

ADVANCED

BOOK 7

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Disclaimer

Some of the educational materials in this language program have been edited, adapted, and modified from their original form to ensure compatibility with the local dialect.

**Anishinaabemowin is a language
focused on describing the world
and the action that takes place in it.**

Parts of Speech

There are four parts of speech in Ojibwe language. They are: nouns, pronouns, verbs, and particles. Each of those parts of speech could be divided into several categories.

Nouns are divided into two genders to represent living and non-living beings and things. They could be modified by adding different prefixes and suffixes to them, which are used to indicate if the thing or being belongs to someone, if it is small, or used to indicate location or direction, etc.

Pronouns could be divided into personal pronouns, which indicate persons (like: I, you, he, etc); demonstrative pronouns, which are used to point out things (this, that); and some other kinds.

Verbs is the most important part of speech in Ojibwe language. Verbs are used to indicate actions and qualities and conditions of things (like color, or size, etc). In Ojibwe verbs are very often used in such cases where in English we use adjectives or adverbs. Ojibwe verbs flex. They change their form by adding prefixes and suffixes according to person who performs the action and person whom this action affects, tense, or relation of action which they describe with other actions and words in a statement, etc. Verbs as well as other Ojibwe words can contain several roots and add special particles called preverbs, combining all their meanings into one idea. This is the most difficult and most informative part of speech in Ojibwe.

Particles could be divided into different groups mostly according to their meaning and European understanding of parts of speech. There are particles used as numerals in European languages, particles, used as adverbs, or particles used as conjunctions, etc. Particles are the only words in Ojibwe language which do not change their form.

The Ojibway Language has no adjectives, yet is very expressive. We need just a few words to express oneself.

Now that you know the basics of Ojibway language and grammar, let's focus on understanding words and extending our vocabulary by using Ilya Frank's reading method.

This method is based on parallel translation while reading the book in the target language.

The uniqueness of Ilya Frank's reading method is that there is no need in memorizing words due to their frequency in texts.

**Oshkinawe gii-nibod neyaab
gaa-izhi-bimaadizid**
The Youth who died and came back to Life.

from Ojibwa Texts collected by William Jones (1919).

Ningoding giiwenh bezhig inini, oshkinawegoban; gichi-aakozi.

Once on a time they say (there was) a man, he was a youth at the time; very sick he was.

Aaniish inaa ozegi'aa oniigi'igoo'

Naturally of course he frightened his parents.

Aapiji dash gaye ozaagi'igoobanen; aapiji miikawaaji-oshkinawegoban, gaye nitaa-andawenjigegoban.

And very much also was he loved by them; for very pleasing was his presence, and he was also good at hunting game.

Anooj aano-ayindoodawaawaad ji-mino-ayaanid.

All manner of things they did for him to the end that he might recover.

Aaniish, gaawiin shkoj igo wii-izhiwebizi.

Well, in spite of everything, it was his fate not to convalesce.

Mii dash giiwenh zhayigwa enaad oniigi'igoo': "Mii iw indawaaj izhi-booni'ishiyok; gaawiin abooch ganabaj nindaa-mino-ayaa-sii," odinaan.

And then they say that now he said to his parents: "It is better that you now leave me alone; for not at all is it likely that I shall recover," he (thus) said to them.

Aaniishwiin, ningwis, wenji-ikidoyan? Bijiinag gosha giwii-maa-jii-bimaadiz," odigoon ogiin.

"For what reason, my son, do you speak thus? Only now, indeed, are you at the beginning of your life," he was told by his mother.

“Aaniish ge-gii-doodamaan?” odinaan ogiin.

“What can I do to live?” he said to his mother.

“Abooch gaawiin gegoo nindinaabagaadendanziin iw nanaandawi’owin,” odinaan ogiin.

“At any rate, nothing good am I getting from the doctoring,” * he said to his mother.

* Being doctored by magic with the small, flat skin rattle.

“Maanoo sa go, gidaa-odaapinaan miinigooyan nanaandawi’owin,” odinaan ogwisisan.

“Nevertheless you should accept the treatment that is given you,” she said to her beloved son.

Gaawiin dash gegoo odigosiin.

But she got no answer from him.

Eshkam idash aw oshkinawe gichi-aakozi, niinamizi gaye.

By degrees sicker became the youth, and he was also growing weak.

Mii dash gegaapii ezhi-nibogobanen.

And then at last he died.

Mii dash enendamagobanen: “Ningoji nindizhi-maajaa,” inendam.

Now, this was what he thought at the time: “For some place am I bound,” he thought.

Gichi-miikana owaabandaan.

A great road he saw.

“Mii sa iidog o ge-maada`adooyaan,” inendam.

“This must be the road along which I am to journey,” he thought.

Mii dash geget ezhi-maajaad.

And then truly away he went.

Ningoding igo giwenh go ani-babimosed owaabamaan awiya ani-naagozinid.

Now, once they say, as he went walking on, he caught sight of somebody going along.

Mii dash enendang: "Ninga-wii-gagwe-adimaa," inendam.

Thereupon he thought: "I will try to catch up with (that person)," (so) he thought.

Inaabid, aaniin ezhinang aapiji dabazhiish ani-naagoziwan!

