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STAFF

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EDITORIAL COMMENT
GIDIZHI-GIIZHWEEWININAAN

ANTON TREUER

Since I assumed the position of Editor of the *Oshkaabewis Native Journal* in 1995, I have seen many things change in Ojibwe country. We have lost many great speakers of our language, including some of our greatest spiritual leaders—Archie Mosay, Thomas Stillday, Albert Churchill, James Clark, and many others. These losses, and the thinning of our ranks across the region, has been heart-rending and terrifying. Yet I have also seen tremendous signs of hope as well.

When I went to Waadookodaading Ojibwe Immersion School to work on assessments with their staff this past spring, a young second grader came running up to me with a copy of the monolingual younger reader book *Awesiinyensag: Dibaajimowinan Ji-gikinoo’amaageng* in his hand, loudly proclaiming, “Waagosh. Inashke, niminwendaan o’ow mazina’igan *Awesiinyensag*. Baapinendaagwad sa go.” To hear this kind of spontaneous uncoached language from a seven-year-old gives me hope. In addition to that moment serving as evidence of burgeoning oral language skills in young children, it also spoke to the emergence of a literary tradition for our originally oral language. While fluency remains our preeminent goal, literacy can help get us there, and the immersion schools are proving that. There are now Ojibwe language immersion schools across Ojibwe country in Wisconsin, Minnesota, and Ontario. Some have been going for ten years or more. Waadookodaading has, in addition to its Ojibwe language accomplishments, a 100% pass rate on state-mandated tests in English administered in English for ten years in a row. There are a lot of wealthy suburban schools that can’t boast a
Recognizing that tribal language immersion produces academic achievement, many tribal leaders and communities are rallying to the ongoing efforts.

I used to be able to name every single book published about the Ojibwe language (and in chronological order of publication), but there are now so many hundreds of books on Ojibwe that I can’t even name them all. There is even a peer-reviewed professional press (Birchbark House) devoted to tribal language revitalization in Minnesota now.

A new video titled *First Speakers: Restoring the Ojibwe Language*, which is available for free at Twin Cities Public Television (tpt.org), chronicles the inspiring efforts underway to revitalize Ojibwe. It just won an Emmy Award for best regional cultural documentary. Things are changing and growing.

Bemidji State University received a generous grant from the Minnesota Historical & Cultural Grants Program to support Ojibwe language revitalization. As part of that grant, we have been able to archive all back issues of the *Oshkaabewis Native Journal* on the Bemidji State University website for free public access. There are now thousands of pages of Ojibwe language material and around 70 hours of Ojibwe audio material archived there for your free use. A simple google search or visit to the American Indian Resource Center page on the BSU website will bring you there (http://www.bemidjistate.edu/airc/oshkaabewis/issues/). You can download audio files and drop them on your iPhone, iPod, mp3 players, or computer. It is our hope that the ease of access, technological interchange, and free cost will help encourage more people to use these resources to learn more about the language and incorporate the stories and teachings of our elders in ongoing teaching and sharing.

A grassroots movement in Bemidji has now led over 120 area businesses to put up their signs bilingually in Ojibwe and English, including all of the largest employers in town such as the
hospital and university. I’ve even heard nonnative cashiers at Target and my mechanic speak in Ojibwe to native clientele. There is much to be proud of.

The rate at which we lose speakers still eclipses the rate at which we make new ones, but we are gaining ground in some places. We are actually creating first speakers of Ojibwe in some places that have not done that in fifty years or more. And we are creating second language learners of Ojibwe in many more places as well. The immersion schools are great places for kids to learn, but also great places for second language learners to hone their skills to an entirely different level of fluency while working there. While the future vitality of Ojibwe is not certain, for the first time in my career devoted to this labor, I do feel that it is possible. I sincerely hope that the work archived on our website and available in this issue of the ONJ can help you with your efforts to participate in this ambitious, yet critically important effort.
STORIES

* GEORGE “JOE BUSH” FAIRBANKS WAS A WIDELY RESPECTED ELDER FROM WHITE EARTH. THIS TEXT WAS HIS FORMAL TESTIMONY TO THE U.S. DEPARTMENT OF THE INTERIOR IN OPPOSITION TO THE DELISTING OF THE WOLF FROM THE ENDANGERED SPECIES ACT.
[1] Hello. My name is Strong Thunderbird. I am from the White Earth Reservation. That’s what we’re doing here—I’m making a representation—in what we’re doing. And in regard to that wolf there—he has been admired in what we do. And you should also leave all of the wolves alone. And for us here, in the Indian way, this wolf is admired. And I always tell the children, “Leave that wolf alone. That’s your clan. Leave him alone. Let him roam freely here.” This is also what I am asking of you here. Leave the wolf alone, the wolves here. Thank you.
GAA-DANAPINIDING

GAA-TIBAAJIMOD Vernon Whitefeather*

GAA-ANISHINAABEWISIDOOD David Treuer**


* Vernon Whitefeather a widely respected elder and Ojibwe language teacher from Ponemah on the Red Lake Reservation.

** David Treuer is Professor of English at the University of Southern California.
BATTLE RIVER

TOLD BY VERNON WHITEFEATHER

TRANSCRIBED BY DAVID TREUER

[1] I will also try to tell something of what my late father related to me when he raised me. His name was Stands in the South. Well, I was naughty when I was a boy. I was stubborn. And I didn’t always listen well to him when he preached to me.

[2] But I will tell about this one thing that he told me here. These Dakotas came and they were looking for blood here, seeking to retaliate against the Ojibwe. They ran into one another here at the river, Battle River [The Place of Slaughter] as it’s called.

[3] They must have had a terrible fight, a retributional fight, one where they spilled one another’s blood. They fought to such an extent that their blood just ran together in the river there.
[4] Then their blood flowed forth to the lake, and out into the lake. Now the Ojibwe live here where the [Dakota] must have camped. And this is where their blood flowed out. That’s why the lake turned this color, from the red plume of blood. And that is how Red Lake received its name. That’s it.
WAABI-BINES

Gaa-tibaaajimod Vernon Whitefeather

Gaa-anishinaabewisidood David Treuer


WHITE THUNDERBIRD

TOLD BY VERNON WHITEFEATHER

TRANSCRIBED BY DAVID TREUER

[1] I will try my best to tell what I know of my own roots. For a long time there must have have been Indians here in the village of Ponemah as it’s called.

[2] They arrived at the time of the so called Frenchman. It was to these people that the Indians traded the animals they trapped. So a certain so called French trapper must have also written down what I already know.

[3] One time the Ojibwe nd Dakota must have been starting a war. I’m not sure exactly where they battled one another.

[4] But there was a certain boy who must have been with the Dakota. So the Ojibwe and Dakota started to go at it when they were here. And it took place here, according to the writings of that one Frenchman.


[5] It is told in this writing what must have already known. That one boy wasn’t able to run away. That’s this little Dakota, this boy. And so the little Dakota was discovered by the Ojibwe wherever he had been hiding.

[6] And he was captured. So from then on that little Dakota started to live in the company of the Ojibwe. He was given a name, and his Indian name was White Thunderbird.

[7] He must have eventually married an Ojibwe girl here. And so this little Dakota who was raised here was my great grandfather, and his name was White Thunderbird.

[8] That’s probably why I smell like a Sioux today. That’s it.
ZHAANGWESHI WAABIZHESHI GAYE

GAA-anishinaabewisidood William Jones* 
GAA-anike-aanjibii’ang Alex Decoteau**


* William Jones was Mesquakie, but a long-time student of Ojibwe language and culture. He did a lot of transcription work with Ojibwe speakers from Ontario and Minnesota in the 1800s.
** Alex Decoteau is an Ojibwe language teacher and spiritual leaders from Turtle Mountain, North Dakota.
THE MINK AND THE MARTEN

GAA-anishinaabewisidood William Jones

GAA-aanike-aanjib’ang Alex Decoteau

[1] Once, as the story goes, was a martin running along the shore. Then, all of a sudden, he saw a fish. Although he feared it, he fought it. He really wanted that fish. “I wish I could eat it,” he thought. “What am I going to do to kill it?” he thought. Then he ran across the point of land.

[2] Then next he saw a huge pike, he said to it: “I saw a big pickeral on the other side of this portage. He’s saying all kinds of things about you, he’s sure talking bad about you.”

[3] Then the pickeral said: “Why is he talking about me, that ugly one from the bottom?”

[4] Then again he ran across the portage. And again he ran across the portage. Then again he told the pickeral: “There’s a big pike on the other side of the portage. The ugly, bony thing is saying all kinds of things about you.” Many a time he ran back and forth across the portage, reporting all kinds of things.


[5] Then eventually he said: “I’m going to go fight him.” So then pike swam around to the place. And also that mink ran across the portage again. Then the pike and pickeral fought. Mink watched them fight. And after he saw that they were killing each other, he sang:

[6] “Leave each other alone, you’ll draw one another’s blood!”

[7] After they had killed one another, he dragged them out of the water. He put them in a hold. And there he lived for a long time.

[8] And when winter came on, he once met a marten, they said they would live together during the winter. Then sure enough, they built a place; and it was from there that they left to go hunting. As for the marten, he hunted rabbits, grouse, squirrels, mice. As for the mink, he only hunted fish. Although they fed each other, the marten gave only a little. He never gave mink a rabbit’s head. So mink was unsatisfied. And as for mink, he didn’t feed marten a fish tail. And so marten was also unsatisfied.

[9] And later, while there was a great northern wind, he cooked some heads. But he didn’t feed mink a tail. Then once, during a great northern wind, mink went out. “Oh, a great wind!” he said.

[10] “Where’s the wind coming from?” said the marten.


[12] Then that marten went outside too. “Oh, a great wind!”

[13] “Where’s the wind coming from?”

[14] “From the part of the fish tail that’s usually eaten, is where the wind is coming from,” said the marten.

[15] When summer came on, they went their separate ways.

[16] That’s as far as it goes.
WENJIWAAAD ANIMOSHAG
GAA-anishinaabewisidood WILLIAM JONES
GAA-aanike-aanjibii’ang ALEX DECOEUR


THE ORIGIN OF DOGS

TRANSCRIBED BY WILLIAM JONES

RETRANSCRIBED BY ALEX DECOTEAU

[1] Once upon a time, two men were paddling north in their canoe on the sea, there was a great wind; so they were blown out to sea; they didn’t see any land. The wind blew very strong, they didn’t capsize; they continued aimlessly on the sea for a long time. Eventually they were blown ashore. When they landed, they saw the tracks of some mighty being. Since they were scared, they carried their canoe inland, and there they hid underneath it.

[2] By and by they heard something fall; and when they looked they saw a huge arrow there. So of course they were scared. Soon after they were approached by a great being. They were spoken to by him: “My little brothers, don’t be afraid. I’m called giant. I don’t destroy people,” they were told by him. They saw a caribou hanging from his belt. And that was what the giant was shooting, to eat it.

[3] Then they were picked up by him, as the giant was very large. The giant carried the people under his garment. Then they were carried by him back to his place. Then they went in. After a while the wiindigoo went in. Then the wiindigoo said to the giant: “You have people,” he said to him.


They were hidden by the giant in his house before the wiindigoo came in. “I have no people,” said the giant. “Sure,” said the wiindigoo. Then he could be heard breathing. “Up!” the wiindigoo was sucking in his breath, so eager was he to eat the people. Eventually he became angry, for they were talking for a long time. Eventually the giant became angry too. There was a wooden bowl there inside his house. Then he pried it up with a stick. Then there, there was a puppy under the bowl, the giant’s pet. “Up, Hairless go fight the bad guy.”

Sure enough, the dog got up; shook himself, and then began to get bigger. The more the dog shook, the more he grew.

When he saw that the dog got big, the wiindigoo headed outside. He urged his dog to kill the wiindigoo. So the dog fought the wiindigoo until he killed him. After he had killed him, again he went inside there under the bowl.

Then they were told by the giant: “My little brothers, I had a purpose for you all to come here. I wanted to see you. Therefore now you may go back home. I’m giving you this little pet of mine. He won’t come back. There are no dogs over there in your country. Maybe you can put him to use. And he acts very much like a human. So then the giant says to his pet: “Come, take home these little brothers of mine!” He carried his little pet to the water. ‘Hairless’ started to grow more. He stood up his pet, and there on
mii dash imaa ogidaawigan gii-asaad iniw anishinaaben. “Aw, mii iw izhi-maajiizh, gwayak endanakiwaad izhiwizh!”


his back he placed the people. “There, now take them there, take them straight to where they live!”

[8] Then Hairless took off running. He started getting bigger. He ran through the water, crossing to the other side of the sea. The water was only half way up his leg. He continued till he arrived to this land here. When he was approaching this land, again he gradually got smaller, until Hairless was again the size of a dog. Then they were left by the dog, but they were back home.

[9] Not until later were they approached by the dog, then they were made up to by him. That’s what happened every where on earth, when the people are approached by a dog. That was the first time dogs were here on earth; they are Hairless’s children.

[10] There were many litters of dogs, dogs of various appearances; there are many kinds of the one called dog. All of the dogs come from Hairless, where ever there are dogs today. That’s as far as it goes.
NAME WADAKANID
GAA-anishinaabewisidood William Jones
GAA-aanike-aanjibii’ang Jeremy Kingsbury*


* Jeremy Kingsbury has studied Ojibwe since 2000 and graduated from Bemidji State University with a minor in Ojibwe in 2007.
THE HORNED STURGEON

TRANSCRIBED BY WILLIAM JONES

RETRANSCRIBED BY JEREMY KINGSBURY

[1] Once upon a time, some people got in their canoes to look for sturgeon; they had spears; and they went out on the lake. When they looked down into the water, sometimes they saw a sturgeon. Then they speared the sturgeon. Once, one guy was heard saying: “Oo, look at how this sturgeon looks! He has horns like a moose, he has horns like him.

[2] So they all came in their canoes to see how he looked. “It really does have horns!” they said. “So it’s a sacred sturgeon!”

[3] So then they smoked, and put tobacco on the water. After they smoked they went their separate ways.

[4] Then another canoe of people went out, and again they saw him. Then, taking his spear, the man speared the sturgeon.

[5] After he brought it up from the water, he saw a bald eagle clinging to the sturgeon’s head. Then all the people had a big laugh.

[2] Aapiji gii-sanagad gakina gegoog. Niswi waabizheshiwag, mii iw bezhigwaabik gii-inaginzowaad; zhaangweshiwag niwin, mii iw bezhigwaabik; waagosh, aapiji wenzishid, makade-waagosh, niiswaabik eta gii-inaginzo; zhooniyaa-waagosh niizhwaabik eta gii-inaginzoo; ojij bezhigwaabik; bizhiw gaye bezhigwaabik; makwa aapiji wenzishid niiswaabik; nawaj egaashiinyid niizhwaabik; amik gaye niizhwaabik, egaashiinyid bezhigwaabik; wazhashkwag niishtana, mii iw bezhigwaabik.

I’ll talk about a few more things that happened to us long ago. We never saw white people food; we just ate game meat, ducks and various plants, blueberries and fish. There weren’t any white people yet. There was only the company man, that’s where we got a good deal of what we wore.

Everything was scarce. Three martins, they were worth a dollar; four mink, they were a dollar; a fox, a real good one, a black fox, was only worth four dollars; a silver fox was only worth two dollars, an otter was only worth two dollars; a fisher one dollar; and a lynx one dollar; a real nice bear four dollars; a smaller one two dollars; and a beaver two dollars, a small one one dollar; twenty muskrats, were one dollar.

Life was sure hard. Not that it was any easier, the small game was abundant. We never got any money, we only traded for supplies; and they were hard to get.


izhaa. Imaa wiishan gaa-onji-biigo’ang, mii eta mitigoon biiwandamowaad amikwag gaa-waabandangin.


GAA-OZHICHIGAADEG,  
WENJIBAAMAGAK NIBOWIN  
GAA-ANISHINAABEWISIDOOD WILLIAM JONES  
GAA-AANIKE-AANJIBII’ANG ALEX DECOTEAU


Nenabozho izhaa; ininiwan geyaabi gii-namadabiwan. Ezhi-ganoonaad: “Gibimaadiz ina?”

[16] “Eya, geget imbimaadiz.”


[31] “Eya, mii go geget iw ge-izhiwebizyaan.”


