

OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES BY

ANNA C. GIBBS

VOLUME 7, NUMBER 2
SPRING 2010

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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

WAASABIIKWE

ANTON TREUER

Introducing Anna C. Gibbs

Anna Gibb's appearance defies description. She hobbles with a walker, necessitated by a lifelong disability. One of her legs is shorter than the other and lacks a hip joint. She is only four feet eight inches tall. She has soft, dark, leathery skin, huge coke bottle IHS eyeglasses, and a body of thick curly black hair, usually held in place with bobby pins and hair spray. She always wears a skirt over her pants, holding fast to a traditional Ponemah teaching that a skirt is a critical attribute of the spiritual identification of women in the eyes of the creator. Her eyes are bright, kind, filled with secrets, and a beautiful, cackling laugh that is one of the most contagious in all of Indian country.

Her physical stature might be small, but her emotional and spiritual stature is truly grand. When she walks into a room, people flock over to help her with the numerous bags she always brings with her—separate ones each for her pipe, her smudge dish and sage, her snacks and gum, her personal items, her purse, and at ceremonies, for various drums, rattles, and other items. People surround her to help, but also make sure that her very strict ceremonial protocol and customs are carried out to the letter. Anna wants every ceremony and meeting to be perfect, free from mistakes, and worthy of the recognition and help of the many spirits continually in her company. She needs strike-anywhere farmer matches—not other wooden matches, paper matches or lighters—when she lights her pipe. And her voice rises in volume, intensity, and frequency until those matches are in her hand. It is the same for set up of the chairs, tables, food, tobacco, ceremonial

items, and people she intends to help. Throughout the state of Minnesota people are accustomed to her strict ways and demeanor, and in response, she is used to being respected, listened to, and accommodated in every request. Her paradoxically strict, yet mirth-filled way of being makes powerful medicine. Anna Gibbs is one of the most beloved, revered, and respected elders in Ponemah today.

In 2006, Anna, was asked to testify at Red Lake Tribal Court. The defendant had shot a moose in violation of the tribal conservation code, to carry out instructions he had received from the spirits in a dream. He argued that he needed to take the animal for spiritual reasons, because of his dream and that the tribal conservation code violated his traditional religious rights. Anna was summoned to court to testify about the reliability of the defendant's claim that there could be a spiritual need for shooting the moose. In typical fashion, she started barking orders as soon as she entered the courtroom, and the bailiff helped with her walker, as attorneys for both sides scurried around to see that she was properly escorted to the stand, given a glass of water, had her walker set aside, and made comfortable. She then started, in her thick, lilting Ponemah Ojibwe accent, to yell at the judge:

“This man had a dream. You can't persecute him because of his dream. What kind of court is this? He's an Indian, and this is an Indian court. The spirits told him to a kill a moose. Do you know more than the spirits? I don't think so.”

In record time, the case was dismissed without prejudice. The attorneys, defendant, judge, bailiff, and Anna stood for a moment in silence, batting their eyes at the charged atmosphere, and then Anna started laughing, her loud, contagious laugh until the whole room erupted into guffaws.

“Well, they finally did the right thing,” she giggled. “Even if I had to yell, at least they listened. They can't persecute a man for following his dream. Everybody knows that.”

Anna Gibbs, whose Indian name is Waasabiikwe (or Waasabiik, for short), was born on December 17, 1944. After a ceremony in Ponemah in 1999, she told me to drive her way out to the Point. We pulled into a small, sandy lake access and saw the moon, full, bright, and low on the horizon, shining off the water in a myriad of sparkles, shimmers, and beautiful, eerie, iridescent lights. “That’s my name,” she said. And whenever I think about her or hear her name, it is that picture that I see rather than the words often used to describe it—Moonlight Shining on the Water. Anna is as beautiful as she is tough. It’s just one of her many secrets.

I have known Anna for nearly twenty years and through that time I have watched her grow from a ceremonial attendant to a central figure in Ponemah religious life, and now to the primary ceremonial leader on the Red Lake Reservation. Her story is one of triumph through adversity in many different ways. She had a hard life as a child and struggled as a young mother. But when she straightened out her path and committed herself to Ojibwe ceremonial life, she had a breadth of personal experience that has been a bastion of strength for her and many other people. Anna credits the late Thomas J. Stillday as her primary source of ceremonial knowledge. Having worked with both Tommy and Anna for many years, I can say with great certainty that her protocol and speeches are almost identical to his. Anna is also the first female to ever run a lodge and officiate at traditional Ojibwe funerals in the entire region. She is sought out in part because these are hard times for the Ojibwe, and the number of people who know enough to officiate at those kinds of ceremonies is shrinking. She carries lots of very rare knowledge, and that knowledge is desperately needed. Yet she is also sought out because she has a special gift with people and spirits alike. As much as anything else, it is her deep knowledge and high spirit that call others to her and

bend even ancient customs (like keeping ceremonial leadership exclusively male) to the greater good.

At the same time that Anna is a well-respected religious leader, she is also a character so funny and idiosyncratic that she must be a close relative of Nenabozho himself. She owns no car and does not drive. Yet she travels the length and breadth of Minnesota, Wisconsin, Michigan, North Dakota, Ontario, and Manitoba with fearless ease. The sight of her little brown thumb sticking in the air over the tall grass in the ditches on area roads is a common sight. She hitchhikes often and carries a thick black book full of names and phone numbers for everyone who owes her a favor. Whenever she needs a ride, a place to stay, supper, someone to take her shopping and bring presents to her grandchildren in Kenora, or help at ceremonies, she starts working her phone lists, and never fails to achieve her desired outcome. She has a persistent charm and puts forth a relentless effort; and everybody owes her something because she spends her life helping others.

Since she quit smoking in the mid-1990s, Anna has chewed gum with a vigor that should earn her shares in Wrigley Corporation. And she leaves a trail of it everywhere she goes. There are thick wads of it under most of the benches in the Ponemah Community Center, where she puts it while officiating wakes and funerals. One time she ran out of gum and reached under the bench in front of her and broke a chunk that had been stuck there long ago. As I gasped in horror while she shoved it in her mouth, but she just laughed and said, “What? It’s probably mine from the last time.” Smoking her pipe one time, she had no bench on which to stick her gum, so she shrugged and placed the wad on the end of her pipe, giggling when I caught her doing it.

Anna’s “rezy” demeanor has been a source of much mirth. One time, during Bemidji Crazy Days, when store vendors put their merchandise on racks in the street and mark everything on

sale, Anna was shopping for hours in the heat and finally walked into Gene's Bar to find a drink of water. But between the heat, humidity, and exuberant shopping, Anna's hair was wild, curly and flying all over the place. She was sweaty and somewhat wild-eyed when she entered the building. The sight was so dramatic that the bartender told her, "Hey lady. Stop. That's it. I'm cutting you off." And she hadn't even been drinking.

Anna can seem down right irreverent at times, but she never falters in holding on to a strict traditional Ojibwe value system, an abiding integrity, deep knowledge, and a love of life that makes her a dear friend to many people as easily as makes her one their most respected leaders.

Anna Gibbs and the Oshkaabewis Native Journal

I have been working with Anna for nearly twenty years in a variety of capacities. She is one of my primary resources for information about language, ceremony, and life. I have assisted her at numerous funerals and life ceremonies. Yet we were always so busy doing the most essential things that we had a hard time making time for other valuable language and culture projects.

I brought Anna into several language projects, including her co-authorship of the dictionary titled *Aaniin Ekidong: Ojibwe Vocabulary Project* and the forthcoming young reader book *Awesiinyensag: Dadiibaajimowinan Ji-gikinoo'amaageng*. Throughout those labors, Anna has become increasingly interested in sharing her own stories. Anna has for several years been writing notes and story outlines during her spare time. The stories she has collected are largely ones learned throughout her childhood, growing up in a traditional home in Ponemah where storytelling was still the primary means of entertaining youth.

Anna's stories in this volume are often about Nenabozho, the half-human, half-spirit figure whose saga comprises a huge percentage of traditional Ojibwe narratives. They include

humorous interactions with animals, such as three different stories about the porcupine that explain his bowed legs and spiny quills. There are traditional legends about the eagle, how Nenabozho enabled us to become Indians, the weasel and the windigo, how the birch tree got its marks, and how the bear got a short tail. There are also a few songs and poems, ranging from the simple lyric beauty of the birchbark canoe to making maple sugar and the famous song that Nenabozho sang to the ducks. In addition, Anna translated several nursery rhymes into Ojibwe. I am personally a fan of Ojibwe literature more than English literature translated into Ojibwe, but Anna felt that it would be useful to those working with young children, and accommodating her request seemed both harmless and impossible to avoid. All told, there are thirty stories, covering a range of subjects and literary formats, making this a rich and varied collection.

Acknowledgements

I have taken great care to minimize mistakes, including spending many days with Anna in her apartment at the Red Lake Elder Units, going over each word of Ojibwe and English with her. The mistakes that remain are entirely my own. The laughter and voices of other people can often be heard on the audio tracks. Thank you to Eugene Stillday, Marlene Stately, Nancy Jones, Rose Tainter, Keller Paap, Lisa LaRonge, Michael Sullivan, John Nichols, Lucia Bonacci, and Heather Fairbanks, all of who attended some of the recording sessions with us. One of the stories included in this journal was recorded while Anna and I worked at the Minnesota Humanities Center on another language project. Kathy Hoagland did several of the recordings with Anna independently. A special thank you has to be included for Anna's children Leslie, Anita, and Roberta, who have always in good spirit so freely shared their beloved Waasabiik 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. Thank you to all who have supported the journal, this project, and my work.

Ponemah Ojibwe

The dialects of Ojibwe at Ponemah are not well documented. The *ONJ* produced a special issue of texts by the late Thomas J. Stillday of Ponemah and some stories by Collins Oakgrove were included in my book *Living Our Language: Ojibwe Tales & Oral Histories* (Minnesota Historical Society Press). Recently, a series of children's stories was developed with help from Anna C. Gibbs, Rose Tainter, and Eugene Stillday of Ponemah and several other speakers, soon to be published as *Awesiinyensag: Dadiibaajimowinan Ji-gikinoo'amaageng*. Anna Gibbs, Eugene Stillday, and Rosemarie DeBungie also helped author *Aaniin Ekidong: Ojibwe Vocabulary Project*, a dictionary of new vocabulary for mathematics, science, and social studies. Other than those publications, this is the only other publication of Ponemah Ojibwe to date. 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 Anna's texts speak for themselves, but a few notes will be helpful to students of the language.

Some patterns will be obvious to those who have studied Ojibwe, others may cause confusion. Anna also has some “southern” features in her language dialect that differ from Thomas Stillday and Collins Oakgrove in other publications. In Ponemah, for example, the prevailing trend with glide sounds is similar to the pattern in Soto Ojibwe (Manitoba). Stillday and Oakgrove use *w* for glides after *o* and *oo* as well as negative conjuncts and dubitatives, but uses the *y* for a glide in other conjunct paradigms. For example, they say, “Mii iwe ezhinikaazowaan (emphasis mine),” for “That’s what my name is.” But they use “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. Anna Gibbs, however, uses southern glide sounds, *y* for all glides except negative conjunct form and dubitative forms. Her sister Rose Tainter, who will have work published in future issues of the *ONJ*, is the same as Anna in dialect composition. Initial vowel change in Ponemah is closer to the Soto (Manitoba) pattern than southern Ojibwe (Mille Lacs, St. Croix), in that for most speakers long vowels (*aa*, *oo*, *e*) do not change in participle forms. Also, across the dialect ranges in Ponemah, the first person marker on verbs and preverbs that start with a consonant is always *ni-*, which is different from elsewhere in Minnesota where there is a distinct pattern to a set of three first person markers. So, Anna says, “nibakade” rather than “imbakade” and “niga-izhaa” instead of “inga-izhaa.” Anna does carry some other southern features in her dialect such as use of the nasal in negative paradigms, such as “gaawiin wiisiniin” instead of “gaawiin wiinisii.”

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 *awe* are use fairly interchangeably. Also

iniw (inanimate for “those”) is often voiced as *ini* (depleted) or *iniwen* (extended form), and for Anna sound a distinctly southern Ojibwe *aniw*, as are the counterparts for inanimate “these” (*onow*, *ono*). Nasals are usually missing from demonstrative pronouns in Ponemah as well, Anna usually says *agiw* or *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 Anna’s speech. The usage of certain words changes depending on their placement in speech as well. For example, *awe* 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, Thomas Stillday, Collins Oakgrove, Eugene Stillday, Rose Tainter, and Anna Gibbs 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*. Also, Anna sometimes (but not always) uses –ond in passive voice constructions like “bajiishka’ond.” I am still trying to fully understand the pattern in Ponemah, but took care to write it how she said it in each instance.

Another fascinating dimension of Anna’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 harden to *p*, *t*, *k*, *ch*, and *s*. However, that is not what Anna Gibbs does when she speaks Ojibwe. She consistently performs initial consonant change when the initial soft sound is part of a consonant cluster such as “gii-kweki-manidoowi.” However, she does not make initial consonant change when the first consonant is soft if the second consonant is hard. For example, Anna 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, Anna always makes initial consonant change, as in “gii-pabaa-ayaa.” Again, I wrote it how I heard it and double-checked everything with Anna, 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.

Transcription and Translation Process

Some of Anna’s stories were simply recorded in her home or other locations, often with just the two of us, but sometimes in the company of others. Her free speech stories are probably the most entertaining and useful for those studying Ojibwe syntax. They are filled with her laughter and narrative style. We also included several stories that Anna started by writing or working up with me in dictation. She felt that in addition to saving time, it gave her a chance to ponder her words and storylines more carefully so as not to avoid essential parts. There is a subtle form to her narratives that is truly artistic and not overstated at the same time that it is deep and loaded with meaning. However, dictation and writing of Ojibwe moves more slowly and certain grammar patterns like obviation are deeply affected by previous sentences, establishment of tense, and the primary characters in a story. Some of the syntactic flow is altered in stories that are developed this way. They are still absolutely right in language and subject matter alike, but the narrative flow and even the audio sounds different than when Anna just tells her stories. With all types of narrative and song included here, there is much to learn, and Anna’s language and character shine through it all.

Finding Balance

In the spring of 2006, Anna had an especially arduous stretch of work. There were funerals every few days throughout the area. Thomas Stillday had been sick frequently during that period, and Anna got most of the calls to officiate. I sat with her at many of them and could see the wear that they were having on her energy, stamina, and disposition. Anna was happy to help. But funeral work is stressful on the officiator's emotions, not just because of the loss, but because the officiating crew takes responsibility for directing the departing soul to the spirit world without mistakes so that it doesn't get lost. It's a hard job. And the officiate sacrifices days of his or her time to prepare the family, speak at the wake and funeral and feasts afterwards. And the officiating crew usually receives no money, so the work can involve a significant financial sacrifice too. I told Anna that when things lighten up we should take a break and go to the movies. I told her that I would bring my children, many of whom received their Indian names from Anna. She loves spending time with namesakes.

In May of 2006, things did finally ease up, so I picked up Anna and brought her to the movie *X-Men 3: The Last Stand*, with my children, sister, and a couple of friends. It turned out to be quite an adventure. The X-Men movies are about mutants with special gifts of flight, strength, extrasensory perception and the like. I figured that Anna would be able to relate them to spiritual gifts and follow right along. Boy was I wrong.

In the X-Men movies, the mutants are persecuted by humans and usually try to disguise their special gifts. So, the opening scene begins with one of the, named Angel, cutting off his wings to avoid detection and persecution. The entire audience was quietly watching the film, but Anna was yelling in her high, lilting Ponemah accent:

“What’s he doing?”

“He’s cutting off his wings.”

“What?” She looked incredulous.

“He’s cutting off his wings so people won’t be mean to him.”

“Why?”

Other moviegoers were turning around with annoyed stares as Anna shoveled popcorn into her mouth and fired off more questions at top volume. My friends slunk down in their seats as my sister tried to answer her questions in hushed tones.

About two-thirds of the through the movie, she bellowed, “What’s a mutant?”

The entire theater abandoned their fixation on the movie and annoyance with Anna’s questions and started to giggle. Unaware, Anna continued through to the final scene where Angel spread his wings, in proud acknowledgement of his gift and flew away. Anna smiled.

“Wow. That was a good movie,” she said. “We should go again.”

With our movie excursion, creation of this issue of the *ONJ*, and assisting Anna at various ceremonies, I am continually reminded that there needs to be balance between serious and fun, spiritual and practical. The journey is every bit as important as the destination.

ONCE UPON A LEGEND

ANNA C. GIBBS

What is a legend? It is a story about things and how they happened to be. Legends are older than books. They aren't supposed to be real, but sometimes they are a bridge to the truth. They're told to be enjoyed. They take you to a make-believe world where memories are shared. Let's call them a gift from the oldest to the youngest ones.

STORIES

GAAG MIINAWAA WIIKENH

[1] Aabiding aya'aa gaag miinawaa i'iw wiikenh. Mii owe mashkiki wiikenh wenjibaamagak imaa ziibiing. Mii dago awe gaag gii-goshkozid, gigizheb gii-goshkozid gii-tebibidood omisad iidog wiisagandang. Miish iwidi daga zaaga'ang imaa owaanzhiing ayi'ii babaa-inaabid imaa miikanaang aaniin ge-ni-izhichiged owe ji-mino-ayaad o'ow omisadaang gaa-izhi-waabamaad iidog nigigwan imaa ayaanid imaa ziibiing.

[2] Miish iw gaa-izhi-inaad iniw nigigwan, "Niwiisagendam owe goshaa ayi'ii nimisad," odinaan aniw nigigwan.

[3] "Haa, wijiwishin! Giga-gikinoo'amoon owe-sh ge-ondinaman ow wiikenh," odinaan aniw gaagwan. Aaniin daga, aaniin ba-inizhamawaad owe ziibi awedi ayi'ii gekinoo'amaaged awedi nigig owe ayi'ii wiikenh ji-ondinang awedi gaag. Miish iidog owe gaa-izhi-gikinoo'amawind awe gaag ayi'ii ji-ondinang imaa wiikenh imaa ziibiing.

[4] "Gaawiin geyaabi giga-wiisagendanzin iwe gimisad. Owe ayi'ii wiikenh giga-miinin. Owe wiikenh gidaa-miijin," inaa iidog awe gaag.

[5] Miish iw gaag gaa-izhi-miijid iw wiikenh. Mii iidog gonaa, iidog ayi'ii geyaabi go izhi-wiisagandang i'iw, owe ayi'ii omisad. Awe gaag gichi-maajiibatood owe ayi'ii geyaabi wiisagandang chi-maajiibatood awe gaag i'uwe. Mii iidog geyaabi ayi'ii geyaabi gii-ni-maazhi-ayaad. Mii iidog gonaa ayi'ii izhi-moowiiked awe gaag iidog ayi'ii owe ayi'ii nibi gii-moowiiked owe ayi'ii gaa-izhi-zhaabookaawizid aaniin gii-miijid wiikenh. Mii iidog gaa-ni-bimibatood awe gaag iidog gonaa izhi-giziibiigidenig o'ow odiy owe ayi'ii ji-giziibiigidenig ojiid ayi'ii ani-bimibatood. Miish iw noongom ayi'ii, miish iw noongom ayi'ii gaag ayi'ii, gaawiin nitaa-bimibatoosiin. Mii eta go ayi'ii bimosed.

THE PORCUPINE AND THE BITTERROOT

[1] One time the porcupine and that bitterroot. Bitterroot is this medicine that comes from the river. So that porcupine woke up, he woke up one morning holding his belly as it must have been hurting. He crawled out of his den there, looking around on the road there, [thinking] about what he could do to feel better in his stomach, so he saw an otter by the river there.

[2] Then he told that otter, “My stomach is hurting,” he told that otter.

[3] “Ok, come with me! I’ll teach you how you can get bitterroot,” he told that porcupine. So he brought him to the river and the otter taught how the porcupine could get bitterroot. It must be the case that that porcupine was instructed in how to obtain bitterroot from the river there.

[4] “Your stomach won’t hurt any more. I give you this bitterroot. You can eat this bitterroot,” he must have told that porcupine.

[5] So the porcupine ate that bitterroot. So he still must have had a bad stomach ache. That porcupine started running hard, still hurting as the porcupine ran fast. He must have still been in a terrible condition. So then he defecated all over, that porcupine just crapped out water, as he was inflicted with the diarrhea from eating bitterroot. So that porcupine must have been running to clean his hind end off and clean his rectum as he ran. But now, nowadays the porcupine is not a good runner. He only walks.

[6] That's my story I just made it up. You can publish it.

[6] That's my story I just made it up. You can publish it.

AJIDAMOO MIINAWAA AANDEGWAG

[1] Weweni babaa-ayaad ajidamoo wiineta, babaa-gwaashkwanid ishpaagoonagaamadiginig, babaa-andawaabamaad mitigominan giishpin sa naa mikawaad. Geget go weweni babaa-ayaa, babaa-minwendaagozi wiineta. Ogiizhoo'igon giizisoon. Gii-mizhakwadinig. Gaawiin gii-kisinaasinoon.

[2] Ogii-noondaan biidwewe-ayaanig waasa. Mii go besho bi-ayaamadiginig. Ombiigiziimagad. Gaawiin odani-bizikendanziin. Besho ishpinig ayaamadiginig ayaad. Gaa-izhi-noogishkaad inaabid ishkweyaang ishpinig. Waabamaad aandegwan niizh miikinji'igod wii-maazhi-doodawind. Mii go ongoweg gaa-ombiigiziwaad. Wenda-ombiigiziwaad bi-niisibizowaad anooj izhisewaad, mii go besho obikwanaang bi-niisibizowaad. Gegapii gaa-izhi-booniiwaad obikwanaang babaa-jiishka'ond obikwanaang, babaa-jiishka'ond okoonzhiwaan obikwanaang wenda-wiisagendaminid obikwanaang.

[3] Gegapii nishki'ind gaa-izhi-noogiba'iwed. Mii iwe minik. Gegapii chi-gezikaa niibawid ishkweyaang okaading. Bikwaakonijiinid. Awedi bezhig aandeg bi-niisised miinawaa wii-kagwe-bajiishka'ond. Gaa-izhi-izhi-ininikenid ogichinik chibakite'waad imaa okoonzhiing. Miinawaa chibakite'waad onamanjinik imaa okoonzhiing gaa-izhi-bishkisenig okoonzh. Gegapii gaa-izhi-maajisewaad gii-booni'ind. Mii sa iwe babaa-gwaashkwanid miinawaa.

THE SQUIRREL AND THE CROWS

[1] A squirrel was going around by himself nicely, leaping around in the deep snow, looking for acorns if he could find them. He was really going around nicely, enjoying himself. The sun was keeping him warm. The sky was clear. It wasn't cold.

[2] He heard something coming from a distance. It was coming closer and closer. It was making a loud noise. He was trying not to pay any attention to it. It was right above him. He stopped, looking back above him. He saw two crows teasing him, trying to do him harm. They were the ones making noise. They were making a lot of noise swooping, flying all over near his back, swooping down on him. All of a sudden they landed on his back, pecking with their beaks, pecking him with their beaks on his back, making his back just hurt.

[3] All of a sudden they got him mad as he stopped running away. Enough was enough. All of a sudden he stood on his hind legs. He doubled up his fists. One of the crows came swooping down again, trying to peck him. He put up his right fist [and] his left fist there on his beak. And again he hit him hard on the beak there with his left fist, bending his beak. They flew away, leaving him alone. So he went leaping around again.

WENJI-ANISHINAABEWIYANG GEGOO GAA-IZHICHIGED NENABOZHO

[1] Aabiding Nenabozho gii-mindawe inendizod owe gii-ani-giizhiitaad gakina gegoo gii-minochiged gii-ani-maazhendami'idizod. Gaa-izhi-waabamigod manidoon anigikenimigod gashkendang. Ogii-odisigoon owiigiwaaming megwaa-nibaad. Jiibiingwashid.

[2] Dago awiya oga-ganoonigoon mikwendang naagaanizinid go naa aniwen. Gaa-igod manidoon, "Iwidi gwayak izhaan wendaabang bimijiwang Manoominike-ziibi. Giga-mikaan gegoo. Gibaabii'igon Manoominike-ziibi bemijiwang."

[3] Gii-kigizhebaawagak mikwendang gaa-igod manidoon. Gaa-izhi-maajad gwayak wendaabang odani-gikendaan awegodogwen. Bimosed ani-gigizhebaawagak epiichaamagak iwe ziibi. Mikwendang gaa-igod naagaanizinid, inaabid agaami-ziibiing waabamaad anishinaabe-ikwezansan zhoomingwenidaagod wewesiinijitaagod ji-bi-aazhooged.

[4] Aangwaamizid ani-dagokiid ogiji-ziibiing bimosed. Obashkwegino-makizinan, gaawiin gii-tibaabaawesinoonin. Dagoshing miish iwe egod, "Naagaanizid nibi-maajinizha'og ji-wiidigeminaan." Wa! Wenda-jiikendam Nenabozho. Mii zhigwa noongom gikendang gaa-onji-maazhendang gaye wiin ji-ayaawaad owiijiwaaganan dago gaye wiinawaa ojiiwaaman bineshiinyan miinawaa awesiinyan. Migiziiwan ogii-wiidigemigoowaan. Miish iwe gaa-ikidowaad, "Apane niga-zhawendimin." [Mii gaa-onji-maazhendang waabamaad ojiiwaaman wiidigendinid. Migizi ogii-kaagiizomaan, ogii-wiidoookawaan ji-wiidigendinid. Miish imaa gaa-izhi-wiindamaadiwaad apane niigaan wii-zhawendiwaad.] Gaa-izhi-ozhitoowaad owiigiwaamiwaa jiigiwe-ziibiing imaa

HOW WE BECAME INDIANS BECAUSE OF THE DOINGS OF NENABOZHO

[1] One time Nenabozho became dissatisfied with himself because he had completed all of the good tasks and now became unhappy with himself. The creator saw him and knew that he was lonesome. The [creator] visited him in the midst of slumber in his lodge. He was half asleep.

[2] He thought that someone was talking to him until he realized that it was the [creator]. The creator said to him, “You walk straight towards the east to where the Rice River flows. You will find something. It’s waiting for you where the Rice River flows.”

[3] In the morning he remembered what the creator had said to him. So he started off straight towards the east, carrying out the strange [instructions]. He walked through the morning [wondering] how far the river was. Then he remembered what the creator had said to him, looking across the river he saw an Indian girl smiling at him, waving at him to come across.

[4] Stepping cautiously he [found] himself walking on top of the river. His buckskin moccasins didn’t even get wet. When he got there she told him, “The great spirit sent me to be your wife.” Wow! Nenabozho felt great happiness. Now he knew why he had been sad because he needed a family of his own like his friends the birds and animals. The eagle married them. And they vowed, “We shall love one another forever.” [So he had been sad seeing his friends marry one another. The eagle officiated for them, helping them marry one another. So they told each other that they would love one another forever.] They built their lodge near the river there where they had met.

gaa-nakweshkodaadiwaad.

[5] Mii go gii-ni-gikinoowang niibowa ogii-nitaawigi'aawaan abinoojiinyan imaa Manoominike-ziibiing. Mii go ongoweg nitam ojbweg, anishinaabeg. Mii imaa wenjibaawaad anishinaabeg imaa anishinaabewakiing:

Omaa Ogaakaaning
 Mikwaagamiiwi-zaage'iganiing
 Gaa-waababiganikaag
 Gaa-zagaskwaajimekaag
 Asabikone-zaage'igan
 Misi-zaage'igan
 Nagaajiwanaang
 Gichi-onigamiing zaage'igan
 Odaawaa-zaage'iganiing
 Waaswaaganing
 Mashki-ziibiing
 Metaawangaag
 Waawiyegamaag
 Minisinaakwaang
 Gaa-mitaawangaagamaag

[6] Miish owe ayi'ii ninagamon debendaagwak omaa ayi'ii wenjibaayaang omaa wenji-anishinaabewiyang:

Bebaakwaang nibabaa-izhaa
Niinimosenh nibabaa-wijiwaa
Misko-waaboowayaan nibabaa-maajidoon
Giikajiyaan niga-azhebagonaa
Biibiyens niga-biinaanaan

[5] So as they years passed, they raised many children by the Rice River there. So they became the first Ojibwe Indians. So that's where the Indians come from here in Indian country:

Here at Red Lake Village
On the Red Lake Reservation
From White Earth
From Leech Lake
Nett Lake
Mille Lacs
Fond du Lac
The lake at Grand Portage
Lac Courte Oreilles
Lac du Flambeau
Bad River
Hertel
Round Lake
East Lake
Sandy Lake

[6] This is my song that goes with it here where we're from about how we became Indians:

*I am going deep into the forest
I am going along with my sweetheart
I'm taking my red blanket along
When I get cold I'll crawl under the covers with him
And we'll bring a baby home*

GAA-ONDINANG MIKINAAK ODASHWAAN IMAA OBIKWANAANG

[1] Gii-oshki-akiiwang chi-mewinzha, Nenabozho gii-izhaad miziwekamig. Gaawiin aapiji gii-miinaasiin mikinaak gegoo ezhi-ganawendaagozid obikwanaang nookaamagadinig, nookaanig obikwan. Apane babaamenimigod mindidonid awesiinyan.

[2] Mii go apane naazikaagod amikwan. Gaazootawaad aniwen amikwan wii-maazhi-doodaagod. Aabiding iidog Nenabozho ani-gojitood ani-giigooked. Gaawiin odebibinaasiin giigoonyan aniwen igaye egaashiinonid.