As he looked, what did he see but somebody seemingly very short of stature as it went along!

Iniw eni-noopinanaadin.

He pursued after.

Aapiji giwenh ginooaagwadini.

Very long and straight they say was the way.

Mii dash iwidi ani-debinaagozinid.

And now yonder on ahead the other could be observed.

Aapiji gaye onizhishini.

And very beautiful was (the place).

Enigok giwenh ani-maajaa.

With speed they say he went along.

Mii dash zhayigwa besho, zhayigwa adimaad.

And now, drawing near, he soon overtook the other.

Aaniin dash giwenh ged-izhinawaad abinoojiinyensan!

And they say what was he to behold but a little child

Inangwana iniw dakinaagan bemoondaminid; agaawa giwenh ogashkitaabaadaan odakinaagan aw abinoojiinyens.

It turned out to be a cradle-board that it had on its back; barely they say was the little child able to draw the cradle-board.

Mii dash giiwenh gichi-maamakaadendam.

Thereupon they say that he greatly marvelled.

“Ambe, ninga-odaapinaa,” inendam.

“Indeed, I will pick it up,” was his thought.

Mii dash besho aapiji ayaad mii noondawaad awiinge giikimonid.

And when he was very nigh, he then learned (by its voice) that it had had a surfeit of crying.

Nitam iwidi gii-bi-debaabamaad, gaawiin ogii-noondawaasiin ji-mawinid.

First seeing him here from a distance, he didn't hear him crying. (w.-a.)

Baanimaa besho eyaad mii noondawaad mawinid.

Not till he was near did he hear that it was crying.

Mii dash waa-izhi-odaapinaad, gaawiin odaapinaasii.

Thereupon he wished to pick it up, but he could not reach it.

Mii miinawaa ezhi-aanjiwed; mii go miinawaa gaawiin ogii-gash-kitoosiin ji-debibinaad.

And so he tried again; but still was he in no wise able to get within reach of it.

Gichi-ginwenzh ogii-dazhiikawaan aanawi-gagwe-gaajichi'aad ji-odaapinaad, gaawiin dash ogii-gashki'aasiin ji-debibinaadin.

For a great while was he kept busy in a vain attempt to catch it, but he was not able to get within reach of it.

Mii dash indawaaj ezhi-booni'aad.

Thereupon he found it wise to leave it alone.

Mii dash gaa-ni-izhi-gabikawaad, mii dash miinawaa gii-ani-maada`adood.

And so, after he had passed it by, he then again followed along in the road.

Ningoding dash giiwenh ani-babimosed ani-ayinaabid bekish, gegoo odebaabandaan de-bi-naagwadinig; indigo gegoo deka-miwaasagoodeg, izhinam gwayak ezhaad.

And presently they say, as he went walking along (and) was looking about at the same time, something could he see coming into view; it seemed as if something hung across the path sparkling with light, such was what he beheld directly in the path whither he was bound.

Megwaa dash bimosed ondoonji-noondaan gwayak ezhaad; indigo biidweweyaanamad.

And while he was passing along, then for the first time did he hear a sound directly in the path whither he was going; it seemed like the roar of approaching wind.

Mii dash ezhi-andotang weweni, ambe baawitig medwejiwang!

And now, as he listened and heard it plainly, behold! it was a rapid stream that flowed with raging torrent.

Mii gwayak ezhaad endanwewejiwaninig.

Then straight he went to where the water went flowing by with a roar.

Awanjish ani-maajaa, ani-babima`adood iw miikana.

Straight on he went, following the road.

Aapiji baashkodaawaangamon.

Very dusty was the road by reason of much travel.

Mii dash inaabid imaa bingwiing mii waabandang bimikawaanan.

And now he looked down at the dust, and beheld the footprints.

**Mii dash ezhi-gibichigaabawid, ezhi-naanaagadawaabandangan
aanind maamaachaawan bimikawaanan, aanind gaye nawaj
bangii ayaakwaawan; aanind gaye aapiji agaawa naagwadiniwan
bimikawaanensan.**

And then he came to a standing halt, and he was filled with thought at the sight of them; some of the footprints were large, and some were of smaller size; and very small seemed some of the tiny footprints.

Mii dash nawaj bigakitang madwejiwaning baawitig gwayak ezhaad.

And then plainer he heard the roar of the rapids straight where he was bound.

Mii dash miinawaa eni-izhi-maajaad, nawaj gaye obagakaabandaan iw wayaasidenig.

Thereupon again he started on his way, and clearer then he beheld the object that was shining (so) bright.

Mii dash weweni nagadawaabandang; mii nangwana ezhinaagwadinig ondgo gegoo naabide'oodeg gwayak dedakamaya'ii izhinam.

And then plainly he observed it; in fact, it looked like something strung on a pendant line stretching straight across from one point to another as far as he could see, such was the way it seemed to him.

Mii dash eni-izhi-maajaad wayiiba owaabandaan gichi-ziibi gichi-baawitigowanini.

And so, as he started on, he soon saw a great river rushing along in a mighty torrent.

Mii dash eni-izhi-madaabid, mii gwayak ani-inamoninig miikana.

And when he came out into open view, yonder straight ahead led the road.

Mii dash waabamaad aazhawaakoshininid iniw mitigoon, mii go nanagaakoboozinid.

