

Anishinaabe Bizindamoo Makak

Episode 14: October 25, 2022

Erik Redix (ER): Boozhoo Anishinaabedoog. Miskwaa Anang indizhinikaaz. Migizi indoodem. Odaawaa zaaga'iganing indonjibaa. Gichi-Onigamiing indaa. Ingikino'amaage Ojibwemowin Gichi-Onigamiing.

Boozhoo! My name is Erik Martin Redix. My Ojibwe name is Miskwaa Anang. I'm a member of the Eagle clan from Lac Courte Oreilles Ojibwe Reservation in Wisconsin. I currently live on the Grand Portage Reservation and work as the Ojibwe Language Coordinator for the Grand Portage Band. Welcome to *Anishinaabe Bizindamoo Makak*, a program featuring Ojibwe first speakers telling stories in English and Ojibwemowin, the Ojibwe language.

For our 14th episode. I'm very pleased to welcome back Maajiigwaneyaash, Dr. Gordon Jourdain, who shares the story of his great-great grandfather walking to Fort William from Lac La Croix to trade furs. Maajiigwaneyaash also talks about why Thunder Bay is such a significant place for Ojibwe people.

I want to ask you a little bit about Thunder Bay. We kind of talked about, in a prior show, about your kind of work in construction, and there's just a lot of Anishinaabeg there, like, whoa! You know, you get the sense people are from all over, not just this area here, but, you know, you have people from way up north and whatnot. And if you had anything to say about that, about kind of coming as a younger man to Thunder Bay.

Gordon Jourdain (GJ): Oh, my God! (Laughter). I want to go back even further than my coming to Thunder Bay.

Of course, as you know, my grandmother was the one who raised me from a child, and she was really old. She was probably like 65 I think, where when I was born, and she was raised in, in true Ojibwe fashion by her grandfather too. So my grandmother raised me. She was raised by her grandfather, and he lived way past 120 years old. And way back in his time he would walk all the way from where Lac La Croix is, around that area, all the way to the Fort William to go trade his furs. And then he would just like have a little dog with him and a little sled that would pull his furs with him. And I don't know how long it would take me to go over there, but I've driven from Lac La Croix to Thunder Bay and it takes like four hours to get there! Yeah, you know that little road there? There's nothing there. So along the way, there would be other Anishinaabe encamped there. So he would go and trade his furs and I don't know, I don't know what he would get, probably get powder or musket balls or traps or whatever he needed, but other people that were already engaged in alcohol you had to be very careful where you were. So other people would be encamped along the way, and those are the ones that would have alcohol with them. So he would never, ever go into their camp. He'd have to go all the way around them, just to avoid, you know, meeting people who, yeah, trouble from other Anishinaabe there.

So normally, they wouldn't do that to one another, I wouldn't think, but if they were under the influence of things that were not part of our lives as Anishinaabe people in our thinking is not straight, so he would have to avoid them. When I look back at that, that time already, it was, it was an integral not only because there was a fort there, but because it was one of the stopping places of the Ojibwe Anishinaabe to there, that reservation, that's there, part

of the teaching of our migration towards towards where Madeleine Island is.

I met Peter O'Chiese a long time ago, and he told me this amazing migration story from Manitoulin Island to Alberta. And he told me every single stopping place along the way, they had a huge concentration of Ojibwe Anishinaabeg, who were, you know, the main decision makers for the Ojibwe Nation, come to the island, and they were deciding what they were going to do about the Ojibwe language and the healing teachings of Anishinaabe. And they decided what would be best for the Ojibway speaking Anishinaabe would be to take the Ojibway language and all of our sacred Lodges and go hide deep up into the mountains and just stay there, because there was some people coming, who were going to take those things away from us. And of course, that that migration took not just years, but generations of people. Pretty soon they had all these different stopping spots.

One of them was Fort William, that reservation there, that was one of the first stopping spots. And then Eagle Lake, Ontario, Waywayseecapoo in Manitoba. And then from there, Rocky Boy, Montana, the last family who remembered what they were supposed to do to go hide the Ojibwe language. And the ceremonies were the O'Chiese family and they went up there and lived up there. So not only is, was it an important part in the fur industry, even way beyond before that time, it was a major stopping place for the migration of the Ojibwe people in answering how they were going to keep our language alive.

