

Anishinaabe Bizindamoo Makak

Episode 23: October 20, 2023

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.

Inganoonaa miinawaa Maajiigwaneyaash noongom. Indazindinaamin gii-aandobinewed miinawaa onzikaad Negwaakwaani-zaaga'igan ishkoniganing.

In this episode, I talk with Maajiigwaneyaash, Dr. Gordon Jourdain, who shares his memories about partridge hunting when he was a young boy and his grandmother's first hand knowledge about how Anishinaabe people were forcibly dispersed when Quetico Provincial Park and the Boundary Waters Canoe Area were designated as wilderness areas.

Gordon Jourdain (GJ): When the Ontario government, federal government, they were trying to amass as much indigenous land as possible. They created national parks so they could, you know, get land that we lived in traditionally. And one of those significant places for our Ojibwe Nation was what turned out to be Quetico Provincial Park, *Gwetigo zaaga'igan ezhinikaade*, that lake there, and it's apparent that our people, Ojibwe people, lived there for many, many, many centuries, as evidenced by, you know the rock paintings that are there and extreme knowledge of the people that live in Lac La Croix, and the knowledge that they contain about the regional and geographical and significant water and land routes there. I happen to be part of how we used to be in the fishing industry there, and we were the people, including me, they were experts in catching fish and finding fish and being able to traverse the waterways during the day and at night. It didn't matter if it was nighttime, we could still go everywhere. We could walk through the woods and still find our way without any lighting, even. That's how strong the knowledge of the geographical area was, and still is, there.

When you look back at that historically, that was one of the hubs of the spirituality and the origin of Anishinaabe people within that area. And it's not just there. It's really huge. It goes right into Minnesota and Manitoba, it just emanated from there. And that's evidenced by all the rock paintings that are there. So when they decided to create the parks, there was a hub at Kawa Bay where these people who did all these things within the boundaries of what is now Quetico Provincial Park, used to live. It used to be one of their stopping places, because there's rice there, apparently. I've never been up there, but apparently there's rice up there. Very significant *Midewiwin* in places too. And they chased them out by gunpoint, is from what I understand. I used to hear the elders talking about that, John Boshay, Bob Geezhik, my grandmother, talking about those kinds of things. And they were having meetings because my brothers were all always in leadership positions there, and they would talk with all the elders before they to get information about stuff like that, and I don't know if it's written down anywhere, but they were, they did that for many years.

So they dispersed all those people, and they didn't leave because of fear. They left because they didn't want to be coerced and told that they couldn't live there anymore. You know, if we can't live here, we'll just go live somewhere else. And most of the people went to Mille Lacs up in Ontario, Seine River, Lac La Croix, they came down to Lake Vermillion, Bois Forte, and Grand Portage. They just went like that, because that's how they knew how to how to do that. They were nomadic, and there wasn't anybody that was going to stop them from going wherever they pleased at that time. So of course, that gave the Government of Canada and even the government of the United States, easy access to where the Quetico Provincial Park is and where the now Boundary Waters Canoe Area is. Getting rid of the original inhabitants and the caretakers of the land. But the evidence is still there, yeah. So that's what I understand that to be like, because I heard it from the elders when they were being interviewed, talking with my grandmother and talking with her about firsthand knowledge of what happened there.

ER (6:16): Would you mind doing a little synopsis in Ojibwe, of that?

GJ: Oh, yeah, yeah.

Mii miinawaa imaa geni-maadaajimowaan owe nakake ezhi-gagwejimigoowaan, aaniin nakakeyaa i'iw gaa-izhi-ayaagwen ingiw anishinaabeg imaa aana-gii-, aana-gii-taawaapan imaa gaawaa "bay" ezhinikaadeg i'i gete-ishkonigan.

Niibiwaa imaa gii-ayaawag apane anishinaabeg gii-pabaa-ayaawaad imaa. Noongom minziwe go imaa nakake ayaawan ini he'iin mazinaapikiwebiniganan. Mii dash imaa wenji kikendamowaad ingo anishinaabeg aaniin na kakeyaa ezhising iwe nakake mide, mide kikendaasowin.