And then he saw that lying there was a log which reached across, and that it was made to quiver by the force of the rapids.

"Indige, mii imaa ged-izhi-aazhawaandawewaanen!" inendam.

"I wonder if by that I am to pass over to the other side!" was his thought.

Mii dash imaa ayinaabid mii onji-waabamaad animosha' niid-awakana namadabinid.

Thereupon, as roundabout he looked from where he was, he beheld the dogs which sat upon both sides of the road.

Mii dash imaa dakamaya’ii miikanaang enagoojinowaad igiw odiniiganag naabide’oozowaad, gegaa daangakiigoojinoog.

And now there across the path hung the wild-cucumbers which were strung in a row upon a pendant line, and they hung [touching] nearly to the ground.

“Ambe, giishpin imaa izhaayaan gaawiin nindaa-gashkitoosiin ji-zhiibaayiiyaan,” inendam.

“Therefore, if over there I should go, not shall I succeed in passing through,” (such) was his thought.

“Giishpin zhiibaayiiyaan da-madwesewag ingiw odiniiganag,” inendam.

“If I should pass through, noisily might rattle the wild-cucumbers,” (such) was his thought.

“Madwesewaad idash mii ji-gikenimiwaad igiw animoshag,” inendam.

“If they rattle, then will the dogs discover me,” he thought.

“Abooch iidog ji-izhaayaan.”

“(Yet) it seems that I shall have to go.”

Mii dash geget ezhi-maajiiyaandawed, gegaa go ozhaazhaa-goshin, gaye gegaa binaandawe.

Thereupon truly he started over on the log, all the while was he nearly falling off, and he came near losing his footing.

Aaniish inaa giiwashkweyaabandam gichi-baawitig bimijiwaninig.

Naturally, of course, he was made dizzy by looking at the great rapids which went flowing by.

Mii dash zhayiigwa gii-gashki’od.

And then at last he succeeded in getting over.

Mii dash miinawaa imaa wii-agwaayaandawed, mii naa miinawaa gabeya’ii gii-dazhitaad; aaniish mii imaa agoojinoowaad igiw odiniiganag, mii dash gaye imaa igiw animoshag.

And now once more at yonder place where he was about to step off on the shore, at that very place was he again a long while occupied; for at that place hung the wild-cucumbers, and there also were the dogs.

Mii sa miinooj ezhi-wiikoji'od.

But nevertheless he ventured.

Mii sa weweni gaa-izhi-zhiibaakawaad iniw odiniigana' gii-goshk-oganagishkawaasig ganage gii-amaji'aasig animosha'.

And then afterwards, by using care, he passed through the wild-cucumbers without causing them to rattle and without even awakening the dogs.

Mii dash eni-izhi-maajaad ani-maada'adood iw miikana.

And then, as he went his way, he kept on in the road.

Ningoding idash giiwenh ani-babimosed zhayiigwa odebaabandaan gwayak ezhaad gegoo debinaagwadinig.

And presently they say, as he went walking along, he soon was able to see, straight where he was bounds something that was coming into view.

Mii dash geget enigok ani-maajaad.

Thereupon truly with haste he travelled on.

Gomaa dash zhigwa apii ani-ayaad mii nisidawinang oodena, mii nangwana iw.

And when he was now farther on, he then recognized the thing to be a town; in truth, such was what it was.

Nawaj giiwenh go ani-nanagaayii.

Less anxious they say he began to be (to arrive where he was bound).

Mii dash enendang: "Nawaj besho ningad-ani-izhaa," inendam.

And then he thought: "Nearer yet will I go," (such) was his thought.

Mii dash weweni waabandang wiigiwaaman; nangwana wayaasitegin pane go miziwe debaabandang.

Thereupon in plain view he saw wigwams; in truth, they glistened in the light as far as he was able to see.

Odonji-waabandaan besho bezhig wiigiwaam badakidenig nizhike.

From where he was he saw not far away a wigwam that was standing alone.

“Ambe, ningad-izhaa,” inendam.

“Well, now, I will go (there),” he thought.

Mii dash geget eni-izhi-naazikang; mii dash eni-izhi-dapaabandaang owaabamaan mindimooyenyan.

Thereupon truly he went to where it was; and as he peeped in, he beheld an old woman seated there.

Mii dash egod: “Niyaa! noozhish, wegonen ba-naazikaman omaa biizhaayan?” odigoon.

And then he was told: “Ah, me! my grandson, what have you come to get, that you should come to this place?” he was told.

“Maajaan! Giiwen!” odigoon.

“Depart! Go back home!” he was told.

“Geyaabi giin giwiiyaasininiw,” odigoon.

“Still are you of the flesh,” he was told.

“Gaawiin mashi gidinendaagozisi omaa ji-biizhaayan.

“It is not yet your time to come here.

Gigikendaan na aandi noongom ayaayan?”

Do you know where now you are?”

“Gaawiin,” odinaan.

“No,” he said to her.

“Mii sa, omaa jiiabayag endazhid-oodetoowaad,” odinaan.

“Well, here is where the ghosts of the dead dwell in a town,” she said to him.

“Gaawiin dash mashi geget gigii-nibosii; mii omaa bijiinag gaye giin ge-biizhayaan,” odigoon.

