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Featuring Ojibwe Stories by
Thomas J. Stillday

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

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INTRODUCTION
WEZAAWIBIITANG

ANTON TREUER

Introducing Thomas J. Stillday
On March 3, 2004, I brought Thomas J. Stillday, Jr. to Bena, Minnesota, to officiate the wake for my cousin Michael Matthews, Sr. I had served as an Oshkaabewis (messenger or helper) to Tommy J. since 1992 on many occasions for ceremonies of both life and death. At the wake, Michael’s brother, Bobby Matthews, remarked, “This is the first time in decades that there has been a traditional funeral in the Matthews family. But it won’t be the last. That old man does a beautiful job.” Tommy had a way of igniting passion about Ojibwe culture, and this was just one of many similar stories where he touched the lives of people, families, and whole communities without even trying. Tommy was a fire starter and much, much more.

After the wake was over, I helped Tommy into the passenger seat of my brother David’s Subaru wagon. It was brutally cold and snowing and Tommy shivered as he gingerly slid into the passenger seat. Dave drove and I sat behind the old man. Dave had the seat warmers turned up high and the heat cranking out at maximum to ease Tommy’s coldness. No sooner had we pulled out of the parking lot and onto Highway 2, then Tommy started a long story. Now Tommy was a consummate storyteller—smart, witty, and with a penchant for details and deadpan humor. He also had a double stroke several years before that left him with a partial speech impediment. His long narrations were sometimes strained and even longer than before. His speech demanded patience for it’s stamina and also for the poignant remarks and deep knowledge they contained. His story that evening was about
stereotypes of cowboys and Indians. He was saying, “You know how they say that Indians used to capture cowboys and tie them up upside down? And then they made a fire and they cooked him alive?” We nodded our heads in agreement as the story droned on for nearly twenty minutes. “Well,” he said, “They say that they built that fire right under his upside down head and cooked him until his head just burst open. That’s how my nuts feel right now.” I burst out in uncontrolled laughter as David smacked every button on his control panel until the seat warmers and heat were off. When the heat got to be too much, Tommy could have simply said, “Turn off the seat warmers.” He would have saved himself a thorough cooking in twenty seconds instead of twenty minutes, but then he wouldn’t be Tommy if he took a quick, impatient path that wasn’t loaded with humor.

Thomas J. Stillday, whose Indian name was Wezaawibiitang, was born on February 20, 1934 and died on October 14, 2008. Sometimes his name has been translated as Yellow Water. When I asked him what his name really meant, he simply replied, “You know when the waves are coming in from the lake and they make that foam that kind of looks like puke? That’s my name.” His parents were Thomas Stillday, Sr. and Lucy (Johnson) Stillday. His father was one of his great teachers, although by his own admission, Tommy was not groomed for a position of spiritual leadership. He was a regular attendee at ceremonies, but not a leader and not from a family of leaders. That would change for him as a relatively young man, in his thirties.

The community of Ponemah on the Red Lake Reservation was home to Tommy, and it is a very special place. To this day there has never been a church burial in Ponemah. All residents follow traditional Ojibwe religious beliefs, and aside from Round Lake, Wisconsin, it may be the only other place on earth where that is the case. Twice the Catholic Church tried to build missions in Ponemah only to have them burned to the ground each time.
They eventually gave up and retreated across the lake to Red Lake village. Community pride and cohesion are strong and affable in Ponemah. When there is a funeral, all families cook food and bring it to the service—not just because they usually knew the deceased, but because they are part of the same community. And one of the road signs on the way to the village reads “Home of the Ojibway Language.” Ponemah’s high Ojibwe fluency rate relative to the rest of the United States is a source of great pride even for non-speakers who live there.

Tommy was frequently in the company of great men in Ponemah like Dan Raincloud, Nodin Wind, and Leonard Hawk. Although not trained as their successor, he assumed that mantle when nobody else would. Tommy had wild days when he was very young, and his colorful existence was hard for some of his peers to forget. Tommy often recited the old adage that no man is a prophet in his own town. But Tommy had integrity, experience, and spirit in abundance.

He served honorably in Korea at the conclusion of the conflict in the Army Corps of Engineers. He used his Ojibwe language there proudly with other Ojibwe servicemen. However, he was not really an Ojibwe Code Talker as has sometimes been claimed by others. That honor was unique to the Navajo (Dineh) speaking servicemen of World War II and some less developed Army experiments with Lakota and Choctaw.

Tommy worked in many professions ranging from education to commercial fishing. He graduated from high school, but that was his highest academic achievement. In spite of his travels in the service and for work, Tommy always rooted home at Ponemah. When he returned there he served on the board of the Red Lake Fisheries for seventeen years, the Red Lake School Board for five years, and the Red Lake Tribal Council for eight years. He was invited to serve on many other distinguished boards and panels ranging from the Minnesota Historical Society to the
University of Minnesota-Duluth and numerous health organizations.

He married Mary Lou Thomas in 1973, and as accomplished as he was, he would have been completely hopeless without her. I picked him up from his house on August 1, 1996, to bring him to Balsam Lake, Wisconsin, to officiate at the wake and funeral of Archie Mosay, a renowned medicine man. Mary Lou was gone that day, and he packed his own bag. Without her help, though, he ended up officiating the funeral (with over 2,000 people attending) with a tattered braid, sweat pants, his diabetic shoes, his son Dexter’s AC/DC tee shirt, and a man purse. I always checked in with Mary Lou when picking him up after that.

As time went on, and many of Ponemah’s great spiritual leaders passed, Tommy did something that very few others have done. When the going got tough and people were worried about who could maintain the work and preserve the knowledge of Ponemah, Tommy stepped up. He took tobacco, officiated at funerals, medicine dance, and many other ceremonies. He never claimed title or position, but people kept asking him, over and over again.

Tommy also broke with a long-standing tradition among the Ojibwe people. Where customarily the knowledge of ceremonial practice was kept in families and guarded very closely, Tommy actively worked to teach all who would learn. He knew that the Ojibwe were in for the fight of their lives to keep their language and culture going, so he reached out. As a result, he is single-handedly responsible for the fact that Ponemah still has medicine dance today. One of his greatest students, Anna C. Gibbs, learned all of her critical ceremonial knowledge from Tommy; and that would have been impossible if he decided only to share it within his family.

As testament to his widely recognized spiritual gifts, Tommy has advised ceremonial drums in several communities,
from Oak Point on the Leech Lake Reservation to Ponemah. He officiated funerals in nearly every single Ojibwe community in Minnesota and Wisconsin. He even had white people ask him for spiritual help, guidance, and healing, including Minnesota State Senate Majority Leader, Roger Moe. He was also the first Indian ever named to be Chaplain for the Minnesota State Senate.

Throughout his life, Tommy was also one of the funnest and funniest people alive. Sometimes he didn't even know how funny he was, like when I drove him to Lac Courte Oreilles to officiate the funeral for Marilyn Benton. His blood thinner medication gave him terrible nose bleeds at that time, and he had one right in the middle of the service. A woman came up and helped him push the end of a paper towel in his nose to stop the flow, telling him that she was a nurse. The paper towel stuck out six inches from his face. I told him that we could tear the end off so it wasn't in the way, but he said, "No. That lady's a nurse." So he conducted the entire funeral with the massive paper towel in his nose. The family would be mourning and sad, but then they would look up at Tommy, start smiling, and put their heads down again. He had no idea that his nose was mitigating their hurt.

Sometimes, he purposefully entertained. Once, Tommy and I flew from Bemidji to Minneapolis and then on to Toronto for a conference on writing systems for the Ojibwe language. In Minneapolis, he walked up to the kiosk and rather abruptly said, "Hey. Get me one of them golf carts. I'm a cripple." He showed them his cane.

"Right away, sir," came the response.

A young woman drove the cart up to the kiosk and then he said, "My friends too." And he motioned for everyone from the Bemidji flight to hop on his golf cart.

The machine groaned under the weight and I couldn't help smiling as the woman asked Tommy, "Are you all native American or something?"
“Yeah.”
“Do you all live in teepees?”
What followed was classic Tommy J.: “Yeah. This morning we got up in our teepees. And we walked two miles to where the horses are stabled. Then we rode horse for another twelve miles to the canoes. We got in those canoes and paddled twenty-three miles to the railhead. Then we took the train here.”

The woman soaked it all in. “Really? Wow.” Tommy never even cracked a smile until we all got off the cart at the end of the terminal. In typical fashion, his telling took the entire time we spent on the ride.

**Thomas Stillday and the Oshkaabewis Native Journal**

Tommy’s stories in this volume of the *Oshkaabewis Native Journal* are wide-ranging. He has legends about fasting and children playing in the night. There is a substantial speech that he gave at Sault Ste. Marie, Michigan, at a language conference where he talks about coming of age ceremonies, religion, sweat lodges, and drum ceremonies. He also has a long interview with me about Ponemah history, medicines, military service, and the future of our language. There are even a couple jokes thrown in for good measure, including the hilarious, rated R story of the Prick and the Shoe (told twice in different versions).

Resonating throughout these stories and the audio discs that they are derived from is a wealth of knowledge that informs the most critical issues of our day—Indian identity, survival, healing, and life. Tommy and I worked on this material for several years before his death, and it was always his hope to share his teachings, knowledge, and language with as many people as would listen. I wish he could have seen this work come to fruition since he devoted so much labor to it. Yet in the Indian way of thinking, a death is not an end, but a beginning, and I know he’s watching us all from a better place.
Acknowledgements
I have taken great care to minimize mistakes, including having John Nichols and Brendan Fairbanks, both of the University of Minnesota, proofread the texts. The mistakes that remain are entirely my own. I am deeply indebted to both Eugene Stillday and Anna Gibbs, who spent many hours with me correcting my errors and helping me figure out obscure vocabulary words, going through the stories line by line. The laughter and voices of other people can often be heard on the audio tracks. Thank you to Mary Lou Stillday, Dexter Stillday, Richard Kelly, Sean Fahrlander, Vernon Whitefeather, and David Treuer, all of whom attended many of the recording sessions with us. David Treuer conducted one of them independently with his own equipment as well. A special thank you has to be included for Tommy’s wife and children as well, who have always in good spirit so freely shared their beloved Wezaawibiitang with me and the rest of the world. We are all richer for your generosity.

My time was made available to work on this project in part because of fellowship and grant support from the National Science Foundation/National Endowment for the Humanities Documenting Endangered Languages Fellowship Program, the American Philosophical Society, the John Simon Guggenheim Foundation, the Bush Leadership Fellows Program, the Minnesota State Arts Board, and the Bemidji State University Professional Improvement Grant program. Publication of this special issue of the ONJ was made possible entirely by a grant from the Minnesota Humanities Commission. Thank you to all who have supported the journal, this project, and my work.

Ponemah Ojibwe
The dialects of Ojibwe at Ponemah have never been documented before. Even the Josselin DeJong texts from Red Lake do not cover
the richness of Ponemah Ojibwe. That’s a remarkable statement
given the fact that Ponemah has the highest fluency rate for Ojibwe
in the United States and the sign going into the community reads
“Home of the Ojibway Language.” There is not enough space to
properly discuss all nuances of dialect variance here and I also
prefer to let Tommy’s texts speak for themselves.

Some patterns will be obvious to those who have studied
Ojibwe, others may cause confusion. In Ponemah, for example, the
prevailing trend with glide sounds is similar to the pattern in Soto
Ojibwe (Manitoba). Tommy uses w for glides after o and oo as
well as negative conjuncts and dubitative, but uses the y for a
glide in other conjunct paradigms. For example, he says, “Mii iwe
ezhinikaazowaan (emphasis mine),” for “That’s what my name is.”
But he uses “Mii iwe waa-izhichigeyaan,” for “That’s what I want
to do.” This pattern is one of many that distinguishes Ponemah
Ojibwe from most other dialects in the United States. The
differentiated pattern is not an inconsistency in the dialect or in the
transcription, but rather my best effort to write it how Tommy said
it.

Demonstrative pronouns have significant variation in
Ponemah Ojibwe as well; and words like i‘iw, i‘iwe, and iwe (all
used for inanimate “that” or “that one”) and the animate
counterparts a‘aw and a‘we are use fairly interchangeably. Also
iniw (inanimate for “those”) is often voiced as ini (depleted) or
iniwen (extended form), as are the counterparts for inanimate
“these” (onow, ono). Nasals are usually missing from
demonstrative pronouns in Ponemah as well, Tommy says igiw
rather than ingiw and ogow rather than ongow for the animate
versions of “those” and “these.” There are simply multiple
accepted forms for demonstrative pronouns which indicate a rich
and varied dialect rather than an inconsistency in Tommy’s speech.
The usage of certain words changes depending on their placement
in speech as well. For example, a‘we means “that” (animate), but
when used with *mii* can be understood to mean "this," as in "mii awe bezhig anishinaabe" for "this one Indian." When queried separately, Tommy, Eugene and Anna would say that *awe* means "that" and *wa'aw* or *wa'awe* mean "this," but when translating in context derive both meanings depending on usage, especially with *mii*.

Another fascinating dimension of Tommy’s speech is one that desperately needs to be studied throughout all Ojibwe dialects—initial consonant change. Most teachers of Ojibwe (myself included) have understood and taught that after the tense markers *gii-* and *wii-* (and their changed forms *gaa-* and *waa-*), soft consonants *b, d, g, j,* and *z* always hardened to *p, t, k, ch,* and *s.* However, that is not what Thomas Stillday does when he speaks Ojibwe. He consistently performs initial consonant change when the initial soft sound is part of a consonant cluster such as "gii-kweki-manidoowi." However, he does not make initial consonant change when the first consonant is soft if the second consonant is hard. For example, Tommy says, “gii-gichi-bakade,” because the initial “g” after the “gii-” is soft but the second syllable’s consonant is a hard “ch.” However, where the first and second consonants are both soft, Tommy always makes initial consonant change, as in “gii-pabaa-ayaa.” Again, I wrote it how I heard it and double-checked everything with Eugene Stillday and Anna Gibbs, but this pattern needs to be more fully studied so that it can be incorporated into instruction of Ponemah Ojibwe. It also needs to be examined in other dialects throughout the Ojibwe speaking world. The pattern may vary from one community to another and it is certainly more sophisticated than is currently being taught in most places.

Similarly, Tommy frequently used a rather anomalous irregular initial vowel change for *da-* , which he changed to *de-*, but still kept the change of *daa-* to *ge-* . I still have not been able to figure this one out, as even his first cousin, also raised in Ponemah,
Eugene Stillday, uses ge- in both places as do most other Minnesota Ojibwe speakers. Whether this is an outside dialect influence, an anomalous development in Tommy’s speech pattern, or an effect of his strokes is uncertain. However, it was very consistent, so like all other matters of dialect, I simply wrote it like I heard it. What Tommy’s fantastic language skills demonstrate, among other things, is that a great deal more study should be devoted to Ponemah Ojibwe.

Transcription and Translation Challenges
Linguists may be frustrated with Tommy’s texts. Sometimes it is nearly impossible to tell if he is reduplicating the first syllable of a word or stuttering from his speech impediment. Reduplication is a very common feature in the Ojibwe language, but it has a tremendous impact on meaning. Linguists want the translation to be exact, and without being able to tell the difference, that is impossible in some places. There are other junctures where phrases such as “mii sa noongom o’ow” sounds conflated, like “mii sa noomo.” A linguist wants to write it exactly as it is said and be certain if it’s a unique Ponemah discourse marker or a pet phrase. These types of differentiations are rendered extremely difficult in the texts, especially now that Tommy himself is gone. I did check all of the material in this issue with Eugene Stillday and Anna Gibbs, who often “normalized” the material, eliminating false starts and noting where Tommy used short forms or his speech impediment made certain words sound different than he would have said them before his strokes. In spite of the challenges and limitations of the texts, I elected to let the linguists be frustrated. There is simply far more good than bad in the texts, and the value of Tommy’s words goes way beyond discourse markers, enlightening many realms—literary, historical, cultural, and linguistic.
I found the translation dimension of this work challenging as well. Aside from the rich vocabulary that Tommy employs and the fact that Ponemah dialects have not been documented before, the stories themselves defy translation at times. “Gidaan,” for example hinges on a phoneme. It is funny because the word “gidaan,” meaning “eat it up” sounds like “get down” and the phrase “inde-miijin,” meaning “I am satisfied with what I ate,” sounds like “damn Indian.” Yet if those words are translated, the phoneme disappears and it’s no longer funny.

In another vein altogether, the story of “Nenabozho Agoozid,” is completely hilarious because of a dual meaning in the word “agoozi,” which is usually translated as “he is perched up high,” or something similar, but can also be understood to mean a sexual reference “he is in a mounted position.” The rated R meaning of the term would be known or understood in context for adult speakers, but not for children. The story’s punch line delivers because Nenabozho, who is an adult with a child’s mind is listening to his grandmother visit with her female friends about a man who was stuck in the mounted position and died there of a heart attack. But Nenabozho misinterprets their communication as an insinuation that a real Man is always perched in a high place. His grandmother finally finds Nenabozho in the top of tree, unwilling to come down because he himself wants to prove his manhood by perching in the top of the tree, all based on his child mind’s understanding of the old ladies’ nasty story. The subtle shifts in meaning don’t translate well as there is so much packed into the word “agoozi.”

**Making a Difference**
Every year the American Indian Resource Center at Bemidji State University has a banquet to honor graduating Indian seniors and academic achievement throughout the native student population. They keynote speaker is usually an academician, politician, or
educational leader. In 2001, however, I recommended that we pick someone who had cultural credentials rather than academic ones, and Tommy’s name was the first one out of my mouth. The Beaux Arts Ballroom was packed with graduates and their families, deans, professors, tribal leaders, and university presidents. And Tommy broke every rule about graduation banquet speeches (which are supposed to be short and focused on the students). He spoke for an hour and a half about Ojibwe culture—all in Ojibwe. When he was done, he said only one thing in English: “All you people who study Indians, study that!” Laughing to myself about the glazed eyes of the university officials, but reflecting on the contents of his speech, and his eloquent language, I could help but think: “That’s advice we all should take.”

This work is but a small contribution to the great endeavor of Tommy’s life—a spiritual healing and renewal for all the Ojibwe people. Ponemah has always been a great bastion of strength for the people—keeping the language and culture alive when others succumbed to pressures of a pernicious history and colonial experience. And Tommy was a consummate warrior, leading the charge to fight for our most precious gifts. It now falls on you to muster the courage and the will to renew his effort with the many tools Tommy left for us all—the people, the language, the drum, the pipe, and even the book.
TRADITIONAL TEACHINGS

THOMAS J. STILLDAY

The following article is comprised of Thomas J. Stillday’s notes in English for a speech that he gave on April 18, 2000, on the subject of education, at the Wisconsin Indian Education Association Conference in Milwaukee, Wisconsin. Anton Treuer brought him to the conference, but his wife, Mary Lou Stillday, typed his notes through dictation prior to the conference.

TRADITIONAL TEACHINGS: THE WAY TO STRENGTHEN THE CULTURAL FOUNDATION OF OUR INDIAN YOUTH

This address is presented in its entirety in the Ojibwe language in order to emphasize the importance of language to American Indian people living on Turtle Island, and in order to help in the preservation of native languages.

TRADITIONAL TEACHINGS

The creator and his spirit helpers gave the Indian people our traditions through dreams and visions. These were teachings given to us to strengthen us and our children. Dreams and visions are the vehicles through which Indian people are taught and can learn.

THE FAMILY

The mother is the most important teacher of the child because she teaches everything to her children from birth and continues to do so for many years. It is only later that the father also joins in this
learning process. Traditional teachings are an integral part of the child’s education. The youth are taught respect, pride, honesty, self esteem, courage, love, humility, and how to lead proper lives in accordance with traditional values. When our children reach adulthood, the parents remain teachers. Their responsibilities do not end, but rather continue on, even after they become grandparents. At this point in time, our children become the teachers of their own children, passing on the traditional teachings given to Indian people by the creator. Education is a recurring cycle, being passed from one generation to the next.

POWER OF WOMEN AND MEN

It is in the nature of women to have power, but for men power must be earned. Both men and women play crucial roles in the process of education.

INDIAN IDENTITY

All Indian people should have Indian names. The creator and other spirits address Indian people by their Indian names. Language provides us with the power of communication. Language is both spiritual and sacred in nature. It is through language that we are all teachers.

INDIAN SOCIETY TODAY

We need to adopt all educational formats in order to survive as a people. As we learn we must still use the creator’s gifts to us—our traditional teachings. We must continue to dream and have visions.
THE LAST WORD

We continue to learn throughout life. We stop learning in this life only after we leave Turtle Island and walk on.
GIDAAN


EAT IT UP*

[1] Long ago it must be white men used Indians, taking them along (as guides). And that's how they did things when they went fishing, as Indians were used to take them around over there where the lake is. Well, those Indians know where they're going. It was fall and they must have been duck hunting. You see, this one certain Indian was fetched this way (to guide).