[3] Miish iwe enendang aaniin gwayak ge-izhi-debizid izhi-debibinaad giigoonyan. Aabiding giizhigak miinawaa gojichiged gaa-izhi-waabamaad mikinaakwan zhagizhininid ogiji-asiniing baazodizonid. Miish iwe enendang mikinaak debendaagozid anaamibiig. Owaabamaadogenan giigoonyan anaamibiig. Gaa-izhi-naazikawaad gagwejimaad ji-ni-gikenimaad aandi aniwen googoonyan. Gaa-izhi-wiindamawaad giishpin wiindamaagenid mikinaakwan oga-mino-doodawaan. Mikinaak enaad, “Maajiidoon gibazhiba’igan iwidi chi-niisijiwang. Ayaamagad biitoobii-diimiimagak. Niibowa ayaawag giigoonyag imaa.”

[4] Nenabozho gaa-izhi-maajaad gii-o-bazhiba’waad giigoonyan. Wenda-jiikendang wii-amwaad giigoonyan. Naa! Noonde-wiisini. Gaa-izhi-inaad mikinaakwan, “Giga-mino-doodoon. Giga-miinin gegoo ji-mashkawaamagak gibikwan imaa gibikwanaang.” Nenabozho gaa-ozhitood obikwan mashkawaamagadinig dashwaan waawiyesing imaa obikwanaang ezhi-mashki-ayaanig. Gaawiin wiikaa izhi-bookosesinon.

[5] Gaa-izhi-miigwechiwendang mikinaak iwe ayaang mashkawi-bikwan. Nenabozho gaye wiin miigwechiwendang apane izhi-amwaad giigoonyan.

HOW THE TURTLE GOT A SHELL ON HIS BACK

[1] When the earth was new long ago, Nenabozho roamed the earth. The turtle wasn't given much protection on his soft back, his back was soft. The other big animals were forever bothering him.

[2] The beaver was always after him. So he always hid away from that beaver because he wanted to do him harm. One time Nenabozho tried to fish. He didn't catch the fish, even the small ones.

[3] He was thinking how exactly he was going to make a catch, catching the fish. One day he was trying again when he saw a snapping turtle laying on top of a rock sunning himself. Then he thought how the turtle belongs under the water. He must see the fish underneath. So he approached [the turtle] and asked him if he knew where the fish were. He told the turtle that if he told [where the fish were] he would treat him well. The turtle told him, "Take your spear below the next rapids there. There is a deep pool. There are a lot of fish there."

[4] Nenabozho went to spear the fish. He was just happy that he was going to eat fish. See! He was hungry. He told the turtle, "I will treat you good. I will give you something to strengthen your back on your back there." Nenabozho made a hard bark shell for his back around his back there very strong. It would never break.

[5] The turtle was very grateful to have a strong back. Nenabozho himself was grateful that he was always going to eat fish.

[6] Miinawaa bimi-ayaad amik naazikawaad, gaa-izhi-goshko'aad. Gaawiin mikinaak gii-gaazoosiin. Gaa-izhi-zipo-ayaad oshtigwaan, okaadaang, ozow biindig odashwaan. Mii owe owaakaa'igan miinawaa ganawenimigod. Amik odaano-gagwejitoon wii-maazhi-doodawaad ditibidaabaanaad anibasiingwe'waad ozow. Odaano-dakwamaan odashwaan. Gegapii amik gaa-izhi-booni'aad, noongom dash mashkawaadizi mikinaak.

[6] And then here comes the beaver going after him, but he was surprised. The turtle wasn't hiding. He tucked his head, legs, and tail inside his shell. This was his home and it was taking care of him. Beaver tried to no avail to harm him, rolling him around, slapping him with his tail. He tried without success to bite his shell. Finally the beaver left him alone, for now the turtle is strong.

NENABOZHO MIINAWAA DITIBIDAABAAN

[1] Aabiding Nenabozho naanaagadwendang gakina gegoo gii-kiizhikang. Apane babaa-ayaad bagwaji-ayaad. Ganawenimaad ojiwaaman binesiwan miinawaa awesiinyan. Naanaagadawendang bakaan gegoo wii-izhichiged. Ani-zhaagawendam apane ayaad bezhigwaninig. Bakaan wii-izhaa. Oгии-noondaan bakaan izhinaagwadinig. Gaa-izhi-maajaad zhaawanong onagadaan bagwaji-ayaanig.

[2] Ani-dagoshing chi-oodenaang omaamakaazinaan gaa-izhinaagwak. Maamakaadendam. Ombiigiziimagad omaa gwayak akiing. Ombiwewebiideni bemibidenig niyo-ditibisemagakin imaa odaabaanan. Bakaanizi bemaadizid igaye ezhinaagozid. Gaa-izhi-waabandang bakaan izhinaagwadinig niizh eta go detibise-ayaanig. Omaamakaazinaan eninigaadegin menjiminigaademagakin eyaanig. Oгии-maamakaazinaan gii-maamawisijgaadeg awegodogwen. Gaa-izhi-gagwedwed awegodogwen owe. Gaa-izhi-wiindamawind owe waasa epideg, mii iwe niizh ditibidaabaan.

[3] Gaa-izhi-gagwedwed miinawaa, “Aaniin ezhi-ayaamagak bemibideg?”

[4] “Dago desabiyen mishtadimong. Dago gaye gimoozhitoon gii-poodaanigooyan nooding imaa giwiinizising. Gego baakidooneken. Da-izhisewag manidoowensag gidooning. Gidoobiz. Minwendaagwad. Dago zegi-ayaamagad. Dago giga-gwejikaanigon gizhiibidemagak mitakamig izhinaman. Dago giga-gwejikaanigon gizhiibizowaad mitigoog gaa-izhinaagoziwaad.”

[5] “Aaniin ge-izhichigeyaan giishpin maajiibizonii’ag,” izhi-gagwedwe.

NENABOZHO AND THE MOTORCYCLE

[1] One time Nenabozho thought seriously about everything he had accomplished. He was always out and about in the wild. He was looking after his friends the birds and the animals. He thought seriously about wanting to do something different. He was getting bored always being in one place. He wanted to go somewhere different. He had heard that it looked different elsewhere. So he headed south, leaving the wilderness behind.

[2] When he arrived at the city he was astonished at the way it looked. He thought it was marvelous. This part of the earth was noisy. The cars with four wheels made loud, troublesome noises as they whizzed by. The people were different too in their appearance. He saw another different thing with only two wheels. He thought the handle bars it had protruding were marvelous. He was astonished to see whatever could be combined into a single object. So he asked whatever that was. They told him that the thing that goes far is a two-wheeled motorcycle.

[3] He asked again, "How does it feel when it runs?"

[4] "It feels like you're riding on a horse. And it feels like the wind blows in your hair. Don't open your mouth. The bugs might go in your mouth. You'll be excited. It's fun. It's kind of scary. It seems like the ground is racing by you in how it looks to you. It's like the trees are racing by you how they look."

[5] "What am I going to do if I start it," he asked.

[6] “Akawe izhigaadenig iwe bezhig ginamanjinikaad. Awe dash miinawaa izhigaadenig gigichinikaad. Giga-desab izhi-onabiyān imaa onabiwining akawe. Izhidenid mitakamig. Wewenabin. Izhigaabawin. Weweni minjiminan aniwen menjiminigaademagakin. Inaabikibidoon gaabaabika’iganan gii-izhi-maajibideg. Iwe dash gigichizid dangishkan. Inaabikinan ezhi-ipideg waasamoo-bimide. Ombizidenin imaa ditibiwebinigan. Maangishkan ditibiwebinigan minik waa-piijibizoyan.”

[7] Nenabozho chi-maajibizod naanimidana gii-piijibizo. Wenda-minwendaagozi wiikaa izhichigesig. Gaa-izhi-wanendang endaad miinawaa gaa-izhi-wanenimaad ojiwaaman. Akawe gii-ipizo Agaami-obaashiing miinawaa oodenaang Obaashiing miinawaa Maadaabiimong gaa-pibizod, Miskwaagamiiwi-zaage’iganiing. Mii dash gwayak izhaagwen Asiniiwikaag. Mii dash gaa-izhi-gopiibizod giwednong gii-kiiwebizod.

[6] “First your one left leg goes over. And then again your right leg goes over. First you will straddle like being seated in a saddle. Feet go on the ground. Sit up. Stand up balanced. Carefully grasp the handle bars. Turn the keys so the ignition starts. Kick-start it with your right foot. Turn the throttle to give it gas. Lift your feet onto the pedals there. Push down on the pedal how fast you want to go.”

[7] Nenabozho took off fifty miles an hour. He was elated because he has never done this. He forgot about his home and forgot about his friends. First he took a ride to the Ponemah Point and the town of Ponemah and then rode through Redby and Red Lake. Then he went toward Big Stone. And then he rode off into the woods to the north, speeding home.

AKIWENZII MIINAWAA GAAG

[1] Aabiding bi-goshkozi gaag. Omisad wenda-wiisagendang. Gaawiin gii-mino-ayaasiini. Maagizhaa awegodogwen gaa-miijigwen babaa-akwaandawed ogiji-mitigong gaye.

[2] Mii iwe enendang, “Niwii-andawaabamaa gekenimag akiwenzii. Maagizhaa gaye odaa-ni-gikendaan awegodogwen gii-ayaamogwen mashkiki ge-miijiyaan.”

[3] Gaa-izhi-maajaad andawaabamaad akiwenziiyan owiigiwaaming. Miish iwe enaad, “Niwiisagendam nimisad. Gegoo nigii-miijin.”

[4] Miish iwe ekidod akiwenzii, “Mii iwidi izhaan Manoomini-ziibing. O-bakwadan wiikenh niibowa. Mii minik go gidaa-miijin.”

[5] Gaa-izhi-bizindang gaag gaa-inind. Gaa-izhi-miijid wiikenh minik go. Noomag go gaa-ishkwaa-miijid gegoo izhi-ayaad omisad nawaj. Dago gii-madwegaminjii. Mii go gezikaa maajii-nibii-ayaanig omoo. Mii go gaa-ani-niisjiiwaninig ojidiing. Gaa-izhi-maajiibatood gaag nawaj gezikaa.

[6] “Weweni sa naa bimose indinenimaa,” gii-inendam akiwenzii.

[7] Mii go gii-ani-booboogidid bemibatood mii go gii-ani-zaagjiiwaninig omoo. Gii-zhaabookaawizi. Ogi-zhaabookaawinigon wiikenh. Ogi-zhaabookaawinigon wiikenh.

[8] Gaawiin wiikaa izhaasiin ziibing. Gaawiin dash miinawaa ogii-kagwejiimaasiin akiwenziiyan wiikaa. Mii sa i’.

THE OLD MAN AND THE PORCUPINE

[1] One time the porcupine woke up. His stomach was hurting him. It wasn't feeling well. He must have been wondering what he ate climbing around the tree tops.

[2] So he thought, "I am going to look for that old man I know. Maybe he might know what medicine there is that I should eat."

[3] He left to look for that old man at his lodge. This is what he said to him, "My stomach is hurting. I ate something."

[4] This is what the old man said, "Go to Rice River. Go over and bite off a lot of the river medicine. You should eat just enough."

[5] The porcupine listened to what he had been told to do. He ate the river medicine just enough. Later on when he got done eating his stomach was feeling much worse. A gargling noise could be heard coming from his stomach. All of a sudden his poop turned into water. So the water burst forth from his rectum. All of a sudden the porcupine started running as fast as he could.

[6] "I thought of him as a slow walker," mused the old man.

[7] So he farted it out as he ran for his poop was running out like water. He had diarrhea. He had diarrhea from the river medicine. The river medicine gave him the diarrhea.

[8] He never went to the river any more. And he never asked the old man [for anything] again. That's it.

NENABOZHO MIINAWAA GAAG

[1] Gaag gii-mitagwazhe mewinzha. Makwan apane ogii-naazikaagoon. Gii-paa-bezika gaye aaniish naa gii-waawaagizide. Owiiyaw gii-poodaaji-ayaani.

[2] Nenabozho ogii-waabamaan ani-gaazonid gaagwan. Nenabozho gaa-izhi-andawaabamaad miinsagaawanzhiin megwekob. Mii imaa gaa-izhi-mamood iniwen zhimaaganensan. Nenabozho gaa-izhi-andawaabamaad waabiganan, gaa-izhi-moona'waad, gaa-izhi-dibaabaawanaad waabiganan. Gaa-izhi-andawaabamaad gaagwan, gaa-izhi-mikawaad. Gaa-izhi-zhaazhoobii'waad owiiyawing gaagwan. Gaa-izhi-badakidood iniwen zhimaaganensan owiiyawing gaagwan.

[3] Makwa miinawaa naazikawaad gaagwan miikinji'aad wii-toodawaad gegoo. Makwa gii-izhinikenid gaa-izhi-padakininjiinid chi-niikimod wiisagendang oninj. Gii-padakininjiishkaagod zhimaaganensan.

[4] Nenabozho ogii-aanji-ayaawaan gaagwan, bimiwidoonid iniwen zhimaaganensan. Miish iwe enaad gaagwan, "Gaawiin geyaabi gidaa-mitagwazhesiin."

[5] Miish iniwen gaa-inaad makwan, "Gaawiin geyaabi gidaa-miikinji'aasiin ono gaagwan. Mii go bapashanzhe'ok ozow. Giga-maajiiba'iwe waabamad. Giga-gosaa."

NENABOZH0 AND THE PORCUPINE

[1] Long ago the porcupine was naked. The bear was always after him. He was slow walking for he was pigeon-toed. His body was bloated.

[2] Nenabozho saw the porcupine hide away. Nenabozho looked for hawthorne bushes in the bush. So there he took those thorns. Nenabozho looked for clay, dug it up from the ground, [and] wetted the clay. Then he looked for porcupine, and found him. He smeared it on the body of the porcupine. Then he stuck those thorns in there.

[3] The bear went after the porcupine, teasing him, wanting to do something to him. When the bear put up his paw [to hit], something stuck in his paw as he gave out a big growl from the pain in his arm. The thorns were sticking out of his paw.

[4] Nenabozho transformed the porcupine, who now carried those quills. This is what he said to the porcupine, "You won't have to be naked any more."

[5] This is what he told that bear, "You won't be wanting to tease this porcupine any more. It will whip you with his tail. You will run away when you see him. He will be scared of him."

ZIINZIBAAKWAD

Niwii-ozhiga'ige
Wii-naadobiyaan
Niwii-ozaan
Ozhigaaganaaboo
Niwii-ozhitoon
Zhiwaagamizigan
Niwii-ozhitoon
Anishinaabe-ziinzibaakwad
Niwii-zhiwinige
Niwii-wiishkoobanjige
Niwii-ondamizige
Wii-wiidookawagwaa
Niwiijanishinaabeg
Niwii-ishkigamizige
Niwii-wiidookaage

SUGAR

I'm going to tap trees
To go after maple tree sap
I'm going to boil
Sap
I'm going to make
Syrup
I'm going to make
Indian sugar
I'm going to sweeten my drinks
I'm going to taste the sugar candy
I'm going to be busy with sugar camp
Helping
My fellow Indian people
I am going to do sugar camp
I am going to help

NA' AANGABIYAAN
NIGA-WAAWAABOOZAGOODOO*

Na'aangabiyaan niga-waawaaboozagoodoo.
 Na'aangabiyaan niwii-agoodoo megwaayaakwaang.
 Na'aangabiyaan nidookawi'aa babizikandoodaned waabooz.
 Na'aangabiyaan gaa-izhi-agoodooyaan nagwaajigan.
 Waabooz megwaa babizikandoodaned.
 Gaa-izhi-waabandang ininiwan bi-inikawenid, bimizha'ang.
 Gaa-izhi-waabandang nagwaajigan gii-agoodoonid ininiwan.
 Gaa-izhi-noogishkwaad waabooz gaa-ani-waabandang.
 Miish ikidod, "Bijiinag omaa niga-biindigekwen nagwaaganing."
 Gaawiin niin niga-bagidinaasiin ji-bookogwebinid.
 Gaawiin igaye niga-bagidinaasiin ji-jiigizh'wod.
 Gaawiin igaye niga-bagidinaasiin wiin ji-giishkizhang niwiiyaasim
 ji-boodaakwenid ji-ashid gezhaagamidenig nibi ji-giizizang
 niwiiyaasim.
 Maanoo da-bakadewan odikweman izhi-na'aangabid. Mii sa i'.

* The song varies slightly from the text for this piece. Anna Gibbs simply embellished as she sang and we left it how she performed the song.

WHEN I'M SHACKING UP I'LL GO SNARING RABBITS ALL THE TIME

When I'm shacking up I'll go snaring rabbits all the time.
When I'm shacking up I'll go hang up [snares] out in the woods.
When I'm shacking up I see the hopping tracks of the rabbit.
When I'm shacking up I hang up the snare.
While the rabbit was hopping.
He saw the man's tracks, following them.
He saw the snare that the man hung up.
The rabbit stopped and looked at it.
And this is what he said, "After a while I'll put my head and neck
through the opening of the snare here."
No not me, I won't let him choke me.
And I won't let him skin me.
And I won't let him cut up my meat to build a cooking fire to put
me in hot water so he can cook my meat.
Let his lady go hungry while he's shacking up. That's it.

NENABOZHO MIINAWAA OJIIWAAMAN

[1] Chi-mino-giizhigak. Nenabozho wii-pabaa-mawadishiwed. Wii-pabaa-waabamaad ojiiwaaman awesiinyan miinawaa bineshiwan. Nitam makwan mawadisaad. Awe ikwe-makwa noonaawasod, awe dash inini-makwa ganawenimaad.

[2] Nenabozho ogii-kagwejimaan makwan, “Aaniin ge-ni-izhichigeyan jibwaa-goonikaag?”

[3] Makwa nakwetawaad, “Niga-ondamizimin. Niga-nitaawigi’aanaanig nimakoonsiminaanig ji-giiyosewaad. Niga-andawaabandaamin ji-waanikeyaang waanzh ji-nibaayaang jibwaa-biboonaagak.”

[4] “Mii sa iwe izhi-mino-doodaadiyeg,” ikido Nenabozho gaa-izhi-maajaad miinawaa.

[5] Gaa-izhi-maajaad giiwedonong degoshing bakegamaag ziibi. Gaa-izhi-waabandang amikwiish. Noozhemik ganawenimaad amikoonsan. Naabemik ondamitaa bakwamaad mitigoon ozhitood amikwiish.

[6] “Giga-wanishkwe’ininin,” ikido Nenabozho gaa-izhi-gopiid waabamaad endashinid waawaashkeshiwan.

[7] Oniijaaniw ogii-gikinoo’amawaan ogidagaakoonsiman jibimosenid geyaabi akewizinid gii-ondaadizinid. Ayaabe owiidookawaan oniijaaniwan odeskhanan. Ayaapii omiijinaawaan waabigwaniin, aniibiishan igaye mitigong, miinawaa zaagashkaagin mashkosiw.

[8] “Boozhoo,” ikido Nenabozho, “Gomaapii niga-ayaa.”

NENABOZHO AND HIS FRIENDS

[1] It was a very nice day. Nenabozho was going around visiting. He was going around seeing his friends the animals and birds. He first visited the bear. The mother bear was nursing [her cubs], and the father bear was taking care of them.

[2] Nenabozho asked the bears, “What are you going to do before the snow?”

[3] The bear replied, “We will be busy. We will be raising our cubs to hunt. We will be looking to dig our den to sleep before winter.”

[4] “So you all are treating one another well,” said Nenabozho as he left again.

[5] As he left to the north he arrived at a fork in the river. There he saw a beaver lodge. The female beaver was taking care of the baby beavers. The male beaver was busy biting off trees to make the lodge.

[6] “I might disturb you all,” said Nenabozho as he went into the woods, seeing a family of deer.

[7] The doe was teaching her fawn to walk as he was still weak from birth. The buck was helping the doe with his horns. From time to time they’ll eat flowers, leaves, trees, and protruding grass.

[8] “Hello,” said Nenabozho, “I’ll remain here for a little while.”

[9] Nenabozho ogii-niisaanenimaan bekaanizinid awesiinyan izhi-debibinaanid gidagaakoons. Naa! Onzaam agaashiinyi. Noomag gii-ayaa Nenabozho ganawenimaad. Gii-inaad oniigi'igoon, "Weweni gidaa-gikinoo'amawaawaa jigwaashkwanid." Gaa-izhi-maajaad izhaad bimizha'ang. Waaboozoog bimikawewaad imaa miikanensing. Gaye waabandang moowensan bimikawewaad ani-atenig imaa miikanensing. Gii-ani-miiziiwaagwen gii-ani-babiizikadoondanewaagwen. Waabamaad zhaashaagwadamonid aniibiishikaanan.

[10] Mii dash inaad, "Gidoondamizim wiisinyeg."

[11] "Enya'. Ezhi-apiitiningoziyaang jibwaa-biboong. Niwiikwaji-aanji-ayaamin nibabiizikawaaganinaanan. Ozaawegadoon nibabiizikawaaganinaanan zhegwa noongom. Jibwaa-biboong nibabiizikawaaganinaanan niwii-aanji-ayaamin ji-waabishkaanig. Awedi bizhiw apane nimaajiinishikaagoonaan. Niwiikwaji-amwigoonaan. Niminopogozimin iidog. Nigaazomin gooning. Nigaazo-gwaashkwanimin."

[12] Gaa-izhi-maajaad chi-bagwaj ma'iinganag ayaawaad. "Gidoonzaamiinoom," ikido Nenabozho.

[13] "Enya'," gii-ikido ma'iingan. "Niganawendimin miinawaa nidookwiinomin giiyoseyaang."

[14] "Awegonen igaye ezhichigeyeg," gagwedwe Nenabozho.

[15] "Nigichi-mamashkawebatoomin," ikido ma'iingan. "Dago odaabaan chi-gizhiibideg, nidaa-apiichiibatoomin. Nibimibatoomin enanimak igaye. Nigichi-giinaabidemin. Niniizaanendaagozimin. Nimashkawaadizimin. Nigosigoonaanig ingiweg awesiinyag."

[16] "Gego aapiji gagwe-niizaanendaagozikegon," ikido Nenabozho. "Giishpin wii-izhichigeyeg giwii-nanaa'ininin," ikido Nenabozho.

[9] Nenabozho worried about different animals that might try to get the fawn. See! He's too small. For a while Nenabozho was there taking care of them. He told the parents, "You should teach him well how to leap." Then he left, going along, following [a trail]. Rabbits had left tracks there on the trail. And he saw turds left on the trail there. They must have pooped as they hopped down the trail. He saw them nibbling leaves from a bush.

[10] So he said to them, "You all are busy eating."

[11] "Yes. We're putting on weight before winter. We are trying to change our coats. Our coats are brown now. Before winter we change our coats to white. That lynx is always chasing us. He tries to eat us. I guess we taste good. We camouflage with the snow. We hop and hide."

[12] So he went deep into the wild where the wolves are. "There are so many of you," said Nenabozho.

[13] "Yes," said the wolf. "We take care of one another and we all hunt together."

[14] "What else do you all do," asked Nenabozho.

[15] "We run extremely fast," said the wolf. "We run as fast as a speeding car. And we run with the wind. We have very sharp teeth. We are vicious. We are strong. The other animals are scared of us."

[16] "Don't be too too vicious," said Nenabozho. "If you are going to be that way I will straighten you all out," said Nenabozho.

[17] Mii go gabe-niibing miinawaa dagwaaging gii-mawadisaad ojiwaaman. Mii go gaye manidoowensan. Enigoonsag igaye ondamiiziwag ozhitoowaad enigoowigamig jibwaa-biboong. Anidagwaaging zhiishiibag, nikag, bineshiinyag, binewag egaashiinowaad maaji-bimisewaad zhaawanong wii-piboonishiwaad. Ani-zoogipog adikwag ani-maajaawaad giuwedinong.

[18] “Mii iwe gwayak endaawaad,” ikido Nenabozho.

[19] Naanaagadawendang Nenabozho, “Dibi ezhaawaagwen ezigaag?”

[20] Ani-maajaad miinawaa gegaa odakokaanaan ajidamoon. Anooj babaamibatoowag ogiji-mitigong. Asanjigoowaad bagaanensan imaa bagonezinid mitigoon. Ozhiitaawag wii-piboonishiwaad. Mii zhegwa gaye wiin ani-moozhitood anigisinaanig giikajid.

[21] Ogii-ani-waabamaan gaagwan waawaagizidenid agaawaa babaamosenid.

[22] “Aaniindi ezhaayan,” ogagwejjimaan aniw gaagwan.

[23] “Iwidi niin eta go nibabaa-izhaa. Gaawiin awiya nibabaamenimaasiin. Giishpin awiya wii-babaamenimid niwii-pashanzhe’waa nizow. Niwii-chi-wiisagi-ayaawaa nigaagwayan.”

[24] Naayogaadewaad awesiinyag ondamiiziwag ozhitoowaad owaanzhiwaan wii-piboonishiwaad. Mii zhegwa gichi-ishpaagonagaag azhegiwed. Ani-azhegiwed dago gegoo ogii-noondaan. Ombiigiziimagad gegoo biinji-mitakamig. Izhi-noogishkaad bizindang. Akakojiish nibaad enda-newegwaami imaa owaanzhiing. Madwegwaami.

[25] “Ayekozidog,” ikido Nenabozho. Ani-maajaad miinawaa apiichaamagak dago obiijimaandaan gegoo maazhimaagwadinig. Gii-ayaanig egaasaamagak waanzh. Gii-ayaad zhigaag nibaad. Mii go izhi-baaboogidigwaamid.

[26] Nenabozho ikidodog, “Mino-bawaajige.”

[17] All through the summer and the fall he visited his friends. And even the small bugs. Even the ants are busy building ant hills before winter. Along towards fall the ducks, geese, small birds were starting to fly south for the winter. When it was starting to snow the caribou left toward the north.

[18] “That’s where their home is,” said Nenabozho.

[19] Nenabozho was wondering, “Where do the woodticks go?”

[20] As he left again he almost stepped on a squirrel. They were running all over the trees. They were storing away nuts in the holes in the trees. They are getting ready for winter. Now he was starting to feel the cold himself and got a chill.

[21] He saw a porcupine with bowed legs walking around slowly.

[22] “Where are you going,” he asked that porcupine.

[23] “I only go around by myself. I don’t worry about anyone. If anyone bothers me I’ll slap him with my tail My quills will hurt him badly.”

[24] The four legged animals are busy making their dens for the winter. So now the snow deepened as he headed back. MWhen he returned he hear something. A loud noise was from inside the ground. He stopped, listening. A woodchuck was sleeping, snoring loud in his den. He snored out loud.

[25] “He must be tired,” said Nenabozho. As he left again for such a distance he smelled something bad. There was a small den. A skunk was inside sleeping. He was farting in his sleep.

[26] Nenabozho must have said, “He’s having a good dream.”

[27] Miinawaa ani-maajaad ayaanig ziibiinsan, zaage'iganiin igaye gii-kashkadininig. Mii iwe ekidod, "Mikinaakwag, giigoonyag geyaabi babaamikwazhiwewag anaamibiig." Degoshing endaad gaa-pi-onjibaad maajiitood owiigiwaam. Wenda-giikajininjiwaji. Wenda-giikajizidewaji. Giikajitawagewaji. Gii-madweyaabideshing. Gaa-ishkwaagiizhiitood odanokiiwin gaa-izhi-ozhitood ishkode abizod. Mii i'.

[27] Again he left where the rivers and lakes were frozen over. So he must have said, “The turtles and fish are fish swimming under the water.” When he arrived at home where he came from he began to build his lodge. His hands were just cold. His feet were cold. His ears were cold. His teeth were chattering. When he completed his work he made a fire to keep warm. That’s it.

GII-WIINDAAWASOD AWE^{*} WAAWAABIGANOOJIINH

- [1] Aabiding waawaabiganoojiinh ogii-wiiji'ayaawaan omaamaayan. Ani-onaagoshig gaa-izhi-maajaad wii-o-wiindaawasod wii-oshki-wiyyawe'eyind.
- [2] Gii-pi-azhegiwed gaa-izhaad gaa-izhi-gagwejimigod omaamaayan, "Aaniin gaa-izhi-wiinad abinoojiinh?"
- [3] Gaa-izhi-nakwetawaad, "Nigii-onji-mamoon."
- [4] Gaa-izhi-maajaad ani-onaagoshininig miinawaa gii-pi-azhegiwed. Gaa-izhi-gagwejimigod omaamaayan, "Aaniin gaa-izhi-wiinad abinoojiinh?"
- [5] Gaa-izhi-nakwetawaad, "Indaabitawinaan."
- [6] Miinawaa gaa-izhi-maajaad eko-nising ani-onaagoshininig gii-pi-azhegiwed miinawaa. Gaa-izhi-gagwejimigod omaamaayan, "Aaniin gaa-izhi-wiinad abinoojiinh?"
- [7] Gaa-izhi-nakwetawaad, "Nigii-aapiji-mamoon."
- [8] Mii imaa gii-mikang, gii-kimoodid, gakina gii-kidaang gii-ni-niso-dibikadinig. Gaawiin igo geget gii-wiindaawasosiin. Ogiimikaan waawaashkeshi-bimide awiya gii-ani-asanjigod. Ogiimikaan. Gii-kimoodi. Ogii-kidaan.
- [9] "Nigii-onji-mamoon."
- [10] "Indaabitawinaan."
- [11] "Nigii-aapiji-mamoon."

* Anna Gibbs credits her sister, Sarah Greenleaf, with telling her this story in 2007.

WHEN THAT MOUSE GAVE A SPIRIT NAME

[1] A mouse lived with his mother at one time. That evening he left to go name [a child] so he could have a new namesake.

[2] When he came back from where he was at his mother asked him, "What did you name the child?"

[3] So he answered her, "I took some of it from where it was at."

[4] Later on he left the next evening, and again he came back. His mother asked him, "What did you name the child?"

[5] So he answered her, "I took half of it."