MIZIWE ZAGASWE’INDWAA
AWESIINYAG MIINAWAA BIGWAJAKI
IZHISIJIGAADEG

GAA-anishinaabewisidood William Jones
GAA-aanieke-aanjibii’ang Alex Decoteau


NENABOZHOG WIIDIGED

GAA-ANISHINAABEWISIDOOD WILLIAM JONES

GAA-AANIKE-AANJIBII’ANG ALEX DECOTEAU


MANAAJITOON
ANISHINAABE-BIMAADIZIWIN

GAA-TIBAAJIMOD JOE CHOSA*


* JOE CHOSA (OZAAWAABIK) IS A WELL KNOWN ELDER, SPEAKER AND LEADER IN EFFORTS TO REVITALIZE THE OJIBWE LANGUAGE AND CULTURE IN WISCONSIN. HE IS FROM WAASWAAGANING—the Lac du Flambeau Reservation in north central Wisconsin. This text is Chosa’s version of “Anishinaabe Values” developed by the Lac u Flambeau Family Circles cohort in the 1980s.
RESPECT
THE INDIAN WAY OF LIFE

TOLD BY JOE CHOSA

[1] If you live right, you will live a long life. You should remember the great spirit, the one who has given us this life looking after us in a good way. You should give him thanks too. Remember your dreams, sometime you will known the purpose of your dreams. Think things over before you speak. Be patient. Don’t be stingy. Don’t be lazy. Try hard. Don’t be foolish. Don’t fight. Don’t steal. Don’t bother anything. If you fall down, get up again. Know yourself. Take good care of the things you’ve been given. You should laugh at yourself if you make a mistake. Learn something every day. Listen to what you are told, you should remember it too. Live well. Tell the truth. Don’t lie. You are appreciated for who you are. You will be rewarded if you do things right.

[2] There is strength in the Indian way of life. Carry the Indian way of life, the Indian religion in a proper way. Don’t waste anything. Use everything properly. Everything was made for a reason. Respect the earth. Do not waste anything that has been put on the earth. Respect your body.
aabajitoon. Gakina gegoo gii-ozhigaade ge-inaabadak.  
Bishigendan aki. Gego gegoo nishibaamendangen omaa gaa-
pagidinigaadeg akiing gaa-ozhitamaagooyang. Manaajitoon 
giiyaw.

Ayaawag anishinaabeg ge-izhaayan wii-wiidookaagoziyan,  
naadamaagoziyan. Zhawenim giiji-bimaadiziim, weweni doodaw  
gaye. Wiidookaw miinawaa zhawenim giiji-anishinaabeg. Gego  
wanishkwa’aken awiiya. Gego awiiya baapinenimaaken  
gegwaadagitood enigaazid gaye. Gego dazhimaaken awiiya.  
Bizindaw weweni gete-anishinaabeg. Gidaa-mikwenimaag agiw  
goozhishenyag. Manaaji’ giiji-bimaadizid ezhi-debweyendang  
gaye wiin. Awiiya bi-mawidisik, asham eyaaman igo.

Gidaa-miigwechiwendam awegodogwen ayaaman.
[3] Love one another. Respect each other. Go with each other respectfully. There are people you can go to for help, assistance. Be kind to your fellow people, treat them well. Help and love your fellow Indians. Don’t trouble anyone. Don’t make fun of anyone who is suffering. Don’t talk about anyone. Listen carefully to the elders. You should remember your grandchildren. Respect your fellows in their beliefs. When someone comes to visit you, feed him whatever you have.

[4] You should be grateful you were born an Indian. You should be thankful for whatever you have.
ANISHINAABE GAA-NAGISHKAWAAD INIW CHIMOOKOMAANAN

GAA-OZHIBII’ANG CHARLES GROLLA*


* CHARLES GROLLA IS BOIS FORTE OJIBWE AND INSTRUCTOR OF OJIBWE AT WAUBUN SCHOOLS.
WHEN THE INDIAN FIRST MET THE WHITE MAN

WRITTEN BY CHARLES GROLLA

[1] This is a story that was told to me by my late grandmother, who went by the name Fanny Johns. My name is Ogimaa-giizhig. I’m from the Caribou Clan. My late grandmother Fanny Johns taught me a little Ojibwe language. This is what she said.

[2] Long ago, the people lived in the east. They ran away to the deep woods when they saw white men. They were never seen. The whites kept coming back.

[3] Whenever the whites approached, the Indians ran away. The Indians were always very cautious.

[4] One time when the whites came, they poured liquor into wooden bowls at the Indian village. The Indians were still absent from fleeing.

[5] When the Indians came back, they found the liquor in the bowls. The old time Indians said that it would be bring misfortune and that they should leave it alone. It stunk. Anyways, after they waited for a while one Indian man tried to drink it. He must have become intoxicated. That’s what happened until more Indians took some and became drunk themselves.

[6] Then the white approached again, and made contact with the Indians. They were too drunk to run away. That’s how the whites were able to meet the Indians for the first time. That’s what Fanny Johns said.
Mooz

Gaa-ozhibii’ang Charles Grolla


THE MOOSE

WRITTEN BY CHARLES GROLLA

[1] This story was told to me by my friend, Joe B. This is what happened one time when he went hunting long ago. This is what he told me.

[2] We were shining one time on the west end of Red Lake. They call it Buck Grove. We used a tractor. On the other side of a field we saw a mooz.

[3] We pointed him out with the light, looking at his large eyes. We used a high-caliber rifle. We saw him moving after we shot. His eyes dropped. It must have been 400 yards away where that moose was seen. We argued about where exactly the moose was over there. Then that moose stood up over there. He was walking dizzily.

[4] He didn’t die right away. It was a big cow moose. When we shot, the bullet dropped. There deep in her chest beside thr rib cage, the bullet penetrated. I offered tobacco. I put that moose beard out there too. We packed that moose meat out for about two miles. We gave away a lot of meat. We had three deer and one moose.
ANIMWAAINESING

GAA-ozhibii’ang Earl Otchingwanigan*


* Earl Otchingwanigan (Nyholm) is Keweenaw Bay Ojibwe and Bemidji State University Professor Emeritus of Ojibwe.


Mii sa ingoding ezhi-ikidod odiizhi-inaan aw animosh iniw odikweman, “Wegonesh nendawendaman wii-miijiyan?” “Giigoon,” ikido aw ikwe. “Awenesh dinowa giigoon waa-
amwad?” “Adikameg sa nawaj indaa-minwenimaa ji-amwagiban.”


kiizhiitaawaad gaa-ishkwaa-zagaswaawaad maamawi, ezhi-maajiidoowaad obaashkiziganiwaan.


ASEMAAN ANISHINAABE APANE ODAABAJI’AAN

GAA-TIBAAJIMOD JESSIE CLARK *

GAA-ANISHINAABEWISIDOOD RICK GRESCZYK **


* JESSIE CLARK WAS A REVERED ELDER AND TEACHER FROM MILLE LACS.
** RICK GRESCZYK IS A LONG-TIME TEACHER AND SCHOOL ADMINISTRATOR. HE IS CURRENTLY COMPLETING HIS DOCTORATE IN EDUCATION.
AN INDIAN ALWAYS USES TOBACCO

TOLD BY JESSIE CLARK

TRANScribed BY RICK GresczyK

[1] Tobacco was put here on earth for the Indian to use. Tobacco was used when an Indian person gave thanks. In the morning too, they used tobacco. Also, tobacco was offered to the one asked to tell legends, only done in the winter. An Indian always offered tobacco to the thunderbirds when they came around. That is why it was known that an Indian was present.

[2] In everything an Indian did, he offered tobacco. If he went far, if he was by the water, and if animals were killed, they made an offering. When they saw something unusual, they made a tobacco offering—at waterfalls, huge rocks, mountains—they considered them sacred.
[3] When somebody picks his medicine, he certainly makes an offering, putting down his tobacco. And if somebody is picking rice, he certainly makes an offering and puts down tobacco in the water. And if somebody is going to boil sap, he certainly makes an offering. Tobacco is given to somebody who is a gifted speaker when he prays with tobacco. Not everyone knows how. That is why attempts are being made for children to speak Ojibwe to understand the Indian way of life.
AN ANISHINAABE PRAYER
GAA-ozhibii’ang James Clark

Gizhe manidoo.
Odaapinamawishin wa'aw asemaa.
Ganawenim niwiiji’ayaawaaganag, gakina-go indiniwemaaganag ayaakozijig, gichi-aya’aawijig miinawaa-go gegoo ezhi-gagwaadagitoojig.
Ganawenim weweni ji-izhiwebiziwaad, weweni ji-bimaadiziiwaad miinawaa ji-apitaadiziwaad ji-bimiwidoowaad enaadiziwaad.
Wiidookaw ji-zhaagoji’igosigwaa awegodogwen ge-wii-apaginggoowaagwen.
Ganawenim gigichi-aya’aaminaanig.
Wiidookaw weweni ji-bimaadiziwaad aapiji ji-babaamenimaasigwaa iniw oshkaya’aan maanoo ji-ni-gikinoo'amoonangwaa gekendamowaad jibwaa-naganinangwaa.
Ganawendan igaye o’o gidakiim nookomisinaan gakina gegoo wendinamawiyangid.
Ganawenim bemisejig miinawaa awesiyan nibiikaang eyaajig mitakamig bemoodejig.
Gakina igaye wewinjiseg noodinong namadabiwaad manidoog, waabanong, zhaawanong, ningaabi’’anong miinawaa giwedinong.
Wiidookawishinaam weweni ji-ganawaabamangidwaa gakina genoodamawagig.
Zhawenimishinaam igaye gakina indinawemaaganag.
AN ANISHINAABE PRAYER

WRITTEN BY JAMES CLARK

Kind spirit.
Accept this tobacco.
Take care of my family, all my relatives, who are sick and old and also those who suffer from anything.
Take care of them so that they will behave in a good way and live their life in a good way and have happy lives and be strong enough to carry on the ways.
Help them so that they will not be weakened by whatever gets them down.
Take care of our elders.
Help them to live well and not be bothered too much by those who are young and help them teach us what they know before they leave us.
Take care of your earth, our grandmother, and all of the things we get from her.
Take care of those who fly and the animals, those in the water, and the crawlers on earth.
Also, all the spirits that sit in the directions from where the winds blow, the east, the south, the west, and the north.
Help us to take care of them all that I pray for.
Bless all of our relatives.
OGIMAAWIWIN ENAAKONIGAADEG GAA-WAABABIGANIKAAG

NAAGAANIBII’IGAADEG

GAA-ANISHINAABEWISIDOOD ANTON TREVOR

Gichi-manido-giizis midasogonagizi ashi ningodwaaswi, 
Niiizho-midaaswaak ashi zhaangaswi 
Gaa-aanike-ozhibii’igaadeg Waa-apanimoyang Ogimaawiwin 
Enaakonigaadeg Gaa-waababiganikaag 

gaa-izhichigenid ogitiziimiwaan ishkweyaang ji-
biiitaashkaagoosigwaa bimaadiziwaad, odinawemaaganiwaan, 
odoodemiwaan. Geyaabi odibaadodaanaawaa anishinaabeg keyaa 
enendamowaad, zoongide’ewaad, baapinendamowaad, 
manidoowendamowaad, zhaabwiiwaad, wiidookawaawaad 
wiijanishinaabemiwaan, miinawaa go anishinaabe-ogimaawiwaad.

[2] Niinawind sa anishinaabewiyaang Gaa-waababiganikaag wii-
kanawendamaang keyaa bimiwidooyaang indoogimaawiwininaan, 
ji-biiitaakoshkaagoosiiwaang, ji-mino-doodaagooyaang, ji-bizaani-
bimaadiziyaang, ji-ganawendamaang indakiiminaan, miinawaa ji-
ganawendamaang keyaa ina’oonigooyaang ji-ogimaawiyaang, 
indinaakonigemin miinawaa indoozitoomin o’ow Ogimaawiwin 
Enaakonigaadeg Gaa-waababiganikaag.
WHITE EARTH
CONSTITUTION

PREAMBLE

OJIBWE TRANSLATION BY ANTON TREUER

January 16, 2009
Revised Proposed Constitution

[1] The Anishinaabeg of the White Earth Nation are the successors of a great tradition of continental liberty, a native constitution of families, totemic associations. The Anishinaabeg create stories of natural reason, of courage, loyalty, humor, spiritual inspiration, survivance, reciprocal altruism, and native cultural sovereignty.

[2] We the Anishinaabeg of the White Earth Nation in order to secure an inherent and essential sovereignty, to promote traditions of liberty, justice, peace, and reserve common resources, and to ensure the inalienable right of native governance for our posterity, do constitute, ordain and establish this Constitution of the White Earth Nation.
ZAAGIDIWIN DIBAAJIMON

GAA-OZIBII’AMOWAAD
MICHELLE DEFOE* AND JASON JONES**


* MICHIELLE DEFOE IS RED CLIFF OJIBWE AND INSTRUCTOR OF OJIBWE AT THE COLLEGE OF ST. SCHOLASTICA.
** JASON JONES IS NIGIGOONSIMINIKANING FIRST NATION OJIBWE AND AN ELEMENTARY TEACHER FOR RAINY RIVER DISTRICT SCHOOL BOARD.
[1] There was a beautiful young woman named Waabigwaniins. She was not so much occupied with the same things the other young women her age were interested in. She spent most of her time going on adventures, meeting new people and learning new things. She was very curious about the world around her. And she kept herself very busy most of the time. And this is what made her truly happy.

[2] All of the other young women her age were getting married and becoming mothers. At first this did not bother her. She had many offers but she was so occupied with her adventures that she did not really think about it too much. Eventually her friends and family began wondering and said to her, “When will you find someone to marry?”

[3] She began to feel pressured from the people around her and this made her sit down and think about whether or not this was the right time for her to start looking for someone to be with. After a few days of thinking and focusing her thoughts she realized that she really did want a companion to share her adventures with. And she was ready to be a mother.


[4] She was excited to be able to pass down all the wonderful things she had learned so far in her life with her children. She was imagining how her life would be as a mother. And so she decided to make it her number one priority to find the man that was right for her. As soon as Waabigwaaniins made her decision she told her friends and family. And they all told people who told other people and news traveled fast to the surrounding communities.

[5] After a few days had passed she found out that there were three men interested in having her hand in marriage. Typically the men would travel to visit the woman when meeting her for the first time but Waabigwaaniins always loved a good adventure so she decided to travel herself to meet these three young men.

[6] The first young man did not live too far away. It only took her three hours to find his community. When she arrived he greeted her right away. Waabigwaaniins was amazed at how beautiful this man was. He was so beautiful his hair was like the flowing night sky, his skin as flawless and smooth as the reflection of the sun on the water. His smile was so bright it was like a shining star and his eyes were deep dark and mysterious like the unknown mysteries of the sea. She spent the entire day with him and his family. He gave her lots of compliments, he was very sweet and romantic. He promised her, “If you chose me, you would never get bored and I will keep your life adventurous and full of life.” She stayed one night and she thought to herself. “This is the man I am going to be marrying,” she thought.

[7] She got up early the next morning and left to meet the next man. She arrived at the next community in the afternoon. They had a feast waiting for her when she arrived. She met the second man at the community feast. This man was not as beautiful and sweet as the first man but he had a lot of riches and he offered her security

for the rest of her life. He took her to his beautiful home on the mountain top overlooking the lake. The view was peaceful and breathe-taking. He promised her, “If you chose me, you will always have a warm safe home for you and our babies. And I will pay for the best education for our children, and a life of luxury full of whatever she wanted.” She stayed the entire day and night with him and his family. As she was falling asleep she thought to herself, “This is going to be the one that I will marry.”

[8] She woke up early in the morning and began her journey to meet the third man. She arrived in the next community and they all welcomed her in. When she met this last man there was really nothing that got her attention about him. She said “I’m not interested in this man.” He did not have the beautiful looks of the first man and he did not have the riches of the second man. She kept wondering what is it that this man would offer her for her hand in marriage. They spent their entire day visiting community members and family. She must have spent the whole day laughing and having a good time. She had not laughed this much since she was a little girl. Later that night she asked him, “What is it that you would offer for my hand in marriage?” The man told her, “I don’t have a lot of wealth but I could build you a house. I will always respect you and never hurt you. I will always provide for you and take care of her and their children. And though I do not have much I promise to give you all that I have including my heart.” She stayed the night and as she was falling asleep she felt very confused.

[9] She was not sure who she would choose now. This last man did not have what the first two men had but she had a strange connection with him that she did not feel with the first two men. In the morning she journeyed home. She had a lot to think about and was not ready to make a decision right away. She told everyone, I will make a decision in the spring about who I will marry.” But one thing was for sure, she would marry one of them. So as the winter months went along she spent a lot of time thinking about each one of the men and what she felt was really important to have in a marriage and family for herself. She received a few letters love letters from the first man telling her how beautiful and wonderful she was and how he missed her. She received gifts from the second man of jewelry and flowers. And the third man traveled to come and visit her and spend time with her from time to time. He also hunted for her and brought meat for her and her family. She started to grow a strong connection with the third man because she had been spending so much time with him. She started to love his strange little smile. And she began to love the sound of his laugh. All the weird little things she wasn’t so sure about at the first meeting she started to miss when he was gone. Though this connection with the third man was getting strong she still was not sure about who she would choose.