[2] "Please tell us where over there we'll slay some ducks today," he must have been told. That's that Indian.

[3] "All right," he must have said. "We're going to go over there towards Ponemah today. The ducks are really flying one after the other all the time over there where you all will be knocking them down," he must have told them. "Haa it must be right now."

[4] They arrived over there where they were going to blast away. "Haa over there. We're going over there by the edge of the trees. Right now, right where the tree line is. Over there by the border of the tree line."

[5] And then the white guys wanted to go that way as they wanted to be place for good shooting. So they took that canoe along with them after they loaded it, as they loaded it up now with

* This story uses a classic play on translation words. If you don't speak Ojibwe and want to get the punch line, you need to know that "gidaan" means "eat it up" and "inde-miijin" means "I am satisfied with (having ate) it."

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their guns and their stuff and now this lunch that they wanted to eat. That’s it. So the must have embarked.

[6] Then that Indian must have been told, “Haa you there, be ready.”

[7] They had all fish ducks over there where they wanted to go shoot them down. Well, the ducks must have been flying by and hanging around by there. Well anyways, those white guys were getting pissed off. They still just kept on shooting them down.

[8] Haa now that Indian must have been told, “Get down! Get down! Get down,” he must have been told.

[9] Well those white guys must have been making noise shooting. Well, “Gidaan,” he must have (thought) he was told. He was looking for that over there until he must have come across what the white guys wanted to eat. Haa so that Indian started eating now. He was told to, so he must have consumed it entirely now.

[10] Haa as they were sitting there now those ducks weren’t coming in. Haa and so those white guys wanted to eat there.

[11] “Please bring this food we brought along here,” he was told by those white guys. Well he must have put his arm in something. It wasn’t there any more. When it was seen by those white guys, he must have been just looked at. But for no good, as whatever those white guys had wanted to eat must have been completely empty.

[12] “Hey,” he was told, “God dammit you Indian,” he was told. “You God damn Indian,” that Indian must have been told by those white guys.

GOOKOOKO’OO OTAWAGAANG


IN THE EAR OF THE OWL

[1] This is what must have happened long ago, as children are kept (in) here for a reason so that they don’t play when it starts to get dark. Their mothers and fathers chased everyone inside so that they wouldn’t do this. Then they were told, “If you play out there in the night, he will have you. He’ll steal you away. That owl will take you.” That’s what they were told. They tried to scare them.

[2] But no, that one boy didn’t listen. So he hid, playing in the night. Well, in the meantime they thought their boy had gone to bed. But the boy must have been out there playing when he was taken by that owl. He was brought there into its ear.

[3] In the morning all the Indians must have gotten up. Now they were missing their boy. He wasn’t there. Now they were worried about him, wherever their son had gone. Now they started asking others if they had seen their son. Nope. Then they saw that owl over there sitting in that tree. But they didn’t think anything of that owl. Well, truly the Indians kept it in their minds how their son was lost. He meant so much to them.

[4] And they hired someone. An old man spoke, having a big ceremony now. They must have gone over and hired that old man to have a ceremony. Then that old man had a shake tent ceremony and told his spirits to look for their boy wherever he had gone. Now that one spirit must have went and found him. And it was there that retrieved him from the owl’s ear where their son had been held captive. The spirit retrieved him from that place he was held there to where the ceremony was taking place.

[5] So now they are told to be very fearful of owls. Well, children are always told now, “Don’t play late at night. The owl will get a hold of you. You’ll be put in his ear. That’s how the children were frightened. That’s what happened long ago.
OPICHI


THE ROBIN

[1] I'm going to tell about the Indian. I am going to tell a story about that one man who went fasting in the fall. Now he gave up food and water over there. And he sought a vision so that he could see things in the right (spiritual) way. And he had a vision quest.

[2] Now it must have been the fourth day. Now he must have been truly parched and craving food. In any event, he was held in place by the spirits, no longer able to get up for the duration of his fast. It was there on the fourth day, as he was still fasting on the fourth day that he hungered, craving food in this condition.

[3] And then the next morning, when his wife and children looked for him, that's when they were unable to spot him, and they were addressed by a robin. There was a robin there now. He had come to this condition, that is the man of whom I speak, and he now told them that he would be leaving them. He went that way, in a southerly direction. "Until I return in the spring to see you all again," he must have told them. Well, in all actuality, he had spiritually transformed, that man, who was now a robin.

[4] And that's how things were with spiritual vision. And now upon arrival he would chirp around over there until he was seen by

those whom he had left behind, his wife and children. "Haa, and now I’m telling them that something is going to happen," he must have told them.

[5] And there it is now. What is it? Gosh, I’m forgetting the name of that robin. That must have been a robin, the one now called the whippoorwill. He’s the one who tells about things that will happen, how the Indians will have misfortune, he is the one who tells of it. And now that’s how he knew about it, that man, that robin, the one now called the whippoorwill.
Bajaaganish Miinawaa Makizinish
-Version 1-


Zhigwa miinawaa owedi, mii miinawaa azhezhegwanid apane imaa bi-biinjiwebishkawid bijiinag iweedi gegaa iko ji-wayekwaanaamowaan bijiinag iweedi ayaagadeseyaan, mii ezhi-booni’id,” mii iwidi ekidod a’aw, mii a’aw Bajaaganish.
THE PRICK AND THE SHOE (VERSION 1)

[1] It's so sad. One time the Prick and the Shoe made an acquaintance of one another, feeling very melancholy. Well, this is how they met one another, that Prick and the Shoe.

[2] It must have been that the Prick was crawling by, crying. And the old Shoe was crying out loud to himself. "Hello my friend," he must have told him, that old Shoe to the Prick. "Why are you crying," he asked the Prick.

[3] "Hello. I am truly mistreated by the Indian. That's why I am crying," the Prick must have said.
[4] "What does that Indian do to you?"
[5] "Look at this. I'm going to tell you about how that Indian abuses me."
[6] "How?"
[7] "If... wherever it's incredibly small, that's when he then wants to stick me in. And that's where he keeps bumping me on the head. This is what that Indian does to me. And now over there once it gets big, he sticks me in, as that's where he drowns me. That Indian just forces me back and forth there, such is the extent of his abuse of me," that Prick said. "And now as I'm forced back and forth all the time, he pushes me inside until I am almost completely out of breath, until I spew all over, and then he just leaves me alone," that's what he said, that Prick.


Haa, mii iw.
[8] "Well now, I'm going to tell you now why I am crying out loud to myself," that old Shoe said. You see my (shoe's) body, such is the extent of my abuse by the Indian. I am truly abused now. He makes all sorts of holes in me like this," he said, that old Shoe. "And now in this way there are little rocks that he just stomps into me, hence I am sore, as I am stepped on and now it is worn out to the point of breaking wherever it goes. It is certain that I am stepped on in being mistreated by that Indian. He soils me," he said. "And when he acts like this, he makes me sticky. That's how he is," that old Shoe must have said.

[9] "Haa. I am chaffed raw. Not so much you, as we have become acquainted now, I am far more abused by the Indian. And how it smells like fish are there, lying there spoiled and nasty, and that's where he sticks me in. That's just the start. I am abandoned after being made to projectile vomit. That's what the Indian does to me. He abuses me worse," that Prick must have said.

[10] All right, that's it.
Bajaaganish Miinawaa Makizininish
(Version 2)


THE PRICK AND THE SHOE
(VERSION 2)

[1] The Prick and the Shoe. The Prick was in the midst of walking, deep in reflection about the nature of his disrespectful treatment. He was pondering there. Well, such was the extent of his sorrow that he was crying. As he walked along there, someone else came up. He made his acquaintance, that is that old Shoe, so while he was there they met one another.

[2] Then the old Shoe thusly asked that Prick, “Why are you crying?”

[3] Then, “Oh, as I think about the extent of his mistreatment, I truly feel sad about it now. And I’m going to tell you about what he does. That’s why I’m sad. How should it smell now when he pushes me inside? That’s what he does there now. How exactly should it smell? Maybe and maybe not. He leaves his own sign as he pours his seed out of me. And in this way it becomes so small. Then he tries to shove me back and forth to the point where it really hurts. That’s the way it is when he pushes me in there. I do like lying in there. I really, really like it, (but) when he shoves me in there and there is, so it’s said, there’s the way it smells when he shoves me in there. Now, that is until I spew my contents. Then he abandons me. Now then he completely discards me there. Now it lies there all swollen. This is why I’m so sad,” the Prick said.

“Well, I don’t want to be treated with such blatant disrespect,” he said to that Prick. “I am far more horribly mistreated in this way,” he said. “With everything he does now, he makes his tracks on me, until he peels off his clothes. That how he is as he throws me away, pushed in a hole somewhere. That’s why he throws me away like that.” He was now completely abused. That is this old Shoe.

“It’s very true. You know, we could be partners of his mistreatment, that one called the Abuser,” they said. That is this Prick and that old Shoe. The old Shoe straightened that out. That’s the Prick and the old Shoe. That’s it.
WAABIKWED


THE ONE WITH WHITE HAIR

[1] They met a little old lady, “wow,” they must have told her. “You have white hair now,” they told that little old lady. “Well how the hell can that be, you are the same age as us! How come you have white hair?”

[2] “I am always sad,” she says, “as I always think about things that make me sad. But in feeling sad about things, I don’t have any on my womanhood. (Down) there, I don’t have any white hair yet. (Down) there is where I am happy.”
OBAAISHING

ANTON TREUER:

THOMAS J. STILLDAY:
[2] Iwe, aya’aa. See look back, go back to this thing... we didn’t have no cars. Ayi’i’ing, gii-abinoojiwiyaan, gaawii gii-ayaasiinoon ayi’iin odaabaanan. Miinawaa aaniin gaa-izhichigeyaang ow isa gii-pabaamaadiziyaang dibishkoo go ingii-ayaamin ingii-pimosemin. Mii dash gii-ayaawaawaad iniw mishtadamoon, mii gaa-testkwaanaawaad.

PONEMAH

ANTON TREUER:
[1] If you’re able to talk about this in Ojibwe that will be better.

THOMAS J. STILLDAY:
[2] That. See look back, go back to this thing... we didn’t have no cars. When I was a kid there weren’t any cars. And whatever we did when we traveled, it’s like we were, we walked. Then they had those horses, that what they rode.

[3] Long ago when the kids played they cut wood together. That’s it. Kids, the boys did this. And they pow-wowed, dancing with one another. That’s what kids did long ago. It was different for girls as they helped their mothers. Well, there’s a reason that they went with their mothers, they were taught medicine, the making of medicine. Long ago they made medicine, thus knowing the uses uses of those medicines. And these kids there spent time at it. They were not simply told about those medicines they used long ago. So these Indians who helped their fellow Indians now, when they were scared about [sickness] they asked those spirits about how those medicines were used. It’s like they are of no use now, with the way we do things now. So we are simply told about the ancient use of medicines. So now when these Indians want to use them today, it’s like they’re just told about medicines to know about their use.
[4] So now it's like the way they made red willow tobacco, who tells them? No. Who tells about what Indian medicines are called? Whoever [just] talks about it, when they say that, it's like they are going to be stingy with how it's used there. So they ask where where did you all get it, so it's said. So now there's a growing desire on the part of these Indians to know the uses of these medicines. We know where they are; and we tell them. So that's what's happening.

[5] And those kind of songs that they use now, it's only those who are women that sound their drums now. We have been told about the use of those songs, it was said that they were used long long ago. And now it's like they are returning to usage, right now.

[6] And for those who take care of their drums. I don't know, we want to ask them why you all have those drums. Certainly they gave them songs to use but when we ask them they have forgotten about them. So whoever was given those drums, they should have been given the songs. But it's not happening. We have been told everything to no avail. And now the Indian people as they're called, they don't worry about it. That's what they're going to do.
Aaniin ezhichiged? Eshkwaагga-gaagiigidowaan mii na ayi’ii ezhi-gibijiseg?

ANTON TREUER:
[8] He’s asking if whenever you end it, if you mark the track.

THOMAS J. STILLDAY:


[12] Ogii-ayaawaagwen wayaabishkiwenyan iwedi wendaabang inakeyi’ii gii-pi-onjibaawaad igiw waабishkiwewaad, ge-sh iwedi aanind ige anishinaabeg ogii-nakweshkawaawaan gii-
What's it doing? Did it shut off while I was talking?

ANTON TREUER:

He's asking if whenever you end it, if you mark the track.

When you were new in the service, what did you do when you went overseas? Did you do anything here first before you left for overseas?

THOMAS J. STILLDAY:

Long ago the Indians sounded drums when they did this. They went over and offered tobacco to whoever kept these drums, these Indian drums. So he was given tobacco [smoke]. So there was a dance given for the warrior before his departure. Customarily the Indians had a give-away. They gave away tobacco and whatever kinds of things [they had]. They did so long ago. And so there was a pow-wow. These Indians sounds the drums, their drums. They had a give-away there. So they made give-away offerings on behalf of the warriors who were departing over there who were going to war. They did so. So then they did this when it was fall.

So... And so these warriors returned. Those who didn't come back, their parents didn't do this in order to give a dance for them. And so it was with the give-away when they didn't do it. They didn't come back. So it was long ago when the Indians fought with one another, the reason for their clashing wherever they were, where they lived, well they had a reason for their fighting one another.

There were white people over there in the east where those white people came from, and some Indians met them and helped them, which is the reason that the [white] elders lived. So the ones
wiidookawaawaad ayi’ii gichi-aya’aan ge o’ow isa ji-onji-
bimaadizinid. Miish iwedi gii-ayaawaawaad owe noongom iwedi
gii-ashmaawaawaad ige gii-gikinoo’amawaawaad ige owe weweni ji-
gitigenid. Mii iw gaa-izhichigewaad anishinaabeg. Miinawaa gii-
kagwaadagitood a’aw isa chimookomaan. Mii iwedi gii-ayaad, gii
ashamaawaawaad ige weweni noongom iwedi gii-
gikinoo’amawaawaad ji-gitigenid, akina gegoo gii-
gikinoo’amawaawaad, keyaa ge mashkikiwan ogi-
gikinoo’amawaawaan ge-aabajitoonid. Mii iw gaa-pi-ni-
izhichigewaad.

isa chimookomaanish noongom iwedi bimiwidood ayi’ii aaniin
gedani-izhi-ayaad aw anishinaabe ge-onji-wiisinid miinawaa
noongom o’ow ayaad. Mii noongom o’ow isa wii-pimaadizid.
Aaniish naa dibishkoo go gii-dakonaa aw anishinaabe akawe
noongom iniw ishkoniganan ezhinikaadegin. Mii imaa noongom
gaa-inind da-izhi-ayaad. Miish imaa gaa-izhi-gagwaadagitood
imaa noongom iwedi. Aaniin gwayak de-izhi-bimiyaawasod? Mii
iwedi, mii sa noongom o’ow ezhiwebizing. Mewinzha gaa-
pimizhiwed aanind igo waa-izhaad anishinaabe, mii iw gaa-izhi-
maajaad... aandi gii-pabaa-biiibiyaawsod. Mii ge noongom iwedi
gaa-pi-izhichigewaad.

imaa noongom o’ow izhiwebiziyang ishkonigan ezhinikaadeg.
Miish miinawaa ezhichigewaad noongom o’ow chimookomaanag.
Miish noongom o’ow ayaawaad wii-piiginamowaad ayi’iin
ishkoniganan ezhinikaadeg. Mii dibishkoo go chimookomaanag
ezhi-ayaawaad, mii iwedi, mii noongom iwedi ezhi-
wiiwegimaawaawaad ji-izhichigend noongom iniw anishinaaben.
Mii noongom iwedi, mii noongom iwedi bemi-izhiwebak.

[15]  Haa dash, imaa noongom o’ow akina gegoo izhiwebad
mazinaatesijigan ayaamowaad. Mii noongom o’ow abinoojiinyag
ge-izhaawaad ganawaabandamowaad aya’aa ge-izhiwebadinig. Ge
there fed them and taught them the proper way to farm. That’s what the Indians did. And that white man suffered. So over there where the people were, they fed them and taught them in a good way how to farm, teaching them everything, and they taught them about the use of medicines. That’s what they came to do.

[13] And now what happening, it’s the darn white man bringing his way of being to the Indian, and his way of eating now, and being. So that’s how the people will live. Well, it’s like how the Indian was imprisoned on the so-called reservations. So that’s where he was told how to be. And so the people suffered. How exactly should one bear [and raise] children? So now this is happening. Long ago the Indian people took [children] along whoever they went, whenever they left, carrying their babies around. And so that’s what they did.

[14] But now it’s like the people are imprisoned, so that’s how the so-called reservation is for us now. And so it with the white people’s way of doing things. And so now where they are, they want to break up the so-called reservations. That’s the just the way the Americans are, so now they have enveloped the Indians and everything they do. This is what has now come to be.

[15] And now they have everything that happens on the television set. The youth go there, watching what’s happening. And now they observe how things appear to them here on earth, so
noongom iwedì akiing oganawaabandaanaawaa omaa ezhinamowaad, miish iwedì, mìi noongom iwedì ezhi-ayaawaad... ezhi-ayaawaawaad iniw wiijanishinaabemiwaan. Mìi iwedì, mìi noongom iwedì gaa-izhinamowaad ayi’ii. Mìi iwedì bimi-izhichigewaad.


ANTON TREUER:
[17] Aaniish ezhi-nisidotaman keyaa chimookomaanag enendamowaad ezhi-dibendamowaad i’iw “Washkish” oodena gaa-izhi-makandwewaad, mamoowaad i’iw anishinaabe-aki?

THOMAS J. STILLDAY:

now they are that way... they are that way with their fellow Indians. So now things appear to be that way to them. So this is what they do.

[16] Now they are actually killing one another and trying to be awful to one another. So now they fight with one another. So that’s what will happen now as we don’t do things in a proper way now. The child as he’s called is given everything he can use. He longer has to work for things now to be this way. That’s how it is now.

ANTON TREUER:

[17] How do you understand the way that the white people think they own the village of Washkish, how they coerced it and took the Indian land?

THOMAS J. STILLDAY:

[18] We talk about it. That’s, that’s... The [white man] took the area around Washkish by the boundary line of the lake. The Indians were deceived in their agreement, and so that’s how they were.

[19] So many miles around the lake they broke off, that’s Upper Red Lake. That’s where they did it. And the Indians were deceived long ago. They broke the reservation now, because the white people wanted to use the lake to enter it, to occupy it, to fish with one another there. That’s what they want to do, the Indians who have been deceived want to have first access. That’s what they want to do.


ANTON TREUER:
Aaniin wenji-wiindeg owe zaaga’egan Miskwaagamiiwi-zaaga’egan?
[20] But the white people say that they own all the lakes, that’s this Governor of the State of Minnesota. But the Indian people didn’t sell it. And now with the water as it’s called, it’s the water of our grandmother as it’s called, and the moon, the water is owned by the moon as it’s called. She could run out of patience if the so-called white man makes light of it. We should tell him that our grandmother could run out of patience for the white man to be shown. They don’t own it. And the Indian doesn’t own it. It’s the moon that owns it. When it happened [before] it happened when we didn’t know.

[21] That’s what they did over there out west where the Indians are and in the south and west. That’s what the Indians did over there. Now they were told that our grandmother would take the water, her water now, since her water was the source of conflict. That’s what those Indians did. And sure enough it happened one year, it happened that our grandmother took her water, like it just went away, it left so to say. So that’s what could happen over here at Red Lake. So now so so-called white man wants to change his ways. Maybe they will stop harassing people the way they want to do.

ANTON TREUER:

[22] Why is this lake called Red Lake?
THOMAS J. STILLDAY:

ANTON TREUER:

THOMAS J. STILLDAY:
[25]  Iwidi ge Red Lake Falls, Thieft River, miish iwidi gonaagaa-izhi-nishkawinding inakeyi’ii awe bwaan North Dakota, South Dakota gaa-izhi-maajaawaad igiw anishinaabeg inakeyi’ii ezhinikaadeeg iwidi Mikinaako-wajiwing. Aaniin dash ge iwidi ezhinikaadeeg Pembina? It’s an Indian name?

ANTON TREUER:
THOMAS J. STILLDAY:
[23] People have been here, for a long time they have been here. There were these Dakotas. You see them. The Ojibwe came from the east, the Ojibwe are from there. So there they had a conflict over territory, the territory of the Dakota. So it was at Battle River as it’s called. That’s where they battled. There were a great many people there. The Dakotas were slaughtered. And then, their blood was there. So it flowed out over there along the shore now when they looked at it the whole lake was red. And so... for the first time they said it was a red lake, so they named it so.

ANTON TREUER:
[24] Have you heard about what happened long ago when the Indians, the Ojibwe Indians, fought the Dakota, more warfare that they talked about over there at Thief River Falls or elsewhere where they had battles with one another?

