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BEIHEFT V

ORIGINAL ODŽIBWE-TEXTS

WITH ENGLISH TRANSLATION, NOTES AND VOCABULARY
COLLECTED AND PUBLISHED BY

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INTRODUCTION.

The following texts were recorded by me during a two months' stay in Red Lake Reservation, Minnesota, in the Summer of 1911. The main object of this work was to collect sufficient material to enable me to verify certain parts of Baraga's grammar, and, by doing so, to judge of the usefulness of the book as regards future researches in the domain of comparative linguistics. How far I have succeeded I leave to the reader to judge; I for one have come to the conclusion that, on the whole, Baraga's grammar is perfectly trustworthy. That the book is not faultless is a matter of course: both as regards spelling and the explanation of the form-system it shows certain defects; but as to the words and forms themselves, Baraga may safely be cited as a first rate authority.

I do not flatter myself that the scanty material which I am offering to the student of American linguistics will make away with most of the difficulties that proved stumbling-blocks to Baraga; most of those problems still remain unsolved. The use of subordinate forms, the exact value of the so-called passivum, the functions of 'change' and reduplication and their phonetic history — these are only a few of the many obscure points in the grammar, to say nothing of phonetics in general which has not yet been made an object of study. However, as the solving of these problems is not to be thought of without texts to help us, I consider even my modest contribution as not quite superfluous. As to the contents of my texts, I have recorded as many Nenabožo-stories as I could get. The motifs of all of them are generally known, so that I have not judged it necessary to add to each story extensive references to variants or motif-variants which are to be found among other tribes.

The translation, placed beneath the original, I have tried to make as literal as possible; where I had to choose between a rendering wanting in correctness and a kind of English wanting in elegance, I invariably chose the latter. If, occasionally, my English should be found wanting not only in elegance but in correctness as well, I hope the reader will make the allowance due to one who finds himself compelled to use a foreign language. Wherever, in the first part, the translation deviates from the original, I have mentioned the fact, however slight this deviation may be; further on I have been less lavish of those additions. When the notes, pointed out by figures in the text, consist only in an Odžibwe-word, they refer to the main-word in the vocabulary. I have referred to those main-words whenever it seemed to me that the finding of some form in the vocabulary would offer difficulties to one who is but very superficially acquainted with Odžibwe. Forms with very usual prefixes, pronominal, temporal, modal or other, which are to be looked for in the vocabulary under a main-word without those prefixes, have not been mentioned as such in the notes. Those prefixes occur so frequently, and are therefore so easy to recognize, that I thought it superfluous to draw the reader's attention to them repeatedly; they are mainly the following: *ani (eni)*, *āno*, *awi*, *bi*, *da (enda)*, *dži*, *ga (ge)*, *gi (gā)*, *iži (eži)*, *ki (kid)*, *ni (nin, nind)*, *o*, *ōndži (wendži)*. The vocabulary contains all the words and forms occurring in the texts and is based on the information concerning words and forms given me by my interpreter. What is mentioned in the vocabulary may, in many cases, also be found in B's dictionary; in those cases I might have simply referred to B.; I have not done so because it would often have been difficult to decide whether or not a certain word ought to be mentioned by me. Now every one can compare my results with B's. I need hardly say that the choice of the main-words does not rest on some

principle of classification consistently applied. Our knowledge of Odžibwe morphology is as yet too slight for any principle of classification to be applied with scientific certainty in each separate case. However, the reader will not be troubled by this uncertainty.

Before concluding the technical part of this introduction I may be allowed to advise the reader to keep B's two works continually at hand while studying these texts. Especially in consulting the vocabulary this will prove highly useful to anyone who has not yet closely studied those works. Professor Uhlenbeck's *Ontwerp van eene vergelijkende vormleer van eenige Algonkin-talen* (Amsterdam 1910) will also prove highly serviceable, because it points out very clearly the most characteristic points of algonquian grammar.

The first story was told me by Mrs. Lumbar, a mixed-blood Odžibwe woman in Red Lake; 2, 3 and 4 I got from *Wéwonding* ('places-which-the-wind-comes-from'), a well-known person on the other side of the lake; 5 and 6 I owe to old *Bagonegižig* ('hole-in-the-sky'), likewise one of the best known 'Cross-lake braves'. All the other stories (that is all that refers to Nenabožo) I got from *Eškwegābaw* ('who-stands-last-in-the-row') and *Debegižig* ('the-light-that-spreads-all-over [-the-world]'), a venerable couple of friends, in whose log-houses (about 1½ miles east of the agency, near the road to Redby) I spent many an afternoon. As they were always together, and completed and corrected each other's stories, I cannot exactly point out the share of each of them. They always held themselves jointly responsible for all the stories. To the great kindness of those two gentle old Indians I owe not a little. But for this kindness, indeed, my work would have been infinitely more difficult than it proved to be, especially with a view to the limited time I had at my disposal. The hours spent in the company of my two old friends are among those which I remember with unmixed pleasure.

The songs were given me with the same willingness by *Obezānigīžig* ('sky-that-lies-quiet'), commonly known as *Still-day*. However, the kindness of my indian narrators would have been of little use to me, if I could not, at the same time, have disposed of the untiring aid of Mr. Joe Roy as interpreter. Every-one who has been in Red Lake Reservation knows Joe Roy. Though being himself a mixed-blood (french-canadian by the father's side), he takes to heart the interest of the Indians above most other things. Odžibwe is his mother-language in the full sense of the word; but by his superior knowledge he is the right man to advise and support the Indians, and, on the other hand, to help the white man who goes among them with good intentions, and to introduce him to his indian friends (and all of them are his friends). In this place I wish once more to express my heartfelt thanks to Joe Roy for the untiring zeal and the admirable punctuality with which he has always assisted me. Nor will I omit acknowledging my great obligations to some other inhabitants of the reservation. Among my most agreeable recollections are those of my stay in the Indian-school house at Ponemah (on the other side of the lake). The kindness, received from Mr. Breckner, the newly appointed 'superior', and others amply compensated me for certain unpleasant experiences in Red Lake itself. Finally I express my sincere thanks to all in and about Red Lake, who have in any way made my task easier by their advice or their help.

J. P. B. DE JOSSELIN DE JONG.

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ORTHOGRAPHY.

The spelling of the text itself has not been normalized, so that the same word will often be found to have been spelled in different ways. This seemed to me the only way to give an approximately realistic picture of the phonetic system, even without registering the sounds experimentally. However, many important questions still remain unsolved. The actual relation between accent (stress) and quantity, in connection with 'change' and reduplication has by no means become clear to me; but certain it is that Baraga's observations as to this point need revision. In general an accented vowel is longer than an unaccented one, but unaccented long vowels too undoubtedly occur. As to the consonants, I have come to the conclusion that the difference between the various plosives with the same basis of articulation can only be stated experimentally. I, for one, hear three kinds, which, however I do not distinguish by spelling them in three different ways: 1. real *tenues*; 2. real *mediae*; 3. voiceless *lenes* (as *b* and *d* in german *bruder*); by spelling I distinguish only two kinds: soft and hard (the soft ones may be either *mediae* or voiceless *lenes*), but this distinction too can, as will be seen, not be maintained consistently.

In contradistinction to the spelling of the text that of the vocabulary is, to a certain extent, normalized. This seemed advisable in order to point out clearly the etymological connection (so far as it has been ascertained), and to render as easy as possible the insight into morphology.

VOWELS.

a about = french *a* in *Paris*; sometimes a little duller, more like *a* in fr. *pas*; but never like *u* in engl. *but*.
ā the same sound but longer; always clear.
ä about = engl. *a* in *catch*.
e about = fr. *é* in *été*; never very short.
ö a very close, very short *o*; between the sound of germ. *u* in *Dutzend* and fr. *ô* in *tôt*.
o long close *o*; rather closer than germ. *o* in *sohn*.

i about = engl. *ea* in *meat*; sometimes a little longer like *ee* in *meet*.

Vowel followed by ⁿ means nasalized vowel; ~ over a vowel means that this vowel is much lengthened (only in interjections).

N. B. *ai* does not mean a diphthong (like *y* in *my*) but both vowels are to be pronounced separately.

SEMI-VOWELS.

y = engl. *y* in *yonder*. | *w* = germ. *w* in *wenn* (never = engl. *w*).

CONSONANTS.

p = fr. *p* in *Papa*.

t = fr. *t* in *très*.

k = fr. *qu* in *que*, resp. *qui*.

b = fr. *b* in *barbe*; or = germ. *b*
in *Bauer*.

d = fr. *d* in *dos*; or = germ. *d* in *Dach*.

g = fr. *g* in *gant*; or = germ. *g*
in *groß*.

m = engl. *m*.

n = engl. *n*.

s = engl. *s* in *same*.

š about = engl. *sh* in *shiv*.

tš about = engl. *ch* in *child*.

z = fr. *s* in *roseau*.

ž about = fr. *j* in *je*.

dž about = engl. *j* in *jail*.

h = germ. *h* in *haben*.

1. THE UNHAPPY LOVERS.

Ābidíng gāižiwebiziwāgobanin¹ bóanag gaye peoria anišinābeg āpídži gizingénindiwag. Tšígí sǎgaigan daš gidāwag dedibiškodāgāmigo. Bežig daš aáw peoria oškinígikwe ogiminoénimān iniw bóanan. Wéndžimokaàng gízinekāzo² aáw oškinígikwe. Gāižigizagonigewād ningodži wiizāwād. Ābidíng daš megwa ningodži izānid iniw onígigón aáw oškinígikwe gābižigimódžiwínigōd³ iniw ōbáza⁴žéman. Gāižigikéndaminid aáw móškinegābaw iniw odinawemāganan gāwin daš ogipagidínigosin džibižiwinād iniw ikwéwan imā endāwād⁴ ōndži iiw žingénindiwād. Gāwin daš ogipagidínigosin džibižawaowād iwidi endāwād⁴ aáw íkwe iniw onígigón. Midaš igo sǎgaiganing giayāwag tšimāning. Gāwin gipagidínasiwag džigiwewād gāpídžiniškādzinid iniw onígigowān. Gāižikitšiniskādag midaš imā gādāpinewād. Iškwādžedaš biombiškawād nayé⁵š gāižinondāgōžiwād. Mesá apane nondāming ginondāgōziwād imā sǎgaiganing peoria.

Once upon a time the Sioux and the Peoria Indians happened¹ to hate each other very much. Near a lake they were living, on opposite sides. And a certain young Peoria woman fell in love with a certain Sioux [Indian]. „Whence [the sun] rises” was the name of that young woman. They made arrangements to go somewhere. One day, while her parents are going somewhere, that young woman was secretly carried away by her lover. When this „Full-standing”’s relatives found it out he was not allowed to bring that woman into their home because [the two tribes] hated each other. Nor was the woman allowed by her parents to cross to their home over there. And so they stayed in a canoe on the lake. Their parents did not allow them to go home as they were exceedingly angry. [Finally] as there came a storm they perished there [on the lake]. And coming to the surface of the water for the last time both shrieked. And [even] now one can always hear how they shrieked, there on lake Peoria.

1 The translation ‘happened to’ was given by my interpreter; see *Ižiwebiz* 2 *Ižinikāz* 3 *Winā* 4 *Dā*

2. THE LYNX, THE FOX AND THE FISHER.

Minawá béžig inini tagwágininik babāmosed anišinābe go aáw síbinsing¹ aníbimosed bížiwān ogiokawiān midaš igo iniw gābimaanād bížiwān. Megwa bimaanād gāižigázonid iniw bížiwān midaš iiw giókawiād mewinéigenid midaš giókawiād iw migádinid iniw bížiwān gaye iniw wagōšan. Iniw wagōšan aáw bížiw oginingwagonewān. Aw daš anišinābe ogiombomān iniw wagōšan. Miš minawà gāōndžimādzigawed aáw bížiw. Midáš imā minawá gāōndžimādaanād aáw anišinābe iniw bížiwān. Minawá ogiokawiān migazonid iniw bížiwān. Nibiwa

(Again) a certain man, an Indian, while hunting in the autumn, saw, as he went along the creek, the tracks of a lynx and also [saw the tracks of] him whom the lynx had followed. [Then he tracked] the lynx hiding himself while he [the lynx] followed [the other one], then he tracked him sneaking up to [the other one] and finally he saw their tracks [where] the lynx and the fox [had been] fighting. [He saw that] the lynx had covered the fox with snow. And the Indian took the fox up and loaded him on his back. Then the tracks of the lynx went on. And (then) the Indian started again to follow the tracks of the lynx. Again he saw by the tracks of the lynx that he had been fighting. They had left many traces on the spot where they

ginametowan gādāzimigādinid. Miš imā ayenābid aáw ínini mi imā giwābandang magwagonešininig gego. Midáš gāžināzikang. Midáš imā gāžiwābamād bížiwān sāságežidéšininid². Midáš imā gāniōndžimādzigawed aáw odžig. Mi iniw gānišigōdžin³ aáw bížiw. Midáš gāžiombivaned aáw ínini giboawane daš.

had been fighting. While looking the man saw, right there, something covered with snow. Then he went towards it. Then (there) he saw the lynx with his feet sticking out [of the snow]. And there the tracks of the fisher commenced. That 's the one by whom the lynx has been killed, said the man. Then the man lifted his load and it was heavy.

1 Zibi 2 Zāzāgižidešin 3 Nisā

3. THE LOST CHILD AND THE MOOSE.

Anišinābeg sa giweⁿ āyindāwag. Anodž igo ayižāwag iw gāgiōsewād. Ayāpigo onissāwan¹ anodž igo awiá awésian. Aniš mesá imā wāwisiniwād ningoding daš igo mi iw inéndamowād iw wigōziwād enezigwaninik². Ningoding džibwawābaninik gižéndamog wigōziwād. Béžig edaš aáw animōš gāžiožitawind iiw nasawāgōdābān³. Midáš imā gāžiagwapinind aáw animōš. Gāgižapinind mi minawá gāžiagwapinind aáw abinódži džiodābānād aáw animōš. Midaš žigwa gāžigōziwād bwawābaninik. Megwa anibimigōziwād ežiwābaninik midaš gāžinagiškawāwād bižikiwan. Igiw animōšag gāžimogitawāwād mesa gāžimādzibatod aáw abinodžijan wedābānād⁴. Mesa gāžiwaniind abinódži. Miéta aáw animōš gāpāgāmibatod. Mesa gāžigabešiwād. Midáš gāžimādzāwād ginandoneigewād. Mesa gāžigwitoneigewād mesa gāžibābānādéndamowād. Ningoding daš igó gāžimikawāwād monzóg. Midáš gāžigagwežagozōndiwād mištāyābe aáw bežig aw daš bežig giboanākōš. Mesa gaižikidod winissād¹ aáw giboanākōš gaye win daš aáw mištayābe ikido wipimādziād. Midáš gāžiikidod giboanākōš wigagwedžigānād. Kišpin naganād iw winissād¹ iniw abinodžijan aniš kišpin nagažeyan⁵ niwipimādzia. Aniš kidinéndam gaye kin wipimādziād. Gáwin daš inéndasi džigagwedžigaziwed aáw mištayābe. Mesa bodž gāžizāgozomind. Mesa gāžimādzāwād. Iwidí ožāwašgwadinaḡ kigabiōndžimādzibatomin. Mesá gāžionabandang aáw mištayābe. Midáš géged iwidí gābiōndžimādzibatowād. Iwāpi daš bešo bāayāwād iniw abinodži-

[Some] Indians, it is told, have been living for some time [on a certain place]. They are in the habit of going in different directions to hunt. Here and there they kill all kinds of animals. So there they have plenty of food. Once they determine to move when the spring shall approach. Some day, before daylight, they made up their minds to move. And for a certain dog they made a travois³. Then (there) the dog was hitched to it. When this was done (then) the baby was tied on it, that the dog might draw him. Then they moved away before daybreak. When the day began to dawn they met some cattle on their journey [lit. while moving on]. Those dogs went after them and [also] the [dog] that was drawing [the] baby started to run. Then the baby was lost. Only the dog came running back. Now they camped out. Then they began to look for him. [But] (then) they did not find him, [though] they had looked everywhere, [and so] (then) they gave up hope. [After] some time some moose found him. Then [two of them] were disputing, one [was] a big old he-moose and the other a young one. (Then) the young one said that he wanted [lit. wants] to kill him [the baby] and (he) the old one said [lit. says] that he intendend [lit. intends] to save him. Then the young one said that he would run a race with him [the old' one]. If he [the young one] beat him, he would kill the child, [but] of course, if you beat me I am willing to spare the child [he said]. Of course you (too) are thinking about saving the child [lit. that you want to save the child]⁶. The old one did [lit. does] not feel like running a race. [But] at last he was persuaded. Then they set out [to the starting-place]. Yonder where that mountain looks green we shall

yan mi iw binaganind aáw mištayābe. Gega sa go džidebibinād aáw giboanākōš mi iw gāžiinenimād aáw mištayābe džibendakamiginaminid. Midáš géged gāžibendakamiginawād giboanākōš. Mesá imā ginigabigawād¹. Mesá gāžidebibinād iniw abinodžijan aáw mištayābe. Mesá gāžibimadizid aáw abinodži. Midáš iw apini gāžiwidžindiwād⁸.

start to run from [said the young one]. Then the old one selected a place. So they really started to run from yonder. When they come near the baby (then [it is] that) the old one is left behind. The young one is pretty near catching [the baby], when the old one applies [lit. applied] the power of his thought to make him step in a hole. Then the young one really stepped in a hole⁷ Now the old one took up the child. Now the child was saved. From that time [lit. then] they were always together.

1 *Nisā* 2 *Zigwan* 3 See Handb. Am. Ind. s. v. *Travois* 4 *Odābānā* 5 *Naganā* 6 He means: each of us will stick to his own intentions, so a race will be the best means to settle our dispute. 7 My interpreter has not been able to explain this form, so I have probably misunderstood it. 8 *Widžiwā*

4. THE MAN AND THE FISHES.

Aniš mesá anišinābeg āyindāwād nawádžigo bagadewād. Mesá giwéⁿ gābegížig wewebanābid aáw inini. Mesá giwéⁿ gāwin ganage go bežig onissāsin iniw gegoyán. Aniš mokenāndamog iniw onidžánisan. Ningodíng idog igo wežiāgobanin¹ aséma mesá žigwá manidokazōd winandogikendang geōndžigādžidžitopan geōndžiwisininid onidžánisan. Mesá žigwá nagamōd. Megwago nagamōd mi awiá gāžiganonigod: Taga oów iżidžigen. Dapíminakwe kimindimóyeyim² gābedibig. Gigížeb daš džibwábāgāgābang kigaawidwaibi kigaabitodžibina aáw kinidžánis³ béžig. Mesá gebāgobinad imā. Džibwābangesimog⁴ daš kigaanížitam. Mesá iw gāigōd⁵ iniw gāganonigōdžin. Mesá gegéd gāžimādžitād aáw mindimóyeⁿ gepíminakwed. Midáš geged džibwawābaninik gāžidwaibid. Mesá gāžimādžinād iniw onidžánisan gāžibitodžibinād gāžibodakwenād mižakesenid. Gāžiwígobinād gāžigidiskówebinād gegoyan nibiwa ogipibimínizāogon aáw abinodži. Minawá gāžibodakwed. Mi minawá gāžia gwābeginād mesago minawá nibiwa gegoyan ogipibimínizāogon aáw abinodži. Owendaiškwāsimān giwéⁿ iniw gegoyan. Mesago wendagogābegížig iżidžiged beniš igo bangesimonig. Gāwín gianížitansí iwidi gāžigikínawamāgozid⁶ beniš igo anídibigabaminagwadinig. Eškam gegoyag māmādidowag gaye anodž iżināgoziwag. Mesa daš gāžimákamind gibakibinimind⁷ iniw

Well, [once] Indians are camping [and] they are rather in want of food. A certain man, it is told, is fishing with the line all day long. Not even a single one [of] the fishes he kills. So his children are crying from hunger. Finally once, while making tobacco, he acts like one who has supernatural power [and] tries to find out by thinking, how he could bring about that his children would have something to eat. At the same time he sings. While singing he was spoken to by somebody: Come, do this. Your old woman shall make a rope all night long. And in the morning, before full daylight, you shall go and make a hole through the ice [and] you shall tie a rope round the waist of one of your children. Then you must put him [there] in the water. And before sunset you shall leave off. So he was told by the one who spoke to him [lit. by whom he was spoken to]. So truly that old woman set to work to make a rope. And before daybreak he really made a hole through the ice. Then he took (that) his child, tied a rope round his waist [and] put him in the water so that he reached the bottom. [Then] he pulled him up, he pulled him out of the hole [and] the child was followed by lots of fish. Again he put him in the water. Again he pulled him out and again the child was followed by lots of fish. He catches a great many [of] those fish. He keeps doing so the whole day till sunset. He did not stop (over there), as he was taught, before [lit. until] it was getting dark. More fishes [come up and they] are getting bigger all the time [lit. one after the other] and they seem to be of all kinds. At last (that) his child is taken away from him,

onidžánisan. Mesá imǎ endād endagawewemod. Mesá minawá gāiziganonigōd awiá. Geged sa kiwendagagibādis ōndžita go gagāzitawiyán gāizikikinoamonān⁶. Minawá daš minodž kiwigiginoamon⁶ geizidžigeyan. Gego daš minawá kibabenitawišigen geizikikinoamonān⁶. Midáš iuw inigāidisoyan kišpin babenitaweyan. Gigizéb aáw kimindimoyeyim² kigabodakwenik imǎ dwaebāning⁸. Ginónžeⁿsag nitám kiganāgiškawāg. Anéndi daš ežāyeg⁹ kigadināg⁵. Owidi bebānidagodeg¹⁰ nindawinišibabinodamin mi iw gedinikwa⁵. Minawá namébinag kiganāgiškawāg. Anéndi daš ežāyeg⁹ kigadināg. Owidi nindizāmin kigaigog⁵ nindawinišibabinodamin wisānde asabín iniw ežiwināwād. Midáš imǎ džiwābandāman wigiwām džibidžiškwandeg. Mi imǎ abidawind džibatagwanaegāzōd aáw kinidžánis. Kigáabitodžibinig aáw kimindimoyeyim² iuw biminagwan kigawigwabigibinig daš gidebibinad aáw kinidžánis³. Oów daš kigaigid¹¹ anidagošinan imǎ škwandeming¹² hehē omimig. Kakína dazāgidžibaediwag imǎ eyā-džig¹³. Midaš iw geizidebibinad geizibagižōad. Minawá geizitotogabigiwebināman. Mi žigwa geizimādzibatoyan. Hehē kimāgamigómin¹⁴ kidáwakanínsinan¹⁵. Gegižibaedidžig¹⁶ dabiminižaamāgiwag. Aniš nišigiwanizi aw mindimóyeⁿ wigobitod iuw bimināgwan. Gegago ademá midáš igo gāizigawawebinād mindimóyeⁿ anódž išināgōziwan¹⁷ gigoyan ānind odiškaniwán gāgidiskobagizōnidžin. Aniš mi iw gāizibimādziawād iniw onidžánisewan iniw gāmagamindo-anin¹⁴. Minawá nangé wigá nindababinitam¹⁸ mindimo² geizigiginawamagowiziān⁶ midáš igo geigowiziān geizidžigeyān.

being torn off the rope. Then (there) [he goes] home where he melts in tears. Then he was again spoken to by somebody. You are foolish indeed to neglect [lit. because you neglect] doing as I taught you. [Now] I am willing to teach you again how you must [lit. shall] do. Do not neglect again what I am going to tell you. This time you will ruin yourself if you are still disobedient. In the morning your old woman shall put you (there) in the hole. First you will meet small pickerels. Where are you going? You shall say [to them]. We are going to play with [that thing] there that is hanging crossways [they mean a net], that is what they will say. Next you will meet suckers. Where are you going? You shall say to them. We are going yonder, they will say to you, we are going to play with the evergreen with dead bowels – as they call nets. Then (there) you will see a lodge before you, the door facing you. There, opposite the door your child will lie covered. Your old woman will tie the rope round your waist and she will pull you up after you have got hold of your child. This you shall say while going to the door: hallol [look at the] pigeons! All who are inside (there) will run out. Then you shall take him up and you shall cut him free. And then you shall shake the rope as a signal [for your wife]. At the same time you shall start running. [The man did as he was told.] Ah! we are robbed of our little slave [the fishes cried]. Those who can [lit. will] run fast will run after him. Naturally the old woman gets nervous in pulling the rope. He is nearly overtaken [but] then she pulls lots of differently shaped fishes out of the water some with horns, who slipped out through the hole. So this way they saved their child, which was taken away from them. I shall never neglect again to do as I am told, old woman; but whatever I shall be taught I shall accordingly do.

1 Ožiā 2 Mindimoyenⁿ 3 Onidžánisan 4 Bangešimo 5 Inā 6 Gikinoamawā 7 Bakibinā
8 Dwaiban 9 Ižā 10 Agode 11 Ikid 12 Iškwandem 13 Ayā 14 Makamā 15 Awakanins
16 Gižibaedi 17 Ižināgoz 18 Babenitam

5. HOW BAGONEGÍŽIG¹ KILLED A MOOSE.

Ningodíng omǎ nindōndžiboz gāwín pažgizigan gego nindayāsín. Midáš owidi zibíng pāndžidáwaoyān². Aniš mi ažiġwa mawinewangid aáw moⁿs. Apí eniodisangid bešō ningi-

Once I embark here, I have no gun at all. Then (there) I go on the river in my canoe. Well, we are soon [lit. now, already] stealing up to that moose. When we are coming near

mikwendān ayāman niwagikōman. Peka³ bimiškāg nindināg dažowabikadaamān. Midās nindabwī gāizidažowabikadaigeyān. Gižiyādaga. Imā bipagidžid ningiināganāma ništana daš dasing ningibažibawa. Nagéwāsa ningižinižawānān. Midās iiw gāiziagwadād gaye nin daš gāizigabāyān mi ažigwa gigikénimag iw niškādizid wimigāžid⁴. Midaš gāžinogigābawid bešō daš gibinibawi. Midās igo iiw gāininamān iiw nižimāgan. Api daš igo genawābamag mi iw gāžikwegitād api daš kwayegitād mi gāžibažibawag. Nising edās ningimawineog. Midās imā api ginissag. Mesa ominig wādebāžžemag⁵.

him I remember [lit. remembered] that I have my crooked knife. Paddle slowly! I say to them, so that I [be able to] hammer it straight. Then I used my paddle to straighten it with. He [the moose] swam fast. Where his belly is soft I hit him and twenty times I stabbed him. We chased him quite a distance. Then he got ashore and just when I too was disembarking I noticed him getting angry so that he wanted to fight. (Then) he stopped, came near and stood [still]. Then I pointed my lance at him. When I looked at him (then) he turned around and when he turned around (then) I stabbed him. There times he attacked me. Then (there) I killed him. That is all I want to tell about him.

1 'Hole-in-the-sky' 2 *Pindžidawao* 3 *I Beka* 4 *Miganā* 5 *Dibādžim*

6. BAGONEGÍŽIG AND THE BITTERN.

Ningodíng ninbabamadis nandawendžigeyān bižiw daš nindokawia aniš išpāgonaga. Oów igo apitagonaga. Mesa madwemigid aów animōs. Wégwagi moškaosiwan odažimiginān aów animōs. Mi aw bižiw bemaanagiban¹ midaš aów moškaosi meginokiān². Mesa gāžidēbibinag mesa gāžibindiganag endāyāng gigibimadis. Imā gāžibāgidenag³ awazōd gaye win. Baškweginomidāsan ninbizigānan. Ningodíng edās igó nanāmadabiyang gāžibažibaōd ninboaming imā midžišinoog ningiwisagaganāmig daš. Mi iškwadž.

Once I am going about, hunting, and I track a lynx: the snow is deep. It is as deep as this [here the narrator showed how deep]. Suddenly [lit. now, then] [I hear] the dog barking. Ah! [it is] a bittern the dog is barking at. So while tracking the lynx I caused [lit. cause] [the dog] to bark at that bittern. Then I caught him and brought him home alive. There I let him go to warm himself too. I wear leather leggings. Once while we were [lit. are] sitting, he stabbed [me] in the thigh where I was bare and he stabbed me [even] painfully. That is the end of it.

1 *Bimaanā* 2 *Miginoki* 3 *Pagidinā*

7. BIRTH AND INFANCY OF NENABÓŽO; THE THEFT OF FIRE.

Aniš mindimóyeⁿ giwéⁿ āyindā. Odānan¹ giwéⁿ etá ówidžayāwān. Midās aów oškinigikwe awía ogíganónigon. Oów giigōd². Íiw sayāgaámanin³ gegō wikā⁴ inakakea ināsambikén kwayak⁵ šāwanong gayé ningabianong gayé kiwédinong gayé daš wābanong. Midās igo ningodíng gāžiwaniwizid šāwanong daš inakakéa giināsamabi. Ningodíng edās igó žigwá mi íw kikéndang⁶ awía ayānid bindžina. Mesa daš gianikítšimíndidōd⁷. Midaš iniw

An old woman, it is told, was [lit. is] living somewhere. Only her daughter was [lit. is] with her. Once this young woman was spoken to by somebody [this means: some invisible supernatural being]. This she was told. Whenever you go out, never sit with your face turned due south or west or north or east. Once she forgot to do as she had been told and sat with her face due south. After some time she became aware of something alive within her body. And from this time she was steadily growing in size. So she was asked by her mother

ogín gāizigakwédzimigod⁸ giigó² ánin oów wendžiiziyāyan⁹. Giizinakwetam daš aáw oški-nígikwe gāwin sa ningikéndazin wegonen iw wendžiizwebiziān. Aáw edaš mindimóyeⁿ odinān iniw odānan iiw awía iziwebizid miéta awía wendžiizwebizid iw sa widžayayāndiwād aáw inini gayekwe¹⁰. Midáš beniš aáw ikwe gibóanawitod džibimosed ōndži sa iw ōnžām mindidód. Midáš žigwa ginóndawāwād gayāgigidonidžin¹¹. Ikidonid sa nin daš ningazazikis. Minawá bežig ikido gāwin ninsa ningazazikis. Aáw daš mindimóyeⁿ awía onóndawān ganónigōd igōd² sa taga iw endāyan¹² songiton nibóa¹³ mitigon atón kiwitāayii gaye ogídzayii. Midáš geged iiw gāizitšiged aáw mindimóyeⁿ. Midáš šayegwá¹⁴ iwapí ginondawāwād gayāgigidonidžin¹¹ kakāndinidžin ōndži awénen aáw nitám gezāgaang³. Midáš gegapi médwežimígadiwād¹⁵. Midáš tibi bākatš gāipizogwen aáw ikwe gaye iw wígiwām. Miéta aáw mindimóyeⁿ gāayād. Aniš mesá daš aáw mindimóyeⁿ gimawíd. Opiméayii daš igo imā ogiožitōn minawá endād. Aniš midáš igó imā ayāpi ežād¹⁶ awímawíd imā endāwapān. Ningodíng edáš igó izād ogímikawān wadówan oów iniginid. Midáš gāiziodāpinād wigoásing edáš ogíkaškiweginān¹⁷. Midáš iiw apí iw wendžibāmagag aáw sa anišinābe ikó genāwendang awía odenawemāganan gābānādzinidžin iw sa ežiwindeg wiwakwébidžigan. Midáš iiw miskwí gāwiwapidod imā wigoásing giatod daš imā anāmayii enikwešing nebādžin¹⁸. Ningodíng edáš igó megwá nibād awía onóndawān ganonigōd ikidonid sa ningé nindāgwešin. Kweškozid¹⁹ edáš mesá gāizinandawābandžiged imā gādanítawād anāmayii enikwéšing gāiziābaàng iw wíguas. Midáš imā gimikawād wābozónsan. Aniš mi daš iiw gāizimādziganawenimād bēniš daš igó eniwég bangí kinimíndidonid. Mégwa daš minawá ningodíng nibād oów giinābandam awía igōd² ānindi daš geondínamang iiw iškode. Oów daš ogiizinakwetawān gāwin ningodži. Aniš oów apí mi žigwa anidagwāgigobanīn²⁰ minawá daš oów odigón² nin-

[and] she was told: what does this mean that you happen to be like this? And the young woman answered: I do not know how I come to be like this. And the old woman said to her daughter: when this happens to somebody it is only because man and woman are together that it happens to her [lit. to somebody]. At last this young woman was unable to walk because she was too big. At this time they heard them talk. [They heard one of them] saying: I shall be the eldest. Again [another] one said [lit. says]: No, it is me who shall be the eldest. The old woman hears that somebody speaks to her [and] tells her: Come, make your house strong, put many sticks all round and also on top. So the old woman did. By this time they heard them talk and quarrel about which would be the first to go out. Finally they came to blows. Then [she was blown up and] it is absolutely unknown where that woman and the wigwam came down. Only the old woman was left [lit. was there]. And that old woman cried. At a little distance [from the spot] she built a home again. But once in a while of course she went crying to the spot where they used to live. Once going [thither again] she found a clot of blood of this size [here the narrator showed his thumb]. She took it and wrapped it up in birchbark. So at this time originated the way the Indian usually takes care of that what is called „the wrapping up at the head” when some of his relatives die [lit. so now it is from which originates the Indian who uses to take care of it some decayed Euphemism for deceasedⁿ relatives, that is what is called, „the wrapping up at the head” [or „what is wrapped up at the head”]]¹⁸. So she wrapped that [clot of] blood up in birchbark and put it under the place where she used to lay her head while sleeping [lit. whenever she sleeps]. Once while she sleeps she hears somebody talking to her, saying this: My mother, I arrive. And she woke up and looked under her pillow where she thought the sound came from and untied the birchbark. Then she found there a little rabbit. Well, from that time she took care of him and after some time he was getting a little bigger [lit. till after some time he etc.]. And once, while she was sleeping again, she dreamt that somebody said: Where shall we get the fire [from]? And she answered: [from] nowhere. But about the time when it was getting

dawá ninganādin gayé odigón² gižā misáng atón. Ódaš²¹ apí mi giwābamād iniw wābozónsan mādzānid ogidebig daš bimibatonid izānid ežigamāg kitsigami béniš agāming gidāgwešing wābozons. Midás imā giōnabid égobíginig gāōnabid daš imā mi žigwá gimādzinođing béniš igo baktéaškānig imā wíawing. Minoábāwe daš. Midás imā dāwāgobanin anišinābeg dibiškó imā námadabid aáw wābozóns. Naidā daš íwapi bežig oškinígikwe nibinādigoban midas giwābamād wābozónsan džigibig némadabinid²². Aáw daš oškinígikwe ówawíadénimōn iniw wābozónsan mi daš gāžiódābinād²³ gigaškiweginād gígíwewinād. Giniⁿžiwag daš ogóiv oškinígikweg imā endāwād. Enidāgošing daš ogiīnān odāngweyan naškéginin waáw. Onondāgowān daš iníw osiwān²⁴ ogiigówān² daš gāwīn ónižišisi aáw níwanaðg iwidi akíng mi žigwá ginigíd aáw Nenabožo anódž iziwébizi. Midás inābid aáw wābozóns midás giwābandang iw iškodé. Zeziká daš gígwāšgwani aáw wābozóns gidébibidod iw iškodé midás gāžimādzibatòd ožimòd. Aáw daš akiwénzi odānobiminižawān²⁵. Aniš áw wín wābozóns ogidebig bímebatò áw daš akiwénzi gāwīn wín ogāškitosin iw sa gayé wín ogidebig džibimebatòd. Midás aáw wābozóns gínagažiwèd. Ningodíng daš igó aáw mindimóyeⁿ minawá wābozónsan bídzibatònid owābamān babagámibatònid daš iškodé obíapagidonini igòd² haw kežidine bodawén. Midás gegéd aáw mindimóyeⁿ gāžibódawed. Aniš midás iíw iškodé gimādziaýāmwād. Wayéba daš igó ningodíng aw wābozóns oganonān mindimóyeyan oów inād tagá ožitón madódiswan asinig gayé gižābikis. Midás gegéd gāžitšiged aw mindimóyeⁿ. Gākižitòd²⁶ daš iw madódiswan mi gāžibindiged aw wābózons. Ningodíng daš igó omadwéganonigon²⁷ òndzi imā madódiswaning igòd² mi iw bākinišin. Bayākinād²⁸ daš kítšimìndidowan wābozon imā nemadābinidžin²⁹.

towards autumn he spoke to her again: I had better try to get it, and he also said to her: Put fire-wood ready at hand. And then she saw the little rabbit going away and crossing the lake lengthwise, running on the surface of the water, until he arrived at the other side. There he sat down quite near the water and when he had seated himself, the wind rose until the waves were striking against his body. And he got wet through. Opposite the spot where the little rabbit sat down [some] Indians were living. At this time a certain young woman just happened to go out fetching water and saw the little rabbit who was sitting near the water. This young woman thought the little rabbit nice, so she took him, wrapped him up and took him home. They were two, these young women, at their home. When she came home she said to her sister: Just look at him! They were overheard by their father and he said to them: He does not look all right, that one! kill him! Over there on the earth that [creature] Nenabožo has been born by now, he has all kinds of tricks. [But] the little rabbit, looking round, saw the fire. And suddenly the little rabbit made a spring, grabbed the fire and ran away. And that old man tried to overtake him. Of course (he) the little rabbit runs on the surface of the water but (he) the old man is not able to run on the water (he too). So the little rabbit escaped. Once the old woman [who had been looking out for him] saw that the little rabbit came running towards her and, when he arrived, threw the fire down [and then] he told her: All right, [here it is], build a fire at once! So the old woman accordingly built a fire. So then from that time they possessed the fire. A short time after that the little rabbit spoke to the old woman [and] said to her: Please make a sweating-lodge and heat stones. So (truly) the old woman did. When she had finished the sweating-lodge the little rabbit went in. After some time he spoke to her from within the sweating-lodge [and] said: It is enough, uncover me! And when she uncovered the rabbit who was sitting there he was very big.