Minziwe dash omaa mazinaapikiniganigaadewan iniwen nakake ge-izhi-kikendang awe anishinaabe imaa akiikaang noongom gaapi-onji-zaagizhinizha'ondwaawen ongo anishinaabeg mewinzha.

Nashke ongo anishinaabeg imaa geyaabi Kijiwanong ezhinikaadeg. Mii go geyaabi kaskitoowaad ji-babaa-ayaawaad iniw ziibiin miinawaa noopimiing. Misawaa go aana dibikadinig miinawaa gii-gizhigadinig gaawiin memooch he'ii waasakonejigaans.

Mii go bizaan bebaa-izhi-babaa-ayaawaad epiichii-kichi-kikendamowaad geget aaniin nakakeyaa ezhinaagok kakina ziibiin, kakina wajiwan, kakina ezhi-naa, ezhi-naagoziwaad ingi mitigoog, aaniin ayaawaad ingiw asiniig imaa nibiikaang. Weweni ji-bimi'ayaawaad gaawiin gegoo ji-izhiwebizisigwaa.

Geyaabi go mii endaadiziwaad ongo indinawemaaganag imaa eyaawaad. Mii go gaa inaadiziwaagwen ongo kakina anishinaabeg, gaanash naa mii imaa gaapi-onji-

asweyiinowaagwen mewinzha. Gii-inaadizid awe gaa-waapishkiiwed gii-kagwe-, gii-kagwe ondizid kakina gegoo anishinaabe odakiim.

Mii imaa Zhaaganaashiiwakiing gaa-toodawindwaa ongo anishinaabeg eyaawaapan imaa nakake imaa gwetigo-zaaga'igan ezhinikaadeg miinawaa go imaa osamikowiishiwi zaaga'iganing. Minziwe go imaa eyaag ono zaaga'iganan. Mii go kina ezhi anishinaabewinikaade-wiinj, wiinjigaadegin.

Kakina go ge onowen ziibiwan kakina mii go ezhi-anishinaabewinikaade-wiinjigaadegin kakina. Nashke dash a'aw wiin gii-ayaakwaadizid awe waapishkiiwe, wiin eta go gegoo wii-, wii-tibendaan apane.

Mii dash apii gaa-saagijinizha'ondwaawen ongowe anishinaaneg. Gaawiin dash wiin gii segi'aasiwag gaawiin wiin ge-izhiwebizid, gaawiin gegoo ogotanziin ganage awe aa ojibwe anishinaabe gaawiin ganage awiya ogosaasiin.

Memindage ini waapishkiiwewan aaniin naa apii ge-inaabazinawaapan ji-zegi'igod. Geget idash ogii-manaajitoon bimaadiziwin a anishinaabe mii iw gaa-onji-maajaad imaa nakake endanakiiwaapan.

Gii-maajaawag mii imaa gii-izhaawaad Gakijiwanong, Jiima'aaganing, miinawaa imaa he'ing a Kichi-onigamiinsing, Onamano-zaaga'igan, Asabikonaye-zaa'iganing. Minziwe go gii-izhi-aswe-maajaawag ingi anishinaabeg. Gaanash naa weweni ogii-kikendaanaawaa gewiinawaa aaniin nakakeyaa ge-izhaawaad misawaa go aana-bibooninig gaawiin daa bwaanawi'osiwag ingoji -ji-dagoshinowaad.

Gii-ayaawa' gaye i'i odinawemaaganiwaa' ge-naadamaagowaad ani-dagoshinowaad iwidi. Wenjidoo dash gii-minwii aw waapishkiiwed wii-makandwed i'iw odakiim awe anishinabe, mii imaa gaa-onji-ozhichigaadeg iwe nakake "Quetico Provincial Park" ezhinikadeg imaa Zhaaganaashiiwakiing.

Miinawaa go iwe nakake imaa agaame'ii imaa mii iwe "Boundary Waters Canoe Area" ezhinikaadeg gaye. Mii imaa gii-makamindwaa apii ingiw anishinaabeg. Gaawiin dash wiinigo gii-ayaasiwag, gii-wanizizinoon kakina ezhi-kikendaasod a anishinaabe. Mii go geyabi imaa ayaag i'iw ezhi-dibinawewiziyang kakina.