ER: Oh, that's really interesting.

GJ: And that's verbal history that I was lucky enough to be able to talk to an old man who was a first language speaker, and he was given that the teaching from his grandfather too.

ER (7:33): So, talking to people like that, your communication in Ojibwe it's pretty good, right? Like, dialect, there isn't a whole lot of difference?

GJ: well, I took my grandmother up there because at that time that that guy was like 107 and my grandmother was 109. And when they came together, they never, ever met each other, their language was exactly the same. There was not any difference in the way they spoke and the way they described things, because they lived in a time when the when the language was strong. Everybody was was an amazing speaker. So when every single person in your community and the communities that you go to is a strong speaker, I don't think there's going to be any variation in the language other than probably regional words. And they had the same dialect. It seemed like there was no difference in how they spoke. I understood everything my grandmother said, and every everything the old man said. That was the last thing he told me, and I never saw him again. He passed on after that,

Another thing I wanted to tell you about is because of growing up with my grandmother, I learned to be really comfortable with really older people. So I would go traveling around with one of the elders in our community. And one time we were driving from Lac La Croix to Thunder Bay to go to a powwow there at Thunder Mountain. And this is what he told me. You know, he said, *animikiig*, they have a trail. That's why that that mountain over there is

called *animikii wajiw*, he said it means the Thunderbird Mountain, or Thunder Mountain. There's a range of mountains that comes all the way across northern Minnesota. And I don't

know how far back it goes, but that's the trail of the *animikiig*. He said that's the one that they follow to get to Thunder Bay. And there there's a nest up there. He used to say there's a nest on top of that mountain somewhere, like a rock nest, where the Thunderbirds would come in and come down and be part of that place there. And I'm not sure what range of mountains that would be, if that includes Mount Josephine, those ranges of mountains there. I thought I heard Uncle Billy¹ talking about mountains in northern Minnesota there that go across might be the Iron Range. I'm not sure. I'm just guessing. Of course, I don't know too much about the geology of rock formations.

Not only is it a historical and significant place for us as Ojibwe speaking Anishinaabe, and not only is it an important part of our history because of the fur industry, it's also a significant spiritual location for us, and our understanding of those Thunderbirds and the Thunderbird spirit and why that mountain is there. It's also, and even going further, it's also the ending place of all our Nanaboozhoo stories. That's where Wenaboozhoo became *asin*, Yeah, that's the ending of our, of our teachings about Wenaboozhoo. So, all those different things that I understand over the years of speaking with different elders and in different places, and kind of just putting those things together. And I'm happy that you gave me a little bit of time to think about why it's such an important place for us as Ojibwe speaking Anishinaabe, it exemplifies our knowledge of a lot of things.

ER (12:17): I don't know if you're comfortable doing a little Ojibwe synopsis of that stuff, or if that stuff you don't necessarily want to talk about in Ojibwe?

GJ: Yeah, I can, I can. I don't know how short I can make it, but I'll try and give you a short synopsis of what those four different ideas are of why I think that's such a significant place for us.

Ayaa'aa ingii-kikenimaag kichi-anishinaabeg mewinzha wenjidoo aapiji gii-nitaa ojbwemowag kakina. Onzaam ayaa'aa ingii-nitaawigi'ig a nookomisiban aapiji gii-kichi ayaa'aawi gii-babaa-wiijiiwag. Awashime ingodwaasi-midana-shi-naano-biboona, biboonagizi mindimoowenh gii-ondaadiziyaan.

Gabeyi'ii dash ingii-pabaa-wiijiiwaa baamaa, baanimaa go gii-a ingodwaak ashi-niiyo biboonagizid ingii-, ingii-pabaa-wiijiiwaa. Mii dash igo pane ogii-pabaa-mootisaa' wiiji bimaadiziima' mii go naasaab minik entaso-biboonagiziwaad gewiinawaa. Wiinge dash ingii-nagaji'aag ingi-dinawa nawaj, ingii-chiisinaawaanaag nawaj haa'aa kichi-anishinaabeg ji-wiiji'aawagwaa.