[6] And later on he left that third evening and came back again. His mother asked him, "What did you name the child?"

[7] [And] he answered her, "I took it all, forever."

[8] There he found it, stole it, and ate it all on the third night. He didn't really go and name [a child]. He found deer tallow that someone tried to [use] to preserve a hide. He found it. He stole it. He ate it all.

[9] "I took some of it from where it was at."

[10] "I took half of it."

[11] "I took all of it, forever."

GAA-ONDINANG O'OW WENJI-WAABISHKIZID A'AW ZHINGOS

[1] Gakina awiya ogii-gosaawaan wiindigoon. Gii-niisaanendaagoziwan. Gaa-izhi-noondang Nenabozho ezhichigenid wiindigoon. Mii zhegwa mikwendang waa-izhichiged andawaabamaad egaashiinyinid awesiinyan. Gaa-izhi-waabamaad ozaawiwizinid awesiinyan zhingosan.

[2] Miish iwe enaad, "Giga-mino-doodoon giishpin gegoo izhichigeyan." Mii izhi-inaad, "Megwaa nibaad wiindigoo noongom dibikak. Mii na?"

[3] Gaa-izhi-mikawaawaad nibaanid owiigiwaaming wendamwegwaamonid. Gaawiin wiindigoo oadaa-amajimigoosiin.

[4] "Giwii-kagwejimin aaniin ge-ni-izhichigeyaan," izhi-gagwedwe zhingos.

[5] "Biindigeyooden ojiidiing, mii go iwedi ogichi-onagizhiing, mii go iwedi inaabiigising ogichi-miskweyaabiim, mii go iwidi ode'ing. Gidaa-bakwadamawaan ode'."

[6] Mii iwe gaa-izhichiged awe zhingos.

[7] Gaa-ishkwaa-izhichigenid zhingosan, Nenabozho gaa-izhi-daanginaad zhingosan gaa-izhi-waabishkizid gii-saagidiyoodenid imaa wiindigoon ojiidiing. Ogii-taanginaan zhingosan imaa ozowensing bangii gaa-izhi-makadeyaanig ozowens iwidi maajiiyaanig ozowens.

[8] Mii dash iwe gaa-inaad, "Mii iwe apane ge-izhinaagoziyan. Giga-waabishkiz biboong. Gaawiin ingiweg awesiinyag giga-babaamenimigoosiig. Aanawi dash ani-niibing giga-ozaawiz. Gaawiin dash ingiweg awesiinyag giga-babaamenimigoosiig. Da-ondamiziwag gaye wiinawaa."

HOW THE WEASEL GOT HIS WHITE FUR

[1] Everyone was living in fear of the winter cannibal monster. He was tormenting everyone in his path. Nenabozho heard what the winter cannibal monster was doing to everyone. So now he had a plan of what to do as he went to look for a small animal. There he saw the brown weasel animal.

[2] This is what he said to him, "I will reward you if you do something." So he told him, "While the winter cannibal monster is sleeping tonight. Okay?"

[3] They found him sleeping in his lodge, just snoring. The winter cannibal monster couldn't be awakened.

[4] "I'm going to ask you what to do," queried the weasel

[5] "Crawl up his rectum to his large intestine and to where his big vein leads to his heart. [You can] gnaw off his heart."

[6] This is what that weasel did.

[7] When he was done, Nenabozho touched the weasel who turned white as he crawled out of the winter cannibal monster's rectum. He touched the weasel's tail there, and a little bit turned black at the very tip of his tail.

[8] This is what he said, "This is how you will always look. You'll be white [every] winter. The other animals won't bother you. But when summer comes you will be brown. But the other animals won't bother you. They will be too busy themselves."

WAABOOZ GAA-ONDINANG GII-KINWAANIG OTAWAGAN

[1] Mewinzha gii-oshki-akiiwang waabooz gii-agaasaanig otawagan. Giikaandiwaad waabooz miinawaa migizi memeshkwaj giikaandiwaad. Gegapii migizi gaa-izhi-nishkimind debibinaad waaboozon maajised, maajiinind waabooz iwidi wanakong mitigong ayaanig wazoswan.

[2] Migizi gaa-izhi-bagijwebinaad imaa wazoswan izhi-wijji'aanid obiibiiyensiman. Maajii-odaminowaad, mii go odaminowaad. Migiziinsag onzaam ogii-wiisagi-ayaawaawaan. Gegapii waabooz gii-gichi-nishkaadizid. Mii go gaye wiin inaapinanaad dago ogii-pashkobinaan miigwanan. Gaa-izhi-gosaad migiziwan zegizid gaa-izhichiged gaa-izhi-biina'waad miigwanansan obiinji-tawagaang ozowaani miinawaa oningwiigwanan.

[3] Amanj iwe gaa-izhi-giiwegwen iwidi ogiji-wanakong niisayi'ii mitakamig. Mii go geyaabi miigwanansan izhi-giigishkawaad otawagaang. Gaa-izhi-gaazod biinji-wiigwaasiwikaang migizi gaa-izhi-bagamised waabandang owazoswan gaa-izhiwebadinig waabamaad obiibiiyensiman dago awiya ogii-pashkobinaan.

[4] Migizi babaa-andawaabamaad waaboozon gaa-izhi-waabandang zaagidakideg imaa wiigwaasiwikaang. Migizi niisibizod gaa-izhi-debibinaad miigwanan, mii go gaye otawagan. Gaawiin dash ogii-kashki'aasiin imaa biinji-wiigwaasiwikaang gaa-zhiibiigibidood otawagan. Mii go ani-zhiibiigibidood, mii go waabooz otawagan ani-ginwaanig. Migizi ani-ayekozid bagijwebinaad gaa-izhi-maajiised.

HOW THE RABBIT GOT ITS LONG EARS

[1] Long ago when the earth was new rabbit had small ears. The rabbit and the eagle were arguing back and forth. All of a sudden eagle got mad, grabbed the rabbit, and flew off, taking the rabbit to the tope of a tree where the nest was.

[2] Eagle dropped him off there in the nest so he would play with her babies. They started playing together, playing with one another. The little eagles got too rough with him. All of a sudden rabbit got very angry. And so he plucked out the feathers, hurting them. He was scared of the eagle because of what he did so he disguised himself with the wing and tail feathers in his ears.

[3] Who knows how he escaped from the top of the tree back down to the ground. Yet the feathers were still sticking out of his ears. He hid inside hollow birchbark when the eagle flew in and saw her nest wondering what must have happened when she saw her babies as someone had plucked their feathers.

[4] The eagle went to search for the rabbit when she saw something sticking out of the hollow birchbark there. The eagle swooped in, grabbing the feather, and the [rabbit] ears too. But she couldn't get him from inside the hollow birchbark as she stretched his ears. As she stretched them the rabbit's ears got longer. The eagle eventually got tired and let go, flying away.

[5] Gii-naganind bajiishkaanig ginwaanig otawagan. Mii iwe wenji-ginwaanig otawagan waabooz, migizi gii-zhiibiigibidood. Noongom dash migizi giyyosed andawaabandang otawagan. Mii iniwen waaboozon andawaabamaad.

[5] So the [rabbit] was left with long pointed ears. That how come the rabbit has long ears, for the eagle had stretched them. And today when the eagle hunts she's looking for the ears. It's that rabbit she's looking for.

GAA-ONDINANG OJIISHIGID WIIGWAASI-MITIG

[1] Noongom zanagan wiigwaasiwikeng. Gii-zhooshkwaamagad wiigwaas mewinzha. Anishinaabeg mewinzha gii-wenipaniziwag gii-wiigwaasiwikewaad. Gii-mino-zhooshkwaamagak gaa-ozhitoowaad gegoo. Gaawiin ogii-
apiitendanziinaawaa.

[2] Aabiding Nenabozho ogii-waabamaan niibowa wiigwaasi-mitigoon, daanginaad binaakwaaninj imaa mitigoon.

[3] “Onizhishin aapiji. Onzaam ginibigin,” ikido Nenabozho. “Da-wenipanizi anishinaabe izhi-wiigwaasiwiked. Nigananaa’ibidoon. Niwii-sanagi’aa nawaj anishinaabe izhi-bikwaakobinaad. Da-gichi-anokii. Odaa-gichi-inendaan.”

[4] Nenabozho gaa-izhi-ganoonaad gijigaaneshiinyan. Gii-pagamised bineshiinh. Nenabozho gaa-izhi-debinaad okaading aabaji’aad, gaa-izhi-babakite’waad wiigwaasi-mitigoon nameshininid ogwiigwaniman awe bineshiinh imaa zhooshkwaanig wiigwaas.

[5] Gaa-izhi-maajaad miinawaa Nenabozho megwaayaakwaang gii-o-bookobinaad zhingobiin mitigoonsan, gaa-izhi-bashanzhe’waad wiigwaasi-mitigoon gabe-ayi’ii. Mii go gii-nigaapizid. Naa! Nitam gii-mashkawi-ayaa wiigwaas. Mii go gii-ani-bashanzhe’windwaa. Gii-ininaagwad igaye awasayi’ii wiigwaas imaa mitigoon.

[6] Ekidod Nenabozho, “Anishinaabe noomag daa-dazhitaa izhi-andawaabandang zhookwaanig wiigwaas. Nawaj oga-jjikendaan mikang wiigwaas. Mii iwe wenji-izhinaagwak wiigwaas noongom ojiishigid wiigwaasi-mitig; Nenabozho gii-aabajitood gwiigwanensan miinawaa gii-pabashanzhe’waad gii-aabajitood zhingobiin mitigoonsan.

HOW THE BIRCH TREE GOT ITS MARKS

[1] Today it is difficult to harvest birchbark. Long ago the birchbark was smooth. The Indians long ago had an easy time when they harvested birchbark. It was perfectly smooth when they made things. They didn't appreciate it.

[2] One time Nenabozho saw a grove of birch trees, and touched the trees with his bare finger.

[3] "It's so very nice. It grows so plentiful," said Nenabozho. "The Indian will have such an easy time when he picks the bark. I'll fix it. I will make it harder for the Indian to to peel off the trunk. He'll work hard. He'll appreciate it."

[4] Nenabozho spoke to the chickadee. The bird landed. Nenabozho grasped its legs, using [the bird] as he struck it against the birch trees repeatedly, leaving numerous small indentations with the bird's wings on the smooth bark.

[5] And then Nenabozho went into the woods again, breaking balsam branches, whipping the birch trees all over. So it became brittle. See! The birchbark had been tough. And so they were whipped. And the marks even showed on the inside of the trees' bark there.

[6] Nenabozho said, "Now the Indian will have to spend a long time searching for smooth birchbark. He'll appreciate it more when he finds [good] birchbark. That's why the birchbark looks the way it does now, as the birch tree bears the marks of the bird wings used by Nenabozho and the balsam boughs he used to whip them.

GAA-ONDINANG DAKWAANOWED MAKWA

[1] Apii makwa gii-asind gii-miinigowizid wiineta gii-niiskaanowed gii-kinwaanowed gii-ozhishininig ozow ingiweg dash owiiji-awesiinyan. Ogii-jiikendaan ozow. Gii-gichi-inenimo gii-pabaa-miikwaazod noondaagod owiiji-awesiinyan. Babaamose babaa-miikwaazod aniwen wiindamawaad owiiji-awesiinyan nawaj wiin ozow gii-izhinaagwadinig.

[2] Ingiweg awesiinyag ozhiigenimawaawaan babaa-miikwaazonid. Ingiweg awesiinyag dazhindamowaad nawaj gii-mino-doodawind makwa gii-minind wenzhishininig ozow.

[3] Aabiding waagosh babaamosed megwaayaakwaang mikwendang gii-inaakoniged gii-inaakonaad makwan. Anidagwaaging ani-gashkading zaage'igan waagosh gaa-izhi-maajaad gii-o-debibinaad giigoonyan gaa-izhi-baabii'aad makwan ji-bi-ayaanid. Wayiiba waabamaad bi-ayaanid makwan miikanaang gwayak zaage'iganiing. Waabamaad waagoshan ayaawaanid giigoonyan.

[4] “Waagosh, aaniin gwayak izhi-debibinad giigoonh,” gagwedwe makwa.

[5] “Nigii-izhaa zaage'iganiing. Nigii-ondwaa'ibii. Nigii-niisinaan nizow imaa bagwaamagak baabii'agwaa giigoonyag ji-debibidoowaad nizow,” ikido waagosh.

[6] “Niga-debibinaag ina giigoonyag naasaab izhichigeyaan,” gagwedwe makwa.

[7] “Maagizhaa gaye,” ikido waagosh.

HOW THE BEAR GOT A SHORT TAIL

[1] When the bear was created he was given longest, bushiest, most beautiful tail of all the animals. He was very proud of his tail. He was so proud that he went around bragging to the other animals. He walked around, bragging as he told the other animals that his tail was the best looking of all.

[2] The other animals grew tired of him bragging around. They talked about how the bear was given special treatment when he was given such a nice tail.

[3] One time as the fox was walking through the woods he thought of a plan that he that would punish the bear. It was getting along towards fall as the lake was icing over when the fox left, catching fish and waiting for the bear to come along. Soon he saw the bear approaching on the trail right by the lake. He saw the fox with the fish.

[4] “Fox, how did you catch the fish,” asked the bear.

[5] “I went to the lake. I chopped a hole in the ice. I put my tail through the opening, waiting for the fish to grab onto my tail,” said the fox.

[6] “Do [you think] that I’ll catch some fish by doing the same thing,” asked the bear.

[7] “Maybe,” said the fox.

[8] Makwa gaa-izhi-maajaad naanaawikwamiing zaage'igan gii-ondwaa'ibiid gii-niisinang ozow bagwaanig. Makwa namadabid ginwenzh. Makwa gaawiin gegoo ogii-moozhitoosiin gagwejibidood ozow. Makwa gegapii gaa-izhi-wiikoobidood ozow bagwaanig. Iwe dash onzaam gabe-ayi'ii gii-namadabi gaa-izhi-waawiyemashkawadinig ozow. Aano-wiikwajitood wiikobidood ozow mikwamiing gii-mashkawadinig ozow. Enigok owiikobidood ekwaamagadinig ozow gaa-izhi-bakibidood. Gaa-ani-waabandang ozow aweniban. Gaa-izhi-dakwaanowed. Aanawi gii-onizhishininig gii-kinwaanowed gii-niiskaanowed bookwaanowed zhegwa. Mii iwe gaa-ondinang dakwaanig ozow.

[8] So the bear went out to the middle of the ice on the lake and chopped a hole, immersing his tail through the opening Makwa. The bear sat for a long time. The bear didn't feel anything trying to grab his tail. The bear finally decided to pull his tail out of the hole. But he had sat for so long that his tail was encased in a thick circle of ice. He tried to no avail to pull his tail from the ice, as his tail was frozen solid. He jerked it with such force that he broke off the end of his tail. He look at his tail but it was gone. All he had was a short little tail. So his long, beautiful, bushy tail was now broken off. That's how he got a short tail.

AANIIN WENJI-MAWID MAANG

[1] Mewinzha Nenabozho gagwaadagi'aad bemaadizinid miinawaa awesiinyan. Awe enaadizookaazod maang chi-gashkendang mawid omaa giuwedinong akiing. Aabiding iidog anidagwaaging Nenabozho asiginang wiigwaas wii-ozhitood onibaagan ani-dibikadinig.

[2] Jiigiwe-bimosed zaage'iganiing gaganoonigod zhiishiiban waabamigod gegoo dakonang gagwejmigod zhiishiiban, "Aaniindi ezhiwidooyan wiigwaas?"

[3] Gaawiin obizikenimaasiin zhiishiiban. Gegapii nakwetawaad, "Ambe bi-izhaayok! Bi-mawadishishig noongom dibikak! Bi-noondawishig izhi-nagamoyaan nidooshki-nagamowin! Niga-ozhitoon ishkode ji-giwwitaa-niimiyeg. Neniizh gidaa-niimim besho ishkodeng. Gidaa-bazangwaabim. Giishpin inaabiyeg giga-mamiskojaabim."

[4] Gaa-izhi-ozhitood ishkode maajii-nagamod Nenabozho. Naa! Ominotawaawaan maajii-niimiwaad zhiishiibag. Mii go izhi-bazangwaabiwaad. Megwaa bazangwaabiwaad niimiwaad, Nenabozho izhi-debibinaad bookogwebinaad.

[5] Mii go debibinaad izhi-inwenid, "Kwenk. Kwenk. Kwenk."

[6] "Giminotaagozim 'kwenk, kwenk, kwenk' inweyeg. Nawaj niga-chi-nagam," ikido Nenabozho.

[7] Noomag gonaa, "Kwenk, kwenk, kwenk," gaa-inwewaad.

[8] Maang gaa-izhi-moonenimaad Nenabozhon gaa-izhi-dooskaabid baakidawaabid waabamaad Nenabozhon bookokwebinaanid zhiishiiban chi-biibaagid, "Gego sa naa! Inaabiyok! Gibookogwebinigoowaa Nenabozho."

WHY THE LOON CRIES

[1] Long ago Nenabozho tormented humans and animals. This is the legend of the loon whose lonesome cries sound here over the northland. One time it must have been getting along towards fall when Nenabozho was gathering birchbark to make his bed for the night.

[2] As he walked along the lakeshore the ducks called to him as they saw him carrying something, so the ducks asked him, "Where are you going with the birchbark?"

[3] He paid no attention to the ducks. Finally he answered them, "You all come! Come visit me tonight! Come listen to me as I sing my new song! I will make a fire so you all can dance around. You all can dance in twos near the fire. You should close your eyes. If you peek, your eyes will turn red."

[4] So Nenabozho made a fire and began to sing. See! He sounded good to those ducks as they started dancing. So they closed their eyes. While they danced with their eyes closed, Nenabozho grabbed them, wringing their necks.

[5] So as he grabbed them they made their characteristic sound, "Kwenk. Kwenk. Kwenk."

[6] "You guys sound good when you say 'kwenk, kwenk, kwenk.' I will sing louder," said Nenabozho.

[7] For quite some time they sounded off, "Kwenk, kwenk, kwenk."

[8] The loon got wise to Nenabozhon as he peeked and then opened his eyes, seeing Nenabozho wringing the necks of the ducks, so he yelled, "Don't! Everybody look! Nenabozho is breaking our necks."

[9] Gaa-izhi-giiwewaad gaa-ishkonindwaa zhiishiibag. Nenabozho chi-onzaamigidaazod gaa-izhi-daangishkawaad maangwan okaadiing nishkaadizid wanishkwe'ond. Nenabozho ogii-maaki-daangishkawaan maakizinid maangwan. Gaa-izhi-giiwed gii-paagamooded eko-biimagadinig zaage'igan maaki-ayaad okaadiing.

[10] Mii iwe maang wenji-daad nibiing. Gaawiin aapiji nitaa-bimosesiin akiing gaa-toodaagod Nenabozhon. Ginoondawaanaan maang mawid ziigwang miinawaa niibing gwenawenimaad ojiwaaman gaa-nisimindwaa. Gashkendang.

[11] Miish iwe gaa-inaad aniw zhiishiiban: *Gego inaabikegon! Giga-mamiskojaabim.*

[9] The remaining ducks escaped. Nenabozho became so enraged that he kicked the loon in his legs, as he was mad about being disturbed him him. Nenabozho crippled him with his kick, leaving the loon crippled. He escaped by crawling away to the lake shore with his crippled legs.

[10] That's why the loon lives in the water. He can't walk very well on land from what Nenabozho did to him. We hear the loon crying in the spring and summer as he is lonesome for his slain comrades. He is so lonesome.

[11] This is what Nenabozho said to those ducks: *Don't peek! Your eyes will turn red.*

ANISHINAABE-WAABOOWAYAAN

[1] Aabiding iidog giizhigak anishinaabe-gwiiwizens ozhagadendaanan anishinaabe-odaminwaaganan odaminod. Gezika obashkweginozidan bashkizidenid gwayak mitigokaag daki-ayaanig. Degoshing wenda-minawaanagozid nagamod odaminod wiji'aad owiiji-megwaayaakojiiwaaman.

[2] Gezika ayekozid gaa-izhi-gawishimod mitakamig. Gaawiin obabaamendanziin ani-bangishimonid giizisoon. Bazangwaabid ani-gisinaag dibikadinig.

[3] Gaa-izhi-waabamigod naagaanizinid nibaad ogidaaki ayaanig. Naagaanizid gaa-izhi-mino-doodaagod ozhitood waabigwaniinsan waaboowayaan gii-wenda-onizhishininig nookaamagadinig giizhooyaanig badagwana'waad. Gii-kigizhebaawagak goshkokaa waabandang waabigwaniinsan waaboowayaan agwazhed.

[4] Onizhishininig dago enaandemagak ezhinaagwak nagweyaab. Geyaabi zaagakiimagadoon waabigwaniinsan imaa basadinaang ogidaaki basadinaamagak.

[END CD 1] — [BEGIN CD 2]

THE INDIAN BLANKET

[1] One time, one day an Indian boy tired of playing with his Indian toys. All of a sudden he turned his moccasin feet to the forest where it was cool. When he arrived he was having fun, singing, playing, hanging out with his forest friends.

[2] Suddenly he got tired and lay down on the bare ground. He didn't notice that the sun was setting. He kept his eyes shut as the night grew chill.

[3] The head spirit saw him sleeping on the hill. So the head spirit treated him well, making a blanket of little flowers, beautiful, soft, and warm, and covered him up. In the morning he woke to see a flower blanket over him.

[4] It was beautiful, in every color of the rainbow. And the flowers are still coming up there in the valley, up the hills, and in the dells.

[END CD 1]— [BEGIN CD 2]

WENJI-BESHIZHID AGONGOS

[1] Aabiding giizhigak Nenabozho babaamosed megwaayaakwaang gaganoonaad owiiji-akiwenziiyan, awesiinyan, maamakaadenimaad mitigoon, gitigaanensan gaye. Noondang bagwaj onzaamitaagwad iwidi niigaan miikanensing. Aniwewiibitaad awegonen ezhiwebak. Waabamaad agongosan anooj aabatoonid memeshkwaj aabatoonid anaamig michaakozinid aniw zhingwaakoon. Ombiigizid maadandawebatood imaa mitigong miinawaa niisandawebatood.

[2] Nenabozho inaabid ishpiming awegodogwen, aaniin agongos obiimaanid. Waabamaad omishoome-gookooko'oon namadabinid mitigoonsing. Wii-kagwe-nibaad bezhigoyaabid ganawaabamaad "miikindiz" agongosan nibaad miinawaa gookooko'oo. Agongos gaawiin ishkwaataasiin miikindizid dago naasaab egaashiinowaad agongosag endoodamowaad.

[3] Mishoome-gookooko'oo ani-nishkaadizid nawaj. Mii go izhi-niibawid bezhigozid. Mii go miinawaa iwedi bezhigozid izhibabazaganaabid. Mii zhegwa ozhagadenimaan miikinji'igod agongosan gegapii maajiised niisibizod gookooko'oo naazikawaad agongosan.

[4] Agongos giowed waabamaad abinid mitigoon imaa mitakamig zhaaboba'iwed bagonezinid mitigoon. Mii go ani-maajiiba'iwed agongos. Mii go gookooko'oon gii-ani-gaashkibinigod obikwanaang.

[5] Nenabozho gaa-izhi-wiindamawaad agongosan, "Mii iwe apane ge-izhinaagoziyan. Mii go gaye wiinawaa giiji-agongosan, mii gaye wii-ani-ayaawaad."

HOW THE CHIPMUNK GOT ITS STRIPES

[1] One day Nenabozho was walking in the forest, talking to his brothers, the animals, admiring the trees and plants. He heard a wild chattering up ahead on the path. So he hurried along to see what was going on. He saw a chipmunk running back and forth, scurrying under the biggest white pine tree there. He made noisy chucking sounds as he scampered up the tree there and again back down.

[2] Nenabozho looked up to see whatever the chipmunk was so excited about. He saw uncle owl sitting on a limb. He was trying to sleep as he opened one eye to observe “teaser” the chipmunk, as the owl went to sleep again. The chipmunk didn’t give up on teasing, just like little chipmunks do.

[3] Uncle owl got mad. So he stood on one foot. Then [he stood] on the other, blinking his eyes. So now finally the owl couldn’t stand being teased by the chipmunk as he took off, swooping down, coming straight for the chipmunk.

[4] While escaping, the chipmunk saw a log there on the bare ground, running through the hollow log. The chipmunk was running away. So the owl gored him on his back.

[5] Nenabozho told the chipmunk, “You will look like this forever. And so too will your fellow chipmunks come to be the same way.”

[6] Izhi-gikenimaawag awesiinyag, agongosag apane miikindiziwaad. Mii go apane babaamibatoowaad ombiigiziwaad miikindiziwaad. Gaawiin gegoo odapiitendanziinaawaa gaa-izhwebizinid agongosan gii-kaashkibinigod gookooko'oon. Waabameg agongos ezhinaagozid obikwanaang gaa-toodaagod gookooko'oon.

[6] Other animals know the chipmunks are always teasers. They scamper around, making loud chucking noises, teasing. The chipmunks didn't learn from this experience of being gouged by the owl. When you see a chipmunk his back looks like this from what the owl did to him.

ENAADIZOOKAAZOD MIKINAAK

[1] Chi-mewinzha gii-oshki-akiiwang gakina manidoo gaa-izhi-ozhitood. Miinawaa awesiinyan gaye bineshiinyan gaa-izhi-maamiinaad ge-izhi-aabajichigenid. Enendang gii-kiizhiitaad odanokiiwin gaa-izhi-waabamad awiya nebaanid gitiminid.

[2] “Awegonen dash? Giwii-miinigowiz ina gaye giin?”

[3] “Nidayekoz,” ikido Mikinaak. “Gaawiin niin niwii-miinigozisiin. Niwii-nibaa eta go.”

[4] “Anishaa,” ikido manidoo. “Gidaa-mamige ge-izhi-aabajichigeyan ji-ganawendaagoziyan omaa oshki-izhiwebak akiing. Aniwen gwiigwanan gojitoon!”

[5] “Chi-anokiim bimiseng,” ikido naaniibaayawed.

[6] “Onowen giinaawan wiibidan,” ikido manidoo.

[7] “Nawaj niwii-nibaa. Mii iwe wenji-wiisinisiwaan,” nakwetam mikinaak.

[8] “Mamoon onowen waanakozidan! Gidaa-aabajitoonan waanike’aman endaayan gaye waanike’aman ge-miijiyan.”

[9] “Onzaam chi-anokiiwin. Nawaj niga-ayekoz. Zhegwa nawaj nidayekoz.”

[10] Manidoo ozhiigitawaan gimitinid apane nibaanid wi-ayaan zig gegoo. Mii go manidoo, gaawiin odani-gagwejimaasiin. Mikinaak gitimishkid gaa-izhi-miinaad omisad gabe-ayi’ii gaawiin da-wiisinisiin. Gaawiin ogagwejimaasiin. Booch ogii-miinaan izhidakogaadenid ayekozinid ani-bimibatoonid. Gii-gitimishki ji-waaniked ji-ozhitood endaad gaa-izhi-miinaad waakaa’igan obikwanaang ji-ganawenimigod. Mii owe mashkawi-ayaanid odashwaan.

THE LEGEND OF THE TURTLE

[1] Long ago when the earth was new the creator made everything. And he gave gifts to the animals and birds for them to make use of. When he thought he had finished his work he saw a creature sleeping, being lazy.

[2] “What’s the matter? Do you want gifts too?”

[3] “I’m tired,” said the snapping turtle. “I don’t really want any gifts. I only want to sleep.”

[4] “Nonsense,” said the creator. “You must take something to use to protect yourself on the new earth here. Try these wings!”

[5] “Flying is hard work,” he said, yawning.

[6] “Here are some sharp teeth,” said the creator.

[7] “I’d much rather sleep than eat,” replied the turtle.

[8] “Take these paws! You can use them to dig your home and dig for food.”

[9] “It’s too much work. I’ll be more tired. I’m more tired now.”

[10] The creator was getting tired of him being lazy, sleeping all the time, wanting nothing at all. So the creator wasn’t asking him anymore. The turtle was so lazy that the [creator] just gave him a stomach of such proportion that he wouldn’t need to eat for long periods of time. He didn’t ask him. He just went ahead and gave him short legs since he was too tired to run. He was too lazy to make a dwelling so he gave him a house on his back so he’d be protected. That’s his hard shell.

[11] Maamakaazonaagozi odashwaan ayaad gaa-izhi-miinind dakwaanig ozow. Gii-miinaa gaye odaamikan izhi-mashkawaamagadinig ji-giinaabided gaye ji-mashkawaagwanjiged ji-wiikoobidood gitigaanensan ji-mashkwaa-debibinaad giigoonyan gaye. Gii-miinaad gaye gii-izhi-nibwaakaanid waasa ikwaabinid gaye.

[11] He looked odd with his shell so he was given a short tail. And he was given a strong jaw to function like sharp teeth so that he can bite hard to pull plants and to snap hard on fish too. And he was given wisdom and foresight too.

BASHKWEGINO-MAKIZIN WAABIGWANIINS

[1] Bashkwegino-makizin waabigwaniins izhinaagwad gegaa miskwaamagad gaye waabishkaamagad nawaj. Izhi-wiindeg ikwe-makizin ayaamagad Minisodawakiing.

[2] Inaadizookeng chi-mewinzha gii-taawag ogichidaa miinawaa miikawaadizinid oshiimeyan. Wii-kiiyosed apane ogii-shiigenimaan oshiimeyan ani-gagwejimigod wii-wiiji'iwed. Aabiding maajaad wii-kiiyosed gabe-ayi'ii wii-ondendi. Booch gaawiin obagidinaasiin.