ER (11:00): And this is just from my little online research, is that Chief Blackstone was he kind of the leader there when they were kind of telling them they had to leave Quetico and places like that, the border?

GJ: I know Blackstone was *Makadewaasin gii-izhinikaazo gii-ogimaawi*. *Gii-ogimaawi* Lac La Croix, he was *ogimaa* there too. There were several other *ogimaag* prior to him. Yeah, *Bezhigowaabooziwiyaas gii-izhinikaazo*, and some other older *ogimaag* that were there, but they were really powerful leaders *ingiw* because they knew about *Midebimaadiziwin*, and that is what you know, determine how they were going to govern things, how they were going to conduct warfare on other people, and a lot of those different things about

Mide teachings that were really, really strong back then. *Geyaabi go*, there's still people who are related to *Makadewaasin* that lived there in Lac La Croix and in the surrounding area. But apparently he was an amazing orator. At the school in Lac La Croix when I was

there, anyways, they used to have these public speaking classes, and the award was called the Blackstone Award. Oh yeah, that was after I finished school there. I wouldn't have won it because I didn't speak English well enough. (Laughter).

ER (12:56): It's kind of striking to hear these things the government did to Lac La Croix, and, you know, Ojibwe communities are on the border. Because, like, it's just so funny to me that, like it happened there, when, you know, it still is, but especially back then, you know, it was a little more isolated. And you would think, the government be like, "oh, we'll just let those people be," but, no! I mean, it's just kind of crazy to me, the effort they went to do all that, you know? It's one thing, if it's like, say it's a Indian community or reservation just outside a city, right? And the settlers are coming in, you know? And so, "all you guys got to go." But no, I mean, here you guys were just kind of, you know, doing your thing and living kind of far away.

GJ: And it's hard to imagine anybody could do that, and still live and still have a peaceful night's sleep, and live and tell their children the next day what they did.

ER (14:14): Yup.

GJ: Well, have we ever talked about partridges?

ER: I don't know! That's something I was trying to think about because, like, yeah!

GJ: Of course, I told you about the rabbit snaring and stuff. My grandmother told me that they used to snare them and how they did that. My grandmother was too old to go into the woods with me and show me things by the time I was born and stuff. So I can't even imagine how they must have done that...rawhide maybe, or snare wire?

ER (15:04): I can't picture that because, or I just don't know how it would work, because, you know, rabbits, you got those nice trails, you know. I feel like partridges are kind of random, but I don't know, There must be a trick to it.

GJ: Not in the sense where you put it on a trail, but when they're up on a tree you can... **ER:** Ohhhhhh!! That's what it is!

GJ: Yeah, that's what I'm talking about.

ER: Ohh! That makes more sense. (Laughter). Alright, I get it.

GJ: Better get out there and impress your in laws there.

ER (15:32): Yeah! No, I'm the opposite. That's the whole thing with the .410 shells in their family, that's what they use is .410s and I can't do it, I miss them. I gotta have a 20 gauge.

GJ: I used to have a 16 gauge. You know it was I grew up with, let's see, three of my

brothers, two of my brothers that that still lived at home were older than me and I had a younger brother. And of course, you know, as a child, I wanted to really emulate the things that my older brothers would accomplish. I wanted to be just exactly like them. So it was a huge thing for us to be able to get a partridge, and I didn't get one until later in life. But one of my brothers, they were really good with them slingshots. And back in Lac La Croix, every child had a slingshot....yeah. My grandmother, *Baashkinegaabawiik*, when she came to like Lake Vermilion, we would always ask her to get some rubber from an old tire. And she would bring this old tire, I don't know, they must have been real rubber back then, because it was red. I don't know if you can remember that far back, but the tires were red, but now they're black.