[10] It was not until she got sick in the last month of winter that she knew for sure who she was going to pick. There was a sickness going around the community and Waabigwaniins fell ill along with a lot of the younger people in the community. Her parents and other community members were taking good care of her but there was a shortage in medicine for everyone who was sick. To her surprise the third man that she had met showed up with some medicine left over from their community and he brought it for anyone who was sick. They shared the medicine with whoever needed it. And then he went to take care of Waabigwaniins and he
told her he promised to be by her side and so she knew right then and there that this was the man she would choose. Not only did he keep his promise but this was the man her heart chose. She could not argue with what her heart wanted. And so he took care of her while she was sick and he never left. He just moved right in and they had a wedding in the spring.
INDINAWEMAAGANAG

GAA-TIBAAJIMOD EDWARD BENTON-BANAI*

GAA-ANISHINAABEWISIDOOD DIANE AMOUR**


Ininiwiyaane
Manidoowendamaan ininiwiyaane
Ininiwiyaane


* EDWARD BENTON-BANAI IS A REVERED ELDER AND WELL-KNOWN CEREMONIAL LEADER FROM LAC COURTE OREILLES. HE IS ALSO AUTHOR OF THE MISHOMIS BOOK.

** DIANE AMOUR IS LAC DU FLAMBEAU OJIBWE AND DIRECTOR OF AMERICAN INDIAN STUDENT SERVICES AT THE UNIVERSITY OF WISCONSIN-MILWAUKEE.
[3] A long time ago, men were different, men were different than the way we are today. That ah, that song there, it was very ah not only was it popular, but it was like a, like a statement, an affirmation aye. Anishinaabe man, I am, ininiwiyaane hey, I am a man, I am a man. That’s an affirmation of ah character, of honesty, of integrity, that is the meaning of that song, and there’s a lot in that song even though the words are so very simple, that affirmation, I am a man, I am a responsible father. I am a caring man. It’s all in there in that in that in that meaning and in the second part it says it says manidoowendamaan, spiritually thinking, I am. I am a spiritual thinking man and that’s that’s that affirmation aye. And ah, that’s one of the songs that that is going to come back into the lodge in conjunction with all these things that are that are is happening, ah these things you’re doing with this journal I think, I think all of it, all of it fits in and meshes, so I wanted to say that much in English before then I start on my Ojibwe logue. Okay.

niin da-bimizhaageyaan. Mii gaa-onji-aabajitoowaad i’iw giigidowin miinawaa i’iw nagamowin ezhi-gikendamang.


noongom ezhiwebak. Mewinzha ko gii-tibaajimowaaad anishinaabeg geget ginwenzh iko gii-kaagiigidowag.


wewenabid a’aw gimishoomisinaan, midewaakik.


This glossary is composed of terms appearing in this issue of the *Oshkaabewis Native Journal*. It is intended to assist students of the Ojibwe language in translation and comprehension of the stories presented here. The glossary, like the texts before it, employs the double-vowel orthography, developed by C.E. Fiero in the 1950s, with additional writing conventions and refinements added by John Nichols and Earl Otchingwanigan (Nyholm) 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 Otchingwanigan (Nyholm), *A Concise Dictionary of Minnesota Ojibwe* ed. (Minneapolis: University of Minnesota Press, 1995).

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

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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 Gresczynk for pedagogical double-vowel grammar material.

The gloss format employed here follows the system devised by Nichols and 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:

\[
\begin{array}{c}
\text{omaa} \quad \text{pc} \quad \text{here} \\
\text{omaa} \quad \text{pc} \quad \text{here} \\
\text{head word} \quad \text{class code} \quad \text{gloss}
\end{array}
\]

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

\[
\begin{array}{c}
\text{manoomini} \quad \text{na} \quad \text{Menomini Indian}; \quad \text{pl} \quad \text{manoominiig}; \quad \text{also} \quad \text{omanoominii} \\
\text{manoomini} \quad \text{na} \quad \text{Menomini Indian}; \quad \text{pl} \quad \text{manoominiig}; \quad \text{also} \quad \text{omanoominii} \\
\text{head word} \quad \text{class code} \quad \text{gloss} \quad \text{plural form} \quad \text{alternate reference}
\end{array}
\]

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:

\[
\begin{array}{c}
\text{waabandiwag} \quad \text{/waabandi-/} \quad \text{vai} \quad \text{they see one another} \\
\text{waabandiwag} \quad \text{/waabandi-/} \quad \text{vai} \quad \text{they see one another} \\
\text{head word} \quad \text{word stem} \quad \text{class code} \quad \text{gloss}
\end{array}
\]

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

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

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

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

The codes used here are consistent with those employed by Nichols and Otchingwanigan in *A Concise Dictionary of Minnesota Ojibwe*. The codes for *pv*, *vti* and *vai* are further divided into subclasses by Nichols and Otchingwanigan. There are some differences in conjugation patterns within class codes. The subclasses of these word types primarily denote further differentiations in inflection patterns, not class description. Those differences, while significant, are relatively minor. Thus, this glossary does not distinguish between them. Students of the language are encouraged to refer to the grammar references mentioned above for further analysis of inflection patterns.

Since hyphens (-) are used to separate preverbs and prenouns from the main forms they attach to, the equal sign (=) symbol is used to break up words that span more than one line. Entries in this glossary have been carefully checked with the speakers of the stories that comprise this issue. Mistakes in glossing and spelling words, however, are entirely mine.
A

a'aw pr that one (animate); also awe
abakway ni shingle; pl abakwayan
abanaabi vai peek behind
abi vai stay home, stay put, sit
abinoojikazoo vai act like a child
abinoojinh na child; pl
abinoojiiyinag
abinoojiiyiniwai vai be a child
abizo vai sit in warmth
abitan vai live in it, inhabit s.t.
abwaadan vai roast s.t.
abwaazh /abwan-/ vta roast someone
abwe vai+o roast things
abwezo vai roast things
abwi ni paddle; pl abwiin
adaawaage vai sell
adaawe vai buy
adikameg na whitefish; pl
adikamegwag
adima' /adima'w-/ vta catch up to s.o. by boat
adite vni be ripe
agadendan vti feel bashful about s.t.
agamling pec on the shore, at the water, at the lake
agaamayil'iri pec across, on the other side
Agami-obaahsing place across Ponemah Point
agaamindesing pec on the other side of a door, opposite a lodge entrance
agaasaa vni be small
agaashinoo vai be small
agaashiyi vni be small
agaasin vni be small (object)
agaashkodewag vni be small fire
agidigamish pec on top of the lodge; also wagiidigamish, ogidigamish
agig na phlegm; also otter
agigwewandaw vta make s.o.'s throat sound a certain way
agimonaabawishin vta push s.o. around

aginiman vti number it so many, be in a certain grade
agiw pr those ones (animate)
ago /agw- vti haul s.o. in
agoke vni vai adhere
agonde vni float
agoow vni+o hang things
agoodoon vti hang s.t. up
agoojin vni hang
agoozh /agooN- vta hang s.o.
agoozi vai be perched, sit overlooking something
agwajiging pec outside
agwamo vni float, be on top of the water
agwanjitoon vti submerge s.t. in liquid, soak s.t.
agwazhe vni cover up, use blankets
agwaawebaw vni travel on water aimlessly
agwii vni wear things
ajina pec for a little while
ajinensi vni be a little while
akakojijish na woodchuck; pl
akakojijishag
akamaw vta lie in wait for s.o.
akandoo vni wait in ambush, hunt game from a blind
akawaabinjige vni hunt from a stand
akeyaa pec in a certain direction; also keyaa, keyi'ii, akeyi'ii, inakeyi'ii, inagakeyaa
aki ni earth; pl akiin
akik na kettle; pl akikoog
akina pec all
akiwenziin na old man; pl
akiwenziyinag
Akiwinini name Earth Man
ako- pv since
ako-bii'igad vni that is the extent of it, be so long
akoozi vni be a certain length
akwa'wewigamig ni fish house; pl
akwa'wewigamigoon
akwaaw vni be a certain length or distance
akwaabii vai wait in watch

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akwaagijigaade vii be massive, be thick across (as in a book)
akwaandawe vai climb up
amadademo vai wake up crying
amanjidoowin na symbols, glyphs; pl amanjidoowinag
ambegish pc I wish; also apegish
ambeshke pc come on
amo /amw-/ vta eat s.o.
amoongi vai be consumed
anami’ vta pray for s.o.
anamewin ni prayer, religion; pl anamewinan
anaakan ni mat; pl anaakanan
anaamakamig pc underground; also anaamilamig
anaamayi’ii pc underneath
anaamibag pc under the leaves
anaamikamig pc under water
anaamikamig pc under the earth; also anaamilamig
anaamindizoo vai have low self esteem
anaamindim pc under the water
anaamoonaag pc underneath a boat
anaanamindizoo vai have low self esteem
anapaagin vta rethrow s.o.
andawanim vta want s.o. to do s.t.
andone vai take an offering
ani- pv coming up into time, getting along towards; also ni-
anim na dog; pl animoog; also animosh
animibatoo vai run away
animikiiyaa vii be thundering
animikiiwaankwad vii thunder cloud
animise vai fly away
animiwizh /animiwiN-/ vta take s.o. away, carry s.o. away
animosh na dog; pl animoshag
animoons na puppy; pl animoonsag; also animoos
Animwaanesing place Little Dog Island

anishaa pc in vain, for nothing
anishinaabe na Indian; pl anishinaabe
anishinaabe-ziinzibaakwad ni maple sugar
anishinaabemanaaazom vta be kind to s.o. in the Indian way
anishinaabemo vai speak Indian
anishinaabewedam vai sound Indian
anishinaabewin ni Indian custom; pl anishinaabewinan
anishinaabewinkaaade vii it is named in Indian
anishinaabewinkaaazh /anishinaabewinkaaN-/ vta call s.o. in Indian
anishinaabewitwaa vai follow an Indian religion
anishinaajitookan vti tell of s.t. in Indian
aniibiishaaboo ni tea
aniibiishaaboone vai make tea
aniibiishaaboonekinini na Asian; pl aniibiishaaboonekininiwag; also aniibiishikewinin}
anokaajigan ni supply item; pl anokaajiganan
anokii vai work
anokii’ vta make s.o. work
anokiiitaw va work for s.o.
anokiiitage vai be a laborer
anokiiwinagad vii be work
anooj pc a variety of
anoozh /anooN-/ vta order s.o., commission s.o.
anwebi vai rest
anweshin vai rest while lying down
apabiiwaadan vti sit on s.t.
apagazom vta use s.o. in prayer (as in tobacco)
apagidoon vti throw s.t.
apagin vta throw s.o.
apagishkaaw vta discard s.o., throw s.o. away
apa‘iwe vai run away from people to a certain place
apakwaan ni roof; pl apakwaanan
apakweshkwe na birch bark roofing rolls; pl apakweshkweyag
apane pc always
apenimo vai+o rely on people, rely on things
apenimondaya vta rely on s.o.
apikan ni horse tackle; pl apikanan
apikweshimo vai use a pillow
apishimo vai lay a bed, use a mattress
apishimonika vai make bedding, make mats
apii pc time, at a certain time
apiichaa vii be a certain distance
apiichiikaw vta control s.o. to a certain extent
apiichiitaa vai to be engaged in an activity for a certain amount of time, or to a certain extent
apiitad vii be a certain time, in the midst of a certain season, or be a certain height; also
apiitatindao vta keep a certain amount of things
apiitaw vta make s.o. a certain height
apiitaadizi vai make bedding, make mats
apiiwinjigii ni tobacco; pl apiiwinjigii
apiitanika vta use s.o. to a certain extent
apiitendanyag vta make s.o. a certain height
apiitendan vti appreciate s.t., hold s.t. in high regard
apiitendaagwad vii be of great importance
apiitenim vta hold s.o. in high regard, feel about s.o. to a certain extent, be proud of s.o.
apitiinjigozi vti put on weight
apiittikozi vai be a certain age
asababinsens ni thread; pl asababinsenan
asabike vai make nets
asanjigo vti preserve, store things
asanjigoon vti preserve, store s.t.
asoke vai tan hides
asema na tobacco; pl asemaag
asemaake vai make a tobacco offering
asham vta feed s.o.
ashi/as- vta put s.o. in a certain place
ashigan na largemouth bass; pl ashiganag
asigitaam vaa gather things
asin na rock; pl asinii
asinii-bwaan na Asiniboin Indian; pl asinii-bwaanag
Asiniiwikaag place Little Rock village
atakoskhaaw vta step on s.o.
atamaazo vai+o store things
ataadiwag/ataadi/- vay they gamble with one another
atemagad vii put there
atewindiheshim vta smack s.o. on the head
atoon vti put s.t. somewhere
awanjish pc persistently, stubbornly, even though
awas pc go away
awashime pc more so, much more
awasayiilii pc on the other side
awasayiilkamig ni moss; pl awasayiilkamigoon; also aasaakamig
awasi-gakiwe pc across a portage
awasijiweng pc on the hill side
awedi pr that one over there
aweniban pc gone, disappeared; also weniban
awesiih na wild animal; pl awesiinyag
awiiya pc someone
ayagwanaan vii rest in a level position
aya vax be somewhere
ayaabe na buck; pl ayaabeg
ayaabita pc half way
ayaaboii vax forward one’s understanding of something
ayaagadese vax puke, projectile vomit
ayaagwaadambaa v/ayaagwaadambaaN/- vta drag s.o. out
ayaan vti have s.t.
ayaangwaam pc carefully
ayaangwaamiidizzo vai take care one’s self
ayaapii pc from time to time, every once in a while
ayaaw vta have s.o.
ayekoshkůnzhigwe vai have tired eyes
ayekozi vai tired
ayi’i’i pr thing, something; pl ayi’i’in
ayi’i’iing pr some place
ayikido vai speak, lecture
ayikwanagweni vai roll up one’s shirt sleeves
ayinaajimo vai tell things
ayindanakamigizi vai something happens with someone
ayindi vai it is a certain way with someone
ayipidoon vti pull s.t. a certain way repeatedly
azhe-pv backwards, returning
azheboye vta crawl under the covers with s.o.
azheboye-jiimaan ni row boat; pl azheboye-jiimaanan
azheboye vai row
azheboye-jiimaan ni row boat; pl azheboye-jiimaanan
azhegi wiwe vai return
azhetaa vai go backwards
azhewebin vti throw it back
azhewebin vta rub s.o. back and forth
azhigwa pc now; also zhigwa, zhigo

aabadad vii be used
aabaji’ vta use s.o.
aabajichige vai make use of things
aabajitoon vti use s.t.
aabatoo vai scurry
aabawaa vii warm weather
aabaaakawi’ vta revive s.o.
aabiding pc once
aabīnaabi vai look behind, look back
aabīta- pn, pv half
aabītawinan vti take half of s.t.
aabīzhishin vai perk up, come to, come back to life
aada’ /aada’w- vta outdo s.o., beat s.o. in a contest, arrive before s.o.
aadamoobii na automobile; pl aadamoobīg
aadizookaan na traditional story; pl aadizookaanaan; also main character of a traditional story, Wenabozho
aagim na snowshoe; pl aagimag
aagonwetam vai disbelieve, contradict, deny
aagonwetan vti disbelieve s.t., contradict s.t.
aagonwetaw vta disbelieve s.o., contradict s.o.
aawgiitaan pc in contradiction to
aajigwaazh /aajigwaan- vta hook s.o., catch s.o. with a hook
aakoziinaagozi vai look sick
aakoziwin ni sickness; pl aakoziwinan
aakoziwigamig ni hospital; pl aakoziwigamigoon
Aanakwad name name of Lac Courte Oreilles elder Aanakwad
aanawenim vta reject s.o.
aanawi pc anyhow, despite, although, but
aanawitaw vta disbelieve s.o.
aangodinong pc sometimes
aanike- pv sequential, next in a sequence
aanimi’ vta hold s.o. down
aanind pc some
aanind dash pc the others
aanish pc well, well then
aanishinna pc well then
aanizhiitam vai quit, finish, give up
aaniin pc how, why
aaniin danaa pc well why?, well how?, why not?
aaniindi pc where
aaniish pc well now
aanji-ayaa vai change one’s condition
aanjibi’an vti retranscribe, rewrite
aanjigozi vai change residence, move; also aanji-gozi
aanjiwebad vii weather changes, climate change
aanjiwichinaagozi vai change one’s appearance
aanjigi vai change
aanjigishin vai lay on one’s back
aanjiginaagozi vai appear in need of a diaper change
aanjigizh / aanjigiN-/ vta change s.o. clothes or diaper
aanoo- pv in vain, to no avail, without result
aanooobigi vai grow up
aanwetaw vta disregard s.o.
aapidagozi vai be stuck in a mounted position, be stuck perched up high
aapidandaawe vai be stuck in a high place (as a cat in a tree)
aapidendi vai leave and not come back
aapiji pc very
aapiji-mamoon vti take all of s.t.
aapijitaa vai be about
aapiichitaan vai impatient
aasamigaabawi’ vta stand before s.o.
aasaakamig ni moss; pl aasaakamigoon
aatayaa pc exclamation (of male speech)
aate’ vta extinguish him
aatetadoon vti turn off the light