1 Odānisan 2 Inā 3 Zāgaam 4 Wiga 5 Gwayak 6 Gikendān 7 Mindid 8 Gagwedžimā
9 Ayā 10 Gayekwe = gaye ikwz. 11 Gāgigid 12 Dī 13 Nibiwa 14 Zayigwa 15 Migadi
16 Ižī 17 Gaškiweginī 18 The construction of the sentence is not quite clear; especially it seems strange that awiá ođenawemāganān gābānādzinidžin should be meant to express 'when some of his relatives die'.
18 Nibā 19 Koškoz 20 Tagwaqi 21 Odaš = ow daš. 22 Namadab 23 Odāpinā 24 Osan
25 Biminižawā 26 Gižiton 27 Gancnā 28 Bākinā

8. NENABÓŽO BECOMES A MAN AND KILLS ALL THOSE WHO MIGHT HAVE MORE SUPERNATURAL POWER THAN HE HAS.

Ningodíng edáš igó minawá oganónigon igó^d tagá ambé minawá. Aníš mi sa minawá gimadódonid minawá bayákinà^d wégwagi kwiwizénsan ginamadabiwan imá. Epitš daš wawizéndang aw mindimóyeⁿ mi gāižiózitawād mitigwabinsan. Midáš aaw kwiwizéns babáayinaèd nāningodinong ikó binéšiyàn obinān. Ningodíng daš igó minawá odigón¹ iníw kwiwizénsan tagá minawá ožitón madódiswan. Midáš minawá madweganonigó^d igó^d ambe bákinišin. Bayákinà^d edáš kítšiiniwan ginamadabiwan. Oów daš apí mi žigwá gidibáđzi-mod aaw ínini gāižiwébiziwād apí wānigiwād gayé gāawiwād iw daš gayé gāōndzinènid ogiwan mi aaw Kiwedin gānisād aníš bišišig giweⁿ aaw biwānag. Gaye daš mi api gāwini-dizod aaw ínini ežinikāzod mesa Nenabóžo. Oów daš api gimáđzigagagwéđžimād iníw okómisan aaw Nenabóžo áwenen aaw nos áwenen aníndi win gaye aaw ningá⁴. Gāwìn daš ogiwíwindamawāsín aaw mindimóyeⁿ. Gāwìn daš gibizānabisi aaw Nenabóžo bēniš daš ogiwíwindamāgon iníw okómisan gāižiwebizid iníw ogiwan iw sa apí wendādziziwād mi apí gānisāwād Kiwedin daš idog mi aaw igó wéndžida gānisād iníw ogiwān. Midaš gānóndang Nenabožo gínišimind ogín gāižiniškadzid. Mesá žigwá gāižimāđžād gināndonewād iníw widžigweyan. Midáš iwidi enidágošing ayānid iníw widžigweyan gayád madwégaigéwan. Enidebābāmād wégwagi oów gižigābāwewan okakwanāni gwaná iw džāgigaāminid⁵ ānobák-wegaàng mi go neāb minawá enigokwānig⁶. Míngwanagwá apaní enanókenid⁷. Žigwá wedisād⁸ mesa gāižizáginindžinindiwād gikitsiminoéndamowād. Midaš žigwá wenāgōšininig⁹ gāanižiwidžiwād¹⁰ endānid¹¹. Aníš mi sa žigwa gāižiáyābiwād mawādisidiwād nibādidibig gāwìn nibāsiwag. Mesá gegapi ežigagwéđžimād iníw widžigweyan awégonén kinidži¹² genišigoyamban¹³. Nawáđž edáš igó^d ogímonénimigon gāwìn daš ogiwíwindāmāgosín gāwìn gaye ogibónimasin bēniš igo giwindāmāgōđ oów sa igó^d asininsag sa igíw genišiwāpan¹³. Gaye wín

Once he [Nenabožo] spoke to her [the old woman] again [and] said: [Make a sweating-lodge] again please. And when she uncovered him (again) after he had been sweating again, lo! there was sitting a boy. The old woman was very proud of it and went and made a little bow [and arrows] for him. So the boy was [always] wandering about, shooting arrows and frequently brought little birds [home]. Once the boy said to her [the old woman] again: Make a sweating-lodge again, please. And again he told her: Uncover me, please. And when she uncovered him a tall man was sitting there. And now that man related what had happened to them [him and his brothers] when they were going to be born and who they were and also how their mother came to die, that it was the North who killed her because he was nothing but flint. And also at this time the man named himself [and] his name was Nenabožo. And now Nenabožo began to interrogate his grandmother: Who is my father [he said,] and who is my mother and where is she?⁴ But the old woman did not want to tell him. But Nenabožo did not stop talking till at last his grandmother told him what had happened to their mother that they had killed her when they were born and that it was probably especially the North who killed their mother. When Nenabožo heard that his mother had been killed he got angry. So presently he went away to look for his brother [the North]. When he was getting near the place where his brother was he heard him chopping at a distance. When he [Nenabožo] got sight of him, lo! he [North] was standing thus [here the narrator showed how he was standing] and it was his shinbone he was hewing at [and] although he was chipping pieces off it, it was always keeping the same size. This is the work he was always occupied with. When he [Nenabožo] came to him, they shook hands [and] were very glad [to see each other]. When it was evening he [Nenabožo] went along with him to his [North's] home. And then they were sitting together, as if visiting each other, and during the night they did not sleep. At last he [Nenabožo] asked his brother: What will kill you, brother? [His brother]

daš aáw biwǎnag ogigakwédzimān¹⁴ Nenabožoan awégonén daš kinidži¹² genišigoyamban¹³. Aniš Nenabóžo daš oów igidó¹⁵ mesá aw wánageg nábaigǎžöd babimogoyān¹⁶ daš mi áw genišipan¹³. Aniš mesá iw gāizibāwād. Megwá daš nibǎnid iniw wídžigiwéyan mi Nenabóžo gimodž gāizizāgaang. Mesá gibābāmǎwanžiād asininsan giokókošimād imǎ tšigaii¹⁷ endǎnid¹¹. Midaš iúw gāizibíndiged. Žayigwa daš bādǎbaninig¹⁸ gāizibǎzigwindzized Nenabóžo oów daš odinān bekiš sāsākwed nidži kimǎwinanigómin. Midaš iúw gāizisǎgidžigwáškoni¹⁹ imǎ daš apí zayǎgidžigwáškoni¹⁹ mi Nenabóžo gāizibákitewād asininsan giǎbadžiwād iw daš bákitewād mi imǎ aw Biwǎnag bakwésed. Oów daš odigon¹ heéeehé nidži kibidāgānam. Wegonen kin heéeehé nanǎgawiidiwag māgǎdidžig²⁰. Midaš gaye win aáw Biwǎnag mamād wanagégwan nābišimād imǎ wibing bimóad daš Nenabóžoan. Gǎwín daš gego odínapiinanǎsin. Midaš gabegížig gimigǎdiwād. Beniš gega gipángišimo²¹ gízis mi bidžínag Nenabožo gangwagānāmād ginisād. Gānisād daš oów ikidó ānin geizianišinābekāgobanin kišpin oów iziwébak. Midaš iúw gāizimǎdžād gigiwed. Degošing²² daš igo endǎd¹¹ owíndamawān okomisan ginisād iniw wídžigiwéyan Biwǎnagon. Iiw iko aáw Nenabožo babǎmosed giwitǎayii²³ imǎ endǎwād¹¹ mi giwǎbandang ānind iniw kiškanakadon²⁴ gāizikinžinⁿžawinǎgwadinig iúw gízgigaigàn²⁵ gaye ānind nínaminǎgwadinig. Midaš iw gāizigakwédzimād¹⁴ iniw okómisan awénen aáw wegížigigai-ganid²⁶ iniw kéⁿžinⁿžawinǎgwakin²⁷. Midaš éžimawiníd iniw okómisan iw sa izigakwédzimād¹⁴ midaš aw mindimóyeⁿ gāiziwíndamawād Nenabóžoan iniw sa onábeman manidon ginisigonid nibikang eyānidžin²⁸ Mišinamegwe éžinikāzonid. Mesá žigwá giožitǎd wiatonód mesá žigwa ginibodod iúw owǎgǎkwad iúw daš enwéwebodǎšǎ²⁹ mi oów enitang³⁰ kos kos kos³¹ kigá kigá kigá³². Midaš gāizibabákitewād asinin iúw owǎgakwad bekiš igidód¹⁵ ningigagwá-

rather suspected him and did not want to tell him but he [Nenabožo] did not leave off till finally he [his brother] told him and said: Small stones, that is what will kill me. And Flint [North] also asked Nenabožo: And what will kill you, brother? And Nenabožo answered: If I were repeatedly hit by an arrow with cedarbark for a point, it would kill me. Then they went to sleep. While his brother was sleeping Nenabožo went secretly out, gathered small stones and piled them up close by his [brother's] home. Then he went in [again]. And when the day broke Nenabožo suddenly jumped up and said to his brother, at the same time giving a war-cry: Brother! they are attacking us. Then he jumped out repeatedly shouting war-cries ayi! ayi! ayi! And then the [other] one jumped out too and the moment he jumped out Nenabožo struck him with a stone [lit. struck him, used a stone] and when he struck him a little piece of Flint was chopped off. And [Flint] said to him: Heéeehé brother! you mistake me for an enemy! Why do you cry heéeehé! [said Nenabožo], they are of all kinds [he means: even people who are related to each other] who are fighting! Then (also) Flint took a piece of cedarbark and put it in his arrow as a point and shot Nenabožo [with it]. But he did not hurt him at all. And they were fighting the whole day. At last, when it was nearly sunset, Nenabožo had chopped him to pieces [and so] he killed him. And when he had killed him he said: How would the human beings have been able to increase in the long run if this [state of things] existed [he means: if a dangerous being like Flint were allowed to live on]. Then he marched off and went home. And when he got home he told his grandmother that he had killed his brother Flint. Now and then when Nenabožo was walking about in the neighbourhood of their home he saw that the cuts in some of the stumps looked strong [: as if done by a strong hand] and some looked weak. Then he asked his grandmother who had made those cuts that looked strong. Then his grandmother cried because he asked her so and the old woman told Nenabožo that that one [viz. who had made those cuts], her husband, had been killed by a supernatural being who lives in the water [and] whose name is Whale. Then he prepared to make a canoe and sharpened his axe and the sharpening sounded like this: Kos kos kos, kigá kigá kigá

*nisagénima waaw nenāpāngāzomid*³³. Aniš mesá žigwa giatonod gāgīžitod edaš iiw odzimán mi iw inād iniw okómisan mesa wābang winandonewàg aáw kosinabanin³¹ gānīsād. Mesá daš asinín gāizibózeād nibiwá midáš gāizibóžid. Apí daš žigwá mišawagām gāmizāgād mi ežibazigwid nagamód edaš ināang edaš Mišínamegwe he ambe wigonžišin³⁴ nos³¹ gānitáma-wiyan³⁵. Aáw daš mišínamegwe onóndawān Nenabóžoan enāáminid³⁶ nágamonid. Aáw daš mišínamegwe iniw osan oów odigon¹ gego bíziskitawáken manido aw Nenabožo. Aw edáš mišínamegwe iniw ogaškikáonan mi sa kitšiginónže odinān taga kin awigónži³¹ aw Nena-bóžo. Mesa geged kitšiginónže ežimādžād. Aw daš Nenabóžo žigwa geged owābandān iw nibi gīzibādžiwaninig imá inābid owābamān kitšiginónžen bidáwaninid. Mesa ežiápaginād kitšiasinin midáš igó gega denisind³⁷ aw kitšiginónže. Midáš gāizimādžād. Degwišing³⁸ daš iwidí iniw odogimāman³⁹ Mišínamegwen odinān daš gāwesá. Midáš ežinibód. Midáš žayigwa niškādizid aw mišínamegwe. Naške sa ambe ningaawigona³⁴ ikidó mišínamegwe. Gego nin-gwís⁴⁰ manidó gošá aw Nenabóžo odigon¹ iniw ósan aw mišínamegwe. Mesá āwandžís gi-mādžād. Geged žigwa aw Nenabóžo minawá owābandān nibi gīzibādžiwaninig imá owāba-mān ātaya geged ketšimindidonidžin⁴¹. Aniš mesá žigwá iw odzimán imá ižiwigoškánig ná-madacidénig. Žigwá mesa apani gāizigonind³⁴ Nenabóžo. Midáš mišínamegwe neāb endād¹¹ gāiziižād. Midáš Nenabóžo mekawigobanin⁴² owābamān imá ádžidamón namádabinid oów daš odinān nišim ānindi daš win gaye kin omá biayāyan. Oów daš odigon bimádagayām-bān sa mi imá gigonžid³⁴ gaye nin. Mesa imá giayayāwād. Megwa daš imá ayāwād mi Nenabóžo ežiwābandang gego imá égodénig⁴³ memāzikānig⁴⁴ ogakwédžimān¹⁴ daš ádžidamón awégonén iw. Ádžidamo oów daš ikidó awégodogwèn sayidóg⁴⁵. Imá daš odzimáning aáw Nenabóžo žegosinini iw omokomān imá wāginang. Midáš iw ežimamod ogiškikómān midáš

[means: your father (thrice), your mother (thrice)]. Then he repeatedly struck his axe with a stone saying (at the same time): I hate him exceedingly because he says it on purpose to make me sad. Then he commenced to make a canoe and after he had finished it he said to his grandmother: To-morrow I am going to look for him who killed our late father. Then he loaded many stones in his canoe and embarked. And when he came far on the lake he got up and sang (and he sang) this: Hullo! Whale! come, try to swallow me, you who killed my father! And the whale heard what Nenabóžo was singing [lit. heard Nenabóžo how he sings singing]. And the whale was told by his father: do not pay attention to his talking, that Nenabožo has supernatural power. And the whale said to his threshold, which is a big pickerel: you go and swallow Nenabožo. So accordingly the big pickerel went. And Nenabožo really saw the water whirl round [and] looking in that direction he saw the big pickerel come with open mouth. Then he threw a big stone at him and the big pickerel was almost killed. Then he [the pickerel] went away. When he came to his master Whale he said to him: Impossible! Then he died. Now the whale got angry. Well, now I shall go and swallow him [myself] said the whale. Do not! my son! that Nenabožo is a supernatural being indeed! the whale was told by his father. But nevertheless he went. So Nenabožo again saw the water whirl round and there he saw him: Ah! a great big one indeed! And now his canoe was moving towards (there) [the whirling], one end turned up. And then he was swallowed [canoe and all]. Then the whale went home again. When Nenabožo came to his senses again he saw a squirrel sitting there and said to him: Youngest brother! how did you too come here? [lit. from where is he and also you that you are here]. And he [the squirrel] answered him: While I was swimming he swallowed me too. So there they were. While being there Nenabožo saw something hang that was moving and he asked the squirrel: What is that? And the squirrel answered: I do not know what it is. (And) there in his canoe Nenabožo's knife was stuck between the ribs and the bark [lit. was stuck between there at the rib]. He took his broken knife and cut off a little slice from [the thing] that was hanging [there]. Then the whale made this sound:

iw égodénig⁴³ bangí omādižān. Midās iiw enoed⁴⁶ aw mišinamegwe hhh midaš iiw ikidód tayā geged sa ningitšimāziayā⁴⁷. Midās ežiganónigōd³ iniw ósan kidānogiin¹ sa manidówi sa win aw Nenabožo. Aniš mi go aw Nenabožo gaye aw adžedamo⁴⁸ bezindawāwād⁴⁹ iw madwégāgigidonid⁵⁰. Mesá nandawā aw mišinamegwe nibiwa nibi ežiminikwed nindáwa ningažišigagoanā. Mesá žigwa aw mišinamegwe šišigagowed⁵¹. Aniš mi go iwidi wāipizowād. Aw Nenabožo midās ežibimidžiwebinang iw odžiman midās imā mindžimákwiwād. Ai ikidó mišinamegwe mi sa gāwesā. Ā kidānogiin¹ sa odigon¹ iniw osan. Mesá žigwá gweyákwendamowād⁵² iiw egodénig⁴³. Mesá žigwá Nenabožo gāžimamod iw omokomān ginigožang edaš. Mesa daš ginibōd aw mišinamegwe. Ningoding daš igo ayayāwād ogikendanawa oów ižisewad. Mesá anínanda inéndamog. Nenabožo mesá ežibazigwid bágožōād iwidi išpimin oów daš ipinād mi ežiwābandang gížig nišim mesá bemādžiang. Mesá gāžizāgaamowād. Aniš mesá ežiinād ádžidamon ambé giwén gayé win daš mi ežigiwed windamawād daš okomisan iw gínisād iniw mišinamegwen. Aniš mesá žigwá minawá Nenabožo wimādžād. Ódanonān⁵³ okomisan bimidé nibiwa džiōndžiožitōnid mišinamegwen gānisādžin¹³. Gāgížitonid daš mi gāžibóžitod midās gāžibóžid. Ningoding daš igo megwá bimiškād gāwīn mādžiškāsi mi imā nángwana iniw bigiwan dákamagóndžininid. Mesá akawé éžināmónaginang iw odžiman. Mesá daš minawá bidžinag gimādžiškānig. Nising iw gižidákamagóndžinon iniw bigiwán. Mesá žigwa giódisād iniw wídzigiwéyan. Mesá žigwá giáyabiwād. Nenabožo awegonen daš kinidži genisigoyamban¹³ odinān. Gāwīn sa gego. Gāwīn nidži kakína sa go awiá gego ayāni iw genisigopan¹³. Aniš ōndžida daš igo gāwīn ogiwīwindamawāsīn aniš obitáwigosigon⁵⁴ igo wendžiwindamagosig. Awegonen daš kin nidži genisigoyamban¹³ inā Nenabožo. Obiwayaškina sa nindanisig¹³. Mesa ga ižinibāwād. Mesa daš gigížeb apidži gāžimawinanād wídzigiwéyan sāsākwed . . . mi iw enoing⁵⁵ wāmígadingin.

hhh! and said! Ah! I feel very bad indeed! Then his father said to him: I told you all along that he has got supernatural power, this Nenabožo. Of course Nenabožo and the squirrel were listening to them while they were talking outside. Then the whale swallowed lots of water [and said]: I had better throw him up! Now the whale vomited. So they were drawn towards [his gullet]. But Nenabožo threw his canoe crossways and then they clung to it. Oh! impossible! said the whale. Yes, yes! I told you all along! his father said to him. Now they [N. and the squirrel] knew exactly [what] it [was] that was hanging [there]. Then Nenabožo took his knife and cut it to pieces. So the whale died. At a certain moment (being within) they noticed being tossed in a certain direction. So they thought: what is the matter! And Nenabožo got up and cut him open, (there) right above his [Nenabožo's] head and, pulling the skin down, saw the sky: My younger brother, now we shall be saved [he said]. Then they got out. And he told the squirrel: Come, go home! and he himself too went home and told his grandmother that he had killed the whale. And then Nenabožo wanted to go again. He told his grandmother to make lots of oil from the whale whom he had killed. And after it was finished he loaded it in his canoe and embarked. As he was going on it happened that his canoe did not move [any more] the passage being barred by pitch that was floating on the water [lit. there was the pitch lying across]. Then he first greased his canoe. After this it moved again. Three times he was stopped by the pitch [lit. three times the pitch was lying across]. Then he came to his brother. Then they sat talking together. Nenabožo said to him: What would kill you, brother? Nothing! [he answered]. No, brother! For everybody there is something that would kill him. Of course it was with reason that he did not want to tell him, of course he was a little afraid of him [and] for that reason he did not tell him. And what would kill you, brother? Nenabožo was told. Cat's tails will kill me [he answered]. Then they went to sleep. And in the morning he [Nenabožo] attacked his brother fiercely, shouting . . ., a noise like this, that is how the war-cry sounds. Now they began to fight. All day long

Aniš mesa žigwa gimādzimígadiwād. Gabegizig Nenabóžo óbābimòān. Gayé win daš awedi bežig obiwayaškinan obaktéigenan. Gáwìn daš gego ināpinanidisiwag. Apidži giweⁿ žigwa wenāgoš̄ininig⁹ miéta geābi nisininig Nenabóžo wibán. Midaš iniw memen gāižibimisenid bimíkidonid gonigégona nindánisa inéndamodog aw Nenabóžo. Miéta kišpin mízodamawad iniw winizisan imā azápidenig mi tšinibopan⁶⁶. Midáš Nenabóžo gāižibimóād tšigayii⁶⁷ imā winizisan azápidenig. Midáš enižigagiwiganenid. Midáš minawá Nenabóžo ežibimóād bangi daš ogādzidinamawān. Midáš anibapángišinini⁶⁸ ānind nanda kín enakámigiziyān⁶⁹ Nenabóžo mamwétš imā wipimoyan⁶⁰. Daswegamig inā ipidéwan anwín mǎgādingin. Bežigwanini daš eta geābi wib aw Nenabóžo. Midáš wewéne minawá gāižibimóad imā azápidenig iniw winizisini. Midáš gimížódamawād aniš mesá ginisād. Mesá daš iw giwindamawād iniw okómisan iw ginisād iniw widžigiwéyan mesá kakína ginisād iniw awášeme menidówinigobanin⁶¹ win daš. Midáš iw gáwìn geābi gego giayāmagásinini⁶² genisígopan¹³ aáw Nenabóžo.

Nenabožo was shooting arrows at him. And the other one (too) for his part was hitting him with cat's tails. But they did not hurt each other at all. When it was very near sunset Nenabožo had only three arrows left. Then a woodpecker flew by and said, in passing: Probably Nenabožo thinks: I ought to kill him. [And then he said to Nenabožo:] If you only hit him where his hair is tied together then he would die. Then Nenabožo shot him near the spot where his hair was tied together. And he [his brother] staggered. Then Nenabožo, shooting again, just touched him [there]. Then [his brother] fell down and after getting up fell down again and kept doing so [and he cried]: What are you doing, Nenabožo; it seems that you want to shoot me just there! Whenever there is a fight, the bullets are flying everywhere [Nenabožo answered]. Nenabožo had only one arrow left. So he carefully shot at him again [aiming at the spot] where his hair was tied together. And he hit him [there] and so he killed him. Then he told his grandmother that he had killed his brother and so had killed every one who might have more supernatural power than he [Nenabožo]. So (then) there was nobody left who would be able to kill Nenabožo.

1 Inā 2 Bākinā 3 Ganonā 4 Probably the narrator made a mistake here: Nenabožo either does not know anything about it and interrogates his grandmother or is well informed so that he needs not ask her. However there still remains a third possibility: it would not be unlike Nenabožo to tell something himself first and have it afterwards related to himself by the very person to whom he has been talking; this person may have forgotten that he (Nenabožo) knew before being told (and it is just like N's stupidity to believe this) and then his sudden emotion will be the more justified. 5 Džigigaān 6 Inigokwā 7 Inanoki 8 Odišā 9 Onāgoši 10 Widžiwā 11 Dā 12 Kinidži = kín nidži. 13 Nisā 14 Gagwedžimā 15 Ikiđ 16 Bimoā 17 Džigayii 18 Bidāban 19 Zāgidžigwaškon 20 Migādi 21 Bangišimo 22 Dagošin 23 Kiwitāyii 24 Giškanakad 25 Giškigaigan 26 Ogižkigaigan 27 Kinžiržawinagwad 28 Ayā 29 Inowewebodās 30 Initān 31 Osan 32 Ogin 33 Nanāpangāzomā 34 Gonā 35 Nitamawā 36 Ināam 37 Denisā 38 Dagošin 39 Ogimā 40 Ogwisān 41 Mindid 42 Mikaw 43 Agode 44 Mamāzikā 45 Sa idog 46 Inowe 47 Māžiyā 48 Adžidamo 49 Bizindawā 50 Gāgigid 51 Žišigagowe 52 Gwayakwendam 53 Anonā 54 Bitawigosā 55 Inowin 56 Nib 57 Džigayii 58 Bangišin 59 Inakamigiz 60 Bimoā 61 Manidow 62 Ayāmagad

9. THE FLOOD; NENABOŽO RECREATES THE WORLD OUT OF A LITTLE EARTH.

Megwá babímosed¹ aw Nenabóžo ogiwābamān mainganān bimébatonid². Midáš gāižibibagimād giinād beká bišióg³. Midáš geged mainganag gāižibíawād. Bādagwišing daš oów odinān ānindi ežāyeg⁴. Igiw daš mainganag ikidówag ninbabāgiōsemin. Nenabóžo daš odinān tagá kigababāwidžiwininim⁵. Odigon⁶ daš gáwìn kidádibíisimin⁷. Oów daš odinān taga

Walking about Nenabožo saw wolves running. Then he shouted to them [lit. he said to them shouting]: Stop! wait for me! So (truly) the wolves waited for him. When he arrived he said to them: Where are you going? And those wolves answered: We are hunting. And Nenabožo said to them: Please, let me go along with you [lit. I shall go along with you]. And

godá iziisig⁸ gaye nin iw dibiško ežināgoziyeg. Odigon⁶ daš gāwìn nindágaškitósimin aw daš Nenabóžo gāwìn gibizānibizi beniš gižiiigōd⁵. Midáš gāžimādzāwād. Midaš žigwa enizigwaninig⁹ mi žigwa giigōd⁶ iniw agiwéⁿzimaingan¹⁰ nindawá ambé kigabagéwinigò béžig daš aw kidóžim¹¹ kiganágadamòn¹² aw igo netāgiosed¹³. Midáš Nenabóžo igo gāžiminoéndang. Aniš mi imā eyindāwād¹⁴ aaw Nenabóžo iniw odóžiman šayigwa¹⁵ go anizigwanindāgwadini. Geged giwéⁿ gotāmigoziwan iniw odóžiman. Ningodíng sa go giwéⁿ nibād obawānān odāpini-gonid odóžiman manidon. Mesá go giwéⁿ iw nibād mawéd mi iw enowid¹⁶. . . Ānóamadž-wébinigōd¹⁷ giwéⁿ iniw odóžiman mesa gāwìn odámadžigosin¹⁸ bānima giwéⁿ bidžinag wíka¹⁹. Ambé sanó gegó wíka¹⁹ iziāžāwigwáškoniken ningodží zibiwišéiwāgamigāk ákawe bodž miti-gons apágidan. Midáš bidžinag dziāžāwigwáškonijan mesáwā go agāwā zibiwišéiwāgami-gāk mi bodž ákawe iw izištigen²⁰. Mesá giwéⁿ žigwá mādžinižawād wāwáškešiwān. Mi gó žigwá giwéⁿ gega débamād mi imā wābandang zibiwišéiwāgamigānik. Ambé sanó mānó inén-dam giwéⁿ namaná žigwá gega nindébama. Mesá ežiombibizōd āžāwigwáškonid wéndžida go giwéⁿ nawagām zibing bangišin. Aniš mesá žigwá giodāpinigōd. Mesá Nenabóžo gāžimādaanād odóžiman gānikanendinid. Aniš midáš gibágobianād zibing. Midáš minawá imā gímawid gayé miziwé gibabāmadémōd bāgwadž. Gāwìn gigíwesi. Ningodží daš ogiwābamān ogiškimánisin namádabinid nibígang gagāna inābinid. Midáš bešó éniayād wāžidébibinād obišigobinān daš inād ningigagwānsagénima wāw awegonén oów genawābandang. Midáš iw wendžiniskāgōndibed aaw ogiškimanisi iw gāipinād. Éééé Nenabóžo ninwiwindamawāban win. Haw godá nišim wíndamawišin. Meškwad tšipišigendāgoziyan²¹ kigaižiin. Ninganawābama sa aaw kidóžim amōnd mi wendžiinābiyān. Kigagikinoamon iw imā géžatègin²² ágwatāwād²³ igíw manidóg nāwāyii

they answered him: You would not be able to keep up with us. And he told them: Please, make me look the same as you look. And they answered him: We could not do that; but Nenabožo did not desist before he was transformed (in that way). Then they [the wolves and Nenabožo together] went on. By the time it was getting towards spring the old he-wolf [lit. old man wolf] said to him: Now we have to part with you but I shall leave this one of your nephews [lit. this one your nephew] with you who is a skilful hunter. Then Nenabožo was satisfied. During the time Nenabožo and his nephew were living there it was about getting towards summer. His nephew was a formidable hunter indeed. Once, while sleeping, Nenabožo dreamt that his nephew was taken away by supernatural beings. Then he cried in his sleep, making a noise like this. . . . Though his nephew tried to shake him awake he could not wake him up till after a long while. I wish you would never jump across anything like a stream [lit. please, never jump across anywhere if it is like a stream] [Nenabožo told his nephew] but after throwing little sticks [on it] [lit. first throw little sticks]. Not until then you may jump across but be sure to do it first even when it hardly looks like a stream. Shortly afterwards [the wolf] chased after deer. When he was about to strike [lit. to reach him with his mouth] he saw there something looking like a stream. Come, never mind! he thought, I am about to reach him, anyway. Then he jumped to cross it [lit. he jumped to jump across] [but] right in the middle of the river he fell. So then he was taken. Nenabožo followed the tracks of his nephew after he [his nephew] had stayed away over night. So he tracked him as far as the water. Then he cried again and went about everywhere crying, in the wilderness. He did not go home. And somewhere he saw a kingfisher sitting in the water and looking steadily [at something]. Then, as he came near and tried to catch him, he missed him and he said (to him): I abhorred him, this one! What is this he is looking at? The reason that the kingfisher's feathers are standing straight up is that he [Nenabožo] had got hold of him [for a moment]. Oh! [it is] Nenabožo! [the kingfisher said] I was going to tell him [something]. All right! my younger brother, tell it to me [said Nenabožo]. In exchange I shall make you (so that you are) most beautiful. I am looking at your nephew, who is being eaten, the kingfisher said, that is why I am looking. I shall teach

daš mi imã ikó žingišing aw ógima mi aw gāodāpinād. Mesá gāizimādzād. Nenabóžo giawigíškanakadogāzōd imã ko ágwatānid. Geténagwad igo giwéⁿ ápidži iuw giškanakad iuw gāizínāgwag. Žigwá sa giwéⁿ eniabātenig²⁴ geced žigwá gāgizibādžiwaninig nibi. Aniš mesá žigwá agwáodewād mišiginébigog gayé magwág²⁵ anóšago²⁶ awiá éndanakidžig²⁷ nibigang. Žigwá sa giwéⁿ gayé win mokise mi iwidi nāwidž endazežāgwenimōd²⁸ wiagwatād²³ aw gāodāpinād. Geced sá giwéⁿ bišigendāgozi goning ižināgozi. Omáyaginānawa giwéⁿ iuw giškanakad imã bédagidèni²⁹ mi wendžizāgwenimōd gāwin daswégamig ižiwébizisi aw Nenabóžo. Gayad gošá nin igó niwābandānaban ikidówag giwéⁿ ānind daš gāwin nin wika ningiwābandasìn. Tagá mišiginèbig awimāgwakoan. Abāpiniziwāgan giwéⁿ inendam Nenabóžo. Mesá gāizididibākoang iuw giškanakad mesá ežimāgwabegitād. Gega go džinondāgozid Nenabóžo mi ežibāgidžitānid³⁰. Mādžigamig iná daižiwébizi aw Nenabóžo gedawipan³¹. Taga kìn magwá²⁵ awibabāzagobidon iná giwéⁿ aw makwá. Žigwa giwéⁿ bidāsamosewàn. Abābiniziwāgan³² inendam giwéⁿ. Aniš mi sa žigwá babāzāgobidod. Gega go džimokóbinigōd mi ežibóniigōd. Mādžigamig ina daižiwébizi aw Nenabóžo. Gayad goša nin ikó ninwābandānaban ikidówag giwéⁿ ānind. Mesá giwéⁿ bidžinag agwatād²³ aw ogima. Apidži giwéⁿ nāwayii ožišin imã ežišinowād iuw abāsandégewād. Ambé sanó dawibózāngwamog inendam giwéⁿ Nenabóžo. Mesá giwéⁿ žigwá anibabāžidawād iniw mišiginèbigon. Midáš imã gipimóād³³ wāšépinid iniw ogimán. Ééé Nenabóžo onisān ogimán. Mesá žigwá gibabāyāyād. Midáš igo imã mesá gāiziožiād kitsibíndasāganan gižá go. Mesá žigwá ginóndawād giwéⁿ awiá binágamonid. Gāiziižād. Wégwagi iniw omakakémindimóyeyàn wígobìn giwéⁿ iniw nibiwa bemóndaminid³⁴. Ānin enanokíyan³⁵ noko. Nenabóžo ogimán ogibimoān ninanāndomigò mi aw nenānda-wiag³⁶. Ānín nokó ikó enámàn³⁷ apí nanāndawiiweyàn. Nozis kìn igo kigadáv³⁸ Nena-

you this: when it is a warm day these supernatural beings leave the water [and then] the chief is usually lying there in the middle, that is the one who took him. Then he went away. Nenabožo transformed himself into a stump [on the spot] where they [the supernatural beings] usually left the water. Very old looked that stump [lit. it looks very old that stump that is what it looked]. Presently, as it was getting warm, the water was really whirling round. And immediately afterwards big snakes began to crawl out and also bears and all kinds of water-animals [lit. all kinds that live in the water]. And presently he also, the one who had taken him [the wolf] appeared at the surface, far away in the water, as he was afraid to come ashore. Verily, he was beautiful, he looked like snow. It looked strange to them, that stump that was standing there and, therefore, he was a little suspicious: Nenabožo has all kinds of tricks, this is not his real shape [he thought]. I used to see it formerly, [some of them] said and others: I never saw it. Please, Big Snake! go and press it! Good gracious! thought Nenabožo. Then he [the snake] wound his body several times round the stump and pulled himself together. Nenabožo was just about to yell [with pain] when he loosened his embrace. It would be too much for Nenabožo to be the stump [they said]³¹. You, bear! please go and scratch it, the bear was told. Then the bear walked up to [him]. Good gracious! [Nenabožo] thought. And then he scratched it. When he was about to make him [Nenabožo] squeal he let him alone. Nenabožo would not stand it, they said. I used to see it formerly, some [of them] said. Then finally the chief left the water. Where they were lying, sunning themselves, he lay down right in the centre. I wish they would be sound asleep, thought Nenabožo. [They were.] Then he went stepping over those big snakes. And then he shot the chief with an arrow under his arm. Ah! Nenabožo kills the chief. Now he roamed about. And then he made (there) a big raft in anticipation. Now he heard somebody coming singing. He went [to look]. Why! that old frog-woman with lots of bass-bark on her back. What is your usual occupation, grandmother? Nenabožo has shot the chief with an arrow [and] I am called upon for help, I am the one who will doctor him, she answered. What do you sing when you are doctoring, grandmother?

bóžo. Kidawísigiwiig ina aw Nenabóžo kišpin wābamig. Niškādiziginìn iw iníw odóžiman gi-
odāpinimind. Mi žigwá gíginoamāgōd³⁹ iúw enaáminid³⁷ ikó éniogowák⁴⁰ aké ninbižinàwišín
ninbižinàwišín mesa go iw énaamān³⁷ nozís Nenabóžo owib niwíkwikwaān. Midás gāžini-
wanawād. Midás iw gibakonād wawíngē go midás iúw gāžibizikawād midás iúw gíombònd-
dang iníw wígin bin bemóndamīnipán³⁴. Mesá žigwá mādžād anínagamōd. Aníš na nóndawa
iwidi. Obínagiškāgon daš giwéⁿ abinodžiyān kiníga go ikwezénsan. Ižiwižišik aw nozís ne-
nāndawia³⁶ ningagíboabim. Odātaganābamigon giwéⁿ ānind iníw kwíwizénsan onabóžo odi-
gón giwéⁿ odānogigénimigon⁴¹. Ninganižikéwabi go iw tšinanāndawia³⁶ nozís. Mi giwéⁿ imā
gibiškwanéigewind iníw odožimiwayānan. Anížibidòñeni giwéⁿ aniódžimād. Mesá žigwá gā-
žišišigwenawād iw wib. Midás génisād⁴². Midás gíóžimōd gaye ogianibákibinān iníw odóži-
miwayānan gaye gianikākākikibinād iníw ómakakiwayānan. Éééé Nenabóžo. Mesá gībiāpi-
džinanād ogimān. Mi žigwá gimókitawād iníw obíndasāganān. Midás igó iškwayāng gāani-
danizimagak iw nibí gimóškaàng míziwe aking beniš igó gāwín gizāganagibisiwag mitigóg.
Midás kakína awiá oginādadaganotāgon. Iníw manidowéⁿšan wažáskwan amíkwān négegwan
māngwan. Kakína go igíw žéžibanābāwēdžig⁴³ gayé daš igó anódž bakān manidowéⁿšan. Mi
žigwá gipabowēdānād⁴⁴ iníw odóžēman. Midás iúw gibimādžiād dibiškó go apiné éžināgozi-
niban. Ambé nišimēdog nadísk aki owidí anamibig awegwen igó aw gégaškitògwen. Aníš
midás aw nitám amík gāgogid. Gāwín ogidéoditanzín⁴⁵ iw aki. Mi gāžinibwanābāwēd. Mi-
dás gimóškaágōndžised. Midás gāžibābowedānād gibimādžiād odānogipapakinindžibinān⁴⁶
gayé akí gēnandawābandang. Aníš mi sa go gāwín gego. Mesá minawá nigíg ānogiižigògid.
Mi nāsāb gayé wín gāžiwēbizid dibiško aw amík. Minawá aw māng ānogiižigògid. Mi dibiš-
ko gayé wín gāžiwēbizid dibiško aw amík. Mesa daš eta aw wažásk babāwewēbanowēba-
gizōd giwéⁿ babānondāgozi iw gayé babamādaqād. Zibiskādž igo giwéⁿ aniodānowese. Mesá

Grandchild! you might be Nenabožo! Nenabožo will do you all kinds of harm if he sees you. He is angry because his nephew was taken away. Now she commenced to teach him how she usually sang: All over the world I am walking rattling, I am walking rattling, thus I sing, [and further:] I am slowly drawing out by magic the arrow of my grandchild Nenabožo. Then he [Nenabožo] struck her dead. Then he skinned her neatly, put her skin on his own body [lit. then he put it on], and loaded that bass-bark she had been carrying on his back. Now he went, singing as he went on. Of course they heard him from yonder [where the supernatural beings were]. And he was met by [some] children, [boys and] mixed up with them, girls. Take me to the one I am going to doctor, grandchildren! my eyes are swollen with crying. Some of the boys said to him: Onabožo; they knew him a little. I shall stay here alone to doctor him, grandchildren! There his nephew's skin was covering the door. He puckered his lips as if to kiss him. Then he mutilated him [the snake] internally with the arrow. That would kill him. Then he ran away and he also tore his nephew's skin off [from the wall] and he unravelled the sewing of that frog-skin. Ah! Nenabožo! [he is recognized now that he drops his disguise]. So he went and finished the chief. Now he went running to his raft. And just behind him the water followed, flowing all over the world till they could not see the tops of the trees [lit. till the trees did not show their tops]. Then all kinds [of animals] came swimming towards him. Those fur-animals, muskrats, beavers, otters, loons. All those who can stand long diving and also all different kinds of fur-animals. Now he breathed on his nephew's skin [lit. on his nephew]. Thus he brought him back to life and he [his nephew] looked just the same as before. Come! my younger brothers! fetch some earth down there under the water, whoever will be able to do it. So then the beaver dived first. He did not quite reach the earth. Then he was drowned. Afterwards he appeared on the surface of the water. Then he [Nenabožo] made him alive by breathing on him, opened his hands and looked for earth. Of course there was nothing. Then (again) the otter tried to dive but he fared like the beaver. Then the

apani. Žigwá sa giwéⁿ owābandān ožāwaškwanamikānig. Mi go giwéⁿ žigwá gibwanābāwed mi žigwá debibidógobanin iw aki ápané go ganákinigégobanin mesá ižigibwanābāwed. Aniš mi žigwa gāmoškaagwindžisenid aw Nenabožo babáginindžibināgobanin. Geged giwéⁿ bangí aki ogidakonāmini. Midáš gāižizíngadēnang iw aki. Midáš igo éniбатèni⁴⁷ mi go gianimādžigininig eškam. Mesa žigwa enimilšānig iw aki gāižiinād iniw odóžiman taga giwitābatoadan oów aki. Ádžina daš igo giondēndiwan. Giikido daš onzām daagāsa. Gomá daš igo minawá api haw tagá minawá. Mesa minawá gāižimādžād aaw maíngan. Gāwín daš gitagwížinsi⁴⁸ ginóndegawigika džibóadagošing⁴⁸ giāpidēndi. Aniš mesá daš iw žigwá gibabaayizād anódž aaw Nenabožo.

loon tried to dive but he too fared like the beaver. Then, as the last one, the muskrat was waving his tail and going noisily about and swimming around. Finally his tail slowly disappeared. Then he was gone. Now he saw the greenish looking bottom. When he was about to be drowned he reached the bottom and just when he was grabbing it he was drowned. When he came to the surface of the water Nenabožo opened his hands. Truly, he had a little earth in his hand. Then he spread the earth out. While drying it ever grew. When that earth had grown big he [Nenabožo] said to his nephew: Please, run round the earth. Only a little while he was gone. And he [Nenabožo] said: It would be too small [if I left it like this]. After a while [he said] again: Well! again please! So the wolf went again. And he did not come back: he grew old and died before he could arrive; he went for ever. So now Nenabožo went roaming about everywhere.