But the rubber that they had a long time ago, you know, it cut it into nice strips, slingshot length, maybe about 16 inches, and maybe about half an inch wide, and you could tie those to a stick that looks like, like a crutch, right? And then tie it to the crutch, and then put a little pocket at the back. And that thing, man, that propels a projectile pretty good. So that's how my brothers would, uh, would get those partridges. Of course, I couldn't go into the woods with them, because my Grandmother wouldn't let me go into the woods with them until I got older and know I was doing and not get lost and kinds of things, but there was always an aspiration of mine to be able to go into the woods and shoot one of the slingshots, which I did later when I was a older teen. But I really wanted to do it with my older brothers, but I never had the chance to do that. And all the time it was a major occasion, because my grandmother and my mother would be like, "oh, oh, look what he got. Oh, he's providing for the family." And I wanted to be that person, and I never had that. (Laughter). But the excitement in the family, of my older brothers bringing food home, was amazing, because that's how it was back then, you celebrated the things that your children accomplished, living within the environment that you were at like it would be like a first beaver or first deer, anything that that they brought that my family, my male family members, brought home. It was always a major celebration where my mother would call her sister or get her sisters and cut it up and share everything. And I grew up in that kind of environment, and I wanted to be so much to be a part of that.

ER (19:03): That's funny, because, like the way there's shortages and ammunition shortages and the cost, my mother in law was telling me that .410 shells are like 50 bucks a box, at this one place.

GJ: You can't even find those darn things right now. Go back, you got to find that red rubber.

ER (19:06): So now in your role that you have with the LCO schools. What kind of things do you.... is it a similar type, you know, things that you do? Is it different at all?

GJ: The way that the trees are tapped?

ER (19:28): Would you mind talking about that in Ojibwe?

GJ: Yeah, I can do that.

Miinawaa bezhig he'ii mik, mikawaamigoowaan nakake aa'aa bine, binewag ako ogii-nitaa

nooji'aawaa' ingi aa'aa nisayenyag. Gii-niizhiwag nisayenyag geyaabi idi gaagii-ayaawaad a endaawaad ingi niigi'igonaanig miinawaa gi-pezhigo bezhig a nishiimenh. Gwiiwizensag kakina.

Wenjidoo dash ogii-minwenimaawaan amwaawaaad. Kina gegoo go ogii minwendaanaawaa miijiwaad ingi ingitiziiminaanig, nookomisiban gaye imaa bagwaje'ii ayaagin, awesiinyag ayaawaad. Wiinge kina gegoo go: manoomin, bagwajipiniin, noojigo gegoo.

Mii dash ingi ako haa'aa wiinge gii-minwendamoog nooji'aawaad ingi bine, binewa' ingi nisayenyag. Wiinge dash geniin aapiji ako niwii-ayaa, niwii-wiidookaaz gaawiin dash aapiji gii-ayaasii, onzaam igo ingii-agaashiinwinadog ji-izhaayaan geniin noopime'iii ingii naniizaanenimig a'a gaagii-ookomisiyaan ji-wanishinaan ingoji maagizhaa ge ji pichinaagooyaan i zhiibiikishkaans.

Haa'aa dash bezhig a nookomisinaanabash Bashkinegaabawiikwe gii-izhinikaazo mii ako imaa gaapi-izhaad he'iing onamano-zaaga'iganing bibi'ayaad goda bi-moowadisaad i odinawemaagana'.

Mii dash ako ezhi-gawejimangid he-, geget igo ogii-ayaan ogii-shawenimaa' i'i oozhisa', gii paataniiniwag gaana oozhisa' a mindimoowenyiban. Gaa-izhi-biidood i'i zhiibiikishkaans ingii-izhinikaadaamin. Mii imaa abadak he'ii datipiseg, gii-tipisegin ini igo odaabaan, mii imaa biinje'ii ayaamagak i'i boodaajii'igaade ge-onji-bimibizod a'a, ge-onji-ditibibizod a'a odaabaan.

Mii dash iwe ako biidood bezhig. Dibi ako gaa-ondinamogwen. Mii dash a'a ingii-ando-mm, ingii-ando-gagwejimaanaan ako. Gii-ando-awi'aazomaanaan ji-miininangid i'iw zhiibiikishkaans. Megwaa dash imaa dazhi-, dazhi-gaagiishkizhang zhiibiikishkaans mii imaa endazhi-minangid, epiichi-gagiibaadiziyaang enh, weweni dash igo ganage go ashi ingodwaaso-ninj a, akwaabiigad i zhiibiikishkaans aapito-ninj dash gii-apiitade'ayaa.

