

Anishinaabe Bizindamoo Makak

Episode 15: November 18, 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.

Miigwech for tuning in to Episode 15. In this episode, I welcome back Maajiigwaneyaash, Dr. Gordon Jourdain, who was born and raised on the Lac La Croix First Nation in Ontario, November is known in Grand Portage and many other Ojibwe communities as *Gashkadino giizis*, the moon where ice forms. In this episode, Maajiigwaneyaash talks about *dagwaagin*, the fall season and making preparations for *biboon*, winter time.

Gordon Jourdain (GJ): I want to start off by saying what we did with wild rice at home, from a traditional perspective, we did it as a family. We did it as friends who go out and get rice. And then we did it as community members, because we used to use wild rice to do ceremonies, of course. It was just for those kinds of purposes. So when I came down to LCO school, *Odaawaa Zaaga'iganing*, it's a pre-K now to University School, and they have a curriculum that infuses a lot of Ojibwe, Indigenous Environmental knowledge into their curriculum. And one of the things that they do is talk about manoomin in the school setting rather than outside in setting that I learned it from. So I think it's as just another way of teaching children or reaching children that may not otherwise have the opportunity to do that. I think that's perfect. It's also an amazing way to teach adults who may not have ever had that opportunity to be able to be with a family or even a community that does that kind of activity, I really feel strongly about how, how those kinds of really important, essential passages of time marks our environmental knowledge, and how we respond to that, to the certain region that we're living in.

I say that because from an indigenous perspective, and I'm just relaying some information that I use when I was doing my dissertation, that I spoke with an elder that talked about when she was ricing with her grandparents, her grandmother and grandfather, she would sit in the canoe with them, in the middle of the canoe, and listen to her grandparents talking about all those different things that had to do with ricing, all the fish that they saw, all of the birds that would be involved in during that time of the year. And of course, they would do that, you know, in the traditional way, by offering asemaa before they went out. And at the end of the day, when they were done, it was part of their way of life, that they finished enough rice so that they could have a little feast after and be very, extremely thankful to be able to witness that stage of *manoomin* where it just falls off and falls into your canoe just by tapping it. And they were so grateful that the creator had given them that amount of time to be able to witness that happening again. So for them, it marked not only a way of sustaining their life with food, but also a way of marking gratitude in being given the opportunity to be able to witness that, that occasion on a yearly basis, and I believe that what the elder was telling me was that happens within an indigenous

understanding of a lot of different things, like, for example, maple syrup, right? We are blessed again with a life that's long enough for us to be able to witness the gift of the sap flowing from the trees again.

So that marks our chronological age. It also marks in an important part of the natural world and also evaluates and gives credence to our understanding of what the environment holds in with regard to different sciences and all mathematics and all those different things that are embedded in in our understanding of describing what those processes are. So that's what I feel like is really, really important. And of course, that aspect of traditional understanding of those marks in environmental time have to be included, even when they're being taught inside a classroom, that those that understanding of the environment plus the environment in the classroom have to kind of just meld together like this, because we are in contemporary times now, of course. We can't always go and even as hard as we want to try to recreate how things used to be like a long time ago, it's next to impossible to do that now, because we hardly don't have the speakers to do that, I think that's our next opportunity to be able to make sure that those kind of knowledges go on for generations to come. We have to be able to be able to recognize that, hey, this is an opportunity for us to share what we have left of these kind of knowledges.

ER (6:59): In that kind of spirit. I was wondering if you could maybe give a little summary in Ojibwemowin about some of the concepts you were talking about, the passage of time and stuff.

GJ: Well in contemporary times right now, *noongom he'ii aabajitoomin diba'igiiziswaan noongom apane aaniin minik debisemagak bimaadiziwin*. You and I talked about this long time ago, about my grandmother sitting by the window, and, you know, constantly observing where the sun set every evening. And she would she would say to me, "*Nashke Maajiigwaneyaash*, the sun is gonna set in the same place for two days."

Noongom idash he'ii goda gidaabi'aanaan a'a diba'igiiziswaan noongom gidapenimomin miinawaa he'ii gidaabajitoomin giisoomazina'igan gaa-izhinikaadeg ji-onji minjimendamang gegoo. Ge-onji-wenipaniziying ji-minjimwendmang aaniin minik gegoo: entaso-gonagizid, entaso-diba'iganek, ezhi-aanji-giisisowang,

Mewinzha dash gaawiin wiin ogii-aabajitoosin anishinaabe dinawa, ojibwe-anishinaabe gaawiin memooch ogii-aabajitoosin i'i dinawa he'ii ji-kikendang gaawiin ganage gegoo memooch ogii-ozhibii'anziin gegoo ji-minjimendag.