1 Bimose	2 Bimibato	3 Biā	4 Ižā	5 Widžiwā	6 Inā	7 Dibīā	8 Ižiā	9 Žigwan
10 Akiwenzi maíngan	11 Odožiman	12 Nagadamawā	13 Nitāgiose	14 Ayindā	15 Žayigwa			
16 Inowe	17 Amādžwebinā	18 Amādžiā	19 Wiga	20 Ižidžige	21 Bišigendāgoz	22 Gižate		
23 Agwadā	24 Aniabate	25 Makwa	26 Anodž sa go	27 Danaki	28 Žāgwenim	29 Badagide		
30 Pagidžitā	31 Literally: Certainly Nenabožo would not behave so if it would have been him.						32 Abāpinižiwāgan	
	33 Bimoā	34 Bimondān	35 Inanoki	36 Nanāndawiā	37 Inaam	38 Aw (nind)		
39 Gikinoamawā	40 Inigokwā	41 Gikenimā	42 Nisā	43 Žibanābāwe	44 Babo(we)dānā	45 Oditān		
46 Babaginindžibinā	47 Anibate	48 Dagošín						

10. NENABOŽO, ASSISTED BY A WEASEL, OUTWITS A BEAR, BUT IS AFTERWARDS ROBBED OF HIS FOOD BY WOLVES.

Aniš Nenabožo giwéⁿ bimose. Ningoding igo giwéⁿ bābimosed ogiwābandān babawasenig. Žigwa béšo eniayād¹ wégwagi giwéⁿ iw sagaigans komā² go inigokwāni. Mesa wābandang mi go giwitagām ežimitāwanğānik geged giwéⁿ onižišinini mesá žigwá ežiogikíwitād iw wíminikwed. Mesá eškwáminikwed ežibazigwid mesá imā níbawid iw iškweyānginikwed banimá go awia imā wéndžimadābinid geged giwéⁿ kitšimíndidowan makwán daš. Oganawābamigòn daš givéⁿ ekídonid hā mesa idog waáw ānonisind kišpin bāngigānig iw omiskwim mi minawá imā wendžibimādzid. Oów daš odigon taga bodawén nibiwa go bodawén. Mesá žigwá segizid. Minawá oganónigon haw ambe nādin geodaboanāgoyān. Mi go iw wāižibadakāk-

Well, [once] Nenabožo was walking. While walking about he saw an open place in the woods. When he came near — why! [there was] a middle-sized lake! When he saw that there was a sandy beach all round the lake, a very nice one indeed, (then) he knelt and bent forward to drink. When he got up after having finished drinking he turned round his head and only then [he saw] somebody coming to the lake: it was really a very large bear [lit. indeed he is very large and a bear]. [The bear] looked at him and said: Yes, this must be the one who becomes alive again on the spot where one drop of his blood has been shed [lit. if his blood is shed one drop then again there he becomes alive from it]. And he [the bear] said to him: Come on! build a fire, build a large fire! Now he [Nenabožo] was afraid. Again

waogöd gǎwìn akawe owínisígosin. Mesá wendžidodǎgöd³ owíamogon⁴. Mesá žigwá eži-mǎdžǎd Nenabóžo nandawǎbandang mitíg. Anodž igo gego wekéwaninig⁵ obídon inǎd mi na oów. Gǎwìn bekǎnak⁶ nǎdin. Mesá Nenabóžo minawá mǎdžǎd midáš babamadémošid. Mesá žigwá wǎbamǎd žingosan bémibatònid⁷. Nišim ondás gegéd sá manidó ninmāmidǎwiig. Etawǎ Nenabóžo nin naš giwéⁿ gwedž nindánisa boške kin manidowiyān kwesád⁸. Gǎwìn odinān kidayǎn⁹ igó geōndžínisǎd. Iw ombinǎd. Aw makwá animikogǎbawi. Našké. Geged aw žingós owǎbandān mi go débiško wǎž éžinang¹⁰. Manó odinān meškwad džionížišiyān kigadžiin¹¹ iw bibóng gon ežinǎgozid mi gaye kin dibiško gežinǎgoziyan mi go gaye dibiško iw níbing mi go gayé kin gežianđžinǎgoziyan mi iw gežiinǎn¹¹ džiižiwébiziyan gayé džiižidebǎamò-nǎn¹². Oów daš odinān iwidi bídigeyan kigawǎbandān makák džíagodèg imǎ daš sagamog agǎsǎmagad. Midáš imǎ džibakándaman. Aníš mesá žigwá gimǎdžǎd žingós geged iw ganawǎbamǎd mi apaní anibíndigenid. Mesá žigwá Nenabóžo babánanágamod wenižišininig¹³ mitíg nandawǎbandang. Aníš mi gígíškigaang. Mesá žigwá mǎdžǎd izǎd oów daš odinān mi ná oów. Ā mesa iw ožitón daš odigón džigínigodang. Mégwa daš ožitód Nenabóžo odigón tiwé geged sa ningištímǎžidee¹⁴ nindawa gǎwìn kigaámōsinòⁿ¹⁵ geged kidébimigo nangwana manidowi igo-yan. Gǎwìn kigaám¹⁵ sa go. Gǎwìn nindawa kigaámōsinòⁿ¹⁵. Gǎwìn kigaám¹⁵ sa go bodž. Mesá ningodíng igo anižibiwan mesá ginibonid. Mesá žigwá iziizǎd imǎ gǎōndžibíndigenid iníw ošimeyan¹⁶. Mesá mitíg ežimamód ášwaganǎmǎd imǎ džibizǎgaaminid¹⁷. Midáš žigwá bǎžǎgaaminid ežibaktéwǎd mesá giníwanawǎd. Mesá ningodži gǎžiápaginǎd odinān awenen waáw gemayédžiigobanin¹⁸ nimakoman¹⁹. Mesá žigwá gidážigawǎd giwínanowǎd. Étiwé nišimé ningiinigaǎ. Mesá gǎžiizǎd gíawiodǎpinǎd mesá gǎžibǎbodǎnǎd. Mesá gǎi-

he [the bear] told him: Well, go and fetch something that I can use as a spit. He wanted to put the stick through him without killing him first. He wanted to eat him, that is why he treated him in that way. So now Nenabožo went looking for a stick. He brought weak ones of all kinds, saying to him: Will this one do? No, fetch a different one! Then Nenabožo went again and now was going about crying. Then he saw a weasel running. My younger brother! come here! a supernatural being is pressing me hard! Why, Nenabožo, how could my poor self kill him, while you, who have supernatural power, are afraid of him [lit. while you have supernatural power who are afraid of him]? No, he [Nenabožo] told him, you have the means to kill him [lit. you have it to kill him with]. Then he lifted him up. The bear was standing with his backside towards them. Look there! [he said]. Certainly the weasel saw something that looked to him like a den. Never mind! he [Nenabožo] told him, in exchange I shall make you fine-looking: as the snow looks in wintertime, just the same also you will be looking, and in summer too your looks will be changed just the same; that is what I shall make you (that you will be that way and) to pay you. And he [then] told him this: If you go in there, you will see a box hanging and where it is fastened it is small. There you must bite it off. So then the weasel went [and] [Nenabožo] really saw him disappear as he went in [lit. looked at him out of sight going in]. Now Nenabožo went about singing to look for a nice stick. [He found one and] cut it off. Then he went to him [the bear] and said to him: This one? Yes, that is the one; now prepare it [lit. make it], sharpen it. While Nenabožo was preparing it he [the bear] told him: Ah! really! I feel very sick; I will rather not eat you after all: so it is perfectly true what they tell of you, saying: he has supernatural power! No! [said Nenabožo] you will eat me though. No! I'll rather not eat you. No! you will eat me, all the same. Then [at] once he [the bear] stretched himself and died. Then he [Nenabožo] went to [the place] where his younger brother had gone in. Then he took a stick, on the alert to hit him when he should come out. And when he came out [Nenabožo] hit him and struck him dead. Then he threw him somewhere [and] said to him: Who is this one, by whom I should have been robbed of part of my bear. Then he handled him [the bear] [and] cut him to

žibimādizid žingōs. Mesá gāinād gāiziād geged. Mesá gimādzād žingōs geged gikitsiwá-wižendam onižisid. Mesá žigwá džibákwed Nenabožo. Mi minawá gāžimamod wigwas nibiwá go biškitenāganān daš nibiwá ogiožitōnan. Midáš iw gāžimamáibimid midáš gāžiatod imá biskitenāganing. Mesá miziwé džigatig gibabáatatod iniw biskitenāganān dibiško go ožigaiganing. Gāžizisidod mesá žigwá giōnabid Nenabožo wiwisinid. Mesá ežibagamānimadinig ápidži omá dibiško nondāgwadini gižibákward. È tiwé geged sa kikitšiwanišk-wem²⁰ wiwisiniyān. Kwedž²¹ igó žigwá minawá wimādzūwisinid mi minawá ežinondāgwadinig. Aniš mi minawá ikidód kiwaniškwem²⁰ goša wiwisiniyān. Mesá žigwá ežiákwandawebatod aniš oniškimiğōn. Mesá oów inikānid imá ežižinigébagizōd. Aniš midáš ežidāgwamiğōd žindāgonigēšing. Aniš oów daš odidān ambé gišké bagidamišin²². Mesá gāwīn obagidīnigōsin²³. Ningodīng igo iwidi inābid ogiwābamān maīnganan bīmibatōnid bātayēnowan igo. Mesá daš ežiganōnād anīn nangé win omá gebiīnanokiyégiban²⁴. Ikidó maīngan gego goša odayānādog⁹ imá Nenabožo. Mesá gāžimādzāwād maīnganag gižāwād imá Nenabožoan agōzinid. Wégwagi giwéⁿ kitsinībiwa wiás giatēni. Aniš mi žigwá wisiniwād mesá go kakína gāžigidāmowād. Minawá oganōnān ānīn nangé win geīnanokiyégiban²⁴ džādžigatig²⁵. Išté ikidó minawá agiwēnzimaīngan²⁶ gego goša ogiatonādog. Mesá minawá gibabāminik-wēwād iw bimidé. Mesá maīnganag gāžimādzāwād. Mesa ga ānimādzānid gāžibagidiniğōd²³ iw mitig. Mesa gāžinizāndawed. Mesá žigwá mawéd. Eniwék bangí omikān bimidé imá giagodenig. Bekiš mawé bangí wisinid mindžīnawēzid džigikitšiwisiniban²⁷.

pieces. Ah! my younger brother! I did wrong to him! [he then said]. So he went [and] took him and breathed on him. Then the weasel came back to life. Then he [Nenabožo] truly made him as he had promised him. So the weasel went away, very proud indeed of his handsome appearance. Now Nenabožo began to cook. After this he took lots of birchbark and made many dishes. Then he took the grease and put it in the birchbark dishes. And those dishes he put everywhere near the trees, just as if he had been tapping sap from maple-trees. After he had finished putting them down in this manner, Nenabožo sat down to eat. Then, as the wind rose to a storm, the trees made a shrieking sound right overhead. Ah! you are bothering me very much indeed as I want to eat. About the very moment he began to eat again he heard that sound again. So he said again: I told you that you are bothering me as I want to eat. Then he climbed up running: of course it made him angry. Then he stretched out his arm between two branches that were separated by the wind [lit. then moving this way there he stretched out his arm this way]. [But when the trees came together again] he was bitten because his arm stuck fast between. So he said to it: Come! let me go. But it did not let him go. After some time, when he looked in a certain direction, he saw wolves pass by running, they were quite a number. Then he spoke to them: You have no business here [lit. there is no reason why you should come here doing so]! [But] a wolf said: Nenabožo must have got something there. So the wolves changed their direction and went to the place where Nenabožo was sitting in a tree. Why! there was plenty of meat! So the wolves fell to and eat up everything. Then he [Nenabožo] spoke to them again: You have no business to go from tree to tree. Aha! the old wolf said again, he must have put down something! So they went about drinking the grease [out of the dishes]. Then the wolves went away. After they were gone he [Nenabožo] was set free by that piece of wood. So he climbed down. Then he cried. He found back rather little grease that had been hanging there. He cried and ate a little at the same time, very sorry because he would have had a big feast.

1 Ayā	2 I Gomā	3 Dodawā	4 Amowā	5 Wakewan	6 Bakānad	7 Bimibato	8 Kosā
9 Ayān	10 Ižinan	11 Ižiā	12 Dibāamawā	13 Onižišin	14 Māžidee	15 Amowā	16 Nišime
17 Zāgaam	18 Mağedžiā	19 Makwa	20 Waniškwemā	21 Gwedž	22 Pagidamā		
23 Pagidina	24 Inanoki	25 Džigatig	26 Akiwenzimaingan	27 Wisin			

11. NENABOŽO MASQUERADES AS A WOMAN.

*Bābimosed giwéⁿ Nenabóžo ikwewan giwéⁿ onóndawān bibápinid¹. Nížiwan giwéⁿ mād-
žigikwewis ošimeyan² daš igo. Zangwewédžigādeni giwéⁿ ogodas aw béžig béžig daš gāwīn
ošimé² ma aw gāwīn zangwewésinini. Mí idóg wimbanakadong gāwīižibíndiged aw Nena-
bóžo. Midáš bešo bemosenid³ oów daš odinān niwábigāgow. Niā nišim gāwayag kigadayā-
wānānig⁴ odinān giwéⁿ aw mādžigikwewis iníw ošimeyan². Bagonenigaošig kigodāsiwan
gibaošig⁵ miéta iw gewawínákwawayeyān. Aniš mi geged gibagonigawāwād. Iwidi ožāwāš-
kodināg mi iwidi ayāmagak iw mitig genisigoyāmbān⁶ mi iwidi ižinādig. Mesá geged eži-
mādžāwād ikwéwag nādiwād mitig. Gāmādzānid daš Nenabóžo mi ežibížigang iw mādžigó-
ding zayāngwewenig⁷ iw daš bežig odágwin. Mesá žigwá ikwekāžōd Nenabóžo. Imā odena
gikendang ayānig⁸ mi imā ežād. Wabozonsan ningodži ogianiwābamān. Midáš gāžimamād
ginapíkidžipizōd. Mesá apí onidžānisiyān gežimawiyān gāwīn kigagíškowesi odinān oów daš
kigainadem tagwagizob niwiamóa⁹ owāⁿ owāⁿ owāⁿ. Aniš mesá žigwá odišiwed. Anindi
ogima endād¹⁰ ižigagwédwe giwéⁿ iníw ogwisan wāwidigemimāg¹¹. Gānibonigwénidōg¹² dibi-
gōng iníw aw ogima ogwisán. Mi go iw ežiāsadwaigāžōd obwāganan nimāmād nindigó go
gibimādizi. Odagadžítawān¹³ giwéⁿ ānonégwābamād iw ginibonid¹². Gānibānid¹⁴ kakína imā
endānidžin¹⁰ mi gāžizāgidomād iníw ininiwan gānibonid¹². Midás iw madodiswan gāžioži-
tod ogigizābigizoan gayé asinín. Midáš imā gibindiganād wimadódoād onamakwiwin daš
imā gābagidinang asining. Nāgadž igo giwéⁿ awenén bemādžiid¹⁵ madwéikidowan giwéⁿ.
Mesá gāžibāginād¹⁶ ininiwan ginamádabiwan. Mesá žigwá gibimādžiād. Mesá gāžigíwewād
žigwá. Geged sa giwéⁿ minoéndam aw wegwisid¹⁷ winimon gaye ayāwan⁸ mi go gayé igíw
gāminoéndamowād. Mesá žigwá onabemid Nenabožo. Ningodžing sa go giwéⁿ žigwá ondā-*

While walking Nenabožo heard women laugh. They were two: an eldest daughter and her younger sister. One had a jingling dress on, the other had not [lit. the one her dress was jingling and one not]: the youngest one's did not jingle. Nenabožo went into a hollow tree. And when they were passing near by he said to them: I am a white porcupine. Ah! my younger sister! we are going to get quills! the eldest one said to her younger sister. Make me a hole in the tree and plug it up for me with your dresses only, in order that my quills may be straight and long [he said]. So they truly made him a hole in the tree. Yonder where the hill looks green there is the stick that would kill me; go there and fetch it [Nenabožo said]. The women truly went away to fetch the stick. When they were gone, Nenabožo put the jingling dress on and covered himself with the other one [as a shawl]. So now Nenabožo is masquerading as a woman. He went to [some] village that he was acquainted with [lit. he knows where a village is, there he goes]. As he went along he saw a little rabbit somewhere. He took him and put him in the bosom of his dress [or: under his girdle]. When I give birth you will cry without stopping, he said to him, and you will cry in this manner: I want to eat loin of the autumn, owāⁿ owāⁿ owāⁿ! Now he arrived. Where is the chief living? he asked, [I want to know] because I am going to marry his son. The chief's son had died last night, [people told him]. [The deceased] was propped up so that he seemed to sit upright, with a pipe in his mouth, apparently living. He [Nenabožo] feigned to be bashful in his presence [and] looked at him out of the corner of his eye though he was dead. After all the inhabitants had gone to sleep he put the dead man on his back and took him out [of the lodge]. Then he made a sweating-lodge and heated stones. After this he took him in to make him sweat and he put his hair-grease on the stones. After a while [the dead man] inside said: Who is the one who makes me alive? When he [Nenabožo] uncovered him, the man was sitting. So he had already brought him back to life. Then they went home. Truly, his father was glad and there were also brothers-in-law and they too were glad. So Nenabožo had got a husband. After some time it happened that he gave birth. So the little rabbit, as he had

dizike. Aniš gāižigagigimind aw wabozons mi iw enadémod¹⁸ tagwagižob niwiamóá⁹ owāⁿ owāⁿ owāⁿ mi iw enadémod¹⁸. Gāwìn giwéⁿ giškowesi gāwìn daš nisidotawāsi iuw enademod¹⁸. Bežig daš giwéⁿ mindimoyeⁿ onitānisidotawān enademonid¹⁸ iniw mewinidžin¹⁹. Mesá gāwiižinándomind aw mindimoyeⁿ. Mesa žigwá bizindawād máwinid. Aw tagwagong sa wendžid²⁰ aw ožo mi iw wendadémod²¹ iw wíamoād⁹. Mesá žigwá endasógamigag gibabā-nandiwewemind aw ožo tagwagong geōndžid²⁰. Bežig daš giwéⁿ mindimóyeⁿ gāgānoeš gego oganawendān. Midaš aw gāmiigiwed iniw ožobin. Mesá gāižigabāšimād aw Nenabóžo iw ginabobikāžōd ōndži nonāwasōd. Mesa gāižigiškowed aw wabozons. Mesá imā ginanaángabid aw Nenabóžo onabemid. Mesá žigwá minawá gigagigimād iniw onidžānisan geižidžigenid apí wióžimowād. Ningodíng sa gó giwéⁿ odanonigon²² iniw onabéman džimadódiswaniged. Aniš mesá žigwá madódiswaniged. Bešo giwéⁿ imā namadabiwan iniw winimon oow daš igōd geged sa kikítsimāžimāgōš²³. Mesá gāižimawid giwéⁿ Nenabóžo. Ānin endiyan²⁴ odigon²⁵ giwéⁿ iniw ozenisan. Biso nindig²⁵ goša waáw odinān giwéⁿ winimon. Mi žigwá gigéšawapinād iniw onidžānisan džiižigidžigwaškoninid igo apí ožimōd. Mesá žigwá gāižigidžwebinang iniw ogodāsan gibakitewād iniw onabéman bekiš giinād oów sa gó nindžimāgōš. Mesá žigwá giožimowād nānigān igo giwéⁿ gāanibabāmidžigwaškonid aw wabozons. Ē Nenabóžo nangwana aw giikidoag ānišinābeg. Mesá gāižinibōd aw inini gāižiagadéndang aw gāwidigemād Nenabóžoan.

been preached to, cried thus: I want to eat loin of the autumn: owāⁿ owāⁿ owāⁿ!; so he cied. He did not stop crying and they did not understand him, what he was crying. And there was a certain old woman who always understood crying babies, their way of crying [lit. and one old woman always understands those crying ones as they cry]. So they went and called that old woman. Now she listened to his crying. His crying means that he wants to eat the loin of last autumn, [she said]. So they went round asking for the loin of last autumn at every wigwam. And [there was] a certain old woman [who] used to keep things for a long time. And she is the one who furnished that loin. Then Nenabožo cooked it, feigning to make broth [for himself] because he was suckling. The little rabbit then stopped crying. As Nenabožo was married he was staying at the place of his parents-in-law. He soon preached to his child again: what he would have to do when they should run away. Once his husband told him to make a sweating-lodge. So he then made a sweating-lodge. His brother-in-law was sitting near and said to him: Truly, you are stinking awfully! Then Nenabožo cried. What is the matter with you? asked him his father-in-law. That one there is abusing me, said Nenabožo, mentioning his brother-in-law. Already then he loosened his child a little so that he would be able to jump out when it should be time to run away. Then he took off his dresses, struck his husband [with them] and at the same time told him: This way I am smelling! And now they [both] ran away before his face, the little rabbit jumping from one side of the road to the other. Oh! Nenabožo! it was him! the Indians said. And that man was so ashamed of having been married to Nenabožo that he died.

1 Bāp	2 Nišime	3 Bimose	4 Ayāwā	5 Gibāwā	6 Nisā	7 Zāngwewe	8 Ayā
9 Amowā	10 Dā	11 Widigemā	12 Nib	13 Agadžitawā	14 Nibā	15 Bimādžia	16 Bākinā
17 Ogwis	18 Inadem	19 Mawi	20 Ondži (nind)	21 Ondadem	22 Anonā	23 Māžimāgos	
24 Ind	25 Inā						

12. NENABOŽO AND HIS DAUGHTERS.

Aniš āyinda sa giwéⁿ Nenabóžo niⁿžiwān odānan. Mesá imā endazižigāgiosed¹. Ningodíng sa go enionāgōšininig² imā endād nanāmadabid. Mesá imā namadabid ežiwābamād iniw

Nenabožo was living [somewhere] with his two daughters. There he had been hunting for some time. Once, towards evening, he was sitting in his wigwam. While he was sitting

bežig odānan. Owá gego go giwéⁿ inikāni iw wiauw iw sa wābamād. Mesá babānānānāgā-dawéndang babāmosed. Mesá daš iuw gimikwendang iw wāižitsiged³. Midás iuw degošing⁴ āniš moⁿžag win weweni odašamigon odānan weweni gaye obamiigon. Žigwa gāiškŵawisi-nid mi iw gimādžigaganonād oów daš odinān žigwa nindakiwenziuw gāwīn ganabádž geābi ginoéns omā ningadayāsi⁵. Wendžiwindámonagog⁶ iw gižá iw sa gego ápidži džiinendasiwèg api oów ižiwébak. Āniš mesá gāgiosed moⁿžag. Ningodíng sa go žigwá oów odinān mesá žigwá ākoziyān. Mesá žigwá eniabidadibigadinig⁷ mi žigwá ápidži ākozid. Midás enād gā-wesa mesá inigáinagòg mégwa na gioséyāmbān. Āniš mesá žigwá gaganonād oów daš odinān nindānisidōg⁸ kišpin na awiá odisineg⁹ misawā go ápidži akiwenziuwid mi go ižiwidigemig eniwég kigababagwadenimawa. Āniš mesá žigwá geged ākozid. Žigwá iw bidabaninig mi ežinibōd. Āniš mesá mawiwāa igíw ikwéwag. Haw mi iw minik mawidā. Āniš mesá žigwá zagakināwād mesa ežimamāwād ozānamanan iw wiwawežiāwād. Ānin daš na geži-ang¹⁰ aw kosinān¹¹ ikido aw bežig. Bānimā go wendžigigidod Nenabóžo giwéⁿ giwitāskinžig¹². Niā kosinān¹¹ gigido. Mi iškwádž. Āniš mi žigwá winaināwād. Imā daš wiasāwād gowéng-wana ōnzám gādakwanigadāmowād iw wanikān. Mesá žigwá niā nindawadž giškiškikiwāda kosinān¹¹ nindawā nange go bodž bimādizi. Ežigigidod Nenabóžo beká nindānisidōg⁸ ninga-odžigaden. Mi minawá aaw bežig ikwe inād niā kosinān¹¹ gigido. Mi iškwadž. Mesá gāži-ningwagwawāwād debināg igo. Mesá gāgižitāwād opiméayii gāawiižigabežiwād¹³ bešo go. Api daš wāsiniwād¹⁴ mesá gāžiožitowād biskitenāgans giwiagodowād daš džibégamegōng. Āniš mesá daš āyindāwād igíw ikwéwag Nenabóžo daš gaye win mi gāžimādžād ningodži gižād. Ningodíng daš igo onāgōšininig egāšiyid¹⁵ ikwe zāgaang ogiwābamān ininiwan nābawīnidžin¹⁶ kitsiwawežiōnid¹⁷ omitigwabini gaye odákonāmini. Midaš gāžibindiged giinād omiséyan

there he saw the privy parts of one of his daughters [lit. he saw that his one daughter in a certain manner]. Ah! his body twitched a little as he saw her. After this he was reflecting on it over and over again while roaming about. And finally it occurred to him what he would do. Whenever he came home his daughters always punctually served him his meals and kept house for him nicely. This time, after having his meal he commenced to speak to them and said: I am getting quite old now, perhaps I shall not stay here much longer. I am telling you beforehand to prevent your worrying much about it when it happens. Every day he went out hunting [lit. he was always hunting]. Once, not long afterwards, he said to them: I am already ill. Towards midnight he was very ill. Then he said: This will not do! I should make you unhappy because I used to hunt [for you]. So he then talked to them and said: My daughters, if anybody comes to you, you must both marry him, even if he is very old; it will console you a little anyway to be with him [to have him as a consort]. By now he surely was ill. Just about day-break he died. The women cried. Come! let us stop crying, let us prepare our father for burial [lit. that is enough [= no more] let us cry, let us put our father in order]. So they laid him out and then took red paint to adorn him nicely. How shall we do [paint] our father, one said. All at once Nenabožo answered: Round the eyes. Why! our father spoke! [one of the girls said]. That is the last of it [said Nenabožo]. Now they were going to bury him. But they dug the hole which they were to put him in really too short. Then [they said:] Why, let us cut off our father's legs, he is far from being alive, anyway. But Nenabožo said: Wait, my daughters, I shall draw up my legs. Again one (woman) said: Why! our father spoke! That is the last of it [Nenabožo said again]. For the present, they negligently covered him with branches. After they had finished they went away and camped close by. When they were eating they made a little birch-bark dish and hung it over the grave. Thus those women were living there and as for Nenabožo, he left and went somewhere. One day, in the evening, as she went out, the youngest [lit. small] woman saw a man who stood adorning himself very nicely; and he had his bow in his hand. So she went inside and said to her elder sister: My

nimis inini imā nibāwi. Aniš igíw daš ikwewag ikidowag gāininang¹⁸ igo kosinān¹¹ mi iw gedžiwēbiziayang. Midaš aáw inini gābiižimādzād gibibindiged aw daš zezikizid¹⁹ odinān ožimeyan²⁰ kin sana iwidi kidawidabima²¹. Kin bina go. Niā wika²² genanda win aw boababemitawād onów gāaniškwaayānid. Midáš iwidi gionabid. Midáš iúw gāgagwédžimād ānin daš oów wendžinižikewiziyeg midáš iúw windamāgōd giškwaayāsa aw nosinān¹¹. A geged kigidimāgizim giškwaayād. Mesá daš iúw gāziwidžayāwād iníw zezikizid¹⁹ iw debikadinig²³. Midáš igo imā nawayii ginamadabid. Āniš mesá gāgiosed inini. Ningodíng daš igó dagošing iw gāgiosed odinān iníw egāšiinidžin¹⁵ taga madódiswaniken. Midáš iúw geged gāžižisigenid⁸. Mesá žigwa gizikonayed aw inini midáš imā gāžibindiged. Šagigwa²⁴ daš iw bindigeyāgwamawād iníw asinin oów daš inābenid ināsamabinid imā nakakéa iw madódiswan bāgišing. Midáš imā inābid aw ikwe wābandamawād iníw okādini gaye daš imā odžišigādenid. Mesá gāžiagwanawād. Gāžiwindamawād gimodž iníw omiseyan midáš oów enād¹⁸ geged mi iw ežināgoziban aw kosināban¹¹ imā ogagwanāng mi iw ežināgozid aw inini. Mi go sa nin aw kosinān¹¹ nindinendam ikido giwéⁿ aw egāšiid¹⁵. Ambé sanó māmiganāgang kigagidžidāsebinānān daš iwidi nakakéa odžišigāgwang. Mesá žigwá māmiganāwād. Mesá žigwá gigidžidāsebinind iwidi nakakéa odžišigāgwang. Mesá win wa aw kosinān¹¹. Mesá gāžigagawaganamind imā okāding aw Nenabóžo. Mesá gāžizāgidžigwaškonid anímaminoápid hahahaha mesá na giwiyiyan. Mesá gimādzād Nenabóžo. Mesá Nenabóžo babāyāyād igo ningodíng igo gāžioditang odéna. Midáš imā babāodaminonid kwiwizensan wābamād oów daš odinān ānin enakamigak²⁵ kwiwizensidōg. Kwiwizensag daš ikidowag gāwin gego mieta ežinondamāng Nenabóžo owiwinān odānan. Tiwē. Midáš gāanižimādzād ningodži igo. Midáš ningodíng minawa babimosed minawá ododitān odena mi minawá kwiwizensan ežiwābamād minawá odinān kwiwizensidōg ānin enakamigak²⁵ gāwin gego odigon¹⁸ minawá iw sa eta Nenabóžo odānan owiwinan. Kakina nangwana go ogów nondamog. Mesa igo enižimādzād.

elder sister, a man is standing there. And the women said: As our father told us, so it shall be. Then the man, who had come near, entered and the eldest one said to her younger sister: Should not you sit near him! Do it yourself! [the youngest one said]. Ah! she always disobeys him who has gone forever. Then he [the man] sat down there [near the eldest one]. When he asked: How is it that you are living alone? then they [or: she] told him: our father is gone. Ah! you are unhappy indeed because he is gone. And that night he was with the eldest. And next day [and afterwards] he was sitting (there) between them. Of course off and on the man went out hunting. Once, on coming home after hunting he said to the youngest: Make a sweating-lodge, please. So surely she did. Then the man took off his clothes and went in there. And when she brought in the stones he was sitting in this manner, facing the entrance of the sweating-lodge. Then the woman (looking) saw his leg and [she] also [saw] that he had a scar on his leg. Then she covered him. She secretly told her sister (saying to her this): Really, that man's shin looks just the same as our deceased father's shin used to look. I for my part think that he is our father, the youngest said. Why! [said the eldest one] we shall wrestle with him for fun and pull off his legging where the scar on his shin is. Then they played at wrestling with him. And now they pulled off his legging where the scar on his shin was. This is our father! And they repeatedly struck Nenabožo with a stick on his leg. Then he jumped out, laughing joyfully, hahahaha! I had wives though! Then Nenabožo went away. After this, roaming about, Nenabožo once came to a village. He saw there boys playing around and said to them: What is the news, boys? Nothing, only we hear that Nenabožo marries his daughters. Ah! Then he went somewhere. And once, walking about, he again came to a village and he again saw boys and (again) said to them: Boys, what is the news? Nothing, he was told again, but that Nenabožo marries his daughters. All of these people hear it, to be sure! [Nenabožo thought]. Then he went away. And he looked for a tall tree and

*Midáš iw ginandawābamād mitigon kenoakozinidžin²⁶ midáš imā gāžiakwandawed ápidži wanakǒng. Midáš iwidi ānogiwiwebāsidad²⁷ iiw odigowin gāwìn daš ogigaškitosin džiwebāsidad²⁷ aw Nenabožo. Kakina giwéⁿ gego ogigaškiton awegodogwen igo iw gāinendang dži-
ižišged³ gaye džižiwébizid mi go iw geged gāžiwébadinig midáš eta iiw gāápídžiboanawitod džiwebāsini²⁸ iw odigowin.*

then climbed up there to the very top. And there he tried to have the gossip about him blown off from him by the wind, but Nenabožo did not succeed in having it blown away. He could do everything, whatever he wished to do or whatever he wished to be, it surely always happened, but to have the gossip blown away is the only thing he was quite unable to accomplish.