Mii awe gaagiigidod imaa ingii-kaamigonaan, ingagiikinonaan. Mii dash ezhidatiba'oodood aa zhiibiikishkaans, ezhi-bagidamawinangid, "Na owe!" ikido. "Mii owe gaa-gagwejimiin, maajaan idash."

Waahaay, wiinge niminwendaamin. Mii dash iwe he'ii goda mitigoons gii-niingidoowaakok owe nakake gii-izhinaagok, mii imaa ezhi-takobideg i zhiibiikishkaans edawe'ii. Miinawaa idi ishkweyaang mii idi eyaag he'ii, he'ii goda... aaniin goda ezhinikaadeg iwe he'ii waawaashkeshiwegin maagizhaa gaye. Mii idi ezhi-takobideg.

Mii dash zhiibiigibidooyin asiniins imaa ezhi-atooyin, wiikobidooyin, ezhi bagidaagiwebina'man. Wa! Epiichibideg maajiibizod a asiniins. Mii dash kakina go ingi abinoojiinag ogii-ayaanaawaa dinawa zhiibiikishkaans iwid he'iing Kijiwanong.

Mii dash ingiwe haa'aa nisayenyag hoowa wiinge ogii-, gii-ozha'ewag iidog nooji'awaad iw binewa'. Mii go gii-biinawaad ako, hoowa wiinge minokamigad, mino, minowaanigoziwag ingi a indoodoonaaban miinawaa nookomis, ozhitoo-, ozhi-aawaad i'iw, ozhitoowaad

binewaabo, binenaboob pakwezhiganaabo maagem maagizhaa ge manoomin odatonaawaa imaa.

Mii dash ako ingii-minwendam i, ingii-minokaagon aapiji waabamagwaa ingi nisayenyag ayaa, ashamaawaad i'iw odinawemaaganiwaan. Wiinge geniin aapiji niwii-, niwii wiidookaaz. Wiinge dash ayaa nimadendaagoz igo aapiji. Gaawiin ingii-kashkitoosiin ji izhichigeyaan. Baanimaa go wiikaa gii-ani-kichi-ayaa'aawiyaan mii bijinag gii-, gii kashkitoowaan geniin ji-nooji'ag a'a bine.

Weweni dash mii go apane gaa-inaadiziwaad ingiw anishinaabeg iwidi Kijiwanong. Mii imaa gaa-ondanjigewaad dining he'ii bagwaje'ii. Kakina gegoo ogii-noojitoonaawa ingi nisayenyag imaa, waawaashkeshiwa', amikwag, noojigo gegoo.

Mii dash i gii-piidoowaad gaawiin igo wiin eta go inginaa, indoodoonaaban ogii-, ogii ayaasiin gegoo. Ogii-tazhiikanziin miinawaa gaawiin wiin eta go gegoo wii-, wii-miijisiin. Mii go gaa-izhi-andomaad igo kakina i odinawemaagana' jibi-wiidookaazonid. Miinawaa ji odaapinaminid i wiyaas kakina, Mii go baamaa bijinag kakina gii-maajiidoowaad, gii minwendang.

Ingii-minwendam idash waabamagwaa iwe inaadiziwaad ingi anishinaabeg iwidi. Mii sa geniin aapiji waa-izhichigeyaambaan. Ingii-pi-noondemaajaa dash ji-ando kikino'amaagooziyaan gaawiin aapiji ingii-kashkitoosiin ji-izhichigeyaan geniin. Ingii minwendam dash gaa-inamanji'oyaana megwaa bimaadiziyaan imaa nakake waabamagwaa inaadiziwaad ingi anishinabeg iwidi Kijiwanong.

ER (25:20): Ogii-aabajitoonaawaa ina gakina bine-wiiaas? They used all of it?

GJ: Yeah, including all the internal organs, yeah, those are good things to eat. They would keep the feathers and everything. I think the last partridge I got was I shared it with one of my aunts who passed away. Maybe, I don't know how many years ago, it was outside my house. I came from work and washing dishes. I saw this partridge over there. I shot him cleaned him up, took him to my aunt, and she made soup right away. Yeah, he was really good, Alrighty, then, sir.

ER: Yeah, miigwech!

GJ: Say "boozhoo" to the family for us and you take care.

ER: Will do! Giga-waabamin!

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