“Not yet, indeed, have you truly died; but here, after a while, will you also come,” he was told.

“Aaniin noozhis, gaa-izhiwebiziyān imaa ziiḅing?”

“What, my grandson, befell you yonder at the river?”

Aaniin gaa-bi-izhi-zhaabwiiyan?

How were you able to pass through (the barrier)?

Gigii-waabamaag ina ingiw animoshag niidawakana namadabi-waad?”

Did you see those dogs that on each side of the road were seated?”

“Eye,” odinaan.

“Yes,” he said to her.

“Aaniish gigii-miiginigoog ina?” odigoon.

“Well, did they bark at you?”

“Gaawiiin,” odinaan.

“No,” he said to her.

“Aaniish, noozhis, gidooshkibimaadiz,” odigoon.

“Why, my grandson, you are yet young (is why they did not bark at you),” he was told.

“Gaawiiin dash gaye mashi gigii-babaamendanziinaadog ji-godagitooyan gegoo; mii dash iw gaa-onji-babaamenimosi-inoogwaa igiw animoshag,” odigoon.

“And perhaps not yet also have you thought of giving pain to anything; that is why no heed was paid to you by those dogs,” he was told.

“Niibiwa imaa gaawiiin zhaabwiisiwag; mii imaa endanaabaawewaad bi-naandawenizha’ogowaad ingiw gaa-ni-taa-godagi’aawaad animoshan,” odigoon.

“Many do not pass through there; for in the place where they drown, they are made to fall off the log when they come by the (dogs), because in times past they have always been cruel to dogs,” he was told.

Mii dash miinawaa egod: “Noozhish,” odigoon; “omaa ayaayaan; mii omaa ge-biizhayan gaye giin bijiinag; mii omaa nebojig endazhi-odetoowaad,” odigoon.

And so some more he was told: “My grandson,” he was told, “here where we are is where you too shall come after a while; this is where they that have died dwell,” he was told.

“Noongom dash dibikak mii ji-niimi’idiwaad.

“And now on this night they will have a dance.

Giishpin dash gaye giin inendaman ji-izhaayan giga-wiijiwaag gizhishenyag bijiinag da-bi-dagwishinoog aanind gaye gizigwosag.

And if you also feel like going, you may go with your uncles; after a while they will come here, so also some of your aunts.

Naagaj aapiji onaagoshig gii-ani-naniidaagaag mii iw apii gakina ji-bazigwiwaad waa-minwendaagoziwaad.

After a while, late in the evening, when dusk has come, (that) is the time when all shall rise that wish to make merry.

l’iwidi dash naanaawiya’ii o oodena mii iwidi badakideg gichi-wi-giwaam endazhi-niimi’idiwaad iko.

And at yonder place in the middle of the town is where stands a large wigwam where they always have their dance.

Mii go pane ged-izhinaman: giizhigak gaawiin ganage awiya gidaa-waabamaasii ji-bimosed, ji-naagozid sa go awiya, miyy eta go wiigiwaaman ge-waabandaman badakidegin;” odigoon.

And this is what you would always see: by day not a single person would you see walking about, nor would anyone be seen, and only the lodges would you see standing;” he (thus) was told.

Nashke dash onaagoshig andodamookan ged-inwewaanagek, mii iw apii bijiinag wiinawaa giizhigadinoogyewaad.

“And now on this very evening just you listen to the noise that will be made, for then is when they shall have their day.”

Mi dash wenaagoshig zhayiigwa owaabamaan ookooyan biindigadoonid biigjiisag; mii nangwana i'iw owiisiniwinini.

And so in the evening he then saw his grandmother bringing within some decayed wood; it was in truth her food.

"Gaye giin miijin," odigoon.

"You too eat of it," he was told.

Gaawiin dash odoodaapinanziin.

But he did not accept it.

"Gaawiin," odinaan.

"No," he said to her.

"Gaawiin nimbakadesii," ikido oshkinawe.

"I am not hungry," said the youth.

"Aaniin dash?" odigoon ookooyan.

"And why?" he was told by his grandmother.

"Aaniish gaawiin geget ginibosii," odigoon.

"Naturally you are not yet truly dead," he was told.

Giishpin ojjiiseg gaye giin apii geget ji-biizhayan omaa, mii gaye giin ji-minwendaman ji-miijiyan o'ow nimiijiminaan," odigoon.

"When the time is at hand for you also to come here, then will you also want to eat this food of ours," he (thus) was told.

Mii dibishkoo wiyaas nindinendaamin o'ow gaa-biindigadooyaan ji-wonagoshi-miijiyaang; mii owe ji-zazegaa-wiisiniwin," odigoon.

"Indeed, as meat we regard this which I have brought in for our evening meal; this is our supremely selected food," he was told.

Mii dash zhayiigwa awiya onoondawaan biidwewewishininid.

And then presently he heard the sound of somebody come tramping along.

Zhayiigwa bi-ikidowan: “Giwiikomogom.”

Presently the person came, saying: “You are invited to the feast.”

Mii dash mindimooyenh gii-ikidod: “Eye!” odinaan.

There the old woman spoke: “All right!” she said to the person.