Mii dash imaa wenji-onish, gaa-onji-onizhishinig anishinaabe mewinzha otigwaan. Mii iwe ezhinikade he'ii "mental health" gaa-izhinikadeg. Ginwenzh gii-pimaadiziwig ingiw gete anishinaabeg mewinzha onzaam, onzaam ogii-aabajitoonaawaa i'i otigwaan. Ogii minjimendaanaawaa gegoo gekino'amawindwaa.

Ayaa'an dash ge ogii-aabaji'aawaan haa'aan niibaagiisoon ogii-waawiindamaagowaan aaniin i'i nakake ge-izhichigewaapan ji-bimi'idizowaad entaso-anji-ayaag a, entaso-aanji

naagozid a'a dibikigiizis.

Memindage iwe nakake noongom gaa-pgagwejimin, manoominikewin gaa-izhinikaadang anishinaabe. Mii go bezhigon bezhig, mii go bezhig ezhinikaazod aa'aa niibaagiizis manoominike-giizis izhinikaazo.

Mii go omaa nakake ezhinikaazod he'iing gaa-wiskasing-ziibi eyaawaad anishinaabeg, wiishkoonasing ezhinikaadang a'a anishinaabe. Manoominike-giizis izhinikaazo. Mii dash igo geget apii iwe wenizhishing he'ii manoomin, gaawiin pakaan gegoo izhiwepasinoon.

Mii go ezhi-debwed a'aw niibaagiizis aaniin enakamigak imaa nakake bwagwaje'ii. Giishpiin manoominike-giizis izhinikaazod, giishpiin waatebagaa-giizis izhinikaazod, giishpiin binaakwe-giizis izhinikaazod, giishpiin gashkadino-giizis izhinikaazod, mii go geget ezhiwebak. Gaawiin bakaan izhiwebasinoon mii go geget igo ezhiwebak.

Mii na gaanash awe genawendnag he'ii ojibwe-anishinaabe ogikendaasowin ge-izhi kikendangiban awiya giishpiin weweni naanaagajitood ezhinaagok i'i bimaadiziwin imaa nakake bagwaje'ii.

Mii dash a ingii-bizindawaa bezhig aa'aa kichi-ayaa'aa ingii-kaganoonaag imaa nakake gii ozhibii'amaan he'ii kichi-mazina'igan gii-kino'amaagoowaan. "Mii go apane gii paawiijiwagwaa ingi nookomis minawaa awe nimishoomis inaaajimo. Gaawiin idi ingoji ingii-naganigosiig wiikaa. Gaan shnaa ninawind eta go ingii-pabaa-eyaamin. Gaawiin ganage wiikaa ingii-waabamaasii ingoji abinoojiinh ji-ayaad pakaan," ikido.

"Niin eta go ingii-onji-abinoojiw iwidi. Mii dash imaa nakake giishpiin manoominikewaad, mii go imaa geniin gii-ayaayaan biinje'ii jiimaaning. Naawoonag imaa ninamadab mii imaa nakake wenji-bizindawagwaa dzhindamowaad iniwen he'iin ezhichigewaad awesiinyag: giigoonyag, waa-, waawaashke-, awesiinyag, zhiishiibag, bineshiinyag, kakina ezhichigewaad ingi.

Miinawaa ezhinaagok i'i manoomin. Ezhi-maajii-, ezhi-, ezhi-biindaakoojigewaad odaabaji'aawaan ini asemaan. Weweni go gaagiigido a akiwenzii, nimishoomisiban," ikido. "Mii ezhi-maajaawaad onaanaagajitoonaawaa i'iw manoomin, 'Hay' gaan mashi ozhi'ayaasinoon,' ikido. Mii dash ezhi-gabaawaad miinawaa. Baamaa miinawaa ezhi maajaawaad ani-waabaninig maazha ge niizhigon.

Mii go miinawaa naasaab ezhichigewaad biindaakoojigewag. Mii dash iw bijiinag, 'Hoowa! Mii sa iw onizhishing.' Mii dash ezhi-maajii-bawa'amowaad. Mii dash eta go ogashkitoonawaa eta go minik he'ii ge-aabajitoowaad wii-miigwechiwitaagoziwaad. Mii go wewiib aa ani-gabaawaad baa-biindaakoojigewaad. Boodawewag gaye.