[3] Gaa-izhi-giimooji-bimizha'waad osayenyan waasa aniaakawaad ji-waabamigosig. Mii go bimizha'waad gaa-izhi-wanishing bagwajiing. Gaawiin ogii-mikawaasiin osayenyan. Osayenyan degoshing ogii-kwiinawaabamaan oshiimeyan. Gakina endaawaad imaa bemigendiwaad anishinaabeg gii-mawanji'idiwaad wii-andawaabamaawaad. Gii-ani-andawaabamaawaad. Gii-pi-azhegiwewaad gaawiin ingoji ogii-mikawaasiwaawaan.

[4] Gaa-izhi-ozhitoowaad ishkode ogii-izhinaawaa baateg ji-waabandang oshki-ikwezens imaa bagwajiing. Mii go gii-nooswaakideg bagwajiing gaa-izhi-ayaawigod oshki-ikwezens. Ani-ziigwaninig gii-ningizod goon anishinaabeg ogii-maamakaazinaanaawaa mayaginaagwadinig waabigwaniinsan zaagakiimagadinig awasijiweng. Mii go gii-ani-waabigwaniimagak gii-ani-ayaagin biinji-megwaayaakwaang. Dago anishinaabe obashkwegino-makizin izhinaagwak. Gegaa miskwaamagad, waabishkaamagad nawaj. Dago miikanens gii-ani-inamon megwaayaakwaang.

THE MOCCASIN FLOWER

[1] The moccasin flower looks pink with more white color. Called the ladyslipper, it is found in Minnesota.

[2] The legend goes that long ago there lived a brave and his beautiful sister. Since he was hunting all the time he didn't want his little sister to come along when she asked. When he left one time, hunting, he was gone a long time. He certainly didn't let her [come with].

[3] She secretly followed her brother, keeping a far distance from him so that she wouldn't be seen. So as she followed him, she got lost in the wilderness. She couldn't find her brother. When the brother returned he was unable to see his sister. All the Indians living there got together and met about going to search for her. They went looking her. When they came back they had been unable to find her anywhere.

[4] They made a fire, sending smoke signals for the maiden to see there in the wild. It started a wildfire that caught the maiden. Along towards spring when the snow started to melt the Indians noticed strange flowers growing along the side of the hills. Flowers were blooming into the woods. It had the shape of an Indian leather moccasin. It was pink with more white. It was a path leading into the woods.

[5] Ingiweg maamawigendiwaad ogii-pimizha'aanaawaa waabigwaniinsan ishkwesing miikanens. Mii imaa gii-mikawind oshki-ikwezens. Gaawiin bimaadizisiin. Gii-indagokiid waabigwaniins gii-ani-zaagakiimagadinig.

[6] Noongom dash waabigwaniinsan apane zaagakiigin ziigwani-giizis ayaad. Giishpin waabandameg waabigwaniinsan, mii imaa bimikawed anishinaabe oshki-ikwezens imaa miikanens. Gidaa-mikwenimaawaa awe oshki-ikwezens.

[7] Giishpin awiya mitinid moonang, da-dakonaa. Ganawenjigaademagad.

[5] Those villagers followed the blossoms to the end of the path. There they found the maiden. She was no longer alive. Wherever she had stepped a flower sprouted.

[6] Now the flowers bloom every time the spring moons come. If you see the flowers, that's where the Indian maiden left her footprints on the path there. You should think about that maiden.

[7] If someone is caught picking it, they'll be punished [by the law]. It's protected [by the law].

NITAM MEMEMGWAAG

[1] Chi-mewinzha gii-ondaadiziiked manidookwe
niizhoodeyan ogii-apenimondawaan awesiinyan ji-
ganawenimaanid. Gakina awesiinyag ogii-zhawenimaawaan. Ogii-
wiidookawaawaan. Animosh ogii-kanawenimaan. Makwa ogii-
miinaan ombiwayaan ji-giizhoozinid. Ma'iingan ogii-
kiiyosetamawaan. Oniijaaniw ogii-nooni'aan
doodooshaabootamawaad. Amik miinawaa wazhashk ogii-
giziibiigazhenawaawaan. Binesiwag ogii-nagamonitawaawaan.

[2] Animosh weweni gii-kanawenjige. Niizhoodeyag
mawinaawaad animoshan. Bazagojibatood wewegizowed
ganawenimaad besho. Ogii-mimigoshkaaji'igonaawaa gegoo
wenji-mawiwaad maagizhaa-sh igaye oada-ganoonaan awiya ji-bi-
wiidookaazod. Geget ina biibiiyensag omaneziinaawaa
awasayi'iikamig ji-mino-zoongi-ayaawaad? Animosh naazikawaad
wazhashkwan miinawaa amikwan ji-ani-gikenimaawaad wenji-
mawinid niizhoodeyan. Maajiibatood animosh naazikawaad
ma'iinganan miinawaa niizhoodeyan gaayosetamawaad gaa-
minaad doodooshaaboo. Noonde-wiisiniwag ina? Noonde-
minikwewag ina niizhoodeyag? Geget na obabaamenimigowaan
ojiinsan? Animosh ani-gagwejimaad asabikeshiinyan ji-
wiidookaazonid gaye ani-gwaashkwaninid wii-dakwa'amawaanid
ojiinsan izhi-baapinid awanjish. Gakina awesiinyag oada-ani-
wiidookawaawaan izhi-gikendamowaad awesiinyag.

[3] Nenabozho gaa-izhi-dagoshing wiindamawaad
minochigenid awesiinyan. Ogikenimaan Nenabozho noonde-
bimosenid.

[4] Nenabozho ikidod, "Niga-mikwendaan gii-izhi-
gikinoo'amawagwaa ji-babaamosewaad."

THE FIRST BUTTERFLIES

[1] Long ago when a spirit woman gave birth to twins she relied on on the animals to take care of them. All the animals loved them. They helped them. The dog watched over them. The bear gave them his fur to keep warm The wolf hunted for them. The doe provided them with milk to suckle. The beaver and the muskrat bathed them. The birds sand lullabies to them.

[2] The dog was an excellent guardian. The twins cried out to him. He jumped to his feet, wagging his tail, keeping close watch over them. When something troubled them, causing them to cry, he might speak to someone to come help. Did the babies need fresh moss to keep them strong and comfortable? The dog depended on the muskrat and the beaver to know why the twins cried. Then the dog ran to the wolf [or the doe] and he hunted for the twins or gave them milk. Did they need to eat? Did the twins need to drink? Were the flies bothering them? The dog asked the spiders to help or jumped and snapped at the pests until the [babies] laughed. All the animals helped them with everything they knew.

[3] When Nenabozho arrived he told the animals that they did a great thing. Nenabozho knew the babies needed to walk.

[4] Nenabozho said, "I'll think of something to teach them how to walk."

[5] Nenabozho gaa-izhi-izhaad ningaabiwanong wajiwing gii-o-namadabid gaa-izhi-ganoonaad manidoon. Gagwejjimaad aaniin ge-izhichiged ji-gikinoo'amawaad niizhodeyan ji-babaamosenid. Manidoo gaa-izhi-inaad Nenabozhon ji-babaamosenid ji-andawaabamaanid waawaasisoonid asiniin. Oгии-маамигинаан meskozinid, ozaawizinid, ozhaawashkozinid, ezhinaagwakin aniiibiishan. Chi-niibowa ogii-маамигинаан gii-ombishimaad ji-waabanda'aad naagaanizinid. Ombishininid ganawaabamaad gegoo, gaawiin gegoo gii-izhi-ayaasiwan. Gaa-izhi-gagwejjimaad naagaanizinid.

[6] Gaa-izhi-igod ji-apaginaad ishpinging eta go miziwe oninjiing. Gaawiin dash miinawaa gegoo gii-izhi-ayaasinoon. Mii eta go gii-azhe-bangishinowaad asiniig mitakamig. Mii go miinawaa gaa-izhi-apaginaad asiniin anaapaginaad, mii go gii-ani-aanjiinid memengwaansan. Memengwaansan babaamisenid, maamakaadendang, omaamakaadenimaan maamakaaj maamakaadakamig ezhiwebak. Mii ongoweg nitam memengwaag.

[7] Nenabozho gaa-izhi-bimizha'ogod iwidi ayaanid niizhoodeyan. Degoshing. Niizhoodeyag wii-ani-jiikendamooг waabamaawaad memengwaansan. Niizhoodeyag gaa-izhi-mamaajiiwaad gagwe-debibinaawaad memengwaan gii-animamaajiiwaad nawaj gii-ani-naanamadabiwaad gii-anibimoodewaad gii-ani-bimosewaad gii-ani-maajii-babaamibatoowaad bimizha'waawaad memengwaan.

[8] Mii iwe gii-ani-aanjiigiwaad asiniig wenji-babaamisewaad memengwaag. Gii-wiidoorkawaawaad niizhodeyan gii-maajii-babaamosenid.

[5] Nenabozho went west as far as the mountains, sat down and spoke to the Great Spirit. He asked him what he could teach the twins to walk. The spirit told Nenabozho to walk around looking for sparkling stones. He gathered red ones, yellow ones, blue ones, and green. He gathered and piled a great many to show the Great Spirit. He looked at the pile, but nothing happened with them. So he asked the creator.

[6] He told him to throw only a handful into the sky. But nothing happened. The stones just fell back to the ground. So again he threw the stones, rethrowing them, so they changed into little butterflies. As the little butterflies flew around, he was astonished, marveling at the wonderful miracle that happened. These are the first butterflies.

[7] They followed Nenabozho to where the twins were. He made it. The twins were elated when they saw the little butterflies. The twins started to move, trying to grab the butterflies, as they moved more, sitting up, crawling, then walking and even starting to run as they chased the butterflies.

[8] That's why butterflies were flying around, changed from stones. They helped the twins to start walking.

ONAABANI-GIIZIS:
MIIGAADIWAAD ZIIGWAN MIINAWAA
BIBOON

[1] Maajii-nooding onaabani-giizis enagingzod. Ziigwan bagamishkaa dash biboon giijiikaazo apane wii-ayaad omaa. Maajii-miigaadiwaad ziigwan miinawa biboon. Mii iwe wenji-nooding.

[2] Ziigwan maajii-miigaanaad biboon aabaji'aad giizisoon ji-ningiz'waad goon gii-soogipong. Ani-bi-azhegiwed biboon daswaanaad giizisoon ji-inizhaang aanakwadoon baadagwanawid giizis. Biboon miinawaa ziigwan dazhiikodaadiwaad aanakwadoon. Biboon obagosenimaan aanakwadoon ji-zoogiponinig, ziigwan gaye ji-gimiwaninig. Biboon odani-apagidawaan giizisoon goonikaanan. Ziigwan ogii-inaan giizisoon ji-azhe-apagidawaad goonikaanan ji-ningiz'waad.

[3] Ombiigiziimagad apane miigaadiwaad biboon miinawaa ziigwan. Gaa biboon ogashkitoosiiin ji-niiwezhiwed. Ziigwan bagamishkaa. Ogi-goonishkawaan biboon. Ziigwan odoozhitoon gimiwan. Aabawaamagad zaagaated giizis. Mashkosiw zaagakiimagad. Waabigwaniinsan zaagakiigin. Binesiwag bagamisewaad. Awesiinyag goshkoziwaad. Abinoojiinyag odaminowaad agwajiing.

THE MONTH OF MARCH: A FIGHT BETWEEN SPRING AND WINTER

[1] It starts getting windy when March rolls around. Spring is coming and winter wants to stay forever here. Spring and winter start fighting one another. That's why it's windy.

[2] Spring starts fighting winter using the sun to melt the snow that had fallen. Winter comes back by snaring the sun, hanging clouds to cover up the sun. Winter and spring tussle over the clouds. The winter wants the clouds to snow, and spring to rain. Winter throws snowballs at the sun. Spring tells the sun to throw back by melting the snowballs.

[3] It's loud when winter and spring are fighting all the time. Winter can't prevail. Spring comes. Winter made the snow. Spring makes rain. The sun peeks out, warming things up. Grass sprouts. Flowers bloom. Birds come back. Animals wake up. Children play outside.

MA'IINGAN MIINAWAA ANIMOSH*

[1] Wa'awe bezhig chi-aya'aa gii-onjibaa Obaashiing. Awedi, wa'aw bezhig Akiwenzii gii-izhinikaazo. Oгии-nagadaan o'owe ayi'ii gaa-izhi-bi-aadizooked aabiding. Gaawiin niwanenimaasiin. Gaawiin igaye niwanendanziin owe ayi'ii gaa-bi-izhi-aadizooked owe. Gii-aadizooke. Oгии-tazhimaan ma'iinganan miinawaa animoshan. Miish iwidi mewinzha jibwaa-izhi-maajaad nigii-kagwejima a owe ji-ozhibii'amaan. "Bizaan binaa ozhibii'an! Ani-ozhibii'igaademagak gakina zhegwa, zhayigwa," ikido. "Mii eta go ezhi-ani-gikenjigaademagak owe anishinaabemowin owe ezhi-ani-ozhibii'igaademagak," gii-ikido. Miish awedi, nimikwenimaa akiwenzii gaa-nagadang owe gaa-izhi-aadizooked aabiding. Gaawiin niwanenimaasiin Akiwenzii gaa-izhinikaazod. Awe anigikenimag bezhig inini.

[2] Ma'iingan babaa-ayaa megwaayaakwaang. Animosh dash ayaa besho waakaa'iganing endaanid anishinaaben. Ma'iingan besho gii-ayaa endaanid anishinaaben. Wiin dash animosh gii-ayaa megwaayaakwaang. Ma'iingan miinawaa animosh gaganoonidiwag.

[3] "Daga giin animosh, omaa bi-izhaan! Bi-ganawenim anishinaabe," ikido ma'iingan.

[4] "Aanish gaye goda," ikido animosh.

* Anna Gibbs wishes to credit the late Gerry Kingbird for having told her this story and instructed her to write it down and record it. She also wanted to be clear that although this story seems to make fun of animals, its purpose is to respect animals and show the difference between the dog (who is dependent on man) and the wolf (who is closer to nature).

THE WOLF AND THE DOG

[1] This certain elder was from Ponemah. His name was Akiwenzii. He left this story one time [before passing]. I don't forget him. And I don't forget his telling of this legend. He was a story teller. He talked about the wolf and the dog. So long ago, before he left, I asked him if I could write it down. "Go ahead and write it! Everything should be written down now," he said. "That's the only way the Indian language will be known, as it's written," he said. So he's the one, I remember that old man who left this telling one time. I don't forget akiwenzii as he was called. So I have come to know well this certain man.

[2] The wolf is around in the wild. The dog is near the homes of man. The wolf used to be near the Indian. And the dog was in the forest. The wolf and the dog were talking to one another.

[3] "Dog, you come here! ome take care of the Indian," said the wolf.

[4] "All right then," said the dog.

[5] Gaawiin booch idash ogii-minwendanziin animosh gii-ayaad megwaayaakwaang. Gii-azhegiowed animosh. Gaa-izhi-meshkwajiiwaad.

[6] “Omaa niin nindoonji-ganawenimaa anishinaabe. Niga-bi-ayaa megwaayaakwaang,” ikido ma’iingan.

[7] “Omaa niin niga-onji-ganawenimaa anishinaabe besho owaakaa’iganing,” ikido animosh.

[8] Ma’iingan gaa-izhi-inaad animoshan, “Omaa niin niga-onji-ganawenimaa anishinaabe. Omaa niin niga-onji-wiisin megwaayaakwaang. Giin dash gidaa-onji-ganawenimaa anishinaabe besho owaakaa’iganing. Giin dash moo giga-miijin.”

[5] The dog didn't really like being in the woods anyways. The dog went back. They switched places.

[6] "I will take of the Indians from here. I will be in the forest," said the wolf.

[7] "I will takes care of the Indian from here, near his home," said the dog.

[8] The wolf told the dog, "I will take care of the Indian from here. I will get my food from the woods. You will watch over the Indian from nearby his house. And you will be eating shit."

WIIGWAASI-JIIMAAN NAGAMOWIN

[1] Odaa-nagamon awiya zii gwang igaye:

Nigwekweka'adoon niwiigwaasi-jiimaan

Naanaagishkaa niwiigwaasi-jiimaan

Babaa-agwamoyaan niwiigwaasi-jiimaan

Nigii-ozhitoon niwiigwaasi-jiimaan

THE BIRCHBARK CANOE SONG

[1] One can sing this in the spring:

I am turning and paddling my birchbrk canoe

My birchbark canoe is soft

I am on top of the water with my birchbark canoe

I made my birchbark canoe

NURSERY RHYMES

[1] **Hickory Dickory Dock**

Bimibattoo aabattoo omaa
 Waawaabiganoojiinh akwaandawebattoo diba'igiiziswaan
 Ningo-diba'igan gii-inaabikised diba'igiiziswaan
 Waawaabiganoojiinh gii-niisaandawebattoo
 Bimibattoo aabattoo omaa

[2] **Twinkle Twinkle Little Star**

Waawaasaabikizo, waawaasaabikizo anangoons
 Aaniin, awegonen wenji-izhi-ayaayan
 Chi-ishpiming akiing dago
 Waabishkised asin ishping giizhigong
 Waawaasaabikizo, waawaasaabikizo anangoons
 Aaniin, awegonen wenji-izhi-ayaayan

[3] **Rock-a-bye Baby**

Wewebizh biibiiyens
 Ogijayi'ii mitigong
 Boodaanimak nibaagaans da-wewebide
 Biminaakwaan bakiseg
 Nibaagaans da-bangisin niisayi'ii
 Bangishin biibiiyens
 Nibaagaans gaye gakina gegoo

[4] Old McDonald Had a Farm

Akiwenzii gitigaanaki ogii-ayaan
 Moo, moo gaye oyink, oyink gaye
 Imaa dash gitigaanaki ogii-ayaawaan bizhiki
 Moo, moo gaye oyink, oyink gaye
 Bizhiki, bizhiki omaa gaye, bizhiki bizhiki iwedi
 Omaa bizhiki, iwedi bizhiki
 Miziwe bizhiki, bizhiki
 Akiwenzii gitigaanaki ogii-ayaan
 Moo, moo gaye oyink, oyink gaye

[5] Hey Diddle Diddle

Aaniin, aaniin
 Gaazhagens miinawaa naazhaabii'igan
 Bizhiki ogii-gwaashkwanidawaan dibiki-giizisoon
 Egaashiinyid animoons baapid waabandang chi-odaminod
 Onaagan miinawaa emikwaanens gii-kinjiba'iwewag

[6] Humpty Dumpty

Waawan Waawan gii-namadabi aasamisag
 Waawan Waawan gii-gichi-baashkishin
 Ogimaa odayan, ogimaa ozhimaaganishiman
 Gaawiin ogii-gashki'aasiiwaawaan
 Waawan Waawan ji-nanaa'inaawaad

MIGIZI*

[1] Wiin awe migizi debaajimod naawayi'ii giinawind miinawaa gichi-manidoo. Ani-maaji-giizhigak endaso-gigizheb bi-waase-ayaamagak noomag bizaani-ayaamagak iwidi wendaabang. Waabishkizid migizi bimised ishping. Waabi miinawaa aaniin ezhichigeyang. Goshkoziyang giishpin miigwechiwendamang danakamigiziyang giminochigemin. Geyaabi gitimishkiyang miinawaa geyaabi zhingishinang ondamikamizisiwang gaawiin mino-ayaamagasinoon. Gibi-waabamigoonaan waabishkizid migizi aaniin ezhichigeyang izhi-maajiised, owiindamawaan gichi-manidoon danakamigiziyang endaso-gigizheb.

[2] Manidoowichigeyang migizi gibi-waabamigoonaan. Ayaapii giwaabamaanaan. Ayaapii gaawiin giwaabamaasiwaanaan. Gigikenimaanaan eyaad omaa. Mino-ayaamagak waabamang migizi. Awe Migizi babaamaashi giizhigong chi-ishping nawaj chi-babaamaashid aapiji awashime dash bakaan binesiwan. Ayaangodinong gaawiin gidaa-waabamaasiwaanaan onzaam ishping chi-babaamaashid. Ayaangodinong gotaamigwad gwayak bi-ayaamagak nigaabiwanong. Niibinagak babaamaashi migizi ogiji-animikiiwaanakwadong. Gaawiin ayekoziisin gabe-ayi'ii babaamaashid.

[3] Aabiding giizhigak migizi naanaawed giizhigong ani-chinaanaawed. Migizi gichi-naanaawed chi-ishping gaa-izhidagoshing endaanid gichi-manidoon. Gii-dagoshing onoondawaan awiya mewinid gaa-izhi-izhaad awegwenan mewinid. Manidoon

* Anton Treuer read the text of this story for the disc at the request of Anna Gibbs, who needed a break and felt it would be “good practice” for Treuer. She sings the song at the end of the text.

THE EAGLE

[1] The eagle is the messenger between us and the Great Spirit. At the beginning of each day just as the first light appears in the east, time stops for a brief moment. The [great] white eagle flies above. He is looking at what we are doing. If we are up and giving thanks or doing our daily tasks, we are doing good. When we are still lazy and still lying in bed or doing nothing, it's not good. The [great] white eagle looks at us and what we are doing, flying [back] to tell the Great Spirit how we are each morning.

[2] When we do ceremonies the eagle looks upon us. We see him from time to time. Sometimes we can't see him. Yet we know that he is there. It is good when we see the eagle. The eagle soars high in the sky above, soaring much higher than any other bird. Sometimes we cannot see him because he soars so high. Sometimes storms come, approaching from the west. In the summer the eagle soars above the thunder clouds. He never tires, soaring for hours.

[3] One day the eagle was soaring in the sky, soaring higher and higher. The eagle soared so high that he arrived at the lodge of the Great Spirit. When he got there he heard someone crying and went to see who was crying. The creator said that it was he who cried.

ani-ikidonid aniw ji-mawinid.

[4] Gagwejiimaad manidoon, “Aaniin dash wenji-mawiyan?”

[5] “Wenji-mawiyaan niwii-panaajitooon aki. Niwii-panaajitooon ingiwig niizhogaadewaad inaabadizisigwaa. Owanendaanaawaa zhawendaagoziwin gaa-atooyaan ode’iwaan. Gaawiin zhawendisiiwag. Gakina gegoo endasing wii-ayaamowaad wiinetawaa. Naanaagadwenindizowag. Miigaadiwag. Giikaandiwag. Gaawiin ina’oonidisiiwag. Obanaajitooonaawaa gaa-miinagwaa. Gaawiin miigwechiwendanziiwag gaa-miinagwaa gii-izhitwaawaad imaa akiing.

[6] Migizi odinaan manidoon, “Zhawendan aki. Niga-ishpi-babaamise gaa-ozhitooyan. Naanimidana bemaadizijig mikawagwaa, giga-manaajitooon ina aki?”

[7] “Enh. Niga-manaajitooon aki,” ogii-igoon.

[8] “Giishpin eta go niishtana ashi naaniwaad, giga-manaajitooon ina aki?”

[9] “Enya’. Niga-manaajitooon aki.”

[10] Zoongide’ed migizi gaa-izhi-gagwedwed, “Giishpin eta go midaaso mikawagwaa mino-bimaadiziwaad?”

[11] “Enya’.”

[12] Geyaabi zoongide’ed migizi, gaa-izhi-gagwedwed, “Giishpin dash naaniwaad?”

[13] “Enya. Niga-manaajitooon aki.”

[14] Gegapii migizi gagwedwed, “Mii dash eta go bezhig mikawag?”

[15] “Booch. Niga-manaajitooon aki.”

[16] Migizi gaa-izhi-bazigwa’od izhised akiing babaa-andawaabamaad mino-bimaadizinid endaanid akiing. Gaa-izhi-ishpi-babaamised oodenaang gagwaanisagendam izhi-waabandang. Ogii-waabamaan niijiikiwenyag miigaadinid, gichi-aya’aag noonde-wiisiniwaad, giwashitoobinoojiinyag biizikonayesigwaa, wiiyaas bigishkanak mitakamig. Gaa-izhi-maajised oodenaang

[4] He asked the creator, “Why are you crying?”

[5] “I am crying because I am going to destroy the earth. I am going to destroy it because the two-leggeds aren’t good. They have forgotten the kindness that I put in their hearts. They aren’t kind to one another. They are greedy over every single thing. They’re selfish. They fight. They argue. They don’t share with one another. They waste what I have given them. They don’t give thanks for all that I have given them to sustain them upon the earth.

[6] The eagle told the creator, “Have pity on the earth. I shall fly over your creation. [If] I find fifty [good] people will you save the earth?”

[7] “Yes. I will save the earth,” he told him.

[8] “If there are only twenty-five, will you save the earth?”

[9] “Yes. I will save the earth.”

[10] Getting brave, the eagle asked, “If I only find ten good people?”

[11] “Yes.”

[12] Braver still, the eagle asked, “And if there are five?”

[13] “Yes. I’ll save the earth.”

[14] Finally the eagle asked, “When I find only one?”

[15] “Absolutely. I’ll save the earth.”

[16] The eagle took off, flying to earth searching for good people living on earth. As he flew over a village he was horrified about what he saw. He saw brothers fighting one another, elders going hungry, orphans without clothes, meat rotting on the bare ground. So off he flew to the next village and saw the same thing. As he flew over each one, he saw the same thing.

gaa-izhi-waabandang naasaab. Gaa-izhi-ogiji-babaamised minik eyaagin, mii go naasab gii-ani-waabandang.

[17] Beshowadinig bebaamaadizid ani-inendang manidoon giitewenidog. Gaawiin mino-ayaasiiwag akiing. Enendang dagashko, “Niga-babaamise gakina miziwe gaa-izhijigaadeg jibwaa-booni’itooyaan gojitooyaan ji-mikawagwaa mino-bimaadiziwaad ingiweg.” Ani-gashkendamide’e.

[18] Gegaa dagoshin bebaamaadizid gaa-izhi-waabandang wiigiwaam bedakideg imaa mitigwaakiing. Ani-ogiji-bimised wiigiwaaming gaa-izhi-waabamaad ininiwan namadabinid niigaan imaa.

[19] Odakonaan odoopwaaganan zagaswaanaad miigwechiwendang mino-bimaadizid, gaa-izhi-miinigozid jibimaadizid akiing. Owiiwan igaye odabinoojiiman weweni oganawenimaan. Gaawiin gegoo obanaajitoosiin.

[20] Inini zagaswaanaad odoopwaaganan; migizi niisibizod ombinang inaabateg gwayak manidoon eyaanid.

[21] Nagamowin:

Migizi indigoo

Ganawenjigeyaan

Ganawenjigeyaan

Ganawenjigeyaan

Ganawenjigeyaan

Giizhigong babaamiseyaan

Giizhigong babaamiseyaan

Giizhigong babaamiseyaan

Giizhigong babaamiseyaan

[17] As he neared the end of his journey he began to think that the Great Spirit was right. There was no good on the earth. But he thought, "I must fly over all of creation before I give up trying to find good people." He too got a heavy heart.

[18] As he was almost finished with his journey he saw a lodge in a small forest clearing. He flew over the lodge and saw a man sitting in front of it there.

[19] He held his pipe, smoking it and giving thanks for his good life and for all he had been given to live on earth. His wife and children were well cared for. Nothing was wasted.

[20] As the man smoked his pipe the eagle swooped down and lifted the smoke towards the Great Spirit.

[21] Song:

*I am called the eagle
I watch over things
I watch over things
I watch over things
I watch over things
As I fly around in the sky
As I fly around in the sky
As I fly around in the sky
As I fly around in the sky*

EZHI-GANONAD GIBIIBIIYENSIM ANISHINAABEMONG

[1] Giga-wiidookooninim oshkitiziinyag gii-izhi-gaganoonad gibiibiiyim o'owe ji-noondang ojibwemowin gegaa wenising. Waasabiikwe nidizhinikaaz gaa-izhi-miinigoziyaan. Obaashiing nidoonjibaa gaa-tazhi-ogi'igooyaan.

[2] Gizhawenimin. Naa! Weweni gii-pagamibatooyan. Weweni giga-baamenimin. Giga-bami'in. Gizhawendaagoz.

[3] Gigoshkonaagoz. Wawezhinaagwadoon gizidensan. Wawezhinaagwadoon gininjiinsan. Waada-nookaamagad giwiinizis. Naa! Ginookiz. Nibiibiiyim giwenda-agaashiiny.

[4] Gaawiin gidinawisiin, booch dash gizhawenimin. Gidinawaa gibaabaa. Gidinawaa gimaamaa.

[5] Ginoonde-wiisin ina? Noobaadan owe dash! Noobaajigen dash! Ambe omaa. Giwii-aanjiiginin. Indaashaan omaa, giga-noobaajige'in! Indaashaan omaa, giga-nibe'in! Owe noobaadan! Mii na iwe gii-te-noobaajigeyan? Indaashaan omaa, giga-dakonin! Indaashaan omaa, giga-aanjiiginin! Indaashaan omaa, giwii-ojiimin! Indaashaan omaa, giwii-zhawenimin!

[6] Nibaan dash! Giga-wewebinin. Giga-wiidookoon jinibaayan. Nibaan dash! Aaniin dash wenji-mawiyen? Gego mawiken! Bizaan dash! Bizaan! Gidinigaa'idiz mawiyen. Giwii-aanjiiginaagoz ina? Mii na iwe wenji-mawiyen? Inaa! Mii iwe. Bakaan ina gidizhi-ayaa? Gego mawiken! Gidayekozinaadog. Giga-nibe'in. Gigii-amadadem. Gegoo na gigii-inaabandam?

* This piece is a series of phrases rather than a story. The paragraphs are Anna Gibb's separation of the phrases by subject rather than a natural syntactical flow to her narrative.

HOW TO TALK TO YOUR BABY IN INDIAN

[1] I will help you parents how to talk to your baby so that he'll hear the Ojibwe language before it's lost. Moonlight Shining on the Water is my name, the one that was given to me. I'm from Ponemah, where I was raised.

