OSHKAABEWIS NATIVE JOURNAL

FEATURING OJIBWE STORIES BY
ANNA C. GIBBS

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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
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 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 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 “rezzy” 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 at 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 *Awesinyyensag: Dadiibaaajimowinan Ji-gikino’aamaageng*. 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 ezhinikaazowaaan (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 wiisinisiin” instead of “gaawiin wiisinisii.”

Demonstrative pronouns have significant variation in Ponemah Ojibwe as well; and words like \( i’i\w \), \( i’i\we \), and \( i\we \) (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.
GAAG MIINAWAA WIKENH


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.
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


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.

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.

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 him 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


HOW WE BECAME INDIANS BECAUSE OF THE DOINGS OF NENABOZOHO

[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.

Omaa Ogaakaaning
Mikwaagamiwi-zaage’iganiiing
Gaa-waababiganikaag
Gaa-zagaskwaajiimekaag
Asabikone-zaage’igan
Misi-zaage’igan
Nagaajiwanaang
Gichi-onigamiing zaage’igan
Odaawaa-zaage’iganiiing
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
Niimoshenh nibabaa-wiijiwaa
Misko-waaboowayaan nibabaa-maajiidoon
Giikajiyaan niga-azhebagonaa
Biibiiyens niga-biinaanaan*
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

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


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.
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


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.”


“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.”

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


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 thw 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.


[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


NENABOZHO 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-naadobiinyaan
Niwii-ozaan
Ozhigaaganaaboo
Niwii-ozhitoon
Zhiiwaagamizigan
Niwii-ozhitoon
Anishinaabe-ziinzibaakwad
Niwii-zhiiwinige
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’AANGABINYAAN
NIGA-WAAWAABOOZAGOODOO*

Na’aangabiyaan niga-waaawaaboozagoodoo.
Na’aangabiyaan niwii-agoodoo megwaayaakwaang.
Na’aangabiyaan nidookwi’aababizikandoodaned 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, “Bijjinag omaa niga-biindigekwen nagwaaganing.”
Gaawiin niin niga-bagidinaasiin ji-bookogwebiinid.
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.
NENABOZHOO MIINAWAA OJIWAAMAN


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 lookings 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.


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.

So he said to them, “You all are busy eating.”

“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.”

So he went deep into the wild where the wolves are. “There are so many of you,” said Nenabozho.

“Yes,” said the wolf. “We take care of one another and we all hunt together.”

“What else do you all do,” asked Nenabozho.

“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.”

“Don’t be too too vicious,” said Nenabozho. “If you are going to be that way I will straighten you all out,” said Nenabozho.

“Mii iwe gwayak endaawaad,” ikido Nenabozho.

Naanaagadawendang Nenabozho, “Dibi ezhaawaagwen ezigaag?”


Ogii-ani-waabamaan gaagwan waawaagizidenid agaaawaa babaamosenid.

“Aaniindi ezhaayan,” ogagwejimaan aniw gaagwan.


Nenabozho ikidodog, “Mino-bawaajige.”
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.

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

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

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.

He saw a porcupine with bowed legs walking around slowly.

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

“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.”

The four legged animals are busy making their dens for the winter. So now the snow deepened as he headed back. When 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.

“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.

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


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.”
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.

izhichigeyan.” Mii izhi-inaad, “Megwaa nibaad wiindigoo
noongom dibikak. Mii na?”

[3] Gaa-izhi-mikawaawaad nibaanid owiigiwaaming wenda-
madwegwaamonid. Gaawiin wiindigoo odaa-amajimoosoii.

[4] “Giwii-kagwejimin aaniin ge-ni-izhichigeyaan,” izhi-
gagwedwe zhangos.

[5] “Biindigeyoodeen ojiiiding, mii go iwedi ogichi-
onagizhiing, mii go iwedi inaabiigising ogichi-miskweyaabiim, mii
go iwidi ode’ing. Gidaa-bakwadamawaan ode’.”


[7] Gaa-ishkwa-izhichigenid zhangosan, Nenabozho gaa-izhi-
daanginaad zhangosan gaa-izhi-waabishkizinid gii-saagidiyoodenid
imaa wiindigoon ojiiiding. Ogii-taanginaan zhangosan imaa
ozowensing bangii gaa-izhi-makadeyaanig ozowens iwidi
maajiiyaanig ozowens.

Giga-waabishkiz biboong. Gaawiin ingiweg awesiinyag giga-
babaamenimigoosiig. Aanawi dash ani-niibing giga-ozaawiz.
Gaawiin dash ingiweg awesiinyag giga-babaamenimigoosiig. Da-
donamiziwag 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


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.
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.


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


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.


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


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.


[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] 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


[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


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.”
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.

“Awegonen dash? Giwii-miinigowiz ina gaye giin?”


“Chi-anokiim bimiseng,” ikido naaniibaayawed.

“Onowen giinaawan wiibidan,” ikido manidoo.


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


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.


[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!”


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


[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.
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

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.


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.

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.

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


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 sang 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.”


Nenabozho went west as far as the mountains, sat down and spoke to the Great Spirit. He asked him what he could to 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.

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.

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.

That’s why butterflies were flying around, changed from stones. They helped the twins to start walking.
ONAABANI-GIIZIS: MIIGAADIWAAD ZIIGWAN MIINAWAA BIBOON


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.

**MA’IINGAN MIINAWAA ANIMOSH**


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* 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.


[4] “All right then,” said the dog.


The dog didn’t really like being in the woods anyways. The dog went back. They switched places.

“I will take of the Indians from here. I will be in the forest,” said the wolf.

“I will takes care of the Indian from here, near his home,” said the dog.

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 ziigwang 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

Bimibatoo aabatoo omaa
Waawaabiganoojiinh akwaandawebatoo diba’igiiziswaan
Ningo-diba’igan gii-inaabikised diba’igiiziswaan
Waawaabiganoojiinh gii-niisaandawebatoo
Bimibatoo aabatoo omaa

[2] Twinkle Twinkle Little Star

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


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  
Gaawin ogii-gashki’aasiwaawaan  
Waawan Waawan ji-nanaa’inawaad
MIGIZI*


* 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.


[8] “Giishpin eta go niishtana ashii naaniwaad, giga-manaajitoon ina aki?”
He asked the creator, “Why are you crying?”
“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.

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?”
“Yes. I will save the earth,” he told him.
“If there are only twenty-five, will you save the earth?”
“Yes. I will save the earth.”
Getting brave, the eagle asked, “If I only find ten good people?”
“Yes.”
Braver still, the eagle asked, “And if there are five?”
“Yes. I’ll save the earth.”
Finally the eagle asked, “When I find only one?”
“Absolutely. I’ll save the earth.”
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.


[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*
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.

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.

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.

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

Song:

I am called the eagle
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-GANOONAD GIBIIBIIYENSIM
ANISHINAABEMONG


* 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].


[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! Come here, I’m going to love you up!


[END CD 2] — [BEGIN CD 3]

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


Makoons
Makoonsag
Waaawashkeshi
Waaawashkeshiwag
Migizi
Migiziwig
Bineshiinh
Bineshiiwag
Bizhiki
Bizhikiwig
Mishtadim
Mishtadimog
Animosh
Animoshlag
Ma’iíngan
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


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? You 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


[18] Nagomowin:

*Bibii, bibii, bibii, bibii
Ho ho ho ho
Nibaan, nibaan nibibiiyensim
Nibaan, nibaan nibibiiyensim
Ho ho ho ho
Bibii, bibii, bibii, bibii
Nibaan, nibaan nibibiiyensim
Nibaan, nibaan nibibiiyensim
Ho ho ho ho

[19] Nibaan!
[20] Zhawenimishin!

[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!
This glossary is composed of terms appearing in this issue of the *Oshkaabewis Native Journal*. It is intended to assist students of the Ojibwe language in translation and comprehension of the stories presented here. The glossary, like the texts before it, employs the double-vowel orthography, developed by C.E. Fiero in the 1950s, with additional writing conventions and refinements added by John Nichols and Earl Nyholm (Otchingwanigan) in the 1970s. Although some discussion of the format follows here, it is not comprehensive; and students of the language are recommended to refer to a good double-vowel Ojibwe dictionary for a more complete list of Ojibwe vocabulary and further discussion of the writing system. I recommend John D. Nichols and Earl Nyholm (Otchingwanigan), *A Concise Dictionary of Minnesota Ojibwe* ed. (Minneapolis: University of Minnesota Press, 1995).

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

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

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

The gloss format employed here follows the system devised by 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:

\[
\text{omaa} \quad pc \quad \text{here}
\]

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

\[
\text{manoomini}i \quad na \quad \text{Menomini Indian; pl manoomini}i\text{g}; \text{ also omanoomini}i\]

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

\[
\text{waabandiwag} /\text{waabandi}-/ \quad \text{vai they see one another}
\]

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

\[
\text{miizh} /\text{miiN-}/ \ vta \text{ give something to someone}
\]

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

<table>
<thead>
<tr>
<th>Code</th>
<th>Word Class</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>animate noun</td>
<td>animate gendered noun</td>
</tr>
<tr>
<td>nad</td>
<td>dependent animate noun</td>
<td>animate gendered noun that must be possessed</td>
</tr>
<tr>
<td>na-pt</td>
<td>animate participle</td>
<td>animate gendered noun-like verb</td>
</tr>
<tr>
<td>ni</td>
<td>inanimate noun</td>
<td>inanimate gendered noun</td>
</tr>
<tr>
<td>nid</td>
<td>dependent inanimate noun</td>
<td>inanimate gendered noun that must be possessed</td>
</tr>
<tr>
<td>ni-pt</td>
<td>inanimate participle</td>
<td>inanimate gendered noun-like verb</td>
</tr>
<tr>
<td>nm</td>
<td>number</td>
<td>number</td>
</tr>
<tr>
<td>pc</td>
<td>particle</td>
<td>particle (can function as adverb, exclamation, or conjunction)</td>
</tr>
<tr>
<td>pn</td>
<td>prenouns</td>
<td>prefix attached to nouns (functions as adjective)</td>
</tr>
<tr>
<td>pr</td>
<td>pronoun</td>
<td>pronoun</td>
</tr>
<tr>
<td>pv</td>
<td>preverb</td>
<td>prefix attached to verbs (functions as adverb)</td>
</tr>
<tr>
<td>vai</td>
<td>animate intransitive verb</td>
<td>verb with no object and a subject of the animate gender</td>
</tr>
<tr>
<td>vai+o</td>
<td>animate intransitive verb plus object</td>
<td>verb with a subject of the animate gender and object (animate or inanimate) which inflects like a traditional $vai$</td>
</tr>
</tbody>
</table>
The codes used here are consistent with those employed by Nichols and Nyholm (Otchingwanigan) in *A Concise Dictionary of Minnesota Ojibwe*. The codes for *pv*, *vti* and *vai* are further divided into subclasses by Nichols and Nyholm (Otchingwanigan). There are some differences in conjugation patterns within class codes. The subclasses of these word types primarily denote further differentiations in inflection patterns, not class description. Those differences, while significant, are relatively minor. Thus, this glossary does not distinguish between them. Students of the language are encouraged to refer to the grammar references mentioned above for further analysis of inflection patterns.