THOMAS J. STILLDAY:
[25] And over there at Red Lake Falls, Thief River, and then there was a traditional battle with the Dakota over there towards North Dakota, and South Dakota when the Indians over there left for Turtle Mountain as it’s called. And what is Pembina called? It’s an Indian name?

ANTON TREUER:
[26] It’s possible.
THOMAS J. STILLDAY:
[27] Yeah. I wonder why it’s so... Pembina? That’s an Indian name. Mii iwidi eyaawaad anishinaabeg. Ge Roseau River, that’s part of that.

ANTON TREUER:
[28] Miskwaagamiiwi-zaaga’eganiing anishinaabeg gaa-izhi-aanjigoziwaad imaa?

THOMAS J. STILLDAY:
[29] Yeah. Iwidi Swan Lake, Manitoba. Mii iwidi Roseau River, Manitoba. That’s part of the Ojibwes. Miinawaa iwidi Long Plains and Little Shell, then Rockville, Rocky Boy and dash there’s some aaniin ezhinikaadeg iwidi Saskatchewan that, jeez, by the border there, mii ge, mii go ge part of the Red Lakers. A lot of Ojibwes, all the way.

ANTON TREUER:

THOMAS J. STILLDAY:

ANTON TREUER:
[32] Gigii-wii-wiijwaag ina?

THOMAS J. STILLDAY:
THOMAS J. STILLDAY:
[27] Yeah. I wonder why it’s so… Pembina? That’s an Indian name. There are Indians over there. And Roseau River, that’s part of that.

ANTON TREUER:
[28] Red Lakers relocated there?

THOMAS J. STILLDAY:
[29] Yeah. Over there to Swan Lake, Manitoba. Over there to Roseau River, Manitoba. That’s part of the Ojibwes. And over there to Long Plains and Little Shell, then Rockville, Rocky Boy and there’s some what’s it called in Saskatchewan that, jeez, by the border there, there too, also part of the Red Lakers. A lot of Ojibwes, all the way.

ANTON TREUER:
[30] Why did you become a soldier and want to go overseas?

THOMAS J. STILLDAY:
[31] I was drafted over there. A lot of those Indians were drafted over there.

ANTON TREUER:
[32] Did you want to go with them?

THOMAS J. STILLDAY:
[33] No. We were drafted into different [branches of the service].
ANTON TREUER:
[34] Gii-pi-dagoshin Mary Lou, inindendam.

DAVID TREUER:

ANTON TREUER:

THOMAS J. STILLDAY:
ANTON TREUER:
[34] Mary Lou is here, I think.

DAVID TREUER:

ANTON TREUER:
[36] Sometimes I think about what the Indians do. A lot of Indians have been soldiers. Why are there so many Indian veterans? Why do they want to do it? Do they just want to try to get off the Rez? Do they want to be warriors? What do they think? Why are there so many Indian veterans?

THOMAS J. STILLDAY:
[37] A long time ago some... Why did they leave over there? Still do. There was no work here. They are young men. They aren’t made to work. And so they [are] waiters. So the Indians who are here just serve food to others when they run short of help. Young men weren’t made to work anywhere. There simply wasn’t work. So they just cruised around over there. Now they hunted and they fished. That’s what they did. And then a great many young men left Red Lake. They were [out and about] now. They enlisted over there, wanting to be soldiers. So that’s why they left. And why did that happen again? They were drafted. They were taken to be soldiers.
ANTON TREUER:
[38] Gii-izhiwinooyan imaa agaamiing aaniish gaa-izhichigeyan imaa? Gigii-pimiwidoon baashkizigan eta gemaa...

THOMAS J. STILLDAY:

ANTON TREUER:
[40] Gigii-minwendaan ina?

THOMAS J. STILLDAY:
[41] Gaawiin.

ANTON TREUER:

THOMAS J. STILLDAY:

ANTON TREUER:
[44] Geget ina?

DAVID TREUER:

THOMAS J. STILLDAY:
ANTON TREUER:
[38] When you were sent overseas what did you do there? Did you just carry a gun, or...

THOMAS J. STILLDAY:
[39] No. I had one. I drove a cat, "caterpillar." I was in the Combat Engineers... We made the roads.

ANTON TREUER:
[40] Did you like it?

THOMAS J. STILLDAY:
[41] No.

ANTON TREUER:

THOMAS J. STILLDAY:
[43] Not in the least little bit. I was always scared.

ANTON TREUER:
[44] Really?

DAVID TREUER:

THOMAS J. STILLDAY:
[46] Oh yeah. Still brutal. The whole of Mother Earth froze solid. And when the ocean waves started again, it was still frozen... What is Asia called? There was a tsunami over there. And over there towards China, Japan, and China, Korea. There
Miinawaa iwidi, iwidi inakeyi’ii China, Japan, and China, Korea. There that ayi’ii, mii iniwen noongom ow isa gii-bakiteyaashkaamagak. Imaa dash imaa ayi’iing all the way to Hawaii. Gii-izhi-bakiteyaashkaa. They had a tsunami. It went that way and that way.

ANTON TREUER:
[47] Gigii-ayaaban ina iwidi apii gaa-izhiwebak?

THOMAS J. STILLDAY:

ANTON TREUER:
[49] Noomaya na?

THOMAS J. STILLDAY:
[50] Yeah. Maybe about two weeks ago.

ANTON TREUER:

THOMAS J. STILLDAY:
Yellowstone.
that's where that tsunami happened now. There and all the way to Hawaii. There was a tsunami. They had a tsunami. It went that way and that way.

ANTON TREUER:
[47] Were you there when that happened?

THOMAS J. STILLDAY:

ANTON TREUER:
[49] Recently?

THOMAS J. STILLDAY:
[50] Yeah. Maybe about two weeks ago.

ANTON TREUER:
[51] I heard about it. What do think about climate change? It's no longer as cold in the winter. Some of the animals and fish are acting differently. What do you think will happen in the future?

THOMAS J. STILLDAY:
[52] Well... it seems like there's something to this... The Great Spirit straightened people out. It seems that he whipped people into shape... So... Our Mother Earth will get mad. She is mad. She's angry. And again she will make an earthquake out west. It will be that way again out there. It's going to blow again. Our Mother Earth will blow up her fire over there towards... Yellowstone.
ANTON TREUER:
[53] Ishkode-wajiw imaa.

THOMAS J. STILLDAY:

ANTON TREUER:

THOMAS J. STILLDAY:
[56] Mii iwidi dibishkoo go out east.

ANTON TREUER:
[57] Da-ishkwaakiwan ina?

THOMAS J. STILLDAY:
[58] Gaawiiin ingod da-ishkwaasiinoon. Giinawind ayi’ii wife was out, another...

ANTON TREUER:

THOMAS J. STILLDAY:

[END CD NUMBER 1 — BEGIN CD NUMBER 2]
ANTON TREUER:
[53] There’s a volcano there.

THOMAS J. STILLDAY:
[54] It’s going to blow. That one will erupt. And where over there towards the east? There’s one that’s still going to do that. Over there they’re going to have an earthquake. The ocean over there, there will be a tsunami again.

ANTON TREUER:
[55] There will be a tsunami.

THOMAS J. STILLDAY:
[56] Like over there out east.

ANTON TREUER:
[57] Will there be an apocalypse?

THOMAS J. STILLDAY:
[58] The earth will not come to an end. You all there, wife was out, another…

ANTON TREUER:
[59] Only people will come to an end, not the earth.

THOMAS J. STILLDAY:
[60] They are destroying it. Our own government is blaming us, government scientists.

[END CD NUMBER 1 — BEGIN CD NUMBER 2]
ANTON TREUER:
[61] Aaniish gaa-waabandaman iw apii gii-tazhiikamowaad?

THOMAS J. STILLDAY:
[62] Awegonen dinowa?

ANTON TREUER:

THOMAS J. STILLDAY:
[64] Mii owe besho, miish igo ayi’ii gii-ayaawaad. Gii-nishki’aa a’aw akiwenzii ayi’iing. Namanj igo gaa-izhiwebadogwen. Gii-pi-mawadishiwe awe bezhig aya’aa ogimaa. Mii imaa noongom owedi aya’aa Beltrami County Commissioner, mii awe Kohl gii-izhinikaazod. He’s got a resort in Turtle River so he visits Red Lake because you know all that time gii-ayaawag they were even up to today they bitch about the welfare and so mii awedi, they talk about the welfare at that time the Commissioners. So this one Commissioner came to Red Lake gii-pi-waabamaad iniw, mii iniw iwedi gaa-miinind iniw zhooniyaan. They come across that Ritchie family, you know and the condition of the living it was kind of substandard, kids running around and all that, no clothes on, no shoes, dirty. Mii go awe aya’aa chimookomaan… so he had a series of his findings broadcast that over the air, radio. People listened to his broadcast. He worked in the broadcast ayi’ii, being a commissioner, county commissioner. He was a broadcaster too.

DAVID TREUER:
[65] Imaa KBUN ezhinikaaadeg.
ANTON TREUER:
[61] What did you see when they were going at it?

THOMAS J. STILLDAY:
[62] What kind?

ANTON TREUER:
[63] When they boycotted things in Bemidji there. They didn’t buy anything there and they boycotted those stores.

THOMAS J. STILLDAY:
[64] It was nearby here, that’s where they were. That old man got ticked off. I don’t know exactly what had happened. One of the officials came to visit. So it was a Beltrami County Commissioner there, the one named Kohl. He’s got a resort in Turtle River so he visits Red Lake because you know all that time they were there they were even up to today they bitch about the welfare and so that guy there, they talk about the welfare at that time the Commissioners. So this one Commissioner came to Red Lake to look at the people receiving welfare monies. They come across that Ritchie family, you know and the condition of the living it was kind of substandard, kids running around and all that, no clothes on, no shoes, dirty. So that white guy… so he had a series of his findings broadcast that over the air, radio. People listened to his broadcast. He worked in the broadcast, being a commissioner, county commissioner. He was a broadcaster too.

DAVID TREUER:
[65] There at KBUN as it’s called.
THOMAS J. STILLDAY:

[66] So he was broadcasting all that. Gaa-izhi-noondang that old man, holy he got mad. He went over to Leech Lake to talk to the, to talk to aya’aa the Chairman there. Then he went to ayi’iing White Earth. They met together to settle that boycott Bemidji. They took all their monies in the banks. Aaniin gaa-izhichigewaad? Took all their monies and everything. Then people went to Thief River. White Earth went to Thief River. Red Lake went to Thief River. Cass Lake went to Walker. Gaawin gii-izhaasiiwag Bemidji. Miish iw ge Chamber of Commerce tried to apologize. Until that guy apologized they hurted Bemidji anyway, emergency boycott. That’s what he did.

ANTON TREUER:

[67] Gimikwendaan ina those riots in the 70s when they burned Red Lake? Aaniindi gaa-ayaayan iw api? Omaa na? Aaniish gaa-izhiwebak?

THOMAS J. STILLDAY:

THOMAS J. STILLDAY:
[66] So he was broadcasting all that. When he heard that that old man, holy he got mad. He went over to Leech Lake to talk to the, to talk to the Chairman there. Then he went to White Earth. They met together to settle that boycott Bemidji. They took all their monies in the banks. What did they do? Took all their monies and everything. Then people went to Thief River. White Earth went to Thief River. Red Lake went to Thief River. Cass Lake went to Walker. They didn’t go to Bemidji. And then the Chamber of Commerce tried to apologize. Until that guy apologized they hurted Bemidji anyway, emergency boycott. That’s what he did.

ANTON TREUER:
[67] Do you remember those riots in the 70s when they burned Red Lake? Where were you at that time? Here? What happened?

THOMAS J. STILLDAY:
[68] They started with our chief, the Tribal Chair, and the Tribal Council Members. We were talking. He was talking over there… The elected officials were talking too. And they were there in this way. That woman who had declared victors the election when I was there was among those who had been voted in in the election there. Now they were always fighting that old man, the Tribal Chair over what he had done with “Airpo.” And then it got to be that way for that lady who declared the victors. That woman was the chief election official. So now she started to blow the whistle on the elected official. Well, he was a profiteer. That woman was a profiteer. She no longer wrote down why these speakers were receiving payments.


ANTON TREUER:

THOMAS J. STILLDAY:
Mii iwidi bi-izhaasig. By Battle River.

DAVID TREUER:
By the beach.
So then there... So they had a meeting there. So now they impeached him. So then that one woman’s husband was being kept over there where the jail was at. So they burned it down, that woman’s husband and some young men had wanted to burn it down. They burned up a lot of stuff... They went shooting around that old man, shooting up his house. Well, some of the Indians ran away. And some [went] to Battle River. So over there... was an ambush. We set an ambush.


ANTON TREUER:
Those Ponemah Indians prohibited from coming here to Ponemah. I heard that. They blocked the road near your house there.

THOMAS J. STILLDAY:
No one could come there. By Battle River.

DAVID TREUER:
By the beach.
THOMAS J. STILLDAY:
[74] Dibishkoo... we had ayi’ii made fox holes. Everybody that was in the ayi’ii military had a gun. Mii sa go iw. They didn’t let nobody come in here. They were from Red Lake. Relatives here just turned them around. They turned them away. Aaniish ezhichigewaad?

*   *   *

THOMAS J. STILLDAY:
[75] Ayi’ii gidibaajimowiniwaa ji-dibaajimowamban.

RICHARD KELLY:
[76] Awegodogwen?

THOMAS J. STILLDAY:
[77] Gegoo sa go.

RICHARD KELLY:
[78] Onzaam indaga.

THOMAS J. STILLDAY:

RICHARD KELLY:
[80] Onimaaganing iw.

*   *   *

ANTON TREUER:
[81] Noondegidaazo.
THOMAS J. STILLDAY:
[74] It’s just like... we had made fox holes. Everybody that was in the military had a gun. That’s it. They didn’t let nobody come in here. They were from Red Lake. Relatives here just turned them around. They turned them away. What did they do?

* * *

THOMAS J. STILLDAY:
[75] You should tell your stories.

RICHARD KELLY:
[76] Which?

THOMAS J. STILLDAY:
[77] Some.

RICHARD KELLY:
[78] Come on, it’s too much.

THOMAS J. STILLDAY:
[79] Over there that way, what’s it called? Talk about what happened at Shaabashkaang.

RICHARD KELLY:
[80] That’s Onimaaganing.

* * *

ANTON TREUER:
[81] He quit in frustration.
THOMAS J. STILLDAY:
[82] Mii aaniin godinaa? Noondegidaazo... you could say a lot of things, you know. Gaawii geyaabi ge niwii-izhichigesii. Not going to do that again. Noondegidaazo. Aya'aa I got some ayi’ii aaniin ezhinikaadeg iw. Zhaaganaashiiwininiwag aya’aag odoozhitoonaawaa ayi’ii a tape, cd. Mii eta go aabiding giikiigidowaad. He probably got those... Do you have a lot of stuff in aya’aa your department?

ANTON TREUER:

THOMAS J. STILLDAY:
[84] Aaniin giin gii-ozhichigaadenig iniw ayi’iiin enikidong?

ANTON TREUER:
[85] Iw mazina’igan endazhiikamaan, aaniin ezhi-ikidong?

THOMAS J. STILLDAY:
THOMAS J. STILLDAY:
[82] So how’s it used? Noondegidaazo... you could say a lot of things, you know. I don’t want to do it anymore. Not going to do that again. Noondegidaazo. I got some what’s it called. Some Canadians use a tape, cd. They only talked about it once. He probably got those... Do you have a lot of stuff in your department?

ANTON TREUER:
[83] A variety. The Ojibwe material we have it’s not enough as I am working on and looking for more. I think it will never be done.

THOMAS J. STILLDAY:
[84] What kinds of oral material did you make?

ANTON TREUER:
[85] That book I’m working on, what’s said (in it)?

THOMAS J. STILLDAY:
[86] That’s right. Like oral histories. Is there a lot of it there? Word resources are being developed. Like what has been written about language and speaking when they use the English language. So over there... that’s why [the language] is in such an unfortunate state. So then when it’s written... when word resources are written. That’s what I’m talking about there, dictionaries. So it’s like that with you guys there with how they say, how that speak about things of long ago, how they are coming to be, how we develop ways of calling things: a name, a new item, make a new word. Development. That’s why we’re so we’re kind of stuck. How did they say things long ago? This is new.
ANTON TREUER:

THOMAS J. STILLDAY:
[88] Mii iw imaa eni-ayaagin. Inakeyi’ii ge mewinzha gii-ayaawaad iniw keyi’ii ge aya’aag awesiinyag gaa-niyogaadewaad. Mii iwidi bagwajiing eyaawaad ge miinawaaw ge netawigi’aawaad igo noongom owedi eni-aabaji’aawaad enamonangidwanig. Awenen dinowa. There was a... Dibishkoo go bezhig gii-ikidong aya’aa awe noongom o’ow awesiinh. Miinawaaw dibishkoo, you know you talk about the animals wild animals eyaawaad. Then they have domestic animals. You match them. Keyaa aw gookoosh. Who do you match that pig? We have wild pigs. Then we have domestic pigs. Ge iniw waawaashkeshiwan, waawaashkeshiwig. Gidaa-ayaawaanaanig igiw those domestic same as ayi’ii, same kind of animal match that’s domestic, deer, we have keyi’ii moonz. We got somebody that uses a horse. Keyi’ii ge... Mii iwedi aya’aa got to match somebody wild animals and domestic animals. You match them.

ANTON TREUER:

THOMAS J. STILLDAY:
ANTON TREUER:
[87] We can make new words.

THOMAS J. STILLDAY:
[88] That's what's being developed there. Like ancient four-legged animals that were here. And also the wild animals that are there and now the animals that they domesticated that they use for leading, guiding, and working for us. Whatever kinds. There was a... It's like they say this one kind of animal now. And for example, you know you talk about the animals, the wild animals that are there. Then they have domestic animals. You match them. Like the pig. Who do you match that pig? We have wild pigs. Then we have domestic pigs. And those deer, the deer. We can have those domestic same as, same kind of animal match that's domestic, deer, we have like moose. We got somebody that uses a horse. And so... So there you got to match somebody wild animals and domestic animals. You match them.

ANTON TREUER:
[89] Do you remember when there were wild horses here at Ponemah? Were they still wild when you were little? Some?

THOMAS J. STILLDAY:
[90] They were numerous. And those horses were there. They were there. The Indians used those horses. So that... They used them first of all when they farmed. And they walked around. And they used those horses when they traveled round trip. And that horse told things. He told about what would come to happen with the weather, when it would thunder and when it would snow over there, and when it would be windy. And so that's what they told

**ANTON TREUER:**

[91] Gii-pabaamibatoowaaad?

**THOMAS J. STILLDAY:**


**ANTON TREUER:**


**THOMAS J. STILLDAY:**

[94] It’s like they act crazy. They ran around acting crazy.

**ANTON TREUER:**

[95] Stampeding.

**THOMAS J. STILLDAY:**

[96] Yeah. And that’s a way of warning ayi’ii the people that something was up, up in the air. Storms. Heavy storms you know—rain, thundering, sleet, and snow, and high winds. That’s how people knew. Mii iw gaa-izhichigewaad mishtadimoog. And the people used to say it was good to have a horse around the area. Mii iw.
about. And then they watched those horses... like... So the ran ran around. He runs around. When the horses did that, something was going to happen. They ran around unceasingly. That's what they did. Did you ever hear about what I'm talking about? They ran around crazy, glancing in all directions.

ANTON TREUER:
[91] They ran around?

THOMAS J. STILLDAY:
[92] They ran around acting crazy.

ANTON TREUER:
[93] I haven't heard that one.

THOMAS J. STILLDAY:
[94] It's like they act crazy. They ran around acting crazy.

ANTON TREUER:
[95] Stampeding.

THOMAS J. STILLDAY:
[96] Yeah. And that's a way of warning the people that something was up, up in the air. Storms. Heavy storms you know—rain, thundering, sleet, and snow, and high winds. That's how people knew. That's what those horses did. And the people used to say it was good to have a horse around the area. That's it.
ANTON TREUER:

THOMAS J. STILLDAY:


ANTON TREUER:
ANTON TREUER:
[97] So he tells if something will happen with the weather.

THOMAS J. STILLDAY:
[98] And that's what those horses did. And now they were also used that way... when they plowed. And they skidded timber. And now they went around visiting.

[99] They were used when they sojourned. Long ago they went to Canada. Some crossed by barge and some forded the river. Many Indians left that way long ago. Really. Truly, a long time ago... some of them used to go around visiting over there. Well, some were working, serving as laborers. That's it, they went and came back, so it's like... how should I say it? They traveled round trip. So then they traveled around. They didn't do anything. They're just what you call bums, you know, bumming around. They did that a long time ago. Well, we still have people that do that bumming around, you know. So they travel around like long ago. And they... And they still wanted to use the horses. Long ago... I wish. How big is that [land parcel] over there where you guys are, that you father still owns, and where he let that one guy [keep horses]? What are they called? Those kind of pine trees. Does your dad still have all that plantation? How many acres is that?