[2] I love you. See! You came running safely to be born. I will take good care of you. I'll support you. [Everybody] loves you [including the spirits].

[3] You look surprisingly cute. Your little feet look cute. Your hands look cute. Your hair is so soft. See! You are so soft. My baby you are so small.

[4] You don't look like me, but I still love you. You look like your dad. You look like your mother.

[5] Are you hungry? Suck on this! Suck on your bottle then! Come here. I will change your diaper. Come here, I will feed you a bottle! Come here, I'll put you to sleep! Suck on this! Have you had enough sucking on the bottle? Come here, I'll hold you! Come here, I'll change your diaper! Come here, I'm going to kiss you! Com here, I'm going to love you up!

[6] Go to sleep now! I'll swing you. I'll help you to go to sleep. Sleep now! Why are you crying? Don't cry! Keep quiet then! Be still! You sound pitiful when you cry. Do you need your diaper changed? Is that why you're crying? See! There now. Do you feel different? Don't cry! You must be tired. I'll put you to sleep. You woke up crying. Did you dream about something? Come now, I'll sleep with you. I'll hold you. How come you're crying? Are you hungry? Shh you're making a lot of noise. Why don't you smile! And laugh too! How come you're smiling? Are you happy? I'm happy when you're smiling. Are you sleepy?

Ambe daga, giga-wiipemin. Giga-minjiminin. Aaniin dash wenji-mawiyān? Ginoonde-wiisin ina? Shh gidoombiigiz. Ge naa zhoomingwenin! Baapin gaye giin! Aaniin dash wenji-zhoomingweniyān? Giminwendam ina? Niminwendam zhoomingweniyān. Ginoonde-nibaa na? Nibaan dash! Goshkoziyan gaawiin giga-ayekozisiin. Nibaan dash! Goshkoziyan bakaan giga-inamanji'. Mii iwe gii-koshkoziyan. Gigii-mino-nibaa na? Gegoo na gidinaabandandam? Ganabaj giminwendaagoz odaminoyan inaabandaman. Giwii-kagiibaadiz ina ombigiyan wenji-inaabandaman?

[7] Giminopidaan ina doodooshaaboo? Mii na iwe giitaagandaman doodooshaaboo? Geyaabi na? Bizaan dash! Minopogwad doodooshaaboo. Mii na iwe gii-tebisiniiyān noobaajigeyān? Giwii-megade'in. Giwii-megade'in jii-wiisagendanziwan gimisad. Ninoonaawas. Noonaajigen! Giwii-noonaa'in. Noonin! Noonaajigen dash! Giga-mino-nibaa. Noonaajigen! Giga-minonigin. Weweni sa naa noonaajigen gemaa onzaam giga-biinjiigwandashkwe. Owe nidodooshimaaboo nawaj minopogwad aapiji dash omooday doodooshaaboo. Owe nidodooshimaaboo dibishkoo ipogwad omooday doodooshaaboo. Weweni noonin!

[8] Mii zhegwa miinawaa wii-giziibiigazheyan.

[END CD 2] — [BEGIN CD 3]

[9] Giga-minomaagoz ishkwaa-giziibiigazhe'onān. Giminomaagoz. Ginoonde-giziibiigazhe'on. Ninoonde-giziibiigazhe. Giwii-kiziibiigazhe'on. Na? Giizhooyaagamin nibi. Mino-giizhooyaagamin nibi. Gego gotangen nibi! Giziibiigiinwega'igan niwii-aabajitōon. Gego gotangen! Bizaanabin! Giizhooyaagamin. Nitam giwii-kiziibiishtigwaanin. Giwii-kiziibiitawagenin. Gitawagan igaye. Giwii-giziibiigwenin. Giwii-kiziibiigininjiin. Niwii-kiziibiiginaanan gininjiinsan.

Sleep now! When you wake up you won't feel tired. Sleep now! When you wake up you'll feel differently. There now, you finally woke up. Did you sleep well? Are you having a dream about something? Maybe you're dreaming that you're having fun playing. Are you going to be naughty when you grow up why you're dreaming so?

[7] Does the milk taste good? There, did you taste the milk? Some more? Be still! The milk tastes good. There now, are you full from sucking the bottle? I'm going to burp you. I'll burp you so your stomach won't hurt. I breastfeed. Suckle it! I'm going to nurse you. Suckle the breast! Suckle now! You'll sleep well. Suckle! You'll grow well. Take it easy suckling or your throat might get too full. My breast milk tastes much better than bottle milk. My breast milk tastes just like the bottle milk. Suckle gently!

[8] It's about time to take a bath again.

[END CD 2] — [BEGIN CD 3]

[9] You'll smell good after I bathe you. You smell good. I need to give you a bath. I need to take a bath. I'm going to give you a bath. See? The water is warm. The water's nice and warm. Don't be scared of the water! I'm going to use face soap. Don't be scared! Sit still! It's warm. First I'm going to wash your head. I'll wash your ears. Your ears too. I'm going to wash your face. I'm going to wash your hands. I'm going to wash your small hands. I'll wash your feet. I'll wash your little feet. Your back too. I'll wash

Giwii-kiziibiigizidenin. Niwii-kiziibiiginaanan gizidensan. Gipikwan igaye. Giwii-kiziibiiginin gipikwanens. Niwii-kiziibiiginaanan babiwaagin, gikaadan, ginikan. Bizaan igo odaminon akawe! Weweni giwii-kizii'on.

[10] Aanii da ekidoyan? Gidoonzaamidoone. Giwiindamaw ina gegoo? Gizhawenimin gaye giin. Giwii-kagiibaadiz ina aanoobigiyan? Mii na iwe ekidoyan? Giwii-nibwaakaa na? Mii na iwe ekidoyan?

[11] Wewebizon. Wewebizo. Giwii-wewebinini ji-nibaayan. Anweshinin! Giga-wewebinini. Wewebizon giga-nibe'igon. Wewebizon giga-wiidookaagon ji-inaabandaman. Aanjiigigishinin wewebizoyan! Wewebizon gidoozhitamoon. Bazangwaabin dash! Giga-wewebinini. Gidayekoshkiinzhiigwe. Giga-wewebinini. Wewebizh giin nitam! Weweni shaa naa wewebizh!

[12] Giwii-inaab ina? Giwii-pabaa-inaab ina? Bizaanabin! Babaa-inaabin! Gegoo shaa! Makwa waabam! Waabam makwa! Gegoo shaa, makwa. Inaa! Giwaabamaa na? Giwaabamaag ina?

Makoons

Makoonsag

Waawaashkeshi

Waawaashkeshiwag

Migizi

Migiziwag

Bineshiinh

Bineshiiwag

Bizhiki

Bizhikiwag

Mishtadim

Mishtadimoog

Animosh

Animoshag

Ma'iingan

your little back. I'm going to wash you small legs, arms. Go ahead and play first! I'm going to wipe you gently.

[10] What are you saying? You talk a lot. Are you telling me something? I love you too. Are you going to be naughty when you grow up? Is that what you're saying? Will you be wise? Is that what you're saying?

[11] A swing. He or she is swinging. I'll swing you so you can go to sleep. Rest! I'll swing you. The swing will help put you to sleep. The swing will help you to dream. Lay on your back while swinging! I am making a swing for you. Close your eyes! I'll swing you. Your eyes are tired. I'll swing you. It's your turn to swing him/her! Swing him/her gently!

[12] Do you want to look? Do you want to look around? Sit still! Look around! Look! Look at the bear! Look at the bear! See! Do you see him? Do you see them?

Cub

Cubs

One deer

More than one deer

Eagle

Eagles

Bird

Birds

Cow

Cows

Horse

Horses

Dog

Dogs

Wolf

Ma'iinganag
 Mooz
 Moozoog
 Waagosh
 Waagoshag
 Gaazhagens
 Gaazhagensag

[13] Ani-waawaabandan miikana! Ani-waawaabam goon! Ani-waawaabam mitigoog! Waabam dibiki-giizis! Waabam anangoog! Ani-waawaabandan miikana! Bizaanabin! Biizaanabin, noobaajigen dash!

[14] Giwaabamaa na gibaabaa? Giwaabamaa na gimaamaa? Dagoshin gibaabaa. Gii-anokii. Dagoshin gimaamaa. Naa gibaabaa. Naa gimaamaa.

[15] Giwii-pabaamidaabaanin babaamidaabaanens. Weweni giwii-pabaamidaabaanin ji-nibebizoyan. Mawadishiwedaa ji-babaamidaabaaninaan gaye! Giizis giga-giizhoo-ayaawig ezhi-babaamidaabaaninaan. Giwii-pabaamidaabaanin. Noodin giga-daki-ayaawig. Onzaam gizhide biindig. Noobaajigen! Anwebin ezhi-babaamidaabaaninaan! Ambe daga o-noondawaadaa bineshiinyag! Na! Ginoondawaag ina bineshiinyag? Gakina gegoo ginoondaan?

[16] Babaa-waabamaadaa giwiiji-anishinaabeg! Ina! Nookomis. Ina! Mishoomis. Ina! Gimaamaanaan. Ina! Gibaabaanaan. Boozhoo nookomis. Boozhoo mishoomis. Ina! Giiyawe'enh. Boozhoo niyawe'. Zagininjiin gookomis! Zagininjiin gimishoomis! Zagininjiin giyawe'enh! Zagininjiin gimaamaanaan! Zagininjiin gibaabaanaan! Aaniindi gishkiinzhig? Aaniindi gishkiinzhigoon? Aaniindi gijaanzh? Aaniindi gidoon? Aaniindi gininj? Aaniindi gininjiin? Aaniindi gitawag? Aaniindi gitawagan? Aaniindi giwiinizis? Aaniindi ginik? Aaniindi ginikan? Aaniindi gikaad? Aaniindi gikaadan? Aaniindi ninik? Aaniindi

Wolves

One moose

More than one moose

Fox

Foxes

Cat

Cats

[13] Look at the road! Look at the snow! Look at the trees!
Look at the moon! Look at the stars! Look at the road! Sit still! Sit
still, suck your bottle now!

[14] Do you see your dad? Do you see your mom? Your father is
here. He went to work. Your mother is here. Your dad. Your mom.

[15] I'm going to push you around in the stroller. I'm going to
push you around gently so you can go to sleep. Let's visit too
while I push you around! The sun will warm you as I push you
around. I'm going to push you around. The wind will cool you. It's
too hot inside. Suck your bottle! Rest while I push you around!
Come here, let's go listen to some birds! See! Do you hear any
birds? Do you hear everything?

[16] Let's go look for your fellow Indians! See! Grandma. See!
Grandpa. See! Your grandma. See! Your grandpa. Hi grandma. Hi
grandpa. See! Your namesake. Hi my namesake. Shake hands with
your grandma! Shake hands with your grandpa! Shake hands with
your namesake! Shake hands with your grandma! Shake hands
with your grandpa! Where is your eye? Where are your eyes?
Where's your nose? Where's your mouth? Where's your finger?
Where are your fingers? Where is your ear? Where are your ears?
Where is your hair? Where is your arm? Where are your arms?
Where's your leg? Where are your legs? Where's my arm? Where

ninikan? Aaniindi nishkiinzhig? Aaniindi nishkiinzhigoon?
 Aaniindi nijaanzh? Aaniindi nidoon? Aaniindi nininjiin? Aaniindi
 niwiinizis? Nininj. Nininjiin. Aaniindi gizid? Aaniindi gizidan?
 Binaakwaanzidan. Nibinaakwaanzidan.

[17] Gikendamok owe anishinaabemowin imaa gideniwaang.
 Nigii-noondawaaban nimaamaayiban gii-nagamod owe
 nagamowin. Dawaas nizaagiwebidoon jibwaa-wanising.

[18] Nagomowin:

Biibii, biibii, biibii, biibii

Ho ho ho ho

Nibaan, nibaan nibiibiiyensim

Nibaan, nibaan nibiibiiyensim

Ho ho ho ho

Biibii, biibii, biibii, biibii

Nibaan, nibaan nibiibiiyensim

Nibaan, nibaan nibiibiiyensim

Ho ho ho ho

[19] Nibaan!

[20] Zhawenimishin!

[21] Mino-doodawishin!

are my arms? Where's my eye? Where are my eyes? Where's my nose? Where's my mouth? Where are my hands? Where's my hair? My finger. My fingers. Where's your foot? Where are your feet? Toe. My toes.

[17] Know this Indian language from your hearts. I used to hear my mother sing this song. It's about time that I put it to use before it gets lost.

[18] Song:

Baby, baby, baby, baby
Ho ho ho ho
Sleep, sleep my little baby
Sleep, sleep my little baby
Ho ho ho ho
Baby, baby, baby, baby
Sleep, sleep my little baby
Sleep, sleep my little baby
Ho ho ho ho

[19] Go to sleep!

[20] Love me!

[21] Be good to me!

GLOSSARIES

MAIN GLOSSARY

ANTON TREUER

This glossary is composed of terms appearing in this issue of the *Oshkaabewis Native Journal*. It is intended to assist students of the Ojibwe language in translation and comprehension of the stories presented here. The glossary, like the texts before it, employs the double-vowel orthography, developed by C.E. Fiero in the 1950s, with additional writing conventions and refinements added by John Nichols and Earl 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 later than 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 (Otchingwanigan). Entries begin with an Ojibwe head word. With the exception of preverbs and prenouns which attach to verbs, all head words are complete Ojibwe words. The head word is followed by a class code, and abbreviation of the word class, identifying the type of word. The code is followed by the gloss which approximates as closely as possible the English equivalent of the head word. A basic entry looks like this:

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:

manoominii *na* Menomini Indian; *pl* **manoominiig**; also **omanoominii**
 / / | \
 (head word) (class code) (gloss) (plural form) (alternate reference)

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

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

The only head words presented here which are not complete words are preverbs and 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 /miiN-/ *vta* give something to someone

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

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

<i>vii</i>	inanimate intransitive verb	verb with no object and subject of the inanimate gender
<i>vta</i>	transitive animate verb	verb with a subject and object of the animate gender
<i>vti</i>	transitive inanimate verb	verb with a subject of the animate gender and object of the inanimate gender

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 pre-nouns 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. Mistakes in glossing and spelling words, however, are entirely mine.

A

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

agaasin *vii* be small (object)
agaasishkodeyaa *vii* be small fire
agidigamish *pc* on top of the
lodge; also **wagidigamish,**
ogidigamish
agig *na* phlegm
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
agwajjiing *pc* outside
agwamo *vai* float, be on top of the
water
agwanjitoon *vti* submerge
something in liquid, soak
something
agwazhe *vai* cover up, use
blankets
ajina *pc* for a little while
ajinensi *vii* be a little while
akakojiish *na* woodchuck; *pl*
akakojiishag
akamaw *vta* lie in wait for
someone
akandoo *vai* wait in ambush, hunt
game from a blind
akawaabinjige *vai* hunt from a
stand
akeyaa *pc* in a certain direction;
also **keyaa, keyi'ii, akeyi'ii,**
inakeyi'ii, inagakeyaa

aki *ni* earth; *pl akiin*
akik *na* kettle; *pl akikooq*
akina *pc* all
akiwenzii *na* old man; *pl akiwenziiyag*
Akiiwinini *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'wewigamig *ni* fish house; *pl akwa'wewigamigoon*
akwaa *vii* be a certain length or distance
akwaabi *vai* wait in watch
akwaagijigaade *vii* be massive, be thick across (as in a book)
akwaandawe *vai* climb up
amadademo *vai* wake up crying
amanjidoowin *na* symbols, glyphs; *pl amanjidoowinag*
ambegish *pc* I wish; also **apegish**
ambeshke *pc* come on
amikwaash *ni* beaver channel
amikwiish *ni* beaver lodge
amo /amw-/ *vta* eat someone
amoongi *vai* be consumed
anami' *vta* pray for someone
anama'etaw *vta* pray for someone
anamewin *ni* prayer, religion; *pl anamewinan*
anaakan *ni* mat; *pl anaakanan*
anaamakamig *pc* under ground
anaamibag *pc* under the leaves
anaamibiig *pc* under water
anaamig *pc* under a tree
anaamikamig *pc* under the earth
anaamindizo *vai* have low self esteem
anaanamindizo *vai* have low self esteem
anaapagin *vta* rethrow s.o.

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-**
animibatoo *vai* run away
animikiikaa *vii* be thundering
animikiiwaanakwad *vii* thunder cloud
animise *vai* fly away
animiwizh /animiwiN-/ *vta* take someone away, carry someone away
animosh *na* dog; *pl animoshag*
animoons *na* puppy; *pl animoonsag*
anishaa *pc* in vain, for nothing
anishinaabe *na* Indian; *pl anishinaabeg*
anishinaabe-ziinzibaakwad *ni* maple sugar
anishinaabemanaazom *vta* be kind to someone in the Indian way
anishinaabemo *vai* speak Indian
anishinaabewedam *vai* sound Indian
anishinaabewin *ni* Indian custom; *pl anishinaabewinan*
anishinaabewinikaade *vii* it is named in Indian
anishinaabewinikaazh /anishinaabewinikaaN-/ *vta* call someone in Indian
anishinaabewitwaa *vai* follow an Indian religion
anishinaajitooken *vti* tell of something in Indian
aniibiishaaboo *ni* tea
aniibiishaabooke *vai* make tea
aniibiishaabookewinini *na* Asian; *pl aniibiishaabookewininiwag*; also **aniibiishikewinini**

anokii *vai* work
anokii' *vta* make s.o. work
anokiitaw *vta* work for someone
anokiitaage *vai* be a laborer
anokiiwinagad *vii* be work
anooj *pc* a variety of
anoozh /lanooN-/ *vta* order
 someone, commission
 someone
anwebi *vai* rest
anweshin *vai* rest while lying
 down
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'we *vai* run away from people
 to a certain place
apakwaan *ni* roof; *pl*
apakwaan
apakweshkwe *na* birch bark
 roofing rolls; *pl*
apakweshkweyag
apane *pc* always
apenimo *vai+o* rely on people,
 rely on things
apenimondaw *vta* rely on s.o.
apikan *ni* horse tackle; *pl*
apikanan
apikweshimo *vai* use a pillow
apishimo *vai* lay a bed, use a
 mattress
apishimonike *vai* make bedding,
 make mats
apii *pc* time, at a certain time
apiichaa *vii* be a certain distance
apiichiikaw *vta* control someone
 to a certain extent

apiichiitaa *vai* to be engaged in an
 activity for a certain amount of
 time, or to a certain extent
apiitad *vii* be a certain time, in the
 midst of a certain season, or be
 a certain height; also **apiitaa**
apiitagindaaso *vai* keep a certain
 amount of things
apiitaw *vta* make someone a
 certain height
apiitaadizi *vai* spend time, take
 time, be patient
apiitaanimizi *vai* be of a certain
 status, be important, be a
 certain height
apiitendan *vti* appreciate s.t., hold
 s.t. in high regard
apiitendaagwad *vii* be of great
 importance
apiitenim *vta* hold someone in
 high regard, feel about
 someone to a certain extent, be
 proud of someone
apiitiningozi *vai* put on weight
apiitizi *vai* be a certain age
asabaabisens *ni* thread; *pl*
asabaabisensan
asabike *vai* make nets
asanjigo *vai* preserve, store things
asanjigoon *vti* preserve, store s.t.
aseke *vai* tan hides
asemaa *na* tobacco; *pl* **asemaag**
asemaake *vai* make a tobacco
 offering
asham *vta* feed someone
ashi /as-/ *vta* put someone in a
 certain place
ashigan *na* largemouth bass; *pl*
ashiganag
asin *na* rock; *pl* **asiniig**
asinii-bwaan *na* Asiniboin Indian;
pl **asinii-bwaanag**

Asiniiwikaag *place* Little Rock village
atakoshkaw *vta* step on s.o.
atamaazo *vai+o* store things
ataadiwag /ataadi-/ *vai* they gamble with one another
atemagad *vii* put there
atewindibeshim *vta* smack s.o. on the head
atoon *vti* put something somewhere
awanjish *pc* persistently, stubbornly, even though
awas *pc* go away
awashime *pc* more so, much more
awasayi'ii *pc* on the other side
awasayi'iikamig *ni* moss; *pl* **awasayi'iikamigoon**; also **aasaakamig**
awasijiweng *pc* on the hill side
awedi *pr* that one over there
aweniban *pc* gone, disappeared; also **weniban**
awesiinh *na* wild animal; *pl* **awesiinyag**
awiiya *pc* someone
ayagwanan *vii* rest in a level position
ayaa *vai* be somewhere
ayaabe *na* buck; *pl* **ayaabeg**
ayaabita *pc* half way
ayaabojii *vai* forward one's understanding of something
ayaagadese *vai* puke, projectile vomit
ayaan *vti* 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

ayekoshkiinzhigwe *vai* have tired eyes
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
azhebagov *vta* crawl under the covers with s.o.
azheboye *vai* row
azheboye-jiimaan *ni* row boat; *pl* **azheboye-jiimaan**
azhegiwe *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
aabajitoo *vti* use something
aatattoo *vai* scurry
aabawaa *vii* warm weather
aabaakawi' *vta* revive someone
aabiding *pc* once
aabita- *pn, pv* half
aabitawinan *vti* take half of s.t.
aabizhiishin *vai* perk up, come to,
 come back to life
aada' /aada'w-/ *vta* outdo
 someone, beat someone in a
 contest, arrive before someone
aadamooibii *na* automobile; *pl*
aadamooibiig
aadizookaan *na* main character of
 a traditional story,
 Wenabozho; *pl*
aadizookaanag
aadizookaan *ni, na* traditional
 story; *pl* **aadizookaan**; also
aadizookaanag (for some
 dialects this word is animate,
 for others it is inanimate)
aagim *na* snowshoe; *pl* **aagimag**
aagonwetam *vai* disbelieve,
 contradict, deny
aagonwetan *vti* disbelieve
 something
aagonwetaw *vta* disbelieve
 someone
aagwiitaa *pc* in contradiction to
aajigwaazh /aajigwaan-/ *vta*
 hook someone, catch someone
 with a hook
aakoziinaagozi *vai* look sick

aakoziwin *ni* sickness; *pl*
aakoziwinan
aakoziwigamig *ni* hospital; *pl*
aakoziwigamigoon
Aanakwad *name* name of Lac
 Courte Oreilles elder
 Aanakwad
aanawi *pc* anyhow, despite,
 although, but
aanawitaw *vta* disbelieve
 someone
aangodinong *pc* sometimes
aanike- *pv* sequential, next in a
 sequence
aanimi' *vta* hold someone down
aanind *pc* some
aanind dash *pc* the others
aanish *pc* well, well then
aanishinaa *pc* well then
aanizhiitam *vai* quit, finish, give
 up
aaniiin *pc* how, why
aaniiin danaa *pc* well why?, well
 how?, why not?
aaniiindi *pc* where
aaniiish *pc* well now
aanji-ayaa *vai* change one's
 condition
aanjibii'an *vti* retranscribe,
 rewrite
aanjigozi *vai* change residence,
 move; also **aanji-gozi**
aanjiwebad *vii* weather changes,
 climate change
aanjiwichinaagozi *vai* change
 one's appearance
aanjiigi *vai* change
aanjiigishin *vai* lay on one's
 back
aanjiiginaagozi *vai* appear in need
 of a diaper change
aanjiigizh / aanjiigIN-/ *vta* change
 s.o. clothes or diaper

aano- *pv* in vain, to no avail,
without result
aanoobigi *vai* grow up
aapidagoozi *vai* be stuck in a
mounted position, be stuck
perched up high
aapidaandawe *vai* be stuck in a
high place (as a cat in a tree)
aapidendi *vai* leave and not come
back
aapiji *pc* very
aapiji-mamoon *vti* take all of s.t.
aapijita *vai* to be about
aapiichiitaa *vai* impatient
aasamigaabawi' *vta* stand before
someone
aasaakamig *ni* moss; *pl*
aasaakamigoon
aatayaa *pc* exclamation (of male
speech)
aate' *vta* extinguish him
aatebadoon *vti* turn off the light
aawadii *vai* haul things
aawadoon *vti* haul something
aawajimine *vai* haul rice
aawan *vii* be a certain thing
aawazh /aawaN-/ *vta* haul
someone
aawi *vai* be
aazhawa'am *vai* go across by
boat
aazhawyayi'ii *pc* opposing bank
of a body of water
aazhawaadagaa *vai* swim across
aazhikwe *vai* scream
aazhogan *pc* across
aazhooge *vai* go cross
Aazhoomog *place* Lake Lena,
Minnesota

B, C

bababakite' /babakite'w-/ *vta*
box someone, hit someone
repeatedly
babagiwayaaneshkimod *ni* cloth
bag; *pl*
babagiwayaaneshkimodan;
also
babagiwayaanimashkimod
babakite' /babakite'w-/ *vta* hit s.o.
repeatedly
babashanzhe' /babashanzhe'w-/
vta whip s.o. repeatedly
babazaganaabi *vai* blink eyes
babaa- *pv* go about, here and
there
babaagiwaabibatoo *vai* run
around crazy, glancing in all
directions (horse)
babaamagomo *vai* float around,
ford
babaamaadizi *vai* travel around
babaamendan *vti* care about, pay
attention to something
babaamenim *vai* care about,
bother with someone
babaamibatoo *vai* run about
babaamibizo *vai* drive about
babaamidaabaanens *ni* stroller; *pl*
babaamidaabaanensan
babaamidaabaazh *vta* drive s.o.
around (car, sled, or stroller)
babaamindaamaan *vta* pull s.o.
around by sled
babaaminizha' /babaaminizha'w-
/vta chase someone about
babaamise *vai* fly about
babaamiwizh/babaamiwiN-/ *vta*
bring s.o. around
babaamose *vai* walk about

babaamosejiwe *vai* circulate, walk around
babaamoode *vai* crawl about
babimise *vai* fly around
babimose *vai* walk around
babizindaw *vta* listen to someone repeatedly
babiinzikawaagan *ni* coat, jacket; *pl* **babiinzikawaaganan**; also **babiizikawaagan**
babiizikadoondane *vai* hop
badagwana' / **badagwana'w-/** *vta* cover s.o.
badakide *vii* be planted, be placed in the ground
badakidoon *vii* stick s.t. in
badakininjii s.t. sticks into one's hand/paw
badakininjiishkaw *vta* stick s.t. into s.o. hand
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
bageaan *na* nut; *pl* **bageaanag**
bageaanibimide *ni* peanut butter
bagamibatoo *vai* come running
bagamise *vai* arrive by flight
bagamishkaa *vii* arrive
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 s.o., let go of s.o., drop s.o. off
bagijwebinan *vii* let go of something, release something
bagoneganaanjigaade *vii* have a hole shot through
bagonezi *vai* have a hole
bagosendan *vii* beg for something, hope for something
bagwaji-ayaa *vai* be in the wild
bagwajiing *pc* in the wild
bagwaa *vii* there is an opening
bajiishka' / **bajiishka'w-/** *vta* peck s.o.
bajiishkaa *vii* be pointed
bakade *vai* hungry
bakadenaagozi *vai* look hungry
bakazhaawe *vai* clean fish
bakaan *pc* different
bakaanad *vii* be different
bakaanizi *vai* be different
bakaaninakamidoon *vii* make something different, change the condition of something
bake *vai* go off to the side
bake- *pv* on the side
bakegamaa *vii* be a fork in river
bakinaw *vta* beat someone in a contest
bakinaage *vai* win
bakite'/bakite'w-/ *vta* hit s.o.
bakite'an *vii* hit something, strike something
bakitejii'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
bakobiise *vai* fall into the water
bakwadamaw *vta* chew s.t. off of s.o.
bakwadan *vti* bite s.t.
bakwajindibezh
 /**bakwajindibezhw-**/ *vta*
 scalp someone
bakwam *vta* bite s.o.
bama'adon *vti* 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
banaajitoo *vti* spoil something, ruin something
banizi *vai* miss out
bangii *pc* little bit, small amount
bangiwigizi *vai* be a little bit, be few
banoomigo *vai* fall off a horse
banzo /**banzw-**/ *vta* singe someone
bapagoshkaw *vta* make holes in s.o.
bapagowanishkaw *vta* wear holes in s.o.
bapawaangeni *vai* flap wings, beat wings
bapigigan *vti* fold something
basadinaa *vii* be a valley
bashanzhe' /**bashanzhe'w-**/ *vta*
 whip s.o.
bashanzhegon *vta* whip s.o. into shape, whip s.o. into good behavior
bashkizide *vai* turn one's feet in a certain direction

bashkobizh /**bashkobin-**/ *vta*
 pluck s.o.
bashkwegino-makizin *ni* hide moccasin; *pl* **bashkwegino-makizinan**
bashkwegino-makizin
waabigwaniins *ni* moccasin flower
bashkweginozid *ni* moccasin covered foot
basiingwe' /**basiingwe'w-**/ *slap*
 s.o.
batwaadan *vti* race after something
bawa'am *vai* knock rice
bawa'iganaandan *vti* knock rice
bawa'iminaan *vai* pincherry; *pl*
bawa'iminaan
Bawatig *place* Sault Ste. Marie; also Bawating
bawaazh /**bawaan-**/ *vta* dream about someone
bazagojibattoo *vai* jump to one's feet
bazagozeshkaw *vta* make s.o. sticky
bazakiteniwan *vii* built low to the ground
bazangwaabi *vai* close one's eyes
bazangwaabishimo *vai* dance with eyes closed
bazigwii *vai* get up, stand up
bazhiba' /**bazhiba'w-**/ *vta* stab, spear s.o.
bazhiba'igan *ni* spear; *pl*
bazhiba'iganan
bazhiba'odan *vti* it stabs someone (reflexive)
bazigwa'o *vai* take off in flight
bazingwajise *vai* jump up
baabaabasaabiigad *vii* tighten up around something
baabige *pc* immediately
baabii' *vta* wait for someone