Mii apan gii-ani-maajaad; gaawiin ganage gii-bimigibichi-igaabawisii; mii go eta gaa-bimi-ikidod.

Then straightway the other went on his way; not at all did he stop on his course; and that was all he had to say in passing.

Gomaa apii dash oganoonigoon ookooyan: “Nashke zaaga’an andodan dash.”

And then after a time he was addressed by his grandmother saying: “Now, just you go out of doors and listen to the sound.”

Mii dash geget ezhi-zaaga’ang; mii dash noondawaad gwaashkoshinid miziwe enigokwaag iw kichi-odena gaye baabaaginid.

Whereupon truly out he went; and then he heard the sound of them whistling everywhere in all the extent of that great town; and he also heard them here and there calling aloud.

Mii wiinge zhayigwa gii-ani-gashki-dibikak.

It was now growing very dark.

“Na, zhayigwa gizigosag!” odigoon ookooyan.

“Hark! now come your aunts,” he was told by his grandmother.

“Gikenimigoog omaa eyaayan, mii go gaye wiinawaa bi-ayaawaad; mii nangwana ba-onji-gichi-maminwaapiwaad, bi-maamawi’idiwaad.

“By them you are known to be here, therefore are they also coming hither; indeed, that is why they come with so much gladness and laughter, they are all coming together.”

Zhayigwa besho ba-ayaawaad, bezhig ba-niigaanid bi-ikido: “Pa! wayaasiwid nimbijimaamaa.”

When now hard by they were come, one that was on ahead approached, saying: “Phew! somebody of the flesh I smell as I come.”

Mii go miinawaa bezhig, "Pa'! wayaasiwid nimbijimaamaa."

And so another, "Phew! some one of the flesh I smell as I come."

Mii go gakina gaa-ikidowaad.

And that was what all of them said.

Mii dash biindigewaad; wiin dash mindimooyenh ogii-ganoona': "Giningwanisiwaa gii-dagwishin," odinaa'.

Thereupon they entered; and the old woman herself spoke to them, saying: "Your nephew has arrived," she said to them.

"Oonh! ninga-wiijiwaanan niimi'iding," odinaan.

"Ah! then we will take him along to the dance," one said to her.

"Eye, wiijiwig!" odinaa'.

"Yes, go with him!" she said to them.

Mii dash awe oshkinawe ganawaabamaadin giiwenh ezhinaagozinid.

And now the youth kept gazing at them, it is said, (to see) how they appeared.

Gaawiin aanawi gegoo izhinaagosisiwa'; anishinaabeng igo weweni ezhinaagoziwan.

There was, for all that, nothing peculiar in their look; like a person exactly was the aspect of each.

Aapiji gaye obishigenimaan iniw ozigwosa', wiinizisiwaan gosha mii go ezhi-miizhagiizidoowaad!

And very much he admired the look of his aunts, for their hair really touched the ground!

Mii go gaye wiinawaa ininiwag ayaabita go ayindasininiwan.

And the men themselves had half as much hair.

Mii dash enaawaad omaamagiwan: "Ambe binaakwe'oshinaam! Wewiib!"

And then they said to their mother: "Come here! Come comb our hair for us! Hurry!"

“Aaw,” odinaan.

“All right!” she said to them.

Zhayiigwa sa gii-wawenabiitaagoon bezhig; mii dash igo gakina gaa-izhi-ayaanikebiwaad; ayaanike gaye binaakwe’odiwaad.

Soon down beside her sat one; and then all (the rest) sat down in line, one behind the other; and at the same time one combed the hair of the other.

Odizhinawaan aw inini.

Such was what the man saw them do.

Mii sa zhayigwa giigiitaawaad (giizhitaawaad?), mii dash maamaawi ezhi-bazigwiiwaad.

And soon they finished their task, whereupon all together rose to their feet.

Mii dash zhayigwa ganoonigod. “A’aaw ambe gaye giin!”

And then now was he addressed: “All right! You come on too!”

Mii dash waabamaad miziwe gii-wawezhi’onid.

And then he beheld them dressed completely in gay attire.

Mii dash egod ookooyan: “Aaw , gaye giin giga-wawezhi’in,” odigoon.

Thereupon he was told by his grandmother: “All right! You too am I going to clothe in pleasing costume,” he was told.

“Gego babaamendagen gedigooyan waa-izhaayan.

“Pay no heed to what will be said to you at the place where you are going.

Gakina awiya gigadig dibishkoo gaa-inikwaa omaa gaa-bi-dag-wishinowaad,” odinaan.

By everybody will you be told the same as what was said to you by them who had been here,” she said to him.

**“Gego gaye aapiji naanaagadawaabamaken awiya;
giga-zegi’igoog aanind ge-waabamadwaa ge-niimiwaad.**

“And do not with very much care keep watch of anybody; for you will be frightened by some of them whom you shall see dancing.

**“Gego dash babaamenimaaken awiya; wii-gagwe-gabeyikaazon,”
odigoon.**

And pay no heed to any one; try and remain till the affair is all over,” he was told.

**Gizhishenyag giga-ganawenimigoog; giga-biinigoog gaye omaa
apii ishkwa-niimi’iging.**

“By your uncles will you be taken care of; and by them will you be brought here when the dancing is over.