1 Giose	2 Onāgoši	3 Ižidžige	4 Dagošin	5 Ajā	6 Windamawā	7 Aniabadadibigad	
8 Odānisan	9 Odisā	10 Ižiā	11 Osan	12 Kiwitāškinžig	13 Gabež	14 Wisin	15 Agāši
16 Nibaw	17 Waweži	18 Inā	19 Zazikiz	20 Ošimeyan	21 Widabimā	22 Wiga	23 Dibigad
24 Žayigwa	25 Inākamiqad	26 Kínoakozí	27 Webāsidad	28 Webāsin			

13. NENABOŽO AND THE DUCKS.

*Ningodíng sa giwéⁿ babimosèd Nenabožo omā go akíng babáwasenig ogiwābandān giwéⁿ sagáigan. Ežād¹ oginondawān giwéⁿ nondāgozinid žižiban endaswewānagizimid nikan wabizín wewen ininižiban wewibiqwangen tagwaqížiban žingibisan. Nižwéwanagiziwag ānind mamādidowag ādžigadeg ginogwayawešibag kakina sa go áwia žižibag. Midáš gāžipapākoang ātayā žižiban kāgwānisakinowan giwéⁿ. Babige giwéⁿ ogimikwéndān wāināpinanād. Gā-awī-žiožewānikādang giwéⁿ asākamik kaškiwékondang² ogiožiton gaye kinondawān wādaižinimiād iniw žižiban. Midáš giwéⁿ gāžimadābid imā sagaiganing. Nišimédōg nágamonan onów bemóndamānin³. Šawānonāng ningižā kāgwānisaki māminoegādeawan māmiškwaigāde-
awan. Aniš mesá žigwá wayéžimindōwa žižibag nindigo go gego bémidžiwàngin⁴ iwidi izāwād Nenabožoan. Mesá žigwá bídiganād imā iw kinondawān gāóžitod. Eniayāniginimid⁵ mi go iw ežigābawiād. Wákwandesin odāsān memāndidonidžin⁶ beniš daš igo ayānikādž eniayānigini-
nid⁵ beniš iškwāndeming iškwadž mi imā žingibis egāšiid⁷ asind⁸. Akawe daš ogagigimān geižidžigenid džiniminid. Mi ow wewinoyeg⁹ kigaokokokwetām mi iw geižidžigeyeg apí mā-
džiwebinigejān gāwìn gaye kigayinabisim¹⁰ nišimédōg iw geapídžinimiyeg gego inabigégon¹⁰ kigamamískoskenžigwem kišpin inābiyeg¹⁰ yówā hāhā yówā hāhā. Ātayā žižibag giwéⁿ ni-
miowād. Āniš mi iw megwá nimiowād žižibag okokokwešimowād midáš imā bogogwebi-*

Once, roaming about in this world, Nenabožo saw a little lake in an open place in the forest. Going [thither] he heard the noise of ducks: geese, swans, small geese, mallards, teals, autumn ducks, hell-divers. There are two kinds: some are bigger, mudhens, long-necked ducks, [there are] ducks of all kinds. Then he reached the clearing: there was an enormous number of ducks. All at once it occurred to him how he would kill them. He went away to make a pack, he made it from moss and he also made an oblong lodge in which he was going to make the ducks dance. He then went to the lake. My younger brothers, he said, those things I have on my back are songs; to the south I went, extremely sweet are the airs, red are the airs. The ducks were already cheated: the whole mass came flowing towards Nenabožo [lit. like something flowing they come towards Nenabožo]. Now he took them into the oblong lodge he had made. He makes them stand according to their sizes. Opposite the entrance he placed the biggest and [from there] one after the other according to their sizes till finally the smallest, the hell-diver, was put quite near the entrance. First he preached the rules to them, how they should dance [lit. how they should do to dance]. Thus: Fattest, you shall put your necks together, so you shall do when I begin singing and drumming; and you shall not open your eyes, my younger brothers, while dancing hard: Do not open your eyes, your eyes will be

*nād*¹¹ ā ā ā inowéwag daš. Āninandā oow wendžiinowewād inéndam giwéⁿ žingibis. Mesá giwéⁿ gāžidoskābišimōd aw žingibis wegwagi giwéⁿ Nenabóžoan ānobogogwebidžigewan. Mesá iżibibāgid žingibis kidiškwanigonān Nenabóžo. Midáš iūw nongom wendžímamiskwanig aw žingibis inūw oškenžigon iūw sa giñābid nóngom igó ežiwābamang. Midáš Nenabóžo gāwéndžidonād gianitatāngiškawād midás iw wendžižināgozid aw žingibis džibožigang. Mesá žigwá giníngwaabowèd kakína daš inūw oníngwaabowanan ogizāžāgīžidešimān inūw žižiban gānisādžin¹². Mesá žigwá giwéⁿ winibād. Midáš oów gāžišing giđang iūw odiškoyāngem¹³ akawābam awía džigimódemid. Mesá žigwá giwéⁿ nibād Nenabóžo. Ningodíng sa go megwa nibād onóndawān odiškoyāngeman¹³ ikidonid anišinābeg sagéwaowag. Megwá win anišinābeg bimiškáwagobanin sagéwaowād neāšing Nenabožoan giwéⁿ gitšangidiešinon. Midáš neāb gāži- ažéwaowād ogów anišinābeg. Mesá ežioníškabatod Nēnabóžo ayinābid gāwīn daš awía ningodži owābamāsin. Midaš niškéigōd inūw odiškoyāngeman¹³ anisá igōd¹⁴. Mesá ežipāpāžāgobinidizōd. Ogów daš anišinābeg giikidowag gego imā odāyānadog¹⁵ aw Nenabóžo. Midáš gāžimamowād wawiépinoan giniminamawāwād inūw iškoyāngeman¹⁵. Midáš gāwīn aw iškweyāngem gitebā- džimosi¹⁶ midáš igiūw anišinābeg gāžigimódimāwād inūw Nenabóžoan oníngwabóanini miéta ozidéⁿsan gāwīn ogimamosínawān¹⁷ ogizāžāgandāwangizidónawān. Midáš gāžimāđžāwād. Mesá žigwá koškozid Nenabožo žāžibid¹⁸ iwidi go bekiš aniižinikénid wíkobidod iw ozidéns mi go ežiōndžibitod ikídod méwiⁿža go minozowingiban. Mesá minawá bežig ānowikobidod¹⁹ ozidens miéta minawá bežižig ozidens dékonang²⁰ beniš igo mādžita wewéni nandawābandžiged. Mesá gāwīn awía omikawāsin oningwabóanan mesá kakína waniād. Mesá daš iūw giniškādzid gigikāndang iūw odiškwayāngem¹³. Mesá daš žigwá ežikítšibódawed²¹ midáš imā nasáwaang iūw iškode džāgizang odiškwayāngem¹³. Midás gāžimāđžād. Megwa daš aníbimosed meg-

red [sore] if you look yówā hāhā yówā hāhā. The ducks were dancing with all their might. While the ducks were dancing with their necks together he broke their necks and they made this noise: ā ā ā. Why are they making a noise like this? the hell-diver thought. So the hell-diver opened his eyes just a little while dancing: Why! Nenabožo is breaking necks right along! Then the hell-diver shouted: Nenabožo is killing us by lots! Because he has looked, the hell-diver's eyes are red now, as we see him at present. Then Nenabožo went after him purposely and kicked him repeatedly: that is why the hell-diver's back looks flat and pointed. Now he [Nenabožo] buried all his roasts under the ashes to be baked and made the feet of the ducks he had killed stick out. Presently he wanted to sleep. So he lay down in this way [resting on his knees, head down, buttocks turned up] and said to his backside: Look out, that nobody steals it from me [lit. look out for anybody to steal it from me]. Then Nenabožo was sleeping. After some time, while sleeping, he heard his backside say: There are Indians coming round the point in canoes. At the time those Indians were coming round the point in their canoes, Nenabožo was lying on the point with his backside turned up. And [seeing him] those Indians went back again. Then Nenabožo jumped up from his sleep and looked round but did not see anybody anywhere. So he was angry with his backside for speaking to him without reason. He then scratched himself [on his backside]. And those Indians said: Nena- božo must have something there. So they took a round bunch of feathers and held it towards that backside. Then the backside did not tell tales and those Indians robbed Nenabožo of his roasts; the little feet only they did not take, they made them stick out from the ashes. Then they went away. Presently Nenabožo woke up, stretched himself and, reaching with his arm, pulled one [lit. that] little foot up and as he unexpectedly pulled it off he said: They were cooked long ago. Then again he pulled up one and again held nothing in his hand but the little foot until he began to search carefully. Then he did not find a single one of his roasts: he lost them all. And then he got angry and scolded his backside. And this time he built a big fire and burnt his backside by standing astride over that fire. Then he went away. And

wemitigonsiki mi gāižinasawaang ānind mitigonsan. Inābid daš iškwayāng mi wābandang mitigonsan miziwe miskwiwàkwadinig ikidod daš ninžišeyag iniw ogaanizāgasowaadānawan tšianiakiwang²². Megwa daš igó bimosed aw Nenabóžo mi gāižibógidid inowé daš yayayayay segizid. Minawá ānomādzā mi minawá ežibógidid yayayayay inowé minawá. Mesá gégapi mi ežimādzibatod aniš mi go apani bogidid ebatód segizid daš mi iw enowéd²³ bekiš bimi-batód ayayayayayayay.

while walking among the brushes he stepped across some of them [lit. some brushes]. And when he looked back and saw that the brushes were bloody all over he said: My uncles will smoke them, so long as the world shall exist. And while Nenabožo was walking he farted and cried, scared: yayayayay! Starting to walk again he again farted and again cried yayayayay! Then finally he started to run and farting right along, running and terrified he kept crying, while running: ayayayayayayay.

1 Ižā 2 Gaškiwegondān 3 Bimondān 4 Bimidžiwan 5 Iniyānigin 6 Mamāndidowag
7 Agāši 8 Asā 9 Winin 10 Ināb 11 Bokokwebinā 12 Nisā 13 Iškwayāngem 14 Inā
15 Ayān 16 Dibādzim 17 Mamon 18 Žibi 19 Wigobiton 20 Dakonān 21 Bodawe 22 Akiwan
23 Inowe

14. NENABOŽO PLAYS A DIRTY TRICK UPON HIS GRANDMOTHER AND GOES ON THE WARPATH.

Āniš giayindāwag sa giwéⁿ Nenabóžo iniw okomisan. Mesá žigwá giinendang winandobanid. Noko taga awianonž¹ aw awištoyā iniw ninabawewanwin bešo omā ayā. Midaš gāižimādzād aw mindimoyeⁿ. Mesá gāižiwimābaād iniw okómisan win daš igo giawiwišto-yāwid². Āniš mi žigwá bindiged aw mindimoyeⁿ ežimidžin aw Nenabóžo onabawewanwin iniw awianonž¹ nindig³. Ninžwabig sa kigaižidibaige⁴. Gāwīn sa awia nindayāwasi⁵ mesá go nandawa iw niaw gedibāamonāmbān anawenimisiwan. Haw mi go iw mi go debiško žoniā odinān giwéⁿ aw awištoyā. Āniš mesa gigizidžigadenig⁶ iniw onabawewanwin mesá gāaniži-giwed aw mindimoyeⁿ. Mesá minawá Nenabóžo gāižiwimābaād iniw okómisan win minawá nitam iwidi endāwād⁷ giayād. Onów sa kinabawewanwin naške goda wāwābandan. Mesá žigwá wāwābandang žažingadenang⁸ bekiš daš ikidod geged sa niwawinges tiwé oboanawiton giwéⁿ iw wikidosig. Mesá žigwá gimādziožitod iniw wiban mitigowaninig. Gāgizitod mesá gāižimādzād minawá. Wāsaswed ginandawābandang. Midáš žigwá wābamād giniwan išpi-ming babadesašinid. Giniw é é é binawādinišin⁹ odinān giwéⁿ. Wiga giwéⁿ ogiwayežimān.

Nenabožo was living with his grandmother [lit. they were dwelling Nenabožo that his grandmother]. By this time he wanted to go on the warpath. Grandmother! [he said] please go and ask the blacksmith to make me arrowheads [lit. my arrowheads]; he lives near here. So the old woman went. Then he ran round to come ahead of his grandmother and [when she arrived] he himself professed to be the blacksmith. Presently the old woman came in and said: Nenabožo [actually] orders [me] about; he tells me to go and order arrowheads for him. You will have to pay two dollars, [the blacksmith answered]. I have not got any [money] so I am willing to pay with my body if you do not think me unfit for it. All right! the blacksmith said to her, that is just as good as money. When the arrowheads were finished the old woman went home. Then Nenabožo again ran round and came ahead of his grandmother and again he was at home first. Here are your arrowheads [the old woman said], look at them. He spread them out [before him] and looked at them saying at the same time: Really I am skilful! Ah! [resentfully: it occurs to him that he is betraying himself] he could not refrain from saying that. Now he began to make the wooden parts of his arrows. After finishing he went away again. He went to look for feathers to trim his arrows with. Presently he saw an eagle, up in the air, flying round without moving his wings. Hullo! eagle! come

*Āniš mesa giwéⁿ geged žigwá nāžaked aw giniw. Agwagédinišin agwagédinišin odinān giwéⁿ gāwīn inéndasi džibadaginigōd. Āniš mesá geged giwéⁿ gāžiagwagidinigōd mesá iwidi gi-
 iżisaigōd iniw onidžānisini endazenitawigiānid¹⁰. Ānin ežinikazoyan odinān giwéⁿ bežig ginin-
 san. Mégwaminānaang¹¹ sa nindigo. Tagaškoma migwaminānaan. Mesá ežipapawangeninid
 mesá gegéd migwám ežibāngišing papašakondebeškozo giwéⁿ Nenabožo. Kin daš odinān gi-
 wéⁿ minawá bežig. Wezāwibianagwaang¹² sa nindigo³. Taga goda ozāwibianagwaan. Mesá
 gegéd gāžiozāwibianagwaang. Kin daš giwéⁿ odinān minawá bežig. Gāikwabid sa nindigo.
 Tagaškoma ikwabin. Midás gegéd gānižiikwabinid¹³. Midás aw imā mitigong ayāwād ge-
 ged dasing ikwabinid gišibiškād¹⁴ aw mitig biniš¹⁵ gižigong gizakānakišing. Kin daš inā gi-
 wéⁿ aw minawá bežig mi aw iškwadž. Gāažebid sa nindigo. Tagaškoma ažebid. Mesá ge-
 géd gāžiayāžebinid¹⁶ gidagwágoziwan¹⁷ giwéⁿ iniw mitigon. Mesá daš iniw gāžinaniwana-
 wād¹⁸ iniw gininsan. Mesá žigwá gāžigiwed. Midás žigwá gionabid giasawed. Midāsswi ogi-
 moškēnān iniw obindanoānan. Gimidāsswiwanagadiniwan gaye omakizinan. Mindidowan
 giwéⁿ iniw odesiman¹⁹ ayābadžiād²⁰ iw wisinid. Noko ganawenim waaw nindesim¹⁹ mi iw
 wābang wimādzāyān niwinardoban. Mesá žigwá gimādzād wayābaninig²¹. Mi go dasing
 aninibād imā bežig iniw obindanoanan gianiagonād gaye ningodwewan iniw omakizinan. Šān-
 gadžing daš gianinibā. Mesá žigwá iwidi nandawatod iniw anišināben wābamād. Mesá
 gāžinondewābaniškād giwéⁿ. Mesá nindawa gāžiiniwebindigāged nihōngā nihōngā awiā
 nihōngā. Āniš mesá go bodž ānobindigāged gāžimigāzōd midás igo gānižigāzōd inakakēa
 gābiōndžibād. Mi go bežig iw žigonād iniw obindanoanan iw gabegižig migāzōd. Mi minawá
 bežig odisād onāgošininig imā agodžininid gaye iniw omakizinan. Midás imā nakawe*

and take hold of me, he said to him. At last he succeeded in cheating him [the eagle]. So the eagle really came down. Take me round the waist, take me round the waist, he said to him [the eagle]: he did not like being clutched by his claws. So [the eagle] truly took him round the waist and flew with him to the place where he was bringing up his children. What is your name? he [Nenabožo] asked one of the little eagles. I am called Who-makes-it-hail. Make it hail, please [Nenabožo said]. Then he [the little eagle] shook his wings and truly the hail was falling, clattering on Nenabožo's head. And you? he again said to [another] one. I am called Who-makes-the-sky-yellow. Do make the sky yellow [Nenabožo said]. Then truly [the little eagle] made the sky yellow. And you? [Nenabožo] said to [the third] one. I am called Who-has-moved-upwards-sitting [or: Who-moved-upwards-sitting]. Do move upwards, sitting, please. Then he was really moving upwards, sitting. And every time he moved upwards sitting with that part of the tree where they were, that tree was stretched out [a little] until the top reached the sky. And you? the [fourth] one was asked, the last one. I am called Who-moved-down-sitting. Move down sitting, please [Nenabožo said]. Then he really moved down sitting [and] that tree became very short. And then he [Nenabožo] struck those young eagles dead. Now he went home [with their feathers]. He then sat down to trim his arrows. He filled up ten of his quivers. There were also ten pair of moccasins. His shell, which he used in eating, was a large one. Grandmother, [he said] take care of this shell of mine: I want to leave to-morrow, I am going to hunt enemies. So next morning he went. In every place where he passed the night he left one of his quivers and one pair of moccasins. And nine times he camped for the night. Then, reconnoitring, he saw those Indians. [But just] then he was surprised by the daylight. So he changed his mind and wanted to make peace instead [of fighting]: Nihōngā nihōngā somebody nihōngā! [he cried]. [But] though he was making peace he still went on fighting and he fought his way through in the direction he came from. Fighting the whole day, he emptied one of his quivers. At night he came to the place where another one was hanging and also his moccasins. There he stopped a moment to put on his moccasins and his quiver. He kept on doing this until,

babitšid gaye bizikawād iniw obindanoanan. Mi go moⁿžag apani gānizidžiged biniš¹⁵ igo gibagamigāzōd iwidi endāwād⁷. Midáš gāizibindigegwaškonid giinād okómisan noko animikwebin aw nindesim¹⁹ gāganawendaināmbān. Midáš geged aw mindimoyeⁿ gāizianimikwebinād iniw esan. Midáš gāanimikwebinād mi gāiziažibikówaninig iw endāwād⁷. Midáš gāwìn gego gidodawasiwag. Mesa ekozid²².

fighting all along, he came to their home. Then he jumped in and said to his grandmother: Grandmother, throw that shell of mine that I gave you in keeping upside down. So truly the old woman threw that shell upside down. And after she had thrown it upside down, their house became stone. So they [the enemies] did not hurt them at all. That is the length [of the story].

1 Anonā · 2 Awištoyāw 3 Inā 4 Dibaige 5 Ayāwān 6 Ižidžigade 7 Dā 8 Žingadenān
9 Nawadinā 10 Nitawigiā 11 Migwaminanaam 12 Ozāwibianagwaam 13 Ikwab 14 Žibiškā 15 Beniš
16 Ažeb 17 Dagwagoz 18 Niwana(o)wā 19 Es 20 Ābadžiā 21 I Wāban 22 Akoz

15. NENABOŽO AND THE MOOSE-SKULL.

Nenabožo giwéⁿ babimose geged sa omonžiton bagaded. Ningodíng igo babimosed máškosiw ežimadābid. Mesá ežiwābandang monsoštigwan imá ateníg gāwìn daš gígwiasesinzini miéta winindíb bangi eyāmagadinig¹. Āniš bagade. Mesá gāwìn ogaškitosin ānowimamod iw winindib. Midáš iw nindawa ekidod² nindawa ningaginebigonsiw. Mesá gegéd gāiziginebigonsiwid midáš iw gaškitod debandang iw wāmidžid. Megwa daš igo wisinid džiboagidang³ mi gāizinondeanišinābewid. Mesá iw oštigwan gāizibindenig imá monsoštigwanigeganing. Mesá gāwìn ogikaškitosin wigitsigonang⁴ iw oštigwan. Āniš mi imá okwegan naida gpye imá okweganawaninig iw monsoštigwanigegan. Midáš gaižimādzād. Mesá babimosed. Mesá žigwá ningodži ežibitāgošing⁵ mitigong midáš enād⁶ iniw mitigon gāwìn na džigibíg kiníba-wisi. Mesá apidžinag anibitāgošing⁵ mesá go anigagwedžimād gāwìn na kin džigibíg kiníba-wisi midáš igo gāwìn odigon⁶. Ningodíng daš igo megwa bimosed minawa ogagwedžimān midáš iw egōd⁶ ā bešo omá sagaigan ayāmagad. Ānindi gwayag odinān. Omá gwayag odigon⁶. Mesá daš animādzād imá izād. Megwá daš igo anibimosed minawá bidāgošín mingwana žigwá imá bešo sagaiganin. Odinān iniw mitigon gāwìn na omá ningodži asinig džiyāwād. Gāwìn mitāwangāmagad odigon⁶. Mesá gaižimadābid gāwìn daš okikendasin⁷

Nenabožo was walking about: he felt hungry indeed. After some time he came to a slough. Then he saw a moose-skull lie there with no flesh on it but a little of the brains. Well, he was hungry. But now he could not get hold of the brains. Then, instead [of going on trying] he said: I'll rather be a little snake. So truly he became a little snake and then he could reach with his mouth what he wanted to eat. While eating, before he had eaten it all up, he was unexpectedly transformed back into a human being. So his head was inside the moose-skull. He could not get out his head. His neck was right there where also the neck-region of the moose-skull was. Then he went away. He walked about. Presently he bumped against a tree somewhere and he said to that tree: Are not you standing near water? Every now and then he bumped against some tree and he kept asking them: Are not you standing near water? and they [always] told him: No. But once, when he asked again, he was told: Yes, there is a lake near here. What is the direction? he said to him [the tree]. This is the direction, he was told [the story does not mention how the tree showed N. the right direction]. And going along he went thither. While going along he again bumped against a tree and now he was quite near the lake. He said to the tree: Are not there stones anywhere here? No, it is a sandy beach all along, he was told. Then he went to the shore but he did not know where to go. Finally he went into the water. He went farther and

*wāižād. Midáš gegapí ežibagobid. Mesá eškam nāwidž ižād. Āniš mesá žigwá bimādagād. Āniš ātayā oštigwan. Mesá babimādagād. Mingwana imá gwayag ežād⁸ anišināben endānid⁹. Midáš igiw anišinābeg imá eyādžig¹⁰ wābamāwād naškéginin mons māwin aw bemādagād¹¹. Mesá žigwá boziwād mawinadāwāwād. Žigwá onondawān gayāgigidonidžin¹² Nenabožo. Āniš midáš gegéd enigog bimādagād. Mingwana imá gwayag ežād⁸ apidži bātayenonid asinin. Onaganān daš igo bangi iniw beminizaogodžin¹³. Midáš iw eqwabatod¹⁴ ežiožāšābigišing iw daš pangišing¹⁵ mi gāižibigosenig iw oštigwan. Anigagwadagabid giwéⁿ anigobibatod ā Nena-
bóžo gwana win aw ikidowag babiwād igiw anišinābeg.*

farther from the shore. Presently he was swimming. Just imagine his head! He went on swimming. He was going straight towards a place where Indians were living. And those Indians saw him from there: Look! it seems to be a moose that is swimming there. Now they embarked and made for him in their canoes. Nenabožo already heard them talk. So he swam with all his might. He was going straight to a place where there were many stones. And he left his pursuers a little distance behind. And when he ran out of the water he slipped on the stones and fell so that his [moose-] head burst. Laughing loudly he ran away from the shore: Ah! it is Nenabožo himself, the Indians said, laughing.

1 *Ayāmagad* 2 *Ikid* 3 *Gidān* 4 *Gidžigonān* 5 *Dagošin* 6 *Inā* 7 *Gikendān* 8 *Ižā*
9 *Dā* 10 *Ayā* 11 *Bimādagā* 12 *Gāgigid* 13 *Biminižawā* 14 *Agwabato* 15 *Bangišing*

16. NENABOŽO CUNNINGLY SWINDLES A WHITE MAN OUT OF HIS AXE.

*Mesá go minawá mādžād. Ningoding daš igo megwa bimosed onondān gego medwesi-
ninig¹ hā awegodogwenigiš iiw. Mesá žigwá nāzítang ayegwa sa owābamān inendam awe-
gwenigiš waáw. Wemitigožiwan nangwana. Mesá nāzikawād. Ayegwa sa owābamigon ā božó
odigon. Āniš mesá enižināzikawād zaginindžinād. Manisewan nangwana. Midáš iiw wāban-
dāmawād iw owāgāgwadoni bidžinag igo ginābāgozedonegwen. Geged sa omisawinamawān.
Gayād daš aw Nenabožo ogibimamonāban² wadikwan. Midáš iw degobimondang imá obimi-
wanānensing. Midáš imá nibawid oów odinān iniw wemitigožiwan geged sa kibabékikādis.
Midáš ežimamod iw owadikwanim midáš ežibakitewād imá bešo bedagizonidžin³ mitigomezin.
Midáš igo ežigišgiškadzikisenid⁴ iniw mitigon debiško go eākosagaiged aw wemitigoži. Taga
taga minawá nidži. Āniš mesá go minawá debiško ežisénid⁵ iniw mitigon bekitewādžin⁶.
Taga gaye nin ikido aw wemitigoži. Mesá geged Nenabožo ežiinānamawād iw owagāgwad.
Mesá žigwá wemitigoži bakitewād bežig mitigon. Āniš mesa go geged gaye wín debiško eži-
senid⁵ iniw mitigon bekitewādžin⁶. Tagá nidži geābi minawá abiding odinān daš. Mesá geged*

Then [Nenabožo] was going on again. Once, while walking, he heard a certain sound: Well! what can that be! [he said]. Then he went straight to the spot whence it came and now he saw [somebody] and he thought: Who can this be! It was a Frenchman. He went to him. Now he [the Frenchman] saw him: Ah! bonjour! he said to him. So [Nenabožo] came to him and shook hands with him. He [the Frenchman] was chopping. And [Nenabožo] saw that his axe had lately been provided with a new handle. He surely coveted it very much. And Nenabožo had taken a branch of a tree before. And he had packed it in his little pack. And now, standing there, he said to that Frenchman: Truly, you are slow! And he took his branch and struck with it an oak-tree that was standing near. And he broke that tree to chunks, just the same as the chunks the Frenchman was chopping [lit. just the same as the Frenchman was chopping chunks]. [Do it] once more, friend, if you please [the Frenchman said]. Of course again, when struck, the tree was just the same [viz. chopped to chunks]. Please, [let] me also [do it], the Frenchman said. Nenabožo then truly handed him that axe of his. Now the Frenchman hit some tree. With this tree too it went just the same indeed

minawá debiško ežisenid⁵ iníw mitigon. Mesá žigwá gegéd deboweyendang aw wemitigoži iw wāgāgwad inād daš Nenabóžoan tagá nidži memeskwadonamādidānin kiwāgāgwadonānin. Haw odinān. Āniš mesá ežibinaang imā omakwayānišing iw wāgāgwad Nenabóžo. Haw mesá iw božó nidži žigwá niwimādžā. Mesá žigwá Nenabóžo mādžād wewib wāsa wiayā. Mesá žigwá gāanimādžānid aw wemitigoži nāžikawād bežig mitigon minawá bakitewād. Āniš mi geābi debiško ežisenid⁵ āniš geābi anināgoži Nenabožo. Mesá žigwá minawá ānobakitewād mitigon mesá daš gāwīn giškiškisāgisesiwan āniš minawá go ānobakitewād iníw mitigon mesa go ōndžida gāwīn. Mesá žigwá niškādizid aw wemitigoži gikāmād ningagwanisagenima aw anišinābewiš. Mesá ānomādžinižaiged āniš mesá gāwīn odadimāsin. Mesá apani owagāgwad.

when it was struck. And he [the Frenchman] said: Please, friend, let me do it once more. And truly, it went just the same again with that tree. By now the Frenchman truly believed in that axe and said to Nenabožo: Please, friend, let us change axes. All right! [Nenabožo] said to him. So he put that [the Frenchman's] axe in his old bear-skin [which he used as a blanket]. Well, that is all right then, bonjour, friend, now I am going. Then Nenabožo went away: he wanted to be far away quickly. Presently, when he was gone, the Frenchman went to some tree and struck it (again). It went still just the same [with that tree] as Nenabožo was still in sight. But when he again struck a tree it did not break to chunks and though he struck that tree again of course it did not. Then that Frenchman got angry and abused him [Nenabožo]: I detest him, that villainous Indian. He then started to chase [after him] but he could not overtake him. So his axe was gone forever.

1 *Madwesin* 2 *Mamon* 3 *Badagizo* 4 *Giškiškadžikise* 5 *Ižise* 6 *Bakitewā*

17. NENABOŽO ROBS HIS WHITE HOST OF SOME NICE FOOD.

Mesá minawá Nenabóžo gimādžād. Žigwá enionāgošininig¹ Nenabóžo žigwá aninandogabešid. Ežiwābandang wakaigan dagoníg mesá ežināzikang. Imā iškwandeng izā. Midaš imā aw wemitigoži endād² ežiwābamād anišināben bimosenid ežibākākonang božó nidži bindigen. Mesá Nenabóžo ežibindiged. Ā nidži žigwá onāgošimagad omā kidaniba. Haw odinān. Midaš aw ikwe džibākwed. Oganawābamān aw Nenabóžo ningoding igo megwá danagamigizenid³ ežibākākonaminid imā nawisag. Mesá ežibindigenid imā onāgan odanidakonamini. Midaš bāžagaaminid iníw ikwéwan gego obidakonamini imā onāganing gomā go ayānigokwani. Gāwīn onisidawinasin wegodogwenidōg. Mesá žigwá imā akikōng bodagwenid⁴. Midaš imā žigwá aw ikwe ožisitšiged⁴. Mamwētš wiwí Dopamind Nenabóžo. Ayegwá wāsiniwād⁵ geged sa apidži minobogwadini iw gāwābanged aw Nenabóžo bidakonāmowind. Mesá gāžiškwawisiniwād⁶. Mesá žigwá

Then Nenabožo went on again. When it was towards evening Nenabožo looked for a camping place. He saw a house near by and went to it. He went to the door. And the Frenchman who was living there saw an Indian come and opened the door: Bonjour, friend, come in! So Nenabožo went in. Well, friend, it is getting dark now, you may sleep here. All right, he [Nenabožo] said to him. Then the woman was cooking. Nenabožo looked at her: once, busy, she opened [a trap-door] in the middle of the floor. Then she went in there with a pan in her hand. When the woman came out [again] she had something middle-sized in the pan in her hand. He did not recognize it: it was something he did not know. Then she put it in the kettle to be cooked. Now the woman prepared the table for dinner. They were obliged to let him [Nenabožo] eat with them. At dinner the food that Nenabožo had seen when the woman had it in her hand was very delicious indeed. [Finally] they finished eating. Now they began to tell each other stories, each speaking in his turn. And Nenabožo thought: I want

dadibādžimōdadiwād mēneškwad igo gagigidowād. Midáš oów enendang⁷ aw Nenabóžo apegiš nibād. Wewayiba go odinān oów kinibā na kin nidži ā gega go. Mi minawá ežimā-dādžimōd Nenabóžo. Mesá gegéd wayiba ežinibānid. Mesá žigwá gānibānid Nenabóžo ežibākākonang imā nawisag midáš gāwiižimoskinaād iniw omakwayānišan iw gāminopidangin. Mesá gābiižizāgidžiwaned Nenabóžo weweni gigibagoang bāōndžizāgaang. Ayegwa daš iw nāzikang iškwandem mi ežiwanitod gāwīn omikāsin. Midaš igo biminandódžinixed bimigās-kibidžiged ežiamadžiād wemitigožiwan. Ānin ikido wemitigoži. Niwizāgaam. Wegonen daš ōndži. Niwižizig. Mesá gāižibākāgonamiāgōd⁸. Midáš gizāgaang Nenabóžo. Āniš gāwīn owābamigosin iw bimiwaned onzām gaškidibikadini. Mesá ningodži gāwiižibagidžiwaned weweni ginainang obimiwānan. Mesá minawá gāižibindixed. Mesá minawá gāižibākākonang giawimamod iniw gāminopidangin. Mesá žigwá minawá bizāgidžiwaned. Mesá minawá ežiwanitod iškwandem minawá ežiamadžiād wemitigožiwan. Midáš žigwá niškādizid wemitigoži āninanda enanokéyan⁹. Mesá ežibākākowebinang zāgidžiwebinād Nenabožoan bekiš basigawānād. Mesa apane Nenabóžo. Midáš iwidi gāižiižād giasandžigōd. Midáš imā wisinid geged sa minobogwadini iw mādžid Nenabóžo.

him to sleep. Every now and then he said to him: You, friend, are you sleeping? Yes, almost, he [the Frenchman] answered. Then Nenabožo went on telling a story again. So truly [the Frenchman] fell asleep soon. When he was asleep Nenabožo opened [the trap-door] in the middle of the floor, went [down] and filled his old bad bearskin with the food that he had been relishing. Then he came up with his pack and carefully shut [the trap-door] through which he passed [lit. where he came out from]. But when he went to the door he missed it and could not find it. And groping about he made a noise and woke up the Frenchman. What is it? the Frenchman said. I want to go out [said Nenabožo]. What for? I want to urinate. So he [the Frenchman] opened the door for him. And Nenabožo went out. Of course it was not noticed that he had a pack: it was too dark. He laid down his pack somewhere and put it away nicely. Then he went in again. Again he opened [the trap-door], went [down] and took the food that he had relished. Then he came up with his pack again. Again he could not find the door and again he woke up the Frenchman. Now the Frenchman got angry: What are you doing? [he said]. Then he [the Frenchman] threw open the door and turned Nenabožo out, kicking him at the same time. Nenabožo disappeared. And he went to the spot where he had left his [first] pack [of food]. And there he ate [it]: truly, it was delicious what Nenabožo was eating.

1 Onāgoši 2 Dā 3 Bodakwe 4 Ožižidžige 5 Wisin 6 Iškwawisin 7 Inendam
8 Bākākonāmawā 9 Inanoki

SONGS¹.

1. Warsong.

Giboanazí onaškid bežig niminig².

The hawk gives me one of his tail-feathers.

2. Love-medicine-song.

*Wegonén wendénimid³ ikwewan goša iniw
wendénimig³ mokomān niwiayowig⁴.*

Why he bears me a grudge: it is because of a woman that he bears me a grudge; he wants to use a knife against me.

3. Killing-medicine-song.

*Ayāyādžimind⁵ iškwandeming ebid nwa-
wāsoqwen⁶.*

The thing that is told from generation to generation, that lies near the door, that shines in the dark, as they say.

4. Initiation-song of the fourth degree.

Yowa he yowa he wābikwan kidebaonigo.

Yowa he, Yowa he, you receive your share of gray hair [lit. gray feather].

5. As nr. 4.

part. I: *iškwardeng kidožigābawiin*⁷.

I prepare you to stand near the door.

part. II: *mayawikana kidožigābawiin*⁷.

I prepare you to stand in the middle of the road.

6. Water-medicine-song.

Niyaw damadwedžiwan ninganonadagon nibi.

My body will be roaring like water: I shall be heard by the water.

7. As nr. 6.

Ningāgizondān kizibinziminān.

I appease our little stream.

8. Offering-smoke-song.

*Niwāwinā asema ayowiyān*⁸

I mention tobacco, that I use it,

*Niwāwinā obwāgan ayowiyān*⁸.

I mention a pipe, that I use it.

9. Initiation-song of the first degree.

*Wigiwām ninbindige kiganinān*⁹ *owigiwām ninbindige.*I enter the [medicine-]lodge, our brother's⁹ lodge I enter.

1 cf. Internationales Archiv für Ethnographie XX 189 sq. 2 *Minā* 3 *Ondenimā* 4 *Ayowā*
 5 *Ādžimā* 6 *Nowās* 7 *Ožigābawiā* 8 *Ayowinan* 9 *Niganis*; wrongly translated loc. cit. p. 190.

VOCABULARY.

It goes without saying that not all the possible meanings which each form may have in different cases are mentioned in this vocabulary. The subjunctive for instance has almost invariably been translated by *that . . .* etc. I do not expect, however, that this will give any trouble. Nor do I think that anybody will misunderstand me when I use *he* no matter whether the word refers to a male, a female or some 'animate' object. The so-called *dubitative conjugation* is always indicated by *perhaps*. The abbreviations used are the following:

Am. Anthr. = American Anthropolo-
 an. = animate. [gist.
 B. = Baraga.
 B. Di. = Baraga's Dictionary (Mon-
 treal 1878).
 B. Gr. = Baraga's Grammar (Mon-
 cf. = confer. [treal 1878).
 excl. = exclusive.

Handb. = Handbook of American
 Indians.
 inan. = inanimate.
 incl. = inclusive.
 Lacombe = Lacombe, Dictionnaire
 de la langue des Cris, Montreal 1874.
 pers. = person.
 plur. = plural.

praes. = praesens, praesentis.
 s. = sub.
 sing. = singular.
 subj. = subjunctivus, subjunctivi.
 s. v. = sub voce.
 s. v. v. = sub vocibus.
 voc. = vocative.
 ZfE. = Zeitschrift für Ethnologie.

Aaw, aw -- this (an).

Ab (nind) -- I am, I am lying, I am at home; *ebid* -- he who is, he who is lying etc.Ābaān (nind) -- I untie it; *gā(iži)ā-baang* -- that he untied it, he who untied it.Ābadžiā (nind) -- I make use of him; *ayābadžiād* -- that he makes use of him, he who makes use of him, he whom he makes use of [according to B. the last meaning is expressed by *ayābadžiādžin*; see also s. Bakltewā].Ābadžiwā (nind) = ābadžiā; *giāba-džiwād* -- that he made use of him.Abāpinziwāgan -- a certain expression of fear [for *bapinisiwagan* B. gives 'eminent danger, peril, dangerous thing'].Abāsandegē (nind) -- I sun myself; *abāsandegewād* -- that they sun themselves.Abato (nind) -- I run; *ebatod* -- that he runs, he who runs.Abidawind -- the place opposite the door (the back-part of a lodge) [? etymology not clear: B. gives *abitawā* -- I live in him].