aawadii vai haul things
aawadoon vti haul s.t.
aawajimine vai haul rice
aawan vii be a certain thing
aawazh /aawaN-/ vta haul s.o.
aawi vai be
aazhagaame vai cross a body of water
aazhawa’am vai go across by boat
aazhawayi’ilii pc opposing bank of a body of water
aazhawaadagaay vai swim across
aazhawi-gwaashkwani vai jump across
aazhikwe vai scream
aazhogan pc across
aazhooge vai go cross
Aazhoomog place Lake Lena, Minnesota
bababakite’ /babakite’w- / vta box s.o., hit s.o. repeatedly
babagwayaani mishkimod ni cloth bag; 
pl babagiwayaani mishkimodan; 
also babagiwayaani mishkimod
bababakite’ /babakite’w- / vta hit s.o. repeatedly
babashanzhe’ /babashanzhe’w- / vta whip s.o. repeatedly
babazaganaabi vai blink eyes
babaa- pv go about, here and there
abaamidaabaanens ni stroller; pl 
abaamidaabaanensan
abanidadogi /abanidadati / vta cover s.o.
badakide vii be planted, be placed in 
the ground
badakidoon vta stick s.t. in
badakinnii s.t. sticks into one’s 
hand/paw
badakinnishka vta stick s.t. into 
s.o. hand
bagabooedgezi vti move to a new 
residence by water
bagabooedgezi vti move here together 
(as a family)
bagabaabi vti see clearly
bagakendam dii clearly visualize
bagamibizo vti drive up, arrive by 
motor
bagaan na nut; pl bagaanag 
bagaanibimide ni peanut butter 
bagamibatoo vti come running
bagamise vti arrive by flight
bagamishkaa vti arrive
bagamishka vta encounter s.o.
bagandizii vti lazy, incompetent
baganaamii vti the wind, exhale
bagin vti offer s.o., release s.o.
bagidin vti set s.t. down, release s.t., 
offer s.t.
bagidin vti stack wood, pile wood
bagijigetamaw vta make an offering 
on s.o. behalf, give-away on s.o. 
behalf
bagijwesin vti release s.o., let go of 
s.o., drop s.o. off
bagijwebin vti let go of s.t., release 
s.t.
bagonedaanjiqi vti have a hole 
shot through
bagonezi vti have a hole
bagosendii vti beg for s.t., hope for 
s.t.
bagwajii-aya vti be in the wild 
bagwajihing pc in the wild
bagwaa vti there is an opening
bajishka’ /bajishka’w- / vta peck s.o.
bajishka vti be pointed
bakade vti hungry
bakadenaagozi vai look hungry
bakaahaawe vai clean fish
bakaan pc different
bakaanad vii be different
bakaanizi vai be different
bakaaninakamisidoon vti make s.t. different, change the condition of s.t.
bake vai go off to the side
bake- pv on the side
bakegamaa vvi be a fork in river
bakinaw vta beat s.o. in a contest
bakinage vai they hit one another
bakeyaaashkaa vvi tsunami
bakobii vai go down into the water
bakobiise vai fall into the water
bakon vta gut s.o. (as in an animal)
bakwadamaw vta chew s.t. off of s.o.
bakwadan vti bite s.t.
bakwajindibezh /bakwajindibezhw/- vta scalp s.o.
bakwam vta bite s.o.
bakwinidiwag /bakwinidi/- vai depart company from one another, go separate ways from one another
bawa'am vai knock rice
bawsasibii vti destroy s.o., ruin s.o.
bawaajitoon vti spoil s.t., ruin s.t.
bandaap pe the previous location of something, where something was
bandiizi vai miss out
bangii pc little bit, small amount
bangiwiwazi vai be a little bit, be few
banoomigo vai fall off a horse
banzo /banzw/- vta singe s.o.
bapagoshkaa vta make holes in s.o.
bapagowanishkaw vta wear holes in s.o.
bapawaangeni vai flap wings, beat wings
bapawi vai shake one's self (as in a dog)
bapigijinan vti fold s.t.
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.
Bashkwadaash name Hairless
bashkwegino-makizin ni hide moccasin; pl bashkwegino-makizinan
bashkwegino-makizin waabigwaniins ni moccasin flower
bashkweginozid ni moccasin covered foot
basiingwe’ /basiingwe’w/- slap s.o.
batwaadan vti race after s.t.
bawa’am vai knock rice
bawa’iganan vti pincherry; pl bawa’igananan
Bawatin place Sault Ste. Marie; also Bawating
bawaazh /bawaaz/- vta dream about s.o.
bazagojibatoo vai jump to one's feet
bazagozhkaw vta make s.o. sticky
bazakiteniwan vii built low to the ground
bazangwaabi vai close one's eyes
bazangwaabishimo vta 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 be stabbed by s.t.
bazigonjise vai rise
bazigwa’o vai take off in flight
bazingwajise vai jump up
baahaabasaabiigad vii tighten up around something
baabige pc immediately
baabii’ vta wait for s.o.
baabiindiganaazh /baabiindiganaaN- / vta place s.o. in a hold
baaboogidigwaami vai fart intermittently in one’s sleep
bebaakwaang pc deep into the forest
bebaamendan vti pay attention to s.t.
bebaaninim vta attention s.o. needs
baanimaq pc afterwards, later on
bebezhig pc one at a time
bebezhigoogangini = na hammer; pl
bebezhigooganginiwag
bebezhigooganginiwi vai be a barber
bebezhigo oganginiwagi na barber; pl
bebezhigooganginiwagi
baapaagokozhiwinini na barber; pl
baapaagokozhiwininiwag
baapaagokozhiwininiwagi
baapaas na red headed woodpecker;
pl baapaaseg
baapi vai laugh
baapigendam vai be mirthful
baapinkamigizi vai good time with laughter involved
baapinemim vta be amused by s.o.
baasan vti dry s.t.; also baasoon
baashikaw vta burst s.o. open
baashkijiishkiw vta explode out of s.o.
baashkinede vii it steams, the breathing is visible
baashkiz /baashkizw-/ vta shoot at s.o.
baashkizigan ni gun; pl baashkizigan
baashkizige vai shoot
baataniini vai be numerous; also
baatayiino; also baata’iino
Baatawigamaag place Whitefish (Wisconsin)
baatayiin vta make s.o. numerous
baatayinad vii be numerous
baatayiino vai plentiful, numerous; also baataniino
baate vii be parched, dry
baazagobizh /baazagobiN-/ vta scratch s.o.
baa vai to be loaded (pipe), prepared for smoke
bebakaan pc each one different
bebakaanad vii be different
bebakaantaagod vii be talked about differently; also
bebakaantaagwad
bebakaanizi vai each one different
bebaakwaang pc deep into the forest
bebaamip’ /bekaamip’w-/- vta shoot s.o. with projectile weapon
bebezhig pc one at a time
bebezhigooganghi na horse; pl
bebezhigooganghii
bebezhigooganghiwigaan ni stable; pl
bebezhigooganghi= wigaanan
bebihoon pc each winter
bedose vta walk slowly
bekaa pc wait
bekish pc at the same time
benimbideg vii-prt machine; pl
benimbidegin
bengo-bakwezhigan; na flour; also
bibine-bakwezhigan
beshizh /beshizhw-/ vta cut s.o.
besho pc near
beshowad vii be near
bezhiq nm one
bezhiq pc certain one; also abezhiq
bezhiq vai be one, there is one, be alone
Bezhigoogaabaw name
Bezhigoogaabaw (Stands Alone)
bezhigooyaabi vai open one eye
bezhigozi vai stand on one foot
bih-pv coming
bibine-bakwezhigan na flour; also
beng-bakwezhigan
biboon vii winter
biboonaginzoo vai be so many years
old
biboonishii vai winter somewhere,
dwell somewhere in the winter
bigishkanad vii rot
bigishkiga'ise vai chop wood into
kindling
bigwajaki pc mother nature
bijinag pc after a while, recently, just
now, for the first time
Bikoganaagan place Danbury,
Wisconsin
bikwaakobizh /bikwaakobiN-/ vta
peel s.o.
bikwaakonijii vai double up one’s fists
bikwaakwad ni ball; pl
bikwaakwadoon
bima'adoon vti follow s.t. along
bima'aN-/ vta follow s.o.
bimagoke vii it rubs off onto
something
bimaaboono vai float by
bimaadagaa vai swim by
bimaadizi vai lives, life goes by
bimaadizhishii vai be alive
bimaadiziwinin ni life
bimaadiziwigowd vii lives
bimaadiziwinagad vii lives
bimaajji' vta save s.o.’s life
bimaazhagaame vai go along the
shore
bimaazhagaamebatoo vai run along
the shore
bimi-ayaa vai come by
bimiba'edizo vai cruise by
bimiba'iwe vai escape, get past an
obstacle
bimibatoo vai run by
bimibaagi vai go along
bimibide vti speed along, fly along,
drive along
bimibizo vai drive by
bimigendiwig /bimigendi-/ vai they
live together
bimigizi vai move closer
bimijiwan vti flow by
bimikawe vai go by making tracks
biminizha'/biminizha'w-/- vta chase
s.o. along
biminizha'an vti chase s.t. along
bimishkaa vai paddle by
bimiiwizh /bimiwiN-/ vta carry s.o.
along, bring s.o. along
bimiyaaawaso vai be pregnant
bimizha' /bimizha'w-/- vta follow s.o.
bimizha'an vti follow s.t.
bimose vai walk
bimoode vai crawl
bimooodemo vai crawl up crying
bimoom vta carry s.o. on one’s back
bimoomiigoo-apabiwin ni saddle; pl
bimoomiigoo-apabiwinan
bimoonda' vta carry something for s.o.
bimoondan vti carry s.t. off on one’s
back
binaadizi vai pass away, die
bi-naadin vti fetch it here, haul s.t.
inside
bi-naagozi vai appear, come forth
binaan vta carry s.o. away
binaaanoondan vti acquire knowledge
of s.t.
bi-naazikaw vta come to s.o.
bine na partridge; pl binewag
bineshiinh na bird; pl bineshiinyag
bineshiinyiwi vai be a bird
binesi na thunderbird, eagle, large bird;
pl binesiwag
bingwc'ombaasin vii cloud of dust is
stirred up
binoobaan vta mark s.o.
bishigandan vti respect s.t.
bishkise vti bend
bishkonaage vai shoot and miss
bisikaw vta bump s.o.
biskaakonebidoon vti turn s.t. on
(appliance)
biskitenaagan ni birch bark sap
bucket; pl biskitenaaganan
bizagaabiigizh /bizagaabiigiN- vta lead s.o. (horse or dog)
bizaan pc without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaanabi vai sit still
bizaani- pv without protest, without further ado, just, go ahead and; also peacefully, quietly
bizaani-ayaa vii sit still
bizaani-bimaadizi vai live peacefully
bizindaw vta listen to s.o.
bizogeshin vai stumble
bizhishig empty
bizhishigozi vai be single
bizhishigwaa vii be empty
bizikandoodane vai hop
bizikendan vti pay attention to s.t.
bizikenim vta pay attention to s.o.
bii vti be a certain amount of liquid bii’ vta wait for s.o.
bii’baagim vta call out for s.o.
bii’bii na baby; pl bii’biiyag
bii’biiwi vai be a baby
bii’biiyaawaso vai be pregnant
bii’dabaano vair float here, approach by water
Biidaajiwang place mouth of the St. Lawrence River
biidasamishkaa vair arrive by water
biidinamaw vta hand something over to s.o.
bii’doon vti bring s.t.
bii’dowe vair be heard approaching
bii’dowe vii sound approaches
biidweve’yaa vii be heard coming
bii’dweve’ebizo vair be heard approaching by motor
biidweve’eshin vair be heard approaching
biidwevwidam vair make a sound while approaching (as in a thunderbird)
biigokamibijige vair plow, break ground
biigo’an vti break s.t. open
biijibizo vair accelerate
bii’jiimaandan vti smell s.t.
bii’kojji vair have a pot belly, be plump
biimagiid vii be the edge of water
biiminakwaan ni toe; pl boiminikawaan
bii’na’/bii’na’w/ vta disguise one’s self with s.o.
bii’nad vii be clean
bii’nakshka’/bii’nakshka’w/ vta load ammunition into s.o.
bii’nda’am vair get caught in a net
bii’ndasaagan ni raft; pl boiindasaagan
biindshkwaaZH /biindshkwaaN-/ vta stuff s.o.
bii’dakoodoona vti offer tobacco to s.t.
bii’dakoojige vair offer tobacco
bii’dakoozhi /bii’dakoozhiN-/ vta offer s.o. tobacco
bii’ndig pc inside
bii’ndige vair go inside, enter
bii’ndige’batoo vair run inside
bii’ndige’gozi vair move in with others
bii’ndige’kwii vair put one’s neck in
bii’ndigenaawzhikaw vta chase s.o. inside
bii’ndigenisin vii wood is brought inside
bii’ndigewin vta bring s.o. inside
bii’ndigeyanimagad vii it enters something
bii’ndigeyoode vair crawl inside
bii’ndoomon vta carry s.o. inside something
bii’ni vta clean s.o.
bii’nish pc until, up to, including
bii’nitoon vti clean s.t.
bii’njii’li’ pc inside
bii’njii’- pn, pv inside
bii’njigwandashkwe vair one’s throat overfills from eating or drinking too fast
bii’njii’an vti bring s.t. in
bii’njwebiishkaw vta push s.o. in
bii’o vai wait
bii’taagoden vta use s.o. ritually
bii’toobii-diimii vii be a deep pool
biitookaadiwag/biitookaadi/ vai their legs are layered together
biiwandan vti chew s.t. to pieces
biizikan vti wear s.t.
biizikiigan ni clothing; pl
biizikiiganan
booboojidi vai fart intermittently
booch pc certainly, for sure
boodawazo vai warm up by a fire
boodawaaah /boodawaan/- vta build a fire for s.o.
boodawe vai build a fire
boodaadan vti blow it
boodaaji-ayaa vii be bloated
boodaajige vai blow
boodaakwe vai build a cooking fire
boodaazh /boodaan/- vta blow on s.o.
bookogwebizh / bookogwebiN/- vta break s.o. neck by choking, wring s.o. neck
bookose vii break
bookwaanonwe vai have a broken tail
booni’ vta quit s.o., leave s.o. alone
booni-pv vti quit an activity
boonitaw vta stop harassing s.o.
boonitoon vti leave s.t. alone, quit s.t.
boonii vai perch, come to rest from flight
boonilikaw vta leave s.o. alone
boono vai float, drift
boozhoo pc hello
boozii’ vta give s.o. a ride
bwaan na Dakota Indian; pl bwaanag; also abwaanag
Bwaanaakiing place Sioux lands,
Dakota country
bwaana’owi vai feeble
bwaanawichige vai be unable to do things
bwaanawitoon vti be unable to do s.t.
bwaanimaagozi vai smell like a Dakota
chi-pv, pn large, big
chi-agaaamiiing pc across the ocean
chi-ajidamoo na gray squirrel; pl chi-ajidamoog; also misajidoo
Chi-agaaamiiing place Europe

Chi-wajiw place Spirit Mountain (Duluth)
chigamii-zaaga’egan ni ocean
chimookomaanikaazo vai be called something in American (English)
**D**

dabasagidaaki *pc* knoll

*dbazhiish* *vii* hang low

*dabwaamaasige* *vai* be stunted

(growth); *also* waxing moon; *also* waxing moon power (girl premensus)

*dagamibatoo* *vai* arrive at a certain place running

dagashko *pc* [emphatic particle]
dagokii *vai* step
dagon *vri* be located in a certain place
dagonan *vti* add s.t. in, mix s.t. 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
dakakasni *vii* frigid, cold wind
daki-ayaaw *vta* cool s.o.
dakogaade *vai* be short-legged
dakokaan *vta* step on s.o.
dakon *vta* hold, grasp s.o.
dakonan *vri* hold, grasp s.t.
dakoozi *vai* be short

dakwa’amaw *vta* bite s.t. for s.o.
dakwaanowe *vai* have a short tail

dakwam *vta* bite s.o., get a hold of s.o.
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