Mii go bijiinag bangii bi-waaseyaambang, miish ishkwaataawaad.

Just as soon as the dawn appears with a faint light, then is the time that they cease.

Mii dash miinawaa ji-nibaawaad gabe-giizhig,” odigoon.

And then again they go to spend the whole day long in sleep,” he was told.

**Mii dash geget maajaawaad, mii gakina gaa-izhiningweshkaagod
iniw waajiiwaajin.**

And then in truth they started forth, whereupon he was encompassed roundabout by all whom he accompanied.

**Mii go dibishkoo gii-giizhigak ezhinang, dibishkoo waawaate
gaa-izhinaagwak, mii ezhinang.**

And then just the same as day it seemed to him, the same as the shooting lights (of the north) look, such was the way it seemed to him.

Mii dash ani-maajaawaad.

And so on their way they went.

Anooj iwidi eni-ayizhiwinigod.

By a different path over there was he led.

Bijiinag igo zezik eni-ayaawaad mii dash geget baabinakamigak; pane go gwaashkoshiwaad.

And as soon as at a certain distance away they were come, then truly he learned that there was a merry time going on; everywhere were they whistling.

Mii dash eni-izhi-biindigewaad; mii go eni-biindigewaad gakina minik wayaabamaad nawadinidizowaad odooniwaang gaye ozhangwanaawaang.

Thereupon inside (the dancing-place) they went; and then, as they went in, all that he saw caught themselves at the mouth and the nose.

Bekish ikidowaad: "Pa', waayaasiwid nimbijimaamaa!" ikidowag.

At the same time they said: "Phew! some one of the flesh I smelled as I came in," (thus) they said.

Mii go gakina ekidowaad.

That was what all of them said.

Gaawiin dash gego wiinawaa ikidosiiwag.

But they themselves* said nothing.

*His relatives and companions.

Mii dash gaye wiinawaa ezhi-niiminid wiijiwaagana', gaawiin dash wiin niimisii.

And his companions likewise danced, but he himself did not dance.

Abooch idash bezhig owijigaabawitaagoon apane.

Yet nevertheless by one was he accompanied who stood by him all the while.

Mii dash waabamaad bemishimoniji'; ezhinaagozinid aanind gaawiin oshtigwaanisiwa'; aanind gaawiin onijisiwan; aanind gaawiin okaadisiwa'; miinooj idash niimiwa'.

And then he beheld them as they went dancing past; in appearance some were without their heads; some were without their hands; some had not their legs; but, in spite of that, they danced.

Zhayiigwa gaa-ni-ishkwaa-aabitaa-dibikadinig mii zhayigwa geget anooj izhinang; aanind ajidizhimoowa'; aanind gaye, goonkoo'idiwa' izhinam.

When it was now past the middle of the night, then truly different things he saw; some were with their heads down; and that some pushed each other face forward, was the way it seemed to him.

Bijiinag igo zezik ji-waabang onoondawaan gwaashkoshinid; mii nangwana a'aw debaajimod aaniin epiichi-dibikak.

As soon as it was faintly growing dawn, he heard one whistling; it was indeed the one who was giving notice what time of night it was.

Mii dash zhayigwa ganoonigod iniw waajigaabawitaagod: "Aw, ambe!"

And then now was he addressed by him who was standing by: "Now, then, come on!"

Mii zhigwa ishkwataang wewiib idash giga-maajaamin jibwaa-shkwaataawaad!" odigoon.

It is now nearly over, and quick let us be going before they are done!" he (thus) was told.

Mii eni-izhi-zaaga'amowaad neyaab eni-izhi-giiewaad ookomisan ayaanid.

Whereat on out of doors they went; back home they returned to the place where his grandmother was.

Mii dash imaa jiiigaya'ii ishkwandeng gaa-ako-wiijiiwigod.

And over there as far as the threshold of the doorway was he accompanied.

Mii dash enitawaad eni-maajaanid; bekish gwiishkwazhinid gaye noondaagwewebizonid; miish ezhi-biindiged namadabiwan ookooyan.

And then he caught the sound of them departing; and at the same time they were whistling, and they could be heard hissing through the air; after which he went inside, where was seated his grandmother.

Mii dash egod: “Aaniin, noozhish, gii-waabandaan ina endazhi-minwendaagoziwaad omaa waadetoojig?”

Whereupon he was told: “Well, my dear grandson, did you see where they who dwell in this place make merry?”

“Eye,” odinaan.

“Yes,” he said to her.

Mii go apane ezhi-minwendaagoziwaad,” odinaan.

“That is the way they always amuse themselves,” she said to him.

“Ingiw idash gaa-waabamadwaa aapiji gichi-ishpi-dibikak, anooj gaa-izhinawadwaa mii igiw gaa-nisindwaa; mii go gaa-inaapinewaad igiw; mii iwe wenji-naagoziwaad,” odinaan.

“And they whom you saw very late in the night, they whom you observed in different forms, they truly are those that have been slain; in such manner they met with death; that was why they appeared that way,” she said to him.

“Mii dash wiin ani-dede-odaminowaad anooj gii-ani-a-iindoodamowaad jiigaya’ii shkwaataang.

“It is at a time when they are having their fill of play that they do various things, (it is) near the close of the affair.

