigoobiiziibiing *place* Grantsburg, Minnesota
wiigwaasimakak *ni* birch bark basket; *pl* **wiigwaasimakakoon**

wiiji- *pv* together, with
wiiji' *vta* go with someone,
 accompany someone
wiiji'lindiimagad *vii* be worked
 together, be woven together
wiijiwaawendiwag
 /wiijiwaawendi-/ *vai* they
 are partners
wiijii'iwe *vai* accompany people
wiijiikiwendiwag
 /wiijiikiwendi-/ *vai* they
 are friends, be friendly to one
 another
wiijiw *vta* go with someone
wiikawidan *vti* butcher
 something, use something
 inappropriately
wiikaa *pc* ever
wiikobidoon *vti* pull
 something
Wiikonamindaawangaag *place*
 Hertel, Wisconsin
Wiikonamindaawangaansing
place Maple Plain, Wisconsin
wiikwaji' *vta* try someone, try
 to escape from someone, or
 enable someone
wiikwajitoo *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

wiinibiigoo *na* Winnebago
 Indian; *pl* **wiinibiigoog**
wiinjigaade *vii* be named a
 certain way
wiinzo *vai* have a certain name
wiinzowin *ni* name; *pl*
wiinzowinan
wiipemaawaso *vai* sleep with a
 child protectively
wiisagendam *vai* be in pain, be
 sore, suffer
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
wiinyaas *ni* meat; *pl* **wiinyaasan**

Z, ZH

zagaswaa vai smoke
zagaswaadan vti smoke it
zagaswe' vta offer smoke to someone
zagaswe'idiwag /zagaswe'idi-/ vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem vta offer smoke to someone in prayer
zaka' /zaka'w-/ vta light someone, smoke someone, e.g. a pipe
zaka'on ni cane; *pl* **zaka'onan**
zakwane vii burst into flames
zanagataage vai have a hard time
zaziikizi vai be the oldest, be older than others
zaaga'am vai go outside, exit, go to outhouse
zaaga'igan ni lake; *pl* **zaaga'iganiin**; also **zaaga'egan** (Wisconsin)
zaagajiwe vai come out over a hill
zaagajibatoo vai run around a hill
zaagakii vii sprout
zaagi' vta love someone
zaagiziba'idiwag /zaagiziba'idi-/ vai they run out together
zaagizibatoo vai run out of someplace
zaasaakwe vai give a war whoop
zegi' vta scare someone
zegizi vai scared, fearful

zezikaa pc right away, immediately
zipokaani vii it closes
ziibi ni river; *pl* **ziibiwan**
ziibiins ni creek; *pl* **ziibiinsan**; also **zhiiwoobishenh** (archaic)
ziiga'andaw vta baptize someone, pour water on someone
ziiga'anjigaazo vai be baptized
ziiginan vti pour something
ziigobiigin vii be poured
ziigwan vii be spring
ziikaapidan vti gulp something down
ziinikiigome vai blow one's nose
ziinzibaakwad ni sugar; *pl* **ziinzibaakwadoon**
zoogipon vii be snowing
zoongide'e vai be brave
zoongizi vai strong, solid
zhakizi vai be damp
zhashagi na great blue heron; *pl* **zhashagiwag**
zhawenim vta pity someone, bless someone, love someone
zhayiigwa pc now already
zhazhiibitam vai stubborn
zhaabwii vai survive
zhaaganaashiimo vai speak English
zhaaganaashiimotaadiwag /zhaaganaashiimotaadi-/ vai they speak English to one another
zhaaganaashiiwinikaadan vti name something in English
zhaagode'e vai be cowardly
zhaashaaginizide vai be barefoot

zhaashaagwamikiwe *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

zhiigonan *vti* empty something,

pour something out

zhiishiib *na* duck; *pl*

zhiishiibag

zhiishiigi *vai* urinate

zhiawaagamizigan *ni* maple

syrup

zhiiwinaadizi *vai* deteriorate

zhoodaawinini *na* Jew;

zhodaawininiwag; *also*

zhoodewinini

zhoomingwetaw *vta* smile at

someone

zhooniyaake *vai* make money

zhooshkodaabaan *ni* sleigh; *pl*

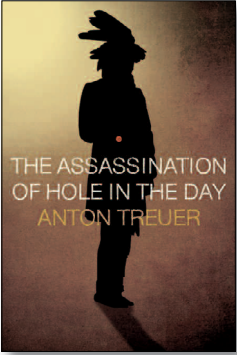
zhooshkodaabaanan

zhooshkodiyeviso *vai* slide

quickly on one's hind end

zhooshkwaada'e *vai* skate

zhooshkwaagime *vai* ski



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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.

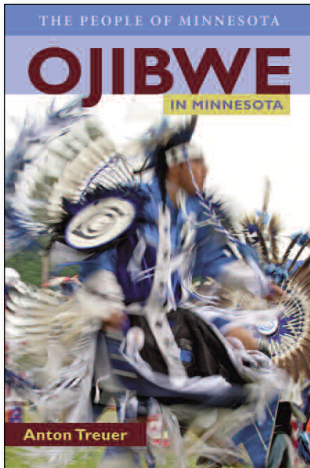
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Anton Treuer, professor of Ojibwe at Bemidji State University, is the author of *Ojibwe in Minnesota* and several books on the Ojibwe language. He is also the editor of *Oshkaabewis Native Journal*, the only academic journal of the Ojibwe language.