ANTON TREUER:
[100] Four hundred. White pines and Norway pines.
THOMAS J. STILLDAY:
[101] Aaniish wiin wezhibii’iged that Tom Cain? He knows that trees. You know?

ANTON TREUER:

THOMAS J. STILLDAY:
[103] He has a big booklet someplace.

ANTON TREUER:

THOMAS J. STILLDAY:

ANTON TREUER:
[106] Aanind?

THOMAS J. STILLDAY:
[107] Mewinzha.

ANTON TREUER:
[108] Gaawiin ina mazinaatesijigan?

THOMAS J. STILLDAY:
THOMAS J. STILLDAY:
[101] What did that Tom Cain write? He knows that trees. You know?

ANTON TREUER:
[102] I haven’t seen his writing.

THOMAS J. STILLDAY:
[103] He has a big booklet someplace.

ANTON TREUER:
[104] What happened when you were little? Was it different? Maybe there weren’t paved roads.

THOMAS J. STILLDAY:
[105] There were some kinds. They had different kinds of cars.

ANTON TREUER:
[106] Some?

THOMAS J. STILLDAY:
[107] Long ago.

ANTON TREUER:
[108] No television?

THOMAS J. STILLDAY:
[109] There wasn’t any.
ANTON TREUER:
[110] Aaniish gaa-izhichigeyan gaa-paa-odaminoyan gii-abinoojiyensiwiyan, gii-abinoojiyowiyan?

THOMAS J. STILLDAY:


ANTON TREUER:
[110] What did you do when you played as a baby, as a child?

THOMAS J. STILLDAY:
[111] I worked and I played. I was here. I was there. When I was a kid, I went with my grandfather and my grandmother and my father and my mother, taking turns. My grandfather and my grandmother managed me fine, the way my grandfather did things. And he brought me around in the woods when he wanted to tell me things. And he taught me the names of those trees. And I was taught now about the names of the plants that could be eaten and those that I couldn’t eat. And now he taught me about these here medicines.

[112] That’s what that old man did. And I accompanied him when he hunted, snared, and when he trapped. So that’s how I was taught over there... And so then again I took turns going. My father wanted me to accompany him over there. And then he taught me. And that’s what my dad did too. He taught me. And, and I helped them with this when he farmed as we worked.

[113] And I also played everything with others. We were there. I played with them. So... I went around with my fellow boys. We played moccasin games in the summer. And we used arrows that way when we went after rabbits and these partidge, and now these gray squirrels. So that’s what we did. And now we chased these bears along. And then we watched them in a good way like this for whatever kinds of things they ate. We picked berries when those bears picked berries, so that’s when we picked berries. Whatever things the [bear] ate, that’s what we ate. He taught us. That’s how it was with us.
ingii-mawinzomin gii-mawinzowaad igiw makwag... mii iwe
niinawind gaa-izhi-mawinzowaang. Awegonen dino gaa-mijjid,
mii gaa-mijjyaang. Ingii-gikinoo’amaagoonaan. Mii gaa-
izhiseyaang.

[114] Gaawiin aapiji, gaawiin aapiji geyaabi ayaasiwag
noongom ogowedig gaa-wiijiwagwaag noongom ogow. Owe
noongom o’ow anishinaabeg... niiji-gwiiwizensag ge
ezhinikaazowaad. Mii ge iwedi aya’aa, namanj iwe aya’aa. Mii
ganabaj ow nisiwag igo ge gaa-wiijiwagwaay geyaabi
bimaadiziwaad. Miish iwedi, amanj iwedi, geyaabi go ge ezhi-
minjimaamagwaa ge miinawaa iwedi mewinzha gaa-pi-izhi-
odaminowaad. Geyaabi ingii-ozhitoomin ige noongom iniw, aanin
ezhinikaadeg akawe noongom ow isa bikwakwag owe noongom
igo, owe noongom iniw geget iwedi gaa-waagishkaaged. Miish
iwedi gaa-pimoomindwaanig. Noongom ogow waawaashkeshiwig
igo ge, miinawaa noongom owedi eyaawaad. Gaawiin ingii-
pabaamenimaasiwaanaanig igiw makwag ige ezhinikaazowaad.
Miinawaa gaawiin ingii-pabaamenimaasiwaanaanig ige noongom
ogow owe binesiwag gaa-izhinikaazowaad. Miinawaash
ziishiibag ige ingii-nooji’aanaanig. Mii iwedi gaa-pi-
izhichigeyaang.

[115] Gii-piboong ige ingii-ayaamin. Ingii-
shooshooshkwajiwemin. Ingii-nooji’aanaanig noongom ogow, owe
noongom ow isa gaa-onji-zhooshkoobizowaang. Mii igiw, mii ge,
mii ge aya’aa, aanin ezhinikaazod aya’aa “tobbagan”
ezhinikaazod? There’s a word for tobbagan.

ANTON TREUER:
[116] Zhooshkoodabaan.

THOMAS J. STILLDAY:
[117] Zhooshkoodabaan. Mii iwedi... Miinawaa iwe, miinawaa
ayi’ii ingii-onapinaanaanig noongom ogow, ogow animoshag.
[114] Now there aren’t too many of those guys I went around with left now. These Indians, my fellow boys as they’re called. So I don’t know. So there might be three of my [play] partners still living. So then, I don’t know as I remember them and also how we played long ago. Now we made more of them, what are they called first, arrows, [bows] that really recurved. So then they were carried on the back. And these deer were there. And we didn’t worry about the bears they’re called. And we also didn’t worry about the thunderbirds as they were called now. And we went after ducks too. So that’s what we did.

[115] We were out there when it was winter too. We went sledding. We went after these things now, that we use for sledding. So those, and so, what’s a “toboggan” called? There’s a word for tobbagan.

ANTON TREUER:
[116] Zhooshkoodaabaan.

THOMAS J. STILLDAY:
[117] Zhooshkoodaabaan. That’s it... And now we harnessed those dogs. They brought us around by sled when it was winter.

ANTON TREUER:
[118] Aaniindi gaa-kikinoo’aamaagooyan?

THOMAS J. STILLDAY:

ANTON TREUER:
[120] Obaashiing. Gigii-minwendaan ina?

THOMAS J. STILLDAY:
[121] Gaawesa. Gaawesa sa go ge. Ingii-kiimii ko. When they used to get too bad you ran away.

ANTON TREUER:
That's what we did. And we tried out those little wooden training skates. We tried the wooden skates. Those little runners, before we got regular skates. We made our own. That's what we did. When we went to school, we went to school in a certain way. We were beaten when we spoke Ojibwe. So it was now. We got hit. And so we were taught by those female teachers. So they just spoke English now in whatever was done to us. Up until we were in about the seventh grade, that's when we were left alone. That's what they did long ago.

ANTON TREUER:
[118]  Where did you go to school?

THOMAS J. STILLDAY:
[119]  Here at Ponemah.

ANTON TREUER:
[120]  Ponemah. Did you like it?

THOMAS J. STILLDAY:
[121]  Not one bit. And not the least little bit. I used to play hookey. When they used to get too bad you ran away.

ANTON TREUER:
[122]  Did the teacher let you speak Ojibwe over there? No.
THOMAS J. STILLDAY:

DAVID TREUER:
[124] Chimookomaaniwi na gaa-kikinoo’amaaged akina awiya?

THOMAS J. STILLDAY:
[125] Enh.

ANTON TREUER:

THOMAS J. STILLDAY:
[127] Holy they were mean people. I guess they were told to make us learn ayi’ii English, to talk English, think English. Mii iw gaa-izhichigewaad.

ANTON TREUER:

THOMAS J. STILLDAY:

ANTON TREUER:
[130] Mii eta go gizhaabikizigan gigii-ayaan?
THOMAS J. STILLDAY:
[123] No. So we piled that teacher. We beat him. So he left people alone. And then the women, they do that. They did the same thing.

DAVID TREUER:
[124] Were all of the teachers white?

THOMAS J. STILLDAY:
[125] Yes.

ANTON TREUER:
[126] They were white.

THOMAS J. STILLDAY:
[127] Holy they were mean people. I guess they were told to make us learn English, to talk English, think English. So that's what they did.

ANTON TREUER:
[128] What do you think? Were the winters colder when you were a kid than they are now? It snowed more? Is the climate changing?

THOMAS J. STILLDAY:
[129] And it was like about six winters ago that it was a big one. It really snowed. So that's what the weather was like long ago.

ANTON TREUER:
[130] So you just had a stove?
THOMAS J. STILLDAY:
[131] Enh.

ANTON TREUER:
[132] Aaniish waa-izhiwebak niigaan?

THOMAS J. STILLDAY:
[133] Miish iwe. Gii-gikendamaan iwe that there’s people aaniind gii-miinigoziwag anishinaabeg iwe sa go dibishkoo go ji-ini-nakwebidood a’aw ji-ini-nakwebidoowaad. Aaniin gwek de-inizhaamagadinig noongom o’ow isa owe noongom o’ow owe noongom o’ow… noodin ge ezhinikaadeg? Miinawaa ayi’ii owe gii-kimiwanaanakwad miinawaa ayi’iing gii-aanakwadoon ingoji ji-naasidoowaad? Gii-miinigoziwag ogow anishinaabeg. Mii iwe controlling the weather got a use of that. Mii awedi aya’aab dibiki-giизis. That’s the spirit that helps. He control that weather—the wind, the rain, the snow, the clouds. He can do that. Ayi’ii… I notice that. That’s why those aya’aag, those aaniin ezhinikaazowaad igo ge aya’aag mishtadimoog. That’s where they come in. That’s why we’re always fighting all the time the people in Leech Lake. We have a pow-wow here in Red Lake so we say well, send the weather over there, we’ll rain them out. So those people, you know, their ayi’ii o-niibidebiwaad omaa da-bi-izhaawaad Red Lake for our pow-wow. And they do the same thing to us. So they’re kind of, what do you call it, it gets to that in-fighting in Bemidji. Mii imaa. That’s where the stalemate is. That’s a filabuster town.

* * *

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THOMAS J. STILLDAY:
[131] Yes.

ANTON TREUEr:
[132] What do you think will happen in the future?

THOMAS J. STILLDAY:
[133] That’s it. I have come to know that there’s some people, Indian people who were given things like that to catch, for them to hold onto. What’s the right direction for the wind as it’s called to go? And the rain cloud and the clouds to blow things away somewhere? These things were given to these Indian people. So controlling the weather got a use of that. So that’s the moon. That’s the spirit that helps. He controls that weather—the wind, the rain, the snow, the clouds. He can do that. So... I notice that. That’s why those, those what are they called, horses. That’s where they come in. That’s why we’re always fighting all the time the people in Leech Lake. We have a pow-wow here in Red Lake so we say well, send the weather over there, we’ll rain them out. So those people, you know, they are sitting side-by-side in a row coming here to Red Lake for our pow-wow. And they do the same thing to us. So they’re kind of, what do you call it, it gets to that in-fighting in Bemidji. It’s there. That’s where the stalemate is. That’s a filibuster town.

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THOMAS J. STILLDAY:

[134] Aya’aag... gaa-anokiiwaad mii ge aya’aa ogimaanaan miinawaa igiw aya’aag imaa gii-gikinoo’aadiiwaad anokiiwaad, mii iwidi gaa-izhi-zhooniyaamewaad.
THOMAS J. STILLDAY:
[134] So... they worked, and so the Tribal Chair and some of those with an education work, so they made good money.
NENABOZHO AGOOZID


WHEN NENABOZHO PERCHED UP HIGH

[1] Well Nenabozho must have been with his grandmother. He was always worried about by her. His grandmother was visiting a female friend of hers. And they were telling stories the way those ladies do when women talk, talking about their men and their boys. That’s what they were doing with one another. And they talked about experiencing an apparition.

[2] Well, that one really told a story, it was of an old man who couldn’t dismount. That’s what they talked about. And he was there. The old man was stuck in a mounted position. His heart got him. Then like that he died while he was up there. So that old man was stuck perched on top. Then that woman had to slide her husband off of her. He had died. So that old man had stayed stuck in a mounted position they said. Then it must have been so.

[3] Well that Nenabozho was listening. “Why are they saying this story they tell of their old men perched up on something? “Haa I’m going to perch on something myself,” he said. Nenabozho said so. Then he left, looking for a tree he would climb up, for him to go perch.

[4] The old lady was cooking over here, that is his grandmother. Then Nenabozho was addressed like this. She was pouting for him to come and eat. So she yelled around, his grandmother that is. Then, “Hello Nenabozho. Where are you?


Come home! Come eat!” He must come back. But he didn’t. So she left. And she yelled around, our grandmother this is. Haa, that Nenabozho over there was addressed. “Nenabozho where are you? Come and eat over here now! So now what you’re going to eat is getting cold now,” she told him. Haa, so again he didn’t return. Haa and then again with great effort our grandmother yelled over there, “Nenabozho where are you there? Please come eat! Please come home!”

[5] As he was talked to he heard his grandmother then. “Granny, I’m right here,” he said, “I am mounting.”

[8] Then he was heard from where he perched. Our grandmother went over there. “Nenabozho where are you?”

[9] “I am perching way up high.”
[10] “Why are you doing that, perching there,” she asked him, his grandmother that is.
[11] “Well your lady friends said today that Man is stuck in a perched position. So now I’m perching myself.”

BAWATIG*

THOMAS J. STILLDAY:


ANTON TREUER:
[3] Giishpin wii-aatamakeyeg imaa gidaa-biinaawaa aseemaa. Banimaa dash wiin oga-dazhimaan iniw aseemaa. He wants to talk about some traditional things, spiritual things. If you have tobacco with you and you want to put a little pinch of tobacco in this basket up here, that’s appropriate for asking for information about this.

*This text is a transcript of a joint presentation by Anton Treuer and Thomas J. Stillday on March 30, 2000, at Sault Ste. Marie, Michigan, at the Anishinaabemowin Teg Conference.
THOMAS J. STILLDAY:
[1] Our conference is for the purpose of speaking Ojibwe it is said, as we have come here today with resolve for the Ojibwe language. That’s why we’re here. I speak my dialect when I speak Ojibwe as I come from a different place than wherever you all are from and how you all sound when you speak Ojibwe. But then we all understand one another. That’s it. If we know Ojibwe, we understand one another in our speaking. That’s what we should do in order to speak Ojibwe to one another. If we become impatient when someone asks something we make a complete effort to be understood in the telling. We’re going to do this today too.

[2] But first of all, this is one thing the Indian does when telling legends and having conversations. That’s it. Those of you who have tobacco should put it in this thing that’s put here. And in a short while I will address the creator and the spirits to address them about your tobacco on your behalf.

ANTON TREUER:
[3] If you all want to make a tobacco offering there you can bring your tobacco. Afterwards he’ll speak for the tobacco. He wants to talk about some traditional things, spiritual things. If you have tobacco with you and you want to put a little pinch of tobacco in this basket up here, that’s appropriate for asking for information about this.
(break — tobacco offering)

THOMAS J. STILLDAY:

ANTON TREUER:

THOMAS J. STILLDAY:
(break — tobacco offering)

Thomas J. Stillday:

[4] We’re going back to our Indianness. I am called Wezaawaabiitang. And I am named in the Indian way. I am also called Bizaani-giizhig. And my clan is the bear. And anyone who is of the bear clan is our relative, like my fellow old man. That’s it. And you all are going to be told of what the Indian will do in life and of all things from the start of life. My fellow old man there is going to tell you all his name.

Anton Treuer:

[5] Hello. I greet you all. My name is Waagosh and I am also called Makoons as I am named in Indian. I am eagle clan. That might be all that I will tell you. All right. He will speak first.

Thomas J. Stillday:

[6] He’ll be back. This is what the Indians, the spirits have said about childhood. The ones who raise us as they are called aren’t there, it’s our grandfather and grandmother. It is said that when the sun rose, it was the source of life. It is the same when you’re a small baby, life is obtained from being. Our existence in childhood is like that of the sun. And like the beginning of flight, so is the beginning of life. That’s it. And that’s how we begin.

[7] This is one thing that the Indians did. We still do this. Well, when you’re a small baby, your father and mother used tobacco


and thus made an offering to the people so that you have namesakes as a child. Then on the fourth day the people are treated in a spiritual manner, and with tobacco. The child as he's called is named at that time. Now he is known to the creator and the spirits. That's it, then he is known to them by his name. And not with white people, who are known by their white names. He's an Indian.

[8] And he is eager. So now a skilled orator is used as speaker, as he is now given the word by the spirits. Thus the spirit is given thanks. So now it's like he is offered smoke, he is given smoke as that guy talks. So now he's very eager for this. So that's who he is now, as he walks now, and again as he makes his tobacco offering, so it is as the child begins to follow his path here on earth as it's called. This is what the Indian has done. So what I'm talking about is no longer incomplete.

[9] Now he exists, and that child might be a boy or a girl. And so she changes over, so it is now as she's a girl. So it is that she has a change of life when she gets her period. That's what the Indians did, they did this. That what the Indians did, they put it up. They made a lodge. The girl was made to be there now, secluded while in her menses. She was not allowed to view any boys over there. After she was there a while, she was given things while secluded during her period and she ate well. She used those things now, now this is what she used. Nobody else used them. And I say this for a reason of the girl who is secluded in her menses.
Gaawiin awiya ogii-aabajitoosiin. Ge-sh igo onji-ikidowaan i’iwe miinawaa awe ikwezens gii-bakaaniged.


[10] The spirits come to speak (with her) now, the spirits that are the source of strength. That’s what she did. And another thing that is said of the condition of someone secluded while in menses, that girl is a woman. Really, she is truly powerful in all ways, for when she touches things it’s like her moon power is in her fingers, even when swimming. She damages other beings in this condition, so it is with the water as it’s called and the fish that are in it. And if she touches ripened fruit, it is the same with her handling of it.

[11] So it is now with the things that she does, for her to hold a child, if he’s held, when she holds him, his bones as they’re called will be stunted. He won’t walk. This is why they were like this. That woman came into this, the girl had moon power. What could happen? One time I was by a kid, a girl like this. She destroyed things, breaking them by touch. It burst whenever I put something on. [The moon spirit] had her now. That was the source of her power.

[12] And now as for the boy, I will tell you all about the boy’s change of life, what he did when he had this condition. He was like this. He was born. They had them fast. Then in this condition, it’s like he was told, “Please take this charcoal so that those spirits see you when you take the charcoal. You can’t eat. And you won’t drink water. However long you are in this condition, you’ll be craving food and drink without any concept of time and place now such is the extent of the hunger in your life.


[13] And maybe after one day when the new day comes, he’ll be lying there, whatever his name is, sleeping, so then he’ll be visited by those spirits and have a vision. Well in the vision quest then in this condition that boy had a change of life.

[14] So now he developed a change in his voice. Now his father took him somewhere. So now out in the bush a sweat lodge was made. So now is the fast. Now he sees different kinds of spirits as he was a boy, but now is a man. Well, that’s it, that’s the beginning of his evolving condition, the boy’s knowledge of this made him a man. In any event he developed a use for these kinds of things.

[15] This is how his gift was derived, a gift to do Indian doctoring and to have spiritual intuition now. So he returned again. But the woman as she’s called, it wasn’t necessary for the woman. She was simply gifted to be bestowed a gift as a woman as she was thought of by those spirits for such a gift. Well that woman [is with spirits], she is spiritual. And she has living children. This is why she is spiritual now.

[16] Truly, they definitely do this now as they have sweat lodge ceremonies. But it’s not necessary for her to go in the sweat as she is imbued with ancient power now. When she has a sweat lodge ceremony she is already in the [spirits’] company when she sweats. That’s it.

[17] I have handled that tobacco for you all there as that old man has done in order to think about things. Well, the spirit gifted us with tobacco. *[END CD NUMBER 2 — BEGIN CD NUMBER 3]* He put tobacco here on earth along with all the growing things as they


are called. Some are shy to give me tobacco for us to smoke with one another. We shall smoke together that which he planted on your behalf so that I can help you all. Now this is why we use that tobacco. Where some of you are from they use corn like tobacco. And some use red willow as tobacco. That’s how the [Indian] has been bestowed the gift in his doings, thus making use of it.

[18] And now as for the stone as it’s called. Wherever you all are from, even the plains, the Great Plains, we have been given the stone, the mountain, the pipe. And similarly with the black stone pipe. Some look like this. So we have been given that in order for us to use it. Some Indians want to use those stone pipes.

[19] And from the earth there is the so-called clay. That’s another one that’s used this way. And now from the tree, the strong tree, some get their pipes from there. And from animals, they use their horns. They also really use these. So these are some of the things which we were given for use.

[20] How about these? Those pipes as they are called were seen with the elongation on front, they are long. And some are like cut off, women have these pipes. So they are used in this fashion. “Some,” they say. Some people traditionally are seen carrying pipes. And how are they told?