Since hyphens (−) are used to separate preverbs and prenouns from the main forms they attach to, the equal sign (=) symbol is used to break up words that span more than one line. Entries in this glossary have been carefully checked with Anna Gibbs. Mistakes in glossing and spelling words, however, are entirely mine.
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
abitan vti live in it, inhabit something
abwaadan vti roast something
abwaazh /abwaan/- vta roast someone
abwe vai+o roast things
abwezo vai sweat, take a sweat bath
abwi ni paddle; pl abwiin
adaawaage vai sell
adaawe vai buy
adikameg na whitefish; pl adikamegwag
adima’ /adima’w/- vta catch up to someone by boat
adite vti be ripe
agadendan vti feel bashful about something
agamind pc on the shore, at the water, at the lake
agamaayi’ii pc across, on the other side
Agaami-obaaashiing place across Ponemah Point
agaasaa vii be small
agaashinoo vai be small
agaashinyi vai be small
agaasin vii be small (object)
agaasishkodyaa 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
agina na number it so many, be in a certain grade
agiw pr those ones (animate)
ago /agw/- vta haul someone in
agoj vai+o hang things
goodoon vti hang something up
agoojin vai hang
agoozh /agoon/- vta hang someone
agozi vai be perched, sit overlooking something
agwajing pc outside
agwamo vai float, be on top of the water
agwanjitoon vti submerse something in liquid, soak something
agwazhe vai cover up, use blankets
ajina pc for a little while
ajinensi vti be a little while
akakojiish na woodchuck; pl akakojiishag
akamaw vta lie in wait for someone
akandoo vai wait in ambush, hunt game from a blind
akawaabinjige vai hunt from a stand
akeyaa pc in a certain direction; also keyaa, keyi’ii, akeyi’ii, inakeyii’ii, inagakeyia
aki ni earth; pl akiin
akik na kettle; pl akikoog
akina pc all
akwenzii na old man; pl
   akiwenziiyag
Akiwinini name Earth Man
ako- pv since
ako-bii’igad vii that is the extent of it, be so long
akoozi vai be a certain length
akwa’wegamig ni fish house; pl akwa’wegamigoon
akwaan vii be a certain length or distance
akwaabi vai wait in watch
akwaajigaade vii be massive, be thick across (as in a book)
akoandawine vai climb up
amadademo vai wake up crying
amanjidoowin pc 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
anakaka ni mat; pl anaakanan
anamakamig pc under ground
anamibag pc under the leaves
anamibiig pc under water
anamigi pc under a tree
anamikamig pc under the earth
anaminda vai have low self-esteem
ananaaminda vai have low self-esteem
anapagin vta rethrow s.o.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anokii vai</td>
<td>work</td>
</tr>
<tr>
<td>anokii’ vta</td>
<td>make s.o. work</td>
</tr>
<tr>
<td>anokiiitaw vta</td>
<td>work for someone</td>
</tr>
<tr>
<td>anokiitaage vai</td>
<td>be a laborer</td>
</tr>
<tr>
<td>anokiwinagad vii</td>
<td>be work</td>
</tr>
<tr>
<td>anooj pc</td>
<td>a variety of</td>
</tr>
<tr>
<td>anoozh /anooN-/ vta</td>
<td>order someone, commission someone</td>
</tr>
<tr>
<td>anwebi vai</td>
<td>rest</td>
</tr>
<tr>
<td>anweshin vai</td>
<td>rest while lying down</td>
</tr>
<tr>
<td>apabiwadaan vti</td>
<td>sit on s.t.</td>
</tr>
<tr>
<td>apagazom vta</td>
<td>use someone in prayer, e.g. tobacco</td>
</tr>
<tr>
<td>apagidoon vti</td>
<td>throw something</td>
</tr>
<tr>
<td>apagin vta</td>
<td>throw someone</td>
</tr>
<tr>
<td>apagishkaw vta</td>
<td>discard s.o., throw away</td>
</tr>
<tr>
<td>apa’iwe vai</td>
<td>run away from people to a certain place</td>
</tr>
<tr>
<td>apakwaan ni</td>
<td>roof; pl</td>
</tr>
<tr>
<td>apakwanaan</td>
<td></td>
</tr>
<tr>
<td>apakweshkwe na</td>
<td>birch bark roofing rolls; pl</td>
</tr>
<tr>
<td>apakweshkweyag</td>
<td></td>
</tr>
<tr>
<td>apane pc</td>
<td>always</td>
</tr>
<tr>
<td>apenimo vai+o</td>
<td>rely on people, rely on things</td>
</tr>
<tr>
<td>apenimondaw vta</td>
<td>rely on s.o.</td>
</tr>
<tr>
<td>apikan ni</td>
<td>horse tackle; pl</td>
</tr>
<tr>
<td>apikanan</td>
<td></td>
</tr>
<tr>
<td>apikweshimo vai</td>
<td>use a pillow</td>
</tr>
<tr>
<td>apishimo vai</td>
<td>lay a bed, use a mattress</td>
</tr>
<tr>
<td>apishimonike vai</td>
<td>make bedding, make mats</td>
</tr>
<tr>
<td>api pc</td>
<td>time, at a certain time</td>
</tr>
<tr>
<td>apiichaaw vii</td>
<td>be a certain distance</td>
</tr>
<tr>
<td>apiichikaw vta</td>
<td>control someone to a certain extent</td>
</tr>
<tr>
<td>apiichiitaa vai</td>
<td>to be engaged in an activity for a certain amount of time, or to a certain extent</td>
</tr>
<tr>
<td>apiitad vii</td>
<td>be a certain time, in the midst of a certain season, or be a certain height; also apiitaa</td>
</tr>
<tr>
<td>apiitagindaaso vai</td>
<td>keep a certain amount of things</td>
</tr>
<tr>
<td>apiitaw vta</td>
<td>make someone a certain height</td>
</tr>
<tr>
<td>apiitaadizi vai</td>
<td>spend time, take time, be patient</td>
</tr>
<tr>
<td>apiitaanimizi vai</td>
<td>be of a certain status, be important, be a certain height</td>
</tr>
<tr>
<td>apiitendan vti</td>
<td>appreciate s.t., hold s.t. in high regard</td>
</tr>
<tr>
<td>apiitendaagwad vii</td>
<td>be of great importance</td>
</tr>
<tr>
<td>apiitenim vta</td>
<td>hold someone in high regard, feel about someone to a certain extent, be proud of someone</td>
</tr>
<tr>
<td>apiitinigozi vai</td>
<td>put on weight</td>
</tr>
<tr>
<td>apiitizi vai</td>
<td>be a certain age</td>
</tr>
<tr>
<td>asabaabisens ni</td>
<td>thread; pl</td>
</tr>
<tr>
<td>asabaabisensan</td>
<td></td>
</tr>
<tr>
<td>asabike vai</td>
<td>make nets</td>
</tr>
<tr>
<td>asanjigo vai</td>
<td>preserve, store things</td>
</tr>
<tr>
<td>asanjigoon vti</td>
<td>preserve, store s.t.</td>
</tr>
<tr>
<td>aseke vai</td>
<td>tan hides</td>
</tr>
<tr>
<td>asemaa na</td>
<td>tobacco; pl</td>
</tr>
<tr>
<td>asemeeag</td>
<td></td>
</tr>
<tr>
<td>asemaake vai</td>
<td>make a tobacco offering</td>
</tr>
<tr>
<td>asham vta</td>
<td>feed someone</td>
</tr>
<tr>
<td>ashi /as-/ vta</td>
<td>put someone in a certain place</td>
</tr>
<tr>
<td>ashigan na</td>
<td>largemouth bass; pl</td>
</tr>
<tr>
<td>ashiganag</td>
<td></td>
</tr>
<tr>
<td>asin na</td>
<td>rock; pl</td>
</tr>
<tr>
<td>asinii-bwaan na</td>
<td>Asiniboin Indian;</td>
</tr>
<tr>
<td>asinii-bwaanag</td>
<td></td>
</tr>
</tbody>
</table>
Asiniiwikaag place Little Rock
village
atakoskaw vta step on s.o.
avamazoo vai+o store things
ataadiwag/ataadi-/ vai they
gamble with one another
atamagad viti put there
atwindibeshim 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’ikamig ni moss; pl
awasayi’ikamigoon; also
aasakamig
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 viti rest in a level
position
ayaa vai be somewhere
ayabe na buck; pl ayaabeg
ayaabita pc half way
ayaaboji 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
ayekoshkiinzigwe vai have tired
eyes
ayekozi vai tired
ai’ii pr thing, something; pl
ai’iin
ai’iing pr some place
ayikido vai speak, lecture
ayikwanagwéni 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
azhebagon vta crawl under the
covers s.o.
azihoi vai row
azihoi-jiimaan ni row boat; pl
azihoi-jiimaanan
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
aabajitoon vti use something
aabatoo vai scurry
aabawaa vii warm weather
aabakawi’ 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
aadakwad name name of Lac Courte Oreilles elder Aanakwad
aanaw pc anyhow, despite, although, but
aanawitaaw vta disbelieve someone
aangodinong pc sometimes
aani- pv sequential, next in a sequence
aanici’ vta hold someone down
aanind pc some
aanind dash pc the others
aanish pc well, well then
aanishinaa pc well then
aanizhiitam vai quit, finish, give up
aaniin pc how, why
aaniin danaa pc well why?, well how?, why not?
aaniindi pc where
aanish pc well now
aanji-ayaa vai change one’s condition
aanjibii’an vti retranscribe, rewrite
aanjigozi vai change residence, move; also aanji-gozi
aanjwebad vii weather changes, climate change
aanjwichinaagozi vai change one’s appearance
aanjiigi vai change
aanjiigishin vai lay on one’s back
aanjiinaagozi vai appear in need of a diaper change
aanjiigizh / aanjiigizhN- vta change s.o. clothes or diaper
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>aano-</td>
<td>pv  in vain, to no avail, without result</td>
</tr>
<tr>
<td>aanoobigi</td>
<td>vai  grow up</td>
</tr>
<tr>
<td>aapidagoosti</td>
<td>vai  be stuck in a mounted position, be stuck perched up high</td>
</tr>
<tr>
<td>aapidandaawe</td>
<td>vai  be stuck in a high place (as a cat in a tree)</td>
</tr>
<tr>
<td>aapidendi</td>
<td>vai  leave and not come back</td>
</tr>
<tr>
<td>aapiji</td>
<td>pc  very</td>
</tr>
<tr>
<td>aapiji-mamoon</td>
<td>vti  take all of s.t.</td>
</tr>
<tr>
<td>aapijitaa</td>
<td>vai  to be about</td>
</tr>
<tr>
<td>aapiichiitaa</td>
<td>vai  impatient</td>
</tr>
<tr>
<td>aasamigaabawi'</td>
<td>vta  stand before someone</td>
</tr>
<tr>
<td>aasakamig</td>
<td>ni  moss; pl aasaakamigoon</td>
</tr>
<tr>
<td>aatayaa</td>
<td>pc  exclamation (of male speech)</td>
</tr>
<tr>
<td>aate'</td>
<td>vta  extinguish him</td>
</tr>
<tr>
<td>aatebadoon</td>
<td>vti  turn off the light</td>
</tr>
<tr>
<td>aawadii</td>
<td>vai  haul things</td>
</tr>
<tr>
<td>aawadoon</td>
<td>vti  haul something</td>
</tr>
<tr>
<td>aawajimine</td>
<td>vai  haul rice</td>
</tr>
<tr>
<td>aawan</td>
<td>vti  be a certain thing</td>
</tr>
<tr>
<td>aawazh /aawaN-/</td>
<td>vta  haul someone</td>
</tr>
<tr>
<td>aawi</td>
<td>vai  be</td>
</tr>
<tr>
<td>aazhawa’am</td>
<td>vai  go across by boat</td>
</tr>
<tr>
<td>aazhawa’yai’ii</td>
<td>pc  opposing bank of a body of water</td>
</tr>
<tr>
<td>aazhawaadagaa</td>
<td>vai  swim across</td>
</tr>
<tr>
<td>aazhikwe</td>
<td>vai  scream</td>
</tr>
<tr>
<td>aazhogan</td>
<td>pc  across</td>
</tr>
<tr>
<td>aazhooge</td>
<td>vai  go across</td>
</tr>
<tr>
<td>Aazhoomog</td>
<td>place  Lake Lena, Minnesota</td>
</tr>
</tbody>
</table>