Ābiding -- once, once upon a time

Abinodži -- child, baby; *abinodžijan* 4th pers.

Ābitodžibinā (nind) -- I tie him round

the waist; *kigaabitodžibinā* -- you will tie him round the waist; *kigaabitodžibinig* -- he will tie you round the waist; *gā(iži)abitodžibinād* -- that he tied him round the waist, he who tied him round the waist.Abwl -- paddle; *nindabwi* -- my paddle.Ademā (nind) -- I overtake him; *ademā* -- he is overtaken.Adžidamo -- squirrel; *adžidamon* 4th pers.Ādžigade -- mudhen; *ādžigadeg* plur.Ādžimā (nind) -- I tell (talk) about him -- *ayāyādžimind* -- he who is always talked about.

Adžina — a short time, only a little while.

Agadendān (nind) — I am ashamed of it; *gā(iži)agadendang* — that he was ashamed of it, he who was ashamed of it

Agadžitawā (nind) — I am bashful in his presence; *odagadžitawān* — he is bashful in his presence.

Agāming — on the other side of the lake, the water.

Agāsa — it is small; *daagāsa* — it will (would) be small.

Agāsamagad = *agāsa*.

Agāšl (nind) — I am small; *egāšiid* — that he is small, he who is small; *egāšiidžin* — he who is small (4th pers.).

Agāwā — hardly, but very little.

Agode — it hangs; *(dži)agodeg* — that it is hanging; *giagodenig* — that it was hanging (4th pers.); *egodenig* — what is hanging (4th pers.); *bebāmidagodeg* — what is hanging across.

Agodon (nind) — I hang it up; *gi(a)-wiago-dowād* — that they went to hang it up.

Agodžin (nind) — I am hanging; *agodžininid* — that he is hanging (4th pers.).

Agonā (nind) — I hang him up, I leave him hanging; *gianiagonād* — that he hung him up and went on, that he left him hanging on his way.

Agoz (nind) — I am sitting in a tree; *agozinid* — that he (4th pers.) is sitting in a tree.

Agwabato (nind) — I run out of the water, I run up the shore; *egwabatod* — that he runs out of the water, he who runs out of the water.

Agwabeginā (nind) — I pull him out of the water; *ga(iži)agwabeginād* — that he pulled him out of the water, he who pulled him out of the water.

Agwadā (nind) — I leave the water, I get out of the water; *agwadād* — that he leaves the water; *wiagwadād* — that he wants to leave the water, that he is going to leave the water; *agwadāwād* — that they leave the water; *agwadānid* — that he leaves (they leave) the water (4th pers.); *gā(iži)agwadād* — that he left the water, he who left the water.

Agwagedinā (nind) — I take him round the waist; *agwagedinišin* — take (sing.) me round the waist; *gā(iži)agwadiniğōd* — that he was

taken round the waist by him, he who was taken round the waist by him.

Agwanawā (nind) — I cover him; *gā(iži)agwanawād* — that he covered him, he who covered him.

Agwaode (nind) — I crawl out of the water; *agwaodewād* — that they crawl out of the water.

Agwaplnā (nind) — I put him to (any draught-animal to any means of conveyance; *gā(iži)agwapinind* — that he was put to, he who was put to.

Agwawebinā (nind) — I pull him out of the water (with force); *gā(iži)-agwawebinād* — that he pulled him (them) out of the water, he who pulled him (them) out of the water.

Agwln (nind) — I cover myself with it; *odagwin* — he covers himself with it.

Akawābamā (nind) — I look out for him; *akawābam* — look out (sing.) for him.

Akawe — first, before doing anything else.

Akl — earth, world; *aking* — on the earth.

Aklk — kettle; *akikōng* — in a (the) kettle.

Akiwan — the world (earth) exists; *(dži)aniakiwang* — that the world continues to exist.

Aklwenzi — old man; *akiwenzimaingan* — old he-wolf; *akiwenzimaingan* 4th pers.

Aklwenzllw (nind) — I am an old man; *akiwenziiwid* — that he is an old man.

Akoz (nind) — I am . . . long; *eko-zid* — that he is . . . long, he who is . . . long, his length.

Akoz (nind) — I am ill; *ākoziyān* — that I am ill; *ākozid* — that he is ill.

Akwandawe (nind) — I climb up a tree, I ascend; *gā(iži)akwandawed* — that he climbed up a tree, he who climbed up a tree.

Akwandawebato (nind) — I ascend running; *ekwandawebatod*, *eži-akwandawebatod* — that he ascends running, he who ascends running.

Amādžlā (nind) — I wake him; *emādžlā*, *ežiamādžlā* — that he wakes him, he who wakes him.

Amādžlinā (nind) = *amādžlā*; *odamādžliigosin* — he is not waked by him.

Amādžwebinā (nind) — I wake him by shaking; *ānoamādžwebiniğōd* —

though he is tried to be waked by shaking by him.

Ambe — come! (urging or encouraging interjection).

Amik — beaver; *amikwan* 4th pers.

Amowā (nind) — I eat him; *niwiamowā* — I want to eat him; *wiamowād* — that he wants to eat him; *owiamogon* — he is wanted to be eaten by him; *amōnd* — that he is eaten; *kigaamosinon* — I shall not eat you; *kigaam* — you will eat me.

Anāmayli — under, underneath.

Anamibig — under the surface of the water.

Anawenlmā (nind) — I reject him, I think him unfit; *anawenimisiwan* — that you do not reject me (think me unfit).

Andžināgoz (nind) — I look different, I have been transformed; *ge(iži)-andžināgoziyan* — that you will look different, you who will look different.

Angwaganāmā (nind) — I reduce him to nothing by chopping; *gjangwaganāmād* — that he has reduced him to nothing by chopping.

Aniagate — it is getting warm (the air); *eniabatenig* — that it is getting warm (4th pers.).

Aniablđadibigad — it is getting towards midnight; *eniabidadibigadinig* — that it is getting towards midnight (4th pers.).

Anibabažidawā (nind) — I go along stepping over him; *anibabažidawād* — that he goes along stepping over him (them).

Anibate — it is getting dry; *enibatenig* — that it is getting dry, what is getting dry (4th pers.).

Anidanlizmagad — it follows right behind; *gāanidanizimagak* — that it followed right behind, what followed right behind.

Anilžlgāz (nind) — I proceed on my road fighting; *gāaniižigāzōd* — that he proceeded on his road fighting, he who proceeded on his road fighting.

Anikwešin (nind) — I lay my head on something (lying or sitting); *enikwešing* — that he lays his head on something, he who lays his head on something, what he lays his head on.

Animikogābaw (nind) — I am standing with my backside turned towards somebody; *animikogābawi* — he is standing with his backside turned towards somebody.

- Animikwebinā (nind)** – I throw him upside down; *animikwebin-throw* (sing.) him upside down; *gā(iži)-animikwebinād* – that he threw him upside down, he who threw him upside down.
- Animōš** – dog; *animōšag* plur.
- Ānin** – how, what, what is the **Āninanda** = *ānin*. [matter.]
- Ānind** – some (an. inan. sing. plur.); *ānind nanda* seems to have the same meaning as *āninanda*.
- Ānindl** – where.
- Aniodanowese (nind)** – my tail disappears; *aniodanowese* – his tail disappears.
- Aniš** – well! (at the beginning of a story or some part of it; in this case it has about the same meaning as french 'or'); in other cases it may be translated by 'of course' or some less strong equivalent, but mostly it is not to be translated at all.
- Anisā** – for nothing, without reason, needlessly.
- Anišnābe** – man (human being), Indian; *anišinābeg* – plur.; *anišināben* 4th pers. sing. plur.; *anišinabewiš* – bad Indian, bad man.
- Anišnābekā** – there are plenty of Indians, people; *ge(iži)anišinābekāgobanin* – that there would have been plenty of Indians, people.
- Anišnābew (nind)** – I am an Indian; *gā(iži)nondeanišinābewid* – that he was already an Indian, he who was already an Indian (*nonde* expresses that something happens too soon, before it is expected or wanted to happen).
- Anitatangiškawā (nind)** – I kick him repeatedly while going along; *gianitatangiškawād* – that he kicked him repeatedly while going along.
- Anižibdonen (nind)** – I pucker up my lips; *anižibdoneni* – he puckers up his lips.
- Anžitam (nind)** – I stop, I leave off; *gianižitansi* – he did not stop; *kigaanižitam* – you will stop.
- Anož** – various, variously, of all kinds, different places.
- Anonā (nind)** – I order (employ) him to make (do) something; *odanonān* – he orders him etc.; *odanonigon* – he is ordered by him etc.; *awianonž* – go (sing.) and order him etc.
- Anwl** – bullet; *anwin*. plur.
- Apagidān (nind)** – I throw it; *apagidan* – throw (sing.) it (them, inan.).
- Apagidon (nind)** = *apagidān*; *obiapagidonini* – the throws it while coming (arriving) (4th pers.).
- Apaginā (nind)** – I throw him; *eži-apaginād*, *epaginād* – that he throws him, he who throws him; *gā(iži)apaginād* – that he threw him, he who threw him.
- Apane, apani** – always, for ever, gone.
- Apegiš** expresses a desire; *apegiš nibād* – I want him to sleep, I wish that he would be asleep.
- Apl** – when.
- Apldend (nind)** – I stay away; *giapidendi* – he has gone for ever.
- Apldž(l)** – very, very much, quite, exactly.
- Apldžinag** – every now and then.
- Apldžinanā (nind)** – I kill him entirely; *gibiapidžinanād* – that he came to him and killed him entirely.
- Apine** – always, always the same, without interruption [Baraga gives *apine* with the combined meanings of *apane* and *apine*].
- Aplitagonaga** – the snow lies so deep.
- Asā (nind)** – I put (place) him; *odasān* – he puts (places) him; *asind* – that he is put (placed).
- Asab** – fishing-net; *asabin* 4th pers. sing. plur.
- Āsādwaikāz (nind)** – I seem to sit upright, I look like sitting upright; *ežiāsādwaikāzod* – that he looks like sitting upright, he who looks like sitting upright.
- Asākamlk** – moss.
- Ašamā (nind)** – I feed him; *odašamigon* – he is fed by him (them).
- Asandžlg (nind)** – I hide something, I make a hiding-place for something; *giasandžigod* – that he made a hiding-place.
- Asawe (nind)** – I trim arrows with feathers; *glasawed* – that he trimmed arrows with feathers; *wāasawed* – that he wants to trim arrows with feathers, he who wants to trim arrows with feathers.
- Asema** – tobacco.
- Asln** – stone; *asinig* plur.; *asinin* – 4th pers. sing. plur.; *asinining* – on the stones; *asininsag* – small stones; *asininsan* – small stone(s) (4th pers.).
- Ašwaganāmā (nind)** – I am on the alert to hit him, I am awaiting an opportunity to hit him; *ašwaganāmād* – that he is on the alert to hit him.
- Ātayā** – expression of surprise etc., used by males only; also used in the meaning of 'lots, a great many'.
- Ate** – it is (there), there is; *giateni* – it was etc. (4th pers.); *atenig* – that it is, that there is (4th pers.).
- 1 Aton (nind)** – I put it, I lay it; *aton* – put (sing.) it (them); *giatod* – that he laid it; *gā(iži)atod* – that he laid it, he who laid it; *ogiatonādog* – he perhaps laid it, he probably laid it.
- 2 Aton (nind)** – I make a canoe; *giatonod* – that he made a canoe; *wiatonod* – that he wants to make a canoe.
- Aw** – see Aaw.
- Aw (nind)** – I am; *gāawiwād* – that they were; *kiga(d)aw* – you (sing.) will be; *gedawipan* – he who would have been, that he etc.
- Awakanins** – little slave; *kidawakaninsinān* – our (incl.) little slave.
- Āwandžiš** – nevertheless.
- Awašeme** – more, in a higher degree.
- Awaz (nind)** – I warm myself; *awazod* – that he warms himself.
- Awedl** – he there, the other one.
- Awegodogwen** – whatever it is, I do not know what (it is).
- Awegodogwenigliš** – I have not the slightest notion what it can be, what in the world can it be.
- Awegonen** – what.
- Awegwen** – whoever.
- Awegwenigliš** – who in the world can this be.
- Awenen** – who.
- Aweslan** – quadruped animals (4th pers.) [B. gives for *awessi* 'animal'].
- Awla** – somebody, some (an. sing. plur.), any (an. sing. plur.).
- Awlštoyā** – blacksmith.
- Awlštoyāw (nind)** – I am a blacksmith; *giawiawištoyāwid* – that he was a (the) blacksmith.
- Ayā (nind)** – I am, I am living; *ayā* – he is, he is living; *wiayā* – he wants to be; *giayād* – that he was; *gāayād* – that he was, he who was; *ayāwan* – he is (4th pers.); *ayānid* – that he is (4th pers.); *giayāwag* – they were; *eyādžig* – they who are; *eyānidžin* – they who are (4th pers.); *ayāwād* – that they are; *ayayāwād* – that they are for some time; *giayayāwād* – that they

were for some time; *ningadayāsi* – I shall not be; *biayāyan* – that you (sing.) are (somewhere); *bāayāwād* – that they are (somewhere); *babāayāyād* – that he roams about; *gibabāayāyād* – that he roamed about; *dziayāwād* – that there are; *eniayād* – that he is near by; *wendžiiziyāyan* – that you are so by it (= the cause, reason of your being so).
Ayā – it is, there is; *ayāni* 4th pers.; *ayānig* – that it is, that there is (4th pers.).
Ayāb (nind) – I am at home; *giayābiwād* – that they were at home; *gā(iži)ayābiwād* – that they were at home.
Ayamāgad – it is, there is, there exists; *ayāmagak* – that there is; *eyāmagadinig* – what there is, that there is; *giayāmagasinini* – there was not, it did not exist (4th pers.).
Ayān (nind) – I have it; *kidayān* – you (sing.) have it; *ayāmān* – that I have it; *nindayāsin* – I do not have it; *odayānadog* – he has it perhaps, he probably has it.
Ayānigokwā – its size is; *ayānigokwāni* 4th pers.
Ayānikādz – successively.
Ayāpl – off and on, here and there.
Ayāwā (nlnd) – I have him, I have got him; *nindayāwāsi* – I have not got him; *kigadayāwānānigwe* (incl.) shall have them (an.).
Ayegwa = *mi sa žigwa*.
Ayīnāb (nind) – I look; *ayīnābid* – that he looks.
Ayīndā (nind) – I am staying (living); *ayīndā* – he is staying; *ayīndāwag* – they are staying; *ayīndāwād* – that they are staying; *eyīndāwād* – that they are staying, they who are staying; *giayīndāwag* – they were staying, they have been staying.
Ayīzā (nind) – I am in the habit of going, I go as usually; *ayīzāwag* – they are in the habit of going, they go as usually.
Ayowā (nind) – I use against him; *nīwiayowig* – he wants to use against me [one would expect a verb of this kind to end in *-awā*: in careless or fast speaking the difference between *-awā* and *-owā* is often hardly perceptible].
Ayowīnan (nind) – I use him; *ayowīyan* – that I use him.
Azapide – it has been tied together; *azapidemig* – that it has been tied together (4th pers.).

Āžawa (nlnd) – I cross (water in a boat); *džibiāžawaowād* – that they cross the water to.

Āžāwigwaškonī (nind) – I jump across; (*gego*) *ižiāžāwigwaškoniken* – do not jump across so; *džiāžāwigwaškonīyan* – that you (may) jump across; *āžāwigwaškonid* – that he jumps across.

Ažeb (nind) – I move down sitting; *ažebīn* – move (sing.) down sitting; *gāažebid* – he who moved (has moved) down sitting; *gāižiāžebīnid* – that he moved down sitting, he who moved down sitting (4th pers.).

Āžewa (nind) – I paddle back; *gāižiāžewaowād* – that they paddled back, they who paddled back.

Ažibikowan – it is stone, it is a rock; *gāižiāžibikowaninig* – that it was stone, a rock (4th pers.).

Ažlgwa = *žlgwa*.

Bab (nin) see **Bāp** (nlnd).

Babāataton (nin) – I put it in many different places; *gibabāatad* – that he put (has put) it (them, inan.) in many different places.

Babāayīnae (nlnd) – I go about shooting arrows; *babāayīnaed* – that he goes about shooting arrows.

Babāaylžā (nlnd) – I go round, I visit different places; *gibabāaylžād* – that he went round.

Babādesaš (nlnd) – I fly without moving my wings, I am floating in the air without moving my wings; *babādesašīnid* – that he is floating in the air without moving his wings (4th pers.).

Babaginindžibinā (nin) – I open his fingers; *babaginindžibināgobanin* – that he had perhaps opened his fingers; *odānogibaginindžibinān* – although he opened his (somebody else's) fingers.

Babāgiōse (nlnd) – I am going about, hunting; *ninbabāgiōsemin* – we (excl.) are going about, hunting.

Babāgwadenimā (nin) – I am happy accompanying him; *kigababāgwadenimawa* – you (plur.) will be happy accompanying him.

Babāmadagā (nlnd) – I am swimming around, about; *babāmadagād* – that he is swimming around

Babāmadem (nin) – I am going about crying; *gibabāmademōd* – that he was going about crying.

Babāmademoš (nlnd) – I, poor me, am going about crying; *babāma-*

demošid – that he is going about crying, poor fellow.

Babāmadis (nlnd) – I am going about.

Babāmawanžīā (nlnd) – I gather him, I put him together (some animate stuff, e. g. tobacco) from different places; *gibabāmawanžīād* – that he gathered him (them) from different places [B. gives *mawanžīā* instead of *mawanžīā*; most probably he is right].

Babāminikwe (nin) – I go about drinking, I drink in different places; *gibabāminikwewād* – that they went about drinking.

Babāmose (nlnd) – I walk (wander) about; *babāmosed* – that he walks about, that he is wandering about.

Bābānādendam (nlnd) – I give up hope; *gā(iži)bābānādendamowād* – that they gave up hope.

Bābānanagam (nlnd) – I go about singing; *babānanagamod* – that he goes about singing.

Bābānānāgadawendān (nlnd) – I reflect on it over and over again while roaming about; *babānānānāgadawendang* – that he reflects on it over and over again while roaming about.

Bābānandwewemā (nlnd) – I am going about asking for him; *gibabānandwewemind* – that he was asked for about.

Bābānōndāgoz (nlnd) – I am fussing about, I am noisily going about; *babānōndāgozi* – he is fussing about.

Babāodamln (nlnd) – I am playing about; *babāodaminonid* – that he is (they are) playing about (4th pers.).

Babawase – there is a visible clearing (open place) in the woods; *babawasenig* – that there is a visible clearing in the woods (4th pers.).

Babāwewebanowebagiz (nlnd) – I go about wagging my tail; *babāwewebanowebagizod* – that he goes about wagging his tail.

Babekikadis (nlnd) – I am slow; *kibabekikadis* – you (sing.) are slow.

Babenitam (nlnd) – I disobey, I am disobedient; *nindababenitam* – I shall be disobedient.

Babenitawā (nlnd) – I disobey him; (*gego*) *kibabenitawišigen* – do not disobey (sing.) me; *babenitawīyan* – that you (sing.) disobey me.

Babige – at once, all at once.

Babitši (nlnd) – I put on shoes (moccasins); *babitšid* – that he puts on moccasins.

- Babo(we)dānā** (nln) — I breathe on him; *gibabo(we)dānād* — that he breathed on him (them); *gāižibabo(we)dānād* — that he breathed on him (them), he who breathed on him (them).
- Badagiblnā** (nln) — I pierce him (with my fingers, claws); *džibadagibinigōd* — that he is pierced by him with his fingers (claws).
- Badagide** — it is standing; *bedagidenig* — what is standing, that it is standing (4th pers.).
- Badagizo** — he is standing (some animate thing, not a human being or animal); *bedagizonidžin* — they who are standing (4th pers.).
- Badakākwaowā** (nln) — I put him on the spit (to roast him); *wāižibadakākwaogōd* — that he was wanted to be put on the spit by him, he who was wanted to be put on the spit by him.
- Bagade** (nln) — I am hungry; *bagade* — he is hungry; *bagaded* — that he is hungry; *bagadewād* — that they are hungry.
- Bagāgāban** — it is broad daylight; *džibwabagāgābang* — that it is towards broad daylight, before broad daylight.
- Bagamanmad** — the wind rises; *ežibagamanadinig* — that the wind rises (4th pers.).
- Bagewlnā** (nln) — I separate myself from him, I leave him; *kigabagewinigo* — you (sing.) will be left, we shall leave you (sing.).
- Bagidlnān** (nln) — I put it, I lay it; *gābagidīnang* — that he laid it, he who laid it.
- Bagidzilwane** (nln) — I put down my pack; *gāwiižibagidžiwaned* — that he went and put down his pack, he who went and put down his pack.
- Bāglišn** — it is open, uncovered; *bāgišing* — that it is open.
- Bagizoā** (nln) — I cut him free; *ge(iži)bagizoād* — that you (sing.) will cut him free, you (sing.) who will cut him free.
- Bagobl** (nln) — I go into the water; *ežibagobid* — that he goes into the water, he who goes into the water.
- Bagoblanā** (nln) — I track him as far as the water; *gibagobianād* — that he tracked him as far as the water.
- Bagoblnā** (nln) — I put him into the water; *gebagobinad* — that you (sing.) will put him into the water, you who will put him into the water.
- Bagonenlgawā** (nln) — I make a hole through the tree for him; *bagonenlgawāsig* — make (plur.) a hole through the tree for me; *gibagonenlgawāwād* — that they made a hole through the tree for him; [cf. on verbs of this type (ending in -a o)wa] B. Gr. 190].
- Bagozoā** (nln) — I cut him open; *bagozoād* — that he cuts him open.
- Bagwadž** — in the wilderness.
- Bākākonamāwā** (nln) — I open it for him; *gāižibākāgonamāgōd* — that it was opened for him, he for whom it was opened.
- Bākākonān** (nln) — I open it; *ežibākākonang* — that he opens it, he who opens it; *gāižibākākonang* — that he opened it, he who opened it; *ežibākākonaminid* — that he (4th pers.) opens it.
- Bākākowebīnān** (nln) — I throw open the door; *ežibākākowebinang* — that he throws open the door, he who throws open the door.
- Bakān** — different, differently.
- Bakānad** — it is different; *bekānak* — that it is different, what is different.
- Bakandān** (nln) — I bite it off; *džibakandāman* — that you (sing.) bite it off, that you (sing.) are going to bite it off.
- Bakatš** — absolutely.
- Bakiblnā** (nln) — I tear him off; *ogianibakibīnān* — he tore him off, going along; *gibakibinimind* — that he (4th pers.) was torn off.
- Bākinā** (nln) — I uncover him; *bākinišin* — uncover (sing.) me; *bagyākinād* — that he uncovers him, he who uncovers him; *gāižibākinād* — that he uncovered him, he who uncovered him.
- Bak(l)telgenā** (nln) [or bak(l)telgenan (nln)?] — I hit him with it; *obak(i)teigenan* — he hits him with it.
- Bakitewā** (nln) — I hit him; *bakitewād* — that he hits him; *gibakitewād* — that he hit (has hit) him; *ežibakitewād* — that he hits him, he who hits him; *gāižibakitewād* — that he hit (has hit) him, he who hit (has hit) him; *gāižibakitewād* — that he (or: he who) hit (has hit) him repeatedly; *ānobakitewād* — though he hits him; *bekitewādžin* — he whom he hits (4th pers.).
- Bakonā** (nln) — I skin him; *gibakonād* — that he skinned him.
- Bakteaškā** — the water strikes against; *bakteaškānig* — that the water strikes (4th pers.).
- Bakwegaan** (nln) — I break (chop) a piece off something; *ānobakwegaang* — though he is chopping a piece (pieces) off it.
- Bakwese** (nln) — a small piece is chopped off me; *bakwese* — that a small piece is chopped off him.
- Bamlā** (nln) — I support him, I take care of him; *obamiigon* — he is supported (taken care of) by him (them).
- Bānādiz** (nln) — I am decaying; *gābānādizininidžin* — they who decayed (have decayed) (4th pers.).
- Bangi** — little, a little.
- Banglgā** — it drops (drips); *bangigānig* — that it drops (4th pers.).
- Bangišimo** — the sun sets; *gibangišimo* — the sun set (has set); *bangišimonig* — that the sun sets (4th pers.); *džibwabangišimog* — before the sun sets.
- Bangišn** (nln) — I fall; *bangišin* — he falls; *bangišing* — that he falls; *ežibangišing* — that he falls, he who falls; *anibabangišininid* — that he keeps falling and rising and falling again (4th pers.).
- Bānlmā** — by and by, not before then.
- Bāp** (nln) — I laugh; *bibāpinid* — that he (they) is (are) coming laughing (4th pers.); *babiwād* — that they laugh.
- Basigawānā** (nln) — I kick him; *basigawānād* — that he kicks him.
- Bāškweginomidās** — leather legging; *baškweginomidāsan* plur.
- Batagwanaegāz** (nln) — I am covered and hidden, I am hidden by covers; *džibatagwanaegāzōd* — that he is hidden by covers.
- Bātayenowag** — they are many; *bātayenowan* — they are many (4th pers.); *bātayenonid* — that they are many (4th pers.).
- Bawānā** (nln) — I dream of him; *obawānān* — he dreams of him.
- Bazagobidon** (nln) — I scratch it; *babazagobidod* — that he scratches it repeatedly; *awibabazagobidon* — go (sing.) and scratch it repeatedly.
- Bažlba** (nln) [or bažlba (nln)] — I stab; *gāižibažlbaod* — that he stabbed, he who stabbed.
- Bažlbawā** (nln) — I stab him; *nin-gibažlbawā* — I stabbed him; *gāižibažlbawāg* — that I stabbed him, I who stabbed him.
- Bažigwī** (nln) — I get up; *ežibaziwid* — that he gets up, he who gets up.

Bazigwindziz (nin) [or *bazlgwlnđzize* (nin)] – I suddenly jump up; *gā-izibažigwindzized* – that he suddenly jumped up, he who suddenly jumped up.
Beka – slowly, wait!
Bekiš – at the same time.
Bendakamiginam (nin) – I step in a hole while running; *džibendakamiginaminid* – that he steps in a hole while running (4th pers.).
Bendakamiginawā (nin) – I step in a hole (while running) for him; *gā-izibendakamiginawād* – that he stepped in a hole for him, he who stepped in a hole for him.
Beniš – until, at last.
Bešo – near, near by.
Bežig – one, a certain; *aw bežig . . . bežig daš* – one . . . the other.
Bežigwan – it is one; *bežigwanini* 4th pers.
Blā (nln) – I wait for him; *gāiži-biāwād* – that they waited for him; *bišioḡ* – wait (plur.) for me [instead of this form one would expect *bišig*].
Blbāḡ (nin) – I shout; *izibibāḡid* – that he shouts.
Bibāḡimā (nin) – I shout to him; *gaižibibāḡimād* – that he shouted to him (them).
Bibon – winter; *bibong* – in winter.
Bidāban – the day is breaking; *bidābaniniḡ* – that the day is breaking; *bādābaniniḡ* – that the day is breaking, as soon as the day is breaking.
Bidaganāmā (nin) – I hit him by mistake; *kibidagauām* – you hit me by mistake.
Bidasamose (nin) – I walk up to; *bidasamosewan* – he walks up to (4th pers.).
Bidāwan (nln) – I am coming with my mouth open; *bidāwaninid* – that he is coming with open mouth (4th pers.).
Bidon (nin) – I fetch it; *obidon* – he fetches it.
Bidžibato (nln) – I come running; *bidžibatoniđ* – that he comes running (4th pers.).
Bidžinag – lately, now only, by and by, at last.
Bigiw – pitch; *bigiwan* 4th pers.
Bigose – it bursts; *gāižibigoseuiḡ* – that it burst, what burst (4th pers.).
Bimaanā (nin) – I follow his tracks; *bimaanād* – that he follows his tracks; *gābimaanād* – that he

followed his tracks, he who followed his tracks; *bemaanagiban* – I who was tracking him, he whom I was tracking.

Bimādagā (nln) – I swim; *bimādagād* – that he swims; *bemādagād* – that he swims, he who swims; *babimādagād* – that he goes on swimming.

Bimādiz (nin) – I am alive, I am saved; *bimādizi* – he is alive; *gibimādizi* – he was alive; *gā-izibimādizid* – that he was alive, that he had been saved, he who had been saved; *wendžibimādizid* – that he rises (becomes alive) from, he who becomes alive from; *bemādiziyang* – that we shall be alive, we who shall be alive (saved).

Bimādžiā (nin) – I make him alive, I save his life; *niwibimādžiā* – I want to save his life, to make him alive; *wibimādžiād* – that he wants to save his life, to make him alive; *gibimādžiād* – that he made him alive, that he saved his life; *gāižibimādžiāwād* – that they made him alive, saved his life; *bemādžiid* – that he saves my life, makes me alive, he who saves my life, makes me alive.

Bimlbatō (nin) – I run, I pass by running; *bimibato* – he runs, he passes by running; *bimibatod* – that he runs, that he passes by running; *bimibatoniđ* – that he runs etc. (4th pers.); *bemibatoniđ* – that he runs, he who runs etc. (4th pers.); *džibimibatod* – that he runs etc.

Bimlde – grease, fish-oil.

Bimlđziwan – it runs (water); *beniđziwangin* – things that are running like water.

Bimlđziwebinān (nin) – I throw it athwart; *ežibimlđziwebinang* – that he throws it athwart, he who throws it athwart.

Bimigāsklbidžige (nln) – I make a noise; *bimigāsklbidžiged* – that he makes a noise.

Bimlgoz (nin) – I move (to some other place); *anibimlgoziwād* – that they moved away [also see *Gož*].

Bimilkid (nin) – I say in passing; *bimilkidoniđ* – that he says in passing (4th pers.).

Biminandodžinlge (nin) – I grope about; *biminandodžinlged* – that he gropes about

Biminižaamag (nln) [or *biminižaa-magl* (nln)] – I pursue; *dabini-žižaaḡiwag* – they will pursue.

Bimlnižawā (nln) – I follow him, I pursue him; *odānobiminižawān* – though he follows, pursues him; *ogibibiminižaogon* – he was followed by him (them); *beminižao-godžin* – they who are followed by him (them), they by whom he is followed (4th pers.).

Bimlse (nin) – I fly by; *gāižibimisenid* – that he flew by, he who flew by (4th pers.).

Bimlškā (nln) – I am going on in a canoe, I paddle; *bimiškād* – that he paddles etc; *bimiškāḡ* – paddle (plur.) etc.; *bimiškāwāgo-baniu* – that they had been paddling, coming in their canoes.

Bimiwanān – pack; *obimiwanān* – his pack; *obimiwanānensiḡ* – in his little pack.

Bimiwane (nin) – I carry a pack; *bimiwaned* – that he carries a pack.

Bimoā (nin) – I shoot him (with an arrow); *ogibimoān* – he shot him; *bimoād* – that he shoots him; *ežibimoād* – that he shoots him, he who shoots him; *gāižibimoād* – that he shot him, he who shot him; *gibimoād* – that he shot him; *wibimoyan* – that you (sing.) want to shoot me; *obābimoān* – he shoots him repeatedly; *bābimogoyān* – that I am shot repeatedly.

Bimondān (nin) – I carry it on my back; *bemondāminid* – that he carries it on his back, what he carries on his back (4th pers.); *bemondāminipan* – what he was carrying [or: had been carrying?] on his back (4th pers.); *bemondā-māniu* – the things that I carry on my back.

Bimose (nin) – I walk; *biuose* – he walks; *bimosed* – that he walks; *bimosenid* – that he walks (4th pers.); *bemoseniđ* – that he walks, he who walks (4th pers.); *anibimosed* – that he walks on; *džibimosed* – that he walks, to walk; *babimose* – he is walking about; *babimosed* – that he is walking about.

Bina – particle with a rather vague meaning; perhaps only emphasizing.

Binā (nin) – I bring him with me, I bring him home; *obinān* – he brings him (them) with him.

Binaān (nin) – I put it in; *ežibi-uaang* – that he puts it in, he who puts it in.

- Bindanoan** – quiver; *obindanoanan* – his quiver(s).
- Bindasagan** – raft; *kitšibindasaganan* – big raft(s) (4th pers.); *obindasaganan* – his raft(s).
- Binde** – it is inside, it is within; *gāižibindenig* – that it was inside, what was inside (4th pers.).
- Bindigāge** (nln) – I make peace; *ānobindigāged* – though he makes peace.
- Bindiganā** (nin) – I take him in, I make him go in; *bindiganād* – that he takes him (them) in; *gibindiganād* – that he took him (them) in; *gāižibindiganag* – that I took him in, I who took him in.
- Bindige** (nin) – I go in, I enter; *bindiged* – that he goes in; *ežibindiged* – that he goes in, he who goes in; *ežibindigenid* – that he goes in, he who goes in (4th pers.); *gāižibindiged* – that he went in, he who went in; *gibibindiged* – that he came and went in; *bindigeyan* – that you (sing.) go in; *anibindigenid* – that he goes on entering (4th pers.); *gāōndžibindigenid* – that he went (has gone) in from, he who went (has gone) in from; *gāwiižibindiged* is about the same as *gāižibindiged*.
- Bindigegwaškon** (nin) – I jump in; *gāižibindigegwaškonid* – that he jumped in, he who jumped in.
- Bindigeyāgwaamawā** (nin) – I bring him in with a (forked) stick (a stone into a sweating-lodge); *bindigeyāgwaamawād* – that he brings him (them) in with a stick.
- Bindžina** – within, within the body.
- Bineši** – small bird; *binešijan* – small bird(s) (4th pers.).
- Biōndžibā** (nin) – I come from; *gābiōndžibād* – that he came from, he who came (has come) from.
- Bipagldži** (nin) [or *bipagldž* (nln)?] – my belly is soft; *bipagldžid* – that his belly is soft.
- Bišigendāgoz** (nln) – I am beautiful; *bišigendāgozi* – he is beautiful; *džibišigendāgoziyan* – that you (sing.) are (will be) beautiful.
- Bišigoblnā** (nin) – I miss him (fail to catch him); *obišigoblnān* – he misses him.
- Bišišig** – barely, nothing but.
- Biškitenagan** – birch-bark dish (to catch up the sap from the maple tree); *biškitenagans* – small birch-bark dish; *biškitenaganan* – birch-bark dishes; *biškitenaganing* – in (the) birch-bark dishes.
- Blso** – a certain invective (especially referring to a bad smell?).
- Bitawlgosā** (nin) – I am somewhat afraid of him; *obitawlgosigon* – he is feared a little by him.
- Biwānag** – flint; *biwānagon* 4th pers.
- Bizānab** (nin) – I leave off (stop); *gibizānabisi* – he did not leave off.
- Bizlgān** (nin) – I put it on, I wear it; *ninbizlgānan* – I wear them (inan.); *ežibizlgang* – that he wears it, puts it on, he who wears it etc.
- Bizikawā** (nin) – I put him on (some animate clothing); *bizikawād* – that he puts him on; *gāižibizikawād* – that he put (has put) him on, he who put (has put) him on.
- Bižiklw** – cattle; *bižikiwan* 4th pers.
- Bizlnawlšin** (nin) – I come (go) rattling.
- Bizindawā** (nin) – I listen to him; *bizindawād* – that he listens to him (them); *bezindawawād* – that they listen to him (them).
- Biziskitawā** (nin) – I pay attention to him; (*gego*) *biziskitawāken* – do not (sing.) pay attention to him.
- Biziw** – lynx; *bižiwan* 4th pers. sing. plur.
- Boababenitawā** (nin) – I disobey him; *boababenitawād* – that he disobeys him (them).
- Boam** – thigh; *n:nboaming* – in my thigh.
- Boan** – Sioux Indian; *boanag*; plur. *boanan*. 4th pers. sing. plur.
- Boanawiton** (nin) – I cannot do it, I am not up to it; *oboanawiton* – he cannot do it; *giboanawitod* – he could not do it; *gāapidžibonanawitod* – that he could not do it at all, he who could not do it at all.
- Boawane** (nin) – my pack is heavy, I carry a heavy load on my back; *giboawane* – his pack was heavy etc.
- Bodakwe** (nin) – I put into the water; *bodakwenid* – that he puts into the water (4th pers.); *gāižibodakwed* – that he put (has put) into the water, he who put (has put) into the water; [B. gives a more general meaning: 'I put into a hole or vessel'; he also mentions a transitive verb *ninbodakwen*: of this verb the 4th pers. sing. praes. subj. would be also *bodakwenid*].
- Bodakwenā** (nin) – I put him into the water; *gāižibodakwenād* – that he (he who) put (has put) him (them) into the water; *kigabodakwenig* – he will put you (sing.) into the water.
- Bodawe** (nln) – I build a fire; *gāižibodawed* – that he (he who) built a fire; *ežikitšibodawed* – that he (he who) builds a big fire; *bodawen* – build (sing.) a fire.
- Bodž** – really; mostly its meaning is not quite so strong: emphasizing.
- Bogid** (nin) – I fart; *bogidid* – that he farts; *ežibogidid* – that he farts, he who farts; *gāižibogidid* – that he (he who) farted.
- Bokokwebidžige** (nin) – I break necks; *ānobokokwebidžigewan* – he (4th pers.) is breaking necks right along; [the meaning of *āno* – is generally 'though'; maybe there are two *āno*'s].
- Bokokwebinā** (nin) – I break his neck; *bokokwebinād* – that he breaks his (their) neck(s).
- Boniā** (nln) – I let him alone; *ežiboniāgōd* – that he (he who) is let alone by him.
- Bonimā** (nin) – I let him alone, I do not speak to him any more; *ogibonimasin* – he did not let him alone.
- Boške** – at any rate, though [according to B. it is the same as *bodž*. I do not think so].
- Boz** (nln) – I embark; *nindōndžiboz* – I embark from; *boziwād* – that they embark; *gāižibozid* – that he (he who) embarked.
- Bozāngwam** (nin) – I am sound asleep; *dawibozāngwamog* – they should wish to be sound asleep [this form might also mean 'they should be going to be sound asleep'].
- Bozlā** (nin) – I embark him, I load him in a canoe; *gāižibozlād* – that he (he who) embarked him (them).
- Bozlton** (nin) – I embark it, I load it in a canoe; *gāižibozltonid* – that he (he who) embarked it (them).
- Božo** – bonjour.
- Dā** (nln) – I am living; *gidāwag* – they were living, have been living; *endād* – that he is living, he who is living; *endāwād* – that they are living; *endānid* – that he (they) (4th pers.) is (are) living; *endānidžin* – they who are living (4th pers.); *endāyan* – that you (sing.) are living; *endāyāng* – that we are living, we who are living;

endāwāpan – that they had been living; *dāwāgobanin* – that they had perhaps been living.