*datagaagomin* *na* blackberry; *pl* datagaagominag
dawaaaj *pc* preferable, better to
dawaas *pc* it’s about time
dawegishkaa *vii* form a part, gap

dazhi- *pv* location

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 *vri* be involved with s.t., work on s.t.
dazhiikaw *vta* work on s.o., dress s.o. out (animal)
dazhiikodaadiwag / dazhiikodaadi- /
vaí fight one another, be involved with, have an altercation with one another
daay vaí dwell
daagandaman vti taste s.t.
daanigigwane /gane- /
vaí+o sign things
daangigwane /gane- /
sign s.t.
daanginanan vti touch s.t.
daangishkaw vta kick s.o., kick s.o. along
daashkakamigise /gise- /
earthquake
daashkakamigisewi vao make an earthquake
de- pv sufficiently, enough
debaabandan vti see s.t. at a distance
Debaasige name Debaasige (Light of the Sun)
debi' o vaí be enough
debinaak pc carelessly, any old way
debwenim vta believe s.o., be convinced by s.o.
debwetan vti believe s.t., heed s.t. (as in a warning or belief)
debwetaw vta obey s.o., believe s.o.
debwetyendam vta become convinced, come to believe something
debwetyenji vae be faithful
degitenim vta be impressed with s.o.
deni'ge vae hold things
desabi vaí be seated
deskwaan vta ride s.o.
dewe'igan na drum; pl dewe'iganag
dibaa' nti measure s.t.
dibaa'igan ni hour; pl diba'iganan
diba'igebii'gaans ni receipt; pl diba'igebii'gaansan
dibaabandanan vti inspect s.t., look s.t. over
hibaabawah /hibaabawaaN- / vta wet s.o.
dibaabawe vaei get wet
hibaadodan vti tell about s.t.
dibaajim vta tell stories about s.o.
dibaajimo vti tell stories
dibaajimotaw vta tell s.o. stories
dibaaji'mowin ni story; pl
dibaaji'mowinan
hibaakon vta judge s.o.
hibaakonige vta judge, be in politics
hibaakonigew vta judge s.o.
hibaakonigewinini na judge or lawyer;
phia vti charge s.o. with an offense, pass judgement on s.o.
dibaakwan vta indict s.o.
dibi'pc wherever, I don’t know where
hibaadaa'na wagon, carriage; pl
hibaadaa'nanan
hiba-gii'zis na moon; pl hiba-gii'zissoog
hiba'shkuo pc just like
hiba'shko'gamiq pc opposite, right across
hiba'weyendi vae believe
hiba o ni drum;
hibe'igan pl hiba'iganan
hiba'igebii'gaans pl hiba'igebii'gaansan
hibaabandanan vti inspect s.t., look s.t. over
hibaabawah /hibaabawaaN- / vta wet s.o.
dibaabawe vaei get wet
hibaadodan vti tell about s.t.
edino’o pc even, also
E
Eko-biising place Duxbury, Wisconsin
enda- pv just
enda- pv every
enda-so-dibik pc every night
enda-So-giizhig pc every day; also
enda-So-giizhik
enda-So-gana-wenimindwaa gichi-aya’aag place nursing home
enda-awigam ni dwelling; pl
enda-awigamoon
enigo 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 eshkanag
eshkan pc increasingly so
ezh-i-ipideg vii-prt throttle
eta pc only
eta go gaa-wiin pc except
eya’ pc yes; also enh
G, H
gabaa vai disembark, get out of a vehicle or a boat
gabashim vta boil s.o.
gabe- pv, pn all, entire
gage-ayi’i’i pc all over, always
gabe-zhi-gwa pc all the time now
gabeshi vai camp, set up camp
gabikaw vta pass s.o.
gaden vti think s.t. is funny, think in a humorous way about s.t.
gaganoondamaw vta talk for s.o.
gaganoondi-wag /gaganoonidi/-vai they talk to one another, converse
aganoozh /gaganoon/-vta converse with s.o.
gagaan vta convince s.o.
gagaanzi-tan vti act contrary to s.t. (as in a warning or belief)
gagaanzom vta urge s.o.
gagi-dagishin vai have spotted fur
agilbaadad vii foolish
agilbaadizi vai naughty, foolish
agilbaakwan vti block s.t., dam s.t.
agilbidwe vai be quiet for a time, be heard periodically
agijijiidiye vai be constipated
agikikim vta preach to s.o.
agikikwewini na preacher; pl
agikikwewiniwag
agwaadagi’ vta torment s.o., make s.o. suffer
agwaadagito vay suffer
agwaanisagenda vay be horrified
agwaanisagenda-gozi vay be considered terrible, be considered disgusting
agwe- pv try
agwejibidoon vti try to grab s.t.
agwejim vta ask s.o.
agwejitoon vti try s.t.; also gojitoon
Gakaabi-kaang place Minneapolis
(Minnesota)
gakaabikise  vai  fall down a hill, fall off a cliff
Gaikiwehtoo  vai  run across a point of land
Ganawaaahem  vta  look at s.o.
Ganawaaahanda’iya  vii  be revealed
Ganawaaabandanan  vti  look at s.t.
Ganawenes  vta  look after s.o.
Ganawenjigaade  viti  be protected
Garoozh/garoonN-  vta  call to s.o., talk to s.o.
Gashkapidoon  vti  bundle s.t. up
Gashkendamide’ee  vai  sad, heavy heart
gashkibidaagan  na  tobacco, pipe or bandolier bag; pl
gashkibidaagangan  
Gashkigwaaso  vai  sew
gashki’  vta  earn s.o.; also be able to do something to s.o.
gashki’ewizh/gashki’ewiN-  vta  manage s.o., be able to handle, control s.o.
gashki’ewizi  vai  be able, be empowered
gashkimaa  pc  I’ll show you, come on, look
gashkinan  vti  do s.t. to the extent of one’s ability
gashkitoon  vti  be able to do s.t., be successful at s.t.
gashkendamide’e  vai  sad
gawanakii’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.  i ge
gayesh  pc  and also
gaa-aanike-ozhibii’igaade  viti-prt  written revision
Gaa-danapininiding  place  Battle River (Red Lake); also Danapininidiwin
Gaa-gashhiibiizing  place  Black Duck River
gaabawi  vai  stand
gaag  na  porcupine; pl gaagwag
gaagway  ni  porcupine quill; pl gaagwayan; also zhimaaganens
gaaigebaaamihatoo  vti  run unceasingly
gaaiginagozi  vai  look like a porcupine
Gaagiigido  vai  talk, give a speech
Gaagiigidoobiwaabikoons  ni  telephone; pl gaagiigidoo-biwaabikoonsan
Gaagiigidowin  ni  song, ceremonial song
Gaagiigidoon  vti  finish tying s.t. off
Gaagiigitoon  vti  appease s.t.
Gaagiizom  vta  lecture so., officiate for s.o.
gaagway  ni  porcupine quill; pl gaagwayan
Gaa-jilakjwagamaag  place  Roy Lake, Minnesota
Gaakaawaakizoo  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 a boat
Gaanjweba’ige  vai  put logs through a water shoot
Gaanjwebishkaw  vta  push s.o. in
Gaashkibizh / gaashkibIN-  vta  gore s.o., gouge s.o., scrape s.o.
Gaashkiishkigijiibizh / gaashkiishkigijiibiN-  vta  slice somebody into pieces
Gaawe  vai  be jealous
Gaawese  vai  be jealous
Gaawi’awiwi  vai+xo  thwart people
Gaawiin  pc  no
Gaawiin ginwenzh  pc  not long
Gaawiin ingod  pc  not a single thing
Gaa-zagaskwaajimekaag  place Leech Lake, Minnesota
Gaa-zo-gwaashkwani  vai  hop and hide
Gaazonaw  vta  camouflange s.o.
gaa-zoota-w vi: hide from s.o.
gaazh / gaaN: vi: conceal s.o.
gaa-zhahengen na cat; pl gaa-zhahengens

Ge-chi-mi-ga-a-diiing ni-pri World War II

gegapii pc eventually
gegaa pc almost
gegot pc truly, really
gego pc don’t
gegot pc something
gemaa gaye pc or
gete- pc old time, old fashioned
geyaabi pc still
gezikaa pc all of a sudden [Ponemah]; also zezikaa
gezikwen-dan vi: vaguely remember s.t.
gezikwen-im vi: vaguely remember s.o.
gibaak-wa’ vi: lock s.o. up, imprison s.o.
gibaakwa’i-gaa nsing place Bena, Minnesota
gibaakwe vi: be blocked up, be dammed

gibijise vi: stop

giboodiyegwaazon na pants; pl giboodiyegwaazong

gibwanaab vi: be blocked up, be dammed

gibiigaa’ na pants; pl giboodiyegwaazong

gijigaaneshiinh na chickadee; pl gijigaaneshiinyag; also gijigiigaaneshiinh

Gichi-zaa-ba-wa-gad vii: be morning

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

ichimoo-koomaan na white man; pl ichimoo-koomaangan; also ichimoo-koomaan

Gichi-waa-biikwaashkizigan ni cannon; pl gichi-

Gichi-waa-biikwaashkiziganan

Gichi-ziibiing place St. Croix River

Gidagaakoons na fawn; pl gidagaakoonsag

Gidagaakoons

Gidasa-gei vai: parch rice

gidaan vi: eat s.t. up, consume s.t.
gidimaagizi vai: be poor, humble

gigizheb pc in the morning

gigizhebaa-wiisi-ni vai: eat breakfast

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

Gichi-wishkaan vi: cradle s.t.

Gichi-zibiinning place St. Croix River

Gidagaakoons

Gidagaakoonsag

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gigizhebaa-wiisi-ni vai: eat breakfast

Gichi-zaa-ba-wa-gad vii: be morning

Gichi-ga-anoshiinh na chickadee; pl gichi-ga-anoshiinyag; also gichi-ga-anoshiinh

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

Gichi-wishkaan vi: cradle s.t.

Gichi-zibiinning place St. Croix River

Gidagaakoons

Gidagaakoonsag

Gidasa-gei vai: parch rice

gidaan vi: eat s.t. up, consume s.t.
gidimaagizi vai: be poor, humble

gigizheb pc in the morning

gigizhebaa-wiisi-ni vai: eat breakfast

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Bemidji State University
giziibiigazhe vai bathe

giziibiigazhe' vta bathe s.o.
giziibiiginwega'igan ni face soap
giziibiigin vta wash s.o.
giziibiiginan vti wash s.t.
giziibiiginininjii ni wash s.o. hands
giziibiigwen vta wash s.o. face
giziibiitawagen vta wash s.o. head
gizhaabikizan vti heat s.t.
gizhaabikizigan ni stove; pl
gizhaabikiziganan

gizhaa gamezgan vti heat s.t. (liquid only); also gizhaa ga m izan

gizhiibatoo vai run fast
gizhiibazhe vai have itchy skin
gizhiibizi vai be itchy
gizhiibizo vai drive fast
gizhiibaghenaw vta bathe s.o.
gizhiibigide vti be cleaned
gigishkaw vta stick s.o. into s.t.
giigoonh na fish; pl giigoonyag

giigoonh-oodena ni fish camp; pl
giigoonh-oodenawan

giigoopanjii' vta dive s.o. in
gii'igoshimo vai fast for a vision
gii'ikikozi vti to tell lies

giwashkwe vai be dizzy

giwashkwe-zagaswevin ni marijuana; pl giwashkwe-zagaswevinan

giwashkwebatoo vai run staggering
giwashkwebii vai be drunk
giwe vai go home

giwebatoo vai run home
giwebin vti be north; also be a northerly wind

giwegoji vti move home

giwenh pc as the story goes

giwezh /giwezh- na or ph an; pl

giwashkwebatoo vai run staggering

giwebatoo vai run home

giwebin vti be north; also be a northerly wind

giwegoji vti move home

giwenh pc as the story goes

giwezh /giwezh- vta carry s.o. home

giweyendam vti think about going home

giwiita-niimi vti dance in a circle

giwiitaakwashwe vti swim around,
swim in a circular fashion

giwiitaashkan vti walk around s.t. in a circle

giwiizi vti be an orphan

giwiiziiganig ni orphanage; pl

giwiiziigamigon

giwiode vti sojourn, travel round trip,
go and come back; also giyode

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giiyode vai sojourn, travel round trip, go and come back; also giiwode
giiyose vai hunt
giiyosetamaw vta hunt for s.o.
giizhendamo vai decide
giizhige vai finish constructing things
giizhi’ vta finish making s.o.
giizhoo-ayaw vta warm s.o.
giizhoo Shim vta wrap, bundle s.o. up warm

giizhoo’yagaamin vti be warm (liquid)
giizhoo’yaam, vio be warm

Giizhendamo vio sojourn, travel round trip, go and come back; also giizhendamo giizhige giizhoo’yaam, vio be warm (liquid) giizhoo’yaam vio wrap, bundle s.o. up warm giizhoo’yaam, vio be warm

Goji’ via try s.o. (tease)

Goji’ vta try s.o.; also gagiweji’ vio vio make s.t. appear certain way to s.o.
gwek pc correctly, exactly, right

gwekendam vai change one’s mind
gwekigaabawl’ vta turn s.o. around while standing

gwekisidoon vti turn it around
gwekweka’adoon vti turn by paddling
gwiinawendan vti be unable to see s.t.
gwenawenim vta be lonesome for s.o.
gwiinawaabam vta be unable to see s.o.
gwiishkoshi vai whistle
gwiwizensiwi vai be a boy
gwiwizensiwi-zaaga'iganing place Boy Lake (Minnesota)
gwiwizensiwi-ziibiing place Boy River (Minnesota)
gwiwizensidewe'igan na little boy drum
hay’ pc too bad
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’iwig/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 one’s shirt sleeves

ikwanaamo vai exhale
imaa pc there
imbaabaa nad my father; pl imbaabaayag

in’a’mn 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, or direction; also inakeyaa

inake pc look, behold; also inashke, ke

inamanjii’o vai be a certain condition
inamozh/inamooN-/vta work for s.o. in a certain way, lead s.o. (animal)
inandawenim vta want s.o. 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 s.o. in a certain way