baaboogidigwaami *vai* fart
intermittently in one's sleep
baadagwanawi *vai* be covered up
baagamooode *vai* crawl away
baakaakonon *vti* open something
baakakaabi *vai* open eyes
baakaakonamaw *vta* open
something (of wood) for
someone
baakibii'an *vii* ice clears off a
body of water
baakidoone *vai* open one's mouth
baakinige *vai* lift (something)
open
baakizige *vii* it is consumed in
flames
baakiiginige *vai* lift a flap (door
covering)
baamaadagaa *vai* swim about
baamendan *vti* pay attention to
something
baamenimin *vta* attention s.o.
needs
baanimaa *pc* afterwards, later on
baapaagaakwa'an *vti* knock on
something (of wood)
baapaagokozhiwewinini *na*
barber; *pl*
baapaagokozhiwewininiwag
baapaagokozhiwewininiwi *vai*
be a barber
baapaase *na* red headed
woodpecker; *pl* **baapaaseg**
baapi *vai* laugh
baapigendam *vai* be mirthful
baapinakamigizi *vai* good time
with laughter involved
baapinenim *vta* be amused by
someone
baasan *vti* dry something; also
baasoon
baashikaw *vta* burst someone
open

baashkijiishkiw *vta* explode out
of someone
baashkinede *vii* it steams, the
breathing is visible
baashkiz /**baashkizw-** *vta* shoot
at someone
baashkizigan *ni* gun; *pl*
baashkizigan
baashkizige *vai* shoot
Baatawigamaag *place* Whitefish,
Wisconsin
baatayiinaad *vii* be numerous
baatayiinaadoon *vti* have a lot of
something, plenty
baatayiino *vai* plentiful,
numerous; also **baataniino**
baate *vii* be parched, dry
baazagobizh /**baazagobiN-** *vta*
scratch someone
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
bebaakwaang *pc* deep into the
forest
bebezhig *pc* one at a time
bebezhigooganzhii *na* horse; *pl*
bebezhigooganzhiig
bebezhigooganzhiiwigaan *ni*
stable; *pl* **bebezhigooganzhii=**
wigaanan
bebiboon *pc* each winter
bedose *vai* walk slowly
bekaa *pc* wait
bekish *pc* at the same time
bemibideg *vii-prt* machine; *pl*
bemibidegin
bengo-bakwezhigan; *na* flour; also
bibine-bakwezhigan

beshizh / beshizhw- / *vta* cut someone
besho *pc* near
beshowad *vii* be near
bezhig *nm* one
bezhig *pc* certain one; also
abezhig
bezhigo *vai* be one, there is one, be alone
Bezhigoogaabaw *name*
 Bezhigoogaabaw (Stands Alone)
bezhigoyaabi *vai* open one eye
bezhigozi *vai* stand on one foot
bi- *pv* coming
bibine-bakwezhigan *na* flour; also
bengo-bakwezhigan
biboon *vii* winter
biboonaginzō *vai* be so many years old
biboonishi *vai* winter somewhere, dwell somewhere in the winter
bigishkanad *vii* rot
bigishkiga'ise *vai* chop wood into kindling
bijiinag *pc* after a while, recently, just now, for the first time
Bikoganaagan *place* Danbury, Wisconsin
bikwaakobizh / bikwaakobiN-
vta peel s.o.
bikwaakonijii *vai* double up one's fists
bikwaakwad *ni* ball; *pl*
bikwaakwadoon
bimademo *vai* walking and crying
bima'adoon *vti* follow s.t. along
bima'azh / bima'aN- *vta* follow s.o.
bimagoke *vii* it rubs off onto something
bimaadagaa *vai* swim by
bimaadizi *vai* lives, life goes by

bimaadizishi *vai* be alive
bimaadiziwin *ni* life
bimaadiziigwad *vii* lives
bimaadiziwinagad *vii* lives
bimaaji' *vta* save someone's life
bimaazhagaame *vai* go along the shore
bimi-ayaa *vai* come by
bimiba'edizo *vai* cruise by
bimibatoo *vai* run
bimibaagi *vai* it goes along (in its calling)
bimibide *vii* speed along, fly along, drive along
bimibizo *vai* drive by
bimigendiwag / bimigendi- *vai*
 they live together
bimigoi *vai* move closer
bimijiwan *vii* flow by
bimikawe *vai* make tracks
biminizha' / biminizha'w- *vta*
 chase s.o. along
biminizha'an *vti* chase something along
bimishkaa *vai* paddle by
bimiwizh / bimiwiN- *vta* carry someone along, bring someone along
bimiyaawaso *vai* be pregnant
bimizha' / bimizha'w- *vta* follow s.o.
bimizha'an *vti* follow s.t.
bimose *vai* walk
bimoode *vai* crawl
bimoodemo *vai* 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 *vai* pass away, die
bi-naadin *vti* fetch it here, haul something inside
bi-naagozi *vai* appear, come forth
binaan *vta* carry someone away
binaanoondan *vti* acquire knowledge of something
bi-naazikaw *vta* come to someone
bine *na* partridge; *pl* **binewag**
bineshiinh *na* bird; *pl* **bineshiinyag**
bineshiinywi *vai* be a bird
binesi *na* thunderbird, eagle, large bird; *pl* **binesiyag**
bingwe'ombaasin *vii* cloud of dust is stirred up
binoobaan *vta* mark someone
bishigendan *vti* respect something
bishkise *vii* bend
bishkonaage *vai* shoot and miss
bisikaw *vta* bump s.o.
biskaakonebidoon *vti* turn something on (appliance)
biskitenaagan *ni* birch bark sap bucket; *pl* **biskitenaaganan**
bizagaabiigizh /bizagaabiigiN-/ *vta* lead someone (horse or dog)
bizaan *pc* without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaanabi *vai* sit still
bizaani- *pv* without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaani-ayaa *vii* be still
bizaani-bimaadizi *vai* live quietly
bizindaw *vta* listen to someone

biziigwebakiteshin *vai* spill things as a result of falling
bizogeshin *vai* stumble
bizhishig *pc* empty
bizhishigozi *vai* be single
bizhishigwaa *vii* be empty
bizikandoodane *vai* hop
bizikendan *vti* pay attention to s.t.
bizikenim *vta* pay attention to s.o.
bii *vii* be a certain amount of liquid
bii' *vta* wait for someone
biibaagim *vta* call out for someone
biibii *na* baby; *pl* **biibiiyag**
biibiwi *vai* be a baby
biibiyaawaso *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
biidwewe-ayaa *vii* be heard coming
biidwewebizo *vai* be heard approaching by motor
biidweweshin *vai* be heard approaching
biigokamibijige *vai* plow, break ground
biijibizo *vai* accelerate
biijimaandan *vti* smell s.t.
biikojii *vai* have a pot belly, be plump
biimagad *vii* be the edge of water
biiminakwaan *ni* rope; *pl* **biiminikawaanan**

biina' /**biina'w**/ *vta* disguise one's self with s.o.
biinad *vii* be clean
biinashkina' /**biinashkina'w-**/ *vta* load ammunition into someone
biinda'am *vai* get caught in a net
biindasaagan *ni* raft; pl
biindasaaganan
biindashkwaazh
 /**biindashkwaan-**/ *vta* stuff someone
biindaakojige *vai* offer tobacco
biindaakoozh /**biindaakooN-**/ *vta* offer someone tobacco
biindig *pc* inside
biindige *vai* go inside, enter
biindigebatoo *vai* run inside
biindigekwe *vai* put one's neck in
biindigenaazhikaw *vta* chase someone inside
biindigenisin *vii* wood is brought inside
biindigewin *vta* bring someone inside
biindigeyaanimagad *vii* it enters something
biindigeyoode *vai* crawl inside
biini' *vta* clean someone
biinish *pc* until, up to, including
biinitoon *vti* clean something
biinjayi'ii *pc* inside
biinji- *pn, pv* inside
biinjigwandashkwe *vai* one's throat overfills from eating or drinking too fast
biinji'an *vti* bring something in
biinjwebishkaw *vta* push s.o. in
biio *vai* wait
biitaagodan *vta* use someone ritually
biitoobii-diiimii *vii* be a deep pool
biitookadiwag/biitookaadi- *vai* their legs are layered together

biizikan *vti* wear something
biizikiigan *ni* clothing; *pl*
biizikiiganan
booboogidi *vai* fart intermittently
booch *pc* certainly, for sure
boodawazo *vai* warm up by a fire
boodawaazh /**boodawaaN-**/ *vta* build a fire for someone
boodawe *vai* build a fire
boodaadan *vti* blow it
boodaaji-ayaa *vii* be bloated
boodaajige *vai* blow
boodaakwe *vai* build a cooking fire
boodaazh /**boodaaN-**/ *vta* blow on s.o.
bookogwebizh / **bookogwebiN-**/ *vta* break s.o. neck by choking, wring s.o. neck
bookose *vii* break
bookwaanowe *vai* have a broken tail
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
boozii' *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
chimookomaanikaazo *vai* be called something in American (English)

D

dabasagidaaki *pc* knoll
dabasagoode *vii* hang low
dabazhiish *pc* at the bottom of a lodge
dabwaamaasige *vai* s.o. growth is stunted; also waxing moon; also waxing moon power (girl pre-mensus)
dagashko *pc* [emphatic particle]
dago- *pv* in a certain place
dagokii *vai* step
dagon *vii* be located in a certain place
dagonan *vti* add something in, mix something in
dagonige *vai* mix
dagoshin *vai* arrive there
dagoshkaagozi *vai* it comes upon someone
dagozi *vai+o* add things in, mix in
dakamanji'o *vai* feel chilly, feel cold
dakama'o *vai* ferry across
dakamaashi *vai* sail, cruise (by wind)
dakamii *vai* ferry
dakaasin *vii* frigid, cold wind
dakaashi *vai* feel a cold wind
daki-ayaaw *vta* cool s.o.
dakogaade *vai* be short-legged
dakokaan *vta* step on s.o.
dakon *vta* hold, grasp s.o.
dakonan *vti* hold, grasp s.t.
dakoozi *vai* be short
dakwa'amaw *vta* bite s.t. for s.o.
dakwam *vta* bite someone, get a hold of someone

dakwamidiwag /dakwamidi-/ *vai* they bite one another
dakwange *vai* bite
dakwaa *vii* be short
dakwaanowe *vai* have a short tail
danwewedam *vai* be heard in a certain place
danademo *vai* live in a particular place
danagoози *vai* perch in a certain place
danakamigizi *vai* be busy with daily tasks
danakii *vai* dwell, live, reside
danaapi *vai* laugh in a certain place
danaasag *pc* so to speak
dangishkan *vti* kick s.t.
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
dashwaan *ni* shell, casing, turtle shell; *pl* **dashwaan**
dasing *pc* times, so many times
daso-giizhigon *vii* it is so many days
dasoonaagan *ni* trap; *pl* **dasoonaaganan**
daswaazh / daswaan-/ *vta* snare s.o.
dawaaj *pc* preferable, better to
dawaas *pc* it's about time

dawegishkaa *vii* form a part, gap
dazhi- *pv* location
dazhim *vta* talk about someone
dazhingan *vti* talk about something
dazhinijigaade *vii* be talked about
dazhishin *vai* be buried in a certain place, lie in a certain place
dazhitaa *vai* spend time in a certain place
dazhiikan *vti* be involved with something, work on something
dazhiikaw *vta* work on someone, dress someone out (animal)
dazhiikodaadiwag /dazhiikodaadi-/ *vai* they are involved with one another
daa *vai* dwell
daagandaman *vti* taste s.t.
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 /debibiN-/ *vta* catch someone
debi'o *vai* be enough

debinaak *pc* carelessly, any old way
debwenim *vta* believe someone, be convinced by someone
debwetan *vti* believe something, heed something, e.g. a warning or belief
debwetaw *vta* obey someone, believe someone
debweyendam *vai* become convinced, come to believe something
debweyenjige *vai* be faithful
degitenim *vta* be impressed with someone
denige *vai* hold things
desabi *vai* be seated
deskwaan *vta* ride s.o.
dewe'igan *na* drum; *pl* **dewe'iganag**
diba'an *vti* measure something
diba'igan *ni* hour; *pl* **diba'iganan**
diba'igebii'igaans *ni* receipt; *pl* **diba'igebii'igaansan**
dibaabandan *vti* inspect something, look something over
dibaabaawazh / **dibaabaawaN-** *vta* wet s.o.
dibaabaawe *vii* get wet
dibaadodan *vti* tell about something
dibaajim *vta* tell stories about someone
dibaajimo *vai* tell stories
dibaajimotaw *vta* tell someone stories
dibaajimowin *ni* story; *pl* **dibaajimowinan**
dibaakonige *vai* judge, be in politics
dibaakonigew *vta* judge someone

dibaakonigewinini *na* judge or lawyer; *pl* **dibaakonigewininiwag**
dibaakwa' *vta* charge someone with an offense, pass judgement on someone
dibaakwan *vta* indict someone
dibi *pc* wherever, I don't know where
dibidaabaan *ni* wagon, carriage; *pl* **dibidaabaanan**
dibiki-giizis *na* moon; *pl* **dibiki-giizisoog**
dibishkoo *pc* just like
dibishkookamig *pc* opposite, right across
didebweyendam *vai* believe
dimii *vii* deep water
dino *pc* kind, type
dinowa *pc* kind, type
ditibidaabaan *ni* motorcycle; *pl* **ditibidaabaanan**
ditibidaabaazh / **ditibidaabaaN-** *vta* roll s.o. over
ditibise-ayaa *vii* have wheels
ditibiwebinigan *ni* pedal; *pl* **ditibiwebiniganan**
ditibiwebishkigan *ni* bicycle; *pl* **ditibiwebishkiganan**
ditibizo *vai* roll along, speed along by rolling
doodoon *vta* do something to someone
doodooshaabootamaw *vta* provide milk for s.o.
dooskaabam *vta* peek at someone
dooskaabi *vai* open eyes
dwaashin *vai* fall through the ice

E

edino'o *pc* even, also
Eko-biising *place* Duxbury,
 Wisconsin
enda- *pv* just
endaso- *pv* every
endaso-dibik *pc* every night
endaso-giizhig *pc* every day; also
endaso-giizhik
endazhi-ganawenimindwaa gichi-
aya'aag *place* nursing home
endaawigam *ni* dwelling; *pl*
endaawigamoon
enigok *pc* with effort, forcefully
enigoons *na* ant; *pl* **enigoonsag**;
 also: **enig**
enigoowigamig *ni* ant hill; *pl*
enigoowigamigoon
eniwek *pc* relatively
epideg *vii-prt* something that goes
eshkan *na* animal horn; *pl*
odeshkanag
eshkam *pc* increasingly so
ezhi-ipideg *vii-prt* throttle
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-ayi'ii *pc* all over, always
gabe-zhigwa *pc* all the time now
gabeshi *vai* camp, set up camp
gabikaw *vta* pass someone
gadedan *vti* think something is
 funny, think in a humorous
 way about something
gagaanim *vta* convince someone
gaganoondamaw *vta* talk for
 someone
gaganoonidiwag /**gaganoonidi-**
vai they talk to one another,
 converse
gaganoozh /**gaganooN-** *vta*
 converse with someone
gagaanzitan *vti* act contrary to a
 warning or belief
gagidagishin *vai* have spotted fur
gagiibaadad *vii* foolish
gagiibaadizi *vai* naughty, foolish
gagiibaakwan *vti* block something,
 dam something
gagiibidwe *vai* be quiet for a
 time, be heard periodically
gagijiidiye *vai* be constipated
gagiikwewinini *na* preacher; *pl*
gagiikwewininiwag
gagwaadagi' *vta* torment s.o.,
 make s.o. suffer
gagwaadagitoo *vai* suffer
gagwaanisagendam *vai* be
 horrified

gagwaanisagendaagozi *vai* be considered terrible, be considered disgusting
gagwe- *pv* try
gagwejibidoon *vti* try to grab s.t.
gagwejim *vta* ask someone
gagwejitoon *vti* try something; also: **gojitoon**
Gakaabikaang *place*
 Minneapolis, Minnesota
gakaabikise *vai* fall down a hill, fall off a cliff
ganawaabam *vta* look at someone
ganawaabanda'iyaa *vii* be revealed
ganawaabandan *vti* look at something
ganawenim *vta* look after someone
ganawenjigaade *vii* be protected
ganoozh /ganooN-/ *vta* call to someone, talk to someone
gashkapidoon *vti* bundle something up
gashkendamide'e *vai* sad, heavy heart
gashkibidaagan *na* tobacco, pipe or bandolier bag; *pl*
gashkibidaaganag
gashkigwaaso *vai* sew
gashki' *vta* earn someone; *also* be able to do s.t. to s.o.
gashki'ewizh/gashki'ewiN-/ *vta* manage s.o., be able to handle, control s.o.
gashkima *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
Gaa-dapinaniding *place* Battle River (Red Lake); also
Dapinanidiwin
gaag *na* porcupine; *pl* **gaagwag**
gaagway *ni* porcupine quill; *pl*
gaagwayan; *also*
zhimaaganens
Gaa-gashiibiziibiing *place* Black Duck River
gaagigebaamibattoo *vai* run unceasingly
gaaginaagozi *vai* look like a porcupine
gaagiigido *vai* talk, give a speech
gaagiigidoo-biiwaabikoons *ni* telephone; *pl* **gaagiigidoo-biiwaabikoonsan**
gaagiigidowin *ni* song, ceremonial song
gaagijibidoon *vti* finish tying something off
gaagijitoon *vti* appease something
gaagiizom *vta* lecture so., officiate for s.o.
gaagway *ni* porcupine quill; *pl*
gaagwayan
Gaa-jiikajiwegamaag *place* Roy Lake, Minnesota
gaakaawaakizo *vai* combust, burn
Gaa-mitaawangaagamaag *place*
 Big Sandy Lake, Minnesota

gaanda'igwaason *ni* thimble; *pl*
gaanda'igwaasonan
gaandakii'iganaatig *ni* push pole
 (for ricing); *pl*
gaandakii'iganaatigoon; *also*
gaandakii'igan
gaandakii'ige *vai* pole
gaanjweba'ige *vai* put logs
 through a water shoot
gaanjwebishkaw *vta* push s.o. in
gaashkibizh / gaashkibiN-/ *vta*
 gore s.o., gouge s.o., scrape
 s.o.
gaashkiishkigijiibizh
 /**gaashkiishkigijiibiN-/** *vta*
 slice somebody into pieces
gaawe *vai* be jealous
gaawese *vai* be jealous
gaawi'awiwi *vai+o* thwart people
gaawiin *pc* no
gaawiin ginwenzh *pc* not long
gaawiin ingod *pc* not a single
 thing
Gaa-zagaskwaajimekaag *place*
 Leech Lake, Minnesota
gaazo-gwaashkwani *vai* hop and
 hide
gaazonaw *vta* camouflage s.o.
gaazootaw *vta* hide from
 someone
gaazhagens *na* cat; *pl*
gaazhagensag
Gechi-miigaadiing *ni-pt* World
 War II
gegapii *pc* eventually
gegaa *pc* almost
geget *pc* truly, really
gego *pc* don't
gegoo *pc* something
gema *gaye* *pc* or
gete- *pn* old time, old fashioned
geyaabi *pc* still

gezikaa *pc* all of a sudden
 [Ponemah]; *also* **zezikaa**
gezikwendan *vti* vaguely
 remember something
gezikwenim *vta* vaguely remember
 someone
gibaakwa' *vta* lock someone up,
 imprison someone
Gibaakwa'igaansing *place* Bena,
 Minnesota
gibaakwe *vii* be blocked up, be
 dammed
gibijise *vii* stop
giboodyegwaazon *na* pants; *pl*
giboodyegwaazonag
gibwanaabaw *vta* drown s.o.
gibwanaabaawe *vai* drown
gichi- *pn, pv* very, greatly
gichi-aya'aawi *vai* grown up;
also: **gichaya'aawi**
gichi-ginwaabikobaashkizigan *ni*
 cannon; *pl* **gichi-**
ginwaabikobaashkiziganan
gichimookomaan *na* white man;
pl **gichimookomaanag**; *also*
chimookomaan
gichi-waaginogaan *ni* big domed
 lodge; *pl* **gichi-waaginogaan**
gichiwishkan *vti* cradle something
Gichi-ziibiing *place* St. Croix
 River
gidagaakoons *na* fawn; *pl*
gidagaakoonsag
gidasige *vai* parch rice
gidaan *vti* eat something up,
 consume something
gidimaagizi *vai* be poor, humble
gigizheb *pc* in the morning
gigizhebaa-wiisini *vai* eats
 breakfast
gigizhebaawagad *vii* be morning

gijigaaneshiinh *na* chickadee; *pl*
gijigaaneshiinyag; *also*
gijigijigaaneshiinh
gijiigibin *vta* snare someone
gikendan *vti* know something
gikendaasoowigamig *ni* college,
 university; *pl*
gikendaasoowigamigoon
gikenim *vta* know someone
gikenjigaade *vii* be known
gikinawaabi *vai* learn by
 observing
gikinawaajitooon *vti* inscribe
 something, mark something
 (bark, rock)
gikinoo'amaadiwin *ni* teaching,
 instruction, lesson; *pl*
gikinoo'amaadiwinan
gikinoo'amaagewigamig *ni*
 school; *pl*
gikinoo'amaagewigamigoon
gikinoo'amaagozi *vai* be a
 student, go to school
gikinoowan *vii* be a period of time,
 it is over the years
gimoodin *vti* steal something
gina'amaw *vta* forbid someone
ginigawi' *vta* mix someone
ginigawisidoon *vti* mix something,
 integrate something
ginigawisin *vii* be mixed
Giniw-aanakwad *name* Giniw-
 aanakwad (Golden Eagle
 Cloud)
ginjiba' *vta* run away from
 someone
ginjiba'iwe *vai* escape by fleeing,
 run away
ginwaa *vii* be long, be elongated
ginwaabamaawizo *vai* see one's
 self a certain way
ginwaanowe *vai* have a long tail
ginwenzh *pc* long time

gisinaa *vii* cold
gitenim *vta* be impressed by
 someone, be proud of someone
gitige *vai* farm, plant
gitiwaakwaa'igaade *vii* it is made
 of logs, it is made of corduroy
gitiziim *na* parent, ancestor; *pl*
gitiziimag
gizii' *vta* wipe s.o.
giziibiiga'ige *vai* wash clothes
giziibiigazhe *vai* bathe
giziibiigazhe' *vta* bathe s.o.
giziibiiginwega'igan *ni* face soap
giziibiigin *vta* wash s.o.
giziibiiginan *vti* wash s.t.
giziibiigininjiin *vta* wash s.o.
 hands
giziibiigwen *vta* wash s.o. face
giziibiishtigwaan *vta* wash s.o.
 head
giziibiitawagen *vta* wash s.o. ears
gizhaabikizan *vti* heat something
gizhaabikizigan *ni* stove; *pl*
gizhaabikiziganan
gizhaagamezan *vti* heat something
 (liquid only); *also*
gizhaagamizan
gizhiibatoo *vai* run fast
gizhiibazhe *vai* be itchy
gizhiibizi *vai* itchy
gizhiibizo *vai* drive fast
giziibiigazhenaw *vta* bathe s.o.
giziibiigide *vii* be cleaned
giigishkaw *vta* stick someone into
 s.t.
giigoonh *na* fish; *pl* **giigoonyag**
giigoonh-oodena *ni* fish camp; *pl*
giigoonh-oodenawan
giigoopanjii' *vta* dive s.o. in
gii'igoshimo *vai* fast for a vision
giijiikaazo *vai* hang on
giikademo *vai* cry out loud to
 one's self

giikajininjiuwaji *vai* have cold hands
giikajitawagewaji *vai* have cold ears
giikajizidewaji *vai* have cold feet
giikaandiwig/giikaandi- *vai* they argue with one another
giimii *vai* play hookey, escape, run away
giimoodad *vii* secret
giimooji- *pv* in secret
giimooji-bimizha' /giimooji-bimizha'w- *vta* follow s.o. in secret
giimoozikaw *vta* sneak up on someone
giin *pc* you, yourself
giinaabide *vai* have sharp teeth
giishka'aakwe *vai* cut timber
giishkawaawaso *vai* be pregnant, bear s.o.
giishkaabaagwe *vai* thirsty
giishkaabaagwenaagozi *vai* look thirsty
giishkaabikaa *vii* there is a cliff
giishkibijige *vai* pull and break things off
giishkiboojige *vai* saw wood
giishkigwebin *vta* twist someone's head off, decapitate someone by twisting his head
giishkizh /giishkizhw- *vta* cut through someone
giishkitoon *vti* slice it
giishkizhan *vti* cut it through
giishkizhaa *vai* be cut through
giishkokwaakose *vai* freeze solid, stop all movement
giishkowe *vai* stop crying, stop making a vocal noise
giishpin *pc* if
giiwanimo *vai* tell lies

giiwashitoobinoojiinh *na* orphan; *pl* **giiwashitoobinoojiinyag**
giiwashkwe *vai* dizzy
giiwashkwe-zagaswewin *ni* marijuana; *pl* **giiwashkwe-zagaswewinan**
giiwashkwebatoo *vai* run staggering
giiwashkwebii *vai* be drunk
giuwe *vai* go home
giiwebatoo *vai* run home
giiwegozi *vai* move home
giuwenh *pc* as the story goes
giuwewin *vta* take someone home
giiweyendam *vai* think about going home
giiwitaa-niimi *vai* dance in a circle
giiwizi *vai* be an orphan
giiwiziigamig *ni* orphanage; *pl* **giiwiziigamigoon**
giiwode *vai* sojourn, travel round trip, go and come back; also **giiyode**
giiyode *vai* sojourn, travel round trip, go and come back; also **giiwode**
giiyose *vai* hunt
giiyosetamaw *vta* hunt for s.o.
giizhoo-ayaaw *vta* warm s.o.
giizhooyaagamin *vii* be warm (liquid)
giizikan *vti* take an item of clothes off the body
giizikonayezigan *na* hominy; *pl* **giizikonayeziganag**
giiziz /giizizw- *vta* finish cooking someone
giizizan *vti* cook something
giizizekwe *vai* cook
giizhaa *pc* beforehand, in advance
giizhide *vii* be cooked
giizhendam *vai* decide, make a resolution

giizhichigaademagad *vii* finished, done
giizhig *na* day, sky
giizhigad *vii* be day
giizhige *vai* complete (building)
giizhitoon *vti* finish something
giizhiikan *vti* finish something
giizhiikaw *vta* finish someone, finish working on someone
giizhiitaa *vai* ready
giizhoo' *vta* warm s.o.
giizhoodenigo *vai* stay where it's warm
giizhooshim *vta* wrap, bundle someone up warm-like
giizhooyaa *vii* be warm
giizhoozi *vai* be warm
go *pc* (emphatic particle)
gobijigewi *vai* be of no use
godaganaandam *vai* suffer miserably from starvation
godagaagomin *ni* blackberry; *pl*
godagaagominan
godandaman *vti* taste something, sample something
godaan *vta* immerse someone
goji' *vta* try someone (tease)
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
gopiibizo *vai* speed into the woods
gosha *pc* (emphatic)
goshi/gos-/ *vta* fear someone
goshko' *vta* scare someone
goshko'am *vai* be frightened
goshkoka *vai* awaken

goshkonaagozi *vai* have a surprising appearance
gotaamigwad *vii* storm
gotan *vti* fear something
gozi *vai* move, change residence
googa'am *vai* jump out of the water
gookooko'oo *na* owl; *pl*
gookooko'oog
goonikaan *na* snowball; *pl*
goonikaanag
goopadaadiwag/goopadaadi-/ *vai* mistreat one another
goopijige *vai* be treated badly, be disrespected
goopojii'idiwag/goopojii'idi-/ *vai* mistreat one another
gwanabise *vai* capsize, flip over in a boat
gwanaajiwani *vii* beautiful
gwanaajiwani *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 *vii* be correct, be right
gwayakotan *vti* hear something correctly
gwaashkwani *vai* jump
gwech *pc* so much, enough
gwejikaan *vta* make s.t. appear certain way to s.o.
gwek *pc* correctly, exactly, right
gwekendam *vai* change one's mind
gwekigaabawi' *vta* turn someone around while standing
gwekisidoon *vti* turn it around

gwekweka'adoon *vti* turn by
paddling
gwenawenim *vta* be lonesome for
s.o.
gwiinawaabam *vta* be unable to
see s.o.
gwiishkoshi *vai* whistle
gwiiwizensiwi *vai* be a boy
Gwiiwizensiwi-zaaga'iganiing
place Boy Lake, Minnesota
Gwiiwizensiwi-ziibiing *place*
Boy River, Minnesota
gwiiwizensidewe'igan *na* little
boy drum
hay' *pc* too bad; also: **hai'**
haaw *pc* all right, ok

I, II

i'iw *pr* that one (inanimate); also
iwe
igiw *pr* them (animate); also
ingiwedig (extended form);
also **ingiw**
ikido *vai* say
ikidodi'iwag/ikidodi'i-/ *vai* they
speak to one another
iko *pc* as a habit, customarily
ikwaabi *vai* see with perspective,
see from a distance
ikwa *na* louse; *pl* **ikwag**
ikwabi *vai* sit elsewhere
ikwanagweni *vai* roll up shirt
sleeves
imaa *pc* there
imbaabaa *nad* my father; *pl*
imbaabaayag
ina'am *vai* sing a certain way
inademo *vai* cry a certain way
inagakeyaa *pc* towards that way
there
inaginzo *vai* be a certain amount,
be of a certain value
inakake *pc* certain fashion, type
variety, kind
inake *pc* look, behold; also
inashke, ke
inamanji'o *vai* be a certain
condition
inamozh/inamoN-/ *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'ooN-/ *vta* gift
someone in a certain way

inapinazh /inapinaN-/ *vta* slice
someone

inapine *vai* be ill in a certain way

inashke *pc* look, behold; also
inake, ke

inataadiwag /inataadi-/ *vai* they
gamble, play games together in
a certain way

inaw *vta* look like s.o.