[21] Me too. My pipe was given to me too. I was given it. It wasn’t made for me. I was told to put it to use. And that’s used where I am from. Some have started to use them. So they bring them to me. We were gifted this way to offer smoke to the spirit as
aabaji’aawaad. Mii iwid biiminizha’amawiwaad. Mii sa gaa-izhi-
miiingooowang owe sa ji-ini-zagaswemang aya’a manidoo owe sa
gii-miiingooowang aseeman igiw awe. Mii aanind... giishpin
anishinaabewiyan ezhichigeeyamban. Mii ge ezhi-wiindamok.
Gaawiin, gaawiin gidaa-izhichigesii gii-baapinemind a’aw. Gego
baapiwizhichigeken weweni ganawenimind. Mii noongom o’owe
isa giga-gichi-wiidookaagoowaa owe noongom owe
endazhindamok. Niibowa gegoo ate gaa-ini-izhi-bimaadizid aya’a
awe sa ikwe miinawaa inini gaa-izhi-miiingozid gaa-ini-
izhichigewaad anishinaabeg. Geyaabi gidizhichigemin noongom.
Waabishkiwed giga-gagwe-miiwenigoonaan iwid ge niinawind
gaa-izhi-gikinoo’amogoowang de-izhichigeyang keyaa ge. Ogii-
piidoonaawan noongom iniw anami’ewigamigoon ezhinikaadegin
gemaa aanind enaabenaawadining menwaagideg, mii iniw
anishinaaben. Giiii-miiingoizinin ge giinawind anishinaabewiyang
de-izhichigeyang owe sa go noongom owedi ji-gaganoonind a’aw
isa manidoo ge aadizookaan ge.
[23] Awe manidoo gii-ozhi’aagobanan iniw gaa-pimaadizinid:
aanind gii-waabishkiziiwan iniw gaa-pimaadizinid keyaa ge aanind
noongom iniw awe noongom owedi gii-ozawizinid keyaa ge gii-
makadewiziwaad keyaa ge noongom owedi anishinaabe awe
noongom gaa-miskoziid, mii a’aw anishinaabe. Mii iwedii, mii iwe,
mii iw gii-ozhi’aad iniw, mii iwe gaa-pimaadizinid. Miish iw gaa-
izhi-maamiinaad noongom iniw ge wiinawaa de-izhichigewaad
iwe sa de-izhi-bagijigewaad ji-gaganoonawaad iniw manidoon
mii go ge iniw aadizookaanan. Ge-sh noongom o’ow, mii wenji-
ikiidowaad aya’aag. Waabishekiwed, mii awedi iidog gegaa go
giiizhaagwanjiigonaad. Keyaa ge geget noongom o’ow enweyang
gegoo, mii noongom owedi gii-aabajitoowang iwedii
zhaaganaashiimowin de-ini-izhinaagwak. Mii noongom o’ow waa-
onjii’idiyang noongom o’ow, owe sa waawiindamaadiyang ezhi-
ojibwemowang ji-aabajitoowang owe iidog ge giinawind gaa-izhi-
we were gifted with tobacco. If you're Indian you do this. And you are told. No, you shouldn't do that when someone is ridiculed. Don't ridicule when it's being looked after in a good way. Someone who speaks for you will help you a great deal. Many things have been put here for the woman gifted with life and the man gifted with the Indian way of doing things. We still do this today.

[22] I want to tell you all of another thing today. The white man has tried to assimilate us ourselves as we have been taught to do things in a certain way. They brought those churches or the good word as it's called, to those Indians. And we have been gifted ourselves with our Indianness as we do things now to address the creator and the spirits.

[23] The spirit created living beings: some living beings in this fashion were white, some in this way yellow, some like black, and some Indians, red, that is the Indian people. He made all of the living beings. And to each he gave their own way to do things, to make offerings, addressing the creator and the spirits. That's why they say this now. The white man, he almost drowned the others. This is the way it looks for our language now, as we now use English. So now we have a unifying purpose as we communicate with one another speaking Ojibwe in order to use what we have been given to use in our speech. So now, how is the Indian Indian? This is how it looks now.
miinigoziyang ji-aabajitoowang enweyang. Mii noongom o’ow aaniin anishinaabe enishinaabewid? Mii imaa noongom o’ow ezhinaagwak.


[25] Wenjibaayaan iwidi Minnesota, Wisconsin, Michigan, we have those Mide ceremonies. That’s the Indian religion. Then when you go out west sundance, that’s the Indian religion. Then the ones that are in ayi’iing longhouses in the east and west they’re using their religion. But they have different languages. That’s Indianness. Mii iwedi eyaamang. Ge-sh miinawaa iwedi gaa-izhi-miinigoowizid a’aw anishinaabe.

[26] Mii ge igiw aya’aag manidoosh-dewe’iganag, traditional drums, traditional drum ceremonies every spring and fall they try to do that. That’s the way to worship the creator, the spirits in the four directions even the dewe’igaansag, hand drums, they have those ceremonies. They have what they call a healing ceremonies with drums. Mii igiw, aaniin ingwana ezhinkaaazod zhiishiigwanag they use that ayi’iing gii-nanaandawii’iweng, healing. Those ayi’iing everything that comes together like your ayi’iing gii-aabaji’aawag go ge binesiwag, healing bones come from ayi’iing a eagle, eagle bones these are, these are given to the anishinaabe people miinawaa, miinawaa gii-izhi-jiisakiiing shaking tents. That’s really important when they have those ceremonies because you
[24] And see now what I want to tell you all about the gifting of the Indian, how exactly he should do things in order to make an offering in search of life. This what [the people] were given where we’re from as we ourselves are Indians gifted as Indian people, and this gifting as it is called is for us to do things to make offerings in the search for life. That’s what people do now. That’s what Indian people still do where I am from, but maybe not the so called Ottawas, like the woman over there.

[25] Where I am from over there in Minnesota, Wisconsin, Michigan, we have those Mide ceremonies. That’s the Indian religion. Then when you go out west sun dance, that’s the Indian religion. Then the ones that are in those longhouses in the east and west they’re using their religion. But they have different languages. That’s Indianness. That’s what we have there. And so the Indian has been gifted.

[26] And those spirit drums, traditional drums, traditional drum ceremonies every spring and fall they try to do that. That’s the way to worship the creator, the spirits in the four directions even the small drums, hand drums, they have those ceremonies. They have what they call a healing ceremonies with drums. So those, what are they called, shakers, they use that for Indian doctoring, healing. Those things, everything that comes together like your using eagles, healing bones come from an eagle, eagle bones these are, these are given to the Indian people and shake tent, shaking tents. That’s really important when they have those ceremonies because you talk to the spirits. They’ll talk to you with your own language that’s why language is so important to all those Indian people.
talk to the spirits. They’ll talk to you with your own language that’s why language is so important to all those Indian people. Then one of the things that you need to do is pass whatever you learn to your children, your languages. Inashke, ayi’iing you can still live the society you live off and can still practice your own traditional beliefs and traditional way. That your thing. Mii iwe de-izhichigejyang.

[27] One of the things that they used to do a long time ago if you, and they still do that... I visit a lot of places. When you visit the home, maybe you visit there, the person you go visit, you know their ayi’iing gii-ayaaw... baabige, akawe mawadishiweyan, mii zhigwa ezhi-ayaawaad ezhisapiiwaad gidashamigoog gidashamig. Gii-ishkwaa-wiisinyan, maagizhaa dash ge wii-wiizimaamad a’awe. Mii zhigwa iwedii ezhi-mamawaad. Gimiinigoowaa iwe aandi... gidayaaawaa onibewiniwaa, mii imaa ezhi-biindigeyan. That’s I guess respect of people. Indian people respect eachother. Ayi’iing ge gii-aabaji’eg awei sa oshki-nakweshodaadiyeg booch o’ow sa ji-izhiniketaadiyeg ji-daninjige’idiyeg. Mii iwe wenizhishing. Mii iwe noongom iwedii owe sa wenji-ayaad a’aw anishinaabe wenji-mashkwizid. Mii iwe wenjigewaad. Aanish naa gemaa omaa naaniibawiyaan niibawiyaan omaa gaganooninagoog, mii omaa aand akiwenziiyag niibawiyaad, omaa wiinawaa omaa da-niibawiwag. Gidaa-waawiiindamaagoonaaang noongom ezhi-waawiiindamoonaagoog... Mii go owedi, mii noongom o’ow, gidaa-naanaagadawendaanaawaaw wiindamoonagoog.

[28] Geget, geget noongom o’ow wenizhishing ayi’ii owe sa omaa mawanji’idiyayg dabishkoo go ji-ombigaabawiyang owe sa weweni ezhi-anishinaabewiyang ji-waawiiindamaadiyang aaniin gwayak de-izhi-waawiiindawindwaang giniijaanisinaang miinawaa goozhishenyinaang. Mii ge noongom ogow de-izhi-indwaaw. Dibishkoo go giinawind, giinawind gikinoo’amaageyeg. Aanind giniijaanisinaang gii-gikinoo’amawaanaang gii-pi-obiiibiiwiwaad miinawaa goozhishenyinaang booch da-
Then one of the things that you need to do is pass whatever you learn to your children, your languages. You see you can still live the society you live off and can still practice your own traditional beliefs and traditional way. That your thing. That’s what we should do.

[27] One of the things that they used to do a long time ago if you, and they still do that... I visit a lot of places. When you visit the home, maybe you visit there, the person you go visit, you know first of all when you visit there for some time, now you are fed, they feed you. After you eat, maybe it will nourish. Now he takes takes that from him. You are given their place to sleep, so you go in there. That’s I guess respect of people. Indian people respect each other. And another thing, when you make us of someone or make an acquaintance, you have to hold hands to one another and shake hands with one another. That’s nice. That’s how the Indian people are [and it’s] a source of strength. They get something from that. Well as I stand around here speaking to you, there are some old men standing, they’re standing here themselves. They could tell us what I’m telling you now. You should think about what I’m telling you now.

[28] Really, it is truly nice having this conference as it is like we are standing up in a good way for our Indianness to converse with one another about the right way for our children and grandchildren to be spoken to. And they shall be spoken to. It’s like this with all of you when you teach. You have taught some of our children as little babies and our grandchildren they need to do this. And they themselves shall do what they should do. So now they are thinking about it.
izhichigewaad. Mii ge wiinawaa de-ini-izhichigewaad o’ow isa
daabi-izhichigewaad. Mii noongom owedi gii-
aanaaagadawendamowaad.

[29] Geget noongom o’ow gichi-apitendandagwad owe
noongom ezhichigeyang. Keyi’ii iwedi anishinaabeg eyaawaad
awegwen go dinowa anishinaabeg. Mii go akina gegooy iwe
noongom ezhi-waawiindamoonagoog. Mii go ge wiinawaa
ezhichigewaad bakaan dash ge wiinawaa enweng. Mii... ayi’iing
gegaa go... ayi’iing naanwaak dashiwag igiw anishinaabeg
wiinawaa, bakaan wiinawaa. Mii noongom owedi, mii noongom
o’ow isa. Niibowa... endazhimawagwaa anooj imbabaa-izhaa. Mii
noongom o’ow, mii sa noongom owedi izhi-gikenimaawag ge... Ge
niin noongom iwedi ingii-mawadisigoog iwe noongom iwedi.
Gaawiiin igo aapiji bakaan indizhichigesiimin anishinaabewiyang.

ANTON TREUER:

Midewiwin miinawaa izhitwaawaad imaa keyaa. Dibi go, dibi go
endazhi-danakijijiw igiw anishinaabeg ayaawag aanind
izhitwaawaad, inendamowaad waa-izhitwaawaad
izhitwaadamowaad iw Midewiwin miinawaa gaa-pi-
izhichigewaagwen igiw anishinaabeg mewinzha, idash iwidi
Obaashiing, mii go akina izhitwaadamowaad, mii go akina. Geget
igo onizhishin. Gaawiiin wiikaa ogii-wanitoosiinaawaa i’iw
izhitwaawaan, anishinaabe-izhichigewin, midewiwin—gaawiiin
wiikaa. Geyaabi go noongom iwidi Waawiyegamaag,
Aazhoomoog, miinawaa Zhaaganashaawing odayaanaawaa i’iw
midewiwin, idash ishkweyaang ogii-wanitoonaawaa miinawaa
baamaa ogii-nanda-gikendaanaawaa ji-maajii’amowaad i’iw. Mii
iwidi Obaashiing, mii go apane gaa-ayaamowaad. Miinawaa geget
ogikendaanaawaa, mii go imaa weweni ji-ganawendamowaad
anishinaabe-izhitwaawaan ji-bimaadiziwinagak. Miinawaa wa’aw
inini, wa’aw akiwenzii geget igo ogikendaan i’iw Midewiwin,
[29]  What we are doing today is really incredibly important. This is how Indians will be, whatever kind of Indians. So it is with everything that I have told you. So what if they have a different way and language. There are nearly five hundred different kinds of Indians. So today it is this. I go all over speaking to many different kinds. They are known [to me]. And they visit me now over there. We don't do thing so very differently as we are [all] Indian.

ANTON TREUER:

[30]  They know it. They have always had that medicine dance and always worshipped that way. Wherever else the Indian people are from there are some who have the religion who think they want to have medicine dance and believe in it and what the Indians have done for a long time, but over there at Ponemah, they all follow the Indian religion, all of them. It's really nice. They have never lost their religion, the Indian way of doing things, medicine dance—never. At Round Lake, Lake Lena, and Canada they still have medicine dance today, but at some point they lost it and afterwards learned it and started it again. At Ponemah, they have always had it. And they know it, so there they take care of their Indian religion so that it will live. And this man, this old man really knows about medicine dance, traditional Indian funerals. He officiates at medicine dance. He is truly knowledgeable.


[34] Miinawaa ji-mikwendumang akeyaa ezhiwebizid inini miinawaa ikwe, geget igo apiitendaagwad ji-mikwendumang o’ow. Apane ninoondawaag igiw gekendaasojig ganoodamowaad o’ow. Mii wenji-wanitooyang gegoo dibishkoo yo’ow manoomin,
[31] I won't speak for very long today. I won't speak long if you all want to ask questions. He is far more learned in addressing your questions than I am as I think about what he said. He's truly knowledgeable. First of all, you all should remember to use tobacco in a good way if you want to do something more so that our language and way of doing things and our religion will live. Tobacco will always be used. All right. We should remember to do that all the time, to make tobacco offerings. If the spirit is beseeched in a good way, we will be helped. That's what I believe.

[32] And it's the same with what he discussed of Indian doings, what they have done in former times and still do today. It is preferable for us to do this if the Indian language will live and also the way that the Indian has come to do things.

[33] So it is with Indian naming. All Indians always should have Indian names. And if we remember to do this we shall know ourselves better in our Indian identity in order to follow the Indian path. And it's the same with your clans, our clans, we can know ourselves if our clans are known. So it is with all the things he talked about. That's what I think is best for us to do.

[34] And to remember how it is with man and woman, it's very important for us to remember this. I always hear knowledgeable people speak of this. This is why we're losing the rice, the berries, and our language. We aren't being careful if a woman is on her


moon or if someone has lost a relative. We aren’t properly careful. Only some people properly take care of the rice and wait to be fed before accepting it if going through a change of life or losing a relative. We should really remember that.

[35] Recently I heard an old man say, “That’s what’s happening. We’re not losing our language, but we are truly lost. The Indian language, Ojibwe language is still here on earth. It’s still here. There are some who know it like this Wezaawibitang as he’s called, for he really knows it. There are many people who know the Indian language, Ojibwe language, but we are definitely lost. If we learn what this old man is talking about we’ll be helped. We won’t be lost anymore if we know ourselves when we have, when we all have our Indian names and know ourselves by our clans as they are known properly.

[36] We shall most certainly receive help. And we won’t be lost anymore. This is what this Wezaawibitang and other elder men and women talk about when I listen to them. If the Indian wants to be Indian he definitely should follow the Indian road. He can’t trouble himself with church ways and medicine dance. He can’t have both. One. Think about it. Take it. Follow it. That’s the way. If someone leaves after his death, he can’t follow two trails, only one, or he’ll get lost. This is what I am pondering. If we want to be Indian we should follow the Indian road. It’s unnecessary for us to worry about following a church way as it’s called. It’s not needed. The white man brought that here about five hundred years ago. That’s when the Indian started to get lost. That’s when he started to


lose the Indian culture, Indian names, clan. He started to lose everything then. The Indians knew it and they believed that way. That’s what I think myself.

[37] I’m not talking (bad) about anybody. If someone wants to do something, I’m not going to worry about it. But I think as I listen to him and listen to those knowledgeable people, that’s how it is best for the Indian to be to be helped to know himself. And if the Indian culture is to live, that’s the best thing for us to do. That’s what I think. That’s what I believe myself.

[38] He’s really telling the truth. It’s true. And we should remember to treat one another well at all times, to help one another in a good way. No one person can do these things to properly made the Indian language live forever. No single person. Not two. Not ten. All of us must help one another in order to make it live in a good way. That’s what I think. That’s what I know, and as I think about what’s happening as he talks about it, someone definitely can do something.

[39] There definitely are some, like Keller, Waawaakeyaash, who is sitting there, and myself, and other young people that have learned about Indian culture and Ojibwe language. I didn’t know it when I was little, but if I was truly able to have done the little bit that I have done myself, then it is certainly up to anybody else to do whatever he can to do this for himself too, like it is with Indian names, clan, and learning to do things right in order to do them
ji-nanda-gikendamang ji-gwayakochigeyang ji-gwayakochigeyang weweni ji-manaajitooyang gakina gegoo ina’oonewiziyang. Mii akeyaa.


THOMAS J. STILLDAY:
[41] Ahaaw.

ANTON TREUER:

THOMAS J. STILLDAY:

ANTON TREUER:
right in a good way to respect everything that we have been given. That’s the way.

[40] Truly we have been gifted with the Indian language. So the Indian is truly gifted, he is gifted in this way as he is given this language and culture. It’s incredibly beautiful. We should really work hard to learn it and teach it, talking about that which we know so that it will live. The spirit wants the Indian culture to live. We shall receive help if tobacco is used, if you ask questions in a good way, if the knowledgeable people are listened to, like Bizaani-giizhig, Wezaawibiitang as he’s called.

THOMAS J. STILLDAY:
[41] All right.

ANTON TREUER:
[42] Really, we should remember that. I think so. This might be all I have to say. There’s still ten or fifteen minutes if you want to ask questions, if you prefer speaking Indian or if you want to speak English, you can do that.

THOMAS J. STILLDAY:
[42] All right.

ANTON TREUER:
[43] Thank you all for listening to me.
THOMAS J. STILLDAY:
[44] Miigwech. Before you get started, we’re gonna pass the evaluations.

ANTON TREUER:

THOMAS J. STILLDAY:
THOMAS J. STILLDAY:
[44] Thank you. Before you get started, we’re gonna pass the evaluations.

ANTON TREUER:
[45] Maybe you could talk about ceremonies, medicine dance and how you do things.

THOMAS J. STILLDAY:
[46] The old man... Some do many things that the Indian people do in offering, as that was the first thing I talked about. First of all the Indian was given a name, that’s one thing that he did, that he does, so the Indian is named. He certainly had those four names. Well, in the eastern direction there are spirits, in the south there are spirits, and in the west there are spirits, and there are still spirits in the north. That’s where naming comes from. That’s one thing that the Indian was given. That’s one thing, a name was offered to give life. That’s it.

[47] And when those Indians remove things, they take them right out. And they make an offering. That’s how they bring in those fish from the lake, maybe in the spring. It’s like asking for thanksgiving and when they riced, ricing, those Indians offer similar things when they knocked rice and when they picked berries, picking berries, ceremony for that.
Mii sa go miinawah ayi’ii, aya’aa, miinawah ayi’ii, when they take the maple syrup, ceremony for that, thanksgiving, miinawah drums, ceremony every spring and fall. We thank the creator and spirits what you did for each season was a ceremony and Midewiwin, that’s a religion, that’s for life. You go in an ayi’iiing where I’m from there’s other places like Wisconsin. They have a what you call a fourth degree. They go through fourth degree over there in Wisconsin. Where I’m from in Red Lake Indian Reservation we do that eighth degree. Those people in northern Ontario, they go through eight degree.
[48] And so it is also, when they take the maple syrup, ceremony for that, thanksgiving, and drums, ceremony every spring and fall. We thank the creator and spirits what you did for each season was a ceremony and medicine dance, that’s a religion, that’s for life. You go in there where I’m from there’s other places like Wisconsin. They have a what you call a fourth degree. They go through fourth degree over there in Wisconsin. Where I’m from in Red Lake Indian Reservation we do that eighth degree. Those people in northern Ontario, they go through eight degree.
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 Nyholm (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 Nyholm (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 James Clark and Rick Greszcyk for pedagogical double-vowel grammar material.