inapinazh /inapininaN-/vta slice s.o.
inapine vai be ill in a certain way

inashke pc look, behold; also inake, ke

inataadiwag /inataadi-/vai they gamble, play games together in a certain way
inaw vta look like s.o.
inawemaagan na relative; pl
inawemaaganag
inawiindamaage vai speak in a certain way
inaabhadad vii be used a certain way
inaabadizi vai be of use, have a useful purpose, be used a certain way
inaabandam vai dream, visualize
inaabandan vti see s.t. in a certain way
inaabate vti waft a certain way (smoke or vapor)
inabendaagozi vai belong in a certain way, be philosophically connected
inaabi vti glance, peek
inaabikibidoon vti twist s.t., turn s.t.
inaabikinan vti turn s.t., twist s.t.
inaabiigisin vii liquid channels, leads in a certain direction
inaadagaa vti swim in a certain way
inaadizookaazo vai s.o. is spoken of in legend in a certain way, legend is told about s.o.
inadodan vti talk about s.t.
inajimo vti tell
inaakonamaw vti make a spiritual offering to s.o.
inakonge vti decree, make a law
inaakwaandewbijige vti skid logs out, load logs
Inaadagokaag place Balsam Lake, Wisconsin
inaande vii be certain color
inaanzo vti be colored a certain way
inaapinazh / inaapinaN-vta hurt s.o., inflict s.o. with illness
inaapine vti be ill in a certain way
inaasamabi vti sit facing a certain way
indaga pc please
indagokii vti step
indangishkaw vta kick s.o. in a certain way
indanitaawaadizookwe vai tell stories in a certain place
inday nad my dog; pl indayag
indaa vti live somewhere in a certain way
indaashaan pc come here (to child); also ondaashaan
indee nad my father
indengway ntd my face; pl
indengwayan
indibaajimo vti tell things in a certain way
indwe’ vta sound a certain way to s.o.
inendam vti think
inendamowin ntd thought
indendaagozi vti be thought of in a certain way, have a certain destiny
inemini vta think of s.o.
ingichi-niigi’ig nad my grandparent; pl
ingichi-niigi’igoog
ingod pc singularly
ingo-diba’igan pc one mile or one hour
ingoding pc one time
ingodoninj pc one inch
ingoding pc one time
ingoding cc pair
ingoji pc somewhere, approximately, nearly
ingwana pc it turns out that, it was just so
ingwizis nad my son; pl ingwizisag; also ningozis
inibizo vti drive in a certain way
inigaa’ vta reduce, damage or impoverish s.o.
inigaa’idizo vti make one’s self seem pitiful
inigaa’idizookwe vti tell stories
inigaa’idizookwe vti tell stories
inigaa’idizookwe vti tell stories
indago vti damage s.t.
inigaa’idizo vti make one’s self seem pitiful
inigaazi vti be poor, pitiful
inigan vti ply s.t. away
inigini vti be a certain size
inikak vta do something to s.o. in a certain way
inikawe vti make tracks
ininaagwad vii appear a certain way
inin vti hand s.t. down, present s.t.
inini na man; pl ininiwag
ininigaade vii be handled in a certain way; also protrude
ininwi vai be a man
inigaatesidoon vti spread s.t. out
inigokwadeyaa vii be a certain diameter
inkaw vta name s.o.
inika vai condition or life turn out a certain way
inime’odishi /inime’odis-/ vta host s.o.
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 s.o.
inibin vta line s.o. up in a certain way
ininaw vti hand something to s.o.
inikaw vta name s.o.
inikaa vai condition or life turn out a certain way
ininip w/iniw */iniw-*/ nad my spirit; pl injunwag wag
inose vai walk a certain way, walk to a certain place
inwaade vti be a sacred place
inwaedexa vti make a certain sound, speak a certain language, make a characteristic call (quack, bark)
inwemagad vii something sounds, something is spoken
inwewa vti speak a certain language
inwewedan vti preach about s.t.
inwewedanam vti make a speech, lecture
inzhaga’ay /-zhaga’ay-/ nad my skin; pl inzhaga’ayag
ipidoon vti pull s.t. 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
iskaapiiichighe vai+o run out of patience for s.o., s.t.
iskokwadeyaa ni whiskey
ishkon vta survive s.o.
ishkon vti survive
ishkonigan ni reservation; pl ishkoniganan
ishkwam vta place a corpse in a certain way
ishkwa- pv after
ishkwaamigad vii be over with
ishkwaane vai survive a pestilence
ishkwaate vai be done with an activity
ishkweyaang pc behind, in the rear, in the past
ishpay vti be deep snow
ishpaagonaga vii be deep snow
ishpi- pv above
ishpriming pc up above, high, in heaven
iskigamizigan ni sugarbush; pl iskigamizigan
iskigamizige vai sugar off
itaming loc place, at a certain location
iwapii pc at that time
iye pr that one
izhaa vai goes there
izhaagawatata vti climb onto a rock from the water
izhi /iN-/ vti say to s.o., call s.o.
izhi* vti deal with s.o. a certain way, make s.o. a certain way
izhi- pv thus, thusly
izhi-ayaa vai be of a certain condition
izhichigaazha/-izhichigaan-*/ vta treat s.o. a certain way
izhichigaazo vti be treated a certain way
izhichige vai does so
izhichigewinagan vii be done a certain way
izhidaabazxh/-izhidaabaan-*/ vta drag s.o. to a certain place
izhidaabii’we vti drive in a certain way
izhide vti place one’s feet in a certain way
izhi’o vai dress a certain way
izhigaabawi stand certain way, balance on feet
izhigaade vii s.o. leg goes over
izhijigaade vii be made
izhijiwani vii flow
izhim *vt* talk about s.o. in a certain way
izhinan *vti* perceive s.t. in a certain way
izhinaw *vt* perceive s.o. a certain way
izhinaagozí *vai* look like, be in the form of
izhinaagwed *vii* look a certain way
izhinaazhikaw *vt* chase s.o. to a certain place, send s.o. to a certain place; *also* izhinaazhishkaw
izhinikaadan *vti* name s.t., call s.t. a certain name
izhinikaad /izhinikaadN/ *vt* name s.o. a certain way
izhinikaazo *vai* be called
izhinikaazowin *ni* name; *pl* izhinikaazowinan
izhinikení *vai* hold up hand or fist
izhinoó'ani *vt* point at s.t.
izhinoó'ige *vai* point
izhitoon *vti* prepare s.t.
izhitowa *vai* have a certain custom, belief or religion
izhitowaawin *ni* faith, religion; *pl* izhitowaawinan
izhiwe *vai* something happens to s.o.
izhiwébad *vii* happen
izhiwebizi *vai* be in a certain condition, behave a certain way
izhiwidoon *vt* take s.t. along
izhiwijigaaixo *vai* be carried or taken to a certain place
izhiwizh /izhiwizhN-/ *vt* take s.o. somewhere
iizendan *vt* express an opinion of s.t.
iizon *pe* as the story goes; *also* iizan

### J, K

jaagide *vii* burn up
jaaginan *vta* use somebody up, destroy someone
jaagizan *vti* burn s.t. up
jaagizo *vai* burn up
jaagizodizo *vai* burn one's self
jejájiibaan *pc* various different locations
Jejaakwaag *place* Markville, Minnesota
ji- *pv* to, so that, in order to
jiibayendam *vai* perceive things as a ghost
jiibaakwaadan *vti* cook s.t.
jiibaakwaazh /jiibaakwaazN-/ *vta* cook s.o.
jiibingwashi *vai* be half asleep
jiiblingweni *vai* wink
jiigayi’i *pc* adjacent
jiigewyaazhagaame *vai* walk along the shore
jiigi- *pv, pn* near
jiigibiig *pc* along the shore, by the water
jiigishkode *pc* near the fire
jiiglwé- *pv, pn* along the shore
jiiglwé-zibí *ni* by the shore of the river, riverbank
jiigizh’ /jiigizh’w-/ *vta* skin s.o.
jiikendam *vai* be proud, happy
jiikendan *vti* be happy, proud about s.t., think s.t. is cool
jiime *vai* travel by barge
jiingwewitam *vai* speak in a loud song voice
jiishka' *vta* peck s.o.
ke *pc* look, behold; *also* inashke, inake
konaas *ni* cloth, sheet; *pl* konaasan
madaabii vai go to the shore
madaabiiba’ vta run away from s.o. to the shore
madaabiigozi vai move to the shore
Redby
madoodo vai attend sweat lodge ceremony
madwegaminjii vai stomach growl, gargle
madwegwaami vai snore; also
madwegwaamo
madwe-ikido vai be heard to say, speak from a distance
madwe’iode vai be heard crawling
madwesin vii clink, make a metallic sound
madwewe’okokwe vai beat a drum
mamaajii vai move, be in motion
mamaazikaa vai agitate, move
mameshkwad pc taking turns; also
memeshkwad
mami /mam-/ vta pick s.o. up, take s.o.
mamige vai take
mami’izhiigon vta blame s.o.
mamikwendan vti recollect things
mamiskojaabi vai see red, one’s eyes turn red
mamiskoshkinzhigwe vai eyes turn red
mamiskwiwaapinidiwag vti their blood runs together
/mamiskwiwaapinidi- vai their blood runs together
mamiskwinaakanadiwag vti spill one another’s blood, kill one another by shedding blood
mamizh/mamizhw- vti cut s.o. out
mamoon vti take s.t., pick s.t. up
manaadendan vti think respectfully of s.t.
manaadi’im vii respecting of one another
manaajichigaade vii be respected
manaajichige vai be respectful
manaajitoon vti respect s.t., spare s.t.
manaazom vta be gentle to s.o.
manepwaa vai crave a smoke
manezl vti be in need
manezin vti be in need of s.t.
mangkoonibii vai shovel snow
manido na spirit; pl manidoog
manidookaadan vti consider s.t. spiritual
Manido-minisasabikong place Spirit Rock Island
manidooke vai conduct a ceremony
manidoowaadizi vai be sacred
manidoowendan vti consider s.t.
  sacred, think in a spiritual way
  about s.t.
manidoowi vai be sacred (as in a
  woman during her period or a
  person in a spiritual state)
manoominii na Menomini Indian; pl
  manoominiiig
manoominike vai harvest rice
manoominike-giizis na September
manoozike vai represent
mashkawad vii freeze solid
mashkawaji vai get frostbite
mashkawaji-bimide ni tallow
mashkawazhe vai have rough
  markings on the skin (as in scabs
  or severe rash)
mashkwa-debibizh/mashkwa-
  debibin/- vti grasp hard
mashkwaadabi vai sit strongly
mashkwaadizi vai be physically
  strong
mashkwaagwanjige vai bite hard,
  have a strong bite
mashkawis in vii be strong
mashkawizi vai be strong
mashkawiziwin ni strength
mashkipiitad n/ni tendon, pl
  mashkipiitadoon
mashkiki ni medicine
mashkikiwiwamig ni pharmacy,
  hospital
mashkikiwinini na doctor; pl
  mashkikiwininawag
Mashkimodaang place Bagley,
  Minnesota
Mashkii-zii biing place Bad River,
  Wisconsin
mashkode ni prairie; pl mashkoden
mashkodewinishinaabe na prairie
  Indian; pl
  mashkodewinishinabeg
mashkosaagim na grass snowshoes; pl
  mashkosaagimag
mawadishi/mawadisi/- vta visit s.o.
  mawadishewi vai visit
mawadisidiwag/mawadisidi/- vai
  they visit one another
mawanda bisi vai sit facing
mawaki wiihiz /mawakibiwi/-
  vta bring s.o. up from the water
mawi vai cry
mawim vta cry for s.o.
mawina vta retaliate against s.o. with
  physical force
mawinazh /mawinaN/- vta attack s.o.,
  charge s.o.
mawine`idiwag/mawine`idi/- vai
  retaliate against one another
mawine`ige vai physically retaliate,
  seek revenge
mawinzo vai pick berries, go blueberry
  picking
mawishki vai be a cry-baby, cry
  constantly
mayagin nan vti believe s.t. to be
  strange, peculiar
mayaginaagwad vii look strange
mayagwe vai speak strangely, speak a
  different language
mazinaakizon ni photograph; pl
  mazinaakizonan
mazinichigan na image, statue, doll; pl
  mazinichiganag
mazinichigaazoo vai be represented in
  effigy, be represented as an image
mazignite waas vai `bead, emroider
mazini` vti sculpt s.o., shape s.o.
mazinaatesijigan ni television; pl
  mazinaatesijiganan
mazinaatesijiganamakak ni television
  set; pl mazinaatesijiganamakakan
mazinimaagozi vai be noticed by smell
  and sight, leave evidence of one’s
  presence
mazitaagozi vai cry out
maada`adoon vti follow s.t. (trail,
  road)
maadanokii vai start working
maada`ookii vai share, share things,
  distribute
maada kide vii catch fire
maada kizige`idim vii burst into flames
maada da webato vai scamper up
maadaapiin vai fall ill
maadaashkii vii waves start
maajaa vai leave
maajaa’* vta send s.o. off, conduct funeral services for s.o.
maajiba’idivag /maajiba’idi-/ vai run away together, flee in a group
maajinizhikaw vta chase s.o. off
maaji vai start to make s.t.
maajiivi vta start an activity
maaji- pv start
maajiibadaabii vai start to come to the shore
maajiiba’iwe vai start running away
maajiibi vii start
maajiibizeri’* vta start s.o.
maajiidiigaade vii start being measured
maajidoon vti take s.t. along
maajigi vii grow up, start to grow
maajigozi vai start moving
maajikam vta work on s.o.
maajinishikaw vta chase s.o.
maajinishza’* vta send s.o.
maajishkaa vai start, start one’s life
maajishkaamagad vii start to move
maajishkendam vai start thinking
maajiyazhagaame vai start out along the shore
maajiizh /maajiiN-/ vta start off with s.o.
maakabi vai wound people
maaki-ayaa vai be crippled
maaki-daangishkaw vta cripple s.o. by kicking
maamakaadakamig pc amazing happening, astonishment
maamakaadendam vai be astonished
maamakaadendan vti think s.t. is marvelous
maamakaadenim vta marvel at s.o.
maamakaaj pc unbelievable, amazing, awesome
maamakaazinan vti be astonished with s.t.
maamakaazinaagozi vai look odd
maamawi pc all together
maamawi-izhichigaade vii be combined
maamawichewini na company man, collector; pl maamawichewininiwag
maamawigendiwaag /maamawigendi/- vai be villagers, live together in the same area
maamawookan vti do s.t. together, do s.t. 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 be put together, combined; also maama’ootaa
maamaagogin vta massage s.o.
maamiginan vti collect s.t., put s.t. together
maamigizh /maamigini/- vta collect s.o.
maaminendam vai be pleased
maanaadawishkah vta damage s.o.
maanaadizi vai be ugly
maanendan vti feel bad about s.t.
maang na loon; pl maangwag
maangishkan vti push it down
maanikaw vta inflict s.o. with illness, do something bad to s.o.
maanishtaanish na sheep; pl maanishtaanishag
maanishtaanishnihiwag na wool
maanzh-ayaa vai be bad off
maawanjitaag vti meet, come together with others
maawenzaagondan vti bring s.t. together
maazhendam vai feel out of balance, sickly
maazhendami’dismo vai be unhappy with one’s self
maazhi-ayaa vai be bad off
maazhidoodaadizo vai cause self-inflicted injury, injure one’s self
maazhipogozi vai taste bad
maazhise vai have bad luck
megade vai burp
megade’ vta burp s.o. (baby)
megwaa pc while, in the midst of
megwaa-yaak pc in the woods; also
megwaayaka-waang
megwe-pn, pv in the midst of
something, in the middle
megwecob pc in the bush
memaangishen na mule; pl
memaangishen-yaag
memeshkwad pc taking turns; also
mameshkwad
memeshkwaaj na back and forth
memwech pc exactly, just that, it is so
menjiminigaademagakin vii-prt
handle bars
meshkoshkaajita vay change one’s
ways
meshkwad pc instead
meshkwadoonamaw vta trade with
s.o.
meshkwadoonigan ni something used
in place of something else, paper
money; pl meshkwadooniganan
meshkwajj ni trade places
metasin vta miss s.o.
Metaawangaag place Hertel
(Wisconsin)
Metaawangaansing place Little Sand
Lake (Wisconsin)
mewinzha pc long ago
michaakozi vay be big (tree-like)
michisag ni floor; pl michisagoon
midaaswi mm ten
midewakik na sacred vessel; pl
midewakikoog
midewakwenzii na mide priest; pl
midewakwenzii-yaag
midewanishinaabe na mide Indian;
pl midewanishinaabeg
midewaadizi vay live according to the
 teachings of the lodge
midewaadizimo vay give a lodge speech
midewaatig na sacred tree; pl
midewaatigoog
midewi vay be mide
midewiwin ni medicine dance,
medicine lodge ceremony; also
midewin
migi vay bark
migiskan ni fishing hook; pl
migiskan-yaag
migiskan-yaab ni fishing line
migizi na bald eagle; pl migiziyagi
migizi-gizis na February
migonaazikaw vta approach s.o.
directly
migoshkahja vta pester s.o., bother s.o.
migoshkahja-iw vay be a pest,
annoying
migwandaagoon vii grow
mikan vti find s.t.
mikaw vta find s.o.
mikigaazo vay he is found somewhere
mikwamiwan vii hail
mikwendamis vay realize
mikwendamose vay remember
mikwendan vti remember s.t.
mikwendaagozi vay be remembered
mikwendozi vay remember one’s self
mimigoshkahja vta tease s.o.
mimigoshkam vay jig rice
mimigoshkami-makakoons ni rice
threshing barrel; pl
mimigoshkami-makakoonsan
minaa-zim vta care about s.o.
mindawe vay pout; also be unsatisfied
mindido vay be big
mindimooyen na old woman; pl
mindimooyen-yaag, also
mindimooyenh
mindik pc amount, certain amount
minikweshe vay drink
minikweshki vay drink chronically, be
alcoholic
minis ni island; pl minisan
Minisinaakwaang place East Lake
Minisooding place Minnesota
miniwita-wage vay have a middle ear
infection
minjikawaan na glove, mitten; pl
minjikawaan-yaag
minjim vta get a hold of s.o.
minjimin vta cradle, hold s.o. in one’s
arms
minjimaan vta recall the smell of s.o.,
smell s.o.
minjimenim vta remember s.o.
minjiminan vti hold s.t. in place, steady s.t., grasp s.t.
minji-nízh pr both
minobii vai be pleasantly drunk, be tipsy
minochige vai do good
minogaamo vai be pleasurably plump
minopidan vti like the taste of s.t.
minopogozi vai tastes good
minotaw vti like the way s.t. sounds; make s.o. good
minoton vti make s.t. nice, good
minowendaagwad vii be considered good
minzoogo vai he is well done
misawendan vti want s.t., desire s.t.
mitagwazhe vai be naked
mitaawigan pc bare back
mitig na tree; pl mitigooq
mitigokaa viti be a forest
mitigomin ni acorn; pl/mitigominan
mitigoonaagan ni woodem bowl; pl
mitigoonaaganan
mitigwakik na water drum; pl
mitigwakikoog
mitigwaab na bow; pl mitigwaabig
mitisin vti be unable to see s.o.
miziwe pc all over, everywhere
mizwezi vti be intact
mizihakwad viti be clear
mizhawagaam pc out to sea, in a body of water away from shore
mizhi’an vti hit s.t. in the center
miidaashkine vai be so full that poop is pushing out the other end; also
miidaashkhine
miigaadan vti fight over s.t.
miti-gi-iwaamitigooq oamaadigamig ni military school; pl/ miigaadiwinin-
miigaazh /miigaan/- vti fight s.o.
miigaazoe vai fight
miigaazowin ni fight; pl
miigaazowinan
miigis na cowry shell; pl miigisag
miigwe vai+o give something away
miigwechiwendan vti be thankful for s.t.
miigwechiwitaagozi vai express thanks
miijiim ni food
miijiimikanjigan ni live fish bait
miijiin vti eat s.t.
miijiin vta defecate on s.o.; also miizin
miiikana 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 vti brag
miinaaawaa pc again
miinensagaawanzh ni hawthorne bush; pl miinensagaawanzhiin
miinigozi vai be given something
miinigoowaawiwag/miiinigoowaawi/- vai they are given something as a group
miinigoowiizi vai be given something
miish pc and then
miishizigin vta give s.o. a whisker rub
miishidaamikam vai have whiskers, mustache; also miishidaamikan, miishidaamikane
miilishkahaw vta crowd s.o.
miizh /miIN/- vti give s.o.
miizin vta defecate on s.o.; also miijin
moogishkaa vta rise up, surface
mookawaakii vai cry to go along
mookawaan vta cry for s.o.
mookinan vti bring s.t. out of storage
mookii vai rise to a surface, emerge from a surface
moona’ /moona’w-/- vta dig s.o. up
moona’am vti dig things out
moona’an vti dig s.t. up
moonenim vta suspect s.o., get wise to s.o.
moonenimaazaw vta sense s.o.’s presence
Mooningwanekaan place Madeline Island, Wisconsin
Mooniyaang place Montreal, Ontario
mooshkin pc full
mooshkinatoon vti fill s.t. up with solids
mooshkine vai be full
mooshkinebadoon vti fill s.t. up with liquid
mooshkinebin vta fill s.o. with liquid
mooshkinebiin vai full of water
mooska’osi na shypoke, swamp pump, American bittern; pl
mooska’osiwag
moowiike vai crap one’s self, defecate
moozhag pc always
moozhitoon vti feel, sense s.t.
N