Miinawaa ezhi-, ezhi-ozhi-ayaawaad i manoomin, eniwek igo ji-aabajitoowaad iw minik aa wii-miigwechiwendamowaad. Mii dash ekidod, mii iw enwewetood a'a gaagiigidod

nimishoomis ikido, 'Nimigwechiwitoon iwe nakake bagidinid a'aw manidoo ji odisaabandamaan miinawaa ji-onizhishing iw manoomin,' ikido.

'Mii go, mii go nakake wenji-, weweni wenji-biindaakoojigeyaan. Miinawaa weweni wenji izhichigeyaan geget igo apii, apii eta go wenizhishing iw manoomin mii apii ge odaapinamaan. Nimaamiigwechiwitaagoz idash odisaabandamaan ji-wiijiiwag awe nimidimoowenyim miinawaa ji-wiijiiwag awe noozhis, ji-odaapinamaan mii o nakake manoomin.'

Mii owe nakake gaa-ikidod a mindimoowenh. Mii dash ezhi-naanagadawendamaan, mii maawiin igo kina gegoo gaa-inendang anishinaabe gii-, gii-odaapinang imaa bagwaje'ii eyaanig. Nashke ge i'i ishkigamizige-giizis gii-ikodod a anishinaabe.

Mii go naasaab ge iwe nakake ezhichiged, ge-izhichigepan awiya anishinaabe maamiigwechiwitaagozid odisaabandang miinawaa ji-ayaa, minik, jiba-, jibangigaanig i'iw ziinzibaakwadaabo miinawaa ji-wiijiiwaad iw nakake zhewenim-, zhewenimaad ozhawenjigana', odinawemaaganan'.

Kakina gegoo sa go maamiigwechiwendang ge-, ji-ani-epiitizid awiya ji-ani-, miinawaa ji ganawenindizod ji-mino'ayaanig obibimaadiziwin.

Mii iwe nakake gaa-dazhindamaan.

So that was it in a nutshell.

ER (13:43): What other kind of activities would happen in the fall? You kind of mentioned we were talking before the interview about partridge hunting, about that, or other fall activities.

GJ: *Mii sa go pane*, in the village where I grew up, people are all always engaged in some way of pursuing their life through sustenance of not only animals, but also misan, wood. As a matter of fact, my mother was an amazing paddler. She handled a canoe really well with her, *ikwe-abwi*. And it was a pattern that was specifically designed for a woman to have. *Ikwe-abwi izhinikaade*. It's shaped differently than a man's paddle.

ER (14:37): So not just the length, but the entire like shape of it's a little different?

GJ: Yeah, the shape and the decoration and the coloration is totally, totally different. This time of the year, not around October, but around September, when the leaves were started to change color her and I would paddle down *niisaajiwane kozhiwe*, down the river in Lac La Croix and paddle to where she knew there would be birch groves, and that's where she would go and cut wood. And she used that old time, you know, the one with the wooden handles? That old sweet saw, I think it's called, oh my gosh, that was her prized possession. And she would have an ax and her paddle, and I would have my paddle, we would paddle down there. That's the current is pretty fast. It's not as fast as it would be in the spring, because the water is higher than the water is lower in the fall, so it's not as fast. So we

would go down maybe, about I don't know, maybe a mile down the river. And she would fell those trees with an ax, and she would, you know, cut that wood so that it would fit in their stove and pile it up along the shore. And then she would get me to load up the canoe,

and then I would take that back to her house. I paddled that canoe upstream by myself as a young boy. I don't know how old I would have been, probably 11, 12 years old, around there, but I learned how to handle a canoe really, really well under those kinds of conditions where you have to, you have to navigate a running river, going up and down rivers and having a load full of wood in your canoe, being by yourself going downstream, that kind of stuff that I learned by myself, but I also learned by being with her as we went down the coming back. So she was an amazing canoeist and also a woods person. So we would do that all day, and pretty soon we'd have a nice big pile of wood down by the shore at their house.

So that kind of activity would happen, and everybody would be doing that, not just my mom and I, but everybody used wood stoves. And also around that time after that would be like in the area where I come from, we have *Adikamego-giizis*, which is white fish moon. So my mother would set out nets that time of the year, and everybody else would, and, man, they would just get a whole bunch of white fish, and, you know, preserve it for the winter, because we didn't have refrigeration systems. So they had, they had to preserve that meat somehow. And then they usually did that by smoking the *wiyyaas*. And then the men, of course, would go out and get like partridges or *waawaashkeshiwag* or moose at that time of the year, going after the bigger game. And while they were out there, they would occasionally run into like ducks and partridges. So they would probably be more like opportunists, I guess whatever was in the area, they would get that and bring it, bring it home. So those kinds of things would be happening.