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

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

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

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

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

```
waabandiwaq /waabandi-/ vai they see one another
 /   /   /   \   \  
(head word) (word stem) (class code) (gloss)
```
The only head words presented here which are not complete words are preverbs and prenouns. Some *vta* entries use the *n* for certain conjugations and the letter *zh* for other inflections of that same word. Letters that fall in this pattern are written just how they are used in the texts (*n* or *zh*), but the glossary notes that letter in the word stem as *N*. For example:

**miizh /miNiN/- vta** give something to someone

All Ojibwe nouns and verbs are differentiated by gender as animate or inanimate. A list of class codes and Ojibwe word classes follows here:

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

*vti* transitive inanimate verb

verb with a subject of the animate gender and object of the inanimate gender

The codes used here are consistent with those employed by Nichols and Nyholm (Otchingwanigan) in *A Concise Dictionary of Minnesota Ojibwe*. The codes for *pv*, *vti* and *vai* are further divided into subclasses by Nichols and Nyholm (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 Anna Gibbs, Eugene Stillday, and Thomas J. Stillday. Mistakes in glossing and spelling words, however, are entirely mine.
agigwendwandaw vta make
someone's throat sound a
certain way
agimonaabawishin vta push s.o.
around
aginiman vti number it so many,
be in a certain grade
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 submerse
something in liquid, soak
something
agwazhe vai cover up, use
blankets
ajina pc for a little while
ajinensi vii be a little while
akakojish na woodchuck; pl
akakojishag
akamaw vta lie in wait for
someone
akandooy vai wait in ambush, hunt
game from a blind
akawaabinjige vai hunt from a
stand
akeyaa pc in a certain direction;
also keyaa, keyi’ii, akeyi’ii,
inakey’ii, inagakeyaa
aki ni earth; pl akiin
akik na kettle; pl akikoog
akina pc all
akiwenzii na old man; pl
akiwenziyag
Akiwinini name Earth Man
ako- pv since
ako-bii‘igad vii that is the extent of it, be so long
akoozi vai be a certain length
akwa‘wewiganig ni fish house; pl akwa‘wewiganigoon
akwa vii be a certain length
akwaabi vai wait in watch
akwaagitigaade 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
amosongi 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
anaamibig pc under water
anaamikamig pc under the earth
anaamindizo vai have low self-esteem
anaanamindizo vai have low self-esteem
andawenim vta want s.o. to do s.t.
andone vai take an offering
ani-pv coming up into time, getting along towards; also ni-
amimirubato vai run away
animikikaa vii be thundering
animise vai fly away
animiwiizh /animiwiizh/-vta take someone away, carry someone away
animosh na dog; pl animoshag
animoons na puppy; pl animoonsag
anishaan 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 vta sound Indian
anishinaabewin ni Indian custom; pl anishinaabewinan
anishinaabewinikaade vii it is named in Indian
anishinaabewinikaazh
/anishinaabewinikaazhN/-vta call someone in Indian
anishinaabewitwa vai follow an Indian religion
anishinaajitookan vti tell of something in Indian
aniibiishaaboo ni tea
aniibiishaabooke vai make tea
aniibiishaabookewinini na Asian; pl aniibiishaabookewininiwag; also aniibiishikewinini
anokii vai work
anokii’ vta make s.o. work
anokitaw vta work for someone
anokitaage vai be a laborer
anokiiwinagad vii be work
anoog pc a variety of
anoozh /anoozh/-vta order someone, commission someone
anwebi vai rest
apabiwaadan vti sit on s.t.
apagazom vta use someone in prayer, e.g. tobacco
apagidoon vti throw something
apagin vta throw someone
apagishkaw vta discard s.o., throw s.o. away
apa’iwe vai run away from people to a certain place
apakwaan na roof; pl
apakwaanan
apakweshkwe na birch bark roofing rolls; pl
apakweshkweyag
apane pc always
apenimo vai+o rely on people, rely on things
apikan na 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
apiichikaw vta control someone to a certain extent
apiichiita 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 to a certain height; also apiitta
apiitagindaaso vai keep a certain amount of things
apiitaw vta make someone a certain height
apiitaadiz vai spend time, take time, be patient
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-i vta put someone in a certain place
ashigan na largemouth bass; pl
ashiganag
asin na rock; pl asiniig
asiniibwaan na Asiniboin Indian; pl asiniibwaanag
atakoshkaw vta step on s.o.
atamaazo vai+o store things
ataadiwag /ataadi-l vai they gamble with one another
atemagad vii put there
atewindibeshim vta smack s.o. on the head
atoon vii put something somewhere
awanjiish pc persistently, stubbornly, even though
awas pc go away
awashime pc more so, much more
awedi pr that one over there
awesiinh na wild animal; pl
awesiinyag
awiiya pc someone
ayagwanan vii rest in a level position
ayaa vai be somewhere
ayaabita pc half way
ayaaboji vai forward one’s understanding of something
ayaagadese vai puke, projectile vomit
ayaan vii have something
ayaangwaam pc carefully
ayaangwaami’idizo vai take care one’s self
ayaapii pc from time to time, every once in a while
ayaaw vta have someone
ayekozi vai tired
ayi’ii pr thing, something; pl ayi’iin
ayi’iing pr some place
ayikido vai speak, lecture
ayikwanagweni vai roll up one’s shirt sleeves
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
azhegiievi vai returns
azhetaa vai go backwards
azhewebin vti throw it back
azhezhegwan vta rub s.o. back and forth
azhigwa pc now; also zhigwa, zhigo

AA

aabadad vii be used
aabaji’ vta use someone
aabajichige vai make use of things
aabajitoon vti use something
aabawaa vii warm weather
aabaaakawi’ vta revive someone
aabiding pc once
aabita- pn, pv half
aabizhiishin vai perk up, come to, come back to life
aada’ /aada’w/- vta outdo someone, beat someone in a contest, arrive before someone
aadamoobii na automobile; pl aadamoobiig
aadizookaan na main character of a traditional story, Wenabozo; 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
aagwitaac pc in contradiction to
aajigwaazh /aajigwaaN/- vta hook someone, catch someone with a hook
aakoziinaagozi vai look sick
aakoziwin ni sickness; pl aakoziwinan
aadzihitam Vai quit, finish, give up
aadziju ni hospital; pl
aadzizitaw Vta disbelieve someone
aadzining VPC sometimes
aadzinc- PV sequential, next in a sequence
aadzinta Vta hold someone down
aadzind PC some
aadzind dash PC the others
aadzinc PC well, well then
aadzinhinaa PC well then
aadzinhita PC hold something
aadzina PC how, why
aadzina danaa PC well why?, well how?, why not?
aadzinca PC where
aadzinc PC well now
aadzincayaa Vai change one’s condition
aadzincianan Vii retranscribe, rewrite
aadzincgozi Vii change residence, move; also aadzinc- gozi
aadzincwebad Vii weather changes, climate change
aadzincwicinagoczi Vai change one’s appearance
aadzinc- PV in vain, to no avail, without result
aadzincangoozi Vai be stuck in a mounted position, be stuck perched up high
aadzincanganaw Vai be stuck in a high place (as a cat in a tree)
aadzincandu Vai leave and not come back
aadzincangin PC very
aadzincitaa Vai to be about
aadzincichita Vai impatient
aadzincigaabaw VVita stand before someone
aadzincikamig ni moss; pl
aadzincikamitid
aadzincitaa VPC exclamation (of male speech)
aadzincitid Vta extinguish him
aadzincitid Vii turn off the light
aadzincitid Vai haul things
aadzincitid Vii haul something
aadzincitid Vai haul rice
aadzincitid Vii be a certain thing
aadzincitid Vai haul Across someone
aadzincitid Vai be
aadzincitid Vai go across by boat
aadzincitid VPC crossing bank of a body of water
aadzincitid Vai swim across
aadzincitid Vai scream
aadzincitid VPC across
aadzincitid Place Lake Lena, Minnesota
babiinzikawaagan *ni* coat, jacket;  
*pl* babiinzikawaaganan; also  
babiizikawaagan  
badakide *vi* 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 *vii* set something  
down, release something, offer  
something  
bagidinise *vai* stack wood, pile  
wood  
bagijigetamaw *vta* make an  
offering on s.o. behalf, give-  
away on s.o. behalf  
bagijwebin *vta* release someone,  
let go of someone  
bagijwebinan *vii* let go of  
something, release something  
bagoneganaanjigaade *vii* have a  
hole shot through  
bagosendan *vii* beg for  
something, hope for something  
bagwajing *p* in the wild  
bakade *vai* hungry  
bakadenaagozi *vai* look hungry  
bakazhaawve *vai* clean fish  
bakaan *p* different

baba'babakite' /babakite'w/- *vta*  
box someone, hit someone  
repeatedly  
babagiwayaaneshkimod *ni* cloth  
bag; *pl*  
babagiwayaaneshkimodan;  
also  
babagiwayaananimashkimod  
baba'- *pv* go about, here and  
there  
babagaagiiwaabibatoo *vai* run  
around crazy, glancing in all  
directions (horse)  
babaamagomo *vai* float around,  
ford  
babaamaadizi *vai* travel around  
babaamendan *vii* care about, pay  
attention to something  
babaamenim *vai* care about,  
bother with someone  
babaamibatoo *vai* run about  
babaamibizo *vai* drive about  
babaamindaamaan *vta* pull s.o.  
around by sled  
babaaminizha' /babaaminizha'w-  
/vta* chase someone about  
babaamise *vai* fly about  
babaamiwijih/babaamiwiN/- *vta*  
bring s.o. around  
babaamose *vai* walk about  
babaamosejije *vai* circulate, walk  
around  
babaamoode *vai* crawl about  
babimise *vai* fly around  
babimose *vai* walk around  
babizindaw *vta* listen to someone  
repeatedly
bakaanad vii be different
bakaanizi vai be different
bakaaninakamisidoon vri 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'/bakite'w/- vta hit s.o.
bakite’an vri hit something, strike
something
bakitejiti'ige vai play baseball
bakite’odiwag/bakite’odi/- vai
they hit one another
bakiteyaashkaa vii tsunami
bakobii vai go down into the
water
bakobiigwaashkwani vai jump in the
water
bakobüse vai fall into the water
bakwajindibezh
/bakwajindibezhv/- vta
scalp someone
bama’adoon vri adopt s.t., accept
and follow something
bami’ vta support someone, take
care of someone
bami’idizo vta be self sufficient
bamoozhe vai baby-sit
banaadizi vai be spoiled
banaajitooon vri spoil smthng,
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
bapagowanishkaw vta make holes in
s.o.
bapagowanishkaw vta wear holes
in s.o.
bapawaangeni vai flap wings,
beat wings
bapigiginan vri fold something
bashanzhe’/bashanzhe’w/- vta
whip s.o.
bashanzhegon vta whip s.o. into
shape, whip s.o. into good
behavior
batwaadan vri race after something
bawa’am vai knock rice
bawa’iganaandan vri knock rice
bawa’iminaan vai pincherry; pl
bawa’iminaanan
Bawatig place Sault Ste. Marie;
also Bawating
bawaazh/bawaAN/- vta dream
about someone
bazagozeshkaw vta make s.o.
sticky
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 vri it stabs
someone (reflexive)
bazingwajise vai jump up
baabaabasaabiigad vri tighten up
around something
baabige pc immediately
baabii’ vta wait for someone
baakaakonan vri open something
baakaabaab vai open eyes
baakaakanamaw vta open
something (of wood) for
someone
baakii’i’an vri ice clears off a
body of water
baakinige vai lift (something) open
baakizige vii it is consumed in flames
baakiigine vai lift a flap (door covering)
baamaadagaa vai swim about
baamendan vti pay attention to something
baanimaa pc afterwards, later on
baapaagaakwa’an vti knock on something (of wood)
baapaagokozhiwewini na barber; pl
baapaagokozhiwewiniwag
baapaagokozhiwewiniwii wai 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
baashkijiishkw vta explode out of someone
baashkinede vii it steams, the breathing is visible
baashkiz /baashkizw/- vta shoot at someone
baashkizigan ni gun; pl baashkizigan
baashkizige vai shoot
Baatawigamaag place Whitefish, Wisconsin
baatayinad vii be numerous
baatayinadoon vti have a lot of something, plenty

baatayiino vai plentiful, numerous; also baataniino
baate vii be parched, dry
baazagobizh /baazagobiN/- vta scratch someone
baazo vai be loaded (pipe), prepared for smoke
bebakaan pc each one different
bebakaanad vii be different
bebakaanitaagod vii be talked about differently; also bebakaanitaagwad
bebakaanizi vai each be different
bebezhihig pc one at a time
bebezhiigooganzhii na horse; pl bebezhiigooganzhih
bebezhiigooganzhiwigaan ni stable; pl bebezhiigooganzhii 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 nn one
bezhig pc certain one; also abezhig
bezhigo vai be one, there is one, be alone
Bezhigoogaaabaw name Bezhigoogaabaw (Stands Alone)
bi- pv coming
bibine-bakwezhigan na flour; also bengo-bakwezhigan
biboon vti winter
biboonagiinzo vai be so many years old
bibooshkitchi vayi winter somewhere, dwell somewhere in the winter
bigishkiga’ise vayi chop wood into kindling
bijinag pc after a while, recently, just now, for the first time
Bikoganaagan place Danbury, Wisconsin
bikwaakwad ni ball; pl bikwaakwadoon
bimademo vayi walking and crying
bima’adoon vti follow it along
bimagoke vii it rubs off onto something
bimaaadagaa vayi swim by
bimaaadizii vayi lives, life goes by
bimaaadizishi vayi be alive
bimaaadiziiwin ni life
bimaaadizigwad vii lives
bimaaadiziiwinagad vii lives
bimaa’ji’ vta save someone’s life
bimaazhagaame vayi go along the shore
bimi-ayaa vayi come by
bimiba’edizo vayi cruise by
bimibato vayi run
bimibaagi vayi it goes along (in its calling)
bimibide vii speed along, fly along, drive along
bimibizo vayi drive by
bimigozi vayi move closer
biminizha’/biminizha’w/- vta chase s.o. along
biminizha’an vti chase something along
bimishkkaa vayi paddle by
bimiiwizh /bimiiwiN/- vta carry someone along, bring someone along
bimiiyaawaso vayi be pregnant
bimose vayi walk
bimoodemo vayi crawl up crying

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 vayi pass away, die
bi-naadini vti fetch it here, haul something inside
bi-naagozi vayi 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
bineshiiyiwi vayi 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 vayi shoot and miss
bisikaw vta bump s.o.
bskaakonebidooon vti turn something on (appliance)
biskitenaagan ni birch bark sap bucket; pl biskitenaaganan
bizagaabiiigizh /bizagaabiiiginiN/- vta lead someone (horse or dog)
bizaan pc without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaani- pv without protest, without further ado, just, go...
ahead and; also peacefully,
quietly
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
bizhishigodzi 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
biibi na baby; pl biibiyyag
biibiwi vai be a baby
biibiyyawaso vai be pregnant
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
biigokambijige vai plow, break
ground
biikoji 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 /biindaakoo/- vta
offer someone tobacco
biindig pc inside
biindige vai go inside, enter
biindigebooto vai run inside
biindigenaazhikaw vta chase
someone inside
biindigenisn 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
biinjweshkaw vta push s.o. in
bii’o vai wait
biitaagodan vta use someone
ritually
biitookaadiwig/biitookaadi/- vai
their legs are layered together
biizikan vti wear something
biizikiigan ni clothing; pl
biizikiiganan
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawazh /boodawaan/ vta
build a fire for someone
boodawe vai build a fire
boodaadan vti blow it
boodaajige vai blow
booni' vta quit someone, leave someone alone
booni- pv quit an activity
boonitaw vta stop harassing s.o.
boonitoon vti leave something alone, quit something
boonii vai perch, come to rest from flight
booniikaw vta leave s.o. alone
boono vai float, drift
boozhoo pc hello
boozi' vta give a ride to someone
bwaan na Dakota Indian; pl bwaanag; also abwaanag
Bwaanakiing place Sioux lands, Dakota country
bwaana'owi vai feeble
bwaanawichige vai be unable to do things
chi- pv, pn large, big
chi-agaamiing pc across the ocean
chi-ajidamoo na gray squirrel; pl chi-ajidamoog; also misajidoo
Chi-agaamiing place Europe
chigamii-zaaga'egan ni ocean
chimookmanaankazoo vai be called something in American (English)

D

dabasagidaaki pc knoll
dabasagoode vii hang low
dabazhiish pc at the bottom of a lodge
dabwamaasige vai s.o. growth is stunted; also waxing moon; also waxing moon power (girl pre-menusus)
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
dakaaasin vii frigid, cold wind
dakaashi vai feel a cold wind
dakonan vti grasp something
dakoozi vai be short
dakwam vta bite someone, get a hold of someone
dakwamidiwag /dakwamidi-/ vai they bite one another
dakwange vai bite
danwevedam vai be heard in a certain place
danademo vai live in a particular place
danagoozi vai perch in a certain place
danakii vai dwell, live, reside
danaapi vai laugh in a certain place
danaasag pc so to speak
danizi vai stay somewhere, belong somewhere
danwewidam vai be heard speaking in a certain place
dapinanidiwag/dapinanidi/- vai they battle with one another
dapinanidiwin ni battlefield
Dapinanidiwin place Battle River (Red Lake); also Gaa-
dapinaniding
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
dasoonaagan ni trap; pl dasoonaaganan
dawaaj pc preferable, better to
dawegishkaa vii form a part, gap
dazhi- pv location
dazhim vta talk about someone
dazhindan vti talk about something
daizinijigaade vii be talked about
dazhishin vai be buried in a certain place, lie in a certain place
dazhita vai spend time in a certain place
dazhikan vii be involved with something, work on something
dazhikaw vta work on someone, dress someone out (animal)
daazhikodaadiwag /dazhikodaadi/- vai they are involved with one another
da vui 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
daashkakamigise vii earthquake
daashkakamigisewi vai make an earthquake
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 /debiB/- vta catch someone
debi'o vai be enough
debinaak pc carelessly, any old way
debewenim vta believe someone, be convinced by someone
debewetan vti believe something, heed something, e.g. a warning or belief
debewetaw vta obey someone, believe someone
debeweyendam vai become convinced, come to believe something
debeweyenjige vai be faithful
degitenim vta be impressed with someone
denige vai hold things
deskwaan vta ride s.o.
<table>
<thead>
<tr>
<th>English</th>
<th>Ojibwe</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>dewe’igan</strong></td>
<td><em>na</em> drum; <em>pl</em> dewe’iganag</td>
</tr>
<tr>
<td><strong>diba’an</strong></td>
<td><em>vti</em> measure something</td>
</tr>
<tr>
<td><strong>diba’igan</strong></td>
<td><em>ni</em> hour; <em>pl</em> diba’iganan</td>
</tr>
<tr>
<td><strong>diba’igebii’igaans</strong></td>
<td><em>ni</em> receipt; <em>pl</em> diba’igebii’igaansan</td>
</tr>
<tr>
<td><strong>dibaabandan</strong></td>
<td><em>vti</em> inspect</td>
</tr>
<tr>
<td></td>
<td>something, look something over</td>
</tr>
<tr>
<td><strong>dibaadodan</strong></td>
<td><em>vti</em> tell about</td>
</tr>
<tr>
<td></td>
<td>something</td>
</tr>
<tr>
<td><strong>dibaaajim</strong></td>
<td><em>vta</em> tell stories about</td>
</tr>
<tr>
<td></td>
<td>someone</td>
</tr>
<tr>
<td><strong>dibaaajimo</strong></td>
<td><em>vai</em> tell stories</td>
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<tr>
<td><strong>dibaaajimotaw</strong></td>
<td><em>vta</em> tell someone stories</td>
</tr>
<tr>
<td><strong>dibaaajimowin</strong></td>
<td><em>ni</em> story; <em>pl</em> dibaaajimowinan</td>
</tr>
<tr>
<td><strong>dibaakonige</strong></td>
<td><em>vai</em> judge, be in politics</td>
</tr>
<tr>
<td><strong>dibaakonigew</strong></td>
<td><em>vta</em> judge someone</td>
</tr>
<tr>
<td><strong>dibaakonigewinini</strong></td>
<td><em>na</em> judge or lawyer; <em>pl</em> dibaaakonigewininiwag</td>
</tr>
<tr>
<td><strong>dibaakwa’</strong></td>
<td><em>vta</em> charge someone</td>
</tr>
<tr>
<td></td>
<td>with an offense, pass</td>
</tr>
<tr>
<td></td>
<td>judgement on someone</td>
</tr>
<tr>
<td><strong>dibaakwan</strong></td>
<td><em>vta</em> indict someone</td>
</tr>
<tr>
<td><strong>dibi</strong></td>
<td><em>pc</em> wherever, I don’t know where</td>
</tr>
<tr>
<td><strong>dibidaabaan</strong></td>
<td><em>ni</em> wagon, carriage; <em>pl</em> dibidaabaanan</td>
</tr>
<tr>
<td><strong>dibiki-giiizi</strong></td>
<td><em>na</em> moon; <em>pl</em> dibiki-giiizisoog</td>
</tr>
<tr>
<td><strong>dibishkoo</strong></td>
<td><em>pc</em> just like</td>
</tr>
<tr>
<td><strong>dibishkookamig</strong></td>
<td><em>pc</em> opposite, right across</td>
</tr>
<tr>
<td><strong>didebweyendam</strong></td>
<td><em>vai</em> believe</td>
</tr>
<tr>
<td><strong>dimii</strong></td>
<td><em>vii</em> deep water</td>
</tr>
<tr>
<td><strong>dino</strong></td>
<td><em>pc</em> kind, type</td>
</tr>
<tr>
<td><strong>dinowa</strong></td>
<td><em>pc</em> kind, type</td>
</tr>
<tr>
<td><strong>ditibiwebishkigan</strong></td>
<td><em>ni</em> bicycle; <em>pl</em> ditibiwebishkiganan</td>
</tr>
</tbody>
</table>
E

edino’o pc even, also
Eko-biiising 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’ayaa’ag 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 pass someone
gadadan vti think something is funny, think in a humorous way about something
gagaanim vta convince someone
gaganoondamaw vta talk for someone
gaganoonidigwag/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
agiiibaad vti foolish
agiiibaadizi vai naughty, foolish
agiiibaakwan vti block something, dam something
agiiibidwe vai be quiet for a time, be heard periodically
agitijidiye vai be constipated
agiikwewini na preacher; pl
   agiikwewiniiwag
agwaadagitooc vai suffer
agwaanisagendaagozi vai be considered terrible, be considered disgusting
agwe- pv try
agwejim vta ask someone
agwejitoon 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

gashkibidaagan na tobacco, pipe or bandolier bag; pl
gashkibidaaganag

gashkigwaaso vio sew

gashki’ vta earn someone

gashki’ewizh/gashki’ewiN/- vta manage s.o., be able to handle, control s.o.