nabanegaanens ni lean-to; pl
nabanegaanensan
na’aangabi vta shack up, cohabitate
na’enimo vai store things
na’ii vai hibernate; also be quick
nagadan vta abandon s.t., leave s.t. behind
nagamo vai sing
nagamni ni song; pl nagamonan
nagamniwad vta sing to s.o.
nagamowin ni n singing; pl
nagamowinan
nagazh /nagaN-/ vta abandon s.o., leave s.o. behind
nagawaaawiniwad/nagawaaawi-/ vai they hold one another back
nagendam vai be comfortable
nagishkodaadiwad/nagishkodaadi-/ vai they meet one another
nagwaagan ni snare; pl
nagwaaganan
nagwaaganeyaaab ni snare wire; pl
nagwaaganeyaaabin
nagwaajigan ni snare; pl
nagwaajiganan
nagwaan vta snare s.o.
nakadamaaw vta relate information to s.o., communicate with s.o.
nakom vta answer s.o., reply to s.o., promise s.o.
nakwebidoon vti catch s.t.
nakweshkaw vta meet, intercept s.o.
nakweshkodaadiwad
/nakweshkodaadi-/ vai meet one another
nakwetam vai answer
nakwetaw vta answer s.o.
namadabi vai sit
namanji pc I don’t know (dubiative indicator)
name na sturgeon; pl
namebini na sucker; pl
namebini-gizis na February
 nameshin vai have indentations, be marked by pressure
nanakim vta coax s.o., convince s.o.
nanaa’ vta straighten s.o. out, correct s.o.
nanaa’ichige vai repair, fix
nanakaa’idaabaanee vai repair cars
nanakaa’idaabaanewinini na mechanic; pl
nanakaa’idaabaanewininiwad
nanakaa’in vta organize s.o.
nanakaa’ittoon vti fix s.t.
nanandawi’ vta doctor s.o., heal s.o.
nanandawi’idiwad /nanandawi’idi-'/ vai they doctor one another
nanandawi’idizoo vti doctor one s’ self
nanandawi’iwe vai doctor, heal
nanandawi’iwinini na medicine man, Indian doctor, healer; pl
nanandawi’iwininiwad
nanandawi’oo vti doctor, heal
nanandawi’owin ni ni doctoring, healing; pl
nanandawi’owin nananandawi’owin
nanandom vta make a request of s.o.
nanandomaw vta plead for s.o.
nanda- pv search
nandabimaadiziwine vai search for life, seek life
nandakwaandawe vti try to climb
nandam vta recruit s.o., enlist s.o. for war
nandawaabam vta search for s.o.
nandawaabaminaagozi vai search for recognition
nandawaabandaw vti search for s.t., look for s.t.
nandawaaboozwe vai hunt rabbits
nandawendaw vti want s.t., desire s.t.
nandawewem vta search for s.o. with sound, search for s.o. by calling out
nandobani vai search for the enemy, go to war
nandobaakinan vti search for s.t. by uncovering and opening
nandodamaage vai ask
nandodamo vai ask
nandodan vti ask for s.t.
nandom vta invite s.o., request something of s.o.
nandomaakaw vta summon s.o.
nandomaan dan vti smell s.t.
nandone’/nandone’w-/ vta look for s.o.
nandotaw vta search for s.o.
nandoodamaw vta try to treat s.o. a certain way

nandone’/nandone’w-/ vta look for s.o.
nandotaw vta search for s.o.
naabesimosh na cur, male dog; pl naabesimoshag; also naab-canimosh
naabikawaagan na necklace; pl naabikawaaganag
naabisijigan na tape recorder; pl naabisijiganan
naadabiikan vti get s.t. (liquid)
naadamaw vta assist s.o.
naadin vti fetch s.t.
naadobi vti fetch water or sap
naama’n’aangwid vti be a pleasant wind
naama’an vti find the wind pleasing
naama’idaa pc by coincidence
naanamadabi vai sit up
naanaagadawendam vai reflect, ponder
naanaagadawendan vti reflect on s.t., consider s.t.
naanaagadawenim vta think about s.o.
naanaagadwenindizo vai be selfish, think selfishly
naanaage pc after a while

naanaakobinawinan vti make a path for s.t. with one’s fingers
naanaawayi’il’i pc around the center
naanaawe vai soar (in search of things)
naanaawikwamiing pc middle of the ice
naanaazikan vti pay attention to s.t.
naangizi vai be light in weight
naangizide vai be light footed (as in a good tracker or dancer)
naanibawaw vta be in jeopardy
naniibendaadiwag /na niibendaadi-/ vti they sleep at one another’s houses
nawaj pc more so, more than
nawapwaan ni bag lunch, lunch taken along; pl nawapwaanan
naanawigamini vta try to treat s.o. a certain way
naanbakawanan vta search for s.o.

naawakwe-wisini vai eats lunch
naawayi’il’i pc between, in the middle
naawewidam vai howl
naawij pc middle of the lake
naayo-ditibisemagak vti-prt four wheeled vehicle; pl naayo-ditibisemagakin
natz /naaN-/ vta fetch s.o.
nazhaabi’igan ni fiddle, violin; pl naazhaabi’iganan
naazhaabii’igan ni fiddle, play violin
naazhibii vai haul water, haul sap
naazhibiiwizh /naazhibiiw iN-/> vta carry s.o. to the water
naazikage vti approach, go to people
naazikan vti approach s.t.
naazikaw vta approach s.o.

negwaakwaan ni splice; pl newaakwaan

Nenabozho name Nenabozho (Red Lake); also Wenabozho
Nenaandago-ziibiing place Tamarack River
neniizh pc two at a time
Nesawegamaag place Shakopee Lake, Minnesota
newegwaami vai snore loudly
Neweyaash name Neweyaash
neyaab pc as it was before
Neyaashiing place Nay-Ah-Shing (Minnesota)
nibaa vai sleep
nibaadizi vai greedy
nibec’ vta offer s.o. a place to sleep;
also put s.o. to bed
nibehizo vai fall asleep from motion
(as in a baby in car or boat)
nibi ni water
nibinaadin vti fetch water
nibinaakwaanizid nid my toe; pl
nibinaakwaanizidan
nibkaang pc in the water, on the
waterways
nibo vai die
nibwaakaa vai be wise, intelligent
nibwaakaaminens ni smart berry,
smart pill; pl
nibwaakaaminensan
nichiiwad vii a severe storm,
catastrophe
nigaapizi vai be brittle
nigichinikaad nid my right leg
[Ponemah]
nigig na otter; pl nigigwag; also agig
nigigotawag ni otter ear
nigigwadi vii it is frosted up
nikwegan nid my spine
nimaamaa nad my mother; pl
nimaamaayag
nimaaweshkaa vai paddle away
from shore
nimisad nid my stomach
nimishoomis nad my grandfather; pl
nimishoomisag
nimananjiniikaad nid my left leg
nindaanis nad my daughter; pl
nindaanisag
nindiy nid my hind end
nindoodem nad my clan; pl
nindoodemag
ninggaai’i’an vii be west
nigiz’/nigiz’w- vta melt s.o.
ningizo vai melt
ningwizis nad my son; pl ningwizisag;
also ningozis
ningingwaniis nad my cross-nephew
ningwezhinaningodwewanagizi
vai be a member of a certain group
or family
ninigig’ig nad my parent; pl
ninigig’igoog
ninjaanzh nid my nose
ninzhishenh nad my uncle;
ninzhishenyag
nipikwan nid my back; pl
nipikwanan; also nipikon
nisadawendam vai realize
nisawa’ogaan ni lodge with a peaked
roof; pl nisawa’ogaanan
nisayenh nad my older brother; pl
nisayenyag
nisaabaawe vai get wet
nisaaboozh /nisaabooN-/ vta float s.o.
downstream
nishi /nis-/ vta kill s.o.
nishibabaamendan vti take s.t. for
granted, waste s.t.
nishimis nad my cross-niece
nishiwanaajitoon vti waste s.t.
nishiwanaaji’aa var be spared, saved
from destruction or death
nishilmenh nad my younger sibling;
pl nishiilmenyag
nishkaadendam vai have angry
thoughts
nishkaadizi vai angry
nishkaazimaazi vai be bitter, resentful
nishki’ vta anger s.o.
nishkim vta anger s.o.
nishkindamaaw vta anger s.o.
nishwaaso-diba’igan pc eight miles or
eight hours
nishwaasoni’i’igIAN pc eight inches
nisidiwag /nisidi-/ vta they kill one
another, kill each other
nisidotan vti understand s.t.
nisidotaw vta understand s.o.
nisidotawiminaagozi vai be
recognized
nisim vta be killed by s.o.
nising mm three times
niso-giiizhig pc three days
nishinaadendam vai fall apart (emotive)
nishinaadizo vai fall apart (physical)
nishiwanaajitoom vti destroy s.t.
nishiwe vai kill people
nishkawin vta kill s.o. with a war club
nishkawindiwag/nishkawindi- vai kill one another with war clubs
nishki’ vta anger s.o.

nishinaadendam vai fall apart (emotive)
nishinaadizo vai fall apart (physical)
nishiwanaajitoom vti destroy s.t.
nishiwe vai kill people
nishkawin vta kill s.o. with a war club
nishkawindiwag/nishkawindi- vai kill one another with war clubs
nishki’ vta anger s.o.
nitam pc first time

nishinaadendam vai fall apart (emotive)
nishinaadizo vai fall apart (physical)
nishiwanaajitoom vti destroy s.t.
nishiwe vai kill people
nishkawin vta kill s.o. with a war club
nishkawindiwag/nishkawindi- vai kill one another with war clubs
nishki’ vta anger s.o.
nitam pc first time

nitiage vai kill

nishinaadendam vai fall apart (emotive)
nishinaadizo vai fall apart (physical)
nishiwanaajitoom vti destroy s.t.
nishiwe vai kill people
nishkawin vta kill s.o. with a war club
nishkawindiwag/nishkawindi- vai kill one another with war clubs
nishki’ vta anger s.o.
nitam pc first time

nitiage vai kill

nitaawigagi vta raise s.o.; domesticate s.o. (animal)
iniiyawe’enh nad my namesake; pl niyiya’enhagn

nitaawigagi vta raise s.o.; domesticate s.o. (animal)
iniiyawe’enh nad my namesake; pl niyiya’enhagn

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nitaawigagi vta raise s.o.; domesticate s.o. (animal)
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nitiage vai kill

nitaawigagi vta raise s.o.; domesticate s.o. (animal)
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nitaawigagi vta raise s.o.; domesticate s.o. (animal)
iniiyawe’enh nad my namesake; pl niyiya’enhagn

nitiage vai kill

nitaawigagi vta raise s.o.; domesticate s.o. (animal)
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nitiage vai kill

nitaawigagi vta raise s.o.; domesticate s.o. (animal)
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nitiage vai kill

nitaawigagi vta raise s.o.; domesticate s.o. (animal)
iniiyawe’enh nad my namesake; pl niyiya’enhagn

nitiage vai kill
niweyizhiwe \(\text{vai}\) win an election, declare victory in an election
niwezh \(/\text{niwe}\text{N-}/\text{vai}\) beat s.o., defeat s.o.
niwezhiiwe \(\text{vai}\) win, prevail, be victorious
niwiing \(\text{nm}\) four times
niyiya \(\text{pc}\) exclamation (of woman’s speech)
niyo-ditibisemagad \(\text{vii}\) have four wheels
niyojaade \(\text{vai}\) have four legs, be four-legged
niyonjinj \(\text{pc}\) four inches
niyonjinjiiskaayaa \(\text{vii}\) be four inches in width
niyaanendaagozi \(\text{vai}\) be vicious
niizh \(\text{nm}\) two
niizho-diba’igan \(\text{pc}\) two miles or two hours
niizhobimaadizi \(\text{vai}\) lead a dual life, live in two worlds
niizhode \(\text{na}\) twin; \(\text{pl}\) niizchodcyag
niizhodens \(\text{na}\) twin; \(\text{pl}\) niizhodensag
niizhogaade \(\text{vai}\) have two legs
noobaadan \(\text{vii}\) suck s.t.
noobaajige \(\text{vai}\) suckle
noobaajige’ \(\text{vta}\) provide a bottle to s.o.
noogiba’iwe \(\text{vai}\) stop running away
noogigaabawi \(\text{vai}\) stop and stand in place
noogise \(\text{vai}\) stop flying
noogishkkaa \(\text{vai}\) stop
nooji’ \(\text{vta}\) hunt s.o., try to get s.o.
noojigioonyiwe \(\text{vai}\) harvest fish
noojimo \(\text{vai}\) heal
noonaa’ \(\text{vta}\) nurse s.o.
noonaan \(\text{vta}\) nurse s.o., nourish s.o.
noonawaasoo \(\text{vai}\) provide milk by breast, nurse (children or cubs)
noondan \(\text{vii}\) hear s.t.
noondaw \(\text{vta}\) hear s.o.
noondaagwad \(\text{vii}\) be heard
noonde- \(\text{pv}\) need, want, crave
noondegidaazo \(\text{vai}\) quit in frustration, not satisfied, give up
noondese \(\text{vai}\) run short, be in need
noodewizi \(\text{vai}\) need things
noondchi \(\text{vai}\) be lazy
noongom \(\text{pc}\) today
nooni \(\text{vai}\) nurse
nooni’ \(\text{vta}\) nurse s.o.
noopiming \(\text{pc}\) in the woods
noopinadoon \(\text{vii}\) follow s.t.
noopinazh /noopinaN-\(\text{vta}\) follow s.o.
nooshkwaada’/nooshkwaada’\(\text{w-}\vta\) lick s.o.; also nooskwaada’
nooswaakide \(\text{vii}\) catch fire
noozhemik \(\text{na}\) female beaver; \(\text{pl}\) noozhemikwag
O, OO

○ ow pr this one (inanimate); also owe
Obaashing place Ponemah
(Minnesota)
obi’aya na narrower; pl obi’ayaan
obiigomakaki na toad; pl
obiigomakakiig
odaminaw vta play with s.o.; also
odaminotaw
odamino vai play
odaminotaw vta play with s.o.; also
odaminaw
odayi vai be a horse or dog owner
daabaa na car; pl daabaanaag
daake vai direct, steer affairs
odaapijiw vta immerse s.o.
odaapan vta accept something
for s.o.
odaapinan vti accept s.t.
odapininaa vai take
Odaawaa-zaaga’i-ning place Lac
Courte Oreilles, Wisconsin; also
Odaawaa-zaaga’i-eganing
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
ogidakamiig pc on top of the ground,
on the bare ground
oditans vti approach s.t.
opigdwaagan nid on top of his back (of
an animal)
opiglii- pv on top
ogimaa na chief, boss; pl ogimaag
ogimaakwe na head woman; pl
ogimaakweg
ogimaawi vai be a chief, be sovereign
ogimaawiiwin enakonigaadeg vii-prt
government constitution
ogii’ vta raise s.o.; also nitaawiwi’
ogow pr these ones (animate); also
ongow

ojibwe na Ojibwe Indian; pl ojibweg
ojichaago vai have a soul
ojid nid his rectum
ojiim vta kiss s.o.
ojishigii vai be marked
ojitaad ni sinew; pl ojitaadoon
ojiwaaman nad his friend
okaniwi vai be bony
okawi’ vta find so. tracks
okaadakii na kettle with legs, tripod
kettle; pl okaadakikiiog
okonim ni beaver dam
okoonzh nid beak
ombigu vai grow up
ombiigii’ vta raise s.o.
omakaki na frog; pl omakakiiig
omanoominii-anishinaabeg na
Menomini Indian; pl
omanoominii-anishinaabeg; also
manoominii-anishinaab
omaan pc here
ombi-ayaa vai come to the surface, rise
up, have one’s spirit lifted
ombigiyaaawaso vai raise a family
ombishim vta pile s.o. up
ombiwayaan ni fur
ombiwewebide vii whiz by making
noise
ombizidene vai lift foot
ombiiizi vai be loud
omigii vta scab up
omigii vii be scabby
omin vta furnish oats to s.o. (animal)
omooday na bottle; pl oomoodayag
ona’i’ vta seat s.o. in a certain place
onahwiwinni ni seat; pl onahwiwinaa
onagim vta be voted in by s.o.
onapizh / onapiN- vta harness s.o., tie
s.o.
onapidoon vti tie s.t.
onapin vta harness s.o.
onashkinadoon vti load s.t.
onagoshii wiisini vai eats supper
onaagoshii vii be evening
ondakanezei vai have a certain origin
(as in family roots)
onademo vai cry for a certain reason,
cry in a certain place