ER (18:21): I was wondering if you could maybe talk a little bit about in Ojibwe, that story about going down or up river, I'm not sure, but well both, *gii-maniseyan*.

GJ: Yeah, we were a water born tribe of people. We always traveled by water or by foot every time we went anywhere, because we didn't have any roads up there so that was the best mode or means of transportation or moving things around.

Mii dash owe apii gii-ani-ayaag goda maage gii-aa waatebagaa-giizis maage binaakwe giizis mii iwidi he'iing Kijiwanong gaa-izhinikaadeg ishkoniiganens, kakina go awiya ogii aabajitoon he'ii mishi, gii-, ji-giizhoozid imaa biinje'ii endaawaad maa go ge he'ii ji giizizekwewaad, ji-giizizamowaad mii gegoo ge-miijiwaag awiya anishinaabeg.

Mii dash owe apii gii-ani-dagwaagig, gaawiin eta gii-dagwaagig, gii-kizhizhawiziwig awiya apane. Mii go apane gii-anokaadamowaad iw he'ii ge-onji-bimaaji'idizowaad anishinaabeg. Mii dash awe haa'aa goda gaagii-ogiiyaan wiinge gii-ayaa goda gii-kizhizhawizi aapiji. Gaan wiikaa gegoo ogii-pwaanaiwtoosiin ji-izhichigeg a mindimoowenh.

Mii dash owe ogii-ayaan he'ii omaamaayibaniin ogii-ayaan biiwaapiko-jiimaam. Mii dash iwe dinawa gaa-aabajitoowaang aki bimishkaa'aang. Ogii-ayaan ge he'ii odabwi, ikwe abwi ogii-izhinikaadaan.

Pakaan igo izhinaagod i'i ikwe-abwi. Naangan aapiji giishikaandagong onji-mazinikode. Wiinge weweni izhinaagod. Kichi-weweni ogii-ozhitoon ako aa'aa bezhig a'a niwe'enyiban mii gaa-izhichiged, Wezha'oobinens gii-izhinikaazo akiyenziiyiban. Mii awe gaa maa-, gaa ozhitood iniwe he'iin abwiin - inini abwi miinawaa ikwe-abwi. Bepakaan igo

izhinaagodoon.

Wiinge dash ogii-, ogii-saakitoon a'a gaagii-ogiiyaan iw odabwiim, mii eta go wiin eta go ogii-aabajitoon. Gaawiin ganage awiya wiikaa ogii-awi'aasiin.

Mii dash imaa he'iing a namakaaniwiziibi izhinikaade imaa gaa-bimijiwang imaa ziibi. Mii dash imaa ako gaa-izhaayaang niisaaji-, ingii-niisajiwanekeozhiwemin. Maagizhaa ge ingoji go aa ingo-diba'igan, ingo-diba'ikaan ingii- aa, ingii-izhaamin. Niisaajiwanekeozhiweyaang ingii izhaamin iwidi endazhi-, endazhi-ge-, endanenimaad gaa-izhi-kikenimaad i'iw wiigwaasensa' badakisonid indoodoonaaban.

Ogii-aabajitoon dash iwe giishkiboojigaanzhish, biiwaapiko-giishkiboojigaanzhish miinawaa he'ii ogii-ayaan waagaakod. Mii dash iwidi nakake gaa-izhaayaang, Wiin igo ogii ayaawaan ogii-kawaa'waan ini wiigwaasan. Ogii-kaagiishkiboodoonan ge-ini-misan ganage go ji-depisiinig imaa nakake he'ii ogizhaapikiziganing. Ge-onji-awazowaad maagizhaa ge-, maagizhaa ge gegoo ge-onji-, ge-onji-giizhizang.

Mii dash imaa nakake gii-, ingii-kanawaabamaa bimakoziweyaang niisaajiwanekeozhiweyaang miinawaa ogidaajiwanekeozhiweyaang miinawaa gawa'waad ini mitigoon miinawaa aabajitood he'ii giishkiboojigaanzhish. Odakwaadosidoonan ge imaa misan jiigweyi'ii, jiigweyi'ii imaa ziibiing.

Mii dash ako gaa-izhi-anoozhid ji-boozitoowaan ini misan imaa jiimaaning. Geget gaa-izhi-, gaa-izhi-atoowaan. Gaawiin igo niibiwa. Awashime niibiwa ani-atooyin nawaj igo ani-, ani gonzaabii iw jiimaan, "Gaawiin igo aapiji niibiwa atooken!" ingii-inig. Mii dash gaa-izhi maajikoziweyaan ogidaajiwanekeozhiweyaan niin eta go.