**B, C**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>bababakite’ /babakite’w-</td>
<td>vta box someone, hit someone repeatedly</td>
</tr>
<tr>
<td>babagiwayaaneshkimod</td>
<td>ni  cloth bag; pl babagiwayaaneshkimod; also babagiwayaanimashkimod</td>
</tr>
<tr>
<td>babakite’ /babakite’w-</td>
<td>vta hit s.o. repeatedly</td>
</tr>
<tr>
<td>babashanzhe’ /babashanzhe’w-</td>
<td>vta whip s.o. repeatedly</td>
</tr>
<tr>
<td>babazaganaabi</td>
<td>vai  blink eyes</td>
</tr>
<tr>
<td>babaa-</td>
<td>pv  go about, here and there</td>
</tr>
<tr>
<td>babaaamagomo</td>
<td>vai  float around, ford</td>
</tr>
<tr>
<td>babaaamadizi</td>
<td>vai  travel around</td>
</tr>
<tr>
<td>babaaamdandan</td>
<td>vti  care about, pay attention to something</td>
</tr>
<tr>
<td>babaaamenim</td>
<td>vai  care about, bother with someone</td>
</tr>
<tr>
<td>babaaamibatoon</td>
<td>vai  run around</td>
</tr>
<tr>
<td>babaaamibizo</td>
<td>vai  drive about</td>
</tr>
<tr>
<td>babaaamidaabaanens</td>
<td>ni  stroller; pl babaaamidaabaanens</td>
</tr>
<tr>
<td>babaaamidaabaazh</td>
<td>vta  drive s.o. around (car, sled, or stroller)</td>
</tr>
<tr>
<td>babaaamindaamaan</td>
<td>vta  pull s.o. around by sled</td>
</tr>
<tr>
<td>babaaaminizha’ /babaaaminizha’w-</td>
<td>vta  chase someone about</td>
</tr>
<tr>
<td>babaaamise</td>
<td>vai  fly about</td>
</tr>
<tr>
<td>babaaamiwizh/babaaamiwiN-</td>
<td>vta  bring s.o. around</td>
</tr>
<tr>
<td>babaaamose</td>
<td>vai  walk about</td>
</tr>
<tr>
<td>Babaamosejiwe vai</td>
<td>Circulate, walk around</td>
</tr>
<tr>
<td>-------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Babaamooode vai</td>
<td>Crawl about</td>
</tr>
<tr>
<td>Babimise vai</td>
<td>Fly around</td>
</tr>
<tr>
<td>Babimose vai</td>
<td>Walk around</td>
</tr>
<tr>
<td>Babizindaw vta</td>
<td>Listen to someone repeatedly</td>
</tr>
<tr>
<td>Babiinzikawaagan ni</td>
<td>Coat, jacket; pl babiinzikawaaganan; also babiizikawaagan</td>
</tr>
<tr>
<td>Babiizikadoondan vai</td>
<td>Hop</td>
</tr>
<tr>
<td>Badagwana'/ badagwana'w-/ vta</td>
<td>Cover s.o.</td>
</tr>
<tr>
<td>Badakide vii</td>
<td>Be planted, be placed in the ground</td>
</tr>
<tr>
<td>Badakidoon vti</td>
<td>Stick s.t. in</td>
</tr>
<tr>
<td>Badakininjii s.t.</td>
<td>Sticks into one's hand/paw</td>
</tr>
<tr>
<td>Badakininjiishkaw vta</td>
<td>Stick s.t. into s.o. hand</td>
</tr>
<tr>
<td>Bagaboodegozi vai</td>
<td>Move to a new residence by water</td>
</tr>
<tr>
<td>Bagadoodegozi vai</td>
<td>Move here together (as a family)</td>
</tr>
<tr>
<td>Bagakaabi vai</td>
<td>See clearly</td>
</tr>
<tr>
<td>Bagakendam vai</td>
<td>Clearly visualize</td>
</tr>
<tr>
<td>Bagamibizo vai</td>
<td>Drive up, arrive by motor</td>
</tr>
<tr>
<td>Bagaan na</td>
<td>Nut; pl bagaanag</td>
</tr>
<tr>
<td>Bagaanibimide ni</td>
<td>Peanut butter</td>
</tr>
<tr>
<td>Bagamibatoo vai</td>
<td>Come running</td>
</tr>
<tr>
<td>Bagamise vae</td>
<td>Arrive by flight</td>
</tr>
<tr>
<td>Bagamishkkaa vii</td>
<td>Arrive</td>
</tr>
<tr>
<td>Bagamishkaw vta</td>
<td>Encounter someone upon arrival</td>
</tr>
<tr>
<td>Bagandizi vai</td>
<td>Lazy, incompetent</td>
</tr>
<tr>
<td>Bagidanaamo vai</td>
<td>Breathe, exhale</td>
</tr>
<tr>
<td>Bagidin vta</td>
<td>Offer someone, release someone</td>
</tr>
<tr>
<td>Bagidinan vti</td>
<td>Set something down, release something, offer something</td>
</tr>
<tr>
<td>Bagidinise vai</td>
<td>Stack wood, pile wood</td>
</tr>
<tr>
<td>Bagijgetamaw vta</td>
<td>Make an offering on s.o. behalf, give-away on s.o. behalf</td>
</tr>
<tr>
<td>Bagijwebin vta</td>
<td>Release s.o., let go of s.o., drop s.o. off</td>
</tr>
<tr>
<td>Bagijwebinan vti</td>
<td>Let go of something, release something</td>
</tr>
<tr>
<td>Bagoneganaanjigaade vii</td>
<td>Have a hole shot through</td>
</tr>
<tr>
<td>Bagonezi vai</td>
<td>Have a hole</td>
</tr>
<tr>
<td>Bagosendan vti</td>
<td>Beg for something, hope for something</td>
</tr>
<tr>
<td>Bagwaji-ayaa vai</td>
<td>Be in the wild</td>
</tr>
<tr>
<td>Bagwajing pc</td>
<td>In the wild</td>
</tr>
<tr>
<td>Bagwaa vyi</td>
<td>There is an opening</td>
</tr>
<tr>
<td>Bajiishka'/ bajiishka'w-/ vta</td>
<td>Peck s.o.</td>
</tr>
<tr>
<td>Bajiishkaa vii</td>
<td>Be pointed</td>
</tr>
<tr>
<td>Bakade vai</td>
<td>Hungry</td>
</tr>
<tr>
<td>Bakadenaagozi vai</td>
<td>Look hungry</td>
</tr>
<tr>
<td>Bakazhaawe vai</td>
<td>Clean fish</td>
</tr>
<tr>
<td>Bakaan pc</td>
<td>Different</td>
</tr>
<tr>
<td>Bakaanad vii</td>
<td>Be different</td>
</tr>
<tr>
<td>Bakaanizi vai</td>
<td>Be different</td>
</tr>
<tr>
<td>Bakaaninakamisidoon vti</td>
<td>Make something different, change the condition of something</td>
</tr>
<tr>
<td>Bake vai</td>
<td>Go off to the side</td>
</tr>
<tr>
<td>Bake- pv</td>
<td>On the side</td>
</tr>
<tr>
<td>Bakegamaa vyi</td>
<td>Be a fork in river</td>
</tr>
<tr>
<td>Bakinaw vta</td>
<td>Beat someone in a contest</td>
</tr>
<tr>
<td>Bakinaage vai</td>
<td>Win</td>
</tr>
<tr>
<td>Bakite'/bakite'w/- vta</td>
<td>Hit s.o.</td>
</tr>
<tr>
<td>Bakite'ani vti</td>
<td>Hit something, strike something</td>
</tr>
<tr>
<td>Bakiteji'iige vai</td>
<td>Play baseball</td>
</tr>
<tr>
<td>Bakite'odiwag /bakite'odi/- vai</td>
<td>They hit one another</td>
</tr>
<tr>
<td>Bakiteyaashkkaa vyi</td>
<td>Tsunami</td>
</tr>
</tbody>
</table>
bakobii vai go down into the water
bakobiigwaashkwani vai jump in the water
bakobise vai fall into the water
bakwadamaw vta chew s.t. off of s.o.
bakwadan vti bite s.t.
bakwajindibezh /bakwajindibezh- vta scalp someone
bakwam vta bite s.o.
bama’adoon vti adopt s.t., accept and follow something
bami’ vta support someone, take care of someone
bami’idizo vta be self sufficient
bamooshze vai baby-sit
banaadizi vai be spoiled
banaajitoon vti spoil somthing, 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
bapigiginan 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.
bashkwegoanio-makizin ni hide moccasin; pl bashkwegoanio-makizin
bashkwegoanio-makizin waabigwaniins ni moccasin flower
bashkwegoinizid ni moccasin covered foot
basiingwe’ /basiingwe’w- vta slap s.o.
batwaadan vti race after something
bawa’am vai knock rice
bawa’iganaandand vti knock rice
bawa’iminaan vti pincherry; pl bawa’iminaanan
Bawatig place Sault Ste. Marie; also Bawating
bawaazh /bawaan- vta dream about someone
bazagojibatoo 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
baagamoode vai crawl away
baakaakonan vti open something
baakakaabi vai open eyes
baakaakonamaw vta open something (of wood) for someone
baakibii’an vii ice clears off a body of water
baakidoone vai open one’s mouth
baakinige vai lift (something) open
baakitige vii it is consumed in flames
baakiiiginige vai lift a flap (door covering)
baamaadagaavai swim about
baamendan vti pay attention to something
baamenimin vta attention s.o. needs
baanimaa pc afterwards, later on
baapaagaakwa’an vii knack on something (of wood)
baapaagokozhiweminini na barber; pl
baapaagokozhiwemininiwag
baapaagokozhiwemininiwi 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
baatayiinad vii be numerous
baatayinnadoon 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; alsobebakaanitaagwad
bebakaanizi vai each be different
bebaakwaang pc deep into the forest
bebezigh pc one at a time
bebezhigooganzhii na horse; pl bebezighigoanzhig
bebezhigooganzhiwigaan ni stable; pl bebezighigoanzhii= wigaanan
bebiboon pc each winter
bedose vai walk slowly
bekaa pc wait
bekish pc at the same time
bemibideg vtt-prt machine; pl bemibidegin
bengo-bakwezhigan; na flour; also bibine-bakwezhigan
beshizh /beshizhw-/
vt a 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
biboonaginzo vai
be so many years old
biboonishi vai
winter somewhere,
dwell somewhere in the winter
bigishkanad vii
rot
bigishkiga’ise vai
shop wood into
kindling
bijjinag pc
after a while, recently,
just now, for the first time
Bikoganaagan place Danbury,
Wisconsin
bikwaakobizh / bikwaakobiN-
vt a peel s.o.
bikwaakonijii vai
double up one’s fists
bikwaakwad ni
ball; pl
bikwaakwadoon
bimademo vai
walking and crying
bima’adoon vii
follow s.t. along
bima’azh /bima’aN-
vt a follow s.o.
bimagoke vii
it rubs off onto
something
bimaadagaay vai
swim by
bimaadizi vai
lives, life goes by
bimaadizishii vai
be alive
bimaadiziwin ni
life
bimaadiziigwad vii
lives
bimaadiziwinagad vii
lives
bimaajii’
vt a
save someone’s life
bimaazhagaame vai
go along the shore
bimi-ayaa vai
come by
bimiba’edizo vai
cruse by
bimbatoov vai
run
bimibaagi vai
it goes along (in its calling)
bimibide vii
speed along, fly
along, drive along
bimibizov vai
drive by
bimigendiwag /bimigendi-/
vt a
they live together
bimigizi vai
move closer
bimijwan vii
flow by
bimikawe vai
make tracks
biminizha’a/biminizha’w-
vt a
chase s.o. along
biminizha’an
vti
chase something
along
bimishkaav vai
paddle by
bimiwizh /bimiwiiN-
vt a
carry
someone along, bring someone along
bimiyaaawasov vai
be pregnant
bimizha’a/bimizha’w-
vt a
follow s.o.
bimizha’an
vti
follow s.t.
bimose vai
walk
bimoode vai
crawl
bimoodevo vai
crawl up crying
bimoom
vt a
carry someone on
one’s back
bimoomigoo-apabiwin ni
saddle;
pl
bimoomigoo-apabiwinan
bimoonda’
vt a
carry something
for someone
bimoondan
vti
carry something
off on one’s back
binaadizi vai pass away, die
bi-naadin vti fetch it here, haul something inside
bi-naagozi vai appear, come forth
binaan vta carry someone away
binaanoondan vti acquire
knowledge of something
bi-naazikaw vta come to someone
bine na partridge; pl binewag
bineshiinh na bird; pl
bineshiinyag
bineshiinyiwi vai be a bird
binesi na thunderbird, eagle, large bird; pl binesiyag
bingwe’ombaasin viti cloud of dust is stirred up
binooabaan vta mark someone
bishigendan vti respect something
bishkise viti 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
bizagaabiigih/bizagaabiigiiN/- 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 viti be still
bizaani-bimaadizi vai live quietly
bizindaw vta listen to someone
biziigwebakiteshin vai spill things as a result of falling
bizogeshin vti stumble
bizhishig pc empty
bizhishigozi vai be single
bizhishigwaa viti be empty
bizikandoodane vti hop
bizikendan vti pay attention to s.t.
bizikenim vta pay attention to s.o.
bii vti be a certain amount of liquid
bii’ vti wait for someone
biibaagiim vta call out for someone
biibii na baby; pl biibiiyag
biibiiwi vai be a baby
biibiiyaawaso 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 viti sound approaches
biidwewe-ayaa viti 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 vti 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 /biindashkwaanN-/ vta stuff someone
biindaakojige vai offer tobacco
biindakaoozh /biindakaooN-/ vta offer someone tobacco
biindig pc inside
biindige vai go inside, enter
biindigebatoo vai run inside
biindigekwe vai put one’s neck in
biindigenazhikaw vta chase someone inside
biindigenisin vii wood is brought inside
biindigewin vta bring someone inside
biindigeyoode vai crawl inside
biini’ vta clean someone
biinish pc until, up to, including
biinitoon vti clean something
biinjalyi’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
biitoobiidiimii vii be a deep pool
biitookaadiwag/biitookaadi-l vai their legs are layered together