Dadibādžimodawā (nin) – I tell him stories; *dadibādžimodadiwād* – that they tell each other stories.

Dadimā (nin) – I overtake him; *odadimāsin* – he does not overtake him.

Dagobimondān (nin) – I pack it up; *degobimondang* – that he (he who) packs it up.

Dagonig – at a short distance.

Dagošin, dagwišin, dagwešin (nin) – I arrive; *dagošing* – that he arrives; *degošing* – that he (he who) arrives; *gidagošinsi* – he did not (has not) arrive(d); *gidagošing* – that he arrived, that he has arrived; *bidagošin* – he arrives at, he bumps against; *bādagwišing* – that he (he who) arrives at (bumps against); *ežibidagošing* – means about the same as *bādagošing*; *enidagošing* – that he (he who) arrives while going on; *anibidagošing* – that he arrives at . . . while going on, that he bumps against . . . while going on; *džiboadagošing (džibwadagošing)* – before he arrives; *anidagošinan* – that you (sing.) arrive going on.

Dagwagoz (nin) – I am short; *gidagwagoziwan* – he was short (4th pers.).

Dagwamā (nin) – I bite him; *ežidagwamigod* – that he (he who) is bitten by him.

Dakamagondžin (nin) – I am lying athwart in the water; *dakamagondžininid* – that he is lying athwart in the water (4th pers.); *giižidakamagondžinon* – he was lying etc. (4th pers.).

Dakonāmowā (nin) – I give it him in his hand; *bidakonāmowind* – that it was given to him in his hand.

Dakonān (nin) – I have it in my hand; *odakonāmini* – he has it in his hand (4th pers.); *obidakonāmini* – he comes having it in his hand (4th pers.); *odanidakonāmini* – he goes having it in his hand (4th pers.); *ogidakonāmiui* – he had it in his hand (4th pers.); *dekonang* – that he has it in his hand, he who has it in his hand.

Dakwanigadān (nin) – I dig it too short; *gādakwanigadāmowād* – that they dug it too short.

Danagamigiz (nin) – I am bustling about, I am busy; *danagamigizenid* – that he is busy (4th pers.).

Danaki (nin) – I live (dwell); *endanakidžig* – they who are living.

Danitawā (nin) – I hear him there, I think the voice is coming thence; *gādanitawād* – that he (he who) thought the voice was coming thence.

Dāpine (nin) – I perish; *gādāpinewād* – that they perished.

Daš – too, and, but; than.

Dasing – as often as, every time; with a numeral: so many times.

Daswegamig – this word occurs twice in the texts: *daswegamig ipidewan anwin* means ‘all over (everywhere) are flying bullets’; *gāwin daswegamig ižiwebizisi* is not quite clear: it might mean ‘he is not so everywhere (this is not his real shape)’ but my interpreter maintained that *daswegamig* means here ‘all kinds of characters, all kinds of tricks’; in this case the translation would be ‘he has all kinds of tricks, this is not his real shape’. However, if we choose this interpretation we have to account for the strange fact that *daswegamig* is standing between the verb and its negation. Now *daswegamig*, according to my interpreter may have still another meaning e. g. in *daswegamig ižiwebad* which means ‘all kinds of happenings (circumstances) happen’; if we stick to this meaning we have to translate the obscure sentence as follows: ‘not [in] all kinds of circumstances (happenings) he is so’ which translation comes to about the same thing as the first one.

Daswewanagiziwag – they are so many kinds; *endaswewanagizininid* – that they are so many kinds, so many kinds as there are (4th pers.).

Dātaganabamā (nin) – I look up to him; *odātaganabamigon* – he is looked up to by him (them).

Dažigawā (nin) – I am occupied with him, I handle him; *gidažigawād* – he handled him.

Dažowabikadaān (nin) – I straighten it by hammering; *dažowabikadaamān* – that I straighten it by hammering.

Dažowabikadaigen (nin) – I use it to hammer something straight with: *gāžidažowabikadaigeyān* – that I used it to hammer something straight with, I who used it etc., what I used etc.

Debabamā (nin) – I can see him; *enidebabamād* – that he gets sight of him, he who gets sight of him.

Debamā (nin) – I reach him with my mouth; *debamād* – that he reaches him with his mouth.

Debandān (nin) – I reach it with my mouth; *debandang* – that he (he who) reaches it with his mouth.

Debaonā (nin) – I give him his share; *kidebaonigo* – you will be given your share, you (sing.) will receive your share.

Debibidon (nin) – I catch it, I get hold of it; *gidebibidod* – that he caught it; *debibidogobanin* – that he had perhaps caught it, got hold of it.

Debibinā (nin) – I reach him with my hand, I get hold of him; *gidebibinad* – that you (sing.) have got hold of him; *gežidebibinad* – that you (sing.) will get hold of him, you (sing.) who will get hold of him; *gāžidebibinād* – that he (he who) got (has got) hold of him; *gāžidebibinag* – that I (I who) got hold of him; *džidebibinād* – that he was going to get hold of him; *wāžidebibinād* – that he wants to get hold of him, he who wants to get hold of him.

Debimā (nin) – I tell the truth about him, what I tell about him is true; *kidebimigo* – the truth is told about you, what they tell about you (sing.) is true.

Debināg – provisionally, negligently.

Deboweyendān (nin) – I believe in it; *deboweyendang* – that he believes in it.

Debibiškodāgām – on opposite sides of the lake.

Denisā (nin) – I kill him sufficiently (what I do to him is enough to kill him); *denisiud* – that he is pretty well killed, that it is quite enough to kill him.

Dibāamawā (nin) – I pay him; *džižidibāamonān* – that I pay you (sing.), that I am going to pay you; *gedibāamonāmbān* – that I would pay you, I who would pay you (sing.).

Dibādžim (nin) – I tell; *gidibadžimod* – that he told (has told); *gidibādžinosi* – he did not tell.

Dibādžimā (nin) – I tell about him; *wādibādžimag* – that I want to tell about him, I who want to tell about him.

Dibaige (nin) – I pay; *kigadibaige* – you (sing.) will pay.

Dibiā (nin) – I am able to keep up with him; *kidadibišimin* – you (sing.) would not be able to keep up with us.

- Dibig** – night; *dibigōng* – last night.
- Dibigabaminagwad** – it is getting night; *anidibigabaminagwadiniḡ* – that it is getting towards night, that it is getting dark (4th pers.).
- Dibigad** – it is night; *debigadiniḡ* – that it is night, when it is night, during the night (4th pers.).
- Dibiško** – like, the same as, just the same, opposite.
- Didibākoān (nin)** – I wind my body several times round it; *gāižididibākoang* – that he (he who) wound his body several times round it.
- Dodawā (nin)** – I do to him; *gidodawasiwag* – they were not done (they were not hurt); *wendžidodāgod* – that he was treated (so) for that reason, he who was etc.
- Doskābišim (nin)** – I look with partly opened eyes; *gāižidoskābišimod* – that he (he who) looked with partly opened eyes.
- Dwalban** – hole in the ice; *dwalbaning* – in the hole in the ice.
- Dwalbi (nin)** – I make a hole in the ice; *gāižidwalbid* – that he (he who) made a hole in the ice; *kigaawidwalbi* – you (sing.) will go and make a hole in the ice.
- Džāglzān (nin)** – I burn it; *džāglzang* – that he burns it.
- Džibākwe (nin)** – I cook; *džibākwe* – that he cooks.
- Džibegameg** – grave; *džibegamegōng* – on, near the grave.
- Džibožigang** – with flat, pointed back [?].
- Džigayil** – near, close by.
- Džigatig** – near the trees; *džādžigatig* – at every tree, from tree to tree.
- Džlgi = džigayil.**
- Džligibig** – near water, close by the water.
- Džlgiḡaān (nin)** – I hew it; *džāḡigāāniniḡ* – that he (he who) is hewing it (4th pers.).
- Džlmān** – canoe; *odžlmān* – his canoe; *džlmāning* – in the canoe; *odžlmāning* – in his canoe.
- Eakosagaige (nind)** – I chop chunks of that length (size); *eakosagaiged* – that he chops chunks of that size.
- Edaš = daš.**
- Egobigadiniḡ** – at the edge of the water, quite near the water [probably there exists a verb *agobigad(i)* with the meaning 'there is water up to, the water comes as far as'; if this is true *egobigadiniḡ* means lit. 'that the water comes as far as, how far the water comes' (4th pers.); cf. B. s. vv. *ako, eko*].
- Endasogamigak** – at every wigwam [probably there is a verb *dasogamigad* or *dasogamigā* 'there is that number of lodges'; *endasogamigak* then would mean 'that there is that number of lodges, as many lodges as there are'].
- Enigog** – with all his might.
- Eniweg** – some, a little, middling.
- Es** – shell; *nindesim* – my shell; *esan* – shell (s) (4th pers. sing. plur.); *odesiman* – his shell.
- Eškam** – more and more.
- Eta** – only.
- Etawā** – exclamation expressing lack of self-reliance.
- Etiwe = tiwe.**
- Ežigamāḡ** – lengthwise.
- Ežimidžln** – he is not ashamed to order me to do things for him [?].
- Gabā (nin)** – I disembark; *gāižigabāyān* – that I (I who) disembarked.
- Gabāšimā (nin)** – I cook him; *gāižigabāšimād* – that he (he who) cooked him.
- Gābaw (nin)** – I stand, I am standing; *gāižigābawewan* – he was standing (4th pers.).
- Gābawā (nin)** – I make him stand, I place him; *ežigābawān* – that he (he who) makes him (them) stand.
- Gābedlbig** – all night long.
- Gābegižig** – all day long.
- Gabež (nin)** – I camp; *gāižigabežiwād* – that they camped; *gāawiižigabežiwād* – that they went and camped.
- Gablgawā (nin)** – I pass him; *gi(a)nigablgawād* – that he passed him.
- Gādžidinamawā (nin)** – I merely touch (something) belonging to him; *ogādžidinamawān* – he merely touches it belonging to him, he merely touches his.
- Gādžidžiton (nin)** – I obtain it (with difficulty), I bring it about; *geōndžigādžidžitopan* – by what means he would bring it about.
- Gagūna** – steadily.
- Gāḡānoeš** – every time for a long while; see also *Ginoeš*.
- Gaganonā (nin)** – I talk to him; *gaganonād* – that he talks to him.
- Gagawaganamā (nin)** – I strike him repeatedly with a stick; *gāižigagawaganamind* – that he (he who) was struck repeatedly with a stick.
- Gagāžitawā (nin)** – I disobey him; *gaḡāžitawiyān* – that you (sing.) disobey me.
- Gagiboabim (nin)** – my eyes are swollen with crying.
- Gāḡigid (nin)** – I am talking; *gāḡigidowād* – that they are talking; *gayōḡigidonidžin* – they who are talking (4th pers.); *madwegāḡigidonid* – that he (they) is (are) talking (4th pers.) (in some place where they are heard but not seen).
- Gagiglmā (nin)** – I preach to him; *ogagiglmān* – he preaches to him; *ḡigagiglmād* – that he preached (has preached) to him; *gāižigagigimind* – that he (he who) was preached to.
- Gagiwigane (nin)** – I stagger; *enižigagiwiganeniḡ* – that he (he who) staggers along (4th pers.).
- Gagizondān (nin)** – I appease it.
- Gagwadagab (nin)** [or *gagwadagabi (nin)* ?] – I laugh loudly; *anigagwadagabid* – that he laughs loudly while going.
- Gagwan** – shin; *ogagwanang* – on his shin.
- Gagwanisagenimā (nin)** – I hate him very much, I detest him; *ningigagwanisagenimā* – I detested (have detested) him; [cf. *Kagwanisakij*].
- Gagwedwe (nin)** – I ask; *ižigagwedwe* – so he asks.
- Gagwedžigānā (nin)** – I run a race with him; *wigagwedžigānād* – that he wants to run a race with him.
- Gagwedžigažiwe (nin)** – I run a race; *džigagwedžigažiwed* – that he runs a race, to run a race.
- Gagwedžimā (nin)** – I ask him; *ogagwedžimān* – he asks him; *ogigagwedžimān* – he asked him; *ižigagwedžimād* – that he asks him; *ežigagwedžimād* – that he (he who) asks him; *gā(iži)gagwedžimād* – that he (he who) asked him; *gāižigagwedžimigōd* – that he (he who) was asked by him; *anigagwedžimād* – that he asks him while going on.
- Gagwežagožondiwig** – they dispute together; *gāižigagwežagožondiwad* – that they were disputing together.
- Ganabadž** – perhaps.
- Ganage** – even, at least.
- Ganakinige (nin)** – I snatch at; *ganakinigegobanin* – that he had perhaps snatched at.
- Ganawābamā (nin)** – I look at him; *oganawābamān* – he looks at him; *ganawābamād* – that he looks at him; *oganawābamigon* – he is looked at by him; *genawābamag* – that I (I who) look at him.

Ganawābandān (nln) – I look at it; *genawābandang* – that he (he who) looks at it.

Ganawendaā (nln) – I make him take care of it (him), I intrust it (him) to him; *gāganawendaināmbān* – that I had intrusted it (him) to you, I who had etc., that what (he whom) I had intrusted to you (sing.).

Ganawendān (nln) – I take care of it; *oganawendān* – he takes care of it; *genawendang* – that he takes care of it, he who takes care of it.

Ganawenimā (nln) – I take care of him; *ganawenim* – take (sing.) care of him.

Ganonā (nln) – I speak to him, I address him; *oganonān* – he speaks to him; *ežiganonād* – that he (he who) speaks to him; *oganonigon* – he is spoken to by him; *ganonigōd* – that he is spoken to by him; *ežiganonigōd* – that he (he who) is spoken to by him; *ogiganonigon* – he was spoken to by him; *gāžiganonigōd* – that he (he who) was spoken to by him; *omadweganonigon* – he is spoken to by somebody (whom he cannot see); *madweganonigōd* – that he is spoken to by somebody (him) (whom he cannot see); *gāganonigōdžin* – he by whom he was (has been) spoken to (4th pers.).

Gaškidiḃikad – it is dark; *gaškidiḃikadini* 4th pers.

Gašklkaon – threshold, stick that keeps the entrance of the lodge shut; *ogaškikaonan* – his threshold.

Gaškiton (nln) – I can do it, I am able to do it; *ogaškitosin* – he cannot do it; *ogigaškitosin* – he was not (has not been) able to do it; *ogigaškiton* – he was able to do it; *gaškitod* – that he is able to do it; *nindagaškitosimin* – we should not be able to do it; *gegaškitogwen* – that he (he who) will perhaps be able to do it.

Gašklweginā (nln) – I wrap him up; *gigaškiweginād* – that he wrapped (has wrapped) him up.

Gašklwegondān (nln) – I make a pack of it, I bundle it up to a pack; *gaškiwegondang* – that he bundles it up to a pack.

Gāway – porcupine-quill; *gāwayag* plur.

Gawesa – impossible!, this won't do!

Gawewem (nln) [or *gawewemo* (nln)?] – I weep continually, I melt in tears; *endagawewemod* – that he melts in tears there, he who melts in tears there.

Gāwln – no, not.

Gayad – before, formerly.

Gaye – also, and.

Gāz (nln) – I hide myself; *gāžigāzonid* – that he (he who) (4th pers.) hid (has hidden) himself.

Geābi – still, any more, any longer.

Gega – almost, nearly.

Gegapi – at last, finally.

Geged – indeed, truly.

1 Gego – something.

2 Gego – don't.

Genanda – particle of which I have not been able to find out the meaning: *wiga genanda* means 'always'; see also **Wiga**.

Genibodon (nln) – I sharpen it; *genibodod* – that he sharpens it.

Gešawapinā (nln) – I loosen his ties; *gigešawapinād* – that he loosened his ties.

Getenagwad – it looks old.

Gibagoān (nln) – I shut it; *gigibagoang* – that he shut (has shut) it.

Gibawā (nln) – I stop the hole for him (to prevent his going out); *gibaošig* – stop (plur.) the hole for me.

Gibiškwandeiḃewā (nln) – I cover the door with him; *gibiškwandeiḃewind* – that he is used to cover the door with.

Giboanākōš – young animal.

Giboanazi – hawk.

Gibwanābawe (nln) – I am drowned; (*iži*) *gibwanābawed* – that he is drowned.

Gidān (nln) – I eat it all up; *gāžigidāmowād* – that they ate it all up; *džibwagidang* – before he eats it all up.

Gidimagiz (nln) – I am unhappy; *kigidimagizim* – you (plur.) are unhappy.

Gidiskobagiz (nln) – I slip through a hole in the ice; *gāžigidiskobagizonidžin* – they who slipped through the hole in the ice (4th pers.).

Gidiskowebinā (nln) – I pull him out of the hole; *gāžigidiskowebinād* – that he (he who) pulled him out of the hole.

Gidžidāsebinā (nln) – I pull his leggings off; *kigagidžidāsebinānān* – we (incl.) shall pull his leggings off; *gidžidāsebinind* – that he was robbed of his leggings by pulling (that his leggings were pulled off him).

Gidžigonān (nln) – I take it out, I draw it back; *wigidžigonang* – that he wants to take it out.

Gidžiwebinān (nln) – I throw it off

(clothing); *gāžigidžiwebinang* – that he (he who) threw it off.

Giglbmadis – alive.

Glgld (nln) – I speak; *gigido* – he speaks; *ežigigidod* – that he (he who) speaks so; *wendžigigidod* – that he speaks for that reason, he who speaks for that reason.

Gigiwiasesin – there is flesh on (in) it; *gigiwiasesinsini* – there is no flesh on (in) it (4th pers.); [B. gives –*sinsinini* instead of –*sinsinī*].

Giglžeb – early in the morning.

Gigo – fish; *gigoyag* plur.; *gigoyan* 4th pers. sing. plur.

Gilžā – ready at hand, beforehand.

Gikāmā (nln) – I quarrel with him, I abuse him; *gikāmād* – that he quarrels with him, that he abuses him.

Gikāndān (nln) – I scold it, I quarrel with it; *gigikāndang* – that he quarrelled with it.

Gikendān (nln) – I know it, I notice it; *ningikendāsin* – I do not know it; *ogikendāsin* – he does not know it; *gikendang* – that he knows it; *ogikendanawa* – they knew it; *gāžigikendāminid* – that they knew it (4th pers.); [according to B. the plural subj. (4th pers.) ends in –*minig* and the singular only in –*minid*].

Gikenimā (nln) – I know him, I notice him; *gigikenimag* – that I knew (noticed) him; *odānogikeniḃigon* – he is known a little by him (them), though he is known by him (them).

Gikinoamāgowiz (nln) – I am taught; *gežigikinoamāgowiziyān* – that I (I who) shall be taught so, as I shall be taught.

Gikinoamāgoz (nln) = **gikinoamāgowlz**; *gāžigikinoamāgozid* – that he (he who) was taught so, as he was taught.

Gikinoamawā (nln) – I teach him; *kigagikinoamon* – I shall teach you (sing.); *kiwigikinoamon* – I want (I am willing) to teach you (sing.); *gāžigikinoamonān* – that I (I who) taught it you (sing.), as I taught you; *gežigikinoamonān* – that I (I who) shall teach it you (sing.), as I shall teach you; *gikinoamāgōd* – that he is taught by him.

Gimodemā (nln) – I steal it from him; *džigimodemid* – that he steals it from me; *gāžigimodimawād* – that they stole it from him.

Gimodž – secretly.

Gineblgonsiw (nin) – I am a little snake; *gāižigineblgonsiwid* – that he (he who) was a little snake; *ningagineblgonsiw* – I shall be a little snake.

Glnlw – eagle; *giniwan* 4th pers. sing. plur.; *gininsan* – little eagle(s) (4th pers.).

Ginoeš – a long time.

Ginogwayawežib – long-necked duck; *ginogwayawežibag* plur.

Glnonže – pickerel; *ginonžensag* – small pickerels; *kitšiginonže* – big pickerel; *kitšiginonžen* – big pickerel(s) (4th pers.).

Glose (nin) – I hunt; *ninbabāgiosemin* – we are hunting about; *gāgiosed* – that he (he who) hunted (was hunting); *gāgiosewād* – that they were hunting (have been hunting); *endažigāgiosed* – that he (he who) was (has been) hunting there, where he has been hunting; *gioseyāmbān* – that I was hunting [or 'that I had been hunting'? (according to B. this form has always the value of a plusquamperfectum; I can hardly believe it)].

Giškanakad – tree-stump; *giškanakadon* plur.

Giškanakadokāz (nin) – I pretend to be a stump, I transform myself into a stump; *giawikiškanakadokāzōd* – that he went and transformed himself into a stump.

Giške – interjection, probably urging; *ambe giške* seems to mean pretty much the same as *Ambe* (see there).

Giškigaān (nln) – I cut it off; *gigiškigaang* – that he cut it off.

Giškigaigan – cut, cutting.

Gišklkomān – a broken knife; *ogišklkomān* – his broken knife.

Giškiškādžikise (nin) – I am splintered, broken to pieces; *ežigiškiškādžikisenid* – that he (he who) is broken to pieces (4th pers.).

Giškišklkwā (nin) – I cut his legs off; *giškišklkwāda* – let us cut his legs off.

Giškiškisāgise (nin) about = *gišklškādžikise*; *giškiškisāgisesiwan* – he is not broken to pieces (4th pers.).

Giškowe (nin) – I stop crying; *gāži-giškowed* – that he (he who) stopped crying; *giškowesi* – he does not stop crying; *kigagiškowesi* – you (sing.) will not stop crying.

Giwe (nin) – I go home; *ežigiwed* – that he (he who) goes home;

džigiwewād – that they go home; *gigiwed* – that he went home; *gāžigiwed* – that he (he who) went home; *gāžigiwewād* – that they went home; *gāanižigiwed* – that he (he who) went (went on) home; *gigiwesi* – he did not go home; *giwen* – go (sing.) home.

Giweⁿ – B. translates this word by 'they say, it is said, I understand' which really seems to be the fundamental meaning. However in most cases its function is hardly to be noticed at all. Sometimes it seems to be slightly emphasizing.

Giwewinā (nin) – I take him (to my) home; *gigiwewinād* – that he took him home.

Giwitābatoadān (nin) – I run round it; *giwitābatoadan* – run (sing.) round it.

Giwitagām – round the lake.

Gižā = gižā.

Gižābigizowā (nin) – I heat him; *gižābikis* – heat (sing.) him (them).

Gižāgonige (nln) – I arrange, I make arrangements; *gāžigizāgonigewād* – that they made arrangements.

Gižāplnā (nin) – I finish hitching him (some draught-animal) to; *gā-gižāpinind* – that he (he who) had been hitched to.

Glžate – it is warm (weather); *ge-žategin* – those that are warm (warm days).

Glžendam (nin) – I make up my mind; *gižendantog* – they make up their minds.

Gižibādžiwān – it whirls (the water); *gižibādžiwāninig* – that it whirls (4th pers.); *gāgižibādžiwāninig* – that it (what) whirled (4th pers.).

Gižibaedi – they run fast, there is fast running; *gižibaediwag* – they run fast; *gegižibaedižig* – they who will run fast.

Gižibākwad – a certain part of a tree is making a squeaking noise (a branch or another tree being rubbed against it by the wind) [etymology?].

Gižig – day, sky; *gižigong* – in the sky.

Gizikonaye (nin) – I undress (myself); *gizikonayed* – that he undresses.

Glzis – sun.

Gižitā (nin) – I finish; *gāgižitāwād* – that they finished (have finished).

Gižiton (nin) – I finish it; *gāgižitod* – that he (he who) finished (has

finished) it; *gāgižitonid* – that he finished (has finished) it (4th pers.).

Gižiyādaga (nin) – I swim fast; *gižiyādaga* – he swims fast.

Gobibato (nin) – I run up the shore; *anigobibatod* – that he is running up the shore, away from the water.

Goda – please! (or something like that).

Godas – woman's dress; *ogodas* – her dress; *ogodasan* – her dresses; *kigodāsiwan* – your (plur.) dresses.

Gogl (nin) – I dive; *gāgogid* – that he (he who) dived; *ānogiižigogid* – though he dived.

1 Goma – middling.

2 Goma – after some time.

Gon – snow; *goning* – like snow.

Gonā (nin) – I swallow him; *awigonži* – go (sing.) and swallow him; *gāžigonind* – that he (he who) was swallowed; *wigonžišin* – try (sing.) to swallow me; *gigonžid* – that he swallowed (has swallowed) me.

Gonlgegona – probably.

Goša – indeed, as you know, isn't it.

Gotāmigoz (nin) – I am a terrible hunter; *gotāmigoziwan* – he is a terrible hunter (4th pers.).

Gowengwana – verily, actually.

Goz (nln) – I move (to some other place); *wigoziwād* – that they want to move; *gāžigoziwād* – that they moved.

Gwana – emphasizing particle; perhaps it also expresses surprise or astonishment.

Gwaškon (nln) – I jump, leap; *gi-gwāškoni* – he jumped; *zāgidžigwaškoni* – he jumps out; *gāžizāgidžigwaškonid* – that he jumped out, he who jumped out; *zayāgidžigwaškoninid* – that he jumps out (4th pers.); *džižigidžigwaškoninid* – so that he may jump out (4th pers.); *gāanibabamidžigwaškonid* – that he (he who) was jumping from one side of the road to the other while running on.

Gwayak – straight.

Gwayakwendam (nin) – I know exactly; *gweyakwendamowād* – that they know exactly.

Gwedž – just.

Gwinoneige (nin) – I am seeking everywhere but I cannot find it; *gāžigwinoneigewād* – that they looked everywhere but could not find it (him).

Haw – all right, right.

Hā – yes.

ldān (nind) – I say to it; odidān – he says to it; giidang – that he said to it.

ldog – it is told, perhaps, probably.

lgiw – those (an.).

igo – expletive without much meaning; slightly emphasizing.

lgowiz (nin) – I am told; geigowiziyān – that I (I who) shall be told.

1 liw, iw – that (inan.) (pron.).

2 liw [?], iw – that, to (conjunction).

lkld (nind) – I say; ikido – he says; ikidod – that he says; ekidod – that he (he who) says; ikidonid – that he says (4th pers.); ekidonid – that he (he who) says (4th pers.); giikido – he said; gāižiikidod – that he (he who) said; ikidowag – they say; giikidowag – they said; kigaikid – you (sing.) will say; wüikidosig – that he does not want to say; madweikidowan – he says (being in a place where he can be heard but not seen) (4th pers.).

lko, ko – usually.

lkwab (nind) – I move up, sitting; ikwabīn – move up (sing.), sitting; gāikwabid – that he (he who) moved up, sitting; ikwabīnid – that he moves up, sitting (4th pers.); gāanižüikikwabīnid – that he continually moved up, sitting; he who etc. (4th pers.).

lkwe – woman; ikwewag plur.; ikwewan – 4th pers. sing. plur.

lkwekāz (nind) – I pretend to be a woman, I masquerade as a woman; ikwekāzōd – that he masquerades as a woman.

lkwezens – girl; ikwezensan – 4th pers. sing. plur.

lmā – there.

lna, na – interrogative particle.

lnā (nind) – I say to him, I tell him, I mention him; odinān – he says to him (them); nindināg – I say to them; kidānogūnin – though I said to you (sing.), I said to you, though; nindigo – I am told; nindig – he says to me; gāininang – that he (he who) said to us (incl.); kigadināg – you (sing.) will say to them; igoyan – that you (sing.) (you who) are told; kigaigog – they will say to you (sing.); gedinikwa – that they (they who) will say to you (sing.); ogiīnān – he said to him

(them); inād – that he says to him (them); enād, ežinād – that he (he who) says to him (them); giinād – that he said to him (them); gā(iži)inād – that he (he who) said to him (them); odigon – he is told by him; ogiigowan – they were told by him; inā – he is told; igōd – that he is told by him; egōd – that he (he who) is told by him; giigōd – that he was told by him; gāigōd – that he (he who) was told by him; gižiigōd means about the same as giigōd

inaam (nind) – I sing (in a certain manner; to be mentioned how); inaang – that he sings; enaaminid – that he sings (4th pers.); enaaman – that you (sing.) (you who) sing; enaamān – that I (I who) sing.

lnāb (nind) – I look (at something or somewhere); wendžiinabiyān – that I (I who) look for that reason; inābiyeg – that you (plur.) look; kigainabisim – you (plur.) will not look; (gego) inabigegon – do not look (plur.); inābid – that he looks; inābinid – that he looks (4th pers.); giinābid – that he looked.

lnābandam (nind) – I dream; giinābandam – he dreamt.

lnadem (nind) – I cry, weep (in a certain manner); kigainadem – you (sing.) will cry (so); enademod – that he (he who) cries; enademonid – that he cries (4th pers.).

lnaganāmā (nind) – I strike him (on a certain spot); ningiīnaganāmā – I struck him.

lnakakea – towards [cf. B. s. v. nakakeia].

lnakamigad – there is news; enakamigak – the news.

lnakamigiz (nind) – I do (something in a certain manner); enakamigiziyān – that you (sing.) (you who) do (so).

lnanoki (nind) – I do, I work (in a certain manner); enanokiyan – that you (sing.) (you who) do, work (so); geinanokiyegiban – that you (plur.) (you who) would do so; gebiīnanokiyegiban – that you (plur.) (you who) would come doing so; enanokenid – that he does, works so (4th pers.).

lnapinanā (nind) – I kill him (hurt him) (in a certain manner); wānāpinanād – that he (he who) want-

ed (was going) to kill him (them); odināpinanāsīn – he does not kill (hurt) him; ināpinanidisiwag – they do not kill (hurt) each other.

lnāsamab (nind) – I sit (in a certain manner); giinasamabi – he was sitting; inasamabinid – that he sits (4th pers.); (gego) inasamabiken – do not sit (sing.).

lnawemagan – relative; odinawemaganan – his relative(s).

lnnd (nind) – I am; endiyan – that you (sing.) (you who) are.

lnendam (nind) – I think; kidinendam – you (sing.) think; inendam – he thinks; inendamog – they think; inendamodog – he thinks perhaps; inendamowād – that they think; enendang – that he (he who) thinks; giinendang – that he thought; gāinendang – that he (he who) thought; inendasi – he does not think; džiinendasiweg – that you (plur.) do not think.

lnenimā (nind) – I think of him, I wish him to (do something); gāižiinenimād – that he (he who) thought of him.

lnlayānigln (nind) – I am so tall, I am of that size; eniayānigininid – that he (they) is (are) of that size, as his size is, as their sizes are (4th pers.).

lnigaā (nind) – I make him suffer, I treat him badly, ruin him; nin-giīnigaā – I ruined (have ruined) him; inigaidisoyan – that you (sing.) ruin yourself; inigainagog – that I ruin you (plur.).

lnlgln (nind) = lnlayānigln; inigini-nid – that he is of that size (4th pers.).

lnigokwā – it is of that size, so large; enigokwāg – that it (what) is so large, as large as it is: enigokwāg aki – as large as the earth is, all over the earth; enigokwānig – as large as it is (its normal size) (4th pers.); inigokwāni – its size is (4th pers.).

lnikāni (nind) – I move (in a certain manner); inikāni – he moves; inikānid – that he moves; [about this verb I am not sure].

lninamawā (nind) – I hand it to him; ežiīninamawād – that he (he who) hands it to him.

lninān (nind) – I point it at him, I turn it towards him (a weapon); gāininamān – that I (I who) pointed it at him.

lnini – man (vir); (kitšī)ininiwan – (tall) man (men) (4th pers.).

Ininlžib — mallard; *ininižiban* — 4th pers. sing. plur.
Initān (nind) — I hear it (in a certain manner), it sounds to me; *enitang* — that he (he who) hears it, as it sounds to him.
Iniw — that (an. 4th pers.), these, those (an. 4th pers.; inan.).
Iniwebindigāge (nind) — I make up my mind to stop fighting and to make peace; *gāižiniwebindigāged* — that he (he who) made up his mind to make peace.
Inowe (nind) — I make a certain sound; *enowed* — that he (he who) etc., the sound he makes.
Inowewebodās (nind) — I continually make a certain sound by grinding (filing), my file continually (repeatedly) makes a certain sound; *enowewebodāsōd* — that he (he who) etc., the sound his file is making.
Inowin — it makes a certain sound, it sounds; *enowing* — that it (what) sounds.
Ipipe — it flies, it falls (in a certain direction); *ipidewan* — they (inan.) fly, fall etc.
Ipinā (nind) — I get hold of him, I tug at him (in a certain manner); *ipinād* — that he tugs at him; *gāipinād* — that he (he who) tugged (has tugged) at him.
Ipiž (nind) — I fall (in a certain direction); *wāipizowād* — that they are going to fall, that they feel themselves to be drawn (in a certain direction); *gāipizogwen* — that he (he who) perhaps fell (i. a. c. d.); in which direction he may have fallen.
Iškode — fire.
Iškwaayā (nind) — I go for ever; *giiškwaayā* — he is gone for ever; *giiškwaayād* — that he is gone (went) for ever; *gāaniškwaayānid* — that he went and is gone for ever (4th pers.).
Iškwadž — at last, finally, the last time.
Iškwānāg (nind) — I kill them to the last; *kidiškwanigonan* — he kills us (incl.) to the last [my interpreter did not give any other translation than the one used in the text, which, however, can hardly be the most correct one].
Iškwaminikwe (nind) — I finish eating; *eškwaminikwed* — that he (he who) finishes eating.
Iškwandem — door, doorway; (*i*)škwandeng, (*i*)škwandeming — to the door, near the door; *džibidžiš-*

kwandeg — the door facing you [probably a unipersonal verb].
Iškwawisin (nind) — I finish eating; *gā:škawawisinid* — that he (he who) finished eating; *gāižiiškawawisiniwād* — that they finished eating.
Iškwayāng — back, behind.
Iškwayāngem, iškoyāngem — back-part (of the body); *iškwayāngeman* 4th pers. sing. plur.; *odiškwayāngeman* — his back-part.
Iškwayanginikwe (nind) — I turn round my head; *iškwayanginikwed* — that he turns round his head.
Išpāgonaga — the snow lies deep, there is much snow.
IšplmIn(g) — above, in the air.
Ištē — ahal (understanding, satisfaction) see liw. [tion].
Iwāpi — then.
Iwidl — yonder, over there.
Ižā (nind) — I go; *ningižā* — I went; *nindižāmin* — we (excl.) go; *ežāyeg* — that you (plur.) (you who) go; *ižā* — he goes; (*iži*)*ižād* — that he goes; *ežād* — that he (he who) goes; *ižānid* — that he goes (4th pers.); *wāižād* — that he (he who) wants to go; *giižād* — that he went; *gā(iži)ižād* — that he (he who) went; *ižāwād* — that they go; *giižāwād* — that they went; *wiižāwād* — that they want to go.
Ižl — so, in this manner; in verbal composition only; as a loose verbal prefix mostly not to be translated: in many cases it simply expresses that a certain event is in accordance with other events or circumstances described or mentioned in the fore-going.
Ižiā (nind) — I make him so; *ki-ga(d)ižiin* — I shall make you (sing.) so; *gežiinān* — that I (I who) shall make you (sing.) so; *geži-ang* — that we (incl.) (we who) shall make him so; *ižišig* — make (plur.) me so; *gāižiād* — that he (he who) made him so.
Ižidžigade — it is finished (so), it has been made ready (so); *gi(g)-ižidžigadenig* — that it was (they were) finished (4th pers.).
Ižidžige (nind) — I do so; *gežidžigeyan* — that you (sing.) (you who) will do so; *gežidžigeyān* — that I (I who) shall do so; *gežidžigeyeg* — that you (plur.) (you who) will do so; *ižidžigen* — do so (sing.); *džižidžiged* — that he does so; *wāižidžiged* — that he (he who) wants to do so; *gāižidžiged* — that he (he who) did

so; *gāižidžigenid* — that he did so (4th pers.); *gāanižidžiged* — that he (he who) did so going on; *gežidžigenid* — that he will do so (4th pers.).