Ayaa dash gizhiijiwan igo aapiji gizhiijiwan igo aapiji. Gii-ani-dagwaagig ayaa goda iskate gaawiin igo aapiji niibiwa ayaasinoon. Nawaj gizhiijiwan gii-ziigong i'iw ziibi namekaaniwiziibi onzaan nawaj, nawaj ginwiindimaa. Nawaj niibiwa ayaa nibi.

Mii dash imaa endazhi-aa'aazhawikozhiweyaan - niisaajiwaaniwanekeozhiwe, indooogidaajiwanekeozhiwe - aawadoowaan ini misan. Biinash igo niibiwa ani okosininiwan idi endaawaad aa gaagii-ogiiyaan miinawaa gaagii-oosiyaan.

Mii iwidi nakake gii-awaadooyaan ini gabegiizhik ini misan. Mi dash i'iw gii-ani-, jibwaa ani-bangishimog eni-izhi-giiweyaang a indoodooyiban ji-ando-, ji-ando-wiisiniyaang miinawa ji-ni-, ji-gawishimoyaang jibwaa ji-, gii-ani-dibikak.

Mii iwe nakake gaa-izhichigewaad ingi anishinaabeg kakina go awiya mii iwe gaa izhichigewaad.

Yaa! That was just the paddling and cutting wood part.

ER (23:28): I want to go back to the *adikameg* and talk a little bit about that the netting. Was there any kind of teachings or stuff you went through with teachings about netting and the way you handled the nets, things like that.

GJ: My mother would always have in her house, and I know that her sisters always had the same thing, but I can't remember what kind of wood that was probably be about an inch and a half diameter at it at its thickest part. And then what it would narrow down probably be like, maybe 10 feet long. And I can't remember what the significance of that is, but they always had to have one of those. But by the by the stove that heated the house. So anytime anything had to be dried up, of course, that's where it would go. Anything that we wore, our hats, would go there. It wasn't only for a drying stick. It had an extremely important position. It was important to have that stick there. I remember my grandmother telling me that, but I can't remember what it is. So when we went to go getting our nets ready, of course, the nets are just put haphazardly into a basket or I think they use the tub, So they would have my grandmother and my mother prepare that *asab*. So they would have the *asab* in one tub, and it would go over that stick that was there. They would kind of untangle it and put it, you know, with those ...*aaniin ezhinikaadeg*... buoys and the floats on one side and the lead things on one side, just tangle it and get it ready so that you could set up easier, *oninisaabii*. So that was an important event in the evening, my mother and my grandmother would do it, and sometimes, sometimes the kids would help too. I remember trying to help, but it's my mother wanted to do it fast. (Laughter).

There was also, you know, my mother had four of us boys staying in her house, two of my older brothers and my younger brother. And sometimes when you have four boys like that, you know, they get, they get a little rambunctious. So she would say, "*Gego gagiibaadiziken!*" you know, settle down! Otherwise, I'll get you tangled up in the net! (Laughter). There's a teaching behind that too, and I can't remember what that is, either, and that's a way that she could have like, you know, when we talk about classroom management these days, it's like boy-children management: just threaten to throw them in the net. They have to stay there all night, so we would calm down.

ER (26:49): And so doing that inside is that just because the wood stove was there or colder nights, you wouldn't want to hang it outside.

GJ: They still did it inside in the summer, it was just more convenient for them, I think just to do it inside. I know they used to hang up the nets outside to just dry them out in the summer. But, you know, things blow around, twigs, leaves and stuff get on all that stuff. I think it was out of respect, because in that essence it's a living thing, just like for the hunters in the community where I grew up, the *baashkizigan* is a living thing. And you're taught as a young child to respect it as such, because it can go off by itself at any time. So we were always told to never point it at anybody. Always make sure that there's nothing in the chambers it still can go off. So we were taught about those kinds of things by my mom and some people go as far as, you know, putting medicine on their guns so that they can be

successful hunters. I know my uncles and my cousins did that kind of stuff. I need extra medicine. (Laughter).

My mother was a crack shot too, you know, she handled the guns and all those things really, really good. As a matter of fact, she was one of my principal role models are people that showed me how to handle rifles and trap and trap beaver and snare rabbits and things. I think those were all roles and responsibilities, different roles and responsibilities that men

and women shared. But because my father went to residential school and all those kinds of roles and responsibilities were taken away from him, my mother had to take over a lot of those things for our family and teach the girls and the boys and her family how to do all those things.

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