biizikan vti wear something
biizikigan ni clothing; pl biizikiganan
booboogidi vai fart intermittently
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawaazh /boodawaanN-/ 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 /boodaanN-/ 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
boozi’ vta give a ride to someone
bwaan na Dakota Indian; pl bwaanag; also abwaanag
Bwaanakiing place Sioux lands, Dakota country
bwaana’owi vai feeble
bwaanawichige vai be unable to do things
chi- pv, pn large, big
Chi-agaamiing pc across the ocean
Chi-ajidamoo na gray squirrel; pl chi-ajidamoog; also misajidoo
Chi-agaamiing place Europe
Chigamii-zaaga’egan ni ocean
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-menstrual)
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-ayaaaw 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

da-kwa’amaw vta bite s.t. for s.o.
da-kwam 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
danagoozi 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 dashwaanan
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
dazhindan 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 vii 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
daas vii dwell
daagandaman vti taste s.t.
daangandan vti sample something by taste
daangigwanenige vai+o sign things
daangigwanetan vti sign something
daangigwanenigan 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 /debbiN-/ 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’igebi’igaans  ni  receipt; pl diba’igebi’igaansan

dibaabandan  vti  inspect something, look something over

dibaabaawazh  /dibaabaawaNA/-  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-gizis  na  moon; pl dibiki-gizisooog
dibishkoo  pc  just like
dibishkokamig  pc  opposite, right across
didebweyendam  vai  believe
dimii  vii  deep water
dino  pc  kind, type
dinowa  pc  kind, type
ditibidaabaan  ni  motorcycle; pl ditibidaabaanan

ditibidaabazh  / ditibidaabaanA/-  vta  roll s.o. over
ditibise-ayaa  vii  have wheels
ditibiwebinigan  ni  pedal; pl ditibiwebiniganan

ditibiwebishkigan  ni  bicycle; pl ditibiwebishkiganan
ditibizoo  vai  roll along, speed along by rolling
dooodoon  vta  do something to someone
dooodooshaaootamaw  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 odeshanag
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 /gaganoN/- vta converse with someone
gagaanzitan vti act contrary to a warning or belief

gagidagishin vai have spotted fur
giibaadad vti foolish
giibaadizi vai naughty, foolish
giibaakwan vti block something, dam something
gagiibidwe vai be quiet for a time, be heard periodically
gagiijidiye vai be constipated
gagiikwewinini na preacher; pl gagiikwewininiwig
gagwaadagi’ vta torment s.o., make s.o. suffer
gagwaadagitoon 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
ganaweniijaade vii be protected
ganoozh/ganooN-/ vta call to
someone, talk to someone
gashkapidoon vti bundle
something up
gashkendamid’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/gaski’ewiN/- vta
manage s.o., be able to handle,
control s.o.
gashkimaa pc I’ll show you,
come on, look
gashkinan vti do something to the
extent of one’s ability
gashkitoon vti be able to do
something, be successful at
something
gashkendam vai sad
gawanaandam vai starve
gawanokii’idizo vai work for one’s
self, be self supportive
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-gashiibiibiing place Black
Duck River
gaagigebaamibatoo vai run
unceasingly
gaaginaagozi vai look like a
porcupine
gaagiigido vai talk, give a speech
gaagiigidoo-biibaabikoons ni
telephone; pl gaagiigidoo-
biiwaabikoonsan
gaagiigidowin ni song, ceremonial
song
gaagiijiboon vti finish tying
something off
gaagiijitoon vti appease
something
gaagiizom vta lecture so., officiate
for s.o.
gaagway ni porcupine quill; pl
gaagwayan
Gaa-jikakjiwegamaag 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.