Mii dash, noozhish, izhi-giiwen,” odinaan.

Therefore, my dear grandson, you had better go back home,” she said to him.

Gigii-waabandaan ina gii-waawaateg gaa-izhinaman?

“Did you see what appeared to you like the flashing of light?

Mii ged-inendaman waabandaman neyaab giiweyan gaa-bi-onjiyan, waabandaman idash waawaateg.

Of that will you be mindful when you behold it on your return to the place whence you came, and (it will be) as often as you see the play of shooting light.

'Mii sa niimi'idiwaad miinawaa jii bayag,' gigad-inendam.

'Now dancing again are the ghosts,' will be your thought.

Mii dash i'iw, noozhis, izhimaajaan.

Therefore, my dear grandson, go you back.

**Zhayiigwa gigwiinawi-bii'igoon mii zhiigwa
wii-bagidendamowaad giyaw," odigoon.**

Already have they become weary waiting for you, for now are they about to bury your body," he was told.

"Ani-giizhikaan," odigoon.

"Go fast," he was told.

Mii dash geget ani-maajaan, neyaab azhe'adood iw miikana.

Upon which truly he set out on his way, back he followed in that road.

**Gaawiin dash miinawaa owaabandanziin i'iw ziibi, miyy eta go
niibiwa awiya onagishkawaan.**

But not again saw he that river, yet nevertheless many people he met.

Gaawiin dash ganage awiya ozaasige'aasiin.

And with no one at all did he come into touch (because they kept out of his way).

Mii go besho ba-ayaanijin mii ezhi-bakeba'igod.

As often as ever they came nearby, then was he given the path by their turning out of the way.

**Miinawaa ningoding ani-babimosed onagishkawaan
gwiwizensan biijibatoonid.**

At another time, when he was once walking along, he met a small boy who came running along.

"Mii awe ge-gaajichi'ag," inendam.

"That is the one I will catch," he thought.

“Aandi ezhaayan?” odinaan.

“Where are you going?” he said to him.

Gaawiin ganage oganoonigosiin.

Not a word he got in answer.

Mii dash aanowii-izhi-debibinaad, gaawiin ganage [o]gii-debinaasiin.

Thereupon he tried in vain to catch him, but not at all was he able to catch him.

“Aw, wewiib nookoo ningii-ig ji-giiweyaan,” inendam.

“Oh, pshaw! by my grandmother was I told quickly to return,” he thought.

Mii dash eni-izhi-maajaad miinawaa.

So accordingly on his way he went again.

Mii dash ezhinang gwayak ezhaad gichi-ishkode owaabandaan izhinam.

And it seemed to him that in the very path he was going he beheld a great fire,* so it seemed to him.

* Symbol of life

“Dibi dash ged-ani-izhaawaanen!” inendam.

“I wonder which way I shall go!” he thought.

Awanjish idash igo besho odani-naazikaan, aaniish mii imaa gwayak enamonig miikana.

But nevertheless close up to (the fire) he went, for yonder straight ahead led the road.

Giinwenzh idash imaa giiwitaya’ii dazhiike.

And for a long while about the place there he tarried.

Ningoding idash igo inendam: “Amanjisa ged-izhiwebiziwaambaanen omaa gitwen apagizoyaan!”

And then presently he thought: “I wonder what would become

Mii dash gaa-izhichiged gaa-izhi-apagizod.

And what he did was to fling himself (into the fire).

Mii dash gii-miikawid owiiyaw, nangwana gaa-izhinang ishkode.

Whereupon he became conscious of himself, for that was the thing which seemed to him as fire.

Wiikaa ogashkitoon ganoonaad omaamaayan.

(It was) a long while (before) he was able to speak to his mother.

“Nimaamaa,” odinaan; “mina’ishin niwii-minikwe.”

“O mother!” he said to her, “give me to drink, for I am thirsty.”

Mii dash gikendam aw oshkinawe awiinge da-dakobijigaazod.

And then conscious became the youth while he was all wrapped (for burial).

Mii nangwana go zhayiigwa wii-bagidenimaawindibanen.

And it was true that soon were they going to bury him.

Mii dash aw ikwe gaawiin igo mayaanam debweyendanzii geget ji-aabijiibaanigwen ogwisisan.

And as for the woman, it was beyond all possible belief to her that truly back from death had come her son.

Mii dash ezhi-baakiingwenaad; mii dash waabamaad basangaabinid.

Whereupon she uncovered his face; and as she beheld him, he was blinking his eyes.

Mii dash ganoonaad: “Gibimaadiz ina, ningwis?”

At that she addressed him: “Are you alive, my dear son?”

“Eye’ nimaamaa,” odigoon.

“Yes, my mother,” she was told.

Mii dash wewiib gaa-izhiyaaboowaad gaye gii-miinaad gizooshkobiite ji-minikwenid; agaawa ogashkitoon ji-gwandang.

Upon that quickly she unbound him, and gave him lukewarm water to drink; hardly was he able to swallow it.

Mii go neyaab oshangwanaang ba-onji-ziigisenig nibi.

Forthwith back through his nose came flowing the water.

Wiikaa dash ogashkitoon gondang, mii dash eshkam gii-gizhizhawizid.