inawemaagan *na* relative; *pl*
inawemaaganag

inawiindamaage *vai* speak in a
certain way

inaabadad *vii* be used a certain
way

inaabadizi *vai* be of use, have a
useful purpose, be used a
certain way

inaabandam *vai* dream, visualize

inaabate *vii* waft a certain way
(smoke or vapor)

inaabendaagozi *vai* belong in a
certain way, be philosophically
connected

inaabi *vai* glance, peek

inaabikibidoon *vti* twist s.t., turn
s.t.

inaabikinan *vti* turn s.t., twist s.t.

inaabiigisin *vii* liquid channels,
leads in a certain direction

inaadagaa *vai* swim in a certain
way

inaadamaw *vta* help someone in
a certain way

inaadizookaazo *vai* s.o. is spoken
of in legend in a certain way,
legend is told about s.o.

inaadodan *vti* talk about something

inaajimo *vai* tell

inaakonamaw *vta* make a
spiritual offering to someone

inaakonige *vai* make a decree,
law

inaakwaandawebijige *vai* skid
logs out, load logs

Inaadagokaag *place* Balsam
Lake, Wisconsin

inaande *vii* be certain color

inaanzo *vai* be colored a certain
way

inaapinazh / inaaipinaN-/ *vta* hurt
s.o., inflict s.o. with illness

inaasamabi *vai* sit facing a
certain way

indaga *pc* please

indagokii *vai* step

indangishkaw *vta* kick someone
in a certain way

indanitaawaadizookwe *vai* tell
stories in a certain place

inday *nad* my dog; *pl* **indayag**

indaashaan *pc* come here (to
child); *also* **ondaashaan**

indede *nad* my father

indengway *nid* my face; *pl*
indengwayan

indibaaajimo *vai* tell things in a
certain way

indwe' *vta* sound a certain way to
someone

inendam *vai* think

inendamowin *ni* thought

inendaagozi *vai* be thought of in a
certain way, have a certain
destiny

inenim *vta* think of someone

ingichi-niigi'ig *nad* my
grandparent; *pl* **ingichi-
niigi'igoog**

ingod *pc* singularly

ingo-diba'igan *pc* one mile or one
hour

ingoding *pc* one time

ingodoninj *pc* one inch

ingodwaasoninj *pc* six inches
ingodwewaan *pc* pair
ingoji *pc* somewhere, approximately, nearly
ingwana *pc* it turns out that, it was just so
ingwizis *nad* my son; *pl* **ingwizisag**; also **ningozis**
inibizo *vai* drive in a certain way
inigaa' *vta* reduce, damage or impoverish someone
inigaa'idizo *vai* make one's self seem pitiful
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
inikawe *vai* make tracks
ininaagwad *vii* appear a certain way
ininan *vti* hand something down, present something
inini *na* man; *pl* **ininiwag**
ininigaade *vii* it is handled in a certain way; *also* protrude
inigaatesidoon *vti* spread something out
inigokwadeyaa *vii* be a certain diameter
inikaw *vta* name someone
inikaa *vai* condition or life turn out a certain way
inime'odishi /inime'odis-/ *vta* host someone
ininimaw *vta* hand something to someone
inisige *vai* have a certain belief, make a stand
initaagwad *vii* sound a certain way

iniw *pr* those (inanimate); also **ini**; also **iniwen** (extended form)
inizh /inizhw-/ *vta* cut someone
iniibin *vta* line someone up in a certain way
iniibin *vti* line something up in a certain way
injichaag /-jichaag-/ *nad* my soul, my spirit; *pl* **injichaagwad**
inose *vai* walk a certain way, walk to a certain place
inwaade *vii* be a sacred place
inwe *vai* make a certain sound, speak a certain language, make a characteristic call (quack, bark)
inwemagad *vii* something sounds, something is spoken
inwewan *vti* speak a certain language
inwewedan *vti* preach about something
inwewedam *vai* make a speech, lecture
inzhaga'ay /-zhaga'ay-/ *nad* my skin; *pl* **inzhaga'ayag**
ipidoon *vti* pull something in a certain way or direction
ipiskopoo *ni* Episcopal religion; *pl* **ipiskopoon**
ipitoo *vai* runs in a certain way
ipizo *vai* speeds, travels by motor in a certain way
iskaapiichige *vai+o* run out of patience for s.o., s.t.
ishkodewaaboo *ni* whiskey
ishkon *vta* survive s.o.
ishkone *vai* survive
ishkonigan *ni* reservation; *pl* **ishkoniganan**

ishkwam *vta* place a corpse in a certain way
ishkwaa- *pv* after
ishkwaakamigad *vii* be over with
ishkwaane *vai* survive an epidemic
ishkwaataa *vai* be done with an activity
ishkweyaang *pc* behind, in the rear, in the past
ishpate *vii* there is deep snow
ishpaagonagaa *vii* be deep snow
ishpi- *pv* above
ishpiming *pc* up above, high, in heaven
iskigamizigan *ni* sugarbush; *pl* **iskigamiziganiin**
iskigamizige *vai* sugar off
itaming *loc* place, at a certain location
iwapii *pc* at that time
iyē *pr* that one
izhaa *vai* goes there
izhaagowaataa *vai* climb onto a rock from the water
izhi /iN-/ *vta* say to someone, call someone
izhi' *vta* deal with someone a certain way, make someone a certain way
izhi- *pv* thus, thusly
izhi-ayaa *vai* to be of a certain condition
izhichigaazh /**izhichigaaN-** *vta* treat someone a certain way
izhichigaazo *vai* be treated a certain way
izhichige *vai* does so
izhichigewinagad *vii* be done (this way)
izhidaabaazh /**izhidaabaaN-** *vta* drag someone to a certain place

izhidaabii'iwe *vai* drive in a certain way
izhide *vai* place one's feet in a certain way
izhi'o *vai* dress a certain way
izhigaabawi stand certain way, balance on feet
izhigaade *vii* s.o. leg goes over
izhijigaade *vii* be made
izhijiwan *vii* it flows
izhinan *vti* perceive something in a certain way
izhinaw *vta* think of someone a certain way, think of someone respectfully
izhinaagozi *vai* look like, be in the form of
izhinaagwad *vii* it looks a certain way
izhinaazhikaw *vta* chase someone to a certain place, send someone to a certain place; also **izhinaazhishkaw**
izhinikaadan *vti* name something, call something a certain name
izhinikaade *vii* be called
izhinikaazh /**izhinikaaN-** *vta* name someone a certain way
izhinikaazo *vai* he is called
izhinikaazowin *ni* name; *pl* **izhinikaazowinan**
izhinikeni *vai* hold up hand or fist
izhinoo'an *vti* point at something
izhinoo'ige *vai* point
izhitoon *vti* prepare something
izhitwaa *vai* have a certain custom, belief or religion
izhitwaawin *ni* faith, religion; *pl* **izhitwaawinan**
izhiwe *vai* something happens to someone
izhiwebad *vii* it happens

izhiwebizi *vai* condition, behaves a certain way
izhiwidoon *vti* take something along
izhiwijigaazo *vai* be carried or taken to a certain place
izhiwizh /izhiwiN-/ *vta* take someone somewhere
iizendan *vti* express an opinion of something
iizon *pc* as the story goes; also **iizan**

J, K

jaagide *vii* it burns up
jaaginan *vta* use somebody up, destroy someone
jaagizan *vti* burn something up
jaagizo *vai* burn up
jaagizodizo *vai* burn one's self
jejajiiiban *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
jiibiingwashi *vai* be half asleep
jiibiingweni *vai* wink
jiigayi'ii *pc* adjacent
jiigeweyaazhagaame *vai* walk along the shore
jiigi- *pv, pn* near
jiigibiig *pc* along the shore, by the water
jiigishkode *pc* near the fire
jiigiwe- *pv, pn* along the shore
jiigiwe-ziibi *ni* by the shore of the river, riverbank
jiigizh' / jiigizh'w- *vta* skin s.o.
jiikendam *vai* be proud, happy
jiikendan *vti* be happy, proud about something, think something is cool
jiime *vai* travel by barge
jiingwewitam *vai* speak in a loud sing-song voice
jiishka' *vta* peck s.o.
ke *pc* look, behold; also **inashke, inake**

konaas *ni* cloth, sheet; *pl*
konaasan

M

- madaabii** *vai* go to the shore
madaabiiba' *vta* run away from
 someone to the shore
madaabiigozi *vai* move to the
 shore
Madaabiimong *place* Redby
madoodoo *vai* attend sweat lodge
 ceremony
madwegaminjii *vai* stomach
 growl, gargle
madwegwaami *vai* snore; *also*
madwegwaamo
madwe-ikido *vai* be heard to say,
 speak from a distance
madwe'oode *vai* be heard
 crawling
madwewe'okokwe *vai* beat a drum
madweyaabideshin *vai* one's teeth
 chatter from cold
madwezige *vai* be heard shooting
maji-izhiwebizi *vai* misbehave
majiiwi *vai* be bad
makadeke *vai* apply charcoal,
 seek a vision by fasting
makade-maanishtaanish *na* black
 sheep; *pl* **makade-**
maanishtaanishag
makadewiiaas *na* black man,
 African American; *pl*
makadewiiaasag
makakoonsike *vai* make baskets,
 make containers
makam *vta* take something away
 from someone by force
makizin *ni* shoe, moccasin; *pl*
makizinan
makizinataadiwag/makizinataadi
-/ 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
mamaajii *vai* move, be in motion
mamaazikaa *vai* agitate, move
mameshkwad *pc* taking turns; also
memeshkwad
mami /**mam-**/ *vta* pick someone
 up, take someone
mamige *vai* take
mami'izhiigon *vta* blame s.o.
mamikwendan *vti* recollect things
mamiskojaabi *vai* see red, one's
 eyes turn red
mamiskoshkiinzhigwe *vai* eyes
 turn red
mamizh/mamizhw-/ *vta* cut s.o.
 out
mamoon *vti* take something, pick
 something up
manaadendan *vti* think
 respectfully of something
manaadi'im *vii* respecting of one
 another
manaajichigaade *vii* be respected
manaajichige *vai* be respectful
manaajitooon *vti* respect s.t., spare
 s.t.
manaazom *vta* be gentle to
 someone
manepwaa *vai* crave a smoke
manezi *vai* to be in need
maneziin *vti* be in need of s.t.
mangaanibii *vai* shovel snow
manidoo *na* spirit; *pl* **manidoog**
manidookaadan *vti* consider
 something spiritual

Manidoo-minisaabikong *place*
 Spirit Rock Island
manidoowendan *vti* consider
 something sacred
manoominii *na* Menomini Indian;
pl **manoominiig**; also
omanoominii
manoominike *vai* harvest rice
manoominike-giizis *na*
 September, the ricing moon
mashkawad *vii* freeze solid
mashkawaji *vai* get frostbite
mashkawaji-bimide *ni* tallow
mashkawazhe *vai* have rough
 markings on the skins, e.g.
 scabs or severe rash
mashkwaa-debibizh /**mashkwaa-**
debibiN-/ *vta* grasp hard
mashkawaadabi *vai* sit strongly
mashkawaadizi *vai* be physically
 strong
mashkawaagwanjige *vai* bite hard,
 have a strong bite
mashkawisin *vii* be strong
mashkawizii *vai* be strong
mashkawiziwin *ni* strength
mashkijiitad *ni* tendon; *pl*
mashkijiitadon
mashkiki *ni* medicine
mashkikiwigamig *ni* pharmacy,
 hospital
mashkikiwinini *na* doctor; *pl*
mashkikiwininiwag
Mashkimodaang *place* Bagley,
 Minnesota
Mashkii-ziibiing *place* Bad
 River, Wisconsin
mashkode *ni* prairie; *pl*
mashkoden
mashkodewanishinaabe *na*
 prairie Indian; *pl*
mashkodewanishinaabeg

mashkosaagim *na* grass
snowshoes; *pl*
mashkosaagimag
mawadishi /mawadis-/ *vta* visit
someone
mawadishiwe *vai* visit
mawadisidiwag /mawadisidi-/ *vai*
they visit one another
mawandabi *vai* sit facing
mawi *vai* cry
mawim *vta* cry for someone
mawinazh /mawinaN-/ *vta* attack
someone, charge someone
mawinzo *vai* pick berries, go
blueberry picking
mawishki *vai* be a cry-baby, cry
constantly
mayaginaagwad *vii* look strange
mayagwe *vai* speak strangely,
speak a different language
mazinichigan *na* image, statue,
doll; *pl* **mazinichiganag**
mazinichigaazo *vai* be
represented in effigy, be
represented as an image
mazinigwaaso *vai* bead, emroider
mazinaatesijigan *ni* television; *pl*
mazinaatesijiganan
mazinaatesijiganimakak *ni*
television set; *pl*
mazinaatesijiganimakakoon
mazinimaagozi *vai* be noticed by
smell and sight, leave evidence
of one's presence
mazitaagozi *vai* cry out
maada'adoon *vti* follow
something (trail, road)
maadanokii *vai* start working
maada'ookii *vai* share, share
things, distribute
maadakide *vii* it starts on fire
maadakizige'idim *vii* it bursts
into flames

maadandawebatoo *vai* scamper up
maadaapine *vai* fall ill
maadaashkaa *vii* 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
maajitooon *vti* start to make
something
maajiwadisige *vai* start a process
maajii *vai* start an activity
maajii- *pv* start
maajibadaabii *vai* start to come
to the shore
maajiba'ibe *vai* start running
away
maajibide *vii* start
maajibizonii' *vta* start s.o.
maajiidiba'igaade *vii* start being
measured
maajidoon *vti* take something
along
maajigi *vai* grow up, start to
grow
maajigin *vii* start new condition,
grow
maajigozi *vai* start moving
maajikam *vta* work on someone
maajinishikaw *vta* chase s.o.
maajinizha' *vta* send s.o.
maajishkaa *vai* start, start one's
life
maajishkaamagad *vii* start to
move
maajishkendam *vai* start
thinking
maajizh /maajiiN-/ *vta* take
someone along

maakabi *vai* wound people
maaki-ayaa *vai* be crippled
maaki-daangishkaw *vta* cripple
 s.o. by kicking
maamakaadakamig *pc* amazing
 happening
maamakaadendan *vti* think s.t. is
 marvelous
maamakaadenim *vta* marvel at
 s.o.
maamakaaj *pc* unbelievable,
 amazing, awesome
maamakaazinan *vti* be astonished
 with s.t.
maamakaazinaagozi *vai* look odd
maamawi *pc* all together
maamawi-izhichigaade *vii* be
 combined
maamawigendiwag
 /**maamawigendi-** *vai* be
 villagers, live together in the
 same area
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
maamigizh /**maamigiN-** *vta*
 collect s.o.
maanaadawishkaw *vta* damage
 s.o.
maanaadizi *vai* be ugly
maanendan *vti* feel bad about
 something

maang *na* loon; *pl* **maangwag**
maangishkan *vti* push it down
maanikaw *vta* inflict someone
 with illness, do something bad
 to someone
maanishtaanish *na* sheep; *pl*
maanishtaanishag
maanishtaanishibiwiin *na* wool
maanzyi-ayaa *vai* be bad off
maawenzaagondan *vti* bring
 something together
maazhendam *vai* feel out of
 balance, sickly
maazhendami'idizo *vai* be
 unhappy with one's self
maazhi-ayaa *vai* be bad off
maazhidoodaadizo *vai* cause
 self-inflicted injury, injure
 one's self
maazhipogoz *vai* taste bad
maazhise *vai* have bad luck
megade *vai* burp
megade' *vta* burp s.o. (baby)
megwaa *pc* while, in the midst of
megwaayaak *pc* in the woods;
 also **megwaayaakwaang**
megwe- *pn, pv* in the midst of
 something, in the middle
megwekob *pc* in the bush
memaangishenh *na* mule; *pl*
memaangishenyag
memeshkwad *pc* taking turns; also
mameshkwad
memeshkwaj *pc* back and forth
memwech *pc* exactly, just that, it
 is so
menjiminigaademagakin *vii-prt*
 handle bars
meshkoshkaajitaa *vai* change
 one's ways
meshkwad *pc* instead
meshkwadoonigan *ni* something
 used in place of something

else, paper money; *pl*
meshkwadooniganan
meshkwajii *vai* trade places
metasin *vta* miss someone
Metaawangaag *place* Hertel,
 Wisconsin
Metaawangaansing *place* Little
 Sand Lake, Wisconsin
mewinza *pc* long ago
michaakozi *vai* be big (tree-like)
michisag *ni* floor; *pl*
michisagoon
midaaswi *nm* ten
midewakiwenzii *na* mide priest;
pl **midewakiwenziiyag**
midewanishinaabe *na* mide
 Indian; *pl* **midewanishinaabeg**
midewi *vai* be mide
midewiwin *ni* medicine dance,
 medicine lodge ceremony; also
midewin
migi *vai* bark
migiskan *ni* fishing hook; *pl*
migiskananan
migiskaneyaab *ni* fishing line
migizi *na* bald eagle; *pl*
migiziwag
migizi-giizis *na* February
migonaazikaw *vta* approach
 someone directly
migoshkaaji' *vta* pester someone,
 bother someone
migoshkaaji'iw *vai* be a pest,
 annoying
migwandagoon *vii* grow
mikan *vti* find something
mikaw *vta* find someone
mikigaazo *vai* he is found
 somewhere
mikwamiwan *vii* hail
mikwendamise *vai* realize
mikwendan *vti* remember
 something

mikwendizo *vai* remember one's
 self
mimigoshkaaji' *vta* tease
 someone
mimigoshkam *vai* jig rice
mimigoshkami-makakoons *ni*
 rice thrashing barrel; *pl*
mimigoshkami-
makakoonsan
minaazim *vta* care about someone
mindawe *vai* pout
mindido *vai* be big
mindimooyenh *na* old woman; *pl*
mindimooyenyag; also
mindimoowenh
minik *pc* amount, certain amount
minikwe *vai* drink
minikweshki *vai* drink chronically,
 be alcoholic
minis *ni* island; *pl* **minisan**
Minisinaakwaang *place* East Lake
Minisooding *place* Minnesota
miniwitawage *vai* have a middle
 ear infection
minjikaawan *na* glove, mitten; *pl*
minjikaawanag
minjim *vta* get a hold of someone
minjimin *vta* cradle, hold s.o. in
 one's arms
minjimaam *vta* recall the smell of
 s.o., smell s.o.
minjimenim *vta* remember s.o.
minjiminan *vti* hold s.t. in place,
 steady s.t., grasp s.t.
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
minonigin *vai* grow well

minopidan *vti* like the taste of s.t.
minopogozi *vai* tastes good
minotaw *vti* like the way s.o.
 sounds; 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
minwendaagozi *vai* be happy,
 have fun
minwendaagwad *vii* be fun,
 likable
minwendan *vti* like something
minwendaagwad *vii* be funny,
 humorous
minwenim *vta* like someone
misawendan *vti* want something,
 desire something
misawendan *vti* want something,
 desire something
misaabe *na* giant; *pl* **misaabeg**
misaabooz *na* hare, jack rabbit; *pl*
misaaboozoog
mishiimin *na* apple; *pl*
mishiiminag
Misi-zaaga'iganiing *place* Mille
 Lacs, Minnesota
Misiiziibi *place* Mississippi River
miskomin *ni* raspberry; *pl*
miskominan
miskwaa *vii* be red
miskwaabiminzh *na* red oshier,
 red willow; *pl*
miskwaabiminzhiig
Miskwaagamiwi-zaaga'iganiing
place Red Lake, Minnesota;
 also **Miskwaagamiwi-**
zaage'iganiing (Anna Gibbs)
miskwaa'aabad *vii* be red

miskwaanigan *ni* head roach; *pl*
miskwaaniganan
miskweyaab *ni* vein; *pl*
miskweyaabiin
miskwiiwi *vai* bleed, be bloody
miskwiiwinijiishin *vai* bleed on
 things, drip blood
mitagwazhe *vai* be naked
mitaawigan *pc* bare back
mitig *na* tree; *pl* **mitigoog**
mitigokaa *vii* be a forest
mitigomin *ni* acorn; *pl*
mitigominan
mitigwaab *na* bow; *pl*
mitigwaabiig
mitisin *vta* be unable to see s.o.
miziwe *pc* all over, everywhere
miziwekamig *pc* all over the earth
miziwezi *vai* intact
mizhakwad *vii* be clear
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-
gikinoo'amaadiwigamig *ni*
 military school; *pl*
miigaadiwini-gikinoo'a=
maadiwigamigoon
miigaazh /miigaaN-/ *vta* fight
 someone
miigaazo *vai* fight
miigaazowin *ni* fight; *pl*
miigaazowinan
miigiwe *vai+o* give something
 away
miigwechiwendan *vti* be thankful
 for s.t.
mijim *ni* food

mijimikanjigan *ni* live fish bait
mijin *vti* eat something
mijiin *vta* defecate on someone;
 also **miiziin**
miikana *ni* path, trail, road
Miikindiz *name* Teaser
miikindizi *vai* tease
miikinji *vta* taunt, tease s.o., tell
 on s.o.
miikinjitvaa *vai* make light of
 things
miikwaazo *vai* brag
miinawaa *pc* again
miinensagaawanzh *ni* hawthorne
 bush; *pl*
miinensagaawanzhiin
miinigozi *vai* be given something
miinigoowaawiwag
/miinigoowaawi-/ vai they
 are given something as a group
miinigoowizi *vai* be given
 something
miish *pc* and then
miishizinigon *vta* give someone a
 whisker rub
miishidaamikam *vai* have
 whiskers, mustache; also
miishidaamikan,
miishidaamikane
miiwiskaw *vta* crowd s.o.
miizh */miiN-/ vta* give someone
miiziin *vta* defecate on someone;
 also **mijiin**
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 *’/moona’w-/ vta* dig s.o. up
moona’am *vai* dig things out
moona’an *vti* dig s.t. up

moonenim *vta* suspect s.o., get
 wise to s.o.
moonenimaazaw *vta* sense
 someone’s presence
Mooningwanekaan *place*
 Madeline Island, Wisconsin
Mooneyaang *place* Montreal,
 Ontario
mooshkin *pc* full
mooshkinatoon *vti* fill something
 up with solids
mooshkine *vai* be full
mooshkinebadoon *vti* fill
 something up with liquid
mooshkinebin *vta* fill someone
 with liquid
mooshkinebii *vai* full of water
mooska’osi *na* shypoke, swamp
 pump, American bittern; *pl*
mooska’osiwag
moowiike *vai* crap one’s self,
 defecate
moozhag *pc* always
moozhitoon *vti* feel, sense s.t.

N

nabanegaanens *ni* lean-to; *pl*
nabanegaanensan
na'aangabi *vai* shack up,
 cohabitate
na'enimo *vai* store things
na'ii *vai* hibernte; *also* be quick
nagadan *vti* abandon something,
 leave something behind; *also*
nagadoon
nagamo *vai* sing
nagamon *ni* song; *pl* **nagamonan**
nagamonitaw *vta* sing to s.o.
nagamowin *ni* singing; *pl*
nagamowinan
nagazh /nagaN-/ *vta* abandon
 someone, leave someone
 behind
nagaawebiniwag/nagaawebini-/
vai they hold one another back
nagendam *vai* be comfortable
nagishkodaadiwag
/nagishkodaadi-/ *vai* they
 meet one another
nagwaagan *ni* snare; *pl*
nagwaaganan
nagwaaganeyaab *ni* snare wire;
pl **nagwaaganeyaabiin**
nagwaajigan *ni* snare; *pl*
nagwaajiganan
nagwaan *vta* snare someone
nakom *vta* answer someone, reply
 to someone, promise someone
nakwebidoon *vti* catch s.t.
nakweshkaw *vta* meet, intercept
 someone
nakwetam *vai* answer
nakwetaw *vta* answer someone
namadabi *vai* sit

namanj *pc* I don't know
 (dubiative indicator)
name *na* sturgeon; *pl* **namewag**
namebin *na* sucker; *pl*
namebinag
namebini-giizis *na* February
nameshin *vai* have indentations, be
 marked by pressure
nanagim *vta* coax someone,
 convince someone
nanaa' *vta* straighten s.o. out,
 correct s.o.
nanaa'ichige *vai* repair, fix
nanaa'idaabaane *vai* car repair
nanaa'idaabaanewinini *na*
 mechanic; *pl*
nanaa'idaabaanewininiwag
nanaa'in *vta* organize someone
nanaa'itooon *vti* fix something
nanaandawi' *vta* doctor someone,
 heal someone
nanaandawi'idiwag
/nanaandawi'idi-/ *vai* they
 doctor one another
nanaandawi'idizo *vai* doctor
 one's self
nanaandawi'iwe *vai* doctor, heal
nanaandawi'iwewinini *na*
 medicine man, Indian doctor,
 healer; *pl*
nanaandawi'iwewininiwag
nanaandawi'o *vai* doctor, heal
nanaandawi'owin *ni* doctoring,
 healing; *pl*
nanaandawi'owinan
nanaandom *vta* make a request of
 someone
nanaandomaw *vta* plead for
 someone
nanda- *pv* search
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
nandawaaboowe *vai* hunt rabbits
nandawendan *vti* want something, desire something
nandawewem *vta* search for someone with sound, search for someone by calling out
nandobani *vai* search for the enemy, go to war
nandobaakinan *vti* search for something by uncovering and opening
nandodamaage *vai* ask
nandodamo *vai* ask
nandodan *vti* ask for something
nandom *vta* invite someone, request something of someone
nandomaakaw *vta* summon someone
nandomaandan *vti* smell something
nandone' /nandone'w-/ *vta* look for someone
nandotaw *vta* search for someone
nandoodamaw *vta* try to treat someone a certain way
nanisaanabi *vai* be in jeopardy
naniibendaadiwag
/naniibendaadi-/ vai they sleep at one another's houses
nawaj *pc* more so, more than
nawapwaan *ni* bag lunch, lunch taken along; *pl* **nawapwaan**

nawombinawan *vti* keep a lofty thought of something
nayenzh *pc* both
nazhike- *pv* alone
nazhikewi *vai* be alone
naa *pc* (emphatic)
naabikawaagan *na* necklace; *pl* **naabikawaaganag**
naabisijigan *ni* tape recorder; *pl* **naabisijiganan**
naadabiikan *vti* get something (liquid)
naadamaw *vta* assist someone
naadin *vti* fetch something
naadobii *vai* fetch water or sap
naana'idaa *pc* by coincidence
naanamadabi *vai* sit up
naanaagadawendam *vai* reflect, ponder
naanaagadawendan *vti* reflect on something, consider something
naanaagadawenim *vta* think about someone
naanaagadwenindizo *vai* be selfish, think selfishly
naanaagishkaa *vii* be soft
naanaakobinawinan *vti* make a path for something with one's fingers
naanaawe *vai* soar (in search of things)
naanaawikwamiing *pc* middle of the ice
naanaazikan *vti* pay attention to something
naangizi *vai* be light (weight)
naangizide *vai* be light footed (good tracker, good dancer)
naaniibaayawe *vai* yawn
naaningim *pc* often
naaniibawi *vai* stand around
naaniizaanendaagozi *vai* be dangerous

naasidoon *vti* blow s.t. away
naawakwe-wiisini *vai* eats lunch
naawayi'ii *pc* between, in the middle
naawewidam *vai* howl
naawij *pc* middle of the lake
naayo-ditibisemagak *vii-prt* four wheeled vehicle; *pl* **naayo-ditibisemagakin**
naazh /naaN-/ *vta* fetch someone
naazhaabii'igan *ni* fiddle, violin; *pl* **naazhaabii'iganan**
naazhaabii'ige *vai* fiddle, play violin
naazibii *vai* haul water, haul sap
naazikaage *vai* approach, go to people
naazikan *vti* approach something
naazikaw *vta* approach someone
negwaakwaan *ni* spile; *pl* **newaakwaanan**
Nenabozho *name* Nenabozho (Red Lake); also **Wenabozho**
Nenaandago-ziiibiing *place* Tamarack River
neniizh *pc* two at a time
Nesawegamaag *place* Shakopee Lake, Minnesota
newegwaami *vai* snore loudly
Neweyaash *name* Neweyaash
neyaab *pc* as it was before
Neyaashiing *place* Nay-Ah-Shing, Minnesota
nibaa *vai* sleep
nibaadizi *vai* greedy
nibe' *vta* offer someone a place to sleep; *also* put s.o. to bed
nibebizo *vai* fall asleep from motion (e.g. baby in car or boat)
nibi *ni* water
nibinaadin *vti* fetch water

nibinaakwaanzid *nid* my toe; *pl* **nibinaakwaanzidan**
nibiikaang *pc* in the water, on the waterways
nibo *vai* die
nibwaakaa *vai* be wise, intelligent
nibwaakaaminens *ni* smart berry, smart pill; *pl* **nibwaakaaminensan**
nichiiwad *vii* be a severe storm, catastrophe
nigaapizi *vai* be brittle
nigichinikaad *nid* my right leg [Ponemah]
nigig *na* otter; *pl* **nigigwag**
nigiigwadi *vii* it is frosted up
nikwegan *nid* my spine
nimaamaa *nad* my mother; *pl* **nimaamaayag**
niminaaweshkaa *vai* paddle away from shore
nimisad *nid* my stomach
nimishoomis *nad* my grandfather; *pl* **nimishoomisag**
ninamanjinikaad *nid* my left leg
nindaanis *nad* my daughter; *pl* **nindaanisag**
nindiy *nid* my hind end
nindoodem *nad* my clan; *pl* **nindoodemag**
ningaabii'an *vii* be west
ningiz' /ningiz'w-/ *vta* melt s.o.
ningizo *vai* melt
ningwizis *nad* my son; *pl* **ningwizisag**; *also* **ningozis**
niningizo *vai* melt
niningwanis *nad* my cross-nephew
niningwezhinaningodwe=
waanagizi *vai* be a member of a certain group or family
niniigi'ig *nad* my parent; *pl* **niniigi'igoog**