gaashkiishkijibiizh
  /gaashkiishkijibiN/-  vta
  slice somebody into pieces

gaawe  vai  be jealous

gaawese  vai  be jealous

gaawi’awiwi  vai+o  thwart people

gaawin  pc  no

gaawin ginwenzh  pc  not long

gaawin 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

 gezet  pc  truly, really

 gego  pc  don’t

 gegoo  pc  something

gemaa 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  vyi  be blocked up, be
  dammed

gibijise  vyi  stop

giboodiyegwaazon  na  pants;  pl
  giboodiyegwaazonag

gibwanaabaw  vta  drown s.o.

gibwanaabaawe  vyi  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
  chichookmaan

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

gichiwishkan  vti  cradle something

Gichi-ziiibiing  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  vyi  be morning
gijigaaneshiinh *na* chickadee; *pl* gijigaaneshiinyag; *also* gijigaaneshiinh

gijigibin *vta* snare someone
gikendan *vti* know something
gikendaasoowigamig *ni* college; *pl* gikendaasoowigamigoon

gikinem *vta* know someone
gikenjigaade *vii* be known
gikinawaabi *vai* learn by observing

gikinawaajitoon *vti* inscribe something, mark something (bark, rock)
gikinoo’amaadiwin *ni* teaching, instruction, lesson; *pl* gikinoo’amaadiwinan

gikinoo’amaagewigamig *ni* school; *pl* gikinoo’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’awe *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
gitiwaakwa’igaade *vii* it is made of logs, it is made of corduroy

gitiziim *na* parent, ancestor; *pl* gitiziimag

gizi’ *vta* wipe s.o.
giziibiga’ige *vai* wash clothes
giziibiigazhe *vai* bathe
giziibiigazhe’ *vta* bathe s.o.
giziibiiginwe’igan *ni* face soap
giziibiigin *vta* wash s.o.
giziibiiginan *vta* wash s.t.
giziibiigninjiin *vta* wash s.o. hands

giziibigwen *vta* wash s.o. face
giziibishtigwaant *vta* wash s.o. head

giziibiitawagen *vta* wash s.o. ears
gizhaabikizan *vii* 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
gizhiibiizo *vai* drive fast
giziibiigazhenaw *vta* bathe s.o.
giziibiigide *vii* be cleaned
giigishkaw *vta* stick someone into s.t.
giigoonhn *na* fish; *pl* giigoonyag
giigoonh-oodenaa *ni* fish camp; *pl* giigoonh-oodenawan

giigoopanjii’ *vta* dive s.o. in
giil’goshimo *vai* fast for a vision
giijilkaazo *vai* hang on

giikademo *vai* cry out loud to one’s self
giikajininiwaji 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

gienaabide vai have sharp teeth

giishka'aakwe vai cut timber

giishkawaawaso vai be pregnant, bear s.o.

giishkaabaagwe vai thirsty

giishkaabaagwenagozi 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

giwanimo vai tell lies

giishtoobinoojiinh na orphan; pl giishtoobinoojiinyag

giishkwe vai dizzy

giishkwe-zagaweswin ni marijuana; pl giishkwe-zagaweswinan

giishkwebatoo vai run staggering

giishkwebii vai be drunk

giwe vai go home

giwebatoo vai run home

giwegozii vai move home

giwenh pc as the story goes

giwewin vta take someone home

giweyendam vai think about going home

giwiitaa-niiimu vai dance in a circle

giwiizi vai be an orphan

giwiiziigamig ni orphanage; pl giwiiziigamigoon

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

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

giyyose vai hunt

giyosetamaw vta hunt for s.o.

giihooyaaaw vta warm s.o.

giizhooyaagamin vti be warm (liquid)

giizikan vti take an item of clothes off the body

giizkonayezigan na hominy; pl giizkonayeziganag

giiziz /giizizw- / vta finish cooking someone

giizizan vti cook something

giizhekwe 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
giizhooaya vii be warm
giizhoozi vai be warm
go pc (emphatic particle)
gobijigewi vai 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
gojiton vti try something (also:
    gagwejitoon)
gomaapii pc eventually, by and by
gonadizi vai spend one’s life,
    live in a certain place
gonimaa pc possibly, perhaps, for instance
gopii vai go inland
gopilibizo vai speed into the woods
gosha pc (emphatic)
goshi /gos-/ vta fear someone
goshko’ vta scare someone
goshko’am vai be frightened
goshkokaa vai awaken

goshkonaagozi vai have a surprising appearance
gotaamigwad vii storm
goton vti fear something
gozig 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

goopoji’idiwag/goopoji’idi-/ vai
    mistreat one another
gwanabise vai capsize, flip over in a boat
gwanaajiwan vii beautiful
gwanaajiwi 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 vii 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
gwekigaaabawi’ vta turn someone around while standing
gwekisidoon vti turn it around
gwekwek’a’doon vti turn by paddling

gwenawenim vta be lonesome for s.o.
gwiinawaabam vta be unable to see s.o.
gwiishkoshi vai whistle
gwiwizensiwı̄ vai be a boy
Gwiwizensiwı̄-zaaga’iganiing place Boy Lake, Minnesota
Gwiwizensiwı̄-ziibiing place Boy River, Minnesota
gwiwizensidewe’igan na little boy drum
hay’ pc too bad; also: hai’
haaw pc all right, ok

I, II

i’iw pr that one (inanimate); 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
inamanjı’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 vta be ill in a certain way

inashke pc look, behold; also
inake, ke

inataadiwag /inataadi-, vta 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

inaabadac vaa 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)
inabendaagozi vai belong in a
certain way, be philosophically
connected

inabi vai glance, peek
inabikibidoon vii twist s.t., turn
s.t.
inabikinan vti turn s.t., twist s.t.
inabigisin vii liquid channels,
leads in a certain direction

inaadaga 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.
inaadonan vti talk about something

inaajimo vai tell

inaakonige vai make a decree,

inakwaandawebijige vai skid
logs out, load logs

Inaandagookaag place Balsam
Lake, Wisconsin

inaande vii be certain color

inaanzo vai be colored a certain
way

inaapinazh /inaapinaN-/, 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

indee nad my father

indengway niid my face; pl
indengwayan

indibaajimo vai tell things in a
certain way

indwe’ vta sound a certain way to
someone

inendam vai think

inendamowin ni thought

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

inenim vta think of someone

ingchi-niigi’ig nad my
grandparent; pl ingchi-

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 ningozi
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
inin na man; pl ininiwag
inigliaade 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
inikaai 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
    injichaagwag
inose vai walk a certain way, walk
to a certain place
inwaade vii be a sacred place
inwe vai make a certain sound,
    speak a certain language, make
    a characteristic call (quack,
    bark)
inwemagad vii something sounds,
    something is spoken
inwewan vti speak a certain
    language
inwewedan vti preach about
    something
inwewedam vai make a speech,
    lecture
inzhaga’ay /-zhaga’ay-/ nad my
    skin; pl /inzhaga’ayag
ipidoon vti pull something in a
    certain way or direction
ipiskopoo ni Episcopal religion;
    pl /ipiskopoon
ipitoo vai runs in a certain way
ipizo vai speeds, travels by motor
    in a certain way
iskaapiichige vai+o run out of
    patience for s.o., s.t.
ishkodedwaabo 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
ishkwakamigad vii be over with
ishkwane vai survive an epidemic
ishkwataa vai be done with an activity
ishkweyaang pc behind, in the rear, in the past
ishpate vii there is deep snow
ishpaagonaga vii be deep snow
ishpi- pv above
ishpiming pc up above, high, in heaven
iskigamizigan ni sugarbush; pl iskigamiziganiiin
iskigamizige vai sugar off
itaming loc place, at a certain location
iwapii pc at that time
iye pr that one
izhaa vai goes there
izhaagowaataa vai climb onto a rock from the water
izhi/iN-/ vta say to someone, call someone
izhi- pv thus, thusly
izhi-ayaa vai to be of a certain condition
izhichigaazh/izhichigaaN-/ vta treat someone a certain way
izhichigazo vai be treated a certain way
izhichige vai does so
izhichigewinagad vii be done (this way)
izhidaabaaN-/ vta drag someone to a certain place
izhidaabii'iwwe vai drive in a certain way
izhide vai place one’s feet in 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
izhinaadad vti name something, call something a certain name
izhinaadad vti name something, call something a certain name
izhinikaad vti be called
izhinikaazh/iizhinikaan-/ vta name someone a certain way
izhinikaazo vai he is called
izhinikaazowin ni name; pl izhinikaazowanin
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
izhiwjigaazo vai be carried or taken to a certain place
izhiwizh /izhiwiN-/ vta take someone somewhere
iizendan vti express an opinion of something
iizon pc as the story goes; also iizan

J, K

jaagide vii it burns up
jaaginan vta use somebody up, destroy someone
jaagizan vti burn something up
jaagizo vai burn up
jaagizodizo vai burn one’s self
jejajiibaan pc various different locations

Jejaakwaag place Markville, Minnesota
ji- pv to, so that, in order to
jiibaakwaadan vti cook something
jiibaakwaazh /jiibaakwaaN-/ vta cook someone
jjibiingwashi vai be half asleep
jjibiingweni vai wink
jjigay’ii pc adjacent
jjigeweyazhagaame vai walk along the shore
jiigi- pv, pn near
jiigibiig pc along the shore, by the water
jjigishkode pc near the fire
jjigwe- pv, pn along the shore
jjigwe-ziibi ni by the shore of the river, riverbank
jjigizh’ / jjigizh’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
jjingwewitam vai speak in a loud sing-song voice
jjisha’ vta peck s.o.
ke pc look, behold; also inashke, inake
**konaas**  
*n* 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