Ižmāgos (nind) — I smell so.
Ižināgoz (nind) — I look so, my looks are so; *ižināgozi* — he looks so; *gežiināgoziyan* — that you (sing) (you who) will look so; *ežināgoziyeg* — that you (plur.) (you who) will look so; *ežināgoziban* — that he was looking (used to look) so; *ežināgoziniban* — that he was looking (used to look) so (4th pers.); *ežināgozid* — that he (he who) looks so; *wendžižināgozid* — that he (he who) looks so for that reason (owing to that cause); *ižināgoziwag* — they look so; *ižināgoziwan* — he (they) look so (4th pers.).
Ižināgwad — it looks so; *gāižināgwak* — that it (what) looked so.
Ižinān (nind) — I think it so (it looks so to me); *ežinang* — that he (he who) thinks it so.
Ižinigebagiz (nind) — I throw my arm (stretched) so (in a certain direction); *ežižinigebagizōd* — that he (he who) throws his arm in that direction.
Ižinikāz (nind) — I am called so, my name is; *gi(i)žinikāzō* — his name was; *ežinikāzōd* — that his name is, he whose name is; *ežinikāzonid* — that his name is (4th pers.); *ežinikāzoyan* — that your name is, you whose name is.
Ižiniken (nind) — I stretch my arm in that direction; *anižinikenid* — that he stretches his arm in that direction; [*ani*— has not much meaning here].
Ižisaā (nind) — I take him with me flying, I carry him flying; *gi-ižisaigōd* — he was carried by him flying.
Ižise (nind) — I fall in a certain manner (in a certain direction), it goes so with me; *ežisenid* — that he falls so, that it goes so with him (4th pers.); *ižišewād* — that they fall so etc.
Ižisidon (nind) — I put it down in this manner; *gā(g)ižisidod* — that he (he who) put (has put) it down in this manner.
Ižišin (nind) — I am lying so; *gā-ižišing* — that he (he who) was lying down so (in this manner); *ežišinowād* — that they are lying down in this manner.

lziwebad – it happens, it is so; *ižiwebak* – that it happens etc.; *gaižiwebadinig* – that it happened etc.

lziwebiz (nind) – I am so, I behave so; *ge(d)ižiwebiziyang* – that we (we who) (incl.) shall be so; *wendžižiwebiziyān* – that I (I who) am so for that reason (owing to that cause); *džižiwebiziyān* – that you (sing.) may be so; *ižiwebizi* – he is so; *ižiwebizid* – that he is so; *wendžižiwebizid* – that he is so for that reason, he who etc.; *džižiwebizid* – that he is so, that he may be so; *gāžiwebizid* – that he (he who) was so; *gāžiwebizimid* – that he was so (4th pers.); *daižiwebizi* – he will (would) be so; [B. distinguishes between *da-* and *ta-*: according to him *da-* characterises the conditional ('would') and *ta-* the future ('will'); probably there exists a certain difference of pronunciation but nowadays it is, at least in Red Lake, hardly perceptible]; *ižiwebizisi* – he is not so; *gāžiwebiziwād* – that they were so; *gāžiwebiziwāgobanin* – that they had perhaps been so [according to B.].

lziwinde – it is called so; *ežiwindeg* – that it (what) is called so.

lziwižā (nind) – I lead him; *ižiwižišig* – lead (plur.) me.

Go = Igo.

Kagwanisaki – extremely, enormously; [cf. *Gagwanisagenimā*].

Kagwanisakinowag – they are an enormous number; *kagwanisakinowan* 4th pers.

Kakakikibinā (nin) – I unsew the seam of him; *gianikakakikibinād* – that he unsewed the seam of him while going on.

Kakna – all, every, entirely.

Kaškiweginā (nin) – I wrap him up; *ogikaškiweginān* – he wrapped him up.

Kežidine – immediately.

Kikāndiwag – they are quarrelling together; *kākāndinidžin* – he (they) who is (are) quarrelling together (4th pers.).

Kin, ki, kid – you, your.

Kiniga – mixed up with it, mixed up with them, among them.

Kinimindid (nin) – I get bigger; *kinimindidonid* – that he gets bigger (4th pers.).

Kinoakozi – he is long (a tree); *ke-noakozinidžin* – he (they) who is (are) long (4th pers.).

Kinondawān – oblong lodge.

Kinžinžawinagwad – it looks strong; *gāžikinžinžawinagwadiniḡ* – that they looked strong (4th pers.); *kenžinžawinagwakin* – they that look strong.

Kišpin – if.

Kitši – big, great, large, tall, wide, *Kitšigami* – great lake. [very.

Kiwedin – north, northwind; *kiwedining* – in the north, towards the north.

Kiwltaayil, giwltaayil – round, around, in the environs.

Kiwitāškinžlg, giwitāškinžlg – round the eyes.

Ko = Iko.

Kosā (nin) – I fear him, I am afraid of him; *kwesad* – that you (sing.) (you who) are afraid of him.

Koškoz (nin) – I get awake; *koškozid* – that he gets awake; *kweškozid* – that he (he who) gets awake.

Kwegitā (nin) – I turn round; *kwayegitād* – that he (he who) turns round; *gāžikwegitād* – that he (he who) turned round.

Kwiwizens – boy; *kwiwizensan* 4th pers. sing. plur.; *kwiwizensidōḡ* voc. plur.

Ma – emphasizing particle.

Mādaanā (nin) – I follow him, I follow his tracks; *gāžimādaanād* – that he (he who) followed his tracks; *gāōndžimādaanād* – that he (he who) followed his tracks from that spot.

Madābl (nin) – I come down to the shore, I come out of the woods to the water; *ežinadābid* – that he (he who) comes to the shore; *gāžimadābid* – that he (he who) came to the shore; *wendžimadābinid* – that he (he who) comes to the shore from there (4th pers.).

Mādāžim (nin) – I begin to tell a story; *ežimādāžimōd* – that he (he who) begins to tell a story.

Mādližān (nin) – I cut it slightly, I cut a little slice off it; *omādližān* – he cuts it slightly.

Madodiswan – sweating-lodge; *madodiswaning* – in the sweating-lodge.

Madodiswanige (nin) – I make a sweating-lodge; *(dži)madodiswaniged* – that he makes a sweating-lodge; *madodiswanigen* – make (sing.) a sweating-lodge.

Madodo (nin) – I sweat (in a sweating-lodge); *gimadodonid* – that he sweated (has sweated) in the sweating-lodge (4th pers.).

Madodoā (nin) – I make him sweat (in the sweating-lodge); *wimadodoād* – that he wants to make him sweat.

Madwedžlwan – it roars (water).

Madwegalge (nin) – I am heard chopping wood; *madwegalgewan* – he is heard chopping wood (4th pers.).

Madwemigl – he is heard barking (a dog); *madwemigid* – that he is heard barking.

Madwesin – it sounds; *medwesininiḡ* – that it (what) sounds (4th pers.), a sound (4th pers.).

Mādžā (nin) – I start to go, I go away; *wimādžāyān* – that I want to go; *niwimādžā* – I want to go; *ānomādžā* – he goes on though; *mādžād* – that he goes; *mādžānid* – that he goes (4th pers.); *ežimādžād* – that he (he who) goes; *wimādžād* – that he wants to go; *animādžād* – that he goes on; *animādžānid* – that he (they) goes (go) on (4th pers.); *enižimādžād* – that he (he who) goes on; *ežimādžāwād* – that they go; *gimādžād* – that he went; *gāžimādžād* – that he (he who) went; *gāmādžānid* – that he (they) went (4th pers.); *gāni(iži)mādžād* – that he (he who) went on; *gābiižimādžād* – that he (he who) came; *gāžimādžāwād* – that they went.

Mādžlayān (nin) – I begin to have it; *gimādžlayāmowād* – that they began to have it.

Mādžibato (nin) – I begin to run; *gežimādžibatoyan* – that you (sing.) (you who) will begin to run; *kigabiōndžimādžibatomin* – we (incl.) shall begin to run from that spot; *ežimādžibatod* – that he (he who) begins to run; *gāžimādžibatod* – that he (he who) began to run.

Mādžigagwedžimā (nin) – I begin to interrogate him; *gimādžigagwedžimād* – that he began to interrogate him.

Mādžigaganonā (nin) – I begin to talk to him; *gimādžigaganonā* – he began to talk to him.

Mādžigamiḡ – B. gives 'not now, not so much'; I would prefer to translate it by 'evidently not, naturally not, certainly not'.

Mādžiganawenimā (nin) – I begin to take care of him; *gāžimādžiga-*

- nawenimād* – that he (he who) took care of him.
- Mādžigawe** (nin) – my tracks begin (go on) (on or from a certain spot); *gāōndžimādžigawed* – that his tracks began (went on) from that spot, he whose tracks etc.; *gāaniōndžimādžigawed* – means about the same as *gāōndžimādžigawed*.
- Mādžigikwewls** – eldest daughter.
- Mādžigin** – it grows; *gianiādžiginig* – that it was growing steadily (4th pers.).
- Mādžigodng** – woman's dress.
- Mādžimigadi(wag)** – the fighting begins, they begin to fight; *gimādžimigadiwād* – that they began to fight.
- Mādžinā** (nin) – I carry him away; *gāžimādžinād* – that he (he who) carried him away.
- Mādžinižalge** (nin) – I begin to pursue; *ānomādžinižalged* – though he begins to pursue.
- Mādžinižawā** (nin) – I begin to pursue him; *mādžinižawād* – that he begins to pursue him.
- Mādžinodin** – it begins to blow, the wind rises; *gimādžinodng* – that it began to blow, that the wind rose.
- Mādžiožilton** (nin) – I begin to make it; *gimādžiožitod* – that he began to make it (them).
- Mādžiškā** – it moves; *mādžiškāsi* – it does not move; *gimādžiškānig* – that it moved (4th pers.).
- Mādžitā** (nin) – I begin (to do it), I take up (a certain work); *mādžitā* – he begins; *gāžimādžitād* – that he (he who) began.
- Mādžiwebnlge** (nin) – I begin to sing and to drum; *mādžiwebnlgeyan* – that I begin etc.
- Mādžiwisin** (nin) – I begin to eat; *wimādžiwisinid* – that he wanted to begin to eat.
- Magwabegitā** (nin) – I contract my body (a snake); *ežimāgwabegitād* – that he (he who) contracts his body.
- Magwagonešln** – it is a heap covered with snow; *magwagonešlinig* – that it is a heap covered with snow (4th pers.).
- Magwakoān** (nin) – I press it; *awimāgwakoan* – go (sing.) and press it.
- Maingan** – wolf; *mainganag* plur.; *maingan* 4th pers. sing. plur.
- Makak** – box.
- Makamā** (nin) – I take away from him; *gāžimakamind* – that he (he who) was robbed of; *kimakamigomin* – we (incl.) are robbed of; *gāmakamindoanin* – they who were (have been) robbed of (4th pers.).
- Makizln** – moccasin; *omakizinan* – his moccasin(s).
- Makwa** – bear; *makwag* plur.; *makwan* 4th pers. sing. plur.; *nimakoman* – my bear.
- Makwayāniš** – bad bear-skin; *omakwayānišan* – his bad bear-skin; *omakwayānišing* – in his bad bear-skin.
- Mamā** (nin) – I take him; *gāžimanād* – that he (he who) took him (them); *ežimamāwād* – that they take him; *mamād* – that he takes him (them).
- Mamāndidowag** – they are getting bigger all the time, they are bigger, they are very big; *memāndidonidžin* – they who are very big (4th pers.).
- Mamalbm** (nin) [or *mamalbm* (nin)] – I skim; *gāžimanauibimid* – that he (he who) skimmed.
- Mamāžlkā** – it moves; *memāžlkānig* – that it (what) moves (4th pers.).
- Māmidawā** (nin) – I press him hard, I have cornered him; *ninmāmidawiiig* – he presses me hard, he has cornered me.
- Māmiganā** (nin) – I wrestle with him (for fun); *māmiganāgang* [?] – let us wrestle with him; *māmiganāwād* – that they wrestle with him.
- Māminoāp** (nin) – I laugh joyfully; *animāminoāpid* – that he is laughing joyfully while going on.
- Māminoegade** – it is very sweet; *māminoegadewan* – they (inan.) are very sweet.
- Māmiskoskenžigwe** (nin) – I have red (sore) eyes; *kigamamiskoskenžigwen* – your (plur.) eyes will be red.
- Māmiskwā** – it is red; *wendžimamiskwānig* – that it is red owing to that cause (4th pers.), that they are red etc.
- Māmiskwalgade** – it is red; *māmiskwalgadewan* – they are red.
- Mamon** (nin) – I take it; *ežimamod* – that he (he who) takes it; *ānowimamod* – though he wants to take it; *gāžimamod* – that he (he who) took it; *giawimamod* – that he went and took it; *ogibimamōnāban* – he had taken it in coming; *ogimamosinawān* – they did not (have not) take (taken) them; *gāžimamowād* – that they took (have taken) it.
- Mamwetš** – of course, evidently.
- Māng** – loon; *māngwan* 4th pers. sing. plur.
- Manido** – supernatural being, being with supernatural power; *manidog* plur.; *manidon* 4th pers. sing. plur.
- Manidokāz** (nin) – I pretend to be a supernatural being, I act like one who has supernatural power; *manidokāzōd* – that he acts etc.
- Manidow** (nin) – I am a supernatural being, I possess supernatural power; *manidowiyān* – that you (sing.) are a supernatural being; *menidowinogobanin* – he (they) who perhaps was a (were) supernatural being(s).
- Manidowenš** – small fur-animal; *manidowenšan* 4th pers. sing. plur.
- Manlse** (nin) – I chop wood; *manlsewan* – he chops wood (4th pers.).
- Māno** – never mind, let it be so.
- Maškosiw** – slough.
- Mawadisā** (nin) – I visit him; *mawadisidwād* – that they visit each other.
- Mawi** (nin) – I weep; *mawi* – he weeps; *gežimawiiyan* – that you (sing.) (you who) will weep; *mawidā* – let us weep; *mawid* – that he weeps; *mawinid* – that he weeps (4th pers.); *awimawid* – that he goes and weeps, that he goes weeping; *ežimawinid* – that he weeps (4th pers.); *mawiwād* – that they weep; *mewinidžin* – they who weep (4th pers.); *gimawid* – he wept; *gāžimawid* – that he (he who) wept.
- Māwin** – probably, it seems, I presume.
- Mawinadāwā** (nin) – I make for him in my canoe; *mawinadāwāwād* – that they make for him in their canoes.
- Mawinanā** (nin) – I attack him; *gāžimawinanād* – that he (he who) attacked him; *kimawinanigomin* – we (incl.) are attacked.
- Mawineige** – I sneak up to; *mewineigenid* – that he sneaks up to (4th pers.).
- Mawine(o)wā** (nin) – I sneak up to him; *mawine(o)wawigd* – that we (excl.) sneak up to him; *ningimawineog* – he sneaked up to me.
- Mayaginān** (nin) – I see it strange, it looks strange to me; *omayaginānawa* – it looks strange to them.
- Mayawikana** – in the middle of the road.

Mayedžlā (nin) – I take a part from his share; *gemayedžigobanin* – he who would take a part from my share.

Māžlāyā (nin) – I feel bad (ill, squeamish); *ningitšimāžlāyā* – I feel very bad.

Māžlīdee (nin) – I feel sick; *ningitšimāžlīdee* – I feel very sick.

Māžimēgos (nin) – I smell bad; *ki-kitšimāžimāgos* – you (sing.) are smelling very bad.

Megwa – while.

Megwemitigonsiki – among the shrubs.

Meme – woodpecker; *memen* 4th pers. sing. plur.

Memeškwađ – alternately.

Memeškwadonamadiwag – they exchange; *memeškwadonamadidānin* – let us (incl.) exchange.

Mesa = *mi sa*.

Meškwađ – instead, in exchange.

Mewinža – long ago.

Mi – introductory, affirmative or simply connective particle; often not to be translated, mostly used in connection with demonstratives of any kind; *mi sa* means about the same as *mi*, possibly a little stronger; *mi iw* is stronger than *iw*; *mi daš* is often used where we would say 'then' though never to be mistaken for an adverb of time; in some cases both *mi sa* and *mi daš* might be translated by 'so'.

Midaš = *mi daš*.

Midāsswi – ten.

Midāsswiwanagadon – they are ten pairs (inan.); *gimidāsswiwanagadiniwan* – they were ten pairs (4th pers.).

Midžin (nin) – I eat it; *mādžid* – that he (he who) eats it; *wāmidžid* – that he (he who) wants to eat it.

Midžišinoog: *imā midžišinoog* must mean 'where I am bare' or 'where it is bare' but I do not understand the form; [B. mentions *mitčishin* 'I lie uncovered' and *mitčissin* 'it lies uncovered'].

Mieta = *eta* [or a little stronger].

Migadi(wag) – there is fighting going on, they are fighting; *māgadingin* – whenever there is fighting going on; *wānigadingin* – whenever people want to fight; *migadinid* – that they are fighting (4th pers.); *gādažinigadinid* – that they have been fighting there, where they have been fighting

(4th pers.); *gimigadiwād* – that they have been fighting (were fighting); *māgadidžig* – they who are fighting; *medwežimigadiwād* – that they are heard (but not seen) to be fighting.

Miganā (nin) – I fight him; *wimigāžid* – that he wants to fight me.

Migāz (nin) – I fight; *migāžōđ* – that he is fighting; *migāzonid* – that he is (that they are) fighting (4th pers.); *gāžimigāžōđ* – that he (he who) was fighting (has been fighting).

Miginā (nin) – I bark at him; *o(daži)-miginān* – he barks at him; [about *daži* see B. s. v. *daji*; here it is probably emphasizing only].

Miginoki (nin) – I make (my dog) bark at; *meginokiyān* – that I (I who) make my dog bark at.

Migiwe (nin) – I give; *gāmigiwed* – that he (he who) gave.

Migwam – hail, ice.

Migwaminanaam (nin) – I make it hail by flying; *migwaminanaan* – make (sing.) it hail by flying; *megwaminanaang* – that he (he who) makes it hail by flying.

Mikān (nin) – I find it; *omikān* – he finds it; *omikāsin* – he does not find it.

Mikaw (nin) – I come to my senses; *mekawigobanin* – that he had perhaps come to his senses, as soon as he had come to his senses.

Mikawā (nin) – I find him; *omikawāsin* – he does not find him; *ogimikawān* – he found him; *gimikawād* – that he found him; *gāžimikawāwād* – that they found him.

Mikwendān (nin) – I remember it; *ningimikwendān* – I remembered it; *ogimikwendān* – he remembered it; *gimikwendang* – that he remembered it.

Minā (nin) – I give to him; *niminig* – he gives to me.

Minawa – again.

Mindid (nin) – I am big, tall; *mindidod* – that he is big; *gianikitšimindidod* – that he went on growing very big; *ketšimindidodnidžin* – he who is (they who are) very big (4th pers.); *mindidowan* – he is big (4th pers.).

Mindimoyen – old woman; *mindimo* – old woman (voc.); *mindimoyeyan* 4th pers.; *kimindimoyeyim* – your (sing.) old woman.

Mindžimakwi (nin) – I cling to; *mindžimakwiwād* – that they cling to

Mindžlnawez (nin) – I am sorry; *mindžlnawezid* – that he is sorry.

Mingwana – just.

Mingwanagwa – just so (not otherwise).

Minik – right, enough.

Minikwe (nin) – I drink; *ežimini-kwed* – that he (he who) drinks; *wiminikwed* – that he wants to drink.

Minoabāwe (nin) – I get wet through; *minoabāwe* – he gets wet through.

Minobogwad – it tastes good, it is delicious; *minobogwadini* 4th pers.

Minodž – still, nevertheless.

Minoendam (nin) – I am glad, satisfied; *minoendam* – he is glad, satisfied; *gāžiminoendam* – that he (he who) was glad, satisfied; *gikitšiminoendamowād* – that they were very glad; *gāminoendamowād* – that they were glad, satisfied.

Minoenimā (nin) – I like him, I am in love with him; *ogiminoenimān* – he (she) was in love with her (him).

Minopidān (nin) – I relish it, it tastes good to me; *gāminopidangin* – the things that he relished, the things that have tasted good to him.

Minozowingiban: a certain form of the verb *minozo* 'he is well-done, he has been well cooked'; which form I am not able to tell: according to my interpreter the 'regular' form would have been *giminozogowaban* 'they where perhaps well-done'.

Miš = *mi daš*.

Mi sa see **Mi**.

Misang – fire-wood.

Misawā – even, even if.

Mišawagām – far away on the lake.

Misawinamawā (nin) – I covet him (some an. object) belonging to him, I want to have from him; *omisawinamawān* – he wants to have from him.

Mišiginebig – big snake; *mišiginebigog* plur.; *mišiginebigon* 4th pers. sing. plur.

Mišinamegwe – some gigantic fish; in the text I have called him 'Whale' just to give him a name, but I am not sure that the whale is really meant: B. gives for 'whale' (among others): *misameg* [= Nipissing *misamek* 'big fish'; Chamberlain Am. Anthr. 1901 p. 682].

Miskwi – blood; *omiskwim* – his blood.

Miskwiwakwad – it is bloody (a pole, a stick); *miskwiwakwadinig* – that it is (that they are) bloody (4th pers.).

Mištayābe – a Cree word: [*mištā-yābew* – ‘gros mâle du boeuf’ etc. Lacombe 460].

Mitāwangā – there is a sandy beach; *ežimitawangānig* – that it is a sandy beach (4th pers.).

Mitāwangāmagad = *mitāwangā*.

1 **Mitig** – tree; *mitigog* plur.; *mitigon* 4th pers. sing. plur.; *mitigong* – in (on) the tree.

2 **Mitig** – stick, piece of wood; *mitigon* plur.; *mitigons* – little stick; *mitigonsan* – little sticks, shrubs.

Mitigomež – oak; *mitigomežin* 4th pers. sing. plur.

Mitigowaninig – it is wood; *mitigowaninig* – that it is (that they are) wood (4th pers.).

Mitigwāb – bow (to shoot with); *mitigwābinsan* – little bow(s) (4th pers.).

Mišā – it is big; *enimišānig* – that it is getting big (4th pers.).

Mižāgā (nin) – I arrive in my canoe; *gāmižāgād* – that he (he who) arrived in his canoe.

Mižakese (nin) – I reach the bottom; *mižakesenid* – that he reaches the bottom (4th pers.).

Miziwe – all over, everywhere.

Mižodamawā (nin) – I hit something belonging to him (e. g. some part of his body); *gimižodamawād* – that he hit him (has hit him); *mižodamawād* – that you (sing.) hit him (on a certain part of his body).

Mogitawā (nin) – I make for him, I go running towards him; *gimogitawād* – that he made for him; *gāižimogitawāwād* – that they made for him (them).

Mokise (nin) – I appear, emerge from the water; *mokise* – he emerges from the water.

Mokobinā (nin) – I make him squeal; *džimokobinigōd* – that he is (nearly) caused to squeal.

Mokomān – knife; *omokomān* – his knife.

Mokonādam (nin) – I am crying with hunger; *mokonādamog* – they are crying with hunger.

Monenimā (nin) – I suspect, distrust him; *ogimonenimigon* – he was suspected by him.

Monz – moose; *monzog* plur.

Monžag – always.

Monžiton (nin) – I feel it; *omonžiton* – he feels it.

Moškaagōndžise (nin) – I come up to the surface of the water, I appear on the surface of the water; *gimoškaagōndžised* – that he appeared on the surface of the water; *gāmoškaagōndžisenid* – that he appeared etc. (4th pers.).

Moškaan – it is flooding, overflowing; *gimoškaang* – that it was flooding.

Moškaosi – bittern; *moškaosivan* 4th pers. sing. plur.

Moškinaā (nin) – I fill him; *ogimoškinaān* – he filled him; *gāawižimoškinaād* – that he (he who) went and filled him.

Moškinegābaw – Full-standing [this means either ‘filling the place where he stands’ or ‘standing filled’; the first mentioned meaning is probably the right one].

Na see ina.

Nābāgozedon (nin) – I provide it with a handle; *ginābāgozedonigwen* – that he (has) perhaps provided it with a handle.

Nabaigazo – he is put on an arrow as a point; *nabaigazōd* – that he is put on an arrow as a point.

Nabawewanwi – arrowhead; *ninabawewanwin* – my arrowheads; *kinabawewanwin* – your (sing.) arrowheads; *onabawewanwin* – his arrowheads.

Nabe – male, husband; *onabeman* – her husband.

Nābišimā (nin) – I put him on an arrow as a point; *nābišimād* – that he puts him etc.

Nabobikāz (nin) – I make broth for myself; *ginabobikāzōd* – that he (has) made broth for himself.

Nādadaganotāwā (nin) – I swim towards him; *oginādadaganotāgon* – he was approached by them (him) swimming.

Nādin (nin) – I fetch it; *nādin* – fetch (sing.) it; *ninganādin* – I shall fetch it; *ižinādīg* – fetch (plur.) it; *nādiwād* – that they fetch it; *nādisk* [?] – fetch it [?].

Nagadamawā (nin) – I leave it (him) behind for him; *kiganagadamon* – I shall leave him behind for you (sing.).

Nāgadž – after a while, by and by.

Nagam (nin) – I sing; *nagamod* – that he sings; *nagamonid* – that he (they) sings (sing) (4th pers.); *binagamonid* – that he (they) comes (come) singing (4th pers.); *aninagamod* – that he sings while going on.

Nagamon – song; *nagamonan* plur. **Naganā (nin)** – I beat him (in running), I keep ahead of him; *naganād* – that he beats him; *onaganān* – he beats him (them); *binaganind* – that he is left behind; *nagažijan* – that you (sing.) beat me.

Nagažlwe (nin) – I run fastest (fleeing or racing); *ginagažiwed* – that he ran fastest.

Nagewāsa – quite a distance, pretty far.

Naglškawā (nin) – I meet him; *kinaganagiškawāg* – you (sing.) will meet them; *gāižinagiškawāwād* – that they met him (them); *obinagiškagon* – he is met by him (them).

Nāgoz (nin) – I am in sight; *anināgozi* – he is in sight while going on.

Naidā – just, right; e. g. *naidā imā* – just there.

Nainā (nin) – I put him away, I bury him; *winaināwād* – that they want to bury him.

Nainān (nin) – I put it away; *ginainang* – that he put (has put) it

Nakawe = *akawe*. [away.]

Nakwetam (nin) – I answer; *gižinakwetam* – he answered.

Nakwetawā (nin) – I answer him; *ogiižinakwetawān* – he answered him.

Namadab (nin) – I sit; *nanamadabiyang* – that we (excl.) are sitting; *namadabiwan* – he is sitting (4th pers.); *(na)namadabid* – that he is sitting; *namadabinid* – that he is sitting (4th pers.); *nemadabinid* – that he is sitting (4th pers.); *nemadabinidžin* – he (they) who is (are) sitting (4th pers.); *ginamadabid* – that he was sitting; *ginamadabiwan* – he was sitting (4th pers.).

Namadakide – it stands up; *namadakidenig* – that it stands up (4th pers.).

Namakwiwin – hair-grease; *onamakwiwin* – his hair-grease.

Namana – anyway.

Namebln – sucker; *namebinag* plur.

Nameto (nin) [?] – I make signs, marks, I leave traces (of my work); *ginametowan* – they (have) left traces (4th pers.).

Nāmonaginān (nin) – I grease it; *ežināmonaginang* – that he (he who) greases it.

Nanaangab (nin) – I remain with my parents-in-law; as a son-in-

- law I remain with the family; *gī-nanaangabid* – that he remained with his parents-in law.
- Nanāgawliidiwag** – they are all kinds of relatives of each other [?].
- Nanāndawīā (nin)** – I doctor him; *nenāndawīag* – that I (I who) doctor him; *džinanāndawīag* – that I (may) doctor him.
- Nanāndawīwe (nin)** – I doctor; *nanāndawīweyan* – that you (sing.) doctor.
- Nanāndomā (nin)** – I call upon him, I call in his aid; *ninanāndomigo* – I am called upon.
- Nanāpāngazomā (nin)** – I say it purposely to sadden him, to annoy him; *nenāpāngazomid* – that he (he who) says it purposely to annoy me.
- Nanāwādžim (nin)** [or *nanāwādžimo (nin)*?] – I am shouting war-cries; *ginanāwādžimōd* – that he was shouting war-cries.
- Nanda:** *ānina nanda* seems to be = *āninanda*.
- Nandawa** expresses preference, willingness to do something or trying: rather, instead.
- Nandawābamā (nin)** – I am looking for him; *ginandawābamād* – that he was looking for him (them).
- Nandawābandān (nin)** – I am looking for it; *nandawābandang* – that he is looking for it; *ginandawābandang* – that he was looking for it; *genandawābandang* – that he (he who) will look for it.
- Nandawābandžige (nin)** – I am looking (for something, in a certain place); *nandawābandžiged* – that he is looking etc.; *gāžinanda-wābandžiged* – that he (he who) was looking etc.
- Nandawato (nin)** – I am scouting, reconnoitring; *nandawatod* – that he is reconnoitring.
- Nandawendžige (nin)** – I am hunting, looking for game; *nandawendžigeyān* – that I am looking for game.
- Nandoban (nin)** – I am on the war-path, I hunt after enemies; *nīvinandoban* – I want to hunt after enemies; *winandobanid* – that he wants to hunt after enemies.
- Nandogabež (nin)** – I am looking for a camping-place; *aninandogabežid* – that he is looking for a camping-place while going on.
- Nandogikendān (nin)** – I try to know it, I try to find it out; *winandogikendang* – that he wants to try to find it out.
- Nandomā (nin)** is about = *nanāndomā*; *gāwīžinandomind* – he was called upon for his aid, he who etc.
- Nandoneige (nin)** = *nandawendžige*; *ginandoneigewād* – that they were looking for game.
- Nandonewā (nin)** – I seek for him; *winandonewag* – that I want to seek for him; *ginandonewād* – that they sought for him.
- Nange** – not at all, by no means.
- Nangwana** – evidently, as is evident.
- Nāningodinong** – now and then, occasionally.
- Napikidžipiz (nin)** – I put under my belt; *ginapikidžipizōd* – that he put (has put) under his belt.
- Naš** – a certain particle; I have not been able to find out the exact meaning of it.
- Nāsāb** – in a similar manner, the same.
- Nasawaān (nir)** – I stand astride of it; *nasawaang* – that he etc.; *gā-ižinasawaang* – that he (he who) etc.
- Nasawāgodāban** – *travois* ('fork-waggon').
- Naške** – *io!*, look!; *naškeginin* – just look, look please; [-*ginin* seems to be emphasizing: see also s. *Niškādiz*].
- Nawadinā (nin)** – I catch him, I take hold of him; *binawadinišin* – come here and take (sing.) hold of me.
- Nawadž igo** – somewhat, rather.
- Nawagām** – in the middle of the water.
- Nawayīl** – in the middle.
- Nawidž** – out on the water, distant from the shore.
- Nawisag** – in the middle of the floor.
- Naye^{nš}** – both.
- Nāzake (nin)** – I come down, I descend; *nāzaked* – that he descends.
- Nāzikān (nin)** – I go to it; *nāzikang* – that he goes to it; *ežināzikang* – that he (he who) goes to it; *gāžināzikang* – that he (he who) went to it.
- Nāzikawā (nin)** – I go to him; *nā-zikawād* – that he goes to him; *enižināzikawād* – that he (he who) goes up to him.
- Nāžitān (nin)** – I go to the spot where the sound comes from; *nā-zitang* – that he goes etc.
- Nēab** – back again, again.
- Neāši** – tongue of land; *neāšing* – from behind the tongue of land.
- Negeg** – otter; *negegan* 4th pers. sing. plur.
- Negwābamā (nin)** – I steal a look at him; *ānonegwābamād* – though he steals a look at him and sees.
- Nenabožo:** called also *Menabožo*, *Nanabožo* etc. [cf. *Handb. s. v. Nanabožo*, Loewenthal, ZfE. 45 (1913) 72 sqq.]; among the many dialectic variants of this name two kinds at least are to be distinguished [concerning Loewenthal's etymology I for the present wish to reserve my opinion]: 1. those that mean 'great rabbit' or 'great hare' and 2. those that mean 'foolish being, fool'. However as some variants have wandered far from home so that in some dialects names of both kinds exist and have been confused, it is now rather a dangerous undertaking to hunt up the history of each variant; *Nenabožoan* 4th pers.
- Niā** – exclamation of annoyance, surprise etc. used by females only.
- Nib (nin)** – I die; *ežinibod* – that he (he who) dies; *džinibopan* – that he would die; *ginibod* – that he died; *ginibonid* – that he died (4th pers.); *gānibonid* – that he died (4th pers.); *gāžinibod* – that he (he who) died; *gānibonigwenidog* – that he died perhaps, that he has perhaps died (4th pers.).
- Nibā (nin)** – I sleep; *kinibā* – you (sing.) sleep; *kidanibā* – you (sing.) would (might) sleep; *nibād* – that he sleeps; *nibānid* – that he (they) sleeps (sleep) (4th pers.); *ežinibanid* – that he (they) sleeps (sleep) (4th pers.); *winibād* – that he wants to sleep; *aninibād* – that he sleeps on his journey; *nebādžin* – whenever he sleeps; *gānibānid* – that he (they) slept (4th pers.); *gianinibā* – he slept on his journey; *ižinibāwād* – that they sleep; *gāžinibāwād* – that they slept; *nibāsiwag* – they do not sleep.
- Nibādibig** – at night, during the night.
- Nibaw (nin)** – I am standing; *kini-bawisi* – you (sing.) are not standing; *nibawi* – he is standing; *nibawid* – that he is standing; *nā-bawinidžin* – he who is (they who are) standing (4th pers.); *gī-binibawi* – he was standing (still) (after coming).
- Nibi(ka)** – water; *nibikang* – in the water, on the water.
- Nibin** – summer; *nibing* – in summer.

- Nibinād (nin)** – I go after water; *nibinādīgoban* – he had perhaps gone after water [or: he was perhaps going after water?].
- Nibiwa** – much, many, lots; *kitši-nibiwa* – very much, a great many.
- Nibwanabawe (nin)** – I am drowned; *gāižinibwanabawed* – that he (he who) was drowned.
- Nidži** – friend, brother I (used by males in accosting each other).
- Nig (nln)** – I am born; *wānigiwād* – that they want (are going) to be born; *ginigid* – that he was (has been) born.
- Niganls** – my friend, my brother; *kiganinān* – our (incl.) brother.
- Nigožān (nln)** – I cut it to pieces; *ginigožang* – that he cut (has cut) it to pieces.
- Nlhōngā** – cry without any meaning; *Nenabožo* is shouting words in order to lead his enemies to believe that he wants to make peace.
- Nika** – a certain kind of goose [cf. B. s. v.]; *nikan* – 4th pers. sing. plur.
- Nikanend (nin)** – I stay away over night; *gānikanendinid* – that he stayed (has been staying) away over night (4th pers.).
- Nlm (nln)** – I dance; *geapidžinimiyeg* – that you (plur.) (you who) will dance with all your might; *džiniminid* – that he (they) (may) dance (4th pers.); *nimiwād* – that they dance.
- Nlmamā (nin)** – I carry (have) him in my mouth; *nimamād* – that he has him in his mouth.
- Nimlā (nin)** – I make him dance; *wādaižinimiād* – that he (he who) would like to make him (them) dance.
- Nimnamawā (nin)** – I hold it before him, I present it to him; *gininimamawāwād* – that they held it before him.
- Nin, nln, nl** – I, me, we, us.
- Ninaminagwad** – it looks weak; *ninaminagwadinig* – that it (they) looks (look) weak (4th pers.).
- Nndawa** = *nandawa*.
- Nndawadž** = *nindawa*.
- Nndlgo** – seemingly, the same as.
- Ningabian** – west; *ningabianong* – towards west, in the west etc.
- Ninge** – (my) mother I
- Ningoding** – once upon a time, at some time.
- Ningodwewan** – one pair.
- Nlngodži** – somewhere, anywhere.
- Ningwaabowan** – roast; *oningwaabowan* – his roast(s); *oningwaabowanini* – his roast(s) (5th pers.).
- Ningwaabowe (nin)** – I put under hot ashes to be roasted, baked; *giningwaabowed* – that he put (has put) etc.
- Ningwagonewā (nin)** – I cover him with snow; *oginingwagonewān* – he covered (has covered) him with snow.
- Ningwagwawā (nln)** – I cover him with branches; *gāižiningwagwawāwād* – that they covered him with branches.
- Ninžiše** – my uncle (mother's brother); *ninžišeyag* – my uncles.
- Ninžwabig** – two dollars.
- Nisā (nln)** – I kill him; *nindanisā* – I would (ought to, would like to) kill him; *nindanisig* – he would kill me; *ginisag* – that I killed him; *onisān* – he kills him; *onisāsin* – he does not kill him; *winisād* – that he wants to kill him; *ginisād* – that he killed (has killed) him; *gānisād* – that he (he who) killed (has killed) him; *gānisāwād* – that they killed (have killed) him; *genisād* – that he (he who) will kill him; *geōndžinisad* – that you (sing.) (you who) will kill him with this; *onisāwan* – they kill him (them); *gānisādžin* – he whom he (has) killed; *ginisinind*, *ginišinind* – that he was (has been) killed (4th pers.); *ānonisind* – though he be killed; *ginisigonid* – that he was (has been) killed by him (4th pers.); *owinisigosin* – he is not wanted by him to be killed; *gānisigōdžin* – he by whom he was (has been) killed; *genisipan*, *genišipan* – that he (he who) would kill me; *genisiwāpan*, *genišiwāpan* – that they would kill me; *genisigoyamban*, *genišigoyamban* – that he (he who) would kill you (sing.); *genisigopan* – what would kill him.
- Nišibabinodān (nin)** – I play foolishly with something [B. gives: I mock, ridicule, waste it etc.]; *nindawinišibabinodamin* – we (excl.) go and play etc., we are going to play etc.
- Nisidawinān (nin)** – I recognize it; *onisidawinasin* – he does not recognize it.
- Nisidotawā (nin)** – I understand him; *nisidotawāsi* – he is not understood.
- Nišiglwaniz (nin)** – I get nervous, excited [B. gives: I riot, I cause disturbance]; *nišigiwanizi* – he gets excited.
- Nišime** – my younger brother, sister [no matter whether a male or a female is speaking]; *nišim* vocative; *nišimedōg* vocative plur.; *ošimeyan* – his or her younger brother or younger sister; *ošime* – the younger brother or sister.
- Nising** – three times.
- Nislnon** – they (inan.) are three; *nisininig* – that they are three (4th pers.).
- Niskādad** – it is bad weather, it storms; *gāižikitšiniskādak* – that there was a violent storm.
- Niškādiz (nln)** – I am angry; *niškādiziginin* – he is angry indeed, he is very angry; *niškādizid* – that he is angry; *giniškādizid* – that he was angry; *gāižiniškādizid* – that he (he who) was angry; *gāapidžiniškādizimid* – that he was (they were) awfully angry (4th pers.).
- Niskāgondibe (nin)** – my feathers are standing straight up; *wendžiniškāgondibed* – that his (he whose) feathers are standing straight up.
- Niškeā (nln)** – I make him angry; *niškeigōd* – that he is made angry by him.
- Niškimā (nln)** – I make him angry (by saying something); *oniškimi-gōn* – he is made angry by it, it makes him angry.
- Niššana dasing** – twenty times.
- Nitāglose (nin)** – I am a skilful hunter; *netāglosed* – that he (he who) is a skilful hunter.
- Nitam** – first, in the first place.
- Nitamawā (nin)** – I kill his, I kill somebody belonging to him; *gānitamawīyan* – that you (sing.) (you who) killed (have killed) my.
- Nitānisidotawā (nin)** – I am able to understand him, I always understand him; *onitānisidotawān* – he always understands him (them).
- Nltawiglā (nin)** – I bring him up (rear him); *endažinitawigīānid* – that he brings him (them) up there (4th pers.) [or: that they are brought up there (4th pers.)? my interpreter translated this form in the first mentioned manner but I am not sure that he is right; Baraga does not mention any form of this type].
- Niwana(o)wā (nin)** – I strike him dead; *niwanaog* – strike (plur.)