ninjaanzh *nid* my nose
ninzhishenh *nad* my uncle;
ninzhishenyag
nipikwan *nid* my back; *pl*
nipikwanan; also **nipikon**
nisadawendam *vai* realize
nisawa'ogaan *ni* lodge with a
 peaked roof; *pl*
nisawa'ogaanan
nisayenh *nad* my older brother; *pl*
nisayenyag
nisaabaawe *vai* get wet
nisaabooh /nisaabooN-/ *vta* float
 someone downstream
nishi /nis-/ *vta* kill someone
nishibabaamendan *vti* take
 something for granted, waster
 something
nishimis *nad* my cross-niece
nishiwan *vti* do away with
 something
nishiwanaajitooon *vti* waste
 something
nishiwanaaji'aa *vai* be spared,
 saved from destruction or
 death
nishiimenh *nad* my younger
 sibling; *pl* **nishiimenyag**
nishkaadendam *vai* have angry
 thoughts
nishkaadizi *vai* angry
nishkaazimaazi *vai* be bitter,
 resentful
nishki' *vta* anger s.o.
nishkim *vta* anger s.o.
nishkindamaw *vta* anger s.o.
nishwaaso-diba'igan *pc* eight
 miles or eight hours
nishwaasoninj *pc* eight inches
nisidiwag /nisidi-/ *vai* they kill
 one another, kill each other
nisidotan *vti* understand
 something

nisidotaw *vta* understand
 someone
nisidotawiminaagozi *vai* be
 recognized
nisim *vta* be killed by s.o.
nising *nm* three times
niso-güizhig *pc* three days
nishinaadendam *vai* fall apart
 (emotive)
nishinaadizo *vai* fall apart
 (physical)
nishiwanaajitooon *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
niwijaan *nad* my sibling
 unrelated by blood; *pl*
niwijaanag
niwiiw *nad* my wife
niyawe'enh *nad* my namesake; *pl*
niyawe'enyag
niibawi *vai* stand
niibebi *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'aag**
niijikiwenh *nad* my male friend;
pl **niijikiwenyag**
niijii *nad* my friend (used by and
 in reference to males); *pl*
niijiyag
niijikiwenz *nad* my fellow
 (between older men)
niijikiwenh *nad* my brother
 (between adult males); *pl*
niijikiwenyag
niikaanis *na* brother, brethren of a
 certain faith; *pl* **niikaanisag**
niikimo *vai* growl
niimi *vai* dance
niimi'idiwag /**niimi'idii-** *vai*
 dance with one another
niimi'idiwin *ni* pow-wow; *pl*
niimi'idiwinan
niin *pv* me, myself
niinizis *nid* my hair; *pl* **niinizisan**
niinzayenim *vta* be concerned
 about someone
niisayi'ii *pc* below
niisaaki *pc* downhill
niisaandawe *vai* climb down
niisandawebatoo *vai* scamper
 down, run down

niisaanendaagozi *vai* torment
 others
niisaanenim *vta* worry, be
 distraught about s.o.
niishim *vta* place something with
 someone
niisibizo *vai* dive, swoop down fast
niisijiwan *vii* water runs down,
 there is low point of water
 (below a rapids or waterfall)
niisinan *vti* lower s.t.
niisise *vai* swoop down
niisikaanowe *vai* have a bushy tail
niiwana' /**niiwana'w-** *vta* beat
 someone to death
niiwanskindibe'
 /**niiwanskindibe'w-** *vta*
 give someone a stunning blow
 to the head
niiweyizhiwe *vai* win an election,
 declare victory in an election
niiwezh /**niiwēN-** *vta* beat
 someone, defeat someone
niiwezhiwe *vai* win, prevail, be
 victorious
niiwing *nm* four times
niiyaa *pc* exclamation (of
 woman's speech)
niiyoditibisemagad *vii* have four
 wheels
niiyogaade *vai* have four legs, be
 four-legged
niiyoninj *pc* four inches
niiyoninjiskaayaa *vii* be four
 inches in width
niizaanendaagozi *vai* be vicious
niizh *nm* two
niizho-diba'igan *pc* two miles or
 two hours
niizhobimaadizi *vai* lead a dual
 life, live in two worlds
niizhode *na* twin; *pl* **niizhodeyag**

niizhodens *na* twin; *pl*
niizhodensag
niizhogaade *vai* have two legs
noobaadan *vti* suck s.t.
noobaajige *vai* suckle
noobaajige' *vta* provide a bottle to
s.o.
noogiba'iwe *vai* stop running away
noogigaabawi *vai* stop and stand
in place
noogise *vai* stop flying
noogishkaa *vai* stop
nooji' *vta* hunt s.o., search for s.o.
noojigiigoonyiwe *vai* harvest fish
noojimo *vai* heal
nookaa *vii* soft
nookizi *vai* soft
nookomis *na* my grandmother; *pl*
nookomisag
noonaa' *vta* nurse s.o.
noonaan *vta* nurse someone,
nourish someone
noonaawaso *vai* provide milk by
breast, nurse (children or cubs)
noondan *vti* hear something
noondaw *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 *vai* nurse
nooni' *vta* nurse someone
noopiming *pc* in the woods
noopinadoon *vti* follow
something (abstract)
noopinazh /noopinaN-/ *vta* follow
someone
nooskwaada' /nooshkwaada'w-/
vta lick someone
nooswaakide *vii* catch fire

noozhemik *na* female beaver; *pl*
noozhemikwag

O, OO

o'ow *pr* this one (inanimate); also
owe
Obaashing *place* Ponemah,
Minnesota
obi'ayaa *ni* narrows; *pl*
obi'ayaan
obiigomakakii *na* toad; *pl*
obiigomakakiig
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
odaapijiw *vta* immerse someone
odaapin *vta* accept someone, take
someone
odaapinan *vti* accept something
odaapinaa *vai* take
Odaawaa-zaaga'iganiing *place*
Lac Courte Oreilles,
Wisconsin; also **Odaawaa-
zaaga'eganiing**
odikwami *vai* have head or body
lice
ogichi-miskweyaabiim *nid* his
aorta
ogichi-onagizh *nid* his large
intestine
ogichidaa *na* warrior; *pl*
ogichidaag
ogichidaawi *vai* be a warrior
ogidakamig *pc* on top of the
ground, on the bare ground
ogiji- *pv* on top
ogimaa *na* chief, boss; *pl*
ogimaag

ogimaakwe *na* head woman; *pl*
ogimaakweg
ogi' *vta* raise s.o.; also **nitaawigi'**
ogow *pr* these ones (animate);
also **ongow**
ojibwe *na* Ojibwe Indian; *pl*
ojibweg
ojiid *nid* his rectum
ojiim *vta* kiss s.o.
ojiishigi *vai* be marked
ojiitaad *ni* sinew; *pl* **ojiitaadoon**
ojiiwaaman *nad* his friend
okawi' *vta* find so. tracks
okaadakik *na* kettle with legs,
tripod kettle; *pl* **okaadakikoog**
okoonzh *nid* beak
ombigi *vai* grow up
onjishkaawaaniwe *vai* be
challenged, be up against
certain things (in life)
omakakii *na* frog; *pl* **omakakiig**
omanoominii-anishinaabe *na*
Menomini Indian; *pl*
omanoominii-anishinaabeg;
also **manoominii-anishinaabe**
omaa *pc* here
ombi-ayaa *vai* come to the
surface, rise up, have one's
spirit lifted
ombigiyaawaso *vai* raise a family
ombishim *vta* pile s.o. up
ombiwayaan *ni* fur
ombiwewebiide *vii* whiz by
making noise
ombizideni *vai* lift foot
ombiigizi *vai* be loud
omigii *vai* scab up
omigii *vii* it is scabby
omin *vta* furnish oats to someone
(animal)
omooday *na* bottle; *pl* **omoodayag**
onabiwin *ni* seat; *pl* **onabiwinan**
onagim *vta* be voted in by s.o.

onapizh /onapiN-/ *vta* harness someone, tie someone
onapidoon *vti* tie something
onapin *vta* harness s.o.
onashkinadoon *vti* load something
onaagoshi-wiisini *vai* eats supper
onaagoshin *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
ondamikamizi *vai* be busy, industrious
ondamitaa *vai* be busy
ondamizige *vai* be busy with sugar camp
ondaadizi *vai* be born, come from a certain place
ondaadiziike *vai* give birth
ondaanakamigizi *vai* do things in a certain place
ondemagad *vii* boil
ondikendan *vti* get knowledge from somewhere
ondin *vta* get someone
ondinamaw *vta* furnish someone with something
ondinan *vti* get something from somewhere
ondoodan *vti* do something somewhere
ondwaa'ibii *vai* chop a hole in the ice
onganawisin *vii* meant to be a certain way, be divined or watched over

oningwiigan *nid* his wing; *pl*
oningwiiganan
oninj *nid* his finger; *pl* **oninjiin**
onishkaa *vai* get up (from a lying position)
onizhishin *vii* be nice, good
onijjaanisi *vai* has a child
onijjaaniw *na* doe; *pl*
onijjaaniwag
onji- *pv* reason for
onji-mamoon *vti* take some of it from somewhere
onjibaa *vai* be from somewhere
onjidamad *vii* have a purpose
onjidaagaw *vta* get someone from somewhere
onjige *vai* get s.t. from somewhere
onji'idim *vai* be prohibited from doing something, be restricted
onji'idim *vii* originate from somewhere
onjigaa *vii* leak from somewhere
onjii *vai* be from somewhere
onjiikogaa *vai* come from a remote area
onow *pr* these ones (inanimate); also **ono**
onwaachige *vai* be psychic, have premonitions
onwaawe *vai* hiccough
onzan *vti* boil something
onzaabam *vta* see someone from somewhere, see someone from a certain vantage point
onzaam *pc* overly, too much, extremely
onzaamibii *vai* drink too much
onzaamidoone *vai* talk a lot, talk too much
onzaamigidaazo *vai* become enraged, be overwhelmed with anger

onzaamine *vai* deathly ill,
 extremely sick
onzaamitaagwad *vii* be a
 chattering noise
onzaamiinoo *vai* be numerous
onzibii *vai* get water from
 somewhere
onzikaa *vii* originate somewhere
opime- *pv, pn* side
opime-ayi'ii *pc* on the side of
 something
opime-miikana *ni* side trail; *pl*
miikanan
opwaagan *na* pipe; *pl*
opwaaganag
opwaaganebi *vai* pipe is offered
oshaakaw *vta* scare someone
 away
oshaabewis *na* messenger,
 official, helper; *pl*
oshaabewisag
oshaabewisivi *vai* be messenger
oshki-ikwezens *na* maiden, young
 girl; *pl* **oshki-ikwezensag**
oshkiniigi *vai* be young
oshkiniigikwe *na* young woman;
pl **oshkiniigikweg**
oshkitiziinh *na* new parents; *pl*
oshkitiziinyag
oshtiwagidigamig *pc* on the roof
 top
osidaagishkaw *vta* affect
 someone's condition, afflict
 someone with something
owaakaa'igani *vai* has a house
owaanzh *nid* den
owiiji-megwayaakojiwaaman
nad his fellow forest friends
owiiyawe'enyi *vai* be a namesake
Ozaawaa-zaaga'iganiing *place*
 Yellow Lake, Wisconsin
ozaawegad *vii* be brown or yellow
 (cloth-like)

ozaawizi *vai* he is brown
ozisaabandan *vti* view something
 as a blessing
ozisiidam *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
ozhigaaganaaboo *ni* sap
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
ozhitamaw *vta* make s.t. for s.o.
ozhitoon *vti* make something
ozhiitaa *vai* prepare
oodena *ni* village; *pl* **oodenawan**
oonh *pc* oh, well (emphatic)

S, SH, T

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

W

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
wanak *ni* tree top
wanaa'itooon *vti* fix something
 wrong
wani' *vta* lose someone
wanishin *vai* be lost
wanishkwe' *vta* interrupt, disturb
 s.o.
wanisin *vii* be lost
wanitam *vai* misunderstand
wanitooon *vti* lose something
waniike *vai* forget
wawanendan *vti* forget
 something from time to time
wawaabijiizi *vai* have dapple
 colored fur
wawaanendan *vti* have no
 understanding of something
wawaasese *vii* be lightening
wawenabi *vai* be seated, sit down
wawezhim *vta* deceive s.o.
wawezhinaagwad *vii* cute
wawiiziigiminag *ni* dried berry; *pl*
wawiiziigiminagoon
wayaabishkiiwed *na-pt* white
 man; *pl wayaabishkiijejig*

wayeshkad *pc* beginning of a time sequence
wayiiba *pc* soon
Wazhashkoonsing *place*
 Wisconsin
wazoswan *ni* nest
waabam *vta* see someone
waabamoojichaagwaan *ni*
 mirror; *pl*
waabamoojichaagwaan
waabanda' *vta* show someone
waabandan *vti* see something
waaban *ni* east
waabashkiki *ni* swamp; *pl*
waabashkikiin
waabigan *na* clay
waabikoge'idiwag/waabikoge'idi-
l vai they sense one another
waabishkaa *vii* be white
waabishkaagoonikaa *vii* there is
 a white blanket of snow; also
waabishkaagonagaa
waabishkisewasin *na* shining star
waabishkizi *vai* be white
waabishkiwe *vai* be white
waabiingwe *vai* be pale faced
waaboowayaan *ni* blanket; *pl*
waaboowayaan
waabooyaan *ni* blanket; *pl*
waabooyaan
waaboos *na* rabbit, cottontail; *pl*
waaboosooog
waaboosoo-miikanens *ni* rabbit
 trail; *pl* **waaboosoo-**
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
waakoon *na* fungus; *pl*
waakoonag
waanakozid *ni* paw;
waanakozidan
waanike *vai* make a den
waanike'an *vti* dig s.t.
waanim *vta* dig a hole for
 someone
waanzh *ni* den
waasa *pc* far
waasamoobimide *ni* gasoline
waasamoobimide-
zhooshkodaabaan *na*
 snowmobile; *pl*
waasamoobimide-
zhooshkodaabaanag; also
waasiganibimide-
zhooshkodaabaan
waasamoo-makakoons *ni* battery;
pl **waasamoo-makakoonsan**;
 also **ishkode-makak**
waasawad *vii* it extends, it goes
 far
waase-ayaamagad *vii* be light
waaswaa *vai+o* shine things
waaswaagan *ni* torch; *pl*
waaswaaganan
Waaswaaganing *place* Lac du
 Flambeau, Wisconsin
waawanoo *vai* lay eggs, nest
waawaabam *vta* look at s.o.
 intermitently, observe s.o.
waawaabiganoojiinh *na* mouse;
pl **waawaabiganoojiinyag**
waawaabishkimoose *na* grub
 worm; *pl*
waawaabishkimooseg
waawaaboosagoodoo *vai* snare
 rabbits intermitently

waawaagizide *vai* have bowed legs, be pigeon-toed
waawaasagen *vti* extend something
waawaasaabikizo *vai* twinkle
waawaashkeshi *na* deer; *pl* **waawaashkeshiwag**
waawaasisoo *vai* sparkle
Waawiyegamaag *place* Big Round Lake, Wisconsin
waawiyemashkawad *vii* be frozen all around
waawiyeyaakwad *vii* be round (something of wood)
waawiyezi *vai* be round
waawijji'ie *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* **wemitigoozhiiwag**
wenabi' *vta* place someone in a sitting position
Wenabozho *name* Wenabozho; also Nenabozho (Red Lake)
wenapanendan *vti* find something easy
wendaabang *vii* east; *conjunct* of *ondaaban*
wenipan *pc* easily
wenipanad *vii* be easy, be simple
wenipanendan *vti* think something is easy
wenipanizi *vai* have an easy time of something

wenjida *pc* on purpose, for a particular reason; also **onjida**
wewebinan *vti* shake something
wewebinaatig *ni* fishing rod; *pl* **wewebinaatigoon**
wewebizh /**wewebiN-** / *vta* rock, swing s.o.
wewebizo *vai* swing
wewebizon *ni* swing; *pl* **wewebizonan**
wewegizowe *vai* wag one's tail
wewenabi *vai* sit upright
weweni *pc* properly, easily, in a good way
wewesiinijitaw *vta* wave at s.o.
wewiib *pc* hurry, fast
wezhim *vta* deceive s.o.
wiidabim *vta* sit with someone
wiidigem *vta* marry someone
wiidigendiwag /**wiidigendi-** / *vai* they are married to one another, be married
wiidinige *vai+o* get s.t. from an activity
wiidookaw *vta* help someone
wiigiwaam *ni* bark lodge, dance arbor; *pl* **wiigiwaaman**
wiigiwaamike *vai* make wigwam
Wiigoobiiziibiing *place* Grantsburg, Minnesota
wiigwaasaatig *na* birch; *pl* **wiigwaasaatigoog**
wiigwaasi-mitig *na* birch; *pl* **wiigwaasi-mitigoog**
wiigwaasimakak *ni* birch bark basket; *pl* **wiigwaasimakakoon**
wiigwaasiwikaang *ni-loc* hollow birch log
wiigwaasiwike *vai* harvest birchbark
wiiji- *pv* together, with

wiiji' *vta* go with someone,
accompany someone
wiiji'iindiimagad *vii* be worked
together, be woven together
wiijiwaawendiwag
/wiijiwaawendi-/ *vai* they are
partners
wiiji'iwe *vai* accompany people
wiijikiwendiwag /wiijikiwendi-/
vai they are friends, be
friendly to one another
wiijiw *vta* go with someone
wiikawidan *vti* butcher
something, use something
inappropriately
wiikaa *pc* ever
wiikenh *ni* bitterroot
wiikobidoon *vti* pull something
Wiikonamindaawangaag *place*
Hertel, Wisconsin
Wiikonamindaawangaansing
place Maple Plain, Wisconsin
wiikwaji- *pv* try, endeavor
wiikwaji' *vta* try someone, try to
escape from someone, or
enable someone
wiikwajitoo *vai* endeavor
wiikwajitooon *vti* try to do
something
wiin *pc* by contrast
wiin *pr* him, himself
wiin *vta* name someone
wiindaawaso *vai* give a spirit name
wiineta *pr* only him, only her
wiindamaw *vta* tell someone
wiindaawaso *vai* receive an
Indian name
wiinde *vii* be called
wiindigoo *na* windigo, cannibal,
winter monster; *pl* **wiindigoog**
wiinibiigoo *na* Winnebago
Indian; *pl* **wiinibiigoog**
wiinizis *ni* hair

wiinjigaade *vii* be named a
certain way
wiinzo *vai* have a certain name
wiinzowin *ni* name; *pl*
wiinzowinan
wiipem *vta* sleep with s.o.
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
wiwegimaw *vta* envelope s.o.,
surround s.o.
wi yawe'eyi *vai* have/be a
namesake
wi yaas *ni* meat; *pl* **wi yaasan**
wiizhaande *vii* be inviting, open
wiizhaandige *vii* unfinished

Z, ZH

zagaswaa *vai* smoke
zagaswaadan *vti* smoke it
zagaswe' *vta* offer smoke to someone
zagaswe'idiwag /zagaswe'idi-/ *vai* they smoke together, share a smoke, have a ceremony or meeting
zagaswem *vta* offer smoke to someone in prayer
zagininjiiin *vta* shake s.o. hand
zaka' /zaka'w-/ *vta* light someone, smoke someone, e.g. a pipe
zaka'on *ni* cane; *pl* **zaka'onan**
zakwane *vii* burst into flames
zanagataage *vai* have a hard time
zanagi' *vta* make things difficult for s.o.
zaziikizi *vai* be the oldest, be older than others
zaaga'am *vai* go outside, exit, go to outhouse
zaaga'igan *ni* lake; *pl* **zaaga'iganiin**; also **zaaga'egan** (Wisconsin); **zaage'igan** (Anna Gibbs)
zaagajiwe *vai* come out over a hill
zaagajibattoo *vai* run around a hill
zaagajiboodaadan *vti* blow it up and out, erupt s.t. (e.g. volcano)
zaagakii *vii* sprout, bud
zaagashkaa *vii* protrude (as in grass)
zaagidakide *vii* protrude
zaagidaakon *vta* impeach s.o., remove s.o. from office

zaagidiyoode *vai* crawl out of someone's rectum
zaagi' *vta* love someone
zaagijiwan *vii* run like water
zaagiwebidoon *vti* put s.t. to use
zaagiziba'idiwag /zaagiziba'idi-/ *vai* they run out together
zaagizibatoo *vai* run out of someplace
zaasaakwe *vai* give a war whoop
zaagijiwan *vii* run like water
zegi' *vta* scare someone
zegizi *vai* scared, fearful
zezikaa *pc* right away, immediately
zipokaani *vii* it closes
ziibi *ni* river; *pl* **ziibiwan**
ziibiins *ni* creek; *pl* **ziibiinsan**; also **zhiwoobishenh** (archaic)
ziiga'andaw *vta* baptize someone, pour water on someone
ziiga'anjigaazo *vai* be baptized
ziiginan *vti* pour something
ziigobiigin *vii* be poured
ziigwan *vii* be spring
ziikaapidan *vti* gulp something down
ziinin *vta* milk s.o.
ziiniskiigoome *vai* blow one's nose
ziinzibaakwad *ni* sugar; *pl* **ziinzibaakwadoon**
zoogipon *vii* be snowing
zoongide'e *vai* be brave
zoongizi *vai* strong, solid
zhagadendan *vti* be bored with s.t. tire of s.t.
zhagadenim *vta* tire of s.o., get annoyed with s.o.
zhakizi *vai* be damp
zhashagi *na* great blue heron; *pl* **zhashagiwag**

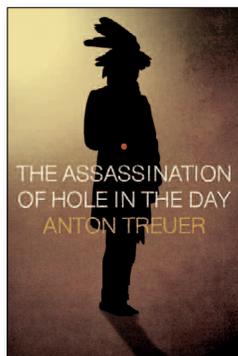
zhawendiwag /zhawendi-/ *vai*
they love one another
zhawenim *vta* pity someone,
bless someone, love someone
zhayigwa *pc* now already
zhazhiibitam *vai* stubborn
zhaaboba'iwe *vai* escape by
running through s.t.
zhaabookaawizh
/zhaabookaawiN-/ *vta* give
s.o. diarrhea
zhaabookaawizi *vai* have diarrhea
zhaabwii *vai* survive
zhaaganaashiimo *vai* speak
English
zhaaganaashiimotaadiwag
/zhaaganaashiimotaadi-/ *vai*
they speak English to one
another
zhaaganaashiiwinikaadan *vti*
name something in English
zhaagawendam *vai* be bored
zhaagode'e *vai* be cowardly
zhaashaaginizide *vai* be barefoot
zhaashaagwadam *vai* nibble
zhaashaagwamikiwe *vai* chew
zhaazhoobii' /zhaazhoobii'w-/ *vta*
smear s.t. on s.o.
zhegon *vti* stick someone in
something
zhegonan *vti* stick something in
zhigingwaam *vai* wet the bed
zhigwa *pc* now; also **azhigwa**,
zhigo
zhimaaganens *ni* lance; *also* thorn;
pl **zhimaaganensan**
zhimaaganish *na* soldier; *pl*
zhimaaganishag
zhingaatesidoon *vti* spread
something out to dry
zhingibiz *na* helldiver (grebe); *pl*
zhingibizag
zhingishin *vai* lie down

zhingob *na* spruce; balsam
(Ponemah); *pl* **zhingobiig**
zhingobikaadan *vti* line
something with evergreen
boughs
zhishigagowe *vai* puke, vomit
zhiibiigibidoon *vti* pull and stretch
s.t.
zhiigenim *vta* be annoyed with s.o.,
not want s.o.
zhiigenimaw *vta* grow tired of s.o.,
be annoyed with s.o.
zhiigitaw *vta* tire of s.o., get
annoyed with s.o.
zhiigonan *vti* empty something,
pour something out
zhiishiib *na* duck; *pl* **zhiishiibag**
zhiishiigi *vai* urinate
zhiywaagamizigan *ni* maple syrup
zhiiwinaadizi *vai* deteriorate
zhiiwiniige *vai* sweeten beverages
zhoodaawinini *na* Jew;
zhodaawininiwag; *also*
zhoodewinini
zhoomingweni *vai* smile
zhoomingwenidaw *vta* smile at
s.o.
zhoomingwetaw *vta* smile at
someone
zhooniyaake *vai* make money
zhooshkodaabaan *ni* sleigh,
toboggan; *pl*
zhooshkodaabaanan
zhooshkodiyebizo *vai* slide
quickly on one's hind end
zhooshkoobizo *vai* speed by sled
zhooshkwaa *vii* be smooth
zhooshkwaada'e *vai* skate
zhooshkwaada'egaans *na* little
wooden training skates; *pl*
zhooshkwaada'egaansag
zhooshkwaagime *vai* ski
zhooshkwajiwe *vai* sled

zhoo-shoo-bii-wan-jige *vai* taste
sweet things

zipo-ayaan *vti* tuck s.t. in (as in
turtle retreating limbs into
shell)

zoongide'e *vai* be brave

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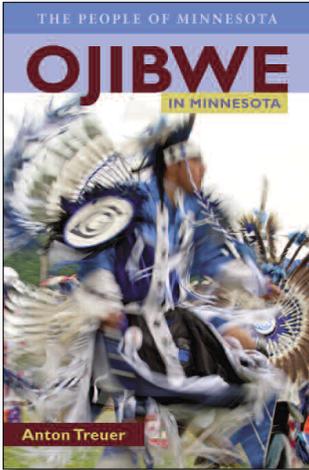
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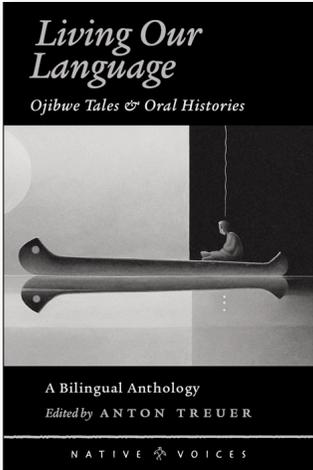
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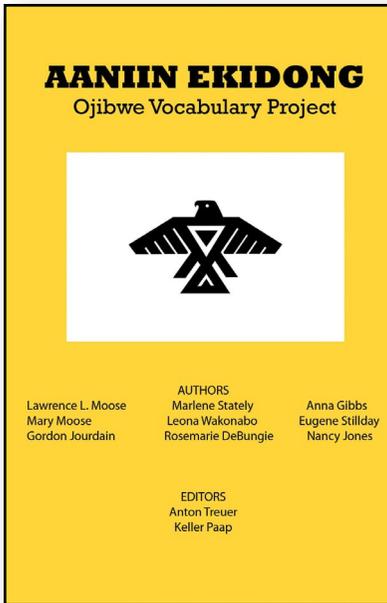
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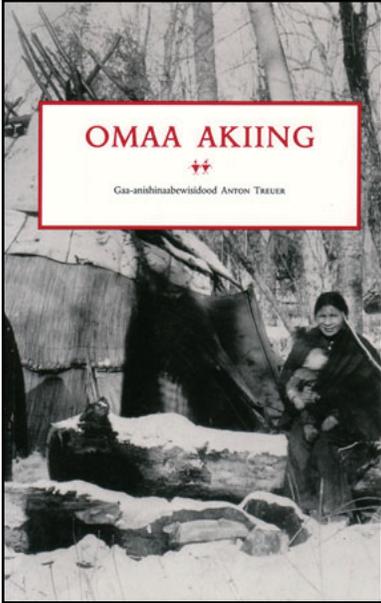
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Awesiinyensag

DIBAAJIMOWINAN JI-GIKINOO'AMAAGENG

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Aapiji go ingii-minwendam agindamaan o'o mazina'igan, anishinaabewi-mazina'igan, abinoojiinyiwi-mazina'igan. Baatayiinowag ingiw anishinaabeg gaa-wiidookaazowaad o'o gii-ozhichigaadeg, aanind gii-dibaaJimowag, aanind dash gii-ozhibii'igewag; ingiw gichi-aya'aag, weshki-aya'aawijig igaye, gikinoo'amaagewiniwag, gikinoo'amaagewikweg igaye. Gakina go onandawendaanaawaa i'iw ji-ozhitoowaad i'iw ge-naadamaagonid iniw odabinoojiimiwaan, weweni ji-nitaa-anishinaabemonid, ji-nitaa-agindamonid odinwewinini, weweni go ji-nitaaanishinaabewibii'aminid igaye. Awesiinyensag aajimaawag o'o mazina'iganing, mino-mazinaakizowag ingiw igaye.

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



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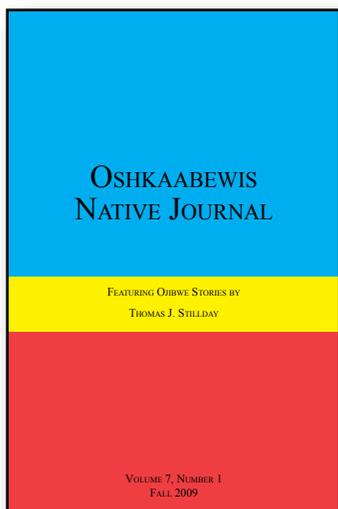
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