**Madaabimong**  
*place*  
Redby

**madoodoo**  
* vai  

attend sweat lodge  
ceremony

**madwegaminjii**  
* vai  

stomach  
growl, gargoyle

**madwegwaami**  
* vai  

snore;  
*also*  
**madwegwaamo**

**madwe-ikido**  
* vai  

be heard to say,  
speak from a distance

**madwe’oode**  
* vai  

be heard  
crawling

**madweewe’okokwe**  
* vai  

beat a drum

**madweyaabideshin**  
* vai  

one’s teeth  
chatter from cold

**madwezige**  
* vai  

be heard shooting

**maji-izhiwebizi**  
* vai  

misbehave

**majiwi**  
* vai  

be bad

**makadeke**  
* vai  

apply charcoal,  
seek a vision by fasting

**makade-maantishtaanish**  
* na  
black sheep;  
*pl*  
**makade-maantishtaanishag**

**makadewilyaas**  
* na  
black man,  
African American;  
*pl*  
**makadewilyaasag**

**makakoonsike**  
* vai  
make baskets,  
make containers

**makam**  
* vta  

take something away  
from someone by force

**makizin**  
* ni  
shoe, moccasin;  
*pl*  
**makizinan**

**makizinataadiwag/makizinataadi**  
* -l*  
* vai  
play moccasin games  
with one another
| makoons | na | little bear, bear cub; pl makoonsag |
| makwa | na | bear; pl makwag |
| makwan | vii | it is easy to peel (bark) |
| mamagonishkwe | vai | have the mumps |
| mamakizi | vai | have smallpox |
| mamaajii | vai | move, be in motion |
| mamazikaa | vai | agitate, move |
| mameshkwad | pc | taking turns; also |
| mami/mam-/ | vta | pick someone up, take someone |
| mamige | vai | take |
| mami’izhiigon | vta | blame s.o. |
| mamikwendan | vti | recollect things |
| mamiscojaabi | vai | see red, one’s eyes turn red |
| mamiskoshkiinhigwe | vai | eyes turn red |
| mamizh/mamizhw-/ | vta | cut s.o. out |
| manaadendan | vti | think respectfully of something |
| manaad’im | vti | respecting of one another |
| manaajichigaade | vti | be respected |
| manaajichige | vai | be respectful |
| manaajitoon | 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 |
| manoomini | na | Menomini Indian; pl manoominiig; also omanoomini |
| manoomineke | vai | harvest rice |
| manoomineke-giiizis | 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 |
| mashkwaadabi | vai | sit strongly |
| mashkwaadizi | vai | be physically strong |
| mashkawaagwanjige | vai | bite hard, have a strong bite |
| mashkawisin | vii | be strong |
| mashkwii | vta | grasp hard |
| mashkawajitad | ni | tendon; pl mashkijitadoon |
| mashkiki | ni | medicine |
| mashkikiwigamig | ni | pharmacy, hospital |
| mashkiiwinini | na | doctor; pl mashkiiwininwig |
| Mashkimo daang | place | Bagley, Minnesota |
| Mashki-ziibiing | place | Bad River, Wisconsin |
| mashkode | ni | prairie; pl mashkoden |
| mashkodewani | na | prairie Indian; pl mashkodewaninabeg |
| **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** |
| **mazinichigaaazo** | **vai** | be represented in effigy, be represented as an image |
| **mazinigwaaso** | **vai** | bead, emroider |
| **mazinaatesijigan** | **ni** | television; **pl** | **mazinaatesijiganan** |
| **mazinaatesijiganimakak** | **ni** | television set; **pl** | **mazinaatesijiganimakakoon** |
| **mazinimaagozi** | **vai** | be noticed by smell and sight, leave evidence of one’s presence |
| **mazitaagozi** | **vai** | cry out |
| **maada’adoon** | **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 |
| **maadashaakaa** | **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 |
| **maajitoon** | **vii** | 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 |
| **maajiiba’iwe** | **vai** | start running away |
| **maajiibide** | **vii** | start |
| **maajiibizonii’** | **vta** | start s.o. |
| **maajiidaba’igaade** | **vii** | start being measured |
| **maajiidoon** | **vti** | take something along |
| **maajiigi** | **vai** | grow up, start to grow |
| **maajiigin** | **vii** | start new condition, grow |
| **maajiigozi** | **vai** | start moving |
| **maajikam** | **vta** | work on someone |
| **maaajiinishikaw** | **vta** | chase s.o. |
| **maaajiinizha’** | **vta** | send s.o. |
| **maajiishkaa** | **vai** | start, start one’s life |
| **maajiishkaamagad** | **vii** | start to move |
| **maajiishkendam** | **vai** | start thinking |
| **maajiizh /maaajiN-** | **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. |
| maamakaazinan | vti | be astonished with s.t. |
| maamakaazinaagozi | vai | look odd |
| maamawi | pc | all together |
| maamawi-izhichiigaade | 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 |
| maamaagogbin | vta | massage s.o. |
| maamiginan | vti | collect something, put something together |
| maamigizh /maamigizh-/ vta | collect s.o. |
| maanaadawishkaw | vta | damage s.o. |
| maanaadizi | vai | be ugly |
| maanendan | vti | feel bad about something |
| maang | na | loon; pl maangwag |
| maangishkaw | vti | push it down |
| maanikaw | vta | inflict someone with illness, do something bad to someone |
| maanishtaanish | na | sheep; pl maanishtaanishag |
| maanishtaanishibiwin | na | wool |
| maanzhi-ayaa | vai | be bad off |
| maawenzaagondan | vti | bring something together |
| maazhendam | vai | feel out of balance, sickly |
| maazhendani’idizo | vai | be unhappy with one’s self |
| maazhidoodaadizo | vai | cause self-inflicted injury, injure one’s self |
| maazhipogozi | vai | taste bad |
| maazhise | vai | have bad luck |
| megade | vai | burp |
| megade’ | vta | burp s.o. (baby) |
| megwaa | pc | while, in the midst of |
| megwaayaaak | pc | in the woods; also megwaayaaakwaang |
| megwe- | pn, pv | in the midst of something, in the middle |
| megwekob | pc | in the bush |
| makaangishenw | na | mule; pl makaangishenyag |
| 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
midaawi nn ten
midewakiwenzii na mide priest; pl midewakiwenziiyag
midewanishinaab na mide Indian; pl midewanishinaabeg
midewi vai be mide
midewiwin ni medicine dance, medicine lodge ceremony; also
midewin
migi vai bark
migiskan ni fishing hook; pl
migiskanan
migiskaneyaab ni fishing line
migizi na bald eagle; pl
migiziwag
migizi-gizis na February
migonaazikaw vta approach someone directly
migoshkaaji” vta pester someone, bother someone
migoshkaaji’iwi vai be a pest, annoying
migwandagoon vii grow
mikan vti find something
mikaw vta find someone
mikigaazo vai he is found somewhere
mikwamiiwin 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.
minjaminim vta remember s.o.
minjiminan vti hold s.t. in place, steady s.t., grasp s.t.
minji-nizh pr both
minobii vai be pleasantly drunk, be tipsy
minocheige vai do good
minogaamo vai be pleasingly plump
minokaa vii be good things
minokaw vii 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 mishiiiminag
miigaazho /miigaN-/ vta fight someone
miigaazowin ni fight;
miigaazowinan
miskwaanizigan ni head roach; pl miskwaaniziganan
miskweyab ni vein; pl miskweyabiin
miskwiwi vai bleed, be bloody
miskwiwinijiishin vai bleed on things, drip blood
mitagwazhe vai be naked
mitaa wigic na bare back
mitig na tree; pl mitigoog
mitigokaai 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 viii 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 miidaashkin
miiigaadan vti fight over something
miigaadiwinig kinoxoo’amaadiwgamig ni military school; pl miigaadiwini-gikinoxoo’a=maadiwgamigoon
miigaazh /miigaN-/ vta fight someone
miigaazo vai fight
miigaazowin ni fight; pl miigaazowinan
miigiwe vai+o give something away
miigwechwendan vti be thankful for s.t.
miijim ni food

Misi-zaaga’iganigiing place Mille Lacs, Minnesota
Misiziibi place Mississippi River miskomin ni raspberry; pl miskominan
miskwaa vii be red
miskwaabiminzh na red osier, red willow; pl miskwaabiminiig
Miskwaagamiwi-zaaga’iganigiing place Red Lake, Minnesota; also Miskwaagamiwi-zaagegiangan (Anna Gibbs)
miskwaa’aabad vii be red
miijimikanjigan *ni* live fish bait
miijin *vti* eat something
miijini *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.
miikinjitwaa *vai* make light of things
miikwaazo *vai* brag
minavaa *pc* again
miinensagaawanzh *ni* hawthorne bush; *pl*
 miinensagaawanziin
miinigozi *vai* be given something
miinigoowawiwag
/"miinigoowawi"/ *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
miiwishkaw *vta* crowd s.o.
miizh /"miizh"/ *vta* give someone
miiziin *vta* defecate on someone;
also *miijiin*
moogishkaa *vai* rise up, surface
mookawaakii *vai* cry to go along
mookinan *vti* bring something out of storage
mookii *vai* rise to a surface, emerge from a surface
moona’ /"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
Mooniyaang *place* Montreal, Ontario
mooshkin *pc* full
mooshkinatooon *vti* fill something up with solids
mooshkine *vai* be full
mooshkinebadoon *vti* fill something up with liquid
mooshkinebin *vta* fill someone with liquid
mooshkinebii *vai* fill someone with liquid
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.
nabanegaanens ni lean-to; pl nabanegaanensan
na’aangabi vai shack up, cohabitate
na’enimo vai store things
na’ii vai hibernate; also be quick
nagadan vti abandon something, leave something behind; also nagadoon
nagamo vai sing
nagammon ni song; pl nagamomonan
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 nagwaaganeyaabin
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 (dubitative 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’itoon vti fix something
nanaandawi’ vta doctor someone, heal someone
nanaandawi’idiwag /nanaandawi’idi- vai they doctor one another
nanaandawi’idizo vai doctor one’s self
nanaandawi’iwe vai doctor, heal
nanaandawi’iwewinini na medicine man, Indian doctor, healer; pl nanaandawi’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
nandawaaboozwe vai hunt rabbits
nandawendan vti want something, desire something
nandawewem vta search for someone with sound, search for someone by calling out
nandobani vai search for the enemy, go to war
nandobaakinan vti search for something by uncovering and opening
nandodamaage vai ask
nandodamo vai ask
nandodan vti ask for something
nandom vta invite someone, request something of someone
nandomaakaw vta summon someone
nandomaandan vti smell something
nandone’ /nandone’w-/ vta look for someone
nandotaw vta search for someone
nandoodamaw vta try to treat someone a certain way
nanisaanabi vai be in jeopardy
naniibendaadiwag /naniibendaadi-/ vai they sleep at one another’s houses
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch taken along; pl nawapwaanan
nawombinawan vti keep a lofty thought of something
nayenzh pc both
nazhike- pv alone
nazhikewi vai be alone
naa pc (emphatic)
aabikawaagan na necklace; pl
aabikawaaganag
aabisijigan ni tape recorder; pl
aabisijiganan
naadabiikan vti get something (liquid)
aadamaw 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
naanaagadawendant 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)
aanaawikwamiing pc middle of the ice
naanaazikan vti pay attention to something
naangizi vai be light (weight)
aangizide vai be light footed (good tracker, good dancer)
aaaniibaayawe vai yawn
naaningim pc often
naaniibawi vai stand around
naaniizaanendaagozi vai be dangerous
naasidoon \( \text{vti} \) blow s.t. away
naawakwe-wiisini \( \text{vai} \) eats lunch
naawayi’ii \( \text{pc} \) between, in the middle
naawewidam \( \text{vai} \) howl
naawij \( \text{pc} \) middle of the lake
naayowitibisemagak \( \text{vii-prt} \) four wheeled vehicle; \( \text{pl} \) naayowitibisemagakin
naazh /naaN-/ \( \text{vta} \) fetch someone
naazhaabii’igan \( \text{ni} \) fiddle, violin; \( \text{pl} \) naazhaabii’iganan
naazhaabii’ige \( \text{vai} \) fiddle, play violin
naazibi \( \text{vai} \) haul water, haul sap
naazikaage \( \text{vai} \) approach, go to people
naazikan \( \text{vti} \) approach something
naazikaw \( \text{vta} \) approach someone
negwaakwaan \( \text{ni} \) splice; \( \text{pl} \) newaakwaanan
Nenabozho \text{name} Nenabozho (Red Lake); also Wenabozho
Nenaandago-zibiing \text{place} Tamarack River
nenizh \( \text{pc} \) two at a time
Nesawegamaag \text{place} Shakopee Lake, Minnesota
newegwaami \( \text{vai} \) snore loudly
Neweyaash \text{name} Neweyaash
neyaab \( \text{pc} \) as it was before
Neyaaashing \text{place} Nay-Ah-Shing, Minnesota
nibaa \( \text{vai} \) sleep
nibaaadizi \( \text{vai} \) greedy
nibe’ \( \text{vta} \) offer someone a place to sleep; also put s.o. to bed
nibebizo \( \text{vai} \) fall asleep from motion (e.g. baby in car or boat)
nibi \( \text{ni} \) water
nibinaadin \( \text{vti} \) fetch water