gashkimaah 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

gawise vai fall over

gayaashk na seagull; pl
gayaashkwag

gaye pc and; also ge, igaye, ige

gayesh pc and also

gaabawi vai stand

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**Gaa-dapinaniding** place Battle River (Red Lake); also

**Dapinanidiwin**

gaag na porcupine; pl gaagwag

**Gaa-gashibizibbling** place Black Duck River

gaagigebaamibatoo vai run unceasingly

gaaginaagozi vai look like a porcupine

gaagiigido vai talk, give a speech

gaagiigidoo-biwaabikoons ni telephone; pl gaagiigidoo-biwaabikoosan

gaagiigidowin ni song, ceremonial song

gaagiijibidoon vti finish tying something off

gaagiijitoon vti appease something

**Gaa-jiikajiwegamaag** place Roy Lake, Minnesota

gaakaawaakizo vai combust, burn

gaanda’igwaason ni thimble; pl
gaanda’igwaasonan

gaandakii’iganaatig ni push pole (for racing); pl
gaandakii’iganaatigoon; also
gaandakii’igan

gaandakii’ige vai pole

gaanjweba’ige vai put logs through a water shoot

gaanjwebishkaw vta push s.o. in

gashkiishkiigijibizh /gaashkiishkiigijibizhN/- vta slice somebody into pieces

gaawe vai be jealous
gaawese vai be jealous

gaawi’awiwi vai+o thwart people.
gaawiin pc no

gaawin ginwenzh pc not long

gaawin ingod pc not a single thing
Gaa-zagaskwaaajimekaag place
Leech Lake, Minnesota

gaa-zootaw vta hide from
someone

gaa-zhagens na cat; pl
gaa-zhagensag

Gechi-miiaadning ni-pt World
War II

gegapii pc eventually

gegaa pc almost

gegan pc truly, really

gego pc don’t

gego pc something

gemaay gaye pc or

gete- pn old time, old fashioned

gyaabbi pc still

Gezikwendaad vti vaguely
remember something

Gezikwenim vta vaguely remember
someone

Gibaakwa* vta lock someone up,
imprison someone

Gibaakwa’i gaansing place Bena,
Minnesota

Gibaakwe vti blocked up, be
dammed

Gibijise vti stop

giboodiyegwaazoon na pants; pl
giboodiyegwaazonag

gibwanaabaw vta drown s.o.

gibwanaabawe vai drown

gichi- pn, pv very, greatly

gichi-a’awii vai grown up;
also: gichaya’aawii

Gichi-ginwaabikobaashkizigan ni
cannon; pl gichi-
ginwaabikobaashkiziganan

Gichimooko-maan na white man;
pl gichimooko-maanag; also
chimooko-maan

Gichi-wa-ajinogaan ni big domed
lodge; pl gichi-wa-ajinogaan

Gichi-wishtkan vti cradle something

Gichi-zii-biing 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

gigizhebaaw-wiisini vai eats
breakfast

gigizhebaaawagad vti be morning

gijigibin vta snare someone

gikendan vti know something

gikendaasowigamig ni college,
university; pl
gikendaasowigamigoon

Gikenim vta know someone

Gikinaawaabi vai learn by
observing

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

Gikinoomaamadiwin ni teaching,
instruction, lesson; pl

Gikinoomaamadiwan

Gikinoomaamagewigamig ni
school; pl

Gikinoomaamagewigamigoon

Gikinoomaamagozi vai be a
student, go to school

Gimoodin vti steal something

Gina’amaw vta forbid someone

Ginigawi* vti mix someone

Ginigawisidoon vti mix something,
integrate something

Ginigawisin vti be mixed

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

Ginjiba* vta run away from
someone

Ginjiba’iwe vai escape by fleeing,
rerun away
ginwaabamaawizo vai see one's self a certain way

ginwenzh pc long time
gisinaii vii cold
gitenim vta be impressed by someone, be proud of someone
gitige vai farm, plant
gitiwaakwa 'igaade vii it is made of logs, it is made of corduroy
gitiziim na parent, ancestor; pl gitiziimag
giziibiiga 'ige vai wash clothes
gizhaabikizan vti heat something
gizhaabikizigan ni stove; pl gizhaabikiziganan
gizhaagamezan vti heat something (liquid only); also gizhaagamizan
gizhibatoo vai run fast
gizhibazhe vai be itchy
gizhiibizi vai itchy
gizhiibizo vai drive fast
gigoonh na fish; pl gigoonyag
gigoonh-oodenana ni fish camp; pl gigoonh-oodenawan
gigoopanjii vta dive s.o. in
gii 'igoshimo vai fast for a vision
gilkademoo vai cry out loud to one's self
giikaandiwig/giikaandii - vai they fight one another
giimii vai play hookey, escape, run away
giimoodad vii secret
giimoozikaw vta sneak up on someone
giin pc you, yourself
gishka 'aakwe vai cut timber
gishkawaawaso vai be pregnant, bear s.o.
gishkaabaagwe vai thirsty
gishkaabaagwenaagozi vai look thirsty
gishkaabikaaii vii there is a cliff
gishkibijige vai pull and break things off
gishkiboojige vai saw wood
gishkigwebin vta twist someone's head off, decapitate someone by twisting his head
gishkizh /gishkizh-/ vta cut through someone
gishkitoon vti slice it
gishkizhan vti cut it through
gishkizhaa vai be cut through
gishkokwaakose vai freeze solid, stop all movement
gishkowen vai stop crying, stop making a vocal noise
giispin pc if
giiswaimoo vai tell lies
giiswakhe vai dizzy
giiswakhe-zagaswewiin ni marijuana; pl giiwakhezagaswewinan
giiswakhebatoo vai run staggering

giiswakhebii vai be drunk
giive vai go home
giivebatoo vai run home

giisegozi vai move home


giiswenh pc as the story goes

giiswewin vta take someone home

giisweyendam vai think about going home

giiswizi vai be an orphan

giiswiziigamig ni orphanage; pl giiswiziigamigoon

giiswode vai sojourn, travel round
trip, go and come back; also giiswode

giiswode vai sojourn, travel round
trip, go and come back; also giiswode

giiswose vai hunt
gilizikan vti take an item of
clothes off the body
gilizkonayezigan na hominy; pl
  gilizkonayeziganag
giliz/ /gilizw- vta finish cooking
  someone
gilizizan vti cook something
gilizizkwe vai cook
gilzhaa pc beforehand, in advance
gilzhide vti be cooked
gilzhendam vai decide, make a
  resolution
gilzhichigaademagad vti
  finished, done
gilzhig na day, sky
gilzhigad vti be day
gilzhige vai complete (building)
gilzhitoon vti finish something
gilzhiiikan vti finish something
gilzhiiikaw vta finish someone,
  finish working on someone
gilzhiiitaa vai ready
gilzhhoodenigo vai stay where it’s
  warm
gilzhoooshim vta wrap, bundle
  someone up warm-like
gilzhoozi vai be warm
go pc (emphatic particle)
gobijigewi vai be of no use
godaganaandum vti suffer
  miserably from starvation
godagaagomin ni blackberry; pl
  godagaagominan
godandaman vti taste something,
  sample something
godaan vta immerse someone
goji vta try someone (tease)
gojipijige vai taste
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/gosi- 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
  goookooko’oog
goopadaadiwag/goopadaadi- vai
  mistreat one another
goopijige vai be treated badly, be
  disrespected
goopoji’idiwag/goopoji’idi- vai
  mistreat one another
gwanabise vai capsize, flip over
  in a boat
gwanaaajiwan vti beautiful
gwanaaajiwi vai nice, beautiful,
  glorious
gwanongindibam vai think
  inappropriately, have wrong
  priorities
gwashkozi vai wakes up
gwayako- pv correctly
gwayakokaawigon vta straighten
  s.o. out
gwayakose vti be correct, be right
gwayakotan vti hear something
  correctly
gwaashkwani vai jump
gwech pc so much, enough
gwelik pc correctly, exactly, right
gwekendam vai change one’s
  mind
gwekigaabawi’ vta turn someone
  around while standing
gwekisidoon vti turn it around
gwiishkoshi vai whistle
gwiwizensiwi vai be a boy
Gwiwizensiwi-zaaga'iganing
  place Boy Lake, Minnesota
Gwiwizensiwi-ziibing place
  Boy River, Minnesota
gwiwizenside'igan na little
  boy drum
hay' pc too bad; also: hai'
haaw pc all right, ok

I, II

i'iw pr that one (inanimate); also
  iwe
igiw pr them (animate); also
  ingiwedig (extended form); also ingiw
ikido vai say
ikididi'iwig/ikididi'i- vai they
  speak to one another
iko pc as a habit, customarily
ikwa na louse; pl ikwag
ikwabi vai sit elsewhere
ikwanagwewi 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
inake pc look, behold; also
  inashke, ke
inamani’i’o vai be a certain
  condition
inamozh/inamozhN/- vta work for
  s.o. in a certain way, lead s.o.
  (animal)
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’oozhN/- vta gift
  someone in a certain way
inapinazh /inapinaN/- vta slice
someone
inapine vai be ill in a certain way
inashke pc look, behold; also
inake, ke
inataadiwag /inataadi/- vai they
gamble, play games together in
a certain way
inawemaagan na relative; pl
inawemaaganag
inawiindamaage vai speak in a
certain way
inaababadad vii be used a certain
way
inaabendaagozi vai belong in a
certain way, be philosophically
connected
inaabi vai glance, peek
inaadagaavai swim in a certain
way
inaadamaw vta help someone in
a certain way
inaadizookaaozi vai s.o. is spoken
of in legend in a certain way
inaadodan viti talk about something
inajimo vai tell
inaakonamaw vta make a
spiritual offering to someone
inaakonige vai make a decree,
law
inaakwaandaawebijjige vta skid
logs out, load logs
Inaadagokaag 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
indanitawaadizookwe vai tell
stories in a certain place

inday nad my dog; pl indayag
indede nad my father
indengway nidi my face; pl
indengwayan
indibaajimo vai tell things in a
certain way
indwe vta sound a certain way to
someone
inen dam vai think
indenamowin ni thought
indenaaqozi 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-
iigi'igoog
ingod pc singularly
ingo-diba'igan pc one mile or one
hour
ingoding pc one time
ingodoninj pc one inch
ingodwaasoninj pc six inches
ingodweawaan 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
ini na man; pl ininiwag
ininigaade vidi it is handled in a
certain way
inigaatesidoon viti spread
something out
inigokwadeyaa vidi be a certain
diameter
inikaw vta name someone
inikaa vai condition or life turn out
a certain way
inime’odishi /inime’odis- vta host
someone
iniminaw vta hand something to
someone
inisige vai have a certain belief,
make a stand
initaagwad viti sound a certain way
ini pr those (inanimate); also
ini; also iniwen (extended
form)
inizh /inizhwi- vta cut someone
iniibin vta line someone up in a
certain way
iniibin viti 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 viti be a sacred place
inwe vai make a certain sound,
make a characteristic call (quack,
bark)
inwemagad viti something sounds,
something is spoken
inwewan viti speak a certain
language
inwewedan viti preach about
something
inwewedam vai make a speech,
lecture

inzaga’ay /-zhaga’ay- nad my
skin; pl inzaga’ayag
ipidoon viti pull something in a
certain way or direction
ipiskopoo ni Episcopal religion;
pl ipiskopoon
ipito vae runs in a certain way
ipizo vae speeds, travels by motor
in a certain way
iskaapichige vae+o run out of
patience for s.o., s.t.
ishkodewaaboo ni whiskey
ishkone vai survive
ishkonigan ni reservation; pl
ishkoniganan
ishkwam vta place a corpse in a
certain way
ishkwaas- pv after
ishkwaakamigad viti be over with
ishkaana vae survive an
epidemic
ishkaataa vae be done with an
activity
ishkweyaang pr behind, in the
rear, in the past
ishpate viti there is deep snow
ishpaagonaga viti be deep snow
ishpi- pv above
ishpinin pc up above, high, in
heaven
iskigamizigan ni sugarbush; pl
iskigamiziganin
iskigamizige vae sugar off
itaming loc place, at a certain
location
iwapii pc at that time
iye pr that one
izhaa vae goes there
izhaawawatataa vae 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)
izhidaaabazh /izhidaabaaN/- vta drag someone to a certain place
izhidaabiliwwe 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
izhinaazzhikaw vta chase someone to a certain place, send someone to a certain place; also izhinaazzhishkaw
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
izhitwa 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
iizindan 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
jejajibbaan 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
jiibingweni vai wink
jiigayii pc adjacent
jiigewyaazhagaame 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
jiime vai travel by barge
jiingwewitan vai speak in a loud sing-song voice
ke pc look, behold; also inashke, inake
konaas ni cloth, sheet; pl konaasan

M

madaabii vai go to the shore
madaabiba’ vta run away from someone to the shore
madaabiigozi vai move to the shore
madoodoo vai attend sweat lodge ceremony
madwe-ikido vai be heard to say, speak from a distance
madwe’oode vai be heard crawling
madwewe’okokwe vai beat a drum
madwezige vai be heard shooting
maji-izhiwebizi vai misbehave
majiwi vai be bad
makadeke vai apply charcoal, seek a vision by fasting
makade-maanishthaanish na black sheep; pl makade-maanishthaanishag
makadewiyaas na black man, African American; pl makadewiyaasag
makakoonsike vai make baskets, make containers
makam vta take something away from someone by force
makizin ni shoe, moccasin; pl makizinan
makizinataadiwag/makizinataadi -l vai play moccasin games with one another
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
mameshkwd pc taking turns; also memeshkwad
mami /mam-/ vta pick someone up, take someone
mами’izhiigon vta blame s.o.
mamikwendan vti recollect things
mamiskoshkiinzhiwe vai eyes turn red
momizh/mamizh/- vta cut s.o. out
mamoon vti take something, pick something up
manaadendan vti think respectfully of something
manaadi’im vti respecting of one another
manaajichigaade vti 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
manoomini na Menomini Indian; pl manoominni; also omanoominni
manoominne vai harvest rice
manoominne-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
mashkawisín vii be strong
mashkawizi vai be strong
mashkawiziwin ni strength
mashkijilattad ni tendon; pl mashkijilattoon
mashkiki ni medicine
mashkikiwiwigamig ni pharmacy, hospital
mashkikiwiwinini na doctor; pl mashkikiwiwiniwag
Mashkimodaang place Bagley, Minnesota
Mashkii-zibiing 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 vae 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 vae be a cry-baby, cry constantly
mayagwe vae speak strangely, speak a different language
mazinichigan na image, statue, doll; pl mazinichiganag
mazinichigaazo vai be represented in effigy, be represented as an image
mazinigwaaosal vait bead, emroider
mazinaatesijigan ni television; pl mazinaatesijiganan
mazinaatesijigananimakak ni television set; pl mazinaatesijigananimakoon
mazinimaagozi vai be noticed by smell and sight, leave evidence of one's presence
mazitaaagozi vai cry out
maada’adoon viti follow something (trail, road)
maadanokii vai start working
maada’ookii vai share, share things, distribute
maadakide viti it starts on fire
maadakizige’idim viti it bursts into flames
maadaapine vai fall ill
maadaashkaa viti waves start
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 vait start a process
maajja vait start an activity
maaji- pv start
maajibadaabii vai start to come to the shore
maajiidiba’igaade viti start being measured
maajiidoon vti take something along

maajigi vai grow up, start to grow
maajigina viti start new condition, grow
maajigizoi vait start moving
maajikam vta work on someone
maajiishkaa vai start, start one's life
maajiishkaamagad viti start to move
maajiishkendam vai start thinking
maajiiizh /maajiiN- vta take someone along
maakabi vai wound people
maamakaaj pc unbelievable, amazing, awesome
maamawi pc all together
maamawookan vti do something together, do something in the company of others; also maama’ookan
maamawookaw vta pile s.o., gang up on s.o.
maamawootaw vta combine s.o.
maamawootaa vai he is put together, combined; also maama’ootaa
maamaagobin vta massage s.o.
maamiginan vti collect something, put something together
maanaadawishkaw vta damage s.o.
maanaadizi vai be ugly
maanendan viti 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
megwewob pc in the bush
memaanishen na mule; pl
memaanishen
memeshkwad pc taking turns; also
mameshkwad
memwech pc exactly, just that, it
is so
meshkoshkaajita na vai change
one's ways
meshkwad pc instead
meshkwadoonigan ni something
used in place of something
else, paper money; pl
meshkwadoonigan
metasin vta miss someone
Metaawangaag place Hertel,
Wisconsin
Metaawangansaing place Little
Sand Lake, Wisconsin
mewinzha pc long ago
michisag ni floor; pl
michisagoon
midasawi nn ten
midewakiwenzii na mide priest;
pl midewakiwenziiyag
midewanishinaabe na mide
Indian; pl midewanishinaabeg
midewi vai be mide
midewiwin ni medicine dance,
medicine lodge ceremony; also
midewin
migi vai bark
migiskan ni fishing hook; pl
migiskanan
migiskaneyaaab ni fishing line
migizi na bald eagle; pl
migiziwag
migizi-giizis na February
migonazikaw vta approach
someone directly
migoshkaajy vta pester someone,
bother someone
migoshkaaji'iwi vai be a pest,
annoying
migwandagoon vii grow
mikan vti find something
mikaw vta find someone
mikigaazo vai he is found
somewhere
mikwamivin vii hail
mikwendar vti remember
something
mikwendizo vai remember one's
self
mimigoshkaaji vta tease
someone
mimigoshkam vai jig rice
mimigoshkam-makakoons ni
rice thrashing barrel; pl
mimigoshkam- makakoonsan
minaazim vta care about someone
mindawe vai pout
mindido vai be big
mindimooyeend na old woman; pl
mindimooyeend; also
mindimooyeend
minik pc amount, certain amount
minikwe vai drink
minikweshki vai drink chronically, be alcoholic
minis ni island; pl minisan
Minisooding place Minnesota
miniwitavage vai have a middle ear infection
minjikaawan na glove, mitten; pl minjikaawanag
minjim vta get a hold of someone
minjimaam vta recall the smell of s.o., smell s.o.
minjimenim vta remember s.o.
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
minotaw vti make s.o. good
minotoon vti make something nice, good
minowendaagwad vii be considered good
minozogo vai he is well done
minwabi vai sit comfortably
minwaabandan vti look favorably upon something
minwendaagwad vii be fun, likable
minwendan vti like something
minwendaaagwad vii be funny, humorous
minwenim vta like someone
misawendan vti want something, desire something
misawendan vti want something, desire something
misabe na giant; pl misaabeg
misaabooz na hare, jack rabbit; pl misaaboozoog
mishiimin na apple; pl mishiiminag
Misi-zaaga’iganing place Mille Lacs, Minnesota
Misiiiziibi place Mississippi River
miskomin ni raspberry; pl miskominan
miskwaabiminzhi na red oshier, red willow; pl miskwaabiminzhiig
Miskwaagamiwi-zaaga’iganing place Red Lake, Minnesota
miskwa’aabad vii be red
miskwaanzigan ni head roach; pl miskwaanziganan
miskiwiwi vai bleed, be bloody
miskiwiwinjiishin vai bleed on things, drip blood
mitaaawigan pc bare back
mitig na tree; pl mitigoog
mitigokaa vii be a forest
mitigwaab na bow; pl mitigwaabiig
mitisin vta be unable to see s.o.
miziwe pc all over, everywhere
miziwezi vai intact
mizhi’an vti hit something in the center
mii pc it is, there is
miidaashkini vai be so full that poop is pushing out the other end; also miidaashkine
miigaadan vti fight over something
miigaadiwini-gikino’amaadiwimagig ni military school; pl miigaadiwini-gikino'o' maadiwimagoon
miigaazh /miigaan/- vta fight someone
miigaazo vai fight
miigaazowin ni fight; pl
miigaazowinan
miigive vai+i+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
miikindizi vai tease
miikiniji / vta taunt, tease s.o., tell on s.o.
miikinjitwaa vai make light of things
miinawaa pc again
miinigozi vai be given something
miinigoowaawiwag /miinigoowaawi/- vai they are given something as a group
miish pc and then
miishizinigon vta give someone a whisker rub
miishidaamikam vai have whiskers, mustache; also miishidaamikan,
miishidaamikane
miiwishkaw vta crowd s.o.
miizh /miin/- vta give someone
miiziin vta defecate on someone; also miijiin
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
moona’am vai dry things out
moonenimaazaw vta sense someone’s presence
Mooningwanekaan place
Madeline Island, Wisconsin