Mii dash imaa nakake wenji-kikendamaan gegoo, wenji-minjimendamaan gegoo babizindawagwaa gaagiigidowaad. Maagizhaa ge babaa-wiijiiwagwaa gegoo gii inakamigiziwaad.

¹ Grand Portage elder Billy Blackwell.

Mii ingii-megwaashkawaa akiwenzii iwidi he'iing gii-onjibaa Alberta izhinikaade Zhaaganaashiiwaking. Mii awe Peter O'Chiese gii-izhinikaazo akiyenzii. Ingii-izhiwinaaban igo iwidi aa'aa nookomisiban gewiin ji-ando-megwaashkawaad ini akiyenziiyan. Wiinge sa

naa ayaawag enh, minwedamoog waabandiwaad miinawaa minwendamoog aapiji gaa-, gaganoonidiwaad. Gaawiin ganage gegoo pakaan inwesiiwag aa wii-ojibwemowaad, mii go naasaab enitaagoziwaad gegoo wii-tazhindamowaad.

Mii dash imaa nimbi-maajaamin a nookomisiban wiipi-azhe-giiweyaang, gibi-zaaga'am a akiyenzii, "Ambe omaa akawe Maajiigoneyaash," indinig. "Gegoo giwii-wiindamawin, jiboow ani-maajaayin," indig akiwenzii. Mii nangona ishkwaaj wii-waabamag gii-maajaa dash akiyenziiyiban.

Mii iw gaa-ikido he'ii mewinzhaa wiidog ingiwe anishinaabeg gii-maawanji'idiwag iwidi he'iing manidoominis izhinikaade. Mii idi gii-maawanji'idiwaag ingi-anishinaabeg aaniin ge-izhichigewaapan, bi'ayaanid ini haa'aan goda nawaj waapiskiiwenid. Ogikenimaawaan igo bi-ayaanid gaawiin oga-mino-doodaakosiiwaan.

Mii dash gaa-inaakonigewaagwen ingiw wegimaakaaniwiwaad ji-maajiba;iwetoowaad i'iw he'ii ojibwe-anishinaabemowin miinawaa ji-maajiiba'iwetoowaad iniw he'iin omanidoochigewinan a'a anishinaabe.

Gaapi-izhi-maajiiyaawandiwaagwen niibiwa anishinaabeg iwidi wiipi-maajaawaad. Mii gaanash naa gaa-igowaad ini haa'aan manidoon miinawaa iniwenmiinawaa maandaawiziwaad anishinaabeg jibi-maajaawaad.

Giipi-gagipichiiwag idash, mii go imaa nitam giipi-gibichiiwaad he'iing animikii-wajiwag gaa-ayaawaad anishinaabeg. Mii imaa giipi-gibichiiwaad aabiding. Miinawaa go iwidi he'iing migiziwi-zaaga'iganing izhinikaade iwe ishkongian iwidi he'iing Zhaaganaashiiwakiing. Mii miinawaa iwidi miinawaa gii-ani-gibichiiwaad aanind ingi anishinaabeg. Miinawaa go iwid weweyizhigaabo izhinikaade anishinaabewaki manidoobaa-akiing ayaamagad i'iw endamkiiwaad anishinaabeg. Biinash igo iwidi he'iing, amanj ezhinikaadegwen i'i Rocky Boy, Montana ezhinikaadeg.

Mii idi ishkwaaj gii-ani-ayaawaad ingi-miinawaa anishinaabeg gii-ani-gibichiiwaad. Mii dash awe nakake bezhig aa omishoomisibaniin a Peter O'Chiese, mii ingiwe ishkwaaj gaa-ani minjimendamowaad aaniin nakake gaa-inakonindwaa ingi-anishinaabeg ge-izhichigewaad ji-ando-gaadowaad nakake ojibwe-anishinaabemowin miinawaa iniwen omanidoochigewinan a'a anishinaabe ji-ando-gaadowaag iwidi nakake wajiwag.