nibinaakwaanizid \( \text{nid} \) my toe; \( \text{pl} \) nibinaakwaanizidan
nibikaang \( \text{pc} \) in the water, on the waterways
nibo \( \text{vai} \) die
nibwaaka \( \text{vai} \) be wise, intelligent
nibwaakaaminens \( \text{ni} \) smart berry, smart pill; \( \text{pl} \) nibwaakaaminensan
nichiwad \( \text{vii} \) be a severe storm, catastrophe
nigaapizi \( \text{vai} \) be brittle
nigichinikaad \( \text{nid} \) my right leg
[Ponemah]
nigig \( \text{na} \) otter; \( \text{pl} \) nigigwag
nigigwadi \( \text{vii} \) it is frosted up
nikwegan \( \text{nid} \) my spine
nimaama \( \text{nad} \) my mother; \( \text{pl} \) nimaamaayag
niminaaweshkaa \( \text{vai} \) paddle away from shore
nimisad \( \text{nid} \) my stomach
nimishoomis \( \text{nad} \) my grandfather; \( \text{pl} \) nimishoomisag
nimananjinkikaad \( \text{nid} \) my left leg
nindaanis \( \text{nad} \) my daughter; \( \text{pl} \) nindaanisag
nindiy \( \text{nid} \) my hind end
nindoodem \( \text{nad} \) my clan; \( \text{pl} \) nindoodemag
ningaabi’an \( \text{vii} \) be west
ningiz’/ningiz’w-/ \( \text{vta} \) melt s.o.
ningizo \( \text{vai} \) melt
ningwizis \( \text{nad} \) my son; \( \text{pl} \) ningwizisag; also ningozis
ningizono \( \text{vai} \) melt
ninginwanis \( \text{nad} \) my cross-nephew
ningwezhinanningodwe\(=\)
waanagizi \( \text{vai} \) be a member of a certain group or family
niniigi’tig \( \text{nad} \) my parent; \( \text{pl} \) niniigi’tigoog
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
nisaaboobzh /nisaaboobN/- vta float someone downstream
nishi /nis/- vta kill someone
nishibabaamendan vti take something for granted, waster something
nishimis nad my cross-niece
nishiwanaajitoon vti destroy s.t.
nishii vta anger s.o.
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-gizhig pc three days
nishinaadendam vai fall apart (emotive)
nishinaadizo vai fall apart (physical)
nishiwanaajitoon vti destroy s.t.
nishiwe vta 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 vta kill
nitaagomin vta be good to someone
nitaawichige vai be good at doing things
nitaawigi vai grow up
nitaawigi’ vta raise someone; give birth to someone; domesticate s.o. (animal)
nitaawizi vai be raised
niwiijaan nad my sibling unrelated by blood; pl niwiijaanag
niwiiw nad my wife
niyawe’enh nad my namesake; pl niyawe’enyag
niibawi vai stand
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’aad nad my comrade, my companion; pl niijaya’aag
niijikiwenh nad my male friend; pl niijikiwenyag
niijii nad my friend (used by and in reference to males); pl niijiiyag
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’idiigwag /niimi’idi- vai dance with one another
niimi’idiigwin ni pow-wow; pl niimi’idiigwinan
niin pv me, myself
niinizis nid my hair; pl niinizisan
niinzayenim vta be concerned about someone
niisayi’ii pc below
niisaaki pc downhill
niisaandawez vai climb down
niisandawebatoo vta 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
niisijiiwan vti water runs down, there is low point of water (below a rapids or waterfall)
niisinan vti lower s.t.
niisise vai swoop down
niiskaanowe vai have a bushy tail
niiwana’ /niiwana’w- vta beat someone to death
niiwankindibe’ /niiwankindibe’w- vta give someone a stunning blow to the head
niiewyizhiwe vai win an election, declare victory in an election
niiewezh /niieweN- vta beat someone, defeat someone
niieweziwhe vai win, prevail, be victorious
niiwng mm four times
niiyaa pc exclamation (of woman’s speech)
niyyo-ditibisemagad vti have four wheels
niyyogaade vai have four legs, be four-legged
niyoninj pc four inches
niyoninjiiskaayaa vti be four inches in width
niizaanendaagozi vai be vicious
niizh mm two
niizh-o-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
noonaaawaso  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
nooping  pc  in the woods
noopingadoon  vti  follow
   something (abstract)
noopingazh /noopingaN-/  vta  follow
   someone
nooskwaada’ /nooshkwaada’w-/  
   vta  lick someone
nooswaakide  vii  catch fire
O, OO

o’ow pr this one (inanimate); also owe
Obaashing place Ponemah, Minnesota
obi’aya ni narrows; pl obi’ayaan
obiigomakii na toad; pl obiigomakakii
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’iganing 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
ogima 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
ojiwaaman 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 omakakii
omanoominii-anishinaabe na Menomini Indian; pl omanoominii-anishinaabeg; also manoominii-anishinaabe
omaa pc here
ombi-aaya 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
onabiiwin ni seat; pl onabiiwinan
onagim vta be voted in by s.o.
onapizh /onapIN-/ *vt* harnass
someone, tie someone

onapidoon *vti* tie something

onapin *vt* harness s.o.

onashkinadoon *vti* load
something

onaagoshi-wisini *vai* eats supper

onaagoshin *vii* be evening

ondademo *vai* cry for a certain
reason, cry in a certain place

ondaganaam *vt* beat s.o. up

onda’ibi *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 *vii* get knowledge
from somewhere

ondin *vt* get someone

ondinamaw *vt* furnish someone
with something

ondinan *vti* get something from
somewhere

ondoodan *vti* do something
somewhere

ondwa’a’ibi *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

oniijaanisi *vai* has a child

oniijaaniw *na* doe; *pl*
oniijaaniwag

onji- *pv* reason for

onji-mamoon *vti* take some of it
from somewhere

onjibaa *vai* be from somewhere

onjidamad *vii* have a purpose

onjidaagaw *vt* 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

onjikogaa *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 *vt* see someone from
somewhere, see someone from
a certain vantage point