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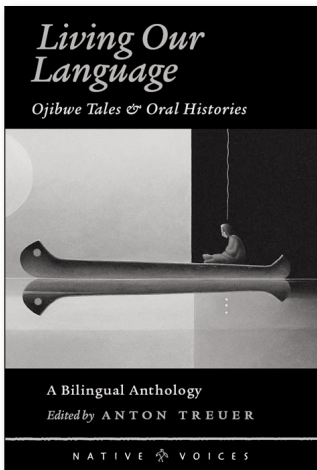
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As fluent speakers of Ojibwe grow older, the community questions whether younger speakers know the language well enough to pass it on to the next generation. Young and old alike are making widespread efforts to preserve the Ojibwe language, and, as 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.

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

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

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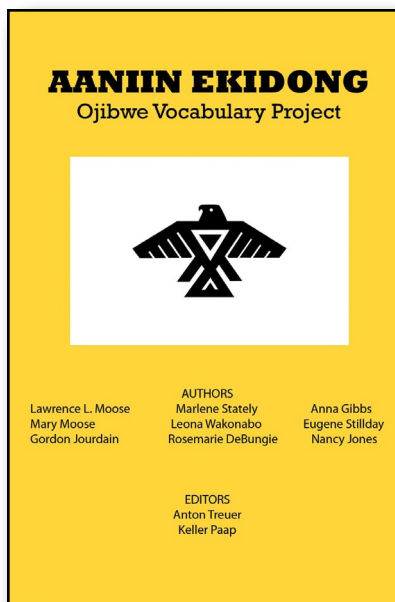
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For the Ojibwe language to live, it must be used for everything every day. While most Ojibwe people live in a modern world, dominated by computers, motors, science, mathematics, and global issues, the language that has grown to discuss these things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

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This inspiring new documentary about ongoing efforts to revitalize the Ojibwe language was produced by Emmy-award winning producer John Whitehead. Major segments are devoted to the community of Ponemah on the Red Lake Reservation, the immersion schools in Bena, Minnesota, and Reserve, Wisconsin, and resource development at Bemidji State University.

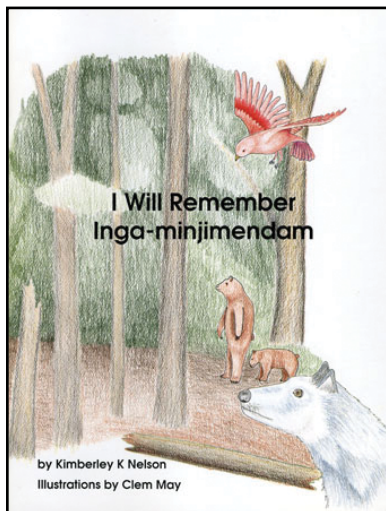


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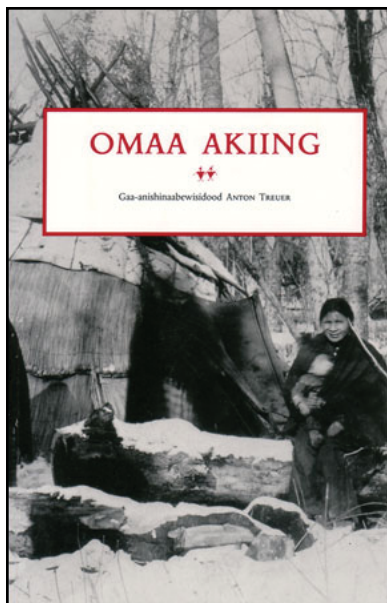
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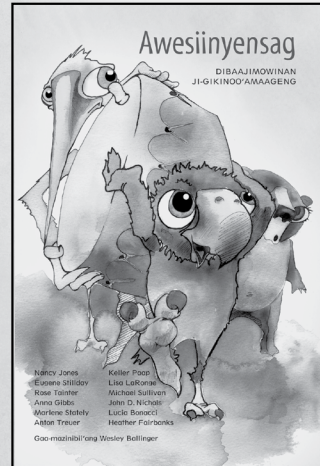


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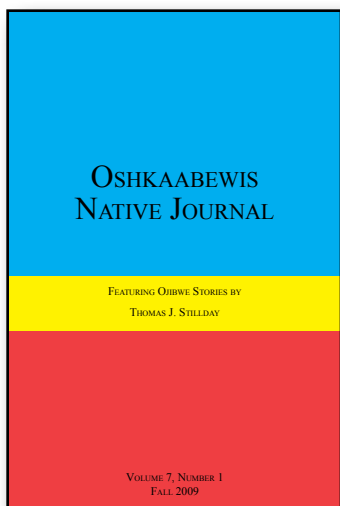
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