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ondaganaam vta beat s.o. up
ondaibii vai get water from somewhere
ondakaanezi vai be from somewhere, be raised somewhere
ondademam 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 vta get s.o. from somewhere
ondinamaw vta obtain things from s.o.
onjishkaawaaniwe vai be challenged, be up against certain things (in life)
ondoodan vti do s.t. somewhere
ondwaaibii vta chop a hole in the ice
onganawisin vii meant to be a certain way, be divined or watched over
ongwisan nid his wing; pl oningwiigan
onjigaa viii leak from somewhere
bijii vai be from somewhere
onjikogaa vta come from a remote area
onow pr these ones (inanimate); also ono
onwaachige vai be psychic, have premonitions
onwaawe vai hiccough
onzan vti boil s.t.
onzaabam vta see s.o. from somewhere, see s.o. from a certain vantage point
onzaam pc overly, too much, extremely
onzaamibii vai drink too much
onzaamidoone vai talk a lot, talk too much
onzaamigidaazo vai become enraged, be overwhelmed with anger
onzaamine vai be deathly ill, extremely sick
onzaamitaagwad vii be a chattering noise
onzaamiinoo vai be numerous
onzibii vai get water from somewhere
onzikaa vii originate somewhere
opime pv, pn side
opime-ayii'ii pc on the side of something
opime-miikan ni side trail; pl miikanan
opwaagan na pipe; pl opwaaganag
opwaanagan vta pipe is offered
oshakaw vta scare s.o. away
oshkaya’a’aa na young person; pl oshkaya’a’aag; also oshki-aya’a’aa
oshkaabewis na messenger, official, helper; pl oshkaabewisag
oshkaabewisisi vayi be messenger
oshki-ikwezens na maiden, young girl; pl oshki-ikwezensag
oshkinii vayi be young
oshkiniikwe na young woman; pl oshkiniiikwega
oshkitiziinh na new parents; pl oshkitiziyiag
oshtiwagidamig pc on the roof top
osidaagishkaw *vta* affect s.o.’s condition, afflict s.o. with something
owaakaa’igan *vai* have a house
owaanzh *nid den* his fellow forest friends
owiiyawe’enyi *vai* be a namesake
Ozaawaa-zaaga’iganiniing *place*
Yellow Lake (Wisconsin)
ozaawegad *vii* be brown or yellow (cloth-like)
ozaawizi *vai* he is brown
ozisaabandan *vii* view s.t. as a blessing
ozisidam *vai* be wrinkled
ozhaashishin *vai* be slippery
ozhaawahgbii’iganiniing *place*
Yellow Lake (Wisconsin)
ozisidam *vai* be wrinkled
ozhaashishin *vai* be slippery
ozhaawashkobiigizi *vai* have blue welts
ozhaawashkwaabaawe *vai* have blue marks on one’s body
ozhibii’/ozhibii’w/*vta* write s.o. down, draw s.o.
ozhicha’iganiniing *place*
Yellow Lake (Wisconsin)
ozhibii’an *vii* write s.t.
ozhicha’iganiniing *place*
Yellow Lake (Wisconsin)
ozhibii’ige *vai* write
ozhichigaade *vii* be built
ozhicha’ige *vai* tap trees
ozhigaw *vta* build a house for s.o.
ozhigaaganaaboo *ni* sap
ozhigaamad *vii* be received from somewhere
ozhige *vai* build lodges
ozhimo *vai* flee
ozhimo’bato oozhimagang *vai* run in flight
ozhimagang *ni* reservation; also
ishkonigan
ozhisheniyan *vai* have an uncle
ozhisinaagana *vai* set the table
ozhitamaw *vta* make s.t. for s.o.
ozhitoon *vii* make s.t.
ozhihitaa *vai* prepare
ozhihitaa’ *vta* prepare s.o.
oodenaa *ni* village; *pl oodenawan
oonh *pc* oh, well (emphatic)
W

wadakani vai have horns
wadakani’ vta give s.o. horns
wadikwaans na branch; pl wadikwaansag
wa’aw pr this one (animate)
wagidigamig pc on the roof
wajebadizi 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 s.t. wrong
wan’ vta lose s.o.
wanishkwe’ vta interrupt, disturb s.o.
wanishikweyendam vai be confused
wanishin vai be lost
wanishknexe’ vta lose s.t.
waniske’ vta forget
wawanendan vti forget s.t. from time to time
wawabiibjiizi vai have dapple colored fur
wawaniendan vti have no understanding of s.t.
wawaasese vii be lightening
wawanabi vai sit properly; also wewenabi
wawezhkim vta deceive s.o.
wawezhkinagwad vii cute
wawiziiginanag ni dried berry; pl wawiziiginamagoon
wayaabishkiwiwed na-pt white man; pl wayaabishkiwiwejig
wayeshkad pc beginning of a time sequence
wayiiba pc soon

Wazhashkoonsing place Wisconsin
wazoswan ni nest
waaham vta see s.o.
waabamoojichaagwaan ni mirror; pl waabamoojichaagwaanan
waabanda vta show s.o.
waabandan vti see s.t.
waaban ni east
waabanakii vai dwell in the east
waabashkikii ni swamp; pl waabashkikii
waabigan na clay
waabikoge’idiwig/waabikoge’idi-/ vti they sense one another
waabishkaa vii be white
waabishkaagoniikaa vii there is a white blanket of snow; also waabishkaagonagaa
waabishkisewasina na shining star
waabishkizi vai be white
waabishkiiwe vai be white
waabibiingwe vai be pale faced
waaboowayaan ni blanket; pl waaboowayaanan
waabooyaan ni blanket; pl waabooyaan
waabooz na rabbit; pl waaboozoog
waaboozo-miikanens ni rabbit trail; pl waaboozo-miikanensan
waagaakwad ni ax; pl waagaakwadoon
waagaashkan vti bend s.t. to a certain shape
waagaawi vai be bent, hunched over
waagishkaage vai curve
Waagoshens name Little Fox
waakaa’igan ni house; pl waakaa’iganan
waakaa’igaanzhish ni shack; pl waakaa’igaanzhishan
waakoon na fungus; pl waakoonaag
waanakozid ni paw; waanakozidan
waanike vai make a den
waanike’an vti dig s.t.
waanim vta dig a hole for s.t.
waanzh ni den
waasa pc far
waasa-bangii pc very little
waasamoobimide ni gasoline
waasamoobimide-zhooshkodaabaan
na snowmobile; pl
waasamoobimide-
zhoooshkodaabaanag; also
waasiganibimide-
zhoooshkodaabaan
waasamoo-makakoons ni battery; pl
waasamoo-makakoonsan; also
ishkode-makak
waasawad vii extend, go far
waase-ayaamagad vii be light
waaswa ni+o shine things
waaswaagan ni torch; pl
waaswaaganan
Waaswaaganing place Lac du Flambeau (Wisconsin)
waawano vni lay eggs, nest
waawaabam vta look at s.o.
intermitently, observe s.o.
waawaabiganoojiinh na mouse; pl
waawaabiganoojiinyag
waawaabishkimoose na grub worm; pl
waawaabishkimooseg
waawaaboozagooodoo vni snare rabbits intermitently
waawaagizide vni have bowed legs, be pigeon-toed
waawaasagen vii extend s.t.
waawaasabikizo vni twinkle
waawaashkeshi na deer; pl
waawaashkeshiwag
waawaasisoo vni sparkle
Waawiyegamaag place Big Round Lake, Wisconsin
waawiyemashkawad vii be frozen all around
waawiyeyaakwad vii be round
(something of wood)
waawiyezci vni be round
waawii’iye vni be in someone’s company, assist
webaashi vni be blown by the wind, drift in the wind
webin vta throw s.o. away, part with s.o.
webinan vti throw s.t. away
wegodogwen pc whatever
wegonen pr what, what is it
wegwaagi pc behold
wekwaanaamo vni run out of breath, gasp
wemitigoozhii na Frenchman; pl
wemitigoozhiiwag
wemitigoozhii-wanii’igewinini na
French trapper; pl wemitigoozhii-
wanii’igewininiwag
wenabi’ vta place s.o. in a sitting position
Wenabozho name Wenabozho; also
Nenabozho
wenapanendan vti find s.t. easy
wendaabang vti east; conjunct of ondaaban
wenipan pc easily
wenipanad vti be easy, be simple
wenapanendan vti think s.t. is easy
wenipanizi vni have an easy time of s.t.
wenjida pc on purpose, for a particular reason; also onjida
wewebinatig vti shake s.t.
wewebinaatig n fishing rod; pl
wewebinaatigoon
wewebizh /wewebiN/- vta rock, swing s.o.
wewebizo vni swing
wewebizoon ni swing; pl wewebizoonan
wewegizowe vni wag one’s tail
wewenabi vni sit upright
wewenpi pc properly, easily, in a good way
wewesiijitaw vta wave at s.o.
wewiib pc hurry, fast
wezhim vta deceive s.o.
wiidabim vta sit with s.o.
wiidigem vta marry s.o.
wiidigendiwa vni they are married to one another, be married
wiidinige vni+o get s.t. from an activity
wiidookaw vta help s.o.
wiigliwaam ni bark lodge, dance arbor; pl
wiigliwaaman
wiigliwaamikeweni vni make wigwam
Wiigoobii-ziibiing place Grantsburg (Minnesota)

wiigwaasaatig na birch; pl

wiigwaasatigoo

wiigwaasi-mitig na birch; pl

wiigwaasi-mitigoog

wiigwaasi-ozhibii’igan ni birch bark scroll; pl wiigwaasi-ozhibii’iganan

wiigwaasimakak ni birch bark basket; pl wiigwaasimakakoon

wiigwaasiviikaang ni-loc hollow birch log

wiigwaasiviike vai harvest birch bark

wiiji- pv together, with

wiiji’ vta go with s.o., accompany s.o.

wiiji’ayaawaagan na family member; pl niwiiji’ayaawaaganag

wiiji’indiiimagad vii be worked together, be woven together

wiijiwaawendiwig /wiijiwaawendii-/ vai they are partners

wiijii’iwe vai accompany people

wiijiiwenda wig /wiijiiwidendi-/ vai they are friends, be friendly to one another

wiijiiw vta go with s.o.

wiijiiwaagani vai have a spouse, be married

wiikawidan vti butcher s.t., use s.t. inappropriately

wiika pc ever

wiikenh ni bitterroot

wiikobidoon vti pull s.t.

Wiikonamindaawangaag place Hertel (Wisconsin)

Wiikonamindaawangaansing place Maple Plain (Wisconsin)

wiikwaji- pv try, endeavor

wiikwaji’ vta endeavor on s.o.’s behalf

wiikwajitoo vai endeavor

wiikwajitoon vti try to do s.t.

Wiikwedong place Ashland (Wisconsin)

wiimbakamigaang pc out of the water

win pc by contrast

win pr him, himself

win vta name s.o.

wiindaawaso vai give a spirit name

wiineta pr only him, only her

wiindamaw vta tell s.o.

wiindaawaso vai receive an Indian name

wiinde vti be called

wiindigoo na windigo, cannibal, winter monster; pl wiindigoog

wiinibigoo na Winnebago Indian; pl wiinibigoo

wiinizis ni hair

wiinjigaade vti be named a certain way

wiinzo vai have a certain name

wiinzowin ni name; pl wiinzowinan

wiipem vta sleep with s.o.

wiipemawaawaso vai sleep with a child protectively

wiisagendam vai be in pain, be sore, suffer

wiisagine vai be in pain

wiisaakode na mixed-blood; pl wiisaakodewag

wiisaakodewi vai be mixed blood

wiisini vai eat

wiisinwin ni food

wiisookaw vta spend time with s.o.

wiisegimaw vta envelope s.o., surround s.o.

wiisywe’eyi vai have/be a namesake

wiisyas ni meat; pl wiisyaasan

wiizhaam vta offer s.o. something

wiizhaande vti be inviting, open

wiizhaandige vti unfinished
Z, ZH

zagaswa  vai smoke
zagaswaadan  vti smoke it
zagaswe'  vta offer smoke to s.o.
zagaswe'idiwag /zagaswe'idi-  vai they smoke together, share a smoke, have a ceremony or meeting
zagaswem  vta offer smoke to s.o. in prayer
zagininjiin  vta shake s.o. hand
zaka' /zaka'w-  vta light s.o., smoke s.o. (as in a pipe)
zagininiin  vti make things difficult for s.o.
zaka'oni  ni cane;
pl  zaka'onan
zagwani  vta make things difficult for s.o.
zakwane  vti make things difficult for s.o.
zaka'oe  vta light s.o., smoke s.o. (as in a pipe)
zakwane  vti make things difficult for s.o.
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zakwane  vti make things difficult for s.o.
Zagginjiin  vta shake s.o. hand
zagininiin  vti make things difficult for s.o.
zaka'oni  ni cane;
pl  zaka'onan
zagwani  vta make things difficult for s.o.
zagwani  vti make things difficult for s.o.
zhaaganaashiimotaadiwag
/zhaaganaashiimotaadi/- vai they speak English to one another
zhaaganaashiwinikaadan vti name s.t. in English
zhaagawendam vai be bored
zhaagode’e vai be cowardly
zhaagode’e vai be bored
zhaagode’e vai be cowardly
zhaagoji’ vta weaken s.o.
zhaashaaginizide vai be barefoot
zhimaaganens ni lance; also thorn; pl
zhaashaagwadam vai nibble
zhimaaganish na soldier; pl
zhaashaagwamikiwe vai chew
zhimaaganensan zhimaaganish
zhimaaganishag
zhingaatesidoon vti spread s.t. out to dry
zhingibiz na helldiver (grebe); pl
zhingibizag
zhingishin vai lie down
zhingob na spruce; balsam (Ponemah); pl zhingobiig
zhingobiikadaan vti line s.t. with evergreen boughs
zhishigagowe vai puke, vomit
zhiiwaagamizigan ni maple syrup
zhiiwiinaadizi vai deteriorate
zhiiwinige vai sweeten beverages
zhooawinini na Jew;
zhoodaawinini wagi; also
Zhodaawinini
Zhoomingweni vai smile
Zhoomingwenidaw vta smile at s.o.
Zhoomingwetaw vta smile at s.o.
Zhooiyaa-waagosh na silver fox; pl
Zhooiyaa-waagoshag
Zhooiyaaake vai make money
Zhooershkodaabaan ni sleigh, toboggan; pl
Zhooershkodaabaanan
Zhooershkodiyebizo vai slide quickly on one’s hind end
Zhooershkoobizo vai speed by sled
Zhooershkwazhe vai have smooth skin
Zhooershkwaa vti be smooth
Zhooershkwada’e vai skate
Zhooershkwada’egaans na little wooden training skates; pl
Zhooershkwada’egaansag
Zhooershkwagaime vai ski
Zhooershkwajiwe vai sled
Zhooershkoobwanjige vai taste sweet things
Immersion schools thrive on content-based education. They teach science while harvesting rice, mathematics while playing the traditional Ojibwe moccasin game. Yet the fledgling immersion efforts already undertaken for Ojibwe today are profoundly challenging for schools with Ojibwe immersion mandates and required instruction of all state-mandated curriculum with limited resource materials available in print. Even many fluent speakers are not well versed in techniques for making bulrush mats, or the nomenclature of a #6 conibear trap. In order to better document and equip immersion schools and others with the traditional vocabulary needed to teach netting and wigwam building, a trio of brilliant Ojibwe speakers came together with a team of language learners, teachers, and scholars to document ezhichigeyaang (what we do).
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.

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OJIBWE IN MINNESOTA

ANTON TREUER

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

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

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

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

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

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

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