onzaam *pc* overly, too much,
extremely

onzaamibi *vai* drink too much

onzaamidoo ne *vai* talk a lot, talk
too much

onzaamigidaazo *vai* become
enraged, be overwhelmed with
anger
onzaamine vai deathly ill, extremely sick
onzaamitgaawad vii be a chattering noise
onzaaminoonai 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
oshakaaw vta scare someone away
oshkaabewis na messenger, official, helper; pl oshkaabewisag
oshkaabewiisiwii vai be messenger
oshki-ikwezens na maiden, young girl; pl oshki-ikwezensag
oshkiniiigikei vai be young woman;
pl oshkiniiigikwe
oshkitiziinh na new parents; pl oshkitiziinyag
oshtiwigadigamig pc on the roof top
osidaagishkaw vta affect someone’s condition, afflict someone with something
owaaaka’iganinlilu vai has a house
owaaanzhi nád den
owiiji-megwayaakojiwaaman nad his fellow forest friends
owiiyawe’eniyi vai be a namesake
Ozaawaa-zaaga’iganling place Yellow Lake, Wisconsin
ozaawegad vii be brown or yellow (cloth-like)
ozaawizi vai he is brown
ozisaabandan vti view something as a blessing
ozisidam vai be wrinkled
ozhaawashkobiigizivai have blue welts
ozhaawashkwaabaawevai 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
ozhigaaganaaboonai sap
ozhigaamad vii be received from somewhere
ozhige vai build lodges
ozhimo vai flee
ozhimobatoo vai run in flight
ozhisheniyi 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 oodenawani
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’itoon vti fix something wrong
wani’ via lose someone
wanishin vai be lost
wanishkwe’ vta interrupt, disturb s.o.
wanisin vii be lost
wanitam vai misunderstand
wanitoon vti lose something
waniike vai forget
wawanendan vti forget something from time to time
wawaabijjiizi vai have dapple colored fur
wawaanendan vti have no understanding of something
wawaasese vii be lightening
wawenabi vai be seated, sit down
wawezhim via deceive s.o.
wawezhinaagwad vii cute
wawiizigiminag ni dried berry; pl wawiizigiminagoon
wayaabishkiiwed na-pt white man; pl wayaabishkiiwejig
wayeshkad pc beginning of a time sequence
wayiiba pc soon
Wazhashkoonsing place Wisconsin
wazoswan ni nest
waabam vta see someone
waabamoojichaagwaan ni mirror; pl
waabamoojichaagwaanan
waabanda’ vta show someone
waabandan vti see something
waaban ni east
waabashkiki ni swamp; pl
waabashkikin
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 waabishkaagonaga
waabishkisewasin na shining star
waabishkizi vai be white
waabishkiiwe vai be white
waabiingwe vai be pale faced
waaboowayaan ni blanket; pl waaboowayaanan
waabooyaaan ni blanket; pl waabooyaanan
waabooz na rabbit, cottontail; pl waaboozog
waaboozoo-miikanens ni rabbit trail; pl waaboozoo-miikanensan
waagaakwad ni ax; pl waagaakwadoon
waagaashkan vti bend something to a certain shape
waagaaawi 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 waasiganbimide-
   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, obseve s.o.
waawaabiganoojinh na mouse; pl waawaabiganoojinyag
waawaabishkimoose na grub worm; pl waawaabishkimooseg
waawaaboozagoodoo vai snare rabbits intermittently
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
waawiyeyaaakwad vii be round (something of wood)
waawiyezii vai be round
waawijii’iye vai be in someone’s company, assist
webin vta throw someone away, part with someone
webinan vti throw something away
wegodogwen pc whatever
wegonen pr what, what is it
wegwaagii pc behold
wekwaanaamo vai run out of breath, gasp
wemitiigozhii na Frenchman; pl wemitiigozhiiwag
wenabii’ vta place someone in a sitting position
Wenabozho name Wenabozho; also Nenabozho (Red Lake)
wenapanendan vti find something easy
wendaaang 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
wewenabii vai sit upright
weweni pc properly, easily, in a good way
wewesinijitaw vta wave at s.o.
weyiib pc hurry, fast
wewhim 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
wiiidookaw 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 ni bark lodge, dance arbor; pl wiigwaasi-mitigoog
wiigwaasaamakak ni birch bark basket; pl wiigwaasaamakakoon
wiigwaasivikaang ni-loc hollow birch log
wiigwaasiwike vai harvest birch bark
wiiji- pv together, with
wiiji’ vta go with someone, accompany someone
wiiji’iindiimagad vii be worked together, be woven together
wiijiiwaawendiwag /wiijiiwaawendi-/ vai they are partners
wiijii’iwe vai accompany people
wiijikiiwendiwag /wiijikiiwendi-/ vai they are friends, be friendly to one another
wiijiwi vta go with someone
wiiikawidan vti butcher something, use something inappropriately
wiikaa pc ever
wiikenh ni bitterroot
wii kobidoon vti pull something
Wiikonamindaawangaag place Hertel, Wisconsin
Wiikonamindaawangaansing place Maple Plain, Wisconsin
wii kwaji- pv try, endeavor
wii kwaji’ vta try someone, try to escape from someone, or enable someone
wii kwajitoo vai endeavor
wii kwajitoon vti try to do something
wii n pc by contrast
wii n pr him, himself
wii n vta name someone
wii ndaawaso vai give a spirit name
wii neta pr only him, only her
wii ndamaw vta tell someone
wii ndaawaso vai receive an Indian name
wii nde vii be called
wii ndigoo na windigo, cannibal, winter monster; pl wii ndigoog
wii nibiigoo na Winnebago Indian; pl wii nibiigoog
wii ni zis ni hair
wii n jiga ade vii be named a certain way
wii nzo vai have a certain name
wii nzowin ni name; pl wii nzowinan
wii pem vta sleep with s.o.
wi pem aawaso vai sleep with a child protectively
wii sagendam vai be in pain, be sore, suffer
wii sagine vai be in pain
wii saakode na mixed-blood; pl wii saakodewag
wii sa ko dewi vai be mixed blood
wii sini vai eat
wii siniwin ni food
wii sookaw vta spend time with someone
wii we gimaw vta envelope s.o., surround s.o.
wi iyaw’ eyi vai have/be a namesake
wii yaas ni meat; pl wi iyaa san
wii zhaande vii be inviting, open
wii zhaandige vii unfinished
Z, ZH

zagaswa'ai
smoke
zagaswaadan
smoke it
zagaswe’
offer smoke to someone
zagaswe’idiwag /zagaswe’idi-/ they smoke together, share a smoke, have a ceremony or meeting
zagaswem
offer smoke to someone in prayer
zagininjiin
shake s.o. hand
zaka’ /zaka’w-/ light someone, smoke someone, e.g. a pipe
zaka’on
cane; pl zaka’onan
zakwane
burst into flames
zanagataage
have a hard time
zanagi’
make things difficult for s.o.
zaaikizi
be the oldest, be older than others
zaaga’am
go outside, exit, go to outhouse
zaaga’igan
lake; pl zaaga’iganii; also zaaga’egan (Wisconsin); zaage’igan (Anna Gibbs)
zaagajiwe
come out over a hill
zaagajibatoorun around a hill
zaagajiboodaadan
blow it up and out, erupt s.t. (e.g. volcano)
zaagakii
sprout, bud
zaagashkka
protrude (as in grass)
zaagidakide
protrude
zaagidakon
impeach s.o., remove s.o. from office
zaagidiyoode
crawl out of someone’s rectum
zaagi’
love someone
zaagiijiiwan
run like water
zaagiwebidoo
put s.t. to use
zaagiziba’idiwag /zaagiziba’idi-/ they run out together
zaagizibatoo
run out of someplace
zaasaakwe
give a war whoop
zaagiijiiwan
run like water
zegi’
scare someone
zegizi
scared, fearful
zezikaa
right away, immediately
zipokaaani
it closes
ziibi
river; pl ziibiwan
ziibiins
creek; pl ziibiinsan; also zhiiwoobishen
ziiga’andaw
baptize someone, pour water on someone
ziiga’anjigaazo
be baptized
ziiginan
pour something
ziigobiigin
be poured
ziigwan
be spring
ziikaapidan
gulp something down
ziinin
milk s.o.
ziinskiigoome
blow one’s nose
ziinzibaakwad
sugar; pl ziinzibaakwadoon
zoogipon
be snowing
zoongide’e
be brave
zoongizi
strong, solid
zhagadendan
be bored with s.t. tire of s.t.
zhagadendim
be tired with s.o., get annoyed with s.o.
zhakizi
be damp
zhhashagi
great blue heron; pl zhhashagiwag
zhawendiwig /zhawendi-/ vai
they love one another
zhawenim vti pity someone,
bless someone, love someone
zhayiiga pc now already
zhahibita vai stubborn
zhaabowitew vai escape by
running through s.t.

zhaabookaawizh
/zhaabookaawiN-/ vti give
s.o. diarrhea
zhaabookaawizi vai have diarrhea
zhaabowitew vai survive
zhaaganaainimo vai speak
English
zhaaganaakinotaaditew
/zhaaganaaksiinotaadi-/ vai they speak English to one
another
zhaaganaakinotakadad vti
name something in English
zhaagawaad vti be bored
zhaagode’e vai be cowardly
zhaagaakinizide vai be barefoot
zhaagaagwad vti nibble
zhaagaagwamikiwe vai chew
zhaazhooobi’ /zhaazhooobii’w-/- vti
smear s.t. on s.o.
zhegon vti stick someone in
something
zhegonan vti stick something in
zhingwa pc now; also azhigwa,
zhigo
zhimaaganens ni lance; also thorn;
pl zhimaaganensan
zhimaaganish na soldier; pl
zhimaaganishag
zhingaaitsidon vti spread
something out to dry
zhingibiz na helldiver (grebe); pl
zhingibizag
zhingishin vai lie down
zhingob na spruce; balsam
(Ponemah); pl zhingobiig
zhingobiikad vti line
something with evergreen
boughs
zhishigagow vai puke, vomit
zhiiibigibidow vti pull and stretch
s.t.
zhiiigenim vti be annoyed with s.o.,
not want s.o.
zhiiigimaw vti grow tired of s.o.,
be annoyed with s.o.
zhiiigita vti tire of s.o.,
get annoyed with s.o.
zhiiigana vti empty something,
pour something out
zhiiishib na duck; pl zhiiishaib
zhiiishigai vai urinate
zhiiwaaganizigan ni maple syrup
zhiiwinaadizi vai deteriorate
zhiiwinigeai vai sweeten beverages
zhodawini na Jew;
zhodaawininiwag; also
zhodewini
zhoomingwenei vai smile
zhoomingwenidaw vti smile at
s.o.
zhoomingwetaw vti smile at
someone
zhoooniyaake vti make money
zhoooshkodaaba na sleigh,
toboggan; pl
zhoooshkodaabaan
zhoooshkodiibizo vti slide
quickly on one’s hind end
zhoooshkooibo vti speed by sled
zhoooshkwaa vti be smooth
zhoooshkwada’e vti skate
zhoooshkwada’egaan na little
wooden training skates; pl
zhoooshkwada’egaansag
zhoooshkwagime vti ski
zhoooshkwajiwe vti sled
zhooshobiiwanjige vai taste sweet things

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

zoongide’e vai be brave
THE ASSASSINATION OF HOLE IN THE DAY

ANTON TREUER

Explores the murder of the controversial Ojibwe chief who led his people through the first difficult years of dispossession by white invaders—and created a new kind of leadership for the Ojibwe.

On June 27, 1868, Hole in the Day (Bagone-giizhig) the Younger left Crow Wing, Minnesota, for Washington, DC, to fight the planned removal of the Mississippi Ojibwe to a reservation at White Earth. Several miles from his home, the self-styled leader of all the Ojibwe was stopped by at least twelve Ojibwe men and fatally shot.

Hole in the Day’s death was national news, and rumors of its cause were many: personal jealousy, retribution for his claiming to be head chief of the Ojibwe, retaliation for the attacks he fomented in 1862, or reprisal for his attempts to keep mixed-blood Ojibwe off the White Earth Reservation. Still later, investigators found evidence of a more disturbing plot involving some of his closest colleagues: the business elite at Crow Wing.

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

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

Anton Treuer, professor of Ojibwe at Bemidji State University, is the author of Ojibwe in Minnesota and several books on the Ojibwe language. He is also the editor of Oshkaabewis Native Journal, the only academic journal of the Ojibwe language.
This compelling, highly anticipated narrative traces the history of the Ojibwe people in Minnesota, exploring cultural practices, challenges presented by more recent settlers, and modern-day discussions of sovereignty and identity.

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

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

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

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

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

ANTON TREUER

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

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

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

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

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

VIEW ONLINE OR DOWNLOAD

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

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

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

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

The ONJ is an interdisciplinary forum for significant contributions to knowledge about the Ojibwe language. Contributions include monolingual and bilingual Ojibwe stories in the double vowel orthography, scholarly articles, and reviews of Ojibwe language material.

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