Mii ingiwe ishkwaaj gaa-maajaawaad. Wiinawaa eta go iwidi gii-awi-ayaawag. Mii dash owe he'ii nisobimaadiz gii-ikido a'a anishinaabe mii minik idi gaa-ando-ayaawaad. Mii dash imaa gii-megwaashkawag a'a akiwenzii ogii-wiijiwaa' igo i'i wiijaanisa'. Ingoji go ingodwaasi-midan daso-biboonagiziwa' i'i wiijaanisa'. Mii go kina ezhi-ojibwemowaad ingi anishinaabeg.

Waahay! Wiinge nitaa-gaagiigidowag. Kina gegoo ominjimendaanaawaa anishinaabe ezhichiged manidoochiged. Mii dash iwe bezhig wenji-kichi-inendaagok imaa nakake animikii-wajiwag.

Miinawaa dash bezhig awe akiwenzii ingii-pabaa-wiijiiwaa, ingii-pabaamibizo'aa. Gii minwendam niimi'idid miinawaa gii-minwendam nagamod gii-niimi'idiwaad anishinaabeg. Ogii-misaendaan dash ji-izhaad imaa nakake he'iing animikii-wajiwing. Iwidi dash ingiipi naadinaa he'ii Kajiwanong ishinikaade ishkongigan. Mii iwidi nakake giipi-odaapinag. Indapizo'aa iwidi nakake animikii-wajiwing.

Megwaa dash babimibizowaang a, mii apii dadibaajimod akiwenzii. Mii ekidod, "Gigikendam i'i nash wenji-izhinikaadeg animikii-wajiw?" indig.

"Gaawiin," indinaa.

"Mii imaa, mii imaa he'ii ayaawaad ozosoniwaad ingi animikiig," ikido. "Asinii-wazonon imaa ayaadog ogije'ii ingoji ogidaabik. Iwidi nakake ezhi-ayaag i'i wajiw," ikido. "Iwidi dash ingoji ondaapikisin iw nakake omiikanaawaa ingiw animikiig. Mii go iwidi nakake ningaabii'anong ba-onji-maachizinogwen iniw iniwe wajiwan," ikido.

"Animikii-wajiwan, asinii-wajiwan. Mii iniwen nakake omiikanaawaan ingiw, ingiw aa animikiig, animikii-miikana mii imaa nakake obiminizha'aanaawaa. Mii imaa wenji kikendamowaad aaniin nakake ge-aa, ge-izhaawad iwidi wii-tagoshinowaad iwidi nakake eyaag i'i animikii-wazonon" ikido. Mii weni-izhinikaadeg animikii-wajiw.

Nashke dash mii iwe bezhig miinawaa niizh. Mii iw niizh windamawinaan aaniin wenji kichi-apiitendang a'a anishinaabe imaa nakake wenji-ayaawaad ingi, wenji-paataniinowaad anishinaabeg. Wenji-maawandoo'idiwaad apane ingiw anishinaabeg.

Miinawaa dash imaa megwaa, megwaa gii-maanatana, maanataana' gii-nooji'aa' a'a anishinaabe. Gii-onji-mameshkodoonigewag ingiw kakina awiya. Noomaya go geyabii gii izhichigewag iwidi Kijiwanong gii-maanataaniikewaad. Gaawiin ganabaj geyaabi izhichigeziyog imaa anishinaabeg.

Mii dash awe nakake aa'aa nookomisiban omizhoomisibaniin Wegimaawab gii-izhinikaazo. Mii awe bezhig imaa gaa-pimosed, Mii go idi nakake gaapi-onji-maajaad ayaag i'iw he'ii zaagidawaag Namekaaniwiziibi. Mii go imaa nakake gaa-pimi-izhaad Kijiwanong.

Gii-pimidaabii'aad iniw animoshan, bimidabiid ini nakake omaanitaana' ando meshkodoonaad iwid ayaag i'iw he'ii goda waawiyeyaa, mitigo-waawiyeyaakobijigan. Endazhi-meshkodoonigewaad ingi wemitigoozhiwag.