- him dead; *giniwanawād* – that he struck him dead; *gāižiniwanawād* – that he (he who) struck him dead; *gāižinaniwanawād* – that he successively struck them dead, he who etc.
- Nlžāndawe (nln)** – I descend, I climb down; *gāižinizāndawed* – that he (he who) descended.
- Nlžawā (nln)** – I chase him; *ningižinižawānān* – we (excl.) chased him.
- Nlžikewab (nln)** – I stay alone (somewhere); *ninganižikewab* – I shall stay alone.
- Nlžikewlž (nln)** – I am alone; *wendžinižikewižiyeg* – that you (plur.) (you who) are alone for that reason.
- Nlžlwag, ninžlwag** – they are two; *nižiwan, ninžiwan* 4th pers.
- Nlžwewanagiziwag** – they are of two kinds [one would expect this form to mean 'they are two pairs' (cf. *Nlŋgodwewan* and see B. s. v. *pair*); but my interpreter was sure about its meaning 'they are two kinds' (see also *Daswewanagiziwag*) and indeed the other translation would be quite absurd in the case under discussion].
- Noglgābaw (nln)** – I stop (walking); *gāižinogigābawid* – that he (he who) stopped.
- Nonāwas (nln)** – I am suckling; *nonāwasōd* – that he is suckling.
- Nondāgoz (nln)** – I make a noise, I am heard; *džinondāgozid* – that he makes a noise, that he is going to make a noise; *nondāgozinid* – that he (they) makes (make) a noise (4th pers.); *ginondāgoziwād* – that they made (have made) a noise; *gāižinondāgoziwād* – that they made (have made) a noise.
- Nondāgwad** – it sounds, it makes a noise; *nondāgwadini* 4th pers.; *ežinondāgwadiniž* – that it (what) sounds so (4th pers.).
- Nondam (nln)** – I hear, I learn; *nondamog* – they hear; *gānon-dang* – that he (he who) heard; *ežinondamāng* – that we (excl.) (we who) hear; *nondamiž* – that one (people) hears (hear).
- Nondān (nln)** – I hear it; *onondān* – he hears it.
- Nondawā (nln)** – I hear him; *onondawān* – he hears him; *oginondawān* – he heard him (them); *ginondawād* – that he heard him (them); *ginondawāwād* – that they heard him (them); *nondawa* – he is heard; *onondāgowān* – they are heard by him; *ninganondāgon* – it will hear me [cf. B. gr. 81, 263].
- Nondegawiglka (nln)** – I grow old before; *ginondegawigika* – he grew (has grown) old before.
- Nondewābaniškā (nln)** – the daylight overtakes (surprises) me; *gāižinondewābaniškād* – that he (he who) was surprised by the daylight.
- Nongom** – at present, nowadays.
- Nowās (nln)** [or *nowāso (nln)*?] – I shine in the dark; *nwawāsogwen* – that he (he who) perhaps shines in the dark.
- Nozls** – my grandchild (voc.).
- Obažanžeman** – his (her) sweetheart.
- Oblwayaškina** – cat's tail; *obiwayaškina* plur.
- Obwāgan** – pipe; *obwāganan* 4th pers. sing. plur.
- Odābānā (nln)** – I draw him (in some vehicle); *džiodābānād* – that he may draw him; *wedābānād* – that he (he who) draws him.
- Odaboanāgon (nln)** – it serves me as a roasting-stick (spit); *geodaboanāgojān* – that it (what) will serve me as a roasting-stick.
- Odanisan** – his (her) daughter(s); *odanan* – his (her) [according to B. 'adult'] daughter(s); *nindanišidōg* – my daughters! (voc.).
- Odāngweyan** – her sister [according to B. it means 'her sister-in-law or friend'].
- Odāpinā (nln)** – I take him; *gā(iž)odāpinād* – that he (he who) took him; *giawiodāpinād* – that he went and took him; *odāpinogonid* – that he is taken by him (4th pers.); *giodāpinimind* – that he was taken (4th pers.); *giodāpinigōd* – that he was taken by him. [him.]
- Odenawemāganan** – his relative(s).
- Odlgowin** – the words said to (about) him, the gossip about him.
- Odlsā (nln)** – I come to him; *odisād* – that he comes to him; *wedisād* – that he (he who) comes to him; *giodisād* – that he came to him; *eniodisangid* – that we (excl.) (we who) are approaching him; *odisineg* – that he comes to you (plur.).
- Odišwe (nln)** – I arrive; *odišiwed* – that he arrives.
- Odiškan (nln)** – I have a horn (horns) on my head; *odiškaniwan* – they have horns on their heads (4th pers.).
- Oditān (nln)** – I come to it; *ododitān* – he comes to it; *gāižioditang* – that he (he who) came to it; *ogideoditansin* – he did not quite reach it.
- Odožlman** – his nephew(s); *kidožim* – your (sing.) nephew.
- Odožimlwayānan** – his nephew's skin.
- Odžig** – fisher (an animal).
- Odžlgaden (nln)** – I draw up my legs; *ningaodžlgaden* – I shall draw up my legs.
- Odžimā (nln)** – I kiss him; *aniodžimād* – that he is going to kiss him.
- Odžišigāde (nln)** – I have a scar on my leg; *odžišigādenid* – that he has a scar on his leg (4th pers.).
- Odžišigagwan** – there is a scar on the shin; *odžišigagwang* – that there is a scar on the shin.
- Ogideblg** – on the surface of the water.
- Ogldžayll** – on top.
- Ogiklwiṭā (nln)** – I kneel and bend forward; *ežiogiklwiṭād* – that he (he who) kneels and bends forward.
- Ogimā** – chief; *ogimān* 4th pers. sing. plur.; *odogimāman* – his chief.
- Ogln** – his (her) mother; *ogiwan* – their mother; *ninga* – my mother; *kiga* – your (sing.) mother.
- Ogižkigalgan (nln)** – I own the cuts (in pieces of wood), the cuts are originating from me; *wegižkigalgani* – that he (he who) owns the cuts, he who has made the cuts.
- Ogiškimanlsi** – kingfisher; *ogiškimanlsin* 4th pers. sing. plur.
- Ogwls (nln)** – I have a son; *wegwisid* – that he (he who) has a son, whose son it is.
- Ogwlsan** – his son; *ningwis* – my son.
- Okād** – his leg; *okādini* 5th pers.; *okāding* – on his leg.
- Okakwananl** – his shin-bone (5th pers.), cf. *Gagwan*.
- Okawliā (nln)** – I see his tracks, I track him; *giokawliād* – that he tracked him; *ogiokawliān* – he tracked him.
- Okokokwešimog** – they keep their necks together; *okokokwešimowād* – that they keep their necks together.
- Okokokwetamog** – they put their necks together; *kigaokokokwetām* – you (plur.) will put your necks together.
- Okokošimāg (nln)** – I pile them up; *giokokošimād* – that he piled them up.
- Okomlsan** – his (her) grandmother; *noko* – grandmother! (voc.).
- Okwegan** – his neck.
- Okweganawan** – it is his neck; *okweganawaniniž* – that it is his neck (4th pers.).
- Omā** – here.

OmakakemIndimoye – old frog-woman; *omakakemindimoyeyan* 4th pers.
Omakakewayān – frog-skin; *omakakewayānan* 4th pers. sing. plur.
Ombibiz (nind) [or *ombibizo (nind)?*] – I jump up; *ežiombibizōd* – that he (he who) jumps up.
Ombinā (nind) – I lift him up; *ombinād* – that he lifts him up.
Ombiškā (nind) – I rise to the surface of the water; *biombiškawād* that they come up to the surface of the water.
Ombiwane (nind) – I lift up my pack, my load; *gāziombiwane* – that he (he who) lifted up his pack.
Ombomā (nind) – I lift him up to pack him; *ogiombomān* – he lifted him up to pack him, he loaded him on his back.
Ombondān (nind) – I load it on my back; *giombondang* – that he loaded it on his back.
Omlmi – pigeon; *omimig* plur.
Omlnik = *ow mlnik*; *mi sa ow minik* – well, that's all.
Omiseyan – his (her) elder sister; *nimis* – my elder sister! (voc.).
Onab (nind) – I sit down; *gionabid* – that he sat down; *gāonabid* – that he (he who) sat down.
Onabandān (nind) – I select it; *gāižionabandang* – that he (he who) selected it.
Onabem (nind) – I have got a husband; *onabemid* – that he has got a husband.
Onabeman – her husband.
Onāgan – dish, pan; *onāganing* – on a dish, in a pan.
Onāgoši – it is evening; *onāgošini-nig*, *wenāgošini-nig* – that it is evening (4th pers.); *enionāgošini-nig* – that it was towards evening (4th pers.).
Onāgošimagad = *onāgoši*.
Onaškid – his tail-feather.
Onadadem (nind) – I cry for that reason; *wendademod* – that he (he who) cries for that reason.
Ondādiz (nind) – I was born from; *wendādiziwād* – that they were born from.
Ondādizike (nind) – I give birth; *ondādizike* – she gives birth.
Ondās – come here!
Ondend (nind) – I am absent; *giondendiwan* – he was (has been) absent (4th pers.).
Ondenimā (nind) – I hate him, bear him a grudge for that reason; *wendenimig* – he hates me etc.; *wendenimid* – that he hates me etc.

Ondlnān (nind) – I get, I procure it from; *geondinamang* – that we (incl.) (we who) shall get it from.
Ondži (nind) – I am from; *wendžid* that he (he who) is from; *geōndžid* – that he (he who) will be from.
Ondži – from.
Ondžibāmagad – it originates from; *wendžibāmagak* – that it (what) originates from.
Ondžibiton (nind) – I pull it off; *ežiōndžibitod* – that he (he who) pulls it off.
Ondžine (nind) – I die because (on account of); *gāōndžinenid* – that he died for that reason (4th pers.).
Ondžida, wendžida – why, wherefore, by what cause, because.
Ondžanis (nind) – I have got a child, I give birth to a child; *onidžanisi-yān* – that I give birth to a child.
Ondžanisan – his (her) child; *onidžanisini* – his (her) child(ren) (5th pers.); *kinidžanis* – your (sing.) child; *onidžanisiwan* – their child.
Ongligon – his (her) parent(s); *onigiogwān* – their parents.
Oniškabato (nind) – I jump up from my sleep; *ežioniškabatod* – that he (he who) jumps up from his sleep.
Onižiš (nind) – I am good-looking, I look good; *džionišišiyan* – that you (sing.) are (may be) good-looking; *onižišid* – that he is good-looking; *onižišisi* – he is not good-looking, he does not look good.
Onižišin – it looks (is) good (sound); *onižišini* – it looks (is) good (4th pers.); *wenižišini-nig* – that it (what) looks (is) good (4th pers.).
Onow – these (inan.).
Ōnzām – too (too much).
Oow, ow – this (inan.).
Opimeayil – close by.
Osan – his (her) father; *nosinān* – our (excl.) father; *kosināban* – our (incl.) deceased father; *kosinān* – our (incl.) father; *nos* – my father; *kos* – your (sing.) father; *kosinābanin* – our (incl.) deceased father (4th pers.); *osiwān* – their father.
Oškenžig – his eye; *oškenžigon* – his eyes.
Oškinigikwe – young woman.
Oštlgan – (his) head.
Oštlgwanigegan – skull; *oštlgwanigeganing* – in the skull.
Ow = *oow*.
Owa – ah!, lo!
Owidl – this here, there (not far away).
Owlwinan – he marries them, he makes them his wives [jocosely instead of *owidigemān* (the usual

word for 'he marries her (them)'); *wiwan* means 'his wife'].

Ozānaman – red paint; *ozānamanan* 4th pers.

Ožāšabigišin (nind) – I slip on the stones; *ežiožāšabigišing* – that he (he who) slips on the stones.

Ožāwašgwadinad – the hill looks green; *ožāwašgwadinak* – that the hill looks green.

Ožāwašgwanamikā – the bottom looks green; *ožāwašgwanamikānig* – that the bottom looks green (4th pers.).

Ozāwibianagwaam (nind) – I make the clouds (the sky) yellow; *wēzāwibianagwaang* – that he (he who) makes the sky yellow; *gāižiozāwibianagwaang* – that he (he who) made the sky yellow; *ozāwibianagwaan* – make (sing.) the sky yellow.

Ozenisan – his (her) father-in-law.

Ožewanikādān (nind) – I make a pack out of it; *gāawiižiožewani-kādang* – that he (he who) went to make a pack out of it.

Ožlā (nind) – I make him; *gāižiožlād* – that he (he who) made him; *wēžiāgobanin* – that he (he who) had perhaps been [or: was perhaps?] making him.

Ožidens – little foot; *ožidensan* plur.

Ožigābawlā (nind) – I prepare him to stand; *kidožigābawlin* – I prepare you (sing.) to stand [this *oži* = *ože* in *ožewankādān*].

Ožlgaigan – tapping-outfit (incision in a maple-tree with small drain-tube or gutter and birch-bark dish, placed underneath, as a receptacle); *ožlgaiganang* – like tapping-outfits.

Ožim (nind) – I flee; *ožimod* – that he flees; *wiožimowād* – that they want to flee; *giožimod* – that he fled; *giožimowād* – that they fled.

Ožišin (nind) – I lie down; *ožišin* – he lies down.

Ožitā (nind) – I prepare (to do something); *giožitād* – that he prepared.

Ožitawā (nind) – I make, prepare (something) for him; *gāižiožitawind* – that it was made for him, he for whom it was made.

Ožilton (nind) – I make it; *ožilton* – he makes it, make (sing.) it; *džiōndžiožitonid* – that he makes (may make) it from (4th pers.), that they make it from (1st pers.); *ogiožiton* – he made it; *ogiožitonan* – he made them; *gā(iži)ōžitod* – that he (he who) made it; *gāižiožitowād* – that they made it.

Ožizidžige (nind) – I prepare the table for dinner; *ožizidžiged* – that he prepares the table for dinner.

Ožo(b) – loin, sirloin; *ožobin* 4th pers. sing. plur.

Pāgamibato (nin) – I arrive (reach) running; *bāpāgamibatoniđ* – that he is approaching running (4th pers.); *gāpāgamibatod* – that he (he who) reached running.

Pāgamigāz (nin) – I reach fighting; *gipāgamigāzod* – that he reached fighting.

Pagidamā (nin) – I cease biting him; *pagidamišin* – cease (sing.) biting him.

Pagidinā (nin) – I let him go, I allow him; *gāžipagidinag* – that I (I who) let him go, allowed him; *gipagidinasiwag* – they were not allowed; *ogipagidinigosin* – he was not allowed by him (them); *gāžipagidinigōđ* – that he (he who) was not allowed by him (them).

Pagidžitā (nin) – I let myself loose, I loosen my embrace; *ežipagidžitāniđ* – that he loosens his embrace (4th pers.)

Pāpākoam (nin) – I arrive at an open place in the woods, I come out of the woods; *gāžipāpākoang* – that he (he who) arrived at the clearing.

Papaškakondebeškoz (nin) – it falls repeatedly on my head, it is clattering on my head; *papaškakondebeškozo* – it is clattering on his head.

Papawangen (nin) [or *papawangeni (nin)*?] – I shake my wings; *ežipapawangeniniđ* – that he shakes his wings (4th pers.).

Pāpāzāgobinidiz (nin) – I scratch myself repeatedly; *ežipāpāzāgobinidizōđ* – that he (he who) scratches himself repeatedly.

Pažgizigan – rifle.

Peoria – name of an algonquian tribe (see Handb.); also name of a lake [?].

Piminakwan – rope.

Piminakwe (nin) – I make rope; *dapiminakwe* – he shall (should) make rope; *gepiminakwed* – that he (he who) will make rope.

Pindžidawao (nin) – I go on the water in a canoe; *pāndžidawaojān* – that I (I who) etc.

Sa – emphasizing; sometimes to be translated in the context by 'that' or 'so'.

Sagaigan – lake; *sagaigans* – little lake; *sagaiganing* – on, in, to [etc.] the lake.

Sagamo – it is hanging down from, it is attached to; *sagamog* – that it is attached to.

Sagewaam (nin) – I come into sight in my canoe (from behind a tongue of land); *sagewaowag* – they come into sight etc.; *sagewaowād* – that they come into sight etc.

Sana – this particle is used to tone down an order to a request or advice: 'should not you?', 'you had better' or something like that.

Šangadžing – nine times.

Sano = *sana* [?].

Sāsākwe (nin) – I give the war-cry; *sāsākwed* – that he gives the war-cry.

Šawan – south; *šawanong* – towards the south, in, to the south; *šawanonang* = *šawanong* [?].

Segiz (nin) – I am afraid; *segizid* – that he is afraid.

Šišigwenawā (nin) – I break his inside to pieces, I mutilate him internally; *gāžišišigwenawād* – that he (he who) mutilated him internally.

Songiton (nin) – I fortify (strengthen) it; *songiton* – fortify (sing.) it.

Taga – please.

Tagaškoma = *taga* [?].

Tagwagi – it is autumn; *tagwagini-nig* – that it is autumn (4th pers.); *anitagwagigobanin* – that autumn was perhaps near [?].

Tagwagižib – fall-duck; *tagwagižiban* – 4th pers. sing. plur.

Tagwagižob – sirloin left from last autumn.

Tagwagōng – last autumn.

Tayā = *ātayā*.

Tibi – I do not know, it is unknown.

Tiwe – exclamation expressing resentment, annoyance; used by males only.

Totogabigiwebinān (nin) – I shake the rope as a signal; *gežītoto-gabigiwebināman* – that you (sing.) (you who) will shake the rope as a signal.

Tšangidiešin (nin) – I am lying, knelt, with my back-side turned up; *gitšangidiešinon* – he was lying etc. (4th pers.).

Waaw = *aw* (with emphasis).

Wābamā (nin) – I see him; *owābamān* – he sees him; *wābamād* – that he sees him; *ežiwābamād* – that he (he who) sees him; *owābamāsiu* – he does not see him; *ogiwābamān* – he saw him; *ogianiwābamān* – he saw him while going on; *gāžiwābamād* –

that he (he who) saw him; *owābamigon* – he is seen by him; *owābamigosin* – he is not seen by him; *wābamig* – he sees you (sing.), that he sees you (sing.) [B. gives for the indicative *wābamig* and for the subjunctive *wābamik*]; *ežiwābamang* – that we (incl.) (we who) see him so; *wābamāwād* – that they see him.

1 Wāban – the day is breaking; *ežiwābaninig*, *wayābaninig* – that the day is breaking (4th pers.); *bwa-wābaninig*, *džibwawābaninig* – towards day-break, before daybreak.

2 Wāban – east; *wābanong* – in the east, towards east etc.

Wābandāmawā (nin) – I see his (something belonging to him); *wābandāmawād* – that he sees his.

Wābandān (nin) – I see it; *džiwābandāman* – that you (sing.) see (may see) it; *owābandān* – he sees it; *wābandang* – that he sees it; *ežiwābandang* – that he (he who) sees it (so); *ogiwābandān* – he saw it; *giwābandang* – that he saw it; *ni(n)wābandānaban* – I saw it, I used to see it [?]; *kigawābandān* – you (sing.) will see it.

Wābang – to-morrow.

Wābange (nin) – I see; *gāwabanged* – that he (he who) saw (has seen).

Wābigāgow (nin) – I am a white porcupine.

Wābikwan – white father.

Wābizi – swan; *wābizin* 4th pers. sing. plur.

Wābos – rabbit; *wābozon* 4th pers. sing. plur.; *wābozons* – little rabbit; *wābozonsan* 4th pers. sing. plur.

Wadikwan – branch (of a tree); *owadikwanin* – his branch(es).

Wado – clot of blood; *wadowan* 4th pers. sing. plur.

Wāgāgwad – axe; *owāgāgwad* – his axe; *owāgāgwadoni* – his axe (5th pers.); *kiwāgāgwadonānin* – our (incl.) axes.

Wāgikomān – crooked knife; *niwāgikomān* – my crooked knife.

Wāgina – rib of a canoe; *wāginang-at*, on (etc.) the rib.

Wāgōš – fox; *wāgōšan* 4th pers. sing.

Wakalgan – house. [plur.]

Wakewan – it is weak; *wekewaninig* – that it (what) is weak (4th pers.).

Wakwandesin – opposite the entrance, in the back-part of the lodge.

Wanageg – cedar-bark; *wanagegwan* 4th pers.

Wanakong – on, to (etc.) the top.

Waniā (nin) – I lose him; *waniād* – that he loses him (them); *gā-*

- ižiwanĩnd* – that he (he who) was lost.
- Wanĩkān** – hole in the ground.
- Waniškemā (nin)** – I bother (annoy) him (by making a certain noise); *kiwaniškem* – you (sing.) are bothering me; *kikitšiwaniškem* – you (sing.) are bothering me very much.
- Waniton (nin)** – I lose it; *ežiwanitod* – that he (he who) loses it.
- Waniwiz (nin)** – I forget (to act as I have been told); *gāžiwaniwizid* – that he (he who) forgot.
- Wāsa** – far.
- Wašepinid** – under his arm [a verb?].
- Wāwābandān (nin)** – I look at it; *wāwābandan* – look (sing.) at it; *wāwābandang* – that he looks at it.
- Wawaškeši** – deer; *wawaškešiwān* 4th pers. sing. plur.
- Waweži (nin)** – I adorn myself; *kitšiwawežionid* – that he is adorning himself nicely (4th pers.).
- Wawežīā (nin)** – I adorn him (paint him); *wiwawežīāwād* – that they want (are going) to paint him.
- Wawīadenimā (nin)** – I think him nice (pretty); *owawīadenimān* – he thinks him nice.
- Wawlepinoan** – round bunch of feathers.
- Wawinā (nin)** – I mention him.
- Wawinakwawaye (nin)** – my quills are straight and long; *gewawinakwawayeyān* – that my quills (I whose quills) will be straight and long.
- Wawinge** – nicely, skilfully.
- Wawingez (nin)** – I am skilful.
- Wawīendam (nin)** – I am proud (of something); *wawīēndang* – that he is proud; *gikitšiwawīēndam* – he was very proud.
- Wayežimā (nin)** – I cheat him; *wayežimindowa* – that they are cheated; *ogīwayežimān* – he cheated him (them).
- Wayība** – soon.
- Wāž** – den.
- Wažask** – muskrat; *wažaskwān* – 4th pers. sing. plur.
- Webāsidon (nin)** – I have it blown away by the wind; *džiwebāsidod* – that he has (may have) it blown away; *ānogiwiwebāsidod* – though he wanted (tried) to have it blown away.
- Webāsin** – it is blown away by the wind; *džiwebāsininig* – that it is (may be) blown away (4th pers.).
- Wegodogwenidog** – whatever it may be, I have no notion what it can be.
- Wegonen** – how, why.
- Wegwagi** – look! lol
- Wemitiŋoži** – Frenchman; *wemitiŋožiwān* 4th pers. sing. plur.
- Wendagagibadis (nin)** – I am foolish (because I act in a certain manner); *kiwendagagibadis* – you (sing.) are foolish.
- Wendagogābegižig** – all day long, the livelong day.
- Wendaiškewāsimā (nin)** – he remains in my possession, I possess him after getting (catching) him; *owendaiškewāsimān* – he has got them etc. [probably *wenda* – means here 'in that manner, by doing that'].
- Wendžiida** see **Ondžiida**.
- Wendžidonā (nin)** – I make for him (hurry up to him) purposely (for a certain reason); *gāwendžidonād* – that he (he who) made for him etc.
- Wendžimokaang** – whence the sun rises [*mokaam gizis* – the sun rises (Baraga)].
- Wewayība** – every now and then.
- Wewe** – small goose, tame goose; *wewen* 4th pers. sing. plur.
- Wewebanabi (nin)** – I am fishing (with line and hook); *wewebanabid* – that he is fishing.
- Weweni** – nicely, well, carefully.
- Wewib** – soon, in a short time.
- Wewibigwange** – teal; *wewibigwangen* 4th pers. sing. plur.
- Wias** – flesh.
- Wiaw** – his body; *wiawing* – in his body, at his body etc.; *niaw* – my body.
- Wib** – arrow; *wiban* plur.; *wibing* – on the arrow; *owib* – his arrow.
- Widabimā (nin)** – I sit (sit down) near him (next to him); *kidawidabimā* – you (sing.) will (would, should) sit near him.
- Widigemā (nin)** – I marry him (her), I am married to him (her); *gāwidigemād* – that he (he who) has been married to her; *ižiwidigemig* – marry (plur.) him; *wāwidigemimāg* – that I (I who) want to marry him (4th pers.).
- Widopamā (nin)** – I eat with him; *wiwidopamind* – that he wants to be (has to be) eaten with.
- Widžayāwā (nin)** – I am (stay) with him; *owidžayāwān* – he is (stays) with him; *widžayāndiwād* – that they are staying with each other; *gāžiwidžayāwād* – that he was (stayed) with him, he who etc.
- Widžilweyan** – his brother.
- Widžiwā (nin)** – I accompany him; *gāanižiwidžiwād* – that he (he who) went along (on) with him; *kigababawidžiwininim* – I shall go about with you (plur.), I shall accompany you (plur.) on your wanderings; *gāžiwidžiwindiwād* – that they accompanied each other.
- Wiga** – at any time, at some time; *gego wiga* – never.
- Wigiwām** – indian lodge, wigwam; *owigiwām* – his wigwam.
- Wigob** – bass-bark; *wigobin* plur.
- Wigobinā (nin)** – I pull him up; *gāžiwigobinād* – that he (he who) pulled him up.
- Wigobiton (nin)** – I pull it up (out); *wigobitod* – that he pulls it out; *ānwigobitod* – though he pulls it out.
- Wigoškā** – it is drawn towards; *ižiwigoškānig* – that it is drawn towards (4th pers.).
- Wigwabigibinā (nin)** – I pull him up on a rope; *kigawigwabigibinig* – he will pull you (sing.) up on a rope.
- Wigwas** – birch-bark; *wigwasing* – in birch-bark.
- Wikwikwān (nin)** – I pull it out little by little [in the context is meant: 'by supernatural power'].
- Wimabaā (nin)** – I make a circuit (I run round) to come ahead of him; *gāžiwimabaād* – that he (he who) ran round etc.
- Wimbanakad** – hollow tree-stump; *wimbanakadong* – in a hollow tree-stump.
- Win** – he, him [and cf. B. gr. 338].
- 1 Winā (nin)** – I take (lead) him away; *džibūžiwinād* – that he takes (may take) him to; *gābūžigimodžiwinigōd* – that he (he who) was secretly taken away by him.
- 2 Winā (nin)** – I call (name) him; *ežiwināwād* – that they call him (them) so.
- Winanowā (nin)** – I cut him up; *giwinanowād* – that he cut him up.
- Windamawā (nin)** – I tell him; *owindamawān* – he tells him; *windamawād* – that he tells him; *giwindamawād* – that he told him; *windamawišin* – tell (sing.) me; *gāžiwindamawād* – that he (he who) told him; *ninwiwindamawāban* – I wanted (was going) to tell him; *ogiwīwindamawāsin* – he did not want to tell him; *wendžiwindamouāgog* – that I (I who) tell you (plur.) for that reason; *windamāgōd* – that he is told by him (them); *ogiwīwindamāgon* – he was told by him; *ogiwīwindamāgosin* – he was not wanted to be told by him; *giwindamāgōd* – that he was told by him.
- Winidiz (nin)** – I name myself; *gāwiuidizod* – that he (he who) named himself.

- Winimon** – her brother(s)-in-law.
- Winin (nin)** – I am fat; *wewininyeg* – you (plur.) who are very fat (the fattest ones).
- Winindib** – his brain.
- Winizis** – his hair; *winizisan* 4th pers.; *winizisini* 5th pers.
- Wisagaganāmā (nin)** – I strike him painfully; *ningiwisagaganāmig* – he struck me painfully.
- Wisānde** – evergreen with dead bowels [?].
- Wisgiwiā (nin)** – I hurt him, I do harm to him; *kidawisgiwiig* – he will (would, might) do harm to you (sing.).
- Wisin (nin)** – I eat; *wiwisiniyān* – that I want to eat; *wisinid* – that he eats; *wisiniwād* – that they eat; *wiwisinid* – that he eats (wants to eat); *wāwisiniwād* – that they want to eat; *wāsiniwād* – that they eat, whenever they eat; *džigikitšiwisiniban* – that he would have been eating much; *geōndžiwisini-nid* – that he (they) will eat from (4th pers.).
- Wiw (nin)** – I am married, I have a wife; *giwiwiyan* – that I have had a wife (wives), that I was married.
- Wiwakwebidžigan** – wrapping up the head [?].
- Wiwapidon (nin)** – I wrap it up; *gāwiwapidod* – that he (he who) wrapped it up.
- Zāgaam (nin)** – I go out; *niwizāgaam* – I want to go out; *zāgaang* – that he goes out; *gizāgaang* – that he went out; *gāižizāgaang* – that he (he who) went out; *gezāgaang* – that he (he who) will go out; *bāōndžizāgaang* – that he (he who) comes out from; *gāižizāgaamowād* – that they went out; *džibizāgaaminid* – that he (they) comes (come) (may come) out (4th pers.); *bāzāgaaminid* – that he (as soon as he) comes out etc. (4th pers.); *zayāgaamanin* – whenever you (sing.) go out.
- Zagakinā (nin)** – I prepare him, I put him in order (for burial; lay out etc.); *zagakinawād* – that they put him in order.
- Zāganagibi** – he shows his top (a tree), his top is visible; *gizāganabisiwag* – their tops were invisible.
- Zāgasowaadān (nin)** – I smoke it (as tobacco); *ogaanizagasowaadānawān* – they will continue to smoke them.
- Zāgidomā (nin)** – I take him out; *gāižizāgidomād* – that he (he who) took him out.
- Zāgidžibaedi** – there is a general running out, they run out; *dazāgidžibaediwag* – they will (would) run out.
- Zāgidžigwaškon (nin)** – I jump out; *zāgidžigwaškonin* – he jumps out; *zayāgidžigwaškoninid* – that he (as soon as he) jumps out (4th pers.); *gāižizāgidžigwaškonid* – that he (he who) jumped out.
- Zāgidžiwane (nin)** – I carry out my pack (on my back); *bizāgidžiwaned* – that he comes out with his pack; *gābižizāgidžiwaned* – that he (he who) came (has come) out with his pack on his back.
- Zāgidžiwebinā (nin)** – I throw him out; *zāgidžiwebinād* – that he throws him out.
- Zāginindžinā (nin)** – I shake hands with him; *zāginindžinād* – that he shakes hands with him; *gāižizāginindžinindiwād* – that they shook hands.
- Žāgozomā (nin)** – I persuade him; *gāižizāgozomind* – that he (he who) was persuaded.
- Žāgwenim (nin)** – I am somewhat afraid, I am a little suspicious; *wendžizāgwenimōd* – that he (he who) is a little suspicious because (for that reason); *endažizāgwenimōd* – that he (he who) is a little suspicious there [? the meaning of *endaži* is not quite clear here].
- Zakanakišin** – its top reaches the sky; *gizakanakišing* – that its top reached the sky.
- Zāngwewe** – it jingles; *zayāngwewenig* – that it (what) jingles (4th pers.); *zāngwewesinini* – it does not jingle (4th pers.).
- Zāngwewedžigade** – it is provided with things that jingle; *zāngwewedžigadeni* 4th pers.
- Žayigwa = žigwa.**
- Zāzāgandāwangizidon (nin)** – I make it stick out from the ashes; *ogizāzāgandāwangizidonawān* – they made them stick out from the ashes.
- Zāzāgižidešimā (nin)** – I make his feet stick out; *ogizāzāgižidešimān* – he made his (their) feet stick out.
- Zāzāgižidešin (nin)** – my feet are sticking out; *zāzāgižidešinid* – that his (their) feet are sticking out (4th pers.).
- Zazikiz (nin)** – I am the eldest; *ningazazikiz* – I shall be the eldest; *zezikizid* – that he (he who) is the eldest; *zezikizinid* – that he is the eldest (4th pers.).
- Žegošin** – it is stuck; *žegošinini* – it is stuck (4th pers.).
- Zežika** – suddenly.
- Žibanābāwe (nin)** – I can stand a long dive, I am a good diver; *žežibanābāwedžig* – they who are good divers.
- Žibi (nin)** – I stretch myself; *anižibiwān* – he stretches himself (4th pers.) [*ani* – seems rather superfluous here]; *žāžibid* – that he (he who) stretches himself.
- Žibi** – river, stream; *zibing* – in the river etc.; *zibinsing* – on (at etc.) a little river (a creek); *kizibinziminān* – our (incl.) little river.
- Žibiškā** – he stretches himself out (a tree); *gižibiškād* – that he stretched himself out.
- Žibiskādž** – slowly.
- Žibiwišeiwagamigad** – it looks like a river (stream); *zibiwišeiwagamigak* – that it looks like a stream; *zibiwišeiwagamiganik* – that it looks like a stream (4th pers.) [B. gives *-gadinig* instead of *-ganik*].
- Žigonā (nin)** – I empty him; *žigonād* – that he empties him (them).
- Žigwa** – now, presently, already.
- Žigwan** – it is spring; *enizigwaninig* – that spring is near (4th pers.).
- Žigwanindāgwad** – it is considered to be spring [? B. gives – *enda-gwad* 'is considered to be']; *anizigwanindāgwadini* – the spring is considered to be advancing (4th pers.), summer is considered to be near. [lance.
- Žimāgan** – lance; *nižimāgan* – my
- Žindāgonigešin (nin)** – my arm sticks fast; *žindāgonigešing* – that his arm sticks fast.
- Žingadenān (nin)** – I spread it out; *žāžingadenang* – that he spreads them out every one separately; *gāižizingadenang* – that he (he who) spread it (them) out.
- Žingenimā (nin)** – I hate him; *žingenindiwād* – that they hate each other; *gižingenindiwag* – they hated each other.
- Žingibis** – hell-diver (a kind of duck or goose).
- Žingišin (nin)** – I am lying down; *žingišing* – that he is lying down.
- Žingos** – weasel; *žingosan* 4th pers. sing. plur.
- Žišigagoanā (nin)** – I throw him up (vomiting); *ningažišigigoanā* – I shall throw him up.
- Žišigagowe (nin)** – I vomit; *žišigagowed* – that he vomits.
- Žižib** – duck; *žižibag* plur.; *žižiban* 4th pers. sing. plur.
- Žlžig (nin)** – I urinate; *nivžižig* – I want to urinate.
- Žonia** – money, cash.



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