Mooniyaang place Montreal, Ontario
mooshkin pc full
mooshkinatooon 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 shy poke, swamp pump, American bittern; pl
mooska’osiwag
moozhag pc always
moozhitoon vti feel something on or in one’s body
nanagim vta coax someone, convince someone
nanaa’ichige vai repair, fix
nanaa’idaabaane vai car repair
nanaa’idaabaanewini na mechanic; pl
nanaa’idaabaanewiniwag
nanaa’in vai organize someone
nanaa’itoon vti fix something
nanaandawi’ vta doctor someone, heal someone
nanaandawi’idiwag
/nanaandawi’idi/ vai they doctor one another
nanaandawi’idizo vai doctor one’s self
nanaandawi’iwe vai doctor, heal
nanaandawi’iwewini na medicine man, Indian doctor, healer; pl
nanaandawi’iwewiniwag
nanaandawi’o vai doctor, heal
nanaandawi’owin ni doctoring, healing; pl
nanaandawi’owin
nanaandom vta make a request of someone
nanaandomaw vta plead for someone
nanda- pv search
nandabimaadiziwine vai search for life, seek life
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

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 nagwaaganeyaabin
nagwaan vta snare someone
nakom vta answer someone, reply to someone, promise someone
nakwebidoon vti catch s.t.
nakweshkw vta meet, intercept someone
nakwetam vai answer
nakwetaw vta answer someone
namadabi vai sit
namanj pc I don’t know
(dubitative indicator)
name na sturgeon; pl/ namewag
namebin na sucker; pl
namebinag
namebini-gizis na February
nandawaaboожетwe 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
nanddan 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
nanisaaanabi vai be in jeopardy
naniibendaadiwag
/naniibendaadi-/ vai they
sleep at one another’s houses
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch
taken along; pl nawapwaanan
nawombinawan vti keep a lofty
thought of something
nayenzh pc both
nazhike- pv alone
nazhikewi vai be alone
naa pc (emphatic)
nabikawaagan na necklace; pl
nabikawaaganag
naabisijigan ni tape recorder; pl
naabisijiganan
naadabiikan vti get something
(liquid)
naadamaw vta assist someone
naadin vti fetch something
naadobi 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
naasidoon vti blow s.t. away
naawakwe-wisini vai eats lunch
naawewidam vai howl
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 spine; pl
newaakwaanan
Nenabozych name Nenabozych (Red
Lake); also Wenabozych
Neningwezhinaningodwe = waanagizi vai be a member of a certain group or family
niniig'ig nad my parent; pl
niniig'igoog
ninjaanzh nid my nose
ninzishenh nad my uncle;
ninzishenyag
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
nisaabaaawe 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
nishowan vti do away with something
nishiwanaajitoon vti waste something
nishiwanaajii'aa vai be spared, saved from destruction or death
nishiimenh nad my younger sibling; pl nishimenyag
nishkaadendam vai have angry thoughts
nishkaadizi vai angry
nishkaazimaazi vai be bitter, resentful
nishkindamaw vta anger someone
nishwaasod-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
nishinaadendam vai fall apart
(emotive)
nishinaadizo vai fall apart
(physical)
nishiwanajitoo vti destroy s.t.
nishiwe vai kill people
nishkawin vta kill s.o. with a war
club
nishkawindiwag/nishkawindi-/
vai kill one another with war
clubs
nishki’ vta anger s.o.
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; domesticate
s.o. (animal)
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
niibeji vai sit in wake, lie in wake
niibidebi vai sit side-by-side in
rows
niibidan nid my tooth; pl
niibidanan
niibin vii be summer
niibowa pc many; also niibiyo
niibowagizi vai be numerous; also
niiboogizi
niiboogizi vai be numerous; also
niibowagizi
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’aa
g
niijikwenh nad my male friend;
pl niijikwenyag
niijii nad my friend (used by and
in reference to males); pl
niijiiyag
niijikwenz nad my fellow
(between older men)
niikaanis na brother, brethren of a
certain faith; pl niikaanisag
niikino vai growl
niimi vai dance
niimi’idiwiwag/niimi’idi-/
vai dance with one another
niimi’idiwiwin ni pow-wow; pl
niimi’idiwiwinan
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
niisinan vti lower something
niiwana’ /niiwana’w-/ vta beat someone to death
niwanaskindibe’ /niwanaskindibe’w-/ vta give someone a stunning blow to the head
niweyiwiwe vai win an election, declare victory in an election
niwezh /niweN-/ vta beat someone, defeat someone
niwing nm four times
niyaa pc exclamation (of woman’s speech)
niyogaade vai have four legs, be four-legged
niyoninj pc four inches
niyoninjiiskaayaa 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
nooji’ vta hunt s.o., search for s.o.
noojigigoonyiwe vai harvest fish
noojimo vai heal
nookomis na my grandmother; pl nookomisag
noonaan vta nurse someone, nourish someone
noondan vti hear something
noondaaw vta hear someone
noondaagwad vii heard
noonde- pv need, want, crave
noondegidaazo vai quit in frustration, not satisfied, give up
noondese vai run short, be in need
noongom pc today
nooni’ vta nurse someone
nooping pc in the woods
noopingadoon vti follow something (abstract)
noopingazh /noopingaN-/ vta follow someone
nooskwaada’ /nooshkwaada’w-/ vta lick someone
O, OO

o’ow pr this one (inanimate); also owe
Obaashing place Ponemah, Minnesota
obi’ayaa ni narrows; pl
obi’ayaan
obiigomakikii na toad; pl
obiigomakikiig
odaminaw vta play with s.o.; also odaminotaw
odamino vai play
odaminotaw vta play with someone; also odaminaw
odayi vai be a horse or dog owner
odaabaan na car; pl odaabaanag
odaake vai direct, steer affairs
odaapiji awta immerse someone
odaapin vta accept someone, take someone
odaapinan vti accept something
odaapinaw vta take
Odaawaa-zaaga’i ganing place
Lac Courte Oreilles, Wisconsin; also Odaawaa-zaaga’eganining
odikwami vai have head or body lice
ogichidaa na warrior; pl
ogichidaagi
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
ogow pr these ones (animate); also ongow

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)
omakiki na frog; pl omakakiig
omanoomini-anishinaabe na Menomini Indian; pl
omanoomini-anishinaabeg; also manoomini-anishinaabe
omaa pc here
ombi-ayaa vai come to the surface, rise up, have one’s spirit lifted
ombigiyaaawaso vai raise a family
ombligizi vai be loud
omigii vai scab up
omigii vii it is scabby
omin vta furnish oats to someone (animal)
onagim vta be voted in by s.o.
onapizh/onapinya vta harness someone, tie someone
onapidoon vti tie something
onapin vta harness s.o.
onashkinadoo vti load something
onaagooshi-wiisini vai eats supper
onaagooshin vii be evening
ondademo vai cry for a certain reason, cry in a certain place
ondaganaam vta beat s.o. up
onda’ibii vai get water from somewhere
ondakaanezi vai be from somewhere, be raised somewhere
ondamendam vai be preoccupied
ondamitaa vai be busy
ondaadizi va i be born, come from
a certain place
ondaadiziike va i give birth
ondaanakamigizi va i do things in
a certain place
ondemagad vii boil
ondikendan vti get knowledge
from somewhere
ondin vta get someone
ondinamaw vta furnish someone
with something
ondinan vti get something from
somewhere
ondoodan vti do something
somewhere
onganawisin vii meant to be a
certain way, be divined or
watched over
oningwiigan ntid his wing; pl
oningwiiganan
onin j nd his finger; pl oninjii
onis hkaa va i get up (from a lying
position)
onizhishin vii be nice, good
oniijaanisi va i has a child
onji- pv reason for
onjibaa va i be from somewhere
onjidadad vii have a purpose
onjidaagaw vta get someone from
somewhere
onjige va i get s.t. from somewhere
onji’idim va i be prohibited from
doing something, be restricted
onji’idim vii originate from
somewhere
onjigaa vii leak from somewhere
onjii va i be from somewhere
onjikikogaa va i come from a remote
area
onow pr these ones (inanimate); also ono
onwaachige va i be psychic, have
premonitions

onwaawee va i hiccup
onzan vti boil something
onzaabam vta see someone from
somewhere, see someone from
a certain vantage point
onzaam pc overly, too much,
extremely
onzaamibii va i drink too much
onzaamine va i deathly ill,
extremely sick
onzibii va i get water from
somewhere
onzikaa vii originate somewhere
opime- pv, pn side
opime-ayil’ii pc on the side of
something
opime-mii kana ni side trail; pl
mii kana
opwaagan na pipe; pl
opwaaganag
opwaagoonbe va i pipe is offered
oshakaaw vta scare someone
away
oshkaabewis na messenger,
official, helper; pl
oshkaabewisag
oshkaabewiswi va i be messenger
oshkiniigi va i be young
oshkiniigikwe na young woman;
pl oshkiniigikweg
oshtiwigadigamig pc on the roof
top
osidaagishkaw vta affect
someone’s condition, afflict
someone with something
owaaka’igani va i has a house
owaanzh nid den
owiyyawe’eny va i be a namesake
Ozaawaa-zaaga’iganung place
Yellow Lake, Wisconsin
ozaawizi va i he is brown
ozisaabandan vti view something
as a blessing
ozisidam vai be wrinkled
ozhaawashkobiigizi vai have blue welts
ozhaawashkwaabaawe vai have blue marks on one’s body
ozhibii’ /ozhibii’w-/ vta write someone down, draw someone
ozhibii’an 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
ozhimobattoo vai run in flight
ozhishenyi vai have an uncle
ozhisinaagane vai sets the table
ozhitoon vti make something
ozhiitaa vai prepare
oodena ni village; pl oodenawan
oonh pc oh, well (emphatic)

S, SH, T
sa pc (emphatic)
shaanh pc come on now, oh please
shke pc (emphatic)
tayaa pc good golly
Wadikwaans na branch; pl

Wadikwaansag

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’itoon 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

Wawaabijizi vai have dapple colored fur

Wawanendan vti have no understanding of something

Wawaasese vii be lightening

Wawenabi vai be seated, sit down

Wawezhim vta deceive s.o.

Wawiiizigiminag ni dried berry; pl

Wawiiizigiminagoon

Wayaabishkiwed na-pt white man; pl wayaabishkiwejig

Wayeshkad pc beginning of a time sequence

Wayilba pc soon

Wazhashkoonsing place

Wisconsin

Waabam vta see someone

Waabamoojichaagwaaan ni mirror; pl

Waabamoojichaagwaaanan

Waabanda’ vta show someone

Waabandan vti see something

Waaban ni east

Waabashkiki ni swamp; pl

Waabashkikiin

Waabikoge’idiwag/waabikoge’idi-

/ vti they sense one another

Waabishkkaa vii be white

Waabishkaagoonikaa vii there is a white blanket of snow; also

Waabishkaagonaga

Waabishkiiwe vai be white

Waabiingwe vai be pale faced

Waaboowayaan ni blanket; pl

Waaboowayaanan

Waabooyaan ni blanket; pl

Waabooyaanan

Waabooz na rabbit, cottontail; pl

Waaboozoog

Waaboozo-miikanens ni rabbit trail; pl waaboozo-

-miikanensan

Waagaakwad ni ax; pl

Waagaakwadoon

Waagaashkan vti bend something to a certain shape

Waagaawi vai be bent, hunched over

Waagishkaage vai curve

Waagoshens name Little Fox

Waakaa’igan ni house; pl

Waakaa’iganan

Waakaa’igaanzhish ni shack; pl

Waakaa’igaanzhishan

Wakoon na fungus; pl

Wakoonag
waanim vta dig a hole for someone
waasa pc far
waasamoobimide-zhooshkodaabaan na snowmobile; pl waasamoobimide-zhooshkodaabaan; also waasiganibimide-zhooshkodaabaan
waasamoo-makakoons ni battery; pl waasamoo-makakoons; also ishkode-makak
waasawad vti it extends, it goes far
waaswaa vai+a shine things
waaswaagan ni torch; pl waaswaaganan
Waaswaagening place Lac du Flambeau, Wisconsin
waawanoo vai lay eggs, nest
waawaabiganoojihin na mouse; pl waawaabiganoojihinyag
waawaabishkimoose na grub worm; pl waawaabishkimooseg
waawaasagen vti extend something
waawaashkeshi na deer; pl waawaashkeshiwag
Waawiyegamaag place Big Round Lake, Wisconsin
waawiyeyaakwad vti be round (something of wood)
waawiyazi vai be round
waawiiji’iyee vai be in someone’s company, assist
webin vta throw someone away, part with someone
webinan vti throw something away
wegodogwen pc whatever
wegonen pr what, what is it
wegwaagi pc behold
wekwaanaamo vai run out of breath, gasp
wemitigoozhii na Frenchman; pl wemitigoozhiiwig
wenabi’ vta place someone in a sitting position
Wenabozho name Wenabozho; also Nenabozho (Red Lake)
wenapanendan vti find something easy
wendaabang vti east; conjunct of ondaaban
weniwan pc easily
weniwanad vti be easy, be simple
wenapanendan vti think something is easy
wenjida pc on purpose, for a particular reason; also onjida
wewebinan vti shake something
wewebinatig ni fishing rod; pl wewebinatigoon
weweni pc properly, easily, in a good way
wewiib pc hurry, fast
wezheim vta deceive s.o.
wiidabim vta sit with someone
wiidigem vta marry someone
wiidigendiwig /wiidigendi-/ vai they are married to one another, be married
wiidinge vti+a get s.t. from an activity
wiidoookaw vta help someone
wiigiwaam ni bark lodge, dance arbor; pl wiigiwaaman
wiigiwaamike vai make wigwam
Wiigooobiziibing place Grantsburg, Minnesota
wiigwaasimakak ni birch bark basket; pl wiigiwaasimakakoon
wiiji- pv together, with
wiiji’ vta go with someone,
    accompany someone
wiiji’iindiimagad vii be worked
    together, be woven together
wiijiwaawendiwig
    /wiijiwaawendi/- vai they are
    partners
wiiji’iwe vai accompany people
wiijiikiwendiwig /wiijiikiwendi/-
    vai they are friends, be
    friendly to one another
wiijiiw 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
wiikwajito vai endeavor
wiikwajitoon vti try to do
    something
wiin pc by contrast
wiin pr him, himself
wiin vta name someone
wiineta pr only him, only her
wiindamaw vta tell someone
wiindaawaso vai receive an
    Indian name
wiinde vii be called
wiindigoon na windigo, cannibal,
    winter monster; pl wiindigoog
wiinibiigoon na Winnebago
    Indian; pl wiinibiigoog
wiijnjigaade vii be named a
    certain way
wiinz vta 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
wiiwegimaw vta envelope s.o.,
    surround s.o.
wiiyaas ni meat; pl wiiyaasan
wiizhaande vii be inviting, open
wiizhaandige vii unfinished
Z, ZH

zagaswaawni vayi scared, fearful
zagakakwana  vayi right away,
            immediately
zarizkaani  vayi  it closes
ziibi ni river; pl  ziiibiwan
ziibiins ni creek; pl  ziiibiisam;
            also ziiiboobishen (archaic)
ziiga'anjigaa vayi baptize someone,
            pour water on someone
ziiga'anjigaaazo vayi be baptized
ziiginaan vayi pour something
ziigobiin vayi be poured
ziigwanaan vayi be spring
ziikaapidan vayi gulp something
        down
ziininaan vayi milk s.o.
ziiniskoigooma vayi blow one's
        nose
ziinzibaakwanaan ni sugar; pl
            ziinzibaakwadoon
zoogiponaan vayi be snowing
zoongidae vayi be brave
zoongizinaan vayi strong, solid
zihakizinaan vayi be damp
zhashagana na great blue heron; pl
            zhashagiwaa
zhawenimaan vayi pity someone,
            bless someone, love someone
zhayiigwana  pce  now already
zhazhibitaan vayi stubborn
zhaaawii vayi survive
zhaganaasiihama vayi speak
            English
zhaganaasiihimaatadawanaan vayi
            /zhaganaasiihimaatadawanaan-
            vayi they speak English to one
            another
zhaganaasiihimaatadawanaan vayi name something in English
zhagodaene vayi be cowardly
zhaganaasiihimaatadawanaan vayi be barefoot
zhaganaasiihimaatadawanaan vayi chew

zagaswaan vayi smoke
zagaswaanaan vayi smoke it
zagaswe' vayi  offer smoke to
            someone
zagaswe'idiwanaan vayi they smoke together, share a
            smoke, have a ceremony or
            meeting
zagaswanaan vayi offer smoke to
            someone in prayer
zaka'/zaka'w- vayi light
            someone, smoke someone, e.g.
            a pipe
zaka'onan ni  cane; pl  zaka'onan
zakwanaan vayi burst into flames
zanagataanggan vayi have a hard time
zaziikizinaan vayi be the oldest, be
            older than others
zaaga'am vayi go outside, exit, go
            to outhouse
zaaga'igan na  lake; pl
            zaaga'iganan; also
            zaaga'egan (Wisconsin)
zaagajaawaa vayi come out over a
            hill
zaagajibatoooo vayi run around a hill
zaagajiboodaadan vayi blow it up
            and out, erupt s.t. (e.g.
            volcano)
zaagakii vayi sprout
zaagidaakwanaan vayi impeach s.o.,
            remove s.o. from office
zaagi' vayi love someone
zaagiziba'idiwanaan vayi they run out together
zaagizibaatoo vayi run out of
            someplace
zaasakwe vayi give a war whoop
zegi' vayi  scare someone
zhegon  *vti* stick someone in
    something
zhegonan  *vti* stick something in
zhigingwaam  *vai* wet the bed
zhigwa  *pc* now; also *azhigwa*,
    *zhigo*
zhimaaganish  *na* soldier; *pl*
    zhimaaganishag
zhingaatesidoon  *vti* spread
    something out to dry
zhingibiz  *na* helldiver (grebe); *pl*
    zhingibizag
zhingishin  *vai* lie down
zhingobikaadan  *vti* line
    something with evergreen
    boughs
zhishigagowe  *vai* puke, vomit
zhiiagonan  *vti* empty something,
    pour something out
zhiishib  *na* duck; *pl* zhiishibag
zhiishiigi  *vai* urinate
zhiiwaamizigan  *ni* maple syrup
zhiiwinaadizi  *vai* deteriorate
zhoodaawini  *na* Jew;
    *zhodaawiniwag*; also
    *zhoodewini*
zhoomingwetaw  *vta* smile at
    someone
zhoonlyaake  *vai* make money
zhooshkodaabaan  *ni* sleigh,
    toboggan; *pl*
    *zhooshkodaabaanan*
zhooshkodiyebizo  *vai* slide
    quickly on one’s hind end
zhooshkoobizo  *vai* speed by sled
zhooshkwada‘e  *vai* skate
zhooshkwada‘egaans  *na* little
    wooden training skates; *pl*
    zhooshkwada‘egaansag
zhooshkwagime  *vai* ski
zhooshkwajiwe  *vai* sled
THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREWER

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-giizhi) 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 chief of the Ojibwe, retaliation for the attacks he fomented in 1862, or reprisal for his attempts to keep mixed-blood Ojibwe off the White Earth Reservation. Still later, investigators found evidence of a more disturbing plot involving some of his closest colleagues: the business elite at Crow Wing.

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

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

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

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

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

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

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

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

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

ANTON TREUER

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

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

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

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

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

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

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

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

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

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