It was a long time before he was able to swallow it, and then gradually came his strength back to him.

Mii dash apii eni-mishkawizid, mii gaa-inaad omaamaayan: "Nimaamaa, geget sa ningii-gichi-bawaajige," odinaan, "gii-nibaayaan," ikido.

And when he became strong, this then said he to his mother: "My mother, in good sooth I had a great dream," he said to her, "when I was asleep," he said.

"Niyaa, ningwis!

"Dear me, my son!

'Ningii-nibaa,' na gidinendam?

You thought you were asleep?

Gaawiin wiin igo nebaangin gigii-izhiwebizisii," odinaan.

Not at all as one sleeps did you behave," she said to him.

"Aaniish gaad-iyaa, Nimaamaa?"

"What, then, happened to me, my mother?"

"Nebongin gosha gigii-izhebiz; mii sa go iw zhayiigwa bagidenimigooyamban," odinaan.

"Why, just as when one is dead was the way you were; and then in a little while were you to be buried," she said to him.

"M!" inwe aw oshkinawe.

"Really!" exclaimed the youth.

“Mamakaadakamig idash iw gaa-inendamaan,” ikido.

“It then was a wonderful thing, that which I thought,” he said.

Mii dash gii-maaji-dibaajimotawaad omaamaayan oosan gaye miinawaa aanind bakan awiya.

Accordingly he then began narrating it to his mother and father, and all the rest of the others there.

Mii dash iwe gaa-inaajimod noongom imaa minik aazha gaa-inaajimoyaan.

And that which he related was all this which I have just now recited.

Mii dash miinawaa ekidogobanen aw oshkinawe gaa-bichigagwaadagidaawaad iniw abinoojiyensan gaa-waabamaad dikinaaganing gaa-dakobizonid.

And furthermore the youth said that with a heavy heart he had listened to the cry of the babe whom he had seen tied upon the cradle-board.

“Aaniin iigod minik bengishinowaagwen imaa baawitigong ingiw abinoojiyensag dekobizoowaad dakinaaganiing,” gii-ikido aw oshkinaweyigoban.

“How many (children) must have fallen into the rapids there, those little children who were fastened to the cradle-board!” said the youth.

Wiikaa awiya ji-izhi-bagidenimaasig abinoojiyensan nibonid, mii ezhichigwewaagobanen iko anishinaabeg; nebonijin abinoojiyan giishpin nibod wedakinaaganid mii ezhi-dakobinaawiindibanen.

Never in such manner should any one bury a child that dies, for that was the way the people used always to do; whenever a child died, if it died when still in the cradle-board, then would it be kept tied in its cradle-board.

Mii dash aw oshkinawe gii-dibaajimod, mii dash gaa-ko-izhichigesigwaagobanen miinawaa wiikaa.

Now the youth related (his story), and from that time on never did they do it again.

Mii dash gii-wiindamawaad omaamaayan gaa-igod okookooyan: “Giishpin waabandaman waawaateg, mii gimishoomisinaabaniig miinawaa ji-niimi’idiwaad, gigad-inendam,’ ningii-ig nookookoo gaa-waabamag iwidi gaa-izhaayaan enendamaan,” odinaan omaamaayan obaabaayan gaye.

And then he informed his mother what he had been told by his grandmother, “If ever you see the flashing of light (of the north) then are your grandfathers of old once more dancing together, shall you think; to me said my grandmother, whom I saw over there where I had gone in my dream,” he (thus) said to his mother and father.

Miinawaa dash ikidoogoban: “Gegaa ningii-gwiinawi-inendam,” ikidoogoban, “i’iw apii weyaabandamaan ishkode.

And furthermore he said: “Nearly was I in doubt in my mind (as to what I should do),” he said, “at the time when I beheld the fire.

Maanoo dash ningii-inendam: ‘Abooch gaye o’owidi ningii-izhaa’ gaa-inendamaan.

Nevertheless I made up my mind; and ‘Anyway, over there will I go,’ was the thought in my mind.

Gaawiin ningii-minwendanziin; mii dash gaa-onji-gitwenapa-gizoyaan imaa ishkodeng.

I did not like (to do) it; and that was why against my wish I flung myself into the fire there.

Mii nangwana niyaw gaa-izhinamaan,” ikidogoban a’aw oshkinawe.

And so it was my body* that I had seen in that form,” said the youth at the time.* Self.

“Aaniish iidog minik awiya ezhiwebizigwen i’iw!” ikido.

“I wonder how many persons have passed through (the same experience as) that!” he said.

Mii sa gaa-inaajimogobanen bezhig oshkinawe gaa-nibogobanen, miinawaa dash neyaab gii-bimaadizigoban.

Such, accordingly, is the story of a youth who once died, and then came back again to life.

Gii-gichi-anishinaabewigoban.

A very old person he became.

Mii dash bijiinag aapiji gaa-akiwenziyiwid geget idash gii-nibod.

And then in the course of time, after he had become a very old man, in reality then he died.

Mii dash bijiinag gaye wiin gii-miijigwen biigijiisag, gaye dash wiin gii-niimigwen jibaya'ii-niimi'idiwining.

And then in time he too must have eaten of the decayed wood, and he too must have danced in the dance of the ghosts.