Mii dash imaa nakake gewiinawaa ongo bepakaan igo anishinaabeg gewiinawaa gaapi izhaawaagwen. Noojigo gegoo omeshkodoonaanaawaa: maagizhaa ge-i'i-baashkidewasin, maagizhaa ge anwiin, aa zhiiwitaagan, noojigo gegoo.

Miich igo ge iwe he'ii ishkodewaabo wiidog meshkodoonigewaad ingiw anishinaabeg. Wlinge dash gii-naniizaanendamodog a'a anishinaa, aa'aa Wegimaawab ani-azhe-giiwed. Ani-azhe-giiwewidood ini nakake gaapi-onji-izhaad imaa gaapi-onji-meshkodoonaad iniw omaanitaanan.

Mii go ani-ayaad dibikadinig eta go ogii-ani, ogii-ani-gibikawaa' i'iw anishinaabe'. Wiinge kichi-boodawewag. Wiinge madwe-kichi-nagamowag mii nangona ayaawaad goda minikwewaad ishkodewaabo. Ayaa dash onaniizaanenimaa' noojigo ji-doodaagod ezhi wiimaashkawaad. Gaawiin ganage odayaawaasi' ji-kikenimigod imaa bimi-ayaad.

Na! Mii iw nising minik gegoo wiindamawinaan epiitendang a'a anishinaabe iwe nakake.

And of course, I came long after that. That's a different story, a different hour. (Laughter). Not as romantic as those ones.

ER (22:14): I was doing a little bit of math in my head just now. And so your grandma must have been, if you said she was 65 when you were born, she must have been then born in...

GJ: 1892.

ER: Holy man, huh? So then you said her grandpa was older too, right? So that takes us back into the 1800s. That's crazy!

GJ: Yeah, lots of Ojibwemowin there. At least they're historical documents, huh?

ER (22:57): Yeah! I'm wondering if we should shift gears here a little if you could maybe talk a little bit about your kind of family connection to Grand Portage and this area that the radio show is being broadcast in. (This is a segment that originally appeared in Episode 2).

GJ: Ok. When the Quetico Provincial Park was being made Anishinaabe people lived, Ojibwe Anishinaabe people lived, right in the center of the park. There was a vital and strong Ojibwe community right in the center of the park there. And a lot of the people who are prominent in Ojibwe history around the area, around the Border Lakes where we live, and that includes Grand Portage, were dispersed from there. And they didn't flee, they were forced to leave in the middle of the winter, and of course they knew how to survive in the winter. They knew how to travel. So it's not fleeing if you know how to conduct yourself in the environment that you were placed in. And of course, Ojibwe people never flee from anybody, ever in history, other than just get away from people, so they don't get bothered by them. They went to Seine River, Lac La Croix, Grand Portage, all those people that along that place where our nation was vibrant. I'm not saying that's the only place where it was vibrant. Our Ojibwe nation was a strong and huge nation, *apii mewinzha*. Generally, my grandmother would say, "*Gakina inawendiwag Ojibwe-Anishinaabeg*. All of the Ojibwe Anishinaabe are related," and I thought they were brothers and sisters but that's more into a more philosophical thought about a philosophical development of an that we are all related as human beings. It goes further back than just the family relationships. But all those people that essentially were chased out of that stronghold of community dispersed.

They were related there, they're still related when they're outside, right? So that is how I have a family connection with Grand Portage, Lake Vermilion, Nett Lake, Seine River, Stanjikoming, Naagaajiwanaang, Nigigoonsiminikaaning, Couchiching, all those kinds of communities, because all those people have families that are huge, humongous. I remember my family lineage through my grandmother. My grandmother made it a point to make sure

that I knew who I was related to.

ER: Miigwech! Giga-waabamin!

GJ: Take care.

ER: Miigwech for tuning into Anishinaabe Bizindamoo-makak. Support for the series comes from the Grand Portage Band of Lake Superior Ojibwe and the Minnesota Arts and Cultural Heritage Fund. Our producer is Staci Drouillard. The theme song is performed by the Stonebridge Singers. Until next time, this is Erik Redix. Giga-waabamin!

Ojibwe Transcription by Gordon Jourdain